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在基督徒生活与召会生活中
神国的发展

THE DEVELOPMENT OF THE KINGDOM OF GOD
IN THE CHRISTIAN LIFE AND THE CHURCH LIFE

晨兴圣言

Holy Word Morning Revival

在基督徒生活与召会生活中 神国的发展

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THE DEVELOPMENT OF THE KINGDOM OF GOD IN THE CHRISTIAN LIFE AND THE CHURCH LIFE

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第一周

神的国发展为神在祂神圣生命里 管治的范围

读经：可一 15，约三 3、5，路四 43，十七 20～21，彼后一 4～11

纲要

周一

壹 神的国就是神自己—可一 15，太六 33，约三 3：

- 一 神的国有神为其内容；神自己就是神国一切的内容—林前四 20，十五 28。
- 二 神是生命，有神圣生命的本质、能力和形状；这就形成神管治的范围—弗四 18，约三 15。
- 三 神的生命就是神的国，也是我们进入神国的入口；我们必须看见这个基本的原则—3、5、15 节。
- 四 事实上，神在我们身上的掌权不是外在的事，乃是神圣生命自有的本能—罗八 2。

周二

贰 神的国是神圣种类的范围，在其中有一切神圣的事物—约三 3、5：

Week One

The Development of the Kingdom of God into a Realm over Which God Rules in His Divine Life

Scripture Reading: Mark 1:15; John 3:3, 5; Luke 4:43; 17:20-21; 2 Pet. 1:4-11

Outline

Day 1

I. The kingdom of God is God Himself—Mark 1:15; Matt. 6:33; John 3:3:

- A. God's kingdom has God as its content; God Himself is everything as the content of His kingdom—1 Cor. 4:20; 15:28.
- B. God is life, having the nature, ability, and shape of the divine life, which forms the realm of God's ruling—Eph. 4:18; John 3:15.
- C. The life of God is the kingdom of God and also our entrance into the kingdom of God; we must see this basic principle—vv. 3, 5, 15.
- D. In actuality, God's reigning over us is not an outward matter but a matter of the innate ability of the divine life—Rom. 8:2.

Day 2

II. The kingdom of God is the realm of the divine species, in which are all the divine things—John 3:3, 5:

- 一 神成为人而进到人的种类里，人在生命和性情上成为神（但无分于神格）而进到神圣的种类里——罗八 3，一 3～4，约一 12～14。
- 二 要进入这神圣的范围，就是神圣种类的范围，我们就必须从神而生，有神的生命和性情，因而成为神国里的神人——12～13 节。
- 三 我们由神所重生成为神的种类以进入神的国——三 3、5。

周三

叁 神的国是神圣生命的范围，让这生命行动、作工、管治并支配，使生命得以成就其目的——太六 13 下，约三 3、5、15～16：

- 一 神的国乃是由神的生命所构成的生机体，成为祂施行管治的生命范围，祂在其中凭祂的生命掌权，并在神圣生命中彰显祂自己这神圣的三一——5 节，十五 1～8、16、26。
- 二 进入神国惟一的路，乃是接受神作生命并得着神自己；这就是重生——三 5、15，约壹五 11～12。

肆 神的国乃是基督自己作生命的种子，撒到相信祂的人——神所拣选的人——里面，并发展为一个范围，使神能在祂神圣的生命里施行管治，以此为祂的国——路四 43，八 5、10，十七 20～21，可四 3、26～29：

- 一 神的国乃是一个奇妙的人位——作三一神具体化身的主耶稣基督——西二 9：
 - 1 祂在哪里，哪里就有神的国——路十七 20～21。

- A. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the divine species——Rom. 8:3; 1:3-4; John 1:12-14.
- B. To enter into the divine realm, the realm of the divine species, we need to be born of God to have the life and nature of God, thereby becoming God-men in the kingdom of God——vv. 12-13.
- C. We were regenerated of God to be the species of God and enter into the kingdom of God——3:3, 5.

Day 3

III. The kingdom of God is the realm of the divine life for this life to move, work, rule, and govern so that life may accomplish its purpose——Matt. 6:13b; John 3:3, 5, 15-16:

- A. The kingdom of God is an organism constituted with God's life as the realm of life for His ruling, in which He reigns by His life and expresses Himself as the Divine Trinity in the divine life——v. 5; 15:1-8, 16, 26.
- B. The unique way to enter into the kingdom of God is to receive God as life and gain God Himself; this is regeneration——3:5, 15; 1 John 5:11-12.

IV. The kingdom of God is Christ Himself as the seed of life sown into His believers, God's chosen people, and developing into a realm over which God rules as His kingdom in His divine life——Luke 4:43; 8:5, 10; 17:20-21; Mark 4:3, 26-29:

- A. The kingdom of God is a wonderful person——the Lord Jesus Christ, the embodiment of the Triune God——Col. 2:9:
 - 1. Wherever He is, the kingdom of God is——Luke 17:20-21.

2 神的国与祂同在，祂将神的国带给祂的门徒—四43，十七21。

二 主耶稣是神国的种子，撒在神所拣选的人里面，发展为神管治的范围—八5、10，可四26～29。

周四

伍 神圣的种子已经撒在我们里面，我们需要经历包含在这神圣种子里之神圣生命和神圣性情的发展，使我们得以丰富地进入永远的国—彼后—1、4～11：

一 我们已经分得同样宝贵的奇妙之信，这信乃是包罗一切的种子—1节：

1 一切神圣的丰富都在这种子里，但我们必须殷勤发展这些丰富；长大成熟就是发展我们所已接受的—1～8节，三18。

2 借着发展这些美德，我们就在生命里长大，至终我们要达到成熟，满了基督，够资格并装备好，在要来的国里作王—弗四13～15，西二19，彼后—11。

二 我们应当殷勤追求神圣生命和神圣性情的长大并发展，好丰富进入永远的国—10～11节：

1 我们在神圣生命和神圣性情的发展里所享受全备的供应（3～7），必充分地供应我们，使我们丰富地进入我们主永远的国。

2 这供应要叫我们凭神圣生命和神圣性情一切的丰富，作我们达到神辉煌荣耀的优越美德（能力），使我们能够并合格进入要来的国—3节，彼前五10。

2. The kingdom of God is with Him, and He brings it to His disciples—4:43; 17:21.

B. The Lord Jesus is the seed of the kingdom of God to be sown into God's chosen people to develop into God's ruling realm—8:5, 10; Mark 4:26-29.

Day 4

V. We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us so that we may have a rich entrance into the eternal kingdom—2 Pet. 1:1, 4-11:

A. We have been allotted the wonderful equally precious faith, and this faith is an all-inclusive seed—v. 1:

1. All the divine riches are in this seed, but we must be diligent to develop them; to grow to maturity is to develop what we already have—vv. 1-8; 3:18.

2. By developing these virtues, we grow in life, and we will eventually reach maturity, be full of Christ, and be qualified and equipped to be kings in the coming kingdom—Eph. 4:13-15; Col. 2:19; 2 Pet. 1:11.

B. We should be diligent to pursue the growth and development of the divine life and divine nature for a rich entrance into the eternal kingdom—vv. 10-11:

1. The bountiful supply that we enjoy in the development of the divine life and divine nature (vv. 3-7) will bountifully supply us a rich entrance into the eternal kingdom of our Lord.

2. This supply will enable and qualify us to enter into the coming kingdom by all the riches of the divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God—v. 3; 1 Pet. 5:10.

3 借着我们在生命里的长大，并借着神圣生命在我们里面的发展，我们就得着丰富的供应，而得以进入永远的国。

周五

陆 我们既已由神所重生进入神的国，就当借着我们灵的直觉恢复到神直接的管治之下—太五 3，林前二 11，可二 8：

一 无罪的时代，是神治的原则；良心时代，是自治的原则；人治时代，是人管治的原则：

1 在人堕落以前，人直接受神的管治，而活在神面前，向神负责—创二 16 ~ 17。

2 从亚当被赶出伊甸园，直到挪亚出方舟的时候，神在人里面设立良心，代表祂来管治人—徒二四 16。

3 洪水以后，因为人不服神治，又丢弃自治，所以神只好给人权柄代表祂来管治人—创九 6，罗十三 1。

二 人既是从神治堕落到人治，所以神拯救人的时候，就要把人从人治恢复到神治，叫人再单纯地活在神面前，直接地受神管治—太五 3、8，六 33。

三 神恢复人的计划，也照样要人从人治，经过自治，而达到神治。

3. The entrance into the eternal kingdom is supplied to us richly through our growth in life and through the development of the divine life within us.

Day 5

VI. As those who have been born of God to enter into the kingdom of God, we need to be recovered to the direct rule of God by the intuition of our spirit—Matt. 5:3; 1 Cor. 2:11; Mark 2:8:

A. In the dispensation of innocence we see the principle of God's rule; in the dispensation of conscience, the principle of self-rule; and in the dispensation of human government, the principle of man's rule:

1. Before the fall man was ruled directly by God; he lived before God and was responsible to God—Gen. 2:16-17.

2. From the time of Adam's expulsion from the garden of Eden to the time of Noah's departure from the ark, God established the conscience within man to represent Himself in ruling over man—Acts 24:16.

3. After the flood, because man was subject neither to God's rule nor to self-rule, God authorized man to represent Him in ruling over man—Gen. 9:6; Rom. 13:1.

B. Because man has been degraded from God's rule to human rule, God, in saving man, must recover him from human rule to divine rule so that once again man may live before God in simplicity and under His direct authority—Matt. 5:3, 8; 6:33.

C. In God's plan of recovery man must retrace his steps from human rule to God's rule, passing through self-rule in between.

四 对付良心的最终目的，还不仅是叫我们恢复到自治，更要把我们带回到神治，把我们恢复到神自己那里，而活在神面前—五 3。

五 自治与神治，是大不相同的：

- 1 自治就是人凭良心的感觉而活，向良心负责—徒二四 16。
- 2 神治的意思是人凭灵的直觉而活，向直觉负责，也就是向神负责：
 - a 在我们的灵里有一个功用能直接地感觉、知道、分辨、领悟事情，这就是我们灵里的直觉—林前二 11，可二 8。
 - b 当我们凭我们的直觉而活，受我们直觉的管治，我们就是活在神面前，直接受神的管治。

六 当我们活在神治之下，我们就是照着生命的感觉，凭灵的直觉而活—罗八 6：

- 1 神圣的生命是最高生命，有最丰富、最强、最敏锐的感觉（弗四 18）；这乃是生命的感觉。
- 2 生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里；是活在肉体里，或活在灵里—罗八 6。
- 3 生命的感觉引导、支配、管制并指引我们—4 节。
- 4 神的国有其实际，这实际就是在神直接管治下神圣生命的生活—太五 3、8、20，六 33，七 21。

D. The final goal of dealing with the conscience is not merely to restore us to self-rule but to bring us back to God's rule and to recover us to God Himself and, thus, to live in the presence of God—5:3.

E. There is a great difference between self-rule and God's rule:

1. Self-rule means that we live by the feelings of our conscience, being responsible to our conscience—Acts 24:16.
2. God's rule means that we live by the intuition of our spirit, being responsible to the intuition, that is, being responsible to God:
 - a. Within our spirit there is a function to have a direct sense, to realize, discern, and perceive things; this is the intuition in our spirit—1 Cor. 2:11; Mark 2:8.
 - b. When we live by our intuition and are controlled by our intuition, we are living in the presence of God and are ruled directly by Him.

F. When we are under God's rule, we live by the intuition of our spirit according to the sense of life—Rom. 8:6:

1. The divine life is the highest life, with the richest, strongest, and keenest feeling (Eph. 4:18); this feeling is the sense of life.
2. The sense of life makes us know whether we are living in the natural life or in the divine life, whether we are living in the flesh or in the spirit—Rom. 8:6.
3. The sense of life guides, governs, controls, and directs us—v. 4.
4. The kingdom of God has its reality, and this reality is the living of the divine life under the direct rule of God—Matt. 5:3, 8, 20; 6:33; 7:21.

晨兴喂养

可一 15 “时期满了，神的国已经临近了。你们要悔改，相信福音。”

约三 3 “耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。”

约翰职事的开头，就传神的国度，说，“要悔改，因为诸天的国已经临近了。”（太三2）他的意思是，诸天的国，神的国，已经…临近了；所有的人都应当预备好。什么叫作“神的国”？我们必须领悟，神的国就是神自己。…神一离开，神的国里就什么都没有了（神的经纶与神圣三一输送的奥秘，三七至三八页）。

信息选读

我们对神的国必须有一个清楚的认识。神的国就是神自己，以神为其内容；这内容就是耶稣基督，祂是神成为人，也就是神的自己，是神国的实际。…神的国是一个神圣的范围，人必须有神的生命才能进入（参约三3）。…生命本身就是一个国，一个界，一个管制。同样的，神的国就是神自己，神自己就是生命，有神圣生命的本质、生命的能力和生命的形状；这就形成神掌权的范围（神的经纶与神圣三一输送的奥秘，四四页）。

国度是一个又大又难的题目。我们必须领悟，任何一种生命都是一个国度。…神的生命是神的国度。你若要进入一个国度，你需要那国度的生命。你若要进入植物的国度，你需要植物的生命。你若要进

Morning Nourishment

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

In the beginning of his ministry John preached the kingdom of God, saying, “Repent, for the kingdom of the heavens has drawn near” (Matt. 3:2). What he meant was that everyone had to be prepared because the kingdom of the heavens, the kingdom of God, was drawing near. What is the kingdom of God? We must understand that the kingdom of God is God Himself...If God leaves, the kingdom of God will have nothing left in it. (CWWL, 1986, vol. 2, “The Economy of God and the Mystery of the Transmission of the Divine Trinity,” p. 350)

Today's Reading

We must have a clear understanding of the kingdom of God. God's kingdom is God Himself, and God's kingdom has God as its content. Moreover, this content is Jesus Christ, who is God incarnated to be a man and who is God Himself as the reality of the kingdom of God...God's kingdom is a divine realm, and man must have the life of God to enter into it [cf. John 3:3]...Life itself is a kingdom, a world, and a regulating element. Similarly, God's kingdom is God Himself, and God Himself is life, having the nature, ability, and shape of the divine life, which forms the realm of God's reigning. (CWWL, 1986, vol. 2, “The Economy of God and the Mystery of the Transmission of the Divine Trinity,” p. 355)

The kingdom is a great and difficult subject. We must realize that any kind of life is a kingdom...The life of God is the kingdom of God. If you want to enter into a kingdom, you need that kingdom's particular life. If you want to enter into the botanic kingdom, you need the botanic life. If you want to enter into the animal kingdom,

入动物的国度，你需要动物的生命。我们人类都在人的国度里，因为我们生在其中——我们有人的生命。

人的生命使我们进入人的国度。同样的原则，约翰三章五节告诉我们，我们必须从那灵而生，意思就是我们必须凭神圣的生命，神的生命，非受造的永远生命而生。这样我们才能进入神的国度。神的生命乃是我们进入神国度的入口。我们必须看见这个基本的原则（长老训练第二册，四四页）。

已过，我们（认为）…神的国仅仅是神的掌权；这种认识是人的领会多过神的启示。如果神的国仅仅是神的掌权，是神掌权的范围，那么就是神来管理人。你要去偷东西，祂不让你去；你要发脾气，祂不让你发；你动怒要说气话，祂阻止你；你要作不对的事，说不好听的话，祂就先警告你，否则就管教你。这种对神的国的认识和领会，太狭窄了。

实际上，神的掌权不是外在的，乃是生命的。比方一只猴子如果能重生，再生成为一个人，得着人的生命，这生命在它里面自然会约束它，使它能照人的方式生活；这样，它自然就进入人的国了。那时再叫它像猴子般生活、行走，它反而会觉得遭罪。所以这完全是生命本能的事，而不是外面教导、管理的事（神的经纶与神圣三一输送的奥秘，四二至四三页）。

参读：神的经纶与神圣三一输送的奥秘，第三篇；长老训练第二册，第四章。

you need the animal life. We human beings are all in the human kingdom because we were born into it—we have the human life.

The human life is our entrance into the human kingdom. In the same principle, John 3:5 tells us that we must be born of the Spirit, which means that we are born with the divine life, God's life, the uncreated eternal life. Then we can enter into the kingdom of God. The life of God is our entrance into the kingdom of God. We must see this basic principle. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 121)

In the past...our understanding [was that] God's kingdom was merely God's reigning. This kind of understanding was based upon human realization more than upon God's revelation. If the kingdom of God is merely God's reigning and the realm of God's reigning, then this means that it is God controlling man. For example, when you are going to steal, He would not let you; when you are going to lose your temper, He would not allow you; when you are furious and are going to speak some angry words, He would stop you; when you are going to do a bad thing or say a bad word, He would warn you first, and if you refuse to listen, then He would chastise you. This kind of understanding and realization about the kingdom of God is too narrow.

In actuality, God's reigning is not an outward matter but a matter of life. If a monkey could be regenerated, born again, to become a man and have the human life, this life would automatically regulate the monkey from within to live like a man. In this way the monkey would automatically and naturally enter into the human kingdom. If this happened, then to try to make the monkey to live and walk like a monkey again would be a suffering to the monkey. Therefore, it is altogether a matter of the innate ability of life, not a matter of outward teaching and regulation. (CWWL, 1986, vol. 2, "The Economy of God and the Mystery of the Transmission of the Divine Trinity," pp. 354-355)

Further Reading: CWWL, 1986, vol. 2, "The Economy of God and the Mystery of the Transmission of the Divine Trinity," ch. 3; CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 4

晨兴喂养

约三 3 “耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。”

5 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”

神国的启示是基于约翰三章的两节圣经。…三节说到见神的国，五节说到进神的国。要见神的国，就必须重生。要进神的国，就必须从水和灵生。水表征我们众人受浸所归入之基督的死，灵表征复活。

这章说到尼哥底母，他是一个真正寻求的人，在夜里来见主耶稣（2）。…主…向他揭示，他需要重生。尼哥底母反应说，“人已经老了，如何能重生？岂能再进母腹生出来么？”（4）于是主告诉他，他需要第二次的出生，一个新的出生。

我们若不重生，就没有见神的国的性能。重生就是从表征基督之死的水而生，也是从表征基督之复活的灵而生。我们必须与基督同死，并复活成为一个新的人，属于另一个种类，就是新的种类（约翰福音结晶读经，一四七至一四八页）。

信息选读

神的国是神的掌权。这神圣的掌权是一个范围，不仅是神圣管理的范围，也是神圣种类的范围，在其中有一切神圣的事物。植物的国是植物种类的范围，动物的国是动物种类的范围。照样，神的国是神圣种类的范围。

Morning Nourishment

John 3:3 ...Unless one is born anew, he cannot see the kingdom of God.

5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

The revelation of the kingdom of God in John is based upon two verses in John 3...Verse 3 speaks of seeing the kingdom, and verse 5 speaks of entering into the kingdom. To see the kingdom we need to be born anew. To enter into the kingdom we need to be born of water and the Spirit. Water signifies the death of Christ, into which we all have been baptized, and the Spirit signifies resurrection.

[John 3] speaks of Nicodemus, a real seeker who came to the Lord in the night (v. 2)...The Lord...unveiled to him that he needed to be born anew. Nicodemus responded by saying, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” (v. 4). The Lord then told him that he needed a second birth, a new birth.

If we are not born anew, we do not have the capacity to see the kingdom of God. To be born anew is to be born of water, signifying the death of Christ, and of the Spirit, signifying Christ’s resurrection. We need to die with Christ and be resurrected to be a new person of another, new species, new kind. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 438)

Today’s Reading

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things. The vegetable kingdom is a realm of the vegetable species, and the animal kingdom is a realm of the animal species. In the same way, the kingdom of God is a realm of the divine species.

神成为肉体，进到人的种类里；而人成为神，有神的生命和性情（但无分于祂神圣的神格），进到祂神圣的种类里。在约翰三章，神的国指神的种类，多过于指神的掌权。

一样东西要在动物的种类里，就必须由动物所生。我们要进入神圣的范围，就是神圣种类的范围，就必须从神而生，有神圣的性情和生命。

人是按着神的形像，照着祂的样式造的，这指明人是照着神的种、神的类造的。创世记一章说，各样的活物都是各从其类造的。但神造人，不是照着人的类，乃是按着神的形像，照着祂的样式造的，使人成了神的类。

信徒借着重生从神而生，成为祂的儿女，有祂的生命和性情，但无分于祂的神格（约一 12 ~ 13），他们比亚当更从神类。亚当只有神外面的样子，而没有神里面的实际，就是神圣的生命。我们里面有神圣生命的实际，并且全人正被变化并模成主的形像。神所有的儿女都是在神圣种类的神圣范围里，这样说是合逻辑的。

因此，在重生里，神生神。人生人，羊生羊。…如果神的儿女不是从神的种、神的类，那他们是从什么种？如果他们不是神，他们是什么？我们这些从神生的，都是神。但是在发表上，由于神学上的误解，最好说我们是在神圣种类里，也就是在神国里的神人。

这些神人是神所生的儿女，不仅构成神的家（提前三 15，彼前四 17，约十四 2），也是基督身体借以建造起来的构成分子，而基督的身体要终极完成新耶路撒冷，作神与基督永远的国（林前六 9，弗五 5，彼后一 11，启十一 15）（约翰福音结晶读经，一四九至一五一页）。

参读：约翰福音结晶读经，第十二篇；约翰福音生命读经，第九篇。

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In John 3 the kingdom of God refers more to the species of God than to the reign of God.

For something to be in the animal species, it must be born of an animal. Also, to enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine nature and life.

That man was created in the image of God and according to His likeness indicates that man was created in God's kind, in God's species. Genesis 1 says that each of the living things was created according to its kind. But God created man, not according to man's kind but in God's image and according to God's likeness to be God's kind.

The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead (John 1:12-13), are more in God's kind than Adam was. Adam had only the outward appearance of God without the inward reality, the divine life. We have the reality of the divine life within us, and we are being transformed and conformed to the Lord's image in our entire being. It is logical to say that all the children of God are in the divine realm of the divine species.

Thus, in regeneration God begets gods. Man begets man. Goats beget goats....If the children of God are not in God's kind, in God's species, in what kind are they? If they are not gods, what are they? We all who are born of God are gods. But for utterance, due to the theological misunderstanding, it is better to say that we are God-men in the divine species, that is, in the kingdom of God.

These God-men, who are children born of God, not only constitute the house of God (1 Tim. 3:15; 1 Pet. 4:17; John 14:2) but also are the constituents with which the Body of Christ is built up, and the Body of Christ will consummate the New Jerusalem as the eternal kingdom of God and of Christ (1 Cor. 6:9; Eph. 5:5; 2 Pet. 1:11; Rev. 11:15). (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 438-440)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 12; Life-study of John, msg. 9

晨兴喂养

路十七 20～21 “…神的国来到，不是观察得到的；人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。”

可四 26～27 “耶稣又说，神的国是这样，如同人把种子撒在地上，黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。”

现在我们必须看见，国度与召会之间的不同与关系。这件事很难分辨，很难领会得清楚。我们已经看见，任何一种生命就是一个国度，因此国度就是生命本身。神的国度就是神的生命，但召会不是生命，生命也不是召会。召会是生命的产物。神圣的生命就是国度，这生命产生了召会。…没有国度作生命的实际，召会绝不能产生或建造起来。要产生召会并建造召会，我们就需要国度。

福音带来神作生命，生命就是国度。国度乃是生命的范围，让生命行动、工作、治理、管治，使生命能完成其目的，这范围就是国度。实际上，作为生命范围的国度就是生命本身。…这神圣的生命同其范围产生了召会（长老训练第二册，四五至四六页）。

信息选读

（我们无法凭人的教导）进神的国。进神的国惟一的路，就是接受神作生命，得着神自己；这就是重生。所以要悔改，就是要改观念，改掉摩西的观念、律法的观念，甚至属世、天然、事奉神的观念，全数都要改一改。要悔改！（神的经纶与神圣三一输送的奥秘，四〇至四一页）

Morning Nourishment

Luke 17:20-21 ...The kingdom of God does not come with observation; nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

Mark 4:26-27 And He said, So is the kingdom of God: as if a man cast seed on the earth, and sleeps and rises night and day, and the seed sprouts and lengthens—how, he does not know.

Now we must see the difference or the relationship between the kingdom and the church. This is very hard to discern and to understand clearly. We have seen that any kind of life is a kingdom, so the kingdom is the life itself. The kingdom of God is the life of God, but the church is not the life, nor is the life the church. The church is the product of life. The divine life is the kingdom, and this life produces the church....Without the kingdom as the reality of life, the church could never be produced or built up. To produce the church and to build up the church, we need the kingdom.

The gospel brings God as life, and life is a kingdom. The kingdom is the realm of life for life to move, to work, to rule, and to govern so that life may accomplish its purpose, and this realm is the kingdom. Actually, the kingdom as the realm of life is life itself...This divine life with its realm produces the church. (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” pp. 121-123)

Today’s Reading

No matter how much you are taught, you cannot get into the kingdom of God. The only way to enter into the kingdom of God is to receive God as life and to gain God Himself. This is regeneration. Therefore, to repent is to have a change in your concept. You have to change your concepts about Moses, your concepts about the law, and even your worldly, natural concepts about serving God. All these concepts need to be changed. Therefore, you must repent! (CWWL, 1986, vol. 2, “The Economy of

神的国乃是主耶稣作生命的种子，撒到相信祂的人—神所拣选的人—里面，并发展为一个范围，使神能在祂神圣的生命里施行管治，以此为祂的国。神国的入门是重生（约三5），其发展是信徒在神圣生命里的长大（彼后—3～11）。神的国在今天是在召会的生活，是忠信的信徒在其中生活的（罗十四17），并要发展为要来的国度，作得胜圣徒在千年国里（启二十四、6）所承受的赏赐（加五21，弗五5）。至终，神的国要完成于新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远（启二—1～4，二—1～5）。

在永世里，新耶路撒冷将是所有信徒的总和，把经过过程的三一神照耀出来。新地将是神在其中治理列国的范围，这掌权的范围要由新耶路撒冷的照耀所形成。因此，新耶路撒冷的照耀要产生神掌权的范围。这就是神的国。

（在路加十七章二十节）主说神的国“不是观察得到的”，这指明神的国不是物质的，乃是属灵的。二十二至二十四节证明神的国就是基督自己，当法利赛人问祂关于国度时，祂就在他们中间。救主在哪里，哪里就有神的国。神的国与祂同在，祂将神的国带给祂的门徒（22）。祂是神国的种子，撒在神的子民里面，并在他们里面发展为神管治的范围。祂复活以后，就在祂的信徒里面（约十四20，罗八10）。因此，神的国以基督为其生命里的实际，今天就在召会里（十四17）（新约总论第八册，一〇一、一一页）。

参读：新约总论，第二百四十、二百五十至二百五十一篇；马可福音生命读经，第十三至十六篇；李常受文集一九七二年第一册，基督在我们里面长大并扩展，为着神的国，第一至三章。

The kingdom of God is the Lord Jesus as the seed of life sown into His believers, God's chosen people, and developing into a realm [over] which God may rule as His kingdom in His divine life. Its entrance is regeneration (John 3:5), and its development is the believers' growth in the divine life (2 Pet. 1:3-11). It is the church today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5).

In eternity the New Jerusalem will be the totality of all the believers shining forth the processed Triune God. The new earth will be a realm in which God will rule over the nations. This ruling realm will be formed by the shining of the New Jerusalem. Hence, the shining of the New Jerusalem will produce a realm for God's ruling. This is the kingdom of God.

The Lord's word [in Luke 17:20] that the kingdom of God “does not come with observation” indicates that the kingdom of God is not material but spiritual. Verses 22 through 24 prove that the kingdom of God is Christ Himself, who was among the Pharisees when He was asked by them regarding the kingdom. Wherever the Savior is, there is the kingdom of God. The kingdom of God is with Him, and He brings it to His disciples (v. 22). He is the seed of the kingdom of God sown into God's people and developing in them into God's ruling realm. Since His resurrection, He is within His believers (John 14:20; Rom. 8:10). Hence, the kingdom of God with Christ as its reality in life is within the church today (Rom. 14:17). (The Conclusion of the New Testament, pp. 2640, 2553-2554)

Further Reading: The Conclusion of the New Testament, msgs. 240, 250-251; Life-study of Mark, msgs. 13-16; CWWL, 1972, vol. 1, “The Growth and Spread of Christ within Us for the Kingdom of God,” chs. 1-3

晨兴喂养

彼后一 10 ~ 11 “所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。”

彼后一章十一节…“永远的国”指所赐给我们主和救主耶稣基督之神的国（但七 13 ~ 14），就是要在祂回来时显现的（路十九 11 ~ 12）。这国要作赏赐，赐给那些追求在祂生命里长大以致成熟，并发展祂性情之美德的忠信信徒，使他们在千年国时能有分于祂在神荣耀里的君王职分（提后二 12，启二十 4、6）。

在彼后一章三至十一节…，国度在我们里面发展，实在就是我们进入国度。彼得在三至四节说到神的神能，已将一切关于生命和敬虔的事赐给我们，又说到我们得有分于神的性情。然后，在五至十一节就论到借生命长大发展，而得以丰富地进入永远的国（新约总论第十三册，二九八至二九九页）。

信息选读

我们在彼后一章五至七节看见，神圣的生命在我们里面发展的几个步骤。

我们在神圣生命和神圣性情的发展里所享受全备的供应（3 ~ 7），必充足地供应我们，使我们丰富地进入我们主永远的国（11）。这要叫我们凭神圣生命和神圣性情一切的丰富，作我们达到神辉煌荣耀的优越美德（能力），使我们能够并合格进入要来的国。这不是仅仅得救，乃是得救后又追求在神

Morning Nourishment

2 Pet. 1:10-11 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble. For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

The eternal kingdom in 2 Peter 1:11 refers to the kingdom of God, which was given to our Lord and Savior Jesus Christ (Dan. 7:13-14) and which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity and the development of the virtues of His nature that in the millennium they may participate in His kingship in God's glory (2 Tim. 2:12; Rev. 20:4, 6).

In 2 Peter 1:3-11...the development of the kingdom within us is actually our entrance into the kingdom. In verses 3 and 4 Peter speaks of the divine power granting to us all things which relate to life and godliness and of becoming partakers of the divine nature. Then in verses 5 through 11 we have the development through growth in life unto the rich entrance into the eternal kingdom. (The Conclusion of the New Testament, p. 3943)

Today's Reading

[In 2 Peter 1:5 through 7] we see the development of the divine life in us through a number of steps.

The bountiful supply that we enjoy in the development of the divine life and divine nature (vv. 3-7) will bountifully supply us a rich entrance into the eternal kingdom of our Lord [v. 11]. It will enable and qualify us to enter into the coming kingdom by all the riches of the divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God. This is not merely to be saved but, after being saved, to pursue the growth and maturity in the divine

圣生命里长大成熟，而受到国度的赏赐。

生命的种子已经在我们里面，这种子需要生长和发展。借着内里生命的长大，我们一天过一天得以进入国度。…我们若要让国度在我们里面发展，就需要谦卑自己、倒空自己、卸下自己。我们不该充斥了文化、宗教、伦常、道德、哲学、性格改良，或努力属灵、合乎圣经、圣别、得胜。我们应该只顾到基督，顾到基督在我们里面生长。我们里面每一寸的地土都该让给祂，使祂在我们里面生长。…我们也可以借着在今日丧失魂生命，而丰富地进入国度（太十六 25 ~ 28）。当我们丧失我们的魂同其享受，我们就经历变化，…我们越丧失魂的享受，就越能丰富地进入国度。

照着彼后一章一至四节，神已赐下信的种子和生长的能力；祂也赐下应许，我们若与祂合作，祂要差来雨水、生长并收成。有了神的赐给，我们必须殷勤，借着接受应许并借着接受祂的话，发展信的种子（新约总论第十三册，二九九至三〇一页）。

照着彼得在五至十一节的话，长大成熟就是发展我们所已经接受的。我们已分得同样宝贵的奇妙之信，这信是包罗一切的种子。一切神圣的丰富都在这种子里，但我们必须殷勤，将这些丰富发展为美德。然后我们需要在我们的美德上发展知识；在知识上发展节制；在节制上发展忍耐；在忍耐上发展敬虔；在敬虔上发展弟兄相爱；并在弟兄相爱上发展爱。借着发展这些美德，我们就长大，至终我们要达到成熟。结果，我们要充满基督，用保罗的话说，就是达到基督丰满之身材的度量（弗四 13）。这样，我们就会有资格并装备好，在要来的国里作王（彼得后书生命读经，七三至七四页）。

参读：彼得后书生命读经，第六至七篇；新约总论，第三百九十篇；国度，第四至六、五十五章。

life and thereby receive the kingdom reward.

The seed of life is already within us; it simply needs to grow and develop. We enter the kingdom day by day by the growth of the inner life. If we would have the kingdom develop in us, we need to humble ourselves, empty ourselves, and unload ourselves. We should not be occupied with culture, religion, ethics, morality, philosophy, improvement of character, or the effort to be spiritual, scriptural, holy, and victorious. We should care only for Christ and for the growth of Christ within us. All the ground within us should be made available for Him to grow in us. We also can have a rich entrance by losing our soul-life today (Matt. 16:25-28). When we lose our soul-life and its enjoyment, we are undergoing transformation...The more we lose the enjoyment of the soul, the richer an entrance we will have.

According to 2 Peter 1:1-4, God has given the seed of faith, the growing power, and He has given the promises that He will send the rain, the growth, and the harvest if we cooperate with Him. With God's giving, we must be diligent to develop the seed of faith by taking the promises, by receiving His word. (The Conclusion of the New Testament, pp. 3944-3945)

According to Peter's word in 2 Peter 1:5-11, to grow to maturity is to develop what we have already received. We have been allotted the wonderful equally precious faith, and this faith is an all-inclusive seed. All the divine riches are in this seed, but we must be diligent to develop them into virtue. Then we need to develop in our virtue knowledge; in knowledge, self-control; in self-control, endurance; in endurance, godliness; in godliness, brotherly love; and in brotherly love, love. By developing these virtues we grow, and eventually we shall reach maturity. As a result, we shall be full of Christ, and, in Paul's words, we shall arrive at the measure of the stature of the fullness of Christ (Eph. 4:13). Then we shall be qualified and equipped to be kings in the coming kingdom. (Life-study of 2 Peter, pp. 63-64)

Further Reading: Life-study of 2 Peter, msgs. 6-7; The Conclusion of the New Testament, msg. 390; CWWL, 1972, vol. 2, "The Kingdom," chs. 4-6, 50

晨兴喂养

林前二 11 “因为除了在人里面人的灵，在人中间有谁知道人的事？照样，除了神的灵，也没有人知道神的事。”

可二 8 “耶稣灵里即刻知道他们心里这样议论，就对他们说，你们心里为什么议论这些事？”

有的圣经学者，将圣经中记载的事，分作七个时代，就是无罪时代、良心时代、人治时代、应许时代、律法时代、恩典时代和国度时代。其中头三个时代，都是照着管治的原则来分的。无罪时代，是神治的原则；良心时代，是自治的原则；人治时代，是人管治的原则。…在人堕落以前，人与神之间还没有罪的间隔，这就是所谓的无罪时代。那时，人直接受神的管治，而活在神面前，向神负责（生命的经历，一一二页）。

信息选读

人在神治之下，堕落失败了，人的里外都有了罪，圣别、公义的神，就不能不离开人。

因此，从亚当被赶出伊甸园，直到挪亚出方舟的时候，神就在人里面设立良心，代表祂来管治人。…在这时代中，人受自己良心的管治，向自己的良心负责，所以就是自治。可惜人在自治之下，又失败了。人丢弃良心一切的责备和约束，而有了凶杀、邪淫，以至败坏至极，满了强暴。因此，神就用洪水审判那个时代。

Morning Nourishment

1 Cor. 2:11 For who among men knows the things of man, except the spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God.

Mark 2:8 And immediately Jesus, knowing fully in His spirit that they were reasoning this way within themselves, said to them, Why are you reasoning about these things in your hearts?

Some students of Scripture have divided the Bible into seven dispensations: the dispensations of innocence, conscience, human government, promise, law, grace, and the kingdom. The first three dispensations are categorized according to the principle of government. In the dispensation of innocence we see the principle of God's rule; in the dispensation of conscience, the principle of self-rule; and in the dispensation of human government, the principle of man's rule...Before the fall no sin barrier existed between God and man. This was the so-called dispensation of innocence, when man was ruled directly by God. He lived before God and was responsible to God. (CWWL, 1953, vol. 3, "The Experience of Life," p. 283)

Today's Reading

Man failed under God's rule and became sinful within and without, so the holy and righteous God had to leave man.

Consequently, from the time of Adam's expulsion from the garden of Eden to the time of Noah's departure from the ark, God established the conscience within man to represent Him in ruling over man...In this period man was ruled by his own conscience and was responsible to his own conscience. Unfortunately, under this self-rule, man again failed. He ignored the rebuke and control of the conscience, the issue of which was murder and fornication, which proceeded unto utter corruption and fullness of wickedness. God judged this dispensation by the flood.

到洪水以后，神就吩咐挪亚说，“凡流人血的，他的血也必被人所流。”（创九6）这就是因为人不服神治，又丢弃自治，所以神只好给人权柄代表神来管治人。因此，不久就有国家的开始，人类中就有了政权的管治，社会的制裁，以及家庭中的规约。…这些都是神所设立的权柄，代表神来管治人。所以罗马十三章一节才说，“在上有权柄的，人人都当服从。”这就是人治时代。因为人是这样受人的管治，向人负责。

就着管治这一面来说，人类的堕落乃是从神治堕落到自治，又从自治堕落到人治。人越是受神治，就越高尚，越是受人治，就越低下。今天人的光景是完全不受神的管治了。可能还有少数人是在自治之下，受自己良心的管治，但那个力量也是极其微弱的。大部分的人都是落在人的管治之下，必须有别人的管治，才肯就范。但就在这人治时代中，人还是失败了。人不服人的管治，人逃避人的管治，人更推翻人的管治。今天摆在我们眼前的，正是这种背叛翻腾的光景。所以我们看见无论在神治之下，在自治之下，在人治之下，人都完全失败了。

人既是从神治堕落到人治，所以神拯救人的时候，就要把人从人治恢复到神治，叫人再单纯地活在神面前，直接地受神管治。但这恢复并不是一下就完成的。人的堕落怎样是从神治，经过自治，而落到人治。神恢复人的计划，也照样要人从人治，经过自治，而达到神治。可说自治乃是神治与人治之间的一层台阶。所以人蒙恩得救了，就该先脱离人治，而恢复到自治里去（生命的经历，一一二至一一四页）。

参读：生命的经历，第六篇。

After the flood God told Noah, "Whoever sheds man's blood, / By man shall his blood be shed" (Gen. 9:6...). Because man was neither subject to God's rule nor obedient to self-rule, God authorized man to represent Him in ruling over man. Therefore, not long afterward, there was the beginning of nations; there came into being among the human races the rule of political authorities, the power of the society, and the control in the family...These are the authorities set up by God to represent Him in ruling man. This is why Romans 13:1 says, "Let every person be subject to the authorities over him." This is the dispensation of human government, in which man is ruled by man and is responsible to man.

From the point of view of government, man's fall was a fall from God's rule to self-rule and then from self-rule to man's rule. The more one is ruled by God, the nobler he becomes, but the more one is ruled by man, the more base he becomes. Today man's condition is a complete rejection of God's rule. There may be a few people who are under self-rule, being controlled by their conscience; however, the impact of their conscience is very weak. The majority are living under human rule and never conform unless they are being ruled by someone. Yet many still fail in this dispensation of human government. They not only disobey but also endeavor to escape and even overthrow man's rule. Today what is set before our eyes is a rebellious and disorderly condition. Thus, man is a total failure whether under the ruling of God, self, or man.

Since man has been degraded from God's rule to human rule, God, in saving man, must recover him from human rule to divine rule, that man may once more live before God in simplicity and under His direct authority. However, this kind of recovery cannot be realized in a moment. As man became degraded by falling from divine rule to human rule, passing through the stage of self-rule in between, so in God's plan of recovery he must retrace his steps from human rule to God's rule, passing through self-rule in between. Since self-rule is the step between human rule and God's rule, when a man is saved, he must first be delivered from human rule and return to self-rule. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 283-284)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 6

晨兴喂养

徒二四 16 “我因此操练自己，对神对人常存无亏的良心。”

罗八 6 “因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

凡活在人治之下的人，都是活在人面前的。他们有许多事，都是因着怕人才不敢作。何时人管不到，或看不见，他们就为所欲为了。在自治之下的人就不是这样。他们乃是活在自己良心的感觉里，接受自己良心的管治，而不需要别人的管治。他们在一切言语行动上的约束，不是因为惧怕人，乃是因为良心的管治。良心赞同，他们才敢作；良心不赞同，他们就不敢作。虽然表面上，他们还是在人的管治之下，也是服在人的管治之下；但实际上，他们并不需要人的什么管治，他们自己的良心已经够管治并约束他们了（生命的经历，一一四页）。

信息选读

我们总要严格地对付良心，使自己从堕落的人治光景中，蒙拯救到良心自治的里面去，好叫我们在一切事上，都能凭着自己良心的感觉而生活行动。

但对付良心的最终目的，还不仅是叫我们恢复到自治里去。我们若只凭良心的感觉活着，而停留在良心里，这还是半堕落的光景，还够不上神的意思。所以，对付良心，不只是为着叫人从人治回到自治，从人面前回到良心里，更是为着叫人经过自治，而达到神治，经过良心，而回到神面前。…把我们带到神面前，才是积极的。所以达到神治，才是对付

Morning Nourishment

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

All those who live under human rule are living before man....Whenever they are not under man's jurisdiction and observation, they do as they please. However, those who are under self-rule are not so....Being controlled by their conscience, they do not need to be ruled by others. They are restrained in all their utterances and behavior, not because of their fear of man but because of the ruling of their conscience. They are free to act only when their conscience approves. Outwardly, they appear to be still subject to the rule of man, yet practically, this rule is unnecessary, because their conscience is sufficient to rule and control them. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 284-285)

Today's Reading

Only severe dealings with our conscience will deliver us from the fallen condition of human rule to that rule by the conscience. Then in all things we can live and act according to the feelings of our conscience.

However, the final goal of dealing with the conscience is not simply to restore us to self-rule. If we remain only in the feelings of the conscience, we are still in a half-fallen situation and fall short of God's will. Therefore, dealing with the conscience is not just to cause man to return from human rule to self-rule, from the eye of man unto the conscience, but even more to cause man to pass through self-rule and attain to God's rule, to pass through the conscience and live in the presence of God....The positive objective is that we be recovered to

良心的最终目的。

自治与神治，是大不相同的。自治就是人凭良心的感觉而活，向良心负责；而神治却是人凭灵的直觉而活，向直觉负责，也就是向神负责。我们知道，神是借着圣灵住在我们的灵里。所以我们灵里的直觉，可说就是神的感觉。因此当我们凭我们的直觉而活，受我们直觉的管治，我们就是活在神面前，直接受神的管治。良心只有是非的感觉，它定罪一切非的、恶的，而称义一切是的、善的。但直觉却是超是非的，超善恶的。它超过非，也超过是；超过恶，也超过善。它定罪所有的非，所有的恶，却不一定称许一切的是，一切的善。它只要那些出于神的，出于灵的，并属于生命的。

〔例如，〕神乃是要我们说祂的话，说出乎祂，出乎灵，出乎生命的话。所以有的弟兄要起来为主讲道，他所讲的确实不确实，那是良心来负责监督的；但他要讲什么道，要取什么题目，神的意思要他怎样讲，这就不在是非善恶的范围之内。良心的感觉在这方面就无能为力了。他只能凭着直觉，摸到神的意思，在这方面得着神的引导，而说出神的话来。这些良心与直觉不同的地方，也就是自治与神治不同的地方。

许多弟兄姊妹都是活在三治混合的光景中。他们有很多成分是留在人治里，还需要人来管治；也有一些成分是在自治里，受良心的管治；但很少成分是在神治里，直接受神的管治。…所以还需要更彻底的对付良心，使自己一面在消极方面脱离人治，一面在积极方面进入神治，而直接受神的管治（生命的经历，一一四至一一六页）。

参读：生命的经历，第六篇。

God Himself. Therefore, the final goal of dealing with the conscience is to bring us back to God's rule.

Self-rule and God's rule differ greatly. Self-rule means that man lives by the feelings of his conscience, being responsible to his conscience; whereas God's rule means that man lives by the intuition of the spirit, being responsible to the intuition, that is, being responsible to God. We know that God through the Holy Spirit lives in our spirit. Therefore, we can say that the intuition in our spirit is the feeling of God. Hence, when we live by the intuition and are controlled by the intuition, we are living in the presence of God and ruled by Him. The conscience has only the feeling of right and wrong. It condemns all that is wrong and evil and justifies all that is right and good. But the intuition is above right and wrong, good and evil. It is above wrong and also above right; it is above evil and also above good. It condemns all that is wrong and all that is evil, but it does not necessarily approve all that is right and all that is good. It accepts only that which is of God, of the Spirit, and of life.

[For example], what God desires is that we speak His words, words that are of Him, of the Spirit, and of life. Therefore, when a brother ministers, whether he is speaking the truth or not will be attended to by the conscience. But as to what he should minister, what subject he should choose, what God has in mind for him to speak—these are not within the limit of right and wrong, good and evil. The feeling of the conscience is unable to do anything in this respect. Only through the intuition can one touch the mind of God and be led by God to speak His words. These differences between the conscience and the intuition are also the differences between self-rule and God's rule.

Many brothers and sisters are living in a condition that is a combination of the three kinds of government. The greater part of their being is under human rule; they still need to be ruled by man. Another part of their being is under self-rule, the rule of the conscience. But only a small part of their being is under God's rule so that they are controlled by God directly...There is the need to deal with the conscience more thoroughly so that we can, on the negative side, be delivered from human rule and, on the positive side, enter into God's rule to be directly under His control. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 285-286)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 6

第一周诗歌

国度—国度的种子

10 10 10 10 副 (英1301)

降A大调

3/4

5 1 7 | 6 5 4 | 3 5 1 | 3 — — | 3 2 #1 | 3 2 7 |
 一 耶稣是 国度,已 进入我 里, 掌权并 光照,荣
 2 1 6 | 5 — — | 5 #4 5 | 6 7 1 | 7 7 1 | 2 — — |
 耀何无 比; 基督作 种子,乃 君王自 己,
 2 #4 3 | 2 1 7 | 1 7 6 | 5 — — | 3 3 3 | 3 — — |
 撒在我 灵里,作 国度实 际。 (副) 让祂生 长,
 3 2 3 | 4 — — | 4 4 4 | 4 — — | 4 5 2 | 3 — — | 5 3 2 |
 让祂生 长, 国度生 命 居衷开 广。 耶稣是
 1 2 3 | 4 6 1 | 3 — — | 2 1 6 | 5 5 4 | 3 5 2 | 1 — — ||
 国度,撒 在我心 房; 耶稣是 国度,荣 耀的盼 望。

- 二 国度已临近,当悔改回头, 计谋和思虑都摆脱不留;
 心思和情感全向神转投, 世界和虚荣尽丢弃背后。
- 三 宗教的思想已迷失目标, 属人的观念错误的教导:
 国度已虚悬,以后才来到, 害今世信徒,等候皆徒劳。
- 四 但国度实际现今已显现, 就是主耶稣住在我里面;
 基督作人位在我里掌权, 生命的种子成长到完全。

WEEK 1 — HYMN

Jesus the kingdom has come into us

The Kingdom—The Seed of the Kingdom

1301

Ab Db/Ab Ab Ab/Eb Eb/G Eb7 Ab Db/Ab Ab

1. Je-sus the king-dom has come in-to us, Reign-ing and shin-ing He's all glo-ri-ous,

Eb/Bb Bb Eb Eb/G Bb/F Eb Bb/D Bb7 Eb7

5 Christ as the seed is the King who has come, In-to our spir-it His king-dom He's sown.

Ab Ab/Eb Ab Eb7 Eb/G Eb7 Eb/G Ab

9 **Chorus**
 (C) O let Him grow, O let Him grow; His king-dom life be all we know.

Ab Ab/C Db C Db Ab/C Db Ab/Eb Eb7 Ab

13 Je-sus, the king-dom is sown in-to us; Je-sus, the king-dom, O how glo-ri-ous!

2. We must repent for the kingdom's at hand;
 All that we do, think, or feel, or have planned
 Must be abandoned and changed in our mind;
 Leave all the world and self-seeking behind.
3. All of religion has missed it again,
 Teaching for doctrines the concepts of men;
 They vainly wait for the kingdom to be.
 A dispensation they're hoping to see.
4. But now the kingdom to us has been shown,
 It is no less than our Jesus alone.
 It is the Person of Christ in us all,
 And it begins as a seed when we call.

第二周

借着过隐藏的生活 而过国度的生活

读经：赛四五 15，三七 31，太六 2～4、5～15、16～18，十四 22～23，诗四二 7，歌四 12

纲要

周一

壹 我们要学习主的榜样，独自上山去祷告而
过隐藏的生活——太十四 23，参路六 12：

一 主没有与群众在一起留在所行神迹的结果里（指除了妇女孩子，食饱五千人的神迹），乃是离开群众，在山上独自在祷告中与父在一起——太十四 14～23：

- 1 主催门徒离开，祂好有更多的时间独自祷告父——22～23 节。
- 2 祂需要独自祷告祂在天上的父，好叫祂在地上为着建立诸天之国，无论作什么，都能与父是一，并有父与祂同在；祂不是在野地，乃是在山上祷告；祂离开群众，甚至离开门徒，为要独自与父接触。

二 我们应当宝贵这三句话：“与父在一起”、“在山上”、“在祷告中”：

Week Two

Living the Kingdom Life by Living a Hidden Life

Scripture Reading: Isa. 45:15; 37:31; Matt. 6:2-4, 5-15, 16-18; 14:22-23; Psa. 42:7; S. S. 4:12

Outline

Day 1

I. We need to learn from the pattern of the Lord living a hidden life in His going up to the mountain privately to pray——Matt. 14:23; cf. Luke 6:12:

A. The Lord did not remain in the issue of the miracle with the crowds (the miracle of feeding five thousand men, apart from women and children), but He went away from them privately to be with the Father on the mountain in prayer——Matt. 14:14-23:

1. The Lord compelled the disciples to leave Him in order that He might have more time to pray privately to the Father——vv. 22-23.
2. He needed to pray privately to His Father who was in the heavens so that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens; He did this not in the deserted place but on the mountain, leaving all the people, even His disciples, so that He might be alone to contact the Father.

B. We should treasure three phrases—to be with the Father, on the mountain, and in prayer:

- 1 与别人一起祷告是很好的，但通常我们需要独自祷告；我们与别人一起祷告时，无法象我们独自向主祷告时享受主那样深。
- 2 甚至主耶稣也告诉我们，我们祷告时，要私下关上门，向那在隐密中察看我们的父祷告（六6）；这样，我们会感觉到祂与我们是何等亲，我们与祂是何等近。
- 3 我们必须学习离开群众、家庭、朋友和召会里的圣徒，去到更高一层的“高山”；我们必须上得更高，远离较低一层属地的事物；我们需要达到更高一层，离开群众，独自与父在一起，隐密地与祂有亲密的交通。

周二

貳 国度子民的原则乃是过隐藏的生活，不将自己的义行表现在人前，这些义行就如施舍（2~4）、祷告（5~15）及禁食（16~18）：

- 一 在这三个例证当中，主都使用了“隐密”这辞（4、6、18）；我们的父是“在隐密中”，祂“在隐密中察看”；国度子民是天父的儿女，必须活在父隐密和隐藏的同在里，并顾到父隐密和隐藏的同在。
- 二 国度子民在国度属天的管治之下，活在倒空、谦卑的灵里，以纯洁、单一的心行事，就不可在肉体里作什么，得人的称赞；乃是必须在灵里作一切事，讨他们天父的喜悦。
- 三 在隐密中行义，结果乃是杀死肉体和自己；在社会上甚至在堕落的基督教中，如果不允许人显

1. To pray with others is good, but often we need to pray by ourselves; when we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately.
2. Even the Lord Jesus told us that when we pray, we should shut our door privately and pray to the Father who sees in secret (6:6); then we have the sensation of how intimate He is to us and how close we are to Him.
3. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain”; we have to go higher, far away from the earthly things on a lower level; we need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him.

Day 2

II. The principle of the kingdom people is that they live a hidden life, not performing their righteous deeds before men—deeds such as giving (vv. 2-4), praying (vv. 5-15), and fasting (vv. 16-18):

- A. Regarding each of the three illustrations, the Lord used the word secret (vv. 4, 6, 18); our Father is in secret, and He sees in secret; the kingdom people, as children of the heavenly Father, must live in and care for the Father's secret and hidden presence.
- B. The kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh for the praise of men but must do all things in the spirit for the pleasing of their heavenly Father.
- C. The effect of doing our righteous deeds in secret is that the flesh and the self are killed; if people in society and even in degraded Christendom are

扬他们的善行，他们就不干了；已喜爱得荣耀，肉体喜爱被人注视。

周三

- 四 在明处长大的圣徒，不是健康的长大；我们需要一些生命中隐密的长大，一些对基督隐密的经历；我们需要隐密地祷告主、敬拜主、接触主并与主交通。
- 五 我们该多多祷告，但不要让别人知道我们有多少祷告；我们若天天祷告而不告诉别人，或者不让别人知道，这表示我们是健康的，并且我们正在长大。
- 六 国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答—6节。
- 七 无论何时我们在义行上显扬自己，我们就不健康；这样的显扬大大阻挠我们在生命里长大。
- 八 我们人的生命喜爱炫耀、公开显扬，但神的生命总是隐藏的；假冒为善的人就是有外面的表显，里面却空无一物的人。
- 九 我们在天然的生命里，绝不可能实行在隐密中过隐藏的生活，只有在神圣的生命，不喜欢显扬的生命里，才可能实行；我们若认真要成为国度的子民，就必须学习凭着我们父隐藏的生命而活。
- 十 宇宙指明神是隐藏的，神是隐密的；我们若凭着神的爱爱人，这爱就始终是隐藏的。

not allowed to make a show of their good deeds, they will not do them; the self loves to be glorified, and the flesh loves to be gazed upon.

Day 3

- D. The saints who grow openly do not grow in a healthy way; we all need some secret growth in life, some secret experiences of Christ; we need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way.
- E. We should pray much yet not let others know how much we pray; if we pray every day without telling others or letting them know about it, it means that we are healthy and that we are growing.
- F. The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him—v. 6.
- G. Any time we exhibit ourselves in our righteous deeds, we are not healthy; such an exhibition greatly frustrates our growth in life.
- H. Our human life loves to make a display, a public show, but God's life is always hidden; a hypocrite is one who has an outward manifestation without having anything within.
- I. We can never practice living a hidden life in secret in our natural life; it is possible only in the divine life, the life that does not enjoy making a show; if we are serious about being the kingdom people, we must learn to live by the hidden life of our Father.
- J. The universe indicates that God is hidden, that God is secret; if we love others by the love of God, this love will always remain hidden.

叁 “救主以色列的神啊，你实在是自隐的神”——赛四五 15:

- 一 信徒可能认识神是全能的神，是公义的神，是满有恩典和慈爱的神，却不认识神是一位自隐的神。
- 二 神在祂的子民中间，也在他们个人的生活里作了许许多多的事，但神却把自己隐藏起来：
 - 1 神喜欢隐藏，我们却喜欢显扬；神不求外在的显明，但我们没有外在的显明就不满意。
 - 2 在迦密山顶，神是明显地与以利亚同在，但神一隐退，以利亚就受不了——王上十九 9 ~ 18：
 - a 神知道以利亚愿意神是一位显明的神；他不知道神是愿意自隐的。
 - b 神不在大风和烈风里，神不在地震里，神不在火里；神乃是在“微小柔细的声音”里对以利亚说话——12 节。
 - c 神以微小柔细的声音对以利亚说话，指明神将以利亚引进新约时代；在新约时代神对祂的子民说话不是发声如雷，乃是微小柔细地说话——参约壹二 27。
 - d 以利亚对神说，只剩下他一个忠信者；但神非常柔细地回答以利亚说，祂为自己留下七千人，是未肯向巴力屈膝的——王上十九 18，参罗十一 2 ~ 5。

III. “Surely You are a God who hides Himself, / O God of Israel, the Savior”——Isa. 45:15:

- A. Believers may know God as the almighty One, as the righteous One, as the One full of grace and compassion, but as the One who hides Himself, He is unknown to them.
- B. God does countless things in the midst of His people and countless things in their personal lives, yet He conceals Himself:
 - 1. God likes concealment, but we like display; God does not crave outward manifestations, but we cannot be content without them.
 - 2. God was obviously with Elijah on Mount Carmel, but when God withheld His manifest presence, Elijah could not bear it——1 Kings 19:9-18:
 - a. God knew that Elijah wanted Him to be a God who would manifest Himself; he had not realized that God is a God who hides Himself.
 - b. God was not in the great and strong wind, He was not in the earthquake, and He was not in the fire; instead, God spoke to Elijah in a “gentle, quiet voice”——v. 12.
 - c. The fact that God spoke to Elijah in a gentle, quiet voice indicates that God was ushering Elijah into the New Testament age, in which God speaks to His people not by thundering but gently and quietly——cf. 1 John 2:27.
 - d. Elijah said to God that he was the only faithful one left, but God very gently answered Elijah by saying that He had reserved for Himself seven thousand men who had not bowed the knee to Baal——1 Kings 19:18; cf. Rom. 11:2-5.

e 以利亚以为看得见的才算得数，但神是一位自隐的神；神在暗中为祂自己留下七千得胜者，是未曾向巴力屈膝的；神的活动隐藏到连申言者以利亚都不知道。

周五

三 我们需要认识神作工隐藏的性质；不要以为只有大的感动、大的异象、大的启示才是出于神的；神最确实的工作，乃是祂在我们这人的隐密处所作的：

- 1 我们越事奉主，越住在祂里面，就越知道神是一位非常静默的神；祂静默到一个地步，人常常不觉得祂存在。
- 2 祂所给我们那些最亲密的引导，都是很自然的，使我们几乎不觉得祂在引导我们，但我们就是受了引导；神最重大的引导，通常是借着神这样内里静默的活动而让我们得着的。

四 独生子来表明神，却把神藏在人性生命里，并且是藏在一个外表“憔悴”的人性生命，一个“无佳形威仪”的人性生命里——赛五二 14，五三 2：

- 1 祂来自无关紧要的加利利省，来自小城拿撒勒；犹太人都公认，那个地方并没有出过什么申言者或名人——约一 46，七 52。
- 2 所以当祂出来的时候，人难以相信神在祂里面，甚至要信祂是神的申言者都不容易；可是神却藏在拿撒勒人耶稣里面——参西二 9。
- 3 此外，拿撒勒人耶稣是来自一个贫寒的家庭，长大了就作木匠，是一个非常平凡的木匠，一个微不足道的工人，直到祂三十岁；有谁能想到，无限的神

e. Elijah had reckoned the situation only with what he could see, but God is a God who hides Himself; He had secretly reserved for Himself seven thousand overcomers who had not bowed the knee to Baal; God's activity was so hidden that not even the prophet Elijah knew anything about it.

Day 5

C. We need to realize the hidden nature of God's working; we should not think that only mighty influences, great visions, and tremendous revelations are of God; God's surest work is done in the secret of our beings:

1. The more we serve the Lord, and the more we abide in Him, the more we realize that God is a very quiet God, so quiet that His presence is often undetected.
2. His most intimate way of guiding us is so natural that we scarcely perceive He is guiding us at all, yet somehow we have been led; it is often by this quiet inward activity of God that we receive our greatest guidances.

D. When the only begotten Son came for the purpose of declaring God, He hid Him in a human life—a human life whose appearance was “marred,” a human life that had “no attracting form nor majesty”—Isa. 52:14; 53:2:

1. He came from Galilee, an insignificant province, and from the town of Nazareth, a small town of which it was said by the Jews that no prophet or person of repute ever came from there—John 1:46; 7:52.
2. Thus, when He appeared, people found it hard to believe that God was present in Him—they found it hard even to believe that He was a prophet of God, yet God was hidden within Jesus of Nazareth—cf. Col. 2:9.
3. Also, Jesus of Nazareth belonged to a poor home and grew up to be a carpenter—a very ordinary carpenter, working in a very small way, until He was thirty; who would have ever thought that He was

就住在祂里面？

五 你若把圣经好好地读过，就看见神有一个脾气，就是不乐意显扬；祂不愿意在明处作事，乃喜欢在暗中作工——太十七 1～9，约二十 14～17，路二四 13～37，约二十 24～29，赛三九 2～8：

1 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐”；信徒没有见过祂，却是爱祂，这是个奇迹，也是个奥秘——彼前一 8。

2 主复活后给祂的跟从者主要的训练，就是叫他们认识祂是一位自隐的神。

3 神经纶的一切是以基督为其中心与普及，不在看得见的范围，乃在看不见的气氛和信的范围里——林后四 13、16～18，五 7，来十一 1，弗三 17 上，提前一 4 下。

六 我们感觉最无能的时候，就是主最有力地与我们同在的时候——林后十二 9～10：

1 自隐的神在我们的生活中作工，并且正大大地作工。

2 我们的责任乃是与祂合作，回应祂在里面的声音，就是那“微小柔细的声音”，那声音好象不过是我们自己在那里想的，我们没有想到这会是主的声音。

3 我们必须对我们里面最深处所感受的声音说阿们，因为自隐的神正在那里隐密地、不停地作工。

indwelt by the infinite God?

E. If you study the Scriptures carefully, you will see that God has the kind of temperament that dislikes ostentation; He likes to work secretly rather than openly——Matt. 17:1-9; John 20:14-17; Luke 24:13-37; John 20:24-29; Isa. 39:2-8:

1. “Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory”; it is a wonder and a mystery that the believers love One whom they have not seen——1 Pet. 1:8.

2. Since the resurrection of the Lord, the chief discipline for His followers has come along the line of knowing Him as a God who hides Himself.

3. Everything of God's economy with Christ as its centrality and universality is not in the seen realm but in the unseen atmosphere and realm of faith——2 Cor. 4:13, 16-18; 5:7; Heb. 11:1; Eph. 3:17a; 1 Tim. 1:4b.

F. When we are most conscious of impotence, God is most powerfully present——2 Cor. 12:9-10:

1. The God who hides Himself is at work within our lives, and He is working mightily.

2. Our responsibility is to cooperate with Him by responding to His voice within——that “gentle, quiet voice,” that voice that seems so much a part of our own feelings that we scarcely recognize it as a voice at all.

3. To that voice, registered in the deepest depths of our being, we must say Amen, for there, secretly and ceaselessly, the God who hides Himself is working.

肆 诗篇四十二篇七节说，“深渊就与深渊响应”：

- 一 别人的深处只能与从我们深处出来的响应；凡不是从深处出来的，就永远不能达到别人的深处。
- 二 国度的生活是深处的生活，是能“往下扎根，向上结果”的生活——赛三七 31，参徒六 7，十二 24，十九 20。
- 三 一面，我们要让基督作为生命的种子，在我们那是好土的心田里深深扎根（太十三 23）；另一面，我们在基督里是活的植物，需要在包罗万有之基督这土壤里深深扎根，祂是美地的实际（西二 6~7）：
 - 1 好土象征好的心，没有为属世的交通往来所硬化，没有隐藏的罪，也没有今世的思虑和钱财的迷惑；我们需要天天让主对付我们心里的这些事物，好叫我们能以神的生长而长大——19 节。
 - 2 我们已经被栽种到基督这美地的实际里，需要花时间（特别是早晨与主同在的时间）来吸取祂。
- 四 撒种者撒种的时候，有落在路旁的，有落在土浅石头地上的，有落在荆棘里的，有落在好土里的；这给我们看见，人对神话语的接受有四种不同的方式——太十三 4~8、18~23：
 - 1 主耶稣告诉我们，在这几种不同的情形中，有一种叫作土浅石头地，上面有一点土，下面是石头；种子落在这一种的地上，长得顶快，但是日头出来一晒，因为没有根，就枯干了——5~6 节。

IV. Psalm 42:7 says, “Deep calls unto deep”:

- A. Others can respond deep within to only what issues from deep within us; anything that is not from the depths will never reach the depths of others.
- B. The kingdom life is a life in the depths, a life that can “take root downward and bear fruit upward” —Isa. 37:31; cf. Acts 6:7; 12:24; 19:20.
- C. On the one hand, we need to allow Christ as the seed of life to take root deep in the soil of our heart as the good earth (Matt. 13:23); on the other hand, we, as living plants in Christ, need to take root deep in the soil of the all-inclusive Christ as the reality of the good land (Col. 2:6-7):
 1. The good earth signifies the good heart that is not hardened by worldly traffic, that is without hidden sins, and that is without the anxiety of the age and the deceitfulness of riches; we need to daily allow the Lord to deal with these things in our heart so that we can grow with the growth of God—v. 19.
 2. Because we have been planted in Christ as the reality of the good land, we need to take time to absorb Him (especially in our times with Him in the morning).
- D. While the sower sowed, some seeds fell beside the way, some on the rocky places, some into the thorns, and some into the good earth; this shows us four different ways for man to receive the word—Matt. 13:4-8, 18-23:
 1. The Lord Jesus tells us that among these different conditions, one is the rocky places; there is a little earth on the surface, but underneath there are rocks; when the seed falls into this kind of ground, it springs up quickly, but as soon as the sun comes out, it withers because of the lack of root—vv. 5-6.

- 2 什么是根？根是长在地下的。什么是叶子？叶子是长在地上的。
- 3 换句话说，看不见的生命叫作根，看得见的生命叫作叶子；许多基督徒的难处就在于看得见的生命虽然有许多，看不见的生命却少得很；换句话说，就是缺少隐藏的生活。
- 4 如果你所有的经历都是显露的，那你所有的都是往上长的，不是往下长的；这样，你就是只有叶子没有根的人，你就是土浅的人。
- 5 基督徒的美德只有显在人面前，没有隐藏在深处的，这样的人是没有根的，经不起试炼和试诱；求神作工在我们身上，使我们能往下扎根。

五 我们需要象使徒保罗一样，对基督有深处的经历——林后十二 1～4：

- 1 保罗被提到第三层天里，并且被提进乐园里，但他到十四年后才说这个经历；保罗的根是深深地长在地下的。
- 2 我们要有保罗的工作，就得有保罗的“根”；我们要有保罗外面的生活，就得有保罗里面的生命；我们要有保罗显露的能力，就得有保罗隐密的经历。
- 3 这不是说我们不应当作见证，但我们必须晓得许多经历是需要隐藏的——参四 5。
- 4 没有根，就是没有隐藏的宝贝；没有根，就是没有隐藏的生命，没有隐藏的经历；有些经历我们必须遮盖起来；一切若都不遮盖起来，就要失去一切了——参赛三九 2～8。

2. What is a root? It is growth that occurs beneath the soil. What are the leaves? This is growth that occurs above the soil.
3. In other words, roots are the hidden life, whereas leaves are the manifest life; the trouble with many Christians is that, while there is much apparent life, there is very little secret life; in other words, there is the lack of a hidden life.
4. If all your experiences are manifested, then all your growth is upward; there is no downward growth; if this is the case, you are a person who has only leaves without root, and you are on shallow ground.
5. The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation; may God work in us so that we can take root downward.

E. We need deep experiences of Christ like that of the apostle Paul—2 Cor. 12:1-4:

1. Paul was caught away to the third heaven and caught away into Paradise, but he did not divulge this experience until fourteen years later; Paul's roots were deep beneath the soil.
2. If we want to have Paul's work, then we need to have Paul's "root"; if we want to have Paul's outward conduct, then we need to have Paul's inner life; if we want to have Paul's manifest power, then we need to have Paul's secret experience.
3. This does not mean that we should not testify, but we must realize that many experiences need to be hidden—cf. 4:5.
4. To be without root is to be without any hidden treasure; it is to be without any hidden life or hidden experiences; it is essential that some of our experiences remain covered; to uncover everything is to lose everything—cf. Isa. 39:2-8.

六 我们所有在主面前隐密的东西，都必须保留着；惟有当主在我们里面运行，要我们拿出来，我们才能拿出来；神要我们与一位弟兄分享某个经历，我们不能把它压住，因为压住就违反了基督身体肢体的律，就是交通的律：

1 我们需要知道什么是基督的身体，什么是肢体间生命的流通，但我們也需要在主的面前，学习保守我们隐藏的部分，就是我们对基督许多不为人知的经历。

2 没有深处的生活，我们只能用表面的工作得着人表面的感动；只有“深渊…与深渊响应”。

七 清洁、美丽的属灵生活，是出自与神内里、隐藏、不间断的交通；所以说，“他必如百合花开放，如利巴嫩的树木扎根”（何十四5）；这样的生活能多结果子—5～7节。

八 要有深处的生活，就必须与主有直接、亲密的交通；雅歌四章十二节说，“我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉”：

1 这时主所爱的寻求者在其属灵长进上成为一个园子，作基督私有的享受。

2 她不是一个公园，乃是一个关锁的园；她所有的一切，只求良人的喜悦，不求人的喜悦。

3 如果今天的信徒关锁多一点，盖扎得紧一点，他们作工就会更有功效。

4 愿主恩待我们，让十字架在我们里面作更深的工，好让我们深深扎根，使我们过深处隐藏的生活，来满足神的要求，满足神的心。

F. Whatever secrets we have with the Lord must be preserved; only if He moves within us to reveal something, dare we reveal it; if He wants us to share some experience with a brother, we dare not withhold it, for that would be violating a law of the members of the Body of Christ, which is the law of fellowship:

1. We need to learn what the Body of Christ is and what the flow of life among the members is; but we also need to learn the need for safeguarding the hidden part we have before the Lord, the experiences of Christ that are not known to others.

2. If our life has no depth, our superficial work will only affect other lives superficially; only “deep calls unto deep.”

G. A pure and beautiful spiritual life is derived from inward, hidden, and uninterrupted fellowship with God; hence, “he will bud like the lily / And will send forth his roots like the trees of Lebanon” (Hosea 14:5); this kind of life is capable of bearing much fruit—vv. 5-7.

H. In order to live a life in the depths, it is necessary to have direct and intimate fellowship with the Lord; Song of Songs 4:12 says, “A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed”:

1. At this point in her spiritual progress, the Lord's loving seeker has become a garden for Christ's private satisfaction.

2. She is not an open garden but an enclosed garden; all that she has is for her Beloved's delight and for no one else.

3. If today's believers would close up a little more and seal up tighter, their work would become more prevailing.

4. May the Lord grant us grace and do a deeper work in us through the cross so that we may strike deep roots and live a hidden life in the depths to fulfill God's requirements and satisfy His heart.

晨兴喂养

太六 6 “你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。

十四 22 ~ 23 “耶稣随即催门徒…在祂以先到对岸去，…既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。”

在行了（食饱五千人，不含妇女孩子的）神迹后，主就独自上山去祷告（太十四 23，参路六 12）。

主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟着祂。祂离开他们，独自在祷告中与父在一起。我喜欢这三句话：“在山上”、“在祷告中”、“与父在一起”。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望着天（太十四 19），意思是祂不依靠自己。祂上山去，意思是祂要在祷告中与父在一起（神人的生活，一五〇至一五一页）。

信息选读

Morning Nourishment

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

14:22-23 ...He compelled the disciples...to go before Him to the other side....And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

After performing the miracle [of feeding five thousand men, apart from women and children], the Lord went up to the mountain privately to pray (Matt. 14:23; cf. Luke 6:12).

The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know that He was going to pray. Otherwise, they would have followed Him. He went away from them to be with the Father privately in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven [Matt. 14:19] means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 564-565)

Today's Reading

属天的王，父的爱子（太三 17），站在人的地位上（四 4），需要独自祷告祂在天上的父，好叫祂在地上为着建立诸天之国，无论作什么，都能与父是一，并有父与祂同在。祂不是在野地，乃是在山上祷告；祂离开群众，甚至离开门徒，为要独自与父接触（圣经恢复本，太十四 23 注 1）。

国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答（太六 6 注 1）。

与别人一起祷告是很好的，但通常我们需要独自祷告。我们与别人一起祷告时，无法象我们独自向主祷告时享受主那样深。甚至主耶稣也告诉我们，我们祷告时，要私下关上门，向那在隐密中察看我们的父祷告（太六 6）。这样，我们就会感觉到祂与我们是何等亲，我们与祂是何等近。我们必须学习离开群众、家庭、朋友和召会里的圣徒，去到更高一层的“高山”。我们必须上得更高，远离较低一层属地的事物。我们需要达到更高一层，离开群众，独自与父在一起，隐密地与祂有亲密的交通。这就是“上山祷告”的意义。

祂到山上去独自祷告，指明祂是求父祝福所有得享这神迹结果的人，使他们不满足于那必坏的食物；反而寻求那存到永远生命的食物；并认识祂不仅是人子，也是神子，受父所差遣，并为父所印证，且能赐他们永远的生命（约六）。

祂独自到山上去祷告，也指明祂要得着父的指示，好知道如何照顾那借着祂的神迹而得喂养的五千人（神人的生活，一五一至一五三页）。

参读：神人的生活，第十四篇。

Standing in the position of man (Matt. 4:4), the heavenly King, as the beloved Son of the Father (3:17), needed to pray privately to His Father who was in the heavens, that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens. He did this not in the deserted place but on the mountain, leaving all the people, even His disciples, that He might be alone to contact the Father. (Matt. 14:23, footnote 1)

The kingdom people must have some experience of praying in their private room, through which they contact their heavenly Father in secret, experience some secret enjoyment of the Father, and receive some secret answer from Him. (Matt. 6:6, footnote 1)

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should enter into our private room and shut our door and pray to the Father who sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain.” We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer.

His going up to the mountain privately to pray indicated His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle that they would not be satisfied with the food that perishes but that they should seek for the food that abides unto eternal life and recognize that He was not only the Son of Man but also the Son of God who was sent and sealed by the Father and who could give them eternal life [John 6].

His going up to the mountain privately to pray also indicated that He wanted to receive of the Father some instruction concerning how to take care of the five thousand people fed by His miracle. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 565-566)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” msg. 14

晨兴喂养

太六3~4 “但你施舍的时候，不要让左手知道右手所作的，好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。”

马太六章一节说，“你们要小心，不可将你们的义行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。”这里的义是指义行，如二至四节所说的施舍，五至十五节所说的祷告，及十六至十八节所说的禁食。毫无疑问，这些经节说到国度子民的义行。然而，实际上，这些经节暴露己和肉体。我们里面有些东西是比怒气和情欲更坏的。…在一至十八节中，主用了三个例证—施舍、祷告和禁食—启示出我们是如何充满了己和肉体。

人那寻求荣耀自己的肉体，总想在人前行善，得人称赞。但国度子民在国度属天的管治之下，活在倒空、谦卑的灵里，以纯洁、单一的心行事，就不可在肉体里作什么，得人的称赞；乃必须在灵里作一切，讨他们天父的喜悦（马太福音生命读经，二八七至二八八页）。

信息选读

在（马太六章）这三个例证当中，主都使用了“隐密”这辞（4、6、18）。我们必须在隐密中行义，因为我们的父是在隐密中。在四节主说，我们的父在隐密中察看。国度子民是天父的儿女，必须活在父的同在里，并顾到父的同在。他们在隐密中为着父的国所作的，父都在隐密中察看。天父在隐密中

Morning Nourishment

Matt. 6:3-4 But you, when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will repay you.

Matthew 6:1 says, “But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.” Righteousness here denotes righteous deeds, such as giving alms, mentioned in verses 2 through 4; praying, in verses 5 through 15; and fasting, in verses 16 through 18. No doubt these verses speak about the righteous deeds of the kingdom people. Actually, however, they expose the self and the flesh. We have something within us that is worse than anger and lust....In these eighteen verses the Lord uses three illustrations—the giving of alms, praying, and fasting—to reveal how we are filled with the self and the flesh.

Man’s flesh, seeking to glorify itself, always wants to do good deeds before men to be praised by them. But the kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh for the praise of men, but must do all things in the spirit for the pleasing of their heavenly Father. (Life-study of Matthew, pp. 257-258)

Today’s Reading

Regarding each of the three illustrations [in Matthew 6], the Lord uses the word secret (vv. 4, 6, 18). We must do our righteous deeds in secret, for our Father is in secret. In verse 4 the Lord says that our Father sees in secret. The kingdom people as children of the heavenly Father must live in the presence of the Father and care for the Father’s presence. Whatever they do in secret for the Father’s kingdom, the Father sees in secret. The heavenly Father’s seeing

的察看，必是他们在隐密中行义的激励。在这节主也说，父必要报答我们。这可能发生在今世（林后九 10 ~ 11），或在来世作为赏赐（路十四 14）。

在隐密中行义的结果乃是杀死己和肉体。今天如果不允许人在社会上显扬他们的善行，他们就不干了。…这是今天堕落基督教可悲的作法，尤其在捐款的事上。…公开的显扬越大，人就愿意捐更多的钱。当然，这样的显扬是出于肉体。…对我们国度子民而言，关于义行的基本原则是绝不要显扬自己。尽可能隐藏自己、遮盖自己并在隐密中行事。我们该隐藏到一个地步，正如主耶稣所说的，左手不知道右手所作的（太六 3）。这就是说，我们不该让别人知道我们所作的。例如，你若禁食三天，不要把脸装得难看，或面带愁容。反之，要叫人看不出你在禁食，使你的禁食行在隐密中。不要在人面前禁食，乃要行在天父隐密的同在中。这样作就是杀死己和肉体。

我们鼓励众圣徒在召会的聚会中尽功用。然而，尽功用有一个危机，就是要显扬自己。有一个危机，就是在人面前行事。…靠着主的怜悯和恩典，我们行事必须尽可能的隐藏。总要尽力隐密地行那些讨神喜悦并对人公义的事。尽力不要让别人知道这些事。你的义行要单单行在神面前。

我们的父在隐密中察看。当你独自在房间祷告的时候，别人看不见你，但你的天父看见了。不要在十字街口或会堂里祷告，为要给人看见。要在隐密中祷告，给你在隐密中察看的父看见，这样你也要在隐密中从祂得着答应。…若是可能，要在隐密中行每件事，不要把机会给你的己，或把地位给你的肉体（马太福音生命读经，二八九至二九〇页）。

参读：马太福音生命读经，第二十一篇。

in secret must be an incentive to doing their righteous deeds in secret. In this verse the Lord also said that the Father will repay us. This may transpire in this age (2 Cor. 9:10-11) or in the coming age as a reward (Luke 14:14).

The effect of doing our righteous deeds in secret is that the self and the flesh are killed. If people in society today are not allowed to make a show of their good deeds, they will not do them....This is the deplorable practice of today's degraded Christianity, especially in the matter of fundraising....The greater the public show, the more money people are willing to give. Certainly such making of a show is of the flesh....As kingdom people, a basic principle concerning righteous deeds is never to make a show of ourselves. As much as possible, hide yourself, keep yourself covered, and do things in secret. We should be so hidden that, as the Lord Jesus says, our left hand does not know what our right hand is doing (Matt. 6:3). This means that we should not let others know what we are doing. For example, if you fast for three days, do not disfigure your face or show a sad countenance. Rather, give the impression to others that you are not fasting so that your fasting may be in secret. Do not fast in the presence of men, but in the secret presence of your heavenly Father. To do this is to slay the self and the flesh.

We encourage the saints to function in the church meetings. However, there is the danger of functioning in order to make a show of ourselves. There is the danger of doing things in the presence of man....By the Lord's mercy and grace, we must do as much as possible in a hidden way. Always try to do those things that are pleasing to God and righteous with man in a secret way. Try not to let others know of them. Simply do your righteous deeds in the presence of God.

Our Father sees in secret. As you are praying alone in your room, no one else can see you, but your heavenly Father sees. Do not pray on the street corner or in the synagogues to be seen by men. Pray in secret to be seen by your Father who sees in secret. Then you will also receive an answer from Him in secret....If possible, do everything in secret, not giving any opportunity to your self or yielding any ground to your flesh. (Life-study of Matthew, pp. 258-260)

Further Reading: Life-study of Matthew, msg. 21

晨兴喂养

太六5～6 “你们祷告的时候，不可像那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。我实在告诉你们，他们已经充分地得了他们的赏赐。你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。”

虽然主说到赏赐（太六1、5），但这里重要的事不是赏赐，乃是在生命里长大。在明处长大的圣徒，不是健康的长大。我们都需要一些生命中隐密的长大，一些对基督隐密的经历。我们需要隐密地祷告主、敬拜主、接触主并与主交通，也许连最亲近我们的人，也不知道或领会我们在作什么。我们需要这些对主隐密的经历，因为这样的经历杀死我们的己和我们的肉体。虽然怒气和情欲很丑陋，但最阻挠我们生命长大的乃是己。…己喜爱得荣耀，肉体喜爱被人注视（马太福音生命读经，二九〇至二九一页）。

信息选读

我们该多多祷告，但不要让别人知道我们有多少祷告。…你若天天祷告而不告诉别人，或者不让别人知道，这表示你是健康的，并且你正在长大。然而，假定你一直告诉别人你有多少祷告，你若这样作，不仅要失去赏赐，你也不健康，不会在生命里长大。…你的义行若在隐密中，你就能确信自己是在生命里长大，并且是健康的。但无论何时你在义行上显扬自己，你就不健康。这样的显扬大大阻挠了你在生命里长大。

Morning Nourishment

Matt. 6:5-6 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full. But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Although the Lord speaks about the matter of reward (Matt. 6:1, 5), the important thing here is not the reward, but the growth in life. [Those] who grow openly do not grow in a healthy way. We all need some secret growth in life, some secret experiences of Christ. We need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way. Perhaps not even the one closest to us will know or understand what we are doing. We need these secret experiences of the Lord because such experiences kill our self and our flesh. Although anger and lust are ugly, the thing that most frustrates us from growing in life is the self...The self loves to be glorified, and the flesh loves to be gazed upon. (Life-study of Matthew, p. 260)

Today's Reading

We should pray much, yet not let others know how much we pray...If you pray every day without telling others or letting them know about it, it means that you are healthy and that you are growing...[If] you always tell others how much you pray,...you will not only lose your reward, but you will not grow in life or be healthy...If your righteous deeds are in secret, you may be assured that you are growing in life and are healthy. But any time you exhibit yourself in your righteous deeds, you are not healthy. Such an exhibition greatly frustrates your growth in life.

宇宙指明神是隐藏的，神是隐密的。虽然祂作了许多事，人却不知道祂作了那些事。我们也许看见了神所作的事，但我们没有人见过祂，因为祂总是隐藏的，总是隐密的。神的生命属于这样隐密和隐藏的性质。我们若凭着自己的生命爱人，这生命就想要在人面前炫耀自己。但我们若凭着神的爱爱人，这爱就始终是隐藏的。我们人的生命喜爱炫耀、公开显扬，但神的生命总是隐藏的。假冒为善的人就是有外面的表显，里面却空无一物的人。他所有的一切仅仅是外面的表演，里面没有实际。这完全与神的性情和祂隐藏的生命相对。虽然神的内涵极其丰富，但表显出来的只有一点点。我们若凭着这神圣的生命而活，也许会多多祷告，但别人不会知道我们祷告了多少。

我们基督徒捐出一百元时，最好只让别人知道我们捐了一角。我们所作的比别人所看见的多。我们在天然的生命里，绝不能实行这样的施舍，只有在神圣的生命，不喜欢显扬的生命里，才可能这样实行。这是本段话的重点。

我们若认真要成为国度的子民，就必须学习凭着我们父隐藏的生命而活。我们不可凭着自己天然的生命而活，这生命总是炫耀自己。我们若凭着我们父隐藏的生命而活，我们会作许多事而不公开显扬。反之，我们所作的一切都会在隐密中，从人眼前隐藏。

国度子民在祷告的事上，和在施舍的事上一样，不要公开显扬（太六5）。…要得人称赞的祷告，虽可从人得着赏赐，却不能从父得着答应，所以是徒然的祷告。

我们的祷告该在隐密中（6）。…国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答（马太福音生命读经，二九一至二九三、二九五至二九六页）。

参读：马太福音生命读经，第二十一篇。

The universe indicates that God is hidden, that God is secret. Although He has done a great many things, people are not aware that He has done them. We may have seen the things done by God, but none of us has ever seen Him, for He is always hidden, always secret. God's life is of such a secret and hidden nature. If we love others by our own life, this life will seek to make a display of itself before men. But if we love others by the love of God, this love will always remain hidden. Our human life loves to make a display, a public show, but God's life is always hidden. A hypocrite is one who has an outward manifestation without having anything within. Everything he has is merely an outward show; there is no reality inwardly. This is absolutely contrary to God's nature and to His hidden life. Although God has so much within Him, only a little is manifested. If we live by this divine life, we may pray much, but others will not know how much we have prayed.

When we Christians give a hundred dollars, it is better that we only let others know that we have given a dime. We do more than what is visible to others. We can never practice this kind of giving in our natural life. It is possible only in the divine life, the life that does not enjoy making a show. This is the crucial point in this portion of the Word.

If we are serious about being the kingdom people, we must learn to live by the hidden life of our Father. We must not live by our natural life, which is always making a display of itself. If we live by our Father's hidden life, we shall do many things without making any public show of them. Rather, all that we do will be in secret, hidden from the eyes of others.

In praying, as in giving alms, the kingdom people are not to make a public show [Matt. 6:5]....Prayer to seek man's praise may gain a reward from men, but it does not receive an answer from the Father. Thus, it is vain prayer.

Our prayer should be in secret [v. 6]....The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him. (Life-study of Matthew, pp. 261-262, 264)

Further Reading: Life-study of Matthew, msg. 21

晨兴喂养

赛四五 15 “救主以色列的神啊，你实在是自隐的神。”

王上十九 12 “地震后有火，耶和华也不在火中；火后有微小柔细的声音。”

你们曾否注意到圣经有这一个说法——“自隐的神”？我曾试过问好些弟兄姊妹这问题，就发现神的儿女几乎都不知道圣经里有这样的发表，也不真认识神是自隐的神。他们认识神是全能的神，是公义的神，是满有恩典和慈爱的神，却不认识神是一位自隐的神。

我们要注意以赛亚是如何表达这个思想：“以色列的神啊，你实在是自隐的神。”（赛四五 15）他这一句话是非常重的。他这话不是凭空说的，也不是想像出来的；乃是他根据许多的事实所产生出来的发表。他把那些事实都看过、都研究过了，就得到一个结论：“神啊，你实在是自隐的神。”当申言者看看神所作的事，看看以色列人在神手中的遭遇，看看神百姓的经历，就叫他不能不承认，神的确是一位自隐的神。以赛亚为什么会得到这一个结论？如果你把整卷以赛亚书都读过，你就能读出那一个原因。那是因为神在以色列人中间，在以色列人身上，作了许许多多的事，但神却把自己隐藏起来。祂一直在作事，却一直是隐藏的。许多事都是祂作的，以色列人却不知道作事者是谁。所以有一天以赛亚就惊叹说，“神啊，你实在是自隐的神。”（译自李常受文集一九五六年第二册，自隐的神，英文版）

信息选读

Morning Nourishment

Isa. 45:15 Surely You are a God who hides Himself, O God of Israel, the Savior.

1 Kings 19:12 And after the earthquake, a fire—Jehovah was not in the fire. And after the fire, a gentle, quiet voice.

Have you ever noticed this statement in the Bible—“a God who hides Himself”? I have tested numbers of brothers and sisters with this question and have made the discovery that scarcely any of God’s children have realized that His Word contains such an expression, nor do they really know God as a God who hides Himself. They know Him as the almighty One, as the righteous One, as One full of grace and compassion, but as the One who hides Himself, He is unknown to them.

Note how Isaiah expresses this thought: “Surely You are a God who hides Himself, / O God of Israel” (Isa. 45:15). This statement of his is most emphatic. He is not talking empty words, the fruit of his own imagination; his utterance is based on an accumulation of facts. He has looked at those facts, he has studied those facts, and then he has come to his conclusion: “You are a God who hides Himself, / O God.” What he has seen of God’s doings, what he has observed happen to Israel under the hand of God, what he has beheld of the experiences of God’s people—all these observations have forced the prophet to acknowledge that God is a God who hides Himself. Why did Isaiah come to this conclusion? If you read his book through, you will discover why. It was because God did countless things in the midst of the children of Israel and countless things in their personal lives, yet He concealed Himself. He was ceaselessly working, yet He was always hidden. Very much was being done by Him, yet the Israelites were utterly ignorant as to who the doer was. Then one day Isaiah exclaimed, “Surely You are a God who hides Himself, / O God.” (CWWL, 1956, vol. 2, “A God Who Hides Himself,” p. 3)

Today’s Reading

我们的个性与神的个性截然不同。神喜欢隐藏，我们却喜欢显扬；神不求外在的显明，但我们没有外在的显明就不满意。这神圣的性情对我们成为极大的试炼和试验。

“以利亚是与我们性情相同的人”（雅五17），他受不住神这个试验。在迦密山顶，神是显明地与他同在。但神一隐退，以利亚就受不了。他就心灰意冷跑到山洞里去。当神问他说，“你在这里作什么？”他回答说，“我为耶和华万军之神大发妒忌；因为以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。”（王上十九9~10）神知道以利亚的难处；他知道以利亚愿意神是一位显明的神；他不晓得神是自隐的神。于是神给他一个说明。在那里“有烈风大作”（11），以利亚以为神在其中，但“耶和华却不在风中”（11）。风后有地震，以利亚以为神必定在其中，但“耶和华却不在其中”（11）。地震后有火；以利亚以为神是烈火，神该在其中了。但“耶和华也不在火中”（12）。火后有微小柔细的声音，神就在其中（12）。以利亚对神说，“只剩下我一个人。”（14）但神非常柔细地回答说，“有七千人是未曾向巴力屈膝的。以利亚，我是隐藏的神。我为自己留下了七千人，这是你所不知道的。”（参18）以利亚以为看得见的才算得数，但神是一位自隐的神。神不在风里，不在地震里，也不在火里；神乃是在微小柔细的声音里。神为祂自己留下七千人，是未曾向巴力屈膝的，但祂的活动隐藏到连申言者以利亚都不知道（译自李常受文集一九五六年第二册，自隐的神，英文版）。

参读：自隐的神。

Our personalities are diametrically opposed to God's personality. He likes concealment; we like display. He does not crave outward manifestations; we cannot be content without them. This divine disposition constitutes a great trial and test to us.

“Elijah was a man of like feeling with us” (James 5:17), and he did not stand this test. On Mount Carmel God was obviously with him, but when God withheld His manifest presence, Elijah could not bear it. He became depressed and crept into a cave. When God asked him, “What are you doing here?” he answered, “I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life” (1 Kings 19:9-10). God knew Elijah's difficulty; He knew Elijah wanted Him to be a God who would manifest Himself; he had not realized that God is a God who hides Himself. So God gave him a demonstration. There arose “a great, strong wind” (v. 11). Elijah thought, The Lord is in this. But “Jehovah was not in the wind” (v. 11). The wind was followed by an earthquake. Elijah thought, Surely the Lord is in this. But “Jehovah was not in the earthquake” (v. 11). Then came a fire, and Elijah thought, The Lord is a consuming fire; He will be in this. But “Jehovah was not in the fire” (v. 12). After the fire came a gentle, quiet voice—and the Lord was in that (v. 12). Elijah said to Him, “I alone am left” (v. 14), but the Lord very gently answered, “There are seven thousand persons who have not bowed down to Baal. Elijah, I hide Myself; you did not know that I had preserved those seven thousand souls” (cf. v. 18). Elijah had reckoned only with what he could see, but God is a God who hides Himself. He was not in the wind or in the earthquake or in the fire; He was in the gentle, quiet voice. He had preserved for Himself seven thousand persons who had not bowed the knee to Baal, but so hidden was His activity that not even the prophet Elijah knew anything about it. (CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 3-4)

Further Reading: CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 3-11

晨兴喂养

彼前一 8 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出、满有荣光的喜乐。”

西三 3 “因为你们已经死了，你们的生命与基督一同藏在神里面。”

〔愿〕神的儿女…认识神作工隐藏的性质。不要以为只有大的感动、大的异象、大的启示才是出于神的。神最确实的工作，乃是祂在我们这人的隐密处所作的。常常就是一点点的声音，或一点点感动，微弱到很难分辨是否是我们自己的感想。这乃是神最厉害的活动。有时在我们里面最深处，隐约有一个很小的意念，或者说是一个感觉，一个声音，或一句话，在里面说，“那是你天然的生命；那属于十字架。”这些话微弱到好象不成话。但请你记得，这些几乎无法辨别的话指明神最积极的活动。你可能想，这不是神，这不过是我。但我向你保证，这是神最确定的话语和工作。在近两千年的召会历史中，神的召会就是由这样神圣的活动维持的。我们越事奉主，越住在祂里面，就越领悟神是一位太静默的神；祂静默到一个地步，人常常不觉得祂存在。祂所给我们那些最亲密的引导，都是很自然的，使我们几乎不觉得祂在引导我们，但我们就是受了引导；事情就发生了。神最重大的引导，通常都是借着神这样内里静默的活动而让我们得着的（译自李常受文集一九五六年第二册，自隐的神，英文版）。

信息选读

当独生子来表明父，祂把父藏在人性生命里，并且是藏在一个“面貌憔悴”的人性生命，一个“无

Morning Nourishment

1 Pet. 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.

Col. 3:3 For you died, and your life is hidden with Christ in God.

[May] God's children...realize the hidden nature of His working. Do not think that only mighty influences, great visions, and tremendous revelations are of Him. God's surest work is done in the secret of our beings. Often it is just a slight whisper or a slight influence—so slight we can scarcely distinguish it from our own impressions. This is God's mightiest mode of activity. Sometimes from our innermost being comes a faint suggestion (or shall I call it a feeling, a voice, or words?) saying something like this: "That is your natural life; that belongs to the cross"—saying it in words that are scarcely words. But do please take note: these almost indefinable words are indications of God's most positive activity. You may reason: This is not God; it is just me. But let me assure you, this is His most definite speaking and working. It is such divine activity that has preserved the church throughout her history of nearly two thousand years. The more we serve the Lord and the more we abide in Him, the more we realize that God is a very quiet God, so quiet that His presence is often undetected. His most intimate way of guiding us is so natural that we scarcely perceive He is guiding us at all, yet somehow we have been led; something has happened. It is often by this quiet, inward activity of God that we receive our greatest guidances. (CWWL, 1956, vol. 2, "A God Who Hides Himself," pp. 4-5)

Today's Reading

[When the] only begotten Son came for the very purpose of showing forth the Father, He hid Him in a human life—a human life whose "visage was marred," a

佳形威仪”的人性生命里（赛五二 14，五三 2）。祂来自无关紧要的加利利省，来自小城拿撒勒；犹太人都公认，那个地方并没有出过什么申言者或名人（约一 46，七 52）。所以当祂出来的时候，人难以相信神在祂里面，就是要信祂是神的申言者都不容易。可是神却藏在拿撒勒人耶稣里面。…这人是来自一个贫寒的家庭，长大了就作木匠，是一个非常平凡的木匠，一个微不足道的工人，直到祂三十岁。有谁能想到，无限的神就住在祂里面？

你若把圣经好好地读过，就看见神有一个脾气，就是不乐意显扬；祂不愿意在明处作事，祂喜欢在暗中作工。祂造了宇宙，祂就隐藏在宇宙中人所不知道的地方，以致人找不着祂。

愿我们都领悟，我们的主复活后给祂的跟从者主要的训练，就是叫他们认识祂是一位自隐的神。祂是在人的中间，却不给人看见；祂是在人的里面，却不给人察觉。

到彼得写他第一封书信时，他能说，“你们虽然没有见过祂，却是爱祂。”（彼前一 8）这是一件奇妙的事。哪有一个人能爱一位他未曾看见的？…所信的和所爱的都是一位看不见的。

我们感觉最无能的时候，就是主最有力地与我们同在的时候。…不要盼望有大的异象或大的经历。不必盼望任何外面的事，因为自隐的神在你的生活中作工，并且正大大地作工。你的责任乃是与祂合作，回应祂在里面的声音，就是那“微小柔细的声音”，那声音好象不过是你自己在那里想的，你没有想到那会是主的声音。你必须对你里面最深处所感受的声音说阿们，因为自隐的神正在那里隐密地、不停地作工（译自李常受文集一九五六年第二册，自隐的神，英文版）。

参读：自隐的神。

human life that had “no attracting form nor majesty” (Isa. 52:14; 53:2). And He came from Galilee, an insignificant province, and from the town of Nazareth, a small town of which it was said by the Jews that no prophet or person of repute ever came from there (John 1:46; 7:52). So when He appeared, people not only found it hard to believe that God was present in Him—they found it hard even to believe that He was a prophet of God. Yet God was hidden within Jesus of Nazareth. This man belonged to a poor home and grew up to be a carpenter—a very ordinary carpenter, working in a very small way, until He was thirty. Whoever would have thought that He was indwelt by God, the infinite God?

If you study the Scriptures carefully, you will see that God has the kind of temperament that dislikes ostentation. He likes to work secretly rather than openly. He created the universe and then hid Himself in it, until we do not know where to find Him.

[May we] all realize that, since the resurrection of our Lord, the chief discipline for His followers has come along the line of knowing Him as a God who hides Himself. He is in the midst of men yet does not show Himself to men; He dwells within yet withholds the consciousness of His indwelling.

By the time [Peter] wrote his first Epistle,...he could say, “Whom having not seen, you love” (1:8). That is a marvelous thing. Where would you find a man who could love a fellow man he had never seen?...Faith and love are in an unseen One.

When we are most conscious of impotence, God is often most powerfully present...Do not set your expectation on some great vision or on some great experience. And do not expect anything outward, for the God who hides Himself is at work within your life, and He is working mightily. Your responsibility is to cooperate with Him by responding to His voice within—that “gentle, quiet voice,” that voice that seems so much a part of your own feelings that you scarcely recognize it as a voice at all. To that voice, registered in the deepest depths of your being, you must say Amen, for there, secretly and ceaselessly, the God who hides Himself is working. (CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 5-6, 9-11)

Further Reading: CWWL, 1956, vol. 2, “A God Who Hides Himself”

晨兴喂养

诗四二 7 “你的瀑布发声，深渊就与深渊响应；
你的波浪洪涛，都漫过我身。”

太十三 5 “又有的落在土浅石头地上，土既不深，
立刻发苗。”

所有的深处，只能因着深处的呼喊才能有响应。浅的东西，永远摸不着深的；在外面的，也永远摸不着里面的。…别人的深处，只能与你的深处响应。…凡不是从深处出来的，就永远不能达到深处。你如果不从深处得着益处，得着帮助，你就不能从深处有东西出来（倪柝声文集第二辑第十七册，五一页）。

信息选读

在主耶稣所说的那一个撒种的比喻里面，…有落在土浅石头地上的（太十三 5）。…种子落在这一种的地上，长得顶快，但是，日头出来一晒，因为没有根，就枯干了。…什么是根呢？根是长在下方的。什么是叶子呢？叶子是长在上方的。换句话说，看不见的生命叫作根，看得见的生命叫作叶子。许多基督徒的难处就在这里：看得见的生命虽然有，但是看不见的生命却少得很。换句话说，人缺少隐藏在深处的生活。…如果你所有的经历都是显露的，那你所有的都是往上长的，不是往下扎根的。这样，你就是光有叶子没有根的人，你就是土浅的人。…只有显在人面前的，没有隐藏在深处的，这样的人，是没有根的，是经不起试炼、经不起试探的。…（我的经历）除了别人所知道的之外，我还剩下多少？也求神作工在我们身上，使我们能往下扎根。

Morning Nourishment

Psa. 42:7 Deep calls unto deep at the sound of Your water spouts; all Your waves and Your billows pass over me.

Matt. 13:5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.

Only a call from the depths can provoke a response from the depths. Nothing shallow can ever touch the depths, nor can anything superficial touch the inward parts....Others can respond deep within to only what issues from deep within us....Anything that is not from the depths will never reach the depths of others. If we have never received help or benefit in our depths, we will never have anything issuing from our depths. (CWWN, vol. 37, "Deep Calls unto Deep," p. 37)

Today's Reading

In the Lord's parable of the sower...some seeds fell...on the rocky places [Matt. 13:5]....When the seed falls into this kind of ground, it springs up quickly, but as soon as the sun comes out, it withers because of the lack of root. What is a root? It is growth that occurs beneath the soil. What are the leaves? They are growth that occurs above the soil. In other words, roots are the hidden life, whereas leaves are the manifest life. The trouble with many Christians is that, while there is much apparent life, there is very little secret life. In other words, there is the lack of a hidden life....If all your experiences are manifested, then all your growth is upward; there is no downward growth. If this is the case, you are a person who has only leaves without root, and you are on shallow ground. The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation. How much [of our experience] would be left if what is known by man was taken away? May God work in us so that we can take root downward.

（保罗）把什么启示都告诉人么？不。他说，“我认得一个在基督里的人，（这一个人就是他自己，）十四年前，这样的一位被提，直到第三层天里（或在身内，我不晓得，或在身外，我也不晓得，只有神晓得）。”（林后十二2）这个十四年前的经历，到今天才说。…神的召会不知道保罗这个经历；…使徒们不知道保罗这个经历。保罗是一个有根的人！

要有保罗的工作，就得有保罗的根；要有保罗的生活，就得有保罗的生命；要有保罗显露的能力，就得有保罗隐密的经历。今天的难处，就是在神的儿女中藏不了属灵的东西，藏不了特别的经历。只要有一点的经历，就给许多人知道了。

这不是说不应当作见证，是说有许多属灵的经历是需要隐藏的。…没有根，就是没有暗中的宝贝，…没有暗中的生命，…没有暗中的经历。有许多的经历，我们必须遮盖起来；一切若都不遮盖起来，就要失去一切了。

我们所有在神面前隐密的东西，不能都拿出来。…神在里面动，我们才能动。有的时候，神要你对弟兄说话，你可不要把它压住了；你如果压住了，你就违反了基督身体肢体的律。肢体有一个律就是交通；你一压住，就不能流通。我们要积极，不能消极，我们要将生命给人。…我们盼望一面知道什么是身体，知道身体上的流通，另一面我们在主的面前，有我们隐藏的部分，就是许多经历是人所不知道的。…没有深处，你只能用表面的工作得着人表面的感动。我们说了再说，只有“深渊…与深渊响应”（倪柝声文集第二辑第十七册，五二至五五、五八至六〇页）。

参读：倪柝声文集第二辑第十七册，第七篇；倪柝声文集第二辑第十八册，第六十五篇；歌罗西书生命读经，第四十四、五十一至五十三篇。

Did Paul disclose all his revelations? Far from it. He wrote, “I know a man [who is himself] in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven” (2 Cor. 12:2). He did not divulge this experience until fourteen years later...God’s church knew nothing of it;...not one of the apostles had heard of it. Paul’s roots were deep beneath the soil.

If you want to have Paul’s work, then you need to have Paul’s “root”; if you want to have Paul’s outward conduct, then you need to have Paul’s inner life; if you want to have Paul’s manifest power, then you need to have Paul’s secret experience. The trouble with Christians today is that they cannot keep any spiritual thing or any special experience undisclosed. As soon as they have a little experience, they have to tell it abroad.

This does not mean that we should not testify. But we must realize that many...spiritual experiences need to be hidden away and should not be exposed...To be without root is to be without any treasure; it is to be without any hidden life or hidden experiences. It is essential that some of our experiences remain covered; to uncover everything is to lose everything.

Whatever secrets we have with the Lord must be preserved...Only if He moves within us to reveal something, dare we reveal it. If He wants us to share some experience with a brother, we dare not withhold it, for that would be violating a law of the members of the Body of Christ. One law of the members of the Body of Christ is fellowship. Once we suppress this law, the flow stops. We must be positive, not negative, and minister life to others...I trust we shall learn what the Body of Christ is and what the flow of life among the members is; but I trust we shall also learn the need for safeguarding the hidden part we have before the Lord, the experiences which are not known to others. If our life has no depth, our superficial work will only affect other lives superficially. We repeat yet again—only “deep calls unto deep.” (CWWN, vol. 37, “Deep Calls unto Deep,” pp. 37-40, 42-44)

Further Reading: CWWN, vol. 37, ch. 7, “Deep Calls unto Deep”; CWWN, vol. 38, ch. 66; Life-study of Colossians, msg. 44, 51-53

第二周诗歌

WEEK 2 — HYMN

愿你长在我里

补 438

降 E 大调

(英 1132)

2/4

1 - | 1 3 | 2 7 | 1 - | 1 - | 1 1 | 3 4 | 5 . 5 | 5 6 |
 一 主, 教导我祷告, 不要外邦世俗老
 5 - | 5 5 | 6 . 6 | 4 6 | 5 - | 5 5 | 6 . 6 | 6 6 | 7 6 |
 套, 不用天然技巧, 每日简单将你圣
 5 6 | 5 - | 5 - | 6 - | 4 3 | 2 3 | 4 - | 3 - | 3 - ||
 名求告。 主, 愿你长在我里。

- 二 主,你在我心中,乃是奇妙生命之种;
 愿你分赐更丰,在我里面完成所动善工。
 主,愿你长在我里。
- 三 主,使我心柔软,你知我心一切为难;
 呼求你名不断,翻动我心,除去硬石阻拦。
 主,愿你长在我里。
- 四 主,你光照明亮,暴露我总让你失望;
 但你仍赐盼望,生命种子必定发苗生长。
 主,愿你长在我里。
- 五 主,倒空我所有一灵里贫穷,毫无保留;
 愿你生命涌流,将我浸透,生命达到成熟。
 主,愿你长在我里。
- 六 主,使我心纯洁,有你充满,作我一切,
 我就一无所缺,心思、情感、意志更新不歇。
 主,愿你长在我里。
- 七 主,铭刻我心上,愿你深入我心土壤,
 天天有路扩充,生命种子带进国度显彰。
 主,愿你长在我里。
- 八 主,你长在我里!生命力量无可匹敌,
 必拯救我到底,以你生命将我更新不已。
 主,愿你长在我里。

Lord, teach us how to pray

Longings — For Growth in Life

1132

1. Lord, teach us how to pray, Not as the na-tions do in vain,
 But turn us from our way, And cause us, Lord, to call on You each day—
 Lord Je-sus, grow in us.

2. Lord, You're the seed of life;
 You've sown Yourself into our heart,
 And now You have a start;
 So day by day more life to us impart—
 Lord Jesus, grow in us.
3. Lord Jesus, soften us;
 You know the source from which we came.
 By calling on Your name,
 Lord, let no earth unturned nor rocks remain—
 Lord Jesus, grow in us.
4. Lord, how Your light makes clear
 That we could not but e'er fail You;
 Yet there's a message true,
 The seed of life within us will break through—
 Lord Jesus, grow in us.
5. Make us in spirit poor;
 Lord, take whate'er we think we know.
 We'll open to life's flow,
 And thus take in the life that makes us grow—
 Lord Jesus, grow in us.
6. Lord, make us pure in heart;
 For we'll be not content until
 You all our being fill,
 O Lord, renew our mind, emotion, will—
 Lord Jesus, grow in us.
7. Yes, Lord, impress our heart
 That we must take You in each day;
 The seed will have its way;
 Your growing brings the kingdom here to stay—
 Lord Jesus, grow in us.
8. Amen!—The growth in life!
 There's nothing that Your life can't do;
 Our every part renew.
 We'll make it, we'll make it just by You.
 Lord Jesus, grow in us.

第三周

国度与召会

读经: 太十六 18~19, 十八 15~22, 罗十四 17, 启一 6, 西一 12~13

纲要

周一

壹 圣经首先陈明国度, 然后陈明召会; 国度的出现产生召会—太四 23, 十六 18~19:

一 神的生命就是神的国度; 神圣的生命就是国度, 这生命产生召会—约三 3、5, 太七 14、21, 十九 17、29, 二五 46:

- 1 国度乃是生命的范围, 让生命行动、治理、管治, 使生命能达成其目的, 而这范围就是国度。
- 2 福音带进神圣的生命, 这生命有其范围, 这范围就是国度; 神圣生命同其范围产生召会—提后一 10。
- 3 国度的福音产生召会, 因为国度就是生命本身, 而召会乃是生命的结果—太四 23, 徒八 12。

二 国度是召会的实际; 因此, 我们离了国度的生命, 就不能过召会生活—太五 3, 十六 18~19, 启一 4~6、9:

Week Three

The Kingdom and the Church

Scripture Reading: Matt. 16:18-19; 18:15-22; Rom. 14:17; Rev. 1:6; Col. 1:12-13

Outline

Day 1

I. The Bible first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church—Matt. 4:23; 16:18-19:

A. The life of God is the kingdom of God; the divine life is the kingdom, and this life produces the church—John 3:3, 5; Matt. 7:14, 21; 19:17, 29; 25:46:

1. The kingdom is the realm of life for life to move, rule, and govern so that life may accomplish its purpose, and this realm is the kingdom.
2. The gospel brings in the divine life, and this life has its realm, which is the kingdom; the divine life with its realm produces the church—2 Tim. 1:10.
3. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of life—Matt. 4:23; Acts 8:12.

B. The kingdom is the reality of the church; therefore, apart from the kingdom life, we cannot live the church life—Matt. 5:3; 16:18-19; Rev. 1:4-6, 9:

- 1 诸天之国的实际（太五～七）乃是召会生活的内容；没有国度的实际，召会就是空洞的。
- 2 因着国度的生命产生召会生活，所以当我们团体地在国度生命里生活，我们自然就过召会生活——罗十四 17。

周二

- 3 信徒不活在国度的实际里，就不能被建造到召会的结构里——弗二 22。
- 三 没有国度作召会的实际，召会就不能被建造——太十六 18～19：
- 1 召会是借着国度的权柄产生的。
 - 2 国度钥匙的赐给，是为使召会能够被建造——19 节，十八 18，参约二十 23。
 - 3 当诸天的国能在一班信徒身上施行权柄，那一班信徒就能被建造成为召会——西二 19，弗四 15～16。
- 四 召会生活中活力排的目的，乃是要过国度的生活，就是神人生活；活力排乃是召会真实的代表——太十八 15～22。

周三

贰 真正的召会就是在今世神的国；今天信徒乃是在召会中过国度生活——十六 18～19，十八 17～18，十三 44～46，罗十四 17，林前四 20，弗二 19，西四 11，启一 4～6：

1. The reality of the kingdom of the heavens (Matt. 5—7) is the content of the church life; without the reality of the kingdom, the church is empty.
2. Since the kingdom life issues in the church life, as we live corporately in the kingdom life, we spontaneously live the church life—Rom. 14:17.

Day 2

3. A believer who does not live in the reality of the kingdom cannot be built into the structure of the church—Eph. 2:22.
- C. Without the kingdom as the reality of the church, the church cannot be built up—Matt. 16:18-19:
1. The church is brought into being through the authority of the kingdom.
 2. The keys of the kingdom are given to make the building of the church possible—v. 19; 18:18; cf. John 20:23.
 3. When the kingdom of the heavens is able to assert its authority over a company of believers, those believers can be built up into the church—Col. 2:19; Eph. 4:15-16.
- D. The purpose of the vital groups in the church life is to live the kingdom life—the God-man life; a vital group is a real representation of the church—Matt. 18:15-22.

Day 3

II. The genuine church is the kingdom of God in this age; today the believers live the kingdom life in the church—16:18-19; 18:17-18; 13:44-46; Rom. 14:17; 1 Cor. 4:20; Eph. 2:19; Col. 4:11; Rev. 1:4-6:

一 主耶稣每次说到召会时，都将召会联于国度；这指明国度与召会有何等密切的关联——太十六 18～19，十八 17～18：

- 1 罗马十四章十七节证明，今世的召会乃是神的国。
 - 2 林前四章二十节的“神的国”是指召会生活（17），这含示就着权柄的一面说，今世的召会就是神的国。
 - 3 以弗所二章十九节的“同国之民”一辞，指明神的国，就是神运用祂权柄的范围。
- 二 启示录一章六节的“国度”一辞启示，召会在哪里，神的国就在哪里；召会代表国度。
- 三 在作为国度的召会里，我们乃是在国度的管治、行政、管教和操练之下——林前六 9～10，加五 19～21，弗五 5。
- 四 在主的恢复里，我们乃是同时在国度和召会里，在宝贝和珠子里——太十三 44～46。
- 五 虽然今天召会是神的国，但惟有当我们在灵里，而不在天然的人里生活、行动、为人时，我们才在国度的实际里——罗八 4，加五 16、25。

周四

叁 父拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里——西一 12～13：

- 一 神爱子的国包括三个世代：召会所在的今世，千年国所在的来世，以及在新天新地里新耶路撒冷的永世——13 节：

A. Each time the Lord Jesus spoke of the church, He mentioned it in relation to the kingdom; this indicates how intimately the kingdom and the church are related——Matt. 16:18-19; 18:17-18:

1. Romans 14:17 proves that the church in this age is the kingdom of God.
 2. The kingdom of God in 1 Corinthians 4:20 refers to the church life (v. 17), implying that in the sense of authority, the church in this age is the kingdom of God.
 3. The term fellow citizens in Ephesians 2:19 indicates the kingdom of God, the sphere wherein God exercises His authority.
- B. The word kingdom in Revelation 1:6 reveals that where the church is, there the kingdom of God is; the church represents the kingdom.
- C. In the church as the kingdom, we are under rule, government, discipline, and exercise——1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5.
- D. In the Lord's recovery, at the same time we are both in the kingdom and in the church, in the treasure and in the pearl——Matt. 13:44-46.
- E. Although the church today is God's kingdom, we are in the kingdom in reality only when we live, walk, and have our being in the spirit, not in our natural man——Rom. 8:4; Gal. 5:16, 25.

Day 4

III. The Father has delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love——Col. 1:12-13:

- A. The kingdom of the Son of God's love comprises three ages: the present age, in which the church is; the coming age, in which the millennial kingdom will be; and the eternal age with the New Jerusalem in the new

- 1 歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际。
- 2 召会生活今天乃是父爱子的国，与神的儿子一样，对父神是可喜悦的—四 15 ~ 16。

周五

二 我们需要了解召会的内在意义乃是神爱子的国—一 13:

- 1 神的儿子是神圣生命的具体化身和彰显；因此，子的国乃是生命的范围—约壹五 11 ~ 12，约一 4。
- 2 我们所迁入的国，是神爱子的国；这生命的范围乃是在爱里，不是在惧怕里—西一 13。
- 3 今天我们所在的国，是满了生命、光与爱的范围—彼前二 9。
- 4 父的子乃是父这生命源头的彰显—约一 18、4，约壹一 2：
 - a 父的爱子是父爱的对象，在神圣的爱里带着在复活里的权柄，对我们作生命的具体化身—太三 17。
 - b 子作神圣生命的具体化身，是父爱的对象—十七 5：
 - (一) 具体化身在子里的神圣生命，在神圣的爱里赐给我们—约壹五 11 ~ 12，约三 16。
 - (二) 神圣之爱的对象，在神圣的爱里带着在复活里的权柄，对我们成为生命的具体化身；这就是父爱子的国。

heaven and new earth—v. 13:

1. The stress in Colossians 1:13 is the kingdom of the Son of God's love in this age, which is the reality of the church.
2. The church life today is the kingdom of the Son of the Father's love, which is as delightful to God the Father as the Son of God is—4:15-16.

Day 5

B. We need to understand the intrinsic significance of the church as the kingdom of the Son of God's love—1:13:

1. The Son of God is the embodiment and expression of the divine life; hence, the kingdom of the Son is a realm of life—1 John 5:11-12; John 1:4.
2. The kingdom into which we have been transferred is the kingdom of the Son of God's love; this realm of life is in love, not in fear—Col. 1:13.
3. The kingdom in which we find ourselves today is a realm full of life, light, and love—1 Pet. 2:9.
4. The Son of the Father is the expression of the Father as the source of life—John 1:18, 4; 1 John 1:2:
 - a. The Son of the Father's love is the object of the Father's love to be the embodiment of life to us in the divine love with the authority in resurrection—Matt. 3:17.
 - b. The Son, as the embodiment of the divine life, is the object of the Father's love—17:5:
 - 1) The divine life embodied in the Son is given to us in the divine love—1 John 5:11-12; John 3:16.
 - 2) The object of the divine love becomes to us the embodiment of life in the divine love with the authority in resurrection; this is the kingdom of the Son of the Father's love.

周六

5 迁入父爱子的国里，乃是迁入对我们是生命的子里——约壹五 11 ~ 12：

a 在复活里的子，现今是赐生命的灵；祂在祂复活的生命里带着爱管理我们——彼前一 3，罗六 4 ~ 5，林前十五 45 下。

b 当我们在复活里凭着子作我们的生命而活时，我们就活在祂的国里，在父的爱里享受祂；在此我们有召会的生活——西三 4，约六 57。

c 因为父喜悦祂的儿子，父爱子的国就是喜乐的事，喜悦的事——太三 17，十七 5。

三 在召会作神爱子的国里，我们有基督生机身体的实际与实行——西二 19。

四 在召会作神爱子的国里，我们有一个宇宙新人的实际与实行——弗二 15，四 24，西三 10 ~ 11。

Day 6

5. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, who is life to us——1 John 5:11-12:

a. The Son in resurrection is now the life-giving Spirit, and He rules us in His resurrection life with love——1 Pet. 1:3; Rom. 6:4-5; 1 Cor. 15:45b.

b. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love; here we have the church life——Col. 3:4; John 6:57.

c. Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight——Matt. 3:17; 17:5.

C. In the church as the kingdom of the Son of God's love, we have the reality and practicality of the organic Body of Christ——Col. 2:19.

D. In the church as the kingdom of the Son of God's love, we have the reality and practicality of the universal one new man——Eph. 2:15; 4:24; Col. 3:10-11.

晨兴喂养

太四 23 “耶稣走遍加利利，在他们的会堂里施教，传扬国度的福音…”。

七 14 “引到生命的，那门窄，那路狭，找着的人也少。”

虽然召会与国度有密切的关系，然而二者有所不同。任何一种生命就是一个国度，所以国度就是生命本身。…神的生命就是神的国度。然而，召会不是生命，生命也不是召会。召会乃是生命的产物。神圣的生命就是国度，这生命产生召会。

新约的观念是福音带进国度。…福音带进神的国，福音也产生神的召会。为这缘故，在新约里福音称为国度的福音（太四 23，九 35，二四 14）。但没有一处经文告诉我们，福音是召会的福音。国度的福音产生召会，因为国度就是生命本身，而召会是生命的结果（新约总论第六册，一九六页）。

信息选读

新约福音初次传扬时，告诉人要悔改，因为诸天的国已经临近了（太三 2，四 17，十 7）。这就是说，神将祂自己当作生命分赐到人里面的时候到了。福音带来神作生命，这生命就是国度。国度乃是生命的范围，让生命行动、作工、管治并支配，使生命能达成其目的。国度是生命的范围，实际上就是生命本身。福音带进神圣的生命，而神圣的生命有其范围。这就是国度。神圣的生命同其范围产生召会。

Morning Nourishment

Matt. 4:23 And Jesus went about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom...

7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Although the church and the kingdom are interrelated, there is nonetheless a difference between them. Because any kind of life is a kingdom, the kingdom is the life itself...The life of God is the kingdom of God. The church, however, is not the life, nor is the life the church. Rather, the church is the product of life. The divine life is the kingdom, and this life produces the church.

The New Testament concept is that the gospel brings in the kingdom...The gospel brings in the kingdom of God, and the gospel also brings forth the church of God. For this reason, in the New Testament the gospel is called the gospel of the kingdom (Matt. 4:23; 9:35; 24:14). But there is not a verse telling us that the gospel is the gospel of the church. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of life. (The Conclusion of the New Testament, p. 1740)

Today's Reading

In the first preaching of the New Testament gospel people were told to repent because the kingdom of the heavens had drawn near (Matt. 3:2; 4:17; 10:7). This meant that the time had come for God to dispense Himself as life into people. The gospel brings God as life, and this life is the kingdom. The kingdom is the realm of life for life to move, work, rule, and govern so that life may accomplish its purpose. The kingdom as the realm of life is actually the life itself. The gospel brings in the divine life, and the divine life has its realm. This is the kingdom. The divine life with its realm produces the church.

国度既是召会的实际，照着新约的启示，我们若没有正当的国度生活，就无法过召会生活。…进入神的国，就是得重生。我们也许谈论重生，而没有领悟重生是为着进入国度。…重生的结果乃是国度，因重生带进神国的入口。神重生我们时，祂乃是将我们重生到祂的国里。

我们需要对一个事实有深刻的印象：诸天之国的实际就是召会生活的内容。这就是说，没有国度的实际，召会就是空洞的。国度的实际，实际上就是基督自己作我们的生命。基督作生命乃是素质、本质，让我们过正当的生活，好叫我们在这生活中，能与其他信徒同被建造，带进真实的召会生活，就是基督这三一神具体化身的荣耀彰显。因为基督是三一神的具体化身，所以基督得着彰显，整个三一神就得着彰显。这彰显在于信徒有否过国度实际的生活，这实际完全启示并描述在马太五至七章。这几章是关于诸天之国宪法的完整信息，这宪法就是国度生活的实际。这实际乃是召会生活的真正内容。

我们若要有国度的实际作我们召会生活的内容，就需要基督作我们的生命和生命的供应。我们需要借着三一神分赐到我们这人里面，经历并享受基督作我们的生命。

今天我们有经过过程的三一神，同着基督这具体化身和那灵这完成。一天过一天我们需要向祂敞开，呼求祂，留在祂的同在中，与祂交通，并让祂在我们里面作工，将祂的一切所是、所有、所作以及正在作的，分赐到我们这人里面。这分赐的自然结果，使我们有国度生活，这国度生活就是我们的召会生活（新约总论第六册，一九七至一九八、二〇三页）。

参读：新约总论第一百六十篇。

Because the kingdom is the reality of the church, according to the New Testament revelation, we cannot live the church life apart from the proper kingdom life....To enter the kingdom of God is to be regenerated. We may talk about regeneration without realizing that regeneration is for the entry into the kingdom....Regeneration results in the kingdom, for regeneration issues in an entrance into the kingdom. When God regenerated us, He regenerated us into His kingdom.

We need to be deeply impressed with the fact that the reality of the kingdom of the heavens is the content of the church life. This means that without the reality of the kingdom, the church is empty. The reality of the kingdom is actually Christ Himself as our life. Christ as life is the essence, the substance, for us to live a proper life so that in this life we may be built up with other believers to bring in the real church life, which is a glorious expression of Christ as the embodiment of the Triune God. Because Christ is the embodiment of the Triune God, when Christ is expressed, the entire Triune God is expressed. This expression depends on whether or not the believers live a life that is the reality of the kingdom, a reality that is fully revealed and described in chapters 5 through 7 of the Gospel of Matthew. These chapters are a complete message on the constitution of the kingdom of the heavens, and this constitution is the reality of the kingdom life. This reality is the genuine content of the church life.

If we would have the reality of the kingdom as the content of our church life, we need Christ to be our life and our life supply. Through the dispensing of the Triune God into our being, we need to experience and enjoy Christ as our life.

Today we have the processed Triune God with Christ as the embodiment and the Spirit as the consummation. Day by day we need to open to Him, call on Him, stay in His presence, fellowship with Him, and allow Him to work within us to dispense all that He is, all that He has, all that He has done, and all that He is doing into our being. As the spontaneous issue of this dispensing, we shall have the kingdom life, and this kingdom life will be our church life. (The Conclusion of the New Testament, pp. 1740-1742, 1746)

Further Reading: The Conclusion of the New Testament, msg. 160

晨兴喂养

太十六 18 ~ 19 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

当主说，“我要把我的召会建造在这磐石上”，祂立即加上一句：“我要把诸天之国的钥匙给你。”〔太十六 18 ~ 19〕主把国度的钥匙给彼得，是为使召会能够被建造。哪里没有国度的权柄，哪里就没有召会的建造。任何人拒绝服在国度的权下，他最多只能是一个得救的人；他绝不能被建造在召会的建筑里（国度与召会，一七页）。

信息选读

哪里有诸天之国的掌权，哪里召会必被建造起来。哪里有一班人接受诸天的行政管理，哪里召会就产生了。

圣经陈明了更为深奥的一面，就是召会是借着诸天的掌权得着的。因为诸天的国能够在一班人身上施行权柄，所以那一班人能够被建造成为召会。…召会如何产生？借着国度的权柄！神的目的是要将祂诸天的管治带到地上，而在召会之外，祂的目标就不能达到。祂需要一班人服在诸天的管治之下，使他们在这一管治之下建造成为召会。

我们要有建造，就必须满足一个条件。这个不可或缺的条件，就是服从国度的权柄。我们的救主已

Morning Nourishment

Matt. 16:18-19 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

When the Lord said, “Upon this rock I will build My church,” He immediately added, “I will give to you the keys of the kingdom of the heavens” [Matt. 16:18-19]. The keys of the kingdom are given to make the building of the church possible. Where the authority of the kingdom is absent, there the building of the church will be lacking. Anyone who refuses to submit to the authority of the kingdom can at best be a saved person; he will never be built into the structure of the church. (CWWL, 1957, vol. 3, “The Kingdom and the Church,” pp. 261-262)

Today's Reading

Where the kingdom of the heavens is in authority, there a church will be built up. A church comes into being where a company of people accept the government of heaven.

The Scriptures present [a] profound aspect—that the church has been secured through the sovereign rule of heaven. Because the kingdom of heaven is able to assert its authority over a company of men, that company of men can be built up into a church....How was the church brought into being? It was by means of the authority of the kingdom. God's purpose was to bring His heavenly dominion to the earth, and apart from the church His goal could not be attained. He needed a people who would subject themselves to the dominion of heaven so that under that dominion they might be built up into the church.

If there is to be a building, the one indispensable condition is submission to the authority of the kingdom. Our Savior has been exalted to be Head of

经被高举为宇宙的元首，天上、地上一切的权柄也都赐给祂了。神已经将一切都服在祂脚下，并使祂向召会作万有的头。首先，这含示召会必须服在祂的元首身之下。什么是元首身分？就是元首的行政管理。你必须领悟，如果召会要被建造，我们就必须服在元首的权柄之下。哪里没有元首，哪里就没有权柄；而召会的建造就不用提了。以弗所四章十五至十六节透彻地说到召会的建造，那里给我们看见，最重要的是我们要“在一切事上长到祂，就是元首基督里面”。我们在多少事上真正长到祂里面？甚至我们的谦卑、我们的爱、我们许多其他的美德，都不一定是在祂的元首权柄底下长大的。我们还不明白，让基督管治我们的情感，以及在祂的元首权柄下发展一切可喜爱的美德，到底是什么意思。什么地方真在一切事上长到元首里，那里就有身体的建造，就如这两节所说的：“全身…得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”歌罗西二章十九节说到“持定元首”，这是什么意思？这意思是说，一切事都服在元首的权柄底下。请注意这节不是说“持定救主”，也不是说“持定生命”。只有当我们服在元首的管理之下，才有同一节所说的建造——“全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”你服在元首的权柄底下，你就有身体的建造。什么地方有诸天的管理，什么地方就有召会。召会在我们中间建造到什么程度，完全在于我们中间将多少地位给召会的元首（国度与召会，一七、一九、二二至二三页）。

参读：国度与召会，第三至四章；活力排，第一篇；马太福音生命读经，第四十七、五十一篇。

the universe, and all authority has been given to Him in heaven and on earth. God has put all things under His feet and has made Him Head over all things to the church. In the first place this implies that the church must come under His headship. What is headship? It is the government of the Head. We need to realize that in order for the church to be built up, we must submit to the authority of the Head. Where there is no Head, there is no authority, and there the question of church building cannot even arise. In Ephesians 4:15-16, which speaks throughout of the building of the church, it is shown to be of primary importance that we “grow up into Him in all things, who is the Head, Christ.” In how many things are we really growing up into Him? Even our humility, even our love, and even many of our other good qualities are not necessarily a growing up under His headship. We have not yet understood what it means to have our affections governed by Christ and to have all those other desirable qualities developed under His headship. Where there is truly a growing up in all things into the Head, there will follow the building up of the Body as these two verses show. “All the Body, being joined together and being knit together...causes the growth of the Body unto the building up of itself in love.” Colossians 2:19 speaks of “holding the Head.” What does that mean? It means that in all things we submit to the authority of the Head. Note that it does not say, “Holding the Savior,” nor does it say, “Holding the life.” It is when we submit to the government of the Head that there will be the building of which the same verse speaks—“All the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.” If we have subjection to the authority of the Head, we have the building up of the Body. Where the government of heaven is secured, there the church is secured. The extent to which the church is built up in our midst will depend entirely upon the place given in our midst to the church’s Head. (CWWL, 1957, vol. 3, “The Kingdom and the Church,” pp. 262-263, 265-266)

Further Reading: CWWL, 1957, vol. 3, “The Kingdom and the Church,” chs. 7-9; CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 1; Life-study of Matthew, msgs. 47, 51

晨兴喂养

弗二 19 “这样，你们不再是外人和寄居的，乃是圣徒同国之民…”。

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

以弗所二章十九节使我们有根据，能说现今召会乃是神的国。这里提到的同国之民，是与国有关，不是与家有关。家是由家人组成，而不是由国民组成。…我们是神家里的亲人；…我们是神国里的国民。

虽然现今召会乃是神的国，但我们只有在灵里生活行动的时候，才是在神国的实际里。每当我们照着旧人行事为人，或是在肉体或己里生活，我们实际上是在神国之外。这就是说，当我们在肉体里，我们就是在堕落之人的性情这个旧范围里，这堕落之人性的范围，完全被撒但篡窃以形成他的国。因此，一位真基督徒若活在肉体里，而不活在灵里，实际上，他可能就是活在撒但的国里，而不是活在神的国里。只有当我们在灵里生活、行动、行事，并全人都在灵里，而不在天然的人里，我们才是在神的国里，我们也实际地是神的国（新约总论第七册，二二一至二二二页）。

信息选读

神的国也是召会的生活。罗马十四章十七节很强地证明这一点。…根据某些圣经教师的说法，国度还没有来到。他们宣称现今是召会时代，下一个时代才是国度时代。但是在罗马十四章十七节，保罗不是说神的国“将不在于”；他乃是用现在式说神的国“不在于”。十四章是说到接纳信徒，照上下文看，国度就是今日的召会生活。召会生活的实际乃是国度。十二章说到身体生活，十四章说到国度生活。这指明在罗马书，国度生活就是身体生活的实际。

Morning Nourishment

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints...

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Ephesians 2:19 affords us the basis for saying that the church today is God's kingdom. The citizens mentioned here are related to a kingdom, a nation, not to a family. A family is composed of members, not of citizens....We are members of God's household;...we are [also] citizens of God's nation, of God's kingdom.

Although the church today is God's kingdom, we are in the kingdom in reality only when we live and walk in spirit. Whenever we behave according to the old man or live in the flesh or the self, we, in a practical way, are out of God's kingdom. This means that when we are in the flesh, we are in the old realm of the fallen human nature, which has been fully usurped by Satan to form his kingdom. Therefore, a genuine Christian, if he lives in the flesh instead of in the spirit, may live in a practical way not in the kingdom of God but in the kingdom of Satan. Only when we live, walk, behave, and have our being altogether in our spirit, not in our natural man, are we in the kingdom of God and, in reality, are the kingdom of God. (The Conclusion of the New Testament, p. 2236)

Today's Reading

The kingdom of God is the living of the church. A verse that strongly proves this is Romans 14:17....According to some Bible teachers, the kingdom has not yet come. They claim that now is the dispensation of the church, and the next dispensation will be that of the kingdom. But in 14:17 Paul does not say that the kingdom of God shall be; he uses the present tense and says that the kingdom of God is. According to the context of Romans 14, which speaks of receiving the believers, the kingdom is today's church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life, and Romans 14, of the kingdom life. This indicates that, in Romans, the kingdom life is the reality of the Body life.

在一面意义上，说今世是召会时代，来世是国度时代，这样说是对的。然而，在另一面意义上，神的国今天就在这里，因为国度是召会的实际，也是召会的生活。因此，召会就是国度。

正当的召会生活乃是国度生活。我们若活在我们里面之活神的管治下，也就是活在诸天之国的管治下，我们将会马太五至七章所记载的那种生活，也会有实行在召会生活中的国度生活。因此，我们不能把神的国和召会分开。

我们在罗马十四章十七节看见，神的国作为召会生活，有公义、和平并圣灵中的喜乐。当神国的权柄运行在我们身上，公义、和平、喜乐会成为我们日常生活的特征。

公义、和平并喜乐事实上就是基督的显出。当基督彰显出来，祂就是我们自己的公义，对别人的和平，并在神面前的喜乐。

信徒在召会中过国度的生活，就会对自己是义的。这就是说我们要严格地对待自己，不为自己找借口。

在召会中过国度的生活，也要我们对别人有和平。…对别人，我们必须竭力追求和平，一直寻求与人有和平。这和平就是基督自己从我们这人活出来。

在召会中过国度的生活，也要求我们对神要有圣灵里的喜乐。圣灵乃是喜乐的灵。我们若不喜乐，就指明我们不在圣灵里。我们若真正过国度生活，就会在神面前有喜乐，赞美祂。每当我们过一种生活，对自己是义的，对别人是和平的，我们在神面前就会有圣灵里的喜乐。这种生活就是神的国作召会的生活（新约总论第七册，二二三至二二五页）。

参读：新约总论，第二百零九篇、二百四十一至二百四十二、二百五十二篇。

In a sense, it is correct to say that the present age is the church age and that the coming age will be the kingdom age. However, in another sense, the kingdom of God is here today, for the kingdom is the reality of the church and the living of the church. Hence, the church is the kingdom.

The proper church life is the kingdom life. If we live under the rule of the living God within us, that is, under the rule of the kingdom of the heavens, we shall have the kind of life recorded in chapters 5, 6, and 7 of Matthew. We shall also have a life of the kingdom practiced in the church life. Hence, we should not separate the kingdom of God from the church.

In Romans 14:17 we see that the kingdom of God as the living of the church is righteousness, peace, and joy in the Holy Spirit. When the authority of God's kingdom operates in us, righteousness, peace, and joy will characterize our daily life.

Righteousness, peace, and joy are actually the expression of Christ. When Christ is expressed, He is our righteousness toward ourselves, our peace toward others, and our joy with God.

As the believers live the kingdom life in the church, they will live righteously toward themselves. This means that we must be strict with ourselves and make no excuses for ourselves.

To live the kingdom life in the church also means that we live peacefully toward others....Toward others we must endeavor to pursue peace, continually seeking to be at peace with them. This peace is Christ Himself lived out from our being.

Living the kingdom life in the church also requires that we live joyfully to God in the Holy Spirit. The Holy Spirit is a Spirit of joy. If we are not joyful, this indicates that we are not in the Holy Spirit. If we are truly living the kingdom life, we shall be joyful with God, praising Him. Whenever we live righteously toward ourselves and peacefully toward others, we shall live joyfully to God in the Holy Spirit. Such a living is the kingdom of God as the living of the church. (The Conclusion of the New Testament, pp. 2237-2239)

Further Reading: The Conclusion of the New Testament, msgs. 209, 241-242, 252

晨兴喂养

西一 12 ~ 13 “感谢父，叫你们够资格在光中同得所分给众圣徒的分；祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

神爱子的国包括三个世代：召会所在的今世；千年国所在的来世；以及在新天新地里新耶路撒冷的永世。在歌罗西一章十三节，保罗将国度的这三面看作神爱子的国。

“神的儿子”一辞，对父是何等悦耳。主耶稣受浸时，父宣告说，“这是我的爱子，我所喜悦的。”（太三 17）主变化形像时，父作了同样的宣告（十七 5）。因为父喜悦祂的儿子，父爱子的国就是喜乐的事，喜悦的事。因这缘故，父爱子的国仅仅包括三部分—召会生活的部分，在千年国时诸天之国的属天部分，以及新天新地同新耶路撒冷作召会与国度的完成。在这三部分的每一部分，神爱子的国都是喜悦的事。父借着祂的怜悯与恩典，将我们从撒但的黑暗，迁入国度这喜乐的部分（*新约总论第八册*，四〇页）。

信息选读

歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际。今天的召会生活是神爱子的国，神爱子的国与神的儿子一样对父神是可喜悦的。我

Morning Nourishment

Col. 1:12-13 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light; who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The kingdom of the Son of God's love comprises three ages: the present age, in which the church is; the coming age, in which the millennial kingdom will be; and the eternal age with the New Jerusalem in the new heaven and the new earth. These three aspects of the kingdom are considered by Paul in Colossians 1:13 as the kingdom of the Son of God's love.

The words the Son of God are a delight to the Father's ears. When the Lord Jesus was baptized, the Father declared, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight. This is the reason it comprises only three sections—the section of the church life, the section of the heavenly part of the kingdom of the heavens in the millennium, and the new heaven and the new earth with the New Jerusalem as the consummation of the church and the kingdom. In each of these three sections the kingdom of the Son of God's love is a matter of delight. The Father, by His mercy and grace, has transferred us out of the darkness of Satan into this pleasant part of the kingdom. (*The Conclusion of the New Testament*, p. 2583)

Today's Reading

The stress in Colossians 1:13 is the kingdom of the Son of God's love in this age, which is the reality of the church. The church life today is the kingdom of the Son of God's love, which is as delightful to God the Father as the Son of God is. We,

们信徒都已经迁入神爱子这可喜悦的国里。父神喜爱国度这可喜悦的部分，正如祂喜爱自己可喜悦的儿子一样。所以，使徒保罗在歌罗西书这卷论到基督是神子民包罗万有之分（一 12）的书中，认为召会这神圣国度可喜悦的部分，是给神赎民极大的祝福。

约翰三章五节指明，借着重生，所有信徒都已迁入神爱子的国里。借着重生，我们已从撒但的黑暗中被带出来，进入国度这可喜悦的一面。神爱子，所以祂将国度的这部分给子。借着神的救恩和重生，一切信子的人都已迁入国度的这部分（新约总论第八册，四〇至四一页）。

在我们的婚姻生活中，我们可能仍旧在黑暗的权势下。当一位弟兄和妻子吵嘴时，两个人都在黑暗里。因着他们在黑暗里，就彼此控告、指责。弟兄当中或姊妹当中起争论时也是如此。我们的经历证明，每当我们在自己里面生活、为人、行动时，我们就在黑暗里。我们不需要犯什么大罪，才在黑暗里。我们只要照着自己生活，就在黑暗里，因为这使我们与基督分开。

我们一在天然的人里，不接受基督作我们的人位，不凭祂而活，我们就在黑暗里。我们必须记住，惟有祂才是光。祂必须浸透并充满我们日常生活的每一面。否则，我们每天的生活行动，至少有些部分会没有被基督充满。

我们的生命和生活向基督关闭的那些部分，自然而然就在黑暗里，因为基督这惟一的光没有得着地位。惟有基督占有我们的每一部分和日常生活的每一方面时，我们才能完全在光中，并完全蒙拯救脱离黑暗权势的控制（歌罗西书生命读经，四六至四七页）。

参读：新约总论，第二百四十四篇。

the believers, all have been transferred into this delightful kingdom of the Son of God's love. God the Father loves the delightful part of the kingdom, just as He loves His delightful Son as His own. So, the church, as the delightful part of the divine kingdom, is considered a great blessing to God's redeemed people by the apostle Paul in the book of Colossians, a book which is on Christ as the all-inclusive portion of God's people (Col. 1:12).

John 3:5 indicates that it is through regeneration that all the believers have been transferred into the kingdom of the Son of God's love. Through regeneration we have been brought out of the darkness of Satan into this delightful aspect of the kingdom. God loved the Son, so He gave this part of the kingdom to Him. Through God's salvation and regeneration, all the believers of His Son have been transferred into this section of the kingdom. (The Conclusion of the New Testament, pp. 2583-2584)

We may still be under the authority of darkness in our married life. When a brother is exchanging words with his wife, both he and his wife are in darkness. Because they are in darkness, they accuse and blame each other. The same is true when there are arguments between brothers or between sisters. Our experience testifies that whenever we live, walk, and behave in the self, we are in darkness. There is no need to commit some gross sin in order to be in darkness. Simply living according to the self puts us in darkness, for it causes us to be separated from Christ.

Whenever we are in the natural man, not taking Christ as our person and living by Him, we are in darkness. We must remember that He alone is light. He must saturate and prevail in every aspect of our daily living. Otherwise, at least certain parts of our daily walk will not be filled with Christ.

Those parts of our life and living that are closed off from Christ are spontaneously in darkness because Christ, the One who is the very light, has no place. Only when Christ occupies every part of us and every aspect of our daily walk can we be wholly in the light and altogether be delivered from the control of the authority of darkness. (Life-study of Colossians, pp. 40-41)

Further Reading: The Conclusion of the New Testament, msg. 244

晨兴喂养

彼前二 9 “惟有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

约一 4 “生命在祂里面，这生命就是人的光。”

按照新约，神的儿子乃是神圣生命的彰显和具体化身。这意思是说，子的国乃是生命的范围。我们所迁入的国是神爱子的国，这事实指明，这生命的范围是在爱里，不是在惧怕里。今天我们所在其中的国，乃是充满生命、光和爱的范围（歌罗西书生命读经，四四页）。

信息选读

父的爱子乃是父这生命源头的彰显（约一 18、4，约壹一 2）。父这生命的源头，乃是在子里得以彰显。…父的爱子乃是父爱的对象，在神圣的爱里带着在复活里的权柄，对我们作生命的具体化身。作神圣生命具体化身的子，乃是父爱的对象。具体化身在子里的神圣生命，在神圣的爱里赐给我们。因此，神圣之爱的对象，在神圣的爱里带着在复活里的权柄，对我们成为生命的具体化身。这就是神爱子的国。

举例说明神爱子的国，比充分解释爱子的国要容易些。想想看你的经历。当我们认识主耶稣是这样的可爱可亲，我们就开始爱祂。我们一爱主耶稣，就感觉到爱的甜美。这个爱的感觉不仅包括了主耶稣，也包括了我们。我们晓得，我们也是神圣之爱的对象。我们既是这神圣之爱的对象，自然而然就在一种支配或管理之下。我们开始爱主耶稣以前，

Morning Nourishment

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

John 1:4 In Him was life, and the life was the light of men.

According to the New Testament, the Son of God is the expression of the divine life and its embodiment. This means that the kingdom of the Son is a realm of life. The fact that the kingdom into which we have been transferred is the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear. The kingdom in which we find ourselves today is a realm full of life, light, and love. (Life-study of Colossians, p. 38)

Today's Reading

The Son of the Father is the expression of the Father as the source of life (John 1:18, 4; 1 John 1:2). The Father as the source of life is expressed in the Son. The Son of the Father's love is the object of the Father's love to be the embodiment of life to us in the divine love with the authority in resurrection. The Son, as the embodiment of the divine life, is the object of the Father's love. The divine life embodied in the Son is given to us in the divine love. Therefore, the object of the divine love becomes to us the embodiment of life in the divine love with the authority in resurrection. This is the kingdom of the Son of His love.

It is easier to give an illustration of the kingdom of the Son of His love than it is to give an adequate definition of it. Consider your experience. Coming to realize that the Lord Jesus is so loving and lovable, we began to love Him. As we love the Lord Jesus, we are conscious of a sweet sense of love. Not only does this sense of love include the Lord Jesus, but it also includes us. We realize that we also are the objects of the divine love. As objects of this divine love, we spontaneously come under a certain control or ruling. Before we began to love the Lord Jesus,

可以为所欲为。但我们越说，“主耶稣，我爱你！”我们就越没有自由。我们开始爱主耶稣以前，还不觉得有这样的管理和约束。我们待别人不好，或是享受属世的娱乐，一点也不觉得里头的约束。但我们成了爱主耶稣的人之后，就进到祂的管理之下。这个管理并不严酷；相反的，乃是甜美而愉快的。哦，我们是在这甜美的方式中，受约束和管理！因着主在我们里头的管制是甜美的，我们就用不着操心会说闲话，或有不讨祂喜悦的思想。我们在爱的甜美中，受最大的管理和约束。这就是神爱子的国。

我们越因着爱主耶稣，而乐意受祂的约束与管理时，就越在生命中长大，甚至在丰盛的生命中长大。这指明神爱子的国，乃是为了叫我们享受基督作生命。在此我们得着释放，脱离基督以外的一切事物，不仅脱离邪恶的事，也脱离哲学、规条、仪文和禁欲主义等类的事。当我们持守我们的哲学、伦理、禁欲主义或规条，我们就在黑暗的权势之下。但神已拯救我们脱离了这权势，把我们迁入爱的国里，就是满了生命和亮光的国里。在这里我们没有仪文、形式、规条、作法、哲学、神秘主义、智慧派或禁欲主义，我们只有神的爱子基督。在这里我们有爱、光和生命。这就是凭基督而活。

凭基督而活，就是我们不凭基督以外的任何事物而活。我们若看见什么是凭基督而活，就会领悟，我们许多人仍旧在某种形式的辖制之下；这种辖制是由己所建立，由己所设立并执行的。这种辖制就是黑暗的权势。我们若在这种权势之下，我们读经就得不着光，祷告也没有话语。虽然父拯救了我们脱离黑暗的权势，脱离我们天然的思想、情感、喜好和行为，我们仍旧可能停留在天然人的一些光景里。这使我们被扣留在黑暗的权势之下（歌罗西书生命读经，三八至四〇页）。

参读：歌罗西书生命读经，第五篇。

we were free to do whatever we wanted. But the more we say, “Lord Jesus, I love You,” the less freedom we have. Before we began to love the Lord Jesus, we did not sense this ruling or restriction. We could mistreat people or engage in worldly entertainments without any sense of inward restriction. But as those who love the Lord Jesus, we have come under His rule. This rule is not harsh; on the contrary, it is sweet and pleasant. Oh, we are restricted and ruled in such a sweet way! Because of the pleasantness of the Lord’s rule in us, we do not care even to speak a vain word or to have a thought that is displeasing to Him. We are ruled and restricted to the uttermost in the sweetness of love. This is the kingdom of the Son of His love.

The more we are willing to be restricted and ruled by the Lord Jesus out of our love for Him, the more we shall grow in life, even in the abundance of life. This indicates that the kingdom of the Son of His love is for our enjoyment of Christ as life. Here we are freed from everything other than Christ, not only from evil things, but also from things such as philosophy, ordinances, observances, and asceticism. When we were holding to our philosophy, ethics, asceticism, and ordinances, we were under the authority of darkness. But God has delivered us out of this authority and has transferred us into a kingdom of love that is full of life and light. Here we have no observances, rituals, ordinances, practices, philosophies, mysticism, Gnosticism, or asceticism. We just have Christ, the Son of His love. Here we have love, light, and life. This is to live by Christ.

To live by Christ means that we do not live by anything other than Christ. If we see what it is to live by Christ, we shall realize that many of us are still under some form of control established by the self, a control set up and carried out by the self. This kind of control is the authority of darkness. If we are under this authority, we receive no light in reading the Bible, and we have no utterance in prayer. Although the Father has delivered us out of the authority of darkness, out of our natural thought, emotion, preference, and behavior, we may still remain in some aspect of our natural being. This causes us to be held under the authority of darkness. (Life-study of Colossians, pp. 32-33)

Further Reading: Life-study of Colossians, msg. 5

晨兴喂养

约壹五 11 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。”

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

迁入父爱子的国里，乃是迁入对我们是生命的子里（约壹五 12）。在复活里的子（彼前一 3，罗六 4~5），现今是赐生命的灵（林前十五 45 下）。祂在祂复活的生命里带着爱来管理我们，这就是父爱子的国。当我们在复活里凭着子作我们的生命而活时，我们就活在祂的国里，在父的爱里享受祂。

我们已经迁入一个范围，在那里我们是在爱和生命中受管理。在此，我们在属天的管理和约束之下有真正的自由，就是在爱中、凭着生命并在亮光下的正当自由。这就是蒙拯救脱离黑暗的权势，迁入神爱子的国里。在这国里，我们享受基督，并过召会生活。在这里没有意见，没有分裂。在这里我们只有一件事，就是召会生活，以基督作我们的一切。这就是歌罗西书的启示（歌罗西书生命读经，四一至四二页）。

信息选读

在歌罗西书，黑暗的权势（一 13）是指文化好的方面，以及我们的性格、个性和天然人的优点。黑暗的权势包含我们的美德、宗教、哲学、仪文、规条、原则和道德规范。神已经救了我们脱离这一切，并把我们迁入祂爱子的国里，在那里我们生活在属天的管理和约束之下。在这国里，我们不在严厉的管理之下，乃在子爱的管理之下。在这里我们不觉得

Morning Nourishment

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son who is life to us (1 John 5:12). The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father's love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love.

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of His love. Here in this kingdom we enjoy Christ and have the church life. Here there is no opinion or division. Here we have one thing: the church life with Christ as everything to us. This is the revelation of the book of Colossians. (Life-study of Colossians, pp. 34-35)

Today's Reading

In Colossians the authority of darkness [1:13] refers to the good aspects of culture and of our character, disposition, and natural being. The authority of darkness includes our virtues, religion, philosophy, observances, ordinances, principles, and ethical standards. God has delivered us out of all this and has transferred us into the kingdom of the Son of His love, where we live under a heavenly rule and restriction. In this kingdom we are not under a harsh rule, but under the loving rule of the Son. Here we do not sense that we are under

得是在公义、能力或权柄之下，乃是在可爱可亲的主耶稣之下。我们越告诉主耶稣我们爱祂，一面我们就越得以自由，另一面却越受约束、越受管理。因着我们爱祂，我们就渴慕以祂为我们的人位和生命。这就是为着召会生活的正当基督徒生活。

歌罗西人所犯的错误，就是接受并跟随基督以外的事物。接受任何顶替基督的事物，不仅是在黑暗中，更是在黑暗权势的控制之下。任何代替基督的事物—哲学、宗教、性格、美德、观念、意见—都成了控制我们的黑暗权势。在歌罗西，黑暗的权势是犹太宗教的仪文、异教的规条、哲学、神秘主义以及禁欲主义。虽然这些东西似乎是好的，实际上却是黑暗的权势，因为这些事物顶替了基督，使基督这光被摆在一边。因此，黑暗又猖狂起来，而辖制了召会中的圣徒。这是当时歌罗西的光景，也可能是今天的光景。

许多信徒坚信圣经充满了光。这当然是对的。但我们若不在主的面光中读主的话，连我们的读经也会在黑暗里。我们就象主在约翰五章三十九至四十节所说的法利赛人：“你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。然而你们不肯到我这里来得生命。”我们可能有圣经在手中，却仍然是瞎眼的，并且是在黑暗里。当基督说那些宗教徒瞎了眼，他们就被得罪了（九 39 ~ 41）。他们以为自己外表上既有圣经，就在光中了。但事实上，他们因为没有基督而瞎了眼；惟有基督才是世界的光。凡是没有主耶稣同在的地方，就是在黑暗的权势下。

为着基督作身体的头，并为着我们信徒作祂身体的肢体，神需要拯救我们脱离黑暗的权势，就是撒但的国（太十二 26 下），把我们迁入基督的国，就是神爱子的国里（歌罗西书生命读经，四二、四七至四八、四六、三〇页）。

参读：歌罗西书生命读经，第三至四篇。

righteousness, power, or authority, but under the loving and lovable Lord Jesus. The more we tell the Lord Jesus that we love Him, the more we are freed on the one hand, and the more we are restricted and ruled on the other hand. Because we love Him, we desire to take Him as our person and as our life. This is the proper Christian life for the church life.

The mistake the Colossians were making was that of receiving and following something other than Christ. To accept something in place of Christ is not only to be in darkness, but also to be under the controlling authority of darkness. Anything that is a substitute for Christ—philosophy, religion, character, virtues, concepts, opinions—becomes the authority of darkness to control us. At Colossae, the authority of darkness was Jewish religious observances, pagan ordinances, philosophy, mysticism, and asceticism. Although these things seemed to be good, they were actually the authority of darkness because they replaced Christ. They caused Christ, the light, to be set aside. Therefore, darkness became prevailing once again and controlled the saints in the church. This was the situation in Colossae, and may also be the situation today.

Many believers insist that the Bible is full of light. This, of course, is true. But if we do not read the Word in the Lord's presence, even our reading of the Scriptures will be in darkness. We shall be like the Pharisees addressed by the Lord Jesus in John 5:39 and 40: "You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life." It is possible to have the Bible in our hand and yet still be blind and in darkness. The religionists were offended when Christ told them they were blind (John 9:39-41). They thought they were in light because they had the Scriptures in an outward way. But actually they were blind because they did not have Christ, who alone is the light of the world. Any place where the Lord Jesus is not present is under the authority of darkness.

For Christ to be the Head of the Body, and for us, His believers, to be the members of His Body, He needed to deliver us out of the authority of darkness, the kingdom of Satan (Matt. 12:26), and transfer us into the kingdom of Christ, the kingdom of God's Beloved. (Life-study of Colossians, pp. 35, 41, 39-40, 24)

Further Reading: Life-study of Colossians, msgs. 3-4

第三周诗歌

746

国 度 — 里面的统治

8 8 8 8 (英 942)

降 B 大调

3/4

5̣ 5̣ 4̣ | 3̣ 5̣ 1 | 1 2 7̣ | 1 - 3 | 2 - 2 ||

一 神 的 国 度 今 在 地 上, 是 神 掌

3 - 2 1 | 7̣ - 6̣ | 5̣ - - | 1 1 5̣ | 6̣ 7̣ 1 |

权 在 我 心 里; 乃 是 基 督 活

4̣ · 3̣ 2 1 | 1 7̣ 6̣ | 5̣ - 4̣ | 3̣ 5̣ 1 | 1 2 7̣ | 1 - - ||

我 里 面, 作 主 作 王 统 治 管 理。

- | | |
|---------------------------|------------------------|
| 二 基督生命同祂权柄,
管理全人每一部分, | 使祂登极在我心中,
规律一切言语行动。 |
| 三 基督在我心中登极,
稳定祂的全权统治, | 就在我心建祂国度,
为着神旨各方铺路。 |
| 四 借着祂在我心执政,
当我让祂作主作王, | 祂将生命向我供应;
我就得享祂的丰盛。 |
| 五 借着祂在里面管治,
当祂里面国度掌权, | 祂的丰满在我建起;
祂的身体就得建立。 |
| 六 借祂里面属天管治,
借着肯服祂权柄, | 我像天上国民活着;
祂的国度实现于我。 |
| 七 在这属天范围活着,
属天光中行动/争战, | 带着祂这属天王权,
直到国度在地实现。 |

WEEK 3 — HYMN

The essence of the Kingdom is The Kingdom — Its Reality

944

1. The es - sence of the King - dom is A life that's un - der heav - en's
A Em B/D# Em D D7/F# G D/F# A/E G/D A/C# G D/A A7 D
rule, A life whose na - ture is di - vine With Christ ex - pe - ri - enced in full.

- | | |
|---|--|
| 2. Such is this life: in spirit poor,
With heart repentant, mourning, meek,
Which is to others merciful
And purely God Himself doth seek; | 6. 'Tis strict with self, with others kind,
And always dealing with the Lord;
It ever does the Father's will
And acts according to His word. |
| 3. As sons of God the peace to make,
For righteousness e'en suffering pain;
Reviled and hurt for Jesus' sake,
Exceeding joyfulness to gain; | 7. To Satan it does not give ground,
Nor to the world, or self, or sin,
But seeks beneath the heaven's rule
God's full authority to win. |
| 4. As salt to kill corruption rife,
In darkness shining as the light,
In heart and action right and true,
In perfect love to claim no right. | 8. 'Tis such a life which subjugates
All things with pow'r to God's behest;
The time it hastens when the Lord
Will here His kingdom manifest. |
| 5. This life self-glory doth renounce
And ever for God's kingdom prays;
It trusts in God for every need
And seeks His kingdom first always. | |

第四周

照着灵顾到别人
并领悟神的赦免
而过国度的生活

读经：太七 1～12，十八 1～35

纲要

周一

壹 马太七章一至十二节论到国度子民待人的原则，启示出国度子民身上属天的管治，要求他们照着灵顾到别人——参士九 8～9：

一 国度子民在国度属天的管治之下，活在谦卑的灵里，总是审判自己，不审判别人——太七 1：

1 我们若用公义审判别人，也要受主公义的审判（2）；我们若用怜悯审判别人，也要受主怜悯的审判；怜悯原是向审判夸胜的——雅二 13。

2 我们对待别人，必须弃绝自己而考虑他们，同情他们，怜悯他们；我们弟兄眼中的刺，必须使我们想到自己眼中的梁木——太七 3。

3 只要梁木还留在我们眼中，我们的眼光就模糊，不能看得清楚——4～5 节。

Week Four

**Living the Kingdom Life by Taking Care of Others
according to the Spirit
and by Realizing God's Forgiveness**

Scripture Reading: Matt. 7:1-12; 18:1-35

Outline

Day 1

I. Matthew 7:1-12 concerns the principles of the kingdom people in dealing with others and reveals that the heavenly ruling over the kingdom people requires that they take care of others according to the spirit—cf. Judg. 9:8-9:

A. The kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, always judge themselves, not others—Matt. 7:1:

1. If we judge others with righteousness, we will be judged with righteousness by the Lord (v. 2); if we judge others with mercy, we will be judged with mercy by the Lord; mercy triumphs over judgment—James 2:13.

2. For us to deal with others, we must reject ourselves and consider them, sympathize with them, and be merciful toward them; the splinter in our brother's eye must remind us of the beam in our own eye—Matt. 7:3.

3. As long as the beam remains in our eye, our vision is blurred, and we cannot see clearly—vv. 4-5.

周二

二 我们不该把圣物给狗，或把我们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂我们—6节：

- 1 在马太七章六节，“圣物”必是指客观的真理，那是属于神的；“你们的珍珠”必是指主观的经历，这是我们的。
- 2 狗没有蹄，也不反刍；猪虽分蹄，却不反刍；因此，二者都是不洁净的—利十一 27、7，参徒十 1～15、28。
- 3 根据彼后二章十二节、十九至二十二节，腓立比三章二节所启示的，马太七章六节的“狗”和“猪”是指那些信奉宗教，却不洁净的人。
- 4 当我们和别人谈到真理和对基督宝贵的经历时，我们必须察知并断定，他们是否有度量接受我们所要分享的。

三 当我们接触人，与人相处时，我们必须求、寻找、叩门，好得着正确的路接触他们—7～8节，提前五 1～2：

周三

- 1 求是普通的祷告，寻找是专一的恳求，叩门是最接近、最情迫的要求。
- 2 国度子民接触人最好的路，乃是照着国度并照着那灵—太七 9～12，参路十一 13。

Day 2

B. We should not give that which is holy to the dogs or cast our pearls before the hogs, lest they trample them with their feet and turn and tear us—v. 6:

1. In Matthew 7:6 that which is holy must refer to the objective truth, which belongs to God; your pearls must refer to the subjective experiences, which are ours.
2. Dogs do not have hoofs, nor do they chew the cud; hogs have divided hoofs but do not chew the cud; thus, both are unclean—Lev. 11:27, 7; cf. Acts 10:1-15, 28.
3. According to the revelation in 2 Peter 2:12, 19-22, and Philippians 3:2, dogs and hogs in Matthew 7:6 refer to people who are religious but not clean.
4. When we talk to others about the truth or about our precious experience of Christ, we must perceive and determine whether or not they have the capacity to receive what we intend to share.

C. As we are contacting people and dealing with them, we must ask, seek, and knock for the proper way to contact them—vv. 7-8; 1 Tim. 5:1-2:

Day 3

1. To ask is to pray in a common way, to seek is to supplicate in a specific way, and to knock is to demand in the most intimate and most earnest way.
2. The best way for the kingdom people to contact others is according to the kingdom and according to the Spirit—Matt. 7:9-12; cf. Luke 11:13.

3 我们需要将自己祷告到神里面，接受那化身在祂灵里的丰富，使我们自己和所有在我们照顾下的人，都得着喂养—1 ~ 13 节。

4 我们必须学习借着十字架，凭着那灵作每一件事，好为着基督的身体将基督供应到别人里面—参代下 10。

周四

貳 我们要过国度生活，神人生活，召会生活，就必须谦卑，不轻看任何信徒，乃要爱我们的弟兄，赦免我们的弟兄—太十八 1 ~ 35，五 48，七 13 ~ 14，罗十四 17：

一 要过国度生活，我们必须降卑自己，变成像小孩子一样—太十八 2 ~ 4。

二 要过国度生活，我们不该绊跌人，也不立下绊跌人的事—5 ~ 9 节，参十一 6。

三 要过国度生活，我们甚至不该轻看信主的一个小子—十八 10 ~ 14。

四 要过国度生活，我们应该无限度地赦免弟兄—21 ~ 35 节：

1 我们必须赦免得罪我们的弟兄，甚至七十个七次—21 ~ 22 节。

2 我们必须赦免人，如同主赦免了我们一样：

a 我们欠主的，不可能还清—23 ~ 26 节。

b 主在我们失败的基督徒生活中免了我们的债，好恢复我们与祂的交通—27 节。

c 别人欠我们的，比起我们欠主的，是何等的少—28 节。

3. We need to pray ourselves into God so that we may receive the riches embodied in His Spirit to feed ourselves and all those under our care—vv. 1-13.

4. We must learn to do everything through the cross and by the Spirit in order to minister Christ into others for His Body—cf. 2 Chron. 1:10.

Day 4

II. To live the kingdom life, the God-man life, the church life, we must be humble and not despise any believer but love our brother and forgive our brother—Matt. 18:1-35; 5:48; 7:13-14; Rom. 14:17:

A. To live the kingdom life, we must humble ourselves and become like little children—Matt. 18:2-4.

B. To live the kingdom life, we should not stumble others or set up any stumbling block—vv. 5-9; cf. 11:6.

C. To live the kingdom life, we should not despise even a little believer—18:10-14.

D. To live the kingdom life, we should forgive our brother without limit—vv. 21-35:

1. We must forgive the offending brother even seventy times seven times—vv. 21-22.

2. We must forgive others as the Lord has forgiven us:

a. Our debt to the Lord is impossible to pay off—vv. 23-26.

b. The Lord forgave our debts in our defeated Christian life for the restoration of our fellowship with Him—v. 27.

c. Another's debt to us is very small compared with our debt to the Lord—v. 28.

- d 我们若不赦免得罪我们的弟兄，这会使别的弟兄忧愁，将这事带到主面前—28 ~ 31 节。
- e 我们今天若不从心里赦免弟兄，来世就不得进国度—32 ~ 35 节，参可十一 25 ~ 26。

周五

叁 我们必须看见并领悟在神的国里有五种赦免：

一 永远的赦免—这与生命有关：

- 1 我们得救的赦免，乃是永远的赦免。
- 2 我们一次得赦免，就永远得赦免；我们永远得着永远的生命，并且永远得称义—路二四 47，罗四 7 ~ 8，诗一〇三 12。
- 3 当我们一信入主耶稣的时候，我们一切的罪就得蒙赦免；主除去我们一切的罪，我们在神面前没有留下罪的痕迹—徒十 43，来八 12。

二 假借的赦免—这与召会有关：

- 1 主将圣灵赐给祂的召会，叫召会在地上代表祂；如今神乃是借着召会来赦免—约二十 22 ~ 23。
- 2 假借的赦免，是神借着人宣告赦免；一个人若刚得救，还不知道赦免的意义，这时最好有召会的代表站起来对他说，“你今天接受了主，你可以感谢主，因为祂已经赦免了你的罪！”

三 恢复的赦免—这与交通有关：

- d.If we do not forgive the brother who sins against us, it will grieve the other brothers, and they may bring this matter to the Lord—vv. 28-31.
- e.If we do not forgive a brother from our heart today, we will not be allowed to enter into the kingdom in the coming age—vv. 32-35; cf. Mark 11:25-26.

Day 5

III. We must see and realize that in the kingdom of God there are five kinds of forgiveness:

A. There is eternal forgiveness—this relates to life:

1. The forgiveness that comes with our salvation is eternal forgiveness.
2. Once we are forgiven, we are forgiven forever; we receive eternal life forever, and we are justified forever—Luke 24:47; Rom. 4:7-8; Psa. 103:12.
3. The moment we believe into the Lord Jesus, we are forgiven of all our sins; the Lord removes all our sins, and we are left with no trace of sin before God—Acts 10:43; Heb. 8:12.

B. There is instrumental forgiveness—this relates to the church:

1. In sending the Holy Spirit to His church, the Lord charged the church to be His representative on the earth; forgiveness is now granted through the church—John 20:22-23.
2. Instrumental forgiveness is God's proclamation of forgiveness through man; if a person is newly saved but does not know the meaning of forgiveness, it is good for a representative of the church to stand up and say to him, “You have accepted the Lord today; you can thank Him because He has forgiven you of your sins!”

C. There is restorative forgiveness—this relates to fellowship:

- 1 当我们在日常生活中犯了罪，良心就定罪我们，叫我们与神的交通受了拦阻——徒二四 16，提前一 5，三 9，提后一 3。
- 2 我们与神在生命上父子的关系无法改变，但罪会破坏我们与神的交通；我们必须向神承认自己的罪与过犯，然后才能在交通中得蒙赦免——约壹一 7、9，二 1～2。
- 3 我们若是得罪了弟兄，也要到他们面前去承认——太五 23～24。
- 4 我们必须保守自己一直与神有交通；我们来到神面前，必须诚实地承认自己所作的是罪，求神赦免；我们若这样作，就会恢复与神的交通，心中满有救恩的喜乐——诗五一 12，箴十五 13 上，十七 22 上，十五 15 下。
- 5 基督徒生活的秘诀就是保守自己与神一直有交通；我们若失败了，就必须求神赦免，在神面前恢复甜美的交通——约壹一 9。

周六

四 政治的赦免——这与管教有关：

- 1 这种赦免与神的安排、主宰、管教以及祂的手有关；神的政治就是祂作事的办法，祂的管理。
- 2 神政治的赦免与神管理、管治并对付我们的方式有关——加六 7。
- 3 当我们犯罪得罪神，只要我们向祂认罪，祂都赦免；我们与祂的交通能得着恢复，但祂可能改变对待我们的方式。

1. When we sin in our daily life, our conscience condemns us, and our fellowship with God is interrupted—Acts 24:16; 1 Tim. 1:5; 3:9; 2 Tim. 1:3.
2. Our Father-son relationship with God in life can never be changed, but sin can damage our fellowship with God; we have to confess our sins and offenses to God before we can secure our forgiveness in fellowship—1 John 1:7, 9; 2:1-2.
3. If we have offended our brothers, we must confess to them as well—Matt. 5:23-24.
4. We have to maintain ourselves in constant fellowship with God; when we come to God, we have to acknowledge our sinful acts honestly and ask Him for forgiveness; if we do this, our fellowship with God will be restored, and our heart will be filled with the joy of salvation—Psa. 51:12; Prov. 15:13a; 17:22a; 15:15b.
5. The secret of the Christian life is maintaining ourselves in constant fellowship with God; if we fail, we must ask God for forgiveness, and we must recover the sweet fellowship that we had with God—1 John 1:9.

Day 6

D. There is governmental forgiveness—this relates to discipline:

1. This kind of forgiveness involves God's arrangement, sovereignty, discipline, and hand; God's government is His way of doing things; it is His administration.
2. God's governmental forgiveness is related to the way that God manages, rules over, and deals with us—Gal. 6:7.
3. When we sin against God, He will forgive us when we confess our sins to Him; our fellowship with Him can be restored, but He may change His way with us.

4 大卫认罪并承认自己的罪愆，好蒙神赦免（撒下十二13，诗五一），但神要使乌利亚的妻子所生的孩子死去，并要叫刀剑不离开大卫的家（撒下十二7～15）。

5 我们在神政治的管教下惟一能作的，就是学习谦卑地服在神大能的手下（彼前五5～7）；我们越抗拒神政治的手，就越遭遇难处。

6 摩西在米利巴击打磐石之后（民二十10～12、24，二七14），就落在神政治的手下：

a 神没有动怒，摩西却动了怒，没有在神的圣别性情上正确地代表神；他击打磐石两下，没有遵守神在祂经纶里的话；因此，摩西违犯了神的圣别性情和祂神圣的经纶。

b 为这缘故，他虽然与神亲密，被视为神的同伴（出三三11），却失去了进入美地的权利。

c 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶；这就是尊祂为圣。

7 对于别人，我们要学习宽大，要学习常常赦免别人；我们若随便批评别人，轻易定罪别人，总是抱怨别人的行为，总是说别人对自己不好，这要叫我们落在神政治的手里；我们若对人紧，神对我们也紧——太六15，十八23～35：

a 我们必须学习敬畏、尊崇、尊重、尊荣并畏惧神——诗二11～12，八六11，林后五10～11，赛十一2。

4. David confessed his sins and admitted his guilt in order to be forgiven by God (2 Sam. 12:13; Psa. 51), but God would cause the son born to Uriah's wife to die and the sword to not depart from David's house (2 Sam. 12:7-15).

5. When we are under God's governmental discipline, the only thing that we can do is learn to humble ourselves under His mighty hand (1 Pet. 5:5-7); the more we reject God's governmental hand, the more problems we will encounter.

6. After Moses struck the rock in Meribah (Num. 20:10-12, 24; 27:14), he fell under God's governmental hand:

a. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy.

b. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter into the good land.

c. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy; this is to sanctify Him.

7. We must learn to be generous to others and learn always to forgive; if we criticize others lightly, condemn others easily, keep complaining about the conduct of others, and continue to count the ill-treatment that we receive from them, this will bring us under God's governmental hand; if we are severe toward others, God will also be severe toward us—Matt. 6:15; 18:23-35:

a. We have to learn to fear God, to revere God, to respect God, to honor God, to be in awe of God—Psa. 2:11-12; 86:11; 2 Cor. 5:10-11; Isa. 11:2.

b 别人碰着困难，是我们该帮助的时候，不是我们该批评的时候—参创十四 14 ~ 16。

c 有许多弟兄，今天跌倒得不象样，没有别的，就是因为他们从前批评别人太厉害；他们今天许多的软弱，都是他们从前批评人的软弱。

d 我们对人要宽大，免得神政治的手落到我们身上来；愿意我们学习爱人，宽大地待人—弗四 32。

五 国度的赦免—这与行政有关：

1 我们若待人太严厉或在今世有不赦免的灵，就会在国度时代受管教—路六 37 ~ 38，太十八 33 ~ 35。

2 我们若苛刻地对待人，尖利地批评人，将来神要以同样的方式对待我们—七 1 ~ 2。

3 求主施恩，叫我们能作怜悯人的人，不以苛刻、尖酸刻薄的手段对待人，好叫我们在那日也可以得蒙神的怜悯—五 7，参提后— 16、18。

b. When others are in trouble, it is the time for us to help them, not the time for us to criticize them—cf. Gen. 14:14-16.

c. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past; many of their weaknesses today are the very weaknesses that they criticized in the past.

d. We must be generous toward others if we want to avoid God's governmental hand; may we learn to love and forbear one another—Eph. 4:32.

E. There is kingdom forgiveness—this relates to administration:

1. If we treat people too harshly or have an unforgiving spirit in this age, we will be disciplined in the kingdom age—Luke 6:37-38; Matt. 18:33-35.

2. If we treat others in a mean way and criticize others mercilessly, God will deal with us in the same way in the future—7:1-2.

3. May the Lord grant us the grace to be those who show mercy to others, who do not deal with others in meanness, sharpness, or severity, so that we can obtain mercy from God in that day—5:7; cf. 2 Tim. 1:16, 18.

晨兴喂养

太七 1~2 “不要审判，免得你们受审判；因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。”

主在马太七章一至十二节的用意，…是鼓励我们忘掉自己，顾到别人。在前两章，主已经挖出我们的脾气、情欲、里面的所是、己、肉体 and 忧虑。现在祂带我们到一地步，我们必须学习顾到别人。当你审判别人时，必须照着你愿意别人怎样审判你来审判别人。这样考虑问题，就是顾到别人（马太福音生命读经，三一五页）。

信息选读

在马太七章一节主说，“不要审判，免得你们受审判。”审判，或译作，论断。国度子民在国度属天的管治之下，活在谦卑的灵里，总是审判（论断）自己，不审判别人。主说不要审判，免得我们受审判，这话似乎不是说顾到别人。可是当我们深入这话，我们看见它真正的意义就是顾到别人。

…二节说，“因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。”在国度属天的管治之下，国度子民用什么审判人，也必受什么审判。他们若用公义审判别人，也要受主公义的审判；他们若用怜悯审判别人，也要受主怜悯的审判。怜悯原是向审判夸胜的（雅二 13）。不要常常审判别人，因为你怎样审判别人，也必怎样受审判。你若顾到别人，就不会受别人审判。

Morning Nourishment

Matt. 7:1-2 Do not judge, that you be not judged. For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.

The Lord's intention in Matthew 7:1-12...is to encourage us to forget ourselves and to take care of others. In the two previous chapters, the Lord has dug out our temper, our lusts, our inner being, the self, the flesh, and our anxiety. Now He brings us to the point where we must learn to take care of others. When you judge others, you must judge them according to how you want them to judge you. To consider the matter in this way is to take care of others. (Life-study of Matthew, p. 283)

Today's Reading

In Matthew 7:1 the Lord said, “Do not judge, that you be not judged.” The kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, always judge themselves, not others. The Lord's word about not judging lest we be judged does not seem to be a word about taking care of others. However, when we probe into this word, we see that it actually means to take care of others.

Verse 2 says, “For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.” Under the heavenly ruling of the kingdom, the kingdom people will be judged with what they judge. If they judge others with righteousness, they will be judged by the Lord with righteousness. If they judge others with mercy, they will be judged by the Lord with mercy. Mercy triumphs over judgment (James 2:13). Do not judge others so much, for you will be judged in the same degree that you judge others. If you take care of others, you will not be judged by them.

我们对待别人，必须考虑他们，同情他们，怜悯他们。国度子民对待别人时，必须顾到别人。

（马太七章一至十二节）所隐藏的基本原则，就是我们必须忘掉自己，顾到别人。你知道你为什么批评别人，审判别人么？因为你太想到自己了。你忽略了别人的感觉，没有顾到他们。你只顾自己的感觉。因此，你审判并批评别人。所以我们若要不审判别人，就必须顾到别人。这要求我们忘掉自己，考虑别人。我们若以自己为中心，不顾别人的感觉，我们就会批评他们。但我们若顾到别人，就不会审判他们。

在马太七章三节主说，“再者，为什么看见你弟兄眼中的刺，却不想到自己眼中的梁木？”我们是国度的子民，在国度属天的管治之下，活在谦卑的灵里，每当我们看见弟兄眼中的刺，就必须想到自己眼中的梁木。我们弟兄眼中的刺，必须使我们想到自己眼中的梁木。

四节接着说，“或者，你怎能对你弟兄说，让我去掉你眼中的刺，而你自已眼中竟有梁木？”主在三至四节的话非常深。祂在这里的心意不是嘱咐我们顾到自己，乃是嘱咐我们顾到别人。

五节说，“你这假冒为善的人，先从你眼中去掉梁木，然后你才看得清楚，从你弟兄眼中去掉刺。”只要梁木还留在我们眼中，我们的眼光就模糊，不能看得清楚。我们指出弟兄的缺点时，必须领悟自己有更大的缺点。弟兄的缺点好比一根刺，我们的缺点好比一根梁木。因此，主的用意再次是要我们顾到别人。每当你要指出别人的缺点时，你也许顾到那个缺点，却没有顾到人。…你顾到弟兄，就不会只顾到他的缺点。反之，你会说，“他的缺点和我的比起来，不过是一根刺，我的缺点却是一根大梁木。因此，我乐于宽容他的缺点。”（马太福音生命读经，三一六至三一七、三一九至三二〇页）

参读：马太福音生命读经，第二十三篇。

For us to deal with others, we must consider them, sympathize with them, and be merciful toward them. The kingdom people must take care of others in their dealings with them.

The basic principle hidden [in Matthew 7:1-12] is that we must forget ourselves and take care of others. Do you know why you criticize others and judge them? It is because you think of yourself too much. You neglect the feelings of others and do not care for them. You care only for your feeling. Hence, you judge and criticize others. Therefore, if we would be kept from judging others, we must take care of them. This requires that we forget ourselves and consider others. If we center around ourselves and ignore the feelings of others, we shall criticize them. But if we take care of others, we shall not judge them.

In verse 3 the Lord says, “And why do you look at the splinter which is in your brother’s eye, but the beam in your eye you do not consider?” As the kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, we must consider the log, the beam, in our own eye whenever we look at the splinter in our brother’s eye. The splinter in our brother’s eye must remind us that we have a beam in our own eye.

Verse 4 continues, “Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye?” The Lord’s word in verses 3 and 4 is very deep. His intention here is not to charge us to take care of ourselves; it is to charge us to take care of others.

Verse 5 says, “Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother’s eye.” As long as the beam remains in our eye, our sight is blurred, and we cannot see clearly. In pointing out a brother’s fault, we must realize that we have a greater fault. Our brother’s fault is likened to a splinter, and ours is likened to a beam....The Lord’s intention is that we take care of others. Whenever you try to point out someone else’s fault, you may care for the fault, but not for the person....If you care for the brother, you will not care only for his fault. Rather, you would say, “His fault is merely a splinter when compared to mine, which is a huge beam. Therefore, I am happy to overlook his fault.” (Life-study of Matthew, pp. 284, 286-287)

Further Reading: Life-study of Matthew, msg. 23

晨兴喂养

太七 6~8 “不要把圣物给狗，也不要你们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂你们。求，就给你们；寻找，就寻见；叩门，就给你们开门。因为凡求的，就得着；寻找的，就寻见；叩门的，就给他开门。”

〔在马太七章六节，〕“圣物”必是指客观的真理，那是属于神的；“你们的珍珠”必是指主观的经历，这是我们的。狗没有蹄，也不反刍；猪虽分蹄，却不反刍。因此，二者都是不洁净的（利十一 27、7）。根据彼后二章十二节、十九至二十二节，腓立比三章二节所启示的，马太七章六节的“狗”和“猪”是指那些信奉宗教，却不洁净的人（马太福音生命读经，三二一页）。

信息选读

马太七章六节也与顾到别人有关。许多时候你看见某个真理、教训或亮光时，你就告诉别人，不管他们是“狗”，是“羊”，或是“狼”；你只顾自己兴奋的感觉。你也许说，“哦，我看见了关于召会生活的光！召会既荣耀又美妙！”你一兴奋，可能就把这点与不对的人分享。这就是把圣物给狗。当你要把圣物给别人时，你必须考虑到听话的人。你不该把圣物给狗，也不该把你的珍珠丢在猪前。当你和别人谈到圣物或真理，以及珍珠或经历时，你必须遵守顾到别人的原则。你必须断定别人能否接受你所要分享的。你也必须察知他能接受多少。换句话说，你和其他人谈到属灵的事时，不要照着自

Morning Nourishment

Matt. 7:6-8 Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them with their feet, and turn and tear you. Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

[In Matthew 7:6] that which is holy must refer to the objective truth that belongs to God, and your pearls must refer to the subjective experiences which are ours. Dogs do not have hoofs nor do they chew the cud, and hogs divide the hoofs, but do not chew the cud. Thus, both are unclean (Lev. 11:4, 7). According to what is revealed in 2 Peter 2:12, 19-22, and Philippians 3:2, the dogs and the hogs here refer to people who are religious, but not clean. (Life-study of Matthew, p. 288)

Today's Reading

Matthew 7:6 is also related to the matter of taking care of others. Many times when you have seen a certain truth, doctrine, or light, you tell others about it with no regard to whether they are “dogs,” “lambs,” or “wolves.” You care only for your feeling of excitement. You may say, “Oh, I have seen the light concerning the church life! The church is glorious and wonderful!” In your excitement, you may share this with the wrong person. This is giving what is holy to the dogs. When you are about to give something holy to others, you must consider those you are speaking to. You should not give the holy things to dogs, nor cast your pearls before hogs. When you talk to others about the holy things, or the truths, and the pearls, or the experiences, you must observe the basic principle of taking care of others. You must determine whether or not people can receive what you intend to share. You must also perceive how much they can receive. In other words, when you talk to

己的感觉或愿望说；乃要照着他们能接受的度量对他们说。

你若顾到别人，就不会与每个人分享每件事，也不会向某些人作见证。这是国度子民待人的原则。…你待人会有智慧，考虑“狗”能接受什么，“猪”能领会什么。但你若兴奋到只顾自己，不顾别人，你就会陷入麻烦，甚至引起麻烦。过去我们有些青年人到别处去聚会，因为只顾自己的热心，就说了一些不智慧的话。他们是火热的，但因为他们没有顾到别人，徒然引起了麻烦。

国度子民必须是最有智慧的子民。每当我们接触别人时，我们应当晓得他们的热度，并且顾到他们的情形。我们应当行事得体，不该激怒狗咬我们，或者激怒猪攻击我们。他们可能会转过来撕裂我们。

七至八节…的意思是我们在对待别人时，必须仰望天父。我们必须求祂，寻求祂，向祂叩门。很多时候我们没有这样作。但这些经文指明，我们在接触人，与人交往的时候，必须仰望主，说，“主，告诉我如何接触这些人。主，指示我如何对待他们。”有时候光求不够，我们必须寻找，甚至叩门。这指明接触人是严肃的事。绝不要以为这是微不足道的事。我们国度子民必须严肃的处理这事，绝不要轻率随便，或仅仅照着自己的感觉待人。我们对待别人，必须顾到别人。我们必须求一条路，寻找一条路，甚至为一条路叩属天的门。因此我们必须求、寻找、叩门；然后我们才会有正确的路接触人（马太福音生命读经，三二一至三二四页）。

参读：马太福音生命读经，第二十三篇。

others about spiritual things, do not speak according to your feelings or desires; rather, speak to them according to their capacity to receive what you have to say.

If you take care of others, you will not share everything with everybody, and there are some to whom you will not give your testimony. This is the principle of the kingdom people in dealing with others....You will be wise in dealing with them, considering what the “dogs” can take or what the “hogs” can understand. But if you are excited and care only for yourself and not for others, you will get into trouble or even cause trouble. In the past some of our young people have gone to other meetings, and, caring only for their zeal, they spoke out unwisely. They were on fire, but because they did not care for others, they only caused trouble.

The kingdom people must be the wisest of people. Whenever we contact others, we should know what their temperature is, and we should care for their situation. We should do things in a proper way and not provoke the dogs to bite us or the hogs to attack us. They may turn and tear us.

Verses 7 and 8 of Matthew 7...mean that we must look to the heavenly Father as we are dealing with others. We must ask Him, seek Him, and knock for Him. Many times we have failed to do this. But these verses indicate that at the very time we are contacting people and dealing with them, we must look to the Lord and say, “Lord, tell me how to contact these people. Lord, show me how to deal with them.” Sometimes simply asking will not be adequate. We must seek and even knock. This indicates that contacting people is a serious matter. Never think that it is an insignificant thing. We, the kingdom people, must approach it seriously, never doing it in a light or loose way or merely according to our feeling. Rather, we must do so by taking care of others. We must ask for a way, seek after a way, and even knock at the heavenly door for a way. Thus, we must ask, seek, and knock; then we shall have the proper way to contact people. (Life-study of Matthew, pp. 288-291)

Further Reading: Life-study of Matthew, msg. 23

晨兴喂养

太七 11 “你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？”

路十一 13 “你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？”

在马太七章中，接触人正确的路就是照着国度的原则。主在九至十节用了儿子求饼、求鱼的例子之后，接着在十一节就说，“你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？”因为马太福音是一卷论到国度的书，所以十一节的“好东西”无疑就是属于国度的东西。然而，和马太七章十一节平行的路加十一章十三节说，“你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？”在路加十一章十三节，“好东西”换成了“圣灵”。我们若把这两节摆在一起，就看见国度子民接触人最好的路，乃是照着国度并照着圣灵。…我们与别人交往时，必须求、寻找、叩门。最终，我们要照着国度并照着那灵，得着引导与人交往。因此，我们与别人接触的支配原则，乃是国度和那灵。我们与别人的接触若是基于这原则，我们就不会犯错。…（也不会）在接触人的事上…对任何人都没有益处（马太福音生命读经，三二四至三二五页）。

信息选读

Morning Nourishment

Matt. 7:11 If you then being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him!

Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!

In Matthew 7, the proper way to contact people is according to the principle of the kingdom. In verse 11, after using the examples of a son asking for a loaf and a fish in verses 9 and 10, the Lord said, “If you then being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him!” Because Matthew is a book on the kingdom, no doubt the “good things” in verse 11 are the things of the kingdom. However, Luke 11:13, the sister verse of Matthew 7:11, says, “If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!” In Luke 11:13 the “good things” are changed to “the Holy Spirit.” If we put these two verses together, we see that the best way for the kingdom people to contact others is according to the kingdom and according to the Holy Spirit....As we deal with others, we must ask, seek, and knock. Eventually, we shall receive the guidance to deal with people according to the kingdom and according to the Spirit. Thus, the controlling principle for our contact with others is the kingdom and the Spirit. If our contact with others is based upon this principle, we shall not make mistakes...[and not make contacts that are] not profitable to anyone. (Life-study of Matthew, p. 291)

Today's Reading

我们都必须学习顾到别人，并且祷告说，“主，把路指示我。”首先你需要求。如果路没有开通，你就必须寻找。如果路还是不通，你就必须叩门。叩门的意思就是亲近你所寻找的那一位。你求的时候，也许还有距离；但你叩门的时候，就没有距离了，你直接在你所寻找的那一位面前。因此，你需要花时间寻找主。在接触别人时，我们需要求、寻找、叩门。这样，门就开了，接触人的正路就有了，我们的接触就有益处，并且我们蒙拯救免于犯错。

我们…需要对求、寻找、叩门，再说几句话。求是普通的祷告，寻找是专一的恳求，叩门是最接近、最情迫的要求。八节的求和得着，适于国度子民为着遵守国度新律法而有的祷告。他们为此而求，就必得着。寻找和寻见，适于六章三十三节。国度子民寻求父的国和祂的义，就必寻见。叩门和给他开门，适于七章十四节。国度子民叩门，窄门就要向他们开启（马太福音生命读经，三二六页）。

关于召会属灵、神圣的事，我们必须记住四个紧要的点。第一，我们必须经过十字架。我们本土的味道该被基督除去。美国人和中国人都要被除去。在召会中，天然的人没有地位，惟有基督是一切，又在一切之内（西三11）。在十字架上，犹太人和外邦人都被除去了。第二，一切都该凭着那灵。第三，这是要将基督分赐给别人。第四，一切都是为着建造召会。换句话说，无论我们作什么，都该经过十字架，凭着那灵，将基督分赐给别人，以建造召会作基督的身体（神圣奥秘的范围，九六至九七页）。

参读：神圣奥秘的范围，第六章。

We all must learn to take care of others and to pray, “Lord, show me the way.” First you need to ask. If the way does not open up, then you must seek. If the way still does not open up, then you must knock. To knock means to come close to the One whom you are seeking. When you ask, there may still be a distance, but when you knock, there is no distance. Rather, you are directly in front of the One you are seeking. Thus, you need to spend time to seek the Lord. In contacting others, we need the asking, the seeking, and the knocking. Then the door will be opened, a straight way will be given to contact people, our contact will be profitable, and we shall be saved from making mistakes. We shall also know to beware of the dogs and the hogs. This is the significance of the insertion of verses 7 through 11 between verses 6 and 12 in Matthew 7.

We need to add a further word about asking, seeking, and knocking. To ask is to pray in a common way, to seek is to supplicate in a specific way, and to knock is to reach the door in the closest way. The matter of asking and receiving in verse 8 is good for the kingdom people’s prayer concerning their keeping of the new law of the kingdom. They ask for it and they will receive it. The matter of seeking and finding is good for 6:33. The kingdom people seek the Father’s kingdom and His righteousness and will find them. The matter of knocking and having the door opened is good for 7:14. The narrow gate will open to the kingdom people by their knocking. (Life-study of Matthew, pp. 292-293)

Concerning the spiritual and divine things for the church, we must keep in mind four crucial points. First, we must go through the cross. Our native flavor should be crossed out by Christ. Both the Americans and the Chinese should be crossed out. In the church there is room for no natural person, but Christ is all and in all (Col. 3:11). On the cross both the Jews and the Gentiles were crossed out. Second, everything should be by the Spirit. Third, this is to dispense Christ to others. Fourth, everything is for the building up of the church. In other words, whatever we do should be through the cross and by the Spirit to dispense Christ to others for the building up of the church as the Body of Christ. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 157)

Further Reading: Life-study of Luke, msg. 27; CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 6

晨兴喂养

太十八 3 “我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。”

21 ~ 22 “...彼得...对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？耶稣对他说，我不是对你说到七次，乃是到七十个七次。”

马太十八章论到在诸天的国里应当怎样生活行动：马太十八章论到在诸天的国里应当怎样生活行动：(一)变成像小孩子一样（2 ~ 4）；(二)不绊跌人，也不立下绊跌人的事（5 ~ 9）；(三)不轻看信主的一个小子（10 ~ 14）；(四)听召会，不要被召会定罪（15 ~ 20）；(五)无限度地赦免弟兄（21 ~ 35）。这一切指明，我们要进入诸天的国，必须谦卑、不轻看任何信徒，却要爱弟兄、赦免弟兄（圣经恢复本，太十八 1 注 1）。

信息选读

我们都必须学习赦免人；我们没有人喜欢这么作。在我们内心深处，我们不愿赦免人。

根据圣经，赦免就是忘记。...要忘记人对我们的冒犯是何等的难！没有主的怜悯和恩典，我们甚至在永世里都会记得别人的冒犯。但神赦免时，祂就忘记了。希伯来十章十七节说，“我绝不再记念他们的罪和不法。”...我们在天上的父看我们如同未曾犯过罪，因为祂已经赦免并忘记我们的罪。但我们赦免某种冒犯，却常常提醒人。...真正的赦免是说，我们忘记人的冒犯。

〔在马太十八章二十二节，〕七十个七次，意思是我们必须不计其数地赦免人。不需要数算或记录你赦免人的次数。一次又一次，你需要赦免他们。

Morning Nourishment

Matt. 18:3 ...Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.

21-22 ...Peter...said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

Matthew 18 deals with the way we should live and act in the kingdom of the heavens: (1) we should become like little children (vv. 2-4); (2) we should not stumble others or set up any stumbling block (vv. 5-9); (3) we should not despise even a little believer (vv. 10-14); (4) we should hear the church and not be condemned by it (vv. 15-20); and (5) we should forgive a brother without limit (vv. 21-35). All this indicates that to enter into the kingdom of the heavens we must be humble and not despise any believer, but love our brother and forgive our brother. (Matt. 18:1, footnote 1)

Today's Reading

We all must learn to forgive others, something that none of us enjoys doing. Deep within our heart, we do not want to forgive others.

According to the Bible, to forgive is to forget...How difficult it is to forget an offense against us! Without the Lord's mercy and grace, we would remember others' offenses even in eternity. But when God forgives, He forgets. Hebrews 10:17 says, "And their sins and their lawlessnesses I shall by no means remember anymore"...Our Father in heaven considers us as if we have never sinned, for He has forgiven and forgotten our sins. But when we forgive an offense, we often remind others of it...Genuine forgiveness means that we forget the offense.

[In Matthew 18:22] seventy times seven means that we must forgive others an unlimited number of times. There is no need to count or keep a record of the number of times you forgive others. Over and over and over, you need to forgive them.

在二十三至三十五节，主用一个比喻作例证。…算账是指主在今世对付我们，…叫我们领悟我们欠主多少，并且求祂赦免我们。照着二十四节，一个奴仆欠（主人）一万他连得银子，数目如此之大，指明欠债的人不可能把债务偿清。这是指我们得救后，得罪主所累积的重债。

那奴仆求（主人）宽容他，直到他把债务还清，“那奴仆的主人就动了慈心，把他释放，并且免了他的债。”（27）这是指在我们失败的基督徒生活中，我们的债得赦免，好恢复我们与主的交通。

二十八节说，“但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。”…这节所说的一百银币，比一万他连得银子的多少万分之一还少，这是指我们得救作了主的奴仆之后，弟兄得罪我们的罪。弟兄欠我们的，比起我们欠主的是何等少！

然而，我们也许不愿赦免人。（在）二十九至三十节…主不是对付罪人，乃是对付信徒，得救的人。祂对付一个被得罪却不愿赦免人的弟兄。

三十一节说，“那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。”我们若不赦免得罪我们的弟兄，这会使得别的弟兄忧愁，将这事带到主面前。

三十四节…是指…我们若不赦免得罪我们的弟兄，就要受主管教，直到我们从心里赦免他；这乃是说，直到我们还清一切所欠的债，主才会赦免我们。…这含示我们今天若不从心里赦免弟兄，来世就不得进国度（马太福音生命读经，六七一至六七二、六八五至六八七页）。

参读：马太福音生命读经，第五十一至五十二篇。

In verses 23 through 35 the Lord gives a parable as an illustration...The settling of accounts...refers to the Lord's dealing with us in this age...[to] cause us to realize how much we owe the Lord and to beg Him to forgive us. According to verse 24, one slave owed [a king] ten thousand talents, that is, about twelve million dollars. It was impossible for the debtor to pay off this debt. This refers to the heavy debt of our failures accumulated after we were saved.

After the slave begged the king to be patient with him until he repaid the debt, "the master of that slave was moved with compassion and released him and forgave him the loan" (v. 27). This refers to the forgiveness of our debts in our defeated Christian life for the restoration of our fellowship with the Lord.

Verse 28 says, "But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe..."The hundred denarii spoken of in this verse is less than a millionth part of ten thousand talents. This refers to a brother's sin against us after we have been saved. How small is any brother's debt to us compared to our debt to the Lord!

Nevertheless, we may not be willing to forgive. [In] verses 29 and 30...the Lord is dealing not with sinners, but with believers, with saved ones. He deals with a brother who has been offended, yet who is not willing to forgive.

Verse 31 says, "His fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place." If we do not forgive the brother who sins against us, it will grieve the other brothers, and they may bring this matter to the Lord.

Verse 34...[indicates that] if we do not forgive the brother who sins against us, we shall be disciplined by the Lord until we forgive him from the heart, that is, until we have paid everything we owe,...[which] implies that if we do not forgive a brother from our heart today, we shall not be allowed to enter into the kingdom in the coming age. (Life-study of Matthew, pp. 604, 616-618)

Further Reading: Life-study of Matthew, msgs. 51-52

罗四7“不法得赦免，罪得遮盖的人，是有福的。”

约二十22~23“说了这话，就向他们吹入一口气，说，你们受圣灵。你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。”

以弗所四章说，神是因着耶稣基督饶恕了我们的罪（32）。在约翰十章主说，祂的门徒有权柄赦免，就是“你们赦免谁的罪，谁的罪就赦免了”（23）。然后约壹一章九节说，我们基督徒若承认我们的罪，神必赦免。马太六章十四至十五节又说，我们若赦免别人，神必赦免我们；我们若不赦免，我们必不得赦免。雅各书五章十四至十五节也说，我们若犯了罪，请长老来为我们祷告，就必蒙赦免。我们若读这五处经节，就发现它们都说到赦免的问题，但它们说到五种不同的赦免，不只一种（倪柝声文集第二辑第二十六册，一八七页）。

信息选读

关于我们得救的赦免，可给它起一个名字，叫作神永远的赦免。这就是主耶稣在路加二十四章所说的赦免：“并且人要靠着祂的名，传悔改以得赦罪之道，从耶路撒冷起，直到万邦。”（47）这就是永远的赦免。罗马四章七节所说的赦免，也是永远的赦免。

这一类的赦免，所以称它作永远的赦免，乃是因为神一次赦免我们的罪，就把我们的罪永远赦免了！神把我们的罪扔在大海里，丢在深渊里，祂就不再看见，不再纪念了。这就是我们得救的时候所得着的赦免。每一个人，当他一信主耶稣的时候，主耶稣就赦免他一切

Morning Nourishment

Rom. 4:7 “Blessed are they whose lawlessnesses have been forgiven, and whose sins have been covered over.”

John 20:22-23 ...He breathed into them and said to them, Receive the Holy Spirit. Whose sins you forgive, they are forgiven them; and whose sins you retain, they are retained.

According to Ephesians 4:32, we were forgiven by God in Christ. According to John 20:23, the disciples have the authority to forgive: “Whose sins you forgive, they are forgiven.” According to 1 John 1:9, if we confess our sins, He will forgive us. According to Matthew 6:14-15, if we forgive others, God will forgive us, and if we do not forgive, we will not be forgiven. According to James 5:15, if we have sinned and we ask the elders to come and pray for us, we will be forgiven. By reading these five passages we note that they all speak of the matter of forgiveness. They also speak of five different kinds of forgiveness, not just one kind. (CWWN, vol. 46, p. 1277)

Today's Reading

Let us call the forgiveness that comes with our salvation God's eternal forgiveness. This is the forgiveness spoken of by the Lord Jesus in Luke 24:47: “That repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.” This is eternal forgiveness. The forgiveness spoken of in Romans 4:7 is eternal forgiveness as well.

This forgiveness is called eternal forgiveness because once God forgives our sins, He forgives them eternally. God casts our sins into the depths of the sea and the abyss. He no longer sees or remembers our sins. This is the forgiveness we obtained at the time we were saved. The moment we believe in the Lord Jesus, we are forgiven of all our sins; the Lord removes all of our

的罪，除去他一切的罪。他在神面前再没有留下一个罪了。这就叫作永远的赦免。

许多时候，是神自己对人说，“我赦免你！”也有许多时候，是神借着召会来宣告说，“神赦免了你的罪！”所以在圣经里，另外有一种赦免，我们称它作假借的赦免。约翰二十章二十二至二十三节：“说了这话，就向他们吹入一口气，说，你们受圣灵。你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。”在这里主是将祂的圣灵赐给祂的召会，叫召会在地上代表祂，作祂的器皿来赦免人的罪。这就叫作假借的赦免。…是主向召会吹入一口气，说，“你们受圣灵！”受圣灵的结果，就是说，你们能够知道谁的罪要留下，谁的罪要赦免。你们能够在那里宣告：谁的罪留下，谁的罪赦免。召会所以有这一个权柄，是因为在圣灵的权柄底下。…所以这一种假借的赦免，乃是神借着召会作器皿来赦免人的。

你们看见有一个人是真信，你们就能对他说，“你今天接受了主，你可以感谢神，神已经赦免了你的罪！”…就是因为召会运用主所给她的权柄，…这乃是在圣灵的权柄底下说的。…这是圣经里第二种的赦免。神不是直接赦免人的罪，乃是假借召会的手来赦免人的罪。…永远的赦免是神直接赦免人的罪；…假借的赦免是神借着人的手来宣告说，谁的罪得赦免了（初信造就下册，一二八至一三一页）。

我成了基督徒以后，常常跌倒。我知道我不该如此，我却如此。我已往的罪得了赦免，我却又犯罪，…我得救，成了基督徒以后，若再犯罪，我就失去与神的交通。我仍是祂的儿子，但我不喜欢见祂的面。…身为基督徒，我不会失去我的生命，但我会失去与神的交通。…所以在约壹一章九节约翰说，“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪。”…（主的话）说，我们若认自己的罪，我们必得赦免（约壹一9）。…这里的赦免是恢复我们的交通（倪柝声文集第二辑第二十六册，一八九至一九〇页）。

参读：倪柝声文集第二辑第二十六册，第一百九十三篇。

sins, and we are left with no trace of sin before God. This is called eternal forgiveness.

God often tells man directly, “I forgive you.” But often He declares His forgiveness through the church: “God has forgiven your sins.” Therefore, the Bible shows us another kind of forgiveness which we call instrumental forgiveness. John 20:22-23 says, “And when He had said this, He breathed into them and said to them, Receive the Holy Spirit. Whose sins you forgive, they are forgiven them; and whose sins you retain, they are retained.” In sending the Holy Spirit to His church, the Lord charged the church to be His representative on earth. The church has become His vessel. Forgiveness is now granted through the church. This is called instrumental forgiveness....After the church receives the Holy Spirit, it has the power to retain and forgive sins. The church can declare that the sins of certain ones are retained, while the sins of others are forgiven. The church has such authority because it is under the authority of the Holy Spirit....This is a kind of indirect forgiveness. In this forgiveness God forgives men through the church; the church acts as His channel.

If a person has truly believed, you may say to him, “You have accepted the Lord today. You can thank Him because He has forgiven you of your sins!”...This is an exercise of the authority that the church has received from the Lord....Such a statement must be made under the authority of the Holy Spirit....This is the second kind of forgiveness described in the Bible. In this forgiveness, God does not forgive directly; He does it through the church. Eternal forgiveness is God’s direct forgiveness of men. Instrumental forgiveness is God’s proclamation of forgiveness through man. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 667-669)

After we have become a Christian, we often fall. We know that we should not and yet we do. The sins of the past have been forgiven and yet we sin again....If we sin after we have been saved, we lose our communion with God. We are still His sons, but we cannot look into His face....As a Christian we cannot lose our life, but we can lose fellowship with God....The Word says that if we confess our sins, we will be forgiven [1 John 1:9]....This forgiveness restores our fellowship. (CWWN, vol. 46, pp. 1278-1279)

Further Reading: CWWN, vol. 46, ch. 194

晨兴喂养

太七 1～2 “不要审判，免得你们受审判；因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。”

在圣经里，还有一种的赦免，我们给它起一个名字，叫作政治的赦免。这一种赦免见于以下的圣经节：马太九章二节、五节、六节，雅各书五章十五节，马太六章十四节、十五节，十八章二十一至三十五节。这些地方，我们都称它作神政治的赦免。

你犯罪，你得罪神，每一次一认罪，神都赦免，但是你不能拦阻神来给你一个的管教。神赦免你，你能够恢复和神的交通，但是神要把一个新的办法放在你身上。所以人在神面前，要学习知道：神管教的手，是不容易动的，也是不容易挪开的。…如果神不是有十分的把握说，祂的儿女行了，神政治的手是不容易挪开的。

政治的赦免，和永远的赦免，和假借的赦免，和交通的赦免，完全不同；政治的赦免是说，神怎样料理我们，神怎样管理我们，神怎样对付我们（初信造就下册，一三四、一三六至一三七页）。

信息选读

要明白政治赦免的意义，还得把旧约大卫（和乌利亚妻子）的例子拿来看。…大卫犯了两个罪，他犯了奸淫，杀了人。…大卫犯了这两个罪之后，…他觉得说，我所作的是何等的不好，是何等的污秽，是何等的得罪神！他是诚心地神面前认罪。…大卫在诗篇五十一篇的认罪之后，就恢复了与神的交通。

神已经除掉了大卫的罪，可是神要叫乌利亚的妻子怀孕所生的儿子死掉，…神要叫刀剑永不离开大卫的家

Morning Nourishment

Matt. 7:1-2 Do not judge, that you be not judged. For with what judgment you judge, you shall be judged;...with what measure you measure, it shall be measured to you.

There is another kind of forgiveness in the Bible which we call governmental forgiveness....God's government is His way of doing things; it is His administration.

When we sin against God, God will forgive us when we confess our sins to Him. However, we cannot stop Him from using other methods to discipline us. God will forgive us, and our fellowship with Him can be restored, but He may change His way with us. A man must realize that God's governmental hand is not easily removed....God will remove His governmental hand only when He has full assurance that His children are doing the right things.

...Governmental forgiveness is absolutely different from eternal forgiveness, instrumental forgiveness, and forgiveness in fellowship. Governmental forgiveness is related to the way God manages, rules over, and deals with us. (CWWN, vol. 50, pp. 672-674)

Today's Reading

To understand the significance of governmental forgiveness,...consider the example of David...with Uriah's wife. David committed two sins: adultery and murder....David confessed his sins after his mistakes. He felt the shame, the defilement, and the offense that he had committed against God....His fellowship with God was restored after his confession in Psalm 51.

God had already put away David's sins, but He would cause the son born to Uriah's wife to die and the sword not to depart from his house [2 Sam. 12:10-

(撒下十二 10~14)。…换一句话说，罪可以得着赦免，但管教并不马上离开。

我们的神是政治的神。一个人得罪了神，神不会立刻就动政治的手；许多时候，神不动，神让你去。但是神如果动了政治的手，…你在那里，只有学习服在神大能的手下。我们越服在祂大能的手下，越不抵挡，神政治的手越容易挪开。越是在那里不服，越是性急，在里面有话，在里面不平，…神政治的手越难挪开。…从摩西在米利巴击打磐石那一件事以后（民二十 10~12），摩西和亚伦两个人都落在神政治的手下（初信造就下册，一四一至一四四页）。

神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话。…因此，摩西违犯了神的圣别性情和祂神圣的经纶。为这缘故，他虽然与神亲密，被视为神的同伴（出三三 11），却失去了进入美地的权利。

在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶。这就是尊祂为圣（圣经恢复本，民二十 12 注 1）。

要学习宽大，要常常学习作一个赦免别人的人。你老在那里抱怨别人的行为，老在那里说别人对你不好，请你记得，这一件事要叫你落在神的政治里！…你如果对人紧，神对你也紧。

你要学习温柔地、慈心地、宽大地对待弟兄。许多事情，让人去作，少说闲话，少去批评。人碰着困难的时候，是我们该帮助的时候，不是我们该批评的时候。

有许多弟兄，今天跌倒得不象样，没有别的，就是因为他们从前批评别人太厉害。他们今天许多的软弱，都是他们从前批评人的软弱。…所以对人要宽大，免得神政治的手落到我们身上来！愿意我们学习爱人，宽大地待人（初信造就下册，一五〇至一五二页）。

参读：初信造就，第四十篇。

14]...In other words, sins may be forgiven but the discipline does not go away immediately.

Our God is a God of government. He will not move His governmental hand immediately away from those who have sinned against Him. Often, God does not do anything; He lets us go. But as soon as He stretches forth His governmental hand,...the only thing we can do is to learn to humble ourselves under His mighty hand. The more we humble ourselves under His mighty hand and give up all resistance, the easier it is for God to lift His governmental hand. The more we refuse to humble ourselves, and the more angry, vocal, or indignant we become, the more difficult it is for God to lift His governmental hand. After Moses smote the rock in Meribah (Num. 20:10-12), both he and Aaron fell under God's governmental hand. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 677-680)

In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy...Thus, Moses offended both God's holy nature and His divine economy. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter the good land.

In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy. This is to sanctify Him. (Num. 20:12, footnote 1)

Learn to be generous to others and learn always to forgive. If you keep complaining about the conduct of others and continue to count the ill treatment you receive from them, please bear in mind that this will bring you into God's governmental hand...If you are severe toward others, God will also be severe toward you.

You must learn to be kind, loving, and generous to your brothers. Give others liberty in many things. Stop all idle talk and criticism. When others are in trouble, it is the time for us to help them, not the time for us to criticize them.

There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past. Many of their weaknesses today are the very weaknesses they criticized in the past...We must be generous toward others if we want to avoid God's governmental hand! May we learn to love and forbear one another. (CWWN, vol. 50, pp. 684-686)

Further Reading: CWWN, vol. 50, ch. 40

第四周诗歌

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

751 国度 — 作操练与奖赏

11 12 12 12 (英 947)

降 B 大调

3/4

一 今 天 神 的 国 度, 对 我 是 操 练,
 5 · 5 | 5 6 7 | 1 2 3 | 3 2 1 | 2 -
 将 来 却 是 奖 赏, 与 主 一 同 掌 权。
 3 · 2 | 1 1 1 · 7 | 6 6 6 | 2 2 3 | 2 -
 这 是 神 的 智 慧, 现 今 将 我 训 练,
 2 · 2 | 3 2 3 | 4 3 2 | 1 7 2 | 1 - ||
 使 祂 计 划 完 成, 将 祂 公 义 彰 显。

1. God's King - dom to - day is a real ex - er -
 cise, But when Christ comes to reign it will be a great
 prize; It is wis - dom di - vine that we now may be
 trained That His plan be ful - filled and His jus - tice main - tained.

- 二 我们为神所生,好为祂作王, 五 如此,基督带着国度降临时,
 但是还需训练,才能像王一样, 要将祂的王权赐我作为赏赐;
 好在祂的国中,胜任作王掌权, 如此,主要借我使祂公义彰显,
 使祂神圣王权,借我得着彰显。 并将祂的智慧给众天使看见。
- 三 今天我需学习服神的权柄, 六 为着这个,使徒曾努力向前,
 甘愿受祂管治,严格对付言行。 愿出任何代价,不甘落在后面;
 如此祂的权柄,我就得以分享, 也为这个,他劝我们忠诚向上,
 将来管理列国,与祂儿子同王。 好在将来得着国度作为奖赏。
- 四 严格对待自己,持守着公义, 七 求主赐我恩典,为国度活着,
 对人宽大有恩,对神灵中欢喜; 今天受你训练,将来你肯赏我;
 一直都要活在国度实际里面, 求使国度实际,今天作我操练,
 为着国度实现,能得进入掌权。 将来我的奖赏,乃是国度实现。

- 2. God's children, we're born to be kings with His Son,
 And we need to be trained that we may overcome
 And to know how to rule in His kingdom as kings,
 That His kingship thru us be expressed o'er all things.
- 3. Today we must learn to submit to His throne,
 How to have a strict life and His government own;
 His authority then we'll be able to share,
 O'er the nations to rule with God's Son as the heir.
- 4. With a life strict to self we must righteousness hold,
 Kind to others in peace, and with God joyful, bold;
 In the Kingdom's reality e'er to remain,
 For its manifestation prepared thus to reign.
- 5. Then Christ when He comes with the kingdom from God
 Will to us grant His kingship to share as reward;
 Thus the Lord will His righteousness thru us maintain
 And His wisdom to heavenly powers make plain.
- 6. For this the Apostle pressed on at all cost,
 For the Kingdom assured that he would not be lost;
 'Tis for this he charged others, Be true to the Lord.
 That the Kingdom might be unto them a reward.
- 7. O Lord, give us grace for Thy Kingdom to live,
 To be trained that Thou may the reward to us give;
 Make the Kingdom's reality our exercise,
 That its manifestation may be our great prize.

第五周

国度的操练 为着召会的建造

读经：太十六 16 ~ 18、21 ~ 28

纲要

周一

壹 马太十六章启示召会建造的路，也启示这建造的仇敌：

- 一 基督，活神的儿子，要在祂自己这磐石上，并以彼得这样经过变化的人为石头，建造召会——16 ~ 18 节。
- 二 阴间的门，就是撒但黑暗的权势或能力，攻击召会，要拦阻主建造召会——18 节。
- 三 主要建造召会，就必须经过死并进入复活——21 节：
 - 1 召会是借着基督的死与复活产生的——约十二 24。
 - 2 建造召会的路，乃是借着钉死和复活——参林后四 10 ~ 12，加二 20。
 - 3 惟有借着钉死而在复活的范围里，召会才存在并得着建造——创二 21 ~ 22，参弗四 15 ~ 16。

Week Five

The Exercise of the Kingdom for the Building Up of the Church

Scripture Reading: Matt. 16:16-18, 21-28

Outline

Day 1

I. Matthew 16 reveals the way to build up the church and also reveals the enemy of the building:

- A. Christ, the Son of the living God, builds the church on Himself as the rock, with stones such as Peter, a transformed person——vv. 16-18.
- B. The gates of Hades, Satan's authority or power of darkness, attack the church to frustrate the Lord from building up the church——v. 18.
- C. In order to build the church, the Lord had to pass through death and enter into resurrection——v. 21:
 1. The church was produced through Christ's death and resurrection——John 12:24.
 2. The way to build up the church is to be crucified and resurrected——cf. 2 Cor. 4:10-12; Gal. 2:20.
 3. The church exists and is built up only in the realm of resurrection through crucifixion——Gen. 2:21-22; cf. Eph. 4:15-16.

四 彼得凭好心责劝主，想要阻止主去耶路撒冷钉十字架—太十六 22:

1 拦阻主建造召会的不是彼得，乃是从阴间的一个门（就是从彼得的己这个门）出来的撒但—23 节。

2 撒但乃是从己、心思和魂生命这几个主要的门出来，攻击并破坏召会—23 ~ 26 节。

周二

贰 召会的建造，在于运用三把钥匙关上阴间的门—24 ~ 26 节:

一 我们需要学习运用否认己这把钥匙—24 节:

1 肉体乃是被罪这撒但的性情所败坏之受造的身体（罗六 12、14，七 8、11、17、20）；己是受造的魂加上属撒但的心思，也就是撒但的心思。

2 当撒但的心思、思想注射到人的魂里，人的魂就成了己，就是撒但的具体表现—创三 1 ~ 6，太十六 22 ~ 23:

a 夏娃把善恶知识树的果子吃进她身体里以前，撒但的思想、心思就已经注射到她的魂里。

b 夏娃的心思被撒但的思想所毒化之后，她的情感就被挑动；接着，她运用意志作了决定，要吃知识树上的果子。

c 到这时候，她魂的每一部分—心思、情感和意志—都被毒化了。

d 己是魂生命的具体表现，魂生命又借着心思发表出来；因此，己、魂生命和心思乃是三而一的。

D. Peter, with a good heart, rebuked the Lord and tried to prevent the Lord from going to Jerusalem to be crucified—Matt. 16:22:

1. It was not Peter but Satan who came out through one of the gates of Hades, the gate of Peter's self, to try to frustrate the Lord from building up the church—v. 23.

2. The self, the mind, and the soul-life are the main gates through which Satan comes forth to attack and damage the church—vv. 23-26.

Day 2

II. The building up of the church depends on the shutting up of the gates of Hades through the exercise of three keys—vv. 24-26:

A. We need to learn to exercise the key of denying the self—v. 24:

1. The flesh is the created body corrupted by sin, the nature of Satan (Rom. 6:12, 14; 7:8, 11, 17, 20); the self is the created soul plus the satanic mind, the mind of Satan.

2. When the mind, the thought, of Satan was injected into the human soul, the human soul became the self, the embodiment of Satan—Gen. 3:1-6; Matt. 16:22-23:

a. Before Eve took the fruit of the tree of the knowledge of good and evil into her body, the thought, the mind, of Satan was injected into her soul.

b. After Eve's mind was poisoned by Satan's thought, her emotion was aroused, and then her will was exercised to make a decision to eat of the fruit of the tree of knowledge.

c. By this time every part of the soul—the mind, the emotion, and the will—had been poisoned.

d. The self is the embodiment of the soul-life, which is expressed through the mind; thus, the self, the soul-life, and the mind are three-in-one.

e 这三者背后乃是撒但，他操纵己，为要破坏召会—23 节。

周三

3 己就是那向神宣告独立的魂：

a 主不看重我们所作的，乃看重我们倚靠祂—七 21 ~ 23，参书九 14。

b 基督身体的仇敌就是己；因着己是独立的，所以己是基督身体建造最大的难处，最大的拦阻和反对：

(一) 我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹—出十七 11 ~ 13，徒九 25，林后十一 33。

(二) 主和身体乃是一；因此，我们若倚靠身体，也就倚靠主，我们若向身体独立，我们向着主就自然而然独立的。

(三) 当我们倚靠时，己就消失，我们就没有己，而有主的同在，并且满了平安。

(四) 只有当己的生命借着十字架完全被对付，我们才能摸着基督身体的实际而认识身体。

周四

4 以下是己的一些表显（见诗歌六二八首，第五、六节）：

a 野心、骄傲与自高—太二十 20 ~ 28，彼前五 5，罗十二 3，民十二 1 ~ 10，十六 1 ~ 3，腓二 3 ~ 4。

b 自义、自是，以及暴露、批评和定罪别人—太九 10 ~ 13，路十八 9 ~ 14，彼前四 8，约三 17，八 11，路六 37，太七 1 ~ 5。

e. Behind these three is Satan, who manipulates the self in order to damage the church—v. 23.

Day 3

3. The self is the soul declaring independence from God:

a. The Lord does not have regard for what we do; rather, He has regard for our dependence on Him—7:21-23; cf. Josh. 9:14.

b. The enemy of the Body is the self; because the self is something independent, the self is the greatest problem, the greatest frustration and opposition, to the building up of the Body:

1) We should depend not only on God but also on the Body, on the brothers and sisters—Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33.

2) The Lord and the Body are one; hence, if we are dependent on the Body, we are also dependent on the Lord, and if we are independent of the Body, we are spontaneously independent of the Lord.

3) When we are dependent, the self is gone, and instead of the self, we have the Lord's presence and are full of peace.

4) Only when the self-life has been utterly dealt with by the cross are we able to touch the reality of the Body of Christ and come to know the Body.

Day 4

4. The following are some expressions of the self (see Hymns, #866, stanzas 5 and 6):

a. With the self there are ambition, pride, and self-exaltation—Matt. 20:20-28; 1 Pet. 5:5; Rom. 12:3; Num. 12:1-10; 16:1-3; Phil. 2:3-4.

b. With the self there are self-righteousness, self-justification, and exposing, criticizing, and condemning others—Matt. 9:10-13; Luke 18:9-14; 1 Pet. 4:8; John 3:17; 8:11; Luke 6:37; Matt. 7:1-5.

- c 内顾自己与轻看自己—歌二 8 ~ 9，林前十二 15 ~ 16。
 - d 当我们在己里，就会被召会、带领的人或圣徒得罪—太六 14 ~ 15，十八 21 ~ 35，可十一 25 ~ 26，西三 13。
 - e 失望与灰心—参罗八 28 ~ 29，林后四 1。
 - f 自爱、保留自己、自私自利以及自怜—太十三 5、20 ~ 21。
 - g 发怨言与起争论—出十六 1 ~ 9，腓二 14。
 - h 基于天然口味和偏爱的天然感情（友谊）—太十二 46 ~ 50，腓二 2 下，林前十二 25。
 - i 固执己见与持异议—约十一 21、23 ~ 28、39，徒十五 35 ~ 39，参林前七 25、40。
 - j 当我们在己里，我们就是个人主义与独立的—十六 12。
- 5 我们若运用否认己的钥匙来锁住己，我们就不可能被得罪；不被得罪的人有福了—参路二三 34，徒七 60：
- a 假如我们会被得罪，就证明我们满了己。
 - b 如果我的己被锁住了，就无论你对我作什么，或者怎样对待我，我都不会被得罪—路二三 34，徒七 60。
- 6 我们需要学习，在各种情况中运用否认己的钥匙来锁住己：
- a 不管情况是顺境或逆境，不管弟兄们是爱我们或恨我们，我们都必须锁住己—林后十二 15。
 - b 假如己被锁住，召会就会得着建造。

- c. With the self there are introspection and self-despising—S. S. 2:8-9; 1 Cor. 12:15-16.
 - d. When we are in the self, we can be offended by the church, the leading ones, or the saints—Matt. 6:14-15; 18:21-35; Mark 11:25-26; Col. 3:13.
 - e. With the self there are disappointment and discouragement—cf. Rom. 8:28-29; 2 Cor. 4:1.
 - f. With the self there are self-love, self-preservation, self-seeking, and self-pity—Matt. 13:5, 20-21.
 - g. With the self there are murmurings and reasonings—Exo. 16:1-9; Phil. 2:14.
 - h. With the self there is natural affection (friendship) based on natural taste and preference—Matt. 12:46-50; Phil. 2:2b; 1 Cor. 12:25.
 - i. With the self there are the matters of being opinionated and dissenting—John 11:21, 23-28, 39; Acts 15:35-39; cf. 1 Cor. 7:25, 40.
 - j. When we are in the self, we are individualistic and independent—16:12.
5. If we exercise the key of denying the self to lock up the self, it is impossible for us to be offended; blessed are those who are not offended—cf. Luke 23:34; Acts 7:60:
- a. If we can be offended, it is proof that we are full of self.
 - b. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me—Luke 23:34; Acts 7:60.
6. We need to learn to exercise the key of denying the self to lock up the self in every situation:
- a. Whether a situation is for us or against us, whether the brothers love us or hate us, we must lock up the self—2 Cor. 12:15.
 - b. If the self is locked up, the church will be built up.

二 我们需要学习运用背十字架这把钥匙—太十六 24:

- 1 背起十字架意思就是接受神的旨意；十字架就是神的旨意—二六 39，约十八 11：
 - a 主耶稣不是象犯人一样，被逼去钉十字架；祂乃是心甘情愿的，因为十字架是神的旨意—太二六 39。
 - b 主耶稣愿意钉十字架，使生命能借着祂的死释放出来，好产生并建造召会—约十二 24。
 - c 十字架对主来说是极痛苦的，但祂不在乎这种受苦，乃在乎完成神的定旨—来十二 2，西一 24。
- 2 “就当…背起他的十字架”（太十六 24）的意思是，我们不是被迫背十字架，乃是甘愿背十字架：
 - a 我们的丈夫、妻子和儿女是神的旨意，因此是我们的十字架。
 - b 独一的召会是神的旨意，在召会中每一位弟兄和姊妹也是神的旨意；因此，背十字架就是背负召会，并背负所有的圣徒，使我们有真正的—约十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。
- 3 我们不仅需要背起我们的十字架，也要背着我们的十字架，也就是留在十字架上，天天把我们的旧人留在十字架的了结里—路十四 27，罗六 6，加二 20，腓三 10，林前十五 31：
 - a 我们已经借着主的钉十字架接受了神圣的生命；现今我们要在这生命里得着建造，就需要甘愿并快乐地背起十字架。
 - b 我们不该顾到我们的口味、感受或感觉；相反的，我们只该顾到神的旨意，就是要有真正的—约

B. We need to learn to exercise the key of taking up the cross—Matt. 16:24:

1. To take up the cross simply means to take up the will of God; the cross is God's will—26:39; John 18:11:
 - a. The Lord Jesus was not forced to go to the cross like a criminal; He was willing to go because the cross was God's will—Matt. 26:39.
 - b. The Lord Jesus was willing to be crucified so that through His death, His life might be released to produce and build up the church—John 12:24.
 - c. The cross was a great suffering to the Lord, but He cared not for the suffering but for the fulfillment of God's purpose—Heb. 12:2; Col. 1:24.
2. Let him...take up his cross (Matt. 16:24) means that we are not forced to bear the cross but that we willingly take it up:
 - a. Our husband, wife, and children are God's will and are therefore our cross.
 - b. The one church is God's will, and every brother and sister in the church is God's will; thus, to bear the cross is to bear the church and to bear all the saints so that we would have the genuine oneness—John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.
3. We need not only to take up our cross but also to carry our cross, that is, to remain on the cross, keeping our old man under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31:
 - a. We have received the divine life through the Lord's crucifixion; now, in order to be built up in this life, we need to willingly and happily take up the cross.
 - b. We should not care for our taste, feeling, or consciousness; rather, we should care only for God's will, which is that we would have the

周六

三 我们需要学习运用丧失魂生命这把钥匙——太十六 25:

- 1 救魂生命，就是让魂得着享受，而取悦己；丧失魂生命，就是使魂失去享受：
 - a 神乃是把人创造成一个需要享受的魂（创二 7）。
 - b 接受神到人的灵里并借着魂彰显神，应该是人的喜乐和娱乐——参尼八 10, 罗十四 17。
 - c 主耶稣在今世丧失魂的享受，使祂在来世可以得着祂的魂生命（约十 11, 赛五三 12）；我们也必须如此行（约十二 24 ~ 26）。
 - d 我们若在今世救我们的魂生命，就要在来世丧失魂生命，但我们若在今世丧失魂生命，就要在来世得着魂生命——太十六 25。
 - e 我们需要爱主耶稣，恨恶并否认我们的魂生命，虽至于死也不爱自己的魂生命——林前十六 22, 二 9, 路十四 26, 后十二 11。
- 2 我们若愿意为主、为召会并为众圣徒的缘故，丧失我们现今一切属魂的享受，别人就要得我们的喂养，并借着我们得建造；这不是受苦，乃是喜乐——来十二 2。
- 3 在国度实现时得着国度赏赐，得以分享王治理全地的喜乐，乃在于我们今世是救自己的魂生命或是丧失自己的魂生命——太十六 25 ~ 28, 二五 21、23。

Day 6

C. We need to learn to exercise the key of losing the soul-life—Matt. 16:25:

1. To save the soul-life is to please the self by allowing the soul to have its enjoyment; to lose the soul-life is to lose the enjoyment of the soul:
 - a. God created man as a soul (Gen. 2:7) with the need for enjoyment.
 - b. Receiving God into man's spirit and expressing God through the soul should be man's joy and amusement—cf. Neh. 8:10; Rom. 14:17.
 - c. The Lord Jesus lost the enjoyment of His soul in this age so that He might find His soul-life in the coming age (John 10:11; Isa. 53:12); we must do the same (John 12:24-26).
 - d. If we save our soul-life in this age, we will lose it in the coming age, but if we lose our soul-life in this age, we will find it in the coming age—Matt. 16:25.
 - e. We need to love the Lord Jesus and to hate and deny our soul-life, not loving our soul-life even unto death—1 Cor. 16:22; 2:9; Luke 14:26; 9:23; Rev. 12:11.
2. If we are willing to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints, others will be nourished by us and will be built up through us; this is not a suffering but a joy—Heb. 12:2.
3. The kingdom reward of sharing the King's joy in ruling over the earth in the manifestation of the kingdom depends upon whether we save our soul-life in this age or lose it—Matt. 16:25-28; 25:21, 23.

晨兴喂养

太十六 21 “从那时候，耶稣才指示祂的门徒，祂必须往耶路撒冷去，受长老、祭司长和经学家许多的苦，并且被杀，第三日复活。”

24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

（马太十六章二十四节）的“我”意义重大，这个“我”乃是榜样、道路。再者，这个“我”乃是钉死和复活的“我”。如果我们没有钉死和复活，就不可能有召会。由于基督的钉死和复活才有召会的产生。不仅我们被玷污的己必须被否认，连主纯洁、无罪的己，也必须被否认。假如主没有否认己而上十字架，祂就不能复活，也就没有召会了。我们必须跟从祂，这意思就是我们必须象祂一样否认己，并且象祂一样让己被钉死。没有这个，召会就不能被建造。当我们觉得是在喂养别人己的生命时，我们必须说，“主，我要跟从你。我要停止和这位弟兄有这么多的接触。”假如你这么作，召会的建造就会往前（李常受文集一九七八年第一册，九一页）。

信息选读

召会如何能实际地被建造呢？在马太十六章二十一至二十六节可以找到答案。按照圣经的说法，建造召会的路乃是借着钉十字架和复活。若不是基督已经钉十字架并复活，祂就不能建造召会。由于祂的死和复活，召会得以产生。二十一节…指出建造召会的路，乃是借着死和复活。主耶稣在山上变

Morning Nourishment

Matt. 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

The “Me” in [Matthew 16:24] means a great deal. This “Me” is the pattern, the pathway. Furthermore, this “Me” is the crucified and resurrected “Me.” If we are not crucified and resurrected, there can be no church. The church comes into existence through the crucifixion and resurrection of Christ. Not only our self, which is defiled, but even the Lord’s pure, sinless self had to be denied. If the Lord had not denied Himself and gone to the cross, He could not have been resurrected, and there would have been no church. We must follow after Him. This means that we must deny ourselves as He did and must allow ourselves to be crucified as He did. Without this, it is impossible for the church to be built up. Whenever we sense that we are feeding the self-life of another, we must say, “Lord, I will follow You. I will stop having so much contact with this brother.” If you do this, the building of the church will proceed. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 74-75)

Today’s Reading

How can the church be built up in a practical way? The answer is found in Matthew 16:21 through 26. According to biblical terms, the way to build up the church is to be crucified and resurrected. Unless Christ had been crucified and resurrected, He could not build up the church. The church came into existence through His death and resurrection. Verse 21...indicates that the way to build up the church is through death and resurrection. On the mount the Lord Jesus was

了形像，但是这种变化形像是暂时的。借着死和复活，基督永远地变了形像。复活是一种变化形像。借着死和复活，基督进入了变化形像的范围。召会…不能存在于天然生命里或属肉体的人身上，只能存在于变化形像的范围内。只要我们在天然的范围里，或属肉体的光景里，我们就和召会无分无关。

二十二节说，“彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。”彼得好心地告诉主，神应该眷怜祂。…〔这一节〕强调的乃是己。

二十三节说，“祂却转过来，对彼得说，撒但，退我后面去吧！”然后在二十四至二十五节，主对祂的门徒说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”按照这些经节，主乃是榜样和道路。若有人要跟从主，就是要以主为榜样和道路，那人就必须否认己，背起他的十字架，并跟从主。

十八节说到门，十九节说到钥匙。要知道什么是门和钥匙，我们需要看二十一至二十六节。撒但从好些门出来。第一道门是己。这意思是说，我们的己是阴间的一道门，撒但从这门出来。甚至我们的好心，也可能让撒但从己的门出来。不论我们的心是好是坏，己是撒但出来的第一道门。除了己之外，二十一至二十六节也说到心思和魂，这两者也是撒但出来的门。因此，己、魂和心思是撒但借以出来主要的门。许多时候，撒但从你的心思出来，因为你的心思向着他一直是敞开的门（李常受文集一九七八年第一册，九五至九六、八四至八五页）。

参读：马太福音生命读经，第四十八篇。

transfigured. This transfiguration, however, was temporary. Through death and resurrection Christ was permanently transfigured. Resurrection is a form of transfiguration. Through death and resurrection Christ has entered into a realm of transfiguration. The church...cannot exist in the natural life or with fleshly people. It can exist only in a realm of transfiguration. As long as we are in a natural realm or in a fleshly condition, we are through with the church.

Verse 22 says, “Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!” With a good heart Peter was telling the Lord that God should be merciful to Him....[In this verse] the self is emphasized.

Verse 23 says, “But He turned and said to Peter, Get behind Me, Satan!” Then in verses 24 and 25 the Lord said to His disciples, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.” According to these verses, the Lord is the pattern and the pathway. If anyone desires to come after Him, that is, take Him as the pattern and the pathway, he must deny himself, take up his cross, and follow Him.

Matthew 16:18 speaks of the gates and verse 19 of the keys. In order to know what the gates and the keys are, we [again] need to consider verses 21 through 26. Satan comes out through the gates. The first gate is the self. This means that we ourselves are one of the gates of Hades through which Satan comes out. Satan may come out through the gate of self even when we have a good heart. Whether our heart is good or evil, self is the first gate through which Satan comes out. In addition to the self, verses 21 through 26 also speak of the mind and the soul, both of which are also gates through which Satan comes out. Thus, the self, the soul, and the mind are the main gates through which Satan comes forth. Many times Satan has come out through your mind because your mind has been an open gate for him. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 79, 70-71)

Further Reading: Life-study of Matthew, msg. 48

晨兴喂养

太十六 23 ~ 25 “祂却转过来，对彼得说，撒但，退我后面去吧！你是绊跌我的，因为你不思念神的事，只思念人的事。于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

从整个历史来看，召会主要不是被犹太教或智慧派破坏，主要是被己破坏。路德马丁曾说过，虽然他惧怕罗马教皇，但他更惧怕在他自己心里更强的教皇，就是己。没有什么比己更破坏并拦阻召会的建造。己是魂的具体化，魂是借着心思彰显出来。因此，己、魂和心思乃是三而一的。在这三者的背后，乃是撒但，他操纵己以破坏召会生活。我们都需要为自己留意这些话（李常受文集一九七八年第一册，八六页）。

信息选读

我们需要接受主的怜悯，把所有的圣徒当作我们的弟兄姊妹，而不把任何一位当作我们的朋友。为着召会生活中主的建造，每一件天然的事都必须被拔出。不应该有天然的情感、关系或感觉。反之，我们都必须惧怕天然的情感并且避开。每当一位弟兄用天然的情感爱我，我就害怕。那就是我使用钥匙来否认己的时候。我要锁住我的己并避开那位弟兄的情感。无论什么时候，当你发现你在喂养一个弟兄的己，并且他也在喂养你的己，你就必须运用这把钥匙来关锁

Morning Nourishment

Matt. 16:23-25 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Throughout history the church has not been damaged mainly by Judaism or Gnosticism; it has been damaged mainly by the self. Martin Luther once said that although he was afraid of the pope, he was more afraid of the stronger pope, the self, within his own heart. Nothing damages and frustrates the building up of the church more than the self. Self is the embodiment of the soul, which is expressed through the mind. Thus the self, the soul, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church life. We all need to heed this word for ourselves. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 71)

Today's Reading

We need to receive the mercy of the Lord to regard all the saints as our brothers and sisters but none as our friends. For the Lord's building in the church life, everything natural must be extracted. There should be no natural affection, relationship, or feeling. Rather, we all must be fearful of natural affection and shun it. Whenever a brother loves me in a naturally affectionate way, I am frightened. That is the time for me to exercise the key to deny the self. I will lock myself and avoid that brother's affection. Whenever you discover that you are feeding a brother's self and that he is feeding yours, you must use the key to lock the gate of the self. If you do not lock up the self, Satan will come out through the door of

己的门。假如你不锁住己，撒但就会从己的门出来（李常受文集一九七八年第一册，八九至九〇页）。

在创世记三章一节下半（撒但）问女人：“神岂是真说，你们不可吃园中所有树上的果子么？”这是放在夏娃心思里的问题，这问题激起她怀疑的心思。这是我们必须强调的重点。撒但总是借着摸人怀疑的心思而就近人。这里撒但询问关于神的事，毫无疑问，这询问唤起夏娃的心思。

撒但不是仅仅来摸着她的心思，至终撒但乃是使人的心思怀疑神的话〔4〕。那就是说，蛇毒进到女人的心思里，因为撒但的话进入她里面。话进入，意思就是说话者进入。因此，人的心思被毒害，受了污染。

撒但也激动人的情感憎恶神。这由五节证明，撒但对夏娃说，“因为神知道，你们吃的日子眼睛就开了，你们便如神知道善恶。”这话是邪恶的话，激动夏娃的情感憎恶神。夏娃可能觉得，神留下一些好东西不给她。这是仇敌的狡猾，毒害人的情感。

撒但引诱人的意志拣选知识树。在五节撒但说话以后，六节说，“于是女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了。”这是引诱人的意志，使人定意有分于善恶知识树。

这时，撒但污染了整个人的魂：心思、情感和意志。心思中毒，情感中毒，意志也中毒；因此，整个魂受了污染（李常受文集一九七九年第一册，六六七至六六九页）。

参读：国度的操练为着教会的建造，第三篇；生命的基本功课，第四课。

the self. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 73)

In Genesis 3:1b [Satan] asked the woman, “Did God really say, You shall not eat of any tree of the garden?” This was a question put into Eve’s mind, and this question stirred up her doubting mind. This is a strong point that we have to stress. Satan would always approach people by touching their doubting mind. Here Satan questioned something concerning God, and this questioning, no doubt, aroused the mind of Eve.

After Satan came to touch the female mind, he caused the human mind to doubt God’s word (v. 4)...This means that the poison of the serpent got into her mind, because the word of Satan got into her. When the word gets in, the person gets in. Thus, the human mind was poisoned, contaminated.

Satan also stirred up the human emotion to dislike God. This is proved by verse 5, where Satan said to Eve, “God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.” This word was a word of evil, stirring up Eve’s emotion to dislike God. Eve probably felt that God had kept some good thing from her. This is the subtlety of the enemy to poison the human emotion.

Satan seduced the human will to choose the tree of knowledge. After Satan’s word in verse 5, verse 6 says, “When the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make oneself wise, she took of its fruit and ate.” This is the seducing of the human will to make a decision to partake of the tree of the knowledge of good and evil.

At this point, Satan had contaminated the entire human soul: the mind, the emotion, and the will. The mind was poisoned, the emotion was poisoned, and the will was poisoned; thus, the entire soul was contaminated. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 497-498)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” ch. 3; CWWL, 1979, vol. 1, “Basic Lessons on Life,” lsn. 4

晨兴喂养

林前十二 20 ~ 21 “但如今肢体是多的，身体却是一个。眼不能对手说，我不需要你；头也不能对脚说，我不需要你。”

己就是那向神独立的魂。每当魂不倚靠神，并向神独立时，魂立刻成了己。这就是说，每当我们凭自己作事而不倚靠神时，我们就在己里。不管我们的所是和所作是什么，只要我们向神独立，我们就在己里。…神乃是将人创造成一个经常倚靠神的魂。人是魂（创二 7），这样一个魂应该凡事倚靠神。

然而，魂成了己。己就是那向神宣告独立的魂。我们若看见己的异象，就会看见己是什么——己就是那向神宣告独立的魂。我们若看见这异象，就会领悟自己不能再向神独立。那时我们会说，“我必须一直倚靠神。不论我作的是什么，我必须倚靠神；不论我的所是如何，我必须倚靠神。”（李常受文集一九六五年第三册，二六五页）

信息选读

因着己是独立的，所以己是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等于向神独立。这不是道理上的事，乃是经历上的事。你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。照样，当你与弟兄姊妹隔绝时，你觉得你与神也是隔绝的。

Morning Nourishment

1 Cor. 12:20-21 But now the members are many, but the body one. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.

The self is the soul being independent of God. Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self. This means that whenever we do something by ourselves without depending on God, we are in the self. No matter what we are and no matter what we do, as long as we are independent of God, we are in the self. God created man as a soul to be always dependent on Him. Man is a soul (Gen. 2:7), and as a soul he should depend on God for everything.

However, the soul has become the self. The self is simply the soul declaring independence from God. If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will realize that we can no longer be independent of God. Then we will say, “I must depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God.” (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 194-195)

Today's Reading

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God.

我们要倚靠主，就必须倚靠身体。我们若倚靠身体，就也会倚靠主。你可能不知道为什么没有主同在的深切感觉。你之所以没有主的同在，是因为你与身体隔绝了，因为你与身体上的肢体没有正确的关系。你要竭力被建造起来，并与身体有对的关系。你若与身体是对的，并且被建造在身体里，就必定觉得主的同在。

主耶稣并不看重我们所作的；祂乃是看重我们倚靠祂。我们若看见这个，就不会注意我们所作的，而会注意我们是否倚靠主。我们需要问自己：我是向主独立，还是倚靠祂？我们若向主独立，我们就在己里。我们若倚靠主，自然就倚靠身体。

主和身体乃是一。你若倚靠主，就是倚靠身体；你倚靠身体，就是倚靠主。你若是向身体独立，不管你想作多少好事，你向着主自然而然独立的，并且是在己里。不仅如此，因着你在己里，你还是与撒但结合的。在这“公司”里，己是经理，而撒但是总裁。

哦，我们多么需要看见有关己的异象！我们若看见这异象，就会恨恶向着主和身体的独立。这样，我们才会喜爱倚靠身体，倚靠弟兄姊妹，并倚靠主。

身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。我们有了身体，就没有己。为了使身体建造起来，己，就是独立的魂，必须受对付。己是独立的“我”。当我们独立时，我们就是在己里，身体不见了，我们也没有平安（李常受文集一九六五年第三册，二六六至二七〇页）。

参读：从天上来的异象，第三至四章。

In order to be dependent on the Lord, we must be dependent on the Body. If we are dependent on the Body, then we will also be dependent on the Lord. You may wonder why you do not have a deep sense of the Lord's presence. You do not have the Lord's presence, because you are isolated from the Body, because you are not properly related to the members of the Body. Endeavor to be built up and to be right with the Body. If you are right with the Body and are built up in the Body, you will surely sense the Lord's presence.

The Lord Jesus does not have regard for what we do; rather, He has regard for our dependence on Him. If we see this, we will pay attention not to what we do but to whether or not we are dependent on the Lord. We need to ask ourselves: Am I independent of the Lord or am I dependent on Him? If we are independent of the Lord, we are in the self. If we are dependent on the Lord, we are spontaneously dependent on the Body.

The Lord and the Body are one. If you are dependent on the Lord, you are dependent on the Body. If you are dependent on the Body, you are dependent on the Lord. If you are independent of the Body, you are spontaneously independent of the Lord and are in the self, no matter how many good things you intend to do. Furthermore, because you are in the self, you are incorporated with Satan. In this corporation the self is the general manager, and Satan is the president.

Oh, how we need to see the vision of the self! If we see this vision, we will hate our independence from the Lord and the Body. Then we will love the dependence on the Body, on the brothers and sisters, and on the Lord.

The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent "I," the independent "me." When we are independent, we are in the self, the Body is gone, and we do not have peace. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 195-198)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," chs. 3-4

晨兴喂养

Morning Nourishment

路二三 34 “当下耶稣说，父啊，赦免他们，因为他们所作的，他们不晓得…”

Luke 23:34 And Jesus said, Father, forgive them, for they do not know what they are doing...

腓二 3 “凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强。”

Phil. 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves.

被绊跌是一件非常严重的事。不要随便地说，“在召会生活中，我被绊跌了。长老和别的带头弟兄把我绊跌了。”虽然别人可能绊跌你，但头一个受害者却是你。一面来说，我定罪所有绊跌人的事；但另一面我必须说，你没有理由被绊跌。我们若不在自己里面，就不会被绊跌。倘若我运用否认己的钥匙来关锁己，我就不可能被绊跌。我们被绊跌的原因就是己太敞开、太得势。由于己的门敞开，撒但就出来，我们就被绊跌了。

It is a very serious matter to be offended. Do not casually say, “I have been offended in the church life. The elders and other leading ones have offended me.” Although others may offend you, you will always be the first to suffer. On the one hand, I condemn all the offenses; but on the other hand, I must say that there is no excuse for your being offended. If we were not in ourselves, we could not be offended. If I exercise the key of self-denial to lock up the self, it will be impossible for me to be offended. The reason we are offended is that the self is so open and prevailing. Through the open gate of the self, Satan comes forth, and we are offended.

不管召会是对是错，仍是召会。在召会中，虽然你会被某事或某人绊跌，但不要为自己找任何借口，否则这将阻挠召会的建造（李常受文集一九七八年第一册，八七至八八页）。

Whether the church is right or wrong, it is still the church. Although you may be offended by something or someone in the church, do not make any excuses for yourself. This frustrates the building up of the church. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 72)

信息选读

Today's Reading

我们可以谈论许多建造的事，但是当有些事情发生摸着了我们，己就敞开了门。因着我们向阴间是敞开的，就有一些东西从阴间一撒但一出来。我们何等需要运用否认己的钥匙来锁住己！…那些不被绊跌的人有福了。

We may talk a great deal about the building. However, when certain things take place to touch us, the self is open. Because we are open to Hades, something from Hades—Satan—comes out. How we need to use the key of self-denial to lock the self!...Blessed are those who are not offended.

被人绊跌是没有理由的。当主耶稣来设立祂的审判台时，祂要我们向祂交账。祂会问我们为什么在某

There is no excuse for being offended. When the Lord Jesus comes and sets up His judgment seat, He will tell us to settle our account with Him. He may ask us

些地方被绊跌。假如我们为自己找借口，主是不会接受的。问题不是绊跌，而是己。…假如你会被绊跌，就证明你满了己。如果我将我的己锁住，就无论你对我作什么，或者怎样对待我，我都不会被绊跌。

我很高兴在召会中有弟兄之家和姊妹之家。但根据经历，我们知道住在其中会产生两种结果：有一些人形成天然的友谊；另有些人不满意而失望。…失望证明你在己里面。…若是己被锁住，我们就会有建造。假如你使用否认己的钥匙，其他的人或许会被绊跌，但你却不会被绊跌。反之，你会被建造，因为你里面的己已经被锁住。我们都要使用这把否认己的得胜钥匙来锁住己、魂和心思。否则，召会的建造就会受阻碍（李常受文集一九七八年第一册，八八至九一页）。

一个人要没有自信是很难的。我们若没有自信，我们的意志就可能是软弱的。但是我们必须领悟，自信也是属肉体的。…我们用“自义”这个辞，意思不是公正待己。一个自义的人总认为自己是正确的。我们所说的“自义”是一个人认为自己绝对不会错，永远是对的。…自是乃是肉体的另一特性。…想要使别人相信我们是对的，为自己辩护，这也是处于肉体。…自高也是肉体的另一特性。因此我们能看见，自信、自义、自是、自辩和自高，乃是肉体的各方面。我们不该忘记，这是有关事奉的课程。我们必须帮助圣徒看见，在召会的事奉中，我们必须定罪自信、自义、自是、自辩和自高。召会的事奉不该有任何出于己的东西。当我们有己的这些方面，我们就完全是属肉体的；而那灵这圣膏油，就与我们无分无关了。我们若是过于自信、自义、自是、自辩并自高，就会失去那灵（李常受文集一九七九年第二册，一六三至一六五页）。

参读：国度的操练为着教会的建造，第四篇。

why we were offended in certain places. But if we make excuses for ourselves, the Lord will not accept them. The problem is not the offense—it is the self...If you can be offended, it is a proof that you are full of self. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me.

I am glad that in the churches we have the brothers' houses and the sisters' houses. But, through experience, we have realized that there are two kinds of results from living in such a house. Some form natural friendships; others become dissatisfied and disappointed...To be disappointed is a proof that you are in the self...If the self is locked up, we shall have the building. If you exercise the key of self-denial, others may be offended, but you will not be offended. Instead, you will be built up because the self in you has been locked up. We all need to use the prevailing key of self-denial to lock the self, the soul, and the mind. Otherwise, the building up of the church will be frustrated. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 72-74)

It is very difficult not to have self-confidence. If we did not have self-confidence, our will might be weak. But we have to realize that self-confidence is fleshly...When we use the term self-righteousness, we do not mean self-justice. Someone who is self-righteous always considers that he is right. We use self-righteousness in the sense of someone thinking that he is never wrong but always right...Self-justification is another characteristic of the flesh...The desire to convince others that we are right, to vindicate ourselves, is also of the flesh...Self-exaltation is another characteristic of the flesh. Thus, we can see that self-confidence, self-righteousness, self-justification, self-vindication, and self-exaltation are all aspects of the flesh...We must help the saints to realize that in the church service, we have to condemn self-confidence, self-righteousness, self-justification, self-vindication, and self-exaltation. There should be nothing of the self in the church service. When we have these aspects of the self, we are absolutely fleshly, and the Spirit, the holy anointing oil, has nothing to do with us. If we are so self-confident, self-righteous, self-justifying, self-vindicating, and self-exalting, we lose the Spirit. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 129)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," ch. 4

晨兴喂养

太十六 24 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

二六 39 “…〔耶稣〕面伏于地，祷告说，我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。”

十字架是一件受苦的事。钉十字架是罗马政府用来处死犯人的方法。无疑的，对于犯人，十字架是一种受苦，因为不是他选择钉十字架；相反的，犯人是被迫钉十字架。但主耶稣的钉十字架完全不同，祂不是被迫忍受钉死的苦，而是祂自己拣选的。这是祂自己的意愿，祂不是被迫钉十字架，祂乃是心甘情愿的，因为祂的十字架是神的旨意。因此，祂的钉十字架是为着完成神的旨意。主乐意背起十字架，被钉死为着完成神的定旨。换句话说，基督不象犯人被迫去受死。相反的，祂愿意被钉死，借着死，使祂的生命得以释放出来而产生召会。

当主在十字架上时，忍受了极大的痛苦。但那痛苦不是强加于祂的，乃是祂甘愿接受的。在马太二十六章三十九节主向父祷告说，“不要照我的意思，只要照你的意思。”同时祂也祷告：“愿你的旨意成就。”（42）主是甘愿背起十字架，上十字架，而且留在十字架上，直等到神的旨意成就。这是在圣经中第一次提到十字架的意义（李常受文集一九七八年第一册，九七至九八页）。

信息选读

我们不是被迫背负十字架，我们乃是甘愿背起十字架。（在马太十六章二十四节，）主耶稣不是说，“就当否认己

Morning Nourishment

Matt. 16:24 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

26:39 ...He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

The cross is a matter of suffering. Crucifixion was the method used by the Roman government to execute criminals. No doubt, to the criminal the cross was a suffering because he did not choose to be crucified. On the contrary, he was forced to be crucified. The crucifixion of the Lord Jesus, however, was altogether different. He was not forced to suffer crucifixion; He chose it. This was His own preference. He was not compelled to go to the cross; He was willing to do so because His cross was God's will. Hence, His crucifixion was for the fulfillment of God's will. The Lord was willing to take up the cross and be crucified for the fulfillment of God's purpose. In other words, Christ was not forced to die like a criminal. Rather, He was willing to be crucified so that through death His life might be released to produce the church.

When He was on the cross, the Lord suffered greatly. But that suffering was not forced upon Him. He took it willingly. In Matthew 26:39 the Lord prayed to the Father, “Not as I will, but as You will.” At that same time He also prayed, “Your will be done” (v. 42). The Lord was willing to take up the cross, to go to the cross, and to remain on the cross until God's will had been fulfilled. This is the significance of the first mention of the cross in the Bible. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 81)

Today's Reading

We are not forced to bear the cross, but...we willingly take it up. Notice, [in Matthew 16:24] the Lord Jesus did not say, “Let him deny himself and be crucified.”

而被钉十字架。”不，祂是说，“就当…背起他的十字架。”我们不是被钉十字架，我们乃是背起十字架。然而，有些弟兄曾说，“我已多次被我亲爱的妻子钉十字架。”这样的弟兄不是背负十字架的人；他们是罪犯而被他们的妻子处决。假如你说你的孩子一直将你钉十字架，你就不是一个背负十字架的人，而是一个被处决的罪犯。今天大多数的基督徒都是被处决的罪犯，少有人是背负十字架的人。我问你们这个问题：“你是罪犯，还是背负十字架的人？”我们都必须说，“赞美主，我不是罪犯，我乃是甘愿背负十字架的人。我没有被别人钉十字架；反之，我要拿起十字架而且背负它。”

倘若一位弟兄的妻子使他受苦，既然不许可离婚，对于妻子他只有两个选择。他可以像一个在十字架上被处决的罪犯因妻子受苦，或者把妻子当作神的旨意，当作他的业分。他可以说，“神已经把她指派给我。不是我要和她结婚，乃是神要把她给我。这是神的旨意，神的命定。阿利路亚，我甘心乐意背十字架！我不是罪犯，而是快乐地背负十字架的人。”如果我们这样作，主就与我们同在，我们将享受生命的丰富。而且，我们就有一个建造成为一的刚强见证。

假如你在众召会（的圣徒中间）作选择，你就是让撒但出来的敞开的门。因此，你必须使用第二把钥匙—背起十字架。我们必须说，“主啊，你的旨意是在宇宙中只有一个召会，在每一个城市只有一个召会。主，你的旨意也是要我与所有的弟兄姊妹是一。只要是信徒，我就必须接纳，没有任何选择或偏爱。我喜欢或不喜欢都算不得什么。”这是我们能被建造在一起惟一的路。否则，我们的偏爱和口味会不断地变动。今天我对你的感觉可能是积极的，但明天我的感觉可能是消极的。在召会生活和婚姻生活中，不该上下波动。能使我们稳固并坚定的，乃是背负十字架（李常受文集一九七八年第一册，九九、一〇一、一〇五页）。

参读：国度的操练为着教会的建造，第五篇。

No, He said, “Let him...take up his cross.” We are not to be crucified, but we are to pick up the cross. However, certain brothers have said, “I have been crucified by my dear wife many times.” Such brothers are not cross-bearers; they are criminals executed by their wives. If you say that your children are crucifying you, you are not a cross-bearer but an executed criminal. Today most Christians are criminals being executed; very few are cross-bearers. Let me ask you this question: Are you a criminal or a cross-bearer? We all need to say, “Praise the Lord, I am not a criminal. I am one who is willing to bear the cross. I have not been crucified by others; rather, I take up the cross and bear it.”

Suppose a brother’s wife causes him to suffer. Since no divorce is permitted, he has two choices regarding her. He may either suffer with her like a criminal being executed on the cross, or he may take her as God’s will and as his lot and portion. He may say, “God has allotted her to me. It was not I who married her; it was God who gave her to me. This is God’s will, God’s ordination. Hallelujah, I am willing and happy to bear the cross! I am not a criminal but a happy cross-bearer.” If we do this, the presence of the Lord will be with us, and we shall enjoy the riches of life. Furthermore, we shall have a strong testimony of being built into one.

If you make a selection among [the saints in] the churches, you are a wide open gate for Satan to come out. Thus, you must use the second key—the taking up of the cross. We need to say, “Lord, Your will is that there be one church in the universe and one church in every city. Lord, Your will is also that I be one with all my brothers and sisters. As long as anyone is a believer, I must accept him without choice or preference. My likes or dislikes do not mean anything.” This is the unique way for us to be built together. Otherwise, our preferences and tastes will constantly fluctuate. Today I may feel positively toward you, but tomorrow I may feel negatively. Both in the church life and in married life there should be no fluctuation. What can keep us stable and steadfast is the bearing of the cross. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 81-83, 85-86)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” ch. 5

晨兴喂养

太十六 25 ~ 26 “因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？”

拯救魂是让魂有它的享受。所以己是魂的发表，而魂本身就是享受。丧失魂意思是丧失魂的享受。…关于丧失魂，主并没有说到受苦。…假如你对这事有些经历，你就知道丧失魂表面上是受苦，实际上却是真正的喜乐。倘若一位姊妹因饶恕她的丈夫而丧失魂，那么对她和她的家庭就是一件喜乐的事，结局就是建立起正确的家庭生活。召会建造的原则也相同。丧失我们魂的享受是喜乐，因为结果我们看见召会的建造。如果你乐意实际地丧失你的魂，别人就要被你滋养，并借着建造起来。这不是受苦，乃是喜乐（李常受文集一九七八年第一册，一一〇、一一五页）。

信息选读

希伯来十二章二节说，“祂为那摆在前面的喜乐，就…忍受了十字架。”…（主）是欢欢喜喜地去。祂上十字架就是丧失祂的魂。…祂知道借着祂的死，就要结出许多子粒来（约十二 24）。

人在神之外所寻找的所有娱乐，都是为着魂的满足。当他们听音乐或享受某些运动的时候，他们很快乐。香港有许多人喜欢打麻将；对他们来说，那是最好的娱乐和享受。…凡在灵里得了重生，而仍然打麻将的人，在主来的时候，至终必要丧失他的

Morning Nourishment

Matt. 16:25-26 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

To save the soul is to allow the soul to have its enjoyment. Thus, the self is the expression of the soul, and the soul itself is the enjoyment. To lose the soul means to lose the enjoyment of the soul. With respect to the losing of the soul, the Lord did not speak about suffering...If you have had some experience with this matter, you will know that apparently the losing of the soul is a suffering, but actually it is a real joy. If a sister loses her soul by forgiving her husband, that will be a joy to her and to her family. It will issue in the building up of the proper family life. The same is true in principle with the building of the church. To lose our soulish enjoyment is a joy because as a result we see the building up of the church. If you are willing to lose your soul in a practical way, others will be nourished by you and built up through you. This is not a suffering; it is a joy. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 90, 94)

Today's Reading

Hebrews 12:2 says that the Lord endured the cross because of the joy that was set before Him....He went joyfully. His going to the cross was His losing of His soul....He knew that through His death many grains would be brought forth (John 12:24).

All the amusements that people seek outside of God are for the satisfaction of the soul. When they listen to music or enjoy certain sports, they are happy. Many in Hong Kong like to play mah-jongg. To them, that is the best entertainment and enjoyment....Anyone who has been regenerated in his spirit but still plays mah-jongg will eventually lose his soul at the Lord's coming....Such a Christian needs to

魂。…这样的基督徒需要在打麻将这件事上丧失魂。若是他现在不丧失魂，当主回来时就要丧失魂。主会对他说，“因为你是这样救你的魂，所以现在你必须丧失它。”…拯救魂就是保守魂在它的享受中。

当〔神〕在肉体里来时，祂被弃绝。今世，就是召会时代，乃是世界弃绝基督的时代。因着被弃绝，所以祂今天在这地上没有喜乐。作为祂的跟从者，我们有分于祂的定命。我们这些跟随主耶稣之人的定命，是不受这世界欢迎，反而被世界弃绝。所以这个世代不是让我们的魂得着享受的时候，而是丧失这享受的时候。主耶稣回来的时候，将是祂享受这地的时候。撒但要被捆绑，基督要恢复这地，全地都要为祂所统治。到那时，基督将享受这地，同时所有跟随祂的人也要有分于这享受。这就是马太二十五章二十一和二十三节的意思；这两节都说，“好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。”在千年国期间，这事将要发生；那时主耶稣要取回这地，且要享受这地。因着再度据有这地，主要得着享受；并要请祂的跟从者，同伙，进入祂的享受。这就是我们魂的得救。为使在来世能得着享受，今世我们需要付出丧失我们魂的代价。我们需要说，“主，为着你的缘故，我不要再有这么多的享乐和娱乐。”

主使一位弟兄有负担给另一位弟兄一笔款项，但仇敌试诱他降低这数额。当这位弟兄蒙光照，看到仇敌的诡计时，他就说，“撒但，如果你再对我说这件事，我要把所有的都给出去，我很乐意在我的存款户头里一无所有。”我们失去有一大笔存款的快乐，就是丧失我们的魂（李常受文集一九七八年第一册，一一五、一二七至一二九、一三一至一三二页）。

参读：国度的操练为着教会的建造，第六至八篇。

lose his soul in the matter of playing mah-jongg. If he does not lose it now, he will lose it when the Lord comes back. The Lord will say to him, “Because you saved your soul so much, now you must lose it.”...To save the soul is to preserve the soul in its enjoyment.

When [God] came in the flesh, He was rejected. This present age, the age of the church, is the age of the world's rejection of Christ. Because Christ has been rejected, at present He has no joy on this earth. As His followers, we share His destiny. Our destiny as followers of the Lord Jesus is not to be welcomed by this world; instead, it is to be rejected. Therefore, this age is not the time for us to have enjoyment for our soul; it is the time for us to lose this enjoyment. When the Lord Jesus comes back, that will be the time for Him to enjoy the earth. Satan will be bound, Christ will recover the earth, and the entire earth will be under His reign. At that time Christ will enjoy the earth, and all His followers will participate in this enjoyment. This is the meaning of Matthew 25:21 and 23, both of which say, “Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.” This will take place during the millennium when the Lord Jesus will reclaim the earth and enjoy it. By repossessing the earth, the Lord will have enjoyment. Then He will ask His followers, His partners, to enter into His joy. This will be the saving of our soul. In order to have the enjoyment in the coming age, we need to pay the price in this age by losing our soul. We need to say, “Lord, for Your sake I don't want to have so much pleasure or amusement.”

The Lord burdened one brother to give a certain amount of money to another. But the enemy tempted him to lower the amount. When the brother was enlightened to see the tactics of the enemy, he said, “Satan, if you speak to me about this again, I'll give everything away. I am happy to have nothing in my savings account.” To lose our pleasure at having a large savings account is to lose our soul. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 94, 104-105, 107)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 6-8

第五周诗歌

WEEK 5 — HYMN

227

圣灵的丰满 — 借十字架

7 7 7 7 双副 (英 279, 不同调, 不同律)

降 E 大调

6/8

一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;
 若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。
 6 6 6. #5 6 | 1̇. 7 6 5. | 7 7 7. 6 7 | 2̇. 1̇ 6 5. |
 我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;
 1 2 3 4 3 4 | 5 4 3. | 2 2 2 1 2 | 3 2 1. |
 我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。
 5. 5 3 5. | 1̇. 7 6 5. | 1 2 3 4 4 | 6. 5. |
 (副) 因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;
 1̇. 1̇ 1̇ 5. | 2̇. 1̇ 6 6. | 5. 5 5 5 1 | 2. 1. |
 使 我 愿 出 重 大 代 价, 来 满 受 主 的 圣 灵。

- 二 先是用杖击石磐, 后来活水才溢漫;
 死亡若未作过工, 圣灵必定不充满。
 我们若真同主死, 愿意万有都损失,
 主的能力要降临, 使用我们救亡世。
- 三 先是祭坛后是火, 若没丧失就没果;
 若非所有先奉献, 必定不能登宝座。
 我们若真肯牺牲, 舍弃万事降服神,
 我们必定有能力, 因主信托顺从人。
- 四 先是预备瓶子空, 后是膏油盛其中;
 先是山谷挖成沟, 后来活水才深泓;
 先是经过约但河, 后是灵感加倍多;
 先受死亡的浸洗, 后得荣耀的圣鸽。
- 五 当你举目望禾田, 金谷丰盈你称羨;
 当念果实未生时, 就有麦种死在先。
 若要生命的子粒, 须有死亡的经历;
 凡人未到髑髅地, 就无圣灵的能力。
- 六 既是这样,求我主, 使我忠诚走窄路,
 除去雄心和大志, 只愿顺服并受苦;
 更大能力我不取, 更深的死我所需;
 但愿加略的意义, 完全成功在我躯。

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

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1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
 come. If the blood has never cleansed us, Ne'er the Spir-it's pow'r we'll know, If for Christ we'd tru-ly witness, Self-life to the Cross must
 go. (C) Through the Cross, O Lord, I pray, Put my soul - life all a -
 way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

2. Christ, the Rock, must first be smitten,
 That the living water flow;
 Without death the Spirit's fulness
 Ne'er could dwell in man below.
 If with Christ we die completely,
 Willing thus our all to lose,
 He will clothe us with His power
 And to win the world will use.
3. First the altar, then the fire,
 If no loss, there'll be no gain;
 If our all has not been offered,
 To the throne we'll ne'er attain.
 If to sacrifice we're willing,
 All forsaking, God t'obey,
 He to us will be committed
 And thru us His pow'r display.
4. First we must prepare the vessels
 That the Oil they may contain;
 Dig the valley full of ditches
 That they may be filled with Rain.
 First we must go thru the Jordan
 Ere anointed from above;
 First in death we must be baptized,
 Then experience the Dove.
5. When we see the ripened harvest
 Of the golden countryside,
 We may know that many seeds have
 Fallen to the earth and died.
 Ere the fruit of life may blossom,
 We must surely suffer death;
 If with Christ we've not been buried,
 We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,
 Help me go the narrow way;
 Deal with pride and make me willing
 Thus to suffer, Thee t'obey.
 I for greater power pray not,
 Deeper death is what I need;
 All the meaning of the Cross, Lord,
 Work in me—for this I plead.

第六周

两个国度的冲突 以及召会的工作和职责

读经：太六 10，十二 26、28～29，弗六 10～12，启十二 10，十一 15

纲要

周一

壹 在宇宙中有两个国度——神的国和撒但的国——太六 10、33，十二 26、28：

一 一个国度乃是某种生命的总和：

- 1 神有祂的生命，从祂的生命产生了神的国——弗四 18，太十二 28。
- 2 撒但有他邪恶的生命，从撒但的生命产生了撒但的国——约八 44，太十二 26。

二 创世记二章九节的两棵树，作为神与撒但的表号，乃是两个源头；这两个源头的结果成了两个国——神的国和撒但的国——太十二 26、28。

三 整个人类乃是一个国度，不仅是出于人的生命，甚至更是出于撒但的生命——十三 38，约八 44，徒十三 10，约壹三 10：

- 1 人类已经变成撒但的生命及其一切活动的总和——五 19。

Week Six

The Conflict of the Two Kingdoms and the Work and Responsibility of the Church

Scripture Reading: Matt. 6:10; 12:26, 28-29; Eph. 6:10-12; Rev. 12:10; 11:15

Outline

Day 1

I. In the universe there are two kingdoms—the kingdom of God and the kingdom of Satan—Matt. 6:10, 33; 12:26, 28:

A. A kingdom is a totality of a certain life:

1. God has His life, out of which the kingdom of God comes into existence—Eph. 4:18; Matt. 12:28.
2. Satan has his evil life, out of which the kingdom of Satan comes into existence—John 8:44; Matt. 12:26.

B. The two trees in Genesis 2:9, as signs of God and Satan, are two sources; the outcome of the two sources becomes the two kingdoms—the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.

C. The entire human race is a kingdom not merely of the human life but even more of the satanic life—13:38; John 8:44; Acts 13:10; 1 John 3:10:

1. Humanity has become the totality of the satanic life with all its activities—5:19.

2 人的国度已经变成属撒但的国度，就是撒但的国。

四 撒但是这世代的神，乃是这世界的王，和空中掌权者的首领—约十二 31，十四 30，十六 11，林后四 4，弗二 2：

1 他有他的权势和他的使者—他的从属，就是这黑暗世界的执政者、掌权者和管辖者—徒二六 18，太二五 41，弗六 12。

2 撒但有他的国，就是黑暗的权势—西一 13。

五 在地上有两个国—一个是黑暗的国，另一个是在光中神的国；如今这两国在地上互相对立—徒二六 18。

周二

贰 主耶稣这属天的君王已经来了，要在地上人间建立神的国；两国就有了冲突；有一场争战在激烈地进行，所以我们需要起来争战—弗六 12：

一 属灵的争战乃是神的国与撒但的国之间的争战—太十二 26、28：

1 属灵争战的目的，就是要把神的国带进来—后十二 10。

2 神的国就是神意志的行使，以神的能力去推翻撒但的能力—太六 10，十二 28。

二 宇宙有两个大的原则：一是神权柄的原则，一是撒但背叛的原则；神与撒但之间所争执的惟一问题，与权柄和背叛有关—徒二六 18，西一 13：

2. The human kingdom has become the satanic kingdom, the kingdom of Satan.

D. Satan, the god of this age, is the ruler of the world and the ruler of the authority of the air—John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2:

1. He has his authority and his angels, who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world—Acts 26:18; Matt. 25:41; Eph. 6:12.

2. Satan has his kingdom, the authority of darkness—Col. 1:13.

E. There are two kingdoms on earth—the kingdom of darkness and the kingdom of God in the light; these two kingdoms are now confronting each other on earth—Acts 26:18.

Day 2

II. Because the Lord Jesus, the heavenly King, has come to establish the kingdom of God among men on earth, the two kingdoms are in conflict; a battle is raging, and there is the need for us to fight the battle—Eph. 6:12:

A. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28:

1. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10.

2. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—Matt. 6:10; 12:28.

B. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:

- 1 背叛乃是否认神的权柄，也拒绝神的管治—赛十四 12 ~ 14，结二八 2 ~ 19。
- 2 撒但虽然背叛神的权柄，人也干犯神的权柄，背叛神，神却不让这个背叛继续下去，祂要在地上建立祂的国—启十一 15。
- 3 神的国是征服背叛的能力—可四 35 ~ 41。
- 4 主耶稣是神成为肉体，来建立神的国，就是建立一个范围，使神能在其中施行祂的权柄，以完成祂的定旨—约一 1、14，三 3、5，十八 36。

周三

三 主靠神的灵赶鬼，使神的国临到—太十二 28:

- 1 当主赶鬼时，祂乃是在争战，毁坏撒但的国并带进神的国—28 节，可三 23 ~ 28，路九 1。
- 2 神的灵乃是神国的能力；神的灵在哪里掌权，哪里就有神的国，并且哪里鬼就没有地位—太十二 28。
- 3 无论在哪里，神的灵施行权柄制伏反对和背叛神的局面，那就是神的国—28 节。

四 马太十二章启示出，撒但就是那壮者，霸占一切神所创造的人；若要从他霸占的手中得着人，就需要捆绑他—29 节:

- 1 主耶稣赶鬼前，先捆绑那壮者；这是属灵争战的秘诀。
- 2 在马太十二章二十九节，“家”指撒但的国，“他的家具”指堕落的人，在撒但的辖制之下，乃是他的器皿、工具，存在他的家里供他使用。

1. Rebellion is the denial of God's authority and the rejection of God's rule—Isa. 14:12-14; Ezek. 28:2-19.
2. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.
3. The kingdom of God is the power to subdue rebellion—Mark 4:35-41.
4. The Lord Jesus, God incarnate, came to establish the kingdom of God—to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36.

Day 3

C. The Lord cast out demons by the Spirit of God so that the kingdom of God might come—Matt. 12:28:

1. As the Lord cast out demons, He was fighting, destroying Satan's kingdom, and bringing in the kingdom of God—v. 28; Mark 3:23-28; Luke 9:1.
2. The Spirit of God is the power of the kingdom of God; where the Spirit of God is in power, there the kingdom of God is, and the demons have no ground—Matt. 12:28.
3. Where the Spirit of God exercises authority over opposition and rebellion against God, that is the kingdom of God—v. 28.

D. Matthew 12 reveals that Satan is the strong man usurping the God-created people and that in order to bring people out of the usurping hand of the strong man, there is the need to bind him—v. 29:

1. Before the Lord Jesus cast out demons, He first bound the strong man; this is the secret of spiritual fighting.
2. The “house” in Matthew 12:29 refers to the kingdom of Satan, and “his goods” refers to the fallen people, who are under Satan, who are his vessels, his instruments, and who are kept in his house for his use.

3 这给我们看见，今天我们若要建立神的国，把堕落的人从撒但的国带出来，就必须先捆绑那壮者；捆绑那壮者的路就是祷告——可九 25 ~ 29。

4 这就是为着建立神的国而打属灵的仗——林后十 3 ~ 5。

周四

叁 召会的工作就是把神的国带进来，召会要负责将神的国带到地上——太六 10，十二 22 ~ 29，启十一 15，十二 10：

一 召会的产生乃是为着带进国度——太十六 18 ~ 19，十八 17 ~ 18，启一 6、9，十一 15：

1 召会的职责乃是继续基督的得胜，并带进神的国——十二 10，十一 15。

2 召会在地上的工作，就是要把神的国带进来；召会一切的工作，都是受神国原则的管治。

3 召会要负责将天上的旨意带到地上，并要负责将天上的旨意实行在地上——太六 10，七 21，十二 50。

二 召会在诸天的管治下产生，她借着服在天的管治之下，对付神的仇敌——十六 18 ~ 19，弗六 10 ~ 18：

1 诸天的国要得建立，就需要有属灵的争战——太十二 22 ~ 29。

2 召会的职责就是继续基督在地上的争战；召会必须继续基督的得胜工作，抵挡撒但——来二 14，约壹三 8 下，西二 15，诗一四九 5 ~ 9。

3. This shows us that if we would establish the kingdom of God and take fallen human beings out of Satan's kingdom, we must first bind the strong man; the way to bind the strong man is to pray——Mark 9:25-29.

4. This is the fighting of the spiritual battle for establishing the kingdom of God——2 Cor. 10:3-5.

Day 4

III. The work of the church is to bring in the kingdom of God; the church bears the responsibility of bringing the kingdom of God to the earth——Matt. 6:10; 12:22-29; Rev. 11:15; 12:10:

A. The church was brought into being for the purpose of bringing in the kingdom——Matt. 16:18-19; 18:17-18; Rev. 1:6, 9; 11:15:

1. The church's responsibility is to perpetuate Christ's victory and to bring in God's kingdom——12:10; 11:15.

2. The work of the church on earth is to bring in the kingdom of God; all the work of the church is governed by the principle of the kingdom of God.

3. The church is responsible for bringing heaven's will down to earth and for carrying it out on earth——Matt. 6:10; 7:21; 12:50.

B. The church, which comes into being under the rule of heaven, by reason of her submission to the heavenly rule, deals with God's enemy——16:18-19; Eph. 6:10-18:

1. In order for the kingdom of the heavens to be established, there is the need of spiritual fighting——Matt. 12:22-29.

2. The responsibility of the church is to continue the warfare that Christ fought on earth; the church must continue the victorious work that Christ has carried out against Satan——Heb. 2:14; 1 John 3:8b; Col. 2:15; Psa. 149:5-9.

周五

三 召会应当祷告以带进神的国—太六 10:

- 1 国度的来临不是自动的；没有祷告，国度就不能来临。
- 2 召会的祷告是抑制撒但最有效的凭借—十六 19，十八 18。
- 3 召会必须作天的出口，让天的权柄彰显在地上—十六 18 ~ 19，十八 18。
- 4 真实的祷告乃是与神同工，将祂的国带到地上，并将祂的旨意施行在地上；因此，祷告是属灵的争战—六 10，林后十 4，弗六 12。

周六

四 召会需要发出争战的祷告，以带进神的国并赶逐神的仇敌：

- 1 这样的祷告指明我们是站在神这一面来反对神的仇敌。
- 2 争战的祷告赶逐黑暗的权势，带进神的权柄，叫神能在地上通行祂的旨意—太六 10。
- 3 神的国度能不能来到地上，神能不能在地上掌权，完全在于我们是否有争战的祷告—属灵争战的祷告—诗一四四 5，赛六四 1。

Day 5

C. The church should pray to bring in the kingdom of God—Matt. 6:10:

1. The coming of the kingdom is not automatic; if there is no prayer, the kingdom cannot come.
2. The prayer of the church is the most effective means of curbing Satan—16:19; 18:18.
3. The church must be the outlet of heaven, allowing heaven's authority to be expressed on earth—16:18-19; 18:18.
4. Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth; hence, prayer is a spiritual battle—6:10; 2 Cor. 10:4; Eph. 6:12.

Day 6

D. The church needs to utter prayers of warfare in order to bring in God's kingdom and to drive out God's enemy:

1. Such prayer indicates that we are standing on God's side and are opposed to God's enemy.
2. Fighting prayers drive away the power of darkness, bring in God's authority, and enable God to have His will done on earth—Matt. 6:10.
3. Whether or not the kingdom of God can come to the earth and God can rule on earth depends on whether or not we pray fighting prayers, prayers of spiritual warfare—Psa. 144:5; Isa. 64:1.

晨兴喂养

太六 33 “但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。”

弗六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

有一件事是极为重要的，就是认识在起初的时候有两棵树——生命树和善恶知识树（创二 9）。生命树表征神，知识树表征撒但。人把知识树接受到他里面，意思就是撒但进到他里面。撒但是罪的化身，现今就在人里面（罗七 8、11、17、20）。撒但进到人里面之后，就开始浸透他，毒害他，并完全占有他。因此，人败坏了，被蒙蔽了。被撒但蒙蔽并败坏，意思是被摆在撒但的权下。人成为撒但国度的公民，服于撒但的管治之下。每一个从人生的，都一样是撒但国度的公民；每一个人生来就服在撒但之下。因此，人偷窃、斗殴并凶杀。这就是撒但的国。这就是撒但的生命，连同其一切活动的总和（李常受文集一九七二年第二册，八三页）。

信息选读

有一天…神来成为肉体，成了人。神的愿望乃是要进到人里面。当我们呼求主耶稣的名，祂就进到我们里面作生命。从那时起，神就在我们里面生长。…神越生长，就越扩展，并且在我们里面占有越多的地位。祂占有越多的地位，就越掌权。国度是神在我们里面，借着生命内里的生长，而有神圣的掌权。神的国就是神作我们的生命，在我们里面扩展，在我们里面占有地位，并且治理我们全人。

Morning Nourishment

Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

It is of tremendous importance to realize that at the very beginning, there were two trees—the tree of life and the tree of the knowledge of good and evil (Gen. 2:9). The tree of life signifies God, and the tree of knowledge signifies Satan. Man took the tree of knowledge into him, meaning that Satan entered into man. Satan, as sin personified, is now inside of man (Rom. 7:8, 11, 17, 20). After coming into man, Satan began to saturate him, poison him, and take full possession of him. Thus, man became corrupted and darkened. To be darkened and corrupted by Satan means to be placed under the authority of Satan. Man became a citizen in Satan’s kingdom, subject to the rule of Satan. Everyone born of man is likewise a citizen in Satan’s kingdom. Every human being is subject to Satan by birth. Therefore, men steal, fight, and kill. This is the kingdom of Satan. This is the totality of the satanic life with all its activities. (CWWL, 1972, vol. 2, “The Kingdom,” p. 67)

Today’s Reading

One day Jehovah-plus came. God was incarnated as a man. God’s desire is to come into man. When we call on the name of the Lord Jesus, He comes into us as life. From that point on, God grows within us...The more God grows, the more He spreads, and the more ground He occupies within us. The more ground He occupies, the more He reigns. The kingdom is God’s divine reign in us through the inward growth of life. The kingdom of God is God being life to us, spreading in us, occupying the ground in us, and reigning over our whole being.

有两个国度，也有两个灵。约翰四章二十四节告诉我们，神是灵；以弗所二章二节启示，撒但这空中掌权者的首领也是一个灵。这邪灵在每一个人里面运行。

马太十二章二十六节指明撒但有一个国度，约翰十二章三十一节描述撒但是这世界的王。撒但不仅是运行者，他也是王。他管理全地，在他以下有许多属下、许多阶层；以弗所六章十二节将这些阶层描述为执政的和掌权的。…撒但是这世界的王，也是空中掌权者的首领。在地上有人类，在空中有背叛之天使的有能者。撒但的国是由堕落的人类和背叛的天使所构成的。在地上，堕落的人类是撒但国度的公民；在空中，背叛之天使的有能者和统治者，为撒但管理这地。撒但是空中掌权者的首领。撒但是邪灵，已经进到每一个人里面。他在每一个人里面运行，没有例外。他是这样的运行者，借此他产生了国度。撒但现今就住在人的身体里。

撒但以人的身体作他的住处，但主耶稣以人的灵作祂的住处。神在祂的主宰权柄里，为祂自己保全了人的灵。虽然人的灵受邪恶身体和败坏心思的影响，到一个地步，是已经死了，但我们无法从圣经看见任何提示，说到撒但已经进到人的灵里。当我们悔改相信主耶稣，祂立刻就进到我们的灵里。仇敌尽力将人的灵这事向基督徒隐藏起来。圣经清楚地告诉我们，主耶稣基督与我们的灵同在（提后4:22）。从我们的灵，祂正在我们里面生长并扩展，在我们全人里占有更多的地位。借着在我们里面占有更多的地位，祂实际地在我们里面作王掌权。这是主耶稣内里的掌权（李常受文集一九七二年第二册，八四至八六页）。

参读：国度，第八至九章；约伯记生命读经，第三十七篇；圣经的十条路线，第六至十篇。

There are two kingdoms, and there are two spirits. John 4:24 shows that God is Spirit, and Ephesians 2:2 reveals that Satan, the ruler of the authority of the air, is also a spirit. This evil spirit is operating in every human being.

Matthew 12:26 indicates that Satan has a kingdom, and John 12:31 describes Satan as the ruler of this world. Satan is not only the operator; he is the ruler. He rules the whole earth, and he has many subordinates, many ranks, under him, which Ephesians 6:12 describes as rulers and authorities....He is the ruler of this world, and he is also the ruler of the authority of the air. On the earth there is the human race, and in the air there are the rebellious angelic powers. Satan's kingdom is composed of the fallen human race and the rebellious angels. On the earth, the members of the fallen human race are the citizens of the kingdom of Satan; in the air, the rebellious angelic powers and principalities rule this earth for Satan. He is the ruler of the authority of the air. Satan, as the evil spirit, has come into every human being. He operates in every human being without exception. By being such an operator, he has produced a kingdom. Satan now dwells in man's body.

Satan takes the human body as his dwelling place, but the Lord Jesus takes the human spirit as His dwelling place. God in His sovereignty has preserved the human spirit for Himself. Although the human spirit has been influenced by the evil body and the corrupt mentality to the point that it has been deadened, we can find no hint in the Bible that Satan has ever entered into the human spirit. When we repent and believe in the Lord Jesus, He immediately comes into our spirit. The enemy tries his best to hide this matter of the human spirit from Christians. The Bible tells us clearly that the Lord Jesus Christ is with our spirit (2 Tim. 4:22). From our spirit He is growing and spreading within us, taking possession of more ground in our being. By occupying more ground within us, He actually reigns within us. This is the inward reigning of the Lord Jesus. (CWWL, 1972, vol. 2, "The Kingdom," pp. 67-69)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," chs. 8-9; Life-study of Job, msg. 37; CWWL, 1959, vol. 3, "Ten Lines in the Bible," chs. 6, 10

晨兴喂养

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中…，”

西一 13 “祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

天使的堕落和人类的堕落，影响宇宙有多大，给神的难处有多大，你们注意过么？神要受造之物接受祂的权柄，而这两类受造之物却都拒绝了神的权柄，以致神不能在受造之物身上建立祂的权柄。虽然如此，神却不肯撤退祂的权柄。神可以收回祂的同在，祂绝不收回祂权柄的制度。神的权柄在什么地方，神就在什么地方有地位。所以神一面维持权柄制度，一面建立祂的国。撒但虽然干犯神的权柄，人也天天干犯神的权柄，天天背叛神，神却不让这个背叛继续下去，祂要设立祂自己的国。圣经中为什么称神的国作诸天的国呢？（太四 17，可一 15）。…因为背叛不只是世界背叛，连宇宙诸天中的天使都背叛了。

主如何建立神的国呢？主是以顺服建立神的国。主在地上一切所行的，没有一样是不顺服的，没有一样阻挡神的权柄。主完全顺服，完全让神的权柄通行，就在那个范围内设立了神的国，通行神的权柄。照样今天召会也要因着顺服，而有神权柄的通行，有神国度的彰显（倪柝声文集第三辑第一册，一六二至一六三页）。

信息选读

Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God...

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

Have you ever realized how much the universe was affected by the fall of the angels and man and how big a problem this made for God? God desired that His creatures would accept His authority; however, both kinds of creatures rejected His authority. God was unable to establish His authority over the creatures. Nevertheless, God did not call back His authority. God can call back His presence, but He will never call back His system of authority. Wherever God's authority is, God is given a position of prominence. On the one hand, God maintains His system of authority, and on the other hand, He establishes His kingdom. Although Satan rebelled against God's authority, and although man daily violates His authority by rebelling against Him, God will not let this rebellion continue. He will establish His own kingdom. The Bible calls the kingdom of God the kingdom of the heavens because rebellion is not limited to just the world (Matt. 4:17; Mark 1:15). The angels in the heavens rebelled as well.

How did the Lord establish God's kingdom? He did it through submission. Whatever the Lord did on earth was entirely based on submission. He did nothing that opposed God's authority. Everything was in submission, in perfect cooperation with the authority of God. In this realm the Lord set up the kingdom of God and executed His authority. The church today must also allow God's authority to have a free way and manifest His kingdom through submission. (CWWN, vol. 47, "Authority and Submission," pp. 147-148)

Today's Reading

神…定意要亲自成为人，要在祂儿子成为人；这个讲究实在太大。神在祂儿子成为人，就把祂的权柄都交托给祂的儿子。所以，神的荣耀都在祂儿子身上；可以说，祂的儿子就是祂权柄的具体表现。因此，神的荣耀都在祂儿子身上。当主耶稣来成为一个人时，祂站在那些犹太人中间，他们有人问祂说，“神的国几时来到？”主耶稣回答说，“神的国就在你们中间。”（路十七 20 ~ 21）

当主耶稣说这句话时，祂的意思是，神的国就是祂自己，祂在犹太人中间，就是神的国在他们中间。祂要那些犹太人不要以为神的国在这里，或神的国在那里；事实上，神的国就在他们中间，祂就是神的国；神所有的权柄都在祂身上，神的宝座也在祂身上。

当你信主的时候，你是接受了主耶稣作救主，你祷告说，“主，我接受你到我里面。”然而，你不知道你所接受的这一位主，不仅是救主，不仅是生命，祂还是王；祂就是国度，祂就是权柄。…神的国今天不只在你们中间，神的国今天就在你里面；这个国就是基督，就是你的救主，在你里面作了权柄，在你里面设立了宝座，更是在你里面登上宝座。

你我作主的门徒，…必须清楚知道，主不是重在我们要行善，乃是重在把我们救来，摆在祂的权柄之下，摆在祂的管治之下。我们从前作恶是背叛祂，我们从前作好也是背叛祂，因为那时我们根本不承认祂的主权。现在我们悔改了，我们归顺了祂，不是以好坏为标准，也不是以道德为依归，乃是要服在祂的管治之下，受祂的管理。不要说是坏的，即使是好的，如果不是祂要我们作的，我们都不该去作；我们要受祂的约束，接受祂的管治（国度之于信徒，四三至四五、一〇七至一〇八页）。

参读：权柄与顺服，第六篇；国度之于信徒，第三、六至七篇。

God determined to become a man; He became a man in the Son. This is a great matter. God became a man in the Son and entrusted all His authority to the Son. Therefore, all of God's glory is in the Son. We can say that the Son is the embodiment of God's authority. When the Lord Jesus stood as a man among the Jews and was questioned by some of them as to when the kingdom of God was coming, He answered, "The kingdom of God is in the midst of you" (Luke 17:20-21).

When the Lord Jesus spoke this word, He meant that He Himself was the kingdom of God—His being in the midst of the Jews was God's kingdom being in their midst. He did not want the Jews to think that the kingdom of God was "here" or "there"; actually, the kingdom of God was in their midst (v. 21). He Himself was the kingdom of God. All of God's authority was with Him, and God's throne also was with Him.

When we believed in the Lord, we received the Lord Jesus as our Savior and prayed, "Lord, I receive You into my being." However, we did not know that the Lord whom we received is not only the Savior and the One who is life but also the King. He is the kingdom, and He is the authority... Today God's kingdom is not only outside of us but also within us. This kingdom is Christ, our Savior, who is the authority in us, having set up His throne in us and been enthroned in us.

As the Lord's disciples, we... must be clear that the Lord's primary focus is not that we would do good but that by being saved we would be brought under His authority and ruling. In the past our doing evil was rebellion toward Him, but our doing good also was rebellion toward Him, because we did not acknowledge His authority. Now because we repent and submit to Him, we should not take good or evil or morality as our standard. Instead, we should live under His ruling and government. If He forbids us, we should refrain from doing not only evil things but even good things. We must be restricted by Him and accept His ruling. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," pp. 427-428, 470-471)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 6; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 3, 6-7

晨兴喂养

太十二 28 ~ 29 “我若靠着神的灵赶鬼，这就是神的国临到你们了。人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。”

神的灵乃是神国的能力。神的灵在哪里掌权，哪里就有神的国，并且哪里鬼就没有地位。借着主在马太二十八节的话，我们看见为着国度的争战，不是仅仅靠着人自己争战，乃是靠着人同着神的灵争战。在二十八节主说，祂靠着神的灵赶鬼，这就是神的国临到了。无论在哪里，神的灵施行权柄管理反对的局面，那就是神的国（马太福音生命读经，四六二页）。

信息选读

马太十二章二十九节启示，在主赶鬼之前，祂先和撒但争战。这一节说，“人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。”这里的家表征撒但的国，壮者就是那恶者撒但。家具，或，工具，器具；因此是货品、物品。堕落的人在撒但的辖制之下，乃是供他使用的器皿、工具。他们是他的货物，存在他的家、他的国里。捆绑那壮者，这话指明主赶鬼时，先捆绑撒但。人只看见赶鬼，没有看见捆绑撒但那壮者。因此，主利用法利赛人非难所提供的机会，启示出属灵争战的秘密。表面看来，主只是在赶鬼；实际上，祂是在争战，捆绑那壮者。这给我们看见，今天我们若要建立国度，就必须先捆绑那壮者。

Morning Nourishment

Matt. 12:28-29 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you. Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

The Spirit of God is the power of the kingdom of God. Where the Spirit of God is in power, there the kingdom of God is, and there the demons have no ground. By the Lord's word [in Matthew 12:28], we see that the battle fought for the kingdom is not fought by just a man himself, but by a man with the Spirit of God. In verse 28 the Lord said that He cast out demons by the Spirit of God and that this is the coming of the kingdom of God. Wherever the Spirit of God exercises His authority over the opposing situation, that is the kingdom of God. (Life-study of Matthew, pp. 410-411)

Today's Reading

[Matthew 12:29] reveals that before the Lord cast out the demon, He firstly fought against Satan. This verse says, "Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house." The "house" here signifies the kingdom of Satan, and "the strong man" is Satan, the evil one. The Greek word translated "goods" also means "instruments, apparatus;" hence, "goods, stuff." The fallen people under Satan are his vessels, his instruments for his use. They are his goods kept in his house, his kingdom. The word about binding the strong man indicates that when the Lord cast out demons, He first bound Satan. The people saw only the casting out of the demon. They did not see the binding of Satan, the strong man. Thus, the Lord used the opportunity afforded Him by the accusation of the Pharisees to reveal the secret of spiritual fighting. Apparently, the Lord was only casting out the demon; actually, He was fighting, binding the strong man. This shows us that if we would build the kingdom today, we must first bind the strong man.

捆绑那壮者的路就是祷告。当我们来到十七章，就会看见门徒来到主那里问祂说，为什么祂能把鬼赶出去，而他们不能。在二十一节，主告诉祂的门徒：“至于这一类的鬼，若不祷告禁食，它就不出来。”你若不祷告、禁食，你就不能赶出这一类的鬼。主对门徒所说的话，指明祂在赶鬼之前，必然先禁食祷告。我们要捆绑那壮者，就必须禁食祷告。主隐密地禁食祷告；门徒没有看见这事。我们必须向主学习，在隐密中禁食，在隐密中祷告。我相信主耶稣在地上时，常常禁食祷告，为要争战并捆绑那壮者。今天我们都必须在同样的灵里。我们的灵每天都必须是禁食的灵，祷告的灵，好叫我们天天都能捆绑那壮者，就是撒但，黑暗之国的王。

撒但在地面上有黑暗的国，并且全地都在他的霸占之下。要从撒但手中得着一个人很困难。每个堕落的人都是撒但家里的家具。撒但的家就是他的国，在他的家里有许多家具，就是许多堕落的人。我们要从撒但家里得着一个堕落的人，必须借着禁食祷告捆绑那壮者。这就是为着建立诸天之国的属灵争战。

…在地面上有两个国：一个是黑暗的国，另一个是在光中诸天的国。如今这两国在地上互相对立，所以需要争战。我们都必须禁食祷告，捆绑那壮者，这样我们才能洗劫他的家。…这是真正的启示。很少基督徒这样读马太十二章，因为他们没有看见国度。对他们而言，国度不过是道理的说法，或是虚悬到将来的东西。但我们领悟，今天主对我们所作的一切，都是为着建立属天的国。我们是国度的子民（马太福音生命读经，四六二至四六四页）。

参读：马太福音生命读经，第三十三篇。

The way to bind the strong man is to pray. When we come to chapter 17, we shall see that the disciples came to the Lord and asked Him why He could cast out the demon and they could not. In 17:21 the Lord told His disciples, “This kind does not go out except by prayer and fasting.” If you do not pray and fast, you simply cannot cast out this kind of demon. The Lord’s word to His disciples indicates that before He cast out a demon, He surely fasted and prayed. In order to bind the strong man, we must fast and pray. The Lord fasted and prayed secretly. The disciples did not see this. We must learn of the Lord to fast in secret and to pray in secret. I believe that when the Lord Jesus was on earth, He often fasted and prayed to fight the battle and to bind the strong man. We all must be in the same spirit today. Every day our spirit must be a fasting spirit and a praying spirit so that we may daily bind the strong man, who is Satan, the king of the kingdom of darkness.

Satan has a kingdom of darkness on earth, and the whole earth is under his usurpation. It is difficult to take one out of Satan’s hand. Every fallen person is a vessel in Satan’s house. Satan’s house is his kingdom, and in his house are many vessels, the many fallen persons. In order to take a fallen person out of Satan’s house, we must bind the strong man by prayer and fasting. This is the fighting of the spiritual battle for the establishment of the kingdom of the heavens.

There are two kingdoms on earth: one is the kingdom of darkness, and the other is the kingdom of the heavens in the light. These two kingdoms are now confronting each other on earth. Therefore, there is the need to fight the battle. We all must fast and pray to bind the strong man. Then we shall be able to plunder his house. This is a real revelation. Not many Christians have read Matthew 12 in this way because they do not see the kingdom. To them, the kingdom is either simply a doctrinal term or something suspended for a future time. But we realize that all that the Lord is doing with us today is for the establishment of the heavenly kingdom. We are the kingdom people. (Life-study of Matthew, pp. 411-413)

Further Reading: Life-study of Matthew, msg. 33

晨兴喂养

启十一 15 “…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

十二 10 “我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

召会在地上的工作，就是要把神的国带进来。召会一切的工作，都是受神国原则的管治。救人是在神的国的原则之下，赶鬼是在神的国的原则之下，所有的工作都是受神国原则的管治。为什么我们要救人呢？我们救人是因着神的国，不光是为着人需要得救。我们是站在神的国的地位上来工作，是用神的国来对付鬼魔的能力（倪柝声文集第二辑第十四册，七五页）。

信息选读

主要我们祷告说，“我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”（太六 9～10）如果神的国自己会来，主就不会教我们这样祷告。主既然要我们这样祷告，就给我们看见，这是召会的工作。召会应当传福音，召会更应当祷告，把神的国带进来。也许有人以为祷告也好，不祷告也好，反正神的国自己会来。但是我们如果是认识神的，就不会这样说。神工作的原则，总是等祂的子民先动，然后祂才动。

Morning Nourishment

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

The work of the church on earth is to bring in the kingdom of God. All the work of the church is governed by the principle of the kingdom of God. The saving of souls is under this principle, and so is the casting out of demons and all other works as well. Everything should be under the principle of God's kingdom. Why should we win souls? For the sake of the kingdom of God—not just because man needs salvation. We must stand on the position of the kingdom of God whenever we work, and we must apply the kingdom of God to deal with the power of Satan. (CWWN, vol. 34, "The Glorious Church," p. 63)

Today's Reading

The Lord wants us to pray, "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). If the coming of the kingdom of God was automatic, the Lord would never have taught us to pray in this way. But since the Lord asked us to pray in this way, He simply showed us that this is the work of the church. Yes, the church should preach the gospel, but much more, the church should pray to bring in the kingdom of God. Some people think that whether or not we pray, the kingdom of God will come automatically. But if we know God, we will never say this. The principle of God's work is to wait for His people to move. Then He will move.

神需要有人与祂同工。神的子民动，神才动。…就连主耶稣的降生，也是因着有神的子民与神同工，在耶路撒冷有人素常盼望以色列的安慰者来到，于是主耶稣才降生。所以，神的目的是要把祂的国带进来，但是光有神的一面还不够，还要召会与神同工。召会要借着祷告把神的国的能力放在这个地上，直等到主耶稣再来，“世上的国，成了我主和祂基督的国。”（启十一 15）

召会的工作既是要为神站住，不让撒但有地位，那么我们应当怎样行事为人，才能作这工作？我们所有的罪都得对付，所有的不义都得对付；我们对于神的奉献应当完全；魂的生命应当治死，天然的能力必须打掉。血气的能力，在属灵的争战中是没有用处的。“我”没有方法对付魔鬼，“我”是必须出去的。什么时候“我”出去，什么时候主耶稣就进来。什么时候“我”进来，就失败了；什么时候主进来，就得胜了。魔鬼只认识一个人，就是主耶稣。我们没有方法对付魔鬼。撒但的火箭所能射得进的，就是我们的肉体。但是感谢神，我们都能穿上基督，基督是已经得胜了（倪柝声文集第二辑第十四册，七五至七六页）。

基督的十字架产生了召会，而召会带进国度；所以，召会是介乎十字架和国度之间。在这期间，就是召会在地上实现主的得胜的时候。头得胜了，身体也要得胜。主在十字架上毁坏了魔鬼，并用复活的生命产生了召会。今天神要借着召会，在地上建立祂的国度。今天召会必须继续基督对撒但的得胜工作，并负责把天上的旨意带到地上，好通行在地上（倪柝声文集第二辑第二十四册，五四至五五页）。

参读：圣洁没有瑕疵，第三章；神永远的计划，第九至十篇。

God needs man to cooperate with Him in His work. When God's people move, He will also move. Even the birth of the Lord Jesus was the result of the cooperation of some of God's people with Him. In Jerusalem there were some who were continually looking for the consolation of Israel. This is why the Lord was born. Although the purpose of God is to bring in His kingdom, His part alone is not sufficient. He needs the church to work with Him. Through prayer, the church must release the power of the kingdom of God upon the earth. When the Lord comes, the kingdom of the world will become the kingdom of our Lord and of His Christ (Rev. 11:15).

Since the work of the church is to stand for God and not give any ground to Satan, what manner of living should we have to accomplish this task? All our sins and unrighteousness must be dealt with, our consecration to God must be thorough, our soul-life must be put to death, and our natural man must be abandoned. The ability of the flesh is absolutely useless in spiritual warfare. "I" cannot resist Satan. "I" must go! Whenever "I" goes out, the Lord Jesus will come in. Whenever "I" enters, there is failure. Whenever the Lord comes in, there is victory. Satan recognizes only one person—the Lord Jesus. We cannot resist Satan. The fiery darts of Satan can penetrate our flesh, but, praise God, we can put on Christ who has won the victory. (CWWN, vol. 34, "The Glorious Church," pp. 63-64)

The cross of Christ produced the church, and the church brings in the kingdom. Hence, the church stands between the cross and the kingdom. The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven's will down to earth and for carrying it out on earth. (CWWN, vol. 44, "God's Eternal Plan," p. 778)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 3; CWWN, vol. 44, "God's Eternal Plan," chs. 94-95

晨兴喂养

太十六 18 ~ 19 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

“愿你的国来临”，这不只是召会的一个心愿，也是召会的一个责任，召会应当把神的国带进来。召会如果要把神的国带进来，召会就得不惜付上代价，就得受天的约束，服天的管治，就得作天的出口，让天的权柄彰显在地上。召会…就得穿戴神所赐的全副军装，抵挡魔鬼的诡计（弗六 11）。因为神的国降临在什么地方，鬼就得被赶出离开那个地方；神的国完全降到地上掌权的时候，撒但就要被扔到无底坑里（启二十 1 ~ 3）。召会有这么大的责任，所以撒但就要千方百计的攻击召会。但愿召会一面能象古圣徒一样地祷告说，“耶和華啊，求你使天下垂，亲自降临。”（诗一四四 5）神啊，“愿你裂天而降。”（赛六四 1）另一面要对魔鬼说，“你当赶快离开地，进到神为你所预备的永火里去。”（参太二五 41）（倪柝声文集第二辑第二册，一八六页）

信息选读

神有一个非常大的旨意，所有零零碎碎的旨意都包括在这一个大的旨意里。我们注意神大的旨意的时候，这些小的旨意也就成功了。神在天上有祂的旨意；神的灵把这个旨意通到我们里面来，叫我们发出同样的呼声说，“神啊，我们求你作这件事”，神就作这件事。这是圣经所告诉我们的祷告的原则。神今天的作为，要受

Morning Nourishment

Matt. 16:18-19 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

“Your kingdom come!” This is not only a desire of the church, but also a responsibility of the church. The church should bring in God’s kingdom. In order to bring in God’s kingdom, the church has to pay the price to be restricted by heaven and come under heaven’s rule. It has to be the outlet for heaven, and it has to allow heaven’s authority to be expressed on earth....It has to put on the whole armor of God and stand against the stratagems of the devil (Eph. 6:11), for wherever the kingdom of God is, the devil is cast out. When the kingdom of God rules on earth fully, Satan will be cast into the abyss (Rev. 20:1-3). Since the church has such a tremendous responsibility, Satan will do all he can to attack the church. May the church pray like the saints of old,...“Oh that You would rend the heavens, that You would come down” (Isa. 64:1). At the same time, we should say to Satan, “Depart from the earth immediately, and go to the eternal fire which God has prepared for you” (cf. Matt. 25:41). (CWWN, vol. 22, “The Prayer Ministry of the Church,” pp. 164-165)

Today’s Reading

God has a very great will, and the miscellaneous matters of His will are included in this great will. When we pay attention to God’s great will, all the miscellaneous matters will be accomplished. God has His will in heaven, and His Spirit conveys this will to us. Therefore, we can echo with the cry, “God, we ask that You accomplish this.” When this happens, God accomplishes His will. This is the principle of prayer as revealed in the Bible. God’s move today is affected

我们在地上祷告的影响。我们要求神开我们的眼睛，叫我们能看见天上的举动受我们在地上的祷告的影响。我们的主把神历世历代以来的这个奥秘说明了。…如果你肯摆上，划出时间来祷告，你要知道，这样的祷告不只要得着神的答应，并且将来要得着赏赐。

神的旨意像江河的水一样，我们的祷告像水管。我们的祷告如果够大，那么祷告的成全也就够大；我们的祷告如果有限，那么祷告的成全也就有限。…（一九〇三年到一九〇四年在威尔斯，）神借着—个矿工罗伯斯作了…大复兴的工作。他并没有多少学问，但是他的祷告是非常之深的。后来他差不多有七、八年没有公开地出来工作。有一天有一个弟兄遇见了他，就问他说，“这几年，你在作什么？”他只回答—句话：“我在那里祷告国度的祷告。”…没有祷告，国度不来。水管如果闭塞的话，水就没有法子流出来。主在这里教我们的祷告，表明神的意思和神的要求。什么时候神儿女的意志和神的旨意完全合—了，神的名就真的被尊为圣了，神的国就真的来临，神的旨意也就真的行在地上如同行在天上了（倪柝声文集第二辑第二册，—八九至—九〇页）。

约翰十二至十六章，三次说到撒但是这世界的王（十二31，十四30，十六11）。现今，他是世界的王，世界各国是其区域。在千年国时，他要被扔到无底坑，那时他就受到了限制。在那时之前，召会就要在地上限制撒但的活动。今天召会的祷告最能叫撒但受限制，这就是小规模国度。凡能彰显神权柄的地方，就是国度所及的地方（太十二28）。今天我们在这里的责任，乃是不许可撒但的旨意通行。召会在哪里出现，哪里撒但的权柄就要退出。召会在地上要继续彰显基督对撒但的得胜地位（倪柝声文集第二辑第二十四册，五五页）。

参读：教会祷告的职事，第二篇。

by our prayer on earth. We have to ask God to open our eyes so that we can see that the move in heaven is affected by our prayer on earth. Our Lord has revealed this mystery to us which was hidden from the ages...If we are willing to make a sacrifice and set aside the time to pray, we will see that this kind of prayer will not only receive God's answer but will also receive a reward.

God's will is like a river, and our prayer is like the channel. If our prayer is big, the accomplishment of our prayer will also be big. If our prayer is limited, the accomplishment of our prayer will also be limited...God brought in a great revival [in Wales in 1903-1904] through a coal miner, Evan Roberts. He did not have much education, but his prayers were profound. Later he did not engage in any public work for seven or eight years. When a brother met him, the brother asked, "What have you been doing all these years?" He answered with one short sentence, "I have been praying the prayer of the kingdom."...If there is no prayer, the kingdom will not come. If the channels are blocked, the water cannot flow through. In teaching us to pray, the Lord revealed God's mind and God's demand on us. Whenever God's children place their will in harmony with God's will, God's name will be sanctified, His kingdom will surely come, and His will will indeed be done on earth as in heaven. (CWWN, vol. 22, "The Prayer Ministry of the Church," p. 167)

In John 12—16 Satan is spoken of as the ruler of this world three times (12:31; 14:30; 16:11). Presently, he is the ruler of this world, and the nations of this world are his domain. In the millennium, he will be bound and cast into the abyss. Before that time, the church is on the earth to curb the activities of Satan. The prayer of the church is the most effective means of curbing Satan. The church is a miniature of the kingdom. Any place that manifests God's authority is a place where the kingdom is realized (Matt. 12:28). It is our responsibility to put a halt to Satan's will. Wherever the church is, Satan's authority will retreat. The church is on the earth to perpetuate and manifest Christ's victorious stand over Satan. (CWWN, vol. 44, "God's Eternal Plan," p. 778)

Further Reading: CWWN, vol. 22, "The Prayer Ministry of the Church," ch. 2

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

诗一四四 5 “耶和华啊，求你使天下垂，亲自降临…”。

愿主怜悯我们，给我们看见，主祷文就是说到神的国度要在地上开展，要在整个宇宙中不受限制。当然，要叫神这个计划达到，就需要神的子民有足够的祷告；神的子民在神面前那些真实的祷告，就是为着神的国度。你我可以祷告许多事，但终极的目的若不是为着神的国度，那些祷告在神面前就没有什么价值。我们承认，在主祷文里，有对付罪的问题，也有生活的问题，但是它的头和尾，完全是为着神的国度。开头说，愿你的国来临，愿你的旨意行在地上；末了说，因为国度、能力、荣耀，都是你的。所以凭着主祷文我们知道，主要我们祷告的，完全是为着神的国度（祷告，二四三页）。

信息选读

神要人和祂合作，撒但也要人和祂合作。神要进到人里面，撒但也要进到人里面。神要与人调和，撒但也要与人混合。…祷告就是一面人向神表示说，人要神，人站在神这一面；另一面人对撒但说，人和神站在一面来反对他。所以祷告就是要带进神的国度，而把撒但赶出去。

真实为人的灵魂祷告，乃是对付撒但，带进神的国度。一个人不信主耶稣，这不仅是他灵魂下火湖的问题，更是撒但在他身上掌权的问题。他下火湖

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Psa. 144:5 O Jehovah, bow Your heavens down and descend...

May the Lord grant us mercy and show us that His prayer is for the unlimited spread of the kingdom of God on the earth and in the whole universe. Of course, in order to carry out such a plan of God, there is the need for God's people to pray sufficiently. The true prayers of God's people are for His kingdom. You and I may pray for numerous things, but unless the ultimate purpose is for God's kingdom, those prayers are of no value before God. We admit that in the Lord's prayer there is the matter of dealing with sins and the matter of the daily living, but its beginning and ending are entirely for the kingdom of God. In the beginning it says, "Your kingdom come; Your will be done...on earth." At the end it says, "Yours is the kingdom and the power and the glory forever." Therefore, this prayer shows that He wants our prayer to be wholly for God's kingdom. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 189-190)

Today's Reading

God wants man to cooperate with Him; Satan also wants man to cooperate with him. God wants to enter into man; Satan also wants to get into man. God wants to be mingled with man; Satan also wants to be mixed with man...On the one hand, prayer is man expressing to God that he wants God and that he is standing on God's side. On the other hand, it is man telling Satan that he is standing with God to oppose Satan. Hence, the purpose of prayer is to bring in God's kingdom and to drive Satan away.

True prayers for men's souls are to deal with Satan and to bring in God's kingdom. When a person does not believe in the Lord Jesus, it is not just a matter of his soul going to hell. Even more, it is a matter of Satan's ruling over him. His

是小事，撒但在他身上掌权却是一件大事。所以我为他祷告，乃是要把他身上的撒但赶逐出去，叫他脱离黑暗的权势，并且把神的国带到他身上去。真实的祷告总是一面把神的国带到人的身上，另一面把撒但的权势从人身上赶逐出去。每一次有一个罪人得救，都是撒但的权势有了一部分的失败，神的国度有了一部分的来到。这就是争战的祷告。

请大家想想看，哪有一个罪人不愿意得救的？哪有一个圣徒不愿意爱主的？罪人都愿意得救，圣徒也都愿意爱主，但就因空中有了一个霸占人的，他控制着地上的人，就叫罪人不接受福音，圣徒不追求主。所以你光传福音，光讲道不够，还必须起来，活在天的境界里，来摸神的宝座，象但以理那样，二十一天屈膝祷告神，要神在天上的权柄，能通行到地上来。若是这样，你会看见，一个一个的罪人要得救，一个一个的圣徒要起来追求主，爱主。因为在这里有了争战的祷告，赶逐黑暗的权势，带进神的权柄，结果叫神能在地上通行祂的旨意，实行祂的救恩，也能照着祂的美意施恩给祂的儿女。

所以每一个祷告的人，都必须是一个在天的境界里，摸着神的宝座，从天上能倒下祷告来的人。你超越过了地，超过了空中，超过了黑暗的权势，你和那一位远超诸天的基督，一同在神的宝座上，这样，你所发出来的祷告才是争战的祷告。明白了这一点，你所有的目标都会从人身上转到鬼身上去。一个罪人不得救，你会说，“神啊，不是他不肯悔改，是鬼在那里霸占他，求你把他身上的鬼赶出去。”（祷告，二四六、二五二至二五三页）

参读：祷告，第十八篇；实行召会生活的基本原则，第六章。

going to hell is a matter bound up with the great matter of Satan's ruling over him. So, I need to pray for him in order to chase Satan away from him, to deliver him from the power of darkness, and to bring God's kingdom to him. True prayers will always, on the one hand, bring God's kingdom to man and, on the other hand, drive away Satan's power from man. Every time a sinner gets saved, it signifies a partial defeat of Satan's power and a partial coming of God's kingdom. This is the prayer of warfare.

Please consider: Is there a sinner who does not want to be saved? Is there a saint who does not want to love the Lord? All sinners want to be saved, and all saints desire to love the Lord. But because there is someone in the air who usurps men and controls the men on earth, sinners are prevented from receiving the gospel, and saints are hindered from seeking the Lord. So it is not enough that we only preach the gospel and minister the Word. We must rise up and live in the heavenly realm to touch the throne of God as Daniel did. We must pray to God that God's heavenly authority may be brought down to the earth. If this is done, you will see that one by one sinners will be saved, and one by one saints will rise up to seek and love the Lord, for here there are fighting prayers driving away the power of darkness, bringing in God's authority and, as a result, causing God to have His will done on earth. They enable God to carry out His salvation and give grace to His children according to His good pleasure.

So every praying person should be one who is in the heavenly realm, touching God's throne, and therefore, able to pour down prayers from heaven. As you are above the earth, the air, and the power of darkness and are seated together with Christ on the throne of God in the heavenlies, the prayers that you utter are prayers of warfare. Having understood this point, you will turn the focus of your attention from man to the devil. When a sinner fails to receive salvation, you should pray, "O God, it is not that he would not repent, but it is the devil that is usurping him. I pray that You cast out the devil from him." (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 192, 196-197)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 18; CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6

第六周诗歌

看哪！主必快来！

补 917

(英893)

E 大调

4/4

1 1 1 3 3 | 6 - - 6 | 5 1 4 3 | 2 - - 2 | 3 5 6 5 |
 一 今日争战凶猛，撒但尚未退败；战场传来呼
 #4 3 2 5 i | 7 i 6 6 | 5 - - 5 | 5 3 2 1 | 6 - - 6 |
 喊之声，比前更加澎湃；阴府背叛喧嚣，虽
 6#4 3 2 | 7 - - 7 | i . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 - - - ||
 仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

- | | |
|---|--|
| 二 虽有更苦试炼，
黑暗权势如同军队，
正当傲醒等候，
却闻歌声喜乐、甘甜： | 争战不断接连；
集聚进逼无间；
正逢艰苦试验；
“我主已快显现！” |
| 三 当在末后年日，
撒但无所不用其极，
应当重新得力，
直到见主，何等欢喜， | 持守见证不移；
我们仍需站立；
才能胜过仇敌；
叹息全都止息。 |
| 四 谁愿奋力进前，
谁愿坚定为主争战，
得胜欢呼号声，
何等喜乐，已先听见： | 靠主能力遮盖？
直到那日奏凯？
至终必定传开；
“看哪，我必快来！” |
| 五 谁愿走上窄路，
历经风暴，通过考验，
谁愿忠勇进前，
众得胜者仿佛看见： | 将神旨意拣选？
绝不退后、心变？
忍受痛苦、凶险？
“我主已快显现！” |
| 六 应当加紧脚步，
期待那日被提之福，
终将撒但征服，
得胜者啊，扬声欢呼： | 尽管黑暗四布；
荣耀辉煌夺目；
迎接再临基督；
“看哪！耶稣，我主！” |

WEEK 6 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

893

1. Con - flict to - day is fierce, The strength of Sa - tan more; The
 cry of bat - tle call - ing now Is loud - er than be - fore. The
 re - bel voice of hell E'en strong - er now be - comes; But
 list, the mid - night cry re - sounds, Be - hold, I quick - ly come!

- | | |
|--|---|
| 2. Trials more bitter grow,
The fighting doth enlarge;
Hell's forces rally all their pow'rs
And gather for the charge.
Yet while we wait and watch
And feel the war severe,
We hear the joyful song ring out,
Jesus, the Lord, is near! | 5. Who then will choose God's best,
And take the narrow track,
Though passing thru the wildest storms,
Yet never turning back?
Who now will dare press on,
Enduring pain and fear?
All such will then rejoice to see
Jesus, the Lord, is near! |
| 3. 'Tis harder at the end
The word to testify,
For Satan fights with all his pow'r
Our witness to defy.
Much greater strength we need
The foe to overcome;
How happy when the Lord we see
And all our sighing's done! | 6. Though deep the darkness be
We still would onward go,
Till we the day of rapture greet
And glory 'round shall glow.
'Tis there we'll see the Lord,
And Satan overcome;
The overcomers will rejoice,
Jesus, the Lord, has come! |
| 4. Who then will forward go
Strong in His mighty power?
Who then will firmly trust the Lord
Until the vict'ry hour;
Till with the conqu'rors blest,
The triumph song's begun?
That man will then rejoice to hear,
Behold, I quickly come! | |

第七周

在生命上儆醒并在服事上忠信

读经：太二五 4、9～10、14～15、20～23

纲要

周一

壹 为着生命，我们需要油，神的灵，甚至祂的充满，使我们能过童女的生活，作主的见证——太二五 4、9～10：

一 “那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎”——1 节：

1 童女象征信徒生命的一面——林后十一 2。

2 信徒是国度的子民，乃象贞洁的童女，在黑暗的世代里为主作见证（灯），并从世界走出去迎接主；为此，她们不仅需要圣灵的内住，也需要圣灵的充满。

3 灯象征信徒的灵（箴二十 27），里面装着神的灵作油（罗八 16）：

a 信徒从他们的灵里，照耀出神的灵所发的光；为要让神圣的光照进人内里的各部分，神的灵作为油，必须浸润（调和）作为灯芯的人的灵（参 16），并与人的灵一同“焚烧”（十二 11）。

Week Seven

Being Watchful in Life and Faithful in Service

Scripture Reading: Matt. 25:4, 9-10, 14-15, 20-23

Outline

Day 1

I. For life, we need oil, the Spirit of God, even His filling, that we may be enabled to live the virgin life for the Lord's testimony——Matt. 25:4, 9-10:

A. “At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom”——v. 1:

1. Virgins signify the believers viewed from the aspect of life——2 Cor. 11:2.

2. Believers, who are the kingdom people, are like chaste virgins, bearing the Lord's testimony (the lamp) in the dark age and going out of the world to meet the Lord; for this they need not only the indwelling but also the filling of the Holy Spirit.

3. Lamps signify the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16):

a. The believers shine forth the light of the Spirit of God from within their spirit; in order for the divine light to shine into man's inward parts, God's Spirit as the oil must soak (mingle with) man's spirit as the wick (cf. v. 16) and “burn” together with man's spirit (12:11).

b 因此，信徒成了世上的光，如同灯照耀在这黑暗的世代里（太五 14 ~ 16，腓二 15 ~ 16），为主作见证，使神得着荣耀。

4 精明的童女拿着她们的灯，又在器皿里带着油——太二五 4：

a 人是为着神造的器皿（罗九 21、23 ~ 24），人的个性是在他的魂里；因此，马太二十五章四节里的“器皿”象征信徒的魂。

b 五个精明的童女不仅在她们的灯里有油，也在器皿里带着油；灯里有油，表征她们有神的灵住在她们的灵里（罗八 9、16）；器皿里带着油，表征她们有神的灵充满，浸透她们的魂（参彼前二 25，来十三 17）。

c 马太二十五章九节里的“买”指明需要付代价；圣灵的充满是要出代价的，就如撇下世界、对付己、爱主胜过一切、因基督将万事看为损失等等；我们今天若不出这代价，到复活之后还是要出——参启三 18，林后五 10。

d 我们急切的需要，乃是更多得着那灵，就是经过过程之三一神的终极完成，而过一种生活，得以买额外的一分那灵，好浸透我们的全人——太二五 9，参但五 27。

周二

二 我们每天需要做醒，付代价买那灵（就是金油），使我们能用那灵供应众召会，作耶稣的见证，并得主赏赐，有分于羔羊的婚筵——太二五 9 ~ 10，启三 18，亚四 6、12 ~ 14，士九 9：

1 我们需要爱主胜过一切，叫我们的眼睛得以开启，看见祂无上的宝贝——太二二 37，腓三 8，彼前二 4、

b. Thus, the believers become the light of the world and shine as a lamp in the darkness of this age (Matt. 5:14-16; Phil. 2:15-16), bearing the testimony of the Lord for the glorification of God.

4. The prudent virgins took oil in their vessels with their lamps—Matt. 25:4:

a. Man is a vessel made for God (Rom. 9:21, 23-24), and man's personality is in his soul; hence, vessels in Matthew 25:4 signifies the souls of the believers.

b. The five prudent virgins not only have oil in their lamps but also take oil in their vessels; that they have oil in their lamps signifies that they have the Spirit of God dwelling in their spirit (Rom. 8:9, 16), and that they take oil in their vessels signifies that they have the Spirit of God filling and saturating their souls (cf. 1 Pet. 2:25; Heb. 13:17).

c. The word buy in Matthew 25:9 indicates that a price must be paid; having the filling of the Holy Spirit is at a cost, such as giving up the world, dealing with self, loving the Lord above all, and counting all things loss for Christ; if we do not pay this price today, we will have to pay it after we are resurrected—cf. Rev. 3:18; 2 Cor. 5:10.

d. Our urgent need is to gain more of the Spirit as the consummation of the processed Triune God, to live a life of buying an extra portion of the Spirit to saturate our entire being—Matt. 25:9; cf. Dan. 5:27.

Day 2

B. Every day we need to be watchful by paying the price to buy the Spirit as the golden oil so that we may supply the churches with the Spirit for the testimony of Jesus and be rewarded by the Lord to participate in the marriage dinner of the Lamb—Matt. 25:9-10; Rev. 3:18; Zech. 4:6, 12-14; Judg. 9:9:

1. We need to love the Lord above all, having our eyes opened to see His supreme preciousness—Matt. 22:37; Phil. 3:8; 1 Pet. 2:4, 6-7; 1:19.

6 ~ 7, - 19。

- 2 我们需要因基督将万事看作亏损，为要赢得祂，给人看出在祂里面，并认识祂—腓三 7 ~ 10。
- 3 我们需要每日清早在主的话上享受主，使我们每天有新的起头—诗一一九 147 ~ 148。
- 4 我们需要彻底对付罪—约壹一 7、9。
- 5 我们需要天天、时时住在与主的交通里—6 节，林后十三 14。
- 6 我们需要赎回光阴，花工夫被神的圣言浸透并泡透—提后三 16 ~ 17，西三 16。
- 7 我们需要为我们祷告的生活儆醒，警戒，赎回光阴祷告—弗六 18，但六 10，西四 2。
- 8 在这些邪恶的日子里，我们需要赎回光阴，在灵里被充满，用诗章、颂辞、灵歌，彼此对说，凡事时常感谢主，凭着敬畏基督，彼此服从—弗五 14 ~ 21。

周三

- 9 我们不可说败坏、腐坏（有毒、难听、无价值）的话，乃该说恩典的话，好将恩典供给听见的人—四 29 ~ 30。
- 10 我们不该销灭那灵，乃该常常喜乐，不住地祷告，凡事谢恩；因为这是神在基督耶稣里对我们的旨意—帖前五 16 ~ 19。
- 11 我们需要照着调和的灵生活、行动、举止、行事并为人—罗八 4，林前六 17。

2. We need to count all things as loss on account of Christ that we may gain Him, be found in Him, and know Him—Phil. 3:7-10.
3. We need to enjoy the Lord in the Word every day early in the morning to have a new start each day—Psa. 119:147-148.
4. We need to deal with sins thoroughly—1 John 1:7, 9.
5. We need to abide in the fellowship with the Lord daily and hourly—v. 6; 2 Cor. 13:14.
6. We need to redeem our time and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.
7. We need to be watchful, on the alert, for our prayer life, redeeming our time to pray—Eph. 6:18; Dan. 6:10; Col. 4:2.
8. We need to redeem the time in these evil days to be filled in spirit by speaking to one another in psalms, hymns, and spiritual songs, by giving thanks to the Lord at all times for all things, and by being subject to one another in the fear of Christ—Eph. 5:14-21.

Day 3

9. We should not grieve the Holy Spirit of God by speaking corrupt, rotten (noxious, offensive, or worthless) words; instead, we should speak words of grace to give grace to those who hear—4:29-30.
10. We should not quench the Spirit; instead, we should always rejoice, unceasingly pray, and in everything give thanks; for this is the will of God in Christ Jesus for us—1 Thes. 5:16-19.
11. We need to live, act, behave, do things, and have our being according to the mingled spirit—Rom. 8:4; 1 Cor. 6:17.

12 我们需要被耶稣基督之灵全备的供应（就是基督身体的供应）所充满，而活基督，使基督得显大一排一 19 ~ 21 上，诗一三三，帖前五 25。

周四

贰 为着服事、工作，我们需要银子，属灵的恩赐，使我们能装备为良善的奴仆，完成主所要完成的——太二五 20 ~ 23，参二四 45 ~ 51：

一 “诸天的国又好比一个人要往外国去，就叫了自己的奴仆来，把他的家业交给他们，按照各人的才干，个别的给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了”——二五 14 ~ 15：

1 奴仆象征信徒服事的一面——林前七 22 ~ 23，彼后一 1，罗一 1。

2 “他的家业”象征召会（弗一 18）同所有的信徒，他们乃是神的家人（太二四 45）。

3 银子象征属灵的恩赐（二五 15 ~ 23，罗十二 6，林前十二 4，彼前四 10，提后一 6 ~ 7）；在生命上那灵的充满，是为着我们在服事（工作）上运用属灵的恩赐；在服事上属灵的恩赐，配上在生命上那灵的充满，使我们能成为基督完美的肢体。

4 “你主人的快乐”表征在要来的国度里对主的享受，作为我们忠信服事祂的赏赐（太二五 21、23）；这不是指外面的地位，乃是指里面的满足；有分于主的快乐，乃是最大的赏赐，比国度里的荣耀和地位更好。

12. We need to be filled with the bountiful supply of the Spirit of Jesus Christ, as the supply of the Body of Christ, to live Christ for His magnification—Phil. 1:19-21a; Psa. 133; 1 Thes. 5:25.

Day 4

II. For service, for work, we need the talent, the spiritual gift, that we may be equipped as a good slave to accomplish what the Lord intends to accomplish—Matt. 25:20-23; cf. 24:45-51:

A. “The kingdom of the heavens is just like a man about to go abroad, who called his own slaves and delivered to them his possessions. To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad”—25:14-15:

1. Slaves signify believers viewed from the aspect of service—1 Cor. 7:22-23; 2 Pet. 1:1; Rom. 1:1.

2. His possessions signifies the church (Eph. 1:18) with all the believers, who constitute God's household (Matt. 24:45).

3. Talents signify spiritual gifts (25:15-23; Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6-7); the filling of the Spirit in life enables us to use the spiritual gift in service (work), and the spiritual gift in service matches the filling of the Spirit in life, that we may be a perfect member of Christ.

4. The joy of your master signifies the enjoyment of the Lord in the coming kingdom as a reward for our faithful service to Him (Matt. 25:21, 23); this refers to inward satisfaction, not to outward position; to participate in the Lord's joy is the greatest reward, better than the glory and position in the coming kingdom.

5 在今世我们必须运用主的恩赐拯救人，并将祂的丰富供应他们—27 节。

周五

二 我们里面服事主的动机，乃是我们对祂的爱—出二一5，启二4~5。

三 我们服事主，应当总是本于祂这祝福的源头，借着祂作方法和能力，并归于祂，使祂得着荣耀—罗十一36，参民十八1。

四 我们需要照着神的旨意，借着与身体的肢体配搭，用全人服事主—罗十二1~2、11，徒十三36，林前十二14~22。

五 我们需要运用主的恩赐，以基督服事人，将基督当作恩典供应给他们，而建造召会—太二五27，彼前四10，西一7，四12：

1 我们需要作神福音勤奋的祭司，拯救罪人，将他们当作可蒙悦纳的祭物献给神，至终把他们在基督里成熟地献上—罗十五16，十二1，西一28。

2 我们需要按时把基督当作属灵的粮供应人—太二四45：

a 无论得时不得时，我们需要天天对各种人讲说基督—徒五42，八4，提后四2。

b 我们需要迫切而竭力地建立在任何聚会中说话的习贯—林前十四26、4~5、12、31。

3 我们需要以我们父神爱和赦免的心，并我们救主基督牧养和寻找的灵，照顾人；在我们的所是所作上要建造基督的身体，爱乃是极超越的路—约二一15~17，林前十二31下，十三4~8、13。

5. In this age we must use the Lord's gift to save people and to minister His riches to them—v. 27.

Day 5

B. Our inward motive for serving the Lord is our love for Him—Exo. 21:5; Rev. 2:4-5.

C. Our serving the Lord should always proceed out from Him as the source of blessing, be through Him as the means and the power, and be unto Him for His glory—Rom. 11:36; cf. Num. 18:1.

D. We need to serve the Lord with our whole being according to the counsel of God by coordinating with the members of the Body—Rom. 12:1-2, 11; Acts 13:36; 1 Cor. 12:14-22.

E. We need to use the Lord's gift to build up the church by serving others with Christ and ministering Christ as grace to them—Matt. 25:27; 1 Pet. 4:10; Col. 1:7; 4:12:

1. We need to serve as laboring priests of the gospel of God, saving sinners to offer them to God as acceptable sacrifices and eventually present them full-grown in Christ—Rom. 15:16; 12:1; Col. 1:28.

2. We need to supply others with Christ as their spiritual food at the proper time—Matt. 24:45:

a. We need to speak Christ to all kinds of people daily in season and out of season—Acts 5:42; 8:4; 2 Tim. 4:2.

b. We need to desperately endeavor to build up a habit of speaking in any meeting—1 Cor. 14:26, 4-5, 12, 31.

3. We need to care for people with the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—John 21:15-17; 1 Cor. 12:31b; 13:4-8, 13.

- 4 我们不该因批评、审判、暴露，而虐待作我们同伴的信徒，乃该劝戒不守规矩的人，抚慰灰心、“小魂”的人，扶持在灵、魂、体方面软弱的人，或是在信心上软弱的人，又要对众人恒忍—太二四 49，帖前五 14。
 - 5 我们不该因着与世界的牵连，而将主的恩赐弃之不用，以属地的借口为掩饰，任其荒废—太二五 18 ~ 19。
- 六 我们在福音上为主工作劳苦，不是凭我们天然的生命和才干，乃是凭主复活的生命和大能；复活乃是我们事奉神的永远原则—民十七 8，林前十五 10、58，十六 10:
- 1 赐生命的灵乃是三一神的实际，复活的实际，以及基督身体的实际—约十六 13 ~ 15，二十 22，林前十五 45 下，弗四 4。
 - 2 所有认识复活的人，都是对自己绝望的人，他们知道自己不能；凡是死的，全是我们的，凡是活的，全是主的—民十七 8，林后— 8 ~ 9，参传九 4。
 - 3 我们必须承认，我们一无所是，一无所有，并且一无所能；我们必须到了尽头，才相信自己是一无用处—出二 14 ~ 15，三 14 ~ 15，路二二 32 ~ 33，彼前五 5 ~ 6。
 - 4 复活的基督作为赐生命的灵，活在我们里面，使我们能作我们在自己里面绝不能作到的事—林前十五 10，林后— 8 ~ 9、12，四 7 ~ 18。

4. We should not mistreat our fellow believers by criticizing, judging, or exposing them; instead, we should admonish the disorderly, console the fainthearted, the “little-souled,” sustain those who are weak in spirit, soul, or body, or weak in the faith, and be long-suffering toward all—Matt. 24:49; 1 Thes. 5:14.
 5. Through our involvement in the world, we should not render the Lord's gift useless, letting it lie waste under the cloak of certain earthly excuses—Matt. 25:18-19.
- F. Our work and labor for the Lord in the gospel are not by our natural life and natural ability but by the Lord's resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:
1. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.
 2. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—Num. 17:8; 2 Cor. 1:8-9; cf. Eccl. 9:4.
 3. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-33; 1 Pet. 5:5-6.
 4. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9, 12; 4:7-18.

七 我们需要常常竭力多作主工，因为知道我们在主复活的生命里，用主复活的大能为祂劳苦，绝不会徒然；其结果必要完成神永远的定旨——林前十五 58。

G. We should always abound in the work of the Lord, knowing that our labor for the Lord in His resurrection life with His resurrection power will never be in vain but will result in the fulfilling of God's eternal purpose—1 Cor. 15:58.

晨兴喂养

太二五 1～4 “那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。其中五个是愚拙的，五个是精明的。愚拙的拿着她们的灯，却没有带着油；但精明的拿着她们的灯，又在器皿里带着油。”

我们有圣灵在我们重生的灵里；但问题是，我们是否有额外的圣灵在我们魂里，浸透我们的所是。问题不是童女的灯。甚至五个愚拙童女的灯也是燃烧的。她们的灯要“灭了”（太二五 8），这事实证明愚拙童女的灯是点着的，里面有油，却没有充足的供应。她们器皿里没有额外的油。

油象征神的灵（赛六一 1，来一 9）。灯象征信徒的灵（箴二十 27），里面装着神的灵作油（罗八 16）。箴言二十章二十七节说，人的灵是耶和华的灯。在灯里，就是在我们重生的灵里有油，就是圣灵。人是为着神造的器皿（罗九 21、23～24），人的个性是在他的魂里。因此，这里的器皿象征信徒的魂（实行主当前行动之路，一〇四至一〇五页）。

信息选读

我们读马太二十五章一至十三节的上下文，就能看见儆醒就是被圣灵充满。我们若不是整天被充满，就不是儆醒的。这是严肃的。…作为得救的信徒，我们应当是充满那灵而时时儆醒的人。我们的灯天天都燃烧，并且我们的魂、我们的所是，天天都充满额外的圣灵。这灵乃是浸透的灵，我们需要让这灵从我们

Morning Nourishment

Matt. 25:1-4 At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were foolish and five were prudent. For the foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps.

We have the Holy Spirit in our regenerated spirit, but there is a question as to whether or not we have an extra portion of the Holy Spirit in our soul, saturating our being. The problem was not with the lamps of the virgins. Even the lamps of the five foolish virgins were burning. The fact that their lamps were “going out” (Matt. 25:8) proves that their lamps were lighted, having oil in them, but not having an adequate supply. They did not have the extra portion of the oil in their vessels.

Oil signifies the Spirit of God (Isa. 61:1; Heb. 1:9). Lamps signifies the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16). Proverbs 20:27 says that the spirit of man is the lamp of Jehovah. Within the lamp, our regenerated spirit, is the oil, the Holy Spirit. Man is a vessel made for God (Rom. 9:21, 23-24), and man’s personality is in his soul. Hence, vessels here signifies the soul of the believers. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” p. 501)

Today’s Reading

By reading the context of Matthew 25:1-13, we can see that to be watchful is to be filled with the Holy Spirit. If we are not being filled all day long, we are not being watchful. This is serious....As saved believers, we should be people who are watching all the time by being filled with the Spirit. Every day our lamp is burning, and every day our soul, our being, is filled with the extra portion of the Holy Spirit. This Spirit is the saturating Spirit, which we need to allow to saturate our

的灵浸透我们全人，达到我们的魂，甚至浸润我们的魂。这样，我们就肯定是傲醒的人，预备好自己，为着祂的回来。我们基督徒在主面前有两种身分——我们在生命上是童女，我们也是奴仆事奉主。我们必须在生命上傲醒，在事奉上忠信，在主回来时预备好。

我们若对主今日的行动认真，就必须每天早晨被那灵充满。我们需要认罪，但我们也需要出代价。进到我们灵里的圣灵是白白赐给的，但充满我们全人，尤其是浸透我们魂的那灵，不是白白给的。这是你必须出代价去得的，你必须买。我们作为罪人悔改并认罪、相信主耶稣时，立刻就得了重生，那灵就白白的赐给我们。但我们天天需要祂的充满、祂的浸透，从我们的灵浸润我们的魂。我们需要出代价。我们是那么爱自己，我们早晨那么喜欢睡觉。我们许多人爱我们的床过于爱主。我们每天的生活中，我们也许爱许多事物。即使这些事物也许不是罪恶的，但它们取代了主。我们也许不把我们上好的爱给祂，乃是给许多其他的东西。现在我们必须放下这一切其他的东西，意思就是我们必须出代价预备好自己。

无疑的，你的灯会是燃烧的，因为你已经得救；但你的器皿，你的魂，你的所是里面是否有额外的油？你的所是已经被那灵浸透了么？…你是活的么？你是充满的么？你是整天傲醒的么？你是祷告的么？你每天进入祂的话，并留在与祂的交通中么？你也许说你很累，你没有时间，但你也许有很多时间打电话闲谈，你为什么不能花十分钟祷告？你也许打电话超过一小时，却没有五分钟祷告（实行主当前行动之路，一〇七至一〇八、一一〇至一一一页）。

参读：实行主当前行动之路，第七章；马太福音生命读经，第六十三至六十四篇。

entire being from within our spirit to reach and even to penetrate our soul. Then we are surely watchful persons, getting ourselves ready for His coming back. We Christians have two kinds of statuses before the Lord—we are virgins in life, and we are slaves for our service to the Lord. We must be watchful in life and faithful in service to be ready at our Lord's return.

If we do mean business with the Lord's present-day move, we must be filled with the Spirit every morning of every day. We need to confess our sins, but we also need to pay the price. The Spirit who came into our spirit was given freely, but the saturating Spirit to fill our entire being, especially our soul, is not free. It is something that you have to pay the price for, that you have to buy. When we as sinners repented and confessed our sins and believed in the Lord Jesus, we immediately got regenerated, and the Spirit was given to us freely. But daily we need His filling, His saturating, from our spirit to penetrate our soul. We need to pay the price. We love ourselves so much, and we love to sleep so much in the morning. Many of us love our beds more than the Lord. In our daily life we may love a lot of things. Even though these things may not be sinful, yet they are replacements of the Lord. We may not give our first love to Him but to many other things. Now we have to drop all these other things, which means that we have to pay the price to get ourselves ready.

No doubt, your lamp is burning because you have been saved, but is there an extra portion of oil in your vessel, your soul, your being? Has your being been saturated with the Spirit?...Are you living? Are you being filled? Are you watching all day? Are you praying? Are you getting into His Word every day and remaining in fellowship with Him? You may say that you are tired and that you do not have the time, but you may have a lot of time to make phone calls and to gossip. Why would you not spend ten minutes for prayer? You may talk on the telephone for over an hour and yet not have five minutes for prayer. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 503, 505)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 7; Life-study of Matthew, msg. 63-64

晨兴喂养

弗六 18 “时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

五 18 “不要醉酒，醉酒使人放荡，乃要在灵里被充满。”

16 “要赎回光阴，因为日子邪恶。”

每天早晨我们需要与主亲近的时间。我们需要祷告：“主，我接受你作我的赎罪祭和赎愆祭。我何等感谢你，你的宝血今天早晨还洗净我。主，我需要里外都充满你自己，充满包罗万有的灵。我需要你！我需要你的浸透！我需要你的泡透！”你不能每天早晨花很短的时间这样祷告么？你在这样作么？这是严肃的事。…你今天是儆醒的么？我们没有昨天或明天。我们基督徒只有今天。每天对我们都是今天。你今天是儆醒的么？（实行主当前行动之路，一一三至一一四页）

信息选读

基督徒的生活不是在于可否看电视、看报纸、看运动比赛或沉迷于属世的享乐等规条，也不是仅仅在于事情是否合乎圣经；基督徒的生活乃是一件关于我们买油的事。你可能不祷告，却去看电视。你可能不祷告，却读报纸。你可能不祷告，却去运动。在你的日常生活里有许许多多的“却”；你就是不祷告。你也许没有作罪恶的事，然而这个童女的比喻，不是指明主要照着我们犯了多少罪来审判我们，而是指明主要照着我们器皿里有多少油来审判我们。接受圣灵进到我们的灵（灯）里是白白的，然

Morning Nourishment

Eph. 6:18 ...Praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

16 Redeeming the time, because the days are evil.

Every morning we need a time to be with the Lord. We need to pray, “Lord, I take You as my sin offering and trespass offering. I am so thankful to You that Your precious blood still washes me this morning. Lord, I need to be filled up with Yourself, with the all-inclusive Spirit within and without. I need You! I need Your saturation! I need Your soaking!” Could you not pray in this way every morning for a short time? Have you been doing this? This is a serious matter...Are you watching today? We do not have yesterday or tomorrow. We Christians have only today. Every day is a today to us. Are you watching today? (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” p. 507)

Today’s Reading

The Christian life is not a matter of legalities concerning watching television, reading the newspaper, going to sporting events, or indulging in worldly pleasures. It is not a matter of merely whether or not something is scriptural. The Christian life is a matter that concerns our buying of the oil. You may not pray, yet you will watch television. You may not pray, yet you will read the newspaper. You may not pray, yet you will play sports. There are a lot of “yets” in your daily life. You just do not pray. You may not do anything sinful, but this parable of the virgins does not indicate that the Lord will judge us according to how much sin we have committed but according to how much oil we have in our vessel. To receive the Holy Spirit into our spirit, our lamp, is free. But to have the Spirit saturating our soul is not

而得着那灵浸透我们的魂却不是白白的。你若要让圣灵浸透你的魂，就必须出代价对付你的魂。

我必须多方对付我的魂，好去买油。有时候似乎是我对某人开玩笑的好时机，我也说了几句玩笑话，我就受定罪。我不是一块大理石，而是一个活人。每个活人都有他的意见，然而，许多时候当我想要发表我的意见时，就被“买油”所停止。这个异象经常影响我的日常生活。我与妻子吵架，能得到更多圣灵么？我去某个地方，能得到更多圣灵么？我可能想去某个地方，但我里面没有平安。重点乃是一—每天都该是我们在各方面得着油的日子。每天早晨我们一起床就需要祷告：“主，我不愿在不儆醒之下作任何事，不愿作任何事而不是在买油。我愿随时在任何事上买油。否则，就是浪费我的时间。”这该是我们的祷告，我们该有这样祷告的态度。许多时候到了晚上，我就懊悔自己没有花费我所有的时间在灵里。

在新约里，儆醒与祷告有密切的关联。以弗所六章十八节告诉我们，我们该儆醒，以便祷告。我们需要为祷告的生活儆醒、警戒。十八节的“在这事上儆醒”，指前面的祷告和祈求。除了祷告之外，没有其他的路可以得着油。你若不祷告，意思就是你不出代价去买油。借着祷告，我们更多得着那灵。每次我们祷告，都会深深地感觉，我们在祷告中得着了一些那灵。我们花时间祷告而不作其他许多的事，意思是我们出代价去得着油。

我们重生时起初所接受的那灵，不是我们进入婚筵的门票。足够的油，合式的油，要成为我们进入婚筵的门票。…我们绝不能借用别人的属灵（太二五8~9）。一个人的属灵只能使他自己够资格（实行主当前行动之路，一四二至一四四页）。

参读：实行主当前行动之路，第八至九章。

free. If you are going to get the Holy Spirit to saturate your soul, you must pay the price in dealing with your soul.

I have had to deal with my soul in many ways to buy the oil. When it seemed like it was a good time for me to joke with a person and I joked with a few sentences, I got condemned. I am not a piece of marble but a living person. Every living person has his opinion, but many times when I tried to express my opinion, I was stopped by the buying of the oil. Many times this view has affected my daily living. Could I get more Spirit by exchanging words with my wife? Could I get more Spirit by going to a certain place? I may want to go to a certain place, but I do not have the peace within me. The point is this—every day should be a day for us to pick up the oil in every way. We need to pray from the time that we wake up every morning, “Lord, I do not like to do anything that is not under my being watchful, that is not under my buying of the oil. I like to buy the oil at any time and in any instance. Otherwise, that will be a waste of my time.” This should be our prayer and even our prayerful attitude. Many nights I regretted that I did not spend all my time to be in the spirit.

In the New Testament watchfulness is wrapped up with prayer. Ephesians 6:18 tells us that we should be those watching unto prayer. We need to be watchful, on the alert for our prayer life. Watching unto this in verse 18 refers to prayer and petition. There is no other way to get the oil except by praying. If you do not pray, it means that you do not pay the price to buy the oil. Through prayer we receive more Spirit. Every time we pray, we have the deep sensation that some amount of the Spirit has been gained by us in our prayer. To spend our time for prayer rather than for so many other things means to pay the price to get the oil.

Our initial receiving of the Spirit at regeneration is not a ticket for us to enter into the wedding feast. The sufficient oil, the adequate oil, will become our entry, our ticket, to the wedding feast...We can never borrow others' spirituality [cf. Matt. 25:8-9]. One's spirituality can qualify only himself. (CWWL, 1985, vol. 5, “The Way to Practice the Lord's Present Move,” pp. 528-530)

Further Reading: CWWL, 1985, vol. 5, “The Way to Practice the Lord's Present Move,” ch. 8

晨兴喂养

弗四 30 “并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。”

帖前五 16～19 “要常常喜乐，不住地祷告，凡事谢恩；因为这是神在基督耶稣里对你们的旨意。不要销灭那灵。”

每天早晨你必须到主面前说，“主，感谢你，我在这里。充满我，浸透我，渗透我。我要在你里面被你渗透。”我们需要这样的祷告。每天有三次这样的祷告，并不太过。我建议年轻人每天有十次这样的祷告。我们越多这样祷告越好。人也许教导你不该吃得太多，但没有人教导你不要呼吸得太多。你的呼吸不该减少，反之，你最好操练更多地呼吸，并操练深呼吸。这样祷告乃是在你的器皿里得着油（实行主当前行动之路，一一八页）。

信息选读

以弗所四章三十节告诉我们，不要叫神的圣灵忧愁；不要叫祂不喜乐。现今那在印我们、直到我们身体得赎的圣灵，乃是在我们里面。我们必须叫祂喜乐。因为祂已经使我们与祂联结为一（林前六 17），当我们不喜乐，就指明祂也不喜乐。你若不来聚会，或者你若来聚会，却不尽功用，这就使那灵不喜乐。一天的末了，你可能觉得不太好，但是当你来到聚会中并且尽功用，你就觉得真是喜乐。这意思是圣灵在你里面喜乐。你若不觉得喜乐，这就指明你叫祂忧愁了。你为什么叫祂忧愁呢？因为你没有买祂，你没有为祂付代价；祂就是油。

Morning Nourishment

Eph. 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

1 Thes. 5:16-19 Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit.

Every day in the morning you must go to the Lord, saying, “Lord, thank You that I am here. Fill me up. Saturate me. Soak me. I want to be soaked in You and with You.” We need such a prayer. It is not too much to have this kind of prayer three times a day. I advise the young people to have this prayer ten times daily. The more we pray this way, the better. People may teach you that you should not eat so much, but no one has ever taught you not to breathe too much. Your breathing should not be reduced. Rather, you had better exercise to have more breathing and to breathe deeply. To pray in this way is to gain the oil in your vessel. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” p. 510)

Today’s Reading

Ephesians 4:30 tells us not to grieve the Holy Spirit of God. Do not make Him unhappy. The Holy Spirit who is now sealing us unto the redemption of our body is in us. We must make Him happy. Because He has really joined us with Him as one (1 Cor. 6:17), when we are unhappy, this indicates that He is unhappy. If you do not come to the meeting, or if you come and do not function, this makes the Spirit unhappy. At the end of the day you may not feel so good, but when you come to the meeting and function in it, you feel so happy. This means that the Holy Spirit is happy within you. If you do not feel happy, this is an indication that you have grieved Him. Why have you grieved Him? Because you did not buy Him. You did not pay the price for Him. He is the oil.

帖前五章十九节说，“不要销灭那灵。”有时我们甚至到一个地步，不仅叫圣灵忧愁，也销灭祂。有时我们也许告诉主，请祂容忍我们一段时间，不要来感动我们。我们也许知道那灵在我们里面运行，但我们也许不喜欢这运行。销灭那灵就是拒绝买油。在许多事上我们没有买那灵，所以我们错过累积多而又多的那灵在我们里面的机会。

全本新约几乎最末了的一个嘱咐，乃是照着灵而行（罗八4）；这灵乃是我们的灵调和着神的圣灵（参16），也就是我们调和的灵。行的意思是生活、行动、举止、作事、为人。我们的行事为人必须照着灵，这就是买那灵。我们的思想、我们的说话、我们态度的表达应当照着灵。如果你照着灵行事为人，这就是买那灵。但照着灵而行、照着灵行事为人，需要我们付极大的代价。你也许需要停止过多的电话交谈，停止从报纸的头一页往前读到下一页。

我的负担是与你们交通，好使你们能兴起，过一种生活，在作任何事上总不浪费时间，而买额外的油。你若作些事，而感觉在浪费时间，你最好停止作那件事。用那时间去接触主，去祷告。这就是儆醒祷告。儆醒就是不让你的时间过去，不浪费你的时间，抓住所有的时间作为买油的机会。买油就是赎回光阴最好的路，因为时日短少了。

我们每个人都需要过这样一种天天买油，甚至时时买油的生活。我们都需要在我们穿着、购物、谈话并生活的方式上买油。在每件事上我们都必须严肃，并思想主耶稣在马太二十五章一至十三节所提的严肃比喻。…这是一生之久的事，不是隔夜的事。…主所需要并我们所需要的一件事，乃是兴起付代价，在我们日常生活中，随时在一切事上买油（实行主当前行动之路，一四五至一四六、一四八至一四九页）。

参读：实行主当前行动之路，第九章。

First Thessalonians 5:19 says, “Do not quench the Spirit.” Sometimes we even go further not only to grieve Him but also to quench Him. Sometimes we may tell the Lord to tolerate us for a certain time and not to inspire us. We may know that the Spirit is moving within us, but we may not like it. To quench the Spirit is to reject the buying of the oil. In many things we do not buy the Spirit, so we miss the chance to accumulate more and more of the Spirit in our being.

Nearly the last charge in the entire New Testament is to walk according to the spirit (Rom. 8:4), which is our human spirit mingled with God’s Holy Spirit (cf. v. 16), our mingled spirit. To walk means “to live, to act, to behave, to do things, to have our being.” We have to have our being according to the spirit, and this is to buy the Spirit. Our thinking and our speaking, the expression of our attitude, should be according to the spirit. If you are having your being according to the spirit, this is to buy the Spirit. But to walk, to have your being according to the spirit, needs us to pay a great price. You may need to stop your excessive talking on the telephone and stop your further reading of the newspaper from the first page to the next.

My burden is to fellowship with you that you may rise up to live a life of always buying an extra portion of the oil by not wasting your time in doing anything. If you do something, and you feel that it is a waste of time, you had better stop doing it. Use that time to contact the Lord, to pray. This is to watch unto prayer. To be watchful is not to let your time go, not to waste your time, but to take every time as a chance to buy the oil. To buy the oil is the best way to redeem our time, for the days are short.

...All of us need to live such a life of buying the oil daily, even hourly. We need to buy the oil in the way we dress, shop, talk, and live. In everything we must be serious and consider the solemn parable given by the Lord Jesus in Matthew 25:1-13...This is a lifelong matter, not an overnight matter...The one thing that the Lord needs and that we need is to rise up to pay the price to buy the oil all the time in all the matters in our daily life. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” pp. 530-533)

Further Reading: CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” ch. 9

晨兴喂养

太二五 14 ~ 15 “诸天的国又好比一个人要往外国去，就叫了自己的奴仆来，把他的家业交给他们，按照各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了。”

关于信徒有两面：儆醒预备的一面，和忠信精明的一面。信徒…有双重的身分。这双重身分的第一面与生命有关，第二面与服事有关。…在生命上，我们是童女；在服事上，我们是奴仆。…在儆醒上，我们是童女；这与我们的所是有关。但在忠信上，我们是奴仆；这与我们的所作有关。

我们也许喜欢“童女”一辞，却不喜欢听见我们是奴仆。然而，我们不仅是童女，也是奴仆。对童女而言，主是新郎；但对奴仆而言，祂是主人。因此，不仅我们有双重的身分，主也有双重的身分。一面，祂是使我们喜乐的新郎；另一面，祂是我们严厉的主人。有时候祂非常喜悦我们，但有时候，祂严厉地对付我们（马太福音生命读经，八三五页）。

信息选读

童女需要内在的东西—油在器皿里内在的充满。然而，奴仆需要外在的东西—属灵的才干。圣灵的充满是内在的，但是才干，属灵的恩赐，是外在的。我们是器皿，里面需要油；我们是奴仆，外面需要才干。…充满器皿的油达到器皿的底部。我们这人的更新是从里面进行的，变化也是从里面发生的。今天在基督徒中间非常缺少这种内在的工作。反之，许多基督徒在努力改善他们的外表，好作虚饰。宗

Morning Nourishment

Matt. 25:14-15 For the kingdom of the heavens is just like a man about to go abroad, who called his own slaves and delivered to them his possessions. To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad.

Concerning the believers, there are two aspects: the aspect of watchfulness and readiness and the aspect of faithfulness and prudence. The believers...have a dual status. The first aspect of this dual status is related to life, and the second aspect is related to service....Regarding life, we are virgins; regarding service, we are slaves....In watchfulness we are virgins. This relates to what we are....In faithfulness we are slaves. This relates to what we do.

Although we may like the term “virgins,” we may not like hearing that we are slaves. Nevertheless, we are not only virgins, but also slaves. To the virgins, the Lord is the Bridegroom, but to the slaves, He is the Master. Thus, not only we have a dual status, but the Lord also has a dual status. On the one hand, He is our pleasant Bridegroom and, on the other, our strict Master. Sometimes He is very pleasant with us, but at other times He deals with us in a strict way. (Life-study of Matthew, p. 758)

Today's Reading

The virgins need something inward—the inward filling of the oil in the vessel. The slaves, however, need something outward—the spiritual talent. The infilling of the Holy Spirit is inward, but the talent, the spiritual gift, is outward. As vessels we need the oil inwardly, and as slaves we need the talents outwardly. The oil that fills the vessel reaches the very bottom of the vessel. It is from within that the renewing of our being takes place, and it is from within that transformation transpires. There is a great lack of this inward working among Christians today. Rather, many Christians are striving to improve their outward appearance in order

教与外在的表现有关，但神在圣灵充满里的恩典进到我們里面，从里面变化我們。内在的油与外在的修饰大不相同。修饰立刻改变我们的脸色，但神的路乃是我们饮于那灵，并让那灵浸透我们这人，那么我们的外表就要从里面改变。例如，我吃得好，喝得好，并且营养的食物浸透我这人，就使我有健康的脸色。

我们需要从里面得更新，这不是说，我们不需要外面的活动。那领五他连得银子的，用这些殷勤作买卖，另外赚了五他连得。这指明我们需要里面的更新和外面的服事，里面的长大和外面的行动。我们对这原则需要有深刻的印象。在生命方面，我们需要从里面得更新；在服事方面，我们外面需要十分活跃。有时候我们可能外面很活跃，以致忽略了里面的更新。但有时候我们可能很注意里面的生命，以致没有好好工作。这样就是没有翻过的饼（何七8），一面烧焦成炭，另一面是生的；两面都不适合吃。我们需要是个翻过的饼。我们若过度工作，主会告诉我们要休息。但我们若休息太过，主会告诉我们去工作。

马太二十五章十四节说，这人把他的家业交给他的奴仆。…我信交给奴仆的家业包括福音、真理、信徒和召会。…十五节说，“按照各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得。”…童女比喻里的油，象征神的灵；这节比喻里的银子，象征属灵的恩赐（罗十二6，林前十二4，彼前四10，提后一6）。为着生命，我们需要油，神的灵，甚至祂的充满，使我们能过童女的生活，作主的见证；为着服事、工作，我们需要银子，属灵的恩赐，使我们能装备为良善的奴仆，完成主的工作（马太福音生命读经，八三五至八三七页）。

参读：马太福音生命读经，第六十五至六十六篇。

to make a show. Religion is concerned with outward show, but God's grace in the infilling of the Holy Spirit gets into us and transforms us from within. The inward oil is very different from outward makeup. Makeup changes our complexion immediately. But God's way is that we drink of the Spirit and let the Spirit saturate our being. Then our appearance will change from within. For example, I eat and drink well, and nourishing food saturates my being. This gives me a healthy complexion.

The fact that we need to be renewed from within does not mean that we do not need outward activities. The one who received five talents traded with them diligently and gained another five talents. This indicates that we need both the inward renewing and the outward service, the inward growth and the outward actions. We need to be deeply impressed with this principle. Regarding the aspect of life, we need to be renewed from within, and regarding the aspect of service, we need to be very active outwardly. Sometimes we may be so active outwardly that we neglect the inward renewing. But at other times we may care so much for the inner life that we do not work adequately. To be like this is to be an unturned cake (Hosea 7:8). On one side we are burned to charcoal, and on the other side we are raw. Neither side is good for eating. We need to be a turned cake. If we work too much, the Lord will tell us to rest. But if we rest too much, the Lord will tell us to work.

[Matthew 25:14] says that this man delivered his possessions to his slaves...I believe that the possessions delivered to the slaves include the gospel, the truth, the believers, and the church. Verse 15 says, "To one he gave five talents, and to another two, and to another one, to each according to his own ability." While oil in the parable of the virgins signifies the Spirit of God, talents in this parable signify spiritual gifts (Eph. 4:8; Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6). For life we need oil, the Spirit of God, even His fullness, that we may be enabled to live the virgin life for the Lord's testimony; for service, for work, we need the talent, the spiritual gift, that we may be equipped as a good slave for the accomplishment of the Lord's work. (Life-study of Matthew, pp. 758-760)

Further Reading: Life-study of Matthew, msg. 65-66

晨兴喂养

太二四 45 “这样，谁是那忠信又精明的奴仆，为 主人所派，管理他的家人，按时分粮给他们？”

林前十四 31 “因为你们都能一个一个地申言，为 要使众人有学习，使众人得勉励。”

我们要怎样在服事上忠信？…首先，马太二十四章四十五至五十一节清楚地告诉我们，主托付我们照顾祂的家人。祂的家人是指信徒（弗二 19），就是召会（提前三 15）。今天召会乃是主的家，也是主的家人，就是我们所说的家属。…主嘱咐我们，托付我们，要供应祂的家人，就是供应召会里的信徒。

按照马太二十四章四十五节，我们所供应的乃是食物。…我们必须按时分粮，就是分配生命的供应给主的子民。不要说别人有教导的恩赐，能教导你神的话，供应你属灵的食物，但你没有那样的恩赐。这里没有这样的思想。所有主的仆人都为着他们的使命，领受了恩赐（实行主当前行动之路，一二四页）。

信息选读

主升天之前，将祂的召会连同所有的信徒交给我们。祂若只给我们银子去供给生命的供应，这样我们要供应给谁？然而，祂给了我们两类的东西：一类是祂的家业，一类是银子。今天我们有召会连同所有的信徒作家业，这是我们的分，我们能供应给他们，我们也有银子作属灵的恩赐。你不能说你没有恩赐。事实上，你很有恩赐。为此，我总是鼓励你要尽功用。有些人也许以为这只是我的实行。他们也许说，在整个基督教里，他们只看到好的教师

Morning Nourishment

Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

In what way should we be faithful in the service?...First, in Matthew 24:45-51 we are told clearly that the Lord commissioned us to take care of His household. His household refers to the believers (Eph. 2:19), who are the church (1 Tim. 3:15). The church today is the Lord's house and also the Lord's household, what we refer to as the folks...The Lord charged us, commissioned us, to minister something to His household, that is, to the believers in the church.

According to Matthew 24:45, what we minister is food....At the proper time we have to minister food, the life supply, to the Lord's people. Do not say that others have a gift of teaching to teach you the Word of God and minister spiritual food to you but that you do not have such a gift. There is not such a thought here. All the Lord's servants received the gift for their commission. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 514-515)

Today's Reading

The Lord, before going to the heavens, delivered to us His church with all the believers. If He had given to us only the talent to minister the life supply, then to whom would we minister? However, He gave us two categories of things: one is His possessions, the other is the talents. Today we have the church with all the believers as the possession, the portion to us, to which we can give something, and we have the talents as the spiritual gifts. You cannot say you are not gifted. Actually, you are much gifted. For this reason I have always encouraged you to function. Some may consider this merely to be my practice. They may say that in all of Christianity they only saw the practice of good preachers speaking to

向大会众讲道。他们从来没有看过一个聚会有这么多人站起来说话。…一个接一个站起来，好象爆玉米花一样。有“爆玉米花聚会”是很好的。这正是我们所盼望有的。这不是我的教训，这是圣经的教训（林前十四 24、26、29 ~ 32）。我们都必须学习尽功用。…你说话就是按时分粮给主的家人。

供应食物的人知道指定的时候。你若每天供应食物，你就必须作早餐、午餐和晚餐。泡杯咖啡、买一个甜甜圈作早餐，乃是懒惰的方式。在属灵的范围里，我们若是象这样，我们就不是好仆人，没有按时将生命的供应供给主人的家人。按时就是在早晨供应早餐。此外，好妻子总是会预备最好的三明治给丈夫带到办公室，作为按时的午餐，并习惯为家人预备丰盛的晚餐。

同样，每当我们聚在一起，这就是你按时供应合式的食物给主的家属的时间。然而，如果我懒惰，没有读主的话；如果我在主的话上没有够多的殷勤劳苦，就来对你们说话，我就只能供应你们“一杯咖啡和几个甜甜圈”。烹煮一顿滋养、美味的早餐，需要你的殷勤。照马太二十五章十四至三十节这个比喻的上下文，忠信的人就是殷勤的人。（二十四章四十五节的）忠信在此等于殷勤，（二十五章二十六节的）“懒惰”等于怠惰。我们必须殷勤寻求主的话，使我们预备好，来到聚会时能供应美好的食物。用餐的时候就是“按时”；聚会的时候就是“按时”。…聚会的时间，就是指定的时候，我们众人必须将一些生命的供应，供给神家的人，供给同作信徒的人，就是供给我们的家业。

主将召会给了我们，作为我们服事的对象，祂也给了我们才能、技巧、恩赐，来顾到我们的职责（实行主当前行动之路，一二五至一二七页）。

参读：实行主当前行动之路，第十章。

a crowd. They never saw a meeting with so many standing up to speak...One after another stands up like popcorn popping. It is very good to have a “popcorn meeting.” This is altogether what we expect to have. This is not my teaching; this is the Bible’s teaching (1 Cor. 14:24, 26, 29-32). We all have to learn to function....For you to speak is to minister food to the Lord’s household at the proper time.

Whoever serves food knows the proper time. If you are serving food every day, you have to make breakfast, lunch, and dinner. To buy a cup of coffee and a doughnut for breakfast is the lazy way. If we are like this in the spiritual realm, we will be poor slaves to minister the life supply to the master’s folks at the proper time. The proper time in the morning is breakfast. Also, good wives prepare the best sandwiches for their husbands to bring to the office for lunch at the proper time and are accustomed to preparing a big dinner for their family.

In like manner, whenever we meet together, this is one of the proper times, the appointed times, for you to minister the proper food to the Lord’s folks. Suppose, however, that I was sloppy, not reading the Word. If I did not labor adequately in the Word and came to speak to you, I would just be ministering to you “a cup of coffee and some doughnuts.” To cook a nourishing, good breakfast, requires your diligence. According to the context of this parable, the faithful one is the diligent one. Faithful in Matthew 24:45 equals diligent, and slothful in 25:26 equals lazy. We must be diligent in seeking the Word so that we could prepare to serve good food when we come to the meeting. The eating time is the proper time, and the meeting time is the proper time....The meeting times are the proper times when we all have to minister some portion of the life supply to our folks, to our fellow believers, to our possessions.

The Lord has given us the church as the object for us to serve, and He has also given us the ability, the skill, the gift, to care for our obligation. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” pp. 515-516)

Further Reading: CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” ch. 10

晨兴喂养

太二四 49 “〔恶仆〕就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝。”

二五 18～19 “但那领一他连得的，去掘开地，把他主人的银子埋藏了。过了许久，那些奴仆的主人竟然来和他们算账。”

我们众人都应该按时分粮给主的子民（太二四 45），并且充分使用主的恩赐（二五 20、22）。在消极一面，我们不该动手打那些和我们同作奴仆的人（二四 49）。你可能没有尽你的责任去完成你的事奉，反而在批评，有时甚至强烈地和弟兄们作对。你不是在作工，乃是动手打同作奴仆的。

虽然我无意暴露任何人，许多人却借着我所释放信息里的光被暴露。那不是我的工作，乃是主的工作。我们都必须停下我们的批评、论断、反对和怨言，那些都是在动手打人。我们必须花费我们的时间、我们的精力和我们的一切，为着主的权益有积极的事奉（实行主当前行动之路，一五六至一五八页）。

信息选读

再者，我们不该是那些“和酒醉的人一同吃喝”的人（太二四 49）。这比动手打同作奴仆的人漂离得更远、更堕落。你堕落到世界里去了，成了一个爱世界的人。属世的人被属世的事物迷醉，甚至麻醉。他们被现今的世代所麻醉。与他们一同吃喝，就是享受他们所享受的。

…我们不该与酒醉的人一同吃喝，也不该掘开地，把主的银子埋藏了（二五 18）。地乃是象征世界，所

Morning Nourishment

Matt. 24:49 ...[An evil slave] begins to beat his fellow slaves and eats and drinks with the drunken.

25:18-19 But he who had received the one went off and dug in the earth and hid his master's money. Now after a long time the master of those slaves came and settled accounts with them.

All of us should be those who are feeding the Lord's people at the proper time (Matt. 24:45) and using the Lord's talents in full (25:20, 22). On the negative side, we should not be those beating our fellow slaves (24:49). You may not do your duty to perform your service, but instead you are criticizing and sometimes even strongly opposing the brothers. You are not doing the work but beating the fellow slaves.

Although I have no intention of exposing anyone, many are exposed by the light in the messages I release. That is not my job but the Lord's work. We all have to stop our criticizing, judging, opposing, and murmuring as a kind of beating. We must spend our time, our energy, and our everything to do a positive service for the Lord's interest. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 539-540)

Today's Reading

Furthermore, we should not be one who "eats and drinks with the drunken" (Matt. 24:49). This is to drift away further, a further fall from beating the fellow slaves. You have fallen away to the world and have become a world lover. The worldly people are drunk and even drugged with worldly things. They are stupefied with the present age. To eat and drink with them is to enjoy what they enjoy.

We should not eat and drink with the drunken, nor should we dig in the earth and hide the Lord's talent (25:18). The earth signifies the world, so to dig in the

以掘开地是表征钻进世界。任何与世界的联合、牵连，甚至一点世俗的交谈，都会埋藏主所给我们的恩赐。

我们要成为忠信的，路就是散布主的话，这话对每一个饥渴的人乃是食物。主的家业不仅由信徒组成，也由罪人组成。谁要去喂养饥渴的罪人？我们都必须说，“我去！”我们必须去。

…我们必须尽所能地传布神的话。…许多基督徒几乎没有什么真理；他们有神的话，但他们不在意神的话，也不明白有多少丰富在其中。在这背道的时代，靠着主的怜悯，祂向我们打开祂的话。许多神圣的丰富都刊印出版了。…我们为什么不带着这些丰富出去？…这是喂养主子民的一条路。

主把银子给了祂所有的奴仆。…每一个人都需要去作生意，作事业，为主的国度赚钱。我们要作这事，就必须按时喂养祂的子民。每一天都是指定的时候，都是用餐的时候。…各处都有人预备好要吃，所以我们需要充分使用主的银子。

此外，我们必须靠着祂的怜悯，借着祂的恩典，尽所能不动手打同作奴仆的，就是同作信徒的。不要批评或埋怨他们；不要用消极的话说到他们，因为你没有时间这样作。你的口不是被造来批评的，乃是被造来说出基督的。批评弟兄们就是动手打同作奴仆的，这会使我们受惩治。我们也不该钻到世界里，与麻醉的属世之人一同享乐。我们必须是清明的人。我们不该掘开地，把我们的银子埋起来。我们应当有工作好赖以维生，但我们不该钻进去。我们与属世之人不同。我鼓励我所有的孙子尽所能的得着最高的教育。…我也鼓励召会中所有的青年人受最高的教育，但不要钻一个洞，把主给你的恩赐埋起来。我们都需要在对主的服事上忠信（实行主当前行动之路，一五八至一五九、一六三至一六六页）。

参读：实行主当前行动之路，第八、十章。

earth signifies getting into the world. Any association, any involvement, with the world, even a little worldly talk, will bury the Lord's gift to us.

The way to be faithful is to scatter the Lord's word, which is food to every hungry one. The Lord's household is composed not only of believers but also of sinners. Who will go to feed the hungry, sinful people? We all have to say, "Me!" We have to go....We must do everything that we can to spread the Word of God.

Many Christians are nearly void of the truth; they have the Word of God, but they do not care for it, nor do they realize how much is in it. In this age of apostasy the Lord, by His mercy, has opened up His Word to us. Many of the divine riches have been printed and published....Why do we not go out with these riches?...This is one of the ways to feed the Lord's people.

The Lord has given talents to all His slaves....Everyone was required to trade, to do business, to make money for the Lord's kingdom. In order to do this, we have to feed His people at the proper time. Every day is a proper time, a meal time....There is someone ready to eat everywhere, so we need to be those using the Lord's talent in full.

Also, by His mercy and through His grace we must do the best not to beat the fellow slaves, the fellow believers. Do not criticize or murmur about them. Do not speak anything negative about them, because you do not have the time to do it. Your mouth was not made for criticizing but for speaking forth Christ. To criticize the brothers is to beat the fellow slaves. This will cause us to be punished. We should also not go into the world to enjoy ourselves with the stupefied, drugged, and worldly people. We have to be the sober ones. We should not dig into the earth to bury or hide our talent. We should have a job to maintain our living, but we should not dig into it. We are different from the worldly people. I encourage all my grandchildren [and all the young people in the churches] to do their best to get the highest education, but [not to] "dig into" their education just to become an expert....Do not dig a hole that buries the talent the Lord gave you. We all need to be faithful in the Lord's service. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 540-541, 544-546)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," chs. 8, 10

第七周诗歌

WEEK 7 — HYMN

The day approaches; Jesus soon is coming

Hope of Glory — Preparing for Christ's Return

1307

日近一日

补 930

C 大调

(英1307)

4/4

7 1 2 | 3 - - 3 | 4 3 2 1 | 6 - 5 - | 0 5 5 4 | 3 - - 1 |
 一 日近一日，恩主耶稣快回来； 赎回光阴，勿
 4 3 2 1 | 2 - - - | 0 7 1 2 | 3 - - 3 | 4 3 2 1 | 7 -
 让今生空白。 精明童女 做醒预备不稍
 i - | 0 i i 6 | 5 - - 1 | 4 3 2 1 | 2 - - - | 0 5 6 7 |
 怠， 切切等候 面见新郎风采。 当祂来
 i - - i | 7 6 5 . 6 | 6 - 5 - | 0 5 6 7 | i - - i 7 |
 临，我们是否正等待？“已”的纠缠，是
 6 5 4 3 | 3 . 4 5 - | 0 5 3 2 | i - - i | 7 6 5 4 |
 否脱离无碍？ 何等巴望 被提进入祂
 3 - 1 - | 1 1 5 4 | 3 - - 3 | 4 2 1 7 | 1 - - - | 1 ||
 同在， 享受婚筵， 作祂新妇、至爱！

- 二 主，助我们，黄金岁月全赎回；属天膏油，器皿里常预备。
 每一试炼，都知是你所量给，使你加多，你爱更显丰沛。
 主必快来，现今每刻都宝贵；被灵充满，买油应当加倍。
 苦难试炼，放胆迎接毫不畏；今虽伤痛，那日国度甘美。
- 三 主，转我们，属魂享乐不留恋，唯注视你温柔、美丽荣脸。
 保守我们，奔跑赛程不困倦，忍耐到底，直至见你显现。
 当主来临，能否被提到祂前？能否见祂，坐席享受婚筵？
 应当做醒，无一刻松懈随便；朝思暮想，唯盼新郎归旋。
- 四 同众童女，欢喜出去迎新郎；灵里焚烧，灯都发光剔亮；
 器皿充满，眼目注视祂荣光；与祂同在，完全满足欢畅。
 完全满足一新郎新妇永同享；完全满足一直到永世无疆！
 何等安息！喜乐、恩爱又辉煌，永世对偶，福乐盈溢无上！

1. The day ap - proach - es; Je - sus soon is com - ing. Re - deem the time; it must not slip a -
 way. Lord, make us rea - dy for the cry: "Be - hold Him!" By us - ing ev - ery moment of each
 day. (C) When Je - sus comes, will we go in to meet Him? When Je - sus comes, will we from self have
 ceased? He's coming soon to take the wise ones with Him. Oh, let us not be left outside the feast.

2. Lord, help us to redeem these golden moments;
 Our vessels fill with ointment from above;
 Help us amen each trial and tribulation;
 Increase in us; make us abound in love.

Chorus He's coming soon—these moments are so precious.
 The oil is here—Oh, let us buy the more.
 Amen the trials and welcome tribulations—
 The kingdom's ours through these afflictions sore.

3. Lord, ever turn us from our soulish pleasures
 To gaze upon Thy tender, loving face.
 Oh, keep us running forth to meet the Bridegroom
 And patiently attending to the race.

When Jesus comes, will we be in His presence?
 When Jesus comes, will we His face behold?
 Oh, let us not return to sloth and folly,
 But jealously His loving presence hold.

4. As His dear Bride, let us go forth to meet Him,
 Our lamps well-trimmed, our fires burning bright,
 Our vessels filled, our eyes set on His glory,
 To be with Him completely satisfied.

Yes, satisfied—Christ and His Bride together.
 Yes, satisfied—throughout eternity.
 Oh, what a rest, what joy, what love, what favor
 To be His Bride when He comes to His feast!

第八周

传扬国度的福音，
并使万民作主的门徒，
使神的国得着扩展与发展

读经：太二四 14，二八 18～20，可一 14～15，帖前二 12

纲要

周一

壹 “这国度的福音要传遍天下，对万民作见证”——太二四 14：

一 神的国是神圣的领域，使神能成就祂的计划；也是神能执行祂权柄，以达成祂心意的范围——可一 15，约三 3、5，太十二 28，启十一 15。

二 宇宙中基本的问题乃是背叛神的权柄——赛十四 12～14：

1 撒但要侵犯神的主权，夺取神的权柄，推翻神的宝座，并设立他自己的国度——太十二 26，弗二 2。

2 人堕落了，就背叛神，把神的权柄摆在一边，不承认神的主权，不让神在人身上掌权——创三 6、11，罗五 12，约壹三 4。

Week Eight

**Preaching the Gospel of the Kingdom
and Discipling All the Nations for the Spread
and Development of the Kingdom of God**

Scripture Reading: Matt. 24:14; 28:18-20; Mark 1:14-15; 1 Thes. 2:12

Outline

Day 1

I. “This gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations”——Matt. 24:14:

A. The kingdom of God is a divine sphere for God to work out His plan; it is a realm where God can exercise His authority to accomplish what He intends——Mark 1:15; John 3:3, 5; Matt. 12:28; Rev. 11:15.

B. The fundamental problem in the universe is rebellion against the authority of God——Isa. 14:12-14:

1. Satan intends to violate God's sovereignty, usurp God's authority, overthrow God's throne, and establish his own kingdom——Matt. 12:26; Eph. 2:2.

2. When man fell, he rebelled against God, put God's authority aside, denied God's authority, and rejected God's rule——Gen. 3:6, 11; Rom. 5:12; 1 John 3:4.

周二

三 借着国度的福音，神将人带到诸天掌权的管治之下，使他们成为祂的国度，就是受祂权柄管理的人—太二四 14，启一 5～6：

- 1 新约传福音是说到国度；因为神的国是真正的福音，我们要认识福音就需要认识国度—可一 14～15，徒八 12。
- 2 福音是为着国度，宣扬福音是叫背叛的罪人得救、合格且被装备，好进入神的国—可一 14～15，太四 17，徒八 12：
 - a 生命的福音、恩典的福音和救恩的福音，都是为着国度；国度乃是中心、轮轴—约三 16，徒二十 24，四 12。
 - b 国度的福音不仅把人带进神的救恩，也把人带进国度；国度的福音重在神属天的管治和主的权柄—太二四 14。
 - c 国度的福音将信徒带进神圣管治的范围里，使他们在神圣的国里，有分于神生命的福分—帖前二 12。

周三

四 神吩咐人人要为着国度悔改—太三 2，四 17，徒十七 30：

- 1 悔改的意思是，我们原本是背叛的，是顶撞神的，但现今我们转回归顺主—太三 2，四 17。
- 2 悔改就是心思改变，生出懊悔而转移目标—路三 3、8，五 32，十七 3，徒十七 30～31。

Day 2

C. Through the gospel of the kingdom, God brings people under the ruling of the heavenly authority so that they may become His kingdom, those who are ruled by His authority—Matt. 24:14; Rev. 1:5-6:

1. The New Testament preaches the gospel in the way of the kingdom; because the kingdom of God is the real gospel, to know the gospel requires that we know the kingdom—Mark 1:14-15; Acts 8:12.
2. The gospel is for the kingdom, and the gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom of God—Mark 1:14-15; Matt. 4:17; Acts 8:12:
 - a. The gospel of life, the gospel of grace, and the gospel of salvation are all for the kingdom; the kingdom is the center, the hub—John 3:16; Acts 20:24; 4:12.
 - b. The gospel of the kingdom brings people not only into God's salvation but also into the kingdom; the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord—Matt. 24:14.
 - c. The gospel of the kingdom brings the believers into the realm of the divine ruling so that they may participate in the blessings of the divine life in the divine kingdom—1 Thes. 2:12.

Day 3

D. God commands everyone to repent for the kingdom—Matt. 3:2; 4:17; Acts 17:30:

1. To repent means that originally we were rebellious and against God, but now we turn back to the Lord in submission—Matt. 3:2; 4:17.
2. To repent is to have a change of mind issuing in regret, to have a turn in purpose—Luke 3:3, 8; 5:32; 17:3; Acts 17:30-31.

3 悔改主要是为着我们进入神的国；我们若不悔改—就是改变观念—我们就不能进入国度—可一 15，太三 2，四 17。

五 国度的福音要传遍天下，对万民作见证，然后末期才来到—二四 14：

1 这传扬，由启示录六章一至二节第一印之白马所表征，将是这世代终结的兆头。

2 国度的福音必须借着主恢复里的众召会传遍天下—太二四 14，帖前一 8。

周四

贰 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里” —太二八 19：

一 主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上的权柄，是在祂复活之后赐给祂的—1 ~ 10、18 节。

二 因为所有的权柄都已经赐给复活的基督，祂就差遣门徒去，使万民作祂的门徒；他们是带着祂的权柄去的—18 ~ 19 节：

1 我们受主差遣，不仅要带人得救，也要使万民作主的门徒；这是国度的事。

2 使万民作主的门徒就是使外邦人成为国度的子民，好在地上，就在今天，建立祂的国，就是召会—帖前一 9，二 12，后一 5 ~ 6、9，五 9 ~ 10。

3. Repentance is mainly for us to enter into the kingdom of God; unless we repent—that is, have a change of concept—we cannot enter into the kingdom—Mark 1:15; Matt. 3:2; 4:17.

E. The gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age—24:14:

1. This preaching, signified by the white horse of the first seal in Revelation 6:1-2, will be a sign of the consummation of this age.

2. The gospel of the kingdom must be brought to the whole inhabited earth through the churches in the Lord's recovery—Matt. 24:14; 1 Thes. 1:8.

Day 4

II. “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit”—Matt. 28:19:

A. In His divinity, as the only begotten Son of God, the Lord had authority over all; however, in His humanity, as the Son of Man and the King of the heavenly kingdom, authority in heaven and on earth was given to Him after His resurrection—vv. 1-10, 18.

B. Because all authority has been given to the resurrected Christ, He sent His disciples to disciple all the nations; they go with His authority—vv. 18-19:

1. We have been sent by the Lord not only to bring people to salvation but also to disciple the nations; this is a matter of the kingdom.

2. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth—1 Thes. 1:9; 2:12; Rev. 1:5-6, 9; 5:9-10.

3 我们传福音的内在目的，是要将万国的民带进三一神里，使他们成为诸天之国的国民—太二四 14，二八 18 ~ 19。

周五

三 基督这末后的亚当完成祂地上的职事，经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在复活的气氛和实际里，吩咐他们去，将外邦人浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民—19 节：

1 马太二十八章十九节的“入”指明联合；将人浸入三一神的名里，就是将人带进与三一神属灵、奥秘的联合里。

2 这里，神圣三一的名是单数的—19 节：

a 这名乃是那神圣者的总称，等于祂的人位。

b 将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

周六

四 根据马太福音，浸入父、子、圣灵的实际里，乃是着构成诸天的国—19 节：

1 属天的国不能用属血肉的人组成，象属地的团体一样—林前十五 50。

2 神属天的国只能用一班浸入与三一神的联合里，且因作到他们里面的三一神，而得建立并被建造的人来构成—罗六 3 ~ 4，十四 17，加三 26 ~ 27，四 19，五 21，弗三 14 ~ 19，五 5。

3. The intrinsic purpose of our preaching the gospel is to bring people of the nations into the Triune God in order to make them the citizens of the kingdom of the heavens—Matt. 24:14; 28:18-19.

Day 5

C. After Christ as the last Adam had accomplished His ministry on earth, passed through the process of crucifixion, entered into the realm of resurrection, and had become the life-giving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity—v. 19:

1. Into in Matthew 28:19 indicates union; to baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him.

2. There is one name for the Divine Trinity—v. 19:

a. The name is the sum total of the Divine Being, equivalent to His person.

b. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

Day 6

D. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens—v. 19:

1. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood—1 Cor. 15:50.

2. God's heavenly kingdom can be constituted only with people who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them—Rom. 6:3-4; 14:17; Gal. 3:26-27; 4:19; 5:21; Eph. 3:14-19; 5:5.

五 在马太二十八章二十节，主嘱咐我们教训新受浸的人遵守凡主所吩咐我们的；这是为着使万民作主的门徒—19 节。

六 “看哪，我天天与你们同在，直到这世代的终结” —20 节：

1 属天的王是以马内利，神与我们同在—1:23。

2 祂应许要在祂的复活里，带着所有的权柄，天天与我们同在，直到这世代的末了—二八 20。

3 每当我们被聚集到祂的名里，祂就在我们中间—十八 20。

七 主在祂的复活里与我们同在，并且我们有主的权柄、托付和地位去使万民作主的门徒，使神的国得着扩展与发展—六 10、33，十三 18～23，二八 18～20。

E. In Matthew 28:20 the Lord charged us to teach the newly baptized ones to observe all that He has commanded us; this is for the discipling of all the nations—v. 19.

F. “Behold, I am with you all the days until the consummation of the age”—v. 20:

1. The heavenly King is Emmanuel, God with us—1:23.

2. He has promised us that in His resurrection He will be with us all the days, with all authority, until the end of this age—28:20.

3. Whenever we are gathered into His name, He is in our midst—18:20.

G. In His resurrection the Lord is present, and we have His authority, commission, and position to disciple the nations for the spread and development of the kingdom of God—6:10, 33; 13:18-23; 28:18-20.

晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

十二 26 “若撒但赶逐撒但，他就自相分争，他的国怎能站住？”

28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

我们传福音时，常常忽略了神的国。今天所传的福音，通常给人一种印象，就是福音仅仅是为着得人的灵魂，把人从地狱迁到天堂；为着帮助人得着平安、喜乐和永远的祝福。然而，在新约中，我们对福音却有一种不同的印象。当主耶稣传福音时，祂提到神的国，并且告诉人要为着国度悔改。

我们需要看见这件重要的事，就是国度乃是福音的内在素质。福音是为着国度传的，国度是神圣的领域，使神能成就祂的计划；也是神能执行祂权柄，以达成祂心愿的范围。国度是神达到祂目标的惟一途径。所以，马可福音有一个段落启示福音的目的。福音的目的就是要得着国度，神的国乃是福音的目标。

神的国不仅是福音的目标，也是福音的结果。…这个结果就是国度。传福音乃是为着产生国度（马可福音生命读经，一三七至一三八页）。

信息选读

约翰在启示录一章九节见证，他和其他的圣徒是在神的国里：“我约翰，就是你们的弟兄，和你们

Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

In the preaching of the gospel, the kingdom of God is often neglected. Much of today's gospel preaching gives people the impression that the gospel is only for soul winning, for transferring people out of hell into heaven, for helping people have peace, joy, and eternal blessing. In the New Testament, however, we have a different impression concerning the gospel. When the Lord Jesus preached the gospel, He spoke concerning the kingdom of God, and He told them to repent for the kingdom.

We need to see the crucial matter that the intrinsic essence of the gospel is the kingdom. The gospel is preached for the kingdom, and the kingdom is a divine sphere for God to work out His plan, a realm where God can exercise His authority to accomplish what He intends. The only way for God to reach His goal is through the kingdom. Therefore, there is a section in the Gospel of Mark revealing the purpose of the gospel. The purpose of the gospel is to have the kingdom. The kingdom of God is the goal of the gospel.

The kingdom of God is not only the goal of the gospel, but also the issue of the gospel....This outcome, this issue, is the kingdom. The preaching of the gospel is to bring forth the kingdom. (Life-study of Mark, pp. 119-121)

Today's Reading

In Revelation 1:9 John testified that he and the other saints were in the kingdom of God: “I John, your brother and fellow partaker in the tribulation and

在耶稣的患难、国度、忍耐里一同有分的。”…约翰在国度里的事实，再一次证明国度并没有悬起来（马可福音生命读经，一四一页）。

圣经很清楚地给我们看见，在宇宙中，撒但惟一所要作的一件事，就是推翻神的宝座。以赛亚十四章告诉我们，撒但要高举他的宝座与神同等（13）。这意味着，撒但要侵犯神的主权，要夺取神的权柄，要推翻神的宝座；撒但在宇宙中要设立他自己的国度。到了马太十二章，主耶稣说到神和撒但这两个国度。祂说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”（28）“若撒但…自相分争，他的国怎能站住？”（26）这给我们看见，在宇宙中有两个国，一个是神的国，一个是撒但的国。一个是神要掌权，一个是撒但要来夺权；一个是神要设立祂的宝座，通行祂的权柄，一个是撒但要推翻神的宝座，设立他自己的权柄。

圣经一开始就说到权柄的问题，创世记一章给我们看见，神给人权柄，管理海里、空中和地上一切的活物（26）。我们都知道撒但是用什么方法把人偷去，撒但那一次所作的，就是诱人背叛神，也就是夺取神的权柄。人犯罪不只是犯了规，更是反叛、背叛神，把神的权柄摆在一边，不承认神的主权，不让神在人身上掌权。结果，撒但背叛神，人也背叛神。神所造的第一个受造之物是天使，天使中的天使长率领许多天使背叛了；后来神创造人，人也背叛了。可以说，人和撒但勾结起来背叛神（国度之于信徒，四三至四四页）。

参读：马太福音生命读经，第六十一篇；马可福音生命读经，第十三、十七篇；路加福音生命读经，第十一、二十二篇；国度之于信徒，第二至三篇；国度，第七至九章。

kingdom and endurance in Jesus.”...The fact that John was in the kingdom...proves that the kingdom has not been suspended. (Life-study of Mark, p. 123)

The Bible clearly shows that the only thing Satan wants to do in the universe is to overthrow God's throne. Isaiah 14 reveals that Satan wanted to exalt his throne to be equal with God (v. 13). This means that Satan intends to violate God's sovereignty, usurp God's authority, and overthrow God's throne; he intends to establish his own kingdom in the universe. In Matthew 12 the Lord Jesus spoke of two kingdoms, the kingdom of God and the kingdom of Satan. He said, "If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you" (v. 28). He also said, "If Satan casts out Satan,...how then will his kingdom stand?" (v. 26). This shows that there are two kingdoms in the universe. One is God's kingdom, and the other is Satan's kingdom. One is God's exercise of His authority, and the other is Satan's usurpation of God's authority. One is God's establishing of His throne for the exercise of His authority, and the other is Satan's overthrowing of God's throne for the setting up of his own authority.

The matter of authority is mentioned in the very beginning of the Bible. Genesis 1 shows that God gave man the authority to have dominion over all the living things in the sea, in the air, and on the earth (v. 26). The way Satan stole man away from God was to seduce man to rebel against God, to usurp God's authority. When man sinned, he did not merely violate a rule; even more, he revolted against God, rebelled against God, and put God's authority aside, denying God's authority and rejecting God's rule. Just as Satan rebelled against God, man also rebelled against God. The first creatures God created were the angels, among whom the archangel led many to rebel. Later, God created man, who also rebelled. One can say that man and Satan acted as a team to rebel against God. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," pp. 426-427)

Further Reading: Life-study of Matthew, msg. 61; Life-study of Mark, msgs. 13, 17; Life-study of Luke, msgs. 11, 22; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 2-3; CWWL, 1972, vol. 2, "The Kingdom," chs. 7-9

晨兴喂养

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

帖前二 12 “要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”

按理说，天上地上所有的权柄，都已经交给主了（太二八 18），主应该就作王了。然而，地上的人却背叛祂，没有多少人服在祂的权下。因此，主才差遣那些祂的门徒，往普天下去传福音，要把万民带来归祂，作祂的门徒（19）。

马太福音这里说，我们信主是来作主的门徒。圣经一面称福音为恩典的福音，这恩典的福音是要我们借着信，成为信徒。另一面又说这福音乃是国度的福音，为叫我们成为主的门徒，就是受主操练，受主管治，受主管教，受主权柄对付的人。恩典的福音是说，神乐意白白将恩典赐给我们，只要我们相信，就能得着这恩典。另一面，这福音也是国度的福音，是神借着福音，要把你我这个人带到一个管治之下，把我们带到属天的王权之下，好使我们成为神的国度，成为受神权柄管治的一分子。

这国度的福音乃是马太福音所揭示给我们的（二四 14）。…主要掌权，祂要管治，但是地上少有人愿意受祂的管治。所以，祂差遣门徒出去，传这国度的福音（国度之于信徒，一〇一至一〇三页）。

信息选读

Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

Logically, since all authority in heaven and on earth has been given to the Lord (Matt. 28:18), He should reign. However, people on earth rebel against Him; few submit to His authority. This is the reason that the Lord sent His disciples to preach the gospel in all the earth and to disciple all the nations (v. 19).

The Gospel of Matthew says that our believing in the Lord is for us to become His disciples. On one hand, the Bible reveals the gospel as the gospel of grace, which is for us to become believers through faith. On the other hand, the Bible says that the gospel is the gospel of the kingdom, which is for us to become the Lord's disciples, those who are trained, ruled, disciplined, and dealt with by the Lord's authority. According to the gospel of grace, God is pleased to freely grant us grace, and we can receive this grace simply by believing. However, this gospel is also the gospel of the kingdom through which God desires to bring us under the ruling of the heavenly authority so that we may become His kingdom, those who are ruled by God's authority.

Matthew reveals the gospel of the kingdom (24:14)...The Lord desires to rule and reign, but there are few on earth who are willing to be ruled by Him. Hence, He has sent out His disciples to preach the gospel of the kingdom. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," pp. 467-468)

Today's Reading

将人从世界带出来，而进入诸天之路，不是借着今天肤浅的福音，乃是借着诸天之路的福音。…国度的福音，不仅包括赦罪（路二四 47）及分赐生命（约二十 31），也包括诸天的国，具有来世的能力（来六 5）赶鬼并医病（赛三五 5～6，太十 1）。赦罪和分赐生命都是为着国度。

国度的福音，也包括恩典的福音（徒二十 24），不仅把人带进神的救恩，也把人带进诸天的国（启一 9）。恩典的福音重在罪的赦免、神的救赎和永远的生命；国度的福音重在神属天的管治和主的权柄。

新约说到生命的福音、恩典的福音和救恩的福音。然而，这些都是国度不同的方面。国度乃是中心、轮轴，一切其他的项目可视为以轮轴为中心的轮辐。生命的福音是为着国度，救恩的福音是为着国度，赦罪的福音也是为着国度。福音这些不同的方面，都是为着国度。国度乃是真正的福音。…国度就是福音。我们若不认识国度，就没有完全认识福音。我们若要完全认识福音，就必须领悟，国度是包罗万有的福音。在今世的末期来到以前，这国度的福音要传遍天下，对万民作见证。天下的意思是人所居住的每个地方。我信主恢复里的众召会都有负担，将这福音带到整个居人之地。恩典的福音已在各大洲传扬，国度的福音却没有。恩典的福音是较低的福音，但国度的福音是更高的福音。这更高的福音，必须借着主恢复里的众召会，带到全球各大洲（新约总论第五册，一一一至一一二页）。

参读：新约总论，第一百零七、二百四十、二百四十四篇；约翰福音结晶读经，第十二篇；国度之于信徒，第四篇；帖撒罗尼迦前书生命读经，第十一至十二篇；帖撒罗尼迦后书生命读经，第一篇。

The way to bring others out of the world and into the kingdom of the heavens is not by today's superficial gospel but by the gospel of the kingdom of the heavens....The gospel of the kingdom includes not only forgiveness of sins (Luke 24:47) and the impartation of life (John 20:31) but also the kingdom of the heavens with the power of the coming age (Heb. 6:5) to cast out demons and heal diseases (Isa. 35:5-6; Matt. 10:1). Both forgiveness of sins and the imparting of life are for the kingdom.

The gospel of the kingdom, which also includes the gospel of grace (Acts 20:24), not only brings people into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The emphasis of the gospel of grace is on forgiveness of sin, God's redemption, and eternal life, whereas the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord.

The New Testament speaks of the gospel of life, the gospel of grace, and the gospel of salvation. However, all these are different aspects of the kingdom. The kingdom is the center, the hub, and all the other items may be considered the spokes, which are centered on the hub. The gospel of life is for the kingdom, the gospel of salvation is for the kingdom, and the gospel of forgiveness is for the kingdom. All these different aspects of the gospel are for the kingdom. The kingdom is the real gospel....If we do not know the kingdom, we do not know the gospel in a full way. If we want to know the gospel in a full way, we must realize that the kingdom is the all-inclusive gospel. This gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age comes. The inhabited earth means every place inhabited by man. I believe that the churches in the Lord's recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent but not the gospel of the kingdom. The gospel of grace is the lower gospel, but the gospel of the kingdom is the higher gospel. This higher gospel must be brought to every continent through the churches in the Lord's recovery. (The Conclusion of the New Testament, pp. 1156-1157)

Further Reading: The Conclusion of the New Testament, msgs. 107, 240, 244; CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 12; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," ch. 4; Life-study of 1 Thessalonians, msgs. 11-12; Life-study of 2 Thessalonians, msg. 1

晨兴喂养

太三 2 “你们要悔改，因为诸天的国已经临近了。”

可一 15 “时期满了，神的国已经临近了。你们要悔改，相信福音。”

悔改就是心思改变，生出懊悔而转移目标（圣经恢复本，太三 2 注 1）。

施浸者约翰所传的悔改，开启神新约的经纶，是为着诸天的国有一个转变。这指明神新约的经纶，是以祂的国为中心。为此，我们应当悔改，改变我们的心思，转移我们人生的追求。我们追求的目标，向来是别的事物，现今我们必须转向神和神的国；这国在马太福音里，特别并特意的称为诸天的国（三 2，参可一 15）。照着整本马太福音的经文看，诸天的国和弥赛亚国不同。弥赛亚国将是大卫复兴的国（大卫重新建造的帐幕—徒十五 16），由以色列人所组成，性质是属地并属物质的；而诸天的国是由重生的信徒所组成，是属天并属灵的（太三 2 注 2）。

信息选读

（马可一章十五节的“悔改”）原文意，心思改变。悔改就是心思改变，懊悔已往，为着将来而转变。在消极方面，在神面前悔改，不仅是为着罪与过犯悔改，也是为着世界及其败坏悔改（这世界及其败坏，霸占并败坏神为祂自己所造的人）；并且是为着我们已往弃绝神的生活悔改。在积极方面，悔改乃是在每一面、每一事上转向神，为着要完成神造人的

Morning Nourishment

Matt. 3:2 And saying, Repent, for the kingdom of the heavens has drawn near.

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

To repent is to have a change of mind issuing in regret, to have a turn in purpose. (Matt. 3:2, footnote 1)

In John the Baptist's preaching, repentance, as the opening of God's New Testament economy, involved making a turn for the kingdom of the heavens. This indicates that God's New Testament economy is focused on His kingdom. For this we should repent, change our mind, make a turn in our life-pursuit. The goal of our pursuing has been other things; now our pursuing must turn toward God and His kingdom, which in Matthew (cf. Mark 1:15) is specifically and purposefully called "the kingdom of the heavens" [Matt. 3:2]. According to the Gospel of Matthew as a whole, the kingdom of the heavens is different from the Messianic kingdom. The Messianic kingdom will be the restored kingdom of David (the rebuilt tabernacle of David—Acts 15:16), made up of the children of Israel, and will be earthly and physical in nature, whereas the kingdom of the heavens is constituted of regenerated believers and is heavenly and spiritual. (Matt. 3:2, footnote 2)

Today's Reading

The Greek word [translated "repent" in Mark 1:15] means "have a change of mind." To repent is to have a change of mind with regret for the past and a turn for the future. On the negative side, to repent before God is not only to repent of sins and wrongdoings but also to repent of the world and its corruption, which usurp and corrupt people whom God created for Himself, and to repent of our God-forsaking life in the past. On the positive side, it is to turn to God in every way and in everything for the fulfillment of His purpose in creating man. It is a "repentance

目的。这就是“悔改归向神”，“悔改转向神”（徒二十 21，二六 20）（圣经恢复本，可一 15 注 2）。

关于福音，头一件提起的事就是悔改（太三 2，四 17）。什么叫作悔改？悔改的意思是，我原本是背叛的，是顶撞神的，现在神有一个慈爱的声音，要我回头，要我转回。所以，悔改就是转回归顺祂，接受祂作救主。当我接受祂作救主时，祂就进到我里面。祂不只是以救主的身分，更是以万王之王的身份，进到我里面。这时，祂不再是钉在十字架上的基督了，而是在宝座上的君王。当你悔改归向祂，接受祂作救主时，祂乃是在宝座上的君王。所以，你不只是接受一位救主，更是接受一位万王之王，万主之主。因此，当这位万王之王进到你里面时，祂的宝座同时进到你里面。祂的心意就是要在你里面，设立祂的国度，把你这个背叛的人作成祂的国度。

启示录一章和五章都说，主用血买了我们，要使我们成为祂的国度（一 6，五 9～10）。使我们成为祂的国度是为着什么？乃是为着让祂掌权，为着让祂作王，为着让祂在地上通行祂的旨意，让祂在地上得着一班人在祂的权下。这就是二千年来，福音所产生的一个结果（国度之于信徒，八八至八九页）。

国度的福音，包括恩典的福音（徒二十 24），不仅把人带进神的救恩，也把人带进诸天的国（启一 9）。恩典的福音重在罪的赦免、神的救赎和永远的生命；国度的福音重在神属天的管治和主的权柄。在这世代结束之前，国度的福音要传遍天下，对万民作见证，如启示录六章一至二节第一印之白马所表征的。因此，这传扬乃是这世代终结的兆头（圣经恢复本，太二四 14 注 1）。

参读：国度，第一、三章；国度之于信徒，第五篇；国度与召会，第一章。

unto God,” and is to “repent and turn to God” (Acts 20:21; 26:20). (Mark 1:15, footnote 2)

The first thing mentioned concerning the gospel is the need to repent (Matt. 3:2; 4:17). What does it mean to repent? To repent means that originally we were rebellious and against God, but then a voice of love asked us to return, to turn back, to God. Hence, to repent is to turn back in submission to the Lord and receive Him as our Savior. When we receive Him as our Savior, He comes into us. He enters into us not only in the status of a Savior but also in the status of the King of kings. Today He is no longer the Christ nailed to the cross; He is the King on the throne. When we repent, turn to Him, and receive Him as our Savior, He is the King on the throne. Therefore, we have received not only the Savior but also the King of kings, the Lord of lords. When the King of kings comes into us, His throne simultaneously comes into us. His desire is to establish His kingdom in us in order to make us rebellious ones His kingdom.

Revelation 1 and 5 reveal that the Lord has purchased us with His blood to make us His kingdom (1:5-6; 5:9-10). What is His purpose in making us His kingdom? His purpose is to rule, to reign, to accomplish His will on earth, and to gain a group of people on earth to be under His authority. This is the result that has been produced by the gospel during the last two thousand years. (CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” pp. 457-458)

The gospel of the kingdom, which includes the gospel of grace (Acts 20:24), brings people not only into God’s salvation but also into the kingdom of the heavens (Rev. 1:9). The gospel of grace emphasizes forgiveness of sin, God’s redemption, and eternal life, whereas the gospel of the kingdom emphasizes the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age. Hence, that preaching, signified by the white horse of the first seal in Revelation 6:1-2, will be a sign of the consummation of this age. (Matt. 24:14, footnote 1)

Further Reading: CWWL, 1972, vol. 2, “The Kingdom,” chs. 1, 3; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” ch. 5; CWWL, 1957, vol. 3, “The Kingdom and the Church,” ch. 1

晨兴喂养

太二八 18 ~ 19 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

主在神性里为神的独生子，已经有管理万有的权柄；然而，祂在人性里为人子，作属天之国的王，天上地上所有的权柄是在祂复活之后赐给祂的（马太福音生命读经，九一四至九一五页）。

信息选读

马太对复活的记载和约翰的大不相同。照着约翰的记载，主复活以后，在一个门都关了的屋子里与门徒相见（约二十 19）。门徒因怕犹太人，都甚战兢。因为他们需要借着生命得加强，主就以生命临到他们，向他们吹气，并告诉他们要受圣气（约二十 22）。马太的记载何等的不同！照着马太，主嘱咐门徒到加利利的山上。当然，祂是在白昼，而不是在晚上，在那座山上与他们相见。此外，当祂在山上与他们相见时，没有向他们吹气，并告诉他们要受圣气。祂乃是说，“天上地上所有的权柄，都赐给我了。”在马太福音，不是吹气的问题，乃是权柄的问题。约翰所关心的是生命，生命需要气息。但马太所关心的是国度，国度需要权柄。约翰福音启示出我们需要生命，以照顾小羊并喂养主的羊群。但在马太二十八章没有说到喂养小羊。在马太福音，主吩咐门徒使万民作主的门徒（19），使万民成为国度的一部分。这需要权柄。因此，在约

Morning Nourishment

Matt. 28:18-19 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

In His divinity as the only begotten Son of God, the Lord had authority over all. However, in His humanity as the Son of Man to be the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection. (Life-study of Matthew, p. 826)

Today's Reading

Matthew's account of the resurrection is very different from John's. According to John's record, after His resurrection the Lord met with His disciples in a room where the doors had been shut (John 20:19). The disciples were frightened, being afraid of the Jews. Because they needed to be strengthened by life, the Lord came to them as life, breathed upon them, and told them to receive the holy breath (John 20:22). How different is Matthew's account! According to Matthew, the Lord charged the disciples to go to a mountain in Galilee. Surely He met with them on that mountain during the day, not during the night. Furthermore, when He met with them on the mountain, He did not breathe upon them and tell them to receive the holy breath. Instead, He said, "All authority has been given to Me in heaven and on earth." In Matthew it is not a matter of breath, but a matter of authority. John's concern was for life, and life requires breath. But Matthew's concern was for the kingdom, and the kingdom requires authority. The Gospel of John reveals that we need life to care for the little lambs and to feed the Lord's flock. But in Matthew 28 there is no word about feeding the lambs. In Matthew the Lord commands the disciples to disciple all the nations (v. 19) to make all the nations part of the kingdom. This

翰福音，复活是生命、能力、气息以及牧养的事。然而，在马太福音，复活是公义、权柄并使万民作主门徒的事。

二十八章十九节说，“所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”因为所有的权柄都已经赐给祂了，属天的王就差遣门徒去，使万民作祂的门徒。他们是带着祂的权柄去的。使万民作主的门徒，就是使外邦人成为国度的子民，好在这地上，就在今天，建立祂的国，就是召会。

请注意，主不是嘱咐门徒去传福音，乃是去使万民作祂的门徒。两者的不同在于传福音仅仅是带领罪人得救，使万民作主的门徒乃是使外邦人成为国度的子民。我们受主差遣，不仅要带人得救，也要使万民作主的门徒。这是国度的事（马太福音生命读经，九一五至九一六页）。

“使…作…门徒”是一个很强的辞。我们需要多篇信息，才能彻底解释这个辞。门徒借着将不信的万民浸入父、子、圣灵的名里，而使他们作主的门徒。这意思是说，使人作主的门徒，包括给人施浸。我们必须借着给人施浸，将他们放在三一神这人位里，而使人作主的门徒。当他们进到这人位里，他们就作了主的门徒。我们不该传福音给人却不给他们施浸，那是不合圣经的。我们应当在人信主之后，立即给他们施浸。借着给人施浸，使人作主的门徒，就是使他们成为诸天之国的国民。我们若不将他们放在三一神里面，我们就不能将他们带进神的国。我们必须将他们放到神自己里面，然后我们才将他们放到神的国里（在神圣三一里并同神圣三一活着，五六页）。

参读：在神圣三一里并同神圣三一活着，第五章；国度之于信徒，第六篇。

requires authority. Therefore, in John resurrection is a matter of life, power, breath, and shepherding. However, in Matthew it is a matter of righteousness, authority, and discipling the nations.

Verse 19 says, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.” Because all authority had been given to Him, the heavenly King sent His disciples to go and disciple all the nations. They go with His authority. To disciple the nations is to cause the heathen to become the kingdom people for the establishment of His kingdom, which is the church, even today on this earth.

Notice that the Lord did not charge the disciples to preach the gospel, but to disciple the nations. The difference between preaching the gospel and discipling the nations is that to preach the gospel is simply to bring sinners to salvation, but to disciple the nations is to cause the Gentiles to become the kingdom people. We have been sent by the Lord not only to bring people to salvation, but also to disciple the nations. This is a matter of the kingdom. (Life-study of Matthew, pp. 826-828)

The word disciple is a strong word. A number of messages would be needed to explain this word thoroughly. The disciples were to disciple the unbelieving nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit. This means that discipling includes baptizing. We have to disciple people by baptizing them, putting them into a person, the Triune God. When they get into this person, they are discipled. We should not preach the gospel to people without baptizing them. That is not scriptural. We should baptize people immediately after they have believed in the Lord. To disciple them by baptizing them is to make them the very citizens of the kingdom of the heavens. If we do not put them into the Triune God, we cannot bring them into the kingdom of God. We must put them into God Himself. Then we place them into the kingdom of God. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 311-312)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 5; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” ch. 6

晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并以基督的新生命重生他们，使他们成为国度的子民。施浸者约翰引荐的职事，开始于初步的水浸。如今，属天的王既已完成祂在地上的职事，经过死而复活的过程，并成了赐生命的灵，祂就吩咐门徒，将作祂门徒的人，浸入三一神里面。这浸有两面：看得见的一面是借着水，看不见的一面是借着圣灵（徒二 38、41，十 44～48）。前者是后者的彰显和见证，后者是前者的实际。没有看不见的水浸，那看得见的水浸就是徒然的；没有看得见的水浸，那看不见的水浸就是抽象和无实行的（马太福音生命读经，九一六页）。

信息选读

主凭这浸吩咐门徒以后不久，就将他们和全召会都浸在圣灵里（林前十二 13）——犹太部分在五旬节那天（徒一 5，二 4），外邦部分在哥尼流家里（十一 15～17）。以后，基于这事实，门徒将新悔改的人（二 38）不仅浸入水里，也浸入基督的死（罗六 3～4）、基督自己（加三 27）、三一神（太二八 19）以及基督的身体里（林前十二 13）。水，象征基督的死和

Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Baptism is to bring the repentant people out of their old state into a new one, by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. John the Baptist's recommending ministry began with the preliminary baptism by water only. Now, after the heavenly King accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God. This baptism has two aspects: the visible aspect by water and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect; whereas the invisible aspect is the reality of the visible aspect. Without the invisible aspect by the Spirit, the visible aspect by water is vain; and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical. (Life-study of Matthew, p. 828)

Today's Reading

Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (Acts 11:15-17). Then, based upon this, the disciples baptized the new converts (Acts 2:38), not only visibly into water, but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered

埋葬，可以看作了结受浸者老旧历史的坟墓。因为基督的死包含在基督里面，又因为基督是三一神的具体化身（西二9），并且三一神最终与基督的身体是一；所以将初信的人浸入基督的死、基督自己、三一神并基督的身体里，乃是作一件事：在消极方面，了结他们老旧的生命；在积极方面，为着基督的身体，用新生命，就是三一神永远的生命重生他们。因此，这里主所命定的浸，乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里。

马太二十八章十九节的“入”字指明联合，…将人浸入三一神的名里，就是将人带进与三一神属灵、奥秘的联合里。…这里，神圣三一的名是单数的。这名乃是那神圣者的总称，等于祂的人位。将人浸入三一神的名里，就是将人浸入三一神一切的所是里。

马太福音，为着国度的构成，以父、子、灵三者的一个名，揭示了神圣三一的实际。在一章，圣灵（18）、基督（子—18）和神（父—23），为着产生那人耶稣（21），都在现场；祂这位耶和華救主，神与我们同在，乃是三一神的具体化身。在三章，马太给我们一幅图画，子站在受浸的水中，天开了，那灵仿佛鸽子降在子身上，并且父从天上对子说话（16～17）。在十二章，子以人的身位凭着那灵赶鬼，带进父神的国（28）。…在结束的一章，基督这末后的亚当，经过钉十字架的过程，进入复活的境地，成了赐生命的灵；以后祂回到门徒中间，在复活的气氛和实际里，吩咐他们去，将外邦人浸入神圣三一的名，就是祂的人位，也就是祂的实际里，使他们成为国度的子民（马太福音生命读经，九一六至九一八页）。

参读：马太福音生命读经，第七十二篇；国度，第二十章。

as a tomb to terminate the old history of the baptized ones. Since the death of Christ is included in Christ, since Christ is the very embodiment of the Triune God, and since the Triune God is one with the Body of Christ, so to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side to terminate their old life, and on the positive side to germinate them with a new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here is to baptize people out of their life into the Body life for the kingdom of the heavens.

The word into in Matthew 28:19 indicates union....To baptize people into the name of the Triune God is to bring them into spiritual and mystical union with Him. There is one name for the Trinity. The name is the sum total of the Divine Being, equivalent to His person. To baptize anyone into the name of the Trinity is to immerse him into all the Triune God is.

Matthew discloses the reality of the Trinity in the one name for all three, for the constitution of the kingdom. In the opening chapter of Matthew, the Holy Spirit (v. 18), Christ (the Son—v. 18), and God (the Father—v. 23) are upon the scene for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God. In chapter 3 Matthew presents a picture of the Son standing in the water of baptism under the open heaven, the Spirit as a dove descending upon the Son, and the Father out of the heavens speaking to the Son (vv. 16-17). In chapter 12, the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father (v. 28)....In the closing chapter, after Christ, as the last Adam, had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back to His disciples, in the atmosphere and reality of His resurrection, to charge them to cause the heathen to become the kingdom people by baptizing them into the name, the person, the reality, of the Trinity. (Life-study of Matthew, pp. 828-830)

Further Reading: Life-study of Matthew, msg. 72; CWWL, 1972, vol. 2, "The Kingdom," ch. 20

晨兴喂养

徒十九 5 “他们听了，就浸入主耶稣的名里。”

加三 27 “你们凡浸入基督的，都已经穿上了基督。”

罗六 3 “岂不知我们这浸入基督耶稣的人，是浸入祂的死么？”

使徒行传和书信揭示：将人浸入父、子、灵的名里，乃是将他们浸入基督的名里（徒八 16，十九 5）；而将人浸入基督的名里，就是将他们浸入基督这人位里（加三 27，罗六 3）；因为基督是三一神的具体化身，并且成了赐生命的灵（林前十五 45），是便利的，人随时随地都可以浸入祂里面。根据马太福音，这样浸入父、子、灵的实际里，乃是为着构成诸天的国。属天的国不能用属血肉的人（林前十五 50）组成，象属地的团体一样，只能用一班浸入与三一神的联合里，且因作到他们里面的三一神，而得建立并被建造的人来构成（马太福音生命读经，九一八至九一九页）。

信息选读

在马太二十八章二十节，主告诉门徒：“看哪，我天天与你们同在，直到这世代的终结。”属天的王是以马内利，神与我们同在（一 23）。在这里祂应许要在祂的复活里，带着所有的权柄，天天与我们同在，直到这世代的终结，就是直到这世代的末了。因此，无论在哪里，只要我们被聚集到祂的名里，祂就在我们中间（十八 20）。

Morning Nourishment

Acts 19:5 And when they heard this, they were baptized into the name of the Lord Jesus.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

In the Acts and the Epistles, it is disclosed that to baptize people into the name of the Father, Son, and Spirit is to baptize them into the name of Christ (Acts 8:16; 19:5), and that to baptize them into the name of Christ is to baptize them into Christ the person (Gal. 3:27; Rom. 6:3), for Christ is the embodiment of the Triune God, and He, as the life-giving Spirit, is available any time and any place for people to be baptized into Him. Such a baptism into the reality of the Father, Son, and Spirit, according to Matthew, is for the constitution of the kingdom of the heavens. The heavenly kingdom cannot be organized with human beings of flesh and blood (1 Cor. 15:50) as an earthly society; it can only be constituted with people who are immersed into the union with the Triune God and who are established and built up with the Triune God who is wrought into them. (Life-study of Matthew, p. 830)

Today's Reading

In Matthew 28:20 the Lord told His disciples, “Behold, I am with you all the days until the consummation of the age.” The heavenly King is Emmanuel, God with us (1:23). Here He promised to be with us in His resurrection with all authority all the days until the consummation of the age, that is, until the end of this age. Hence, wherever we are gathered into His name, He is in our midst (18:20).

在四福音里，只有马可福音（十六 19）和路加福音（二四 51）记载主的升天。约翰福音见证主这神的儿子，就是神自己，乃是信徒的生命；既是这样，祂就绝不能，也绝不会离开他们。马太福音证明祂这以马内利，是属天的王，乃是一直与祂的子民同在，直到祂回来。

主是在国度里与国度子民同在的王，祂天天与我们同在，直到这世代的终结。今天就包括在天天里面。…没有一天例外。祂要与我们同在，直到这世代的终结。这是指这世代的末了，那将是主巴路西亚，主来临的时候。这世代的终结，这世代的末了，将有大灾难。那段时间我们不愿在这里。反之，我们宁愿被提到主的巴路西亚，主的同在里。这是国度的事。

在主带着公义的复活里，国度就在这里，并且我们有权柄、使命和地位，使万民作主的门徒。这样，国度就一直开展出去（马太福音生命读经，九一九至九二〇页）。

一面说，马太福音是讲国度的福音，讲基督是王，也讲天国的实际、外表和实现；这实际是我们今天活在其中，将来要作为我们赏赐的。另一面说，马太福音是讲三一神经过过程；祂进到童女腹中，生为一个人，就是耶和華救主，也就是神与我们同在；然后祂经过死与复活，至终差遣门徒带着祂，将祂传输、分赐到万民里面。凡信入、接受这样的传输与分赐者，就被浸到父、子、圣灵，三一神的里面。如此，就成了三一神的复制品、复本，是三一神的繁殖与扩增。这就是马太福音所启示出来神圣三一的奥秘（神的经纶与神圣三一输送的奥秘，一二一页）。

参读：神的经纶与神圣三一输送的奥秘，第八篇；活力排，第五篇；倪柝声文集第一辑第八册，世代的末了与国度。

In the four Gospels, the Lord's ascension is recorded only in Mark (16:19) and Luke (24:51). John testifies that the Lord, as the Son of God, even God Himself, is life to His believers. As such, He can never leave them and would never leave them. Matthew proves that He, as Emmanuel, is the heavenly King who is with His people continually until He comes back.

As the King in the kingdom with the kingdom people, the Lord is with us all the days until the consummation of the age. Today is included in all the days....Not one day will be an exception. He will be with us until the consummation of the age. This refers to the end of this age, which will be the time of the Lord's parousia, the Lord's coming. The consummation of the age, the end of the age, will be the great tribulation. We do not want to be here during that time. Rather, we prefer to be raptured into the Lord's parousia, into His presence. This is a matter of the kingdom.

In the Lord's resurrection with His righteousness the kingdom is present, and we have the authority, commission, and position to disciple the nations. In this way the kingdom is spreading. (Life-study of Matthew, pp. 830-831)

On the one hand, the Gospel of Matthew speaks about the gospel of the kingdom, Christ being the King, and the reality, appearance, and manifestation of the kingdom of the heavens, telling us that if we live in this reality today, it will be our reward in the future. On the other hand, Matthew tells us about the Triune God being processed. It reveals that He entered into a virgin's womb and was born as a man to be Jehovah our Savior, God with us. Then He went through death and resurrection and eventually sent His disciples to "go," bringing Him with them, to transmit and dispense Him into all the nations. Whoever would believe into and receive such a transmitting and dispensing One would be baptized into the Triune God—the Father, the Son, and the Spirit. In this way they would become the reproduction, duplication, multiplication, and increase of the Triune God. This is the mystery of the Divine Trinity revealed in the Gospel of Matthew. (CWWL, 1986, vol. 2, "The Economy of God and the Mystery of the Transmission of the Divine Trinity," p. 414)

Further Reading: CWWL, 1986, vol. 2, "The Economy of God and the Mystery of the Transmission of the Divine Trinity," ch. 8; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 5; CWWN, vol. 8, pp. 15-21

第八周诗歌

WEEK 8 — HYMN

万有都当来拜朝

(英919)

降 A 大调

3/4

5 - 1 | 7̣ · 6̣ 5 | 1 - 2 | 3 - - | 2 - 4 | 3̣ · 2̣ 1 |

一 荆 冕 曾 戴, 面 枯 槁, 备 受 轻 蔑

2 - 2 | 2 - 5 | 5 - 1 | 7̣ · 6̣ 5 | 1 - 2 | 3 - - |

与 煎 熬; 忍 辱 被 恨 至 死 地,

1 - 3 | 2̣ · 1̣ 7̣ | 7̣ - 6̣ | 5 - - | 5 - 5 | 3̣ · 2̣ 1 |

终 掌 王 权 达 四 极。 听 哪, 喜 讯

5 - 5 | 3 - - | 3 - 5 | 4 3 2 | 1 - 7̣ | 1 - - ||

今 传 报: 万 有 都 当 来 拜 朝!

二 神赐产业久失丧, 恶者篡夺益猖狂;
 主权终必复归回, 凯歌高唱, 敌权溃。
 听哪, 喜讯今传报: 万有都当来拜朝!

三 和平治理福无疆, 诸天欢笑地颂扬;
 初熟美果献君王, 荣耀尊贵归祂享。
 听哪, 喜讯今传报: 万有都当来拜朝!

四 复兴之日荣耀晨, 就待恩主显荣身;
 此岸彼岸同敬拜, 悖逆不再, 献爱戴;
 国度、能力归我王, 荣耀四溢永显彰。

He shall reign o'er all the earth Preaching of the Gospel—Sending forth the Tidings

919

1. He shall reign o'er all the earth,
 He who wore the crown of thorn,
 Whom they deemed of lit - tle worth,
 Whom they met with hate and scorn;
 Send the tid - - ings forth, that all
 Hum - bly at His feet may fall.

2. Long His heritage hath lain
 'Neath the false usurper's sway;
 He will claim it back again,
 Rout the foes and win the day.
 Send the tidings forth, that all
 Humbly at His feet may fall.

3. Then, beneath His rule of peace
 Heaven shall smile, and earth shall sing,
 Ever yielding rich increase
 To the honor of her King.
 Send the tidings forth, that all
 Humbly at His feet may fall.

4. Hasten, Lord, the wondrous hour,
 Bid it strike from shore to shore,
 Thine the kingdom and the power,
 Thine the glory evermore.
 Bow each rebel heart, that all
 At Thy feet adoring fall.

