

二〇一九年十二月份
半年度（冬季）訓練

總題：申命記結晶讀經

晨興聖言

2019 December
Semiannual (Winter) Training

Crystallization-Study of Deuteronomy

Holy Word Morning Revival

標語

- ①神是藉着基督領祂的子民進入那豫表基督的美地；祂也是藉着基督，就是從神口中所出的一切，在他們往美地的路上維持他們；申命記中的每一句話都是基督，祂如今就是神的話，我們可以接受祂作我們的生命和生命的供應。
- ②神的行政乃是公義、聖別、信實、柔細、施愛、憐恤之神的行政管理。
- ③因着我們實際的聯於基督這美地的實際，並享受祂的豐富，神的眼目就一直看顧我們，使我們享受神的同在，並使我們成為祂眷顧的對象。
- ④那些有資格承受美地的人，認識神的心與神的行政、愛神、信靠神、敬畏神、服從神的管治、顧到神柔細的感覺、並且活在神面前。
- ⑤在召會的入口有十字架；我們要作為召會而聚集，就必須經歷十字架，為着釘死己、攻倒『理論和各樣阻擋人認識神而立起的高寨』、並單單高舉基督，好使祂能成為一切，又在一切之內，為着神的彰顯，並為着一的獨特見證。
- ⑥在基督裏的信徒活在神的行政之下，揀選生命並領受祝福，按照生命的原則生活，並且領悟，在基督徒生活和召會生活中，一切都在於主的祝福。

KEY STATEMENTS

- ① God was leading His people into the good land, a type of Christ, by Christ, and He was sustaining them on their way to the good land also by Christ, who is everything that proceeds out through the mouth of God; every word in Deuteronomy is the very Christ, who is now the word of God for us to receive as our life and life supply.
- ② The government of God is the governmental administration of the righteous, holy, faithful, tender, loving, and compassionate God.
- ③ Because we are practically joined to Christ as the reality of the good land and are enjoying His riches, God's eyes are upon us continually, causing us to enjoy God's presence and making us the object of His care.
- ④ Those who are qualified to inherit and live in the good land know God's heart and God's government, love God, trust in God, fear God, subject themselves to God's ruling, mind the tender feelings of God, and live in the presence of God.
- ⑤ At the entrance of the church there is the cross, and in order to meet as the church, we must experience the cross for the crucifying of the self, for the overthrowing of "reasonings and every high thing rising up against the knowledge of God," and for the exalting of Christ alone so that He may be all and in all for God's expression and the unique testimony of oneness.
- ⑥ Believers in Christ who live under the government of God choose life and receive blessing, living according to the principle of life and realizing that in the Christian life and the church life everything depends on the Lord's blessing.

二〇一九年冬季訓練標語詩歌

C大調

2/2

- ① 神是藉着 基督領祂的子民 進入那 豫表 基督的美地;
- 祂 也是藉着 基督,就是從 神口中 所出的一切, 在他們往 美地的路上 維持他們 (維持他們); 申命記中的每一句話都是 基督, 祂如今就是 神的話, 我們可以接受 祂作我們的生命和 生命的供應。
- ② 神的行政乃是 公義、聖別、信實、柔細、施愛、憐恤之神的行政管理 (神的行政管理)。
- ③ 因着我們 實際的聯於 基督 這美地的 實際, 並享受 祂的豐富, 神的眼目就一直看顧我們, 使我們享受 神的同在, 並使 我們成爲 祂眷顧的對象。

④ 那些 數 資 格 承 受 美 地 的 人, 認 識 神 的 心 與 神 的
 行 政、 愛 神、 信 靠 神、 敬 畏 神、 服 從 神 的 管
 治、 顧 到 神 柔 細 的 感 覺、 並 且 活 在 神 面 前。

⑤ 在 召 會 的 入 口 有 十 字 架; 我 們 要 作 為 召 會 而 聚 集,

就 必 須 經 歷 十 字 架, 為 着 釘 死 己、 攻 倒 “理 論 和 各

樣 阻 擋 人 認 識 神 而 立 起 的 高 寨”、 並 單 單 高 舉 基 督,

好 使 祂 能 成 為 一 切, 又 在 一 切 之 內,

為 着 神 的 彰 顯, 並 為 着 一 的 獨 特 見 證。

⑥ 在 基 督 裏 的 信 徒 活 在 神 的 行 政 之

下, 揀 選 生 命 並 領 受 祝 福, 按 照

生 命 的 原 則 生 活, 並 且 領 悟, 在 基 督 徒 生 活 和 召 會

生 活 中, 一 切 都 在 於 主 的 祝 福。

篇題

- 第一篇 申命記的內在意義——卷論到基督的書
- 第二篇 公義、聖別、信實、施愛之神的行政管理
- 第三篇 那地的美好——其食物
- 第四篇 那地的美好——其礦物
- 第五篇 設資格承受應許之地
- 第六篇 在那地的生活和那地的結果——召會作為殿，神的居所，並作為城，神的國
- 第七篇 基督——由摩西所豫表的真申言者
- 第八篇 基督——受咒詛並掛在木頭上的那一位
- 第九篇 在一的立場上與神同享基督
- 第十篇 避免那與我們所保守的一相對的分裂，並拒絕那與我們為其爭辯之信仰相對的背道
- 第十一篇 在神行政之下召會生活的各面
- 第十二篇 在神行政之下的生活與祝福

Contents

- Msg. 1: The Intrinsic Significance of Deuteronomy—a Book concerning Christ
- Msg. 2: The Governmental Administration of the Righteous, Holy, Faithful, and Loving God
- Msg. 3: The Goodness of the Land—Its Food
- Msg. 4: The Goodness of the Land—Its Minerals
- Msg. 5: Becoming Qualified to Inherit the Promised Land
- Msg. 6: Life in the Land and the Issue of the Land—the Church as the Temple, the Dwelling Place of God, and as the City, the Kingdom of God
- Msg. 7: Christ—the True Prophet Typified by Moses
- Msg. 8: Christ—the One Cursed and Hanged on a Tree
- Msg. 9: Enjoying Christ with God on the Ground of Oneness
- Msg. 10: Avoiding Division, Which Is versus the Oneness That We Keep, and Rejecting Apostasy, Which Is versus the Faith That We Contend For
- Msg. 11: Aspects of the Church Life under the Government of God
- Msg. 12: Life and Blessing under the Government of God

第一週

申命記的內在意義— 一卷論到基督的書

EM 詩歌：補 431, 579

讀經：申三十 11～14, 羅十 6～9, 申八 3, 太四 4, 詩
一一九 1～2、9, 申二七 1～8

綱要

週一

壹 申命記是律法書總結的話，是摩西所寫聖經頭五卷書（摩西五經）包羅一切的結語：

- 一 申命記，Deuteronomy，意思是『第二律法』，因此表徵對神聖律法的複述、重申。
- 二 律法頭一次是藉着當時八十歲的摩西頒賜的（出七 7）；四十年後，除了迦勒與約書亞，第一代的人都已故去，摩西再次向以色列人講述律法，而這次講述的對象是豫備好要進入並據有美地的第二代（申二 14, 八 6～10）：
 - 1 我們若要完全據有基督作美地，就必須謹慎，免得有不信的惡心—申一 25～26、28、35～39, 九 23, 來三 12、16～19, 四 2、6, 十一 1, 參林後四 13, 加三 2、5, 羅十 17, 徒六 5 上, 民十三 25～

Week One

The Intrinsic Significance of Deuteronomy— a Book concerning Christ

EM Hymns: 535, 799

Scripture Reading: Deut. 30:11-14; Rom. 10:6-9; Deut. 8:3; Matt. 4:4; Psa. 119:1-2, 9; Deut. 27:1-8

Outline

Day 1

- I. Deuteronomy is a concluding word of the law and gives an all-inclusive conclusion to the Pentateuch, the first five books of the Bible, which were written by Moses:
 - A. Deuteronomy means “second law” and thus signifies a respeaking, a repeated speaking, of the divine law.
 - B. The law was given through Moses the first time when he was eighty years old (Exo. 7:7); forty years later, after the first generation, with the exception of Caleb and Joshua, had died out, the law was spoken again to the children of Israel, this time to the second generation, the generation that was ready to enter into the good land and possess it (Deut. 2:14; 8:6-10):
 1. If we are going to fully possess Christ as the good land, we must beware of having an evil heart of unbelief—1:25-26, 28, 35-39; 9:23; Heb. 3:12, 16-19; 4:2, 6; 11:1; cf. 2 Cor. 4:13; Gal. 3:2, 5; Rom. 10:17; Acts 6:5a; Num. 13:25-33; 14:4-10; 32:11-12; Josh. 14:6-12.

33，十四4～10，三二11～12，書十四6～12。

2 我們若要完全據有基督作美地，就必須提防怨言（不滿和祕密的唧咕、牢騷與抱怨）—林前十5～6、10～11，申一27，民十四1～4，詩一〇六25，腓二14。

3 我們若要完全據有基督作美地，就必須提防在那地衰萎；『衰萎』這辭含示因着風俗影響力，或在一地居留太久，而失去了屬靈的新鮮，並且原初給與人的印象也變得不鮮明了一申四25，啓三15～22，申三四7。

三 第二代大部分的人未曾在西乃山親聆十誡、律例和典章的頒賜；因此，神使摩西有負擔複述、重申律法；這複述乃是重新訓練長期飄流後新一代的以色列人，豫備他們進入神所應許的美地，承受這地為產業—出三8，西一12，二6～7。

週二

貳 兩代的以色列人不僅該由字面來解釋，也該按豫表來解釋；第一代豫表我們的舊人，第二代豫表我們的新人：

一 保羅寫哥林多前書的用意，是要幫助聖徒們經歷舊人死去，新人長大—三1與註1、6～9，五7，十3～13。

二 在哥林多後書裏，美地豫表那作經過過程之三一神具體化身的基督自己，賜給我們作神聖的恩典，給我們享受—一12，四15，六1，八1、9，九8、14，十二9，十三14。

2. If we are going to fully possess Christ as the good land, we must beware of murmurings (discontented and secret mutterings, grumblings, and complaining)—1 Cor. 10:5-6, 10-11; Deut. 1:27; Num. 14:1-4; Psa. 106:25; Phil. 2:14.

3. If we are going to fully possess Christ as the good land, we must beware of languishing in the land; the word languish implies the loss of spiritual freshness and the blunting of original impressions, produced by force of custom, or long residence in the same spot—Deut. 4:25; Rev. 3:15-22; Deut. 34:7.

C. Most of the second generation had not been present to hear the giving of the Ten Commandments, the statutes, and the ordinances at Mount Sinai; therefore, God burdened Moses to respeak, to rehearse, the law; this respeaking was a renewed training given to the new generation of the children of Israel after their long wandering, to prepare them to enter into the good land promised by God and inherit it as their possession—Exo. 3:8; Col. 1:12; 2:6-7.

Day 2

II. The two generations should be interpreted not only in a literal sense but also in a typological sense; the first generation typifies our old man, and the second generation typifies our new man:

A. Paul's intention in writing 1 Corinthians was to help the saints experience the dying out of the old man and the growing up of the new man—3:1 and footnote 1¹, 6-9; 5:7; 10:3-13.

B. The good land in 2 Corinthians typifies Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9; 13:14.

- 三 我們需要是那些在生命裏長大，達到完全據有並享受包羅萬有之基督（就是神所應許之地）的人；在生命裏長大就是消除舊的一代，並在我們的心思、情感和意志裏得更更新，好叫我們被變化；變化是舊人死去，新人長大。
- 四 神的經綸是要我們的舊人（外面的人）被銷毀，並且我們的新人（裏面的人）日日被更新—四 16。
- 五 變化是神工作內在、新陳代謝的過程，為將祂神聖的生命和性情擴展到我們全人，特別到我們的魂裏面，將基督和祂的豐富帶進我們全人各部分，作我們新的元素，而把我們老舊、天然的元素逐漸排除—三 18，羅十二 2。
- 六 因着主的憐憫和恩典，我們進入主的恢復後，我們裏面就產生新陳代謝的改變；這乃是經歷更新，好叫我們在生命裏長大，在生命裏變化，把我們引進對基督作我們美地的享受，好為着神的建造和國度。

週三

叁 在羅馬十章六至九節，保羅將摩西在申命記三十章十一至十四節所說的話應用於基督，指明誠命，就是神的話（11、14），乃是作為話的基督（約一 1，啓十九 13）；祂是神口裏所呼出的氣（參申八 3，提後三 16 上），就在我們口裏，也在我們心裏：

- 一 申命記三十章十二節所說的，是指十一節的誠命；神的誠命就是話，基督是神獨一的話：

- C. We need to be those who grow in life into the full possession and enjoyment of the all-inclusive Christ, God's promised land; to grow in life is to eliminate the old generation and to be renewed in our mind, emotion, and will for our transformation; transformation is the dying out of the old man and the growing up of the new man.
- D. God's economy is to have our old man (the outer man) consumed and our new man (the inner man) renewed day by day—4:16.
- E. Transformation is the inward metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged—3:18; Rom. 12:2.
- F. By the Lord's mercy and grace, since we have come into the Lord's recovery, a metabolic change is taking place within us; this is the experience of being renewed for our growth in life and transformation in life to usher us into the enjoyment of Christ as our good land for God's building and kingdom.

Day 3

III. In Romans 10:6-9 Paul applies the word spoken by Moses in Deuteronomy 30:11-14 to Christ, indicating that the commandment, which is the word of God (vv. 11, 14), is Christ as the Word (John 1:1; Rev. 19:13), who, as the breath that proceeds out of God's mouth (cf. Deut. 8:3; 2 Tim. 3:16a), is in our heart and in our mouth:

- A. In Deuteronomy 30 the *it* in verse 12 refers to the commandment in verse 11; the commandment of God is the word, and Christ is the unique word of God:

- 1 十三節說到海，而在羅馬十章七節保羅說到無底坑，指基督在死後、復活前所去的地方，這地方就是陰間，指死亡的區域，就是地的低下之處—徒二 24、27，弗四 9。
- 2 『領下基督來』指基督成爲肉體；『領基督從死人中上來』指基督復活；基督從天降下成爲肉體並釘十字架，且從陰間（無底坑）上來而復活—羅十 6～7。
- 3 我們將申命記三十三章十一至十四節和羅馬十章六至九節擺在一起，就有一幅關於基督的完滿圖畫；在這幅圖畫裏，我們看見基督成爲肉體，祂被釘十字架而且埋葬，祂下到無底坑，祂從死人中起來，祂在復活裏成了那氣，就是賜生命之靈；我們說整卷申命記都揭示基督，乃是基於此一約二十 22，林前十五 45 下。
- 4 因此基督成了活的話，就是那靈（弗六 17），在我們口裏，也在我們心裏，猶如空氣、氣息，可以給我們接受到裏面；祂既親近又便利，藉着我們呼求祂，就給我們接受，作我們生命的供應、我們的力量和我們的一切—羅十 12～13。
- 5 作爲神的話，這位成爲肉體、釘十字架並復活的基督自己，成了賜生命的靈，也就是那位說話的神所呼出的氣；祂就是摩西在申命記所重申律法的話，包括誡命、律例和典章；在申命記裏，諸如『律法』、『誡命』、『律例』、『典章』和『判語』這樣的辭，都是基督的同義辭。

週四

二 申命記八章三節說，『人活着不是單靠食物，乃是靠耶和華口裏所出的一切事；』（另譯）；

1. Whereas verse 13 speaks of the sea, in Romans 10:7 Paul speaks of the abyss, which points to the place Christ visited after His death and before His resurrection, which place is Hades, the region of death as the lower parts of the earth—Acts 2:24, 27; Eph. 4:9.
2. To bring Christ down refers to Christ's incarnation; to bring Christ up from the dead refers to Christ's resurrection; Christ was incarnated and crucified by coming down from heaven and was resurrected by coming up from Hades (the abyss)—Rom. 10:6-7.
3. When we put together Deuteronomy 30:11-14 and Romans 10:6-9, we have a full picture concerning Christ; in this picture we see that Christ was incarnated, that He was crucified and buried, that He went to the abyss, that He arose from among the dead, and that in His resurrection He became the breath, the life-giving Spirit; this is our basis for saying that Christ is unveiled throughout the book of Deuteronomy—John 20:22; 1 Cor. 15:45b.
4. Thus, Christ has become the living Word, the Spirit (Eph. 6:17), to be in our mouth and in our heart, just like the air, the breath, that can be taken into our being; He is near, and He is available for us to receive as our life supply, our strength, and our everything by calling on Him—Rom. 10:12-13.
5. As the Word of God, the incarnated, crucified, and resurrected Christ Himself, who has become the life-giving Spirit as the breath breathed out by the speaking God, is the word of the law—including the commandments, statutes, and ordinances—rehearsed by Moses in Deuteronomy; in Deuteronomy expressions such as law, commandments, statutes, ordinances, and judgments are synonyms of Christ.

Day 4

B. Deuteronomy 8:3 says that “man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah”; in

在馬太四章四節，『一切事』被『一切話』所頂替，指律法、誡命、律例和典章，就是從神口裏所出的話：

- 1 在申命記，律法、誡命、律例和典章都是神的話，而神話語的總和、集大成乃是基督（約一 1、14）；因此，靠神口裏所出的一切話活着，乃是靠基督這神聖之氣的具體化身活着。
- 2 申命記裏一切的話都是神的呼出，而神的呼出是完全具體化在基督裏；我們讀申命記時，需要吸入神所呼出的一切；我們藉着吸入申命記裏神聖的氣，就享受基督這神聖之氣的具體化身；我們越接受說話之神的氣，就越享受基督。
- 3 以色列人受囑咐遵守誡命、律例和典章，今天我們則需要持守基督；藉着接受基督、持守基督、緊連於基督，我們就會贏得祂、享受祂並活祂；我們需要愛基督、持守基督、教導基督、披戴基督並書寫基督—申六 1、5～9，腓三 9，一 19～21 上。
- 4 神是藉着基督領祂的子民進入那豫表基督的美地；祂也是藉着基督，就是從神口中所出的一切，在他們往美地的路上維持他們；申命記中的每一句話都是基督，祂如今就是神的話，我們可以接受祂作我們的生命和生命的供應—詩一一九 1 與註 2、9 與註 1。
- 5 因為聖經是神所呼出的，是神的呼出（提後 3:16），我們應當藉着各樣的禱告接受神的話（弗六 17～18）而吸入聖經；我們教導聖經時，應當將神呼到人裏面。

週五

Matthew 4:4 everything is replaced by every word, referring to the law, the commandments, the statutes, and the ordinances as the words that proceed out of the mouth of God:

1. In Deuteronomy the laws, the commandments, the statutes, and the ordinances are all God's word, and the totality, the aggregate, of God's word is Christ (John 1:1, 14); therefore, to live by every word that proceeds out through the mouth of God is to live by Christ, the embodiment of the divine breath.
2. All the words in Deuteronomy are God's breathing, and God's breathing is altogether embodied in Christ; as we read Deuteronomy, we need to inhale all that God has exhaled, all that He has breathed out; by inhaling the divine breath in Deuteronomy, we will enjoy Christ, the embodiment of the divine breath; the more we receive the breath of the speaking God, the more we will enjoy Christ.
3. Whereas the children of Israel were charged to keep the commandments, statutes, and ordinances, we today need to keep Christ; by taking Christ, keeping Christ, and holding fast to Him, we will gain Him, enjoy Him, and live Him; we need to love Christ, keep Christ, teach Christ, wear Christ, and write Christ—6:1, 5-9; Phil. 3:9; 1:19-21a.
4. God was leading His people into the good land, a type of Christ, by Christ, and He was sustaining them on their way to the good land also by Christ, who is everything that proceeds out through the mouth of God; every word in Deuteronomy is the very Christ, who is now the word of God for us to receive as our life and life supply—Psa. 119:1, 9 and footnotes 1¹ and 9¹.
5. Because the Scriptures are the breathing out of God, the exhaling of God (2 Tim. 3:16), we should inhale the Scriptures by receiving the word of God by means of all prayer (Eph. 6:17-18); as we are teaching the Bible, we should be exhaling God into people.

Day 5

肆 我們若將律法的每一部分—所有的誡命、典章、律例、訓辭和判語—當作我們所愛之神呼出的話，我們就會有律法作神活的話；那靈是神一切所是的實際（約十六13，約壹五6）；因此，基督作為那靈，乃是律法的實際（約六63，弗六17～18，林前十五45下，詩一一九9與註1）：

- 一 律法是神活的話，其功用是將活神供應給尋求祂的人—2、88節。
- 二 律法是神活的話，其功用是將神自己作為生命和光，分賜到那些愛律法的人裏面—25、50、107、116、130、154節。
- 三 律法是神活的話，其功用是甦醒人的魂，快活人的心—詩十九7～8。
- 四 律法是神活的話，其功用是帶來救恩—一一九41、170。
- 五 律法是神活的話，其功用是使我們堅立（28），安慰我們（76），並滋養我們（103）。
- 六 律法是神活的話，其功用是扶持我們，使我們得救，並使我們有盼望—詩一一九116～117、49節。
- 七 律法是神活的話，使我們享受神作我們的業分—57節：
- 八 律法是神活的話，使我們享受神的面（58），以及祂臉上的光照（135）。
- 九 律法是神活的話，使我們享受神作我們的藏身之處和盾牌（114），也享受神的幫助和善待

IV. If we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law as God’s living word; the Spirit is the reality of whatever God is (John 16:13; 1 John 5:6); hence, as the Spirit, Christ is the reality of the law (John 6:63; Eph. 6:17-18; 1 Cor. 15:45b; Psa. 119:9 and footnote 9¹):

- A. As God’s living word, the law functions to minister the living God to His seekers—vv. 2, 88.
- B. As God’s living word, the law functions to dispense God Himself as life and light into those who love the law—vv. 25, 50, 107, 116, 130, 154.
- C. As God’s living word, the law functions to restore man’s soul and make man’s heart joyous—19:7-8.
- D. As God’s living word, the law functions to bring salvation—119:41, 170.
- E. As God’s living word, the law functions to strengthen (v. 28), comfort (v. 76), and nourish us (v. 103).
- F. As God’s living word, the law functions to uphold us, keep us safe, and cause us to hope—vv. 116-117, 49.
- G. As God’s living word, the law causes us to enjoy God as our portion—v. 57.
- H. As God’s living word, the law causes us to enjoy God’s countenance (v. 58) and the shining of His face (v. 135).
- I. As God’s living word, the law causes us to enjoy God as our hiding place and shield (v. 114) and also enjoy God’s help and well-dealing (vv. 175,

(175、65)。

十 律法是神活的話，其功用是使我們有智慧並且通達—詩一一九 98 ~ 99 節。

十一律法是神活的話，其功用是賜給我們正確的明辨和知識—66 節。

十二律法是神活的話，其功用是保守我們不犯罪，不走一切的邪路—11、101 節。

十三律法是神活的話，保守我們不絆跌 (165)，使我們的腳步穩當，並使我們勝過罪孽—133 節。

十四我們若愛神，謙卑自己，把律法當作神活的話，藉以接觸祂並住在祂裏面，律法就要成為管道，藉此將神聖的生命和本質傳輸給我們，作我們的供應和滋養；我們藉着律法作為神的話，得着神本質的注入，就在生命、性情和彰顯上與神成為一，並自然而然過彰顯神且符合祂律法的生活—羅八 4，腓一 21 上。

週六

伍 申命記二十七章一至八節所描繪美地入口的景象，包括石頭立的碑、祭壇和供物；這一切項目都豫表基督：

一 寫在碑上的律法，乃是神自己的描繪；因此碑表徵作神活的描繪和具體化身的基督，立在百姓面前，按着神的所是要求他們。

二 在刻着神誠命的石頭旁邊，就有表徵基督十字架的祭壇，在那裏，神的百姓能在豫表上以基督作他們的燔祭獻給神，使神滿足，並以基督

65)。

J. As God's living word, the law functions to make us wise and give us understanding—vv. 98-99.

K. As God's living word, the law functions to give us proper discernment and knowledge—v. 66.

L. As God's living word, the law functions to keep us from sinning and from every evil way—vv. 11, 101.

M. As God's living word, the law keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity—v. 133.

N. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment; being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law—Rom. 8:4; Phil. 1:21a.

Day 6

V. The scene at the entry of the good land portrayed in Deuteronomy 27:1-8 includes the stone monuments, the altar, and the offerings; all these items typify Christ:

A. The law written on the monuments was a portrait of God Himself; hence, the monuments signify that Christ as the living portrait of God and the embodiment of God was standing before the people to make requirements of them according to what He is.

B. Right beside the stones containing the inscriptions of the commandments of God was the altar, signifying the cross of Christ, where God's people could take Christ, in type, as their burnt offering to God for His satisfaction

作他們的平安祭獻給神，使他們在神聖交通中與神共同享受—申二七6~7節，詩四三4~5。

三 供物燒在祭壇上，作為使神滿足的祭物，也表徵基督是應付並滿足神一切要求的一位；因此，這位要求的神，親自成為肉體而來，作我們的救贖主和我們的代替，成為滿足要求的一位。

四 這美妙的景象顯示，我們乃是藉着要求的神、基督的十字架和作供物的基督自己，不是藉着自己的努力，得以進入基督—我們的美地，領受神在基督裏所要給我們的一切福分；這一切福分就是具體化身在基督裏並實化為那靈之經過過程的三一神自己—彼前三18，弗一3，加三14與註4。

and as their peace offering to God for their enjoyment with God in the divine fellowship—vv. 6-7; Psa. 43:4-5.

C. The offerings burned on the altar as sacrifices for God's satisfaction also signify Christ as the One who meets and satisfies all God's requirements; thus, the requiring God Himself came in incarnation to be our Redeemer and our Substitute as the fulfilling One.

D. This wonderful scene shows that it is through the requiring God, the cross of Christ, and Christ Himself as the offerings, not by our endeavoring in ourselves, that we enter into Christ, our good land, and receive all the blessings that God would give us in Christ; these blessings are the processed Triune God Himself embodied in Christ and realized as the Spirit—1 Pet. 3:18; Eph. 1:3; Gal. 3:14 and footnote 14³.

第一週■週一

晨興餽養

來三 12『弟兄們，你們要謹慎，免得你們中間，或有人存着不信的惡心，將活神離棄了。』

四 2『…只是所聽見的話與他們無益，因為這話在聽見的人裏面，沒有與信心調和。』

詩一〇六 24～25『他們…在自己帳棚內發怨言，不聽耶和華的聲音。』

那些去窺探那地的人…回來報惡信。…他們主張說，以色列人絕不能征服那地；若是他們嘗試的話，必定完全失敗，並且被吞喫。

許多時候，仇敵，那惡者，在我們裏面也是說同樣的話。他說，『不要談包羅萬有的基督，祂是美好，又是奇妙，但你要進去是絕對不可能的。…千萬不要以為你能進入那美地；這遠超過你力所能及的。你絕對無法達到。』…千萬不要相信他。…希伯來三章告訴我們，這是不信的惡心（12）。這是被那惡者佔有的心，所以稱為惡心。我們必須禱告說，『主，我要有一個好的心，一個滿了信的心。我不能進入那地，但是你能！』（包羅萬有的基督，一八五頁）

信息選讀

在我們裏面的比那在世界上的更大。我無法作到，但是基督作得到，而祂是在我裏面。我們必須對祂復活的大能有信心。神能極其充盈的成就一切，超過我們所求所想的，並我們所夢想所想像的。神能作到；神能達到。願我們跟從迦勒和約書亞的榜樣——他們滿

WEEK 1 — DAY 1

Morning Nourishment

Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.

4:2 ...But the word heard did not profit them, not being mixed together with faith in those who heard.

Psa. 106:25 ...They murmured in their tents; they did not listen to the voice of Jehovah.

Those who spied out the land of Canaan brought back an evil report...They asserted that Israel could never conquer the land, and if they tried, they would be utterly defeated and devoured.

Many times the enemy, the evil one, speaks the very same things within us; he says, “Don’t talk about the all-inclusive Christ. He is good, and He is wonderful. But it is absolutely impossible for you to enter in...Don’t ever think you can enter the good land; it is far beyond your ability. You will never make it.”...Never believe him, ...Hebrews 3 tells us that this is an evil heart of unbelief (v. 12). It is a heart occupied by the evil one, so it is called an evil heart. We must ask the Lord to deliver our heart from the evil one. We must pray, “Lord, I do want a good heart, a heart full of faith. I am not able to enter the land, but You are.” (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ” p. 328)

Today's Reading

The One who is in us is greater than he who is in the world. I cannot make it, but Christ can make it, and He is in me. We must have faith in the power of His resurrection, God is able to do exceeding abundantly above all that we ask or think and all that we dream or imagine. God will do it; God will make it. Let us follow the example of Joshua and Caleb. They had hearts full of faith. They

有信心，他們能告訴百姓說，『我們立刻上去得那地罷，因為我們足能得勝。』（民十三 30）

誠然，你以自己天然的力量是絕對不可能去達到那美地的，只有靠復活的大能纔行。只有那叫基督從死裏復活，並使祂作萬有元首的能力，纔能帶你進去。讚美主，這個能力就在我們裏面！這個能力繼續不斷的藉着內住的聖靈，傳輸到我們裏面。…阿利路亞，我們穀剛強了—不是在我們自己裏面，乃是在祂裏面；不是在肉體裏面，乃是在聖靈裏面。在聖靈裏面我們能作得到。…我們必須取得那地。不要灰心，那地是我們的。不要以為你太年輕。昨天你是太年輕，但今天你並不年輕。要用滿有確據的信心來相信。基督是在你裏面，你已經和全能的神聯結一起。一天過一天祂的靈將神的一切所是和神的一切所有傳輸到你裏面。你只要維持與祂的交通，你就能進入那地。

有一些仗是要打的，但是那些仗是對着仇敵的；對於你卻是安息。那個爭戰對於他是失敗，對於你是食物。約書亞和迦勒告訴百姓說，『不要怕…他們是我們的食物。』（十四 9）…我們若是不參加爭戰，我們就必挨餓。有每日的嗎哪還是不穀；我們必須把仇敵吞喫下去。…你和我必須有活的信心往前去，爭戰而吞食仇敵。…被打敗的仇敵是最好的食物，最好喫的食物。讓我們過約但河，征服耶利哥城。…我們就必完全飽足。阿利路亞！我們需要這麼一個信心，為着這樣一個爭戰。…再者，讓我們儆醒，絕不向神發怨言，如以色列百姓所作的一樣。我們必須唱詩讚美祂。不管道路多麼崎嶇難走，不管你遭遇甚麼艱苦，總要向主讚美。這是得勝的路（包羅萬有的基督，一八五至一八八頁）。

參讀：申命記生命讀經，第一至三、五至七、九、十七、二十七至二十八、三十篇；包羅萬有的基督，第十三章。

could tell the people, “Let us go up at once and possess it; for we are well able to overcome it” (Num. 13:30).

Indeed, in your natural strength you will never be able to attain the good land. It is possible by resurrection power alone. Only the power that raised Christ from the dead and made Him the Head over all things can bring you in. But praise Him, this power is in us. This power is continually being transmitted into us through the indwelling Holy Spirit....Hallelujah, we are strong enough—not in ourselves but in Him; not in the flesh but in the Spirit. We will make it in the Spirit...We must take it. Never be discouraged—it is ours. Never think that you are too young. Yesterday you were too young, but not today. Believe with full assurance of faith. Christ is in you. You have been united with the almighty God. Day by day His Spirit transmits into you all that God is and all that God has. He will make it for you. As long as you maintain your fellowship with Him, you will be able to enter the land.

There will be some battles to be fought. But the battle is for the enemy; to you it will be a rest. The battle is a defeat to him but bread to you. Joshua and Caleb told the people, “Nor should you fear...for they are our bread” (Num. 14:9)...If we do not engage in the battle, we will be hungry. Daily manna is not good enough; we must take and swallow up the enemy...You and I must have living faith to go on, to take up the battle, and to swallow the enemy...The defeated enemy is the best bread, the most tasteful bread. Let us cross the Jordan and take over Jericho...We will all be fully satisfied. Hallelujah! We need such a faith for such a battle. Furthermore, let us be watchful never to murmur against the Lord as did the children of Israel. We must always sing His praise. No matter how arduous the way, no matter what hardship you meet, always give praise to the Lord. This is the way of victory. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 328-330)

Further Reading: Life-study of Deuteronomy, msgs. 1-3, 5-7, 9, 17, 27-28, 30; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 13

第一週■週二

晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

以色列人從逾越節到進入美地有兩代。第一代由出埃及的人所組成，第二代由進美地的人所組成。這指明在我們信徒身上有兩代。…第一代是我們的舊人，第二代是我們的新人。

除了另有一個靈的約書亞和迦勒以外，第一代都死了。約書亞和迦勒屬於新的一代，不屬於舊的一代。那就是他們經歷雙重的浸的原因。第一次的浸在他們過紅海的時候，第二次在他們過約但河的時候。舊的一代經過紅海，但過約但河的是新的一代（哥林多前書生命讀經，五一二頁）。

信息選讀

在紅海第一次的浸和約但河第二次的浸之間，以色列人在經歷變化。…你也許希奇他們怎能作神的子民。…他們一直爭吵、發怨言並批評。但在過紅海和過約但河之間的四十年裏，有許多與變化有關的對付。這就是說，按屬靈說，這段期間以色列人被變化。不錯，舊的一代倒斃在曠野，這對我們是警告。但新的一代產生了，這是變化。他們過約但河以後，就成為強大的軍隊。

WEEK 1 — DAY 2

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

With the children of Israel from the Passover to the entering of the good land, there were two generations. The first generation was made up of those who came out of Egypt, and the second, of those who entered the good land. This indicates that we believers have two generations....The first generation is our old man, and the second generation is our new man.

With the exception of Joshua and Caleb, who had another spirit, the first generation died out. Joshua and Caleb belonged to the new generation, not to the old generation. That is why they experienced a double baptism, the first baptism when they passed through the Red Sea and the second when they crossed the Jordan River. The old generation passed through the Red Sea, but it was the new generation that crossed the Jordan. (Life-study of 1 Corinthians, p. 432)

Today's Reading

Between the first baptism at the Red Sea and the second baptism at the Jordan River, the children of Israel were experiencing transformation....You may have wondered how they could be God's people....They were fighting, murmuring, and criticizing. But during the forty years between passing through the Red Sea and crossing the Jordan River, there were many dealings related to transformation. This means that, spiritually speaking, during this time the children of Israel were transformed. Yes, the old generation was strewn in the wilderness, and this is a warning to us. But a new generation came forth. This is transformation. After they crossed the Jordan, they became a mighty army.

我們若思想以色列人的歷史，就不會對自己失望。反之，我們會領悟，我們就好比在繭裏經歷變化過程的毛毛蟲。不要失望，乃要從你的『繭』裏敬拜主。…這工作越進展，我們就越從我們的繭裏出來。有些年輕人也許只有小部分脫繭而出，而其他的聖徒在繭外的部分比較大。讚美主，毛毛蟲正被變化，繭逐漸消失！這是在主恢復裏召會生活中真實的情形。

我們在主的恢復裏需要在生命裏長大。長大就是從繭裏出來。在生命裏長大也是消除舊的一代，並在我們的心思、情感和意志裏得更新。這包含變化。變化是消除舊的一代一舊人，穿上新的一代一新人。這就是完全從繭裏出來，並且得着釋放，像蝴蝶一樣。

今天我們在享受基督，但我們還沒有據有祂作包羅萬有的地。我們若要這樣據有基督，我們的舊人必須死去，新人必須出來。…我們許多人能見證，自從我們進到主的恢復裏，就有一種改變在我們裏面進行。這改變就是舊人死去，新人長大。這就是變化，這就是在生命裏的長大。

保羅寫這封書信給哥林多人的用意，是要幫助他們經歷舊人死去，新人長大。他在林前三章用生長這辭，說他栽種了，亞波羅澆灌了，而神叫人生長（6）（哥林多前書生命讀經，五一三至五一五頁）。

參讀：哥林多前書生命讀經，第四十七至四十八篇；一個在靈裏之人的自傳，第十章。

If we consider the history of the children of Israel, we shall not be disappointed with ourselves. Instead, we shall realize that we can be compared to caterpillars in a cocoon undergoing the process of transformation. Do not be disappointed, but worship the Lord from within your "cocoon."...The more this work progresses, the more we emerge from our cocoon. Some of the young ones may have only a small part free from the cocoon, whereas other saints have a greater percentage of their being outside the cocoon. Praise the Lord that the caterpillars are being transformed and that the cocoons are gradually disappearing! This is the real situation in the church life in the Lord's recovery.

To grow in life is also to eliminate the old generation and to be renewed in our mind, emotion, and will. This involves transformation. Transformation is a matter of eliminating the old generation, the old man, and putting on the new generation, the new man. This is to fully come out of the cocoon and be released as a butterfly.

Today we are enjoying Christ, but we have not yet possessed Him as the all-inclusive land. If we would possess Christ in this way, our old man must die out, and the new man must come forth....Many of us can testify that since we have come into the Lord's recovery, a change has taken place within us. This change is the dying out of the old man and the growing up of the new man. This is transformation, the growth in life.

Paul's intention in writing this Epistle to the Corinthians was to help them to experience the dying out of the old man and the growing up of the new man. He uses the word grow in chapter 3, saying that he planted, Apollos watered, and God gives the growth. (Life-study of 1 Corinthians, pp. 433-435)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 10

第一週■週三

晨興餽養

申三十 11 ~ 14 『…這誠命…不是難行的，…不是
在天上，使你說，誰要替我們升到天上，取下
來給我們，使我們聽見可以遵行呢？也不是在
海外，使你說，誰要替我們過海，取了來給我
們，使我們聽見可以遵行呢？這話卻離你甚近，
就在你口裏，也在你心裏，使你可以遵行。』

我們讀申命記三十章十一至十四節，若沒有羅馬
十章裏保羅的解釋，我們就不會應用這些經節說，
基督就是話；更不會說，基督就是那成爲肉體從天
降下，又在死後在復活裏從陰間出來的一位。

羅馬十章六節說，『那本於信的義如此說，你
不要心裏說，「誰要升到天上？」就是要領下基督
來。』…表面看來，申命記三十章十二節沒有說領
下基督來。然而，我們若仔細思想這節，就會看見
這節的確指着基督。…十二節所說的，是指十一節
的誠命。神的誠命是甚麼？神的誠命就是話。聖經
整體來說，就是啓示話是基督（約一 1）。基督是宇
宙中獨一的話。祂是真正的话；其他的话都是謊言。
照保羅的領會，從天上取下話來，就是領下基督來。
按照他對申命記三十章十二節更深意義的看見，這
節的主詞是話，話就是神的話，而神的話就是基督。
因此，取下話來就是領下基督來（申命記生命讀經，
一二至一三頁）。

信息選讀

在羅馬十章七節，保羅繼續說，『或說，「誰要
下到無底坑？」就是要領基督從死人中上來。』申命

WEEK 1 — DAY 3

Morning Nourishment

Deut. 30:11-14 ...This commandment...is not too difficult...that you should
say, Who will ascend to heaven for us and bring it to us to make us hear
it and do it? Nor is it across the sea that you should say, Who will go
across the sea for us and bring it to us to make us hear it and do it? But
the word is very near to you, even in your mouth and in your heart, that
you may do it.

If we read Deuteronomy 30:11-14 without Paul's interpretation in Romans
10, we would not apply these verses to Christ as the Word, much less to Christ
as the One who came down from the heavens in incarnation and who, after His
death, came out of Hades in His resurrection.

Romans 10:6 says, "The righteousness which is out of faith speaks in this
way, Do not say in your heart, 'Who will ascend into heaven?' that is, to bring
Christ down."...Seemingly, Deuteronomy 30:12 does not speak of bringing
Christ down. However, if we consider this verse carefully, we will see that it
does refer to Christ...It in verse 12 refers to the commandment in verse 11.
What is the commandment of God? The commandment of God is the word. The
Bible as a whole reveals that the word is Christ (John 1:1). Christ is the unique
word in the universe; He is the real word. The speaking of any other word is a
lie. In Paul's understanding, to bring it (the word) down is to bring Christ down.
According to his view of the deeper denotation of Deuteronomy 30:12, the it in
this verse denotes the word, the word is the word of God, and the word of God
is Christ. Hence, to bring the word down is to bring Christ down. (Life-study of
Deuteronomy, pp. 11-12)

Today's Reading

In Romans 10:7 Paul continues, "Or, 'Who will descend into the abyss?' that
is, to bring Christ up from the dead." Whereas Deuteronomy 30:13 speaks of

記三十章十三節說到海，而在羅馬十章七節保羅說到無底坑。…啓示錄九章指明，敵基督要從無底坑裏上來；而十三章告訴我們，敵基督要從海中上來。…所以，海乃是無底坑的出口。在羅馬十章七節，保羅的點乃是：基督在祂的復活裏從無底坑裏上來，從死人中上來。…基督在十字架上死了以後，下到無底坑，就是死亡和撒但黑暗權勢的領域。這就是說，祂下到陰間，然後在祂的復活裏從那裏出來。

在羅馬十章八節保羅說，『這義到底怎麼說？它說，「這話與你相近，就在你口裏，也在你心裏。」這就是我們所傳信主的話。』在我們心裏，在我們口裏的話，就是作為氣、作為賜生命之靈的基督，因為基督在復活裏，成了賜生命的靈（林前十五 45 下）。

我們將申命記三十章十一至十四節和羅馬十章六至八節擺在一起，就有一幅關於基督的完滿圖畫。在這幅圖畫裏，我們看見基督成為肉體，祂被釘十字架而且埋葬，祂下到無底坑，祂從死人中起來，祂在復活裏成了那氣，就是賜生命的靈。現在基督既是那氣，祂就像空氣一樣無所不在。當我們向不信者說到基督，我們可以告訴他們，基督就在他們口裏，也在他們心裏。

我們看見這些經節向我們顯示，那成為肉體、釘十字架並復活的基督，成了賜生命的靈。今天祂就是那位說話的神所呼出的氣。我很高興告訴人，基督乃是神成為肉體，作了一個人，名叫耶穌；祂死在十字架上為要救贖我們，祂被埋葬並下到無底坑裏；祂從陰間復活，並且在復活裏成了賜生命的靈，就是神聖的氣。這就是那位現今是神的話，給我們接受作我們生命的基督（申命記生命讀經，一三至一五頁）。

參讀：日日在更新，第一至二章；生命信息，第三十七章。

the sea, Paul in Romans 10:7 speaks of the abyss....Revelation 9 indicates that Antichrist will come out of the abyss, and Revelation 13 tells us that Antichrist will come out of the sea....The sea, therefore, is the mouth of the abyss. Paul's point in Romans 10:7 is that in His resurrection Christ came up from the abyss, came up from among the dead....After Christ died on the cross, He went to the abyss, to the region of death and of the satanic power of darkness. This means that He went to Hades, from which He came forth in His resurrection.

In Romans 10:8 Paul says, "But what does it say? 'The word is near you, in your mouth and in your heart,' that is, the word of the faith which we proclaim." The word that is in our heart and mouth is Christ as the breath, as the life-giving Spirit, for in resurrection Christ became the life-giving Spirit (1 Cor. 15:45b).

When we put together Deuteronomy 30:11-14 and Romans 10:6-8, we have a full picture concerning Christ. In this picture we see that Christ was incarnated, that He was crucified and buried, that He went to the abyss, that He arose from among the dead, and that in His resurrection He became the breath, the life-giving Spirit. Since Christ is now the breath, He, like the air, is everywhere. When we speak to unbelievers about Christ, we can tell them that Christ is in their mouth and in their heart.

We see that these verses show us the incarnated, crucified, and resurrected Christ who has become the life-giving Spirit. Today He is the very breath breathed out by the speaking God. I am happy to tell people that Christ is God incarnated to be a man named Jesus, that He died on the cross for our redemption, that He was buried and that He descended into the abyss, that He was resurrected from Hades, and that in resurrection He became the life-giving Spirit as the divine breath. This is the Christ who is now the word of God for us to receive as our life. (Life-study of Deuteronomy, pp. 12-13)

Further Reading: CWWL, 1989, vol. 2, "Being Renewed Day by Day," chs. 1-2; CWWL, 1978, vol. 2, "Life Messages, volume 1," ch. 37

第一週■週四

晨興餽養

申八3『祂苦煉你，任你飢餓，將…嗎哪賜給你喫，使你知道，人活着不是單靠食物，乃是靠耶和華口裏所出的一切話。』

提後三16『聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的。』

保羅在羅馬十章六至八節進一步指明，申命記裏所說的每一句話都是基督，因為保羅將神的呼出應用於基督。基督乃是從神出來的話。…（約一1、14）。這在太初就有，與神同在，就是神，且成了肉體的話，乃是基督。作為神的話的基督自己，就是申命記中所重申的話（申命記生命讀經，六頁）。

信息選讀

我們需要看見，申命記中的每一句話，對我們都是生命的供應。以色列人因着從神口中所出的一切話，得以維持。這實際上就是說，他們因着基督得以維持；因為…凡從神口中所出的，都是基督。一面，基督是美地；另一面，祂是我們在往美地的路上維持我們的食物。祂是那能使我們進入美地的一位。神從未想要我們在自己裏面達到目的地。祂是藉着基督領我們進入美地，也是藉着基督來維持我們；基督乃是從神口中所出的一切。這就是說，基督維持我們，使我們進入祂自己。

聖經不僅僅是一本歷史書、故事書或論到教訓的書。聖經乃是基督的具體化。凡基督所是、所有、所完成、正在作、將要作以及所能作的，都具體化

WEEK 1 — DAY 4

Morning Nourishment

Deut. 8:3 And He humbled you and let you go hungry and fed you the manna...so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Paul's writing in Romans 10:6-8 further indicates that every word spoken in Deuteronomy is Christ, for Paul applies the breathing of God to Christ. Christ is the Word who has come out from God....(John 1:1, 14). This Word who was in the beginning, who was with God, who was God, and who became flesh is Christ. As the Word, Christ Himself is the word rehearsed in the book of Deuteronomy. (Life-study of Deuteronomy, p. 5)

Today's Reading

We need to realize that every word in Deuteronomy is a life supply for us. The children of Israel were sustained by everything that proceeded out of the mouth of God. This actually means that they were sustained by Christ, for... whatever proceeds out of God's mouth is Christ. On the one hand, Christ is the good land; on the other hand, He is the food which sustains us on the way to the good land. He is the One who can make it into the land. God never intended that we make it in ourselves. The Lord is leading us into the good land by Christ, and He is sustaining us also by Christ, who is everything that proceeds out of the mouth of God. This means that Christ is sustaining us to enter into Himself.

The Bible is not merely a book of history, stories, and teachings. The Bible is the embodiment of Christ. Whatever Christ is and has and whatever Christ has done, is doing, will do, and can do are embodied in the Bible. To read the

在聖經裏。所以，讀聖經就是有分於基督。聖經既是神的呼出，讀聖經最好的路就是將聖經吸入。讓我們學習吸入在聖言裏之三神的氣！

我們不該認為話離我們很遠，也不該叫誰升到天上把話取下，或叫誰過海把話取來（申三十 11～13，羅十 6～7）。這話離我們甚近——就在我們口裏，也在我們心裏（申三十 14，羅十 8）。

那是話的基督已經成為肉體降下來，也已經在復活裏從無底坑，從陰間上來。祂在復活裏已經成了賜生命的靈（林前十五 45），就是給我們吸入的氣。這就是說，祂不僅是話，也是那靈。我們接受祂的話，就接受那靈，因為祂對我們所說的話，就是靈，就是生命（約六 63）。

要學習吸入父、子、靈的氣。我們若呼吸那經過過程的三一神，這樣，基督的恩，神的愛，那靈的交通，就要與我們同在（林後十三 14）。

我們藉着吸入聖經接受話時，就能在基督裏，作我們在自己裏面所不能作的。請看保羅在腓立比書所說的，那就是『申命記』，摩西的話的重申。在腓立比四章十三節，保羅能宣告說，『我在那加我能力者的裏面，凡事都能作。』這些事就是八節裏所列的，保羅在那裏說，『凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的；若有甚麼德行，若有甚麼稱讚，這些事你們都要思念。』保羅還未在基督裏的時候，這些事他都作不到。但在基督裏，在那加他能力者的裏面，這一切他就都能作得到。這也能成為我們今天的經歷。我們若要有這種經歷，就需要藉着吸入聖經，就是基督的具體化身，來享受神聖的三一（申命記生命讀經，九至一〇、二四至二六頁）。

參讀：教師訓練，第一至二章。

Bible, therefore, is to participate in Christ. Since the Bible is God's breath, God's exhaling, the best way to study the Bible is to breathe it, to inhale it.

We should not think that the word is distant, and we should not ask who will ascend to heaven to bring the word down or who will go across the sea to bring the word to us (Deut. 30:11-13; Rom. 10:6-7). The word is very near—it is in our mouth and in our heart (Deut. 30:14; Rom. 10:8).

Christ as the word has already come down in His incarnation, and He has already come out of the abyss, out of Hades, in His resurrection. In resurrection He has become the life-giving Spirit (1 Cor. 15:45) as the breath for us to breathe. This means that He is not only the word but also the Spirit. When we receive His word, we receive the Spirit, for the words He speaks to us are spirit and life (John 6:63).

Learn to inhale the breath of the Father, the Son, and the Spirit. If we breathe the processed Triune God, the grace of Christ, the love of God, and the fellowship of the Spirit will be with us (2 Cor. 13:14).

When we take the word by inhaling the Bible, we will be able to do in Christ what we cannot do in ourselves. Consider what Paul says in the book of Philippians, which is a deuteronomy, a respeaking, of Moses' words. In Philippians 4:13 Paul could declare, "I am able to do all things in Him who empowers me." These "things" are itemized in verse 8, where Paul says, "What things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things." Before Paul was in Christ, he could not do any of these things. But in Christ, the One who empowered him, he could do them all. This can also be our experience today. If we would have this experience, we need to enjoy the Divine Trinity by inhaling the Bible, the embodiment of Christ. (Life-study of Deuteronomy, pp. 7-8, 22-23)

Further Reading: CWWL, 1984, vol. 1, "Teachers' Training," chs. 1-2

第一週■週五

晨興餽養

詩一一九 88『求你照你的慈愛將我救活，我就遵守你口中的法度。』

57～58『耶和華是我的業分；我曾說，我要遵守你的言語。我全心求過你的恩；願你照你的話恩待我。』

律法不僅是一系列神聖的誡命，更是神活的話，將神的本質注入到那些愛祂的尋求者裏面。我們若將十誡僅僅視為律法，然後試圖遵守，我們對待律法的方式就不正確。…反之，我們該是愛神、尋求神的人。在這事上，我們該像腓立比三章裏的保羅，他就是出於愛而追求基督，甚至是竭力追求祂的人。因着愛主，我們就該追求祂，接觸祂，並且住在祂的面光中，與祂同住。我們若是這樣作，就要天天被神注入，也就會自然而然照着神的律法而行。我們會遵守律法的要求，不是靠我們自己的努力，乃是憑那藉着我們接觸主，從祂所注入到我們裏面的一切。一旦神的本質完全注入到我們裏面，神就要從我們裏面遵守祂自己的律法。…我們不該認為律法僅僅是神的誡命；律法乃是神的話，神的見證，不僅彰顯神，更是將神的本質注入到那些在愛裏尋求祂的人裏面（出埃及記生命讀經，七〇一至七〇二頁）。

信息選讀

在詩篇一百一十九篇和十九篇，我們看見作為神活話的律法，對於那些愛神的尋求者至少二十六項的功用。…神的話賜給我們光。神的話也賜給我們生命（一一九 25、50、107、154）。你若仔細讀一百一十九篇，會注意到『救活』這辭用了好幾次。譯為救活的希伯來字，

WEEK 1 — DAY 5

Morning Nourishment

Psa. 119:88 Enliven me according to Your lovingkindness, and I will keep the testimony of Your mouth.

57-58 Jehovah is my portion; I have promised to keep Your words. I entreated Your favor with my whole heart; be gracious to me according to Your word.

The law is not only a list of divine commandments; it is the living word of God which infuses God's substance into those who lovingly seek Him. If we consider the Ten Commandments only as laws and then try to keep them, we are not proper in our approach to the law...On the contrary, we should be those who love God and seek Him, In this matter, we should be like Paul in Philippians 3, one who was pursuing Christ out of love and even running after Him. Out of love for the Lord, we should pursue Him, contact Him, and abide in His presence, dwelling together with Him. If we do this, day by day we shall be infused with God. Then automatically we shall walk according to God's law. We shall keep the requirements of the law, not by our own efforts, but with what has been infused into us of the Lord through our contact with Him. Once we have been thoroughly infused with God's substance, He Himself from within us will keep His own law...We should not regard the law simply as His commandments, but as the word of God and the testimony of God, which not only express Him but also infuse His substance into those who seek Him in love. (Life-study of Exodus, pp. 607-608)

Today's Reading

In Psalms 119 and 19 we see at least twenty-six functions of God's law as His living word to those who lovingly seek Him...The Word of God gives us light. It also gives life (119:25, 50, 107, 154). if you read Psalm 119 carefully, you will notice that the word enliven is used a number of times. The Hebrew word rendered "enliven" like the Greek word, means to give life. The Word of

和希臘字一樣，意思是賜人生命。神的話賜給我們光，然後將我們救活，使我們活過來，賜給我們生命。因此，我們憑這活的話而活；也就是說，我們憑着神自己而活。

神的話另一個功用是甦醒人的魂，快活人的心（十九7～8）。我們不僅需要因神的話活過來，也需要因神的話而甦醒，特別是在我們下沉、受壓或鬱悶的時候。你一天工作下來，也許就落在撒但的壓制之下，需要復甦。在你下班回家的途中，要利用時間讀主的話，禱告主的話，並歌唱主的話。你會發現這話會甦醒你的魂，並使你的心快活。

當神的話滋養我們，它就扶持我們。這話使我們得到扶持，也使我們得救，並使我們有盼望（一一九116～117、49）。當我們經歷這活話的功用，我們就不會沒有盼望。反之，我們在凡事上都有盼望。在腓立比一章二十節，保羅能說出他的專切期待和盼望。

神的話也使我們享受神作我們的業分（詩一一九57）。我們若要在神的話中，享受基督作我們的業分，就不僅該研讀這話，也該藉着禱告、歌唱、頌詠和感謝，以活的方式接受這話。

藉着神的話，我們享受神的面（58—直譯），以及祂臉上的光照（135）。以色列人在西乃山下恐懼戰兢的時候，摩西卻在山頂上享受主臉面的光照。我們的光景該是摩西在山頂上的光景，而不是以色列人在山下的光景。我們該在山頂上，在神臉的光照之下。

神的話也保守我們不絆跌（165），使我們的腳步穩當，並使我們勝過罪孽（133）。沒有甚麼罪孽會轄制我們。反之，我們要征服一切的惡事，因神的話使我們成爲征服者，得勝者（出埃及記生命讀經，七九七至八〇一頁）。

參讀：出埃及記生命讀經，第五十二、五十六至六十篇；詩篇生命讀經，第四十篇。

God gives us light; then it enlivens us, quickens us, gives us life. Therefore, we live by the living Word; that is, we live by God Himself.

Another function of the Word of God is to restore man's soul and rejoice man's heart (Psa. 19:7-8). We need to be not only enlivened by the Word, but also restored by it, especially when we are depressed, suppressed, or oppressed. After working all day at your job, you may be under the oppression of Satan and may be in need of restoration. On your way home from work, take time to read, pray, and sing the Word. You will find that the Word will restore your soul and cause your heart to rejoice.

As the Word of God nourishes us, it upholds us. The Word holds us up. It also keeps us safe and causes us to hope (119:116-117, 49). When we experience the function of the living Word, we shall not be without hope. Rather, we shall be hopeful in all things. In Philippians 1:20 Paul could speak of his earnest expectation and hope.

The Word of God also causes us to enjoy God as our portion (Psa. 119:57). If we would enjoy Christ as our portion in the Word, we should not only study the Word, but receive the Word in a living way by praying, singing, psalming, and thanking.

Through the Word we enjoy God's countenance (v. 58) and the shining of His face (v. 135). While the children of Israel were in fear and trembling at the foot of Mount Sinai, Moses was on the mountaintop enjoying the shining of the Lord's countenance. Our situation should be that of Moses on the mountaintop, not that of the children of Israel at the foot of the mountain. We should be on the mountaintop under the shining of the face of God.

The Word of God also keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity (v. 133). No iniquity will have dominion over us. Instead, we shall conquer all evil things, for the Word of God will make us conquerors, overcomers. (Life-study of Exodus, pp. 686-688)

Further Reading: Life-study of Exodus, msgs. 52, 56-60; Life-study of the Psalms, msg. 40

第一週■週六

晨興餽養

申二七6～8『要用沒有鑿過的石頭築耶和華你的神的壇，然後在壇上將燔祭獻給耶和華你的神。又要獻平安祭，且在那裏喫，在耶和華你的神面前歡樂。你要將這律法的一切話清清楚楚的寫在石頭上。』

在申命記二十七章一至七節，摩西吩咐以色列人要立起幾塊大石頭，築一座壇，並在這壇上獻燔祭和平安祭。他們過約但河，進入耶和華所賜給他們的地，當天在美地的入口要立起幾塊大石頭，壇上石灰，把十誡寫在石頭上。這些石頭可視為碑。在這碑旁邊要築一座壇。這樣，就立起了兩樣東西：碑和祭壇。

寫在碑上的十誡，乃是神的要求。十誡既是神的要求，就是神自己的彰顯，是神所是的描繪。十誡特別啓示神是愛、光、聖、義。因此，在美地入口立的碑，實際上就是神自己。神立在那裏，向以色列人啓示祂自己，讓他們知道祂的要求。神按着祂的所是有所要求，百姓必須滿足這些要求（申命記生命讀經，二〇八至二〇九頁）。

信息選讀

我們需要祭壇，因為我們構不上寫在碑上的要求。這指明要我們與基督相配是不可能的。基督就是神，乃是聖別、公義的，也是滿了愛和光的。我們配不上祂；所以，我們需要祭壇，也就是說，我們需要十字架。…祭壇乃是焚燒供物獻給神作祭物

WEEK 1 — DAY 6

Morning Nourishment

Deut. 27:6-8 With unhewn stones you shall build the altar of Jehovah your God. Then you shall offer up burnt offerings upon it to Jehovah your God; and you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God. Then you shall write upon the stones all the words of this law very clearly.

In Deuteronomy 27:1-7 Moses gave commandments to the children of Israel regarding erecting large stones, building an altar, and offering burnt offerings and peace offerings on this altar. In the day they crossed over the Jordan into the land which Jehovah was giving to them, at the entry of the good land, they were to erect large stones, coat them with plaster, and write upon them the Ten Commandments. These stones may be considered a monument. Beside this monument, they were to build an altar. Thus, two things were set up—a monument and an altar.

As God's requirements, the Ten Commandments are an expression of God Himself; they are a portrait of what God is. In particular, the Ten Commandments reveal that God is love and light and that He is holy and righteous. Thus, the monument at the entry to the land was actually the very God Himself. God was standing there, revealing Himself to the children of Israel and making His requirements known to them. God, according to what He is, had His requirements, and the people had to satisfy these requirements. (Life-study of Deuteronomy, pp. 181-182)

Today's Reading

We need an altar because we cannot measure up to the requirements of what is written on the monument....Christ, the very God, is holy and righteous, and He is full of love and light. We cannot match Him. Therefore, we need an altar—we need the cross....[The altar] was the place where the offerings were burned as sacrifices to the God who made requirements of the people and

的地方；這位神對百姓有所要求，也把要求加諸他們身上；祭物的焚燒滿足了這位要求的神。

供物燒在祭壇上，作為使神滿足的祭物，表徵基督。一面，基督是要求的一位；另一面，基督是應付並滿足這些要求的一位。我們無法應付祂的要求，但祂自己來作我們的代替以頂替我們，並滿足祂對我們的要求。這啟示祂是要求的一位，也是滿足要求的一位。

今天在宇宙中有一幅美妙的景象，向我們揭示了基督。…首先，在這景象中，我們看見作神具體化身的基督，立在我們面前，按着神的所是要求我們。其次，我們看見表徵基督十字架的祭壇。因着我們無法滿足祂的要求，祂就來作我們的救贖主，成為在十字架上為我們受咒詛的那位（加三13）。因此，要求的一位就是滿足的一位。當這一位被釘十字架時，祂就作為祭物被火燒盡，以滿足神，並滿足神的要求。

這景象顯示，我們乃是藉着碑、祭壇和供物，就是藉着要求的神、基督的十字架和作供物的基督自己，得以進入美地。我們也是藉着碑、祭壇和供物，纔得以領受神在基督裏所給我們的一切福分。這一切福分實際上就是具體化身在基督裏經過過程的三一神自己。

我們都要看見，這帶着要求立在我們面前的一位，乃是在基督裏的三一神，而祭壇乃是基督的十字架，並且就如供物所表徵的，基督乃是我們的救贖主。…願我們都看見這個有碑、祭壇和供物的美妙景象。我們若有這異象，就必會說，『為着神，為着基督的十字架，為着基督作我們的救贖主和代替，阿利路亞！』（申命記生命讀經，二〇九至二一二頁）

參讀：倪柝聲文集第二輯第十七冊，第三篇；第一輯第九冊，耶和華。

who placed demands upon them. The burning of the sacrifices satisfied the requiring God.

The offerings burned on the altar as sacrifices for God's satisfaction signify Christ. On the one hand, Christ is the One who makes the requirements; on the other hand, Christ is the One who meets and satisfies these requirements. We cannot meet His requirements, but He Himself has come to be our Substitute to replace us and to fulfill what He requires of us. This reveals that He is both the requiring One and the fulfilling One.

In the universe today there is a wonderful scene unveiling Christ to us.... First, in this scene we see Christ as the embodiment of God standing before us with His demands and requirements according to what He is. Second, we see the altar, which signifies the cross of Christ. Because we cannot fulfill His requirements, He came to be our Redeemer, to be the One cursed for us on the cross (Gal. 3:13). The requiring One is thus the fulfilling One. When this One was crucified, He was consumed by fire as the sacrifice to satisfy God and to fulfill His requirements.

This scene reveals that it is through the monument, the altar, and the offerings—through the requiring God, the cross of Christ, and Christ Himself as the offerings—that we enter into the good land. It is also through the monument, the altar, and the offerings that we receive all the blessings which God would give us in Christ. All these blessings are actually the processed Triune God Himself embodied in Christ.

We all need to see that the One who stands before us with His requirements is the Triune God in Christ, that the altar is the cross of Christ, and that, as signified by the offerings, Christ is our Redeemer....May we all see this wonderful scene with the monument, the altar, and the offerings, if we have this vision, we will surely say, "Hallelujah for God, for the cross of Christ, and for Christ, our Redeemer and Substitute!" (Life-study of Deuteronomy, pp. 182-184)

Further Reading: CWWN, vol. 37, ch. 3; CWWN, vol. 9, pp. 275-283

第一週詩歌

589

讀經—從主話得餽養

8 8 8 8 (英 814)

F 大調

3/4

1 1 1 | 1 7̣ 1 | 2 3 2 | 1 - - | 3 3 3 |
 — “活 着 不 是 單 靠 食 物, 乃 靠 神
 3 2 3 | 5 4 3 | 2 - - | 2 2 3 | 4 - 2 |
 口 所 出 的 話;” 因 此 須 將 神
 3 - 4 | 5 - - | 6 6 6 | 5 - 3 | 4 3 2 | 1 - - ||
 話 當 作 生 命 之 糧, 時 常 喫 下。

- | | |
|---------------------------|--------------------------|
| 二 我們受造非僅身體，
靈是裏面最深部分， | 乃是身體與魂與靈；
為着接受神作供應。 |
| 三 正如我們身體需要
靈也需要神的話語， | 屬地物質食物營養，
作牠屬天生命食糧。 |
| 四 主，你是靈，且藉你話
我今需要運用我靈， | 將你自己完全表明；
藉着你話接受你靈。 |
| 五 因此，我們接受你話，
並用心思領會其意， | 非僅用眼讀其字句，
更須用靈將其吸取。 |
| 六 須在靈裏喫你的話，
運用我靈禱讀你話， | 將其接到最深部分；
你就供應，浸透全人。 |
| 七 你話留在我的心思，
若被接受到我靈裏， | 僅是知識，變作重擔；
就變靈與生命、平安。 |
| 八 當我真肯運用我靈，
我就得着你話餽養， | 接受你話並接觸你，
深處摸着你的自己。 |
| 九 哦主，教我每讀你話，
好使我靈得到餽養， | 就肯操練運用我靈，
你就作我生命供應。 |

WEEK 1 — HYMN

Man shall not live by bread alone

Study of the Word — Feeding on the Word

814

1. "Man shall not live by bread a - lone,
 But by each word which doth pro - ceed
 From God's own mouth"; these we must eat
 And let them be our life in - deed.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------|
| 2. Not just a body we were made,
But body, soul, and spirit too;
The inmost part the spirit is
To contact God and Him pursue. | 6. Thy Word in spirit we must eat
And to our inmost part receive;
'Tis by our spirit's exercise
To pray with what our minds perceive. |
| 3. Just as we need the earthly food
Our body's need to satisfy,
We need the food for spirit too—
Thyself, Thy Word, its true supply. | 7. Thy Word remaining in our mind
Is only knowledge burdensome,
But when it to the spirit goes
Then life and spirit it becomes. |
| 4. Thou art the Spirit, and Thy Word
Thy very Self expressed doth make;
Thus, it is Spirit as Thyself,
Which by our spirit we must take. | 8. 'Tis only when our spirit acts
To take Thy Word and contact Thee,
We truly feed upon Thy Word
And touch Thyself most inwardly. |
| 5. Thus, to receive Thy Word is not
To read it only with our eyes
And understand it in our mind,
But 'tis the spirit's exercise. | 9. Lord, teach us how to exercise
Our spirit when Thy Word we read;
Then will our spirit nourished be
As thus upon Thyself we feed. |

第二週

公義、聖別、信實、 施愛之神的行政管理

RS 詩歌：376, 16

讀經：申一 8～18，十六 18～20，十七 8～20，十九 15～21，二一 1～9、18～23，二二 13～30，二四 1～4、7、16，二五 1～3、5～16，七 9～15

綱要

週一

壹 聖經啓示神的行政—祂對整個宇宙神聖的行政管理—賽九 6～7，啓四 2，五 6，申一 8～18：

一 神的行政乃是神國的行政中心—太三 2，六 10、13 下。

二 在神的神聖行政裏，祂是君王、設立律法者和審判者；祂是祂行政管理的行政、立法和司法部門—賽三三 22。

三 神的行政特別見於祂對祂所揀選之人的對付—彼前一 2，來十二 6：

1 作為在基督裏的信徒，我們已由神而生，成為神的兒女，但我們仍在舊造裏—約一 12～13，三 3、5～6，林後五 17，約壹三 1。

Week Two

The Governmental Administration of the Righteous, Holy, Faithful, and Loving God

RS Hymns: 497, 21

Scripture Reading: Deut. 1:8-18; 16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16; 7:9-15

Outline

Day 1

I. The Bible reveals the government of God—His divine governmental administration of the entire universe—Isa. 9:6-7; Rev. 4:2; 5:6; Deut. 1:8-18:

A. The government of God is the administrative center of the kingdom of God—Matt. 3:2; 6:10, 13b.

B. In His divine government God is the King, the Lawmaker, and the Judge; He is the executive branch, the legislative branch, and the judicial branch of His government—Isa. 33:22.

C. God's government is seen especially in His dealings with His chosen people—1 Pet. 1:2; Heb. 12:6:

1. As believers in Christ, we have been born of God to be children of God, but we are still in the old creation—John 1:12-13; 3:3, 5-6; 2 Cor. 5:17; 1 John 3:1.

2 為這緣故，我們需要神行政的對付—彼前一 17，四 12。

四 神藉着審判來管理；神的審判是為施行祂的行政——17，四 17，五 6、9：

- 1 主神要藉着各種審判，清理並潔淨整個宇宙，使祂得着一個新天新地，成為充滿祂義的新宇宙，使祂喜悅—彼後三 13。
- 2 神審判一切不符合祂行政的事物；所以，在今世我們這些神的兒女乃是在神每天的審判之下一彼前一 17。
- 3 神在祂行政管理的審判中，用火煉的試驗對付信徒，這審判要從神自己的家起首—四 12、17。

週二

五 主耶穌在地上時，承認神的行政，過一種絕對在神行政下的為人生活，並且將一切與祂有關的事都交給神的行政—約六 38，彼前二 21 ~ 23：

- 1 主總是把所受的一切羞辱和傷害，交給那位在祂的行政裏按公義審判的公義之神，使自己服從祂—彼前二 21 ~ 23 節。
- 2 祂信靠這公義的一位，承認祂的行政—23 節。

六 作為在基督裏的信徒，我們需要領悟我們是在神的行政之下，我們該尊重神的行政，並學習承認神的行政—五 6：

- 1 神在管理我們時，供應我們所需要的一切；神將祂的供備賜給我們，使我們能與祂的行政配合—5 節，彼後一 1 ~ 4，三 13。

2. For this reason we need God's governmental dealings—1 Pet. 1:17; 4:12.

D. God governs by judging; the judgment of God is for the carrying out of His government—1:17; 4:17; 5:6, 9:

1. Through various kinds of judgments, the Lord God will clear up the entire universe and purify it so that He may have new heavens and a new earth for a new universe filled with His righteousness for His delight—2 Pet. 3:13.
2. God judges everything that does not match His government; therefore, in this age we, the children of God, are under the daily judgment of God—1 Pet. 1:17.
3. God uses fiery ordeals to deal with the believers in the judgment of His governmental administration, which begins from His own house—4:12, 17.

Day 2

E. When the Lord Jesus was on earth, He recognized the government of God, lived a human life that was absolutely under the government of God, and committed everything related to Him to God's government—John 6:38; 1 Pet. 2:21-23:

1. The Lord kept committing all the insults and injuries that He suffered to the One who judges righteously in His government, the righteous God, to whom He submitted Himself—vv. 21-23.
2. He put His trust in this righteous One, recognizing His government—v. 23.

F. As believers in Christ, we need to realize that we are under God's government, to respect God's government, and to learn to acknowledge God's government—5:6:

1. As God is governing us, He supplies us with whatever we need; God grants us His provision so that we may cooperate with His government—v. 5; 2 Pet. 1:1-4; 3:13.

2 我們該謙卑，服在神那執行祂行政之大能的手下——彼前五 6：

- a 在六節，『神大能的手』指神執行祂行政的手，特別見於祂的審判中——17，四 17。
- b 謙卑服在神大能的手下，乃是讓神作成謙卑的；然而，我們必須與神的運行合作，甘願在神大能的手下被祂作成謙卑、卑微的一五 6。

貳 申命記這卷書說到神的行政管理——申十六 18～20，十七 8～20，十九 15～21，二一 1～9、18～23，二二 13～30，二四 1～4、7、16，二五 1～3、5～16：

一 雖然在申命記中找不到『行政管理』一辭，但我們若透徹的讀這卷書，就會看見這卷書說到神的行政，甚至說到祂的行政管理。

二 神對祂百姓的對付，乃是祂行政管理的一種施行——啓三 19：

- 1 智慧的神是成全的父，祂愛祂的兒女，並在行政上對付他們；祂管教我們的目的是為成全我們——來十二 6。
- 2 以色列人因着他們的錯誤為神所懲治——民十二 1～16，十四 39～45，十六 1～50。
- 3 甚至摩西也因着他在二十章二至十三節的錯誤為神所懲治：
 - a 摩西犯了嚴重的錯誤，這錯誤是神無法容忍的，因為這摸到祂的行政——民二十 10～12 節。

2. We should be humbled under the mighty hand of God, which carries out the government of God—1 Pet. 5:6:

- a. In verse 6 the mighty hand of God refers to God's administrating hand seen especially in His judgment—1:17; 4:17.
- b. To be humbled under God's mighty hand is to be made humble by God; however, we must cooperate with God's operation and be willing to be made humble, lowly, under His mighty hand—5:6.

II. The book of Deuteronomy speaks regarding the governmental administration of God—16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16:

A. The expression governmental administration is not found in Deuteronomy, but if we read this book thoroughly, we will see that it is a book of God's government, even His governmental administration.

B. God's dealing with His people was an exercise of His governmental administration—Rev. 3:19:

- 1. The wise God is a perfecting Father who loves His children and deals with them governmentally; He disciplines us for the purpose of perfecting us—Heb. 12:6.
- 2. The children of Israel were disciplined for their mistakes—Num. 12:1-16; 14:39-45; 16:1-50.
- 3. Even Moses was disciplined by God for his mistake in 20:2-13:
 - a. Moses made a serious mistake, which God could not tolerate, because it touched His administration—vv. 10-12.

b 神的行政管理是公義的，雖然祂愛摩西，但祂無法為此不施行祂的行政。

c 摩西得罪了神，結果就喪失進入美地的權利—12 節，申三 23 ~ 29：

(一) 耶和華讓摩西觀看那地，卻不許他進入—三四 1、4。

(二) 反之，『耶和華的僕人摩西死在摩押地，正如耶和華所說的』—5 節。

(三) 摩西忠信的事奉神四十年，但因着他的錯誤牽涉到神的行政管理，他喪失了進入美地的權利—四 21。

d 摩西在進入並據有美地的事上被拒絕，這顯示神公義的行政管理；這是神行政管理、神行政對付的一例—一 37：

(一) 神這樣對付摩西，不讓他進入美地，就使以色列人更敬畏神公義的對付—四 21。

(二) 摩西所受的懲罰有助於對以色列人的成全；他們該從這事學到，公義的神在祂行政的對付上是何等可畏—三二 52。

週四

叁 神的行政乃是公義、聖別、信實、施愛之神的行政管理：

一 神是公義的，祂的行政建立在公義上—約壹 1:9，啓十五 3，詩八九 14：

1 神的行政要求義；義是神行政的事—14 節，彼前二

b. God's administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration.

c. Moses offended God, and as a result, he lost his right to enter into the good land—v. 12; Deut. 3:23-29:

1) Jehovah allowed Moses to view the land, but He did not permit him to go in—34:1, 4.

2) Rather, "Moses the servant of Jehovah died there in the land of Moab according to the word of Jehovah"—v. 5.

3) Moses served God faithfully for forty years, but because his mistake involved God's governmental administration, he lost the right to enter into the good land—4:21.

d. Moses' being refused in the matter of entering and possessing the good land shows God's righteous governmental administration; this was an instance of God's governmental administration, of God's governmental dealing—1:37:

1) The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God's righteous dealing—4:21.

2) The punishment Moses suffered was a perfecting to the children of Israel; they should have learned from this how fearful the righteous God is in His governmental dealings—32:52.

Day 4

III. The government of God is the governmental administration of the righteous, holy, faithful, and loving God:

A. God is righteous, and His government is established upon righteousness—1 John 1:9; Rev. 15:3; Psa. 89:14:

1. God's government requires righteousness; righteousness is a matter of God's

23 ~ 24。

2 公義與神外面的行事、作法、行動和活動有關；神所作的一切都是公義的一啓十五 3。

3 神的公義就是在有關公平和公義之行動上神的所是—約壹一 9，啓十六 7。

4 義與神的國有關—羅十四 17：

a 神的寶座是以義為根基而建立的—詩八九 14。

b 神的義在那裏，神的國也在那裏—賽三二 1，來一 8 ~ 9。

5 在基督的死裏，我們已經向罪死了，使我們得以向義活著—彼前二 24：

a 我們這些神的子民活在祂的行政之下，必須過公義的生活—太五 20，約壹二 29，三 7。

b 『向義活著』這辭與滿足神行政的要求有關—彼前二 24：

(一) 我們已經得救，好使我們在神的行政下過正確的生活，就是過一種與神的行政中義的要求相合的生活—詩八九 14，太五 20。

(二) 我們在基督的死裏，已經從罪分別出來，並在祂的復活裏，已經被點活，使我們在基督徒的生活中，在神的行政下自然而然向義活著—羅六 8、10 ~ 11、18，弗二 5 ~ 6，約十四 19，提後二 11。

6 因着神的行政要求公義，彼後三章十三節說，『我們照祂的應許，期待新天新地，有義居住在其中』：

a 這意思是說，一切都將井然有序，歸一於一個元首之下，並且都得以規正。

government—v. 14; 1 Pet. 2:23-24.

2. Righteousness is related to God's outward acts, ways, actions, and activities; everything God does is righteous—Rev. 15:3.

3. The righteousness of God is what God is in His actions with respect to justice and righteousness—1 John 1:9; Rev. 16:7.

4. Righteousness is related to the kingdom of God—Rom. 14:17:

a. God's throne is established with righteousness as the foundation—Psa. 89:14.

b. Where God's righteousness is, there His kingdom is also—Isa. 32:1; Heb. 1:8-9.

5. In the death of Christ we have died to sins so that we might live to righteousness—1 Pet. 2:24:

a. As God's people living under His government, we must live a righteous life—Matt. 5:20; 1 John 2:29; 3:7.

b. The expression live to righteousness is related to the fulfilling of God's governmental requirements—1 Pet. 2:24:

1) We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirements of His government—Psa. 89:14; Matt. 5:20.

2) In Christ's death we have been separated from sins, and in His resurrection we have been enlivened so that in our Christian life we might live spontaneously to righteousness under the government of God—Rom. 6:8, 10-11, 18; Eph. 2:5-6; John 14:19; 2 Tim. 2:11.

6. Because God's government requires righteousness, 2 Peter 3:13 says, "According to His promise we are expecting new heavens and a new earth, in which righteousness dwells":

a. This means that everything will be in order, headed up, and regulated.

b 一切都要接受管理、管制，並在正當的治理之下，因為神的寶座、國度、神聖的行政是在那裏，其結果乃是平安與喜樂—羅十四 17，十五 13、33。

週五

二 神是聖別的；聖別是神一個主要的屬性—彼前一 15 ~ 16:

1 『四活物…晝夜不歇息的說，聖哉，聖哉，聖哉，主神是昔是今是以後永是的全能者』—啓四 8：

a 啓示錄四章八節強調三一神是聖別的，是三重的聖別，指神的性情—神的所是一的性質；凡神所是的，都是聖別的一賽六 3。

b 有分於神的聖別，就是有分於祂的性情，祂之所是的性質—來十二 10。

2 『我們的神乃是烈火』—29 節：

a 神在祂的聖別和嚴厲上是烈火—申九 3，羅十一 22。

b 凡與祂的聖別性情不符的，祂這烈火就要燒盡；因此祂是嚴厲的，在嚴厲上彰顯祂的聖別—申九 3。

三 神是信實的—彼前四 19，林前一 9，十 13，啓三 14，十九 11:

1 神的話是信實的；凡從神口中所出的必要成就—申八 3，提前一 15，提後二 11。

2 信實的神召了我們，也必要全然聖別我們，並保守我們全人得以完全—帖前五 23 ~ 24。

3 神聖的信實是神一個甜美的屬性—提後二 13，約壹一 9。

4 在申命記七章九至十五節，摩西要百姓知道，耶和華他們的神是信實的神，向愛祂、守祂誠命的人守

b. Everything will be governed, controlled, and under the proper rule, for the throne of God, the kingdom, the divine administration, will be there, and the result will be peace and joy—Rom. 14:17; 15:13, 33.

Day 5

B. God is holy; holiness is one of the main attributes of God—1 Pet. 1:15-16:

1. “The four living creatures...have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming”—Rev. 4:8:

a. The emphasis in Revelation 4:8 is that the Triune God is holy and is triply holy, referring to the quality of God’s nature—God’s being; what He is, is holy—Isa. 6:3.

b. To partake of God’s holiness is to partake of the quality of His nature, of what He is—Heb. 12:10.

2. “Our God is also a consuming fire”—v. 29:

a. God is a consuming fire in His holiness and severity—Deut. 9:3; Rom. 11:22.

b. Whatever does not correspond to His holy nature, He, as the consuming fire, will consume; thus, He is severe, expressing His holiness in severity—Deut. 9:3.

C. God is faithful—1 Pet. 4:19; 1 Cor. 1:9; 10:13; Rev. 3:14; 19:11:

1. God’s word is faithful; whatever proceeds out of the mouth of God will be fulfilled—Deut. 8:3; 1 Tim. 1:15; 2 Tim. 2:11.

2. The faithful God who has called us will also sanctify us wholly and preserve our whole being complete—1 Thes. 5:23-24.

3. Divine faithfulness is a sweet attribute of God—2 Tim. 2:13; 1 John 1:9.

4. In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is the faithful God, who keeps His covenant and lovingkindness

約並施慈愛。

週六

四 神是愛—弗二 4，約壹四 8～10、16，申七 7，十 14～15，耶三一 3：

1 愛是神素質的性質；因此，愛是神素質的屬性—羅五 5、8，八 35、39，十五 30。

2 申命記說到神是愛的神—七 7，十 14～15，十一 12：

a 作為公義的神，神是嚴格且狹窄的；作為愛的神，祂是寬大且包容一切的一耶三一 3。

b 神是施愛的神，但祂的愛是成全的愛，不是縱容的愛；神愛我們，也管教我們，因為祂有祂行政的管理—來十二 6。

3 整體來說，最終申命記給我們看見，神的愛終極的為祂子民工作，使他們享受按祂旨意和先見而有的豐滿祝福—弗一 4～5、9、11，彼前一 2，羅八 29：

a 儘管我們在愛神並敬畏神的事上失敗了，儘管我們不忠信，但神仍要成功—腓一 6。

b 不管祂子民的光景如何，神仍信實到底，至終必完成祂的心意，使我們享受祂完滿的祝福—林前一 8～9，羅八 37～39，民六 23～26。

五 申命記這卷書很特別的啓示出神的所是—申一 6～8，三 20～21、24，四 1：

1 所有重申的律例和典章，帶着新的發展，詳盡的說出以色列的神—七 7，十 14～15，十一 12。

2 在申命記所顯示的神，不僅是公義、聖別、信實、施愛和恩慈的，也是非常細緻、柔和、體貼並同情的；

with those who love Him and keep His commandments.

Day 6

D. God is love—Eph. 2:4; 1 John 4:8-10, 16; Deut. 7:7; 10:14-15; Jer. 31:3:

1. Love is the nature of God's essence; thus, love is an essential attribute of God—Rom. 5:5, 8; 8:35, 39; 15:30.

2. Deuteronomy speaks of God as a God of love—7:7; 10:14-15; 11:12:

a. As a God of righteousness, God is strict and narrow; as a God of love, He is broad and all-embracing—Jer. 31:3.

b. God is a loving God, but His love is a perfecting love, not a spoiling love; God loves us and also disciplines us, for He has His governmental administration—Heb. 12:6.

3. As a whole, Deuteronomy ultimately shows us that the love of God consummately works for His people so that they may enjoy His full blessing according to His will and foreknowledge—Eph. 1:4-5, 9, 11; 1 Pet. 1:2; Rom. 8:29:

a. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful—Phil. 1:6.

b. No matter what the condition of His people may be, God will be faithful to the end, and eventually, He will accomplish His intention so that we may enjoy His full blessing—1 Cor. 1:8-9; Rom. 8:37-39; Num. 6:23-26.

E. The book of Deuteronomy is very particular in its revelation of what God is—1:6-8; 3:20-21, 24; 4:1:

1. All the rehearsed statutes and judgments, with the new developments, speak forth in detail concerning the God of Israel—7:7; 10:14-15; 11:12.

2. The God manifested in Deuteronomy is not only righteous, holy, faithful, loving, and gracious but also very fine, tender, considerate, and sympathetic;

這就是我們的神—弗一 3、17，二 4，啓五 12 ~ 13。

this is our God—Eph. 1:3, 17; 2:4; Rev. 5:12-13.

第二週■週一

晨興餽養

賽九 6『因有一嬰孩為我們而生，有一子賜給我們；政權必擔在祂的肩頭上…。』

彼前一 17『你們既稱那不偏待人，按各人行為審判的為父，就當在你們寄居的時日中，憑着敬畏行事為人。』

彼得…兩封書信的主題乃是神宇宙的行政。這兩卷書說到神宇宙的行政。如我們所知道的，馬太福音說到國度。不要以為行政與國度是相同的。不，國度是一件事，行政是另一件事。國家有政府（行政）。然而，政府不是國家；政府乃是國家的行政中心。例如，在華盛頓的政府是美國的行政中心。雖然馬太福音陳明國度，那卷書裏卻找不着行政。神的行政是在彼得的著作裏。

神藉着審判來管理。這是神施行祂行政的路。我是年長的人，藉着研讀和觀察，對世界歷史有一點認識，我能見證我常在神面前低頭敬拜。祂是管理者，祂藉着審判來管理。神審判了希特勒、史達林和其他作惡的人（彼得前書生命讀經，一一頁）。

信息選讀

我們不該以為神只審判希特勒和史達林這樣作惡的人。神也審判祂自己的子民。照着彼前四章十七節，神行政的審判要從祂自己的家起首：『因為時候到了，審判要從神的家起首。若是先從我們起首，那不信從神福音的人，將有何等的結局？』這是神的行政。

WEEK 2 — DAY 1

Morning Nourishment

Isa. 9:6 For a child is born to us, a Son is given to us; and the government is upon His shoulder...

1 Pet. 1:17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear.

In his two Epistles Peter is on the subject of God's universal government. These two books speak concerning the universal government of God. As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical. No, the kingdom is one thing and the government is another. A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation. For example, the government in Washington, D.C., is the administrative center of the United States. Although Matthew presents the kingdom, the government is not found in that book. The government of God is in the writings of Peter.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. (Life-study of 1 Peter, pp. 8-9)

Today's Reading

We should not think that God judges only evildoers such as Hitler and Stalin. God also judges His own people. According to 1 Peter 4:17, God's governing judgment begins from His own household: "For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?" This is God's government.

神行政審判的目的是甚麼？神施行審判，是要清理祂的宇宙。宇宙是神為着積極的定旨所創造的，然而撒但卻進來玷污它。現今神正藉着審判清理宇宙。祂在作徹底潔淨整個宇宙的工作。至終，宇宙將是新的。你知道彼後三章所說新天新地的意義麼？其意義乃是指明神宇宙的新。

神不願居住或停留在不潔淨的地方。因此，神在潔淨、煉淨宇宙。首先祂煉淨我們，就是祂的家。我們現今是祂潔淨工作的中心。有時候你豈不是對自己說，『為甚麼我越愛主耶穌，難處就越多？我的親戚很發達；他們非常亨通。但我的情況似乎越來越糟。』有些聖徒的健康有問題；有些人對兒女失望。我們有難處，原因是神的審判從祂自己的家起首。你我都在神的審判之下。

彼得寫這兩封書信（尤其是第一封）的原因是，分散的猶太信徒在受逼迫。他們在經歷火煉的試驗。彼得將這逼迫比作熔爐的焚燒。因着信徒受困擾，並且可能在疑惑，彼得就寫信教導他們，也安慰他們。在彼前五章十節他說，『但那全般恩典的神，就是那曾在基督耶穌裏召你們進入祂永遠榮耀的，等你們暫受苦難之後，必要親自成全你們，堅固你們，加強你們，給你們立定根基。』這裏彼得似乎在告訴信徒，他們不需要疑惑，因為神在成全他們。正如石頭被切割，好適合擺在建築物裏；我們也需要被『切割』，好得着成全、堅固、加強，並立定根基。彼得寫信安慰受苦、遭逼迫的聖徒，給他們看見，他們都在神的行政之下。神的行政乃是首先施行在祂自己的兒女身上（彼得前書生命讀經，一二至一三頁）。

參讀：彼得前書生命讀經，第一、二十一、三十至三十一篇。

What is the purpose of God's governing judgment? God judges in order to clear up His universe. The universe was created by God for a positive purpose, but Satan came in to defile it. Now God is cleansing the universe through judgment. He is doing a thorough work of cleaning the entire universe. Eventually, the universe will be new. Do you know the significance of the new heavens and the new earth mentioned in 2 Peter 3? The significance is that it indicates the newness of God's universe.

God will not live or dwell in a place that is unclean. Thus, God is cleansing, purifying, the universe. First He purifies us, His household. We are now the center of His cleaning work. Do you not sometimes say to yourself, "Why is it that the more I love the Lord Jesus, the more difficulties I have? My relatives are flourishing; they are doing very well. But my situation seems to get worse and worse." Some saints have problems with their health; others are disappointed with their children. The reason we have difficulties is that God's judgment begins from His own household. You and I are under God's judgment.

The reason the two Epistles of Peter were written, especially the first, was that the dispersed Jewish believers were suffering persecution. They were undergoing a fiery trial. Peter compares this persecution to the burning of a furnace. Because the believers were troubled and perhaps doubting, Peter wrote to instruct them and also to comfort them. In 1 Peter 5:10 he says, "But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you." Here Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them. Just as stones are cut in order to be fit together in a building, we also need to be "cut" in order to be perfected, established, strengthened, and grounded. Peter wrote to comfort the suffering, persecuted saints, showing them that all of them were under God's government. The exercise of God's government is first upon His own children. (Life-study of 1 Peter, pp. 10-11)

Further Reading: Life-study of 1 Peter, msgs. 1, 21, 30-31

第二週■週二

晨興餽養

彼前二 21『…基督也為你們受過苦，給你們留下榜樣，叫你們跟隨祂的腳蹤行。』

23『祂被罵不還口，受苦不說威嚇的話，只將一切交給那按公義審判的。』

彼後一 3『神的神能，藉着我們充分認識…祂…，已將一切關於生命和敬虔的事賜給我們。』

隨着神的行政，有神的供備。神將祂的供備賜給我們，使我們能與祂的行政配合。換句話說，我們若要完成神的行政，就需要神的供備；那就是說，我們需要神聖的供應。在彼得後書裏，作者首先陳明神聖的供應。我們看見神的能力如何供給我們需要的一切供應。這是本書主要的意義。不但如此，彼得後書給我們看見彼得前書所揭示神行政之圖畫的延續。所以，彼得後書有神聖的供備與神聖的行政（彼得後書生命讀經，一頁）。

信息選讀

（在彼前二章二十三節，）『一切』指主所受一切的苦。主總是把所受的一切羞辱和傷害，交給那位在祂的行政裏按公義審判的公義之神，使自己服從祂。這指明主在地上生活為人時，承認神的行政。

我有點擔心，你們讀本節時，也許沒有留意『審判』這辭。我們習慣說，我們將事情交給信實、憐憫或恩慈的主。你曾說『我將一切交給那按公義審

WEEK 2 — DAY 2

Morning Nourishment

1 Pet. 2:21 ...Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously.

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him...

With God's government there is God's provision. God grants us His provision so that we may cooperate with His government. In other words, if we would carry out God's government, we need God's provision; that is, we need the divine supply. In 2 Peter the writer first presents the divine supply. We see how God's power provides all the supply for our need. This is the main significance of this book. Furthermore, the Epistle of 2 Peter shows us a continuation of the picture of God's government unveiled in 1 Peter. Therefore, what we have in 2 Peter is the divine provision and the divine government. (Life-study of 2 Peter, p. 1)

Today's Reading

[In 1 Peter 2:23], according to the usage of the verb "kept committing" in Greek, "all" needs to be inserted here as its object. This word refers to all the sufferings of the Lord. He kept committing all the insults He suffered and all His injuries to Him who judges righteously in His government, to the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

I am somewhat concerned that in your reading of this verse you may not pay attention to the word judges. We are accustomed to saying that we commit things to the Lord who is faithful or merciful or kind. Have you ever said, "I

判的神』麼？我想我們沒有多少人有過這種實行。我們沒有這樣禱告，原因是我們的禱告、措辭和發表還是太傳統。這使我們不會去應用神純正話語裏的許多思想和發表。

主耶穌在地上受苦時，將一切交給那按公義審判的一位。這簡短的話不但指明主過一種作我們榜樣的生活，也指明祂過一種絕對在神行政下的生活。祂自己始終在神的行政下，祂將一切與祂有關的事都交給神的審判。

在四章十二節彼得說，『親愛的，有火煉的試驗臨到你們，為要試驗你們，不要以為奇怪，似乎是遭遇非常的事。』火煉的試驗，原文意焚燒，表徵煉淨金銀之熔爐的焚燒（箴二七 21，詩六六 10），與彼前一章七節所用的隱喻相似。彼得認為信徒所遭受的逼迫，乃是這樣一個神用以煉淨他們生命的熔爐。這是神在行政管理的審判中對付信徒的方式，這審判要從神自己的家起首（四 17 ~ 19）。

火煉的試驗不是神對付罪人或反對者的方式，乃是對付信徒，對付祂家人的方式。焚燒的爐是神用來執行祂行政管理之審判的方法。在祂行政的管理中，祂用火煉的試驗作熔爐，煉淨信徒可能有的任何渣滓。不錯，我們在基督裏的信徒是金子，但我們仍有許多渣滓。所以，我們需要被煉淨。這個煉淨不能只藉着教導、交通或參加召會的聚會完成。我們都需要經過焚燒的爐。神將我們放在焚燒的爐裏，放在火煉的試驗裏，燒去我們的渣滓。彼得認為這是神在信徒身上行政對付的審判（彼得前書生命讀經，二二〇至二二一、二九七、三三一頁）。

參讀：彼得後書生命讀經，第一、十三篇。

commit everything to God who judges righteously”? I do not think that many of us have had this practice. The reason we do not pray like this is that our prayer, expression, and utterance are still too traditional. This keeps us from applying many of the thoughts and utterances in the pure Word.

While the Lord Jesus was on earth suffering, He kept committing all to the One who judges righteously. This brief word indicates not only that the Lord lived a life that was a model for us, but also that He lived a life absolutely under God's government. He Himself was always under the government of God, and He committed everything related to Him to God's judgment.

In 1 Peter 4:12 Peter says, “Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if it were a strange thing happening to you.”...Fiery ordeal here means burning. It signifies the burning of a smelting furnace for the purification of gold and silver, like the metaphor used in 1:7. Peter considered the persecution the believers suffered as such a burning furnace used by God to purify their life. This is God's way to deal with the believers in the judgment of His governmental administration, which begins from His own house (4:17-19).

The fiery ordeal is God's way to deal not with sinners and opposers but with believers, the members of His household. The burning furnace is a means used by God to carry out the judgment of His governmental administration. In the administration of His government, God uses fiery ordeals as a furnace to purify any dross the believers may have. Yes, as believers in Christ we are gold, yet we still have a lot of dross. Therefore, we need to be purified. This purification cannot be accomplished simply through teaching, fellowship, or attending the meetings of the church. We all need to pass through the burning furnace. God puts us into a burning furnace, into fiery ordeals, to burn away our dross. This is regarded by Peter as a judgment in God's governmental dealing with the believers. (Life-study of 1 Peter, pp. 185-186, 275-276)

Further Reading: Life-study of 2 Peter, msgs. 1, 13

第二週■週三

晨興餽養

彼前五 6『所以你們要謙卑，服在神大能的手下，使祂到了時候，可以叫你們升高。』

來十二 6『因為主所愛的，祂必管教，又鞭打凡所收納的兒子。』

神的審判在按着祂的主宰所安排的环境裏得以施行。…在彼前五章六節，『神大能的手』指神執行祂行政的手，特別見於祂的審判中。

神的手拯救我們時是大能的。但我們在祂的審判中更多看見祂手的大能。假定某位弟兄得救很久以後，繼續享受屬世的娛樂；他雖然真正得救了，卻仍然愛世界。但有一天他遭遇車禍，那是神大能的手所安排的車禍，使他比以前更深的尋求主。這是神的手運用在審判中的例證。

照着彼得在六至八節的話，我們需要作三件與經歷神大能的手有關的事。第一，我們該謙卑自己，服在神大能的手下。第二，我們該將一切的憂慮卸給祂。第三，我們需要謹守、儆醒。我們所遭遇的一切都在神大能的手下。我們不需要擔憂或憂慮；只該謙卑自己，服在神大能的手下，不該反抗。然後，我們該將一切使我們憂慮的難處卸給主。隨着這個，我們該謹守、儆醒（彼得前書生命讀經，三六八至三六九頁）。

信息選讀

WEEK 2 — DAY 3

Morning Nourishment

1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time.

Heb. 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives.

God's judgment is carried out in the environment arranged according to His sovereignty.... In 1 Peter 5:6 the mighty hand of God refers to God's administrating hand seen especially in His judgment.

In saving us, God's hand is mighty. But we see much more of the might of His hand in His judgment. Suppose a certain brother continues to enjoy worldly entertainment long after he has been saved. Although he has truly been saved, he still loves the world. But one day he has a car accident, an accident arranged by the mighty hand of God, and that accident causes him to seek the Lord in a deeper way than he ever did before. This is an illustration of God's hand exercised in judgment.

According to Peter's word in 5:6-8, we need to do three things that are related to our experience of the mighty hand of God. First, we should humble ourselves under God's mighty hand. Second, we should cast all our anxiety on Him. Third, we need to be sober and watch. Everything that happens to us is under God's mighty hand. There is no need for us to worry or be anxious. We should simply humble ourselves under God's mighty hand and not resist it. Then we should cast all the troubles that cause our anxiety upon the Lord. Along with this, we need to be sober and watchful. (Life-study of 1 Peter, pp. 307-308)

Today's Reading

雖然在申命記中找不到『行政管理』一辭，但我們若透徹的讀這卷書，就會看見這卷書說到神的行政，甚至說到祂的行政管理。摩西常明確的說到神的愛，但神行政管理之事是含示的。我們若進入這卷書的深處，就會看見神在這裏對祂百姓的對付，乃是一種行政管理。

因着神是智慧的，祂並不縱容祂的兒女。祂是成全的父，祂愛祂的兒女，並在行政上對付他們。…祂管教我們的目的是為成全我們。

因着神愛（以色列人），祂不容他們的錯誤過去。甚至摩西也因着他在民數記二十章一至十三節的錯誤為神所懲治。摩西對背叛的百姓動怒，沒有照神囑咐他作的吩咐磐石，反而第二次擊打磐石。這得罪了神，結果摩西就喪失了進入美地的權利。…這是神行政管理…的一例。

在申命記三章二十三至二十九節，我們看見摩西在進入神所應許之美地的事上被拒絕。…摩西在這事上被神拒絕，這顯示神公義的行政管理。在民數記二十章，摩西犯了嚴重的錯誤，這錯誤是神無法容忍的，因為這摸到祂的行政。神的行政管理是公義的，雖然祂愛摩西，但祂無法為此不施行祂的行政。摩西忠信的事奉神四十年，但因着他的錯誤牽涉到神的行政管理，他喪失了進入美地的權利。

神這樣對付摩西，不讓他進入美地，就使以色列人更敬畏神公義的對付。神當然是愛的神，但祂的愛是成全的愛，不是縱容的愛。神對付摩西，有助於對以色列人的成全。他們該從這事學到，公義的神在祂行政的對付上是何等可畏（申命記生命讀經，一七至一八、四二至四三頁）。

參讀：申命記生命讀經，第二至五、九、十五、二十、二十三、二十五、二十九篇。

Although we cannot find the expression governmental administration in Deuteronomy, if we read this book thoroughly, we will see that it is a book of God's government, even of His governmental administration. Moses often spoke explicitly about love, but the matter of God's governmental administration is implied. If we get into the depth of this book, we will realize that God's dealing with His people here is a kind of governmental administration.

Because God is wise, He does not spoil His children. He is a perfecting Father who loves His children and who deals with them governmentally... He disciplines us for the purpose of perfecting us.

Because God loved [the children of Israel], He did not let them get by with their mistakes. Even Moses was disciplined by God for his mistake in Numbers 20:1-13. Moses became angry with the rebellious people, and instead of speaking to the rock, as God had charged him to do, he smote the rock a second time. This offended God, and as a result Moses lost his right to enter into the good land....That was an instance of God's governmental administration.

In Deuteronomy 3:23-29 we see that Moses was refused in the matter of entering into the God-promised good land.... Moses being refused by God in this matter showed God's righteous governmental administration. In Numbers 20 Moses had made a serious mistake, a mistake which God could not tolerate because it touched His administration. God's governmental administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration. Moses served God faithfully for forty years, but because his mistake involved God's governmental administration, he lost the right to enter into the good land.

The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God's righteous dealing. To be sure, God is a loving God, but His love is a perfecting love, not a spoiling love. God's dealing with Moses helped to perfect the children of Israel. They should have learned from this how fearful the righteous God is in His governmental dealings. (Life-study of Deuteronomy, pp. 15, 35)

Further Reading: Life-study of Deuteronomy, msgs. 2-5, 9, 15, 20, 23, 25, 29

第二週■週四

晨興餽養

彼前二 24『祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；因祂受的鞭傷，你們便得了醫治。』

約壹二 29『你們若曉得祂是義的，就當知道凡行義的人也都是從祂生的。』

〔彼前二章二十四節裏的〕向罪死了，直譯，脫開了罪。基督在十字架上，擔當了我們的罪而死了，那死成就了許多事。基督的死了結我們，這了結能使我们遠離罪。人要遠離罪行或罪性，最好的路就是被治死。無論人犯多少罪，一旦他死了，死就叫他與罪分開。彼得說到遠離罪；保羅說到死了的人是已經從罪開釋了〔羅六7〕。藉着基督的死，我們就能遠離罪，使我們得以向義活着。表面看來，遠離罪是了結我們；事實上，遠離罪是叫我們活過來，使我們得以向義活着（彼得前書生命讀經，二二三至二二四頁）。

信息選讀

十字架主觀的方面，今天藉着那靈就得以在我們的經歷中持續進行。賜生命的靈在我們裏面不斷工作，在我們這人裏面完成基督十字架主觀的方面。我們天天經歷基督十字架內裏的工作，我們天天得以活過來，使我們可以向義活着。所以，要勝過罪並不困難，因為藉着基督的死，我們就遠離了罪。祂的死在我們與罪之間畫了分界線。我們遠離了罪，現今乃是活的。我們不需要掙扎或想要叫自己動力十足；我們只要活，這生活總是傾向義的。這就是

WEEK 2 — DAY 4

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1 John 2:29 If you know that He is righteous, you know that everyone who practices righteousness also has been begotten of Him.

[In 1 Peter 2:24] the phrase having died to sins literally means “being away from sins.” When Christ carried up our sins onto the cross and died, that death accomplished many things. The death of Christ terminated us, and this termination can keep us away from sin. The best way for people to be kept from sins or from sin is for them to be put to death. No matter how many sins a person may commit, once he has died, death separates him from sins. Peter speaks of being away from sins; Paul speaks of the one who has died being free from sin. Through Christ’s death we can be kept away from sins so that we may live to righteousness. Apparently, being kept away from sin terminates us; actually, it enlivens us so that we may live to righteousness. (Life-study of 1 Peter, p. 188)

Today’s Reading

The subjective aspect of the cross continues in our experience today by the Spirit. The life-giving Spirit is working within us continually to carry out the subjective aspect of Christ’s cross in our being. Daily we are undergoing the inward working of the cross of Christ, and daily we are being made alive so that we may live to righteousness. Therefore, it is not difficult to overcome sins, because through Christ’s death we are being kept away from sins. His death has drawn a separating line between us and sins. Being kept away from sins, now we are alive. There is no need for us to strive or to try to energize ourselves. We simply live, and this living always has an inclination toward righteousness. This

經歷我們的救主天天拯救我們。

我們不該只有客觀的十字架，也該有主觀的十字架。客觀的十字架需要在我們的經歷中成為主觀的。這有賴於賜生命的靈在我們裏面的工作。我們呼求主的名，並與祂有交通，賜生命的靈就在我們裏面運行。我們自然而然就經歷十字架主觀的工作，使我們與罪分開，叫我們自動向義活着。

現在我們需要問，為甚麼彼得用『向義活着』這辭。這與滿足神行政的要求有關。事實上，神的行政只要求一件事一義。為這緣故，彼後三章十三節說，『但我們照祂的應許，期待新天新地，有義居住在其中。』在彼前二章二十三節我們看見，主耶穌一直將一切交給那按公義審判的一位。然後在二十四節彼得指明我們該向義活着。這裏彼得的觀念是行政的；義是神行政的事。我們已蒙我們的救主拯救，使我們過一種與神行政公義要求相配的生活。

神是公義的，祂的行政建立在公義上。詩篇八十九篇十四節說，公義是神寶座的根基。所以，我們這些神的子民活在祂的行政之下，必須有公義的生活。我們必須向義活着。但因着我們在自己裏面無法過這樣的生活，救主就拯救我們，好叫我們過義的生活，就是滿足神行政公義要求的生活。

重要的是，我們要領悟，我們的救主基督在木頭上，擔當了我們一切的罪，並在那裏為我們死了。現今祂的死使我們與罪分開，並將我們點活，叫我們得以向義活着。自然而然，我們就在神的行政之下，並且與祂的行政沒有難處，因為我們向義活着（彼得前書生命讀經，二二五至二二七頁）。

參讀：彼得前書生命讀經，第二十一篇。

is the experience of our Savior saving us daily.

We should not have only the objective cross, but the subjective cross as well. The objective cross needs to become subjective to us in our experience. This depends upon the working of the life-giving Spirit within us. When we call on the name of the Lord and have fellowship with Him, the life-giving Spirit operates within us. Spontaneously we experience the subjective working of the cross to make a separation between us and sins so that we automatically live to righteousness.

Now we need to ask why Peter uses the expression live to righteousness [1 Pet. 2:24], This is related to the fulfilling of God's governmental requirements. Actually, God's government requires just one thing—righteousness. This is the reason 2 Peter 3:13 says, "But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells." In 1 Peter 2:23 we see that the Lord Jesus continually committed all to the One who judges righteously. Then in verse 24 Peter indicates that we should live to righteousness. Peter's concept here is governmental; righteousness is a matter of God's government. We have been saved by our Savior to live a life that matches the righteous requirements of God's government.

God is righteous and His government is established upon righteousness. Psalm 89:14 says that righteousness is the foundation of God's throne. Therefore, as God's people living under His government, we must have a righteous life. We must live to righteousness. But because in ourselves we are not able to live this kind of life, the Savior saves us to live a life of righteousness, a life that fulfills the righteous requirements of God's government.

It is important for us to realize that Christ our Savior has carried up all our sins onto the tree and died there for us. Now His death separates us from sins and enlivens us so that we may live to righteousness. Spontaneously, we are under God's government and have no problem with His government because we live to righteousness. (Life-study of 1 Peter, pp. 189-190)

Further Reading: Life-study of 1 Peter, msg. 21

第二週■週五

晨興餽養

來十二 10『…萬靈的父管教我們，是爲了我們的益處，使我們有分於祂的聖別。』

申九 3『你今日當知道，耶和華你的神是烈火，在你前面過去…。』

七 9『…耶和華你的神是神，是信實的神，向愛祂、守祂誠命的人守約並施慈愛，直到千代。』

彼前一章十五至十六節說，『照着那呼召你們的聖者，在一切行事爲人上，也成爲聖的；因爲經上記着：「你們要聖別，因爲我是聖別的。」』那聖者就是三一神—揀選的父、救贖的子並聖別的靈（2）。…我們成爲聖的，是藉着那靈的聖別，基於那把神聖別性情帶給我們，並產生聖別生活的重生。父重生了我們，產生聖別的家庭—聖別的父同聖別的兒女。…祂在裏面用祂的生命生了我們，使我們得着祂聖別性情；祂在外面管教我們，使我們有分於祂的聖別（來十二 9～10）（新約總論第一冊，九九至一〇〇頁）。

信息選讀

約壹一章九節也啓示神的信實：『我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。』神在祂的話上是信實的（10）。祂的話，就是祂福音真理的話（弗一 13），告訴我們，祂要因着基督赦免我們的罪（徒十 43）。我們若認自己的罪，祂就要照着祂的話赦免我們，因爲祂必須在祂的話上信實。

WEEK 2 — DAY 5

Morning Nourishment

Heb. 12:10 ...He [disciplines] for what is profitable that we might partake of His holiness.

Deut. 9:3 Know...today that Jehovah your God is the One crossing over before you as a consuming fire...

7:9 ...It is Jehovah your God who is God, the faithful God who keeps covenant and lovingkindness to the thousandth generation with those who love Him and keep His commandments.

First Peter 1:15 and 16 say, “According to the Holy One who called you, you yourselves also be holy in all your manner of life; because it is written, You shall be holy because I am holy.” The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (1 Pet. 1:1-2). We become holy through the sanctification of the Spirit, based on regeneration, which brings us the holy nature of God and issues in a holy life. The Father has regenerated us to produce a holy family—a holy Father with holy children.... He begot us with His life inwardly so that we might have His holy nature; He disciplines us outwardly so that we may partake of His holiness (Heb. 12:9-10). (The Conclusion of the New Testament, pp. 85-86)

Today's Reading

First John 1:9 also reveals God's faithfulness: “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” God is faithful in His word (1 John 1:10), the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43). If we confess our sins, He, according to His word, forgives us, because He must be faithful in His word.

在林前十章十三節保羅說，『那臨到你們的試誘，無非是人所能受的；神是信實的，必不容你們受試誘過於所能受的，祂也必隨着試誘開一條出路，叫你們能忍受得住。』一面我們該留意不受試誘，免得跌倒；另一面神在祂的信實裏，必不容任何試誘臨到我們，過於我們所能受的，祂必隨着試誘，給我們開一條出路。這是應許和鼓勵的話。

帖前五章二十三至二十四節說，『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。那召你們的是信實的，祂也必作成這事。』這裏我們看見，信實的神召了我們，也必要全然聖別我們，並保守我們全人得以完全。…當然這神聖的信實是神一個甜美的屬性（新約總論第一冊，一一〇至一一一頁）。

在申命記七章九至十五節，摩西要百姓知道，耶和華他們的神是神，是信實的神，向愛祂、守祂誠命的人守約並施慈愛，直到千代；祂必愛他們，賜福與他們，使他們人數增多，賜福與他們身所生的、地所產的，並他們的五穀、新酒和新油，以及牛犢、羊羔；祂必使一切的病症，和埃及各樣的惡疾離開他們。

今天，神愛我們，賜福與我們，使我們人數增多，因我們持守祂的基督。我們乃是在基督裏接受並享受神的祝福。神是在基督裏與我們同在。神的恩典與平安是在基督裏歸與我們。所以，我們需要藉着接受基督而與神是對的。神今天給世人惟一的誠命乃是相信並接受祂的兒子。實際上，基督自己就是神的誠命。我們需要接受祂、持守祂並與祂是對的。我們若這樣作，就與神是對的，祂也會愛我們，並賜福與我們（申命記生命讀經，六七至六八頁）。

參讀：新約總論，第五、七、九至十一、三百八十四、三百八十八篇。

In 1 Corinthians 10:13 Paul says, “No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it.” On the one hand, we should take heed not to be tempted, lest we fall. On the other hand, God in His faithfulness will not allow any temptation to befall us beyond what we are able to endure, but will always make a way out for us. This is a word of promise and encouragement.

First Thessalonians 5:23 and 24 say, “And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it.” Here we see that the faithful God who has called us will also sanctify us wholly and preserve our entire being complete.... Surely this divine faithfulness is a sweet attribute of God. (The Conclusion of the New Testament, pp. 95-96)

In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is God, the faithful God who keeps covenant and lovingkindness to the thousandth generation with those who love Him and keep His commandments; that He would love them, bless them, and multiply them; that He would bless the fruit of their womb and the fruit of their ground, their grain, their new wine, their fresh oil, the offspring of their cattle, and the young of their flock; and that He would remove every sickness and those evil illnesses of Egypt from them.

Today God loves us, blesses us, and multiplies us because we keep His Christ. It is in Christ that we receive and enjoy God’s blessings. God is with us in Christ. God’s grace and peace are to us in Christ. Therefore, we need to be right with God by taking Christ. The unique commandment God gives to the world today is to believe in His Son and to receive Him. Actually, Christ Himself is the commandment of God. We need to receive Him, keep Him, and be right with Him. If we do this, we will be right with God, and He will love us and bless us. (Life-study of Deuteronomy, p. 54)

Further Reading: The Conclusion of the New Testament, msgs. 5, 7, 9-11, 384, 388

第二週■週六

晨興餽養

申七 7『耶和華鍾情於你們，揀選你們…。』

耶三一 3『耶和華從遠方向我顯現，說，我以永遠的愛愛了你，因此我以慈愛吸引了你。』

林前一 7～8『…我們主耶穌基督…也必堅固你們到底，使你們在我們主耶穌基督的日子無可指責。』

申命記說到神是愛和公義的神。這由祂在祂的愛與行政上，對以色列人已往的帶領和將來的對付得着證明。神的愛在祂所愛的人中間，照着他們的忠信管理他們。對我們來說，今天原則是一樣的。…神是愛的神，祂是包容一切的；但祂是公義的神，卻是非常嚴格、狹窄的。…在祂的公義裏，祂常對我們想要作的事說『不』。

有些聖徒，就連一些在主恢復裏的，都太自由了，並不敬畏神。我們一旦摸着神對付的手，就會敬畏祂。祂公義的對付我們，使我們被成全也成為公義的。所有想要進入美地，想要承受、據有並享受美地的人，必須學習如何在日常生活中的每一方面都是公義的（申命記生命讀經，一九至二〇頁）。

信息選讀

藉着展望未來，申命記一面期盼人認識神的愛與行政，一面也期盼人認識自己真實的光景，使人不再信靠自己。因此，申命記這卷書的用意，是要我們認識神，也認識自己。我們需要認識神，特別需

WEEK 2 — DAY 6

Morning Nourishment

Deut. 7:7 ...Jehovah has set His affection on you and has chosen you...

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love, therefore I have drawn you with lovingkindness.

1 Cor. 1:7-8 ...Our Lord Jesus Christ, who will also confirm you until the end unprovable in the day of our Lord Jesus Christ.

Deuteronomy speaks of God as a God of love and righteousness. This is proved by God's past leading and His future dealing with the children of Israel in His love and government. The love of God administrates among His beloved according to their faithfulness. The principle is the same with us today. As a God of love, He is all-embracing, but as a God of righteousness, He is very strict and narrow....In His righteousness, He often says "No" when we want to do a certain thing.

Some saints, even in the Lord's recovery, are too free and do not fear God. Once we have touched God's dealing hand, we will fear Him. He deals with us righteously that we may be perfected to be righteous also. All those who intend to enter into the good land and to inherit, possess, and enjoy the good land must learn how to be righteous in every way in their daily living. (Life-study of Deuteronomy, p. 17)

Today's Reading

With a view of the future, Deuteronomy expects that, on the one hand, man may know the love and government of God and that, on the other hand, man may know his real condition, so that he will not trust himself. Hence, the intention of the book of Deuteronomy is that we would know God and also

要認識神是愛的，而在對付我們的時候是公義的。我們也需要認識我們自己就是失敗。我們若認識這點，就不會再信靠自己，乃信靠神那信實者。

最終，這卷書給我們看見，神的愛終極的為祂子民工作，使他們享受按祂旨意和先見而有的豐滿祝福。儘管我們在愛神並敬畏神的事上失敗了，儘管我們不忠信，但神仍要成功。不管祂子民的光景如何，神仍信實到底，至終必完成祂的心意，使我們享受祂豐滿的祝福。

在申命記，摩西很強的責備百姓；但到了本書末了，卻有摩西的歌，和他對各支派豐滿的祝福。至終，神所揀選並救贖的人進入聖地，據有那地，活在其上並享受那地。那是神所成功的，叫誇口和榮耀單單歸與祂。

申命記所啓示的，就是全本聖經所啓示的。整本聖經給我們看見，神是愛、公義、信實的。聖經也暴露我們是何等不忠信，它給我們看見，我們已過如何失敗，將來會有多少失敗。但儘管有這一切的不忠信和失敗，神仍能使祂所揀選的人進入豐富的基督，據有祂、享受祂、經歷祂，甚至活祂。

我們若將申命記與出埃及記、利未記、民數記相比較，就會看見在申命記中摩西所重申的律法、律例和典章是一樣的，但他的重申有些延伸、附加並發展。所有重申的律例和典章，帶着新的發展，詳盡的說出以色列這位偉大的神，是何等的細緻、柔和、體貼並同情。這指明申命記這卷書很特別的啓示出神的所是。本卷書所顯示的神，不僅是施愛、憐憫並恩慈的，祂也是非常細緻、柔和、體貼並同情的。這就是我們的神（申命記生命讀經，二一至二二、一九一頁）。

參讀：申命記生命讀經，第二、二十三篇。

know ourselves. We need to know God. In particular, we need to know that God is loving and that He is righteous in dealing with us. We also need to know that we ourselves are a failure. If we know this, we will no longer trust ourselves but put our trust in God, the One who is faithful.

Ultimately this book shows us that the love of God consummately works for His people that they may enjoy His full blessing according to His will and foreknowledge. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful. No matter what the situation of His people may be, God will be faithful to the end, and eventually He will accomplish His intention that we enjoy His full blessing.

In Deuteronomy Moses is strong in rebuking the people. However, at the end of this book, we have the song of Moses and his full blessing to every tribe. Eventually, God's chosen and redeemed people entered into the holy land, possessed it, lived in it, and enjoyed it. That was God's success, and the boast and glory belong to no one other than Him.

What is revealed in Deuteronomy is what is revealed in the Bible as a whole. The entire Bible shows us that God is loving, righteous, and faithful. The Bible also exposes how unfaithful we are; it shows us how defeated we have been in the past and how much failure we will have in the future. But in spite of all this unfaithfulness, defeat, and failure, God will still enable His chosen people to enter into the rich Christ to possess Him, enjoy Him, experience Him, and even to live Him.

If we compare Deuteronomy with Exodus, Leviticus, and Numbers, we will see that the law, statutes, and ordinances which Moses rehearsed in Deuteronomy are the same, but in his rehearsal there are some extensions, additions, and developments. All the rehearsed statutes and judgments, with the new developments, speak forth in detail how fine, how tender, how considerate, and how sympathetic is the great God of Israel. This indicates that the book of Deuteronomy is very particular in its revelation of what God is. The God manifested in this book is not only loving, merciful, and gracious; He is also very fine, tender, considerate, and sympathetic. This is our God. (Life-study of Deuteronomy, pp. 18-19, 165)

Further Reading: Life-study of Deuteronomy, msgs. 2, 23

第二週詩歌

77

讚美主—祂的生平

8 8 8 6 (英 86)

降 B 大調

6/8

B^b E^b B^b $F7$
 $\underline{5}$ $\underline{3}$ $\underline{4}$ $\underline{5}$ $\underline{\dot{1}}$ $\underline{\dot{1}}$ | $\underline{\dot{1}}$ $\underline{7}$ $\underline{6}$ $\underline{5}$. | $\underline{4}$ $\underline{2}$ $\underline{3}$
 一 你 是 至 高、 榮 耀 的 神， 竟 肯 降
 B^b
 $\underline{4}$ $\underline{6}$ $\underline{6}$ | $\underline{6}$ $\underline{5}$ $\underline{4}$ $\underline{3}$. | $\underline{5}$ $\underline{3}$ $\underline{4}$ $\underline{5}$ $\underline{\dot{1}}$ $\underline{\dot{2}}$ |
 卑 成 爲 肉 身， 作 了 一 個 式
 B^b7 E^b B^b $F7$ B^b
 $\underline{\dot{3}}$ $\underline{\dot{2}}$ $\underline{\dot{1}}$ $\underline{6}$ $\underline{6}$ | $\underline{5}$ $\underline{5}$ $\underline{5}$ $\underline{5}$ | $\underline{5}$. $\underline{5}$. ||
 微 的 人， 主 阿， 我 記 念 你！

- | | |
|--------------|------------|
| 二 你將一切神性榮耀， | 全用肉身幔子遮罩， |
| 顯於外者不過枯槁， | 主阿，我記念你！ |
| 三 你乃像根出於乾地， | 多受痛苦，常經憂悒， |
| 被人藐視，受人厭棄， | 主阿，我記念你！ |
| 四 你的心裏謙卑、溫柔， | 任何遭遇都肯接受， |
| 對神、對人從無怨尤， | 主阿，我記念你！ |
| 五 你的爲人甜美、柔細、 | 各方均平、不偏不倚， |
| 在神眼中猶如素祭， | 主阿，我記念你！ |
| 六 神的旨意你所顧念， | 從未接受撒但欺騙， |
| 無人像你忠誠、完全， | 主阿，我記念你！ |
| 七 爲着順服神的旨意， | 你竟甘願走到死地， |
| 且在十架捨了自己， | 主阿，我記念你！ |
| 八 父神因此將你升高， | 使你得着尊貴、榮耀， |
| 天地一切無不拜朝， | 主阿，我敬拜你！ |

WEEK 2 — HYMN

Though Thou art God, most glorious, high

Praise of the Lord — His Life

86

B^b B^b/D E^b B^b Cm Cm/B^b $F7$ B^b
 1. Though Thou art God, most glo - ri - ous, high, Thou in the flesh to us came nigh,
 B^b F/A Gm E^b B^b/F $F7$ B^b E^b/B^b B^b
 5 A low - ly man be - come there-by; Lord, I re - mem - ber Thee!

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| 2. Glory divine was put away
Under the tent of flesh to stay,
No outward beauty to display;
Lord, I remember Thee! | 6. Doing the Father's will Thy prize,
Never accepting Satan's lies,
None like Thyself, so faithful, wise;
Lord, I remember Thee! |
| 3. Thou art a root from out dry ground,
Thou wast the Man of sorrows found,
Hated, despised by man around;
Lord, I remember Thee! | 7. For Thine obedience to God's will,
Willing to suffer deathly ill,
E'en on the Cross my place to fill,
Lord, I remember Thee! |
| 4. Gentle and lowly is Thy heart,
Willing to suffer all Thou art,
To God and man complaining not;
Lord, I remember Thee! | 8. Therefore hath God exalted Thee,
Given Thee glory, majesty,
Heaven and earth will bow the knee;
O Lord, I worship Thee! |
| 5. Thou as a man art tender, sweet,
Balanced in every way, complete,
Meal-offering to the Father meet;
Lord, I remember Thee! | |

第三週

那地的美好—其食物

MR 詩歌：（英 1166）

讀經：西一 12，出三 8，申八 7～10，二六 9

綱要

週一

壹 基督作居首位和包羅萬有者，乃是眾聖徒所分得的分—西一 12：

一 所分得的分是指業分，如以色列人分得迦南美地之分，作他們的產業—書十四 1。

二 新約信徒所分得的分，不是物質的土地，乃是包羅萬有的基督作為賜生命的靈—西二 6～7，加三 14，五 16，羅八 4：

1 美地的豐富豫表基督那追測不盡之豐富的不同方面，在祂的靈裏作祂信徒全備的供應—申八 7～10，弗三 8，腓一 19。

2 在基督裏的信徒藉着享受那地的豐富，被建造為基督的身體，作神的家與神的國—弗一 22～23，二 21～22，提前三 15，太十六 18～19，羅十四 17。

三 因着我們實際的聯於基督這美地的實際，並享受祂的豐富，神的眼目就一直看顧我們，使我們

Week Three

The Goodness of the Land—Its Food

MR Hymns: 1166

Scripture Reading: Col. 1:12; Exo. 3:8; Deut. 8:7-10; 26:9

Outline

Day 1

I. Christ, as the preeminent and all-inclusive One, is the allotted portion of the saints—Col. 1:12:

A. The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance—Josh. 14:1.

B. The New Testament believers' allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit—Col. 2:6-7; Gal. 3:14; 5:16; Rom. 8:4:

1. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.

2. By enjoying the riches of the land, the believers in Christ are built up to be Christ's Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

C. Because we are practically joined to Christ as the reality of the good land and are enjoying His riches, God's eyes are upon us continually, causing

享受神的同在，並使我們成為祂眷顧的對象—申十一12，啓一14，五6，代下十六9，詩三二8。

貳 神呼召的目的，是要將神所揀選的人帶進流奶與蜜的美地所豫表包羅萬有之基督的享受裏—出三8，林前一2、9：

一 奶和蜜是動物生命與植物生命的調和，是基督生命的兩面—救贖的一面和生產的一面—申八8，二六9，參約一29，十二24：

1 基督的生命救贖這一面是為着我們法理的救贖，基督的生命生產這一面是為着我們生機的拯救—一29，十二24，啓二7，二二14，羅五10。

2 主桌子的表記之物，表徵基督的生命救贖與生產這兩面，為着神完整的救恩；因此，美地成了桌子，筵席，作我們的享受—太二六26～28，林前十16～17。

二 我們藉着享受基督作流奶與蜜之地，就被祂這奶與蜜所構成—『我新婦，你的嘴唇滴下新蜜；你的舌下有蜜有奶』—歌四11上，彼前二2，詩一一九103。

週二

參 美地有小麥；小麥豫表受限制的耶穌，那成為肉體、被釘死並埋葬者—申八8，約十二24：

一 我們在受限制、受壓迫的處境中，可以經歷主作一粒麥子—約十二24～26節上，啓一9，徒十六7：

1 當我們在限制我們並約束我們的處境中接觸主時，我們就領悟到祂是那位無限的神成了有限的人，並

us to enjoy God's presence and making us the object of His care—Deut. 11:12; Rev. 1:14; 5:6; 2 Chron. 16:9; Psa. 32:8.

II. The purpose of God's calling is to bring God's chosen people into the enjoyment of the all-inclusive Christ, typified by the good land flowing with milk and honey—Exo. 3:8; 1 Cor. 1:2, 9:

A. Milk and honey, which are the mingling of both the animal life and the vegetable life, are two aspects of the life of Christ—the redeeming aspect and the generating aspect—Deut. 8:8; 26:9; cf. John 1:29; 12:24:

1. The redeeming aspect of Christ's life is for our judicial redemption, and the generating aspect of Christ's life is for our organic salvation—1:29; 12:24; Rev. 2:7; 22:14; Rom. 5:10.

2. The symbols of the Lord's table signify the redeeming and generating aspects of Christ's life for God's complete salvation; thus, the good land has become a table, a feast for our enjoyment—Matt. 26:26-28; 1 Cor. 10:16-17.

B. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey—"Your lips drip fresh honey, my bride; / Honey and milk are under your tongue"—S. S. 4:11a; 1 Pet. 2:2; Psa. 119:103.

Day 2

III. The good land is a land of wheat, typifying the limited Jesus, the One who was incarnated, crucified, and buried—Deut. 8:8; John 12:24:

A. In the midst of situations that limit us and press us, we may experience the Lord as a grain of wheat—vv. 24-26a; Rev. 1:9; Acts 16:7:

1. When we contact the Lord in our limiting and restricting circumstances, we will realize that He is the infinite God who became a finite man and that there

且領悟到在祂裏面有能力承受任何限制—腓四 13。

2 基督是我們的生命，在我們裏面乃是一粒麥子，過成爲肉體者、受限制者的生活；祂是我們的生命，使我們願意受限制，願意死，願意被埋葬—西一 27，三 4。

3 我們若接觸主，就會經歷祂是一粒麥子；在祂裏面，我們對我們的景況就會知足—腓四 11 ~ 12。

二 保羅認爲自己是基督耶穌的囚犯；表面上他是拘禁在監牢裏，實際上他是被囚在基督裏—弗三 1，四 1。

三 至終每一個忠信愛慕基督的人，不僅要受基督監禁，也要被監禁在基督裏；我們越愛祂，我們就越在祂裏面，到一個地步，祂成了我們的囚牢；我們在這囚牢裏能享受基督到極致—腓四 4。

週三

肆 美地有大麥；大麥豫表復活的基督—申八 8:

一 因着大麥早成熟，所以大麥是莊稼中的初熟果子—豫表復活的基督—林前十五 20，利二三 10。

二 作爲初熟的果子，基督已經成爲生命的糧（餅）；因此，大麥餅表徵在復活裏的基督作我們的食物—約六 48，申八 9 上：

1 五這數字表徵責任；這指明復活的基督能承擔責任—約六 9。

2 我們從基督這大麥餅得餵養時，我們就成爲大麥餅，以我們所經歷的基督餵養別人—參士七 13 ~ 14。

三 我們要經歷小麥（就是受限制的耶穌），就需要

is power in Him to bear any kind of limitation—Phil. 4:13.

2. Christ our life is within us as a grain of wheat to live the life of the incarnated One, the limited One; He is our life to make us willing to be limited and to die and be buried—Col. 1:27; 3:4.

3. If we contact the Lord, we will experience Him as a grain of wheat, and in Him we will be content with our situation—Phil. 4:11-12.

B. Paul considered himself the prisoner of Christ Jesus; apparently, Paul was confined in a physical prison; actually, he was imprisoned in Christ—Eph. 3:1; 4:1.

C. Eventually, every faithful lover of Christ will be imprisoned not only by Christ but in Christ; the more we love Him, the more we will be in Him to such an extent that He becomes our prison where we can enjoy Him to the uttermost—Phil. 4:4.

Day 3

IV. The good land is a land of barley, typifying the resurrected Christ—Deut. 8:8:

A. Because barley ripens early, it is the firstfruits of the harvest—a type of the resurrected Christ—1 Cor. 15:20; Lev. 23:10.

B. As the firstfruits, Christ has become the bread of life; hence, barley loaves signify Christ in resurrection as food to us—John 6:48; Deut. 8:9a:

1. The number five signifies responsibility; this indicates that the resurrected Christ is able to bear responsibility—John 6:9.

2. As we feed on Christ as the barley loaves, we become a loaf of barley to feed others with the Christ whom we have experienced—cf. Judg. 7:13-14.

C. In order to experience the wheat, the limited Jesus, we need to apply the

應用大麥（就是無限的基督）；我們在那復活基督的大能裏，跟從受限制的耶穌—來十三 12～13。

四 我們在那加我們能力者的裏面，凡事都能作，因為祂是復活且無限的基督—腓四 13。

週四

伍 美地有葡萄樹；葡萄樹豫表獻祭（犧牲）的基督，就是將祂自己一切全獻上的基督；本於祂的犧牲，祂產生了新酒，使神與人喜樂—申八 8，士九 13，詩一〇四 15 上：

一 基督是生產酒的人，獻上自己以產生酒，使神與別人喜樂；我們若接觸這位由葡萄樹所豫表的基督，並經歷祂犧牲的生命，祂就會使我們有力過犧牲的生活，產生酒使神和別人快樂—羅十二 1，弗五 2，林後一 24。

二 我們在自己裏面無法過犧牲的生活，因為我們的生命是天然的生命，自私的生命—伯二 4，太十六 25：

1 我們若是接觸主，經歷祂犧牲的生命，祂就要加給我們力量，剛強我們，使我們為神為人犧牲—腓四 13，羅十二 1，弗五 2。

2 我們越經歷基督作葡萄樹連同祂犧牲的生命，我們就越得着加力，能犧牲自己，使神和別人快樂：

a 我們要被快樂『灌醉』，看見最快樂的人乃是最不自私的人。

b 我們要將快樂帶給那些和我們接觸的人，也要將喜樂帶給神—林後一 24，五 13 上。

barley, the unlimited Christ; we follow the limited Jesus in the power of the resurrected Christ—Heb. 13:12-13.

D. We can do all things in the One who empowers us because He is the resurrected and unlimited Christ—Phil. 4:13.

Day 4

V. The good land is a land of vines, typifying the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Deut. 8:8; Judg. 9:13; Psa. 104:15a:

A. Christ is the wine-producer, sacrificing Himself to produce wine to cheer God and others; if we contact the Christ typified by the vine and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make God and others happy—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24.

B. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life—Job 2:4; Matt. 16:25:

1. If we contact the Lord and experience His sacrificing life, He will energize and strengthen us to sacrifice for God and for others—Phil. 4:13; Rom. 12:1; Eph. 5:2.

2. The more we experience Christ as the vine with His sacrificing life, the more we will be energized to sacrifice ourselves to make God and others happy:

a. We will be “drunken” with happiness, realizing that the happiest person is the one who is the most unselfish.

b. We will bring happiness to those who contact us, and we will bring cheer to God—2 Cor. 1:24; 5:13a.

週五

陸美地有無花果樹；無花果樹表徵基督作我們供應的甘甜與滿足—申八 8，民十三 23，士九 11：

- 一 保羅是經歷並享受基督的甘甜和滿足作供應之人的榜樣—腓一 7、18～19，二 17～18，三 1，四 4、10～13。
- 二 雖然保羅情願離世與基督同在，但他為着使眾聖徒得到信仰上的進步和喜樂，願意留在肉身裏—腓一 21～26：
 - 1 藉着保羅這管道，眾聖徒能經歷基督，並得到信仰上的進步和喜樂—25 節。
 - 2 今天急切需要供應的管道；聖徒們若要經歷基督，必須有人作供應的管道。
- 三 保羅是有分於恩典的人，他在主裏大大的喜樂；保羅在主裏喜樂，他的喜樂沒有隨着時間消滅—4 節，二 2，三 1，四 4、10。
- 四 保羅藉着基督的身體，接受耶穌基督之靈全備的供應；恩典乃是神在基督裏作我們的享受，藉着耶穌基督之靈全備的供應，傳輸給我們—一 19，四 23。

週六

柒美地有石榴樹；石榴樹豫表生命的豐滿，生命的豐盛和美麗，以及生命豐富的彰顯—申八 8，出二八 33～34，王上七 18～20：

Day 5

VI. The good land is a land of fig trees, signifying the sweetness and satisfaction of Christ as our supply—Deut. 8:8; Num. 13:23; Judg. 9:11:

- A. Paul is a pattern of one who experienced and enjoyed the sweetness and satisfaction of Christ as his supply—Phil. 1:7, 18-19; 2:17-18; 3:1; 4:4, 10-13.
- B. Although Paul's desire was to depart and be with Christ, he was willing to remain in the flesh for the sake of the saints' progress and joy of the faith—1:21-26:
 1. Through Paul as a channel, the saints could experience Christ and have the progress and joy of the faith—v. 25.
 2. Today there is an urgent need for channels of supply; if the saints are to experience Christ, someone must serve as a channel of supply.
- C. Paul was a partaker of grace, and he rejoiced in the Lord greatly; he was happy in the Lord, and his happiness did not diminish as time went by—v. 4; 2:2; 3:1; 4:4, 10.
- D. Through the Body Paul received the bountiful supply of the Spirit of Jesus Christ; grace is God in Christ as our enjoyment conveyed to us through the bountiful supply of the Spirit of Jesus Christ—1:19; 4:23.

Day 6

VII. The good land is a land of pomegranates, typifying the fullness of life, the abundance and beauty of life, and the expression of the riches of life—Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20:

- 一 大祭司的外袍表徵召會，其底邊有石榴和金鈴—出二八 33 ~ 34。
- 二 召會該在人性裏滿了生命，這就是用麻作的石榴的意義。
- 三 召會有人性為着彰顯生命的豐滿，也有神性為着金鈴的聲音：
 - 1 生命的豐滿彰顯在召會的人性裏，而警告的聲音彰顯在召會的神性（金鈴）裏—35 節。
 - 2 首先我們有生命豐滿的彰顯，然後有金鈴的聲音，就是出自召會之神性的說話。
 - 3 彰顯在我們人性裏生命的華美，以及來自金鈴之神聖的聲音，乃是正確召會生活的標記。
- 四 環繞殿中柱子上端之柱頂的二百個石榴，表徵生命豐富的彰顯—王上七 18 ~ 20，代下三 15 ~ 16，耶五二 22 ~ 23，啓三 12：
 - 1 審判自己的人（銅），不重看自己的人，能在錯綜複雜的光景（裝修的格子網和擰成的煉索形成的花圈）中完全擔負責任，因為他們不是憑自己活，乃是憑在神裏面的信心（刻着百合花）而活；因此，他們二百倍的顯出生命的豐富（石榴）—王上七 15 ~ 22。
 - 2 每一百個石榴中，九十六個是外露的，四個是遮蓋起來的—耶五二 22 ~ 23：
 - a 生命豐富的彰顯是永遠完全的，在復活的新鮮中，也在那靈裏。
 - b 每一百個石榴中有四個是隱藏的，這指明我們天然的人，我們天然的生命，和我們的己，必須遮藏起來。
 - c 當我們天然的人消失時，我們就有九十六個石榴，

- A. Pomegranates and golden bells were on the bottom part of the high priest's robe, which signifies the church—Exo. 28:33-34.
- B. The church should be full of life in her humanity; this is the significance of pomegranates made of linen.
- C. The church has humanity for the expression of the fullness of life and also divinity for the sounding of the golden bells:
 1. The fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity (the golden bells)—v. 35.
 2. We first have the expression of the fullness of life and then the sounding of the golden bells, that is, the speaking from the divinity of the church.
 3. The beauty of life expressed in our humanity and the divine sounding from the golden bells are signs of a proper church life.
- D. The two hundred pomegranates surrounding the capitals at the top of the pillars in the temple signify the expression of the riches of life—1 Kings 7:18-20; 2 Chron. 3:15-16; Jer. 52:22-23; Rev. 3:12:
 1. Those who judge themselves (bronze) and regard themselves as nothing will be able to bear responsibility in full in the midst of an intermixed and complicated situation (nets of checker work and wreaths of chain work) because they live not by themselves but by faith in God (lily work); thus, they express the riches of life two hundredfold (pomegranates)—1 Kings 7:15-22.
 2. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:
 - a. The expression of the riches of life is eternally complete, in the freshness of resurrection, and in the Spirit.
 - b. The fact that four of every one hundred pomegranates were hidden indicates that our natural being, our natural life, and our self must be concealed.
 - c. When our natural being disappears, we have the ninety-six pomegranates,

就是在屬靈空氣的實際中基督生命豐富的彰顯。

the rich expression of the life of Christ in the reality of the spiritual air.

捌 美地有橄欖樹；橄欖樹豫表基督是被聖靈充滿並為聖靈所膏的一位——申八 8，亞四 12：

VIII. The good land is a land of olive trees, typifying Christ as the One who was filled and anointed with the Spirit—Deut. 8:8; Zech. 4:12:

一 橄欖樹的油豫表聖靈，是用來尊重神和人的——士九 9，參撒上一 30：

A. The olive tree's oil, typifying the Holy Spirit, is used to honor God and man—Judg. 9:9; cf. 1 Sam. 2:30:

- 1 我們若沒有聖靈，就不能服事主或幫助別人——徒六 3。
- 2 我們要服事主並幫助別人，就必須被那靈充滿；惟有當我們被那靈充滿時，我們纔能尊重神並尊重人。

1. We cannot serve the Lord or help others without the Holy Spirit—Acts 6:3.
2. In order to serve the Lord and help others, we must be filled with the Spirit; only when we are filled with the Spirit can we honor God and honor others.

二 我們將基督供應給別人，用油供應他們的時候，我們就是用神（金）供應他們——亞四 11 ~ 12：

B. When we minister Christ to others, supplying them with oil, we are supplying them with God (gold)—Zech. 4:11-12:

- 1 我們都該是橄欖樹，從我們自己裏面流出神來，流到別人裏面。
- 2 這樣，藉着那些作橄欖樹流出神的人，需要的人就有着油的供應。

1. We all should be olive trees emptying God from ourselves into others.
2. In this way oil will be provided to the needy ones by those who are olive trees out of which God is flowing.

三 我們作為基督徒乃是橄欖樹，不是作個別的樹，乃是作基督這獨一橄欖樹的枝子——亞四 11 ~ 12 節：

C. As Christians, we are olive trees, not in the sense of being separate trees but in the sense of being branches of Christ, the unique olive tree—vv. 11-12:

- 1 基督是那惟一的橄欖樹，但從祂已經有許多分枝、許多苗生出來，這些分枝或苗，就是今天在地上的許多橄欖樹。
- 2 我們是基督這獨一橄欖樹的枝子，需要油，就是用那靈，供應別人，使他們得以被點活，作神獨一的見證。

1. Although Christ is the unique olive tree, out from Him many branches, many shoots, have issued forth; these branches, or shoots, are the many olive trees on earth today.
2. As branches of Christ, the unique olive tree, we need to supply others with oil, that is, with the Spirit, so that they may be enlivened for God's unique testimony.

第三週■週一

晨興餽養

西一 12『感謝父，叫你們設資格在光中同得所分給眾聖徒的分。』

申十一 12『是耶和華你神所眷顧的；從歲首到年終，耶和華你神的眼目時常看顧那地。』

〔歌羅西一章十二節說到所分給眾聖徒的分，〕指業分，如以色列人分得迦南美地之分，作他們的產業（書十四 1）。新約信徒的基業，我們所分得的分，不是物質的土地，乃是包羅萬有的基督。祂是眾聖徒所分得的分，作了我們神聖的基業，給我們享受（聖經恢復本，西一 12 註 3）。

因着我們實際的聯於基督這美地的實際，並享受祂的豐富，…神的眼目就一直看顧我們，使我們享受神的同在，並使我們成為祂眷顧的對象（申十一 12 註 1）。

信息選讀

美地乃是流奶與蜜之地。你能告訴我，奶與蜜是屬於那一界的生命麼？它們是屬於動物的生命，或是屬於植物的生命？請注意聖靈在聖經裏給它們安排的次序。在申命記八章八節，蜜是和植物擺在一起的，先是小麥、大麥、葡萄樹、無花果樹、石榴樹、橄欖樹，然後是蜜。而在三十二章十四節，奶是和動物擺在一起：牛、羊、奶和脂油。…蜜多是和植物生命有關聯的。蜜多是出自於花和樹。當然也牽涉到一部分的動物生命—那小動物，蜜蜂。沒有花我們不可能有蜜，沒有蜜蜂我們也不可能有蜜。

WEEK 3 — DAY 1

Morning Nourishment

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

Deut. 11:12 It is a land which Jehovah your God cares for; always the eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.

[The allotted portion in Colossians 1:12] refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1). The New Testament believers' inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ. He is the allotted portion of the saints as their divine inheritance for their enjoyment. (Col. 1:12, footnote 2)

Because we are practically joined to Christ as the reality of the good land and are enjoying His riches..., God's eyes are upon us continually, causing us to enjoy God's presence and making us the object of His care. (Deut. 11:12, footnote 1)

Today's Reading

The good land is a land flowing with milk and honey. Can you tell to which life the milk and the honey belong? Do they belong to the animal life or to the vegetable life? Notice how the Holy Spirit arranges them in the Word. In Deuteronomy 8:8 the honey is put with the plants: the wheat, the barley, the vines, the fig trees, the pomegranates, the olive trees, and then the honey. And in Deuteronomy 32:14 the milk is put with the animals: the cattle, the flock, the milk, and the butter... For the most part, honey has to do with the plant life. It is derived mostly from the flowers and the trees. Of course, a part of the animal life is involved—that little animal, the bee. Without the flowers we cannot have honey, and without the bees we cannot have honey either. We must

我們必須有花，也必須有蜜蜂。這兩樣彼此合作；這兩種生命調和在一起，就產生蜜。

奶又是怎麼一回事呢？我們可以說，奶大部分是屬於動物生命。但它實在是動物和植物兩種生命的產品。我們若是沒有草場，若是沒有草，即使我們有牛有羊，也不能有奶與脂油。那一種食物更好——是奶呢，還是樹上的果子？…我相信我們都知道，奶是比其他植物生命的果子更好。為甚麼？因為藉着奶和蜜，我們享受了兩種生命的調和。你就看見，這兩項是屬於植物生命，也是屬於動物生命。

這是甚麼意思呢？奶與蜜是說出基督生命的那一方面呢？當你享受基督作小麥、大麥、葡萄樹等等，同時你也享受祂作公牛、羊羔，你就要看見主是多麼美善，主之於你是多麼甘甜，多麼豐富，正像奶與蜜一樣。特別是當你靈裏軟弱的時候，你到主面前來經歷並應用祂，你就覺得祂是奶與蜜。你感到基督生命的豐富與甘甜。哦，奶的美善和蜜的甘甜！基督是多麼美善！基督是多麼甘甜！祂是流奶與蜜之地。這經歷是從基督生命的兩方面產生出來的，就是基督生產的生命和救贖的生命。你越經歷祂作小麥和大麥等，並且同時經歷祂作牛作羊，你就越經歷基督作奶與蜜。

哦，基督之於我們是何等的豐富！我們必須對祂有這麼豐富完全的經歷，經歷祂不只是活水，更是許多種的食物。我們必須享受基督到這樣一個地步，好使我們裏面的生命得以成熟。然後纔能有神的居所，並與仇敵的爭戰（包羅萬有的基督，七三至七五頁）。

參讀：申命記生命讀經，第九篇；金燈臺的終極意義，第五篇；歌中的歌，第三段。

have flowers, and we must have bees. These two cooperate; these two lives are mingled together, and honey is produced.

What about the milk? We can say that the greater part of milk belongs to the animal life. But indeed it is the product of both the animal life and the vegetable life. If we do not have the pasture, if we do not have the grass, even though we have the cattle and the flock, we cannot have milk and butter. Which is the better food: the milk or all the fruit of the trees—the vine, the fig, the pomegranate, and the olive?... I believe we all realize that milk is better than all the fruit of the vegetable life. Why? Because with both milk and honey, we enjoy the mingling of two kinds of life. You see then that both these items are of the vegetable and of the animal lives.

What is the meaning of this? What aspects of the life of Christ do the milk and the honey portray? When you enjoy Christ as the wheat, the barley, the vine, etc., and at the same time you enjoy Him as the bullock and as the lamb, you will realize that the Lord is so good, that the Lord is so sweet and so rich to you, just as milk and honey. Especially when you are weak in spirit and you come to the Lord to experience and apply Him, you sense that He is the milk and the honey. You sense the riches and the sweetness of the life of Christ—the goodness of milk and the sweetness of honey. Christ is so good. Christ is so sweet. He is a land flowing with milk and honey. This experience is produced from the two aspects of the life of Christ, the generating and the redeeming life. The more you realize Him as the wheat and the barley and so forth, and at the same time as the cattle and the flock, the more you will enjoy Christ as milk and honey.

How rich Christ is to us! We must have such an adequate and full experience of Him...as so many kinds of food. We must enjoy Christ to such an extent that the life within us may be matured. Then there will be a building for the Lord and the warfare with the enemy. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 247-248)

Further Reading: Life-study of Deuteronomy, msg. 9; CWWL, 1977, vol. 3, "The Ultimate Significance of the Golden Lamp-stand," ch. 5; CWWN, vol. 23, "The Song of Songs," pp. 71-72

第三週■週二

晨興餽養

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

弗三 1『因這緣故，我這為你們外邦人作基督耶穌囚犯的保羅，為你們祈求。』

四 1『所以我這在主裏的囚犯勸你們，行事為人要與你們所蒙的呼召相配。』

小麥代表基督的那一面呢？從約翰十二章二十四節我們能看見，主是一粒麥子落在地裏死了，埋葬了。小麥是代表基督成為肉體。基督乃是神成了肉體，成為一個人，落到地裏來受死，被埋葬。這就是小麥。它豫表那位成為肉體的基督，受死的基督，被埋葬的基督（包羅萬有的基督，五一頁）。

信息選讀

（我們來看小麥的經歷。）弟兄姊妹們，無論何時當神主宰的權柄把你擺在一種處境中，使你受限制，使你受壓迫，你就能經歷主作小麥。當你在那種受限制、受壓迫的處境中，你來接觸主，祂之於你就像一粒小麥。當你接觸了主，馬上你能完全滿意於你的處境和你的限制。哦，在你裏面的生命就是基督自己，乃是一粒小麥。這生命是一個小木匠，成為肉體者，受限制者的生命。當你在某一種環境中受到限制和壓制，而你與基督有了一次活的接觸，你就要說，『主阿，你是無限的神，你卻成了一個有限的人。在你裏面有能力忍受任何一種的限制。』你就經歷了基督作小麥。

WEEK 3 — DAY 2

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Eph. 3:1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles.

4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called.

What aspect of Christ does wheat represent? From John 12:24 we can see that the Lord is a grain of wheat falling into the earth to die and to be buried. The wheat represents Christ incarnated. Christ is God incarnated as man to fall into the earth—to die and to be buried. This is the wheat. It typifies the Christ who was incarnated, the Christ who died, and the Christ who was buried. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 232-233)

Today's Reading

Let us consider the experience of wheat. Brothers and sisters, whenever you are put into a situation by the Lord's sovereignty in which you are limited, in which you are pressed, you may experience the Lord as wheat. When in the midst of that limiting and pressing situation you contact the Lord, He is just as a grain of wheat to you. Immediately upon contacting Him, you can be completely satisfied with your situation and your limitation. That life which is Christ Himself within you is a grain of wheat. It is the life of the little carpenter, the incarnated One, the limited One. When you are in a certain environment in which you are restricted and suppressed, if you have a living touch with Christ, you will say, “O Lord, You are the infinite God, but You did become a finite man. There is power in You to suffer any kind of limitation.” You will experience Christ as the wheat.

對於我們許多人，在許多環境中，主耶穌就是一粒的小麥。我們越多經歷祂，我們越認識祂是這樣的一位。祂活在我們裏面。祂是我們的生命，使我們願意受限制，願意死，願意被埋葬，願意成爲無有。

你有這樣的經歷麼？你有的是甚麼經歷呢？是與妻子或丈夫爭吵麼？若是這樣，你與基督的關係就了結了。你必須豐富的經歷基督。你必須經歷祂是活水，也是小麥。當你受到限制，感到困惑時，你要注視主。我確信祂要指示你，祂曾經受限制，擺在死地，又埋葬了。祂要指示你，祂就是這樣的一位來活在你裏面。祂要支持你，使你能以受限制。祂要供應你，使你能被擺在死地，並且埋下去。祂要加力你到這地步，加強你成爲這樣的一個人。這樣，你就經歷基督是一粒麥子（包羅萬有的基督，五三至五五頁）。

使徒保羅認爲自己是基督的囚犯（弗三1）。表面上他是拘禁在監牢裏，實際上他是被囚在基督裏。憑着這樣的身分，就是他實際生活的身分，他勸勉眾聖徒。…他作主囚犯的身分，說出他在主裏的行事爲人，使他藉此能激發並勸勉聖徒，像他一樣在主裏行事爲人。

後來在四章一節，他說自己是『在主裏的囚犯』。基督是保羅的囚牢。有一天，你所愛的基督要成爲你的囚牢。每一個神的管家，每一個供應神豐富的執事，每一個忠信愛基督的人，遲早不僅要受基督監禁，也要被監禁在基督裏。你越愛祂，你就越在祂裏面。至終，你在祂裏面會到一個地步，祂成了你的囚牢。…在此你能享受基督到極致（以弗所書生命讀經，二九二至二九三頁）。

參讀：包羅萬有的基督，第四章；以弗所書生命讀經，第二十八篇。

To many of us in many circumstances, the Lord Jesus is just as a grain of wheat. The more we experience Him, the more we realize that He is such a One. He lives in us. He is our life to make us willing to be limited, willing to die, willing to be buried, willing to be nothing.

Do you have this experience? What kind of experience do you have? Do you quarrel with your wife or your husband? If so, you are finished with Christ. You must experience Him in such a rich way. You must experience Him both as the living water and as the grain of wheat. If you would look to the Lord when you are so limited and perplexed, I am sure He will show you that He has been limited, put to death, and buried. He will show you that as such a One He lives in you. He will sustain you that you might be limited. He will support you that you might be put to death and buried. He will energize you to such an extent and strengthen you to be such a person. Then you will experience Christ as a grain of wheat. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 234-235)

The apostle Paul considered himself the prisoner of Christ [Eph. 3:1]. Apparently he was confined in a physical prison; actually he was imprisoned in Christ. On the basis of such a status, the status of his actual living as a prisoner in Christ, he besought the saints.... His status as the prisoner of the Lord demonstrated his walk in the Lord, by which he could inspire and beseech the saints to walk in the Lord as he did.

Later, in 4:1 Paul refers to himself as "the prisoner in the Lord." Christ was Paul's prison. One day, the very Christ whom you love will become your prison. Sooner or later, every steward of God, every minister of God's riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ. The more you love Him, the more you will be in Him. Eventually, you will be in Him to such an extent that He will become your prison.... Here you enjoy Christ to the uttermost. (Life-study of Ephesians, pp. 242-243)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 4; Life-study of Ephesians, msg. 28

第三週■週三

晨興餽養

利二三 10『…你們…收割莊稼的時候，要將初熟的莊稼一捆帶給祭司。』

林前十五 20『但如今基督，就是睡了之人初熟的果子，已經從死人中復活。』

約六 9『這裏有一個孩童，他有五個大麥餅、兩條魚，只是供給這麼多人，還算甚麼？』

在迦南地大麥總是先成熟的。…到了收割莊稼的時候，初熟的莊稼必須獻上給神，而初熟的莊稼明顯的就是大麥（參利二三 10）。初熟的莊稼乃是豫表基督作復活初熟的果子（參林前十五 20）。…大麥是代表復活的基督。

主耶穌給五千人喫飽的時候，祂是拿五個用大麥作成的餅給他們喫。…因為是大麥餅，就能使五千人喫飽，還剩下十二籃的零碎。這就是復活。基督只有在祂的復活裏，對於我們纔是豐富的。在祂的成爲肉體裏，祂是非常的有限；但在祂的復活裏，祂是非常的豐富。作爲復活的基督，祂是沒有限制的。…雖然是五個餅，事實上乃是無數的餅，足穀使五千人喫飽，婦女和小孩還不算在內；而且那些餘剩的一十二個籃子—比原來的五個餅更多。這就是大麥。這就是基督在復活裏。基督在祂的復活裏是永不受限制的（包羅萬有的基督，五一至五三頁）。

信息選讀

雖然你所有的好像是那麼小，而需要是那麼大，你卻必須知道，你所有的不是別的，乃是復活的基

WEEK 3 — DAY 3

Morning Nourishment

Lev. 23:10 ...When you...reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest.

1 Cor. 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

John 6:9 There is a little boy here who has five barley loaves and two fish; but what are these for so many?

In the land of Canaan the barley always ripens first.... When the harvest time came, the firstfruits of the harvest had to be offered to the Lord [cf. Lev. 23:10], and the firstfruits were clearly the barley....The firstfruits of the harvest typify Christ as the firstfruits of resurrection [cf. 1 Cor. 15:20].... Barley represents the resurrected Christ.

Jesus fed the five thousand...with five loaves made of barley.... As barley loaves, they could feed five thousand people with twelve baskets of broken pieces left over. This is resurrection. Christ can only be rich to us in His resurrection. In His incarnation He is exceedingly limited, but in His resurrection He is so very rich. There is no limit to Him as the resurrected Christ....There were five loaves, but in effect there were countless loaves. There was enough to feed five thousand, not counting the women and children, and the remains alone—twelve baskets full—were more than the original five loaves. This is barley. This is Christ in His resurrection. Christ in His resurrection can never be limited. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 233-234)

Today's Reading

Although your portion is seemingly so small and the demand is so great, you must realize that what you have is nothing less than the resurrected Christ.

督。你在那加你能力者的裏面，凡事都能作，因為祂是復活的，是不知任何限制的。應用祂！

當你和弟兄姊妹們來到聚會中的時候，你必須看見你的責任。你必須在聚會中和別人分享。你必須獻上一些感謝和讚美；你必須獻上一些禱告。這是你的責任。…在你自己裏面你是軟弱的，但是在基督裏你不是軟弱的。…是的，你一無所有，但是在基督裏你甚麼都有。你說，『哦，我太貧窮了！』是的，你在自己裏面是貧窮的，但是在復活的基督裏你一點也不貧窮。請記得，基督是在你裏面的大麥。當你來到聚會中時，你必須藉着禱告或見證應用祂作大麥餅，來叫所有的人喫飽。…你必須學習應用基督，你必須應用所有的基督。

耶穌對祂的門徒說，『你們給他們喫罷。』（太十四 16）門徒說，『這裏…有五個大麥餅…，只是供給這麼多人，還算甚麼？』（約六 9）主回答說，『拿過來給我。』（太十四 18）只要是大麥餅，只要是屬於復活基督的，那就穀了；那就穀應付局面，並且還有餘剩。

若是你肯接受我的話，相信復活的基督，並且應用祂，你就要發現所餘剩存留在你裏面的，比你開頭的還多。這就是大麥，這不是僅僅一個教訓，這是要我們每天在每個處境去經歷並應用的。應用復活的基督，就是那無限的，取用不盡的一位。告訴祂：『主，我不能應付需要，我不能面對這局面，但我何等讚美你，你能。我完全信靠你而往前，完全倚靠你。』

（經歷基督的復活）不僅使你在裏面認識基督作小麥和大麥，而且因着這個經歷你變成一粒小麥，你變成一個大麥餅，你就成了別人的食物。你就能用你所經歷的去餵養別人（包羅萬有的基督，五七至六〇頁）。

參讀：包羅萬有的基督，第五章。

You can do all things in Him who empowers you, because He is resurrected and knows no limit. Apply Him.

When you come to the meeting with the brothers and sisters, you must realize your responsibility. You must share in the meeting with others. You must give some thanks and praise; you must offer some prayer. This is your responsibility.... In yourself you are weak, but in Christ you are not weak.... Yes, you have nothing, but in Christ you have everything. You say, "Oh, I am too poor!" Yes, you are poor in yourself, but you are not poor in the resurrected Christ. Remember that Christ is the barley in you. When you come to the meeting, apply Him as the one loaf of barley to feed all the others by your prayer or by your testimony.... You must learn to apply Christ; you must make use of the Christ you have.

Jesus said to His disciples, "You give them something to eat" (Matt. 14:16). The disciples said, "There is a little boy here who has five barley loaves and two fish; but what are these for so many?" (John 6:9). The Lord replied, "Bring them here to Me" (Matt. 14:18). As long as they are barley loaves, as long as they are something of the resurrected Christ, that is good enough; that will meet the situation, and there will be a surplus.

If you will take my word, believe in the resurrected Christ, and apply Him, you will find that the remainder abiding in you is more than that with which you started. This is the barley. This is not just a teaching but something for us to experience and apply every day in every situation. Apply the resurrected Christ, the unlimited, inexhaustible One. Tell Him, "Lord, I cannot meet the need; I cannot face the situation. But how I praise You, You can. I go ahead trusting wholly in You, counting wholly upon You."

[Experiencing Christ's resurrection] not only causes you to know Christ inwardly as the wheat and as the barley, but by this experience you become a grain of wheat; you become a loaf of barley. Then you are food for others. You are able to feed others by what you have experienced. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 237-238)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 5

第三週■週四

晨興餽養

士九 13『葡萄樹對他們說，我豈可停止生產我那使神和人喜樂的新酒，去飄颻在眾樹之上呢？』

腓二 17『然而，即使我成為奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。』

現在讓我們來看一點關於樹的。第一就是葡萄樹。葡萄樹代表甚麼呢？…從一面來說，這是描寫那位獻上自己的基督，那位把自己一切全都獻上的基督。但這並不是主要的點。最重要的意義乃是說，從祂的獻上自己，祂產生出一樣東西來使神和人歡喜—新酒（包羅萬有的基督，六〇頁）。

信息選讀

有的時候神主宰的權柄，把我們擺在某一種處境中，需要我們犧牲自己好使別人喜樂，也使神喜樂。當我們在這樣的處境中來接觸主，就在那時我們經歷祂作出產酒的葡萄樹；我們經歷基督作使神喜樂，並使人喜樂的一位。從這經歷我們就變成了葡萄樹；我們便成了一種能使人 and 神喜樂之物的出產者。…基督許多不同的方面，能應付每一處境中的每一個需要。基督是太豐富了。…（祂是那）出產喜樂給神和給人的。…基督作產酒者（並）作犧牲的羔羊活在你裏面，加給你力量，使你獻上自己為着別人，好叫別人喜樂。

好幾年前當我在臺灣臺北的時候，有相當多的弟兄姊妹來和我們住在一起，接受一些屬靈的幫助。其中有一位姊妹總是發牢騷，不斷發怨言。她洗澡

WEEK 3 — DAY 4

Morning Nourishment

Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

Now let us see something concerning the trees. The first is a vine tree. What does the vine represent?... In one sense it depicts the sacrificing Christ, the Christ who has sacrificed everything of Himself. But this is not the main point. The main significance is that out of His sacrifice He produced something to cheer God and man—new wine [cf. Judg. 9:13]. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 239)

Today's Reading

Sometimes under the Lord's sovereignty we are put into a certain situation in which we must sacrifice ourselves to make others happy and the Lord happy. When in this situation we come to contact the Lord, it is then that we experience Him as the wine-producing vine; we experience Christ as the One who gives cheer to God and cheer to others. Out of this experience we become the vine; we become the producer of something that cheers both man and God....There are different aspects of Christ to meet every need in every situation. Christ is so rich.... [He is] one that produces happiness for God and happiness for others....Christ as a wine producer [and] as the sacrificing Lamb lives in you, energizing you to sacrifice yourself for others to bring them cheer.

Several years ago when I was in Taipei, Taiwan, a good number of brothers and sisters came and stayed with us to receive some spiritual help. One sister among them was always murmuring, always complaining. When she took a

時，嫌水不穀熱；她喫飯時，又嫌飯太冷。她終日就是說，『爲甚麼這樣？』『爲甚麼那樣？』她叫所有與她同住的人頭痛。…她從來沒有學過如何在她的處境中應用作犧牲的基督。她自己是一個不快樂的人，她也不能叫任何人快樂，她缺少酒。她沒有經歷基督作產酒者，獻上她自己產出酒來給人並給神。

你自己必有多量的酒可喝，而且你要喝醉了；你就要因基督而癡狂。你能說，『我真是快樂，主，我真是快樂。我不知道自私是甚麼，那對我像外國話一樣。一天過一天我都在喝基督的酒。』

最快樂的人乃是最不自私的人。最自私的人都是最痛苦的人。…犧牲的人乃是快樂的人。我們怎能犧牲呢？我們沒有力量犧牲，因爲我們的生命是天然的生命、自私的生命；只有基督的生命纔是犧牲的生命。你若是接觸這位基督，經歷祂犧牲的生命，祂就要加給你力量，剛強你，使你爲神爲人而犧牲。你就要成爲最快樂的一個人；你要被喜樂灌醉了。這就是經歷基督作葡萄樹。因着這經歷，對別人你就變成了一棵葡萄樹，所有和你接觸的人都要因你覺得快樂，你也要將喜樂帶給神。

葡萄必須經過甚麼工作纔能變成酒呢？必須經過壓。爲要使神和人快樂，你必須經過壓。你喜樂的學知基督是大麥，是在你裏面復活的基督，祂能應付每個處境。因此你說，『阿利路亞！』但是不要太快說阿利路亞，因爲緊接着大麥而來的就是葡萄樹。葡萄必須經過壓，纔能將喜樂帶給神和人。你也必須經過壓。你越喝基督的酒，你就越體會你必須經過壓。你必須被破碎，纔能在神的家中產出東西來，使人快樂（包羅萬有的基督，六一至六三頁）。

參讀：包羅萬有的基督，第五章。

bath, the water was not hot enough; when she ate a meal, the food was too cold. All day long it was, "Why this?" and "Why that?" She gave all of those who were living with her a headache.... She had never learned how to apply the sacrificing Christ to her situation. She herself was not a happy person, and she did not make anyone else happy. She was short of wine. She had no experience of Christ as the wine producer, sacrificing Himself to produce wine for others and for God.

You should be a person who is drunk and crazy with Christ. You should be able to say, "I am so happy, Lord, I am so happy. I do not know what selfishness means; that is a foreign language to me. Day by day I am drinking the wine of Christ."

The most happy person is the most unselfish one. The most selfish people are always the most miserable....The sacrificing one is the happy one. How can we sacrifice? We have no energy to sacrifice, for our life is a natural life, a selfish life. Only the life of Christ is a life of sacrifice. If you contact this Christ and experience His sacrificing life, He will energize you, He will strengthen you to sacrifice for God and for others. Then you will be the most happy person; you will be drunk with happiness. This is the experience of Christ as the vine tree. By this experience you will become a vine to others. All of those who contact you will be happy with you, and you will bring cheer to God.

What must be done to the grapes to make them wine? They must be pressed. To make God and others happy, you must be pressed. You rejoice to learn that Christ is the barley, the resurrected Christ within you, and that He is enough to meet every situation. You say Hallelujah! But do not say Hallelujah too easily, for immediately following the barley is the vine. The grapes must be pressed to bring cheer to God and man. You too must be pressed. The more you drink the wine of Christ, the more you will realize that you must be pressed. You must be broken in order to produce something in the house of the Lord to make others happy. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 239-240)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 5

第三週■週五

晨興餽養

士九 11『無花果樹對他們說，我豈可停止結出我的甘甜和美果，去飄飄在眾樹之上呢？』

腓一 22『但我在肉身活着，若使我的工作有果子，我就不知道該挑選甚麼。』

士師記九章十一節告訴我們，無花果樹代表甘甜和美果。它說出基督的甘甜和滿足作了我們的供應。…主的甘甜和滿足成了我們的供應！我們越經過壓，我們就越滿足，這是必定的。壓迫不過叫我們更經歷祂的甘甜和祂的滿足。這就是基督作了我們的無花果樹（包羅萬有的基督，六五至六七頁）。

信息選讀

（在腓立比一章二十二節，）保羅用『果子』指明他的工作實際上就是他的生活。當保羅寫信給腓立比人時，他正在監獄裏，並沒有作工。這指明他的生活就是他的工作。從這種活的工作裏會結出果子來。這工作的果子就是基督活出來，得着顯大，並服事給別人。因此，保羅工作的果子就是基督傳輸到別人裏面。

在身體生活裏，急切需要一些人成為供應的管道。我們需要像保羅這樣的肢體。當這樣的肢體過去了，說真的，基督的傳輸就中斷了。但是，只要這些肢體與我們同在，傳輸就源源不絕，不至減弱，我們也能在他們身上在基督裏誇口。所有在地方召會中帶頭的人都該是這樣的管道，都該是這種供應的憑藉。

WEEK 3 — DAY 5

Morning Nourishment

Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?

Phil. 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.

Judges 9:11 tells us that the fig tree represents sweetness and good fruit. It speaks of the sweetness and satisfaction of Christ as our supply. The sweetness and satisfaction of the Lord is our supply. The more we are pressed, we may be sure, the more we will be satisfied. The pressure only causes us to realize His sweetness and His satisfaction. This is Christ as the fig tree. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 241, 243)

Today's Reading

Paul's use of the word fruit [in Philippians 1:22] indicates that his work was actually his living. When Paul wrote to the Philippians, he was living in prison; he was not working. This indicates that his living was his work. From such a living work, fruit would come forth. The fruit of this work was Christ lived out, magnified, and ministered to others. The fruit of Paul's work was thus the transfusion of Christ into others.

In the Body life there is the urgent need of certain ones to function as channels of supply. We need members like Paul. When such members die, the transfusion of Christ is in a very real sense interrupted. But as long as such ones are with us, the transfusion continues unabated, and we can boast in them in Christ. The leading ones in all the local churches should be such channels, such means of supply.

我們…需要一些肢體儘管道的功用，藉着他們，別人可以享受基督，並在生命裏長大。…因着保羅是這種肢體，他揀選留下，繼續與聖徒同住，為使他們得到信仰上的進步和喜樂，好叫他們能在保羅身上在基督耶穌裏誇口。聖徒們要經歷基督，就需要有人作這樣的管道。在一些國家裏，人要經歷基督卻沒有路，因為在那裏沒有一個人真正活基督、顯大基督。結果那裏的信徒就沒有路享受基督。我們何等需要像保羅這樣的人。當保羅活着的時候，許多人能親經歷基督，並且得到信仰上的進步和喜樂（腓立比書生命讀經，六九、七五至七六頁）。

我們現在來到…石榴樹。石榴樹代表甚麼呢？…當你看見一棵成熟的石榴樹，你就馬上體會生命的豐盛和美麗。…當你享受基督並經歷基督作小麥，作大麥，作葡萄樹，作無花果樹的時候，基督的美麗就在你身上，基督生命的豐盛就從你顯出。這就是經歷基督作石榴樹。…當別人碰着你的時候，他們要感到基督的可愛和吸引，並且有豐盛的生命分給他們（包羅萬有的基督，六七頁）。

（大祭司）袍子的底邊是豐滿的標記，而基督的豐滿就是召會；所以袍子底邊上的石榴和鈴必定與召會有關。…石榴和鈴乃是外袍底邊的部分；外袍…表徵召會（出二八 33 ~ 34）。…石榴是用表徵人性的麻作的，而鈴是用表徵神性的金作的。…生命的豐滿彰顯在召會的人性裏，而警告的聲音則彰顯在召會的神性裏，正如金鈴所表徵的。召會正確的說話，總是來自她的神性。…我們都需要學習作小鈴發出聲音，這聲音源自神性，不是源自人性（出埃及記生命讀經，一六五二至一六五三頁）。

參讀：腓立比書生命讀經，第七篇；出埃及記生命讀經，第一百三篇；創世記生命讀經，第八十三至八十四篇。

There need to be some members to function as channels through which others may enjoy Christ and grow in life.... Because Paul was this kind of member, he chose to remain and continue with the saints for their progress and their joy in the faith so that they could glory in him in Christ. If the saints are to experience Christ, there is the need for someone to serve as such a channel. In certain countries there is no way for people to experience Christ because there is not even one person in that country who truly lives Christ and magnifies Him. As a result, the believers there have no way to enjoy Christ. There is a great need for people like Paul. When Paul was alive, many could experience Christ and have the progress and joy in the faith. (Life-study of Philippians, pp. 59, 63-64)

We come now to...the pomegranates. What do they represent?...When you see a ripe pomegranate, you immediately realize the abundance and the beauty of life. When you enjoy and experience Christ as the wheat, as the barley, as the vine, and as the fig tree, the beauty of Christ is about you, and the abundance of the life of Christ is with you. This is the experience of Christ as the pomegranate.... When others touch you, they will sense the loveliness and attractiveness of Christ, and an abundance of life will be imparted to them. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 243)

The hem [of the high priest's robe] is a sign of fullness, and the fullness of Christ is the church. Therefore, the pomegranates and bells on the hem must be matters related to the church. The pomegranates and bells...were the bottom part of the robe, which... signifies the church [Exo. 28:33-34]. The pomegranates were made of linen signifying humanity, and the bells were made of gold signifying divinity.... Fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity, as signified by the golden bells. The proper speaking of the church always comes from her divinity... We all need to learn to be little bells uttering a sound that has its source in divinity, not humanity. (Life-study of Exodus, pp. 1441-1442)

Further Reading: Life-study of Philippians, msg. 7; Life-study of Exodus, msg. 130; Life-study of Genesis, msg. 83-84

第三週■週六

晨興餽養

士九 9『橄欖樹對他們說，我豈可停止生產我那尊重神和人的油，去飄飄在眾樹之上呢？』

亞四 12『我第二次問他說，在兩個金嘴旁邊，這兩根流出金油的橄欖枝是甚麼意思？』

14『他說，這是兩個油的兒子，站在全地之主的旁邊。』

我們都知道，橄欖樹是出產橄欖油的樹。這是食物之中能分類為植物的最後一項。為甚麼聖靈把這一項擺在最後呢？我們讀過撒迦利亞四章十二至十四節，在那一段聖經裏，有兩棵橄欖樹在主面前，而主說那兩棵橄欖樹就是兩個油的兒子。我們必須看見基督就是油的兒子；基督是神的聖靈所膏的那一個人。神用喜樂的油澆在祂身上。祂是滿有聖靈的人，祂就是橄欖樹，是油的兒子。哦，我們若是享受祂作小麥，作大麥，作葡萄樹，作無花果樹，並作石榴樹，我們就必定享受祂作橄欖樹。這意思就是說，我們要被聖靈充滿。我們要滿了油，我們要成了一棵橄欖樹（包羅萬有的基督，六八頁）。

信息選讀

橄欖樹的油是用來作甚麼的呢？士師記九章九節告訴我們，橄欖油是為着尊重神和尊重人。我們若是要尊重神或尊重人，我們就必須用橄欖油。這就是說，我們若是要服事主，若是要幫助別人，我們必須藉着聖靈纔行。我們必須是聖靈充滿的人，是一棵橄欖樹，是油的兒子。我們若沒有聖靈，就永

WEEK 3 — DAY 6

Morning Nourishment

Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

Zech. 4:12 And I answered...and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

The olive tree, we know, is the tree that produces olive oil. This is the last item of the foods that we may classify as vegetables. Why has the Spirit put this one last? We have read Zechariah 4:12-14. In that passage there are two olive trees before the Lord, which, the Lord explains, are the two sons of oil. We must realize that Christ is the Son of oil; Christ is the man anointed with the Holy Spirit of God. God poured upon Him the oil of gladness. He is a man who is full of the Holy Spirit; He is the olive tree, the Son of oil. If we enjoy Him as the wheat, as the barley, as the vine, as the fig tree, and as the pomegranate, we will certainly enjoy Him as the olive tree, which means that we will be filled with the Spirit. We will be full of oil, and we will become an olive tree. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 243-244)

Today's Reading

For what purpose is the oil of the olive tree used? We are told in Judges 9:9 that it is used to honor God and honor man. If we would honor God or man, we must do it by the olive oil. This simply means that if we would serve the Lord, if we would help others, we must do it by the Holy Spirit. We must be a man filled with the Spirit, an olive tree, a son of oil. We can never serve the Lord or help others without the Holy Spirit. But praise Him, if we enjoy Him as the wheat,

遠不能服事主或幫助別人。但是讚美祂，我們若是享受祂作小麥、大麥、葡萄樹、無花果樹並石榴樹，我們就必定有油，我們要充滿了聖靈。我們就真能尊重神並尊重人。

我喜歡『尊重』這兩個字。我們不只應該尊重神，也應該尊重別人。不要以為這是一件輕易或膚淺的事。你有沒有體會到，每一次你去接觸一個弟兄或姊妹，你乃是去尊重他？你是憑着甚麼去尊重他呢？憑你自己麼？憑你天然的生命麼？憑你的舊人麼？憑你屬世的知識麼？你只能憑着聖靈去尊重他。但是你必須充滿了聖靈。你必須成為油的兒子，你必須經歷基督作橄欖樹。…現在你就能明白，為甚麼聖靈將橄欖樹擺在最後一項。當你經歷基督作其他各項而達到這一點的時候，你就滿了聖靈。你就能尊重神，並且也能尊重別人。

弟兄姊妹們，若是有人來與你在聖靈裏有交通，你就真是被那人尊重了。那人藉着聖靈把真正的尊貴加在你身上。只有當我們被聖靈充滿時，我們纔能尊重別人。否則無論我們說甚麼，無論我們作甚麼，只能羞辱他們。若是我們只能跟他們談世界局勢，談這談那，我們就是將羞辱堆在他們身上。在你和別人的一切接觸中，你能不能說，你是靠着主的憐憫和恩典，並藉着聖靈尊重了他們？或者你是以許多事羞辱他們？要尊重別人，我們就必須充滿聖靈。

我們到底是不是充滿聖靈而尊重神和人，完全是看我們怎樣天天享受並經歷基督作小麥、大麥、葡萄樹、無花果樹、石榴樹和橄欖樹。我們若是經過了頭五項，我們就必定來到第六項橄欖樹。我們就要成為油的兒子，滿有聖靈的聖徒（包羅萬有的基督，六八至七〇頁）。

參讀：包羅萬有的基督，第六章。

the barley, the vine, the fig tree, and the pomegranate, we will surely have the oil. We will be filled with the Holy Spirit. We will be truly able to honor God and others.

I like the word honor. We must not only honor God but also honor others. Do not think it is a light or superficial matter. Do you realize that whenever you go to contact a brother or a sister, you are going to honor him? By what will you honor him?—by your self, by your natural life, by your old man, by your worldly knowledge? You can honor him only by the Holy Spirit. But you have to be filled with the Holy Spirit. You have to be a son of oil. You have to experience Christ as the olive tree. Now you can realize why the Holy Spirit has made the olive tree the last item. When you have experienced Christ as all the other items and have reached this point, then you are full of the Holy Spirit. Then you can honor God, and you can honor others.

If anyone comes to fellowship with you in the Holy Spirit, you are truly honored by that one. That person through the Holy Spirit bestows true honor upon you. Only when we are filled with the Holy Spirit can we honor others. Otherwise, whatever we say, whatever we do, will simply dishonor them. If we can talk with them only about the world situation and about this and that, we are heaping dishonor upon them. In all your contacts with others, can you say that by the Lord's mercy and grace and by the Holy Spirit you honor them? Or do you dishonor them with so many things? To honor others, we must be filled with the Holy Spirit.

Whether or not we are filled with the Spirit to honor God and others depends very much upon how we enjoy and experience Christ day by day as the wheat, the barley, the vine, the fig tree, the pomegranate, and then the olive tree. If we pass the first five items, we will surely come to the sixth, the olive tree. We will be a son of oil, a saint full of the Holy Spirit. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 244-245)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 6

第三週詩歌

WEEK 3 — HYMN

補 253

基督美地，包羅萬有

(申命記八章七至十節) (英 1164)

降 A 大調

6/8

A^b D^b E^b A^b E^b A^b
 3 · 2 1 4 3 | 3 2 1 5 | 1 1 2 2 | 3 · 3 5 |
 一 基 督 美 地, 包 羅 萬 有 — 祂 是 我 的 一 切: 源、
 E^b A^b E^b B^b7 E^b7
 5 2 2 5 | 5 3 3 3 | 2 1 6 7 | 1 | 2 · 2 0 |
 泉、河 川, 清 新 明 透, 日 夜 湧 流 不 歇;
 A^b Fm A^b Fm A^b
 5 6 1 6 3 | 5 6 5 · | 5 6 1 6 3 | 5 6 5 · |
 谷 中、山 上 流 出 水 來, 潤 我 心 田, 滿 溢 充 盈;
 Fm E A^b E^b7 A^b
 1 1 1 1 · | 1 1 1 5 · | 1 · 2 · | 1 · 1 0 ||
 何 等 榮 耀, 活 水 澎 湃 一 作 我 生 命!

- 二 神成肉身, 忍辱受死, 繁增如同小麥;
 死而復活, 生命分賜, 初熟猶似大麥;
 無花果樹, 甘甜滿足, 葡萄產酒, 神、人喜悅;
 如此供應, 全在基督 — 有祂無缺!
- 三 基督還是真石榴樹, 生命豐美、充足;
 是橄欖樹, 新油產出, 膏抹永不缺如;
 流奶與蜜, 美善甘甜, 供我滋養, 加我能力;
 祂的豐富, 如此完全 — 基督美地!
- 四 在這美地不缺食物, 我們一無所缺;
 祂是如此豐饒富庶, 我們讚頌不絕;
 上好美地, 廣大無邊, 應有盡有, 齊備完全;
 今在我心還要擴展 — 無量無限!
- 五 這地石頭如鐵之堅, 山內可以挖銅;
 權柄如鐵, 憑以爭戰, 仇敵不能得逞;
 再經苦難, 渣滓全去, 煉淨、明亮, 如銅顯出;
 有鐵有銅, 應付所需 — 全是基督!
- 六 爲這美地我們頌讚: 主, 你何其包羅!
 喫喝飽足, 讓你充滿, 豐富豈能盡說!
 求使我們經營不輟, 美地實際增長不已;
 我的喜樂, 我的生活 — 基督美地!

Jesus, the all-inclusive land

Experience of Christ — As the Good Land

1164

A^b D^b/A^b E^b A^b A^b/C E^b
 1. Je - sus, the all - in - clu - sive land, Is ev - ery - thing to
 A^b A^b/C $B^b m$ E^b A^b Fm B^b B^b7/D E^b E^b7
 4 me: A Christ of brooks, of depths and streams, And foun - tains bub - bling free.
 A^b D^b A^b/C A^b D^b A^b/C A^b
 9 Springing from val - leys and from hills, Flow - ing till ev - ery part He fills,
 Fm B^b7/D A^b/E^b Fm $B^b m$ E^b7 D^b/A^b A^b
 13 He wa - ters us — how glo - ri - ous — By His life!

2. Jesus is now the land of wheat—
 Incarnate, crucified.
 But resurrection life is He
 By barley signified.
 He is a land of figs and vines—
 Blood of the grape, the cheering wine.
 With such supplies He satisfies—
 Christ our land!
3. O what a rich, abundant Christ:
 Our pomegranate true,
 The olive tree whose oil is now
 Anointing us anew.
 Rich milk and honey He doth bring,
 Sweet, satisfying, nourishing.
 Our Christ is such; He is so much!
 What a Christ!
4. In our good land we eat the bread—
 There is no scarcity.
 We never lack one thing in Him,
 So rich, so full is He.
 He is a land so vast, immense;
 He is complete in every sense.
 How He expands—land of all lands—
 In our heart!
5. Christ is a land of iron stones,
 Whence comes authority.
 We must dig out this solid Christ
 To bind His enemy.
 Then we must through the sufferings pass
 To be refined as burnished brass.
 With iron bind, as brass refined,
 Is our need.
6. Lord, how we bless Thee for this land,
 The all-inclusive Christ!
 We've eaten Him, we're filled with Him,
 O how He has sufficed!
 Teach us to labor constantly
 Upon this vast reality;
 This is our joy, this our employ—
 Christ our land!

第四週

那地的美好—其礦物

JL 詩歌：補 253, 637

讀經：申八 7、9，一 30，三 22，二十 3～4，三二 30，弗六 10～13，申三三 25，耶十五 12，彼前二 4～5，但十 6 下，啓十二 5，一 15 上

綱要

週一

壹 石頭、鐵、山和銅，乃是為着建造並為着爭戰—申八 7、9，尼四 17：

一 建造與爭戰總是並行的；我們若要有建造，就必須準備爭戰—太十六 18，弗二 21～22，四 16，六 10～20。

二 為着建造，我們需要材料，為着爭戰，我們需要兵器；這些全靠石頭、鐵、山和銅。

貳 我們需要經歷基督為其中的石頭是鐵的地—申八 9 下，三三 25，彼前二 4～5，耶十五 12，詩二 9，啓十二 5：

一 基督是為着神建造的石頭；這意思是，基督是為着神建造的材料，神的建造完全是出於基督的—徒四 10～12，彼前二 4～5：

1 石頭在聖經中是重大的項目—創二八 18，亞三 9，

Week Four

The Goodness of the Land—Its Minerals

JL Hymns: 1164, 885

Scripture Reading: Deut. 8:7, 9; 1:30; 3:22; 20:3-4; 32:30; Eph. 6:10-13; Deut. 33:25; Jer. 15:12; 1 Pet. 2:4-5; Dan. 10:6d; Rev. 12:5; 1:15a

Outline

Day 1

I. The stones, the iron, the mountains, and the copper are for the building and for the battle—Deut. 8:7, 9; Neh. 4:17:

A. The building and the battle always go together; if we would have the building, we must be prepared to fight—Matt. 16:18; Eph. 2:21-22; 4:16; 6:10-20.

B. For the building we need the materials, and for the battle we need the weapons; these depend upon the stones, the iron, the mountains, and the copper.

II. We need to experience Christ as a land whose stones are iron—Deut. 8:9c; 33:25; 1 Pet. 2:4-5; Jer. 15:12; Psa. 2:9; Rev. 12:5:

A. Christ is a stone for God's building; this means that Christ is the material for God's building and that God's building is entirely of Christ—Acts 4:10-12; 1 Pet. 2:4-5:

1. In the Bible stone is a major item—Gen. 28:18; Zech. 3:9; 1 Pet. 2:4-5:

彼前二 4 ~ 5 :

- a 神用泥土造人；因此，頭一個人是泥土人一創二 7。
 - b 在基督裏神親自來作人，這人是石頭人一徒四 10 ~ 12。
 - c 在聖經末了，有一座石頭城一啓二一 10 ~ 11、18 上、19 ~ 20。
 - d 聖經開始於泥土人，繼之以石頭人，完成於石頭城；這是神的經綸。
- 2 基督是爲着神建造的石頭，是我們可以靠着得救的那一位；祂是石頭救主—堅實、剛強、可靠—徒四 10 ~ 12。
 - 3 基督和信祂的人都是爲着神建造的石頭—太二一 42，約一 42，彼前二 4 ~ 5：
 - a 我們在基督裏並藉着基督成爲活石，被建造成爲屬靈的殿—5 節。
 - b 我們正在變化的過程中，好使活石基督構成在我們裏面，把我們作成活石，爲着神的殿—羅十二 2，林後三 18。

週二

二 鐵表徵基督的權柄—詩二 9，啓十二 5，太二八 18:

- 1 屬靈的權柄總是在復活裏的；所以，我們要有權柄，就必須在基督復活的生命裏—羅六 4 ~ 5：
 - a 我們若在基督復活的生命裏行事爲人，就有權利支取祂的權柄—林前五 3 ~ 5，提前一 20。
 - b 我們若是活在基督裏的石頭，就自動有分於基督的權柄。

- a. God created a man of clay; hence, the first man was a clay-man—Gen. 2:7.
 - b. In Christ, God Himself came to be a man, and this man was a stone-man—Acts 4:10-12.
 - c. At the end of the Bible we have a stone-city—Rev. 21:10-11, 18a, 19-20.
 - d. The Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city; this is God's economy.
2. Christ as a stone for God's building is the One in whom we are saved; He is the Stone-Savior—solid, strong, and reliable—Acts 4:10-12.
 3. Both Christ and His believers are stones for God's building—Matt. 21:42; John 1:42; 1 Pet. 2:4-5:
 - a. In Christ and through Christ we are becoming living stones to be built up as a spiritual house—v. 5.
 - b. We are undergoing the process of transformation so that Christ, the living stone, may be constituted into us to make us living stones for God's house—Rom. 12:2; 2 Cor. 3:18.

Day 2

B. Iron signifies the authority of Christ—Psa. 2:9; Rev. 12:5; Matt. 28:18:

1. Spiritual authority is always in resurrection; therefore, in order to have authority we must be in the resurrection life of Christ—Rom. 6:4-5:
 - a. If we walk in the resurrection life of Christ, we will have the right to claim His authority—1 Cor. 5:3-5; 1 Tim. 1:20.
 - b. When we are stones living in Christ, we automatically share the authority of Christ.

- c 召會的權柄完全是在復活裏；召會的權柄乃是在於聖徒知道甚麼叫作與基督同釘，並活在復活裏—太十八 18 ~ 20，加二 20。
- 2 我們若能運用基督的權柄，我們就有安全和保護—申三三 25。

週三

叁 我們需要經歷基督為山內可以挖銅的地—八 9 下，結三四 13，三七 22，撒十七 5 ~ 6，但十 6 下，啓一 15 上：

一 在聖經中，山表徵復活和升天—太二八 16：

- 1 美地的山豫表復活並升天的基督—結三四 13，三七 22。
- 2 基督是復活並升上高處的那一位，祂乃是高山—徒二 32 ~ 33，弗一 19 ~ 21，四 8、10。
- 3 我們在升天的基督裏能從事屬靈的爭戰，因為在基督的升天裏有實際（亞瑪拿）、得勝（示尼珥）以及毀滅仇敵（黑門）等高峯—二 6，六 10 ~ 20，歌四 8。

週四

二 在舊約裏，青銅（Bronze）和銅（Copper）二字交互使用，指相同的材料。

三 銅表徵基督的審判—申八 9 下，但十 6 下，啓一 15 上：

- 1 基督工作和行動的閃耀，是由祂的手和腳如閃耀發亮的銅所表徵—但十 6 下：
 - a 銅表徵神的審判，使人明亮。

- c. The authority of the church is absolutely in resurrection; the authority of the church is where the saints know what it means to be crucified with Christ and to live in resurrection—Matt. 18:18-20; Gal. 2:20.
2. If we are able to exercise the authority of Christ, we will have safety and security—Deut. 33:25.

Day 3

III. We need to experience Christ as a land from whose mountains we can mine copper—8:9d; Ezek. 34:13; 37:22; 1 Sam. 17:5-6; Dan. 10:6d; Rev. 1:15a:

A. In the Bible mountains signify resurrection and ascension—Matt. 28:16:

1. The mountains in the good land typify the resurrected and ascended Christ—Ezek. 34:13; 37:22.
2. As the One who has resurrected and ascended on high, Christ is the high mountain—Acts 2:32-33; Eph. 1:19-21; 4:8, 10.
3. In the ascended Christ we may engage in spiritual warfare, for in Christ's ascension there are the peaks of reality (Amana), victory (Senir), and the destruction of the enemy (Hermon)—2:6; 6:10-20; S. S. 4:8.

Day 4

B. Bronze and copper are words used interchangeably for the same materials in the Old Testament.

C. Copper (bronze) signifies the judgment of Christ—Deut. 8:9d; Dan. 10:6d; Rev. 1:15a:

1. Christ's gleam in His work and move is signified by His arms and His feet being like the gleam of polished bronze—Dan. 10:6d:
 - a. Bronze signifies God's judgment, which makes people bright.

- b 基督受神審判、試煉，而神的試煉和審判就使祂明亮如閃耀發亮的銅。
- 2 基督的腳好像明亮的銅，表徵祂完全且明亮的行事為人，使祂有資格施行神聖的審判—啓一 15 上。
- 3 應用基督作銅，就是看見祂是完全的一位，發光的一位，是受試驗並被驗證的一位—弗六 11：
- a 基督這受試驗、被驗證的一位，是完全、光明、照亮的一位；祂是我們的遮蓋；仇敵在祂身上不能作甚麼—約十四 30。
- b 我們需要應用基督作我們的遮蓋—弗六 13，參撒十七 5～6：
- (一) 義的胸甲遮蓋我們的良心，保護我們脫離撒但的控告；這胸甲是基督作我們的義—弗六 14 下，林前一 30。
- (二) 救恩的頭盔是為着遮蓋我們的心思，乃是我們在日常生活中所經歷那拯救的基督—弗六 17 上，帖前五 8，約十六 33。

週五

肆 我們若要經歷基督作石頭、鐵、銅，就必須有某種程度屬靈上的成熟；當基督徒中間有了成熟的生命，神居所的建造就得以進行，也能打屬靈的仗—來五 14，六 1，林前十四 20，弗四 13：

- 一 約書亞一章三節指明，雖然神已經將美地賜給了以色列，以色列仍然需要去取得美地；他們需要與神合作，起來達成神的使命去據有那地。

- b. Christ was judged and tried by God, and God's trial and judgment made Christ bright like polished bronze.
2. The feet of Christ are like shining bronze, signifying that His perfect and bright walk qualifies Him to exercise divine judgment—Rev. 1:15a.
3. To apply Christ as the copper (bronze) is to realize that He is the perfect One, the shining One, the One who has been tested and proved—Eph. 6:11:
- a. Christ, the tested and proved One, the perfect, bright, and shining One, is our covering; the enemy can do nothing with Him—John 14:30.
- b. We need to apply Christ as our covering—Eph. 6:13; cf. 1 Sam. 17:5-6:
- 1) The breastplate of righteousness covers our conscience and guards us from Satan's accusations; this breastplate is Christ as our righteousness—Eph. 6:14b; 1 Cor. 1:30.
- 2) The helmet of salvation for covering our mind is the saving Christ we experience in our daily life—Eph. 6:17a; 1 Thes. 5:8; John 16:33.

Day 5

IV. If we would experience Christ as stone, iron, and copper, we must have some degree of spiritual maturity; wherever there is a matured life in Christians, the building of God's house will take place, and the battles of spiritual warfare will be fought—Heb. 5:14; 6:1; 1 Cor. 14:20; Eph. 4:13:

- A. Joshua 1:3 indicates that although God had given Israel the good land, Israel still needed to take the land; they needed to cooperate with God by rising up to fulfill God's commission to possess the land.

二 我們若要據有基督作美地，仍需要藉着相信主並在身體的原則裏從事屬靈的爭戰；我們也需要領悟，爭戰的不是我們，因為神與我們同去，並為我們爭戰—申一 30，三 22，二十 3～4，三二 30，弗六 10～13。

三 約書亞引領以色列人進入應許之地，取得那地，據有那地，並享受那地—書一 6：

- 1 約書亞要被神的話佔有，也要讓話佔有他—8 節。
- 2 以色列人對約書亞的回答，含示他們是樂意的，是豫備好的，並且他們不只與約書亞同心合意，也與耶和華他們的神同心合意；這顯於他們在他們神的名裏給約書亞祝福的事—書一 16～18 節。
- 3 以色列成了團體的約書亞，蒙神揀選、呼召、救贖、拯救、訓練並豫備好，已經合格了，他們已經豫備好，與神是一，往前去取得迦南地。
- 4 為要取得包羅萬有的基督，我們必須作今天的約書亞，爭戰取得那地，並享受基督作我們的基業。

四 以色列人在基督的死裏埋葬，然後在基督的復活裏復活—書四 1～11，羅六 3～6：

- 1 他們在舊人裏，無法取得勝利；他們的舊人必須埋葬，好使他們能成為新人—書四 9。
- 2 我們必須領悟，我們的舊人，我們天然的人，是不合格為得着包羅萬有的基督打屬靈的仗—羅六 6。

週六

五 要據有美地，我們需要對付肉體，享受主的筵席，享受包羅萬有的基督作美地的出產，並看見基督作我們的元帥的異象—書五 2～15：

B. If we would possess Christ as the good land, we still need to fight the spiritual warfare by faith in the Lord and in the principle of the Body; we also need to realize that we are not the ones fighting, for God goes with us and fights for us—Deut. 1:30; 3:22; 20:3-4; 32:30; Eph. 6:10-13.

C. Joshua led the children of Israel to enter the promised land and to take it, possess it, and enjoy it—Josh. 1:6:

1. Joshua was to be occupied with God's word and let the word occupy him—v. 8.
2. The response of Israel to Joshua implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God, as expressed by their blessing Joshua in the name of their God—vv. 16-18.
3. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God, ready to go on with God as one to take the land of Canaan.
4. To gain the all-inclusive Christ, we need to be today's Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance.

D. The children of Israel were buried in the death of Christ, and then they were resurrected in the resurrection of Christ—4:1-11; Rom. 6:3-6:

1. In their old man they could not gain the victory; their old man had to be buried so that they could become a new man—Josh. 4:9.
2. We need to realize that our old man, our natural man, is not qualified to fight the spiritual warfare for gaining the all-inclusive Christ—Rom. 6:6.

Day 6

E. In order to possess the good land, we need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ as our Captain—Josh. 5:2-15:

- 1 在吉甲的割禮表徵將基督的死應用於我們的肉體—書五 2 ~ 9 節，羅八 13，加五 24。
- 2 以色列人守逾越節，豫表信徒赴主的筵席，記念主作他們的救贖主和救主—書五 10，太二六 26 ~ 28，林前五 7。
- 3 美地的出產豫表基督是神賜給信徒那終極完成的食物，需要他們在祂身上勞苦經營—書五 11 ~ 12。
- 4 約書亞看見基督被揭示為耶和華軍隊元帥的異象；約書亞是神軍隊看得見的元帥，而基督是神軍隊看不見的元帥—書五 13 ~ 15 節。

六 以色列人勝過耶利哥，不是憑着爭戰，乃是藉着他們相信神指示的話，憑着吹號並抬着約櫃高舉基督—書六 1 ~ 27:

- 1 在屬靈的爭戰裏，我們該作的第一件事乃是高舉基督。
- 2 百姓安靜，表徵與主是一，以主的方式完成事情，而不表達任何思想、意見或感覺—10 節。
- 3 爭戰的是神，以色列人不過呼喊、宣揚、見證。
- 4 以色列同着祭司扛抬的約櫃（豫表基督作三一神的具體化身）繞城；這景象的屬靈意義乃是一幅團體神人的圖畫—神與人，人與神一同行走，如同一人。

七 以色列人在艾城被擊敗，因為他們沒有與神是一，只關心自己；他們被擊敗的記載應當教導我們，在一切所作的事上與神是一—書七 1 ~ 5。

八 以色列人受了基遍人的欺騙，因為他們好像一個忘記丈夫的妻子；他們在約書亞九章所作的，與夏娃在創世記三章所作的完全相同。

1. The circumcision at Gilgal signifies the application of the Lord's death to our flesh—vv. 2-9; Rom. 8:13; Gal. 5:24.
2. Israel's keeping the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and Savior—Josh. 5:10; Matt. 26:26-28; 1 Cor. 5:7.
3. The produce of the good land typifies Christ as the consummated God-given food to the believers, requiring their labor on Him—Josh. 5:11-12.
4. Joshua saw a vision in which Christ was unveiled as the Captain of Jehovah's army; whereas Joshua was the visible captain, Christ was the invisible Captain of God's army—vv. 13-15.

F. The victory of Israel over Jericho was won not by their fighting but by their blowing the trumpets and exalting Christ by bearing the Ark, through their faith in God's word of instruction—6:1-27:

1. In the spiritual warfare the first thing we should do is exalt Christ.
2. The silence of the people signifies being one with the Lord to carry out the matter in the Lord's way without the expression of any thought, opinion, or feeling—v. 10.
3. God did the fighting, and Israel simply shouted, proclaimed, and testified.
4. Israel marched around the city with the Ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests; the spiritual significance of this scene is that it is a picture of the corporate God-man—God and man, man and God, walking together as one person.

G. The children of Israel were defeated at Ai because they were not one with God but cared only for themselves; the account of their defeat should teach us to be one with God in whatever we do—7:1-5.

H. The children of Israel were deceived by the Gibeonites because they were like a wife who forgot her husband; what they did in Joshua 9 was exactly the same as what Eve did in Genesis 3.

九 約書亞二十二章十至三十四節關於另築一座壇的記載給我們看見，我們必須避免分裂，也給我們看見，要經歷並享受包羅萬有的基督，我們必須是一班子民，一個身體，一個宇宙的召會—林前十二 12～13。

十 我們若沒有基督的身體，就無法享受基督作美地；我們必須與身體是一，為那地爭戰、據有那地並分享我們所分得的地—民三二 1～32，書二二 1～9。

十一『我們都需要認識甚麼是恢復，是在何處恢復，怎樣的人能帶這恢復往前。我們都需要看見，今天在主的恢復裏，我們是在戰場上。我們該是今天的約書亞和迦勒，與撒但空中的勢力爭戰，使我們更多得着基督，以建造基督的身體，建立並擴展神的國，使基督能回來承受地。我們僅僅屬靈、聖別還不彀。我們需要向約書亞和迦勒學習，代表神今時代的權益，擊敗仇敵，使基督給人得着，並使基督藉祂的追求者得着擴增。』（約書亞記生命讀經，七四頁）

I. The record in Joshua 22:10-34 about the building of another altar shows us that we must avoid division and that to experience and enjoy the all-inclusive Christ we must be one people, one Body, one universal church—1 Cor. 12:12-13.

J. We cannot enjoy Christ as the good land without the Body; we must be one with the Body to fight for the land, to possess the land, and to share our portion of the land—Num. 32:1-32; Josh. 22:1-9.

K. “We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord’s recovery today we are on a battlefield. We should be today’s Joshua and Caleb, fighting against Satan’s aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth. It is not adequate for us simply to be spiritual and holy. We need to learn of Joshua and Caleb to represent God’s interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers” (Life-study of Joshua, p. 61).

第四週■週一

晨興餽養

申八 9『…那地的石頭是鐵，山內可以挖銅。』

尼四 17『建造城牆的、扛抬重物的，都佩帶兵器，一手作工，一手拿兵器。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化…。』

我們來到與石頭、山、鐵和銅有關的地方。這些…是為着建造，為着國度，為着爭戰，為着安全。當基督徒中間有了成熟的生命，神居所的建造就產生了，屬靈的爭戰也發生了。…當我們經歷基督到某一個程度，必然會有一種結果，就是建造和爭戰。這兩件事總是在一起的。你要有神的居所，你就必須準備爭戰。為着神的建造，我們需要材料；而為着屬靈的爭戰，我們需要兵器。這些全靠石頭、山、鐵和銅（包羅萬有的基督，八二頁）。

信息選讀

城和殿是建造在那地上，而造城和殿的材料是石頭、鐵和銅。這些礦物表明，在基督的生命裏有一些成分乃是神建造的材料，也是屬靈爭戰的兵器。

我們是否達到了這個階段，全看我們經歷基督的度量有多大。我們若是僅僅享受基督作活水，我們永遠無法達到一個地步，使神的建造實現在我們中間。…我們必須經歷基督到某一個地步，然後對神

WEEK 4 — DAY 1

Morning Nourishment

Deut. 8:9 ...A land whose stones are iron, and from whose mountains you can mine copper.

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind...

We come to the place where we have something to do with the stones, the mountains, the iron, and the copper...These...are for the building, for the kingdom, for the battle, and for the security. Whenever there is a matured life in Christians, the building of God's house will take place, and the battles of the spiritual warfare will be fought...Whenever we enjoy Christ to a certain extent, there is always an issue—the building and the battle. These two always go together. If you would have the building of God, you must prepare to fight. For the building of God we need the materials, and for the fighting of the battle we need the weapons. All of these depend on the stones, the mountains, the iron, and the copper. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 253-254)

Today's Reading

Upon the land, the city and the temple are built, and they are built with these very materials—stones, iron, and copper. These minerals signify that there is something in the life of Christ as materials for the building of God and as weapons for the fighting of the battle.

Whether or not we have arrived at this stage depends upon the measure of our experience of Christ. If we just enjoy Christ as the living water day by day, we can never reach the point where the building of God will be realized among us...We must enjoy Christ as the living water, as the wheat, as the barley...We

纔有居所，對仇敵纔有爭戰。

主乃是活石，我們也必須是活石，纔能成爲建造祂居所的材料。…主的居所是用石頭造成的，但我們卻是泥土。我們這一塊泥土怎能成爲建造神居所的材料呢？這是不可能的。我們必須從泥土變化成石頭。我們必須藉着實際經歷並享受基督，讓聖靈來變化我們。

有許多弟兄姊妹的心思還沒有更新變化，還是屬於天然的心思，滿了天然的觀念和思想。這是一個泥土的頭。藉着心思的更新，我們就從一塊泥土變成一塊石頭。變成石頭之後，我們還要被燒，被壓，使我們能更進一步變化—從一塊普通的石頭變成一塊寶石。在新耶路撒冷裏，你找不到一點點泥土，也找不到一塊普通石頭，每一塊都是寶石（包羅萬有的基督，八二至八五頁）。

耶穌基督是爲着神建造的石頭。…按照行傳四章十二節，這石頭乃是我們可以靠着得救的那一位。因此，祂是石頭救主。祂是石頭救主，乃是堅實、剛強、可靠的。我們可以倚靠祂，站立在祂上面。這石頭是磐石、基石、房角石。我們在撒迦利亞四章七節看見，祂甚至是頂石。基督是爲着神建造的材料。神的建造完全是出於基督的。

石頭在聖經中是重大的項目。在創世記，神用泥土造人（二7），因此，頭一個人是泥土人。然後神親自來作人，這人是石頭人。在聖經末了，啓示錄這卷書中，有一座石頭城，一座用石頭建造的城。所以，聖經開始於泥土人，繼之以石頭人，完成於石頭城；這是神的經綸（使徒行傳生命讀經，一四五至一四六、一四八頁）。

參讀：包羅萬有的基督，第七章；彼得前書生命讀經，第十六至十八篇；使徒行傳生命讀經，第十五至十六篇。

must enjoy Christ to a certain extent; then there will be a building for the Lord and the battle with the enemy.

The Lord is the living stone, and we too must be the living stones so that we may be material for His building. The Lord's building is built with stones, but we are made of clay. How could we as a piece of clay be material for the Lord's building? It is impossible. We must be transformed from clay to stone. We must be transformed by the Holy Spirit through the practical experience and enjoyment of Christ.

The mentality of so many brothers and sisters is still not renewed, not transformed. Their mentality is just that of the natural man, full of natural concepts and natural thoughts. It is a head of clay. By the renewing of the mind we are transformed from a piece of clay to a stone. After becoming a stone, we are burned and pressed so that we may be transformed even further—from an ordinary stone to a precious stone. In the New Jerusalem you cannot find one bit of clay. Neither can you find any ordinary stones. Every stone is a precious stone. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 254-256)

Jesus Christ is a stone for God's building....According to Acts 4:12, this stone is the One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable. We can rely on Him and stand on Him. This stone is the rock, the foundation stone, and the cornerstone. In Zechariah 4:7 we see that He is even the top-stone. Christ is the material for God's building. God's building is entirely of Christ.

In the Bible stone is a major item. In Genesis God created a man of clay (Gen. 2:7). Hence, the first man was a clay-man. Then God Himself came to be a man, and this man was a stone-man. At the end of the Bible, in the book of Revelation, we have a stone-city, a city built of stone. Therefore, the Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city. This is God's economy. (Life-study of Acts, pp. 129, 131)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 7; Life-study of 1 Peter, msgs. 16-18; Life-study of Acts, msgs. 15-16

第四週■週二

晨興餽養

申八 9『…那地的石頭是鐵，山內可以挖銅。』

三三 25『你的門門是鐵的，是銅的；你的日子如何，你的力量也必如何。』

太二八 18『耶穌進前來，對他們說，天上地上所有的權柄，都賜給我了。』

當主從死裏復活以後，祂告訴我們，天上地上所有的權柄都賜給祂了。屬靈的權柄，屬天的權柄總是在復活裏的。若是你和我是在基督的復活生命裏生活行走，我們就必有天上的權柄。

召會的權柄與組織毫無關係，…若是在地方召會裏有兩位弟兄是那樣在復活裏，那神聖屬天的權柄就是交付給他們；他們就是召會的權柄。…他們有復活隨着，所以他們也就有國度的權柄隨着（包羅萬有的基督，八七至八八頁）。

信息選讀

召會的權柄乃是在於聖徒知道甚麼叫作與主耶穌同釘，並活在復活裏面。若是他們笑，他們乃是在復活裏笑；若是他們哭，他們乃是在復活裏哭；連他們生氣，他們也是在復活的生命裏生氣。他們在日常生活中經歷主復活的生命。這對於他們不是僅僅一個教訓，乃是每天實際的享受。當你遇見他們的時候，你覺得他們是大山上的石頭。屬天的權柄乃是交付給他們，他們是召會的權柄。若是這裏的聖徒是這樣的話，這裏就有神的殿和神的國度。

WEEK 4 — DAY 2

Morning Nourishment

Deut. 8:9 ...A land whose stones are iron, and from whose mountains you can mine copper.

33:25 Your doorbolts shall be iron and copper; and as your days are, so shall your strength be.

Matt. 28:18 ...Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

When the Lord was raised from the dead, He told us that all authority in heaven and on earth was given to Him. The spiritual authority, the heavenly authority, is always in resurrection. If you and I are living and walking in the resurrection life of Christ, we will have the authority of heaven.

The authority of the church has nothing to do with organization....If two brothers in a local church are so much in the resurrection, to them the divine, heavenly authority is committed. They are the authority of the church....With them is the resurrection, so with them is the authority of the kingdom. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 257)

Today's Reading

The authority of the church is where the saints know what it means to be crucified with the Lord Jesus and live in the resurrection. If they laugh, they laugh in resurrection; if they cry, they cry in resurrection. Even when they are angry, they are angry in the life of resurrection. They experience the Lord's resurrection life in their daily walk. It is not a mere teaching to them but a practical daily enjoyment. When you meet them, you feel that they are stones in the mountain. They are the ones to whom the heavenly authority is committed. They are the authority of the church. If the saints are like that here, then the house of God and the kingdom of God are here.

主對我們說，『我實在告訴你們，凡你們在地上捆綁的，必是在諸天之上已經捆綁的；凡你們在地上釋放的，必是在諸天之上已經釋放的。』（太十八 18）這就是權柄。但是記得，你必須在復活的生命裏面，你必須有復活的立場。

申命記三十三章二十五節告訴我們，門是鐵和銅造的。門是作為我們的保護，我們的防守，我們的保障。我們若是能運用主的權柄和主的審判，我們就有安全，有保護。我們的門是用主的權柄和審判來門上的。最安全，最有保障的信徒就是知道運用基督權柄的人。他們有力量，因為他們有權柄；所以他們就有安全和保護，因此也就有安息。

神的建造總是隨着這一種的基督徒。他們不只是建造的材料，不只是石頭來為着房屋，並且他們就是建造在一起的房子。這一種的信徒有神的權柄，神的政權；因此，在他們中間就有神的國度，有大山或小山。

我們一旦有了權柄，我們就不需要去應付那麼多的事情，甚至不需要為那麼多的事情禱告。我們有權利運用權柄來管治這些事。當車子迎着警察而來時，他需不需要打電話給市長，請示可否叫車子停止？那太可笑了！警察已經接受權柄去作這事了。照樣，我們也無須向神求救。我們可以，也應該站住我們的立場，運用我們的權柄。

但是...我們在生命上若未達到某種程度的成熟，我們就不能如此作。...當哥林多召會的一個弟兄發生某個問題時，保羅無法容忍了，他就告訴他們說，他已經審判了那人，並且在主耶穌的名裏把那人交給撒但（林前五 3~5）。他使用他的權利，他拿起他的權柄。我們若是也要這樣作，我們就必須像保羅一樣有生命的成熟（包羅萬有的基督，八八、一〇〇至一〇一頁）。

參讀：包羅萬有的基督，第八章。

The Lord said to us, "Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven" (Matt. 18:18). This is authority. But remember, you must be in the resurrection life; you must have the resurrection ground.

In Deuteronomy 33:25 we are told that the doorbolts of the gates are made of iron and copper. These gates are for our protection, our defense, our safeguard. If we are able to exercise the Lord's authority and the Lord's judgment, we will have the safety and security. Our doors will be bolted with the authority and judgment of the Lord. The most safe and the most secure are those believers who know something regarding the exercise of Christ's authority. They have strength because they have authority, so they have safety and security and therefore rest.

The building of God is always with this kind of Christians. They are not only the material for the building, not only the stones for the house, but also the house built together. With this kind of believers is the authority of God, the divine government; therefore, with them is the kingdom of God, the mountains or the hills.

When we have the authority, there is no need for us to deal with so many things. Even to pray about many matters is not necessary. We have the right to exercise authority over these things. When traffic approaches the policeman, does he need to call the mayor and ask that he do something to stop it? This is ridiculous. The policeman is authorized to do this. In exactly the same manner, there is no need for us to call to God for help. We may and we must simply take our ground and exercise our authority.

But...we cannot do this without some degree of spiritual maturity....When a certain problem arose regarding a brother in the church at Corinth and the apostle [Paul] could not tolerate it, he told them that he judged and delivered that person into the hand of Satan in the name of the Lord Jesus (1 Cor. 5:3-5). He exercised his right; he assumed the authority. If we would do likewise, we, like Paul, must have the maturity of life. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 257-258, 265-267)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 8

第四週■週三

晨興餽養

結三四 13『我必把他們從萬民中領出來，從各國聚集他們，引導他們歸回自己的地，也必在以色列山上，一切溪水旁邊，在那地一切可居之處牧養他們。』

歌四 8『我的新婦，求你與我一同…從亞瑪拿頂，從示尼珥與黑門頂，…從有豹子的山嶺，來觀看。』

石頭總是和大山小山相連。要有大石頭，就必須有大山。…那麼大山小山是甚麼意思呢？大山小山在聖經裏總是代表復活和升天。它們是超過地的，是在平原之上。…所有屬靈的活石都是在復活生命裏；他們是聯於基督復活大山的石頭。我們若是都活在亞當的生命裏，活在舊的生命和性情裏，我們就只是在平原上。我們中間既然沒有大山，也就沒有石頭。但是我們若在復活生命裏生活行走，我們就享受小山大山的實際，而隨着小山大山的必定是石頭（包羅萬有的基督，八六頁）。

信息選讀

假設我和一些弟兄姊妹一同聚集，我是一個照着天然生命而行的弟兄，另外一位弟兄也是一直活在天然生命裏。有一位與我們一同聚集的親愛姊妹是一直在她的情感裏行動生活：有的時候她真是快樂，有的時候她又非常憂鬱下沉。我們都是一班這樣的信徒，都是這麼天然，一直在天然生命裏生活行動。你能在我們中間感覺到小山的性質麼？當然不能。我們都是

WEEK 4 — DAY 3

Morning Nourishment

Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

S. S. 4:8 Come with me from Lebanon, my bride;...look from the top of Amana, from the top of Senir and Hermon,...from the leopards' mountains.

Stones are always related to mountains and hills. If we want some rocks, we must have some mountains...What is the meaning of the mountains and the hills? The mountains and hills in the Scriptures always represent resurrection and ascension. They are something that is raised above the earth, above the plain...All the spiritual, living stones are in the resurrection life; they are stones joined to the mountain of Christ's resurrection. If we are all living in the adamic life, in the old life and nature, we are simply in the plain. Since there is no mountain among us, there is no stone among us. But if we are living and walking in the resurrection life, we are enjoying the reality of the hills and mountains, and with these hills and mountains inevitably are the stones. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 256)

Today's Reading

Suppose I meet together with a few brothers and sisters. As a brother, I walk according to the natural life, and there is another brother who is always living in the natural life. A dear sister who meets with us is continually walking and living in her emotions: sometimes she is so happy, and sometimes she is exceedingly sorrowful and depressed. In fact, we are all a group of such believers; we are all so natural, continually living and walking in the natural life. Could you sense something in the nature of a hill among us? Certainly not.

泥土，我們都是在平原上。你找不到一塊石頭，除了塵土—塵土、土、泥土—之外，別的甚麼都找不到。那麼既然沒有大山，自然也就沒有石頭。

假若又有另外一班信徒，他們知道了一點關於十字架，關於否認天然生命的事。…他們行走在生命的新樣中，並且在靈的新樣中服事，他們是活在復活的裏面。當你來到他們中間，你能覺得他們有點東西是高起來的，是高舉的，是比你高的。…在他們中間不難找到許多石頭，甚至寶石。你看看這一個弟兄，你看見一塊石頭；你看看那一個姊妹，讚美主，你也看見一塊石頭。那裏有石頭，因為那裏有大山小山。

大山小山都是為着建造神的殿，神的城，和神的國度。…何時在神的兒女中間有屬靈的小山或大山，自然而然在那裏就有石頭，就有一些建造殿和城的材料。神的權柄和神的國度都在那裏（包羅萬有的基督，八六至八七頁）。

（在）雅歌四章八節…利巴嫩表徵升天。在基督的升天裏，有正面的高峯，有實際，有得勝，有仇敵的毀滅。亞瑪拿的意思是真理，實際。這是終極完成之三一神，包羅萬有之基督連同祂完全的救贖，並包羅萬有、複合、賜生命、七倍加強之靈的真理，實際。這些實際就是三一神的三者。示尼珥的意思是軟的甲冑，表徵爭戰已經過去，勝利已經贏得。我們不需要穿戴硬的甲冑爭戰。撒但是被擊敗的仇敵。我們不需要爭戰，因為他已經被擊敗（來二14，西二15）。現今我們穿戴軟的甲冑，在基督裏享受我們的得勝。黑門的意思是毀滅。在升天裏，仇敵已被毀滅（雅歌結晶讀經，八九至九〇頁）。

參讀：雅歌結晶讀經，第八篇。

We are all clay; we are all on the plain. If you looked for a stone, you could find nothing but dust—dust, earth, and clay. Since there is no mountain, there is no stone.

Suppose, then, there is another group of believers. They know something of the cross, and they know something regarding the denial of the natural life....They are walking in newness of life and serving in newness of the spirit; they are living in resurrection. When you come to them, you sense there is something raised, something exalted, something that is higher than you....It is not difficult to find many stones, even precious stones. If you look at this one, you see a stone; if you look at that one, praise the Lord, you also see a stone. There are stones because there are mountains and hills.

The mountains and the hills are for the building of the house, the city, and the kingdom of God....Whenever there is some spiritual hill or mountain among the Lord's children, there are automatically some stones, some materials for the building of the house and the city. The authority of God and the kingdom of God are there. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 256-257)

[In Song of Songs 4:8] Lebanon signifies ascension. In Christ's ascension there are the positive peaks of reality, victory, and the destruction of the enemy. Amana means "truth, reality." This is the truth, the reality, of the consummated Triune God; the all-inclusive Christ with His complete redemption; and the all-inclusive, compound, life-giving, sevenfold intensified Spirit. These realities are the three of the Triune God. Senir means "soft armor," signifying that the war is over and victory has been gained. We do not need to wear the hard armor to fight. Satan is the defeated foe. We do not need to fight, because he has been defeated already (Heb. 2:14; Col. 2:15). We are now wearing the soft armor to enjoy our victory in Christ. Hermon means "destruction." In ascension the enemy is destroyed. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 321)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 8

第四週■週四

晨興餽養

但十5～6『…有一人身穿細麻衣，腰束烏法精金帶。祂身體如水蒼玉，面貌如閃電，眼目如火把，手和腳如閃耀發亮的銅…。』

啓一 15『腳好像在爐中煅煉過明亮的銅…。』

銅在象徵上，表徵神聖的審判（出二七1～6）。但以理十章六節也說到基督的腳好像明亮的銅，表徵祂完全且明亮的行事為人，使祂有資格施行神聖的審判。因此，當祂來藉審判取得這地時，祂的兩腳要像火柱（啓十1）（聖經恢復本，啓一15註1）。

基督也是在祂工作和行動的閃耀裏顯現，受人試驗並試驗人。祂工作和行動的閃耀，是由祂的手和腳如閃耀發亮的銅所表徵（但十6下）。…神的審判是一種試煉。基督受神審判、試煉，而神的試煉和審判就使祂明亮如閃耀發亮的銅（但以理書生命讀經，一一二至一一三頁）。

信息選讀

鐵和銅是代表基督的哪些成分呢？聖經告訴我們，基督要以鐵杖轄管列國，因此鐵是代表基督的權柄。…天上地上所有的權柄都已經賜給祂了，祂已經被高舉到天上，在神的右邊，並且在萬有之上為元首。祂有鐵，鐵杖是在祂的手中。

WEEK 4 — DAY 4

Morning Nourishment

Dan. 10:5-6 ...There was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze...

Rev. 1:15 And His feet were like shining bronze, as having been fired in a furnace...

Bronze and copper are words used interchangeably for the same material in the Old Testament. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 249) In typology bronze signifies divine judgment (Exo. 27:1-6). The feet of Christ are like shining bronze, as mentioned also in Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment. Hence, when He comes to possess the earth by judging it, His feet will be like pillars of fire (Rev. 10:1). (Rev. 1:15, footnote 1)

Christ...appeared in His gleam in His work and moves, tested by people and testing people. His gleam in His work and moves is signified by His arms and His feet being like the gleam of polished bronze (Dan. 10:6d)...God's judgment is a kind of trial. Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. (Life-study of Daniel, p. 95)

Today's Reading

What elements of Christ do iron and copper represent? We are told that Christ will rule the nations with a rod of iron. Iron, therefore, stands for the authority of Christ....All authority in both heaven and earth has been given to Him. He has been exalted to the heavens, to the right hand of God, and has been made Head over all things. He has the iron. The rod of iron is in His hand.

銅是代表基督的審判。但是我們必須看見，祂審判的能力和權柄乃是出自於祂所經歷過的試煉。當祂在這地上的時候，祂經過各種的試驗，歷盡諸般的試煉。祂的腳如同在爐中煅煉過的銅。腳是代表甚麼呢？腳是代表行動，代表在地上的生活。主在地上的生活行動是被神煉淨過的、試驗過的並試煉過的。祂甚至被仇敵和人類試驗過。藉着這一切的試驗，主的生活行動就證明出來是完全的、光明的、照亮的。…祂有資格來審判別人，因祂自己先受過試驗，審判和煉淨。祂不只穿戴了銅，並且是穿戴了煉淨過明亮的銅。祂有立場，有權利來審判。

你怎樣應用這件事呢？有的時候當你跟隨主，事奉主，或是到聚會中為主說話，有一個思想進入你的心思中，叫你覺得你是多麼污穢，滿了罪惡。在這樣的時刻你怎麼作呢？不錯，你求主用祂的寶血遮蓋你，用祂自己遮蓋你的心思；但是你有沒有看見這到底是甚麼呢？這就是銅造的頭盔。你認識主是完全的一位，是照亮發光的一位，是被試驗過、證實過的一位，然後在信心裏你運用靈對仇敵說，『撒但，我是污穢的，我是有罪的；但是讚美我的主，祂是完全的一位，祂是被試驗過、又證實過的一位，祂也是我的遮蓋，祂是我頭上的頭盔！』你可以因信運用你的靈，來應用這位被試驗過、證實過、完全的基督作你頭上的頭盔。

祂有能力，有力量，有資格，有立場來抵擋一切的攻擊。每一次仇敵遇見這位完全者就逃跑了。所以永遠不要靠你自己而爭戰，這不是你的事。爭戰乃是屬於主的。…祂是你的遮蓋。仇敵對祂不能說甚麼，也不能作甚麼。你當學習應用祂作你的遮蓋（包羅萬有的基督，九三至九七頁）。

參讀：但以理書生命讀經，第十五篇；啓示錄生命讀經，第九篇；以弗所書生命讀經，第六十四至六十六篇。

Bronze stands for the judgment of Christ. But we must realize that all His judging power and judging authority issue from the trials He suffered. When He was here on earth, He passed through all kinds of tests and suffered every kind of trial. His feet are like burnished bronze, refined in the furnace. What do the feet represent? The feet represent the walk, the life on earth. The walk and life of the Lord on earth have been refined, burnished, tested, and tried by God. They have even been tested by the enemy and by humanity. By all these tests, the Lord's life and walk have been proved and come forth perfect, bright, and shining....He has been qualified to judge others, because He has first been tested, judged, and refined. He is equipped not only with bronze but also with refined and shining bronze.

How can we apply this? Sometimes when you are following the Lord, while you are serving the Lord, or perhaps while you are coming to a meeting to minister, a thought of how dirty and sinful you are enters your mind. What do you do at such an instant? Yes, you ask the Lord to cover you with His precious blood and cover your mind with Himself. But do you realize what this is? This is the helmet made of bronze. You realize that the Lord is the perfect One, the shining One, the One who has been tested and proved. Then in faith you exercise your spirit and say to the enemy, "Satan, I am dirty; I am sinful. But praise my Lord, He is the perfect One; He is the One who has been tested and proved, and He is my covering; He is the helmet for my head." You can exercise your spirit by faith to apply this tested, proved, and perfect Christ as the helmet for your head.

He has the ability, the strength, the qualification, the ground to withstand all attacks. Whenever the enemy meets this perfect One, he flees. Never fight the battle by yourself—this is not your business. The battle is the Lord's. He is your covering. The enemy can say nothing to Him and do nothing with Him. Learn to apply Him as your covering. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 261-263)

Further Reading: Life-study of Daniel, msg. 15; Life-study of Revelation, msg. 9; Life-study of Ephesians, msgs. 64-66

第四週■週五

晨興餽養

書一 3『凡你們腳掌所踏之地，我都照着我所應許摩西的話賜給你們了。』

6『你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。』

神從列國和萬民中，把祂的選民以色列人分別出來，為着完成祂的經綸。他們與偶像和鬼無分無關；反之，他們乃是被天地的神所佔有。神的百姓被形成、構成、管教、訓練，並且合格了，就來到摩押平原，等候着要進入美地，取得並據有這地。

約書亞一章三節指明，雖然神已經將美地賜給以色列人，以色列人仍然需要去取得那地。一面，神已經賜給了美地；另一面，神的子民需要與神合作，起來得着那地，以完成神的任命（約書亞記生命讀經，一一、一三頁）。

信息選讀

神對約書亞的鼓勵，乃是以約書亞遵行神的話為條件。…這律法書不可離開他的口，總要晝夜默想，好使他照這書上所寫的一切，謹守遵行（書一 8 上）。約書亞要被神的話佔有，也要讓話佔有他。藉着被話佔有並充滿，他就能順利並成功的取得美地。

以色列人同意約書亞，接受神的任命〔16～18〕。他們的回答含示他們是樂意的，是豫備好的，並且他們不只與約書亞同心合意，也與耶和華他們

WEEK 4 — DAY 5

Morning Nourishment

Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Among all the nations and peoples, God had separated Israel, His elect, for the carrying out of His economy. They had nothing to do with any idols or demons. On the contrary, they were occupied with the God of the heavens and the earth. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab where they were waiting to enter into the good land, to take it, and to possess it.

Joshua 1:3 indicates that even though God had given Israel the good land, Israel still needed to take the land. On the one hand, there was God's giving of the good land; on the other hand, there was the cooperation of God's people in rising up to fulfill God's commission to possess the land. (Life-study of Joshua, pp. 8, 10)

Today's Reading

God's encouragement to Joshua was in the term of Joshua's walking in the word of God....The book of the law was not to depart from his mouth, but he was to muse upon it day and night so that he would be certain to do according to all that was written in it (Josh. 1:8a). Joshua was to be occupied with God's word and to let the word occupy him. By being occupied and filled with the word, he would have prosperity and success in taking the good land.

The children of Israel agreed with Joshua in taking God's commission [vv. 16-18]. Their response implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God as

的神同心合意；這顯於他們在他們神的名裏給約書亞祝福的事上。他們在神經綸的大輪裏與三一神是一，目的是要得着美地。

以色列人已豫備好進入美地，要取得那地作他們的產業。然而，他們在舊人裏無法取得勝利。他們的舊人必須埋葬，好使他們能成爲新人。這與神新約的經綸相符。以色列人在基督的死裏埋葬，然後在基督的復活裏復活。這指明甚至在舊約時代，以色列人就與基督聯合，與祂成爲一了。因着他們與基督成爲一，經過基督的經歷，祂的歷史就成了他們的歷史；特別是他們經過基督的死，埋葬他們的舊人，並成爲在基督裏的新人，爲着打屬靈的仗。

我們必須看見，我們天然的人，我們的舊人，是完全不合格爲基督打屬靈的仗。…現在因着我們是在基督裏的人，我們就不再是舊人，乃是新人了。

割禮是在基督的死裏埋葬的延續。藉着過約但河，以色列的舊人被埋葬，然後他們出來，成爲新人。這是神所作客觀的工作，以色列人仍需要將其應用於他們的肉體。所以，他們豫備了火石刀，割去他們的陽皮（書五3）。這個割除就是他們應用神在過約但河的事上所作的。藉着割除他們的肉體，輓去埃及的羞辱，他們就在實際並實行上被埋葬、得復活。

羅馬六章三至四節說，我們已浸入基督的死，和祂一同埋葬；但八章十三節和加拉太五章二十四節告訴我們，我們必須靠着那靈，將十字架的割除應用於我們的肉體。事實上，我們的肉體已經被釘十字架，但在實行上，我們需要天天將肉體釘十字架。這是留在基督之死與埋葬裏的實際與實行，這也是割禮的意義（約書亞記生命讀經，一五、一七、二六至二七、三二至三三頁）。

參讀：約書亞記生命讀經，第二、四至五篇。

expressed by their blessing of Joshua in the name of their God. They were one with the Triune God in the great wheel of His economy for the purpose of gaining the good land.

The people of Israel were ready to enter into the good land and to take it as their possession. However, in their old man they could not gain the victory. Their old man had to be buried so that they could become a new man. This corresponds to the New Testament economy of God. The children of Israel were buried in the death of Christ, and then they were resurrected in the resurrection of Christ. This indicates that even in the Old Testament time the children of Israel were identified with Christ and were one with Him. Because they were one with Christ, passing through Christ's experiences, His history became their history. In particular, they passed through Christ's death to bury their old man and to become a new man in Christ for the fighting of the spiritual warfare.

We need to realize that our natural man, our old man, is altogether not qualified to fight the spiritual warfare for the gaining of Christ....Now because we are persons in Christ, we are no longer the old man but the new man.

Circumcision is a continuation of the burial in the death of Christ. By crossing the river Jordan, Israel's old man was buried and they came out to become the new man. This was an objective work done by God. Israel still needed to apply it to their flesh. Therefore, they prepared knives of flint to cut off their foreskins [Josh. 5:3]. This cutting was their application of what God had done in the crossing of the river Jordan. By cutting off their flesh to roll away the reproach of Egypt, they were buried and resurrected, both actually and practically.

Romans 6:3-4 says that we have been baptized into the death of Christ and buried with Him, but Romans 8:13 and Galatians 5:24 tell us that we should apply the circumcision of the cross to our flesh by the Spirit. In fact, our flesh has already been crucified, but in practicality we need to crucify the flesh day by day. This is the reality and practicality of remaining in the death and burial of Christ, and this is the significance of circumcision. (Life-study of Joshua, pp. 11-12, 19, 25)

Further Reading: Life-study of Joshua, msgs. 2, 4-5

第四週■週六

晨興餽養

書五 13 ~ 14 『…有一個人手裏有拔出來的刀，對面站立。約書亞到祂那裏，對祂說，你是幫助我們呢，還是幫助我們的敵人？祂說，都不是，我現在來，是作耶和華軍隊的元帥。約書亞就面伏於地下拜，說，我主有甚麼話告訴僕人？』

要豫備據有美地，我們需要…對付肉體，享受主的筵席，享受包羅萬有的基督作美地的出產，並看見異象，就是基督這位神的具體化身作我們的元帥。

以色列人守逾越節，豫表信徒赴主的筵席，記念主的救贖和拯救（太二六 26 ~ 28）。主耶穌用餅和杯設立祂的筵席，以頂替逾越節。祂應驗了豫表，如今祂對我們乃是真正的逾越節（林前五 7）。

應許之地的出產是他們在迦南爭戰時，神所賜的食物。這出產豫表基督是神賜給信徒那終極完成的食物，需要他們在祂身上勞苦經營。

約書亞是耶和華軍隊看得見的元帥，而基督是耶和華軍隊那看不見的元帥（約書亞記生命讀經，三四、三七至三八頁）。

信息選讀

以色列人要得着美地，就必須擊敗仇敵，趕出邪惡的勢力。…他們過約但河時，神作了一切。同樣的原則，神的百姓不需要作任何事來毀滅耶利哥。他們只需要相信並信靠神，聽從以色列軍隊元帥的指示，並抬着約櫃高舉基督。由此我們看見，在屬靈的爭戰裏，我們該作的第一件事乃是高舉基督。

WEEK 4 — DAY 6

Morning Nourishment

Josh. 5:13-14 ...There was a man standing opposite him, and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries? And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

To prepare to possess the good land,...we need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ, the embodiment of God, as our Captain.

Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord's redemption and salvation (Matt. 26:26-28). The Lord Jesus established His table with the bread and the cup to replace the Feast of the Passover. He has fulfilled the type, and now He is the real Passover to us (1 Cor. 5:7).

The produce of the promised land was the God-given food in their fighting in Canaan. This produce typifies Christ as the consummated God-given food to the believers, requiring them to labor on Him.

Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain of Jehovah's army. (Life-study of Joshua, pp. 26-29)

Today's Reading

In order for the children of Israel to gain the good land, they had to defeat the enemy and drive out the evil forces....When they crossed the Jordan, God did everything. In the same principle, God's people did not need to do anything to destroy Jericho. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark. From this we see that in the spiritual warfare the first thing we should do is exalt Christ.

我們可將耶利哥遭摧毀的記載應用於傳福音。我們拿起負擔探訪罪人時，需要領悟每個罪人都是受咒詛的『堅固之城』。要對付這樣一座堅固的城，我們必須有耐心，考慮我們何時該安靜，何時該說話。這就是說，我們該跟隨主的引導。在適當的時候，正確的宣告會非常有效；會有一個『安息日』，我們能在其中呼喊：『讚美主！耶穌是主！基督得勝！』『城牆』會倒塌，我們要擊敗一切的鬼，並為基督得着罪人。

以色列人在過約但河之後，在第一次爭戰中勝過耶利哥，不是憑着爭戰，乃是藉着吹號並呼喊，就是藉着他們相信神指示的話，見證並宣揚神和神的約櫃（書六2～5）。這些是他們能贏得勝利的重要因素。

神沒有人也能作一切事，但照着約書亞記的記載，祂要人與祂是一。神守住成為肉體的原則，要藉着人、同着人甚至在人裏面作一切事。在耶利哥，以色列人同着祭司肩上的約櫃（豫表基督作三一神的具體化身）繞城。這景象的屬靈意義乃是一幅團體神人的圖畫—神與人，人與神一同行走，如同一人。這是以色列人過約但河的方式。…神與以色列人一同爭戰。然而，實際上是神爭戰，以色列人不過是呼喊、宣揚、見證，然後佔有那城。

我們是…神人。…為這緣故，我們必須領悟，無論我們作甚麼，無論我們去那裏，無論我們是甚麼，都不該憑着我們自己。我們不該憑着自己，乃該同着神行動、為人或行事（約書亞記生命讀經，四八至五〇、五三、五五、五七頁）。

參讀：約書亞記生命讀經，第六至九、十四篇；倪柝聲文集第二輯第二十四冊，第一百零五篇。

We may apply this account of the destruction of Jericho to the matter of preaching the gospel. As we take up the burden to visit sinners, we need to realize that every sinner is a “fortified city” that has been cursed. In dealing with such a fortified city, we must exercise patience, considering when we should be silent and when we should speak. This means that we should follow the Lord’s leading. At the right time, the proper declaration will be very effective, and there will be a Sabbath day in which we can shout, “Praise the Lord! Jesus is Lord! Christ is Victor!” The “wall” will fall, and we will be able to defeat all the demons and possess that sinner for Christ.

The victory over Jericho in Israel’s first battle after crossing the Jordan was won not by Israel’s fighting but by their blowing of the trumpets and shouting, by their testifying and proclaiming of God with His Ark, through their faith in God’s word of instruction (Josh. 6:2-5). These were the vital factors that enabled them to win the victory.

God can do everything without man, but according to the record of the book of Joshua, He wants man to be one with Him. In keeping with the principle of incarnation, God wants to do everything through man, with man, and even in man. At Jericho Israel marched around the city with the Ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests. The spiritual significance of this scene is that it is a picture of a corporate God-man, God and man, man and God, walking together as one person. This was the way the children of Israel crossed the river Jordan...[and destroyed] Jericho. God and Israel were fighting together. Actually, however, God did the fighting, and Israel simply shouted, proclaimed, and testified and then occupied the city.

We all are God-men...[Thus] we must realize that whatever we do, wherever we go, and whatever we are should not be by ourselves. We should not act, behave, or do things by ourselves but with God. (Life-study of Joshua, pp. 39-40, 43, 45-47)

Further Reading: Life-study of Joshua, msgs. 6-9, 14; CWWN, vol. 44, ch. 105

第四週詩歌

637

屬靈的爭戰—在身體裏

8 7 8 7 副 (英 885)

降 B 大調

3/4

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

一 爭 戰 要 在 身 體 裏 面, 永 勿 單 獨 去 迎 敵;

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

同 着 身 體 聯 於 元 首, 寶 座 之 上 將 敵 襲。

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

(副) 爭 戰 要 在 身 體 裏 面, 藉 着 元 首 的 功 績;

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

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

同 着 身 體 站 得 穩 堅, 你 就 必 定 得 勝 利。

- 二 神的軍裝乃為身體, 非為任何的個人;
當你憑着身體爭戰, 所有益處是你分。
- 三 召會建在基督身上, 陰府權勢難勝過;
乃是身體得被建造, 纔能抵擋眾惡魔。
- 四 憑着身體, 靠着元首, 坐在諸天的境界,
與執政者並眾惡魔, 摔跤奮鬪不鬆懈。
- 五 同眾弟兄為神站住, 作主身上一肢體;
靈中隨時多方禱告, 靠着寶血取勝利。
- 六 坐在天上得勝有餘, 藉主力量的大能,
在主裏面, 同眾作戰, 如同軍隊一兵丁。
- 七 憑着身體向前進攻, 惡者必由你征服;
照神旨意捆綁、釋放, 仇敵必作你食物。

WEEK 4 — HYMN

Fight the battle in the Body

Spiritual Warfare — In the Body

885

1. Fight the bat - tle in the Bo - dy, Nev - er fight it on your
own; With the Bo - dy to the Headjoined, Fight the bat - tle on the
throne. (C) Fight the bat - tle in the Bo - dy! By the vir - tue of the
Head; Stand - ing firm - ly with the Bo - dy, In - to vic - t'ry you'll be led.

2. For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own.
3. 'Tis the Church on Christ established
Satan shall not overpower;
'Tis the Body built together
Which resists the evil pow'r.
4. In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities.
5. As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood.
6. In the heav'nlies more than conqueror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight.
7. Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be.

第五週

穀資格承受應許之地

RS 詩歌: 443

讀經: 申一 8、21, 四 1~2、5~9、20、40, 八 6, 十 12~21

綱要

週一

壹 申命記說到怎樣的人纔能承受應許之地作美地——8、21:

一 神的子民需要與神的所是相配——四 20、40, 十 12~21:

1 承受產業者需要與賜給產業者相配, 使祂能在他們的生活並爭戰中, 與他們同在一一 8、21, 四 1~2、5~9。

2 我們要與賜給產業者相配, 就需要像祂那樣聖別——利十一 44, 十九 2, 二十七 7, 彼前一 16。

二 那些穀資格承受美地的人, 認識神的心與神的行政、愛神、信靠神、敬畏神、服從神的管治、顧到神柔細的感覺並且活在神面前——申十 12, 六 5, 林後十 13, 路六 36, 腓一 8。

三 基督就是那供應我們, 維持我們, 使我們愛神、信靠神、敬畏神、服從神的管治、顧到神柔細的感覺並且活在神面前的一位——太八 9, 路七 13, 約六 57, 十四 6, 約壹三 2。

Week Five

Becoming Qualified to Inherit the Promised Land

RS Hymns: 602

Scripture Reading: Deut. 1:8, 21; 4:1-2, 5-9, 20, 40; 8:6; 10:12-21

Outline

Day 1

I. The book of Deuteronomy speaks of the kind of person who is qualified to inherit the promised land as the good land—1:8, 21:

A. God's people need to match what God is—4:20, 40; 10:12-21:

1. The inheritors need to match the Giver of the inheritance so that He would be with them both in their living and in their fighting—1:8, 21; 4:1-2, 5-9.

2. In order to match the Giver of the inheritance, we need to be holy as He is holy—Lev. 11:44; 19:2; 20:7; 1 Pet. 1:16.

B. Those who are qualified to inherit the good land know God's heart and God's government, love God, trust in God, fear God, subject themselves to God's ruling, mind the tender feelings of God, and live in the presence of God—Deut. 10:12; 6:5; 2 Cor. 10:13; Luke 6:36; Phil. 1:8.

C. Christ is the One who supplies us, sustains us, and makes us those who love God, trust in God, fear God, subject ourselves to God's ruling, mind the tender feelings of God, and live in God's presence—Matt. 8:9; Luke 7:13; John 6:57; 14:6; 1 John 3:2.

貳 神在祂的經綸裏，計畫要我們作祂所要求於我們的一切—太五 18，七 21，十二 50：

一 我們憑自己不可能為神作任何事；我們需要另一個生命—神聖的生命，就是神的生命—十九 26，約三 15，約壹五 13。

二 神不要我們憑自己，乃要我們在基督裏、憑着基督、同着基督、藉着基督並與基督是一來作這一切—約六 57，十四 19，腓四 13。

三 這意思是說，我們需要與基督有屬靈的聯結，生機的聯結—約十五 4～5，羅十二 5：

1 為要使我們進入與基督這樣的聯結，神要我們不僅相信基督，更信入基督—約三 15～16、18。

2 信入基督就是與基督有生機的聯結，與祂成爲一靈—林前六 17。

3 在這聯結裏，我們聯於基督，與祂是一，且在祂裏面—約十五 4～5。

4 我們如今既與祂是一且在祂裏面，就需要憑着基督並藉着基督，作神所要求的一切事—腓四 13。

5 我們不該再憑自己活着，或憑自己作事；乃要憑基督活着，並憑基督作一切—約六 57，十四 19。

四 我們需要看見一件要緊的事，就是神要我們在基督裏、憑着基督、同着基督、藉着基督並與基督是一，而生活、行動、行事、工作並爲人—加二 20，約十五 4～5、7。

五 在履行神所要求的事上，我們不該信靠自己；

II. In His economy God has planned that we should do everything God requires of us—Matt. 5:18; 7:21; 12:50:

A. It is impossible for us to do anything for God by ourselves; we need another life—the divine life, the life of God—19:26; John 3:15; 1 John 5:13.

B. God wants us to do all of this not by ourselves but in Christ, by Christ, with Christ, through Christ, and by being one with Christ—John 6:57; 14:19; Phil. 4:13.

C. This means that we need to have a spiritual union, an organic union, with Christ—John 15:4-5; Rom. 12:5:

1. In order that we may enter into such a union with Christ, God wants us not only to believe in Christ but also to believe into Christ—John 3:15-16, 18.

2. To believe into Christ is to have an organic union with Christ, becoming one spirit with Him—1 Cor. 6:17.

3. In this union we are joined to Christ, we are one with Him, and we are in Him—John 15:4-5.

4. Now as those who are one with Him and in Him, we need to do all that God requires by Christ and through Christ—Phil. 4:13.

5. No longer should we live by ourselves and do things by ourselves, but we should live by Christ and do everything by Christ—John 6:57; 14:19.

D. The crucial matter we need to realize is that God wants us to live, act, behave, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ—Gal. 2:20; John 15:4-5, 7.

E. In fulfilling God's requirements, we should not have any trust in

反之，我們該學習以神的心願為我們的心願，並以祂為我們的生命和生命的供應—弗四 20～21，約十一 25，六 57。

週四

叁 摩西囑咐以色列人要愛神—申六 5，十 12:

一 『愛』這字含示情愛，那是非常柔細的—12 節:

1 神自己設立愛的榜樣，鍾情於祂的百姓—15 節。

2 我們該愛神，鍾情於祂。

二 約壹二章五節裏『神的愛』是指我們對神的愛，是由祂在我們裏面的愛所產生的；神先愛我們，將祂的愛注入我們裏面，並且在我們裏面產生出愛來，使我們能用這愛愛神並愛眾弟兄—約壹四 19～21。

三 在申命記十章十二節，摩西說到我們要全心全魂愛神，在六章五節，他吩咐我們要全心、全魂、全力（我們的體力）愛神；我們用全人，就是從我們的心，經過我們的魂，我們的心思，到我們的身體，來愛主我們的神—可十二 30。

四 愛神（林前二 9），意思是把我們全人，靈、魂、體，連同我們的心、魂、心思和力量（可十二 30），都完全擺在祂身上；這就是說，我們全人都讓祂佔有，消失在祂裏面，以致祂成了我們的一切，我們在日常生活裏，實際的與祂是一。

肆 摩西吩咐以色列人要敬畏神—申十四 23，三一 13:

ourselves; rather, we should learn to take God's desire as our desire and take Him as our life and life supply—Eph. 4:20-21; John 11:25; 6:57.

Day 4

III. Moses charged the people of Israel to love God—Deut. 6:5; 10:12:

A. The word love implies affection, which is something very tender—v. 12:

1. God Himself has set an example of loving by setting His affection on His people—v. 15.

2. We should love God by setting our affection on Him.

B. The love of God in 1 John 2:5 denotes our love toward God, which is generated by His love within us; God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—4:19-21.

C. In Deuteronomy 10:12 Moses spoke of loving God with all our heart and all our soul, and in 6:5 he commanded us to love God with all our heart, soul, and might (our physical strength); we love the Lord our God with all our being, that is, from our heart, through our soul, our mind, to our body—Mark 12:30.

D. To love God (1 Cor. 2:9) means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life.

IV. Moses commanded the people of Israel to fear God—Deut. 14:23; 31:13:

一 我們都該敬畏神；我們都必須對神有正確的敬畏—箴一7，九10，彼前一17，二17，三2、16，林後七1：

- 1 這是一種聖別的敬畏，即健康、認真的謹慎，好叫我們為人聖別—腓二12。
- 2 我們該敬畏神，並要分別，聖別，歸祂作聖別的子民—弗一4，五27，西一22，帖前五23，彼前一16。
- 3 敬畏神就是服神的權柄—太二八18。
- 4 因為神對背叛的人是嚴厲的，所以我們要敬畏祂—民十二1～12，十六1～35。

週五

二 缺乏對神的敬畏是可怕的，這是各種不法的源頭—約壹三4註3。

三 『落在活神的手裏是可怕的』（來十31），並且『我們的神乃是烈火』（十二29）：

- 1 我們所事奉的活神是嗤慢不得的—加六7。
- 2 召會的歷史證明，不敬畏神的基督徒不會有好的結果；這樣的基督徒結局將會是悲慘的。
- 3 如果一個信徒是敬畏神的，神遲早會出來為他表白；約瑟就是這樣的例子，他是敬畏神的人，就被安置在寶座上一創四一38～44。

伍 以色列人不僅要遵守神的誡命，也要行祂的道路—申八6，十12～21：

- 一 我們敬畏神，就會行祂的道路—八6，出三三13：
- 1 神的道路實際上就是神的所—詩一〇三7。

A. We all should fear God; we must have a proper fear of God—Prov. 1:7; 9:10; 1 Pet. 1:17; 2:17; 3:2, 16; 2 Cor. 7:1:

1. This is a holy fear, that is, a healthy, serious caution that leads us to behave holily—Phil. 2:12.
2. We should fear God and want to be separated, sanctified, unto Him as a holy people—Eph. 1:4; 5:27; Col. 1:22; 1 Thes. 5:23; 1 Pet. 1:16.
3. To fear God is to submit to His authority—Matt. 28:18.
4. Because God is severe toward those who are rebellious, we need to fear Him—Num. 12:1-12; 16:1-35.

Day 5

B. The lack of fearing God is terrible; it is the source of all kinds of lawlessness—1 John 3:4, footnote 2.

C. “It is a fearful thing to fall into the hands of the living God” (Heb. 10:31), and “our God is also a consuming fire” (12:29):

1. The living God whom we serve is not mocked—Gal. 6:7.
2. The history of the church proves that a Christian who does not fear God will not have a good ending; such a Christian will have a miserable ending.
3. If a believer is God-fearing, sooner or later he will be manifested by God; such was the case with Joseph, who was a God-fearing man and was enthroned—Gen. 41:38-44.

V. The children of Israel were not only to keep God’s commandments but also to walk in His ways—Deut. 8:6; 10:12-21:

- A. When we fear God, we will walk in God’s ways—8:6; Exo. 33:13:
1. God’s ways are actually what God is—Psa. 103:7.

- 2 凡神的所是對我們都是道路；例如，神是愛，這愛就成了我們所行在其中的道路—羅八 4，加五 25，約壹四 8、16。
- 3 因此，行神的道路就是活神、彰顯神、顯明神並顯大神—羅二 4，十一 22，多三 4～5，腓一 20～21 上。
- 4 我們要學習神的道路—神的所是，並祂如何行動作事—出三 13。

週六

- 二 那是我們道路的神就是基督；接受基督作我們的道路，就是活在祂的所是裏，而活祂就是彰顯祂、顯明祂甚至顯大祂—約十四 6，腓一 20～21 上。
- 三 在新耶路撒冷裏，生命水的河從神和羔羊的寶座流出來，並在街道當中湧流，指明神是我們的生命，也是我們的道路—啓二 1～2。
- 四 我們接受神作我們的生命，祂的生命連同祂的性情就成爲我們行在其上的道路—約壹五 13，彼後一 4。

陸 以色列人出去與仇敵爭戰；今天我們也在爭戰—申二十 1～20：

- 一 在這爭戰中，我們乃是爲基督而戰，也是爲住在基督裏而戰。
- 二 我們若要據有基督並活在作我們土地的基督裏，就需要與屬靈的仇敵爭戰—西一 12，弗三 8，六 10～18。
- 三 我們爭戰時，需要看見我們是爲神所已賜給我們的而戰；一旦仇敵被擊敗，地就要得着清理，

2. Whatever God is, is a way to us; for instance, God is love, and love is a way in which we walk—Rom. 8:4; Gal. 5:25; 1 John 4:8, 16.
3. To walk in God's ways, therefore, is to live God, express God, manifest God, and magnify God—Rom. 2:4; 11:22; Titus 3:4-5; Phil. 1:20-21a.
4. We need to learn God's ways—what God is and how He acts and behaves—Exo. 33:13.

Day 6

- B. The God who is our way is Christ; to take Christ as our way is to live Him in what He is, and to live Him is to express Him, to manifest Him, and even to magnify Him—John 14:6; Phil. 1:20-21a.
- C. In the New Jerusalem the river of water of life proceeding out of the throne of God and of the Lamb and flowing in the midst of the street indicates that God is both our life and our way—Rev. 22:1-2.
- D. We take God as our life, and His life with His nature then becomes the way on which we walk—1 John 5:13; 2 Pet. 1:4.

VI. The children of Israel went forth in battle to fight against their enemies; today we also are in a war—Deut. 20:1-20:

- A. In this war we are fighting for Christ and to remain in Christ.
- B. If we would possess Christ and live in Christ as our land, we need to fight against the spiritual enemies—Col. 1:12; Eph. 3:8; 6:10-18.
- C. As we are fighting, we need to realize that we are fighting for what God has given us; once the enemies have been defeated, the land will be

給我們承受為業—西—12。

四 實際上，爭戰的不是我們，因為神與我們同去，為我們爭戰—申二十 3 ~ 4:

- 1 爭戰是我們的責任，但我們無法憑自己履行這責任；我們只能憑着相信主（就是憑着主自己作我們的生命和生命的供應），履行爭戰的責任。
- 2 我們要相信，主已命定我們去爭戰，並且祂要為我們爭戰—申二十 1 ~ 4 節。
- 3 我們只要接受祂的話，並順從祂，知道結果是在於祂——30。

柒 我們若透徹的研讀這一切事，就會更多認識神，也會知道我們該作甚麼樣的人，該有甚麼樣的所是，以及該如何行事為人—四 20、40:

- 一 我們該在神面前並同着神，按着神的所是行事為人—八 6。
- 二 因着我們有神的生命，我們就該從祂學習，成為與祂一樣的；我們要作神所要求的這一切事，就需要神聖的生命，就是那為着神的百姓，與神一同作工的生命—約三 15，約壹五 11 ~ 13，彼後一 4，太五 48。
- 三 我們要履行主一切的要求，只能憑神聖的生命，永遠的生命，就是三一神具體化在基督裏（約十四 6，約壹五 11），實化為賜生命的靈—約十四 16 ~ 20，林前十五 45 下。

cleared for our inheritance—Col. 1:12.

D. Actually, we are not the ones fighting, for God goes with us and fights for us—Deut. 20:3-4:

1. It is our duty to fight, but we cannot fulfill this duty by ourselves; we can fulfill our duty to fight only by faith in the Lord, that is, only by the Lord Himself as our life and life supply.
2. We need to believe that the Lord has ordained us to fight and that He will fight for us—vv. 1-4.
3. We should simply take His word and obey Him, knowing that the outcome depends on Him—1:30.

VII. If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk—4:20, 40:

- A. We should walk before God and with God according to what God is—8:6.
- B. Because we have God's life, we should learn of Him to be the same as He is; in order to do all the things that God requires, we need the divine life, the life that works with God for His people—John 3:15; 1 John 5:11-13; 2 Pet. 1:4; Matt. 5:48.
- C. We can fulfill all of the Lord's requirements only by the divine life, the eternal life, which is the Triune God embodied in Christ (John 14:6; 1 John 5:11), who is realized as the life-giving Spirit—John 14:16-20; 1 Cor. 15:45b.

第五週■週一

晨興餽養

申一 21『看哪，耶和華你的神已將那地擺在你面前，你要照耶和華你列祖的神所說的，上去得那地爲業；不要懼怕，也不要驚惶。』

路六 36『你們要有憐恤，正如你們的父有憐恤一樣。』

彼前一 16『因爲經上記着：「你們要聖別，因爲我是聖別的。」』

神的子民需要以他們的愛回應神，以配合神的行政管理。承受產業者需要與賜給產業者相配，使祂能在他們的生活並爭戰中，與他們同在。這不是律法的要求，乃是一種條件，要神的子民與神的所是相配。神是聖別的，我們也必須是聖別的。我們要與賜給產業者相配，就需要像祂那樣聖別。我們若與神不相配，祂也許在生活中與我們同在，卻不會在爭戰中與我們同在（申命記生命讀經，二〇頁）。

信息選讀

聖經裏的聖別一辭，我們不該按着天然的觀念來領會。有些人以爲聖別就是無罪。按這觀念，某人若沒有罪，就是聖別的。這思想完全是錯誤的。聖別既不是無罪，也不是完全。聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。只有神在祂的性情上與一切不同，與一切有別。因此，只有祂是聖別的，聖別是祂的性情顯着的性質，是祂的一個屬性。

WEEK 5 — DAY 1

Morning Nourishment

Deut. 1:21 See, Jehovah your God has set the land before you; go up, possess it, as Jehovah the God of your fathers has spoken to you. Do not fear, neither be dismayed.

Luke 6:36 Be full of compassion, even as your Father also is full of compassion.

1 Pet. 1:16 Because it is written, “You shall be holy because I am holy.”

It is required that God’s people respond to God with their love in a way that fits in with God’s governmental administration. The inheritors needed to match the Giver of the inheritance, so that He could be with them both in their living and in their fighting. This is not a requirement of the law but a condition requiring God’s people to match what God is. God is sanctified, and we also must be sanctified. In order to match the Giver of the inheritance, we need to be holy as He is holy. If we do not match God, He may be with us in our living, but He will not be with us in our fighting. (Life-study of Deuteronomy, p. 17)

Today’s Reading

In the Bible the word holy should not be understood according to the natural concept. Some think that holiness is sinlessness. According to this concept, someone is holy if he does not sin. This thought is absolutely mistaken. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things in His nature. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

成爲聖別就是從神以外的一切事物中分別歸神。這意思也就是與一切不是神的不同、有別。因此，我們成爲不凡俗而有所不同。在宇宙中，惟獨神是聖別的。祂與一切不同、有別。因此，成爲聖別，意思就是在神的不同上與祂是一。你也許無罪且完全，但你若不與神是一，就不聖別。神進到我們裏面，我們就是聖別的。我們進到神裏面，就更加聖別。我們與神調和，就是最聖別的。因着有神在我們裏面，我們就成爲聖別；因着在神裏面，我們就更加聖別；因着被神調和、浸透並飽和，我們就最爲聖別。至終這要帶進稱爲聖城的新耶路撒冷（啓二一2、10），這城不僅是屬於神，爲着神，也是被神充滿，被神浸透，並與神是一，是一個被神聖別的神聖實體（新約總論第一冊，一〇〇至一〇一頁）。

申命記是民數記的補充，說到一個人應當是甚麼樣的人，纔能承受應許之地作美地。他應當是愛神、敬畏神、服從神的管治、顧到神的心腸、而活在神面前的人。新約的原則也是一樣：神的救恩是無條件的，但享受在基督裏的豐富卻是有條件的，在乎人單單的愛基督。因此，申命記的教訓與新約的教訓完全一樣。教訓的用辭不同，但教訓的素質是一樣的。

當我們聽到要承受美地必須是怎樣的人時，可能覺得自己無法達到。我們若有這種感覺，就需要記住申命記這卷書裏，滿了那是基督的話。基督是話，祂就是那維持我們，使我們愛神、敬畏神、服從神的管治、顧到神柔細的感覺並且活在神面前的一位。只要我們藉着聖言有晨興，也藉着神的話日日得勝，我們就能成爲有資格承受美地的人（申命記生命讀經，一八至一九頁）。

參讀：新約總論，第九篇。

To be holy is to be separated unto God from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we become not common but different. In the universe God alone is holy. He is different from everything and is distinct. Therefore, to be holy means to be one with God in His distinction. You may be sinless and perfect, but if you are not one with God, you are not holy. When God gets into us, we are holy. When we get into God, we are more holy. And when we are mingled with God, we are most holy. We become holy by having God in us, we become more holy by being in God, and we become the holiest by being mingled, permeated, and saturated with God. This will eventually issue in the New Jerusalem, which is called the holy city (Rev. 21:2, 10), a city that not only belongs to God and is for God, but is filled with God, saturated with God, and one with God, a holy entity sanctified with God. (The Conclusion of the New Testament, pp. 86-87)

The book of Deuteronomy is a speaking supplementary to the book of Numbers, concerning what kind of man one should be to inherit the promised land as the good land. He should be one who loves God, fears God, subjects himself to God's ruling, minds the bowels of God, and lives in the presence of God. The principle of the New Testament is the same: God's salvation is unconditional, whereas the enjoyment of the riches in Christ is conditional, depending on man's loving Christ solely. Hence, the teaching in Deuteronomy is exactly the same as that in the New Testament. The expressions used in the teaching are different, but the essence of the teaching is the same.

When we hear about the kind of persons we must be to inherit the good land, we may feel that we cannot make it. If this is our feeling, we need to be reminded that the book of Deuteronomy is a book full of the word which is Christ. As the word, Christ is the One who sustains us and makes us those who love God, fear God, subject ourselves to God's ruling, mind the tender feelings of God, and live in God's presence. As long as we have a morning revival through the holy Word and have daily victory also through the Word, we will become those who are qualified to inherit the good land. (Life-study of Deuteronomy, pp. 16-17)

Further Reading: The Conclusion of the New Testament, msg. 9

第五週■週二

晨興餽養

太十九 26『耶穌看着他們說，在人這是不能的，在神凡事都能。』

約十五 5『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

約壹五 13『我將這些話寫給你們信入神兒子之名的人，要叫你們曉得自己有永遠的生命。』

每當主要求我們為祂作甚麼，祂不是要我們憑自己作。…要憑自己的力量遵守神的命令，乃是侮辱神；這在神眼中是可憎惡的。我們若想這樣作，主會說，『我沒有要求你憑自己的力量或能力為我作甚麼，因為你沒有力量或能力。我要求你為我作的，我要你憑着我來作。要學習相信我、信靠我；我會為你作一切。我只要你有分於我的工作。我要在人裏面，與人一同來作。…你若與我合作，我就能作我想要作的。』不憑自己，乃憑主來為主作事，這是祂所喜悅的（申命記生命讀經，一七五頁）。

信息選讀

在我們的深處有一件惡事。這惡事可能看起來很好，就是我們想要憑自己實行神的旨意，完成神的旨意。在神眼中，這意願不管看起來有多好，實際上是可憎惡的。我們絕不該以為憑自己能為神作甚麼。我們憑自己不可能為神作任何事。我們需要另一個生命—神聖的生命，就是神的生命。我們要有這生命，就必須重生，也就是從神而生。我們憑自己受造的生命無法遵守神所要求的；我們沒有能力

WEEK 5 – DAY 2

Morning Nourishment

Matt. 19:26 ...Jesus said to them, With men this is impossible, but with God all things are possible.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

Whenever the Lord asks us to do something for Him, He does not intend that we do that thing by ourselves....Trying to keep His commandment by our energy is an insult to God; it is abominable in His sight. If we try to do this, the Lord might say, "I do not ask you to do something for Me by your strength or ability, for you do not have the strength or the ability. What I ask you to do for Me, I want you to do by Me. Learn to have faith in Me, to trust in Me. I will do everything for you. I simply want you to participate in My operation. I want to do something in man and with man....If you cooperate with Me, I will be able to do what I desire to do." To do something for the Lord not by ourselves but by the Lord—this is pleasing to Him. (Life-study of Deuteronomy, p. 149)

Today's Reading

Deep within us there is an evil thing. This evil thing, which may appear to be very good, is our desire to do the will of God and to carry out the will of God by ourselves. In God's view, this desire, despite its nice appearance, is actually abominable. We should never think that by ourselves we are able to do something for God. It is impossible for us to do anything for God by ourselves. We need another life—the divine life, the life of God. In order to have this life, we must be reborn, regenerated; that is, we need to be born of God. With our created life we cannot observe what God demands; we do not have the capacity

實行神的旨意。就算我們的心思是清明的，愛是平衡的，意志是剛強的，我們仍然沒有能力遵守神的誠命，或遵行神的旨意。

神要我們彰顯祂；但我們憑自己或在自己裏面能彰顯神麼？當然不能！就像狗不能彰顯鳥一樣，我們也不能用自己受造的生命彰顯神。我們要彰顯神，就必須有神的生命。這生命就是神聖的生命，永遠的生命。實際上，這生命乃是具體化於基督，又實化為賜生命之靈的三一神。

我們雖然得着了神聖的生命，卻不習慣憑這生命而活。我們可能從來沒有想過要憑神聖的生命而活；反之，我們繼續信靠我們老舊的生命。我們甚至為改進這老舊的生命而禱告。我們會在禱告中說，『主，你知道我多麼軟弱。』主會回答說，『你不需要告訴我你軟弱；我知道你軟弱。你不僅軟弱，你還是死的；這就是我給你另一個生命的原因。你為甚麼不憑我所給你的這新生命而活？』

我不確信我們中間有人（包括我自己在內），知道如何憑神聖的生命而活。…我們也許清楚申命記這卷書是顯明神，暴露我們，並揭示基督是我們的生命、我們生命的供應並我們的一切；但我們沒有將這認識付諸實行。我們不憑神聖的生命活着，反而可能轉向舊生命，求主耶穌幫助我們改進自己。

在履行神所要求的事上，我們不該信靠自己。我們需要學習以主的心願為我們的心願，說，『主，你的心願就是我的心願。在完成你心願的事上，我不信靠自己，因為我無法遵行你的旨意。主，因為我不信靠自己，也因為我沒有能力履行你的心願，所以，我以你為我的生命和生命的供應。』（申命記生命讀經，一七五至一七七頁）

參讀：申命記生命讀經，第二、九、二十一、二十三篇。

to do God's will. Even if our mind is clear, our love is balanced, and our will is strong, we still do not have the capacity to keep God's commandment or to do His will.

God wants us to express Him. But are we, in ourselves and by ourselves, able to express God? Certainly not! Just as a dog cannot express a bird, so we with our created life cannot express God. In order to express God, we must have the life of God. This life is the divine life, the eternal life. Actually, this life is the Triune God embodied in Christ, who is realized as the life-giving Spirit.

Although we have received the divine life, we are not accustomed to living by this life. We may never have had the thought of living by the divine life. Instead, we continue to trust in our old life. We may even pray for the improvement of the old life. In our prayer we may say, "Lord, You know how weak I am." The Lord may answer, "There is no need for you to tell Me that you are weak. I know that you are weak. You are not merely weak—you are dead. This is the reason I have given you another life. Why would you not live by this new life which I have given you?"

I do not have the confidence that anyone among us, including myself, knows how to live by the divine life....We may be clear that the book of Deuteronomy manifests God, exposes us, and unveils Christ as our life, our life supply, and our everything, but we may not put this knowledge into practice. Instead of living by the divine life, we may turn to the old life and ask the Lord Jesus to help us to improve ourselves.

In fulfilling God's requirements, we should not have any trust in ourselves. We need to learn to take the Lord's desire as our desire and say, "Lord, I desire what You desire. In carrying out Your desire, I do not have any trust in myself, for I am not able to do Your will. Lord, because I have no trust in myself and because I have no capacity to fulfill Your desire, I take You as my life and life supply." (Life-study of Deuteronomy, pp. 149-151)

Further Reading: Life-study of Deuteronomy, msgs. 2, 9, 21, 23

第五週■週三

晨興餽養

太七 21『不是每一個對我說，主阿，主啊的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。』

約三 15『叫一切信入祂的都得永遠的生命。』

腓四 13『我在那加我能力者的裏面，凡事都能作。』

神在祂的經綸裏，計畫要人作神所要求於人的一切。然而，神不要人憑自己作這一切；祂要人憑着基督、在基督裏、同着基督、藉着基督並與基督是一來作這事。這就是說，我們需要與基督有屬靈的聯結、生機的聯結。為要使我們進入與基督這樣的聯結，神要我們不僅相信基督，更信入基督（約三 15、16、18）。信入基督就是與基督有生機的聯結，與祂成爲一靈（林前六 17 下）。在這聯結裏，我們聯於基督，與祂是一，且在祂裏面。我們如今既與祂是一且在祂裏面，就需要憑着基督並藉着基督，作神所要求的一切事。我們不該再憑自己活着，或憑自己作事；乃要憑基督活着，並憑基督作一切（申命記生命讀經，五〇頁）。

信息選讀

因着保羅對這事有透切的領悟，他就能宣告說，『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』（加二 20。）這裏保羅是說，『我藉着基督的死，已經在祂裏面死了，現今藉着祂的復活，祂在我裏面活着。祂在我裏面活着，完全是藉着祂成了賜生命的靈。』…我們都需要有加拉太二章二十節的實際，看見神不要我們憑自己爲祂活着，乃要我們

WEEK 5 – DAY 3

Morning Nourishment

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

John 3:15 That everyone who believes into Him may have eternal life.

Phil. 4:13 I am able to do all things in Him who empowers me.

In His economy God has planned that man should do everything God requires of him. However, God does not want man to do all this by himself; He wants man to do this by Christ, in Christ, with Christ, through Christ, and by being one with Christ. This means that we need to have a spiritual union, an organic union, with Christ. In order that we may enter into such a union with Christ, God wants us not only to believe in Christ but to believe into Christ (John 3:15, 16, 18). To believe into Christ is to have an organic union with Christ, becoming one spirit with Him (1 Cor. 6:17b). In this union we are joined to Christ, we are one with Him, and we are in Him. Now as those who are one with Him and in Him, we need to do all that God requires by Christ and through Christ. No longer should we live by ourselves and do things by ourselves, but we should live by Christ and do everything by Christ. (Life-study of Deuteronomy, p. 41)

Today's Reading

Because Paul had a thorough realization of this, he could declare, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” [Gal. 2:20]. Here Paul was saying, “I have died in Christ through His death, but now He lives in me through His resurrection. His living in me is entirely by His being the life-giving Spirit.”...We all need to have the reality of Galatians 2:20, realizing that God does not want us to live for Him by ourselves but to live for Him by Christ, in Christ, with Christ, through Christ, and by being one with

憑基督、在基督裏、同着基督、藉着基督並與基督是一，來為祂活着。…我們需要看見一件要緊的事，就是神要我們在基督裏、憑着基督、同着基督、藉着基督並與基督是一，而生活、行動、行事、工作並為人。

每一個主的僕人都該與祂相配。但在我們自己裏面、憑着我們自己，我們無法與祂相配或事奉祂。我們完全欠缺作這事的能力。我們一無所是，一無所有，一無所能。我們怎能與神相配或事奉祂？就我們說，這是不可能的；但藉着具體化於子，又實化為那靈的三一神，這就有可能了。這位靈無所不在，而祂又具體化在聖經裏，給我們吸入，使我們可以在基督裏並憑着基督作一切事。

我們不該想要在自己裏面為神作甚麼；反之，我們該恨惡並拒絕我們要事奉神並與祂相配的努力。實際上，這在神眼中是可憎的。不錯，神要我們完成祂的經綸，但祂不要我們憑自己作這事。神渴望我們把自己擺在一邊，忘記自己，並憑着那靈完成神的經綸；那靈是子的實化，子是父的具體化身。我們該憑這位成了賜生命之靈的基督，生活、行動、行事、工作並為人。這樣，我們活着就不再是自己，乃是基督在我們裏面活着。

保羅在羅馬十章八節說到『我們所傳信主的話』。這信主的話包括悔改、歸向神、緊聯於神並信入三一神，好與祂有生機的聯結，並同祂生活如同一個。你在生活麼？你在行事、工作麼？我們該能回答這些問題說，『是的，我在生活、行事、工作，但我不是在自己裏面、憑着自己而作，乃是在基督裏、憑着基督而作。我是在與三一神生機的聯結裏活着。』這是基督徒的生活、召會生活、基督的身體，至終，這將是我們在永世之新耶路撒冷裏的生活。在基督徒生活和召會生活中，我們活着不再是自己，乃是基督在我們裏面活着（申命記生命讀經，五〇至五一、五四至五五頁）。

參讀：申命記生命讀經，第五篇。

Christ. The crucial matter that we need to realize is that God wants us to live, act, behave, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ.

Every servant of the Lord should match Him. But in ourselves and by ourselves we can neither match Him nor serve Him. We are utterly lacking the capacity to do this. We are nothing, we have nothing, and we can do nothing. How can we match God or serve Him? As far as we are concerned, this is impossible, but it is possible through the Triune God embodied in the Son, who is realized as the Spirit. This Spirit is everywhere, yet He is embodied in the Bible for us to inhale that we may do all things in Christ and by Christ.

We should not try in ourselves to do anything for God. Rather, we should hate and reject our effort to serve God and match Him, for it is actually abominable in the sight of God. Yes, God wants us to fulfill His economy, but He does not want us to do this by ourselves. God's desire is that we cast ourselves aside, forget ourselves, and fulfill His economy by the Spirit, that is, by the realization of the Son, who is the embodiment of the Father. We should live, act, behave, work, and have our being by the very Christ who is the life-giving Spirit. Then it will be no longer we who live but Christ who lives within us.

In Romans 10:8 Paul refers to “the word of the faith which we proclaim.” This word of faith includes repentance, returning to God, holding fast to God, and believing into the Triune God in order to have an organic union with Him and to live together with Him as one. Are you living? Are you behaving and working? To these questions we should be able to say, “Yes, I am living, behaving, and working, but I am doing this not in myself and by myself but in Christ and by Christ. I am living in the organic union with the Triune God.” This is the Christian life, this is the church life, the Body, and, ultimately, this will be our life for eternity in the New Jerusalem. In the Christian life and in the church life, it is no longer we who live, but Christ lives in us. (Life-study of Deuteronomy, pp. 41, 43-44)

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

第五週■週四

晨興餽養

申六5『你要全心、全魂、全力，愛耶和華你的神。』

十12『以色列阿，現在耶和華你神向你所要的是甚麼？只要你敬畏耶和華你的神，行祂一切的道路，全心全魂愛祂並事奉祂。』

愛神的意思，是把我們全人，靈、魂、體，連同我們的心、心思和力量（可十二30），都完全擺在祂身上。這就是說，我們全人都讓祂佔有，消失在祂裏面，以致祂成了我們的一切，我們在日常生活裏，實際的與祂是一。這樣，我們與神就有最親近、最密切的交通，能進入祂的心，領略祂心中一切的祕密（詩七三25，二五14），不僅曉得，更經歷、享受並完全有分於神這些深奧、隱藏的事（哥林多前書生命讀經，一七五頁）。

信息選讀

首先，摩西（在申命記十章十二節）說到敬畏神。我們都必須對神有正確的敬畏。然而，今天許多人聲稱自己是自由的，不怕任何事或任何人，包括不怕神。這種無所畏懼是可怕的，這是各種不法的源頭。年輕人該承認，按照神的命定，在家庭、在社會、在召會裏都有權柄。在我們所作、所說並所想的一切事上，我們都需要敬畏神。祂在察看我們，祂知道我們在那裏以及在作甚麼。至終，我們要從自己所撒的收割，我們要喫到這收成的果子。

WEEK 5 – DAY 4

Morning Nourishment

Deut. 6:5 And you shall love Jehovah your God with all your heart and with all your soul and with all your might.

10:12 And now, O Israel, what does Jehovah your God ask of you except that you fear Jehovah your God so that you would walk in all His ways and love Him and serve Jehovah your God with all your heart and with all your soul.

To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God. It is thus we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize, but also experience, enjoy, and fully participate in these deep and hidden things of God. (Life-study of 1 Corinthians, p. 144)

Today's Reading

Moses speaks [in Deuteronomy 10:12] of fearing God. We all must have a proper fear of God. However, it seems that today many people, claiming that they are free, do not fear anything or anyone, including God. This lack of fear is terrible; it is the source of all kinds of lawlessness. The young people should recognize that, according to God's ordination, there is authority in the family, in society, and in the church. In whatever we do, say, and think, we all need to fear God. He is observing us and knows where we are and what we are doing. Eventually, we will reap a harvest from what we sow, and we will eat the fruit of this harvest.

我們敬畏神，就會行祂的道路。神的道路實際上就是神的所是。這就是說，凡神的所是對我們都是道路。神是愛，這愛就成了我們該行的道路。神『愛寄居的，賜給他衣食。所以你們要愛寄居的，因為你們在埃及地也作過寄居的』（18下～19）。神的一條道路是愛寄居的，我們就該行神這條道路。許多寄居的很可憐，缺乏衣食。我們需要愛他們，給他們所需要的。神也是聖別的，祂的聖別是我們行走的另一條道路。不僅如此，神『不以貌取人，也不受賄賂』（17下），我們就該以此為道路，不以貌取人，也不受賄賂。祂也『給孤兒寡婦伸冤』（18上），我們就該行祂公正的道路。

在申命記十章十二節，摩西也囑咐百姓要愛神。『愛』這字含示很多；例如，這字含示情愛，那是非常柔細的。神自己設立愛的榜樣，鍾情於祂的百姓。摩西在十四至十五節說到這事：『看哪，天和天上的天，地和地上的一切，都屬耶和華你的神。但耶和華只鍾情於你的列祖，愛他們，從萬民中揀選他們的後裔，就是你們，像今日一樣。』現今我們該愛神，鍾情於祂。

在十二節，摩西說到全心全魂愛神並事奉祂。我們的心聯於我們的靈，因為良心屬於靈，也是心的一部分。因此，我們全心全魂愛神並事奉神，指明我們也用靈愛神並事奉神。不僅如此，按照六章五節，我們也要全力，就是用體力愛神。今天，我們若要藉着走新路來事奉神，就需要用我們的靈，並用我們的全心、全魂和全力來事奉。去訪人使人得救並受浸，然後再照顧他們，這需要我們用上全心、全魂和全力（申命記生命讀經，七五至七七頁）。

參讀：申命記生命讀經，第八篇。

When we fear God, we will walk in His ways. God's ways are actually what God is. This means that whatever God is, is a way to us. God is love, and this love is a way in which we should walk. God "loves the sojourner, giving him food and clothing. Therefore love the sojourner, for you were sojourners in the land of Egypt" (vv. 18b-19). One of God's ways is to love sojourners, and we should walk in this way of God. Many sojourners are poor, lacking food and clothing. We need to love them and give them what they need. God is also holy, and His holiness is another way for our walk. Furthermore, God "does not regard persons and does not take bribes" (v. 17b), and we should take this as a way, not regarding persons and not receiving bribes. God also "executes justice for the orphan and the widow" (v. 18a), and we should walk in the way of His justice.

In Deuteronomy 10:12 Moses also charged the people to love God. This word love implies a great deal. For instance, it implies the matter of affection, which is something very tender. God Himself has set an example of loving by setting His affection on His people. Moses refers to this in verses 14 and 15. "Behold, heaven and the heaven of heavens belong to Jehovah your God, the earth and all that is in it. But on your fathers Jehovah set His affection to love them and to choose their seed after them, that is, you above all the peoples, as it is this day." Now we should love God by setting our affection on Him.

In verse 12 Moses speaks of loving and serving God with all our heart and with all our soul. Our heart is linked to our spirit, for our conscience, which is of our spirit, is also a part of our heart. Thus, to love and serve God with all our heart and soul indicates that we love and serve Him also with our spirit. Furthermore, according to 6:5, we are to love Him also with all our might, that is, with our physical strength. Today, if we would serve God by practicing the new way, we need to serve with our spirit and with all our heart, with all our soul, and with all our strength. To visit people in order to get them saved and baptized and then to care for them afterward requires all our heart, soul, and strength. (Life-study of Deuteronomy, pp. 61-62)

Further Reading: Life-study of Deuteronomy, msg. 8

第五週■週五

晨興餽養

來十 31 『落在活神的手裏是可怕的。』

十二 29 『因為我們的神乃是烈火。』

加六 7 『不要受迷惑，神是嗤慢不得的，因為人種的是甚麼，收的也是甚麼。』

我們要學習敬畏這位活神。我們絕不可在神面前任意隨便，祂是嗤慢不得的（加六 7）。…許多時候，神對外邦人是放任的，但是對待祂的兒女，…神從來不隨便。祂要管教我們，好叫我們在祂的聖別上有分。聖經說，『主所愛的，祂必管教，又鞭打凡所收納的兒子。』（來十二 6）又說，『審判要從神的家起首。』（彼前四 17）所以我們都要敬畏神。使徒保羅說，『落在活神的手裏是可怕的。』（來十 31）又說，『我們的神乃是烈火。』（十二 29）我們是屬於這位活神的。不要以為我們隨便一點，祂看不見；話多說幾句，祂也聽不見。落在活神的手裏，是可怕的。我們應當小心，要學習敬畏祂。

我們所事奉的這位活神，是嗤慢不得的。你的存心、…意念、…思想、…一切，祂都鑒察，甚麼都不能瞞過祂。所以，我們要敬畏神，要認識祂是一位審判的神；並且神的話說審判要從祂的家起首。無論是我們的存心、…意念、…態度，或是我們在神和人面前的生活，以及在召會中的事奉，都要存着敬畏祂的心，因為我們的神是活神，是嗤慢不得的（活神與復活的神，八至九頁）。

信息選讀

〔神〕不只要審判人的光景，還要表白人的情形；並且祂的審判，就是為着表白，一切事情祂總要表白

WEEK 5 – DAY 5

Morning Nourishment

Heb. 10:31 It is a fearful thing to fall into the hands of the living God.

12:29 For our God is also a consuming fire.

Gal. 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

We must learn to fear the living God. We must not be loose; God is not mocked (Gal. 6:7)....God often lets the Gentiles be, but He is never loose with His children....He disciplines us so that we may partake of His holiness. The Bible says, “Whom the Lord loves He disciplines, and He scourges every son whom He receives” (Heb. 12:6), and it says that judgment begins from the house of God (1 Pet. 4:17). Hence, we must fear God. The apostle Paul says, “It is a fearful thing to fall into the hands of the living God,” and “our God is also a consuming fire” (Heb. 10:31; 12:29). We belong to the living God. We should not think that He does not see when we are loose or that He does not hear the things we say. It is a fearful thing to fall into the hands of the living God. We must learn to fear Him.

The living God whom we serve is not mocked. He searches our intentions, thoughts, emotions, and everything about us; nothing can be kept hidden from Him. We must fear Him and know that He is a judging God and that judgment begins from His house. We must fear God in our intentions, thoughts, attitudes, living, and service because He is a living God who is not mocked. (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 6-7)

Today's Reading

[God] not only judges man's condition but also makes man's situation manifest. His judging is for manifesting, and He will make all things manifest (1

(林前三 13, 弗五 13, 提前五 24)。…祂的表白就證明祂是活神。在一切事上, 祂絲毫不苟且。…所以我們不能容讓任何與祂品性不合的光景, 留在我們身上。

如果有一個人, 在神面前是敬畏神的, 神早晚也要出來表白, 神要表白這個人是敬畏祂的。沒有一個敬畏是徒然的, 神知道誰是敬畏祂的人。看看舊約的約瑟, 他是一個敬畏神的人, 他在一切事上不敢得罪神。然而人陷害他, 把他下在監裏(創三九)。之後, 神就來表白。神表白他的敬畏, 把他安置在寶座上(四一 38 ~ 44)。人在神面前的信心、愛心, 神要表白。如果你是要顯揚你的愛神, 有一天祂要表白你的顯揚。如果你的存心, 是要在人跟前顯揚你的信心, 神也要表白。所以, 沒有一個人能在神面前虛假。無論你在神面前錯到如何, 或者是對到如何, 神都要表白。我們的神乃是活神, 祂從來不馬虎。這個認識叫我們敬畏祂, 叫我們信靠祂。祂是宇宙的主宰, 掌管宇宙萬有; 沒有一點事, 祂是隨便的, 祂從不苟且。神是偉大的, 也是最細緻的, 沒有一件小事是祂所不注意的。

神的表白乃是根據祂的品性, 祂要表白祂的聖別、…公義、…光明…和…慈愛。舊約的律法, 說明神是怎樣的一位神。在舊約, 神審判祂的百姓, 乃是根據神的律法, 也就是根據神的品性。為着要表白祂是如何的一位神, 祂必須在祂的子民身上作事。神要過問…我們的存心, 我們的意念, 我們的和生活和工作, 免得我們把祂代表錯了。無論你是愛祂, 或是恨祂, …敬畏祂, 或是嗤慢祂, 祂都要表白。我們的神是大的神, 祂是寬大的; 然而, 祂又是最細緻的, 祂從來不馬虎。祂是光明的, 祂就是光; 祂是聖別的, 祂就是聖。祂要我們作光的兒女, 祂要在我們身上作神(弗五 8, 約二十 17)。但願每一位神的兒女, 因着神是活神而敬畏祂…(並)得着安慰(活神與復活的神, 九至一〇頁)。

參讀: 活神與復活的神, 第一篇。

Cor. 3:13; Eph. 5:13; 1 Tim. 5:24)....His manifesting of all things proves that He is a living God. He does not overlook anything. Hence, we must not remain in any condition that is incompatible with His nature.

If a man is God-fearing, sooner or later he will be manifested by God. It is not vain to fear God. He knows those who fear Him. In the Old Testament Joseph is an example. He feared God and dared not sin against God. Others falsely accused him and put him in prison (Gen. 39). Eventually, God came to make all things manifest. Joseph was manifested as a God-fearing man and was enthroned (41:38-44). God will manifest our faith and love toward Him. A brother who wants to make a show of his love for God will one day be exposed, that is, made manifest. If his intention is to make a show of his faith before men, God will make that manifest. Therefore, no one can pretend, for God will manifest whether he is wrong or right. Our God is the living God; He is not careless. If we know Him in this way, we will fear Him and trust Him. He is the Sovereign of the universe, and He has authority over all things in the universe. He is not loose and does not overlook anything. He is great as well as fine. There is not a matter that is so trivial as to escape His notice.

God makes things manifest according to His nature. He wants to be manifested as holiness, righteousness, light, and love. The Old Testament law portrays the nature of God. God judged His people in the Old Testament according to His law, that is, according to His nature. In order to manifest His nature, He must work on His people. He must be involved with our intentions, our thoughts, and our living and work lest we misrepresent Him. He will manifest whether we love Him, hate Him, fear Him, or mock Him. Our God is a great God, and yet He is broad. He is also very fine and not careless. He is bright, He is light, He is holy, and He is holiness. He wants us to be children of light, and He wants to be our God (Eph. 5:8; John 20:17). Every child of God must fear Him and be comforted by Him because He is the living God. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 7-8)

Further Reading: CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 1

第五週■週六

晨興餽養

申八 6『所以你要謹守耶和華你神的誠命，行祂的道路，敬畏祂。』

二十 3～4『〔祭司〕說，以色列人哪，你們當聽！你們今日將要與仇敵爭戰，不要膽怯，不要懼怕，不要恐慌，也不要因他們驚恐；因為耶和華你們的神與你們同去，要為你們與仇敵爭戰，拯救你們。』

主耶穌說，『我就是道路。』（約十四 6）因着主耶穌就是神，這話指明神自己就是道路。接受神的所是作我們的道路，並行在這些道路中，就是活這位神。我們接受基督作我們的道路時，就活出祂的所是。祂是謙卑的，我們就該活在謙卑的道路中。祂是那常接受十字架的一位，我們就該行在十字架的道路中。接受基督作我們的道路乃是活基督，活基督就是彰顯祂、顯明祂甚至顯大祂。因此，行在神的道路中，就是活神、彰顯神、顯明神並顯大神。我們該接受神作我們的道路，因而行事像祂所行的一樣（申命記生命讀經，七六頁）。

信息選讀

新耶路撒冷的異象啓示，我們該接受神作我們惟一的道路。在新耶路撒冷裏，只有一條街道，是純金的（啓二一 21），表徵神的性情是我們的道路。生命水的河從神和羔羊的寶座流出來，並在街道當中湧流（二二 1），這指明神是我們的生命，也是我們的道路。我們接受神作我們的生命，祂的生命連同祂的性情就成爲我們行在其上的道路。今天我們都該敬畏神，並行在祂的道路中。

WEEK 5 — DAY 6

Morning Nourishment

Deut. 8:6 Therefore keep the commandments of Jehovah your God, walking in His ways and fearing Him.

20:3-4 And he shall say to them, Hear, O Israel! You are drawing near to the battle against your enemies today. Do not let your heart fail; do not be afraid or alarmed or terrified of them. For it is Jehovah your God who goes with you to fight for you against your enemies, to save you.

The Lord Jesus said, "I am the way" (John 14:6). Since the Lord Jesus is the very God, this word indicates that God Himself is the way. To take what God is as our way and to walk in these ways is to live God. When we take Christ as our way, we live Him in what He is. He is humble, and we should live in the way of humility. He is the One who always takes the cross, and we should walk in the way of the cross. To take Christ as our way is to live Him, and to live Him is to express Him, to manifest Him, and even to magnify Him. Hence, to walk in God's ways is to live God, express God, manifest God, and magnify God. We should take God as our way and thus act as He acts. (Life-study of Deuteronomy, pp. 61-62)

Today's Reading

The vision of the New Jerusalem reveals that we should take God as our unique way. In the New Jerusalem there is just one street, which is of pure gold (Rev. 21:21), signifying that the nature of God is our way. The river of water of life proceeds out of the throne of God and of the Lamb and flows in the midst of the street (Rev. 22:1). This indicates that God is both our life and our way. We take God as our life, and His life with His nature then becomes the way in which we walk. Today we all should fear God and walk in His ways.

我們在自己裏面沒有爭戰的力量或能力。我們若靠自己，就不能確保會在爭戰中獲勝。我們爭戰的時候，需要看見我們是為着神所給我們的而戰。神已將美地賜給我們，但我們仍需與仇敵爭戰。我們不僅該禱告，也要爭戰。實際上，爭戰的不是我們，因為神與我們同去，為我們爭戰。一旦仇敵被擊敗，地就得着清理，作我們的產業。

這爭戰的原則，與申命記整卷書所看到的原則一樣，就是神要我們作一些事，但祂不要我們憑自己作。爭戰是我們的責任，但我們無法憑自己履行這責任。我們只能憑着相信主，履行爭戰的責任。我們要相信，主已命定我們去爭戰，並且祂要為我們爭戰。我們只要接受祂的話，並順從祂，知道結果是在於祂。我們若這樣履行責任，主就會喜悅。

整個召會是軍隊，但並非人人都必須參與爭戰。我們能否有分於爭戰，在於我們的光景。只有那些沒有任何纏累的人纔能參與爭戰。他們爭戰的時候，該有把握說，『爭戰的不是我；爭戰的那一位乃是我所信靠的主。』

因着我們有神的生命，我們就該從神學習，成為和祂一樣的。我們要學習顧到弟兄的權益，就是基督身體上同作肢體者的權益。我們也必須學習在各方面都純淨沒有摻雜。不僅如此，我們應當愛護生產的活物，並謹慎不失去進入主會眾的權利。我們要遵行這一切事，就需要神聖的生命，就是那為着神的百姓，與神一同作工的生命。…我們若透徹的研讀這一切事，就會更多認識神，也會知道我們該作甚麼樣的人，該有甚麼樣的所是，以及該如何行事為人（申命記生命讀經，七七、一七四至一七五、一七七、一八五頁）。

參讀：申命記生命讀經，第二至三、八、二十二至二十三、二十八篇。

In ourselves we do not have the strength or the capacity to fight. If we trust in ourselves, we will not have any assurance that we will be victorious in the warfare. As we are fighting, we need to realize that we are fighting for what God has given us. The good land has been given to us by God, but we still need to fight against the enemies. We should not only pray but also fight. Actually, we are not the ones fighting, for God goes with us and fights for us. Once the enemies have been defeated, the land will be cleared for our inheritance.

The principle with this fighting is the same principle that is found throughout the book of Deuteronomy. This principle is that God wants us to do certain things, but He does not want us to do these things by ourselves. It is our duty to fight, but we cannot fulfill this duty by ourselves. We can fulfill our duty to fight only by faith in the Lord. We need to believe that the Lord has ordained us to fight and that He will fight for us. We should simply take His word and obey Him, knowing that the outcome depends on Him. If we fulfill our duty in this way, the Lord will be pleased.

The whole church is an army, but not everyone has to join in the fighting. Whether or not we can participate in the fighting depends on our situation. Only those who do not have any kind of entanglement can join in the fighting. As they are fighting, they should have the assurance to say, "I am not the one fighting. The One who is fighting is the Lord in whom I trust."

Because we have God's life, we should learn of Him to be the same as He is. We need to learn to care for the interests of our brothers, the fellow members of the Body of Christ. We must also learn to be without mixture but pure in every way and in every aspect....Moreover, we should love the producing things and be careful not to lose the right to enter the congregation of the Lord. In order to do all these things, we need the divine life, the life that works with God for His people. If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk. (Life-study of Deuteronomy, pp. 62, 149, 151, 159)

Further Reading: Life-study of Deuteronomy, msgs. 2-3, 8, 22-23, 28

第五週詩歌

378

經歷基督—作生命

8 8 8 8 8 8 重 (英 499)

A 大調

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 等 生 命! 何 等 平 安! 基 督 活
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 |
 在 我 的 裏 面! 我 已 與 祂 同
 1 - 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 釘 十 架, 榮 耀 事 實, 奇 妙 救 法!
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 現 在 活 着 不 再 是 我, 乃 是 基
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 |
 督 在 我 活 着! 現 在 活 着 不
 4 - 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 再 是 我, 乃 是 基 督 在 我 活 着!

二 何等快樂!何等安息! 基督成形在我心裏!
 祂的生命、祂的性情, 在我全人都已組成;
 我的一切全都了結, 祂的成分作我一切!
 我的一切全都了結, 祂的成分作我一切!

三 何等榮耀!何等可誇! 總叫基督照常顯大!
 無論禍、福,無論生、死, 並無一事叫我羞恥;
 任何境遇、一切事故, 都是叫我彰顯基督!
 任何境遇、一切事故, 都是叫我彰顯基督!

四 何等結果!何等有福! 我能活着就是基督!
 祂的心意是我愛好, 祂的榮耀是我發表;
 無何可要、無何可寶, 惟有基督是我目標!
 無何可要、無何可寶, 惟有基督是我目標!

WEEK 5 — HYMN

Oh, what a life! Oh, what a peace

Experience of Christ — As Life

499

1. Oh, what a life! Oh, what a peace! The Christ who's all with - in me lives.
 With Him I have been cru - ci - fied; This glo - rious fact to me He gives.
 Now it's no long - er I that live, But Christ the Lord with - in me lives. Now
 it's no long - er I that live, But Christ the Lord with - in me lives.

2. Oh, what a joy! Oh, what a rest!
 Christ now is being formed in me.
 His very nature and life divine
 In my whole being inwrought shall be.
 All that I am came to an end,
 And all of Christ is all to me.
3. Oh, what a thought! Oh, what a boast!
 Christ shall in me be magnified.
 In nothing shall I be ashamed,
 For He in all shall be applied.
 In woe or blessing, death or life,
 Through me shall Christ be testified.
4. Oh, what a prize! Oh, what a gain!
 Christ is the goal toward which I press.
 Nothing I treasure, nor aught desire,
 But Christ of all-inclusiveness.
 My hope, my glory, and my crown
 Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

第六週

在那地的生活和那地的結果—
召會作為殿，神的居所，
並作為城，神的國

EM 詩歌：624

讀經：申十二 11，十四 22～23，十六 15～17，林前十四 26，十二 11、15～17，弗三 8、18，一 22～23，二 21～22，林後二 10，出三三 14，詩二七 4，四六 4～5

綱要

週一

壹 我們需要看見怎樣在神眼中過一種生活，使我們能享受美地所豫表之包羅萬有的基督—西一 12，二 6～7。

貳 我們需要過一種在基督身上經營的生活，就是個人享受基督的生活，好使我們能團體的享受祂，為着建造基督的身體，作活神的殿，就是活神的家—林前三 16，提前三 15：

一 神的旨意乃是要我們享受基督—來十 5～10，林前一 9。

二 我們必須尋求在每一個處境中享受基督並經歷祂—腓三 7～14。

Week Six

**Life in the Land and the Issue of the Land—
the Church as the Temple, the Dwelling Place of God,
and as the City, the Kingdom of God**

EM Hymns: 864

Scripture Reading: Deut. 12:11; 14:22-23; 16:15-17; 1 Cor. 14:26; 12:11, 15-17; Eph. 3:8, 18; 1:22-23; 2:21-22; 2 Cor. 2:10; Exo. 33:14; Psa. 27:4; 46:4-5

Outline

Day 1

I. We need to see how to live a life in the eyes of God that will enable us to enjoy the all-inclusive Christ typified by the good land—Col. 1:12; 2:6-7.

II. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the temple, the house, of the living God—1 Cor. 3:16; 1 Tim. 3:15:

A. God's will is for us to enjoy Christ—Heb. 10:5-10; 1 Cor. 1:9.

B. We must seek to enjoy Christ and experience Him in every situation—Phil. 3:7-14.

三 每逢我們來聚會敬拜主，我們不該空手而來；我們來的時候，必須雙手滿帶着基督的出產—申十六 15 ~ 17:

- 1 我們必須出產祂穀多，纔能有餘剩的豐富留給窮人和缺乏的人，給祭司和利未人，且把最好的給主自己—十五 11，十八 3 ~ 4，十二 11。
- 2 帶着基督來敬拜神，乃是與神所有的兒女團體的來敬拜祂，彼此分享基督並與神同享基督—林前十四 26。

週二

叁 我們若要作得勝者，就需要在作我們美地的基督身上經營，好贏得基督作我們的享受：

- 一 每早晨我們必須把自己真誠的奉獻給主，只為着一個簡單的目的，就是享受並經歷祂—參腓三 13 ~ 14。
- 二 每一天我們需要花時間私下、隱密的與主同在，與祂有親密的交通—太十四 22 ~ 23，六 6，出三三 11 上。
- 三 我們需要每天清晨在主的話上享受祂，好使我們每天有新的起頭—詩一一九 147 ~ 148。
- 四 我們需要徹底的對付罪，使我們與主之間沒有任何故事—約壹一 7、9，參結一 22、26。
- 五 我們需要過禱告的生活，時刻維持我們與主的交通—林後十三 14，腓四 6 ~ 7，哀三 55 ~ 56，參太十一 25 ~ 26。
- 六 我們需要贖回光陰，下功夫被神的聖言浸透並泡透—提後三 16 ~ 17，西三 16。

C. Whenever we come to the meetings to worship the Lord, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-17:

1. We must produce enough of Him so that there will be a surplus remaining for the poor and the needy, for the priests and the Levites, and with the best for the Lord Himself—15:11; 18:3-4; 12:11.
2. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.

Day 2

III. If we want to be overcomers, we need to labor on Christ as our good land, to gain Christ as our enjoyment:

- A. Every morning we must consecrate ourselves sincerely to the Lord for the simple purpose of enjoying and experiencing Him—cf. Phil. 3:13-14.
- B. Every day we need to spend time to be with the Lord privately and secretly to have intimate fellowship with Him—Matt. 14:22-23; 6:6; Exo. 33:11a.
- C. We need to enjoy the Lord in the Word every day early in the morning to have a new start of each day—Psa. 119:147-148.
- D. We need to deal with sins thoroughly so that there is nothing between us and the Lord—1 John 1:7, 9; cf. Ezek. 1:22, 26.
- E. We need to maintain our fellowship with the Lord moment by moment, living a life of prayer—2 Cor. 13:14; Phil. 4:6-7; Lam. 3:55-56; cf. Matt. 11:25-26.
- F. 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.

七 我們需要贖回光陰，藉着常常喜樂，不住的禱告，凡事謝恩，而在靈裏被充滿—弗五 18，帖前五 16～19。

週三

肆 我們聚在一起，展覽我們所經營的基督，也就是我們所享受並經歷的基督—申十四 22～23：

一 神子民對神真正的敬拜，乃是當人人都滿了基督，因基督而發光，並展覽他們所經營的基督。

二 我們在一起聚會中，應當總是有話可說，作為向神和與會者所獻的甘心祭—林前十四 26：

1 我們來聚會之前，應當對主有經歷，對主的話有享受，並且在禱告中和主有交通，使我們有出於主的東西，藉着這些，我們就能為聚會豫備自己—參啓一 20。

2 到了會中，我們就不需要，也不該等候靈感，乃該運用靈，使用受過訓練的心思盡功用，擺上我們所豫備的，使主得着榮耀和滿足，並使與會者得着益處，就是得着光照、滋養和建造—林前十四 31～32。

伍 我們需要天天時時享受作為美地之基督那奇妙、美妙、無法測度、無限無量且包羅萬有的豐富—弗三 8：

一 在哥林多後書，流奶與蜜的美地乃是基督自己這經過過程之三一神的具體化身，賜給我們作神聖的恩典，給我們享受—林前五 7，十 3～4，二 14～15，三 1，參林後一 12，十二 9，十三 14：

G. We should redeem the time to be filled in spirit by rejoicing always, praying unceasingly, and giving thanks in everything—Eph. 5:18; 1 Thes. 5:16-19.

Day 3

IV. We meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have enjoyed and experienced—Deut. 14:22-23:

A. The true worship of God by His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored.

B. We should always have something to speak in all the meetings as a freewill offering to God and to the attendants—1 Cor. 14:26:

1. Before coming to the meeting, we should prepare ourselves for the meeting with something of the Lord, either through our experience of Him or through our enjoyment of His word and our fellowship with Him in prayer—cf. Rev. 1:20.

2. After coming into the meeting, we need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up—1 Cor. 14:31-32.

V. Day by day and hour by hour we need to enjoy the marvelous, wonderful, immeasurable, unlimited, and all-inclusive riches of Christ as the good land—Eph. 3:8:

A. In 2 Corinthians the good land flowing with milk and honey is Christ Himself as the embodiment of the processed Triune God, given to us as the divine grace for our enjoyment—1 Cor. 5:7; 10:3-4; 2:14-15; 3:1; cf. 2 Cor. 1:12; 12:9; 13:14:

- 1 我們要經歷作為美地之基督的豐富，就必須受我們的靈所控制、管制、指引、推動並引導—二 13。
- 2 我們要經歷作為美地之基督的豐富，就必須活在基督的人位、同在、面光中—10 節，四 6 ~ 7，三 16 ~ 18，十二 2 上：
 - a 我們要據有那作包羅萬有之地的基督，就必須被祂的人位，就是祂的同在所管制—出 33:14。
 - b 因着保羅活在基督的人位裏，他就經歷基督的不改變（林後一 17 ~ 20）、溫柔與和藹（十 1）、真實（十一 10）、能力（十二 10，十三 4）、恩典（十四）以及在他裏面說話的那一位（三，參二 17）。
- 3 我們乃是藉着聖靈的破碎和構成的工作，接受基督作恩典，就是美地的實際，藉此我們裏面的人就為神聖三一所重建—林後十二 7 ~ 10，十三 14。

週四

- 二 當我們的經歷達到享受基督作包羅萬有之地的階段，基督對我們乃是無限的偉大；祂是美好寬闊的地，這地的量度乃是闊、長、高、深—出 3:8，弗 3:18：
- 1 基督的量度是宇宙的量度—參西 1:16 ~ 17。
 - 2 要領略基督的量度，我們需要眾聖徒。
 - 3 我們對基督的經歷，必須是三度的，像一立方體：
 - a 我們經歷基督必須來、去、上、下，使我們至終對祂有扎實、『立方』的經歷；這樣的經歷既不倒也不破。
 - b 在會幕和聖殿裏的至聖所分別是十肘和二十肘的立方體—出 26:2 ~ 8，王上 6:20。

1. In order to experience the riches of Christ as the good land, we must be dominated, governed, directed, moved, and led by our spirit—2:13.
2. In order to experience the riches of Christ as the good land, we must live in the person, the presence, the face, of Christ—v. 10; 4:6-7; 3:16-18; 12:2a:
 - a. In order to possess Christ as the all-inclusive land, we must be governed by His person, His presence—Exo. 33:14.
 - b. Because Paul lived in the person of Christ, he experienced Christ as changelessness (2 Cor. 1:17-20), as meekness and gentleness (10:1), as truthfulness (11:10), as power (12:10; 13:4), as grace (v. 14), and as the One speaking in him (v. 3; cf. 2:17).
3. We receive Christ as grace, the reality of the good land, through the breaking and constituting work of the Holy Spirit, whereby our inner being is rebuilt with the Divine Trinity—12:7-10; 13:14.

Day 4

- B. At the stage of our experience in which we are enjoying Christ as the all-inclusive land, Christ is unlimitedly great to us; He is a good and spacious land, whose dimensions are the breadth, the length, the height, and the depth—Exo. 3:8; Eph. 3:18:
1. Christ's dimensions are the dimensions of the universe—cf. Col. 1:16-17.
 2. To apprehend the dimensions of Christ, we need all the saints.
 3. Our experience of Christ must become three-dimensional, like a cube:
 - a. In our experience of Christ we must go back and forth and up and down so that eventually our experience of Him may be a solid "cube"; when our experience is like this, we cannot fall or be broken.
 - b. Both in the tabernacle and in the temple, the Holy of Holies was a cube of ten and twenty cubits respectively—Exo. 26:2-8; 1 Kings 6:20.

- c 基督是宇宙的立方體，召會生活今天也是立方體。
- d 至終，整個新耶路撒冷就是至聖所，作為永遠的立方體，三面的量度都是一萬二千斯泰底亞—啓二一 16。

週五

陸 我們享受基督作美地包羅萬有的豐富，其結果乃是召會作為殿，就是神的居所，並作為城，就是神的國—弗二 21 ~ 22:

一 地連同殿和城，是神計畫的中心:

- 1 地是基督自己；殿和城是基督的豐滿，就是召會，基督的身體—弗一 22 ~ 23，二 21 ~ 22。
- 2 殿使神得着彰顯，城使神得以掌權；這成就神永遠的定旨—創一 26。

二 當我們為着我們在聚會生活中能團體的享受基督，而在日常生活中個人享受基督，神就在我們中間，我們也就是祂的居所和祂的國:

- 1 當我們享受基督到這樣的程度，召會聚會就要滿了神，一切的活動要將神傳達並傳輸給人，使人得着神的注入—林前十四 25。
- 2 當我們享受基督到這樣的程度、我們就會彼此順服，基督的權柄也要在我們中間—弗五 18、21，彼前五 5。

週六

三 神的家，就是使祂得着彰顯的居所，主要的方面乃是說出神的同在（神的家表徵基督、召會、新耶路撒冷和我們的靈）:

- c. Christ is the universal cube, and the church life today is also a cube.
- d. Eventually, the entire New Jerusalem will be the Holy of Holies as an eternal cube, twelve thousand stadia in three dimensions—Rev. 21:16.

Day 5

VI. The issue of our enjoyment of the all-inclusive riches of Christ as the good land is the church as the temple, the dwelling place of God, and as the city, the kingdom of God—Eph. 2:21-22:

A. The land with its temple and city is the center of God's plan:

1. The land is Christ Himself, and the temple and the city are the fullness of Christ, the church, which is His Body—1:22-23; 2:21-22.
2. The temple is for the expression of God, and the city is for the dominion of God; this fulfills God's eternal purpose—Gen. 1:26.

B. When we enjoy Christ personally in our daily life for our collective enjoyment of Him in our meeting life, God is among us, and we are His dwelling place and His kingdom:

1. When we enjoy Christ to such an extent, the church meeting will be filled with God, and all its activities will convey and transmit God to people that they may be infused with God—1 Cor. 14:25.
2. When we enjoy Christ to such an extent, we will submit to one another, and the authority of Christ will be among us—Eph. 5:18, 21; 1 Pet. 5:5.

Day 6

C. The main aspects of God's house, His dwelling place for His expression, speak of God's presence (God's house signifies Christ, the church, the New Jerusalem, and our spirit):

1 神的家是神同在的地方，神的同在就是神的榮耀（詩二六 8，二九 9），神的榮美（二七 4、8），和神的豐富（詩三六 8～9）。

2 神的家是啓示和神應允的地方—詩七三 16～17，三 4，十八 6。

3 神的家是我們隱藏的地方—二七 5，參三一 20，八四 3。

4 神的家是我們可以被栽種、發旺、結果子的地方—詩九二 13～14。

5 神的家是泉源之地—八七 7。

6 神的家是我們得着加力的地方—六八 35，九六 6。

7 神的家是我們與神調和的地方—九二 10。

8 神的家是神作我們分的地方—七三 26。

四 神的城，就是神的國，使祂得以掌權，其主要的方面乃是說出神的權柄：

1 神的城是堅固的城，是大君王的城—三一 21，四八 2。

2 在神的城裏有一道河，其支流使人快樂—詩四六 4～5。

3 神在其中自顯為高臺—四八 3。

4 她使仇敵驚奇喪膽—詩四八 3～6 節，七六 2～3。

5 她是全美的一五 2。

6 她是神喜悅的目標—五一 18。

7 審判的寶座設立在神的城中—一二 2 5。

8 主從其中賜福給人，也從其中受頌讚—一三四 3，一三五 21。

五 我們享受基督這地的終極結果，乃是經過過程之三—神與蒙祂重生、變化、榮化的三部分人，

1. God's house is the place of God's presence, which is God's glory (Psa. 26:8; 29:9), God's beauty (27:4, 8), and God's riches (36:8-9).

2. God's house is the place of revelation and God's answer—73:16-17; 3:4; 18:6.

3. God's house is our hiding place—27:5; cf. 31:20; 84:3.

4. God's house is the place where we may be planted, flourish, and bear fruit—92:13-14.

5. God's house is the place of springs—87:7.

6. God's house is the place where we are strengthened—68:35; 96:6.

7. God's house is the place where we are mingled with God—92:10.

8. God's house is the place where God is our portion—73:26.

D. The main aspects of God's city, His kingdom for His dominion, speak of God's authority:

1. God's city is a strong city, the city of the great King—31:21; 48:2.

2. There is a river with gladdening streams in God's city—46:4-5.

3. God is known in her and is a high retreat in her—48:3.

4. She is a terror to the enemy—vv. 3-6; 76:2-3.

5. She is the perfection of beauty—50:2.

6. She is the goal of God's good pleasure—51:18.

7. The thrones of judgment are set in God's city—122:5.

8. The Lord blesses others out of her and is blessed out of her—134:3; 135:21.

E. The ultimate issue of our enjoyment of Christ as the land is the divine-human incorporation of the processed Triune God with His regenerated,

成爲神人二性的合併，作神永遠的居所和國度—
啓二一 3、22， 二二 5。

transformed, and glorified tripartite people as the eternal dwelling place
and kingdom of God—Rev. 21:3, 22; 22:5.

第六週■週一

晨興餽養

申十六 16『你一切的男丁，要…一年三次，在耶和華你神所選擇的地方朝見祂。他們不可空手朝見耶和華。』

林前十四 26『弟兄們，這卻怎麼樣？每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當為建造。』

我們必須耕屬靈的田地，必須撒屬靈的種子；我們必須澆灌屬靈的樹木—每時刻。我們不能倚靠別人來替我們作；我們必須自己動手，否則就無法作成。姊妹們，你今天早上禱讀過主的話沒有？弟兄們，今天你接觸了主幾次？這就是今日的情形，我們不耕種基督。我們有一塊很肥美的地，但是我們卻不在其上作工；所以就沒有出產。我們的資源的確是豐富，而在出產上卻是貧窮（包羅萬有的基督，二〇九頁）。

信息選讀

神告訴祂的百姓，他們一年至少要三次來在一起敬拜祂：就是在逾越節的時候，五旬節的時候，還有住棚節的時候。祂又告訴他們，每逢他們來在一起，他們無論如何不能空手來。他們手中必須帶着東西來獻給祂，就是帶着那美地的出產。若是他們懶惰，不在那地上作工，他們就不僅沒有甚麼可以帶來獻給神，並且他們自己也沒有甚麼可以得着飽足的；他們就要挨餓了。

WEEK 6 — DAY 1

Morning Nourishment

Deut. 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose:...And they shall not appear before Jehovah empty-handed.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

We must till our spiritual ground; we must sow the spiritual seed; we must water the spiritual plants—all the time. We cannot rely upon others to do it for us; we must do it ourselves, or it will never be done. Sisters, have you pray-read the Word this morning? Brothers, how many times have you contacted the Lord today? This is the situation. We do not cultivate Christ. We have a very rich land, but we do not work on it, so there is no produce. We are indeed rich in resource but poor in produce. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 344)

Today's Reading

The Lord told His people that they must come together to worship Him at least three times a year: at the time of the Passover, at the time of Pentecost, and at the Feast of Tabernacles. And He told them that whenever they come together, they should in no wise come with their hands empty. They must bring something in their hands to Him, something of the produce of the good land. If they were lazy and did not work on the land, not only would they be unable to bring anything to the Lord, but they would have nothing to satisfy themselves; they would be hungry.

每逢我們來到聚會中，每逢我們來敬拜神，我們不該空手而來。我們來的時候，必須雙手滿帶着基督的出產。我們必須在基督身上天天經營，然後我們纔能把祂大量出產。我們不能僅僅有一點點的基督來滿足自己的需要。我們必須出產祂穀多，纔能有餘剩的豐富留給別人，給窮人，給缺乏的人。『原來那地上的窮人必不斷絕，所以我吩咐你說，總要向你地上困苦窮乏的弟兄鬆手。』（申十五 11）並且也應該有餘剩的來應付祭司和利未人的需要。…（十八 3～4）。並且在这一切之上，餘剩中最好的必須保留給神：『那時你們要將我所吩咐你們的燔祭和別的祭，十分取一之物，和手中的舉祭，並向耶和華許願所獻一切上好的還願祭，都奉到耶和華你們神所選擇給祂名居住的地方。』（十二 11）當他們收割五穀的時候，他們要把初熟的果子保留給神。當牛羊生產的時候，頭生的要歸給神。我們必須殷勤經營，不僅出產穀自己的需用，並且有餘剩的可應付別人的需要，且把最好的保留給神。這樣我們就在神面前蒙悅納，祂也必喜悅我們。

這就是在美地上的生活。這是一個一直不斷經營基督的生活，是一個把祂大量出產的生活。我們收割了那麼多的基督，使我們得着完全的飽足。並且在這以外，我們尚有餘剩的可與別人分享，並敬拜神。帶着基督來敬拜神，並不是說我們個人來敬拜祂，乃是與所有神的兒女一同來敬拜祂，彼此分享基督並與神同享基督。當你來的時候，你帶一點基督來；當他來的時候，他也帶一點基督來。每一個人都從他在基督身上的經營裏帶來一分的基督，所以不只所有的聖徒都能豐富的享受基督，並且神更能夠享受，且是享受那上好的（包羅萬有的基督，二〇九至二一一頁）。

參讀：包羅萬有的基督，第十五至十六章。

Whenever we come to the meetings, whenever we come to worship the Lord, we should not come with our hands empty. We must come with our hands full of the produce of Christ. We have to labor on Christ day by day so that we produce Him in mass production. We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others, for the poor and for the needy: "You must open your hand to your brother, to the poor one with you and to the needy one with you in your land" (Deut. 15:11). There must also be a surplus to meet the needs of the priests and the Levites...(18:3-4). And above all, the best of the surplus must be reserved for the Lord: "Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah" (12:11). When they harvested the field, they were to reserve the firstfruits for the Lord. When the cattle were brought forth, the firstborn were for the Lord. We must labor diligently, not only to bring forth enough to satisfy our own needs but also to acquire a surplus to meet the needs of others, with the best reserved for the Lord. Then we will be acceptable to the Lord, and He will be pleased with us.

This is the life in the good land. It is a life in which we are continually laboring on Christ, in which we are producing Him in a mass way. We are reaping so much of Christ that we are fully satisfied, and beyond that we have a surplus to share with others and to worship God. To worship God with Christ does not mean to worship Him individually but to worship Him collectively with all the children of God by enjoying Christ with one another and with God. When you come, you bring something of Christ. When he comes, he brings something of Christ. Everyone brings a portion of Christ from his laboring on Him, and there is a rich enjoyment of Christ, not only by all the saints but most of all by God, to whom the best is offered. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 344-345)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 15-16

第六週■週二

晨興餽養

詩一一九 147 ~ 148『我趁天未亮呼求；我仰望了你的言語。我趁夜更未換，將眼睜開，為要默想你的話語。』

約壹一 9『我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。』

我們…需要每日每時住在與主的交通裏（約壹一 6，林後十三 14）。…我們不該離開祂，乃要留在與祂的交通裏。我們與主的交通不該有間斷。每日，甚至每時，我們必須是這樣的人。我若不是這樣的人，我就很難在主的職事中說話；我的說話是根據於我與主隨時不斷的交通。我們為甚麼不能在聚會中說話？可能是因着我們與配偶爭吵，我們已經三天不在與主的交通裏了。因着這爭吵，我們就離開與主的交通。我們若要為主說話，必須藉着認我們的罪，並且向配偶道歉，恢復我們與祂的交通（為着建造基督的身體講說基督，三五至三六頁）。

信息選讀

我們也必須是禱告的人，我們應該終日不住的禱告。這意思是說，我們必須呼求祂的名，我們需要呼求『哦，主耶穌』。…藉着呼求主的名，我們能不住的禱告。我們要在聚會中作說話的人，就必須是禱告的人。

WEEK 6 — DAY 2

Morning Nourishment

Psa. 119:147-148 I anticipated the dawn and cried out; I hoped in Your words. My eyes anticipated the night watches, that I might muse upon Your word.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

We...must abide in the fellowship with the Lord daily and hourly (1 John 1:6; 2 Cor. 13:14)...We should not be away from Him but present in His fellowship. There should be no absence in our fellowship with the Lord. Daily and even hourly we need to be such persons. If I were not such a person, it would be hard for me to speak in the Lord's ministry. My speaking depends upon my continual and present fellowship with the Lord. Why can we not speak in the meetings? Maybe we have been absent from the Lord's fellowship for three days because we had a quarrel with our spouse. Because of this quarrel, we have been put away from the Lord's fellowship. If we are going to speak for the Lord, we have to recover our fellowship with Him by confessing our sin and by making an apology to our spouse. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 174-175)

Today's Reading

We must also be praying persons. We should pray unceasingly all the day long. This means that we have to call on His name. We need to call "O Lord." Do not think that such a short calling means nothing. It means a lot. While we are working in an office, teaching a class, or doing any task, we can call "O Lord Jesus"...By calling on the name of the Lord, we can pray unceasingly. For us to be the speaking ones in our meetings, we must be praying persons.

我們也必須每日清晨在話中享受主，有新的起頭（詩一一九 147 ~ 148）。照着神在祂創造裏的原則，祂命定有新的一年、新的一月和新的一日。每一年我們能有三百六十五個新的開始；我們若三百六十四天都失敗了，仍有一次機會過成功的一天。今天我們可能失敗了，但感謝主，明天仍然在這裏等着我們。明天早晨我們將會有另一次機會，有一個新的開始。每二十四個小時就有一個新的機會，讓我們有新的開始，並讓我們得更新。

有新的開始不是很困難，而是很容易的。只要早一點起牀，說，『哦，主耶穌。哦，主耶穌。』你不必大聲呼喊吵到別人。只要說，『哦，主耶穌。』這樣說就會有很大的不同。有時我醒來後，忘記馬上呼求主；這成爲我的一個大虧損。我一發現這個，就說，『主耶穌，赦免我忘記了你。』

然後我們需要禱讀一小段主的話，任何一處聖經，二節至四節。我們能藉着禱讀，用主的話並在祂的話裏享受主。我們每天早晨應該這樣作，好有美好的新起頭。…在清晨，我們不必花很長的時間在話中享受主。十到十五分鐘就足得滋養，在新的一天有新的起頭。我們需要實行這個。

我們也必須徹底對付我們的罪（約壹一 9）。我們必須是對付罪的人。在任何情形下，我們都不該容忍罪。…我們清理房間之前，可能不知道房間有多髒。我們越徹底的清理，就打掃出越多的污穢。我們必須讓主搜尋我們，徹底的清理我們。我們必須對付我們的罪和過錯，在主的光中向祂徹底的認罪。我們認我們的罪，主就赦免我們，祂的血就不斷的洗淨我們（7、9）（爲着建造基督的身體講說基督，三六至三七、四二至四三頁）。

參讀：爲着建造基督的身體講說基督，第三至四章。

We also must enjoy the Lord in the Word every day early in the morning to have a new start each day (Psa. 119:147-148). According to God's principle in His creation, He ordained to have a new year, a new month or a new moon, and a new day. Within every year we can have three hundred sixty-five new starts. If we failed for three hundred sixty-four days, we still have one more opportunity to have a successful day. We may have failed today, but thank the Lord tomorrow is still here waiting for us. Tomorrow morning we will have another chance to have a new start. Within every twenty-four hours, there is a new chance for us to have a new start and be renewed.

To have a new start is not hard. It is so easy. Just rise up a little earlier and say, "O Lord Jesus. O Lord Jesus." You do not need to shout loudly and bother others. Just say, "O Lord Jesus." To say this makes a big difference. Sometimes I forgot to call on the Lord immediately after I woke up. That became a big loss to me. As soon as I realized this, I said, "Lord Jesus, forgive me for forgetting You."

Then we need to pray-read a short portion of the Word, anywhere from two to four verses. We can enjoy the Lord with His Word and in His Word through pray-reading. We should do this every day in the morning to have a good, new start....We do not need to spend a long time to enjoy the Lord in the Word early in the morning. Ten to fifteen minutes is sufficient to get nourished and have a good start of a new day. We need to practice this.

We also must be ones who deal with our sins thoroughly (1 John 1:9). We must be sin-dealing people. We should not tolerate sin in any way....Before cleaning a room, we may not realize how dirty it is. The more thoroughly that we clean it, the more dirt we will find. We must allow the Lord to search us and cleanse us thoroughly. We must deal with our sins and faults, making a thorough confession to the Lord in His light. When we confess our sins, the Lord forgives us, and His blood cleanses us continually (vv. 7, 9). (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 175-176, 180-181)

Further Reading: CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4

第六週■週三

晨興餽養

林後十二9～10『祂對我說，我的恩典殼你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。因此，我為基督的緣故，就以軟弱、凌辱、貧困、逼迫、困苦為可喜悅的，因我甚麼時候軟弱，甚麼時候就有能力了。』

十三14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

哥林多後書描繪出一班已經達到極峯，以完成神定旨的人。…雖然該書沒有使用美地這辭，但就屬靈一面說，我們能看見哥林多後書裏的美地。在這卷書裏，美地就是那作經過過程之三一神具體化身的基督自己，賜給我們作神聖的恩典，給我們享受。我們在這卷書裏，看見一些人享有基督作神給他們的分；這些人進入神所應許並賜給的美地，且在享受這地，就是基督自己（李常受文集一九六七年第二冊，二四七至二四八頁）。

信息選讀

另一個恩典的好例子在林後十二章。保羅在七至九節說，『又恐怕我因所得啓示的超越，就過於高擡自己，所以有一根刺，就是撒但的使者，加在我的肉體上，為要攻擊我，免得我過於高擡自己。為這事，我三次求過主，叫這刺離開我。祂對我說，我的恩典殼你用的。』我們可能以為，如果刺拿開了，那是真正的恩典。如果你生病，你會求主醫治你，除去你的疾病。如果第二天你的病消失了，你

WEEK 6 — DAY 3

Morning Nourishment

2 Cor. 12:9-10 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me. Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

In 2 Corinthians we see a group of people who have attained to the uttermost to fulfill God's purpose....Although the term of the good land is not used in this book, spiritually speaking, we can see the good land in 2 Corinthians. The good land in this book is Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment. In this book we see some persons who possessed Christ as their God-given portion. These persons entered into the land promised and given by God, and they were enjoying this land, which is Christ Himself. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 198)

Today's Reading

[A] good example of grace is in 2 Corinthians 12. In verses 7 through 9 Paul said, "There was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up. Concerning this I entreated the Lord three times that it might depart from me. And He has said to me, My grace is sufficient for you." We might think that if the thorn were taken away, that would be a real grace. If we had some illness, we might ask the Lord to heal us, to take away our illness. If our illness were gone the next day, we would be excited, praising the Lord for His grace. But this is not the grace

會很興奮，為着主的恩典讚美祂。但這不是哥林多後書所說的恩典。保羅所經歷的恩典，與在他肉體上，一直攪擾他並攻擊他的刺有關。主不願叫刺離開，卻對保羅說，祂的恩典是殼用的。我們若是保羅，我們也許與主辯論說，『主阿，如果你的恩典是殼用的，就必須足以叫刺離開。』然而，如果刺離開了，你就絕不能經歷殼用的恩典。你絕不能嘗到這恩典是怎樣的殼用。這裏所說的恩典，不是主所作的或主所給的；乃是主自己在你裏面，扶持你、加你力量、加強你，使你面對難處，應付處境。這是活的恩典，真正的恩典，並且一點不差就是基督作神格豐滿的具體化身（西二9），給我們享受。

神派定（一位同工）與另一位同工在一起，他看這另一位同工是奇怪的、麻煩的。他多次求主恩待他、憐憫他，使他不必要與那位同工一起工作。過了許多年，這個禱告一直沒有得到答應，他的同工沒有被挪開。至終，這位弟兄被主征服，看見他必須接受這刺。然後他禱告說，『主阿，為着在我身上這寶貴、親愛的刺，我何等感謝你。藉此我能多而又多的經歷你作我的恩典。』他學了功課，知道如何享受活的基督作恩典，就是神格一切豐滿的具體化身，在我們裏面給我們享受。

從我們對基督自己作恩典的享受中，就產生出基督的身體。單單憑着教訓，不能產生基督的身體，也不能叫我們實際的經歷這身體。惟有出於對基督作神恩典的享受，纔能產生基督身體實際的生活。我們越享受祂，就越據有祂。從我們據有基督作恩典，就產生出實際的召會生活（李常受文集一九六七年第二冊，二五〇至二五二頁）。

參讀：一個在靈裏之人的自傳，第四、十章。

mentioned in 2 Corinthians. The grace that Paul experienced was related to a thorn in the flesh which troubled and buffeted him all the time. The Lord was not willing to take the thorn away but told Paul that His grace was sufficient. If we were Paul, we might have argued with the Lord: "Lord, if Your grace is sufficient, it has to be sufficient to take the thorn away." However, if the thorn is taken away, we could never experience the sufficient grace. We could never taste how sufficient this grace is. The grace mentioned here is not something done by the Lord or given by the Lord. It is simply the Lord Himself within us, supporting us, energizing us, and strengthening us to face the trouble, to meet the situation. This is a living grace, a real grace, and is nothing less than Christ as the very embodiment of the fullness of the Godhead (Col. 2:9) for our enjoyment.

God assigned one co-worker another co-worker who was peculiar and troubling to him. He asked the Lord many times to be gracious and merciful to him so that he would not have to work with this brother. After many years, there was no answer to this prayer, no taking away of his fellow worker. Eventually, this brother was subdued by the Lord and realized that he had to accept this "thorn." Then he prayed, "Lord, how I thank You for this precious, dear 'thorn' upon me. Through this I can experience You more and more as my grace." He learned the lesson of how to enjoy the living Christ as grace, the embodiment of all the fullness of the Godhead within him for his enjoyment.

Out of the enjoyment of Christ Himself as grace comes forth the Body of Christ. The Body of Christ cannot come forth, cannot be brought into our practical experience, by teachings alone. The practical life of the Body of Christ could only come forth out of the enjoyment of Christ as the grace of God. The more we enjoy Him, the more we will possess of Him. Out of this possession of Christ as our grace, the practical church life will be produced. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 199-201)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," chs. 4, 10

第六週■週四

晨興餽養

出三 8『我下來要救他們脫離埃及人的手，領他們從那地出來，上到美好、寬闊、流奶與蜜之地…。』

弗三 18『使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深。』

基督的量度是闊、長、高、深。這些量度是宇宙的量度。…現今宇宙的量度也就是基督的量度。

我們經歷基督，先是經歷祂所是的闊，再經歷祂所是的長，這是平面的。當我們在基督裏長進時，就經歷祂豐富的高和深，這是垂直的。…之後我們經歷祂上升的高，最後經歷祂下降的深。…我們對基督的經歷，最終必須是三度的，像一立方體（以弗所書生命讀經，三四五至三四六頁）。

信息選讀

我們若只有基督的長，而沒有寬，那我們的經歷將是一條『線』，就是極其長而窄的經歷。…我們對基督的經歷必須是二度的或『平面』的，這非常重要。我們對祂若只有『線』的經歷，最終這條線會一直走到極端。所有極端的人都是『走單線的』，在單一的『線』上經歷基督。你若適當且正常的經歷基督作闊和長，就不至於走極端。在對基督的經歷上，不要在窄而長的『線』上走得太遠，乃要以『平面』的方式經歷祂作闊和長。藉着不斷經歷基督作闊和長，我們的經歷要像織得結實的『地毯』，而不是細長的『線條』。

WEEK 6 — DAY 4

Morning Nourishment

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

The dimensions of Christ are the breadth, the length, the height, and the depth. These dimensions are the dimensions of the universe....Now the very dimensions of the universe are also the dimensions of Christ.

In our experience of Christ, we firstly experience the breadth of what He is, and then we experience the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical....We experience Him rising up as the height and finally descending as the depth.... Our experience of Christ must eventually become three-dimensional, like a cube. (Life-study of Ephesians, pp. 285-286)

Today's Reading

If we have only the length of Christ, without any breadth, our experience will be a "line," that is, an experience that is long and narrow to an extreme.... It is of great importance that we all have a two-dimensional, or a "square," experience of Christ. If we have only a "line" experience of Him, this "line" will eventually continue until it reaches an extreme. All extremists are "one-liners," those whose experience of Christ is on a single "line." If you experience Christ properly and normally as the breadth and the length, you will be kept from going to an extreme. Do not go too far out on the "line" of a narrow and long experience of Christ. Rather, experience Him in a "square" way as the breadth and as the length. By experiencing Christ continually as the breadth and length, our experience will be like a solidly woven "carpet," not a long, single "thread."

在我家鄉有位姊妹…只有『線』的經歷。她不讀聖經，但是花很多時間禱告。她在禱告上極爲熱切，所以決定多日禁食禱告。到第七天有些弟兄姊妹來找我，很關心她的光景。我們去看望她；由於禁食了七天，她躺在牀上，身體軟弱。我們勸她要顧到身體的健康，但是我們的建議觸怒了。就在第二天，她死了。這個例子說明『線』的經歷會叫人走極端，甚至使人走岔。每個『線』的經歷遲早都會引人走岔。所以，我們需要平衡。

我們要經歷基督的宇宙量度，就需要召會生活。我們需要與身體的眾肢體一同經歷基督。我們尤其需要召會的聚會，因爲我們在聚會中得着平衡。藉着信息和聖徒的見證，我們得了平衡。我們若在召會生活中經歷基督的量度，我們就逐漸被織成『地毯』，而不會是『線條式』的細線。今天在召會中所需要的不是許多『線條式』的線，而是藉着對基督平衡的經歷所織成的『地毯』。

我們對基督的經歷，需要從二度進到三度，從『平面』進到『立方體』。立方體是扎實的。在會幕和聖殿裏的至聖所都是立方體。在會幕和聖殿中這個立方體的量度分別是十肘和二十肘。新耶路撒冷將是一個永遠的立方體，長寬高各是一萬二千斯泰底亞。今天召會生活也必須是『立方體』。不僅如此，我們在召會中對基督的經歷也必須是『立體的』，是三度的，在三個方向都有許多的線來來去去。當我們以這樣三度的方式經歷基督時，我們纔是扎實的。我們對基督的經歷先是『平面』，然後是『立方體』。當我們成爲一立方體時，我們就既不倒也不破（以弗所書生命讀經，三四六至三四九頁）。

參讀：以弗所書生命讀經，第三十三篇。

A sister in my home town...had a "line" experience. She did not read the Bible, but devoted a great deal of time to prayer. Being extremely earnest in prayer, she decided to fast and pray for many days. On the seventh day some of the brothers and sisters came to me very concerned about her situation. When we visited her, she was in bed, weakened because of seven days of fasting. We encouraged her to take care of her health, but she was offended by our suggestion. On the very next day, she died. This is an example of how a "line" experience can lead people to an extreme, even lead them astray. Sooner or later every "line" experience leads astray. Therefore, we need to be balanced.

In order to experience Christ in His universal dimensions, we need the church life. We need to experience Christ with all the members of the Body. In particular, we need the church meetings, for in the meetings we are balanced. Through messages and the testimonies of the saints, we are balanced. If we experience the dimensions of Christ in the church life, we shall gradually be woven into a "carpet." We shall not be thin lines of "thread." What is needed today is not lines of "thread," but a "carpet" woven through the balanced experience of Christ in the church.

In our experience of Christ, we should go on from the two dimensions to three, from a "square" to a "cube." A cube is solid. Both in the tabernacle and in the temple the Holy of Holies was a cube. The dimensions of this cube in the tabernacle and temple respectively were ten cubits and twenty cubits. The New Jerusalem will be an eternal cube, twelve thousand stadia in three dimensions. The church life today must also be a "cube." Furthermore, our experience of Christ in the church must be "cubical," three-dimensional, with many lines going back and forth in all three directions. When we experience Christ in such a three-dimensional way, we are solid. In our experience of Christ we are firstly a "square" and then a "cube." When we become a cube, we cannot fall, and we cannot be broken. (Life-study of Ephesians, pp. 286-289)

Further Reading: Life-study of Ephesians, msg. 33

第六週■週五

晨興餽養

弗二 21 ~ 22『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成為神在靈裏的居所。』

彼前五 5『…你們眾人彼此相待，也都要以謙卑束腰…。』

你成為你所喫的，你也是因你所喫的被人認識。一個美國人如何是美國的，照樣一個基督徒也是基督的。今天早晨他喫了一點基督，今天晚上他又喫了一點基督。他天天喫基督、喝基督，基督就漸漸被他消化，與他調和，以致他和基督就成為一個，然後當他與其他同樣這樣作的基督徒來在一起的時候，他帶來基督，他們也帶來基督，基督是他們的一切，基督是他們的構成。無論他們往那裏去，他們總是帶着基督。當他們聚集的時候，他們向神獻上基督，他們一同享受基督，他們也展覽基督。每一次他們說話時，基督就出來了。一切都是基督。這是神的居所，這是神的家。

神的居所就是神的殿。我們若是有神的殿，我們就有神的同在，並對神有事奉（包羅萬有的基督，二三一至二三二頁）。

信息選讀

這一個神的殿需要擴大。它怎能擴大呢？它是藉着基督作神的權柄而得擴大的。我們不僅需要基督作我們的享受，我們也需要基督作神的權柄。這是極其真實的。當你我照着我們所指出來的方法一同享受基督

WEEK 6 — DAY 5

Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

1 Pet. 5:5 ...And all of you gird yourselves with humility toward one another...

You become what you eat, and you are known by what you eat. Just as an American is something of America, so a Christian is something of Christ. This morning he eats a little of Christ, and this evening he eats a little of Christ. Day by day he eats Christ and drinks Christ. Christ is gradually digested by him and mingled with him so that he and Christ become one. Then when he comes together with other Christians who have done the same thing, he brings Christ and they too bring Christ. Christ is everything to them. Christ is their very constitution. Wherever they go, they cannot help but bring Christ. When they meet together, they offer Christ to God, they enjoy Christ together, and they exhibit Christ. Whenever they speak, Christ comes out. Everything is Christ. This is the habitation of God; this is the home of God.

The habitation of God is the temple of God. And if we have the temple of God, we have the presence of God and the service of God. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 359)

Today's Reading

But this temple of God needs enlargement. How can it be enlarged? It is enlarged by Christ as the authority of God. We not only need Christ as our enjoyment but also Christ as the authority of God. This is exceedingly real. When you and I enjoy Christ together in the way that we have shown, the

的時候，基督權柄的實際就在我們中間。在這樣的享受中，從這樣的享受而出來的結果，我們就必十分順服神，也彼此順服。我們要滿了順服。你能信當我們這樣享受基督之後，我們還能彼此吵架麼？你能信在這樣的享受裏我們能彼此恨惡麼？這是不可能的。我們組成一支軍隊來與仇敵爭戰，而我們在軍隊裏卻彼此相打，這是可能的麼？如果這不是一支軍隊，這就可能了。如果我們是一班強盜土匪，這就是可能的。沒有順服，就沒有軍隊。當我們享受基督到這一個地步時，我們每一個人都會彼此順服。我們不可能是順服的。真正的愛是在順服裏。當我們彼此順服的時候，我們纔是真正的彼此相愛。真正的愛並不存在於我的口味，我的揀選，或我的喜好中，乃是在我的順服中。若是我們中間有順服，基督的權柄就在我們中間。乃是基督的權柄把神的居所，神的殿擴大了。

藉着基督的權柄，召會不只是神的家，也是祂的城。不只神的同在那裏，神的國度和神的權柄也在那裏。當人進來的時候，他們不只要覺得神的同在，他們也會覺得神的權柄。他們要說，這不只是神的家，這也是神的國度。這樣那裏就有殿與城。那裏有一班人經歷享受基督到某一程度，他們是與祂完全調和的，那裏就是城和殿。當他們聚集一起的時候，他們在神面前享受基督，並與神同享。他們的一切全是基督。若是我們在這樣一個情形中，讚美主，我們有神的家，我們也有神的城。我們是在神的家中，我們也是在神的國度裏。所有來到我們中間的人，都會覺得神的同在並神的權柄。他們要說，『神不只住在這裏，神也在這裏掌權。』（包羅萬有的基督，二三二至二三四頁）

參讀：包羅萬有的基督，第十五至十六章。

reality of the authority of Christ is among us. In such an enjoyment and out of such an enjoyment, we will be very submissive to God and to one another. We will be full of submission. Can you believe that after enjoying Christ in such a way we could quarrel with each other? Can you believe that in such an enjoyment we could hate one another? It is impossible. Is it possible for us to be formed as an army to fight the enemy and yet within the army to be fighting with each other? It is possible if this is not an army. If we are a group of bandits or gangsters, it is possible. Without submission there is no army. When we enjoy Christ to such an extent, every one of us will be submissive to each other. We cannot do otherwise. True love is in submission. When we submit one to another, we are really loving one another. True love does not exist in my taste, my choice, or my desire but in my submission. If there is submission among us, the authority of Christ is among us. It is the authority of Christ that enlarges the habitation of God, the temple of God.

By the authority of Christ the church is not only God's home but also His city. Not only is the presence of God there but also the kingdom of God and the authority of God. When people come in, they will sense God's presence, and they will also sense God's authority. They will say that this is not only the house of God but the kingdom of God. Then there will be the city with the temple. The city and the temple are where there is a group of people who experience and enjoy Christ to such an extent that they are mingled and blended with Him in every way. When they come together, they enjoy Christ before God and with God. Everything with them is Christ. If we are in such a situation, praise the Lord, we have the house of God and we have the city of God. We are in God's home, and we are in God's kingdom. All who come into our midst will sense the presence of God as well as the authority of God. They will say, "God is not only dwelling here, but God is ruling here." (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 359-360)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 15-16

第六週■週六

晨興餽養

詩二七4『有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。』

四六4～5『有一道河，這河的支流，使神的城快樂；這城就是至高者支搭帳幕的聖處。神在城中；城必不動搖；到天一亮，神必幫助這城。』

殿的主要方面說到神的同在，而城的主要方面顯示神的權柄，神治理的能力，神的掌權。因此，殿是為着神的彰顯，城是為着神的管理。神的殿和城完成了神造人的定旨，正如在創世記一章二十六節所表明的：『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理…。』形像是為着彰顯，管理是為着權柄。最終，藉着基督並同着基督，有殿為着神的同在，作為神的彰顯；也有城為着神的權柄，作為神的管理。神永遠的定旨是藉着殿和城完成的。在殿裏，神是父；在城裏，神是王。殿和城都是召會，或者可以說是地方召會。一面，地方召會必須是神的殿；另一面，地方召會也必須是神的城（李常受文集一九六九年第三冊，二七〇頁）。

信息選讀

城顯然比殿堅固得多，也大得多。因此我們說，殿擴大了，就成為城，正如新耶路撒冷。聖經告訴我們，在新耶路撒冷裏沒有殿（啓二一22），只有城。這是因為整個新耶路撒冷城就是殿的擴大。殿擴大成為城。城比殿更大，更堅固，更穩妥。

WEEK 6 — DAY 6

Morning Nourishment

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

46:4-5 There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she will not be moved; God helps her at the dawn of the morning.

The main aspects of the house speak of God's presence, whereas the principal aspects of the city bespeak God's authority, God's ruling power, God's reigning. Hence, the house is for the expression of God, and the city is for the dominion of God. The house and the city of God fulfill the purpose of God in the creation of man as expressed in Genesis 1:26....The image is for the expression, and the dominion is for the authority. Eventually, through Christ and with Christ we have the house for God's presence, as God's expression, and we have the city for God's authority, as God's dominion. God's eternal purpose is fulfilled by the house and the city. In the house God is a Father, and in the city God is a King. Both the house and the city are the church, or we may say, the local churches. A local church, in one sense, must be the house of God, and in another sense it must also be the city of God. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 198)

Today's Reading

A city is much stronger and larger than a house. Therefore, we say that when the house is enlarged, it becomes the city, just as the New Jerusalem. We are told that in the New Jerusalem there will be no temple (Rev. 21:22), no house, but just the city. It is because the entire city of the New Jerusalem is the enlargement of the temple. The temple enlarged becomes the city. It is larger, stronger, and safer than the house.

我們能把殿和城的原則這樣應用到地方召會：如果我們中間有神的同在，如果人來到我們的聚會中，就敬拜說，『神真是在你們中間，』這就是殿。另一方面，如果人來到我們中間，領悟這裏不但有神的同在，也有一種神聖的治理和權柄，這就不僅是殿，也是殿同着城。

有時在一個地方召會中，我們感覺到神的同在，但沒有感覺多少神的權柄。我們感覺到神在他們中間，但另一方面缺了神聖的秩序。這意思是在那個地方召會中，有殿的實際，但沒有多少城的實際。在別的召會中，我們不但感覺到神的同在，也感覺到神聖的管治和屬天的權柄，那就是城。如果一個地方召會在這樣的光景中，那個召會就相當堅固、穩妥。她是更居高、更得着建立並擴大的。這不但是殿，乃是殿同着城。

詩篇給我們看見，神的心意是要藉着基督在召會中，藉着基督在殿裏，藉着基督在城裏，恢復祂對全地的主權，祂合法的權利。因此，需要錫安聖山；我們不但需要基督，也需要在錫安的基督，聖山上的基督。因此，我們看見神接管地的橋頭堡，踏腳石，就是召會。召會的建造不是一件小事，這對神的定旨是個關鍵。這是祂的工作，不是我們的工作，我們在這件事上沒有野心。但今天我們有負擔，神必須得着祂的關鍵。沒有殿，沒有城，就沒有橋頭堡，讓神回來恢復地（李常受文集一九六九年第三冊，二七一、二七四頁）。

參讀：詩篇中所啓示並豫表的基督與召會，第二十四章；基督為父用神聖的榮耀所榮耀的結果，第三至五章。

We can apply the principle of the house and the city to the local churches in this way: If the presence of God is among us, if when people come to our meeting, they worship and say, "God indeed is among you," this is the house. If, on the other hand, when people come among us and realize that there is not only the presence of God but some kind of divine rule and authority, this is not only the house but the house with the city.

Sometimes in a local church we sense the presence of God but not much of God's authority. We sense that God is among them, but that on the other hand there is a shortage of divine order. That means that in that local church there is the reality of the house but not much of the city. In other churches we sense not only the presence of God but also something of divine government and heavenly authority. That is the city. If a local church is in this kind of situation, that church is considerably stronger and safer. It is more elevated, more established, and more enlarged. It is not only the house but the house with the city.

The Psalms show us that God's intention is to recover His title, His legal rights, over the whole earth through Christ in the church, through Christ in the house, through Christ in the city. Hence, there is the need of the holy mountain of Zion. We not only need Christ, but Christ in Zion, Christ in the holy mountain. Thus, we have seen that the beachhead, the steppingstone, for God to take over the earth is the church. The building up of the church is not a small matter; it is the key to God's purpose. This is His work; it is not ours, and we have no ambition in this affair. But we are burdened today that God must have His key. Without the house, without the city, there is no beachhead for God to launch back and recover the earth. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 198-201)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 24; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 3-5

第六週詩歌

WEEK 6 — HYMN

經營基督美地

(英 1168)

降 E 大調

4/4

3 4-3 | 5 2-3 | 4 1-2 | 3--0 | 3 2-3 | 2 1-7̣ |
 一 基督是美地,來!經營不息: 耕種並澆灌,收
 6̣ 3-2 | 2--0 | 3 4-3 | 5 2-3 | 4 1-2 | 3--0 |
 穫必盈溢; 神眷顧賜福,基督長我裏;
 2 7-6 | 5 1-2 | 3 3-2 | 1--5̣ | 5̣ 3 3 2 |
 收成獻與神,使神心滿意。副同來經營神
 2 1-6̣ | 6̣ 4 4 3 | 2--1 | 7̣ 5 5 4 | 4 3-3 |
 美地,就是基督自己; 點滴經歷時累積,直
 3 2 6̣ 3 | 2--5̣ | 5̣ 3 3 2 | 2 1-1 | 1 6 6 5 |
 至盡享無遺。美地乃是神心意,祂必賜福不
 4--6̣ | 1 7̣ 1 2 | 3 3 4̣ 3 | 3 2 6̣ 7̣ | 1--- ||
 已; 全心經營不遺餘力,必享豐富無比。

二 基督是美地,我們已定意: 全心來經營,絲毫不猶疑;
 栽種要殷勤,沛雨必滴瀝; 勞苦不徒然,豐收必歡喜。

三 基督是美地,經營須積極: 禱讀主話語,天天活靈裏;
 膏油時塗抹,跟隨絕不離; 過召會生活,建造何美麗!

四 基督是美地,經營產“實際”: 聚會展基督,豐滿人稱奇;
 如此獻基督,神、人都滿意; 確證神同在,引多人歸依。

五 美地同經營,節期來聚集: 上到神居所,照神所選立;
 手中滿富餘,奉獻討神喜; 喫喝主豐富,喜樂真洋溢!

Laboring on Jesus, the good land so real Experience of Christ—As the Good Land

S247

1168

F Bb/F F C/E C F⁷ Bb Bb/D F C/E C Dm Dm/A G G⁷/B C C⁷
 1. La-boring on Je-sus, the good land so real, Plow-ing and plant-ing and wa-tering the field.
 F Bb/F F C/E C F⁷ Bb A Gm/Bb G/B F/C Dm Bb C⁷
 He yields the pro-duce of re-al - i - ty, God reaps a har-vest of Je-sus in
 F Bb/F F C⁷ F Gm D⁷ Gm C C⁷/E F G⁷
Chorus
 me. (C) O Je-sus! You're God's good land For me to labor on! I'll bit by bit possess You Un - til the whole is
 C⁷ F C⁷ F F⁷ F⁷/A Bb
 won! With Ca - naan is God's pur - pose, The la - bor He will bless; Lord
 Bb Bb/D F/C D⁷ Gm C⁷ F
 Je - sus, here I gain Your - self, Your Per - son to pos - sess.

2. Laboring on Jesus! My heart has been set,
 Labor's begun, and I have no regret,
 For with my labor God's sending the rain,
 And all my labor on Christ yields much gain.
3. Laboring on Jesus this practical way—
 Praying His Word in the spirit each day,
 Foll'wing His living anointing within,
 Built up with others, the church life to win.
4. Laboring on Jesus yields reality,
 Meetings of fullness for all men to see;
 There God and man are indeed satisfied,
 And there God's presence cannot be denied.
5. Labor on Jesus to have Him increased!
 Then seek God's dwelling and come to the feast!
 There bring and offer your surplus to God,
 There eat the riches, rejoice in the Lord!

第七週

基督—由摩西所豫表的真申言者

MC 詩歌：161 (1-3, 8 節)

讀經：申十八 15 ~ 19, 徒三 22 ~ 23

綱要

週一

壹 申言者乃是神的發言人—申十八 15, 摩三 7, 賽六 1 ~ 8:

一 申言者的功用乃是為神說話—林前十四 31, 提後四 2。

二 根據聖經, 申言者主要的功用不是豫言未來, 而是憑神的啓示為神說話, 並將神說出來—摩三 7, 出四 10 ~ 16。

三 神乃是說話的神, 在舊約裏藉着眾申言者多分多方向人說話—來一 1:

1 神是隱藏的, 但藉着申言者的說話, 就將祂自己和祂的心意表明出來—賽四五 15、19, 一 1 ~ 2 上, 六 1 ~ 8。

2 申言者直接得着神的啓示, 被神的靈推動, 為神說話並將神說出來—彼後一 20 ~ 21:

a 申言從來沒有發自人的意思—21 節。

b 人的意思、意願和盼望, 同他的思想、解釋, 都不

Week Seven

Christ—the True Prophet Typified by Moses

MC Hymns: 193 (stanzas 1-3, 8)

Scripture Reading: Deut. 18:15-19; Acts 3:22-23

Outline

Day 1

I. Prophets are God's spokesmen—Deut. 18:15; Amos 3:7; Isa. 6:1-8:

A. The function of the prophets is to speak for God—1 Cor. 14:31; 2 Tim. 4:2.

B. According to the Bible, the main function of a prophet is not to predict things that are coming but to speak for God and to speak forth God by God's revelation—Amos 3:7; Exo. 4:10-16.

C. God, who is a speaking God, spoke in the Old Testament to people in many portions and in many ways in the prophets—Heb. 1:1:

1. God is hidden, but through the speaking of the prophets, God Himself and His intention are made known—Isa. 45:15, 19; 1:1-2a; 6:1-8.

2. Prophets receive God's revelation directly and are borne by the Spirit of God to speak for God and speak forth God—2 Pet. 1:20-21:

a. No prophecy was ever borne by the will of man—v. 21.

b. Man's will, desire, and wish, with his thought and exposition, were not the

是任何申言的源頭。

c 那源頭乃是神，人是被神的聖靈推動，好像船被風帶動，而說出神的旨意、意願和盼望。

d 經上所有的申言，都不是出於申言者或作者的解釋，因為申言從來沒有發自人的意思，或被人的意思帶動，乃是人被聖靈推動，從神說出來的一彼後一 20 ~ 21 節。

四 假申言者乃是擅自托神的名，說神未曾吩咐他說之話的人—申十八 20 ~ 22。

週二

貳 摩西是申言者；他作為申言者，乃是豫表基督—15 節：

一 摩西在帶領以色列人的四十年間，不斷的為神對以色列人說話；特別在申命記中，他一再重複的對他們講說神的話—一 1、9 ~ 11、18，四 1 ~ 2，五 11，六 1 ~ 9。

二 摩西是神的發言人，如同年老的慈父，富有愛心和關切的對他的兒女說話—申三十 1 ~ 14：

1 雖然是摩西在說話，但他不是說自己的話，乃是說神的話—申三二 1 ~ 47。

2 他為神說話，說出神，並將神說到以色列人裏面—申十一 8 ~ 25。

三 摩西這人不僅被神的思想所浸透並飽和，更是由這位說話的神自己所構成；所以從他口中出來的話，就是神藉這位發言人所說出來的話—出三四 29 ~ 35，民十二 6 ~ 8：

source from which any prophecy came.

c. The source was God, by whose Holy Spirit men were borne, as a ship is borne by the wind, to speak out the will, desire, and wish of God.

d. No prophecy of Scripture is of the prophet's or the writer's exposition, for no prophecy was ever borne, or carried along, by the will of man; rather, men spoke from God while being borne by the Spirit—vv. 20-21.

D. A false prophet is one who speaks a word presumptuously in God's name, which God did not command him to speak—Deut. 18:20-22.

Day 2

II. Moses was a prophet, and as a prophet, he typifies Christ—v. 15:

A. In his forty years of leading the children of Israel, Moses continually spoke to them for God; especially in Deuteronomy, Moses repeatedly spoke God's words to the children of Israel—1:1, 9-11, 18; 4:1-2; 5:11; 6:1-9.

B. Moses, as the spokesman of God, was like an aged, loving father speaking to his children with much love and concern—30:1-14:

1. Although it was Moses who spoke, he did not speak his own words; he spoke God's words—32:1-47.

2. He spoke for God, spoke forth God, and spoke God into the children of Israel—11:8-25.

C. Moses was a person not only soaked and saturated with the thought of God but also constituted with the speaking God Himself; therefore, the word that proceeded out of his mouth was the word of God spoken through this one spokesman—Exo. 34:29-35; Num. 12:6-8:

- 1 這四十年之間，摩西是神的發言人，為神說話、說出神並說豫言；他所說的每句話都成為神的話—申十 12 ~ 22。
- 2 他豫言以色列人要離棄神，而被神趕逐到萬國，等他們悔改歸向神，神就要從萬民中將他們招聚回來—申二九 25 ~ 28，三十 1 ~ 3。
- 3 作為這樣一位申言者，摩西乃是豫表基督—徒三 22 ~ 23。
- 4 摩西向以色列人說神所吩咐他說的一切話；照樣，主耶穌也說父所吩咐祂說的一切話—約十二 49 ~ 50。

週三

叁 舊約的申言者摩西豫言說，『耶和華你的神要從你們弟兄們中間，給你興起一位申言者像我，你們要聽從祂』—申十八 15：

- 一 耶和華要將祂的話放在那申言者口中，那申言者要說神一切所吩咐的話—18 節下。
- 二 神興起那申言者，乃是照着以色列人在何烈山向耶和華他們的神所求一切的話—申十八 16 ~ 17 節：
 - 1 以色列人告訴摩西說，他們無法擔受聽見神的聲音—申五 22 ~ 28，出二十 18 ~ 19。
 - 2 由於他們想要一位申言者，摩西便應許神會成就他們對申言者的渴望。
- 三 摩西豫言耶和華要從他們弟兄們中間興起一位申言者—申十八 15、18 上：
 - 1 這指明神要藉着基督的成為肉體，興起這位申言者

1. For forty years Moses served as God's spokesman, speaking for God, speaking forth God, and predicting; every word that he spoke became God's word—Deut. 10:12-22.
2. He predicted that the children of Israel would forsake God and be cast by God into all the nations but that when they would repent and turn to God, He would gather them from the nations—29:25-28; 30:1-3.
3. As such a prophet, Moses is a type of Christ—Acts 3:22-23.
4. Moses spoke to the children of Israel all that God had commanded him to speak; likewise, the Lord Jesus spoke all that the Father commanded Him to speak—John 12:49-50.

Day 3

III. The Old Testament prophet Moses prophesied, saying, "A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him"—Deut. 18:15:

- A. Jehovah would put His words in the mouth of the Prophet, who would speak all that God commanded Him—v. 18b.
- B. The Prophet raised up by God would be according to all that the children of Israel asked of Jehovah their God at Horeb—vv. 16-17:
 1. They had told Moses that they could not bear to hear God's voice—5:22-28; Exo. 20:18-19.
 2. Because they wanted a prophet, Moses promised that God would fulfill their desire for a prophet.
- C. Moses prophesied that Jehovah would raise up a Prophet from their midst, from among their brothers—Deut. 18:15, 18a:
 1. This indicates that God would raise up this Prophet through the incarnation

講說神的話—約一 14，三 34，七 16～17，來一 2 上。

2 『從他們弟兄們中間』（申十八 18 上）指明基督這位要來的申言者既是神聖的，又是屬人的一約一 1、14，羅八 3：

a 基督若僅僅是神，就不能從以色列人中間被興起—路一 31、35。

b 基督是神，就不能從猶太人中作一位弟兄而被興起；但基督是成爲肉體的一位，穿上了人的性情，作了猶太人，就從祂的弟兄們中間被興起。

c 基督是成爲肉體的神，穿上了人的性情並成了猶太人；因此，祂是『從你們…中間』興起的申言者，如摩西所豫言的一申十八 15、18。

3 行傳三章二十二至二十三節把申命記十八章十五至十九節應用到基督這位神成爲肉體來作人者的身上，指明基督就是神應許給祂子民以色列人的申言者。

肆 基督第一次來時，作神所興起的申言者供職—徒三 22～23，七 37：

一 基督藉着成爲肉體成爲申言者爲神說話—約三 34。

二 基督是神的話，也是神的說話—一 1，啓十九 13，來一 2 上：

1 當基督在地上爲神說話並對人施教時，祂的教訓不是祂自己的，乃是照着父所教訓祂的一約七 16，八 28 下。

2 祂所講的沒有出於自己的，乃是父怎樣告訴祂，祂就照樣講—約十二 49～50。

3 基督是神的申言者，爲神說話，說出神，並將神向

of Christ to speak the word of God—John 1:14; 3:34; 7:16-17; Heb. 1:2a.

2. From the midst of their brothers (Deut. 18:18a) indicates that Christ as the coming Prophet would be human as well as divine—John 1:1, 14; Rom. 8:3:

a. If Christ were merely God, He could not have been raised up from among the Israelites—Luke 1:31, 35.

b. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who put on human nature and was a Jew, Christ was from among His brothers.

c. As the incarnated God, Christ put on human nature and became a Jew; thus, He is the Prophet raised up “from your midst,” as prophesied by Moses—Deut. 18:15, 18.

3. Acts 3:22-23 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

IV. In His first coming, Christ ministered as the Prophet raised up by God—Acts 3:22-23; 7:37:

A. Through incarnation Christ became the Prophet to speak the word of God—John 3:34.

B. Christ is the Word of God and the speaking of God—1:1; Rev. 19:13; Heb. 1:2a:

1. When Christ was on the earth speaking for God and teaching people, His teaching was not His own but was according to what the Father had taught Him—John 7:16; 8:28b.

2. He did not speak from Himself; as the Father spoke to Him, so He spoke—12:49-50.

3. As God’s Prophet, Christ spoke for God, spoke forth God, and revealed God to

門徒啓示出來—太十一 27。

三 基督在祂地上的職事裏，也藉着宣示那要來的事而申言、豫言—約十六 12 ~ 13，太二四 2 ~ 二五 46。

四 今天基督這位申言者在我們裏面一直爲神說話，啓示神並將神說到人裏面—羅八 10，林後十三 5，西一 27。

週四

伍 摩西作申言者乃是基督這真申言者的豫表，他可能發表一些自己的感覺，但甚至這些也成了神的話；他在申命記中的說話，就像保羅在林前七章的說話一樣：

一 因着保羅是被神構成的人，至終他的意見成了新約神聖啓示裏神的話的一部分：

1 保羅在說話時與神是一；所以，他的說話就是神的說話—六 17，七 25。

2 摩西在申命記裏的說話，原則也一樣。

二 林前七章表達一個愛主之人的靈，他關切主在地上的權益，絕對爲着主，與主是一，並且在各面都順從、服從神，滿意於神和祂所安排的环境。

週五、週六

三 因爲保羅與主是一，他說話時，主就與他一同說話；因此，在林前七章，我們看見新約話成肉體這個原則的榜樣—10、12、25、40 節：

the disciples—Matt. 11:27.

C. During His earthly ministry, Christ also prophesied, predicted, by declaring the things that are coming—John 16:12-13; Matt. 24:2—25:46.

D. Today Christ as the Prophet is in us still speaking for God to reveal God and speaking God into people—Rom. 8:10; 2 Cor. 13:5; Col. 1:27.

Day 4

V. As a prophet typifying Christ as the true Prophet, Moses might have spoken something of his own feeling, but even this became the word of God; his speaking in Deuteronomy was like Paul's speaking in 1 Corinthians 7:

A. Because Paul was a man constituted with God, his opinion became a part of God's word as the divine revelation in the New Testament:

1. In his speaking, Paul was one with God; therefore, what he spoke was God's speaking—6:17; 7:25.

2. The principle is the same with Moses' speaking in Deuteronomy.

B. First Corinthians 7 conveys the spirit of a person who loves the Lord, who cares for the Lord's interests on earth, who is absolutely for the Lord and one with the Lord, and who in every respect is obedient, submissive, and satisfied with God and the circumstances arranged by Him.

Day 5 & Day 6

C. Because Paul was one with the Lord, when he spoke, the Lord spoke with him; thus, in 1 Corinthians 7 we have an example of the New Testament principle of incarnation—vv. 10, 12, 25, 40:

- 1 話成肉體的原則就是神進到人裏面，將祂自己與人調和，使人與祂成爲一；因此，神在人裏，人也在神裏—約十五 4 ~ 5。
- 2 在新約裏，主與祂的使徒成爲一，他們也與祂成爲一，並且與祂一同說話；因此，祂的話成了他們的話，而且不論他們說甚麼，都是祂的話—林前二 12 ~ 13。
- 3 林前七章十節的原則與加拉太二章二十節的原則相同：話成肉體的原則—二人活着如同一人。
- 4 在林前七章二十五節和四十節我們看見最高的屬靈—一個人與主是一到一個地步，被主浸透，甚至他的意見也發表出主的心意。
- 5 如果我們被那靈浸透，我們所發表的乃是我們所想的，但這也會是出於主的，因爲我們與祂是一；這就是經歷基督作申言者活在我們裏面，爲神說話並將神說出來—六 17。

1. The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself; thus, God is in man, and man is in God—John 15:4-5.
2. In the New Testament the Lord becomes one with His apostles, and they become one with Him and speak together with Him; thus, His word becomes their word, and whatever they utter is His word—1 Cor. 2:12-13.
3. The principle in 1 Corinthians 7:10 is the same as that in Galatians 2:20, the principle of incarnation—two persons living as one person.
4. In 1 Corinthians 7:25 and 40 we see the highest spirituality—the spirituality of a person who is so one with the Lord and permeated with Him that even his opinion expresses the Lord’s mind.
5. If we are saturated with the Spirit, what we express will be our thought, but it will also be something of the Lord because we are one with Him; this is the experience of Christ as the Prophet living in us to speak for God and to speak forth God—6:17.

第七週■週一

晨興餽養

摩三 7『主耶和華若不將祕密啓示祂的僕人眾申言者，就一無所行。』

彼後一 20～21『第一要知道，經上所有的豫言，都不是人自己的見解；因為豫言從來沒有發自人的意思，乃是人被聖靈推動，從神說出來的。』

申言者乃是神的發言人，為神說話，說出神來，有時也豫言。根據聖經，申言者主要的功用不是豫言未來，乃是為神說話。例如，在出埃及三至四章，當摩西被神呼召的時候，他對神說，他是拙口笨舌的人（四 10）。神就把亞倫賜給摩西作他的申言者（14～16，七 1）。亞倫不是為摩西說豫言，乃是為摩西說話。在全本聖經中，作申言者是重在為神說話，並且說出神來，有時也說豫言；但說豫言是次要的。這是聖經中，作申言者的正確意義（真理課程一級卷二，一九頁）。

信息選讀

（彼後一章二十節）裏的人，指說豫言的申言者，或寫豫言的作者。見解，原文直譯，鬆開，解開。因此是揭露、說明、解釋。人自己的見解，指申言者或作者自己的說明或解釋，並不是神藉着聖靈默示的。這裏的思想乃是：經上所有的豫言，都不是出於申言者或作者自己的觀念、意見或領會。沒有豫言是出於人的源頭，沒有豫言是源於申言者或作者個人私自的想法。這可由二十一節得着證實並說明。

WEEK 7 — DAY 1

Morning Nourishment

Amos 3:7 Surely the Lord Jehovah will not do anything unless He reveals His secret to His servants the prophets.

2 Pet. 1:20-21 Knowing this first, that no prophecy of Scripture is of one's own interpretation; for no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

Prophets are God's spokesmen. They speak for God and speak forth God; sometimes they also predict. According to the Bible, the main function of a prophet is not to predict the things to come but to speak for God. For example, in Exodus 3 and 4 when Moses was called by God, he told God that he was slow of speech and of a slow tongue (4:10). So God gave Aaron to Moses to be his prophet (4:14-16; 7:1). Aaron did not predict for Moses; rather, he spoke for him. In the whole Bible, to prophesy is mainly to speak for God and to speak forth God; sometimes it is also to predict. To predict, however, is secondary. This is the proper meaning of prophesying in the Bible. (Truth Lessons—Level One, vol. 2, p. 19)

Today's Reading

[In 2 Peter 1:20] one's refers to the prophet who spoke the prophecy or the writer who wrote the prophecy. Literally, the Greek word for interpretation means loosening, untying; hence, disclosure, exposition, solution. One's own interpretation means the prophet's or writer's own exposition or solution, which is not inspired by God through the Holy Spirit. Peter's thought here is that no prophecy of Scripture is of the prophet's or writer's own concept, idea, or understanding; that no prophecy comes from that source, the source of man; that no prophecy originates from the private and personal thought of any prophet or writer. This is confirmed and explained by the following verse.

（二十一節裏）『因為』是解釋前節的話。經上所有的豫言，都不是出於申言者或作者的解釋，因為豫言從來沒有發自人的意思，乃是人被聖靈推動，從神說出來的。…發自人的意思，或，被人的意思帶動。被聖靈推動，或，被聖靈帶動。

『發自』與『推動』，原文與十七、十八節之『發出』同字。豫言從來沒有被人的意思帶動的。人的意思、意願和盼望，同他的思想、解釋，都不是任何豫言的源頭；那源頭乃是神。人是被神的聖靈推動，好像船被風帶動，而說出神的旨意、意願和盼望。

因為申言者被聖靈帶動，他們所發表的就不是出於自己的解釋或意思。反之，他們所說的是神的旨意，是被聖靈帶動的申言者所發表的神的觀念。

二十至二十一節證明申言者的話全然可信可靠。經上的豫言不是來自人的意見。這豫言是神的話，神的說話。為這緣故，我們該信舊約裏所豫言的。彼得在這裏似乎說，『聖經裏的豫言真正是出於神，所以是可靠的。不要聽背道者異端的教訓，他們乃是偏離了神聖真理的道路。反之，你該留意舊約的豫言，也該持守我們的見證。』（彼得後書生命讀經，八五至八七頁）

申命記十八章二十至二十二節說到假申言者。假申言者就是擅自托神的名，說神所未曾吩咐他說的話，或是奉別神的名說話的人（20上）。這樣的申言者必要治死（20下）。申言者托耶和華的名說話，所說的若不成就，那就是耶和華沒有說過的話（22）（申命記生命讀經，一六六至一六七頁）。

參讀：真理課程一級卷二，第十四課；彼得後書生命讀經，第八篇。

For [in verse 21] gives the explanation of the preceding verse. No prophecy of Scripture is of the prophet's or writer's solution, for no prophecy was ever borne or carried along by the will of man, but men spoke from God, being borne by the Holy Spirit.

The Greek word translated "borne" also means carried along. The same word is used in verses 17 and 18. No prophecy was ever carried along by the will of man. Man's will, desire, and wish, with his thought and solution, are not the source from which any prophecy came. The source is God, by whose Holy Spirit men were carried along, as a ship by the wind, to speak out the will, desire, and wish of God.

Because the prophets were carried along by the Holy Spirit, what they uttered was not of their own interpretation or will. On the contrary, what they spoke was the will of God, the concept of God uttered by a prophet who was carried along by the Holy Spirit.

Verses 20 and 21 prove that the prophetic word is altogether reliable and trustworthy. The prophecy in the Scriptures did not come from man's opinion. This prophecy is God's word, God's speaking. For this reason, we should believe whatever is prophesied in the Old Testament. Peter seems to be saying here, "The prophecy in the Bible is genuinely of God. Therefore, it is trustworthy. Do not listen to the heretical teachings of the apostates, of those who have deviated from the track of divine truth. Instead, you should give heed to the prophecies of the Old Testament and also hold to our testimony." (Life-study of 2 Peter, pp. 73-74)

Deuteronomy 18:20-22 concerns the false prophet. A false prophet was one who spoke a word presumptuously in God's name which God did not command him to speak or who spoke in the name of other gods (v. 20a). Such a prophet was to be put to death (v. 20b). When a prophet spoke in the name of Jehovah and the thing did not happen, that was the thing which Jehovah had not spoken (v. 22). (Life-study of Deuteronomy, pp. 141-142)

Further Reading: Truth Lessons—Level One, vol. 2, lsn. 14; Life-study of 2 Peter, msg. 8

第七週■週二

晨興餽養

申十八 15『耶和華你的神要從你們弟兄們中間，給你興起一位申言者像我，你們要聽從祂。』

18『我必從他們弟兄們中間，給他們興起一位申言者像你；我要將我的話放在祂口中，祂要將我一切所吩咐的，都告訴他們。』

申命記的頭一個要點乃是：作神代言人的摩西猶如年老、慈愛的父親，滿有愛與關懷的對他兒女說話。本書所包含神的話，比聖經其他任何一卷書都多。這些神的話是藉着這位代言人說的。

有人可能認為約伯記裏神的話，比申命記裏的更多。這種看法並不正確。約伯記的確有神的話，但也有約伯和他三個朋友的話；他們乃是按照人的意見、邏輯、哲學和心理說話。最終，年輕人以利戶說到神心頭的話。約伯記所包含神的話，不及申命記那樣豐富。

摩西從八十歲到一百二十歲，為神說話四十年。他不僅是被神的思想泡透並浸透的人，也是被說話的神自己所構成的人。因此，從他口中所出的話，乃是神藉這位代言人所說的話（申命記生命讀經，一五至一六頁）。

信息選讀

在申命記十八章十五至十九節，摩西說到關於耶和華神為以色列人興起一位像摩西的申言者（要來的基督）。行傳三章二十二節把這些經節應用於基督，指明基督是神應許給祂百姓以色列人的申言者。

WEEK 7 — DAY 2

Morning Nourishment

Deut. 18:15 A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him.

18 A Prophet will I raise up for them from the midst of their brothers like you; and I will put My words in His mouth, and He will speak to them all that I command Him.

The first crucial point in Deuteronomy is that Moses as the spokesman of God was like an aged, loving father speaking to his children with much love and concern. This book contains God's word more than any other book of the Bible—the words of God spoken through this one spokesman.

Some may think that there is more of God's word in Job than in Deuteronomy. This view, however, is not correct. The book of Job does contain God's word, but it also contains the word of Job and his three friends, who spoke according to human opinion, logic, philosophy, and psychology. Eventually, the young man Elihu spoke what was on God's heart. In the book of Job God's word is not as abundant as in the book of Deuteronomy.

Moses spoke for God for forty years, from the age of eighty to the age of one hundred twenty. He was a person not only soaked and saturated with the thought of God but also constituted with the speaking God Himself. So the word that proceeded out of his mouth was the word of God spoken through this one spokesman. (Life-study of Deuteronomy, p. 14)

Today's Reading

In Deuteronomy 18:15-19 Moses spoke concerning Jehovah God's raising up of a Prophet (the coming Christ) like Moses for the children of Israel. Acts 3:22 applies these verses to Christ, indicating that Christ is the Prophet promised by God to His people, the children of Israel.

申言者要從他們的弟兄們中間興起（申十八 15 上）。這指明基督這位要來的申言者既是神聖的，又是屬人的；祂是神成爲肉體來作人，就是神人。基督作爲神，不能作爲弟兄從猶太人中間興起；但基督作爲成肉體者，祂穿上人的性情，作了猶太人，所以能從祂的弟兄們中間興起。…摩西告訴以色列人，他們要聽從這位申言者（15 下）（申命記生命讀經，一六五頁）。

申言者是神的發言人，主要的不是豫言將來的事，乃是藉着神的啓示，爲神說話並說出神。摩西在帶領以色列人的四十年間，不斷的爲神對以色列人說話，特別在申命記中，他一再重複的對他們講說神的話。雖然是他在說話，但他不是說自己的話，乃是說神的話。他是爲神說話，也是說出神，並將神說到以色列人裏面。他所說的每一句話也都成了神的話。在作申言者這方面，摩西也是豫表基督（徒三 22 ~ 23）。

（申命記十八章十五節）指明摩西作申言者，不是他自取的，也不是他自立的，乃是神所興起的。基督作神的申言者也是這樣。

摩西被神興起作神的申言者，在他帶領以色列人的四十年間，他是神的發言人，爲神向以色列人說話，將神一切所吩咐的，都傳給他們。基督也是這樣，當祂在地上時，祂爲神向祂的門徒說話；祂的教訓，不是祂自己的，乃是照着父所教訓祂的（約七 16，八 28 下）。祂所講的，沒有出於自己的，乃是父怎樣告訴祂，祂就照樣講（十二 49 ~ 50）。祂作神的申言者，爲神說話，將神說出，並將神啓示給門徒。今天祂仍然在我們裏面，爲神說話，把神說出來，並將神說到我們裏面（真理課程三級卷一，一二四至一二五頁）。

參讀：申命記生命讀經，第二、二十、二十八至二十九篇；真理課程三級卷一，第十三課。

The Prophet was to be from among their brothers (Deut. 18:15a). This indicates that Christ as the coming Prophet would be human as well as divine, that He would be God incarnated to be a man, the God-man. As God, Christ could not be from among the Jews as a brother, but as the incarnated One, the One who has put on human nature and who was a Jew, Christ was from among His brothers. Moses told the children of Israel that they were to listen to this Prophet (Deut. 18:15b). (Life-study of Deuteronomy, pp. 140-141)

A prophet is God's spokesman, not mainly to predict things that are coming but to speak for God and speak forth God by God's revelation. In his forty years of leading the children of Israel, Moses continually spoke to them for God, and especially in Deuteronomy he repeatedly spoke God's words to them. Although it was Moses who spoke, he did not speak his own words; he spoke God's words. He spoke for God, spoke forth God, and spoke God into the children of Israel. Every word he spoke also became God's word. As such a prophet Moses was also a type of Christ (Acts 3:22-23).

[Deuteronomy 18:15] indicates that Moses' being a prophet was not of his own doing or of his own making; he was raised up by God. So also is Christ as God's Prophet.

Moses was raised up by God as God's prophet [v. 18]. In his forty years of leading the children of Israel, he was God's spokesman, speaking for God to them all that God commanded him. Likewise, when Christ was on the earth, He spoke to His disciples for God; His teaching was not His but was according to what the Father had taught Him (John 7:16; 8:28b). He did not speak from Himself; as the Father said to Him, so He spoke (John 12:49-50). As God's Prophet, He spoke for God, spoke forth God, and revealed God to the disciples. Today He is still in us speaking for God, speaking forth God, and speaking God into us. (Truth Lessons—Level Three, vol. 1, pp. 118-119)

Further Reading: Life-study of Deuteronomy, msg. 2, 20, 28-29; Truth Lessons—Level Three, vol. 1, lsn. 13

第七週■週三

晨興餽養

約三 34『神所差來的，就說神的話，因為祂賜那靈是沒有限量的。』

八 28『…我不從自己作甚麼；我說這些話，乃是照着父所教訓我的。』

啓十九 13『…祂的名稱為神的話。』

（申命記十八章十八節）指明神要藉着基督的成爲肉體，興起這位申言者講說神的話（約一 14，三 34，七 16～17，來一 2 上）。主耶穌來的時候，祂的確講說神的話。講說神的話，乃是分賜神，把神說到人裏面。這就是神所興起的申言者主耶穌所作的（申命記生命讀經，一六六頁）。

信息選讀

主耶穌在地上的職事裏絕不說自己的話。凡祂所說的，就是父所說的。在一個場合中祂說，『我的教訓不是我自己的，乃是那差我來者的。』（約七 16）主不從自己說話，祂不尋求自己的榮耀，乃尋求差祂來者的榮耀（18）。祂不說自己的話，乃是說神。祂說神的話時，神就藉着祂所說的從祂出來。祂過着說神的生活，就是爲着神的榮耀彰顯神的生活。

在約翰十二章四十九至五十節主耶穌說，『我所講的沒有出於自己的；惟有差我來的父，已經給了我命令，叫我說甚麼，講甚麼。我也知道祂的命令就是永遠的生命。所以我所講的，乃是父怎樣告訴我，我就照樣講。』這清楚啓示主在祂的職事裏說父的話。尤其父所給祂，叫祂講說的命令，就是永

WEEK 7 — DAY 3

Morning Nourishment

John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

8:28 ...I do nothing from Myself, but as My Father has taught Me, I speak these things.

Rev. 19:13 ...His name is called the Word of God.

[Deuteronomy 18:18] indicates that God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 1:14; 3:34; 7:16-17; Heb. 1:2a). When the Lord Jesus came, He surely spoke God's word. To speak God's word is to dispense God, to speak God forth into others. This is what the Lord Jesus did as the Prophet raised up by God. (Life-study of Deuteronomy, p. 141)

Today's Reading

In His earthly ministry the Lord Jesus never spoke His own word. Whatever He spoke was the Father's speaking. On one occasion He said, "My teaching is not Mine, but His who sent Me" (John 7:16). In not speaking from Himself the Lord did not seek His own glory but the glory of the One who sent Him (v. 18). Instead of speaking His own words, He spoke God. When He spoke God's word, God was expressed through His speaking. God came forth from Him through His words. He lived a life of speaking God, a life of expressing God for His glory.

In John 12:49 and 50 the Lord Jesus says, "I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak. And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak." This clearly reveals that in His ministry the Lord spoke the Father's word. In particular, the commandment that the Father gave Him to speak was eternal

遠的生命。所以，祂帶着活的話來，凡接受祂話的，必得着永遠的生命。

在十四章十節主耶穌繼續說，『我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』主又指明祂不是說自己的話，乃是說父的話。子這樣說話時，父就在作事。子說話就是父作事。

主耶穌在祂的職事裏向門徒啓示父。馬太十一章二十七節說，『除了父，沒有人認識子；除了子和子所願意啓示的，也沒有人認識父。』這指明要認識父需要子的啓示。二十七節的『願意』，原文指經過商議而審慎的定意；主將父啓示給門徒，乃是如此定意。

主耶穌在釘十字架以前向父禱告說，『你從世上賜給我的人，我已將你的名顯明與他們。』（約十七6）這裏所指的名就是父的名。舊約已經把『神』與『耶和華』的名充分啓示給人，卻沒有把父的名啓示出來，只有以賽亞九章六節，六十三章十六節，六十四章八節，稍微題到這名。在舊約時代，神的子民主要認識神是伊羅欣（Elohim），就是神，以及耶和華，就是自有永有者，但他們對父的名稱認識不多。神是祂為着創造的名，耶和華是祂為着自己與人之關係的名。然後，子在父的名裏來，在父的名裏行事（約五43，十25），要將父顯明與父所賜給祂的人，並叫他們認識父的名；這名啓示父是生命的源頭（五26），使生命繁殖並擴增；許多兒子要從父而生（一12～13），以彰顯父。因此，父的名與神聖的生命有密切的關係（新約總論第三冊，二四六至二四九頁）。

參讀：新約總論，第二十二、六十九、九十篇；真理課程三級卷二，第三十課。

life. Therefore, He came with living words, and whoever receives His words will have eternal life.

In John 14:10 the Lord Jesus goes on to say, “The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” Once again the Lord makes it clear that He did not speak His own word but the Father’s word. While the Son was speaking in this way, the Father was working. The Son’s speaking was the Father’s working.

In His ministry the Lord Jesus revealed the Father to the disciples. Matthew 11:27 says, “No one fully knows the Son except the Father; neither does anyone fully know the Father except the Son and him to whom the Son wills to reveal Him.” This indicates that to know the Father requires the Son’s revelation. The Greek word for wills in verse 27 means to deliberately exercise the will through counsel. This the Lord did in revealing the Father to the disciples.

In His prayer to the Father before His crucifixion the Lord Jesus said, “I have manifested Your name to the men whom You gave Me out of the world” (John 17:6). The name referred to here is the name Father. The names “God” and “Jehovah” were adequately revealed to man in the Old Testament, but not the name Father, though it is mentioned in Isaiah 9:6; 63:16; and 64:8. In Old Testament times God’s people mainly knew that God was Elohim, that is, God, and Jehovah, that is, the ever-existing One, but they did not know much about the title Father. God is His name for creation, and Jehovah is His name for the relationship between Himself and man. Eventually, the Son came and worked in the Father’s name (John 5:43; 10:25) to manifest the Father to the ones whom the Father gave Him and to make the Father’s name known to them, the name which reveals the Father as the source of life (5:26) for the propagation and multiplication of life, of whom many sons are born (1:12-13) to express the Father. Hence, the Father’s name is very much related to the divine life. (The Conclusion of the New Testament, pp. 743-746)

Further Reading: The Conclusion of the New Testament, msgs. 22, 69, 90; Truth Lessons—Level Three, vol. 2, lsn. 30

第七週■週四

晨興餽養

林前七 12『我對其餘的人說，不是主說，倘若某弟兄有不信的妻子，妻子也情願和他同住，他就不要離棄妻子。』

25『關於童身的人，我沒有主的命令，但我既蒙主憐憫成爲忠信的，就題出我的意見。』

摩西在申命記裏所說的每一句話都是神的話。摩西可能發表一些自己的感覺，但甚至這些也成了神的話。他在申命記中的說話，就像保羅在林前七章的說話一樣。在那一章裏，保羅說，『我沒有主的命令，但我既蒙主憐憫成爲忠信的，就題出我的意見。』（25）他發表了意見之後就說，『我想我也有神的靈了。』（40）因着保羅是被神構成的人，至終他的意見也成了新約神聖啓示裏神的話的一部分。他在說話時與神是一；所以，他的說話就是神的說話（申命記生命讀經，一六頁）。

信息選讀

看見在一切環境、情況和光景裏都絕對與主是一的這個原則，是很要緊的。我們讀林前七章時若留意這原則，就會看見保羅完全與主是一；在他的教導和答覆中，他自然而然、不知不覺就表達這樣絕對的靈。因爲保羅有這種靈，他就能清楚、絕對的答覆哥林多人的問題，幫助他們也在他們的情況裏與神成爲一。

保羅的答覆與婚姻顧問所給的答覆很不相同。婚姻顧問所給的勸勉顯示他們是向神獨立的，甚至是背叛神的。他們在教導、勸勉並答覆時，是全然離

WEEK 7 — DAY 4

Morning Nourishment

1 Cor. 7:12 But to the rest I say, I, not the Lord, If any brother has an unbelieving wife and she consents to dwell with him, he must not leave her.

25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.

Every word spoken by Moses in Deuteronomy was God's word. Moses might have expressed something of his own feeling, but even this became the word of God. His speaking in Deuteronomy was like Paul's speaking in 1 Corinthians 7. In that chapter Paul said, "I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful" (v. 25). Later, after expressing his opinion, he said, "I think that I also have the Spirit of God" (v. 40). Eventually, because Paul was a man constituted with God, his opinion became a part of God's word as the divine revelation in the New Testament. In his speaking he was one with God; therefore, what he spoke was God's speaking. (Life-study of Deuteronomy, p. 14)

Today's Reading

It is important to see this principle of being absolutely one with the Lord in all circumstances, situations, and conditions. If we are mindful of this principle as we read 1 Corinthians 7, we shall see that Paul is utterly one with the Lord and that in his instructions and answers he spontaneously and unconsciously expresses such an absolute spirit. Because Paul had this kind of spirit, he could answer the Corinthians' questions in a clear and absolute way, in a way that would help them also to become one with God in their situation.

Paul's answers are very different from those given by marriage counselors. The advice given by marriage counselors reveals that they are independent of God and even rebellious against Him. In their instructions, advice, and answers

開神的。反之，保羅絕對在神之下，為着神，並與神是一。

本章所啓示另一個非常要緊的點是：凡是愛主、為着祂並與祂是一的人，必須願意接受任何一種環境或情況。例如，弟兄不信的妻子若願留下，他就該接受這情況。但她若定意離去，他也該接受這環境。

我們看見神總是在我們的環境裏，這是非常要緊的。我們可以說，環境實際上是化裝的神臨到我們。表面上我們在某種環境裏；實際上那環境是神臨到我們，是神與我們同在。在二十四節保羅說，『弟兄們，你們各人是在甚麼身分裏蒙召，仍要與神一同留在這身分裏。』請注意『與神一同』，這辭指明我們接受環境，就是接受神。神在環境裏面，也在環境背後。

我們再次看見，保羅有一個絕佳的靈，一個服從、知足且滿足的靈。保羅沒有抱怨。在他的靈裏，他非常服從並滿意於他的情況。無論他受到怎樣的對待，他總不抱怨。對他而言，每個情況都出於主，他不會發起任何事情改變情況。保羅能說，『對我而言，一切都為我効力，叫我得益處。這就是我不願改變任何事情的原因。我知道我接受我的環境，就是接受我的神。在每個情況裏都有我的神，我所愛、我所完全屬於的一位。』在這態度裏展現何等絕佳的靈！

我寶貴林前七章，主要的不是因着這一章所給的一切答覆，乃是因為本章表達一個人的靈，這個人愛主，關切主在地上的權益，絕對為着主，與主是一，並且在各面都順從、服從神，滿意於神和祂所安排的環境（哥林多前書生命讀經，四四五至四四七頁）。

參讀：哥林多前書生命讀經，第四十二至四十三篇。

they are altogether apart from God. Paul, on the contrary, was absolutely under God, for God, and one with God.

Another very important point revealed in this chapter is that those who love the Lord, who are for Him, and who are one with Him must be willing to accept any kind of circumstance or situation. For example, if a brother's unbelieving wife desires to remain with him, he should accept this situation. But if she decides to leave, he should also accept this circumstance.

It is very important for us to see that God is always in our circumstances. We may say that the circumstances are actually God coming to us in disguise. Apparently we are in a particular circumstance; actually that circumstance is God coming to us and God with us. In verse 24 Paul says, "Each one, brothers, in what status he was called, in this let him remain with God." Notice the words "with God." They indicate that when we take our circumstances, we take God. Both within the circumstances and behind them, God is present.

Once again we see that Paul had an excellent spirit, a spirit which was submissive, content, and satisfied. Paul did not have any complaints. In his spirit he was very submissive and content with his situation. No matter how he was treated, he did not complain. To him, every situation was of the Lord, and he would not initiate anything to change it. Paul could say, "To me, everything works for good. This is the reason I don't want to change anything. I know that when I take my circumstances, I take my God. In every situation is my God, the One whom I love and the One to whom I belong absolutely." What an excellent spirit is displayed in this attitude!

I appreciate 1 Corinthians 7 not primarily for all the answers it gives, but because this chapter conveys the spirit of a person who loves the Lord, who cares for the Lord's interests on earth, who is absolutely for the Lord and one with the Lord, and who in every respect is obedient, submissive, and satisfied with God and the circumstances arranged by Him. (Life-study of 1 Corinthians, pp. 373-375)

Further Reading: Life-study of 1 Corinthians, msg. 43

第七週■週五

晨興餽養

林前七 40『然而，按我的意見，她若守節更是有福；但我想我也有神的靈了。』

六 17『但與主聯合的，便是與主成爲一靈。』

林前七章是奧祕、深邃的。在本章保羅從未說『耶和華如此說』這句話。保羅沒有用這樣的發表，原因是新約中使徒的教訓全然是基於話成肉體的原則。照着這原則，神在人的說話中說話。…主耶穌對法利賽人說話時，似乎祂是平凡的拿撒勒人，沒有迹象顯示祂與眾不同，並且法利賽人認爲祂是沒有學問的人。但主耶穌乃是成爲肉體的神，在祂有成爲肉體的實際。因此，祂說話的時候，神也說話。事實上，祂說話就是神說話。神與祂一同說話。這就是說，在主耶穌身上，神與人一同說話如同一位。這是話成肉體的原則（哥林多前書生命讀經，四四九至四五〇頁）。

信息選讀

五旬節那天，使徒和門徒也開始照着話成肉體的原則說話。彼得、約翰和保羅的著作能記載在聖經裏，成爲神的話，原因就在這裏。不但如此，這些話也在新約的內容當中。雖然保羅在林前七章寫着，他所說的有些事不是主的話或主的命令，但保羅在本章所說的一切都成了新約神聖啓示的一部分。這是因爲保羅乃是絕對與神是一的人。…因爲保羅與主是一，他說話時，主就與他一同說話。因此，在林前七章的保羅身上，我們有話成肉體這原則的例子。

WEEK 7 — DAY 5

Morning Nourishment

1 Cor. 7:40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.

6:17 But he who is joined to the Lord is one spirit.

First Corinthians 7 is mysterious and deep. In this chapter Paul never utters the words, “Thus saith the Lord.” The reason Paul does not use such an expression is that the apostles’ teaching in the New Testament is altogether based on the principle of incarnation. According to this principle, God speaks in man’s speaking...When the Lord Jesus spoke to the Pharisees, it seems that He was an ordinary person from Nazareth. There was no indication that He was different, and the Pharisees regarded Him as a man without learning. But the Lord Jesus is God incarnate. With Him there is the reality of incarnation. Thus, while He was speaking, God spoke also. Actually, His speaking was God’s speaking. God spoke with Him. This means that in the Lord Jesus God and man spoke together as one. This is the principle of incarnation. (Life-study of 1 Corinthians, p. 378)

Today’s Reading

On the day of Pentecost the apostles and disciples also began to speak according to the principle of incarnation. This is the reason the writings of Peter, John, and Paul recorded in the Bible could become God’s words. Furthermore, these words are among the contents of the New Testament. Although Paul writes in 1 Corinthians 7 that certain things he says are not the Lord’s word or the Lord’s commandment, everything spoken by Paul in this chapter has nonetheless become part of the divine revelation in the New Testament. This is because Paul was a person absolutely one with God...Because Paul was one with the Lord, when he spoke, the Lord spoke with him. Thus, with Paul in 1 Corinthians 7 we have an example of the principle of incarnation.

我要再強調摸着保羅在林前七章的靈的重要。在保羅答覆哥林多信徒所題的問題時，他發表了他的靈。這使我們有可能感覺他的靈。保羅的確絕對為着主，並與祂是一。他甚至在發表他的意見時，仍感覺他也有神的靈。這就是新約的教訓，是我們今天該跟隨的路。不要跟隨靈恩派模倣舊約申言方式的膚淺作法。反之，要跟隨保羅的路，摸着新約奧祕的深處。這奧祕就是主與我們，我們與主，已經成爲一靈（哥林多前書生命讀經，四五〇、四五六頁）。

林前七章所啓示的屬靈經歷，是再深不過的了。這裏有一個人告訴我們，他沒有主的命令，他發表自己的意見；之後又告訴我們：『我想我也有神的靈了。』（40）保羅在這裏似乎說，『我對你們說的是我的話，我的意見，我沒有從主來的命令。但是我想我還是有神的靈。』

如果我們有辦法問保羅這件事，他也許會說，『弟兄，我是在實行六章十七節的話。與主聯合的，便是與主成爲一靈，這說法當然是對的。現在我說，我想我也有神的靈，這就是我在活主。我在這一靈裏活主。甚至我向你們發表意見，我還是有主的靈，不過我沒有放膽確定的宣稱我有那靈。然而只有那些幼稚膚淺的人會很確定的說，他們有神的靈，事實上他們並沒有那種把握。但我所說的乃是描述我怎樣活主。』如果我們看見這個，就會瞭解林前七章所描述的東西相當深奧（神聖三一的神聖分賜，三三六至三三七頁）。

參讀：神聖三一的神聖分賜，第二十八章。

I would emphasize the importance of touching Paul's spirit in 1 Corinthians 7. In his answers to the questions raised by the Corinthian believers, Paul expresses his spirit. This makes it possible for us to sense his spirit. Paul certainly was absolutely for the Lord and one with Him. Even in expressing his opinion, he had the feeling that he also had the Spirit of God. This is the New Testament teaching, and the way we should follow today. Do not follow the superficial Pentecostal way to copy the Old Testament manner of prophesying. Instead, follow Paul's way to touch the depths of the New Testament mystery. This mystery is that the Lord and we, we and the Lord, have become one spirit. (Life-study of 1 Corinthians, pp. 378-379, 383-384)

No spiritual experience is as deep as that revealed in 1 Corinthians 7. Here we have a man who tells us that he does not have the Lord's commandment. Then he proceeds to give his own opinion. After giving his opinion, he tells us, "I think that I also have the Spirit of God" [v. 40]. Here Paul seems to be saying, "I am giving you my word, my opinion, without any commandment from the Lord. But I think that I nevertheless have the Spirit of God."

If we had been able to question Paul concerning this, he might have replied, "Brother, I am now practicing what I wrote about in 6:17. It is certainly right to say that he who is joined to the Lord is one spirit. Now when I say that I think I also have the Spirit of God, I am living the Lord. I live the Lord in this one spirit. Even when I give you my opinion, I still have the Spirit of the Lord, although I do not have the boldness to declare with assurance that I have the Spirit. However, those who are childish and shallow may say with assurance that they have the Spirit of God. Actually, they do not have that kind of assurance. But what I am saying is a description of my living of the Lord." If we see this, we will realize that chapter 7 of 1 Corinthians describes something profound. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 400-401)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 28

第七週■週六

晨興餽養

林前七 10『至於那已婚的，我吩咐他們，其實不是我吩咐，乃是主吩咐，說，妻子不可離開丈夫。』

二 13『這些事我們也講說，不是用人智慧所教導的言語，乃是用那靈所教導的言語，用屬靈的話，解釋屬靈的事。』

林前七章十節的原則與加拉太二章二十節的原則相同，那裏保羅說，『現在活着的，不再是我，乃是基督在我裏面活着。』在這兩節裏我們都看見話成肉體的原則；二人活着如同一人。在林前七章十節有兩個人，主與保羅，說話如同一人。這就是保羅說，『我吩咐他們，其實不是我吩咐，乃是主吩咐』的原因。為甚麼保羅在本節不說『至於那已婚的，主吩咐他們』？為甚麼他說他吩咐，其實不是他吩咐，乃是主吩咐？這些問題的答案是，保羅領悟他與主是一，他所說的就是主的話。甚至他沒有宣稱有從主來的話，因為他與主是一，無論他說甚麼，就是主的話。

二十五節說，『關於童身的人，我沒有主的命令，但我既蒙主憐憫成爲忠信的，就題出我的意見。』妻子不可離開丈夫，使徒說這是主的吩咐（10）。關於不嫁娶守童身，他說他沒有主的命令，但他在以下的經節裏題出他的意見。他敢這樣作，是因為他蒙了主的憐憫，能忠信於主的權益，而且實際的與主是一。他的意見發表出主的願望。這又是基於新約話成肉體的原則（哥林多前書生命讀經，四五一、四五三頁）。

信息選讀

WEEK 7 — DAY 6

Morning Nourishment

1 Cor. 7:10 But to the married I charge, not I but the Lord, A wife must not be separated from her husband.

2:13 Which things also we speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words.

The principle in 1 Corinthians 7:10 is the same as that in Galatians 2:20, where Paul says, “It is no longer I who live, but it is Christ who lives in me.” In both verses we see the principle of incarnation; two persons living as one person. In 1 Corinthians 7:10 we have two persons, the Lord and Paul, speaking as one...Why does Paul not say in this verse, “But to the married the Lord charges”? Why does he say that he charges, yet not he but the Lord? The answer to these questions is that Paul realized that he was one with the Lord and that what he spoke was the Lord’s word. Even when he did not claim to have a word from the Lord, because he was one with the Lord, whatever he said was the Lord’s word.

Verse 25 says, “Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.” A wife should not be separated from her husband. This, the apostle says, is the Lord’s commandment (v. 10). But concerning virgins not marrying, he says he has no commandment of the Lord, but he gives his opinion in the following verses. He dares to do this because he has received mercy of the Lord to be faithful to the Lord’s interests, and he is really one with the Lord. His opinion expresses the Lord’s desire. This is again based on the New Testament principle of incarnation. (Life-study of 1 Corinthians, pp. 380-381)

Today’s Reading

有些讀哥林多前書的人也許以為，保羅沒有主的命令而題出他的意見，是太強了。我們那一位敢說，關於某件事我們沒有主的命令，卻題出我們的意見？但這正是保羅在七章二十五節所作的事。這裏我們看見最高的屬靈，一個人與主是一到一個地步，甚至他的意見也發表出主的心意。保羅完全與主是一，並徹底被祂浸透。因為他全人被主充滿，甚至他的意見也發表出主的心意。為這緣故，我們說二十五節彰顯最高的屬靈。

這些話都指明新約話成肉體的原則（就是神與人，人與神成爲一）。這與舊約申言（爲神說話）的原則完全不同。在舊約裏，耶和華的話臨到申言者（耶一 2，結一 3），申言者只是神的出口。但在新約裏，主與祂的使徒成爲一，他們也與祂成爲一，因此二者一同說話。祂的話成了他們的話，而且不論他們說甚麼，都是祂的話。因此，使徒的吩咐就是主的吩咐（林前七 10）。保羅所說的雖然不是主說的，仍然成爲新約神聖啓示的一部分（12）。他與主是一到了一個地步，甚至當他題出自己的意見，不是題出主的命令（25），他仍想他也有神的靈。他沒有確定的宣稱他有神的靈，但他想他也有神的靈。這是最高的屬靈，乃是基於話成肉體的原則。

我們需要看見這裏所說明話成肉體的原則，並從主領受憐憫和恩典，以真實、坦率的方式說話，毫無裝假。我們要這樣說話，就需要被那靈浸透。然後我們所說出或發表的，就會成爲我們的思想，我們的意見，但這也會是出於主的，因為我們與祂是一（哥林多前書生命讀經，四五三至四五五頁）。

參讀：爲神說話，第三篇；人人要說神的話，第一至二篇。

Some readers of 1 Corinthians may think that Paul was too strong in giving his opinion when he had no commandment from the Lord. Which one of us would dare to say that we have no commandment of the Lord concerning a certain matter, but that we give our opinion? Yet this is the very thing Paul does in 7:25. Here we see the highest spirituality, the spirituality of a person who is so one with the Lord that even his opinion expresses the Lord's mind. Paul was absolutely one with the Lord and thoroughly saturated with Him. Because his entire being was permeated with the Lord, even his opinion expressed the mind of the Lord. For this reason, we say that verse 25 expresses the highest spirituality.

All these words indicate the New Testament principle of incarnation, that is, God and man, man and God, becoming one. This differs drastically from the principle of Old Testament prophecy—speaking for God. In the Old Testament, as we have pointed out, the word of Jehovah came unto a prophet (Jer. 1:2; Ezek. 1:3), the prophet being simply the mouthpiece of God. But in the New Testament the Lord becomes one with His apostles and they become one with Him. Both speak together. His word becomes their word, and whatever they utter is His word. Hence, the apostle's charge is the Lord's charge (1 Cor. 7:10). What he says, though not by the Lord, still becomes a part of the divine revelation in the New Testament (v. 12). He is so one with the Lord that even when he gives his own opinion, not the commandment of the Lord (v. 25), he still thinks that he also has the Spirit of God. He does not claim definitely to have the Spirit of God, but he thinks that he also has the Spirit of God. This is the highest spirituality; it is based on the principle of incarnation.

We need to see the principle of incarnation illustrated here and receive mercy and grace from the Lord to speak in a genuine and frank manner without any pretense. In order to speak like this we need to be saturated with the Spirit. Then what we utter or express will be our thought, our opinion, but it will also be something of the Lord because we are one with Him. (Life-study of 1 Corinthians, pp. 381-383)

Further Reading: CWWL, 1985, vol. 5, "Speaking for God," ch. 3; CWWL, 1985, vol. 4, "Everyone Speaking the Word of God," chs. 1-2

第七週詩歌

WEEK 7 — HYMN

302

羨慕—靈強

6 5 6 5 (英 782, 不同調, 不同律)

G 大調

4/4

G	C	G	D	A7	D						
5̣	5̣	6̣	6̣	1 - 1 -	7̣	7̣	1	6̣	5̣ - - -		
一	主	阿,	何	等	奧	祕,	你	靈	在	我	靈!
G	Em	D7	G	D7	G						
1	1	3	3	5 - 5 -	3	3	4	2	1 - - -		
也	是	何	等	實	際,	二	靈	成	一	靈!	

- | | | |
|---|----------|--------|
| 二 | 我能靠靈行動, | 因靈而屬靈; |
| | 也能憑靈事奉, | 以靈敬拜靈。 |
| 三 | 靈裏接觸相交, | 我靈就剛強; |
| | 靈裏讀經、禱告, | 我靈就高昂。 |
| 四 | 求你使我靈強, | 點活別人靈! |
| | 使我靈能高昂, | 釋放別人靈! |
| 五 | 使我每一出聲, | 就能推動靈! |
| | 無論有何動靜, | 都能供應靈! |
| 六 | 但願我靈一動, | 人靈就開啓! |
| | 但願我靈一衝, | 人靈就提起! |
| 七 | 主阿,求你垂顧, | 多用靈來吹! |
| | 人人靈都豐富, | 人人靈加倍! |

How mysterious, O Lord

Prayer — Exercising the Spirit

782

1. How mys - te - ri - ous, O Lord, That Thy Spir - it dwells in mine;
O how mar - vel - ous it is, In - to one, two spir - its twine.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|
| 2. By the spirit I can walk,
Spiritual in spirit be;
By the spirit I can serve,
And in spirit worship Thee. | 5. Every time I speak, O Lord,
May my spirit actuate;
And whatever I may do,
Let my spirit motivate. |
| 3. Thru Thy Word and by my prayer
In the spirit touching Thee,
Lifted high my spirit is,
Strengthened shall my spirit be. | 6. Every time my spirit acts
Others' spirits opened be,
Every time my spirit moves
Others' lifted unto Thee. |
| 4. Make my spirit strong I pray
Others' spirits to revive;
Lift my spirit high and free,
Others' spirits then may thrive. | 7. Lord, have mercy, from above
May Thy Spirit breathe on me;
Then my spirit will be rich,
Strengthened and refreshed by Thee. |

第八週

基督—受咒詛 並掛在木頭上的那一位

JL 詩歌：356

讀經：申二一 22 ~ 23，彼前二 24，加三 2、5、13 ~ 14

綱要

週一、週二

壹 申命記二十一章二十二至二十三節豫言，基督將是掛在木頭上的被咒詛者；在此我們有釘十字架的基督作為被掛在木頭上者的豫表—彼前二 24：

一 犯罪的人可以掛在木頭上處死；被掛的人是神所咒詛的—申二一 22 ~ 23。

二 人若犯該死的罪，被處死掛在木頭上，他的屍首不可留在木頭上過夜，必要當日將他葬埋，因為被掛的人是神所咒詛的—23 節。

三 主耶穌是被釘十字架，也就是掛在木頭（十字架）上而被治死的，並且祂是在祂釘死的當日被埋葬—徒五 30，十 39，十三 29，約十九 31。

貳 咒詛的起源是人的罪—創三 17 下，羅五 12：

Week Eight

Christ—the One Cursed and Hanged on a Tree

JL Hymns: 475

Scripture Reading: Deut. 21:22-23; 1 Pet. 2:24; Gal. 3:2, 5, 13-14

Outline

Day 1 & Day 2

I. In Deuteronomy 21:22-23 there is a prophecy that Christ would be the cursed One hanging on a tree; here we have a type of the crucified Christ as the One who was hanged on a tree—1 Pet. 2:24:

A. A criminal could be executed by being hanged on a tree; he who was hanged was accursed of God—Deut. 21:22-23.

B. If in a man there was a sin, a cause worthy of death, and he was put to death and was hanged on a tree, his corpse was not to remain overnight on the tree but had to be buried that day, for he who was hanged on a tree was accursed of God—v. 23.

C. The Lord Jesus was killed by being crucified, that is, by being hanged on a tree, the cross, and He was buried on the day of His crucifixion—Acts 5:30; 10:39; 13:29; John 19:31.

II. The origin of the curse is man's sin—Gen. 3:17b; Rom. 5:12:

一 神在亞當犯罪之後，發出咒詛，說，『地必因你的緣故受咒詛』—創三 17 下：

1 身為亞當的後裔，所有的罪人都在咒詛之下；亞當把我們眾人都帶到咒詛之下—17 節下，羅五 12、17 ~ 18。

2 咒詛至終就是死亡；死亡，包括其他一切的苦難，乃是咒詛的終結—12、17 節，六 16、21、23。

二 亞當犯罪之後，因着咒詛，地長出荊棘；所以荊棘是被咒詛的記號—創三 18，來六 8。

叁 咒詛是藉着律法完成的，因為律法施行咒詛—加三 10：

一 咒詛是律法賜下之後纔正式形成的；如今律法宣告說，亞當所有的後裔都在咒詛之下—羅五 13。

二 因此，咒詛與神的律法有關；這是公義之神對罪人的要求—三 19。

三 我們若想要守律法，就落在肉體裏，也就自動來到咒詛之下：『凡以行律法為本的，都在咒詛之下，因為經上記着：「凡不常常照着律法書上所記一切之事去行的，都是被咒詛的。」』—加三 10。

肆 『基督既為我們成了咒詛，就贖出我們脫離律法的咒詛，因為經上記着：「凡掛在木頭上的，都是被咒詛的」』—13 節：

一 基督在十字架上成就了將我們從律法的咒詛帶出來的偉大工作，祂作工擔當我們的罪，並除去咒詛—13 節，彼前二 24。

A. God brought in the curse after Adam's sin, saying, "Cursed is the ground because of you"—Gen. 3:17b:

1. As descendants of Adam, all sinners are under the curse; Adam brought us all under the curse—v. 17b; Rom. 5:12, 17-18.

2. Ultimately, the curse is death; death, including all other sufferings, is the consummation of the curse—vv. 12, 17; 6:16, 21, 23.

B. After Adam sinned, the earth brought forth thorns because of the curse, so thorns are a sign of being cursed—Gen. 3:18; Heb. 6:8.

III. The curse is carried out through the law, for the law administers the curse—Gal. 3:10:

A. The curse was not altogether official until the law was given; the law now declares that all the descendants of Adam are under the curse—Rom. 5:13.

B. The curse, therefore, is related to the law of God, and it is the demand of the righteousness of God upon sinners—3:19.

C. If we try to keep the law, we will be in the flesh and automatically come under the curse: "As many as are of the works of law are under a curse; for it is written, 'Cursed is everyone who does not continue in all the things written in the book of the law to do them'" —Gal. 3:10.

IV. "Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, 'Cursed is everyone hanging on a tree'" —v. 13:

A. On the cross Christ accomplished the great work of bringing us out from the curse of the law, working to bear our sins and to remove the curse—v. 13; 1 Pet. 2:24.

二 基督『在木頭上，在祂的身體裏，親自擔當了我們的罪』—24 節：

- 1 彼前二章二十四節裏的『木頭』，指木頭作的十字架，為羅馬人處決罪犯的刑具，如申命記二十一章二十三節所豫言的；在新約別處，稱十字架為木頭—徒五 30，十 39，十三 29。
- 2 基督在十字架上的時候，神將我們一切的罪都歸在神的羔羊身上一賽五三 6，約一 29。
- 3 基督一次受死，擔當了我們的罪，並且在十字架上為我們受了審判—來九 28，賽五三 5、11。
- 4 在基督的死裏，我們已經向罪死了，使我們得以向義活着一羅六 8、10 ~ 11、18，彼前二 24。

三 當基督擔當我們的罪時，祂也擔受我們的咒詛—約一 29，加三 13：

- 1 荊棘冠冕指明這點；荊棘既是咒詛的記號，基督戴荊棘冠冕，就指明祂在十字架上擔受我們的咒詛—約十九 2、5。
- 2 因為基督代替我們受咒詛，律法的要求得着了滿足，祂就能贖出我們脫離律法的咒詛—加三 10。
- 3 律法定罪我們，並使咒詛成為正式的，但基督藉着祂的釘十字架，贖出我們脫離律法的咒詛—13 節。
- 4 那藉着亞當的墮落而進來的咒詛，已藉着基督的救贖解決了—13 節。

四 基督不僅贖出我們脫離咒詛，祂甚至替我們成為咒詛；這指明祂完全為神所離棄—13 節，可十五 33 ~ 34：

B. Christ Himself “bore up our sins in His body on the tree”—v. 24:

1. The word tree in 1 Peter 2:24 is the cross made of wood, a Roman instrument of capital punishment used for the execution of malefactors, as prophesied in Deuteronomy 21:23; elsewhere in the New Testament the cross is called a tree—Acts 5:30; 10:39; 13:29.
2. When Christ was on the cross, God took all our sins and put them on the Lamb of God—Isa. 53:6; John 1:29.
3. Christ died once to bear our sins, and He suffered the judgment for us on the cross—Heb. 9:28; Isa. 53:5, 11.
4. In the death of Christ we have died to sins so that we might live to righteousness—Rom. 6:8, 10-11, 18; 1 Pet. 2:24.

C. When Christ bore our sins, He also took our curse—John 1:29; Gal. 3:13:

1. The crown of thorns indicates this; since thorns are a sign of the curse, Christ’s wearing a crown of thorns indicates that He took our curse on the cross—John 19:2, 5.
2. Because Christ was cursed in our place, the demand of the law was fulfilled, and He could redeem us out of the curse of the law—Gal. 3:10.
3. Whereas the law condemns us and makes the curse official, Christ through His crucifixion has redeemed us out of the curse of the law—v. 13.
4. The curse that came in through Adam’s fall has been dealt with by Christ’s redemption—v. 13.

D. Not only did Christ redeem us out of the curse; He even became a curse on our behalf; this indicates that He was absolutely abandoned by God—v. 13; Mark 15:33-34:

- 1 主耶穌是為完成救贖，受神審判；神算祂為我們的罪，替我們受痛苦—賽五三 10 上。
- 2 我們的罪性、罪行和一切消極的事物，都在十字架上受了對付；神也因着我們的罪棄絕了奴僕救主—可十五 33 ~ 34：
 - a 神棄絕十字架上的基督，因為祂取了罪人的地位，擔當我們的罪，並且替我們成為罪—彼前三 18，二 24，賽五三 6，林後五 21。
 - b 在神眼中，基督成了大罪人；神將祂當作我們的代替，為我們的罪審判了祂—約三 14，羅八 3。
 - c 基督是我們的代替，甚至在神眼中成為罪；因此，神審判祂，甚至棄絕祂。
- 3 因着基督擔當我們的罪，並替我們成為罪，神審判祂這位作我們代替者，就在經綸一面棄絕祂—可十五 33 ~ 34：
 - a 主耶穌由生育的靈作神聖的素質而生，這靈在素質上從未離開祂—路一 35。
 - b 主耶穌這位神人在神的審判之下，在十字架上受死時，祂在素質上仍有神在祂裏面，作祂神聖的所是；然而，祂在經綸上卻被公義並審判的神所棄絕—太一 18、20，二七 46：
 - (一) 因為主耶穌由聖靈成孕，從神而生且生來就有神，所以祂有聖靈作祂神聖所是的內在素質；因此，神不可能在素質一面棄絕祂—一 18、20。
 - (二) 那靈曾降在基督身上，作經綸的能力使祂得以完成祂的職事（三 16）；當這靈離開基督時，基督就在經綸一面為神所棄絕；然而，神的素質仍留在祂裏面，所以，祂乃是神人在十字架上受死—約壹一 7。

1. The Lord Jesus was judged by God for the accomplishment of redemption, and God counted Him as our suffering Substitute for sin—Isa. 53:10a.
2. Our sin and sins and all negative things were dealt with on the cross, and God forsook the Slave-Savior because of our sin—Mark 15:33-34:
 - a. God forsook Christ on the cross because He took the place of sinners, bearing our sins and being made sin for us—1 Pet. 3:18; 2:24; Isa. 53:6; 2 Cor. 5:21.
 - b. In the sight of God, Christ became a great sinner, and God judged Him as our Substitute for our sins—John 3:14; Rom. 8:3.
 - c. Christ was our Substitute and was even sin in the sight of God; therefore, God judged Him and even forsook Him.
3. Because Christ bore our sins and was made sin for us, God, in judging Him as our Substitute, forsook Him economically—Mark 15:33-34:
 - a. The Lord Jesus was born of the begetting Spirit as the divine essence, who never left Him essentially—Luke 1:35.
 - b. When the Lord Jesus, the God-man, died on the cross under God's judgment, He had God within Him essentially as His divine being; nevertheless, He was forsaken by the righteous and judging God economically—Matt. 1:18, 20; 27:46:
 - 1) Because the Lord Jesus was conceived of the Holy Spirit and was born of God and with God, He had the Holy Spirit as the intrinsic essence of His divine being; thus, it was not possible for God to forsake Him essentially—1:18, 20.
 - 2) Christ was forsaken by God economically when the Spirit, who had descended upon Him as the economical power for the carrying out of His ministry (3:16), left Him; however, the essence of God remained in His being, and He therefore died on the cross as the God-man—1 John 1:7.

週四

五 基督作為亞伯拉罕的後裔，在其人性裏被釘十字架，並為我們成了咒詛，好贖出我們脫離律法的咒詛—加三 13、29：

- 1 創世記二十二章十七至十八節上半和二十八章十四節豫言亞伯拉罕的後裔要成為全人類極大的祝福，因為萬國都必因他的後裔得福。
- 2 亞伯拉罕的後裔基督將神帶給我們，並將我們帶給神，使我們享受神的祝福—加三 8 ~ 12、16。
- 3 給亞伯拉罕的應許，就是神自己要來作亞伯拉罕的後裔，這後裔藉着成為包羅萬有的靈給人類接受，就成為萬國的祝福—14 節，林前十五 45 下。

週五、週六

伍 基督作為亞伯拉罕的後裔，為我們成了咒詛，『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈』—加三 14：

- 一 亞伯拉罕的福，就是神為着地上的萬國，應許給亞伯拉罕的福—創十二 3。
- 二 這應許已經成就了，這福已經在基督裏，藉十字架的救贖臨到了萬國—加三 1、13 ~ 14。
- 三 加拉太三章十四節的上下文指明，那靈就是神為着萬國所應許亞伯拉罕的福，也是信徒藉着相信基督所接受的—2、5 節：
 - 1 神應許亞伯拉罕物質方面的福乃是美地，作包羅萬有之基督的豫表—創十二 7，十三 15，十七 8，

Day 4

E. In His humanity as the seed of Abraham, Christ was crucified and became a curse on our behalf to redeem us out of the curse of the law—Gal. 3:13, 29:

1. Genesis 22:17-18a and 28:14 are a prophecy that Abraham's seed would be a great blessing to all mankind, for all nations would be blessed through his seed.
2. Christ, the seed of Abraham, has brought God to us and us to God for our enjoyment of God's blessing—Gal. 3:8-12, 16.
3. The promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive—v. 14; 1 Cor. 15:45b.

Day 5 & Day 6

V. As the seed of Abraham, Christ was made a curse for us “in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith”—Gal. 3:14:

- A. The blessing of Abraham is the blessing promised by God to him for all the nations of the earth—Gen. 12:3.
- B. This promise was fulfilled and this blessing has come to the nations in Christ through His redemption by the cross—Gal. 3:1, 13-14.
- C. The context of Galatians 3:14 indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ—vv. 2, 5:
 1. The physical aspect of the blessing that God promised to Abraham was the good land, which was a type of the all-inclusive Christ—Gen. 12:7; 13:15;

二六 3 ~ 4, 西一 12。

- 2 那靈，就是複合的靈，乃是神自己在祂神聖的三一裏，經過成爲肉體、釘十字架、復活、升天並降下的過程，給我們接受，作我們的生命和一切—腓一 19。
- 3 因着基督至終實化爲包羅萬有賜生命的靈（林前十五 45，林後三 17），這應許之靈的福，就與應許之地的福相符；實際上，這靈作基督在我們經歷中的實化，就是美地。
- 4 我們永世屬靈的福，乃是要承受那靈，就是經過過程之三一神的終極完成，作我們的基業—加三 14。
- 5 在新天新地的新耶路撒冷裏，我們要享受經過過程的三一神，就是那包羅萬有、終極完成、賜生命的靈—啓二二 1，約七 37 ~ 39。
- 6 今天，我們的基督徒生活乃是藉着信接受那靈的生活—加三 2、5、14。

17:8; 26:3-4; Col. 1:12.

2. The Spirit is the compound Spirit, who is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension for us to receive as our life and our everything—Phil. 1:19.
3. Since Christ is realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit equals the blessing of the good land; actually, the Spirit as the realization of Christ in our experience is the good land.
4. Our spiritual blessing for eternity will be to inherit the Spirit, the consummation of the processed Triune God as our inheritance—Gal. 3:14.
5. In the new heaven and the new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit—Rev. 22:1; John 7:37-39.
6. Today our Christian life is a life of receiving the Spirit through faith—Gal. 3:2, 5, 14.

第八週■週一

晨興餽養

申二一 22 ~ 23 『人若犯該死的罪，被處死了，你將他掛在木頭上，他的屍首不可留在木頭上過夜，必要當日將他葬埋，…因為被掛的人是神所咒詛的。』

徒五 30 『你們掛在木頭上殺害的耶穌，我們祖宗的神已經叫他復活了。』

申命記二十一章二十二至二十三節論到將犯罪的人掛在木頭上。犯罪的人可以用石頭打死，也可以掛在木頭上處死。司提反是被石頭打死的（徒七 58 ~ 59），主耶穌是在十字架上釘死的，也就是說，是掛在木頭上治死的。因此，在申命記二十一章二十二至二十三節，被掛在木頭上的人，乃是豫表釘十字架的基督。

人若犯該死的罪，被處死掛在木頭上，他的屍首不可留在木頭上過夜，必要當日將他葬埋，因為被掛的人是神所咒詛的（22 ~ 23）。這正是主耶穌被釘十字架時的情形（約十九 31）；祂就是在祂釘死的當日被埋葬（申命記生命讀經，一四九至一五〇頁）。

信息選讀

那被咒詛，且被掛在木頭上的人，乃是豫表基督；祂被咒詛，且被掛在十字架上，好贖出我們脫離律法的咒詛（加三 13）。

申命記二十一章二十二至二十三節的例證說明了一個重要的原則：舊約主要不是為以色列人寫的，主要乃是為基督寫的。舊約首要的目的乃是用各種

WEEK 8 — DAY 1

Morning Nourishment

Deut. 21:22-23 And if in a man there is a sin, a cause worthy of death, and he is put to death, and you hang him on a tree; his corpse shall not remain overnight on the tree, but you must bury him on that day. For he who is hanged is accursed of God...

Acts 5:30 The God of our fathers has raised Jesus, whom you slew by hanging Him on a tree.

Deuteronomy 21:22-23 is concerned with the hanging of a criminal on a tree. A criminal could be executed not only by being stoned but also by being hanged on a tree. Whereas Stephen was killed by being stoned (Acts 7:58-59), the Lord Jesus was killed by being crucified, that is, by being hanged on a tree. The one hanged on a tree in Deuteronomy 21:22-23 is therefore a type of the crucified Christ.

If in a man there was a sin, a cause worthy of death, and he was put to death and was hanged on a tree, his corpse was not to remain overnight on the tree but had to be buried on that day, for he who was hanged was accursed of God (vv. 22-23). This was exactly the situation when the Lord Jesus was crucified (John 19:31). He was buried on the day of His crucifixion.

Today's Reading

The one who was cursed and hanged on the tree was a type of Christ, who was cursed and hanged on the cross to redeem us out of the curse of the law (Gal. 3:13). (Life-study of Deuteronomy, p. 126)

Deuteronomy 21:22-23 is an illustration of an important principle—that the Old Testament was written not mainly for the sake of the children of Israel but mainly for the sake of Christ. The primary purpose of the Old Testament is

方式描繪基督。這就是何以路加二十四章二十七節說到主耶穌，『從摩西和眾申言者起，凡經上指着自己的話，都給他們講解明白了。』不僅如此，主耶穌在開門徒的心竅，使他們明白聖經時，對他們說，『摩西的律法、申言者的書、和詩篇上所記關於我的一切事，都必須應驗。』（44）申命記二十一章有基督的豫表；祂是那被掛在木頭（十字架）上的一位。彼得用木頭一辭說到主的釘十字架：『祂在木頭上，在祂的身體裏，親自擔當了我們的罪。』（彼前二24上）（申命記生命讀經，一五〇頁）

基督作為亞伯拉罕的後裔，在其人性裏被釘十字架，為我們成了咒詛，好贖出我們脫離律法的咒詛。加拉太三章一節題到耶穌基督釘十字架，十三節往前說，『基督既為我們成了咒詛，就贖出我們脫離律法的咒詛，因為經上記着：「凡掛在木頭上的，都是被咒詛的。」』基督代替我們掛在十字架上，不僅為我們承當咒詛，更為我們成了咒詛。律法的咒詛出自人的罪（創三17）。基督在十字架上除去我們的罪，就贖出我們脫離律法的咒詛。

亞當藉着墮落，把我們眾人都帶到咒詛之下；身為亞當墮落的後裔，我們這些罪人都在咒詛之下。咒詛的起源是人的罪。神在亞當犯罪之後，發出咒詛，說，『地必因你的緣故受咒詛。』（17）咒詛的記號就是荊棘（18）。為這緣故，在亞當犯罪之後，地長出荊棘。

然而，咒詛是律法賜下之後纔正式形成的。如今律法宣告說，亞當所有墮落的後裔都在咒詛之下。換句話說，咒詛是藉着律法完成的。這意思是，律法施行咒詛。因此，咒詛與神的律法有關；這是公義之神對罪人的要求（新約總論第十一冊，四六至四七頁）。

參讀：申命記生命讀經，第十八篇；真理課程三級卷二，第三十二課。

to portray Christ in various ways. This is the reason that Luke 24:27 says of the Lord Jesus, "Beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself." Furthermore, in opening the minds of His disciples to understand the Scriptures, He said to them, "All the things written in the Law of Moses and the Prophets and Psalms concerning Me must be fulfilled" (Luke 24:44). In Deuteronomy 21 we have a type of Christ as the One who was hanged on the tree, on the cross. Peter used the word tree when speaking of the Lord's crucifixion: "Who Himself bore up our sins in His body on the tree" (1 Pet. 2:24). (Life-study of Deuteronomy, pp. 126-127)

As the seed of Abraham, Christ in His humanity was crucified and became a curse on our behalf to redeem us out of the curse of the law. Galatians 3:1 mentions that Jesus Christ was crucified. Verse 13 goes on to say, "Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, 'Cursed is everyone hanging on a tree.'" Christ as our Substitute on the cross not only bore the curse for us but also became a curse for us. The curse of the law issued from the sin of man (Gen. 3:17). When Christ took away our sin on the cross, He redeemed us out of the curse of the law.

Through his fall, Adam brought us all under the curse; as fallen descendants of Adam, we the sinners were under the curse. The origin of the curse is man's sin. God brought in the curse after Adam's sin, saying, "Cursed is the ground because of you" (v. 17). The sign of the curse is thorns (v. 18). For this reason, after Adam's sin, the earth brought forth thorns.

However, the curse was not altogether official until the law was given. The law now declares that all the fallen descendants of Adam are under the curse. In other words, the curse is carried out through the law. This means that the law administers the curse. Therefore, the curse is related to the law of God; it is the demand of the righteous God upon sinners. (The Conclusion of the New Testament, pp. 3286-3287)

Further Reading: Life-study of Deuteronomy, msg. 18; Truth Lessons—Level Three, vol. 2, lsn. 32

第八週■週二

晨興餽養

羅五 17『若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作王了。』

六 23『因為罪的工價乃是死，惟有神的恩賜，在我們的主基督耶穌裏，乃是永遠的生命。』

律法定罪我們，並使咒詛成爲正式的，但基督藉着祂的釘十字架，贖出我們脫離律法的咒詛。祂在十字架上，甚至爲我們成了咒詛。因此，那藉着亞當的墮落而進來的咒詛，已藉着基督的救贖解決了。

當基督擔當我們的罪時，祂也擔受我們的咒詛。荊棘冠冕指明這點（約十九 2、5）。荊棘既是咒詛的記號，基督戴荊棘冠冕，就指明祂在十字架上擔受我們的咒詛。因為基督代替我們受咒詛，律法的要求得着了滿足，祂就能贖出我們脫離律法的咒詛（新約總論第十一冊，四七頁）。

信息選讀

基督不僅贖出我們脫離咒詛；祂甚至替我們成爲咒詛。這指明祂完全爲神所離棄。神在經綸上棄絕了基督，也將祂當作咒詛。基督在十字架上成就了將我們從律法的咒詛帶出來的偉大工作，祂作工擔當我們的罪，並除去咒詛。

神造人時，定意要人享受神作人的福分；但因着亞當的墮落，人失去神作他的福分和享受。不僅如此，因着人不認識自己已經完全墮落、無可救藥且毫無盼望，就試圖憑自我努力來討神喜悅。這迫使

WEEK 8 — DAY 2

Morning Nourishment

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Whereas the law condemns us and makes the curse official, Christ through His crucifixion has redeemed us out of the curse of the law. On the cross He was even made a curse for us. Therefore, the curse that came in through Adam's fall has been dealt with by Christ's redemption.

When Christ bore our sins, He also took our curse. The crown of thorns indicates this (John 19:2, 5). Since thorns are a sign of the curse, Christ's wearing a crown of thorns indicates that He took our curse on the cross. Because Christ was cursed in our place, the demand of the law was fulfilled, and He could redeem us from the curse of the law. (The Conclusion of the New Testament, p. 3287)

Today's Reading

Not only did Christ redeem us out from the curse; He even became a curse on our behalf. This indicates that He was absolutely abandoned by God. God forsook Christ economically and also considered Him a curse. On the cross Christ accomplished the great work of bringing us out from the curse of the law, working to bear our sins and to remove the curse.

In His creation of man, God intended that man might enjoy God as his blessing. But through the fall of Adam, man lost God as his blessing and enjoyment. Not only so, since man did not know that he was totally fallen, incurable, and hopeless, he tried to please God by his own effort. This forced

神頒賜律法，以暴露人墮落的光景。神知道人不能遵行律法，就把律法賜給人，目的不是要人遵守，乃是要人領悟自己是完全墮落且無望的。

在這裏我們需要看見，在頒佈律法之前，神應許亞伯拉罕一個福：必有一個後裔從他而出，這後裔不僅使他本家、本族得福，也要使萬國和所有的外邦人得福。在亞當身上，有罪和咒詛；在亞伯拉罕身上，卻有神的應許。這應許的背景乃是咒詛臨到人類身上。因着人類在咒詛之下，人的方向是走下坡的。但神進來呼召亞伯拉罕並且應許說，萬國——在咒詛之下的全人類——都要因他的後裔得福。

但以色列人沒有領悟，神的心意不是要他們遵守律法，乃是要藉着律法，將他們帶回賜給他們祖宗亞伯拉罕的應許。因着以色列人沒有看見，律法的功用是要暴露他們墮落的光景，並將他們恢復到所應許的福分，他們就想要遵守律法，因此落到律法的咒詛之下（申二七 15 ~ 26）。

藉着成爲肉體，基督成了亞伯拉罕的後裔；藉着釘死，基督死在十字架上，爲我們成了咒詛。基督這樣作，就除去了所有信祂之人所受的咒詛。藉着祂在十字架上的工作，基督爲我們成了咒詛，贖出我們脫離律法的咒詛，使神所應許亞伯拉罕的福，能賜給所有相信基督的人。

我們若想要守律法，就落在肉體裏，也就自動來到咒詛之下，因爲那些以行律法爲本的，都在咒詛之下。我們不該試圖守律法，反該感謝律法暴露我們，然後再向律法道別。我們應當離開律法，到基督那裏，到十字架那裏（新約總論第十一冊，四七至四九頁）。

參讀：新約總論，第十五、十七、三十七、七十一、八十、一百二十五、一百二十七、三百二十七、三百八十四篇；基督的人性結晶讀經，第一篇。

God to decree the law in order to expose man's fallen condition. Knowing that man could not keep the law, God gave man the law, not for him to keep it but for man to realize that he is utterly fallen and hopeless.

Here we need to see that before decreeing the law, God promised Abraham a blessing: Out of him would come a seed who would be a blessing not only to his own house, his race, but also to all the nations, all the Gentiles. With Adam we have sin and the curse, but with Abraham we have God's promise. The background of this promise was the curse upon mankind. Because mankind was under a curse, man's direction was downward. But God came in, called Abraham, and promised that in his seed, all the nations—mankind under a curse—would be blessed.

Yet the children of Israel did not realize that God's intention was not for them to try to keep the law but to bring them back to the promise given to their forefather, Abraham, through the law. Because the children of Israel did not see that the function of the law was to expose their fallen condition and to restore them to the promised blessing, they tried to keep the law, thereby coming under the curse of the law (Deut. 27:15-26).

Through His incarnation Christ came as the seed of Abraham, and through His crucifixion Christ died on the cross to be a curse on our behalf. In doing so, Christ removed the curse from all those who believe in Him. Through His work on the cross, Christ became a curse on our behalf and redeemed us out of the curse of the law so that the blessing God promised to Abraham would be bestowed on all those who believe in Christ.

If we try to keep the law, we will be in the flesh and automatically come under the curse, for those who are of the works of the law are under the curse [cf. Gal. 3:10]. Instead of trying to keep the law, we should thank the law for exposing us and then bid it farewell. We should leave the law and go to Christ and to the cross. (The Conclusion of the New Testament, pp. 3287-3288)

Further Reading: The Conclusion of the New Testament, msg. 15, 17, 37, 71, 80, 125, 127, 327, 384; CWWL, 1994-1997, vol. 5, "Crystallization-study of the Humanity of Christ," ch. 1

第八週■週三

晨興餽養

彼前二 24『祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；因祂受的鞭傷，你們便得了醫治。』

可十五 34『午後三時，耶穌大聲喊着：以羅伊，以羅伊，拉馬撒巴各大尼？繙出來就是：我的神，我的神，你為甚麼棄絕我？』

基督作我們的代替，替我們成為罪，並擔當我們的罪而受到神的審判時，神在經綸上棄絕了祂。…（馬太二十七章四十五節裏，）正午，直譯，第六時；午後三時，直譯，第九時。主耶穌在第三時，就是上午九時被釘（可十五 25），直到第九時，就是下午三時。祂在十字架上受苦六小時。前三小時，祂是為着遵行神的旨意，受人迫害；後三小時，祂是為完成我們的救贖，受神審判。在這段時間內，神算祂為我們的罪，替我們受痛苦（賽五三 10）。因此，遍地都黑暗了，因為我們的罪性、罪行和一切消極的事物，都在那裏受了對付。…神棄絕十字架上的基督，因為祂取了罪人的地位（彼前三 18），擔當了我們的罪（二 24，賽五三 6），並且替我們成為罪（林後五 21）（新約總論第一冊，二〇四頁）。

信息選讀

按四福音，主耶穌在十字架上是有六小時。在前三小時，人對祂作了許多不義的事；他們逼迫、戲弄祂。因此，在前三小時，主是遭受人不義的對待。但在第六時，正午十二時，神進來了，遍地都黑暗

WEEK 8 — DAY 3

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

Mark 15:34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is interpreted, My God, My God, why have You forsaken Me?

When God was judging Christ as our Substitute made sin for us and bearing our sins, God forsook Christ economically...The sixth hour [in Matthew 27:45] is our twelve o'clock noon, and the ninth [in verse 46] is our three o'clock in the afternoon. The Lord Jesus was crucified at the third hour, at our nine o'clock in the morning (Mark 15:25), and He suffered on the cross for six hours. In the first three hours He was persecuted by men for doing God's will; in the last three hours He was judged by God for the accomplishment of our redemption. During that time God counted Him as our suffering Substitute for sin (Isa. 53:10). Hence, darkness came over all the land because our sin and sins and all negative things were dealt with there, and God forsook Him because of our sin. God forsook Christ on the cross because He took the place of sinners (1 Pet. 3:18), bearing our sins (1 Pet. 2:24; Isa. 53:6) and being made sin for us (2 Cor. 5:21). (The Conclusion of the New Testament, pp. 176-177)

Today's Reading

According to the four Gospels, the Lord Jesus was on the cross for six hours. During the first three hours, men did many unrighteous things to Him. They persecuted and mocked Him. Thus, in the first three hours the Lord suffered man's unrighteous treatment. But at the sixth hour, twelve noon, God came in,

了，直到第九時，就是午後三時。黑暗來臨是神的作為，在黑暗中，主喊出引自馬太二十七章四十六節的話。主遭受人的逼迫時，神與祂同在，祂也享受神的同在。但在前三小時末了，神棄絕祂，並且黑暗來臨。主無法忍受這事，就大聲呼喊：『我的神，我的神，你為甚麼棄絕我？』我們已指出，神棄絕祂，因為祂是我們的代替，擔當我們的罪。以賽亞五十三章啓示，這是神使我們的罪孽歸在祂身上的時候。從正午十二時至午後三時的三小時裏，公義的神使我們一切的罪都歸在這位代替者身上，並且為我們的罪公義的審判祂。神棄絕祂，因為在這三小時，祂在十字架上是罪人；祂甚至成為罪。一面，主擔當我們的罪；另一面，祂替我們成為罪。因此，神照着祂的公義審判祂，並且在經綸上棄絕祂。

主由生育的靈（即神臨到人）作神聖的素質而生，這靈在素質上從未離開祂。甚至當祂在十字架上呼喊：『我的神，我的神，你為甚麼棄絕我？』那時祂仍有生育的靈（在素質上的神）作神聖的素質。那麼誰離開祂？乃是施膏的靈（在經綸上的神），在經綸上離開祂；藉着這靈，祂將自己這神人獻給神作包羅萬有的祭物（來九14）。神悅納基督作包羅萬有的供物之後，施膏的靈就離開祂。但施膏的靈雖然在經綸上離開祂，主在素質上卻仍有生育的靈。

主耶穌這位神人在神的審判之下，在十字架上受死時，祂在素質上仍有神在祂裏面，作祂神聖的所是；然而，祂在經綸上卻被公義並審判的神所棄絕（新約總論第一冊，二〇四至二〇六頁）。

參讀：長老訓練第六冊，第五章。

and there was darkness over all the land until the ninth hour, until three o'clock in the afternoon. The coming of darkness was God's doing, and in the midst of it the Lord cried out the words quoted in Matthew 27:46. When the Lord was suffering the persecution of man, God was with Him, and He enjoyed the presence of God. But at the end of the first three hours, God forsook Him, and darkness came. Unable to tolerate this, the Lord shouted loudly, "My God, My God, why have You forsaken Me?" As we have pointed out, God forsook Him because He was our Substitute bearing our sins. Isaiah 53 reveals that this was the time God put our sins on Him. In the three hours from twelve noon to three o'clock in the afternoon, the righteous God put all our sins upon this Substitute and judged Him righteously for our sins. God forsook Him because during these hours He was a sinner there on the cross; He was even made sin. On the one hand, the Lord bore our sins; on the other hand, He was made sin for us. Therefore, according to His righteousness, God judged Him and forsook Him economically.

The Lord was born of the begetting Spirit, who is God reaching man, as the divine essence, who never left Him essentially. Even when He was on the cross crying out, "My God, My God, why have You forsaken Me?" He still had the begetting Spirit (God in the essential sense) as the divine essence. Then who left Him? It was the anointing Spirit (God in the economical sense), through whom He presented Himself as the God-man to be the all-inclusive sacrifice to God (Heb. 9:14), who left Him economically. After God accepted Christ as the all-inclusive offering, the anointing Spirit left Him. But although the anointing Spirit left Him economically, the Lord still had the begetting Spirit essentially.

When the Lord Jesus, the God-man, died on the cross under God's judgment, He had God within Him essentially as His divine being. Nevertheless, He was forsaken by the righteous and judging God economically. (The Conclusion of the New Testament, pp. 177-178)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 5

第八週■週四

晨興餽養

加三 13『基督既為我們成了咒詛，就贖出我們脫離律法的咒詛，因為經上記着：「凡掛在木頭上的，都是被咒詛的。」』

29『你們既屬於基督，就是亞伯拉罕的後裔，是照着應許為後嗣了。』

在加拉太三章一至二十二節裏，基督被揭示為亞伯拉罕的後裔。按照創世記二十二章十七至十八節上半，主應許亞伯拉罕說，『論福，我必賜福給你；論繁增，我必使你的後裔繁增，…地上萬國，都必因你的後裔得福。』在這豫言中我們看見一個應許，就是亞伯拉罕的後裔要成為全人類極大的祝福，因為萬國都必因他的後裔得福。…在二十六章四節，神向以撒重申這豫言；在二十八章十四節，神又向雅各重申這豫言。這三節經文不是三個豫言，乃是一個豫言，說到基督是亞伯拉罕的後裔。這豫言的話不僅應驗在馬太一章一節，那裏說到基督是亞伯拉罕的子孫，也應驗在加拉太三章十六節，這節說，『應許原是向亞伯拉罕和他後裔說的。並不是說，和眾後裔，像是指着許多人，乃是說，「和你那後裔，」指着一個人，就是基督。』基督出生為亞伯拉罕的子孫，是從蒙揀選的族類生的。因此，祂是亞伯拉罕的後裔（新約總論第十一冊，四四頁）。

信息選讀

基督在祂的人性裏作為亞伯拉罕的後裔，以基督的福音賜福給萬國（加三 8～12、16）。祂將神帶給我們，並將我們帶給神，使我們享受神的祝福。祂帶給萬國祝福。無論猶太人或外邦人，都因祂得福（創二二 18

WEEK 8 — DAY 4

Morning Nourishment

Gal. 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, “Cursed is everyone hanging on a tree.”

29 And if you are of Christ, then you are Abraham’s seed, heirs according to promise.

In Galatians 3:1-22 Christ is unveiled as the seed of Abraham. According to Genesis 22:17-18a the Lord promised Abraham, “I will surely bless you and will greatly multiply your seed....And in your seed all the nations of the earth shall be blessed.” In this prophecy we have the promise that Abraham’s seed would be a great blessing to all mankind, for all nations would be blessed through his seed. This prophecy was repeated to Isaac in Genesis 26:4 and again to Jacob in Genesis 28:14. These three verses are not three prophecies but one prophecy of Christ as the seed of Abraham. The fulfillment of this prophetic word is not only in Matthew 1:1, which says that Christ is the son of Abraham, but also in Galatians 3:16, which says, “To Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: And to your seed, who is Christ.” Christ was born as a descendant of Abraham, born of the chosen race. Therefore, He was the seed of Abraham. (The Conclusion of the New Testament, p. 3285)

Today’s Reading

As the seed of Abraham, Christ in His humanity blesses all the nations with the gospel of Christ (Gal. 3:8-12, 16). He has brought God to us and us to God for our enjoyment of God’s blessing. He brings blessings to the nations. Whether Jews or Gentiles, all will be blessed in Him (Gen. 22:18a)...Galatians

上)。…加拉太三章十四節指明，那福乃是作為三一神之終極完成的那靈。我們接受那靈，就是接受三一神這永遠的生命作我們的福分。我們藉着信基督，接受了那靈。那靈又稱為恩典的靈（來十 29）。神所賜給亞伯拉罕的福臨到我們時，就是恩典；這恩典就是亞伯拉罕的後裔。現今基督既是那靈（林後三 17），祂不僅是那承受應許的後裔，也是神所應許給我們承受的福。

按照加拉太三章十六節，基督是亞伯拉罕的後裔，是承受應許的後嗣。在這裏，基督是承受應許的惟一後裔。因此，我們要承受那應許的福，就必須與基督是一；在祂以外，我們無法承受神所賜給亞伯拉罕的應許。在神眼中，亞伯拉罕只有一個後裔，就是基督。我們必須在祂裏面，纔能有分於神所賜給亞伯拉罕的應許。…根據十四節，給亞伯拉罕的應許，就是神自己要來作亞伯拉罕的後裔，這後裔藉着成為包羅萬有的靈給人類接受（林前十五 45 下），就成為萬國的祝福。神賜福給亞伯拉罕，至終產生基督這獨一的後裔，地上萬國都要因祂得福（徒三 25 ~ 26，加三 16）。所有在基督裏的信徒乃是團體基督的肢體（林前十二 12），都包含在這後裔之內，成為承受神應許之福的後嗣（加三 7、29）。

應許給亞伯拉罕之福音的福，乃是包羅萬有的靈，這靈複合着基督的神性、人性、人性生活、包羅萬有的死同其功效、大能的復活同其生命能力以及升天。這複合的靈就是約翰七章三十九節所說，在耶穌得榮耀之前還沒有的那靈。…聖靈已經有了，但包羅萬有、複合的靈還沒有，因為在耶穌說這話時，祂尚未得着榮耀，就是尚未釘十字架並復活（路二四 26）。基督藉着釘十字架與復活，成了賜生命的靈，複合的靈，就是經過過程之三一神的終極完成（新約總論第十一冊，四五至四六、五一至五二頁）。

參讀：加拉太書生命讀經，第十二至十三、十五篇；真理課程四級卷一，第二課。

3:14 indicates that the blessing is the Spirit as the consummation of the Triune God. When we receive the Spirit, we receive the Triune God as eternal life to be our blessing. Through faith in Christ, we have received the Spirit. The Spirit is also called the Spirit of grace (Heb. 10:29). When the blessing that God gave to Abraham comes to us, it is grace; this grace is the seed of Abraham. Since Christ is now the Spirit (2 Cor. 3:17), He is not only the seed who inherits the promises but also the blessing of the promises to be inherited by us.

According to Galatians 3:16, Christ is the seed of Abraham, the Heir who inherits the promises. Here Christ is the unique seed who inherits the promises. Hence, in order to inherit the promised blessing, we must be one with Christ. Outside of Him we cannot inherit the promises given by God to Abraham. In God's eyes Abraham has only one seed, Christ. We must be in Him that we may participate in the promises given to Abraham. According to Galatians 3:14, the promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive (1 Cor. 15:45b). God's blessing of Abraham eventually issued in Christ as the unique seed in whom all the nations of the earth are blessed (Acts 3:25-26; Gal. 3:16). All the believers in Christ, as members of the corporate Christ (1 Cor. 12:12), are included in this seed as the heirs of God's promised blessing (Gal. 3:7, 29).

The blessing of the gospel promised to Abraham is the all-inclusive Spirit, the Spirit compounded with Christ's divinity, His humanity, His human living, His all-inclusive death with its effectiveness, His powerful resurrection with its life power, and His ascension. This compound Spirit is the Spirit spoken of in John 7:39....The Holy Spirit was there, but the all-inclusive, compound Spirit was not yet, because by that time, when Jesus spoke those words, He had not yet been glorified; that is, He had not yet been crucified and resurrected (Luke 24:26). It was through His crucifixion and resurrection that Christ became a life-giving Spirit, the compound Spirit, who is the consummation of the processed Triune God. (The Conclusion of the New Testament, pp. 3285-3286, 3290-3291)

Further Reading: Life-study of Galatians, msgs. 12-13, 15; Truth Lessons—Level Four, vol. 1, lsn. 2

第八週■週五

晨興餽養

創十二 3『那為你祝福的，我必賜福與他；…地上的萬族都必因你得福。』

西一 12『感謝父，叫你們殷資格在光中同得所分給眾聖徒的分。』

林後三 17『而且主就是那靈；主的靈在那裏，那裏就有自由。』

基督作為亞伯拉罕的後裔，被釘在十字架上，為我們成了咒詛，贖出我們脫離律法的咒詛，使我們能接受那靈，作為應許給亞伯拉罕之福音的福；這應許乃是萬國都必因祂得福。加拉太三章十四節說，『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』這節經文將所應許的那靈與亞伯拉罕的福結合一起。亞伯拉罕的福，就是神為着地上的萬國，應許給亞伯拉罕的福（創十二 3）。這應許已經成就了，這福已經在基督裏，藉十字架的救贖臨到了萬國。加拉太三章十四節的上下文指明，那靈就是神為着萬國所應許亞伯拉罕的福，也是信徒藉着相信基督所接受的（新約總論第十一冊，四九頁）。

信息選讀

那靈，就是複合的靈，乃是神自己在祂神聖的三一裏，經過成為肉體、釘十字架、復活、升天並降下的過程，給我們接受，作我們的生命和一切。這是神福音的中心。神應許亞伯拉罕物質方面的福乃是美地（創十二 7，十三 15，十七 8，二六 3~4），作包羅萬有之基督的豫表（西一 12）。因着基督至

WEEK 8 — DAY 5

Morning Nourishment

Gen. 12:3 And I will bless those who bless you...; and in you all the families of the earth will be blessed.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

Christ as the seed of Abraham was crucified and became a curse on our behalf to redeem us out of the curse of the law in order that we might receive the Spirit as the blessing of the gospel promised to Abraham, the promise that all the nations would be blessed in Him. Galatians 3:14 says, "In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith." This verse combines the promise of the Spirit with the blessing of Abraham. The blessing of Abraham is the blessing promised by God to Abraham (Gen. 12:3) for all the nations of the earth. This promise was fulfilled and this blessing has come to the nations in Christ through His redemption by the cross. The context of Galatians 3:14 indicates that the Spirit is the blessing which God promised to Abraham for all the nations and which has been received by the believers through faith in Christ. (The Conclusion of the New Testament, p. 3289)

Today's Reading

The Spirit is the compound Spirit, who is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension for us to receive as our life and our everything. This is the focus of the gospel of God. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (Col. 1:12). Since Christ is eventually realized as the

終實化為包羅萬有賜生命的靈（林前十五 45 下，林後三 17），這應許之靈的福，就與應許之地的福相符。實際上，這靈作基督在我們經歷中的實化，就是美地，作神全備供應的源頭，給我們享受。

我們的福就是神自己，祂具體化在基督裏，實化為那靈，為着分賜到我們裏面，給我們享受。在宇宙中，惟有神自己是福，其他一切都是虛空的虛空（傳一 2）。整個宇宙都無法與我們的三一神相比。我們若有神，就有福。然而，神要成為我們的福分，這牽涉到一個過程。正如食物必須烹調過，纔能成為我們的福分，神也必須經過『烹調』，好成為我們的福分。在經過過程之前，神是『生』的神；在經過過程之後，神成了『烹調過』的神，可以作我們的生命和生命的供應。這位神的總和，就是經過過程、終極完成、包羅萬有、賜生命、內住的靈。祂這奇妙之靈，乃是從神給我們的福。福音的福乃是那靈，就是經過過程之三一神的總和與集大成。

我們永世屬靈的福，乃是要承受那靈，就是經過過程之三一神的終極完成，作我們的基業。在新天新地的新耶路撒冷裏，我們要享受經過過程的三一神，就是那包羅萬有、終極完成、賜生命的靈（啓二 1，約七 37 ~ 39）。甚至今天，最令我們享受的就是內住的靈。…在神完全的福音裏，我們在基督裏不僅接受赦罪、洗淨和潔淨的福，更接受那最大的福，就是三一神—父、子、靈—作為經過過程、包羅萬有、賜生命的靈，極其主觀的住在我們裏面作我們的享受。我們能享受這包羅萬有者作我們每日的分，這是何等的福！（新約總論第十一冊，四九至五一頁）。

參讀：神新約的經綸，第十四章；為着實際、真正、真實的召會生活享受基督作包羅萬有的靈，第五章。

all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the promised land. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy.

Our blessing is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment. In the universe only God Himself is a blessing; all else is vanity of vanities (Eccl. 1:2). Even the entire universe cannot compare with our Triune God. If we have God, we have the blessing. However, God becoming our blessing involved a process. Just as food must be cooked to become our blessing, God had to be “cooked” in order to be our blessing. Before passing through a process, God was a “raw” God. By passing through a process, God became the “cooked” God to be our life and life supply. This God in His totality is the processed, consummated, all-inclusive, life-giving, indwelling Spirit. He as the wonderful Spirit is the blessing from God to us. The blessing of the gospel is the Spirit, the sum total and the aggregate of the processed Triune God.

Our spiritual blessing for eternity is to inherit the Spirit, the consummation of the processed Triune God, as our inheritance. In the new heaven and new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit (Rev. 22:1; John 7:37-39). Even today, the most enjoyable thing to us is the indwelling Spirit. In the full gospel of God, in Christ we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (The Conclusion of the New Testament, pp. 3289-3290)

Further Reading: CWWL, 1984, vol. 3, “God's New Testament Economy,” ch. 14; CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” ch. 5

第八週■週六

晨興餽養

加三 2『我只願問你們這一件，你們接受了那靈，是本於行律法，還是本於聽信仰？』

5『這樣，那豐富供應你們那靈，又在你們中間行異能的，是本於行律法，還是本於聽信仰？』

那靈是三一神在基督裏，經過種種過程的終極完成。這賜生命的靈乃是福音的福；福音的福就是經過過程的三一神，作為那靈臨及我們。在這複合、包羅萬有的靈裏，有基督的人位和一切的過程，包括祂的神性、人性、使祂完成救贖的釘十字架、使祂賜給我們生命的復活以及使祂作萬有之主的升天（羅八 11，林後三 18）。…那靈是我們過基督徒生活的一切。…我們若有那靈，我們就有神、人、救贖和赦罪。那靈就是我們的神、父、主、救贖主、救主和牧人；那靈是我們的生命、生命的供應、公義、聖別、變化和救贖。包羅萬有的靈乃是經過過程、終極完成的三一神，作為福分賜給我們。我們該讚美主，因我們已經得着那靈作這樣的福，並且可以時時享受祂，直到永遠（新約總論第十一冊，五五頁）。

信息選讀

加拉太書啓示，接受、經歷並享受包羅萬有之基督（作為包羅萬有賜生命的靈，就是神全備福音那包羅一切之福的集大成）的路乃是：藉着神將基督啓示在我們裏面（一 16 上，弗一 17，創十三 14～18 及 18 註 1，弗三 8、19）；藉着我們本於聽信仰

WEEK 8 — DAY 6

Morning Nourishment

Gal. 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

The Spirit is the consummation of the Triune God having gone through many processes in Christ. This life-giving Spirit is the blessing of the gospel. The blessing of the gospel is the processed Triune God reaching us as the Spirit. In this compound, all-inclusive Spirit are all of Christ's person and process, including His divinity, humanity, crucifixion for Him to accomplish redemption, resurrection for Him to give life to us, and ascension for Him to be the Lord of all (Rom. 8:11; 2 Cor. 3:18)...The Spirit is everything to us to live the Christian life...If we have the Spirit, we have God, man, redemption, and forgiveness of sins. The Spirit is our God, our Father, our Lord, our Redeemer, our Savior, and our Shepherd; the Spirit is our life, our life supply, our righteousness, our sanctification, our transformation, and our redemption. The all-inclusive Spirit is the processed and consummated Triune God given to us as the blessing. We should praise the Lord that we have received the Spirit as such a blessing and may enjoy Him all the time through eternity. (The Conclusion of the New Testament, pp. 3293-3294)

Today's Reading

Galatians reveals the way to receive, experience, and enjoy the all-inclusive Christ as the all-inclusive life-giving Spirit—the aggregate of the all-embracing blessing of the full gospel of God: by God's revealing of Christ in us (1:16a; Eph. 1:17; Gen. 13:14-18; Eph. 3:8, 19); by our receiving of Christ out of the hearing of faith (Gal. 3:2); by being born according to the Spirit and by being given the

接受基督（加三 2）；藉着按着靈而生，並藉着得神兒子的靈進入我們的心（四 29 下、6）；藉着因受浸被放在基督裏而穿上基督（三 27）；藉着在基督的死裏與祂聯合，使那活着的不再是我們，乃是祂在我們裏面活着（二 20）；藉着憑靈活着，並憑靈而行（五 16、25）；藉着受生產之苦，使基督成形在我們裏面（四 19）；藉着照那靈的願望和目的而為着那靈撒種，以完成那靈所願望的（六 7～8）；藉着誇基督的十字架並活新造（14～15）；以及藉着用我們的靈享受主耶穌基督的恩（17～18）。

因着亞當的墮落，人類被帶到咒詛之下，但神應許亞伯拉罕說，…萬國必因他的後裔得福。基督應驗了神給亞伯拉罕的應許。…基督這位亞伯拉罕的後裔，已經贖出我們脫離律法的咒詛，使亞伯拉罕的福，可以因祂臨到萬國。基督在十字架上作為代替而死，為要拯救我們脫離因着亞當所帶進的咒詛。然後，作為亞伯拉罕惟一後裔的基督，這末後的亞當，在復活裏成了賜生命的靈。作為賜生命之靈的復活基督，乃是變了形像之亞伯拉罕的子孫，亞伯拉罕的後裔，分賜到我們裏面，使我們成為亞伯拉罕的子孫，亞伯拉罕團體的後裔，能以接受並承受終極完成的靈，這靈就是亞伯拉罕的福（三 7、14，四 28）。…我們得救信入基督之前，是在律法的咒詛之下。…基督作為亞伯拉罕的後裔，將經過過程、終極完成的三一神帶給我們，作我們的福分，給我們享受。作亞伯拉罕後裔之包羅萬有的基督，成了包羅萬有的靈；這靈乃是神在基督裏，那全備福音包羅一切之福的集大成，好成就照神聖經綸而有的神聖分賜（新約總論第十一冊，五五至五七頁）。

參讀：書信中的靈，第一部分，第五章；書信中作為那靈的基督，第四章；書信中神的靈同人的靈，第六章。

Spirit of God's Son into our hearts (4:29b, 6); by putting on Christ through the baptism that puts us into Christ (3:27); by being identified with Him in His death so that it may be no longer we who live but He who lives in us (2:20); by living and walking by the Spirit (5:16, 25); by having Christ formed in us through travail (4:19); by sowing unto the Spirit with the desire and aim of the Spirit in view, to accomplish what the Spirit desires (6:7-8); by boasting in the cross of Christ and living a new creation (vv. 14-15); and by enjoying the grace of the Lord Jesus Christ with our spirit (vv. 17-18).

Through Adam's fall the human race was brought under the curse, but God promised Abraham that in his seed the nations...would be blessed. Christ has fulfilled God's promise to Abraham....Christ as the seed of Abraham has redeemed us out of the curse of the law so that the blessing of Abraham might come to the nations in Him. Christ died a substitutionary death on the cross to deliver us from the curse brought in by Adam. Then in resurrection Christ, who was the unique seed of Abraham as the last Adam, became the life-giving Spirit. The resurrected Christ as the life-giving Spirit is the transfigured descendant of Abraham, the seed of Abraham, dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham (3:7, 14; 4:28)....Before we believed into Christ and were saved, we were cursed under the law....As the seed of Abraham, Christ brought to us the processed and consummated Triune God as our blessing for our enjoyment. The all-inclusive Spirit, who the all-inclusive Christ as the seed of Abraham has become, is the aggregate of the all-embracing blessing of the full gospel of God in Christ for the divine dispensing according to the divine economy. (The Conclusion of the New Testament, pp. 3294-3295)

Further Reading: CWWL, 1965, vol. 3, "The Spirit in the Epistles," ch. 5; CWWL, 1965, vol. 3, "Christ as the Spirit in the Epistles," ch. 4; CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 6

第八週詩歌

400

經歷基督—作便利者

8 6 8 6 副 (英 539)

D 大調

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3 5 |

一 哦 主, 在我 你 是 生命, 對 我 也 是 一 切; 何

5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 i 7 6 | 5 . 5 |

其 親 切、何 其 便 利, 永 遠 取 用 不 竭!

5 | 1 i 7 6 5 | 6 . 5 5 | 6 i 5 3 | 2 . 2 |

(副) 哦 主, 你 是 生 命 之 靈, 對 我 何 親 何 近!

2 | 3 3 5 5 | 1 i 2 i 6 | 5 5 6 7 | 1 . 1 ||

親 切、便 利, 令 人 讚 賞, 又 是 甜 美、常 新。

- | | |
|--------------|----------|
| 二 對於我的大小需要, | 你是豐富供應; |
| 何其全備、何其充足, | 我得應用於靈。 |
| 三 你作膏油塗抹、運行, | 時常顧我軟弱; |
| 藉你能力無限供應, | 使我剛強、靈活。 |
| 四 生命之律靈中規律, | 使我得享自由; |
| 你的實際所有豐富, | 將我全人浸透。 |
| 五 你是與我永遠成一, | 無比神聖聯結; |
| 永遠與我成爲一靈, | 永遠不再隔絕。 |
| 六 願你在我全人居衷, | 在我心中安家; |
| 一部一部、榮上加榮, | 將我全人變化。 |

WEEK 8 — HYMN

O Lord, Thou art in me as life

Experience of Christ — As the Available One

539

1. O Lord, Thou art in me as life And ev - ery - thing to
me! Sub - jec - tive and a - vail - a - ble, Thus I ex - pe - rience
Thee. (C) O Lord, Thou art the Spir - it! How dear and near to
me! How I en - joy Thy mar - vel - ous A - vail - a - bil - i - ty!

2. To all my needs both great and small
Thou art the rich supply;
So ready and sufficient too
For me now to apply.
3. Thy sweet anointing with Thy might
In weakness doth sustain;
By Thy supply of energy
My strength Thou dost maintain.
4. Thy law of life in heart and mind
My conduct regulates;
The wealth of Thy reality
My being saturates.
5. O Thou art ever one with me,
Unrivalled unity!
One spirit with me all the time
For all eternity!

第九週

在一的立場上與神同享基督

MC 詩歌：624, 補 628

讀經：申十二 5、8、11、13～14、17～18、21、26～27，詩四八 2、11～12，八十 17～19

綱要

週一

壹 申命記十二章啓示在神所選擇獨一的地方與神同享基督，爲着保守神子民的一—5～8、11～14、17～18、21、26～27，十四 22～23，十六 16，參林前十 6、11，羅十五 4：

一 以色列人不可在他們所選擇的地方敬拜神，享受他們獻給神的供物（申十二 8、13、17）；他們要到神所選擇立祂名的地方，就是到祂的居所和祂的祭壇那裏敬拜神（5～6），將他們的十分取一之物、供物和祭物帶到那裏給神（5、11、14、18、21、26～27，十四 22～23，十五 19～20，十六 16）。

二 申命記十二章中神所選擇惟一敬拜祂的地方，表徵我們在地方立場上的聚集，爲着在實行一面有一個身體的彰顯（由耶路撒冷所表徵），並在現實一面有一個身體的實際（由耶路撒冷內的錫安所表徵）—詩四八 2，五十 2，啓一 11，二 7。

三 新約中關於敬拜神這事的啓示，在以下各面與

Week Nine

Enjoying Christ with God on the Ground of Oneness

MC Hymns: 864, 1339

Scripture Reading: Deut. 12:5, 8, 11, 13-14, 17-18, 21, 26-27; Psa. 48:2, 11-12; 80:17-19

Outline

Day 1

I. Deuteronomy 12 reveals the enjoyment of Christ with God at the unique place of God's choice for the keeping of the oneness of God's people—vv. 5-8, 11-14, 17-18, 21, 26-27; 14:22-23; 16:16; cf. 1 Cor. 10:6, 11; Rom. 15:4:

A. The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17); they were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there (vv. 5, 11, 14, 18, 21, 26-27; 14:22-23; 15:19-20; 16:16).

B. The place of God's unique choice for His worship in Deuteronomy 12 signifies our meeting on the ground of locality for the expression of the one Body in practicality (signified by Jerusalem) and for the reality of the one Body in actuality (signified by Zion within Jerusalem)—Psa. 48:2; 50:2; Rev. 1:11; 2:7.

C. The revelation in the New Testament concerning the worship of God

申命記十二章的啓示相符：

- 1 神的子民總該是一；他們中間不該有分裂—詩一三三，約十七 11、21 ~ 23，林前一 10，弗四 3。
- 2 神的子民該聚集到獨一的名裏，這名就是主耶穌基督的名，其實際乃是那靈；用任何別的名稱，乃是宗派的、分裂的；這是屬靈的淫亂—太十八 20，林前一 12，十二 3，啓三 8。
- 3 在新約裏神的住處，神的居所，乃是特別設在我們調和的靈裏，在我們蒙重生、由神聖的靈所內住之人的靈裏；我們在敬拜神的聚會裏，必須操練我們的靈，並在我們的靈裏作一切事—弗二 22，約四 21 ~ 24，林前十四 15。
- 4 我們敬拜神時，必須真實的應用祭壇所表徵之基督的十字架，拒絕肉體、己和天然生命，並單單憑基督來敬拜神—詩四三 4 上，太十六 24，加二 20。
- 5 神所選擇為着敬拜祂的地方，乃是滿了對基督之豐富的享受，並滿了喜樂之處—申十二 7、12、18，十四 23，弗三 8，腓四 4，林前十四 3、4 下、26、31。

週二

四 無論我們在那裏，我們都該被聚集到主的名裏，在我們的靈裏並帶着十字架而聚集；我們若都這樣作，我們雖然是在不同城市聚集，卻都是同一地方聚會；這一個地方就是獨一之二的立場—申十二 5 ~ 6，耶三二 39：

- 1 表面上，我們在地理上是分開的，因為我們分別在全世界的各城市，在合乎聖經的地方立場上聚集—實行一個城一個召會，一個城只有一個召會—徒八 1，十三 1，啓一 11。

corresponds to the revelation in Deuteronomy 12 in the following ways:

1. The people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3.
2. The unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12; 12:3; Rev. 3:8.
3. In the New Testament God's habitation, His dwelling place, is particularly located in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in our spirit—Eph. 2:22; John 4:21-24; 1 Cor. 14:15.
4. In our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone—Psa. 43:4a; Matt. 16:24; Gal. 2:20.
5. The place that God has chosen for His worship is a place full of the enjoyment of the riches of Christ and a place full of rejoicing—Deut. 12:7, 12, 18; 14:23; Eph. 3:8; Phil. 4:4; 1 Cor. 14:3, 4b, 26, 31.

Day 2

D. Wherever we may be, we should be gathered into the Lord's name, in our spirit, and with the cross; if we all do this, we all will meet in the same place, although we meet in different localities; this one place is the ground of the unique oneness—Deut. 12:5-6; Jer. 32:39:

1. Apparently, we are divided by geography, for we meet in separate cities all over the world on the scriptural ground of locality—the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; Rev. 1:11.

2 實際上，我們雖然在地理上是分隔的，但我們都在同一地方，就是在主耶穌的名裏，在我們調和的靈裏，並帶着十字架而聚集；這就是一，也就是對神正確敬拜的立場：

- a 許多基督徒因着自己的偏好而分裂了；在主的恢復裏，我們必須不在意自己的偏好，乃在意主作為實際的靈與我們同在，這靈就是祂名的實際—太十八 20，林前一 10，出三三 14。
- b 申命記十二章之豫表的應驗，不是一個地理上的地方，乃是在我們的靈裏—約四 21 ~ 24。
- c 在召會的入口有十字架；我們要作為召會而聚集，就必須經歷十字架，為着釘死己、攻倒『理論和各樣阻擋人認識神而立起的高寨』（林後十 5）並單單高舉基督，好使祂能成為一切，又在一切之內，為着神的彰顯，並為着一的獨特見證—太十六 24，林前二 2，林後十 3 ~ 5，西一 10、18 下，三 10 ~ 11。

週三

貳 耶路撒冷的獨一立場，就是錫安山上建造那作神居所之聖殿的地方，豫表神所選擇的獨一立場，就是一的立場—申十二 5，代下六 5 ~ 6，拉一 2 ~ 3：

- 一 古時所有以色列人一年三次到耶路撒冷聚集；惟有藉着在耶路撒冷這獨一的地方敬拜神，神子民的一纒世代得蒙保守—申十二 5，十六 16。
- 二 新約中神所命定一的正確立場，乃是一地一會的獨一立場—啓一 11：
 - 1 召會是由宇宙的神所構成的，卻存在於地上的許多

2. Actually, in spite of geographical separation, we all meet in the same place—in the name of the Lord Jesus, in our mingled spirit, and with the cross; this is the oneness, and this is the ground for the proper worship of God:

- a. Many Christians are divided by their preferences; in the Lord's recovery we must not be for our preference but for the Lord's presence as the Spirit of reality, the reality of His name—Matt. 18:20; 1 Cor. 1:10; Exo. 33:14.
- b. The fulfillment of the type in Deuteronomy 12 is not a matter of a geographical place but a matter of our spirit—John 4:21-24.
- c. At the entrance of the church there is the cross, and in order to meet as the church, we must experience the cross for the crucifying of the self, for the overthrowing of "reasonings and every high thing rising up against the knowledge of God" (2 Cor. 10:5), and for the exalting of Christ alone so that He may be all and in all for God's expression and the unique testimony of oneness—Matt. 16:24; 1 Cor. 2:2; 2 Cor. 10:3-5; Col. 1:10, 18b; 3:10-11.

Day 3

II. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness—Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3:

- A. In the ancient time all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Deut. 12:5; 16:16.
- B. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality—Rev. 1:11:
 - 1. The church is constituted of the universal God, but it exists on earth in many

地方；就性質說，召會在神裏面是宇宙性的，但就實行說，召會在一個確定的地方是地方性的，就如『在哥林多神的召會』—林前一 2：

- a 『神的召會』，意思是召會不僅為神所有，也有神為其性質和素質，這是神聖的、一般的、宇宙的、永遠的一2 節。
 - b 『在哥林多…的召會』，意指在一個城裏的召會，留在確定的地方，為着事務上的行政，以這地方為其地位、立場和治理的界限，這是物質的、專特的、地方的、暫時的一2 節。
- 2 缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行；關於召會在各地的建立，整本新約的記載是一致的一徒八 1，十三 1，十四 23，羅十六 1，林前一 2，林後八 1，加一 2，啓一 4、11。

週四

叁 在一的立場上的召會生活，乃是今日的耶路撒冷；在召會生活裏必須有一班得勝者，這些得勝者乃是今日的錫安—詩四八 2、11～12：

- 一 錫安作為聖城耶路撒冷的高峯和美麗，豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際—二十 2，五三 6 上，八七 2。
- 二 得勝者作為錫安，乃是基督身體的實際，並且終極完成眾地方召會中身體的建造，帶進永世裏終極完成的聖城新耶路撒冷，就是作神居所的至聖所—啓二一 1～3、16、22。
- 三 召會生活是我們作得勝者正確的地方，但這不是

localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth”—1 Cor. 1:2:

- a. The church of God means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal—v. 2a.
 - b. The church...which is in Corinth refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and temporal in time—v. 2b.
2. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice; the record concerning the establishment of the church in its locality is consistent throughout the New Testament—Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11.

Day 4

III. The church life on the ground of oneness is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion—Psa. 48:2, 11-12:

- A. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—20:2; 53:6a; 87:2.
- B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity—Rev. 21:1-3, 16, 22.
- C. The church life is the right place for us to be an overcomer, but this does

說，只要我們在召會生活中，我們就是得勝者；在召會生活中是一回事，作得勝者是另一回事—二 7、11、17、26～28，三 5、12、20～21。

週五

肆 我們要作今日的得勝者，就必須在一的立場上與神同享基督，好展覽基督，建造召會，並豫備基督的新婦—太十六 18，啓十九 7：

一 以色列人可以用兩種方式享受美地的豐富出產：

- 1 普通、個人的方式，是隨時隨處都可與任何人一同享受一般的分—申十二 15。
- 2 特別、團體的方式，是與所有以色列人在指定的節期並在神所選擇獨一的地方，享受上好的分，就是初熟之物和頭生的一—五、8、11、13～14、17～18、21、26～27 節，十四 22～23，十五 19～20，十六 16～17。

二 照樣，基督的信徒享受基督也有兩面：

- 1 普通、個人的一面，隨時隨處都可以享受基督作神所分給我們的分—西一 12，林前一 2、9，弗六 18，帖前五 16～18，羅十 12～13。
- 2 特別、團體的一面，乃是在神所選擇的地方—一的獨一立場上，在正確召會生活的聚會裏，享受基督上好的分—林前十四 3、4 下、26、31。

三 我們需要過一種生活，個人經營基督並享受基督，使我們能集體的一同享受祂，好建造基督的身體作神的家，使神得着彰顯，並作神的國，使神得以掌權—三 16，提前三 15，羅十四 17～18：

not mean that as long as we are in the church life, we are an overcomer; it is one thing to be in the church life, but it is another thing to be an overcomer—2:7, 11, 17, 26-28; 3:5, 12, 20-21.

Day 5

IV. In order to be today's overcomers, we must enjoy Christ with God on the ground of oneness for the exhibition of Christ, the building of the church, and the preparation of Christ's bride—Matt. 16:18; Rev. 19:7:

A. The children of Israel could enjoy the rich produce of the good land in two ways:

1. The common, private way was to enjoy it as a common portion at any time, in any place, and with anyone—Deut. 12:15.
2. The special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God—vv. 5, 8, 11, 13-14, 17-18, 21, 26-27; 14:22-23; 15:19-20; 16:16-17.

B. Likewise, the enjoyment of Christ by His believers is of two aspects:

1. The common, private aspect is to enjoy Christ as our God-allotted portion at every time and in every place—Col. 1:12; 1 Cor. 1:2, 9; Eph. 6:18; 1 Thes. 5:16-18; Rom. 10:12-13.
2. The special, corporate aspect is to enjoy the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God—1 Cor. 14:3, 4b, 26, 31.

C. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the house of God for God's expression and as the kingdom of God for God's dominion—3:16; 1 Tim. 3:15; Rom. 14:17-18:

- 1 神的旨意是要我們享受基督；我們必須尋求在各種處境中享受基督並經歷基督—來十5～10，腓三7～14，四5～8。
- 2 基督是無限量的豐富，但是今日的召會卻是在貧窮中過日子，因為主的兒女都是懶惰的一箴六6～11，二四30～34，二六14，太二五26、30，參林前十五58。
- 3 我們必須經營基督，就是我們的美地，使我們從祂的豐富收穫出產，帶到召會的聚會中獻上；這樣，聚會就是展覽基督的豐富，也是全體與會者在神面前並同着神，彼此分享基督，使眾聖徒與召會得着建造—西二6～7，林前一9，十四3、31。
- 4 每逢我們來到聚會中敬拜主，我們不該空手而來；我們來的時候，必須雙手滿帶着基督的出產—二六節，申十六15～17。
- 5 我們聚集一起來展覽基督，乃是展覽我們所經營的基督，我們所享受、所經歷的基督—申十四22～23。

週六

伍 我們要作今日的得勝者，就必須維持一的立場，就是神獨一的選擇，不高擡任何基督以外的事物；在主的恢復中，我們單單高舉基督—西一18下，啓二4，林後四5，十5：

- 一 以色列人能對美地的豐富有完全的享受之前，必須徹底毀壞『在高山上，在小山上，在各青翠樹下』（申十二2）異教敬拜的地方、偶像以及偶像的名；高山與小山表徵高舉一些基督以外的東西，青翠樹表徵一些美麗、有吸引力的東西—申十二1～3、5節，王上十一7～8，

1. God's will is for us to enjoy Christ; we must seek to enjoy Christ and experience Him in every situation—Heb. 10:5-10; Phil. 3:7-14; 4:5-8.
2. Christ is rich beyond measure, but the church today is groveling in poverty because the Lord's children are indolent—Prov. 6:6-11; 24:30-34; 26:14; Matt. 25:26, 30; cf. 1 Cor. 15:58.
3. We must labor on Christ, our good land, so that we may reap some produce of His riches to bring to the church meeting and offer; thus, the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church—Col. 2:6-7; 1 Cor. 1:9; 14:3, 31.
4. Whenever we come to the meetings to worship the Lord, we should not come with our hands empty; we must come with our hands full of the produce of Christ—v. 26; Deut. 16:15-17.
5. We meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have experienced and enjoyed—14:22-23.

Day 6

V. In order to be today's overcomers, we must maintain the ground of oneness, God's unique choice, without elevating anything other than Christ; in the Lord's recovery we elevate Christ and Christ alone—Col. 1:18b; Rev. 2:4; 2 Cor. 4:5; 10:5:

- A. Before the children of Israel could have the full enjoyment of the riches of the good land, they had to utterly destroy the heathen places of worship, the idols, and the names of the idols “on the high mountains and on the hills and under every flourishing tree” (Deut. 12:2); the high mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive—vv. 1-3, 5;

十二 26 ~ 31, 民三三 52。

- 二 神百姓荒涼和墮落的內在原因，乃是基督沒有被他們高舉；他們沒有在凡事上讓祂居首位，居第一位——詩八十 1、3、7、15 ~ 19, 七四 1。
- 三 從荒涼得復興的路，就是高舉基督；在 1 的立場上與神同享基督，惟有藉着神百姓正確的珍賞並高舉基督，纔得以維持並保守。

1 Kings 11:7-8; 12:26-31; Num. 33:52.

- B. The intrinsic reason for the desolation and degradation of God's people is that Christ is not exalted by them; they do not give Him the preeminence, the first place, in everything—Psa. 80:1, 3, 7, 15-19; 74:1.
- C. The way to be restored from desolation is to exalt Christ; the enjoyment of Christ with God on the ground of oneness can be maintained and preserved only when Christ is properly appreciated and exalted by God's people.

第九週■週一

晨興餽養

申十二5～7『但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去，將你們的燔祭和別的祭，…都奉到那裏；在那裏，耶和華你們神的面前，你們和你們的家屬都可以喫，並且因你手所辦的一切事蒙耶和華你的神賜福，就都歡樂。』

以色列人要尋求耶和華，到耶和華他們的神從他們各支派中，所選擇出來立祂名的地方，就是到祂的居所和祂的祭壇那裏（申十二5～6）。這裏我們看見三件事：地方、名、祭壇。…要履行（申命記十二章的）要求，就要有獨一的敬拜中心，如後來的耶路撒冷，以保守神百姓中間的一，避免因着人的偏好而造成分裂（申命記生命讀經，八六至八七頁）。

信息選讀

申命記十二章至少在四方面與新約中的啓示相符。

首先，…神的子民總該是一。…若是每支派各自有敬拜神的中心，神子民中間就會有十二個分裂，因為每個中心都會成爲分裂的立場和根據。神在祂的智慧裏，…要求他們接受祂的選擇，即使去那地對許多人並不方便，他們也要一年三次到獨一的敬拜中心去。

新約中的原則是一樣的。…神的兒女，在基督裏的信徒，必須是一，同有一個敬拜神的中心。然而，…今天有許多敬拜的中心，這就導致分裂。…神子民中間的分裂乃是因大家有不同偏好的結

WEEK 9 — DAY 1

Morning Nourishment

Deut. 12:5-7 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go. And there you shall bring your burnt offerings and your sacrifices,...and there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

The children of Israel were to seek Jehovah and come unto the place which Jehovah their God would choose out of all their tribes to put His name, even unto His habitation with His altar (Deut. 12:5-6). Here we have three things: the place, the name, and the altar....To fulfill [the] requirements [of Deuteronomy 12] was to have a center of worship, as Jerusalem would be later, for the keeping of the oneness among God's people, avoiding the division caused by man's preferences. (Life-study of Deuteronomy, pp. 72-73)

Today's Reading

Chapter 12 of Deuteronomy corresponds in at least four ways to the revelation in the New Testament.

First,...the people of God should always be one....If each tribe had had its own center for the worship of God, there would have been twelve divisions among God's people, for each center would have been the ground and the base of a division. In His wisdom, God...required them to take His choice and to come three times a year to the unique worship center, even though travel to that place was inconvenient for many of them.

The principle is the same in the New Testament....God's children, the believers in Christ, must be one and have the same center for the worship of God. However,...today...there are many worship centers, and this has led to divisions. The divisions among God's people are the result of having different

果。…主的恢復乃是按着神的喜好，回到神的方式。

第二，…神保守祂子民在一裏的路，乃是有一個立祂名，就是那獨一之名的地方。我們在誰的名裏聚集敬拜神，是非常重要的。…今天基督徒只該聚集到一個獨一的名裏，就是主耶穌的名裏（太十八20）。然而，基督徒習慣於聚集到別的名裏，就如浸信會、長老會、聖公會、路德會、循理會。被聚集到這些不同的名裏就是分裂，因為這些名乃是分裂的根基。…我們的敬拜若有別的名，是可憎的；這是屬靈的淫亂。我們是基督的配偶，祂的妻子。我們既是祂的配偶，就不該在祂的名以外有別的名。

第三，申命記十二章和新約都啓示，神所選擇要我們敬拜祂的地方，乃是祂居所的地方。…按照以弗所二章二十二節，神的住處，神的居所，乃是在我們的靈裏。不錯，我們是召會，該聚集到基督的名裏，但我們也需要操練我們的靈。我們若在基督的名下聚在一起，卻沒有操練我們的靈，反而留在天然的心思裏，或者甚至留在肉體裏，我們就不是在神的居所裏。我們…必須在靈裏。不然，我們就會失去召會的正確立場。

第四，…我們…還必須有表徵十字架的祭壇。保羅在林前二章二節指明這事的重要。…釘十字架的基督，乃是保羅職事惟一的主題、中心、內容和本質。…我們該在十字架上…（並且）不該將任何屬於舊人、肉體、己或天然生命的東西帶進召會。我們在十字架上時，就真是在靈裏了。

我們若有主的名、神的居所和十字架，我們中間就不會有分裂。不管我們當地有多少信徒，有多少聚會的地點，我們都會是一（申命記生命讀經，八八至九一頁）。

參讀：申命記生命讀經，第十篇；一的真正立場，第四章。

preferences....The Lord's recovery is a matter of coming back to God's way according to God's preference.

Second,...God's way to keep the oneness of His people is to have a place with His name, the unique name. The name in which we gather for the worship of God is a matter of great importance....Today Christians should be gathered together into only one name, the name of the Lord Jesus (Matt. 18:20). However, Christians are accustomed to being gathered into other names, such as Baptist, Presbyterian, Episcopalian, Lutheran, and Methodist. To be gathered into these different names is to be divided, because these names are the base of divisions....To have other names for our worship is an abomination; it is spiritual fornication. We are Christ's counterpart, His wife. Since we are His counterpart, we should not have a name other than His name.

Third, both Deuteronomy 12 and the New Testament reveal that the place chosen by God for our worship of Him is the place of His habitation....According to Ephesians 2:22, God's habitation, His dwelling place, is in our spirit. Yes, as a church we should be gathered into the name of Christ, but we also need to be exercised in our spirit. If we come together under the name of Christ but, instead of exercising our spirit, we remain in the natural mind or, even worse, in the flesh, we will not be in the habitation of God....We must be in the spirit. Otherwise, we will lose the proper ground of the church.

Fourth,...we must have the altar, which signifies the cross. Paul's word in 1 Corinthians 2:2 indicates the importance of this....The crucified Christ was the unique subject, the center, the content, and the substance of Paul's ministry.... We should be on the cross...[and] not bring anything of the old man, anything of the flesh, the self, or the natural life, into the church. When we are on the cross, we are truly in the spirit.

If we have the name, the habitation, and the cross, there will be no divisions among us. No matter how many believers there may be in our locality and no matter how many meeting places, we all will be one. (Life-study of Deuteronomy, pp. 73-76)

Further Reading: Life-study of Deuteronomy, msg. 10; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 4

第九週■週二

晨興餽養

啓一 11『你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。』

太十八 20『因為無論在那裏，有兩三個人被聚集到我的名裏，那裏就有我在他們中間。』

爲着便利和實行的緣故，我們在所住的城市聚集。表面上，我們在地理上是分開的，因為我們分別在地上的各城市聚集。實際上，我們仍在一裏，不是分開的，因為我們無論在那裏，都是在主的名裏，在我們的靈裏，並帶着十字架而聚集。

最近在安那翰召會的禱告聚會中，有來自好幾個不同國家的聖徒。…沒有人說到禱告的題目，或該如何禱告。然而，我們都同心合意的禱告。我們能有這樣的一，是因為我們雖然在地理上是分隔的，但都在同一地方—就是在主的名裏，在我們的靈裏，並帶着十字架而聚集（申命記生命讀經，九五頁）。

信息選讀

今天大多數基督徒的光景與此大不相同。他們不是在一裏聚集，而是在許多不同的宗派裏聚集。來自各宗派的基督徒即使聚在一起，也很難一起禱告。…在基督裏的信徒若要成爲一，就必須放棄一切屬宗派的事物，而單單在主耶穌的名裏，在我們的靈裏，並帶着十字架聚在一起。這就是一，也就是對神敬拜的正確立場。

WEEK 9 — DAY 2

Morning Nourishment

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

For convenience and practicality, we meet in the different cities where we live. Apparently we are divided by geography, for we meet in separate cities all over the world. Actually we remain in the oneness and are not divided, for wherever we may be, we meet in the Lord's name, in the spirit, and with the cross.

Recently, in the prayer meeting of the church in Anaheim, there were saints present from a number of different countries...Nobody gave a word about the subject of our prayer or about how we should pray. Nevertheless, we prayed in one accord. We could be one in such a way because, in spite of geographical separation, we all meet in the same place—in the Lord's name, in our spirit, and with the cross. (Life-study of Deuteronomy, p. 79)

Today's Reading

The situation with most Christians today is very different from this. They meet not in oneness but in many different denominations. Even if Christians from various denominations meet together, they may have difficulty praying together...If the believers in Christ are to be one, they must give up all denominational things and simply come together in the name of the Lord Jesus, in the spirit, and with the cross. This is the oneness, and this is the proper ground for the worship of God.

許多基督徒…雖然住在同一城市，卻不聚在一起，因為他們想要有自己的偏好。在主的恢復裏，我們必須不在意自己的偏好，乃在意主的同在。…無論我們在那裏，在安那翰或臺北，在倫敦或東京，我們都該被聚集到主的名裏，都該在我們的靈裏，並帶着十字架而聚集。我們若都這樣作，我們雖然是在不同城市聚集，卻都是在同一地方聚會；這一個地方就是獨一之一的立場。

在主的恢復裏，我們有一個名和一位靈。我們都在耶穌基督的名裏聚集，也都在調和的靈裏，就是在那由聖靈所內住之人重生的靈裏聚集。我們在這靈裏聚集，不在自己的觀念、渴望、偏好或選擇裏聚集。…在召會的入口有十字架；我們要作為召會而聚集，就必須經歷十字架。肉體、己和天然人無法在召會中，而必須被釘十字架。所以，我們乃是在主耶穌的名裏，在調和的靈裏並帶着十字架而聚集。這是我們聚集的地方，在這裏有我們在主獨一的名裏所竭力保守的一（申命記生命讀經，九五至九六頁）。

召會在一地，可以在不同的地方聚會，但仍是一個召會。若是一個地方太大，召會可以在許多不同的地方聚會；就如同行傳二章所記載之耶路撒冷的召會一樣（46～47）。當日聖徒們是在各家聚會，但在各家的聚會，並不是一家一個召會；他們仍是一個召會。…雖然（我們）主日早上分在幾個會所聚會，另外還有禱告聚會分在數十個分家聚會，但仍是一個召會，行政是一個，見證是一個。因着在宇宙間，召會只有一個，所以無論在任何地方，召會的出現也是一個。這就是召會的路，這也是召會的立場。召會的路乃是以一地一會為原則，一個地方只有一個召會；若不然，召會就分裂了（李常受文集一九六六年第三冊，二九六頁）。

參讀：申命記生命讀經，第十一篇；基督的啓示與召會的實際，第十二篇。

Many Christians,...even though they may live in the same city,...will not meet together because they want to have their own preference. In the Lord's recovery, we care not for our preference but for the Lord's presence.... Wherever we may be, in Anaheim or Taipei, in London or Tokyo, we should be gathered into the Lord's name [Matt. 18:20], and we should meet in our spirit and with the cross. If we all do this, we all will meet in the same place, although we meet in different localities. This one place is the ground of the unique oneness.

In the Lord's recovery, we have one name and one Spirit. We all meet in the name of Jesus Christ, and we all meet in the mingled spirit—in the regenerated human spirit indwelt by the Holy Spirit. We gather together in this spirit, not in our concept, desire, preference, or choice....At the entrance of the church there is the cross, and in order to meet as the church we must experience the cross. The flesh, the self, and the natural man cannot be in the church; they must be crucified. Therefore, we meet in the name of the Lord Jesus, in the mingled spirit, and with the cross. This is the place where we meet, and here we have the oneness which we endeavor to keep in the unique name of the Lord. (Life-study of Deuteronomy, pp. 79-80)

One city may have many meeting halls or districts, but there is still only one church. In a large locality the church may meet in many different places, as did the church in Jerusalem (Acts 2:46-47). In the early days the saints met in their houses, but the meeting in each house was not a church. All the meetings in the different homes were the meetings of one church....Although we may meet separately in several meeting halls on the Lord's Day morning, and although we have prayer meetings in several dozen homes, we are still one church with one administration and one testimony. Because there is only one church in the universe, there is only one expression of the church in any given place. This is the ground of the church. The church needs to keep the principle of having one church for one place, one city with only one church; otherwise, the church will be divided. (CWWL, 1966, vol. 3, "The Revelation of Christ and the Reality of the Church," p. 215)

Further Reading: Life-study of Deuteronomy, msg. 11; CWWL, 1966, vol. 3, pp. 213-226

第九週■週三

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人…。』

代下六 5～6『…我未曾在以色列眾支派中選擇一城建造殿宇，使我的名可以立在那裏，…但選擇耶路撒冷，使我的名可以立在那裏…。』

召會是由宇宙的神所構成的，卻存在於地上的許多地方，哥林多就是其中之一。就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的。因此，召會有兩面：宇宙的，和地方的。缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行。因此，新約也強調召會地方的一面（徒八 1，十三 1，啓一 11 等）（聖經恢復本，林前一 2 註 2）。

我們對基督的享受有兩面，一面是個人的享受，這是無論到甚麼地方都可以的；一面是眾人的享受，若是要和眾聖徒一同敬拜神，…就不能隨自己的意，而是必須照着神所規定的作。…這個神所指定的地方，就是日後的耶路撒冷（代下六 5～6，約四 20）。耶路撒冷乃是神所選擇惟一的敬拜中心，這在歷世歷代維持並保守了以色列人中間的合一（李常受文集一九六六年第三冊，三〇三頁）。

信息選讀

林前一章二節上半說，『神的召會。』…指明召會不僅為神所有，也有神為其性質和素質，這是神聖的、一般的、宇宙的、永遠的。…神是召會的性

WEEK 9 — DAY 3

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus,...with all those who call upon the name of our Lord Jesus Christ in every place...

2 Chron. 6:5-6 ...I have not chosen a city out of all the tribes of Israel to build a house for My name that it might be there;...but I have chosen Jerusalem that My name might be there...

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also (Acts 8:1; 13:1; Rev. 1:11; etc.). (1 Cor. 1:2, footnote 2)

Our enjoyment of Christ has two aspects. One aspect is individual, which can be enjoyed in any place. The other aspect is corporate. If we desire to worship God with all the saints,...we cannot do it according to our desire, but according to God's ordination. The place appointed by God was eventually Jerusalem (2 Chron. 6:5-6; John 4:20). Jerusalem became the unique worship center chosen by God, which helped to maintain and preserve the oneness among the children of Israel for generations. (CWWL, 1966, vol. 3, "The Revelation of Christ and the Reality of the Church," pp. 219-220)

Today's Reading

The church of God [in 1 Corinthians 1:2a]...indicates that the church is not only being possessed by God, but it has God as its nature and essence, which are divine, general, universal, and eternal....God is the nature and essence of the

質和素質。因此，召會是神聖的。

『在哥林多…的召會』（2）是在一個城裏的召會，留在確定的地方，為着事務上的行政，以這地方為其地位、立場和治理的界限，這乃是物質的、專特的、地方的、暫時的。保羅寫信給神的召會，這召會不是在諸天之上，乃是在哥林多。…召會留在那地，作基督在當地的見證。基督在一地的見證乃是基督宇宙之見證的一部分。宇宙的見證是由地方的見證組成並構成的。

召會的地位、立場和行政區域是物質的，不是神聖的；是專特的，不是一般的；是地方的，不是宇宙的；是暫時的，不是永遠的。這些是召會在地方一面的講究。

召會是『在基督…裏被聖別』（2），已在基督裏被聖別、成為聖別；基督就是經過過程之三一神在祂豐滿裏的具體化身，為召會的元素和範圍。

召會由『蒙召的聖徒』（2）組成，乃是那從撒但的世界中被召出來之聖徒，被聖別之人的召會。我們已蒙神呼召，在基督裏被聖別。我們不再在世界裏；我們乃是在蒙神呼召且在基督這奇妙人位裏被聖別的召會中；基督是我們裏面的元素和我們外面的範圍。

二節包含一個真正召會的五種資格。…真正的召會乃是神的召會，是在地方上的召會，是在基督裏被聖別，並且由蒙召的聖徒組成。二節下半接着有第五種資格：『同着所有在各處呼求我們主耶穌基督之名的人。』這…指明真正的召會與在全球各處呼求主耶穌基督之名的眾聖徒有關，…乃是與所有一包括今天的信徒、在我們之前和在我們之後的信徒—在各處呼求我們主耶穌基督之名的人有關（主恢復的簡說，六七至六九頁）。

參讀：主恢復的簡說，附錄；召會的立場與召會的聚會，第一章。

church. Therefore, the church is divine.

“The church...in Corinth” (v. 2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs. As such, it was physical, particular, local, and temporal in time. The church of God to whom Paul wrote was not in the heavens but in Corinth....The church remained in that locality for a local testimony of Christ. A local testimony of Christ is a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies.

The standing, ground, and jurisdiction of the church is physical rather than divine, particular rather than general, local rather than universal, and temporal in time rather than eternal. These are the local aspects of the church.

The church is “sanctified in Christ” (v. 2c), having been sanctified, made holy, in Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere.

The church is composed of the “called saints” (v. 2d)—the assembly of the saints, the sanctified ones, who have been called out of the satanic world. We have been called by God to be sanctified in Christ. We are no longer in the world; we are in the church, which is called by God and sanctified in a wonderful person, Christ, who is our element within and our sphere without.

Verse 2 contains five qualifications for a genuine church....The church which is genuine is the church of God, it is the church in a locality, it is sanctified in Christ, and it is composed of the called saints. Verse 2e continues with the fifth qualification: “With all those who call upon the name of our Lord Jesus Christ in every place.” This...indicates that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe...including the believers today, those who came before us, and those who will come after us—who call upon the name of our Lord Jesus Christ in every place. (A Genuine Church (booklet), pp. 7-11)

Further Reading: CWWL, 1990, vol. 2, “A Genuine Church,” pp. 373-382; The Ground of the Church (booklet)

第九週■週四

晨興餽養

詩四八 2『在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。』

11～12『因你的判斷，錫安山應當快樂，猶大的女子應當歡騰。你們當周遊錫安，四圍旋繞，數點城樓。』

錫安，大衛王的城（撒下五 7），是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在（詩九 11，七四 2，七六 2 下，一三五 21，賽八 18）。耶路撒冷內的錫安，豫表作屬天耶路撒冷的召會裏的團體得勝者，就是得成全並成熟的神人（來十二 22，啓十四 1～5）。錫安作為聖城耶路撒冷的高峯和美麗（詩四八 2，五十 2），豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際（四八 2、11～12，二十 2，五三 6 上，八七 2）。得勝者作為錫安，乃是基督身體的實際，並且終極完成眾地方召會中身體的建造，帶進永世裏終極完成的聖城新耶路撒冷，就是作神居所的至聖所（啓二一 1～3、16、22）。在新天新地裏，整個新耶路撒冷將成為錫安，所有的信徒都是得勝者（7 與註 1）（聖經恢復本，詩四八 2 註 1）。

信息選讀

召會生活是你作得勝者正確的地方。但這不是說，只要你在召會生活中，你就是得勝者。在召會生活中是一回事，在召會生活中作得勝者是另一回事。

在舊約裏，有耶路撒冷城，以錫安為其中心。…召會生活是今日的耶路撒冷；在召會生活裏必須有一班得

WEEK 9 — DAY 4

Morning Nourishment

Psa. 48:2 Beautiful in elevation, the joy of the whole earth, is Mount Zion, the sides of the north, the city of the great King.

11-12 Let Mount Zion rejoice; let the daughters of Judah exult because of Your judgments. Walk about Zion, and go around her; count her towers.

Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 9:11; 74:2; 76:2b; 135:21; Isa. 8:18). Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb. 12:22; Rev. 14:1-5). As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 21:7 and footnote 1). (Psa. 48:2, footnote 1)

Today's Reading

The church life is the right place for you to be an overcomer. But this does not mean that as long as you are in the church life, you are an overcomer. It is one thing to be in the church life. It is another thing to be an overcomer in the church life.

In the Old Testament there was the city of Jerusalem with Zion as the center....The church life is today's Jerusalem; within the church life there must

勝者，這些得勝者乃是今日的錫安。按照啓示錄十四章，得勝者是與主一同站在錫安山上（1～5）。按豫表說，得勝者事實上就是今日的錫安。…沒有錫安（得勝者），耶路撒冷（召會生活）就無法保守並維持。

錫安是聖城召會的高峯、中心、高舉、加強、豐富和實際。在一個地方召會裏如果沒有得勝者，那個召會就像耶路撒冷沒有錫安一樣。…一個地方召會必須有一些得勝者，這些得勝者是那個地方召會的高峯和中心。他們是那個地方召會的高舉、加強、豐富和實際。…一個召會一旦有一些全時間服事者作得勝者，那個召會就像耶路撒冷有錫安作高峯。得勝者像錫安，乃是召會的高峯、中心和實際。

得勝者作今日的錫安，乃是為着終極完成聖城（召會）。他們要終極完成地方召會的建造，並帶進永世裏終極完成的新耶路撒冷（二一1～2）。為了要完成基督身體的建造，主需要得勝者，而這身體的建造乃是終極完成於新耶路撒冷。所以在聖經的末了，就是在最後一卷書裏，有向得勝者的呼召。今天要成為有活力的路，乃是答應主的呼召，作得勝者。

今天在我們面前有兩條路。我們可以選擇有活力，也可以選擇不要有活力。我把這兩條路擺在我們面前。我們要走那一條路？我們要有活力麼？我們必須立志。在士師記五章十五節底波拉說，『在流便的族系中，有心中定大志的。』我們必須立志作得勝者，就是有活力的人。得勝者要勝過一切頂替基督，或反對基督的事物。在聖經裏有得勝者的時代，也有向得勝者的呼召。不僅如此，我們也有路可以有活力，使我們能作得勝者（活力排的訓練與實行，三五至三七頁）。

參讀：活力排的訓練與實行，第一篇。

be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually, in typology the overcomers are today's Zion....Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained.

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city. If there are no overcomers in a local church, that church is like Jerusalem without Zion....A local church must have some overcomers, and these overcomers are the peak and the center of that local church. They are the uplifting, the strengthening, the enriching, and the reality of that local church....Once a church has some full-time workers as overcomers, that church is like Jerusalem with the peak of Zion. The overcomers as Zion are the highlight, the center, and the reality of the church.

The overcomers as today's Zion are for the consummation of the holy city (the church). They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity (21:1-2). In order to complete the building up of the Body, the Lord needs the overcomers, and the building up of the Body consummates in the New Jerusalem. This is why at the end of the Bible, in the last book, there is the calling for the overcomers. Today the way to become vitalized is to answer the Lord's call to be an overcomer.

There are two ways before us today. We can either choose to be vitalized or choose not to be vitalized. I am presenting these two ways before us. Which way will we take? Are we going to be vitalized or not? We have to make a resolution. In Judges 5:15 Deborah said, "Among the divisions of Reuben / There were great resolutions in heart." We have to make a resolution to be the overcomers, the vitalized ones. An overcomer overcomes anything that replaces Christ or that is against Christ. In the Bible there is the age of the overcomers, and there is the calling for the overcomers. Furthermore, there is a way for us to be vitalized so that we can be the overcomers. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," pp. 274-275)

Further Reading: CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," ch. 1

第九週■週五

晨興餽養

申十二 15『不過，在你各城裏，你可以照耶和華你神所賜你的福分，…宰牲喫肉…。』

十六 16『你一切的男丁，要…一年三次，在耶和華你神所選擇的地方朝見祂。他們不可空手朝見耶和華。』

以色列人可以用兩種方式享受美地的豐富出產。普通的方式是在任何時候、任何地方，與任何人享受美地豐富出產一般的分。特別的方式是在神所選擇的獨一地方享受上好的分，就是初熟之物和頭生的。…如果我們察看自己的經歷，會看見我們有兩種對基督豐富的享受。…可以說我們有對基督一般的享受，和對基督特別的享受。我們在正確的召會生活中經歷對基督特別的享受。無論何時我們來到召會的聚會中，對基督的享受總是高而豐富的。我們都需要在個人生活和召會生活這兩方面享受基督。

雖然在召會生活中享受基督是美妙的，卻不能頂替我們在個人生活中對祂的享受。同樣的，在我們個人生活中的享受，也不能頂替公開召會生活中的享受。今天很多基督徒沒有看見對基督享受的這兩方面（李常受文集一九七五至一九七六年第三冊，五六五頁）。

信息選讀

我們…需要一種…生活，…能享受那美地…。第一，這生活必須是一種在基督身上經營的生活，…在每一個處境中享受祂並經歷祂。…當以色列百姓佔得那地，征服所有的仇敵之後，…他們就…經營

WEEK 9 — DAY 5

Morning Nourishment

Deut. 12:15 Yet you may slaughter and eat meat within all your gates... according to the blessing of Jehovah your God which He has given you...

16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose....And they shall not appear before Jehovah empty-handed.

The children of Israel could enjoy the rich produce of the good land in two ways. The common way was to enjoy the common portion of the rich produce of the good land at any time, in any place, and with anybody. The special way was to enjoy the top portion, the firstfruit and the firstborn, in the unique place chosen by God. If we consider our experience, we shall see that we have two kinds of enjoyment of Christ's riches...We may say that we have the common enjoyment of Christ and the special enjoyment of Christ. We have experienced the special enjoyment of Christ in the proper church life. Whenever we come to a meeting of the church, the enjoyment of Christ is high and rich. We all need to enjoy Christ both in our private life and in the church life.

Although the enjoyment of Christ in the church life is wonderful, it cannot replace our enjoyment of Him in our private life. Likewise, the enjoyment in our private life cannot replace the enjoyment in our public life, in our church life. Many Christians today do not see these two aspects of the enjoyment of Christ. (CWWL, 1975-1976, vol. 3, "Young People's Training," pp. 454-455)

Today's Reading

The life we need to enjoy the good land...is a life first of all of laboring on Christ,...seeking to enjoy Him and experience Him in every situation. The people of Israel after they occupied the good land and all their enemies were subdued...simply labored on the land. They tilled the ground, sowed the seed,

那地。他們耕地、撒種、澆水、栽種葡萄樹、修剪各種樹木。…這幅圖畫說出，我們該如何在基督身上殷勤工作，使我們能享受祂那包羅萬有的豐富。…基督是無限量的豐富，但是今日的召會卻是在貧窮中過日子。為甚麼？因為今天神的兒女都是懶惰的，他們不肯花力氣來經營基督。

神告訴祂的百姓，他們一年至少要三次來在一起敬拜祂。…祂又告訴他們，每逢他們來在一起，…他們手中必須帶着東西來獻給祂，就是帶着那美地的出產。若是他們懶惰，不在那地上工作，他們就不僅沒有甚麼可以帶來獻給神，並且他們自己也沒有甚麼可以得着飽足；他們就要挨餓了。

我們必須在基督身上天天經營，然後我們纔能把祂大量出產。我們不能僅僅有一點點的基督來滿足自己的需要。我們必須出產祂甚多，纔能有餘剩的豐富留給別人。…我們聚集一起來展覽基督，不只是展覽神所給我們的基督，乃是展覽我們所出產的基督，我們所經營、所經歷的基督。…弟兄姊妹們，我們一切的聚會都應該是這樣，是個展覽會，在其中陳列基督的各種出產。

在那地的生活，乃是一個滿了享受基督的生活。這享受是個人的，也是與神的子民集體的。願我們在祂身上殷勤經營，使我們的手裝滿了祂，然後我們就來到祂所指定的地方，就是合一的立場上，來與神的兒女們，並與神自己一同享受這一位豐富又榮耀的基督（包羅萬有的基督，二〇六至二〇九、二一三、二二一頁）。

參讀：實行召會生活的生命與道路，第十四至十五章；包羅萬有的基督，第十五至十六章；主恢復中應有的認識，第十二至十三篇。

watered the plants, nurtured the vines, and pruned the trees....It is a picture of how we must work diligently on Christ that we may enjoy His all-inclusive riches. Christ is rich beyond measure, but the church today is groveling in poverty. Why? It is because the Lord's children today are indolent. They will not exert themselves to labor on Christ.

The Lord told His people that they must come together to worship Him at least three times a year....And He told them that whenever they come together... they must bring something in their hands to Him...of the produce of the good land. If they were lazy and did not work on the land, not only would they be unable to bring anything to the Lord, but they would have nothing to satisfy themselves; they would be hungry.

We have to labor on Christ day by day so that we produce Him in mass production. We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others. We are meeting together to have an exhibition of Christ, not just the Christ whom God gave us but the Christ we have produced, the Christ upon whom we have labored and whom we have experienced....Brothers and sisters, this is what all our meetings should be—an exhibition, a fair, in which all sorts of the produce of Christ are displayed.

The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people. May we be diligent to labor on Him, to have our hands filled with Him, and then come to the place that He has appointed, to the very ground of unity, to enjoy this rich and glorious Christ with God's children and with God Himself. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 342-344, 347, 352)

Further Reading: CWWL, 1963, vol. 4, "The Life and Way for the Practice of the Church Life," chs. 14-15; CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 15-16; CWWL, 1975-1976, vol. 3, "Young People's Training," chs. 12-13

第九週■週六

晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

三 11『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

異教徒敬拜的中心經常是在高山、小山、與青翠樹下（申十二 2）。高山與小山表徵高舉一些基督以外的東西，青翠樹表徵一些美麗、有吸引力的東西。今天基督教敬拜的中心，也高舉一些基督以外的東西。原則上，這些敬拜的中心就是在高山或小山等高處。然而，神的百姓應該來到錫安山，神所選擇作團體敬拜獨一的地方。在各高處的敬拜乃是以色列人分散的因素。

原則上，我們必須毀除這些地方、偶像和名字。這樣作就是行神眼中看為正的事。但如果我們堅持自己的選擇，那就是行我們自己眼中看為正的事。我們必須敬畏主，而去到祂所選擇的地方（李常受文集一九七九年第二冊，三五六至三五七頁）。

信息選讀

一的立場，不僅僅是一地一會的問題；一的立場比一地一會更深入、更豐富、更高超、更完滿。我們都必須知道，在這個宇宙中，神只選擇了一個地方，那一個地方就是召會。

WEEK 9 — DAY 6

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Often the pagan centers of worship were located on mountains or hills or under flourishing trees (Deut. 12:2). The mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive. The various worship centers in today's Christianity lift up something other than Christ. In principle, these centers of worship are on a mountain or hill, the high places. However, God's people were to come to Mount Zion, the unique place chosen by God for corporate worship. The worship at the high places was a factor in the dispersion of the children of Israel.

In principle, we must destroy all the places, idols, and names. To do this is to do what is right in the eyes of the Lord. But if we insist on our own choice, we are doing what is right in our own eyes. We must fear the Lord and go to the place He has chosen. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 273)

Today's Reading

The ground of oneness is not simply a matter of one city, one church. The ground of oneness is deeper, richer, higher, and fuller than this. We all must learn that in this universe God has chosen only one place, and that place is the church.

召會同着基督，是神所選擇獨一的地方。為着實現歌羅西三章十一節的話，別的地方都必須一一徹底的毀除。每一樣東西，只要不是召會同着基督，都必須毀除。這樣，我們就可以單純的在召會生活裏享受基督作美地的豐富。當我們與神一同享受基督的時候，我們就被栽植在主的殿中；我們要長大而發旺。這是過基督徒生活與召會生活正確的路。這是一的立場。

在這個立場上，不可能有分裂，因為分裂的基礎已經被毀除。我們的脾氣、個性、天然的特性、愛好都被除去了。我們的宗教、文化和特別的作法也都被毀掉了。…在召會中，除了基督，別無他物。基督必須是一切，又在一切之內。…我們在神面前享受祂，這種享受就成了我們的敬拜，成了我們的召會生活，甚至成了我們基督徒日常的生活。然後，我們就要在一的立場上長大而成熟。

根據我在…主恢復中的經驗，我能見證說，神所選擇獨一的立場不給人機會放縱情慾或遂行野心。我在中國大陸的那些年間，都受倪弟兄職事的指示。我所傳講的一切都與他一樣。一切的『邱壇』都被拆毀，因此絲毫不留地位讓人放縱情慾，或遂行自私的野心。今天在我們中間也是一樣。我們只注意高舉基督。如果我們維持一的立場，神獨一的選擇，不高舉任何基督以外的事物，就不可能有分裂。在主的恢復中，我們單單高舉基督。我們講生命講了許多，但不把生命高舉到成為『邱壇』的地步。我們中間有些弟兄很敏捷，很有天然才幹；但他們的敏捷與才幹必須受神所選擇立場的約束。這種約束使他們不高舉任何東西來代替基督。我們在主的恢復中能見證說，我們與今天的基督教不同，我們沒有『邱壇』（李常受文集一九七九年第二冊，三七八至三八〇、四二一至四二二頁）。

參讀：一的真正立場，第五、八章；召會實際的彰顯，第九章。

The church with Christ is the unique place of God's choice. In order to fulfill the word of Colossians 3:11, every other place must be utterly destroyed. We must destroy everything that is not the church with Christ. Then we will simply be in the church life enjoying Christ as the riches of the good land. As we enjoy Him with God, we will be planted in the house of the Lord, we will grow, and we will flourish. This is the proper way to have the Christian life and the church life. This is the ground of oneness.

On this ground it is not possible to have division, for the basis of division has been destroyed. Our temperament, disposition, natural characteristics, and preferences have all been eliminated. Our religion, culture, and particular ways have also been destroyed. In the church there cannot be anything other than Christ. Christ must be all and in all....As we enjoy Him before God, this enjoyment will become our worship, our church life, and even our Christian daily living. Then we will grow and mature on the ground of oneness.

From my experience in the Lord's recovery...I can testify that the unique place of God's choice leaves no opportunity for the indulgence of lust or for the exercise of our ambition. During all the years in China, I was under the direction of Brother Nee's ministry. In all my preaching I was the same as he. All the "high places" were torn down, and therefore there was no room for the indulgence of lust or the carrying out of selfish ambition. The same is true among us today. We care only to exalt Christ. If we maintain the ground of oneness, God's unique choice, without elevating anything other than Christ, it will not be possible to have division. In the Lord's recovery we elevate Christ and Christ alone. We may talk a great deal about life, but we do not even elevate life to the point of making it a high place. Certain brothers among us are very keen and have a good deal of natural ability. But their keenness and ability must be restricted by the ground of God's choice. This restriction will keep them from elevating something in place of Christ. We in the Lord's recovery can testify that, in contrast to today's Christianity, we have no high places. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 288-289, 320-321)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 5, 8, 10; CWWL, 1968, vol. 1, "The Practical Expression of the Church," ch. 9

第九週詩歌

眾召會顯於各地

(英1265)

F 大調

4/4

一 眾召會顯於各地，乃是基督身體；
 耶穌見證得建立，實現主的心意；
 金燈臺光芒四溢，照耀各城不已；
 威武軍隊勝仇敵，又是新婦美麗。

(副) 地上眾召會是主心意目標；願眾聖徒
 興起禱告：主，建造，求將我們建造！

二 眾召會皆不可少，無論地方大小；
 各盡其分何美妙，叫身體得建造；
 擴大度量多相調，顧到彼此需要；
 透徹交通同禱告，領畧基督深、高。

三 主七眼徧地尋找，鑒察、注入、焚燒，
 煉淨我們的愛好，合於祂旨所要；
 眾召會祂心所寶，同心合意建造；
 精金見證顯光耀，將主榮美映照。

四 得勝君王傳捷報，不久就要來到；
 眾召會歡喜跳躍，讚美響徹雲霄。
 收割之日已緊靠，初熟果先備好，
 讓主提接進榮耀，同王達於至高。

WEEK 9 — HYMN

The churches are the Body The Church—Her Local Expression

K827 S387

1265

1. The churches are the Body Of Christ on earth today. They are His testimony, That He may have a way. They are the golden lamp-stands in cities far and wide. They are His fighting army, And His beloved Bride. (C) The churches, the churches, Up on the earth today; Lord, stir our hearts for Thy desire, And build us, oh, build us, Lord, we pray.

2. Oh, how we need the churches,
 All of them, great or small!
 We need their many portions
 To profit us withal.
 Yes, Lord, enlarge the churches;
 We love their needs to bear.
 Enlarge our hearts, Lord Jesus,
 In fellowship and prayer.
3. The Lord's eyes o'er the whole earth
 Are running to and fro;
 Those seven, burning, searching,
 Our heart's desire to know.
 His purpose—many churches,
 Built up in one accord;
 This golden testimony
 Will thus express the Lord.
4. And soon will be the coming
 Of our triumphant King!
 He's coming for the churches
 Where His sweet praises ring.
 Come, Lord, come reap the firstfruits,
 As draws the harvest nigh,
 And to Thy throne do take us,
 To reign with Thee on high.

第十週

避免那與我們所保守的一
相對的分裂，並拒絕那與我們
為其爭辯之信仰相對的背道

EM 詩歌：補 753，補 628

讀經：申十二～十三，詩一三三，約十七 21～23，弗四 3～6，猶 1～3、19～21

綱要

週一

壹 按照摩西在申命記十二、十三章的話，我們必須避免分裂並拒絕背道：

- 一 我們必須保守神子民獨一的一，並持守對基督身位和救贖工作的獨一信仰。
- 二 在舊約裏，背道指放棄神，並且離棄神而轉向偶像；在新約裏，背道乃是異端，指否認基督的神性，不信耶穌基督是神成為肉體來作人——約一 1、14，約壹二 18、22，四 2～3。
- 三 背道，或異端，侮辱神並破壞基督的身位；分裂則破壞那作基督團體彰顯之基督的身體；因此，背道和分裂破壞神的整個經綸。
- 四 因這緣故，使徒保羅囑咐我們要避開製造分裂的人（羅十六 17），使徒約翰吩咐我們要拒絕

Week Ten

**Avoiding Division, Which Is versus the Oneness
That We Keep, and Rejecting Apostasy,
Which Is versus the Faith That We Contend For**

EM Hymns: 853, 1339

Scripture Reading: Deut. 12—13; Psa. 133; John 17:21-23; Eph. 4:3-6; Jude 1-3, 19-21

Outline

Day 1

- I. According to Moses' word in Deuteronomy 12 and 13, we must avoid division and reject apostasy:
 - A. We must keep the unique oneness of God's people and the unique faith in the person and redemptive work of Christ.
 - B. Apostasy in the Old Testament denotes giving up God and turning away from God to idols; in the New Testament apostasy is heresy, denoting the denial of Christ's deity and not believing that Jesus Christ is God incarnated to be a man—John 1:1, 14; 1 John 2:18, 22; 4:2-3.
 - C. Apostasy, or heresy, insults and damages the person of Christ, and division destroys the Body of Christ as Christ's corporate expression; thus, apostasy and division damage the entire economy of God.
 - D. Because of this, the apostle Paul charges us to turn away from the divisive ones (Rom. 16:17), and the apostle John enjoins us to reject the heretical

異端者（約貳 9～11）。

五 我們必須像申命記中的摩西和新約中的使徒們一樣，嚴格的對付分裂和背道；我們必須保守神子民獨一的一，並持守對基督身位和救贖工作的獨一信仰—弗四 3、13。

週二

貳 分裂是無所不包的；它包含了各種消極的事物，就如撒但、罪惡、世界、肉體、己、舊人，以及壞脾氣—羅十六 17～18，多三 10：

一 我們不該以為分裂是獨立的，與肉體、己、世界無關—加五 19～21，太十六 23～24，約壹二 15～16。

二 關於分裂的性質，如果我們蒙了光照，就會看見分裂不僅與一切消極的事物有關，並且包含了一切消極的事物。

三 在分裂裏就是在死亡裏；基督教因為缺少生命裏真正的一，所以充滿了死亡與黑暗。

四 分裂出於不同的教訓，就是神經綸以外的教訓—提前一 3～4：

1 我們所教導的，不該由對錯來衡量，而必須由是否製造分裂來衡量；只有一種職事建造人，絕不使人分裂，就是神經綸那惟一的職事。

2 教導不同的事，會把人殺死，拆毀神的建造，而廢除神的整個經綸；我們都必須看見，甚至教導一點點不同的事，也會將主的恢復拆毀。

3 惟一能保守我們在主恢復裏的路，就是那惟一的職事；

ones (2 John 9-11).

E. Like Moses in Deuteronomy and the apostles in the New Testament, we must be very strict concerning division and apostasy; we must keep the unique oneness of God's people and the unique faith in the person and redemptive work of Christ—Eph. 4:3, 13.

Day 2

II. Division is all-inclusive; it includes all negative things, such as Satan, sin, worldliness, the flesh, the self, the old man, and evil temper—Rom. 16:17-18; Titus 3:10:

A. We should not think that division stands by itself and is not related to the flesh, the self, and worldliness—Gal. 5:19-21; Matt. 16:23-24; 1 John 2:15-16.

B. If we are enlightened concerning the nature of division, we will see that it is not only related to all negative things but includes all negative things.

C. To be in division is to be in death; Christianity is filled with death and darkness because the genuine oneness in life is lacking.

D. Divisions come out of different teachings, teachings other than God's economy—1 Tim. 1:3-4:

1. Whatever we teach should not be measured by whether it is wrong or right; it must be measured by whether it is divisive or not; only one kind of ministry builds up and never divides—this is the unique ministry of God's economy.

2. It kills people to teach differently; to teach differently tears down God's building and annuls God's entire economy; we all must realize that even a small amount of teaching in a different way destroys the recovery.

3. The only way that can preserve us in the recovery is the unique ministry; if

倘若我們說我們是在主的恢復裏，而我們卻這麼輕忽的甚至隱密的教導一些與神的經綸不同的東西，我們就種下了要在分裂裏長大的種子；因此，能使我們蒙保守在永遠的一裏，惟一的路就是教導神的經綸裏一樣的事。

- 4 異議者不同的教訓，乃是被神仇敵所利用的風，要打岔神的子民，將他們從神的經綸帶開——弗四 14。
- 5 分裂的教訓為撒但所組織並系統化，造成嚴重的錯謬，因而破壞基督身體生活實行的一——14 節。
- 6 不同的教訓乃是召會敗落、墮落並變質的主要根源——提前一 3 ~ 4、6 ~ 7，六 3 ~ 5、20 ~ 21。

週三

五 使徒們在各處各召會中，教導所有的聖徒同樣的事——林前四 17，七 17，十一 16，十四 34：

- 1 我們也必須在全地各國的各召會中，教導同樣的事——太二八 19 ~ 20。
- 2 新約裏沒有一種思想，以為一種教訓適合某一個召會，卻不適合別的召會；反而，新約啓示眾召會在接受教訓的事上該是相同的一多一 9。

叁 真正的一乃是包含着一切積極事物之包羅萬有、廣被的一——詩二三 6，三六 8 ~ 9，四三 3 ~ 4，八四 1 ~ 8，10 ~ 12，九二 10，一三三 1、3 下：

- 一 主已將父所賜給祂的榮耀賜給我們，使我們在父裏並在子裏成為一；這指向在神聖性情和那神聖者裏的一；一實際上乃是經過過程並終極完成的三一神與信徒的調和——約十七 21 ~ 23，弗四 3 ~ 6。

we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division; therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing in God's economy.

4. The different teachings of the dissenting ones are winds used by God's enemy to distract His people and carry them away from His economy—Eph. 4:14.
5. The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life—v. 14.
6. The different teachings are the major source of the church's decline, degradation, and deterioration—1 Tim. 1:3-4, 6-7; 6:3-5, 20-21.

Day 3

E. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

1. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.
2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

III. The genuine oneness is an all-inclusive, comprehensive oneness that includes all positive things—Psa. 23:6; 36:8-9; 43:3-4; 84:1-8, 10-12; 92:10; 133:1, 3b:

- A. The Lord has given us the glory that the Father has given Him so that we may be one in the Father and in the Son; this points to a oneness in the divine nature and the Divine Being; oneness is actually the mingling of the processed and consummated Triune God with the believers—John 17:21-23; Eph. 4:3-6.

二 當我們回到一的時候，一切屬靈的豐富和一切積極的事物都回來了，因為這一切都存在一裏面—3 節，三 8：

- 1 在一的真正立場上，一切敬虔的事和一切屬靈的豐富都是我們的一申八 7 ~ 9，十二 12、26 ~ 28。
 - 2 真正的一不是部分的一，而是偉大、完整、廣被、整體的一。
- 三 詩篇一百三十三篇是一篇一的詩，這一包含一切積極的品性與美德；如果我們看見這整個一的異象，一切分裂的細菌就會被殺死，我們也會蒙拯救脫離各種的分裂。

週四

四 為着恢復並保守真正、包羅萬有的一，我們必須毀壞邱壇—王上十一 7 ~ 8，十二 26 ~ 33，十三 33 ~ 34，十四 22 ~ 23，十五 14，二二 43，王下十二 2 ~ 3，十四 3 ~ 4，十五 3 ~ 4、34 ~ 35：

- 1 神在祂的智慧裏，要求祂的子民要將那些國民事奉他們神的各地方都毀壞；設立邱壇就是有了分裂；因此，邱壇的意義就是分裂—申十二 1 ~ 3。
- 2 神為保守祂子民的一，就要求他們來到祂所選擇的獨一地方；邱壇代替了這獨一的地方，成了另一選擇—8、11、13 ~ 14、18 節。
- 3 邱壇是高地，高舉在一般水平之上；原則上，每一個邱壇，每一個分裂，都包含着對基督以外某些事物的高舉與讚揚—參西一 18。
- 4 所羅門與耶羅波安建立邱壇的記載有屬靈的意義，是為着我們屬靈的教訓而寫下的一羅十五 4 ~ 6：

B. When the oneness is recovered, all the spiritual riches and all the positive things are recovered with it, because they all exist in the oneness—v. 3; 3:8:

1. All the godly things and all the spiritual riches are ours on the genuine ground of oneness—Deut. 8:7-9; 12:12, 26-28.
 2. The genuine oneness is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety.
- C. Psalm 133 is a psalm on the oneness that includes all positive attributes and virtues; if we see the vision of the oneness of entirety, all the germs of division will be killed, and we will be delivered from every kind of division.

Day 4

D. For the recovery and preservation of the genuine, all-inclusive oneness, we must destroy the high places—1 Kings 11:7-8; 12:26-33; 13:33-34; 14:22-23; 15:14; 22:43; 2 Kings 12:2-3; 14:3-4; 15:3-4, 34-35:

1. In His wisdom God required His people to destroy all the places in which the nations served their gods; to set up a high place is to have a division; hence, the significance of high places is division—Deut. 12:1-3.
2. To preserve the oneness of His people, God required that they come to the unique place of His choice; the high places were a substitute and an alternative for this unique place—vv. 8, 11, 13-14, 18.
3. A high place is an elevation, something lifted above the common level; in principle, every high place, every division, involves the uplifting, the exaltation, of something other than Christ—cf. Col. 1:18.
4. The record of the building of the high places under Solomon and Jeroboam has a spiritual significance; it was written for our spiritual instruction—Rom.

- a 根據這記載，分裂是由於情慾與野心；所羅門是前者的實例，耶羅波安是後者的實例。
 - b 所羅門與耶羅波安所建立的邱壇，嚴重的損害了一的立場—王上十一 7 ~ 8，十二 26 ~ 33。
 - c 在召會生活中，我們不應有任何『邱壇』；反之，我們都應該在同等地位上高舉基督—西一 18，三 10 ~ 11。
 - d 基督教的分裂乃是由於自私與野心—腓二 21，約三 9 ~ 10，羅十六 17 ~ 18，王上十二 26 ~ 33。
- 5 用屬靈的話來說，我們必須毀除召會之外的每一個地方，以及基督的名之外的每一個名；這意思是，我們必須毀除我們的文化、個性、脾氣、習慣、天然的特性、愛好、宗教背景同其影響—損害真正的一的一切—加二 20，五 24，六 14。

週五

五 在主的恢復裏，我們單單高舉基督—西一 18：

- 1 我們能見證，我們與今天的基督教成對比，我們沒有『邱壇』。
- 2 我們既已來到召會，就該沒有『邱壇』（高舉基督以外事物的高處）；我們除了基督的人位與十字架獨一的路之外，不該有別的一林前一 30，二 4，西一 20，二 11，三 11。
- 3 我們在召會中享受基督作那地豐富的出產；我們在神面前對基督的享受成了我們的敬拜、我們的召會生活甚至我們基督徒的生活；並且我們就在一的立場上長大並成熟—弗三 8，四 3、14 ~ 16。

15:4-6:

- a. According to this record, division is caused by lust and ambition; Solomon is an example of the former, and Jeroboam is an example of the latter.
 - b. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness—1 Kings 11:7-8; 12:26-33.
 - c. In the church life we should not have any high places; instead, we should all be on one level to exalt Christ—Col. 1:18; 3:10-11.
 - d. The divisions in Christianity are caused by selfishness and ambition—Phil. 2:21; 3 John 9-10; Rom. 16:17-18; 1 Kings 12:26-33.
5. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ; this means that we must destroy our culture, disposition, temperament, habits, natural characteristics, preferences, and religious background with its influence—everything that damages the genuine oneness—Gal. 2:20; 5:24; 6:14.

Day 5

E. In the Lord's recovery we elevate Christ and Christ alone—Col. 1:18:

- 1. We can testify that, in contrast to today's Christianity, we have no high places.
- 2. Having come to the church, we should have no "high places," elevations where something other than Christ is uplifted; we should have nothing other than the person of Christ and the unique way of the cross—1 Cor. 1:30; 2:4; Col. 1:20; 2:11; 3:11.
- 3. In the church we enjoy Christ as the rich produce of the land; our enjoyment of Christ in the presence of God becomes our worship, our church life, and even our Christian living, and we grow and mature on the ground of oneness—Eph. 3:8; 4:3, 14-16.

肆 我們必須竭力使自己從任何異端（背道）和異端者（背道者）分別出來：

- 一 異端者不承認耶穌是神成爲肉體（不承認祂是藉着聖靈神聖的成孕，在肉體裏來的）；因此，他們否認基督的神性—約壹四 3，約貳 7，參路一 31 ~ 35，約二十 28 ~ 29，羅九 5。
- 二 那靈在信徒裏面作工，向他們承認基督是在肉體裏來的—約壹四 1 ~ 2：
 - 1 凡棄絕基督的成爲肉體，因而棄絕祂救贖的，也就否認基督的復活。
 - 2 任何人如果否認基督的成爲肉體，那人就是否認基督聖別的出生、人性、爲人生活、藉着釘十字架而成的救贖以及復活；這完全消除了對賜生命的靈作爲經過過程的三一神之實際的享受—二 23。
- 三 異端者否認神聖的成孕和基督的神格，如同今天的摩登派；這樣的人我們必須棄絕，不要接他到家裏，也不要問他的安；這樣我們就不會與他有接觸，也不會有分於他的異端；這種異端對神是褻瀆的，並且像痲瘋一樣傳染人—彼後二 1 ~ 3，約貳 10。
- 四 將奇妙基督的神聖真理帶給人，怎樣是優越的佳行（羅十 15），散佈那玷污基督榮耀神格之撒但的異端，也照樣是可憎的惡行；這對神是褻瀆和可憎，對人也是損毀和咒詛。
- 五 凡在基督裏的信徒和神的兒女，都不該有分於這惡！甚至向這樣的惡人問安也不可！我們當與這惡保持嚴格且清楚的分別！—約貳 8 ~ 11。

IV. We must be fully exercised to separate ourselves from any heresy (apostasy) and heretics (apostates):

- A. Heretics do not confess that Jesus is God incarnate (not confessing that He has come in the flesh through the divine conception of the Holy Spirit); thus, they deny the deity of Christ—1 John 4:3; 2 John 7; cf. Luke 1:31-35; John 20:28-29; Rom. 9:5.
- B. The Spirit works in the believers to confess to them that Christ came in the flesh—1 John 4:1-2:
 1. Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection.
 2. If anyone denies Christ's incarnation, that one denies Christ's holy birth, humanity, human living, redemption through crucifixion, and resurrection; this utterly annuls the enjoyment of the life-giving Spirit as the reality of the processed Triune God—2:23.
- C. A heretic is one who denies the divine conception and deity of Christ, as today's modernists do; such a one we must reject, not receiving him into our house nor greeting him; thus, we will not have any contact with him or any share in his heresy, heresy that is blasphemous to God and contagious like leprosy—2 Pet. 2:1-3; 2 John 10.
- D. Just as bringing to others the divine truth of the wonderful Christ is an excellent deed (Rom. 10:15), so spreading the satanic heresy, which defiles the glorious deity of Christ, is an evil work; it is a blasphemy and abomination to God; it is also a damage and curse to men.
- E. No one who is a believer in Christ and a child of God should have any share in this evil! Even to greet such an evil one is prohibited! A severe and clear separation from this evil should be maintained!—2 John 8-11.

伍 猶大勸我們要竭力為信仰爭辯—猶 1 ~ 3:

- 一 猶大書中的『信仰』不是主觀的相信，乃是客觀的信仰，指我們所相信的事，就是新約的內容，成了我們的信仰，我們相信，就能得着我們共享的救恩—徒六 7，提前一 19，三 9，四 1，五 8，六 10、21，提後三 8，四 7，多一 13。
- 二 我們基督徒的信仰，是由我們所相信關於聖經、神、基督、基督的工作、救恩和召會這六個基本項目所組成的一弗四 13:
 - 1 聖經逐字都是神所默示的，都是神的呼出一彼後一 21，提後三 16。
 - 2 神是獨一的，卻是三一的一父、子、靈—太三 16 ~ 17，二八 19，林後十三 14，弗二 18，三 14 ~ 17，啓一 4 ~ 5。
 - 3 基督是永遠裏的神（約一 1），在時間裏成為人（14）；祂的神性是完全的，祂的人性是完美的；因此，祂是神又是人（二十 28，羅九 5，約十九 5，提前二 5），具有神性與人性。
 - 4 基督首先成為肉體，成了一個人（約一 14），為着救贖我們死在十字架上（彼前二 24，啓五 9）；然後祂從死人中復活，使我們重生（彼前一 3），升上諸天作萬有的主（徒二 33、36，十 36），並且要回來，向着召會作新郎（約三 29，啓十九 7），向着列國作萬王之王（16）；這些是基督工作的主要方面。
 - 5 罪人必須向神悔改（徒二 38，二六 20）、信入基督（約三 16，徒十六 31），使罪得赦（十 43），得着救贖（羅三 24）、稱義（徒十三 39）、重生（約

V. Jude exhorts us to earnestly contend for the faith—Jude 1-3:

- A. “The faith” in Jude is not subjective faith as our believing but objective faith as our belief, referring to the things we believe in, the contents of the New Testament as our faith, in which we believe for our common salvation—Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13.
- B. Our Christian faith is composed of our belief concerning six basic items: the Bible, God, Christ, the work of Christ, salvation, and the church—Eph. 4:13:
 1. The Bible, word by word, is divinely inspired by God, as the breath of God—2 Pet. 1:21; 2 Tim. 3:16.
 2. God is uniquely one but triune—the Father, the Son, and the Spirit—Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 2:18; 3:14-17; Rev. 1:4-5.
 3. Christ was the very God in eternity (John 1:1) and became a man in time (v. 14); His deity is complete, and His humanity is perfect; hence, He is both God and man (20:28; Rom. 9:5; John 19:5; 1 Tim. 2:5), possessing both divinity and humanity.
 4. Christ first became a man in incarnation (John 1:14) and died on the cross for our redemption (1 Pet. 2:24; Rev. 5:9); then He rose from the dead for our regeneration (1 Pet. 1:3), ascended to the heavens to be the Lord of all (Acts 2:33, 36; 10:36), and will come back as the Bridegroom to the church (John 3:29; Rev. 19:7) and the King of kings to all the nations (v. 16); these are the main aspects of the work of Christ.
 5. A sinner must repent to God (Acts 2:38; 26:20) and believe into Christ (John 3:16; Acts 16:31) for forgiveness of sins (10:43), for redemption (Rom. 3:24), for justification (Acts 13:39), and for regeneration (John 3:6) in order that he

三 6) ,好得着永遠的生命 (36) ,成爲神的兒女 (一 12) , 以及基督的肢體 (林前十二 27) ; 這是我們藉信所得的救恩 (弗二 4 ~ 9) 。

6 召會由所有在基督裏的真信徒所組成, 作爲基督的身體 (弗一 22 ~ 23, 西一 24) , 在宇宙一面是一 (弗四 4) ; 地方召會作爲基督身體的彰顯, 在地方上也是一——城一會 (啓一 11) :

a 但這並不是說, 在基督裏的真信徒若不同意一城一會, 就不得救; 他是得救的, 不過還有所缺欠——不是爲着得救, 乃是爲着過正當的召會生活。

b 藉着站在召會正確的立場上, 我們選擇愛所有的弟兄, 不僅僅愛那些同我們聚會的人。

三 這信仰 (不是任何道理) 已經一次永遠的交付聖徒; 我們應當爲這信仰竭力爭辯——提前六 12。

四 我們藉着享受整個可稱頌的神聖三一, 就在這至聖信仰的根基上, 建造自己, 使我們成爲新耶路撒冷, 就是永遠生命的總和——猶 19 ~ 21, 參約四 14 下。

五 當我們『在聖靈裏禱告』操練我們的靈, 保守自己『在神的愛中, 等候我們主耶穌基督的憐憫, 以至於永遠的生命』, 藉此就應用並享受整個可稱頌的神聖三一——猶 20 ~ 21:

1 『以至於永遠的生命』 (21) , 或『直湧入永遠的生命』 (約四 14 下) , 是特別的發表; 『以至於』或『直湧入』說到目的地, 也有『成爲』的意思。

2 我們藉着操練靈享受可稱頌的神聖三一並爲信仰爭辯, 就成爲新耶路撒冷, 就是永遠生命的總和一啓二二 1 ~ 2 上, 二一 10 ~ 11。

may have eternal life (v. 36) to become a child of God (1:12) and a member of Christ (1 Cor. 12:27); this is our salvation through faith (Eph. 2:4-9).

6. The church, composed of all the genuine believers in Christ, as the Body of Christ (1:22-23; Col. 1:24), is universally one (Eph. 4:4), and a local church as the expression of the Body of Christ is locally one—one city, one church (Rev. 1:11):

a. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved; he or she is saved, but there is something lacking, not for salvation but for the proper church life.

b. By standing on the proper ground of the church, we are choosing to love all the brothers, not only those who are meeting with us.

C. This faith, not any doctrine, has been delivered once for all to the saints; for this faith we should earnestly contend—1 Tim. 6:12.

D. We build up ourselves upon the foundation of this most holy faith by enjoying the entire Blessed Trinity so that we may become the New Jerusalem as the totality of the eternal life—Jude 19-21; cf. John 4:14b.

E. The entire Blessed Trinity is employed and enjoyed by us as we exercise our spirit by “praying in the Holy Spirit” to keep ourselves “in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life”—Jude 20-21:

1. Unto eternal life (v. 21), or into eternal life (John 4:14b), is a particular expression; unto, or into, speaks of destination and also means “to become.”

2. By exercising our spirit to enjoy the Blessed Trinity and contend for the faith, we become the New Jerusalem as the totality of the eternal life—Rev. 22:1-2a; 21:10-11.

第十週■週一

晨興餽養

申十三 3～4『你也不可聽那申言者或是那作夢之人的話；因為耶和華你們的神在試驗你們，要知道你們是不是全心全魂愛耶和華你們的神。你們要跟從耶和華你們的神，敬畏祂，謹守祂的誠命，聽從祂的話，事奉祂，緊聯於祂。』

在申命記十二章，摩西對分裂的事是嚴格的；在十三章，他對背道的事是嚴格的。

在舊約裏，背道指放棄神，並且離棄神而轉向偶像。在新約裏，背道乃是指否認基督的神性，就是不信基督是神成爲肉體來作人（申命記生命讀經，一〇二、九七頁）。

信息選讀

我們需要清楚，教導背道的事和講錯道理的分別。有人在教導某項道理上可能不正確，但這不表示他是背道的。例如，假定一位在主裏的弟兄，在基督裏的真信徒，在教導被提的事上有點錯誤；我們可以說他在道理上錯了，卻不該說他是異端。…按照新約，有人成爲背道的，不是因他錯誤的教導被提的事，乃是因他不再相信耶穌基督是神，以及祂在肉體裏而來，作了一個人。

在羅馬十四至十五章，保羅寬宏大量、包容一切，但在十六章十七節，他卻非常狹窄而嚴格：『弟兄們，那些造成分立和絆跌之事，違反你們所學之教訓的人，我懇求你們要留意，並要避開他們。』一面，我們需要接納各種的真信徒；另一面，我們在對付造成

WEEK 10 — DAY 1

Morning Nourishment

Deut. 13:3-4 You shall not listen to the words of that prophet or to that dreamer of dreams; for Jehovah your God is testing you in order to know whether you love Jehovah your God with all your heart and with all your soul. You shall follow Jehovah your God; and you shall fear Him, keep His commandments, listen to His voice, serve Him, and hold fast to Him.

In Deuteronomy 12 Moses was strict in the matter of division, and in Deuteronomy 13 he was strict in the matter of apostasy.

In the Old Testament, apostasy denotes the giving up of God and the turning away from God to idols. In the New Testament, apostasy denotes the denial of Christ's deity; it refers to not believing that Christ is God incarnated to be a man. (Life-study of Deuteronomy, pp. 86, 81)

Today's Reading

We need to be clear regarding the difference between teaching apostasy and being wrong in doctrine. Someone may not be correct in his teaching about a certain doctrine, but this does not mean that he is apostate. For example, suppose a brother in the Lord, a genuine believer in Christ, is somewhat mistaken in his teaching regarding the rapture...According to the New Testament, someone becomes apostate not by teaching incorrectly about the rapture but by giving up the faith that Jesus Christ is God and that He came in the flesh to be a man.

In Romans 14 and 15 Paul is generous, broad-minded, and all-embracing, but in Romans 16:17 he is very narrow and strict. "I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them." On the one hand, we need to receive all kinds of genuine believers; on the other hand, we need to

分立之人時，需要狹窄、嚴格。在十七節保羅不是說，『這些造成分立之事的人是弟兄，我們要接納他們，愛他們。』不，他告訴我們要注意，並要避開他們。避開那些造成分立和絆跌之事的人，就是隔離他們。

就如新約的使徒那樣，…我們對分裂和背道的事也必須非常嚴格。這就是說，我們必須保守神子民獨一的一，並持守對基督身位和救贖工作的獨一信仰。

背道的新約用辭就是『異端』。背道和異端是侮辱神的身位。在舊約，背道者離棄神去跟隨偶像。…在新約，異端者否認耶穌基督是神成肉體來作人。這樣的否認就是異端，是新約的背道；這異端破壞基督的身位。在舊約和新約，神都不容忍背道或異端。

主恨惡分裂，因為分裂破壞祂的子民，使他們不能作祂的彰顯。在舊約，以色列人是神的子民，作祂團體的彰顯。在新約，主團體的彰顯乃是基督的身體。異端侮辱並破壞基督的身位；分裂破壞基督的身體。分裂殺死基督的身體，將基督的身體分割得支離破碎。因為異端破壞頭，又因為分裂殺死身體，所以主在舊約和新約中，絕不容忍異端和分裂。

保羅囑咐說，我們不該同情那些造成分立和絆跌之事的人，乃要避開他們。我們之所以必須避開那些造成分裂的人，是因為分裂帶來極嚴重的後果—破壞基督的身體。…背道和分裂破壞神的整個經綸（申命記生命讀經，九八至一〇〇、一〇二至一〇三、一〇五至一〇六頁）。

參讀：申命記生命讀經，第十二至十三篇；一的真正立場，第一、四章。

be narrow and strict in dealing with divisive ones. In 16:17 Paul does not say, “These divisive ones are brothers. We need to receive them and love them.” No, he tells us to mark them and to turn away from them. To turn away from those who make divisions and causes of falling is to quarantine them.

Like the apostles in the New Testament,...we also must be very strict concerning division and apostasy. This means that we must keep the unique oneness of God’s people and the unique faith in the person and redemptive work of Christ.

The New Testament term for apostasy is heresy. Apostasy and heresy are an insult to the person of God. In the Old Testament the apostates turned away from God and followed idols....In the New Testament the heretics denied that Jesus Christ is God incarnated to become a man. Such a denial is heresy, New Testament apostasy. This heresy damages the person of Christ. In both the Old Testament and the New Testament, God does not tolerate apostasy or heresy.

The Lord hates division because it destroys His people as His expression. In the Old Testament the children of Israel were God’s people for His corporate expression. In the New Testament the corporate expression of the Lord is the Body of Christ. Whereas heresy insults and damages the person of Christ, division damages the Body of Christ. Division kills the Body of Christ and cuts it into pieces. Because heresy damages the Head and because division kills the Body, the Lord, in both the New Testament and the Old Testament, will never tolerate heresy and division.

Instead of sympathizing with those who make divisions and causes of falling, we are charged by Paul to turn away from them. The reason we must turn away from those who cause divisions is that division is extremely serious—it destroys the Body of Christ....Apostasy and division damage the entire economy of God. (Life-study of Deuteronomy, pp. 82-84, 86-89)

Further Reading: Life-study of Deuteronomy, msgs. 12-13; CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 1, 4

第十週■週二

晨興餽養

弗四 14『使我們不再作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作為。』

提前一 3～4『我…曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，…這等事…對於神在信仰裏的經綸並無助益。』

分裂的教訓為撒但所組織並系統化，造成嚴重的錯謬，因而破壞基督身體生活實行的一。…欺騙手法是屬人的，錯謬系統是屬撒但的，與那惡者所設計欺詐的教訓有關，使聖徒從基督與召會生活岔開（聖經恢復本，弗四 14 註 6、註 5）。

切不可將分裂看作一件無所謂的事。…在一裏就是在生命中，而在分裂裏則是在死亡中。

分裂是無所不包的，它包含了各種消極的事物，就如撒但、罪惡、世界、肉體、己、舊人以及壞脾氣。關於分裂的性質，如果我們蒙了光照，會看見它包含着每一樣消極的東西。不要以為分裂是獨立的，與肉體、己、世界無關；分裂不僅與一切消極的事物有關，並且包括了一切消極的事物（李常受文集一九七九年第二冊，三二九至三三〇頁）。

信息選讀

歷經二十個世紀的召會歷史，發生在所有基督徒中間的分裂、混亂和難處，都是由於某種職事。…各式各樣的基督徒團體，都來自不同的職事。職事

WEEK 10 — DAY 2

Morning Nourishment

Eph. 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error.

1 Tim. 1:3-4 Even as I exhorted you...to remain in Ephesus in order that you might charge certain ones not to teach different things...which produce questionings rather than God's economy, which is in faith.

The dividing teachings are organized and systematized by Satan to cause serious error and thus damage the practical oneness of the Body life. The sleight is of men, but the system of error is of Satan and is related to the deceitful teachings that are designed by the evil one to distract the saints from Christ and the church life. (Eph. 4:14, footnote 5)

Never regard division as an insignificant matter...To be in oneness is to be in life, but to be in division is to be in death.

Division is all-inclusive. It comprises such negative things as Satan, sin, worldliness, the flesh, the self, the old man, and evil temper. If we are enlightened concerning the nature of division, we will see that it includes every negative thing. Do not think that division stands by itself and that it is not related to such things as the flesh, the self, and worldliness. Division is not only related to all negative things; it includes all negative things. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 253-254)

Today's Reading

Throughout the twenty centuries of church history, the divisions, confusions, and problems that have taken place among all the Christians were all due to a ministry....All the different kinds of Christian groups come out of different

主要是一種教訓。我們必須領悟，基督徒所傳的教訓會供應出一些東西。…一種教訓總是產生出一些東西。基於你教訓的結果，可以把你的教訓看為一種職事。…用一樣東西來供應別人就是在盡職事。

當召會往前去的時候，有一種又一種的毒素注射到基督徒的召會中。保羅在他著作的職事結束時，寫了提摩太前書，給召會豫防注射，以對抗這一切毒素。…『不可教導…不同的事』（一 3）這短句似乎很簡單。…我們可能不認為這是嚴重的，但實際上這非常嚴重。教導不同的事，會把人殺死，拆毀神的建造，而廢除神的整個經綸。我們都必須看見，甚至教導一點點不同的事，也會將主的恢復拆毀。有一句格言說，『一言興邦，一言喪邦。』…只要說一句話，表達出你的那一種觀念，就把一切都拆毀了。

惟一能保守我們在主恢復裏的路，就是那惟一的職事。倘若我們說我們是在主的恢復裏，而我們卻這麼輕忽的甚至隱密的教導一些與神的經綸不同的東西，我們就種下了要在分裂裏長起來的種子。因此，我們蒙保守在永遠的一裏，惟一的路就是教導神的經綸裏一樣的事。這樣的教訓稱為新約的職事。新約的職事單單供應三一神，這位三一神經過了種種的過程，要分賜到祂所揀選的人裏面作生命和生命的供應，好產生基督的眾肢體，以形成基督的身體來彰顯三一神。這就是新約的經綸。教導任何的事，甚至是美好的事，合乎聖經的事，只要稍微離開神新約的經綸，仍然會帶進分裂，會被那狡猾者，那惡者，大加利用。因此，我們必須儆醒（長老訓練第三冊，三九至四一、四七至四八頁）。

參讀：一的真正立場，第三、九章；長老訓練第三冊，第四章。

ministries. A ministry is mainly a teaching. We must realize that the teaching that a Christian teaches ministers something....A teaching always issues in something. Based upon the issue of your teaching, your teaching may be considered as a ministry. ...To serve others with something is to minister.

Poison after poison was injected into the Christian church while the church was going on. At the conclusion of his writing ministry, Paul wrote 1 Timothy to inoculate the church against all these poisons....This phrase not to teach different things [1:3] seems so simple....We may not think that this is serious, but actually it is more than serious. It kills people to teach differently. To teach differently tears down God's building and annuls God's entire economy. We all must realize that even a small amount of teaching in a different way destroys the recovery. There is a proverb that says, "One sentence can build up the nation, and one sentence can destroy the entire nation."...Just speaking one sentence that conveys your kind of concept tears down everything.

The only way that can preserve us in the recovery is the unique ministry. If we say that we are in the recovery, yet we teach something so lightly, even in a concealed way, that is different from God's economy, we sow the seed that will grow up in division. Therefore, the only way that we can be preserved in the eternal oneness is to teach the same thing, God's economy. This kind of teaching is called the New Testament ministry, the ministry of the new covenant. The ministry of the new covenant is to minister only the processed Triune God to be dispensed into His chosen people as life and life supply to produce members of Christ to form the Body to express the Triune God. This is the New Testament economy. To teach anything, even good things and scriptural things, that is even a little apart from God's New Testament economy will still issue in division, and that will be very much used by the subtle one, the evil one. We must, therefore, be on the alert. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 267-268, 273)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 3, 9; CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," ch. 4

第十週■週三

晨興餽養

林前四 17『因此我已打發提摩太到你們那裏去；他在主裏是我所親愛、忠信的孩子；他必題醒你們，我在基督耶穌裏怎樣行事，正如我在各處各召會中所教導的。』

十一 16『若有人想要強辯，我們卻沒有這樣的規矩，神的眾召會也沒有。』

一…是包羅萬有的。它包含了神、基督與那靈。…在〔以弗所四章三至六節〕所啓示的一裏，有父神、主基督與賜生命的那靈。這個一甚至包含我們重生的靈，以及我們經過變化和更新的心思等積極的事物。每一樣積極的事物都包含在這正當的一裏面（李常受文集一九七九年第二冊，三三〇頁）。

信息選讀

我們合一的實行是根據召會一的屬性：一靈、一主、一神和一個身體，還有一信、一浸並一個盼望〔弗四 4～6〕。…並且，這合一的實行是照着使徒的教訓（林前四 17 下，七 17 下，十一 16，十四 34 上）。使徒在各處各召會中所教導眾聖徒的，都是一樣的。同時，這合一的實行也是照着那靈對眾召會所說同樣的話（啓二 7、11 上、17 上、29，三 6、13、22）。啓示錄二、三章寫給七個召會的七封書信，都是對眾召會說的。…眾召會所有的是同一本聖經，大家都是照着同樣的話實行合一。結果，這合一的實行就指明七個召會的七個金燈臺是完全相同（啓一 20）。眾召會是神的金燈臺，雖是分開，各自獨立，但她的本質、形狀、功用和彰顯是完全

WEEK 10 — DAY 3

Morning Nourishment

1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

11:16 But if anyone seems to be contentious, we do not have such a custom of being so, neither the churches of God.

Oneness is all-inclusive. It includes God, Christ, and the Spirit....In the oneness revealed in [Ephesians 4:3-6], we have God the Father, Christ the Lord, and the Spirit as the Giver of life. This oneness includes such positive things as our regenerated spirit and our transformed and renewed mind. Everything positive is included in the proper oneness. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 254)

Today's Reading

Our practice of oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope [Eph. 4:4-6]....Moreover, the practice of this oneness is according to the apostles' teaching (1 Cor. 4:17b; 7:17b; 11:16; 14:34a). The apostles taught the same thing to all the saints in all the places and in all the churches. At the same time, the practice of this oneness is also according to the same speaking of the Spirit to the churches (Rev. 2:7, 11a, 17a, 29; 3:6, 13, 22). The seven epistles to the seven churches in Revelation 2 and 3 are words spoken to all the churches....All the churches have the same Bible, and everyone is practicing oneness according to the same speaking. Finally, the practice of oneness indicates that the seven churches as the seven lampstands are completely identical (1:20)....Although they are distinct and self-contained, they are completely identical in nature, shape, function, and expression. (CWWL, 1990,

一樣的（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一四至一五頁）。

這個一的原因，乃由於神自己是一；一是祂的本性。在神一切的作為之中，我們看見一個起源、一種元素和一種素質。在神的創造中，我們看見一位神和一個團體的人。在祂的揀選中，也只會有一位神和一個人。此外，在召會中，也只會有一位靈和一個新人。最後，在新耶路撒冷，也只會獨一的三一神，在一座城裏，這座城是以一個寶座、一條街道、一道河和一棵樹為特徵。因此，我們所說的一，不是部分的一，而是偉大、完整、廣被、整體的一。…如果我們看見這整個的一的異象，一切分裂的細菌就會被殺死；我們也會蒙拯救脫離各種的分裂。

（約翰十七章二十一至二十三節）裏的一必然不僅是指個別的單位來在一起，能彀和諧一致。這裏主說，祂把父所賜給祂的榮耀賜給我們，好使我們在父與子裏成為一。這指明這種一是存在於神聖的性情和神聖的所是裏面。三一神的三者，在祂們的性情與所是裏乃是一。…在基督裏之信徒的一，在素質上也應該是這樣。

（在以弗所四章四至六節）保羅說到身體，也說到一位靈、一位主、一位神與父。把身體和三一神相題並論，就指明一實際上乃是三一神與信徒的調和。

當我們回到一的時候，一切敬虔的、屬天的、屬靈的東西都回來了，…（並且）在這一的立場上，一切敬虔的事和一切屬靈的豐富都是我們的（李常受文集一九七九年第二冊，三一四至三一五、三八二、三八四、四三五頁）。

參讀：真理信息，第七章；今日主恢復中內在的難處及其合乎聖經的救治，第一至二章。

vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 74-75)

The reason for this oneness is that God Himself is one. Oneness is His nature. In all God's acts we see one origin, one element, and one essence. In God's creation we see one God and one corporate man. In His selection we also have the one God and one man. Moreover, in the church we have the one Spirit and one new man. Eventually, in the New Jerusalem we have the unique Triune God in the one city characterized by the one throne, the one street, the one river, and the one tree. Therefore, the oneness about which we are speaking is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety....If we see the vision of the oneness of entirety, all the germs of division will be killed, and we will be delivered from every kind of division.

The oneness [in John 17:21-23] is not merely that of individual units coming together in harmony and agreement. Here the Lord said that He has given us the very glory the Father has given Him in order that we may be one in the Father and the Son. This points to a oneness that exists in the divine nature and the Divine Being. The three of the Triune God are one in Their nature and being. The oneness of the believers in Christ should be essentially the same.

[In Ephesians 4:4-6] Paul speaks of the Body and of the one Spirit, the one Lord, and the one God and Father. The fact that the Body and the Triune God are mentioned together indicates that oneness is actually the mingling of the Triune God with the believers.

When we come back to the oneness, all the godly, heavenly, spiritual things return...[and] are ours on the ground of oneness. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 243, 292-293, 330)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 7; CWWL, 1990, vol. 2, "The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy," chs. 1-2

第十週■週四

晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

三 10～11『並且穿上了新人；…在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

在申命記十二章，摩西囑咐以色列人：『要將…國民事奉他們神的各地方，無論是在高山上，在小山上，在各青翠樹下，都徹底毀壞。』（2）他也吩咐他們：『拆毀他們的祭壇…。』（3）毀掉這一切之後，他們要來到神所選擇獨一的地方。根據列王紀上，聖殿是建在耶路撒冷，神所選擇…獨一的地方，作祂同在之處。這一個地方可以保守神的子民不至分散。

雖然以色列人毀壞了外邦人…事奉他們神的地方，…到後來，那些毀掉的東西又回來了。…所羅門按着神的心意把聖殿建造在一的立場上，後來竟又帶頭把邱壇建立起來（王上十一 6～8）（李常受文集一九七九年第二冊，四一一至四一二頁）。

信息選讀

建立邱壇，就是產生分裂。因此，邱壇的意義就是分裂。…為着保持祂子民的一，神要求他們來到祂所選擇獨一的地方。然而，邱壇是這獨一地方的代替品。…耶路撒冷這獨一的地方表徵一，而邱壇表徵分裂。那時，各樣罪惡與可憎的事都和邱壇的

WEEK 10 — DAY 4

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

3:10-11 And have put on the new man...where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

In Deuteronomy 12 Moses charged the children of Israel to “completely destroy all the places where the nations...have served their gods, on the high mountains and on the hills and under every flourishing tree” (v. 2). He also charged them to tear down their altars...(v. 3). Having destroyed all these things, they were to come to the unique place of God’s choice. According to 1 Kings, the temple was built in Jerusalem, the place God had chosen,...a unique place for His presence. This one place protected God’s people from division.

Although the children of Israel destroyed the places wherein the nations served their gods,...eventually the very things that had been destroyed came back....In fact, Solomon, the very one who built the temple according to God’s desire on the ground of oneness, took the lead to build up the high places once again (1 Kings 11:6-8). (CWVL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 313)

Today’s Reading

To set up a high place is to have a division. Hence, the significance of high places is division....To preserve the oneness of His people, God required that they come to the unique place of His choice. The high places, however, were a substitute and an alternative for this unique place....The unique place, Jerusalem, signifies oneness, whereas the high places signify division. Just as all

設立有關；用新約的說法，各種的罪惡都與分裂相聯。

按照列王紀上的記載，有兩個王…領頭設立邱壇。所羅門建立邱壇，與放縱情慾有關。所羅門有成百的妻妾妃嬪。…這些妃嬪『使他的心偏離，去隨從別神』（十一 4）。耶羅波安建立邱壇則與野心有關（十二 26 ~ 32）。…耶羅波安恐怕國權仍歸大衛家，於是『造了邱壇的殿』（31）。…邱壇的高度是超過普通平地的。…原則上，今天基督教中的每一個邱壇，每一個分裂，都包含着對基督以外某些事物的高舉與讚揚。那些被高舉的東西可能不是罪惡，反而還可能是非常好的，甚至聖經研究或聖經教學等也可能包括在內。

關於所羅門與耶羅波安的記載，都是為着今天對我們屬靈的教訓（參羅十五 4）。…根據舊約的記載，分裂是由於情慾與野心。所羅門是前者的實例，耶羅波安是後者的實例。…所羅門與耶羅波安所建立的邱壇，嚴重的損害了一的立場。

一的立場，不僅僅是一地一會的問題；一的立場比一地一會更深入、更豐富、更高超、更完滿。我們都必須知道，在這個宇宙中，神只選擇了一個地方，那一個地方就是召會。神規定我們到祂所選擇的這個地方去。用屬靈的話來說，我們必須毀除召會之外的每一個地方，以及基督的名之外的每一個名。這意思是說，我們必須毀除我們的文化與宗教背景。…我們必須毀除的，包括我們的個性、脾氣與習慣。我們必須毀除一切足以損害一個新人的一的事物（李常受文集一九七九年第二冊，四一二至四一六、四二〇、三七八頁）。

參讀：一的真正立場，第五、八章。

manner of evil and abominable things were related to the setting up of the high places, so, in New Testament terms, all manner of evil is related to division.

According to the record in 1 Kings, two kings...took the lead to set up the high places. In the case of Solomon, the building of the high places was related to the indulgence of lust. Solomon had hundreds of wives and concubines...His wives had “turned his heart after other gods” (11:4). In the case of Jeroboam, the building of the high places was related to ambition (12:26-32)...Fearing that the kingdom would return to the house of David if the people went to Jerusalem to worship, Jeroboam “made a house of high places” (v. 31). A high place is an elevation, something lifted above the common level...In principle, every high place, every division, in Christianity today involves the uplifting, the exaltation, of something other than Christ. The things that are exalted may not be evil. On the contrary, they may be very good and may include even Bible study or Bible teaching.

What was written concerning Solomon and Jeroboam was written for our spiritual instruction today [cf. Rom. 15:4]. According to the Old Testament record, division is caused by lust and ambition. Solomon is an example of the former, and Jeroboam is an example of the latter. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness.

The ground of oneness is not simply a matter of one city, one church. The ground of oneness is deeper, richer, higher, and fuller than this. We all must learn that in this universe God has chosen only one place, and that place is the church. God requires us to go to this place He has chosen. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ. This means that we must destroy our culture and religious background...The places that we must destroy include our disposition, temperament, and habits. We must destroy everything that damages the oneness of the one new man. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 314-316, 319, 288)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 5, 8

第十週■週五

晨興餽養

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

約壹四 2『凡靈承認耶穌基督是在肉體裏來的，就是出於神的；在此你們可以認出神的靈來。』

我們…除了基督的人位與十字架獨一的路之外，沒有別的；如此，我們就可以在召會中享受基督作美地豐富出產的拔尖部分（李常受文集一九七九年第二冊，三八〇頁）。

約貳七節說，『因為有許多迷惑人的已經出來，進到世界裏，他們不承認耶穌基督是在肉體裏來的。這就是那迷惑人的和敵基督的。』這裏所題迷惑人的，是指異端者，如塞林則派，假申言者（約壹四 1）。…這些迷惑人的…不承認耶穌是神成為肉體，因而否認了基督的神格。耶穌是由聖靈成孕的（太一 18）。承認耶穌是在肉體裏來的，就是承認祂這位神的兒子神聖的成孕，在肉體裏出生（路一 31～35）。那迷惑人的，假申言者，不肯這樣承認。…敵基督的是否認基督的神格，否認耶穌是基督，也就是因否認耶穌是神的兒子（約壹二 22），不承認祂是藉着聖靈神聖的成孕在肉體裏來的，而否認父與子（四 2～3）（約翰貳書生命讀經，九至一〇頁）。

信息選讀

那靈在信徒裏面作工，向他們承認基督是在肉體裏來的。…按照約壹四章二節，辨別諸靈是根據靈承認不承認耶穌基督是在肉體裏來的。因為真申言者的

WEEK 10 — DAY 5

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

1 John 4:2 In this you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God.

We should have nothing other than the person of Christ and the unique way of the cross. Then we will enjoy Christ in the church as the top portion of the rich produce of the land. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 289)

Second John 7 says, "Many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist." The deceivers mentioned here were heretics, like the Cerinthians, the false prophets (1 John 4:1). These deceivers do not confess Jesus Christ coming in the flesh. This means that they do not confess that Jesus is God incarnate. Thus, they deny the deity of Christ. Jesus was conceived of the Spirit (Matt. 1:18). To confess Jesus coming in the flesh is to confess that, as the Son of God, He was divinely conceived to be born in the flesh (Luke 1:31-35). The deceivers, the false prophets, would not make such a confession. An antichrist is one who denies Christ's deity, denying that Jesus is the Christ, that is, denying the Father and the Son by denying that Jesus is the Son of God (1 John 2:22), not confessing that He has come in the flesh through the divine conception of the Holy Spirit (4:2-3). (Life-study of 2 John, p. 7)

Today's Reading

The Spirit works in the believers to confess to them that Christ came in the flesh....According to 1 John 4:2, the discernment of spirits is based upon whether or not a spirit confesses that Jesus Christ has come in the flesh.

靈是由真理的聖靈所推動的，這靈必定承認耶穌神聖的成孕，確認祂是生為神的兒子。…，否認耶穌基督是在肉體裏來的，就是否認祂神聖的成孕、祂的成為肉體、祂的出生、祂的人性、祂的人性生活以及祂的救贖。新約着重的指明，基督的救贖是在祂屬人的身體裏，藉着流出祂的血所成就的。…凡棄絕基督的成為肉體，因而棄絕祂的救贖的，也就否認基督的復活。基督若從來沒有經過死，祂就不可能進入復活。…若有人否認基督的成為肉體，這人就是否認基督聖別的出生、人性、人性生活、藉着釘十字架而成的救贖以及復活。這完全消除了對真正三一的享受。在這光中我們看見，那靈在信徒裏面作工，承認耶穌基督是在肉體裏來的，乃是極其重要的（新約總論第四冊，一六九至一七一頁）。

在約貳十節，約翰繼續說，『若有人到你們那裏，不是傳講這教訓，不要接他到家裏，也不要對他說，願你喜樂。』代名詞『他』指異端者，敵基督的，假申言者。這樣的人否認神聖的成孕和基督的神格，如同今天的摩登派。這樣的人我們必須棄絕，不要接他到家裏，也不要問他的安。這樣，我們就不會與他有接觸，也不會有分於他的異端；這種異端對神是褻瀆的，並且像麻瘋一樣傳染人。

將奇妙基督的神聖真理帶給人，怎樣是優越的佳行（羅十15），散佈那玷污基督榮耀神格之撒但的異端，也照樣是可憎的惡行（參約貳11）。這對神是褻瀆和可憎，對人也是損毀和咒詛。凡在基督裏的信徒和神的兒女，都不該有分於這惡！甚至向這樣的惡人問安也不可！我們當與這惡保持嚴格且清楚的分別（新約總論第七冊，三九七至三九八頁）。

參讀：約翰貳書生命讀經，第二篇；新約總論，第九十三、二百二十四篇。

Because the spirit of a genuine prophet is motivated by the Holy Spirit of truth, this spirit will confess the divine conception of Jesus and affirm that He was born as the Son of God. To deny that Jesus Christ has come in the flesh is to deny His divine conception, His incarnation, His birth, His humanity, His human living, and also His redemption. The New Testament makes it emphatically clear that Christ's redemption was accomplished in His human body and by the shedding of His blood. Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection. If Christ had never passed through death, it would not have been possible for Him to enter into resurrection. If anyone denies Christ's incarnation, that one denies Christ's holy birth, humanity, human living, redemption through crucifixion, and resurrection. This utterly annuls the enjoyment of the genuine Trinity. In the light of this we see the crucial importance of the Spirit's work in the believers to confess that Jesus Christ has come in the flesh.

In 2 John 10 John...says, "If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice!" The pronoun him refers to a heretic, an antichrist, a false prophet, who denies the divine conception and deity of Christ, as today's modernists do. Such a one we must reject, not receiving him into our house or greeting him. Thus, we shall not have any contact with him or share in his heresy, heresy that is blasphemous to God and contagious like leprosy.

Just as bringing to others the divine truth of the wonderful Christ is an excellent deed (Rom. 10:15), so spreading the satanic heresy, which defiles the glorious divinity of Christ, is an evil work [cf. 2 John 11]. It is a blasphemy and abomination to God, and it is also a damage and curse to men. No believer in Christ and child of God should have any share in this evil. Even to greet such an evil one is prohibited. A severe and clear separation from this evil should be maintained. (The Conclusion of the New Testament, pp. 995-997, 2394)

Further Reading: Life-study of 2 John, msg. 2; The Conclusion of the New Testament, msgs. 93, 224

第十週■週六

晨興餽養

猶 3『親愛的，我盡心竭力要寫信給你們，論到我們共享之救恩的時候，…勸你們，要為那一次永遠交付聖徒的信仰竭力爭辯。』

20～21『親愛的，你們卻要在至聖的信仰上建造自己，在聖靈裏禱告，保守自己在神的愛中，等候我們主耶穌基督的憐憫，以至於永遠的生命。』

〔猶大書三節的信仰，〕不是主觀的相信，乃是客觀的信仰，就是我們所相信之物—新約的中心內容，成了我們共有的信仰（徒六 7，提前一 19，三 9，四 1，五 8，六 10、21，提後三 8，四 7，多一 13），我們相信，就能得着我們共享的救恩。這信仰（不是任何道理）已經一次永遠的交付聖徒；我們應當為這信仰竭力爭辯（提前六 12）（聖經恢復本，猶 3 註 3）。

信息選讀

我們相信聖經字字都是出自神聖的默示（彼後一 21），都是神的呼出（提後三 16）。…我們必須相信，聖經是神無誤的話。

神是獨一的，卻是三一的一父、子、靈（太三 16～17，二八 19，林後十三 14，弗二 18，三 14～16，啓一 4～5）。神格的三者彼此有別，但不是分開的三位神。聖經在舊約和新約裏明確的告訴我們，神是一位（申四 35、39，詩八六 10，林前八 4，提前二 5）。

基督是永遠裏的神（約一 1），在時間裏成為人（14）。祂的神性是完全的，祂的人性是完美的。因此，祂是神又是人（二十 28，羅九 5，約十九 5，提前二 5），具有神性與人性。

WEEK 10 — DAY 6

Morning Nourishment

Jude 3 Beloved, while using all diligence to write to you concerning our common salvation, I...exhort you to earnestly contend for the faith once for all delivered to the saints.

20-21 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

〔“The faith” in Jude 3 is〕 not subjective faith as our believing but objective faith as our belief, referring to the things we believe in, the contents of the New Testament as our faith (Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 3:8; 4:7; Titus 1:13), in which we believe for our common salvation. This faith, not any doctrine, has been delivered once for all to the saints. For this faith we should earnestly contend (1 Tim. 6:12). (Jude 3, footnote 3)

Today's Reading

We believe that the Bible, word by word, is divinely inspired by God (2 Pet. 1:21), as the breath of God (2 Tim. 3:16)...We must believe that the Bible is God's infallible Word.

God is uniquely one but triune, the Father, the Son, and the Spirit (Matt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 2:18; 3:14-17; Rev. 1:4-5). The Godhead is distinctively three, but They are not three Gods separately. In the Old Testament and in the New Testament, the Bible tells us definitely that God is one (Deut. 4:35, 39; Psalms 86:10; 1 Cor. 8:4; 1 Tim. 2:5).

Christ was the very God in eternity (John 1:1) and became a man in time (v. 14). His deity is complete, and His humanity is perfect. Hence, He is both God and man (20:28; Rom. 9:5; John 19:5; 1 Tim. 2:5), possessing both divinity and humanity.

基督首先成爲肉體，成了一個人（約一 14），爲着救贖我們死在十字架上（彼前二 24，啓五 9）。然後祂從死人中復活，使我們重生（彼前一 3），升上諸天作萬有的主（徒二 33、36，十 36），並且要回來，向着召會作新郎（約三 29，啓十九 7），向着列國作萬王之王（16）。這些是基督工作的主要方面。

罪人必須向神悔改（徒二 38，二六 20）、相信基督（約三 16，徒十六 31），使罪得赦（十 43），得着救贖（羅三 24）、稱義（徒十三 39）、重生（約三 6），好得着永遠的生命（36），成爲神的兒女（一 12），以及基督的肢體（林前十二 27）。這是我們藉信從神所得的救恩（弗二 4～9）。

召會由所有在基督裏的真信徒所組成，作爲基督的身體（一 22～23，西一 24），在宇宙一面是一（弗四 4）；而地方召會作爲基督身體的彰顯，在地方上是一——一城一會（啓一 11）。

以上是正確基督徒信仰的六個主要項目。所有的真基督徒對這些點都不會有爭論。…召會作爲基督的身體，在宇宙一面是一；地方召會作爲基督身體的彰顯，在地方上也是一。但這並不是說，在基督裏的真信徒若不同意一城一會，就不得救。他仍是得救的，不過還有所缺乏——不是爲着得救，乃是爲着過正當的召會生活。…信仰是召會生活的專特。…有關基督徒信仰的這些點，我們不該有爭論。…我們不需要爲別的事爭戰；我們必須爲這樣的信仰打那美好的仗（提前六 12）。我們必須爲這樣的信仰竭力爭辯（猶 3）；我們必須教導並傳講這樣的信仰（李常受文集一九七一年第三冊，五三四至五三六、五三八至五四〇頁）。

信徒在聖靈裏禱告，保守自己在神的愛中，並等候我們主的憐憫，以至於永遠的生命，藉此就應用並享受了整個可稱頌的神聖三一（猶大書生命讀經，二五頁）。

參讀：猶大書生命讀經，第一至三篇；召會生活的專特、包容與實行，第一章。

Christ first became a man in incarnation (John 1:14) and died on the cross for our redemption (1 Pet. 2:24; Rev. 5:9). Then He rose from the dead for our regeneration (1 Pet. 1:3), ascended to the heavens to be the Lord of all (Acts 2:33, 36; 10:36), and will come back as the Bridegroom to the church (John 3:29; Rev. 19:7) and the King of kings to all the nations (v. 16). These are the main aspects of the work of Christ.

A sinner must repent to God (Acts 2:38; 26:20) and believe in Christ (John 3:16; Acts 16:31) for forgiveness of sins (10:43), for redemption (Rom. 3:24), for justification (Acts 13:39), and for regeneration (John 3:6) in order that he may have the eternal life (v. 36) to become a child of God (1:12) and a member of Christ (1 Cor. 12:27). This is our salvation by God through faith (Eph. 2:4-9).

The church, composed of all the genuine believers in Christ, as the Body of Christ (1:22-23; Col. 1:24), is universally one (Eph. 4:4), and a local church as the expression of the Body of Christ is locally one—one city, one church (Rev. 1:11).

[The above items] are the six main items of the proper Christian faith. All real Christians do not have any disputations about these items....As the Body of Christ, the church is universally one; as the expression of the Body of Christ, a local church is locally one. This does not mean, however, that a real believer in Christ who does not agree with one city, one church is not saved. He or she is saved, but there is something lacking, not for salvation but for the proper church life. The faith is the speciality of the church life....Concerning these points of our Christian faith there should be no argument....There is no need for us to fight for other things. We have to fight the good fight of such a faith (1 Tim. 6:12). We have to contend for such a faith (Jude 3). We have to teach and preach such a faith. (CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," pp. 416, 418-419)

The entire Blessed Trinity is employed and enjoyed by the believers by their praying in the Holy Spirit, keeping themselves in the love of God, and awaiting the mercy of our Lord unto eternal life. (Life-study of Jude, p. 21)

Further Reading: Life-study of Jude, msgs. 1-3; CWWL, 1971, vol. 3, "The Speciality, Generality, and Practicality of the Church Life," ch. 1

第十週詩歌

779

終極的顯出一基督歸一萬有

8 7 8 7 (英 981)

降 B 大調

4/4

B^b 5̣ 5̣ 3̣ · 1̣ | $F7$ 7̣ 2̣ 2̣ 1̣ | 1̣ 7̣ 7̣ 6̣ | 1̣ 6̣ B^b 5̣ - |
 一 在 基 督 裏 歸 一 萬 有, 乃 是 我 神 的 經 營;
 $G7$ Cm $G7$ C 5̣ 5̣ 3̣ · 2̣ | $\sharp 1$ 3 3 2 | 2 6̣ 7̣ · 6̣ | 5̣ 2 1 - ||
 基 督 作 頭 並 作 中 心, 萬 有 和 諧 而 安 寧。

- | | |
|----------------------------|-------------------------|
| 二 基督元首要作中心,
基督和神同坐寶座, | 神在其中作亮光;
使其心願全得賞。 |
| 三 基督要作生命、內容,
眾聖要作祂的器皿, | 歸一萬有於光中;
永遠彰顯祂光榮。 |
| 四 撒但已將他的自己
帶進黑暗、敗壞、紊亂, | 注到人裏, 毀萬有,
使神計畫難成就。 |
| 五 基督來將祂的自己
拯救人脫黑暗權勢, | 分賜與人作生命,
黑暗、死亡, 再無能。 |
| 六 藉着召會—祂的身體,
萬有都要聯得合式, | 要將萬有歸於一;
無論大小成一系。 |
| 七 在這元首基督之下,
在祂召會所照光中, | 萬有聯結而存立;
萬有全都歸於一。 |
| 八 有祂作頭並作中心,
藉祂身體所有光照, | 萬有全都能和諧;
萬有相安無間歇。 |
| 九 再無黑暗, 再無死亡,
萬有都要脫離轄制, | 再無敗壞與虛空;
永遠居於自由中。 |

WEEK 10 — HYMN

In His Christ to head up all things

Ultimate Manifestation — Christ Heading Up All Things

981

A^b E^b A^b D^b A^b
 1. In His Christ to head up all things Is our God's e - co - no - my;
 A^b F $B^b m$ B^b/D E^b E^b7 A^b
 Tak - ing Christ as Head and Cen - ter, All is one in har - mo - ny.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|
| 2. Christ as Head will be the Center;
God within will be the Light;
Christ enthroned, with God, His substance,
Will fulfill His heart's delight. | 6. Thru the Church which is His Body
Christ as Head will sum up all;
All will fitly join together,
All things either great or small. |
| 3. Christ as life will be the content,
Heading up all things in light;
All the saints will be the vessel,
To express His glory bright. | 7. Under Christ, by His full headship,
All in union will subsist;
In the light the Church expresses
All in oneness will exist. |
| 4. Satan hath himself injected
Into man all things to spoil,
Bringing darkness and corruption
God's eternal plan to foil. | 8. Owning Christ as Head and Center,
All will be in harmony;
Thru the shining of His Body
All will share His liberty. |
| 5. Christ has come, Himself imparting
Into man as life to save,
That the pow'r of death and darkness
May no more all things enslave. | 9. No more darkness and corruption,
No more death and vanity;
All will be released from bondage
Throughout all eternity. |

第十週 • 申言

申言稿: _____

Horizontal lines for writing the prophecy draft.

Composition for prophecy with main point and sub-points:

Horizontal lines for writing the prophecy composition with main point and sub-points.

第十一週

在神行政之下 召會生活的各面

MC 詩歌：747, 22

讀經：申一 9 ~ 18, 十五 10, 二二 9, 二五 13 ~ 16, 林前 10:6, 11

綱要

週一

壹 以色列人的歷史乃是召會的豫表—林前 10:6, 11:

- 一 在神行政的安排裏，神揀選了亞伯拉罕的後裔，以色列人，使他們成為祂的子民，作召會的豫表—羅九 11 ~ 13, 徒七 38:
 - 1 在舊約裏，沒有明言題起召會，但有描繪召會的豫表—創二 21 ~ 24, 代上二八 11 ~ 19。
 - 2 作神選民的以色列人，是召會最大、集體的豫表，在其中我們能看見召會蒙神揀選並救贖，享受基督與那靈作生命的供應，建造神的居所，承受基督作她的分，墮落且被擄，卻得恢復，並等候基督的來臨。
 - 3 保羅將以色列人的歷史應用到新約的召會生活—林前五 7 ~ 8, 十 1 ~ 13:

Week Eleven

Aspects of the Church Life under the Government of God

MC Hymns: 943, 26

Scripture Reading: Deut. 1:9-18; 15:10; 22:9; 25:13-16; 1 Cor. 10:6, 11

Outline

Day 1

I. The history of the children of Israel is a type of the church—1 Cor. 10:6, 11:

- A. In His administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church—Rom. 9:11-13; Acts 7:38:
 1. In the Old Testament the church is not mentioned in plain words, but there are types that portray the church—Gen. 2:21-24; 1 Chron. 28:11-19.
 2. The children of Israel, as the chosen people of God, are the greatest collective type of the church, in which we see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming.
 3. Paul applies the history of the children of Israel to the New Testament church life—1 Cor. 5:7-8; 10:1-13:

- a 在希伯來書和哥林多前書，保羅清楚指出，發生在以色列人身上的事，乃是信徒的豫表—十6。
- b 以色列人的整個歷史，都是召會的故事。

二 聖經包含兩種歷史—以色列的歷史和召會的歷史—徒七1～53，啓二～三：

- 1 以色列人的歷史是豫表，召會的歷史是豫表的應驗。
- 2 在舊約裏，有神關於召會之經綸的豫表、圖畫，而在新約裏，神關於召會的經綸得着了應驗—提前一4，弗一10，三9～11。

週二、週三

貳 神在宇宙中有行政，神在召會裏也有行政—啓四2，五6，徒十四23，多一5：

- 一 神要把祂在宇宙中的行政通到召會裏來—弗一10、22～23。
- 二 在以色列人中間，滿有神的行政管理；在出埃及記和民數記中的配搭建造乃是在神的行政管理之下。
- 三 神百姓中間的神聖行政乃是神治—啓四2，五6：
 - 1 神治乃是按着神的所是由神管理—詩八九14。
 - 2 神在以色列人中間的行政乃是神治，意思是神親自來管理、管治、治理祂的百姓，是直接的，不過是藉着一些代理人；這些代理人就是那為神的神治效力的祭司和長老—申一9～18。
 - 3 在以色列人中間的神治，乃是照着神寫在律法上常時的說話，以及神藉着大祭司的胸牌，用烏陵和土

- a. In Hebrews and 1 Corinthians Paul points out clearly that what happened to the children of Israel is a type of the believers—10:6.
- b. The entire history of Israel is a story of the church.

B. The Bible contains two histories—the history of Israel and the history of the church—Acts 7:1-53; Rev. 2—3:

- 1. The history of the children of Israel is a type, and the history of the church is the fulfillment of the type.
- 2. In the Old Testament we have a type, a picture, of God's economy concerning the church, and in the New Testament God's economy concerning the church is fulfilled—1 Tim. 1:4; Eph. 1:10; 3:9-11.

Day 2 & Day 3

II. God has a government in the universe, and there is also a government in the church—Rev. 4:2; 5:6; Acts 14:23; Titus 1:5:

- A. God desires to execute His government in the universe through the church—Eph. 1:10, 22-23.
- B. Among the children of Israel there was a situation full of God's government and administration; the coordination and building in Exodus and Numbers were under God's administration and government.
- C. The divine government among God's people is a theocracy—Rev. 4:2; 5:6:
 - 1. Theocracy is government by God according to what He is—Psa. 89:14.
 - 2. God's administration among the children of Israel was a theocracy, meaning that God Himself came to govern, to rule, to administrate, the people directly yet through some agents; the agents were the priests and the elders working together for God's theocracy—Deut. 1:9-18.
 - 3. The theocracy among the children of Israel was a government according to God's constant speaking, as written in the law, and God's instant speaking,

明所啓示即時的說話而有的行政一出二八 30，利八 8，民二七 21，申三三 8。

四 神在召會中的行政管理，不是專制，也不是民主；專制是一種獨裁，民主是按着人意的管理—徒十四 23，多一 5：

- 1 在召會生活中，我們尊重神的權柄作為我們的管理，因此，召會中的管理乃是神治—弗一 10、22 ~ 23，西二 19。
- 2 今天神治理我們，是有聖經在外面作根據，並且有聖靈在裏面作依據—提後三 16 ~ 17，羅八 5、14。
- 3 長老們隨着聖靈議事，不是專制，也非民主，乃是神治，是神在治理。

週四

五 以色列人中間正確的王，乃是受神的話教導、管制、規律並支配的一申十七 14 ~ 20：

- 1 今天在召會中，原則也該一樣—徒十三 1 ~ 4 上。
- 2 長老們要治理召會，就必須被神的話構成—西三 16：
 - a 結果，他們就在神的管理、神的規律和支配之下。
 - b 他們的決斷自然會有神在其中，長老們就代表神治理召會的事務；這種治理乃是神治。

叁 神藉着摩西所說的話描述在神行政之下召會生活的各面—申一 1：

一 神在施行祂的行政時，要求以色列人在耶路撒

through the breastplate of the high priest by means of the Urim and the Thummim—Exo. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8.

D. God's government in the administration of the church is neither autocracy nor democracy; autocracy is a kind of dictatorship, and democracy is government by the people according to the opinion of the people—Acts 14:23; Titus 1:5:

1. In the church life we honor God's authority as our government; thus, the government in the church is a theocracy—Eph. 1:10, 22-23; Col. 2:19.
2. Today God's rule is based on the Bible outside of us and on the Holy Spirit within us—2 Tim. 3:16-17; Rom. 8:5, 14.
3. When the elders follow the Holy Spirit in discussing matters, there is neither an autocracy nor a democracy but a theocracy, the rule of God.

Day 4

E. A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God—Deut. 17:14-20:

1. The principle should be the same in the churches today—Acts 13:1-4a.
2. In order to administrate the church, the elders must be constituted with the word of God—Col. 3:16:
 - a. As a result, they will be under God's government, under God's rule and control.
 - b. Spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

III. God's word spoken through Moses describes aspects of the church life under the government of God—Deut. 1:1:

A. In exercising His government, God required the children of Israel to

冷這獨一的地方，就是祂所揀選的敬拜中心敬拜祂；他們沒有權利按照自己的觀念選擇地方——申十二 1 ~ 12:

- 1 只有神所立祂名的地方，纔是祂子民的敬拜中心——5 節。
- 2 神的子民應該來到錫安山，就是神所選擇作團體敬拜獨一的地方。
- 3 神揀選獨一敬拜的地方，目的是要保守神百姓的一——詩一三三 1。

週五

二 神顧到一切有分於作祂彰顯之人的需要——申十二 19, 十四 27 ~ 29:

- 1 用新約的說法，這就是說，基督顧到祂身體的每一個肢體——林前十二 14 ~ 27, 腓四 14 ~ 20。
- 2 在召會生活中，我們應當愛主耶穌，應當愛祂的身體，也應當顧到一切肢體的需要——林後八 1 ~ 15。

三 神的子民若給窮人，神就要在他們一切所行的並他們手所辦的事上，賜福與他們——申十五 10:

- 1 今天在召會生活中，我們給窮人的時候該高興，知道神必賜福與我們——林後九 1 ~ 12。
- 2 對付瑪門與奉獻財物，都與在復活裏神在眾召會中的行政有關——林前十六 1 ~ 3:
 - a 在七日的第一日奉獻財物，指明財物的奉獻該在復活裏，不該在我們天然的生命裏——林前十六 1 ~ 2 節，太六 1 ~ 4。

worship Him in the unique place—Jerusalem—the worship center chosen by Him; they did not have the right to select a place according to their concept—12:1-12:

1. Only the place where God put His name could be the worship center of His people—v. 5.
2. God's people were to come to Mount Zion, the unique place chosen by God for corporate worship.
3. God chose the unique place of worship for the purpose of keeping the oneness of His people—Psa. 133:1.

Day 5

B. God takes care of the needs of all those who are part of His expression—Deut. 12:19; 14:27-29:

1. In New Testament terms, this means that Christ takes care of every member of His Body—1 Cor. 12:14-27; Phil. 4:14-20.
2. In the church life we should love the Lord Jesus, love His Body, and take care of the needs of all the members—2 Cor. 8:1-15.

C. If God's people would give to the poor, God would bless them in all their work and in all their undertakings—Deut. 15:10:

1. In the church life today we should be happy when giving to the poor, knowing that God will bless us—2 Cor. 9:1-12.
2. The dealing with mammon and the offering of material possessions are related to God's administration among the churches in resurrection—1 Cor. 16:1-3:
 - a. The fact that material things are offered on the first day of the week indicates that they should be offered in resurrection, not in our natural life—vv. 1-2; Matt. 6:1-4.

b 我們若認識復活的生命和復活的大能，就會勝過金錢和財物；我們所有的都會為着神在眾召會中的行政所使用—林前十六 1 ~ 2，徒二 44 ~ 45，四 32 ~ 35，羅十五 26。

週六

四 申命記二十五章十三至十六節是關於不同法碼和量器的典章：

- 1 有不同的法碼與量器，這不誠實的作法乃是欺騙，必是從撒但來的一約八 44。
- 2 就屬靈的應用說，在某件事上定罪別人，卻在同樣的事上稱義自己，指明我們有不同的法碼與量器，也就是不同的尺度，一種尺度衡量別人，另一種不同的尺度衡量自己。
- 3 在神的家—召會中（提前三 15），應當只用一種尺度衡量每個人。
- 4 倘若我們只有一種尺度，我們就會像神一樣的公平、公義、公正，也會在召會中持守一和同心合意—太七 1 ~ 5。

五 不可把兩樣種子種在葡萄園裏，可能豫表在召會中不可教導不同的事—申二二 9，提前一 3 ~ 4，六 3，參路八 11：

- 1 召會乃是神的葡萄園，在這葡萄園裏，只該種一樣的種子，傳講一樣的教訓—林前三 9 下，徒二 42。
- 2 我們若教導不同的事，種一樣以上的種子，召會中的『出產』就會喪失。
- 3 使徒們在各處，在各召會中，教導眾聖徒同樣的事—林前四 17，七 17，十一 16，十四 34：

b. If we know resurrection life and the resurrection power, we will overcome money and material possessions, and what we have will be used for God's administration among the churches—1 Cor. 16:1-2; Acts 2:44-45; 4:32-35; Rom. 15:26.

Day 6

D. Deuteronomy 25:13-16 is the ordinance concerning differing weights and measures:

1. The dishonest practice of having differing weights and measures is a lie and is surely from Satan—John 8:44.
2. In spiritual application, to condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales—one scale for measuring others and a different scale for measuring ourselves.
3. In the house of God, the church (1 Tim. 3:15), only one scale should be used to weigh everyone.
4. If we have only one scale, we will be fair, righteous, and just, even as God is, and we will keep the oneness and one accord in the church—Matt. 7:1-5.

E. The prohibition against sowing two kinds of seed in one's vineyard may typify the prohibition against teaching differently in the church—Deut. 22:9; 1 Tim. 1:3-4; 6:3; cf. Luke 8:11:

1. The church is God's vineyard, and in this vineyard only one kind of seed, one kind of teaching, should be sown—1 Cor. 3:9b; Acts 2:42.
2. If we teach differently, sowing more than one kind of seed, the "produce" in the church will be forfeited.
3. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

a 我們也必須在全地各國的各召會中，教導同樣的事—太二八 19 ~ 20。

b 新約裏沒有一種思想，以為一種教訓適合某一個召會，卻不適合別的召會；反而，新約啓示眾召會在接受教訓上該是相同的一多一 9。

六 惟有憑信，我們纔能在神的行政之下過召會生活—弗一 22 ~ 23，四 15，西二 19，加二 16，三 2、5 ~ 9、14:

1 神要祂的子民不憑自我的努力，而是憑信，作祂所要求的一切—來十 39 ~ 十一 1、6、9 ~ 12，十二 2，彼前一 7 ~ 8。

2 神的經綸乃是在信仰裏，信仰是神完成祂經綸唯一的路—提前一 4，加二 20，林後五 7，四 13。

3 召會是『信仰之家』—加六 10:

a 信仰之家是由所有藉着信基督耶穌成爲神兒子的人所組成—三 26。

b 所有在基督裏的信徒一同構成宇宙的家庭，神的大家庭—相信神的家庭—六 10，來十一 6。

a. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.

b. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

F. Only by faith can we live the church life under the government of God—Eph. 1:22-23; 4:15; Col. 2:19; Gal. 2:16; 3:2, 5-9, 14:

1. God wants His people to do whatever He requires not by self-effort but by faith—Heb. 10:39—11:1, 6, 9-12; 12:2; 1 Pet. 1:7-8.

2. God's economy is in faith, and faith is the unique way for God to carry out His economy—1 Tim. 1:4; Gal. 2:20; 2 Cor. 5:7; 4:13.

3. The church is “the household of the faith”—Gal. 6:10:

a. The household of the faith is composed of all who are sons of God through faith in Christ Jesus—3:26.

b. All the believers in Christ together constitute a universal household, the great family of God—a family that believes in God—6:10; Heb. 11:6.

第十一週■週一

晨興餽養

林前十1『因為弟兄們，我不願意你們不知道，我們的祖宗從前都在雲下，都從海中經過。』

6『這些事都是我們的鑑戒，叫我們不作貪戀惡事的人，像他們那樣貪戀。』

在神舊的行政的豫表安排裏，神揀選了亞伯拉罕的後裔，以色列人，並使他們成為祂的子民，作召會的豫表（羅九11～13，徒七38）。在舊約裏，沒有明言題起召會。然而，有描繪召會的豫表。作神選民的以色列人，是召會最大、集體的豫表，在其中我們能看見召會蒙神揀選並救贖，享受基督與那靈作生命的供應，建造神的居所，承受基督作她的分，墮落且被擄，卻得恢復，並等候基督的來臨（新約總論第一冊，一八二頁）。

信息選讀

在希伯來書和哥林多前書，〔保羅〕清楚指出，發生在以色列人身上的事，乃是我們的鑑戒（林前十6）。以色列人的整個歷史，都是召會的故事。這樣，聖經包含兩種歷史—以色列的歷史和召會的歷史。以色列人的歷史是豫表，召會的歷史是豫表的應驗。因此，全本聖經給我們一個啓示，就是神關於召會之經綸的啓示。在舊約裏，有神關於召會之經綸的豫表、圖畫，而在新約裏，神關於召會的經綸得着了應驗（新約總論第一冊，一八二頁）。

在新約時代之前，就是在主成為肉體之前，神在地上揀選了一班稱為以色列的人。…他們的先祖是

WEEK 11 — DAY 1

Morning Nourishment

1 Cor. 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea.

6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

In His old administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church (Rom. 9:11-13; Acts 7:38). In the Old Testament the church is not mentioned in plain words. However, there are types that portray the church. The children of Israel, as the chosen people of God, are the greatest, collective type of the church, in which we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming. (The Conclusion of the New Testament, p. 156)

Today's Reading

In Hebrews and 1 Corinthians Paul points out clearly that what happened to the children of Israel is a type of us (1 Cor. 10:6). The entire history of Israel is a story of the church. The Bible, then, contains two histories—the history of Israel and the history of the church. The history of the children of Israel is a type, and the history of the church is the fulfillment of the type. Thus, the entire Bible gives us one revelation, the revelation of God's economy concerning the church. In the Old Testament we have a type, a picture, of God's economy concerning the church, whereas in the New Testament God's economy concerning the church is fulfilled. (The Conclusion of the New Testament, p. 156)

Before the New Testament age, that is, before the Lord's incarnation, God had chosen a people on this earth called Israel....Their forefather was Abraham.

亞伯拉罕。到了摩西的時候，當他們出埃及時，他們已經成了一個族類，至少有兩百萬人。從那時候起，他們就成為新約神所揀選之召會的豫表。因此，舊約有一班人，新約也有一班人。…這兩班人…乃是描述神所作的一件事；這件事就是神經綸的完成。神在完成這經綸之前，首先擺出一個豫表、一個表號、一個影兒。在神的經綸裏，以色列人只是一個豫表、一個表號、一個影兒。

新約〔中有〕一些經節…證明，以色列人是召會的豫表。保羅在林前五章說，『我們的逾越節基督，已經被殺獻祭了。』（7下）亞伯拉罕的後裔成為一班子民以後，最終都墮落到埃及和埃及王法老的手中。法老豫表撒但，埃及豫表世界。這意思是說，神的選民墮落到撒但的手中和撒但的世界裏，所以需要神的救恩拯救他們。

在那救贖之後，神立刻就施行救恩，拯救以色列人脫離法老的手，脫離埃及，把他們帶到曠野。在曠野裏，神來成為一個帳幕，指明祂將怎樣來與祂的子民同住，好更進一步的拯救他們，使他們在生命、性情上（但不是神格上）成為神。

到新約的末了，主耶穌稱墮落的召會為…奧祕的大巴比倫（啓十七5）。最終，召會的結局與以色列人的結局相同。以色列人的結局是被擄到巴比倫去。…在啓示錄十七章主稱墮落的召會為大妓女，大巴比倫，眾妓女之母（1、5）。這給我們看見，召會就是以色列豫表的應驗（過照着神啓示之高峯的生活，八至一〇頁）。

參讀：哥林多前書生命讀經，第四十七至四十八篇；真理課程三級卷二，第二十九課；為着召會聚會經歷基督作祭物，第三章。

Then by Moses' time, at their exodus from Egypt, they became a race that had at least two million people. Since then, they have become a type of the church as God's elect in the New Testament. Thus, the Old Testament has a people, and the New Testament has a people....These two peoples are a description of one thing that God has done, and this one thing is the accomplishment of God's economy. Before God came to accomplish this economy, He first put out a type, a figure, a shadow. In God's economy the people of Israel are just a type, a figure, a shadow.

Some verses from the New Testament...show that the people of Israel are a type of the church. In 1 Corinthians 5 Paul says, "Our Passover, Christ, also has been sacrificed" (v. 7b). After the descendants of Abraham became a people, they eventually fell into the hand of Egypt and its king, Pharaoh. Pharaoh typifies Satan, and Egypt typifies the world. This means that God's chosen people fell into the hand of Satan and Satan's world, so there was the need of God's salvation to save them.

God exercised His salvation to save Israel out of Pharaoh's hand, out of Egypt, and bring them into the wilderness. In the wilderness God came to be a "tabernacle," indicating how He would come to dwell with His people to save them further and further so that they might become God in life and nature but not in the Godhead.

At the end of the New Testament, the Lord Jesus called the degraded church...the great Babylon, the mystery (Rev. 17:5). Eventually, the outcome of the church is the same as that of Israel. Israel's outcome was to be captured to Babylon....In Revelation 17 the Lord called the degraded church the great harlot, the great Babylon, and the mother of harlots (vv. 1, 5). This shows that the church is a fulfillment of the type of Israel. (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 179-181)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48; Truth Lessons—Level Three, vol. 2, lsn. 29; CWWL, 1982, vol. 1, "Experiencing Christ as the Offerings for the Church Meetings," ch. 3

晨興餽養

啓四 2『我立刻就在靈裏；看哪，有一個寶座安置在天上，又有一位坐在寶座上。』

五 6『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

因着召會有了墮落的光景，一題到行政和管理，人馬上會想到，那豈不就是羅馬教麼？所以弄到今天，在一般更正教的信徒中間，比較屬靈的人都有一種普遍的觀念，認為最好沒有行政，最好沒有管理，只要認識召會是基督的身體，是神的家就可以了；…只要帶領人有神的生命，活在神面前就可以了；不需要行政、管理這樣的事。但是弟兄們，你我不會比神更有智慧。在宇宙中的確有神的行政、神的管理這樣的問題，這是神所定規的，你我不可忽畧（長老治會，九至一〇頁）。

信息選讀

在聖經中，國度問題就是行政問題；神的國度就是神的行政、神的管理。今天宇宙中間出了事，就是因為神的行政出了事。作長老的人不光要看見，宇宙中間有神的救恩，有神的召會，有神的家；更要看見，宇宙中間有神的行政，有神的管理。神不是紊亂的神，神不是沒有規律，沒有法則的神，神

Morning Nourishment

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting.

5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Because the church has been degraded, whenever the word government or administration is mentioned, some begin to wonder immediately if this is Roman Catholicism. For this reason, among most Protestant Christians, and particularly among the more spiritual ones, there is a common concept that it is better to have no government and no administration than to have one. To them, as long as you understand that the church is the Body of Christ and the house of God, it is good enough....As long as others are helped to have the life of God and to walk before the Lord, everything is all right. To them, there is no need to have anything like government. But, brothers and sisters, we are not more wise than God. In the universe there is such a thing as the government of God and the administration of God. This is something ordained by God, and we cannot neglect it. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," pp. 134-135)

Today's Reading

In the Bible the kingdom is a matter of government. The kingdom of God is the government of God. It is also the administration of God. Today the universe is in disorder because God's government has not been honored. The elders should not only see that in the universe there is God's salvation, God's church, and God's house; they must further see that in the universe there is God's government and God's administration. God is not a God of confusion. He is not

乃是有規律、有法則，絲毫不亂，滿有秩序的神，所以神在宇宙中一定有管理，一定有行政。

在聖經的每一卷書裏頭，都有神的行政和管理。請你想想看，以色列人出埃及，經過曠野進迦南的故事，無論是在出埃及記裏，還是在民數記中，都有很嚴密的配搭建造。而這個配搭建造完全是在神行政管理的裏面。在以色列人中間，滿有神的行政和管理，沒有一件事神是放鬆的，…大大小小的事，都在神的行政和管理中，連該怎樣洗身，怎樣洗衣服，怎樣剃鬚鬚（利十四7～9），連這類小事神都不給以色列人隨意來作。舊約如此，難道在召會中，神就沒有行政管理了麼？沒有這件事。在新約裏頭，神對召會都是行政，都是管理。新約聖經說到召會的時候，雖然也滿了生命的話，屬靈的話，但也滿了行政一面的話，管理一面的話。

一個作長老的人要把召會治理得好，就必須要認識，神是要把祂在宇宙中的行政通到召會裏來。召會絕不是一個沒有行政，沒有管理的地方。…從羅馬書你能讀出召會的行政來，從哥林多書你也能讀出召會的行政來。從以弗所書、提摩太書、提多書，你都能很清楚的讀出召會的行政來。在新約的書信裏頭，難得有一卷書不題到召會的行政（長老治會，一〇至一一頁）。

參讀：長老治會，第一篇。

a God without principle and rule. God is a God with principles, rules, order, and discipline. For this reason God must establish His administration and government in the universe.

Every book of the Bible shows God's government and administration. Consider the story of the Israelites leaving Egypt to pass through the wilderness to enter Canaan. Whether in the book of Exodus or in Numbers, we can see a very tightly knit coordination and building. This coordination and building is fully under God's government and administration. Among the Israelites, there was a situation full of God's government and administration. God did not let one thing get by loosely....Everything great or small was under God's government and administration. Even minute details concerning the manner in which to wash themselves, the way to wash their clothes, and the way to shave their beards were not left to the choice of the Israelites. This was the Old Testament. Does this mean then that in the church God has no more government and administration? This cannot be true. In the New Testament every aspect of God's dealing with the church is under His government and administration. When the New Testament mentions the church, on the one hand, there are words full of life and the Spirit. On the other hand, there are also words full of government and administration.

In order to manage a church properly, an elder has to know that God desires to execute His government in the universe through the church. The church is definitely not a place without government and administration....You can read about the government of the church in the book of Romans. You can also read about the government of the church in the Epistles to the Corinthians. You can even read about the government of the church in Ephesians, 1 and 2 Timothy, and Titus. There is hardly a book among the New Testament Epistles that does not touch the government of the church. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," pp. 135-136)

Further Reading: CWWL, 1960, vol. 2, "The Elders' Management of the Church," ch. 1

晨興餽養

申十六 18『你要在耶和華你神所賜的各城裏，按着支派設立審判官和官長；他們必按公義的判斷，審判百姓。』

三三 8『論利未說，耶和華阿，願你的土明和烏陵都在你的虔誠人那裏…。』

申命記中…論到神聖行政的段落，不僅是摩西的話，也是神的話（十六 18～20，十七 8～20，十九 15～21，二一 1～9、18～23，二二 13～30，二四 1～4、7、16，二五 1～3、5～16）。我們需要研讀這些段落，好認識神的心思，並知道祂所想的是甚麼。神認識人和人的需要、情形、光景。所以，凡神所說關於人的，都是最後的斷語。…神百姓中間的神聖行政，不是專制，也不是民主，乃是神治。神治乃是按着神的所是由神管理。今天我們在召會生活中，不是實行獨裁的專制，也不是實行按着人意的民主。相反的，我們尊重神的權柄，以其作為對我們的管理，因此召會中的行政乃是神治（申命記生命讀經，一三八至一三九頁）。

信息選讀

爭執的事主要是由祭司審查（參申十七 8～9）。祭司審查爭執的事，首先到神那裏，停留在神面前。其次，祭司在神面前思考神的聖言。第三，如申命記三十三章八節指明的，祭司利未人有胸牌帶着烏陵和土明，提供即時的光照。…至終，祭司藉着神的同在、神的話以及烏陵和土明，就對神聖的斷案

Morning Nourishment

Deut. 16:18 You shall appoint for yourself judges and officers in all your cities which Jehovah your God is giving you, according to your tribes; and they shall judge the people with righteous judgment.

33:8 And concerning Levi he said, May Your Thummim and Urim be with Your faithful man...

The portions of Deuteronomy which deal with the divine government are the word of God, not merely the word of Moses [Deut. 16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16]. We need to study all these portions in order to know God's mind and to know what He is thinking. God knows man and man's need, condition, and situation. Therefore, whatever God speaks regarding man is the final word. The divine government among God's people is neither autocracy nor democracy but theocracy. Theocracy is government by God according to what He is. In the church life today, we exercise neither autocracy, which is a kind of dictatorship, nor democracy, which is according to the opinion of the people. Instead, we honor God's authority as our government, and thus the government in the church is a theocracy. (Life-study of Deuteronomy, p. 117)

Today's Reading

[Complicated cases were] investigated mainly by the priest [Deut. 17:8-9]. First, the priest investigated the case by going to God and staying with God. Second, in the presence of God, the priest would consider God's holy word. Third, as 33:8 indicates, the Levitical priests had the breastplate with the Urim and Thummim, which provided instant enlightenment...Eventually, through the presence of God, the word of God, and the Urim and Thummim, the priest

有清楚的領會，然後把這斷案交給當時的審判官。審判官就按着祭司從神所領受並傳給他的，執行審斷。因此，爭執之事的審斷是藉着人，卻是出於神並照着神。這乃是真實的神治。

召會中的行政管理不該是專制，也不該是民主，乃該是神治。…所有的聖徒都是祭司，但長老們是領頭的祭司。他們是這樣的祭司，該帶着神的聖言和今日的胸牌—調和的靈同着基督與召會—停留在主面前。他們帶着聖言和調和的靈，為着召會停留在主面前，就會按主的思想得着領會；這領會要成爲一種審斷的決斷。然後長老們該按這神聖的審斷來管理。因此長老的功用首先是領頭的祭司，然後是管理者（申命記生命讀經，一四〇至一四一頁）。

在舊約以色列人中間，神管理祂的百姓，乃是按照祂常時的說話，就如寫在律法中的話，並按照祂即時的說話，就如藉着大祭司的胸牌，由烏陵和土明所啓示的；或藉着神的靈降臨某些人身上，使他們能作申言者說神的話所啓示的。…再者，神的管理是藉着一些人作代理而執行的：祭司和長老、士師或君王為着神的神治効力，作直接管理者。在新約的召會裏，使徒的教訓（徒二 42）頂替神行政中的律法，而眾召會的長老（十四 23，多一 5）是直接的管理者，按照使徒的教訓治理（提前三 2，五 17）。關於主即時的說話，基督裏所有的信徒，包括長老，都是神的祭司（彼前二 5，啓一 6），有基督作大祭司活在他們裏面（來八 1，羅八 10），並有聖靈與他們重生之人的靈調和（16），頂替了烏陵與土明的功用（聖經恢復本，申十六 18 註 2）。

參讀：申命記生命讀經，第十七篇。

would gain a clear understanding of the divine judgment and then pass on this judgment to the presiding judge. The judge would then make a judgment according to what the priest had received from God and passed on to him. The judgment of the case, therefore, came through man, but it was of God and according to God. It was truly a matter of theocracy.

The government in the church should be neither autocratic nor democratic but theocratic....All the saints are priests, but the elders are the leading priests. As such priests, they should stay in the Lord's presence with God's holy word and with today's breastplate—the mingled spirit with Christ and the church. As they remain in the Lord's presence with the word and the mingled spirit for the church, they will receive an understanding that is according to the Lord's thought, and this will become a decision as a kind of judgment. The elders should then administrate according to this divine judgment. Thus the elders function first as the leading priests and then as the administrators. (Life-study of Deuteronomy, p. 119)

Among the children of Israel in the Old Testament God governed His people according to His constant speaking, as written in the law, and His instant speaking, as revealed either through the breastplate of the high priest by means of the Urim and Thummim or through the prophets by the Spirit of God coming upon certain ones to enable them to speak God's word....Moreover, God's government was executed through some human agents: the priests and the elders, the judges, or the kings as direct administrators, who worked together for God's theocracy. In the church in the New Testament the teaching of the apostles (Acts 2:42) replaces the law in God's administration, and the elders of the churches (Acts 14:23; Titus 1:5) are the direct administrators, who administrate according to the teaching of the apostles (1 Tim. 3:2; 5:17). In relation to the instant speaking of the Lord, all the believers in Christ, including the elders, are priests to God (1 Pet. 2:5; Rev. 1:6), having Christ as the High Priest living within them (Heb. 8:1; Rom. 8:10) and having the Holy Spirit mingled with their regenerated human spirit (Rom. 8:16) to replace the function of the Urim and Thummim. (Deut. 16:18, footnote 1)

Further Reading: Life-study of Deuteronomy, msg. 17

申十七 18 ~ 19 『他登了國位，就要將祭司利未人面前的這律法書，爲自己抄錄一本，存在他那裏；他一生的日子都要誦讀，好學習敬畏耶和華他的神，謹守遵行這律法書上的一切言語和這些律例。』

申命記十七章十四至二十節說到立王治理百姓。…〔神〕自己就是王；所以，祂的百姓想要一個王，意思就是他們想要一個人來頂替神。神是我們的王，不該也不能被頂替。…百姓想要一個王，雖然這是得罪神的（撒八 4 ~ 22）。因着他們的堅持，神就給他們一個王—掃羅。掃羅不是個好王，因爲他不是合乎神心的王。以後，神揀選並興起大衛來頂替掃羅。大衛作王，不是合乎神的偏愛，乃是合乎神的心（十三 14）。在神眼中，大衛是最令神喜悅的王。

王要將祭司利未人面前的這律法書，爲自己抄錄一本（申十七 18）。這裏的律法是指摩西五經。王在他一生的日子都要誦讀，好學習敬畏耶和華他的神，謹守遵行這律法書上的一切言語（19）。這指明在治理百姓的事上，王自己首先要受神的話規律。以色列人中間正確的王，乃是受神的話教導、管制、規律並支配的（申命記生命讀經，一四二至一四三頁）。

信息選讀

Deut. 17:18-19 And when he sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book, out of that which is before the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, in order that he may learn to fear Jehovah his God by keeping all the words of this law and these statutes and doing them.

Deuteronomy 17:14-20 speaks regarding the setting of a king over the people....[God] Himself is the King; therefore, for His people to want a king means that they want someone to replace God. But God as our King should not be replaced and cannot be replaced....The people wanted a king, even though this was offensive to God (1 Sam. 8:4-22). Because of their insistence, God gave them a king—Saul. Saul was not a good king, for he was not a king who was according to God’s heart. Later God exercised His own choice and raised up David to replace Saul. David was a king not according to God’s preference but according to God’s heart (1 Sam. 13:14). In the sight of God David was the most pleasant king.

The king was to write out for himself a copy of the law in a book, out of that which was before the Levitical priests (Deut. 17:18). The law here refers to the Pentateuch. The king was then to read in this copy of the law all the days of his life in order that he might learn to fear Jehovah his God by keeping all the words of the law (v. 19). This indicates that in ruling over the people, he first had to be ruled himself by the word of God. A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God. (Life-study of Deuteronomy, pp. 120-121)

Today’s Reading

今天對召會中的長老們來說，原則也是一樣。長老若不讀經，不受神話語的支配，就不能管理召會。長老們要管理、治理召會，就必須被神的聖言重新構成。結果，他們就在神的管理、神的規律和支配之下。這樣，他們的決斷自然會有神在其中，長老們就代表神治理召會的事務。這種治理乃是神治（申命記生命讀經，一四三頁）。

在神所選擇的地方，以色列人在神面前喫並且歡樂（申十二7）。申命記沒有任何一處說，神的百姓到祂所選擇獨一的地方，只是單單『敬拜』。當然，他們應當到主所選擇的地方去敬拜，但不是照着他們自己的觀念，而是要照着神的想法、觀念來敬拜。按着人天然的觀念，敬拜需要跪下、彎腰、俯伏在神面前。回教徒在回教寺就是這樣的敬拜。有一次我去參觀一座回教寺，正好是他們敬拜的時間。我注意到那些敬拜的人，都沒有享受的感覺。因為他們缺少享受，許多敬拜的人看起來比他們實際的年齡都更老。十二章所講的敬拜，並不是跪下、彎腰或俯伏在主前。根據這一章，敬拜是在主面前喫。神的百姓來到神所選擇的地方，要在神面前喫那些上好的祭物。

你曾想到這是神所要的敬拜麼？十二章沒有題到唱詩或禱告。根據這段話，正確的敬拜是在神面前喫美地豐富的出產（李常受文集一九七九年第二冊，三五九至三六〇頁）。

參讀：申命記生命讀經，第二十九篇；一的真正立場，第五章；主恢復中應有的認識，第十二至十三篇。

The principle should be the same with the elders in the churches today. If the elders do not read the Bible and are not controlled by the word of God, they cannot administrate the church. In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God. As a result, they will be under God's government, under God's rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy. (Life-study of Deuteronomy, p. 121)

In the place God had chosen, the children of Israel were to eat before the Lord and rejoice (Deut. 12:7). Nowhere in the book of Deuteronomy were God's people told that they should go to the unique place to engage in mere "worship." Of course, they were expected to worship the Lord in the place He had chosen but not to worship according to their concept of what worship is. Instead, they were to worship according to God's thought, concept, of worship. According to the natural, human concept, to worship is to kneel, to bow down, or to prostrate ourselves before God. Even Muslims worship in such a way in their mosques. Once I visited a Muslim mosque at the time of worship. I noticed that among the worshippers there was no sense of enjoyment. On the contrary, due to the lack of enjoyment, many of those worshippers looked older than their years. The worship indicated in Deuteronomy 12 is not a matter of kneeling, bowing, or prostrating ourselves. According to this chapter, to worship is to eat before the Lord. When they came to the place God had chosen, God's people were to eat the top portion of the offerings and sacrifices before God.

Have you ever thought that this is the kind of worship God desires? In Deuteronomy 12 there is no mention of singing or even of praying. According to this portion of the Word, proper worship is a matter of eating before God the rich produce of the good land. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 275-276)

Further Reading: Life-study of Deuteronomy, msg. 29; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 5; CWWL, 1975-1976, vol. 3, "Young People's Training," chs. 12-13

第十一週■週五

晨興餽養

申十二 19『你要謹慎，你在地上的一切日子，總不可撇棄利未人。』

林前十六 1～2『關於為聖徒收集饋送，我從前怎樣吩咐加拉太的眾召會，你們也當怎樣行。每逢七日的第一日，你們各人要照所得的昌盛，拿出來儲存着，免得我來的時候纔收集。』

我們看見，在申命記十三章，神顧到祂自己；在十二章，神顧到作祂彰顯的子民。如今在這些關於幫助缺乏之人的經節中（十四 28～十五 18），神顧到一切作祂彰顯的人。

利未人沒有工作或別的收入來源，他們靠神而活，全時間事奉神；他們該受到這樣的照顧（申十二 19）。此外也要供給寄居的，並孤兒寡婦（十四 29）。今天我們也該顧到我們中間缺乏的人。…在主的恢復中，我們需要顧到全時間者及其他缺乏的人。

用新約的說法，這就是說，基督顧到祂身體的每一個肢體。我們都該跟隨這榜樣。我們應當愛主耶穌，應當愛祂的身體，也應當顧到一切肢體的需要。在顧到聖徒需要的事上，我們為此最好有豫備，有豫算。這就是說，我們該經常有所積存，好用以照顧缺乏的聖徒（申命記生命讀經，一一四至一一五頁）。

信息選讀

百姓總要向窮乏的弟兄鬆手，藉給他，補他的不足（申十五 8）。今天我們不該不樂意給我們中間窮乏的弟兄。當我們給出去以應付窮乏弟兄的需要時，

WEEK 11 — DAY 5

Morning Nourishment

Deut. 12:19 Be careful that you do not forsake the Levite all your days upon the earth.

1 Cor. 16:1-2 Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do. On the first day of the week each one of you should lay aside in store to himself whatever he may have been prospered, that no collections be made when I come.

In Deuteronomy 13 we see that God takes care of Himself, and in Deuteronomy 12, that He takes care of His people as His expression. Now in the verses concerning aid to the needy [14:28—15:18] we see that God takes care of all those who are part of His expression.

The Levites, who had no job or other source of income but who lived on God, serving Him full time, were to be taken care of [12:19]....There was also to be provision for the sojourner, the orphan, and the widow [14:29]. Today we should also care for the needy ones among us....In the Lord's recovery, we need to care for the full-timers and the other needy ones.

In New Testament terms, this means that Christ takes care of every member of His Body. We all should follow this pattern. We should love the Lord Jesus, we should love His Body, and we should take care of the needs of all the members. In caring for the needs of the saints, it is best that we prepare for this by having a budget. This means that in a regular way we should lay something aside to use in taking care of needy saints. (Life-study of Deuteronomy, pp. 97, 96, 97)

Today's Reading

The people were required to open their hand to the poor one and to lend enough for his need in whatever he lacked (Deut. 15:8). Today we should not be reluctant to give to the poor brothers among us. When we give to meet the

主會回報我們，比我們所給出去的還要多。所有甘心給出去的信徒，都能見證這事。

『你總要給他，給他的時候心裏不可作難；因耶和華你的神必為這事的緣故，在你一切所行的並你手所辦的事上，賜福與你。』（10）…我們今天給窮人的時候，也不該作難，反該高興，知道神必賜福與我們，以更多回報我們（申命記生命讀經，一一六至一一七頁）。

所有墮落的人類，都在瑪門和財物的轄制之下（太六 19 ~ 21、24 ~ 25、30，十九 21 ~ 22，路十二 13 ~ 19）。五旬節那天，在聖靈的能力下，所有的信徒都推翻了金錢的轄制，實行凡物公用，按所需用的分給各人（徒二 44 ~ 45，四 32、34 ~ 37）。但由於信徒墮落天性的軟弱（參五 1 ~ 11，六 1），這種實行並沒有持續很久，到使徒保羅的時候就已經過去了。因此，信徒需要恩典，勝過瑪門和物質的權勢，釋放這些物質脫離撒但的管轄，好獻給主，以完成祂的定旨。復活的生命乃是全備的供應，能使信徒活出這種生活，一種信靠神而不信靠財物，不為着今天而為着將來，不為着今世而為着來世（路十二 16 ~ 21，提前六 17 ~ 19）的生活，一種推翻了短暫無定之錢財霸佔的生活。（林前十六章的）這對付，擺在（十五章）論到復活生命的實際之後，原因也許就是在此。無論如何，這對付是與神在眾召會中的行政有關。

七日的第一日，乃是主復活的表號，…（指明）我們的供給，必須是在復活的生命裏，不在我們天然的生命裏。…（這）是在復活裏的得勝，勝過你如何使用金錢與財物（哥林多前書生命讀經，七四二至七四五頁）。

參讀：申命記生命讀經，第十四至十五篇；哥林多前書生命讀經，第六十九篇；哥林多後書生命讀經，第四十六至四十七、四十九篇。

needs of the poor brothers, the Lord will return to us much more than we gave. All the believers who give willingly can testify of this.

“You must give to him, and your heart shall not be displeased when you give to him; for on account of this matter Jehovah your God will bless you in all your work and in all your undertakings” (v. 10)...We today should not be displeased when giving to the poor; instead, we should be happy, knowing that God will bless us and return much more to us. (Life-study of Deuteronomy, pp. 98-99)

All of fallen mankind are under the domination of mammon and material possessions (Matt. 6:19-21, 24-25, 30; 19:21-22; Luke 12:13-19). At the day of Pentecost, under the power of the Holy Spirit, all the believers overthrew this domination and had all their possessions in common for distribution to the needy ones (Acts 2:44-45; 4:32, 34-37). That practice, due to the weakness of the believers' fallen nature (see Acts 5:1-11; 6:1), did not last long. It was already over by the apostle Paul's time. Then the believers needed grace to overcome the power of mammon and material things and to release them from Satan's domination for an offering to the Lord to fulfill His purpose. Resurrection life is the supply for the believers to live such a life, a life trusting in God, not in treasures of material possessions, a life not for today but for the future, not for this age but for the coming age (Luke 12:16-21; 1 Tim. 6:17-19), a life that overthrows the usurpation of temporal and uncertain riches. This may be the reason that this dealing [in 1 Corinthians 16] follows the one concerning the reality of resurrection life [in chapter 15]. In any case this dealing is related to God's administration among the churches.

[In 1 Corinthians 16:2] “the first day of the week” is a symbol of the Lord's resurrection...[indicating that] our giving must be in resurrection life, not in our natural life....[This is] the victory in resurrection over your use of your money and material possessions. (Life-study of 1 Corinthians, pp. 625-626, 628)

Further Reading: Life-study of Deuteronomy, msgs. 14-15; Life-study of 1 Corinthians, msg. 69; Life-study of 2 Corinthians, msgs. 46-47, 49

晨興餽養

申二五 13～15『你囊中不可有一大一小兩樣的法碼。你家裏不可有一大一小兩樣的量器。當用足重公道的法碼，足量公道的量器。這樣，在耶和華你神所賜你的地上，你的日子就得以長久。』

加六 10『…當向眾人行善，尤其是向信仰之家的人。』

申命記二十五章十三至十六節說到關於法碼和量器的典章。以色列人囊中不可有一大一小兩樣的法碼；家裏不可有一大一小兩樣的量器（13～14）。…有不同的法碼和量器乃是欺騙，一切的欺騙都是從仇敵撒但來的。有不同的法碼和量器，這不誠實的作法必是從撒但來的。

以色列人要用足重公道的法碼，足量公道的量器。這樣，在神所賜的地上，他們的日子就得以長久（15）。這裏的日子得以長久，與公義有關。那些長壽的人總是將他們的長壽歸因於注意身體健康，有充足的睡眠，飲食有節制等等。…在十五節裏，在地上日子得以長久，明顯的與足量公道的法碼和量器有關（申命記生命讀經，一五七至一五八頁）。

信息選讀

那些有不同的法碼和量器的人，實際上就是有不同的尺度。在今天的召會生活中，我們可能有不同的尺度，一種尺度衡量別人，另一種不同的尺度衡量自己。因着有不同的尺度，我們可能在某件事上定罪別人，卻在同樣的事上稱義自己。

Morning Nourishment

Deut. 25:13-15 You shall not have in your bag differing weights. ...You shall not have in your house differing measures....A full and righteous weight...and a full and righteous measure you shall have...that your days may be extended upon the land which Jehovah your God is giving you.

Gal. 6:10 ...Let us do what is good toward all, but especially toward those of the household of the faith.

Deuteronomy 25:13-16 covers the judgment concerning weights and measures. The children of Israel were not to have in their bag differing weights, one heavy and one light, nor were they to have in their house differing measures, one large and one small (vv. 13-14). To have differing weights and measures is a lie, and all lies come from the enemy, Satan. The dishonest practice of having differing weights and measures is surely from Satan.

The children of Israel were to have a full and righteous weight and a full and righteous measure in order that their days might be extended upon the God-given land (v. 15). Here longevity is related to righteousness. Those who have lived a long life often attribute their longevity to such matters as taking care of their health, getting adequate sleep, and having a proper diet....In this verse living long upon the land is clearly related to having full and righteous weights and measures. (Life-study of Deuteronomy, p. 134)

Today's Reading

Those who have differing weights and measures actually have differing scales. In the church life today, we may have differing scales—one scale for measuring others and a different scale for measuring ourselves. Having differing scales, we may condemn a certain thing in others but justify the same thing in ourselves.

在神的家—召會中，應當只有一種尺度。…應當用同樣的尺度衡量每個人。倘若我們只有一種尺度，我們就會像神一樣的公平、公義、公正。因為神是公平、公義、公正的，所以祂是按着同樣的尺度衡量每個人。

在召會生活中，我們不該有不同的尺度，一種用以衡量自己，另一種用以衡量弟兄姊妹；但在這事上我們都失敗了，沒有一個人例外。用會計的術語來說，我們很容易將別人記在『借方』，而把自己記在『貸方』。我們不該這樣作，乃該多記別人的優點，多記自己的缺失。

有些聖徒習慣使用不同的尺度，就從一地換到另一地，盼望找到比較令他們滿意的召會和長老。但是因這些聖徒有不同的尺度，他們無論到那裏，都找不到令他們滿意的召會和長老。

我強調了用不同尺度的作法，因為這種作法在召會生活中乃是一種病。這就是不能同心合意的源頭，而使我們不能持守一並同心合意。願我們都從主接受憐憫，不再有不同的尺度，卻要像我們的神一樣，用同樣的尺度來對待每個人（申命記生命讀經，一五八至一六〇頁）。

五十多年來，我在主裏一直憑信心生活。我常常極其貧窮。但我能見證，即使我在極貧困之中，也從無所缺。我收取的不多，但從不缺甚麼。有時候，我得到的供給非常多，甚至得到極大的款項。然而我必須見證，我也沒有多餘。因此，我能從我的經歷見證，每次我多收時，我也不會有餘；每當我少收時，我也沒有缺。到底是誰在這樣平衡？乃是神用祂屬天的天秤在平衡（哥林多後書生命讀經，四九八頁）。

參讀：申命記生命讀經，第十九篇；哥林多後書生命讀經，第四十八篇。

In the house of God, the church, there should be only one scale....The same scale should be used to weigh everyone. If we have only one scale, we will be fair, righteous, and just, even as God is. Because God is fair, righteous, and just, He measures everyone according to the same scale.

Although we should not have differing scales in the church life, one scale for weighing ourselves and other scales for weighing the brothers and sisters, we all have failed in this matter. Not one of us is an exception. Using the language of accounting, we may say that it is easy for us to “debit” others and “credit” ourselves. Instead of doing this, we should give others more credit and ourselves more debit.

Some saints who have the practice of using differing scales may move from one locality to another, hoping to find a more satisfactory church with more satisfactory elders. But because these saints have differing scales, no matter where they may go, they do not find the church and the elders to be satisfactory.

I emphasize the practice of having differing scales because this practice is a sickness, a disease, in the church life. This is the source of disaccord. Instead of keeping the oneness and the one accord, we have disaccord. May we all receive mercy from the Lord to no longer have differing scales but, like our God, to have the same scale for everyone. (Life-study of Deuteronomy, pp. 134-136)

For more than fifty years, I have been living by faith in the Lord. Often I have been very poor. Nevertheless, I can testify that even though I have been in extreme poverty, I never had any lack. I gathered little, but I had no lack. At other times I had an abundant supply, even large sums of money. However, I must testify that I did not have any excess. Therefore, I can testify from my experience that whenever I have gathered much, I have had no excess and that whenever I have gathered little, I have had no lack. Who balances the supply in this way? It is done by God with His heavenly balance. (Life-study of 2 Corinthians, p. 423)

Further Reading: Life-study of Deuteronomy, msg. 19; Life-study of 2 Corinthians, msg. 48

第十一週詩歌

WEEK 11 — HYMN

751

國度 — 作操練與獎賞

降B大調

11 12 12 12 (英 947)

3/4

一 今 天 神 的 國 度, 對 我 是 操 練,
 將 來 卻 是 獎 賞, 與 主 一 同 掌 權。
 這 是 神 的 智 慧, 現 今 將 我 訓 練,
 使 祂 計 畫 完 成, 將 祂 公 義 彰 顯。

- 二 我們為神所生,好為祂作王, 但是還需訓練,纔能像王一樣,好在祂的國中,勝任作王掌權,使祂神聖王權,藉我得着彰顯。
- 三 今天我需學習服神的權柄,甘願受祂管治,嚴格對付言行。如此祂的權柄,我就得以分享,將來管理列國,與祂兒子同王。
- 四 嚴格對待自己,持守着公義,對人寬大有恩,對神靈中歡喜;一直都要活在國度實際裏面,為着國度實現,能得進入掌權。
- 五 如此,基督帶着國度降臨時,要將祂的王權賜我作為賞賜;如此,主要藉我使祂公義彰顯,並將祂的智慧給眾天使看見。
- 六 為着這個,使徒曾努力向前,願出任何代價,不甘落在後面;也為這個,他勸我們忠誠向上,好在將來得着國度作為獎賞。
- 七 求主賜我恩典,為國度活着,今天受你訓練,將來你肯賞我;求使國度實際,今天作我操練,將來我的獎賞,乃是國度實現。

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947

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.

- 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.
- 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.
- 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.
- 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.
- 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.
- 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.

第十二週

在神行政之下的生活與祝福

JL 詩歌：9，（英 796 調用中 372）

讀經：申三十 15～20，詩三六 9 上，一三三 1、3，結三四 26，弗一 3

綱要

週一

壹 以色列人要在美地上日子得以長久，就需要活在神的行政之下，行神藉着摩西所吩咐他們的一切—申三十 15～20，三 23～28，四 1～24。

貳 摩西將生命與死亡陳明在以色列人面前，吩咐他們要揀選生命—三十 15、19～20：

一 在神那裏有生命的源頭—詩三六 9 上：

1 神要我們接受祂作我們生命並我們全人的泉源、源頭—9 節上。

2 神聖的生命可視為神首要且基本的屬性—弗四 18，約五 26，約壹五 11～12，羅八 2：

a 照着神的生命神聖、永遠的性質，神的生命是惟一的生命；惟有神的生命纔算為生命—約一 4，十 10 下，十一 25，十四 6。

b 生命就是神的內容和神的流出；神的內容乃是神的

Week Twelve

Life and Blessing under the Government of God

JL Hymns: 12, 796 (tune of 495)

Scripture Reading: Deut. 30:15-20; Psa. 36:9a; 133:1, 3; Ezek. 34:26; Eph. 1:3

Outline

Day 1

I. In order to extend their days in the good land, the children of Israel were required to live under the government of God, doing all that God had commanded them through Moses—Deut. 30:15-20; 3:23-28; 4:1-24.

II. Moses set before the children of Israel life and death and charged them to choose life—30:15, 19-20:

A. With God is the fountain of life—Psa. 36:9a:

1. God wants us to take Him as the fountain, the source, of our life and our being—v. 9a.

2. The divine life may be considered the first and the basic attribute of God—Eph. 4:18; John 5:26; 1 John 5:11-12; Rom. 8:2:

a. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life—John 1:4; 10:10b; 11:25; 14:6.

b. Life is the content of God and the flowing out of God; God's content is God's

所是，神的流出就是神自己作生命分賜給我們—弗四 18，啓二二 1。

c 生命乃是三一神分賜到我們裏面並活在我們裏面—羅八 2、6、10～11。

週二

二 在創世記二章九節、十六至十七節，我們看見在人面前有兩個選擇—生命樹與善惡知識樹：

- 1 生命樹表徵三一神具體化身在基督裏，以食物的形態作人的生命—9 節，啓二 7，約一 4，十四 6 上，十 10 下，六 35、57、63。
- 2 善惡知識樹表徵撒但是死亡的源頭—來二 14。
- 3 生命樹和善惡知識樹代表兩種生活的原則—生命的原則（倚靠神）和是非的原則（向神獨立）—創二 9、16～17，四 3～4，耶十七 5，約十五 5。
- 4 這兩棵樹作為兩種生活的原則在我們裏面作工。
- 5 約翰福音啓示生命樹與善惡知識樹相對—約四 10～14、20～21、23～24，九 1～3，十一 20～27。
- 6 在我們的基督徒生活和召會生活中，我們不該按照是非，乃該按照生死，來斷定事情—林後十一 3，創二 9、16～17。

週三

三 藉着我們靈裏基督的復活生命，我們就能勝過死亡對召會的攻擊—太十六 18，徒二 24，提後一 10：

- 1 死亡乃是撒但工作的特點，他一切所作的至終就是

being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

c. Life is the Triune God dispensed into us and living in us—Rom. 8:2, 6, 10-11.

Day 2

B. In Genesis 2:9, 16-17 we see two choices before man—the tree of life and the tree of the knowledge of good and evil:

1. The tree of life signifies the Triune God embodied in Christ as life to man in the form of food—v. 9; Rev. 2:7; John 1:4; 14:6a; 10:10b; 6:35, 57, 63.
2. The tree of the knowledge of good and evil signifies Satan as the source of death—Heb. 2:14.
3. The tree of life and the tree of the knowledge of good and evil represent two principles of living—the principle of life (dependence on God) and the principle of right and wrong (independence from God)—Gen. 2:9, 16-17; 4:3-4; Jer. 17:5; John 15:5.
4. These two trees are working within us as two principles of living.
5. The Gospel of John reveals that the tree of life is versus the tree of the knowledge of good and evil—4:10-14, 20-21, 23-24; 9:1-3; 11:20-27.
6. In our Christian life and church life, we should discern matters not according to right and wrong but according to life and death—2 Cor. 11:3; Gen. 2:9, 16-17.

Day 3

C. By the resurrection life of Christ in our spirit, we can be victorious over the attack of death upon the church—Matt. 16:18; Acts 2:24; 2 Tim. 1:10:

1. Death is the characteristic of Satan's work; the ultimate goal of his work is to

要人充滿死亡一來二 14 ~ 15。

2 馬太十六章十八節給我們看見，對召會的攻擊將從甚麼源頭而來—『陰間的門』，就是死亡：

a 撒但特別的目標乃是要在召會裏散佈死亡；對於召會他所最懼怕的，乃是召會抗拒他死亡的權勢—啓二 8、10 ~ 11。

b 建造在『這磐石』上的召會，能辨識死亡與生命，並且陰間的門不能勝過召會—太十六 18。

3 我們若要勝過死亡的攻擊，就需要認識基督是首先的，是末後的，又是那活着的一是那曾死過，又活了的一位，並且是拿着死亡和陰間的鑰匙的一位—啓一 17 ~ 18，二 8。

週四

叁 摩西將祝福與咒詛陳明在以色列人面前—申三十 19:

一 在創世記一章二十六至二十八節，神賜福給人，使人繁衍增多，徧滿地面，並制伏這地；神祝福人，因為神在地上看見一種有生命之物，有祂的形像並有祂的管治權。

二 神要作祂所揀選之人的福分，在地上就必須有一個國，一個領域，範圍，好在祂完全、神聖的權柄之下施行祂的行政—太六 10，西一 13。

1 沒有這樣的國，神就沒有一個領域，來成就祂的定旨。

2 一旦有了一個國，這國就成為神能祝福我們的領域，範圍—啓十一 15。

saturate man with death—Heb. 2:14-15.

2. Matthew 16:18 shows us from what source the attack upon the church will come—“the gates of Hades,” that is, death:

a. Satan’s special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.

b. The church that is built upon “this rock” can discern between death and life, and the gates of Hades will not prevail against the church—Matt. 16:18.

3. If we would overcome the attack of death, we need to know Christ as the First and the Last and the living One—the One who became dead and lived again and the One who has the keys of death and of Hades—Rev. 1:17-18; 2:8.

Day 4

III. Moses set before the children of Israel blessing and curse—Deut. 30:19:

A. In Genesis 1:26-28 God blessed man to be fruitful, multiply, fill the earth, and subdue it, because God saw on earth a living creature bearing His image and having His dominion.

B. In order to be a blessing to His chosen people, God must have a kingdom, a realm, a sphere, on earth to exercise His administration under His full, divine authority—Matt. 6:10; Col. 1:13:

1. Without such a kingdom, God does not have a realm in which to accomplish His purpose.

2. Once there is a kingdom, the kingdom becomes the realm, the sphere, for God to exercise Himself to bless us—Rev. 11:15.

3 我們都喜歡得着祝福，但我們也許沒有領會到，祝福需要有一個屬神權柄的範圍，一個神行政之下的範圍。

週五

三 神『在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們』—弗一 3:

1 神用祂的說話祝福我們；四至十四節中一切的說話乃是神的祝福。

2 『各樣』指明神福分的包羅萬有性。

3 『屬靈的』指明神的福分和聖靈的關係：

a 神所用以祝福我們的一切福分都與聖靈有關。

b 神的靈不僅是神福分的管道，也是神福分的實際。

c 父神、子神和靈神，都與所賜給我們的福分有關—4 ~ 14 節，三 16 ~ 17，四 4 ~ 6。

d 神的祝福主要是將三一神分賜到我們裏面—林後十三 14。

4 『諸天界』不僅指明天的所在，也指明神所用以祝福我們，屬靈福分的屬天性質、情形、特徵和氣氛：

a 這些福分是從諸天來的，有屬天的性質、情形、特徵和氣氛。

b 在基督裏的信徒，在地上享受這些既是屬靈的，也是屬天的福分。

5 『在基督裏』指明基督是神祝福我們的效能、憑藉和範圍：

a 在基督裏，神曾用諸天界裏各樣屬靈的福分，祝福了我們。

3. We all want to receive blessing, but we may not realize that the blessing requires a sphere of God's authority, a sphere under God's administration.

Day 5

C. God “has blessed us with every spiritual blessing in the heavenlies in Christ”—Eph. 1:3:

1. God has blessed us with His speaking; all the speaking in verses 4 through 14 is God's blessing.

2. Every indicates the all-inclusiveness of God's blessings.

3. Spiritual indicates the relationship of God's blessings to the Holy Spirit:

a. All the blessings with which God has blessed us are related to the Holy Spirit.

b. The Spirit of God is not only the channel but also the reality of God's blessings.

c. God the Father, God the Son, and God the Spirit are all related to the blessings bestowed upon us—vv. 4-14; 3:16-17; 4:4-6.

d. God's blessing is mainly the dispensing of the Triune God into us—2 Cor. 13:14.

4. Heavenlies indicates not only the heavenly place but also the heavenly nature, state, characteristic, and atmosphere of the spiritual blessings with which God has blessed us:

a. These blessings are from the heavens, having a heavenly nature, heavenly state, heavenly characteristic, and heavenly atmosphere. b. The believers in Christ are enjoying on earth these blessings, which are spiritual as well as heavenly.

5. In Christ indicates that Christ is the virtue, the instrument, and the sphere in which God has blessed us:

a. In Christ God has blessed us with every spiritual blessing in the heavenlies.

- b 我們讚美主，我們乃是在基督裏，祂是我們蒙祝福的效能、憑藉、範圍和管道。
- 6 因着所有這些福分的性質都是屬靈的，我們就需要運用我們的靈，在我們的靈裏實化、經歷並有分於這些福分—羅八 4。

週六

四 神的祝福內在的與一有關—詩一三三 1、3:

- 1 一節題到的和睦，乃是一幅新約真正的一的圖畫；這一乃是經過過程並終極完成的三一神，與在基督裏的信徒相調和一約十七 21 ~ 23。
- 2 詩篇一百三十三篇三節的『在那裏』，乃指一，其上有耶和華所命定的福，就是永遠的生命。

五 主在祂藉着生命的恢復裏，藉着祂的牧養，帶我們進入對祂祝福的享受中，並使我們在賜福的雨中成爲福源—結三四 23、26 ~ 27 上、29，亞十 1:

- 1 首先，我們自己得享主的祝福；然後，主要使我們成爲別人的福源，叫別人也得着供應—結三四 26。
- 2 神必叫賜福的雨按時落下一亞十 1。

六 最大的祝福，不是主給我們甚麼，乃是主把我們作成甚麼，就是祂使我們能成爲甚麼—啓三 12:

- 1 主在啓示錄三章十二節的應許，乃是叫得勝者在神殿中作柱子：
- a 成爲神殿中的柱子，包含變化和建造—二一 22，林後三 18，弗二 21 ~ 22，四 16。

- b. We praise the Lord that we are in Christ, who is the virtue, the instrument, the sphere, and the channel in which we have been blessed.
6. Since the nature of these blessings is spiritual, we need to exercise our spirit to realize, experience, and partake of them in our spirit—Rom. 8:4.

Day 6

D. God's blessing is intrinsically related to oneness—Psa. 133:1, 3:

1. The unity spoken of in verse 1 is a picture of the genuine oneness in the New Testament; this oneness is the processed and consummated Triune God mingled with the believers in Christ—John 17:21-23.
2. There in Psalm 133:3 refers to the oneness upon which the Lord commands the blessing—life forever.

E. Through His shepherding in His recovery by life, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—Ezek. 34:23, 26-27a, 29; Zech. 10:1:

1. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied—Ezek. 34:26.
2. God will cause the showers of blessing to come down in season—Zech. 10:1.

F. The greatest blessing that we receive from the Lord is not what the Lord gives us; it is what the Lord makes us, what He enables us to become—Rev. 3:12:

1. The Lord's promise in Revelation 3:12 is to make the overcomer a pillar in the temple of God:
- a. Becoming a pillar in the temple of God involves transformation and building—21:22; 2 Cor. 3:18; Eph. 2:21-22; 4:16.

- b 主變化我們，並把我們建造到祂的殿中，乃是極大的祝福；這關係到我們這個人，關係到我們在基督裏的所是一西一 27 ~ 28。
- 2 我們若看見這異象，就會領悟在召會生活中，主的心意不是要在我們外面作些甚麼，乃是要使我們變化成另一種所是，作祂團體的彰顯—啓二一 10 ~ 11。
- 3 在召會生活裏，我們不該盼望得着外面的祝福；重要的是我們要領悟，主的祝福是要把我們變化成爲珍貴的材 料，然後把我們建造到祂的居所裏—弗二 21 ~ 22。
- 七 正常的基督徒生活乃是蒙福的生活，正常的基 督徒工作乃是蒙福的工作—民六 23 ~ 27，太五 3 ~ 11，二四 46，約二十 29，加三 14，林後九 6，羅十五 29。
- 八 我們必須領悟，在我們的工作、我們的基督徒 生活和我們的召會生活中，一切都在於主的祝 福—弗一 3，瑪三 10。
- 九 我們需要禱告：『主，求你給我們異象，叫我 們看見甚麼叫作祝福，並憐憫我們，叫我們毫 無攔阻的作一個蒙你祝福的人。』
- b. It is a great blessing for the Lord to transform us and build us into His temple; this involves our being, what we are in Christ—Col. 1:27-28.
2. If we see this vision, we will realize that in the church life the Lord's intention is not to do something outside of us but to transform us into another kind of being for His corporate expression—Rev. 21:10-11.
3. In the church life we should not expect outward blessings; rather, it is crucial for us to realize that the Lord's blessing is to transform us into precious material and then build us into His dwelling place—Eph. 2:21-22.
- G. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—Num. 6:23-27; Matt. 5:3-11; 24:46; John 20:29; Gal. 3:14; 2 Cor. 9:6; Rom. 15:29.
- H. We must realize that in our work, in our Christian life, and in our church life, everything depends on the Lord's blessing—Eph. 1:3; Mal. 3:10.
- I. We need to pray, "Lord, please give us a vision that we may see the meaning of Your blessing, and have mercy on us that, unhindered, we may be able to receive Your blessing."

第十二週■週一

晨興餽養

申三十 15 ~ 16 『…我今日將生命與福樂…陳明在你面前。你若聽從耶和華你的神的誠命，就是我今日所吩咐你的，愛耶和華你的神，行祂的道路，謹守祂的誠命、律例和典章，使你可以存活，人數增多，耶和華你的神就必在你所要進去得為業的地上，賜福與你。』

以色列人不僅享受神的諭言，並且因神殿裏的肥甘得以飽足（詩三六 8）。神的殿是會幕的延續與擴大。作詩的人接着說，『因為在你那裏，有生命的源頭；在你的光中，我們必得見光。』（9）這一節也與殿有關聯。只有在殿中，神的百姓纔能享受生命的源頭。再者，只有在神的殿中，他們纔能在神的光中見光。這…指明…神兒女一的素質是生命與光（李常受文集一九七九年第二冊，三二〇至三二一頁）。

按照神的經綸，信靠神的人像樹栽於水旁；這表徵神乃是活水的泉源（（耶十七 7 ~ 8，）二 13 上）。樹在河邊，藉着吸取水的一切豐富到它裏面而生長。這是神分賜的一幅圖畫。我們這些樹要接受神聖的分賜，就必須吸取神這水（耶利米書生命讀經，一三六頁）。

信息選讀

生命（zoe，奏厄）是永遠的。永遠的意思是不死的。約壹一章二節說，『這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們。』並且詩篇九十篇二節下半說，『從亙古到永遠，你是神。』嚴格的說，所

WEEK 12 — DAY 1

Morning Nourishment

Deut. 30:15-16 ...I have put before you today life and good....If you obey the commandments of Jehovah your God, which I am commanding you today, to love Jehovah your God and walk in His ways and keep His commandments and His statutes and His ordinances, then you will live and multiply, and Jehovah your God will bless you in the land which you are entering to possess.

The children of Israel not only enjoyed the oracle of God; they were also saturated with the fatness of God's house (Psa. 36:8). God's house refers to the temple, which was the continuation and enlargement of the Tent of Meeting. In Psalm 36:9 the psalmist goes on to say, "With You is the fountain of life; / In Your light we see light." This verse is also related to the temple. Only in the temple could God's people enjoy the fountain of life. Furthermore, it was in the temple that they could see light in God's light. This is an...indication that the essence of the oneness of God's children is life and light. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 247)

According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (Jer. 17:7-8; 2:13a). The tree grows beside the river by absorbing all the riches of the water into it. This is a picture of God's dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water. (Life-study of Jeremiah, p. 111)

Today's Reading

Life (zoe) is eternal. Eternal means "immortal." First John 1:2 says, "The life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us." Then Psalm 90:2b says, "Indeed from eternity to eternity, You are God." Strictly speaking, all lives that are mortal are not life. The real life is immortal and eternal, and this real life

有必死的生命，都不是生命。真正的生命是不死、永遠的，這真正的生命就是神自己，因為神是從亙古到永遠的。神是永遠的，所以惟有神自己是真正的生命。

生命是神的內容和神的流出。神的內容乃是神的所是，所以生命是神內裏的所是（弗四 18 下）。神的流出就是神自己作生命分賜給我們。在啓示錄二十二章一節我們看見，生命水的河從神的寶座流出來，這是神的流出。生命是神的內容，祂內裏的所是；生命也是神流到我們裏面，並分賜到我們這人裏面。

生命就是基督（約十四 6 上，西三 4 上，約壹五 12 上）。基督是那是生命之神的具體化身。歌羅西二章九節說，神格一切的豐滿，都有形有體的居住在基督裏面。神作生命，具體化身在基督裏，而基督就是神的彰顯。約翰一章十八節說，從來沒有人看見神，只有神的獨生子將祂表明出來。然後希伯來一章三節表明，基督是神榮耀的光輝。這就是說，基督是那是生命之神的彰顯。

最終，我們需要指出，生命就是聖靈。聖靈是基督的實際（約十四 16 ~ 17，林前十五 45 下）。子是父的具體化身，靈是子的實際。羅馬八章二節上半用『生命之靈』一辭，林後三章六節下半說，那靈叫人活。因此，今天聖靈是那叫我們活的生命之靈。我們必須強調，新約裏的那靈有兩方面。一面，祂是能力的靈；另一面，祂是生命的靈。

生命乃是三一神分賜到我們裏面，並活在我們裏面。父是源頭，子是流道，靈是水流。三一神在祂神聖的三一裏分賜到我們裏面，如今活在我們裏面（李常受文集一九七九年第一冊，六九五至六九七頁）。

參讀：申命記生命讀經，第一至四篇；一的真正立場，第二章；耶利米書生命讀經，第十六篇；倪柝聲文集第二輯第十七冊，第二篇。

is God Himself because God is from eternity to eternity. God is eternal, so only God Himself is the real life.

Life is God's content and God's flowing out. God's content is God's being, so life is God's inner being (Eph. 4:18a). God's flowing out is the impartation of Himself as life to us. In Revelation 22:1 we see the river of water of life flowing out from the throne of God. This is God's flowing out. Life is God's content, His inner being, and life is God flowing out into us and being imparted into our being.

Life is Christ (John 14:6a; Col. 3:4a; 1 John 5:12a). Christ is the embodiment of God, who is life. Colossians 2:9 says that all the fullness of the Godhead dwells in Christ bodily. God as life is embodied in Christ, and Christ is the expression of God. John 1:18 says that no one has ever seen God, but the only begotten Son has declared Him. Then Hebrews 1:3 shows that Christ is the effulgence of God's glory. This means that Christ is the expression of God, who is life.

Finally, we need to point out that life is the Holy Spirit. The Holy Spirit is the reality of Christ (John 14:16-17; 1 Cor. 15:45b). The Son is the embodiment of the Father, and the Spirit is the reality of the Son. Romans 8:2a uses the term the Spirit of life, and 2 Corinthians 3:6b says that the Spirit gives life. Thus, the Holy Spirit today is the Spirit of life who gives life to us. We must stress that the Spirit in the New Testament has two aspects. On the one hand, He is the Spirit of power; on the other hand, He is the Spirit of life.

Life is the Triune God dispensed into us and living in us. The Father is the source, the Son is the course, and the Spirit is the flow. The Triune God is dispensed into us in His Divine Trinity and is now living within us. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 517-518)

Further Reading: Life-study of Deuteronomy, msg. 1-4; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 2; Life-study of Jeremiah, msg. 16; CWWN, vol. 37, ch. 2

第十二週■週二

晨興餽養

申三十 19 ~ 20 『…我將生命與死亡，祝福與咒詛，陳明在你面前，所以你要揀選生命，使你和你的後裔都得存活；且愛耶和華你的神，聽從祂的話，緊聯於祂，因為祂是你的生命，你的日子長久也在乎祂。這樣，你就可以在耶和華向你列祖…起誓要賜給他們的地上居住。』

神…要人活着是藉着糧食，像人活着是靠着神一樣。『因我們生活、行動、存留都在於祂。』（徒十七 28）所以你就看見說，神在（創世記二章）用兩棵樹來對我們說出一點寓意的話。生命樹和善惡知識樹，乃是一種寓言，在這裏就是給我們看見，人有兩種不同的糧食：人所以能穀活着，或者是藉着生命，或者是藉着善惡知識，或者說是藉着分別是非。…兩棵樹擺在這裏，是要給我們看見，人活在世界上，特別是基督徒活在世界上，是憑着兩種不同的原則而生活：人活着，也許是憑着是非，也許是憑着生命。有的人作基督徒，他生活的原則是是非為定準；有的人作基督徒，他生活的原則是生命為定準（倪柝聲文集第三輯第十冊，一八五至一八六頁）。

信息選讀

（我們需要）來看這兩種不同的生活原則：甚麼叫作一個人憑着是非來活着，甚麼叫作一個人憑着生命來活着？有許多人，在他的生活裏，只有善惡知識樹。有許多人，在他的生活裏，有生命樹。有的人在他的生活裏兩種都有。但是，神的話是告訴我們，喫善惡知識樹的必定死，喫生命樹的必定活。

WEEK 12 – DAY 2

Morning Nourishment

Deut. 30:19-20 ...I have set before you life and death, blessing and curse; therefore choose life that you and your seed may live, in loving Jehovah your God by listening to His voice and holding fast to Him; for He is your life and the length of your days, that you may dwell upon the land which Jehovah swore to your fathers...

God wanted man to depend on Him for his living in the same way that he was dependent upon food for his living. “For in Him we live and move and are” (Acts 17:28). Thus, God uses two trees to speak to us in a parable. The tree of life and the tree of the knowledge of good and evil are a kind of parable. They show us that man has two different kinds of food and can live either by life or by the knowledge of good and evil, that is, the knowledge of right and wrong... The two trees were put there to show us that man, especially a Christian, can live on earth according to two different principles. Man can live according to the principle of right and wrong or according to the principle of life. Some Christians take the principle of right and wrong as the standard for their living, while other Christians take the principle of life as their standard for living. (Watchman Nee, Two Principles of Living (booklet), pp. 2-3)

Today's Reading

[We need] to see these two principles for living. What does it mean when a person lives according to right and wrong? What does it mean when a person lives according to life? Many people only have the tree of the knowledge of good and evil in their lives. Other people have the tree of life in their lives. Some have both trees. The Word of God tells us, however, that he who eats of the tree of the knowledge of good and evil shall surely die, while he who eats of the tree of life shall live.

我們行事為人，我們在那裏問一個問題，就是有一件事，我這樣作，到底對不對？是不是？我這樣作，到底是善的，或者是惡的？你在那裏問善惡的問題，你問你自己：我這樣作是是的呢，或者是非的呢？許多人在那裏考慮：這一件事是善的呢，或者是惡的呢？…這一件事我可以作呢，或者我不可以作？這一件事到底是對的呢，或者是不對的？你已經是個基督徒，你就很仔細的考慮，然後你說，這件事很好，是善的，是是的；你就去作，你就以為：我這樣作基督徒是很好了。

神的話是這樣說，『只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。』（創二 17）達到極點，還不過是分別善和惡；達到極點，還不過是挑選拒絕—拒絕惡的，挑選善的。…這是舊約，這是律法，這是全世界的宗教，這是人的道德、人的倫理；這不是基督徒的信仰。

基督徒的信仰是生命，…不是…問：這件事是對，或者不對，…（乃是說，）你作這件事，你裏面的生命怎麼說？神所賜給你的新生命，在你裏面對於這件事怎麼說？…我…裏面的生命如何？那一個生命在我裏面有能力，是活着的，我就能作；那一個生命在我裏面是冷的，是萎的，我就不能作。我生活的原則是憑着裏面，不是憑着外面。…基督徒的生活的標準，不只說是對付惡的問題；基督徒的生活的標準，也是對付善的問題，也是對付是的問題。許多事情，雖然是是的，但是和生命不對，就是錯的。…是憑着裏面神的生命是升起來，或者是癟下去來定規的。…裏面對於這件事有沒有喜樂？有沒有屬靈的快樂？有沒有屬靈的平安？這一件事斷定我們屬靈的道路（倪柝聲文集第三輯第十冊，一八六、一八八至一九〇、一九三頁）。

參讀：申命記生命讀經，第九、二十四、二十七、三十篇；倪柝聲文集第三輯第十冊，兩種生活的原則；新約總論，第二百六十五篇；神人的生活，第十四篇。

If our conduct is controlled by the principle of right and wrong, then we ask if something is right or wrong whenever we have to make a decision. Would it be good to do this, or would it be evil? When we ask whether it is good, we are, in effect, asking ourselves, “Am I right to do this or not?” Many people consider much whether something is good or evil. They consider whether they can or cannot do a certain thing. They ask, “Is this right or wrong?” As they carefully consider a certain matter, being Christians, they determine whether it is good and right to do that thing. By taking care to decide whether or not something is good and right, they consider themselves to be good Christians.

God’s Word says, “The tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die” (Gen. 2:17). At the most, this practice is only a discerning of good from evil. At best, it is merely choosing and rejecting—choosing good and rejecting evil. This is…the Old Testament, the law, worldly religions, human morality, and human ethics, but it is not Christianity.

Christianity is life,...not a matter of asking whether something is right or wrong...[but] of checking with the life inside us whenever we do something. What does the new life which God has given us tell us inwardly about this matter?...What does our inner life say? If the life is strong and active within us, we can do this; if the life is cold and retreating within us, we should not. Our principle for living is inward instead of outward. The standard of Christian living does not only deal with evil things but also with good and right things. Many matters are right according to human standards, but the divine standard pronounces them wrong because they lack the divine life....Decisions should be made according to God’s life as it rises up or recedes within us....Do we feel joyful inwardly about this matter? Do we have spiritual happiness and peace? These are the matters that decide our spiritual path. (Two Principles of Living (booklet), pp. 2-3, 6-9, 13-15)

Further Reading: Life-study of Deuteronomy, msgs. 9, 24, 27, 30; CWWN, vol. 56, “Two Principles of Living,” pp. 418-432; The Conclusion of the New Testament, msg. 265; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 14

第十二週■週三

晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

啓一 18『又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。』

神的豐富是在基督裏，基督的豐富又藉着召會彰顯出來。…召會既是神的豐富的見證，她的特點就必須是基督的特點。…基督的特點，就是當祂要叫拉撒路復活的時候，所說的那句話：『我是復活，我是生命。』（約十一 25）…召會今天在地上，既作基督的器皿，就是要彰顯出這個生命與這個復活。神乃是要召會彰顯出基督的生命來，所以今天在召會裏必須滿了生命。

主到地上來主要的目的，乃是要叫人得生命（十 10），就是叫人得着神的生命。…神的基督就是生命，就是復活，而召會就是祂這生命和復活的器皿（倪柝聲文集第二輯第二十四冊，一七九頁）。

信息選讀

今天神的目的乃是在召會身上，所以撒但專門攻擊召會。撒但攻擊基督徒和召會，不一定是用罪和世界來引誘人失腳，因為人很容易分辨這些。…撒但真正的利器乃是用死亡來攻擊召會，死亡是不易被發現的，死亡可能很隱藏的偷進召會裏。這並非說，世界、罪惡，就不被撒但用以攻擊召會；乃是說，撒但能用那些文雅的、道德的，而不只是污穢的、殘暴的罪，來攻擊基督徒。許多文雅的、道德的事情，卻充滿死

WEEK 12 – DAY 3

Morning Nourishment

Matt. 16:18 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.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

The riches of God are in Christ, and the riches of Christ are manifested through the church....Since the church is the testimony of the riches of God, its characteristics must be the characteristics of Christ....The characteristics of Christ are encapsulated in the words He said when He raised Lazarus from the dead, "I am the resurrection and the life" (John 11:25)....Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God's life....God's Christ is life, and God's Christ is resurrection, and the church is the vessel of this life and resurrection. (CWWN, vol. 44, pp. 881-882)

Today's Reading

Since God's goal today is the church, Satan's attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious.... The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians. Many refined and moral things are filled with death, and Satan can

亡，撒但能輕易的使用這些死亡的事情攻擊召會。

馬太十六章十八節說，主的召會的根基乃是基督這磐石，是陰間的門所不能勝過的。陰間就是死亡。…召會只有建造在基督這磐石上，死亡纔不能勝過她。…召會若建造在基督這磐石上，能穀分辨甚麼是死亡，甚麼是生命，陰間的門就不能勝過她。

羅馬八章十節是說到身體和靈；約翰十二章二十五節是說到魂，保守魂與喪失魂。…一切從身體、從魂出來的，結果乃是死亡，就是陰間；一切從靈出來的，結果就是生命。一個人好說話，多說話，空說話，不該說的話也說；或者一個人，天然的思路好，口纔好；這些都是從肉體，從魂，從天然生命裏出來的東西。這些都不是出於靈，不是出於基督，所以也沒有生命，不過是死亡。基督徒不是問事情作好或作壞，乃是問事情的來源為何，是從天然生命出來的，或是從肉體、從魂裏出來的，還是從靈出來的。一切在基督徒身上的，只有出於靈的，纔是生命，纔能叫人得生命；凡是出於別的，即使人看為好的、有益的、良善的，都是死亡，都不能叫人得生命。

召會所需要的不是好的道理，好的神學，美妙的解經；召會所需要的乃是生命，就是基督復活的生命。一切的道理、思想、神學、解經，都不能取代基督的生命。只有基督的生命，只有出於基督生命的，是陰間的門所不能勝過的。其他的一切都不過是死亡的各種形式，都經不起撒但的攻擊。求神憐憫我們，叫我們自己不摸死亡，也不把死亡帶給召會。求神用生命充滿召會，叫撒但無處可攻擊召會（倪柝聲文集第二輯第二十四冊，一八〇至一八一、一八三頁）。

參讀：倪柝聲文集第二輯第二十四冊，第一百一十三至一百一十四篇。

easily utilize these deadly things to attack the church.

Matthew 16:18 says that the foundation of the Lord's church is Christ the Rock, and the gates of Hades cannot prevail against this church. Hades is death....The only reason that death cannot prevail over the church is that the church is built upon Christ the Rock....If the church is built on Christ the Rock, it will distinguish between death and life, and the gates of Hades will not prevail against it.

Romans 8:10 is on the body and the spirit, while John 12 is on the soul, both the preserving and the losing of the soul....Everything that issues from the body or from the soul results in death, which is Hades, whereas everything that issues from the spirit results in life. A man may be very talkative; he may be very wordy and may love to speak vain and improper words. A man also may be clear in logic and excellent in eloquence. All these things are but the products of the flesh, the soul, and the natural life. None of them is of the spirit or of Christ. Hence, there is no life; there is only death. A Christian should not ask whether a thing is good or evil but should ask from where a thing originates. Does it originate from the natural life, the flesh, the soul, or does it originate from the spirit? Of all the things that a Christian possesses, only those that originate from the spirit are of life, and only they can give others life. Nothing else—no matter how good, profitable, or nice—gives life.

The church does not need good doctrines, good theology, or wonderful expositions. The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church. (CWWN vol. 44, pp. 882-885)

Further Reading: CWWN, vol. 44, chs. 113-114

第十二週■週四

晨興餽養

申三十 19『…我將生命與死亡，祝福與咒詛，陳明在你面前，所以你要揀選生命，使你和你的後裔都得存活。』

創一 28『神就賜福給他們；又對他們說，要繁衍增多，徧滿地面，並制伏這地，也要管理…。』

神賜福給人，使人繁衍增多，徧滿地面，並且制伏這地（創一 28）。…神是豐富的，神的福也是豐富的，但在人被造以先，還沒有對象來完滿的接受神的福。…按照創世記一章的記載，神乃是等到有生命之物被造出來的時候，纔開始賜福（22）。但只有人的生命構得上水準接受神豐滿的福。神創造人以後，祂在地上能看見一種有生命之物，有祂的形像並有祂的管治權，神就立刻把祂豐滿的福賜給人（創世記生命讀經，一三一頁）。

信息選讀

我們若要接受神的福，就必須合乎資格。那些資格，…就是形像和管治。在你的家裏若有神的形像和神的管治，你就能確信在那裏必定有神的福。…神的福總是隨着祂的彰顯和祂的代表。

神的福總是隨同着祭司職任和君王職分。…祭司的職任是為着神的形像，君王的職分是為着神的管治權。只要我們運用祭司的職任接觸神、觀看神並返照榮耀的形像，我們就有君王的職分，神的福立刻就隨之而來。

這福乃是結果子、擴增、繁增並徧滿地面。…神按着自己的形像造人，並賜人權柄為全能者管治這

WEEK 12 – DAY 4

Morning Nourishment

Deut. 30:19 ...I have set before you life and death, blessing and curse; therefore choose life that you and your seed may live.

Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion...

God blessed man to be fruitful, multiply, fill the earth, and conquer it (Gen. 1:28)....God is rich and God is rich in blessing, but before the creation of man there was no object to receive His blessing in full....According to the record of Genesis 1, God did not begin to bless until the time when the living creatures came into being (Gen. 1:22). Yet, only the human life is up to the standard to receive God's blessing in full. After God created man, He was able to see on earth a living creature bearing His image and having His dominion. Immediately God bestowed His full blessing upon man. (Life-study of Genesis, p. 105)

Today's Reading

If we are to receive God's blessing, we need to meet the qualifications..., [which] are image and dominion. If there is the image of God with God's dominion in your home, you can be assured that the blessing of God will be there....God's blessing always follows His expression and His representation.

God's blessing is always with the priesthood and the kingship....The priesthood is for God's image; the kingship is for God's dominion. As long as we exercise the priesthood to contact God, to behold God and to reflect the image of glory, we have the kingship. God's blessing follows immediately.

The blessing is fruit-bearing, increase, multiplication, and the filling of the earth.... God...created a man in His image, giving him authority to have dominion for the

地。這人已準備好來接受神的福。神的福使這人能繁衍增多。一成十，十成百，百成千，千成萬，萬成百萬，百萬成十億，直到全地充滿了美麗的臉，來彰顯神並代表神。

神賜福我們有多少，是根據我們彰顯祂並代表祂有多少。我們若充分的彰顯祂並代表祂，就必定在繁衍並結果子上有祂豐滿的福（創世記生命讀經，一三二至一三三頁）。

你們必須看見，主是不留下一樣美物不給我們的。工作作不起來，弟兄姊妹的情形不好，得救的人數不加增的時候，我們不要推到環境上去，也不要推到別人身上，怪這個弟兄不好，怪那個弟兄不行。恐怕是因在我們身上有攔阻祝福的東西。主如果在我們身上走得通，神的祝福應當是『無處可容』纔可以。神從前對以色列人說，『你們…以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容。』（瑪三 10）神今天還是說這話。祝福的生活，必須是基督徒經常的生活。蒙祝福的工作，必須是我們經常的工作。若有不蒙祝福的情形發生，你要說，『主，可能是我這裏有難處。』（倪柝聲文集第三輯第十冊，二一二頁）

從路得記中拿俄米的事例，我們也看見神賜福的原則。…她這樣謙卑下來，服在神的審判之下，結果就帶進神的祝福。…從她身上，我們再次看見，神的心要來賜福，但是人的光景有問題，所以神的手先行審判。…誰肯在神的審判之下自審，定罪自己，就必碰到神的恩典，得着神的祝福（活神與復活的神，六二至六三頁）。

參讀：創世記生命讀經，第九篇；活神與復活的神，第六篇；倪柝聲文集第三輯第十冊，仰望神的祝福。

Almighty on earth. This man was ready for God's blessing. God's blessing was to enable this man to be fruitful. One would become ten, ten would become one hundred, one hundred would become a thousand, a thousand would become a hundred thousand, a hundred thousand would become a million, and a million would become a billion, until the whole earth was filled with beautiful faces expressing God and representing God.

How much God is able to bless us depends on how much we express Him and represent Him. If we express Him and represent Him in an adequate way, we will surely have His full blessing in multiplication and fruit-bearing. (Life-study of Genesis, pp. 105-107)

We must see that the Lord withholds no good thing from us. If the work is not going well, if the brothers and sisters are in a poor condition, or if the number of saved ones is not increasing, we should not use the environment or certain people as an excuse. We cannot blame the brothers. I am afraid that the real reason lies with our harboring of some frustrations to the blessing. If the Lord can get through in us, the Lord's blessing will be greater than our capacity. Once God said to the Israelites, "Prove Me, if you will, by this,...whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it" (Mal 3:10). God is still saying this today. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing. If we do not receive blessing, we should say, "Lord, perhaps I am the problem." (Expecting the Lord's Blessing (booklet), pp. 7-8)

The principle of God's blessing is also seen in the case of Naomi in the book of Ruth....Since Naomi was humbled and subdued under God's judging hand, God's blessing was brought in....This case shows that God's heart is to bless, but man's questionable condition requires God's judging hand first....Whoever is willing to judge and condemn himself under God's judging will meet grace and receive blessing. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 46-47)

Further Reading: Life-study of Genesis, msg. 9; CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 6; CWWN, vol. 56, "Expecting the Lord's Blessing," pp. 435-446

第十二週■週五

晨興餽養

弗一 3『我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們。』

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

以弗所一章三節的讚美既深且奧，包含了整個新約的經綸。在此我們不僅有『神』這個稱呼所指明的創造，也有成爲肉體，由『我們主耶穌基督的神』這個稱呼所指明。…在成爲肉體裏，祂是父，將生命分賜給祂的眾子。…對神最高的稱讚乃是說到我們的神—創造者—成了一個人，同時我們的神也是分賜生命的父。…凡基督所達到、所得着的，現在都傳輸給召會。

『我們主耶穌基督』這個稱呼，含意豐富。『主』表徵基督爲主的身分，『耶穌』表徵祂來作我們的救贖者和救主的人性，而『基督』表徵祂是神的受膏者。這進一步指明，一章三節是拔尖的稱讚，是向神最高的美言。我們都需要在創造、成爲肉體、分賜生命和傳輸，以及救贖、救贖主、救主和完成神永遠定旨的受膏者這些方面，對神說美言（以弗所書生命讀經，二〇至二二頁）。

信息選讀

神用祂嘉美的言辭祝福我們，這樣的話對我們句句都是福分。以弗所一章四至十四節就是記錄這樣的美言、福分。…（三節裏）『各樣』這辭指明神福分的包羅萬有性；這福分包括一切，沒有例外。

WEEK 12 — DAY 5

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

The praise in Ephesians 1:3 is deep and profound, encompassing the entire New Testament economy. Here we have not only creation, indicated by the title God, but also incarnation, indicated by the title the God of our Lord Jesus Christ....In the incarnation He is the Father to impart His life to all His sons.... The highest praise to God says that our God the Creator became a man and that our God is also the life-imparting Father....Whatever Christ has attained and obtained is transmitted to the church.

The title Our Lord Jesus Christ is rich in meaning. Lord signifies Christ's lordship, Jesus signifies His humanity to be our Redeemer and Savior, and Christ signifies that He is God's anointed One. This is a further indication that 1:3 is the top praise, the highest well-speaking of God. We all need to speak well concerning God in this way: in the way of creation, incarnation, impartation of life, and transmission, with redemption, the Redeemer, the Savior, and the anointed One to accomplish God's eternal purpose. (Life-study of Ephesians, pp. 17-18)

Today's Reading

God has blessed us with His good, fine, and fair speakings. Every such speaking is a blessing to us. Ephesians 1:4 through 14 are an account of such speakings, such blessings. The word every [in 1:3] indicates the all-inclusiveness of God's blessings. It includes all, with no exception.

這一切福分都是屬靈的。這指明神的福分和聖靈的關係。神所用以祝福我們的一切福分，既是屬靈的，就與聖靈有關。神的靈不僅是神福分的管道，也是神福分的實際。在三節，父神、子神和靈神，都與所賜給我們的福分有關。…神的祝福，主要的是將三一神分賜到我們裏面。

三節裏的『諸天界』不僅指明天的所在，也指明神所用以祝福我們，屬靈福分的屬天性質、情形、特徵和氣氛。這些福分是從諸天來的，有屬天的性質、情形、特徵和氣氛。在基督裏的信徒，在地上享受這些屬天的福分，這些福分是屬靈的，也是屬天的。…所賜給我們的福分，是屬乎父神，在子神裏，藉着靈神，且在諸天界裏。

末了，所有這些屬靈的福分是在基督裏。基督是神祝福我們的效能、憑藉和範圍。在基督之外、離了基督，神就與我們無分無關。但在基督裏，神曾用諸天界裏各樣屬靈的福分，祝福了我們。…我們若是在自己裏，就與神的祝福無分無關。阿利路亞，我們乃是在基督裏，祂是我們蒙祝福的範圍、管道、憑藉和效能！（以弗所書生命讀經，二六至二七頁）

如果這些福分只是肉身上的、物質上的，我們就只需要在身體裏享受並經歷就可以了。同樣的，如果這些是精神上的福分，我們可以藉着運用我們的魂—我們的心思、情感和意志—將其實化。然而，這些乃是屬靈的福分，聖靈的福分。因着所有這些福分的性質都是屬靈的，我們就需要運用我們的靈，在我們的靈裏實化、享受並有分於這些福分（李常受文集一九六六年第二冊，四〇五頁）。

參讀：以弗所書生命讀經，第二篇；書信中神的靈同人的靈，第七章。

All these blessings are spiritual. This indicates the relationship of God's blessings to the Holy Spirit. Being spiritual, all the blessings with which God has blessed us are related to the Holy Spirit. The Spirit of God is not only the channel, but also the reality, of God's blessings. In this verse, God the Father, God the Son, and God the Spirit are all related to the blessings bestowed upon us....God's blessing is mainly the dispensation of the Triune God into us.

Heavenlies here indicates not only the heavenly place, but also the heavenly nature, state, characteristic, and atmosphere of the spiritual blessings with which God has blessed us. They are from the heavens with a heavenly nature, heavenly state, heavenly characteristic, and heavenly atmosphere. The believers in Christ are enjoying on earth these heavenly blessings. They are heavenly as well as spiritual....The blessings bestowed upon us are of God the Father, in God the Son, through God the Spirit, and in the heavenlies.

Finally, all these spiritual blessings are in Christ. Christ is the virtue, the instrument, and the sphere in which God has blessed us. Outside of Christ, without Christ, God has nothing to do with us. But in Christ He has blessed us with every spiritual blessing in the heavenlies. If we are in ourselves, we are through with God's blessing. Hallelujah, we are in Christ, who is the sphere, the channel, the instrument, and the virtue in which we have been blessed! (Life-study of Ephesians, pp. 21-22)

If these blessings were physical, material blessings, they would need to be enjoyed and experienced by us in our physical body. Likewise, if they were psychological blessings, we could realize them by exercising our soul—our mind, emotion, and will. However, these are spiritual blessings, the blessings of the Holy Spirit. Since the nature of all these blessings is spiritual, we need to exercise our spirit to realize, enjoy, and partake of them in our spirit. (CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," p. 305)

Further Reading: Life-study of Ephesians, msg. 2; CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 7

第十二週■週六

晨興餽養

詩一三三 1～3『…弟兄和睦同居，是何等的善，何等的美！這好比那上好的油，澆在亞倫的頭上，…好比黑門的甘露，降在錫安山；因為在那裏有耶和華所命定的福，就是永遠的生命。』

結三四 26『我必使他們…成爲福源，我也必叫雨按時落下；那必是賜福的雨。』

詩篇一百三十三篇是一位聖民上錫安時，因弟兄在一裏同居，有耶和華所命定的福而有的讚美。當錫安被建造，神安息在那裏，並居住在耶路撒冷時，…我們就有了聚集的地方，並且能在一裏同居。這是何等的善，何等的美！（聖經恢復本，詩一三三 1 註 1）

神永遠的生命（約三 16，弗四 18），是神命定給那些在召會生活裏，在一裏同住之人的福。…詩篇一百三十三篇豫表召會生活，最高的生活，弟兄在一裏同住的生活。這樣的生活使神進來，以施膏的靈、滋潤的恩典和永遠的生命祝福我們（詩一三三 3 註 3）。

信息選讀

（在以西結三十四章二十六節）主應許，不僅祂的子民要蒙受神的賜福，祂也要使他們成爲福源。…首先，我們自己得享主的祝福；然後，祂要使我們成爲別人的福源，叫別人也得着供應。

主應許『那必是賜福的雨』。…在地方召會的聚會中，許多時候我們感覺不僅有流，也有賜福的

WEEK 12 — DAY 6

Morning Nourishment

Psa. 133:1-3 ...How good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down...; like the dew...that came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

Ezek. 34:26 ...I will make them...a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. When Zion is built up and when God is resting there and dwelling in Jerusalem,...we have a place where we can gather and where we can dwell together in oneness. How good and how pleasant this is! (Psa. 133:1, footnote 1)

The eternal life of God (John 3:16; Eph. 4:18)...is commanded by God as a blessing to those who dwell together in oneness in the church life....Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life. (Psa. 133:3, footnote 3)

Today's Reading

[In Ezekiel 34:26] the Lord promised not only that His people would receive His blessing but also that He would make them a blessing....First, we ourselves will enjoy the Lord's blessing, and then He will cause us to become a source of blessing to others so that they may be supplied.

The Lord promises that there will be “showers of blessing.”...Many times in the meetings of the local churches we sense that something is not only

雨降下。有時候，甚至聚會後回到家裏，我們覺得賜福的雨仍在降下，臨到我們。這是最有力的記號，表明主的祝福是在地方召會之上。祂按時並及時的賜下賜福的雨（以西結書生命讀經，二二八至二二九頁）。

主在（啓示錄三章十二節）的應許，不是要給我們甚麼，乃是要使我們成爲甚麼。我們每次想到主的應許，總是想祂要給我們一些東西。按照我們的觀念，應許乃是與祝福有關。對於我們，若沒有祝福，就不能算是應許。但在三章十二節，主不是說，『我要給他…』乃是說，『我要叫他…作…』在十二節，主不是應許要給我們聖別，或是屬天的福氣；在這裏，祂乃是應許要叫我們成爲神殿中的柱子。

成爲神殿中的柱子，包括了兩件事—變化和建造。自從我來到美國之後，我的負擔一直就是這兩件事。主能給我們最大的祝福，就是變化我們，並把我們建造到祂的殿中。…甚麼叫作成爲神殿中的柱子？…那些達到非拉鐵非召會程度的人，裏面就有正確的領會力。我們若是穀上了這個程度，就是豫備好讓主來變化我們。我們若把從主領受的微小力量用在主的話上，並向主認真，那我們就是豫備好被變化，並且在正確的地位上，讓主使我們成爲柱子。這要求我們首先經過變化，成爲貴重的材料，然後再被建造成爲柱子。我們這些本是泥土的人，怎能成爲神殿中的柱子？惟有藉着從泥土變化成爲寶石，然後被建造在神的建造裏，此外別無他路。…二章十七節…指明我們藉着喫祂作隱藏的嗎哪，就能變化成爲一塊白石。這真是最大的祝福。這關係到我們這個人，因爲這關係到我們的所是。最大的祝福，不是主給我們甚麼，乃是主使我們成爲甚麼（啓示錄生命讀經，四三四至四三五頁）。

參讀：詩篇生命讀經，第四十二篇；耶利米書生命讀經，第二十篇；召會的治理與話語職事，第五篇。

flowing but also coming down like a shower. Sometimes even at home after the meeting, we have the sense that the showers of blessing are still coming down upon us. This is the strongest sign that the Lord's blessing is upon the local church. He sends us showers of blessing in season, so timely. (Life-study of Ezekiel, pp. 183-184)

The Lord's promise in Revelation 3:12 is not to give us something but to make us something. Whenever we think of the Lord's promises, we always think that He will give us something. According to our concept, a promise is related to a blessing. To us, without a blessing, there can be no promise. But in 3:12 the Lord did not say, "Him I will give"; He said, "Him I will make." In 3:12 the Lord does not promise to give us holiness or a heavenly blessing. No, here He promises to make us become something—a pillar in the temple of God.

Becoming a pillar in the temple of God involves two things—transformation and building. Since I came to this country, my burden has been on these two matters. The greatest blessing the Lord can render us is to transform us and to build us into His temple...[What does it mean] to be made a pillar in the temple of God?...Those who have reached the level of the church in Philadelphia have the proper understanding within them. If we are on this level, then we are ready for the Lord to transform us. If we use the little power we have received of the Lord on His word and mean business with Him, then we are ready to be transformed and are in the proper position for the Lord to make us a pillar. This requires that we firstly be transformed into precious material and secondly that we be built into a pillar. How can we, who are clay, become a pillar in God's temple? There is no way except to be transformed from clay into precious stone and then to be built into God's building....Revelation 2:17...indicates that we can be transformed into a white stone by eating Him as the hidden manna. This is truly the greatest blessing. This involves our very being, for it is related to what we are. The greatest blessing is not what the Lord gives us, but what the Lord makes us. (Life-study of Revelation, p. 370)

Further Reading: Life-study of the Psalms, msg. 42; Life-study of Jeremiah, msg. 20; CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 5

第十二週詩歌

補333

我愛我主

(英546)

降B大調

4/4

5 - 5 4 | 3 5 3 1 | 6 - 1 - | 5 - - 3 |
 一 我 愛 我 主, 非 用 天 然 之 愛; 我
 5 5 4 4 | 3 - - - | 5 - 5 4 | 3 5 3 1 |
 無 可 以 給 你。 主, 我 愛 你; 這 愛 全
 6 - 1 - | 5 - - 1 | 1 1 7 7 | 1 - - - |
 然 屬 你, 使 我 活 在 你 裏。
 4 - 1 2 | 3 - 5 - | 6 1 7 6 | 5 - - - |
 我 一 無 所 有, 卻 歡 然 經 歷,
 6 - 7 1 | 3 5 6 2 | 1 - 7 - | 1 - - - ||
 倒 空, 消 失, 浸 沒 在 你 愛 裏。

二 我主,惟你是我一切所需,我心別無所願;
 住在你裏,經歷祝福江河,從你湧流無間。
 飲生命活泉,享你作恩典,
 作我中心、居所、祝福之源。

補410

主,我寶貝這生命的流

(英1191)

降B大調

6/8

3 4 | 5·#4 6 5 5 5 | 6·#5 7 6 6 6 | 7·6 5 4 5 4 | 3·3 |
 一 從 我 靈 裏 深 處, 有 生 命 水 湧 流, 是 三 一 神 在 我 裏 面 流。
 3 4 | 5·#4 6 5 5 5 | 6·#5 7 6 6 6 | 7·6 5 4 3 2 | 1·1 |
 父 神 乃 是 源 頭, 主 基 督 乃 是 河, 靈 是 流, 分 賜 生 命 給 我。
 7 1 | 2·2 2 2 1 7 | 1·1 1 7 | 6·6 6 1 7 6 | 5·5 |
 (副) 主, 我 寶 貝 這 生 命 的 流, 我 的 魂 生 命 不 再 保 留;
 5 1 | 3·3 3 3 4 3 | 6·6 4 4 | 3·2 1 5 7 2 | 1·1 ||
 哦 主, 加 深 這 生 命 的 流, 願 你 來 時 我 生 命 成 熟。

(辭接後面)

WEEK 12 — HYMN

I love my Lord, but with no love of mine

Experience of Christ — Love for Him

546

1. I love my Lord, but with no love of mine, For I have none to give;
 I love Thee, Lord, but all the love is Thine, For by Thy love I live.
 I am as noth - ing, and re - joi - ce to be
 Emp - tied, and lost, and swal - lowed up in Thee.

2. Thou, Lord, alone, art all Thy children need,
 And there is none beside;
 From Thee the streams of blessedness proceed,
 In Thee the bless'd abide.
 Fountain of life, and all-abounding grace,
 Our source, our center, and our dwelling-place.

From my spirit within flows a fountain of life

Experience of God — As Life

1191

1. From my spir - it with - in flows a foun - tain of life— The Tri - une God flow - ing in me;
 God the Fath - er's the source, Christ the Son is the course, And the Spir - it im - parts life to me.
Chorus
 (C) Lord, I trea - sure the sweet flow of life, And my soul - life at last I lay down;
 O Lord, deep - en the pure flow of life; At Your com - ing may life be my crown.

