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國際長老及負責弟兄訓練

**INT'L TRAINING FOR ELDERS AND RESPONSIBLE ONES**  
**(March 2020)**

總題：神的旨意

**General Subject: The Will of God**

晨興聖言

**Holy Word Morning Revival**

## 總題：神的旨意

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## General Subject: The Will of God

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## 第一週

神在宇宙中旨意的奧秘，至終是要藉着召會作基督的身體而將萬有在基督裏歸一於一個元首之下

讀經：弗一5、9～11，三11，五17，西一9，啓四11，二一1～2、9～11

### 綱要

#### 週一

壹 我們必須明白甚麼是主的旨意—弗五17，西一9。

貳 神的旨意乃是祂所要的以及祂所定意要成就的—弗一5、9、11：

一 神有一個永遠的旨意，這就是祂永遠定旨的源頭—11節，三11。

二 神既是永遠的、是無始無終的，祂的旨意也就是永遠的；這個旨意存在於宇宙起源的中心—啓四11。

三 神為着祂自己的旨意而創造萬有，為要成就並達成祂的定旨—弗三11。

四 神的旨意乃是集中在基督身上，並且是要使基督在萬有中居首位；在神永遠的旨意中，基督乃是一切—西一15～18，三4、10～11。

## Week One

### The Mystery of God's Will in the Universe Ultimately Being to Head Up All Things in Christ through the Church as the Body of Christ

Scripture Reading: Eph. 1:5, 9-11; 3:11; 5:17; Col. 1:9; Rev. 4:11; 21:1-2, 9-11

### Outline

#### Day 1

- I. We need to understand what the will of the Lord is—Eph. 5:17; Col. 1:9.
- II. God's will is what He wants and what He intends to accomplish—Eph. 1:5, 9, 11:
  - A. God has an eternal will, which is the source of His eternal purpose—v. 11; 3:11.
  - B. Since God is eternal, without beginning or ending, His will is also eternal; it lies at the heart of the origin of the universe—Rev. 4:11.
  - C. God created all things for His will so that He might accomplish and fulfill His purpose—Eph. 3:11.
  - D. The will of God is concentrated in Christ and is for Christ to have the first place in all things; Christ is everything in God's eternal will—Col. 1:15-18; 3:4, 10-11.

五 神所要的乃是基督連同召會；神的旨意是要得着召會作基督的身體—弗五 32，一 9、22～23，二 21～22，四 16。

六 神在基督裏作為那靈現今正在我們裏面作工以成就祂永遠的旨意，就是要得着新耶路撒冷，就是羔羊的妻，充滿神的榮耀，在新天新地裏作祂永遠的彰顯—腓二 13，弗三 14～21，啓二一 1～2、9～11。

## 週二

叁 神按着祂意願（旨意）所喜悅的，豫定我們得兒子的名分—弗一 5：

一 神有一個意願，在其中有祂的喜悅；神的喜悅是出於祂的意願，並具體表現在祂的意願裏，所以祂的意願在先—5、9、11 節。

二 神的喜悅乃是使神喜樂的—祂心頭的願望；這位活的、施愛的、有定旨的神當然有個心頭的願望—5 節。

三 神按着祂的喜悅，照着祂心頭的願望，豫定我們作祂的兒子—5 節：

1 神在創立世界以前揀選我們成為聖別；成為聖別就是神將祂自己分賜到我們裏面，然後將祂的性情與我們調和，藉此聖化我們；這乃是過程、手續—4 節。

2 成為神的兒子纔是目的、目標，就是要使我們與神的兒子聯合為一，並模成神長子的形像，好使我們的全人為神所『子化』—5 節，羅八 29，西一 15。

E. God wants to have Christ with the church; the will of God is to obtain the church as the Body of Christ—Eph. 5:32; 1:9, 22-23; 2:21-22; 4:16.

F. God in Christ as the Spirit is now working within us to accomplish His eternal will to have the New Jerusalem—the wife of the Lamb filled with the glory of God for His eternal expression in the new heaven and new earth—Phil. 2:13; Eph. 3:14-21; Rev. 21:1-2, 9-11.

## Day 2

III. According to the good pleasure of His will, God predestinated us unto sonship—Eph. 1:5:

A. God has a will, in which is His good pleasure; God's good pleasure is of His will and is embodied in His will, so His will comes first—vv. 5, 9, 11.

B. God's good pleasure is what makes God happy—it is the desire of His heart; the living, loving, and purposeful God surely has a heart's desire—v. 5.

C. God predestinated us to be His sons according to His pleasure, according to the desire of His heart—v. 5:

1. Before the foundation of the world, God chose us to be holy; to be made holy—to be sanctified by God through His dispensing Himself into us and then mingling His nature with us—is the process, the procedure—v. 4.

2. To be sons of God is the aim, the goal, and is a matter of our being joined to the Son of God and conformed to the image of the firstborn Son of God so that our whole being may be "sonized" by God—v. 5; Rom. 8:29; Col. 1:15.

肆 我們『照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定』—弗一 11：

- 一 神的意願指祂的目的；神的決議指祂的思量，要怎樣完成祂的意願或目的。
- 二 按着祂的意願，神聖三一在創立世界以前所舉行的會議裏有了決議、作了決定，就是祂決定的旨意—彼前一 20，啓十三 8，弗一 11。

伍 神的意願是隱藏在祂裏面的一個奧祕；因此以弗所一章九節說到『祂意願的奧祕』：

- 一 在永遠裏神有一個意願，但這意願是隱藏在祂裏面的，因此是個奧祕—9 節，三 3～5、9。
- 二 神按着祂心中的喜悅以及祂的智慧和明達，藉着祂在基督裏的啓示，就是藉着基督的成爲肉體、釘死十字架、復活和升天，使我們知道這隱藏的奧祕—一 9，約一 14，羅一 3～4，四 25，八 3、34。

### 週三

陸 至終，神在宇宙中的旨意就是要藉着召會作基督的身體，將萬有在基督裏歸一於一個元首之下—弗一 10、22～23，啓二一 1～2：

- 一 神永遠的目的，是要在時期滿足時的經綸中，將萬有在基督裏歸一於一個元首之下，這基督已被設立作宇宙的頭—弗一 10、22。
- 二 藉着神在所有世代中一切的安排，萬有要在基督裏，在新天新地裏歸一於一個元首之下；這將是神永遠的行政與經綸—啓二一 1～2。

IV. We have been "predestinated according to the purpose of the One who works all things according to the counsel of His will"—Eph. 1:11:

- A. God's will is His intention, and God's counsel is His consideration of the way to accomplish His will, His intention.
- B. According to His will, a council was held by the Trinity before the foundation of the world to make a counsel, a decision, which is His determined will—1 Pet. 1:20; Rev. 13:8; Eph. 1:11.

V. God's will was hidden in Him as a mystery, so Ephesians 1:9 speaks of "the mystery of His will":

- A. In eternity God had a will, but this will was hidden in Him; hence, it was a mystery—v. 9; 3:3-5, 9.
- B. In the pleasure of His heart and in His wisdom and prudence, God made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension—1:9; John 1:14; Rom. 1:3-4; 4:25; 8:3, 34.

### Day 3

VI. Ultimately, God's will in the universe is to head up all things in Christ through the church as the Body of Christ—Eph. 1:10, 22-23; Rev. 21:1-2:

- A. God's eternal intention is, in the economy of the fullness of the times, to head up all things in Christ, who has been appointed to be the universal Head—Eph. 1:10, 22.
- B. Through the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth; this will be God's eternal administration and economy—Rev. 21:1-2.

三 撒但的目標乃是要敗壞神的創造，而造成混亂——羅八 19 ~ 23:

- 1 因着撒但把他自己作為死的因素，注射到神的創造裏，整個宇宙就崩潰成為亂堆——來二 14，羅八 20 ~ 21。
- 2 神正在作工，使祂的受造之物從捆綁之中得釋放，並藉着將萬有在基督裏歸一於一個元首之下，而將受造之物帶進自由——弗一 22、10。
- 3 我們都需要從崩潰的亂堆中蒙拯救，並在基督裏歸一於一個元首之下——西一 12 ~ 13。
- 4 神的救恩不僅要拯救我們脫離墮落、罪惡的光景，也要拯救我們脫離崩潰的亂堆——12 ~ 13 節，弗二 1 ~ 8、21 ~ 22。

四 神要藉着召會作基督的身體，將萬有在基督裏歸一於一個元首之下，使萬有服在基督之下一——林前十五 20 ~ 28:

- 1 神正在將祂所揀選的人歸一於一個元首之下，成為基督的身體，以基督作頭——弗一 4、22 ~ 23：
  - a 基督的元首權柄正在傳輸給召會；這意思是說，在某種意義上，我們能有分於基督掌管萬有的元首權柄。
  - b 召會只在基督自己之下，不在任何別的事物之下；我們乃是超越其他一切，因為我們是那位超越萬有者的身體。
  - c 神將萬有在基督裏歸一於一個元首之下所採取的第一步，是將祂所揀選的人，祂的眾子，從宇宙的崩潰中帶出來，將他們擺在基督的元首權柄之下——22 節，四 15，五 23，西一 18，二 10、19。
- 2 當召會領先在基督裏歸一於一個元首之下時，神就

C. Satan's goal is to corrupt God's creation and to cause confusion—Rom. 8:19-23:

1. The entire universe is a heap of collapse caused by Satan injecting himself as the factor of death into God's creation—Heb. 2:14; Rom. 8:20-21.
2. God is working to liberate His creation from bondage and to bring it into liberty by heading up all things in Christ—Eph. 1:22, 10.
3. We all need to be delivered from the heap of collapse and headed up in Christ—Col. 1:12-13.
4. God's salvation is to save us not only from our fallen, sinful condition but also from the heap of collapse—vv. 12-13; Eph. 2:1-8, 21-22.

D. God will subject all things under Christ by heading up all things in Christ through the church as the Body of Christ—1 Cor. 15:20-28:

1. God is heading up His chosen ones to be the Body of Christ with Christ as the Head—Eph. 1:4, 22-23:
  - a. Christ's headship is being transmitted to the church; this means that, in a sense, we can share the headship of Christ over all things.
  - b. The church is under nothing but Christ Himself; we are above everything else because we are the Body of the One who is over all things.
  - c. The first step in the heading up of all things in Christ is for God to bring His chosen ones, His sons, out of the universal collapse and to place them under the headship of Christ—v. 22; 4:15; 5:23; Col. 1:18; 2:10, 19.
2. When the church takes the lead to be headed up in Christ, God has a

有路使其他的一切歸一於一個元首之下一弗一 22 ~ 23、10：

- a 召會是神用來解決祂的問題並完成祂定旨的器皿；這定旨就是要將祂自己與人調和，好藉着人彰顯祂自己—三 9 ~ 11。
- b 最終，以基督作頭的身體，將在萬有之上作宇宙的頭—一 22 ~ 23。

## 週四

- 3 召會生活乃是歸一於一個元首之下的生活—四 15，林前十一 3：
  - a 在正確的召會生活中，我們在基督裏歸一於一個元首之下。
  - b 我們若不認識甚麼是在基督裏歸一於一個元首之下，就不會認識召會。
  - c 我們在召會生活中要領先在基督裏歸一於一個元首之下，為此我們需要在生命裏長大—弗 4:15。

## 週五

- d 我們乃是藉着神聖的分賜，歸一於一個元首之下一提前一 4，三 15，弗一 1，三 2、9、16 ~ 17。
- e 神正在藉着一個行政，將祂自己作到祂所揀選並救贖的人裏面，這行政乃是甜美的分賜、親密的管家職分和令人舒暢的家庭安排—一 10，三 2，提前一 4，三 15。

## 週六

五 在召會生活中歸一於一個元首之下，乃是藉着生命和光—約一 4，八 12：

way to head up all other things—Eph. 1:22-23, 10:

- a. The church is the vessel used by God to solve His problems and to fulfill His purpose, which is to manifest Himself through man by mingling Himself with man—3:9-11.
- b. Eventually, the Body with Christ as the Head will be the universal Head over all things—1:22-23.

## Day 4

- 3. The church life is a life of being headed up—4:15; 1 Cor. 11:3:
  - a. In the proper church life we are being headed up in Christ.
  - b. If we do not know what it is to be headed up in Christ, we cannot know the church.
  - c. In the church life we are taking the lead to be headed up in Christ; for this we need to grow in life—Eph. 4:15.

## Day 5

- d. We are headed up through the divine dispensing—1 Tim. 1:4; 3:15; Eph. 1:1; 3:2, 9, 16-17.
- e. God is working Himself into His chosen and redeemed ones through an administration that is a sweet dispensing, an intimate stewardship, a comfortable household arrangement—1:10; 3:2; 1 Tim. 1:4; 3:15.

## Day 6

E. The heading up in the church life is by life and light—John 1:4; 8:12:

- 1 神恢復的路是以基督對撒但，以生命對死亡，以光對黑暗，並以秩序對混亂。
  - 2 崩潰來自死的因素；歸一於一個元首之下來自生命的因素—結三七 4 ~ 10。
  - 3 神在祂造物當中恢復一的路，乃是將祂自己分賜到我們裏面作生命—羅八 6、10 ~ 11、19 ~ 21。
  - 4 我們要實際的從崩潰的亂堆中蒙拯救，就需要在生命裏長大；我們越在生命裏長大，就越歸一於一個元首之下，也越從宇宙性的崩潰中得着拯救—弗四 15，西二 19。
  - 5 當神進到我們裏面作生命時，生命的光就在我們裏面照耀—約一 4，弗五 8 ~ 9：
    - a 這生命吞滅死亡，這光驅盡黑暗—約八 12。
    - b 我們若在生命裏，並在光底下，我們就要蒙拯救脫離混亂，被帶進井然有序、和諧與一裏。
- 六 在那以新耶路撒冷為中心的新天新地裏，萬有將在基督裏歸一於一個元首之下；這就是以弗所一章十節的完全應驗—啓二一 2 ~ 3、23 ~ 25，二二 1 ~ 2 上：
- 1 在新耶路撒冷裏，一切都要被生命浸透，並在光底下—1 節，二一 23。
  - 2 在啓示錄二十一章，我們看見頭，看見身體環繞着頭，並看見列國在城的光中行走；整個宇宙都要在這透明之城所照出的光中，歸一於一個元首之下一 18 節。

1. God's way of recovery is Christ versus Satan, life versus death, light versus darkness, and order versus confusion.
  2. The collapse comes from the factor of death; the heading up comes from the factor of life—Ezek. 37:4-10.
  3. God's way to recover the oneness among His creation is to impart Himself into us as life—Rom. 8:6, 10-11, 19-21.
  4. In order to be delivered from the heap of collapse in a practical way, we need to grow in life; the more we grow in life, the more we will be headed up and the more we will be rescued from the universal collapse—Eph. 4:15; Col. 2:19.
  5. When God comes into us as life, the light of life shines within us—John 1:4; Eph. 5:8-9:
    - a. This life swallows death, and this light dispels the darkness— John 8:12.
    - b. If we are in the life and under the light, we will be delivered out of confusion and brought into order, harmony, and oneness.
- F. In the new heaven and new earth with the New Jerusalem as the center, all things will be headed up in Christ; this will be the complete fulfillment of Ephesians 1:10—Rev. 21:2-3, 23-25; 22:1-2a:
1. In the New Jerusalem everything will be saturated with life and will be under light—v. 1; 21:23.
  2. In Revelation 21 we see the Head, the Body surrounding the Head, and all the nations walking in the light of the city; the whole universe will be headed up in the light shown through the transparent city—v. 18.



# 第一週 ■ 週一

## 晨興餽養

弗五 17『所以不要作愚昧人，卻要明白甚麼是主的旨意。』

一 9『照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的。』

五 32『這是極大的奧秘，但我是指着基督與召會說的。』

神的意願有一個奧秘，就是歷世歷代以來所隱藏的奧秘。（弗三 5，西一 26。）宇宙是個奧秘。為甚麼會有天？地又是為甚麼存在？為甚麼宇宙中有萬物？為甚麼人在地上？所有這些問題都是奧秘，引出許多不同的哲學。這奧秘，也就是神的意願，已經藉着眾使徒給召會知道。意願就是目的，神的意願就是神的目的。神的目的與祂心頭的願望有密切的關係。因此，宇宙的奧秘乃是神意願的事，與神心頭的願望有關。（以弗所書生命讀經，七六頁。）

## 信息選讀

就着我們自己，我們不是召會；我們是可憐的罪人。我們能成為召會，惟一的路乃是神在祂的兒子裏，將祂自己作到我們裏面。今天大多數的基督徒沒有看見這件重要且關鍵的事，就是神在祂的兒子裏，正把祂自己作到祂所揀選並救贖的人裏面。…神的目標乃是將祂自己作到我們裏面。

新約證實，神正在將祂自己作到我們裏面。父、子、靈都在我們裏面。（弗四 6，林後十三 5，約十四 17。）根據約翰壹書，我們在神裏面，神也在我們裏面。（四

# WEEK 1 — DAY 1

## Morning Nourishment

Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

5:32 This mystery is great, but I speak with regard to Christ and the church.

God's will has a mystery, a mystery that has been hidden through the ages (Eph. 3:5; Col. 1:26). The universe is a mystery. Why is there a heaven, and why does the earth exist? Why are there so many millions of items in the universe? Why is man here on earth? All these questions are mysteries and have given rise to many different philosophies. The mystery, which is the will of God, has been made known to the church through the apostles. A will is an intention, and the will of God is God's intention. God's intention is intimately related to the desire of His heart. Thus, the mystery of the universe is a matter of God's will, which is related to the desire of God's heart. (Life-study of Ephesians, pp. 64-65)

## Today's Reading

In ourselves we are not the church; we are pitiful sinners. The only way we can become the church is for God in His Son to work Himself into our being. Most Christians today do not see the crucial and vital matter that God in His Son is working Himself into His chosen and redeemed ones...God's goal is to work Himself into our being.

The New Testament proves that God is working Himself into us. The Father, the Son, and the Spirit are all in us (Eph. 4:6; 2 Cor. 13:5; John 14:17). According to 1 John, we are in God, and God is in us (4:15). Furthermore, we abide in Him,

15。) 不僅如此，我們住在祂裏面，祂也住在我們裏面。(約十五4。)使徒保羅在腓立比一章二十一節甚至能說，『在我，活着就是基督。』，他在加拉太二章二十節說，不再是他活着，乃是基督在他裏面活着。所有這些經節指明，神在子裏正把祂自己作到我們裏面。

宇宙的奧秘就是召會，而召會是神正將祂自己作到他們裏面的一班人。最終，召會要完全被神浸透，終極完成為聖城新耶路撒冷。召會不僅要被神浸透，並且要與祂調和。然而這不是說，我們要成為神格。不，這不是我們所說的，也不是我們的意思。然而，我們這些被神浸透並與祂調和的人，要成為神的彰顯。新耶路撒冷乃是神團體的彰顯。我們曾多次指出，在寶座上的神(啓四3)和新耶路撒冷，(二一11，)都有碧玉的樣子。這就是說，全城都有神的樣子，並且就是神的彰顯。這是宇宙的奧秘。

神意願的奧秘是要得着召會，由那些被神浸透並與神調和的人所構成。…宇宙的奧秘，乃是神將祂自己作到我們裏面。萬有都是為着這目的互相効力。(羅八28。)凡事都是為着這目標効勞；萬有都是為着讓神把祂自己作到我們裏面。這與僅僅有一個快樂的生活大不相同。你也許今天很快樂，明天卻不快樂。你也許在聚會中很快樂，但回到家裏，妻子或丈夫卻為難你。神意願的奧秘不是使我們成為快樂的人。今天不是我們完滿快樂的時候，因為時機尚未成熟。因着很多人沒有充分的異象或啓示，他們不知道在召會生活中實際上發生甚麼事。他們以為我們在這裏只是要過得快樂而已。但這不是神意願的奧秘。這奧秘乃是神將祂自己分賜到我們裏面，為祂自己產生召會。這就是歷世歷代以來所隱藏的奧秘。(以弗所書生命讀經，七六至八〇頁。)

參讀：生命信息，第三十三章；以弗所書生命讀經，第七篇。

and He abides in us (John 15:4). In Philippians 1:21 the apostle Paul could even say, "To me, to live is Christ." In Galatians 2:20 he said that he lived no longer, but that Christ lived in him. All these verses indicate that God in the Son is working Himself into us.

The mystery of the universe is the church, and the church is a group of people into whom God is working Himself. Eventually, the church will be fully saturated with God and will consummately become the holy city, the New Jerusalem. The church will not only be saturated with God, but also mingled with Him. This does not mean, however, that we shall become the Godhead. No, this is neither what we say nor what we mean. Nevertheless, as those who are being saturated with God and mingled with Him, we shall become the very expression of God. The New Jerusalem will be the corporate expression of God. As we have pointed out a number of times, both God on the throne (Rev. 4:3) and the New Jerusalem (Rev. 21:11) have the appearance of jasper. This means that the entire city has the appearance of God and is the expression of God. This is the mystery of the universe.

The mystery of God's will is to have a church constituted with those who have been saturated and mingled with God.... The mystery of the universe is that God is working Himself into us. Everything is working together for this purpose (Rom. 8:28). All things serve this goal. Everything is for God's working of Himself into our being. This is much different from merely having a happy life. You may be very happy today, but not tomorrow. You may be happy in a meeting, but when you return home, your wife or husband may give you a difficult time. The mystery of God's will is not that we are becoming happy people. Today is not the time for us to be fully happy, because the time is not yet ripe. Because many do not have the adequate vision or revelation, they do not know what is actually taking place in the church life. They think that we are simply here to have a good time. But this is not the mystery of God's will. This mystery is that God is dispensing Himself into us to produce the church for Himself. This is a mystery hidden through the ages. (Life-study of Ephesians, pp. 65-68)

Further Reading: CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 33; Life-study of Ephesians, msg. 7

# 第一週 ■ 週二

## 晨興餽養

弗一4~5『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

神按着祂意願，就是祂定旨，所喜悅的，豫定我們得兒子的名分。這啓示我們，神有一個意願，在其中有祂的喜悅。神按着這喜悅，照着祂心所喜愛的，豫定我們作祂的兒子。…在以弗所一章四節，我們看見神揀選我們成為聖別。然而，成為聖別是手續，不是目標。目標乃是兒子的名分。我們已經被豫定得兒子的名分。換句話說，神揀選我們成為聖別，使我們可以成為祂的兒子。因此，成為聖別是過程、手續；成為神的兒子纔是目的、目標。神不是僅僅要一班聖別的子民；祂渴望得着許多的兒子。（以弗所書生命讀經，四四頁。）

## 信息選讀

成為聖別就是與神調和。神聖別我們，是藉着把祂自己放進我們裏面，然後使我們與祂的性情調和。這乃是關乎性情的事，是使我們的性情因祂的性情而變化。我們生來是屬人的、天然的，但神要我們成為神聖的。這事能發生惟一的路，乃是藉着將神聖的性情放進我們裏面，並使我們與之調和。神乃是這樣使我們聖別。因此，成為聖別是變化我們性情的手續；然而，這還不是目標。目標乃是與模成或成形有關。這就是神揀選我們成為聖別的同時，還需要豫定我們成為兒子的原因。成為聖別是性情的事，但成為兒子是模成的事。（弗一5。）神的眾子乃是一班模成特定形狀或樣式的人。

# WEEK 1 — DAY 2

## Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

God predestinated us unto sonship according to the good pleasure of His will, which is His purpose. This reveals that God has a will in which is His good pleasure. God predestinated us to be His sons according to this pleasure, according to the desire of His heart. In Ephesians 1:4 we see that God has chosen us to be holy. However, to be holy is the procedure, not the goal. The goal is sonship. We have been predestinated unto sonship. In other words, God has chosen us to be holy so that we might be His sons. Thus, to be holy is the process, the procedure, whereas to be sons of God is the goal. God does not merely want a group of holy people; He desires many sons. (Life-study of Ephesians, pp. 36-37)

## Today's Reading

To be holy is to be mingled with God. God sanctifies us by putting Himself into us and then mingling us with His nature. This is a matter of nature, of having our nature transformed with His. We were born human, natural, but God wants us to be divine. The only way this can take place is through having the divine nature put into our being and mingled with it. In this way, God makes us holy. Thus, sanctification is a procedure to transform our nature. This, however, is not the goal. The goal is related to being formed or shaped. This is the reason that along with God's choosing us to be holy, there is the need of His predestinating us to be sons [Eph. 1:5]. To be holy is a matter of nature, but to be sons is a matter of being formed. God's sons are people conformed to a particular form or shape.

雖然許多人相信主耶穌，蒙寶血洗淨，由聖靈重生，他們卻仍舊是屬世且凡俗的，在他們的生活中沒有聖別的標記；他們與鄰居、朋友、和親戚沒有兩樣。雖然如此，他們卻說自己是召會。這對神是何等的羞辱，對召會是何等的羞辱！召會乃是由一班分別歸神，被神的性情浸透，並完全成聖，而生活像神兒子的人所構成的一個團體人。召會當然不該是一班生活像罪人之子的屬世基督徒；說這樣的一班人是召會乃是羞恥。

在我們相信主耶穌並重生的時候，神的靈就進到我們裏面，作神兒子的靈。…在我們重生以前，我們頂多能說，『神阿！幫助我。』但在我們得救之後，我們自然而然帶着溫柔、親切的感覺，開始呼叫：『哦，阿爸，父。』

我們已經被豫定得兒子的名分，不僅是藉着神兒子的靈，也是在神兒子的生命裏。…我們的確有神兒子的生命。（參約壹五 12。）…我們有兩個人：第一個是從我們父母所生天然的人，第二個是從神所生屬靈的人。…照着我們第二個人，我們不僅有那靈在我們裏面運行並工作，還有生命成爲我們…屬靈的己。有時候我們不僅背叛那靈，也背叛我們自己，背叛我們這個人。

因爲在每個孩子裏面的生命，都拒絕苦的東西，所以不需要關於苦的規條。我們除了有神兒子的靈之外，還有神兒子的生命。如果我們嘗到的東西，對兒子的生命來說是苦的，我們就無法假裝對這個東西很高興。即使我們可以假裝快樂，但在我們全人的深處卻不快樂，因爲知道自己正在違反神兒子的生命而行動。如果我們呼叫『阿爸，父』，並照着神兒子的生命而活，在我們全人的深處就會有喜樂。事實上，我們的全人要被喜樂充滿。（以弗所書生命讀經，四五至五〇頁。）

參讀：以弗所書生命讀經，第四篇。

Although so many believe in the Lord Jesus, have been washed in the blood, and have been regenerated by the Spirit, they are still worldly and common, with no mark of holiness in their living. They are absolutely the same as their neighbors, friends, and relatives. Nevertheless, they talk about being the church. What a shame to God, and what a shame to the church! The church is constituted as a collective people who have been separated unto God and who are saturated with the nature of God and fully sanctified to live like sons of God. The church certainly should not be a group of worldly Christians living like the sons of sinners. It is a shame to say that such a group is the church.

At the time we believed in the Lord Jesus and were regenerated, the Spirit of God came into us as the Spirit of the Son of God.... Before we were regenerated, we could say at most, "O, God, help me." But after we were saved, we spontaneously began to cry, with tender, intimate feeling, "O, Abba, Father."

We have been predestinated unto sonship, not only by the Spirit of the Son of God, but also in the life of the Son of God.... We actually have the life of the Son of God [cf. 1 John 5:12].... We have two beings: the first is the natural being that was born of our parents, and the second is the spiritual being that is born of God.... According to our second being, we have not only the Spirit moving and working within us, but also the life that has become our... spiritual self. Sometimes we not only rebel against the Spirit, but also against ourselves, against our being.

Because the life within every child rejects bitter things, there is no need to have regulations about bitterness. In addition to having the Spirit of the Son of God, we have the life of the Son of God. If we taste something that is bitter to the Son's life, we cannot pretend to be happy with it. Although we may pretend to be happy, we are not happy in the depths of our being, for we know that we are acting against the life of the Son of God. If we call, "Abba, Father," and live according to the life of the Son of God, we shall have joy in the depths of our being. In fact, our whole being will be filled with joy. (Life-study of Ephesians, pp. 37-41)

Further Reading: Life-study of Ephesians, msg. 4

# 第一週 ■ 週三

## 晨興餽養

弗一 10『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

22『將萬有服在祂的腳下，並使祂向着召會作萬有的頭。』

神照着祂的心意，在祂自己裏面定意計畫的經綸，乃是要將萬有在時期滿足時，都在基督裏歸一於一個元首之下。這是藉着把作生命元素的三一神豐盈生命的供應，分賜到召會所有的肢體裏面，使他們從死境中起來，並聯於身體而成就的。（新約總論第十一冊，一一二至一一三頁。）

## 信息選讀

以弗所一章二十二節說，神使基督向着召會作萬有的頭。這啓示出萬有歸一於一個元首之下乃是向着召會的，使基督的身體既得着拯救，脫離那由天使和人的背叛所引起，在死亡和黑暗裏宇宙性崩潰的混亂，就得以分享基督這位元首的一切。在基督裏，神正在將天上地上的萬有歸一於一個元首之下。然而，沒有作為身體的召會與作頭的基督相配，神就不可能將萬有在基督裏歸一於一個元首之下。將萬有歸一於一個元首之下是頭所成就的，但若沒有為着頭的身體，這事仍無法成就。基督是否能作萬有的頭，萬有是否能服在基督的權柄之下，萬有是否能在基督裏歸一於一個元首之下，完全在於召會是否產生並長大。（四 14～16，西 2:19。）當召會完全長大，神就能使萬有服基督的權柄。藉着召會，基督就能作萬有的

# WEEK 1 — DAY 3

## Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

The economy that God, according to His desire, planned and purposed in Himself is to head up all things in Christ at the fullness of the times. This is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church that they may rise up from the death situation and be attached to the Body. (The Conclusion of the New Testament, p. 3341)

## Today's Reading

Ephesians 1:22 says that God gave Christ to be Head over all things. This reveals that the heading up of all things is to the church so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man. In Christ God is in the process of heading up all things in heaven and on earth. However, without the church as the Body to match Christ as the Head, it will not be possible for God to head up all things in Christ. The heading up of all things is accomplished by the Head, but it cannot be accomplished without a Body for the Head. Whether Christ can be the Head over all things, whether all things can be subjected to the authority of Christ, and whether all things can be headed up in Christ completely depend upon whether or not the church has been produced and has grown up (4:14-16; Col. 2:19). When the church is fully grown, God is able to subject all things to the authority of Christ. By means of the church, Christ

頭。至終，身體同着作頭的基督，要成爲萬有之上宇宙的頭。當萬有都在基督裏歸一於一個元首之下，就有完全的平安與和諧，（賽二 4，十一 6，五五 12，詩九六 12 ~ 13，）完全從崩潰得着拯救。這是從萬物復興時開始。（徒三 21。）

神創造宇宙的時候，宇宙的一切都在一裏；宇宙中的一切都是和諧的，不是混亂的。神與宇宙是和諧的。…但因着撒但的背叛，接着有人的墮落，原初創造裏的一就被破壞了，整個宇宙被帶進混亂裏。撒但藉着將死亡引入一切受造之物裏，斷絕了創造者與受造之物的關係，破壞了宇宙創造時的一。換句話說，當撒但將死亡帶進宇宙中，宇宙就與神隔絕了，宇宙的一也失去了。因此，宇宙中就沒有完全的和諧。

但神有永遠的計畫，要將萬有在基督裏歸一於一個元首之下，就是要使基督在萬有之上作萬有的頭。神在祂的造物中間恢復一的路，乃是將祂自己在基督裏分賜到我們裏面作生命。（羅八 6，10 ~ 11，19 ~ 21。）三一神作生命帶進光，光產生和諧，並將一切都帶進一裏。因此，信徒能有分於這歸一，乃是因着在生命裏長大，在正當的召會生活裏歸一於一個元首之下，並活在祂的光中。（約一 4，啓二 23 ~ 25。）我們越在生命裏長大，就越被歸一，也越蒙拯救脫離宇宙的崩潰。（弗四 15，西二 19。）將萬有在基督裏歸一於一個元首之下，這過程仍在進行。當基督藉着神一切的安排，完成祂的工作，從舊造中產生出新造時，將萬有歸一於一個元首之下就完全得着成就和顯明。基督要藉着這新造，將一切受造之物歸一於一個元首之下，並將其帶進宇宙的一裏；結果乃是新天新地。（新約總論第十一冊，一一三至一一五頁。）

參讀：新約總論，第十二、十四、三百三十三篇。

is able to be the Head over all things. Eventually, the Body with Christ as the Head will be the universal Head over all things. When everything is headed up in Christ, there will be absolute peace and harmony (Isa. 2:4; 11:6; 55:12; Psa. 96:12-13), a full rescue out of the collapse. This will begin from the time of the restoration of all things (Acts 3:21).

When God created the universe, everything of the universe was in oneness; all things in it were in harmony, not in chaos. God and the universe were in harmony... Because of Satan's rebellion, which was followed by man's fall, this original oneness in creation was ruined so that the entire universe was brought into confusion. Satan damaged the oneness of the universe in creation by introducing death into all creation, which death severed the Creator's relationship with creation. In other words, when Satan brought death into the universe, the universe was separated from God and the oneness of the universe was lost. Thus, there is not the full harmony in the universe.

Yet God had an eternal plan to head up all things in Christ, that is, to make Christ the Head of all things and the Head above all things. God's way to recover the oneness among His creation is to impart Himself in Christ into us as life (Rom. 8:6, 10-11, 19-21). The Triune God as life brings in light, and light issues in harmony and brings all things into oneness. Hence, the believers participate in this heading up by growing in life, by being headed up in the proper church life, and by living under Christ's light (John 1:4; Rev. 21:23-25). The more we grow in life, the more we will be headed up and the more we will be rescued from the universal collapse (Eph. 4:15; Col. 2:19). This process of heading up all things in Christ is still continuing, and the heading up of all things will be fully accomplished and manifested when Christ finishes His work to bring forth the new creation out of the old creation through all the dispensations of God. It is through this new creation that Christ will head up all creation and bring it into the universal oneness; this will issue in the new heaven and the new earth. (The Conclusion of the New Testament, pp. 3342-3343)

Further Reading: The Conclusion of the New Testament, msgs. 12, 14, 333

# 第一週 ■ 週四

## 晨興餽養

弗四 15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

林前十一 3『…基督是各人的頭，男人是女人的頭，神是基督的頭。』

爲要將萬有在基督裏歸一於一個元首之下，神首先將祂所揀選的人歸一於一個元首之下。因此，召會生活是歸一於一個元首之下的生活。以弗所一章二十二至二十三節說，『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』二十二節說，神使基督作萬有的頭。這指明祂不僅是召會的頭，更是萬有的頭。神使基督向着召會作萬有的頭。這小小的辭『向着』，含示傳輸的意思。這指明基督元首的身分傳輸給召會。這意思是說，在某種意義上，我們能有分於基督掌管萬有的元首身分。我們雖然不是頭，卻能有分於元首的身分。換句話說，我們不是王，但我們能有分於王權。（以弗所書生命讀經，八八頁。）

## 信息選讀

召會能有分於基督元首的身分，因爲召會是基督的身體。這位王不單是頭，更是頭帶着身體。基督不僅是頭，也是身體。（林前十二 12。）因爲召會是身體，又因爲基督是頭也是身體，我們可以說，在某種意義上，我們一身體一也就是基督。雖然我們不是頭，我們卻能有分於基督元首的身分。我們是頭的身體，這頭是萬有的頭。我們不僅是掌管昆蟲、貓和狗的頭，我們也是總統、君王、將軍、和

# WEEK 1 — DAY 4

## Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

In order to head up all things in Christ, God firstly heads up His chosen ones. Therefore, the church life is a life of being headed up. Ephesians 1:22 and 23 say, “And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.” Verse 22 says that God gave Christ to be the Head over all things. This indicates that He is not merely the Head of the church but over all things. God gave Christ to be the Head over all things to the church. The little word to implies transmission. It indicates that Christ’s headship is being transmitted to the church. This means that, in a sense, we can share the headship of Christ over all things. Although we are not the head, we can share the headship. To put it another way, we are not the king, but we can share the kingship. (Life-study of Ephesians, p. 74)

## Today’s Reading

The church can share the headship of Christ because the church is the Body of Christ. The King is not just the Head, but the Head with the Body. Christ is not only the Head, but also the Body (1 Cor. 12:12). Because the church is the Body and because Christ is both the Head and the Body, we may say that, in a sense, we, the Body, are also Christ. Although we are not the Head, we can share Christ’s headship. We are the Body of the Head, and the Head is the head over all things. We are not only head over insects, cats, and dogs, but also over presidents, kings, generals, and industrial leaders. We are over them

工商鉅子的頭；我們在這一切之上。到底是美國總統在我們之下，還是我們在他之下？認真說，是他在我們之下。我說這話，不是要革命；我只是敘述屬靈的事實：我們—基督身體的肢體—是在萬有之上的。召會只在基督自己之下，不在任何別的事物之下；我們乃是超乎其他一切之上，因為我們是那位超乎萬有之上者的身體。你有信心說你是在美國總統和英國女王之上麼？可能你沒有這種信心。然而，我能誠實的說，倘若我到美國總統面前，我會感覺我是在他之上。我這樣說不是驕傲；相反的，我只是認識屬靈的事實。

因着神的恩典，我們都必須說，『主，我們在這裏領先歸一於一個元首之下。主，使我們在基督裏歸一於一個元首之下。我們不要留在崩潰的亂堆之中。我們必須因着在你裏面歸一於一個元首之下，而從崩潰中蒙拯救。』你從崩潰中被帶出來之後，就在萬有之上。等到這事發生，你就有信心說，你是在總統之上。很可能你得救了，卻因着你沒有歸一於一個元首之下，你就仍然留在亂堆裏。

在召會中歸一於一個元首之下，乃是在生命裏的事，這個看見是重要的。我們若要歸一於一個元首之下，卻沒有在生命裏長大，就會落到組織裏。在召會中將一切歸一於一個元首之下，而沒有在生命裏長大，就只不過是一個組織。正確的歸一於一個元首之下，乃是生命的長大。你越在生命裏長大，就越有生命，也就越歸一於一個元首之下，你也越從崩潰的亂堆中得着拯救。人手或組織都無法完成這事。…只有在生命裏長大纔有用。哦，我們需要長大，並幫助別人長大！我們需要以生命的供應彼此服事，彼此幫助長大。在召會生活中歸一於一個元首之下，完全在於生命裏的長大。（以弗所書生命讀經，八八至八九、九三至九五頁。）

參讀：以弗所書生命讀經，第八篇。

all. Is the President of the United States under us, or are we under him? In a very real sense, he is under us. In saying this, I am not promoting revolution; I am simply relating the spiritual fact that we, the members of the Body of Christ, are above all things. The church is under nothing but Christ Himself; we are above everything else because we are the Body of the One who is over all things. Do you have the confidence to say that you are above the President of the United States and the Queen of England? Probably you do not have this confidence. However, I can say honestly that if I were brought into the presence of the President of the United States, I would have the sense that I am above him. In saying this I am not proud; rather, I simply am conscious of the spiritual fact.

By God's grace, we all must say, "Lord, we are here to take the lead to be headed up. Lord, head us up in Christ. We do not want to remain in the heap of collapse. We have to be rescued from the collapse by being headed up in You." After you have been brought out of the collapse, you will be above all things. Until this happens, you will not have the confidence to say that you are above the President. It is possible to be saved but still remain in the heap because you are not headed up.

It is important to see that the heading up in the church is a matter in life. If we try to be headed up without growing in life, we shall fall into organization. To head up all things in the church without the growth in life is simply to have an organization. The proper heading up is the growing of life. The more you grow in life, the more life you will have, the more heading up there will be, and the more you will be rescued from the heap of collapse. No human hand or organization can accomplish this. No human effort can help the heading up in the church life....The only thing that avails is the growth in life. Oh, we need to grow and help others to grow! We need to minister the supply of life to one another to help one another grow. The heading up in the church life is altogether dependent upon the growth in life. (Life-study of Ephesians, pp. 74-75, 78-79)

Further Reading: Life-study of Ephesians, msg. 8



# 第一週 ■ 週五

## 晨興餽養

弗三 2『諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分。』

9『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

以弗所一章十節中譯作『經綸』的希臘字 oikonomia，奧依克諾米亞，很難繙譯。它也可以繙作『管家職分』或『家庭管理』。這字演變為英文就是 economy。我不太喜歡用『行政』這個辭，雖然十節中可以用行政這個辭，但我更喜歡用『經綸』、『管家職分』和『家庭管理』，因為經綸、管家職分、家庭管理，最終都要成為永遠的行政。

按照古代的習俗，王家裏該有一個管家，他的職分就叫作管家職分。因此，管家職分就是管家的職務。管家不僅僅是一個奴隸，更是與那個家有密切關係的人，是照料家庭管理的人。這一種管家職分，這一種家庭管理，就是最好的行政。…神的行政像家庭管理一樣，是甜美的，也像管家職分一樣，是親密的。（以弗所書生命讀經，一〇三頁。）

## 信息選讀

再者，管家的職分含有分賜的意思。譬如，母親每天在早餐時把食物分給孩子們。當孩子們坐在餐桌旁，母親便將營養的食物分給他們喫。在這樣的分配中，總是施行一種適當的管制。…食物的分配就是最好的管制。我在自己的孫子身上觀察到這件事，他們順從祖母…，因為祖母是將好喫的東西分給他們的人。因為祖母執行分配，她就能非常容易

# WEEK 1 — DAY 5

## Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

The Greek word which can be rendered “administration” in Ephesians 1:10, oikonomia, is difficult to translate. It can also be rendered “stewardship” or “household arrangement.” The anglicized form of this word is economy. I like dispensation, stewardship, and household arrangement better than administration, although administration can be used in 1:10 because eventually the dispensation, the stewardship, the household arrangement will become an eternal administration.

According to ancient custom, there was a steward in the royal family, and his ministry was called a stewardship. Hence, the stewardship is simply the service of a steward. A steward was not a mere slave, but a person intimately related to the family, one who took care of the household arrangement. Such a stewardship, such a household arrangement, was the best administration.... God’s administration as a household arrangement is sweet and as a stewardship is intimate. (Life-study of Ephesians, pp. 85-86)

## Today’s Reading

The stewardship, moreover, involves a dispensation. Dispensation here refers not to an age, but to a dispensing. For example, a mother dispenses food to her children every morning at breakfast. As the children sit down at the table, the mother dispenses nourishing food for them to eat. In such a dispensation a proper control is always exercised....The dispensation of food is the best control. I have observed this with my own grandchildren, who obey their grandmother... because she is the one who dispenses treats to them. Because she does the

並令人愉快的管制他們。她管制他們是藉着甜美的分賜，這種分賜也是一種行政或親密的服事。萬有在基督裏歸一於一個元首之下，不是藉着政府的行政而有的，乃是來自甜美的管家職分，親密的家庭管理，以及令人愉快的分賜。這乃是藉着將三一神豐盛生命的供應，分賜到我們裏面而發生的。對使徒保羅而言，這個『神恩典的經綸』乃是『神恩典的管家職分』。（弗三2。）

撒但的注射沒有行政或管家職分，因他狡猾的將自己注入我們裏面。但神藉着甜美、親密的管家職分，將祂自己作到祂所揀選的人裏面。保羅的職事就是這一種管家職分。這職分乃是恩典之經綸的模型，將神當作恩典分賜到祂所揀選的人裏面。藉着這恩典的經綸，就是藉着將神自己分賜進來作我們的享受，生命的因素就供應到蒙揀選的人裏面。當生命的因素進到他們裏面時，他們就能站起來，並在身體裏面聯於基督。這就是將萬有在基督裏歸一於一個元首之下的經綸。

主耶穌…有何等甜美、親密的管家職分！在祂的整個職事中，祂將神當作生命的供應，分賜給祂所揀選的人。使徒們，特別是使徒保羅，接續這親密的管家職分；保羅得了神恩典的管家職分，在他的職事裏，不斷以基督作生命分賜到信徒裏面。保羅的職事是一種甜美而親密的管家職分，一種令人舒暢的家庭安排。保羅甚至教導提摩太，在神的家中當怎樣行。（提前三15。）在神的家中，應當有家庭管理，有親密的管家職分，並把基督分賜給神家中所有的肢體。這不是藉着轄制，甚至不是藉着行政的管理，乃是藉着一種甜美的分賜，藉着親密的管家職分，藉着非常親切的家庭安排。（以弗所書生命讀經，一〇三至一〇五頁。）

參讀：以弗所書生命讀經，第九篇。

dispensing, she can very easily and pleasantly control them. She controls them by means of a sweet dispensation, a dispensation that is also a kind of administration and intimate service. The heading up of all things in Christ does not take place by a governmental administration. On the contrary, it comes about by a sweet stewardship, by an intimate household arrangement, by a pleasant dispensation. It takes place through the dispensing of the abundant life supply of the Triune God into us. The apostle Paul calls this a “stewardship of the grace of God” (Eph. 3:2), a dispensation of the grace of God.

Satan’s injection has no administration or stewardship because he subtly injects himself into us. But God is working Himself into His chosen ones by a sweet, intimate stewardship. Paul’s ministry was such a stewardship. It was a model of the dispensation of grace, of the dispensing of God as grace into His chosen ones. By this dispensation of grace, the dispensing of God Himself as our enjoyment, the factor of life is ministered into the chosen ones. As the life factor gets into them, they are raised up and attached to Christ in the Body. This is the dispensation that heads up all things in Christ.

What a sweet, intimate stewardship there was with [the Lord Jesus] ! Throughout His ministry, He was dispensing God as the life supply to His chosen ones. This intimate stewardship is continued with the apostles, especially with the apostle Paul, who had the stewardship of the grace of God. In his ministry Paul was constantly dispensing Christ as life into the believers. Paul’s ministry was a sweet and intimate stewardship, a pleasant household arrangement. Paul even taught Timothy how to behave in the house of God (1 Tim. 3:15). The way to behave in God’s house is to have the household arrangement, an intimate stewardship, and to dispense Christ to all the members of God’s household. It is not by controlling or even by a governmental administration; it is by a sweet dispensation, an intimate stewardship, a very dear household arrangement. (Life-study of Ephesians, pp. 86-87)

Further Reading: Life-study of Ephesians, msg. 9

# 第一週 ■ 週六

## 晨興餽養

約八 12『於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。』

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

當我們在生命裏長大，我們就有生命的光。在這光底下，萬物都有秩有序。倘若我們所有的只是死亡和黑暗，而不是生命和光，我們就仍在崩潰中。那裏有死亡和黑暗，那裏就有崩潰。人類社會所有的，包括今天的基督教在內，不是別的，乃是死亡和黑暗，因此，就是崩潰的亂堆。但因着我們滿了生命並在光底下，我們就不是一團混亂。因為我們在生命中，又因為我們一切的行動都在光中，所以沒有混亂。儘管今天的基督教是在死亡和黑暗中崩潰的亂堆，我們在召會生活裏卻是在生命中，並在光底下。有了生命和光，我們就歸一於一個元首之下。（以弗所書生命讀經，九五至九六頁。）

## 信息選讀

召會乃是領先在基督裏歸一於一個元首之下。最終，千年國要來到，接着就是新天新地和新耶路撒冷。在新天新地裏，萬有都要在基督裏歸一於一個元首之下。在新耶路撒冷裏沒有死亡，也沒有黑夜，反而一切都被生命浸透，並在光底下。以新耶路撒冷作中心，新天新地中的萬有都將歸一於一個元首之下。那時候，以弗所一章十節就完全應驗了。然後我們要

# WEEK 1 — DAY 6

## Morning Nourishment

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

When we grow in life, we have the light of life. Under this light, everything is kept in order. If instead of life and light we have death and darkness, we are still in the collapse. Wherever death and darkness are, there is the collapse. All of human society, including today's Christianity, is nothing but death and darkness and, hence, a heap of collapse. But because we are full of life and are under light, we are not a heap. Because we are in life and because all our movements are in light, there is no confusion. Although today's Christianity is a heap of collapse in death and darkness, we in the church life are in life and under light. With life and light we are being headed up. (Life-study of Ephesians, pp. 79-80)

## Today's Reading

The church takes the lead to be headed up in Christ. Eventually, the millennium will come and, following that, the new heaven and new earth with the New Jerusalem. In the new heaven and new earth all things will be headed up in Christ. In the New Jerusalem there will be no death and no night; instead, everything will be saturated with life and be under light. With the New Jerusalem as the center, all things in the new heaven and the new earth will be headed up. At that time Ephesians 1:10 will be completely fulfilled. Then we

看見，基督向着召會作萬有的頭，召會是祂的身體，是那在萬有中充滿萬有者的豐滿。今天我們在召會生活中，乃是領先在基督裏歸一於一個元首之下。為此我們需要在生命裏長大，並且得着生命的光。

生命在那裏，光也在那裏。約翰一章四節說，『生命在祂裏面，這生命就是人的光。』這光是生命的光。（八12。）在啓示錄二十一章，我們有生命也有光。新耶路撒冷被光浸透，所以不需要日光。二十三節說，『那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。』在新耶路撒冷裏，我們有三一神的榮耀作我們的光照。在新天新地新耶路撒冷裏沒有黑夜，沒有死亡，也沒有黑暗，反而有生命和光。這將使一切站立，而且秩序井然。

凡是有光的地方，事情便有秩序。假定洛杉磯市沒有光，那會有何等的黑暗與混亂！生命規律人，光管制人。在召會生活中我們沒有規條，但我們有規律人的生命和管制人的光。當召會滿了生命，也就滿了光。這樣，在召會中的每個人就都被裏面的生命所規律，而不是被外面的規條所規律；每個人都受生命之光管制，而且秩序井然。在生命和光裏，我們就歸一於一個元首之下。在啓示錄二十一章我們看見頭，看見身體環繞着頭，並且看見列國在城的光中行走。（24。）這將使新天新地成為光明的範圍。因此，在那以新耶路撒冷為中心的新天新地裏，萬有將在基督裏歸一於一個元首之下。這就應驗了以弗所一章十節中所說的，萬有在基督裏歸一於一個元首之下。

今天的召會生活就是對這事的豫嘗。召會生活是新天新地和新耶路撒冷的小影。我們在這小影中的人，享受生命和光的分賜，也在基督裏歸一於一個元首之下。（以弗所書生命讀經，九六、一一五至一一六頁。）

參讀：以弗所書生命讀經，第八、十篇。

shall realize that Christ is the Head over all things to the church, His Body, the fullness of the One who fills all in all. Today we in the church life are taking the lead to be headed up in Christ. For this we need to grow in life and have the light of life.

Where life is, there is light also. John 1:4 says, "In Him was life, and the life was the light of men." This light is the light of life (John 8:12). In Revelation 21 we have both life and light. Because the New Jerusalem is saturated with light, it has no need for the light of the sun. Revelation 21:23 says, "And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb." In the New Jerusalem we shall have the glory of the Triune God as our shining light. In the new heaven and new earth with the New Jerusalem there will be no night, no death, and no darkness. Instead, there will be life and light. This will cause everything to rise up and be in good order.

Wherever there is light, things are kept in order. Suppose there were no lights in the city of Los Angeles. What darkness and confusion there would be! Life regulates, and light controls. In the church life we do not have regulations, but we do have the regulating life and the controlling light. When the church is full of life, it is also full of light. Then everyone in the church is regulated by the inward life, not by outward regulations; and everyone is controlled and kept in order by the light of life. Here in life and in light, we are headed up. In Revelation 21 we see the Head, the Body surrounding the Head, and all the nations walking in the light of the city (Rev. 21:24). This will cause the new heaven and the new earth to be a bright sphere. Therefore, in the new heaven and the new earth with the New Jerusalem as the center, all things will be headed up in Christ. This will be the fulfillment of the heading up of all things in Christ spoken of in Ephesians 1:10.

Today's church life is a foretaste of this. It is a miniature of the new heaven, the new earth, and the New Jerusalem. As those in the miniature, we are enjoying the dispensation of life with light, and we are being headed up in Christ. (Life-study of Ephesians, pp. 80, 95-96)

Further Reading: Life-study of Ephesians, msgs. 8, 10

# 第一週詩歌

# WEEK 1 — HYMN

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 一 在 基 督 裏 歸 一 萬 有, 乃 是 我 神 的 經 營;  
 $\overset{G7}{5} \overset{5}{\cdot} \overset{3}{\cdot} \overset{2}{\underline{2}} \mid \overset{Cm}{\#1} \overset{3}{\cdot} \overset{3}{\cdot} \overset{2}{\cdot} \mid \overset{C7}{2} \overset{6}{\cdot} \overset{7}{\cdot} \overset{6}{\cdot} \mid \overset{F7}{5} \overset{2}{\cdot} \overset{1}{\cdot} - \parallel$   
 基 督 作 頭 並 作 中 心, 萬 有 和 諧 而 安 寧。

- |                            |                         |
|----------------------------|-------------------------|
| 二 基督元首要作中心,<br>基督和神同坐寶座,   | 神在其中作亮光;<br>使其心願全得賞。    |
| 三 基督要作生命、內容,<br>眾聖要作祂的器皿,  | 歸一萬有於光中;<br>永遠彰顯祂光榮。    |
| 四 撒但已將他的自己<br>帶進黑暗、敗壞、紊亂,  | 注到人裏, 毀萬有,<br>使神計畫難成就。  |
| 五 基督來將祂的自己<br>拯救人脫黑暗權勢,    | 分賜與人作生命,<br>黑暗、死亡, 再無能。 |
| 六 藉着召會—祂的身體,<br>萬有都要聯得合式,  | 要將萬有歸於一;<br>無論大小成一系。    |
| 七 在這元首基督之下,<br>在祂召會所照光中,   | 萬有聯結而存立;<br>萬有全都歸於一。    |
| 八 有祂作頭並作中心,<br>藉祂身體所有光照,   | 萬有全都能和諧;<br>萬有相安無間歇。    |
| 九 再無黑暗, 再無死亡,<br>萬有都要脫離轄制, | 再無敗壞與虛空;<br>永遠居於自由中。    |

## In His Christ to head up all things

### Ultimate Manifestation — Christ Heading Up All Things

981

$\overset{Ab}{1.} \text{ In His Christ to head up all things Is our God's e - co - no - my;}$   
 $\overset{Ab}{5} \text{ Tak - ing Christ as Head and Cen - ter, All is one in har - mo - ny.}$

- |   |   |
|---|---|
| 2. Christ as Head will be the Center;<br>God within will be the Light;<br>Christ enthroned, with God, His substance,<br>Will fulfill His heart's delight. | 6. Thru the Church which is His Body<br>Christ as Head will sum up all;<br>All will fitly join together,<br>All things either great or small. |
| 3. Christ as life will be the content,<br>Heading up all things in light;<br>All the saints will be the vessel,<br>To express His glory bright.           | 7. Under Christ, by His full headship,<br>All in union will subsist;<br>In the light the Church expresses<br>All in oneness will exist.       |
| 4. Satan hath himself injected<br>Into man all things to spoil,<br>Bringing darkness and corruption<br>God's eternal plan to foil.                        | 8. Owning Christ as Head and Center,<br>All will be in harmony;<br>Thru the shining of His Body<br>All will share His liberty.                |
| 5. Christ has come, Himself imparting<br>Into man as life to save,<br>That the pow'r of death and darkness<br>May no more all things enslave.             | 9. No more darkness and corruption,<br>No more death and vanity;<br>All will be released from bondage<br>Throughout all eternity.             |



## 第二週

認識並有分於神高大的旨意，  
就是要使萬有在基督裏  
歸一於一個元首之下

讀經：弗一 9～10，四 15～16，西二 19，林前八 1 下

### 綱要

#### 週一

壹 『照着祂的喜悅，使我們知道祂意願的奧秘，這喜悅是祂在自己裏面豫先定下的，為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下』—弗一 9～10：

- 一 神照着祂的願望，在祂自己裏面計畫並定意的經綸 (economy)，或經綸安排 (dispensation)，是要在時期滿足時，將萬有在基督裏歸一於一個元首之下。
- 二 這是藉着把作生命元素的三一神豐盈生命的供應，分賜到召會所有的肢體裏面，使他們從死境中起來，並聯於身體而成就的。
- 三 『時期』一辭是指世代說的；時期滿足時，就是神在所有世代的一切經綸安排完成後，新天新地來到時：

## Week Two

**Knowing and Participating in God's Great  
and Lofty Will to Head Up All Things in Christ**

Scripture Reading: Eph. 1:9-10; 4:15-16; Col. 2:19; 1 Cor. 8:1b

### Outline

#### Day 1

- I. "Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him"—Eph. 1:9-10:
  - A. The economy, or dispensation, that God, according to His desire, planned and purposed in Himself is to head up all things in Christ at the fullness of the times.
  - B. This is accomplished through the dispensing of the abundant life supply of the Triune God as the life factor into all the members of the church so that they may rise up from the death situation and be attached to the Body.
  - C. The times refers to the ages, and the fullness of the times will be when the new heaven and new earth appear after all the dispensations of God in all the ages have been completed:

- 1 經綸安排乃是分賜的行動或步驟，是指神將自己分賜到祂所揀選的人裏面說的；我們需要神的元素，帶着祂的生命和性情，作到我們全人裏面。
- 2 世代共有四個，即罪（亞當）的世代，律法（摩西）的世代，恩典（基督）的世代，和國度（千年國）的世代。
- 3 神將祂自己分賜到亞伯、以挪士、以諾、挪亞、亞伯拉罕、以撒、雅各同約瑟裏面；祂在摩西身上有更大的經綸安排，在主耶穌身上當然更是如此。
- 4 這種分賜在新約書信中繼續進行；神在今時代的經綸安排比在使徒保羅的時代更大；今天神恩典的經綸安排乃是更深、更高、更廣的一參弗三 2，彼前四 10。
- 5 這經綸安排將繼續經過千年國，直到時期滿足的時候；終極完成的經綸安排將是三一神分賜到新耶路撒冷的全城裏一啓二二 1 ~ 2。
- 6 今天我們在召會生活中享受這終極完成之經綸安排的小影；當我們在召會生活中享受那靈作活水，並喫基督作生命樹時，我們乃是在等候着終極的經綸安排；在這終極的經綸安排裏，我們要完全被三一神浸透一林前十 3 ~ 4，十二 13，啓二 7，二二 2、14，約六 57。
- 7 生命在那裏，光也在那裏（一 4，八 12）；新耶路撒冷被光浸透，所以不需要日光；三一神的榮耀將是我們照耀並管制的光（啓二一 23）。
- 8 在新耶路撒冷裏沒有黑夜，沒有死亡，也沒有黑暗，反而有生命和光，這將使一切站立，而且秩序井然，完全在基督裏歸一於一個元首之下（二四，弗一 10）。

1. A dispensation is the act or instance of dispensing, and it refers to God's dispensing of Himself into His chosen people; we need the element of God with His life and nature to be wrought into our being.
2. Altogether there are four ages: the age of sin (Adam), the age of the law (Moses), the age of grace (Christ), and the age of the kingdom (the millennium).
3. God dispensed Himself into Abel, Enosh, Enoch, Noah, Abraham, Isaac, and Jacob with Joseph; He had an even greater dispensation with Moses and, of course, with the Lord Jesus.
4. This dispensing continues in the New Testament Epistles; God's dispensation is even greater than it was at the time of the apostle Paul; today there is a deeper, higher, and wider dispensation of the grace of God—cf. Eph. 3:2; 1 Pet. 4:10.
5. This dispensation will continue through the millennium until the fullness of the times; the ultimate, the consummate, dispensation will be the dispensing of the Triune God into the whole city of the New Jerusalem—Rev. 22:1-2.
6. We enjoy a miniature of this consummate dispensation in the church life today; as we enjoy the Spirit as the living water and eat Christ as the tree of life in the church life, we await the consummate dispensation, in which we will be fully saturated with the Triune God—1 Cor. 10:3-4; 12:13; Rev. 2:7; 22:2, 14; John 6:57.
7. Where life is, there is light also (1:4; 8:12); because the New Jerusalem is saturated with light, it has no need of the light of the sun; the glory of the Triune God will be our shining and controlling light (Rev. 21:23).
8. In the New Jerusalem there will be no night, no death, and no darkness; instead, there will be life and light, causing everything to rise up and be in good order and thus be fully headed up in Christ (v. 24; Eph. 1:10).



9 當我們在新耶路撒冷裏，在基督裏完全歸一於一個元首之下，那將是神永遠的行政和經綸。

## 週二

四 以弗所一章十節的萬有歸一於一個元首之下；那將是三至九節所說一切項目的結果—神揀選我們，豫定我們，救贖我們，赦免我們，並恩賜我們，為要將萬有在基督裏歸一於一個元首之下。

五 二十二至二十三節進一步啓示出萬有歸一於一個元首之下乃是『向着召會』的，使基督的身體既得着拯救，脫離那由天使和人的背叛所引起，在死亡和黑暗裏宇宙性崩潰的亂堆，就得分享基督這位元首的一切；從崩潰中蒙拯救，就是歸一於一個元首之下。

六 當萬有都在基督裏歸一於一個元首之下，就有完全的平安與和諧（賽二4，十一6，五五12，詩九六12～13），完全從崩潰得着拯救；這是從萬物復興時開始（徒三21）。

七 以西結三十七章裏死的、枯乾的、分散的骸骨這圖畫給我們看見，要在真正的一裏有基督的身體、召會以及神的家，惟一的路乃是生命的路：

1 當氣息進入死的骸骨，對骸骨就成爲生命，骸骨就活了，並且在一裏站起來，成爲極大的軍隊。

2 這些死的骸骨活過來並成爲一，乃是生命的分賜，以及在生命裏長大的結果—1～14節。

3 神使我們歸一於一個元首之下的方式，乃是將祂自己作生命的因素，作到我們裏面，使我們站立起來，並且在基督的身體裏彼此聯絡。

9. When we are fully headed up in Christ in the New Jerusalem, that will be God's eternal administration and economy.

## Day 2

D. The heading up of all things in Ephesians 1:10 is the issue of all the things covered in verses 3 through 9—God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all things in Christ.

E. Verses 22 and 23 reveal further that this heading up is "to the church" so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man; to be rescued from the collapse is to be headed up.

F. When everything is headed up in Christ, there will be absolute peace and harmony (Isa. 2:4; 11:6; 55:12; Psa. 96:12-13), a full rescue out of the collapse; this will begin from the restoration of all things (Acts 3:21).

G. The picture in Ezekiel 37 of the dead, dry, and scattered bones shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life:

1. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army.

2. The dead bones were enlivened and became one as the issue of the dispensing of life and the growth in life—vv. 1-14.

3. God's way to head us up is to work Himself as the factor of life into us so that we may rise up and be attached to one another in the Body.

貳 要在基督裏歸一於一個元首之下，我們需要在一切事上長到元首基督裏面——在一切事上，意指在日常生活及工作的一切大小事上——弗四 15，亞四 10：

一 基督身體生機的建造就是基督身體的長大，也就是神在所有肢體裏的增長，神這生命的增加——弗二 21～22，四 16，西二 19。

二 生長的肢體就是建造的肢體；在生命裏長大，就是在我們裏面有更多的神；我們的問題就是我們缺少神——弗四 16，參伯一 1～5，四二 1～6。

三 要長到元首裏面，我們必須在神聖之愛的元素和範圍裏持守着真實；以弗所四章十五節的『真實』，意真實的事物——羅三 4：

1 我們需要持守神永遠的經綸——提前一 3～4：

a 這是隱藏在神裏面奧祕的經綸——弗三 9。

b 這經綸是要得着召會作基督生機的身體，終極完成於新耶路撒冷，以顯明基督作神萬般的智慧——10～11 節，一 22～23，林前一 30。

2 我們需要持守包羅萬有的基督——約十四 6，弗一 23：

a 祂的量度無法測量——三 18。

b 祂的豐富追測不盡——8 節。

c 祂的愛超越知識——19 節。

3 我們需要持守作基督身體的召會——提前三 15：

a 基督的身體是團體的基督——徒九 4，林前十二 12。

II. In order to be headed up in Christ, we need to grow up into Christ, the Head, in all things—in all things means in everything big or small in our daily life and in our work—Eph. 4:15; Zech. 4:10:

A. The organic building up of the Body is the growth of the Body, which is the growth of God, the increase of God as life, in all the members—Eph. 2:21-22; 4:16; Col. 2:19.

B. The growing members are the building members; to grow in life is to have more of God in us; our problem is that we are short of God—Eph. 4:16; cf. Job 1:1-5; 42:1-6.

C. In order to grow up into the Head, we must hold to truth in the element and sphere of the divine love; truth in Ephesians 4:15 means things that are true—Rom. 3:4:

1. We need to hold to God's eternal economy—1 Tim. 1:3-4:

a. This is the economy of the mystery hidden in God—Eph. 3:9.

b. This economy is to have the church as the organic Body of Christ to consummate in the New Jerusalem for the manifestation of Christ as God's multifarious wisdom—vv. 10-11; 1:22-23; 1 Cor. 1:30.

2. We need to hold to the all-inclusive Christ—John 14:6; Eph. 1:23:

a. His measure is immeasurable—3:18.

b. His riches are unsearchable—v. 8.

c. His love is knowledge-surpassing—v. 19.

3. We need to hold to the church as the Body of Christ—1 Tim. 3:15:

a. The Body of Christ is the corporate Christ—Acts 9:4; 1 Cor. 12:12.

b 基督的身體是基督和神的豐滿、彰顯—弗一 23，三 19。

## 週四

四 我們長到元首裏面，是藉着承認基督作頭的主權—西二 19，參書九 14，彼前五 3，太二十 25～27，二三 10～11：

- 1 基督是各人的頭—林前十一 3。
- 2 基督是召會的頭—弗五 23。
- 3 基督是萬有的頭—一 22、10。

五 信徒有分於基督的歸一，乃是藉着願意在召會生活裏歸一於一個元首之下，在生命裏長大，並活在基督的光中—約一 4，八 12，弗四 15～16，五 8～9，啓二一 23～25。

六 我們長到元首裏面，是藉着讓基督在我們內裏的各部分擴增長大：

## 週五

1 要在生命裏長大，我們必須注意我們的靈（羅八 6）；我們必須認識、運用並操練我們調和的靈（提前四 6～8）：

- a 以弗所一章十七節給我們看見，我們需要禱告求智慧和啓示的靈，好充分認識基督和神的經綸。
- b 二章二十二節說所有信徒正同被建造，成爲神在靈裏的居所。
- c 三章五節說基督的奧祕已在靈裏啓示祂的聖使徒和申言者。

b. The Body of Christ is the fullness, the expression, of Christ and of God— Eph. 1:23; 3:19.

## Day 4

D. We grow up into the Head through acknowledging the authority of the headship of Christ—Col. 2:19; cf. Josh. 9:14; 1 Pet. 5:3; Matt. 20:25-27; 23:10-11:

1. Christ is the Head of everyone—1 Cor. 11:3.
2. Christ is the Head of the church—Eph. 5:23.
3. Christ is the Head of all things—1:22, 10.

E. The believers participate in Christ's heading up by being willing to be headed up in the church life, that is, by growing in life and by living under Christ's light— John 1:4; 8:12; Eph. 4:15-16; 5:8-9; Rev. 21:23-25.

F. We grow up into the Head by allowing Christ to increase and grow in all the inward parts of our being:

## Day 5

1. In order to grow in life, we must pay attention to our spirit (Rom. 8:6); we must know, we must use, and we must exercise our mingled spirit (1 Tim. 4:6-8):

- a. Ephesians 1:17 shows that we need to pray for a spirit of wisdom and revelation to fully know Christ and God's economy.
- b. Ephesians 2:22 says that all the believers are being built together into a dwelling place of God in spirit.
- c. Ephesians 3:5 says that the mystery of Christ has been revealed to His holy apostles and prophets in spirit.

d 十六節給我們看見我們需要禱告，使我們得以加強到裏面的人裏；裏面的人就是我們重生的靈，有神的生命為其生命。

e 四章二十三節告訴我們要在我們心思的靈裏得更新。

f 五章十八節告訴我們要在靈裏被充滿。

g 六章十八節告訴我們要時時在靈裏禱告。

2 我們要在生命裏長大，就必須從聖言的奶和糧得着餵養；聖言就是基督的具體化身，基督乃是神的活話—彼前二 2，來五 13 ~ 14。

## 週六

叁 當我們在生命中長到元首裏面，我們的功用就會從元首而出，為着基督身體的建造—弗四 16，西二 19：

一 我們在一件事上讓基督作元首，在一件事上長到祂裏面，就能得着祂生命豐富的供應，從祂有所接受，好傳輸給身體上其他的肢體—林前十四 4 下，約七 37 ~ 39：

1 建造基督的身體，就是把基督這賜生命的靈供應到聖徒裏面，使他們長到基督裏—林後三 6、8。

2 我們必須幫助聖徒學習享受主，並因主得滋養，好叫他們能長大—腓一 25，林後一 24。

二 在基督的元首權柄之下，全身叫基督的身體漸漸長大—弗四 15 ~ 16：

1 這長大是藉着每一豐富供應的節—基督身體上每一特別的恩賜—11 ~ 12 節。

2 這長大是藉着每一部分—基督身體上每一肢體—依

d. Ephesians 3:16 shows that we need to pray to be strengthened into the inner man, which is our regenerated spirit with God's life as its life.

e. Ephesians 4:23 tells us to be renewed in the spirit of our mind.

f. Ephesians 5:18 tells us to be filled in spirit.

g. Ephesians 6:18 tells us to pray at every time in spirit.

2. In order to grow in life, we must feed on the milk and food of the holy Word, as the embodiment of Christ, the living Word of God—1 Pet. 2:2; Heb. 5:13-14.

## Day 6

III. As we grow up into the Head in life, our function will come out from the Head for the building up of the Body—Eph. 4:16; Col. 2:19:

A. When we allow Christ to be the Head in everything and when we grow up into Him in all things, we will be supplied with the riches of His life, receiving something from Him to transfuse into other members of the Body—1 Cor. 14:4b; John 7:37-39:

1. To build up the Body of Christ is to minister Christ as the life-giving Spirit into the saints for their growth into Christ—2 Cor. 3:6, 8.

2. We must help the saints learn to enjoy the Lord and be nourished by the Lord so that they can grow—Phil. 1:25; 2 Cor. 1:24.

B. Under Christ's headship all the Body causes the growth of the Body of Christ—Eph. 4:15-16:

1. This growth is through every joint of the rich supply—all the particular gifts in the Body of Christ—vv. 11-12.

2. This growth is through the operation in the measure of each one

其度量而有的功用—7～8節。

三 在基督的元首權柄之下，基督身體的建造是在愛裏並藉着愛：

- 1 爲着我們的所是和所作，愛乃是極超越的路，爲要建造基督的身體；惟有愛能保守我們與主有正確的關係—林前十二 31 下～十三 13。
- 2 以弗所書的目標是要把我們帶進愛，就是神內在本質裏（約壹四 8、16），好叫我們享受是愛的神，並在這甜美的神聖之愛裏享受祂的同在，而像基督一樣的愛別人（弗五 25，六 24，一 4，三 17，四 2、15～16，五 2）。
- 3 『知識是叫人自高自大，惟有愛建造人』（林前八 1 下）；這是指在基督的元首權柄之下基督團體身體的建造。

四 在生命裏長大，是長到元首基督裏面；但我們在基督身體裏盡功用，是本於元首的；首先我們長到元首裏面，然後我們有一些本於元首，爲着祂的身體建造的東西；這就是有分於神高大的旨意，就是要使萬有在基督裏歸一於一個元首之下—弗四 15～16。

part—every member in the Body of Christ—vv. 7-8.

C. The building up of the Body of Christ under His headship is in love and by love:

1. Love is the most excellent way to be anything and to do anything for the building up of the Body of Christ; nothing but love can keep us in a proper relationship with the Lord—1 Cor. 12:31b—13:13.
2. The goal of the book of Ephesians is to bring us into love as God's inner substance (1 John 4:8, 16) so that we may enjoy God as love and enjoy His presence in the sweetness of the divine love and thereby love others as Christ did (Eph. 5:25; 6:24; 1:4; 3:17; 4:2, 15-16; 5:2).
3. "Knowledge puffs up, but love builds up" (1 Cor. 8:1b); this refers to the building up of the corporate Body of Christ under the headship of Christ.

D. To grow in life is to grow up into the Head, Christ, but to operate in the Body of Christ is to operate out from Him; first, we grow into the Head, and then we have something that is out from the Head for the building up of the Body; this is to participate in God's great and lofty will to head up all things in Christ—Eph. 4:15-16.



## 第二週 ■ 週一

### 晨興餽養

弗一 9 ~ 10 『照着祂的喜悅，使我們知道祂意願的奧祕；這喜悅是祂在自己裏面豫先定下的，為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

當撒但這死的權勢，將他自己注射到人裏面時，撒但對人就成為了死亡和黑暗。死帶進敗壞，而黑暗帶進混亂。撒但的目標乃是要敗壞神的創造，而造成混亂。但是讚美主，凡死亡氾濫的地方，生命就更加洋溢！…神…進來點活，分賜生命。那裏有生命，那裏也就有光。死亡來毀壞，生命卻來醫治；黑暗帶進混亂，光卻帶進正當的秩序。…神進來點活被殺死的創造，並且帶進秩序。在這秩序中，萬有在基督裏歸一於一個元首之下。（以弗所書生命讀經，一一〇頁。）

### 信息選讀

神將祂自己分賜到亞伯、以挪士、以諾、挪亞、和亞伯拉罕裏面。祂在摩西身上有更大的經綸安排；當然，在主耶穌身上更是如此。這種分賜在新約書信中繼續進行。神在今時代的經綸安排比在使徒保羅的時代更大，你聽了這話也許會驚奇。我懷疑保羅在世時，能否有一批會眾有幸聽見你們今天所聽見的事。今天神恩典的經綸安排乃是更深、更高、更廣的。這經綸安排將繼續經過千年國，直到時期滿足的時候。時期滿足時的經綸安排，將是最高、最廣的；如啓示錄二十一至二十二章所啓示的，這經綸安排將在永世裏。

## WEEK 2 — DAY 1

### Morning Nourishment

Eph. 1:9-10 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

When Satan, the power of death, injected himself into man, Satan became death and darkness to man. Death brings in corruption, and darkness brings in confusion. Satan's goal is to corrupt God's creation and to cause confusion. But praise the Lord that where death abounds, life abounds all the more!... God came in to enliven, to impart life. Where there is life, there is light also. Death ruins, but life heals; darkness brings in confusion, but light brings in the proper order....God...has come in to enliven the deadened creation and to bring in order. In this order all things are headed up in Christ. (Life-study of Ephesians, p. 91)

### Today's Reading

God dispensed Himself into Abel, Enosh, Enoch, Noah, and Abraham. He had an even greater dispensation with Moses and, of course, with the Lord Jesus. The dispensing continues in the New Testament Epistles. It may surprise you to know that God's dispensation at the present time is even greater than it was at the time of the apostle Paul. I doubt that when Paul was on earth there was a congregation who had the privilege of hearing the things that you are hearing today. Today there is a deeper, higher, and wider dispensation of the grace of God. This dispensation will continue through the millennium until the fullness of the times. The dispensation of the fullness of the times will be the highest and the broadest. This dispensation will be in eternity, as revealed in Revelation 21 and 22.

在這兩章聖經裏，我們看見一個新的境界，就是新天新地同新耶路撒冷。（啓二一1。）…在聖經裏，海表徵死亡。不再有海，意思是沒有死亡的痕迹。那時死亡已被吞滅了。在千年國的末了，死亡這個最後的仇敵，要被廢掉，扔在火湖裏。代替死亡的，乃是一個新的境界，新的範圍，新的圓周，其中心乃是新耶路撒冷。

今天我們在召會生活中享受這終極完成之經綸安排的小影。在召會中我們有生命的水流，我們飲生命水，並且喫生命樹；這是神在召會生活中的經綸安排。然而，這不是最高的經綸安排，不是時期滿足時的經綸安排。當我在召會中享受活水時，我乃是在等候着終極的經綸安排。我們都要在這終極的經綸安排裏，並且要完全被三一神浸透。

寶座上的神是指父，羔羊是指子，而生命水的河是指靈。約翰七章清楚的啓示，生命河是指那靈。因此，在啓示錄二十二章，我們有父神、救贖者子神、以及靈神同着作生命樹的子神而湧流，作我們生命的供應。這是三一神的經綸，是最高的經綸，也是時期滿足時的經綸。

這經綸從亞伯開始，歷世歷代以來一直增加，直到最終達到時期滿足時的經綸。現今我們非常接近那個經綸。如果我們看見這事，我們真要樂而忘形。甚至使徒保羅也不如我們那樣接近終極的經綸。阿利路亞，我們都將有分於終極完成的經綸！在主的恢復裏，我們在召會生活中有要來之經綸的小影。何等美妙！…哦，在召會生活中，我們喝生命水，並喫生命樹！因着喫喝，我們就藉着神的經綸，被祂的生命浸透。生命越分賜到我們裏面，我們就站立得越高。這就是在基督裏歸一於一個元首之下。（以弗所書生命讀經，一一二至一一五頁。）

參讀：以弗所書生命讀經，第八至十篇。

In these chapters we have a new environment, the new heaven and the new earth with the New Jerusalem [Rev. 21:1-2].... In the Bible the sea signifies death. For there to be no more sea means that there will be no trace of death. By that time death will have been swallowed up. At the end of the millennium, death, the last enemy, will be abolished and cast into the lake of fire. In place of death, there will be a new environment, a new sphere, a new circumference, in the center of which will be the New Jerusalem.

We enjoy a miniature of this consummate dispensation in the church life today. In the church we have the flow of life, we drink the water of life, and we eat the tree of life. This is God's dispensation in the church life. However, it is not the highest dispensation, the dispensation of the fullness of times. As I enjoy the living water in the church, I am awaiting the ultimate dispensation. We shall all be in this consummate dispensation, and we shall be fully saturated with the Triune God.

God on the throne refers to the Father, the Lamb refers to the Son, and the river of water of life refers to the Spirit. John 7 reveals clearly that the river of life denotes the Spirit. Thus, in Revelation 22 we have God the Father, God the Son as the redeeming One, and God the Spirit flowing with God the Son as the tree of life to be our life supply. This is the dispensation of the Triune God, the top dispensation, the dispensation of the fullness of the times.

This dispensation began with Abel and has been increasing throughout the ages until it eventually will reach the dispensation of the fullness of times. We are getting close to that dispensation. If we realize this, we shall be beside ourselves with joy. Not even the apostle Paul was as close to the ultimate dispensation as we are. Hallelujah, we all shall share in the consummate dispensation! In the Lord's recovery we have in the church life a miniature of that coming dispensation. How wonderful!...Oh, in the church life we drink the water of life and eat of the tree of life! By eating and drinking we become saturated with God's very life through His dispensation. The more life that is dispensed into us, the higher we rise up. This is the heading up in Christ. (Life-study of Ephesians, pp. 93-95)

Further Reading: Life-study of Ephesians, msgs. 8-10



## 第二週 ■ 週二

### 晨興餽養

結三七 4～5『…你〔以西結〕要向這些骸骨申言說，枯乾的骸骨阿，要聽耶和華的話。…我必使氣息進入你們裏面，你們就要活了。』

7『…正申言的時候，就有響聲，…有震動；骸骨彼此接近，骨與骨聯絡。』

10『…氣息就進入骸骨，骸骨便活了，並且站起來，成爲極大的軍隊。』

以弗所一章十節題到將萬有歸一於一個元首之下。但這一節不是單獨的，乃是三至九節的延續。這指明將萬有歸一於一個元首之下，乃是三至九節所說一切項目的結果；這些項目乃是：揀選、豫定、神恩典的榮耀得着稱讚、在愛子裏蒙恩賜、得了救贖和赦免，並且得着神用全般的智慧和明達向我們洋溢的恩典。九節說到神意願的奧祕，是照着祂的喜悅，這喜悅是祂在自己裏面豫先定下的。…十節中的『歸一於一個元首之下』這話，與前面各節所說的事都有關係。這意思是說，神揀選我們，好使祂將萬有在基督裏歸一於一個元首之下。祂豫定我們得兒子的名分，好使祂將萬有在基督裏歸一於一個元首之下。祂藉着基督的血爲我們完成救贖，好使祂將萬有在基督裏歸一於一個元首之下。神已經使我們蒙恩賜，並用全般的智慧和明達，使恩典向我們洋溢，好使祂將萬有在基督裏歸一於一個元首之下。將萬有在基督裏歸一於一個元首之下，乃是所有這些事的結果。（以弗所書生命讀經，八六至八七頁。）

### 信息選讀

許多基督徒從來不知道，神揀選我們、豫定我們、救贖我們、赦免我們、並恩賜我們，目的是爲着將萬有

## WEEK 2 — DAY 2

### Morning Nourishment

Ezek. 37:4-5 ...Prophecy over these bones, and say to them, O dry bones, hear the word of Jehovah....I will cause breath to enter into you, and you shall live.

7 ...As I prophesied, there was a noise,...a rattling; and the bones came together, bone to its bone.

10 ...And the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

The heading up of all things is mentioned in Ephesians 1:10. But this verse does not stand alone; it is the continuation of verses 3 through 9. This indicates that the heading up of all things is the issue of all the items covered in verses 3 through 9: selection, predestination, the praise of the glory of God's grace, being graced in the Beloved, having redemption and forgiveness, and having God's grace abound to us in all wisdom and prudence. Verse 9 speaks of the mystery of God's will according to the good pleasure which He purposed in Himself.... The infinitive to head up in verse 10 is related to all the preceding things in the foregoing verses. This means that God chose us that He may head up all things in Christ. He predestinated us unto sonship that He may head up all things in Christ. He accomplished redemption for us through the blood of Christ in order to head up all things in Christ. God has graced us and caused grace to abound to us in all wisdom and prudence that He may head up all things in Christ. The heading up of all things in Christ is the issue of all these things. (Life-study of Ephesians, pp. 72-73)

### Today's Reading

Many Christians have never realized that God has chosen us, predestinated us, redeemed us, forgiven us, and graced us for the purpose of heading up all

在基督裏歸一於一個元首之下。…基督徒也許知道很多關乎神的揀選和豫定的事，卻不知道這些事與萬有在基督裏歸一於一個元首之下有甚麼關係。…甚至召會也不是終極的目標，終極的目標乃是將萬有在基督裏歸一於一個元首之下。召會雖然是目標，但…終極的目標乃是將萬有在基督裏歸一於一個元首之下。（弗一 22。）

崩潰是來自死的因素，站立是來自生命的因素。當死的因素造成崩潰，我們全人的各部分就彼此離散。以西結三十七章中的枯骨說明了這點。那些骸骨又死又枯乾時，乃是離散的；但是當氣息進到它們裏面，它們就活了，站起來，並且聯絡在一起。（4～10。）這個站立與聯絡，實際上就是歸一於一個元首之下。先前，骸骨是疊成一堆的，每一塊都與身體分離；但是當生命之氣進到這些死的骸骨中，它們首先站起來，然後彼此聯絡。此後它們成了一個身體，甚至成爲一支軍隊。這就是歸一於一個元首之下的意思。

我們…該…把這個…在我們經歷的光中來思想。我們很多人能作見證，我們曾是離散的，並在宇宙性的崩潰所造成的亂堆裏。但是有一天，生命的因素進到我們裏面，我們就站立並聯絡起來。進入召會生活之後，我們深深覺得我們是越過越站得正直，越過越得以聯絡。這就是在基督裏歸一於一個元首之下。然而，許多時候，死亡的權勢甚至在召會裏作工，把死亡的因素注射到召會的肢體裏。當死亡的因素進入某些肢體裏，他們就中了毒，並把死的毒素散佈給別人。這些親愛的肢體再次落在崩潰混亂裏，因而不再歸一於一個元首之下。但是，讚美主，最終生命的因素又臨到他們！當他們吸入生命之氣，生命的因素就進到他們裏面，他們又站起來，又再次得以聯絡，並經歷歸一於一個元首之下。（以弗所書生命讀經，八七、一〇一至一〇二頁。）

參讀：召會作基督身體的異象、實行與建造，第二至四章。

things in Christ....Christians may know a great deal about God's selection and predestination without knowing how these are related to the heading up of all things in Christ....The ultimate goal is not even the church; it is the heading up of all things in Christ. Yes, the church is the goal, but ...the consummate goal is the heading up of all things in Christ.

The collapse comes from the factor of death, and the rising up comes from the factor of life. When the factor of death causes a collapse, all the parts of our being become detached from one another. This is illustrated by the dry bones in Ezekiel 37. When those bones were dead and dry, they were detached. But when the breath entered into them, they became living, they rose up, and they were attached (Ezek. 37:4-10). This rising up and attaching is actually the heading up. Formerly, the bones were piled in a heap, each of them detached from the body. But when the breath of life entered into these dead bones, they firstly rose up and then became attached to one another. After this they became a body, and even an army. This is what it means to be headed up.

We should ...consider [this] in the light of our experience. Many of us can testify that we used to be detached and in the heap caused by the universal collapse. But one day the factor of life came into us, and we rose up and became attached. After coming into the church life, we had the deep sense that we were more and more upright and that we were becoming more attached. This is the heading up in Christ. A number of times, however, the power of death has worked even in the church to inject the factor of death into the members of the church. When the factor of death gets into certain members, they are poisoned and spread the poison of death to others. Once again these dear ones collapse into a heap and are thus far removed from being headed up. But, praise the Lord, the factor of life eventually reaches them again! When the breath of life is breathed into them and the factor of life enters into them, they rise up once more, become reattached, and experience being headed up. (Life-study of Ephesians, pp. 73, 84-85)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," chs. 2-4

## 第二週 ■ 週三

### 晨興餽養

弗四 15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

約十四 6『耶穌說，我就是道路、實際、生命…。』

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

今天，我們要建造基督的身體，就必須在神愛我們的愛，就是神放在我們裏面的愛裏，來愛神，愛基督，愛召會；我們就能在這愛裏，持守着真實。按所羅門的話說，日光之下一切盡都虛空，沒有真實。（傳一 2。）然而在這宇宙間有一位真實的，就是神自己。神若在萬有中地位，萬有就都是真實的；否則，萬有不過是虛空的虛空。正如羅馬三章四節所說，人都是虛謊的，惟有神是真實的。在這位真實的神裏面包括三件事：神的經綸，神的基督，以及基督的身體—召會。宇宙間惟有這一組事物是真實的。…所以，當你在召會中聽見傳言的時候，你要把這些話拿來對照。…若是與這三者不合，你就要讓那些傳言過去。這樣，你就是在愛裏持守着真實。（成全聖徒與基督身體的建造，三一頁。）

### 信息選讀

愛不僅是個元素，也是一個範圍。元素是指裏面的成分，神的愛裏面的成分就是神自己。這個愛的成分就在我們裏面，我們就用這成分來持守真實。這個愛也是個範圍，我們在這愛裏憑着這愛，就得以持守真實。

## WEEK 2 — DAY 3

### Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

John 14:6 Jesus said to him, I am the way and the reality and the life...

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Today, if we want to build up the Body of Christ, we must love God, Christ, and the church in the love with which God loves us and in the love which He put within us. By this, we can hold to the truth in this love. According to the words of Solomon, everything under the sun is vanity; there is no reality (Eccl. 1:2). But there is One who is real in the universe, God Himself. If God occupies the proper position in everything, then everything is true. Otherwise, all things are but vanity of vanities. As Romans 3:4 says, every man is a liar; only God is true. In this true God there are three things: the economy of God, the Christ of God, and the Body of Christ—the church. In the whole universe only this group of things is true. If you take them away from the universe, the universe will become vain. For this reason, when you hear some rumors in the church, you should compare them with these words.... If they do not conform to these three things, you should let these rumors go. In this way, you will be holding to truth in love. (CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," p. 102)

### Today's Reading

Love is not just an element; it is also a sphere. Element refers to the inward constituent. The constituent in the love of God is just God Himself. This constituent of love is in us, and we hold to truth in this constituent. This love is also a sphere. In this love and by this love, we are able to hold to truth.

我們持守着真實，第一件事是持守着神新約的經綸。…〔神〕安排好要創造天地，要按祂自己的形像和樣式造人，叫人像祂，作祂的器皿，豫備有一天，讓這位創造的神進到人裏面，與人聯結，成為基督的眾肢體，構成基督的身體，來彰顯基督，也就是彰顯那位在基督裏的三一神。這就是神的經綸。

第二，我們要持守那包羅萬有的基督。這位基督乃是在萬有中充滿萬有的，祂不光在萬有中，祂還充滿萬有。宇宙之大無法測量，保羅把宇宙的闊、長、高、深，比作基督的量度。（弗三 18。）可見基督的量度、基督的豐富是無法測量的。

第三，我們要持守着召會。召會是基督的身體，作基督的豐滿，彰顯基督。因此召會不是一個組織，乃是一個生機體。…召會是基督的身體，是由重生、得救，而得着基督作生命之人所構成的。…我們要持守基督這個生機體，而不要任何組織的會。

持守真實，乃是為着叫我們長到元首基督裏面。根據我們的經歷，這裏的長不是我們長，乃是基督在我們裏面長。正如施浸者約翰說，『祂必擴增，我必衰減。』（約三 30。）我們信耶穌以前，是我們自己長；我們信主，愛主以後，我們自己就逐漸衰減，而基督就在我們裏面逐漸增長了。結果就是保羅所說的：『不再是我，乃是基督。』（加二 20。）並且當基督在我們裏面長的時候，我們也就在祂裏面長。我們的長實在就是祂的長。結果，我們衰減了，祂來逐漸把我們頂替了，我們就長到基督裏了。（成全聖徒與基督身體的建造，三二至三四頁。）

參讀：成全聖徒與基督身體的建造，第三篇。

When we hold to truth, the first item to hold to is God's New Testament economy.... He arranged to create the heavens and the earth and to create man according to His image and likeness so that man would be like Him, be His vessel, and be prepared for the day when the Creator God would enter into man to be mingled with man, to become the many members of Christ, and to constitute the Body of Christ to express Christ, which is to express the Triune God in Christ. This is the economy of God.

Second, we have to hold to the all-inclusive Christ. This Christ is the One who fills all in all. He is not only in all but also fills all. The universe is immeasurable, and Paul compared the breadth, length, height, and depth of the universe to the measure of Christ (Eph. 3:18). This shows us that the measure and riches of Christ are unsearchable.

Third, we have to hold to the church. The church is the Body of Christ as the fullness of Christ to express Him. Hence, the church is not an organization, but an organism....The church is the Body of Christ. It is constituted by those who are regenerated, saved, and have received Christ as their life....We have to hold to this organism and not to any organized congregation.

To hold to truth is for the purpose of growing into the Head, Christ. According to our experience, the growth here is not our growth, but it is the growth of Christ within us. This is like the words of John the Baptist: "He must increase, but I must decrease" (John 3:30). Before we believed in Jesus, it was we who were growing. After we believed in the Lord and began to love Him, we began to decrease, and Christ began to increase within us. In the end we will be like Paul who said that "it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). Moreover, when Christ grows within us, we grow in Him. Actually, our growth is just His growth. As a result, we decrease, and He comes in to gradually replace us, and we grow into Him. (CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," pp. 102-103)

Further Reading: God's Purpose for the Church (booklet)

## 第二週 ■ 週四

### 晨興餽養

西二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

弗五 23『因為丈夫是妻子的頭，如同基督是召會的頭；祂自己乃是身體的救主。』

長到元首基督裏面，意思是說，我們都得承認基督作頭的主權，承認祂是主，祂是元首，祂在我們身上有主權，我們在大小事上都該讓祂作主。這個功課並不好學。我們在上餐館喫飯、買東西等事上，大都很少讓祂作主。我們在生活上既缺少操練，難怪來到聚會中，要為主申言的時候，就感到為難了。因為申言的關鍵是在於讓耶穌作主。你在平常的生活中，要讓耶穌作主，你對祂纔會有經歷。然後，你到聚會中纔有可說的。基督不光是我們個人的頭，祂也是召會的頭，祂還是萬有的頭。我們應當在基督徒生活和召會生活中，並在一切事上承認祂作頭的主權，而長到祂裏面。（成全聖徒與基督身體的建造，三四頁。）

### 信息選讀

我們長到元首基督裏面，就讓祂在我們內在的各部分裏擴增長大。今天我們共同的難處，就是在我們裏面，我們保留了大部分的地位，只給主耶穌一點點地位。所以，祂在我們裏面無法擴增長大。祂不能長，我們也就無法長了。全地的基督徒很多，

## WEEK 2 — DAY 4

### Morning Nourishment

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

The meaning of growing into the Head, Christ, is acknowledging the authority of the headship of Christ. We have to acknowledge Him as Lord and Head. He has the authority over us. In all things big or small we have to allow Him to be the Lord. This lesson is not easy. In our eating out in restaurants and in our shopping, seldom do we allow Him to be the Lord. Since we lack the practice in our daily life, it is not a surprise that when we come to the meeting, we find it difficult to prophesy for the Lord. The key to prophesying is to allow Jesus to be the Lord. In your daily life you have to allow Jesus to be your Lord. Only then will you have the experience, and only then will you have something to say in the meetings. Christ is not only the Head of us individually; He is also the Head of the church and the Head of all things. We should acknowledge the authority of His headship in our Christian life, in the church life, and in everything. By this we will grow into Him. (CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," p. 104)

### Today's Reading

When we grow into the Head, Christ, we are allowing Christ to increase and grow in all the inward parts of the members. Today our common problem is that we reserve a big part within us for ourselves and give the Lord only a little place. Therefore, it is impossible for Him to increase and grow within us. When He cannot grow, we cannot grow. There are many Christians on earth today,

但肯讓主在裏面長大的，並不多見。我們必須讓主在我們裏面有地位，使祂能擴增長大，一部分、一部分佔有我們全人。這樣，你在主裏面長大，我也在主裏面長大，加起來就是基督的身體長大。換句話說，基督在你我裏面長大，結果，基督的身體就長大了。所以基督的身體長大，就是基督在祂的肢體裏長大。

你若讓基督在你裏面長大，你的恩賜也會顯大。結果，基督不光是你的生命、生活，還是你的恩賜。…我們是基督的肢體，我們都必須讓基督在裏面長大，好得着成全。…所以，以弗所四章的『成全』和『長大』，乃是指同一件事。

我們要成全人，就必須自己先有經歷，學了功課，認識神的經綸。然後，我們纔能幫助人看見神的經綸，不是要我們修身養性，乃是要否認己，並且認識那為我們釘死復活的主如今乃是那靈，住在我們裏面，作我們的生命。我們應當與祂同生活，同行動，一切讓祂作主。這些話一面給人看見，十字架已經了結我們的舊人；一面給人看見基督是生命的靈，是我們的生命。十字架使我們這個人衰減，復活的靈把基督供應到我們裏面，作我們的裝備，這就是成全。在召會的聚會裏，一切的申言都應當以這個為基礎，為重點。並且這種話需要常常在聚會裏講，講得越多，成全得越多。要講到一個地步，個個弟兄姊妹的生活，都受這些話的影響，好得着真實的成全。（成全聖徒與基督身體的建造，三五至三六頁。）

參讀：成全聖徒與基督身體的建造，第三篇。

but there are few who would allow the Lord to grow within them. We must allow the Lord to have the proper place in us. We must allow Him to increase, grow, and occupy our whole being, part by part. In this way when you grow in the Lord and I grow in the Lord, the sum total will be the growth of the Body of Christ. In other words, when Christ grows in you and me, the Body of Christ will grow. Hence, the growth of the Body of Christ is the growth of Christ in His members.

If you allow Christ to grow in you, your gift will be manifested. As a result, Christ will not only be your life and living, but will be your gift as well....We are the members of Christ. As such, we must allow Christ to grow in us so that we can be perfected.... Hence, perfecting and growth in Ephesians 4 refer to the same thing.

In order to perfect others, we must first have the experience ourselves. We must first learn the lessons and know God's economy. Then we can help others to see God's economy. It is not a matter of improving and cultivating ourselves. It is a matter of denying our self and knowing the crucified and resurrected Lord as the Spirit who abides in us to be our life. We should live with Him, move with Him, and allow Him to be the Lord in everything. This shows us that, on the one hand, the cross has terminated our old man. On the other hand, it shows us that Christ is the Spirit of life who is now our life. The cross decreases us, and the resurrecting Spirit supplies Christ into us that we would be equipped. This is the perfecting. In the church meetings, all the prophesying should be based on this and should have this as the focus. This kind of word should be spoken frequently in the meetings. The more we speak this kind of word, the more perfecting there will be. We have to speak until all the brothers and sisters are affected in their daily lives by this kind of word. In this way they will receive the genuine perfecting. (CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," pp. 104-105)

Further Reading: CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," ch. 3

## 第二週 ■ 週五

### 晨興餽養

弗三 4～5 『…基督的奧秘…在別的世代中，未曾給人們的子孫知道，像如今在靈裏啓示祂的聖使徒和申言者一樣。』

五 18 『不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿。』

在以弗所書的六章中，都題及人的靈。我們人的靈已經得了重生，也內住着複合、包羅萬有、終極完成的靈，使這靈成爲一個調和的靈。…在一章十七節使徒保羅禱告，願父給我們這樣一個調和的靈，滿有智慧能以明白，也滿有啓示能以看見。我們需要啓示和光照，來看見神經綸的奧秘。我們也需要藉着神聖的智慧，來明白、領畧我們所看見的。神的經綸是一個真實的奧秘，但這奧秘已向我們啓示出來。我們可以看見祂的經綸，這經綸也給我們知道，使我們能毅然接受、明白、領畧並有分。（經過過程的神聖三一之分賜與超越基督之輸供的結果，九五頁。）

### 信息選讀

以弗所三章五節告訴我們，神的經綸是奧秘的，已在使徒和申言者的靈裏向他們揭示出來。這個啓示不是在心思裏賜給他們，乃是在靈裏。我們若要知道、領畧神奧秘經綸的實際，就必須學習分辨我們的靈和我們的魂。（來四 12。）我們不該被我們的魂攪擾。我們不該因着我們的心思而受擾亂、變得複雜、並感到困惑，反而我們該一直轉向我們的靈，在那裏我們能與神聖的靈相會。在我們調和的

## WEEK 2 — DAY 5

### Morning Nourishment

Eph. 3:4-5 ...The mystery of Christ, which in other generations was not made known to the sons of men,... has now been revealed to His holy apostles and prophets in spirit.

5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

In each of the six chapters of Ephesians, the human spirit is mentioned. Our human spirit has been regenerated and indwelt by the compound, all-inclusive, consummated Spirit to make this spirit a mingled spirit. In 1:17 the apostle Paul prayed that the Father would give us such a mingled spirit of wisdom to understand and of revelation to see. We need the revelation and the enlightenment to see the mystery of God's economy. We also need to understand, to apprehend, what we see by the divine wisdom. The economy of God is a real mystery, yet it has been revealed to us. We can see His economy and it is made known to us so that we can receive it, understand it, apprehend it, and participate in it. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," p. 540)

### Today's Reading

Ephesians 3:5 tells us that the economy of God, which is so mysterious, has been unveiled to the apostles and the prophets in their spirit. This revelation was given not in their mind but in their spirit. If we are going to understand, to realize, the reality of God's mysterious economy, we must learn to discern our spirit from our soul (Heb. 4:12). We should not be bothered by our soul. We should not be troubled, complicated, and perplexed by our mind. Instead, we should always turn to our spirit where we can meet the divine Spirit. In our mingled spirit, we have the capacity to see the

靈裏，我們有看見神經綸之奧祕的性能，可以明白、領畧、接受並持守這經綸的奧祕，作我們的分。

以弗所四章二十三節說，我們必須在心思的靈裏得以更新。…我們的靈可以進到我們的心思裏，征服它、佔有它、並佔據它。…我們乃是藉着心思的靈，天天被更新成爲我們創造主的形像。（西三10。）…這樣，我們就逐漸被變化，被模成我們創造主的形像。

以弗所五章十八節告訴我們不要醉酒，就是說，不要讓我們肉身的身體被酒充滿；反而我們該在靈裏被充滿。我們的靈需要被經過過程的三一神、超越的基督、和終極完成的靈所充滿。然後我們就會滿了讚美，彼此對唱並對說。（19～20。）詩歌不僅適合唱，也適合說。當我們用詩章、頌辭、靈歌彼此對說，當我們讚美神時，我們就自然彼此服從。（21。）妻子會服從丈夫，丈夫會愛妻子。（22，25。）然後我們就有正當的召會生活，滿了服從，滿了對三一神的讚美，沒有爭論、怨言和抱怨。

以弗所六章告訴我們更進一步的事。一面，召會生活是讚美和服從的生活；同時，召會生活也是爭戰的生活。當我們彼此讚美、彼此服從時，仇敵就在這裏攻擊。所以我們必須用禱告抵擋他。十八節說，每當我們禱告時，我們該在我們的靈裏禱告，不要在我們的心思裏禱告。我們走路，就必須用我們的腳。沒有人可以用鼻子走路，甚至用手走路也是彆扭的；用腳走路纔是最正確的方式。同樣，我們也不該單用我們的心思禱告；我們必須用我們的靈，並在我們的靈裏禱告。（經過過程的神聖三一之分賜與超越基督之輸供的結果，九六至九八頁。）

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第六章。

mystery of God's economy, to understand it, to apprehend it, and to receive it and retain it as our portion.

Ephesians 4:23 says that we have to be renewed in the spirit of our mind....Our spirit can come into our mind, subdue it, take it over, and occupy it.... It is by this spirit of the mind that we are renewed every day into the image of our Creator (Col. 3:10).... It is in this way that we are transformed and conformed to the image of our Creator.

Ephesians 5:18 tells us not to be drunk with wine, that is, not to be filled in our physical body with wine. Instead, we should be filled in our spirit. Our spirit needs to be filled with the processed Triune God, with the transcending Christ, with the consummated Spirit. Then we will be full of praise, singing and speaking one to another (vv. 19-20). The melodies, the songs, are not only good for singing but also good for speaking. As we speak to one another in psalms, hymns, and spiritual songs, as we are praising God, we will spontaneously be submissive to one another (v. 21). The wives will be submissive to the husbands, and the husbands will love the wives (vv. 22, 25). Then we will have the proper church life, full of submission and full of praising to the Triune God, with no quarreling, no murmuring, and no complaining.

Ephesians 6 tells us something further. On the one hand, the church life is a praising life and a submitting life; at the same time it is also a fighting life. While we are praising and submitting to one another, the enemy is here fighting, so we have to fight against him by prayer. Verse 18 says that whenever we pray, we should pray in our spirit, not in our mind. If we are going to walk, we need to use our feet. No one can walk by his nose. Even for someone to walk on his hands is awkward. To walk by our feet is the right way. In the same way, we should not pray merely by our mind. We must pray by our spirit and in our spirit. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 541-542)

Further Reading: CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," ch. 6



## 第二週 ■ 週六

### 晨興餽養

弗四 16『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

林前八 1『…知識是叫人自高自大，惟有愛建造人。』

以弗所四章十六節開頭說，『本於祂。』『本於』這辭在原文有出於的意思。當我們在一切大小事上都長到基督裏，成了一個在基督裏享受基督的人，我們自然而然就有一些出於祂，為着祂的身體建造的東西。

十六節繼續說，『全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，…叫身體漸漸長大。』基督身體的長大，第一，是藉着身體上每一豐富供應的節。這就是十一節所說的那些恩賜：使徒、申言者、傳福音者、牧人和教師。他們是節，節又是連着筋的，為着豐富的供應基督身體上每一肢體。第二，是藉着每一部分依其度量而有的功用。…基督身體的肢體，不管大小都有一個度量，因着有度量就有功用。藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，基督的身體就得以漸漸長大。（成全聖徒與基督身體的建造，三六至三七頁。）

### 信息選讀

聯絡，就好比蓋房子的骨架、大梁、柱子，一層層聯在一起。所以，聯絡在一起，就是骨架各部分聯絡成一系。結合，就好比骨架間的空洞，需要石

## WEEK 2 — DAY 6

### Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1 Cor. 8:1 ...Knowledge puffs up, but love builds up.

Ephesians 4:16 begins with out from whom. The expression out from in the original language carries the sense of “originating from.” When we grow into Christ in all things big or small, and when we become men in Christ enjoying Him, we will spontaneously have something originating from Him that is for the building up of His Body.

Verse 16 goes on to say, “All the Body...through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body.” The growth of the Body of Christ is first through the joints of the rich supply. These are the gifts described in verse 11: the apostles, the prophets, the evangelists, and the shepherds and teachers. They are the joints, which are joined together by the sinews (Col. 2:19), for the rich supply to every member of the Body of Christ. Second, this growth is through the operation in the measure of each one part... Every member in the Body of Christ, whether great or small, has a measure. Because of its measure, it has an operation. Through the rich supply of every joint and through the operation in the measure of each one part, the Body of Christ grows gradually. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” pp. 105-106)

### Today's Reading

To be joined, fitted, together is like the joining together of the frames and beams of a house. Hence, to be joined together is for all the parts of the frames to be joined as one structure. To be knit together is like the filling up of the

頭、甄頭來填滿，一塊一塊相疊，而結合編織在一起。所以結合在一起，就是其他各部分聯於骨架，而結合編織成一體。如此全身就得以建造在一起。

以弗所四章十六節末了說，『以致在愛裏把自己（身體）建造起來。』基督的身體把自己建造起來，是在愛裏，以愛建造的。這愛不是我們天然的愛，乃是神聖的愛。我們是在神聖之愛的元素和範圍裏把基督的身體建造起來的。同時，這也是身體上的各個肢體對整個身體的直接建造。不是由元首直接建造，也不是由有恩賜的人直接建造，乃是由我們這些得成全的肢體，直接來建造基督的身體。（成全聖徒與基督身體的建造，三七至三八頁。）

愛是我們申言並教導人極超越的路。（林前十二 31 下。）為着我們的所是和所作，愛乃是極超越的路。…我們應當愛每一個人，甚至愛我們的仇敵。…我們必須藉着一無分別的愛惡人也愛好人而得以完全，像我們的父是完全的一樣。（太五 48。）我們必須像我們的父一樣完全，因為我們是祂的眾子，是祂的種類。…我們必須愛任何一種人。主耶穌說，祂來是作醫生，不是為着強健的人，乃是為着有病的人。（九 12。）

召會既不是逮捕人的警察局，也不是審判人的法庭，乃是養育信徒的家。…召會是愛的家，為着養育兒女。召會也是醫院，為着醫治並恢復有病的人。…召會也是學校，為着教導並造就尚未學習的人，就是那些沒有多少認識的人。召會既是家、醫院和學校，同工和長老就應當與主是一，在愛裏養育、醫治、恢復並教導人。（活力排，九三至九四頁。）

參讀：活力排，第八篇。

holes in between the frames by the rocks and the bricks, which are stacked up on top of one another and interwoven together. Hence, to be knit together is for all the other parts to be joined to the frames and to be knit together with one another to form one Body. In this way the whole Body is built together.

The end of verse 16 says, “The building up of itself [the Body] in love.” The building up of the Body of Christ is in love and by love. This love is not our natural love. Rather, it is the divine love. We are building up the Body of Christ in the element and sphere of the divine love. At the same time this is the direct building up of the whole Body of Christ by the many members of this Body. The Head does not build directly, nor do the gifted ones do the direct building work. Rather, it is we, the perfected members, who build up the Body of Christ directly. (CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” pp. 106-107)

Love is the most excellent way for us to prophesy and to teach others [1 Cor. 12:31b]....Love is the most excellent way for us to be anything or do anything.... We should love everybody, even our enemies....We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species....We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones, but for the sick ones [Matt. 9:12].

The church is not a police station to arrest people or a law court to judge people, but a home to raise up the believers....The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones....The church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 126)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 8

## 第二週詩歌

607

### 召會—建造

8 8 8 7 (英 844)

降 E 大調

3/4

$\dot{1}$   $\underline{5} \cdot \underline{4}$  |  $\overset{E^b}{3} \cdot \dot{1}$   $\underline{5} \cdot \underline{4}$  |  $\overset{A^b}{3} \cdot \underline{5}$   $\underline{6}$   $\dot{1}$  |  $\overset{B^b7}{7} \cdot \underline{6}$   $\underline{5} \cdot \underline{\#4}$  |  
 一 主阿,發言!主阿,吹氣!請看,枯骨徧滿全  
 $\overset{E^b}{5} \cdot \dot{1}$   $\underline{5} \cdot \underline{4}$  |  $\overset{Cm}{3} \cdot \dot{1}$   $\underline{5} \cdot \underline{\#5}$  |  $\overset{A^b}{6} \cdot \dot{1}$   $\underline{7}$   $\underline{6}$  |  $\overset{B^b7}{5} \cdot \underline{3}$   $\underline{4}$  |  $\overset{E^b}{3} \cdot \underline{\quad}$  ||  
 地!埋在墓中,離散死寂,求主發言並吹氣!

二 主阿,發言,主阿,吹氣! 吹進枯骨,使之復起,  
出離墳墓,脫開死地, 求主發言並吹氣!

三 主阿,發言,主阿,吹氣! 使你子民活到一起,  
成爲大軍,向敵攻擊, 求主發言並吹氣!

四 主阿,發言,主阿,吹氣! 使你子民合而爲一,  
權柄、帶領,不再互異, 求主發言並吹氣!

五 主阿,發言,主阿,吹氣! 使你子民搭成一體,  
作你居所,使你安息, 求主發言並吹氣!

六 向我發言,向我吹氣! 使我復甦,歸回身體,  
不再死寂,不再孤僻, 主阿,現在就吹氣!

七 向我發言,向我吹氣! 願與眾聖進攻仇敵,  
使你居所早得建立, 主阿,現在就吹氣!

## WEEK 2 — HYMN

### Lord, speak Thy Word, upon us breathe

The Church — Her Building

844

1. Lord, speak Thy Word, up - on us breathe; Be - hold, dry bones fill all the  
 earth In graves and scat - tered 'round in death; Lord, speak and breathe up - on us!

2. Lord, speak Thy Word, upon us breathe,  
Revive the bones with quickening breath,  
That we may leave our graves, our death;  
Lord, speak and breathe upon us!

3. Lord, speak Thy Word, upon us breathe,  
Thy people all to make alive,  
A mighty host, the foe to drive;  
Lord, speak and breathe upon us!

4. Lord, speak Thy Word, upon us breathe,  
That all Thy people may be one,  
Led by the headship of the Son;  
Lord, speak and breathe upon us!

5. Lord, speak Thy Word, upon us breathe,  
Thy people fitly frame with grace  
To be Thy rest, Thy dwelling-place;  
Lord, speak and breathe upon us!

6. Lord, speak to me, upon me breathe,  
Revive me, in Thy Body build,  
No more secluded and self-willed;  
Breathe now, O Lord, upon me!

7. Lord, speak to me, upon me breathe  
That with Thy saints the foe I'll fight,  
That in Thy house Thou may delight,  
Breathe now, O Lord, upon me!



## 第三週

### 禱告使神的旨意行在地上

讀經：太六 10，路十一 1，約壹五 14～15，約十五 4～5、7

#### 綱要

#### 週一、週二

壹 雖然一切的事，神都有祂的旨意，但是祂並不單獨行動；祂要地上人的意志響應祂的旨意，神纔有所舉動—太六 10，約壹五 14～15：

一 在宇宙中有三個意志：神的意志、撒但的意志以及人的意志；神要得着人的意志與祂合起來，與祂是一，好叫人在禱告中發表並響應祂的旨意，為着祂意願所喜悅的—弗一 5、11，賽十四 12～15，太六 10，七 21，二六 39，腓二 13。

二 神不願獨自行動，祂不肯單獨成功祂的旨意，乃是當神的子民與祂表同意，並與祂是一時，祂纔肯成功—西一 9，四 12：

1 如果只有天上的旨意，神就不行動；惟有當我們這些神的子民要天上的旨意行在地上的時候，天上的旨意纔會成功在地上一太六 10。

2 因為神是照祂所立的定律行動，祂不肯用祂自己的旨意來抹煞地上人的意志；祂不肯剝奪人的意志而有單獨的行動—書二四 15、22。

## Week Three

### Praying for God's Will to Be Done on Earth

Scripture Reading: Matt. 6:10; Luke 11:1; 1 John 5:14-15; John 15:4-5, 7

#### Outline

#### Day 1 & Day 2

I. Although God has a will for everything, He does not act independently; rather, He wants the human will on earth to echo His will before He does anything—Matt. 6:10; 1 John 5:14-15:

A. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and be one with Him so that man may express and echo His will back to Him in prayer for the good pleasure of His will—Eph. 1:5, 11; Isa. 14:12-15; Matt. 6:10; 7:21; 26:39; Phil. 2:13.

B. God will not act independently, and He will not accomplish His will alone; instead, He will accomplish His will only when His people agree with Him and are one with Him—Col. 1:9; 4:12:

1. If there is only a will in heaven, God will not move; the will in heaven is accomplished on earth only when we, His people, want the will in heaven to be done on earth—Matt. 6:10.

2. Because God acts according to laws established by Him, He will not annul man's will on earth by His own will; He will not usurp man's will and act independently—Josh. 24:15, 22.

- 3 所有和神在地上的行動與工作發生關係的事，都得有地上的意志來與神合作纔能成功—約七 17。
- 4 神所要作的，神不能單獨去作；惟有召會與神合作，祂纔能作；祂是藉着召會成功祂的旨意。
- 5 甚麼時候神子民的意志和神的旨意完全合一，神的旨意就要行在地上，如同行在天上一太六 10。

### 週三

貳 神的心意是要藉着信徒與祂聯合的禱告來成功祂的旨意—10 節，約十五 7：

- 一 神的子民必須禱告，神纔能在地上行動，成功祂的旨意。
- 二 神所最喜悅的禱告，乃是求神成功祂旨意的禱告—約壹五 14。
- 三 神要我們與祂同工來成功祂的旨意；與祂同工的方法就是禱告—路十一 1，十八 1，帖前五 17：
  - 1 禱告乃是為着與神的旨意聯合，使神能在地上作工，以成就祂的定旨—羅八 26 ~ 29。
  - 2 我們如果不在禱告裏與神同工，使祂的旨意行在地上，如同行在天上，祂就不能在地上行動，成功祂的旨意—太六 10。
  - 3 我們若與主是一，就會要神所要的，我們的意願也就成為神的意願—約十五 7。
  - 4 成功神旨意的禱告，不是要神去作我們所要作的，乃是要神去作神所要作的；這樣的禱告是神旨意在地上的出口—約壹五 14 ~ 16。

3. Everything related to God's move and work on earth can be accomplished only when there is a will on earth that cooperates with Him— John 7:17.
4. God cannot do what He wants by Himself; He does it only with the cooperation of the church; He accomplishes His will through the church.
5. Whenever God's people place their will in harmony with God's will, the will of God will be done on earth as in heaven—Matt. 6:10.

### Day 3

II. God's intention is to accomplish His will through the believers' prayer in union with Him—v. 10; John 15:7:

- A. God's people must pray before God will move on earth to accomplish His will.
- B. The prayer that is most pleasing to God is the prayer that asks for the accomplishment of His will—1 John 5:14.
- C. God wants us to work with Him to accomplish His will; the way to work together with Him is to pray—Luke 11:1; 18:1; 1 Thes. 5:17:
  1. The purpose of prayer is that we be one with God's will so that God can work on earth to fulfill His purpose—Rom. 8:26-29.
  2. If we do not work together with God in prayer for His will to be done on earth as it is in heaven, He cannot move on earth to accomplish His will—Matt. 6:10.
  3. If we are one with the Lord, we want what God wants, and our will becomes one with God's will— John 15:7.
  4. The prayer for the accomplishment of God's will is not asking God to accomplish what we want Him to do but asking God what He Himself wants to do; such prayer is the outlet of God's will on earth—1 John 5:14-16.

## 週四

四 使神的旨意行在地上的禱告，包含四個步驟—太六 10：

- 1 神按着祂的旨意，起意要作一件事—弗一 5、11。
  - 2 祂把祂的旨意藉着那靈啓示給我們，叫我們懂得祂的旨意。
  - 3 我們響應祂的旨意並回頭禱告給祂聽—約壹五 14。
  - 4 神照着祂的旨意作成那件事—15 節。
- 五 神需要我們操練靈以及我們復活的意志，照着祂的神聖意願禱告，這意願就是要我們彰顯並享受基督，要我們實行身體生活，並要基督的身體藉着我們被建造起來—來十 5～10，羅十二 1～2，弗一 4～6、9、11、22 下～23，三 16～19，四 16：

## 週五

- 1 一個真實禱告的人，他的心願完全調到神的心願裏，他的思想與神的思想完全是一；神的願望翻印到他裏面，他是有啓示的人，他的心是神心的複製—撒二 35，三 21，十二 23。
- 2 當我們在禱告中來到主這裏，我們要讓那靈把我們的心願與祂的心願調和，把我們的思想帶到祂的思想裏，並把祂的心願和思想翻印到我們裏面；這樣，我們向神發出的禱告，帶着祂內裏的心願，對祂會是珍貴、有分量、有價值的，也會叫撒但受虧損—羅八 26～27，腓四 6，西四 2、12，可九 28～29，弗六 10～20。

叁 使神的旨意行在地上的有效禱告，乃是神心願和心意的發表，也是我們住在主裏面

## Day 4

D. Prayer for God's will to be done on earth consists of four steps—Matt. 6:10:

1. God intends to do something according to His will—Eph. 1:5, 11.
2. He reveals His will to us through the Spirit for us to know His will.
3. We return and echo His will back to Him through prayer—1 John 5:14.
4. God accomplishes His work according to His will—v. 15.

E. God needs us to exercise our spirit with our resurrected will to pray according to His divine will for Christ to be manifested and enjoyed by us, for the Body life to be practiced by us, and for the Body of Christ to be built up through us—Heb. 10:5-10; Rom. 12:1-2; Eph. 1:4-6, 9, 11, 22b-23; 3:16-19; 4:16:

## Day 5

1. A genuine man of prayer is one whose desires are fully blended into God's desires and whose thoughts are fully one with God's thoughts; he is a man in whom God's desires are imprinted, a man of revelation whose heart is a duplication of God's heart—1 Sam. 2:35; 3:21; 12:23.
2. When we come to the Lord in prayer, we need to allow the Spirit to mingle our desires with His desires, lead our thoughts into His thoughts, and imprint His desires and thoughts into us; then the prayers that we utter to God with His inward desires will be precious, weighty, and valuable to Him and will cause Satan to suffer loss—Rom. 8:26-27; Phil. 4:6; Col. 4:2, 12; Mark 9:28-29; Eph. 6:10-20.

III. Effective prayers for God's will to be done on earth are the expression of God's desire and intention and are the

以及祂的話住在我們裏面的結果—約十五  
4～5、7:

- 一 禱告乃是神的心願經過我們，再回到神裏面去:
- 1 我們禱告的心願不是我們發起的，乃是神所發起的，是神心願的發表—弗一5、11。
  - 2 神的心願和心意藉着那靈，塗抹在我們裏面，變作我們的心願和心意，我們就在禱告中向神發表—約壹二20、27，五14～15。
  - 3 所以我們的禱告，是神的心願和心意從神裏面出來，經過我們，再回到祂那裏去—14～15節。

## 週六

- 二 一切有力的禱告，在神面前算得數的禱告，乃是我們住在主裏面，也讓祂的話住在我們裏面而產生出來的一約十五4～5、7:
- 1 當我們住在主裏面，祂的話也住在我們裏面，我們就能摸着神的感覺，明白祂的心願—7節。
  - 2 我們摸着了神的感覺，明白了神的意思，我們自然就有神的心願，這心願出自祂在我們裏面的話—7節。
  - 3 祂的心願就成了我們的心願，祂所願意的就是我們所願意的，我們就照着這心願禱告。
  - 4 主要答應這樣的禱告，結果神的旨意就要『行在地上，如同行在天上』—太六10。

issue of our abiding in the Lord and of His words abiding in us— John 15:4-5, 7:

- A. Prayer is God's heart's desire passing through us and returning to God:
1. The desire in our prayers does not originate with us; it originates with God and is an expression of what God desires—Eph. 1:5, 11.
  2. God's desire and intention are anointed into us through the Spirit and thus become our desire and intention, which we express to God in prayer—1 John 2:20, 27; 5:14-15.
  3. Our prayer, therefore, is God's desire and intention coming out from God, passing through us, and going back to Him—vv. 14-15.

## Day 6

- B. All prevailing prayers—prayers that can be counted effective before God—are the result of our abiding in the Lord and allowing His words to abide in us— John 15:4-5, 7:
1. When we abide in the Lord and His words abide in us, we touch God's feeling and understand His desire—v. 7.
  2. After we touch God's feeling and understand His intention, we will spontaneously have His desire that comes out of His words in us—v. 7.
  3. His desire will become our desire, what He wants will be what we want, and then we will pray according to this desire.
  4. The Lord will answer this kind of prayer, and thus the will of God "will be done, as in heaven, so also on earth"—Matt. 6:10.



## 第三週 ■ 週一

### 晨興餽養

賽十四 12～14『明亮之星，清晨之子阿，你何竟從天墜落！…你心裏曾說，我要升到天上；我要高舉我的寶座…使自己與至高者一樣。』

太六 9～10『所以你們要這樣禱告：我們在諸天之上的父，…願你的國來臨，願你的旨意行在地上，如同行在天上。』

在宇宙中有三個意志：神的意志、撒但的意志、以及人的意志。我們若要知道召會如何能作神的戰士，從事屬靈的爭戰，我們就必須認識這三個意志，這三個意願。神的意志是自有永有的，是永遠的、非受造的。作為受造之物的天使也有意志。眾天使中的一位，就是天使長，受神指派管理亞當被造之前的宇宙。這天使長因着自己的高位和美麗，就變得驕傲起來。這驕傲使他興起邪惡的意願，這就成了撒但的意志。因此，在神的意願，神的意志之外，還有第二個意願，第二個意志；因為撒但的意志如今是對抗神的意志的。（以弗所書生命讀經，六三四頁。）

### 信息選讀

按着人的想法，神為甚麼不在一分鐘之內把撒但消滅了。但是神沒有這樣作。神要和人合起來去對付撒但。神有神的意志，撒但有撒但的意志，人也有人的意志。神就是要得着人的意志和祂合起來，祂不肯單獨的去把撒但消滅了。我們不知道這是為甚麼，但我們知道神喜歡這樣作。神不單獨作，神要人和祂合作。這就是召會在地上的責任。

神要作一件事，祂就要把祂自己的意思藉着聖靈擺在我們裏面，經我們把那意思化成禱告之後，神纔把那

## WEEK 3 — DAY 1

### Morning Nourishment

Isa. 14:12-14 How you have fallen from heaven, O Daystar, son of the dawn!...You said in your heart: I will ascend to heaven;...I will exalt my throne.... I will make myself like the Most High.

Matt. 6:9-10 You then pray in this way: Our Father who is in the heavens...; Your kingdom come; Your will be done, as in heaven, so also on earth.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 527)

### Today's Reading

Man wonders why God would not destroy Satan quickly. But God would not do this. He wants man to join Him in dealing with Satan. God has His will, Satan has his will, and man also has his will. God wants man's will to be joined to Him; He does not want to destroy Satan alone. We do not fully understand, but we know that God wants to do it this way. He does not want to act alone; He wants man to cooperate with Him. This is the responsibility of the church on earth.

In order to do something, God must first put His will within us through the Holy Spirit. He will only accomplish something after we have echoed it in our

件事作好。神作事必須有這麼多的手續，神作事非這樣不行，神需要我們人和祂合作，神需要有一個意志是和祂同心的，是和祂同情的。如果神所有的事都是不顧我們人就去作的話，那就完全用不着我們人在這裏了，我們就不必知道甚麼是神的旨意了。但是，神每一個旨意都要我們去遵行，神要叫我們的意思與祂的旨意合在一起。（倪柝聲文集第二輯第十八冊，一八至一九頁。）

按創世記二章來看，神造人是給人自由意志的。神有神的旨意，人有人的意志，人的意志和神的旨意一不合，神就立刻受限制。…如果在地上都是沒有靈的物質，神可以不受任何的限制。但是有一天，神造了人。那一個人不像一塊石頭，不像一根木頭，不像一張桌子，不像一把椅子，讓神把它擺在這裏就在這裏，把它搬到那裏就到那裏。神造的那一個人是有自由意志的，那一個人可以決定說，我聽神的話；那一個人也可以決定說，我不聽神的話。神沒有造出一個人是非聽祂的話不可的。神所造的一個人是有自由意志的，神所造的一個人是能聽神的話，也能不聽神的話的。

神為甚麼要在時間裏受限制呢？因為神知道祂在第二個永世裏要得着一個和諧的意志，就是人自由的意志和神的旨意是和諧的。這是神的榮耀。…神不樂意祂所造的人像一本書那樣聽人擺佈。神願意人完全順服祂，神也給人一個自由的意志，神的意思是要人的自由意志揀選順服祂。這是神的榮耀！

在將來的永世裏，人自由的意志要和神永遠的旨意合在一起。那將是神永遠的旨意得着成功的時候，那時人自由的意志與神永遠的旨意是和諧的。在每一個人的生命裏都有自由意志，而每一個自由意志都是合乎神的旨意的。在將來的永世裏，人有自由的意志，人的意志揀選站在神的一邊，人能反對神而不反對神。阿利路亞！…這一種和諧的意志乃是神的榮耀！（教會禱告的職事，五至七頁。）

參讀：禱告，第二篇；初信課程，第七課。

prayer. God operates through this procedure. He works this way. He wants man's cooperation; He wants a will that is one with Him and that echoes Him. If God does everything without us, then man does not need to be here, and we do not need to know God's will. Yet every part of God's will needs someone to carry it out, and He wants our will to become one with His will. (CWWN, vol. 38, pp. 283-284)

According to Genesis 2, God gave man a free will when He created him. God has a will, and man has a will. Whenever man's will is not one with God's will, God is limited.... If the earth was filled with spiritless material, God would be without restriction. But one day, God created man. The man He created was not like a piece of stone or wood; he was not a table or a chair which could be placed here or there by God at will. The man that God created had a free will. Man could choose to obey God's word, and he also could choose to disobey His word. God did not create a man who was obligated to obey Him. He created a man with a free will, one who could obey or disobey His word.

God is willing to be limited in time because He wants to gain a harmonious will in the second eternity. He wants man's free will to be harmonious with His will. This is a glory to God....God does not want the man He created to be like a book which can be shuffled around at will. Even though God wants man to be fully submissive to Him, He also gave man a free will. God's intention is that man's free will would choose to obey Him. This is a glory to God!

In eternity future the free will of man will be joined to God's eternal will. That will be the time for God's eternal will to be fulfilled and for man's free will to become harmonious with God's eternal will. Every man has a free will. In eternity future man still has a free will, but it will stand on God's side. He still has the ability to oppose God, but he will not oppose Him. Hallelujah!...This harmony of will is a glory to God! (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 140-141)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 2; CWWL, 1959, vol. 3, "Lessons for New Believers," Isn. 7

## 第三週 ■ 週二

### 晨興餽養

西一 9『所以，我們自從聽見的日子，也就為你們不住的禱告祈求，願你們在一切屬靈的智慧和悟性上，充分認識神的旨意。』

四 12『…以巴弗問你們安；他在禱告中常為你們竭力奮鬥，要你們得以成熟，站立得住，在神一切的旨意上滿有確信。』

在將來的永世裏，人的意志雖然是自由的，但人的意志都是合乎神的旨意，沒有一個意志是不服神的權柄的。但是在時間裏，神受人的限制；…神要作得大，人要作得小；神要作得小，人要作得大；神竟然沒有自由！在時間裏，神的動作受了人的支配。這裏所說的人是指着召會說的。在時間裏，神所有的動作，是受召會的支配的，因為召會是代表將來在第二個永世裏的人。召會在今天是為着神的旨意站在地上的，所以，召會今天如果趕得上神的旨意，神就不受限制；召會今天如果趕不上神的旨意，神就要受限制。神是要藉着召會來作祂所要作的。（教會禱告的職事，七頁。）

### 信息選讀

今天召會是豫先站在永世裏的人所站的地位上。那個時候人的意志雖然是自由的，但他是完全站在神永遠的旨意一邊的。召會今天是豫先站在那個地位上。神在永世裏怎樣能藉着新耶路撒冷一羔羊的妻一來顯明祂自己，神今天也能藉着基督的身體來顯明祂自己。召會雖然有一個自由的意志，但是召會是把她的意志服在神的權柄之下，好像在神的

## WEEK 3 — DAY 2

### Morning Nourishment

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

4:12 Epaphras...[is] always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

In eternity future, although man's will is free, it will be in conformity to God's will, and there will be no will that is not subordinate to God's authority. However, in time, God is limited by man....God may want something to be big, yet man may want it to be small. Or God may want something to be small, yet man may want it to be big. God has no freedom at all! God's move is controlled by man in time. This speaking is in reference to the church. All of God's moves are limited by the church in time because the church represents man in eternity future. The church is standing on the earth today for God's will. If the church comes up to the standard of God's will, He will not be limited. But if it does not come up to the standard of His will, God will be limited. God is doing what He wants to do through the church. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 141-142)

### Today's Reading

Today the church is taking the position that man will take in eternity. Then, even though man's will is free, it will stand completely on the side of God's eternal will. The church is taking that position ahead of time. Just as God will express Himself in eternity through the New Jerusalem, the Lamb's wife, He also is expressing Himself today through the Body of Christ. Although the church has a free will, it submits this will to God's authority as if no other will existed. This allows God to do whatever He wants to do. When the church

旨意以外沒有另外一個自由意志一樣，神要怎麼作就怎麼作。今天因着召會把她的意志完全擺在神的旨意之下，神就好像在永世裏一樣，好像在宇宙中沒有第二個意志來反對祂一樣。這是神的榮耀！

所以我們要看見召會在神面前所站的地位，我們不能把召會拉低到一個地步說，召會不過是聚會而已。不！召會是一班人蒙寶血所救贖，被聖靈所重生，同時將自己交在神的手裏，樂意接受神的旨意，樂意遵行神的旨意，樂意為着神站在地上來維持神的見證。

我們必須看見，神今天作事有一個定律，就是因着地上有自由意志的緣故，神不肯用祂自己的旨意來抹煞人。弟兄姊妹，你不要以為奇怪，這是事實。神是在天上，而祂今天在地上所要作的一切事，都得先有地上的意志這樣定規，這樣贊成，然後祂纔有所舉動。祂不肯不顧地上的意志，祂不肯剝奪地上的意志而有單獨的舉動。所有和祂發生關係的事，都得有地上的意志來與神合作，神纔作。是地上要作，所以神作；是地上定規，所以神作。神必須得着人的意志與祂的旨意和諧，這一種和諧的意志，是神極大的榮耀！

我們已經說了，一切的事，神都有祂的旨意，但是神自己並不單獨有舉動，並不單獨來作。神有了旨意，還得有地上的自由意志響應神的旨意，神纔有所舉動。如果只有天上的，神就不舉動；等到地上也要這個的時候，天上的舉動也就成功在地上。這就是我們今天所說的召會的職事。弟兄姊妹，你要知道，召會的職事不只是傳福音——不是說不要傳福音，是說召會的職事不只是傳福音——召會的職事是要將天上的旨意帶到地上來。（教會禱告的職事，七至九頁。）

參讀：教會禱告的職事，第一篇。

places its will under God's will today, He will move in the same way that He will in eternity; He will move as if no other will were opposing Him. This is a glory to God!

Now we can see the church's position before God. We cannot make the church so low by suggesting that it is merely a meeting. No, the church is a group of people who have been redeemed by the blood, who have been regenerated by the Holy Spirit, who have committed themselves to God's hand, and who are willing to take God's will, do His will, and stand for God on earth for the sake of maintaining His testimony.

We have to see that God works according to a law. Since there is free will on earth, God will not annul man by His own will. Brothers and sisters, do not think that this is a strange thing. This is a fact. God is in heaven. Yet all His works on earth can be accomplished only when there is a will on earth that agrees with and decides to do the works. He will not put aside man's will on earth. He will not usurp man's will on earth and act independently. Everything related to Him can be accomplished only when there is a will on earth that cooperates with Him. When the earth works, God works. When the earth decides, God acts. God must have man's will in harmony with His will. This harmony in will is a great glory to God!

We have said that God has a will for everything. Yet God does not act independently; He will not do anything by Himself. Even though God has a will, He wants the free will on earth to echo His will before He does anything. If there is only a will in heaven, God will not move. The heavenly move is accomplished on earth only when the earth wants the same thing as heaven. Today this is called the ministry of the church. Brothers and sisters, the ministry of the church is not only the preaching of the gospel. This does not mean that we should not preach the gospel; it means that the ministry of the church is not merely the preaching of the gospel. The ministry of the church is to bring the will in heaven to earth. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 142-143)

Further Reading: CWWN, vol. 22, "The Prayer Ministry of the Church," ch. 1

## 第三週 ■ 週三

### 晨興餽養

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

路十八 1『耶穌又對他們講一個比喻，是要人常常禱告，不可灰心…。』

召會怎樣將天上的旨意帶到地上來呢？就是在地上禱告。禱告，不是像有的人所想的那麼小的事，那麼無關緊要的事，那麼可有可無的事。禱告是一個工作。召會對神說，『神，我們要你的旨意，』這個叫作禱告。召會知道了神的心意，召會就開口要那一個，這就叫作禱告。召會如果沒有這個，召會在地上就沒有多大用處。（教會禱告的職事，九頁。）

我們禱告出神的旨意來，把神的心意禱告出來，這就是遵行神的旨意的第一步。我們從這裏就能看見，禱告乃是一個工作，沒有一個工作比禱告更緊要，因為禱告就是說出神的旨意，禱告就是成功神的旨意。所有合乎神心意的禱告，都是從神發起，藉着聖靈把祂的意思告訴我們，而後由我們用禱告把那意思歸還給神。所有合乎神心意的禱告，都是以神的旨意為起頭，人不過是傳遞的，響應的。所有從我們起頭的禱告，都是沒有屬靈的價值的。（倪柝聲文集第二輯第十八冊，一九頁。）

### 信息選讀

許多靈修的禱告，交通的禱告，求討的禱告，絕不能代替工作的禱告，職事的禱告。…工作的禱告，職事的禱告，就是你站在神這一邊，你要神所要的。…禱告如果是照着神的旨意，禱告就是最厲害

## WEEK 3 — DAY 3

### Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Luke 18:1 And He told them a parable to the end that they ought always to pray and not lose heart.

How does the church bring the will in heaven to earth? It is by prayer on earth. Prayer is not as small and insignificant as some may think. It is not something that is dispensable. Prayer is a work. Prayer is the church saying to God, "God, we want Your will." Prayer is the church knowing God's heart and opening its mouth to ask for what is in God's heart. If the church does not do this, it does not have much use on earth. (CWWN, vol. 22, "The Prayer Ministry of the Church," p. 143)

The first step in carrying out His will is to pray out God's will and utter His will through our prayer. From this we see that prayer is a work. There is no work more important than this work because prayer is the speaking of God's will and the accomplishment of His will...Prayers that originate from our self-will are useless prayers. Prayers that are according to God's will originate from God. He conveys His will to us through the Holy Spirit, and then we return the same thought to Him through our prayer. Prayers that are after God's heart have God's will as the starting point; man is merely the transmitting and responding organ. Prayer that originates from ourselves has no spiritual value. (CWWN, vol. 38, p. 284)

### Today's Reading

Many prayers for spiritual edification, prayers for fellowship, and prayers for supplication cannot replace prayers which are in the nature of work or ministry.... A prayer which is in the nature of work or ministry is one in which you stand on God's side, wanting what God wants.... If a prayer is uttered

的東西。召會禱告，就是說，召會把神的旨意找出來了，召會把神的旨意說出來了。禱告不只是求告神，禱告也是一個宣告。召會禱告，就是召會站在神的一邊宣告說，人所要的就是神所要的。召會如果是這樣宣告的，那一個宣告就立刻生效。（教會禱告的職事，九至一〇頁。）

現今有多少的禱告是為着發表神的旨意呢？有多少的禱告是完全忘記了自己，只要神的旨意得着成功呢？…有多少的信徒是天天在神面前，將神所有的心意，向神述說出來，而傾倒自己的心，來求告神，要神成功他所明白的神的旨意呢？…我們這些蒙恩的人，應當為着我們死而復活的主活；所以，今後我們應當活着完全為祂，沒有甚麼是歸給自己的。在我們奉獻的生活中，禱告也是該奉獻上的一件。…神乃是要藉着信徒的禱告來成功神的目的。這並非說，信徒不應當求神補滿他的需要；乃是說，信徒必須先看明白禱告的意義和原則纔可。

神的目的是要我們充滿了祂的旨意，因此便忘記了自己的興趣。神要我們與祂同工來成功祂的旨意；與祂同工的方法就是禱告。所以，祂要我們在祂裏面學習知道祂對於各事的旨意如何，而按着祂的旨意來求祂。

禱告並非挽回天心。設想神是剛硬的，我們必須用禱告來和祂爭戰，使祂順服我們，改變祂的定規，乃是一種最錯誤的思想。一切不是順着神旨意的禱告，都是沒有用處的。乃是因為神的旨意受了人或鬼的阻擋，所以，我們在神面前（和神好像是爭鬪）要祂執行祂的旨意。…因此，我們若非真知道甚麼是神的旨意，我們就不會與神有同工的禱告。（倪柝聲文集第一輯第八冊，九至一一、一三至一四頁。）

參讀：倪柝聲文集第一輯第八冊，甚麼是禱告；倪柝聲文集第二輯第十八冊，第四十篇。

according to God's will, it is the most powerful thing. For the church to pray means that it finds out God's will and speaks out this will. Prayer is not just asking God for something. For the church to pray means that it stands on God's side to declare that man wants what God wants. If the church declares this, the declaration will be effectual. (CWWN, vol. 22, "The Prayer Ministry of the Church," p. 143)

How many prayers are a setting aside of oneself and a seeking for the accomplishment of God's will? How many believers ...truly work together with God in prayer,... echo back to God His heart's desire daily before Him and empty out their hearts to seek after God and to ask for God to accomplish what they understand as God's will?... As saved ones we should live unto the Lord who died and resurrected for us. Therefore, we should henceforth live completely unto Him, not reserving anything for ourselves. Among all the things in our life of consecration, prayer should also be one consecrated item.... God's intention is to accomplish His own will through the believers' prayer. This does not mean that believers should not ask God to fulfill their needs. It only means that believers should first understand the meaning and principle of prayer.

God's goal is that we be filled with His will to such an extent that we forget our own interest. God wants us to work together with Him to accomplish His will. The way to work together with Him is to pray. For this reason He wants us to abide in Him to learn His will in various matters and then ask according to His will.

To pray does not mean to change the mind of heaven. It is the greatest mistake to think that God is hard and stubborn and that we must use prayer to battle with Him until He yields to us and changes what He has predetermined. Actually, any prayer that is not according to God's will is useless. Because God's will has suffered a hindrance from either men or demons, we come before God (as if we are wrestling with Him), asking that He execute His will....Unless we really know what God's will is, we shall not be able to work together with God in prayer. (CWWN, vol. 8, pp. 9-13)

Further Reading: CWWN, vol. 8, pp. 5-13; CWWN, vol. 38, ch. 41

## 第三週 ■ 週四

### 晨興餽養

弗一 9『照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的。』

約壹五 14 ~ 15『我們若照祂的旨意求甚麼，祂就聽我們；這是我們向着祂所存坦然無懼的心。我們若知道祂聽我們一切所求的，就知道我們所求於祂的無不得着。』

神如果會自己打發工人，主就不必命我們去求莊稼的主打發了！如果祂的名自然會被人尊為聖，祂的國度會用不着我們的同工便降臨，祂會使祂的旨意通行在地上，祂就必定不教我們這樣禱告了。如果祂自己不必有祂召會的同工，便會再來，祂的靈就不必感動使徒求祂快再來了。如果父神自然會使祂的信徒合而為一，祂就不必求祂了。如果人和神的同工是不緊要的，就祂今日在天長遠的禱告有甚麼用處呢？...與神同工的禱告是比甚麼都緊要的。祂只能在祂兒女與祂同情的事上作工。祂不肯在沒有禱告的地方，就是沒有祂子民意志與祂聯合的地方作工。意志聯合的禱告纔是真禱告。禱告的得着應驗並非禱告的最高目的。禱告乃是為着與神的旨意聯合，使神有作工的可能。有時如果意志是與神聯合的，就是求錯了，得不着應驗，但是，神卻得着利益，因祂能因着我們的同情而作工。（倪柝聲文集第一輯第八冊，一四頁。）

### 信息選讀

## WEEK 3 — DAY 4

### Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

1 John 5:14-15 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

If God will send laborers by Himself, the Lord would not have told us to ask the Lord of the harvest to send out laborers [Matt. 9:38]! If His name will automatically be sanctified, if His kingdom will come without our cooperation, and if He will cause His will to be carried out on earth by Himself, He would not have taught us to pray this way [6:9-10]. If He will come again without the need for the sympathy of the church, His Spirit would not have inspired the apostle to ask Him to come quickly again. If God the Father will automatically cause His believers to be one, there would not have been the need for the Lord to pray such a prayer.... Praying in sympathy with God is more important than doing anything else. He can only work on matters in which His children sympathize with Him. He is not willing to work where there has been no prayer, where He does not have His people's will in union with Him. This union of the wills is real prayer. Obtaining an answer to prayer is not the highest goal of prayer. The purpose of prayer is that we be one with God's will so that God can work. When our will is one with God, even though we may at times ask amiss and our prayer is not answered, God still receives the benefit because He is able to work as a result of our sympathy with Him. (CWWN, vol. 8, p. 13)

### Today's Reading

神作工是有一定的規律的，是有一定的原則的。神雖然能隨着自己的意思作，但祂並不是隨便去作，祂必須按着祂所定的規律和原則去作。神是超乎一切規律和原則之上的，祂是神，祂可以隨着自己的意思去作。但是，我們在聖經中看見一件非常希奇的事，就是雖然祂是大的，雖然祂是可以隨着自己的意思作事的，但是祂竟然循着規律而行，祂竟然把自己好像也放在規律之下，受規律的支配。

那麼，神作工的原則是甚麼呢？神作工有一個主要的原則，就是要人禱告，要人在禱告上與祂合作。…從前有一個很會禱告的基督徒，他說，所有屬靈的工作都有四個步驟：第一步是神起意，這就是神的旨意。第二步是神把這個旨意藉着聖靈啓示給祂的兒女，叫他們懂得神有一個旨意，神有一個打算，神有一個要求和盼望。第三步就是神的兒女把神的旨意回頭禱告給神聽。禱告就是響應神的旨意。如果我們的心與神的心完全是相合的，自然就會說出神所願意作的事來。結果，第四步，神就必定去作成功那件事。

在這裏，我們不是要看第一如何，也不是要看第二如何，我們所要注意的是第三——我們怎樣把神的旨意回頭禱告神。請注意『回頭』這兩個字。一切有價值的禱告都是回頭的。如果我們的禱告只是為要成功我們所打算、所盼望的，這在屬靈的世界中是沒有多大價值的。必須是從神起頭，我們響應，這纔是有價值的禱告。神的工作是被這樣的禱告所支配的。多少事，神願意作，但是因為神的子民不禱告的緣故，祂寧可不作。神必須等人同意以後祂纔去作，這是神作工的一個大原則，是聖經中最要緊的原則之一。（倪柝聲文集第二輯第十八冊，一四至一五頁。）

參讀：倪柝聲文集第二輯第二十四冊，第八十七篇。

God works according to certain laws and principles. Although He can act as He pleases, He does not act recklessly; He acts according to His preordained laws and principles. God is above all laws and principles; He is God, and He can act as He pleases. Yet we see a wonderful thing in the Bible. Although He is so great and can act as He pleases, He acts according to laws, and it seems as if He has voluntarily placed Himself under law and is willing to be governed by law. What are the principles of God's work? One main principle of God's work is the need for man's prayer. He wants man to cooperate with Him in prayer.

There was once a Christian who was very experienced in prayer. He said that all spiritual work consists of four steps. In the first step, God intends to do something; there is God's will. In the second step, He reveals this will to His children through the Spirit so that they know His will, His plan, His desire, and His aspiration. In the third step, God's children return His will back to Him through prayer. Prayer is the echoing of God's will. If our heart is in tune with God's heart, spontaneously we will speak forth God's will. As a result God will accomplish His work in the fourth step.

We will not look at the first and second steps now. We will pay attention to the third step, which is returning God's will back to God. Please pay attention to the word return. All worthwhile prayers are a kind of returning. If our prayer is only for the fulfillment of our plans and wishes, it will not have any value in the spiritual realm. Only the prayers that are initiated by God and that echo what He has initiated have any worth. God's work is governed by prayers. God is willing to do many things, but He will not do them when His people do not pray. He must wait for man to agree with Him before He will do them. This is a great principle of God's work, and it is also one of the most crucial principles in the Bible. (CWWN, vol. 38, pp. 281-282)

Further Reading: CWWN, vol. 44, ch. 87



## 第三週 ■ 週五

### 晨興餽養

約壹二 20『你們有從那聖者來的膏油塗抹，並且你們眾人都知道。』

27『你們從祂所領受的膏油塗抹，住在你們裏面，並不需要人教導你們，乃有祂的膏油塗抹，在凡事上教導你們；這膏油塗抹是真實的，不是虛謊的，你們要按這膏油塗抹所教導你們的，住在祂裏面。』

一個真實禱告的人，…他的心願…是常進到神的心願裏。

有一種禱告完全是從我們的需要出發的，那種禱告，有時候神也聽，但是那種禱告並不能叫神得着甚麼。…還有一類的禱告，是從神的需要出發的，是從神而來的，是神發起的，這一類的禱告是有價值的。要有這一類禱告的人，不只他這個人要常常進到神面前，並且他的心願要進到神的心願裏，他的思想要進到神的思想裏。因着他這樣常常活在神面前，神有些心願、有些思想就給他知道，給他摸着，這些心願、這些思想，自然成爲他在神面前的願望而禱告出來。

我們必須學習這第二類的禱告。我們雖然幼稚，我們雖然軟弱，但我們還得進到神面前，讓神的靈把我們的心願帶到神的心願裏，把我們的思想帶到神的思想裏，…慢慢的神的心意在我們裏面就成了我們的禱告，那個禱告是有價值的。（倪柝聲文集第二輯第十八冊，二二七至二二八頁。）

## WEEK 3 — DAY 5

### Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 ...The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

A genuine man of prayer is not only one who comes before God continually but also one whose desires are fully blended into God's desires.... His thoughts are fully one with God's thoughts.

Some prayers originate from our needs. Sometimes God answers these prayers, but He does not gain anything through these prayers. There is another kind of prayer—one that originates from God's needs. It comes from God and is initiated by God. This kind of prayer is valuable. Those who have this kind of prayer must be in God's presence continually, and their desires and thoughts must be mingled with God's desires and thoughts. Because these ones live in God's presence continually, He shows them and touches them with His desires and thoughts. These desires and thoughts become the praying ones' desires, which in turn become their prayer.

We must learn to pray this kind of prayer. Although we are childish and weak, we must still come into His presence and allow His Spirit to mingle our desires with His desires and to lead our thoughts into His thoughts.... Eventually, His desire will become our prayer. These prayers are precious. (CWWN, vol. 38, pp. 453-454)

但以理因為進入神的思想裏，給他摸着了神的心願，神的旨意，那些東西就在但以理心裏變成了但以理的願望。…但以理把這個願望禱告出來的時候，呼喊出來的時候，歎息出來的時候，就是神的心願。我們要有這一種禱告，是能摸着神的心意的。…〔我們要〕讓神的靈帶我們到神的心意裏。這個也需要我們花工夫去學習。當你纔學習的時候，不必有那麼多的話語，不必有那麼多的思慮。你的心靈應當平靜、安寧，你也可以把今天的情形帶到神的面光中來思想，你也可以忘記今天的情形，只進到神的話中默想，你也可以就那麼活在神面前，在靈裏去和神碰一碰，在靈裏去讓神摸一摸。還不是你去碰神，乃是讓神在那裏等你去。在那裏你有所觀察，在那裏你有所得着，在那裏你摸着神的心願。…就這樣，叫你的心願進到神的心願裏，叫你的思想進到神的思想裏，叫你從這裏出發來向神禱告。

你把心願、思想帶到神那裏去，在那裏神的心願和思想會翻印到你裏頭去，作了你的心願，作了你的思想。這樣的禱告，是最有價值的禱告，是最有分量的禱告。…記住主耶穌說，你們要這樣禱告：願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。（太六9～10。）這不只是三句話要我們把它背過，這三句話需要讓神的靈把你的心思帶到神面前，讓神的心願、神的思想翻印到你裏頭，成為你的心願，成為你的思想，那麼，你所發出的禱告纔有價值。（倪柝聲文集第二輯第十八冊，二二八至二二九頁。）

禱告乃是神讓我們知道祂的旨意，而我們將這旨意禱告回到祂那裏。神的旨意乃是起點。祂使我們知道祂的旨意，我們就在禱告中願祂的旨意成就。這是一個循環。（倪柝聲文集第二輯第二十六冊，六一頁。）

參讀：倪柝聲文集第二輯第十八冊，第五十八篇；第二輯第二十六冊，第一百七十一篇。

Daniel joined himself to God's thoughts; he touched God's desire and will, and they became the desires of Daniel's heart.... When Daniel prayed according to these desires, crying out or groaning because of these desires, they became God's desires. We must have this kind of prayer, a prayer that touches God's heart.... We should allow God's Spirit to lead us into His heart. We should spend time to learn this lesson. When we first begin to pray in this way, there is no need to say or consider much. Our heart should be calm and undisturbed. We can bring the things we have encountered into God's presence and consider them, or we can forget about these things and simply meditate on God's Word. We can remain in His presence, touching God in our spirit and allowing God to touch us in the spirit. Actually, we do not have to go to God to touch Him; we can simply wait on Him. While we wait on Him in this way, something will come to our attention, and we will gain something. Then we will touch God's desire.... In this way our desires are mingled with God's desires, and our thoughts are one with God's thoughts. Based on this, we can pray to God.

When we bring our desires and thoughts to God, He will imprint His desires and thoughts into us to the extent that they become our desires and thoughts. These prayers are the most precious of all prayers; they are the most weighty prayers.... We have to remember the Lord's Word, which tells us to pray this way: "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). We should not just memorize these three sentences. They should afford God's Spirit the opportunity to bring our thoughts to God so that His desires and thoughts can be imprinted in us and become our desires and thoughts. When that happens, the prayers that we utter will be valuable. (CWWN, vol. 38, pp. 454-455)

Prayer is for God to notify us of His will, and for us to pray His will back to Him. God's will is the starting point. He makes His will known, and we will that will in prayer. This is the cycle. (CWWN, vol. 46, p. 1174)

Further Reading: CWWN, vol. 38, ch. 59; CWWN, vol. 46, ch. 171

## 第三週 ■ 週六

### 晨興餽養

約十五 4～5『你們要住在我裏面，我也住在你們裏面。…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。』

7『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

（約翰十五章七節）可以分成四個點：第一，你們住在我裏面。第二，我的話也住在你們裏面。四至五節說，你們住在我裏面，我也住在你們裏面。但到（七節）把『我』改作『我的話』。你們住在我裏面，我的話也住在你們裏面。『我』變作『話』的意思是說，我有事情向你說明了。好像我到你家裏去，先是人去，稍微等一個時候，我就說話，把我的來意說出來了。所以這裏說，話住在你們裏面，是進一步了。第三，凡你們所願意的。由於主在我們裏面說話，所以我們裏頭就有所願意的，這個願意是出乎主的話。第四，祈求就給你們成就。這樣住在主裏面，主的話也住在我們裏面，還有從主話來的願意，末了，『願意』就變作『祈求』。這個祈求不是普通的禱告，乃是專一的禱告。在聖經裏面，一說到祈求，都是指着專一的禱告。於是這個祈求，就得着神的答應。（禱告，一五二頁。）

### 信息選讀

（約翰十五章七節）題到兩件事：一面是說我們住在主裏面，另一面是說主的話住在我們裏面。結果從這個話裏就產生出一個禱告的故事來。一切在主面前有力的禱告，算得數的禱告，必定是我們住在主裏面，也讓主的話住在我們裏面而產生出來的。

## WEEK 3 — DAY 6

### Morning Nourishment

John 15:4-5 Abide in Me and I in you... He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

[John 15:7] can be divided into four points. The first point is, “you abide in Me.” The second is, “and My words abide in you.” Verses 4 and 5 speak of us abiding in the Lord and Him abiding in us. But in verse 7 I is changed to My words—“you abide in Me and My words abide in you.” I being changed to My words means that I have something to explain to you. This may be clarified by the following example: if I were to go to your home, first, my person would go there; then, after I had been there for a short while, I would speak and reveal the intention of my visit. Hence, when it says here, “My words abide in you,” this is a step forward. Third, it says, “Whatever you will.” Because of the Lord’s speaking in us, we begin to desire something, and this desire is something issuing out of the Lord’s words. Fourth, it says, “Ask...and it shall be done for you.” When we thus abide in the Lord, His words abide in us, and there is the desiring in us that comes out of His words; finally, “will” becomes “ask.” This asking is not an ordinary prayer. It is a specific prayer. Whenever asking is mentioned in the Bible, it invariably refers to a specific prayer. Hence, this asking will be answered by God. (CWWL, 1959, vol. 4, “Lessons on Prayer,” p. 123)

### Today's Reading

John 15:7 mentions two things: on one hand, it says that we abide in the Lord, and on the other hand, it says that the Lord’s words abide in us. Consequently, the matter of prayer issues forth from the Lord’s words. All prevailing prayers, prayers that can be counted effective before the Lord, must surely be the result of our abiding in the Lord and allowing His words to abide in us.

一個人無論作甚麼事，都必須是那一種人。一個作大夫的，必須是個作大夫的人；一個作教員的，必定是個作教員的人；一個作母親的，也定規是個作母親的人。…一個禱告的人，總括的說，就是一個住在主裏面的人。

人一住在主裏面，很自然的就摸着神的感覺，懂得神的心意。舊約裏的亞伯拉罕就是這樣，他因為一直停留在神面前，神就不能不把祂所要作的事，告訴亞伯拉罕。詩篇三十二篇說，神是用祂的眼睛來引導我們。…你活在交通裏頭，就懂得甚麼叫作神用眼睛來引導你。我們不必像無知的騾馬，一定要神用轡頭、韁繩、嚼環來對付，纔能明白祂的心意。我們只要活在交通裏面，停留在神的面光中，和神親近，自然就能懂得神的脾氣，懂得祂的性情，也懂得祂作事的原則。我們的靈裏好像看見祂的眼目，這樣我們很自然的就能摸着主的感覺，明白神的意思。

我們摸着了神的感覺，明白了神的意思，我們裏頭自然就有神的心願。這時，神的心願就成了我們的心願，神所願意的正是我們所願意的。

我們摸着了神的感覺，明白了神的心意，同時也願意神所願意的，到這時候我們就能禱告。這就是約翰十五章七節所說的，…這個願意不是出自於禱告的人，乃是出於神在他裏面所給他的。這個心願就是神的心願，所以一禱告神就垂聽。（禱告，一五三至一五四、一六五至一六六頁。）

參讀：禱告，第十一篇；約翰福音生命讀經，第三十四篇；倪柝聲文集第二輯第二十六冊，第一百七十二篇。

Whatever task a person performs, he must be the kind of person constituted for that task. One who serves as a physician must be a person who is a qualified physician. One who serves as a teacher must be a person who is a teacher. One who serves as a mother must be a person who is a mother. Likewise, you also need to be a praying one so that you can function in prayer.

Once man abides in the Lord, spontaneously he touches God's feeling and understands God's desire. In the Old Testament Abraham was an example of this. Because he continually remained before God, God could not refrain from telling Abraham of His intention. Psalm 32:8 says that God guides us with His eyes.... If you live in the fellowship, you will understand what the Bible means when it says that God guides us with His eyes. We need not be as the horse or as the mule, which have no understanding, so that God has to bridle us with headstall, bit, and reins in order that we may understand His desire. We need only to live in the fellowship, remain in His presence, and draw near to Him. Then spontaneously, we will be able to understand His temperament, His disposition, and the principles of His doings. It is as if in our spirit we catch a glimpse of the Lord's eyes and thus spontaneously touch His feeling and understand His desire.

After we have touched God's feeling and understood His intention, spontaneously we will have His desire in us. At that moment His desire becomes our desire, and what He wants is exactly what we want.

After we have touched God's feeling, understood His intention, and are also able to desire what He desires, then we pray. This is the very thing that is spoken of in John 15:7....This wish does not come out of the one who prays. Rather, it comes out from that which God has anointed into him. Since this desire is God's desire, when he prays, God answers. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 123-124, 132-133)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 11; Life-study of John, msg. 34; CWWN, vol. 46, ch. 172

# 第三週詩歌

# WEEK 3 — HYMN

555

## 禱告—在至聖所裏

7 7 7 7 副 (英 772)

降 E 大調

4/4

$E^b$  3 5 6 5 |  $B^b$   $E^b$  3 - |  $\dot{1}$  7 6 5 |  $E^b$   $B^b_7$  3 1 2 - |  
 一 主阿, 我們今聚集, 同心禱告尋求你;  
 $E^b$  3 5 6 5 |  $B^b$   $G$   $Cm$   $E^b$   $B^b_7$   $E^b$  | 3 4 3 2 | 3 · 2 1 - |  
 我們乃是祭司體, 要在你前同侍立。  
 $A^b$  1 4 3 4 |  $E^b_7$  6 5 - |  $A^b$  6 6 7  $\dot{1}$  |  $B^b_7$  4 3 2 - |  
 (副) 在此我們同禱告, 學習摸着你上好,  
 $E^b$  3 5 6 5 |  $B^b$   $G$   $Cm$   $A^b$   $B^b_7$   $E^b$  | 3 4 3 2 | 3 · 2 1 - ||  
 直到靈裏能相調, 使你召會得建造。

- |                        |                      |
|------------------------|----------------------|
| 二 切願前來作祭司,<br>用靈來摸你意旨, | 在你面前供聖職,<br>讓你完成你設施。 |
| 三 我們進到至聖所,<br>隨着靈感向你說, | 摸你施恩的寶座,<br>讓你靈裏多經過。 |
| 四 從你施恩的寶座,<br>流到我靈滋潤我, | 流出恩惠的江河,<br>應時幫助我得着。 |
| 五 但願我們的禱告,<br>不隨己意來求討, | 就是你靈的發表;<br>只照你意向你要。 |
| 六 雖有許多的事務,<br>卻願你能有出路, | 需要向你來求訴,<br>過於我們蒙眷顧。 |
| 七 我們仰望你聖垂,<br>我們飽嘗你恩惠, | 多賜生命的活水;<br>就能讓你有作為。 |

## Lord, we meet to seek Thy face

### Prayer — In the Holiest

772

1. Lord, we meet to seek Thy face And in one ac - cord to pray;  
 We a ho - ly priest - hood are, Wait - ing on Thee here to - day.  
**Chorus**  
 (C) Here to - geth - er we would pray, Touch the high - est and the best,  
 Till our spir - its min - gled are And Thy Church is built and blest.

- |   |  |
|---|--|
| 2. As true priests we long to be,<br>With our spirit sense Thy will,<br>Thus to serve before Thee here<br>That Thy plan Thou may fulfill. | 5. May our prayers expression give<br>To Thy Spirit's mind alone;<br>Praying not by our desire,<br>But according to Thine own.                   |
| 3. To the holiest place we come,<br>Now to touch Thy throne of grace,<br>By the inner sense to pray<br>And Thy Spirit's flow to trace.    | 6. Though with temporal matters pressed,<br>Which we fain would bring to Thee,<br>Rather than Thy care to seek,<br>We would here Thy channel be. |
| 4. From Thy throne of grace to me<br>Rivers of Thy grace proceed;<br>Thus my spirit is refreshed,<br>Helping me in time of need.          | 7. Here we seek Thy list'ning ear<br>May Thy living water flow;<br>When Thy grace does satisfy,<br>Only then Thy work we'll know.                |



## 第四週

### 過合乎神的心和旨意的生活

讀經：徒十三 22、36，弗一 9～11，三 9～11，來十 5～10，羅十二 1～21

#### 綱要

#### 週一

壹 舊約有一幅大衛的圖畫，他是合乎神心的人，他實行神的旨意，並在神的旨意中服事了他那一代的人（徒十三 22、36）；大衛心中有意要為耶和華以色列之神的名建造殿宇；今天神在每一面都祝福我們，為着成就祂的經綸，就是要建造基督的身體（撒十三 14 上，王上八 17，代上二 27，二 8 2，太十六 18，弗二 20～22，四 16）。

貳 神在祂新約經綸裏偉大的旨意、祂的喜悅、祂意願所決議的和祂的定旨，是要得着一個身體，作基督（經過過程之三一神的具體化身）的擴大和彰顯——一 9～11、22～23，三 9～11：

一 天是為着地，地是為着人，而人是為着產生召會，召會乃是經過過程之三一神的擴大和彰顯；神偉大的旨意是要得着一個由重生、聖別、更

## Week Four

### Living a Life according to God's Heart and Will

Scripture Reading: Acts 13:22, 36; Eph. 1:9-11; 3:9-11; Heb. 10:5-10; Rom. 12:1-21

#### Outline

#### Day 1

- I. The Old Testament contains a portrait of David—a man according to God's heart, who did the will of God and served his own generation by the counsel of God (Acts 13:22, 36); it was in David's heart to build a house for the name of Jehovah the God of Israel; today God is blessing us in every way for the fulfillment of His economy to build up the Body of Christ (1 Sam. 13:14a; 1 Kings 8:17; 1 Chron. 22:7; 28:2; Matt. 16:18; Eph. 2:20-22; 4:16).
- II. God's great will in His New Testament economy, God's good pleasure, the counsel of His will, and His purpose are to have a Body for the enlargement and expression of Christ, the embodiment of the processed Triune God—1:9-11, 22-23; 3:9-11:
  - A. The heavens are for the earth, the earth is for man, man is for the producing of the church, and the church is the enlargement and expression of the processed Triune God; God's great will is to have a Body

新並變化成爲經過過程之三一神形像的人所組成的身體—亞十二 1, 約一 12 ~ 13, 弗五 26, 林後四 16, 三 18。

二 神偉大的旨意也是要得着召會成爲基督生機的身體, 以顯明祂萬般的智慧—弗三 9 ~ 10。

三 以弗所書的每一章都從特別的觀點, 揭示神旨意的奧祕 (一 9), 就是基督的身體這三一神生機體的奧祕:

1 一章啓示, 基督的身體乃是經過過程的神聖三一之分賜與超越基督之輸供的結果。

2 二章啓示, 基督的身體乃是三一神的傑作, 就是一個新人—10、15 ~ 16 節。

3 三章啓示, 基督的身體成了三一神的豐滿, 是藉着我們得了基督豐富的供應, 並藉着基督安家在我们心裏—8、14 ~ 19 節。

4 四章啓示, 基督的身體乃是經過過程的三一神與重生信徒的調和, 並且這一個身體是由一個職事建造起來的—4 ~ 6、11 ~ 16 節。

5 五章啓示, 基督的身體是由光的兒女所組成, 作基督的新婦, 使基督得滿足—8 ~ 9、25 ~ 27 節。

6 六章啓示, 基督的身體是三一神團體的戰士, 爲着擊敗神的仇敵—10 ~ 20 節。

## 週二

四 神已經將身體調和在一起 (林前十二 24); 『調和』這辭的意思也是調整、使之和諧、調節並調在一起:

composed of human beings who are regenerated, sanctified, renewed, and transformed into the image of the processed Triune God—Zech. 12:1; John 1:12-13; Eph. 5:26; 2 Cor. 4:16; 3:18.

B. God's great will is also to have a church to be the organic Body of Christ for the manifestation of His multifarious wisdom—Eph. 3:9-10.

C. Each chapter of the book of Ephesians unveils the mystery of God's will (1:9), the mystery of the Body of Christ as the organism of the Triune God, from a particular point of view:

1. Ephesians 1 reveals that the Body of Christ is the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ.

2. Ephesians 2 reveals that the Body of Christ is the masterpiece of the Triune God as the new man—vv. 10, 15-16.

3. Ephesians 3 reveals that the Body of Christ is the fullness of the Triune God by our being supplied with the riches of Christ and by Christ's making His home in our hearts—vv. 8, 14-19.

4. Ephesians 4 reveals that the Body of Christ is the mingling of the processed Triune God with the regenerated believers and that this one Body is built up by the one ministry—vv. 4-6, 11-16.

5. Ephesians 5 reveals that the Body of Christ is composed of the children of light to be the bride of Christ for the satisfaction of Christ—vv. 8-9, 25-27.

6. Ephesians 6 reveals that the Body of Christ is the corporate warrior of the Triune God for the defeating of God's enemy—vv. 10-20.

## Day 2

D. God has blended the Body together (1 Cor. 12:24); the word blended also means "adjusted," "harmonized," "tempered," and "mingled":



- 1 要在身體的生活裏調和，我們就必須經過十字架，憑着那靈，爲着基督身體的緣故，將基督分賜給別人。
- 2 調和的意思是，我們作甚麼的時候，總是停下來與別人交通。
- 3 調和是爲着建造基督宇宙的身體（弗一 23），好照着神的喜悅，完成那作神經綸最終目標的新耶路撒冷（三 8 ~ 10，一 9 ~ 10，啓二 1 ~ 2）。

### 週三

叁 神偉大的旨意是要得着基督作一切舊約祭物和供物的頂替，使我們享受祂作我們一切的一切——來十 5 ~ 10，詩四十 6 ~ 8：

- 一 基督作新約惟一的祭物，乃是立定神新約經綸的因素（太二六 28），使祂成爲新約經綸的中心與普及，好產生並建造召會作祂生機的身體，終極完成於新耶路撒冷。
- 二 基督來頂替舊約一切的祭物和供物，除去舊約一切的豫表並立定祂自己作我們的一切，這就是神偉大的旨意；因此，爲着從神的舊造中完成神的新造，基督轉換了時代（林後五 17，加六 15）；祂的轉換時代，比創世記一章所題的創造宇宙更重大：
  - 1 舊約在以賽亞五十三章豫言基督要來，成了爲着罪的祭，是要頂替並了結利未祭司體系的祭物（6、11 ~ 12）；神爲基督豫備了身體，使祂能將自己獻給神，頂替一切的供物（來十 5）。
  - 2 基督除去『那先有的』一舊約的祭物，爲要立定自

1. In order to be blended in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ.
2. Blending means that when we are about to do something, we always stop to fellowship with others.
3. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10).

### Day 3

III. God's great will is to have Christ as the replacement for all the sacrifices and offerings in the Old Testament so that we may enjoy Him as our all in all—Heb. 10:5-10; Psa. 40:6-8:

- A. As the unique sacrifice of the new covenant, Christ is the factor that enacts God's New Testament economy (Matt. 26:28) so that He may be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem.
- B. Christ's replacing of all the Old Testament offerings, taking away all the Old Testament types and establishing Himself as everything to us, is God's great will; hence, Christ has changed the age for the consummating of God's new creation out of God's old creation (2 Cor. 5:17; Gal. 6:15); His changing the age is greater than the creation of the universe mentioned in Genesis 1:
  1. The Old Testament predicted in Isaiah 53 that Christ would come to be the sacrifice for sin in order to replace and terminate the Levitical sacrifices (vv. 6, 11-12); God prepared a body for Christ so that He could offer Himself to God to replace all the offerings (Heb. 10:5).
  2. Christ took away "the first," the sacrifices of the old covenant, that He might

已作『那後來的』—新約的祭物—9 節：

- a 基督這『後來的』，乃是一切—9 節。
- b 我們憑這旨意，藉基督一次永遠的獻上身體，就得以聖別，享受並有分於祂作我們的一切—10 節。

## 週四

三 基督是祭物的實際，為使我們在靈和真實裏敬拜神；而真實就是神聖的實際成了我們的真實、真誠，為着對神真實的敬拜—約四 23 ~ 24：

- 1 那完全為着神滿足的燔祭，豫表基督是神的喜悅和滿足，祂在地上的生活絕對為着神—利一 3，民二八 2 ~ 3，約七 16 ~ 18。
- 2 素祭豫表基督在祂完美的人性裏是神的食物，也是那些與神交通並事奉神之人的食物—利二 1、4，約七 46，十八 38，十九 4、6。
- 3 平安祭豫表基督是成就和平者，祂為我們受死，作了我們與神之間的和平與交通，使我們能與神共同享受基督，在祂裏面與神相交，神人同得滿足—利三 1，弗二 14 ~ 15，約十二 1 ~ 3，二十 21。
- 4 贖罪祭豫表基督是替我們成為罪的那一位，也是死在十字架上，對付我們墮落之人罪性的那一位—利四 3，林後五 21，羅八 3，約一 29，三 14。
- 5 贖愆祭豫表基督是在自己的身體裏擔當我們諸罪的那一位，祂在十字架上受神審判，對付我們的罪行，使我們罪的行為得着赦免—利五 6，彼前二 24，三 18，賽五三 5 ~ 6、10 ~ 11，約四 15 ~ 18。
- 6 搖祭豫表在愛中復活的基督—利七 30，十 15。

establish Himself as "the second," the sacrifice of the new covenant—v. 9:

- a. As "the second," Christ is everything—v. 9.
- b. By this will we have been sanctified through the offering of Christ's body once for all so that we may enjoy and partake of Him as our everything— v. 10.

## Day 4

C. Christ is the reality of the offerings so that we may worship God in spirit and truthfulness (the divine reality becoming our genuineness and sincerity for the true worship of God)— John 4:23-24:

1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction, the One whose living on earth was absolutely for God—Lev. 1:3; Num. 28:2-3; John 7:16-18.
2. The meal offering typifies Christ in His perfect humanity as food for God and for those who have fellowship with God and serve Him—Lev. 2:1, 4; John 7:46; 18:38; 19:4, 6.
3. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between us and God by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God—Lev. 3:1; Eph. 2:14-15; John 12:1-3; 20:21.
4. The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being—Lev. 4:3; 2 Cor. 5:21; Rom. 8:3; John 1:29; 3:14.
5. The trespass offering typifies Christ as the One who bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct—Lev. 5:6; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18.
6. The wave offering typifies Christ as the resurrected One in love—Lev. 7:30; 10:15.

7 舉祭豫表在升天與高舉裏有能力的基督—七 32，出二九 27，弗一 21。

8 奠祭豫表基督是在神前像酒一樣傾倒出來，使神得着滿足的那一位，也是用自己作屬天的酒浸透我們，而被傾倒出來，使神得着享受和滿足的那一位—利二三 13，出二九 40，民二八 7～10，賽五三 12，腓二 17，提後四 6，士九 13。

四 我們必須過一種合乎神的心和旨意的生活，天天享受基督作一切祭物的實際，為着達到三一神的神聖目標，就是把我們眾人都帶到祂裏面，使我們以祂作我們的居所，並讓祂以我們作祂的居所，為着祂那神人二性擴大的宇宙合併—約十四 23，啓二一 3、22。

## 週五

肆 神偉大的旨意是要得着在基督裏的信徒實行身體生活，就是要有基督身體的生活—羅十二 1～21：

一 我們『在基督裏是一個身體』，與祂有生機的聯結；這聯結使我們在生命裏與祂是一，也與祂身體所有的肢體是一—4～5 節：

1 羅馬十二章五節中有一個辭指明這生機的聯結—『在基督裏』；『在基督裏』總是含示我們與基督生機聯結在一起的思想或事實。

2 身體的實際乃是留在與基督生機的聯結裏；這就是約翰十五章囑咐我們要住在祂裏面的原因；住在祂裏面，意思就是留在與祂生機的聯結裏。

7. The heave offering typifies the powerful Christ in ascension and exaltation—7:32; Exo. 29:27; Eph. 1:21.

8. The drink offering typifies Christ as the One poured out as wine before God for His satisfaction and also as the One who saturates us with Himself as heavenly wine to be poured out for God's enjoyment and satisfaction—Lev. 23:13; Exo. 29:40; Num. 28:7-10; Isa. 53:12; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13.

D. We need to live a life according to God's heart and will by daily enjoying Christ as the reality of all the offerings for the divine goal of the Triune God, which is to bring us all into Himself that we may take Him as our dwelling place and allow Him to take us as His dwelling place for His universal, enlarged, divine-human incorporation—John 14:23; Rev. 21:3, 22.

## Day 5

IV. God's great will is to have the believers in Christ practice the Body life, that is, to have the living of the Body of Christ—Rom. 12:1-21:

A. We are "one Body in Christ," having an organic union with Him; this union makes us one in life with Him and with all the other members of His Body—vv. 4-5:

1. Two words from Romans 12:5 indicate the organic union—in Christ; in Christ always implies the thought or the fact that we are organically one with Christ.

2. The actuality of the Body is the remaining in the organic union with Christ; this is why John 15 charges us to abide in Him; to abide in Him simply means to remain in the organic union.

二 要實現召會生活，就是基督身體的生活，需要我們的全人；獻上的身體、變化的魂和火熱的靈，都是過正確的召會生活所不可或缺的一羅十二1～2、11：

- 1 為着召會生活，我們要獻上身體作活祭：
  - a 羅馬十二章一節的『身體』是複數，『祭』是單數；這表明我們所獻上的，乃是許多身體，但我們所獻成的，卻是惟一的祭，這含示我們眾人在基督身體裏的事奉，不該是許多分開、各不相干、個別的事奉。
  - b 我們一切的事奉，該是一個整體的事奉，且該是獨一無二的，因為是基督一個身體的事奉。
- 2 我們將身體獻上以後，還需要心思的更新—2～3節：
  - a 心思的更新，是我們心思置於靈（八6）的結果，是我們魂變化的基礎；我們的心思是我們魂主要的部分，我們的心思既被更新，意志與情感也自然隨着更新。
  - b 更新的意思是有新的元素加到我們裏面，因而產生新陳代謝的變化，使我們適合基督身體的建造，就是召會生活的實行。
- 3 我們必須靈裏火熱，使我們被挑旺並受鼓勵而在召會生活中積極向前；死的虛空知識和道理的儀式，會使我們墮落且不冷不熱；我們需要為我們的不冷不熱悔改而發熱心、沸騰、火熱，藉此重得享受基督的實際—十二11，啓三16、19～22。

三 當基督這恩典進到我們裏面的時候，也帶來某

B. For the church life, the life of the Body of Christ, to be realized, our entire being is needed; a presented body, a transformed soul, and a burning spirit are indispensable to a proper church life—Rom. 12:1-2, 11:

1. We need to present our bodies as a living sacrifice for the church life:
  - a. Bodies in Romans 12:1 is plural, and sacrifice is singular; this indicates that although many bodies are presented, they become one sacrifice, implying that although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated.
  - b. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body of Christ.
2. After presenting our body, we need to have our mind renewed—vv. 2-3:
  - a. The renewing of the mind, which results from setting the mind on the spirit (8:6), is the base for the transformation of our soul; our mind is the leading part of our soul, and as it is renewed, our will and emotion automatically follow to be renewed also.
  - b. To be renewed means that a new element is wrought into our being; this produces an inward metabolic transformation, making us suitable for the building up of the Body of Christ, which is the practice of the church life.
3. We must be burning in spirit that we may be stirred up and encouraged to go on in the church life in a positive way; dead, vain knowledge and doctrinal forms can make us degraded and lukewarm; we need to repent of our lukewarmness and be zealous, boiling, burning, that we may regain the enjoyment of the reality of Christ—12:11; Rev. 3:16, 19-22.

C. When Christ as grace comes into us, this grace brings with it the element

些技能與纜幹的元素，隨着生命在我們裏面的增長，發展成為生命的恩賜，使我們可以在基督的身體裏盡功用事奉神—羅十二4～8。

四 九至二十一節給我們看見正常的基督徒生活，這是實行召會生活所必需的基礎，且與召會生活相配；這是為着身體生活之最高美德的生活；惟有在生命中作王，我們纔能有這樣的身體生活—五17。

五 神完整的救恩（10～11）是使我們藉着洋溢之恩（神自己作我們全備的供應使我們生機的得拯救）並洋溢之義（神法理的救贖實際應用在我們身上）而在生命中作王；當我們都在生命中作王、活在神聖生命的掌權之下時，結果就是真正且實際的身體生活。

of certain skills and abilities, which, accompanying our growth in life, develop into the gifts in life that we may function in the Body of Christ to serve God—Rom. 12:4-8.

D. Verses 9 through 21 show the normal Christian life that is the necessary base for the practice of the church life and that matches the church life; this is a life of the highest virtues for the Body life; we can have such a living for the Body life only by reigning in life—5:17.

E. God's complete salvation (vv. 10-11) is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way); when we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life.



## 第四週 ■ 週一

### 晨興餽養

徒十三 22『…就興起大衛作他們的王，…說，我尋得耶西的兒子大衛，他是合乎我心的人，必實行我一切的旨意。』

36『大衛在神的旨意中，服事了他那一代的人…。』

王上八 17『我父親大衛心中立意，要為耶和華以色列神的名建殿。』

我們要交通關於過合乎神的心和旨意的生活。舊約有一幅大衛的圖畫，他是合乎神心的人，他實行神的旨意，並在神的旨意中服事了他那一代的人。（徒十三 22，36。）在新約裏，神在祂經綸裏的心和旨意，啓示在以弗所書、希伯來書和羅馬書。以弗所書說到神的意願，（一 5，9，）神意願所決議的，（11，）神的喜悅，神的心願，神意願的奧祕，（9，）以及奧祕的經綸。（三 9。）保羅說到神的旨意，幾乎用盡了他的辭彙。神的旨意是照着神的喜悅，這喜悅是祂豫先定下的。（召會實際並生機的建造，一頁。）

### 信息選讀

以弗所三章十一節說到『永遠定旨』…，是所有時間的定旨，包括已過的永遠和將來的永遠。神在基督裏所立的定旨，乃是這樣的永遠定旨，這是按神的意願所決議的。不僅如此，神的旨意乃是照着祂心中的喜悅。

神在祂新約經綸裏的心和旨意、祂的喜悅、祂意願所決議的、和祂的定旨，是要得着一個身體，作

## WEEK 4 — DAY 1

### Morning Nourishment

Acts 13:22 ...He raised up David for them as king...and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will.

36 Now David, having served his own generation by the counsel of God...

1 Kings 8:17 And it was on David my father's heart to build a house for the name of Jehovah the God of Israel.

We would like to fellowship concerning the living of a life according to God's heart and will. The Old Testament contains a portrait of David, a man according to God's heart, who did the will of God and served his own generation by the counsel of God (Acts 13:22, 36). In the New Testament, God's heart and will in His economy are revealed in the books of Ephesians, Hebrews, and Romans. Ephesians speaks of God's will (1:5, 9), the counsel of God's will (v. 11), God's good pleasure, the desire of God's heart (v. 9), the mystery of God's will (v. 9), and the economy of the mystery (3:9). Paul nearly exhausted his vocabulary in speaking of God's will. God's will is something according to God's good pleasure, and this good pleasure was what He purposed. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," p. 273)

### Today's Reading

Ephesians 3:11 speaks of the purpose of the ages, ...the purpose of all time, including eternity past and eternity future. The purpose of God made by Him in Christ is such an eternal purpose, and this is according to the counsel of God's will. Moreover, God's will is according to the good pleasure of His heart.

God's heart and will in His New Testament economy, God's good pleasure, the counsel of His will, and His purpose are to have a Body for the enlargement

基督（經過過程之三一神的具體化身）的擴大和彰顯。（弗一 9 ~ 11, 22 ~ 23, 三 9 ~ 11。）

神創造了諸天和地，連同許多項目，至終祂創造了人類，為要得着一個由人構成的身體，這些人得救、重生、聖別、更新、並變化成為經過過程之三一神的形像。神要為基督得着這樣一個身體；基督是經過過程之三一神的具體化身。…我們眾人在這裏，乃是（基督之）擴大的一部分。所以，我們是基督之彰顯的一部分。這是神偉大的旨意。

神的心和旨意，也是得着召會成為基督生機的身體，以顯明祂萬般的智慧。（9 ~ 10。）…諸天是為着地，地是為着人，而人是為着產生召會，召會乃是經過過程之三一神的擴大和彰顯。這是神的旨意。我們住在一地或另一地並不很重要；我們不需要為此有太多禱告。反之，我們該將全人集中於神的旨意，就是要得着召會一經過過程之三一神具體化身的身體。藉着召會，經過過程的三一神得着擴大並彰顯。這是神旨意的第一面。（召會實際並生機的建造，一至四頁。）

以弗所書的每一章都從特別的觀點，揭示基督的身體這三一神生機體的奧祕。一章給我們看見，基督的身體乃是神聖三一賜的結果。二章給我們看見，這身體乃是神的傑作，就是新人。在三章保羅揭示，我們得了基督之豐富的供應，成為三一神的豐滿。在四章，乃是由一個職事建造起來的一個身體。…（五章）啟示，光的兒女乃是為着豫備基督的新婦。光的兒女和基督的新婦，是五章裏兩項重要的事。作光的兒女，在愛和光中行事為人，乃是豫備好有分於基督的新婦。（基督的身體，五〇頁。）

參讀：神聖的經綸，第一章；撒母耳記生命讀經，第十二篇。

and expression of Christ, the embodiment of the processed Triune God (Eph. 1:9-11, 22-23; 3:9-11).

God created the heavens and the earth with many items, and eventually He created mankind in order to have a Body composed of human beings who are saved, regenerated, sanctified, renewed, and transformed into the image of the processed Triune God. God wants to have such a Body for Christ, who is the very embodiment of the processed Triune God.... We all are here as a part of [Christ's] enlargement. Therefore, we are a part of Christ's expression. This is God's great will.

God's heart and will is also to have a church to be the organic Body of Christ for the manifestation of His multifarious wisdom (vv. 9-10)...The heavens are for the earth, the earth is for man, man is for the producing of the church, and the church is the enlargement and expression of the processed Triune God. This is God's will. Whether we live in one place or another does not matter much. We do not need to pray much for that. Instead, we should focus our entire being on God's will to have the church, which is the Body of the embodiment of the processed Triune God. Through this church the processed Triune God is enlarged and expressed. This is the first aspect of God's will. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," pp. 273-275)

Each chapter of the book of Ephesians unveils the mystery of the Body of Christ as the organism of the Triune God from a particular point of view. Chapter 1 shows us that the Body of Christ is the issue of the dispensing of the Divine Trinity. Chapter 2 shows us that this Body is a masterpiece as the new man. In chapter 3 Paul unveils that we are supplied with the riches of Christ to be the fullness of the Triune God. In chapter 4 is the one Body built up by the one ministry.... [Chapter 5] reveals the children of light for the preparation of the bride of Christ. The children of light and the bride of Christ are the two crucial matters in Ephesians 5. To be the children of light who walk in love and light is to be prepared to participate in the bride of Christ. (CWWL, 1988, vol. 3, "The Body of Christ," p. 412)

Further Reading: CWWL, 1984, vol. 3, "The Divine Economy," ch. 1; Life-study of 1 & 2 Samuel, msg. 12



## 第四週 ■ 週二

### 晨興餽養

林前十二 24『…神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體。』

弗一 22～23『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

關於召會屬靈、神聖的事，我們必須記住四個緊要的要點。第一，我們必須經過十字架。我們本土的味道該被基督除去。…在召會中，天然的人沒有地位，惟有基督是一切，又在一切之內。（西三 11。）在十字架上，猶太人和外邦人都被除去了。第二，一切都該憑着那靈。第三，這是要將基督分賜給別人。第四，一切都是為着建造召會。換句話說，無論我們作甚麼，都該經過十字架，憑着那靈，將基督分賜給別人，以建造召會作基督的身體。

但今天人不願接受十字架或憑着那靈而活，反憑着肉體而活。他們不願分賜基督，而顧到他們那種社交的生活。散會後，我們喜歡與符合我們天然背景的人聚集。…日本人的味道，中國人的味道，臺灣人的味道，美國人的味道，都必須被除去。我們不該照着自己的感覺，乃該照着那靈行事。我們不該僅僅為自己享受基督，乃該將基督分賜給別人。我們天然人的味道連同我們的文化，都是人的味道，肉體的味道。這一切都必須被那靈除去，好使我們為着召會分賜基督。（神聖奧祕的範圍，九六至九七頁。）

### 信息選讀

## WEEK 4 — DAY 2

### Morning Nourishment

1 Cor. 12:24 ...God has blended the body together, giving more abundant honor to the member that lacked.

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

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

But today people would not take the cross or live by the Spirit. Instead, they would live by their flesh. They would not care for dispensing Christ. Instead, they care for their kind of social life. After our meetings we like to congregate with the ones who match our natural background....The Japanese flavor, the Chinese flavor, the Taiwanese flavor, and the American flavor all have to be crossed out. We should not do things according to our feeling but according to the Spirit. We should not enjoy Christ merely for ourselves but to dispense Christ to others. The flavor of our natural man with our culture is the flavor of men, the flavor of the flesh. That has to be crossed out by the Spirit in order that we may dispense Christ for the church. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 157-158)

### Today's Reading

神已經將身體調和在一起。（林前十二 24。）『調和』這辭的意思也是調整、使之和諧、調節、並調在一起。…『調和』的希臘文含示失去區別。一位弟兄的特性也許是快，另一位的特性也許是慢。但在身體的生活裏，慢消失了，快也除去了。所有這樣的區別都消失了。神已將所有不同種族和膚色的信徒調和。…只有神能作這事。丈夫和妻子惟有藉着失去他們的特性，纔能在他們的婚姻生活中有和諧。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，爲着基督身體的緣故，將基督分賜給別人。同工和長老必須學習被除去。無論我們作甚麼，都該憑着那靈，分賜基督。再者，無論我們作甚麼，都不該爲着我們的利益，並照着我們的味道，而該爲着召會。只要我們實行這幾點，就會有調和。

所有這些點的意思，就是我們該交通。一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起。我們該忘記自己是慢的或是快的，只要與別人交通。若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼。交通要求我們要作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。

調和是爲着建造基督宇宙的身體，（弗一 23，）好照着神的喜悅，完成那作神經綸最終目標的新耶路撒冷。（三 8～10，一 9～10，啓二一 2。）（神聖奧祕的範圍，一〇〇至一〇一、一〇三頁。）

參讀：神聖奧祕的範圍，第六章；關於相調的實行，第一至二、五章。

God has blended the Body together (1 Cor. 12:24). The word blended also means “adjusted,” “harmonized,” “tempered,” and “mingled.”...The Greek word for blended implies the losing of distinctions. One brother’s distinction may be quickness, and another’s may be slowness. But in the Body life the slowness disappears, and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors...Only God can do this. A husband and a wife can have the harmony in their marriage life only by losing their distinctions.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. The co-workers and elders must learn to be crossed out. Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending.

All these points mean that we should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us. We should forget about whether we are slow or quick and just fellowship with others. We should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord’s work, we all have to learn not to do anything without fellowship.

The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God’s economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 159-160, 162)

Further Reading: CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 6; CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 1, 2, 5

## 第四週 ■ 週三

### 晨興餽養

來十5『所以基督到世上來的時候，就說，「祭物和供物是你不願要的，你卻為我豫備了身體。」』

9～10『後來又說，「看哪，我來了，是要實行你的旨意。」可見祂除去那先有的，為要立定那後來的；我們憑這旨意，藉耶穌基督一次永遠的獻上身體，就得以聖別。』

神的旨意首先是要為基督得着一個身體。…神旨意的第二面，是要得着基督作一切祭物和供物的頂替，使我們享受祂作我們一切的一切。（來十5～10。）…祭物和供物對〔舊約的聖徒〕乃是一切。然而，基督來實行神的旨意，頂替一切的祭物和供物，為要使祂能成為我們的一切。（召會實際並生機的建造，四至五頁。）

希伯來十章一至十二節指明基督是一切供物的應驗。祂來了，是要實行神的旨意。（7，9。）就是以祂人性裏的自己，作獨一的祭物和供物，頂替作豫表的祭物和供物，使神的選民聖別。（新約總論第二冊，二七八頁。）

### 信息選讀

詩篇四十篇六至八節的話，事實上是基督的話，如保羅在希伯來十章五至七節所引用的。詩篇四十篇六至八節的豫言，是關於包羅萬有之基督最大的啓示之一，說到祂藉着成為肉體第一次來，從神所領受的託付，就是要除去舊約的動物祭牲，而立定祂自己（在祂身體裏）作新約的祭物。

## WEEK 4 — DAY 3

### Morning Nourishment

Heb. 10:5 Therefore, coming into the world, He says, “Sacrifice and offering You did not desire, but a body You have prepared for Me.”

9-10 He then has said, “Behold, I have come to do Your will.” He takes away the first that He may establish the second, by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

God’s will is first to have a Body for Christ....The second aspect of God’s will is to have Christ as the replacement for all the sacrifices and offerings so that we may enjoy Him as our all in all (Heb. 10:5-10)....The sacrifices and the offerings meant everything to [the Old Testament saints]. However, Christ came to do God’s will by replacing all the sacrifices and offerings in order that He could be everything to us. (CWWL, 1989, vol. 1, “The Practical and Organic Building Up of the Church,” p. 275)

Hebrews 10:1-12 indicates that Christ is the fulfillment of all the offerings. He came to do the will of God (vv. 7, 9), that is, to replace the sacrifices and offerings, which were types, with Himself in His humanity as the unique sacrifice and offering for the sanctification of God’s chosen people. (The Conclusion of the New Testament, p. 462)

### Today’s Reading

The word in Psalm 40:6-8 is actually the word of Christ, as quoted by Paul in Hebrews 10:5-7. The prophecy in Psalm 40:6-8 is one of the greatest revelations concerning the all-inclusive Christ in the commission that God committed to Christ in His first coming through incarnation, which was to put away the animal sacrifices of the old covenant and to establish Himself, in His body, as the sacrifice of the new covenant.

在這豫言裏，基督藉着成爲肉體而來，頂替動物祭牲，並立定祂自己作新約惟一的祭物，藉此結束神舊的經綸，而開始神新的經綸，就是祂新約的經綸。基督作這樣的祭物，乃是立定神新約經綸的因素，（太二六 28，）使祂成爲新約經綸的中心與普及，好產生並建造召會作祂生機的身體，終極完成於新耶路撒冷。因此，爲着從神的舊造中完成神的新造，基督轉換了時代。（林後五 17，加六 15。）祂的轉換時代，比創世記一章所題的創造宇宙更重大。（聖經恢復本，詩四十 6 註 1。）

在舊約裏，有五種主要的祭：燔祭、素祭、平安祭、贖罪祭和贖愆祭。希伯來十章五節說，『祭物和供物是你不願要的，你卻爲我豫備了身體。』神爲基督豫備了身體，使祂能將自己獻給神，頂替一切的供物。這就是基督來實行神的旨意。如今不再需要祭物和供物，因爲這些已經爲基督所頂替。今天基督是一切的供物，祂也是一切的祭物。

基督除去並頂替一切舊約的豫表，並且立定自己成爲『那後來的』。（來十 9。）基督這『後來的』，乃是一切。基督頂替一切舊約的祭物和供物，除去舊約的豫表，並立定祂自己作我們的一切，這就是神偉大的旨意。我們憑這旨意，藉基督一次永遠的獻上身體，就得以聖別，享受並有分於祂作我們的一切。（來十 10。）…今天神的旨意是甚麼？就是叫我們享受基督。過合乎神的心和旨意的生活，就是有基督作我們的一切，並且憑基督而活。神偉大的旨意乃是叫我們成爲基督身體的一部分，享受基督作一切。（召會實際並生機的建造，五至六頁。）

參讀：新約總論，第四十三篇。

In this prophecy Christ comes through His incarnation to terminate God's old economy and initiate God's new economy, His New Testament economy, by replacing the animal sacrifices and establishing Himself as the unique sacrifice of the new covenant. As such a sacrifice, Christ is the factor that enacts God's New Testament economy (Matt. 26:28) that He may be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem. Hence, Christ has changed the age for the consummating of God's new creation out of God's old creation (2 Cor. 5:17; Gal. 6:15). His changing of the age is greater than the creation of the universe mentioned in Genesis 1. (Psa. 40:6, footnote 1)

In the Old Testament there are five main categories of offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. Hebrews 10:5 says, "Sacrifice and offering You did not desire, but a body You have prepared for Me." God prepared a body for Christ so that He could offer Himself to God to replace all the offerings. This was God's will, which Christ came to do. Now the sacrifices and offerings are no longer needed because they have been replaced by Christ. Christ today is all the offerings, and He is all the sacrifices.

Christ took away and replaced all the Old Testament types, and He established Himself to be "the second" [Heb. 10:9]. As "the second," Christ is everything. Christ's replacing of all the Old Testament sacrifices and offerings, taking away the Old Testament types and establishing Himself as everything to us, was God's great will. By this will we have been sanctified through the offering of Christ's body once for all, to enjoy and partake of Him as our everything (v. 10). What is the will of God today? It is simply for us to enjoy Christ. To live a life according to God's heart and will is to have Christ as everything to us and to live by Christ. God's great will is for us to be a part of the Body, enjoying Christ as everything. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," pp. 275-277)

Further Reading: The Conclusion of the New Testament, pp. 459-462

## 第四週 ■ 週四

### 晨興餽養

約四 23 ~ 24 『時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

（在）約翰福音，…真實是指神聖的實際成了人的真實、真誠，（與不道德之撒瑪利亞敬拜者的假冒為善相對—四 16 ~ 18，）為着對神真實的敬拜。神聖的實際乃是基督，祂是實際，（十四 6，）是舊約為着敬拜神之一切祭物的實際；（約一 29，三 14；）…〔這神聖的實際〕至終成了〔信徒〕的真實和真誠，藉此，他們以神所要的敬拜來敬拜祂。（聖經恢復本，約四 24 註 5。）

### 信息選讀

那完全為着神滿足的燔祭，（利一 3，）豫表基督是神的喜悅和滿足。主耶穌在地上時，使神喜悅並滿足，因為祂總是行神的旨意，（約四 34，五 30，六 38，）尋求祂的榮耀。（七 16 ~ 18。）…因此，祂使神喜悅並滿足。素祭（利二 1）豫表在人性裏的基督作神的食物，尤其是作那些與神交通並事奉祂之人的食物。基督在祂的人性裏是我們的食物，和恆久的滿足。…素祭是用調油的細麵作的。（4。）細麵連同其均勻和細緻，豫表基督完美的人性連同其平衡、均勻和細緻。四福音描繪主在為人生活中的行為。與細麵調和的油表徵神聖的靈。這調和豫表在主耶穌裏面神性與人性的調和。素祭所加的乳香，（利二 15，）表徵復活生命的馨香。這是由素祭所豫表的基督，就是人性與神性調和，連同復活

## WEEK 4 — DAY 4

### Morning Nourishment

John 4:23-24 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.

[In] John's Gospel, truthfulness...denotes the divine reality becoming man's genuineness and sincerity (which are the opposite of the hypocrisy of the immoral Samaritan worshipper—4:16-18) for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (1:29; 3:14)....[This divine reality] eventually becomes their genuineness and sincerity in which they worship God with the worship that He seeks. (John 4:24, footnote 5)

### Today's Reading

The burnt offering (Lev. 1:3), which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction. When the Lord Jesus was on earth, He made God happy and satisfied Him because He always did God's will (John 4:34; 5:30; 6:38) and sought His glory (John 7:16-18)....Therefore, He pleased God and satisfied Him. The meal offering (Lev. 2:1) typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him. In His humanity Christ is our food and constant satisfaction. The meal offering was made of fine flour mingled with oil (Lev. 2:4). The fine flour, with its evenness and fineness, typifies Christ's perfect humanity with its balance, evenness, and fineness. The four Gospels portray the fineness of the Lord's behavior in His human living. The oil mingled with the fine flour signifies the divine Spirit. This mingling typifies the mingling of divinity with humanity in the Lord Jesus. The frankincense added to the meal offering (Lev. 2:15) signifies the fragrance of resurrection life. This is Christ typified

生命馨香的表顯，作我們日常的滋養和供應。

平安祭（三 1）豫表基督是成就和平者。（弗二 15。）…因為沒有基督，宇宙中就不能有和平，所以我們需要祂作我們的平安祭。基督『藉着祂在十字架上的血，成就了和平』。（西一 20。）如今基督是平安祭這豫表的應驗，乃是我們與神並與人彼此的和平。（弗二 14。）藉着基督並在基督裏，我們與神並與人有了和平。…在豫表裏，平安祭是神與事奉者的食物。今天，在實際裏，我們同神能享受基督作甜美、滿足人的平安祭。

贖罪祭（利四 3）豫表基督是死在十字架上，對付我們墮落之人罪性的那一位。基督是贖罪祭，對付了住在我們裏面的罪。（羅七 20。）…這罪實際上就是撒但邪惡的性情。因為我們是有罪的，甚至是罪本身，我們需要基督作我們的贖罪祭。基督是贖罪祭這豫表的實際，神使祂這不知罪的，『替我們成爲罪。』（林後五 21。）…在祂裏面，我們有罪的性情受了審判。

基督也由贖愆祭所豫表。（利五 6。）…在十字架上，基督在神面前擔當我們一切的過犯。『祂在木頭上，在祂的身體裏，親自擔當了我們的罪。』（彼前二 24。）…基督作贖罪祭，爲我們成了罪（單數）；但祂作贖愆祭，擔當我們的罪（複數）。

搖祭豫表基督是復活的一位。…復活的基督在『搖』；那就是說，祂是活的。

奠祭豫表基督在神面前澆奠出來作真正的酒，使神滿足。…『祂將命傾倒，以至於死。』（賽五三 12。）…基督在祂的死裏，將自己獻給神作供物，應驗一切供物的豫表。（新約總論第二冊，二七五至二七八頁。）

參讀：利未記生命讀經，第二、十四至十五篇；新約總論，第四十三篇。

by the meal offering, the mingling of humanity and divinity with the fragrant manifestation of resurrection life to be our daily nourishment and supply.

The peace offering (Lev. 3:1) typifies Christ as the Peacemaker (Eph. 2:15)... Because there can be no peace in the universe without Christ, we need Him to be our peace offering. Christ has “made peace through the blood of His cross” (Col. 1:20). Now as the fulfillment of the type of the peace offering, Christ is our peace (Eph. 2:14) with God and with one another. Through Him and in Him we have peace with God and man.... In typology, the peace offering was food for God and the serving ones. Today, in reality, we with God may enjoy Christ as the sweet, satisfying peace offering.

The sin offering (Lev. 4:3) is a type of Christ as the One who died on the cross to deal with the sinful nature of our fallen being. As the sin offering, Christ has dealt with the sin that dwells in us (Rom. 7:20)... This sin is actually the evil nature of Satan. Because we are sinful, even sin itself, we need Christ to be our sin offering. As the reality of the type of the sin offering, Christ, who did not know sin, was “made sin on our behalf” by God (2 Cor. 5:21)... In Him our sinful nature has been judged.

Christ is also typified by the trespass offering (Lev. 5:6)... On the cross Christ bore all our trespasses before God. He “Himself bore up our sins in His body on the tree” (1 Pet. 2:24)... As the sin offering Christ was made sin for us, but as the trespass offering He bore our sins.

The wave offering typifies Christ as the resurrected One.... The resurrected Christ is “waving”; that is, He is living.

The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction [Isa. 53:12]. In His death Christ offered Himself to God as the offering that fulfills all the types of the offerings. (The Conclusion of the New Testament, pp. 459-462)

Further Reading: Life-study of Leviticus, msgs. 2, 14-15; The Conclusion of the New Testament, pp. 459-462

## 第四週 ■ 週五

### 晨興餽養

羅十二4~5『正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

神偉大旨意的第三面，是要得着在基督裏的信徒實行身體生活。（羅十二。）爲此我們必須先將身體獻給神，當作活祭，實行神的旨意，就是實行身體的生活，（1，）不模倣這世代，反要藉着心思的更新而變化，叫我們驗證神的旨意；這旨意就是要我們實行身體的生活。（2~3。）…接着我們必須在身體的生活中，運用我們的恩賜。（4~8。）我們必須傳福音，有家聚會滋養新信徒，有小排聚會成全聖徒，並且學習申言。

實行身體生活的聖徒，應當過最高美德的生活，這不是他們屬人生命或愛的生活，乃是藉着在靈裏焚燒，而有神聖生命和愛的生活。（9~21。）我們的身體該獻上，我們的魂該更新，我們的靈該焚燒。我們若是這樣的人，就會有身體生活的實行，並且藉着神的神聖生命和愛，有最高美德的生活。（召會實際並生機的建造，七頁。）

### 信息選讀

羅馬十二章五節的『在基督裏』指明生機的聯結。…『我們這許多人，在基督裏是一個身體。』單是『在基督裏』這個辭就告訴我們，十二章由那一種角度來說到身體。它是由生命的聯結、生機的聯結這個角度來說的。那麼我們怎樣纔能進到基督裏呢？我們不是生在基督裏，而是生在亞當裏，但我們藉着重生移植到基督裏。…每當你讀到『在基

## WEEK 4 — DAY 5

### Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The third aspect of God's great will is to have the believers in Christ practice the Body life (Rom. 12). For this we must first present our bodies to God as a living sacrifice to do the will of God, that is, to practice the Body life (v. 1), not being conformed to this age but being transformed by the renewing of the mind that we may prove the will of God, which is that we practice the Body life (vv. 2-3)....Then we must exercise our gifts in the Body life (vv. 4-8). We have to preach the gospel, have home meetings to nourish the new believers, have small group meetings to perfect the saints, and learn to prophesy.

The saints who are practicing the Body life should live a life of the highest virtues, not of their human life or love but of the divine life and love by being burning in their spirit (vv. 9-21). Our body should be presented, our soul should be renewed, and our spirit should be burning. If we are such persons, we will have the practice of the Body life and a life of the highest virtues by God's divine life and love. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," p. 277)

### Today's Reading

Two words from Romans 12:5 indicate the organic union—in Christ....“We who are many are one Body in Christ.” Just this one little phrase tells us from which angle Romans 12 speaks of the Body. It speaks from the angle of the life union, from the angle of the organic union. How then could we get into Christ? We were not born in Christ; we were born in Adam, but by being reborn we have been transplanted into Christ.... Whenever you read in Christ, you must remember that this indicates the organic union with Christ. In Christ always

督裏』，你必須記得，這是表明與基督生機的聯結。『在基督裏』總是蘊含着你在生機上與基督是一。

爲甚麼十二章論到身體的功用？因爲它是根據我們在基督裏有生機的聯結來說到身體；在這種與基督的聯結裏有生命。假牙可以安裝在我的口裏而沒有生機的聯結。…我們必須看見，十二章是由生機的聯結、聯結的生命這個角度來論到基督的身體；這個生命不但把我們與基督聯結在一起，也把我們與基督所有的肢體聯結在一起。…十二章是由生機聯結的角度來論到身體。

我們都必須領悟，基督的身體完全是一件生命的事，這生命保守我們在與基督生機的聯結裏。我們留在這生機的聯結裏，就是在身體裏。我們不留在這生機的聯結裏，就是在身體之外。你需要核對自己，看看你一整天有多少時間是活在這生機的聯結裏。你必須承認，你不怎麼留在這生機的聯結裏。我們偶爾在這聯結裏，卻常常離開，因此我們不在身體裏。身體的實際乃是留在與基督生機的聯結裏。如果我們要實際的活在身體生活裏，我們就必須留在與基督生機的聯結裏。換句話說，我們必須留在基督裏。因此約翰十五章吩咐我們要住在祂裏面，住在祂裏面，意思就是留在這生機的聯結裏。我們留在這生機的聯結裏，就是實際的活在身體裏。如果我們沒有留在與基督這生機的聯結裏，我們就離開了身體。只要你憑自己說了甚麼，你就離開了身體。這意思是說，你的閒談、隨便說話、任意交談，乃是一個很強的表記，說出你離開了身體。

身體不是一個組織，也不是一種社團。身體不單單是一班基督徒來在一起，乃是藉着與基督生機的聯結而結合在一起的東西。我們留在與基督生機的聯結裏，就是活在身體裏。…我們雖多，在基督裏卻是一個身體。（羅十二5。）『在基督裏』含示一種生機的聯結。（李常受文集一九八〇年第一冊，三四二至三四四頁。）

參讀：成全訓練信息，第二十三至二十四篇；羅馬書生命讀經，第二十五篇。

implies...the fact that you are organically one with Christ.

Why does Romans 12 talk about the function of the Body? Because it talks about the Body based upon the organic union we have in Christ. In this union with Christ there is life. Dentures may be put into my mouth, but there is no organic union...We have to see that Romans 12 talks about the Body of Christ from the angle of the organic union, from the uniting life, from a life that unites us together not only with Christ but also with all the other members of Christ... Romans 12 talks about the Body from the angle of the organic union.

We all have to realize that the Body of Christ is altogether a matter of life that keeps us in an organic union with Christ. When we remain in this organic union, we are in the Body. When we do not remain in this organic union, we are out of the Body. You need to check yourself for one day to see how much time you remain in this organic union. You will have to admit that you do not remain very much in this organic union. Occasionally we get there, but quite often we get out of there, so we are not in the Body. The actuality of the Body is the remaining in the organic union with Christ. If we are going to be actually living in the Body life, we must remain in the organic union with Christ. In other words, we must be remaining in Christ. So John 15 charges us to abide in Him. To abide in Him simply means to remain in this organic union. When we remain in this organic union, we are actually living in the Body. If we do not remain in this organic union with Christ, we have left the Body. As long as you say something by yourself, you have left the Body. This means that your gossip, your free talk, your loose conversation, is a strong sign that you have left the Body.

The Body is not an organization or a society. The Body is not just a bunch of Christians coming together. The Body is something that is held together by the organic union with Christ. When we remain in the organic union with Christ, we are just living in the Body...We are many yet one Body in Christ (Rom. 12:5). In Christ implies an organic union. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 253-255)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," chs. 23-24; Life-study of Romans, msg. 25



## 第四週 ■ 週六

### 晨興餽養

羅十二 1 ~ 3 『所以弟兄們，我…勸你們，將身體獻上，當作…活祭，…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…的旨意。我…對你們各人說，不要看自己過於所當看的，乃要…看得清明適度。』

在原文，羅馬十二章一節的身體是複數，祭是單數。…我們所獻上的，乃是許多身體，但我們所獻成的，卻是惟一的祭，這含示我們眾人在基督身體裏的事奉，不該是許多分開、各不相干、個別的事奉；我們一切的事奉，該是一個整體的事奉，且該是獨一無二的，因為是基督一個身體的事奉。（聖經恢復本，羅十二 1 註 5。）

### 信息選讀

我們將身體獻上以後，還需要心思的更新。這心思的更新，是我們魂變化的基礎，是我們的心思置於靈（羅八 6）的結果。我們的心思是我們魂主要的部分，我們的心思既被更新，與心思同作魂其他部分的意志與情感，也自然隨着更新。更新的意思是有新的素質加到我們裏面，因而產生新陳代謝的變化，使我們適合基督身體的建造，就是召會生活的實行。（聖經恢復本，羅十二 2 註 3。）

我們為着召會生活將身體獻上之後，最容易落於魂裏心思的意見，使我們在召會生活中受到破壞，所以我們的魂在其心思中特別需要變化。心思受到變化，又最容易落入消極靜止中；所以在此時，我們需要靈裏火熱，挑動並鼓勵我們在召會生活中積極向前。（羅十二 11 註 1。）

## WEEK 4 — DAY 6

### Morning Nourishment

Rom. 12:1-3 I exhort you therefore, brothers,...to present your bodies a living sacrifice.... 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....For I say... to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded...

Bodies in Romans 12:1 is plural and sacrifice is singular.... Although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body of Christ. (Rom. 12:1, footnote 5)

### Today's Reading

After presenting our body, we need to have our mind renewed. The renewing of the mind, which results from setting the mind on the spirit (Rom. 8:6), is the base for the transformation of our soul. Our mind is the leading part of our soul, and as it is renewed, our will and emotion automatically follow to be renewed also. To be renewed means that a new element is wrought into our being. This produces an inward metabolic transformation, making us suitable for the building up of the Body of Christ, which is the practice of the church life. (Rom. 12:2, footnote 4)

After we have presented our body for the church life, it is very easy for us to fall into the opinions of our mind in our soul, which results in our being damaged in the church life; therefore, our soul, and particularly the mind of our soul, needs to be transformed. However, once our mind is transformed, we may easily fall into a negative and dormant state. At that time we must be burning in spirit that we may be stirred up and encouraged to go on in the church life in a

positive way. (Rom. 12:11, footnote 1)

在羅馬十二章三節裏我們來到非常實際的點。我們每個人都高看自己。你外面也許顯得謙卑，裏面卻相當高看自己。這是召會生活的難處。…你若高看自己，你的心思就不清明或不正常。…你的心思需要受調整並更新。

我們需要領悟，一個身體的許多肢體有不同的功用。（4～5。）…我盼望許多年輕的弟兄能彼此說，『弟兄，我能作的，你不能作；你能作的，我不能作。』

在六節保羅說，『照着所賜給我們的恩典，我們得了不同的恩賜。』…恩典就是神在基督裏作我們的享受。這恩典，這神聖的元素，就是神聖的生命，進入我們這人裏面，就帶來某些屬靈技能或才幹，就是恩賜。恩賜，或屬靈的才幹，來自我們所享受的神聖元素。…（這些）是在生命中恩典的恩賜。

五章十七節說，『那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。』…不但如此，在二十一節保羅說，『恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。』…這兩節證明恩典與生命有關。恩典是甚麼？恩典乃是神聖的生命作了我們的享受。神永遠的生命成爲我們的享受，那就是恩典。在林前十五章十節保羅說，『我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』與保羅同在的神的恩，就是在保羅裏面神聖的生命，作了他的享受。因此，他比其他使徒更勞苦，然而這實際上不是保羅自己，乃是他所享受之神聖的生命。因此，羅馬書裏的恩典是生命的事。（羅馬書生命讀經，三五八至三五九、三六一至三六二頁。）

參讀：羅馬書中神完整的救恩結晶讀經，第五篇；異象的高峯與基督身體的實際，第四篇。

In Romans 12:3 we come to a very practical point. Everyone of us thinks highly of himself. Outwardly you may appear to be humble, but inwardly you think quite highly of yourself. This is a problem to the church life.... If you think highly of yourself, your mind is not sober or normal. It... needs to be adjusted and renewed.

We need to realize that the many members of the one Body have different functions [vv. 4-5]....I hope that so many of the young brothers could say to one another, "Brother, what I can do, you cannot do, and what you can do, I cannot do."

In verse 6 Paul says that we have "gifts that differ according to the grace given to us."...Grace is simply God in Christ as our enjoyment. When this grace, this divine element, which is the divine life, comes into our being, it brings with it certain skills and abilities which are the gifts. The gifts, the spiritual abilities, come from the divine element which we have enjoyed.... [They are] the gifts of grace in life.

Romans 5:17 says that "those who receive the abundance of grace and of the gift of righteousness will reign in life."...Furthermore, in 5:21 Paul says that "grace might reign through righteousness unto eternal life through Jesus Christ our Lord." These two verses...prove that grace is related to life. What is grace? It is the divine life for our enjoyment. When the eternal life of God becomes our enjoyment, that is grace. In 1 Corinthians 15:10 Paul says, "I labored more abundantly than all of them, yet not I but the grace of God which is with me." The grace of God which was with Paul was the divine life within Paul as his enjoyment. Thus, he labored more than the other apostles, although actually it was not Paul himself, but the divine life which he enjoyed. Thus, grace in Romans is a matter of life. (Life-study of Romans, pp. 303-306)

Further Reading: CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," ch. 5; CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," ch. 4

# 第四週詩歌

# WEEK 4 — HYMN

606

## 召會—建造

8 7 8 7 雙 (英 840)

F 大調

3/2

一 救我脫離自己、天然、主阿、我願被建造，  
 同眾聖徒作你聖殿，爲着充滿你榮耀。  
 救我脫離乖僻個性，脫離驕傲與單獨；  
 使我甘願服你權柄，讓你有家可居住。

- |  |   |
|--|---|
| 二 生命供應，活水流通，<br>守住等次，盡我功用，<br>自己所經，自己所見，<br>不再高估，不再稍偏， | 長進、變化又配搭；<br>成全別人，不踐踏。<br>所是、所有並所能，<br>接受一切的平衡。 |
| 三 持定元首，聯絡供應，<br>充滿神的一切豐盛，<br>同嘗基督莫測大愛，<br>長大成人，不作嬰孩，   | 享受基督的豐富；<br>因神增加得成熟，<br>賞識基督的闊長；<br>滿有基督的身量。    |
| 四 作神居所，作你身體，<br>成爲你的團體大器，<br>聖城景色、新婦榮美，<br>透出你的榮耀光輝，   | 主阿，我願被建造，<br>讓你來顯你榮耀。<br>今在此地就彰顯，<br>將你照耀在人間。   |

## Freed from self and Adam's nature

### The Church — Her Building

840

- |  |  |
|--|--|
| 2. By Thy life and by its flowing<br>I can grow and be transformed,<br>With the saints coordinated,<br>Buidled up, to Thee conformed;<br>Keep the order in the Body,<br>There to function in Thy will,<br>Ever serving, helping others,<br>All Thy purpose to fulfill. | 4. By Thy Spirit daily strengthened<br>In the inner man with might,<br>I would know Thy love surpassing,<br>Know Thy breadth and length and height;<br>Ever of Thy riches taking,<br>Unto all Thy fulness filled,<br>Ever growing into manhood,<br>That Thy Body Thou may build. |
| 3. In my knowledge and experience<br>I would not exalted be,<br>But submitting and accepting<br>Let the Body balance me;<br>Holding fast the Head, and growing<br>With His increase, in His way,<br>By the joints and bands supplying,<br>Knit together day by day.    | 5. In God's house and in Thy Body<br>Buidled up I long to be,<br>That within this corporate vessel<br>All shall then Thy glory see;<br>That Thy Bride, the glorious city,<br>May appear upon the earth,<br>As a lampstand brightly beaming<br>To express to all Thy worth.       |



## 第五週

### 神的旨意—要我們成爲聖別

讀經：來二 10～11，十二 10、14，弗一 4～5，五 26，帖前四 3 上，五 23～24，約十七 17

#### 綱要

#### 週一

壹 神的旨意乃是要我們被聖化；被聖化就是成爲聖別，也就是分別歸神並被神所浸透；神是那聖者，與一切凡俗的不同、有別—帖前四 3 上，彼前一 15～16，弗一 4～5，五 25～27。

貳 以弗所一章四至五節與希伯來二章十至十一節給我們看見，聖化是爲着兒子的名分；事實上，神聖化我們，乃是『子化』我們：

一 在已過的永遠裏，我們蒙揀選，『成爲聖別…得〔爲着，或，結果是〕兒子的名分』—弗一 4～5，啓二一 2、9～11。

二 復活的基督是我們救恩的元帥，藉着聖化神許多的兒子，領他們進榮耀裏去—來二 10～11。

#### 週二

參 聖經裏的聖別有三方面：

## Week Five

### The Will of God—Our Sanctification

Scripture Reading: Heb. 2:10-11; 12:10, 14; Eph. 1:4-5; 5:26; 1 Thes. 4:3a; 5:23-24; John 17:17

#### Outline

#### Day 1

I. The will of God is our sanctification; to be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Thes. 4:3a; 1 Pet. 1:15-16; Eph. 1:4-5; 5:25-27.

II. Ephesians 1:4-5 and Hebrews 2:10-11 show that sanctification is for sonship; actually, sanctification is God's "sonizing":

A. We were chosen in eternity past "to be holy...unto [for, or, resulting in] sonship"—Eph. 1:4-5; Rev. 21:2, 9-11.

B. The resurrected Christ is the Captain of our salvation, leading many sons into glory by sanctifying them—Heb. 2:10-11.

#### Day 2

III. There are three aspects of sanctification in the Scriptures:

- 一 在蒙神揀選之人悔改並相信以前，有那靈尋找他們的聖別—彼前一 2。
- 二 在信徒相信時，有藉基督之血地位上的聖別—來十三 12，九 13～14，十 29。
- 三 在信徒一生的基督徒生活中，有那靈性質上的聖別—帖前五 23～24，羅十五 16 下，六 19、22，參五 10，啓二二 14，彼後一 4。

肆 爲着神聖兒子名分之神聖的聖別，乃是神聖經綸的中心，也是新約裏啓示的中心思想：

- 一 神聖的聖別，在完成神聖的經綸上，是主持的線，爲要神聖的使我們子化，使我們成爲神的兒子，在生命和性情上與神一樣，但無分於祂的神格，而使我們作神的彰顯。
- 二 我們說聖別是主持線，因爲神在我們身上的工作，每一步都是使我們成爲聖別—約十七 17，弗五 26～27，林前六 11，十二 3 下，來十二 4～14，羅八 28～29，弗四 30，帖前五 19，啓二 7 上，詩七三 16～17、25～26：
  - 1 尋找的聖別，也就是初步的聖別，是爲着叫我們悔改，把我們帶回歸神—彼前一 2，路十五 8～10、17～21，約十六 8～11。
  - 2 救贖的聖別，也就是地位上的聖別，是藉着基督的血，把我們從亞當遷到基督裏—來十三 12。
  - 3 重生的聖別，也就是在性情上聖別的開始，從我們的靈更新我們，使我們這些罪人成爲神的兒子—有神聖生命和性情的新造—約一 12～13，林後五 17，加六 15。

- A. There is the Spirit's sanctification in seeking the God-chosen people before they repent and believe—1 Pet. 1:2.
- B. There is the positional sanctification by the blood of Christ at the time of the believers' believing—Heb. 13:12; 9:13-14; 10:29.
- C. There is the Spirit's dispositional sanctification in the believers' full course of their Christian life—1 Thes. 5:23-24; Rom. 15:16b; 6:19, 22; cf. 5:10; Rev. 22:14; 2 Pet. 1:4.

IV. The divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament:

- A. The divine sanctification is the holding line in the carrying out of the divine economy to sonize us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression.
- B. We say that sanctification is the holding line because every step of God's work with us is to make us holy—John 17:17; Eph. 5:26-27; 1 Cor. 6:11; 12:3b; Heb. 12:4-14; Rom. 8:28-29; Eph. 4:30; 1 Thes. 5:19; Rev. 2:7a; Psa. 73:16-17, 25-26:
  - 1. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God—1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11.
  - 2. The redeeming sanctification, the positional sanctification, is by the blood of Christ, to transfer us from Adam to Christ—Heb. 13:12.
  - 3. The regenerating sanctification, the beginning of dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God—a new creation with the divine life and nature—John 1:12-13; 2 Cor. 5:17; Gal. 6:15.

4 更新的聖別，也就是性情上聖別的繼續，從我們的心思到我們魂的各部分，更新我們的魂，使我們的魂成爲神新造的一部分—羅十二 2 下，六 4，七 6，弗四 23，結三六 26 ~ 27，林後四 16 ~ 18。

5 變化的聖別，也就是日常的聖別，新陳代謝的用基督的元素把我們重新構成，使我們成爲新的構成，作基督生機身體的一部分—林前三 12，林後三 18。

6 模成的聖別，也就是成形的聖別，將我們形成榮耀之基督的形像，使我們成爲基督的彰顯—羅八 29。

7 得榮的聖別，也就是終極完成的聖別，藉着把我們的身體改變形狀，而救贖我們的身體，使我們在榮耀裏完滿的成爲基督的彰顯—腓三 21，羅八 23。

三 神聖的、性情上的聖別，乃是由基督作爲那聖化人的靈，在我們的靈裏所施行的一十五 16，八 4。

### 週三

伍 我們要爲着召會生活過聖別的生活，就需要主使我們的心得以堅固，在聖別上無可指摘—帖前三 13：

一 我們的心是由我們魂的各部分—心思、情感、意志（太九 4，來四 12，約十四 1，十六 22，徒十一 23）—加上我們靈的一部分—良心（來十 22，約壹三 20）所組成。

二 心是生命的進出口，是生命的『開關』；心不對了，靈裏的生命就受了阻礙，生命的律也就不得自由運行，不能通行無阻，而達不到我們全人的各部分；生命雖然有大能，這大能卻受

4. The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2b; 6:4; 7:6; Eph. 4:23; Ezek. 36:26-27; 2 Cor. 4:16-18.

5. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12; 2 Cor. 3:18.

6. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ—Rom. 8:29.

7. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full and in glory—Phil. 3:21; Rom. 8:23.

C. The divine, dispositional sanctification is carried out by Christ as the sanctifying Spirit in our spirit—15:16b; 8:4.

### Day 3

V. In order to live a holy life for the church life, we need the Lord to establish our heart blameless in holiness—1 Thes. 3:13:

A. Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will (Matt. 9:4; Heb. 4:12; John 14:1; 16:22; Acts 11:23)—plus one part of our spirit—the conscience (Heb. 10:22; 1 John 3:20).

B. The heart is the entrance and exit of life, the "switch" of life; if the heart is not right, life in the spirit is hindered, and the law of life cannot work freely and without obstruction to reach every part of our being; though life has great power, this great power is controlled by our small heart—

我們一顆小小之心的控制—箴四 23，太十二 33～37，參結三六 26～27。

三 神是不改變的一位，但按着我們天然的出生，我們的心在與人、與主之間的關係上是善變的一—參提後四 10，太十三 18～23。

## 週四

四 按着一個人天然、屬人的生命，沒有一個人有堅定的心；因為我們的心太容易改變了，所以它一點也不可靠—耶十七 9～10，十三 23。

五 我們的心有可指摘，因為我們的心刻變時翻；不改變的心就是無可指摘的心—詩五七 7，一〇八 1，一一二 7。

六 在神的救恩裏，心的更新是一次而永遠的；但在我們的經歷裏，我們的心不斷在更新，因為它是善變的一—結三六 26，林後四 16。

七 我們的心是善變的，所以需要被聖別的靈不斷的更新，好使我們的心在聖別、分別歸神、被神佔有、被神據有並被神浸透的光景裏，得堅固並得建立—多三 5，羅六 19、22，林後三 16～18，太五 8，詩五一 10～12。

八 當我們被聖別的靈不斷更新，使我們的心得堅固，在聖別上無可指摘時，我們就漸漸成為新耶路撒冷，有神聖生命的新樣，也漸漸成為聖城，有神聖性情的聖別—啓二 1-2，約壹五 11～12，彼後 1-4。

陸 『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

Prov. 4:23; Matt. 12:33-37; cf. Ezek. 36:26-27.

C. God is the unchanging One, but according to our natural birth, our heart is changeable, both in our relationship with others and with the Lord—cf. 2 Tim. 4:10; Matt. 13:18-23.

## Day 4

D. There is no one who, according to his natural, human life, is steadfast in his heart; because our heart changes so easily, it is not at all trustworthy—Jer. 17:9-10; 13:23.

E. Our heart is blamable because it is changeable; an unchanging heart is a blameless heart—Psa. 57:7; 108:1; 112:7.

F. In God's salvation the renewing of the heart is once for all; however, in our experience our heart is renewed continually because it is changeable—Ezek. 36:26; 2 Cor. 4:16.

G. Because our heart is changeable, it needs to be renewed continually by the sanctifying Spirit so that our heart can be established and built up in the state of being holy, separated unto God, occupied by God, possessed by God, and saturated with God—Titus 3:5; Rom. 6:19, 22; 2 Cor. 3:16-18; Matt. 5:8; Psa. 51:10-12.

H. As our heart is being established blameless in holiness by the continual renewing of the sanctifying Spirit, we are becoming the New Jerusalem with the newness of the divine life, and we are becoming the holy city with the holiness of the divine nature—Rev. 21:2; 1 John 5:11-12; 2 Pet. 1:4.

VI. "The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete,



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』—帖前五 23 ~ 24:

- 一 和平的神是那聖別人的，祂的聖別帶來和平；當我們從裏面被祂全然聖別時，就在凡事上與祂與人都有和平—23、13 節，帖後三 16。
- 二 神願意，也必親自這樣聖別我們；只要我們肯追求祂這聖別，肯在這事上與祂合作，就能成為聖別，像祂聖別一樣（彼前一 15 ~ 16）；非聖別沒有人能見主（來十二 14）。
- 三 神這樣聖別我們，也就是在我們靈、魂、體的素質裏變化我們，使我們在性質上全然像祂；如此，祂就保守我們的靈、魂、體全然完全—帖前五 23:
  - 1 因着墮落，我們的體受了敗壞，魂受了玷污，靈也死了；在神完全的救恩裏，我們的全人都要得救，成為完全、完美的。
  - 2 為此，神保守我們的靈脫離死的元素（來九 14），保守我們的魂不再留在天然和老舊裏（太十六 24 ~ 26），並保守我們的體脫離罪的敗壞（帖前四 4，羅六 6）。
  - 3 神這樣的保守，以及祂徹底的聖別，維持我們過聖別的生活，直到成熟，使我們能在主來臨時與祂相會。
  - 4 在量的一面，神要全然聖別我們；在質的一面，神要保守我們得以完全，就是要保守我們的靈、魂、體得以完美。
  - 5 雖然神保守我們，但我們必須負起責任，採取主動，與神的運行合作，藉着使我們的靈、魂、體被聖靈浸透而蒙保守—帖前五 12 ~ 24。

without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it"—1 Thes. 5:23-24:

- A. The God of peace is the Sanctifier; His sanctification brings in peace; when we are wholly sanctified by Him from within, we have peace with Him and with man in every way—vv. 23, 13; 2 Thes. 3:16.
- B. God desires to sanctify us, and He Himself will do it as long as we are willing to pursue Him as holiness and cooperate with Him; in this way we can be holy as He is holy (1 Pet. 1:15-16); without holiness we cannot see Him (Heb. 12:14).
- C. By sanctifying us, God transforms us in the essence of our spirit, soul, and body, making us wholly like Him in nature; in this way He preserves our spirit, soul, and body wholly complete—1 Thes. 5:23:
  1. Through the fall our body was ruined, our soul was contaminated, and our spirit was deadened; in God's full salvation our entire being is saved and made complete and perfect.
  2. For this, God is preserving our spirit from any deadening element (Heb. 9:14), our soul from remaining natural and old (Matt. 16:24-26), and our body from the ruin of sin (1 Thes. 4:4; Rom. 6:6).
  3. Such a preservation by God and His thorough sanctification sustain us to live a holy life unto maturity so that we may meet the Lord in His coming.
  4. Quantitatively, God sanctifies us wholly; qualitatively, God preserves us complete—that is, He keeps our spirit, soul, and body perfect.
  5. Although God preserves us, we need to take the responsibility, the initiative, to cooperate with His operation to be preserved by keeping our spirit, soul, and body in the saturating of the Holy Spirit—1 Thes. 5:12-24.

柒 我們要與神合作，在聖別中保守我們的靈，就必須藉着運用我們的靈，以保守我們的靈是活的——提前四 6～7：

- 一 我們要保守我們的靈，就必須運用我們的靈與神交通，以保守我們的靈是活的；我們若不這樣運用我們的靈，就會把我們的靈留在死沉的光景裏——提後一 6～7，參猶 19：
  - 1 喜樂、禱告、謝恩就是運用我們的靈；要保守我們的靈，首先必須運用我們的靈，保守我們的靈是活的，並將我們的靈從死亡中拉出來——帖前五 16～18。
  - 2 我們需要與那聖化人的神合作，使我們從靈裏死沉的光景分別出來——參民六 6～8，林後五 4。
  - 3 我們必須在我們的靈裏，用我們的靈敬拜神、事奉神並與神交通；我們所是的一切，所有的一切，和向神所作的一切，都必須在我們的靈裏——約四 24，羅一 9，腓二 1。
- 二 我們要保守我們的靈，就需要保守這靈脫離一切的玷污和污染——林後七 1。
- 三 我們要保守我們的靈，就必須操練自己，對神對人都存無虧的良心——徒二四 16，羅九 1，參八 16。
- 四 我們要保守我們的靈，就必須留意我們的靈，將心思置於靈，顧到我們靈裏的安息——瑪二 15～16，羅八 6，林後二 13。

VII. In order to cooperate with God to preserve our spirit in sanctification, we must keep our spirit in a living condition by exercising our spirit—1 Tim. 4:6-7:

- A. In order to preserve our spirit, we must keep our spirit living by exercising it to have fellowship with God; if we fail to exercise our spirit in this way, we will leave it in a deadened situation—2 Tim. 1:6-7; cf. Jude 19:
  1. To rejoice, pray, and give thanks are to exercise our spirit; to preserve our spirit is first of all to exercise our spirit to keep our spirit living and to pull it out of death—1 Thes. 5:16-18.
  2. We need to cooperate with the sanctifying God to be separated from a spirit-deadening situation—cf. Num. 6:6-8; 2 Cor. 5:4.
  3. We must worship God, serve God, and fellowship with God in and with our spirit; whatever we are, whatever we have, and whatever we do toward God must be in our spirit—John 4:24; Rom. 1:9; Phil. 2:1.
- B. In order to preserve our spirit, we need to keep it from all defilement and contamination—2 Cor. 7:1.
- C. In order to preserve our spirit, we must exercise ourselves to have a conscience without offense toward God and men—Acts 24:16; Rom. 9:1; cf. 8:16.
- D. In order to preserve our spirit, we must take heed to our spirit, setting our mind on the spirit and caring for the rest in our spirit—Mal. 2:15-16; Rom. 8:6; 2 Cor. 2:13.

捌 我們要與神合作，在聖別中保守我們的魂，就必須清理我們心理之心的三條主要『動脈』，就是我們魂的各部分—我們的心思、情感和意志—參詩四三4，尼八10，約壹一4，耶十五16：

- 一 我們的魂要被聖別，我們的心思就必須被更新，成為基督的心思（羅十二2），我們的情感必須被基督的愛摸着並浸透（弗三17、19），我們的意志必須被復活的基督征服並注入（腓二13），並且我們必須用我們的全人來愛主（可十二30）。
- 二 除去心理之心三條主要動脈的阻塞之路，就是向主徹底認罪；我們需要停留在主面前一段時間，求主把我們完全帶進光中；在光中我們被祂暴露時，我們需要承認我們的缺點、失誤、失敗、錯誤、惡行和罪—約壹一5～9：
  - 1 我們要清除我們心思動脈的阻塞，就需要承認我們思想裏以及我們思想方式上一切有罪的事物。
  - 2 我們要清除我們意志動脈的阻塞，就需要承認我們意志裏背叛的病菌。
  - 3 我們要清除我們情感動脈的阻塞，就需要承認我們表達喜樂和憂傷的方式是天然的甚至是屬肉的，並且我們許多時候恨我們所該愛的，愛我們所該恨的—參啓二4、6。
  - 4 我們若花較多的時間清除心理之心三條主要動脈的阻塞，就會感覺到我們全人活了，並且光景非常健康。

VIII. In order to cooperate with God to preserve our soul in sanctification, we must clear the three main "arteries" of our psychological heart, the parts of our soul—our mind, emotion, and will—cf. Psa. 43:4; Neh. 8:10; 1 John 1:4; Jer. 15:16:

- A. In order for our soul to be sanctified, our mind must be renewed to be the mind of Christ (Rom. 12:2), our emotion must be touched and saturated with the love of Christ (Eph. 3:17, 19), our will must be subdued by and infused with the resurrected Christ (Phil. 2:13), and we must love the Lord with our whole being (Mark 12:30).
- B. The way to unclog the three main arteries of our psychological heart is to make a thorough confession to the Lord; we need to stay with the Lord for a period of time, asking Him to bring us fully into the light, and in the light of what He exposes, we need to confess our defects, failures, defeats, mistakes, wrongdoings, and sins— 1 John 1:5-9:
  1. In order to unclog the artery of our mind, we need to confess everything that is sinful in our thoughts and in our way of thinking.
  2. In order to unclog the artery of our will, we need to confess the germs of rebellion in our will.
  3. In order to unclog the artery of our emotion, we need to confess the natural and even fleshy way that we have expressed our joy and sorrow; also, in many cases we hate what we should love, and we love what we should hate— cf. Rev. 2:4, 6.
  4. If we take the time necessary to unclog the three main arteries of our psychological heart, we will have the sense that our entire being has become living and is in a very healthy condition.

玖 我們要與神合作，在聖別中保守我們的身體，就必須把我們的身體獻給祂，使我們能為着召會生活過聖別的生活，實行身體生活，好完成神純全的旨意—羅十二1~2，帖前四4，五18：

- 一 我們墮落的身體，就是肉體，乃是罪、死和撒但這三者的『聚會所』；但藉着基督的救贖，並在作為父、子、靈『聚會所』的我們重生之靈裏，我們的身體是基督的肢體和聖靈的殿—羅六6、12、14，七11、17~25，八2~3，林前六15、19。
- 二 保守身體就是在我們的身體上榮耀神—20節。
- 三 保守身體就是在我們的身體上顯大基督—腓一20。
- 四 我們要保守身體，就必須不照我們的魂（舊人）生活；這樣我們罪的身體就失業，被解雇—羅六6。
- 五 我們要保守身體，就必須不將我們的身體獻給任何有罪的事物，倒要獻上自己作義的奴僕，並獻上我們的肢體作義的兵器—13、18~19、22節，帖前四3~5。
- 六 我們要保守身體，就必須痛擊己身，叫身為奴，以成就我們神聖的目的，就是成為聖城—林前九27，啓二一2。

IX. In order to cooperate with God to preserve our body in sanctification, we must present our body to Him so that we may live a holy life for the church life, practicing the Body life in order to carry out God's perfect will—Rom. 12:1-2; 1 Thes. 4:4; 5:18:

- A. Our fallen body, the flesh, is the "meeting hall" of Satan, sin, and death, but by Christ's redemption and in the regenerated spirit as the "meeting hall" of the Father, the Son, and the Spirit, our body is a member of Christ and the temple of the Holy Spirit—Rom. 6:6, 12, 14; 7:11, 17-25; 8:2-3; 1 Cor. 6:15, 19.
- B. To preserve our body is to glorify God in our body—v. 20.
- C. To preserve our body is to magnify Christ in our body—Phil. 1:20.
- D. To preserve our body, we must not live according to our soul, the old man; then the body of sin will lose its job and become unemployed—Rom. 6:6.
- E. To preserve our body, we must not present our body to anything that is sinful but instead present ourselves as slaves to righteousness and our members as weapons of righteousness—vv. 13, 18-19, 22; 1 Thes. 4:3-5.
- F. To preserve our body, we must buffet it and lead it as a slave to fulfill our holy purpose to become the holy city—1 Cor. 9:27; Rev. 21:2.

# 第五週 ■ 週一

## 晨興餽養

帖前四 3『神的旨意就是要你們聖別，禁戒淫亂。』

弗一 4『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵。』

神的旨意乃是要祂所救贖的人，就是在基督裏的信徒，照着祂聖別性情過聖別的生活，從神以外的事物完全分別出來歸給神。為此，神正在全然聖別我們。（帖前五 23。）（聖經恢復本，帖前四 3 註 1。）

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。只有神與一切不同，與一切有別。因此，祂是聖別的，聖別是祂的性情。祂揀選我們，使我們也成為聖別。神使我們成為聖別的方法，乃是將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情充滿並浸透。對我們這些神所揀選的人，成為聖別就是有分於神的性情，（彼後一 4，）並使我們全人被神自己所充滿。…這使我們全人在神的性情和特性上聖別，像神自己一樣。（弗一 4 註 6。）

## 信息選讀

保羅在帖前四章…囑咐聖徒要禁戒淫亂這種污穢人的罪。…保羅囑咐聖徒怎樣禁戒這罪？他囑咐他們要用成為聖別的方式禁戒淫亂。他首先告訴他們，神的旨意是要我們聖別（或，聖化）。神的旨意是要我們在聖別上得以聖化、蒙保守、被護衛。禁戒淫亂最好的路，就是在神的聖別上得以聖化、蒙保守。

# WEEK 5 — DAY 1

## Morning Nourishment

1 Thes. 4:3 For this is the will of God, your sanctification: that you abstain from fornication.

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

God's will is that His redeemed people, the believers in Christ, live a life of holiness according to His holy nature, a life wholly separated unto Him from anything other than Him. For this He is sanctifying us wholly (1 Thes. 5:23). (1 Thes. 4:3, footnote 1)

Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. He chose us that we should be holy. He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself....This makes our being holy in God's nature and character, just like God Himself. (Eph. 1:4, footnote 3)

## Today's Reading

[In 1 Thessalonians 4:3 Paul charges] the saints to abstain from the defiling sin of fornication.... In what way does Paul charge the saints to abstain from this sin? He charges them in the way of sanctification. First he tells them that the will of God is our sanctification. The will of God is that we would be sanctified, kept, preserved, and guarded in sanctification. The best way to abstain from fornication is to be sanctified, preserved, in God's holiness.

保羅在（這裏）三次用到『聖別』這辭。他在三節說，神的旨意就是要我們聖別；四節說我們應當曉得，怎樣用聖別和尊貴，持守自己的器皿，就是我們的身體；七節說，神本是在聖別中召了我們。按照四節所說，我們應當用聖別和尊貴持守自己的身體。聖別是在神面前，尊貴是在人面前。每個犯淫亂的人，都失去他在人面前的尊貴。在每一個社會裏，犯淫亂的人總是受藐視的，他們失去在人面前的尊貴。因此，我們需要保守自己的身體不犯這種罪，而聖別乃是保守我們的路。

保羅在五章二十三節總結的話裏論到聖別。…我們的全人一靈、魂、體—需要得着聖別。我們需要和平的神聖別我們，不僅在魂與身體裏，也在靈裏。

按照二十三節，我們對於得以全然聖別需要負一些責任。一面，神會全然聖別我們。另一面，我們的靈、與魂、與身子需要蒙保守。雖然神保守我們，但我們需要負一些責任來蒙保守。

我們可以將『蒙保守』看作是既主動又被動的動詞。這意思是說，雖然我們是蒙保守的，但我們必須負起責任，主動的蒙保守。因此，『蒙保守』含示主動和被動的意思。…神的心意是要保守我們，但我們願意蒙祂保守麼？我們可以用給孩子喫藥這件事為例，說明我們需要在蒙保守這件事上負責。有時候孩子需要喫藥，但他可能不願意喫。…有時候我們不與主合作來蒙保守，這就逼着主作一些事叫我們降服下來，或是限制我們，使我們接受那些為着我們聖別並蒙保守所需的事物。

在帖撒羅尼迦前書這卷論到為着召會生活之聖別生活的書信裏，保羅告訴我們，我們全人不同的部分都需要蒙保守。我們的心需要聖別，我們的身體需要在聖別上得蒙保守；至終甚至我們的靈，我們全人最隱密的部分，也需要成為聖別。（帖撒羅尼迦前書生命讀經，二二五至二二七頁。）

參讀：帖撒羅尼迦前書生命讀經，第二十二篇。

In 4:3, 4, and 7 Paul uses the word sanctification three times. In verse 3 he says that the will of God is our sanctification; in verse 4, that we should know how to possess our vessel, our body, in sanctification and honor; and in verse 7, that God has called us in sanctification. According to 4:4, we should possess our body in sanctification and honor. Sanctification is before God, and honor is before man. Every fornicator loses his honor before man. In every society fornicators are despised; they have lost their honor before man. Therefore, we need to keep our body from such a sin, and the way to do so is in sanctification.

In 5:23 Paul gives a concluding word concerning sanctification....Our entire being—spirit, soul, and body—needs to be sanctified. We need to be sanctified by the God of peace not only in our soul and body, but also in our spirit.

According to 5:23, we bear some responsibility for being wholly sanctified. On the one hand, God will sanctify us wholly. On the other hand, our spirit, soul, and body need to be preserved. Although God preserves us, we need to bear a certain amount of responsibility to be preserved.

We may regard the words be preserved as an active-passive verb. This means that although we are being preserved, we need to take the responsibility, the initiative, to be preserved. Thus, be implies something active, and preserved implies something passive. God intends to preserve us, but are we willing to be preserved? We may use the matter of giving medicine to children as an illustration of our need to bear responsibility to be preserved. Sometimes a child may need medicine, but he may not be willing to take it.... Sometimes we do not cooperate with the Lord to be preserved. This forces Him to do certain things to subdue us or restrict us so that we may take in what is necessary to be sanctified and preserved.

In 1 Thessalonians, a book on a holy life for the church life, we are told that different parts of our being need to be preserved. Our heart needs to be sanctified, our body needs to be preserved in sanctification, and eventually even our spirit, the most hidden part of our being, also needs to be sanctified. (Life-study of 1 Thessalonians, pp. 189-191)

Further Reading: Life-study of 1 Thessalonians, msg. 22

## 第五週 ■ 週二

### 晨興餽養

彼前一 2『就是照着父神的先見被揀選，藉着那靈得聖別，以致順從耶穌基督，並蒙祂血所灑的人…。』

來二 11『因那聖別人的，和那些被聖別的，都是出於一；因這緣故，祂稱他們為弟兄，並不以為恥…。』

神在已過的永遠裏立了一個經綸，在那個經綸裏祂定規要得着許多兒子。祂造人以後，人墮落了。然後靈神來聖別人。（彼前一 2。）我們失落在亞當裏、在罪裏、並在死裏。…但那靈來把我們尋找出來，祂找着我們，…這是尋找的聖別，結果叫我們悔改，把我們帶回歸神。（路十五 17～21。）

救贖的聖別，地位上的聖別，是藉着基督的血，（來十三 12，）把我們從亞當遷移到基督裏。這改變了我們原來所在的地方。這是地位上的聖別，與我們的性質毫無關係。（那靈同我們的靈，一四二至一四三頁。）

### 信息選讀

我們的重生是一種聖別。重生是性情上之聖別的開始，從我們的靈更新我們。（林後五 17。）神從我們全人的最中心—我們的靈，更新我們。

更新的聖別，是從我們的心思到我們魂的各部分，更新我們的魂，（羅十二 2 下，弗四 23，）藉此繼續在性情上聖別我們。…我們的魂有三部分：心思、情感和意志。

## WEEK 5 — DAY 2

### Morning Nourishment

1 Pet. 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ...

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

God in eternity past made an economy, and in that economy He decided to have many sons. After He created man, man became fallen. Then God the Spirit came to sanctify man (1 Pet. 1:2). We were lost in Adam, in sin, and in death.... But the Spirit came to seek us out, and He found us.... This seeking sanctification resulted in our repentance to bring us back to God (Luke 15:17-21).

The redeeming sanctification, the positional sanctification, is through the blood of Christ (Heb. 13:12) to transfer us from Adam to Christ. This changed the place where we were. This is the positional sanctification, having nothing to do with our disposition. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," p. 222)

### Today's Reading

Our regeneration is a kind of sanctification. Regeneration is the beginning of the dispositional sanctification to renew us from our spirit (2 Cor. 5:17). God renewed us from the very center of our being, which is our spirit.

The renewing sanctification continues our dispositional sanctification by renewing our soul from our mind through all the parts of our soul (Rom. 12:2b; Eph. 4:23)...Our soul has three parts: the mind, emotion, and will.

以弗所四章二十三節說到我們在心裏的靈裏得以更新。這意思就是，我們重生的靈進到我們的心裏，使我們的魂全然被更新。這使我們的魂成爲神新造的一部分。（加六 15。）我們的靈已經成爲神新造的一部分，但我們的魂還沒有。藉着更新，我們的魂將被作成神新造的一部分。

林後四章十六節說，我們外面的人，我們的舊人，天天在毀壞，我們裏面的人，我們的新人，卻日日在更新。…我們整個的環境，包括我們周圍的人，乃是神用來更新我們的最好工具。祂時時以神聖的元素，在我們裏面新陳代謝的變化我們。

變化的聖別乃是日常的聖別，新陳代謝的用基督的元素把我們重新構成，使我們成爲新的構成，作基督生機身體的一部分。（林前三 12。）這是一種重新構成，排除舊的東西，加入基督的元素作新的代替。模成的聖別就是成形的聖別，將我們形成榮耀之基督的形像。（林後三 18。）…果樹裏面有生命成形的原則。每一種生命都有一種規律。…我們彰顯基督，因爲聖別人的靈已使我們成形。

得榮的聖別乃是完成的聖別，終極完成的聖別，藉着把我們的身體改變形狀，而救贖我們的身體。（腓三 21。）我們卑賤並墮落的身體要蒙救贖，脫離疾病、軟弱、死亡、情慾和罪惡，使我們在榮耀裏完滿的成爲基督的彰顯。（羅八 23。）這時，神的救恩和神的聖別，爲着完成神的經綸，就達到最高的層次。這是關於神聖聖別七個步驟的啓示。…全然是作三一神具體化身的基督那終極完成、複合、賜生命、內住之靈的細緻工作。（那靈同我們的靈，一四三至一四五頁。）

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第一至三章；羅馬書中的生命救恩，第三篇。

Ephesians 4:23 speaks of our being renewed in the spirit of our mind. This means that our regenerated spirit has entered into our mind to make us renewed entirely in our soul. This makes our soul a part of God's new creation (Gal. 6:15). Our spirit has become a part of God's new creation but not our soul. Through the renewing, our soul will be made a part of God's new creation.

Second Corinthians 4:16 says that day by day our outer man, our old man, is decaying, and our inner man, our new man, is being renewed....Our entire environment, including the people around us, is the best instrument used by God to renew us. He is transforming us inwardly and metabolically with the divine element all the time.

The transforming sanctification is the daily sanctification, which reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12). This is a kind of reconstitution, to discharge the old and to add in the new replacement of the element of Christ. The conforming sanctification is the shaping sanctification to shape us in the image of the glorious Christ (2 Cor. 3:18). A fruit tree has the shaping principle of life within it.... In every life there is a regulating law....We express Christ because we have been shaped by the sanctifying Spirit.

The glorifying sanctification is the consummating sanctification, the completing sanctification to redeem our body by transfiguring it (Phil. 3:21). Our vile and fallen body will be redeemed from sickness, from weakness, from death, and from lust and sinfulness to make us Christ's expression in full and in glory (Rom. 8:23). At this point God's salvation and God's sanctification to carry out God's economy have reached the highest level. This is the revelation of the divine sanctification in seven steps.... [It] is altogether the fine work of the consummated, compound, life-giving, and indwelling Spirit of Christ, the embodiment of the Triune God. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 222-224)

Further Reading: CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," chs. 1-3; CWWL, 1990, vol. 2, "Salvation in Life in the Book of Romans," ch. 3



## 第五週 ■ 週三

### 晨興餽養

帖前三 13『好使你們的心，當我們主耶穌同祂眾聖徒來臨的時候，在我們的神與父面前，得以堅固，在聖別上無可指摘。』

弗五 27『祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

我們雖然釋放了許多論到心的信息，但我們並沒有像強調靈那樣的強調心這件事。現在我們要問，保羅在帖前三章十三節為甚麼不說主要堅固我們的靈或我們的魂，卻說主要堅固我們的心。

我們的心是由我們魂的各部分—心思、情感、意志—加上我們靈的一部分—良心所組成。…我們的魂是我們的個格、我們的人位、我們的己。

我們人類有一個外面的器官—身體—來接觸物質、看得見的世界。我們還有裏面的器官—靈—來接觸神和屬靈的範圍。介於這兩種器官之間的魂，就是我們的人位，我們的己。（帖撒羅尼迦前書生命讀經，二一四、二一六頁。）

### 信息選讀

魂是人位的本身，而心是採取行動的人位。這意思是說，每當你行動的時候，是你藉着你的心行動。因此，可以說我們的心是我們行動的代表。…當一位弟兄對他的妻子說，『親愛的，我愛你，』這意思是說，他的心愛他的妻子。照樣，每當我們恨惡甚麼，乃是我們的心在恨惡。我們喜歡或討厭甚麼，

## WEEK 5 — DAY 3

### Morning Nourishment

1 Thes. 3:13 So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Although we have given a number of messages on the heart, we have not emphasized the matter of the heart as much as we have emphasized the spirit. Now we would ask why in 1 Thessalonians 3:13 Paul does not say that the Lord would establish our spirit or our soul, but our heart.

Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will—plus one part of our spirit, the conscience....Our soul is our personality, our person, our self.

As human beings, we have an outward organ, the body, to contact the physical, visible world. We also have an inward organ, the spirit, to contact God and the spiritual realm. The soul, located between these two organs, is our person, our self. (Life-study of 1 Thessalonians, pp. 180-181)

### Today's Reading

The soul is the person himself, but the heart is the person in action. This means that whenever you act, you act by your heart. Therefore, we may say that our heart is our representative in action....When a brother says to his wife, "Dear, I love you," this means that his heart loves her. Likewise, whenever we hate something, it is our heart that does the hating. Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is

也是我們的心在喜歡或在討厭。因此，我們的心是我們的代表，是我們裏面之所是行動的代表、執行者或大使。…我們物質身體的活動和行動依賴我們物質的心，照樣，我們的日常生活依賴我們心理的心。我們如何行事為人，乃在於我們有何種的心。

因着我們是墮落、罪惡的，所以我們心理的心是敗壞且詭詐的。根據耶利米十七章九節所說，我們的心比萬物都詭詐，無法醫治。我們的心敗壞、腐化到一個地步，已經無法醫治。這就是所有亞當子孫心理之心的光景。…但是神在祂的救恩裏應許賜給我們一個新心。以西結三十六章二十六節說，『我也要賜給你們新心，將新靈放在你們裏面；又從你們的肉體中除掉石心，賜給你們肉心。』這節裏的新心，不是指另外一個心，乃是指更新的心。

在神的救恩裏，心的更新是一次而永遠的。但在我們的經歷裏，我們的心不斷在更新，因為它是善變的。也許你得救的時候，你的心轉向神的光景非常強。但過一段時間以後，你的心也許有點離開神。你的心至少離開了一點。以後因着神的憐憫，你的心也許再次完全轉向神。

我們的心得堅固，在聖別上無可指摘，其中所包括的，遠超過我們的心僅僅轉向主並向着主是清潔的。這乃是將我們轉向主並向着主清潔的心，分別歸主，被主佔有，並被主浸透。這樣的心不僅轉向主，更有清潔的動機。這心分別出來歸給主，完全被主佔有，也徹底被主浸透。我們乃是在這樣的光景裏，心得着堅固。我們的心一旦得着堅固，就會定下來，不再動搖，不再善變。不僅如此，當我們的心有了這種光景時，我們就無可指摘。（帖撒羅尼迦前書生命讀經，二一七至二二〇、二二三頁。）

參讀：帖撒羅尼迦前書生命讀經，第二十一篇。

our representative, the acting commissioner or ambassador, of our inner being. The activities and movements of our physical body depend on our physical heart. In like manner, our daily living depends on our psychological heart. The way we act and behave depends on the kind of heart we have.

Because we are fallen and sinful, our psychological heart is corrupt and deceitful. According to Jeremiah 17:9, our heart is deceitful above all things and desperately wicked. A better translation of the Hebrew would say “incurable” instead of desperately wicked. Our heart is corrupt, rotten, to such an extent that it is incurable. This is the condition of the psychological heart of all descendants of Adam. But God in His salvation promises to give us a new heart. Ezekiel 36:26 says, “I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.” The new heart in this verse does not refer to another heart; it refers to a renewed heart.

In God’s salvation the renewing of the heart is once for all. However, in our experience our heart is renewed continually because it is changeable. Perhaps when you were saved, your heart turned to God in a very strong way. But after a period of time, your heart may turn away from Him somewhat. To a certain extent at least, your heart may turn away. Then by God’s mercy your heart may turn fully to Him once again.

[In 1 Thessalonians 3:13] for our heart to be established blameless in holiness includes much more than simply for our heart to turn to the Lord and to be pure toward the Lord. This is to have our turned and pure heart separated unto the Lord, occupied by the Lord, and saturated with the Lord. Such a heart not only has turned to the Lord but it also has a pure motive. It is separated unto Him, fully occupied by Him, and thoroughly saturated with Him. It is here in such a state that our heart will be established. Once our heart has been established, it will be set, and it will be no longer movable or changeable. Furthermore, when our heart is in such a condition, it will become blameless. (Life-study of 1 Thessalonians, pp. 182-184, 186-187)

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

## 第五週 ■ 週四

### 晨興餽養

耶十七 10『我耶和華是鑒察人心，試驗人肺腑的…。』

帖前三 13『好使你們的心，…在我們的神與父面前，得以堅固，在聖別上無可指摘。』

五 23『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。』

我們需要的是扎實堅固的心，不是容易改變的心。但按着我們天然的出生，我們的心是善變的。…譬如，一位弟兄早晨也許對妻子很好，但喫早餐的時候，也許有甚麼事叫他煩惱，就對妻子不好了。這是我們心善變的一個例證。…我們的心…甚至（在）與主之間（的關係上）也是（善變的）。神是不改變的一位，祂從來沒有改變。我們是一班刻變時翻的人，我們的心極其善變。為這緣故，保羅關心帖撒羅尼迦初信者的心能否定下來，得着建造、堅固。（帖撒羅尼迦前書生命讀經，二〇九至二一〇頁。）

### 信息選讀

我們的心仍然需要得堅固。無論青年人與年長的都一樣。…年長的人並不比青年人更穩定。事實上，按着一個人天然、屬人的生命，沒有一個人有堅定的心。…不會因着我們老了，就說我們的性情有了基本上的改變。…因此，我勸你們，特別是那些不太年輕的人，不要相信你們的心。因為我們的心太容易改變了，所以它一點也不可靠。…我一再看見人的心改變了。因為我們的心善變，所以我們基督徒的生活有一急切的需要，就是我們的心得着堅

## WEEK 5 — DAY 4

### Morning Nourishment

Jer. 17:10 I, Jehovah, search the heart and test the inward parts...

1 Thes. 3:13 So that He may establish your hearts blameless in holiness before our God and Father...

5:23 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.

We need a heart that is solidly established, not a heart that is changeable. According to our natural birth, however, our heart is changeable.... For example, in the morning a brother may be very kind to his wife. But during breakfast he may become bothered by something and treat her in an unkind way. This is an illustration of the changeableness of our heart. Our heart is changeable... even in our relationship with the Lord. God is the unchanging One; He never changes. We are the ones who are changeable, and we are changeable in our heart. For this reason, Paul was concerned that the hearts of the new believers at Thessalonica would be set, built up, and established. (Life-study of 1 Thessalonians, p. 175)

### Today's Reading

Our heart still needs to be established. This is true both of the young and of the old....Old people are not more steadfast than young people. Actually, there is no one who, according to his natural, human life, is steadfast in his heart.... Simply because we grow older does not mean that there is a basic change in our nature.... I urge you, especially those who are not so young, not to have any confidence in your heart. Because our heart changes so easily, it is not at all trustworthy. Time after time I have seen someone have a change of heart. Because our heart is changeable, a crucial need in our Christian life is the establishing of our heart. Although we need our heart to be established, we are

固。…雖然我們的心需要得堅固，但我們自己辦不到，只有主纔能堅固我們的心。因此，我們需要祂使我們的心扎實的得堅固並建造。

照帖前三章十三節來看，主要我們的心得堅固，無可指摘。…我們的心有可指摘，因為我們的心刻變時翻。你的心若在扎實的根基上得着固定、建造並堅固，你的心就會無可指摘。不改變的心就是無可指摘的心。

根據五章二十三節，和平的神是那聖別人的，祂的聖別帶來和平。當我們從裏面被祂全然聖別時，就在凡事上與祂與人都有和平。…『全然』的意思是完全，徹底，…達到極點。神全然聖別我們，叫我們的全人一靈、魂、體，沒有一部分是凡俗或世俗的。…『聖別』一辭在這裏的意思是分開，使有區別；就是從凡俗或世俗的事物分別歸神。

神不僅全然聖別我們，也保守我們的靈、魂、體得以完全。『全然』是指量一面；『完全』是指質一面。在量一面，神要全然聖別我們；在質一面，神要保守我們得以完全，就是要保守我們的靈、魂、體得以完美。因着墮落，我們的體受了敗壞，魂受了玷污，靈也死了。在神完全的救恩裏，我們全人都要得救，成為完全、完美的。為此，神保守我們的靈脫離死的元素，（來九 14，）保守我們的魂不再留在天然和老舊裏，（太十六 24～26，）並保守我們的體脫離罪的敗壞。（帖前四 4，羅六 6。）神這樣的保守，以及祂徹底的聖別，維持我們過聖別的生活，直到成熟，使我們能在主的『巴路西亞』—祂的同在一裏與祂相會。

保羅在帖前五章二十四節說，『那召你們的是信實的，祂也必作成這事。』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。這是保羅對信徒所說極有把握的話。（帖撒羅尼迦前書生命讀經，二一〇至二一一、二〇〇至二〇一頁。）

參讀：帖撒羅尼迦前書生命讀經，第十九至二十篇。

not able to do this ourselves. Only the Lord can establish our heart. Therefore, we need Him to cause our heart to be solidly established and built up.

We have seen that according to 1 Thessalonians 3:13 the Lord seeks to establish our hearts blameless....Our heart is blamable because it is changeable. If your heart is set, built up, and established upon a solid foundation, it will then become blameless. An unchanging heart is a blameless heart.

According to 5:23, the Sanctifier is the God of peace. His sanctification brings in peace. When we are wholly sanctified by Him from within, we have peace with Him in every way. The word sanctified here means to be set apart; it is to be separated unto God from things common or profane. The word wholly means entirely, thoroughly, to the consummation. God sanctifies us wholly, so that no part of our being, either of our spirit or soul or body, will be left common or profane.

God not only sanctifies us wholly, but also preserves our spirit, soul, and body complete. Wholly is quantitative; complete is qualitative. In quantity God sanctifies us wholly; in quality God preserves us complete, that is, He keeps our spirit, soul, and body perfect. Through the fall our body has been ruined, our soul has been contaminated, and our spirit has been deadened. In God's full salvation our entire being is saved and made complete and perfect. For this, God is preserving our spirit from any deadening element (Heb. 9:14), our soul from remaining natural and old (Matt. 16:24-26), and our body from the ruin of sin (1 Thes. 4:4; Rom. 6:6). Such a preservation by God and His thorough sanctification sustain us to live a holy life unto maturity that we may meet the Lord in His parousia, His presence.

In 1 Thessalonians 5:24 Paul says, "Faithful is He who calls you, who also will do it." The faithful God who has called us will also sanctify us wholly and preserve our entire being complete. This is Paul's word of assurance to the believers. (Life-study of 1 Thessalonians, pp. 176, 168-169)

Further Reading: Life-study of 1 Thessalonians, msgs. 19-20

## 第五週 ■ 週五

### 晨興餽養

帖前五 23 ~ 24 『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。』

我們的靈是由良心、交通、直覺這三部分組成的。我們的靈主要是為着與神交通。我們與神有交通時，就接觸祂。這樣與神的接觸，自然叫我們感覺到神，對神有知覺。直覺是指從神來的直接感覺和知覺；藉着這直覺，就能知道我們是對還是錯。我們若錯了，就會被我們的良心定罪。但我們若是對的，就會被我們的良心稱義。因此，我們的良心或是控告、定罪我們，或是寬恕、稱義我們。保守我們靈的路，首先是要運用靈與神有交通。我們若不能這樣運用我們的靈，我們的靈就會留在死沉的光景裏。…我們基督徒每逢同來召會聚會時，都必須盡功用。我們需要禱告、讚美或作見證。這就是運用我們的靈，不讓我們的靈靜止不動，或是留在死沉的光景裏。（帖撒羅尼迦前書生命讀經，二四四至二四五頁。）

### 信息選讀

保守我們靈的第一條路，是正確的運用靈，以保守我們的靈是活的。帖前五章十六至十九節說，『要常常喜樂，不住的禱告，凡事謝恩；因為這是神在基督耶穌裏對你們的旨意。不要銷滅那靈。』喜樂、禱告、謝恩就是運用我們的靈。當我們這樣運用我們的靈，就能叫我們的靈活。運用靈，使我們的靈活，是保守靈的第一條路。…我們怎能將我們的靈

## WEEK 5 — DAY 5

### Morning Nourishment

1 Thes. 5:23-24 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.

Our spirit is composed of three parts: the conscience, the fellowship, and the intuition. Our spirit is mainly for us to have fellowship with God. When we have fellowship with God, we contact Him. This contact with God spontaneously gives us a sense of God, a consciousness of God. Intuition denotes the direct sense and consciousness that come from God. Through this intuition we can know whether we are right or wrong. If we are wrong, we shall be condemned by our conscience. But if we are right, we shall be justified by our conscience. Our conscience, therefore, either accuses and condemns or excuses and justifies. The way to preserve our spirit is first to exercise it to have fellowship with God. If we fail to exercise our spirit in this way, we shall leave it in a deadened situation. Whenever we Christians come together in a church meeting, we need to function. We need to pray, praise, or give a word of testimony. This is to exercise our spirit and not allow it to remain dormant or in a deadened condition. (Life-study of 1 Thessalonians, pp. 204-205)

### Today's Reading

The first way to preserve our spirit is to keep it living through proper exercise. First Thessalonians 5:16 through 19 says, "Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit." To rejoice, pray, and give thanks are to exercise our spirit. When we exercise our spirit in this way, we cause it to be living. Exercising the spirit to keep it living is the first way to preserve it. How can we release our spirit from a situation of deadness? We can do it through exercising

從死沉的光景裏釋放出來？我們可以藉着喜樂、禱告、謝恩，運用我們的靈，而使其得着釋放。

因着墮落，我們的靈死了。因此，我們的靈必須勝過死這個難處。聖徒參加召會聚會時，常在死的光景裏。他們…坐在椅子上，靈是發死的。但他們這個人其他的部分卻可能非常活躍。譬如，他們的思想可能在批評別人作的見證；他們也許在想，有些見證並不真實，有些見證非常老舊。

不信者的靈完全是死的。在你四圍的人，在學校、工作場所、或住家鄰近地區的人當中，大多數人的靈裏完全是死的。…你有沒有從靈裏死沉的光景裏分別出來，成爲聖別？…我們需要把我們的靈從死的光景中拉出來，在聖別我們的事上與三一神的工作合作。…我們既蒙了重生，就必須與眾有別。我們要給人看見，我們的靈是活的，不是死沉的。因此，我們的靈應當喜樂、禱告，並且向主謝恩。

保守我們靈的另一條路，是在林後七章一節。保羅在這節說，『所以親愛的，我們既有這些應許，就當潔淨自己，除去肉身和靈一切的玷污，敬畏神，以成全聖別。』這節經文指明，我們應當禁戒肉身和靈一切的玷污。我們必須遠離污染我們靈的一切事物。…我（在上海）學會，當我搭電車（去會所）時要閉起眼睛禱告；這就保守了我的靈。

你若因着看某些圖片而被污染，你的靈就會被玷污、污染而死沉。結果，你必須先求主潔淨你，除去一切玷污，否則你就不能禱告。我舉出這事作例證，說明我們必須與聖別人的三一神合作，使我們的靈得蒙保守，遠離死沉和污染。（帖撒羅尼迦前書生命讀經，二四五至二四八頁。）

參讀：帖撒羅尼迦前書生命讀經，第十八、二十三篇；帖撒羅尼迦後書生命讀經，第六篇。

our spirit by rejoicing, praying, and thanking.

Because of the fall, our spirit has been deadened. Our spirit, therefore, must overcome the problem of deadness. Many times the saints attend the church meetings in death... [and] sit in their chair with a deadened spirit. But other parts of their being may be very active. For example, in their thoughts they may criticize the testimonies given by others; they may think that some testimonies are not real and that others are full of oldness.

The spirit of an unbeliever is absolutely dead. Most of those around you at school, at work, or in your neighborhood are utterly dead in their spirit.... Have you been sanctified, separated, from a spirit-deadening situation? We need to pull our spirit out of death and cooperate with the operation of the Triune God in sanctifying us.... Because we have been regenerated, we need to be different. We need to show that our spirit is living, that it is not deadened. Thus, our spirit should rejoice, pray, and give thanks to the Lord.

Another way to preserve our spirit is found in 2 Corinthians 7:1. In this verse Paul says, "Since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God." This verse indicates that we should abstain from all defilement of both flesh and spirit. We need to stay away from anything that contaminates our spirit.... [In Shanghai] I learned to close my eyes and pray when taking the ride [to the meeting hall] by streetcar. This preserved my spirit.

If you become contaminated by looking at certain kinds of pictures, your spirit will be defiled, contaminated, and deadened. As a result, you will not be able to pray unless you first ask the Lord to cleanse you from all defilement. I offer this as an illustration of our need to cooperate with the sanctifying Triune God to have our spirit preserved from deadness and contamination. (Life-study of 1 Thessalonians, pp. 205-208)

Further Reading: Life-study of 1 Thessalonians, msgs. 18, 23; Life-study of 2 Thessalonians, msg. 6

## 第五週 ■ 週六

### 晨興餽養

約壹一7, 9『…我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。…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。』

我們心理的心有三個主要的動脈，就是魂的三部分—心思、意志和情感。…除去心理之心三個主要動脈的阻塞之路，就是向主徹底的認罪。我從經歷中學會，我們必須停留在主面前一段時間，承認我們的缺點、失誤、失敗、錯誤、惡行和罪。

我們要清除心思動脈的阻塞，就必須承認我們思想裏以及我們思想方式上一切有罪的事物。藉着承認思想裏一件件的罪，這動脈的阻塞就會除去。

我們若針對我們的意志到主面前，主會徹底而詳細的暴露我們的意志。…我們特別會看見，自己是何等的背叛，我們不知道甚麼是服從主。我們需要一一承認我們意志裏背叛的病菌。…承認主在我們意志裏所暴露的一切，就能清除我們的意志這個動脈的阻塞。我們也需要清除情感這個動脈的阻塞。…我們會看見，許多時候我們恨我們所該愛的，愛我們所該恨的。…我們的喜樂和憂傷可能全是天然的。當主暴露我們時，我們會對自己表達喜樂和憂傷的方式感到羞愧，因為那樣的表現常是天然的、屬肉體的、甚至是屬肉的。（帖撒羅尼迦前書生命讀經，二五〇至二五二頁。）

### 信息選讀

## WEEK 5 — DAY 6

### Morning Nourishment

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin. (9) If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Our psychological heart has three main arteries. These arteries... are also the three parts of the soul, ...the mind, the will, and the emotion....The way to unclog the three main arteries of our psychological heart is to make a thorough confession to the Lord. From experience I have learned that we need to stay with the Lord for a period of time to confess our defects, failures, defeats, mistakes, wrongdoings, and sins.

In order to unclog the artery of our mind, we need to confess everything that is sinful in our thoughts and in our way of thinking. By confessing our thoughts one by one, we shall remove the blockage from this artery.

If we go to the Lord concerning our will, He will expose it in a thorough and detailed way....We shall realize that we are very rebellious, that we do not know what it means to be submissive to the Lord. One by one, we need to confess the germs of rebellion in our will....By confessing all that the Lord exposes in our will, we unclog the artery of our will. The artery of the emotion also needs to be unclogged.... We shall realize that in many cases we hate what we should love, and love what we should hate.... Both our joyfulness and our sorrow may be altogether natural. As the Lord exposes us, we may feel ashamed of the way we have expressed joy and sorrow, for that expression often was natural, fleshly, even fleshy. (Life-study of 1 Thessalonians, pp. 209-211)

### Today's Reading

我們若花較多的時間清除心理之心三個主要動脈的阻塞，就會感覺到我們全人活了。我們的心思、意志和情感，都會非常健康。

我們…也必須知道怎樣保守我們的身體。…羅馬六章六節說，我們的身體是『罪的身體』。不僅如此，我們已經把我們墮落身體的肢體獻給罪、邪惡和不法。…我們若不跟隨舊人，罪的身體就失效了。（參羅六6。）…我們若照着魂生活，就會用我們的身體服事舊人。因此，我們若要保守自己的身體，首先必須不照着我們的魂生活。…我們若要保守自己的身體，我們身上不論那個肢體，都不可獻給任何有罪的事物。譬如，我們應當保守自己的眼睛遠離邪惡的圖片，保守我們的耳朵不聽不潔的事。…我們必須保守我們的身體不看、不聽那些污染並敗壞身體的事物。這就是用聖別持守我們的身體。

保羅…囑咐我們要禁戒淫亂，…就是用聖別和尊貴持守我們的器皿—我們的身體。（帖前四3～4。）因此，我們爲了要保守自己的身體，就不該把我們的肢體獻給任何罪惡的事物。…你們不要以爲年紀大了就不需要護衛自己遠離情慾和玷污。只要我們的身體還沒有改變形狀，還留在舊造裏，我們就需要一直持守自己的身體。

我們在帖前五章十二至二十四節看見，聖別的生活與神的工作合作。…合作的路就是常常喜樂，不住的禱告，凡事謝恩，不銷滅那靈，在召會聚會中不藐視申言者的話。我們若這樣的合作，我們的靈就會蒙保守，不至死沉；我們的魂會蒙保守，使心思、意志、情感不受污染；我們的身體也會蒙保守不受這世代的污染。這樣，我們就能實際的過爲着召會生活的聖別生活。（帖撒羅尼迦前書生命讀經，二五二至二五六頁。）

參讀：帖撒羅尼迦前書生命讀經，第二十四篇；人的肉體與人的靈，第一章。

If we take the time necessary to unclog the three main arteries of our psychological heart, we shall have the sense that our entire being has become living. Our mind, will, and emotion will all be in a very healthy condition.

We must also know how to preserve our body. Sin has damaged and ruined our body.... Romans 6:6 says that our body is a “body of sin.” Furthermore, we have presented the members of our fallen body to sin, to evil, to lawlessness. If we do not follow the old man, the body of sin will be made of none effect [cf. Rom. 6:6] .... If we live according to the soul, we shall use our body to serve the old man. Therefore, to preserve our body first requires that we do not live according to our soul. To preserve our body requires that we not present any member of our body to anything that is sinful. For example, we should keep our eyes away from evil pictures and our ears from unclean things....We need to keep our body from seeing and hearing things that will contaminate and ruin it. This is to preserve our body in sanctification.

Paul... [charges us] to abstain from fornication ...to preserve our vessel, our body, in sanctification and honor [1 Thes. 4:3]. Therefore, in order to preserve our body, we should not present our members to anything sinful. Do not think that as you grow older you will not need to guard yourself from lust and defilement. As long as we have not been transfigured and still remain in the old creation, we need to preserve our body.

In 5:12-24 we see the cooperation of the holy life with the divine operation....The way to cooperate is to rejoice, pray unceasingly, give thanks to Him in everything, not quench the Spirit, and not despise prophesying in the church meetings.... In this way, our spirit will be preserved from deadness, our soul will be preserved from pollution in mind, will, and emotion, and our body will be preserved from the defilement of this age. Then in a practical way we shall have a holy life for the church life. (Life-study of 1 Thessalonians, pp. 211-214)

Further Reading: Life-study of 1 Thessalonians, msg. 24; CWWL, 1975-1976, vol. 1, “The Flesh and the Spirit,” ch. 1



# 第五週詩歌

# WEEK 5 — HYMN

補440

## 聖化潔淨我們

(以弗所五章二十六至二十九節)  
(英1135)

E 大調

4/4

5̣ 6̣ 1̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ | 4̣ · 4̣ 4̣ ·  
 一 哦 主, 聖 化 我 們, 加 添 你 的 自 己;  
 4̣ 3̣ 2̣ | 4̣ · 4̣ 4̣ · 4̣ 3̣ 2̣ | 5̣ · 5̣ 5̣ ·  
 願 你 寶 貴 人 位 擴 展 在 我 衷 裏,  
 5̣ 6̣ 1̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ | 1̣ · 1̣ 1̣ ·  
 使 你 榮 耀 召 會 在 此 顯 為 實 際;  
 1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣  
 哦 主, 求 你 加 添 自 己。  
 5̣ 5̣ 5̣ | 7̣ - 7̣ 7̣ 6̣ 5̣ | 1̣ - 1̣ 3̣ 2̣ 3̣ |  
 (副) 哦 主, 今 日 聖 化 我 們, 捨 此 無  
 4̣ 5̣ 7̣ - 6̣ | 5̣ - 5̣ 5̣ 5̣ 5̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ |  
 路 滿 足 神 心。 惟 願 你 作 人 位, 擴 展 徧  
 1̣ · 1̣ 1̣ · 1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣ ||  
 及 四 圍; 哦 主, 今 日 聖 化 我 們。

二 哦主,潔淨我們, 向我們心說話;  
 洗滌我們全人, 直至聖別無瑕。  
 願你活話擴長, 來將我們聖化;  
 哦主,求你潔淨、聖化。

(副) 哦主,今日潔淨我們,  
 不容天然生命留存。  
 美麗、榮耀添加, 皆因你的說話;  
 哦主,今日潔淨我們。(辭接後面)

## Oh, sanctify us, Lord; now add Thyself to us Longings — For Sanctification

1135

1. Oh, sanc-ti - fy us, Lord; now add Thy - self to us, In our ex - pe - rience, Thy Per-son  
 spread in us, That in re - a - li-ty the church be glo - rious, O Lord, do add Thyself, we  
 pray. (C) Oh, sanc-ti - fy us, Lord, to - day; Lord Je-sus, You're the on - ly  
 way. We take Your Person, Lord; Oh, spread Yourself abroad. Oh, sancti - fy us, Lord, to - day.

2. Oh, purify us, Lord, by speaking in our heart;  
 Thy living, spoken word this washing will impart.  
 Increase Thy speaking, Lord, and cleanse our every part.  
 Oh, purify us, Lord, we pray.

Oh, purify us, Lord, today;  
 Wash all our natural life away.  
 Speak now Thy words in us,  
 And make us glorious.  
 O Lord, do speak in us today.

(to be continued on the next page)

三 哦主,滋養我們, 惟你是真食物;  
只需喫飽喝足, 變化自然顯出。  
惟有得你餵養, 我們纔真滿足;  
哦主,求你滋養、眷顧。

(副) 哦主,今日滋養我們,  
老舊、天然洗滌淨盡。  
求你來施潔淨, 又將我們充盈;  
哦主,今日滋養我們。

四 哦主,顧惜我們, 以你柔愛養育;  
藉你溫情撫慰, 眷顧我們所需。  
軟化剛硬石心, 好來施情佔據;  
哦主,求你顧惜、養育。

(副) 哦主,今日顧惜我們,  
冷淡、死沉全都驅盡。  
當你懷擁緊緊, 我們能不歡欣?  
哦主,今日顧惜我們。

五 哦主,榮化我們, 藉你內裏運行;  
非爲個人明亮, 乃爲召會得榮。  
願你得着新婦, 成就你愛經營;  
哦主,求你在我運行。

(副) 哦主,今日運行我身,  
妝飾新婦迎你再臨。  
願你開展擴充, 召會榮上加榮;  
哦主,今日榮化我們。

3. O Lord, do nourish us; You are the food we need;  
As we are eating You, we'll be transformed indeed;  
We're fully satisfied as on Yourself we feed,  
So nourish us, O Lord, we pray.

O Lord, do nourish us today  
As all our self You wash away.  
Not only purify,  
But fill and satisfy;  
O Lord, do nourish us today.

4. O Lord, do cherish us, as on Thyself we feed;  
Warm us so tenderly and meet our every need.  
Our hardness soften, Lord, till we are Yours indeed;  
Oh, cherish us, dear Lord, we pray.

O Lord, do cherish us today,  
Until our coldness flees away.  
Oh, hold us close to Thee  
And cherish tenderly;  
O Lord, do cherish us today.

5. Lord, make us glorious, by all Your inner work,  
Not glory for ourselves, but glory for the church;  
That You may have Your Bride, thus ending all Your search.  
O Lord, do work on us, we pray.

O Lord, do work on us today!  
To form the church Your glorious way.  
Oh, spread Yourself in us  
Till we are glorious;  
Oh, make us glorious, Lord, today.

## 第六週

在神的國裏在神行政下  
實行神的旨意，  
為使召會作神的以色列

讀經：約壹二 17，太七 21，彼前一 17，二 24，五 6～7、10，加六 10、15～16

### 綱要

#### 週一

壹 我們要在神的國裏實行神的旨意—太七 21，十二 50：

一 『惟獨實行神旨意的，永遠長存』—約壹二 17：

1 世界抵抗父神，世界上的事抵抗神的旨意—15～16 節：

a 在積極一面，我們有父和祂的旨意。

b 在消極一面，我們有世界和世界上的事。

2 我們要經常不斷的實行神的旨意，不是偶爾為之；用於十七節的『實行』這動詞，在原文指因着住（在一些事裏）而習慣且持續的行（那些事）。

## Week Six

**Doing the Will of God in the Kingdom of God  
under the Government of God  
for the Church as the Israel of God**

Scripture Reading: 1 John 2:17; Matt. 7:21; 1 Pet. 1:17; 2:24; 5:6-7, 10; Gal. 6:10, 15-16

### Outline

#### Day 1

I. We need to do the will of God in the kingdom of God—Matt. 7:21; 12:50:

A. "He who does the will of God abides forever"—1 John 2:17:

1. The world is against God the Father, and the things in the world are against the will of God—vv. 15-16:

a. On the positive side, we have the Father and His will.

b. On the negative side, we have the world and the things in the world.

2. We need to do the will of God habitually and continually, not just occasionally; this is indicated by the fact that the Greek verb for does in verse 17 denotes doing (things) habitually and continually by abiding (in the things).

## 週二

二 我們要在來世進入諸天之國的實現，就必須在今世實行我們父的旨意—太七 21 ~ 23，六 10，十二 50，啓四 11，羅十二 2，弗一 5、9、11，五 17，西一 9，四 12：

- 1 國度完全是神旨意的事，並全然完成了神的旨意；事實上，國度就是神的旨意—太六 10。
- 2 諸天之國憲法的終極結果，乃是天父的旨意—七 21。
- 3 我們是國度的子民，在地上實行父的旨意—21 節，十二 50。

## 週三

4 我們要實行父的旨意，就必須進窄門，走狹路—七 13 ~ 14：

- a 窄門把舊人、己、肉體、人的觀念、世界同其榮耀，都摒除在外；只有合乎神旨意的，纔能進去。
  - b 當我們走在狹路上，我們就受到一種奧祕、看不見、內在的管治所約束，並且我們活在這管治之下。
- 5 凡實行父旨意的，就是主耶穌的親人—十二 50：
- a 基督這位屬天的君王，總是降服於父的旨意，接受神的旨意作祂的分，不抵抗任何事—十一 28 ~ 30，二六 39。
  - b 凡實行父旨意的，就是幫助主耶穌的弟兄，同情祂的姊妹，以及柔和慈愛的母親。

## Day 2

B. In order to enter into the manifestation of the kingdom of the heavens in the coming age, we must do the will of our Father in this age—Matt. 7:21-23; 6:10; 12:50; Rev. 4:11; Rom. 12:2; Eph. 1:5, 9, 11; 5:17; Col. 1:9; 4:12:

1. The kingdom is absolutely a matter of God's will and completely fulfills God's will; in fact, the kingdom is God's will—Matt. 6:10.
2. The ultimate issue of the constitution of the kingdom of the heavens is the will of the heavenly Father—7:21.
3. As the kingdom people, we are on earth to do the Father's will—v. 21; 12:50.

## Day 3

4. In order to do the will of the Father, we need to enter in through the narrow gate and walk on the constricted way—7:13-14:

- a. The narrow gate excludes the old man, the self, the flesh, the human concept, and the world with all its glory; only that which corresponds with God's will can enter in.
  - b. As we walk on the constricted way, we are restricted by a mysterious, invisible, inward control, and we live under this control.
5. Whoever does the will of the Father is a relative of the Lord Jesus—12:50:
- a. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything—11:28-30; 26:39.
  - b. Whoever does the will of the Father is a brother who helps the Lord Jesus, a sister who sympathizes with Him, and a mother who tenderly

6 父永遠的旨意是要把召會建造在子基督這磐石上一十六 18，弗二 21 ~ 22，四 16。

## 週四

貳 我們要在神的國裏實行神的旨意，就必須過一種在神行政下的基督徒生活—彼前一 17，二 24，五 6 ~ 7、10：

一 彼得的著作將基督徒生活與神的行政結合，啓示出基督徒生活與神的行政乃是成對且並行的—彼前一 17，二 21、24，三 15，四 17，五 5 ~ 8：

1 彼得前書的主題是神行政下的基督徒生活，特別在神對祂所揀選之人的對付上，指出神的行政—二。

2 彼得後書的主題是神聖的供備與神聖的行政，指出神在管理我們時，供應我們所需要的一切—一 1 ~ 4，三 13。

3 神藉着審判來管理；神的這審判是為施行祂的行政—彼前一 17，四 17。

4 彼前一章十七節所說，父所施行的審判，乃是神現今、每天在行政上對付祂兒女所施行的審判。

5 神審判任何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—17 節。

二 我們既是在基督裏的信徒和神的兒女，就該過一種在神行政下的基督徒生活—約三 15，一 12 ~ 13，彼前四 13 ~ 19，五 6 ~ 7：

loves Him.

6. The Father's eternal will is to build up the church upon Christ the Son as the rock—16:18; Eph. 2:21-22; 4:16.

## Day 4

II. In order to do the will of God in the kingdom of God, we must live the Christian life under the government of God—1 Pet. 1:17; 2:24; 5:6-7, 10:

A. In his writings Peter combines the Christian life and God's government, revealing that the Christian life and the government of God go together as a pair— 1:17; 2:21, 24; 3:15; 4:17; 5:5-8:

1. The subject of 1 Peter is the Christian life under the government of God, showing us the government of God especially in His dealings with His chosen people—1:2.

2. The subject of 2 Peter is the divine provision and the divine government, showing us that as God is governing us, He supplies us with whatever we need—1:1-4; 3:13.

3. God governs by judging; this judgment of God is for the carrying out of His government—1 Pet. 1:17; 4:17.

4. The judgment in 1 Peter 1:17, which is carried out by the Father, is the present, daily judgment of God's governmental dealings with His children.

5. 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—v. 17.

B. As believers in Christ and children of God, we should live a Christian life under the government of God— John 3:15; 1:12-13; 1 Pet. 4:13-19; 5:6-7:

- 1 彼得的書信啓示，基督使我們能接受神藉着苦難所施行的行政對付—彼前一 6 ~ 8，二 3 ~ 4、19、21 ~ 25，三 18、22，四 1、15 ~ 16，五 8 ~ 9。
- 2 在基督的死裏，我們已經向罪死了，使我們在基督的復活裏，得以在神的行政下向義活着一二 24：
  - a 向義活着就是要滿足神行政的要求—24 節。
  - b 我們在基督徒生活中，應當過一種與神行政中義的要求相合的生活—詩八九 14，太五 6、10。

## 週五

- 3 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 六節中『神大能的手』是指神執行祂行政的手，特別見於祂的審判中—一 17，四 17。
  - b 謙卑服在神大能的手下，乃是讓神把我們作成謙卑的；然而，我們必須與神的工作合作，甘願在神大能的手下成爲謙卑、卑微的一五 6。
- 4 我們該將一切的憂慮卸給神，因爲祂顧念我們—7 節。
- 5 我們該將我們的魂交與那信實的創造主—四 19：
  - a 神能保全我們的魂；祂慈愛信實的照顧，隨同着祂在行政管理中的公平。
  - b 當神在祂的行政上審判我們時，祂仍在愛裏信實的照顧我們；我們遭受祂管教的審判時，該將自己的魂交與我們創造主信實的照顧—太十 28 ~ 30，十一 28 ~ 29。
- 6 當我們活在神的行政下時，全般恩典的神要親自成

1. The Epistles of Peter reveal the Christ who enables us to take God's governmental dealings administered through sufferings—1 Pet. 1:6-8; 2:3-4, 19, 21-25; 3:18, 22; 4:1, 15-16; 5:8-9.
2. In the death of Christ we have died to sins so that in the resurrection of Christ we might live to righteousness under God's government—2:24:
  - a. To live to righteousness is to fulfill God's governmental requirements— v. 24.
  - b. In our Christian life we should live in a way that matches the righteous requirements of His government—Psa. 89:14; Matt. 5:6, 10.

## Day 5

3. 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.
4. We should cast all our anxiety on God because it matters to Him concerning us—v. 7.
5. We should commit our souls to the faithful Creator—4:19:
  - a. God can preserve our soul, and His loving and faithful care accompanies His justice in His governmental administration.
  - b. While God judges us in His government, He cares for us faithfully in His love; as we are suffering His disciplinary judgment, we should commit our souls to the faithful care of our Creator—Matt. 10:28-30; 11:28-29.
6. As we live under the government of God, the God of all grace will

全我們，堅固我們，加強我們，給我們立定根基—彼前五 10。

## 週六

叁 在神的國裏在神行政下實行神的旨意，結果乃是產生召會作神的以色列—加六 10、15～16：

- 一 神新約的經綸不僅是要將我們作成神的兒子，更是要將我們作成神的以色列；真以色列，屬靈的以色列，乃是召會—弗一 5，來二 10，羅八 14、19，加三 26，四 6～7，六 16，太十六 18。
- 二 我們要成爲這樣的以色列—神的君王—以執行神在地上的行政—六 9～10。
- 三 使徒保羅將基督裏的眾信徒—信仰之家的人，就是新造—視爲神團體的以色列—加六 10、15～16，三 7、29。
- 四 在神新約的經綸裏，我們已成爲神的兒子和神的以色列—加三 26，六 16：
  - 1 我們是神的兒子—神家的成員—爲着祂的彰顯—10節。
  - 2 我們是未來的君王—命定要作君王的人；君王職分與神的以色列有關—啓五 10。
  - 3 我們的定命是作神的兒子彰顯神，也是作君王在神的國裏掌權—二一 7，二二 5 下，十二 5 上。
- 五 作爲神的以色列，我們代表神行使祂的權柄，在地上執行祂的行政，爲着成就祂的定旨—創一 26、28，路十 19，啓十二 5、7～11：
  - 1 神要祂所造的人來對付祂所造的撒但，爲要將地歸

Himself perfect, establish, strengthen, and ground us—1 Pet. 5:10.

## Day 6

III. Doing the will of God in the kingdom of God under the government of God issues in the church as the Israel of God—Gal. 6:10, 15-16:

- A. God's New Testament economy is not only to make us sons of God but also to make us the Israel of God; the real Israel, the spiritual Israel, is the church— Eph. 1:5; Heb. 2:10; Rom. 8:14, 19; Gal. 3:26; 4:6-7; 6:16; Matt. 16:18.
- B. We need to become such an Israel, a prince, to execute God's government on earth—6:9-10.
- C. The apostle Paul considered the many believers in Christ—who are the household of the faith, the new creation—collectively the Israel of God—Gal. 6:10, 15-16; 3:7, 29.
- D. In God's New Testament economy we have been made both the sons of God and the Israel of God—v. 26; 6:16:
  1. We are sons of God, members of God's family, for His expression—v. 10.
  2. We are kings-to-be, those destined to be kings; kingship is related to the Israel of God—Rev. 5:10.
  3. Our destiny is to be sons of God expressing God and also kings reigning in the kingdom of God—21:7; 22:5b; 12:5a.
- E. As the Israel of God, we represent God, exercise His authority, and carry out His administration on earth for the fulfillment of His purpose—Gen. 1:26, 28; Luke 10:19; Rev. 12:5, 7-11:
  1. God wants His creature man to deal with His creature Satan in order

還給神—詩—四九 7 ~ 9。

2 神需要人作神的工—管理祂的造物，宣揚祂的得勝，並使撒但受虧損—創— 26。

to bring the earth back to God—Psa. 149:7-9.

2. God needs man to do the work of God—to reign over His creation, to proclaim His triumph, and to cause Satan to suffer loss—Gen. 1:26.



## 第六週 ■ 週一

### 晨興餽養

約壹二 15 ~ 17 『不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了；因為凡世界上的事，就是肉體的情慾、眼目的情慾、並今生的驕傲，都不是出於父，乃是出於世界。這世界和其上的情慾，正在過去；惟獨實行神旨意的，永遠長存。』

世界是與神為敵的，其上的情慾是與神的旨意相反的，所以都必要過去。神和祂的旨意是永遠的，所以實行祂旨意的，也是永遠長存的。我們在世界和其上的情慾裏有多少，就要過去有多少。我們在神和祂的旨意裏有多少，就要長存有多少。『過去』怎樣是愛世界並隨從其上情慾的懲罰，『長存』也照樣是愛神並實行祂旨意的賞賜。（聖經要道，五一九至五二〇頁。）

### 信息選讀

約壹二章十五節…的世界，是指撒但所形成，反對神的世界系統。每一樣東西、每一個人、並每一件事，都已經被那惡者，神的對頭系統化，成了他世界系統的一部分。…在這樣的光景裏，我們要往那裏去？答案是我們需要到三一神那裏去，只有三一神沒有被撒但系統化。我們到三一神那裏去，同時也需要到神的話那裏去。每一樣東西、每一個人並每一件事既都已被撒但系統化，我們就需要逃往三一神和祂的話那裏。神的話是我們的避難所，我們的保護。

撒但系統的內容是肉體的情慾、眼目的情慾、並今生的驕傲。…我們可以用擁有一部汽車為例，說

## WEEK 6 — DAY 1

### Morning Nourishment

1 John 2:15-17 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world. And the world is passing away, and its lust, but he who does the will of God abides forever.

The world is the enemy of God, and its lust opposes the will of God; therefore, the world and its lust will pass away. God and His will are eternal; therefore, those who do His will also abide forever. Whatever we have of the world and its lust will pass away. Whatever we have of God and His will abides forever. Just as passing away is the punishment for loving the world and following its lust, abiding forever is the reward for loving God and doing His will. (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 2," p. 455)

### Today's Reading

In 1 John 2:15 the world refers to the anti-God world system formed by Satan. Every thing, every one, and every matter have been systematized by the evil one, the adversary of God, and made a part of his world system. In such a situation, where shall we go? The answer is that we need to go to the Triune God. Only the Triune God has not been systematized by Satan. Along with going to the Triune God, we also need to go to the Word of God. Therefore, since every thing, every one, and every matter have been systematized by Satan, we need to flee to the Triune God and His Word. God's Word is our refuge, our protection.

The contents of Satan's system are the lust of the flesh, the lust of the eyes, and the vainglory of this present life. We may use owning a car as an illustration

明撒但用來形成他系統的事物，與這系統實際內容之間的區別。汽車如何能被神的仇敵利用，形成他邪惡的系統？汽車本身不是問題，也不是撒但系統的內容。問題乃在於肉體的情慾、眼目的情慾，特別在於今生的驕傲。如果不是人的驕傲，汽車不會成為問題。但是許多人喜歡買昂貴的汽車，為的是要炫耀。就他們來說，他們所駕駛的汽車是為着今生的驕傲。汽車在美國是必需品，所以，問題不在於汽車本身，乃在於眼目的情慾並今生的驕傲。當你想到某一類型的汽車，你渴望得着它。有些人日夜想着某一輛車。車子沒有錯，是人錯了。問題不在於他們所需要的車子，乃在於肉體的情慾、眼目的情慾、並今生的驕傲。

我們也可以用我們對衣着和住屋的需要，作進一步的說明。住家是必需的，衣着也是必需的。問題也不在於房子或衣着，這些並不是世界系統的實際內容。問題在於肉體的情慾、眼目的情慾、並今生的驕傲，因為這些乃是撒但邪惡系統的內容。

照聖經看，世界抵抗父，（約壹二 15，）魔鬼抵抗子，（三 8，）肉體抵抗那靈。（加五 17。）一面有神聖的三一—父、子、靈，另一面有邪惡的三一—世界、撒但、肉體。我們若享受神聖的三一，就與邪惡的三一無分無關。

世界既抵抗父神，所以世界上的事，（約壹二 15，）就是世上的情慾，也就抵抗神的旨意。在積極方面，有父和子的旨意。…實行神的旨意，就是經常不斷的實行神的旨意。（約翰壹書生命讀經，二〇八、二一三至二一五頁。）

參讀：約翰壹書生命讀經，第二十篇；聖經要道，第二十六題。

of the difference between something used by Satan to form his system and the actual contents of this system. How can a car be utilized by the enemy of God to form his evil system? The car itself is not a problem and is not the content of Satan's system. The problem is with the lust of the flesh, the lust of the eyes, and, in particular, with the vainglory of the present life. If it were not for man's vainglory, a car would not become a problem. However, many people like to buy an expensive car in order to make a display. In their case, the car they drive is used for vainglory. In this country a car is a necessity. The problem, therefore, is not with the car itself; the problem is with the lust of the eyes and the pride of life. When you consider a certain kind of car, you may desire to have it. Some may think about a certain car day and night. The car is not wrong—the persons are wrong. The problem is not with the car they need; the problem is with the lust of the flesh, the lust of the eyes, and the vainglory of life.

As further illustrations, we may also refer to our need for clothing and housing. A dwelling place is a necessity, and clothing also is a necessity. Once again, the problem is not with the house or the clothes; these are not the actual contents of the world system. The problem is with the lust of the flesh, the lust of the eyes, and the vainglory of life, for these are the contents of Satan's evil system.

According to the Bible, the world is against the Father (v. 15), the devil is against the Son (3:8), and the flesh is against the Spirit (Gal. 5:17). On the one hand, we have the Divine Trinity—the Father, the Son, and the Spirit. On the other hand, we have an evil trinity—the world, Satan, and the flesh. If we enjoy the Divine Trinity, we shall have nothing to do with the evil trinity.

As the world is against God the Father, so the things in the world (1 John 2:15), which are its lust, are against the will of God. On the positive side, we have the Father and His will. To practice the will of God is to do the will of God habitually and continually. (Life-study of 1 John, pp. 171, 175-176)

Further Reading: Life-study of 1 John, msg. 20; CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 2," ch. 26

## 第六週 ■ 週二

### 晨興餽養

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

七 21『不是每一個對我說，主阿，主阿的人，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。』

十二 50『因為凡實行我在諸天之上父旨意的，就是我的弟兄、姊妹和母親了。』

馬太七章二十一節（裏進諸天的國）…不是指今天諸天之國的實際，乃是指將來國度的實現。我們要進諸天的國，需要作兩件事：呼求主，並實行天父的旨意。呼求主穀叫我們得救，（羅十 13，）但要進諸天的國，還需要實行天父的旨意。因此，不是每一個說主阿，主阿的人，都能進諸天的國，惟獨那些呼求主，且實行天父旨意的人，纔能進去。…進諸天的國，既然還要實行天父的旨意，就顯然與藉着重生進神的國不同。（約三 3，5。）進神的國是藉着神聖生命的出生，進諸天的國是藉着神聖生命的生活。（馬太福音生命讀經，三三六頁。）

### 信息選讀

在馬太七章二十一節，主不是說，『你們…父，』乃是說，『我…父。』這裏主似乎說，『我是人子，是神子，我一直實行我父的旨意。你們也是神的兒子，是我的弟兄。因此，你們必須是我的同伴，並走我所走的路。現在你們不是實行你們父的旨意，乃是實行我父的旨意。你們是我的弟兄、我的同伴、我的同夥。你們和我走同樣的路，實行同樣的旨意。』

## WEEK 6 — DAY 2

### Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

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.

12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

[Matthew 7:21] does not refer to the reality of the kingdom of the heavens today, but to the coming manifestation of the kingdom in the future. To enter into the kingdom of the heavens we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Since entering into the kingdom of the heavens also requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God by being regenerated (John 3:3, 5). This latter is by the birth of the divine life; the former is by the living of that life. (Life-study of Matthew, p. 302)

### Today's Reading

In [Matthew 7:21] the Lord does not say “your Father,” but “My Father.” Here the Lord seems to be saying, “I, the Son of Man and the Son of God, have been doing the will of My Father. You also are sons of God and My brothers. Therefore, you must be My companions and take the same way that I take. Now you are not to do the will of your Father, but the will of My Father. You are My brothers, My companions, and My partners. You and I are walking the

你們照着我父的旨意與我同活。』在（諸天之國）憲法的最後一段，不再是論到消極的方面，諸如我們的脾氣、情慾、己、肉體和憂慮；而完全是論到積極的方面，就是實行天父的旨意。國度子民不是為着別的，乃是為着實行父的旨意。我們在這裏不僅僅是為着勝過我們的脾氣、情慾、己、肉體，也不僅僅是為着善待並同情別人。我們在這裏乃是為着成就天父的旨意。要實行父的旨意，我們需要走狹路。在屬世哲學家的教訓裏，既沒有神聖的生命、神聖的性情，也沒有神聖的路。但在這裏，諸天之國憲法的終極結果，乃是天父的旨意。這就是說，我們有一位天父，我們是父的兒子。在憲法的最後一段，不僅是生命的事，也是父旨意的事。我們的父有一個旨意要成就，但這旨意只能藉着祂的生命纔能成就。我們需要活在天父的生命裏，並且憑着這生命而活。這種生活乃是為着實行父的旨意。

在諸天之國的憲法裏，我們看不見到底甚麼是父的旨意。然而，這旨意清楚的啓示在十六章。父的旨意就是要把召會建造在子這塊磐石上。這在使徒行傳、書信和啓示錄裏得着充分的發展。新約啓示出神那神聖、永遠的旨意，就是要建造召會。

我們憑着我們裏面父的生命和性情，就能知道父的旨意。父的性情總是會告訴我們『是』或『不是』。你若照着神聖的性情，並且在跑道內奔跑，神聖的性情就會指明：『是，不錯，繼續往前。』但你若不照着神聖的性情奔跑，或跑出線外，神聖的性情就會說，『別跑這邊。』不需要任何人告訴你要作甚麼，因為規律、限制、神聖的性情就在你裏面。這性情告訴你，你在那裏。（馬太福音生命讀經，三三六至三三七、三四〇頁。）

參讀：馬太福音生命讀經，第二十四篇；國度之於信徒，第二至四篇。

same way and doing the same will. You are living with Me according to the will of My Father.” In this last section of the constitution, it is no longer a negative matter of dealing with our temper, lust, self, flesh, and anxiety. It is absolutely a positive matter of doing the will of the Father who is in heaven. The kingdom people are not for anything other than doing the will of the Father. We are not here merely to overcome our temper, our lusts, our self, and our flesh, and to be kind and sympathetic to others. We are here for the accomplishment of the will of the heavenly Father. In order to do the will of the Father, we need to walk in the constricted way. In the teachings of the worldly philosophers, there is neither the divine life and divine nature nor the divine way. But here the ultimate issue of the constitution of the kingdom of the heavens is the will of the heavenly Father. This means that we have a heavenly Father and that we are the Father’s sons. However, in the last section of the constitution it is not only a matter of life, but also a matter of the will of the Father. Our Father has a will to accomplish, but we can accomplish it only by His life. We need to live in the life of the heavenly Father and also by that life. This kind of living is for the doing of the Father’s will.

In the constitution of the kingdom of the heavens we cannot see what the will of the Father actually is. However, it is clearly revealed in chapter sixteen. The Father’s will is to build the church upon the Son as the rock. This is fully developed in the Acts, the Epistles, and the book of Revelation. The New Testament reveals that God’s divine, eternal will is to build up the church.

We can know [the Father’s will] by the Father’s life and nature within us. The Father’s nature will always tell us “yes” or “no.” If you are running according to the divine nature and within the constricted lines, the divine nature will indicate, “Yes, you are right; go on.” But if you are not running according to the divine nature or if you step outside the lines, the divine nature will say, “Don’t go this way.” There is no need for anyone to tell you what to do, for the regulating, constricting, divine nature is within you. This nature tells you where you are. (Life-study of Matthew, pp. 303, 306)

Further Reading: Life-study of Matthew, msg. 24; CWWL, 1957, vol. 2, “What the Kingdom Is to the Believers,” chs. 2-4

### 晨興餽養

太七 13 ~ 14 『你們要進窄門；因為引到毀壞的，那門寬，那路闊，進去的人也多；引到生命的，那門窄，那路狹，找着的人也少。』

進窄門的人必須靈裏貧窮、哀慟、溫柔、飢渴慕義、憐憫、清心、與眾人和平、願意為義受逼迫、並且願意為基督受辱罵。只有具備這種性質的人纔能進窄門。

這條路在每一面都是狹小、受限制的。那門窄，那路狹。因為國度的新律法比舊約的律法更嚴格，而且國度的要求比舊約的要求更高。那窄門不僅對付外面的行為，也對付裏面的動機。舊人、己、肉體、人的觀念、世界同其榮耀，都被摒除在外；只有合乎神旨意的，纔能進去。…進門不過是開始走路，這路乃是一生之久。（馬太福音生命讀經，三三〇至三三一頁。）

### 信息選讀

你既是在主恢復裏的人，你是否走在狹路上？…我們在每一面都受限制。基督教裏的人在禮拜時，可以使用搖滾樂，或其他屬世的方法，但我們不能，因為我們的路是狹的。…青年人從高中畢業，就像籠中小鳥要得自由一樣。然而，許多人太自由了，以致沒有限制，沒有約束。反之，在主的恢復裏，我們在走狹路。甚至我們在實行禱讀時，也必須有一些約束。在禱讀時，我們不該像世人看球賽一樣

### Morning Nourishment

Matt. 7:13-14 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Those who enter the narrow gate [Matt. 7:13] must be poor in spirit, mourning, meek, hungry and thirsty for righteousness, merciful, pure in heart, making peace with all men, willing to be persecuted for the sake of righteousness, and willing to be reproached for Christ. Only those with such a nature can enter through the narrow gate.

This way is constricted, limited, on every side. The gate is narrow and the way is constricted because the new law of the kingdom is stricter and the demand of the kingdom is higher than that of the old covenant. It deals not only with outward conduct, but also with inward motive. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded. Only that which corresponds to God's will can enter in....To enter the gate is simply to begin walking on the way, a way which is lifelong. (Life-study of Matthew, pp. 297-298)

### Today's Reading

As one in the Lord's recovery, are you walking on the constricted way?... We are constricted on every side. Those in Christianity can use rock music or other worldly methods in their services, but we cannot, because our way is constricted....When the young people graduate from high school, they are like caged birds wanting to be free. However, many are so free that they have no constriction, no restriction. We in the Lord's recovery, on the contrary, are taking a constricted way. We must even have some restriction in the practice of pray-reading. In our pray-reading we should not be like worldly people at a

沒有約束。在主的恢復裏，我們必須在靈裏行事為人。在靈裏生活，在靈裏行事為人，約束了我們。甚至我們愛人、歡樂、高興的時候，也必須在約束之下。我們不可像那些一興奮就拋棄所有約束的人一樣。反之，我們的興奮必須受靈的限制。聚會時更須如此。儘管我們可以充分釋放靈，但就着身體的活動而言，我們該受約束。在每件事上，我們都需要走狹路，不可走闊路。

在我們與弟兄們的交通中，我們必須受限制。你想要稱讚一位弟兄麼？你稱讚的時候，必須受限制。你要責備一位弟兄麼？你責備的時候，必須受限制。你正與一些弟兄交通麼？這很好，但你與他們交通必須受限制。有時候你一交通，就忘了所有的限制。你談了一小時又一小時，不顧喫飯或休息的需要。不僅如此，在你的交通中，你無所不談，從天使長米迦勒談到路德馬丁，談到召會中所有的弟兄姊妹。你毫不受約束的談到每個人。讚美主，我們真是自由，然而我們仍須受限制、約束並抑制。

想想約翰七章裏主耶穌的例子。祂的兄弟題議祂上猶太去，將自己顯明給世人看，主說，『我的時候還沒有到，你們的時候卻常是方便的。』（6。）主的話指明祂是受限制的，祂在走狹路。我們國度子民也必須走狹路。我們的路滿了限制、約束和抑制。但不要把任何限制看作阻撓。反之，限制會使我們走得更快。我們若拒絕受限制，我們的長進就會慢下來。然而，我們若願意受限制，受抑制，我們的速度就會增加。（馬太福音生命讀經，三三一至三三三頁。）

參讀：國度，第三十三章；新約總論，第二百四十一篇。

ball game who have no restrictions. We in the Lord's recovery must walk in our spirit. Living in spirit and walking in spirit restrict us. Even when we are loving, rejoicing, and happy, we must be under restriction. We must not be like those who throw off all restraint in their excitement. Rather, we must be excited within the limit of the spirit. This must even be true in the meetings. Although we may fully release our spirit, we should be restricted as far as physical activity is concerned. In everything, we need to take the constricted way, not the broad way.

We must take the constricted way in our fellowship with the brothers. Do you intend to praise a brother? You must praise him in a constricted way. Are you about to rebuke a brother? You must rebuke him in a constricted way. Are you having fellowship with some brothers? This is excellent, but you must fellowship with them in a constricted way. Sometimes when you are having fellowship, you forget all limitation. You go on hour after hour without taking care of the need for food or rest. Furthermore, in your fellowship you talk about everything from the archangel Michael, to Martin Luther, to all the brothers and sisters in the church. You fellowship about everyone without any restriction. Praise the Lord that we are truly free. Nevertheless, we still have the limitations, restrictions, and constrictions.

Consider the example of the Lord Jesus in John 7. When His brothers proposed that He go into Judea and make Himself known to the public, the Lord said, "My time has not yet come, but your time is always ready" (v. 6). The Lord's word indicates that He was limited, that He was walking a constricted way. As the kingdom people, we also must walk on a constricted way. Our way is full of limitations, restrictions, and constrictions. But do not consider any limitation a frustration. Rather, the limitations will speed us on our way. If we refuse to be constricted, our progress will be slowed down. However, if we are willing to be limited and constricted, our speed will increase. (Life-study of Matthew, pp. 298-299)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 33; The Conclusion of the New Testament, msg. 241

## 第六週 ■ 週四

### 晨興餽養

彼前一 17『你們既稱那不偏待人，按各人行爲審判的爲父，就當在你們寄居的時日中，憑着敬畏行事爲人。』

五 10『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。』

彼得這兩封書信的主題乃是神宇宙的行政。…如我們所知道的，馬太福音說到國度。不要以爲行政與國度是相同的。…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。

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。一面，神多少容忍他們作一些事，來爲祂的定旨效力，如希特勒屠殺猶太人，促使猶太人合一。然而，神也審判了這些作惡的人。（彼得前書生命讀經，一一至一二頁。）

### 信息選讀

我們不該以爲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：『因爲時候到了，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 6 — DAY 4

### Morning Nourishment

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.

5:10 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.

In his two Epistles Peter is on the subject of God's universal government... As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical... A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation.

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. On the one hand, to some extent, God tolerated them in doing certain things that served His purpose, such as Hitler's slaughtering of the Jews, which caused the Jews to be one. Nevertheless, God judged them. (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: "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。

（在彼前五章十節，）彼得似乎在告訴信徒，他們不需要疑惑，因為神在成全他們。…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。

（在四章十七節，）彼得『不是說到那對人末後的審判；就那意義說，父不審判甚麼人，乃將審判的事全交與子。（約五 22。）這裏所說的，乃是神在這世上每天對祂兒女所施行之行政的審判。所以這裏說，在你們寄居的時日』（Darby，達祕。）這是神對自己家人的審判。（彼前四 17。）

今天我們都在神的審判之下。神不只恩待我們，賜恩典給我們，祂也審判我們。這就是我們有許多苦難的原因。我們有苦難，因為神在審判我們。一面，神在祂的行政之下恩待我們，使我們過合乎祂義的生活；另一面，祂審判任何不符合祂行政的事物。所以，在今世我們信徒乃是在神每天的審判之下。（彼前前書生命讀經，一二至一三、三二二、三二四頁。）

參讀：彼前前書生命讀經，第一至二、五、七、十一、二十一篇。

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.

[In 1 Peter 5:10] Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them.... 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.

[In 1 Peter 1:17] Peter "is not speaking of the final judgment of the soul. In that sense 'the Father does not judge anyone, but He has given all judgment to the Son' (John 5:22). The thing spoken of here is the daily judgment of God's government in this world, exercised with regard to His children. Accordingly it says, 'the time of your sojourning' here" (Darby). This is God's judgment on His own household (1 Pet. 4:17).

Today all of us are under God's judgment. God is not only gracing us, giving us grace. He is also judging us. This is the reason we have many sufferings. We have sufferings because God is judging us. On the one hand, God is gracing us to live a life that suits His righteousness under His government. On the other hand, He judges anything that does not match His government. Therefore, in this age we the believers are under the daily judgment of God. (Life-study of 1 Peter, pp. 10-11, 269-270)

Further Reading: Life-study of 1 Peter, msgs. 1-2, 5, 7, 11, 21



## 第六週 ■ 週五

### 晨興餽養

彼前五 6 ~ 7 『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。你們要將一切的憂慮卸給神，因為祂顧念你們。』

（彼前五章六節）的『要謙卑』，原文為被動式，指明神使我們謙卑，這主要的是藉着逼迫的苦難。（10。）然而，這需要我們與神的工作合作；我們必須甘願在神大能的手下成為謙卑、卑微的。因此說『要謙卑』。『謙卑』是被動的，而『要』是主動的。當神行動，在我們身上工作時，我們需要採取主動，讓祂在我們身上工作；採取主動是主動的，讓祂工作是被動的。這就是我們甘願服在神的手下，神的手是有大能為我們作成一切的。（彼得前書生命讀經，三五八頁。）

### 信息選讀

神也許用逼迫使我們謙卑。事實上，神為着這目的，也許用任何一種苦難。好事臨到我們，我們也許就成為狂傲的。但苦難或逼迫也許幫助我們謙卑。例如，一位弟兄也許因失業而謙卑。一個學生也許因為得到比他所期望的分數低而謙卑。這個學生若得到高分，他多少可能被高舉；但他若得到低分，就可能謙卑。…我們也可能在家庭生活中經歷一些事情，叫我們謙卑。某位弟兄、姊妹的兒女若很傑出，作父母的也許就成為狂傲的。但兒女若給他們造成問題或難處，這就會使作父母的卑微。同樣，一位青年弟兄的父親若在工作上有非常高的地位，這位弟兄也許就很狂傲。假定他父親是公司的董事長，或著名大學的校長，這位弟兄必定會以他父親

## WEEK 6 — DAY 5

### Morning Nourishment

1 Pet. 5:6-7 Therefore be humbled under the mighty hand of God that He may exalt you in due time, casting all your anxiety on Him because it matters to Him concerning you.

The words be humbled in 1 Peter 5:6 are passive voice, indicating to be made humble by God, mostly through the sufferings of persecutions (v. 10). This, however, needs our cooperation with God's operation. We must be willing to be made humble, lowly, under the mighty hand of God. Hence, be humbled. We may say that humbled is passive, but be is active. While God is acting to operate on us, we need to take the initiative to be operated on by Him. To take the initiative is active; to be operated on is passive. This is our willingness to be under the hand of God, which is mighty to do everything for us. (Life-study of 1 Peter, p. 299)

### Today's Reading

Persecution may be used by God to humble us. Actually, any kind of suffering may be used by God for this purpose. When good things happen to us, we may become proud. But suffering or persecution may help us to be humble. For example, a brother may be humbled as a result of losing his job. A student may be humbled by receiving a lower grade than he expected. If this student receives a high grade, he may be somewhat uplifted. But if he receives a lower grade, he may be humbled. We may also experience being humbled in our family life. If the children of a certain brother and sister are outstanding, the parents may become proud. But if the children cause them problems or difficulty, this will make the parents lowly. Likewise, if a young brother's father has a very high position in his work, this brother may be proud. Suppose his father is the president of a corporation or the chancellor of a great university. Surely this brother would be proud of his father's position. But suppose his

的地位為傲。但假定他的父親是看門的，所受的教育非常有限；這位青年弟兄知道他的父親有這樣卑微的地位，這也許使他卑微。因着他的父親沒有崇高的地位，就使他謙卑。

（彼前五章七節）這裏的『卸』字，意思是拋給神；即交託與神、讓給神。這動詞的時態指明一勞永逸的舉動。『一切的憂慮』這辭，指明我們一生全部的憂慮，我們整個人生及其一切憂慮，都該卸給主。我們需要學習如何將憂慮的重擔拋給神。憂慮的重擔現今也許在我們自己的肩膀上，但我們該將這重擔從我們的肩膀卸給神。

雖然動詞『卸』指明一勞永逸的舉動，但因為我們軟弱，我們也許需要一再的將憂慮卸給神。有時候我們將憂慮卸給祂，但不久以後，又偷偷的拿回來。這是我的經歷。我也許將憂慮卸給主；但幾天後我也許察覺，我已經把這憂慮拿回到自己身上，所以我需要禱告：『主阿，赦免我把這憂慮從你拿回來。我要再一次將憂慮卸給你。』…有時候我對主說，『主，我不但將今天的憂慮卸給你，也將未來豫料會有的一切憂慮卸給你。主，我豫料許多憂慮會來臨；我現今要將這一切要來的憂慮交給你。』

『憂慮』原文也是擔憂或罣慮的意思。在逼迫中，信徒的苦難使他們擔憂罣慮。他們不僅需要成為謙卑的，從狂傲、高傲被帶到低微，更要將他們的一生及其憂慮卸給神，因為祂對他們不僅是大能、公義的，也是慈愛、信實的。…我們可以將一切的憂慮卸給主，因為祂顧念我們。顧念，或作關心。管教並審判人的神對信徒，特別對受逼迫者有愛的關切，祂信實的顧念他們。他們能將憂慮卸給祂，特別是在受逼迫的時候。（彼得前書生命讀經，三五八至三六二頁。）

參讀：彼得前書生命讀經，第三十三篇。

father were a janitor with a very limited education. Knowing that his father had such a lowly position may cause this young brother to be lowly. He is humbled by the fact that his father does not have a high position.

The word casting in 1 Peter 5:7 means “throwing upon,” that is, committing to, giving up to. The verb denotes a once-for-all act. The words all your anxiety indicate that the whole lot of our anxiety throughout our entire life, our whole life with all its anxiety, should be cast on the Lord. We need to learn how to throw the burden of our anxiety upon God. It may now be on our own shoulder, but we should cast it from our shoulder to God.

Although the verb casting indicates a once-for-all act, because we are weak, we may need to cast our anxieties upon God again and again. Sometimes we cast our anxieties upon Him only to secretly take them back a while later. This has been my experience. I may cast my anxiety upon the Lord. But a few days later I may realize that I have taken this anxiety back upon myself, and therefore I need to pray, “O Lord, forgive me for taking this anxiety back from You. Once again, I would cast my anxieties upon You.” Sometimes I have said to the Lord, “Lord, I cast not only today’s anxiety upon You, but all the anxieties I expect to have in the future. Lord, I anticipate that much anxiety will be coming. All this coming anxiety I will now give to You.”

The Greek word for anxiety also means “worry” or “care.” In persecution the believers’ sufferings cause worry and anxiety to them. They need not only to be humbled, to be brought low from their pride, their haughtiness, but also to throw their life with its care upon God; for He is not only mighty and just, but also loving and faithful concerning them. The reason we may cast all our anxiety on the Lord is that “it matters to Him” concerning us. The words it matters to Him concerning you may also be rendered, “He cares for you.” The disciplining and judging God has a loving concern for the believers, especially the persecuted ones. He cares for them faithfully. They can cast their care upon Him, especially in their persecution. (Life-study of 1 Peter, pp. 299-302)

Further Reading: Life-study of 1 Peter, msg. 33

## 第六週 ■ 週六

### 晨興餽養

加六 15 ~ 16 『受割禮不受割禮，都無關緊要，要緊的乃是作新造。凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。』

我們若活新造，就是神的真以色列。照着創世記，雅各這個抓腳跟的人，篡奪者，被變化成爲以色列，神的君王與得勝者。他是君王與得勝者，能勝過所有消極的事物。今天我們需要成爲這樣的以色列，就是君王，在地上執行神的行政。我們若…照着神永遠的定旨按規律而行，我們就會非常實際的成爲新造，我們也就是神的以色列，代表神，行使祂的權柄，並在地上執行祂的行政，以完成祂的定旨。最終，這個神的以色列，要成爲新耶路撒冷。…神的新以色列必須是新造。爲此，我們需要神自己作到我們裏面，浸透我們，並使我們與祂成爲一。然後我們需要過這樣調和的生活。我們過新造調和的生活，就會成爲今天神在地上的以色列，祂的君王與得勝者，執行祂的權柄，代表祂的行政。今天神的以色列是要來新耶路撒冷的小影，新耶路撒冷將是新造和神的以色列終極的完成。願我們都看見這點，並且照此而行。（加拉太書生命讀經，四六二至四六三頁。）

### 信息選讀

我們是神的兒子，就是祂的親屬，祂家裏的親人。但神新約的經綸不但要使我們成爲祂的兒子，也要使我們成爲神的以色列。（加三 26，六 16。）

試想皇家的兒子如何受訓練成爲君王，這例證也許可以叫我們領會神的兒子與神的以色列之間有甚麼不同。一面，這兒子長大，有皇家一員的身分，

## WEEK 6 — DAY 6

### Morning Nourishment

Gal. 6:15-16 For neither is circumcision anything nor uncircumcision, but a new creation is what matters. And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

If we live a new creation, we shall be the real Israel of God. According to the book of Genesis, Jacob, a heel-holder, a supplanter, was transformed into Israel, a prince of God and a victor. As a prince and a victor, he could overcome all negative things. Today we need to be such an Israel, a prince to execute God's government on earth. If we have...an orderly walk according to God's eternal purpose, we shall become a new creation in a very practical way, and we shall also be the Israel of God, representing God, exercising His authority, and carrying out His administration on earth for the fulfillment of His purpose. Ultimately, this Israel of God will become the New Jerusalem. The new Israel of God must be a new creation. For this we need God Himself to be wrought into us, to saturate us, and to make us one with Him. Then we need to live such a mingled life. By living the mingled life of the new creation, we shall be the Israel of God on earth today, His princes and victors executing His authority and representing His government. Today's Israel of God is a miniature of the coming New Jerusalem, which will be the ultimate consummation of the new creation and of the Israel of God. May we all see this and walk according to it! (Life-study of Galatians, pp. 377-378)

### Today's Reading

As sons of God, we are His folks, members of His household. But God's New Testament economy is not only to make us His sons, but also to make us the Israel of God [Gal. 3:26; 6:16].

Perhaps we can understand the difference between the sons of God and the Israel of God if we consider as an illustration how a son in a royal family is trained to be king. On the one hand, such a son grows up as a member of

就是王與王后的兒子；另一面，他必須受訓練，好在將來成爲君王。因此，他必須有兩種生活：第一，身爲皇家的兒子；第二，身爲未來的君王。他若有第一種生活，沒有第二種，就不會裝備好，不穀資格作君王。孩子不是一夜之間就訓練好來作君王的，也不是只發展某些美德就穀資格作君王的。他若是喜樂、有愛、溫柔、信實並節制，他會是非常好的孩子。但這些美德本身並不能使他穀資格作君王。身爲未來的君王，他必須受訓練，生活舉止要有君尊的樣式。他的坐姿，或與別人交談的方式，必須是君尊的。他既有雙重的身分—皇家的兒子與未來的君王，他就必須有兩種生活。…願我們的眼睛得開啓，看見我們是皇家的君王！我們的定命不只是作神的兒子，乃是在神的國裏作掌權的君王。

你〔若〕活得像君王的樣子，…甚至你笑的時候也像君王。我們若看見保羅論到神的以色列這話，含示我們需要君尊的生活行動，我們裏面就會激起要過君尊生活的渴慕。我們甚至要禱告：『主，使我有君尊的生活行動，好叫我穀資格成爲神今日以色列的一部分。』

就一面說，即使許多以色列人悖逆且非常罪惡，以色列國還是神的以色列和神的見證。然而，真以色列，屬靈的以色列，乃是召會。但因爲以色列國與召會都在低落的光景裏，主就需要恢復神的真以色列。爲着這樣的恢復，我們需要兩種生活，兩種的行。在第一種行，我們會有愛、喜樂、和平、溫柔、和恆忍這樣的美德，這都是那活在我們裏面之基督的彰顯。我們也需要第二種行，好叫我們成爲神的以色列，背負神的君王職分，有祂的權柄代表祂，並執行祂的行政管理。（加拉太書生命讀經，四六五至四六八頁。）

參讀：加拉太書生命讀經，第三十、三十四至四十篇。

the royal family, the son of the king and queen. On the other hand, he must be trained in order to become king in the future. Thus, he must have two kinds of living: the first, as a son in the royal family; the second, as a king-to-be. If he has the first kind of living without the second, he will not become equipped or qualified to be king. A boy is not trained to be a king overnight. Nor does he become qualified to be a king simply by developing certain virtues. If he is joyful, loving, meek, faithful, and self-controlled, he will be a very good boy. But these virtues in themselves do not qualify him to be a king. As a king-to-be, he must be trained to live and act in a kingly way. The way he sits in a chair or converses with others must be kingly. As one with a dual status—that of a son in the royal family and that of a king-to-be—he must have two kinds of living.... May our eyes be opened to see that we are kings in the royal family! Our destiny is not only to be sons of God; it is to be kings reigning in the kingdom of God.

If you live in [a kingly] way, you will be kingly even when you laugh. If we see that Paul's word about the Israel of God implies that we need a kingly walk, the aspiration to live in a kingly way will be stirred up within us. We may even want to pray, "Lord, cause me to live and walk in a kingly way so that I may be qualified to be part of today's Israel of God."

In a sense, the nation of Israel is the Israel of God and a testimony of God, even though many Israelites are rebellious and very sinful. However, the real Israel, the spiritual Israel, is the church. But because both the nation of Israel and the church are in a low condition, there is the need for the Lord to recover the real Israel of God. For such a recovery, we need two kinds of living, two kinds of walk. In the first walk we shall have such virtues as love, joy, peace, meekness, and long-suffering, all of which are the expression of the Christ who lives in us. We also need the second kind of walk so that we may be the Israel of God bearing God's kingship, representing Him with His authority, and executing His governmental administration. (Life-study of Galatians, pp. 380-382)

Further Reading: Life-study of Galatians, msgs. 30, 34-40, 42-43, 46

# 第六週詩歌

642

## 屬靈的爭戰—穿上神的軍裝

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F 大調

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5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 2 2 1 2 | 3 — —  
 一 當 奉 耶 穌 這 名 站 住, 信 祂 得 勝 站 住;  
 5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 5 5 3 4 3 4 | 5 — —  
 不 靠 自 己 力 量 站 住, 不 靠 才 能 站 住;  
 C7 F C7 F Dm C  
 5 | 5 . 5 5 3 6 5 | 5 . 4 3 1 2 | 3 . 3 3 5 4 3 | 2 — —  
 不 要 使 用 血 氣 兵 器, 只 用 聖 靈 寶 劍;  
 F F7 Bb Gm C7 F  
 5 | 1 . 1 3 . 3 | 5 3 4 5 6 6 | 5 3 4 2 1 7 | 1 — — ||  
 穿 上 神 的 軍 裝 服 役, 滅 盡 仇 敵 火 箭。

- 二 看哪, 仇敵正在聚集, 故當守你地場!  
 四面黑暗, 爭戰緊急, 故當靠主抵擋!  
 你若退後, 怕仇敵兇, 一人牽動全軍;  
 請你不要使你弟兄, 因你緣故受窘。
- 三 撒但已知其時不久, 所以其氣忿忿,  
 要在爭戰尚未起首, 就使你靈鬱悶。  
 誘惑、試探比前更多, 苦難比前更大,  
 陰府權勢攻逼你我, 比前更爲可怕。
- 四 對此情形, 我們當有 何種態度纔可?  
 我們可否因貪優游, 便讓仇敵宰割?  
 或者因着苦難加倍, 更加忍耐、奮勇?  
 生死關頭在此定規! 誰要得主稱榮?
- 五 因此, 你當爲主站住; 耶穌是得勝者!  
 你當忍受一切痛苦, 直到那日方捨。  
 耶穌不久快要再臨, 戰事不久要停;  
 你今爲主受難、受驚, 那日必得權柄。

# WEEK 6 — HYMN

## The name of Jesus is our stand

Spiritual Warfare — With God's Armor

887

F C F Bb/F F Dm F/C Gm/Bb C7  
 1. The name of Je - sus is our stand, It is our vic - to -  
 5 F Bb/F F Bb/F F Dm C/G G7  
 ry; Not on our - selves do we re - ly, But, might - y Lord, on  
 9 C C7 [Chorus] F F/A Bb C Dm C/E F  
 Thee. (C) Our wea - pons are not arms of flesh, But ours the Spir - it's  
 13 C/E G7/D C C7/Bb F/A F Bb F/A Bb F/C C7 F Bb/F F  
 sword, And God's whole ar - mor put - ting on, We bat - tle in the Lord.

2. Behold, the foe doth meet and plot,  
 Stand firm in one accord!  
 Though war be fierce and darkness thick,  
 Resist him in the Lord!  
 If one thru fear should backward turn,  
 He undermines the rest.  
 Oh, do not let your brothers down,  
 Nor by you be distressed.
3. The devil knows his time is short,  
 He is the more enraged,  
 And by his wiles would weaken us  
 Before the battle's waged.  
 The trials now more numerous are,  
 The suffering e'en more sore,  
 The force of hell opposing us  
 More dreadful than before.
4. What should our posture be today  
 In such a desperate hour?  
 Should we our ease and pleasure seek  
 And let the foe devour?  
 Or with increasing conflict strong,  
 Courageous to endure?  
 'Tis here that life or death is won!  
 Who will God's praise secure?
5. For Christ the Lord we then would stand,  
 He is the Conqueror!  
 For Him we would endure the pain  
 Until the fight is o'er.  
 The hour of triumph soon we'll see—  
 The Lord will come again;  
 If now we suffer for His sake,  
 Then we with Him shall reign.



## 第七週

### 負主的軛（父的旨意）且跟祂學， 好使我們魂裏得安息

讀經：創一 26、31，二 1～2，太十一 28～30，出三一 12～17，賽一 1，二 1，十三 1，十五 1

#### 綱要

#### 週一、週二

壹『凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；因為我的軛是容易的，我的擔子是輕省的』—太十一 28～30：

- 一 這裏勞苦不僅是指爲了遵守律法誠命和宗教規條而努力的勞苦，也是指爲了工作成功而奮鬥的勞苦；凡這樣勞苦的，總是擔重擔的。
- 二 主頌揚父，承認父的道路，並宣告神聖的經綸之後（25～27），便呼召這樣的人到祂這裏來得安息。
- 三 安息不僅是指從律法與宗教，或工作與責任的勞苦並重擔中得着釋放，也是指完全的平安和完滿的滿足。
- 四 負主的軛就是接受父的旨意；這不是受律法或

## Week Seven

### Taking the Lord's Yoke (the Father's Will) upon Us and Learning from Him to Find Rest for Our Souls

Scripture Reading: Gen. 1:26, 31; 2:1-2; Matt. 11:28-30; Exo. 31:12-17; Isa. 1:1; 2:1; 13:1; 15:1

#### Outline

#### Day 1 & Day 2

- I. "Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light"—Matt. 11:28-30:
  - A. To toil here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
  - B. After the Lord extolled the Father, acknowledging the Father's way and declaring the divine economy (vv. 25-27), He called this kind of people to come to Him for rest.
  - C. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.
  - D. To take the Lord's yoke is to take the will of the Father; it is not to be

宗教義務的規律或支配，也不是受任何工作的奴役，乃是受父旨意的約束。

五 主過這樣的生活，並不在意別的，只在意祂父的旨意（約四 34，五 30，六 38）；祂將自己完全降服於父的旨意（太二六 39～46）；因此，祂要我們跟祂學：

- 1 信徒照祂的榜樣負祂的軛—神的旨意—並為神的經綸勞苦，就在他們靈裏翻印主—十一 29 上，彼前二 21。
  - 2 主在祂的一生中服從並順從父，祂已將祂服從並順從的生命賜給我們—腓二 5～11，來五 7～9。
  - 3 基督是第一個神人，我們是許多的神人；我們必須在祂絕對服從神，並完全以神為滿足的事上跟祂學。
  - 4 神是在我們裏面，藉着耶穌基督，行祂看為可喜悅的事，使我們能實行祂的旨意（十三 20～21）；神為着祂的美意在我們裏面運行，使我們立志並行事（腓二 13）。
- 六 柔和，或，溫柔，意即不抵抗任何反對；謙卑，意即不重看自己；在一切的敵對中，主是柔和的；在一切的棄絕裏，祂心裏是謙卑的。
- 七 祂將自己完全降服於父的旨意，不為自己作甚麼，也不盼望為自己得甚麼；因此，無論環境如何，祂心裏都有安息；祂完全以父的旨意為滿足。
- 八 負主的軛、跟主學，就叫我們的魂得安息；這是裏面的安息，不是任何僅僅在本質上是外面

regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father.

E. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38); He submitted Himself fully to the Father's will (Matt. 26:39-46); hence, He asks us to learn from Him:

1. The believers copy the Lord in their spirit by taking His yoke—God's will— and toiling for God's economy according to His model—11:29a; 1 Pet. 2:21.
  2. The Lord, who was submissive and obedient to the Father throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.
  3. Christ was the first God-man, and we are the many God-men; we have to learn of Him in His absolute submission to God and His uttermost satisfaction with God.
  4. God is doing in us that which is well pleasing in His sight through Jesus Christ that we may be able to do His will (13:20-21); God operates in us both the willing and the working for His good pleasure (Phil. 2:13).
- F. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart.
- G. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself; hence, regardless of the situation He had rest in His heart; He was fully satisfied with the Father's will.
- H. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest; it is not anything merely outward in



的事物。

九 我們照着主的榜樣跟祂學，不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命——弗四 20～21，彼前二 21。

十 主的軛是父的旨意，祂的擔子是將父旨意實行出來的工作；這樣的軛是容易的，不是痛苦的；這樣的擔子是輕省的，不是沉重的。

十一『容易』的原文表明合用；因此是美好、親切、柔和、溫良、容易、愉快，與艱難、嚴酷、尖銳、痛苦相對。

十二我們若負主的軛（父的旨意）且跟祂學，我們魂裏就必得安息；神經綸的軛就是如此；在神經綸中的每一件事，都不是重擔，乃是享受。

### 週三

貳 在論到神居所的建造這一長段的記載之後，出埃及三十一章十二至十七節重申守安息日的誡命；按照歌羅西二章十六至十七節，基督是安息日之安息的實際；祂是我們的完成、安息、平靜和完全的滿足——來四 7～9，賽三十 15 上：

一 在帳幕建造工作的囑咐之後插入關於安息日的話，這指明主吩咐那些建造者，作工的人，他們為主作工時要學習如何與主一同安息。

二 倘若我們只知道如何為主作工，而不曉得如何與祂一同安息，我們就違背了神聖的原則：

1 神在第七日安息了，因為祂完成了祂的工，並且滿

nature.

I. We learn from the Lord according to His example, not by our natural life but by Him as our life in resurrection—Eph. 4:20-21; 1 Pet. 2:21.

J. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy, not bitter, and such a burden is light, not heavy.

K. The Greek word for easy means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter.

L. If we take the Lord's yoke (the Father's will) upon us and learn from Him, we will find rest for our souls; the yoke of God's economy is like this; everything in God's economy is not a heavy burden but an enjoyment.

### Day 3

II. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath; according to Colossians 2:16-17, Christ is the reality of the Sabbath rest; He is our completion, rest, quietness, and full satisfaction—Heb. 4:7-9; Isa. 30:15a:

A. The fact that the insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling the builders, the workers, to learn how to rest with Him as they worked for Him.

B. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:

1. God rested on the seventh day because He had finished His work

足了；神的榮耀得着彰顯，因為人有了祂的形像；祂的權柄也即將施行，以征服祂的仇敵撒但；只要人彰顯神並對付神的仇敵，神就得着滿足而能安息—創一 26、31，二 1～2。

2 後來第七日蒙記念為安息日（出二十 8～11）；神的第七日乃是人的第一日。

3 神已經豫備好一切給人享受；人被造後，並不是加入神的工作，乃是進入神的安息。

4 人受造首先不是為了作工，乃是以神為滿足，並與神一同安息（參太十一 28～30）；安息日是為人設立的，人不是為安息日創造的（可二 27）。

三 出埃及三十一章十七節說，『六日之內耶和華造天地，第七日便安息舒暢』：

1 安息日不僅是神的安息，也是神的舒暢。

2 神創造的工完畢以後，便安息了；祂看着祂的工作，看看諸天，看看大地，看看所有的活物，特別看看人，就說，『甚好！』（創一 31）

3 神是因人得着舒暢的；祂按着自己的形像造人，有一個靈，使人能與祂有交通；所以，人是神的舒暢—26 節，二 7，參約四 31～34。

4 神創造人以前，是個『單身漢』（參創二 18、22）；祂要人接受祂、愛祂、被祂充滿並彰顯祂，好成為祂的妻子（林後十一 2，弗五 25）；在將來的永遠裏，神要得着一個妻子，就是新耶路撒冷，稱為羔羊的妻（啓二一 9～10）。

5 人就像一種令人舒暢的飲料，解除神的乾渴，並使祂滿足；神結束祂的工作，開始歇息時，就有人作祂的同伴。

and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest—Gen. 1:26, 31; 2:1-2.

2. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day.

3. God had prepared everything for man's enjoyment; after man was created, he did not join in God's work; he entered into God's rest.

4. Man was created not to work first but to be satisfied with God and rest with God (cf. Matt. 11:28-30); the Sabbath was made for man, not man for the Sabbath (Mark 2:27).

C. Exodus 31:17 says, "In six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed":

1. The Sabbath was not only a rest to God but also a refreshment to Him.

2. God rested after His work of creation was completed; He looked upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and said, "Very good!" (Gen. 1:31).

3. God was refreshed with man; God created man in His own image with a spirit so that man could have fellowship with Him; man, therefore, was God's refreshment—v. 26; 2:7; cf. John 4:31-34.

4. God was a "bachelor" before He created mankind (cf. Gen. 2:18, 22); He wanted man to receive Him, love Him, be filled with Him, and express Him to become His wife (2 Cor. 11:2; Eph. 5:25); in eternity future God will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10).

5. Man was like a refreshing drink to quench God's thirst and satisfy Him; when God ended His work and began to rest, He had man as His companion.

6 對神而言，第七日是安息、舒暢的日子；然而，對作神同伴的人而言，安息、舒暢的日子是第一日；人的第一日乃是享受的日子。

四 在我們得着享受以前，神不會要求我們作工，這乃是一個神聖的原則；等到我們與祂一同對祂有完滿的享受以後，就能與祂同工：

1 如果我們不曉得如何與神一同有所享受，如何享受神自己，以及如何被神充滿，我們就不曉得如何與祂同工，並在神聖的工作上與祂成爲一；人乃是享受神在祂的工作上所已經成就的。

2 五旬節那天門徒被那靈充滿，意即他們是充滿了對主的享受；因爲他們被那靈充滿，別人就以爲他們喝醉了酒—徒二 4 上、12 ~ 13。

3 事實上，他們是充滿了對屬天之酒的享受；他們被這種享受充滿以後，纔開始與神是一而與神同工；五旬節是第八週的第一日；因此，我們由五旬節看見了第一日的原則。

4 對神而言，是作工而安息；對人而言，是安息而作工。

## 週四

五 我們在作神的神聖工作以建造召會（由建造帳幕的工作所豫表）時，必須帶着一個記號，指明我們是神的子民，並且我們需要祂；然後我們就能不僅爲神作工，也與神是一而與神同工；祂是我們作工的力量，和勞苦的能力：

1 我們是神的子民，我們應當帶着一個記號，指明我們需要祂作我們的享受、力量、能力和一切，使我

6. To God, the seventh day was a day of rest and refreshment; however, to man, God's companion, the day of rest and refreshment was the first day; man's first day was a day of enjoyment.

D. It is a divine principle that God does not ask us to work until we have had enjoyment; after a full enjoyment with Him and of Him, we may work together with Him:

1. If we do not know how to have enjoyment with God, how to enjoy God Himself, and how to be filled with God, we will not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.

2. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of the Lord; because they were filled with the Spirit, others thought that they were drunk with wine—Acts 2:4a, 12-13.

3. Actually, they were filled with the enjoyment of the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him; Pentecost was the first day of the eighth week; therefore, concerning the day of Pentecost, we see the principle of the first day.

4. With God it is a matter of working and resting; with man it is a matter of resting and working.

## Day 4

E. In doing God's divine work to build the church, typified by the work to build the tabernacle, we must bear a sign to indicate that we are God's people and that we need Him; then we will be able to work not only for God but also with God by being one with God; He will be our strength to work and our energy to labor:

1. We are God's people, and we should bear a sign that we need Him to be our enjoyment, strength, energy, and everything so that we may be

們能為祂作工，以尊崇祂並榮耀祂。

2 安息日的意思是：我們為神作工以前，必須享受神，並且被祂充滿；彼得憑着那充滿他的神、充滿他的靈傳福音；因此，彼得有一個記號，說明他是神的同工，而他的傳福音就是尊崇神、榮耀神—14 節。

3 我們這些神的子民，必須帶着一個記號，就是我們與神一同安息，享受神，並且先被神充滿，然後與充滿我們的那一位同工；此外，我們不僅是與神同工，更是與神是一而作工。

4 在我們對神子民的說話中，我們總要帶着一個記號，就是主是我們的力量、我們的能力和我們的一切，為着供應話語—林後十三 3，徒六 4。

六 守安息日也是一個永遠的合同，永遠的約，向神保證我們與祂是一，是藉着先享受祂、被祂充滿，然後纔為祂作工、與祂同工並且與祂是一而作工—出三一 16:

1 憑着我們自己為主作工，而不把祂接受進來，藉着喫喝祂而享受祂，乃是一件嚴肅的事—參林前十二 13，約六 57。

2 彼得在五旬節那天說話的時候，他裏面有分於耶穌，喝祂並喫祂。

七 安息日也是聖別的事（出三一 13）；我們享受主，然後與祂同工、為祂作工並與祂是一而作工，自然而然我們就聖別了，從凡俗的事物中分別歸神，被神浸透以頂替一切肉體和天然的事物。

八 在召會生活中，我們也許作了許多事情，而沒有先享受主，沒有與主是一而事奉；這樣的事

able to work for Him to honor and glorify Him.

2. The Sabbath means that before we work for God, we need to enjoy God and be filled with Him; Peter preached the gospel by the infilling God, the infilling Spirit; therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God—v. 14.

3. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us; furthermore, we not only work with God but also work as those who are one with God.

4. In our speaking to God's people, we must always seek to bear a sign that our Lord is our strength, our energy, and our everything for ministering the word—2 Cor. 13:3; Acts 6:4.

F. Keeping the Sabbath is also an eternal agreement, or covenant, that assures God that we will be one with Him by first enjoying Him and being filled with Him and then by working for Him, with Him, and in oneness with Him—Exo. 31:16:

1. It is a serious matter to work for the Lord by ourselves without taking Him in and enjoying Him by drinking and eating Him—cf. 1 Cor. 12:13; John 6:57.

2. As Peter was speaking on the day of Pentecost, he was inwardly partaking of Jesus, drinking and eating Him.

G. The Sabbath is also a matter of sanctification (Exo. 31:13); when we enjoy the Lord and then work with Him, for Him, and by being one with Him, spontaneously we are sanctified, separated unto God from everything that is common and saturated with God to replace everything that is fleshly and natural.

H. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of

奉導致屬靈的死亡，也失去身體的交通（14～15）。

九 凡與神居所有關的事，都將我們引到一件事——主的安息日及其安息與舒暢；在召會生活中，我們是在帳幕裏，而帳幕將我們引到安息，引到享受神所定意並作成的！

## 週五

叁 主的軛（父的旨意）是容易的，祂的擔子（將父旨意實行出來的工作）是輕省的；我們事奉總要帶着從主而來的負擔：

一 靈向神敞開是從神得着負擔的條件；我們必須學習在與主親密的交通中，藉着禱告得着負擔並卸去負擔——路一53，詩二七4，賽五九16，西四2。

二 申言者所得着的啓示，就是他們所得着的負擔；沒有負擔，就沒有話語的職事，沒有申言來建造召會——賽一1，二1，十三1，十五1，亞十二1，瑪一1，徒六4，林前十四4下：

- 1 我們的負擔是要將神的啓示釋放給人，而神的啓示是藉着神所賜給我們啓示的話而釋放的——二11～16。
- 2 我們服事神的話語，不是去注意講話的題目，乃要注意有沒有神的說話；要有神的說話，服事話語的人必須有負擔——瑪二7。
- 3 那些盡話語職事的人，必須背負人在神面前的光景，感覺人的光景如何，曉得神要說甚麼話——出二八29～30。

service results in spiritual death and the loss of the fellowship in the Body (vv. 14-15).

I. Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord; in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done!

## Day 5

III. The Lord's yoke (the Father's will) is easy, and His burden (the work to carry out the Father's will) is light; we must always serve with a burden from the Lord:

A. An open spirit to God is the condition for receiving burdens from God; we must learn to receive burdens and release burdens through prayer in our intimate fellowship with the Lord—Luke 1:53; Psa. 27:4; Isa. 59:16; Col. 4:2.

B. The revelations that the prophets received were the burdens that they received; without burden, there is no ministry of the word, no prophesying, for the building up of the church—Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1; Acts 6:4; 1 Cor. 14:4b:

1. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that God gives to us—2:11-16.
2. When we minister the word of God, our concern must be whether we have God's speaking, not the topic of our speaking; in order to have God's speaking, the one who ministers the word must have a burden—Mal. 2:7.
3. Those who minister the word must bear people's condition before God, sense their condition, and know what God wants to speak—Exo. 28:29-30.

三 在召會的治理和話語的職事上，最大的難處就是沒有從主領受的負擔：

- 1 沒有負擔，無論作甚麼都是死的，都沒有果效；有負擔纔是活的，纔會朝氣蓬勃。
- 2 負擔是最叫我們受對付的；若有負擔，己會減少，並要受對付，因為有些事我們的負擔不許可我們作，有些事我們得受對付，否則沒辦法釋放負擔。
- 3 我們若因着責任事奉而不是帶着負擔事奉，這樣的事奉會叫我們失去主的同在一參申四 25。
- 4 甚麼時候我們的事奉變作盡責任，就表明我們的事奉已經墮落—瑪三 14 與註 1。
- 5 帳幕及其一切器具的建造工作（豫表主建造召會的工作）應當開始於對神的享受，而其間繼續有享受神而得的舒暢；這指明我們為神作工，不是憑着自己的力量，乃是藉着享受祂並與祂是一；這就是以基督作我們靈中內裏的安息而持守安息日的原則。

C. The greatest problem in the administration of the church and in the ministry of the word is not having a burden from the Lord:

1. Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing.
2. Having a burden deals with us the most; if there is a burden, the self decreases and is dealt with, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.
3. If we serve according to obligation instead of serving with a burden, such service will cause us to lose the Lord's presence—cf. Deut. 4:25.
4. Whenever our service becomes a matter of fulfilling an obligation, our service has already degraded—Mal. 3:14 and footnote 1.
5. The building work of the tabernacle and all its furniture (typifying the work of the Lord to build up the church) should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God; this will indicate that we do not work for God by our own strength but by the enjoyment of Him and by being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit.

## 第七週 ■ 週一

### 晨興餽養

太十一 28～30『凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；因為我的軛是容易的，我的擔子是輕省的。』

馬太十一章二十九至三十節有得安息的路。…負主的軛就是接受父的旨意。這不是受律法或宗教義務的規律或支配，也不是受任何工作的奴役，乃是受父旨意的約束。主過這樣的生活，並不在意別的，只在意祂父的旨意。（約四 34，五 30，六 38。）祂將自己完全降服於父的旨意。（太二六 39，42。）因此，祂要我們跟祂學。神的旨意就是我們的軛。因此，我們不能為所欲為；我們乃是負軛的。青年人，不要以為你們是這麼自由逍遙。在主的恢復裏，我們都負了軛。負軛是何等美好！主的軛是容易的，祂的擔子是輕省的。主的軛是父的旨意，祂的擔子是將父旨意實行出來的工作。這樣的軛是容易的，不是痛苦的；這樣的擔子是輕省的，不是沉重的。（馬太福音生命讀經，四四〇頁。）

### 信息選讀

在馬太十一章二十九節，主告訴我們要跟祂學。祂心裏柔和謙卑。…在一切的敵對中，主是柔和的；在一切的棄絕裏，祂心裏是謙卑的。祂將自己完全降服於父的旨意，不為自己作甚麼，也不盼望為自己得甚麼。因此，無論環境如何，祂心裏都有安息；祂完全以父的旨意為滿足。

我們若負主的軛，且跟祂學，我們魂裏就必得安息。負主的軛，跟主學，就叫我們的魂得安息。這是裏面的安息，不是任何僅僅在本質上是外面的事物。

## WEEK 7 — DAY 1

### Morning Nourishment

Matt. 11:28-30 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.

In Matthew 11:29 and 30 we have the way to rest....The Lord's yoke is to take the will of the Father. It is not to be regulated or controlled by any obligations of the law or religion, nor to be enslaved by any work, but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (Matt. 26:39, 42). Hence, He asks us to learn from Him. God's will is our yoke. Thus, we are not free to do as we please; rather, we are yoked. Young people, do not think that you are so free or liberated. In the Lord's recovery we all have been yoked. How good it is to be yoked! The Lord's yoke is pleasant and His burden is light. The Lord's yoke is the Father's will, and His burden is the work to carry out the Father's will. Such a yoke is pleasant, not bitter, and such a burden is light, not heavy. (Life-study of Matthew, pp. 390-391)

### Today's Reading

In Matthew 11:29 the Lord tells us to learn from Him. He is meek and lowly in heart... In all the opposition the Lord was meek, and in all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself nor expecting to gain something for Himself. Hence, regardless of the situation, He had rest in His heart. He was fully satisfied with His Father's will.

If we take His yoke upon us and learn from Him, we shall find rest for our souls. The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an inward rest; it is not anything merely outward in nature.

我們盡職事遭受反對時，我們若抵抗，就沒有平安。但我們若不抵抗，而降服於父的旨意，見證反對是出於父，我們魂裏就會得着安息。施浸者約翰不認為他的下監是出於父，所以他沒有安息。他若領悟他的下監是由於父的旨意，即使在監裏，他也必得着安息。基督這位屬天的君王，總是降服於父的旨意，接受神的旨意作祂的分，不抵抗任何事，所以祂一直有安息。我們必須跟祂學，也必須接受這樣的觀點。若是這樣，我們魂裏就會得着安息。（馬太福音生命讀經，四四一頁。）

主呼召凡勞苦擔重擔的，到祂這裏來，祂必使他們得安息。（太十一 28。）熱心宗教的猶太人，因着在律法之下工作，而勞苦擔重擔。在這地上，誰不是勞苦擔重擔的？這世界是一個勞苦的世界，滿了重擔，所以主呼召我們到祂這裏來，好得安息。安息的意思是完全的平安和完全的滿足。

主囑咐門徒說，祂心裏柔和謙卑，因此他們要負祂的軛，且要跟祂學，他們魂裏就必得安息。（29。）柔和的意思是不抵抗任何反對；謙卑意即不重看自己。主是叫我們的魂得安息；這是裏面的安息，不是任何僅僅在本質上是外面的事物。困苦和艱難是在我們的魂裏。保羅告訴我們要一無罣慮，只要將我們所要的告訴主。這樣，神的平安必在基督耶穌裏，保 我們的心懷意念。（腓四 6～7。）

主向門徒保證，祂的軛是容易的，祂的擔子是輕省的。（太十一 30。）『容易』的原文表明『合用』；因此是美好、親切、柔和、溫良、容易、愉快，與艱難、嚴酷、尖銳、痛苦相對。神經綸的軛就是如此。在神經綸中的每一件事，都不是重擔，乃是享受。（神人的生活，一三二至一三三頁。）

參讀：馬太福音生命讀經，第三十一篇；權柄與順服，第五篇。

If we are opposed as we minister, and we resist, we shall not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we shall have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we shall have rest in our souls. (Life-study of Matthew, p. 391)

The Lord called all who toil and are burdened to come to Him, and He would give them rest (Matt. 11:28). The religious Jews were toiling and burdened by working under the law. On this earth who is not toiling or burdened? This world is a toiling world, full of burdens, so the Lord called us to come to Him for rest. Rest means perfect peace and full satisfaction.

The Lord charged the disciples to take His yoke upon them and learn from Him because He is meek and lowly in heart, and they would find rest for their souls (v. 29). To be meek means to not resist opposition, and to be lowly means to not have self-esteem. The rest from the Lord is for our souls; it is an inward rest, not something merely outward in nature. The harassment and the troubles are in our soul. Paul tells us to be anxious in nothing and to tell the Lord all our requests. Then the peace of God will guard our hearts and our thoughts in Christ Jesus (Phil. 4:6-7).

The Lord assured the disciples that His yoke is easy and His burden is light (Matt. 11:30). The Greek word for easy means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter. The yoke of God's economy is like this. Everything in God's economy is not a heavy burden but an enjoyment. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 549-550)

Further Reading: Life-study of Matthew, msg. 31; CWWN, vol. 47, "Authority and Submission," ch. 5



## 第七週 ■ 週二

### 晨興餽養

太十一 25 ~ 26 『那時，耶穌回答說，父阿，天地的主，我頌揚你，因為你將這些事，向智慧通達人藏起來，向嬰孩卻啓示出來。父阿，是的，因為在你眼中看為美的，本是如此。』

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。』

父的美意是要將祂的經綸向智慧通達人—世人—藏起來，而向嬰孩—子的信徒—啓示出來。

在主禱告中，祂頌揚父，承認父是天地的主。頌揚就是用承認來讚美。…主讚美父，承認父是天地的主。我們應當學習，藉着在父的經綸、旨意、並作為裏承認父，而讚美父。（神人的生活，一四〇、一三〇頁。）

### 信息選讀

第一個神人是身體的頭、原型和榜樣。（太十一 26, 29 上。）祂作為一粒麥子而來，產生許多的子粒。（約十二 24。）一粒子粒是原型，許多子粒是大量產品。大量產品是榜樣的複製。彼得告訴我們，基督是信徒的榜樣。（彼前二 21。）『榜樣』這辭，按原文直譯是，（給學生臨摹習字的）字帖，範本。我們成了基督這原本字帖的複本。基督是原型，產生大量產品；祂也是榜樣（模型），產生許多複製品。

基督是第一個神人，我們是許多的神人。我們必須在祂絕對服從神，並完全以神為滿足的事上跟祂

## WEEK 7 — DAY 2

### Morning Nourishment

Matt. 11:25-26 At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for thus it has been well pleasing in Your sight.

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

It is the Father's pleasant will to hide the contents of His economy from the wise and intelligent, the worldlings, and reveal them to infants, the Son's believers.

In His prayer the Lord extolled the Father, acknowledging the Father as Lord of heaven and of earth. To extol is to praise with acknowledgment....The Lord praised the Father by acknowledging that the Father is the Lord of heaven and earth. We should learn to praise by acknowledging the Father in His economy, His will, and His doing. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 555-556, 548)

### Today's Reading

The first God-man is the Head of the Body, the prototype, and the model (Matt. 11:29a). He came as one grain of wheat to produce many grains (John 12:24). The one grain was the prototype, and the many grains are the mass production. The mass production is the duplication of the model. Peter says that Christ is a model to the believers (1 Pet. 2:21). The Greek word for model means literally a writing copy, an underwriting used by students to trace letters and thereby learn to draw them. We become the reproduction of Christ as the original writing copy. Christ is the prototype to produce a mass production and the model to produce the many duplications.

Christ was the first God-man, and we are the many God-men. We have to learn of Him in His absolute submission to God and His uttermost satisfaction

學。基督是如此服從父和父的意願，並以父和父的意願為滿足。

主是心裏柔和的，意思是祂不抵抗任何反對者。祂也是心裏謙卑的，意思是祂在人中間降卑自己。

主的信徒心裏答應祂的呼召，並且身體到祂這裏來。（太十一 28 上。）身體到祂這裏來，意思是說，我們的全人必須到祂這裏來。這就是為甚麼保羅在羅馬十二章一節吩咐我們，要將我們的身體獻上，當作活祭。我們必須實際的將我們的身體獻上，來到召會的聚會中。我在一九二五年蒙主拯救後，就一直是全人到祂這裏來。

信徒照祂的榜樣負祂的軛—神的旨意—並為神的經綸勞苦，就在他們靈裏翻印祂。（太十一 29 上，彼前二 21。）主告訴我們，要跟祂學。跟祂學就是翻印祂，而不是在外面模倣祂。這樣，我們就成了祂的複製和大量的產品。跟祂學的第一個要求是負祂的軛，這軛就是神的旨意。神的旨意必須成為我們的軛，我們必須把頸項擺在這軛之下。七十年前，我還是個青年人，就接受了耶穌的軛。那個軛在已過七十年保護了我。

我們也必須是為神的經綸勞苦的人。世人都在許多事上勞苦擔重擔，他們非常的忙碌。主在呼召這些勞苦的、擔重擔的、沒有安息和滿足的，到祂這裏來，好使祂能賜給他們真正的安息和滿足。安息而沒有滿足不是真安息。我們必須負祂的軛，照着祂的模樣，跟隨祂的腳蹤，為着神的經綸勞苦。

最難的事就是在魂裏得安息。人們因着魂裏受攪擾而失眠。我們因着負主的軛並跟祂學所得着的安息，是為着我們的魂。我們在魂裏分享祂滿足的安息。（太十一 28 下，29 下～30。）（神人的生活，一四〇至一四三頁。）

參讀：神人的生活，第十二至十三篇。

with God. Christ was so submissive to and satisfied with the Father and His will.

The Lord was meek, meaning that He did not resist His opponents. He was also lowly, meaning that He humbled Himself among men in His heart.

The Lord's believers answer His call in their heart and come to Him bodily (Matt. 11:28a). To come to Him bodily means that our entire being has to come to Him. This is why Paul charges us in Romans 12:1 to present our bodies to the Lord as a living sacrifice. We have to present our bodies in a practical way by being in the meetings of the church. Since I was saved by the Lord in 1925, I have come to Him with my entire being.

The believers copy the Lord in their spirit by taking His yoke—God's will—and toiling for God's economy according to His model (Matt. 11:29a; 1 Pet. 2:21). The Lord told us to learn from Him. To learn from Him is to copy Him, not to imitate Him outwardly. In this way we become His duplication and mass production. The first requirement in learning from Him is to take His yoke, which is God's will. God's will has to yoke us, and we have to put our neck into this yoke. Seventy years ago as a young man, I took the yoke of Jesus. That yoke has protected me for the past seventy years.

We also need to be those who toil for God's economy. All the worldly people are toiling and are burdened in many things. They are very busy. The Lord is calling those who are toiling, who are burdened, and who have no rest or satisfaction to come to Him so that He can give them the real rest with satisfaction. The rest without satisfaction is not the real rest. We take His yoke and toil for God's economy according to His model, following Him in His footsteps.

The hardest thing is to rest in our soul. People lose sleep because their soul is bothered. The rest that we find by taking the Lord's yoke and learning from Him is for our soul. We share in our soul His rest in satisfaction (Matt. 11:28b, 29b, 30). (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 556-557)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," chs. 12-13

## 第七週 ■ 週三

### 晨興餽養

出三一 17『…六日之內耶和華造天地，第七日便安息舒暢。』

徒二 4『他們就都被聖靈充溢…。』

13『…他們…被新酒灌滿了。』

林前十二 13『…都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

在論到神居所的建造這一長段的記載之後，出埃及三十一章十二至十七節重申守安息日的誡命。…論到安息日之插入的話，是在帳幕建造工作的囑咐之後，這事實指明主吩咐這些建造者，這些巧匠，要學習如何與主同得安息。他們不該作工而忘了與主同得安息。因此，主在吩咐他們作祂居所建造的工作時，題醒他們，當他們為祂作工時，應當學習如何與祂一同安息。倘若我們只知道如何為主作工，而不曉得與祂一同安息，我們就違背了神聖的原則。…安息日的原則乃是：我們與主同工時必須學習如何與祂一同安息。（出埃及記生命讀經，二〇八九至二〇九〇頁。）

### 信息選讀

聖經強調神在第七日安息的事實。創世記二章二節說，『到第七日，神造作的工已經完畢，就在第七日歇了祂一切造作的工，安息了。』…按照創世記，安息日對神來說是第七日，但對人來說是第一日。神六日之內創造諸天、地、以及人類生存所需的一切，為着完成神的定旨。萬物都造齊以後，人

## WEEK 7 — DAY 3

### Morning Nourishment

Exo. 31:17 ...In six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

Acts 2:4 And they were all filled with the Holy Spirit...

13 ...They are full of new wine!

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

In [Exodus] 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath....The fact that the insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling these builders, these workers, to learn how to rest with Him. They should not work and forget about resting with the Lord. Therefore, in charging them to do the work of building His dwelling place, the Lord reminded them that as they worked for Him, they should learn how to rest with Him. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle....The principle of the Sabbath is that working with the Lord requires that we learn how to rest with Him. (Life-study of Exodus, pp. 1821-1822)

### Today's Reading

The Bible emphasizes the fact that God rested on the seventh day. Genesis 2:2 says, "And on the seventh day God finished His work which He had done; and He rested on the seventh day from all His work which He had done." According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day. In six days God created the heavens, the earth, and everything necessary for man to exist for the fulfillment of God's purpose. After all things

纔在第六日被造。這意思是，人一從神的手中造出來，他的第一日，也就是神的第七日，即將開始。因此，神的第七日乃是人的第一日。這件事的意義乃是：安息日對神而言是作工之後安息，對人而言卻是先安息，後作工。神先作了六天工，然後在第七日安息了。但人是在他的第一日安息，然後纔開始作工。

在我們得着享受以前，神不會要求我們作工，這乃是一個神聖的原則。神首先以享受來供應我們，等到我們與祂一同有完滿的享受，並對祂有完滿的享受以後，就能與祂同工了。我們若不知道如何與神一同有享受，以及如何享受神自己，就不會知道如何與祂同工。我們不會知道如何在神聖的工作上與神是一。…我們的確強調與神同工，而不憑着我們自己的力量為神作工。不錯，我們應當與神同工，甚至憑神作工。但照着聖經所啟示的，僅僅與神同工還不彀，我們必須在神的工作上與祂是一。這需要我們享受祂。我們若不知道如何享受神並被神充滿，就不會知道如何與祂同工，如何在祂的工作上與祂是一。

在新約裏有一個很好的例子，說明了這個原則。使徒們的新約職事是開始於他們在五旬節那天的享受。門徒們不是工作了六天，然後在五旬節那天纔享受主。真實的光景乃是主吩咐他們要等候，直到那靈降臨在他們身上，以充滿他們。門徒們被那靈充滿時，是甚麼充滿了他們？毫無疑問，他們是充滿了對主的享受。因為他們被那靈充滿，別人就以為他們喝醉了酒。事實上，他們是充滿了對屬天之酒的享受。他們被這種享受充滿了以後，纔開始與神同工。這就是與神同工、與祂是一而作工的路。彼得同着使徒們站起來傳福音，藉此為神作工時，乃是在神的工作上與祂是一。（出埃及記生命讀經，二〇九〇至二〇九一、二〇九三至二〇九四頁。）

參讀：出埃及記生命讀經，第一百七十二篇。

were made, man was created on the sixth day. This means that as soon as man came forth from the creating hand of God, his first day, which was God's seventh day, was about to begin. Thus, what was the seventh day to God was the first day to man. The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work. God first worked for six days and then He rested on the seventh day. But man rested on his first day and then began to work.

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment. Then after a full enjoyment with Him and of Him, we may work together with Him. If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work. We do emphasize the matter of working with God and not working for God by our own strength. Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work.

A very good illustration of this principle is found in the New Testament. The New Testament ministry of the apostles began with the enjoyment they had on the day of Pentecost. The disciples did not work for six days and then enjoy the Lord on the day of Pentecost. The actual situation was that the Lord had told them to wait until the Spirit came upon them to fill them. With what were the disciples filled when they were filled with the Spirit? No doubt, they were filled with the enjoyment of the Lord. Because they were filled with the Spirit, others thought that they were drunk with wine. Actually, they were filled with the enjoyment of the heavenly wine. Only after they had been filled with this enjoyment did they begin to work with God. This is the way to work with God, the way to work in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work. (Life-study of Exodus, pp. 1822, 1824-1825)

Further Reading: Life-study of Exodus, msg. 172

## 第七週 ■ 週四

### 晨興餽養

出三一 13『你要吩咐以色列人說，你們務要守我的安息日；因為這是我與你們之間世世代代的記號，使你們知道我是把你們分別為聖的耶和華。』

15『六日要作工，但第七日是完全安息的安息日，是歸耶和華為聖的…。』

神把帳幕和器物的啓示賜給人，選出建造者，並且把囑咐他們的話告訴摩西以後，接着又一次說到安息日。神似乎是說，『不要忘了我的安息日，不要藉口說，你不是在為自己的事業勞碌，乃是在作神聖的工作。你不該認為，因為你是在作工建造我的居所，就能天天持續的作工。不，甚至你在作我的神聖工作，就是建造帳幕的工作時，仍必須帶着一個記號，指明你是我的子民，並且你需要我。因此，你必須先享受我，然後你就能不僅僅為我作工，乃是與我同工，並且與我是一而作工。我是你作工的力量，和勞苦的能力。…你必須同着我、憑着我、與我是一來作建造我居所的工作。…你若把我撇在一旁，想要憑自己為我作美好的工作，就是侮辱我，因為這是魔鬼子民的記號。你是我的子民，你應當帶着一個記號，說明你需要我作你的享受、力量和能力。…藉着這樣作工，你就尊崇我，並榮耀我。這就是帶着一個記號，指明你是我的子民。』（出埃及記生命讀經，二〇九五至二〇九六頁。）

### 信息選讀

關於安息日，我們都需要學習一個基本的功課。…安息日的意思是：我們為神作工以前，需要

## WEEK 7 — DAY 4

### Morning Nourishment

Exo. 31:13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.

15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah...

After God gave the revelation concerning the tabernacle and the furniture, and after God selected the builders and gave Moses a charge regarding them, He went on to speak again of the Sabbath. It seems as if God were saying, “Do not forget My Sabbath. Don’t take the excuse that you are not laboring on your own business, but are doing a divine work. You should not think that because you are working to build My dwelling place, you can work every day continually. No, even in doing My divine work, the work of building the tabernacle, you must still bear a sign to indicate that you are My people and you need Me. Therefore you need to enjoy Me first. Then you will be able to work not only for Me, but also with Me and by being one with Me. I will be your strength to work and your energy to labor...You must do the work of building My dwelling place with Me, by Me, and in oneness with Me... If you try to do a good work for Me by yourselves, leaving Me aside, that would be an insult to Me, for that is a sign of the devil’s people. You are My people, and you should bear a sign that you need Me to be your enjoyment, strength, and energy... By working in this way you honor Me and glorify Me. This is to bear a sign indicating that you are My people.” (Life-study of Exodus, pp. 1826-1827)

### Today’s Reading

We all need to learn a basic lesson regarding the Sabbath.... The Sabbath means that before we work for God, we need to enjoy God and be filled with

享受神並被祂充滿。我們若享受神並被神充滿，就豫備好為祂作工。這樣的工作不是憑着自己，乃是憑着神。想想彼得在五旬節那天的光景。彼得站起來傳福音時，不是憑着自己，乃是憑着那充滿他的神。在傳福音的事上，彼得不是虛空的。他憑着那充滿他的神、充滿他的靈傳福音。因此，彼得有一個記號，說明他是神的同工，而他的傳福音就是尊崇神、榮耀神。

世上的人都是憑着自己作工。他們身上沒有一個記號，指明他們是屬神的。他們沒有享受神，沒有與神一同安息，也沒有與神同工。我們的光景則迥然不同，因為我們有一個記號。…這個記號就是我們與神一同安息，享受神，並且先被神充滿，然後與充滿我們的那一位同工。不僅如此，我們不僅是與神同工，更是與神是一而作工。

我一再的禱告說，『主，在我的說話中，我要實行與你成為一靈，使我的說話就是你的說話。主，必須是你在我的說話中說話。如果你不是與我是一，我就不說甚麼。我絕不在我虛空的己裏說話，這是褻慢你、侮辱你。主，我不僅要與你一同說話，也要與你是一而說話。凡聽話的人必須得着一個印象：當我說話時，你與我是一。主，我的說話不僅包含了我這一面的實行，就是我與你是一靈；也包含了你那一面的實行，就是你與我是一靈。』我們若願意這樣說話，對主是何等的尊崇和榮耀！這就是安息日的記號。在我的說話中，我總要帶着一個記號，就是主是我的安息日。為着供應話語，祂是我的安息、舒暢、能力、力量和一切。（出埃及記生命讀經，二〇九六至二〇九八頁。）

參讀：真理課程二級卷二，第十六課。

Him. If we have enjoyed God and if we have been filled with God, then we are ready to work for Him. Such work will not be by ourselves; it will be by God. Consider Peter's situation on the day of Pentecost. When Peter stood up to preach the gospel, he did not preach by himself. He preached by the very God who had filled him up. In preaching the gospel, Peter was not empty. He preached the gospel by the infilling God, by the infilling Spirit. Therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God.

The people of the world all work by themselves. They do not have a sign on them that indicates that they belong to God. They do not enjoy God, they do not rest with God, and they do not work with God. Our situation is altogether different because we have a sign....The sign is that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us. Furthermore, we not only work with God, but we work as those who are one with God.

I pray repeatedly, "Lord, in my speaking I want to practice being one spirit with You so that my speaking will be Your speaking. Lord, it must be that You speak in my speaking. If You are not one with me, I will not speak anything. I would never speak in my empty self. That would be a blasphemy to You, an insult to You. Lord, I would speak not only with You, but also by being one with You. Those who listen must have the impression that while I am speaking, You are one with me. Lord, my speaking involves the practice not only from my side, that I am one spirit with You; it also involves the practice on Your side, that You are one spirit with me." If we would speak this way, what an honor and glory it would be to the Lord! This is the sign of the Sabbath. In my speaking I always seek to bear a sign that my Lord is my Sabbath. He is my rest, my refreshment, my energy, my strength, and my everything for ministering the Word. (Life-study of Exodus, pp. 1827-1828)

Further Reading: Truth Lessons—Level Two, vol. 2, lsn. 16

## 第七週 ■ 週五

### 晨興餽養

賽十三 1『亞摩斯的兒子以賽亞所得關於巴比倫的默示〔直譯，負擔〕。』

徒六 4『但我們要堅定持續的禱告，並盡話語的職事。』

一個聚會有許多人會來聽，需要你釋放一些話語。…你必須尋求，你…該說些甚麼？他們聽過之後，會產生甚麼樣的結果？…如果他們是尚未得救的，你就該接受負擔，背負他們的靈魂，靠着主的恩典，在釋放話語時，將救恩種到他們裏面。…他們若是已經得救卻不愛主，你就該接受一個負擔，使他們愛主。他們若是愛主卻不肯把自己交給主，不肯接受主的對付，你就當接受負擔，使他們願意將自己交給主，受主對付。這纔是一個有負擔的講臺。

我們不能推卸責任，認為神沒有給我們負擔。…當哥林多召會有人犯了淫亂的罪時，保羅的態度不僅認為犯罪不對，也不只停留在為他們禱告，他乃是在神面前接受一個負擔，對這處召會有責任和託付。（林前五 1～13。）所以在他寫的書信裏，他不是講道理，而是有負擔的交通一些事，因此能摸着人的感覺。（召會的治理與話語職事，一五至一八頁。）

### 信息選讀

我們服事神的話語，不是去注意講話的題目，乃要注意有沒有神的說話；要有神的說話，服事話語的人必須有負擔。一篇有負擔的話，可能惹動人的反感，卻也可能在人裏面挑動人；然而，…眾人都

## WEEK 7 — DAY 5

### Morning Nourishment

Isa. 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

When people come to a meeting, there may be the need to release the word. We must seek the Lord concerning what we speak and concerning the issue of our speaking.... If some are not yet saved, we should receive a burden to bear their souls by the Lord's grace in order to sow the seed of salvation into them when we release the word.... If they are saved but do not love the Lord, our burden should be for them to love the Lord. If they love the Lord but are not willing to give themselves to the Lord and receive His dealing, our burden should be for them to willingly give themselves to the Lord and be dealt with by Him. This is the ministry of the word with a burden.

We cannot neglect this responsibility and think that God has not given us a burden....When someone in the church in Corinth committed the sin of fornication, Paul did not simply condemn the sin or stop praying for the one who sinned. He received a burden from God to bear a responsibility and commission for the church (1 Cor. 5:1-13). Paul did not preach doctrines in his Epistles; instead, he was burdened to fellowship concerning certain matters, so he was able to touch people's feelings. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 233-235)

### Today's Reading

When we minister the word of God, our concern should be whether we have God's speaking, not the topic of our speaking. In order to have God's speaking, the one who ministers the word must have a burden. People may have a negative reaction or be stirred up when they hear a message that is

不得不承認那是神的說話。這樣的道纔能幫助人，解決人的難處。一篇好聽卻沒有神說話的道，…不能摸着人，不能在人裏面翻轉人，也無法滿足真正飢渴的人。因為那篇道可能是聖經裏的話，卻不是神現今…要向眾人說的話。

所以，我們的講臺不能太便當、太便宜，好像只要有一篇道就可以去講。一個盡話語職事的人，是背負着人在神面前光景的人。…他有一個責任，知道他要給…人甚麼，…人的光景如何，神要對…人說甚麼話。

弟兄們需要明白，你們背負神的話語，就等於背負人的靈魂。…若是〔聖徒們聽你們講道卻〕沒甚麼改變，…你們是不能平安的。…許多靈魂在你們手中，經過三個月沒有改變，…你們憂傷不憂傷？我們開了店門作生意，不能…沒有人來買也…無所謂，還是照舊的作下去。…我們必須立刻有對策，好好研究，尋找出路。…我們站講臺的人不能沒有負擔，而仍然可以過得去。我們不能只是週週安排人站講臺，…交差了事；這個起不了作用。

當倪弟兄在福州開始作工時，每週六都為着主日的福音聚會禁食禱告。他在主面前考慮要講甚麼，怎樣講法？考慮可憐靈魂的光景，他們需要甚麼話？他背着沉重的負擔禁食禱告，所以第二天，他的話語是非常有功效的。他〔也〕…在之後出版那些信息。今天許多為主所用的人，他們的講臺都是背負着一個擔子。汪佩真姊妹曾經作過相當好的奮興工作。當時她是個青年姊妹，常常跪在主面前，極長的時間為着靈魂流淚、憂傷；所以，當她起來講一篇話時，那個話都是活而有功效的。（召會的治理與話語職事，一八至二〇頁。）

參讀：召會的治理與話語職事，第二至三篇。

spoken with a burden, but they cannot deny that it is God's speaking. This kind of message can help people and solve their problems. A message that sounds nice but is void of God's speaking cannot touch people, turn them inwardly, or satisfy those who are hungry and thirsty, because they are not the words that God wants to speak even if they are from the Bible.

Therefore, speaking should not be easy or cheap. We cannot speak simply because we have prepared a message. One who ministers the word should bear people's condition before God. He bears the responsibility of knowing their needs. He needs to sense their condition and know what God wants to speak.

The brothers need to understand that bearing the word of God is equal to bearing the souls of men.... If there is no change in [the saints listening to our speaking] after three months, we should not be at peace.... Are the brothers who speak sorrowful for the souls who have not changed in three months? A store owner who has no customers would be unable to continue working, considering everything to be fine. He would consider the situation and find a way to change the situation. How can those who minister the word continue as usual when there is no profit? We should not consider that it is sufficient merely to speak from the podium week after week.

When Brother Nee began his work in Foochow, he fasted and prayed every Saturday for the gospel meeting on the Lord's Day. He considered before the Lord what to speak and how to speak. He considered what word the sinners needed to hear. Since he fasted and prayed with a heavy burden, his words were always very effective and were later published as messages. Many who are used by the Lord bear a burden in their ministry of the word. When Peace Wang was young, she had a successful revival work. She always knelt before the Lord and spent a long period of time weeping and grieving for sinners. Therefore, when she stood up to speak, her words were always living and operative. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 235-236)

Further Reading: CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," chs. 2-3



## 第七週 ■ 週六

### 晨興餽養

亞十二 1『耶和華論以色列之話語的默示〔直譯，負擔〕。』

瑪二 7『祭司的嘴當謹守知識，人也當由他口中尋求訓誨，因為他是萬軍之耶和華的使者。』

沒有負擔，無論作甚麼都是死的，都沒有果效；有負擔纔是活的，纔會朝氣蓬勃。這個問題不在於方法，乃在乎『人』。

有時弟兄們的講臺，…不過是責任的講臺，只因爲輪到他講，他就來講。要知道，講臺不是個責任的問題，…乃是個負擔的問題；否則你講了半年，聽的人沒有得着甚麼結果，你就不過是空講罷了。如果你有負擔，你在主面前立刻會看見，你的講臺有果效；你的講臺『鬧得』別人不平安，…在人裏面攪動人起來愛主、服事主。如此，在過程中，你自己這個人就會有許多地方被神摸着。一個盡責任的講臺，自己不需要受對付；然而，一個有負擔的講臺，自己就得受對付。（召會的治理與話語職事，二二至二三頁。）

### 信息選讀

好比你是個職員，早上九點上班，下午六點下班，那是責任問題，沒有甚麼需要對付。然而，你自己負責作生意時，就不是這樣，可能你必須更早起牀上班；這樣，你的貪睡就得受對付。你作伙計、店員，…你對待顧客的態度不必受多少對付。然而，你自己開店時，你對每一個客人都得態度謹慎，深怕得罪他們。…有些弟兄站講臺，不僅沒有受對付，

## WEEK 7 — DAY 6

### Morning Nourishment

Zech. 12:1 The burden of the word of Jehovah concerning Israel...

Mal. 2:7 For the priest's lips should keep knowledge, and men should seek instruction from his mouth, for he is the messenger of Jehovah of hosts.

Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing. Such an outcome is not related to our method but to our person.

A brother may give a message merely out of obligation, because it is his turn to speak. However, giving messages is not a matter of obligation but of burden. We may speak for half a year, but those who listen might not receive anything, and our speaking will be in vain. If we have a burden, we will see that our messages are ineffective. Our messages should “trouble” people so that they have no peace, and they are stirred up to love and serve the Lord. In this situation, our being will be touched by God. There is no need for the self to be dealt with if we give messages that are out of obligation. However, in giving a message out of a burden, our self must be dealt with. (CWWL, 1957, vol. 2, “The Administration of the Church and the Ministry of the Word,” p. 238)

### Today's Reading

Working from nine to six as an employee is a matter of obligation and does not require any dealing. However, we would work differently if we had our own business. Our laziness would be dealt with because we would rise earlier to work. The attitude of a waiter or clerk toward customers might not need to be dealt with. However, a person who owns his shop will adjust himself in order not to offend his customers. Instead of being dealt with, some brothers seem to have more problems because they serve out of obligation, not burden. If there

甚至難處可能比從前更多，因為只有責任，沒有負擔。你若有負擔，你這個『自己』不可能加多，反而會減少，並要受對付；因為有些事你的負擔不許可你作，有些事你得受對付，否則沒辦法釋放負擔。所以，負擔是最叫人受對付的。

每一個事奉主的人，都該接受負擔，都該有負擔。雖然姊妹們不摸治理的事，也不站講臺，但在原則上都一樣。姊妹們的交通以及出去探望人，不能只是時間到了就去，這個叫作責任。你們應該尋求，那些交通、探望有甚麼果效？你們所關心的…姊妹們，她們的光景如何？你們不能…說，『只要主在她們身上作就沒有問題，但若是主沒有動工，我們也沒辦法。』…我們必須接受一個真實的負擔。

現在的難處是我們的事奉，漸漸朝向一種責任的趨勢，而缺少負擔。我們的禱告多是沒有負擔的禱告，所以禱告聚會差不多等於零。我們的傳福音，若有人得救，感謝讚美主；若沒有人得救，我們也能平安。我們的講臺…即使沒有果效，我們也能照舊講下去。治理召會的情形…沒有果子也好像差不多，我們都能平安。探望弟兄姊妹的事，也是如此。因着我們是這樣的情形，所以我們的禱告，是一種責任的禱告，沒有負擔。若是我們有負擔，禱告聚會就會完全兩樣。有些弟兄姊妹在禱告中痛哭、憂傷…，覺得再這樣下去不行；我們的福音不行，治理召會不行，聚會的光景也不行。這種禱告，纔是出於負擔的禱告。

真實的事奉不是責任的問題，乃是負擔的問題；負擔永遠是超過責任的。（召會的治理與話語職事，二三至二六頁。）

參讀：召會的治理與話語職事，第五篇。

is a burden, our self decreases and is dealt with. It will not increase, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden. Hence, having a burden deals with us the most.

Everyone who serves the Lord must receive a burden and have a burden. This also applies to the sisters even though they are not involved in the church administration or in giving messages. If the sisters fellowship together and visit people simply because it is time to do so, they are doing so out of obligation. The sisters should seek to know the result of their fellowship and visitation. They should know the condition of the sisters under their care. They should not say, "As long as the Lord works in them, they will be all right, but if the Lord does not work in them, there is nothing we can do." We must receive a genuine burden.

The problem is that we are gradually leaning toward responsibility in our service; we lack a burden. Since our prayers are mostly without burden, our prayer meetings are ineffective. If someone is saved when we preach the gospel, we thank and praise the Lord. If no one is saved, we are at peace. When we give messages, we are at peace even if there is no effect. The same applies to the administration of the church and visiting the brothers and sisters; we are at peace even if there is no result. Since this is our condition, our prayer is a prayer of obligation, not a prayer with burden. If we pray with a burden, our prayer meeting will be different. Some brothers and sisters will weep bitterly and mourn in prayer, feeling that they cannot go on in the same way. They will feel that the gospel preaching, the administration of the church, and the condition of their meeting are unsatisfactory. This kind of prayer is out of a burden.

Genuine service is not a matter of obligation but a matter of burden; burden always goes beyond obligation. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 238-240)

Further Reading: CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 5

# 第七週詩歌

588

## 讀經—從主話得餵養

6 6 8 6 (英 812)

F 大調

3/4

F B<sup>b</sup> F C<sub>7</sub> B<sup>b</sup> C  
3 3 3 | 4 - 1 | 3 - - | 5 4 3 | 2 - 3 | 2 - - |

一 主阿，我來就你，我心飢渴要你！

Gm F Dm Gm F C<sub>7</sub> F  
3 4 6 | 5 - 3 | 3 - 2 | 4 - 2 | 1 7 1 | 3 - 2 | 1 - - ||

深願在此喫你喝你，享受你的自己。

- |   |                       |                    |
|---|-----------------------|--------------------|
| 二 | 得見你的面目，<br>甚願在此與你接觸，  | 乃是我心所慕！<br>靈裏得着飽足。 |
| 三 | 你的榮耀面光，<br>真願留此不再他往，  | 我心何等欣賞！<br>一直向你瞻仰。 |
| 四 | 在這交通裏面，<br>使我心歡，使我靈滿， | 你是我的恩典！<br>全人進入平安。 |
| 五 | 還要在此等候，<br>讀經、禱告交替不休， | 還要向你尋求！<br>直到被你浸透！ |

# WEEK 7 — HYMN

## I come to Thee, dear Lord Study of the Word — Feeding on the Word

812

1. I come to Thee, dear Lord, My heart doth thirst for Thee;  
Of Thee I'd eat, of Thee I'd drink. En - joy Thee tho - rough - ly.

2. Just to behold Thy face,  
For this my heart doth cry;  
I deeply long to drink of Thee  
My thirst to satisfy.
3. Thy glorious, radiant face  
My heart delights to see;  
Here I'd abide and ne'er depart,  
Beholding constantly.
4. In such a fellowship  
Thou, Lord, art grace to me;  
My heart and spirit gladdened, filled,  
I enter rest in Thee.
5. Lord, I would linger here,  
Still seeking after Thee,  
Continue in the Word and prayer  
Till Thou dost flow thru me.



## 第八週

### 聚會來明白並實行神的旨意

讀經：太七 21，十二 50，十八 20，弗三 8，西一 12，林前十四 26，來十 25

#### 綱要

#### 週一

壹 聚會乃是要來明白並實行神的旨意；我們在地上的目標，我們在地上的目的，是要遵行父的旨意；我們是藉着來到召會聚會中而實行這事——來十 25。

貳 我們需要領悟，除了我們內裏與主同在的生命，沒有甚麼像召會聚會這麼要緊、重要且有益處——林前十四 23～26：

一 如希臘字 *ekklesia*，艾克利西亞，所指明，召會——神的居所——乃是蒙召出來之人的集會或聚集——太十八 17～20：

- 1 召會是信徒的聚集，是一班集合在一起之人的聚會。
- 2 當蒙神呼召出來之人聚集在一起，這就是召會——徒二 42，八 1。
- 3 我們的父豫定我們聚在一起；來聚會乃是神的旨意——弗一 5，羅八 29，林前十四 26。

二 基督徒的生活就是聚會的生活——來十 25，林前

## Week Eight

### Meeting to Know and Do the Will of God

Scripture Reading: Matt. 7:21; 12:50; 18:20; Eph. 3:8; Col. 1:12; 1 Cor. 14:26; Heb. 10:25

#### Outline

#### Day 1

I. To meet is to know and do the will of God; our goal, our purpose, on earth is to do the will of the Father, and we do this by coming to the meetings of the church—Heb. 10:25.

II. We need to realize that besides our inner life with the Lord, nothing is as crucial, important, and profitable as the church meetings—1 Cor. 14:23-26:

A. As indicated by the Greek word *ekklesia*, the church—the dwelling place of God—is a meeting or an assembly of the called-out ones—Matt. 18:17-20:

1. The church is a gathering of the believers, a meeting of a collective people.
2. When God's called-out ones meet together, this is the church—Acts 2:42; 8:1.
3. Our Father has predestinated us to meet together; coming to the meetings is God's will—Eph. 1:5; Rom. 8:29; 1 Cor. 14:26.

B. The Christian life is a meeting life—Heb. 10:25; 1 Cor. 14:23-26:

## 十四 23 ~ 26:

- 1 我們的許多恩典都是在聚會中得着的，主許多的工作也都是在聚會中作的一徒四 33，十三 1 ~ 2。
- 2 因着基督徒的生活是聚會的生活，並且主許多的工作也是藉着聚會作的，所以我們應當非常看重聚會一來十 25。

## 週二

### 叁 在聚會中神使我們明白祂的旨意—詩七三 16 ~ 17:

- 一 實行神的旨意，在於明白祂的旨意—約七 17。
- 二 有許多美妙的東西在我們聚會的表面之下，其中一樣就是明白神的旨意。
- 三 作詩的人進了神的聖所，就能明白神的旨意—詩七三 16 ~ 17:
  - 1 神的聖所，祂的居所，是在我們靈裏並在召會裏—弗二 22，提前三 15。
  - 2 我們要進入神的聖所，就需要轉向我們的靈，並參加召會的聚會。
  - 3 我們一在聖所裏—在靈裏並在召會的聚會中，就會對我們的情形有另一種看法，有特別的領會—詩七三 16 ~ 20。
  - 4 神的道路是啓示在神的聖所中—17 節：
    - a 在我們的靈裏並在聚會中，我們得着神聖的啓示—啓一 10，弗一 17 ~ 18。
    - b 我們運用我們的靈並參加召會的聚會，神的道路對我們就清楚了一詩七三 17。

1. Much of the grace that we receive is in the meetings, and much of the work that the Lord does is also in the meetings—Acts 4:33; 13:1-2.
2. Since the Christian life is a meeting life and much of the Lord's work is carried out through the meetings, we should regard the meetings as being of great importance—Heb. 10:25.

## Day 2

### III. In the meetings God makes His will known to us—Psa. 73:16-17:

- A. Doing God's will depends on knowing His will—John 7:17.
- B. In our meetings there are many wonderful things underneath the surface, one of which is knowing God's will.
- C. When the psalmist went into the sanctuary of God, he was able to know God's will—Psa. 73:16-17:
  1. God's sanctuary, His habitation, is in our spirit and in the church—Eph. 2:22; 1 Tim. 3:15.
  2. In order to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church.
  3. Once we are in the sanctuary—in the spirit and in the meetings of the church—we receive another view, a particular perception, of our situation—Psa. 73:16-20.
  4. God's way is made known in the sanctuary of God—v. 17:
    - a. In our spirit and in the meetings we receive divine revelation—Rev. 1:10; Eph. 1:17-18.
    - b. When we exercise our spirit and attend the meetings of the church, God's way becomes clear to us—Psa. 73:17.

肆 因着神的旨意是在基督裏，集中於基督，並為着基督，並且在神的旨意中基督是一切，我們就要藉着在聚會中展覽基督而實行神的旨意—西一 9、15～18、12，三 4、11，林前十四 26：

- 一 神在我們身上的旨意，乃是要我們經歷並享受包羅萬有的基督，並且以祂作我們的生命而活祂—西一 9、15～18，三 4、11。
- 二 我們的聚會是展覽基督，所以我們來聚會的時候，都要把我們所享受的基督帶來—林前十四 26。
- 三 正當的召會生活在於召會的聚會，所有聖徒在其中展覽基督同祂追測不盡的豐富—弗 3 8。
- 四 我們聚會的目標是展覽基督，基督徒的聚會是我們日常基督徒生活的展覽—林前十四 26，參申十二 5～7、13～14。
- 五 我們在聚會中展覽基督，是藉着將基督作為祭物的實際獻給神，而與神同享基督—來十 8～10、25，十三 20～21。
- 六 我們需要在聚會中盡功用來展覽基督—西一 12，林前十四 26：
  - 1 因着基督教的影響，許多信徒在聚會中不負責任。
  - 2 認為我們是來參加聚會，但聚會的责任不是我們的，乃是基本的錯誤；這是撒但的詭計，要把基督身體的眾肢體報廢，叫眾肢體都不盡功用。

IV. Since the will of God is in Christ, concentrated in Christ, and for Christ, and Christ is everything in the will of God, we do God's will through exhibiting Christ in the meetings—Col. 1:9, 15-18, 12; 3:4, 11; 1 Cor. 14:26:

- A. The will of God for us is that we would experience and enjoy the all-inclusive Christ and live Him as our life—Col. 1:9, 15-18; 3:4, 11.
- B. Our meetings are to exhibit Christ, so when we come to a meeting, we need to bring with us the Christ whom we have enjoyed—1 Cor. 14:26.
- C. The proper church life depends upon the church meetings where all the saints exhibit Christ with His unsearchable riches—Eph. 3:8.
- D. The goal of our meeting is to exhibit Christ, and the Christian meeting is an exhibition of our Christian daily life—1 Cor. 14:26; cf. Deut. 12:5-7, 13-14.
- E. We exhibit Christ in the meetings by offering to God Christ as the reality of the offerings, enjoying Christ together with God—Heb. 10:8-10, 25; 13:20-21.
- F. We need to function in the meetings to exhibit Christ—Col. 1:12; 1 Cor. 14:26:
  1. Due to the influence of Christianity, many believers do not bear responsibility in the meetings.
  2. The concept that we may attend a meeting but are not responsible for the meeting is a fundamental error; it is a ploy of Satan to render the members of the Body of Christ useless so that they do not function.

七 我們基督徒是基督的肢體，我們最重要的事奉就是聚會—十二 4～11、14～27，來十 25：

- 1 召會聚會乃是展覽基督最好的機會—西三 11。
- 2 我們基督徒的使命就是聚會展覽基督，藉此遵行神的旨意—太七 21，十六 18，弗三 8，西一 12。
- 3 『為使父神得榮稱許，為使基督得到高舉，並使聚會應付所需，必須展覽基督。』（詩歌六二四首，第八節）

## 週四

伍 因着父永遠的旨意與祂心頭的願望是要建造召會作基督的身體，我們就要照着合乎聖經的聚會之路，在聚會中盡功用，使基督的身體得建造，藉此實行祂的旨意—太七 21，十二 50，弗四 16，林前十四 26：

- 一 信徒的聚會應當總是聯於神新約的經綸；我們該帶着神聖經綸的異象來到聚會中，並且我們在聚會中所說的，該以神的經綸為中心—提前一 4，弗三 9，林前十四 26。
- 二 照着主心意的恢復，乃是要把主的信徒從聖品階級與平信徒的制度裏帶出來，以合乎聖經的聚會與事奉之路頂替這制度，好使基督的身體得着建造—26 節，弗四 12、16。

## 週五

三 主渴望恢復眾人都盡功用的彼此相互的召會聚會，好使基督的身體得着建造—林前十四 4 下、24 上、26、31：

G. As Christians, we are members of Christ, and our most important service is to meet—12:4-11, 14-27; Heb. 10:25:

1. The church meetings are the best opportunity to exhibit Christ—Col. 3:11.
2. As Christians, we are commissioned to exhibit Christ in the meetings and thus do the will of God—Matt. 7:21; 16:18; Eph. 3:8; Col. 1:12.
3. "The Father we would glorify, / Exalting Christ the Son, thereby / The meeting's purpose satisfy / That we exhibit Christ" (Hymns, #864, stanza 8).

## Day 4

V. Since the Father's eternal will and the desire of His heart are to build up the church as the Body of Christ, we do His will by functioning in the meetings according to the scriptural way to meet for the building up of the Body—Matt. 7:21; 12:50; Eph. 4:16; 1 Cor. 14:26:

- A. The meetings of the believers should always be linked to God's New Testament economy; we should come to the meetings with a vision of the divine economy, and what we speak in the meetings should focus on the economy of God—1 Tim. 1:4; Eph. 3:9; 1 Cor. 14:26.
- B. The recovery according to the Lord's mind is to bring His believers out of the clergy-laity system and to replace this system with the scriptural way to meet and to serve for the building up of the Body of Christ—v. 26; Eph. 4:12, 16.

## Day 5

C. The Lord desires to recover the church meetings in mutuality with all functioning for the building up of the Body of Christ—1 Cor. 14:4b, 24a, 26, 31:



- 1 我們來到召會的聚會中，該有一些出於主的東西與別人分享—26 節。
- 2 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，使我們有從主而來，並出於主的東西，藉着這些，我們就能為聚會豫備自己。
- 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一西一 12，弗三 8。
- 4 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—林前十四 26。
- 5 我們在召會的聚會中無論作甚麼，都必須是為着建造眾聖徒和召會—3 ~ 5、12 節。

## 週六

四 我們實行合乎聖經的聚會與事奉之路時強調申言—建造召會的超越恩賜—林前十四 1、4 下、24 ~ 25、31:

- 1 在林前十四章裏，申言的意義乃是為主說話，說出主來，甚至將主說到、供應到、分賜到人裏面；就神聖的分賜而言，整本聖經總結於眾人都申言—3、24 ~ 25、31 節。
- 2 申言，就是以神為內容而為神說話並說出神，將神供應到聽者裏面，並將他們帶給神—25 節。
- 3 神渴望每位信徒都申言，就是為祂說話並說出祂來—1 節下、31 節，參民十一 29。
- 4 申言的特點是供應基督，為着生機的建造召會作基

1. When we come to the church meetings, we should have something of the Lord to share with others—v. 26.
2. Before coming to a meeting, we should prepare ourselves for the meeting with something from the Lord or of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer.
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—Col. 1:12; Eph. 3:8.
4. Thus, the meeting will be an exhibition of His riches and will be a mutual enjoyment of Christ shared with all the attendants before God and with God for the building up of the saints and the church—1 Cor. 14:26.
5. Whatever we do in the church meeting must be for the building up of the saints and the church—vv. 3-5, 12.

## Day 6

D. In the practice of the scriptural way to meet and to serve, we emphasize prophesying—the excelling gift for the building up of the church—vv. 1, 4b, 24-25, 31:

1. The significance of prophesying in 1 Corinthians 14 is to speak for the Lord, to speak forth the Lord, and even to speak the Lord, to minister, to dispense, the Lord, into others; in the sense of the divine dispensing, the entire Bible consummates in all prophesying—vv. 3, 24-25, 31.
2. Prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and brings them to God—v. 25.
3. God desires that each of the believers prophesy, that is, speak for Him and speak Him forth—vv. 1b, 31; cf. Num. 11:29.
4. The characteristic of prophesying is to minister Christ for the organic

督的身體；申言是為着召會建造的特別恩賜—林前十四 3 ~ 5、12、24、26。

building up of the church as the Body of Christ; prophesying is the particular gift for the building up of the church—1 Cor. 14:3-5, 12, 24, 26.

# 第八週 ■ 週一

## 晨興餽養

來十 25『不可放棄我們自己的聚集，…既看見那日子臨近，就更當如此。』

林前十四 23～24『所以若全召會聚在一處的時候，…若眾人都申言，有不信的，或是不通方言的人進來，他就被眾人勸服，被眾人審明了。』

出埃及十五章十三節說，『你憑慈愛，領了你所贖的百姓；你憑能力，引了他們到你聖別的居所。你曾否注意到，神引領的目的地是祂聖別的居所？…你能領悟神的居所就是祂贖民的聚會麼？所以我們有『會幕』這個辭，把這兩件事結合在一起。毫無疑問，『會』是指神百姓的聚集，『幕』是指神的居所。這指明神百姓的聚集就是神的居所。

在新約裏，神的居所就是召會。按希臘字 ekklesia，艾克利西亞，召會的意思是一種聚會，是蒙召出來之人的集會或聚集。當蒙神呼召出來之人聚集在一起，這就是召會。召會是一班集合在一起之人的聚會，是信徒的聚集。…這聚集就是神的居所。所以，召會就是會幕。（為着召會聚會經歷基督作祭物，一五至一七頁。）

## 信息選讀

我們必須領悟，今天在這地上，除了我們內裏的生命，再沒有其他的事像聚會這件事這麼要緊、這麼重要、這麼有益處。請相信我！有一天你會見證，失業並不像錯過一次聚會這麼重要。錯過一次聚會是真正的虧損。

# WEEK 8 — DAY 1

## Morning Nourishment

Heb. 10:25 Not abandoning our own assembling together,...and so much the more as you see the day drawing near.

1 Cor. 14:23-24 If therefore the whole church comes together in one place, and...if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all.

Exodus 15:13 says, “In Your lovingkindness You have led the people whom You have redeemed; / You have guided them in Your strength to Your holy habitation.” Have you ever noticed that the destination of God’s guiding is His holy habitation? Could you realize that God’s habitation is the meeting of His redeemed people? So you have a term that combines these two things together: the Tent of Meeting. The tent refers to God’s dwelling place, and the meeting, no doubt, refers to the gathering of God’s people. This indicates that the gathering of God’s people is just God’s dwelling place.

In the New Testament ...God’s habitation is the church. And the church, according to the Greek word ekklesia, means a kind of meeting. It is a meeting or an assembly of the called-out ones. When God’s called-out ones meet together, this is the church. The church is the meeting of a collective people, a gathering of the believers. This gathering is the habitation of God. So the church is the “Tent of Meeting.” (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” pp. 481-482)

## Today’s Reading

We have to realize that today on the earth, besides our inner life, no other thing is so crucial, so important, so profitable as the matter of meeting. Believe me! One day you will testify that to lose your job is not so important as to miss a meeting. To miss a meeting means the real loss.

我們活在這地上，我們的目標，我們的目的，是實行我們父的旨意。我們如何能明白父的旨意？別無他路，惟有參加聚會。…當你開始錯過聚會，就開始錯過神的旨意。你曾從撒但暴政下的悲慘生活中被拯救出來，但你卻又再回到其中。

所以，我們必須盡我們所能的不要錯過任何聚會。…來參加聚會必須是第一。我從來沒有看見一個聖徒因着來聚會，至終真正受苦的。…我反而能見證，我已往見過數以千計不斷聚會的人，不僅在屬靈方面，甚至在物質方面，都蒙主大大的祝福。主是信實的，祂的應許是可靠的。

聖徒們，要受鼓勵並滿有把握。這不僅是正路，也是惟一的路，我們別無選擇。要作人，就必須作基督徒；要作基督徒，就必須來聚會，此外別無選擇。這是我們的定命。來聚會不僅是我們的目的地，也是我們的定命。我們的父為我們豫定這條路。…如果我們依從神的豫定，我們必然會在祂的祝福之下。若不然，我們便是踢犁棒，必定會受苦。

有些人可能以為他們犧牲太多時間來聚會；他們可能以為，如果用所有的時間作生意，會賺更多錢。他們可以嘗試四、五年，就會看見苦難。我看過太多這樣的事例。這種想法相當欺騙人，相當誤導人。…你若來聚會，就是持守祂的豫定，蒙福的定命也會臨到你。這不僅會臨到你這一代，甚至也可能臨到第三代，或世世代代；你和你的子孫都會蒙神的祝福。

聚在一起不是小事，…在此，我們明白神的旨意，我們也實行神的旨意，至終我們就成全祂的定旨。（為着召會聚會經歷基督作祭物，二六、二八至三〇頁。）

參讀：主今日恢復之主要項目的重點，一九至二二頁。

We live on this earth, and our goal, our purpose, is to do the will of our Father. How could we know His will? There is no other way except by attending the meetings....When you begin to miss the meeting, you begin to miss God's will. Then you would begin to go back to that miserable life under Satan's tyranny from which you have been delivered already.

So we must do whatever we can not to miss any meetings....Coming to the meeting must be first. I have never seen one saint who eventually really suffered because of coming to the meeting.... Rather, I can testify that I have seen thousands in the past who kept coming to the meetings and who were much blessed by the Lord, not only spiritually but even physically. The Lord is faithful, and His promise is trustworthy.

Saints, be encouraged and be assured. This is not only the right way; this is also the unique way....To be a human being, we have to be a Christian. To be a Christian, we have to come to the meeting. There is no choice. This is our destiny. To come to the meeting is not only our destination; it is our destiny. Our Father predestined us this way....If we go along with God's predestination, surely we will be under His blessing. If not, we are kicking against the pricks, and we will suffer.

Some might consider that they sacrifice too much time to come to the meetings. They might consider that if they used all their time to do business, they would make more money. Let them try four or five years, and they will see the suffering. I have seen too many cases like this. This thought is quite deceiving and quite misleading....If we come to the meeting, we are keeping His predestination, and the destiny of blessing will come to us. It will come not only to us, one generation, but perhaps even to the third generation, or generation after generation. Both we and our children will be under God's blessing.

To meet together is not a small thing.... Here we know the will of God, here we do the will of God, and eventually we will fulfill His purpose. (CWWL, 1982, vol.1, "Experiencing Christ as the Offerings for the Church Meetings," pp. 488, 490-491)

Further Reading: CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," pp. 19-21

## 第八週 ■ 週二

### 晨興餽養

詩七三 16 ~ 17 『我思索要明白這事，眼看實係為難；等我進了神的聖所，我纔看清他們的結局。』

當我們聚在一起，目的可能是要禱告、敬拜、事奉、聽信息、受教導、得勸勉、得加強、受安慰並得鼓勵；這是我們的領會。親愛的聖徒，實際上有許多美妙的東西在我們聚會的表面之下。我們有分於聚會，就得到許多我們想不到的好處與益處。（為着召會聚會經歷基督作祭物，二五頁。）

在詩篇七十三篇十七至二十八節，我們看見詩人在神的聖所裏得着瞭解答。…首先，神的聖所，祂的居所，是在我們靈裏；第二，神的聖所乃是召會。因此，我們要進入神的聖所，就需要轉向我們的靈，並參加召會的聚會。我們一在聖所裏一在靈裏並在召會中，就會對惡人的情形有另一種看法，有特別的領會。（詩篇生命讀經，四三五頁。）

### 信息選讀

只有一個方法能使詩篇一篇（所說的敬虔人必順利）和七十三篇（所說的惡人享安逸）一致，七十三篇十七節告訴我們，…在神的聖所，我們能得着所需要的啓示。毫無疑問，這裏的聖所表徵神的居所。今天我們的靈就是神的居所。甚至地方召會也是神的居所。因此，我們必須轉到我們靈裏，我們也必須轉到地方召會中；然後我們就清楚了。我們的靈和地方召會，乃是我們領受神聖啓示的地方，在此我們得着一切問題的解答。

## WEEK 8 — DAY 2

### Morning Nourishment

Psa. 73:16-17 When I considered this in order to understand it, it was a troublesome task in my sight, until I went into the sanctuary of God; then I perceived their end.

When we come together, our intention may be to pray, to worship, to serve, to hear a message, to be taught, to be exhorted, to be strengthened, to be comforted, and to be encouraged. This is our understanding. Actually, with our meetings there are so many wonderful things underneath the surface. We gain a lot of benefits and profit that we do not realize by participating in the meetings. (CWWL, 1982, vol. 1, "Experiencing Christ as the Offerings for the Church Meetings," p. 488)

In Psalm 73:17 through 28 we see that the psalmist obtained the solution in the sanctuary of God...First, God's sanctuary, His habitation, is in our spirit. Second, God's sanctuary is the church. Thus, to go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked. (Life-study of the Psalms, p. 354)

### Today's Reading

There is only one way to reconcile Psalms 1 and 73, and it is presented to us in Psalm 73:17....The sanctuary of God is the place where we may obtain the revelation we need. The sanctuary here undoubtedly signifies the dwelling place of God. Our spirit today is God's dwelling place. Even more, the local churches are God's dwelling place. Hence, we must turn to our spirit, and we must turn to the local church; then we will be clear. Our spirit and the local church are the places where we receive divine revelation, where we obtain the explanation to all our problems.

（詩人）看清甚麼？二十五節：『除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。』他領悟神在作工，要剝奪他一切物質的東西，使他完全享受神；這就是啓示。爲甚麼惡人常享安逸，財寶不斷加增？因爲神放棄了他們；祂讓他們爲所欲爲。他們與享受神無分無關。但神對尋求之聖徒的心意，是要除去他們一切物質的祝福，和一切物質的享受，使他們能在神裏面尋得一切。除了神自己以外，在天上或在地上，沒有甚麼能成爲他們的享受。因着七十三篇前半所記詩人的經歷，最終他能斷言：『除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。』他得着了啓示；他知道神爲甚麼不讓那些尋求的聖徒像世人一樣興旺。神的心意是，沒有一事該打岔我們對祂自己完全的享受。最終，這不是僅僅遵守律法的問題，乃是要絕對尋求神。這不是善惡是非的問題—你若關心這事，就仍爲善惡知識樹所佔有。這是尋求神，得着神，佔有神的問題。這是經歷神到一個程度，你也能說，『除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。』換句話說，『除了生命樹以外，我不在意別的；除了神自己以外，我不在意別的。』這就是七十三篇。當詩人進入神的聖所，他就領受這啓示，並接受神自己作他的一切。我們如何纔能有這些經文裏詩人的經歷？我們必須在靈裏，並在地方召會中，在神的聖所中。單從這一篇詩，我們就能看見詩篇卷三和卷一的不同。這裏有很大的進步。這不是遵守律法或對錯的問題，乃是得着神並持定神作一切。（詩篇中所啓示並豫表的基督與召會，一四九至一五〇頁。）

參讀：新約總論，第二百零五、第二百零七篇；詩篇生命讀經，第三十篇。

What did [the psalmist] perceive? Verse 25 says, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.” He realized that God was working to deprive him of all material things so that he might enjoy God in such an absolute way. This is the revelation. Why do the wicked prosper and their riches continually increase? It is because God has given them up; He simply lets them go on their own way. They have nothing whatever to do with the enjoyment of God. But God’s intention with the seeking saints is to remove all material blessings and all physical enjoyments in order that they may find everything in God. Nothing in heaven or on earth can be their enjoyment but God Himself. It was by the psalmist’s experience, as recorded in the first part of Psalm 73, that he could eventually assert, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.” He received revelation. He learned why God would not allow the seeking saints to prosper as the worldlings do. God intends that nothing should distract us from the absolute enjoyment of Himself. Eventually, it is not a matter of merely keeping the law, but of seeking God absolutely. It is not a matter of doing good or evil, right or wrong—if you are concerned about that, you are still occupied with the tree of the knowledge of good and evil. It is a matter of seeking God, obtaining God, possessing God. It is a matter of experiencing God to the extent that you also can say, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.” In other words, “I do not care for anything but the tree of life; I do not care for anything other than God Himself.” This is Psalm 73. When the psalmist went into the sanctuary of God, he received this revelation and took God Himself as his all. How may we too have the experience of the psalmist in these verses? We must be in the spirit and in the local church, the sanctuary of God. Just by this one psalm we may see the difference between Book Three and Book One. There is a great improvement. It is not a matter of keeping the law or of being right or wrong, but of having God and of keeping God as everything. (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” pp. 113-114)

Further Reading: The Conclusion of the New Testament, msgs. 205-207; Life-study of the Psalms, msg. 30

## 第八週 ■ 週三

### 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。』

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…。』

基督教所給我們的影響，深到一個地步，連我們下意識裏都有這個東西。譬如，我們裏面一直有個觀念要作禮拜。雖然『作禮拜』這字眼我們不用了，但是在下意識裏，我們有這個觀念，要作禮拜。同時在我們下意識的觀念裏，作禮拜就需要唱詩，需要禱告，需要有一個人讀經、講道，而大部分的人就在那裏聽道。這個觀念若是不去掉，外面的改就都是皮毛的。

因着這一個下意識的觀念，就影響我們在聚會中不負責任。我們認為，一定有領聚會的，所以我們就無須負任何責任。…請記得，聚會不該是由專人帶的。若是有人帶聚會，個個人都得帶聚會，不僅弟兄帶聚會，姊妹也帶聚會。大家來聚會都有責任。（李常受文集一九七〇年第三冊，五七三至五七四頁。）

### 信息選讀

聚會不是（負責弟兄）的聚會，乃是眾弟兄姊妹的聚會。同樣原則，從今天起，再有聚會時，長老同工也要坐到後面去。等到聚會結束時，長老可以到前面報告，因為這是長老的事。但是在聚會裏，聚會不是長老的事，乃是眾聖徒的事。

## WEEK 8 — DAY 3

### 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.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has...

We are not aware of the influence Christianity has upon us. For example, every believer has the concept that they should attend a worship service. They may not use the phrase worship service, but they have this concept. They also have the concept that a worship service consists of singing hymns, praying, listening to the Scriptures, and listening to a sermon. If we do not drop this concept, every change that we make will be superficial.

Furthermore, due to the influence of Christianity we do not bear responsibility in the meetings. We know that there will be some brothers to lead the meeting. Therefore, we do not come to the meeting with a sense of responsibility. Our meetings should not be led by some designated brothers. If anyone is designated to lead the meeting, it should be everyone. All the brothers and the sisters who come to the meeting should bear responsibility for the meeting. (CWWL, 1970, vol. 3, "Being Delivered from Religious Rituals and Walking according to the Spirit," p. 411)

### Today's Reading

The meetings are not for the responsible brothers. The meetings are for all the saints. Hence, the elders and co-workers should sit in the back rows. At the end of the meeting an elder can go to the front and give the announcements. The meeting is the responsibility of the saints, not the elders.

在我們下意識裏有一個觀念，我是來參加聚會的，責任不是我的。這是基本的錯誤，這是撒但的詭計，要把基督身體的眾肢體報廢，叫眾肢體都不盡功用。我們作肢體盡功用，最主要的就是在聚會中。（林前十四 26。）千萬不要以為，我盡功用是在背後，我來掃掃地，擦擦玻璃，跑跑腿，或者幫助、看望弟兄姊妹，這就很好了。那些都是應當的，卻不是主要的。主要的功用是要在聚會中盡上自己這一分。這就像籃球隊的隊員，主要的是打球，而不是重在跑腿，買球鞋。…我們基督徒，作基督的肢體，最重要的就是聚會；聚會乃是我們展覽基督的好機會。基督徒在地上的使命，就是聚會展覽基督。所以聚會若聚不好，就是基督徒的大失敗。召會的強弱在於聚會的表現；聚會表現得好，召會就是強的；聚會表現得糟，召會就是弱的。撒但實在是蒙蔽了我們的眼睛，叫我們輕看了聚會的重要性。…召會在地上的存在，就是為着聚會。所以我們的觀念要改，要認識聚會乃是基督徒最主要盡功用的地方。

我們在聚會中功用盡得如何，基本在於我們日常是怎樣生活。在全本新約聖經裏，可以說只有哥林多前書是一卷講如何聚會的書。在這卷非常寶貴的書裏，給我們看見，基督就是神所給我們的分。（一 2。）這位基督是神的能力，也是神的智慧，（24，）作了我們的公義、聖別和救贖，（30，）又作了我們的一切。這位基督是第一個，也是末一個。祂是從死裏復活的第一個，也是末後的亞當。（十五 20， 45。）祂還是第二個人。（47。）祂成功了救贖之後，成了賜生命的靈，（45，）叫我們與祂聯合成為一靈。（六 17。）現在我們就要學習憑…這二靈聯成一靈的靈活着。我們憑這靈活着，在靈裏經歷基督，享受基督，這就是我們的生活；而我們的聚會，就是…我們…基督徒生活的展覽。（李常受文集一九七〇年第三冊，五七四至五七六頁。）

參讀：普及主恢復的指引，第三篇。

The concept that we attend a meeting but are not responsible for the meeting is a fundamental error. It is a ploy of Satan to render the members of the Body of Christ useless so that they cease to function. As members of the Body, we function mainly in the meetings (1 Cor. 14:26). We should never think that we have a “hidden” function, such as sweeping the floor, cleaning the windows, or visiting the saints, that excuses us from functioning in the meetings. These are good services, but they are not our main function. Our main function is to offer up our portion in the meetings. The main function of the members of a basketball team is to play basketball, not to run errands or buy sports shoes ....As Christians, we are members of Christ, and our most important service is to meet. The meetings are the best opportunity for us to exhibit Christ. As Christians, we are commissioned to exhibit Christ in the meetings. If our meetings do not exhibit Christ, they are a failure. Whether a local church is strong or weak depends on its meetings. If the meetings are good, the church is strong, but if the meetings are poor, the church is weak. We overlook the importance of the meetings because we have been blinded by Satan ....The church exists for the meetings. Our concept needs to be changed. We must understand that the meetings are the main place for Christians to function.

The way we function in the meetings depends on the way we live our life. First Corinthians says that Christ is the portion given to us by God (1:2), and Christ is the power of God and the wisdom of God (v. 24), who became righteousness, sanctification, and redemption to us (v. 30). He is everything to us. Christ is the First and the Last. He is the first One raised from among the dead, and He is also the last Adam (15:20, 45). He is also the second man (v. 47). After He accomplished redemption, He became the life-giving Spirit so that we may be joined to Him as one spirit (v. 45; 6:17). Now we are learning to live by our mingled spirit. Our living is to experience and enjoy Christ in our spirit. This is to live by our spirit. Our meetings are an exhibition of this living. (CWWL, 1970, vol. 3, “Being Delivered from Religious Rituals and Walking according to the Spirit,” pp. 412-413)

Further Reading: CWWL, 1984, vol. 5, “Guidelines for the Propagation of the Lord’s Recovery,” ch. 3



## 第八週 ■ 週四

### 晨興餽養

提前一 4『也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

弗三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

整本新約的中心就是神的神聖經綸。神的經綸就是神的計畫，神的神聖安排，要把祂自己分賜到祂所揀選的人裏面。我們出去叩門訪問人，就是為着這個經綸，並且應該聯於神聖的經綸，…聯於永遠，聯於諸天界。（神命定實行新約經綸的路，二頁。）

### 信息選讀

按照以弗所四章十六節，基督身體中的眾聖徒分為兩類：『每一豐富供應的節』和『每一部分』。節乃是有恩賜的人—使徒、申言者、傳福音者、牧人和教師。身體藉着每一供應的節得以緊密聯絡在一起，並藉着每一部分依其度量而有的功用，得以結合在一起，就漸漸長大。…基督的身體乃是藉着有恩賜之人的功用，並藉着依其度量而盡功用的眾肢體，叫自己漸漸長大，而得着生機的建造。

要實化這生機的建造，有恩賜的人必須盡力成全每一位聖徒。那些照顧聖徒的同工和長老，需要到聖徒家裏去，…私下並直接的，口對口的，經年不斷的教導他們。

## WEEK 8 — DAY 4

### Morning Nourishment

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God...

The center of the entire New Testament is God's divine economy. God's economy is God's plan, His divine arrangement, to dispense Himself into His chosen people. Our going out to visit people by knocking on their doors is for this economy and should be linked with the divine economy... linked to eternity, [and] linked to the heavenlies. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 311-312)

### Today's Reading

According to Ephesians 4:16, the saints in the Body of Christ are categorized into two groups: "every joint of the rich supply" and "each one part." The joints are the gifted persons—the apostles, prophets, evangelists, and shepherds and teachers. The Body grows by being joined closely together through the joints and by being knit together through the operation in the measure of each one part....The Body of Christ is built up organically by causing itself to grow through the functions of the gifted persons and through the members who operate in their measure.

For this organic building to be realized, the gifted persons must do their best to perfect every saint. The co-workers and the elders who are taking care of the saints need to go to their homes ...to teach them personally and directly, mouth to mouth, year round.

首先，我們自己必須進到主的話裏，學習如何成全我們自己。當我們自己被成全，我們也能晝夜挨家挨戶的訪問聖徒，保養顧惜他們，一個一個的流淚教導他們。這樣作至終會使所有的聖徒得成全，他們就都能說話，每一部分就會依其度量而盡功用。這樣，所有的聖徒都會盡功用，在我們中間就沒有聖品階級與平信徒。所有同我們在一起聚會的聖徒，都得着成全、裝備、供應，以說出基督。結果就完成主的心意，就是生機的建造基督的身體。（長老訓練第九冊，一二五至一二六頁。）

召會是基督的身體，也是新人。一個人的身體如果只有一小部分盡功用，其餘的部分都癱瘓了，這是不正常的。一個正常的人，乃是使用他身上所有的肢體。…在何處有這樣一個團體人，由基督身體活潑、積極盡功用的肢體所構成，以完成神的定旨？

長老應當花時間和力量，教導排聚會裏的每一個人。長老需要在排聚會之外到每位聖徒的家去。…保羅是用白晝，也用夜晚。（徒二十 20，31。）我們大多數是用聚會的時間接觸聖徒。我們以為只要參加每一個聚會，就盡了我們的責任。但那不是完全的盡責。我們的盡責也是在聚會之外的。

除了個別接觸人之外，完成神命定之路別無他途。…（我們要使人）得救，得餵養，受屬靈教育，得裝備，並得成全。在一兩年內，新人就應當能和我們作同樣事奉主的事。…盼望我們鄭重的考慮這點交通，而在我們的觀念和實行上有完全的改變。（長老訓練第十一冊，九八至九九、一〇三至一〇四頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，第一、三至七、九、二十、二十二、二十六至二十七章。

First of all, we ourselves have to dive into the Word to learn how to perfect ourselves. As we are being perfected ourselves, we can go to visit the saints house to house, day and night, in order to nourish them, cherish them, and teach them one by one, sometimes with tears. This will consummate in the perfecting of all the saints. They will all be enabled to speak. Each one part will operate in its own measure. Then all the saints will function, and there will be no clergy or laity among us. All the saints meeting with us will be perfected, equipped, and furnished to speak forth Christ. This will issue in the accomplishment of the Lord's heart's desire, the organic building up of the Body of Christ. (CWWL, 1986, vol. 3, "Elders' Training, Book 9: The Eldership and the God-ordained Way (1)," pp. 119-120)

The church is the Body of Christ and the new man. It is not normal for only a small number of the members of a person's body to function while all the rest are paralyzed. A normal man uses all his physical members ...Where is such a corporate man, comprising the living, active, functioning members of the Body of Christ, to fulfill the purpose of God?

The elders should spend time and energy to teach each one of the attendants of the group meetings. They need to go to each of the saints' homes outside the group meeting.... Paul used both the day and the night [Acts 20:20, 31]. We mostly use our meeting time to contact the saints. We think that as long as we have attended every meeting, we have fulfilled our duty. But that is not the complete fulfilling of our duty. The fulfilling of our duty is also outside the meetings.

There is no way to carry out the God-ordained way except by the individual contact with people,... for their salvation, their feeding, their spiritual education, their equipping, and their perfecting. Within a period of one or two years, they should be able to do the same thing that we are doing in our service to the Lord....I hope that we would consider this fellowship seriously and have a full change in our concept and practice. (CWWL, 1991-1992, vol. 1, "Elders' Training, Book 11: The Eldership and the God-ordained Way (3)," pp. 215, 218)

Further Reading: CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," chs. 1, 3-7, 9, 20, 22, 26-27

## 第八週 ■ 週五

### 晨興餽養

林前十四 23『所以若全召會聚在一處的時候…。』

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。』

有運用屬靈恩賜以造就人的聚會。（林前十四 26～35。）在這種…聚集中，不是有一個專人一定作甚麼，乃是每個人都運用屬靈的恩賜。人人都可有分，目標是為着建造人，造就人。…林前十四章二十六節指明，運用屬靈恩賜以造就人的聚集，乃是彼此互相的。（新約總論第七冊，一八六頁。）

### 信息選讀

『有』字，在林前十四章二十六節中題了五次，原文是一個廣泛使用，有多種意義的字，以下是其中主要的三種：（一）持有，佔有，守住（某物）；（二）有（某物）作為享受；（三）有作某事的方法或能力。頭二種應當適用於本節所列舉五件事的前三件—詩歌、教訓、啓示，第三種應當適用於後二件—說方言和繙方言。這指明我們來到召會的聚會中，該有一些出於主的東西與別人分享：或有詩歌讚美主；或有（教師的）教訓，將基督的豐富供應人，好造就並滋養人；或有申言者的啓示，（30，）給人看見神永遠定旨的異象，就是關於基督是神的奧祕，以及召會是基督的奧祕；或有方言，給不信的人作表記，（22，）使他們認識並接受基督；或有繙出來的話，使論到基督和祂身體的方言，成為

## WEEK 8 — DAY 5

### Morning Nourishment

1 Cor. 14:23 If therefore the whole church comes together in one place...

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.

There is the gathering for edification by exercising the spiritual gifts (1 Cor. 14:26-35). In this kind of gathering,... there is not one special person doing a specific thing, but everyone is exercising the spiritual gifts. Each one may participate with the goal of building up and edifying others. First Corinthians 14:26 indicates that the gathering for edification by exercising the spiritual gifts is a gathering in mutuality. (The Conclusion of the New Testament, p. 2205)

### Today's Reading

Has, used five times in 1 Corinthians 14:26, is the translation of the Greek word echo, a word widely used, with many meanings, three of which are the main ones: (1) to hold, to possess, to keep a certain thing; (2) to have a certain thing for enjoyment; (3) to have the means or power to do a thing. The first two meanings should be applied to the first three of the five things listed in this verse—a psalm, a teaching, a revelation—and the third meaning to the last two—a tongue and an interpretation of a tongue. This indicates that when we come to the church meeting, we should have something of the Lord to share with others, whether a psalm to praise the Lord, a teaching (of the teacher) to minister the riches of Christ to edify and nourish others, a revelation (of the prophet, v. 30) to give visions of God's eternal purpose concerning Christ as God's mystery and the church as Christ's mystery, a tongue as a sign to the unbelievers (v. 22) that they may know and accept Christ, or an interpretation to make a tongue concerning Christ and His Body understandable. Before

人明白的話。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，使我們有前文所說那些從主而來，並出於主的東西，藉着這些，我們就能為聚會豫備自己。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。

這種彼此互相的聚會就像古時的住棚節，以色列人將美地的出產，就是他們經營那地所得的收穫，帶來過節獻給主，好在與主的交通並彼此的交通中，讓主有享受，也彼此在主面前有享受。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，召會的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。

根據新約，召會的聚會完全是彼此互相的聚會。在林前十四章二十六節，…不是僅僅一人或少數人盡功用；反之，是眾人彼此互相盡功用。希伯來十章二十五節鼓勵我們不可放棄聚會，倒要『彼此勸勉』。…彼此互相（而非個人）應當普遍的實行。

正確的召會聚會，必須在兩件事上是獨特的一彼此互相和說話，就是說真實、積極、滋養、和造就的話。…每位聖徒都有同等的權利和機會說基督，為基督說話，並說出基督。（新約總論第七冊，一八六至一八八頁。）

參讀：長老訓練第九冊，第一、六至八章；工作的再思，第十章。

coming to the meeting, we should prepare ourselves for the meeting with things like these from the Lord and of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer. After coming into the meeting, we should not wait for inspiration; there is no need to wait. We should exercise our spirit and use our trained mind to function in presenting what we have been prepared with to the Lord for His glory and satisfaction and to the saints for their benefit—enlightening, nourishing, and building up.

This meeting in mutuality may be compared to the Feast of Tabernacles in ancient times. In that feast the children of Israel brought the produce of the good land, which they reaped from their labor on the land, to the feast and offered it to the Lord for His enjoyment and for mutual participation in fellowship with the Lord and with one another. We must labor on Christ, our good land, that we may reap some produce of His riches to bring to the church meeting to offer. Thus, the church meeting will be an exhibition of Christ in His riches and a mutual enjoyment of Christ shared by all the attendants with one another before God and with God for the building up of the saints and the church.

According to the New Testament, the church meeting is altogether a meeting in mutuality... [In 1 Corinthians 14:26] there is not simply one or a few who function; on the contrary, all function in mutuality. Hebrews 10:25 encourages us not to stay away from the meetings but to be “exhorting one another.”... Mutuality, not individuality, should be prevailing.

A proper church meeting, therefore, must be unique in two things—in mutuality and in speaking, a speaking that is genuine, positive, nourishing, and edifying.... Every saint should have the equal right and opportunity to speak concerning Christ, to speak for Christ, and to speak forth Christ. (The Conclusion of the New Testament, pp. 2205-2207)

Further Reading: CWWL, 1986, vol. 3, “Elders’ Training, Book 9: The Eldership and the God-ordained Way (1),” chs. 1, 6-8; CWWN, vol. 30, “The Normal Christian Church Life,” ch. 9

## 第八週 ■ 週六

### 晨興餽養

林前十四 24 ~ 25『但若眾人都申言，有不信的，或是不通方言的人進來，他就被眾人勸服，被眾人審明了；他心裏的隱情顯露出來，就必面伏於地敬拜神，宣告說，神真是在你們中間了。』

31『因為你們都能一個一個的申言，為要使眾人有學習，使眾人得勉勵。』

林前十四章的申言，意思不是說豫言。這可由三節所說，『那申言的，是對人講說建造、勉勵和安慰』得着證明。…申言在林前十四章是為主說話，說出主來，將主說到人裏面，將主供應（分賜）到人裏面。（3 ~ 5。）我們既是正確而長大的信徒，並且屬靈的恩賜也正在發展，我們就必須每日都將主說到人裏面。我們若每日都操練此事，當我們來在一起交通的時候，就必定有可分享的。這就應驗了二十六節—每逢我們聚在一起的時候，各人都有。（建造召會的超越恩賜，一〇頁。）

### 信息選讀

一人講眾人聽可以建立一個會，但絕不能建造基督身體這個生機體。要建造基督生機的身體，我們眾人都需要說話。…一位聖徒可以說兩分鐘，另一位五分鐘，再一位三分鐘。

倘若我們有兩百人一同聚會，而只有一個人講話，就不論講的人有多好、多了不起、多超特，兩年後，許多人都會厭煩他所講的。…另一面，假使這兩百人聚在一起九十分鐘，各人都負起責任，有

## WEEK 8 — DAY 6

### Morning Nourishment

1 Cor. 14:24-25 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all; the secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

31 For you can all prophesy one by one that all may learn and all may be encouraged.

Prophesying in 1 Corinthians 14 does not mean predicting. This is proved by verse 3, which says, “He who prophesies speaks building up and encouragement and consolation to men.”...To prophesy in 1 Corinthians 14 is to speak for the Lord, speak forth the Lord, and speak the Lord into others, ministering (dispensing) the Lord to others (vv. 3-5). As proper, growing believers whose spiritual gifts are being developed, we must speak the Lord into others every day. If we practice this every day, we will all have something to share when we come together for fellowship. This will be the fulfillment of 1 Corinthians 14:26—whenever we come together, each one has. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church,” pp. 448-449)

### Today's Reading

With only one man speaking and the rest listening, a congregation can be built up, but the Body of Christ as an organism can never be built up. To build up the organic Body of Christ, all of us need to speak....One saint can speak for two minutes, another for five minutes, and another for three minutes.

Suppose that we have two hundred meeting together always with one speaker. Regardless of how good, how marvelous, and how excellent this speaker is, many would become tired of his speaking after two years.... Suppose that, on the other hand, two hundred meet together for ninety minutes, and everyone

話要為主說；…這將是一個令人舒暢的聚會。每逢新人說話，他的說話總是特別新鮮而令人舒暢的。每一個人都會『阿們』他所說的話。我們要建造基督身體的各部分，就需要都起來為主說話。

我們召會的聚會應該是基督之豐富的筵席。…筵席滿了許多不同種類的食物。…我們的聚會裏若有許多種『菜餚』，那是何等的美妙！我們沒有一人會對這樣的聚會感到厭煩。

若是所有的聖徒都在聚會中為主說話，這聚會必定滿了保養、顧惜、調整和改正。在聚會裏的一位弟兄也許有不太適合於召會生活的習慣。只有一人講眾人聽，也許永遠不會有一篇信息摸着這位弟兄的習慣。但聚會中若有二十或三十位聖徒說話，終究有人會說到摸着這位弟兄之習慣的話。因着在聚會裏有許多人擺出他們的一分，就能摸着許多事。在這樣的聚會裏，聖徒在不知不覺中就得了改正。不僅如此，聖徒也得了建造、供應和裝備。這就是為甚麼使徒保羅有負擔強調申言。

在基督身體的建造上，你若不申言，就不超越。為着建造基督的身體，申言乃是超越的恩賜。

我們申言，為要使『眾人學習』。（林前十四 31。）我們若不先學習，如何能說話而叫人學習？…我們乃是藉着經歷，藉着主話的裝備，（提後三 16 ~ 17，）藉着不住的禱告，（帖前五 17 ~ 20，）將自己禱告到靈裏，藉着憑靈生活行動，（加五 16，25，）並藉着操練，而學習申言。我們若作這些事，就會學習為主說特別的話。（建造召會的超越恩賜，一一至一四頁。）

參讀：主今日恢復的進展，第六至七章。

bears the responsibility to have something to speak for the Lord....This will be a refreshing meeting. Whenever a new one speaks, his speaking is especially fresh and refreshing. Everyone will say Amen to his speaking. To build every part of the Body of Christ, we all need to rise up to speak for the Lord.

Our church meetings should be a feast of the riches of Christ.... A feast is full of many different kinds of food.... If we had many kinds of dishes in a meeting, how wonderful that would be! None of us would get bored of such a meeting.

A meeting in which all the saints are speaking for the Lord is full of nourishing, cherishing, adjusting, and correcting. A brother may be in the meeting who has a habit that is not so fitting for the church life. With only one person speaking and the rest listening, a message may never be given that touches this brother's habit. But if twenty or thirty saints speak in the meeting, eventually someone will speak something that touches this brother's habit. Because many portions are presented in the meeting, many things can be touched. In such a meeting, the saints get corrected without anyone knowing. Furthermore, the saints get built up, supplied, furnished, and equipped. This is why the apostle Paul had the burden to stress prophesying.

In building up the Body of Christ, you are not excelling if you do not prophesy. Prophesying is the excelling gift for the building up of the Body of Christ.

Our prophesying is so that "all may learn" (1 Cor. 14:31). If we do not learn first, how can we say something for others to learn?...We learn to prophesy through experiences, by being equipped with the Word (2 Tim. 3:16-17), by praying unceasingly (1 Thes. 5:17-20), by praying ourselves into the Spirit, by living and walking by the Spirit (Gal. 5:16, 25), and by practicing. If we do these things, we will learn to speak in a particular way for the Lord. (CWWL, 1988, vol. 4, "The Excelling Gift for the Building Up of the Church," pp. 449-452)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines); CWWL, 1989, vol. 4, "The Advance of the Lord's Recovery Today," chs. 6-7

# 第八週詩歌

# WEEK 8 — HYMN

624

聚會—展覽基督

8 8 8 6 副 (英 864)

E 大調

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3  
 一 每 逢 聚 集 帶 來 基 督, 將 祂 所 賜 有 餘 豐 富,  
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1  
 同 來 獻 上 作 神 食 物, 如 此 展 覽 基 督。  
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3  
 (副) 前 來 展 覽 基 督, 前 來 展 覽 基 督;  
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||  
 共 同 帶 來 祂 的 豐 富, 前 來 展 覽 基 督。

- 二 憑祂生活, 靠祂爭戰, 在祂身上經營無間;  
 藉祂豐富彼此結聯, 為要展覽基督。  
 三 凡我所是、所行、所歷, 都是基督作我實際,  
 好使我們每逢聚集, 都能展覽基督。  
 四 聚會為神帶來基督, 彼此享受祂的豐富,  
 且得與神同享基督, 如此展覽基督。  
 五 復活基督作神馨香, 升天基督向神舉上,  
 使神滿足供神欣賞, 如此展覽基督。  
 六 聚會中心、聚會實際, 所有服事、所有空氣,  
 除此之外別無目的, 全為展覽基督。  
 七 所有見證、所有禱告, 所有靈中彼此相交,  
 恩賜運用、一切教導, 都為展覽基督。  
 八 為使父神得榮稱許, 為使基督得到高舉,  
 並使聚會應付所需, 必須展覽基督。

## When'er we meet with Christ endued

Meetings — Exhibiting Christ

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1. When - e'er we meet with Christ en - dued, The sur - plus of His  
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit  
**Chorus**  
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit  
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

2. In Christ we live, by Christ we fight,  
 On Christ we labor day and night,  
 And with His surplus we unite  
 To thus exhibit Christ.
3. Our life and all we are and do  
 Is Christ Himself, the substance true,  
 That every time we meet anew  
 We may exhibit Christ.
4. In meetings Christ to God we bear  
 And Christ with one another share,  
 And Christ with God enjoying there,  
 We thus exhibit Christ.
5. The risen Christ to God we bring,  
 And Christ ascended offering,  
 God's satisfaction answering,  
 We thus exhibit Christ.
6. The center and reality,  
 The atmosphere and ministry,  
 Of all our meetings is that we  
 May thus exhibit Christ.
7. The testimony and the prayer,  
 And all the fellowship we share,  
 The exercise of gifts, whate'er,  
 Should just exhibit Christ.
8. The Father we would glorify,  
 Exalting Christ the Son, thereby  
 The meeting's purpose satisfy  
 That we exhibit Christ.

