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国际长老及负责弟兄训练

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

总题：神的旨意

General Subject: The Will of God

晨兴圣言

Holy Word Morning Revival

总题：神的旨意

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General Subject: The Will of God

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第一周

神在宇宙中旨意的奥秘，至终是要
借着召会作基督的身体而将万有
在基督里归一于一个元首之下

读经：弗一5、9～11，三11，五17，西一9，启四
11，二一1～2、9～11

纲要

周一

壹 我们必须明白什么是主的旨意—弗五17，
西一9。

贰 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 神有一个永远的旨意，这就是祂永远定旨的源
头—11节，三11。

二 神既是永远的、是无始无终的，祂的旨意也就
是永远的；这个旨意存在于宇宙起源的中心—
启四11。

三 神为着祂自己的旨意而创造万有，为要成就并
达成祂的定旨—弗三11。

四 神的旨意乃是集中在基督身上，并且是要使基
督在万有中居首位；在神永远的旨意中，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 神所要的乃是基督连同召会；神的旨意是要得着召会作基督的身体—弗五 32，一 9、22～23，二 21～22，四 16。

六 神在基督里作为那灵现今正在我们里面作工以成就祂永远的旨意，就是要得着新耶路撒冷，就是羔羊的妻，充满神的荣耀，在新天新地里作祂永远的彰显—腓二 13，弗三 14～21，启二一 1～2、9～11。

周二

叁 神按着祂意愿（旨意）所喜悦的，预定我们得儿子的名分—弗一 5：

一 神有一个意愿，在其中有祂的喜悦；神的喜悦是出于祂的意愿，并具体表现在祂的意愿里，所以祂的意愿在先—5、9、11 节。

二 神的喜悦乃是使神喜乐的一祂心头的愿望；这位活的、施爱的、有定旨的神当然有个心头的愿望—5 节。

三 神按着祂的喜悦，照着祂心头的愿望，预定我们作祂的儿子—5 节：

1 神在创立世界以前拣选我们成为圣别；成为圣别就是神将祂自己分赐到我们里面，然后将祂的性情与我们调和，借此圣化我们；这乃是过程、手续—4 节。

2 成为神的儿子才是目的、目标，就是要使我们与神的儿子联合为一，并模成神长子的形像，好使我们的全人为神所“子化”—5 节，罗八 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 我们“照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定”——弗一 11：

- 一 神的意愿指祂的目的；神的决议指祂的思量，要怎样完成祂的意愿或目的。
- 二 按着祂的意愿，神圣三一在创立世界以前所举行的会议里有了决议、作了决定，就是祂决定的旨意——彼前一 20，启十三 8，弗一 11。

伍 神的意愿是隐藏在祂里面的一个奥秘；因此以弗所一章九节说到“祂意愿的奥秘”：

- 一 在永远里神有一个意愿，但这意愿是隐藏在祂里面的，因此是个奥秘——9 节，三 3～5、9。
- 二 神按着祂心中的喜悦以及祂的智慧和明达，借着祂在基督里的启示，就是借着基督的成为肉体、钉死十字架、复活和升天，使我们知道这隐藏的奥秘——1 9，约一 14，罗一 3～4，四 25，八 3、34。

周三

陆 至终，神在宇宙中的旨意就是要借着召会作基督的身体，将万有在基督里归一于一个元首之下——弗一 10、22～23，启二一 1～2：

- 一 神永远的目的，是要在时期满足时的经纶中，将万有在基督里归一于一个元首之下，这基督已被设立作宇宙的头——弗一 10、22。
- 二 借着神在所有世代中一切的安排，万有要在基督里，在新天新地里归一于一个元首之下；这将是神永远的行政与经纶——启二一 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 撒但的目标乃是要败坏神的创造，而造成混乱— 罗八 19 ~ 23:

- 1 因着撒但把他自己作为死的因素，注射到神的创造里，整个宇宙就崩溃成为乱堆—来二 14，罗八 20 ~ 21。
- 2 神正在作工，使祂的受造之物从捆绑之中得释放，并借着将万有在基督里归一于一个元首之下，而将受造之物带进自由—弗一 22、10。
- 3 我们都需要从崩溃的乱堆中蒙拯救，并在基督里归一于一个元首之下—西一 12 ~ 13。
- 4 神的救恩不仅要拯救我们脱离堕落、罪恶的光景，也要拯救我们脱离崩溃的乱堆—12 ~ 13 节，弗二 1 ~ 8、21 ~ 22。

四 神要借着召会作基督的身体，将万有在基督里归一于一个元首之下，使万有服在基督之下一— 林前十五 20 ~ 28:

- 1 神正在将祂所拣选的人归一于一个元首之下，成为基督的身体，以基督作头—弗一 4、22 ~ 23：
 - a 基督的元首权柄正在传输给召会；这意思是说，在某种意义上，我们能分于基督掌管万有的元首权柄。
 - b 召会只在基督自己之下，不在任何别的事物之下；我们乃是超越其他一切，因为我们是那位超越万有者的身体。
 - c 神将万有在基督里归一于一个元首之下所采取的第一步，是将祂所拣选的人，祂的众子，从宇宙的崩溃中带出来，将他们摆在基督的元首权柄之下—22 节，四 15，五 23，西一 18，二 10、19。
- 2 当召会领先在基督里归一于一个元首之下时，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

有路使其他的一切归一于一个元首之下—弗—22 ~ 23、10：

- a 召会是神用来解决祂的问题并完成祂定旨的器皿；这定旨就是要将祂自己与人调和，好借着人彰显祂自己—三9 ~ 11。
- b 最终，以基督作头的身体，将在万有之上作宇宙的头—22 ~ 23。

周四

3 召会生活乃是归一于一个元首之下的生活—四15，林前十一3：

- a 在正确的召会生活中，我们在基督里归一于一个元首之下。
- b 我们若不认识什么是在基督里归一于一个元首之下，就不会认识召会。
- c 我们在召会生活中要领先在基督里归一于一个元首之下，为此我们需要在生命里长大—弗四15。

周五

d 我们乃是借着神圣的分赐，归一于一个元首之下—提前—4，三15，弗—1，三2、9、16 ~ 17。

e 神正在借着—个行政，将祂自己作到祂所拣选并救赎的人里面，这行政乃是甜美的分赐、亲密的管家职分和令人舒畅的家庭安排—10，三2，提前—4，三15。

周六

五 在召会生活中归一于一个元首之下，乃是借着生命和光—约—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 神恢复的路是以基督对撒但，以生命对死亡，以光对黑暗，并以秩序对混乱。
 - 2 崩溃来自死的因素；归一于一个元首之下来自生命的因素—结三七 4 ~ 10。
 - 3 神在祂造物当中恢复一的路，乃是祂自己分赐到我们里面作生命—罗八 6、10 ~ 11、19 ~ 21。
 - 4 我们要实际地从崩溃的乱堆中蒙拯救，就需要在生命里长大；我们越在生命里长大，就越归一于一个元首之下，也越从宇宙性的崩溃中得着拯救—弗四 15，西二 19。
 - 5 当神进到我们里面作生命时，生命的光就在我们里面照耀—约一 4，弗五 8 ~ 9：
 - a 这生命吞灭死亡，这光驱尽黑暗—约八 12。
 - b 我们若在生命里，并在光底下，我们就要蒙拯救脱离混乱，被带进井然有序、和谐与一里。
- 六 在那以新耶路撒冷为中心的新天新地里，万有将在基督里归一于一个元首之下；这就是以弗所一章十节的完全应验—启二一 2 ~ 3、23 ~ 25，二二 1 ~ 2 上：
- 1 在新耶路撒冷里，一切都要被生命浸透，并在光底下—1 节，二一 23。
 - 2 在启示录二十一章，我们看见头，看见身体环绕着头，并看见列国在城的光中行走；整个宇宙都要在这透明之城所照出的光中，归一于一个元首之下—18 节。

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.

第一周 ■ 周一

晨兴喂养

弗五 17 “所以不要作愚昧人，却要明白什么是主的旨意。”

一 9 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

神的意愿有一个奥秘，就是历世历代以来所隐藏的奥秘。（弗三 5，西一 26。）宇宙是个奥秘。为什么会有天？地又是为什么存在？为什么宇宙中有万物？为什么人在地上？所有这些问题都是奥秘，引出许多不同的哲学。这奥秘，也就是神的意愿，已经借着众使徒给召会知道。意愿就是目的，神的意愿就是神的目的。神的目的与祂心头的愿望有密切的关系。因此，宇宙的奥秘乃是神意愿的事，与神心头的愿望有关。（以弗所书生命读经，七六页。）

信息选读

就着我们自己，我们不是召会；我们是可怜的罪人。我们能成为召会，唯一的路乃是神在祂的儿子里，将祂自己作到我们里面。今天大多数的基督徒没有看见这件重要且关键的事，就是神在祂的儿子里，正把祂自己作到祂所拣选并救赎的人里面。…神的目标乃是将祂自己作到我们里面。

新约证实，神正在将祂自己作到我们里面。父、子、灵都在我们里面。（弗四 6，林后十三 5，约十四 17。）根据约翰一书，我们在神里面，神也在我们里面。（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。) 不仅如此，我们住在祂里面，祂也住在我们里面。（约十五4。）使徒保罗在腓立比一章二十一节甚至能说，“在我，活着就是基督。”，他在加拉太二章二十节说，不再是他活着，乃是基督在他里面活着。所有这些经节指明，神在子里正把祂自己作到我们里面。

宇宙的奥秘就是召会，而召会是神正将祂自己作到他们里面的一班人。最终，召会要完全被神浸透，终极完成为圣城新耶路撒冷。召会不仅要被神浸透，并且要与祂调和。然而这不是说，我们要成为神格。不，这不是我们所说的，也不是我们的意思。然而，我们这些被神浸透并与祂调和的人，要成为神的彰显。新耶路撒冷乃是神团体的彰显。我们曾多次指出，在宝座上的神（启四3）和新耶路撒冷，（二一11，）都有碧玉的样子。这就是说，全城都有神的样子，并且就是神的彰显。这是宇宙的奥秘。

神意愿的奥秘是要得着召会，由那些被神浸透并与神调和的人所构成。…宇宙的奥秘，乃是神将祂自己作到我们里面。万有都是为着这目的互相效力。（罗八28。）凡事都是为着这目标效劳；万有都是为着让神把祂自己作到我们里面。这与仅仅有一个快乐的生活大不相同。你也许今天很快乐，明天却不快乐。你也许在聚会中很快乐，但回到家里，妻子或丈夫却为难你。神意愿的奥秘不是使我们成为快乐的人。今天不是我们完满快乐的时候，因为时机尚未成熟。因着很多人没有充分的异象或启示，他们不知道在召会生活中实际上发生什么事。他们以为我们在这里只是要过得快乐而已。但这不是神意愿的奥秘。这奥秘乃是神将祂自己分赐到我们里面，为祂自己产生召会。这就是历世历代以来所隐藏的奥秘。（以弗所书生命读经，七六至八〇页。）

参读：生命信息，第三十三章；以弗所书生命读经，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

第一周 ■ 周二

晨兴喂养

弗一 4～5 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

神按着祂意愿，就是祂定旨，所喜悦的，预定我们得儿子的名分。这启示我们，神有一个意愿，在其中有祂的喜悦。神按着这喜悦，照着祂心所喜爱的，预定我们作祂的儿子。…在以弗所一章四节，我们看见神拣选我们成为圣别。然而，成为圣别是手续，不是目标。目标乃是儿子的名分。我们已经被预定得儿子的名分。换句话说，神拣选我们成为圣别，使我们可以成为祂的儿子。因此，成为圣别是过程、手续；成为神的儿子才是目的、目标。神不是仅仅要一班圣别的子民；祂渴望得着许多的儿子。（以弗所书生命读经，四四页。）

信息选读

成为圣别就是与神调和。神圣别我们，是借着把祂自己放进我们里面，然后使我们与祂的性情调和。这乃是关乎性情的事，是使我们的性情因祂的性情而变化。我们生来是属人的、天然的，但神要我们成为神圣的。这事能发生唯一的路，乃是借着将神圣的性情放进我们里面，并使我们与之调和。神乃是这样使我们圣别。因此，成为圣别是变化我们性情的手续；然而，这还不是目标。目标乃是与模成或成形有关。这就是神拣选我们成为圣别的同时，还需要预定我们成为儿子的原因。成为圣别是性情的事，但成为儿子是模成的事。（弗一 5。）神的众子乃是一班模成特定形状或样式的人。

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.

虽然许多人相信主耶稣，蒙宝血洗净，由圣灵重生，他们却仍旧是属世且凡俗的，在他们的生活中没有圣别的标记；他们与邻居、朋友、和亲戚没有两样。虽然如此，他们却说自己是召会。这对神是何等的羞辱，对召会是何等的羞辱！召会乃是由一班分别归神，被神的性情浸透，并完全成圣，而生活象神儿子的人所构成的一个团体人。召会当然不该是一班生活像罪人之子的属世基督徒；说这样的一班人是召会乃是羞耻。

在我们相信主耶稣并重生的时候，神的灵就进到我們里面，作神儿子的灵。…在我们重生以前，我们顶多能说，“神啊！帮助我。”但在我们得救之后，我们自然而然带着温柔、亲切的感觉，开始呼叫：“哦，阿爸，父。”

我们已经被预定得儿子的名分，不仅是借着神儿子的灵，也是在神儿子的生命里。…我们的确有神儿子的生命。（参约壹五12。）…我们有两个人：第一个是从我们父母所生天然的人，第二个是从神所生属灵的人。…照着我们第二个人，我们不仅有那灵在我们里面运行并工作，还有生命成为我们…属灵的己。有时候我们不仅背叛那灵，也背叛我们自己，背叛我们这个人。

因为在每个孩子里面的生命，都拒绝苦的东西，所以不需要关于苦的规条。我们除了有神儿子的灵之外，还有神儿子的生命。如果我们尝到的东西，对儿子的生命来说是苦的，我们就无法假装对这个东西很高兴。即使我们可以假装快乐，但在我们全人的深处却不快乐，因为知道自己正在违反神儿子的生命而行动。如果我们呼叫“阿爸，父”，并照着神儿子的生命而活，在我们全人的深处就会有喜乐。事实上，我们的全人要被喜乐充满。（以弗所书生命读经，四五至五〇页。）

参读：以弗所书生命读经，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

第一周 ■ 周三

晨兴喂养

弗一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

神照着祂的心意，在祂自己里面定意计划的经纶，乃是要将万有在时期满足时，都在基督里归一于一个元首之下。这是借着把作生命元素的三一神丰盈生命的供应，分赐到召会所有的肢体里面，使他们从死境中起来，并联于身体而成就的。（新约总论第十一册，一一二至一一三页。）

信息选读

以弗所一章二十二节说，神使基督向着召会作万有的头。这启示出万有归一于一个元首之下乃是向着召会的，使基督的身体既得着拯救，脱离那由天使和人的背叛所引起，在死亡和黑暗里宇宙性崩溃的混乱，就得以分享基督这位元首的一切。在基督里，神正在将天上地上的万有归一于一个元首之下。然而，没有作为身体的召会与作头的基督相配，神就不可能将万有在基督里归一于一个元首之下。将万有归一于一个元首之下是头所成就的，但若没有为着头的身体，这事仍无法成就。基督是否能作万有的头，万有是否能服在基督的权柄之下，万有是否能在基督里归一于一个元首之下，完全在于召会是否产生并长大。（四 14～16，西 2:19。）当召会完全长大，神就能使万有服基督的权柄。借着召会，基督就能作万有的

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

头。至终，身体同着作头的基督，要成为万有之上宇宙的头。当万有都在基督里归一于一个元首之下，就有完全的平安与和谐，（赛二 4，十一 6，五五 12，诗九六 12 ~ 13，）完全从崩溃得着拯救。这是从万物复兴时开始。（徒三 21。）

神创造宇宙的时候，宇宙的一切都在一里；宇宙中的一切都是和谐的，不是混乱的。神与宇宙是和谐的。…但因着撒但的背叛，接着有人的堕落，原初创造里的一就被破坏了，整个宇宙被带进混乱里。撒但借着将死亡引入一切受造之物里，断绝了创造者与受造之物的关系，破坏了宇宙创造时的一。换句话说，当撒但将死亡带进宇宙中，宇宙就与神隔绝了，宇宙的一也失去了。因此，宇宙中就没有完全的和谐。

但神有永远的计划，要将万有在基督里归一于一个元首之下，就是要使基督在万有之上作万有的头。神在祂的造物中间恢复一的路，乃是将祂自己在基督里分赐到我们里面作生命。（罗八 6，10 ~ 11，19 ~ 21。）三一神作生命带进光，光产生和谐，并将一切都带进一里。因此，信徒能有分于这归一，乃是因着在生命里长大，在正当的召会生活里归一于一个元首之下，并活在祂的光中。（约一 4，启二 23 ~ 25。）我们越在生命里长大，就越被归一，也越蒙拯救脱离宇宙的崩溃。（弗四 15，西二 19。）将万有在基督里归一于一个元首之下，这过程仍在进行。当基督借着神一切的安排，完成祂的工作，从旧造中产生出新造时，将万有归一于一个元首之下就完全得着成就和显明。基督要借着这新造，将一切受造之物归一于一个元首之下，并将其带进宇宙的一里；结果乃是新天新地。（新约总论第十一册，一一三至一一五页。）

参读：新约总论，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

第一周 ■ 周四

晨兴喂养

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

林前十一 3 “…基督是各人的头，男人是女人的头，神是基督的头。”

为要将万有在基督里归一于一个元首之下，神首先将祂所拣选的人归一于一个元首之下。因此，召会生活是归一于一个元首之下的生活。以弗所一章二十二至二十三节说，“将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”二十二节说，神使基督作万有的头。这指明祂不仅是召会的头，更是万有的头。神使基督向着召会作万有的头。这小小的辞“向着”，含示传输的意思。这指明基督元首的身分传输给召会。这意思是说，在某种意义上，我们能分于基督掌管万有的元首身分。我们虽然不是头，却能有分于元首的身分。换句话说，我们不是王，但我们能有分于王权。（以弗所书生命读经，八八页。）

信息选读

召会能有分于基督元首的身分，因为召会是基督的身体。这位王不单是头，更是头带着身体。基督不仅是头，也是身体。（林前十二 12。）因为召会是身体，又因为基督是头也是身体，我们可以说，在某种意义上，我们一身体一也就是基督。虽然我们不是头，我们却能有分于基督元首的身分。我们是头的身体，这头是万有的头。我们不仅是掌管昆虫、猫和狗的头，我们也是总统、君王、将军、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

工商巨子的头；我们在这一切之上。到底是美国总统在我们之下，还是我们在他之下？认真说，是在我们之下。我说这话，不是要革命；我只是叙述属灵的事实：我们—基督身体的肢体—是在万有之上的。召会只在基督自己之下，不在任何别的事物之下；我们乃是超乎其他一切之上，因为我们是那位超乎万有之上者的身体。你有信心说你是美国总统和英国女王之上么？可能你没有这种信心。然而，我能诚实地说，倘若我到美国总统面前，我会感觉我是在他之上。我这样说不是骄傲；相反的，我只是认识属灵的事实。

因着神的恩典，我们都必须说，“主，我们在这里领先归一于一个元首之下。主，使我们在基督里归一于一个元首之下。我们不要留在崩溃的乱堆之中。我们必须因着在你里面归一于一个元首之下，而从崩溃中蒙拯救。”你从崩溃中被带出来之后，就在万有之上。等到这事发生，你就有信心说，你是在总统之上。很可能你得救了，却因着你没有归一于一个元首之下，你就仍然留在乱堆里。

在召会中归一于一个元首之下，乃是在生命里的事，这个看见是重要的。我们若要归一于一个元首之下，却没有在生命里长大，就会落到组织里。在召会中将一切归一于一个元首之下，而没有在生命里长大，就只不过是一个组织。正确地归一于一个元首之下，乃是生命的长大。你越在生命里长大，就越有生命，也就越归一于一个元首之下，你也越从崩溃的乱堆中得着拯救。人手或组织都无法完成这事。…只有在生命里长大才有用。哦，我们需要长大，并帮助别人长大！我们需要以生命的供应彼此服事，彼此帮助长大。在召会生活中归一于一个元首之下，完全在于生命里的长大。（以弗所书生命读经，八八至八九、九三至九五页。）

参读：以弗所书生命读经，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

第一周 ■ 周五

晨兴喂养

弗三 2 “谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

以弗所一章十节中译作“经纶”的希腊字 oikonomia，奥依克诺米亚，很难翻译。它也可以翻作“管家职分”或“家庭管理”。这字演变为英文就是 economy。我不太喜欢用“行政”这个辞，虽然十节中可以用行政这个辞，但我更喜欢用“经纶”、“管家职分”和“家庭管理”，因为经纶、管家职分、家庭管理，最终都要成为永远的行政。

按照古代的习俗，王家里该有一个管家，他的职分就叫作管家职分。因此，管家职分就是管家的职务。管家不仅仅是一个奴隶，更是与那个家有密切关系的人，是照料家庭管理的人。这一种管家职分，这一种家庭管理，就是最好的行政。…神的行政像家庭管理一样，是甜美的，也象管家职分一样，是亲密的。（以弗所书生命读经，一〇三页。）

信息选读

再者，管家的职分含有分赐的意思。比如，母亲每天在早餐时把食物分给孩子们。当孩子们坐在餐桌旁，母亲便将营养的食物分给他们吃。在这样的分配中，总是施行一种适当的管制。…食物的分配就是最好的管制。我在自己的孙子身上观察到这件事，他们顺从祖母…，因为祖母是将好吃的东西分给他们的人。因为祖母执行分配，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

并令人愉快地管制他们。她管制他们是借着甜美的分赐，这种分赐也是一种行政或亲密的服事。万有在基督里归一于一个元首之下，不是借着政府的行政而有的，乃是来自甜美的管家职分，亲密的家庭管理，以及令人愉快的分赐。这乃是借着将三一神丰盛生命的供应，分赐到我们里面而发生的。对使徒保罗而言，这个“神恩典的经纶”乃是“神恩典的管家职分”。（弗三2。）

撒但的注射没有行政或管家职分，因他狡猾地将自己注入我们里面。但神借着甜美、亲密的管家职分，将祂自己作到祂所拣选的人里面。保罗的职事就是这一种管家职分。这职分乃是恩典之经纶的模型，将神当作恩典分赐到祂所拣选的人里面。借着这恩典的经纶，就是借着将神自己分赐进来作我们的享受，生命的因素就供应到蒙拣选的人里面。当生命的因素进到他们里面时，他们就能站起来，并在身体里面联于基督。这就是将万有在基督里归一于一个元首之下的经纶。

主耶稣…有何等甜美、亲密的管家职分！在祂的整个职事中，祂将神当作生命的供应，分赐给祂所拣选的人。使徒们，特别是使徒保罗，接续这亲密的管家职分；保罗得了神恩典的管家职分，在他的职事里，不断以基督作生命分赐到信徒里面。保罗的职事是一种甜美而亲密的管家职分，一种令人舒畅的家庭安排。保罗甚至教导提摩太，在神的家中当怎样行。（提前三15。）在神的家中，应当有家庭管理，有亲密的管家职分，并把基督分赐给神家中所有的肢体。这不是借着辖制，甚至不是借着行政的管理，乃是借着一种甜美的分赐，借着亲密的管家职分，借着非常亲切的家庭安排。（以弗所书生命读经，一〇三至一〇五页。）

参读：以弗所书生命读经，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

第一周 ■ 周六

晨兴喂养

约八 12 “于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

启二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

当我们在生命里长大，我们就有生命的光。在这光底下，万物都有秩有序。倘若我们所有的只是死亡和黑暗，而不是生命和光，我们就仍在崩溃中。哪里有死亡和黑暗，哪里就有崩溃。人类社会所有的，包括今天的基督教在内，不是别的，乃是死亡和黑暗，因此，就是崩溃的乱堆。但因着我们满了生命并在光底下，我们就不是一团混乱。因为我们在生命中，又因为我们一切的行动都在光中，所以没有混乱。尽管今天的基督教是在死亡和黑暗中崩溃的乱堆，我们在召会生活里却是在生命中，并在光底下。有了生命和光，我们就归一于一个元首之下。（以弗所书生命读经，九五至九六页。）

信息选读

召会乃是领先在基督里归一于一个元首之下。最终，千年国要来到，接着就是新天新地和新耶路撒冷。在新天新地里，万有都要在基督里归一于一个元首之下。在新耶路撒冷里没有死亡，也没有黑夜，反而一切都被生命浸透，并在光底下。以新耶路撒冷作中心，新天新地中的万有都将归一于一个元首之下。那时候，以弗所一章十节就完全应验了。然后我们要

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

看见，基督向着召会作万有的头，召会是祂的身体，是那在万有中充满万有者的丰满。今天我们在召会生活中，乃是领先在基督里归一于一个元首之下。为此我们需要在生命里长大，并且得着生命的光。

生命在哪里，光也在哪里。约翰一章四节说，“生命在祂里面，这生命就是人的光。”这光是生命的光。（八12。）在启示录二十一章，我们有生命也有光。新耶路撒冷被光浸透，所以不需要日光。二十三节说，“那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”在新耶路撒冷里，我们有三一神的荣耀作我们的光照。在新天新地新耶路撒冷里没有黑夜，没有死亡，也没有黑暗，反而有生命和光。这将使一切站立，而且秩序井然。

凡是有光的地方，事情便有秩序。假定洛杉矶市没有光，那会有何等的黑暗与混乱！生命规律人，光管制人。在召会生活中我们没有规条，但我们有规律人的生命和管制人的光。当召会满了生命，也就满了光。这样，在召会中的每个人就都被里面的生命所规律，而不是被外面的规条所规律；每个人都受生命之光管制，而且秩序井然。在生命和光里，我们就归一于一个元首之下。在启示录二十一章我们看见头，看见身体环绕着头，并且看见列国在城的光中行走。（24。）这将使新天新地成为光明的范围。因此，在那以新耶路撒冷为中心的新天新地里，万有将在基督里归一于一个元首之下。这就应验了以弗所一章十节中所说的，万有在基督里归一于一个元首之下。

今天的召会生活就是对这事的预尝。召会生活是新天新地和新耶路撒冷的小影。我们在这小影中的人，享受生命和光的分赐，也在基督里归一于一个元首之下。（以弗所书生命读经，九六、一一五至一一六页。）

参读：以弗所书生命读经，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

第一周诗歌

WEEK 1 — HYMN

779

终极的显出 — 基督归一万有

8 7 8 7 (英 981)

降 B 大调

4/4

$\overset{B^b}{5}$ $\overset{B^b}{5}$ $3 \cdot \underline{1}$ | $\overset{F7}{7}$ 2 2 1 | 1 $\overset{B^b}{7}$ $\overset{E^b}{7}$ $\overset{B^b}{6}$ | 1 $\overset{B^b}{6}$ $\overset{B^b}{5}$ — |
 一 在 基 督 里 归 一 万 有, 乃 是 我 神 的 经 营;
 $\overset{G7}{5}$ $\overset{Cm}{5}$ $\overset{G7}{3} \cdot \underline{2}$ | $\overset{C}{\#1}$ 3 3 2 | 2 $\overset{C7}{6}$ $\overset{F7}{7} \cdot \underline{6}$ | $\overset{B^b}{5}$ 2 1 — ||
 基 督 作 头 并 作 中 心, 万 有 和 谐 而 安 宁。

- | | |
|----------------------------|-------------------------|
| 二 基督元首要作中心,
基督和神同坐宝座, | 神在其中作亮光;
使其心愿全得赏。 |
| 三 基督要作生命、内容,
众圣要作祂的器皿, | 归一万有于光中;
永远彰显祂光荣。 |
| 四 撒但已将他的自己
带进黑暗、败坏、紊乱, | 注到人里, 毁万有,
使神计划难成就。 |
| 五 基督来将祂的自己
拯救人脱黑暗权势, | 分赐与人作生命,
黑暗、死亡, 再无能。 |
| 六 借着教会—祂的身体,
万有都要联得合式, | 要将万有归于一;
无论大小成一系。 |
| 七 在这元首基督之下,
在祂教会所照光中, | 万有联结而存立;
万有全都归于一。 |
| 八 有祂作头并作中心,
借祂身体所有光照, | 万有全都能和谐;
万有相安无间歇。 |
| 九 再无黑暗, 再无死亡,
万有都要脱离辖制, | 再无败坏与虚空;
永远居于自由中。 |

In His Christ to head up all things

Ultimate Manifestation — Christ Heading Up All Things

981

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

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

第二周

认识并有分于神高大的旨意，
就是要使万有在基督里
归一于一个元首之下

读经：弗一 9～10，四 15～16，西二 19，林前八 1 下

纲要

周一

壹 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下”——弗一 9～10：

- 一 神照着祂的愿望，在祂自己里面计划并定意的经纶 (economy)，或经纶安排 (dispensation)，是要在时期满足时，将万有在基督里归一于一个元首之下。
- 二 这是借着把作生命元素的三一神丰盈生命的供应，分赐到召会所有的肢体里面，使他们从死境中起来，并联于身体而成就的。
- 三 “时期”一辞是指世代说的；时期满足时，就是神在所有世代的一切经纶安排完成后，新天新地来到时：

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 经纶安排乃是分赐的行动或步骤，是指神将自己分赐到祂所拣选的人里面说的；我们需要神的元素，带着祂的生命和性情，作到我们全人里面。
- 2 世代共有四个，即罪（亚当）的世代，律法（摩西）的世代，恩典（基督）的世代，和国度（千年国）的世代。
- 3 神将祂自己分赐到亚伯、以挪士、以诺、挪亚、亚伯拉罕、以撒、雅各同约瑟里面；祂在摩西身上有更大的经纶安排，在主耶稣身上当然更是如此。
- 4 这种分赐在新约书信中继续进行；神在今时代的经纶安排比在使徒保罗的时代更大；今天神恩典的经纶安排乃是更深、更高、更广的一参弗三 2，彼前四 10。
- 5 这经纶安排将继续经过千年国，直到时期满足的时候；终极完成的经纶安排将是三一神分赐到新耶路撒冷的全城里—启二二 1 ~ 2。
- 6 今天我们在召会生活中享受这终极完成之经纶安排的小影；当我们在召会生活中享受那灵作活水，并吃基督作生命树时，我们乃是在等候着终极的经纶安排；在这终极的经纶安排里，我们要完全被三一神浸透—林前十 3 ~ 4，十二 13，启二 7，二二 2、14，约六 57。
- 7 生命在哪里，光也在哪里（一 4，八 12）；新耶路撒冷被光浸透，所以不需要日光；三一神的荣耀将是我们照耀并管制的光（启二一 23）。
- 8 在新耶路撒冷里没有黑夜，没有死亡，也没有黑暗，反而有生命和光，这将使一切站立，而且秩序井然，完全在基督里归一于一个元首之下（二 4，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 当我们在新耶路撒冷里，在基督里完全归一于一个元首之下，那将是神永远的行政和经纶。

周二

四 以弗所一章十节的万有归一于一个元首之下；那将是三至九节所说一切项目的结果—神拣选我们，预定我们，救赎我们，赦免我们，并恩赐我们，为要将万有在基督里归一于一个元首之下。

五 二十二至二十三节进一步启示出万有归一于一个元首之下乃是“向着召会”的，使基督的身体既得着拯救，脱离那由天使和人的背叛所引起，在死亡和黑暗里宇宙性崩溃的乱堆，就得分享基督这位元首的一切；从崩溃中蒙拯救，就是归一于一个元首之下。

六 当万有都在基督里归一于一个元首之下，就有完全的平安与和谐（赛二4，十一6，五五12，诗九六12~13），完全从崩溃得着拯救；这是从万物复兴时开始（徒三21）。

七 以西结三十七章里死的、枯干的、分散的骸骨这图画给我们看见，要在真正的一里有基督的身体、召会以及神的家，唯一的路乃是生命的路：

1 当气息进入死的骸骨，对骸骨就成为生命，骸骨就活了，并且在一里站起来，成为极大的军队。

2 这些死的骸骨活过来并成为一，乃是生命的分赐，以及在生命里长大的结果—1~14节。

3 神使我们归一于一个元首之下的方式，乃是将祂自己作生命的因素，作到我们里面，使我们站立起来，并且在基督的身体里彼此联络。

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.

贰 要在基督里归一于一个元首之下，我们需要在一切事上长到元首基督里面—在一件事上，意指在日常生活及工作的一切大小事上—弗四 15，亚四 10：

一 基督身体生机的建造就是基督身体的长大，也就是神在所有肢体里的增长，神这生命的增加—弗二 21～22，四 16，西二 19。

二 生长的肢体就是建造的肢体；在生命里长大，就是在我们里面有更多的神；我们的问题就是我们缺少神—弗四 16，参伯一 1～5，四二 1～6。

三 要长到元首里面，我们必须在神圣之爱的元素和范围里持守着真实；以弗所四章十五节的“真实”，意真实的事物—罗三 4：

1 我们需要持守神永远的经纶—提前一 3～4：

a 这是隐藏在神里面奥秘的经纶—弗三 9。

b 这经纶是要得着召会作基督生机的身体，终极完成于新耶路撒冷，以显明基督作神万般的智慧—10～11 节，一 22～23，林前一 30。

2 我们需要持守包罗万有的基督—约十四 6，弗一 23：

a 祂的量度无法测量—三 18。

b 祂的丰富追测不尽—8 节。

c 祂的爱超越知识—19 节。

3 我们需要持守作基督身体的召会—提前三 15：

a 基督的身体是团体的基督—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 基督的身体是基督和神的丰满、彰显一弗一 23，三 19。

周四

四 我们长到元首里面，是借着承认基督作头的主权—西二 19，参书九 14，彼前五 3，太二十 25～27，二三 10～11：

1 基督是各人的头—林前十一 3。

2 基督是召会的头—弗五 23。

3 基督是万有的头—一 22、10。

五 信徒有分于基督的归一，乃是借着愿意在召会生活里归一于一个元首之下，在生命里长大，并活在基督的光中—约一 4，八 12，弗四 15～16，五 8～9，启二一 23～25。

六 我们长到元首里面，是借着让基督在我们内里的各部分扩增长大：

周五

1 要在生命里长大，我们必须注意我们的灵（罗八 6）；我们必须认识、运用并操练我们调和的灵（提前四 6～8）：

a 以弗所一章十七节给我们看见，我们需要祷告求智慧和启示的灵，好充分认识基督和神的经纶。

b 二章二十二节说所有信徒正同被建造，成为神在灵里的居所。

c 三章五节说基督的奥秘已在灵里启示祂的圣使徒和申言者。

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 十六节给我们看见我们需要祷告，使我们得以加强到里面的人里；里面的人就是我们重生的灵，有神的生命为其生命。

e 四章二十三节告诉我们要在我们心思的灵里得更新。

f 五章十八节告诉我们要在灵里被充满。

g 六章十八节告诉我们要时时在灵里祷告。

2 我们要在生命里长大，就必须从圣言的奶和粮得着喂养；圣言就是基督的具体化身，基督乃是神的活话—彼前二 2，来五 13 ~ 14。

周六

叁 当我们在生命中长到元首里面，我们的功用就会从元首而出，为着基督身体的建造—弗四 16，西二 19：

一 我们在一切事上让基督作元首，在一切事上长到祂里面，就能得着祂生命丰富的供应，从祂有所接受，好传输给身体上其他的肢体—林前十四 4 下，约七 37 ~ 39：

1 建造基督的身体，就是把基督这赐生命的灵供应到圣徒里面，使他们长到基督里—林后三 6、8。

2 我们必须帮助圣徒学习享受主，并因主得滋养，好叫他们能长大—腓一 25，林后一 24。

二 在基督的元首权柄之下，全身叫基督的身体渐渐长大—弗四 15 ~ 16：

1 这长大是借着每一丰富供应的节—基督身体上每一特别的恩赐—11 ~ 12 节。

2 这长大是借着每一部分—基督身体上每一肢体—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节。

三 在基督的元首权柄之下，基督身体的建造是在爱里并借着爱：

1 为着我们的所是和所作，爱乃是极超越的路，为要建造基督的身体；唯有爱能保守我们与主有正确的关系—林前十二 31 下～十三 13。

2 以弗所书的目标是要把我们带进爱，就是神内在的本质里（约壹四 8、16），好叫我们享受是爱的神，并在这甜美的神圣之爱里享受祂的同在，而象基督一样地爱别人（弗五 25，六 24，一 4，三 17，四 2、15～16，五 2）。

3 “知识是叫人自高自大，唯有爱建造人”（林前八 1 下）；这是指在基督的元首权柄之下基督团体身体的建造。

四 在生命里长大，是长到元首基督里面；但我们在基督身体里尽功用，是本于元首的；首先我们长到元首里面，然后我们有一些本于元首，为着祂的身体建造的东西；这就是有分于神高大的旨意，就是要使万有在基督里归一于一个元首之下—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.

第二周 ■ 周一

晨兴喂养

弗一 9 ~ 10 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

当撒但死的权势，将他自己注射到人里面时，撒但对人就成了死亡和黑暗。死带进败坏，而黑暗带进混乱。撒但的目标乃是要败坏神的创造，而造成混乱。但是赞美主，凡死亡泛滥的地方，生命就更加洋溢！…神…进来点活，分赐生命。哪里有生命，哪里也就有光。死亡来毁坏，生命却来医治；黑暗带进混乱，光却带进正当的秩序。…神进来点活被杀死的创造，并且带进秩序。在这秩序中，万有在基督里归一于一个元首之下。（以弗所书生命读经，一一〇页。）

信息选读

神将祂自己分赐到亚伯、以挪士、以诺、挪亚、和亚伯拉罕里面。祂在摩西身上有更大的经纶安排；当然，在主耶稣身上更是如此。这种分赐在新约书信中继续进行。神在今时代的经纶安排比在使徒保罗的时代更大，你听了这话也许会惊奇。我怀疑保罗在世时，能否有一批会众有幸听见你们今天所听见的事。今天神恩典的经纶安排乃是更深、更高、更广的。这经纶安排将继续经过千年国，直到时期满足的时候。时期满足时的经纶安排，将是最高、最广的；如启示录二十一至二十二章所启示的，这经纶安排将在永世里。

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.

在这两章圣经里，我们看见一个新的境界，就是新天新地同新耶路撒冷。（启二一1。）…在圣经里，海象征死亡。不再有海，意思是没有死亡的痕迹。那时死亡已被吞灭了。在千年国的末了，死亡这个最后的仇敌，要被废掉，扔在火湖里。代替死亡的，乃是一个新的境界，新的范围，新的圆周，其中心乃是新耶路撒冷。

今天我们在召会生活中享受这终极完成之经纶安排的小影。在召会中我们有生命的水流，我们饮生命水，并且吃生命树；这是神在召会生活中的经纶安排。然而，这不是最高的经纶安排，不是时期满足时的经纶安排。当我们在召会中享受活水时，我乃是在等候着终极的经纶安排。我们都要在这终极的经纶安排里，并且要完全被三一神浸透。

宝座上的神是指父，羔羊是指子，而生命水的河是指灵。约翰七章清楚地启示，生命河是指那灵。因此，在启示录二十二章，我们有父神、救赎者子神、以及灵神同着作生命树的子神而涌流，作我们生命的供应。这是三一神的经纶，是最高的经纶，也是时期满足时的经纶。

这经纶从亚伯开始，历世历代以来一直增加，直到最终达到时期满足时的经纶。现今我们非常接近那个经纶。如果我们看见这事，我们真要乐而忘形。甚至使徒保罗也不如我们那样接近终极的经纶。阿利路亚，我们都将有分于终极完成的经纶！在主的恢复里，我们在召会生活中有要来之经纶的小影。何等美妙！…哦，在召会生活中，我们喝生命水，并吃生命树！因着吃喝，我们就借着神的经纶，被祂的生命浸透。生命越分赐到我们里面，我们就站立得越高。这就是在基督里归一于一个元首之下。（以弗所书生命读经，一一二至一一五页。）

参读：以弗所书生命读经，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

第二周 ■ 周二

晨兴喂养

结三七 4~5 “...你〔以西结〕要向这些骸骨申言说，枯干的骸骨啊，要听耶和华的话。...我必使气息进入你们里面，你们就要活了。”

7 “...正申言的时候，就有响声，...有震动；骸骨彼此接近，骨与骨联络。”

10 “...气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”

以弗所一章十节提到将万有归一于一个元首之下。但这一节不是单独的，乃是三至九节的延续。这指明将万有归一于一个元首之下，乃是三至九节所说一切项目的结果；这些项目乃是：拣选、预定、神恩典的荣耀得着称赞、在爱子里蒙恩赐、得了救赎和赦免，并且得着神用全般的智慧和明达向我们洋溢的恩典。九节说到神意愿的奥秘，是照着祂的喜悦，这喜悦是祂在自己里面预先定下的。...十节中的“归一于一个元首之下”这话，与前面各节所说的事都有关系。这意思是说，神拣选我们，好使祂将万有在基督里归一于一个元首之下。祂预定我们得儿子的名分，好使祂将万有在基督里归一于一个元首之下。祂借着基督的血为我们完成救赎，好使祂将万有在基督里归一于一个元首之下。神已经使我们蒙恩赐，并用全般的智慧和明达，使恩典向我们洋溢，好使祂将万有在基督里归一于一个元首之下。将万有在基督里归一于一个元首之下，乃是所有这些事的结果。（以弗所书生命读经，八六至八七页。）

信息选读

许多基督徒从来不知道，神拣选我们、预定我们、救赎我们、赦免我们、并恩赐我们，目的是为着将万有

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

在基督里归一于一个元首之下。…基督徒也许知道很多关乎神的拣选和预定的事，却不知道这些事与万有在基督里归一于一个元首之下有什么关系。…甚至召会也不是终极的目标，终极的目标乃是将万有在基督里归一于一个元首之下。召会虽然是目标，但…终极的目标乃是将万有在基督里归一于一个元首之下。（弗一 22。）

崩溃是来自死的因素，站立是来自生命的因素。当死的因素造成崩溃，我们全人的各部分就彼此离散。以西结三十七章中的枯骨说明了这点。那些骸骨又死又枯干时，乃是离散的；但是当气息进到它们里面，它们就活了，站起来，并且联络在一起。（4～10。）这个站立与联络，实际上就是归一于一个元首之下。先前，骸骨是叠成一堆的，每一块都与身体分离；但是当生命之气进到这些死的骸骨中，它们首先站起来，然后彼此联络。此后它们成了一个身体，甚至成为一支军队。这就是归一于一个元首之下的意思。

我们…该…把这个…在我们经历的光中来思想。我们很多人能作见证，我们曾是离散的，并在宇宙性的崩溃所造成的乱堆里。但是有一天，生命的因素进到我们里面，我们就站立并联络起来。进入召会生活之后，我们深深觉得我们是越过越站得正直，越过越得以联络。这就是在基督里归一于一个元首之下。然而，许多时候，死亡的权势甚至在召会里作工，把死亡的因素注射到召会的肢体里。当死亡的因素进入某些肢体里，他们就中了毒，并把死的毒素散布给别人。这些亲爱的肢体再次落在崩溃混乱里，因而不再归一于一个元首之下。但是，赞美主，最终生命的因素又临到他们！当他们吸入生命之气，生命的因素就进到他们里面，他们又站起来，又再次得以联络，并经历归一于一个元首之下。（以弗所书生命读经，八七、一〇一至一〇二页。）

参读：召会作基督身体的异象、实行与建造，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

第二周 ■ 周三

晨兴喂养

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

约十四 6 “耶稣说，我就是道路、实际、生命…”

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

今天，我们要建造基督的身体，就必须在神爱我们的爱，就是神放在我们里面的爱里，来爱神，爱基督，爱召会；我们就能在这爱里，持守着真实。按所罗门的话说，日光之下一切尽都虚空，没有真实。（传一 2。）然而在这宇宙间有一位真实的，就是神自己。神若在万有中地位，万有就都是真实的；否则，万有不过是虚空的虚空。正如罗马三章四节所说，人都是虚谎的，唯有神是真实的。在这位真实的神里面包括三件事：神的经纶，神的基督，以及基督的身体—召会。宇宙间唯有这一组事物是真实的。…所以，当你在召会中听见传言的时候，你要把这些话拿来对照。…若是与这三者不合，你就要让那些传言过去。这样，你就是在爱里持守着真实。（成全圣徒与基督身体的建造，三一页。）

信息选读

爱不仅是个元素，也是一个范围。元素是指里面的成分，神的爱里面的成分就是神自己。这个爱的成分就在我们里面，我们就用这成分来持守真实。这个爱也是个范围，我们在这爱里凭着这爱，就得以持守真实。

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.

我们持守着真实，第一件事是持守着神新约的经纶。…〔神〕安排好要创造天地，要按祂自己的形像和样式造人，叫人象祂，作祂的器皿，预备有一天，让这位创造的神进到人里面，与人联结，成为基督的众肢体，构成基督的身体，来彰显基督，也就是彰显那位在基督里的三一神。这就是神的经纶。

第二，我们要持守那包罗万有的基督。这位基督乃是在万有中充满万有的，祂不光在万有中，祂还充满万有。宇宙之大无法测量，保罗把宇宙的阔、长、高、深，比作基督的量度。（弗三 18。）可见基督的量度、基督的丰富是无法测量的。

第三，我们要持守着召会。召会是基督的身体，作基督的丰满，彰显基督。因此召会不是一个组织，乃是一个生机体。…召会是基督的身体，是由重生、得救，而得着基督作生命之人所构成的。…我们要持守基督这个生机体，而不要任何组织的会。

持守真实，乃是为着叫我们长到元首基督里面。根据我们的经历，这里的长不是我们长，乃是基督在我们里面长。正如施浸者约翰说，“祂必扩增，我必衰减。”（约三 30。）我们信耶稣以前，是我们自己长；我们信主，爱主以后，我们自己就逐渐衰减，而基督就在我们里面逐渐增长了。结果就是保罗所说的：“不再是我，乃是基督。”（加二 20。）并且当基督在我们里面长的时候，我们也就在祂里面长。我们的长实在就是祂的长。结果，我们衰减了，祂来逐渐把我们顶替了，我们就长到基督里了。（成全圣徒与基督身体的建造，三二至三四页。）

参读：成全圣徒与基督身体的建造，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)

第二周 ■ 周四

晨兴喂养

西二 19 “...持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

弗五 23 “因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。”

长到元首基督里面，意思是说，我们都得承认基督作头的主权，承认祂是主，祂是元首，祂在我们身上有主权，我们在大小事上都该让祂作主。这个功课并不好学。我们在上餐馆吃饭、买东西等事上，大都很少让祂作主。我们在生活上既缺少操练，难怪来到聚会中，要为主申言的时候，就感到为难了。因为申言的关键是在于让耶稣作主。你在平常的生活中，要让耶稣作主，你对祂才会有经历。然后，你到聚会中才有可说的。基督不光是我们个人的头，祂也是召会的头，祂还是万有的头。我们应当在基督徒生活和召会生活中，并在一切事上承认祂作头的主权，而长到祂里面。（成全圣徒与基督身体的建造，三四页。）

信息选读

我们长到元首基督里面，就让祂在我们内在的各部分里扩增长大。今天我们共同的难处，就是在我们里面，我们保留了大部分的地位，只给主耶稣一点点地位。所以，祂在我们里面无法扩增长大。祂不能长，我们也就无法长了。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,

但肯让主在里面长大的，并不多见。我们必须让主在我们里面有地位，使祂能扩增长大，一部分、一部分占有我们全人。这样，你在主里面长大，我也在主里面长大，加起来就是基督的身体长大。换句话说，基督在你我里面长大，结果，基督的身体就长大了。所以基督的身体长大，就是基督在祂的肢体里长大。

你若让基督在你里面长大，你的恩赐也会显大。结果，基督不光是你的生命、生活，还是你的恩赐。…我们是基督的肢体，我们都必须让基督在里面长大，好得着成全。…所以，以弗所四章的“成全”和“长大”，乃是指同一件事。

我们要成全人，就必须自己先有经历，学了功课，认识神的经纶。然后，我们才能帮助人看见神的经纶，不是要我们修身养性，乃是要否认己，并且认识那为我们钉死复活的主如今乃是那灵，住在我们里面，作我们的生命。我们应当与祂同生活，同行动，一切让祂作主。这些话一面给人看见，十字架已经了结我们的旧人；一面给人看见基督是生命的灵，是我们的生命。十字架使我们这个人衰减，复活的灵把基督供应到我们里面，作我们的装备，这就是成全。在召会的聚会里，一切的申言都应当以这个为基础，为重点。并且这种话需要常常在聚会里讲，讲得越多，成全得越多。要讲到一个地步，个个弟兄姊妹的生活，都受这些话的影响，好得着真实的成全。（成全圣徒与基督身体的建造，三五至三六页。）

参读：成全圣徒与基督身体的建造，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

第二周 ■ 周五

晨兴喂养

弗三 4 ~ 5 “...基督的奥秘...在别的世代中，未曾给人们的子孙知道，象如今在灵里启示祂的圣使徒和申言者一样。”

五 18 “不要醉酒，醉酒使人放荡，乃要在灵里被充满。”

在以弗所书的六章中，都提及人的灵。我们人的灵已经得了重生，也内住着复合、包罗万有、终极完成的灵，使这灵成为一个调和的灵。...在一章十七节使徒保罗祷告，愿父给我们这样一个调和的灵，满有智慧能以明白，也满有启示能以看见。我们需要启示和光照，来看见神经纶的奥秘。我们也需要借着神圣的智慧，来明白、领略我们所看见的。神的经纶是一个真实的奥秘，但这奥秘已向祂启示出来。我们可以看见祂的经纶，这经纶也给我们知道，使我们能够接受、明白、领略并有分。（经过过程的神圣三一之分赐与超越基督之输供的结果，九五页。）

信息选读

以弗所三章五节告诉我们，神的经纶是奥秘的，已在使徒和申言者的灵里向他们揭示出来。这个启示不是在心思里赐给他们，乃是在灵里。我们若明白、领略神奥秘经纶的实际，就必须学习分辨我们的灵和我们的魂。（来四 12。）我们不该被我们的魂搅扰。我们不该因着我们的心思而受扰乱、变得复杂、并感到困惑，反而我们该一直转向我们的灵，在那里我们能与神圣的灵相会。在我们调和的

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

灵里，我们有看见神经纶之奥秘的性能，可以明白、领略、接受并持守这经纶的奥秘，作我们的分。

以弗所四章二十三节说，我们必须在心思的灵里得以更新。…我们的灵可以进到我们的心思里，征服它、占有它、并占据它。…我们乃是借着心思的灵，天天被更新成为我们创造主的形像。（西三10。）…这样，我们就逐渐被变化，被模成我们创造主的形像。

以弗所五章十八节告诉我们不要醉酒，就是说，不要让我们肉身的身体被酒充满；反而我们该在灵里被充满。我们的灵需要被经过过程的三一神、超越的基督、和终极完成的灵所充满。然后我们会充满了赞美，彼此对唱并对说。（19～20。）诗歌不仅适合唱，也适合说。当我们用诗章、颂辞、灵歌彼此对说，当我们赞美神时，我们就自然彼此服从。（21。）妻子会服从丈夫，丈夫会爱妻子。（22，25。）然后我们就有正当的召会生活，满了服从，满了对三一神的赞美，没有争论、怨言和抱怨。

以弗所六章告诉我们更进一步的事。一面，召会生活是赞美和服从的生活；同时，召会生活也是争战的生活。当我们彼此赞美、彼此服从时，仇敌就在这里攻击。所以我们必须用祷告抵挡他。十八节说，每当我们祷告时，我们该在我们的灵里祷告，不要在我们的心思里祷告。我们要走路，就必须用我们的脚。没有人可以用鼻子走路，甚至用手走路也是别扭的；用脚走路才是最正确的方式。同样，我们也不该单用我们的心思祷告；我们必须用我们的灵，并在我们的灵里祷告。（经过过程的神圣三一之分赐与超越基督之输供的结果，九六至九八页。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，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

第二周 ■ 周六

晨兴喂养

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

林前八 1 “…知识是叫人自高自大，唯有爱建造人。”

以弗所四章十六节开头说，“本于祂。”“本于”这辞在原文有出于的意思。当我们在一切大小事上都长到基督里，成了一个在基督里享受基督的人，我们自然而然就有一些出于祂，为着祂的身体建造的东西。

十六节继续说，“全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，…叫身体渐渐长大。”基督身体的长大，第一，是借着身体上每一丰富供应的节。这就是十一节所说的那些恩赐：使徒、申言者、传福音者、牧人和教师。他们是节，节又是连着筋的，为着丰富的供应基督身体上每一肢体。第二，是借着每一部分依其度量而有的功用。…基督身体的肢体，不管大小都有一个度量，因着有度量就有功用。借着每一丰富供应的节，并借着每一部分依其度量而有的功用，基督的身体就得以渐渐长大。（成全圣徒与基督身体的建造，三六至三七页。）

信息选读

联络，就好比盖房子的骨架、大梁、柱子，一层层联在一起。所以，联络在一起，就是骨架各部分联络成一系。结合，就好比骨架间的空洞，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

头、砖头来填满，一块一块相叠，而结合编织在一起。所以结合在一起，就是其他各部分联于骨架，而结合编织成一体。如此全身就得以建造在一起。

以弗所四章十六节末了说，“以致在爱里把自己（身体）建造起来。”基督的身体把自己建造起来，是在爱里，以爱建造的。这爱不是我们天然的爱，乃是神圣的爱。我们是在神圣之爱的元素和范围里把基督的身体建造起来的。同时，这也是身体上的各个肢体对整个身体的直接建造。不是由元首直接建造，也不是由有恩赐的人直接建造，乃是由我们这些得成全的肢体，直接来建造基督的身体。（成全圣徒与基督身体的建造，三七至三八页。）

爱是我们申言并教导人极超越的路。（林前十二 31 下。）为着我们的所是和所作，爱乃是极超越的路。…我们应当爱每一个人，甚至爱我们的仇敌。…我们必须借着一无分别地爱恶人也爱好人而得以完全，象我们的父是完全的一样。（太五 48。）我们必须象我们的父一样完全，因为我们是祂的众子，是祂的种类。…我们必须爱任何一种人。主耶稣说，祂来是作医生，不是为着强健的人，乃是为着有病的人。（九 12。）

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。…召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。…召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。（活力排，九三至九四页。）

参读：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

第二周诗歌

607

教会 — 建造

8 8 8 7 (英 844)

降 E 大调

3/4

一 主啊, 发言! 主啊, 吹气! 请看, 枯骨遍满全
地! 埋在墓中, 离散死寂, 求主发言并吹气!

二 主啊, 发言, 主啊, 吹气! 吹进枯骨, 使之复起,
出离坟墓, 脱开死地, 求主发言并吹气!

三 主啊, 发言, 主啊, 吹气! 使你子民活到一起,
成为大军, 向敌攻击, 求主发言并吹气!

四 主啊, 发言, 主啊, 吹气! 使你子民合而为一,
权柄、带领, 不再互异, 求主发言并吹气!

五 主啊, 发言, 主啊, 吹气! 使你子民搭成一体,
作你居所, 使你安息, 求主发言并吹气!

六 向我发言, 向我吹气! 使我复苏, 回归身体,
不再死寂, 不再孤僻, 主啊, 现在就吹气!

七 向我发言, 向我吹气! 愿与众圣进攻仇敌,
使你居所早得建立, 主啊, 现在就吹气!

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!

第三周

祷告使神的旨意行在地上

读经：太六 10，路十一 1，约壹五 14～15，约十五 4～5、7

纲要

周一、周二

壹 虽然一切的事，神都有祂的旨意，但是祂并不单独行动；祂要地上人的意志响应祂的旨意，神才有所举动—太六 10，约壹五 14～15：

一 在宇宙中有三个意志：神的意志、撒但的意志以及人的意志；神要得着人的意志与祂合起来，与祂是一，好叫人在祷告中发表并响应祂的旨意，为着祂意愿所喜悦的—弗一 5、11，赛十四 12～15，太六 10，七 21，二六 39，腓二 13。

二 神不愿独自行动，祂不肯单独成就祂的旨意，乃是当神的子民与祂表同意，并与祂是一时，祂才肯成功—西一 9，四 12：

1 如果只有天上的旨意，神就不行动；唯有当我们这些神的子民要天上的旨意行在地上的时候，天上的旨意才会成功在地上一太六 10。

2 因为神是照祂所立的定律行动，祂不肯用祂自己的旨意来抹煞地上人的意志；祂不肯剥夺人的意志而有单独的行动—书二四 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动与工作发生关系的事，都得有地上的意志来与神合作才能成功—约七 17。
- 4 神所要作的，神不能单独去作；唯有召会与神合作，祂才能作；祂是借着召会成功祂的旨意。
- 5 什么时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。

周三

贰 神的心意是要借着信徒与祂联合的祷告来成功祂的旨意—10 节，约十五 7：

- 一 神的子民必须祷告，神才能在地上行动，成功祂的旨意。
- 二 神所最喜悦的祷告，乃是求神成功祂旨意的祷告—约壹五 14。
- 三 神要我们与祂同工来成功祂的旨意；与祂同工的方法就是祷告—路十一 1，十八 1，帖前五 17：
 - 1 祷告乃是为着与神的旨意联合，使神能在地上作工，以成就祂的定旨—罗八 26 ~ 29。
 - 2 我们如果不在祷告里与神同工，使祂的旨意行在地上，如同行在天上，祂就不能在地上行动，成功祂的旨意—太六 10。
 - 3 我们若与主是一，就会要神所要的，我们的意愿也就成为神的意愿—约十五 7。
 - 4 成功神旨意的祷告，不是要神去作我们所要作的，乃是要神去作神所要作的；这样的祷告是神旨意在地上的出口—约壹五 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.

周四

四 使神的旨意行在地上的祷告，包含四个步骤—太六 10：

- 1 神照着祂的旨意，起意要作一件事—弗一 5、11。
 - 2 祂把祂的旨意借着那灵启示给我们，叫我们懂得祂的旨意。
 - 3 我们响应祂的旨意并回头祷告给祂听—约壹五 14。
 - 4 神照着祂的旨意作成那件事—15 节。
- 五 神需要我们操练灵以及我们复活的意志，照着祂的神圣意愿祷告，这意愿就是要我们彰显并享受基督，要我们实行身体生活，并要基督的身体借着我们被建造起来—来十 5～10，罗十二 1～2，弗一 4～6、9、11、22 下～23，三 16～19，四 16：

周五

- 1 一个真实祷告的人，他的心愿完全调到神的心愿里，他的思想与神的思想完全是一；神的愿望翻印到他里面，他是有启示的人，他的心是神心的复制—撒上二 35，三 21，十二 23。
- 2 当我们在祷告中来到主这里，我们要让那灵把我们的心愿与祂的心愿调和，把我们的思想带到祂的思想里，并把祂的心愿和思想翻印到我们里面；这样，我们向神发出的祷告，带着祂内里的心愿，对祂会是珍贵、有分量、有价值的，也会叫撒但受亏损—罗八 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祷告，乃是神心愿和心意的发表，也是我们住在主里面

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

以及祂的话住在我们里面的结果—约十五 4~5、7:

- 一 祷告乃是神的心愿经过我们，再回到神里面去:
- 1 我们祷告的心愿不是我们发起的，乃是神所发起的，是神心愿的发表—弗一5、11。
 - 2 神的心愿和心意借着那灵，涂抹在我们里面，变作我们的心愿和心意，我们就在祷告中向神发表—约壹二20、27，五14~15。
 - 3 所以我们的祷告，是神的心愿和心意从神里面出来，经过我们，再回到祂那里去—14~15节。

周六

二 一切有力的祷告，在神面前算得数的祷告，乃是我们住在主里面，也让祂的话住在我们里面而产生出来的—约十五4~5、7:

- 1 当我们住在主里面，祂的话也住在我们里面，我们就能摸着神的感觉，明白祂的心愿—7节。
- 2 我们摸着了神的感觉，明白了神的意思，我们自然就有神的心愿，这心愿出自祂在我们里面的话—7节。
- 3 祂的心愿就成了我们的心愿，祂所愿意的就是我们所愿意的，我们就照着这心愿祷告。
- 4 主要答应这样的祷告，结果神的旨意就要“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.

第三周 ■ 周一

晨兴喂养

赛十四 12~14 “明亮之星，清晨之子啊，你何竟从天坠落！…你心里曾说，我要升到天上；我要高举我的宝座…使自己与至高者一样。”

太六 9~10 “所以你们要这样祷告：我们在诸天之上的父，…愿你的国来临，愿你的旨意行在地上，如同行在天上。”

在宇宙中有三个意志：神的意志、撒但的意志、以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是對抗神的意志的。（以弗所书生命读经，六三四页。）

信息选读

按着人的想法，神为什么不在一分钟之内把撒但消灭了。但是神没有这样作。神要和人合起来去对付撒但。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来，祂不肯单独地去把撒但消灭了。我们不知道这是为什么，但我们知道神喜欢这样作。神不单独作，神要人和祂合作。这就是召会在地上的责任。

神要作一件事，祂就要把祂自己的意思借着圣灵摆在我们里面，经我们把那意思化成祷告之后，神才把那

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。神作事必须有这么多的手续，神作事非这样不行，神需要我们人和祂合作，神需要有一个意志是和祂同心的，是和祂同情的。如果神所有的事都是不顾我们人就去作的话，那就完全用不着我们人在这里了，我们就不必知道什么是神的旨意了。但是，神每一个旨意都要我们去遵行，神要叫我们的意思与祂的旨意合在一起。（倪柝声文集第二辑第十八册，一八至一九页。）

按创世记二章来看，神造人是给人自由意志的。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。…如果在地上都是没有灵的物质，神可以不受任何的限制。但是有一天，神造了人。那一个人不象一块石头，不象一根木头，不象一张桌子，不象一把椅子，让神把它摆在这里就在这里，把它搬到那里就到那里。神造的那一个人是有自由意志的，那一个人可以决定说，我听神的话；那一个人也可以决定说，我不听神的话。神没有造出一个人是非听祂的话不可的。神所造的一个人是有自由意志的，神所造的一个人是能听神的话，也能不听神的话的。

神为什么要在时间里受限制呢？因为神知道祂在第二个永世里要得着一个和谐的意志，就是人自由的意志和神的旨意是和谐的。这是神的荣耀。…神不乐意祂所造的人像一本书那样听人摆布。神愿意人完全顺服祂，神也给人一个自由的意志，神的意思是要人的自由意志拣选顺服祂。这是神的荣耀！

在将来的永世里，人自由的意志要和神永远的旨意合在一起。那将是神永远的旨意得着成功的时候，那时人自由的意志与神永远的旨意是和谐的。在每一个人的生命里都有自由意志，而每一个自由意志都是合乎神的旨意的。在将来的永世里，人有自由的意志，人的意志拣选站在神的一边，人能反对神而不反对神。阿利路亚！…这一种和谐的意志乃是神的荣耀！（教会祷告的职事，五至七页。）

参读：祷告，第二篇；初信课程，第七课。

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

第三周 ■ 周二

晨兴喂养

西一 9 “所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意。”

四 12 “…以巴弗问你们安；他在祷告中常为你们竭力奋斗，要你们得以成熟，站立得住，在神一切的旨意上满有确信。”

在将来的永世里，人的意志虽然是自由的，但人的意志都是合乎神的旨意，没有一个意志是不服神的权柄的。但是在时间里，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；神竟然没有自由！在时间里，神的动作受了人的支配。这里所说的人是指着召会说的。在时间里，神所有的动作，是受召会的支配的，因为召会是代表将来在第二个永世里的人。召会在今天是为着神的旨意站在地上的，所以，召会今天如果赶得上神的旨意，神就不受限制；召会今天如果赶不上神的旨意，神就要受限制。神是要借着召会来作祂所要作的。（教会祷告的职事，七页。）

信息选读

今天召会是预先站在永世里的人所站的地位上。那个时候人的意志虽然是自由的，但他是完全站在神永远的旨意一边的。召会今天是预先站在那个地位上。神在永世里怎样能够借着新耶路撒冷一羔羊的妻一来显明祂自己，神今天也能借着基督的身体来显明祂自己。召会虽然有一个自由的意志，但是召会是把她的意志服在神的权柄之下，好象在神的

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

旨意以外没有另外一个自由意志一样，神要怎么作就怎么作。今天因着召会把她的意志完全摆在神的旨意之下，神就好象在永世里一样，好象在宇宙中没有第二个意志来反对祂一样。这是神的荣耀！

所以我们要看见召会在神面前所站的地位，我们不能把召会拉低到一个地步说，召会不过是聚会而已。不！召会是一班人蒙宝血所救赎，被圣灵所重生，同时将自己交在神的手里，乐意接受神的旨意，乐意遵行神的旨意，乐意为着神站在地上来维持神的见证。

我们必须看见，神今天作事有一个定律，就是因着地上有自由意志的缘故，神不肯用祂自己的旨意来抹煞人。弟兄姊妹，你不要以为奇怪，这是事实。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这样定规，这样赞成，然后祂才有所举动。祂不肯不顾地上的意志，祂不肯剥夺地上的意志而有单独的举动。所有和祂发生关系的事，都得有地上的意志来与神合作，神才作。是地上要作，所以神作；是地上定规，所以神作。神必须得着人的意志与祂的旨意和谐，这一种和谐的意志，是神极大的荣耀！

我们已经说了，一切的事，神都有祂的旨意，但是神自己并不单独有举动，并不单独来作。神有了旨意，还得有地上的自由意志响应神的旨意，神才有所举动。如果只有天上的，神就不举动；等到地上也要这个的时候，天上的举动也就成功在地上。这就是我们今天所说的召会的职事。弟兄姊妹，你要知道，召会的职事不只是传福音——不是说不要传福音，是说召会的职事不只是传福音——召会的职事是要将天上的旨意带到地上来。（教会祷告的职事，七至九页。）

参读：教会祷告的职事，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

第三周 ■ 周三

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

路十八 1 “耶稣又对他们讲一个比喻，是要人常常祷告，不可灰心…”。

召会怎样将天上的旨意带到地上来呢？就是在地上的祷告。祷告，不是象有的人所想的那么小的事，那么无关紧要的事，那么可有可无的事。祷告是一个工作。召会对神说，“神，我们要你的旨意，”这个叫作祷告。召会知道了神的心意，召会就开口要那一个，这就叫作祷告。召会如果没有这个，召会在地上就没有多大用处。（教会祷告的职事，九页。）

我们祷告出神的旨意来，把神的心意祷告出来，这就是遵行神的旨意的第一步。我们从这里就能看见，祷告乃是一个工作，没有个工作比祷告更紧要，因为祷告就是说出神的旨意，祷告就是成功神的旨意。所有合乎神心意的祷告，都是从神发起，借着圣灵把祂的意思告诉我们，而后由我们用祷告把那意思归还给神。所有合乎神心意的祷告，都是以神的旨意为起头，人不过是传递的，响应的。所有从我们起头的祷告，都是没有属灵的价值。（倪柝声文集第二辑第十八册，一九页。）

信息选读

许多灵修的祷告，交通的祷告，求讨的祷告，绝不能代替工作的祷告，职事的祷告。…工作的祷告，职事的祷告，就是你站在神这一边，你要神所要的。…祷告如果是照着神的旨意，祷告就是最厉害

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

的东西。召会祷告，就是说，召会把神的旨意找出来了，召会把神的旨意说出来了。祷告不只是求告神，祷告也是一个宣告。召会祷告，就是召会站在神的一边宣告说，人所要的就是神所要的。召会如果是这样宣告的，那一个宣告就立刻生效。（教会祷告的职事，九至一〇页。）

现今有多少的祷告是为着发表神的旨意呢？有多少的祷告是完全忘记了自己，只要神的旨意得着成功呢？…有多少的信徒是天天在神面前，将神所有的心意，向神述说出来，而倾倒自己的心，来求告神，要神成功他所明白的神的旨意呢？…我们这些蒙恩的人，应当为着我们死而复活的主活；所以，今后我们应当活着完全为祂，没有什么是归给自己的。在我们奉献的生活中，祷告也是该奉献上的一件。…神乃是要借着信徒的祷告来成功神的目的。这并非说，信徒不应当求神补满他的需要；乃是说，信徒必须先看明白祷告的意义和原则才可。

神的目的是要我们充满了祂的旨意，因此便忘记了自己的兴趣。神要我们与祂同工来完成祂的旨意；与祂同工的方法就是祷告。所以，祂要我们在祂里面学习知道祂对于各事的旨意如何，而按着祂的旨意来求祂。

祷告并非挽回天心。设想神是刚硬的，我们必须用祷告来和祂争战，使祂顺服我们，改变祂的定规，乃是一种最错误的思想。一切不是顺着神旨意的祷告，都是没有用处的。乃是因为神的旨意受了人或鬼的阻挡，所以，我们在神面前（和神好象是争斗）要祂执行祂的旨意。…因此，我们若非真知道什么是神的旨意，我们就不会与神有同工的祷告。（倪柝声文集第一辑第八册，九至一一、一三至一四页。）

参读：倪柝声文集第一辑第八册，什么是祷告；倪柝声文集第二辑第十八册，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

第三周 ■ 周四

晨兴喂养

弗一 9 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

约壹五 14 ~ 15 “我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”

神如果会自己打发工人，主就不必命我们去求庄稼的主打发了！如果祂的名自然会被人尊为圣，祂的国度会用不着我们的同工便降临，祂会使祂的旨意通行在地上，祂就必定不教我们这样祷告了。如果祂自己不必有祂召会的同情，便会再来，祂的灵就不必感动使徒求祂快再来了。如果父神自然会使祂的信徒合而为一，祂就不必求祂了。如果人和神的同工是不紧要的，就祂今日在天长远的祷告有什么用处呢？…与神同情的祷告是比什么都紧要的。祂只能在祂儿女与祂同情的事上作工。祂不肯在没有祷告的地方，就是没有祂子民意志与祂联合的地方作工。意志联合的祷告才是真祷告。祷告的得着应验并非祷告的最高目的。祷告乃是为着与神的旨意联合，使神有作工的可能。有时如果意志是与神联合的，就是求错了，得不着应验，但是，神却得着利益，因祂能因着我们的同情而作工。（倪柝声文集第一辑第八册，一四页。）

信息选读

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 to ward 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

神作工是有一定的规律的，是有一定的原则的。神虽然能随着自己的意思作，但祂并不是随便去作，祂必须按着祂所定的规律和原则去作。神是超乎一切规律和原则之上的，祂是神，祂可以随着自己的意思去作。但是，我们在圣经中看见一件非常希奇的事，就是虽然祂是大的，虽然祂是可以随着自己的意思作事的，但是祂竟然循着规律而行，祂竟然把自己好象也放在规律之下，受规律的支配。

那么，神作工的原则是什么呢？神作工有一个主要的原则，就是要人祷告，要人在祷告上与祂合作。…从前有一个很会祷告的基督徒，他说，所有属灵的工作都有四个步骤：第一步是神起意，这就是神的旨意。第二步是神把这个旨意借着圣灵启示给祂的儿女，叫他们懂得神有一个旨意，神有一个打算，神有一个要求和盼望。第三步就是神的儿女把神的旨意回头祷告给神听。祷告就是响应神的旨意。如果我们的心与神的心完全是相合的，自然就会说出神所愿意作的事来。结果，第四步，神就必定去作成功那件事。

在这里，我们不是要看第一如何，也不是要看第二如何，我们所要注意的是第三——我们怎样把神的旨意回头祷告神。请注意“回头”这两个字。一切有价值的祷告都是回头的。如果我们的祷告只是为要成功我们所打算、所盼望的，这在属灵的世界中是没有多大价值的。必须是从神起头，我们响应，这才是有价值的祷告。神的工作是被这样的祷告所支配的。多少事，神愿意作，但是因为神的子民不祷告的缘故，祂宁可不作。神必须等人同意以后祂才去作，这是神作工的一个大原则，是圣经中最要紧的原则之一。（倪柝声文集第二辑第十八册，一四至一五页。）

参读：倪柝声文集第二辑第二十四册，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

第三周 ■ 周五

晨兴喂养

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

一个真实祷告的人，…他的心愿…是常进到神的心愿里。

有一种祷告完全是从我们的需要出发的，那种祷告，有时候神也听，但是那种祷告并不能叫神得着什么。…还有一类的祷告，是从神的需要出发的，是从神而来的，是神发起的，这一类的祷告是有价值的。要有这一类祷告的人，不只他这个人要常常进到神面前，并且他的心愿要进到神的心愿里，他的思想要进到神的思想里。因着他这样常常活在神面前，神有些心愿、有些思想就给他知道，给他摸着，这些心愿、这些思想，自然成为他在神面前的愿望而祷告出来。

我们必须学习这第二类的祷告。我们虽然幼稚，我们虽然软弱，但我们还得进到神面前，让神的灵把我们的心愿带到神的心愿里，把我们的思想带到神的思想里，…慢慢的神的心意在我们里面就成了我们的祷告，那个祷告是有价值的。（倪柝声文集第二辑第十八册，二二七至二二八页。）

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)

但以理因为进入神的思想里，给他摸着了神的心愿，神的旨意，那些东西就在但以理心里变成了但以理的愿望。…但以理把这个愿望祷告出来的时候，呼喊出来的时候，叹息出来的时候，就是神的心愿。我们要有这一种祷告，是能摸着神的心意的。…〔我们要〕让神的灵带我们到神的心意里。这个也需要我们花工夫去学习。当你才学习的时候，不必有那么多的话语，不必有那么多的思虑。你的心灵应当平静、安宁，你也可以把今天的情形带到神的面光中来思想，你也可以忘记今天的情形，只进到神的话中默想，你也可以就那么活在神面前，在灵里去和神碰一碰，在灵里去让神摸一摸。还不是你去碰神，乃是让神在那里等你去。在那里你有所观察，在那里你有所得着，在那里你摸着神的心愿。…就这样，叫你的心愿进到神的心愿里，叫你的思想进到神的思想里，叫你从这里出发来向神祷告。

你把心愿、思想带到神那里去，在那里神的心愿和思想会翻印到你里头去，作了你的心愿，作了你的思想。这样的祷告，是最有价值的祷告，是最有分量的祷告。…记住主耶稣说，你们要这样祷告：愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。（太六9～10。）这不只是三句话要我们把它背过，这三句话需要让神的灵把你的心思带到神面前，让神的心愿、神的思想翻印到你里头，成为你的心愿，成为你的思想，那么，你所发出的祷告才有价值。（倪柝声文集第二辑第十八册，二二八至二二九页。）

祷告乃是神让我们知道祂的旨意，而我们将这旨意祷告回到祂那里。神的旨意乃是起点。祂使我们知道祂的旨意，我们就在祷告中愿祂的旨意成就。这是一个循环。（倪柝声文集第二辑第二十六册，六一页。）

参读：倪柝声文集第二辑第十八册，第五十八篇；第二辑第二十六册，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

第三周 ■ 周六

晨兴喂养

约十五 4～5 “你们要住在我里面，我也住在你们里面。…住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

7 “你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

（约翰十五章七节）可以分成四个点：第一，你们住在我里面。第二，我的话也住在你们里面。四至五节说，你们住在我里面，我也住在你们里面。但到（七节）把“我”改作“我的话”。你们住在我里面，我的话也住在你们里面。“我”变作“话”的意思是说，我有事情向你说明了。好象我到你们家里去，先是人去，稍微等一个时候，我就说话，把我的来意说出来了。所以这里说，话住在你们里面，是进一步了。第三，凡你们所愿意的。由于主在我们里面说话，所以我们里头就有所愿意了，这个愿意是出乎主的话。第四，祈求就给你们成就。这样住在主里面，主的话也住在我们里面，还有从主话来的愿意，末了，“愿意”就变作“祈求”。这个祈求不是普通的祷告，乃是专一的祷告。在圣经里面，一说到祈求，都是指着专一的祷告。于是这个祈求，就得着神的答应。（祷告，一五二页。）

信息选读

（约翰十五章七节）提到两件事：一面是说我们住在主里面，另一面是说主的话住在我们里面。结果从这个话里就产生出一个祷告的故事来。一切在主面前有力的祷告，算得数的祷告，必定是我们住在主里面，也让主的话住在我们里面而产生出来的。

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.

一个人无论作什么事，都必须是那一种人。一个作大夫的，必须是个作大夫的人；一个作教员的，必定是个作教员的人；一个作母亲的，也定规是个作母亲的人。…一个祷告的人，总括的说，就是一个住在主里面的人。

人一住在主里面，很自然地就摸着神的感觉，懂得神的心意。旧约里的亚伯拉罕就是这样，他因为一直停留在神面前，神就不能不把祂所要作的事，告诉亚伯拉罕。诗篇三十二篇说，神是用祂的眼睛来引导我们。…你活在交通里头，就懂得什么叫作神用眼睛来引导你。我们不必像无知的骡马，一定要神用轡头、缰绳、嚼环来对付，才能明白祂的心意。我们只要活在交通里面，停留在神的面光中，和神亲近，自然就能懂得神的脾气，懂得祂的性情，也懂得祂作事的原则。我们的灵里好象看见祂的眼目，这样我们很自然地就能摸着主的感觉，明白神的意思。

我们摸着了神的感觉，明白了神的意思，我们里头自然就有神的心愿。这时，神的心愿就成了我们的心愿，神所愿意的正是我们所愿意的。

我们摸着了神的感觉，明白了神的心意，同时也愿意神所愿意的，到这时候我们就能祷告。这就是约翰十五章七节所说的，…这个愿意不是出自于祷告的人，乃是出于神在他里面所给他的。这个心愿就是神的心愿，所以一祷告神就垂听。（祷告，一五三至一五四、一六五至一六六页。）

参读：祷告，第十一篇；约翰福音生命读经，第三十四篇；倪柝声文集第二辑第二十六册，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

第三周诗歌

WEEK 3 — HYMN

555

祷告 — 在至圣所里

7 7 7 7 副 (英 772)

降 E 大调

4/4

E^b 3 5 6 5 | B^b 5 · 4 3 - | E^b i 7 6 5 | A^b 3 1 2 - |
 一 主 啊, 我 们 今 聚 集, 同 心 祷 告 寻 求 你;
 E^b 3 5 6 5 | B^b 5 · 4 3 - | G 3 4 3 2 | Cm E^b 3 · 2 1 - |
 我 们 乃 是 祭 司 体, 要 在 你 前 同 侍 立。
 A^b 1 4 3 4 | E^b7 6 5 - | A^b 6 6 7 i | B^b7 4 3 2 - |
 (副) 在 此 我 们 同 祷 告, 学 习 摸 着 你 上 好,
 E^b 3 5 6 5 | B^b 5 · 4 3 - | G 3 4 3 2 | Cm A^b 3 · 2 1 - ||
 直 到 灵 里 能 相 调, 使 你 教 会 得 建 造。

- | | |
|------------------------|----------------------|
| 二 切愿前来作祭司,
用灵来摸你意旨, | 在你面前供圣职,
让你完成你设施。 |
| 三 我们进到至圣所,
随着灵感向你说, | 摸你施恩的宝座,
让你灵里多经过。 |
| 四 从你施恩的宝座,
流到我灵滋润我, | 流出恩惠的江河,
应时帮助我得着。 |
| 五 但愿我们的祷告,
不随己意来求讨, | 就是你灵的发表;
只照你意向你要。 |
| 六 虽有许多的事务,
却愿你能有出路, | 需要向你来求诉,
过于我们蒙眷顾。 |
| 七 我们仰望你圣垂,
我们饱尝你恩惠, | 多赐生命的活水;
就能让你有作为。 |

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

第四周

过合乎神的心和旨意的生活

读经：徒十三 22、36，弗一 9～11，三 9～11，来十 5～10，罗十二 1～21

纲要

周一

壹 旧约有一幅大卫的图画，他是合乎神心的人，他实行神的旨意，并在神的旨意中服事了他那一代的人（徒十三 22、36）；大卫心中有意要为耶和华以色列之神的名建造殿宇；今天神在每一面都祝福我们，为着成就祂的经纶，就是要建造基督的身体（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）。

贰 神在祂新约经纶里伟大的旨意、祂的喜悦、祂意愿所决议的和祂的定旨，是要得着一个身体，作基督（经过过程之三一神的具体化身）的扩大和彰显——一 9～11、22～23，三 9～11：

一天是为着地，地是为着人，而人是为着产生召会，召会乃是经过过程之三一神的扩大和彰显；神伟大的旨意是要得着一个由重生、圣别、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

新并变化成为经过过程之三一神形像的人所组成的身体—亚十二 1, 约一 12 ~ 13, 弗五 26, 林后四 16, 三 18。

二 神伟大的旨意也是要得着召会成为基督生机的身体, 以显明祂万般的智慧—弗三 9 ~ 10。

三 以弗所书的每一章都从特别的观点, 揭示神旨意的奥秘 (一 9), 就是基督的身体这三一神生机体的奥秘:

1 一章启示, 基督的身体乃是经过过程的神圣三一之分赐与超越基督之输供的结果。

2 二章启示, 基督的身体乃是三一神的杰作, 就是一个新人—10、15 ~ 16 节。

3 三章启示, 基督的身体成了三一神的丰满, 是借着我们得了基督丰富的供应, 并借着基督安家在我们心里—8、14 ~ 19 节。

4 四章启示, 基督的身体乃是经过过程的三一神与重生信徒的调和, 并且这一个身体是由一个职事建造起来的—4 ~ 6、11 ~ 16 节。

5 五章启示, 基督的身体是由光的儿女所组成, 作基督的新妇, 使基督得满足—8 ~ 9、25 ~ 27 节。

6 六章启示, 基督的身体是三一神团体的战士, 为着击败神的仇敌—10 ~ 20 节。

周二

四 神已经将身体调和在一起 (林前十二 24); “调和”这辞的意思也是调整、使之和谐、调节并调在一起:

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 要在身体的生活里调和，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。
- 2 调和的意思是，我们要作什么的时候，总是停下来与别人交通。
- 3 调和是为着建造基督宇宙的身体（弗一 23），好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷（三 8 ~ 10，一 9 ~ 10，后二 1 ~ 2）。

周三

叁 神伟大的旨意是要得着基督作一切旧约祭物和供物的顶替，使我们享受祂作我们一切的一切——来十 5 ~ 10，诗四十 6 ~ 8：

- 一 基督作新约唯一的祭物，乃是立定神新约经纶的因素（太二六 28），使祂成为新约经纶的中心与普及，好产生并建造召会作祂生机的身体，终极完成于新耶路撒冷。
- 二 基督来顶替旧约一切的祭物和供物，除去旧约一切的预表并立定祂自己作我们的一切，这就是神伟大的旨意；因此，为着从神的旧造中完成神的新造，基督转换了时代（林后五 17，加六 15）；祂的转换时代，比创世记一章所提的创造宇宙更重大：
 - 1 旧约在以赛亚五十三章预言基督要来，成了为着罪的祭，是要顶替并了结利未祭司体系的祭物（6、11 ~ 12）；神为基督预备了身体，使祂能将自己献给神，顶替一切的供物（来十 5）。
 - 2 基督除去“那先有的”——旧约的祭物，为要立定自

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“那后来的”——新约的祭物——9节：

- a 基督这“后来的”，乃是一切——9节。
- b 我们凭这旨意，借基督一次永远地献上身体，就得
以圣别，享受并有分于祂作我们的一切——10节。

周四

三 基督是祭物的实际，为使我们在灵和真实里敬拜神；而真实就是神圣的实际成了我们的真实、真诚，为着对神真实的敬拜——约四 23 ~ 24：

- 1 那完全为着神满足的燔祭，预表基督是神的喜悦和满足，祂在地上的生活绝对为着神——利一 3，民二八 2 ~ 3，约七 16 ~ 18。
- 2 素祭预表基督在祂完美的人性里是神的食物，也是那些与神交通并事奉神之人的食物——利二 1、4，约七 46，十八 38，十九 4、6。
- 3 平安祭预表基督是成就和平者，祂为我们受死，作了我们与神之间的和平与交通，使我们能与神共同享受基督，在祂里面与神相交，神人同得满足——利三 1，弗二 14 ~ 15，约十二 1 ~ 3，二十 21。
- 4 赎罪祭预表基督是替我们成为罪的那一位，也是死在十字架上，对付我们堕落之人罪性的那一位——利四 3，林后五 21，罗八 3，约一 29，三 14。
- 5 赎愆祭预表基督是在自己的身体里担当我们诸罪的那一位，祂在十字架上受神审判，对付我们的罪行，使我们罪的行为得着赦免——利五 6，彼前二 24，三 18，赛五三 5 ~ 6、10 ~ 11，约四 15 ~ 18。
- 6 摇祭预表在爱中复活的基督——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 举祭预表在升天与高举里有能力的基督—七 32，出二九 27，弗一 21。

8 奠祭预表基督是在神前象酒一样倾倒出来，使神得着满足的那一位，也是用自己作属天的酒浸透我们，而被倾倒出来，使神得着享受和满足的那一位—利二三 13，出二九 40，民二八 7～10，赛五三 12，腓二 17，提后四 6，士九 13。

四 我们必须过一种合乎神的心和旨意的生活，天天享受基督作一切祭物的实际，为着达到三一神的神圣目标，就是把我们都带到祂里面，使我们以祂作我们的居所，并让祂以我们作祂的居所，为着祂那神人二性扩大的宇宙合并—约十四 23，启二一 3、22。

周五

肆 神伟大的旨意是要得着在基督里的信徒实行身体生活，就是要有基督身体的生活—罗十二 1～21：

一 我们“在基督里是一个身体”，与祂有生机的联结；这联结使我们在生命里与祂是一，也与祂身体所有的肢体是一—4～5 节：

1 罗马十二章五节中有一个辞指明这生机的联结—“在基督里”；“在基督里”总是含示我们与基督生机联结在一起的思想或事实。

2 身体的实际乃是留在与基督生机的联结里；这就是约翰十五章嘱咐我们要住在祂里面的原因；住在祂里面，意思就是留在与祂生机的联结里。

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 要实现召会生活，就是基督身体的生活，需要我们的全人；献上的身体、变化的魂和火热的灵，都是过正确的召会生活所不可或缺的一罗十二1~2、11：

1 为着召会生活，我们要献上身体作活祭：

a 罗马十二章一节的“身体”是复数，“祭”是单数；这表明我们所献上的，乃是许多身体，但我们所献成的，却是唯一的祭，这含示我们众人在基督身体里的事奉，不该是许多分开、各不相干、个别的事奉。

b 我们一切的事奉，该是一个整体的事奉，且该是独一无二，因为是基督一个身体的事奉。

2 我们将身体献上以后，还需要心思的更新—2~3节：

a 心思的更新，是我们心思置于灵（八6）的结果，是我们魂变化的基础；我们的心思是我们魂主要的部分，我们的心思既被更新，意志与情感也自然随着更新。

b 更新的意思是有新的元素加到我们里面，因而产生新陈代谢的变化，使我们适合基督身体的建造，就是召会生活的实行。

3 我们必须灵里火热，使我们被挑旺并受鼓励而在召会生活中积极向前；死的虚空知识和道理的仪式，会使我们堕落且不冷不热；我们需要为我们的不冷不热悔改而发热心、沸腾、火热，借此重得享受基督的实际—十二11，启三16、19~22。

三 当基督这恩典进到我们里面的时候，也带来某

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

些技能与才干的元素，随着生命在我们里面的增长，发展成为生命的恩赐，使我们可以在基督的身体里尽功用事奉神—罗十二4～8。

四 九至二十一节给我们看见正常的基督徒生活，这是实行召会生活所必需的基础，且与召会生活相配；这是为着身体生活之最高美德的生活；唯有在生命中作王，我们才能有这样的身体生活—五17。

五 神完整的救恩（10～11）是使我们借着洋溢之恩（神自己作我们全备的供应使我们生机地得拯救）并洋溢之义（神法理的救赎实际应用在我们身上）而在生命中作王；当我们都在生命中作王、活在神圣生命的掌权之下时，结果就是真正且实际的身体生活。

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.

第四周 ■ 周一

晨兴喂养

徒十三 22 “…就兴起大卫作他们的王，…说，我寻得耶西的儿子大卫，他是合乎我心的人，必实行我一切的旨意。”

36 “大卫在神的旨意中，服事了他那一代的人…”

王上八 17 “我父亲大卫心中立意，要为耶和华以色列神的名建殿。”

我们要交通关于过合乎神的心和旨意的生活。旧约有一幅大卫的图画，他是合乎神心的人，他实行神的旨意，并在神的旨意中服事了他那一代的人。（徒十三 22，36。）在新约里，神在祂经纶里的心和旨意，启示在以弗所书、希伯来书和罗马书。以弗所书说到神的意愿，（一 5，9，）神意愿所决议的，（11，）神的喜悦，神的心愿，神意愿的奥秘，（9，）以及奥秘的经纶。（三 9。）保罗说到神的旨意，几乎用尽了祂的辞汇。神的旨意是照着神的喜悦，这喜悦是祂预先定下的。（召会实际并生机的建造，一页。）

信息选读

以弗所三章十一节说到“永远定旨”…，是所有时间的定旨，包括已过的永远和将来的永远。神在基督里所立的定旨，乃是这样的永远定旨，这是按神的意愿所决议的。不仅如此，神的旨意乃是照着祂心中的喜悦。

神在祂新约经纶里的心和旨意、祂的喜悦、祂意愿所决议的、和祂的定旨，是要得着一个身体，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（经过过程之三一神的具体化身）的扩大和彰显。（弗一 9 ~ 11, 22 ~ 23, 三 9 ~ 11。）

神创造了诸天和地，连同许多项目，至终祂创造了人类，为要得着一个由人构成的身体，这些人得救、重生、圣别、更新、并变化成为经过过程之三一神的形像。神要为基督得着这样一个身体；基督是经过过程之三一神的具体化身。…我们众人都在这里，乃是〔基督之〕扩大的一部分。所以，我们是基督之彰显的一部分。这是神伟大的旨意。

神的心和旨意，也是为要得着召会成为基督生机的身体，以显明祂万般的智慧。（9 ~ 10。）…诸天是为着地，地是为着人，而人是为着产生召会，召会乃是经过过程之三一神的扩大和彰显。这是神的旨意。我们住在一地或另一地并不很重要；我们不需要为此有太多祷告。反之，我们该将全人集中于神的旨意，就是要得着召会一经过过程之三一神具体化身的身体。借着召会，经过过程的三一神得着扩大并彰显。这是神旨意的第一面。（召会实际并生机的建造，一至四页。）

以弗所书的每一章都从特别的观点，揭示基督的身体这三一神生机体的奥秘。一章给我们看见，基督的身体乃是神圣三一神赐的结果。二章给我们看见，这身体乃是神的杰作，就是新人。在三章保罗揭示，我们得了基督之丰富的供应，成为三一神的丰满。在四章，乃是由一个职事建造起来的一个身体。…〔五章〕启示，光的儿女乃是为着预备基督的新妇。光的儿女和基督的新妇，是五章里两项重要的事。作光的儿女，在爱和光中行事为人，乃是预备好有分于基督的新妇。（基督的身体，五〇页。）

参读：神圣的经纶，第一章；撒母耳记生命读经，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

第四周 ■ 周二

晨兴喂养

林前十二 24 “…神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体。”

弗一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

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

但今天人不愿接受十字架或凭着那灵而活，反凭着肉体而活。他们不顾分赐基督，而顾到他们那种社交的生活。散会后，我们喜欢与符合我们天然背景的人聚集。…日本人的味道，中国人的味道，台湾人的味道，美国人的味道，都必须被除去。我们不该照着自己的感觉，乃该照着那灵行事。我们不该仅仅为自己享受基督，乃该将基督分赐给别人。我们天然人的味道连同我们的文化，都是人的味道，肉体的味道。这一切都必须被那灵除去，好使我们为着召会分赐基督。（神圣奥秘的范围，九六至九七页。）

信息选读

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

神已经将身体调和在一起。（林前十二 24。）“调和”这辞的意思也是调整、使之和谐、调节、并调在一起。…“调和”的希腊文含示失去区别。一位弟兄的特性也许是快，另一位特性也许是慢。但在身体的生活里，慢消失了，快也除去了。所有这样的区别都消失了。神已将所有不同种族和肤色的信徒调和。…只有神能作这事。丈夫和妻子唯有借着失去他们的特性，才能在他们的婚姻生活中有和谐。

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。同工和长老必须学习被除去。无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。只要我们实行这几项，就会有调和。

所有这些点的意义，就是我们该交通。一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。我们该忘记自己是慢的或是快的，只要与别人交通。若没有与其他一同配搭的圣徒交通，我们就不该作什么。交通要求我们要作什么的时候先停下来。在召会生活里、在主的工作中，我们在配搭里都必须学习，没有交通就不要作什么。

调和是为着建造基督宇宙的身体，（弗一 23，）好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷。（三 8～10，一 9～10，启二一 2。）（神圣奥秘的范围，一〇〇至一〇一、一〇三页。）

参读：神圣奥秘的范围，第六章；关于相调的实行，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

第四周 ■ 周三

晨兴喂养

来十 5 “所以基督到世上来的时候，就说，‘祭物和供物是你不愿要的，你却为我预备了身体。’”

9 ~ 10 “后来又说，‘看哪，我来了，是要实行你的旨意。’可见祂除去那先有的，为要立定那后来的；我们凭这旨意，借耶稣基督一次永远地献上身体，就得以圣别。”

神的旨意首先是要为基督得着一个身体。…神旨意的第二面，是要得着基督作一切祭物和供物的顶替，使我们享受祂作我们一切的一切。（来十 5 ~ 10。）…祭物和供物对〔旧约的圣徒〕乃是一切。然而，基督来实行神的旨意，顶替一切的祭物和供物，为要使祂能成为我们的一切。（召会实际并生机的建造，四至五页。）

希伯来十章一至十二节指明基督是一切供物的应验。祂来了，是要实行神的旨意。（7，9。）就是以祂人性里的自己，作独一的祭物和供物，顶替作预表的祭物和供物，使神的选民圣别。（新约总论第二册，二七八页。）

信息选读

诗篇四十篇六至八节的话，事实上是基督的话，如保罗在希伯来十章五至七节所引用的。诗篇四十篇六至八节的预言，是关于包罗万有之基督最大的启示之一，说到祂借着成为肉体第一次来，从神所领受的托付，就是要除去旧约的动物祭牲，而立定祂自己（在祂身体里）作新约的祭物。

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.

在这预言里，基督借着成为肉体而来，顶替动物祭牲，并立定祂自己作新约唯一的祭物，借此结束神旧的经纶，而开始神新的经纶，就是祂新约的经纶。基督作这样的祭物，乃是立定神新约经纶的因素，（太二六 28，）使祂成为新约经纶的中心与普及，好产生并建造召会作祂生机的身体，终极完成于新耶路撒冷。因此，为着从神的旧造中完成神的新造，基督转换了时代。（林后五 17，加六 15。）祂的转换时代，比创世记一章所提的创造宇宙更重大。（圣经恢复本，诗四十 6 注 1。）

在旧约里，有五种主要的祭：燔祭、素祭、平安祭、赎罪祭和赎愆祭。希伯来十章五节说，“祭物和供物是你不愿要的，你却为我预备了身体。”神为基督预备了身体，使祂能将自己献给神，顶替一切的供物。这就是基督来实行神的旨意。如今不再需要祭物和供物，因为这些已经为基督所顶替。今天基督是一切的供物，祂也是一切的祭物。

基督除去并顶替一切旧约的预表，并且立定自己成为“那后来的”。（来十 9。）基督这“后来的”，乃是一切。基督顶替一切旧约的祭物和供物，除去旧约的预表，并立定祂自己作我们的一切，这就是神伟大的旨意。我们凭这旨意，借基督一次永远地献上身体，就得以圣别，享受并有分于祂作我们的一切。（来十 10。）…今天神的旨意是什么？就是叫我们享受基督。过合乎神的心和旨意的生活，就是有基督作我们的一切，并且凭基督而活。神伟大的旨意乃是叫我们成为基督身体的一部分，享受基督作一切。（召会实际并生机的建造，五至六页。）

参读：新约总论，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

第四周 ■ 周四

晨兴喂养

约四 23 ~ 24 “时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜。”

（在）约翰福音，…真实是指神圣的实际成了人的真实、真诚，（与不道德之撒玛利亚敬拜者的假冒为善相对—四 16 ~ 18，）为着对神真实的敬拜。神圣的实际乃是基督，祂是实际，（十四 6，）是旧约为着敬拜神之一切祭物的实际；（约一 29，三 14；）…〔这神圣的实际〕至终成了〔信徒〕的真实和真诚，借此，他们以神所要的敬拜来敬拜祂。（圣经恢复本，约四 24 注 5。）

信息选读

那完全为着神满足的燔祭，（利一 3，）预表基督是神的喜悦和满足。主耶稣在地上时，使神喜悦并满足，因为祂总是行神的旨意，（约四 34，五 30，六 38，）寻求祂的荣耀。（七 16 ~ 18。）…因此，祂使神喜悦并满足。素祭（利二 1）预表在人性里的基督作神的食物，尤其是作那些与神交通并事奉祂之人的食物。基督在祂的人性里是我们的食物，和恒久的满足。…素祭是用调油的细面作的。（4。）细面连同其均匀和细致，预表基督完美的人性连同其平衡、均匀和细致。四福音描绘主在为人生活中的行为。与细面调和的油表征神圣的灵。这调和预表在主耶稣里面神性与人性的调和。素祭所加的乳香，（利二 15，）表征复活生命的馨香。这是由素祭所预表的基督，就是人性与神性调和，连同复活

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

生命馨香的表显，作我们日常的滋养和供应。

平安祭（三 1）预表基督是成就和平者。（弗二 15。）…因为没有基督，宇宙中就不能有和平，所以我们需要祂作我们的平安祭。基督“借着祂在十字架上的血，成就了和平”。（西一 20。）如今基督是平安祭这预表的应验，乃是我们与神并与人彼此的和平。（弗二 14。）借着基督并在基督里，我们与神并人有了和平。…在预表里，平安祭是神与事奉者的食物。今天，在实际里，我们同神能享受基督作甜美、满足人的平安祭。

赎罪祭（利四 3）预表基督是死在十字架上，对付我们堕落之人罪性的那一位。基督是赎罪祭，对付了住在我们里面的罪。（罗七 20。）…这罪实际上就是撒但邪恶的性情。因为我们有罪的，甚至是罪本身，我们需要基督作我们的赎罪祭。基督是赎罪祭这预表的实际，神使祂这不知罪的，“替我们成为罪。”（林后五 21。）…在祂里面，我们有罪的性情受了审判。

基督也由赎愆祭所预表。（利五 6。）…在十字架上，基督在神面前担当我们一切的过犯。“祂在木头上，在祂的身体里，亲自担当了我们的罪。”（彼前二 24。）…基督作赎罪祭，为我们成了罪（单数）；但祂作赎愆祭，担当我们的罪（复数）。

摇祭预表基督是复活的一位。…复活的基督在“摇”；那就是说，祂是活的。

奠祭预表基督在神面前浇奠出来作真正的酒，使神满足。…“祂将命倾倒，以至于死。”（赛五三 12。）…基督在祂的死里，将自己献给神作供物，应验一切供物的预表。（新约总论第二册，二七五至二七八页。）

参读：利未记生命读经，第二、十四至十五篇；新约总论，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

第四周 ■ 周五

晨兴喂养

罗十二4~5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

神伟大旨意的第三面，是要得着在基督里的信徒实行身体生活。（罗十二。）为此我们必须先将身体献给神，当作活祭，实行神的旨意，就是实行身体的生活，（1，）不模仿这世代，反要借着心思的更新而变化，叫我们验证神的旨意；这旨意就是要我们实行身体的生活。（2~3。）…接着我们必须在身体的生活中，运用我们的恩赐。（4~8。）我们必须传福音，有家聚会滋养新信徒，有小排聚会成全圣徒，并且学习申言。

实行身体生活的圣徒，应当过最高美德的生活，这不是他们属人生命或爱的生活，乃是借着在灵里焚烧，而有神圣生命和爱的生活。（9~21。）我们的身体该献上，我们的魂该更新，我们的灵该焚烧。我们若是这样的人，就会有身体生活的实行，并且借着神的神圣生命和爱，有最高美德的生活。（召会实际并生机的建造，七页。）

信息选读

罗马十二章五节的“在基督里”指明生机的联结。…“我们这许多人，在基督里是一个身体。”单是“在基督里”这个辞就告诉我们，十二章由哪一种角度来说到身体。它是由生命的联结、生机的联结这个角度来说的。那么我们怎样才能进到基督里呢？我们不是生在基督里，而是生在亚当里，但我们借着重生移植到基督里。…每当你读到“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

督里”，你必须记得，这是表明与基督生机的联结。“在基督里”总是蕴含着你在生机上与基督是一。

为什么十二章论到身体的功用？因为它是根据我们在基督里有生机的联结来说到身体；在这种与基督的联结里有生命。假牙可以安装在我的口里而没有生机的联结。…我们必须看见，十二章是由生机的联结、联结的生命这个角度来论到基督的身体；这个生命不但把我们将与基督联结在一起，也把我们与基督所有的肢体联结在一起。…十二章是由生机联结的角度来论到身体。

我们都必须领悟，基督的身体完全是一件生命的事，这生命保守我们在与基督生机的联结里。我们留在这生机的联结里，就是在身体里。我们不留在这生机的联结里，就是在身体之外。你需要核对自己，看看你一整天有多少时间是活在这生机的联结里。你必须承认，你不怎么留在这生机的联结里。我们偶尔在这联结里，却常常离开，因此我们不在身体里。身体的实际乃是留在与基督生机的联结里。如果我们要实际地活在身体生活里，我们就必须留在与基督生机的联结里。换句话说，我们必须留在基督里。因此约翰十五章吩咐我们要住在祂里面，住在祂里面，意思就是留在这生机的联结里。我们留在这生机的联结里，就是实际地活在身体里。如果我们没有留在与基督这生机的联结里，我们就离开了身体。只要你凭自己说了什么，你就离开了身体。这意思是说，你的闲谈、随便说话、任意交谈，乃是一个很强的表记，说出你离开了身体。

身体不是一个组织，也不是一种社团。身体不单单是一班基督徒来在一起，乃是借着与基督生机的联结而结合在一起的东西。我们留在与基督生机的联结里，就是活在身体里。…我们虽多，在基督里却是一个身体。（罗十二5。）“在基督里”含示一种生机的联结。（李常受文集一九八〇年第一册，三四二至三四四页。）

参读：成全训练信息，第二十三至二十四篇；罗马书生命读经，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

第四周 ■ 周六

晨兴喂养

罗十二 1 ~ 3 “所以弟兄们，我…劝你们，将身体献上，当作…活祭，…不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神…的旨意。我…对你们各人说，不要看自己过于所当看的，乃要…看得清明适度。”

在原文，罗马十二章一节的身体是复数，祭是单数。…我们所献上的，乃是许多身体，但我们所献成的，却是唯一的祭，这含示我们众人在基督身体里的事奉，不该是许多分开、各不相干、个别的事奉；我们一切的事奉，该是一个整体的事奉，且该是独一无二的，因为是基督一个身体的事奉。（圣经恢复本，罗十二 1 注 5。）

信息选读

我们将身体献上以后，还需要心思的更新。这心思的更新，是我们魂变化的基础，是我们的心思置于灵（罗八 6）的结果。我们的心思是我们魂主要的部分，我们的心思既被更新，与心思同作魂其他部分的意志与情感，也自然随着更新。更新的意思是有新的素质加到我们里面，因而产生新陈代谢的变化，使我们适合基督身体的建造，就是召会生活的实行。（圣经恢复本，罗十二 2 注 3。）

我们为着召会生活将身体献上之后，最容易落于魂里心思的意见，使我们在召会生活中受到破坏，所以我们的魂在其心思中特别需要变化。心思受到变化，又最容易落入消极静止中；所以在此时，我们需要灵里火热，挑动并鼓励我们在召会生活中积极向前。（罗十二 11 注 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)

在罗马十二章三节里我们来到非常实际的点。我们每个人都高看自己。你外面也许显得谦卑，里面却相当高看自己。这是召会生活的难处。…你若高看自己，你的心思就不清明或不正常。…你的心思需要受调整并更新。

我们需要领悟，一个身体的许多肢体有不同的功用。（4～5。）…我盼望许多年轻的弟兄能彼此说，“弟兄，我能作的，你不能作；你能作的，我不能作。”

在六节保罗说，“照着所赐给我们的恩典，我们得了不同的恩赐。”…恩典就是神在基督里作我们的享受。这恩典，这神圣的元素，就是神圣的生命，进入我们这人里面，就带来某些属灵技能就带来某些属灵技能或才干，就是恩赐。恩赐，或属灵的才干，来自我们所享受的神圣元素。…（这些）是在生命中恩典的恩赐。

五章十七节说，“那些受洋溢之恩，并洋溢之义恩赐的，就更借耶稣基督一人，在生命中作王了。”…不但如此，在二十一节保罗说，“恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。”…这两节证明恩典与生命有关。恩典是什么？恩典乃是神圣的生命作了我们的享受。神永远的生命成为我们的享受，那就是恩典。在林前十五章十节保罗说，“我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”与保罗同在的神的恩，就是在保罗里面神圣的生命，作了他的享受。因此，他比其他使徒更劳苦，然而这实际上不是保罗自己，乃是他所享受之神圣的生命。因此，罗马书里的恩典是生命的事。（罗马书生命读经，三五八至三五九、三六一至三六二页。）

参读：罗马书中神完整的救恩结晶读经，第五篇；异象的高峰与基督身体的实际，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

第四周诗歌

WEEK 4 — HYMN

教会 — 建造

606

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 #1 2 | 3 — — —

一 救我 脱 离 自 己、天 然，主 啊，我 愿 被 建 造，

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — —

同 众 圣 徒 作 你 圣 殿，为 着 充 满 你 荣 耀。

F7 B^b F Dm C

1 1 | 6 — 6 7 • 6 | 6 — 5 — 1 1 | 1 — 1 7 1 | 3 — 2 —

救 我 脱 离 乖 僻 个 性，脱 离 骄 傲 与 单 独；

C7 F Dm C7 F

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — ||

使 我 甘 愿 服 你 权 柄，让 你 有 家 可 居 住。

- | | |
|--|--|
| 二 生命供应, 活水流通,
守住等次, 尽我功用,
自己所经, 自己所见,
不再高估, 不再稍偏, | 长进、变化又配搭;
成全别人, 不践踏。
所是、所有并所能,
接受一切的平衡。 |
| 三 持定元首, 联络供应,
充满神的一切丰盛,
同尝基督莫测大爱,
长大成人, 不作婴孩, | 享受基督的丰富;
因神增加得成熟,
赏识基督的阔长;
满有基督的身量。 |
| 四 作神居所, 作你身体,
成为你的团体大器,
圣城景色、新妇荣美,
透出你的荣耀光辉, | 主啊, 我愿被建造,
让你来显你荣耀。
今在此地就彰显,
将你照耀在人间。 |

Freed from self and Adam's nature

The Church — Her Building

840

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

第五周

神的旨意—要我们成为圣别

读经：来二 10～11，十二 10、14，弗一 4～5，五 26，帖前四 3 上，五 23～24，约十七 17

纲要

周一

壹 神的旨意乃是要我们被圣化；被圣化就是成为圣别，也就是分别归神并被神所浸透；神是那圣者，与一切凡俗的不同、有别——帖前四 3 上，彼前一 15～16，弗一 4～5，五 25～27。

贰 以弗所一章四至五节与希伯来二章十至十一节给我们看见，圣化是为着儿子的名分；事实上，神圣化我们，乃是“子化”我们：

一 在已过的永远里，我们蒙拣选，“成为圣别…得〔为着，或，结果是〕儿子的名分”——弗一 4～5，启二一 2、9～11。

二 复活的基督是我们救恩的元帅，借着圣化神许多的儿子，领他们进荣耀里去——来二 10～11。

周二

叁 圣经里的圣别有三方面：

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 在蒙神拣选之人悔改并相信以前，有那灵寻找他们的圣别—彼前一 2。
- 二 在信徒相信时，有借基督之血地位上的圣别—来十三 12，九 13～14，十 29。
- 三 在信徒一生的基督徒生活中，有那灵性质上的圣别—帖前五 23～24，罗十五 16 下，六 19、22，参五 10，启二二 14，彼后一 4。

肆 为着神圣儿子名分之神圣的圣别，乃是圣经论的中心，也是新约里启示的中心思想：

- 一 神圣的圣别，在完成神圣的经纶上，是主持的线，为要神圣地使我们子化，使我们成为神的儿子，在生命和性情上与神一样，但无分于祂的神格，而使我们作神的彰显。
- 二 我们说圣别是主持线，因为神在我们身上的工作，每一步都是使我们成为圣别—约十七 17，弗五 26～27，林前六 11，十二 3 下，来十二 4～14，罗八 28～29，弗四 30，帖前五 19，启二 7 上，诗七三 16～17、25～26：
 - 1 寻找的圣别，也就是初步的圣别，是为着叫我们悔改，把我们带回归神—彼前一 2，路十五 8～10、17～21，约十六 8～11。
 - 2 救赎的圣别，也就是地位上的圣别，是借着基督的血，把我们从亚当迁到基督里—来十三 12。
 - 3 重生的圣别，也就是在性情上圣别的开始，从我们的灵更新我们，使我们这些罪人成为神的儿子—有神圣生命和性情的新造—约一 12～13，林后五 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 更新的圣别，也就是性情上圣别的继续，从我们的心思到我们魂的各部分，更新我们的魂，使我们的魂成为神新造的一部分—罗十二 2 下，六 4，七 6，弗四 23，结三六 26 ~ 27，林后四 16 ~ 18。

5 变化的圣别，也就是日常的圣别，新陈代谢地用基督的元素把我们重新构成，使我们成为新的构成，作基督生机身体的一部分—林前三 12，林后三 18。

6 模成的圣别，也就是成形的圣别，将我们形成荣耀之基督的形像，使我们成为基督的彰显—罗八 29。

7 得荣的圣别，也就是终极完成的圣别，借着把我们的身体改变形状，而救赎我们的身体，使我们在荣耀里完满地成为基督的彰显—腓三 21，罗八 23。

三 神圣的、性情上的圣别，乃是由基督作为那圣化人的灵，在我们的灵里所施行的一十五 16，八 4。

周三

伍 我们要为着召会生活过圣别的生活，就需要主使我们的心得以坚固，在圣别上无可指摘—帖前三 13：

一 我们的心是由我们魂的各部分—心思、情感、意志（太九 4，来四 12，约十四 1，十六 22，徒十一 23）—加上我们灵的一部分—良心（来十 22，约壹三 20）所组成。

二 心是生命的进出口，是生命的“开关”；心不对了，灵里的生命就受了阻碍，生命的律也就不得自由运行，不能通行无阻，而达不到我们全人的各部分；生命虽然有大能，这大能却受

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—

我们一颗小小之心的控制—箴四 23, 太十二 33 ~ 37, 参结三六 26 ~ 27。

三 神是不改变的一位, 但按着我们天然的出生, 我们的心在与人、与主之间的关系上是善变的一—参提后四 10, 太十三 18 ~ 23。

周四

四 按着一个人天然、属人的生命, 没有一个人有坚定的心; 因为我们的心的心太容易改变了, 所以它一点也不可靠—耶十七 9 ~ 10, 十三 23。

五 我们的心有可指摘, 因为我们的心的心刻变时翻; 不改变的心就是无可指摘的心—诗五七 7, 一〇八 1, 一一二 7。

六 在神的救恩里, 心的更新是一次而永远的; 但在我们的经历里, 我们的心不断在更新, 因为它是善变的一—结三六 26, 林后四 16。

七 我们的心是善变的, 所以需要被圣别的灵不断地更新, 好使我们的心的心在圣别、分别归神、被神占有、被神据有并被神浸透的光景里, 得坚固并得建立—多三 5, 罗六 19、22, 林后三 16 ~ 18, 太五 8, 诗五一 10 ~ 12。

八 当我们被圣别的灵不断更新, 使我们的心的心得坚固, 在圣别上无可指摘时, 我们就渐渐成为新耶路撒冷, 有神圣生命的新样, 也渐渐成为圣城, 有神圣性情的圣别—启二一 2, 约壹五 11 ~ 12, 彼后一 4。

陆 “愿和平的神, 亲自全然圣别你们, 又愿你们的灵、与魂、与身子得蒙保守, 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,

们主耶稣基督来临的时候，得以完全，无可指摘。那召你们的是信实的，祂也必作成这事”——帖前五 23 ~ 24:

- 一 和平的神是那圣别人的，祂的圣别带来和平；当我们从里面被祂全然圣别时，就在凡事上与祂与人都有和平——23、13 节，帖后三 16。
- 二 神愿意，也必亲自这样圣别我们；只要我们肯追求祂这圣别，肯在这事上与祂合作，就能成为圣别，象祂圣别一样（彼前一 15 ~ 16）；非圣别没有人能见主（来十二 14）。
- 三 神这样圣别我们，也就是在我们灵、魂、体的素质里变化我们，使我们在性质上全然象祂；如此，祂就保守我们的灵、魂、体全然完全——帖前五 23:
 - 1 因着堕落，我们的体受了败坏，魂受了玷污，灵也死了；在神完全的救恩里，我们的全人都要得救，成为完全、完美的。
 - 2 为此，神保守我们的灵脱离死的元素（来九 14），保守我们的魂不再留在天然和老旧里（太十六 24 ~ 26），并保守我们的体脱离罪的败坏（帖前四 4，罗六 6）。
 - 3 神这样的保守，以及祂彻底的圣别，维持我们过圣别的生活，直到成熟，使我们能在主来临时与祂相会。
 - 4 在量的一面，神要全然圣别我们；在质的一面，神要保守我们得以完全，就是要保守我们的灵、魂、体得以完美。
 - 5 虽然神保守我们，但我们必须负起责任，采取主动，与神的运行合作，借着使我们的灵、魂、体被圣灵浸透而蒙保守——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 我们要与神合作，在圣别中保守我们的灵，就必须借着运用我们的灵，以保守我们的灵是活的——提前四 6～7：

- 一 我们要保守我们的灵，就必须运用我们的灵与神交通，以保守我们的灵是活的；我们若不这样运用我们的灵，就会把我们的灵留在死沉的光景里——提后一 6～7，参犹 19：
 - 1 喜乐、祷告、谢恩就是运用我们的灵；要保守我们的灵，首先必须运用我们的灵，保守我们的灵是活的，并将我们的灵从死亡中拉出来——帖前五 16～18。
 - 2 我们需要与那圣化人的神合作，使我们从灵里死沉的光景分别出来——参民六 6～8，林后五 4。
 - 3 我们必须在我们的灵里，用我们的灵敬拜神、事奉神并与神交通；我们所是的一切，所有的一切，和向神所作的一切，都必须在我们的灵里——约四 24，罗一 9，腓二 1。
- 二 我们要保守我们的灵，就需要保守这灵脱离一切的玷污和污染——林后七 1。
- 三 我们要保守我们的灵，就必须操练自己，对神对人存无亏的良心——徒二四 16，罗九 1，参八 16。
- 四 我们要保守我们的灵，就必须留意我们的灵，将心思置于灵，顾到我们灵里的安息——玛二 15～16，罗八 6，林后二 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 我们要与神合作，在圣别中保守我们的魂，就必须清理我们心理之心的三条主要“动脉”，就是我们魂的各部分—我们的**心思、情感和意志**—参诗四三4，尼八10，约壹一4，耶十五16：

- 一 我们的魂要被圣别，我们的**心思**就必须被更新，成为基督的心思（罗十二2），我们的**情感**必须被基督的爱摸着并浸透（弗三17、19），我们的**意志**必须被复活的基督征服并注入（腓二13），并且我们必须用我们的全人来爱主（可十二30）。
- 二 除去心理之心三条主要动脉的阻塞之路，就是向主彻底认罪；我们需要停留在主面前一段时间，求主把我们完全带进光中；在光中我们被祂暴露时，我们需要承认我们的**缺点、失误、失败、错误、恶行和罪**—约壹一5~9：
 - 1 我们要清除我们**心思**动脉的阻塞，就需要承认我们思想里以及我们思想方式上一切有罪的事物。
 - 2 我们要清除我们**意志**动脉的阻塞，就需要承认我们意志里背叛的病菌。
 - 3 我们要清除我们**情感**动脉的阻塞，就需要承认我们表达喜乐和忧伤的方式是天然的甚至是属肉的，并且我们许多时候恨我们所该爱的，爱我们所该恨的—参启二4、6。
 - 4 我们若花够多的时间清除心理之心三条主要动脉的阻塞，就会感觉到我们全人活了，并且光景非常健康。

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 我们要与神合作，在圣别中保守我们的身体，就必须把我们的身体献给祂，使我们能为着召会生活过圣别的生活，实行身体生活，好完成神纯全的旨意—罗十二1~2，帖前四4，五18：

- 一 我们堕落的身体，就是肉体，乃是罪、死和撒但这三者的“聚会所”；但借着基督的救赎，并在作为父、子、灵“聚会所”的我们重生之灵里，我们的身体是基督的肢体和圣灵的殿—罗六6、12、14，七11、17~25，八2~3，林前六15、19。
- 二 保守身体就是在我们的身体上荣耀神—20节。
- 三 保守身体就是在我们的身体上显大基督—腓一20。
- 四 我们要保守身体，就必须不照我们的魂（旧人）生活；这样我们罪的身体就失业，被解雇—罗六6。
- 五 我们要保守身体，就必须不将我们的身体献给任何有罪的事物，倒要献上自己作义的奴仆，并献上我们的肢体作义的兵器—13、18~19、22节，帖前四3~5。
- 六 我们要保守身体，就必须痛击己身，叫身为奴，以成就我们神圣的目的，就是成为圣城—林前九27，启二一2。

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.

第五周 ■ 周一

晨兴喂养

帖前四 3 “神的旨意就是要你们圣别，禁戒淫乱。”

弗一 4 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

神的旨意乃是要祂所救赎的人，就是在基督里的信徒，照着祂圣别的性情过圣别的生活，从神以外的事物完全分别出来归给神。为此，神正在全然圣别我们。（帖前五 23。）（圣经恢复本，帖前四 3 注 1。）

圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神与一切不同，与一切有别。因此，祂是圣别的，圣别是祂的性情。祂拣选我们，使我们也成为圣别。神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。对我们这些神所拣选的人，成为圣别就是有分于神的性情，（彼后一 4，）并使我们全人被神自己所充满。…这使我们全人在神的性情和特性上圣别，象神自己一样。（弗一 4 注 6。）

信息选读

保罗在帖前四章…嘱咐圣徒要禁戒淫乱这种污秽人的罪。…保罗嘱咐圣徒怎样禁戒这罪？他嘱咐他们要用成为圣别的方式禁戒淫乱。他首先告诉他们，神的旨意是要我们圣别（或，圣化）。神的旨意是要我们在圣别上得以圣化、蒙保守、被护卫。禁戒淫乱最好的路，就是在神的圣别上得以圣化、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.

保罗在（这里）三次用到“圣别”这辞。他在三节说，神的旨意就是要我们圣别；四节说我们应当晓得，怎样用圣别和尊贵，持守自己的器皿，就是我们的身体；七节说，神本是在圣别中召了我们。按照四节所说，我们应当用圣别和尊贵持守自己的身体。圣别是在神面前，尊贵是在人面前。每个犯淫乱的人，都失去他在人面前的尊贵。在每一个社会里，犯淫乱的人总是受藐视的，他们失去在人面前的尊贵。因此，我们需要保守自己的身体不犯这种罪，而圣别乃是保守我们的路。

保罗在五章二十三节总结的话里论到圣别。…我们的全人一灵、魂、体—需要得着圣别。我们需要和平的神圣别我们，不仅在魂与身体里，也在灵里。

按照二十三节，我们对于得以全然圣别需要负一些责任。一面，神会全然圣别我们。另一面，我们的灵、与魂、与身子需要蒙保守。虽然神保守我们，但我们需要负一些责任来蒙保守。

我们可以将“蒙保守”看作是既主动又被动的动词。这意思是说，虽然我们是蒙保守的，但我们必须负起责任，主动地蒙保守。因此，“蒙保守”含示主动和被动的意思。…神的心意是要保守我们，但我们愿意蒙祂保守么？我们可以用给孩子吃药这件事为例，说明我们需要在蒙保守这件事上负责。有时候孩子需要吃药，但他可能不愿意吃。…有时候我们不与主合作来蒙保守，这就逼着主作一些事叫我们降服下来，或是限制我们，使我们接受那些为着我们圣别并蒙保守所需的事物。

在帖撒罗尼迦前书这卷论到为着召会生活之圣别生活的书信里，保罗告诉我们，我们全人不同的部分都需要蒙保守。我们的心需要圣别，我们的身体需要在圣别上得蒙保守；至终甚至我们的灵，我们全人最隐密的部分，也需要成为圣别。（帖撒罗尼迦前书生命读经，二二五至二二七页。）

参读：帖撒罗尼迦前书生命读经，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

第五周 ■ 周二

晨兴喂养

彼前一 2 “就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人…”。

来二 11 “因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻…”。

神在已过的永远里立了一个经纶，在那个经纶里祂定规要得着许多儿子。祂造人以后，人堕落了。然后灵神来圣别人。（彼前一 2。）我们失落在亚当里、在罪里、并在死里。…但那灵来把我们寻找出来，祂找着我们，…这是寻找的圣别，结果叫我们悔改，把我们带回归神。（路十五 17 ~ 21。）

救赎的圣别，地位上的圣别，是借着基督的血，（来十三 12，）把我们从亚当迁移到基督里。这改变了我们原来所在的地方。这是地位上的圣别，与我们的性质毫无关系。（那灵同我们的灵，一四二至一四三页。）

信息选读

我们的重生是一种圣别。重生是性情上之圣别的开始，从我们的灵更新我们。（林后五 17。）神从我们全人的最中心—我们的灵，更新我们。

更新的圣别，是从我们的心思到我们魂的各部分，更新我们的魂，（罗十二 2 下，弗四 23，）借此继续在性情上圣别我们。…我们的魂有三部分：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.

以弗所四章二十三节说到我们在心思的灵里得以更新。这意思就是，我们重生的灵进到我们的脑子里，使我们的魂全然被更新。这使我们的魂成为神新造的一部分。（加六 15。）我们的灵已经成为神新造的一部分，但我们的魂还没有。借着更新，我们的魂将被作成神新造的一部分。

林后四章十六节说，我们外面的人，我们的旧人，天天在毁坏，我们里面的人，我们的新人，却日日在更新。…我们整个的环境，包括我们周围的人，乃是神用来更新我们的最好工具。祂时时以神圣的元素，在我们里面新陈代谢地变化我们。

变化的圣别乃是日常的圣别，新陈代谢地用基督的元素把我们重新构成，使我们成为新的构成，作基督生机身体的一部分。（林前三 12。）这是一种重新构成，排除旧的东西，加入基督的元素作新的代替。模成的圣别就是成形的圣别，将我们形成荣耀之基督的形像。（林后三 18。）…果树里面有生命成形的原则。每一种生命都有一种规律。…我们彰显基督，因为圣别人的灵已使我们成形。

得荣的圣别乃是完成的圣别，终极完成的圣别，借着把我们的身体改变形状，而救赎我们的身体。（腓三 21。）我们卑贱并堕落的身体要蒙救赎，脱离疾病、软弱、死亡、情欲和罪恶，使我们在荣耀里完满地成为基督的彰显。（罗八 23。）这时，神的救恩和神的圣别，为着完成神的经纶，就达到最高的层次。这是关于神圣圣别七个步骤的启示。…全然是作三一神具体化身的基督那终极完成、复合、赐生命、内住之灵的细致工作。（那灵同我们的灵，一四三至一四五页。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第一至三章；罗马书中的生命救恩，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

第五周 ■ 周三

晨兴喂养

帖前三 13 “好使你们的心，当我们主耶稣同祂众圣徒来临的时候，在我们的神与父面前，得以坚固，在圣别上无可指摘。”

弗五 27 “祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

我们虽然释放了许多论到心的信息，但我们并没有象强调灵那样地强调心这件事。现在我们要问，保罗在帖前三章十三节为什么不主要坚固我们的灵或我们的魂，却说主要坚固我们的心。

我们的心是由我们魂的各部分—心思、情感、意志—加上我们灵的一部分—良心所组成。…我们的魂是我们的个格、我们的人位、我们的己。

我们人类有一个外面的器官—身体—来接触物质、看得见的世界。我们还有里面的器官—灵—来接触神和属灵的范围。介于这两种器官之间的魂，就是我们的人位，我们的己。（帖撒罗尼迦前书生命读经，二一四、二一六页。）

信息选读

魂是人位的本身，而心是采取行动的人位。这意思是说，每当你行动的时候，是你借着你的心行动。因此，可以说我们的心是我们行动的代表。…当一位弟兄对他的妻子说，“亲爱的，我爱你，”这意思是说，他的心爱他的妻子。照样，每当我们恨恶什么，乃是我们的心在恨恶。我们喜欢或讨厌什么，

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

也是我们的心在喜欢或在讨厌。因此，我们的心是我们的代表，是我们里面之所是行动的代表、执行者或大使。…我们物质身体的活动和行动依赖我们物质的心，照样，我们的日常生活依赖我们心理的心。我们如何行事为人，乃在于我们有何种的心。

因着我们是堕落、罪恶的，所以我们心理的心是败坏且诡诈的。根据耶利米十七章九节所说，我们的心比万物都诡诈，无法医治。我们的心败坏、腐化到一个地步，已经无法医治。这就是所有亚当子孙心理之心的光景。…但是神在祂的救恩里应许赐给我们一个新心。以西结三十六章二十六节说，“我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。”这节里的新心，不是指另外一个心，乃是指更新的心。

在神的救恩里，心的更新是一次而永远的。但在我们的经历里，我们的心不断在更新，因为它是善变的。也许你得救的时候，你的心转向神的光景非常强。但过一段时间以后，你的心也许有点离开神。你的心至少离开了一点。以后因着神的怜悯，你的心也许再次完全转向神。

我们的心得坚固，在圣别上无可指摘，其中所包括的，远超过我们的心仅仅转向主并向着主是清洁的。这乃是将我们转向主并向着主清洁的心，分别归主，被主占有，并被主浸透。这样的心不仅转向主，更有清洁的动机。这心分别出来归给主，完全被主占有，也彻底被主浸透。我们乃是在这样的光景里，心得着坚固。我们的心一旦得着坚固，就会定下来，不再动摇，不再善变。不仅如此，当我们的的心有了这种光景时，我们就无可指摘。（帖撒罗尼迦前书生命读经，二一七至二二〇、二二三页。）

参读：帖撒罗尼迦前书生命读经，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

第五周 ■ 周四

晨兴喂养

耶十七 10 “我耶和华是鉴察人心，试验人肺腑的…”

帖前三 13 “好使你们的心，…在我们的神与父面前，得以坚固，在圣别上无可指摘。”

五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

我们需要的是扎实坚固的心，不是容易改变的心。但按着我们天然的出生，我们的心是善变的。…譬如，一位弟兄早晨也许对妻子很好，但吃早餐的时候，也许有什么事叫他烦恼，就对妻子不好了。这是我们心善变的一个例证。…我们的心…甚至（在）与主之间（的关系上）也是（善变的）。神是不改变的一位，祂从来没有改变。我们是一班刻变时翻的人，我们的心极其善变。为这缘故，保罗关心帖撒罗尼迦初信者的心能否定下来，得着建造、坚固。（帖撒罗尼迦前书生命读经，二〇九至二一〇页。）

信息选读

我们的心仍然需要得坚固。无论青年人与年长的都一样。…年长的人并不比青年人更稳定。事实上，按着一个人天然、属人的生命，没有一个人有坚定的心。…不会因着我们老了，就说我们的性情有了基本上的改变。…因此，我劝你们，特别是那些不太年轻的人，不要相信你们的心。因为我们的心太容易改变了，所以它一点也不可靠。…我一再看见人的心改变了。因为我们的心善变，所以我们基督徒的生活有一急切的需要，就是我们的心得着坚

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。…虽然我们的心需要得坚固，但我们自己办不到，只有主才能坚固我们的心。因此，我们需要祂使我们的心的心扎实地得坚固并建造。

照帖前三章十三节来看，主要我们的心得坚固，无可指摘。…我们的心有可指摘，因为我们的心的刻变时翻。你的心若在扎实的根基上得着固定、建造并坚固，你的心就会无可指摘。不改变的心就是无可指摘的心。

根据五章二十三节，和平的神是那圣别人的，祂的圣别带来和平。当我们从里面被祂全然圣别时，就在凡事上与祂与人都有和平。…“全然”的意思是完全，彻底，…达到极点。神全然圣别我们，叫我们的全人一灵、魂、体，没有一部分是凡俗或世俗的。…“圣别”一辞在这里的意思是分开，使有区别；就是从凡俗或世俗的事物分别归神。

神不仅全然圣别我们，也保守我们的灵、魂、体得以完全。“全然”是指量一面；“完全”是指质一面。在量一面，神要全然圣别我们；在质一面，神要保守我们得以完全，就是要保守我们的灵、魂、体得以完美。因着堕落，我们的体受了败坏，魂受了玷污，灵也死了。在神完全的救恩里，我们全人都要得救，成为完全、完美的。为此，神保守我们的灵脱离死的元素，（来九14，）保守我们的魂不再留在天然和老旧里，（太十六24～26，）并保守我们的体脱离罪的败坏。（帖前四4，罗六6。）神这样的保守，以及祂彻底的圣别，维持我们过圣别的生活，直到成熟，使我们能在主的“巴路西亚”—祂的同在一里与祂相会。

保罗在帖前五章二十四节说，“那召你们的是信实的，祂也必作成这事。”信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全。这是保罗对信徒所说极有把握的话。（帖撒罗尼迦前书生命读经，二一〇至二一一、二〇〇至二〇一页。）

参读：帖撒罗尼迦前书生命读经，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

第五周 ■ 周五

晨兴喂养

帖前五 23 ~ 24 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。那召你们的是信实的，祂也必作成这事。”

我们的灵是由良心、交通、直觉这三部分组成的。我们的灵主要是为着与神交通。我们与神有交通时，就接触祂。这样与神的接触，自然叫我们感觉到神，对神有知觉。直觉是指从神来的直接感觉和知觉；借着这直觉，就能知道我们对还是错。我们若错了，就会被我们的良心定罪。但我们若是对的，就会被我们的良心称义。因此，我们的良心或是控告、定罪我们，或是宽恕、称义我们。保守我们灵的路，首先是要运用灵与神有交通。我们若不能这样运用我们的灵，我们的灵就会留在死沉的光景里。…我们基督徒每逢同来召会聚会时，都必须尽功用。我们需要祷告、赞美或作见证。这就是运用我们的灵，不让我们的灵静止不动，或是留在死沉的光景里。（帖撒罗尼迦前书生命读经，二四四至二四五页。）

信息选读

保守我们灵的第一条路，是正确的运用灵，以保守我们的灵是活的。帖前五章十六至十九节说，“要常常喜乐，不住地祷告，凡事谢恩；因为这是神在基督耶稣里对你们的旨意。不要销灭那灵。”喜乐、祷告、谢恩就是运用我们的灵。当我们这样运用我们的灵，就能叫我们的灵活。运用灵，使我们的灵活，是保守灵的第一条路。…我们怎能我们的灵

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

从死沉的光景里释放出来？我们可以借着喜乐、祷告、谢恩，运用我们的灵，而使其得着释放。

因着堕落，我们的灵死了。因此，我们的灵必须胜过死这个难处。圣徒参加召会聚会时，常在死的光景里。他们…坐在椅子上，灵是发死的。但他们这个人其他的部分却可能非常活跃。譬如，他们的思想可能在批评别人作的见证；他们也许在想，有些见证并不真实，有些见证非常老旧。

不信者的灵完全是死的。在你四围的人，在学校、工作场所、或住家邻近地区的人当中，大多数人的灵里完全是死的。…你有没有从灵里死沉的光景里分别出来，成为圣别？…我们需要把我们的灵从死的光景中拉出来，在圣别我们的事上与三一神的工作合作。…我们既蒙了重生，就必须与众不同。我们要给人看见，我们的灵是活的，不是死沉的。因此，我们的灵应当喜乐、祷告，并且向主谢恩。

保守我们灵的另一条路，是在林后七章一节。保罗在这节说，“所以亲爱的，我们既有这些应许，就当洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别。”这节经文指明，我们应当禁戒肉身和灵一切的玷污。我们必须远离污染我们灵的一切事物。…我（在上海）学会，当我搭电车（去会所）时要闭起眼睛祷告；这就保守了我的灵。

你若因着看某些图片而被污染，你的灵就会被玷污、污染而死沉。结果，你必须先求主洁净你，除去一切玷污，否则你就不能祷告。我举出这事作例证，说明我们必须与圣别人的三一神合作，使我们的灵得蒙保守，远离死沉和污染。（帖撒罗尼迦前书生命读经，二四五至二四八页。）

参读：帖撒罗尼迦前书生命读经，第十八、二十三篇；帖撒罗尼迦后书生命读经，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

第五周 ■ 周六

晨兴喂养

约壹一7, 9 “...我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。...我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

我们心理的心有三个主要的动脉，就是魂的三部分—心思、意志和情感。...除去心理之心三个主要动脉的阻塞之路，就是向主彻底的认罪。我从经历中学会，我们必须停留在主面前一段时间，承认我们的缺点、失误、失败、错误、恶行和罪。

我们要清除心思动脉的阻塞，就必须承认我们思想里以及我们思想方式上一切有罪的事物。借着承认思想里一件件的罪，这动脉的阻塞就会除去。

我们若针对我们的意志到主面前，主会彻底而详细地暴露我们的意志。...我们特别会看见，自己是何等的背叛，我们不知道什么是服从主。我们需要一一承认我们意志里背叛的病菌。...承认主在我们意志里所暴露的一切，就能清除我们的意志这个动脉的阻塞。我们也需要清除情感这个动脉的阻塞。...我们会看见，许多时候我们恨我们所该爱的，爱我们所该恨的。...我们的喜乐和忧伤可能全是天然的。当主暴露我们时，我们会对自己表达喜乐和忧伤的方式感到羞愧，因为那样的表现常是天然的、属肉体的、甚至是属肉的。（帖撒罗尼迦前书生命读经，二五〇至二五二页。）

信息选读

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

我们若花够多的时间清除心理之心三个主要动脉的阻塞，就会感觉到我们全人活了。我们的心思、意志和情感，都会非常健康。

我们…也必须知道怎样保守我们的身体。…罗马第六章六节说，我们的身体是“罪的身体”。不仅如此，我们已经把我们堕落身体的肢体献给罪、邪恶和不法。…我们若不跟随旧人，罪的身体就失效了。（参罗六6。）…我们若照着魂生活，就会用我们的身体服事旧人。因此，我们若要保守自己的身体，首先必须不照着我们的魂生活。…我们若要保守自己的身体，我们身上不论那个肢体，都不可献给任何有罪的事物。譬如，我们应当保守自己的眼睛远离邪恶的图片，保守我们的耳朵不听不洁的事。…我们必须保守我们的身体不看、不听那些污染并败坏身体的事物。这就是用圣别持守我们的身体。

保罗…嘱咐我们要禁戒淫乱，…就是用圣别和尊贵持守我们的器皿—我们的身体。（帖前四3~4。）因此，我们为了要保守自己的身体，就不该把我们的肢体献给任何罪恶的事物。…你们不要以为年纪大了就不需要护卫自己远离情欲和玷污。只要我们的身体还没有改变形状，还留在旧造里，我们就需要一直持守自己的身体。

我们在帖前五章十二至二十四节看见，圣别的生活与神的工作合作。…合作的路就是常常喜乐，不住地祷告，凡事谢恩，不销灭那灵，在召会聚会中不藐视申言者的话。我们若这样的合作，我们的灵就会蒙保守，不至死沉；我们的魂会蒙保守，使心思、意志、情感不受污染；我们的身体也会蒙保守不受这世代的污染。这样，我们就能实际地过为着召会生活的圣别生活。（帖撒罗尼迦前书生命读经，二五二至二五六页。）

参读：帖撒罗尼迦前书生命读经，第二十四篇；人的肉体与人的灵，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

第五周诗歌

WEEK 5 — HYMN

补440

经历基督 — 一般

10 10 10 10 8 8 8 8 (英 598)

降 A 大调

4/4

A^b 5-5 6 | 5-1- | E^b7 1 7 1 2 | A^b 3--- | 1-1 2 | Fm 1-3- |
 一 外 面 虽 被 旷 野 太 阳 晒 黑, 光 明 之 子 里
 B^b7 3 2 3 #4 | 5--- | E^b 5-1 1 | A^b 4-4- | D^b 4 2 3 4 | E^b7 3--- | A^b
 面 却 都 秀 美; 奥 秘 之 乐 远 非 人 所 能 知,
 Fm 1-2 1 | D^b 1-6- | B^b7 7 1 7·6 | E^b 5--- | E^b 5-7 2 | E^b7 5-4- |
 荣 耀 之 王 每 个 都 已 赏 赐; 人 心 从 来 未
 A^b 3 2 1- | E^b7 1-7- | A^b 7 2 4- | A^b 6-5 4 | 3--- | A^b 5-1 1 |
 曾 想 到, 人 手 也 永 不 能 摸 着; 圣 徒 住
 D^b 4-4- | E^b7 4 2 3 4 | A^b 3--- | Fm 1-2 1 | D^b 1-6- | E^b7 5-6 5 | A^b 5--- ||
 在 神 的 光 中, 得 到 神 的 隐 藏 光 荣。

二 在人看来,乃是亚当族类, 带着属地形状,病、苦缠累,
 和那堕落罪人完全相象, 外面需要也和他们一样,
 属地生活所有方式, 睡眠起居也都相似。
 这是为使他们藐视 人眼所重虚容美姿。

词接后面

Oh, sanctify us, Lord; now add Thyself to us

Longings — For Sanctification

1135

B^b7 E^b Fm B^b7
 1. Oh, sanc-ti - fy us, Lord; now add Thy - self to us, In our ex - pe - rience, Thy Per-son
 E^b E^b7 A^b Fm E^b/B^b B^b7
 spread in us, That in re - a - li-ty the church be glo - rious, O Lord, do add Thyself, we
 E^b A^b/E^b E^b **Chorus** B^b B^b7 E^b F F^7
 pray. (C) Oh, sanc-ti - fy us, Lord, to - day; Lord Je-sus, You're the on - ly
 B^b B^b7 E^b E^b7 A^b E^b B^b7 E^b A^b E^b
 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 他们里面却有神的生命，
他们已被神圣爱火所焚，
他们都是光中圣徒，
彼此颂扬最高之神，
主的话语已将他们重生；
成为属新耶路撒冷的人；
常将甜美诗词歌赋，
发出深处最妙之音。

四 他们行在地上，住在天上；
为难，深处却有神赐平安；
虽被打倒，不至死亡，
好象行在死荫之中，
无力，却能暗中将地执掌；
贫穷，却有万有效力成全；
心里作难，不至失望；
却是活着生命无穷。

五 将来基督—他们生命—显现，
他们久藏荣耀也要显出，
哦！光明者，兴起发光，
隐藏之光要照远方，
带着荣耀前来作王掌权，
同着基督要被众目所睹。
你同基督要升天上，
每一圣徒都象太阳。

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.

第六周

在神的国里在神行政下
实行神的旨意，
为使召会作神的以色列

读经：约壹二 17，太七 21，彼前一 17，二 24，五 6～7、10，加六 10、15～16

纲要

周一

壹 我们要在神的国里实行神的旨意—太七 21，十二 50：

一 “唯独实行神旨意的，永远长存”—约壹二 17：

1 世界抵抗父神，世界上的事抵抗神的旨意—15～16 节：

a 在积极一面，我们有父和祂的旨意。

b 在消极一面，我们有世界和世界上的事。

2 我们要经常不断地实行神的旨意，不是偶尔为之；用于十七节的“实行”这动词，在原文指因着住（在一些事里）而习惯且持续地行（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).

周二

二 我们要在来世进入诸天之国的实现，就必须在今世实行我们父的旨意—太七 21 ~ 23，六 10，十二 50，启四 11，罗十二 2，弗一 5、9、11，五 17，西一 9，四 12：

- 1 国度完全是神旨意的事，并全然完成了神的旨意；事实上，国度就是神的旨意—太六 10。
- 2 诸天之国宪法的终极结果，乃是天父的旨意—七 21。
- 3 我们是国度的子民，在地上实行父的旨意—21 节，十二 50。

周三

4 我们要实行父的旨意，就必须进窄门，走狭路—七 13 ~ 14：

- a 窄门把旧人、己、肉体、人的观念、世界同其荣耀，都摒除在外；只有合乎神旨意的，才能进去。
 - b 当我们走在狭路上，我们就受到一种奥秘、看不见、内在的管治所约束，并且我们活在这管治之下。
- 5 凡实行父旨意的，就是主耶稣的亲人—十二 50：
- a 基督这位属天的君王，总是降服于父的旨意，接受神的旨意作祂的分，不抵抗任何事—十一 28 ~ 30，二六 39。
 - b 凡实行父旨意的，就是帮助主耶稣的弟兄，同情祂的姊妹，以及柔和慈爱的母亲。

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 父永远的旨意是要把召会建造在子基督这磐石上一十六 18，弗二 21 ~ 22，四 16。

周四

贰 我们要在神的国里实行神的旨意，就必须过一种在神行政下的基督徒生活—彼前一 17，二 24，五 6 ~ 7，10：

一 彼得的著作将基督徒生活与神的行政结合，启示出基督徒生活与神的行政乃是成对且并行的—彼前一 17，二 21、24，三 15，四 17，五 5 ~ 8：

1 彼得前书的主题是神行政下的基督徒生活，特别在神对祂所拣选之人的对付上，指出神的行政—二。

2 彼得后书的主题是神圣的供备与神圣的行政，指出神在管理我们时，供应我们所需要的一切—一 1 ~ 4，三 13。

3 神借着审判来管理；神的这审判是为施行祂的行政—彼前一 17，四 17。

4 彼前一章十七节所说，父所施行的审判，乃是神现今、每天在行政上对付祂儿女所施行的审判。

5 神审判任何不符合祂行政的事物；所以，在今世我们这些神的儿女乃是在神每天的审判之下—17 节。

二 我们既是在基督里的信徒和神的儿女，就该过一种在神行政下的基督徒生活—约三 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 彼得的书信启示，基督使我们能接受神借着苦难所施行的行政对付—彼前一 6 ~ 8，二 3 ~ 4、19、21 ~ 25，三 18、22，四 1、15 ~ 16，五 8 ~ 9。
- 2 在基督的死里，我们已经向罪死了，使我们在基督的复活里，得以在神的行政下向义活着—二 24：
 - a 向义活着就是要满足神行政的要求—24 节。
 - b 我们在基督徒生活中，应当过一种与神行政中义的要求相合的生活—诗八九 14，太五 6、10。

周五

- 3 我们该谦卑服在神那执行祂行政之大能的手下—彼前五 6：
 - a 六节中“神大能的手”是指神执行祂行政的手，特别见于祂的审判中—一 17，四 17。
 - b 谦卑服在神大能的手下，乃是让神把我们作成谦卑的；然而，我们必须与神的工作合作，甘愿在神大能的手下成为谦卑、卑微的一五 6。
- 4 我们该将一切的忧虑卸给神，因为祂顾念我们—7 节。
- 5 我们该将我们的魂交与那信实的创造主—四 19：
 - a 神能保全我们的魂；祂慈爱信实的照顾，随同着祂在行政管理中的公平。
 - b 当神在祂的行政上审判我们时，祂仍在爱里信实地照顾我们；我们遭受祂管教的审判时，该将自己的魂交与我们创造主信实的照顾—太十 28 ~ 30，十一 28 ~ 29。
- 6 当我们活在神的行政下时，全般恩典的神要亲自成

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

全我们，坚固我们，加强我们，给我们立定根基—彼前五 10。

周六

叁 在神的国里在神行政下实行神的旨意，结果乃是产生召会作神的以色列—加六 10、15～16：

一 神新约的经纶不仅是要将我们作成神的儿子，更是要将我们作成神的以色列；真以色列，属灵的以色列，乃是召会—弗一 5，来二 10，罗八 14、19，加三 26，四 6～7，六 16，太十六 18。

二 我们要成为这样的以色列—神的君王—以执行神在地上的行政—六 9～10。

三 使徒保罗将基督里的众信徒—信仰之家的人，就是新造—视为神团体的以色列—加六 10、15～16，三 7、29。

四 在神新约的经纶里，我们已成为神的儿子和神的以色列—加三 26，六 16：

- 1 我们是神的儿子—神家的成员—为着祂的彰显—10 节。
- 2 我们是未来的君王—命定要作君王的人；君王职分与神的以色列有关—启五 10。
- 3 我们的定命是作神的儿子彰显神，也是作君王在神的国里掌权—二一 7，二二 5 下，十二 5 上。

五 作为神的以色列，我们代表神行使祂的权柄，在地上执行祂的行政，为着成就祂的定旨—创一 26、28，路十 19，启十二 5、7～11：

- 1 神要祂所造的人来对付祂所造的撒但，为要将地归

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

还给神—诗—四九 7 ~ 9。

2 神需要人作神的工—管理祂的造物，宣扬祂的得胜，并使撒但受亏损—创— 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.

第六周 ■ 周一

晨兴喂养

约壹二 15 ~ 17 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了；因为凡世界上的事，就是肉体的情欲、眼目的情欲、并今生的骄傲，都不是出于父，乃是出于世界。这世界和其上的情欲，正在过去；唯独实行神旨意的，永远长存。”

世界是与神为敌的，其上的情欲是与神的旨意相反的，所以都必要过去。神和祂的旨意是永远的，所以实行祂旨意的，也是永远长存的。我们在世界和其上的情欲里有多少，就要过去有多少。我们在神和祂的旨意里有多少，就要长存有多少。“过去”怎样是爱世界并随从其上情欲的惩罚，“长存”也照样是爱神并实行祂旨意的赏赐。（圣经要道，五一九至五二〇页。）

信息选读

约壹二章十五节…的世界，是指撒但所形成，反对神的世界系统。每一样东西、每一个人、并每一件事，都已经被那恶者，神的对头系统化，成了他世界系统的一部分。…在这样的光景里，我们要往哪里去？答案是我们需要到三一神那里去，只有三一神没有被撒但系统化。我们到三一神那里去，同时也需要到神的话那里去。每一样东西、每一个人并每一件事既都已被撒但系统化，我们就需要逃往三一神和祂的话那里。神的话是我们的避难所，我们的保护。

撒但系统的内容是肉体的情欲、眼目的情欲、并今生的骄傲。…我们可以用拥有一部汽车为例，说

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

明撒但用来形成他系统的事物，与这系统实际内容之间的区别。汽车如何能被神的仇敌利用，形成他邪恶的系统？汽车本身不是问题，也不是撒但系统的内容。问题乃在于肉体的情欲、眼目的情欲，特别在于今生的骄傲。如果不是人的骄傲，汽车不会成为问题。但是许多人喜欢买昂贵的汽车，为的是要炫耀。就他们来说，他们所驾驶的汽车是为着今生的骄傲。汽车在美国是必需品，所以，问题不在于汽车本身，乃在于眼目的情欲并今生的骄傲。当你想到某一类型的汽车，你渴望得着它。有些人日夜想着某一辆车。车子没有错，是人错了。问题不在于他们所需要的车子，乃在于肉体的情欲、眼目的情欲、并今生的骄傲。

我们也可以对衣着和住屋的需要，作进一步的说明。住家是必需的，衣着也是必需的。问题也不在于房子或衣着，这些并不是世界系统的实际内容。问题在于肉体的情欲、眼目的情欲、并今生的骄傲，因为这些乃是撒但邪恶系统的内容。

照圣经看，世界抵抗父，（约壹二 15，）魔鬼抵抗子，（三 8，）肉体抵抗那灵。（加五 17。）一面有神圣的三一—父、子、灵，另一面有邪恶的三一—世界、撒但、肉体。我们若享受神圣的三一，就与邪恶的三一无分无关。

世界既抵抗父神，所以世界上的事，（约壹二 15，）就是世上的情欲，也就抵抗神的旨意。在积极方面，有父和子的旨意。…实行神的旨意，就是经常不断地实行神的旨意。（约翰一书生命读经，二〇八、二一三至二一五页。）

参读：约翰一书生命读经，第二十篇；圣经要道，第二十六题。

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

第六周 ■ 周二

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

七 21 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”

十二 50 “因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。”

马太七章二十一节（里进诸天的国）…不是指今天诸天之国的实际，乃是指将来国度的实现。我们要进诸天的国，需要作两件事：呼求主，并实行天父的旨意。呼求主够叫我们得救，（罗十 13，）但要进诸天的国，还需要实行天父的旨意。因此，不是每一个说主啊，主啊的人，都能进诸天的国，唯独那些呼求主，且实行天父旨意的人，才能进去。…进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同。（约三 3，5。）进神的国是借着神圣生命的出生，进诸天的国是借着神圣生命的生活。（马太福音生命读经，三三六页。）

信息选读

在马太七章二十一节，主不是说，“你们…父，”乃是说，“我…父。”这里主似乎说，“我是人子，是神子，我一直实行我父的旨意。你们也是神的儿子，是我的弟兄。因此，你们必须是我的同伴，并走我所走的路。现在你们不是实行你们父的旨意，乃是实行我父的旨意。你们是我的弟兄、我的同伴、我的同伙。你们和我走同样的路，实行同样的旨意。”

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

你们照着我父的旨意与我同活。”在（诸天之国）宪法的最后一段，不再是论到消极的方面，诸如我们的脾气、情欲、己、肉体 and 忧虑；而完全是论到积极的方面，就是实行天父的旨意。国度子民不是为着别的，乃是为着实行父的旨意。我们在这里不仅仅是为着胜过我们的脾气、情欲、己、肉体，也不仅仅是为着善待并同情别人。我们在这里乃是为着成就天父的旨意。要实行父的旨意，我们需要走狭路。在属世哲学家的教训里，既没有神圣的生命、神圣的性情，也没有神圣的路。但在这里，诸天之国宪法的终极结果，乃是天父的旨意。这就是说，我们有一位天父，我们是父的儿子。在宪法的最后一段，不仅是生命的事，也是父旨意的事。我们的父有一个旨意要成就，但这旨意只能借着祂的生命才能成就。我们需要活在天父的生命里，并且凭着这生命而活。这种生活乃是为着实行父的旨意。

在诸天之国的宪法里，我们看不见到底什么是父的旨意。然而，这旨意清楚地启示在十六章。父的旨意就是要把召会建造在子这块磐石上。这在使徒行传、书信和启示录里得着充分的发展。新约启示出神那神圣、永远的旨意，就是要建造召会。

我们凭着我们里面父的生命和性情，就能知道父的旨意。父的性情总是会告诉我们“是”或“不是”。你若照着神圣的性情，并且在跑道内奔跑，神圣的性情就会指明：“是，不错，继续往前。”但你若不照着神圣的性情奔跑，或跑出线外，神圣的性情就会说，“别跑这边。”不需要任何人告诉你要作什么，因为规律、限制、神圣的性情就在你里面。这性情告诉你，你在哪里。（马太福音生命读经，三三六至三三七、三四〇页。）

参读：马太福音生命读经，第二十四篇；国度之于信徒，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

第六周 ■ 周三

晨兴喂养

太七 13 ~ 14 “你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”

进窄门的人必须灵里贫穷、哀恸、温柔、饥渴慕义、怜悯、清心、与众人和平、愿意为义受逼迫、并且愿意为基督受辱骂。只有具备这种性质的人才能进窄门。

这条路在每一面都是狭小、受限制的。那门窄，那路狭。因为国度的新律法比旧约的律法更严格，而且国度的要求比旧约的要求更高。那窄门不仅对付外面的行为，也对付里面的动机。旧人、己、肉体、人的观念、世界同其荣耀，都被摒除在外；只有合乎神旨意的，才能进去。…进门不过是开始走路，这路乃是一生之久。（马太福音生命读经，三三〇至三三一页。）

信息选读

你既是在主恢复里的人，你是否走在狭路上？…我们在每一面都受限制。基督教里的人在礼拜时，可以使用摇滚乐，或其他属世的方法，但我们不能，因为我们的路是狭的。…青年人从高中毕业，就象笼中小鸟要得自由一样。然而，许多人太自由了，以致没有限制，没有约束。反之，在主的恢复里，我们在走狭路。甚至我们在实行祷读时，也必须有一些约束。在祷读时，我们不该象世人看球赛一样

WEEK 6 — DAY 3

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

没有约束。在主的恢复里，我们必须在灵里行事为人。在灵里生活，在灵里行事为人，约束了我们。甚至我们爱人、欢乐、高兴的时候，也必须在约束之下。我们不可像那些一兴奋就抛弃所有约束的人一样。反之，我们的兴奋必须受灵的限制。聚会时更须如此。尽管我们可以充分释放灵，但就着身体的活动而言，我们该受约束。在每件事上，我们都需要走狭路，不可走阔路。

在我们与弟兄们的交通中，我们必须受限制。你想要称赞一位弟兄么？你称赞的时候，必须受限制。你要责备一位弟兄么？你责备的时候，必须受限制。你正与一些弟兄交通么？这很好，但你与他们交通必须受限制。有时候你一交通，就忘了所有的限制。你谈了一小时又一小时，不顾吃饭或休息的需要。不仅如此，在你的交通中，你无所不谈，从天使长米迦勒谈到路德马丁，谈到召会中所有的弟兄姊妹。你毫不受约束地谈到每个人。赞美主，我们真是自由，然而我们仍须受限制、约束并抑制。

想想约翰七章里主耶稣的例子。祂的兄弟提议祂上犹太去，将自己显明给世人看，主说，“我的时候还没有到，你们的时候却常是方便的。”（6。）主的话指明祂是受限制的，祂在走狭路。我们国度子民也必须走狭路。我们的路满了限制、约束和抑制。但不要把任何限制看作阻挠。反之，限制会使我们走得更快。我们若拒绝受限制，我们的长进就会慢下来。然而，我们若愿意受限制，受抑制，我们的速度就会增加。（马太福音生命读经，三三一至三三三页。）

参读：国度，第三十三章；新约总论，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

第六周 ■ 周四

晨兴喂养

彼前一 17 “你们既称那不偏待人，按各人行为审判的为父，就当在你们寄居的时日中，凭着敬畏行事为人。”

五 10 “但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”

彼得这两封书信的主题乃是神宇宙的行政。…如我们所知道的，马太福音说到国度。不要以为行政与国度是相同的。…国家有政府（行政）。然而，政府不是国家；政府乃是国家的行政中心。

神借着审判来管理。这是神施行祂行政的路。我是年长的人，借着研读和观察，对世界历史有一点认识，我能见证我常在神面前低头敬拜。祂是管理者，祂借着审判来管理。神审判了希特勒、史达林、和其他作恶的人。一面，神多少容忍他们作一些事，来为祂的定旨效力，如希特勒屠杀犹太人，促使犹太人合一。然而，神也审判了这些作恶的人。（彼得前书生命读经，一一至一二页。）

信息选读

我们不该以为神只审判希特勒和史达林这样作恶的人。神也审判祂自己的子民。照着彼前四章十七节，神行政的审判要从祂自己的家起首：“因为时候到了，审判要从神的家起首。若是先从我们起首，那不信从神福音的人，将有何等的结局？”这是神的行政。

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.

神施行审判，是要清理祂的宇宙。宇宙是神为着积极的定旨所创造的，然而撒但却进来玷污它。现今神正借着审判清理宇宙。祂在作彻底洁净整个宇宙的工作。至终，宇宙将是新的。你知道彼后三章所说新天新地的意义么？其意义乃是指明神宇宙的新。

神不愿居住或停留在不洁净的地方。因此，神在洁净、炼净宇宙。首先祂炼净我们，就是祂的家。我们现今是祂洁净工作的中心。有时候你岂不是对自己说，“为什么我越爱主耶稣，难处就越多？我的亲戚很发达，他们非常亨通；但我的情况似乎越来越糟。”有些圣徒的健康有问题；有些人对儿女失望。我们有难处，原因是神的审判从祂自己的家起首。你我都在神的审判之下。

〔在彼前五章十节，〕彼得似乎在告诉信徒，他们不需要疑惑，因为神在成全他们。…彼得写信安慰受苦、遭逼迫的圣徒，给他们看见，他们都在神的行政之下。神的行政乃是首先施行在祂自己的儿女身上。

〔在四章十七节，〕彼得“不是说到那对人末后的审判；就那意义说，父不审判什么人，乃将审判的事全交与子。（约五 22。）这里所说的，乃是神在这世上每天对祂儿女所施行之行政的审判。所以这里说，在你们寄居的时日”。（Darby，达秘。）这是神对自己家人的审判。（彼前四 17。）

今天我们都 在神的审判之下。神不只恩待我们，赐恩典给我们，祂也审判我们。这就是我们有许多苦难的原因。我们有苦难，因为神在审判我们。一面，神在祂的行政之下恩待我们，使我们过合乎祂义的生活；另一面，祂审判任何不符合祂行政的事物。所以，在今世我们信徒乃是在神每天的审判之下。（彼得前书生命读经，一二至一三、三二二、三二四页。）

参读：彼得前书生命读经，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

第六周 ■ 周五

晨兴喂养

彼前五 6~7 “所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。你们要将一切的忧虑卸给神，因为祂顾念你们。”

（彼前五章六节）的“要谦卑”，原文为被动式，指明神使我们谦卑，这主要的是借着逼迫的苦难。（10。）然而，这需要我们与神的工作合作；我们必须甘愿在神大能的手下成为谦卑、卑微的。因此说“要谦卑”。“谦卑”是被动的，而“要”是主动的。当神行动，在我们身上工作时，我们需要采取主动，让祂在我们身上工作；采取主动是主动的，让祂工作是被动的。这就是我们甘愿服在神的手下，神的手是有大能为我们作成一切的。（彼得前书生命读经，三五八页。）

信息选读

神也许用逼迫使我们谦卑。事实上，神为着这目的，也许用任何一种苦难。好事临到我们，我们也许就成为狂傲的。但苦难或逼迫也许帮助我们谦卑。例如，一位弟兄也许因失业而谦卑。一个学生也许因为得到比他所期望的分数低而谦卑。这个学生若得到高分，他多少可能被高举；但他若得到低分，就可能谦卑。…我们也可能在家庭生活中经历一些事情，叫我们谦卑。某位弟兄、姊妹的儿女若很杰出，作父母的也许就成为狂傲的。但儿女若给他们造成问题或难处，这就会使作父母的卑微。同样，一位青年弟兄的父亲若在工作上有非常高的地位，这位弟兄也许就很狂傲。假定他父亲是公司的董事长，或著名大学的校长，这位弟兄必定会以他父亲

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

的地位为傲。但假定他的父亲是看门的，所受的教育非常有限；这位青年弟兄知道他的父亲有这样卑微的地位，这也许使他卑微。因着他的父亲没有崇高的地位，就使他谦卑。

（彼前五章七节）这里的“卸”字，意思是抛给神；即交托与神、让给神。这动词的时态指明一劳永逸的举动。“一切的忧虑”这辞，指明我们一生全部的忧虑，我们整个人生及其一切忧虑，都该卸给主。我们需要学习如何将忧虑的重担抛给神。忧虑的重担现今也许在我们自己的肩膀上，但我们该将这重担从我们的肩膀卸给神。

虽然动词“卸”指明一劳永逸的举动，但因为我们软弱，我们也许需要一再地将忧虑卸给神。有时候我们将忧虑卸给祂，但不久以后，又偷偷的拿回来。这是我的经历。我也许将忧虑卸给主；但几天后我也许察觉，我已经把这忧虑拿回到自己身上，所以我需要祷告：“主啊，赦免我把这忧虑从你拿回来。我要再一次将忧虑卸给你。”…有时候我对主说，“主，我不但将今天的忧虑卸给你，也将未来预料会有的一切忧虑卸给你。主，我预料许多忧虑会来临；我现今要将这一切要来的忧虑交给你。”

“忧虑”原文也是担忧或挂虑的意思。在逼迫中，信徒的苦难使他们担忧挂虑。他们不仅需要成为谦卑的，从狂傲、高傲被带到低微，更要将他们的一生及其忧虑卸给神，因为祂对他们不仅是全能、公义的，也是慈爱、信实的。…我们可以将一切的忧虑卸给主，因为祂顾念我们。顾念，或作关心。管教并审判人的神对信徒，特别对受逼迫者有爱的关切，祂信实地顾念他们。他们能将忧虑卸给祂，特别是在受逼迫的时候。（彼得前书生命读经，三五八至三六二页。）

参读：彼得前书生命读经，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

第六周 ■ 周六

晨兴喂养

加六 15 ~ 16 “受割礼不受割礼，都无关紧要，要紧的乃是作新造。凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。”

我们若活新造，就是神的真以色列。照着创世记，雅各这个抓脚跟的人，篡夺者，被变化成为以色列，神的君王与得胜者。他是君王与得胜者，能胜过所有消极的事物。今天我们需要成为这样的以色列，就是君王，在地上执行神的行政。我们若…照着神永远的定旨按规律而行，我们就会非常实际地成为新造，我们也就是神的以色列，代表神，行使祂的权柄，并在地上执行祂的行政，以完成祂的定旨。最终，这个神的以色列，要成为新耶路撒冷。…神的新以色列必须是新造。为此，我们需要神自己作到我们里面，浸透我们，并使我们与祂成为一。然后我们需要过这样调和的生活。我们过新造调和的生活，就会成为今天神在地上的以色列，祂的君王与得胜者，执行祂的权柄，代表祂的行政。今天神的以色列是要来新耶路撒冷的小影，新耶路撒冷将是新造和神的以色列终极的完成。愿我们都看见这点，并且照此而行。（加拉太书生命读经，四六二至四六三页。）

信息选读

我们是神的儿子，就是祂的亲属，祂家里的亲人。但神新约的经纶不但要使我们成为祂的儿子，也要使我们成为神的以色列。（加三 26，六 16。）

试想皇家的儿子如何受训练成为君王，这例证也许可以叫我们领会神的儿子与神的以色列之间有什么不同。一面，这儿子长大，有皇家一员的身分，

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

就是王与王后的儿子；另一面，他必须受训练，好在将来成为君王。因此，他必须有两种生活：第一，身为皇家的儿子；第二，身为未来的君王。他若有第一种生活，没有第二种，就不会装备好，不够资格作君王。孩子不是一夜之间就训练好来作君王的，也不是只发展某些美德就够资格作君王的。他若是喜乐、有爱、温柔、信实并节制，他会是非常好的孩子。但这些美德本身并不能使他够资格作君王。身为未来的君王，他必须受训练，生活举止要有君尊的样式。他的坐姿，或与别人交谈的方式，必须是君尊的。他既有双重的身分—皇家的儿子与未来的君王，他就必须有两种生活。…愿我们的眼睛得开启，看见我们是皇家的君王！我们的定命不只是作神的儿子，乃是在神的国里作掌权的君王。

你〔若〕活得象君王的样子，…甚至你笑的时候也象君王。我们若看见保罗论到神的以色列这话，含示我们需要君尊的生活行动，我们里面就会激起要过君尊生活的渴慕。我们甚至要祷告：“主，使我有君尊的生活行动，好叫我够资格成为神今日以色列的一部分。”

就一面说，即使许多以色列人悖逆且非常罪恶，以色列国还是神的以色列和神的见证。然而，真以色列，属灵的以色列，乃是召会。但因为以色列国与召会都在低落的光景里，主就需要恢复神的真以色列。为着这样的恢复，我们需要两种生活，两种的行。在第一种行，我们会有爱、喜乐、和平、温柔、和恒忍这样的美德，这都是那活在我们里面之基督的彰显。我们也需要第二种行，好叫我们成为神的以色列，背负神的君王职分，有祂的权柄代表祂，并执行祂的行政管理。（加拉太书生命读经，四六五至四六八页。）

参读：加拉太书生命读经，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

第六周诗歌

642

属灵的争战 — 穿上神的军装

F 大调

8 6 8 6 双 (英 887)

4/4

5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 2 2 1 2 | 3 — —
 一 当 奉 耶 稣 这 名 站 住, 信 祂 得 胜 站 住;
 5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 5 5 #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 气 兵 器, 只 用 圣 灵 宝 剑;
 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 军 装 服 役, 灭 尽 仇 敌 火 箭。

二 看哪, 仇敌正在聚集, 故当守你地场!
 四面黑暗, 争战紧急, 故当靠主抵挡!
 你若退后, 怕仇敌凶, 一人牵动全军;
 请你不要使你弟兄, 因你缘故受窘。

三 撒但已知其时不久, 所以其气忿忿,
 要在争战尚未起首, 就使你灵郁闷。
 诱惑、试探比前更多, 苦难比前更大,
 阴府权势攻逼你我, 比前更为可怕。

四 对此情形, 我们当有 何种态度才可?
 我们可否因贪优游, 便让仇敌宰割?
 或者因着苦难加倍, 更加忍耐、奋勇?
 生死关头在此定规! 谁要得主称荣?

五 因此, 你当为主站住; 耶稣是得胜者!
 你当忍受一切痛苦, 直到那日方舍。
 耶稣不久快要再临, 战事不久要停;
 你今为主受难、受惊, 那日必得权柄。

WEEK 6 — HYMN

The name of Jesus is our stand

Spiritual Warfare — With God's Armor

887

1. The name of Je - sus is our stand, It is our vic - to -
 ry; Not on our - selves do we re - ly, But, might - y Lord, on
 Thee. (C) Our wea - pons are not arms of flesh, But ours the Spir - it's
 sword, And God's whole ar - mor put - ting on, We bat - tle in the Lord.

- 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.
- 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?
- 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 suff'ring e'en more sore,
 The force of hell opposing us
 More dreadful than before.
- 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.

第七周

负主的轭（父的旨意）且跟祂学，
好使我们魂里得安息

读经：创一 26、31，二 1～2，太十一 28～30，出三一 12～17，赛一 1，二 1，十三 1，十五 1

纲要

周一、周二

壹 “凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的”——太十一 28～30：

- 一 这里劳苦不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦；凡这样劳苦的，总是担重担的。
- 二 主颂扬父，承认父的道路，并宣告神圣的经纶之后（25～27），便呼召这样的人到祂这里来得安息。
- 三 安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。
- 四 负主的轭就是接受父的旨意；这不是受律法或

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

宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。

五 主过这样的生活，并不在意别的，只在意祂父的旨意（约四 34，五 30，六 38）；祂将自己完全降服于父的旨意（太二六 39～46）；因此，祂要我们跟祂学：

- 1 信徒照祂的榜样负祂的轭—神的旨意—并为神的经纶劳苦，就在他们灵里翻印主—十一 29 上，彼前二 21。
 - 2 主在祂的一生中服从并顺从父，祂已将祂服从并顺从的生命赐给我们—腓二 5～11，来五 7～9。
 - 3 基督是第一个神人，我们是许多的神人；我们必须在祂绝对服从神，并完全以神为满足的事上跟祂学。
 - 4 神是在我们里面，借着耶稣基督，行祂看为可喜悦的事，使我们能实行祂的旨意（十三 20～21）；神为着祂的美意在我们里面运行，使我们立志并行事（腓二 13）。
- 六 柔和，或，温柔，意即不抵抗任何反对；谦卑，意即不重看自己；在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。
- 七 祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么；因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。
- 八 负主的轭、跟主学，就叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上外面

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 我们照着主的榜样跟祂学，不是凭我们天然的生命，乃是凭祂在复活里作我们的生命——弗四 20～21，彼前二 21。

十 主的轭是父的旨意，祂的担子是将父旨意实行出来的工作；这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的。

十一 “容易”的原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。

十二 我们若负主的轭（父的旨意）且跟祂学，我们魂里就必得安息；神经纶的轭就是如此；在神经纶中的每一件事，都不是重担，乃是享受。

周三

贰 在论到神居所的建造这一长段的记载之后，出埃及三十一章十二至十七节重申守安息日的诫命；按照歌罗西二章十六至十七节，基督是安息日之安息的实际；祂是我们的完成、安息、平静和完全的满足——来四 7～9，赛三十 15 上：

一 在帐幕建造工作的嘱咐之后插入关于安息日的话，这指明主吩咐那些建造者，作工的人，他们为主作工时要学习如何与主一同安息。

二 倘若我们只知道如何为主作工，而不晓得如何与祂一同安息，我们就违背了神圣的原则：

1 神在第七日安息了，因为祂完成了祂的工，并且满

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；神的荣耀得着彰显，因为人有了祂的形像；祂的权柄也即将施行，以征服祂的仇敌撒但；只要人彰显神并对付神的仇敌，神就得着满足而能安息—创一 26、31，二 1～2。

2 后来第七日蒙纪念为安息日（出二十 8～11）；神的第七日乃是人的第一日。

3 神已经预备好一切给人享受；人被造后，并不是加入神的工作，乃是进入神的安息。

4 人受造首先不是为了作工，乃是以神为满足，并与神一同安息（参太十一 28～30）；安息日是为人设立的，人不是为安息日创造的（可二 27）。

三 出埃及三十一章十七节说，“六日之内耶和华造天地，第七日便安息舒畅”：

1 安息日不仅是神的安息，也是神的舒畅。

2 神创造的工完毕以后，便安息了；祂看着祂的工作，看看诸天，看看大地，看看所有的活物，特别看看人，就说，“甚好！”（创一 31）

3 神是因人得着舒畅的；祂按着自己的形像造人，有一个灵，使人能与祂有交通；所以，人是神的舒畅—26 节，二 7，参约四 31～34。

4 神创造人以前，是个“单身汉”（参创二 18、22）；祂要人接受祂、爱祂、被祂充满并彰显祂，好成为祂的妻子（林后十一 2，弗五 25）；在将来的永远里，神要得着一个妻子，就是新耶路撒冷，称为羔羊的妻（启二一 9～10）。

5 人就象一种令人舒畅的饮料，解除神的干渴，并使祂满足；神结束祂的工作，开始歇息时，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 对神而言，第七日是安息、舒畅的日子；然而，对作神同伴的人而言，安息、舒畅的日子是第一日；人的第一日乃是享受的日子。

四 在我们得着享受以前，神不会要求我们作工，这乃是一个神圣的原则；等到我们与祂一同对祂有完满的享受以后，就能与祂同工：

1 如果我们不晓得如何与神一同有所享受，如何享受神自己，以及如何被神充满，我们就不晓得如何与祂同工，并在神圣的工作上与祂成为一；人乃是享受神在祂的工作上所已经成就的。

2 五旬节那天门徒被那灵充满，意即他们是充满了对主的享受；因为他们被那灵充满，别人就以为他们喝醉了酒——徒二 4 上、12 ~ 13。

3 事实上，他们是充满了对属天之酒的享受；他们被这种享受充满以后，才开始与神是一而与神同工；五旬节是第八周的第一日；因此，我们由五旬节看见了第一日的原则。

4 对神而言，是作工而安息；对人而言，是安息而作工。

周四

五 我们在作神的神圣工作以建造召会（由建造帐幕的工作所预表）时，必须带着一个记号，指明我们是神的子民，并且我们需要祂；然后我们就能不仅为神作工，也与神是一而与神同工；祂是我们作工的力量，和劳苦的能力：

1 我们是神的子民，我们应当带着一个记号，指明我们需要祂作我们的享受、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

们能为祂作工，以尊崇祂并荣耀祂。

2 安息日的意思是：我们为神作工以前，必须享受神，并且被祂充满；彼得凭着那充满他的神、充满他的灵传福音；因此，彼得有一个记号，说明他是神的同工，而他的传福音就是尊崇神、荣耀神—14 节。

3 我们这些神的子民，必须带着一个记号，就是我们与神一同安息，享受神，并且先被神充满，然后与充满我们的那一位同工；此外，我们不仅是与神同工，更是与神是一而作工。

4 在我们对神子民的说话中，我们总要带着一个记号，就是主是我们的力量、我们的能力和我们的一切，为着供应话语—林后十三 3，徒六 4。

六 守安息日也是一个永远的合作，永远的约，向神保证我们与祂是一，是借着先享受祂、被祂充满，然后才为祂作工、与祂同工并且与祂是一而作工—出三一 16:

1 凭着我们自己为主作工，而不把祂接受进来，借着吃喝祂而享受祂，乃是一件严肃的事—参林前十二 13，约六 57。

2 彼得在五旬节那天说话的时候，他里面有分于耶稣，喝祂并吃祂。

七 安息日也是圣别的事（出三一 13）；我们享受主，然后与祂同工、为祂作工并与祂是一而作工，自然而然我们就圣别了，从凡俗的事物中分别归神，被神浸透以顶替一切肉体 and 天然的事物。

八 在召会生活中，我们也许作了许多事情，而没有先享受主，没有与主是一而事奉；这样的事

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

奉导致属灵的死亡，也失去身体的交通（14～15）。

九 凡与神居所有的事，都将我们引到一件事——主的安息日及其安息与舒畅；在召会生活中，我们是在帐幕里，而帐幕将我们引到安息，引到享受神所定意并作成的！

周五

叁 主的轭（父的旨意）是容易的，祂的担子（将父旨意实行出来的工作）是轻省的；我们事奉总要带着从主而来的负担：

一 灵向神敞开是从神得着负担的条件；我们必须学习在与主亲密的交通中，借着祷告得着负担并卸去负担——路一53，诗二七4，赛五九16，西四2。

二 申言者所得着的启示，就是他们所得着的负担；没有负担，就没有话语的职事，没有申言来建造召会——赛一1，二1，十三1，十五1，亚十二1，玛一1，徒六4，林前十四4下：

1 我们的负担是要将神的启示释放给人，而神的启示是借着神所赐给我们启示的话而释放的——二11～16。

2 我们服事神的话语，不是去注意讲话的题目，乃要注意有没有神的说话；要有神的说话，服事话语的人必须有负担——玛二7。

3 那些尽话语职事的人，必须背负人在神面前的光景，感觉人的光景如何，晓得神要说什么话——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 在召会的治理和话语的职事上，最大的难处就是没有从主领受的负担：

- 1 没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃。
- 2 负担是最叫我们受对付的；若有负担，己会减少，并要受对付，因为有些事我们的负担不许可我们作，有些事我们得受对付，否则没办法释放负担。
- 3 我们若因着责任事奉而不是带着负担事奉，这样的事奉会叫我们失去主的同在—参申四 25。
- 4 什么时候我们的事奉变作尽责任，就表明我们的事奉已经堕落—玛三 14 与注 1。
- 5 帐幕及其一切器具的建造工作（预表主建造召会的工作）应当开始于对神的享受，而其间继续有享受神而得的舒畅；这指明我们为神作工，不是凭着自己的力量，乃是借着享受祂并与祂是一；这就是以基督作我们灵中内里的安息而持守安息日的原则。

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.

第七周 ■ 周一

晨兴喂养

太十一 28~30 “凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。”

马太十一章二十九至三十节有得安息的路。…负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过这样的生活，并不在意别的，只在意祂父的旨意。（约四 34，五 30，六 38。）祂将自己完全降服于父的旨意。（太二六 39，42。）因此，祂要我们跟祂学。神的旨意就是我们的轭。因此，我们不能为所欲为；我们乃是负轭的。青年人，不要以为你们是这么自由逍遥。在主的恢复里，我们都负了轭。负轭是何等美好！主的轭是容易的，祂的担子是轻省的。主的轭是父的旨意，祂的担子是将父旨意实行出来的工作。这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的。（马太福音生命读经，四四〇页。）

信息选读

在马太十一章二十九节，主告诉我们要跟祂学。祂心里柔和谦卑。…在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。

我们若负主的轭，且跟祂学，我们魂里就必得安息。负主的轭，跟主学，就叫我们的魂得安息。这是里面的安息，不是任何仅仅在本质上是外面的事物。

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.

我们尽职事遭受反对时，我们若抵抗，就没有平安。但我们若不抵抗，而降服于父的旨意，见证反对是出于父，我们魂里就会得着安息。施浸者约翰不认为他的下监是出于父，所以他没有安息。他若领悟他的下监是由于父的旨意，即使在监里，他也必得着安息。基督这位属天的君王，总是降服于父的旨意，接受神的旨意作祂的分，不抵抗任何事，所以祂一直有安息。我们必须跟祂学，也必须接受这样的观点。若是这样，我们魂里就会得着安息。

（马太福音生命读经，四四一页。）

主呼召凡劳苦担重担的，到祂这里来，祂必使他们得安息。（太十一28。）热心宗教的犹太人，因着在律法之下工作，而劳苦担重担。在这地上，谁不是劳苦担重担的？这世界是一个劳苦的世界，满了重担，所以主呼召我们到祂这里来，好得安息。安息的意思是完全的平安和完全的满足。

主嘱咐门徒说，祂心里柔和谦卑，因此他们要负祂的轭，且要跟祂学，他们魂里就必得安息。（29。）柔和的意思是不抵抗任何反对；谦卑意即不重看自己。主是叫我们的魂得安息；这是里面的安息，不是任何仅仅在本质上是外面的事物。困苦和艰难是在我们的魂里。保罗告诉我们要一无挂虑，只要将我们所要告诉主。这样，神的平安必在基督耶稣里，保 我们的心怀意念。（腓四6~7。）

主向门徒保证，祂的轭是容易的，祂的担子是轻省的。（太十一30。）“容易”的原文表明“合用”；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。神经纶的轭就是如此。在神经纶中的每一件事，都不是重担，乃是享受。（神人的生活，一三二至一三三页。）

参读：马太福音生命读经，第三十一篇；权柄与顺服，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

第七周 ■ 周二

晨兴喂养

太十一 25 ~ 26 “那时，耶稣回答说，父啊，天地的主，我颂扬你，因为你将这些事，向智慧通达人藏起来，向婴孩却启示出来。父啊，是的，因为在你眼中看为美的，本是如此。”

彼前二 21 “…基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

父的美意是要将祂的经纶向智慧通达人—世人—藏起来，而向婴孩—子的信徒—启示出来。

在主祷告中，祂颂扬父，承认父是天地的主。颂扬就是用承认来赞美。…主赞美父，承认父是天地的主。我们应当学习，借着在父的经纶、旨意、并作为里承认父，而赞美父。（神人的生活，一四〇、一三〇页。）

信息选读

第一个神人是身体的头、原型和榜样。（太十一 26, 29 上。）祂作为一粒麦子而来，产生许多的子粒。（约十二 24。）一粒子粒是原型，许多子粒是大量产品。大量产品是榜样的复制。彼得告诉我们，基督是信徒的榜样。（彼前二 21。）“榜样”这辞，按原文直译是，（给学生临摹习字的）字帖，范本。我们成了基督这原本字帖的复本。基督是原型，产生大量产品；祂也是榜样（模型），产生许多复制品。

基督是第一个神人，我们是许多的神人。我们必须在祂绝对服从神，并完全以神为满足的事上跟祂

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

学。基督是如此服从父和父的意愿，并以父和父的意愿为满足。

主是心里柔和的，意思是祂不抵抗任何反对者。祂也是心里谦卑的，意思是祂在人中间降卑自己。

主的信徒心里答应祂的呼召，并且身体到祂这里来。（太十一 28 上。）身体到祂这里来，意思是说，我们的全人必须到祂这里来。这就是为什么保罗在罗马十二章一节吩咐我们，要将我们的身体献上，当作活祭。我们必须实际地将我们的身体献上，来到召会的聚会中。我在一九二五年蒙主拯救后，就一直是全人到祂这里来。

信徒照祂的榜样负祂的轭—神的旨意—并为神的经纶劳苦，就在他们灵里翻印祂。（太十一 29 上，彼前二 21。）主告诉我们，要跟祂学。跟祂学就是翻印祂，而不是在外面模仿祂。这样，我们就成了祂的复制和大量的产品。跟祂学的第一个要求是负祂的轭，这轭就是神的旨意。神的旨意必须成为我们的轭，我们必须把颈项摆在这轭之下。七十年前，我还是个青年人，就接受了耶稣的轭。那个轭在已过七十年保护了我。

我们也必须是为神的经纶劳苦的人。世人都在许多事上劳苦担重担，他们非常的忙碌。主在呼召这些劳苦的、担重担的、没有安息和满足的，到祂这里来，好使祂能赐给他们真正的安息和满足。安息而没有满足不是真安息。我们必须负祂的轭，照着祂的模样，跟随祂的脚踪，为着神的经纶劳苦。

最难的事就是在魂里得安息。人们因着魂里受搅扰而失眠。我们因着负主的轭并跟祂学所得着的安息，是为着我们的魂。我们在魂里分享祂满足的安息。（太十一 28 下，29 下~30。）（神人的生活，一四〇至一四三页。）

参读：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

第七周 ■ 周三

晨兴喂养

出三一 17 “…六日之内耶和华造天地，第七日便安息舒畅。”

徒二 4 “他们就都被圣灵充溢…”

13 “…他们…被新酒灌满了。”

林前十二 13 “…都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

在论到神居所的建造这一长段的记载之后，出埃及三十一章十二至十七节重申守安息日的诫命。…论到安息日之插入的话，是在帐幕建造工作的嘱咐之后，这事实指明主吩咐这些建造者，这些巧匠，要学习如何与主同得安息。他们不该作工而忘了与主同得安息。因此，主在吩咐他们作祂居所建造的工作时，提醒他们，当他们为祂作工时，应当学习如何与祂一同安息。倘若我们只知道如何为主作工，而不晓得与祂一同安息，我们就违背了神圣的原则。…安息日的原则乃是：我们与主同工时必须学习如何与祂一同安息。（出埃及记生命读经，二〇八九至二〇九〇页。）

信息选读

圣经强调神在第七日安息的事实。创世记二章二节说，“到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。”…按照创世记，安息日对神来说是第七日，但对人来说是第一日。神六日之内创造诸天、地、以及人类生存所需的一切，为着完成神的定旨。万物都造齐以后，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

才在第六日被造。这意思是，人一从神的手中造出来，他的第一日，也就是神的第七日，即将开始。因此，神的第七日乃是人的第一日。这件事的意义乃是：安息日对神而言是作工之后安息，对人而言却是先安息，后作工。神先作了六天工，然后在第七日安息了。但人是在他的第一日安息，然后才开始作工。

在我们得着享受以前，神不会要求我们作工，这乃是一个神圣的原则。神首先以享受来供应我们，等到我们与祂一同有完满的享受，并对祂有完满的享受以后，就能与祂同工了。我们若不知道如何与祂一同有享受，以及如何享受神自己，就不会知道如何与祂同工。我们不会知道如何在神圣的工作上与神是一。…我们的确强调与神同工，而不凭着我们自己的力量为神作工。不错，我们应当与神同工，甚至凭神作工。但照着圣经所启示的，仅仅与神同工还不够，我们必须在神的工作上与祂是一。这需要我们享受祂。我们若不知道如何享受神并被神充满，就不会知道如何与祂同工，如何在祂的工作上与祂是一。

在新约里有一个很好的例子，说明了这个原则。使徒们的新约职事是开始于他们在五旬节那天的享受。门徒们不是工作了六天，然后在五旬节那天才享受主。真实的光景乃是主吩咐他们要等候，直到那灵降临在他们身上，以充满他们。门徒们被那灵充满时，是什么充满了他们？毫无疑问，他们是充满了对主的享受。因为他们被那灵充满，别人就以为他们喝醉了酒。事实上，他们是充满了对属天之酒的享受。他们被这种享受充满了以后，才开始与神同工。这就是与神同工、与祂是一而作工的路。彼得同着使徒们站起来传福音，借此为神作工时，乃是在神的工作上与祂是一。（出埃及记生命读经，二〇九〇至二〇九一、二〇九三至二〇九四页。）

参读：出埃及记生命读经，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

第七周 ■ 周四

晨兴喂养

出三一 13 “你要吩咐以色列人说，你们务要守我的安息日；因为这是我与你们之间世世代代的记号，使你们知道我是把你们分别为圣的耶和华。”

15 “六日要作工，但第七日是完全安息的安息日，是归耶和华为圣的…”

神把帐幕和器物的启示赐给人，选出建造者，并且把嘱咐他们的话告诉摩西以后，接着又一次说到安息日。神似乎是在说，“不要忘了我的安息日，不要借口说，你不是在为自己的事业劳碌，乃是在作神圣的工作。你不该认为，因为你是作工建造我的居所，就能天天持续地作工。不，甚至你在作我的神圣工作，就是建造帐幕的工作时，仍必须带着一个记号，指明你是我的子民，并且你需要我。因此，你必须先享受我，然后你就能不仅仅为我作工，乃是与我同工，并且与我是一而作工。我是你作工的力量，和劳苦的能力。…你必须同着我、凭着我、与我是一来作建造我居所的工作。…你若把我撇在一旁，想要凭自己为我作美好的工作，就是侮辱我，因为这是魔鬼子民的记号。你是我的子民，你应当带着一个记号，说明你需要我作你的享受、力量和能力。…借着这样作工，你就尊崇我，并荣耀我。这就是带着一个记号，指明你是我的子民。”（出埃及记生命读经，二〇九五至二〇九六页。）

信息选读

关于安息日，我们都需要学习一个基本的功课。…安息日的意思是：我们为神作工以前，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

享受神并被祂充满。我们若享受神并被神充满，就预备好为祂作工。这样的工作不是凭着自己，乃是凭着神。想想彼得在五旬节那天的光景。彼得站起来传福音时，不是凭着自己，乃是凭着那充满他的神。在传福音的事上，彼得不是虚空的。他凭着那充满他的神、充满他的灵传福音。因此，彼得有一个记号，说明他是神的同工，而他的传福音就是尊崇神、荣耀神。

世上的人都是凭着自己作工。他们身上没有一个记号，指明他们是属神的。他们没有享受神，没有与神一同安息，也没有与神同工。我们的光景则迥然不同，因为我们有一个记号。…这个记号就是我们与神一同安息，享受神，并且先被神充满，然后与充满我们的那一位同工。不仅如此，我们不仅是与神同工，更是与神是一而作工。

我一再地祷告说，“主，在我的说话中，我要实行与你成为一灵，使我的说话就是你的说话。主，必须是你在我的说话中说话。如果你不是与我是一，我就不说什么。我绝不在我虚空的己里说话，这是亵慢你、侮辱你。主，我不仅要与你一同说话，也要与你是一而说话。凡听话的人必须得着一个印象：当我说话时，你与我是一。主，我的说话不仅包含了我这一面的实行，就是我与你是一灵；也包含了你那一面的实行，就是你与我是一灵。”我们若愿意这样说话，对主是何等的尊崇和荣耀！这就是安息日的记号。在我的说话中，我总要带着一个记号，就是主是我的安息日。为着供应话语，祂是我的安息、舒畅、能力、力量和一切。（出埃及记生命读经，二〇九六至二〇九八页。）

参读：真理课程二级卷二，第十六课。

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

第七周 ■ 周五

晨兴喂养

赛十三 1 “亚摩斯的儿子以赛亚所得关于巴比伦的默示〔直译，负担〕。”

徒六 4 “但我们要坚定持续地祷告，并尽话语的职事。”

一个聚会有许多人会来听，需要你释放一些话语。…你必须寻求，你…该说些什么？他们听过之后，会产生什么样的结果？…如果他们是尚未得救的，你就该接受负担，背负他们的灵魂，靠着主的恩典，在释放话语时，将救恩种到他们里面。…他们若是已经得救却不爱主，你就该接受一个负担，使他们爱主。他们若是爱主却不肯把自己交给主，不肯接受主的对付，你就当接受负担，使他们愿意将自己交给主，受主对付。这才是一个有负担的讲台。

我们不能推卸责任，认为神没有给我们负担。…当哥林多召会有人犯了淫乱的罪时，保罗的态度不仅认为犯罪不对，也不只停留在为他们祷告，他乃是在神面前接受一个负担，对这处召会有责任和托付。（林前五 1～13。）所以在他写的书信里，他不是讲道理，而是有负担地交通一些事，因此能摸着人的感觉。（召会的治理与话语职事，一五至一八页。）

信息选读

我们服事神的话语，不是去注意讲话的题目，乃要注意有没有神的说话；要有神的说话，服事话语的人必须有负担。一篇有负担的话，可能惹动人的反感，却也可能在人里面挑动人；然而，…众人都

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

不得不承认那是神的说话。这样的道才能帮助人，解决人的难处。一篇好听却没有神说话的道，…不能摸着人，不能在人的里面翻转人，也无法满足真正饥渴的人。因为那篇道可能是圣经里的话，却不是神现今…要向众人说的话。

所以，我们的讲台不能太便当、太便宜，好象只要有一篇道就可以去讲。一个尽话语职事的人，是背负着人在神面前光景的人。…他有一个责任，知道他要给…人什么，…人的光景如何，神要对…人说什么话。

弟兄们需要明白，你们背负神的话语，就等于背负人的灵魂。…若是〔圣徒们听你们讲道却〕没什么改变，…你们是不能平安的。…许多灵魂在你们手中，经过三个月没有改变，…你们忧伤不忧伤？我们开了店门作生意，不能…没有人来买也…无所谓，还是照旧地作下去。…我们必须立刻有对策，好好研究，寻找出路。…我们站讲台的人不能没有负担，而仍然可以过得去。我们不能只是周周安排人站讲台，…交差了事；这个起不了作用。

当倪弟兄在福州开始作工时，每周六都为着主日的福音聚会禁食祷告。他在主面前考虑要讲什么，怎样讲法？考虑可怜灵魂的光景，他们需要什么话？他背着沉重的负担禁食祷告，所以第二天，他的话语是非常有功效的。他〔也〕…在之后出版那些信息。今天许多为主所用的人，他们的讲台都是背负着一个担子。汪佩真姊妹曾经作过相当好的奋兴工作。当时她是个青年姊妹，常常跪在主面前，极长的时间为着灵魂流泪、忧伤；所以，当她起来讲一篇话时，那个话都是活而有功效的。（召会的治理与话语职事，一八至二〇页。）

参读：召会的治理与话语职事，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

第七周 ■ 周六

晨兴喂养

亚十二 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，無論作什麼都是死的，都沒有果效；有負擔才是活的，才會朝氣蓬勃。這個問題不在於方法，乃在乎“人”。

有時弟兄們的講台，…不過是責任的講台，只因為輪到他講，他就來講。要知道，講台不是個責任的問題，…乃是個負擔的問題；否則你講了半年，聽的人沒有得着什麼結果，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，你的講台有果效；你的講台“鬧得”別人不平安，…在人里面攪動人起來愛主、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。一個盡責任的講台，自己不需要受對付；然而，一個有負擔的講台，自己就得受對付。（召會的治理與話語職事，二二至二三頁。）

信息选读

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，沒有什麼需要對付。然而，你自己負責作生意時，就不是這樣，可能你必須更早起床上班；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。…有些弟兄站講台，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

甚至难处可能比从前更多，因为只有责任，没有负担。你若有负担，你这个“自己”不可能加多，反而会减少，并要受对付；因为有些事你的负担不许可你作，有些事你得受对付，否则没办法释放负担。所以，负担是最叫人受对付的。

每一个事奉主的人，都该接受负担，都该有负担。虽然姊妹们不摸治理的事，也不站讲台，但在原则上都一样。姊妹们的交通以及出去探望人，不能只是时间到了就去，这个叫作责任。你们应该寻求，那些交通、探望有什么果效？你们所关心的…姊妹们，她们的光景如何？你们不能…说，“只要主在她们身上作就没有问题，但若是主没有动工，我们也没办法。”…我们必须接受一个真实的负担。

现在的难处是我们的事奉，渐渐朝向一种责任的趋势，而缺少负担。我们的祷告多是没有负担的祷告，所以祷告聚会差不多等于零。我们的传福音，若有人得救，感谢赞美主；若没有人得救，我们也能平安。我们的讲台…即使没有果效，我们也能照旧讲下去。治理召会的情形…没有果子也好像差不多，我们都能平安。探望弟兄姊妹的事，也是如此。因着我们是这样的情形，所以我们的祷告，是一种责任的祷告，没有负担。若是我们有负担，祷告聚会就会完全两样。有些弟兄姊妹在祷告中痛哭、忧伤…，觉得再这样下去不行；我们的福音不行，治理召会不行，聚会的光景也不行。这种祷告，才是出于负担的祷告。

真实的事奉不是责任的问题，乃是负担的问题；负担永远是超过责任的。（召会的治理与话语职事，二三至二六页。）

参读：召会的治理与话语职事，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

第七周诗歌

588

读 经 — 从主话得喂养

6 6 8 6 (英 812)

F 大调

3/4

F 3 3 3 | B^b 4 - 1 | F 3 - - | C⁷ 5 4 3 | B^b 2 - 3 | C 2 - - |

一 主啊, 我来就你, 我心饥渴要你!

G^m 3 4 6 | F 5 - 3 | D^m 3 - 2 | G^m 4 - 2 | F 1 7 1 | C⁷ 3 - 2 | F 1 - - ||

深愿在此吃你喝你, 享受你自己。

二 得见你的面目, 乃是我心所慕!
甚愿在此与你接触, 灵里得着饱足。

三 你的荣耀面光, 我心何等欣赏!
真愿留此不再他往, 一直向你瞻仰。

四 在这交通里面, 你是我的恩典!
使我心欢, 使我灵满, 全人进入平安。

五 还要在此等候, 还要向你寻求!
读经、祷告交替不休, 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.

第八周

聚会来明白并实行神的旨意

读经：太七 21，十二 50，十八 20，弗三 8，西一 12，林前十四 26，来十 25

纲要

周一

壹 聚会乃是要来明白并实行神的旨意；我们在地上的目标，我们在地上的目的，是要遵行父的旨意；我们是借着来到召会聚会中而实行这事——来十 25。

贰 我们需要领悟，除了我们内里与主同在的生命，没有什么象召会聚会这么要紧、重要且有益处——林前十四 23 ~ 26：

一 如希腊字 *ekklesia*，艾克利西亚，所指明，召会——神的居所——乃是蒙召出来之人的集会或聚集——太十八 17 ~ 20：

- 1 召会是信徒的聚集，是一班集合在一起之人的聚会。
- 2 当蒙神呼召出来之人聚集在一起，这就是召会——徒二 42，八 1。
- 3 我们的父预定我们聚在一起；来聚会乃是神的旨意——弗一 5，罗八 29，林前十四 26。

二 基督徒的生活就是聚会的生活——来十 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 我们的许多恩典都是在聚会中得着的，主许多的工作也都是在聚会中作的一徒四 33，十三 1 ~ 2。
- 2 因着基督徒的生活是聚会的生活，并且主许多的工作也是借着聚会作的，所以我们应当非常看重聚会一来十 25。

周二

叁 在聚会中神使我们明白祂的旨意—诗七三 16 ~ 17:

- 一 实行神的旨意，在于明白祂的旨意—约七 17。
- 二 有许多美妙的东西在我们聚会的表面之下，其中一样就是明白神的旨意。
- 三 作诗的人进了神的圣所，就能明白神的旨意—诗七三 16 ~ 17:
 - 1 神的圣所，祂的居所，是在我们灵里并在召会里—弗二 22，提前三 15。
 - 2 我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。
 - 3 我们一在圣所里—在灵里并在召会的聚会中，就会对我们的情形有另一种看法，有特别的领会—诗七三 16 ~ 20。
 - 4 神的道路是启示在神的圣所中—17 节:
 - a 在我们的灵里并在聚会中，我们得着神圣的启示—启一 10，弗一 17 ~ 18。
 - b 我们运用我们的灵并参加召会的聚会，神的道路对我们就清楚了一诗七三 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里，集中于基督，并为着基督，并且在神的旨意中基督是一切，我们就要借着在聚会中展览基督而实行神的旨意—西一 9、15～18、12，三 4、11，林前十四 26：

- 一 神在我们身上的旨意，乃是要我们经历并享受包罗万有的基督，并且以祂作我们的生命而活祂—西一 9、15～18，三 4、11。
- 二 我们的聚会是展览基督，所以我们来聚会的时候，都要把我们所享受的基督带来—林前十四 26。
- 三 正当的召会生活在于召会的聚会，所有圣徒在其中展览基督同祂追测不尽的丰富—弗三 8。
- 四 我们聚会的目标是展览基督，基督徒的聚会是我们日常基督徒生活的展览—林前十四 26，参申十二 5～7、13～14。
- 五 我们在聚会中展览基督，是借着将基督作为祭物的实际献给神，而与神同享基督—来十 8～10、25，十三 20～21。
- 六 我们需要在聚会中尽功用来展览基督—西一 12，林前十四 26：
 - 1 因着基督教的影响，许多信徒在聚会中不负责任。
 - 2 认为我们是来参加聚会，但聚会的责任不是我们的，乃是基本的错误；这是撒但的诡计，要把基督身体的众肢体报废，叫众肢体都不尽功用。

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 我们基督徒是基督的肢体，我们最重要的事奉就是聚会—十二 4～11、14～27，来十 25：

- 1 召会聚会乃是展览基督最好的机会—西三 11。
- 2 我们基督徒的使命就是聚会展览基督，借此遵行神的旨意—太七 21，十六 18，弗三 8，西一 12。
- 3 “为使父神得荣称许，为使基督得到高举，并使聚会应付所需，必须展览基督。”（诗歌六二四首，第八节）

周四

伍 因着父永远的旨意与祂心头的愿望是要建造召会作基督的身体，我们就要照着合乎圣经的聚会之路，在聚会中尽功用，使基督的身体得建造，借此实行祂的旨意—太七 21，十二 50，弗四 16，林前十四 26：

- 一 信徒的聚会应当总是联于神新约的经纶；我们该带着神圣经纶的异象来到聚会中，并且我们在聚会中所说的，该以神的经纶为中心—提前一 4，弗三 9，林前十四 26。
- 二 照着主心意的恢复，乃是要把主的信徒从圣品阶级与平信徒的制度里带出来，以合乎圣经的聚会与事奉之路顶替这制度，好使基督的身体得着建造—26 节，弗四 12、16。

周五

三 主渴望恢复众人都尽功用的彼此相互的召会聚会，好使基督的身体得着建造—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 我们来到召会的聚会中，该有一些出于主的东西与别人分享—26 节。
- 2 我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中和主有交通，使我们有从主而来，并出于主的东西，借着这些，我们就能为聚会预备自己。
- 3 我们必须经营基督，就是我们的美地，使我们从祂的丰富收获出产，带到召会的聚会中献上一西一 12，弗三 8。
- 4 这样，聚会就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造—林前十四 26。
- 5 我们在召会的聚会中无论作什么，都必须是为着建造众圣徒和召会—3 ~ 5、12 节。

周六

四 我们实行合乎圣经的聚会与事奉之路时强调申言—建造召会的超越恩赐—林前十四 1、4 下、24 ~ 25、31:

- 1 在林前十四章里，申言的意义乃是为主说话，说出主来，甚至将主说到、供应到、分赐到人里面；就神圣的分赐而言，整本圣经总结于众人都申言—3、24 ~ 25、31 节。
- 2 申言，就是以神为内容而为神说话并说出神，将神供应到听者里面，并将他们带给神—25 节。
- 3 神渴望每位信徒都申言，就是为祂说话并说出祂来—1 节下、31 节，参民十一 29。
- 4 申言的特点是供应基督，为着生机地建造召会作基

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

督的身体；申言是为着召会建造的特别恩赐—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.

第八周 ■ 周一

晨兴喂养

来十 25 “不可放弃我们自己的聚集，…既看见那日子临近，就更当如此。”

林前十四 23 ~ 24 “所以若全召会聚在一处的時候，…若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了。”

出埃及十五章十三节说，“你凭慈爱，领了你所赎的百姓；你凭能力，引了他们到你圣别的居所你曾否注意到，神引领的目的地是祂圣别的居所？…你能领悟神的居所就是祂赎民的聚会么？所以我们有“会幕”这个辞，把这两件事结合在一起。毫无疑问，“会”是指神百姓的聚集，“幕”是指神的居所。这指明神百姓的聚集就是神的居所。

在新约里，神的居所就是召会。按希腊字 ekklesia，艾克利西亚，召会的意思是一种聚会，是蒙召出来之人的集会或聚集。当蒙神呼召出来之人聚集在一起，这就是召会。召会是一班集合在一起之人的聚会，是信徒的聚集。…这聚集就是神的居所。所以，召会就是会幕。（为着召会聚会经历基督作祭物，一五至一七页。）

信息选读

我们必须领悟，今天在这地上，除了我们内里的生命，再没有其他的事像聚会这件事这么要紧、这么重要、这么有益处。请相信我！有一天你会见证，失业并不象错过一次聚会这么重要。错过一次聚会是真正的亏损。

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.

我们活在这地上，我们的目标，我们的目的，是实行我们父的旨意。我们如何能明白父的旨意？别无他路，唯有参加聚会。…当你开始错过聚会，就开始错过神的旨意。你曾从撒但暴政下的悲惨生活中被拯救出来，但你却又再回到其中。

所以，我们必须尽我们所能的不要错过任何聚会。…来参加聚会必须是第一。我从来没有看见一个圣徒因着来聚会，至终真正受苦的。…我反而能见证，我已往见过数以千计不断聚会的人，不仅在属灵方面，甚至在物质方面，都蒙主大大的祝福。主是信实的，祂的应许是可靠的。

圣徒们，要受鼓励并满有把握。这不仅是正路，也是唯一的路，我们别无选择。要作人，就必须作基督徒；要作基督徒，就必须来聚会，此外别无选择。这是我们的定命。来聚会不仅是我们的目的地，也是我们的定命。我们的父为我们预定这条路。…如果我们依从神的预定，我们必然会在祂的祝福之下。若不然，我们便是踢犁棒，必定会受苦。

有些人可能以为他们牺牲太多时间来聚会；他们可能以为，如果用所有的时间作生意，会赚更多钱。他们可以尝试四、五年，就会看见苦难。我看过太多这样的事例。这种想法相当欺骗人，相当误导人。…你若来聚会，就是持守祂的预定，蒙福的定命也会临到你。这不仅会临到你这一代，甚至也可能临到第三代，或世世代代；你和你的子孙都会蒙神的祝福。

聚在一起不是小事，…在此，我们明白神的旨意，我们也实行神的旨意，至终我们就成全祂的定旨。（为着召会聚会经历基督作祭物，二六、二八至三〇页。）

参读：主今日恢复之主要项目的重点，一九至二二页。

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

第八周 ■ 周二

晨兴喂养

诗七三 16 ~ 17 “我思索要明白这事，眼看实系为难；等我进了神的圣所，我才看清他们的结局。”

当我们聚在一起，目的可能是要祷告、敬拜、事奉、听信息、受教导、得劝勉、得加强、受安慰并得鼓励；这是我们的领会。亲爱的圣徒，实际上有许多美妙的东西在我们聚会的表面之下。我们有分于聚会，就得到许多我们意想不到的好处与益处。（为着召会聚会经历基督作祭物，二五页。）

在诗篇七十三篇十七至二十八节，我们看见诗人在神的圣所里得着了解答。…首先，神的圣所，祂的居所，是在我们灵里；第二，神的圣所乃是召会。因此，我们要进入神的圣所，就需要转向我们的灵，并参加召会的聚会。我们一在圣所里—在灵里并在召会中，就会对恶人的情形有另一种看法，有特别的领会。（诗篇生命读经，四三五页。）

信息选读

只有一个方法能使诗篇一篇（所说的敬虔人必顺利）和七十三篇（所说的恶人享安逸）一致，七十三篇十七节告诉我们，…在神的圣所，我们能得着所需要的启示。毫无疑问，这里的圣所表征神的居所。今天我们的灵就是神的居所。甚至地方召会也是神的居所。因此，我们必须转到我们灵里，我们也必须转到地方召会中；然后我们就清楚了。我们的灵和地方召会，乃是我们领受神圣启示的地方，在此我们得着一切问题的解答。

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.

(诗人) 看清什么? 二十五节: “除你以外, 在天上我有谁呢? 除你以外, 在地上我也没有所爱慕的。” 他领悟神在作工, 要剥夺他一切物质的东西, 使他完全享受神; 这就是启示。为什么恶人常享安逸, 财宝不断加增? 因为神放弃了他们; 祂让他们为所欲为。他们与享受神无分无关。但神对寻求之圣徒的心意, 是要除去他们一切物质的祝福, 和一切物质的享受, 使他们能在神里面寻得一切。除了神自己以外, 在天上或在地上, 没有什么能成为他们的享受。因着七十三篇前半所记诗人的经历, 最终他能断言: “除你以外, 在天上我有谁呢? 除你以外, 在地上我也没有所爱慕的。” 他得着了启示; 他知道神为什么不让那些寻求的圣徒像世人一样兴旺。神的心意是, 没有一事该打岔我们对祂自己完全的享受。最终, 这不是仅仅遵守律法的问题, 乃是要绝对寻求神。这不是善恶是非的问题—你若关心这事, 就仍为善恶知识树所占有。这是寻求神, 得着神, 占有神的问题。这是经历神到一个程度, 你也能说, “除你以外, 在天上我有谁呢? 除你以外, 在地上我也没有所爱慕的。” 换句话说, “除了生命树以外, 我不在意别的; 除了神自己以外, 我不在意别的。” 这就是七十三篇。当诗人进入神的圣所, 他就领受这启示, 并接受神自己作他的一切。我们如何才能有这些经文里诗人的经历? 我们必须在灵里, 并在地方召会中, 在神的圣所中。单从这一篇诗, 我们就能看见诗篇卷三和卷一的不同。这里有很大的进步。这不是遵守律法或对错的问题, 乃是得着神并持定神作一切。(诗篇中所启示并预表的基督与召会, 一四九至一五〇页。)

参读: 新约总论, 第二百零五、第二百零七篇; 诗篇生命读经, 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

第八周 ■ 周三

晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

林前十四 26 “弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有…”。

基督教所给我们的影响，深到一个地步，连我们下意识里都有这个东西。譬如，我们里面一直有个观念要作礼拜。虽然“作礼拜”这字眼我们不用了，但是在下意识里，我们有这个观念，要作礼拜。同时在我们下意识的观念里，作礼拜就需要唱诗，需要祷告，需要有一个读经、讲道，而大部分的人就在那里听道。这个观念若是不去掉，外面的改就都是皮毛的。

因着这一个下意识的观念，就影响我们在聚会中不负责任。我们认为，一定有领聚会的，所以我们就无须负任何责任。…请记住，聚会不该是由专人带的。若是有人带聚会，个个人都得带聚会，不仅弟兄带聚会，姊妹也带聚会。大家来聚会都有责任。（李常受文集一九七〇年第三册，五七三至五七四页。）

信息选读

聚会不是（负责弟兄）的聚会，乃是众弟兄姊妹的聚会。同样原则，从今天起，再有聚会时，长老同工也要坐到后面去。等到聚会结束时，长老可以到前面报告，因为这是长老的事。但是在聚会里，聚会不是长老的事，乃是众圣徒的事。

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.

在我们下意识里有一个观念，我是来参加聚会的，责任不是我的。这是基本的错误，这是撒但的诡计，要把基督身体的众肢体报废，叫众肢体都不尽功用。我们作肢体尽功用，最主要的就是在聚会中。（林前十四 26。）千万不要以为，我尽功用是在背后，我来扫扫地，擦擦玻璃，跑跑腿，或者帮助、看望弟兄姊妹，这就很好了。那些都是应当的，却不是主要的。主要的功用是要在聚会中尽上自己这一分。这就象篮球队的队员，主要的是打球，而不是重在跑腿，买球鞋。…我们基督徒，作基督的肢体，最重要的就是聚会；聚会乃是我们展览基督的好机会。基督徒在地上的使命，就是聚会展览基督。所以聚会若聚不好，就是基督徒的大失败。召会的强弱在于聚会的表现；聚会表现得好，召会就是强的；聚会表现得糟，召会就是弱的。撒但实在是蒙蔽了我们的眼睛，叫我们轻看了聚会的重要性。…召会在地上的存在，就是为着聚会。所以我们的观念要改，要认识聚会乃是基督徒最主要尽功用的地方。

我们在聚会中功用尽得如何，基本在于我们日常是怎样生活。在全本新约圣经里，可以说只有哥林多前书是一卷讲如何聚会的书。在这卷非常宝贵的书里，给我们看见，基督就是神所给我们的分。（一 2。）这位基督是神的能力，也是神的智慧，（24，）作了我们的公义、圣别和救赎，（30，）又作了我们的一切。这位基督是第一个，也是末一个。祂是从死里复活的第一个，也是末后的亚当。（十五 20， 45。）祂还是第二个人。（47。）祂成功了救赎之后，成了赐生命的灵，（45，）叫我们与祂联合成为一灵。（六 17。）现在我们就要学习凭…这二灵联成一灵的灵活着。我们凭这灵活着，在灵里经历基督，享受基督，这就是我们的生活；而我们的聚会，就是…我们…基督徒生活的展览。（李常受文集一九七〇年第三册，五七四至五七六页。）

参读：普及主恢复的指引，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 shoesAs 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 SatanThe 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

第八周 ■ 周四

晨兴喂养

提前一 4 “也不可注意虚构无稽之事，和无穷的家谱；这些事只引起辩论，对于神在信仰里的经纶并无助益。”

弗三 9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

整本新约的中心就是神的神圣经纶。神的经纶就是神的计划，神的神圣安排，要把祂自己分赐到祂所拣选的人里面。我们出去叩门访问人，就是为着这个经纶，并且应该联于神圣的经纶，…联于永远，联于诸天界。（神命定实行新约经纶的路，二页。）

信息选读

按照以弗所四章十六节，基督身体中的众圣徒分为两类：“每一丰富供应的节”和“每一部分”。节乃是有恩赐的人—使徒、申言者、传福音者、牧人和教师。身体借着每一供应的节得以紧密联络在一起，并借着每一部分依其度量而有的功用，得以结合在一起，就渐渐长大。…基督的身体乃是借着有恩赐之人的功用，并借着依其度量而尽功用的众肢体，叫自己渐渐长大，而得着生机的建造。

要实化这生机的建造，有恩赐的人必须尽力成全每一位圣徒。那些照顾圣徒的同工和长老，需要到圣徒家里去，…私下并直接的，口对口的，经年不断地教导他们。

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，我们自己必须进到主的话里，学习如何成全我们自己。当我们自己被成全，我们也能昼夜挨家挨户地访问圣徒，保养顾惜他们，一个一个地流泪教导他们。这样作至终会使所有的圣徒得成全，他们就都能说话，每一部分就会依其度量而尽功用。这样，所有的圣徒都会尽功用，在我们中间就没有圣品阶级与平信徒。所有同我们在一起聚会的圣徒，都得着成全、装备、供应，以说出基督。结果就完成主的心意，就是生机地建造基督的身体。（长老训练第九册，一二五至一二六页。）

召会是基督的身体，也是新人。一个人的身体如果只有一小部分尽功用，其余的部分都瘫痪了，这是不正常的。一个正常的人，乃是使用他身上所有的肢体。…在何处有这样一个团体人，由基督身体活泼、积极尽功用的肢体所构成，以完成神的定旨？

长老应当花时间和精力，教导排聚会里的每一个人。长老需要在排聚会之外到每位圣徒的家去。…保罗是用白昼，也用夜晚。（徒二十 20，31。）我们大多数是用聚会的时间接触圣徒。我们以为只要参加每一个聚会，就尽了我们的责任。但那不是完全的尽责。我们的尽责也是在聚会之外的。

除了个别接触人之外，完成神命定之路别无他途。…（我们要使人）得救，得喂养，受属灵教育，得装备，并得成全。在一两年内，新人就应当能和我们作同样事奉主的事。…盼望我们郑重地考虑这点交通，而在我们的观念和实行上有完全的改变。（长老训练第十一册，九八至九九、一〇三至一〇四页。）

参读：为着建造基督的身体那合乎圣经的聚会与事奉之路，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

第八周 ■ 周五

晨兴喂养

林前十四 23 “所以若全召会聚在一处的时候…”

26 “弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

有运用属灵恩赐以造就人的聚会。（林前十四 26 ~ 35。）在这种…聚集中，不是有一个专人一定作什么，乃是每个人都运用属灵的恩赐。人人都可有分，目标是为着建造人，造就人。…林前十四章二十六节指明，运用属灵恩赐以造就人的聚集，乃是彼此互相的。（新约总论第七册，一八六页。）

信息选读

“有”字，在林前十四章二十六节中提了五次，原文是一个广泛使用，有多种意义的字，以下是其中主要的三种：（一）持有，占有，守住（某物）；（二）有（某物）作为享受；（三）有作某事的方法或能力。头二种应当适用于本节所列举五件事的前三件—诗歌、教训、启示，第三种应当适用于后二件—说方言和翻方言。这指明我们来到召会的聚会中，该有一些出于主的东西与别人分享：或有诗歌赞美主；或有（教师的）教训，将基督的丰富供应人，好造就并滋养人；或有申言者的启示，（30，）给人看见神永远定旨的异象，就是关于基督是神的奥秘，以及召会是基督的奥秘；或有方言，给不信的人作表记，（22，）使他们认识并接受基督；或有翻出来的话，使论到基督和祂身体的方言，成为

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

人明白的话。我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中和主有交通，使我们有前文所说那些从主而来，并出于主的东西，借着这些，我们就能为聚会预备自己。到了会中，我们就不需要，也不该等候灵感，乃该运用灵，使用受过训练的心思尽功用，摆上我们所预备的，使主得着荣耀和满足，并使与会者得着益处，就是得着光照、滋养和建造。

这种彼此互相的聚会就象古时的住棚节，以色列人将美地的出产，就是他们经营那地所得的收获，带来过节献给主，好在与主的交通并彼此的交通中，让主有享受，也彼此在主面前有享受。我们必须经营基督，就是我们的美地，使我们从祂的丰富收获出产，带到召会的聚会中献上。这样，召会的聚会就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造。

根据新约，召会的聚会完全是彼此互相的聚会。在林前十四章二十六节，…不是仅仅一人或少数人尽功用；反之，是众人彼此互相尽功用。希伯来十章二十五节鼓励我们不可放弃聚会，倒要“彼此劝勉”。…彼此互相（而非个人）应当普遍的实行。

正确的召会聚会，必须在两件事上是独特的一彼此互相和说话，就是说真实、积极、滋养、和造就的话。…每位圣徒都有同等的权利和机会说基督，为基督说话，并说出基督。（新约总论第七册，一八六至一八八页。）

参读：长老训练第九册，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

第八周 ■ 周六

晨兴喂养

林前十四 24 ~ 25 “但若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了；他心里的隐情显露出来，就必面伏于地敬拜神，宣告说，神真是在你们中间了。”

31 “因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

林前十四章的申言，意思不是说预言。这可由三节所说，“那申言的，是对人讲说建造、勉励和安慰”得着证明。…申言在林前十四章是为主说话，说出主来，将主说到人里面，将主供应（分赐）到人里面。（3 ~ 5。）我们既是正确而长大的信徒，并且属灵的恩赐也正在发展，我们就必须每日都将主说到人里面。我们若每日都操练此事，当我们来在一起交通的时候，就必定有可分享的。这就应验了二十六节—每逢我们聚在一起的时候，各人都有。（建造召会的超越恩赐，一〇页。）

信息选读

一人讲众人听可以建立一个会，但绝不能建造基督身体这个生机体。要建造基督生机的身体，我们众人都需要说话。…一位圣徒可以说两分钟，另一位五分钟，再一位三分钟。

倘若我们有两百人一同聚会，而只有一个人讲话，就不论讲的人有多好、多了不起、多超特，两年后，许多人都会厌烦他所讲的。…另一面，假使这两百人聚在一起九十分钟，各人都负起责任，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

话要为主说；…这将是一个令人舒畅的聚会。每逢新人说话，他的说话总是特别新鲜而令人舒畅的。每一个人都会“阿们”他所说的话。我们要建造基督身体的各部分，就需要都起来为主说话。

我们召会的聚会应该是基督之丰富的筵席。…筵席满了许多不同种类的食物。…我们的聚会里若有许多种“菜肴”，那是何等的美妙！我们没有一人会对这样的聚会感到厌烦。

若是所有的圣徒都在聚会中为主说话，这聚会必定满了保养、顾惜、调整和改正。在聚会里的一位弟兄也许有不太适合于召会生活的习惯。只有一人讲众人听，也许永远不会有一篇信息摸着这位弟兄的习惯。但聚会中若有二十或三十位圣徒说话，终究有人会说到摸着这位弟兄之习惯的话。因着在聚会里有许多人摆出他们的一分，就能摸着许多事。在这样的聚会里，圣徒在不知不觉中就得了改正。不仅如此，圣徒也得了建造、供应和装备。这就是为什么使徒保罗有负担强调申言。

在基督身体的建造上，你若不申言，就不超越。为着建造基督的身体，申言乃是超越的恩赐。

我们申言，为要使“众人有学习”。（林前十四 31。）我们若不先学习，如何能说话而叫人有学习？…我们乃是借着经历，借着主话的装备，（提后三 16～17，）借着不住地祷告，（帖前五 17～20，）将自己祷告到灵里，借着凭灵生活行动，（加五 16，25，）并借着操练，而学习申言。我们若作这些事，就会学习为主说特别的话。（建造召会的超越恩赐，一一至一四页。）

参读：主今日恢复的进展，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

第八周诗歌

624

聚会 — 展览基督

8 8 8 6 副 (英 864)

E 大调

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 带 来 基 督, 将 祂 所 赐 有 余 丰 富,
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 来 献 上 作 神 食 物, 如 此 展 览 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 (副) 前 来 展 览 基 督, 前 来 展 览 基 督;
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||
 共 同 带 来 祂 的 丰 富, 前 来 展 览 基 督。

- 二 凭祂生活, 靠祂争战, 在祂身上经营无间;
 借祂丰富彼此结联, 为要展览基督。
- 三 凡我所是、所行、所历, 都是基督作我实际,
 好使我们每逢聚集, 都能展览基督。
- 四 聚会为神带来基督, 彼此享受祂的丰富,
 且得与神同享基督, 如此展览基督。
- 五 复活基督作神馨香, 升天基督向神举上,
 使神满足供神欣赏, 如此展览基督。
- 六 聚会中心、聚会实际, 所有服事、所有空气,
 除此之外别无目的, 全为展览基督。
- 七 所有见证、所有祷告、所有灵中彼此相交,
 恩赐运用、一切教导, 都为展览基督。
- 八 为使父神得荣称许, 为使基督得到高举,
 并使聚会应付所需, 必须展览基督。

WEEK 8 — HYMN

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
 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.

