

二〇二一年十月
国际长老及负责弟兄训练

INT'L TRAINING FOR ELDERS AND RESPONSIBLE ONES
(October 2021)

总题：

应付神的需要
和主恢复中当前的需要

晨兴圣言

General Subject:

**Meeting God's Need and Present Needs
in the Lord's Recovery**

Holy Word Morning Revival

篇题

- 第一周 神在今时代的需要
- 第二周 神的喜悦
- 第三周 需要发展我们在主里的信和我们对祂的爱
- 第四周 祷告吸取神并发表神—借着和神作朋友的祷告，使我们能与神同工
- 第五周 我们需要在生命的新样中生活行动，在灵的新样里服事，并且里面的人日日得更新
- 第六周 进入基督天上职事里美妙的牧养，作神的奴仆牧养神的召会，使神的梦得着应验
- 第七周 我们需要经营包罗万有的基督，好得着出产，在召会中展览基督，并得着基督的富余带到召会聚会中，而团体地敬拜我们的父神
- 第八周 接受、经历并享受基督作我们的王、我们的主、我们的头和我们的丈夫，为着建造基督的身体，以终极完成新耶路撒冷

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第一周

神在今时代的需要

诗歌：

读经：创一 26, 28, 弗一 9, 11, 三 11, 太六 10, 七 21, 十二 50, 二四 37 ~ 39

【周一、周二】

壹 神需要我们的合作，好使祂的旨意得以行在地上，并使祂永远的定旨得以成就——林前六 17, 太七 11, 十二 50:

一 神得着人与祂合作，才能把祂在天上所计划的成就到地上——约七 17, 十五 4 ~ 5:

1 神需要在地上得着人与祂同情同心，与祂合作并同工——腓三 15, 西三 2。

2 只要有人在地上与神同心，愿意和神同工，神的工作就要通到地上——林前十五 58, 十六 10。

二 我们的眼睛需要得开，看见神的受限制，并看见我们该如何与祂合作——太六 10, 十八 18 ~ 19, 林后六 1:

1 神是无所不能的，但祂的无所不能受到限制，因为祂必须有某些适合祂作工的条件——约七 17, 太七 21。

2 人被造有自由意志；神在这里开始受限制——创一

Week One

God's Need in the Present Age

Hymns:

Scripture Reading: Gen. 1:26, 28; Eph. 1:9, 11; 3:11; Matt. 6:10; 7:21; 12:50; 24:37-39

§Day 1 & Day 2

I. In order for His will to be done on earth and for His eternal purpose to be fulfilled, God needs our cooperation—1 Cor. 6:17; Matt. 7:11; 12:50:

A. God can carry out on earth what He has planned in heaven only when He has people who will cooperate with Him—John 7:17; 15:4-5:

1. God needs to gain people on earth who will cooperate with Him and work with Him according to His mind—Phil. 3:15; Col. 3:2.

2. As long as there are those who are of the same mind as God and are willing to work with Him, God's work will be carried out on earth—1 Cor. 15:58; 16:10.

B. Our eyes need to be opened to see that God has His limitations and to see how we should cooperate with Him—Matt. 6:10; 18:18-19; 2 Cor. 6:1:

1. God is omnipotent, but His omnipotence is subject to limitations because He must have certain conditions suitable for His working—John 7:17; Matt. 7:21.

2. Man was created with a free will; the limitations of God began at this

26 :

- a 在创造里，神将祂的全能置于人意志的限制之下—28 节，二 9，16 ~ 17。
- b 神要人的意志站在祂那边，所以祂也接受随之而来的限制—约四 34，五 30，六 38，罗十二 2 ~ 3。
- 3 作为基督生机、奥秘之身体的肢体，我们若不是彰显祂，就是限制祂—林前十二 12 ~ 13，18 ~ 20，27：
 - a 主需要把我们带到一个地步，叫我们没有什么拦阻祂去作祂所愿意的—六 17，太六 10，七 21，十二 50，弗一 1，9，五 17。
 - b 一旦主把我们带到一个境地，对祂有完全的回应，祂就有自由无阻的通路，来完成祂的旨意；这样，神的定旨就没有什么是不能作到地上的—太六 10，二六 39，42，来十三 21。

【周三】

贰 神需要人恢复地—创一 26，28，太六 10，启五 10：

- 一 人为神所造有权柄管治地，是要制伏地、征服地，因而为神恢复地—创一 26，28。
- 二 神给人管治权，目的是征服神的仇敌，那背叛神的撒但—26，28 节：
 - 1 创世记一章二十八节的“制伏”含示，神在地上与祂的仇敌撒但之间进行着一场激烈的争战；谁赢得地，谁就得胜。
 - 2 神有一个难处，就是天使长撒但，他背叛神，并成为神在宇宙中，特别是在地上的仇敌—赛十四 12 ~

point—Gen. 1:26:

- a. In creation God put His almighty power under the limitation of the human will—v. 28; 2:9, 16-17.
- b. God wants the human will to be on His side; therefore, He accepts the limitation that this desire entails—John 4:34; 5:30; 6:38; Rom. 12:2-3.
- 3. As members of Christ's organic, mystical Body, we are either expressing Him or limiting Him—1 Cor. 12:12-13, 18-20, 27:
 - a. The Lord needs to bring us to the point where we have nothing to hinder Him from doing whatever He wills—6:17; Matt. 6:10; 7:21; 12:50; Eph. 1:1, 9; 5:17.
 - b. Once the Lord has brought us to a place of total responsiveness to Him, He will have a free and unhindered way to accomplish His will; then there will be nothing that God cannot do to carry out His purpose on earth—Matt. 6:10; 26:39, 42; Heb. 13:21.

§Day 3

II. God needs man to recover the earth—Gen. 1:26, 28; Matt. 6:10; Rev. 5:10:

- A. Man was created by God to have dominion over the earth, to subdue it, conquer it, and thereby recover the earth for God—Gen. 1:26, 28.
- B. God's intention in giving man dominion is to subdue God's enemy, Satan, who rebelled against God—vv. 26, 28:
 - 1. Subdue in Genesis 1:28 implies that a war is raging on earth between God and His enemy, Satan; whoever gains the earth will have the victory.
 - 2. God has a problem, and this problem is Satan, the archangel who rebelled against God and became His enemy in the universe and especially on the

14, 结二八 12 ~ 18:

- a 神为了征服祂的仇敌，从而解决祂的难处，便赐人权柄管理祂所造的万有一创一 26。
 - b 人特别要管理地，甚至制伏地，因为地已经被背叛神的仇敌所篡夺—28 节。
 - c 神需要人行使祂对所有爬物的权柄，也需要人制伏并征服背叛的地，好使神能恢复地来为着祂的国—太六 9 ~ 10，启五 10。
- 3 神要用人对付祂的仇敌；为这目的，神造了人；神要受造的“人”对付受造而堕落的“撒但”—创一 28。
- 4 我们若没有从撒但的手下把地收回来，那就还没有达到神创造人的目的，就是要制伏地并施行管治；我们必须对付撒但并恢复地，这是为着神的好处，以满足神的需要—28 节，太六 9 ~ 10。

【周四、周五】

叁 神需要结束这世代—罗十二 2，弗二 2，林后四 4，多二 12:

- 一 主来临前的光景，要像挪亚日子的光景一样—太二四 37 ~ 39:
- 1 挪亚活在弯曲悖谬的世代—创六 1 ~ 22。
 - 2 在马太二十四章三十七至三十九节和路加十七章二十六至二十七节，主耶稣把我们这世代比作挪亚的日子：
 - a 洪水以前的挪亚世代，被邪恶的生活所麻醉，那些光景描绘出大灾难和主的巴路西亚以前，世人生活

earth—Isa. 14:12-14; Ezek. 28:12-18:

- a. In order to subdue His enemy and thus solve His problem, God gave man authority to rule over all things created by God—Gen. 1:26.
 - b. Man especially must rule over the earth and even subdue the earth because the earth has been usurped by God's rebellious enemy—v. 28.
 - c. God needs man to exercise His authority over all the creeping things and to subdue and conquer the rebellious earth so that God may recover the earth for His kingdom—Matt. 6:9-10; Rev. 5:10.
3. God wants to use man to deal with His enemy, and He created man for this purpose; God wants His creature man to deal with His fallen creature Satan—Gen. 1:28.
4. If we do not restore the earth from the hand of Satan, we have not yet achieved God's purpose in creating man to subdue the earth and have dominion; we need to deal with Satan and recover the earth for the benefit of God and to satisfy His need—v. 28; Matt. 6:9-10.

§Day 4 & §Day 5

III. God needs to end this age—Rom. 12:2; Eph. 2:2; 2 Cor. 4:4; Titus 2:12:

- A. The situation before the Lord's coming will be like that in the days of Noah—Matt. 24:37-39:
- 1. Noah lived in a crooked and perverse age—Gen. 6:1-22.
 - 2. In Matthew 24:37-39 and Luke 17:26-27 the Lord Jesus likened our age to the days of Noah:
 - a. The conditions of evil living that stupefied the generation of Noah before the flood portray the perilous condition of man's living before

的危险光景—太二四 21, 3, 27, 37, 39。

b 我们若要有分于得胜者的被提，享受主的巴路西亚，并逃避大灾难，就必须胜过今天世人生活那麻醉人的影响—路二一 34 ~ 36。

二 今天在地上只有两样东西—弯曲悖谬的世代和作基督团体彰显的召会—徒二 40，腓二 15，林前一 2，十二 12, 27。

三 我们若要成为在召会生活中基督团体的彰显，就需要成为今日“挪亚的家”，建造团体的基督为方舟；这方舟要拯我们脱离弯曲悖谬的世代，并将我们引进要来神国度的时代—创六 8 ~ 八 3，林前十二 12，腓二 12 ~ 13，彼前三 20 ~ 21。

四 挪亚所建造的方舟预表基督是神选民的救恩；我们今日所建造的方舟，乃是团体的基督，就是召会，是使我们脱离今日弯曲悖谬并邪恶之世代的救恩—20 ~ 21 节，林前十二 12, 27。

五 召会生活是今日的方舟，要结束现今的时代，并带进国度—一 2，十二 12, 27，帖前一 1, 9 ~ 10:

1 主渴望“挪亚的家”建造方舟，作见证对抗这时代的趋势，好让主能使用他们结束这时代，带进国度时代—来十一 7，后十一 15。

2 我们在召会生活中所建造的，乃是团体的基督作方舟，使我们得着救恩，也使我们所照顾的人得着救恩—林前十二 12，十四 26，腓二 12 ~ 13。

六 神所要的乃是召会，就是方舟，在其中我们能蒙拯救脱离今日邪恶的世代—徒二 40 ~ 47:

1 神要借着这方舟拯救我们脱离弯曲的世代，把我们引进神的国里，以成就祂永远的定旨—太六 33，

the great tribulation and the Lord's parousia—Matt. 24:21, 3, 27, 37, 39.

b. If we would participate in the overcomers' rapture to enjoy the Lord's parousia and escape the great tribulation, we must overcome the stupefying effect of man's living today—Luke 21:34-36.

B. Today there are only two things on earth—the crooked and perverted generation and the church as the corporate expression of Christ—Acts 2:40; Phil. 2:15; 1 Cor. 1:2; 12:12, 27.

C. If we would be the corporate expression of Christ in the church life, we need to be today's "family of Noah" building the corporate Christ as the ark that will deliver us from the crooked and perverted generation and usher us into the coming age of the kingdom of God—Gen. 6:8—8:3; 1 Cor. 12:12; Phil. 2:12-13; 1 Pet. 3:20-21.

D. The ark built by Noah is a type of Christ as the salvation of God's elect; the ark that we are building today is the corporate Christ, the church, as our salvation from today's crooked, perverted, and evil generation—vv. 20-21; 1 Cor. 12:12, 27.

E. The church life is today's ark to terminate the present age and bring in God's kingdom—1:2; 12:12, 27; 1 Thes. 1:1, 9-10:

1. The Lord desires "the family of Noah" to build the ark and testify against the trend of the age so that He can use them to terminate the age and bring in the kingdom age—Heb. 11:7; Rev. 11:15.

2. What we are building in the church life is the corporate Christ as the ark for our salvation and for the salvation of the ones under our care—1 Cor. 12:12; 14:26; Phil. 2:12-13.

F. God wants the church, the ark, where we can be saved from today's evil generation—Acts 2:40-47:

1. God wants to save us—through this ark—from the crooked generation and usher us into God's kingdom to fulfill His eternal purpose—Matt. 6:33;

十三 43，路十二 32，后十一 15。

2 神在意我们是否在方舟里，就是在正当的召会生活里；祂要我们成为团体基督的一部分，就是耶稣之见证的一部分——林前十二 12，后一 2，9，11，20，二二 16。

七 方舟建造好了，主耶稣就要回来——十九 7，二二 7，12，20：

1 主还没有回来，是因为祂仍在等待方舟得着建造——太十六 18，27。

2 当主恢复中召会的见证成熟了，主耶稣就要回来——后十九 7，二二 7，12，20。

【周六】

肆 神需要男孩子为着祂最大的时代行动——十二 1～5，7～12：

一 男孩子是指召会中的得胜者，就是指神子民中有一部分人，这一部分人是得胜的——二 26～27，十二 5。

二 得胜者是神达到祂目的的凭借；男孩子使神能够行动——10～11 节：

1 男孩子是由得胜者所组成，他们替召会站住，站在全召会所当站的地位，替召会作事情——二 7 下，11 下，17 下，26～28，三 5，12，21，十二 5，11。

2 当神得着这些得胜者，祂的目的就达到了，祂也满足了。

三 宇宙光明的妇人，代表神全体的子民，而男孩子乃是这妇人里面较刚强的部分——创三 15，后十二 1～2，5：

13:43; Luke 12:32; Rev. 11:15.

2. God cares for whether or not we are in the ark, the proper church life; He wants us to be a part of the corporate Christ, part of the testimony of Jesus—1 Cor. 12:12; Rev. 1:2, 9, 11, 20; 22:16.

G. When this ark is built up, the Lord Jesus will return—19:7; 22:7, 12, 20:

1. The Lord has not come back yet because He is still waiting for the ark to be built—Matt. 16:18, 27.

2. When the testimony of the church in the Lord's recovery is matured, the Lord Jesus will return—Rev. 19:7; 22:7, 12, 20.

§Day 6

IV. God needs the man-child for His greatest dispensational move—12:1-5, 7-12:

A. The man-child refers to the overcomers in the church, to the portion of the people of God who are overcomers—2:26-27; 12:5.

B. The overcomers are the instrument that enables God to achieve His purpose; the man-child enables God to move—vv. 10-11:

1. The man-child consists of the overcomers who stand on behalf of the church, take the position that the whole church should take, and do the work for the church—2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11.

2. When God gains these overcomers, His purpose will be attained, and He will be satisfied.

C. The universal bright woman represents the totality of God's people, and the man-child is the stronger part within the woman—Gen. 3:15; Rev. 12:1-2, 5:

- 1 在圣经里，神子民中较刚强的人被视为一个集体单位，为神争战，将神的国带到地上—5，10～11节。
 - 2 神要用男孩子来成就祂的经纶，完成祂的定旨—提前—4，提后—9，弗—9，11，三 11：
 - a 神需要男孩子来打败祂的仇敌，带进祂的国，使祂永远的定旨得以完成—启十二 10。
 - b 主的恢复就是今天神经纶的实行，而神的经纶只能借男孩子来完成—5节。
- 四 男孩子与神最重要的时代行动有关—太六 9～10，启十二 10，十一 15：
- 1 神要结束这时代，并带进国度时代；为此神必须得着男孩子作祂时代的凭借。
 - 2 男孩子被提，结束了召会时代，并引进国度时代—十二 5，10。
 - 3 男孩子被提到天上，撒但被摔到地上，以及天上的宣告，表明男孩子要把国度带到地上；这是神最大的时代行动—5，9～10节，十一 15。

1. In the Bible the stronger ones among God's people are considered a collective unit fighting the battle for God and bringing God's kingdom down to earth—vv. 5, 10-11.
 2. God will use the man-child to fulfill His economy and to accomplish His purpose—1 Tim. 1:4; 2 Tim. 1:9; Eph. 1:9, 11; 3:11:
 - a. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose might be accomplished—Rev. 12:10.
 - b. The Lord's recovery is the practicality of God's economy today, and His economy can be carried out only by the man-child—v. 5.
- D. The man-child is related to God's most important dispensational move—Matt. 6:9-10; Rev. 12:10; 11:15:
1. God wants to end this age and bring in the age of the kingdom, and for this He must have the man-child as His dispensational instrument.
 2. The rapture of the man-child brings an end to the church age and introduces the age of the kingdom—12:5, 10.
 3. The rapture of the man-child to heaven, the casting of Satan to earth, and the declaration in heaven signify that the man-child will bring the kingdom to earth; this is God's greatest dispensational move—vv. 5, 9-10; 11:15.

第一周 ■ 周一

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。”

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

十六 10 “若是提摩太来到，你们要留心，叫他在你们那里无所惧怕，因为他作主的工像我一样。”

当神要向以色列人说话、作工时，神就先问以赛亚，说，“我可以差遣谁呢？谁肯为我们去呢？”（赛六 8。）神已经定规要向人说话，对人作工，但祂必须在地上找着人与祂同心，和祂同工。直到今天，神还是这样向人发声寻找。祂已经定规要将福音传到地极，使万民得蒙救恩，（太二八 19，徒一 8，十三 47，）但祂必须在地上找着人，得着人与祂同情同心，与祂合作并同工。无论何时何地，只要有人在地上与神同心，愿意和神同工，神的工作就要借着他们通到地上。神若在地上找不到人，神就只能在天上有工作的心愿和计划，不能在地上有工作的施行和成全。神能在地上找着人，才能把祂在天上所愿望、计划的成就到地上。（启示的事奉，六九至七〇页。）

信息选读

神是无所不能的，但祂的无所不能受到限制，因为祂必须有某些适合祂作工的条件。问题是我们有否站在让祂显明祂能力的地位上。我知道我不能帮助神，我不能促进祂作任何事情。但我可能有些东西会拦阻祂。罪、不信、天然的能力等等，都会拦阻神的能力。主必须给我们光，使我们看见祂所能

WEEK 1 — DAY 1

Morning Nourishment

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

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.

When God wanted to speak to the children of Israel and to work among them, He first asked Isaiah, “Whom shall I send? Who will go for Us?” (Isa. 6:8). Although God had already decided to speak to the children of Israel and to work in their midst, He had to find someone on earth who would work with Him according to His mind. God is still calling and looking for people. He wants to preach the gospel unto the uttermost part of the earth so that all the nations could receive His salvation (Matt. 28:19; Acts 1:8; 13:47). However, He must first find and gain people on the earth who will cooperate with Him and work with Him according to His mind. As long as there are those who are of the same mind as God and who are willing to work with Him, God’s work will be carried out on the earth by them. If God cannot find such ones on the earth, His desire and plan will remain in heaven, but it will not be carried out or fulfilled on the earth. God can carry out on earth what He has planned in heaven only when He finds people who will cooperate with Him. (CWWL, 1950-1951, vol. 2, “Serving according to Revelation,” p. 231)

Today’s Reading

God is omnipotent, but His omnipotence is subject to limitation because He must have certain conditions suitable for His working. The question is whether or not we are in the position for Him to show forth His power. I know that I cannot help God; I cannot further anything of His. But it is possible that something of me can hinder Him. Sin, unbelief, natural energy, etc., will hinder the very power of God. The Lord has to give us light to see what He can do, and

作的；祂也必须给我们光，使我们看见我们会拦阻祂作什么。我能将祂放在一个地位上，使祂不能作祂所要作的。天地的创造者，会受我们限制。愿主鉴察我们的心，并彻底对付我们。在我里面有没有什么是拦阻祂的？我的基督徒生活中有没有其他的倚靠？有没有凭眼见或感觉的倾向，或者我是凭信而行？我的生命中只有神吗？祂要作我的生命和能力。我有没有什么计划、程序，是顶替祂的？我信靠祂使无变有吗？我信靠祂叫死人复活吗？祂始终是复活的神。我们若靠近祂而活，就必看见光。我们若住在祂里面，光是确定的。我们发现有什么拦阻，不是凭着察验自己，乃是凭着在祂面前。

基督的身体就是那彰显基督的。…身体可能是祂的彰显，也可能成为祂的限制。祂在地上，是在肉体受限制的身体里行动；今天，祂是在属灵的身体—祂的召会—里行动，彰显并表显祂自己。祂在那灵里，在祂属灵的身体里行动。祂在地上，是在祂肉身的身体里表显祂自己；今天祂仍然在一个身体里表显祂自己，不过那是个属灵的身体。我们是这属灵身体的肢体，我们若不是用来彰显祂，就是限制祂。当我们蒙光照，看见我们的责任有多大时，那将是个不得了的日子。我们是基督唯一的彰显。身体是祂彰显自己的凭借。在我的身体之外，我还有什么彰显？没有。同样的原则，我们在一个地位上，或者给祂完全的彰显，或者使祂不能彰显祂自己。为这缘故，基督绝对的主宰无比重要。为了让祂借着祂的身体，对付这世界，对付属灵界里的邪恶情况，并彰显祂自己，我们就不可在任何一面限制或约束祂。（倪柝声文集第二辑第二十六册，一二七至一二九页。）

参读：倪柝声文集第二辑第二十六册，第一百八十三篇；神中心的工作与正确的属灵经历，第十二篇。

He has to give us light also to see what we can hinder Him from doing. We can put Him into a position where He cannot do what He wants to do. The Creator of heaven and earth can be limited by us. May the Lord search our hearts and deal with us in a drastic way. Is there anything in us that is hindering Him? Are there props in our Christian life? Is there a leaning to sight or feeling or are we walking by faith? Is only God in our lives? He is our life and power, but are there plans, programs, that substitute for Him? Are we trusting Him to bring something out of nothing? Are we trusting Him to bring the dead back to life? He is always the God of resurrection. If we abide in Him, we will see light. It is not by self-examination that we find out what is hindering; it is by being before Him.

The Body of Christ is that which expresses Christ....The Body can either be for His expression or His limitation. On earth He moved in a limited body of flesh; today He moves in a spiritual Body—His church—to express and manifest Himself. He is moving within His Body in the Spirit. On earth He manifested Himself in His body, and today He is doing the same. We are the members of this spiritual Body, and we are either being used to express Him or we are limiting Him. It will be a great day when the light dawns and we realize how great our responsibility is. We are the only expression that Christ has. The Body is the way for Him to express Himself. Outside of our bodies, what expression do we have? None. In the same principle we are in the position to give Him a full expression or to limit His expression. For this reason the complete sovereignty of Christ is of supreme importance. In order to bring Him to bear on evil situations in the spiritual world and to express Himself, we must not limit or restrict Him in any way. (CWWN, vol. 46, pp. 1226-1227)

Further Reading: CWWN, vol. 46, ch. 183; CWWL, 1955, vol. 3, “The Central Work of God and Proper Spiritual Experience,” ch. 12

第一周 ■ 周二

晨兴喂养

约六 38 “因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”

太二六 42 “祂…又去祷告说，我父啊，…愿你的旨意成就。”

在已过的永远里，并在将来的永远里，神是伊勒沙代；没有什么可限制祂。在两个永远里，没有什么能终止、拦阻或耽延祂。但神有一个意愿。祂有一个儿子，但祂要得着许多的儿子，祂要得着一班人，有分于祂的生命，并表显祂的儿子。为这缘故，祂创造天地和人。但这里有个难处：人被造有自由意志。这里神开始受限制。从伊甸园直到如今，有三个意志在作工—神的意志、撒但的意志、和人的意志。神不愿除去人的意志。祂要人的意志站在祂那边，所以祂也接受随之而来的限制。神不愿强迫人作什么。祂朝着祂的目标作工。在两个永远里，神的无所不能是绝对的；今天祂的无所不能是相对的，因祂受到一些限制。（倪柝声文集第二辑第二十六册，一二九至一三〇页。）

信息选读

在创造里，神将祂的全能置于人意志的限制之下。人的意志可以在神的一边，也可以在自己的一边、或在撒但的一边限制神。人的意志若能向着神，神就要比创世以前得着更多的荣耀。所以这个无所不能，在将来的永远里，会比在已过的永远里大得多。将来虽然有限制的可能，但那时神将不受限制，因为我们已被带到一个境地，凡是出于神的，我们都会赞同。所以神要得着更大的荣耀。将来还是有一个分开的意志，

WEEK 1 — DAY 2

Morning Nourishment

John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

Matt. 26:42 Again...He prayed, saying, My Father,...Your will be done.

God is El Shaddai—in eternity past and also in eternity future nothing can limit Him. In the two eternities nothing can stop, hinder, or delay Him. However, God has a will. He has a Son, but He wanted many sons—a people who would share His life and manifest His Son. For this reason He created heaven, earth, and man. But herein lies the trouble: man was created with a free will. The limitation of God began at this point. From the time of the garden of Eden until now, three wills have been at work—God’s, Satan’s, and man’s. God will not abolish the human will. He wants the human will to be on His side; therefore, He accepts the limitation that this desire entails. God will not compel man to do anything as He works toward His goal. In the two eternities God’s omnipotence is absolute; today His omnipotence is relative, for He is subject to certain limitations. (CWWN, vol. 46, pp. 1227-1228)

Today’s Reading

In creation God put His almighty power under the limitation of the human will. This will can be on the divine side, or it can be on its own side or Satan’s side to limit God. If this will is set for God, then there will be something much more for the glory of God than before creation. Thus, the omnipotence in eternity future will be much greater than in eternity past. It will be possible to be limited, but there will be no limitation because we will have been brought to a place where we stand for everything that is of God. God will therefore have far greater glory. There will always be a separate will, but it will become so subject

但这意志服从神，对神乃是荣耀。神这样作是冒着险。我的度量将成为神能力的度量；神有多大，就在于我的度量容让祂有多大。这是瓦器里的度量。我若扩大我的度量，就是扩大神在我里面的能力。今天神的能力受我的度量限制，它是受制于我的意志、我的服从、我的顺从和信心。神的能力取决于我对祂的信心。我是规格，是标准。今天神的全能受制于你和我。

有一位意志绝对与神的意志联合，神在祂身上不受限制，这一位就是主耶稣。神能在祂身上，并借着祂作神所喜欢的。借着祂的死与复活，有一个身体凭着那灵的能力形成了；今天神在寻找一些肢体，对祂会有完全的回应，并且在他们身上，神的意愿所受的限制会永远除去。…在我能带进永远的计划以前，祂必须在我身上有自由的通路。…国度的意思就是神能作祂所要作的，祂有祂自己的通路。祂是不受拦阻的，祂有权柄和能力，所以有荣耀。…有一天，召会将是祂的器皿，盛装祂所要的一切，但今天这就必须开始。…你不能期待神显明比你所给祂更大的度量。祂是绝对无限的。今天神的能力完全受制于我们的度量。神无法比我们所是的更有能力。祂已将祂自己放在我们里面，使我们成为祂的管道；我们能将祂关在外面，也能释放祂。整个神圣计划的得失都在于此。

主必须把我们带到一个地步，叫我们没有什么拦阻祂，我们在主手中是柔软的。祂必须把我们带到一个境地，对祂自己有完全的回应，使祂能有自由无阻的通路。这样，就没有什么是祂所不能作的。“子从自己不能作什么。”（约五19。）这就是秘诀！哦！我们顽固的性情！“主，从今天起，愿我得着恩典，不信靠自己，不用自己的能力，也不高估自己。愿一切拦阻你的，都放在血底下。”（倪柝声文集第二辑第二十六册，一三〇至一三二页。）

参读：倪柝声文集第二辑第十七册，第二十八篇；认识生命与召会，第十五篇。

to God that it is a glory to God. God has run a risk to bring this about. Our capacity will be the capacity of the power of God; God will be as great as our capacity allows Him. This is the measure in the earthen vessel. If we enlarge our capacity, we will enlarge the power of God. Today the power of God is limited by our capacity, and it is subject to our will, submission, obedience, and faith. The power of God takes the shape of our faith in Him. We are the meter, the measure. The divine almightiness today is subject to us.

The One whose will is absolutely identified with God's and the One in whom God has no limitations is the Lord Jesus. God can do what He likes with Him and through Him. Through His death and resurrection a Body has been formed by the power of the Spirit, and God is looking and seeking for members who will be fully responsive to Him and in whom His will's limitations will be forever done away with....He must have a free way with us before we can bring in the eternal purpose....The kingdom means that God can do what He wants, that He has His own way, that He is unhindered, and that He has authority and power and therefore glory....One day the church will be the vessel of all that He wants, but it must begin today....We cannot expect God to show forth a greater measure than what we afford Him. He is absolutely limited. The power of God today is utterly subject to our measure. God is in many ways no more powerful than we are. He has put Himself into us and made us His channels. We can shut Him out or we can release Him. The whole matter of the divine purpose is at stake.

The Lord must bring us to a place where we have nothing to hinder Him, where we are pliable in the hands of the Lord. He must bring us to a place of utter responsiveness to Himself so that He can have a free and unhindered way. Then there will be nothing that He cannot do. "The Son can do nothing from Himself" (John 5:19). That is the secret. Oh, this tenacious nature of ours! "Lord, from today may I have grace not to trust in myself, not to use my own power, nor to think highly of myself. May all that is hindering You be put under the blood." (CWWN, vol. 46, pp. 1228-1229)

Further Reading: CWWN, vol. 37, ch. 28; CWWL, 1953, vol. 1, "Knowing Life and the Church," ch. 15

第一周 ■ 周三

晨兴喂养

创一 28 “…要繁衍增多，遍满地面，并制伏这地，也要管理海里的鱼、空中的鸟、和地上各样行动的活物。”

启五 10 “又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。”

在创世记里有两个辞是很有意思的。一个是一章二十八节的“制伏”，也可以译作“征服”；一个是二章十五节的“看守”，也可以译作“守卫”。在这里我们能够看见神是派人征服地、守卫地。神的本意是要把地给人居住，而不是要地荒凉。（赛四五 18。）神要人不许撒但侵犯地。但是问题就是因为有撒但在地上，撒但要在地面上作破坏的工作，所以神要人把地从撒但的手下收回来。（倪柝声文集第二辑第十四册，一一页。）

信息选读

有人问说：神为什么不自己把撒但扔到无底坑里去，扔到火湖里去？我们的答覆是神能够这样作，但是神自己不作。…神要用人对付祂的仇敌。神为着要对付祂的仇敌，所以造人。神要受造的“人”对付受造而堕落的“撒但”。神所要用的是受造的人。

许多时候，救人的工作不一定是神的工作。救人，是解决人的问题；而神的工作是要人掌权，是为着治理神自己所造的万物。在神的造物中，需要一个掌权者，神就是拣选人来作这一个掌权者。我们如果只是为着我们人的话，那我们所有的追求，就不过是盼

WEEK 1 – DAY 3

Morning Nourishment

Gen. 1:28 ...Fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Two words in Genesis are very meaningful. One is subdue in Genesis 1:28, which can also be translated “conquer.” The other is keep in Genesis 2:15, which can also be translated “guard.” We see from these verses that God ordained man to conquer and guard the earth. God’s original intention was to give the earth to man as a place to dwell. It was not His intention that the earth would become desolate (Isa. 45:18). God desired, through man, to not allow Satan to intrude upon the earth, but the problem was that Satan was on earth and intended to do a work of destruction upon it. Therefore, God wanted man to restore the earth from Satan’s hand. (CWWN, vol. 34, “The Glorious Church,” p. 9)

Today’s Reading

Some may ask: Why doesn’t God Himself cast Satan into the bottomless pit or the lake of fire? Our answer is: God can do it, but He does not want to do it Himself....God wants to use man to deal with His enemy, and He created man for this purpose. God wants the creature to deal with the creature. He wants His creature man to deal with His fallen creature Satan in order to bring the earth back to God.

Many times the work of saving souls is not necessarily the work of God. Saving souls solves the problem of man, but the work of God requires that man exercise authority to have dominion over all things created by Him. God needs an authority in His creation, and He has chosen man to be that authority. If we were here just for ourselves as mere men, then all

望我这个人能够更爱主，我这个人能够更圣洁，我这个人能够更热心，我这个人能够救人的灵魂。这一切固然都好，但…都是顾念人得着好处，并没有顾念到神的工作，神的需要。…我们感谢神，神将劝人与祂自己和好的职分赐给了我们。但是，另一面，我们就是把全世界的人都拯救来了，我们还有一个神的工作没有作，神的需要还没有满足。在这里还有一件事，叫作神的工作，神的需要。神在造人的时候，就说了祂的需要是什么。神给我们看见祂的需要就是有人能够掌权，能够管理祂手下的造物。管理不是一件小事，乃是一件大事。神需要有可以托付而不出事情的人，这就是神的工作，这就是神所要得着的。

弟兄姊妹们，这是需要代价的！我们知道鬼会说话，鬼曾说，“耶稣我认识，保罗我也知道；你们却是谁？”（徒十九15。）问题就在这里：鬼碰着你，鬼逃不逃？固然，传福音需要代价，但是，对付撒但是更需要代价的。

这并不是一篇道理，这是需要实行的，代价是非常大的。如果神要人去推翻撒但所有的工作和权柄，我们就非得完全地、绝对地顺服主不可。我们作别的工作，为自己留下地位，关系还小；但是，对付鬼魔的工作，是一点没有法子为自己留下地位的。我们能留下自己读圣经，留下自己传福音，留下自己帮助召会，留下自己帮助弟兄，但是，对付撒但，就不能留下自己。你要留下自己，你就推他不动。愿意神开我们的眼睛，使我们看见，神的目的是要我们绝对的为着祂。三心二意的人没有法子对付撒但。（倪柝声文集第二辑第十四册，一一至一四页。）

参读：李常受文集一九七〇年第一册，借着在生命中长大并在生命中尽功用而建造召会，以完成神的定旨，第一章。

our seeking and longing would be to love the Lord more and to be more holy, more zealous, and save more souls....These things are [good but are] concerned simply with the benefit of man; God's work and God's need are entirely neglected. We must see that God has His need....Thank God that He has committed the ministry of reconciliation to us, but even if we have saved all the souls in the whole world, we have not yet accomplished God's work or satisfied God's requirement. Here is something called God's work, God's need. When God created man, He spoke of what He needed. He revealed His need to have man rule and reign over all His creation and proclaim His triumph. Ruling for God is not a small thing; it is a great matter. God needs men whom He can trust and who will not fail Him. This is God's work, and this is what God desires to obtain.

Brothers and sisters, this requires us to pay a price. We know how the demons can speak. A demon once said, "Jesus I know, and with Paul I am acquainted; but who are you?" (Acts 19:15). When a demon meets us, will he flee or not? Preaching the gospel demands that we pay a price, but a much greater price must be paid to deal with Satan.

This is not a matter of a message or a teaching. This requires our practice, and the price is extremely great. If we are to be men whom God will use to overthrow all of Satan's work and authority, we must obey the Lord completely and absolutely! In doing other work it matters less if we preserve ourselves a little, but when dealing with Satan, we cannot leave one bit of ground for ourselves. We may hold on to something of ourselves in our study of the Scriptures, in preaching the gospel, in helping the church or the brothers, but when we are dealing with Satan, self must be utterly abandoned. Satan will never be moved by us if self is preserved. May God open our eyes to see that His purpose demands that we be wholly and absolutely for Him. A double-minded person can never deal with Satan. (CWWN, vol. 34, "The Glorious Church," pp. 10-12)

Further Reading: CWWL, 1970, vol. 1, "Fulfilling God's Purpose by Growing in Life and Functioning in Life to Build Up the Church," ch. 1

第一周 ■ 周四

晨兴喂养

来十一 7 “挪亚因着信，…预备了一只方舟，使他全家得救，…并且承受了那照着信而得的义。”

徒二 40 “…你们要得救，脱离这弯曲的世代。”

启十一 15 “…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

今天…乃是活的耶稣的日子；神要一班人凭这位耶稣活着。这些人会成为今日的挪亚，结束现今的时代，带进要来的时代，就是国度时代。这是今天主正在作的。主的工作不在于对或错的道理，主的工作乃是吸引爱祂并寻求祂的人；他们有单纯的动机，带着敞开的灵，绝对地跟随祂，使祂得着召会生活，向全世界宣告反对现今的趋势，结束现今的时代，并带进神的国度。这是今天神正在完成的定旨。…主渴望“挪亚之家”来建造方舟，作见证对抗这时代的趋势；好让主能使用他们结束这时代，带进国度时代。我们在召会生活中所建造的，乃是今日的方舟；这方舟使我们得着救恩，（腓二 12，）也使我们所照顾的人得着救恩。（李常受文集一九七五至一九七六年第一册，三八〇至三八一页。）

信息选读

挪亚得救，不仅脱离神的审判，也脱离弯曲悖谬且邪恶的世代。挪亚进入方舟，耶和华就关了方舟的门。（创七 16。）神似乎是说，“即使你改变主意，你也不能出来。我将你关在里面，你必须留在这里。”…就一面说，挪亚得救了，他蒙了拯救；但就另一面说，他被监禁了。他的一个儿媳也许说，“我

WEEK 1 — DAY 4

Morning Nourishment

Heb. 11:7 By faith Noah...prepared an ark for the salvation of his house... and became heir of the righteousness which is according to faith.

Acts 2:40 ...Be saved from this crooked generation.

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Today is the day of the living Jesus, and God wants a people who live by this Jesus. These people will be today's Noah, who terminate the present generation and usher in the coming age, the age of the kingdom. This is what the Lord is doing today.... His work is to attract His lovers and seekers who have a pure motive with an open spirit to follow Him in an absolute way so that He may have the church life to protest to the whole world against the present trend, terminate this present age, and bring in God's kingdom. This is God's purpose that He is fulfilling today....The Lord desires "the family of Noah" to build the ark and testify against the trend of the age so that He can use them to terminate this age and bring in the kingdom age. What we are building in the church life is today's ark for our salvation (Phil. 2:12) and for the salvation of the ones under our care. (CWWL, 1975-1976, vol. 1, "The Testimony of Jesus," p. 280)

Today's Reading

Noah was saved not only from God's judgment but also from the crooked, perverted, and evil generation. When Noah went into the ark, Jehovah shut the door (Gen. 7:16). It is as if God were saying, "Even if you change your mind, you cannot get out. I have shut you in, and you must stay here."... In one sense Noah was saved and rescued, but in another sense he was imprisoned. One of his daughters-in-law might have said, "I prefer my old house with many

宁愿要老家，有许多卧房、浴室、和一间大起居室。你向我们传讲的是很好，但这方舟就像监牢。”…挪亚可能会回答他的儿媳说，“我能作什吗？我们能去哪里？我不能开门，这不在于我，乃在于耶和华。是祂把我们关进来的，我们只能留在这里。不要受搅扰，要忍耐，再稍等一下。”洪水之后，挪亚同他全家出了方舟，进入新时代。（八 16, 18.）

在挪亚的时候，必定不只八个人敬畏并相信神。按照创世记五章，列祖们都活得很久。他们是敬虔的，教导他们的第二代、第三代、以及后来许多代的人，要敬畏神并信靠神。因此我们能确信，除了挪亚和他的家人之外，必定还有许多其他人相信神。虽然这些人可能已经得救，免于永远的沉沦，但他们却没有得救脱离弯曲的世代，也没有被引进新的时代。有些人也许会质疑，在方舟之外的人怎么会是得救的。然而，请想想许多相信主耶稣之人的日常生活，他们去看电影，上夜总会，看电视，跟随现今的时尚。那些有分于这类败坏事物的人，也许得救免于永远的刑罚，但他们没有得救脱离今天弯曲的世代，并且许多人不能被引进基督的国，不能在其中作王。真正得救脱离今天弯曲世代的人，没有一个跟随今天世代的路线。一面，我们得救了，因为我们相信主流了祂的血，为我们死了。因此，我们不致永远灭亡；但另一面，我们也许仍去百货公司购买摩登、属世时尚的东西。如果主明天就来，我们有把握祂会将我们引进祂的国吗？不，我们可能与现今的世代同受惩罚。（李常受文集一九七五至一九七六年第一册，四三七至四三九页。）

参读：耶稣的见证，第一、三至四、六至八章；主的恢复以及宗教的现况，第一、四章。

bedrooms, bathrooms, and a large living room. What you preached to us was good, but this ark is like a prison.”... Noah might have replied to his daughters-in-law, “What can I do, and where can we go? I cannot open the door. It is not up to me; it is up to Jehovah. He shut us in. We simply need to remain here. Do not be bothered; be patient and wait for a little while longer.” After the flood Noah came out of the ark with his whole family and entered into a new age (8:16, 18).

At Noah’s time there must have been more than eight persons who feared God and believed in Him. According to Genesis 5, the early forefathers lived for a long time. Being godly, they taught their second, third, and further generations to fear God and trust in Him. Therefore, we can be assured that besides Noah and his family, there must have been a number of others who believed in God. Although these may have been saved from eternal perdition, they were not saved from their perverted generation, and they were not ushered into the new age. Some may question how it could be that some outside the ark were saved. However, consider the daily life of many who believe in the Lord Jesus, who go to the movies, attend nightclubs, watch television, and follow the modern fashions. Those who partake of these corruptions may be saved from eternal punishment, but they have not been saved from today’s crooked generation, and many will not be ushered into the kingdom of Christ to be kings there. No one who has truly been saved from today’s crooked generation follows the course of today’s present age. On one hand, we are saved because we believe that the Lord shed His blood and died for us. Therefore, we will not perish for eternity. On the other hand, though, we may still go to the department stores to buy the things of the modern, worldly fashions. If the Lord comes tomorrow, are we assured that He will usher us into His kingdom? Rather, we may be punished along with the present generation. (CWWL, 1975-1976, vol. 1, “The Testimony of Jesus,” pp. 321-323)

Further Reading: CWWL, 1975-1976, vol. 1, “The Testimony of Jesus,” chs. 1, 3-4, 6-8; CWWL, 1977, vol. 1, “The Lord’s Recovery and the Present Situation of Religion,” chs. 1, 4

第一周 ■ 周五

晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

腓二 12 ~ 13 “…就当恐惧战兢，作成你们自己的救恩，因为乃是神…在你们里面运行…”

15 “使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女…”

只有八个人在方舟里借水得救，脱离那弯曲的世代。许多人也许已经得救免于永远的沉沦，但没有太多人进入方舟。我们要得救免于永远的沉沦，不需要作什么；但我们要得救脱离邪恶的世代，就需要建造方舟。腓立比二章十二节说，“作成你们自己的救恩。”…这不是得救免于永远的沉沦，乃是得救脱离十五节所提弯曲悖谬的世代。…我们许多人只能说，我们已经得救免于永远的沉沦；…免于沉沦只是我们救恩的一半。我们也需要得救脱离另一半，就是脱离这弯曲悖谬的世代。（李常受文集一九七五至一九七六年第一册，四三九至四四〇页。）

信息选读

得救免于永远的沉沦，只需要我们说，“哦，主耶稣，我是罪人。我感谢你为我死。你是神的儿子，你是我的救主。主耶稣，赦免我，我悔改，并且相信你。”这就够使我们靠恩得救。然而，我们救恩的余下部分就需要我们与神合作。腓立比二章十三节说，“乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”对此我们要说，“神啊，我对你的运行说阿们。”我们若与神的运行合作，在

WEEK 1 — DAY 5

Morning Nourishment

Matt. 16:18 ...I will build My church, and the gates of Hades shall not prevail against it.

Phil. 2:12-13 ...Work out your own salvation with fear and trembling; for it is God who operates in you...

15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation...

Only eight persons were saved in the ark, through water, from that crooked generation. Many may have been saved from eternal perdition, but not many entered into the ark. In order to be saved from eternal perdition, there is no need for us to do anything, but in order to be saved from the evil generation, we need to build up the ark. Philippians 2:12 says, “Work out your own salvation.”...This is not salvation from eternal perdition. It is salvation from the crooked and perverted generation mentioned in verse 15.... Many of us can only say that we have been saved from eternal perdition....This is only half of our salvation. We also need to be saved from the other half, from this crooked and perverted generation. (CWVL, 1975-1976, vol. 1, “The Testimony of Jesus,” pp. 323-324)

Today's Reading

To be saved from eternal perdition requires us simply to say, “O Lord Jesus, I am a sinner. I thank You that You died for me. You are the Son of God, and You are my Savior. Lord Jesus, forgive me. I repent and believe in You.” This is sufficient for our salvation by grace. However, the remainder of our salvation requires our cooperation with God. Philippians 2:13 says, “It is God who operates in you both the willing and the working for His good pleasure.” To this we need to say, “Amen to Your work.” If we cooperate with God's operation, on the negative side, we will spontaneously be rescued out of this crooked

消极一面，我们自然而然蒙拯救脱离这弯曲的世代；在积极一面，我们要进入表征正当召会生活的方舟。

我们需要进入正当的召会生活，就是我们的“监牢”。…有些圣徒的父母说，“可怜你自己罢。不要这么频繁地去你们的召会。你已经每周六和主日都去召会，这就够了。不要忘了这是假日。为什么你不度假，使自己有所享受？”然而，这样说的人不晓得我们有更好、更高的事；他们不知道我们在享受属天、属灵、美妙的“娱乐”。我们被监禁在召会生活里，我们喜爱这样。召会是监牢，但召会也是最好的“娱乐”。（李常受文集一九七五至一九七六年第一册，四四〇至四四一页。）

使徒们在传福音的时候，也在建造方舟，在其中享受完满的救恩。方舟是什吗？方舟就是团体的基督。使徒一面传讲个人的基督，一面建造团体的基督。借着这团体的基督，千万人不仅蒙拯救脱离神的审判，也蒙拯救脱离那弯曲悖谬的世代。

我们在建造召会。召会就是团体的基督，（林前十二12，）这基督可以说就是今天的方舟。千万的人因着进到召会生活里蒙了拯救。许多人能作见证，他们如何因着来到召会蒙了拯救。你可能已经得救多年，但直至你来到召会，你才脱离了这弯曲的世界。那团体的方舟分别了你。我们一来到召会里，就不需别人告诉我们从世界出来；我们就是这样过召会生活，常常来聚会；…借着过召会生活，一切属这弯曲世代的東西都不见了。什么能救我们脱离这悖谬的世代？过召会生活能救我们。我们在建造方舟，那方舟能救我们，也能救别人脱离神所定罪的世代。（创世记生命读经，五〇〇至五〇一页。）

参读：创世记生命读经，第七、二十九至三十一篇；现今邪恶世代中基督的恢复，第一至二、五章。

generation. On the positive side, we will enter into the ark, which signifies the proper church life.

We need to enter into the proper church life, which is a “prison” to us....The parents of some of the saints say, “Pity yourself. Do not go to your church so often. You have been going to your church every Saturday and Sunday. That is enough. Do not forget that this is a holiday. Why would you not take a vacation and enjoy yourself?” However, those who speak in this way do not realize that we have something better and higher. They do not know the heavenly, spiritual, and wonderful “entertainment” that we enjoy. We are imprisoned in the church life, and we love it. The church is a prison, but it is also the best “entertainment.” (CWWL, 1975-1976, vol. 1, “The Testimony of Jesus,” p. 324)

While the apostles were preaching the gospel, they were also building the ark in which they would enjoy full salvation. What was that ark? It was the corporate Christ. While the apostles were preaching the individual Christ, they were building up the corporate Christ. Through that corporate Christ, thousands of people were not only saved from God’s judgment but also from that crooked and perverse generation.

We are building the church. The church is the corporate Christ (1 Cor. 12:12) which, in a sense, is today’s ark. Thousands of people have been saved by entering into the church life. Many can testify how they have been saved by coming into the church. Although you might have been saved for many years, you were not separated from this crooked world until you came into the church. That corporate ark separated you. Once we came into the church, no one had to tell us to come out of the world. We simply began a life of “churching,” coming to the meetings again and again....By churching, everything of this crooked age will disappear. What is able to save us from this perverse age? Churching can save us. We are building the ark that can save us as well as others from the age condemned by God. (Life-study of Genesis, pp. 409-410)

Further Reading: Life-study of Genesis, msgs. 7, 29-31; CWWL, 1977, vol. 1, “The Recovery of Christ in the Present Evil Age,” chs. 1-2, 5

第一周 ■ 周六

晨兴喂养

启十二5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。10～11…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那…控告我们弟兄们的控告者，已经被摔下去了。弟兄们胜过他，是因羊羔的血，并因自己所见证的话…”

创世记三章女人的后裔主要的是指主耶稣，但得胜者在这后裔里也有分。女人的后裔包括召会，特别是得胜者。虽然主伤了撒但的头，但他仍然在作工。女人的后裔要伤撒但的头，这事的应验可见于启示录十二章的男孩子。那唯一的得胜者包括了所有的得胜者。（10～11。）

当神对某一件事的态度改变时，祂就有一个时代的行动。每一个时代的行动都带进神的新路。神最重要的时代行动是在启示录十二章。祂要结束这个时代，带进国度时代。…祂怎样才能结束这个时代，带进另一个时代？祂必须得着祂时代的凭借。（译自“圣洁没有瑕疵”英文版附录。）

信息选读

男孩子的被提结束召会时代并引进国度时代。男孩子使神能有所行动。如果没有男孩子和被提，神就无法有时代的行动。我们绝不该忘记，神是能被限制的。在祂一切的行动中，祂等候人。神在天上的捆绑是基于我们在地上的捆绑；神在天上的释放是基于我们在地上的释放。每一件事都在于召会。

WEEK 1 — DAY 6

Morning Nourishment

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne. 10-11 ...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down...And they overcame him because of the blood...and...the word of their testimony...

The seed of the woman in Genesis 3 primarily refers to the Lord Jesus, but the overcomers also have a part in this seed. The seed of the woman includes the church, especially the overcomers. Even though the Lord bruised Satan's head, he is still at work. The fulfillment of the seed of the woman bruising Satan can be seen in the man-child in Revelation 12. The only Overcomer includes all the overcomers (vv. 10-11).

When God changes His attitude toward a certain matter, He makes a dispensational move. Every dispensational move brings in God's new way. His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom. His purpose is not general and ordinary. How can He bring this age to a close and bring in another? He must have His dispensational instrument. (CWWN, vol. 34, "The Glorious Church," p. 153)

Today's Reading

The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move. If there is not a man-child and a rapture, God cannot make a dispensational move. We should never forget that God can be limited. He waits for man in all of His moves. God's binding in heaven is based on our binding on earth; God's loosing in heaven is based on our loosing on earth. Everything depends on the church.

神的心意是要受造之物来对付堕落的受造之物。照着祂的定旨，全召会都该对付撒但；然而，召会堕落了，所以需要得胜者兴起来。神的定旨得以在得胜者身上成就，是因为他们与祂同工。我们在整本圣经都能看见得胜者的原则。神总是得着一班得胜者，来进行时代的行动。

召会历史中，第一个特别的行动是“改教运动”。在这时代的行动中，神使用了路德马丁（Martin Luther）。在威尔斯复兴之后，“弟兄们”也为神用以开始神的新行动。罗伯斯伊凡（Evan Roberts）和宾路易师母（Mrs. Jessie Penn-Lewis）这两位，认识关于属灵争战的事；他们知道如何对付撒但。…罗伯斯伊凡曾经十年没有出现，再被遇见时说，“我在那里祷告国度的祷告。”每当神要有一个时代的行动，就必须得着祂的凭借。

我们是在这时代的末了吗？我们如果是的话，国度很快就会开始。如果一个时代行动近了，神就需要凭借；一般的工作已经不足以应付了。神的儿女缺少异象，他们没有看见局面的严重和迫切。“现在”是时代的事。仅仅作主的好仆人已经不够了，这对神没有太大用处。请注意，我们并不是说没有用处。我们要作什么来结束这个时代，带进下一个时代呢？这是一个特别的时候，所以需要有特别的基督徒作特别的工作。

今天神正在等待男孩子。只有男孩子的被提能带进启示录十二章十节里的事。神有一个次序，祂是照着那个次序作工的。如今祂的眼目已经从召会转移到国度。

在所有时代的行动中，男孩子是最大的，因为这除去人的能力和魔鬼的能力，并带进国度。（译自“圣洁没有瑕疵”英文版附录。）

参读：召会的建造，第二章；完成神永远定旨的生活，第二章。

It is God's desire that created beings would deal with fallen created beings. According to His purpose, the whole church should deal with Satan; however, the church has failed. Therefore, there is the need for the overcomers to rise up. God's purpose is fulfilled in the overcomers because they work with Him. We can see the principle of the overcomers throughout the Word of God. God always lays hold of a group of overcomers to make a dispensational move.

In church history the first special move was the Reformation. God used Luther in this dispensational move. The Brethren were also used... After the Welsh revival, a new move of God began. Both Evan Roberts and Mrs. Penn-Lewis knew about spiritual warfare; they knew how to deal with Satan....When Evan Roberts was seen after an absence of ten years, he said, "I have been praying kingdom prayers." Every time God wants to make a dispensational move, He must obtain His instrument.

Are we at the end of the age? If we are, the kingdom will soon begin. If a dispensational move is near, then God needs an instrument. General work is no longer adequate. The children of God lack a vision; they do not see the seriousness and intensity of the situation. Now is a matter of dispensation. Just being a good servant of the Lord is no longer good enough; this is not of great use to God. Please note that we are not saying that it is of no use. What are we doing to close this dispensation? What are we doing to bring in the next age? This is a special time, so there is the need of special Christians to do a special work.

Today God is waiting for the man-child. Only the rapture can precipitate the events in Revelation 12:10. God has an order, and He works according to that order. His eyes have left the church; they are now on the kingdom.

Of all the dispensational moves, the man-child is the greatest because it removes man's power and the devil's power, and it brings in the kingdom. (CWWN, vol. 34, "The Glorious Church," pp. 153-154, 156-157)

Further Reading: CWWL, 1975-1976, vol. 1, "The Building of the Church," ch. 2; CWWL, 1963, vol. 2, "The Living That Fulfills God's Eternal Purpose," ch. 4

第一周诗歌

WEEK 1 — HYMN

补 537

献上自己建造方舟

降 B 大调 (创世记六至八章) (英 1268) 4/4

5 | 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | 2̣ · 1̣ 6̣ · 1̣ 5̣ ·
 一 当 日 挪 亚 照 神 吩 咐, 努 力 建 造 方 舟,
 5 | 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | 2̣ · 2̣ 2̣ · 3̣ 2̣ ·
 多 人 观 看, 他 的 话 却 无 人 留 意 接 受;
 5 | 3̣ · 3̣ 3̣ · 2̣ 1̣ · 1̣ 7̣ · 1̣ | 2̣ · 1̣ 6̣ · 1̣ 5̣ ·
 唯 独 挪 亚 蒙 恩, 听 见 神 话 语 谨 遵 守,
 5 | 6̣ · 6̣ 7̣ · 7̣ 1̣ · 1̣ 2̣ · 2̣ | 3̣ · 2̣ 1̣ · 7̣ 1̣
 全 心 建 造 方 舟, 不 浪 费 任 何 的 时 候。
 5 | 1̣ - 1̣ 5̣ 1̣ · 7̣ | 6̣ 6̣ - 6̣ | 2̣ - 2̣ 6̣ 2̣ · 1̣ | 7̣ - -
 (副) 今 日 耶 稣 的 见 证, 已 向 我 们 显 明:
 5 | 3̣ - 3̣ 2̣ 1̣ · 7̣ | 2̣ 1̣ 7̣ 6̣ | 5̣ 1̣ · 1̣ 7̣ | 1̣ - - 0 ||
 见 证 的 方 舟 建 立 在 众 地 方 召 会 中。

- 二 那时的世代堕落、弯曲、悖谬又腐朽, 地上的罪恶甚大, 人心邪恶无可救; 但挪亚持守异象, 抵挡放荡的潮流, 不计较任何代价, 建造见证的方舟。
- 三 当时也有多人说他们是在敬拜神, 他们事奉、献祭, 却不能有分神救恩; 神所渴望建造, 他们不耻、不愿过问, 思念属地之事, 以致与恶者同浮沉。
- 四 一日, 方舟建成, 神将八人关入里头, 天上窗户尽都敞开, 大雨倾泻不休; 水势浩大, 但方舟内挪亚安息无忧, 地虽淹没, 他却漂浮其上, 安全得救。
- 五 这方舟就是当代神在地得胜见证, 是一个团体的人, 将神荣耀全显明; 神也要我们同被建造, 显出祂丰盛, 使神显现于肉体, 在众地方召会中。
- 六 儆醒! 莫随洪流浮沉而偏离神心意; 当让耶稣的见证如火在我心燃起! 地方召会乃是方舟, 将神见证无遗; 为此我们献上自己, 现今世代远离。

When Noah worked upon the ark as God to

The Church — As the Ark of Noah

1268

1. When Noah worked upon the ark as
 God to him de-creed. So many others watched, yet to his
 words they gave no heed. But Noah heard the voice of God and
 did His word o-bey; His business was to build the ark; he
 could - n't waste a day. (C) Now Je - sus' test - i - mon - y, we in the church - es
 see The ark of test - i - mon - y built in each lo - cal - i - ty.

- The generation at that time was evil and perverse;
 The wickedness upon the earth was waxing worse and worse.
 But Noah stood against the age and ne'er the vision lost.
 The ark of testimony must be built at any cost.
- There were at that time many men who said they worshipped God;
 They served Him and they sacrificed and yet 'twas very odd,
 The very thing that God desired they mocked and ridiculed.
 Their heart was set upon this age and by the devil ruled.
- One day the ark was finished and eight souls were led aboard.
 God shut the door and then the heavens opened and outpoured.
 It rained, but Noah took no thought for he was safe inside.
 When all the earth was flooded, he above it all did ride.
- The ark was just God's testimony on the earth that time.
 For God had found a corporate man through whom His light could shine.
 He needed something built through which He'd fully be expressed,
 And now it is the local church where God is manifest.
- Be careful lest this age would lead you from God's heart's desire.
 For Jesus' testimony must set all our hearts afire.
 The local churches are the ark, God's testimony true.
 For this we leave the age behind and give our hearts anew.

第二周

神的喜悦

诗歌:

读经: 弗四 11 ~ 16, 腓二 13, 太三 13 ~ 17, 十七 5, 加一 15 ~ 16, 罗十四 17 ~ 18

【周一】

壹 神的喜悦, 祂心头的愿望, 是要应付这个时代的要求, 就是神在这个时代的需要:

一 神在这个时代不再需要“属灵大汉”; 祂乃是要身体的见证, 就是基督身体的实际, 终极完成于新耶路撒冷; 这就是照着主关于建造祂身体的话, 成就祂的心愿—太十六 18, 弗四 1 ~ 16。

二 以弗所四章十五至十六节说到身体的众肢体都长到元首里面, 本于元首而尽功用; 如此, “全身” (借着供应的节与每一部分的功用) 便“叫身体渐渐长大, 以致在爱里把自己建造起来”。

三 倪弟兄和李弟兄作为今时代的执事, 乃是我们的榜样, 使我们被成全, “目的是为着职事的工作, 为着建造基督的身体;” 我们在今世正在得成全, 成为基督身体上尽功用的肢体—11 ~ 12 节, 提前一 16, 四 12, 林前四 16 ~ 17。

四 “属灵大汉” 拦阻了召会职事的产生; 我们需要看见召会内在的所是; 所有领一他连得银子

Week Two

God's Good Pleasure

Hymns:

Scripture Reading: Eph. 4:11-16; Phil. 2:13; Matt. 3:13-17; 17:5; Gal. 1:15-16; Rom. 14:17-18

§Day 1

I. God's good pleasure, His heart's desire, is to meet the demand of this age, which is God's need in this age:

A. God does not need "spiritual giants" any longer in this age; what He needs is the Body testimony, which is the reality of the Body of Christ consummating in the New Jerusalem; this is to fulfill the Lord's heart's desire according to His word concerning the building up of His Body—Matt. 16:18; Eph. 4:1-16.

B. Verses 15 and 16 say that all the members of the Body grow up into the Head and function out from the Head; thus, "all the Body" (with the supplying joints and the functioning of each one part) "causes the growth of the Body unto the building up of itself in love."

C. As ministers of the present age, Brother Nee and Brother Lee are patterns to us so that we may be perfected "unto the work of the ministry, unto the building up of the Body of Christ"; we are being perfected in this present age to become functioning members of the Body of Christ—vv. 11-12; 1 Tim. 1:16; 4:12; 1 Cor. 4:16-17.

D. "Spiritual giants" are a hindrance to the producing of the church ministry; we need to see what the church is intrinsically; the church

的人都尽功用，召会作基督的身体就产生出来；银子象征属灵的恩赐，基督身体上的每一个肢体最少都有一他连得—太二五 14～30，罗十二 6，林前十二 4，十二 27，彼前四 10：

- 1 为着主的工作，我们需要银子，属灵的恩赐，使我们得着装备成为良善的奴仆，完成神永远的经纶；我们固然必须使所有五他连得的来服事，也必须使二他连得的来服事，但我们更必须使所有一他连得的来服事。
- 2 五个一他连得的加起来就等于一个五他连得的；今天如果在召会里，所有一他连得的人都拿出来，在我们中间就用不着有这么多大的恩赐；只要这些一他连得的都出去，整个世界就要被征服了！（参徒十七 6 下。）
- 3 假若我们的工作不能产生一他连得的出来，我们的工作就是失败的；提后二章二节和以弗所四章十一至十二节是我们今天工作的路；只有教别人作，工作才能成功；今天召会的建造，乃在于一他连得的人有没有被成全、建造并兴起来；今天所需要的，乃是能“带”人在召会中尽功用服事主的人，不是能“代”人服事的人。

【周二】

- 五 今天神所要恢复的，乃是最难的点，就是以弗所四章十一至十六节的应验；神末了的工作就是恢复身体的见证。
- 六 我们需要看见身体会受错用“属灵追求”所破坏（见李弟兄为这事所作的见证，“历史与启示”下册，七七至八六页）：

as the Body of Christ is brought forth when all the one-talented ones are functioning; talents signify spiritual gifts, and each member of the Body of Christ has at least one talent—Matt. 25:14-30; Rom. 12:6; 1 Cor. 12:4, 12-27; 1 Pet. 4:10:

1. For the work of the Lord, we need the talent, the spiritual gift, that we may be equipped as good slaves to accomplish God's eternal economy; surely, we must make all the five-talented ones serve and the two-talented ones serve, but even more, we must make all the one-talented ones serve.
2. When five one-talented ones are put together, they equal one who has five talents; if all the one-talented ones in the church today would bring forth their talents, there would be no need for so many great gifts among us; just by the coming forth of the one-talented ones, the whole world will be conquered (cf. Acts 17:6b)!
3. If our work does not bring out the one-talented ones, our work is a failure; 2 Timothy 2:2 and Ephesians 4:11-12 are the way of our work today; only those who teach others to work will succeed in the work; today the building up of the church hinges on the perfecting, building up, and raising up of the one-talented ones; what is needed today is men who can lead others into their function in serving the Lord for the church, not men who will replace others in their service.

§Day 2

- E. God is recovering the most difficult thing today, which is the fulfillment of Ephesians 4:11-16; God's ultimate work is the recovery of the Body testimony.
- F. We need to see that the Body can be damaged by the misuse of "spiritual pursuit" (see Brother Lee's testimony about this in The History and Revelation of the Lord's Recovery, vol. 2, pp. 346-354):

- 1 宾路易师母 (Mrs. Penn-Lewis) 和史百克 (T. Austin-Sparks) 是二十世纪属灵造诣很深的人，他们开始同工，后来却分开了，不能属灵在一起；这就给我们看见，“属灵”是会叫人分开的。
- 2 宾路易师母认识主的死主观的经历，史百克看见基督的复活和复活的生命；但因为他有他自己属灵的认识，觉得他属灵的认识比宾路易师母高，所以他离开，另外开始自己的工作；他们之间确实有一点竞争的意味。
- 3 史百克虽然“属灵”，对召会的认识却很肤浅；因着他不够认识召会（召会的合一与召会的立场），他第二次也是末次访问台湾时发表了异议的看法，这个异议所带给我们的亏损，远比他给我们的帮助多上十倍，甚至五十倍。
- 4 在那时以前，我们中间同心合意，非常和谐，但那些说自己得到史百克弟兄“帮助”的人，成了分裂的因素。
- 5 我们的确需要成为真正属灵的人，就是由调和的灵所管理、支配、引导、推动、管治、约束并带领的人；一个真正属灵的人照着灵生活，不但在他的灵里，也在身体里、借着身体、为着身体作每一件事并说每一句话；我们若真属灵，就会竭力“以和平的联索，竭力保守那灵的一”——弗四 3，林前二 14 ~ 15，三 1，3。

【周三】

贰 神的喜悦，祂心头的愿望，乃是使神喜乐
的：

1. In the twentieth century Mrs. Penn-Lewis and T. Austin-Sparks were people with high spiritual attainment who began to work together, but they were divided and could not be spiritual together; this shows that being "spiritual" can result in division.
2. Mrs. Penn-Lewis knew the subjective experience of the Lord's death, and T. Austin-Sparks saw the resurrection of Christ and the resurrection life; but because he had his own spiritual knowledge and felt that his spiritual knowledge was higher than that of Mrs. Penn-Lewis, he left and started his own work; there was even a sense of rivalry between them.
3. Although T. Austin-Sparks was "spiritual," he was shallow in his understanding of the church; because he did not have a sufficient understanding of the church (the oneness of the church and the ground of the church), during his second and final visit to Taiwan, he expressed dissenting views, and the loss brought about by this was ten times, even fifty times, greater than the help he rendered.
4. Before that time we had the one accord and were in harmony, but those who said that they were "helped" by Brother Austin-Sparks became factors of division.
5. We surely need to be genuine spiritual men, those who are dominated, governed, directed, moved, ruled, controlled, and led by our mingled spirit; a true spiritual man, who lives according to the spirit, will do everything and speak everything not only in his spirit but also in the Body, through the Body, and for the Body; if we are truly spiritual, we will be diligent to "keep the oneness of the Spirit in the uniting bond of peace"—Eph. 4:3; 1 Cor. 2:14-15; 3:1, 3.

§Day 3

II. God's good pleasure, God's heart's desire, is what makes God
happy:

- 一 神喜悦创造地；祂的国要建立在地上——伯三 4, 7, 太六 10, 启五 10, 十一 15, 二一 1, 亚十二 1。
- 二 神喜悦创造人；神对于祂所造的每一项都说“好”，（创一 4, 10, 12, 21, 25,）但对于人的创造，祂说“甚好”，因为人有神的形像并得着神的管治权，为着神的荣耀和神的国。（26, 31, 赛四三 7, 太六 10, 13 下。）
- 三 神喜悦成为肉体；（路二 9～14；）耶稣是奇妙的策士、全能的神、永远的父、和平的君，来作独一的治理者，三一神的政权必担在祂的肩头上；（赛九 6～7；）祂是我们的救主和我们的以马内利，神人，那与人联结、调和、合并者。（太一 21, 23, 约十四 9～11, 16～20。）
- 四 神喜悦基督的受浸；当主受浸要开始祂公开的职事时，“诸天向祂开了，…看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的；”主耶稣站住一个典型之人的地位受浸，尽全般的义，让自己摆到死与复活里，使祂能够在复活里生活尽职——太三 13～17。
- 五 神喜悦复活得荣的基督；基督变化形像作为复活之预像的时候，“看哪，又有声音从云彩里出来，说，这是我的爱子，我所喜悦的，你们要听祂；”（十七 5；）神喜悦祂儿子的复活与得荣。（路二四 26。）
- 六 神喜悦祂的浪子回到祂那里；路加十五章浪子的比喻，可以称为喜乐父亲的比喻；父亲“跑”向回来的儿子后，（20，）就吩咐仆人把肥牛

- A. God is happy with the creation of the earth; His kingdom will be set up on the earth—Job 38:4, 7; Matt. 6:10; Rev. 5:10; 11:15; 21:1; Zech. 12:1.
- B. God is happy with the creation of man; for each of the items that God had created, He said "good" (Gen. 1:4, 10, 12, 21, 25), but for the creation of man, He said "very good" because man had God's image and had been given God's dominion for the glory of God and the kingdom of God (vv. 26, 31; Isa. 43:7; Matt. 6:10, 13b).
- C. God is happy with the incarnation (Luke 2:9-14); Jesus is the Wonderful Counselor, the Mighty God, the Eternal Father, and the Prince of Peace to be the unique Governor, and the government of the Triune God is upon His shoulder (Isa. 9:6-7); He is our Savior and our Emmanuel, the God-man, the One who is united, mingled, and incorporated with man (Matt. 1:21, 23; John 14:9-11, 16-20).
- D. God is happy with Christ's baptism; when He was baptized to begin His public ministry, "the heavens were opened to Him.... And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight"; the Lord Jesus, taking the standing of a typical man, was baptized to fulfill all righteousness and to allow Himself to be put into death and resurrection so that He might live and minister in resurrection—Matt. 3:13-17.
- E. God is happy with the resurrected and glorified Christ; when Christ was transfigured, as a foreshadowing of His resurrection, "behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!" (17:5); God took pleasure in the resurrection and glorification of His Son (Luke 24:26).
- F. God is happy when His prodigal sons return to Him; the parable of the prodigal son in Luke 15 may be called the parable of a happy father; after the father "ran" to his returning son (v. 20), he told his servants

犊牵来宰了，说，“让我们吃喝快乐；”（23；）这里我们看见神的欢乐。

七 神喜悦祂儿子启示在我们里面——“神…乐意将祂儿子启示在我里面”（加一 15～16）——以及我们完全被带进神儿子的名分里；（四 4～6，弗一 4～5；）这成就神的喜悦，使祂得着许多儿子，作祂团体的彰显；神的儿子启示在我们里面，就带我们进入地的意义，人的意义，以及成为肉体、钉十字架并复活之主的意义里。

【周四、周五】

八 神喜悦为着祂的美意，在我们里面运行，使我们立志并行事；（腓二 13；）有身体生活之供应（一 19）的基督徒生活是喜乐的生活；我们里面的喜乐，指明我们照着神的喜悦生活行动；腓立比书是保罗在监牢里所写的书信，（13，四 22，）说到对基督的经历和享受，其结果乃是喜乐，所以也是一卷充满喜乐、欢喜的书。（一 4，18，25，二 2，17～18，28～29，三 1，四 1，4。）

九 神喜悦得着神人（属神的人），（诗九十标题，申三三 1，拉三 2，）就是与神合而为一，活神并活出神以得着神的人；（提后三 16～17，提前六 11～12，腓三 8，14；）拿撒勒人耶稣是活出神之神人的标准模型；（约六 57，五 19，30，十 30；）主说祂来不行自己的意思，也不寻求自己的荣耀；（五 19，30，六 38，七 18；）当我们接受基督作钉死的生命，使祂显为复活的生命，我们就经历祂作内住并加力的复活大能，使我们能否认自己的意思和自己的荣耀。（腓三 10，林后四 5～7，罗十四 7～9。）

to bring the fattened calf and slaughter it, and he said, "Let us eat and be merry" (v. 23); here we see the merriment of God.

G. God is happy when His Son is revealed in us—"It pleased God...to reveal His Son in me" (Gal. 1:15-16)—and when we are fully brought into the sonship of God (4:4-6; Eph. 1:4-5); this fulfills God's good pleasure to have many sons for His corporate expression; the Son revealed in us has brought us into the meaning of the earth, of man, and of the incarnate, crucified, and resurrected Lord.

§Day 4 & §Day 5

H. God is happy to operate in us "both the willing and the working for His good pleasure" (Phil. 2:13); the Christian life with the supply of the Body life (1:19) is a happy life; our inward joy is an indication that we are living and walking according to God's good pleasure; since the book of Philippians, written by Paul in prison (v. 13; 4:22), is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing (1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4).

I. God is happy to have a man of God (Psa. 90, title; Deut. 33:1; Ezra 3:2) who lives God and lives out God in order to gain God by being one with God (2 Tim. 3:16-17; 1 Tim. 6:11-12; Phil. 3:8, 14); Jesus of Nazareth is the standard pattern of a man of God who lived out God (John 6:57; 5:19, 30; 10:30); the Lord said that He did not come to do His own will or to seek His own glory (5:19, 30; 6:38; 7:18); when we take Christ as our crucified life for His manifestation as the resurrection life, we will experience Him as the indwelling and enabling power of resurrection to deny our will and our glory (Phil. 3:10; 2 Cor. 4:5-7; Rom. 14:7-9).

十 神喜悦我们吃基督作我们属灵的食物而因祂活着；（约六 57；）吃基督乃是吃祂的话，借着运用我们的灵来祷读主的话并默想主的话，使祂的话成为我们心中的欢喜快乐；（耶十五 16，诗一一九 15～16，书一 8～9；）因基督活着，意思是基督加力的元素成为供应的因素，使我们活基督。

十一神喜悦我们天天得以加强到里面的人里，使基督借着信，安家在我们心里；我们里面的人是我们重生的灵，有神的生命为其生命。（弗三 16～17，约三 6 下，罗八 10。）

十二神喜悦我们留在灵里，注意我们的灵；（6 下；）当主说，“你们要住在我里面，”（约十五 4，）这位奇妙的“我”就在我们的灵里；当我们因着在灵里而在祂里面，这世界的王在我们里面是毫无所有一没有立场，没有机会，没有盼望，任何事都没有可能。（十四 30，参十二 31～32。）

十三神喜悦我们作奴仆服事祂，以公义、和平、并圣灵中的喜乐，活在神国的实际里；这为神所喜悦，又为人所称许，并且保守召会的一，而有实行的身体生活—罗十四 17～18。

【周六】

十四神喜悦我们在灵里敬拜祂；神永远的经纶是以我们调和的灵为中心，并且是借着我们调和的灵而得以完成—这调和的灵就是神圣的灵和我们人的灵调和在一起成为一灵—约四 23～24，罗八 16，林前六 17，罗一 9。

J. God is happy when we eat Christ as our spiritual food in order to live because of Him (John 6:57); to eat Christ is to eat His words by exercising our spirit to both pray-read and muse upon His words so that His words become the gladness and joy of our heart (Jer. 15:16; Psa. 119:15-16; Josh. 1:8-9); to live because of Christ means that the energizing element of Christ becomes the supplying factor for us to live Christ.

K. God is happy when we are daily strengthened into our inner man so that Christ may make His home in our hearts through faith; our inner man is our regenerated spirit, which has God's life as its life (Eph. 3:16-17; John 3:6b; Rom. 8:10).

L. God is happy when we remain in our spirit and pay attention to our spirit (v. 6b); when the Lord says, "Abide in Me" (John 15:4), this wonderful "Me" is in our spirit, and when we are in Him by being in our spirit, in us the ruler of this world has nothing—no ground, no chance, no hope, and no possibility in anything (14:30; cf. 12:31-32).

M. God is happy when we serve Him as a slave by living in the reality of the kingdom of God in the way of righteousness, peace, and joy in the Holy Spirit; this is well pleasing to God and approved by men, and it preserves the oneness of the church for the practical Body life—Rom. 14:17-18.

§Day 6

N. God is happy when we worship Him in spirit; God's eternal economy is focused on and is carried out by our mingled spirit—the divine Spirit mingled together with our human spirit as one spirit—John 4:23-24; Rom. 8:16; 1 Cor. 6:17; Rom. 1:9.

十五神喜悦我们在祂的职事里与祂是一，以完成祂永远的经纶；在主的职事里，我们只在意神圣的分赐，就是三一神具体化身在基督里，实化为那灵，分赐到祂所拣选的人里面——弗一 9～11，三 2，9～10，林后三 3，6，彼前四 10。

十六我们必须是一班能使神在我们里面、同着我们、借着我们得着喜悦的人；我们必须“怀着雄心壮志，…要讨主的喜悦”，（林后五 9，）就是要与基督这在十字架上牺牲自己，生产那使神和人喜乐的新酒者是一。（士九 12～13，太九 17。）

十七神喜悦我们得荣耀——“今时的苦楚，不配与将来要显于我们的荣耀相比。受造之物正在专切期望着，热切等待神的众子显示出来。…指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎”——罗八 18～19，21～23，参弗一 4～5。

O. God is happy when we are one with Him in His ministry to carry out His eternal economy; in the Lord's ministry we care only for the divine dispensing of the Triune God, embodied in Christ and realized as the Spirit, into His chosen people—Eph. 1:9-11; 3:2, 9-10; 2 Cor. 3:3, 6; 1 Pet. 4:10.

P. We must be a people in whom, with whom, and through whom God may have His good pleasure; we must be "determined...to gain the honor of being well pleasing to Him" (2 Cor. 5:9) by being one with Christ as the One who sacrificed Himself on the cross to produce new wine to cheer God and men (Judg. 9:12-13; Matt. 9:17).

Q. God will be happy with our glorification—"The sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us. For the anxious watching of the creation eagerly awaits the revelation of the sons of God...The creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body"—Rom. 8:18-19, 21-23; cf. Eph. 1:4-5.

第二周 ■ 周一

晨兴喂养

弗四 15 ~ 16 “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；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。”

今天…神不要属灵大汉，祂乃是要身体的见证。今天弟兄姊妹只能作肢体；小肢体也是肢体，大肢体也不过是肢体，没有一个肢体能够作全体。当全召会起来传福音的时候，人就只能说是召会带他得救，不能说是某博士带他得救。…今天不是同工单独事奉主的时候，乃是召会起来事奉主的时候。（倪柝声恢复职事过程中信息记录，一四四至一四五页。）

神今天正在作恢复身体见证的工作，祂所赐的恩赐，乃是要成全众圣徒都能尽职。现在不再只是有特别恩赐的工人能作工，一般弟兄姊妹也能传福音，也能医病，也能栽培人，也能救人。召会能生产、有根基、可靠、复兴、事奉等，建造起来就像新路撒冷那样坚固。（倪柝声文集第三辑第十六册，二五至二六页。）

信息选读

在传福音的事上，我们需要恢复召会传福音。不是登大幅广告请人来，乃是要弟兄姊妹个个去请人。…这样，整个召会就能起来服事。这样的服事乃是全体的服事；若只有少数人的服事，我们还未达到神的水平。

WEEK 2 — DAY 1

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, 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.

Today...God no longer needs spiritual giants. He needs the testimony of the Body. Today we only need to be members. A small member is a member, and a big member is also a member. No member can be the whole Body. When the whole church rises up to preach the gospel, others will say that the church saved them; they will not say that Dr. So-and-so saved them.... This is not the time for the co-workers to serve the Lord by themselves but the time for the whole church to rise up to serve Him together. (CWWL, 1932-1949, vol. 2, p. 242)

Today God is doing the work of recovering the Body testimony. The gifts that He has given are for the perfecting of the saints for the ministry. One or two specially gifted workers no longer can fulfill the task; all the brothers and sisters can preach the gospel, heal the sick, edify the saints, and save the lost. The church can beget, be established, be revived, be firm, and rise up to serve. It will be built up like the New Jerusalem and be strong. (CWWN, vol. 62, p. 271)

Today's Reading

We have to recover the kind of preaching [of the gospel] that is done by the whole church. We do not need to invite people with big advertisements. Rather, we should ask all the brothers and sisters to invite people individually.... In this way the whole church will be able to rise up to serve. This kind of service will be the whole Body

今天，…〔神要〕引进召会的职事，召会的事奉。在中国，甚至在全世界，今天好像再没有大布道家兴起；不但没有兴起的，反而有的去世了。有些按着年岁是不该去世的，按着他们的职事也不应去世的，但是却去世了。原因恐怕是因为属灵大汉拦阻了召会职事的产生。…即使在同工中间，也常有单独的感觉；虽然没有用配搭这个名词，但总觉得需要有那个东西，需要有那个实际。（倪柝声文集第三辑第十一册，一一二、一一六页。）

今天召会所有的难处，都是在有一他连得的人身上。主给我们看见，没有一个人的恩赐多过五他连得。召会，二十年之久，也许得着一个五他连得的人，但是召会天天能够得着五个一他连得的人。任何神的儿女，就是顶不行的，还是有一他连得；把五个一他连得摆在一起的时候，就等于一个五他连得。今天如果在召会里，所有一他连得的人都拿出来，在我们中间，就用不着有这么多大的恩赐。就是这些一他连得的出去，我告诉你们，整个世界要被打倒了。

所以，你们自己要在这里看清楚：不是说你们自己能作多少工，也不是说你们自己能背负多少重担。乃是说，你们能叫所有的弟兄姊妹，所有一他连得的人都出来作事情，都出来事奉。…如果只是你一个人一天忙到晚，就算不得召会。如果你一天忙到晚，也叫全体一他连得的都在那里作，都在那里忙，是召会在那里事奉，是召会在那里传福音。是召会在那里作，是身体在那里活动，而不是几个肢体代替身体在那里活动。（教会的路，一六三至一六四页。）

参读：倪柝声恢复职事过程中信息记录，第二十六、四十五至四十六、四十九至五十篇；教会的路，第五篇。

servng together. If we have only a few serving today, we have not reached God's standard. [Today] God wants to bring in the ministry of the church and the service of the church. In China and even in the whole world, there seem to be no great evangelists being raised up. Not only are there no new ones being raised up, but the old ones are passing away. Some should not have passed away according to their age or their ministry, but they did pass away. This is probably because spiritual giants are a hindrance to producing the church ministry...Even among the co-workers now, there is always the sense of loneliness. Although the term coordination is not there, there is a cry for the reality of coordination. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 324, 327-328)

All the problems in the church today issue from the one-talented ones. The Lord has shown us that there is not one whose gift exceeds five talents. For a span of twenty years the church may have only one with five talents, but every day the church can have five persons, each with one talent. Any one of the children of God, even the one in the poorest condition, still has one talent; and when you put five of the one-talented ones together, it equals one who has five talents. If all the one-talented ones in the church today would bring forth their talents, there would be no need of so many great gifts among us. Just by the coming forth of the one-talented ones, let me tell you, the whole world will be conquered.

You must be clear, therefore, that it is not how much work you yourselves can do or how much burden you yourselves can bear, but it is how much you are able to cause all the brothers and sisters, all the one-talented ones, to come forth to work and serve.... If it is you alone who are busy from dawn to dusk, this is not the church. If you are busy from morning to evening and you cause all the one-talented ones to work and be busy, this is the church serving, this is the church preaching the gospel. It is the church that is working; it is the Body that is acting and not several members replacing the activity of the Body. (Watchman Nee, Further Talks on the Church Life, The Stream Publishers, 1974, pp. 143-144)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, 2nd ed., vol. 1, chs. 26, 45-46, 49-50

第二周 ■ 周二

晨兴喂养

弗四 12 ~ 13 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，直到我们众人都达到了信仰上…的一…”

3 “以和平的联系，竭力保守那灵的一。”

我们相信今天神所要恢复的，乃是最难的点。…以弗所四章说，那职事的工作，目的是叫我们达到信仰上的一。（12 ~ 13。）召会乃是基督的身体，召会是在爱里把自己建造起来。对于新天新地、火湖等这些东西，我们不担心，但是我睡在床上时，常常惧怕以弗所书不能应验。…今天神的儿女当中混乱不堪，分门别类，什么时候才能合一？今天各种样的职事，复杂得很，如何能够恢复这一章呢？

然而…我们相信总有一天神的恢复要到一个地步，以弗所四章一定会实现。神今天在各处作恢复的工作，神在祂恢复的工作中，末了的恢复也许就是身体的见证。神今天的带领乃是叫我们看见当初，回到当初的光景。（倪柝声文集第三辑第十一册，二五一至二五二页。）

信息选读

二千年来，召会受了所谓属灵追求的毒害，不知有多深。或许你们听见这句话，会觉得非常扎耳。属灵追求有什么错呢？属灵追求有什么不好呢？不错，属灵追求很好，但是也很毒害人，很陷害人。二千年来，主的召会在地，得属灵追求帮助的不是没有，但是不多；反而受属灵追求之害的，是多

WEEK 2 — DAY 2

Morning Nourishment

Eph. 4:12-13 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, until we all arrive at the oneness of the faith...

3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

God is recovering the most difficult thing today.... Ephesians 4 says that the work of the ministry is to arrive at the oneness of the faith. The church is the Body of Christ, and it builds itself up in love. We are not concerned about things like the new heaven, the new earth, and the lake of fire. But when I lie on my bed, I am always apprehensive about the fulfillment of Ephesians 4.... Among God's children today, there is much confusion, and there are all kinds of divisions. When will we be one? Today there are all kinds of ministries; the situation is very complicated. How can this chapter be recovered?

Yet...we believe that there will be a day when God's recovery will reach the fulfillment of Ephesians 4. God is doing a recovery work everywhere. The ultimate work among all these works may very well be the recovery of the Body testimony. God's leading today is to bring us back to the beginning and to recover us to the condition at the beginning. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 486-487)

Today's Reading

For two thousand years the church has been severely damaged by so-called “spiritual pursuit.” It may be hard to accept this word, because nothing seems to be wrong with spiritual pursuit. Yes, spiritual pursuit is very good, but it also can damage and ensnare people. In the past two thousand years a few have been helped by spiritual pursuit. However, a great number have been hurt due to spiritual pursuit. This does not mean that spiritual pursuit in itself is wrong,

而又多。这不是说属灵追求本身是错的，也不是说我们不该有属灵追求；而是说，人错用了属灵追求。

宾路易师母（一位属灵造诣很深的人）在五十岁左右，得着了一个青年同工，就是史百克弟兄。…他们同工的时间并不长久，以后史百克弟兄离开了宾路易师母，自己开始聚会。…因为宾路易师母把主的桌子和受浸完全灵然化。宾路易师母觉得，受浸不需要有实在的水，只需要经历圣灵，就是真正的受浸。主的桌子也是这样。…宾路易师母那么属灵，史百克弟兄也那么属灵。这样属灵两个人分开了，不能属灵在一起，…这就给我们看见，“属灵”是会叫人分开的。…宾路易师母认识主的死主观的经历，实在可贵可宝；史百克弟兄对基督的复活、复活的生命、以及身体的原则，那个看见也是极其宝贵。…为什么他们同工一段时间后，史百克弟兄会离开？因为史百克弟兄有他自己属灵的认识，他觉得他属灵的认识比宾路易师母高，所以他离开，自己另外开始一个工作。

史弟兄来了〔台湾〕两次，讲了一些属灵的信息，在某方面是给了我们一些帮助，但因着他不够认识召会，不够认识召会的合一，不够认识召会的立场，不够认识在召会立场上保守一，并且有异议。这个异议所带给我们的亏损，远比他给我们的帮助多上十倍，甚至五十倍。有十年之久，我们在这里吃这个苦，把我们从一九四九年以来，所有的劳苦统统打住，不知有多少好的青年被破坏了。幸亏这不是一般基督教的工作，否则早就垮了。因着这是主的恢复，老根老本在这里，生命的暗流在这里，所以又长出今天的结果。（李常受文集一九八一年第二册，四三三、四三六至四三七、四四二页。）

参读：倪柝声恢复职事过程中信息记录，第四十六至四十七、五十三、五十五、六十一篇。

nor does it mean that we should not have spiritual pursuit. Rather, it means that people have misused spiritual pursuit.

Around the age of fifty Mrs. Penn-Lewis, [a person with high spiritual attainment], gained a young co-worker named T. Austin-Sparks....They worked together for a short time, and then he left and started his own meeting... because she completely spiritualized the Lord's table and baptism. Mrs. Penn-Lewis felt that there was no need of actual water in a baptism because as long as a person experienced the Holy Spirit, he was truly baptized. It was the same with the Lord's table. Mrs. Penn-Lewis and T. Austin-Sparks, who were quite spiritual, were divided and could not be spiritual together. This shows that being "spiritual" can result in division. Mrs. Penn-Lewis knew the subjective experience of the Lord's death. This was truly precious. T. Austin-Sparks saw the resurrection of Christ, the resurrection life, and the principle of the Body. This seeing was also extremely precious.... Why did T. Austin-Sparks leave after both of them had worked together for a period of time? It was because he had his own spiritual knowledge and felt that his spiritual knowledge was higher than that of Mrs. Penn-Lewis. Thus, he left and started his own work.

T. Austin-Sparks came twice and gave some spiritual messages that rendered us help in some respects. However, because he did not have a sufficient understanding of the church, the oneness of the church, the ground of the church, and the keeping of the oneness on the ground of the church, but instead expressed dissent, the loss brought about by this was ten times, even fifty times, greater than the help he rendered. For a period of ten years we were suffering because he wiped out all our labor from 1949 and damaged many excellent young people. Thankfully, this is not an ordinary Christian work. Otherwise, it would have collapsed a long time ago. Since this is the Lord's recovery, the roots and the hidden flow of life are still here; hence, we are again seeing fruit being produced. (CWWL, 1981, vol. 2, "The History and Revelation of the Lord's Recovery," pp. 328, 331, 335)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, chs. 46-47, 53, 55, 61

第二周 ■ 周三

晨兴喂养

太三 16 ~ 17 “耶稣受了浸，随即从水里上来，看哪，诸天向祂开了…。看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”

加一 15 ~ 16 “…那把我…分别出来…的神，…乐意将祂儿子启示在我里面…”

神的喜悦首先彰显在创造地的事上。（参伯三八4，7。）

神的国要建立在地球上，不是建立在别的星球上。（太六10，启十一15。）永世里的宇宙称为新天新地。（启二一1。）神永远的国不在月球上，也不在火星上。地是神的喜悦所在之处，甚至到永世的时候也是如此。（李常受文集一九七八年第二册，五七八、五八〇页。）

信息选读

当神看见人在祂其余的受造之物当中，祂向着人的爱促使祂说“甚好”。人乃是神心头所喜悦的。神喜爱地，因为地是为着神所喜悦的这个人而预备的。

天上的众军也因成为肉体而欢呼，就如他们在神立大地根基的时候所作的。主的使者报给牧羊人“大喜的好信息”。（参路二9 ~ 14。）…是什么使神这样满意于“救主，就是主基督”（11）的降临呢？在成为肉体之前，地是地，人是人，而神是神。但在成为肉体的时候，神却使祂自己与人合而为一。耶稣乃是神与人的调和。…“人要称祂的名为以马内利。（以马内利翻出来，就是神与我们同在。）”

WEEK 2 — DAY 3

Morning Nourishment

Matt. 3:16-17 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him.... And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Gal. 1:15-16 ...It pleased God, who set me apart..., to reveal His Son in me...

God's good pleasure was expressed first in the creation of the earth [cf. Job 38:4, 7].

God's kingdom will be set up on earth, not on any other planet (Matt. 6:10; Rev. 11:15). The eternal universe will be called the new heaven and the new earth (21:1). God's eternal kingdom will not be on the moon or on Mars. The earth is where His pleasure lies, even unto eternity. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 418-419)

Today's Reading

As God saw man in the midst of the rest of His creation, His love toward man prompted Him to say "very good" [Gen. 1:31]. Man is the delight of God's heart. God loves the earth because it was prepared for this man in whom He delights.

As happened when the foundations of the earth were laid, the heavenly hosts rejoiced also at the incarnation. The angel of the Lord brought "good news of great joy" to the shepherds [Luke 2:9-14]. What made God so pleased with the advent of the "Savior..., who is Christ the Lord" (v. 11)? Before the incarnation the earth was the earth, man was man, and God was God. But at this point God made Himself one with man. Jesus is the mingling of God and man. "They shall call His name Emmanuel" (which is translated, God with us)" (Matt. 1:23). When Jesus was living on this earth, He was a wonder. He was the

(太一 23。) …当耶稣活在地上的时候，祂是一个奇迹。祂乃是那位大神与祂的造物调和。

基督借着受浸，开始了祂公开的职事。…(马太三章十七节)的喜悦一辞，与以弗所一章五节、九节的喜悦，是同一个字根。父喜悦这一位将自己交给施浸者约翰而受浸的人，祂受浸就是象征祂接受了十字架。后来祂问西庇太的儿子：“我所喝的杯，你们能喝吗？我所受的浸，你们能受吗？”(可十 38。) 祂所说的受浸就是指祂的钉十字架。…在神的眼中，基督的死是可喜悦的。神喜悦钉十字架的基督。一周又一周，我们在擘饼的时候，乃是向宇宙陈列这可喜悦的死。(林前十一 26。)

神的喜悦与我们息息相关。(加一 15 ~ 16。) 我们得救的那日，天上有欢乐，因为那时神的儿子被启示在我们里面。神这喜悦，和其他令神喜悦的事物都有关连。若是没有地，耶稣怎能在拿撒勒生活呢？若是没有创造人，怎能有以马内利—神与我们同在呢？没有地，没有人，就不可能有神儿子的成为肉体、钉十字架和复活。借着与人调和，祂不只是神的儿子，也成为人的儿子。

当祂进到我们里面的时候，地的意义，人的意义，以及成为肉体、钉十字架并复活的意義，都成了我们的分。今天基督在哪里？祂是宇宙性的。祂是神，又是人；祂在天上，也在地上。我们与祂合而为一。我们从前是平凡的人，是微不足道的罪人。但如今我们身上有了一些美妙的事。我们很难向人解释，我们是什么，我们是谁，甚至我们在哪里。神的儿子被启示在我们里面，就带我们进入地的意义，人的意义，以及成为肉体、钉十字架并复活之主的意义里。(李常受文集一九七八年第二册，五八〇至五八三页。)

参读：生命信息，第三十三至三十八章；初信造就，第四十九篇。

great God mingled with His creature.

Christ began His public ministry by being baptized....The word delight [in Matthew 3:17] is from the same root in Greek as good pleasure in Ephesians 1:5 and 9. The Father took pleasure in this One who turned Himself over to John the Baptist to be baptized. By receiving baptism He was symbolically receiving the cross. This is apparent from His questions to the sons of Zebedee much later: "Are you able to drink the cup which I drink, or to be baptized with the baptism with which I am baptized?" (Mark 10:38). By baptism He meant His crucifixion. In the eyes of God, then, the death of Christ was pleasant. God delights in the crucified Christ. From week to week as we have the Lord's table, we display this pleasant death to the universe (1 Cor. 11:26).

God's good pleasure is wrapped up with us [cf. Gal. 1:15-16]. There was joy in heaven the day we were saved because the Son of God was then revealed in us. This pleasure of God relates to all the other things that made God happy. If there had been no earth, how could Jesus have lived in Nazareth? Without the creation of man, how could there be Emmanuel, God with us? Without the earth and man, there could not have been the incarnation, crucifixion, and resurrection of the Son of God. It was by His mingling with man that He became the Son of Man, instead of remaining as only the Son of God.

When He came into us, the meaning of the earth, of man, of the incarnation, of the crucifixion, and of the resurrection all became our portion. Where is Christ today? He is universal. He is both God and man. He is in the heavens and on the earth. We are one with Him. At one time we were ordinary people, insignificant sinners. But now there is something wonderful about us. It is hard for us to explain to others what we are, who we are, and even where we are! The Son revealed in us has brought us into the meaning of the earth, of man, and of the incarnated, crucified, and resurrected Lord. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 419-421)

Further Reading: CWWL, 1978, vol. 2, "Life Messages, Volume 1," chs. 33-38; CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 49

第二周 ■ 周四

晨兴喂养

腓二 13 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

约五 30 “…我不寻求自己的意思，只寻求那差我来者的意思。”

我们的生活，基督徒生活和召会生活，都是根据神的喜悦。基督徒的生活是喜乐的生活。新约多次劝勉我们要喜乐：“你们要在主里常常喜乐，我再说，你们要喜乐。”（腓四 4。）我们应当天天喜乐，不是在自己里面，而是在主里面喜乐。我们是一班“用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏，凡事要在我们主耶稣基督的名里，时常感谢神与父”（弗五 19～20）的人。

我们这样喜乐，因为神为着祂的美意，在我们里面运行，使我们立志并行事。（腓二 13。）…我们喜乐，就表示神在我们里面喜乐。我们里面的喜乐，指明我们照着神的喜悦生活行动。

神已经预定了我们人作祂的儿子，（弗一 5，）这乃是按着祂的喜悦。

神最喜悦的事就是在这地上有一班活祂的人，这是祂的心愿。即使你很年轻，神也要你在家人面前活祂。…活祂的意思就是与祂合而为一。这就使你成为一个神人。这不仅是你代表祂而已，这乃是神从你里面活出来。祂要在你的说话中说话，祂盼望你所作的正是祂所在作的。你只是一个人，但你能过一种神圣的生活。（李常受文集一九七八年第二册，五八四、五八六至五八七页。）

信息选读

WEEK 2 — DAY 4

Morning Nourishment

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

John 5:30 ...I do not seek My own will but the will of Him who sent Me.

Our life, the Christian life and the church life, is according to God's good pleasure. The Christian life is a happy life. Many times the New Testament exhorts us to be happy. "Rejoice in the Lord always; again I will say, rejoice" (Phil. 4:4). We should be rejoicing day after day, not in ourselves but in the Lord. We are a people "singing and psalming with [our] heart to the Lord, giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father" (Eph. 5:19-20).

[We are happy] because we have the very God working within us both the willing and the working for His good pleasure [Phil. 2:13]....When we are happy, we are registering God's happiness within us. Our inward joy is an indication that we are living and walking according to His good pleasure.

God has predestinated us human beings to be His sons (Eph. 1:5). This is according to His good pleasure.

The most pleasant thing to God is to have some people on this earth who are living Him. This is His heart's desire. Even if you are young, God wants you to live Him before your family.... Living Him means being one with Him. This is what makes you a man of God. It is not merely that you represent Him. God wants to be lived out of you. In your speaking, He would speak. He would like the work that you do to be what He is doing. You are only a human being, but you can have a divine living. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 422, 425-426)

Today's Reading

保罗是在召会堕落的时候写（提摩太前后书）的。这时候要“叫属神的人得以完备，为着各样的善工，装备齐全”。（提后三 17。）你想要成为神人吗？在前一节把路告诉了我们：“圣经都是神的呼出。”（16。）借着吸入神的话，你自然而然就会活神。每天早晨要花十分钟来祷读主的话。借着吸入祂的话，并且吃祂，你就要成为一个神人。

（拿撒勒人耶稣是）神人的标准模型。…然而祂并没有活出祂自己。祂这样说明祂与父的关系：“活的父怎样差我来，我又因父活着…”（约六 57。）祂也对犹太人说，“我实实在在地告诉你们，子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”（五 19。）祂能够说，“我从自己不能作什么。”（30。）在约翰十章三十节祂继续说，“我与父原是一。”…这里有一个活出神的人。这就是父喜悦祂的原因。不论你多想为神作工，祂都不会受感动的。你只要活祂，就摸着祂的心。

既然我们里面有自己的生命，也有神圣的生命，那我们要怎样活出神圣的生命呢？从耶稣的生平里我们可以看见，必须弃绝我们自己的生命。祂说，“因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”（六 38。）这一节清楚说明，主耶稣有祂自己的意思，但祂把自己的意思摆在一边。…每当我们寻求自己的意思和荣耀时，难处就发生了。意思和荣耀这两个辞，组成了我们人类生活的要素。因为我们觉得自己微不足道，所以每当我们有了一点小工作，…若有人干涉我们的作法，我们就恼怒起来。但我们若有恩典，弃绝我们的意思，拒绝我们的荣耀，在家庭里就有平安，在召会里也有平安。“主，使我甘愿弃绝自己的意思，就如你在地上所作的一样。赐给我恩典，叫我活在地上不寻求自己的荣耀。主，在我里面作恩典，使我能弃绝我的意思和我的荣耀。”（李常受文集一九七八年第二册，五八七至五八八、五九〇至五九一页。）

参读：生命的经历与长大，第三篇；马太福音生命读经，第六十五至六十六篇。

Paul wrote [the Epistles to Timothy] when the church was in a state of degradation. In such a time “the man of God may be complete, fully equipped for every good work” (2 Tim. 3:17). Would you like to be a man of God? The preceding verse tells us the way: “All Scripture is God-breathed” (v. 16). By breathing in God’s Word, spontaneously you will live God. Take ten minutes every morning to pray-read the Word. By breathing in His Word and eating of Him, you will become a man of God.

[Jesus of Nazareth is] the standard pattern of a man of God.... However, He did not live out Himself. He explained His relation to the Father in this way: “As the living Father has sent Me and I live because of the Father...” (John 6:57). He also told the Jews, “Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner” (5:19). He could say, “I can do nothing from Myself” (v. 30). In 10:30 He went on to say, “I and the Father are one.” Here was a man who lived out God. This is why the Father delighted in Him. However much you try to do for God, He will not be impressed. Simply live Him, and you will touch His heart.

Since we have within us our own life as well as the divine life, how are we to live out the divine life? We can see from the life of Jesus that there must be a setting aside of our own life. He said, “I have come down from heaven not to do My own will but the will of Him who sent Me” (6:38). This verse clearly indicates that the Lord Jesus had a will of His own but that He laid it aside. Problems arise when we seek our own will and glory. These two terms comprise the essence of our human life. Because we feel insignificant, whenever we get a little job,...we get annoyed if anyone interferes with the way we do it. But there will be peace in the family and peace in the church if we have the grace to put aside our will and our glory. “Lord, make me willing to lay aside my will, as You did when You were on this earth. Grant me the grace to live on earth not seeking my own glory. Lord, be the grace within me that I may put aside my will and my glory.” (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 426-428)

Further Reading: CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 3; Life-study of Matthew, msg. 65-66

第二周 ■ 周五

晨兴喂养

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

约十五 4 “你们要住在我里面，我也住在你们里面。…”

罗八 6 “因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

无论我们自以为多愿意，实际上我们毫无办法弃绝自己的意思，弃绝自己的荣耀。只有在复活里，才能活出这样的生活来。主自己是复活，（约十一 25，）唯有在祂里面我们才能有十字架下的生活。

父所喜悦的乃是我们落在地里死了，也就是说，我们有了钉十字架的生命。我们死了，里面生命的能力就必发动。死亡引进复活的大能。“主，开我的眼睛，使我看见我的意思和荣耀必须被摆在一边。然后给我看见，你是我里面复活的大能。我赞美你，我不是一块没有生命的石头，而是一粒麦子，你在我里面乃是复活的大能。主，赐给我异象，我若死了，你就活了。我在这里是在你的面前。”主会在我们里面作出愿意的心来，那不是出于我们自己的。（李常受文集一九七八年第二册，五九三至五九四页。）

信息选读

我们的魂是天然的人；我们的灵，就是由圣灵重生并有圣灵内住的灵，乃是里面的人。这第二个人位，就是里面的人，才是神喜悦的对象。事实上，这个人位就是与你调和的耶稣基督。…你魂里的人位是顶撞神的，是不讨神喜悦的，但你灵中的那一位对祂却是馨香之气。

神要我们成为一个在灵里的人。魂的功用是作器官，

WEEK 2 — DAY 5

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

John 15:4 Abide in Me and I in you...

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

It is beyond our ability to lay aside our will and our glory, however willing we may think we are. Such a life can be lived only in resurrection. The Lord Himself is the resurrection (John 11:25). Only in Him can we have a life under the cross.

The Father's pleasure is that we fall into the earth and die, that is, that we live a crucified life. When we die, the inner power of life will be energized. Death ushers in the resurrection power. "Lord, open my eyes to see that my will and my glory have to be put aside. Then show me that You are the resurrection power within me. I praise You that I am not a lifeless stone. I am a grain of wheat. Within me You are the resurrection power. Lord, give me the vision that if I die, You live. I am here before You." The Lord will work in us the willingness. It does not come from ourselves. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 429-430)

Today's Reading

Our soul is the natural man. Our spirit, regenerated and indwelt by the Holy Spirit, is the inner man. It is this second person, the inner man, that is the object of God's good pleasure. In actuality, this person is Jesus Christ, mingled with you....The person in your soul is offensive and displeasing to God, but the One in your spirit is a sweet fragrance to Him.

God wants us to be persons in the spirit. The soul's use is as an organ; it is

不是作我们的人位。然而，在一天的生活中，我们太多的时候从灵到魂，又从魂到灵，来来回回地旅行。…要求主帮助你来操练：“主啊，感谢你，我有一个新的人位。我不是那个旧人；我重生的灵，你所内住的灵，才是我的新人位。帮助我生活、行动，一言一行，不再在魂里，全都在灵里。我要凭着里面的人而活。”

父…的喜悦就是我们照着祂荣耀的丰富，得以加强到里面的人里。道德和伦理的美德，都无法与我们所彰显出来的神圣生命相比。这不是因为我们不爱世界，就不上百货公司，也不去属世的娱乐场所，那种态度太肤浅了。我们的所作所为，乃是借着祂的灵，用大能得以加强到里面的人里的结果。

主的恢复不是为着道理，也不是为着外面的作法。主的恢复乃是我们能够经历这样加强到里面的人里，使基督占有我们的全人，直到最终我们被神充满，成为祂完满的彰显。…只要祷告说，“主啊，感谢你，因为在我重生的灵里有基督住着。照着祂荣耀的丰富，借着祂大能的灵，使我得以加强到里面的人里。从我的灵里扩展出去，在我心里定居。安家在我全人的里面，叫我被神充满，成为祂完满的彰显。”

但愿父叫我们众人加强到里面的人里，使基督安家在我们心里，并且使我们同被建造，成为神在灵里的居所。这就是神的喜悦。…无论我们遇到什么一大事、小事、好事、坏事、对的事、错的事—我们都必须在灵里。…这位奇妙的“我”就在我们的灵里。要住在祂里面，（约十五4，）那是我们必须去的地方；要留在那里。你若迁出来了，就要迁回去。…神看见我们留在灵里就甚喜乐。我们的灵是我们的盼望，是我们的家，是我们的国，我们不该在别的地方。（李常受文集一九七八年第二册，六一七、六一九、六二三至六二四、六二六、六一五页。）

参读：神圣的经纶，第一章；倪柝声文集第三辑第十六册，第二十三、三十篇。

not to be our person. Many, many times in the course of the day, however, we travel back and forth from spirit to soul and from soul to spirit. Ask the Lord to help you practice. “Lord, thank You that I have a new person. I am not that old man. My regenerated spirit, indwelt by You, is my new person. Help me to walk, live, act, and speak in the spirit, no longer in the soul. I want to live by the inner man.”

[The Father’s] good pleasure is that we be strengthened into the inner man according to the riches of His glory. Morality and ethical virtue cannot compare with the expression of the divine life through us. It is not a matter of staying away from department stores or from places of worldly entertainment because we do not love the world anymore. That attitude is too shallow. What we do is the outcome of our being strengthened with power through His Spirit into the inner man.

The Lord’s recovery is not for doctrines or for outward practices. It is for the experience of being strengthened into our inner man, that Christ may occupy our whole being until eventually we are filled with God unto His full expression.... Pray, “Father, thank You for my regenerated spirit where Christ dwells. Do strengthen me according to the riches of Your glory, through Your powerful Spirit, into my inner man. Spread out from my spirit and settle also in my heart. Make Your home in my whole inward being, that I may be filled with You, unto Your full expression.”

May the Father strengthen us all into the inner man, that Christ may make His home in our hearts, and that we may be built together into a dwelling place of God in spirit. This is His good pleasure. Whatever confronts us—things great or small, good or bad, right or wrong—we need to be in our spirit.... This wonderful “Me” is right in our spirit. We must abide in Him [cf. John 15:4]. Stay there. If you have moved out, move back in. God is happy when He sees that we remain in our spirit. Our spirit is our hope. It is our home. It is our country. There is no place else that we should be. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 450-451, 453-455, 446-447)

Further Reading: CWWL, 1984, vol. 3, “The Divine Economy,” ch. 1; CWWN, vol. 62, chs. 23, 30

第二周 ■ 周六

晨兴喂养

约四 24 “神是灵；敬拜祂的，必须在灵和真实里敬拜。”

罗一 9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。”

神新约经纶的中心是在于我们人的灵，这经纶的实施是借着神圣的灵和人的灵调和在一起。（林前六 17。）…保罗说，“在我，活着就是基督。”（腓一 21。）基督是谁？祂岂不就是神吗？“我”是谁？是大数的扫罗，他不过是一个人。人怎么能活神呢？我们不太了解，但我们可以借着吃主的话来享受祂所说的。主的话说，与主联合的，便是与主成为一灵，我们就回答说，“阿利路亚！我是一个人，但我有灵！我与主成为一灵。”（李常受文集一九七八年第二册，六二九至六三〇页。）

信息选读

约翰四章二十四节告诉我们：“神是灵；敬拜祂的，必须在灵…里敬拜。”“在…里”可视为助格介系词，因此也可翻作“用”。我们用我们的灵敬拜。这指明我们灵的作用是一个器官。我们用眼睛看，用耳朵听，用灵敬拜。我们说在灵里敬拜，意思就是在灵的范围里敬拜。我们说用灵敬拜，意思是说用灵这个部分敬拜。这样，灵不但成了新人位，成了里面的人，也成了我们用来敬拜神的新器官。

希腊字的敬拜一辞也含示事奉的思想。罗马一章九节…的事奉一辞，有些版本翻作敬拜。无论我们说敬拜，或说事奉，意义都是相同的。我们的敬拜

WEEK 2 — DAY 6

Morning Nourishment

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.

God's New Testament economy is focused on our human spirit and is carried out by the divine Spirit and the human spirit being mingled together [cf. 1 Cor. 6:17]. Paul says, "To me, to live is Christ" (Phil. 1:21). Who is Christ? Is He not God? Who is "me"? It is Saul of Tarsus, a mere man. How could a man live God? We do not understand very well, but we can enjoy what the Word says by eating it. When the Word says that we are joined to Him in one spirit, we reply, "Hallelujah! I am a man, but I have a spirit! I am one spirit with the Lord!" (CWWL, 1978, vol. 2, "Life Messages, Volume 1," p. 458)

Today's Reading

In John 4:23 and 24 we are told that God is to be worshipped in spirit. The word in may be considered as an instrumental preposition and can therefore be translated "with." We worship with our spirit. This indicates that our spirit serves as an organ. We see with our eyes, hear with our ears, and worship with our spirit. When we say we worship in spirit, we mean that we worship in the realm of the spirit. When we say we worship with our spirit, we mean that the spirit is the part of our being by which we worship. The spirit then has become not only the new person, the inner man, but also the new organ with which we worship God.

The word worship in Greek implies also the thought of service....The word serve [in Romans 1:9] is translated "worship" in some other versions. Whether we say worship or serve, the meaning is the same. Our worship is our service to

就是我们对神的事奉，我们对神的事奉也就是我们的敬拜。我们敬拜祂的时候，就是事奉祂；我们事奉祂的时候，也就是敬拜祂。

今天在神眼中最喜悦的事，就是我们留在灵里。愿我们离了灵，就不说什么。愿我们不在灵里，就不去哪里，也不作什么。“在灵里”应当终日管治我们，指引我们所有的行动。我们的说话、思想、行动、工作，若都在灵里，我们就是得胜、圣别并属灵的。我们不但自己喜乐，也使神、人一同喜乐。这样的日常生活是神所喜悦的。在灵里的基督徒生活和召会生活，是祂所喜悦的。

日子将到，我们都要得荣耀。我们要和基督一同在变化山上。当那日神要兴奋得忘形，并且要指着我们对撒但说，“撒但，看看我的儿女！我的儿女终于得荣耀了！”罗马八章的确暗示这个思想：“因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。受造之物正在专切期望着，热切等待神的众子显示出来。…指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”（18～19，21～23。）

这个恢复乃是叫神重新得着祂的喜悦。当然今天的基督教对祂并不是喜乐的根源。我们必须是一班能使神在我们中间得着喜悦的人。…如今我们是照着神的喜悦而生活、行动。当我们得荣耀的日子，那个喜悦要达到极点。（李常受文集一九七八年第二册，六二七至六二八、六三七、五八五页。）

参读：神人的生活，第八、十、十四篇；为着建造基督的身体那合乎圣经的聚会与事奉之路，第二十六章。

God; our service to Him is also our worship. When we worship Him, we serve Him; when we serve Him, we worship Him.

The most pleasant thing in the eyes of God today is that we remain in our spirit. May we not want to say anything apart from our spirit. May we not want to go anywhere or do anything without being in our spirit. All day long “in spirit” should govern us and direct all our activities. If we speak, think, move, and act in spirit, we are victorious, holy, and spiritual. We will be pleasant not only to ourselves but to God and others as well. Such a daily life is a good pleasure to God. A Christian life and a church life that are in spirit are what please Him.

The day will come when we will all be glorified. We will be with Christ on the Mount of Transfiguration. In that day God will be beside Himself with excitement and will call Satan’s attention to us: “Satan, look at My children! My children are glorified!” Surely this thought is hinted at in Romans 8: “The sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us. For the anxious watching of the creation eagerly awaits the revelation of the sons of God....The creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body” (vv. 18-19, 21-23).

The recovery is for God to regain His good pleasure. Surely today’s Christianity is no source of joy to Him. We must be a people among whom God may have His good pleasure. We are now living and walking according to the pleasure of God. That pleasure will reach its climax on the day that we are glorified. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 457, 463, 422-423)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” chs. 8, 10, 14; CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 26

第二周诗歌

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经历基督 — 作内住者

8 7 8 7 副 (英 538)

降 A 大调

3/4

一 神的心意所喜所爱: 基督启示我灵中;
不是接受外面宗教, 乃让基督来居衷。

(副) 神的心意所喜所爱: 基督作到我里面;
不是有何外面成就, 乃让基督来扩展。

- 二 神的心意所喜所爱: 基督活在我里面;
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所爱: 基督成形我魂间;
不是跟随外面仪式, 乃让基督时加添。
- 四 神的心意所喜所爱: 基督安家心头;
不仅外面对祂事奉, 更让基督全占有。
- 五 神的心意所喜所爱: 基督成为我盼望;
不是外面客观荣耀, 乃是基督作荣光。
- 六 神的心意所喜所爱: 基督居衷作一切;
不是外面有何得着, 乃有基督作秘诀。

WEEK 2 — HYMN

It is God's intent and pleasure Experience of Christ — As the Indwelling One

538

2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.
3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.
4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.
5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.
6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

第三周

需要发展我们在主里的信 和我们对祂的爱

诗歌：

读经：彼前一 8，加五 6，三 2，弗六 23，来十二 2 上，
罗五 5，八 39，约壹四 8，16

【周一】

壹 我们需要发展并成全我们在主里的信和我们对祂——我们没有见过的这位——的爱——彼前一 8，来十二 2 上，约壹二 5，四 12，17～18：

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

1 我们虽然从未见过主耶稣，却是爱祂；我们如今不得看见祂，却是信入祂——8 节：

a 信徒爱他们所没有见过的一位；这是个奇迹，也是个奥秘。

b 我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信——加三 2。

2 信徒“欢腾，有说不出来、满有荣光的喜乐”——彼前一 8：

Week Three

The Need to Develop Our Faith in the Lord and Our Love for Him

Hymns:

Scripture Reading: 1 Pet. 1:8; Gal. 5:6; 3:2; Eph. 6:23; Heb. 12:2a; Rom. 5:5; 8:39; 1 John 4:8, 16

§Day 1

I. We need to develop and perfect our faith in the Lord and our love for Him—the One whom we have not seen—1 Pet. 1:8; Heb. 12:2a; 1 John 2:5; 4:12, 17-18:

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

1. Although we have never seen the Lord Jesus, we love Him; at present we cannot see Him, yet we believe in Him—v. 8:

a. It is a wonder and a mystery that the believers love One whom they have not seen.

b. We love Him whom we have not seen because of believing, that is, because of the faith that has been infused into us through our hearing of the living word—Gal. 3:2.

2. The believers "exult with joy that is unspeakable and full of glory"—1 Pet. 1:8:

- a 我们因着有一种浸没在荣光里的喜乐而欢腾。
- b 这喜乐乃是浸没在主这荣光里的喜乐，因此满了主的彰显—林后三 18。
- 3 我们借着信入主并爱祂，就得着极大的喜乐。
- 4 基督徒正常的光景乃是“欢腾，有说不出来、满有荣光的喜乐”—彼前一 8。

【周二】

二 “借着爱运行的信，才有效力”—加五 6:

- 1 活的信是活跃的，借着爱运行作工。
- 2 “信”接受了生命之灵，因此满有能力—三 2。
- 3 信借着爱运行，完全了神的定旨，就是完成神儿子的名分，使神得着团体的彰显—基督的身体—四 3～5，罗十二 4～5。
- 4 爱与我们对基督的珍赏有关—弗三 8，17～18，西二 2:
 - a 没有这样的珍赏，信就无法运行—加五 6。
 - b 听信仰，唤起我们爱的珍赏—罗十 17，加三 2，5。
 - c 我们越爱主，信就越运行，带我们进入那包罗万有之灵的丰富里—14 节，弗三 8，腓一 19。

三 “愿平安与爱同着信，从父神并主耶稣基督归与弟兄们”—弗六 23:

- 1 爱同着信，是我们有分于并经历基督的凭借—提前一 14。
- 2 我们需要信来配合、支持我们的爱—多三 15。

【周三】

- a. We exult with a joy that is immersed in glory.
- b. This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord—2 Cor. 3:18.
- 3. By believing into the Lord and loving Him, we obtain great joy.
- 4. The normal condition of a Christian is to "exult with joy that is unspeakable and full of glory"—1 Pet. 1:8.

§Day 2

B. "Faith avails, operating through love"—Gal. 5:6:

- 1. Living faith is active; it operates through love.
- 2. Faith receives the Spirit of life; thus, it is full of power—3:2.
- 3. Faith operates through love to fulfill God's purpose, that is, to complete the sonship of God for His corporate expression—the Body of Christ—4:3-5; Rom. 12:4-5.
- 4. Love is related to our appreciation of Christ—Eph. 3:8, 17-18; Col. 2:2:
 - a. Without such an appreciation, faith cannot operate—Gal. 5:6.
 - b. The hearing of faith awakens our loving appreciation—Rom. 10:17; Gal. 3:2, 5.
 - c. The more we love the Lord, the more faith operates to bring us into the riches of the all-inclusive Spirit—v. 14; Eph. 3:8; Phil. 1:19.

C. "Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ"—Eph. 6:23:

- 1. Love with faith is the means by which we partake of and experience Christ—1 Tim. 1:14.
- 2. We need faith as a match and support for our love—Titus 3:15.

§Day 3

贰 “望断以及于耶稣，就是我们信心的创始者与成终者”——来十二 2 上：

一 信和爱乃在基督里之信徒难以拆双的优越美德——提前一 14，提后一 13，多三 15，加五 6：

- 1 信是叫我们接受主，爱是叫我们享受所接受的主——约一 12，十四 21，二一 15 ~ 17。
- 2 我们借着信，接受主而得神的喜悦；我们借着爱，享受主而遵守主的话——来十一 6，约十四 23。
- 3 我们借着信，接受并得享约翰福音所启示并供应给我们的神圣生命；我们借着爱，爱主和属祂的人——三 16，36，二十 31，二一 15 ~ 17，十三 34 ~ 35。

【周四】

二 信是欣赏、质实并接受三一神无限的丰富——一 12，弗三 16 ~ 17 上：

- 1 信是神所赐我们，要我们用以接受那作三一神具体化身的基督，使我们进入三一神，与祂联结为一，得着祂作我们的生命和生命的供应、并一切——彼后一 1。
- 2 我们借着相信主，就得蒙赦罪，并得着永远的生命——徒十 43，约三 16。
- 3 我们相信主的时候，乃是信“入”祂——15 节：
 - a 我们借着信入祂，就进到祂里面与祂成为一，分享祂，有分于祂为我们所成就的一切。
 - b 我们借着信入祂，就与祂联合，联于祂一切所是、所经过、所成就、所达到并所得着的——林前一 30，弗二 5 ~ 6，西三 1。

II. "Looking away unto Jesus, the Author and Perfecter of our faith"—Heb. 12:2a:

A. Faith and love are two inseparable, excellent virtues of the believers in Christ—1 Tim. 1:14; 2 Tim. 1:13; Titus 3:15; Gal. 5:6:

1. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received—John 1:12; 14:21; 21:15-17.
2. By faith we receive the Lord and therefore please God; by love we enjoy the Lord and thereby keep His word—Heb. 11:6; John 14:23.
3. By faith we receive and enjoy the divine life that is revealed and ministered to us in the Gospel of John; by love we love the Lord and those who belong to Him—3:16, 36; 20:31; 21:15-17; 13:34-35.

§Day 4

B. Faith is for appreciating, substantiating, and receiving the unlimited riches of the Triune God—1:12; Eph. 3:16-17a:

1. Faith is given to us by God so that by it we may receive Christ, the embodiment of the Triune God, and thereby enter into the Triune God and be joined to Him as one, having Him as our life, life supply, and everything—2 Pet. 1:1.
2. By faith in the Lord, we receive the forgiveness of sins and eternal life—Acts 10:43; John 3:16.
3. When we believe in the Lord, we believe into Him—v. 15:
 - a. By believing into Him, we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us.
 - b. By believing into Him, we are identified with Him in all that He is and in all that He has passed through, accomplished, attained, and obtained—1 Cor. 1:30; Eph. 2:5-6; Col. 3:1.

【周五】

三 爱是经历、享受并活出无限丰富的三一神—可十二 30，林后十三 14：

- 1 爱是由信所发出来的，叫我们在那些与我们共同信入基督的人身上，活出三一神在基督里的一切丰富，使三一神得着荣耀的团体彰显—弗三 19 ~ 21。
- 2 爱是信徒将三一神供给、传输同作信徒的人，使一切的信徒用神那神圣超人的爱，彼此相爱，过那在基督里的团体生活—罗十二 4 ~ 5，10。
- 3 我们对主的爱必须绝对—太十 37，约壹二 15，后十二 11。
- 4 在凡事上给主第一位，乃是以起初的爱，上好的爱来爱祂—西一 18，后二 4。
- 5 “爱神的意思，是把我们全人，灵、魂、体，连同我们的心、心思和力量，（可十二 30，）都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一” —林前二 9 注 1。

【周六】

叁 “神的爱已经借着所赐给我们的圣灵，浇灌在我们心里” —罗五 5：

- 一 神已将祂的爱随同所赐给我们的圣灵，浇灌在我们心里，作了我们里面的动力，叫我们在一切的患难中得胜有余—5 节，八 39。
- 二 神的爱就是神自己—约壹四 8，16。

§Day 5

C. Love is for experiencing, enjoying, and living out the immeasurably rich Triune God—Mark 12:30; 2 Cor. 13:14:

1. Love issues out of faith and enables us to live out all the riches of the Triune God in Christ with those who have believed into Christ with us in order that the Triune God may have a glorious corporate expression—Eph. 3:19-21.
2. Love is for the believers to minister and transmit the Triune God to their fellow believers so that all the believers may love one another with divine, transcendent love and live a corporate life in Christ—Rom. 12:4-5, 10.
3. Our love for the Lord must be absolute—Matt. 10:37; 1 John 2:15; Rev. 12:11.
4. To give the Lord the first place in all things is to love Him with the first love, the best love—Col. 1:18; Rev. 2:4.
5. "To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life"—1 Cor. 2:9, footnote 3.

§Day 6

III. "The love of God has been poured out in our hearts through the Holy Spirit, who has been given to us"—Rom. 5:5:

- A. God has poured out His love in our hearts with the Holy Spirit, who has been given to us, as the motivating power within us, that we may more than conquer in all our tribulations—v. 5; 8:39.
- B. The love of God is God Himself—1 John 4:8, 16.

三 是爱的神乃是浇灌在我们心里的神圣素质—罗五 5:

- 1 神的爱浇灌在我们心里，乃是神的素质的问题。
- 2 因着我们蒙了重生，我们里面有爱—神素质的性质。
- 3 身为信徒，我们心里深处有了神圣的素质，这素质就是父神在祂的爱里。

四 因为神的爱已经浇灌在我们心里，每个在基督里之信徒的心都是爱的心—弗三 17。

五 我们在神的爱里经历并享受神是父，乃是经历并享受那是神素质之性质的爱，分赐到我们心里—罗五 5, 8, 八 35, 39, 十五 30, 林后十三 14。

C. God as love is the divine essence that has been poured out in our hearts—Rom. 5:5:

1. The pouring out of the love of God in our hearts is a matter of the essence of God.
2. Because we have been regenerated, we have love as the nature of God's essence within us.
3. As believers, deep in our hearts we have something of the divine essence, and this is God the Father in His love.

D. Because the love of God has been poured out in our hearts, the heart of every believer in Christ is a heart of love—Eph. 3:17.

E. In our experience and enjoyment of God as the Father in His love, we experience and enjoy the dispensing of love as the nature of God's essence into our hearts—Rom. 5:5, 8; 8:35, 39; 15:30; 2 Cor. 13:14.

第三周 ■ 周一

晨兴喂养

彼前一 7~9 “叫你们信心所受的试验，…可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的；你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出、满有荣光的喜乐，得着你们信心的结果，就是魂的救恩。”

今天主与我们同在，（太二八 20，）是隐藏、遮蔽的。祂的回来将是祂的显现，那时，祂要公开被众人看见。

我们虽然从未见过主耶稣，却是爱祂；我们如今不得看见祂，却是信入祂。（彼前一 8。）信徒爱他们所没有见过的一位；这是个奇迹，也是个奥秘。我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信。（加三 2。）

满有荣光的喜乐（彼前一 8）乃是浸没在荣光里的喜乐。我们因着有一种浸没在荣光里的喜乐而欢腾。这喜乐浸没在那作为荣光的主里，因此这喜乐满了主的彰显。这喜乐也是说不出的喜乐，是过于我们所能发表的喜乐。美妙的事总是说不出的。就这么一信一爱，就有了大喜乐。基督徒正常的光景乃是“欢腾，有说不出、满有荣光的喜乐”。（8。）（新约总论第十三册，一九二页。）

信息选读

信有两方面：客观的一面与主观的一面。在客观一面，信是我们所相信的事物；在主观一面，信是我们相信的行为。因此信是指相信的行为以及我们所相信的事物。…当我们听到那些我们将要相信的

WEEK 3—DAY 1

Morning Nourishment

1 Pet. 1:7-9 So that the proving of your faith... may be found unto praise and glory and honor at the revelation of Jesus Christ; whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory, receiving the end of your faith, the salvation of your souls.

The Lord is with us today (Matt. 28:20) but in a hidden, veiled way. His coming back will be His revelation, when He will be seen openly by all.

Although we have never seen the Lord Jesus, we love Him. At present we cannot see Him, yet we believe in Him [1 Pet. 1:8]. It is a wonder and a mystery that the believers love One whom they have not seen. We love Him whom we have not seen because of believing, that is, because of the faith that has been infused into us through our hearing of the living word (Gal. 3:2).

Joy “full of glory” [1 Pet. 1:8] is joy immersed in glory. We exult with a joy that is immersed in glory. This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord. This joy is also unspeakable; it is a joy that is beyond our ability to utter. Things that are wonderful are also unspeakable. By believing into the Lord and loving Him, we obtain great joy. The normal condition of a Christian is to “exult with joy that is unspeakable and full of glory” [v. 8]. (The Conclusion of the New Testament, pp. 3854-3855)

Today's Reading

Concerning faith there are two aspects, the objective aspect and the subjective aspect. Objectively faith is what we believe. Subjectively faith is our believing. Therefore, faith denotes both the act of believing and that in which we believe.... As we hear about those things in which we are to believe, faith is

事物时，我们里面就产生了信。我们越听到这些美好的事物，我们就越珍赏。这种珍赏自然而然就使我们相信我们所听见的那些事物。所以信既是客观的，又是主观的。

主观一面的信至少含示了八项。第一，信与听有关。没有听见话，就不可能有信。信是由听来的。我们所听见的话，包括神、基督、那灵、十字架、救赎、救恩、赦罪和永远的生命，也包括神经过了过程，成为包罗万有赐生命之灵的事实。根据新约，福音告诉我们这一切的事。我们传福音若是传得合宜，那些听见的人就会被挑旺并满了珍赏。听见福音的话乃是他们相信的起点。

第二，信也含示珍赏。人听见福音的话以后，一种珍赏的感觉自然而然在这些听的人里面升起。不仅第一次听福音的人是那样，所有相信基督的人都是这样。每当我们正确地听到一些话，这样的听就会唤起我们对主更多的珍赏。

随着这种珍赏而来的就是呼求，这是主观一面的信所含示的第三项。凡是珍赏主耶稣的人，都会自然而然的呼求主的名…，“哦，主耶稣！”也许他们…对主发出一些珍赏的话。也许他们会说，“哦，主耶稣太好了！”

第四，信也含示接受。我们珍赏主耶稣并且呼喊祂，自然而然就接受祂。…第五方面（是）领受。…凡听见福音并珍赏主耶稣的人，自然而然就接受了祂，也领受了祂。…第六，信包括与主耶稣联合。我们接受并领受了主耶稣，就与祂联合。然后第七与第八项，…我们有分于祂并享受祂。信就是有分于并享受这信所接受并所领受的事物。（加拉太书生命读经，一五〇至一五二页。）

参读：新约总论，第一百二十四、三百八十二篇；彼得前书生命读经，第六篇；彼得后书生命读经，第二篇；加拉太书生命读经，第十四篇。

produced within us. The more we hear about these good things, the more we appreciate them. Spontaneously this appreciation issues in our believing in those very things about which we have heard. Therefore, faith is both objective and subjective.

The subjective aspect of faith implies at least eight items. First, faith involves hearing. Without the hearing of the word, there can be no faith. Faith comes from hearing. The word we hear includes God, Christ, the Spirit, the cross, redemption, salvation, forgiveness, and eternal life. It also includes the fact that God has been processed to become the all-inclusive life-giving Spirit. According to the New Testament, the gospel tells us of all these matters. When the gospel is preached in a proper way, those who hear it will be stirred up and filled with appreciation. Their hearing of the word of the gospel is the beginning of their believing.

Second, faith also implies appreciation. After hearing the word of the gospel, a sense of appreciation spontaneously rises up in those who hear. This is true not only of those hearing the gospel for the first time, but for all believers in Christ. Whenever we hear the word in a proper way, this hearing awakens more appreciation for the Lord.

This appreciation is followed by calling, the third item implied in the subjective aspect of faith. All those who appreciate the Lord Jesus...will spontaneously call, "O Lord Jesus." Perhaps instead of calling on Him in this way, they will utter some word of appreciation for the Lord. Perhaps they will say, "Oh, how good the Lord Jesus is!"

Fourth, faith implies receiving. By appreciating the Lord Jesus and calling on Him, we spontaneously receive Him.... The fifth aspect [is] that of accepting.... Those who hear the gospel and appreciate the Lord Jesus automatically accept Him as well as receive Him. Sixth, faith includes becoming joined to the Lord Jesus. By receiving and accepting Him, we are joined to Him. Then, [seventh and eighth], we partake of Him and enjoy Him. Faith partakes of and enjoys what it receives and accepts. (Life-study of Galatians, pp. 122-123)

Further Reading: The Conclusion of the New Testament, msgs. 124, 382; Life-study of 1 Peter, msg. 6; Life-study of 2 Peter, msg. 2; Life-study of Galatians, msg. 14

第三周 ■ 周二

晨兴喂养

加五 5～6 “我们靠着那灵，本于信，热切等待所盼望的义。…借着爱运行的信，才有效力。”

弗六 23 “愿平安与爱同着信，从父神并主耶稣基督归与弟兄们。”

爱同着信，是我们有分于并经历基督的凭借。（提前一 14。）信是接受祂，（约一 12，）爱是享受祂。（约十四 23。）（在以弗所六章二十三节）不是信和爱，也不是爱和信，乃是爱同着信，指明我们需要信来配合、支持我们的爱。爱同着信是必需的。这是（以弗所书）这卷论到召会之书信的结语。召会需要在爱同着信里享受基督，这信是借着爱运行的。（加五 6。）爱是从神到我们，信是从我们到神。借着这爱和信之间的来往，平安就留作我们的分。…这来往也要保守我们留在不断供应的恩典里，留在对主的享受里。（弗六 24。）（圣经恢复本，弗六 23 注 2。）

信息选读

（在加拉太五章五节，）靠着那灵（圣灵）…与靠着肉体相对。（三 3。）不仅如此，本于信与本于行律法相对。（2。）我们所盼望的义，就是基督自己。（林前一 30。）这不是在肉体中本于行律法，乃是在灵里本于信。基督是我们所盼望的义。祂是我们今天的义，也是我们要来的盼望。

保罗在加拉太五章五节把那灵与信放在一起。…那灵是由美地所预表的；…信是照相机，将恩典的景象拍摄下来。我们若要有正确的享受，就需要有那灵作为包罗万有的美地，并有信作为享受这地的凭借。我们本于信享受那灵时，就热切等待所盼望

WEEK 3—DAY 2

Morning Nourishment

Gal. 5:5-6 For we by the Spirit out of faith eagerly await the hope of righteousness....Faith avails, operating through love.

Eph. 6:23 Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ.

Love with faith is the means by which we partake of and experience Christ (1 Tim. 1:14). Faith is for receiving Him (John 1:12), and love is for enjoying Him (John 14:23). [In Ephesians 6:23] it is not faith and love nor love and faith, but love with faith. This indicates that we need faith as a match and support for our love. Love with faith is needed. This is the conclusion of [Ephesians], the book on the church. The church needs to enjoy Christ in love with faith, which operates through love (Gal. 5:6). Love comes from God to us, and faith goes from us to God. By means of this traffic of love and faith, peace remains our portion....This traffic also keeps us in the continual supply of grace, in the enjoyment of the Lord (Eph. 6:24). (Eph. 6:23, footnote 2)

Today's Reading

[In Galatians 5:5] by the Spirit, the Holy Spirit, ... is in contrast with by the flesh (3:3). Furthermore, out of faith [5:5] is in contrast with out of the works of law (3:2). The hope of righteousness [5:5] means the righteousness we hope for, which is Christ Himself (1 Cor. 1:30). It is not out of works of law in the flesh but out of faith in the Spirit. Christ is our hope of righteousness. He is our righteousness today, and He is our hope to come.

In Galatians 5:5 Paul puts the Spirit together with faith. We have pointed out that the Spirit is typified by the land. We have also seen that faith is the camera which photographs the scenery of grace. In order to have the proper enjoyment, we need to have the Spirit as the all-inclusive land and faith as the means to enjoy this land. As we enjoy the Spirit by faith, we eagerly await the

那要来的义。

保罗在六节接着说，“因为在基督耶稣里，受割礼不受割礼，全无效力；唯独借着爱运行的信，才有效力。”离了那灵与信，其他没有一样有效力。在基督耶稣里，受割礼不受割礼，都没有效力。有效力的是在神那一面的灵，与在我们这一面的信。那灵是包罗万有的美地作了我们的享受，信是我们借以有分于这丰富之地并享受这地的器官。

保罗在六节也说到信借着爱运行。活的信是活跃的，借着爱运行作工，使律法得以完全。（14。）“割礼”不过是外面的规条，没有生命的能力，所以全无效力，全无力量，全无实际的能力。“信”接受了生命之灵，（三2，）满有能力，借着爱运行，不仅完全了律法，也完全了神的定旨，就是完成神儿子的名分，使神得着团体的彰显。

爱与我们对基督的珍赏有关。没有这样的珍赏，信就无法运行。当我们有了听信仰，这个听信仰就唤起我们爱的珍赏，这个珍赏就使信运行。信运行，是因为信有分于赐生命之灵的丰富。我们越听信仰，就越有珍赏与爱。我们越爱主，信就越运行，带我们进入那包罗万有之灵的丰富和益处里，使我们不至丧失在基督里的益处，反而丰丰足足地得了丰富。我们就不会与基督隔绝，反而因着那包罗万有之灵全备的供应而得着加强。

“信”接受了生命之灵，（三2，）并借着爱运行，以完全律法。（五14。）信借着爱运行，因而完成了神儿子的名分，使神得着团体的彰显。这个信是一具照相机，将恩典的景象拍摄下来；这恩典就是包罗万有的基督，成了赐生命的灵，给我们享受。（加拉太书生命读经，二七六至二七七页。）

参读：加拉太书生命读经，第十四、二十五篇；以弗所书生命读经，第六十七篇。

coming hope of righteousness.

In 5:6 Paul goes on to say, “For in Christ Jesus neither circumcision avails anything nor uncircumcision, but faith avails, operating through love.” Apart from the Spirit and faith, nothing else avails. In Christ Jesus neither circumcision nor uncircumcision means anything. What avails is the Spirit on God’s side and faith on our side. The Spirit is the all-inclusive land for our enjoyment, and faith is the organ by which we participate in this rich land and enjoy it.

In 5:6 Paul also says that faith operates through love. Living faith is active. It operates to work out the fulfillment of the law through love (v. 14). Circumcision is simply an outward ordinance having no power of life. Hence, it avails nothing. It has no force or practical power. Faith receives the Spirit of life (3:2), which is full of power. It operates through love to fulfill not only the law, but also God’s purpose, that is, to complete the sonship of God for His corporate expression.

Love is related to our appreciation of Christ. Without such an appreciation, faith cannot operate. When we have the hearing of faith, this hearing awakens our loving appreciation, and this appreciation causes faith to operate. Faith operates because it participates in the riches of the life-giving Spirit. The more we have the hearing of faith, the more appreciation and love we have. The more love we have for the Lord, the more faith operates. The more faith operates, the more it brings us into the riches, the profit, of the all-inclusive Spirit. Instead of being deprived of profit in Christ, we are thus abundantly enriched. Instead of being brought to nought from Christ, we are strengthened with the bountiful supply of the all-inclusive Spirit.

Faith receives the Spirit of life (3:2) and operates through love to fulfill the law (5:13). Faith operating through love thus completes the sonship of God for His corporate expression. This faith is the camera which photographs the scenery of grace, the very grace that is the all-inclusive Christ as the life-giving Spirit for our enjoyment. (Life-study of Galatians, pp. 224-226)

Further Reading: Life-study of Galatians, msgs. 14, 25; Life-study of Ephesians, msg. 67

第三周 ■ 周三

晨兴喂养

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

十一 6 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人。”

希伯来十一章六节上半说，“人非有信，就不能得神的喜悦。”这是全宇宙中非常强的话。得神的喜悦就是使神快乐。你我若没有信，就不可能使神快乐。…这给我们看见信的重要。

唯有信使神快乐，而信乃是信神是。不再是我，乃是基督。信神是，乃是使神快乐、蒙神喜悦的唯一、独一的路。…（姊妹们）梳头的时候应当说，“不再是我，乃是基督。”但对许多姊妹来说，不是基督，乃是她们自己。如果是基督在梳头，祂就不会照你的方式梳头。你要记住这事。当你梳头的时候，你应当能够说，“赞美主。不再是我，乃是基督。”你我凡事都必须这样行。（李常受文集一九九四至一九九九年第一册，三三七至三三八、三四五至三四六页。）

信息选读

当弟兄们来看我，我常祷告说，“主啊，弟兄们要来看我。我不是那个能应付他们需要的人。主啊，你才是那一位。”这是信—信我应当出去，信祂应当进来。我必须在凡事上否认己，在凡事上信靠祂。你要否认己并信靠祂。这就是信神是。…甚至在职事聚

WEEK 3—DAY 3

Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Hebrews 11:6 says that without faith it is impossible to please God. This is a very strong word. To please God is to make God happy. Without faith it is impossible for you and me to make God happy....This shows the importance of faith.

Only faith can make God happy, and faith is to believe that God is. It is not I, but Christ. To believe that God is, is the only way, the unique way, to make God happy, to please God.... While you are combing your hair, you should say, “No longer I, but Christ.” But with many sisters it is not Christ, but them. If Christ were doing the combing, He would not comb your hair according to your way. You have to remember this. When you comb your hair, you should be able to say, “Praise the Lord. It is no longer I, but Christ.” You and I have to do everything in this way. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 275, 280)

Today's Reading

When brothers come to visit me, quite often I pray, “Lord, the brothers are coming to see me. I am not the one who can meet their need. Lord, You are the One.” This is faith—believing that I should be out and believing that He should be in. I must deny myself in everything and trust in Him in everything. To deny yourself and to trust in Him is faith. This is to believe that God is. Even at the

会结束时，我们可能说，“圣徒们，现在是轮到你们分享。”但我们必须说，“这不是轮到我们，乃是轮到基督。”如果我们这样生活，基督的丰富就要从我们口中出来。我来聚会之前，经常向主祷告说，“主啊，我不该是说话者，你才是。我已经被钉死，但你活在我里面。你应该是说话者。”这有很大的不同——否认己，信靠主，也就是说，信神是。（李常受文集一九九四至一九九九年第一册，三四六页。）

信是叫我们接受主，（约一 12，）爱是叫我们享受祂。（十四 23。）约翰福音先告诉我们要相信子，好得着永远的生命。（三 15。）信主耶稣，就是接受祂。约翰福音也强调爱；在二十一章，主问彼得对祂的爱如何。（15 ~ 17。）不仅如此，在十四章二十三节，主说到父与子同爱主耶稣的人安排住处。因此，借着信，我们接受主耶稣；借着爱，我们享受祂。因这缘故，保罗在提前一章十四节把信与爱摆在一起。

保罗在帖前五章八节也说到信与爱。在这节里，他鼓励圣徒要穿上“信和爱的胸甲”。将这节与以弗所六章十四节比较，我们看见有两种胸甲，一种是为着我们的日常生活，另一种是为着争战。为着日常的生活，我们需要信和爱的胸甲。信和爱都是柔细的；在圣经里这两者是以胸来表征。我们里面这样柔细的部分，就是我们属灵的胸，需要有胸甲遮盖。借着胸甲，我们正确基督徒生活所必需的信与爱才得蒙保守。相反的，以弗所六章十四节里的胸甲是为着争战。每当我们有分于属灵的争战，我们的良心必须受义的胸甲保护，以抵挡撒但的控告。（新约总论第十一册，二七五至二七六页。）

参读：罗马书的结晶，第七至八、十一篇；新约总论，第三百四十五篇；提摩太前书生命读经，第一至二、十二篇。

end of a ministry meeting, we may say, “Saints, now it is your turn to share.” But we have to say, “It is not our turn, but Christ’s turn.” If we live in this way, the riches of Christ will come out of our mouth. Quite often before coming to a meeting, I pray to the Lord, “Lord, I should not be the speaker, but You. I have been crucified, but You live in me. You should be the speaker.” This makes a big difference—to deny the self, to trust in the Lord, that is, to believe that God is. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 280-281)

Faith is for receiving Him (John 1:12), and love is for enjoying Him (14:23). In the Gospel of John we are told first to believe in the Son in order to have eternal life (3:15). To believe in the Lord Jesus is to receive Him. The Gospel of John also emphasizes love. In chapter 21 the Lord asks Peter concerning his love for Him (vv. 15-17). Furthermore, in 14:23 the Lord speaks of the Father and the Son making an abode with the one who loves the Lord Jesus. Therefore, by faith we receive the Lord Jesus, and by love we enjoy Him. For this reason, in 1 Timothy 1:14 Paul puts faith and love together.

Also in 1 Thessalonians 5:8 Paul speaks of faith and love. In this verse he encourages the saints to put on “the breastplate of faith and love.” Comparing this verse to Ephesians 6:14, we see that there are two kinds of breastplates, one for our daily living and the other for fighting. For our daily living we need the breastplate of faith and love. Faith and love are both tender; they are signified in the Bible by the breasts. Such tender parts of our being, our spiritual breasts, need to be covered with the breastplate. By means of the breastplate, our faith and love, which are necessary for a proper Christian life, are preserved. The breastplate of righteousness in verse 14, on the contrary, is for fighting. Whenever we take part in spiritual warfare, our conscience must be protected from Satan’s accusation by the breastplate of righteousness. (The Conclusion of the New Testament, pp. 3472-3473)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” chs. 7-8, 11; The Conclusion of the New Testament, msg. 345; Life-study of 1 Timothy, msg. 1-2, 12

第三周 ■ 周四

晨兴喂养

约三 15 “叫一切信入祂的都得永远的生命。”

多三 15 “同我在一起的众人都问你安。请代问那些因信爱我们的人安。愿恩典与你们众人同在。”

信入主的意思就是接受祂。（约一 12。）主是可接受的。祂如今是赐生命的灵，带着祂完全的救赎，等候并期待我们来接受祂。我们的灵是接受的器官。我们可以借着信入主而接受祂的灵到我们灵中。我们一信入祂，祂这灵就进入我们的灵中，我们就被祂这赐生命的灵所重生，并且与祂成为一灵。（林前六 17。）我们借着信入祂，就进到祂里面与祂成为一，分享祂，有分于祂为我们所成就的一切。我们借着信入祂，就与祂联合，联于祂一切所是、所经过、所完成、所达到并所得着的。当我们借着信入祂与祂合一，我们就被作生命的祂所拯救、所重生。借着信入祂，我们便有分于祂作生命，并且在祂里面得了重生。（约翰福音生命读经，一三三页。）

信息选读

（提多书三章十五节的“信”是指）主观的信，就是那把我们带进与主生机的联结里，（约三 15，加三 26，）且借着爱运行（加五 6）之信的行动。那些与主在祂所关切的事上是一的圣徒，乃是在这信的元素和运行里，爱受苦忠信的使徒。

信和爱乃在基督里之信徒难以拆双的优越美德。信是神所赐我们，（彼后一 1 注 10，）要我们用以接受（约一 12）那作三一神具体化身（西二 9）的

WEEK 3—DAY 4

Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

Titus 3:15 All who are with me greet you. Greet those who love us in faith. Grace be with you all.

To believe in the Lord means to receive Him (John 1:12). The Lord is receivable. He is now the life-giving Spirit, with His complete redemption, waiting for and expecting us to receive Him. Our spirit is the receiving organ. We can receive the Lord's Spirit into our spirit by believing in Him. Once we believe in Him, He, as the Spirit, enters into our spirit. Then we are regenerated by Him, the life-giving Spirit, and become one spirit with Him (1 Cor. 6:17).... When we believe in the Lord, we believe into Him. By believing in Him, we get into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us. By believing into Him, we are identified with Him in all that He is and in all that He has passed through, accomplished, attained, and obtained. As we become one with Him by believing into Him, we are saved and regenerated by Him as life. It is by believing into Him that we partake of Him as life and are regenerated in Him. (Life-study of John, p. 117)

Today's Reading

[Faith in Titus 3:15 refers] to subjective faith, the act of our believing, which brings us into an organic union with the Lord (John 3:15; Gal. 3:26) and operates through love (Gal. 5:6). It is in the element and operation of this faith that the saints who were one with the Lord in His concern loved the suffering and faithful apostle.

Faith and love are two inseparable, excellent virtues of the believers in Christ. Faith is given to us by God (footnote 5 on 2 Pet. 1:1) that by it we may receive Christ (John 1:12), the embodiment of the Triune God (Col. 2:9), and

基督，使我们进入三一神，与祂联结为一，得着祂作我们的生命和生命的供应、并一切。…信是欣赏、质实并接受三一神这无限的丰富。

提多书是三卷提字书的结束，并且这书又是以这奇妙的信和这超优的爱为结束。这含示，要在召会堕落的流中，能作中流砥柱，胜过召会走下坡的情势和因素，非借这奇妙的信和这超优的爱不能为功。唯有不凭眼见，不顾外面的情势，只在这奇妙的信中，享受这信的源头，就是我们借着这信与祂联结的三一神，而凭着这三一神超优的爱，爱祂并爱一切属于祂的人，能使我们在召会堕落的流中，成为主在启示录二、三章所呼召并要得着的得胜者。

这奇妙的信和这超优的爱，都是出于那深愿与我们联结以作我们一切的三一神；而这三一神经过成为肉体、钉死十架、从死复活、升上高天种种过程，所终极而成的，乃是那包罗万有赐生命的灵。（林前十五 45。）这包罗神性、人性、基督的钉死、复活并升天之生命的灵，（罗八 2，）就是那包罗万有之基督的实际，（约十四 16 ~ 20，）又是住在我们蒙神重生的灵里。（罗八 16，提后四 22。）我们凭着祂死而复活的灵，借着祷告仰望，接触这样一位三一神，祂就将祂自己多方地灌输到我们里面，成了在我们里面对祂的信，并在我们外面对那些属祂之人的爱。这样的信和这样的爱，就是我们所相信、敬拜并接受之三一神—父、子、灵—的实际与彰显。（约壹四 8，16。）（圣经恢复本，多三 15 注 1。）

参读：约翰福音生命读经，第九、三十六篇；提多书生命读经，第一至三篇。

thereby enter into the Triune God and be joined to Him as one, having Him as our life, life supply, and everything.... Faith is for appreciating, substantiating, and receiving the unlimited riches of the Triune God.

The Epistle to Titus is the conclusion of the three books, 1 and 2 Timothy and Titus, and it concludes with the wonderful faith and the super-excellent love. This implies that, in the current of the church's degradation, in order to be able to effectively stand firm and overcome the downward trend and factor in the church, this wonderful faith and this super-excellent love are indispensable. We should not walk by sight or care for the outward situation. Rather, in this wonderful faith we should enjoy its source, which is the Triune God, to whom we have been joined through this faith, and by this super-excellent love of the Triune God we should love Him and all those who belong to Him. Only in this way can we become, in the current of the church's degradation, the overcomers whom the Lord is calling and is desiring to obtain in Revelation 2 and 3.

This wonderful faith and this super-excellent love are out of the Triune God, who earnestly desires to be joined to us to be our everything. This Triune God passed through the process of incarnation, crucifixion, resurrection from the dead, and ascension to the heavens on high and was ultimately consummated as the life-giving Spirit (1 Cor. 15:45). This Spirit of life (Rom. 8:2), who includes divinity, humanity, and Christ's crucifixion, resurrection, and ascension and is the reality of the all-inclusive Christ (John 14:16-20), dwells in our regenerated spirit (Rom. 8:16; 2 Tim. 4:22). When we contact this Triune God through prayer and by looking to Him, by means of our spirit, which was once dead and was made alive, He infuses Himself into us in many ways to become the faith within us toward Him and the love outside of us toward those who belong to Him. Such faith and such love are the reality and expression (1 John 4:8, 16) of the Triune God—the Father, the Son, and the Spirit—in whom we believe and whom we worship and receive. (Titus 3:15, footnote 1)

Further Reading: Life-study of John, msgs. 9, 36; Life-study of Titus, msgs. 1-3

第三周 ■ 周五

晨兴喂养

林前二 9 “只是如经上所记：‘神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。’”

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

我们若要领略并有分于神为我们命定并预备之深奥、隐藏的事，就不仅需要信祂，也需要爱祂。敬畏神、敬拜神、信神（就是接受神），都还不够；爱祂是不可缺的。爱神的意思，是把我们全人，灵、魂、体，连同我们的心、心思和力量，（可十二 30，）都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。这样，我们与神就有最亲近、最密切的交通，能进入祂的心，领略祂心中一切的秘密。（诗七三 25，二五 14。）（圣经恢复本，林前二 9 注 1。）

信息选读

爱是由这奇妙的信所发生出来的，叫我们在那些和我们共同信入基督的人身上，活出三一神在基督里的一切丰富，使父、子、灵，三一神得着荣耀的彰显。…爱是经历、享受并活出这无限丰富的三一神。信是联于作信徒一切的三一神；爱是将这三一神供给、传输同作信徒的人，使一切的信徒在这奇妙有能的信中，用那神圣超人的爱，彼此相爱，过

WEEK 3—DAY 5

Morning Nourishment

1 Cor. 2:9 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him. To fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). (1 Cor. 2:9, footnote 3)

Today’s Reading

Love issues out of such a wonderful faith and enables us to live out all the riches of the Triune God in Christ with those who have believed into Christ with us, that the Triune God—the Father, the Son, and the Spirit—may have a glorious expression.... Love is for experiencing, enjoying, and living out the immeasurably rich Triune God. Faith is for the believers to be joined to the Triune God, who is everything to them; love is for the believers to minister and transmit the Triune God to their fellow believers so that, in such a wonderful

那在基督里的团体生活，而使基督的身体得以实现，叫那经过种种过程的三一神，在那包罗万有的基督里，借着那无限量赐生命的灵，今日在地上就得着彰显。

（爱与信）是这三一神在基督里所赐我们丰富的恩典，（提前一 14，）不只作我们属灵生活的动力和表现，也成为遮护我们整个人要害的胸甲。（帖前五 8。）整卷约翰福音所启示并供应我们的神圣生命，也就是我们凭着这样的信接受而得享的，（约三 16， 36，）并借着这样的爱爱主而爱属祂之人的。（约二一 15 ~ 17， 十三 34 ~ 35。）这样的信和这样的爱是相联并行的，这爱是来自这信的，这信也是借着这爱运行工作的。（加五 6。）这爱同着这信，使我们能在不朽坏之中爱我们的主，以过召会得胜的生活，（弗六 23 ~ 24，）成全神在基督里对召会所有那新约的经纶。所以，我们乃是在这信里得神的喜悦，（来十一 6，）也是在这爱中蒙主的祝福。（林前十六 22。）“愿…（这）爱同着（这）信，从父神并主耶稣基督归与弟兄们。”（弗六 23。）（圣经恢复本，多三 15 注 1。）

我很宝贝我们都爱主的恢复。我们若不爱主的恢复，就不会在这里。但我们需要看见在启示录二、三章给众召会的七封书信中，主第一个要对付的，就是要恢复起初的爱。（二 4。）我们爱祂吗？我们当然爱。但我们有在凡事上让祂居首位吗？让主在凡事上居首位，就是用起初的爱、上好的爱来爱祂。我们要让祂居首位，就必须乐意被调整、被破碎，成为无有，好使主能有路在我们里面、借着我们、并在我们中间，建造祂生机的身体。（李常受文集一九九一至一九九二年第三册，五八五至五八六页。）

参读：活力排，第八篇。

and powerful faith, all the believers may love one another with divine, transcendent love and live a corporate life in Christ. In this way the Body of Christ is realized and the processed Triune God is expressed today on the earth in the all-inclusive Christ through the immeasurable life-giving Spirit.

[Faith and love] are the rich grace given to us in Christ by the Triune God (1 Tim. 1:14), not only to be the motivating power and expression of our spiritual life but also to become our breastplate (1 Thes. 5:8), which covers and protects the vital parts of our being. It is by such faith that we receive and enjoy the divine life that is revealed and ministered to us in the entire Gospel of John (John 3:16, 36), and it is by such love that we love the Lord and those who belong to Him (John 21:15-17; 13:34-35). Such faith and love are connected and go together: love comes from faith, and faith operates and works through love (Gal. 5:6). Love with faith enables us to love our Lord in incorruptibility so that we may have an overcoming church life (Eph. 6:23-24) for the fulfillment of God's New Testament economy in Christ for the church. Therefore, it is in this faith that we are well pleasing to God (Heb. 11:6) and in this love that we are blessed of the Lord (1 Cor. 16:22). May this love with this faith be to the brothers from God the Father and the Lord Jesus Christ (Eph. 6:23). (Titus 3:15, footnote 1)

I appreciate that all of us love the Lord's recovery. If we did not love the recovery, we would not be here. But we need to see that in the seven epistles to the churches in Revelation 2 and 3, the first dealing of the Lord is concerning the recovery of the first love (2:4). Do we love Him? Surely we do. But do we give Him the preeminence, the first place, in all things? To give the Lord the first place in all things is to love Him with the first love, the best love. In order to give Him the preeminence, we must be willing to be adjusted, to be broken, to be made nothing, so that the Lord can have a way in us, through us, and among us for the building up of His organic Body. (CWWL, 1991-1992, vol. 3, "Fellowship concerning the Urgent Need of the Vital Groups," p. 462)

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

第三周 ■ 周六

晨兴喂养

罗五 5 “盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。”

约壹四 8 “不爱弟兄的，未曾认识神，因为神就是爱。”

19 “我们爱，因为神先爱我们。”

神的爱就是神自己，（约壹四 8，16，）神已将这爱随同所赐给我们的圣灵，浇灌在我们心里，作了我们里面的动力，叫我们在一切的患难中得胜有余。（圣经恢复本，罗五 5 注 1。）

神是爱；我们爱，因为神先爱我们。（8，19。）神不要我们用我们天然的爱来爱人，乃要我们以祂作我们的爱。神按着祂的形像造人，（创一 26，）意思是说，祂乃是照着祂的所是造人。神的形像就是神的所是，神的属性乃是神的所是。照圣经中的启示来看，神的第一个属性是爱。神照着祂的属性造人，而祂的第一个属性乃是爱。虽然受造的人没有爱的实际，但在这受造的人里面，有一个东西，叫他愿意去爱人。甚至堕落的人里面，也有爱的愿望。但那只是人的美德，是神爱的属性的彰显。当我们重生时，神就把祂自己这爱灌注到我们里面。我们爱祂，因为祂先爱我们；是祂引进了这爱。（李常受文集一九九四至一九九七年第五册，一六三至一六四页。）

信息选读

WEEK 3—DAY 6

Morning Nourishment

Rom. 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

1 John 4:8 He who does not love has not known God, because God is love.

19 We love because He first loved us.

The love of God is God Himself (1 John 4:8, 16). God has poured out this love in our hearts with the Holy Spirit, who has been given to us, as the motivating power within us, that we may more than conquer in all our tribulations. (Rom. 5:5, footnote 1)

God is love; we love because He first loved us (1 John 4:8, 19). God does not want us to love with our natural love but with Him as our love. God created man in His image (Gen. 1:26), which means that He created man according to what He is. God's image is what God is, and His attributes are what He is. According to the revelation in the Holy Scriptures, God's first attribute is love. God created man according to His attributes, the first of which is love. Although created man does not have the reality of love, there is something in his created being that wants to love others. Even fallen man has the desire within him to love. But that is just a human virtue, the very expression of the divine attribute of love. When we were regenerated, God infused us with Himself as love. We love Him because He first loved us. He initiated this love. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 121)

Today's Reading

从我们相信主耶稣的那一天起，神的爱就浇灌在我们心里。这不仅仅是一件感觉的事，而是个具体、实质的东西，浇灌在我们心里。这意思是说，在我们信徒的心里深处，有了属于神圣素质的东西，就是那是爱的神。换句话说，是爱的神乃是浇灌在我们心里的神圣素质。因此，神的爱浇灌在我们心里不仅仅是感觉的问题，乃是神的素质的问题。

因为神圣的素质已经浇灌在我们心里，所以每一位基督徒的心都是爱的心。我能作见证，我一重生，我的心就与重生以前大不相同了。因着我们蒙了重生，即使我们暂时对某件事感到不愉快，我们里面还是有爱的素质。这种爱的素质就是爱的神自己。父的性情、素质，已经浇灌在我们心里，如今我们里面有了这种素质。（李常受文集一九八三年第二册，六八五页。）

从我们第一次呼求主耶稣的名那天起，神的爱就借着圣灵浇灌在我们心里了。这就是说，那灵启示、坚固、并向我们保证神的爱。内住的圣灵似乎说，“不要疑惑。神爱你。你现在不领会为什么必须受苦，但有一天你会说，‘父，为着我所经过的难处和试炼，我感谢你。’”当你进入永世的门时，你会说，“为着一路上临到我的苦难和试验，赞美主。神用这些变化我。”我们无法否认神的爱在我们里面。…从前我们是仇敌，但基督在十字架上流血，使我们与神和好。这是何等的爱！…神是主宰一切的，祂知道什么对我们最有益。…我们只该祷告：“主，照你的意思行。我只要你所要的。我将一切完全交在你手中。”我们重新领悟神是这样爱我们，而祂的爱已借着圣灵浇灌在我们心里时，我们对祂就有这样的反应。（罗马书生命读经，一一九至一二〇页。）

参读：神圣三一的神圣分赐，第四十三章；罗马书生命读经，第九篇。

From the day we believed in the Lord Jesus, the love of God has been poured out in our hearts. This is not merely a matter of feeling. On the contrary, something substantial, something essential, has been poured out in our hearts. This means that, as believers, deep in our hearts we have something of the divine essence, and this is God as love. In other words, God as love is the divine essence that has been poured out in our hearts. Therefore, the pouring out of the love of God in our hearts is not merely a matter of feeling; rather, it is a matter of the essence of God.

Because something of the divine essence has been poured out in our hearts, the heart of every Christian is a heart of love. I can testify that from the time of my regeneration my heart has been very different from what it was before regeneration. Because we have been regenerated, we have the loving essence within us, even if we are temporarily angry about something. This loving essence is God Himself as love. The Father's nature, His essence, has been poured out in our hearts, and now we have this essence within us. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," p. 512)

From the day we first called on the Lord Jesus, the love of God has been poured out into our hearts through the Holy Spirit. This means that the Spirit reveals, confirms, and assures us with the love of God. The indwelling Holy Spirit seems to say, "Don't doubt. God loves you. You don't understand why you must suffer now, but one day you will say, 'Father, I thank You for the troubles and trials which I passed through.'" When you enter the gate of eternity, you will say, "Praise the Lord for the sufferings and tests which fell upon me on my journey. God used them to transform me." We cannot deny the presence of God's love within us.... Once we were enemies, but Christ shed His blood on the cross to reconcile us to God. What love is this!...God is sovereign. He knows what is best for us....We should simply pray, "Lord, have your way. I simply want what You want. I leave everything entirely in Your hands." This is our response to God when we realize afresh that He loves us so and that His love has been poured into our hearts through the Holy Spirit. (Life-study of Romans, pp. 102-103)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 43; Life-study of Romans, msg. 9

第三周诗歌

WEEK 3 — HYMN

信心的工作、爱心的劳苦、盼望的忍耐

补 922

G 大调

(英1305)

4/4

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

一 我们向神的信心，当遍传远近，宣

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

告已离弃偶像，事奉真活神；用信调

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

和主圣言，高声说“阿们！”借主话转向

1 - 5 1 | 7 - 1 2 | 1 - - 0 | 2 - 2 1 | 7 - - 6 |

主，时刻经历救恩。副 信心的工作

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

要不断增长，爱心的劳苦要漫溢

1 #1 | 2 - - 5 | 3 3 3 4 | 5 - 3 - | 2 6 2 3 |

四方，蒙祂圣别保守，遍及全人里

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

外；以盼望的忍耐，儆醒等候祂来。

二 我们以神圣的爱，彼此来关怀，
这爱在末后日子，更洋溢布开；
主引导我们的心，进入神的爱，
预备我们全人，盼望那日主来。

三 信实的主必保守我们的各部—
灵、魂、身子全圣别，构成祂新妇；
今日凡事愿听从主大小吩咐，
不久就要听见祂的再临招呼。

四 我们等候主回来—祂甜美同在；
哦，何等荣耀盼望！“主，愿你快来！”
作光明、白昼之子，儆醒勿懈怠，
唯盼主显荣身，婚娶之日，乐哉！

Our faith to God-ward must in these days spread abroad

Hope of Glory — Preparing for Christ's Return

1305

1. Our faith to God-ward must in these days spread a-broad To show we've turned from i-dols to the liv-ing
God. We'll mix His Word with faith by answering "Amen!" And to Christ in the Word turn a-gain and a-gain.

Chorus
(C) Our work of faith must grow ex-ceed-ing - ly, The la-bor of our love in - crease a-bundant-ly, His sancti-fy-ing work in us go on and on, While in pa-tience of hope we will watch till He come.

2. The love for all the brothers, in our midst is found,
But in these days our love must increase and abound.
The Lord direct our hearts into the love of God
And prepare us in full for the day of the Lord.

3. Our spirit, soul, and body wholly sanctified—
Our faithful Lord will do it to prepare His Bride
While we amen His voice in matters great or small,
That we all may be ready to hear Jesus' call.

4. The Lord Himself shall come, and we shall be with Him—
Oh, what a glorious hope! Come quickly, Lord, Amen.
We'd ever watchful be to see Thee in the air
And as sons of the day for that meeting prepare.

第四周

祷告吸取神并发表神——
借着和神作朋友的祷告，
使我们能与神同工

诗歌：

读经：诗二七 4，耶十七 7～8，太六 6，西二 6～7，
19，赛三七 31，创十八 1～22

【周一】

壹 祷告的意义是吸取神；我们接触神多，吸取神就多；我们吸取神多，享受神作亮光和救恩也就加多：

一 大卫在诗篇二十七篇一节说，“耶和华是我的亮光，是我的拯救；”神是我们的亮光和拯救，说明我们所需要的乃是神自己；祂所给的，乃是祂的自己；亮光是神自己，拯救是神自己，能力是神自己，（林前一 24，）恩典是神自己；（约一 16～17，彼前五 10，林前五 10，参加二 20；）我们属灵上所需要的每一项都是神自己。

二 大卫瞻仰神的荣美而接触神并吸取神；（诗二七 4；）当他接触神而吸取神，他里面就蒙光照并得着拯救：

1 瞻仰神作我们的荣美乃是非常大的关键和诀窍，使我们能为着神的心愿而经历神——林后三 16～18。

Week Four

**Prayer to Absorb God and to Express God
by Praying to God as a Friend
So That We Can Co-work with God**

Hymns:

Scripture Reading: Psa. 27:4; Jer. 17:7-8; Matt. 6:6; Col. 2:6-7, 19; Isa. 37:31; Gen. 18:1-22

§Day 1

I. The meaning of prayer is to absorb God; the more we contact God, the more we will absorb Him, and the more we absorb Him, the more we will enjoy Him as our light and our salvation:

A. In Psalm 27:1 David says, "Jehovah is my light and my salvation"; God's being our light and our salvation shows that God Himself is what we need; what God gives us is just Himself; light is God, salvation is God, power is God (1 Cor. 1:24), and grace is God (John 1:16-17; 1 Pet. 5:10; 1 Cor. 15:10; cf. Gal. 2:20); every spiritual need that we have is God Himself.

B. David contacted and absorbed God by beholding Him as beauty (Psa. 27:4); when he contacted God to absorb God, he was enlightened and received salvation within:

1. Beholding God as our beauty is a great key and a great secret to experiencing God for His heart's desire—2 Cor. 3:16-18.

2 基督借着祂话中生命之水的洗涤而有神圣的分赐，使我们作为祂荣美的殿得荣美，成为祂荣美的新妇，使祂得荣美——赛六十七，九，十三，十九，二十一，五九二一，弗五二六～二七，后十九七。

三 有一首诗歌说，“照我本相，”（诗歌七二四首，）意思是照着我们原本的样子来到神面前，一点都不必改、不必动；我们乃是这样接受基督，也该这样在基督里行事为人——西二六～七。

四 祷告是照我本相到主面前；当我们到主面前，就要这样把里面的光景都摊出来，甚至告诉主，我们什么都够不上；即使我们软弱、糊涂、难过、没有话说，也可以到神面前；无论我们里面有什么光景，就把那种光景带到神面前。

五 我们不该顾自己的光景，反而要借着仰望神、瞻仰祂、赞美祂、感谢祂、敬拜祂并吸取祂，进到神的面前来接触祂；这样，我们就会享受神的丰富，饱尝祂的甘甜，接受祂作亮光和力量，里面平安、光明、刚强且有力；如此我们就学会这功课：在我们向圣徒供应话语时要留在与神的联结里——彼前四一〇～一一，林后二一七，十三三。

【周二】

贰 歌罗西二章六至七节启示基督是美地，是我们已经在其中生根的丰富土壤，使我们能凭着从这土壤所吸收的元素而长大——参林前三六，九，西二一九：

一 保罗与神同工，将信徒作为活的植物，栽种在基督这土壤里；神将我们这些活的植物放在基督这土壤

2. By the divine dispensing through the washing of the water of life in the word of Christ, He beautifies us as the house of His beauty to be His beautiful bride for His beautification—Isa. 60:7, 9, 13, 19, 21; 59:21; Eph. 5:26-27; Rev. 19:7.

C. There is a hymn that says, "Just as I am" (Hymns, #1048); this means that we should come to God just as we are without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way—Col. 2:6-7a.

D. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in every matter; even if we are weak, confused, sad, and speechless, we can still come to God; no matter what our inner condition is, we should bring it to God.

E. Instead of caring about our condition, we need to enter into God's presence to contact Him by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

§Day 2

II. Colossians 2:6-7 reveals that Christ as the good land is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil—cf. 1 Cor. 3:6, 9; Col. 2:19:

A. By working together with God, Paul planted the believers as the living plants into Christ as the soil; God put us, the living plants, into Christ

里，（林前一 30，罗六 4～5，）使我们能在基督这生命里长大，（弗四 15～16，）并在生命中变化为宝贵的材料，为着神的建造。（林前三 12。）

二 按照神的经纶，信靠主的人像树栽于水旁，这表征神乃是活水的泉源；（耶二 13，十七 7～8；）树在河边，借着吸取水的一切丰富而生长，这是神借着神圣的分赐完成祂经纶的一幅图画。（参赛五七 20～21 与 20 注 1，五五 7，十二 1～6，约四 10，14，七 37～38，林前十二 13。）

三 我们这些树要接受神圣的分赐，就必须吸取神这水；（参三 6；）这位供应之神的丰富分赐到我们这些树里面，就以神的神性将我们构成，使我们以神的增长而长大；（西二 19；）这样，我们就与神成为一，有同样的元素、素质、构成和样子。（启四 3，二一 11。）

四 植物若没有从土壤里吸取养分，就无法长大；照样，我们若没有接受从基督这元首所出来的，身体也无法长大；所以，持定元首就等于在基督这土壤里面生根；持定元首就是留在基督里，一直亲密地联于祂，在我们与祂之间没有任何绝缘体—西二 19。

五 基督身体的长大在于我们里面神的增长，神的加添，神的增多；神的建造乃是借着我们吸取基督的丰富，而“长成在主里的圣殿”；我们也“在祂里面同被建造，成为神在灵里的居所”；神的家真实的建造，乃是借着信徒生命的长大—弗二 21～22。

六 个别的长大成了团体的长大；倘若所有的肢体都个别的长大，身体就会团体地被建造起来—

as the soil (1 Cor. 1:30; Rom. 6:4-5) so that we may grow in Christ as life (Eph. 4:15-16) and be transformed in life to become precious materials for God's building (1 Cor. 3:12).

B. According to God's economy, the one who trusts in the Lord is like a tree planted by water, signifying God as the fountain of living waters (Jer. 2:13; 17:7-8); a tree grows beside a river by absorbing all the riches of the water; this is a picture of God's economy, which is carried out by His divine dispensing (cf. Isa. 57:20-21 with footnote 1 on v. 20; 55:7; 12:1-6; John 4:10, 14; 7:37-38; 1 Cor. 12:13).

C. In order to receive the divine dispensing, we as the trees must absorb God as the water (cf. 3:6); the riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow with the growth of God (Col. 2:19); in this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11).

D. If a plant does not absorb nutrients from the soil, the plant cannot grow; likewise, if we do not receive what comes out of Christ as the Head, the Body cannot grow; holding the Head is, therefore, equal to being rooted in Christ as the soil; to hold the Head is to remain in Christ, staying intimately connected to Him without any insulation between us and Him—Col. 2:19.

E. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us; God's building is "growing into a holy temple in the Lord" in whom we also "are being built together into a dwelling place of God in spirit" by our absorbing the riches of Christ; the actual building of the house of God is by the believers' growth in life—Eph. 2:21-22.

F. Individual growth becomes corporate growth; if all the members grow individually, the Body will be built up corporately—Hymns, #395

诗歌二九八、六〇六首。

七 歌罗西二章七节把生根和建造相提并论，原因在于：生根是为着长大，而长大就是真正的建造；（弗四 15～16，林前三 6，9；）要在基督里深深的扎根，唯一的路乃是接触祂这土壤，为要天天吸取话中的水；（弗五 26；）这样，我们就能“往下扎根，向上结果”。（赛三七 31。）

八 我们需要天天与基督有个人、私下接触的时间，花时间吸取基督；（太六 6，十四 22～23，可一 35；）这会使我们自然而然地在基督里行事为人并活出基督，为着基督团体的彰显（西二 6～7）：

1 我们每天都需要有充分的时间来祷告，这使我们能更多吸取神的丰富；许多圣徒早晨花时间与主同在，然而，他们却没有吸取多少祂的丰富，原因在于他们太匆忙了；我们如果匆匆忙忙，就无法把基督的丰富吸收进来作养分—参诗一一九 48，97。

2 我们必须花更多个人和私下的时间与主同在，为着吸取主；我们必须操练我们的灵，更多花时间在灵里爱慕主、赞美祂、向祂献上感谢、并且自由地对祂说话；这样，当我们享受神作我们的筵席时，神就使我们生长—太二二 4，后三 20。

3 我们借着神是灵、是生命、以及是欢喜快乐的话，（约六 57，63，耶十五 16，）而接受神作我们新的养分和新鲜的享受，神就加增到我们里面来，这就是祂叫我们生长。（书一 8～9，诗一一九 15，48。）

4 我们若是个人且私下的，天天花相当的时间与主同在，为着吸取神，祂的脸作为救恩就要成为我们脸上的救恩—四二 5，11。

and #840.

G. Colossians 2:7 puts being rooted and being built up together; this is because being rooted is for growing, and growing is genuine building (Eph. 4:15-16; 1 Cor. 3:6, 9); the only way to become deeply rooted in Christ is to contact Him as the soil in order to daily absorb the water in the word (Eph. 5:26); in this way we "take root downward and bear fruit upward" (Isa. 37:31).

H. We need to take time to absorb Christ day by day by having a personal and private time with Him (Matt. 6:6; 14:22-23; Mark 1:35) so that spontaneously we will walk in Christ and live out Christ for the corporate expression of Christ (Col. 2:6-7):

1. Our daily need is to allow adequate time for prayer, which will enable us to absorb more of the riches of our God; in the morning many saints may spend time with the Lord, but they may not absorb much of His riches because they are in too much of a hurry; we cannot absorb the riches of Christ into us as our nourishment if we are in a hurry—cf. Ps. 119:48, 97.

2. We must spend more personal and private time with the Lord in order to absorb Him; we must exercise our spirit to spend more time in our spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely; then God will give us the growth as we enjoy Him as our banquet—Matt. 22:4; Rev. 3:20.

3. The addition of God into us by receiving Him as our new nourishment and fresh enjoyment through His words of spirit, life, gladness, and joy (John 6:57, 63; Jer. 15:16) is the growth that He gives (Josh. 1:8-9; Ps. 119:15, 48).

4. If we spend a considerable amount of personal and private time with the Lord daily in order to absorb God, the salvation of His countenance will become the salvation of our countenance—42:5, 11.

【周三】

叁 祷告的意义也是我们要我们发表神；在诗篇二十七篇四节，大卫说他所渴望的不仅是瞻仰耶和华的荣美，更是要“在祂的殿里求问”；求问乃是让神在我们里面说话，这样，祷告中向祂所说的话事实上就是神在我们里面的说话，是神的发表：

- 一 真实的祷告乃是我们来到神面前，让神在我们里面说话，把神对我们所说的向祂发表回去——“你说，你们当寻求我的面；那时我的心向你说，耶和华啊，你的面我正要寻求。”（8。）
- 二 约翰十五章七节说，“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；”这节陈明三个非常重要的点：
 - 1 第一，我们要住在主里面，就是留在与主的交通里。
 - 2 第二，主的话必须住在我们里面；当我们住在主里面，与主有不断的交通，主就在我们里面说话。
 - 3 第三，我们向主的祈求，乃是从主在我们里面说话而来的；如果我们与主有交通，祂就在我们里面说话；这样，我们就有话向主祈求，向主祷告。
- 三 当我们真正地摸着神、接触神并吸取神时，祂就在我们里面说话；然后我们就照着祂内里的说话祷告；祷告就是进到神面前、遇着神、亲近祂、和神有了交流并吸取祂，使祂能在我们里面对我们说话；当我们用祂对我们所说的话向祂祷告时，我们的祷告就将神发表出来。

【周四】

§Day 3

III. The meaning of prayer is also for us to express God; in Psalm 27:4 David says that he desired not only to behold the beauty of Jehovah but also "to inquire in His temple"; to inquire is to let God speak within us so that the words spoken to Him in prayer are actually God's speaking within us, God's expressions:

- A. Real prayer is our coming to God, letting God speak within us, and expressing to God what He has spoken back to Him—"When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek" (v. 8).
- B. John 15:7 says, "If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you"; this verse presents three crucial points:
 1. First, we must abide in the Lord, which is to remain in fellowship with the Lord.
 2. Second, the Lord's words must abide in us; when we abide in the Lord and are in constant fellowship with Him, He speaks within us.
 3. Third, our asking the Lord comes from the Lord's speaking within us; if we are in fellowship with the Lord, He will speak within us, and then we will have the words with which to ask Him, that is, to pray to Him.
- C. When we really touch, contact, and absorb God, He will speak within us; then we pray according to His inner speaking; to pray is to go to God, meet Him, draw near to Him, commune with Him, and absorb Him so that He can speak to us inwardly; when we pray to Him with His words to us, our prayer expresses God.

§Day 4

四 我们在与主接触的事上，需要学习以下的原则：

- 1 我们在祷告中不该支配主；（参二 4；）反之，我们该像大数的扫罗那样问：“主啊，我当作什么？”而不是说，“主啊，我要这样作。”（徒二 10。）
- 2 我们亲近主，与祂接触时，祂就使我们看见我们的需要，把我们身上的难处、错处、污点和罪点出来；我们接受活水的路，就是向主承认这些罪—约四 15 ~ 18。
- 3 我们亲近主以接触祂时，该寻求主自己，就是那看不见、属灵的事，而不是看得见、物质的事—一六 27，31 ~ 33，林后四 18，来十一 27。

【周五】

- 4 人的意见阻挡主的大能，所以必须等我们软弱到绝境，失败到尽头，完全到死地，主才在我们里面显明祂自己，向我们显为复活的大能—约十一 3，5 ~ 6，17，21，25 ~ 26，32 ~ 35，38，41 ~ 44，林后— 8 ~ 9。
- 5 我们亲近主时，需要让祂在我们身上随意作事—约十三 6 ~ 9，路一 37 ~ 38。
- 6 甚至在我们对主冷淡无情，或落到世界里的時候，祂还要向我们显现；我们会失败和改变，主绝不会失败或改变—约二 1 ~ 25，赛四九 15 ~ 16，耶三一 3。

【周六】

五 求问的祷告最尊重神；大卫知道如何祷告，因为他常求问耶和华；（撒上二三 2，4，三十 8，撒下二 1，五 19，23；）神借申言者拿单对大卫说话之后，大卫“坐在耶和华面前”，（七 18，）并对主说，“照你所说的而行；”（25下；）

D. In our contact with the Lord, we need to learn the following principles:

1. We should not direct the Lord in our prayer (cf. 2:4); instead, like Saul of Tarsus, we should ask, "What shall I do, Lord?" not "This is what I will do, Lord" (Acts 22:10).
2. When we draw near to the Lord and contact Him, He causes us to see our needs and points out our problems, faults, stains, and sins; the way for us to take the living water is to confess these sins to the Lord—John 4:15-18.
3. When we draw near to the Lord to contact Him, we should seek the Lord Himself as the unseen spiritual matters, not the seen physical matters—6:27, 31-33; 2 Cor. 4:18; Heb. 11:27.

§Day 5

4. Human opinions frustrate the Lord's power, so not until we are hopelessly weak, an utter failure, and completely dead, will the Lord manifest Himself in us and to us as resurrection power—John 11:3, 5-6, 17, 21, 25-26, 32-35, 38, 41-44; 2 Cor. 1:8-9.
5. When we draw near to the Lord, we need to let Him do what He wills in us—John 13:6-9; Luke 1:37-38.
6. Even when we are cold and indifferent toward the Lord or have fallen into the world, He will manifest Himself to us; we may fail and change, but the Lord never fails or changes—John 21:1-25; Isa. 49:15-16; Jer. 31:3.

§Day 6

E. Inquiring prayers honor God; David knew how to pray because he often inquired of Jehovah (1 Sam. 23:2, 4; 30:8; 2 Sam. 2:1; 5:19, 23); after God spoke to David through Nathan the prophet, David "sat before Jehovah" (7:18) and told the Lord, "Do as You have spoken" (v. 25b); he then told the Lord that because of His speaking,

然后他告诉主，因为祂的说话，“仆人心中才敢向你如此祷告。”（27。）

"Your servant has found it in his heart to pray this prayer to You" (v. 27).

肆 最好的祷告，乃是人和神作朋友的祷告；亚伯拉罕是神的朋友；在创世记十八章，天上的神降卑自己来与亚伯拉罕作朋友：

IV. The best prayer is to pray to God as a friend; Abraham was the friend of God; in Genesis 18 the God of heaven humbled Himself in order to befriend Abraham:

一 亚伯拉罕受割礼之后，他的天然力量被了结，他就活在与神亲密的交通里，并成为神的朋友——十三 3～4，18，十七 1～16，代下二十 7，赛四一 8，雅二 23。

A. After he was circumcised and his natural strength was terminated, Abraham lived in intimate fellowship with God and became God's friend—13:3-4, 18; 17:1-16; 2 Chron. 20:7; Isa. 41:8; James 2:23.

二 亚伯拉罕在神面前荣耀的代求，乃是两个朋友之间富有人性、亲密的谈话，是照着神心头愿望的揭示而有的亲密谈话——创十八 1～33。

B. The glorious intercession that Abraham made before God was a human, intimate conversation between two friends, an intimate talk according to the unveiling of God's heart's desire—Gen. 18:1-33.

三 甚至在成为肉体以前，（约一 14，）耶和华作为基督，就在人的形状里带着人的身体，向亚伯拉罕显现，并在人的水平上与他交谈；（创十三 18，十八 1～22；）当亚伯拉罕享受与神甜美的交通时，他从神得着关于以撒的出生和所多玛毁灭的启示。

C. Even before the incarnation (John 1:14) Jehovah as Christ appeared to Abraham in a human form, with a human body, and communed with him on a human level (Gen. 13:18; 18:1-22); as Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom.

四 以撒的出生与基督来作恩典有关，所多玛的毁灭与神对罪的审判有关；这意即基督必须进来，罪必须出去。

D. The birth of Isaac is related to the coming of Christ as grace, and the destruction of Sodom is related to God's judgment upon sin; this means that Christ must come in and sin must go out.

五 神向亚伯拉罕启示祂要毁灭所多玛的心意，因为祂在寻找一个代求者来为罗得代求；（16～22，十九 1，参来七 25，赛五九 16，结二二 30；）神想要拯救罗得，好保护经由路得（她是摩押人，是罗得的后裔）而有的基督家谱。（创十九 37，得一 4，太一 5。）

E. God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor to intercede for Lot (vv. 16-22; 19:1; cf. Heb. 7:25; Isa. 59:16; Ezek. 22:30); God wanted to save Lot in order to protect Christ's genealogy through Ruth, a Moabitess and a descendant of Lot (Gen. 19:37; Ruth 1:4; Matt. 1:5).

六 所以，在神与亚伯拉罕亲密的交通中，神没有提起罗得的名字，乃是以奥秘的方式启示祂心头的愿望；正确的代求不是由人发起，乃是由于神

F. Thus, in God's intimate fellowship with Abraham, in a mysterious way, without mentioning Lot's name, God revealed His heart's desire; the proper intercession is not initiated by man but by God's revelation;

的启示；因此，这样的代求发表神的愿望，并完成神的旨意—创十八 17, 20 ~ 23, 十九 27 ~ 29, 诗二七 4 ~ 8, 来四 16, 七 25, 雅五 17。

七 表面上，亚伯拉罕是为所多玛代求；实际上，他是用暗示为罗得代求，（创十四 12, 十八 23, 十九 1, 27 ~ 29, ）这表明我们该为神那些飘流到世界里的子民代求。

八 在亚伯拉罕为罗得的代求里，他不是照着神的爱和神的恩向神恳求，乃是照着神义的法则向神挑战；神的义比祂的爱和恩更约束祂—十八 23 ~ 25, 罗一 17。

九 代求乃是照着神里面的心意与神亲密的谈话；为此我们必须学习逗留在神面前—创十八 25 ~ 32。

十 亚伯拉罕的代求不是结束于亚伯拉罕的说话，乃是结束于神的说话；这表明真正的代求是神在我们的说话里说话—33 节, 约十五 7, 罗八 26 ~ 27。

十一 在我们与神亲密的交通里，我们得着启示，一切不可能对基督都成为可能—创十八 10 ~ 15, 二一 1 ~ 8, 路十八 27。

伍 在我们祷告的第一面，我们进入与神的交通中，神就会把祂工作的负担涂抹在我们里面，把神的心意启示给我们；然后我们祷告的第二面是求问主，就着主的旨意和工作的负担祈求主；这样我们就与神配合，与神同工，完成祷告的目的—赛六二 6 ~ 7, 四五 11, 结二二 30, 但九 2 ~ 4, 撒上十二 23, 林前三 9, 林后六 1 上。

thus, it expresses God's desire and carries out God's will—Gen. 18:17, 20-23; 19:27-29; Psa. 27:4-8; Heb. 4:16; 7:25; James 5:17.

G. Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot by implication (Gen. 14:12; 18:23; 19:1, 27-29), showing that we should intercede for God's people who have drifted into the world.

H. In Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way; God's righteousness binds Him much more than His love and grace do—18:23-25; Rom. 1:17.

I. Intercession is an intimate conversation with God according to the inward intention of His heart; for this we must learn to linger in the presence of God—Gen. 18:25-32.

J. Abraham's intercession did not terminate with Abraham's speaking but with God's, showing that genuine intercession is God's speaking in our speaking—v. 33; John 15:7; Rom. 8:26-27.

K. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:10-15; 21:1-8; Luke 18:27.

V. During the first aspect of our prayer, we enter into fellowship with God, who then anoints us with His burden for the work and reveals His intention to us; the second aspect of our prayer is then to inquire of the Lord by petitioning Him concerning His will and His burden for the work; then we carry out the purpose of prayer by coordinating with God to co-work with God—Isa. 62:6-7; 45:11; Ezek. 22:30; Dan. 9:2-4; 1 Sam. 12:23; 1 Cor. 3:9; 2 Cor. 6:1a.

第四周 ■ 周一

晨兴喂养

诗二七 1 “耶和华是我的亮光，是我的拯救；…
耶和华是我生命的力量…”

4 “有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”

祷告就是接触神，在接触里吸取神。所以，祷告不在你说多少话，也不在你求告多少，乃在你接触神多少。你接触神多，吸取神就多；吸取神多，享受神、享用神的救恩也就加多。

我们要作一点说明，因为我们对于神和神的救恩，有许多不准确的观念。诗篇二十七篇一节说，“耶和华是我的亮光，是我的拯救。”这里不是说神光照我，乃是说神就是我的亮光；不是说神拯救我，乃是说神就是我的拯救。…神光照我，拯救我，乃是神为我作事；但神是我的亮光，是我的拯救，乃是神自己就是那件事。我有神，就有亮光，就有拯救；我没有神，就没有亮光，没有拯救。（祷告的意义与目的，四至五页。）

信息选读

电在电灯里，是电光；在电熨斗里，是电热；在电风扇里，是电力。电遇到这一个需要，是力量；遇到那一个需要，是亮光；遇到另一个需要，是热力。照样，亮光是神自己，拯救是神自己，能力是神自己，恩典是神自己，我们属灵上所需要的每一项，都是神自己。除了祂自己之外，神没有给我们任何一件其他的东西。所以，我们若失掉神，就什么都得不到。

WEEK 4—DAY 1

Morning Nourishment

Psa. 27:1 Jehovah is my light and my salvation;...Jehovah is the strength of my life...

4 One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

To pray is to contact God and to absorb Him in that contact. Thus, the importance of prayer does not depend on how much we say to God or on how much we cry out to Him but on how much we contact Him. The more we contact God, the more we will absorb Him, and the more we absorb Him, the more we will enjoy God and salvation.

Let me say a word here to clear up our inaccurate concepts concerning God and His salvation. Psalm 27:1 says, “Jehovah is my light and my salvation.” This verse does not say that God shines on us but that He is our light, nor does it say that God saves us but that He is our salvation.... By shining on us and saving us, God is accomplishing something for us. But by being our light and our salvation, God Himself is what we need. When we have God, we have light and salvation. Without God we have neither light nor salvation. (CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” p. 223)

Today's Reading

Electricity is the electric light in a lamp, the electric heat in an iron, and the electric power in a fan. Electricity is light to meet one need, heat to meet another need, and power to meet yet another need. Similarly, light is God, salvation is God, power is God, and grace is God. Every spiritual need that we have is God Himself. God has not given us anything besides Himself. Hence, if we lose God, we lose everything; that is, we have nothing.

无论在新约或旧约时代，凡认识神的人，都这样经历神。大卫从他的经历中，有了启示，认识神是他的亮光，是他的拯救。（诗二七1。）…他巴不得能天天时时都接触神，吸取神。他的瞻仰，说出他怎样接触神，怎样把神吸取到他里面。他一接触神，里面就明亮；他一吸取神，里面就有拯救。他乃是借着瞻仰神而得着神，在他里面作他的亮光，作他的拯救。这是一个非常大的关键，非常大的诀窍。

神是灵，我们要接触祂，吸取祂，不一定在于外面的话语。…若是我们到神面前，虽然没有说什么话，但我们的全人、全心都到神面前，在那里叹息，仰望神，皱皱眉，承认自己真不行，真软弱，爬不起来，不像样，里面实在干渴，传福音没有话，碰到弟兄姊妹也不喜欢交通。我们到神面前，就要这样把里面的光景都摊出来，甚至告诉神，说，“神啊，我什么都够不上。”总之，无论我们里面有什么光景，就把那种光景带到神面前。有一首诗歌说，“照我本相，”（诗歌七二四首，）意思是照着我们原本的样子来到神面前，一点都不必改、不必动。

许多人祷告亲近神时，有一个天然的观念，以为总要把自己改一改，准备准备，等到自己光景改善了，或者里面感觉刚强了，再到神面前。这种观念是错误的；这不是祷告。祷告是照我本相，…一点都不必改，不必等，更不必准备；即使你软弱、糊涂、难过、没有话说，也可以到神面前。

我们在祷告中，应当多多瞻仰神的荣脸，停留在祂的面光中，对祂有敬拜和赞美，也有感谢和默想。要思想祂的作为、祂的自己，不要看我们的光景，也不要看四围的情形。这样仰望神，等候神，默想神，就能把神吸取到我们里面。（祷告的意义与目的，五至八、一一页。）

参读：祷告的意义与目的，第一至四篇。

Those who knew God in the Old Testament age experienced Him in this way, and those in the New Testament age also experience God in this way. David received revelation from his experience to see that God was his light and his salvation [Psa. 27:1].... David was eager to contact and absorb God daily and hourly. David contacted and absorbed God by beholding Him. When he contacted God, he was enlightened within, and when he absorbed God, he received salvation within. David obtained God as his light and salvation by beholding God. This is a great key and a great secret to experiencing God.

God is Spirit; hence, our contacting and absorbing Him do not depend on our words....We may not say anything when we come to God, but our whole being, including our heart, should face God. While we look to God, we may sigh and confess that we are incompetent, weak, unable to rise, unpresentable, and thirsty and that we lack words for the gospel and are not inclined to fellowship with the saints. We should lay our inner condition before God and even tell Him that we are short in every matter. No matter what our inner condition is, we should bring it to God. There is a hymn that says, "Just as I am" (Hymns, #1048). This means that we should come to God just as we are without trying to improve or change our condition.

Many believers have the natural concept that before they can pray and draw near to God, they must wait until their condition improves or until their inner feeling is strong. This concept is not according to the meaning of prayer. To pray is to come to God just as we are....We do not need to wait for anything, change anything, or prepare anything. Even if we are weak, confused, sad, and speechless, we can still come to God.

When we pray, we should behold His glorious face and linger in His presence to worship, praise, give thanks to Him, and muse upon Him. We should think of His works and His person and not look at our condition or our environment. By looking to God, waiting on Him, and musing upon Him, we can absorb Him into us. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 223-225, 227)

Further Reading: CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," chs. 1-4

第四周 ■ 周二

晨兴喂养

西二 7 “在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

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。”

歌罗西书含示，信徒要像生根在土壤中的植物那样长大。（参二 7。）…这含示在神眼中，我们乃是植物。…在生命里长大乃是以神的增长而长大。这就是以神的扩增而长大。真正的长大乃是神的扩增，神的加多。神自己并不需要增长。祂是永远、完全、完整的。然而，神必须在我们里面增长。你里面有多少三一神？你难道不需要神在你里面更扩增、更加多吗？我们都需要神的扩增。我们需要以神的增长而长大；那就是说，我们需要神在我们里面扩增、增长。（歌罗西书生命读经，四六八、四七〇至四七一页。）

信息选读

（在歌罗西二章十九节，）持定元首等于住在基督里。当然，持定元首含示我们没有与祂分离，没有与祂隔绝。保罗写信给歌罗西人的时候，他们因着文化，已经有点与基督分离了。文化能成为一种绝缘体，使我们离开基督。持定元首就是留在基督里，在我们与祂之间没有任何的绝缘体。

十九节里“本于祂”一辞指明有些东西从元首出来，使身体长大。身体的长大在于有东西从基督这位元首出来，正如植物的长大在于养分从土壤进到

WEEK 4—DAY 2

Morning Nourishment

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

19 And not 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.

In the book of Colossians there are implications that believers are to grow like plants rooted in the soil [cf. 2:7]....This implies that, in God's eyes, we are plants. To grow in life is to grow with the growth of God. It is to grow with the increase of God. True growth is the increase of God, the addition of God. In Himself, God does not need to grow. He is eternal, perfect, and complete. However, there is the need for God to grow in us. How much of the Triune God do you have within you? Do you not need more of the increase, the addition, of God within you? We all need the increase of God. We need to grow with the growth of God; that is, we need God to increase, to grow, in us. (Life-study of Colossians, pp. 378, 380)

Today's Reading

In Colossians 2:19..."holding the Head" is equal to abiding in Christ. Of course, to hold the Head implies that we are not detached, or severed, from Him. At the time Paul wrote to the Colossians, they had been somewhat detached from Christ by their culture. Culture can be a form of insulation, which keeps us from Christ. To hold the Head is to remain in Christ without any insulation between us and Him.

The words out from whom in verse 19 indicate that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends

植物里。植物若没有从土壤里吸取养分，就无法长大。照样，我们若没有接受从基督这元首所出来的，身体也无法长大。所以，持定元首就等于在基督这土壤里面生根。

我们的需要乃是花时间吸取神。我们每天怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。…我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。…祂乃是真实的、丰富的、实在的，我们需要吸取祂。今天我们的神乃是经过过程、包罗万有的灵，而我们有灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。虽然我们都经历过吸取神的丰富，但我们的经历还不够充分。因这缘故，我们必须花更多的时间来吸取祂。不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。这就是神叫人生长的路。（歌罗西书生命读经，五六二至五六三、五六七至五六八页。）

如果你每天都花一些时间祷告，吸取神自己，祂脸上的救恩，定规要变作你脸上的救恩。（诗四二5，11。）或许你很忧愁，到神面前跪了二十分钟都没有说话，只有叹息、难过、伤心并等候。但希奇的是，过了二十分钟，你的面色改变了；忧伤的面容变作喜乐的面容。你的脸上显出救恩，这个救恩是来自神的脸；因为你和神面对面，所以祂脸上的救恩，变成你脸上的救恩。（祷告的意义与目的，一一页。）

参读：歌罗西书生命读经，第四十四、五十二至五十三、五十六至五十七篇。

on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil.

Our need is to take time to absorb God. As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed....We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God. He is real, rich, and substantial, and we need to absorb Him. Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate. For this reason, we must spend more time to absorb Him. Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth. (Life-study of Colossians, pp. 453, 456-457)

If we would spend some time to pray every day in order to absorb God, the salvation of His countenance will become the salvation of our countenance (Psa. 42:5, 11). Perhaps a sister is very sorrowful and can only sigh in grief and sorrow during the twenty minutes that she spends in God's presence. However, after twenty minutes her countenance will change, and she will become joyful. Our countenance manifests the salvation that comes forth from God's countenance. Because we spend time face to face with God, the salvation of His countenance becomes the salvation of our countenance. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," p. 227)

Further Reading: Life-study of Colossians, msgs. 44, 52-53, 56-57

诗二七 8 “你说，你们当寻求我的面；那时我的心向你求，耶和華啊，你的面我正要寻求。”

约十五 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。”

祷告的意义，第一是吸取神，第二是发表神；二者是相联的。发表神，意思就是让神说话，让神发表出来。祷告并不是我们说话，发表我们自己，乃是让神说话，发表祂自己。

新约中有一个马大，非常多言多语。…当马大的兄弟拉撒路死了之后，主到了马大那里。马大没有让主先说话，她一看见主，开头一句话就说，“主啊，你若早在这里，我兄弟就不会死。”（约十一 21。）主对她说，“我是复活，我是生命；信入我的人，虽然死了，也必复活；…你信这话吗？”（25～26。）马大回答说，“主啊，是的；我信你是基督，是神的儿子。”（27。）她对主所说的，和主向她所启示的，根本不合。她一直说话，因此主的话说不进她里面。…真正的祷告乃是人到神面前，不自己说话，而让神说话；不发表自己，而让神发表。然而许多时候，我们在祷告中就像马大，只顾发表自己，而没有让神发表。（祷告的意义与目的，一二至一三页。）

信息选读

这并不是说，祷告都不要讲话。祷告也会讲话，问题是讲什么话。在祷告里，应当讲神在我们里面讲的话。神在我们里面讲话了，我们把祂在里面讲的，再对祂讲。…诗篇二十七篇八节所说的就是这原则。…这就是根据神在里面说话而有的祷告。所

Psa. 27:8 When You say, Seek My face, to You my heart says, Your face, O Jehovah, will I seek.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

The first meaning of prayer is to absorb God, and the second meaning is to express God. These meanings are related. To express God means to let Him speak, that is, to let God be expressed. Prayer is not our speaking or expressing ourselves. Prayer is our letting God speak and express Himself.

In the New Testament Martha had much to say. When Martha's brother, Lazarus, died and the Lord came, Martha did not let the Lord speak first. As soon as she saw the Lord, she said, "Lord, if You had been here, my brother would not have died" (John 11:21). The Lord said to her, "I am the resurrection and the life; he who believes into Me, even if he should die, shall live.... Do you believe this?" (vv. 25-26). Martha replied, "Yes, Lord; I have believed that You are the Christ, the Son of God" (v. 27). What Martha said did not correspond with what the Lord revealed to her. Because she kept speaking, the Lord's words could not get into her.... Real prayer is our coming to God and letting God speak and express Himself instead of speaking our own words and expressing ourselves. We are often like Martha in our prayer. Our only care is to express ourselves, not to let God express Himself. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 227-228)

Today's Reading

We should speak when we pray; however, the question is, What do we say? In our prayer we should say what God is saying within us. God speaks within us, and to pray is to repeat what He has spoken back to Him. This is the principle of Psalm 27:8.... Such prayer is according to God's speaking within us. Therefore, the words we utter in prayer are an expression of

以祷告时，外面的话，乃是发表里面的话。外面是人说话，里面是神说话。神在里面说了，人才在外面说。祷告不是你说话求什么，乃是你发表神在你里面所说的；所以，你的祷告就成了神的发表。这才是真正的祷告。

我们可能有这样的经历，当我们听见召会需要为某次特别聚会祷告，或为召会的复兴而祷告，正当我们跪下来要开始祷告时，觉得里面有从主来的话，把我们里面的光景，以及我们在主面前的情形，都说了出来。这时候，我们就该停止所有想要祷告的项目，不要顾召会复兴，也不要管特别聚会或其他的事，只该跟着里面的感觉，说出里面主对我们说的话。我们里面若感觉主责备说，“你这个人满了血气。”我们就应该说，“主啊，我是一个满了血气的人。”又感觉到主说，“你这个人全是自己。”我们立刻就该说，“主啊，我是一个满了自己的人。”…诗篇二十七篇四节，大卫说要瞻仰神的荣美，“在祂的殿里求问。”大卫不是说“求告”，也不是说“求讨”，乃是说“求问”。求问，就是来问神。

总之，祷告的意义就是吸取神并发表神。每一次的祷告都该碰着神，都该让神经过而得着发表。我们这样祷告，结果里面就能给神一再涂抹，而得与神更多调和。这时我们就会知道，神是我们的一切；我们也必看见，神无时无刻不与我们同在，并且在我们每一点的需要上，祂都作了我们的供应。

（约翰十五章七节）给我们看见三个非常重要的点。第一，我们要住在主里面。住在主里面，就与主有交通；与主交通，就是住在主里面。第二，主的话住在我们里面。因着我们住在主里面，与主有不断的交通，主就在我们里面对我们说话。第三，我们向着主有出乎心愿的祈求。这种祈求或祷告，乃是从主在我们里面说话而来的。如果我们是一个与主有交通的人，主就在我们里面对我们说话；主说了话，我们就有话向主祈求，向主祷告。（祷告的意义与目的，一三至一六页。）

参读：以弗所书生命读经，第九十五篇；来到施恩的宝座前（小册）。

the speaking within us. Without is man's speaking, but within is God's speaking. Once God speaks within, we speak without. Prayer is not our asking for something through speaking; it is our expressing what God has spoken within us. Hence, our prayer becomes God's expression. This is real prayer.

For example, we hear that the church needs to pray for a certain special meeting or for the revival of the church. Just as we begin to pray, we sense a word from the Lord telling us something concerning our inner condition and our situation. We should stop praying and forget about the revival of the church or the special meeting and follow the inner sense; we should speak the words that the Lord has spoken. If we sense the Lord's rebuke, saying, "You are full of the flesh," we should say, "Lord, I am full of the flesh." If we sense that the Lord is saying, "You are full of the self," we should immediately say, "Lord, I am full of the self." In Psalm 27:4 David said that he desired to behold the beauty of Jehovah and "inquire in His temple." David did not say "cry out" or "beseech" but "inquire." To inquire is to ask God.

To pray means to absorb God and to express Him. Every prayer should touch God and let Him pass through us and be expressed. When we pray in this way, we will be anointed by God and be mingled more with Him. Then we will know that God is our everything. We will also see that He is always with us and is our supply in every need.

John 15:7...presents three crucial points. First, we must abide in the Lord. To abide in the Lord is to have fellowship with the Lord. Second, the Lord's words must abide in us. When we abide in the Lord and are in constant fellowship with Him, He speaks within us. Third, we ask the Lord according to our heart's desire. Such asking, or praying, comes from the Lord's speaking within us. If we are in fellowship with the Lord, He will speak within us. When the Lord speaks, we have the words with which to ask Him, that is, to pray to Him. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 228-231)

Further Reading: Life-study of Ephesians, msg. 95; Come Forward to the Throne of Grace (booklet)

第四周 ■ 周四

晨兴喂养

徒二二 10 “我说，主啊，我当作什吗？主对我说，起来，进大马色去，在那里要将所派你作的一切事都告诉你。”

约六 27 “不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的…”。

我们得救之后，…最重要的一件事，就是与神接触。…若是一个人不知道怎样与主接触，或者缺少和主来往交通，他无论怎样努力，都不能作个好的基督徒。

约翰福音里有许多例子，都是给我们看见该怎样与主接触。…你们若真心要和主接触，就能在这些重点上，看见与主接触的秘诀。（祷告的意义与目的，四五至四六页。）

信息选读

第一个例子是…主变水为酒的事。…在〔这〕个例子里，我们看见一个重大的原则，就是我们和主接触时，不能支配主，主权必须完全在祂手中。因此，时间和作法都得由祂定规，不能由我们支配。…我们不可对主说，“主啊，你作这个罢，你作那个罢。”若是这样，恐怕主要说，“我与你何干？”（约二 4。）…这并非主不要和我们接触，或者主不负责我们的事。…主来到我们里面，就是要和我们接触，要负责我们的事，如同那一天祂来到迦拿那个婚筵的地方一样。

第二个例子，是约翰四章所记撒玛利亚妇人与主接触的事。在这里，我们看见一个妇人发现自己的干渴，也发现主有活水，而向主求活水。然而，主

WEEK 4—DAY 4

Morning Nourishment

Acts 22:10 And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do.

John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you...

After we are saved, the most important thing is for us to contact God.... If we do not know how to contact God and lack fellowship with Him, we cannot be proper Christians, no matter how much we try.

There are many cases in the Gospel of John that show how we should contact the Lord.... If we truly want to contact the Lord, we need to see some principles in contacting Him in these cases. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 251-252)

Today's Reading

In the first case the Lord changed water into wine....The major principle in the first case is that we must not direct the Lord when we contact Him. All authority must be in His hands. Hence, both the timing and the way we do things must be determined and directed by Him, not by us. We cannot say, "Lord, do this," or "Lord, do that." If we say this, the Lord might say, "What do I have in this that concerns you?" (John 2:4).... This does not mean that the Lord does not want any contact with us or that He is not bearing responsibility for our matters. The Lord entered into us in order to contact us and to be responsible for our affairs, just as He was at the wedding in Cana.

The Samaritan woman's contact with the Lord in chapter 4 illustrates a second principle. Here the Samaritan woman realized that she was thirsty and that the Lord had living water. Hence, she asked the Lord for living water.

没有把活水立时给她，反而向她要东西。…主向她要丈夫，（15～16，）就是向她要罪恶。主向她提起丈夫的问题，就是点出她罪恶的问题。主的意思是说，“你要活水吗？你应当把你的罪恶交出来。你要得着满足吗？你应当注意到你罪恶的问题。”

我们到主面前，发现了自己的需要，也知道主能供给我们所需要的，因此我们就向主要。然而，就在我们要的时候，主给我们看见我们的污点、错处、失败，以及许多应该对付的问题。…我们就需要把祂所点到的事，把祂向我们要丈夫这件事说出来，然后才会得着祂的供应。

第三个例子，是六章所记许多人吃饼得饱的事。我们看见有大批群众来接触主，主…行神迹给他们吃饱了。但他们第二天又来，还想要吃饱。因此主对他们说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力。”（27。）主的意思是要教导他们，不要一直寻求物质的食物，反而要花工夫寻求那永远生命的食物。这里又有一个极大的原则，在我们和主接触的事上，主不欢喜我们把很多盼望、寻求和祷告，都摆在物质的事上。

有的弟兄早晨用半小时祷告，…都是为着物质的事。有的姊妹为她的丈夫、儿女祷告也是这样，…全是为着物质的事。这样祷告亲近主，…初期主还给他吃饱，顾到他所求的。但他若长期这样行，主也要断定他是吃饼得饱的人。…在接触主的时候，主不大喜欢我们提起物质的事，因为这些事…主都知道。我们接触祂，应该注意属灵的事、生命的事，就是要先寻求祂的国和祂的义。我们若注意这些事，其他物质的东西，主都要加给我们。（太六31～33。）（祷告的意义与目的，四六至四七、五〇至五二页。）

参读：认识生命与召会，第十六篇。

However, the Lord did not give her this living water immediately; instead, He asked her a question.... By asking about her husband [vv. 15-16], the Lord touched her sinful life; her sins were related to her husband....The Lord seemed to say, "Do you want living water? You should hand your sins over. Do you want to be satisfied? You should give heed to your sins."

Knowing that the Lord can supply our need, we...go to the Lord and discover a need. When we see a need, we ask the Lord to meet that need. However, while we are asking, the Lord shows us our stains, faults, and failures; that is, He shows us matters that need to be dealt with. We need to confess the things that He points out, the "husband" He asks us to bring, so that we can receive His supply.

A third principle is seen in the case of the feeding of the five thousand in chapter 6. A great crowd contacted the Lord, and He performed a miracle in order to feed them. When the crowd returned the next day to be filled, the Lord said, "Work not for the food which perishes, but for the food which abides unto eternal life" (v. 27). The Lord was teaching the crowd to seek the food that abides unto eternal life instead of physical food. This is another principle: the Lord does not want us to seek or to put our hope in physical things when we contact Him in prayer.

Some brothers spend half an hour in the morning praying for physical things. Likewise, some sisters pray for the physical affairs of their spouse and children. The Lord may initially feed and care for those who draw near to Him in prayer in this way, but the Lord will eventually regard such a person as one who comes only to eat and be filled....The Lord does not want us to always mention physical things when we contact Him; He already knows about these things. When we contact Him, we should focus on spiritual things, the things of life. This is to seek first His kingdom and His righteousness. If we would focus on these things, the Lord will add the physical things to us (Matt. 6:31-33). (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 252, 254-256)

Further Reading: CWWL, 1953, vol. 1, "Knowing Life and the Church," ch. 16

第四周 ■ 周五

晨兴喂养

林后一 8 ~ 9 “...我们被压太重，力不能胜，甚至连活命的指望都绝了，自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

赛四九 15 “妇人焉能忘记她吃奶的婴孩，不怜恤她亲生的儿子？即或有忘记的，我却不忘记你。”

在约翰十一章，我们还看见另一个原则，就是主不為人治病，只叫人复活。為人治病的原则，是帮助人的软弱。...祂听见拉撒路病了，没有去为他治病，直等到他死了，才去叫他复活。因为叫人复活，才是祂要作的。叫人复活的原则，就是等人到了...尽头，祂才来给人一个新的起头。...必须等你软弱到绝境，失败到尽头，完全到死地，...主才在你身上彰显祂复活的大能。

所以当你亲近主时，不必受这些软弱和失败的打扰。...若是你知道这些，主更知道。...若是祂...让你失败，...你即使是苦求，也...刚强不起来。所以我们要学一个功课，在祷告里，把自己一切的难处统统放手，直等到我们真到了...尽头，主就来了。那就是复活，那就是拯救。（祷告的意义与目的，五八至五九页。）

信息选读

约翰十三章记〔载〕主为门徒洗脚的事。这里给我们看见另一个原则，就是我们亲近主时，要让主随祂的意思在我们身上作事。千万不要作彼得，主

WEEK 4—DAY 5

Morning Nourishment

2 Cor. 1:8-9 ...We were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

Isa. 49:15 Can a woman forget her nursing child, that she would not have compassion on the son of her womb? Even though they may forget, yet I will not forget you.

John 11 presents another principle: the Lord does not heal man; He resurrects man. Healing involves helping man's weaknesses.... Instead of immediately healing Lazarus, the Lord waited for Lazarus to die in order to raise him, because the Lord only wants to raise man. Resurrection involves waiting until man comes to an end in order to give him a new beginning....The Lord must wait until we are hopelessly weak, until we are an utter failure, and until we are completely dead before He can manifest His resurrection power in us.

Thus, we should let go of our weaknesses and failures when we draw near to the Lord. The Lord already knows our weaknesses and failures.... If He allows us to be defeated, even our imploring Him will not make us strong. Hence, we need to learn the lesson of dropping our problems when we pray. When we are truly hopeless and at an end, the Lord will come. This is resurrection, and this is salvation. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," p. 260)

Today's Reading

In John 13 the Lord washed His disciples' feet. The principle involved in this case is that we need to let Him do what He wills in us when we draw near to Him. We should not be like Peter, who humbly said, "You shall by no means

要给他洗脚时还谦卑的说，“你绝不可洗我的脚，永远不可。”等到主对他说，“我若不洗你，你就与我无分了。”（8。）他就说，“主啊，不但我的脚，连手和头也要洗。”（9。）这就是我们的光景。主要在我们身上作事，我们开头不让祂作；后来让祂作了，又要祂多作。这都是人的意见。

二十一章记（载）主向门徒显现的事。在这里我们看见，当我们…流落世界，在最软弱而完全忘记亲近主的时候，主还是来亲近我们。

彼得…不只自己下了世界，还带着弟兄们去。是他先说，“我打鱼去。”然后其余的门徒说，“我们也和你同去。”（3。）这好比一位弟兄说，“我要去爱世界。”其他的弟兄们就说，“我们也同你去。”于是他们就成群结队的去爱世界，一起堕落到世界里。然而，主没有因此弃绝他们，主仍然照顾他们，使他们打着鱼，又为他们预备鱼和饼，让他们吃一个饱。等他们都吃过了，主就问彼得：“约翰的儿子西门，你爱我比这些更深吗？”（15。）主这样问彼得，是要门徒们知道，主对他们还是不失望，主还要他们跟随祂，事奉祂。

在接触主的事上，你我都是失败的。彼得去打鱼，我们也跟他去打鱼；我们失败，但主永远不失败。我们亲近祂时，祂接触我们；我们不亲近祂时，祂也来接触我们。我们自己是靠不住的，今天接触祂，明天不接触了；这个月亲近祂，下个月不亲近了。然而，无论我们怎样，主还是一样；无论我们怎样改变，主永不改变。所以，在我们和主接触的事上有一个原则，就是虽然我们会改变，主却永不改变。（祷告的意义与目的，五九至六二页。）

参读：交通与神人调和，第一篇。

wash my feet forever.” Then, when the Lord said, “Unless I wash you, you have no part with Me,” Peter said, “Lord, not my feet only, but also my hands and my head” (vv. 8-9). This is our condition. The Lord wants to work in us, but we initially will not let Him. Later, when we are willing, we want Him to do more than He intends. These are our human opinions.

In chapter 21 the Lord manifested Himself to His disciples. This case shows that the Lord will draw near to us even when we fall into the world, that is, when we are at our weakest point and forget to draw near to Him.

Peter... had not only gone back to the world but also had taken other disciples with him. After he had said, “I am going fishing,” some of the disciples said, “We also are coming with you” (v. 3). This can be compared to a brother saying, “I am going to love the world,” and other brothers saying, “We also are coming with you.” The disciples went as a group to love the world; they fell into the world together. The Lord, however, did not abandon them. He continued to look after them. He let them catch fish, and He also fed them with fish and bread that He had prepared. After they ate, the Lord asked Peter, “Simon, son of John, do you love Me more than these?” (v. 15). With these words the Lord let His disciples know that He was not disappointed in them; He wanted them to continue to follow Him and to serve Him.

Concerning contacting the Lord, we are all failures. Peter went fishing, and we also “go fishing” like him. We fail, but the Lord never fails. When we draw near to Him, He contacts us, and even when we do not draw near to Him, He still comes to contact us. We are unreliable. We may contact the Lord today but not tomorrow, or we may contact Him this month but not next month. No matter what our condition is, the Lord remains the same. No matter how we change, the Lord never changes. Hence, in our contacting the Lord, we must realize that the Lord never changes, no matter how much we may change. This is a principle. (CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” pp. 260-262)

Further Reading: CWWL, 1961-1962, vol. 3, “Fellowshipping with the Lord for the Mingling of God with Man,” ch. 1

第四周 ■ 周六

晨兴喂养

雅二 23 “…亚伯拉罕信神，…他又得称为神的朋友。”

创十八 14 “耶和华岂有难成的事吗？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子。”

17 “耶和华说，我所要作的事，岂可瞒着亚伯拉罕吗？”

求问…不是你的意思给神知道了，乃是神的意思给你知道了。当神把祂在某某弟兄身上的目的，给你知道之后，你当再问：“主啊，你要我去和他交通吗？”这是神在里面的涂抹，好像是你在问，却是神给你的感觉。…好的祷告全是求问；求问的祷告最尊重神。

大卫是一个最会祷告的人，他常常求问耶和华。（撒下三十八，撒下五十九，二十三，诗二十七。）你若这样根据感觉，一步步地求问，那就是最好的祷告。当你这样求问的时候，很容易就摸着神的引导，你就可以照着那引导去作。（交通与神人调和，九至一〇页。）

信息选读

在创世记十八章，神要亚伯拉罕向祂祷告，就先来作他的朋友。神不是把亚伯拉罕提到天上荣耀的圣所里，乃是亲自降卑来到亚伯拉罕所住那卑微的帐棚里。祂来，一点没有耀武扬威，没有带着什么威严。…神来到亚伯拉罕这里，完全像个平常的客人一样。…这完全像一个人在朋友家里作客的光景。（祷告的意义与目的，一八页。）

WEEK 4—DAY 6

Morning Nourishment

James 2:23 …”Abraham believed God…”; and he was called the friend of God.

Gen. 18:14 Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.

17 And Jehovah said, Shall I hide from Abraham what I am about to do?

When we pray by inquiring, we do not make our desire known to God; instead, God’s desire is made known to us. When the responsible brother senses God’s purpose concerning the young saints, he should inquire further, “Lord, do You want me to fellowship with them?” This is the anointing within him. It seems as if it is the brother who is inquiring, but it is God who is working in him....Good prayers are inquiring prayers because they honor God.

David knew how to pray. He often inquired of Jehovah (1 Sam. 30:8; 2 Sam. 5:19, 23; Psa. 27:4). The best prayer is to inquire of the Lord step by step, according to the sense within. By inquiring in this way, we can easily receive God’s leading, and we can work according to the leading. (CWWL, 1961-1962, vol. 3, “Fellowshipping with the Lord for the Mingling of God with Man,” p. 344)

Today’s Reading

In Genesis 18 God wanted Abraham to pray to Him, so He came to be Abraham’s friend. God did not lift Abraham up to the heavenly sanctuary of glory; instead, He humbled Himself and went to the lowly tent in which Abraham dwelt. God did not flaunt His prestige, majesty, or power....God came to Abraham as an ordinary visitor....This situation was altogether like that of a person visiting in a friend’s home. (CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” p. 232)

亚伯拉罕享受与神这样甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示。…以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关。…基督必须进来，罪必须出去。…祂要在我们的家庭生活、职业生活、甚至基督徒生活、和召会生活中产生基督，并且毁除“所多玛”。…在积极一面，我们更多看见了基督，就说，“我看见了基督的一些新事物。我真是恨恶自己没有更多凭祂而活。”这就是关于以撒出生，在我们生活中把基督生出来的启示。但在消极一面，我们看见自己的罪，就说，“主啊，赦免我。在我里面还有这么多的自私、恼恨和嫉妒。我有这么多的失败、缺欠、甚至罪恶的事。主，我审判这些事物，我要它们被毁除。”

在十四节主说，“耶和華豈有太奇妙〔或美妙〕的事嗎？”（直譯。）在我们眼中，每次对基督的经历都是奇妙的；那是主美妙的作为。撒拉如何能生以撒？就人说是不可可能的。这事若是发生在我们身上，在我们眼中必会看为美妙且奇妙的事。基督徒的经历总是这样，因为基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能对基督都成为可能！我们能作别人所不能作的，我们能成为别人所不能成为的，因为基督在我们对祂的经历中乃是奇妙且美妙的。

神临到亚伯拉罕，乃是因为祂在寻找代求的人。神在天上的宝座上，已经定意要对邪恶的所多玛城执行审判。但神绝不会忘记，祂的一个子民罗得在那城里。罗得甚至不晓得，他必须从所多玛被救出来。神怎么办呢？祂必须找到一个人作为罗得代求。…神临到亚伯拉罕，目的是要找到一个代求的人。…神有祂神圣的原则，其中一个乃是：若没有代求，祂就不能拯救任何人。每一个基督徒得救，都是因着代求而成就的。（创世记生命读经，八一五至八一七、八二一至八二二页。）

参读：创世记生命读经，第五十至五十一篇。

As Abraham was enjoying such sweet fellowship with God, he received revelation from Him regarding the birth of Isaac and the destruction of Sodom....The birth of Isaac is related to Christ, and the destruction of Sodom is related to God's judgment upon sin....Christ must come in and sin must go out.... [God] intends to produce Christ and to destroy the "Sodom" in our home life, work life, and even in our Christian and church life.... Positively we see more of Christ and say, "I have seen something new of Christ. How I hate that I have not lived more by Him." This is the revelation regarding the birth of Isaac, the revelation that Christ will be brought forth in your life. But negatively we see our sins and say, "O Lord, forgive me. There is still so much selfishness, hatred, and jealousy in me. I have so many failures, shortcomings, and even sinful things. Lord, I judge these things and want them destroyed."

In Genesis 18:14 the Lord said, "Is anything too marvelous [or, wonderful] for Jehovah?"... Every experience of Christ is marvelous in our eyes; it is a wonderful doing of the Lord. How could Sarah have brought forth Isaac? It was humanly impossible. If that had happened to us, it would have been a wonderful and marvelous thing in our eyes. Christian experiences are always like this because the Christian life is a life of impossibilities. How marvelous it is that all the impossibilities become possibilities with Christ! We can do what other people cannot do and we can be what others cannot be because Christ is marvelous and wonderful in our experience of Him.

God came to Abraham because He was seeking an intercessor. On His throne in heaven, God had decided to execute His judgment on the wicked city of Sodom. But God would never forget that one of His people, Lot, was in that city. Lot did not even realize that he had to be rescued from Sodom. What could God do? He had to find someone to intercede for Lot....God came to Abraham for the purpose of finding an intercessor.... God has His divine principles. One of them is that without intercession He cannot save anyone. The salvation of every Christian has been accomplished through intercession. (Life-study of Genesis, pp. 673, 675, 678)

Further Reading: Life-study of Genesis, msgs. 50-51

第四周诗歌

WEEK 4 — HYMN

Pray to fellowship with Jesus

Prayer — Fellowship with the Lord

784

568

祷告 — 与主交通

8 7 8 7 副 (英 784)

4/4

F 大调

F 5 · 5 6 5 3 1 | B^b 1 - 6 0 | F 5 · 1 3 1 5 3 | C 2 - - 0 |

一 祷告与主来往交通, 祂面灵里来寻求;

F 5 · 5 6 5 3 1 | B^b 1 - 6 0 | F 5 · 1 3 2 1 7 | F 1 - - 0 |

祂前求问并且静听, 隐密之处来等候。

C 2 · #1 2 3 4 2 | F 3 - 5 0 | B^b 6 · 6 5 3 4 3 | C₇ 2 - - 0 |

(副) 祷告与主来往交通, 祂面灵里来寻求;

F 5 · 5 6 5 3 1 | B^b 1 - 6 0 | F 5 · 1 3 2 1 7 | F 1 - - 0 ||

祂前求问并且静听, 隐密之处来等候。

- 二 祷告与主来往交通, 从你里面全敞开;
敞着脸面将祂瞻仰, 单一、纯洁又实在。
- 三 祷告与主来往交通, 凭信将祂来寻求;
学习来摸祂这活灵, 恭敬、仰望并等候。
- 四 祷告与主来往交通, 以灵、以真为秘诀;
总要凭灵祷告、求问, 照着里面的感觉。
- 五 祷告与主来往交通, 诚恳静听祂所言;
让祂心意印刻于你, 使你成全祂心愿。
- 六 祷告与主来往交通, 沐浴在祂面光中;
让祂荣美将你浸透, 使你返照祂面容。

1. Pray to fel-lowship with Je - sus, In the spir-it seek His face;
Ask and list-en in His pre - sence, Wait - ing in the se-cret place.

Chorus
(C) Pray to fel-lowship with Je - sus, In the spir-it seek His face;
Ask and list-en in His pre - sence, Wait - ing in the se-cret place.

- 2. Pray to fellowship with Jesus,
Fully opened from within,
With thy face unveiled, beholding,
Single, pure, and genuine.
- 3. Pray to fellowship with Jesus,
Seeking Him in confidence;
Learn to touch Him as the Spirit,
Looking up in reverence.
- 4. Pray to fellowship with Jesus,
Speaking nothing in pretense;
Ask according to the spirit,
Praying by the inner sense.
- 5. Pray to fellowship with Jesus,
List'ning earnestly to Him;
Be impressed with His intentions,
Yielding to Him from within.
- 6. Pray to fellowship with Jesus,
Bathing in His countenance;
Saturated with His beauty,
Radiate His excellence.

第五周

我们需要在生命的新样中
生活行动，在灵的新样里服事，
并且里面的人日日得更新

诗歌：

读经：启二一5上，罗六4，七6，十二2，林后四16，
五17，加六15

【周一】

壹 “坐宝座的说，看哪，我将一切都更新了”——启二一5上。

贰 我们这些在基督里的信徒，已成为新造——一个人得了重生，有神的生命，不活在外面的
人里，乃活在里面的人里——林后五17，加
六15，约三3，5~6，15，林后四16。

叁 我们作为在基督耶稣里的新造，需要在生
命的新样中生活行动——罗六4：

一 在生命的新样中生活行动，意即在复活的范围
里生活，并在生命中作王——4节，五17。

二 提到生命，罗马五章十节说到要在神儿子的生
命里得救，十七节说到在生命中作王，六章四
节宣告我们和基督同死同葬，好叫我们在生命

Week Five

**Our Need to Walk in Newness of Life,
to Serve in Newness of Spirit, and to Be Renewed
in Our Inner Man Day by Day**

Hymns:

Scripture Reading: Rev. 21:5a; Rom. 6:4; 7:6; 12:2; 2 Cor. 4:16; 5:17; Gal. 6:15

§Day 1

I. "He who sits on the throne said, Behold, I make all things new"—Rev. 21:5a.

II. As believers in Christ, we have been made a new creation—a person regenerated with the life of God and living in the inner man, not in the outer man—2 Cor. 5:17; Gal. 6:15; John 3:3, 5-6, 15; 2 Cor. 4:16.

III. As a new creation in Christ Jesus, we need to walk in newness of life—Rom. 6:4:

A. To walk in newness of life means to live in the realm of resurrection and to reign in life—v. 4; 5:17.

B. Concerning the matter of life, Romans 5:10 says that we will be saved in the life of God's Son, 5:17 speaks of reigning in life, and 6:4 declares that we have died and have been buried with Christ so that we may

的新样中生活行动。

- 三 我们受浸以后，就成了在复活里的新人；复活不仅是将来的光景，也是现在的过程—林后五 17，腓三 10～11。
- 四 我们与基督一同埋葬，进入祂的死里，并且我们复活了，像祂复活一样；因此，我们应当在生命的新样中生活行动—西二 12，弗二 5，罗六 4。
- 五 生命的新样与赐生命的灵（在复活里的基督自己）密切相关；那灵乃是在生命的新样中生活行动的路—林前十五 45 下。
- 六 在生命的新样中生活行动乃是一种生活，对付我们里面属亚当的一切，直到我们完全变化，模成基督的形像—罗八 29。

【周二】

肆 我们作为在基督耶稣里的新造，需要在灵的新样里服事—七 6：

- 一 我们的生活应该有生命的新样，我们的服事应该有灵的新样—6 节：
 - 1 我们的生活也罢，事奉也罢，都不该有老样。
 - 2 以我们的事奉来说，不该有律法字句的旧样，乃该有灵的新样—林后五 17，罗七 6。
- 二 在罗马六章四节，生命的新样来自与基督复活的联合，是为着我们日常的生活行动。
- 三 在七章六节，灵的新样来自脱离律法，归与复活的基督，是为着我们服事神。
- 四 灵的新样与生命的新样，都是旧人钉十字架的

walk in newness of life.

- C. After baptism we become a new person in resurrection; resurrection is not only a future state but also a present process—2 Cor. 5:17; Phil. 3:10-11.
- D. We were buried with Christ into His death, and we have been resurrected as He was; hence, we should walk in newness of life—Col. 2:12; Eph. 2:5; Rom. 6:4.
- E. Newness of life is closely related to the life-giving Spirit, who is Christ Himself in His resurrection; the Spirit is the way to walk in newness of life—1 Cor. 15:45b.
- F. Walking in newness of life is the kind of living that deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ—Rom. 8:29.

§Day 2

IV. As a new creation in Christ Jesus, we need to serve in newness of spirit—7:6:

- A. Our living should be in newness of life, and our service should be in newness of spirit—v. 6:
 - 1. There should be no oldness in either our living or our service.
 - 2. Concerning our service, we should have the newness of spirit instead of the oldness of law and letter—2 Cor. 5:17; Rom. 7:6.
- B. In Romans 6:4 newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life.
- C. In Romans 7:6 newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ and is for our service to God.
- D. Both newness of spirit and newness of life are results of the

结果—六 6。

五 在七章六节，“灵的新样”指我们重生之人的灵，有主，就是那灵，住在其中—提后四 22：

- 1 凡与我们重生之灵有关的，一切都是新的；凡出于这灵的，也都是新的一约三 6，四 23～24，罗一 9，弗六 18。
- 2 我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在这里—林前六 17，林后三 16～18。
- 3 我们事奉神，应当像保罗一样，在我们重生的灵里，凭着内住的基督，就是赐生命的灵，而不在我们的魂里，凭魂的能力和才能—罗一 9。

【周三】

伍 基督徒生活是被更新的生活；我们里面的人需要日日得更新—林后四 16，罗十二 2，弗四 23：

- 一 我们外面的人渐渐销毁，但我们里面的人日日在更新—林后四 16：
 - 1 外面的人是以我们的身体为其器官，以我们的魂为其生命和人位。
 - 2 里面的人是以我们重生的灵为其生命和人位，以我们更新的魂为其器官。

【周四】

二 在经历上，我们是借着破碎和更新，在成为新造的过程中—五 17，四 10～12，16，弗四 22～24：

- 1 就着我们是在基督里的意义说，我们是新造；但事

crucifixion of our old man—6:6.

E. In Romans 7:6 newness of spirit refers to our regenerated human spirit, in which the Lord as the Spirit dwells—2 Tim. 4:22:

1. Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new—John 3:6; 4:23-24; Rom. 1:9; Eph. 6:18.
2. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there—1 Cor. 6:17; 2 Cor. 3:16-18.
3. Like Paul, we should serve God in our regenerated spirit by the indwelling Christ, the life-giving Spirit, not in our soul by the power and ability of the soul—Rom. 1:9.

§Day 3

V. The Christian life is a life of being renewed; we need to be renewed in our inner man day by day—2 Cor. 4:16; Rom. 12:2; Eph. 4:23:

- A. Our outer man is being consumed, but our inner man is being renewed day by day—2 Cor. 4:16:
 1. The outer man consists of the body as its organ with the soul as its life and person.
 2. The inner man consists of the regenerated spirit as its life and person with the renewed soul as its organ.

§Day 4

B. In our experience we are in the process of becoming a new creation by being broken and renewed—5:17; 4:10-12, 16; Eph. 4:22-24:

1. In the sense of being in Christ, we are a new creation, but in actuality in

实上，我们在日常生活里却不是那么新，因为我们没有让基督作唯一占有我们、充满我们，并作我们生命、性情、外表、和彰显的一位—加二 20，四 19，林后三 18，弗三 16～17。

- 2 我们虽然得了重生，但在日常生活里仍有搀杂，因为我们的生活有一部分是新造，更大一部分还是旧造—林后五 17，罗八 4，14。
- 3 虽然我们的灵已经得了重生，但我们的魂连同魂里心思、意志、情感的功能仍在旧造里，需要得更新—十二 2，弗四 23。
- 4 十字架是为我们成就更新的最大帮助—太十六 24，林后四 10～12。
- 5 得更新就是得着神常新的素质分赐到我们里面，顶替并排除我们老旧的元素—16 节，罗十二 2，多三 5。
- 6 借着更新的过程，我们就从旧造的范围迁到新造的范围里，成为新耶路撒冷—西三 10，启二一 2。

【周五】

三 在基督徒生活里，我们为着神的定旨需要经过更新的过程—这乃是一个包含苦难的过程—罗八 17～18，林后一 7，四 10～11，17，彼前四 13，五 9：

- 1 我们命定要受苦，为要叫我们得更新；一切苦难都是叫我们得更新的过程—西一 24，腓一 29，林后一 6，四 17。
- 2 神所分派给我们的一切苦难只有一个目的，就是要更新我们—罗十二 2，弗四 23，多三 5。
- 3 我们所经过的苦难，乃是一个过程，要将我们从旧

our daily life, we are not that new because we do not yet have Christ as the only One who occupies us, fills us, and is our life, nature, appearance, and expression—Gal. 2:20; 4:19; 2 Cor. 3:18; Eph. 3:16-17.

2. We have been regenerated, but still there is a mixture in our daily living because our living is partly the new creation and even more the old creation—2 Cor. 5:17; Rom. 8:4, 14.
3. Although our spirit has been regenerated, our soul with its faculties of mind, will, and emotion remains in the old creation and needs to be renewed—12:2; Eph. 4:23.
4. The cross is the greatest help to accomplish the renewing for us—Matt. 16:24; 2 Cor. 4:10-12.
5. To be renewed is to have God's evernew essence dispensed into us to replace and discharge our old element—v. 16; Rom. 12:2; Titus 3:5.
6. Through the process of renewing, we are transferred from the realm of the old creation into the realm of the new creation to become the New Jerusalem—Col. 3:10; Rev. 21:2.

§Day 5

C. In our Christian life for God's purpose, we need to pass through the process of renewing—a process that involves suffering—Rom. 8:17-18; 2 Cor. 1:7; 4:10-11, 17; 1 Pet. 4:13; 5:9:

1. We are destined to suffer so that we may be renewed; all sufferings are the process to make us new—Col. 1:24; Phil. 1:29; 2 Cor. 1:6; 4:17.
2. All the sufferings that God has assigned to us have one unique purpose—to renew us—Rom. 12:2; Eph. 4:23; Titus 3:5.
3. The sufferings that we pass through are a process to transfer us from the

造的范围迁到新造的范围—林后五 17。

4 我们为了得更新所经过的苦难，与我们得更新的荣耀不能相比—四 17 ~ 18，罗八 18。

5 我们经过患难的时候，在我们里面需要日日不断地有更新，使神能完成祂的心意—林后四 16 ~ 17，弗一 4 ~ 5，9，11 ~ 12。

【周六】

四 当里面的人因基督复活生命新鲜的供应而得着滋养时，里面的人就更新了—约十一 25，腓三 10：

1 我们外面的人因着死的杀死工作逐渐销毁；我们里面的人—我们重生的灵，连同我们里面的各部分—却因复活生命的供应，得以日日新陈代谢的更新—耶三一 33，来八 10，罗七 22，25，十二 2，林后四 16，弗四 23。

2 我们里面的人越得更新，我们魂的功用也越得更新—罗十二 2。

3 我们调和的灵扩展到我们的心思里，成了我们心思的灵；在这样的灵里，我们得以更新而变化—弗四 23，林后三 18，罗十二 2。

五 因为我们已经从神而生，成为神的儿女，有神的生命和性情，我们众人都有神圣的元素在里面加力—约一 12 ~ 13，三 15，约壹五 11 ~ 12，彼后一 3 ~ 4：

1 在这神圣的元素里有更新的性能—罗十二 2。

2 在基督的复活生命里，这神圣的生命有更新的性能—约十一 25，腓三 10，后二一 5 上。

3 神圣生命里的性能在我们一切的行动上更新我们—罗六 4，七 6。

realm of the old creation to the realm of the new creation—2 Cor. 5:17.

4. The suffering that we pass through to be renewed does not compare with the glory of our being new—4:17-18; Rom. 8:18.

5. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire—2 Cor. 4:16-17; Eph. 1:4-5, 9, 11-12.

§Day 6

D. The renewing of the inner man takes place as the inner man is nourished with the fresh supply of the resurrection life of Christ—John 11:25; Phil. 3:10:

1. As our outer man is being consumed by the killing work of death, our inner man—our regenerated spirit with our inward parts—is being metabolically renewed day by day with the supply of resurrection life—Jer. 31:33; Heb. 8:10; Rom. 7:22, 25; 12:2; 2 Cor. 4:16; Eph. 4:23.

2. The more our inner man is renewed, the more the functions of our soul are also renewed—Rom. 12:2.

3. Our mingled spirit spreads into our mind and becomes the spirit of the mind; it is in such a spirit that we are being renewed for our transformation—Eph. 4:23; 2 Cor. 3:18; Rom. 12:2.

E. Because we have been born of God to be children of God with the life and nature of God, we all have the divine element energizing in us—John 1:12-13; 3:15; 1 John 5:11-12; 2 Pet. 1:3-4:

1. In this divine element is the renewing capacity—Rom. 12:2.

2. In the resurrection life of Christ, the divine life has the renewing capacity—John 11:25; Phil. 3:10; Rev. 21:5a.

3. The capacity in the divine life is renewing us in all our actions—Rom. 6:4; 7:6.

4 我们需要经历并享受基督复活生命里更新的性能，
使我们里面的人能日日得更新—林后—9，四 16。

4. We need to experience and enjoy the renewing capacity in the
resurrection life of Christ so that we may be renewed in our inner man
day by day—2 Cor. 1:9; 4:16.

第五周 ■ 周一

晨兴喂养

罗六4 “所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督…，从死人中复活一样。”

五17 “…那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

我们与基督一同埋葬，进入祂的死里，如今我们复活了，像祂复活一样。因此，我们应当在生命的新样中生活行动。生命的新样与赐生命的灵（在复活里的基督自己）密切相关。在生命的新样中生活行动的路乃是那灵。…我们浸入水里的时候是进到死里；但当我们从水里出来的时候，乃是进到复活里。我们都必须对受浸有这样奇妙的体验和领会。我们受浸以后，就成了在复活里的新人。复活不仅是将来的光景，也是现在的过程。在生命的新样中生活行动，乃是今天在复活的范围里生活，并在生命中作王。这种生活对付我们里面属亚当的一切，直到我们完全变化，模成基督的形像。（罗八29。）（新约总论第十册，四七页。）

信息选读

罗马六章四节所说的“生命的新样”，就是五节所说的“祂复活的样式”。我们都应当在这生命的新样中生活行动。我们必须看见，我们在受浸时，就在基督死的样式里与祂联合生长，并且要在祂复活的样式里，就是在祂复活生命的新样中，与祂联合生长。这意味着，我们必须看见我们已与祂同死，现今我们正与祂同长。我们在受浸时与祂同葬，现今我们在祂的复活里，在祂神圣的生命里，与祂同

WEEK 5—DAY 1

Morning Nourishment

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead..., so also we might walk in newness of life.

5:17 ... Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

We were buried with Christ into His death, and now we have been resurrected as He was. Hence, we should walk in newness of life. This newness of life is very much related to the life-giving Spirit, who is Christ Himself in His resurrection. The way to walk in newness of life is the Spirit. When we are immersed in the water, we enter into death, but when we come out of the water, we enter into resurrection. We all need to have such a wonderful realization and understanding of baptism. After baptism we become a new person in resurrection. Resurrection is not only a future state; it is also a present process. To walk in newness of life means to live today in the realm of resurrection and to reign in life. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ (Rom. 8:29). (The Conclusion of the New Testament, p. 3052)

Today's Reading

The newness of life mentioned in Romans 6:4 is the likeness of His resurrection mentioned in verse 5. We all should walk in this newness of life. We must see that we have grown together with Christ in the likeness of His death, that is, in baptism, and that we will grow together with Him in the likeness of His resurrection, that is, in the newness of His resurrected life. This means that we must see that we have died with Him and that we are now growing with Him. We were buried with Him in baptism, and we are now growing with Him in His resurrection, in His divine life. We must

长。我们必须照着这异象生活行动，就是在生命的新样中生活行动。在我们的日常生活和聚会里，我们需要在生命的新样中生活、举止行动、工作并作每一件事。（新约总论第十册，四七至四八页。）

十章十节在基督的生命里得救，与六章四节在生命的新样中生活行动是相符的。我们若在祂的生命里得救，我们就是在生命的新样中生活行动。有时候丈夫或许给妻子不好的脸色，在这种情形里，作姊妹的只要在生命的新样中生活行动；这就是在基督的生命里得救。然而，她若向丈夫回个不好的脸色，她就不是在基督生命的新样中生活行动，反而是在亚当之死的旧样中。

有着欢腾面容的夫妻，乃是在基督的生命里活着。这生命的彰显乃是复活。基督的复活是新事物的彰显。所以，在基督的生命里活着，乃是在生命的新样中活着。…我们若渴望天天并时时地得救，就必须认识我们是死了并埋葬了的人。但我们不再是在坟墓里，我们现今是在复活里。

给配偶不好的脸色，乃是叫埋葬了的旧人活过来。…我们若让旧人回来，我们就不是在生命的新样里活着，反而是在死的旧样里活着。我们必须在复活里过生活，这生活是根据基督包罗万有的死。基督徒的故事是奇妙的故事。这故事有事实所组成历史的一面，也有经历的一面，就是我们日常生活的一面。按历史说，旧人已经埋葬了，但在我们的日常生活中，旧人仍然与我们一同住宿。房子是给活人住宿的地方，坟墓是为着死人的。就某一面的意义说，我们的身体是旧造的坟墓。我们必须告诉旧人：“我不是给你居住的房子，我是给你埋葬的坟墓。”（李常受文集一九八九年第三册，一三一、一三三至一三四页。）

参读：新约总论，第二百九十九至三百、三百五十八篇；生命的经历与长大，第十六篇。

walk according to this vision; that is, we must walk in newness of life. In our daily life and our meetings, we need to live, behave, act, work, and do everything in newness of life. (The Conclusion of the New Testament, pp. 3052-3053)

Being saved in the life of Christ in Romans 5:10 corresponds with walking in newness of life in 6:4. If we are being saved in His life, then we are walking in newness of life. Sometimes a husband may give his wife an unpleasant look. In this situation the sister should simply walk in newness of life. This is to be saved in the life of Christ. However, if she returns the unpleasant look, she is not walking in the newness of Christ's life. Rather, she is in the oldness of Adam's death.

Husbands and wives who have exulting faces are living in the life of Christ. The expression of this life is resurrection. The resurrection of Christ is the expression of something new. Therefore, to live in the life of Christ is to live in the newness of life.... If we desire to be saved daily and constantly, we must realize that we are persons who are dead and buried. But we are no longer in the tomb; we are now in resurrection.

To display an unpleasant face to our spouse is to revive the buried old man.... If we allow the old man to return, we are not living in newness of life. Rather, we are in the oldness of death. We must live a life in resurrection, and this life is based upon the all-inclusive death of Christ. The Christian story is a wonderful story. There is the historical side of the story, which consists of the facts, and there is also the experiential side, the side of our daily life. According to history, the old man was buried, but in our daily life, the old man is still lodging with us. A house is a lodging place for living persons, but a tomb is for dead persons. In a sense, our body is a tomb for the old creation. We have to tell the old man, "I am not your house for you to live in. I am your tomb for you to be buried in." (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 98-100)

Further Reading: The Conclusion of the New Testament, msgs. 299-300, 358; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 16

第五周 ■ 周二

晨兴喂养

罗七 6 “但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。”

一 9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证…”

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

罗马七章六节表明，我们作为妻子，…必须在灵的新样里服事主，而不在字句的旧样里。我们必须领悟，在六章四节，我们有生命的新样，为着我们的生活；在七章六节，我们有灵的新样，为着我们的服事。生命的新样来自与基督复活的联合，是为着我们日常的生活行动；灵的新样来自脱离律法，归与复活的基督，是为着我们服事神。因此，灵的新样与生命的新样，都是旧人钉十字架的结果。

不仅如此，生命的新样和灵的新样都与那灵有关。生命的新样与在复活里的基督自己相关，祂是赐生命的灵。（林前十五 45 下。）“灵的新样”这辞中的“灵”指我们重生之人的灵，有主，就是那灵，住在其中。（提后四 22。）我们可以在灵的新样里服事，因为神更新了我们的灵。凡与我们重生之灵有关的，一切都是新的。凡出于这灵的，也都是新的。我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在我们重生的灵里。（新约总论第十册，六三至六四页。）

信息选读

WEEK 5—DAY 2

Morning Nourishment

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son...

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

Romans 7:6 shows that as the wife we must...serve the Lord in newness of spirit, not in oldness of letter. We have to realize that in 6:4 we have the newness of life for our living; in 7:6 we have the newness of spirit for our service. Newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life. Newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ and is for our service to God. Thus, both newness of spirit and newness of life are results of the crucifixion of the old man.

Furthermore, both newness of life and newness of spirit are related to the Spirit. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit (1 Cor. 15:45b). The spirit in the phrase newness of spirit refers to our regenerated human spirit, in which the Lord as the Spirit dwells (2 Tim. 4:22). We may serve in newness of spirit because God has renewed our spirit. Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there. (The Conclusion of the New Testament, p. 3065)

Today's Reading

我们都必须学习如何运用我们的灵。你来到召会的聚会中，不要运用你的记忆，要运用你的灵。你若运用你的灵，就会有新的东西给弟兄姊妹。…我若保留许多资料在记忆里，想要照着这记忆的题材释放信息，那篇信息就必是老旧的，满了死知识的旧样。然而，我释放信息时，若忘掉我的记忆，并运用我的灵，就会有新的东西溢出。…在一次聚会中我站起来说话，但却不清楚信息的内容。我凭信站起来，运用我的灵。立刻，关于启示录里的七灵这一点出来了。每位听见那篇信息的人都能见证，那是新的、新鲜的、有能力的、活的。（罗马书生命读经，一七五页。）

我作基督徒这么多年，未曾看见多少活的结婚聚会。几乎所有的结婚聚会都是死的。然而，有一位牧师不照着字句的规条，而在新娘和新郎面前流着泪，对新郎说，“今天你不是站在我的面前，你乃是站在主的面前。我明白你这青年人所站的立场，我认识你，今天我十分关心你。”这才是灵的新样。…那一天，这位牧师突破了死的字句，他突破了老旧。以后，那位青年人因着那个结婚聚会而真实的被主得着了。

今天我们必须在新样里服事主。我们来在一起聚集时，必须是在新样里聚集。守住老旧的方式是容易的。如果我是一个牧师，我只要进神学院读完四年，熟读祷告书，然后在某些场合读某些部分即可，这对我来说是容易的。然而，你若要在灵的新样里服事，就必须保守自己在主的面光中，并且借着接触主而活在灵中。否则，你就没有新样，反而自然而然的在旧样里。持守旧样是容易的，但要保持新样，就必须逐日地接触主。（李常受文集一九六五年第三册，三四一至三四二页。）

参读：罗马书生命读经，第十一至十二篇；我们的灵，第五章。

We all must learn how to exercise our spirit. When you come to the meetings of the church, do not exercise your memory. Exercise your spirit. If you exercise your spirit, you will have something new to offer the brothers and sisters.... If I retain a great deal of information in my memory and try to give a message according to this memorized material, that message will be old, filled with the oldness of dead knowledge. However, if I forget my memory and exercise my spirit as I give the message, something new will burst forth.... In one meeting I stood up to speak but was not clear concerning the content of the message. I stood by faith, exercising my spirit. Immediately, the matter of the seven Spirits in the book of Revelation came forth. Everyone who heard that message can testify that it was new, fresh, powerful, and living. (Life-study of Romans, p. 149)

In my whole Christian life, I have not seen many living weddings. Nearly all of them were dead. One pastor, however, instead of going on according to the regulations in letters, wept with tears before the bride and the bridegroom. Then he told the bridegroom, "Today you are not standing in my presence. You are standing in the Lord's presence. I realize where you stand as a young man. I know you. I am so concerned today for you." This was the newness of the spirit.... That day the pastor just broke through the dead letter. He broke through the oldness. Later on, that young man was really captured by God due to that wedding.

Today we must serve the Lord in the way of newness. When we come together to meet, we must meet in the way of newness. To be kept in the way of oldness is easy. If I were a pastor, it would be easy for me, having just studied four years in a seminary, to get myself acquainted with a prayer book and read certain portions for certain occasions. But if you are going to serve in newness of spirit, you must keep yourself in the presence of the Lord and living in the spirit by contacting the Lord. Otherwise, you would not have the newness, but spontaneously you would have the oldness. To have the oldness is easy, but to keep the newness you need to contact the Lord day by day. (CWWL, 1965, vol. 3, "Our Human Spirit," p. 245)

Further Reading: Life-study of Romans, msgs. 11-12; CWWL, 1965, vol. 3, "Our Human Spirit," ch. 5

第五周 ■ 周三

晨兴喂养

林后四 16 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

太十六 24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

外面的人是我们的身体和我们的魂，以我们的身体为其器官，以我们的魂为其生命和人位。里面的人是我们重生的灵同着我们更新的魂，以我们重生的灵为其生命和人位，以我们更新的魂为其器官。魂的生命必须被否认，（太十六 24～25，）但魂的功用—心思、意志、情感，必须借着被征服，（林后十 4～5，）得着更新并提高，而为灵所用；灵乃是里面之人的人位。

“毁坏”（四 16）原意或作，销毁，消耗，磨损。借着不断的杀死—死的工作，我们外面的人，就是我们物质的身体，以及使其有生命的魂，（林前十五 44，）就渐渐销毁磨损。（哥林多后书生命读经，一一二至一一三页。）

信息选读

我们在召会生活中，不断经历心思的更新和心思的提高。当我们的的心思被主征服，我们的的心思就得着更新。这样，心思就能为我们的灵使用；我们的灵乃是里面之人的人位。外面的人渐渐被销毁、磨损、并被治死；但是里面的人却日日在更新。销毁含示减少，更新含示扩增。因此，我们外面的人渐渐减少，里面的人渐渐扩增。外面看来，我的身体渐渐衰老，但我里面的人却越发年轻、更新。

WEEK 5—DAY 3

Morning Nourishment

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

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

The outer man is our body and our soul, with the body as its organ and the soul as its life and person. The inner man is our regenerated spirit with our renewed soul. The regenerated spirit is its life and person, and the renewed soul is its organ. The life of the soul must be denied (Matt. 16:24-25), but the functions of the soul, the mind, will, and emotion, must be renewed and uplifted by being subdued (2 Cor. 10:4-5) to be used by the spirit, the person of the inner man.

The Greek word rendered “decaying” also means “being consumed, being wasted away, being worn out.” By the continued killing, the working of death, our outer man, that is, our material body with its animating soul (1 Cor. 15:44), is being consumed and worn out. (Life-study of 2 Corinthians, p. 98)

Today's Reading

In the church life we are experiencing the renewing of the mind and the uplifting of the mind. As our mind is subdued by the Lord, it is renewed. Then it can be used by our spirit, which is the person of the inner man. The outer man is being consumed. It is being worn out and put to death. But the inner man is being renewed day by day. Being consumed implies decreasing, and being renewed implies increasing. Thus, our outer man is decreasing, and our inner man is increasing. Outwardly my body is getting older, but my inner man is getting younger and newer.

里面的人因复活生命新鲜的供应得着滋养，而得以更新。我们外面的人，我们必死的身体，因着死的杀死工作逐渐销毁；我们里面的人，就是我们重生的灵，连同我们里面的各部分，（耶三一 33，来八 10，罗七 22，25，）却因复活生命的供应，得以日日新陈代谢地更新。

更新与构成相似，…我们若要得着更新，就必须有一些元素加到我们里面。这更新我们的元素，就是隐藏在我们里面的宝贝。（林后四 7。）然而，…光有宝贝在我们里面是不够的。我们还需要被杀死、毁坏、销毁、磨碾。为这缘故，我们里面有宝贝，外面有环境。

我们逃避不了神的手。…你可能还用你的聪明来逃避破碎和磨碾。没有人对付得了你。然而，最想要逃避破碎的人，末了受的苦也最多。我们的定命就是被销毁。

主凭着祂主宰的权柄，利用我们的环境来销毁我们。不要以为是因为你不对，所以需要被销毁。实际上，乃是因为你对，所以需要被销毁。…保罗非常地对，所以他很需要被销毁。这不是说，你应当故意犯错。你如果错了，你可能受惩罚。…你也许不知道该怎么办，因为你对了，会被销毁；你不对，又会受惩罚。答案是你什么也不该作。

我们越经历外面的人被销毁、被治死，我们里面的人就越得更新。我们重生的灵连同我们更新的心思、情感、意志，都需要复活、发展、扩大并复苏。因此，当外面的人渐渐销毁时，里面的人就渐渐复活、更新并发展。（哥林多后书生命读经，一一五至一一六、三六〇页。）

参读：哥林多后书生命读经，第十一、三十四至三十七篇；信徒对变化的经历，第四章。

The inner man is renewed by being nourished with the fresh supply of resurrection life. As our mortal body, our outer man, is being consumed by the killing work of death, our inner man, that is, our regenerated spirit with the inward parts of our being (Jer. 31:33; Heb. 8:10; Rom. 7:22, 25), is being metabolically renewed day by day with the supply of resurrection life.

Being renewed is similar to being constituted.... In order for us to be renewed, some element must be added to us. This renewing element is the treasure hidden within us (2 Cor. 4:7). However,... it is not adequate simply to have the treasure within. There is also the need for the killing, the destroying, the consuming, the grinding. For this reason, inwardly we have the treasure, and outwardly we have the environment.

It is impossible for us to escape God's hand...You may still use your cleverness to escape the breaking and the grinding. No one is able to deal with you. However, those who try the hardest to escape the breaking eventually suffer the most. It is our destiny to be consumed.

The Lord sovereignly uses our environment to consume us. Do not think that it is because you are wrong that you need to be consumed. Actually, it is because you are right that you need to be consumed.... Paul was very right. This was the reason he needed a great deal of consuming. This does not mean, however, that you should purposely try to do something wrong. If you are wrong, you may be punished. You may wonder what you should do, since you will be consumed if you are right and punished if you are wrong. The answer is that you should not do anything.

The more we experience the consuming, the putting to death, of the outer man, the more our inner man is renewed. Our regenerated spirit with our renewed mind, emotion, and will needs to be resurrected, developed, enlarged, and refreshed. Therefore, as the outer man is being consumed, the inner man is being resurrected, renewed, and developed. (Life-study of 2 Corinthians, pp. 99-101, 307-308)

Further Reading: Life-study of 2 Corinthians, msgs. 11, 34-37; CWWL, 1963, vol. 1, "The Believer's Experience of Transformation," ch. 4

第五周 ■ 周四

晨兴喂养

林后五 17 “因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”

弗四 23 “而在你们心思的灵里得以更新。”

神所造之物，凡没有神在其内作生命、性情、外表、以及彰显的，都是旧造；凡有神在其内作生命、性情、外表、以及彰显的，就是新造。我们重生以前，都是旧造。我们重生以后，就成了新造。重生就是成为新造。（林后五 17。）…就着我们是在基督里的意义说，我们是新造；但事实上，我们在日常生活里却不是那么新，因为我们没有让基督作唯一占有我们、充满我们、并作我们生命、性情、外表、和彰显的一位。我们虽然得蒙重生，成了新造，但就着我们日常实际的生活行动而言，大部分的时间还是旧造。不管我们在主里有多久，我们仍然保有老习惯。有时候我们活在灵里而活基督，但大部分时间我们还是活在旧习惯、旧性情里。（李常受文集一九八九年第二册，四四二至四四三页。）

信息选读

在道理上我们有神，但在日常生活上我们也许缺少神作我们的生命与性情。我们的个性也许是慢的，但许多时候，特别是在聚会里，神的性情是要立即作事。我们的性情也许是安静的，但神要我们成为新造，在聚会里反我们天然的习惯而说一些话。神要我们都成为祂的新造，有祂作我们的性情。神也要我们彰显祂。神是我们的分，但我们能否说祂是我们的新习惯？我们众人必须从旧习惯里被带出来，以神为我们的新习惯。

WEEK 5—DAY 4

Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Eph. 4:23 And that you be renewed in the spirit of your mind.

Anything created by God that does not have God in it as its life, nature, appearance, and expression is old, but anything that has God within it as its life, nature, appearance, and expression is a new creation. Before we were regenerated, we were the old creation. After we were regenerated, we became a new creation. To be regenerated is to be made a new creation [cf. 2 Cor. 5:17].... In the sense of being in Christ, we are the new creation, but in actuality in our daily life, we are not that new because we do not have Christ as the only One who occupies us, who fills us up, and who is our life, nature, appearance, and expression. Even though we have been regenerated to be made a new creation, we are still the old creation most of the time according to our daily walk in actuality. Regardless of how long we have been in the Lord, we still keep our old habits. Sometimes we live in the spirit to live Christ, but most of the time we still live in our old habit, our old nature. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 355-356)

Today's Reading

We have God doctrinally, but we may lack God as our life and nature in our daily life. We may be slow in our disposition, but many times God's nature is to do things immediately, especially in the meetings. We may be quiet in our nature, but God wants us to be a new creation to utter something in the meetings against our natural habit. God desires that we all be His new creation, having Him as our nature. He also wants us to express Him. God is our portion, but can we say that He is our new habit? We all have to be brought out of our old habit into taking God as our new habit.

我们得蒙重生以后，就有了神，但我们所有神的元素不多。这就是为什么歌罗西二章十九节说，我们需要以神的增加而长大，或是说，以神的增加而增长。这乃是说，我们以神在我们里面的增加而长大。我们若少有神的增加，就长得少。我们若多有神的增加，就长得多。我们若有神丰满地在我们里面，就会有丰满的长大。神必须在我们里面增加。当神在我们里面增加，祂的新元素就加到我们里面。不论我们天然的个性是快是慢，当神圣的元素进到我们里面，就更新我们。我们接触神的时候，神就将祂自己这神圣的元素注入我们里面。这新的元素就加到我们现有的元素里。这新的元素一加到我们里面，在我们里面就有一些东西作成了。

神愿意将祂自己加到我们里面，但我们若不接触祂，祂就不能在我们里面增加。我们也许经过一段时间没有接触神，也没有向祂祷告，反而凭自己并在自己里面作一切。在这段期间，神没有加到我们里面，我们也没有以神的增加而增长。这就是为什么我们鼓励众圣徒守晨更。我们守晨更亲近主不是只为着运用心思读圣经的字句，乃是为着运用灵。为此，我们必须说，“哦，主耶稣。”我们呼求主乃是属灵的呼吸。我们必须借着向神祷告并呼求而接触神。这样，祂就将祂自己加到我们里面。当我们接触祂，祂就将更多的神圣元素加到我们里面。当神新的元素加到我们里面，这新的元素就新陈代谢地更新我们。就天然说，我也许是性急的人，但因着神的元素进到我里面，这元素就更新了我天然的习惯。我天然的个性也许很慢，但神以祂的元素更新我，将我的旧元素除去。（李常受文集一九八九年第二册，四四四至四四六页。）

参读：日日在更新，第一至二章；以弗所书生命读经，第四十七、九十四篇。

After we have been regenerated, we have God, but we do not have much of God. This is why Colossians 2:19 says that we need to grow with the growth of God, or increase with the increase of God. This means that we grow by the increase of God within us. If we have little increase of God, we grow little. If we have much increase of God, we grow much. When we have God in us to the fullest, we will have the full growth. God has to be increased within us. When God is increasing within us, His new element is being added into us. When the divine element comes into us, it renews us regardless of whether we are slow or quick in our natural disposition. As we are contacting God, God infuses Himself as the divine element into our being. This new element is added into our existing element. When this new element is added into us, something is worked out within us.

God desires to add Himself into our being, but He does not increase in us when we do not contact Him. We may go through a period of time in which we do not contact God or pray to Him. Instead, we are doing everything by ourselves and in ourselves. During this time, God is not added into our being, and we are not increasing with the increase of God. This is why we encourage all the saints to have morning watch. Our morning watch with the Lord is not just for us to exercise our mind to read the letter of the Bible, but it is for us to exercise our spirit. This is why we have to say “O Lord Jesus.” Our calling on the Lord is our spiritual breathing. We have to contact God by praying to Him and calling on Him. Then He adds Himself into us. When we contact Him, He is adding more and more of the divine element into our being. As the new element of God is being added into our being, this new element metabolically renews us. I may be a quick person naturally, but because God’s element comes into my being, this element renews my natural habit. I may be slow in my natural disposition, but God renews me with His element to discharge my old element. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 356-358)

Further Reading: CWWL, 1989, vol. 2, “Being Renewed Day by Day,” chs. 1-2; Life-study of Ephesians, msgs. 47, 94

第五周 ■ 周五

晨兴喂养

罗八 17 ~ 18 “...只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。”

多三 5 “祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

我们或许是在召会里蒙主保守的好圣徒，但我们有无得着神圣元素的更新？我们身上是否有一些更新在发生，还是日日、年年维持原样？我们若受了许多苦，而仍旧维持原样，那是可悲的。神为要完成祂在我们里面并在我们身上更新的工作，就成为在我们里面的生命与性情。除此之外，神也是主宰万有的主，管治全宇宙，为要更新我们。神使用四围的环境，好将祂的生命与性情作到我们里面。没有四围的环境，我们永远不能得更新。我们会维持原样。（李常受文集一九八九第二册，四四六至四四七页。）

信息选读

神乃是要更新我们。...我们可能是最对的人，却是最老旧的人。我们的习惯也许很强，我们的所是也很强。但神的意思不只是管教或改正我们，乃是用外在的环境难为我们、提醒我们、唤醒我们，使我们领悟我们虽有神作我们的性情，我们却不照祂的性情活祂。我们有祂作我们的享受，但我们不以祂作我们的性情而活祂。

我们是否照着神的性情管教儿女？我们也许照着我们的个性、所是、与习惯管教他们。所以神用环

WEEK 5—DAY 5

Morning Nourishment

Rom. 8:17-18 ...If...we suffer with Him...we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

We may be good saints in the church who have been kept and preserved by the Lord, but have we been renewed with the divine element? Is there some renewing going on with us, or are we remaining the same day by day and year after year? It would be tragic if we would pass through many sufferings and still remain the same. In order to consummate His renewing work in us and with us, God becomes our life and nature within. In addition to this, God as the sovereign Lord controls the entire universe in order to renew us. God uses the environment in order to work His life and nature into us. Without the environment, we could never be renewed. We would remain the same. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," p. 358)

Today's Reading

God desires to renew us....We may be the most right persons and still be the most old persons. We may be strong in our habit and strong in what we are. God's intention is not merely to chastise or correct us but to use the outward environment to trouble us, to remind us, and to wake us up to realize that we have God as our nature, yet we do not live Him according to His nature. We possess Him for our enjoyment, but we do not live Him as our nature.

Do we discipline our children according to God's nature? We may discipline them according to our disposition, our being, and our habit. God, therefore,

境把我们摆进“监牢”里。借此祂提醒我们要祷告，而我们祷告最终的结果不仅是我们被改正了，我们也得更新了。…我们先前是借着自己、凭着自己、并在自己里面管教儿女。…现今我们有神在我们对儿女的管教里，我们的管教成了人而神的管教。虽然是作父亲的在管教，但因为他的管教充满了神，所以是神的管教，有神在其中。神用那叫我们受苦的外在环境更新我们。

我们是因着神加到我们里面，因着有更多神的元素加到我们里面而更新。…真实的基督徒生活乃是在早晨、在晚上，天天都有神加到我们里面。…今天的难处是人所作的一切事都没有神。神所关心的，乃是祂所拣选的人，借着让祂天天加到他们里面，而学习与祂合作。神为着新陈代谢地变化我们，就将祂自己天天加到我们里面。…这新的元素是神自己，旧的元素是我们。

我们的神每天都在等待机会，要将祂自己加到我们众人里面。我们若给祂机会，并向祂敞开，祂就要将祂自己当作新的元素加到我们里面，不只改正我们，更顶替我们，更新我们。…有时候神可能允许召会经过“风暴”。神许可这“风暴”发生，因为神要我们得更新。我们若在“风暴”中受了苦，却还保持原样，没有更新，这是可悲的事。我盼望我们思考这事。我们必须祷告：“主啊，我不要再保持原样。我不要今年跟去年一样。我要日日得更新。”神的心意是要我们日日得更新。为要得更新，我们需要神每日新鲜地加增到我们里面。我们每日需要接触神，将自己向祂敞开，让祂进到我们里面，逐日新鲜地加增到我们里面。（李常受文集一九八九年第二册，四四七至四五〇页。）

参读：神圣启示的中心路线，第十一、二十三至二十四篇。

uses the environment to put us into “prison.” Then we are reminded to pray, and the eventual outcome of our prayer is not merely that we get corrected but that we get renewed.... Formerly, we disciplined our children with ourselves, by ourselves, and in ourselves.... Now God is in our disciplining of our children, and our disciplining them becomes a human-divine disciplining. The father is doing the disciplining, yet his disciplining is the divine disciplining because it is full of God. God is in it. God uses the outward environment in which we suffer to renew us.

We are renewed by the addition of God into our being, by having more of the divine element added into our being.... The real Christian life is to have God added into us morning and evening and day by day. The problem today is that people do everything without God. What God cares for is that His chosen ones would learn to cooperate with Him by allowing Him to be added into them day by day. God is daily being added to us for the purpose of metabolically transforming us.... This new element is God Himself, and the old element is us.

Our God is daily waiting for a chance to add Himself into all of us. If we would give Him the opportunity and the opening, He will add Himself into our being as the new element, not merely to correct us but to replace us, to renew us. Sometimes God may allow the church to pass through a “storm.” God may allow this “storm” to occur because He wants us to be renewed. The tragic thing is that while we are suffering in the “storm,” we would remain the same with no renewing. I hope that we will consider this matter. We have to pray, “Lord, I don’t want to remain the same. I do not want to remain the same this year as I was last year. I want to be renewed day by day.” God’s intention is for us to be renewed day by day. In order to be renewed, we need the new addition of God into us daily. Daily we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 358-361)

Further Reading: CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” chs. 11, 23-24

第五周 ■ 周六

晨兴喂养

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

启二一 5 “坐宝座的说，看哪，我将一切都更新了。又说，你要写上，因这些话是可信的，是真实的。”

神圣的元素是非常活动的，是加力的，是作工的，是生机的。…我们现今所享受神的生命具有更新的性能。…我用“性能”（capacity）这辞，意思是说神圣生命在其性质上的功能。在神神圣的性质里，有终日加力的功能。神圣生命及其性质一进到我们里面，就在我们里面加力。我们众人都有神圣的元素在里面加力。在这神圣的元素里有更新的性能。

我们可以用肥皂来作说明，因为肥皂有洗去污秽的性能。肥皂的性质里有洗去污秽的功能。照样，在我们所领受并享受的神圣生命里，也有按着神圣生命性质的更新性能。…我们需要天天享受在复活里神圣生命更新的性能。（李常受文集一九八九年第二册，四五一页。）

信息选读

每早晨我们必须接触主。首先，我们必须认罪。其次，我们必须拒绝己。我们拒绝己的时候，就经过基督的死，基督的死也杀死我们。在林后四章，保罗说到“耶稣的治死”。（10。）这是指耶稣（就积极的意义说）一直在杀死我们。今天许多药物里面，有医治的元素，也有杀死的元素，能杀灭我们里面有害的细菌。在耶稣里面有杀死的元素。…在这药剂里，有

WEEK 5—DAY 6

Morning Nourishment

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

Rev. 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.

The divine element is very active. It is energizing, it works, and it is organic....Within the divine life that we are enjoying today, there is a renewing capacity....When I use the word capacity, I mean the ability of the divine life in its nature. In God's divine nature there is the ability that is energizing all day. Once the divine life with the divine nature gets into us, it energizes within us. We all have the divine element energizing in us, and in this divine element there is the renewing capacity.

We may use soap as an illustration because it has the capacity to wash away dirt. There is the ability to wash away dirt in the nature of the soap. Likewise, in the divine life that we have received and that we are enjoying, there is a renewing capacity according to its nature....We need to enjoy the renewing capacity of the divine life in resurrection day by day. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," p. 361)

Today's Reading

Every morning we should contact the Lord. First, we have to confess our sins. Second, we have to reject ourselves. In rejecting ourselves, we pass through the death of Christ, and the death of Christ kills us. In 2 Corinthians 4 Paul talks about "the putting to death of Jesus" (v. 10). This means that Jesus, in a positive sense, is always killing us. In many medicines today there is a healing element and a killing element that kills the bad germs and bacteria within us. In Jesus there is the killing element.... In this dose there is the killing power.

杀死的能力。每早晨我们都需要到主这里来，取用祂作我们…每日的抗生素。当我们取用祂作药剂，我们就享受耶稣的杀死，耶稣的治死。这杀死就是更新的过程。不仅如此，这杀死带来复活。…在基督的复活里，这神圣的生命有更新的性能。我们早晨拒绝己并接受神到我们里面的时候，就在一天当中感觉到，有一个杀死的过程在我们里面进行着。并且在神圣的生命里有更新的性能，在我们一切的行动上更新我们。

神的心意完全是要使我们成为新的。这不是一夜之间的事，…需要我们去接触神、接受神，使神整天加增到我们里面；更需要我们去祷告、认罪、并拒绝己，好取用基督的十字架。取用基督的十字架乃是杀死，这杀死就是死。这死带进复活；在这复活里，我们里面神的生命就会发挥更新的性能。我们就会新陈代谢地改变。

每时每刻我们都需要接受神，使祂能加到我们里面；我们也必须拒绝己，好接受基督的死，使我们能与我们的主合作。这样，我们就会享受更新的性能，也会享受更新的结果，就是我们在行为、性格、个性、甚至习惯上，新陈代谢的改变。最难更新的是我们的习惯。当我们天天在基督里经历神，我们就会看见神的心意是要一点一点地更新我们，特别是更新我们的习惯。

神要我们成为新造。当主所有的儿女都经过更新的过程，成为新耶路撒冷的时候，他们就会在完全更新的情形里。圣城叫作新耶路撒冷，因为那里没有神旧造的旧元素。我们经过患难的时候，在我们里面需要日日不断的有更新，使神能完成祂的心意。（李常受文集一九八九年第二册，四五一至四五四页。）

参读：书信中神的灵同人的灵，第三章；书信中的灵，第一部分第二篇。

Morning after morning we need to come to the Lord and take Him as our... daily antibiotic. When we take Him as our medication, we enjoy the killing of Jesus, or the putting to death of Jesus. This killing is the process of renewing. Furthermore, this killing brings in resurrection... In the resurrection of Christ the divine life has the renewing capacity. When we reject ourselves in the morning to receive God into us, we have the sense during the day that a killing process is going on within us. Also, there is a capacity in the divine life that is renewing us in all our actions.

God's intention is altogether to make us new. This is not an overnight matter... It requires us to contact God, to receive God, and to get God added into us all the day. It requires us to pray, confessing our sins and rejecting ourselves to take the cross of Christ. To take the cross of Christ is a killing, and this killing is death. This death brings in resurrection, and in this resurrection the divine life in us will carry out its renewing capacity. Then we will be changed metabolically.

Moment by moment we have to receive God so that He can be added into us, and we have to reject ourselves to receive the death of Christ so that we can cooperate with the Lord within us. Then we will enjoy not only the renewing capacity but also the renewing result, which is a metabolic change in our behavior, in our character, in our disposition, and even in our habit. The most difficult thing to renew is our habit. When we experience God in Christ daily, we will see that God's intention is to renew us bit by bit, especially to renew our habit.

God desires us to be the new creation. When all of the Lord's children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God's old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 361-363)

Further Reading: CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 3; CWWL, 1965, vol. 3, "The Spirit in the Epistles," ch. 2

第五周诗歌

11

敬拜父 — 祂的新鲜

8 6 8 6 副 (英 16)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3

一 父 神,你如青 翠 松树, 永 远 常 新 不 衰!

5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 i 7 6 | 5 . 5

你 是 永 活 长 存 的 主, 直 到 永 远 不 败!

5 | i i 7 6 5 | 6 . 5 5 | 6 i 5 3 | 2 . 2

(副) 哦 父, 你 是 常 新 的 神, 永 远 不 知 陈 旧!

2 | 3 3 5 5 | i i 2 i 6 | 5 5 6 7 | i . i ||

千 万 亿 载 仍 是 鲜 新! 尽 管 年 日 悠 久。

二 父,你是神也就是“新”, 无你就是陈旧;
 有你,虽然代远年湮, 仍是常新不朽。

三 你向我们所赐之福, 都是新而不旧;
 约是新约、路是新路, 都要永远存留。

四 我们乃是你的新造, 新人新心、新灵;
 日日更新,永不衰老, 满有新样、新生。

五 最终新天、新地、新城, 一切全都更新;
 月月都有新果供应, 永远不再变陈。

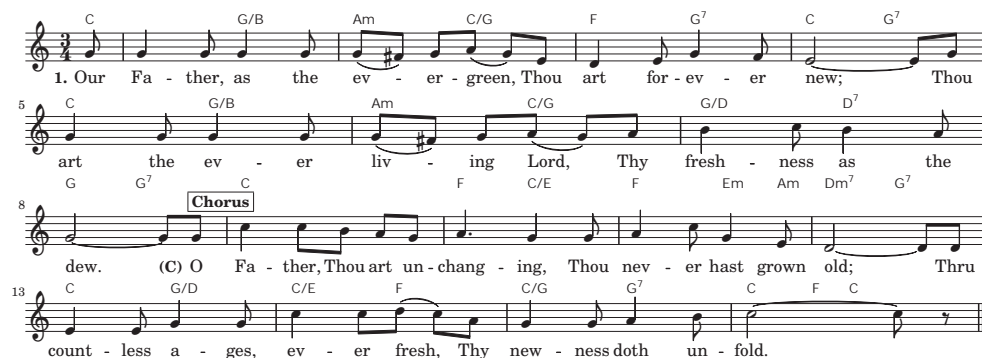
六 父神,你是常新不旧, 我们赞美不休!
 永远赞美、永远歌讴: 你是常新不旧!

WEEK 5 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness

16



1. Our Fa - ther, as the ev - er - green, Thou art for - ev - er new; Thou
 art the ev - er liv - ing Lord, Thy fresh - ness as the
 dew. (C) O Fa - ther, Thou art un - chang - ing, Thou nev - er hast grown old; Thou
 count - less a - ges, ev - er fresh, Thy new - ness doth un - fold.

2. O Thou art God, and Thou art “new“;
 Without Thee all is worn,
 But all with Thee is ever fresh,
 Though many years have gone.
3. Each blessing Thou hast given us
 Thy newness doth contain;
 Thy covenant, Thy ways are new,
 And ever thus remain.
4. Now we Thy new creation are—
 New spirit and new heart;
 We’re daily from the old renewed,
 New life Thou dost impart.
5. The earth and heavens will be new
 And Thy new city share;
 New fruits each month will be supplied,
 For all is newness there.
6. O Father, Thou art ever new,
 And all is new in Thee;
 We sing the new eternal song,
 New praise we give to Thee.

第六周

进入基督天上职事里美妙的牧养，
作神的奴仆牧养神的召会，
使神的梦得着应验

诗歌：

读经：徒二十 19～20, 28, 31, 约二一 15～17, 彼前二 25, 太二四 45～47, 二五 3～4, 9, 22～23

【周一】

壹 我们需要进入基督天上职事里美妙的牧养，享受并供应基督，作神的奴仆牧养神的召会，使神的梦，就是神永远的定旨，得着应验—徒二十 19～20, 28, 31, 罗一 1, 加六 17, 可九 7～8, 弗三 11:

一 神的梦乃是祂永远定旨的梦，要得着伯特利（神的家，神人相互之居所）的实际；神在这宇宙中只作一件事—建造祂永远的居所，使祂得着永远的彰显—创二八 11～12, 16～19 上, 太十六 18, 约十四 23, 十五 5, 启二一 3, 22。

二 基督作为奴仆救主而来，不是要受人的服事，乃是要服事人；祂这位群羊的大牧人从前服事我们，现在仍是服事我们，将来还要服事我们—可十 45, 路二二 26～27, 十二 37, 来十三 20, 启七 17, 创四八 15。

Week Six

**Entering into Christ's Wonderful Shepherding
in His Heavenly Ministry to Shepherd the Church of God
as a Slave of God for the Fulfillment of the Dream of God**

Hymns:

Scripture Reading: Acts 20:19-20, 28, 31; John 21:15-17; 1 Pet. 2:25; Matt. 24:45-47; 25:3-4, 9, 22-23

§Day 1

I. We need to enter into Christ's wonderful shepherding in His heavenly ministry by enjoying and ministering Christ to shepherd the church of God as a slave of God for the fulfillment of the dream of God, the eternal purpose of God—Acts 20:19-20, 28, 31; Rom. 1:1; Gal. 6:17; Mark 9:7-8; Eph. 3:11:

A. God's dream is the dream of His eternal purpose to have the reality of Bethel, the house of God, the mutual dwelling place of God and man; in this universe God is doing only one thing—He is building His eternal habitation for His eternal expression—Gen. 28:11-12, 16-19a; Matt. 16:18; John 14:23; 15:5; Rev. 21:3, 22.

B. Christ as the Slave-Savior did not come to be served, but to serve; as the great Shepherd of the sheep, He served us in the past, He still serves us in the present, and He is going to serve us in the future—Mark 10:45; Luke 22:26-27; 12:37; Heb. 13:20; Rev. 7:17; Gen. 48:15.

三 每当我们有需要时，我们能来到主面前，让祂服事我们，好使祂能借着我们服事别人；奴仆救主作为赐生命的灵，将自己作生命分赐到我们里面，使我们能成为祂将自己作生命分赐到别人里面的凭借，如此，祂就借着我们牧养别人——太二六 13，约十三 12～17，约壹三 16，约十 10，林前十五 45 下，林后三 6。

四 我们在时间里对主的事奉，乃是为着在来世和永世里对祂的事奉作预备——太二五 21，启二二 3：

1 我们在神面前的用处乃是我们与祂调和的结果；神在我们里面的成分有多少，就是我们在神面前的用处有多少——西二 19，来十三 20，腓二 13，三 8～9。

2 神在时间里唯一的目标，就是要将祂自己逐日分赐到我们里面，使我们能完全与祂调和；我们所有的事奉，都在于神进到我们里面并从我们里面透出来——约七 37～39，林后三 2～3，6，16～18。

五 基督是神家中的管家，使我们成为分赐神的奥秘与神诸般恩典的众管家，以完成神永远的经纶，祂的家庭行政——林前四 1，弗三 2，彼前四 10，赛二二 15～22。

【周二】

贰 牧养神的群羊，就是与那作圣徒魂的牧人和监督，顾到他们里面各部分的益处，并监督他们真人位光景的主是一，而为圣徒的魂儆醒——约二一 15～17，彼前二 25，五 1～6，来十三 17。

一 为着群羊的缘故，长老必须每天享受主作恩典和真理，使他们成为恩典和真理的分赐者——弗三 2，四

C. Whenever we have a need, we can come to the Lord and let Him serve us so that He can serve others through us; as the life-giving Spirit, the Slave-Savior shepherds others through us by dispensing Himself as life into us so that we can become the channel for Him to dispense Himself as life into others—Matt. 26:13; John 13:12-17; 1 John 3:16; John 10:10; 1 Cor. 15:45b; 2 Cor. 3:6.

D. Our service to the Lord in time is a preparation for our service to Him in the next age and in eternity—Matt. 25:21; Rev. 22:3:

1. Our usefulness before God is the result of our being mingled with Him; the measure of God in us is the measure of our usefulness before Him—Col. 2:19; Heb. 13:20; Phil. 2:13; 3:8-9.

2. God's only goal in time is to dispense Himself into us day by day so that we may be fully mingled with Him; all our service is a matter of God coming into us and coming out of us—John 7:37-39; 2 Cor. 3:2-3, 6, 16-18.

E. Christ as the Steward in God's house makes us the dispensing stewards of the mysteries of God and of the varied grace of God for the carrying out of His eternal economy, His household administration—1 Cor. 4:1; Eph. 3:2; 1 Pet. 4:10; Isa. 22:15-22.

§Day 2

II. To shepherd the flock of God is to watch over the souls of the saints, being one with the Lord as the Shepherd and Overseer of their souls in His care for the welfare of their inner being and in His exercising His oversight over the condition of their real person—John 21:15-17; 1 Pet. 2:25; 5:1-6; Heb. 13:17:

A. For the sake of the flock, the elders must enjoy the Lord every day as grace and truth so that they may be dispensers of grace and truth—

29, 提前三 2 下, 五 17, 提后二 24 ~ 26, 多一 9。

二 为着群羊的缘故, 长老需要每日买油, (太二五 3 ~ 4, 9,) 付代价得着更多的那灵—借着买神经纶的真理; (箴二三 23;) 买火炼的金子, 使他们向着神富足; 买白衣, 使他们凭活出基督而穿上基督; 并买眼药, 就是膏抹的灵, 以医治他们的瞎眼。(启三 18。)

三 为着群羊的缘故, 同工和长老需要作忠信精明的奴仆, 顾到主的家业, 并运用他们属灵的恩赐, 将神话语的食物, 就是神经纶完全的福音, 分给罪人、信徒和召会—罗一 1, 太二四 45 ~ 47, 二五 22 ~ 23。

【周三】

叁 长老不该作主辖管神的群羊, 就是神的产业; 众召会是神的产业, 分配给长老们作他们受托的资产, 蒙神委托他们照管—彼前五 3 ~ 4:

一 作主辖管别人, 就是操权管辖被治理的人; (太二十 25;) 在信徒中间, 我们都是弟兄, 唯有基督是我们的主、我们的主人、和庄稼的主。(二三 8, 10, 路十 2。)

二 召会中的长老只能带领, (不能作主,) 作群羊的榜样, 领头事奉并照管召会, 使信徒可以跟随—彼前五 3, 帖前五 12 ~ 13, 提前四 12, 五 17。

三 我们不该告诉圣徒住在哪里, 作什么, 或去哪里, 却没有指引他们去祷告以尊崇作身体元首

Eph. 3:2; 4:29; 1 Tim. 3:2b; 5:17; 2 Tim. 2:24-26; Titus 1:9.

B. For the sake of the flock, the elders need to buy the oil every day (Matt. 25:3-4, 9), to pay the price to gain more of the Spirit, by buying the truth of God's economy (Prov. 23:23), buying gold refined by fire that they may be rich toward God, buying white garments that they may be clothed with Christ by living out Christ, and buying eyesalve as the anointing Spirit to heal their blindness (Rev. 3:18).

C. For the sake of the flock, the co-workers and elders need to be faithful and prudent slaves, taking care of the Lord's possessions and investing their spiritual gift by giving the food of the word of God, the full gospel of God's economy, to the sinners, the believers, and the churches—Rom. 1:1; Matt. 24:45-47; 25:22-23.

§Day 3

III. The elders should not lord it over God's flock, which is God's possession; the churches are God's possession, allotted to the elders as their portion, entrusted to them by God for their care—1 Pet. 5:3-4:

A. To lord it over others is to exercise lordship over those who are ruled (Matt. 20:25); among the believers we are all brothers, and only Christ is our Lord, our Master, and the Lord of the harvest (23:8, 10; Luke 10:2).

B. The elders in the church can take the leadership (not the lordship) only by becoming patterns of the flock, taking the lead to serve and care for the church so that the believers may follow—1 Pet. 5:3; 1 Thes. 5:12-13; 1 Tim. 4:12; 5:17.

C. We should not tell the saints where to live, what to do, or where to go without directing them to pray so that we can honor Christ as the

的基督：

- 1 你靠自己替别人定规任何事，这对作身体元首的基督都是一种侮辱；我们没有一个人应当告诉别人该去哪里；这对主是何等的侮辱！（西二 19，弗四 15 ~ 16。）
 - 2 你若告诉别人该迁移到哪里，你就必须悔改，还要求别人赦免你，因为你指示他们该作什么；这样作就篡夺了主的地位，把自己当作主。
 - 3 关于你在主恢复里的任何行动，你必须直接到主面前去祷告；你必须要有把握是主差遣你；每一件事都必须带到主的面光中，并且每一个人都必须祷告，直到清楚主的引导—可一 35 ~ 38，林后二 12 ~ 14。
- 四 我们也必须核对一下，我们从主所得的引导是不是与基督身体的感觉一致—徒十三 1 ~ 4，二一 4，11：
- 1 假设领头的人经过许多祷告以后，对某件事情有真实的负担，他们该借着交通把负担传给众圣徒，并请求众圣徒祷告；最终，圣徒会从主得着个人的引导，于是有所行动。
 - 2 如果你未经祷告和交通就迁移到某地，当试炼、患难和逼迫临到的时候，你就会摇动；如果你有祷告并交通，你就会有把握是主差遣你到那里；无论外部环境如何，你绝不会为着你的迁移后悔。

【周四】

- 五 对于指引或控制青年圣徒婚姻的事，我们需要谨慎—太十九 5 ~ 6：
- 1 在召会生活中，对于青年圣徒的婚姻，我们所能作的就是供应他们生命；我们必须帮助他们仰望主的

Head of the Body:

1. Any decisions that you make by yourself for others are an insult to Christ as the Head of the Body; none of us should ever tell others where they should go; what an insult this is to the Lord!—Col. 2:19; Eph. 4:15-16.
 2. If you have told others where to move, you must repent and ask them to forgive you because you gave them instructions about what they should do; to do this is to usurp the position of the Lord and to make yourself the Lord.
 3. Concerning any move you make in the Lord's recovery, you must go directly to the Lord Himself and pray; you must have the assurance that the Lord is sending you; everything must be brought into the presence of the Lord, and everyone should pray until he is clear about the Lord's leadings—Mark 1:35-38; 2 Cor. 2:12-14.
- D. We also need to check whether the leading we have from the Lord corresponds to the feeling of the Body—Acts 13:1-4a; 21:4, 11:
1. If the leading ones, after much prayer, are truly burdened about a certain matter, through fellowship they should pass on their burden to the saints and ask the saints to pray; eventually, the saints will receive a personal leading from the Lord, and they may move accordingly.
 2. If you move to a place without prayer and fellowship, you will be shaken when tests, afflictions, and persecutions come; if you pray and fellowship, you will have the assurance that the Lord sent you there, and you will never regret your move, no matter what the outward situation may be.

§Day 4

- E. We need to be careful about directing or controlling the young saints related to their marriage—Matt. 19:5-6:
1. In the church life all we can do concerning the young people's marriage is to minister life to them; we must help them to look to the Lord's leading,

引导，学习如何在灵里生活行动，并帮助他们不要沉湎于情欲，不要有自己的爱好和拣选—创二 21 ~ 24，二四 64 ~ 67，四九 31。

- 2 我们不该想要指引他们进入婚姻，或为他们撮合；只有主知道谁是一个人的好配偶，我们不知道。
- 3 我们不控制，甚至不指引或指明那位弟兄或姊妹可能最适合他们；我们若将这样的事留给主，为有关的人祷告，我们会为召会省去许多难处。
- 4 一面，我们不该干涉他们；另一面，我们必须在道德、生命、为人生活、前途的顾虑、他们与父母的关系等事上帮助他们，甚至帮助他们祷告并寻求主，使他们结婚的对象不是出于自己的拣选。

【周五】

肆 我们需要在凡事上并在各方面照顾圣徒，好将基督分赐到他们里面：

- 一 长老必须供应基督，应付各种人的需要，经常接触人，探访他们，并邀请他们到家中吃饭—提前五 1 ~ 2，代下一 10，西一 28 ~ 29，犹 12，约十二 1 ~ 11。
- 二 我们必须接触圣徒，将基督作为对付罪的生命供应给他们；基督的生命是对付罪的生命—利十 17：
 - 1 如果我们要去供应基督给一个一直犯罪的人，我们必须信靠主，好叫我们靠着那灵有恩典，使他刚硬的心柔软下来—罗二 4，多三 3 ~ 4，参来三 13。
 - 2 我们不需要提起他的软弱、过错或罪恶，因为供应到他里面基督的生命会医治他，杀死病菌，消除难

to learn how to walk in the Spirit, and help them not to indulge in lust or to have their own taste or choice—Gen. 2:21-24; 24:64-67; 49:31.

2. We should not try to conduct them into a marriage or match them; only the Lord knows who is a good match for another person; we do not know.
3. We do not control and, even the more, we do not conduct or indicate what brother or sister might be best for them; if we leave this matter to the Lord and pray for the ones concerned, we will save the church much trouble.
4. On the one hand, we should not interfere with them; on the other hand, we have to help them in morality, in life, in human living, in taking care of the future, concerning their parents, and even in praying and seeking the Lord concerning the one whom they marry not being their choice.

§Day 5

IV. We need to take care of the saints in everything and in every way for the dispensing of Christ into them:

- A. The elders must minister Christ to meet the need of all kinds of people, contacting and visiting them regularly and inviting them to their home for meals—1 Tim. 5:1-2; 2 Chron. 1:10; Col. 1:28-29; Jude 12; John 12:1-11.
- B. We must contact the saints and minister Christ to them as the sin-dealing life; the life of Christ is a life that deals with sin, a sin-dealing life—Lev. 10:17:
 1. If we are going to minister Christ to a person who has been committing sins, we have to trust in the Lord that we may have the grace with the Spirit to soften his hardened heart—Rom. 2:4; Titus 3:3-4; cf. Heb. 3:13.
 2. We do not need to mention his weakness, fault, or sin, because the life of Christ ministered into him will heal him, killing the germs, destroying the

处，并建立起永久长存的那灵的一。

3 我们必须尽可能恢复堕落的圣徒；即使花八个月到一年的时间，使一两位犯罪的圣徒得着恢复，那也是一件了不起的事—加六 1~2，约壹五 16 上。

4 这就是担当神子民的罪孽，并解决神子民的难处；再者，这种凭着那灵并在爱里的服事，会在召会生活中维持那灵的一—西三 12~15。

【周六】

伍 长老们彼此交通时，需要在说话上受限制—约六 63，徒六 10：

一 遮盖别人的罪、缺点、短处者，会享受、得着并接受祝福；揭露却带进咒诅—箴十 12，雅五 19~20，创九 21~27。

二 作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶—林前十三 5~7。

三 爱遮盖一切，不仅遮盖好事，也遮盖坏事；凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老—参太二四 49。

四 长老不该说毁谤的话（毁谤就是粗暴或恶意的责备或批评，用辱骂的言语攻击人）；听毁谤的话，与说毁谤的话一样要负责任；如果召会要维持合一，弟兄姊妹就需要抵挡毁谤的话语—林前六 10，参民六 6，利五 3。

五 罪的感觉是由认识神而来的；照样，对于毁谤的话的感觉，乃是由认识身体而来的；毁谤的话乃是与身体之见证相反的—林前一 10。

六 神绝不会将权柄交托那些天性喜欢批评别人的

problems, and building up a permanent, lasting oneness of the Spirit.

3. We have to do our best to recover a fallen saint; even if it took eight months or a year to get one or two sinful saints recovered, this would be a great thing—Gal. 6:1-2; 1 John 5:16a.

4. This is to bear away the iniquity and solve the problems of the people of God; furthermore, this kind of ministry by the Spirit and in love will maintain the oneness of the Spirit in the church life—Col. 3:12-15.

§Day 6

V. In their fellowship with one another, the elders need to be restricted in their speaking—John 6:63; Acts 6:10:

A. Those who cover others' sins, defects, and shortcomings enjoy, gain, and receive blessing, but uncovering brings in a curse—Prov. 10:12; James 5:19-20; Gen. 9:21-27.

B. The elders need to realize that in their shepherding, they have to cover others' sins, not to take account of others' evils—1 Cor. 13:5-7.

C. Love covers all things, not only the good things but also the bad things; whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership—cf. Matt. 24:49.

D. The elders should not speak reviling words (to revile is to rebuke or criticize harshly or abusively; to assail with abusive language); those who take in reviling words bear the same responsibility as those who speak reviling words; in order for the church to maintain the oneness, the brothers and sisters must withstand reviling words—1 Cor. 6:10; cf. Num. 6:6; Lev. 5:3.

E. The consciousness of sin comes from knowing God; in the same way, the consciousness of reviling words comes from the knowledge of the Body; reviling words are opposed to the testimony of the Body—1 Cor. 1:10.

F. God will never entrust authority to those who by nature like to

人；一面说，长老对人应当有清楚的眼光，极有鉴别力；另一面说，长老应当在属灵上是瞎眼的——弗四 29～32。

陆 金灯台生机的维持乃是基督天上的职事，在祂的人性里顾惜众召会，并在祂的神性里喂养众召会，好借着祂生机的牧养产生得胜者——启一 13，二 7，约十 11，14，彼前二 25，五 4，来十三 20。

柒 基督天上职事里美妙牧养的目标，是要建造新耶路撒冷，以完成神永远的经纶；在永世里，我们要享受宝座中的羔羊牧养我们，一直领我们到生命水的泉——启七 13～17。

criticize others; the elders, on the one hand, should have a clear sight over the people with much discernment, and on the other hand, they should be blind spiritually—Eph. 4:29-32.

VI. The organic maintenance of the golden lampstand is Christ's heavenly ministry to cherish the churches in His humanity and nourish the churches in His divinity to produce the overcomers through His organic shepherding—Rev. 1:13; 2:7; John 10:11, 14; 1 Pet. 2:25; 5:4; Heb. 13:20.

VII. The goal of Christ's wonderful shepherding in His heavenly ministry is to build up the New Jerusalem for the accomplishment of the eternal economy of God; for eternity we will enjoy the Lamb, who is in the midst of the throne, shepherding us and continually guiding us to springs of waters of life—Rev. 7:13-17.

第六周 ■ 周一

晨兴喂养

可十 45 “因为人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”

路二二 26 ~ 27 “…你们中间…为首领的，要像服事人的。…我在你们中间，如同服事人的。”

十二 37 “主人来了，…必自己束上带，叫他们坐席，进前服事他们。”

〔马可福音和路加福音有〕三处圣经给我们看见，基督在从前怎样服事我们，在现在仍是怎样服事我们，在将来还要怎样服事我们。…我们先看第一处的圣经：“因为人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”〔马可十章四十五节〕讲到人子来，对于任何人，祂都服事。无论什么人来到主的面前，主总是服事他们。饥饿的，主给他们吃；患病的，主给他们医治。无论何人，无论何时，无论何地，主总是服事人。主最高的服事，就是舍命作多人的赎价。祂是用祂的命服事人。

〔路加二十二章二十六至二十七节〕是讲到基督怎样服事门徒。祂说，“我在你们中间，如同服事人的。”我们要记得，主在我们中间是服事我们的。这是恩典！

〔路加十二章三十七节，〕这太恩典了！哪里有这样的事情呢？但是，主说祂将来还要服事我们。…我们有没有要基督服事我们呢？有的弟兄说，他祷告太冷淡，他想自己要怎样作才会热心起来。在这时候，你要知道，基督在这件事上要服事你。有人想他不会读经，他就是打算明天应当怎样作。但是你要知道，基督在这件事上能服事你。（倪柝声文集第一辑第十七册，二〇七至二〇八、二一〇至二一一页。）

信息选读

WEEK 6—DAY 1

Morning Nourishment

Mark 10:45 For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Luke 22:26-27 ...Let...the one who leads [become] like the one who serves....I am in your midst as the one who serves.

12:37 ...When he comes, ...he will gird himself, ...have them recline at table, and...serve them.

Three passages [in Mark and Luke] help us see how Christ served us in the past, still serves us in the present, and is going to serve us in the future. Mark 10:45... mentions that the Son of Man came to serve everybody. Whoever comes to the Lord, the Lord always serves them. The Lord feeds the hungry; He heals the sick ones. Without regard to the time and place, the Lord always serves us. The highest service of the Lord was giving His life as a ransom for many. He gave His life to serve man.

Luke 22:26-27...concerns Christ serving His disciples. “I am in your midst as the one who serves.” We should remember that the Lord is among us to serve us. This is grace!

Luke 12:37... is too gracious! How can this be possible? However, the Lord said He will serve us again in the future. Have we ever asked Christ to serve us? Some brothers have said that their prayers are too cold and that they have to do something to stir themselves up again. At such times they should realize that Christ can serve them in that very matter. Some have felt that they have no interest in the Bible and worry about what they should do the next day. They should realize that in that very matter, Christ can serve them also. (CWWN, vol. 17, pp. 191, 193-194)

Today's Reading

擘饼聚会中摆在我们面前的那饼，就是表明基督怎样服事我们。祂的身体是为着我们擘开的。救恩就是基督先服事我们，然后我们才服事基督。基督服事我们，不只祂在十字架上是如此，祂在我们中间也是如此。当我们需要时，就当来到主面前，让祂服事我们。（倪柝声文集第一辑第十七册，二〇八页。）

神把我们放在时间里，为的是要训练我们在永世里有用处。时间好像一个学校，是我们受属灵的训练和教育的场所；我们在时间里受了属灵的训练和教育，使我们在永世里能真正合乎神的用处。所以在时间里的事奉乃是为着永远的事奉作准备的。…今天你如果能学得好，等到主来的时候，祂要托你作更大更多的事情。（参太二五21。）今天是我们学的时候，等主来的时候才是我们正式事奉的时候。…启示录二十二章告诉我们，在永远里还是要事奉神。（3。）今天主把我们安排在神的众儿女中间，目的是要我们和神的众儿女一同学习事奉。我们再说，我们今天在时间里的事奉是为着永远的事奉作准备的。

从我们得救那一天起，主就把祂的生命放在我们里头，并且借着具体的事情逐渐地来训练我们，要我们这个人越过越学习来与神合作，与神调和。神要把祂自己的性情调在人的里头，叫人在祂手里有好处。神在你这个人里头的成分有多少，就是你在神面前的用处有多少。神的成分加增一点，你的用处也多一点。神的成分不光是在读经祷告的时候来加增的，神也是借着你所作的事把祂调在你的里头。没有一个属灵的用处不是从神的生命调在我们里头而有的。我们在神面前的用处没有别的，就是让神的性情调在我们的里头，那一点的东西就是我们属灵的用处。神把祂自己调在你里头，那一个生命一出来，就是你的用处。…神在时间里没有别的意思，祂就是要把祂的成分一天过一天地加在我们里头。（倪柝声文集第二辑第十七册，二三〇至二三二页。）

参读：创世记生命读经，第六十八至六十九、七十七、一百二十篇；倪柝声文集第二辑第十七册，第二、二十九篇；以赛亚书生命读经，第四十二篇。

The bread before us at the Lord's table clearly demonstrates how Christ has served us. His body was broken for all of us. The meaning of salvation is that Christ serves us first, and then we serve Him. His serving does not end with the cross. Even now He is among us to continue His service. Whenever we have a need, we ought to come to the Lord and let Him serve us. (CWWN, vol. 17, pp. 191-192)

God has put us in time in order to train us and make us useful for eternity. Time is like a school; it is a place where we receive spiritual training and education. Our spiritual training and education in time will make us useful to God in eternity.... Our service in time is a preparation for our service in eternity. If we learn our lesson well, the Lord will entrust us with greater works when He comes back [cf. Matt. 25:21]. Today is the time for us to learn; our proper service does not begin until the Lord comes back.... Revelation 22 tells us that we will serve God in eternity (v. 3). God places us among His children today in order for us to serve together with all of them. I say again: Our service in time today is a preparation for our service in eternity.

On the day that we were saved, the Lord put His life within us. Thereafter, He has been training us step by step by means of specific instances, so that we would learn to cooperate with God and be mingled with Him. God wants to mingle His nature into man and make man useful in His hand. The measure of God in us is the measure of usefulness we have before Him. When the measure of God increases, our usefulness also increases. His measure does not increase merely through studying the Bible and prayer; He mingles Himself into us through the things we do. All spiritual usefulness comes from God's life being mingled into us. In fact, our usefulness before God is nothing other than the result of the mingling of His nature within us; that which is mingled into us becomes our spiritual usefulness. When God mingles Himself into us, the expression of such a life becomes our usefulness....God's only goal in time is to dispense His element into us day by day. (CWWN, vol. 37, pp. 181-182)

Further Reading: Life-study of Genesis, msgs. 68-69, 77, 120; CWWN, vol. 37, chs. 2, 29; Life-study of Isaiah, msg. 42

第六周 ■ 周二

晨兴喂养

彼前二 25 “你们好像羊走迷了路，如今却归到你们魂的牧人和监督了。”

五 4 “到了牧长显现的时候，你们必得着那不能衰残的荣耀冠冕。”

彼得对主（要他牧养主的羊）这个托付印象非常深刻，以致在他的前书里，他告诉信徒，他们好像羊走迷了路，如今却归到他们魂的牧人和监督（基督）了。（彼前二 25。）基督牧养祂的群羊，包括照顾他们外面的事物，以及他们内里的所是，就是他们的魂。祂借着监督他们的魂，而照顾有关他们魂的事。基督住在我们里面，作我们的生命和一切，但祂也监督、察看我们内里所是的光景和情形。祂借着顾到我们里面各部分的益处，并监督我们魂（就是我们真人位）的光景，而牧养我们。

彼得劝勉长老，要牧养他们中间神的群羊，好使他们这些忠信的长老在牧长显现的时候，得着那不能衰残的荣耀冠冕。（五 1～4。）（李常受文集一九九四至一九九七年第四册，五七六页。）

信息选读

在我们的魂里被那灵充满，需要我们在生活的每一面都付代价否认己。我们否认己有多少，就决定我们给基督空间有多少，也决定我们买多少的油。在我们的日常生活和一切事上，我们都需要付代价否认己，好得着更多那灵作油。结果，基督就安家在我们心里，将祂自己扩展到我们里面的各部分。至终，我们这人作为盛装基督的器皿，就会被那灵作油所完全充满。

WEEK 6—DAY 2

Morning Nourishment

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

Peter was so impressed with [the] commission of the Lord [to shepherd His sheep] that in [1 Peter] he tells the believers that they were like sheep being led astray, but they have now returned to the Shepherd and Overseer (Christ) of their souls (2:25). Christ's shepherding of His flock includes His caring for their outward things and also their inner being, their souls. He takes care of the things concerning their souls by overseeing their souls. Christ indwells us to be our life and everything, but He is also overseeing, observing, the condition and situation of our inner being. He shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our soul, our real person.

Peter exhorts the elders to shepherd the flock of God among them so that when the Chief Shepherd is manifested, they, the faithful elders, will receive the unfading crown of glory (5:1-4). (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 448)

Today's Reading

To be filled with the Spirit in our soul requires that we pay the price to deny our self in every aspect of our living. How much we deny the self determines how much room we give to Christ and how much oil we buy. In our daily life and in every matter, we all need to pay the price by denying our self to gain more of the Spirit as the oil. As a result, Christ will make His home in our heart, spreading Himself into all the parts of our inner being. Eventually, our being as the vessel to contain Christ will be completely filled with the Spirit as the oil.

我们有基督在我们的灵这灯里，但我们的魂这器皿里也许满了许多无用的事物。我们需要付代价抛弃这一切事物。我们越这样倒空我们的器皿，耶稣作为油就越进到其中。油是在我们的灵里，等候要“侵入”并浸透我们的心思、情感和意志。我们的魂若打开，油就会进入。我们越倒空并卸载我们的器皿，就越有空间让神圣的油来充满我们。基督正安家在我们心里，直到我们被充满，成为神一切的丰满。被充满，就是有油在我们的器皿里。这是我们今天的需要。（李常受文集一九七二年第一册，七二四至七二五页。）

马太二十四章四十五节告诉我们事奉的路，乃是“按时分粮给他们”。分粮给他们，意指在召会里，将神的话和基督当作生命的供应，供应信徒。我们在聚会中说话，到人的家中探访，将基督供应人，就是分粮给他们。对我们自己，我们必须否认魂并在灵里跟从主；对别人，我们必须学习一直将神的话和基督，当作生命的供应来供应人。

年轻人不该找借口说，“我不能喂养人，我要人喂养我。”主不会接受这个借口。年轻人如果天天享受主，经历主，就会有一些丰富，可以供应给他们的父母。一位年轻姊妹聚完会回家，她的父亲可能正需要食物；第二天早餐时，他可能又需要食物了。在这些时候，这位年轻的姊妹不需要教导她父亲，只要将她从基督所领受的滋养，向父亲传输一点。这就是按时分粮给主家中的一个成员。这位姊妹也能在学校喂养她的同学，甚至喂养老师。她甚至能在召会聚会中说话，喂养全会众。（李常受文集一九七〇年第一册，三〇三至三〇四页。）

参读：活力排，第四篇；约翰福音结晶读经，第十三篇。

We have Christ in our spirit as the lamp, but our soul as the vessel may be filled with many useless things. We need to pay the price to throw out all these things. The more we empty our vessel in this way, the more Jesus as the oil comes into it. The oil is in our spirit, waiting to invade and penetrate our mind, emotion, and will. If we afford an opening in our soul, the oil will come in. The more we empty and unload our vessel, the more room we will afford for the divine oil to fill us. Christ is making His home in our heart until we are filled unto all the fullness of God. To be filled is to have the oil in our vessel. This is our need today. (CWWL, 1972, vol. 1, pp. 545-546)

Matthew 24:45 tells us the way to serve; it is to “give them food at the proper time.” Give them food refers to ministering the word of God and Christ as the life supply to the believers in the church. Our speaking in the meetings and our visiting people in their homes to minister Christ to them is our giving them food. Toward ourselves, we must deny our soul and follow the Lord in spirit, and toward others, we must learn to always minister the word of God and Christ as the life supply.

A young person should not make an excuse and say, “I cannot feed others; I need them to feed me.” The Lord will not accept this excuse. If the young ones enjoy the Lord and experience Him day by day, they will have some riches that they can minister to their parents. When a young sister comes home from a meeting, her father may be in need of food, and the next day at the breakfast table he may be in need again. At such times there is no need for the young sister to teach her father. She can simply pass on to him something of the nourishment of Christ that she has received. This is to give food to a member of the Lord’s household at the proper time. Such a sister will also be able to feed her classmates at school and even her teachers. She will even be able to speak something in the church meetings and feed the whole congregation. (CWWL, 1970, vol. 1, p. 228)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 4, 11; CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 13

彼前五 2~3 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切；也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”

你凭自己替别人定规任何事，这对那灵都是一种侮辱。倘若你这么作，你就必须悔改；如果必要的话，还要求别人赦免你，因为你指示他们该作什么。我们没有一个人应当告诉别人该去哪里。这对主是何等的侮辱！你是谁？谁给你权柄向别人提议？你需要帮助别人接触主。青年弟兄姊妹们，你们需要祷告。不错，主给我们负担，也引导我们去校园工作。但青年人必须把这件事带到主面前祷告，并重新把自己献给主，说，“主，我要和你一同往前。主，你要我去哪里？”每一个人都必须祷告，直到清楚主的引导。不要盼望别人指示你该去哪里，那是组织，是宗教。我们中间每一个人，从领头的到最小的，都必须被带到主的面光中来接触祂。不错，主的行动是往校园去，但也许在祂的主宰权柄里，祂不许可你去。祂可能引导数百人去，却吩咐你留在你所在的地方。这证明我们中间所进行的不是一种运动，而完全是主的引导。（李常受文集一九七七年第二册，三八〇页。）

信息选读

我们都必须进到主的面光中，祷告一段时间。…我们不是在任何一种运动里。每一件事都必须带到主的面光中。我不能替你到主面前，你必须亲自到

1 Pet. 5:2-3 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly; nor as lording it over your allotments but by becoming patterns of the flock.

Any decisions that you make by yourself for others are an insult to the Spirit. If you have done this, you must repent and, if necessary, ask the others to forgive you because you gave them instructions about what they should do. None of us should ever tell others where they should go. What an insult this is to the Lord! Who are you? Who authorized you to make suggestions to others? You need to help the others to contact the Lord. Young brothers and sisters, you need to pray. Yes, we are burdened and led of the Lord to work on the campuses. But the young people must bring this matter to the Lord, pray, and offer themselves to the Lord once again, saying, “Lord, I want to go on with You. Lord, where do You want me to go?” Everyone must pray until he is clear about the Lord’s leading. Do not expect others to instruct you where you should go. That is organization, religion. Every one of us, from the leaders to the least among us, must be brought into the presence of the Lord to contact Him. Yes, the Lord is moving to the campuses, but perhaps in His sovereignty He will not allow you to go. He may lead hundreds of others to go, but He may tell you to stay where you are. This will be a proof that what is taking place among us is not a movement but absolutely a matter of the Lord’s leading. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 285-286)

Today’s Reading

We all must go into the presence of the Lord and pray for some time....We are not in any kind of movement. Everything must be brought into the presence of the Lord. I cannot go to the Lord for you; you must go to the Lord yourself.

主面前去。我们都必须学习这个功课，没有一个人能够替别人到主面前去。那是圣品阶级制度。

不要仅仅像喊口号一样说，“我跟随水流。”真实的水流乃是主自己。鼓动一种运动真是何等的错误！那样作是侮辱主、得罪主。在主的恢复里，我们中间绝不可有运动。…关于你在主恢复里的任何行动，你必须直接到主面前去祷告。…你必须要有把握是主差遣你。…我们都必须清楚主的引导到这个程度。我们没有一个人该给别人任何指示，或为别人作决定。…不要从任何人接受命令，也不要给任何人命令；要到主那里去祷告。这才是正确的路。

假设领头的人经过许多祷告以后，对某件事情有真实的负担。那么他们该借着交通把负担传给众圣徒，并请求众圣徒祷告。最终，圣徒会从主得着个人的引导，于是有所行动。这样就没有一个人是个人主义的或背叛的。这就是为什么我们要有基督的身体。一面我们有那灵，另一面我们有基督的身体。那灵与基督的身体使我们平衡。你必须核对一下，你从主所得的引导是不是与基督身体的感觉一致，我们需要受平衡。

有些人听见接受基督身体的平衡这件事，以为这种平衡所产生的结果，正如领头人作了决定，吩咐他们去哪个地方一样。很可能外面的结果一样，但里面的本质截然不同。

如果你有祷告并交通，你就尊崇主，你也会有把握是主引导你。在你移民到某地去以后，就会有把握是主差遣你到那里；无论外面环境如何，你绝不会为着你的迁移后悔。（李常受文集一九七七年第二册，三八〇、三八二至三八五页。）

参读：那灵与基督的身体，第一章。

We all must learn this lesson that no one can go to the Lord for someone else. That is the clergy-laity hierarchy.

Do not say, as if it were a mere slogan, “I am following the flow.” The real flow is the Lord Himself. How wrong it is to stir up a movement! That is an insult to the Lord. It is an offense to Him. There must never be a movement among us in the Lord’s recovery....Concerning any move you make in the Lord’s recovery, you must go directly to the Lord Himself and pray.... You must have the assurance that the Lord is sending you....We all must be clear concerning the Lord’s leading to this extent. None of us should give any instructions to others or make decisions for others. Do not take orders from anyone, and do not give orders to anyone. Go to the Lord and pray. This is the proper way.

Suppose the leading ones, after much prayer, are truly burdened about a certain matter. What they should do then is through fellowship pass on their burden to the saints and ask the saints to pray. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly. In this way no one will be individualistic or rebellious. This is why we have the Body. We have both the Spirit on the one hand and the Body on the other hand. The Spirit and the Body keep us in balance. You need to check whether or not the leading you have from the Lord corresponds to the feeling of the Body. We need to be balanced.

When some hear about being balanced by the Body, they may think that this matter of balance will produce the same result as if the leading ones made the decision and told them where to go. It is possible that the outward result may be the same, but the inward nature is absolutely different.

If you pray and fellowship, you honor the Lord, and you will also have the assurance that it is the Lord who is leading you. Then after you move to a certain place, you will have the assurance that the Lord sent you there, and you will never regret your move, no matter what the outward situation may be. (CWWL, 1977, vol. 2, “The Spirit and the Body,” pp. 286-289)

Further Reading: CWWL, 1977, vol. 2, “The Spirit and the Body,” ch. 1

第六周 ■ 周四

晨兴喂养

太十九 5 ~ 6 “... ‘为这缘故，人要离开父母，与妻子联合，二人成为一体’ ...这样，他们不再是两个，乃是一个肉身了。所以神所配偶的，人不可分开。”

长老们真正、实际、普遍的功用，乃是供应生命，喂养人。...圣徒们会到你跟前来，特别是青年人，盼望在他们婚姻、婚姻对象的拣选、甚至交往的事上，得着你的帮助。我的意思不是说，我们年长的人不该帮助他们，但在这类的事上帮助他们，有很大的试探，叫我们陷于指引他们，甚至有几分控制他们。这是非常危险的。

只有主知道谁是一个人的好配偶；我们不知道。...在召会生活中，对于青年人的婚姻，我们所能作的就是供应他们生命。我们必须帮助他们仰望主的引导，学习如何在灵里生活行动。我们也该帮助他们不要沉湎于情欲，不要有自己的爱好和拣选。...我们不该想要指引他们进入婚姻，或为他们撮合。（李常受文集一九八四年第二册，五八七至五八九页。）

信息选读

我们中间对于青年圣徒的婚姻，不该有任何一种控制。...有一个试探，就是我们中间年长的人自以为能帮助青年人。然而，这是人的手，不是主的手。

婚姻的事非常复杂，最容易令人陷入迷阵。我们该尽量客观，尽量把生命供应青年人，绝不要轻率

WEEK 6—DAY 4

Morning Nourishment

Matt. 19:5-6 ...”For this cause shall a man leave his father and his mother and shall be joined to his wife; and the two shall be one flesh.” So then they are no longer two, but one flesh. Therefore what God has yoked together, let man not separate.

The real, actual, and prevailing function of the elders is to minister life, to feed people....The saints may come to you, especially the young ones, to get your help concerning their marriage, their choice in marriage, and even concerning their dating. I do not mean that we older ones should not help them, but there is a great temptation in helping them in these kinds of things. Eventually, we could fall into directing them or even somewhat controlling them. This is very dangerous.

Only the Lord knows who is a good match for another person. We do not know.... In the church life all we can do concerning the young people’s marriage is to minister life to them. We must help them to look to the Lord’s leading, to learn how to walk in the Spirit, and we should also help them not to indulge in lust or to have their own taste or choice....We should not try to conduct them into a marriage or match them. (CWWL, 1984, vol. 2, “Elders’ Training, Book 4: Other Crucial Matters concerning the Practice of the Lord’s Recovery,” pp. 455-456)

Today’s Reading

There should not be any kind of controlling among us concerning the young saints’ marriage....There is a temptation that the older ones among us would think that they could help the young ones. This, however, is the human hand, not the Lord’s hand.

The matter of marriage is very complicated and is most perplexing. We should try to be very objective and try to render life to the young ones. Never

地去撮合；这是危险的。…我们无须天然地来摸这件事。我们该把这件事留给主，为有关的人祷告。我们该尽所能的供应生命来帮助他们，绝不要指明谁是他们最好的配偶。我们不控制，甚至不指引或指明哪位弟兄或姊妹可能最适合他们。我们若将这样的事留给主，我们会为召会省去许多难处。

另一面，长老们若是察觉有些圣徒有不正确的交往，就必须给他们一些帮助。他们应当告诉有关的人说，青年弟兄和青年姊妹轻率地在一起，是非常不妥当的。长老们也该帮助他们考虑自己的前途。他们该考虑在结婚之前，不要太匆促订婚。他们也必须考虑双方家庭、父母、职业、经济情况和其他责任等有关的事。这是在为人生活上给他们真实的帮助。有时候青年人很轻率，过于在情欲里。我们该帮助他们学习如何为自己的婚姻祷告，如何仰望主来约束自己的情欲。我们必须在道德、为人生活、属灵和主的路上帮助他们。他们在主里年轻，需要这样的帮助。一面，我们不该干涉他们；另一面，我们必须在道德、生命、为人生活、前途的顾虑、双方的父母等事上帮助他们，甚至在他们的祷告并寻求主的事上帮助他们，使他们结婚的对象不是出于自己的拣选。他们该得着帮助，把这件事留给主。…在结婚的事上帮助圣徒们，乃是一种“纯帮助”。这样作没有错。帮助他们在结婚证书上签字，意思不是我们尽力撮合他们，乃是主已经把他们带在一起了。（李常受文集一九八四年第二册，五八九至五九〇页。）

参读：关乎主恢复的实行其他几件要紧的事，第九章。

try to bring two people together without any caution. This is dangerous....There is no need for us to touch this matter in a natural way. We should leave this matter to the Lord and pray for the ones concerned. We should render as much life as we can to help them and never indicate who is their best match. We do not control, and even the more, we do not conduct or indicate what brother or sister might be best for them. If we leave this matter to the Lord, we will save the church much trouble.

On the other hand, when the elders realize that some young saints are dating in an improper way, they must render them some help. They should tell the ones concerned that it is altogether not safe for a young brother to be with a young sister in a loose way. Also, the elders should help them to consider their future. They should consider the matter of not getting engaged too quickly before marriage. They also must consider things regarding their family, their parents, their job, their financial situation, and other responsibilities. This is a real help in their human life. Sometimes young people are careless and are too much in their lust. We should help them to learn how to pray about their marriage and how to look to the Lord to restrict their indulgence and lust. We have to help them in morality, in human life, in spirituality, and in the Lord's way. They are young in the Lord and need this kind of help. On the one hand, we should not interfere with them; on the other hand, we have to help them in morality, in life, in human living, in taking care of the future, concerning their parents, and even in praying and seeking the Lord concerning the one whom they marry not being their choice. They should be helped to leave this matter to the Lord. As elders, we should do this because we are shepherding the flock...To help the saints in the matter of their weddings is a "pure help." There is nothing wrong with this. To help them sign the papers for their marriage does not mean that we are doing our best to bring them together. The Lord has already brought them together. (CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery;" pp. 456-457)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," ch. 9

第六周 ■ 周五

晨兴喂养

利十 17 “这赎罪祭既是至圣的，耶和华又给了你们，要你们担当会众的罪孽，在祂面前为他们遮罪，你们为何没有在圣所吃呢？”

来三 13 “总要趁着还有称为‘今日’的时候，天天彼此相劝，免得你们中间有人被罪迷惑，心就刚硬了。”

你若知道某个人犯了罪，你就得为他祷告，学习把基督这对付罪的生命供应给他，使他可以对付自己的罪。…首先，你自己必须因着享受基督那对付罪的生命，而受了对付。然后，你必须把这样一位基督作为对付罪的生命供应给别人。利未记告诉我们，祭司要在圣处吃赎罪祭，使他们能“担当会众的罪孽，在祂面前为他们遮罪”。（十 17。）当你享受基督作对付罪的生命时，你必须有度量去担当神子民的罪孽；你必须学习把基督供应给陷在罪中的亲爱圣徒。

将基督作对付罪的生命供应给人，不是到他那里去，指出他的错，定他的罪；这只会造成损害。…犯罪人的心通常是刚硬的。（来三 13。）如果你要去供应基督给他，你必须信靠主，好叫你靠着那灵有恩典，使他刚硬的心柔软下来。你必须软化他的心，温暖他的心，然后才能把是生命的基督，实际地、真实地、丰富地供应给他。这生命，就是那灵，会在他里面作工。你不需要提起他的过错，因为进到他里面作生命供应的这生命，会作许多事。…这是除去圣徒中间的罪的路。（李常受文集一九八八年第三册，六九至七〇页。）

信息选读

WEEK 6—DAY 5

Morning Nourishment

Lev. 10:17 Why have you not eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to bear the iniquity of the assembly, to make expiation for them before Jehovah.

Heb. 3:13 But exhort one another each day, as long as it is called “today,” lest any one of you be hardened by the deceitfulness of sin.

If you know that someone has committed some sins, you have to pray for him and learn to minister Christ as the sin-dealing life to him that he may deal with his sins.... First, you yourself must be dealt with by enjoying Christ's sin-dealing life. Then you must minister such a Christ as the sin-dealing life to others.... Leviticus tells us that the priests were to eat the sin offering in the holy place that they might “bear the iniquity of the assembly, to make expiation for them before Jehovah” (10:17). As you are enjoying Christ as the sin-dealing life, you must have the capacity to bear the iniquity of God's people. You must learn to minister Christ to the dear ones who are in sin.

To minister Christ as the sin-dealing life to someone is not to go to him to point out his fault and condemn him. This will only cause damage.... A person who sins usually has his heart hardened (Heb. 3:13). If you are going to minister Christ to him, you have to trust in the Lord that you may have the grace with the Spirit to soften his hardened heart. You have to soften his heart and warm up his heart. Then the very Christ as life will be actually, really, and richly ministered to him, and this life, which is the Spirit, will work within him. You do not need to mention his fault, because the life that gets into him as the life supply will do a lot.... This is the way to get rid of the sins among some saints. (CWWL, 1988, vol. 3, “A Timely Word,” pp. 54-55)

Today's Reading

恢复犯罪圣徒的工作，是需要时间的，是不能快的。你必须忍耐；即使花八个月到一年的时间，使一两位犯罪的圣徒得着恢复，那也是一件了不起的事。加拉太六章一节说，当一个弟兄偶然为某种过犯所胜，那些属灵的人应当挽回他。我们必须尽可能恢复堕落的圣徒。一百位聚会的圣徒当中，可能有两三位活在犯罪的光景里。因为你一直享受基督，你就能接受负担照顾其中一位。另一位弟兄也许对同一位也有负担。你们就可以交通这位圣徒的光景，一起作工帮助他。如果你们两位能一起作工半年之久，使这位犯罪的弟兄得着恢复，这对召会生活是个极大的帮助。这种服事乃是我们在召会生活中，维持那灵的一的要素。

只有在爱里，借着那灵，才能维持一。批评只会加重分裂并破坏一。…你将基督当作对付罪的生命供应给〔一位弟兄〕，六个月之后，他的难处也许就会过去。这不仅是担当神子民的罪孽，也是解决神子民的难处。再者，这乃是维持圣徒中间那灵的一实际的路。

在召会生活中，愿我们竭力保守一，并尽力过爱的生活。爱建造人，知识却杀死人。（林前八1，林后三6。）要一直过一种在爱里的生活。你是否去帮助某一个人还是其次；首要的是要用相同的爱来爱众圣徒，不论他们是好是坏。我们倾向于爱刚强的圣徒，不爱软弱的圣徒。我们必须用相同的爱来爱众圣徒。只要他是一位圣徒，他就是召会的一个肢体，我们就该用相同的爱来爱他，像我们爱别的圣徒一样。这会杀死病菌，消除难处，并建立起永久长存的那灵的一。（李常受文集一九八八年第三册，七〇至七二页。）

参读：应时的话，第一章；如何作同工与长老，并如何履行同工与长老的义务，第四篇。

The work to recover the sinful saints takes time. It cannot be quick. You have to be patient. Even if it took eight months or a year to get one or two sinful saints recovered, that would be a great thing. Galatians 6:1 says that when a brother is overtaken in some offense, those who are spiritual should restore him. We have to do our best to recover a fallen saint. Out of one hundred saints meeting together, maybe two or three are living in a sinful situation. Since you are enjoying Christ, you can pick up the burden to take care of one of them. Another brother may have a burden for the same person. Then you and he can fellowship about this one saint and work together to help him. If you two can work together for half a year to get this sinful brother recovered, this is a great, great help to the church life. This kind of ministry is the element for us to maintain the oneness of the Spirit in the church life.

The oneness can be maintained only in love by the Spirit. Criticism only builds up division and destroys the oneness... After six months of your ministering Christ as the sin-dealing life to [a brother], his problem may be gone. This is not only to bear the iniquity of the people of God but also to solve the problems of the people of God. Furthermore, this is a practical way to maintain the oneness of the Spirit among the saints.

Let us all be diligent to keep the oneness and endeavor to live a life of love in the church life. Love builds up, but knowledge kills (1 Cor. 8:1; 2 Cor. 3:6). Always live a life in love. Whether or not you go to help a certain one is secondary. The primary thing is to love all the saints, whether they are good or bad, with the same love. We have a tendency to love the stronger saints but not the weaker ones. We must love all the saints with the same love. As long as someone is a saint, he is a member in the church, and we should love him with the same love with which we love the other saints. This will kill the germs, destroy the problems, and build up a permanent, lasting oneness of the Spirit. (CWWL, 1988, vol. 3, "A Timely Word," pp. 55-56)

Further Reading: CWWL, 1988, vol. 3, "A Timely Word," ch. 1; CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 4

第六周 ■ 周六

晨兴喂养

诗三二 1 “得赦免其过，遮盖其罪的，这人是有福的。”

林前十三 4~5 “爱是恒久忍耐，又有恩慈；爱是不嫉妒；爱是不自夸，不张狂，不作不合宜的事，不求自己的益处，不轻易发怒，不计算人的恶。”

几乎人人都爱好人，…若是有一位弟兄受迷惑离开真理，到公会聚会，或是去看电影，我们的小排可能觉得我们不需要他，并且不接纳他，因为他不合格。这不是爱，乃是恨。爱能遮盖众多的罪。…揭露不是爱。恨能挑启争端；爱能遮盖众多的罪。（箴十 12。）我们宁可像挪亚的两个儿子，遮盖父亲因醉酒而有的赤身。…遮盖带进祝福，揭露带进咒诅。这不是一件小事。揭露的人遭咒诅，而遮盖别人的罪、缺点和短处的人，享受、得着并接受祝福。雅各书五章二十节的“遮盖众多的罪”，是雅各用旧约的说法，来指明使一个犯错的弟兄回转，就是遮盖他的罪，使他不被定罪。雅各书五章二十节的“遮盖…罪”，等于十五节的“罪…蒙赦免”，正如诗篇三十二篇一节，…八十五篇二节亦同。（李常受文集一九九四至一九九七年第五册，二一页。）

信息选读

爱是不嫉妒，不轻易发怒，不计算人的恶，凡事包容，凡事忍耐，永不败落，也是最大的。（林前十三 4~8, 13。）嫉妒是在我们的天性里就有的。…此外，爱也是不轻易发怒。因着缺少爱，人很容易

WEEK 6—DAY 6

Morning Nourishment

Psa. 32:1 Blessed is he whose transgression is forgiven; whose sin is covered.

1 Cor. 13:4-5 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up; it does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil.

Nearly everyone loves a good person, but... if a brother is led astray from the truth to attend the denominations or go to the movies, our small group may feel that we do not need him, and we do not accept him because he is not qualified. This is not love; this is hate. Love covers many sins....To uncover is not love. Hatred stirs up strife, but love covers all sins [Prov. 10:12]. We would rather be like the sons of Noah who covered their father's nakedness, which was due to his drunkenness.... Covering brings in blessing, but uncovering brings in a curse. This is not a small matter. Those who uncover suffer the curse, but those who cover others' sins, defects, and shortcomings enjoy, gain, and receive blessing. Cover a multitude of sins in James 5:20 is an Old Testament expression used by James to indicate that turning an erring brother back is to cover his sins so that he is not condemned. Cover...sins here equals sins... forgiven in verse 15, as in Psalm[s] 32:1...[and] 85:2. (CWWL, 1994-1997, vol. 5, "A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord," pp. 15-16)

Today's Reading

Love is not jealous, is not provoked, does not take account of evil, covers all things, endures all things, never falls away, and is the greatest (1 Cor. 13:4-8, 13). Jealousy is in our nature. Also, love is not provoked. People are easily provoked because of the shortage of love. Regardless of how much we

发怒。我们若充满了神圣的爱，无论我们多么受到斥责，我们也不会发怒。爱是不计算人的恶。我们必须承认，我们常计算别人的恶。有些妻子有一本记录，一本账簿，记下她们丈夫的失败和缺点。这个记录不一定是写下来的，却是在她们的头脑里。

作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶。爱是凡事包容，意即遮盖一切，不仅遮盖好事，也遮盖坏事。凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老。（李常受文集一九九四至一九九七年第五册，一六七至一六八页。）

彼得后书和犹大书都是论到毁谤的事，毁谤乃是借着话语。…听毁谤的话，与说毁谤的话一样要负责任。…如果召会要维持合一，弟兄姊妹就需要抵挡毁谤的话语。

罪的感觉是由认识神而来的。照样，对于毁谤的话的感觉，乃是由认识身体而来的。毁谤的话乃是与身体之见证相反的。

我们自己需要作一个受教、被约束的人。只有不随便说话，不随便出主张的人，才能够开始为神、为元首作代表。也只有这样的人，才能够开始带弟兄姊妹走前面的道路。天性喜欢批评别人的人，神不会把权柄托在他身上。…如果你是一个头被割掉的人，别人的头一出来，你就立刻知道。…你能够知道，因为你自已先受过审判。…一个弟兄如果在以上两件事上受过对付，在话语上受对付，并且学习不作头，这样在实行权柄的事上就不会有困难。在这两件事上出事的人根本不知道什么是身体。（倪柝声文集第三辑第十一册，二七三至二七五、二七八页。）

参读：活力排，第八篇；倪柝声文集第三辑第十一册，第二十二篇。

are rebuked, we will not be provoked if we are filled with the divine love. Love does not take account of evil. We have to confess that we have taken account of other people's evil. Some wives have a record, an account, of their husband's failures and defects. This record may not be written, but it is in their mind.

The elders need to realize that in their shepherding, they have to cover others' sins, to not take account of others' evils. Love covers all things, not only the good things but also the bad things. Whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 123-124)

Both 2 Peter and Jude speak of the matter of reviling. Reviling is done through our speaking....Those who take in reviling words bear the same responsibility as those who speak reviling words.... In order for the church to maintain the oneness, the brothers and sisters have to withstand reviling words.

The consciousness of sin comes from knowing God. In the same way, the consciousness of reviling words comes from the knowledge of the Body. Reviling words are opposed to the testimony of the Body.

We need to be a person who has been taught by God and who is under control. Only those who do not speak carelessly or express their opinions carelessly can hope to be used by God. Only these ones can represent the Head. Only such people can lead the brothers and sisters on in the way ahead of them. God will never entrust authority to those who by nature like to criticize.... If you are a person with your head removed, you immediately sense when others' heads have asserted themselves.... You know it because you have been judged in this matter already.... If a brother has been dealt with in these two things, that is, in the matter of speaking and in learning not to assume headship, there is no difficulty in the exercise of authority. Those who cause problems in these two matters do not know what the Body is. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 505-507, 509-510)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8; Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, ch. 66

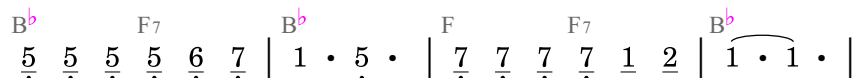
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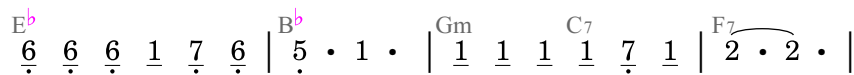
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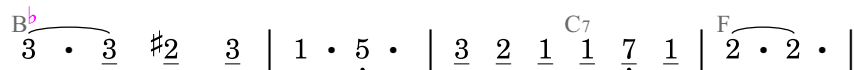
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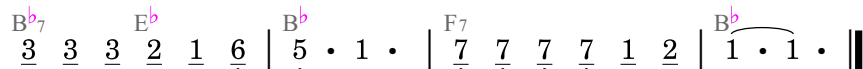
一、耶稣是那奇妙牧人，带领我们出羊圈。



肥沃草地，广阔无边，我们处身在其间！



(副)哦，召会生活，无比荣耀又丰富！



在此我们合一相处，享受生命的祝福。

二、身处异地，饥寒交迫，是祂来把我找着；
祂带我们进入美地，灵里舒适真无比！

三、耶稣自己乃是草场，祂是我们的食物；
我们都是属祂的羊，每次聚集真饱足。

四、我们今正住于高山，新鲜甘露何舒适！
所有干渴一去不回，祂是常新的活水。

五、基督是我们的享受，可以高枕而无忧；
我们在此平安稳妥，蒙祂同在的保守。

WEEK 6 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221

2. In the divisions He sought us,
Weary and famished for food;
Into the good land He brought us,
Oh, to our spirit how good!

3. Jesus Himself is our pasture,
He is the food that we eat;
We as His sheep are fed richly
Each time, whenever we meet.

4. Dwell we here on a high mountain,
Wet with the morning-fresh dew,
Slaking our thirst at the fountain,
Water so living and new.

5. Christ is our rest and enjoyment,
Here we have nothing to fear;
Here all the sheep dwell securely,
Kept by His presence so dear.

第七周

我们需要经营包罗万有的基督，
好得着出产，在召会中展览基督，
并得着基督的富余带到召会聚会中，
而团体地敬拜我们的父神

诗歌：

读经：申八7～10，十二6～7，11～12，18，十六15～17，弗三8，约四23～24

【周一】

壹 我们这些在基督里的信徒，受基督的带领，进入了祂自己这由迦南地所预表的美地，就需要经营基督—林前一30，西一12：

一 以色列人进入并据有迦南地，得着他们所分得的分以后，就经营那地—申八7～10，十二6～7，11～12，18：

- 1 他们肯不肯经营那地，是个严肃的问题；他们必须在那地上经营耕种。
- 2 这一幅图画说出，我们该如何殷勤地经营基督，使我们能享受祂包罗万有的丰富—弗三8，一7，二7，林前十五58，腓三10。

二 我们进入那作美地的基督以后所过的生活，乃是经营基督的生活—西一12，罗十五16，林前十五10：

Week Seven

Our Need to Labor on the All-inclusive Christ to Have the Produce to Exhibit Christ in the Church and to Have a Surplus of Christ to Bring to the Church Meetings for the Corporate Worship of God Our Father

Hymns:

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18; 16:15-17; Eph. 3:8; John 4:23-24

§Day 1

I. As believers in Christ who have been led by Christ into Himself as the good land typified by the land of Canaan, we need to labor on Christ—1 Cor. 1:30; Col. 1:12:

A. After the people of Israel entered into and possessed the land of Canaan and received their allotted portion, they labored on the land—Deut. 8:7-10; 12:6-7, 11-12, 18:

1. Whether or not they were willing to labor on the land was a serious matter; they had to labor on and cultivate the land.
2. This is a picture of how we need to labor diligently on Christ so that we may enjoy His all-inclusive riches—Eph. 3:8; 1:7; 2:7; 1 Cor. 15:58; Phil. 3:10.

B. The life we live after entering into Christ as the good land is a life of laboring on Christ—Col. 1:12; Rom. 15:16; 1 Cor. 15:10:

- 1 我们这些主的子民是活在包罗万有的基督里，需要在每一处境中经营基督、寻求基督并享受基督—西一12，三1，4，10～11。
- 2 我们在一块很肥美的地上，但是我们若不在其上经营，就没有出产可以给我们经历并享受—弗一7，二7，三8，林前十五58。

【周二】

三 虽然我们需要经营基督这地好生产基督，我们需要领悟，不是我们生产基督，乃是基督借着我们的劳苦在我们里面生产祂自己—腓二13，弗三17，西三15～16：

- 1 我们都需要在基督身上劳苦，并让基督给我们许多的出产，然后我们对基督就会有丰富的经历—弗三8，腓四19。
- 2 基督的收成乃是我们所经营并收成的基督—三10。

四 每天早晨我们需要祷告，向主求当天的一分恩典，并将自己奉献给主，目的是要在祂身上劳苦经营，好经历并享受祂—罗十二1～2，十五16。

五 在一整天中，我们要维持我们与主的交通，借此接触祂，在祂身上经营，应用祂，经历祂并享受祂—约十五4～5，11，十六22，彼前一8。

【周三】

六 要经营基督、经历基督并出产基督，关键乃是操练我们的灵—提前四7：

1. As the Lord's people who are living in the all-inclusive Christ, we need to labor on Christ, seeking Christ and enjoying Christ in every situation—Col. 1:12; 3:1, 4, 10-11.

2. We are in a very rich land, but if we do not labor on it, there is no produce for us to experience and enjoy—Eph. 1:7; 2:7; 3:8; 1 Cor. 15:58.

§Day 2

C. Although we need to labor on Christ as the land to produce Christ, we need to realize that it is not we who produce Christ but Christ who produces Himself in us through our labor—Phil. 2:13; Eph. 3:17; Col. 3:15-16:

1. We all need to labor on Christ and let Christ give us much produce; then we will have rich experiences of Christ—Eph. 3:8; Phil. 4:19.
2. The harvest of Christ is the Christ on whom we have labored and have reaped to be our harvest—3:10.

D. Every morning we need to pray, asking the Lord for the day's portion of grace and consecrating ourselves to the Lord for the purpose of experiencing and enjoying Him by laboring on Him—Rom. 12:1-2; 15:16.

E. Throughout the day we need to maintain our fellowship with the Lord and thereby contact Him, labor on Him, apply Him, experience Him, and enjoy Him—John 15:4-5, 11; 16:22; 1 Pet. 1:8.

§Day 3

F. Exercising our spirit is the key to laboring on Christ, experiencing Christ, and producing Christ—1 Tim. 4:7:

- 1 经营基督的路乃是操练我们的灵以接触那灵，就是作美地之包罗万有基督的实际—加三 14。
 - 2 在一整天的每个处境和我们一切的环境中，我们应当操练我们的灵接触主并经历祂—提前四 7，罗八 4，林前六 17，腓四 11 ~ 13。
- 七 我们经营基督这美地，是借着运用心而对主有信并爱主，也是借着操练我们的灵接触主，并接受包罗万有赐生命之灵的分赐，这灵乃是基督这美地的实际—林后三 16，十三 14，加三 14。

【周四】

贰 我们若忠信地经营包罗万有的基督，就会得着基督的丰富作为出产，可以在召会中展览基督—弗三 8，林前十四 26：

- 一 正确的基督徒生活，乃是每天经营基督，然后就会得着基督丰富的富余带到聚会中，作基督丰富的展览—26 节：
 - 1 我们在召会聚会中来在一起，为要展览基督—西一 18，27。
 - 2 借着我们天天经历基督的丰富，这些丰富就会成为基督之出产的展览—弗三 8，17 ~ 18，西二 6，9 ~ 10，17。
 - 3 我们的聚会应当总是一个展览，展示基督的所是、基督的所有、以及基督的所作—来一 3，二 9，14，约壹三 8，四 9，15，徒二 24，32 ~ 33，后一 17 下 ~ 18。
- 二 我们聚集不只是展览神给我们的基督，也是展览我们所出产的基督，我们所经营、所经历的基督；这就是我们来在一起所要展览的基督—

1. The way to labor on Christ is to exercise our spirit to contact the Spirit, the reality of the all-inclusive Christ as the good land—Gal. 3:14.
2. Throughout the day, in every situation and in all our circumstances, we should exercise our spirit to contact the Lord and experience Him—1 Tim. 4:7; Rom. 8:4; 1 Cor. 6:17; Phil. 4:11-13.

G. We labor on Christ as the good land by exercising our heart to have faith in the Lord and to love the Lord and by exercising our spirit to contact the Lord and to receive the dispensing of the all-inclusive life-giving Spirit, the reality of Christ as the good land—2 Cor. 3:16; 13:14; Gal. 3:14.

§Day 4

II. If we faithfully labor on the all-inclusive Christ, we will have the riches of Christ as the produce to exhibit Christ in the church—Eph. 3:8; 1 Cor. 14:26:

- A. The proper life of Christians is to labor on Christ every day and thus have the rich surplus of Christ to bring to the meetings for a rich exhibition of Christ—v. 26:
 1. We come together in the church meetings to have an exhibition of Christ—Col. 1:18, 27.
 2. Through our daily experiences of the riches of Christ, these riches will become an exhibition of the produce of Christ—Eph. 3:8, 17-18; Col. 2:6, 9-10, 17.
 3. Our meetings should always be an exhibition to show forth what Christ is, what Christ has, and what Christ does—Heb. 1:3; 2:9, 14; 1 John 3:8; 4:9, 15; Acts 2:24, 32-33; Rev. 1:17b-18.
- B. We meet to exhibit not only the Christ given to us by God but also the Christ we have produced, the Christ on whom we have labored and whom we have experienced; this is the Christ whom we come

西一 12 ~ 13, 腓三 10。

三 我们若一直经营基督，我们就会得着基督丰富的富余带到聚会中，作基督丰富的展览—林前一 24, 30, 十 3 ~ 4, 十四 26。

【周五】

四 每当我们来在一起，无论是什么聚会，我们都该带着所经历的基督而来，作为富余献上给神，并向全宇宙展示，也向仇敌展示而羞辱他—约四 23 ~ 24, 弗三 10, 17, 四 15:

- 1 我们的聚会就会得以丰富并加强，因为其中满了基督—西三 4, 10 ~ 11。
- 2 这样的召会生活乃是基督的展览，基督的彰显—弗三 21。
- 3 我们需要将基督的富余带到每一个聚会中，为要展览基督—8 节。
- 4 我们需要在日常生活中享受基督，并且来在一起展览祂—彼前一 8。

五 我们要有正确的基督徒聚会，就需要每天在我们个人的生活中接触主，然后我们必须来聚会，领悟并领会我们是来展览基督，并与别人分享基督—林前十四 26。

六 “每逢聚集带来基督，将祂所赐有余丰富，同来献上作神食物，如此展览基督。前来展览基督，前来展览基督；共同带来祂的丰富，前来展览基督” —诗歌六二四首，第一节及副歌。

【周六】

together to exhibit—Col. 1:12-13; Phil. 3:10.

C. If we continually labor on Christ, we will have the rich surplus of Christ to bring to meetings for a rich exhibition of Christ—1 Cor. 1:24, 30; 10:3-4; 14:26.

§Day 5

D. Whenever we come together, regardless of the kind of meeting we are having, we should come with the Christ experienced by us as the surplus to be offered to God and exhibited to the whole universe and to the enemy, putting him to shame—John 4:23-24; Eph. 3:10, 17; 4:15:

1. Then our meetings will be enriched and strengthened because they are full of Christ—Col. 3:4, 10-11.
2. Such a church life is an exhibition of Christ, an expression of Christ—Eph. 3:21.
3. We need to bring the surplus of Christ to every meeting to exhibit Christ—v. 8.
4. We need to enjoy Christ in our daily life and come together to exhibit Him—1 Pet. 1:8.

E. To have proper Christian meetings, we need to contact the Lord daily in our personal life and then come to the meetings with the realization and understanding that we are coming to exhibit Christ and share Christ with others—1 Cor. 14:26.

F. "Whene'er we meet with Christ endued, / The surplus of His plenitude / We offer unto God as food / And thus exhibit Christ. / Let us exhibit Christ, / Let us exhibit Christ; / We'll bring His surplus to the church / And thus exhibit Christ"—Hymns, #864, stanza 1 and chorus.

§Day 6

叁 我们需要经营包罗万有的基督，好得着基督的富余带到召会聚会中，而团体地敬拜我们的父神—约四 23 ~ 24，弗三 21：

一 以色列人的经历，是正确基督徒聚会的一幅图画—申十二 6，十六 15 ~ 16：

1 神吩咐以色列人来在一起敬拜祂时，不可空手；他们必须双手满了劳苦经营的出产而来—出二三 15，申十二 11，十六 16。

2 当他们来到神所指定的地方敬拜，他们乃是将他们在那地上经营拔尖的富余献上给神，以此敬拜神—15，17 节。

二 父要我们带着基督的收成来敬拜父；所以需要带着基督的丰富来到召会的聚会里—约四 23 ~ 24，弗三 8。

三 我们应当天天经营基督，好得着基督丰富的收成，带到召会的聚会中，而团体地敬拜父神—申十二 6，林前十四 26，约四 23 ~ 24，申十六 15 ~ 17。

四 在作为美地之包罗万有基督里的生活，乃是经营基督，出产基督，享受基督，与别人分享基督，并且把基督献上给父神，使祂能与我们同享基督的生活—约四 23 ~ 24，林前十四 26，弗三 21，启五 13：

1 这样的享受和分享，就是对整个宇宙展示基督—十九 7。

2 这对于父神是敬拜，对于仇敌是羞辱—约四 23 ~ 24。

五 要紧的是我们在祂身上殷勤经营，使我们的手满了基督，然后我们就来到召会聚会，与神的儿女

III. We need to labor on the all-inclusive Christ in order to have a surplus of Christ to bring to the church meetings for the corporate worship of God our Father—John 4:23-24; Eph. 3:21:

A. The experience of the children of Israel is a picture of a proper Christian meeting—Deut. 12:6; 16:15-16:

1. God commanded them to not be empty-handed when they came together to worship Him; they had to come with their hands full of the produce of their labor—Exo. 23:15; Deut. 12:11; 16:16.

2. When they came to worship in the place designated by God, they worshipped God by offering to Him the top surplus of their labor on the land—vv. 15, 17.

B. For our worship of Him, the Father requires that we come to Him with a harvest of Christ; thus, we need to come to the church meetings with the riches of Christ—John 4:23-24; Eph. 3:8.

C. Daily, we should labor on Christ to have a harvest of Christ's riches to bring to the church meetings for the corporate worship of God the Father—Deut. 12:6; 1 Cor. 14:26; John 4:23-24; Deut. 16:15-17.

D. A life in the all-inclusive Christ as the good land is a life of laboring on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God the Father that He may enjoy Christ with us—John 4:23-24; 1 Cor. 14:26; Eph. 3:21; Rev. 5:13:

1. This kind of enjoyment and sharing is an exhibiting of Christ to the entire universe—19:7.

2. This is a worship to God the Father and a shame to the enemy—John 4:23-24.

E. It is crucial that we diligently labor on Christ to have our hands full of Christ and then come to the church meetings to enjoy this rich

们，并与父神自己一同享受这丰富又荣耀的基督—林前十31，十四26，约四23~24，罗十五6。

六 每逢我们来到擘饼聚会纪念主和敬拜父，我们必须带着我们天天经营基督所出产之基督的丰富而来—申十六15~17:

1 带着基督来敬拜神，乃是与所有神的儿女一同来敬拜祂，彼此分享并与神同享基督—林前十四26。

2 我们需要出产够多的基督，才有富余可与别人分享，并将出产最好的部分献给父神，叫祂喜乐、喜悦并满足—申十五11，十八3~4，十二11。

and glorious Christ with God's children and with God the Father Himself—1 Cor. 10:31; 14:26; John 4:23-24; Rom. 15:6.

F. Whenever we come to the Lord's table meeting to remember the Lord and worship the Father, we must come with the riches of Christ produced by our daily laboring on Christ—Deut. 16:15-17:

1. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.

2. We need to produce enough of Christ so that there will be a surplus to share with others and to offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.

第七周 ■ 周一

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。”

申十二 6～7 “将你们的燔祭和别的祭，十分取一之物，…在那里，耶和华你们神的面前，你们…可以吃，并且因你手所办的一切事蒙耶和华你的神赐福，就都欢乐。”

我们的问题就是如何享受基督，经历基督。神已经把我们摆在基督里，如同以色列人进了迦南地，每人都分得了一块地。然而我们肯不肯经营，实在是个严肃的问题。如果我是个懒惰的以色列人，既不早起，也不好好作工，我这块地必定荒凉，整年都没有收成。等五旬节、住棚节到了，别人都是大捆、小捆地带去敬拜神，我却两手空空。不仅没有祭物可以献给神，连自己都吃不饱，真是可怜。同样地，今天你我都有一分基督，…我早晨若是不亲近主，整天不和主来往，不享受主，对主没有经历，我就会是极其贫穷的人。反之，我若肯好好与主有交通，早晨享受主，白天经历主，在难处中也经历主，我里面就会有許多基督的成分。（李常受文集一九七〇年第三册，五一六至五一七页。）

信息选读

我们这些神的百姓活在包罗万有的基督里面，应该只有一种实业—基督。基督就是我们的实业，我们必须在他身上经营。

WEEK 7—DAY 1

Morning Nourishment

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

Deut. 12:6-7 And there you shall bring your burnt offerings and your sacrifices and your tithes...; and there you shall eat before Jehovah your God, and you... shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

Our need is to learn how to enjoy and experience Christ. God has placed us in Christ. The children of Israel entered into the land of Canaan and were each allotted a portion of the land. Whether or not they were willing to labor on the land was a serious matter. If an Israelite was lazy and did not rise early to diligently labor, his plot of land would be desolate, and he would not have a harvest at the end of the year. When it was time for the Feast of Pentecost or the Feast of Tabernacles, others would go to worship God with bundles of produce, but he would be empty-handed. Not only would he be without offerings to present to God, but he would also starve. What a pitiful sight that would be! Similarly, as believers, we each have a portion of Christ.... If we do not draw near to the Lord in the morning and we do not talk with Him, enjoy Him, or experience Him during the day, we will be very poor. However, if we are diligent to fellowship with the Lord by enjoying Him in the morning and experiencing Him during the day and especially during difficult times, we will have the element of Christ within us. (CWWL, 1970, vol. 3, "Being Delivered from Religious Rituals and Walking according to the Spirit," p. 369)

Today's Reading

We who are the Lord's people living in the all-inclusive Christ should have one industry—Christ. Christ is our industry. We must labor on Him.

你们作学生的人必须看见并经历，连你在读书的时候，你都该在基督身上作工。…你们开大卡车的司机必须看见，开车子不是你真正的职业，你真正的事业乃是基督，你必须不断在祂身上作工。你们作家庭主妇的必须看见，你们真正的工作并不是照顾你们的家和家里的人，乃是基督！你是不是每时刻都在基督身上作工呢？你们有没有在每一个处境中享受祂并经历祂呢？

得着那美地以后的生活乃是一个经营基督的生活。…我们是替“基督股份公司”作事，天天我们都是出产基督。…我们是栽种基督，出产基督。我们是昼夜殷勤地在基督这块田地上耕种。我们是快乐的作工，这工作对于我们乃是一个安息。

请想想看，当以色列百姓占得那地，征服所有的仇敌之后，他们作什吗？他们就是经营那地。他们耕地、撒种、浇水、栽种葡萄树、修剪各种树木。这些都是享受那地所必须有的工作。这一幅图画说出，我们该如何殷勤的经营基督，使我们能享受祂包罗万有的丰富。这是我们的事业。基督是我们的实业。我们必须在祂身上作工，才能出产祂的丰富。我们已经看见，那美地在许多方面是多么丰富。但是若不在其上经营，怎能将这些丰富显出并大量的出产呢？得着这一位丰富的基督是一件事，而一直在祂身上经营又是另外一件事。

我们必须耕属灵的田地，必须撒属灵的种子；我们必须浇灌属灵的树木—每时刻。…姊妹们，你今天早上祷读过主的话没有？弟兄们，今天你接触了主几次？这就是今日的情形。我们不耕种基督。我们有一块很肥美的地，但是我们却不在其上经营；所以就没有出产。我们的资源的确是丰富，而在出产上却是贫穷。（包罗万有的基督，二〇六至二〇九页。）

参读：脱离宗教仪文随从灵，第七、十三篇。

You who are students must realize and experience even while studying that you are working on Christ....You who are truck drivers must realize that truck driving is not your real occupation; your real business is Christ; you must be working on Him continually. You who are housewives must know that your real work is not caring for your home and your family but Christ. Are you working on Christ all the time? Are you seeking to enjoy Him and experience Him in every situation?

The life after the possession of the good land is a life of laboring on Christ.... We are working for "Christ Incorporated," and day by day we are producing Christ....We are Christ growers and Christ producers. We are working diligently day and night on the farm of Christ. Yet we are working happily, and our work is such a rest to us.

Consider the people of Israel after they occupied the good land and all their enemies were subdued. What did they do? They simply labored on the land. They tilled the ground, sowed the seed, watered the plants, nurtured the vines, and pruned the trees. These were all necessary tasks for the enjoyment of that piece of land. It is a picture of how we must work diligently on Christ that we may enjoy His all-inclusive riches. This is our business. Christ is our industry. We must work on Christ to produce His riches. We have seen how rich that good land is in so many aspects, but without laboring on it, how could its riches be brought forth and abundantly produced? To have this rich Christ is one thing, but to continually labor on Him is another.

We must till our spiritual ground; we must sow the spiritual seed; we must water the spiritual plants—all the time.... Sisters, have you pray-read the Word this morning? Brothers, how many times have you contacted the Lord today? This is the situation. We do not cultivate Christ. We have a very rich land, but we do not work on it, so there is no produce. We are indeed rich in resource but poor in produce. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 342-344)

Further Reading: CWWL, 1970, vol. 3, "Being Delivered from Religious Rituals and Walking according to the Spirit," chs. 7, 13

第七周 ■ 周二

晨兴喂养

罗十五 16 “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

约十五 5 “我是葡萄树，你们是枝子；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。”

（在旧约）神邀请祂一切的子民聚在一起，然而神自己不烹调。…神终年赐下阳光、空气和雨水，借此已赐给他们食物。…一切都已赐下，但他们需要与神合作，以得着出产。然后出产成为十分取一之物，而十分取一之物被带来回应神的邀请。每个人都受邀请到神的家。每个人都来到家中喂养父，并使祂满足。这是何等喜乐的时刻！

当我们聚在一起，该这样带着基督而来。…你带多少基督到聚会里，在于你生产多少基督，生长多少基督。…实际上，不是你生产基督，乃是基督借着你的劳苦生产祂自己。今天可怜的事乃是：基督徒这些神所救赎的子民，都空手来聚集。（李常受文集一九八二年第一册，六四二至六四三页。）

信息选读

聚会是正确的召会生活。…我们没有这种聚会，就没有实行的召会生活。我们所有的，可能只是一种组织，同一些社交活动。但正确的召会生活该是聚会生活。我们来聚会以前，必须经营基督。我们必须收获基督；我们必须收取一些基督，好叫我们

WEEK 7—DAY 2

Morning Nourishment

Rom. 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

[In the Old Testament] God invited all His people to come together, yet God did not cook.... He had given them the food by sending the sunshine, the air, and the rain year round.... All the things were sent, but they needed to cooperate with God to have the produce. Then the produce became the tithes, and the tithes were brought to answer God's invitation. Everyone was invited to God's home. Everybody came home to feed the Father and to satisfy Him. What a happy time this was!

When we come together, we should come with Christ in this way.... How much Christ you bring to the meeting depends upon how much Christ you produce, how much Christ you have grown.... Actually, it is not that you produce Christ but that Christ produces Christ Himself through your labor. The poor thing today is that the Christians as God's redeemed people all come together empty-handed. (CWWL, 1982, vol. 1, "Experiencing Christ as the Offerings for the Church Meetings," p. 510)

Today's Reading

Meeting is the proper church life....Without this kind of meeting, we do not have the practical church life. What we have might be just a kind of organization with certain communal activities. But the proper church life should be a meeting life. Before coming to the meeting we must be laboring on Christ. We must reap Christ. We must have gathered some amount of Christ so that when

来聚会的时候，充满着基督而来。（李常受文集一九八二年第一册，六四三页。）

每一天早晨你必须这样祷告：“主啊，我又一次把自己献上给你，不是来为你作工，乃是来享受你。”你必须把自己真诚地奉献给神，只为着一个简单的目的，就是享受并经历祂，此外再无其他别的目的。从你早晨醒过来的那一个时刻，你就必须说，“主啊，我在这里。我把自己献上来享受你。求你使我从这时候开始，在这一整天中，在每一处境中，经历并应用你。我不是为明天求什么，我乃是向你求恩典，使我今天能享受你。求你指示我，使我看见该如何耕地、撒种、并浇灌神的树木。”在这一整天中的每一时刻，你要维持你与主的交通。你就必实际地活在主里面，在祂身上经营，应用祂，享受祂。你若是这样作的话，试想你的“田地”将如何丰收，如何美丽。在你的日常生活中，基督的田地要满了出产。当主日来到，你和所有的圣徒一同去敬拜神的时候，你就能说，“我现在去朝见我的神；我要去敬拜我的主。我去并不是空手而去，乃是双手满了基督。我有富余，而且在我的右手中有为我亲爱的主所保留最好的一部分。”当你到聚会来的时候，…（你可以与一位圣徒）有一点交通，…（因为）你已经很丰盛地从（基督）得着饱足，（所以）你还有富余来与弟兄姊妹分享。当聚会开始的时候，你已准备好从你为主的储藏中向祂献上祷告和赞美。这是你富余中最好的部分，你与所有的圣徒欢乐地献给神，作祂的享受和满足。你已经收割了足够的基督，为着你自己，为着缺乏的人，和为着主。不仅如此，你还能将相当可观的一部分留起来，为着你将来的日子之用。（包罗万有的基督，二一一至二一二页。）

参读：为着召会聚会经历基督作祭物，第四至五章；圣经的核仁，第四至五、七篇。

we come to meet, we come filled with Christ. (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” pp. 510-511)

Every morning you need to pray, “Lord, I consecrate myself once more to You, not to work for You but to enjoy You.” You must consecrate yourself sincerely to the Lord for the simple purpose of enjoying and experiencing Him—nothing more. From the moment you awake in the morning, you need to say, “Lord, here I am. I give myself to enjoy You. Grant me through the entire day, from this moment on, to experience and apply You in every situation. I am not asking for anything tomorrow. I am asking for grace to enjoy You today. Show me how to till the ground, sow the seed, and water the plants of the Lord.” Moment by moment through the whole day you will maintain your communion with the Lord. You will live practically in the Lord, laboring on Him, applying Him, and enjoying Him. If you do this, consider how fruitful and how beautiful your “farm” will be. The farm of Christ in your daily life will be full of produce. When the Lord’s Day comes, and you go to worship the Lord with the saints, you will be able to say, “I am going now to see my God; I am going to worship my Lord. I will not go with empty hands but with hands full of Christ. I have a surplus, and in my right hand is the best part reserved for my dear Lord.” When you come to the meeting, ...you can have a little fellowship... [with a saint and since] you have been abundantly satisfied with [Christ], ...you have something over to share with the brothers and sisters. When the meeting begins, you are well prepared to offer your prayers and praises to the Lord from your reserve for Him. This is the best of your surplus, and with the saints you joyfully render it to the Lord for His enjoyment and satisfaction. You have reaped enough of Christ for yourself, for the needy ones, and for the Lord. You have furthermore put aside a considerable portion that will stand you in good stead in future days. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 345-346)

Further Reading: CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” chs. 4-5; CWWL, 1977, vol. 1, “The Kernel of the Bible,” chs. 4-5, 7

晨兴喂养

提前四 7 “只是要弃绝那世俗的言语，和老妇的虚构无稽之事，并要操练自己以至于敬虔。”

罗八 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

林前六 17 “但与主联合的，便是与主成为一灵。”

运用我们的灵，是在这末后日子里主恢复的一个项目。在人的灵里敬拜，一直是今天的基督教所相当忽略的。今天许多人忘了运用人的灵，反而运用他们的心思。因此，要在召会生活里，在对主的事奉中正确地受训练，第一件事就是必须学习运用我们的灵。…在事奉中运用我们的心思，就像用手打足球一样，（是用错器官。）我们需要学习如何运用我们的灵。

我们需要学习在日常生活中运用我们的灵。书信告诉我们，我们必须照着灵而行。（罗八 4～6。）…我们若操练照着灵行事为人，当我们来到聚会中，我们的灵就是活跃的；我们就会知道如何运用我们的灵。…甚至在我们家里，我们与家人相处时，也必须学习如何运用我们的灵，行事并说话不凭着我们的心思、情感、愿望或喜欢，乃凭着内里的感觉，灵的知觉。我们必须学习，如何照着我们灵里最深的感觉来操练。这样我们就会习惯运用我们的灵，每当我们来到聚会中，我们就都会预备好。（李常受文集一九六四年第四册，一〇五至一〇六页。）

信息选读

Morning Nourishment

1 Tim. 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

The exercise of our spirit is one of the items of the Lord's recovery in these last days. To worship in the human spirit has been much neglected by today's Christianity. Many today have forgotten about the exercise of the human spirit and instead exercise their mind. Therefore, in order to be trained in a proper way in the Lord's service in the church life, the first matter is that we must learn to exercise our spirit....To exercise our mind in the service is like using our hands to play soccer.

We need to learn to exercise our spirit in our daily life. The Epistles tell us that we must walk according to the spirit (Rom. 8:4-6).... If we are exercised to walk according to the spirit, our spirit will be active when we come to the meetings. We will know how to exercise our spirit. Even in our home, in dealing with our family, we must learn how to exercise our spirit, to do and speak things not by our mind, emotions, desires, or likes but by the inner feeling, the consciousness of the spirit. We must learn how to exercise according to the deepest feeling in our spirit. Then we will be used to exercising our spirit, so whenever we come to the meeting, we will be ready. (CWWL, 1964, vol. 4, "Serving in the Meetings and in the Gospel," p. 80)

Today's Reading

我们必须学习如何分辨我们的灵，并一直运用灵。然后每当我们来在一起，我们就会知道如何运用我们的灵。我们的灵将是儆醒、预备好、活跃并活泼的。…召会生活是在人的灵里同着内住圣灵的生活。今天圣灵住在我们的灵里，所以我们必须知道如何运用我们的灵。这是新约敬拜原则的一方面。

新约敬拜的另一方面是在真实里，就是在实际里，在基督里敬拜。…古时候百姓必须将他们一切的富余带到耶路撒冷献上，并且在神面前彼此享受。他们所献上的，至少有一部分是给神的食物。不但以色列人享受富余，神也享受富余。这预表我们来到聚会中，运用我们的灵展览基督。以色列人来在一起，并将他们一切的富余带到耶路撒冷，那就成为美地出产的“博览会”，展览会。同样，当我们基督徒来在一起，基督徒的聚会就是基督的展览。我们运用我们的灵展览基督。

我们都必须学习如何运用我们的灵供应基督，应用基督，并与别人分享基督。这在于我们日常的劳苦。我们若不在基督身上劳苦，且凭着基督而活，我们手中就会没有出于基督的东西。即使我们领会如何运用我们的灵，我们也可能有技巧，却没有材料。我们来到聚会中，我们的灵也许积极、活跃、活泼、儆醒、并预备好要操练，但我们也许贫穷并空手，没有任何出于基督的东西可供应。若是这样，我们就是在灵里敬拜，却没有在真实里敬拜；我们在耶路撒冷，但我们手中没有富余。因此，召会生活在于我们天天运用灵，也在于我们天天在基督里行事为人。我们必须在基督身上劳苦，在基督里行事为人，凭着基督而活，并对基督有许多经历。这样，我们在基督里并凭着基督将是丰富的。我们来到聚会中，就会知道如何运用我们的灵，我们也会有许多基督的富余。（李常受文集一九六四年第四册，一〇七至一〇九页。）

参读：在聚会中并在福音上的事奉，第一至二章；那灵与基督的身体，第十一章。

We must learn how to discern our spirit and to exercise it all the time. Then whenever we come together, we will know how to use our spirit. Our spirit will be on the alert, ready, active, and living....The church life is a life in the human spirit with the indwelling Holy Spirit. The Holy Spirit today indwells our spirit, so we must know how to exercise our spirit. This is one aspect of the principle of the New Testament worship.

The other aspect of the New Testament worship is to worship in truthfulness, that is, in reality, in Christ....The people in the ancient times had to bring all their surplus to Jerusalem to offer it and enjoy it with one another in the presence of God. At least a part of what they offered was food to God. Not only the people of Israel enjoyed the surplus, but God also enjoyed it. This typifies that we come to the meetings to exercise our spirit to exhibit Christ. When the people of Israel came together and brought all their surplus to Jerusalem, that became a “fair,” an exhibition, of the produce of the good land. Likewise, when we Christians come together, the Christian meeting is an exhibition of Christ. We exercise our spirit to exhibit Christ.

We all must learn how to exercise our spirit to minister Christ, apply Christ, and share Christ with others. This depends on our daily labor. If we do not labor on Christ and live by Christ, we will have nothing of Christ in our hand. Even if we understand how to exercise our spirit, we may have the technique but not the material. When we come to the meeting, our spirit may be positive, active, living, on the alert, and ready to exercise, but we may be poor and empty-handed, not having anything of Christ to minister. If this is so, we are worshipping in spirit but not in reality; we are in Jerusalem, but we do not have a surplus in our hands. Therefore, the church life depends on our daily exercise of the spirit and also on our daily walk in Christ. We have to labor on Christ, walk in Christ, live by Christ, and have many experiences of Christ. Then we will be rich in Christ and with Christ. When we come to the meeting, we will know how to exercise our spirit, and we will have much surplus of Christ. (CWWL, 1964, vol. 4, “Serving in the Meetings and in the Gospel,” pp. 81-82)

Further Reading: CWWL, 1964, vol. 4, “Serving in the Meetings and in the Gospel,” chs. 1-2; CWWL, 1977, vol. 2, “The Spirit and the Body,” ch. 11

第七周 ■ 周四

晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

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。”

〔林前十四章二十六节的〕“有”字…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，使论到基督和他身体的方言，成为人明白的话。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。（圣经恢复本，林前十四 26 注 1。）

信息选读

WEEK 7—DAY 4

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

[In 1 Corinthians 14:26] has...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 for 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 coming to the meeting, we should prepare ourselves for the meeting with such things 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 need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up.

Thus the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church. (1 Cor. 14:26, footnote 1)

Today's Reading

今天在世界里有许许多多的展览会。…当我们来在一起敬拜神的时候，我们也是这样作。我们聚在一起展览基督，不只是展览神给我们的基督，乃是展览我们所出产的基督，我们所经营、所经历的基督。我们是来展览这一位基督。弟兄姊妹们，我们一切的聚会都应该是这样，是个展览会，在其中陈列基督的各种出产。（包罗万有的基督，二一三页。）

借着 we 经历基督的丰富，这些丰富就会成为基督之出产的展览、展示。我们的聚会必须总是一个展览，显示基督的所是、基督的所有、以及基督的所作。…我们若在一日之中经历基督丰富的许多项目，就会在晚上带着我们所经历的神圣属性来聚会。当我们将我们所经历的，并把我们对基督之丰富的经历摆在一起，就能展览基督。这样，每个聚会都将是基督的展览。（李常受文集一九八七年第三册，四五六至四五七页。）

神百姓的生活，首先是在基督身上劳苦的生活。其次，是有基督的富余带到聚会中献上、贡献的生活。正确的基督徒生活，乃是一直在基督身上劳苦；然后就会有基督的富余带到聚会中，作基督丰富的展览。我们向神，也向神的仇敌展览基督。以色列人为着三个节期，…必须每年三次来到耶路撒冷。他们将拔尖的富余带到会幕来敬拜神。我们也必须将基督的富余带到召会的聚会中，在灵和真实里敬拜神。（约四24。）（李常受文集一九六五年第二册，四九二页。）

参读：为着建造基督的身体那合乎圣经的聚会与事奉之路，第十章。

In the world today there are many exhibitions and fairs.... This is just what we are doing when we come together to worship God. We are meeting together to have an exhibition of Christ, not just the Christ whom God gave us but the Christ we have produced, the Christ upon whom we have labored and whom we have experienced. That is the Christ whom we all come together to exhibit. Brothers and sisters, this is what all our meetings should be—an exhibition, a fair, in which all sorts of the produce of Christ are displayed. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 346-347)

Through our experiences of the riches of Christ, these riches will become an exhibition, a show, of the produce of Christ. Our meetings must always be an exhibition to show forth what Christ is, what Christ has, and what Christ does.... If we experience many items of the riches of Christ during the day, we will come to the meeting in the evening with the divine attributes that we have experienced. When we all bring something that we have experienced and put our experience of Christ’s riches together, there will be an exhibition of Christ. In this way every meeting will be a show of Christ. (CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” p. 367)

The life of God’s people is first a life of laboring on Christ. Second, it is a life of having something of Christ to bring to the meetings to offer, to contribute. The proper life of Christians is to labor on Christ all the time. Then they will have the rich surplus of Christ to bring to the meetings for a rich exhibition of Christ. We exhibit Christ to God and to God’s enemy. The children of Israel had to come to Jerusalem three times a year for three feasts....They brought the top surplus to the Tent of Meeting for God’s worship. We also have to bring the top surplus of Christ to the church meetings for our worship to God in spirit and reality (John 4:24). (CWWL, 1965, vol. 2, “Christ as the Content of the Church and the Church as the Expression of Christ,” p. 376)

Further Reading: CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 10

第七周 ■ 周五

晨兴喂养

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

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。”

每当我们来在一起，无论是什么聚会，我们都该带着所经历的基督而来。有的时候，我们将祂献给神作燔祭，另有的时候，我们也许献上祂作素祭。在擘饼聚会中，我们可以献上祂作平安祭，使我们在平安中与神并与人有交通。同时，我们不能忘记我们仍在老旧、罪恶的性情里，并且我们在行为上是罪恶的。然后我们能应用祂作赎罪祭和赎愆祭。这样，基督的富余就得以献上给神，并向全宇宙展示。然后我们的聚会就会得以丰富并加强，因为其中满了基督。这样的召会生活乃是基督的展览，基督的彰显。…我们若每天在基督身上劳苦，就会有出于基督的东西带到我们召会的聚会中，贡献给别人，并且献给神，使我们能同神享受基督，以展览并高举基督。这样，基督就会显为召会生活丰富的内容。（李常受文集一九六五年第二册，四九六至四九七页。）

信息选读

我们要有正确的基督徒聚会，就必须每天在我们的生活中接触主，使我们成为活的基督徒。然后我们必须领悟并领会，我们来聚会是来展览基督，并和别人分享基督。有些人听见这话也许会觉得，既然

WEEK 7—DAY 5

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

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

Whenever we come together, regardless of the kind of meeting we have, we should come with the Christ experienced by us. Sometimes we offer Him to God as the burnt offering. At other times we may offer Him as the meal offering. In the Lord's table meeting, we can offer Him as the peace offering for our fellowship with God and man in peace. At the same time, we cannot forget that we are still in the old, sinful nature and that we are sinful in our deeds. Then we can apply Him as our sin offering and trespass offering. In this way the surplus of Christ is offered to God and exhibited to the whole universe. Then our meetings will be enriched and strengthened because they are full of Christ. Such a church life is an exhibition of Christ, an expression of Christ.... If we daily labor on Christ, we will have something of Christ to bring to our church meetings to contribute to others and offer to God so that we can enjoy Christ with God for the exhibition and exaltation of Christ. Then Christ will be expressed as the rich content of the church life. (CWWL, 1965, vol. 2, "Christ as the Content of the Church and the Church as the Expression of Christ," p. 379)

Today's Reading

To have proper Christian meetings, we must contact the Lord daily in our private life so that we will be living Christians. Then we must come to the meetings with the realization and understanding that we are coming to exhibit Christ and to share Christ with others. When some hear this word,

他们的基督徒生活明显是失败的，就没有什么可以带到聚会中。…即使这就是你的光景，你也必须领悟，你在聚会中仍然能尽功用。你能来到聚会中祷告说，“主，我是如此贫穷，这一周我多次令你失望。请赦免我，并怜悯我。…”你若来聚会并这样祷告，许多圣徒也许深受感动，并且流下泪来。不仅如此，你也能祷告：“主，既然我没有出乎你的东西，我就在你的身体里并借着你的身体来接触你。我信在这聚会中有你为着我的东西。”你能这样祷告，你也能在聚会中将自己向圣徒敞开，说，“弟兄姊妹，请为我祷告。我努力地过基督徒生活，但我一再辜负了主。请为我祷告。”你若把你的失败带到聚会中，并且将你自己向主并向身体敞开，你的失败就会消失。…我们若在一周当中经历基督，就能在聚会中分享我们的基督；我们若在一周当中失败了，仍能与圣徒分享我们的软弱。我们必须学习让别人担当我们的软弱。我们若这样实行，我们的聚会就会是活的、丰富的、造就人的、加强的、并光照人的。

正确的基督徒聚会有两个要求。第一个要求是，所有的与会者都在他们的日常生活中寻求并接触主。…第二个要求是，我们来在一起必须忘记一切规条、形式、仪文、惯例和程序。我们的聚会若有程序，就会销灭那灵，并杀死我们里面属灵的生命。我们来在一起时，必须弃绝所有宗教的事，而只作一件事—展览基督。借着以活的方式彼此彰显、分享、高举、见证、并传讲基督，我们就能这样作。（李常受文集一九六三年第四册，五二至五四页。）

参读：神命定实行新约经纶的路，第四、六章；建造小排聚会所需要的生活，第六篇。

they may feel that since their Christian life is marked by failure, they have nothing to bring to the meetings.... Even if this is your condition, you must realize that you can still function in the meetings. You can come to the meeting and pray, "Lord, I am so poor. I have failed You many times this week. Please forgive me and have mercy upon me..." If you come to the meeting and pray in this way, many of the saints may be deeply touched, and tears may come to their eyes. Moreover, you can also pray, "Lord, since I have nothing of You, I come to contact You in Your Body and through Your Body. I believe that You have something for me in this meeting." You can pray in such a way, and you can also open yourself to the saints in the meeting and say, "Brothers and sisters, please pray for me. I have been trying to live the Christian life, but I have failed the Lord again and again. Please pray for me." If you bring your failures to the meeting and open yourself to the Lord and to the Body, your failures will disappear.... If we experience Christ during the week, we can share our Christ during the meeting, and if we fail during the week, we can share our weaknesses with the saints. We must learn to allow others to bear our weaknesses. If we practice in this way, our meetings will be living, rich, edifying, strengthening, and enlightening.

There are two requirements to having a proper Christian meeting. The first requirement is that all the attendants seek and contact the Lord in their daily lives....The second requirement is that when we come together, we must forget about all regulations, forms, rituals, routines, and programs. If we have a program for our meetings, we will quench the Spirit and kill the spiritual life within us. When we come together, we must abandon all things of religion and do one thing—exhibit Christ. We do this by expressing, sharing, exalting, testifying, and preaching Christ in a living way to one another. (CWWL, 1963, vol. 4, "Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose," pp. 38-40)

Further Reading: CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," chs. 4, 6; CWWL, 1985, vol. 3, "The Living Needed for Building Up the Small Group Meetings," ch. 6

第七周 ■ 周六

晨兴喂养

约四 23 ~ 24 “...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。”

弗三 21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

我们需要在灵里凭着基督，并以基督为实际敬拜神。...每逢聚会时，你们要带来基督，带来你们的经历，同时你们的灵必须是活的。...你们在马路上就可以唱起来，喊出来。等进了会所，灵要更释放，一坐下，灵就更出来。这样，我们又有基督的经历，又有灵的释放。...灵是强的，见证是丰富的，话语是简洁的，聚会自然就丰富，神就得荣耀了。这就是敬拜。（李常受文集一九七〇年第三册，五一七至五一八页。）

信息选读

平安祭牲的内脏表征基督内里的部分，内里的所是。（腓一 8。）四福音给我们看见，...〔主〕的思想、祂的愿望、祂的心意、祂的爱、祂的好恶、祂的情感、以及祂里面的一切，向着神并在神的同在里，都是非常柔细、非常丰富的。...在擘饼聚会中纪念主以后，我们应当向父献上主作为平安祭。我们所献上的应该包括基督的内里部分。...如果我们在日常行事中，在向着父的心意上，在我们的观念、思想、好恶、愿望、企图和目的上，真实地与主是一，这些就成为我们的经历。这样我们就真实

WEEK 7—DAY 6

Morning Nourishment

John 4:23-24 ...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.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

We need to worship God in spirit with Christ as the reality...Whenever we come to a meeting, we should bring Christ, that is, our experiences of Christ, and our spirit must be living...We should begin to sing and to call on the Lord on our way to the meeting. Then when we sit down, our spirit will come forth in a released way. In this way, we will have the experiences of Christ as well as the release of the spirit...When our spirit is strong and our testimonies are rich, simple, and concise, the meeting will be rich, and God will be glorified. This is to worship God. (CWWL, 1970, vol. 3, "Being Delivered from Religious Rituals and Walking according to the Spirit," pp. 370-371)

Today's Reading

The inward parts of the peace offering signify the inward parts, the inward being, of Christ (Phil. 1:8). [From] the four Gospels...we can realize that the Lord's thought, His desire, His intention, His love, His likes and dislikes, His emotions, and all the things within Him were very tender and very rich toward God and in the presence of God... In the Lord's table meeting, after the remembrance of the Lord, we should offer the Lord as the peace offering to the Father. What we offer should include, or comprise, the inward parts of Christ. If in our daily walk we are really one with the Lord in our intention toward the Father, in our concept, in our thoughts, in our likes and dislikes, in our desire, in our intent, and in our purpose, then these things become our experience. Then

的在主向着父的内里部分与主是一。若是这样，我们来到擘饼聚会中，就有平安祭之内脏和脏上脂油的实际。（李常受文集一九七九年第二册，八七至八九页。）

我们必须看见，每逢我们来到聚会中，每逢我们来敬拜神，我们不该空手而来。我们来的时候，必须双手满带着基督的出产。我们必须在基督身上天天经营，然后我们才能出产基督。…我们不能仅仅有一点点的基督来满足自己的需要。我们必须出产祂够多，才能有富余留给别人。…并且在这一切之上，富余中最好的必须保留给神。…我们必须殷勤经营，不仅出产够自己的需用，并且有富余可应付别人的需要，且把最好的保留给神。这样我们就在神面前蒙悦纳，祂也必喜悦我们。

带着基督来敬拜神，并不是说我们个人来敬拜祂，乃是与所有神的儿女一同来敬拜祂，彼此分享基督并与神同享。

这就是得着那美地以后的生活。这是一个在基督身上作工，出产基督，享受基督，与别人分享基督，并且把基督献上给神，使神能与我們同享基督的生活。这样的享受并分享基督，就是对整个宇宙展览基督。这对于神是一个敬拜，对于仇敌是一个羞辱。在那地的生活，乃是一个满了享受基督的生活。这享受是个人的，也是与神的子民集体的。愿我们在祂身上殷勤经营，使我们的双手装满了祂，然后我们就来到祂所指定的地方，就是合一的立场上，来与神的儿女们，并与神自己一同享受这一位丰富又荣耀的基督。（包罗万有的基督，二〇九至二一〇、二一五、二二一页。）

参读：普及主恢复的指引，第三篇；事奉的基本功课，第九课。

we are really one with the Lord in His inward parts toward the Father. If this is the case, we have the reality of the inward parts and the fat upon the inward parts of the peace offering when we come to the Lord's table meeting. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 69-70)

We must realize that whenever we come to the meetings, whenever we come to worship the Lord, we should not come with our hands empty. We must come with our hands full of the produce of Christ. We have to labor on Christ day by day so that we produce Him....We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others.... And above all, the best of the surplus must be reserved for the Lord....We must labor diligently, not only to bring forth enough to satisfy our own needs but also to acquire a surplus to meet the needs of others, with the best reserved for the Lord. Then we will be acceptable to the Lord, and He will be pleased with us.

To worship God with Christ does not mean to worship Him individually but to worship Him collectively with all the children of God by enjoying Christ with one another and with God.

This is the life after the possession of the good land. It is a life of working on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe. It is a worship to God and a shame to the enemy. The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people. May we be diligent to labor on Him, to have our hands filled with Him, and then come to the place that He has appointed, to the very ground of unity, to enjoy this rich and glorious Christ with God's children and with God Himself. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 344-345, 348, 352)

Further Reading: CWWL, 1984, vol. 5, "Guidelines for the Propagation of the Lord's Recovery," ch. 3; CWWL, 1979, vol. 2, "Basic Lessons on Service," lsn. 9

第七周诗歌

WEEK 7 — HYMN

624

聚会 — 展览基督

8 8 8 6 副 (英 864)

6/8

E 大调

1 | 3 3 3 4 | B7 2 C#m 3 | B7 5 5 6 | 5 2 E 3

一 每 逢 聚 集 带 来 基 督, 将 祂 所 赐 有 余 丰 富,

5 | 6 6 6 7 i | 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 i | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||

- 二 凭祂生活, 靠祂争战, 在祂身上经营无间;
借祂丰富彼此联结, 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。

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864

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.

第八周

接受、经历并享受基督作我们的王、
我们的主、我们的头和我们的丈夫，
为着建造基督的身体，
以终极完成新耶路撒冷

诗歌：

读经：结一 22, 26~28, 林后五 14~15, 罗十四 7~9,
西二 19, 歌一 1~4, 林后十一 2~3

【周一】

壹 我们必须接受、经历并享受基督作我们的王：

一 我们属灵经历中的最高点乃是有清明的天，其上有宝座——结一 22, 26~28：

- 1 我们基督徒有哪一种的天，乃在于我们的良心；我们的良心是与我们的天相联的——罗九 1, 林后一 12。
- 2 当我们与主之间，并和彼此之间，一无间隔的时候，我们的天就明如水晶，我们就不仅有无亏的良心，也有清洁的良心——徒二四 16, 提前一 5, 19, 三 9, 提后一 3, 参太五 8, 箴二二 11, 提后二 22。

二 宝座是宇宙的中心并主管治的同在；我们灵里的宝座，事实上就是基督自己——赛二二 23, 来四 16, 罗五 21, 启二二 1：

- 1 我们若有清明的天，就有宝座，我们自然而然就在

Week Eight

**Taking, Experiencing, and Enjoying Christ
as Our King, Our Lord, Our Head, and Our Husband
for the Building Up of the Body of Christ
to Consummate the New Jerusalem**

Hymns:

Scripture Reading: Ezek. 1:22, 26-28; 2 Cor. 5:14-15; Rom. 14:7-9; Col. 2:19; S. S. 1:1-4; 2 Cor. 11:2-3

§Day 1

I. We must take, experience, and enjoy Christ as our King:

A. The highest point in our spiritual experience is having a clear sky with the throne above it—Ezek. 1:22, 26-28:

1. The kind of sky we have as Christians depends on our conscience; our conscience is connected to our sky—Rom. 9:1; 2 Cor. 1:12.
2. When there is nothing between us and the Lord and nothing between us and one another, our sky will be crystal clear, and we will have not only a good conscience but also a pure conscience—Acts 24:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3; cf. Matt. 5:8; Prov. 22:11; 2 Tim. 2:22.

B. The throne is the center of the universe, and it is the Lord's ruling presence; the throne in our spirit is actually Christ Himself—Isa. 22:23; Heb. 4:16; Rom. 5:21; Rev. 22:1:

1. If we have a clear sky, the throne will be present, and we will

宝座的管治和掌权之下；神在我们里面有宝座，意思就是神在我们里面有地位掌权—参但四 17，25～26，五 18～31，赛六 1～8。

2 在清明的天以上有宝座，乃是让神在我们基督徒生活中有最高、最显著的地位；在我们属灵经历中达到在清明的天以上有宝座这点，意思就是在凡事上完全服从神的权柄和行政。

三 以西结一章二十六节中“宝座的样式”乃是“像蓝宝石的样子”；蓝宝石是蓝色的，而蓝是天的颜色，指明神管治的同在有属天的情形、气氛和光景—出二四 10。

四 神所要的乃是借着人彰显祂自己，并借着人来掌权；祂要人彰显祂，并执行祂的权柄；神完全的救恩是要使我们借着洋溢之恩，并洋溢之义的恩赐，在生命里得救，并在生命中作王—创一 26，启十一 15，三 21，二二 3～5，罗五 17，21。

【周二】

贰 我们必须接受、经历并享受基督作我们的主：

一 我们必须是向主活的人，而非仅是为主活—林后五 9，14～15：

1 原来基督的爱困迫我们，意即强加限制，将我们限于一条线和一个目的，如同在有墙的窄路上；使徒们乃是这样受困迫，不再向自己活，乃向主活—14～15节。

2 向自己活，意即受自己的控制、指引与管理，关心自己的目的和目标；但使徒们怀着雄心大志，要向主活，以讨主的喜悦—9，14～15节，西一 10，来

spontaneously be under the ruling and reigning of the throne; for God to have the throne in us means that He has the position to reign in us—cf. Dan. 4:17, 25-26; 5:18-31; Isa. 6:1-8.

2. To have the throne above a clear sky is to allow God to have the highest and most prominent position in our Christian life; in our spiritual experience, to reach the point of having the throne above a clear sky means that in everything we are completely submissive to God's authority and administration.

C. In Ezekiel 1:26 "the likeness of the throne" is "like the appearance of a sapphire stone"; a sapphire stone is blue in color, which is a heavenly color, indicating the heavenly situation, atmosphere, and condition of God's ruling presence—Exo. 24:10.

D. God desires to manifest Himself through man and to reign through man; He wants man to express Him and to exercise His authority; God's complete salvation is for us to be saved in life and to reign in life by the abundance of grace and of the gift of righteousness—Gen. 1:26; Rev. 11:15; 3:21; 22:3-5; Rom. 5:17, 21.

§Day 2

II. We must take, experience, and enjoy Christ as our Lord:

A. We must be people who live to the Lord, not merely for the Lord—2 Cor. 5:9, 14-15:

1. For the love of Christ to constrain us means that it forcibly limits us and shuts us up to one line and purpose, as in a narrow, walled road; in such a way the apostles were constrained to no longer live to themselves but to the Lord—vv. 14-15.

2. To live to ourselves means that we are under our own control, direction, and governing and that we care for our own aims and goals; but the apostles were determined to gain the honor of being well pleasing to the

十一 5 ~ 6。

3 基督的爱困迫我们向主活；向主活，意即完全服在主的管制、指引并管理之下，愿意履行祂的要求，满足祂的渴望，并完成祂所要作的。

4 保罗不是作什么工以讨主的喜悦，他乃是在日常生活的每一方面都向主活；照样，我们今天也不该讨自己的喜悦，乃该向主活，以讨主的喜悦；我们所作的一切，都必须是向祂作的。

二 “我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。因此基督死了，又活了，为要作…主” —罗十四 8 ~ 9:

1 基督为着我们法理的救赎死在十字架上，又为着我们生机的救恩在复活里活在我们里面，使祂得以作内住的主，我们灵里的主灵，就是在我们里面管治的那一位。

【周三】

2 我们是用基督之宝血的重价买来的，所以我们“是主的人”，（8，）应当一直高举祂为主，让祂在我们的生活和工作中居第一位；我们是为着主的工作在主里劳苦的人，主的工作就是职事的工作，要建造基督生机的身体—林前六 19 ~ 20，十五 58，十六 10，弗四 11 ~ 12。

三 “我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆；”（林后四 5；）除了基督之外，在信徒中间不该有别的主；所有的人都该是仆人，甚至是奴仆。（彼前五 3，太二十 26 ~ 27，二三 10 ~ 11。）

Lord by living to Him—vv. 9, 14-15; Col. 1:10; Heb. 11:5-6.

3. The love of Christ constrains us to live to the Lord; to live to the Lord means that we are absolutely under the Lord's control, direction, and governing and that we want to fulfill His requirements, satisfy His desires, and complete what He intends.

4. Paul sought to please the Lord not by doing a work but by living to Him in every aspect of his daily life; likewise, we today should not seek to please ourselves but seek to please the Lord by living to Him; all that we do must be to Him.

B. "Whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's. For Christ died and lived again for this, that He might be Lord..."—Rom. 14:8-9:

1. Christ died on the cross for our judicial redemption, and He lives again in resurrection within us for our organic salvation so that He might be our indwelling Lord, the Lord Spirit in our spirit, as the One who rules within us.

§Day 3

2. Because we have been bought with the price of the precious blood of Christ, "we are the Lord's" (v. 8), and we should continually exalt Him as Lord, giving Him the first place in our life and in our work; we are those who labor in the Lord for the work of the Lord, which is the work of the ministry to build up the organic Body of Christ—1 Cor. 6:19-20; 15:58; 16:10; Eph. 4:11-12.

C. "We do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake" (2 Cor. 4:5); among the believers, besides Christ there should be no other lord; all should be servants, even slaves (1 Pet. 5:3; Matt. 20:26-27; 23:10-11).

叁 我们必须接受、经历并享受基督作我们的头:

- 一 我们在基督里归一于一个元首之下，要拯救我们脱离那由天使的背叛和人的背叛所引起，在死亡和黑暗里宇宙性崩溃的乱堆；信徒有分于基督将万有归一于一个元首之下，乃是借着乐意在召会生活中归一于元首之下，借着在生命中长大，并借着活在基督的光之下—弗一10，约一4，启二一23~25，弗五8~9。
- 二 持定基督作头，不只是以祂作我们独一的权柄，更要亲密地联于祂，使祂的丰富和生命供应得以分赐到我们里面，使我们以神的增长而长大，在一切事上长到祂里面，并且本于祂而尽功用，全身便叫身体渐渐长大，以致在爱里把自己建造起来—西二19，弗四15~16。

【周四】

- 三 现今传输到我们里面，神那超越浩大的能力，乃是超越的基督自己作三一神的四重大能；（林前一24；）正常、真正、正确并真实的召会来自于这四重的大能—复活的大能、升天的大能、归服的大能和归一的大能—以建造召会作祂的身体（弗一19~23）：
 - 1 “向着召会”（22）指明神的能力，包括三一神所经过的一切，已经一次永远地放在我们里面，并且还要继续不断地传输到我们里面，使我们丰富的享受基督，并过正当的召会生活，有基督身体的实际。
 - 2 超越之基督的输供将三一神在基督里所成就、所达到并所得着的，都传输到那作基督身体的召会里；这不仅是为着产生召会，更是为着生长、建立并建造召会。

III. We must take, experience, and enjoy Christ as our Head:

- A. Our being headed up in Christ rescues us 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; the believers participate in Christ's heading up by being willing to be headed up in the church life, by growing in life, and by living under Christ's light—Eph. 1:10; John 1:4; Rev. 21:23-25; Eph. 5:8-9.
- B. To hold Christ as the Head is not only to take Him as our unique authority but also to stay intimately connected to Him so that His riches and life supply are dispensed into our being to cause us to grow with the growth of God, growing up into Him in all things and functioning out from Him so that all the Body causes the growth of the Body unto the building up of itself in love—Col. 2:19; Eph. 4:15-16.

§Day 4

- C. God's surpassingly great power that is presently being transmitted into us is the transcending Christ Himself as the fourfold power of the Triune God (1 Cor. 1:24); the normal, genuine, proper, and real church comes out of this great fourfold power—resurrecting power, ascending power, subjecting power, and heading-up power—for the building up of the church as His Body (Eph. 1:19-23):
 1. To the church (v. 22) indicates that the divine power, which includes all that the Triune God has passed through, has been installed into us once for all and is being transmitted into us continually, causing us to enjoy Christ richly and to have the proper church life with the reality of the Body of Christ.
 2. The transmitting of the transcending Christ is to transfuse into the church, the Body of Christ, what the Triune God has accomplished, attained, and obtained in Christ; this is not only for producing the church but also for growing, establishing, and building up the church.

四 我们必须求父用那使基督从死人中复活，叫祂在诸天界里坐在神的右边，又将万有服在祂的脚下，并使祂向着召会作万有之头的大能，使我们得以加强到里面的人里，使基督借着信，安家在我们心里——三 16 ~ 17，一 19 ~ 23。

五 神能照着运行在我们里面的四重大能，极其充盈地成就关于召会作基督身体的一切，超过我们所求所想的，使神在召会中得着荣耀——三 20 ~ 21。

【周五】

肆 我们必须接受、经历并享受基督作我们的丈夫：

一 雅歌中的罗曼史描绘我们与主的关系必须是个人的一一 4 上：

1 我们必须跟随亚伯拉罕的榜样，他乃是神的朋友，为着神的愿望；（代下二十 7，赛四一 8，雅二 23，创十八 1 ~ 33；）并跟随摩西的榜样，他是神的同伴，为着神的权益。（出三三 11。）

2 我们必须跟随大卫和亚萨的榜样，他们在神的殿中，并为着神的殿寻求神发光的脸——诗二七 4，8，八十 3，7，14 ~ 19。

3 我们必须跟随主耶稣的榜样，祂不断活在神的同在——徒十 38 下，约八 29，十六 32。

4 我们必须跟随彼得的榜样，主恢复他对主的爱，使他喂养主的羊，并使他不靠自己天然的力量，跟随主直至殉道——二一 15 ~ 19，可十六 7。

5 我们必须跟随保罗的榜样，他被基督的爱所困迫，活在基督面前，作基督的大使，讨基督喜悦——林后

D. We must ask the Father to strengthen us into the inner man so that Christ may make His home in our hearts through faith with the power that raised Christ from the dead, that seated Christ at the right hand of God in the heavenlies, that subjected all things under His feet, and that gave Him to be Head over all things to the church—3:16-17; 1:19-23.

E. God is able to do superabundantly above all that we ask or think concerning the church as the Body of Christ, according to this fourfold power that operates in us, so that God is glorified in the church—3:20-21.

§Day 5

IV. We must take, experience, and enjoy Christ as our Husband:

A. The romance in Song of Songs portrays that our relationship with the Lord must be personal—1:4a:

1. We must follow the pattern of Abraham, who was the friend of God for the desire of God (2 Chron. 20:7; Isa. 41:8; James 2:23; Gen. 18:1-33), and the pattern of Moses, who was a companion of God for the interests of God (Exo. 33:11).

2. We must follow the pattern of David and Asaph, who sought the shining face of God in and for the house of God—Psa. 27:4, 8; 80:3, 7, 14-19.

3. We must follow the pattern of the Lord Jesus, who lived in the presence of God without ceasing—Acts 10:38c; John 8:29; 16:32.

4. We must follow the pattern of Peter, whose love for the Lord was restored for him to shepherd the Lord's sheep and follow the Lord unto martyrdom without any confidence in his natural strength—21:15-19; Mark 16:7.

5. We must follow the pattern of Paul, who was constrained by the love of Christ to live in the person of Christ as an ambassador of Christ to be well

二 10, 五 9, 14, 20。

二 雅歌中的罗曼史描绘我们与主的关系必须是情深的——1~2:

- 1 住在我们里面的主，乃是我们的父，恩典是我们的母—罗八 15~16，加四 24~26，赛六六 12~13。
- 2 住在我们里面的主，乃是我们的丈夫（太九 15，林后十一 2~3）和我们的弟兄。（约二十 17，罗八 29。）
- 3 住在我们里面的主，乃是我们的朋友（太十一 19，约十五 12~17）和我们的策士。（赛九 6。）
- 4 住在我们里面的主，乃是我们的辩护者、（约壹二 1、）我们的保惠师（约十四 16，十六 7，13）和我们的牧者。（诗二三 1，彼前二 25。）

【周六】

三 雅歌中的罗曼史描绘我们与主的关系必须是私下的——3~4:

- 1 我们必须接触主，私下花时间以秘密、确定、有功效的方式亲近主，向祂敞开我们全人，让祂光照并注入，使我们能因祂发光，将祂照耀出来—太六 6，出三三 11，林后三 16~18，赛六十 1，5 上，太十四 22~23，可一 35，路五 16，六 12，九 28。
- 2 我们必须经历并享受基督作我们的隐密处、我们的住处、和我们知足的秘诀—诗九十 1，九一 1，三一 20，十八 1~5，腓四 7~13。
- 3 我们碰到一切的问题，都该和主商量；我们必须把每件事都带到主面前，在祂面前并在与祂的交通里来考虑、审核并定规事情—参书九 14。
- 4 每一个信徒从这一面来说，都要软弱到一个地步，

pleasing to Christ—2 Cor. 2:10; 5:9, 14, 20.

B. The romance in Song of Songs portrays that our relationship with the Lord must be affectionate—1:1-2:

1. The Lord who indwells us is our Father, and grace is our mother—Rom. 8:15-16; Gal. 4:24-26; Isa. 66:12-13.
2. The Lord who indwells us is our Husband (Matt. 9:15; 2 Cor. 11:2-3) and our Brother (John 20:17; Rom. 8:29).
3. The Lord who indwells us is our Friend (Matt. 11:19; John 15:12-17) and our Counselor (Isa. 9:6).
4. The Lord who indwells us is our Advocate (1 John 2:1), our Comforter (John 14:16; 16:7, 13), and our Shepherd (Psa. 23:1; 1 Pet. 2:25).

§Day 6

C. The romance in Song of Songs portrays that our relationship with the Lord must be private—1:3-4:

1. We must contact the Lord and spend time with Him privately in a secret, definite, and prevailing way, opening our entire being to Him for His enlightening and infusing, so that we can glow with God and shine forth God—Matt. 6:6; Exo. 33:11; 2 Cor. 3:16-18; Isa. 60:1, 5a; Matt. 14:22-23; Mark 1:35; Luke 5:16; 6:12; 9:28.
2. We must experience and enjoy Christ as our hiding place, our dwelling place, and our secret of sufficiency—Psa. 90:1; 91:1; 31:20; 18:1-5; Phil. 4:7-13.
3. We must ask for the counsel of the Lord related to every problem that we encounter; we must bring every matter to the Lord and consider, examine, and determine things before Him and in fellowship with Him—cf. Josh. 9:14.
4. In this respect every believer needs to be weak to the extent that he

每逢碰到一件事的时候，他没法主张，不敢定规，不能去作，必须和主先接触过，先商量过，让祂来定规；这才是基督徒最甜美的生活——林后十二 9 ~ 10。

5 我们别无选择，一切都得和神交通，一切都得和祂商量，一切都得让祂来处理，一切都得让祂来说话，一切都得由祂来主张；在基督徒身上，每一时刻，每一件事，都依赖另一位——神——乃是荣耀的一排四 5 ~ 7，箴三 5 ~ 6，林后—— 8 ~ 9。

四 雅歌中的罗曼史描绘我们与主的关系必须是属灵的—— 4 下：

1 基督眷临我们是属灵的，因为祂是赐生命的灵在我们的灵里；我们的灵是至圣所，是那灵之基督的内室，祂是万主之主，万王之王——林前十五 45 下，罗八 16，林前六 17，提后四 22，后十七 14，十九 16。

2 在以弗所书保罗给我们看见，为着接触并享受基督以建造基督的身体，我们必须操练我们的灵—— 17，二 22，三 5，16，四 23，五 18，六 18。

3 在罗马书保罗强调，我们所是的一切，（二 29，八 5 ~ 6，9，）所有的一切，（十，16，）和向神所作的一切，（一 9，七 6，八 4，13，十二 11，）都必须在我们的灵里。

4 父正在寻找真实的敬拜者，就是那些操练他们的灵，喝活水以接触是灵的神的人；喝活水就是对神真正的敬拜——约四 23 ~ 24，十，14，七 37 ~ 38，赛十二 1 ~ 6。

5 我们必须建立一个习惯，不断操练我们的灵，在圣灵里祷告，保守自己在神（父）的爱中，等候我们主耶稣基督（再来的子——提后—— 16 ~ 18）的怜悯，

does not have his own ideas, make his own decisions, or take any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions; this is the sweetest living of a Christian—2 Cor. 12:9-10.

5. We have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision; it is glorious for a Christian to be dependent on another One—God—at every moment and in every matter—Phil. 4:5-7; Prov. 3:5-6; 2 Cor. 1:8-9.

D. The romance in Song of Songs portrays that our relationship with the Lord must be spiritual—1:4b:

1. Christ visits us spiritually because He is the life-giving Spirit in our spirit; our spirit is the Holy of Holies, the chambers of the pneumatic Christ as the Lord of lords and the King of kings—1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; 2 Tim. 4:22; Rev. 17:14; 19:16.

2. In the book of Ephesians, Paul shows that in order to contact Christ and enjoy Christ for the Body of Christ, we must exercise our spirit—1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

3. In the book of Romans, Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit.

4. The Father is seeking true worshippers, those who will exercise their spirit to contact God the Spirit by drinking of the living water; to drink of the living water is to render real worship to God—John 4:23-24, 10, 14; 7:37-38; Isa. 12:1-6.

5. We must build up the habit of continually exercising our spirit by praying in the Holy Spirit to keep ourselves in the love of God (the Father), awaiting the mercy of our Lord Jesus Christ (the Son at His second

以至于永远的生命（成为永远生命的总和—新耶路撒冷）—犹 19 ~ 21。

伍 接受、经历并享受基督作我们的王、我们的主、我们的头和我们的丈夫，乃是为着建造召会作基督的身体，以终极完成新耶路撒冷—太十六 18，弗四 11 ~ 12, 16，启十九 7，二一 2。

coming—2 Tim. 1:16-18) unto eternal life (to become the totality of the eternal life—the New Jerusalem)—Jude 19-21.

V. Taking, experiencing, and enjoying Christ as our King, our Lord, our Head, and our Husband is for the building up of the church as the Body of Christ to consummate the New Jerusalem—Matt. 16:18; Eph. 4:11-12, 16; Rev. 19:7; 21:2.

晨兴喂养

结一22 “…有穹苍的样式，看着像可畏的水晶，…在活物的头以上。”

26 “…穹苍之上，有宝座的样式，像蓝宝石的样子；在宝座的样式以上，有一位的样式好像人的样子。”

徒二四 16 “我…操练自己，对神对人常存无亏的良心。”

活物的头以上有清明的穹苍，（结一 26，）也就是延展、稳定而清明的天。…在这清明的天以上有一个宝座。…我们基督徒必须对主维持一个清明的天。这意思是说，我们必须与主一直有清明的交通。我们与主之间，应当一无间隔。当我们与主之间一无间隔的时候，我们的天就明如水晶，我们的良心就是纯净而无亏的。（徒二四 16。）

我们必须对一个事实有深刻的印象，就是我们基督徒…必须有无亏的良心。什么时候我们的良心有了定罪，或有了亏欠，我们的天立即就乌云四布，幽黯不明。这时我们该向主承认我们的失败和我们的罪污，而接受祂的赦免和祂宝血的洗净。（约壹一 9，7。）这样，我们的良心就得着洁净，而无所亏欠。我们就再得着清明的天，与主有清明的交通，而与祂之间一无间隔。（以西结书生命读经，一四〇至一四一页。）

信息选读

在我们基督徒的生活和召会生活中，每当我们有这样清明的天，我们也就有了清明的天以上的宝座。（结

Morning Nourishment

Ezek. 1:22 ...There was the likeness of an expanse, like the sight of awesome crystal,...over their heads...

26 And above the expanse...was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

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

Above the heads of the living creatures [in Ezekiel 1:26] is a clear expanse, a clear sky, that is expanding and yet was stable.... Above this clear sky there is a throne. We Christians need to maintain a clear sky with the Lord. This means that we need always to have a clear fellowship with Him. We should have nothing between us and the Lord. When there is nothing between us and the Lord, our sky will be crystal clear, and our conscience will be pure, void of any offense (Acts 24:16).

We need to be deeply impressed with the fact that, as Christians, ...we need to have a conscience that is without offense. Whenever there is condemnation or an offense on our conscience, our sky immediately becomes cloudy, darkened, and foggy. At such times we should confess our failure and our sin to the Lord and receive His forgiveness and the cleansing of His precious blood (1 John 1:9, 7). This will cleanse our conscience so that it will be void of offense. We will again have a clear sky and a clear fellowship with the Lord, with nothing between us and Him. (Life-study of Ezekiel, pp. 111-112)

Today's Reading

Whenever we have such a clear sky in our Christian life and in our church life, we will also have the throne, which is above the clear sky (Ezek. 1:26). The

一 26。) 这宝座是宇宙的中心，就是主所在之处。我们常常谈论主的同在，但我们必须看见，主的同在总是随着宝座的。主在哪里，祂的宝座也在哪里。祂的同在绝不能与祂的宝座分开。主的宝座是在第三层天，也在我们的灵里。因此，主的宝座一直与我们在一起。

我们既是基督徒，又是众地方召会，就应当在清明、延展的天之下。在这清明、开阔的天以上，有主的宝座。我们因着有这样清明的天，就立即在主宝座的管理之下。…我们应当一直在主宝座的管治之下。因着我们是在宝座之下，我们不需要警察和法庭来管理我们。

基督徒属灵经历最高的一步，就是在我们的穹苍中，在我们清明的天里，有宝座。有宝座，或达到宝座那里，乃是让神在我们基督徒生活中有最高、最显著的地位。神在我们里面有宝座，意思就是神在我们里面有地位掌权。因此，在我们属灵经历中达到宝座，意思就是在凡事上完全服从神的权柄和行政。这样，我们就不再是没有宝座、没有权柄、不受管治的人。

一个没有清明的天、其上也没有宝座的信徒，在他日常的生活中很容易松懈随便。相反的，一个信徒若有明如水晶的天，就会感觉到是在神圣的管治和限制之下，因此在他所说所行的每一件事上，都不会松懈随便。一个在其上有清明之天的信徒，乃是在权柄之下，而在说话、发怒等类的事上，受这权柄的约束和限制。这权柄乃是宝座的事。

蓝宝石表征神显在一种特别的光景中，而有的是一种属天情形。…蓝宝石是蓝色的，而蓝是指天的颜色，指明神同在的光景和情形。（以西结书生命读经，一四二至一四四、一五二至一五三页。）

参读：士师记生命读经，第一篇；撒母耳记生命读经，第六篇；以西结书生命读经，第十至十二篇。

throne is the center of the universe, and it is where the Lord is. We often talk about the Lord's presence, but we need to realize that the Lord's presence is always with the throne. Where the Lord is, there His throne is. His presence can never be separated from His throne. The Lord's throne is in the third heaven, but His throne is also in our spirit. Hence, the Lord's throne is with us all the time.

As Christians and as local churches, we all should be under a crystal clear and expansive sky. Above this clear, expansive sky is the throne of the Lord. By having such a clear sky, we are spontaneously under the government of the Lord's throne. We should always be under the ruling of the Lord's throne. Because we are under the throne, we do not need policemen and law courts to rule over us.

The highest step in the spiritual experience of a Christian is to have the throne in our expanse, in our clear sky. To have the throne, or to arrive at the throne, is to allow God to have the highest and most prominent position in our Christian life. For God to have the throne in us means that He has the position to reign in us. Therefore, to reach the throne in our spiritual experience means that in everything we are completely submissive to God's authority and administration. Then we are no longer a person without the throne, without authority, without government.

A believer who does not have a clear sky with a throne above it can easily be loose and careless in his daily living. On the contrary, a believer who has a sky that is crystal clear has the sense of being under divine government and restraint; therefore, he cannot be loose or careless in anything he says or does. A believer who has a clear sky above him is under an authority which restricts and restrains him in things such as speaking or a display of anger. This authority is a matter of the throne.

A sapphire stone signifies a kind of heavenly condition which exists when God is present in a particular situation... A sapphire stone is blue in color, and blue is a heavenly color indicating the situation and condition of God's presence. (Life-study of Ezekiel, pp. 112-114, 120)

Further Reading: Life-study of Judges, msg. 1; Life-study of 1 & 2 Samuel, msg. 6; Life-study of Ezekiel, msgs. 10-12

第八周 ■ 周二

晨兴喂养

林后五 9 “所以我们也怀着雄心大志，无论是在家，或是离家，都要讨主的喜悦。”

14 ~ 16 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

保罗在林后五章十五节为什么说向主活，而不说凭主活、为主活或与主同活？要回答这个问题，我们读加拉太二章十九节会有帮助。那里说，“我借着律法，已经向律法死了，叫我可以向神活着。”“向神活着”这句话很难解释，但其中的含意却很丰富。…向律法活着，就是说我们在律法之下，受律法指引、管理，有履行律法的责任。向神活着，或说向主活着，就是说我们在主的指引、管制之下，愿意满足祂的要求，满足祂的渴望，完成祂所定意要作的。

世人向自己活，但基督的爱困迫我们，叫我们不向自己活，乃向祂活。向自己活，就是受自己的控制、指引与管理，关心自己的目的和目标。这不仅是为自己活，也是向自己活。但已经成熟、预备好可以被提的使徒们，只有一个雄心大志，就是要向主活，以讨主喜悦。他们完全服在主的指引、管制并管理之下；他们所作的每一件事，都是要实现主的定旨和愿望。他们既是这样的人，就不向律法、自己、或主以外的任何事物活着。（哥林多后书生命读经，一三四至一三五页。）

信息选读

WEEK 8—DAY 2

Morning Nourishment

2 Cor. 5:9 Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him.

14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Why in 2 Corinthians 5:15 does Paul speak of living to the Lord and not living by Him, for Him, or with Him? To answer this question, it will be helpful to read Galatians 2:19: “For I through law have died to law that I might live to God.” Although the phrase live to God is difficult to define, it is rich in its implications...To live to the law means that we are under the law, directed by the law, governed by the law, and have the responsibility to fulfill the law. To live to God, or to the Lord, means that we are under the Lord’s direction and control and that we want to fulfill His requirements, satisfy His desires, and complete what He intends.

Worldly people live to themselves. But the love of Christ constrains us to live to Him and not to ourselves. To live to ourselves means that we are under our own control, direction, and governing and that we care for our own aims and goals. This is to live not only for ourselves; it is to live to ourselves. But the apostles, who were ripe and ready for rapture, had the single ambition of pleasing the Lord by living to Him. They were absolutely under the Lord. They were under His direction, control, and governing. Everything they did was to fulfill the Lord’s purpose and desire. As such persons, they did not live to the law, to themselves, or to anything other than the Lord. (Life-study of 2 Corinthians, p. 117)

Today’s Reading

保罗并不向自己或向他的主人基督以外的任何事活着。他一直操练作讨主喜悦的事。他与那些犹太拉比大不相同，他们是向律法活着，所作所行都是向着律法。保罗是个成熟、预备好被提的人，他唯一的目标是要讨他主人的喜悦，就是他所等候要来的那位。保罗不是作什么工以讨主的喜悦，他乃是在日常生活的每一方面都向主活，以讨主的喜悦。照样，我们今天也不该讨自己的喜悦，乃该向主活，以讨主的喜悦。我们所作的一切，都必须向祂作的。这是林后五章这一段最紧要的事。

保罗在林后五章十四节解释说，“原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”基督对我们的爱，借着祂在十字架上为我们受死，已经显明出来。（加二 20。）这爱困迫我们。困迫，原文意，从各面压逼，逼到一边，强加限制，在某种界限内限于一个目标，限于一条线和一个目的（如同在有墙的窄路上）。…使徒乃是这样地为基督的爱所困迫，而向祂活着。…“断定”就是下了结论（也许是在悔改相信时）。保罗下结论说，一人既替众人死，众人就都死了。基督那爱的死，乃是使徒受困迫，为基督活出爱之生活的原动力。基督既替我们死，为我们众人受了死的刑罚，我们众人在神眼中就都死了。因此，我们无需按着定命而死，而面对审判。（来九 27。）

基督替众人死，是叫我们不再向自己活，乃向祂活。基督的死不仅救我们脱离死，使我们免于死，更借着祂的复活，使我们不再向自己活，乃向祂活。（哥林多后书生命读经，一三五、一三八页。）

参读：一个在灵里之人的自传，第六章；神圣启示的中心路线，第一篇。

Paul did not live to himself or to anything other than his Master, Christ. He was always exercised to do what would please the Lord. He was very different from the rabbis who lived to the law and did everything with a view to the law. As one who was mature, ripe, and ready for the rapture, Paul's only aim was to please his Master, the very One whose coming he was awaiting. Paul sought to please the Lord not by doing a work, but by living to Him in every aspect of his daily life. Likewise, we today should not seek to please ourselves, but seek to please the Lord by living to Him. All that we do must be to Him. This is the vital matter in this portion of 2 Corinthians 5.

In verse 14 Paul explains, "For the love of Christ constrains us because we have judged this, that One died for all, therefore all died." The love of Christ toward us was made manifest on the cross through His death for us (Gal. 2:20). This love constrains us. Literally, it presses on us from all sides, holding us to one end, forcibly limits, confines us to one object within certain bounds, shuts us up to one line and purpose, as in a narrow, walled road.... In such a way the apostles were constrained by the love of Christ to live to Him. The phrase because we have judged this means having concluded this, probably at the time of conversion. Paul concluded that because One died for all, therefore all died. Christ's loving death was the motivating factor of the apostles' being constrained to live a loving life for Him. Since Christ died as our substitute, suffering the sentence of death on behalf of us all, in the eyes of God we all died. Hence, we do not need to die in the way it is reserved for men to die and face judgment (Heb. 9:27).

Christ died on behalf of all so that we may no longer live to ourselves but to Him. Christ's death not only saves us from death so that we do not need to die, but it also causes us, through His resurrection, to live no longer to ourselves, but to Him. (Life-study of 2 Corinthians, pp. 118, 120)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 6; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 1

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

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。”

在神圣的经纶里，基督是在万有中居首位者。歌罗西书启示，基督是居首位的，祂在凡事上居首位。（西一 18。）…在头一个创造以及新造里，基督都居首位。…我们需要看见，在神圣的经纶中，基督在旧造和新造中都居首位。在宇宙和召会中，基督都是居首位者。我们若看见这是异象，不仅是道理，我们的生活和我们的召会生活就会有革命性的改变。我们会领悟，基督在万有中必须是首先的。在我们的婚姻生活、家庭生活、职业生活、和学校生活中，祂必须是首先的。在宇宙中、在召会中、并在我们日常生活的每一面，祂都必须居首位。（新约总论第二册，四三至四四页。）

信息选读

神永远的目的，是要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。…神将祂的百姓，一个一个从宇宙性崩溃的乱堆中拯救出来。…神…把我们放在独一的头—基督—之下。由于天使的背叛和人类的背叛，没有一个受造之物服在元首之下。宇宙中简直没有头。但以弗所一章十节说，万有都要在基督里归一于一个元首之下。…神…正在作工，将宇宙性崩溃中的每一项带回，服在基督作头的身分之下。

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

2:19 And...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.

In the divine economy Christ is the One having the preeminence in all things. The book of Colossians reveals that Christ is preeminent, that He has the first place in everything [Col. 1:18].... Both in the first creation and in the new creation Christ occupies the first place....We need to see that in the divine economy Christ occupies the first place, the place of preeminence, in both the old creation and the new creation. Both in the universe and in the church Christ is the preeminent One. If we see this as a vision, not as a mere doctrine, our living and our church life will be revolutionized. We shall realize that in all things Christ must be the first. He must be the first in our married life, family life, business life, and school life. He must have the preeminence in the universe, in the church, and in every aspect of our daily living. (The Conclusion of the New Testament, p. 260)

Today's Reading

God's eternal intention is to head up all things in Christ, who has been appointed to be the universal Head....One by one, God rescues His people from the heap caused by the universal collapse...and [places] us under the unique Head, Christ. Because of the angelic rebellion and the human rebellion, none of the created beings is under any head. There is simply no headship in the universe. But Ephesians 1:10 says that all things are to be headed up in Christ....God... is working to bring every item in the universal collapse back to the headship of Christ.

神第一步是将祂所拣选的人，祂的众子，从崩溃中带出来，将他们摆在基督的元首身分之一。…因此，召会生活必须是归一于一个元首之下的生活。在召会生活中，归一于一个元首之下的，乃是神所拣选的人，并非世上的首领、不信的人或是动物。神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。最终，这以基督作头的身体，将在万有之上作宇宙的头。今天我们在召会中，领先在基督里归一于一个元首之下。倘若我们不愿在召会生活中归一于一个元首之下，我们就会耽误这事。事实上，如果我们蒙拣选的人不愿归一于一个元首之下，神就无法将万有在基督里归一于一个元首之下。…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。…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，你也越从崩溃的混乱中得着拯救。（以弗所书生命读经，九一至九二、九四至九五页。）

基督是元首，我们是肢体。歌罗西二章十九节提醒我们必须持定元首：“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。”持定元首的意思，就是我和祂之间有直接的交通。祂和众肢体之间没有隔离。元首无论如何尽职事，众肢体都配合上来。这个配合的结果就是在生命里长大。因着持定元首，就有里面的长大，而不是外面的行动。在元首与众肢体之间这种亲密的交通里，祂所有的丰富就都供应到众肢体里面，所有消极的事物也都被从元首来的生命供应所吞灭。（李常受文集一九八〇年第二册，一二一页。）

参读：新约总论，第二十四、三十一篇；以弗所书生命读经，第八、三十二、三十五、六十九篇；基督天上的职事，第一、五章。

The first step is for God to bring His chosen ones, His sons, out of the collapse and to place them under the headship of Christ....Thus, the church life must be a life of being headed up. In the church life it is God's chosen ones, not the world leaders, the unbelievers, or the animals, that are being headed up. God is heading up all His chosen ones to be the Body of Christ with Christ as the Head. Eventually, this Body with Christ as the Head will be the universal Head over all things. Today we in the church are taking the lead to be headed up in Christ. If we are not willing to be headed up in the church life, we shall delay the heading up of all things. In fact, God will not have a way to accomplish the heading up of all things in Christ if we, the chosen ones, are not willing to be headed up. It is important to see that the heading up in the church is a matter in life....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. (Life-study of Ephesians, pp. 76-77, 79)

Christ is the Head, and we are the members. Colossians 2:19 reminds us that we must hold 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." To hold the Head means that there is direct communication between us and Him. There is no separation between Him and all the members. The members correspond to whatever the Head ministers. The result of this correspondence is the growth in life. By holding the Head, there is an inward growth, not an outward move. In this close communication between the Head and the members, all His riches are ministered into the members, and all the negative things are swallowed up by the supply of life from the Head. (CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," p. 97)

Further Reading: The Conclusion of the New Testament, msgs. 24, 31; Life-study of Ephesians, msgs. 8, 32, 35, 69; CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," chs. 1, 5

第八周 ■ 周四

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 ~ 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。”

借着神在所有世代中一切的安排，万有要在新天新地中，在基督里归一于一个元首之下。这就是神永远的行政和经纶。…神使基督向着召会作万有的头。（以弗所一章二十二节）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。（以弗所书生命读经，八七至八八页。）

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—身体—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、和工商巨子的头；我们在这一切之上。（以弗所书生命读经，八八至八九页。）

三一神三重的分赐，包括在超越之基督的输供里，也终极完成于超越之基督那包罗一切的输供里。…这样包罗一切的输供，不仅使我们与成为肉

WEEK 8—DAY 4

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.

22-23 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.

Through all 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. God gave Christ to be the Head over all things to the church. The little word to [in Ephesians 1:22] implies transmission. It indicates that Christ's headship is being transmitted to the church. (Life-study of Ephesians, pp. 73-74)

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 all. (Life-study of Ephesians, p. 74)

The Triune God's threefold dispensing is included in the transmission of the transcending Christ and is completed and consummated in the all-inclusive transmission of the transcending Christ. Such an all-inclusive transmission

体并钉十字架的基督联结，也使我们与复活并超越的基督联结。在与这位超越之基督的联结里，我们超过了一切消极的事物，并且远超过它们。成为肉体并钉十字架的基督，将神带给了人，并为我们成就了永远的救赎。但阴间的权势、并空中执政的、掌权的、有能的、主治的，仍然在拦阻神的选民有分于基督在祂的新约里为他们所作成的。借着基督的复活和升天，基督已经征服了阴间的权势，并超过、超越在空中一切黑暗的权势。在与这样一位基督的联结里，我们一直有分于祂在祂的复活并升天里所成功的一切。（李常受文集一九九三年第二册，六九五至六九六页。）

我们需要神借着祂的灵，用大能使我们得以加强到里面的人里。（弗三16。）“到…里”这辞指明传输。你正在接受这四重能力神圣的传输：复活的能力、超越的能力、归服的能力、以及（元首）支配的能力。在以弗所一章，这能力向着我们；但在三章，这大能使我们得加强到我们的灵里，就是到我们里面的人里。这使我们得加强的大能，不仅是在我们里面，也是在诸天之上，正传输到我们里面。

这加强的结果是“使基督…安家在你心里”。（17。）基督不仅在我们的灵里，并且作为一个人位，祂也必须居住在我们内里整个的所是里，就是在我们的心里。…基督就要接管我们整个里面的所是。当我们得以加强到我们里面的人里，就是到我们的灵里，基督这内住的灵就很容易浸透我们内里所是的各部分。基督这内住的灵很容易接管我们的心思、情感和意志。然后基督就能在我们内里的所是里安顿，在我们的心里安家。（李常受文集一九七〇年第二册，五五四至五五六页。）

参读：经过过程的神圣三一之分赐与超越基督之传输的结果，第四至第六章。

brings us into union not only with the incarnated and crucified Christ but also with the resurrected and transcending Christ. In union with this transcending Christ, we have surpassed all the negative things and transcended them all. The incarnated and crucified Christ has brought God to man and has accomplished an eternal redemption for us. But the power of Hades and the rule, authority, power, and lordship in the air are still the frustration to the God-chosen people in their participation in what Christ has done for them in His new covenant. Through His resurrection and ascension, Christ has conquered the power of Hades and surpassed and transcended all the power of darkness in the air. In union with such a Christ, we are participating all the time in all His success in His resurrection and ascension. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," p. 526)

We need to be strengthened with power through His Spirit into the inner man [Eph. 3:16]. This word into indicates transmission. You are receiving the divine transmission of this fourfold power, the resurrection power, transcending power, subduing power, and overruling [heading-up] power. In Ephesians 1 this power was toward us, but in chapter 3 the strengthening is with this power into our spirit, into our inner man. This power for the strengthening is not only within us but also in the heavens being transmitted into us.

The issue of this strengthening is "that Christ may make His home in your hearts" (v. 17). Not only is Christ in our spirit, but also, as a person, He must inhabit our whole inward being, our heart....Christ will take over our entire inward being. When we are strengthened into our inner man, into our spirit, it will be easy for Christ as the indwelling Spirit to saturate every inward part of our being. It will be easy for Christ as the indwelling Spirit to take over our mind, our emotion, and our will. Then Christ can settle down in our being, making His home in our hearts. (CWWL, 1970, vol. 2, "The Two Greatest Prayers of the Apostle Paul," p. 414)

Further Reading: CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," chs. 4-6

第八周 ■ 周五

晨兴喂养

歌一 2 ~ 4 “愿他用口与我亲嘴！因你的爱情比酒更美。你的膏油馨香；你的名如同倒出来的香膏，所以众童女都爱你。愿你吸引我，我们就快跑跟随你——王带我进了他的内室——我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你理所当然的。”

〔在雅歌中〕寻求者渴望多次亲嘴，不只一次亲嘴。〔一 2 上一“亲嘴”，原文，复数。〕在西方世界的婚礼中，令人印象最深刻的，就是亲吻的时候。新郎揭开新娘的面纱，用自己的嘴亲吻她。他不是亲吻新娘的耳朵或鼻子，乃是亲吻她的嘴。这是极其个人的、情深的事。…这就是追求基督的意思。

照着新约，神命定人这样个人、情深地接受祂的路，首先是要相信祂。相信祂就是将祂这神圣的生命接受到我们里面，使我们在神圣的生命里与神有生机的联结。

我们既已将基督接受到我们里面，神要我们作什么？…照着新约，在我们相信基督以后，就是将祂这神圣的生命接受到我们里面以后，我们必须爱祂。〔参林前二 9。〕（李常受文集一九九四至一九九七年第三册，三二九至三三〇页。）

信息选读

寻求者…继续说，“因你的爱情比酒更美。”（歌一 2 下。）…没有什么酒能与祂无匹的爱相比。没有什么像基督的爱这样令人喜乐。

WEEK 8—DAY 5

Morning Nourishment

S. S. 1:2-4 Let him kiss me with the kisses of his mouth! For your love is better than wine. Your anointing oils have a pleasant fragrance; your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you.

[In Song of Songs 1] the seeker longs for kisses, not just one kiss [v. 2a]. The most impressive thing about weddings in the Western world is the time of kissing. The bridegroom opens the bride's veil to kiss her with his own mouth. He does not kiss the ears or the nose of the bride but her mouth. This is the most personal and affectionate thing....This is what it means to pursue Christ.

According to the New Testament, God's ordained way for man to receive Him in this kind of personal and affectionate way is first to believe in Him. To believe in Him is to receive Him as the divine life into us so that we may have an organic union with God in the divine life.

Now that we have received Christ into us, what does God want us to do?... According to the New Testament, after we believe in Christ, after we receive Him as the divine life into us, we have to love Him [cf. 1 Cor. 2:9]. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 255-256)

Today's Reading

The seeker goes on to say, "Your love is better than wine" (S. S. 1:2b)... No wine can compare with His unrivaled love. Nothing is so cheering as Christ's love.

雅歌一章三节说，“…你的名如同倒出来的香膏，所以众童女都爱你。”基督的名表征基督的人位，祂的所是，而基督就是由出埃及三十章里的膏油所表征复合的灵。（参林前十五 45 下。）这指明基督的名，就是祂的人位，乃是膏油。…基督复合着神、人、祂的死、祂死的功效、祂的复活、以及祂复活的大能。至少这六样东西复合在一起成为膏油，表征基督在祂的复活里是复合的灵。若有人喊你的名，你就会回应，因为你是那名的人位。基督迷人的名，祂的人位，乃是包罗万有、复合的灵。…祂的爱是吸引人的，祂的名是迷人的，祂的人位是夺取人的。祂曾经吸引并夺取千万爱祂的人追求祂，今天祂仍在作同样的事。

你接受了基督作你的生命以后，必须对基督有非常个人的追求。在这件事上没有人能代表你或为你作什么。…每位信徒与基督的关系，必须是个人的、情深的。

寻求者说，“愿你吸引我。”（歌一 4。）她不是说，“愿你吸引我们。”…我们要祂个人、情深地与我们同在。所有的宗教，包括基督教，…仅仅描绘神是伟大、全能、主宰一切、威严、甚至不能靠近的；没有人能，甚至没有人敢接触神。说神是威严的并没有错，但那只是神圣所是的一个属性。无论神多么伟大、主宰一切、全能并威严，当祂要建立祂与人的关系时，乃是采取个人、情深的方式。祂采取成为人的方式。

我们都需要留意寻求者所说的：“愿他用口与我亲嘴！”…“你的爱情比酒更美。”…“愿你吸引我，我们就快跑跟随你。”…我们需要这种对祂个人、情深的寻求，并且我们需要建立与祂这样个人、情深的关系。（李常受文集一九九四至一九九七年第三册，三三〇至三三三、三三六页。）

参读：约书亚记生命读经，第九篇；雅歌结晶读经，第一篇；基督徒的生活，第十五篇。

Verse 3 says, “...Your name is like ointment poured forth; / Therefore the virgins love you.” Christ’s name signifies Christ’s person, His being, and Christ is the compound Spirit signified by the anointing ointment in Exodus 30...(1 Cor. 15:45b). This indicates that Christ’s name as His person is the anointing ointment...Christ is compounded with God, with man, with His death, with the effectiveness of His death, with His resurrection, and with the power of His resurrection. At least these six things are compounded together to be the anointing ointment, signifying Christ in His resurrection as the compound Spirit. If someone says your name, you respond because you are the person of that name. Christ’s charming name, His person, is the all-inclusive compound Spirit. His love is attracting, His name is charming, and His person is captivating. He has drawn and captivated millions of His lovers to pursue after Him and is still doing the same today.

After you have received Christ as your life, you must have a very personal seeking after Christ. No one can represent you or do anything for you in this matter.... Every believer’s relationship with Christ must be personal and affectionate.

The seeker said, “Draw me” [S. S. 1:4]. She did not say, “Draw us.”...We want a drawing from the Lord that is His personal and affectionate doing. We want Him to be with us in a personal and affectionate way. All the religions, including Christianity, ...portray God merely as great, almighty, sovereign, majestic, and even unapproachable; no one can or even dares to touch God. To say that God is majestic is not wrong, but that is only one attribute of the Divine Being. Regardless of how great, sovereign, almighty, and majestic God is, when He wanted to build up His relationship with man, He took the personal, affectionate way. He took the way of becoming a man.

We all need to take heed to what the seeker says: “Let him kiss me with the kisses of his mouth!”...“Your love is better than wine.”...“Draw me; we will run after you.”...We need this kind of personal and affectionate seeking after Him, and we need to build up such a relationship with Him that is so personal and affectionate. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 256-258, 260)

Further Reading: Life-study of Joshua, msg. 9; CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” chs. 1-2; CWWL, 1991-1992, vol. 2, “The Christian Life,” ch. 15

第八周 ■ 周六

晨兴喂养

歌一 4 “愿你吸引我，我们就快跑跟随你—王带我进了他的内室—我们必因你欢喜快乐；我们要称赞你的爱情，胜似称赞美酒。她们爱你是理所当然的。”

林前十五 45 “... ‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

神拯救我们并建立与我们的关系时，是个人、情深地来探访我们。在福音书里，耶稣是何等个人、情深的！但这是祂在肉身的生命里探访祂的选民。祂是肉身的人，但还不是那灵。

借着祂的死，并在祂的复活里，祂成了“另一种耶稣”。祂不再是肉身的一位，因为祂成了赐生命的基督，赐生命的灵。

基督在肉体里，能在外面公开探访祂的门徒，但祂不可能在里面私下探访祂的门徒。今天基督私下、属灵地探访我们，因为祂是赐生命、复合、终极完成、包罗万有的灵。（李常受文集一九九四至一九九七年第三册，三三八至三三九页。）

信息选读

在雅歌里，首先主夺取了祂的寻求者，她同她所有的同伴都跟随祂。追求基督以得满足是雅歌里第一个“结晶”。第二个结晶是王带祂的寻求者进了祂的内室。...按比喻的说法，王的内室表征我们重生的灵是基督的内室。

照着新约的教训，我们重生的灵不但使我们借以接受祂，也使我们得以盛装祂。提后四章二十二节说，

WEEK 8—DAY 6

Morning Nourishment

S. S. 1:4 Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you.

1 Cor. 15:45 ...”The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

In saving us and in building up a relationship with us, God came to visit us personally and affectionately. How personal and affectionate Jesus was in the Gospels! But this was His visitation to His chosen people in the physical life. He was a man physically but was not yet the Spirit.

Through His death and in His resurrection He became “another kind of Jesus.” He was no longer physical, because He became a life-giving Christ, a life-giving Spirit.

When Christ was in the flesh, He could visit His disciples outwardly and openly, but there was no possibility for Him to visit His disciples inwardly and privately. Today Christ visits us privately and spiritually because He is the life-giving, compound, consummated, all-inclusive Spirit. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” p. 263)

Today's Reading

First, in Song of Songs the Lord captivates His seeker, and she with all her companions follows Him. To pursue Christ for satisfaction is the first “crystal” in Song of Songs. The second crystal is the King bringing His seeker into His inner chambers.... In a figure of speech the king's inner chambers signify our regenerated spirit as Christ's inner chambers.

According to the New Testament teaching, our regenerated spirit is not only for us to have a means to receive Him but also for us to contain Him. Second

“愿主与你的灵同在。”以弗所三章十六节说，我们需要得以加强到里面的人里。里面的人就是我们重生的灵。二章二十二节表明，我们的灵是神的住处，居所。神真正的内室乃是我们的灵。…基督教传讲肉身的耶稣，我们却传讲是灵的基督，这位基督如今就是那灵。（林后三 17。）这一位是私下的、属灵的。

基督这位王将祂的寻求者带进祂的内室，就是他们重生的灵，祂的居所。…照着我们的经历，我们的灵是至圣所—三一神的居所，内室。在雅歌头一章里，祂与我们有私下、情深的交通。

王知道往哪里去。我们必须到我们的灵里。基督的内室是爱基督之人重生的灵，由祂这分赐生命的灵所调和并内住，（罗八 16，提后四 22，罗八 11，）也是爱基督之人里面实际的至圣所，使他们有分于并享受那是灵的基督作终极完成的三一神。（来四 16。）

首先，神拯救我们；然后主引导我们认识，如何在我们的灵里私下、属灵地接触祂。因着我们要享受祂丰富的同在连同祂的安息与满足，祂就清楚地告诉我们，祂只与祂的羊群（召会）同在。召会的素质是那完成新耶路撒冷的基督生机的身体。我们得救以后，所关切的仅仅是自己的满足，但基督所关切的是神的满足，就是要得着我们作召会的肢体；召会的素质就是基督生机的身体，终极完成于新耶路撒冷，借此完成神永远的经纶。

我们与基督有私下、属灵的交通，祂就会引导我们的脚跟随羊群的脚步去。然后我们就会在召会里，为着基督的身体，并为着新耶路撒冷的终极完成。（李常受文集一九九四至一九九七年第三册，三四〇至三四二、三四九页。）

参读：路得记生命读经，第四篇；经历基督作众圣徒的分，第十三篇。

Timothy 4:22 says, “The Lord be with your spirit.” Ephesians 3:16 says that we need to be strengthened into our inner man. The inner man is our regenerated spirit. Ephesians 2:22 shows that our spirit is a habitation, a dwelling place, to God. The real inner chambers to God are our spirit. Christianity preaches the physical Jesus, but we preach the pneumatic Christ, the Christ who is the Spirit (2 Cor. 3:17). This One is private and spiritual.

Christ the King brings His seekers into His chambers, that is, into their regenerated spirit; His dwelling place.... According to our experience, our spirit is the Holy of Holies—the dwelling place, the inner chambers, of the Triune God. In this first chapter of Song of Songs He and we have the private and affectionate fellowship.

The King knows where to go. We must go to our spirit. The inner chambers of Christ are His lovers’ regenerated spirits mingled with and indwelt by Him as the life-dispensing Spirit (Rom. 8:16; 2 Tim. 4:22; Rom. 8:11) and are the practical Holy of Holies in Christ’s lovers for their participation in and enjoyment of the pneumatic Christ as the consummated Triune God (Heb. 4:16).

First, God saves us; then the Lord leads us to know how to contact Him in our spirit privately and spiritually. Because we want to enjoy His rich presence with His rest and satisfaction, He tells us clearly that He is only with His flock, the church. The essence of the church is the organic Body of Christ, which consummates in the New Jerusalem. After we were saved, our concern was merely for our satisfaction, but Christ’s concern is God’s satisfaction—to have His eternal economy accomplished by having us as the members of the church, the essence of which is the organic Body of Christ, which ultimately consummates in the New Jerusalem.

When we fellowship with Christ privately and spiritually, He will direct our feet to go forth on the footsteps of the flock. Then we will be in the church for the Body of Christ and for the consummation of the New Jerusalem. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 263-265, 270)

Further Reading: Life-study of Ruth, msg. 4; CWWL, 1967, vol. 1, pp. 139-146

第八周诗歌

140

赞美主 — 祂的美丽

8 7 8 7 (英 170)

降 E 大调

4/4

E^b A^b B^{b7} E^b Cm Fm E^b B^b
5 · 3 6 i | 7 6 5 3 | 1 1 2 3 | 5 6 5 - |

一 主, 你是那可爱新郎, 神所选立, 我所爱;

E^b Cm D⁷ Gm E^b B^{b7} E^b
5 · 3 6 i | 7 6 5 5 | 5 i i 3 | 5 2 1 - ||

你的自己富有吸引, 我心怎能不爱戴!

二 亲爱良人, 我爱慕你, 你的宝贵谁能言!
你的爱情, 我深珍爱, 你的可爱何无限!

三 你比美者还要更美, 你比甜者还更甜!
你既柔细、你又亲切, 你是何等的完全!

四 你的衣服满了没药, 你的口中满恩惠!
在你受苦馨香气中, 凭爱珍藏你宝贵。

五 神曾用那喜乐的油, 膏你胜过你同伴;
从你那些“象牙宫”中, 发出对你的称赞。

六 神已永远赐福与你, 你已胜过众仇敌;
我今见你加冕、登极, 权柄、威严, 无可比。

七 你是“万国所羡慕的”, 他们必知你价值;
你乃“超乎万人之上”, 永远配得我赏识!

第五节的“象牙宫”指各地教会。

WEEK 8 — HYMN

Lord, Thou art the lovely Bridegroom

Praise of the Lord — His Beauty

170

1. Lord, Thou art the love - ly Bride-groom, God ap - point - ed, dear to us;
Thy dear self is so at - trac - tive, To our heart so beau - te - ous!

2. Dear Beloved, we admire Thee,
Who can tell Thy preciousness;
All Thy love we deeply treasure
And Thine untold loveliness.
3. Thou art fairer than the fairest,
Thou art sweeter than the sweet;
Thou art meek and Thou art gracious,
None can e'er with Thee compete.
4. Full of myrrh are all Thy garments,
And Thy lips are filled with grace;
In the savor of Thy suffering,
We in love Thyself embrace.
5. It is with the oil of gladness
Thy God hath anointed Thee;
From the palaces of ivory
Praise shall ever rise to Thee.
6. God hath blessed Thee, Lord, forever,
Thou hast won the victory;
Now we see Thee throned in glory
With Thy pow'r and majesty.
7. Thou art the desire of nations,
All Thy worth they'll ever prove;
Thou, the chiefest of ten thousand,
Ever worthy of our love.

