

二〇二一年十月
國際長老及負責弟兄訓練

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

總題：
應付神的需要
和主恢復中當前的需要

晨興聖言

General Subject:
Meeting God's Need and Present Needs
in the Lord's Recovery

Holy Word Morning Revival

篇題

- 第一週 神在今時代的需要
- 第二週 神的喜悅
- 第三週 需要發展我們在主裏的信和我們對祂的愛
- 第四週 禱告吸取神並發表神—藉着和神作朋友的禱告，使我們能與神同工
- 第五週 我們需要在生命的新樣中生活行動，在靈的新樣裏服事，並且裏面的人日日得更新
- 第六週 進入基督天上職事裏美妙的牧養，作神的奴僕牧養神的召會，使神的夢得着應驗
- 第七週 我們需要經營包羅萬有的基督，好得着出產，在召會中展覽基督，並得着基督的富餘帶到召會聚會中，而團體的敬拜我們的父神
- 第八週 接受、經歷並享受基督作我們的王、我們的主、我們的頭和我們的丈夫，為着建造基督的身體，以終極完成新耶路撒冷

Contents

- Week 1: God's Need in the Present Age
- Week 2: God's Good Pleasure
- Week 3: The Need to Develop Our Faith in the Lord and Our Love for Him
- Week 4: Prayer to Absorb God and to Express God by Praying to God as a Friend So That We Can Co-work with God
- Week 5: 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
- Week 6: 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
- Week 7: 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
- Week 8: 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

第一週

神在今時代的需要

詩歌：

讀經：創一 26, 28, 弗一 9, 11, 三 11, 太六 10, 七 21, 十二 50, 二四 37 ~ 39

【週一、週二】

壹 神需要我們的合作，好使祂的旨意得以行在地上，並使祂永遠的定旨得以成就——林前六 17, 太七 11, 十二 50:

一 神得着人與祂合作，纔能把祂在天上所計畫的成就到地上——約七 17, 十五 4 ~ 5:

1 神需要在地上得着人與祂同情同心，與祂合作並同工——腓三 15, 西三 2。

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

二 我們的眼睛需要得開，看見神的受限制，並看見我們該如何與祂合作——太六 10, 十八 18 ~ 19, 林後六 1:

1 神是無所不能的，但祂的無所不能受到限制，因為祂必須有某些適合祂作工的條件——約七 17, 太七 21。

2 人被造有自由意志；神在這裏開始受限制——創一

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 在創造裏，神將祂的全能置於人意志的限制之下一28 節，二 9，16 ~ 17。
- b 神要人的意志站在祂那邊，所以祂也接受隨之而來的限制—約四 34，五 30，六 38，羅十二 2 ~ 3。
- 3 作為基督生機、奧祕之身體的肢體，我們若不是彰顯祂，就是限制祂—林前十二 12 ~ 13，18 ~ 20，27：
 - a 主需要把我們帶到一個地步，叫我們沒有甚麼攔阻祂去作祂所願意的—六 17，太六 10，七 21，十二 50，弗一 1，9，五 17。
 - b 一旦主把我們帶到一個境地，對祂有完全的回應，祂就有自由無阻的通路，來完成祂的旨意；這樣，神的定旨就沒有甚麼是不能作到地上的—太六 10，二六 39，42，來十三 21。

【週三】

貳 神需要人恢復地—創一 26，28，太六 10，啓五 10：

- 一 人為神所造有權柄管治地，是要制伏地、征服地，因而為神恢復地—創一 26，28。
- 二 神給人管治權，目的是征服神的仇敵，那背叛神的撒但—26，28 節：
 - 1 創世記一章二十八節的『制伏』含示，神在地上與祂的仇敵撒但之間進行着一場激烈的爭戰；誰贏得地，誰就得勝。
 - 2 神有一個難處，就是天使長撒但，他背叛神，並成為神在宇宙中，特別是在地上的仇敵—賽十四 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, 結二八 12 ~ 18 :

- a 神爲了征服祂的仇敵，從而解決祂的難處，便賜人權柄管理祂所造的萬有一創一 26。
 - b 人特別要管理地，甚至制伏地，因爲地已經被背叛神的仇敵所篡奪—28 節。
 - c 神需要人行使祂對所有爬物的權柄，也需要人制伏並征服背叛的地，好使神能恢復地來爲着祂的國—太六 9 ~ 10，啓五 10。
- 3 神要用人對付祂的仇敵；爲這目的，神造了人；神要受造的『人』對付受造而墮落的『撒但』—創一 28。
- 4 我們若沒有從撒但的手下把地收回來，那就還沒有達到神創造人的目的，就是要制伏地並施行管治；我們必須對付撒但並恢復地，這是爲着神的好處，以滿足神的需要—28 節，太六 9 ~ 10。

【週四、週五】

叁 神需要結束這世代—羅十二 2，弗二 2，林後四 4，多二 12:

- 一 主來臨前的光景，要像挪亞日子光景一樣—太二四 37 ~ 39:
- 1 挪亞活在彎曲悖謬的世代—創六 1 ~ 22。
 - 2 在馬太二十四章三十七至三十九節和路加十七章二十六至二十七節，主耶穌把我們這世代比作挪亞的日子：
 - a 洪水以前的挪亞世代，被邪惡的生活所麻醉，那些光景描繪出大災難和主的巴路西亞以前，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

的危險光景—太二四 21, 3, 27, 37, 39。

b 我們若要有分於得勝者的被提，享受主的巴路西亞，並逃避大災難，就必須勝過今天世人生活那麻醉人的影響—路二一 34 ~ 36。

二 今天在地上只有兩樣東西—彎曲悖謬的世代和作基督團體彰顯的召會—徒二 40, 腓二 15, 林前一 2, 十二 12, 27。

三 我們若要成為在召會生活中基督團體的彰顯，就需要成為今日『挪亞的家』，建造團體的基督為方舟；這方舟要拯我們脫離彎曲悖謬的世代，並將我們引進要來神國度的時代—創六 8 ~ 八 3, 林前十二 12, 腓二 12 ~ 13, 彼前三 20 ~ 21。

四 挪亞所建造的方舟豫表基督是神選民的救恩；我們今日所建造的方舟，乃是團體的基督，就是召會，是使我們脫離今日彎曲悖謬並邪惡之世代的救恩—20 ~ 21 節，林前十二 12, 27。

五 召會生活是今日的方舟，要結束現今的時代，並帶進國度—一 2, 十二 12, 27, 帖前一 1, 9 ~ 10:

1 主渴望『挪亞的家』建造方舟，作見證對抗這時代的趨勢，好讓主能使用他們結束這時代，帶進國度時代—來十一 7, 啓十一 15。

2 我們在召會生活中所建造的，乃是團體的基督作方舟，使我們得着救恩，也使我們所照顧的人得着救恩—林前十二 12, 十四 26, 腓二 12 ~ 13。

六 神所要的乃是召會，就是方舟，在其中我們能蒙拯救脫離今日邪惡的世代—徒二 40 ~ 47:

1 神要藉着這方舟拯救我們脫離彎曲的世代，把我們引進神的國裏，以成就祂永遠的定旨—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，啓十一 15。

2 神在意我們是否在方舟裏，就是在正當的召會生活裏；祂要我們成爲團體基督的一部分，就是耶穌之見證的一部分—林前十二 12，啓一 2，9，11，20，二二 16。

七 方舟建造好了，主耶穌就要回來—十九 7，二二 7，12，20：

1 主還沒有回來，是因爲祂仍在等待方舟得着建造—太十六 18，27。

2 當主恢復中召會的見證成熟了，主耶穌就要回來—啓十九 7，二二 7，12，20。

【週六】

肆 神需要男孩子爲着祂最大的時代行動—十二 1～5，7～12：

一 男孩子是指召會中的得勝者，就是指神子民中有一部分人，這一部分人是得勝的—二 26～27，十二 5。

二 得勝者是神達到祂目的的憑藉；男孩子使神能彀行動—10～11 節：

1 男孩子是由得勝者所組成，他們替召會站住，站在全召會所當站的地位，替召會作事情—二 7 下，11 下，17 下，26～28，三 5，12，21，十二 5，11。

2 當神得着這些得勝者，祂的目的就達到了，祂也滿足了。

三 宇宙光明的婦人，代表神全體的子民，而男孩子乃是這婦人裏面較剛強的部分—創三 15，啓十二 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 在聖經裏，神子民中較剛強的人被視為一個集體單位，為神爭戰，將神的國帶到地上—5，10～11 節。
 - 2 神要用男孩子來成就祂的經綸，完成祂的定旨—提前—4，提後—9，弗—9，11，三 11：
 - a 神需要男孩子來打敗祂的仇敵，帶進祂的國，使祂永遠的定旨得以完成—啓十二 10。
 - b 主的恢復就是今天神經綸的實行，而神的經綸只能藉男孩子來完成—5 節。
- 四 男孩子與神最重要的時代行動有關—太六 9～10，啓十二 10，十一 15：
- 1 神要結束這時代，並帶進國度時代；為此神必須得着男孩子作祂時代的憑藉。
 - 2 男孩子被提，結束了召會時代，並引進國度時代—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，表明男孩子要把國度帶到地上；這是神最大的時代行動—5，9～10 節，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.

第一週 ■ 週一

晨興餽養

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

林前十二 27『你們就是基督的身體，並且各自作肢體。』

十六 10『若是提摩太來到，你們要留心，叫他在你們那裏無所懼怕，因為他作主的工像我一樣。』

當神要向以色列人說話、作工時，神就先問以賽亞，說，『我可以差遣誰呢？誰肯為我們去呢？』（賽六 8。）神已經定規要向人說話，對人作工，但祂必須在地上找着人與祂同心，和祂同工。直到今天，神還是這樣向人發聲尋找。祂已經定規要將福音傳到地極，使萬民得蒙救恩，（太二八 19，徒一 8，十三 47，）但祂必須在地上找着人，得着人與祂同情同心，與祂合作並同工。無論何時何地，只要有人在地上與神同心，願意和神同工，神的工作就要藉着他或他們通到地上。神若在地上找不到人，神就只能在天上有工作的心願和計畫，不能在地上有工作的施行和成全。神能在地上找着人，纔能把祂在天上所願望、計畫的成就到地上。（啓示的事奉，六九至七〇頁。）

信息選讀

神是無所不能的，但祂的無所不能受到限制，因為祂必須有某些適合祂作工的條件。問題是我們有否站在讓祂顯明祂能力的地位上。我知道我不能幫助神，我不能促進祂作任何事情。但我可能有些東西會攔阻祂。罪、不信、天然的能力等等，都會攔阻神的能力。主必須給我們光，使我們看見祂所能

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；祂也必須給我們光，使我們看見我們會攔阻祂作甚麼。我能將祂放在一個地位上，使祂不能作祂所要作的。天地的創造者，會受我們限制。願主鑒察我們的心，並徹底對付我們。在我裏面有沒有甚麼是攔阻祂的？我的基督徒生活中有沒有其他的倚靠？有沒有憑眼見或感覺的傾向，或者我是憑信而行？我的生命中只有神麼？祂要作我的生命和能力。我有沒有甚麼計畫、程序，是頂替祂的？我信靠祂使無變有麼？我信靠祂叫死人復活麼？祂始終是復活的神。我們若靠近祂而活，就必看見光。我們若住在祂裏面，光是確定的。我們發現有甚麼攔阻，不是憑着察驗自己，乃是憑着在祂面前。

基督的身體就是那彰顯基督的。…身體可能是祂的彰顯，也可能成爲祂的限制。祂在地上，是在肉體受限制的身體裏行動；今天，祂是在屬靈的身體—祂的召會—裏行動，彰顯並表顯祂自己。祂在那靈裏，在祂屬靈的身體裏行動。祂在地上，是在祂肉身的體裏表顯祂自己；今天祂仍然在一個身體裏表顯祂自己，不過那是個屬靈的身體。我們是這屬靈身體的肢體，我們若不是用來彰顯祂，就是限制祂。當我們蒙光照，看見我們的責任有多大時，那將是個不得了的日子。我們是基督惟一的彰顯。身體是祂彰顯自己的憑藉。在我的身體之外，我還有甚麼彰顯？沒有。同樣的原則，我們在一個地位上，或者給祂完全的彰顯，或者使祂不能彰顯祂自己。爲這緣故，基督絕對的主宰無比重要。爲了讓祂藉着祂的身體，對付這世界，對付屬靈界裏的邪惡情況，並彰顯祂自己，我們就不可在任何一面限制或約束祂。（倪柝聲文集第二輯第二十六冊，一二七至一二九頁。）

參讀：倪柝聲文集第二輯第二十六冊，第一百八十三篇；神中心的工作與正確的屬靈經歷，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

第一週 ■ 週二

晨興餽養

約六 38『因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。』

太二六 42『祂…又去禱告說，我父阿，…願你的旨意成就。』

在已過的永遠裏，並在將來的永遠裏，神是伊勒沙代；沒有甚麼可限制祂。在兩個永遠裏，沒有甚麼能終止、攔阻或耽延祂。但神有一個意願。祂有一個兒子，但祂要得着許多的兒子，祂要得着一班人，有分於祂的生命，並表顯祂的兒子。為這緣故，祂創造天地和人。但這裏有個難處：人被造有自由意志。這裏神開始受限制。從伊甸園直到如今，有三個意志在作工—神的意志、撒但的意志、和人的意志。神不願除去人的意志。祂要人的意志站在祂那邊，所以祂也接受隨之而來的限制。神不願強迫人作甚麼。祂朝着祂的目標作工。在兩個永遠裏，神的無所不能是絕對的；今天祂的無所不能是相對的，因祂受到一些限制。（倪柝聲文集第二輯第二十六冊，一二九至一三〇頁。）

信息選讀

在創造裏，神將祂的全能置於人意志的限制之下。人的意志可以在神的一邊，也可以在自己的一邊、或在撒但的一邊限制神。人的意志若能向着神，神就要比創世以前得着更多的榮耀。所以這個無所不能，在將來的永遠裏，會比在已過的永遠裏大得多。將來雖然有限制的可能，但那時神將不受限制，因為我們已被帶到一個境地，凡是出於神的，我們都會贊同。所以神要得着更大的榮耀。將來還是有一個分開的意志，

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

但這意志服從神，對神乃是榮耀。神這樣作是冒着險。我的度量將成爲神能力的度量；神有多大，就在於我的度量容讓祂有多大。這是瓦器裏的度量。我若擴大我的度量，就是擴大神在我裏面的能力。今天神的能力受我的度量限制，它是受制於我的意志、我的服從、我的順從和信心。神的能力取決於我對祂的信心。我是規格，是標準。今天神的全能受制於你和我。

有一位意志絕對與神的意志聯合，神在祂身上不受限制，這一位就是主耶穌。神能在祂身上，並藉着祂作神所喜歡的。藉着祂的死與復活，有一個身體憑着那靈的能力形成了；今天神在尋找一些肢體，對祂會有完全的回應，並且在他們身上，神的意願所受的限制會永遠除去。…在我能帶進永遠的計畫以前，祂必須在我身上有自由的通路。…國度的意思就是神能作祂所要作的，祂有祂自己的通路。祂是不受攔阻的，祂有權柄和能力，所以有榮耀。…有一天，召會將是祂的器皿，盛裝祂所要的一切，但今天這就必須開始。…你不能期待神顯明比你所給祂更大的度量。祂是絕對無限的。今天神的能力完全受制於我們的度量。神無法比我們所是的更有能力。祂已將祂自己放在我們裏面，使我們成爲祂的管道；我們能將祂關在外面，也能釋放祂。整個神聖計畫的得失都在於此。

主必須把我們帶到一個地步，叫我們沒有甚麼攔阻祂，我們在主手中是柔順的。祂必須把我們帶到一個境地，對祂自己有完全的回應，使祂能有自由無阻的通路。這樣，就沒有甚麼是祂所不能作的。『子從自己不能作甚麼。』（約五19。）這就是祕訣！哦！我們頑固的性情！『主，從今天起，願我得着恩典，不信靠自己，不用自己的能力，也不高估自己。願一切攔阻你的，都放在血底下。』（倪柝聲文集第二輯第二十六冊，一三〇至一三二頁。）

參讀：倪柝聲文集第二輯第十七冊，第二十八篇；認識生命與召會，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

第一週 ■ 週三

晨興餽養

創一 28『…要繁衍增多，徧滿地面，並制伏這地，也要管理海裏的魚、空中的鳥、和地上各樣行動的活物。』

啓五 10『又叫他們成爲國度，作祭司，歸與我們的神；他們要在地上執掌王權。』

在創世記裏有兩個辭是很有意思的。一個是一章二十八節的『制伏』，也可以譯作『征服』；一個是二章十五節的『看守』，也可以譯作『守衛』。在這裏我們能覓看見神是派人征服地、守衛地。神的本意是要把地給人居住，而不是要地荒涼。（賽四五 18。）神要人不許撒但侵犯地。但是問題就是因爲有撒但在地上，撒但要在地上作破壞的工作，所以神要人把地從撒但的手下收回來。（倪柝聲文集第二輯第十四冊，一一頁。）

信息選讀

有人問說：神爲甚麼不自己把撒但扔到無底坑裏去，扔到火湖裏去？我們的答覆是神能覓這樣作，但是神自己不作。…神要用人對付祂的仇敵。神爲着要對付祂的仇敵：所以造人。神要受造的『人』對付受造而墮落的『撒但』。神所要用的是受造的人。

許多時候，救人的工作不一定是神的工作。救人，是解決人的問題；而神的工作是要人掌權，是爲着治理神自己所造的萬物。在神的造物中，需要一個掌權者，神就是揀選人來作這一個掌權者。我們如果只是爲着我們人的話，那我們所有的追求，就不過是盼

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

望我這個人能更愛主，我這個人能更聖別，我這個人能更熱心，我這個人能救人的靈魂。這一切固然都好，但…都是顧念人得着好處，並沒有顧念到神的工作，神的需要。…我們感謝神，神將勸人與祂自己和好的職分賜給了我們。但是，另一面，我們就是把全世界的人都拯救來了，我們還有一個神的工作沒有作，神的需要還沒有滿足。在這裏還有一件事，叫作神的工作，神的需要。神在造人的時候，就說出了祂的需要是甚麼。神給我們看見祂的需要就是有人能掌管，能管理祂手下的造物。管理不是一件小事，乃是一件大事。神需要有可以託付而不出事情的人，這就是神的工作，這就是神所要得着的。

弟兄姊妹們，這是需要代價的！我們知道鬼會說話，鬼曾說，『耶穌我認識，保羅我也知道；你們卻是誰？』（徒十九15。）問題就在這裏：鬼碰着你，鬼逃不逃？固然，傳福音需要代價，但是，對付撒但是更需要代價的。

這並不是一篇道理，這是需要實行的，代價是非常大的。如果神要人去推翻撒但所有的工作和權柄，我們就非得完全的、絕對的順服主不可。我們作別的工作，為自己留下地位，關係還小；但是，對付鬼魔的工作，是一點沒有法子為自己留下地位的。我們能留下自己讀聖經，留下自己傳福音，留下自己幫助召會，留下自己幫助弟兄，但是，對付撒但，就不能留下自己。你要留下自己，你就推他不動。願意神開我們的眼睛，使我們看見，神的目的的是要我們絕對的為着祂。三心二意的人沒有法子對付撒但。（倪柝聲文集第二輯第十四冊，一一至一四頁。）

參讀：李常受文集一九七〇年第一冊，藉着在生命中長大並在生命中盡功用而建造召會，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

第一週 ■ 週四

晨興餽養

來十一 7『挪亞因着信，…豫備了一隻方舟，使他全家得救，…並且承受了那照着信而得的義。』

徒二 40『…你們要得救，脫離這彎曲的世代。』

啓十一 15『…世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

今天…乃是活的耶穌的日子；神要一班人憑這位耶穌活着。這些人會成爲今日的挪亞，結束現今的時代，帶進要來的時代，就是國度時代。這是今天主正在作的。主的工作不在於對或錯的道理，主的工作乃是吸引愛祂並尋求祂的人；他們有單純的動機，帶着敞開的靈，絕對的跟隨祂，使祂得着召會生活，向全世界宣告反對現今的趨勢，結束現今的時代，並帶進神的國度。這是今天神正在完成的定旨。…主渴望『挪亞之家』來建造方舟，作見證對抗這時代的趨勢；好讓主能使用他們結束這時代，帶進國度時代。我們在召會生活中所建造的，乃是今日的方舟；這方舟使我們得着救恩，（腓二 12，）也使我们所照顧的人得着救恩。（李常受文集一九七五至一九七六年第一冊，三八〇至三八一頁。）

信息選讀

挪亞得救，不僅脫離神的審判，也脫離彎曲悖謬且邪惡的世代。挪亞進入方舟，耶和華就關了方舟的門。（創七 16。）神似乎是說，『即使你改變主意，你也不能出來。我將你關在裏面，你必須留在這裏。』…就一面說，挪亞得救了，他蒙了拯救；但就另一面說，他被監禁了。他的一個兒媳也許說，『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

寧願要老家，有許多臥房、浴室、和一間大起居室。你向我們傳講的是很好，但這方舟就像監牢。』…挪亞可能會回答他的兒媳說，『我能作甚麼？我們能去那裏？我不能開門，這不在於我，乃在於耶和華。是祂把我們關進來的，我們只能留在這裏。不要受攪擾，要忍耐，再稍等一下。』洪水之後，挪亞同他全家出了方舟，進入新時代。（八 16, 18。）

在挪亞的時候，必定不只八個人敬畏並相信神。按照創世記五章，列祖們都活得很久。他們是敬虔的，教導他們的第二代、第三代、以及後來許多代的人，要敬畏神並信靠神。因此我們能確信，除了挪亞和他的家人之外，必定還有許多其他人相信神。雖然這些人可能已經得救，免於永遠的沉淪，但他們卻沒有得救脫離彎曲的世代，也沒有被引進新的時代。有些人也許會質疑，在方舟之外的人怎麼會是得救的。然而，請想想許多相信主耶穌之人的日常生活，他們去看電影，上夜總會，看電視，跟隨現今的時尚。那些有分於這類敗壞事物的人，也許得救免於永遠的刑罰，但他們沒有得救脫離今天彎曲的世代，並且許多人不能被引進基督的國，不能在其中作王。真正得救脫離今天彎曲世代的人，沒有一個跟隨今天世代的路線。一面，我們得救了，因為我們相信主流了祂的血，為我們死了。因此，我們不致永遠滅亡；但另一面，我們也許仍去百貨公司購買摩登、屬世時尚的東西。如果主明天就來，我們有把握祂會將我們引進祂的國麼？不，我們可能與現今的世代同受懲罰。（李常受文集一九七五至一九七六年第一冊，四三七至四三九頁。）

參讀：耶穌的見證，第一、三至四、六至八章；主的恢復以及宗教的現況，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

第一週 ■ 週五

晨興餽養

太十六 18『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

腓二 12～13『…就當恐懼戰兢，作成你們自己的救恩，因為乃是神…在你們裏面運行…。』

15『使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女…。』

只有八個人在方舟裏藉水得救，脫離那彎曲的世代。許多人也許已經得救免於永遠的沉淪，但沒有太多人進入方舟。我們要得救免於永遠的沉淪，不需要作甚麼；但我們要得救脫離邪惡的世代，就需要建造方舟。腓立比二章十二節說，『作成你們自己的救恩。』…這不是得救免於永遠的沉淪，乃是得救脫離十五節所題彎曲悖謬的世代。…我們許多人只能說，我們已經得救免於永遠的沉淪；…免於沉淪只是我們救恩的一半。我們也需要得救脫離另一半，就是脫離這彎曲悖謬的世代。（李常受文集一九七五至一九七六年第一冊，四三九至四四〇頁。）

信息選讀

得救免於永遠的沉淪，只需要我們說，『哦，主耶穌，我是罪人。我感謝你為我死。你是神的兒子，你是我的救主。主耶穌，赦免我，我悔改，並且相信你。』這就使我們靠恩得救。然而，我們救恩的餘下部分就需要我們與神合作。腓立比二章十三節說，『乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』對此我們要說，『神阿，我對你的運行說阿們。』我們若與神的運行合作，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. (CWWL, 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

消極一面，我們自然而然蒙拯救脫離這彎曲的世代；在積極一面，我們要進入表徵正當召會生活的方舟。

我們需要進入正當的召會生活，就是我們的『監牢』。…有些聖徒的父母說，『可憐你自己罷。不要這麼頻繁的去你們的召會。你已經每週六和主日都去召會，這就彀了。不要忘了這是假日。爲甚麼你不度假，使自己有所享受？』然而，這樣說的人不曉得我們有更好、更高的事；他們不知道我們在享受屬天、屬靈、美妙的『娛樂』。我們被監禁在召會生活裏，我們喜愛這樣。召會是監牢，但召會也是最好的『娛樂』。（李常受文集一九七五至一九七六年第一冊，四四〇至四四一頁。）

使徒們在傳福音的時候，也在建造方舟，在其中享受完滿的救恩。方舟是甚麼？方舟就是團體的基督。使徒一面傳講個人的基督，一面建造團體的基督。藉着這團體的基督，千萬人不僅蒙拯救脫離神的審判，也蒙拯救脫離那彎曲悖謬的世代。

我們在建造召會。召會就是團體的基督，（林前十二 12，）這基督可以說就是今天的方舟。千萬的人因着進到召會生活裏蒙了拯救。許多人能作見證，他們如何因着來到召會蒙了拯救。你可能已經得救多年，但直至你來到召會，你纔脫離了這彎曲的世界。那團體的方舟分別了你。我們一來到召會裏，就不需別人告訴我們從世界出來；我們就是這樣過召會生活，常常來聚會；…藉着過召會生活，一切屬這彎曲世代的東西都不見了。甚麼能救我們脫離這悖謬的世代？過召會生活能救我們。我們在建造方舟，那方舟能救我們，也能救別人脫離神所定罪的世代。（創世記生命讀經，五〇〇至五〇一頁。）

參讀：創世記生命讀經，第七、二十九至三十一篇；現今邪惡世代中基督的恢復，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

第一週 ■ 週六

晨興餽養

啓十二5, 『婦人生了一個男孩子, 是將來要用鐵杖轄管萬國的; 她的孩子被提到神和祂的寶座那裏去了。10~11...我們神的救恩、能力、國度、並祂基督的權柄, 現在都來到了, 因為那...控告我們弟兄們的控告者, 已經被摔下去了。弟兄們勝過他, 是因羊羔的血, 並因自己所見證的話...。』

創世記三章女人的後裔主要的是指主耶穌, 但得勝者在這後裔裏也有分。女人的後裔包括召會, 特別是得勝者。雖然主傷了撒但的頭, 但他仍然在作工。女人的後裔要傷撒但的頭, 這事的應驗可見於啓示錄十二章的男孩子。那獨一的得勝者包括了所有的得勝者。(10~11。)

當神對某一件事的態度改變時, 祂就有一個時代的行動。每一個時代的行動都帶進神的新路。神最重要的時代行動是在啓示錄十二章。祂要結束這個時代, 帶進國度時代。...祂怎樣纔能結束這個時代, 帶進另一個時代? 祂必須得着祂時代的憑藉。(譯自『聖潔沒有瑕疵』英文版附錄。)

信息選讀

男孩子的被提結束召會時代並引進國度時代。男孩子使神能有所行動。如果沒有男孩子和被提, 神就無法有時代的行動。我們絕不該忘記, 神是能被限制的。在祂一切的行動中, 祂等候人。神在天上的捆綁是基於我們在地上的捆綁; 神在天上的釋放是基於我們在地上的釋放。每一件事都在於召會。

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來對付墮落的受造之物。照着祂的定旨，全召會都該對付撒但；然而，召會墮落了，所以需要得勝者興起來。神的定旨得以在得勝者身上成就，是因為他們與祂同工。我們在整本聖經都能看見得勝者的原則。神總是得着一班得勝者，來進行時代的行動。

召會歷史中，第一個特別的行動是『改教運動』。在這時代的行動中，神使用了路德馬丁（Martin Luther）。在威爾斯復興之後，『弟兄們』也為神用以開始神的新行動。羅伯斯伊凡（Evan Roberts）和賓路易師母（Mrs. Jessie Penn-Lewis）這兩位，認識關於屬靈爭戰的事；他們知道如何對付撒但。…羅伯斯伊凡曾經十年沒有出現，再被遇見時說，『我在那裏禱告國度的禱告。』每當神要有一個時代的行動，就必須得着祂的憑藉。

我們是在這時代的末了麼？我們如果是的話，國度很快就會開始。如果一個時代行動近了，神就需要憑藉；一般的工作已經不足以應付了。神的兒女缺少異象，他們沒有看見局面的嚴重和迫切。『現在』是時代的事。僅僅作主的好僕人已經不敷了，這對神沒有太大用處。請注意，我們並不是說沒有用處。我們要作甚麼來結束這個時代，帶進下一個時代呢？這是一個特別的時候，所以需要有特別的基督徒作特別的工作。

今天神正在等待男孩子。只有男孩子的被提能帶進啓示錄十二章十節裏的事。神有一個次序，祂是照着那個次序作工的。如今祂的眼目已經從召會轉移到國度。

在所有時代的行動中，男孩子是最大的，因為這除去人的能力和魔鬼的能力，並帶進國度。（譯自『聖潔沒有瑕疵』英文版附錄。）

參讀：召會的建造，第二章；完成神永遠定旨的生活，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

第一週詩歌

WEEK 1 — HYMN

補 537

獻上自己建造方舟

降 B 大調 (創世記六至八章) (英 1268) 4/4

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一 當 日 挪 亞 照 神 吩 咐, 努 力 建 造 方 舟,

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多 人 觀 看, 他 的 話 卻 無 人 留 意, 接 受;

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惟 獨 挪 亞 蒙 恩, 聽 見 神 話 語 謹 遵 守,

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全 心 建 造 方 舟, 不 浪 費 任 何 的 時 候。

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(副) 今 日 耶 穌 的 見 證, 已 向 我 們 顯 明:

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見 證 的 方 舟 建 立 在 眾 地 方 召 會 中。

- 二 那時的世代墮落、彎曲、悖謬又腐朽，三 當時也有多人說他們是在敬拜神，地上的罪惡甚大，人心邪惡無可救；他們事奉、獻祭，卻不能有分神救恩；但挪亞持守異象，抵擋放蕩的潮流，神所渴望建造，他們不恥、不願過問，思念屬地之事，以致與惡者同浮沉。
- 四 一日，方舟建成，神將八人關入裏頭，五 這方舟就是當代神在地得勝見證，天上窗戶盡都敞開，大雨傾瀉不休；是一個團體的人，將神榮耀全顯明；水勢浩大，但方舟內挪亞安息無憂，神也要我們同被建造，顯出祂豐盛，地雖淹沒，他卻漂浮其上，安全得救。使神顯現於肉體，在眾地方召會中。
- 六 儆醒！莫隨洪流浮沉而偏離神心意；當讓耶穌的見證如火在我心燃起！地方召會乃是方舟，將神見證無遺；為此我們獻上自己，現今世代遠離。

When Noah worked upon the ark as God to
The Church — As the Ark of Noah

1268

2. 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.
3. 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.
4. 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.
5. 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.
6. 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.

第二週

神的喜悅

詩歌：

讀經：弗四 11～16，腓二 13，太三 13～17，十七 5，
加一 15～16，羅十四 17～18

【週一】

壹 神的喜悅，祂心頭的願望，是要應付這個時代的要求，就是神在這個時代的需要：

- 一 神在這個時代不再需要『屬靈大漢』；祂乃是要身體的見證，就是基督身體的實際，終極完成於新耶路撒冷；這就是照着主關於建造祂身體的話，成就祂的心願—太十六 18，弗四 1～16。
- 二 以弗所四章十五至十六節說到身體的眾肢體都長到元首裏面，本於元首而盡功用；如此，『全身』（藉着供應的節與每一部分的功用）便『叫身體漸漸長大，以致在愛裏把自己建造起來』。
- 三 倪弟兄和李弟兄作為今時代的執事，乃是我們的榜樣，使我們被成全，『目的是為着職事的工作，為着建造基督的身體；』我們在今世正在得成全，成為基督身體上盡功用的肢體—11～12 節，提前一 16，四 12，林前四 16～17。
- 四 『屬靈大漢』攔阻了召會職事的產生；我們需要看見召會內在的所是；所有領一他連得銀子

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

的人都盡功用，召會作基督的身體就產生出來；銀子象徵屬靈的恩賜，基督身體上的每一個肢體最少都有一他連得—太二五 14 ~ 30，羅十二 6，林前十二 4，十二 ~ 27，彼前四 10：

- 1 爲着主的工作，我們需要銀子，屬靈的恩賜，使我們得着裝備成爲良善的奴僕，完成神永遠的經綸；我們固然必須使所有五他連得的來服事，也必須使二他連得的來服事，但我們更必須使所有一他連得的來服事。
- 2 五個一他連得的加起來就等於一個五他連得的；今天如果在召會裏，所有一他連得的人都拿出來，在我們中間就用不着有這麼多大的恩賜；只要這些一他連得的都出去，整個世界就要被征服了！（參徒十七 6 下。）
- 3 假若我們的工作不能產生一他連得的出來，我們的工作就是失敗的；提後二章二節和以弗所四章十一至十二節是我們今天工作的路；只有教別人作，工作纔能成功；今天召會的建造，乃在於一他連得的人有沒有被成全、建造並興起來；今天所需要的，乃是能『帶』人在召會中盡功用服事主的人，不是能『代』人服事的人。

【週二】

- 五 今天神所要恢復的，乃是最難的點，就是以弗所四章十一至十六節的應驗；神末了的工作就是恢復身體的見證。
- 六 我們需要看見身體會受錯用『屬靈追求』所破壞（見李弟兄爲這事所作的見證，『歷史與啓示』下冊，七七至八六頁）：

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 賓路易師母 (Mrs. Penn-Lewis) 和史百克 (T. Austin-Sparks) 是二十世紀屬靈造詣很深的人，他們開始時同工，後來卻分開了，不能屬靈在一起；這就給我們看見，『屬靈』是會叫人分開的。
- 2 賓路易師母認識主的死主觀的經歷，史百克看見基督的復活和復活的生命；但因為他有他自己屬靈的認識，覺得他屬靈的認識比賓路易師母高，所以他離開，另外開始自己的工作；他們之間確實有一點競爭的意味。
- 3 史百克雖然『屬靈』，對召會的認識卻很膚淺；因着他不能認識召會（召會的合一與召會的立場），他第二次也是末次訪問臺灣時發表了異議的看法，這個異議所帶給我們的虧損，遠比他給我們的幫助多上十倍，甚至五十倍。
- 4 在那時以前，我們中間同心合意，非常和諧，但那些說自己得到史百克弟兄『幫助』的人，成了分裂的因素。
- 5 我們的確需要成為真正屬靈的人，就是由調和的靈所管理、支配、引導、推動、管治、約束並帶領的人；一個真正屬靈的人照着靈生活，不但在他的靈裏，也在身體裏、藉着身體、為着身體作每一件事並說每一句話；我們若真屬靈，就會竭力『以和平的聯索，竭力保守那靈的一』—弗四3，林前二14～15，三1，3。

【週三】

貳 神的喜悅，祂心頭的願望，乃是使神喜樂的：

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 神喜悅創造地；祂的國要建立在地上——伯三 4, 7, 太六 10, 啓五 10, 十一 15, 二一 1, 亞十二 1。
- 二 神喜悅創造人；神對於祂所造的每一項都說『好』，（創一 4, 10, 12, 21, 25,）但對於人的創造，祂說『甚好』，因為人有神的形像並得着神的管治權，為着神的榮耀和神的國。（26, 31, 賽四三 7, 太六 10, 13 下。）
- 三 神喜悅成為肉體；（路二 9～14；）耶穌是奇妙的策士、全能的神、永遠的父、和平的君，來作獨一的治理者，三一神的政權必擔在祂的肩頭上；（賽九 6～7；）祂是我們的救主和我們的以馬內利，神人，那與人聯結、調和、合併者。（太一 21, 23, 約十四 9～11, 16～20。）
- 四 神喜悅基督的受浸；當主受浸要開始祂公開的職事時，『諸天向祂開了，…看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的；』主耶穌站住一個典型之人的地位受浸，盡全般的義，讓自己擺到死與復活裏，使祂能殼在復活裏生活盡職——太三 13～17。
- 五 神喜悅復活得榮的基督；基督變化形像作為復活之豫像的時候，『看哪，又有聲音從雲彩裏出來，說，這是我的愛子，我所喜悅的，你們要聽祂；』（十七 5；）神喜悅祂兒子的復活與得榮。（路二四 26。）
- 六 神喜悅祂的浪子回到祂那裏；路加十五章浪子的比喻，可以稱為喜樂父親的比喻；父親『跑』向回來的兒子後，（20,）就吩咐僕人把肥牛

- 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

犢牽來宰了，說，『讓我們喫喝快樂；』（23；）這裏我們看見神的歡樂。

七 神喜悅祂兒子啓示在我們裏面—『神…樂意將祂兒子啓示在我裏面』（加一 15～16）—以及我們完全被帶進神兒子的名分裏；（四 4～6，弗一 4～5；）這成就神的喜悅，使祂得着許多兒子，作祂團體的彰顯；神的兒子啓示在我們裏面，就帶我們進入地的意義，人的意義，以及成爲肉體、釘十字架並復活之主的意義裏。

【週四、週五】

八 神喜悅爲着祂的美意，在我們裏面運行，使我們立志並行事；（腓二 13；）有身體生活之供應（一 19）的基督徒生活是喜樂的生活；我們裏面的喜樂，指明我們照着神的喜悅生活行動；腓立比書是保羅在監牢裏所寫的書信，（13，四 22，）說到對基督的經歷和享受，其結果乃是喜樂，所以也是一卷充滿喜樂、歡喜的書。（一 4，18，25，二 2，17～18，28～29，三 1，四 1，4。）

九 神喜悅得着神人（屬神的人），（詩九十標題，申三三 1，拉三 2，）就是與神合而爲一，活神並活出神以得着神的人；（提後三 16～17，提前六 11～12，腓三 8，14；）拿撒勒人耶穌是活出神之神人的標準模型；（約六 57，五 19，30，十 30；）主說祂來不行自己的意思，也不尋求自己的榮耀；（五 19，30，六 38，七 18；）當我們接受基督作釘死的生命，使祂顯爲復活的生命，我們就經歷祂作內住並加力的復活大能，使我們能否認自己的意思和自己的榮耀。（腓三 10，林後四 5～7，羅十四 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 神喜悅我們喫基督作我們屬靈的食物而因祂活着；（約六 57；）喫基督乃是喫祂的話，藉着運用我們的靈來禱讀主的話並默想主的話，使祂的話成爲我們心中的歡喜快樂；（耶十五 16，詩一一九 15～16，書一 8～9；）因基督活着，意思是基督加力的元素成爲供應的因素，使我們活基督。

十一神喜悅我們天天得以加強到裏面的人裏，使基督藉着信，安家在我们心裏；我們裏面的人是我們重生的靈，有神的生命爲其生命。（弗三 16～17，約三 6 下，羅八 10。）

十二神喜悅我們留在靈裏，注意我們的靈；（6 下；）當主說，『你們要住在我裏面，』（約十五 4，）這位奇妙的『我』就在我們的靈裏；當我們因着在靈裏而在祂裏面，這世界的王在我們裏面是毫無所有一沒有立場，沒有機會，沒有盼望，任何事都沒有可能。（十四 30，參十二 31～32。）

十三神喜悅我們作奴僕服事祂，以公義、和平、並聖靈中的喜樂，活在神國的實際裏；這爲神所喜悅，又爲人所稱許，並且保守召會的一，而有實行的身體生活—羅十四 17～18。

【週六】

十四神喜悅我們在靈裏敬拜祂；神永遠的經綸是以我們調和的靈爲中心，並且是藉着我們調和的靈而得以完成—這調和的靈就是神聖的靈和我們人的靈調和在一起成爲一靈—約四 23～24，羅八 16，林前六 17，羅一 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.

十五神喜悅我們在祂的職事裏與祂是一，以完成祂永遠的經綸；在主的職事裏，我們只在意神聖的分賜，就是三一神具體化身在基督裏，實化為那靈，分賜到祂所揀選的人裏面——弗一 9～11，三 2，9～10，林後三 3，6，彼前四 10。

十六我們必須是一班能使神在我們裏面、同着我們、藉着我們得着喜悅的人；我們必須『懷着雄心大志，…要討主的喜悅』，（林後五 9，）就是要與基督這在十字架上犧牲自己，生產那使神和人喜樂的新酒者是一。（士九 12～13，太九 17。）

十七神喜悅我們得榮耀——『今時的苦楚，不配與將來要顯於我們的榮耀相比。受造之物正在專切期望着，熱切等待神的眾子顯示出來。…指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。我們知道一切受造之物一同歎息，一同受生產之苦，直到如今。不但如此，就是我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖』——羅八 18～19，21～23，參弗一 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.

第二週 ■ 週一

晨興餽養

弗四 15 ~ 16『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

今天...神不要屬靈大漢，祂乃是要身體的見證。今天弟兄姊妹只能作肢體；小肢體也是肢體，大肢體也不過是肢體，沒有一個肢體能彀作全體。當全召會起來傳福音的時候，人就只能說是召會帶他得救，不能說是某博士帶他得救。...今天不是同工單獨事奉主的時候，乃是召會起來事奉主的時候。（倪柝聲恢復職事過程中信息記錄，一四四至一四五頁。）

神今天正在作恢復身體見證的工作，祂所賜的恩賜，乃是要成全眾聖徒都能盡職。現在不再只是有特別恩賜的工人能作工，一般弟兄姊妹也能傳福音，也能醫病，也能栽培人，也能救人。召會能生產、有根基、可靠、復興、事奉等，建造起來就像新耶路撒冷那樣堅固。（倪柝聲文集第三輯第十六冊，二五至二六頁。）

信息選讀

在傳福音的事上，我們需要恢復召會傳福音。不是登大幅廣告請人來，乃是要弟兄姊妹個個去請人。...這樣，整個召會就能起來服事。這樣的服事乃是全體的服事；若只有少數人的服事，我們還未達到神的水準。

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〕引進召會的職事，召會的事奉。在中國，甚至在全世界，今天好像再沒有大佈道家興起；不但沒有興起的，反而有的去世了。有些按着年歲是不該去世的，按着他們的職事也不應去世的，但是卻去世了。原因恐怕是因為屬靈大漢攔阻了召會職事的產生。…即使在同工中間，也常有單獨的感覺；雖然沒有用配搭這個名詞，但總覺得需要那個東西，需要那個實際。（倪柝聲文集第三輯第十一冊，一一二、一一六頁。）

今天召會所有的難處，都是在有一他連得的人身上。主給我們看見，沒有一個人的恩賜多過五他連得。召會，二十年之久，也許得着一個五他連得的人，但是召會天天能彀得着五個一他連得的人。任何神的兒女，就是頂不行的，還是有一他連得；把五個一他連得擺在一起的時候，就等於一個五他連得。今天如果在召會裏，所有一他連得的人都拿出來，在我們中間，就用不着有這麼多大的恩賜。就是這些一他連得的出去，我告訴你們，整個世界要被打倒了。

所以，你們自己要在這裏看清楚：不是說你們自己能作多少工，也不是說你們自己能背負多少重擔。乃是說，你們能叫所有的弟兄姊妹，所有一他連得的人都出來作事情，都出來事奉。…如果只是你一個人一天忙到晚，就算不得召會。如果你一天忙到晚，也叫全體一他連得的都在那裏作，都在那裏忙，是召會在那裏事奉，是召會在那裏傳福音。是召會在那裏作，是身體在那裏活動，而不是幾個肢體代替身體在那裏活動。（教會的路，一六三至一六四頁。）

參讀：倪柝聲恢復職事過程中信息記錄，第二十六、四十五至四十六、四十九至五十篇；教會的路，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

第二週 ■ 週二

晨興餽養

弗四 12 ~ 13『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體，直到我們眾人都達到了信仰上...的一...。』

3『以和平的聯索，竭力保守那靈的一。』

我們相信今天神所要恢復的，乃是最難的點。...以弗所四章說，那職事的工作，目的是叫我們達到信仰上的一。（12 ~ 13。）召會乃是基督的身體，召會是在愛裏把自己建造起來。對於新天新地、火湖等這些東西，我們不擔心，但是我睡在牀上時，常常懼怕以弗所書不能應驗。...今天神的兒女當中混亂不堪，分門別類，甚麼時候纔能合一？今天各種樣的職事，複雜得很，如何能恢復這一章呢？

然而...我們相信總有一天神的恢復要到一個地步，以弗所四章一定會實現。神今天在各處作恢復的工作，神在祂恢復的工作中，末了的恢復也許就是身體的見證。神今天的帶領乃是叫我們看見當初，回到當初的光景。（倪柝聲文集第三輯第十一冊，二五一至二五二頁。）

信息選讀

二千年來，召會受了所謂屬靈追求的毒害，不知有多深。或許你們聽見這句話，會覺得非常扎耳。屬靈追求有甚麼錯呢？屬靈追求有甚麼不好呢？不錯，屬靈追求很好，但是也很毒害人，很陷害人。二千年來，主的召會在地上，得屬靈追求幫助的不是沒有，但是不多；反而受屬靈追求之害的，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。這不是說屬靈追求本身是錯的，也不是說我們不該有屬靈追求；而是說，人錯用了屬靈追求。

賓路易師母（一位屬靈造詣很深的人）在五十歲左右，得着了一個青年同工，就是史百克弟兄。…他們同工的時間並不長久，以後史百克弟兄離開了賓路易師母，自己開始聚會。…因為賓路易師母把主的桌子和受浸完全靈然化。賓路易師母覺得，受浸不需要有實在的水，只需要經歷聖靈，就是真正的受浸。主的桌子也是這樣。…賓路易師母那麼屬靈，史百克弟兄也那麼屬靈。這樣屬靈的兩個人分開了，不能屬靈在一起，…這就給我們看見，『屬靈』是會叫人分開的。…賓路易師母認識主的死主觀的經歷，實在可貴可寶；史百克弟兄對基督的復活、復活的生命、以及身體的原則，那個看見也是極其寶貴。…為甚麼他們同工一段時間後，史百克弟兄會離開？因為史百克弟兄有他自己屬靈的認識，他覺得他屬靈的認識比賓路易師母高，所以他離開，自己另外開始一個工作。

史弟兄來了〔臺灣〕兩次，講了一些屬靈的信息，在某方面是給了我們一些幫助，但因着他不能認識召會，不能認識召會的合一，不能認識召會的立場，不能認識在召會立場上保守一，並且有異議。這個異議所帶給我們的虧損，遠比他給我們的幫助多上十倍，甚至五十倍。有十年之久，我們在這裏喫這個苦，把我們從一九四九年以來，所有的勞苦統統打住，不知有多少好的青年被破壞了。幸虧這不是一般基督教的工作，否則早就垮了。因着這是主的恢復，老根老本在這裏，生命的暗流在這裏，所以又長出今天的結果。（李常受文集一九八一年第二冊，四三三、四三六至四三七、四四二頁。）

參讀：倪柝聲恢復職事過程中信息記錄，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

第二週 ■ 週三

晨興餽養

太三 16～17『耶穌受了浸，隨即從水裏上來，看哪，諸天向祂開了…。看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。』

加一 15～16『…那把我…分別出來…的神，…樂意將祂兒子啓示在我裏面…。』

神的喜悅首先彰顯在創造地的事上。（參伯三八4，7。）

神的國要建立在地上，不是建立在別的星球上。（太六10，啓十一15。）永世裏的宇宙稱為新天新地。（啓二一1。）神永遠的國不在月球上，也不在火星上。地是神的喜悅所在之處，甚至到永世的時候也是如此。（李常受文集一九七八年第二冊，五七八、五八〇頁。）

信息選讀

當神看見人在祂其餘的受造之物當中，祂向着人的愛促使祂說『甚好』。人乃是神心頭所喜悅的。神喜愛地，因為地是為着神所喜悅的這個人而豫備的。

天上的眾軍也因成為肉體而歡呼，就如他們在神立大地根基的時候所作的。主的使者報給牧羊人『大喜的好信息』。（參路二9～14。）…是甚麼使神這樣滿意於『救主，就是主基督』（11）的降臨呢？在成為肉體之前，地是地，人是人，而神是神。但在成為肉體的時候，神卻使祂自己與人合而為一。耶穌乃是神與人的調和。…『人要稱祂的名為以馬內利。（以馬內利繙出來，就是神與我們同在。）』

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。) …當耶穌活在地上的時候，祂是一個奇蹟。祂乃是那位大神與祂的造物調和。

基督藉着受浸，開始了祂公開的職事。…(馬太三章十七節)的喜悅一辭，與以弗所一章五節、九節的喜悅，是同一個字根。父喜悅這一位將自己交給施浸者約翰而受浸的人，祂受浸就是象徵祂接受了十字架。後來祂問西庇太的兒子：『我所喝的杯，你們能喝麼？我所受的浸，你們能受麼？』(可十 38。) 祂所說的受浸就是指祂的釘十字架。…在神的眼中，基督的死是可喜悅的。神喜悅釘十字架的基督。一週又一週，我們在擘餅的時候，乃是向宇宙陳列這可喜悅的死。(林前十一 26。)

神的喜悅與我們息息相關。(加一 15 ~ 16。) 我們得救的那日，天上有歡樂，因為那時神的兒子被啓示在我們裏面。神這喜悅，和其他令神喜悅的事物都有關連。若是沒有地，耶穌怎能在拿撒勒生活呢？若是沒有創造人，怎能有以馬內利—神與我們同在呢？沒有地，沒有人，就不可能有神兒子的成爲肉體、釘十字架和復活。藉着與人調和，祂不只是神的兒子，也成爲人的兒子。

當祂進到我們裏面的時候，地的意義，人的意義，以及成爲肉體、釘十字架並復活的意義，都成了我們的分。今天基督在那裏？祂是宇宙性的。祂是神，又是人；祂在天上，也在地上。我們與祂合而爲一。我們從前是平凡的人，是微不足道的罪人。但如今我們身上有了一些美妙的事。我們很難向人解釋，我們是甚麼，我們是誰，甚至我們在那裏。神的兒子被啓示在我們裏面，就帶我們進入地的意義，人的意義，以及成爲肉體、釘十字架並復活之主的意義裏。(李常受文集一九七八年第二冊，五八〇至五八三頁。)

參讀：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

第二週 ■ 週四

晨興餽養

腓二 13 『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

約五 30 『…我不尋求自己的意思，只尋求那差我來者的意思。』

我們的生活，基督徒生活和召會生活，都是根據神的喜悅。基督徒的生活是喜樂的生活。新約多次勸勉我們要喜樂：『你們要在主裏常常喜樂，我再說，你們要喜樂。』（腓四 4。）我們應當天天喜樂，不是在自己裏面，而是在主裏面喜樂。我們是一班『用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠，凡事要在我們主耶穌基督的名裏，時常感謝神與父』（弗五 19～20）的人。

我們這樣喜樂，因為神為着祂的美意，在我們裏面運行，使我們立志並行事。（腓二 13。）…我們喜樂，就表示神在我們裏面喜樂。我們裏面的喜樂，指明我們照着神的喜悅生活行動。

神已經豫定了我們人作祂的兒子，（弗一 5，）這乃是按着祂的喜悅。

神最喜悅的事就是在這地上有一班活祂的人，這是祂的心願。即使你很年輕，神也要你在家人面前活祂。…活祂的意思就是與祂合而為一。這就使你成為一個神人。這不僅是你代表祂而已，這乃是神從你裏面活出來。祂要在你的說話中說話，祂盼望你所作的正是祂所在作的。你只是一個人，但你能過一種神聖的生活。（李常受文集一九七八年第二冊，五八四、五八六至五八七頁。）

信息選讀

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

保羅是在召會墮落的時候寫（提摩太前後書）的。這時候要『叫屬神的人得以完備，為着各樣的善工，裝備齊全』（提後三 17。）你想要成為神人麼？在前一節把路告訴了我們：『聖經都是神的呼出。』（16。）藉着吸入神的話，你自然而然就會活神。每天早晨要花十分鐘來禱讀主的話。藉着吸入祂的話，並且喫祂，你就要成為一個神人。

（拿撒勒人耶穌是）神人的標準模型。…然而祂並沒有活出祂自己。祂這樣說明祂與父的關係：『活的父怎樣差我來，我又因父活着…。』（約六 57。）祂也對猶太人說，『我實實在在的告訴你們，子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。』（五 19。）祂能說，『我從自己不能作甚麼。』（30。）在約翰十章三十節祂繼續說，『我與父原是一。』…這裏有一個活出神的人。這就是父喜悅祂的原因。不論你多想為神作工，祂都不會受感動的。你只要活祂，就摸着祂的心。

既然我們裏面有自己的生命，也有神聖的生命，那我們要怎樣活出神聖的生命呢？從耶穌的生平裏我們可以看見，必須棄絕我們自己的生命。祂說，『因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。』（六 38。）這一節清楚說明，主耶穌有祂自己的意思，但祂把自己的意思擺在一邊。…每當我們尋求自己的意思和榮耀時，難處就發生了。意思和榮耀這兩個辭，組成了我們人類生活的要素。因為我們覺得自己微不足道，所以每當我們有了一點小工作，…若有人干涉我們的作法，我們就惱怒起來。但我們若有恩典，棄絕我們的意思，拒絕我們的榮耀，在家庭裏就有平安，在召會裏也有平安。『主，使我甘願棄絕自己的意思，就如你在地上所作的一樣。賜給我恩典，叫我活在地上不尋求自己的榮耀。主，在我裏面作恩典，使我能棄絕我的意思和我的榮耀。』（李常受文集一九七八年第二冊，五八七至五八八、五九〇至五九一頁。）

參讀：生命的經歷與長大，第三篇；馬太福音生命讀經，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

第二週 ■ 週五

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

約十五 4『你們要住在我裏面，我也住在你們裏面。…』

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

無論我們自以為多願意，實際上我們毫無辦法棄絕自己的意思，棄絕自己的榮耀。只有在復活裏，纔能活出這樣的生活來。主自己是復活，（約十一 25，）惟有在祂裏面我們纔能有十字架下的生活。

父所喜悅的乃是我們落在地裏死了，也就是說，我們有了釘十字架的生命。我們死了，裏面生命的能力就必發動。死亡引進復活的大能。『主，開我的眼睛，使我看見我的意思和榮耀必須被擺在一邊。然後給我看見，你是我裏面復活的大能。我讚美你，我不是一塊沒有生命的石頭，而是一粒麥子，你在我裏面乃是復活的大能。主，賜給我異象，我若死了，你就活了。我在這裏是在你的面前。』主會在我們裏面作出願意的心來，那不是出於我們自己的。（李常受文集一九七八年第二冊，五九三至五九四頁。）

信息選讀

我們的魂是天然的人；我們的靈，就是由聖靈重生並有聖靈內住的靈，乃是裏面的人。這第二個人位，就是裏面的人，纔是神喜悅的對象。事實上，這個人位就是與你調和的耶穌基督。…你魂裏的人位是頂撞神的，是不討神喜悅的，但你靈中的那一位對祂卻是馨香之氣。

神要我們成爲一個在靈裏的人。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

不是作我們的人位。然而，在一天的生活中，我們太多的時候從靈到魂，又從魂到靈，來來回回的旅行。…要求主幫助你來操練：『主阿，感謝你，我有一個新的人位。我不是那個舊人；我重生的靈，你所內住的靈，纔是我的新人位。幫助我生活、行動，一言一行，不再在魂裏，全都在靈裏。我要憑着裏面的人而活。』

父…的喜悅就是我們照着祂榮耀的豐富，得以加強到裏面的人裏。道德和倫理的美德，都無法與我們所彰顯出來的神聖生命相比。這不是因為我們不愛世界，就不上百貨公司，也不去屬世的娛樂場所，那種態度太膚淺了。我們的所作所為，乃是藉着祂的靈，用大能得以加強到裏面的人裏的結果。

主的恢復不是為着道理，也不是為着外面的作法。主的恢復乃是我們能毅經歷這樣加強到裏面的人裏，使基督佔有我們的全人，直到最終我們被神充滿，成為祂完滿的彰顯。…只要禱告說，『主阿，感謝你，因為在我重生的靈裏有基督住着。照着你榮耀的豐富，藉着你大能的靈，使我得以加強到裏面的人裏。從我的靈裏擴展出去，在我心裏定居。安家在我全人的裏面，叫我被神充滿，成為祂完滿的彰顯。』

但願父叫我們眾人加強到裏面的人裏，使基督安家在我們心裏，並且使我們同被建造，成為神在靈裏的居所。這就是神的喜悅。…無論我們遇到甚麼一大事、小事、好事、壞事、對的事、錯的事—我們都必須在靈裏。…這位奇妙的『我』就在我們的靈裏。要住在祂裏面，（約十五4，）那是我們必須在的地方；要留在那裏。你若遷出來了，就要遷回去。…神看見我們留在靈裏就甚喜樂。我們的靈是我們的盼望，是我們的家，是我們的國，我們不該在別的地方。（李常受文集一九七八年第二冊，六一七、六一九、六二三至六二四、六二六、六一五頁。）

參讀：神聖的經綸，第一章；倪柝聲文集第三輯第十六冊，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

第二週 ■ 週六

晨興餽養

約四 24『神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

羅一 9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我怎樣在禱告中，常常不住的題到你們。』

神新約經綸的中心是在於我們人的靈，這經綸的實施是藉着神聖的靈和人的靈調和在一起。（林前六 17。）…保羅說，『在我，活着就是基督。』（腓一 21。）基督是誰？祂豈不就是神麼？『我』是誰？是大數的掃羅，他不過是一個人。人怎麼能活神呢？我們不太瞭解，但我們可以藉着喫主的話來享受祂所說的。主的話說，與主聯合的，便是與主成爲一靈，我們就回答說，『阿利路亞！我是一個人，但我有靈！我與主成爲一靈。』（李常受文集一九七八年第二冊，六二九至六三〇頁。）

信息選讀

約翰四章二十四節告訴我們：『神是靈；敬拜祂的，必須在靈…裏敬拜。』『在…裏』可視爲助格介系詞，因此也可繙作『用』。我們用我們的靈敬拜。這指明我們靈的作用是一個器官。我們用眼睛看，用耳朵聽，用靈敬拜。我們說在靈裏敬拜，意思就是在靈的範圍裏敬拜。我們說用靈敬拜，意思是說用靈這個部分敬拜。這樣，靈不但成了新人位，成了裏面的人，也成了我們用來敬拜神的新器官。

希臘字的敬拜一辭也含示事奉的思想。羅馬一章九節…的事奉一辭，有些版本繙作敬拜。無論我們說敬拜，或說事奉，意義都是相同的。我們的敬拜

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

就是我們對神的事奉，我們對神的事奉也就是我們的敬拜。我們敬拜祂的時候，就是事奉祂；我們事奉祂的時候，也就是敬拜祂。

今天在神眼中最喜悅的事，就是我們留在靈裏。願我們離了靈，就不說甚麼。願我們不在靈裏，就不去那裏，也不作甚麼。『在靈裏』應當終日管治我們，指引我們所有的行動。我們的說話、思想、行動、工作，若都在靈裏，我們就是得勝、聖別並屬靈的。我們不但自己喜樂，也使神、人一同喜樂。這樣的日常生活是神所喜悅的。在靈裏的基督徒生活和召會生活，是祂所喜悅的。

日子將到，我們都要得榮耀。我們要和基督一同在變化山上。當那日神要興奮得忘形，並且要指着我們對撒但說，『撒但，看看我的兒女！我的兒女終於得榮耀了！』羅馬八章的確暗示這個思想：『因為我算定今時的苦楚，不配與將來要顯於我們的榮耀相比。受造之物正在專切期望着，熱切等待神的眾子顯示出來。…指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。我們知道一切受造之物一同歎息，一同受生產之苦，直到如今。不但如此，就是我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』（18～19，21～23。）

這個恢復乃是叫神重新得着祂的喜悅。當然今天的基督教對祂並不是喜樂的根源。我們必須是一班能使神在我們中間得着喜悅的人。…如今我們是照着神的喜悅而生活、行動。當我們得榮耀的日子，那個喜悅要達到極點。（李常受文集一九七八年第二冊，六二七至六二八、六三七、五八五頁。）

參讀：神人的生活，第八、十、十四篇；為着建造基督的身體那合乎聖經的聚會與事奉之路，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

第二週詩歌

399

經歷基督—作內住者

8 7 8 7 副 (英 538)

降 A 大調

3/4

1. 神的心意所喜所愛: 基督啓示我靈中;
不是接受外面宗教, 乃讓基督來居衷。

(副) 神的心意所喜所愛: 基督作到我裏面;
不是有何外面成就, 乃讓基督來擴展。

- 二 神的心意所喜所愛: 基督活在我裏面;
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所愛: 基督成形我魂間;
不是跟隨外面儀式, 乃讓基督時加添。
- 四 神的心意所喜所愛: 基督安家在心頭;
不僅外面對祂事奉, 更讓基督全佔有。
- 五 神的心意所喜所愛: 基督成爲我盼望;
不是外面客觀榮耀, 乃是基督作榮光。
- 六 神的心意所喜所愛: 基督居衷作一切;
不是外面有何得着, 乃有基督作祕訣。

WEEK 2 — HYMN

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

538

1. It is God's in - tent and plea - sure To have Christ re - vealed in
me, Noth - ing out - ward as re - li - gion, But His Christ with - in to
be. (C) It is God's in - tent and plea - sure That His Christ be wrought in
me; Noth - ing out - ward - ly per - form - ing, But His Christ my all to be.

- 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.

第三週

需要發展我們在主裏的信 和我們對祂的愛

詩歌：

讀經：彼前一 8，加五 6，三 2，弗六 23，來十二 2 上，羅五 5，八 39，約壹四 8，16

【週一】

壹 我們需要發展並成全我們在主裏的信和我們對祂——我們沒有見過的這位——的愛——彼前一 8，來十二 2 上，約壹二 5，四 12，17～18：

一 『你們雖然沒有見過祂〔耶穌基督〕，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂』——彼前一 8：

1 我們雖然從未見過主耶穌，卻是愛祂；我們如今不得看見祂，卻是信入祂——8 節：

a 信徒愛他們所沒有見過的一位；這是個奇蹟，也是個奧祕。

b 我們沒有見過祂，卻是愛祂，這是因着信，因着那藉聽見活的話而注入到我們裏面的信——加三 2。

2 信徒『歡騰，有說不出來、滿有榮光的喜樂』——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 我們因着有一種浸沒在榮光裏的喜樂而歡騰。
- b 這喜樂乃是浸沒在主這榮光裏的喜樂，因此滿了主的彰顯—林後三 18。
- 3 我們藉着信入主並愛祂，就得着極大的喜樂。
- 4 基督徒正常的光景乃是『歡騰，有說不出來、滿有榮光的喜樂』—彼前一 8。

【週二】

二 『藉着愛運行的信，纔有效力』—加五 6:

- 1 活的信是活躍的，藉着愛運行作工。
- 2 『信』接受了生命之靈，因此滿有能力—三 2。
- 3 信藉着愛運行，完全了神的定旨，就是完成神兒子的名分，使神得着團體的彰顯—基督的身體—四 3～5，羅十二 4～5。
- 4 愛與我們對基督的珍賞有關—弗三 8，17～18，西二 2:
 - a 沒有這樣的珍賞，信就無法運行—加五 6。
 - b 聽信仰，喚起我們愛的珍賞—羅十 17，加三 2，5。
 - c 我們越愛主，信就越運行，帶我們進入那包羅萬有之靈的豐富裏—14 節，弗三 8，腓一 19。

三 『願平安與愛同着信，從父神並主耶穌基督歸與弟兄們』—弗六 23:

- 1 愛同着信，是我們有分於並經歷基督的憑藉—提前一 14。
- 2 我們需要信來配合、支持我們的愛—多三 15。

【週三】

- 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

貳 『望斷以及於耶穌，就是我們信心的創始者與成終者』—來十二 2 上：

一 信和愛乃在基督裏之信徒難以拆雙的優越美德—提前一 14，提後一 13，多三 15，加五 6：

- 1 信是叫我們接受主，愛是叫我們享受所接受的主—約一 12，十四 21，二一 15 ~ 17。
- 2 我們藉着信，接受主而得神的喜悅；我們藉着愛，享受主而遵守主的話—來十一 6，約十四 23。
- 3 我們藉着信，接受並得享約翰福音所啓示並供應給我們的神聖生命；我們藉着愛，愛主和屬祂的人—三 16，36，二十 31，二一 15 ~ 17，十三 34 ~ 35。

【週四】

二 信是欣賞、質實並接受三一神無限的豐富—一 12，弗三 16 ~ 17 上：

- 1 信是神所賜我們，要我們用以接受那作三一神具體化身的基督，使我們進入三一神，與祂聯結爲一，得着祂作我們的生命和生命的供應、並一切—彼後一 1。
- 2 我們藉着相信主，就得蒙赦罪，並得着永遠的生命—徒十 43，約三 16。
- 3 我們相信主的時候，乃是信『入』祂—15 節：
 - a 我們藉着信入祂，就進到祂裏面與祂成爲一，分享祂，有分於祂爲我們所成就的一切。
 - b 我們藉着信入祂，就與祂聯合，聯於祂一切所是、所經過、所成就、所達到並所得着的一林前一 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.

【週五】

三 愛是經歷、享受並活出無限豐富的三一神—可十二 30，林後十三 14：

- 1 愛是由信所發出來的，叫我們在那些與我們共同信入基督的人身上，活出三一神在基督裏的一切豐富，使三一神得着榮耀的團體彰顯—弗三 19 ~ 21。
- 2 愛是信徒將三一神供給、傳輸同作信徒的人，使一切的信徒用神那神聖超人的愛，彼此相愛，過那在基督裏的團體生活—羅十二 4 ~ 5，10。
- 3 我們對主的愛必須絕對—太十 37，約壹二 15，啓十二 11。
- 4 在凡事上給主第一位，乃是以起初的愛，上好的愛來愛祂—西一 18，啓二 4。
- 5 『愛神的意思，是把我們全人，靈、魂、體，連同我們的心、心思和力量，（可十二 30，）都完全擺在祂身上。這就是說，我們全人都讓祂佔有，消失在祂裏面，以致祂成了我們的一切，我們在日常生括裏，實際的與祂是一』—林前二 9 註 1。

【週六】

叁 『神的愛已經藉着所賜給我們的聖靈，澆灌在我們心裏』—羅五 5：

- 一 神已將祂的愛隨同所賜給我們的聖靈，澆灌在我們心裏，作了我們裏面的動力，叫我們在一切的患難中得勝有餘—五 節，八 39。
- 二 神的愛就是神自己—約壹四 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 是愛的神乃是澆灌在我們心裏的神聖素質—羅五 5:

- 1 神的愛澆灌在我們心裏，乃是神的素質的問題。
- 2 因着我們蒙了重生，我們裏面有愛—神素質的性質。
- 3 身為信徒，我們心裏深處有了神聖的素質，這素質就是父神在祂的愛裏。

四 因為神的愛已經澆灌在我們心裏，每個在基督裏之信徒的心都是愛的心—弗三 17。

五 我們在神的愛裏經歷並享受神是父，乃是經歷並享受那是神素質之性質的愛，分賜到我們心裏—羅五 5, 8, 八 35, 39, 十五 30, 林後十三 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.

第三週 ■ 週一

晨興餽養

彼前一 7~9『叫你們信心所受的試驗，…可以在耶穌基督顯現的時候，顯為可得稱讚、榮耀和尊貴的；你們雖然沒有見過祂，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂，得着你們信心的結果，就是魂的救恩。』

今天主與我們同在，（太二八 20，）是隱藏、遮蔽的。祂的回來將是祂的顯現，那時，祂要公開被眾人看見。

我們雖然從未見過主耶穌，卻是愛祂；我們如今不得看見祂，卻是信入祂。（彼前一 8。）信徒愛他們所沒有見過的一位；這是個奇蹟，也是個奧祕。我們沒有見過祂，卻是愛祂，這是因着信，因着那藉聽見活的話而注入到我們裏面的信。（加三 2。）

滿有榮光的喜樂（彼前一 8）乃是浸沒在榮光裏的喜樂。我們因着有一種浸沒在榮光裏的喜樂而歡騰。這喜樂浸沒在那作為榮光的主裏，因此這喜樂滿了主的彰顯。這喜樂也是說不出來的喜樂，是過於我們所能發表的喜樂。美妙的事總是說不出來的。就這麼一信一愛，就有了大喜樂。基督徒正常的光景乃是『歡騰，有說不出來、滿有榮光的喜樂』。（8。）（新約總論第十三冊，一九二頁。）

信息選讀

信有兩方面：客觀的一面與主觀的一面。在客觀一面，信是我們所相信的事物；在主觀一面，信是我們相信的行為。因此信是指相信的行為以及我們所相信的事物。…當我們聽到那些我們將要相信的

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

事物時，我們裏面就產生了信。我們越聽到這些美好的事物，我們就越珍賞。這種珍賞自然而然就使我們相信我們所聽見的那些事物。所以信既是客觀的，又是主觀的。

主觀一面的信至少含示了八項。第一，信與聽有關。沒有聽見話，就不可能有信。信是由聽來的。我們所聽見的話，包括神、基督、那靈、十字架、救贖、救恩、赦罪和永遠的生命，也包括神經過了過程，成爲包羅萬有賜生命之靈的事實。根據新約，福音告訴我們這一切的事。我們傳福音若是傳得合宜，那些聽見的人就會被挑旺並滿了珍賞。聽見福音的話乃是他們相信的起點。

第二，信也含示珍賞。人聽見福音的話以後，一種珍賞的感覺自然而然在這些聽的人裏面升起。不僅第一次聽福音的人是這樣，所有相信基督的人都是這樣。每當我們正確的聽到一些話，這樣的聽就會喚起我們對主更多的珍賞。

隨着這種珍賞而來的就是呼求，這是主觀一面的信所含示的第三項。凡是珍賞主耶穌的人，都會自然而然的呼求主的名…，『哦，主耶穌！』也許他們…對主發出一些珍賞的話。也許他們會說，『哦，主耶穌太好了！』

第四，信也含示接受。我們珍賞主耶穌並且呼喊祂，自然而然就接受祂。…第五方面（是）領受。…凡聽見福音並珍賞主耶穌的人，自然而然就接受了祂，也領受了祂。…第六，信包括與主耶穌聯合。我們接受並領受了主耶穌，就與祂聯合。然後第七與第八項，…我們有分於祂並享受祂。信就是有分於並享受這信所接受並所領受的事物。（加拉太書生命讀經，一五〇至一五二頁。）

參讀：新約總論，第一百二十四、三百八十二篇；彼得前書生命讀經，第六篇；彼得後書生命讀經，第二篇；加拉太書生命讀經，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

第三週 ■ 週二

晨興餽養

加五 5～6 『我們靠着那靈，本於信，熱切等待所盼望的義。…藉着愛運行的信，纔有效力。』

弗六 23 『願平安與愛同着信，從父神並主耶穌基督歸與弟兄們。』

愛同着信，是我們有分於並經歷基督的憑藉。（提前一 14。）信是接受祂，（約一 12，）愛是享受祂。（約十四 23。）（在以弗所六章二十三節）不是信和愛，也不是愛和信，乃是愛同着信，指明我們需要信來配合、支持我們的愛。愛同着信是必需的。這是（以弗所書）這卷論到召會之書信的結語。召會需要在愛同着信裏享受基督，這信是藉着愛運行的。（加五 6。）愛是從神到我們，信是從我們到神。藉着這愛和信之間的來往，平安就留作我們的分。…這來往也要保守我們留在不斷供應的恩典裏，留在對主的享受裏。（弗六 24。）（聖經恢復本，弗六 23 註 2。）

信息選讀

（在加拉太五章五節，）靠着那靈（聖靈）…與靠着肉體相對。（三 3。）不僅如此，本於信與本於行律法相對。（2。）我們所盼望的義，就是基督自己。（林前一 30。）這不是在肉體中本於行律法，乃是在靈裏本於信。基督是我們所盼望的義。祂是我們今天的義，也是我們要來的盼望。

保羅在加拉太五章五節把那靈與信放在一起。…那靈是由美地所豫表的；…信是照相機，將恩典的景象拍攝下來。我們若要有正確的感受，就需要有那靈作為包羅萬有的美地，並有信作為享受這地的憑藉。我們本於信享受那靈時，就熱切等待所盼望

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

那要來的義。

保羅在六節接着說，『因為在基督耶穌裏，受割禮不受割禮，全無效力；惟獨藉着愛運行的信，纔有效力。』離了那靈與信，其他沒有一樣有效力。在基督耶穌裏，受割禮不受割禮，都沒有效力。有效力的是在神那一面的靈，與在我們這一面的信。那靈是包羅萬有的美地作了我們的享受，信是我們藉以有分於這豐富之地並享受這地的器官。

保羅在六節也說到信藉着愛運行。活的信是活躍的，藉着愛運行作工，使律法得以完全。（14。）『割禮』不過是外面的規條，沒有生命的能力，所以全無效力，全無力量，全無實際的能力。『信』接受了生命之靈，（三2，）滿有能力，藉着愛運行，不僅完全了律法，也完全了神的定旨，就是完成神兒子的名分，使神得着團體的彰顯。

愛與我們對基督的珍賞有關。沒有這樣的珍賞，信就無法運行。當我們有了聽信仰，這個聽信仰就喚起我們愛的珍賞，這個珍賞就使信運行。信運行，是因為信有分於賜生命之靈的豐富。我們越聽信仰，就越有珍賞與愛。我們越愛主，信就越運行，帶我們進入那包羅萬有之靈的豐富和益處裏，使我們不至喪失在基督裏的益處，反而豐豐足足的得了豐富。我們就不會與基督隔絕，反而因着那包羅萬有之靈全備的供應而得着加強。

『信』接受了生命之靈，（三2，）並藉着愛運行，以完全律法。（五14。）信藉着愛運行，因而完成了神兒子的名分，使神得着團體的彰顯。這個信是一具照相機，將恩典的景象拍攝下來；這恩典就是包羅萬有的基督，成了賜生命的靈，給我們享受。（加拉太書生命讀經，二七六至二七七頁。）

參讀：加拉太書生命讀經，第十四、二十五篇；以弗所書生命讀經，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

第三週 ■ 週三

晨興餽養

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。』

十一 6『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。』

希伯來十一章六節上半說，『人非有信，就不能得神的喜悅。』這是全宇宙中非常強的話。得神的喜悅就是使神快樂。你我若沒有信，就不可能使神快樂。…這給我們看見信的重要。

惟有信使神快樂，而信乃是信神是。不再是我，乃是基督。信神是，乃是使神快樂、蒙神喜悅的惟一、獨一的路。…（姊妹們）梳頭的時候應當說，『不再是我，乃是基督。』但對許多姊妹來說，不是基督，乃是她們自己。如果是基督在梳頭，祂就不會照你的方式梳頭。你要記住這事。當你梳頭的時候，你應當能說，『讚美主。不再是我，乃是基督。』你我凡事都必須這樣行。（李常受文集一九九四至一九九九年第一冊，三三七至三三八、三四五至三四六頁。）

信息選讀

當弟兄們來看我，我常禱告說，『主阿，弟兄們要來看我。我不是那個能應付他們需要的人。主阿，你纔是那一位。』這是信—信我應當出去，信祂應當進來。我必須在凡事上否認己，在凡事上信靠祂。你要否認己並信靠祂。這就是信神是。…甚至在職事聚

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

會結束時，我們可能說，『聖徒們，現在是輪到你們分享。』但我們必須說，『這不是輪到我們，乃是輪到基督。』如果我們這樣生活，基督的豐富就要從我們口中出來。我來聚會之前，經常向主禱告說，『主阿，我不該是說話者，你纔是。我已經被釘死，但你活在我裏面。你應該是說話者。』這有很大的不同——否認己，信靠主，也就是說，信神是。（李常受文集一九九四至一九九九年第一冊，三四六頁。）

信是叫我們接受主，（約一 12，）愛是叫我們享受祂。（十四 23。）約翰福音先告訴我們要相信子，好得着永遠的生命。（三 15。）信主耶穌，就是接受祂。約翰福音也強調愛；在二十一章，主問彼得對祂的愛如何。（15 ~ 17。）不僅如此，在十四章二十三節，主說到父與子同愛主耶穌的人安排住處。因此，藉着信，我們接受主耶穌；藉着愛，我們享受祂。因這緣故，保羅在提前一章十四節把信與愛擺在一起。

保羅在帖前五章八節也說到信與愛。在這節裏，他鼓勵聖徒要穿上『信和愛的胸甲』。將這節與以弗所六章十四節比較，我們看見有兩種胸甲，一種是為着我們的日常生活，另一種是為着爭戰。為着日常的生活，我們需要信和愛的胸甲。信和愛都是柔細的；在聖經裏這兩者是以胸來表徵。我們裏面這樣柔細的部分，就是我們屬靈的胸，需要有胸甲遮蓋。藉着胸甲，我們正確基督徒生活所必需的信與愛纔得蒙保守。相反的，以弗所六章十四節裏義的胸甲是為着爭戰。每當我們有分於屬靈的爭戰，我們的良心必須受義的胸甲保護，以抵擋撒但的控告。（新約總論第十一冊，二七五至二七六頁。）

參讀：羅馬書的結晶，第七至八、十一篇；新約總論，第三百四十五篇；提摩太前書生命讀經，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, msgs. 1-2, 12

第三週 ■ 週四

晨興餽養

約三 15『叫一切信入祂的都得永遠的生命。』

多三 15『同我在一起的眾人都問你安。請代問那些因信愛我們的人安。願恩典與你們眾人同在。』

信入主的意思就是接受祂。（約一 12。）主是可接受的。祂如今是賜生命的靈，帶着祂完全的救贖，等候並期待我們來接受祂。我們的靈是接受的器官。我們可以藉着信入主而接受祂的靈到我們靈中。我們一信入祂，祂這靈就進入我們的靈中，我們就被祂這賜生命的靈所重生，並且與祂成爲一靈。（林前六 17。）我們藉着信入祂，就進到祂裏面與祂成爲一，分享祂，有分於祂爲我們所成就的一切。我們藉着信入祂，就與祂聯合，聯於祂一切所是、所經過、所完成、所達到並所得着的。當我們藉着信入祂與祂合一，我們就被作生命的祂所拯救、所重生。藉着信入祂，我們便有分於祂作生命，並且在祂裏面得了重生。（約翰福音生命讀經，一三三頁。）

信息選讀

（提多書三章十五節的『信』是指）主觀的信，就是那把我們帶進與主生機的聯結裏，（約三 15，加三 26，）且藉着愛運行（加五 6）之信的行動。那些與主在祂所關切的事上是一的聖徒，乃是在這信的元素和運行裏，愛受苦忠信的使徒。

信和愛乃在基督裏之信徒難以拆雙的優越美德。信是神所賜我們，（彼後一 1 註 10，）要我們用以接受（約一 12）那作三一神具體化身（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，使我們進入三一神，與祂聯結為一，得着祂作我們的生命和生命的供應、並一切。…信是欣賞、質實並接受三一神這無限的豐富。

提多書是三卷提字書的結束，並且這書又是以這奇妙的信和這超優的愛為結束。這含示，要在召會墮落的流中，能作中流砥柱，勝過召會走下坡的情勢和因素，非藉這奇妙的信和這超優的愛不能為功。惟有不憑眼見，不顧外面的情勢，只在這奇妙的信中，享受這信的源頭，就是我們藉着這信與祂聯結的三一神，而憑着這三一神超優的愛，愛祂並愛一切屬於祂的人，能使我們在召會墮落的流中，成為主在啓示錄二、三章所呼召並要得着的得勝者。

這奇妙的信和這超優的愛，都是出於那深願與我們聯結以作我們一切的三一神；而這三一神經過成為肉體、釘死十架、從死復活、升上高天種種過程，所終極而成的，乃是那包羅萬有賜生命的靈。（林前十五 45。）這包羅神性、人性、基督的釘死、復活並升天之生命的靈，（羅八 2，）就是那包羅萬有之基督的實際，（約十四 16 ~ 20，）又是住在我們蒙神重生的靈裏。（羅八 16，提後四 22。）我們憑着我們死而復活的靈，藉着禱告仰望，接觸這樣一位三一神，祂就將祂自己多方的灌輸到我們裏面，成了在我們裏面對祂的信，並在我們外面對那些屬祂之人的愛。這樣的信和這樣的愛，就是我們所相信、敬拜並接受之三一神一父、子、靈一的實際與彰顯。（約壹四 8，16。）（聖經恢復本，多三 15 註 1。）

參讀：約翰福音生命讀經，第九、三十六篇；提多書生命讀經，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

第三週 ■ 週五

晨興餽養

林前二 9『只是如經上所記：「神為愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。」』

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

我們若要領畧並有分於神為我們命定並豫備之深奧、隱藏的事，就不僅需要信祂，也需要愛祂。敬畏神、敬拜神、信神（就是接受神），都還不彀；愛祂是不可缺的。愛神的意思，是把我們全人，靈、魂、體，連同我們的心、心思和力量，（可十二 30，）都完全擺在祂身上。這就是說，我們全人都讓祂佔有，消失在祂裏面，以致祂成了我們的一切，我們在日常生​​活裏，實際的與祂是一。這樣，我們與神就有最親近、最密切的交通，能進入祂的心，領畧祂心中一切的祕密。（詩七三 25，二五 14。）（聖經恢復本，林前二 9 註 1。）

信息選讀

愛是由這奇妙的信所發生出來的，叫我們在那些和我們共同信入基督的人身上，活出三一神在基督裏的一切豐富，使父、子、靈，三一神得着榮耀的彰顯。…愛是經歷、享受並活出這無限豐富的三一神。信是聯於作信徒一切的三一神；愛是將這三一神供給、傳輸同作信徒的人，使一切的信徒在這奇妙有能的信中，用那神聖超人的愛，彼此相愛，過

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

那在基督裏的團體生活，而使基督的身體得以實現，叫那經過種種過程的三一神，在那包羅萬有的基督裏，藉着那無限量賜生命的靈，今日在地上就得着彰顯。

（愛與信）是這三一神在基督裏所賜我們豐富的恩典，（提前一 14，）不只作我們屬靈生活的動力和表現，也成爲遮護我們整個人要害的胸甲。（帖前五 8。）整卷約翰福音所啓示並供應我們的神聖生命，也就是我們憑着這樣的信接受而得享的，（約三 16， 36，）並藉着這樣的愛愛主而愛屬祂之人的。（約二一 15 ~ 17， 十三 34 ~ 35。）這樣的信和這樣的愛是相聯並行的，這愛是來自這信的，這信也是藉着這愛運行工作的。（加五 6。）這愛同着這信，使我們能在不朽壞之中愛我們的主，以過召會得勝的生活，（弗六 23 ~ 24，）成全神在基督裏對召會所有那新約的經綸。所以，我們乃是在這信裏得神的喜悅，（來十一 6，）也是在這愛中蒙主的祝福。（林前十六 22。）『願…（這）愛同着（這）信，從父神並主耶穌基督歸與弟兄們。』（弗六 23。）（聖經恢復本，多三 15 註 1。）

我很寶貝我們都愛主的恢復。我們若不愛主的恢復，就不會在這裏。但我們需要看見在啓示錄二、三章給眾召會的七封書信中，主第一個要對付的，就是要恢復起初的愛。（二 4。）我們愛祂麼？我們當然愛。但我們有在凡事上讓祂居首位麼？讓主在凡事上居首位，就是用起初的愛、上好的愛來愛祂。我們要让祂居首位，就必須樂意被調整、被破碎，成爲無有，好使主能有路在我們裏面、藉着我們、並在我們中間，建造祂生機的身體。（李常受文集一九九一至一九九二年第三冊，五八五至五八六頁。）

參讀：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

第三週 ■ 週六

晨興餽養

羅五 5『盼望不至於蒙羞；因為神的愛已經藉着所賜給我們的聖靈，澆灌在我們心裏。』

約壹四 8『不愛弟兄的，未曾認識神，因為神就是愛。』

19『我們愛，因為神先愛我們。』

神的愛就是神自己，（約壹四 8，16，）神已將這愛隨同所賜給我們的聖靈，澆灌在我們心裏，作了我們裏面的動力，叫我們在一切的患難中得勝有餘。（聖經恢復本，羅五 5 註 1。）

神是愛；我們愛，因為神先愛我們。（8，19。）神不要我們用我們天然的愛來愛人，乃要我們以祂作我們的愛。神按着祂的形像造人，（創一 26，）意思是說，祂乃是照着祂的所是造人。神的形像就是神的所是，神的屬性乃是神的所是。照聖經中的啓示來看，神的第一個屬性是愛。神照着祂的屬性造人，而祂的第一個屬性乃是愛。雖然受造的人沒有愛的實際，但在這受造的人裏面，有一個東西，叫他願意去愛人。甚至墮落的人裏面，也有愛的願望。但那只是人的美德，是神愛的屬性的彰顯。當我們重生時，神就把祂自己這愛灌注到我們裏面。我們愛祂，因為祂先愛我們；是祂引進了這愛。（李常受文集一九九四至一九九七年第五冊，一六三至一六四頁。）

信息選讀

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

從我們相信主耶穌的那一天起，神的愛就澆灌在我們心裏。這不僅僅是一件感覺的事，而是個具體、實質的東西，澆灌在我們心裏。這意思是說，在我們信徒的心裏深處，有了屬於神聖素質的東西，就是那是愛的神。換句話說，是愛的神乃是澆灌在我們心裏的神聖素質。因此，神的愛澆灌在我們心裏不僅僅是感覺的問題，乃是神的素質的問題。

因為神聖的素質已經澆灌在我們心裏，所以每一位基督徒的心都是愛的心。我能作見證，我一重生，我的心就與重生以前大不相同了。因着我們蒙了重生，即使我們暫時對某件事感到不愉快，我們裏面還是有愛的素質。這種愛的素質就是愛的神自己。父的性情、素質，已經澆灌在我們心裏，如今我們裏面有了這種素質。（李常受文集一九八三年第二冊，六八五頁。）

從我們第一次呼求主耶穌的名那天起，神的愛就藉着聖靈澆灌在我們心裏了。這就是說，那靈啓示、堅固、並向我們保證神的愛。內住的聖靈似乎說，『不要疑惑。神愛你。你現在不領會為甚麼必須受苦，但有一天你會說，「父，為着我所經過的難處和試煉，我感謝你。」』當你進入永世的門時，你會說，『為着一路上臨到我的苦難和試驗，讚美主。神用這些變化我。』我們無法否認神的愛在我們裏面。…從前我們是仇敵，但基督在十字架上流血，使我們與神和好。這是何等的愛！…神是主宰一切的，祂知道甚麼對我們最有益。…我們只該禱告：『主，照你的意思行。我只要你所要的。我將一切完全交在你手中。』我們重新領悟神是這樣愛我們，而祂的愛已藉着聖靈澆灌在我們心裏時，我們對祂就有這樣的反應。（羅馬書生命讀經，一一九至一二〇頁。）

參讀：神聖三一的神聖分賜，第四十三章；羅馬書生命讀經，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

第三週詩歌

WEEK 3 — HYMN

補922 信心的工作、愛心的勞苦、盼望的忍耐

(英1305)

G 大調

4/4

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

一 我 們 向 神 的 信 心, 當 徧 傳 遠 近, 宣

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

告 已 離 棄 偶 像, 事 奉 真、活 神; 用 信 調

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

和 主 聖 言, 高 聲 說“阿 們!” 藉 主 話 轉 向

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

主, 時 刻 經 歷 救 恩。 (副) 信 心 的 工 作

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

要 不 斷 增 長, 愛 心 的 勞 苦 要 漫 溢

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

四 方, 蒙 祂 聖 別 保 守, 徧 及 全 人 裏

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

外; 以 盼 望 的 忍 耐, 儆 醒 等 候 祂 來。

二 我們以神聖的愛,彼此來關懷,
這愛在末後日子,更洋溢佈開;
主引導我們的心,進入神的愛,
豫備我們全人,盼望那日主來。

三 信實的主必保守我們的各部—
靈、魂、身子全聖別,構成祂新婦;
今日凡事願聽從主大小吩咐,
不久就要聽見祂的再臨招呼。

四 我們等候主回來—祂甜美同在;
哦,何等榮耀盼望!“主,願你快來!”
作光明、白晝之子,儆醒勿懈怠,
惟盼主顯榮身,婚娶之日,樂哉!

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 living
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.

第四週

禱告吸取神並發表神—
藉着和神作朋友的禱告，
使我們能與神同工

詩歌：

讀經：詩二七 4，耶十七 7～8，太六 6，西二 6～7，
19，賽三七 31，創十八 1～22

【週一】

壹 禱告的意義是吸取神；我們接觸神多，吸取神就多；我們吸取神多，享受神作亮光和救恩也就加多：

一 大衛在詩篇二十七篇一節說，『耶和華是我的亮光，是我的拯救；』神是我們的亮光和拯救，說明我們所需要的乃是神自己；祂所給的，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；（約一 16～17，彼前五 10，林前十五 10，參加二 20；）我們屬靈上所需要的每一項都是神自己。

二 大衛瞻仰神的榮美而接觸神並吸取神；（詩二七 4；）當他接觸神而吸取神，他裏面就蒙光照並得着拯救：

1 瞻仰神作我們的榮美乃是非常大的關鍵和訣竅，使我們能為着神的心願而經歷神—林後三 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 基督藉着祂話中生命之水的洗滌而有神聖的分賜，使我們作為祂榮美的殿得榮美，成為祂榮美的新婦，使祂得榮美—賽六十七，九，十三，十九，二十一，五九二十一，弗五二十六～二十七，啓十九七。

三 有一首詩歌說，『照我本相，』（詩歌七二四首，）意思是照着我們原本的樣子來到神面前，一點都不必改、不必動；我們乃是這樣接受基督，也該這樣在基督裏行事為人—西二六～七。

四 禱告是照我本相到主面前；當我們到主面前，就要這樣把裏面的光景都攤出來，甚至告訴主，我們甚麼都構不上；即使我們軟弱、糊塗、難過、沒有話說，也可以到神面前；無論我們裏面有甚麼光景，就把那種光景帶到神面前。

五 我們不該顧自己的光景，反而要藉着仰望神、瞻仰祂、讚美祂、感謝祂、敬拜祂並吸取祂，進到神的面前來接觸祂；這樣，我們就會享受神的豐富，飽嘗祂的甘甜，接受祂作亮光和力量，裏面平安、光明、剛強且有力；如此我們就學會這功課：在我們向聖徒供應話語時要留在與神的聯結裏—彼前四一〇～一一，林後二一七，十三三。

【週二】

貳 歌羅西二章六至七節啓示基督是美地，是我們已經在其中生根的豐富土壤，使我們能憑着從這土壤所吸收的元素而長大—參林前三六，九，西二一九：

一 保羅與神同工，將信徒作為活的植物，栽種在基督這土壤裏；神將我們這些活的植物放在基督這土壤

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

裏，（林前一 30，羅六 4～5，）使我們能在基督這生命裏長大，（弗四 15～16，）並在生命中變化為寶貴的材料，為着神的建造。（林前三 12。）

二 按照神的經綸，信靠主的人像樹栽於水旁，這表徵神乃是活水的泉源；（耶二 13，十七 7～8；）樹在河邊，藉着吸取水的一切豐富而生長，這是神藉着神聖的分賜完成祂經綸的一幅圖畫。

（參賽五七 20～21 與 20 註 1，五五 7，十二 1～6，約四 10，14，七 37～38，林前十二 13。）

三 我們這些樹要接受神聖的分賜，就必須吸取神這水；（參三 6；）這位供應之神的豐富分賜到我們這些樹裏面，就以神的神性將我們構成，使我們以神的增長而長大；（西二 19；）這樣，我們就與神成爲一，有同樣的元素、素質、構成和樣子。（啓四 3，二一 11。）

四 植物若沒有從土壤裏吸取養分，就無法長大；照樣，我們若沒有接受從基督這元首所出來的，身體也無法長大；所以，持定元首就等於在基督這土壤裏面生根；持定元首就是留在基督裏，一直親密的聯於祂，在我們與祂之間沒有任何絕緣體—西二 19。

五 基督身體的長大在於我們裏面神的增長，神的加添，神的增多；神的建造乃是藉着我們吸取基督的豐富，而『長成在主裏的聖殿』；我們也『在祂裏面同被建造，成爲神在靈裏的居所』；神的家真實的建造，乃是藉着信徒生命的長大—弗二 21～22。

六 個別的長大成了團體的長大；倘若所有的肢體都個別的長大，身體就會團體的被建造起來—

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

詩歌二九八、六〇六首。

七 歌羅西二章七節把生根和建造相題並論，原因在於：生根是為着長大，而長大就是真正的建造；（弗四 15～16，林前三 6，9；）要在基督裏深深的扎根，惟一的路乃是接觸祂這土壤，為要天天吸取話中的水；（弗五 26；）這樣，我們就能『往下扎根，向上結果』。（賽三七 31。）

八 我們需要天天與基督有個人、私下接觸的時間，花時間吸取基督；（太六 6，十四 22～23，可一 35；）這會使我們自然而然的在基督裏行事為人並活出基督，為着基督團體的彰顯（西二 6～7）：

- 1 我們每天都需要有充分的時間來禱告，這使我們能更多吸取神的豐富；許多聖徒早晨花時間與主同在，然而，他們卻沒有吸取多少祂的豐富，原因在於他們太匆忙了；我們如果匆匆忙忙，就無法把基督的豐富吸收進來作養分—參詩一一九 48，97。
- 2 我們必須花更多個人和私下的時間與主同在，為着吸取主；我們必須操練我們的靈，更多花時間在靈裏愛慕主、讚美祂、向祂獻上感謝、並且自由的對祂說話；這樣，當我們享受神作我們的筵席時，神就使我們生長—太二二 4，啓三 20。
- 3 我們藉着神是靈、是生命、以及是歡喜快樂的話，（約六 57，63，耶十五 16，）而接受神作我們新的養分和新鮮的享受，神就加增到我們裏面來，這就是祂叫我們生長。（書一 8～9，詩一一九 15，48。）
- 4 我們若是個人且私下的，天天花相當的時間與主同在，為着吸取神，祂的臉作為救恩就要成為我們臉上的救恩—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.

【週三】

叁 禱告的意義也是要我們發表神；在詩篇二十七篇四節，大衛說他所渴望的不僅是瞻仰耶和華的榮美，更是要『在祂的殿裏求問』；求問乃是讓神在我們裏面說話，這樣，禱告中向祂所說的話事實上就是神在我們裏面的說話，是神的發表：

- 一 真實的禱告乃是我們來到神面前，讓神在我們裏面說話，把神對我們所說的向祂發表回去——『你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。』（8。）
- 二 約翰十五章七節說，『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就；』這節陳明三個非常重要的點：
 - 1 第一，我們要住在主裏面，就是留在與主的交通裏。
 - 2 第二，主的話必須住在我們裏面；當我們住在主裏面，與主有不斷的交通，主就在我們裏面說話。
 - 3 第三，我們向主的祈求，乃是從主在我們裏面說話而來的；如果我們與主有交通，祂就在我們裏面說話；這樣，我們就有話向主祈求，向主禱告。
- 三 當我們真正的摸着神、接觸神並吸取神時，祂就在我們裏面說話；然後我們就照着祂內裏的說話禱告；禱告就是進到神面前、遇着神、親近祂、和神有了交流並吸取祂，使祂能在我們裏面對我們說話；當我們用祂對我們所說的話向祂禱告時，我們的禱告就將神發表出來。

【週四】

§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 我們在與主接觸的事上，需要學習以下的原則：

- 1 我們在禱告中不該支配主；（參二 4；）反之，我們該像大數的掃羅那樣問：『主阿，我當作甚麼？』而不是說，『主阿，我要這樣作。』（徒二 10。）
- 2 我們親近主，與祂接觸時，祂就使我們看見我們的需要，把我們身上的難處、錯處、污點和罪點出來；我們接受活水的路，就是向主承認這些罪—約四 15 ~ 18。
- 3 我們親近主以接觸祂時，該尋求主自己，就是那看不見、屬靈的事，而不是看得見、物質的事—一六 27，31 ~ 33，林後四 18，來十一 27。

【週五】

- 4 人的意見阻擋主的大能，所以必須等我們軟弱到絕境，失敗到盡頭，完全到死地，主纔在我們裏面顯明祂自己，向我們顯為復活的大能—約十一 3，5 ~ 6，17，21，25 ~ 26，32 ~ 35，38，41 ~ 44，林後一 8 ~ 9。
- 5 我們親近主時，需要讓祂在我們身上隨意作事—約十三 6 ~ 9，路一 37 ~ 38。
- 6 甚至在我們對主冷淡無情，或落到世界裏的時候，祂還要向我們顯現；我們會失敗和改變，主絕不會失敗或改變—約二 1 ~ 25，賽四九 15 ~ 16，耶三一 3。

【週六】

五 求問的禱告最尊重神；大衛知道如何禱告，因為他常求問耶和華；（撒下二三 2，4，三十 8，撒下二 1，五 19，23；）神藉申言者拿單對大衛說話之後，大衛『坐在耶和華面前』（七 18，）並對主說，『照你所說的而行；』（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,

然後他告訴主，因為祂的說話，『僕人心中纔敢向你如此禱告。』（27。）

肆 最好的禱告，乃是人和神作朋友的禱告；亞伯拉罕是神的朋友；在創世記十八章，天上的神降卑自己來與亞伯拉罕作朋友：

一 亞伯拉罕受割禮之後，他的天然力量被了結，他就活在與神親密的交通裏，並成為神的朋友——十三 3～4，18，十七 1～16，代下二十 7，賽四一 8，雅二 23。

二 亞伯拉罕在神面前榮耀的代求，乃是兩個朋友之間富有人性、親密的談話，是照着神心頭願望的揭示而有的親密談話——創十八 1～33。

三 甚至在成為肉體以前，（約一 14，）耶和華作為基督，就在人的形狀裏帶着人的身體，向亞伯拉罕顯現，並在人的水平上與他交談；（創十三 18，十八 1～22；）當亞伯拉罕享受與神甜美的交通時，他從神得着關於以撒的出生和所多瑪毀滅的啓示。

四 以撒的出生與基督來作恩典有關，所多瑪的毀滅與神對罪的審判有關；這意即基督必須進來，罪必須出去。

五 神向亞伯拉罕啓示祂要毀滅所多瑪的心意，因為祂在尋找一個代求者來為羅得代求；（16～22，十九 1，參來七 25，賽五九 16，結二二 30；）神想要拯救羅得，好保護經由路得（她是摩押人，是羅得的後裔）而有的基督家譜。（創十九 37，得一 4，太一 5。）

六 所以，在神與亞伯拉罕親密的交通中，神沒有題起羅得的名字，乃是以奧秘的方式啓示祂心頭的願望；正確的代求不是由人發起，乃是由於神

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

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:

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.

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.

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.

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.

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).

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;

的啓示；因此，這樣的代求發表神的願望，並完成神的旨意—創十八 17, 20 ~ 23, 十九 27 ~ 29, 詩二七 4 ~ 8, 來四 16, 七 25, 雅五 17。

七 表面上，亞伯拉罕是為所多瑪代求；實際上，他是用暗示為羅得代求，（創十四 12, 十八 23, 十九 1, 27 ~ 29, ）這表明我們該為神那些飄流到世界裏的子民代求。

八 在亞伯拉罕為羅得的代求裏，他不是照着神的愛和神的恩向神懇求，乃是照着神義的法則向神挑戰；神的義比祂的愛和恩更約束祂—十八 23 ~ 25, 羅一 17。

九 代求乃是照着神裏面的心意與神親密的談話；為此我們必須學習逗留在神面前—創十八 25 ~ 32。

十 亞伯拉罕的代求不是結束於亞伯拉罕的說話，乃是結束於神的說話；這表明真正的代求是神在我們的說話裏說話—33 節, 約十五 7, 羅八 26 ~ 27。

十一 在我們與神親密的交通裏，我們得着啓示，一切不可能對基督都成為可能—創十八 10 ~ 15, 二一 1 ~ 8, 路十八 27。

伍 在我們禱告的第一面，我們進入與神的交通中，神就會把祂工作的負擔塗抹在我們裏面，把神的心意啓示給我們；然後我們禱告的第二面是求問主，就着主的旨意和工作的負擔祈求主；這樣我們就與神配合，與神同工，完成禱告的目的—賽六二 6 ~ 7, 四五 11, 結二二 30, 但九 2 ~ 4, 撒上十二 23, 林前三 9, 林後六 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.

晨興餽養

詩二七 1『耶和華是我的亮光，是我的拯救；…耶和華是我生命的力量…。』

4『有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。』

禱告就是接觸神，在接觸裏吸取神。所以，禱告不在你說多少話，也不在你求告多少，乃在你接觸神多少。你接觸神多，吸取神就多；吸取神多，享受神、享用神的救恩也就加多。

我們要作一點說明，因為我們對於神和神的救恩，有許多不準確的觀念。詩篇二十七篇一節說，『耶和華是我的亮光，是我的拯救。』這裏不是說神光照我，乃是說神就是我的亮光；不是說神拯救我，乃是說神就是我的拯救。…神光照我，拯救我，乃是神為我作事；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；我沒有神，就沒有亮光，沒有拯救。（禱告的意義與目的，四至五頁。）

信息選讀

電在電燈裏，是電光；在電熨斗裏，是電熱；在電風扇裏，是電力。電遇到這一個需要，是力量；遇到那一個需要，是亮光；遇到另一個需要，是熱力。照樣，亮光是神自己，拯救是神自己，能力是神自己，恩典是神自己，我們屬靈上所需要的每一項，都是神自己。除了祂自己之外，神沒有給我們任何一件其他的東西。所以，我們若失掉神，就甚麼都得不到。

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.

無論在新約或舊約時代，凡認識神的人，都這樣經歷神。大衛從他的經歷中，有了啓示，認識神是他的亮光，是他的拯救。（詩二七1。）…他巴不得能天天時時都接觸神，吸取神。他的瞻仰，說出他怎樣接觸神，怎樣把神吸取到他裏面。他一接觸神，裏面就明亮；他一吸取神，裏面就有拯救。他乃是藉着瞻仰神而得着神，在他裏面作他的亮光，作他的拯救。這是一個非常大的關鍵，非常大的訣竅。

神是靈，我們要接觸祂，吸取祂，不一定在於外面的話語。…若是我們到神面前，雖然沒有說甚麼話，但我們的全人、全心都到神面前，在那裏歎息，仰望神，皺皺眉，承認自己真不行，真軟弱，爬不起來，不像樣，裏面實在乾渴，傳福音沒有話，碰到弟兄姊妹也不喜歡交通。我們到神面前，就要這樣把裏面的光景都攤出來，甚至告訴神，說，『神阿，我甚麼都構不上。』總之，無論我們裏面有甚麼光景，就把那種光景帶到神面前。有一首詩歌說，『照我本相，』（詩歌七二四首，）意思是照着我們原本的樣子來到神面前，一點都不必改、不必動。

許多人禱告親近神時，有一個天然的觀念，以為總要把自己改一改，準備準備，等到自己光景改善了，或者裏面感覺剛強了，再到神面前。這種觀念是錯誤的；這不是禱告。禱告是照我本相，…一點都不必改，不必等，更不必準備；即使你軟弱、糊塗、難過、沒有話說，也可以到神面前。

我們在禱告中，應當多多瞻仰神的榮臉，停留在祂的面光中，對祂有敬拜和讚美，也有感謝和默想。要思想祂的作為、祂的自己，不要看我們的光景，也不要看四圍的情形。這樣仰望神，等候神，默想神，就能把神吸取到我們裏面。（禱告的意義與目的，五至八、一一頁。）

參讀：禱告的意義與目的，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

第四週 ■ 週二

晨興餽養

西二 7『在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。』

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

歌羅西書含示，信徒要像生根在土壤中的植物那樣長大。（參二 7。）…這含示在神眼中，我們乃是植物。…在生命裏長大乃是以神的增長而長大。這就是以神的擴增而長大。真正的長大乃是神的擴增，神的加多。神自己並不需要增長。祂是永遠、完全、完整的。然而，神必須在我們裏面增長。你裏面有多少三一神？你難道不需要神在你裏面更擴增、更加多麼？我們都需要神的擴增。我們需要以神的增長而長大；那就是說，我們需要神在我們裏面擴增、增長。（歌羅西書生命讀經，四六八、四七〇至四七一頁。）

信息選讀

（在歌羅西二章十九節，）持定元首等於住在基督裏。當然，持定元首含示我們沒有與祂分離，沒有與祂隔絕。保羅寫信給歌羅西人的時候，他們因着文化，已經有點與基督分離了。文化能成爲一種絕緣體，使我們離開基督。持定元首就是留在基督裏，在我們與祂之間沒有任何的絕緣體。

十九節裏『本於祂』一辭指明有些東西從元首出來，使身體長大。身體的長大在於有東西從基督這位元首出來，正如植物的長大在於養分從土壤進到

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

植物裏。植物若沒有從土壤裏吸取養分，就無法長大。照樣，我們若沒有接受從基督這元首所出來的，身體也無法長大。所以，持定元首就等於在基督這土壤裏面生根。

我們的需要乃是花時間吸取神。我們每天怎樣花時間喫東西，我們也該照樣花時間吸取主，花時間吸收基督的豐富。我們與主接觸不該匆匆忙忙的。…我們需要有充分的時間來禱告，這使我們能更多吸取神的豐富。…祂乃是真實的、豐富的、實在的，我們需要吸取祂。今天我們的神乃是經過過程、包羅萬有的靈，而我們有靈可以吸取祂。因此，我們必須操練我們的靈，留在神的面光中來吸取祂。這是需要花時間的。雖然我們都經歷過吸取神的豐富，但我們的經歷還不敷充分。因這緣故，我們必須花更多的時間來吸取祂。不要浪費時間在心思、情感、意志裏，乃要更多花時間在靈裏愛慕主，讚美祂，向祂獻上感謝，並且自由的對祂說話。你這樣與祂交通，就吸取祂的豐富，祂也會更多把祂自己加到你裏面。神越加到我們裏面，就越使我們生長。這就是神叫人生長的路。（歌羅西書生命讀經，五六二至五六三、五六七至五六八頁。）

如果你每天都花一些時間禱告，吸取神自己，祂臉上的救恩，定規要變作你臉上的救恩。（詩四二5，11。）或許你很憂愁，到神面前跪了二十分鐘都沒有說話，只有歎息、難過、傷心並等候。但希奇的是，過了二十分鐘，你的面色改變了；憂傷的面容變作喜樂的面容。你的臉上顯出救恩，這個救恩是來自神的臉；因為你和神面對面，所以祂臉上的救恩，變成你臉上的救恩。（禱告的意義與目的，一一頁。）

參讀：歌羅西書生命讀經，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

詩二七 8『你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。』

約十五 7『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

禱告的意義，第一是吸取神，第二是發表神；二者是相聯的。發表神，意思就是讓神說話，讓神發表出來。禱告並不是我們說話，發表我們自己，乃是讓神說話，發表祂自己。

新約中有一個馬大，非常多言多語。…當馬大的兄弟拉撒路死了之後，主到了馬大那裏。馬大沒有讓主先說話，她一看見主，開頭一句話就說，『主阿，你若早在這裏，我兄弟就不會死。』（約十一 21。）主對她說，『我是復活，我是生命；信入我的人，雖然死了，也必復活；…你信這話麼？』（25～26。）馬大回答說，『主阿，是的；我信你是基督，是神的兒子。』（27。）她對主所說的，和主向她所啓示的，根本不合。她一直說話，因此主的話說不到她裏面。…真正的禱告乃是人到神面前，不自己說話，而讓神說話；不發表自己，而讓神發表。然而許多時候，我們在禱告中就像馬大，只顧發表自己，而沒有讓神發表。（禱告的意義與目的，一二至一三頁。）

信息選讀

這並不是說，禱告都不要講話。禱告也會講話，問題是講甚麼話。在禱告裏，應當講神在我們裏面講的話。神在我們裏面講話了，我們把祂在裏面講的，再對祂講。…詩篇二十七篇八節所說的就是這原則。…這就是根據神在裏面說話而有的禱告。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

以禱告時，外面的話，乃是發表裏面的話。外面是人說話，裏面是神說話。神在裏面說了，人纔在外面說。禱告不是你說話求甚麼，乃是你發表神在你裏面所說的；所以，你的禱告就成了神的發表。這纔是真正的禱告。

我們可能有這樣的經歷，當我們聽見召會需要為某次特別聚會禱告，或為召會的復興而禱告，正當我們跪下來要開始禱告時，覺得裏面有從主來的話，把我們裏面的光景，以及我們在主面前的情形，都說了出來。這時候，我們就該停止所有想要禱告的項目，不要顧召會復興，也不要管特別聚會或其他的事，只該跟着裏面的感覺，說出裏面主對我們說的話。我們裏面若感覺主責備說，『你這個人滿了血氣。』我們就應該說，『主阿，我是一個滿了血氣的人。』又感覺到主說，『你這個人全是自己。』我們立刻就該說，『主阿，我是一個滿了自己的人。』…詩篇二十七篇四節，大衛說要瞻仰神的榮美，『在祂的殿裏求問。』大衛不是說『求告』，也不是說『求討』，乃是說『求問』。求問，就是來問神。

總之，禱告的意義就是吸取神並發表神。每一次的禱告都該碰着神，都該讓神經過而得着發表。我們這樣禱告，結果裏面就能給神一再塗抹，而得與神更多調和。這時我們就會知道，神是我們的一切；我們也必看見，神無時無刻不與我們同在，並且在我們每一點的需要上，祂都作了我們的供應。

（約翰十五章七節）給我們看見三個非常重要的點。第一，我們要住在主裏面。住在主裏面，就與主有交通；與主交通，就是住在主裏面。第二，主的話住在我們裏面。因着我們住在主裏面，與主有不斷的交通，主就在我們裏面對我們說話。第三，我們向着主有出乎心願的祈求。這種祈求或禱告，乃是從主在我們裏面說話而來的。如果我們是一個與主有交通的人，主就在我們裏面向我們說話；主說了話，我們就有話向主祈求，向主禱告。（禱告的意義與目的，一三至一六頁。）

參讀：以弗所書生命讀經，第九十五篇；來到施恩的寶座前（小冊）。

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)

第四週 ■ 週四

晨興餽養

徒二二 10『我說，主阿，我當作甚麼？主對我說，起來，進大馬色去，在那裏要將所派你作的一切事都告訴你。』

約六 27『不要為那必壞的食物勞力，要為那存到永遠生命的食物勞力，就是人子要賜給你們的…。』

我們得救之後，…最重要的一件事，就是與神接觸。…若是一個人不知道怎樣與主接觸，或者缺少和主來往交通，他無論怎樣努力，都不能作個好的基督徒。

約翰福音裏有許多例子，都是給我們看見該怎樣與主接觸。…你們若真心要和主接觸，就能在這些重點上，看見與主接觸的祕訣。（禱告的意義與目的，四五至四六頁。）

信息選讀

第一個例子是…主變水為酒的事。…在〔這〕個例子裏，我們看見一個重大的原則，就是我們和主接觸時，不能支配主，主權必須完全在祂手中。因此，時間和作法都得由祂定規，不能由我們支配。…我們不可對主說，『主阿，你作這個罷，你作那個罷。』若是這樣，恐怕主要說，『我與你何干？』（約二 4。）…這並非主不要和我們接觸，或者主不負責我們的事。…主來到我們裏面，就是要和我們接觸，要負責我們的事，如同那一天祂來到迦拿那個婚筵的地方一樣。

第二個例子，是約翰四章所記撒瑪利亞婦人與主接觸的事。在這裏，我們看見一個婦人發現自己的乾渴，也發現主有活水，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.

沒有把活水立時給她，反而向她要東西。…主向她要丈夫，（15～16，）就是向她要罪惡。主向她題起丈夫的問題，就是點出她罪惡的問題。主的意思是說，『你要活水麼？你應當把你的罪惡交出來。你要得着滿足麼？你應當注意到你罪惡的問題。』

我們到主面前，發現了自己的需要，也知道主能供給我們所需要的，因此我們就向主要。然而，就在我們要的時候，主給我們看見我們的污點、錯處、失敗，以及許多應該對付的問題。…我們就需要把祂所點到的事，把祂向我們要丈夫這件事說出來，然後纔會得着祂的供應。

第三個例子，是六章所記許多人喫餅得飽的事。我們看見有大批羣眾來接觸主，主…行神蹟給他們喫飽了。但他們第二天又來，還想要喫飽。因此主對他們說，『不要為那必壞的食物勞力，要為那存到永遠生命的食物勞力。』（27。）主的意思是要教導他們，不要一直尋求物質的食物，反而要花工夫尋求那永遠生命的食物。這裏又有一個極大的原則，在我們和主接觸的事上，主不歡喜我們把很多盼望、尋求和禱告，都擺在物質的事上。

有的弟兄早晨用半小時禱告，…都是為着物質的事。有的姊妹為她的丈夫、兒女禱告也是這樣，…全是為着物質的事。這樣禱告親近主，…初期主還給他喫飽，顧到他所求的。但他若長期這樣行，主也要斷定他是喫餅得飽的人。…在接觸主的時候，主不大喜歡我們題起物質的事，因為這些事…主都知道。我們接觸祂，應該注意屬靈的事、生命的事，就是要先尋求祂的國和祂的義。我們若注意這些事，其他物質的東西，主都要加給我們。（太六31～33。）（禱告的意義與目的，四六至四七、五〇至五二頁。）

參讀：認識生命與召會，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

第四週 ■ 週五

晨興餽養

林後一 8 ~ 9 『…我們被壓太重，力不能勝，甚至連活命的指望都絕了，自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神。』

賽四九 15 『婦人焉能忘記她喫奶的嬰孩，不憐恤她親生的兒子？即或有忘記的，我卻不忘記你。』

在約翰十一章，我們還看見另一個原則，就是主不為人治病，只叫人復活。為人治病的原則，是幫助人的軟弱。…祂聽見拉撒路病了，沒有去為他治病，直等到他死了，纔去叫他復活。因為叫人復活，纔是祂要作的。叫人復活的原則，就是等人到了…盡頭，祂纔來給人一個新的起頭。…必須等你軟弱到絕境，失敗到盡頭，完全到死地，…主纔在你身上彰顯祂復活的大能。

所以當你親近主時，不必受這些軟弱和失敗的打擾。…若是你知道這些，主更知道。…若是祂…讓你失敗，…你即使是苦求，也…剛強不起來。所以我們要學一個功課，在禱告裏，把自己一切的難處統統放手，直等到我們真到了…盡頭，主就來了。那就是復活，那就是拯救。（禱告的意義與目的，五八至五九頁。）

信息選讀

約翰十三章記〔載〕主為門徒洗腳的事。這裏給我們看見另一個原則，就是我們親近主時，要讓主隨祂的意思在我們身上作事。千萬不要作彼得，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

要給他洗腳時還謙卑的說，『你絕不可洗我的腳，永遠不可。』等到主對他說，『我若不洗你，你就與我無分了。』（8。）他就說，『主阿，不但我的腳，連手和頭也要洗。』（9。）這就是我們的光景。主要在我們身上作事，我們開頭不讓祂作；後來讓祂作了，又要祂多作。這都是人的意見。

二十一章記（載）主向門徒顯現的事。在這裏我們看見，當我們…流落世界，在最軟弱而完全忘記親近主的時候，主還是來親近我們。

彼得…不只自己下了世界，還帶着弟兄們去。是他先說，『我打魚去。』然後其餘的門徒說，『我們也和你同去。』（3。）這好比一位弟兄說，『我要去愛世界。』其他的弟兄們就說，『我們也同你去。』於是他們就成羣結隊的去愛世界，一起墮落到世界裏。然而，主沒有因此棄絕他們，主仍然看顧他們，使他們打着魚，又為他們豫備魚和餅，讓他們喫一個飽。等他們都喫過了，主就問彼得：『約翰的兒子西門，你愛我比這些更深麼？』（15。）主這樣問彼得，是要門徒們知道，主對他們還是不失望，主還要他們跟隨祂，事奉祂。

在接觸主的事上，你我都是失敗的。彼得去打魚，我們也跟他去打魚；我們失敗，但主永遠不失敗。我們親近祂時，祂接觸我們；我們不親近祂時，祂也來接觸我們。我們自己是靠不住的，今天接觸祂，明天不接觸了；這個月親近祂，下個月不親近了。然而，無論我們怎樣，主還是一樣；無論我們怎樣改變，主永不改變。所以，在我們和主接觸的事上有一個原則，就是雖然我們會改變，主卻永不改變。（禱告的意義與目的，五九至六二頁。）

參讀：交通與神人調和，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

第四週 ■ 週六

晨興餽養

雅二 23 『…亞伯拉罕信神，…他又得稱為神的朋友。』

創十八 14 『耶和華豈有難成的事麼？到了約定的日期，明年這時候，我必回到你這裏，撒拉必生一個兒子。』

17 『耶和華說，我所要作的事，豈可瞞着亞伯拉罕麼？』

求問…不是你的意思給神知道了，乃是神的意思給你知道了。當神把祂在某某弟兄身上的目的，給你知道了之後，你當再問：『主阿，你要我去和他交通麼？』這是神在裏面的塗抹，好像是你在問，卻是神給你的感覺。…好的禱告全是求問；求問的禱告最尊重神。

大衛是一個最會禱告的人，他常常求問耶和華。（撒下三十 8，撒下五 19, 23，詩二七 4。）你若這樣根據感覺，一步步的求問，那就是最好的禱告。當你這樣求問的時候，很容易就摸着神的引導，你就可以照着那引導去作。（交通與神人調和，九至一〇頁。）

信息選讀

在創世記十八章，神要亞伯拉罕向祂禱告，就先來作他的朋友。神不是把亞伯拉罕題到天上榮耀的聖所裏，乃是親自降卑來到亞伯拉罕所住那卑微的帳棚裏。祂來，一點沒有耀武揚威，沒有帶着甚麼威嚴。…神來到亞伯拉罕這裏，完全像個平常的客人一樣。…這完全像一個人在朋友家裏作客的光景。（禱告的意義與目的，一八頁。）

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)

亞伯拉罕享受與神這樣甜美的交通，那時他就從神領受關於以撒出生和所多瑪毀滅的啓示。…以撒的出生與基督有關，所多瑪的毀滅與神對罪的審判有關。…基督必須進來，罪必須出去。…祂要在我們的家庭生活、職業生活、甚至基督徒生活、和召會生活中產生基督，並且毀除『所多瑪』。…在積極一面，我們更多看見了基督，就說，『我看見了基督的一些新事物。我真是恨惡自己沒有更多憑祂而活。』這就是關於以撒出生，在我們生活中把基督生出來的啓示。但在消極一面，我們看見自己的罪，就說，『主阿，赦免我。在我裏面還有這麼多的自私、惱恨和嫉妒。我有這麼多的失敗、缺欠、甚至罪惡的事。主，我審判這些事物，我要它們被毀除。』

在十四節主說，『耶和華豈有太奇妙（或美妙）的事麼？』（直譯。）在我們眼中，每次對基督的經歷都是奇妙的；那是主美妙的作為。撒拉如何能生以撒？就人說是不可能的。這事若是發生在我們身上，在我們眼中必會看為美妙且奇妙的事。基督徒的經歷總是這樣，因為基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能對基督都成為可能！我們能作別人所不能作的，我們能成為別人所不能成為的，因為基督在我們對祂的經歷中乃是奇妙且美妙的。

神臨到亞伯拉罕，乃是因為祂在尋找代求的人。神在天上的寶座上，已經定意要對邪惡的所多瑪城執行審判。但神絕不會忘記，祂的一個子民羅得在那城裏。羅得甚至不曉得，他必須從所多瑪被救出來。神怎麼辦呢？祂必須找到一個人為羅得代求。…神臨到亞伯拉罕，目的是要找到一個代求的人。…神有祂神聖的原則，其中一個乃是：若沒有代求，祂就不能拯救任何人。每一個基督徒得救，都是因着代求而成就的。（創世記生命讀經，八一五至八一七、八二一至八二二頁。）

參讀：創世記生命讀經，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

第四週詩歌

WEEK 4 — HYMN

Pray to fellowship with Jesus

Prayer — Fellowship with the Lord

784

568

禱告—與主交通

8 7 8 7 副 (英 784)

F 大調

4/4

F B^b F C
 5 · 5 6 5 3 1 | 1 - 6 0 | 5 · 1 3 1 5 3 | 2 - - 0 |
 一 禱 告 與 主 來 往 交 通, 祂 面 靈 裏 來 尋 求;
 F B^b F C⁷ F
 5 · 5 6 5 3 1 | 1 - 6 0 | 5 · 1 3 2 1 7 | 1 - - 0 |
 祂 前 求 問 並 且 靜 聽, 隱 密 之 處 來 等 候。
 C #1 2 3 4 2 F B^b Dm Gm C⁷
 2 · #1 2 3 4 2 | 3 - 5 0 | 6 · 6 5 3 4 3 | 2 - - 0 |
 (副) 禱 告 與 主 來 往 交 通, 祂 面 靈 裏 來 尋 求;
 F B^b F C⁷ F
 5 · 5 6 5 3 1 | 1 - 6 0 | 5 · 1 3 2 1 7 | 1 - - 0 ||
 祂 前 求 問 並 且 靜 聽, 隱 密 之 處 來 等 候。

- 二 禱告與主來往交通, 從你裏面全敞開;
 敞着臉面將祂瞻仰, 單一、純潔又實在。
- 三 禱告與主來往交通, 憑信將祂來尋求;
 學習來摸祂這活靈, 恭敬、仰望並等候。
- 四 禱告與主來往交通, 以靈、以真為祕訣;
 總要憑靈禱告、求問, 照着裏面的感覺。
- 五 禱告與主來往交通, 誠懇靜聽祂所言;
 讓祂心意印刻於你, 使你成全祂心願。
- 六 禱告與主來往交通, 沐浴在祂面光中;
 讓祂榮美將你浸透, 使你返照祂面容。

F F⁷/A B^b Gm Am Dm Gm/B^b C⁷
 1. Pray to fel-lowship with Je - sus, In the spir-it seek His face;
 F F⁷/A B^b G/B F/C C⁷ F
 Ask and list-en in His pre - sence, Wait - ing in the se-cret place.
 C/E A⁷/C# Dm F/A B^b Am Dm G⁷ C⁷
Chorus
 (C) Pray to fel-lowship with Je - sus, In the spir-it seek His face;
 F F⁷/A B^b G/B F/C C⁷ F B^b/F F
 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.

第五週

我們需要在生命的新樣中
生活行動，在靈的新樣裏服事，
並且裏面的人日日得更新

詩歌：

讀經：啓二一5上，羅六4，七6，十二2，林後四16，
五17，加六15

【週一】

壹 『坐寶座的說，看哪，我將一切都更新了』—啓二一5上。

貳 我們這些在基督裏的信徒，已成為新造——一個人得了重生，有神的生命，不活在外面的
人裏，乃活在裏面的人裏—林後五17，加
六15，約三3，5～6，15，林後四16。

叁 我們作為在基督耶穌裏的新造，需要在生
命的新樣中生活行動—羅六4：

一 在生命的新樣中生活行動，意即在復活的範圍
裏生活，並在生命中作王—4節，五17。

二 題到生命，羅馬五章十節說到要在神兒子的生
命裏得救，十七節說到在生命中作王，六章四
節宣告我們和基督同死同葬，好叫我們在生命

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

的新樣中生活行動。

- 三 我們受浸以後，就成了在復活裏的新人；復活不僅是將來的光景，也是現在的過程—林後五 17，腓三 10～11。
- 四 我們與基督一同埋葬，進入祂的死裏，並且我們復活了，像祂復活一樣；因此，我們應當在生命的新樣中生活行動—西二 12，弗二 5，羅六 4。
- 五 生命的新樣與賜生命的靈（在復活裏的基督自己）密切相關；那靈乃是在生命的新樣中生活行動的路—林前十五 45 下。
- 六 在生命的新樣中生活行動乃是一種生活，對付我們裏面屬亞當的一切，直到我們完全變化，模成基督的形像—羅八 29。

【週二】

肆 我們作為在基督耶穌裏的新造，需要在靈的新樣裏服事—七 6：

- 一 我們的生活應該有生命的新樣，我們的服事應該有靈的新樣—6 節：
 - 1 我們的生活也罷，事奉也罷，都不該有老樣。
 - 2 以我們的事奉來說，不該有律法字句的舊樣，乃該有靈的新樣—林後五 17，羅七 6。
- 二 在羅馬六章四節，生命的新樣來自與基督復活的聯合，是為着我們日常的生活行動。
- 三 在七章六節，靈的新樣來自脫離律法，歸與復活的基督，是為着我們服事神。
- 四 靈的新樣與生命的新樣，都是舊人釘十字架的

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

結果一六六。

五 在七章六節，『靈的新樣』指我們重生之人的靈，有主，就是那靈，住在其中—提後四 22：

- 1 凡與我們重生之靈有關的，一切都是新的；凡出於這靈的，也都是新的一約三 6，四 23～24，羅一 9，弗六 18。
- 2 我們重生的靈是新樣的源頭，因為主、神的生命與聖靈，都在這裏—林前六 17，林後三 16～18。
- 3 我們事奉神，應當像保羅一樣，在我們重生的靈裏，憑着內住的基督，就是賜生命的靈，而不在我們的魂裏，憑魂的能力和才能—羅一 9。

【週三】

伍 基督徒生活是被更新的生活；我們裏面的人需要日日得更新—林後四 16，羅十二 2，弗四 23：

- 一 我們外面的人漸漸銷毀，但我們裏面的人日日在更新—林後四 16：
 - 1 外面的人是以我們的身體為其器官，以我們的魂為其生命和人位。
 - 2 裏面的人是以我們重生的靈為其生命和人位，以我們更新的魂為其器官。

【週四】

二 在經歷上，我們是藉着破碎和更新，在成為新造的過程中—五 17，四 10～12，16，弗四 22～24：

- 1 就着我們是在基督裏的意義說，我們是新造；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

實上，我們在日常生活裏卻不是那麼新，因為我們沒有讓基督作惟一佔有我們、充滿我們，並作我們生命、性情、外表、和彰顯的一位—加二 20，四 19，林後三 18，弗三 16～17。

- 2 我們雖然得了重生，但在日常生活裏仍有攙雜，因為我們的生活有一部分是新造，更大一部分還是舊造—林後五 17，羅八 4，14。
- 3 雖然我們的靈已經得了重生，但我們的魂連同魂裏心思、意志、情感的功能仍在舊造裏，需要得更新—十二 2，弗四 23。
- 4 十字架是為我們成就更新的最大幫助—太十六 24，林後四 10～12。
- 5 得更新就是得着神常新的素質分賜到我們裏面，頂替並排除我們老舊的元素—16 節，羅十二 2，多三 5。
- 6 藉着更新的過程，我們就從舊造的範圍遷到新造的範圍裏，成為新耶路撒冷—西三 10，啓二一 2。

【週五】

三 在基督徒生活裏，我們為着神的定旨需要經過更新的過程—這乃是一個包含苦難的過程—羅八 17～18，林後一 7，四 10～11，17，彼前四 13，五 9：

- 1 我們命定要受苦，為要叫我們得更新；一切苦難都是叫我們得更新的過程—西一 24，腓一 29，林後一 6，四 17。
- 2 神所分派給我們的一切苦難只有一個目的，就是要更新我們—羅十二 2，弗四 23，多三 5。
- 3 我們所經過的苦難，乃是一個過程，要將我們從舊

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 ever-new 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

造的範圍遷到新造的範圍—林後五 17。

- 4 我們爲了得更新所經過的苦難，與我們得更新的榮耀不能相比—四 17 ~ 18，羅八 18。
- 5 我們經過患難的時候，在我們裏面需要日日不斷的有更新，使神能完成祂的心意—林後四 16 ~ 17，弗一 4 ~ 5，9，11 ~ 12。

【週六】

四 當裏面的人因基督復活生命新鮮的供應而得着滋養時，裏面的人就更新了一約十一 25，腓三 10：

- 1 我們外面的人因着死的殺死工作逐漸銷毀；我們裏面的人—我們重生的靈，連同我們裏面的各部分—卻因復活生命的供應，得以日日新陳代謝的更新—耶三一 33，來八 10，羅七 22，25，十二 2，林後四 16，弗四 23。
- 2 我們裏面的人越得更新，我們魂的功用也越得更新—羅十二 2。
- 3 我們調和的靈擴展到我們的心思裏，成了我們心思的靈；在這樣的靈裏，我們得以更新而變化—弗四 23，林後三 18，羅十二 2。

五 因爲我們已經從神而生，成爲神的兒女，有神的生命和性情，我們眾人都有神聖的元素在裏面加力—約一 12 ~ 13，三 15，約壹五 11 ~ 12，彼後一 3 ~ 4：

- 1 在這神聖的元素裏有更新的性能—羅十二 2。
- 2 在基督的復活生命裏，這神聖的生命有更新的性能—約十一 25，腓三 10，啓二一 5 上。
- 3 神聖生命裏的性能在我們一切的行動上更新我們—羅六 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 我們需要經歷並享受基督復活生命裏更新的性能，
使我們裏面的人能日日得更新—林後一 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.

第五週 ■ 週一

晨興餽養

羅六 4『所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督…，從死人中復活一樣。』

五 17『…那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。』

我們與基督一同埋葬，進入祂的死裏，如今我們復活了，像祂復活一樣。因此，我們應當在生命的新樣中生活行動。生命的新樣與賜生命的靈（在復活裏的基督自己）密切相關。在生命的新樣中生活行動的路乃是那靈。…我們浸入水裏的時候是進到死裏；但我們從水裏出來的時候，乃是進到復活裏。我們都必須對受浸有這樣奇妙的體驗和領會。我們受浸以後，就成了在復活裏的新人。復活不僅是將來的光景，也是現在的過程。在生命的新樣中生活行動，乃是今天在復活的範圍裏生活，並在生命中作王。這種生活對付我們裏面屬亞當的一切，直到我們完全變化，模成基督的形像。（羅八 29。）（新約總論第十冊，四七頁。）

信息選讀

羅馬六章四節所說的『生命的新樣』，就是五節所說的『祂復活的樣式』。我們都應當在這生命的新樣中生活行動。我們必須看見，我們在受浸時，就在基督死的樣式裏與祂聯合生長，並且要在祂復活的樣式裏，就是在祂復活生命的新樣中，與祂聯合生長。這意思是，我們必須看見我們已與祂同死，現今我們正與祂同長。我們在受浸時與祂同葬，現今我們在祂的復活裏，在祂神聖的生命裏，與祂同

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

長。我們必須照着這異象生活行動，就是在生命的新樣中生活行動。在我們的日常生活和聚會裏，我們需要在生命的新樣中生活、舉止行動、工作並作每一件事。（新約總論第十冊，四七至四八頁。）

五章十節在基督的生命裏得救，與六章四節在生命的新樣中生活行動是相符的。我們若在祂的生命裏得救，我們就是在生命的新樣中生活行動。有時候丈夫或許給妻子不好的臉色，在這種情形裏，作姊妹的只要在生命的新樣中生活行動；這就是在基督的生命裏得救。然而，她若向丈夫回個不好的臉色，她就不是在基督生命的新樣中生活行動，反而是在亞當之死的舊樣中。

有着歡騰面容的夫妻，乃是在基督的生命裏活着。這生命的彰顯乃是復活。基督的復活是新事物的彰顯。所以，在基督的生命裏活着，乃是在生命的新樣中活着。…我們若渴望天天並時時的得救，就必須認識我們是死了並埋葬了的人。但我們不再是在墳墓裏，我們現今是在復活裏。

給配偶不好的臉色，乃是叫埋葬了的舊人活過來。…我們若讓舊人回來，我們就不是在生命的新樣裏活着，反而是在死的舊樣裏活着。我們必須在復活裏過生活，這生活是根據基督包羅萬有的死。基督徒的故事是奇妙的故事。這故事有事實所組成歷史的一面，也有經歷的一面，就是我們日常生活的一面。按歷史說，舊人已經埋葬了，但在我們的日常生活中，舊人仍然與我們一同住宿。房子是給活人住宿的地方，墳墓是為着死人的。就某一面的意義說，我們的身體是舊造的墳墓。我們必須告訴舊人：『我不是給你居住的房子，我是給你埋葬的墳墓。』（李常受文集一九八九年第三冊，一三一、一三三至一三四頁。）

參讀：新約總論，第二百九十九至三百、三百五十八篇；生命的經歷與長大，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

第五週 ■ 週二

晨興餽養

羅七 6『但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們在靈的新樣裏服事，不在字句的舊樣裏。』

一 9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證…。』

提後四 22『願主與你的靈同在。願恩典與你們同在。』

羅馬七章六節表明，我們作為妻子，…必須在靈的新樣裏服事主，而在字句的舊樣裏。我們必須領悟，在六章四節，我們有生命的新樣，為着我們的生活；在七章六節，我們有靈的新樣，為着我們的服事。生命的新樣來自與基督復活的聯合，是為着我們日常的生活行動；靈的新樣來自脫離律法，歸與復活的基督，是為着我們服事神。因此，靈的新樣與生命的新樣，都是舊人釘十字架的結果。

不僅如此，生命的新樣和靈的新樣都與那靈有關。生命的新樣與在復活裏的基督自己相關，祂是賜生命的靈。（林前十五 45 下。）『靈的新樣』這辭中的『靈』指我們重生之人的靈，有主，就是那靈，住在其中。（提後四 22。）我們可以在靈的新樣裏服事，因為神更新了我們的靈。凡與我們重生之靈有關的，一切都是新的。凡出於這靈的，也都是新的。我們重生的靈是新樣的源頭，因為主、神的生命與聖靈，都在我們重生的靈裏。（新約總論第十冊，六三至六四頁。）

信息選讀

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

我們都必須學習如何運用我們的靈。你來到召會的聚會中，不要運用你的記憶，要運用你的靈。你若運用你的靈，就會有新的東西給弟兄姊妹。…我若保留許多資料在記憶裏，想要照着這記憶的題材釋放信息，那篇信息就必是老舊的，滿了死知識的舊樣。然而，我釋放信息時，若忘掉我的記憶，並運用我的靈，就會有新的東西溢出。…在一次聚會中我站起來說話，但卻不清楚信息的內容。我憑信站起來，運用我的靈。立刻，關於啓示錄裏的七靈這一點出來了。每位聽見那篇信息的人都能見證，那是新的、新鮮的、有能力的、活的。（羅馬書生命讀經，一七五頁。）

我作基督徒這麼多年，未曾看見多少活的結婚聚會。幾乎所有的結婚聚會都是死的。然而，有一位牧師不照着字句的規條，而在新娘和新郎面前流着淚，對新郎說，『今天你不是站在我的面前，你乃是站在主的面前。我明白你這青年人所站的立場，我認識你，今天我十分關心你。』這纔是靈的新樣。…那一天，這位牧師突破了死的字句，他突破了老舊。以後，那位青年人因着那個結婚聚會而真實的被主得着了。

今天我們必須在新樣裏服事主。我們來在一起聚集時，必須是在新樣裏聚集。守住老舊的方式是容易的。如果我是一個牧師，我只要進神學院讀完四年，熟讀禱告書，然後在某些場合讀某些部分即可，這對我來說是容易的。然而，你若要在靈的新樣裏服事，就必須保守自己在主的面光中，並且藉着接觸主而活在靈中。否則，你就沒有新樣，反而自然而然的在舊樣裏。持守舊樣是容易的，但要保持新樣，就必須逐日的接觸主。（李常受文集一九六五年第三冊，三四一至三四二頁。）

參讀：羅馬書生命讀經，第十一至十二篇；我們人的靈，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

第五週 ■ 週三

晨興餽養

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

太十六 24『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

外面的人是我們的身體和我們的魂，以我們的身體為其器官，以我們的魂為其生命和人位。裏面的人是我們重生的靈同着我們更新的魂，以我們重生的靈為其生命和人位，以我們更新的魂為其器官。魂的生命必須被否認，（太十六 24～25，）但魂的功用—心思、意志、情感，必須藉着被征服，（林後十 4～5，）得着更新並提高，而為靈所用；靈乃是裏面之人的人位。

『毀壞』（四 16）原意或作，銷毀，消耗，磨損。藉着不斷的殺死—死的工作，我們外面的人，就是我們物質的身體，以及使其有生命的魂，（林前十五 44，）就漸漸銷毀磨損。（哥林多後書生命讀經，一一二至一一三頁。）

信息選讀

我們在召會生活中，不斷經歷心思的更新和心思的提高。當我們的心思被主征服，我們的心思就得着更新。這樣，心思就能為我們的靈使用；我們的靈乃是裏面之人的人位。外面的人漸漸被銷毀、磨損、並被治死；但是裏面的人卻日日在更新。銷毀含示減少，更新含示擴增。因此，我們外面的人漸漸減少，裏面的人漸漸擴增。外面看來，我的身體漸漸衰老，但我裏面的人卻越發年輕、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.

裏面的人因復活生命新鮮的供應得着滋養，而得以更新。我們外面的人，我們必死的身體，因着死的殺死工作逐漸銷毀；我們裏面的人，就是我們重生的靈，連同我們裏面的各部分，（耶三一 33，來八 10，羅七 22，25，）卻因復活生命的供應，得以日日新陳代謝的更新。

更新與構成相似，…我們若要得着更新，就必須有一些元素加到我們裏面。這更新我們的元素，就是隱藏在我們裏面的寶貝。（林後四 7。）然而，…光有寶貝在我們裏面是不彀的。我們還需要被殺死、毀壞、銷毀、磨碾。為這緣故，我們裏面有寶貝，外面有環境。

我們逃避不了神的手。…你可能還用自己的聰明來逃避破碎和磨碾。沒有人對付得了你。然而，最想要逃避破碎的人，末了受的苦也最多。我們的定命就是被銷毀。

主憑着祂主宰的權柄，利用我們的環境來銷毀我們。不要以為是因為你不對，所以需要被銷毀。實際上，乃是因為你對，所以需要被銷毀。…保羅非常的對，所以他很需要被銷毀。這不是說，你應當故意犯錯。你如果錯了，你可能受懲罰。…你也許不知道該怎麼辦，因為你對了，會被銷毀；你不對，又會受懲罰。答案是你甚麼也不該作。

我們越經歷外面的人被銷毀、被治死，我們裏面的人就越得更新。我們重生的靈連同我們更新的心思、情感、意志，都需要復活、發展、擴大並復甦。因此，當外面的人漸漸銷毀時，裏面的人就漸漸復活、更新並發展。（哥林多後書生命讀經，一一五至一一六、三六〇頁。）

參讀：哥林多後書生命讀經，第十一、三十四至三十七篇；信徒對變化的經歷，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

第五週 ■ 週四

晨興餽養

林後五 17『因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。』

弗四 23『而在你們心思的靈裏得以更新。』

神所造之物，凡沒有神在其內作生命、性情、外表、以及彰顯的，都是舊造；凡有神在其內作生命、性情、外表、以及彰顯的，就是新造。我們重生以前，都是舊造。我們重生以後，就成了新造。重生就是成為新造。（林後五 17。）…就着我們是在基督裏的意義說，我們是新造；但事實上，我們在日常生活裏卻不是那麼新，因為我們沒有讓基督作惟一佔有我們、充滿我們、並作我們生命、性情、外表、和彰顯的一位。我們雖然得蒙重生，成了新造，但就着我們日常實際的生活行動而言，大部分的時間還是舊造。不管我們在主裏有多久，我們仍然保有老習慣。有時候我們活在靈裏而活基督，但大部分時間我們還是活在舊習慣、舊性情裏。（李常受文集一九八九第二冊，四四二至四四三頁。）

信息選讀

在道理上我們有神，但在日常生活上我們也許缺少神作我們的生命與性情。我們的個性也許是慢的，但許多時候，特別是在聚會裏，神的性情是要立即作事。我們的性情也許是安靜的，但神要我們成為新造，在聚會裏反我們天然的習慣而說一些話。神要我們都成為祂的新造，有祂作我們的性情。神也要我們彰顯祂。神是我們的分，但我們能否說祂是我們的新習慣？我們眾人必須從舊習慣裏被帶出來，以神為我們的新習慣。

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.

我們得蒙重生以後，就有了神，但我們所有神的元素不多。這就是為甚麼歌羅西二章十九節說，我們需要以神的增長而長大，或是說，以神的增加而增長。這乃是說，我們以神在我們裏面的增加而長大。我們若少有神的增加，就長得少。我們若多有神的增加，就長得多。我們若有神豐滿的在我們裏面，就會有豐滿的長大。神必須在我們裏面增加。當神在我們裏面增加，祂的新元素就加到我們裏面。不論我們天然的個性是快是慢，當神聖的元素進到我們裏面，就更新我們。我們接觸神的時候，神就將祂自己這神聖的元素注入我們裏面。這新的元素就加到我們現有的元素裏。這新的元素一加到我們裏面，在我們裏面就有一些東西作成了。

神願意將祂自己加到我們裏面，但我們若不接觸祂，祂就不能在我們裏面增加。我們也許經過一段時間沒有接觸神，也沒有向祂禱告，反而憑自己並在自己裏面作一切。在這段期間，神沒有加到我們裏面，我們也沒有以神的增加而增長。這就是為甚麼我們鼓勵眾聖徒守晨更。我們守晨更親近主不是只為着運用心思讀聖經的字句，乃是為着運用靈。為此，我們必須說，『哦，主耶穌。』我們呼求主乃是屬靈的呼吸。我們必須藉着向神禱告並呼求而接觸神。這樣，祂就將祂自己加到我們裏面。當我們接觸祂，祂就將更多的神聖元素加到我們裏面。當神新的元素加到我們裏面，這新的元素就新陳代謝的更新我們。就天然說，我也許是性急的人，但因着神的元素進到我裏面，這元素就更新了我天然的習慣。我天然的個性也許很慢，但神以祂的元素更新我，將我的舊元素除去。（李常受文集一九八九年第二冊，四四四至四四六頁。）

參讀：日日在更新，第一至二章；以弗所書生命讀經，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, msg. 47, 94

第五週 ■ 週五

晨興餽養

羅八 17 ~ 18 『…只要我們與祂一同受苦，好叫我們也與祂一同得榮耀。因為我算定今時的苦楚，不配與將來要顯於我們的榮耀相比。』

多三 5 『祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』

我們或許是在召會裏蒙主保守的好聖徒，但我們有否得着神聖元素的更新？我們身上是否有一些更新在發生，還是日日、年年維持原樣？我們若受了許多苦，而仍舊維持原樣，那是可悲的。神為要完成祂在我們裏面並在我們身上更新的工作，就成為在我們裏面的生命與性情。除此之外，神也是主宰萬有的主，管治全宇宙，為要更新我們。神使用四圍的環境，好將祂的生命與性情作到我們裏面。沒有四圍的環境，我們永遠不能得更新。我們會維持原樣。（李常受文集一九八九年第二冊，四四六至四四七頁。）

信息選讀

神乃是要更新我們。…我們可能是最對的人，卻是最老舊的人。我們的習慣也許很強，我們的所是也很強。但神的意思不只是管教或改正我們，乃是用外在的環境難為我們、題醒我們、喚醒我們，使我們領悟我們雖有神作我們的性情，我們卻不照祂的性情活祂。我們有祂作我們的享受，但我們不以祂作我們的性情而活祂。

我們是否照着神的性情管教兒女？我們也許照着我們的個性、所是、與習慣管教他們。所以神用環

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,

境把我們擺進『監牢』裏。藉此祂題醒我們要禱告，而我們禱告最終的結果不僅是我們被改正了，我們也得更新了。…我們先前是藉着自己、憑着自己、並在自己裏面管教兒女。…現今我們有神在我們對兒女的管教裏，我們的管教成了人而神的管教。雖然是作父親的在管教，但因為他的管教充滿了神，所以是神的管教，有神在其中。神用那叫我們受苦的外在環境更新我們。

我們是因着神加到我們裏面，因着有更多神的元素加到我們裏面而更新。…真實的基督徒生活乃是在早晨、在晚上，天天都有神加到我們裏面。…今天的難處是人所作的一切事都沒有神。神所關心的，乃是祂所揀選的人，藉着讓祂天天加到他們裏面，而學習與祂合作。神為着新陳代謝的變化我們，就將祂自己天天加到我們裏面。…這新的元素是神自己，舊的元素是我們。

我們的神每天都在等待機會，要將祂自己加到我們眾人裏面。我們若給祂機會，並向祂敞開，祂就要將祂自己當作新的元素加到我們裏面，不只改正我們，更頂替我們，更新我們。…有時候神可能允許召會經過『風暴』。神許可這『風暴』發生，因為神要我們得更新。我們若在『風暴』中受了苦，卻還保持原樣，沒有更新，這是可悲的事。我盼望我們思考這事。我們必須禱告：『主阿，我不要再保持原樣。我不要今年跟去年一樣。我要日日得更新。』神的心意是要我們日日得更新。為要得更新，我們需要神每日新鮮的加增到我們裏面。我們每日需要接觸神，將自己向祂敞開，讓祂進到我們裏面，逐日新鮮的加增到我們裏面。（李常受文集一九八九年第二冊，四四七至四五〇頁。）

參讀：神聖啓示的中心路線，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

第五週 ■ 週六

晨興餽養

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

啓二一 5『坐寶座的說，看哪，我將一切都更新了。又說，你要寫上，因這些話是可信的，是真實的。』

神聖的元素是非常活動的，是加力的，是作工的，是生機的。…我們現今所享受神的生命具有更新的性能。…我用『性能』（capacity）這辭，意思是說神聖生命在其性質上的功能。在神神聖的性質裏，有終日加力的功能。神聖生命及其性質一進到我們裏面，就在我們裏面加力。我們眾人都有神聖的元素在裏面加力。在這神聖的元素裏有更新的性能。

我們可以用肥皂來作說明，因為肥皂有洗去污穢的性能。肥皂的性質裏有洗去污穢的功能。照樣，在我們所領受並享受的神聖生命裏，也有按着神聖生命性質的更新性能。…我們需要天天享受在復活裏神聖生命更新的性能。（李常受文集一九八九年第二冊，四五一頁。）

信息選讀

每早晨我們必須接觸主。首先，我們必須認罪。其次，我們必須拒絕己。我們拒絕己的時候，就經過基督的死，基督的死也殺死我們。在林後四章，保羅說到『耶穌的治死』（10。）這是指耶穌（就積極的意義說）一直在殺死我們。今天許多藥物裏面，有醫治的元素，也有殺死的元素，能殺滅我們裏面有害的細菌。在耶穌裏面有殺死的元素。…在這藥劑裏，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.

殺死的能力。每早晨我們都需要到主這裏來，取用祂作我們…每日的抗生素。當我們取用祂作藥劑，我們就享受耶穌的殺死，耶穌的治死。這殺死就是更新的過程。不僅如此，這殺死帶來復活。…在基督的復活裏，這神聖的生命有更新的性能。我們早晨拒絕己並接受神到我們裏面的時候，就在一天當中感覺到，有一個殺死的過程在我們裏面進行着。並且在神聖的生命裏有更新的性能，在我們一切的行動上更新我們。

神的心意完全是要使我們成為新的。這不是一夜之間的事，…需要我們接觸神、接受神，使神整天加增到我們裏面；更需要我們禱告、認罪、並拒絕己，好取用基督的十字架。取用基督的十字架乃是殺死，這殺死就是死。這死帶進復活；在這復活裏，我們裏面神的生命就會發揮更新的性能。我們就會新陳代謝的改變。

每時每刻我們都需要接受神，使祂能加到我們裏面；我們也必須拒絕己，好接受基督的死，使我們能與我們裏面的主合作。這樣，我們就會享受更新的性能，也會享受更新的結果，就是我們在行為、性格、個性、甚至習慣上，新陳代謝的改變。最難更新的是我們的習慣。當我們天天在基督裏經歷神，我們就會看見神的心意是要一點一點的更新我們，特別是更新我們的習慣。

神要我們成為新造。當主所有的兒女都經過更新的过程，成為新耶路撒冷的時候，他們就會在完全更新的情形裏。聖城叫作新耶路撒冷，因為那裏沒有神舊造的舊元素。我們經過患難的時候，在我們裏面需要日日不斷的有更新，使神能完成祂的心意。（李常受文集一九八九年第二冊，四五一至四五四頁。）

參讀：書信中神的靈同人的靈，第三章；書信中的靈，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

第五週詩歌

11

敬拜父—祂的新鮮

8 6 8 6 副 (英 16)

D 大調

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 樹, 永 遠 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 長 存 的 主, 直 到 永 遠 不 敗!

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 遠 不 知 陳 舊!

2 | 3 3 5 5 | i i 2 i 6 | 5 5 6 7 | i . i ||

千 萬 億 載 仍 是 鮮 新! 儘 管 年 日 悠 久。

- 二 父,你是神也就是“新,” 無你就是陳舊;
 有你,雖然代遠年湮, 仍是常新不朽。
- 三 你向我們所賜之福, 都是新而不舊;
 約是新約、路是新路, 都要永遠存留。
- 四 我們乃是你的新造, 新人、新心、新靈;
 日日更新,永不衰老, 滿有新樣、新生。
- 五 最終新天、新地、新城, 一切全都更新;
 月月都有新果供應, 永遠不再變陳。
- 六 父神,你是常新不舊, 我們讚美不休!
 永遠讚美、永遠歌謳: 你是常新不舊!

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; Thru
 count - less a - ges, ev - er fresh, Thy new - ness doth un - fold.

- 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.
- Each blessing Thou hast given us
 Thy newness doth contain;
 Thy covenant, Thy ways are new,
 And ever thus remain.
- Now we Thy new creation are—
 New spirit and new heart;
 We’re daily from the old renewed,
 New life Thou dost impart.
- The earth and heavens will be new
 And Thy new city share;
 New fruits each month will be supplied,
 For all is newness there.
- O Father, Thou art ever new,
 And all is new in Thee;
 We sing the new eternal song,
 New praise we give to Thee.

第六週

進入基督天上職事裏美妙的牧養，
作神的奴僕牧養神的召會，
使神的夢得着應驗

詩歌：

讀經：徒二十 19～20, 28, 31, 約二一 15～17, 彼前二 25, 太二四 45～47, 二五 3～4, 9, 22～23

【週一】

壹 我們需要進入基督天上職事裏美妙的牧養，享受並供應基督，作神的奴僕牧養神的召會，使神的夢，就是神永遠的定旨，得着應驗—徒二十 19～20, 28, 31, 羅一 1, 加六 17, 可九 7～8, 弗三 11:

一 神的夢乃是祂永遠定旨的夢，要得着伯特利（神的家，神人相互之居所）的實際；神在這宇宙中只作一件事—建造祂永遠的居所，使祂得着永遠的彰顯—創二八 11～12, 16～19 上, 太十六 18, 約十四 23, 十五 5, 啓二一 3, 22。

二 基督作為奴僕救主而來，不是要受人的服事，乃是要服事人；祂這位羣羊的大牧人從前服事我們，現在仍是服事我們，將來還要服事我們—可十 45, 路二二 26～27, 十二 37, 來十三 20, 啓七 17, 創四八 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 每當我們有需要時，我們能來到主面前，讓祂服事我們，好使祂能藉着我們服事別人；奴僕救主作為賜生命的靈，將自己作生命分賜到我們裏面，使我們能成為祂將自己作生命分賜到別人裏面的憑藉，如此，祂就藉着我們牧養別人—太二六 13，約十三 12～17，約壹三 16，約十 10，林前十五 45 下，林後三 6。

四 我們在時間裏對主的事奉，乃是為着在來世和永世裏對祂的事奉作豫備—太二五 21，啓二二 3：

1 我們在神面前的用處乃是我們與祂調和的結果；神在我們裏面的成分有多少，就是我們在神面前的用處有多少—西二 19，來十三 20，腓二 13，三 8～9。

2 神在時間裏惟一的目標，就是要將祂自己逐日分賜到我們裏面，使我們能完全與祂調和；我們所有的事奉，都在於神進到我們裏面並從我們裏面透出來—約七 37～39，林後三 2～3，6，16～18。

五 基督是神家中的管家，使我們成為分賜神的奧秘與神諸般恩典的眾管家，以完成神永遠的經綸，祂的家庭行政—林前四 1，弗三 2，彼前四 10，賽二二 15～22。

【週二】

貳 牧養神的羣羊，就是與那作聖徒魂的牧人和監督，顧到他們裏面各部分的益處，並監督他們真人位光景的主是一，而為聖徒的魂儆醒—約二一 15～17，彼前二 25，五 1～6，來十三 17。

一 為着羣羊的緣故，長老必須每天享受主作恩典和真理，使他們成為恩典和真理的分賜者—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, 提後二 24 ~ 26, 多一 9。

二 爲着羣羊的緣故, 長老需要每日買油, (太二五 3 ~ 4, 9,) 付代價得着更多的那靈—藉着買神經綸的真理; (箴二三 23;) 買火煉的金子, 使他們向着神富足; 買白衣, 使他們憑活出基督而穿上基督; 並買眼藥, 就是膏抹的靈, 以醫治他們的瞎眼。(啓三 18。)

三 爲着羣羊的緣故, 同工和長老需要作忠信精明的奴僕, 顧到主的家業, 並運用他們屬靈的恩賜, 將神話語的食物, 就是神經綸完全的福音, 分給罪人、信徒和召會—羅一 1, 太二四 45 ~ 47, 二五 22 ~ 23。

【週三】

叁 長老不該作主轄管神的羣羊, 就是神的產業; 眾召會是神的產業, 分配給長老們作他們受託的資產, 蒙神委託他們照管—彼前五 3 ~ 4:

一 作主轄管別人, 就是操權管轄被治理的人; (太二十 25;) 在信徒中間, 我們都是弟兄, 惟有基督是我們的主、我們的主人、和莊稼的主。(二三 8, 10, 路十 2。)

二 召會中的長老只能帶領, (不能作主,) 作羣羊的榜樣, 領頭事奉並照管召會, 使信徒可以跟隨—彼前五 3, 帖前五 12 ~ 13, 提前四 12, 五 17。

三 我們不該告訴聖徒住在那裏, 作甚麼, 或去那裏, 卻沒有指引他們去禱告以尊崇作身體元首

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 你憑自己替別人定規任何事，這對作身體元首的基督都是一種侮辱；我們沒有一個人應當告訴別人該去那裏；這對主是何等的侮辱！（西二 19，弗四 15 ~ 16。）
 - 2 你若告訴別人該遷移到那裏，你就必須悔改，還要求別人赦免你，因為你指示他們該作甚麼；這樣作就篡奪了主的地位，把自己當作主。
 - 3 關於你在主恢復裏的任何行動，你必須直接到主面前去禱告；你必須有把握是主差遣你；每一件事都必須帶到主的面光中，並且每一個人都必須禱告，直到清楚主的引導—可一 35 ~ 38，林後二 12 ~ 14。
- 四 我們也必須核對一下，我們從主所得的引導是不是與基督身體的感覺一致—徒十三 1 ~ 4，二一 4，11：
- 1 假設領頭的人經過許多禱告以後，對某件事情有真實的負擔，他們該藉着交通把負擔傳給眾聖徒，並請求眾聖徒禱告；最終，聖徒會從主得着個人的引導，於是有所行動。
 - 2 如果你未經禱告和交通就遷移到某地，當試煉、患難和逼迫臨到的時候，你就會搖動；如果你有禱告並交通，你就會有把握是主差遣你到那裏；無論外面環境如何，你絕不會為着你的遷移後悔。

【週四】

- 五 對於指引或控制青年聖徒婚姻的事，我們需要謹慎—太十九 5 ~ 6：
- 1 在召會生活中，對於青年聖徒的婚姻，我們所能作的就是供應他們生命；我們必須幫助他們仰望主的

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,

引導，學習如何在靈裏生活行動，並幫助他們不要沉湎於情慾，不要有自己的愛好和揀選—創二 21 ~ 24，二四 64 ~ 67，四九 31。

- 2 我們不該想要指引他們進入婚姻，或為他們撮合；只有主知道誰是一個人的好配偶，我們不知道。
- 3 我們不控制，甚至不指引或指明那位弟兄或姊妹可能最適合他們；我們若將這樣的事留給主，為有關的人禱告，我們會為召會省去許多難處。
- 4 一面，我們不該干涉他們；另一面，我們必須在道德、生命、為人生活、前途的顧慮、他們與父母的關係等事上幫助他們，甚至幫助他們禱告並尋求主，使他們結婚的對象不是出於自己的揀選。

【週五】

肆 我們需要在凡事上並在各方面照顧聖徒，好將基督分賜到他們裏面：

- 一 長老必須供應基督，應付各種人的需要，經常接觸人，探訪他們，並邀請他們到家中喫飯—提前五 1 ~ 2，代下一 10，西一 28 ~ 29，猶 12，約十二 1 ~ 11。
- 二 我們必須接觸聖徒，將基督作為對付罪的生命供應給他們；基督的生命是對付罪的生命—利十 17：
 - 1 如果我們要去供應基督給一個一直犯罪的人，我們必須信靠主，好叫我們靠着那靈有恩典，使他剛硬的心柔軟下來—羅二 4，多三 3 ~ 4，參來三 13。
 - 2 我們不需要題起他的軟弱、過錯或罪惡，因為供應到他裏面基督的生命會醫治他，殺死病菌，消除難

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

處，並建立起永久長存的那靈的一。

3 我們必須盡可能恢復墮落的聖徒；即使花八個月到一年的時間，使一兩位犯罪的聖徒得着恢復，那也是一件了不起的事—加六 1～2，約壹五 16 上。

4 這就是擔當神子民的罪孽，並解決神子民的難處；再者，這種憑着那靈並在愛裏的服事，會在召會生活中維持那靈的一—西三 12～15。

【週六】

伍 長老們彼此交通時，需要在說話上受限制—約六 63，徒六 10：

一 遮蓋別人的罪、缺點、短處者，會享受、得着並接受祝福；揭露卻帶進咒詛—箴十 12，雅五 19～20，創九 21～27。

二 作長老的必須知道，他們在牧養時，必須遮蓋別人的罪，不可計算別人的惡—林前十三 5～7。

三 愛遮蓋一切，不僅遮蓋好事，也遮蓋壞事；凡揭露召會中肢體的缺點、短處和罪惡的，就沒有資格作長老—參太二四 49。

四 長老不該說毀謗的話（毀謗就是粗暴或惡意的責備或批評，用辱罵的言語攻擊人）；聽毀謗的話，與說毀謗的話一樣要負責任；如果召會要維持合一，弟兄姊妹就需要抵擋毀謗的話語—林前六 10，參民六 6，利五 3。

五 罪的感覺是由認識神而來的；照樣，對於毀謗的話的感覺，乃是由認識身體而來的；毀謗的話乃是與身體之見證相反的—林前一 10。

六 神絕不會將權柄交託那些天性喜歡批評別人的

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；一面說，長老對人應當有清楚的眼光，極有鑑別力；另一面說，長老應當在屬靈上是瞎眼的——弗四 29～32。

陸 金燈臺生機的維持乃是基督天上的職事，在祂的人性裏顧惜眾召會，並在祂的神性裏餵養眾召會，好藉着祂生機的牧養產生得勝者——啓一 13，二 7，約十 11，14，彼前二 25，五 4，來十三 20。

柒 基督天上職事裏美妙牧養的目標，是要建造新耶路撒冷，以完成神永遠的經綸；在永世裏，我們要享受寶座中的羔羊牧養我們，一直領我們到生命水的泉——啓七 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.

第六週 ■ 週一

晨興餽養

可十 45『因為人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。』

路二二 26 ~ 27『…你們中間…為首領的，要像服事人的。…我在你們中間，如同服事人的。』

十二 37『主人來了，…必自己束上帶，叫他們坐席，進前服事他們。』

（馬可福音和路加福音有）三處聖經給我們看見，基督在從前怎樣服事我們，在現在仍是怎樣服事我們，在將來還要怎樣服事我們。…我們先看第一處的聖經：『因為人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。』（馬可十章四十五節）講到人子來，對於任何人，祂都服事。無論甚麼人來到主的面前，主總是服事他們。飢餓的，主給他們喫；患病的，主給他們醫治。無論何人，無論何時，無論何地，主總是服事人。主最高的服事，就是捨命作多人的贖價。祂是用祂的命服事人。

（路加二十二章二十六至二十七節）是講到基督怎樣服事門徒。祂說，『我在你們中間，如同服事人的。』我們要記得，主在我們中間是服事我們的。這是恩典！

（路加十二章三十七節，）這太恩典了！那裏有這樣的事呢？但是，主說祂將來還要服事我們。…我們有沒有要基督服事我們呢？有的弟兄說，他禱告太冷淡，他想自己要怎樣作纔會熱心起來。在這時候，你要知道，基督在這件事上要服事你。有人想他不曾讀經，他就是打算明天應當怎樣作。但是你要知道，基督在這件事上能服事你。（倪柝聲文集第一輯第十七冊，二〇七至二〇八、二一〇至二一一頁。）

信息選讀

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

擘餅聚會中擺在我們面前的那餅，就是表明基督怎樣服事我們。祂的身體是為着我們擘開的。救恩就是基督先服事我們，然後我們纔服事基督。基督服事我們，不只祂在十字架上是如此，祂在我們中間也是如此。當我們有需要時，就當來到主面前，讓祂服事我們。（倪柝聲文集第一輯第十七冊，二〇八頁。）

神把我們放在時間裏，為的是要訓練我們在永世裏有用處。時間好像一個學校，是我們受屬靈的訓練和教育的場所；我們在時間裏受了屬靈的訓練和教育，使我們在永世裏能真正合乎神的用處。所以在時間裏的事奉乃是為着永遠的事奉作準備的。…今天你如果能學得好，等到主來的時候，祂要託你作更大更多的事情。（參太二五 21。）今天是我們學的時候，等主來的時候纔是我們正式事奉的時候。…啓示錄二十二章告訴我們，在永遠裏還是要事奉神。（3。）今天主把我們安排在神的眾兒女中間，目的是要我們和神的眾兒女一同學習事奉。我們再說，我們今天在時間裏的事奉是為着永遠的事奉作準備的。

從我們得救那一天起，主就把祂的生命放在我們裏頭，並且藉着具體的事情逐漸的來訓練我們，要我們這個人越過越學習來與神合作，與神調和。神要把祂自己的性情調在人的裏頭，叫人在祂手裏有用處。神在你這個人裏頭的成分有多少，就是你在神面前的用處有多少。神的成分加增一點，你的用處也多一點。神的成分不光是讀經禱告的時候來加增的，神也是藉着你所作的事把祂調在你的裏頭。沒有一個屬靈的用處不是從神的生命調在我們裏頭而有的。我們在神面前的用處沒有別的，就是讓神的性情調在我們的裏頭，那一點的東西就是我們屬靈的用處。神把祂自己調在你裏頭，那一個生命一出來，就是你的用處。…神在時間裏沒有別的意思，祂就是要把祂的成分一天過一天的加在我們裏頭。（倪柝聲文集第二輯第十七冊，二三〇至二三二頁。）

參讀：創世記生命讀經，第六十八至六十九、七十七、一百二十篇；倪柝聲文集第二輯第十七冊，第二、二十九篇；以賽亞書生命讀經，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

第六週 ■ 週二

晨興餽養

彼前二 25『你們好像羊走迷了路，如今卻歸到你們魂的牧人和監督了。』

五 4『到了牧長顯現的時候，你們必得着那不能衰殘的榮耀冠冕。』

彼得對主（要他牧養主的羊）這個託付印象非常深刻，以致在他的前書裏，他告訴信徒，他們好像羊走迷了路，如今卻歸到他們魂的牧人和監督（基督）了。（彼前二 25。）基督牧養祂的羣羊，包括照顧他們外面的事物，以及他們內裏的所是，就是他們的魂。祂藉着監督他們的魂，而照顧有關他們魂的事。基督住在我們裏面，作我們的生命和一切，但祂也監督、察看我們內裏所是的光景和情形。祂藉着顧到我們裏面各部分的益處，並監督我們魂（就是我們真人位）的光景，而牧養我們。

彼得勸勉長老，要牧養他們中間神的羣羊，好使他們這些忠信的長老在牧長顯現的時候，得着那不能衰殘的榮耀冠冕。（五 1～4。）（李常受文集一九九四至一九九七年第四冊，五七六頁。）

信息選讀

在我們的魂裏被那靈充滿，需要我們在生活的每一面都付代價否認己。我們否認己有多少，就決定我們給基督空間有多少，也決定我們買多少的油。在我們的日常生活和一切事上，我們都需要付代價否認己，好得着更多那靈作油。結果，基督就安家在我们心裏，將祂自己擴展到我們裏面的各部分。至終，我們這人作為盛裝基督的器皿，就會被那靈作油所完全充滿。

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.

我們有基督在我們的靈這燈裏，但我們的魂這器皿裏也許滿了許多無用的事物。我們需要付代價拋棄這一切事物。我們越這樣倒空我們的器皿，耶穌作為油就越進到其中。油是在我們的靈裏，等候要『侵入』並浸透我們的心思、情感和意志。我們的魂若打開，油就會進入。我們越倒空並卸載我們的器皿，就越有空間讓神聖的油來充滿我們。基督正安家在我們心裏，直到我們被充滿，成為神一切的豐滿。被充滿，就是有油在我們的器皿裏。這是我們今天的需要。（李常受文集一九七二年第一冊，七二四至七二五頁。）

馬太二十四章四十五節告訴我們事奉的路，乃是『按時分糧給他們』。分糧給他們，意指在召會裏，將神的話和基督當作生命的供應，供應信徒。我們在聚會中說話，到人的家中探訪，將基督供應人，就是分糧給他們。對我們自己，我們必須否認魂並在靈裏跟從主；對別人，我們必須學習一直將神的話和基督，當作生命的供應來供應人。

年輕人不該找藉口說，『我不能餵養人，我要人餵養我。』主不會接受這個藉口。年輕人如果天天享受主，經歷主，就會有一些豐富，可以供應給他們的父母。一位年輕姊妹聚完會回家，她的父親可能正需要食物；第二天早餐時，他可能又需要食物了。在這些時候，這位年輕的姊妹不需要教導她父親，只要將她從基督所領受的滋養，向父親傳輸一點。這就是按時分糧給主家中的一個成員。這位姊妹也能在學校餵養她的同學，甚至餵養老師。她甚至能在召會聚會中說話，餵養全會眾。（李常受文集一九七〇年第一冊，三〇三至三〇四頁。）

參讀：活力排，第四篇；約翰福音結晶讀經，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 『務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心；不是爲着卑鄙的利益，乃是出於熱切；也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。』

你憑自己替別人定規任何事，這對那靈都是一種侮辱。倘若你這麼作，你就必須悔改；如果必要的話，還要求別人赦免你，因爲你指示他們該作甚麼。我們沒有一個人應當告訴別人該去那裏。這對主是何等的侮辱！你是誰？誰給你權柄向別人題議？你需要幫助別人接觸主。青年弟兄姊妹們，你們需要禱告。不錯，主給我們負擔，也引導我們去校園工作。但青年人必須把這件事帶到主面前禱告，並重新把自己獻給主，說，『主，我要和你一同往前。主，你要我去那裏？』每一個人人都必須禱告，直到清楚主的引導。不要盼望別人指示你該去那裏，那是組織，是宗教。我們中間每一個人，從領頭的到最小的，都必須被帶到主的面光中來接觸祂。不錯，主的行動是往校園去，但也許在祂的主宰權柄裏，祂不許可你去。祂可能引導數百人去，卻吩咐你留在你所在的地方。這證明我們中間所進行的不是一種運動，而完全是主的引導。（李常受文集一九七七年第二冊，三八〇頁。）

信息選讀

我們都必須進到主的面光中，禱告一段時間。…我們不是在任何一種運動裏。每一件事都必須帶到主的面光中。我不能替你到主面前，你必須親自到

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。我們都必須學習這個功課，沒有一個人能代替別人到主面前去。那是聖品階級制度。

不要僅僅像喊口號一樣說，『我跟隨水流。』真實的水流乃是主自己。鼓動一種運動真是何等的錯誤！那樣作是侮辱主、得罪主。在主的恢復裏，我們中間絕不可有運動。…關於你在主恢復裏的任何行動，你必須直接到主面前去禱告。…你必須有把握是主差遣你。…我們都必須清楚主的引導到這個程度。我們沒有一個人該給別人任何指示，或為別人作決定。…不要從任何人接受命令，也不要給任何人命令；要到主那裏去禱告。這纔是正確的路。

假設領頭的人經過許多禱告以後，對某件事情有真實的負擔。那麼他們該藉着交通把負擔傳給眾聖徒，並請求眾聖徒禱告。最終，聖徒會從主得着個人的引導，於是有所行動。這樣就沒有一個人是個人主義的或背叛的。這就是為甚麼我們要有基督的身體。一面我們有那靈，另一面我們有基督的身體。那靈與基督的身體使我們平衡。你必須核對一下，你從主所得的引導是不是與基督身體的感覺一致，我們需要受平衡。

有些人聽見接受基督身體的平衡這件事，以為這種平衡所產生的結果，正如領頭人作了決定，吩咐他們去那個地方一樣。很可能外面的結果一樣，但裏面的本質截然不同。

如果你有禱告並交通，你就尊崇主，你也會有把握是主引導你。在你移民到某地去以後，就會有把握是主差遣你到那裏；無論外面環境如何，你絕不會為着你的遷移後悔。（李常受文集一九七七年第二冊，三八〇、三八二至三八五頁。）

參讀：那靈與基督的身體，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

第六週 ■ 週四

晨興餽養

太十九 5 ~ 6『…「為這緣故，人要離開父母，與妻子聯合，二人成爲一體」…這樣，他們不再是兩個，乃是一個肉身了。所以神所配耦的，人不可分開。』

長老們真正、實際、普遍的功用，乃是供應生命，餽養人。…聖徒們會到你跟前來，特別是青年人，盼望在他們婚姻、婚姻對象的揀選、甚至交往的事上，得着你的幫助。我的意思不是說，我們年長的人不該幫助他們，但在這類的事上幫助他們，有很大的試探，叫我們陷於指引他們，甚至有幾分控制他們。這是非常危險的。

只有主知道誰是一個人的好配偶；我們不知道。…在召會生活中，對於青年人的婚姻，我們所能作的就是供應他們生命。我們必須幫助他們仰望主的引導，學習如何在靈裏生活行動。我們也該幫助他們不要沉湎於情慾，不要有自己的愛好和揀選。…我們不該想要指引他們進入婚姻，或爲他們撮合。（李常受文集一九八四年第二冊，五八七至五八九頁。）

信息選讀

我們中間對於青年聖徒的婚姻，不該有任何一種控制。…有一個試探，就是我們中間年長的人自以爲能幫助青年人。然而，這是人的手，不是主的手。

婚姻的事非常複雜，最容易令人陷入迷陣。我們該盡量客觀，盡量把生命供應青年人，絕不要輕率

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

的去撮合；這是危險的。…我們無須天然的來摸這件事。我們該把這件事留給主，為有關的人禱告。我們該盡所能的供應生命來幫助他們，絕不要指明誰是他們最好的配偶。我們不控制，甚至不指引或指明那位弟兄或姊妹可能最適合他們。我們若將這樣的事留給主，我們會為召會省去許多難處。

另一面，長老們若是察覺有些聖徒有不正確的交往，就必須給他們一些幫助。他們應當告訴有關的人說，青年弟兄和青年姊妹輕率的在一起，是非常不妥當的。長老們也該幫助他們考慮自己的前途。他們該考慮在結婚之前，不要太匆促訂婚。他們也必須考慮雙方家庭、父母、職業、經濟情況和其他責任等有關的事。這是在為人生活上給他們真實的幫助。有時候青年人很輕率，過於在情慾裏。我們該幫助他們學習如何為自己的婚姻禱告，如何仰望主來約束自己的情慾。我們必須在道德、為人生活、屬靈和主的路上幫助他們。他們在主裏年輕，需要這樣的幫助。一面，我們不該干涉他們；另一面，我們必須在道德、生命、為人生活、前途的顧慮、雙方的父母等事上幫助他們，甚至在他們禱告並尋求主的事上幫助他們，使他們結婚的對象不是出於自己的揀選。他們該得着幫助，把這件事留給主。…在結婚的事上幫助聖徒們，乃是一種『純幫助』。這樣作沒有錯。幫助他們在結婚證書上簽字，意思不是我們盡力撮合他們，乃是主已經把他們帶在一起了。（李常受文集一九八四年第二冊，五八九至五九〇頁。）

參讀：關乎主恢復的實行其他幾件要緊的事，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

第六週 ■ 週五

晨興餽養

利十 17『這贖罪祭既是至聖的，耶和華又給了你們，要你們擔當會眾的罪孽，在祂面前為他們遮罪，你們為何沒有在聖所喫呢？』

來三 13『總要趁着還有稱為「今日」的時候，天天彼此相勸，免得你們中間有人被罪迷惑，心就剛硬了。』

你若知道某個人犯了罪，你就得為他禱告，學習把基督這對付罪的生命供應給他，使他可以對付自己的罪。…首先，你自己必須因着享受基督那對付罪的生命，而受了對付。然後，你必須把這樣一位基督作為對付罪的生命供應給別人。利未記告訴我們，祭司要在聖處喫贖罪祭，使他們能『擔當會眾的罪孽，在祂面前為他們遮罪』。（十 17。）當你享受基督作對付罪的生命時，你必須有度量去擔當神子民的罪孽；你必須學習把基督供應給陷在罪中的親愛聖徒。

將基督作對付罪的生命供應給人，不是到他那裏去，指出他的錯，定他的罪；這只會造成損害。…犯罪人的心通常是剛硬的。（來三 13。）如果你要去供應基督給他，你必須信靠主，好叫你靠着那靈有恩典，使他剛硬的心柔軟下來。你必須軟化他的心，溫暖他的心，然後纔能把是生命的基督，實際的、真實的、豐富的供應給他。這生命，就是那靈，會在他裏面作工。你不需要題起他的過錯，因為進到他裏面作生命供應的這生命，會作許多事。…這是除去聖徒中間的罪的路。（李常受文集一九八八年第三冊，六九至七〇頁。）

信息選讀

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

恢復犯罪聖徒的工作，是需要時間的，是不能快的。你必須忍耐；即使花八個月到一年的時間，使一兩位犯罪的聖徒得着恢復，那也是一件了不起的事。加拉太六章一節說，當一個弟兄偶然為某種過犯所勝，那些屬靈的人應當挽回他。我們必須盡可能恢復墮落的聖徒。一百位聚會的聖徒當中，可能有兩三位活在犯罪的光景裏。因為你一直享受基督，你就能接受負擔照顧其中一位。另一位弟兄也許對同一位也有負擔。你們就可以交通這位聖徒的光景，一起作工幫助他。如果你們兩位能一起作工半年之久，使這位犯罪的弟兄得着恢復，這對召會生活是個極大的幫助。這種服事乃是我們在召會生活中，維持那靈的一的要素。

只有在愛裏，藉着那靈，纔能維持一。批評只會加重分裂並破壞一。…你將基督當作對付罪的生命供應給〔一位弟兄〕，六個月之後，他的難處也許就會過去。這不僅是擔當神子民的罪孽，也是解決神子民的難處。再者，這乃是維持聖徒中間那靈的一實際的路。

在召會生活中，願我們竭力保守一，並盡力過愛的生活。愛建造人，知識卻殺死人。（林前八1，林後三6。）要一直過一種在愛裏的生活。你是否去幫助某一個人還是其次；首要的是要用相同的愛來愛眾聖徒，不論他們是好是壞。我們傾向於愛剛強的聖徒，不愛軟弱的聖徒。我們必須用相同的愛來愛眾聖徒。只要他是一位聖徒，他就是召會的一個肢體，我們就該用相同的愛來愛他，像我們愛別的聖徒一樣。這會殺死病菌，消除難處，並建立起永久長存的那靈的一。（李常受文集一九八八年第三冊，七〇至七二頁。）

參讀：應時的話，第一章；如何作同工與長老，並如何履行同工與長老的義務，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

第六週 ■ 週六

晨興餽養

詩三二 1『得赦免其過，遮蓋其罪的，這人是有福的。』

林前十三 4～5『愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，不作不合宜的事，不求自己的益處，不輕易發怒，不計算人的惡。』

幾乎人人都愛好人，…若是有一位弟兄受迷惑離開真理，到公會聚會，或是去看電影，我們的小排可能覺得我們不需要他，並且不接納他，因為他不合資格。這不是愛，乃是恨。愛能遮蓋眾多的罪。…揭露不是愛。恨能挑啟爭端；愛能遮蓋眾多的罪。（箴十 12。）我們寧可像挪亞的兩個兒子，遮蓋父親因醉酒而有的赤身。…遮蓋帶進祝福，揭露帶進咒詛。這不是一件小事。揭露的人遭咒詛，而遮蓋別人的罪、缺點和短處的人，享受、得着並接受祝福。雅各書五章二十節的『遮蓋眾多的罪』，是雅各用舊約的說法，來指明使一個犯錯的弟兄回轉，就是遮蓋他的罪，使他不被定罪。雅各書五章二十節的『遮蓋…罪』，等於十五節的『罪…蒙赦免』，正如詩篇三十二篇一節，…八十五篇二節亦同。（李常受文集一九九四至一九九七年第五冊，二一頁。）

信息選讀

愛是不嫉妒，不輕易發怒，不計算人的惡，凡事包容，凡事忍耐，永不敗落，也是最大的。（林前十三 4～8，13。）嫉妒是在我們的天性裏就有的。…此外，愛也是不輕易發怒。因着缺少愛，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

發怒。我們若充滿了神聖的愛，無論我們多麼受到斥責，我們也不會發怒。愛是不計算人的惡。我們必須承認，我們常計算別人的惡。有些妻子有一本記錄，一本賬簿，記下她們丈夫的失敗和缺點。這個記錄不一定是寫下來的，卻是在她們的頭腦裏。

作長老的必須知道，他們在牧養時，必須遮蓋別人的罪，不可計算別人的惡。愛是凡事包容，意即遮蓋一切，不僅遮蓋好事，也遮蓋壞事。凡揭露召會中肢體的缺點、短處和罪惡的，就沒有資格作長老。（李常受文集一九九四至一九九七年第五冊，一六七至一六八頁。）

彼得後書和猶大書都是論到毀謗的事，毀謗乃是藉着話語。…聽毀謗的話，與說毀謗的話一樣要負責任。…如果召會要維持合一，弟兄姊妹就需要抵擋毀謗的話語。

罪的感覺是由認識神而來的。照樣，對於毀謗的話的感覺，乃是由認識身體而來的。毀謗的話乃是與身體之見證相反的。

我們自己需要作一個受教、被約束的人。只有不隨便說話，不隨便出主張的人，纔能毅開始為神、為元首作代表。也只有這樣的人，纔能毅開始帶弟兄姊妹走前面的道路。天性喜歡批評別人的人，神不會把權柄託在他身上。…如果你是一個頭被割掉的人，別人的頭一出來，你就立刻知道。…你能毅知道，因為你自己先受過審判。…一個弟兄如果在以上兩件事上受過對付，在話語上受對付，並且學習不作頭，這樣在實行權柄的事上就不會有困難。在這兩件事上出事的人根本不知道甚麼是身體。（倪柝聲文集第三輯第十一冊，二七三至二七五、二七八頁。）

參讀：活力排，第八篇；倪柝聲文集第三輯第十一冊，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

第六週詩歌

補711

召會生活無比榮耀

(英1221)

降 B 大調

6/8

B^b $F7$ B^b F $F7$ B^b
 $\underline{5}$ $\underline{5}$ $\underline{5}$ $\underline{5}$ $\underline{6}$ $\underline{7}$ | $1 \cdot \underline{5} \cdot$ | $\underline{7}$ $\underline{7}$ $\underline{7}$ $\underline{7}$ $\underline{1}$ $\underline{2}$ | $\underline{1} \cdot \underline{1} \cdot$ |
 一 耶 穌 是 那 奇 妙 牧 人, 帶 領 我 們 出 羊 圈。
 E^b B^b Gm $C7$ $F7$
 $\underline{6}$ $\underline{6}$ $\underline{6}$ $\underline{1}$ $\underline{7}$ $\underline{6}$ | $\underline{5} \cdot \underline{1} \cdot$ | $\underline{1}$ $\underline{1}$ $\underline{1}$ $\underline{1}$ $\underline{7}$ $\underline{1}$ | $\underline{2} \cdot \underline{2} \cdot$ |
 肥 沃 草 地, 廣 闊 無 邊, 我 們 處 身 在 其 間!
 B^b Gm $C7$ F
 $\underline{3} \cdot \underline{3}$ $\sharp \underline{2}$ $\underline{3}$ | $\underline{1} \cdot \underline{5} \cdot$ | $\underline{3}$ $\underline{2}$ $\underline{1}$ $\underline{1}$ $\underline{7}$ $\underline{1}$ | $\underline{2} \cdot \underline{2} \cdot$ |
 (副) 哦, 召 會 生 活, 無 比 榮 耀 又 豐 富!
 B^b7 E^b B^b $F7$ B^b
 $\underline{3}$ $\underline{3}$ $\underline{3}$ $\underline{2}$ $\underline{1}$ $\underline{6}$ | $\underline{5} \cdot \underline{1} \cdot$ | $\underline{7}$ $\underline{7}$ $\underline{7}$ $\underline{7}$ $\underline{1}$ $\underline{2}$ | $\underline{1} \cdot \underline{1} \cdot$ ||
 在 此 我 們 合 一 相 處, 享 受 生 命 的 祝 福。

- 二 身處異地, 飢寒交迫, 是祂來把我找着;
 祂帶我們進入美地, 靈裏舒適真無比!
- 三 耶穌自己乃是草場, 祂是我們的食物;
 我們都是屬祂的羊, 每次聚集真飽足。
- 四 我們今正住於高山, 新鮮甘露何舒適!
 所有乾渴一去不回, 祂是常新的活水。
- 五 基督是我們的享受, 可以高枕而無憂;
 我們在此平安穩妥, 蒙祂同在的保守。

WEEK 6 — HYMN

Jesus, our wonderful Shepherd

The Church — As God's Flock

1221

B^b F/A Gm B^b/F Cm $F7$ B^b B^b7/D
 1. Je - sus, our won - der - ful Sheph - erd Brought us right out of the fold
 E^b B^b/D Gm C $C7/E$ $F7$
 In - to His pas - ture so plen - teous, In - to His rich - es un - told.
Chorus
 B^b B^b/F B^b B^b/F B^b Gm Cm $F7$
 (C) Glo - - ri - ous church life, Feast - ing from such a rich store!
 B^b E^b Dm Gm Cm $F7$ B^b E^b/B^b B^b
 Here where we're dwell - ing in one - ness God commands life ev - er - more.

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.

第七週

我們需要經營包羅萬有的基督，
好得着出產，在召會中展覽基督，
並得着基督的富餘帶到召會聚會中，
而團體的敬拜我們的父神

詩歌：

讀經：申八 7～10，十二 6～7，11～12，18，十六 15～17，弗三 8，約四 23～24

【週一】

壹 我們這些在基督裏的信徒，受基督的帶領，
進入了祂自己這由迦南地所豫表的美地，
就需要經營基督—林前一 30，西一 12：

一 以色列人進入並據有迦南地，得着他們所分得的分以後，就經營那地—申八 7～10，十二 6～7，11～12，18：

1 他們肯不肯經營那地，是個嚴肅的問題；他們必須在那地上經營耕種。

2 這一幅圖畫說出，我們該如何殷勤的經營基督，使我們能享受祂包羅萬有的豐富—弗三 8，一 7，二 7，林前十五 58，腓三 10。

二 我們進入那作美地的基督以後所過的生活，乃是經營基督的生活—西一 12，羅十五 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 我們這些主的子民是活在包羅萬有的基督裏，需要在每一處境中經營基督、尋求基督並享受基督—西一12，三1，4，10～11。
- 2 我們在一塊很肥美的地上，但是我們若不在其上經營，就沒有出產可以給我們經歷並享受—弗一7，二7，三8，林前十五58。

【週二】

三 雖然我們需要經營基督這地好生產基督，我們需要領悟，不是我們生產基督，乃是基督藉着我們的勞苦在我們裏面生產祂自己—腓二13，弗三17，西三15～16：

- 1 我們都需要在基督身上勞苦，並讓基督給我們許多的出產，然後我們對基督就會有豐富的經歷—弗三8，腓四19。
- 2 基督的收成乃是我們所經營並收成的基督—三10。

四 每天早晨我們需要禱告，向主求當天的一分恩典，並將自己奉獻給主，目的是要在祂身上勞苦經營，好經歷並享受祂—羅十二1～2，十五16。

五 在一整天中，我們要維持我們與主的交通，藉此接觸祂，在祂身上經營，應用祂，經歷祂並享受祂—約十五4～5，11，十六22，彼前一8。

【週三】

六 要經營基督、經歷基督並出產基督，關鍵乃是操練我們的靈—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 經營基督的路乃是操練我們的靈以接觸那靈，就是作美地之包羅萬有基督的實際—加三 14。
- 2 在一整天的每個處境和我們一切的環境中，我們應當操練我們的靈接觸主並經歷祂—提前四 7，羅八 4，林前六 17，腓四 11 ~ 13。
- 七 我們經營基督這美地，是藉着運用心而對主有信並愛主，也是藉着操練我們的靈接觸主，並接受包羅萬有賜生命之靈的分賜，這靈乃是基督這美地的實際—林後三 16，十三 14，加三 14。

【週四】

貳 我們若忠信的經營包羅萬有的基督，就會得着基督的豐富作為出產，可以在召會中展覽基督—弗三 8，林前十四 26：

- 一 正確的基督徒生活，乃是每天經營基督，然後就會得着基督豐富的富餘帶到聚會中，作基督豐富的展覽—26 節：
 - 1 我們在召會聚會中來在一起，為要展覽基督—西一 18，27。
 - 2 藉着我們天天經歷基督的豐富，這些豐富就會成為基督之出產的展覽—弗三 8，17 ~ 18，西二 6，9 ~ 10，17。
 - 3 我們的聚會應當總是一個展覽，展示基督的所是、基督的所有、以及基督的所作—來一 3，二 9，14，約壹三 8，四 9，15，徒二 24，32 ~ 33，啓一 17 下 ~ 18。
- 二 我們聚集不只是展覽神所給我們的基督，也是展覽我們所出產的基督，我們所經營、所經歷的基督；這就是我們來在一起所要展覽的基督—

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 我們若一直經營基督，我們就會得着基督豐富的富餘帶到聚會中，作基督豐富的展覽—林前一 24, 30, 十 3 ~ 4, 十四 26。

【週五】

四 每當我們來在一起，無論是甚麼聚會，我們都該帶着所經歷的基督而來，作為富餘獻上給神，並向全宇宙展示，也向仇敵展示而羞辱他—約四 23 ~ 24, 弗三 10, 17, 四 15:

- 1 我們的聚會就會得以豐富並加強，因為其中滿了基督—西三 4, 10 ~ 11。
 - 2 這樣的召會生活乃是基督的展覽，基督的彰顯—弗三 21。
 - 3 我們需要將基督的富餘帶到每一個聚會中，為要展覽基督—8 節。
 - 4 我們需要在日常生活中享受基督，並且來在一起展覽祂—彼前一 8。
- 五 我們要有正確的基督徒聚會，就需要每天在我們個人的生活中接觸主，然後我們必須來聚會，領悟並領會我們是來展覽基督，並與別人分享基督—林前十四 26。
- 六 『每逢聚集帶來基督，將祂所賜有餘豐富，同來獻上作神食物，如此展覽基督。前來展覽基督，前來展覽基督；共同帶來祂的豐富，前來展覽基督』—詩歌六二四首，第一節及副歌。

【週六】

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 我們需要經營包羅萬有的基督，好得着基督的富餘帶到召會聚會中，而團體的敬拜我們的父神—約四 23 ~ 24，弗三 21：

一 以色列人的經歷，是正確基督徒聚會的一幅圖畫—申十二 6，十六 15 ~ 16：

1 神吩咐以色列人來在一起敬拜祂時，不可空手；他們必須雙手滿了勞苦經營的出產而來—出二三 15，申十二 11，十六 16。

2 當他們來到神所指定的地方敬拜，他們乃是將他們在那地上經營拔尖的富餘獻上給神，以此敬拜神—15，17 節。

二 父要我們帶着基督的收成來敬拜父；所以我們需要帶着基督的豐富來到召會的聚會裏—約四 23 ~ 24，弗三 8。

三 我們應當天天經營基督，好得着基督豐富的收成，帶到召會的聚會中，而團體的敬拜父神—申十二 6，林前十四 26，約四 23 ~ 24，申十六 15 ~ 17。

四 在作為美地之包羅萬有基督裏的生活，乃是經營基督，出產基督，享受基督，與別人分享基督，並且把基督獻上給父神，使祂能與我們同享基督的生活—約四 23 ~ 24，林前十四 26，弗三 21，啓五 13：

1 這樣的享受和分享，就是對整個宇宙展示基督—十九 7。

2 這對於父神是敬拜，對於仇敵是羞辱—約四 23 ~ 24。

五 要緊的是我們在祂身上殷勤經營，使我們的手滿了基督，然後我們就來到召會聚會，與神的兒女

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

們，並與父神自己一同享受這豐富又榮耀的基督——林前十31，十四26，約四23～24，羅十五6。

六 每逢我們來到擘餅聚會記念主和敬拜父，我們必須帶着我們天天經營基督所出產之基督的豐富而來——申十六15～17：

- 1 帶着基督來敬拜神，乃是與所有神的兒女一同來敬拜祂，彼此分享並與神同享基督——林前十四26。
- 2 我們需要出產較多的基督，纔有富餘可與別人分享，並將出產最好的部分獻給父神，叫祂喜樂、喜悅並滿足——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.

晨興餽養

西一 12『感謝父，叫你們設資格在光中同得所分給眾聖徒的分。』

申十二 6～7『將你們的燔祭和別的祭，十分取一之物，…在那裏，耶和華你們神的面前，你們…可以喫，並且因你手所辦的一切事蒙耶和華你的神賜福，就都歡樂。』

我們的問題就是如何享受基督，經歷基督。神已經把我們擺在基督裏，如同以色列人進了迦南地，每人都分得了一塊地。然而我們肯不肯經營，實在是個嚴肅的問題。如果我是個懶惰的以色列人，既不早起，也不好好作工，我這塊地必定荒涼，整年都沒有收成。等五旬節、住棚節到了，別人都是大捆、小捆的帶去敬拜神，我卻兩手空空。不僅沒有祭物可以獻給神，連自己都喫不飽，真是可憐。同樣的，今天你我都有一分基督，…我早晨若是不親近主，整天不和主來往，不享受主，對主沒有經歷，我就會是極其貧窮的人。反之，我若肯好好與主有交通，早晨享受主，白天經歷主，在難處中也經歷主，我裏面就會有許多基督的成分。（李常受文集一九七〇年第三冊，五一六至五一七頁。）

信息選讀

我們這些神的百姓活在包羅萬有的基督裏面，應該只有一種實業—基督。基督就是我們的實業，我們必須在祂身上經營。

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.

你們作學生的人必須看見並經歷，連你在讀書的時候，你都該在基督身上作工。…你們開大卡車的司機必須看見，開車子不是你真正的職業，你真正的事業乃是基督，你必須不斷在祂身上作工。你們作家庭主婦的必須看見，你們真正的工作並不是照顧你們的家和家裏的人，乃是基督！你是不是每時刻都在基督身上作工呢？你們有沒有在每一個處境中享受祂並經歷祂呢？

得着那美地以後的生活乃是一個經營基督的生活。…我們是替『基督股份公司』作事，天天我們都是出產基督。…我們是栽種基督，出產基督。我們是晝夜殷勤的在基督這塊田地上耕種。我們是快樂的作工，這工作對於我們乃是一個安息。

請想想看，當以色列百姓佔得那地，征服所有的仇敵之後，他們作甚麼？他們就是經營那地。他們耕地、撒種、澆水、栽種葡萄樹、修剪各種樹木。這些都是享受那地所必須有的工作。這一幅圖畫說出，我們該如何殷勤的經營基督，使我們能享受祂包羅萬有的豐富。這是我們的事業。基督是我們的實業。我們必須在祂身上作工，纔能出產祂的豐富。我們已經看見，那美地在許多方面是多麼豐富。但是若不在其上經營，怎能將這些豐富顯出並大量的出產呢？得着這一位豐富的基督是一件事，而一直在祂身上經營又是另外一件事。

我們必須耕屬靈的田地，必須撒屬靈的種子；我們必須澆灌屬靈的樹木—每時刻。…姊妹們，你今天早上禱讀過主的話沒有？弟兄們，今天你接觸了主幾次？這就是今日的情形。我們不耕種基督。我們有一塊很肥美的地，但是我們卻不在其上經營；所以就沒有出產。我們的資源的確是豐富，而在出產上卻是貧窮。（包羅萬有的基督，二〇六至二〇九頁。）

參讀：脫離宗教儀文隨從靈，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

第七週 ■ 週二

晨興餽養

羅十五 16『使我為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納。』

約十五 5『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。』

（在舊約）神邀請祂一切的子民聚在一起，然而神自己不烹調。…神終年賜下陽光、空氣和雨水，藉此已賜給他們食物。…一切都已賜下，但他們需要與神合作，以得着出產。然後出產成為十分取一之物，而十分取一之物被帶來回應神的邀請。每個人都受邀請到神的家。每個人都來到家中餽養父，並使祂滿足。這是何等喜樂的時刻！

當我們聚在一起，該這樣帶着基督而來。…你帶多少基督到聚會裏，在於你生產多少基督，生長多少基督。…實際上，不是你生產基督，乃是基督藉着你的勞苦生產祂自己。今天可憐的事乃是：基督徒這些神所救贖的子民，都空手來聚集。（李常受文集一九八二年第一冊，六四二至六四三頁。）

信息選讀

聚會是正確的召會生活。…我們沒有這種聚會，就沒有實行的召會生活。我們所有的，可能只是一種組織，同一些社交活動。但正確的召會生活該是聚會生活。我們來聚會以前，必須經營基督。我們必須收穫基督；我們必須收取一些基督，好叫我們

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

來聚會的時候，充滿着基督而來。（李常受文集一九八二年第一冊，六四三頁。）

每一天早晨你必須這樣禱告：『主阿，我又一次把自己獻上給你，不是來為你作工，乃是來享受你。』你必須把自己真誠的奉獻給神，只為着一個簡單的目的，就是享受並經歷祂，此外再無其他別的目的。從你早晨醒過來的那一個時刻，你就必須說，『主阿，我在這裏。我把自己獻上來享受你。求你使我從這時候開始，在這一整天中，在每一處境中，經歷並應用你。我不是為明天求甚麼，我乃是向你求恩典，使我今天能享受你。求你指示我，使我看見該如何耕地、撒種、並澆灌神的樹木。』在這一整天中的每一時刻，你要維持你與主的交通。你就必實際的活在主裏面，在祂身上經營，應用祂，享受祂。你若是這樣作的話，試想看你的『田地』將如何豐收，如何美麗。在你的日常生活中，基督的田地要滿了出產。當主日來到，你和所有的聖徒一同去敬拜神的時候，你就能說，『我現在去朝見我的神；我要去敬拜我的主。我去並不是空手而去，乃是雙手滿了基督。我有富餘，而且在我的右手中為我親愛的主所保留最好的一分。』當你到聚會來的時候，…（你可以與一位聖徒）有一點交通，…（因為）你已經很豐盛的從（基督）得着飽足，（所以）你還有富餘來與弟兄姊妹分享。當聚會開始的時候，你已準備好從你為主儲藏中向祂獻上禱告和讚美。這是你富餘中最好的部分，你與所有的聖徒歡樂的獻給神，作祂的享受和滿足。你已經收割了足穀的基督，為着你自己，為着缺乏的人，和為着主。不僅如此，你還能將相當可觀的一部分留起來，為着你將來的日子之用。（包羅萬有的基督，二一一至二一二頁。）

參讀：為着召會聚會經歷基督作祭物，第四至五章；聖經的核仁，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

晨興餽養

提前四 7『只是要棄絕那世俗的言語，和老婦的虛構無稽之事，並要操練自己以至於敬虔。』

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

運用我們的靈，是在這末後日子裏主恢復的一個項目。在人的靈裏敬拜，一直是今天的基督教所相當忽略的。今天許多人忘了運用人的靈，反而運用他們的心思。因此，要在召會生活裏，在對主的事奉中正確的受訓練，第一件事就是必須學習運用我們的靈。…在事奉中運用我們的心思，就像用手打足球一樣，（是用錯器官。）我們需要學習如何運用我們的靈。

我們需要學習在日常生活中運用我們的靈。書信告訴我們，我們必須照着靈而行。（羅八 4～6。）…我們若操練照着靈行事爲人，當我們來到聚會中，我們的靈就是活躍的；我們就會知道如何運用我們的靈。…甚至在我們家裏，我們與家人相處時，也必須學習如何運用我們的靈，行事並說話不憑着我們的心思、情感、願望或喜歡，乃憑着內裏的感覺，靈的知覺。我們必須學習，如何照着我們靈裏最深的感覺來操練。這樣我們就會習慣運用我們的靈，每當我們來到聚會中，我們就都會豫備好。（李常受文集一九六四年第四冊，一〇五至一〇六頁。）

信息選讀

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

我們必須學習如何分辨我們的靈，並一直運用靈。然後每當我們來在一起，我們就會知道如何運用我們的靈。我們的靈將是儆醒、豫備好、活躍並活潑的。…召會生活是在人的靈裏同着內住聖靈的生活。今天聖靈住在我們的靈裏，所以我們必須知道如何運用我們的靈。這是新約敬拜原則的一方面。

新約敬拜的另一方面是在真實裏，就是在實際裏，在基督裏敬拜。…古時候百姓必須將他們一切的富餘帶到耶路撒冷獻上，並且在神面前彼此享受。他們所獻上的，至少有一部分是給神的食物。不但以色列人享受富餘，神也享受富餘。這豫表我們來到聚會中，運用我們的靈展覽基督。以色列人來在一起，並將他們一切的富餘帶到耶路撒冷，那就成爲美地出產的『博覽會』，展覽會。同樣，當我們基督徒來在一起，基督徒的聚會就是基督的展覽。我們運用我們的靈展覽基督。

我們都必須學習如何運用我們的靈供應基督，應用基督，並與別人分享基督。這在於我們日常的勞苦。我們若不在基督身上勞苦，且憑着基督而活，我們手中就會沒有出於基督的東西。即使我們領會如何運用我們的靈，我們也可能有技巧，卻沒有材料。我們來到聚會中，我們的靈也許積極、活躍、活潑、儆醒、並豫備好要操練，但我們也許貧窮並空手，沒有任何出於基督的東西可供應。若是這樣，我們就是在靈裏敬拜，卻沒有在真實裏敬拜；我們在耶路撒冷，但我們手中沒有富餘。因此，召會生活在於我們天天運用靈，也在於我們天天在基督裏行事爲人。我們必須在基督身上勞苦，在基督裏行事爲人，憑着基督而活，並對基督有許多經歷。這樣，我們在基督裏並憑着基督將是豐富的。我們來到聚會中，就會知道如何運用我們的靈，我們也會有許多基督的富餘。（李常受文集一九六四年第四冊，一〇七至一〇九頁。）

參讀：在聚會中並在福音上的事奉，第一至二章；那靈與基督的身體，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

第七週 ■ 週四

晨興餽養

弗三 8 『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

林前十四 26 『弟兄們，這卻怎麼樣？每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當為建造。』

（林前十四章二十六節的）『有』字…指明我們來到召會的聚會中，該有一些出於主的東西與別人分享：或有詩歌讚美主；或有（教師的）教訓，將基督的豐富供應人，好造就並滋養人；或有申言者的啓示，（30，）給人看見神永遠定旨的異象，就是關於基督是神的奧祕，以及召會是基督的奧祕；或有方言，給不信的人作表記，（22，）使他們認識並接受基督；或有繙出來的話，使論到基督和祂身體的方言，成為人明白的話。我們來聚會之前，應當對主有經歷，對主的話有享受，並且在禱告中和主有交通，使我們有前文所說那些從主而來，並出於主的東西，藉着這些，我們就能為聚會豫備自己。到了會中，我們就不需要，也不該等候靈感，乃該運用靈，使用受過訓練的心思盡功用，擺上我們所豫備的，使主得着榮耀和滿足，並使與會者得着益處，就是得着光照、滋養和建造。

這樣，召會的聚會，就是展覽基督的豐富，也是全體與會者在神面前並同着神，彼此分享基督，使眾聖徒與召會得着建造。（聖經恢復本，林前十四 26 註 1。）

信息選讀

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

今天在世界裏有許許多多的展覽會。…當我們來在一起敬拜神的時候，我們也是這樣作。我們聚在一起來展覽基督，不只是展覽神所給我們的基督，乃是展覽我們所出產的基督，我們所經營、所經歷的基督。我們是來展覽這一位基督。弟兄姊妹們，我們一切的聚會都應該是這樣，是個展覽會，在其中陳列基督的各種出產。（包羅萬有的基督，二一三頁。）

藉着我們經歷基督的豐富，這些豐富就會成爲基督之出產的展覽、展示。我們的聚會必須總是一個展覽，顯示基督的所是、基督的所有、以及基督的所作。…我們若在一日之中經歷基督豐富的許多項目，就會在晚上帶着我們所經歷的神聖屬性來聚會。當我們都帶來我們所經歷的，並把我們對基督之豐富的經歷擺在一起，就能展覽基督。這樣，每個聚會都將是基督的展覽。（李常受文集一九八七年第三冊，四五六至四五七頁。）

神百姓的生活，首先是在基督身上勞苦的生活。其次，是有基督的富餘帶到聚會中獻上、貢獻的生活。正確的基督徒生活，乃是一直在基督身上勞苦；然後就會有基督的富餘帶到聚會中，作基督豐富的展覽。我們向神，也向神的仇敵展覽基督。以色列人爲着三個節期，…必須每年三次來到耶路撒冷。他們將拔尖的富餘帶到會幕來敬拜神。我們也必須將基督的富餘帶到召會的聚會中，在靈和真實裏敬拜神。（約四24。）（李常受文集一九六五年第二冊，四九二頁。）

參讀：爲着建造基督的身體那合乎聖經的聚會與事奉之路，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

第七週 ■ 週五

晨興餽養

弗三 17 『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

四 15 『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

每當我們來在一起，無論是甚麼聚會，我們都該帶着所經歷的基督而來。有的時候，我們將祂獻給神作燔祭，另有的時候，我們也許獻上祂作素祭。在擘餅聚會中，我們可以獻上祂作平安祭，使我們在平安中與神並與人交通。同時，我們不能忘記我們仍在老舊、罪惡的性情裏，並且我們在行為上是罪惡的。然後我們能應用祂作贖罪祭和贖愆祭。這樣，基督的富餘就得以獻上給神，並向全宇宙展示。然後我們的聚會就會得以豐富並加強，因為其中滿了基督。這樣的召會生活乃是基督的展覽，基督的彰顯。…我們若每天在基督身上勞苦，就會有出於基督的東西帶到我們召會的聚會中，貢獻給別人，並且獻給神，使我們能同神享受基督，以展覽並高舉基督。這樣，基督就會顯為召會生活豐富的內容。（李常受文集一九六五年第二冊，四九六至四九七頁。）

信息選讀

我們要有正確的基督徒聚會，就必須每天在我們個人的生活中接觸主，使我們成為活的基督徒。然後我們必須領悟並領會，我們來聚會是來展覽基督，並與別人分享基督。有些人聽見這話也許會覺得，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,

他們的基督徒生活明顯是失敗的，就沒有甚麼可以帶到聚會中。…即使這就是你的光景，你也必須領悟，你在聚會中仍然能盡功用。你能來到聚會中禱告說，『主，我是如此貧窮，這一週我多次令你失望。請赦免我，並憐憫我。…』你若來聚會並這樣禱告，許多聖徒也許深受感動，並且流下淚來。不僅如此，你也能禱告：『主，既然我沒有出乎你的東西，我就在你的身體裏並藉着你的身體來接觸你。我信在這聚會中有你為着我的東西。』你能這樣禱告，你也能在聚會中將自己向聖徒敞開，說，『弟兄姊妹，請為我禱告。我努力的過基督徒生活，但我一再辜負了主。請為我禱告。』你若把你的失敗帶到聚會中，並且將你自己向主並向身體敞開，你的失敗就會消失。…我們若在一週當中經歷基督，就能在聚會中分享我們的基督；我們若在一週當中失敗了，仍能與聖徒分享我們的軟弱。我們必須學習讓別人擔當我們的軟弱。我們若這樣實行，我們的聚會就會是活的、豐富的、造就人的、加強的、並光照人的。

正確的基督徒聚會有兩個要求。第一個要求是，所有的與會者都在他們的日常生活中尋求並接觸主。…第二個要求是，我們來在一起必須忘記一切規條、形式、儀文、慣例和程序。我們的聚會若有程序，就會銷滅那靈，並殺死我們裏面屬靈的生命。我們來在一起時，必須棄絕所有宗教的事，而只作一件事—展覽基督。藉着以活的方式彼此彰顯、分享、高舉、見證、並傳講基督，我們就能這樣作。（李常受文集一九六三年第四冊，五二至五四頁。）

參讀：神命定實行新約經綸的路，第四、六章；建造小排聚會所需要的生活，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

第七週 ■ 週六

晨興餽養

約四 23 ~ 24 『…真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

弗三 21 『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

我們需要在靈裏憑着基督，並以基督為實際敬拜神。…每逢聚會時，你們要帶來基督，帶來你們的經歷，同時你們的靈必須是活的。…你們在馬路上就可以唱起來，喊出來。等進了會所，靈要更釋放，一坐下，靈就更出來。這樣，我們又有基督的經歷，又有靈的釋放。…靈是強的，見證是豐富的，話語是簡潔的，聚會自然就豐富，神就得榮耀了。這就是敬拜。（李常受文集一九七〇年第三冊，五一七至五一八頁。）

信息選讀

平安祭牲的內臟表徵基督內裏的部分，內裏的所是。（腓一 8。）四福音給我們看見，…〔主〕的思想、祂的願望、祂的心意、祂的愛、祂的好惡、祂的情感、以及祂裏面的一切，向着神並在神的同在裏，都是非常柔細、非常豐富的。…在擘餅聚會中記念主以後，我們應當向父獻上主作為平安祭。我們所獻上的應該包括基督的內裏部分。…如果我們在日常行事中，在向着父的心意上，在我們的觀念、思想、好惡、願望、企圖和目的上，真實的與主是一，這些就成為我們的經歷。這樣我們就真實

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

的在主向着父的內裏部分與主是一。若是這樣，我們來到擘餅聚會中，就有平安祭之內臟和臟上脂油的實際。（李常受文集一九七九年第二冊，八七至八九頁。）

我們必須看見，每逢我們來到聚會中，每逢我們來敬拜神，我們不該空手而來。我們來的時候，必須雙手滿帶着基督的出產。我們必須在基督身上天天經營，然後我們纔能出產基督。…我們不能僅僅有一點點的基督來滿足自己的需要。我們必須出產祂殼多，纔能有富餘留給別人。…並且在这一切之上，富餘中最好的必須保留給神。…我們必須殷勤經營，不僅出產殼自己的需用，並且有富餘可應付別人的需要，且把最好的保留給神。這樣我們就在神面前蒙悅納，祂也必喜悅我們。

帶着基督來敬拜神，並不是說我們個人來敬拜祂，乃是與所有神的兒女一同來敬拜祂，彼此分享基督並與神同享。

這就是得着那美地以後的生活。這是一個在基督身上作工，出產基督，享受基督，與別人分享基督，並且把基督獻上給神，使神能與我們同享基督的生活。這樣的享受並分享基督，就是對整個宇宙展覽基督。這對於神是一個敬拜，對於仇敵是一個羞辱。在那地的生活，乃是一個滿了享受基督的生活。這享受是個人的，也是與神的子民集體的。願我們在祂身上殷勤經營，使我們的雙手裝滿了祂，然後我們就來到祂所指定的地方，就是合一的立場上，來與神的兒女們，並與神自己一同享受這一位豐富又榮耀的基督。（包羅萬有的基督，二〇九至二一〇、二一五、二二一頁。）

參讀：普及主恢復的指引，第三篇；事奉的基本功課，第九課。

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

第七週詩歌

624

聚會—展覽基督

8 8 8 6 副 (英 864)

E 大調

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 帶 來 基 督, 將 祂 所 賜 有 餘 豐 富,
 5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 來 獻 上 作 神 食 物, 如 此 展 覽 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 (副) 前 來 展 覽 基 督, 前 來 展 覽 基 督;
 5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||

- 二 憑祂生活, 靠祂爭戰, 在祂身上經營無間;
 藉祂豐富彼此結聯, 為要展覽基督。
 三 凡我所是、所行、所歷, 都是基督作我實際,
 好使我們每逢聚集, 都能展覽基督。
 四 聚會為神帶來基督, 彼此享受祂的豐富,
 且得與神同享基督, 如此展覽基督。
 五 復活基督作神馨香, 升天基督向神舉上,
 使神滿足供神欣賞, 如此展覽基督。
 六 聚會中心、聚會實際, 所有服事、所有空氣,
 除此之外別無目的, 全為展覽基督。
 七 所有見證、所有禱告, 所有靈中彼此相交,
 恩賜運用、一切教導, 都為展覽基督。
 八 為使父神得榮稱許, 為使基督得到高舉,
 並使聚會應付所需, 必須展覽基督。

WEEK 7 — HYMN

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.

第八週

接受、經歷並享受基督作我們的王、
我們的主、我們的頭和我們的丈夫，
為着建造基督的身體，
以終極完成新耶路撒冷

詩歌：

讀經：結一 22, 26 ~ 28, 林後五 14 ~ 15, 羅十四 7 ~ 9, 西二 19, 歌一 1 ~ 4, 林後十一 2 ~ 3

【週一】

壹 我們必須接受、經歷並享受基督作我們的王：

一 我們屬靈經歷中的最高點乃是有清明的天，其上有寶座—結一 22, 26 ~ 28：

- 1 我們基督徒有那一種的天，乃在於我們的良心；我們的良心是與我們的天相聯的—羅九 1, 林後一 12。
- 2 當我們與主之間，並和彼此之間，一無間隔的時候，我們的天就明如水晶，我們就不僅有無虧的良心，也有清潔的良心—徒二四 16, 提前一 5, 19, 三 9, 提後一 3, 參太五 8, 箴二二 11, 提後二 22。

二 寶座是宇宙的中心並主管治的同在；我們靈裏的寶座，事實上就是基督自己—賽二二 23, 來四 16, 羅五 21, 啓二二 1：

- 1 我們若有清明的天，就有寶座，我們自然而然就在

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

寶座的管治和掌權之下；神在我們裏面有寶座，意思就是神在我們裏面有地位掌權—參但四 17，25～26，五 18～31，賽六 1～8。

2 在清明的天以上有寶座，乃是讓神在我們基督徒生活中有最高、最顯著的地位；在我們屬靈經歷中達到在清明的天以上有寶座這點，意思就是在凡事上完全服從神的權柄和行政。

三 以西結一章二十六節中『寶座的樣式』乃是『像藍寶石的樣子』；藍寶石是藍色的，而藍是天的顏色，指明神管治的同在有屬天的情形、氣氛和光景—出二四 10。

四 神所要的乃是藉着人彰顯祂自己，並藉着人來掌權；祂要人彰顯祂，並執行祂的權柄；神完全的救恩是要使我們藉着洋溢之恩，並洋溢之義的恩賜，在生命裏得救，並在生命中作王—創一 26，啓十一 15，三 21，二二 3～5，羅五 17，21。

【週二】

貳 我們必須接受、經歷並享受基督作我們的主：

一 我們必須是向主活的人，而非僅是為主活—林後五 9，14～15：

1 原來基督的愛困迫我們，意即強加限制，將我們限於一條線和一個目的，如同在有牆的窄路上；使徒們乃是這樣受困迫，不再向自己活，乃向主活—14～15 節。

2 向自己活，意即受自己的控制、指引與管理，關心自己的目的和目標；但使徒們懷着雄心大志，要向主活，以討主的喜悅—9，14～15 節，西一 10，來

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 基督的愛困迫我們向主活；向主活，意即完全服在主的管制、指引並管理之下，願意履行祂的要求，滿足祂的渴望，並完成祂所要作的。

4 保羅不是作甚麼工以討主的喜悅，他乃是在日常生活的每一方面都向主活；照樣，我們今天也不該討自己的喜悅，乃該向主活，以討主的喜悅；我們所作的一切，都必須是向祂作的。

二 『我們若活着，是向主活；若死了，是向主死。所以我們或活或死，總是主的人。因此基督死了，又活了，為要作…主』—羅十四 8 ~ 9:

1 基督為着我們法理的救贖死在十字架上，又為着我們生機的救恩在復活裏活在我們裏面，使祂得以作內住的主，我們靈裏的主靈，就是在我們裏面管治的那一位。

【週三】

2 我們是用基督之寶血的重價買來的，所以我們『是主的人』，（8，）應當一直高舉祂為主，讓祂在我們的生活和工作中居第一位；我們是為着主的工作在主裏勞苦的人，主的工作就是職事的工作，要建造基督生機的身體—林前六 19 ~ 20，十五 58，十六 10，弗四 11 ~ 12。

三 『我們不是傳自己，乃是傳基督耶穌為主，也傳自己為耶穌的緣故，作你們的奴僕；』（林後四 5；）除了基督之外，在信徒中間不該有別的主；所有的人都該是僕人，甚至是奴僕。（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 我們必須接受、經歷並享受基督作我們的頭：

- 一 我們在基督裏歸一於一個元首之下，要拯救我們脫離那由天使的背叛和人的背叛所引起，在死亡和黑暗裏宇宙性崩潰的亂堆；信徒有分於基督將萬有歸一於一個元首之下，乃是藉着樂意在召會生活中歸一於元首之下，藉着在生命中長大，並藉着活在基督的光之下—弗一10，約一4，啓二一23～25，弗五8～9。
- 二 持定基督作頭，不只是以祂作我們獨一的權柄，更要親密的聯於祂，使祂的豐富和生命供應得以分賜到我們裏面，使我們以神的增長而長大，在一切事上長到祂裏面，並且本於祂而盡功用，全身便叫身體漸漸長大，以致在愛裏把自己建造起來—西二19，弗四15～16。

【週四】

- 三 現今傳輸到我們裏面，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、正確並真實的召會來自於這四重的大能—復活的大能、升天的大能、歸服的大能和歸一的大能—以建造召會作祂的身體（弗一19～23）：
 - 1 『向着召會』（22）指明神的能力，包括三一神所經過的一切，已經一次永遠的放在我們裏面，並且還要繼續不斷的傳輸到我們裏面，使我們豐富的享受基督，並過正當的召會生活，有基督身體的實際。
 - 2 超越之基督的輸供將三一神在基督裏所成就、所達到並所得着的，都傳輸到那作基督身體的召會裏；這不僅是為着產生召會，更是為着生長、建立並建造召會。

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 我們必須求父用那使基督從死人中復活，叫祂在諸天界裏坐在神的右邊，又將萬有服在祂的腳下，並使祂向着召會作萬有之頭的大能，使我們得以加強到裏面的人裏，使基督藉着信，安家在我们心裏——三 16 ~ 17，一 19 ~ 23。

五 神能照着運行在我們裏面的四重大能，極其充盈的成就關於召會作基督身體的一切，超過我們所求所想的，使神在召會中得着榮耀——三 20 ~ 21。

【週五】

肆 我們必須接受、經歷並享受基督作我們的丈夫：

一 雅歌中的羅曼史描繪我們與主的關係必須是個人的——4 上：

- 1 我們必須跟隨亞伯拉罕的榜樣，他乃是神的朋友，為着神的願望；（代下二十 7，賽四一 8，雅二 23，創十八 1 ~ 33；）並跟隨摩西的榜樣，他是神的同伴，為着神的權益。（出三三 11。）
- 2 我們必須跟隨大衛和亞薩的榜樣，他們在神的殿中，並為着神的殿尋求神發光的臉——詩二七 4，8，八十 3，7，14 ~ 19。
- 3 我們必須跟隨主耶穌的榜樣，祂不斷活在神的同在——徒十 38 下，約八 29，十六 32。
- 4 我們必須跟隨彼得的榜樣，主恢復他對主的愛，使他餵養主的羊，並使他不信靠自己天然的力量，跟隨主直至殉道——二一 15 ~ 19，可十六 7。
- 5 我們必須跟隨保羅的榜樣，他被基督的愛所困迫，活在基督面前，作基督的大使，討基督喜悅——林後

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 雅歌中的羅曼史描繪我們與主的關係必須是情深的——1～2:

- 1 住在我們裏面的主，乃是我們的父，恩典是我們的母—羅八 15～16，加四 24～26，賽六六 12～13。
- 2 住在我們裏面的主，乃是我們的丈夫（太九 15，林後十一 2～3）和我們的弟兄。（約二十 17，羅八 29。）
- 3 住在我們裏面的主，乃是我們的朋友（太十一 19，約十五 12～17）和我們的策士。（賽九 6。）
- 4 住在我們裏面的主，乃是我們的辯護者、（約壹二 1、）我們的保惠師（約十四 16，十六 7，13）和我們的牧者。（詩二三 1，彼前二 25。）

【週六】

三 雅歌中的羅曼史描繪我們與主的關係必須是私下的——3～4:

- 1 我們必須接觸主，私下花時間以祕密、確定、有功效的方式親近主，向祂敞開我們全人，讓祂光照並注入，使我們能因神發光，將神照耀出來—太六 6，出三三 11，林後三 16～18，賽六十 1，5 上，太十四 22～23，可一 35，路五 16，六 12，九 28。
- 2 我們必須經歷並享受基督作我們的隱密處、我們的住處、和我們知足的祕訣—詩九十 1，九一 1，三一 20，十八 1～5，腓四 7～13。
- 3 我們碰到一切的問題，都該和主商量；我們必須把每件事都帶到主面前，在祂面前並在與祂的交通裏來考慮、審核並定規事情—參書九 14。
- 4 每一個信徒從這一面來說，都要軟弱到一個地步，

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

每逢碰到一件事的時候，他沒法主張，不敢定規，不能去作，必須和主先接觸過，先商量過，讓祂來定規；這纔是基督徒最甜美的生活—林後十二 9 ~ 10。

5 我們別無選擇，一切都得和神交通，一切都得和祂商量，一切都得讓祂來處理，一切都得讓祂來說話，一切都得由祂來主張；在基督徒身上，每一時刻，每一件事，都依賴另一位—神—乃是榮耀的一排四 5 ~ 7，箴三 5 ~ 6，林後— 8 ~ 9。

四 雅歌中的羅曼史描繪我們與主的關係必須是屬靈的——4 下：

1 基督眷臨我們是屬靈的，因為祂是賜生命的靈在我們的靈裏；我們的靈是至聖所，是那靈之基督的內室，祂是萬主之主，萬王之王—林前十五 45 下，羅八 16，林前六 17，提後四 22，啓十七 14，十九 16。

2 在以弗所書保羅給我們看見，為着接觸並享受基督以建造基督的身體，我們必須操練我們的靈——17，二 22，三 5，16，四 23，五 18，六 18。

3 在羅馬書保羅強調，我們所是的一切，（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，）都必須在我們的靈裏。

4 父正在尋找真實的敬拜者，就是那些操練他們的靈，喝活水以接觸是靈的神的人；喝活水就是對神真正的敬拜—約四 23 ~ 24，十，14，七 37 ~ 38，賽十二 1 ~ 6。

5 我們必須建立一個習慣，不斷操練我們的靈，在聖靈裏禱告，保守自己在神（父）的愛中，等候我們主耶穌基督（再來的子—提後— 16 ~ 18）的憐憫，

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

以至於永遠的生命（成爲永遠生命的總和—新耶路撒冷）—猶 19 ~ 21。

伍 接受、經歷並享受基督作我們的王、我們的主、我們的頭和我們的丈夫，乃是爲着建造召會作基督的身體，以終極完成新耶路撒冷—太十六 18，弗四 11 ~ 12, 16，啓十九 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.

第八週 ■ 週一

晨興餽養

結一 22『…有穹蒼的樣式，看着像可畏的水晶，…在活物的頭以上。』

26『…穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位的樣式好像人的樣子。』

徒二四 16『我…操練自己，對神對人常存無虧的良心。』

活物的頭以上有清明的穹蒼，（結一 26，）也就是延展、穩定而清明的天。…在這清明的天以上有一個寶座。…我們基督徒必須對主維持一個清明的天。這意思是說，我們必須與主一直有清明的交通。我們與主之間，應當一無間隔。當我們與主之間一無間隔的時候，我們的天就明如水晶，我們的良心就是純淨而無虧的。（徒二四 16。）

我們必須對一個事實有深刻的印象，就是我們基督徒…必須有無虧的良心。甚麼時候我們的良心有了定罪，或有了虧欠，我們的天立即就烏雲四佈，幽黯不明。這時我們該向主承認我們的失敗和我們的罪污，而接受祂的赦免和祂寶血的洗淨。（約壹一 9，7。）這樣，我們的良心就得着潔淨，而無所虧欠。我們就再得着清明的天，與主有清明的交通，而與祂之間一無間隔。（以西結書生命讀經，一四〇至一四一頁。）

信息選讀

在我們基督徒的生活和召會生活中，每當我們有這樣清明的天，我們也就有了清明的天以上的寶座。（結

WEEK 8—DAY 1

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。) 這寶座是宇宙的中心，就是主所在之處。我們常常談論主的同在，但我們必須看見，主的同在總是隨着寶座的。主在那裏，祂的寶座也在那裏。祂的同在絕不能與祂的寶座分開。主的寶座是在第三層天，也在我們的靈裏。因此，主的寶座一直與我們在一起。

我們既是基督徒，又是眾地方召會，就應當在清明、延展的天之下。在這清明、開闊的天以上，有主的寶座。我們因着有這樣清明的天，就立即在主寶座的管理之下。…我們應當一直在主寶座的管治之下。因着我們是在寶座之下，我們不需要警察和法庭來管理我們。

基督徒屬靈經歷最高的一步，就是在我們的穹蒼中，在我們清明的天裏，有寶座。有寶座，或達到寶座那裏，乃是讓神在我們基督徒生活中有最高、最顯着的地位。神在我們裏面有寶座，意思就是神在我們裏面有地位掌權。因此，在我們屬靈經歷中達到寶座，意思就是在凡事上完全服從神的權柄和行政。這樣，我們就不再是沒有寶座、沒有權柄、不受管治的人。

一個沒有清明的天、其上也沒有寶座的信徒，在他日常的生活中很容易鬆懈隨便。相反的，一個信徒若有明如水晶的天，就會感覺到是在神聖的管治和限制之下，因此在他所說所行的每一件事上，都不會鬆懈隨便。一個在其上有清明之天的信徒，乃是在權柄之下，而在說話、發怒等類的事上，受這權柄的約束和限制。這權柄乃是寶座的事。

藍寶石表徵神顯在一種特別的光景中，而有的有一種屬天情形。…藍寶石是藍色的，而藍是指天的顏色，指明神同在的光景和情形。（以西結書生命讀經，一四二至一四四、一五二至一五三頁。）

參讀：士師記生命讀經，第一篇；撒母耳記生命讀經，第六篇；以西結書生命讀經，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

第八週 ■ 週二

晨興餽養

林後五 9『所以我們也懷着雄心大志，無論是在家，或是離家，都要討主的喜悅。』

14～16『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。』

保羅在林後五章十五節為甚麼說向主活，而不說憑主活、為主活或與主同活？要回答這個問題，我們讀加拉太二章十九節會有幫助。那裏說，『我藉着律法，已經向律法死了，叫我可以向神活着。』『向神活着』這句話很難解釋，但其中的含意卻很豐富。…向律法活着，就是說我們在律法之下，受律法指引、管理，有履行律法的責任。向神活着，或說向主活着，就是說我們在主的指引、管制之下，願意滿足祂的要求，滿足祂的渴望，完成祂所定意要作的。

世人向自己活，但基督的愛困迫我們，叫我們不向自己活，乃向祂活。向自己活，就是受自己的控制、指引與管理，關心自己的目的和目標。這不僅是為自己活，也是向自己活。但已經成熟、豫備好可以被提的使徒們，只有一個雄心大志，就是要向主活，以討主喜悅。他們完全服在主的指引、管制並管理之下；他們所作的每一件事，都是要實現主的定旨和願望。他們既是這樣的人，就不向律法、自己、或主以外的任何事物活着。（哥林多後書生命讀經，一三四至一三五頁。）

信息選讀

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

保羅並不向自己或向他的主人基督以外的任何事活着。他一直操練作討主喜悅的事。他與那些猶太拉比大不相同，他們是向律法活着，所作所行都是向着律法。保羅是個成熟、豫備好被提的人，他惟一的目標是要討他主人的喜悅，就是他所等候要來的那位。保羅不是作甚麼工以討主的喜悅，他乃是在日常生活的每一方面都向主活，以討主的喜悅。照樣，我們今天也不該討自己的喜悅，乃該向主活，以討主的喜悅。我們所作的一切，都必須是向祂作的。這是林後五章這一段最緊要的事。

保羅在林後五章十四節解釋說，『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了。』基督對我們的愛，藉着祂在十字架上為我們受死，已經顯明出來。（加二 20。）這愛困迫我們。困迫，原文意，從各面壓逼，逼到一邊，強加限制，在某種界限內限於一個目標，限於一條線和一個目的（如同在有牆的窄路上）。…使徒乃是這樣的為基督的愛所困迫，而向祂活着。…『斷定』就是下了結論（也許是在悔改相信時）。保羅下結論說，一人既替眾人死，眾人就都死了。基督那愛的死，乃是使徒受困迫，為基督活出愛之生活的原動力。基督既替我們死，為我們眾人受了死的刑罰，我們眾人在神眼中就都死了。因此，我們無需按着定命而死，而面對審判。（來九 27。）

基督替眾人死，是叫我們不再向自己活，乃向祂活。基督的死不僅救我們脫離死，使我們免於死，更藉着祂的復活，使我們不再向自己活，乃向祂活。（哥林多後書生命讀經，一三五、一三八頁。）

參讀：一個在靈裏之人的自傳，第六章；神聖啓示的中心路線，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

晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

在神聖的經綸裏，基督是在萬有中居首位者。歌羅西書啓示，基督是居首位的，祂在凡事上居首位。（西一 18。）…在頭一個創造以及新造裏，基督都居首位。…我們需要看見，在神聖的經綸中，基督在舊造和新造中都居首位。在宇宙和召會中，基督都是居首位者。我們若看見這是異象，不僅是道理，我們的生活和我們的召會生活就會有革命性的改變。我們會領悟，基督在萬有中必須是首先的。在我們的婚姻生活、家庭生活、職業生活、和學校生活中，祂必須是首先的。在宇宙中、在召會中、並在我們日常生活的每一面，祂都必須居首位。（新約總論第二冊，四三至四四頁。）

信息選讀

神永遠的目的，是要將萬有在基督裏歸一於一個元首之下，這基督已被設立作宇宙的頭。…神將祂的百姓，一個一個從宇宙性崩潰的亂堆中拯救出來。…神…把我們放在獨一的頭—基督—之下。由於天使的背叛和人類的背叛，沒有一個受造之物服在元首之下。宇宙中簡直沒有頭。但以弗所一章十節說，萬有都要在基督裏歸一於一個元首之下。…神…正在作工，將宇宙性崩潰中的每一項帶回，服在基督作頭的身分之下。

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.

神第一步是將祂所揀選的人，祂的眾子，從崩潰中帶出來，將他們擺在基督的元首身分之下。…因此，召會生活必須是歸一於一個元首之下的生活。在召會生活中，歸一於一個元首之下的，乃是神所揀選的人，並非世上的首領、不信的人或是動物。神將祂所揀選的人歸一於一個元首之下，成為基督的身體，以基督作頭。最終，這以基督作頭的身體，將在萬有之上作宇宙的頭。今天我們在召會中，領先在基督裏歸一於一個元首之下。倘若我們不願在召會生活中歸一於一個元首之下，我們就會耽誤這事。事實上，如果我們蒙揀選的人不願歸一於一個元首之下，神就無法將萬有在基督裏歸一於一個元首之下。…在召會中歸一於一個元首之下，乃是在生命裏的事，這個看見是重要的。…在召會中將一切歸一於一個元首之下，而沒有在生命裏長大，就只不過是一個組織。正確的歸一於一個元首之下，乃是生命的長大。你越在生命裏長大，就越有生命，也就越歸一於一個元首之下，你也越從崩潰的混亂中得着拯救。（以弗所書生命讀經，九一至九二、九四至九五頁。）

基督是元首，我們是肢體。歌羅西二章十九節題醒我們必須持定元首：『本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』持定元首的意思，就是我們和祂之間有直接的交通。祂和眾肢體之間沒有隔離。元首無論如何盡職事，眾肢體都配合上來。這個配合的結果就是在生命裏長大。因着持定元首，就有裏面的長大，而不是外面的行動。在元首與眾肢體之間這種親密的交通裏，祂所有的豐富就都供應到眾肢體裏面，所有消極的事物也都被從元首來的生命供應所吞滅。（李常受文集一九八〇年第二冊，一二一頁。）

參讀：新約總論，第二十四、三十一篇；以弗所書生命讀經，第八、三十二、三十五、六十九篇；基督天上的職事，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, msg. 24, 31; Life-study of Ephesians, msg. 8, 32, 35, 69; CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," chs. 1, 5

第八週 ■ 週四

晨興餽養

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

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

藉着神在所有世代中一切的安排，萬有要在新天新地中，在基督裏歸一於一個元首之下。這就是神永遠的行政和經綸。…神使基督向着召會作萬有的頭。（以弗所一章二十二節）這小小的辭『向着』，含示傳輸的意思。這指明基督元首的身分傳輸給召會。（以弗所書生命讀經，八七至八八頁。）

信息選讀

召會能有分於基督元首的身分，因為召會是基督的身體。這位王不單是頭，更是頭帶着身體。基督不僅是頭，也是身體。（林前十二 12。）因為召會是身體，又因為基督是頭也是身體，我們可以說，在某種意義上，我們—身體—也就是基督。雖然我們不是頭，我們卻能有分於基督元首的身分。我們是頭的身體，這頭是萬有的頭。我們不僅是掌管昆蟲、貓和狗的頭，我們也是總統、君王、將軍、和工商鉅子的頭；我們在這一切之上。（以弗所書生命讀經，八八至八九頁。）

三一神三重的分賜，包括在超越之基督的輸供裏，也終極完成於超越之基督那包羅一切的輸供裏。…這樣包羅一切的輸供，不僅使我們與成爲肉

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

體並釘十字架的基督聯結，也使我們與復活並超越的基督聯結。在與這位超越之基督的聯結裏，我們超過了一切消極的事物，並且遠超過它們。成爲肉體並釘十字架的基督，將神帶給了人，並爲我們成就了永遠的救贖。但陰間的權勢、並空中執政的、掌權的、有能的、主治的，仍然在攔阻神的選民有分於基督在祂的新約裏爲他們所作成的。藉着基督的復活和升天，基督已經征服了陰間的權勢，並超過、超越在空中一切黑暗的權勢。在與這樣一位基督的聯結裏，我們一直有分於祂在祂的復活並升天裏所成功的一切。（李常受文集一九九三年第二冊，六九五至六九六頁。）

我們需要神藉着祂的靈，用大能使我们得以加強到裏面的人裏。（弗三16。）『到…裏』這辭指明傳輸。你正在接受這四重能力神聖的傳輸：復活的能力、超越的能力、歸服的能力、以及（元首）支配的能力。在以弗所一章，這能力向着我們；但在三章，這大能使我们得加強到我們的靈裏，就是到我們裏面的人裏。這使我们得加強的大能，不僅是在我們裏面，也是在諸天之上，正傳輸到我們裏面。

這加強的結果是『使基督…安家在你們心裏』。（17。）基督不僅在我們的靈裏，並且作爲一個人位，祂也必須居住在我們內裏整個的所是裏，就是在我們的心裏。…基督就要接管我們整個裏面的所是。當我們得以加強到我們裏面的人裏，就是到我們的靈裏，基督這內住的靈就很容易浸透我們內裏所是的各部分。基督這內住的靈很容易接管我們的心思、情感和意志。然後基督就能在我們內裏的所是裏安頓，在我們的心裏安家。（李常受文集一九七〇年第二冊，五五四至五五六頁。）

參讀：經過過程的神聖三一之分賜與超越基督之傳輸的結果，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

歌一 2 ~ 4 『願他用口與我親嘴！因你的愛情比酒更美。你的膏油馨香；你的名如同倒出來的香膏，所以眾童女都愛你。願你吸引我，我們就快跑跟隨你——王帶我進了他的內室——我們必因你歡喜快樂；我們要稱讚你的愛情，勝似稱讚美酒。她們愛你是理所當然的。』

（在雅歌中）尋求者渴望多次親嘴，不只一次親嘴。（一 2 上—『親嘴』，原文，複數。）在西方世界的婚禮中，令人印象最深刻的，就是親吻的時候。新郎揭開新娘的面紗，用自己的嘴親吻她。他不是親吻新娘的耳朵或鼻子，乃是親吻她的嘴。這是極其個人的、情深的事。…這就是追求基督的意思。

照着新約，神命定人這樣個人、情深的接受祂的路，首先是要相信祂。相信祂就是將祂這神聖的生命接受到我們裏面，使我們在神聖的生命裏與神有生機的聯結。

我們既已將基督接受到我們裏面，神要我們作甚麼？…照着新約，在我們相信基督以後，就是將祂這神聖的生命接受到我們裏面以後，我們必須愛祂。（參林前二 9。）（李常受文集一九九四至一九九七年第三冊，三二九至三三〇頁。）

信息選讀

尋求者…繼續說，『因你的愛情比酒更美。』（歌一 2 下。）…沒有甚麼酒能與祂無匹的愛相比。沒有甚麼像基督的愛這樣令人喜樂。

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.

雅歌一章三節說，『…你的名如同倒出來的香膏，所以眾童女都愛你。』基督的名表徵基督的人位，祂的所是，而基督就是由出埃及三十章裏的膏油所表徵複合的靈。（參林前十五 45 下。）這指明基督的名，就是祂的人位，乃是膏油。…基督複合着神、人、祂的死、祂死的功效、祂的復活、以及祂復活的大能。至少這六樣東西複合在一起成爲膏油，表徵基督在祂的復活裏是複合的靈。若有人喊你的名，你就會回應，因爲你是那名的位。基督迷人的名，祂的人位，乃是包羅萬有、複合的靈。…祂的愛是吸引人的，祂的名是迷人的，祂的人位是奪取人的。祂曾經吸引並奪取千萬愛祂的人追求祂，今天祂仍在作同樣的事。

你接受了基督作你的生命以後，必須對基督有非常個人的追求。在這件事上沒有人能代表你或爲你作甚麼。…每位信徒與基督的關係，必須是個人的、情深的。

尋求者說，『願你吸引我。』（歌一 4。）她不是說，『願你吸引我們。』…我們要祂個人、情深的與我們同在。所有的宗教，包括基督教，…僅僅描繪神是偉大、全能、主宰一切、威嚴、甚至不能靠近的；沒有人能，甚至沒有人敢接觸神。說神是威嚴的並沒有錯，但那只是神聖所是的一個屬性。無論神多麼偉大、主宰一切、全能並威嚴，當祂要建立祂與人的關係時，乃是採取個人、情深的方式。祂採取成爲人的方式。

我們都需要留意尋求者所說的：『願他用口與我親嘴！』…『你的愛情比酒更美。』…『願你吸引我，我們就快跑跟隨你。』…我們需要這種對祂個人、情深的尋求，並且我們需要建立與祂這樣個人、情深的關係。（李常受文集一九九四至一九九七年第三冊，三三〇至三三三、三三六頁。）

參讀：約書亞記生命讀經，第九篇；雅歌結晶讀經，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

第八週 ■ 週六

晨興餽養

歌一 4『願你吸引我，我們就快跑跟隨你—王帶我進了他的內室—我們必因你歡喜快樂；我們要稱讚你的愛情，勝似稱讚美酒。她們愛你是理所當然的。』

林前十五 45『…「首先的人亞當成了活的魂；」末後的亞當成了賜生命的靈。』

神拯救我們並建立與我們的關係時，是個人、情深的來探訪我們。在福音書裏，耶穌是何等個人、情深的！但這是祂在肉身的生命裏探訪祂的選民。祂是肉身的人，但還不是那靈。

藉着祂的死，並在祂的復活裏，祂成了『另一種耶穌』。祂不再是肉身的一位，因為祂成了賜生命的基督，賜生命的靈。

基督在肉體裏，能在外面公開探訪祂的門徒，但祂不可能在裏面私下探訪祂的門徒。今天基督私下、屬靈的探訪我們，因為祂是賜生命、複合、終極完成、包羅萬有的靈。（李常受文集一九九四至一九九七年第三冊，三三八至三三九頁。）

信息選讀

在雅歌裏，首先主奪取了祂的尋求者，她同她所有的同伴都跟隨祂。追求基督以得滿足是雅歌裏第一個『結晶』。第二個結晶是王帶祂的尋求者進了祂的內室。…按比喻的說法，王的內室表徵我們重生的靈是基督的內室。

照着新約的教訓，我們重生的靈不但使我們藉以接受祂，也使我們得以盛裝祂。提後四章二十二節說，

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

『願主與你的靈同在。』以弗所三章十六節說，我們需要得以加強到裏面的人裏。裏面的人就是我們重生的靈。二章二十二節表明，我們的靈是神的住處，居所。神真正的內室乃是我們的靈。…基督教傳講肉身的耶穌，我們卻傳講是靈的基督，這位基督如今就是那靈。（林後三 17。）這一位是私下的、屬靈的。

基督這位王將祂的尋求者帶進祂的內室，就是他們重生的靈，祂的居所。…照着我們的經歷，我們的靈是至聖所—三一神的居所，內室。在雅歌頭一章裏，祂與我們有私下、情深的交通。

王知道往那裏去。我們必須到我們的靈裏。基督的內室是愛基督之人重生的靈，由祂這分賜生命的靈所調和並內住，（羅八 16，提後四 22，羅八 11，）也是愛基督之人裏面實際的至聖所，使他們有分於並享受那是靈的基督作終極完成的三一神。（來四 16。）

首先，神拯救我們；然後主引導我們認識，如何在我們的靈裏私下、屬靈的接觸祂。因着我們要享受祂豐富的同在連同祂的安息與滿足，祂就清楚的告訴我們，祂只與祂的羊羣（召會）同在。召會的素質是那完成新耶路撒冷的基督生機的身體。我們得救以後，所關切的僅僅是自己的滿足，但基督所關切的是神的滿足，就是要得着我們作召會的肢體；召會的素質就是基督生機的身體，終極完成於新耶路撒冷，藉此完成神永遠的經綸。

我們與基督有私下、屬靈的交通，祂就會引導我們的腳跟隨羊羣的腳蹤去。然後我們就會在召會裏，為着基督的身體，並為着新耶路撒冷的終極完成。（李常受文集一九九四至一九九七年第三冊，三四〇至三四二、三四九頁。）

參讀：路得記生命讀經，第四篇；經歷基督作眾聖徒的分，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

第八週詩歌

140

讚美主—祂的美麗

8 7 8 7 (英 170)

降 E 大調

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, 你是那可愛新郎, 神所選立, 我所愛;

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, 我心怎能不愛戴!

二 親愛良人, 我愛慕你, 你的寶貴誰能言!
你的愛情, 我深珍愛, 你的可愛何無限!

三 你比美者還要更美, 你比甜者還更甜!
你既柔細、你又親切, 你是何等的完全!

四 你的衣服滿了沒藥, 你的口中滿恩惠!
在你受苦馨香氣中, 憑愛珍藏你寶貴。

五 神曾用那喜樂的油, 膏你勝過你同伴;
從你那些“象牙宮”中, 發出對你的稱讚。

六 神已永遠賜福與你, 你已勝過眾仇敵;
我今見你加冕、登極, 權柄、威嚴, 無可比。

七 你是“萬國所羨慕的,” 他們必知你價值;
你乃“超乎萬人之上,” 永遠配得我賞識!

第五節的“象牙宮”指各地召會。

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.

