

二〇二二年四月

国际长老及负责弟兄训练

神在信仰里的经纶

晨兴圣言

**Int'l Training for Elders  
and Responsible Ones (April 2022)**

**GOD'S ECONOMY IN FAITH**

**Holy Word Morning Revival**

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- 第二周 信的内在意义
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# 神在信仰里的经纶

## 第一周

### 神在信仰里的经纶 那管制并支配的异象

诗歌：补 925

读经：箴二九 18 上，徒二六 18 上，提前一 4，加二 16、20

#### 【周一】

壹 我们在主恢复中的人必须有神经纶的异象—徒二六 18 上，箴二九 18 上：

- 一 我们需要被带进另一个范围，不是所谓属灵的范围，而是神经纶的范围—启二一 9～10。
- 二 我们需要受这异象的管制、支配并指引—箴二九 18 上。
- 三 我们必须在神经纶的异象，就是神永远旨意的异象中，刚强而不动摇—启四 11，林前十五 58。
- 四 我们若爱主和祂的恢复，我们若要在这恢复里认真实行召会生活，就需要竭力看见一切关于神经纶的异象—耶二九 13，三三 3，申二九 29。

#### 【周二】

# GOD'S ECONOMY IN FAITH

## Week One

### The Governing and Controlling Vision of God's Economy in Faith

Hymns: 1325

Scripture Reading: Prov. 29:18a; Acts 26:18a; 1 Tim. 1:4; Gal. 2:16, 20

#### §Day 1

I. **We in the Lord's recovery must have a vision of God's economy—Acts 26:18a; Prov. 29:18a:**

- A. We need to be brought into another realm, not the so-called spiritual realm but the realm of God's economy—Rev. 21:9-10.
- B. We need to be governed, controlled, and directed by this vision—Prov. 29:18a.
- C. We must be strong and unshakable in the vision of God's economy, God's eternal will—Rev. 4:11; 1 Cor. 15:58.
- D. If we love the Lord and His recovery and if we mean business to practice the church life in the recovery, we need to endeavor to see all the visions concerning God's economy—Jer. 29:13; 33:3; Deut. 29:29.

#### §Day 2

贰 神的经纶乃是神的家庭行政，要在基督里将祂自己分赐到祂所拣选并救赎的人里面，使祂得着一个家彰显祂自己，这家就是召会—基督的身体—提前一 4，三 15：

一 神的经纶，就是神的家庭行政，是要为祂儿子产生并构成一个身体—弗一 22 ~ 23，二 16，三 6，四 4、16，五 30。

二 圣经的中心题目乃是神的经纶，整本圣经都是关乎神的经纶—提前一 4，弗一 10：

1 圣经中管制并支配的异象，乃是神圣的经纶—箴二九 18 上。

2 我们读圣经时，必须将我们的注意力集中在那为着神圣分赐的神圣经纶—弗三 9。

3 除非我们认识神的经纶，我们必无法明白圣经—路二四 45。

三 基督是神永远经纶的元素、范围、凭借、目标和目的，祂乃是神经纶中的一切—太十七 5，路二四 44。

四 神的经纶就是要将神自己分赐到我们里面，使我们这人由祂的所是构成；这唯有借着神将祂自己作为神圣的生命分赐到我们里面，才能完成—弗三 16 ~ 17 上，罗八 2、6、10 ~ 11。

五 神的经纶就是神成肉体，经过人生，受死，复活，成为赐生命的灵，进到我们里面作生命，把神分赐到我们里面，使我们得变化，以产生召会，就是基督的身体，也就是神的家、神的国、基督的配偶，最终的集大成乃是新耶路撒冷—约一 14、29，十二 24，二十 22，十四 2，

**II. God's economy is God's household administration, which is to dispense Himself in Christ into His chosen and redeemed people that He may have a house to express Himself, which house is the church, the Body of Christ—1 Tim. 1:4; 3:15:**

A. God's economy, as His household administration, is to produce and constitute a Body for His Son—Eph. 1:22-23; 2:16; 3:6; 4:4, 16; 5:30.

B. The central subject of the Bible is the economy of God, and the entire Bible is concerned with the economy of God—1 Tim. 1:4; Eph. 1:10:

1. The governing and controlling vision in the Bible is the divine economy—Prov. 29:18a.

2. In our reading of the Bible, we need to focus our attention on the divine economy for the divine dispensing—Eph. 3:9.

3. Unless we know God's economy, we will not understand the Bible—Luke 24:45.

C. Christ is the element, sphere, means, goal, and aim of God's eternal economy; He is everything in God's economy—Matt. 17:5; Luke 24:44.

D. God's economy is to dispense Himself into our being that our being may be constituted with His being; this can be accomplished only by God dispensing Himself into us as the divine life—Eph. 3:16-17a; Rom. 8:2, 6, 10-11.

E. The economy of God is that God became flesh, passed through human living, died, resurrected, and became the life-giving Spirit to enter into us as life and to dispense God into us so that we may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem—John 1:14, 29; 12:24;

三 3、5、29～30，启二一2。

六 神的经纶乃是神成为人，使人在生命和性情上，但不在神格上，成为神，好产生基督生机的身体，这要终极完成于新耶路撒冷—罗八3，一3～4，十二4～5，启二一10。

### 【周三】

七 按着神的心愿，神永远的经纶乃是要使人在生命和性情上，但不在神格上，与祂一模一样，使祂自己与人成为一，也使人与祂成为一，因而使祂在彰显上得以扩大并扩展，使祂一切神圣的属性得以彰显在人性美德里—约一12～14，约壹三1上、2，彼后一4。

八 神圣的经纶是要从混乱的旧造里产生出新造—加六15，林后五17：

1 宇宙的历史乃是神的经纶与撒但的混乱的历史—创一1～2、26，后二十10～二一4。

2 在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行的一弗三8～10，四14～16，六24。

3 主需要得胜者与祂成为一，好征服撒但毁坏的混乱，并在祂建造的神圣经纶里得胜—启二7下、11下、17下、26～28，三5、12、21。

九 主的恢复乃是为着完成神的经纶—弗三2。

### 【周四】

叁 神的经纶是在信仰的范围里得以开始而发展的—提前一4：

20:22; 14:2; 3:3, 5, 29-30; Rev. 21:2.

F. God's economy is God becoming man that man may become God in life and nature but not in the Godhead to produce the organic Body of Christ, which will consummate in the New Jerusalem—Rom. 8:3; 1:3-4; 12:4-5; Rev. 21:10.

### §Day 3

G. According to the desire of His heart, God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—John 1:12-14; 1 John 3:1a, 2; 2 Pet. 1:4.

H. The divine economy is to produce the new creation out of the chaotic old creation—Gal. 6:15; 2 Cor. 5:17:

1. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4.

2. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—Eph. 3:8-10; 4:14-16; 6:24.

3. The Lord needs the overcomers, who will be one with Him to conquer the destructive satanic chaos and to triumph in the constructive divine economy—Rev. 2:7b, 11b, 17b, 26-28; 3:5, 12, 21.

I. The Lord's recovery is for the carrying out of God's economy—Eph. 3:2.

### §Day 4

III. God's economy is initiated and developed in the sphere of faith—1 Tim. 1:4:

一 在消极方面，操练信就是停止我们的工作，停止我们的作为；在积极方面，操练信就是信靠主——来十一6。

二 信仰是宣告我们无法履行神的要求，但神已经为我们作成一切，我们就接受神为我们所计划的一切、神为我们所作成的一切以及神所赐给我们的一切——约一16。

三 神的经纶得以完成，不是凭我们自己所作的，乃是凭我们信入基督，就是三一神的具体化身——三15~16。

四 信心在于看见神经纶内容的景象——来十二2：

1 因着我们看见了关于神经纶之内容的启示，我们就自然而然地相信我们所看见的一弗三9。

2 我们里面相信的能力，总是因着对神经纶有正确的看见而有的产品、结果——来十一6、9、23~26，十二2。

## 【周五】

五 基督徒的生活是信心的生活、相信的生活——加三2、14：

1 我们的生活不是照着所见的，乃是照着所信的一约二十25~29。

2 我们行事为人，是凭着信心，不是凭着眼见——林后五7。

肆 在神的经纶里，信是我们接触祂的唯一要求，也是我们完成神经纶唯一的路——加二16、20：

A. On the negative side, to exercise faith is to stop our work, our doing; on the positive side, to exercise faith is to trust in the Lord—Heb. 11:6.

B. Faith is a proclamation that we are unable to fulfill God's requirements but that God has done everything for us and that we receive all God has planned for us, all God has done for us, and all God has given to us—John 1:16.

C. God's economy is carried out not by our doing in ourselves but by our believing into Christ, the embodiment of the Triune God—3:15-16.

D. Faith is a matter of seeing a view of the contents of God's economy—Heb. 12:2:

1. Because we have seen a revelation regarding the contents of God's economy, we spontaneously believe in what we see—Eph. 3:9.

2. The ability within us to believe is a product, a result, of having a proper view of God's economy—Heb. 11:6, 9, 23-26; 12:2.

## §Day 5

E. The Christian life is a life of faith, a life of believing—Gal. 3:2, 14:

1. We do not live according to what we see; we live according to what we believe—John 20:25-29.

2. Our walk is by faith, not by sight—2 Cor. 5:7.

IV. Faith is the unique requirement for us to contact God in His economy and the unique way for us to carry out His economy—Gal. 2:16, 20:

一 加拉太二章十六节说，我们得称义是借着信耶稣基督（直译，耶稣基督的信，或，在耶稣基督里的信）：

- 1 信与信徒珍赏神的儿子是那最宝贵者的人位有关—彼前二 7。
- 2 基督将祂自己注入我们里面，成为我们里面的信；祂在我们里面，成为我们凭以相信的信，也成为我们因珍赏祂而相信的能力—加二 16。
- 3 “在耶稣基督里的信”指借着信与祂有生机的联结；我们在这生机的联结里与基督是一—约十五 4～5，林前六 17。
- 4 当我们相信基督，我们就进到祂里面；我们乃是把自己信到基督里，因而与祂成为一灵—约三 15，林前六 17。

## 【周六】

二 在加拉太二章二十节，使徒保罗说，“我…所活的生命，是我在神儿子的信里，与祂联结所活的”：

- 1 “神儿子的信”是指在我们里面耶稣基督的信，这信成了我们凭以相信祂的信—16、20 节，三 22。
- 2 当我们宝贵祂，祂就使信产生在我们里面，使我们能相信祂—太十七 5，来十二 2。
- 3 根据我们基督徒的经历，在我们里面运行那真实而活的信，不只是“属于基督”的，也是“在基督里的”—罗三 22、26，加二 16、20：
  - a 保罗的思想乃是，信是属于基督的，也是在基督里的—16、20 节。
  - b 信不只和那已经注入我们里面的基督有关，也和那

A. Galatians 2:16 says that we are justified through faith in Jesus Christ, literally, faith of Jesus Christ:

1. Faith is related to the believers' appreciation of the person of the Son of God as the most precious One—1 Pet. 2:7.
2. Christ is infusing Himself into us to be the faith in us; He becomes in us the faith by which we believe and the capacity to believe through our appreciation of Him—Gal. 2:16.
3. Faith in Jesus Christ denotes an organic union with Him through believing; in this organic union we and Christ are one—John 15:4-5; 1 Cor. 6:17.
4. When we believe in Christ, we enter into Him; we believe ourselves into Christ and thereby become one spirit with Him—John 3:15; 1 Cor. 6:17.

## §Day 6

B. In Galatians 2:20 the apostle Paul says, “I live in faith, the faith of the Son of God”:

1. The faith of the Son of God refers to the faith of Jesus Christ in us, which becomes the faith by which we believe in Him—vv. 16, 20; 3:22.
2. As we treasure Him, He causes faith to be generated in us, enabling us to believe in Him—Matt. 17:5; Heb. 12:2.
3. According to our Christian experience, the genuine living faith that operates in us is not only of Christ but also in Christ—Rom. 3:22, 26; Gal. 2:16, 20:
  - a. Paul's thought is that the faith is both of Christ and in Christ—vv. 16, 20.
  - b. Faith is related not only to the Christ who has been infused into us

正在不断将祂自己注入我们里面的基督有关。

c 当基督在我们里面运行，祂就成为我们的信；这信是属于祂的，也是在祂里面的。

4 经历基督活在我们里面的秘诀，启示于“在…信里”一辞—20 节：

a 保罗凭着在神儿子里面并属于神儿子的信而活。

b 我们所需要的信，不仅是在神儿子里面的信，更是属于神儿子的信；我们只有在这信里并凭着这信，才能完成神在信仰里的经纶—20 节，提前—4。

but also to the Christ who is continually infusing Himself into us.

c. As Christ operates in us, He becomes our faith; this faith is of Him and also in Him.

4. A secret of experiencing Christ living in us is revealed in the words in faith—v. 20:

a. Paul lived by the faith that is both in and of the Son of God.

b. The faith that we need is not only faith in the Son of God but also faith of the Son of God; in and by this faith we can carry out God's economy in faith—v. 20; 1 Tim. 1:4.



# 第一周■周一

## 晨兴喂养

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

箴二九 18 “没有异象，民就放肆；唯遵守律法的，便为有福。”

我们在主的恢复里必须对神的经纶有清楚的异象。然后我们需要被这异象管治、控制并指引。因着我看见了这异象，并受其指引，历年来我从来没有改变我的腔调。我知道我所看见的是什么，我知道我所教导的是什么，我也知道我供应给主子民的是什么。我们若有神经纶的异象，自然会只有一个拣选、爱好、口味和职事。我们会只在意包罗万有、延展无限的基督，以及真正、正确的召会生活。今天我们在主的恢复里，在神的经纶，神永远的旨意上，必须刚强，不可摇动。因着保罗看见了这异象，并忠于这异象，他就能非常刚强。我们都需要这样刚强并稳固（哥林多前书生命读经，一六七页）。

## 信息选读

大多数基督徒以为圣经是一本教导人作好、合乎道德、敬虔并属灵的书。…但这只是为着他们自己的益处，一点也没有为着神。…圣经中主要的点乃是关乎神的经纶，但今天在基督教里几乎没有人讲说神的经纶。…因为没有人顾到神的经纶，主已经迟延了将近二千年。

神经纶的中心乃是要得着一个身体来彰显基督。至终，这身体要成为基督的新妇，作祂的配偶与祂相配，并要与祂一同降到地上，完成神经纶末了的一步。今

# WEEK 1 — DAY 1

## Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Prov. 29:18 Where there is no vision, the people cast off restraint; but happy is he who keeps the law.

We in the Lord's recovery must have a clear vision of God's economy. Then we need to be governed, controlled, and directed by this vision. Because I have seen this vision and am directed by it, I have never changed my tone throughout the years. I know what I have seen, I know what I am teaching, and I know what I am ministering to the Lord's people. If we have the vision of God's economy, we shall automatically have only one choice, preference, taste, and ministry. We shall care only for the all-inclusive and all-extensive Christ and for the genuine and proper church life. Today we in the Lord's recovery must be strong and unshakable in the vision of God's economy, God's eternal will. Because Paul had seen this vision and was faithful to it, he could be very strong. We all need to be strong and steadfast in this way. (Life-study of 1 Corinthians, p. 138)

## Today's Reading

Most Christians consider the Bible to be a book which teaches them to be good, ethical, godly, and spiritual... But this is only for their own benefit; this is not at all for God... The major point in the Bible concerns God's economy, yet in Christianity today nearly no one talks about God's economy... Because hardly anyone cares for God's economy, the Lord has been delayed for nearly two thousand years.

The center of God's economy is to have a Body to express Christ. Eventually, this Body will be Christ's bride to match Him as His counterpart and to come down to earth with Him to carry out the final step of God's economy. Today,

天，世界局势已经预备好让祂回来，但主还没有得着祂的配偶。所以，祂还没有路回来；祂仍在等待。

神的经纶乃是将基督分赐到祂所拣选的人里面，使他们首先成为基督的身体以彰显祂，然后成为基督的新妇与祂相配，并完成神那神圣分赐的经纶。当然，我很高兴有这么多人到这里来得着帮助，寻求神，寻求基督，在生命上长大，并且更敬虔，更属灵，更得胜，但我对此并不满意。我愿意我们的眼睛都被开启，看见神的经纶。我在这些信息中的心愿和目标，乃是要帮助你们往前，从追求属灵的范围进到另一个范围，看见神的愿望，神的喜悦。

按照神永远的安排（或经纶），祂是要得着召会（圣经所说到的正确的召会）。基督教完全是组织，但圣经所启示的召会，该完全是生机的，满了基督作生命，满了终极完成的三一神，就是包罗万有赐生命的灵，以神的生命和性情来构成我们，并使我们与神联合成为一灵。这就是神借着祂的分赐而有的经纶。

今天在基督教里，甚至在最属灵的人中间，所教导的不过是甜点，而不是食物。…你需要干粮（来五 11 ~ 14）。奶是给婴孩，干粮是给成熟的人。…我们举办圣经生命读经的训练，至今已有十七年了，但大部分圣徒仍然停留、逗留、徘徊在属灵、得胜等事的范围里。甚至在同工们中间，也很少人够资格释放一篇关于神的经纶同神圣分赐的信息。我们需要被带到另一个范围，不是所谓属灵的范围，乃是神的经纶，神的分赐的范围。直到我看见这事，我才会满足。我相当高兴，主将这些真理在我们中间释放出来，我也有完全的信心和把握，这一切最终都要实现；但我巴望看到这一切得着完成（撒迦利亚书生命读经，四七八至四八〇页）。

参读：提摩太前书生命读经，第一篇；神圣启示的中心路线，第二至三篇。

the world situation is ready for His coming, but the Lord has not yet gained His counterpart. Therefore, He has no way to come back. He is still waiting.

God's economy is to dispense Christ into His elect that they might become first the Body of Christ to express Him and then the bride of Christ to match Him and fulfill God's economy in the divine dispensing. Of course, I am happy that so many have come to receive help to seek God, to seek Christ, to grow in life, and to be more godly, more spiritual, and more overcoming, but I am not satisfied with this. I would rather that we all had the eyes to see God's economy. My intention, my goal, in all these messages is to help you to advance beyond the realm of seeking for spirituality into another realm to see God's desire, God's good pleasure.

According to His eternal arrangement, or economy, God desires to have the church, a proper church in the biblical sense. Christianity is a totality of organization, but the church revealed in the Bible should be absolutely organic and full of Christ as life, full of the Triune God in His consummation—the all-inclusive life-giving Spirit—to constitute us with God's life and nature and to join us with God as one spirit. This is God's economy through His dispensing.

Today in Christianity, even among the most spiritual ones, what is taught is not food but sugar... You need solid food (Heb. 5:11-14). Whereas milk is for babes, solid food is for the mature... We have been carrying out the life-study of the Scriptures now for seventeen years, yet most of the saints are still remaining, lingering, wandering, in the realm of being spiritual, victorious, overcoming, and so forth. Very few, even among the co-workers, are qualified to give a message on God's economy with the divine dispensing. We need to be brought into another realm, not the so-called spiritual realm but the realm of God's economy, God's dispensing... I am somewhat happy that the Lord has released all these truths among us, and I have the full faith and assurance that all these things will eventually be realized; yet I long to see their fulfillment. (Life-study of Zechariah, pp. 88-90)

Further Reading: Life-study of 1 Timothy, msg. 1; CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 2

# 第一周■周二

## 晨兴喂养

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

一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

新约的启示，或说使徒们的教训，所讲的乃是神的经纶。根据提前一章三至四节，神的经纶可以说就是神新约启示的总称。...不同的教训就是指与神经纶不合的教训。那些人所讲的，虽有一些旧约的根据，但都是家谱、律法等，与神在信仰里的经纶不同。...这给我们看见，神的经纶就是新约的启示，也是使徒们的教训，乃是独一无二、完全并完整的，是不能加，也不能减的。我们今天在召会中施教，只能照着新约的启示，使徒们的教训来传讲；缺了就是不够，多了就是人的道理，而不是神经纶的话（李常受文集一九九四至一九九七年第二册，三四三至三四四页）。

## 信息选读

基督的职事，有地上的职事，还有天上的职事。地上的职事是祂在肉身里完成的，是为着成功救赎。救赎一成功，祂就进到坟墓休息。然后在复活里，祂就变化成灵，开始祂天上的职事。祂成了灵，乃是为着把神自己分赐到人里面。这个分赐，就是祂自己进到我们的里面来，...结果就产生召会。召会就是基督的身体；基督的身体就是神的家，神的国，

# WEEK 1 — DAY 2

## Morning Nourishment

Eph. 3:9 ...To enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

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.

The New Testament revelation, the teaching of the apostles, is concerned with God's economy. According to 1 Timothy 1:3-4, we may say that God's economy is the general term for God's New Testament revelation... Different teachings refer to teachings that are not in line with the economy of God. What certain ones taught, though somewhat based on the New Testament revelation, were genealogies and the law. These were different from God's economy in faith... This shows us that God's economy is the New Testament revelation, the teaching of the apostles. It is uniquely one, perfect, and complete. Nothing can be added to it or taken away from it. Today in the church we should teach only according to the New Testament revelation, which is the apostles' teaching. Anything less than this is inadequate, and anything more than this is man's teaching, not the words of God's economy. (CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," p. 276)

## Today's Reading

The ministry of Christ consists of His earthly ministry and His heavenly ministry. He carried out the earthly ministry in His flesh for the accomplishment of redemption. Once He accomplished redemption, He entered into the tomb for rest. Then in resurrection He became the Spirit and thus began His heavenly ministry. He became the Spirit in order to dispense God Himself into people. This dispensing is He Himself coming into us... The issue of this dispensing is the church, which is the Body of Christ, the house

也是基督的配偶，作祂的新妇；最终的完成乃是新耶路撒冷。

神的经纶就是神成肉体，经过人生，死而复活，化身成灵，进到人里面，把神分赐到人里面，使人重生，结果就产生召会；这召会就是基督的身体，基督的继续，基督的扩充，基督的繁增，也是神的国，神的家，同时也是基督的配偶，作祂的新妇。这些加在一起，最终的完成就是新耶路撒冷。

你一看见神的经纶，就会作长老，就什么毛病都没有了。…我也和你们一样；你们有肉体，我也有肉体；你们软弱，我更软弱。你们有毛病，我比你们毛病更多，更麻烦。怎么作长老？就是要看见神成了肉体，经过人生，天天死，末了死在十字架上，然后复活，化身成灵。灵进到人里面，就把神分赐给人。你若看见这些，就会作长老。你若把这些话，好好祷告到你里面，你就会恍然大悟，知道怎么作长老。所以这是个管制的异象，也是个支配的异象。

你要学会讲：圣经有两部分，头一部分是预表、预言，第二部分是应验、成全。圣经所讲的一切都是为着应验、成全神的经纶。神的经纶就是神成肉体，经过人生，受死，复活，化身成灵，进到人里面作生命，把神分赐给人，叫人得变化，产生召会，就是基督的身体，也就是神的家、神的国、基督的配偶，最终的集大成就是新耶路撒冷。这就是圣经，也就是那管制并支配我们的异象（李常受文集一九九四至一九九七年第二册，三四九至三五一页）。

参读：为着神圣经纶的神圣分赐，第一章。

of God, the kingdom of God, and the counterpart of Christ as His bride, the ultimate consummation of which is the New Jerusalem.

God's economy is that God became flesh, passed through human living, died, and resurrected; then He became the Spirit and entered into men to dispense God into them for their regeneration, issuing in the church. The church as the Body of Christ is His continuation, enlargement, and multiplication; it is also the kingdom of God, the house of God, and at the same time the counterpart of Christ as His bride. The ultimate consummation of the totality of all these items is the New Jerusalem.

Once you see the economy of God, you will know how to be an elder, and all your troubles will be gone... I am just like you. You have the flesh; I also have the flesh. You are weak; I am weaker. You have troubles; I have more troubles, and my troubles are more complicated. How can you be an elder? You have to see that God became flesh, passed through human living, died daily, eventually died on the cross, and then resurrected and became the Spirit. This Spirit enters into us to dispense God into us. If you see these things, you will know how to be an elder. If you pray over these words and let them get into you, you will spontaneously realize how to be an elder. Hence, this is a governing vision and a controlling vision.

You need to learn to say that the Bible has two sections: The first section is the types and prophecies, and the second section is the fulfillment and accomplishment. All the things referred to in the Bible are for the fulfillment and accomplishment of the economy of God. The economy of God is that God became flesh, passed through human living, died, resurrected, and became the Spirit to enter into us as life and dispense God into us that we may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem. This is the Bible, and this is the vision that governs and controls us. (CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," pp. 281-282)

Further Reading: CWWL, 1990, vol. 3, "The Divine Dispensing for the Divine Economy," ch. 1

# 第一周■周三

## 晨兴喂养

启二 17 “那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将那隐藏的吗哪赐给他…”。

三 21 “得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与他同坐一样。”

神圣的经纶是要从混乱的旧造里产生出新造。这新造的产生要一直地进行，直到千年国的末了（启二十）。那就是新天新地和新耶路撒冷一同显现出来的时候。圣城新耶路撒冷要成为神圣经纶的终极完成。…新耶路撒冷乃是今天召会生活的扩大和终极完成。…在召会生活里，我们借着撒但混乱的帮助，经历神圣的经纶。撒但的混乱帮助我们基督徒的生活，也帮助我们召会的生活。

基督第一次的来，或者说基督来临的头一部分，引进了新约的经纶。祂第二次的来，或者说祂来临的第二部分，要终极完成新约的经纶。在引进和终极完成之间，有很长一段召会生活的时期。召会生活也是基督来临的一部分。基督已经来了，但祂的来临仍然在召会生活中进行着。召会生活的过程就是基督来临的过程。

今天我们都正在经历召会的生活。召会生活乃是基督来临的过程。每一次一个罪人受浸，那就是基督来临的更进一步。照样，我们在生命中的长大，也是祂来临的更进一步（李常受文集一九九一至一九九二年第三册，二九八至二九九页）。

## 信息选读

# WEEK 1 — DAY 3

## Morning Nourishment

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna...

3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

The divine economy is to produce the new creation out of the chaotic old creation. This producing of the new creation will continue until the end of the millennium (Rev. 20). That will be the time for the new heaven and the new earth to appear with the New Jerusalem. The New Jerusalem, the holy city, will be the consummation of the divine economy. The New Jerusalem will be the enlargement and consummation of today's church life... In the church life we experience the divine economy with the help of the satanic chaos. The satanic chaos helps our Christian life and also our church life.

Christ's first coming, or the first part of Christ's coming, initiated the New Testament economy. His second coming, or the second part of His coming, will consummate the New Testament economy. Between the initiation and the consummation, there is the long period of the church life. The church life is also a part of Christ's coming. Christ has come, yet His coming is still taking place in the church life. The process of the church life is the process of Christ's coming.

Today we are experiencing the church life, which is the process of Christ's coming. Every time a sinner is baptized, that is a further step of Christ's coming. Likewise, our growth in life is the advancement, the furthering, of His coming. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 241-242)

## Today's Reading

我们必须享受基督作隐藏的吗哪，就是特别一分的滋养供应，以胜过堕落召会的属世，以及巴兰拜偶像的教训，和尼哥拉党宗教阶级制度的教训（启二 12 ~ 17 上）。主将吗哪公开地赐给以色列人。每早晨在他们营地的周围，有吗哪公开地给他们吃（出十六 14 ~ 18）。但这吗哪有一小部分被保存在帐幕约柜里的金罐中（33，来九 4）。那是隐藏的吗哪。公开的吗哪是基督作普通的一分，给所有神的子民公开享受。隐藏的吗哪，表征隐藏的基督，是特别的一分，保留给祂得胜的寻求者，就是那些胜过了属世召会之堕落的人。

我们必须对基督有一些更深的经历。我们对基督的经历不该只是公开地在聚会中，更是隐藏地在至圣所里，就是在那作约柜（神的见证）的基督自己里的。

在主恢复里，我们必须胜过圣品人与平信徒的制度。我们众人都有地位作基督身体的肢体，为主说话。若有人问我们，我们的牧师是谁，我们该说在我们中间每一个人都是“牧师”。我们都能为主说话，并教导真理。我们在聚会中为主说话，乃是废掉了阶级的制度。

我们必须是热的，甚至是焚烧的，而不是不冷不热的，买火炼的金子、白衣、眼药，使我们不至被主从口中吐出去，乃要被邀请与主一同坐席，并在主宝座上与主同坐（启三 15 ~ 21）。我们必须在今世就是与主一同坐席的人，使我们能在国度时代里，在主宝座上与主同坐。在主宝座上与主同坐，乃是给得胜者的奖赏，使他有分于主的权柄，并与祂一同作王，在要来的千年国里管理全地（李常受文集一九九一至一九九二年第三册，三二一至三二三、三二五页）。

参读：神圣的经纶，第一章；神的经纶与分赐，第一篇。

We have to enjoy Christ as the hidden manna, a special portion of the nourishing supply, to overcome the worldliness of the degraded church with the idolatrous teaching of Balaam and the hierarchical teaching of the Nicolaitans (Rev. 2:12-17a). The Lord gave manna to the children of Israel openly. Every morning around their camp the manna was there in an open way for them to eat (Exo. 16:14-18). But a small portion of this manna was preserved in a golden pot within the Ark in the tabernacle (v. 33; Heb. 9:4). That is the hidden manna. The open manna is Christ as the common portion to all of God's people for them to enjoy in a public way. The hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming seekers, who overcome the degradation of the worldly church.

We must have some deeper experience of Christ. Our experience of Christ should not merely be openly in the meetings but hiddenly in the Holy of Holies, even in Christ Himself as the Ark, the testimony of God.

In the Lord's recovery we have to overcome the clergy-laity system. All of us have the position as members of the Body of Christ to speak for the Lord. If someone asks us who our pastor is, we should say that everyone among us is a "pastor." All of us can speak for the Lord and teach the truth. Our speaking for the Lord in the meetings is the annulling of the hierarchy.

We need to be hot, even burning, instead of being lukewarm, to buy gold refined by fire, white garments, and eyesalve, that we may not be spewed out of the Lord's mouth but may be invited to dine with the Lord and to sit with Him on His throne (Rev. 3:15-21). We need to be those who dine, who feast, with the Lord in this age so that we can sit on the throne with the Lord in the kingdom age. To sit with the Lord on His throne will be a prize to the overcomer so that he may participate in the Lord's authority and be a co-king with Him to rule over the whole earth in the coming millennial kingdom. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 258-259, 261)

Further Reading: CWWL, 1984, vol. 3, "The Divine Economy," ch. 1; CWWL, 1990, vol. 3, "The Economy and Dispensing of God," ch. 1

# 第一周■周四

## 晨兴喂养

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

来十一 6 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神〔直译，神是〕，且信祂赏赐那寻求祂的人。”

神的经纶是在信仰里。神的经纶不是靠我们的作为，乃是因我们在神恩典里的信；不是凭我们自己所作的，乃是因我们相信基督—三一神的具体化身。…信不是源自我们，信乃是源自我们所看见的。当我们看见神的经纶，这就产生并引起我们里面的相信。神的经纶是神的意愿，要将祂自己分赐到你我里面，产生一个生机体，就是基督的身体，这是祂所喜悦的。…我们必须看见，在整个宇宙里，神的喜悦乃是要将祂自己分授、分赐到我们里面，使我们成为祂的生机体，就是基督生机身体的一部分（李常受文集一九八八年第一册，三九一至三九二页）。

## 信息选读

信是停下你自己，不作什么。…信将你联于神，使神成为唯一是的。我不是，所以不该是我爱我的妻子；应当是基督在爱我的妻子。…去买东西的人不该是我，应当是祂。当你在百货店拿起减价的东西时，你必须查问：“祂是，还是我是？”

信就是停下自己，不作任何事，而使神成为你的一切。这等于保罗在加拉太二章二十节的话：“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”谁活着？不再是我；我并不存在，我已

# WEEK 1 — DAY 4

## Morning Nourishment

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Heb. 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.

God's economy is in faith. It is not by our doing but by our faith in God's grace. It is not by our doing in ourselves but by our believing in Christ, the embodiment of the Triune God... Faith does not originate from us. Faith originates from what we see. When we see God's economy, this generates and initiates a believing within us. God's economy is God's will to dispense Himself into you and me to produce an organism, the Body of Christ, for His good pleasure... We need to see that in the whole universe God's good pleasure is to impart Himself, to dispense Himself, into us so that we may become parts of His organism, the organic Body of Christ. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 285)

## Today's Reading

Faith is to stop yourself from doing anything... Faith joins you with God to make God the only One who is. I am not, so I should not be the one who loves my wife. It should be Christ loving my wife... I should not be the one to go shopping. He should be the One. When you pick up something on sale in the department store, you have to check, "He is, or I am?"

Faith is to stop you from doing anything but to make God everything to you. This equals Paul's word in Galatians 2:20: "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me." Who lives? It is no longer I. I do not exist. I was terminated. I was crucified. I am finished.

经了结了，我被钉十字架了，我已经了了。不再是我，乃是基督在我里面活着。基督活着，基督是，基督存在；我不存在。这是“信神是”（来十一6）这短短一句话的素质。信神是含示你不是。在凡事上祂必须是唯一的一位，独一无二的一位，我们在凡事上必须什么也不是。

这是信—信我应当出去，信祂应当进来。我必须在凡事上否认己，在凡事上信靠祂。你要否认己并信靠祂。这就是信神是（李常受文集一九九四至一九九七年第一册，三四二至三四三、三四六页）。

信是基督徒生活，也就是为着召会生活之圣别生活，基本结构的第一项。那些退后的人…都经历了信心的丧失。他们也许没有完全失去信心，但他们至少丧失了一部分的信心。他们可能对于客观的信仰，也就是神新约经纶的内容不再有什么看见。当这些人在召会生活中的时候，实在有所看见。他们看见基督，看见召会，也看见神的经纶。他们看见神的恢复，以及三一神如何将祂自己分赐到我们里面。然而他们逐渐看不见这些事了。每当一个人看不见神经纶的内容时，主观的信心，就是他里面相信的行动，也就减少了。我们里面相信的能力，总是因着对神经纶有正确的看见而有的产品、结果和果效。

在召会的聚会和职事的聚会里，我们好像是在看属天的电视，为要更多看见神的经纶。…我们自然而然地相信我们所看见的。因此，我们离开聚会的时候，满了相信的能力。召会的聚会与职事的聚会，扩大了我们的相信的能力。…信心在于看见神新约经纶的内容。我们一旦有了这样的看见，就会相信我们所看见的。这信心是我们基督徒生活的根基（帖撒罗尼迦前书生命读经，一四五、一五一页）。

参读：在神圣三一里并同神圣三一活着，第二章；一九九〇年秋全时间训练信息合辑，第十九篇。

It is no more I, but it is Christ who lives in me. Christ lives. Christ is. Christ exists. I do not exist. This is the very essence of the short phrase believe that He is [Heb. 11:6]. To believe that God is implies that you are not. He must be the only One, the unique One, in everything, and we must be nothing in everything.

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. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 278, 280-281)

Faith is the first item in the basic structure of the Christian life, a holy life for the church life. Those who backslide... experience some loss of faith. They may not lose their faith absolutely, but they may lose it at least in part. They may no longer have a view of the objective faith, of the contents of God’s New Testament economy. While such ones were in the church life, they did have a view. They saw Christ, they saw the church, and they saw God’s economy. They saw God’s recovery and how the Triune God is dispensing Himself into us. However, they have gradually come to lose sight of these matters. Whenever someone loses sight of the contents of God’s economy, the subjective faith, the believing action within him, also diminishes. The ability within us to believe is always a product, a result, an issue, of having a proper view of God’s economy.

In the meetings of the church and of the ministry, it is as if we are all watching a heavenly television to see more of God’s economy... We spontaneously believe in what we see. Therefore, we come away from meetings full of the ability to believe. The meetings of the church and the ministry enlarge our capacity to believe. Faith is a matter of seeing a view of the contents of God’s New Testament economy. Once we have the view, we shall believe in what we see. This faith is the foundation of our Christian life. (Life-study of 1 Thessalonians, pp. 122-123, 127)

Further Reading: CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” ch. 2; CWWL, 1990, vol. 2, “Messages to Trainees in Fall 1990,” ch. 19



# 第一周■周五

## 晨兴喂养

加二 16 “且知道人得称义，不是本于行律法，乃是借着信耶稣基督，连我们也信入了基督耶稣，使我们本于信基督得称义，不是本于行律法…”。

林后五章七节说，我们信徒行事为人，不是凭着眼见，不是凭着外表，乃是凭着信心。你眼所见的给你带来许多东西，但信却除掉一切。你凭眼见，可以看见一切物质的东西。当信进来时，这一切物质的东西就都消失。…有些年轻人可能有负担要全时间事奉主，但他们不知道如何得着供给。你如果这么想，就是凭眼见而行，而不是凭信而行。多年来我一直是凭信而行，但结果一切都为我效力。我蒙主拯救，脱离日本军队的手，否则他们会杀害我。主也拯救我，使我不至于死于肺病。这是凭信而行。世人没有神，他们只有看得见的东西。但因为我们有神，所以我们不是凭任何所见的而行，乃是凭看不见的神而行。至终，我们所需要的一切都会到我们这里来。这信一直把我们联于神（李常受文集一九九四至一九九七年第一册，三六五、三六九页）。

## 信息选读

在神新约的经纶之下，我们不是要遵行律法；反之，我们乃是借着信基督得称义（加二 16）。在基督里的信，指借着信与祂有生机的联结。我们本于信基督得称义，这信与我们珍赏神儿子的人位有关。我们传福音时，…越描述祂，越说到祂的宝贵，就越有个东西注入到听的人里面。这个注入将成为他们的信，这信会使他们对我们所传讲的有反应。这

# WEEK 1 — DAY 5

## Morning Nourishment

Gal. 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law...

Second Corinthians 5:7 says that we believers do not walk by sight, by appearance, but by faith. Sight brings you a lot of things, but faith annuls all things. When sight is here, you see all the material things. When faith comes in, all these physical things disappear. Some of the young people may be burdened to serve the Lord full time, but they may wonder how they can be supported. If you think in this way, you are walking by sight, not by faith. Throughout the years I have walked by faith, but eventually all things came to me. I was saved by the Lord from the Japanese army's hand. Otherwise, they would have killed me. The Lord also saved me from death due to tuberculosis of the lungs. This is to walk by faith. The worldly people do not have God. They have only the things they can see. But because we have God, we do not walk by anything we see. We walk by our unseen God. Eventually, all the things we need come to us. This faith links us all the time to God. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 297, 300)

## Today's Reading

Under God's New Testament economy we are not to keep the law. On the contrary, we are justified through faith in Christ (Gal. 2:16). Faith in Christ denotes an organic union through believing. The faith in Christ by which we are justified is related to our appreciation of the person of the Son of God... The more we describe Him and speak of His preciousness, the more something will be infused into the being of the listeners. This infusion will become their faith, and this faith will cause them to respond to our

样，他们就会珍赏我们向他们陈明的这个人位。这种珍赏就是他们在基督里的信。由于他们珍赏主耶稣，他们便想要得着祂；所传给他们的基督，就在他们里面成为他们在其中相信的信。信就是基督传讲到他们里面，成为他们因珍赏祂而相信的能力。

关于信的定义，从真实经历的一面来说，乃是耶稣的宝贵注入我们里面。借着这样的注入，我们就自然而然地相信主耶稣。…道理的教训不能使我们对神儿子人位的宝贵有印象。但有一天我们听见一篇活的信息，满了基督的宝贵。当祂的宝贵借着福音的传扬注入我们里面，我们就自然而然开始珍赏主耶稣，并且相信祂。我们说，“主耶稣，我爱你，我宝贵你。”这就是信基督的意思。

（在加拉太二章十六节，）“本于信基督（或，本于在基督里的信）”这句话，实际上是指着一种因着相信基督而成就的生机联结。“在基督里”一辞，就是指这种生机的联结。我们相信基督以前，我们与基督之间有很大的间隔；我们是我们，基督是基督。但借着信，我们联于基督，并与祂成为一。如今我们在基督里，基督也在我们里面。…这是一种生机的联结，在生命里的联结。这种联结可由一棵树的枝子接枝到另一棵树上来说明。我们借着相信基督，就接枝到基督里面。借着这个属灵的接枝过程，两种生命就结合为一。

许多基督徒对于因信称义的领会很肤浅。我们若不是生机地联于基督，祂怎能成为我们的义？乃是借着我们与基督生机的联结，神才能算基督为我们的义。因着我们与基督是一，凡属祂的就都是我们的。这就是神算基督为我们的义的根据（新约总论第十一册，二九至三〇页）。

参读：罗马书的结晶，第七至十一篇。

preaching. In this way they will appreciate the person we present to them. This appreciation is their faith in Christ. Out of their appreciation for the Lord Jesus, they will want to possess Him. The Christ who has been preached to them will become in them the faith by which they believe. Faith is Christ preached into them to become their capacity to believe through their appreciation of Him.

The genuine experiential definition of faith is the preciousness of Jesus infused into us. Through such an infusion, we spontaneously have faith in the Lord Jesus... The teaching of doctrine did not impress us with the preciousness of the person of the Son of God. But one day we heard a living message filled with the preciousness of Christ. When His preciousness was infused into us through the preaching of the gospel, we spontaneously began to appreciate the Lord Jesus and believe in Him. We said, "Lord Jesus, I love You. I treasure You." This is what it means to have faith in Christ.

The expression out of faith in Christ [in Galatians 2:16] actually denotes an organic union accomplished by believing in Christ. The term in Christ refers to this organic union. Before we believed in Christ, there was a great separation between us and Christ. We were we, and Christ was Christ. But through believing we were joined to Christ and became one with Him. Now we are in Christ, and Christ is in us. This is an organic union, a union in life. This union is illustrated by the grafting of a branch of one tree into another tree. Through faith in Christ we are grafted into Christ. Through this process of spiritual grafting, two lives are grafted and become one.

Many Christians have a shallow understanding of justification by faith. How could Christ be our righteousness if we were not organically united to Him? It is by means of our organic union with Christ that God can reckon Christ as our righteousness. Because we and Christ are one, whatever belongs to Him is ours. This is the basis upon which God counts Christ as our righteousness. (The Conclusion of the New Testament, pp. 3272-3273)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 7-11

# 第一周■周六

## 晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的…”

罗三 26 “为着在今时显示祂的义，使祂能是义的，也能称那以信耶稣为本的人为义。”

借着我们与基督生机的联结，我们就有分于基督一切的所是和所有。这种联结一发生，在神眼中，基督就成为我们，我们也与祂成为一。唯有如此，我们才能在神面前得称义。

很多基督徒对因信称义只有道理上的领会。按照他们的观念，基督是那义者，那在神面前、在宝座上公义的一位。当我们相信基督，神就算基督为我们的义。这种对称义的领会非常肤浅。我们要因信基督得称义，就需要因着珍赏主耶稣的宝贵而相信祂。当基督的宝贵借着福音的传扬注入我们里面时，我们自然而然就珍赏主，并呼求祂。这是真正的相信。借着这样的相信，我们与基督就成为一。所以，神必须算祂为我们的义。…我们听了福音，就开始觉得主的宝贵。这生发活的信，将我们生机地联于基督。从那时起，基督和我们就在生命和实际上成为一。所以，因信称义不仅仅是地位的事，也是生机的事，在生命里的事。借着我们珍赏基督所产生生活的信，与祂生机的联结就自然而然得以完成。这就是借着信基督得称义（新约总论第十一册，三〇至三一页）。

## 信息选读

# WEEK 1 — DAY 6

## Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God...

Rom. 3:26 ...So that He might be righteous and the One who justifies him who is of the faith of Jesus.

Through our organic union with Christ, we share whatever Christ is and has. As soon as this union takes place, in the eyes of God Christ becomes us, and we become one with Him. Only in this way can we be justified before God.

Many Christians have a mere doctrinal understanding of justification by faith. According to their concept, Christ is the just One, the righteous One on the throne in the presence of God. When we believe in Christ, God reckons Christ to be our righteousness. This understanding of justification is very shallow. In order to be justified by faith in Christ, we need to believe in the Lord Jesus out of an appreciation of His preciousness. As Christ's preciousness is infused into us through the preaching of the gospel, we spontaneously appreciate the Lord and call on Him. This is genuine believing. Through such a believing, we and Christ become one. Therefore, God must reckon Him as our righteousness. When we heard the gospel, we began to sense the Lord's preciousness. This gave rise to the living faith that joined us to Christ organically. From that time onward, Christ and we became one in life and in reality. Therefore, justification by faith is not merely a matter of position. It is also an organic matter, a matter in life. The organic union with Christ is accomplished spontaneously through the living faith produced by our appreciation of Him. This is to be justified through faith in Christ. (The Conclusion of the New Testament, p. 3274)

## Today's Reading

(加拉太二章二十节中)“神儿子”这名称,是指基督的人位,为着分赐神的生命到我们里面。因此,我们在信里活神的生命,这信乃是在神的儿子这赐生命者里面。神的儿子爱我们,特意为我们舍了自己,使祂能将神的生命分赐到我们里面。我们如今在肉身里所活的生命,不是白阿司(bios)一肉身的生命,也不是朴宿克(psuche)一魂的生命,乃是奏厄(zoe)一属灵、神圣的生命。…我们活神圣的生命,就是活我们灵里属灵的生命,(不是凭着眼见,也不是凭着感觉,)乃是借着运用信,这信是由赐生命之灵的同在所激发的。

经历基督活在我们里面的秘诀,启示于二十节的“在…信里”一辞。保罗凭以活着的,不是他自己的信;他所凭以活着的信,既是在神的儿子,也是属于神的儿子。这指明我们需要凭一种信而活;然而,这种信不是我们自己的;这信乃是神儿子的信。我们所需要的信,不仅是在基督里,也是属于基督的。这个信是祂的,不是我们的,但我们能在这个信里。

保罗说到信时,是说“神儿子的信”,这个说法含示这节所提的信,是属于神儿子的信,就是祂自己所拥有的信。然而,这辞的意思也是“在神儿子信里的信”。…根据我们基督徒的经历,在我们里面运行那真实而活的信,不只是“属于基督”的,也是“在基督里”的。因此,保罗在这里的意思,实际上就是“属于基督的,并在基督里的信”。

主注入我们里面以后,就自然而然成为我们的信。一面,这信是属于基督的;另一面,这信是在基督里的。这信乃是基督向我们启示出来,并注入我们里面。信不只和那已经注入我们里面的基督有关,也和那正在不断将祂自己注入我们里面的基督有关。当基督在我们里面运行,祂就成为我们的信。这信是属于祂的,也是在祂里面的(新约总论第十一册,三九至四一页)。

参读:新约总论第二册,一百二十八、三百二十五篇;长老训练第七册,第三章。

The expression the Son of God [in Galatians 2:20] denotes Christ's person, which is for the impartation of God's life into us. Hence, the faith in which we live God's life is in the Son of God, the life-imparting One. The Son of God loved us and purposely gave Himself up for us that He might impart the divine life into us. The life which we now live in the flesh is not bios, the physical life, or psuche, the soulish life, but zoe, the spiritual and divine life... The divine life, the spiritual life in our spirit, is lived [not by sight or feeling but] by the exercise of faith, which is stimulated by the presence of the life-giving Spirit.

One secret of experiencing Christ living in us is revealed in a phrase in Galatians 2:20—in faith. Paul did not live by his own faith; he lived by the faith that is both in and of the Son of God. This indicates that we need to live by a certain kind of faith. However, this faith is not something that we ourselves have. Rather, it is the faith of the Son of God. What we need is not only faith that is in Christ but also faith that is of Christ. The faith is His, not ours, but we can be in this faith.

In speaking of faith, Paul refers to “the faith of the Son of God.” This expression implies that the faith mentioned in this verse is... the faith which He Himself possesses. However, this phrase also means faith in the Son of God. According to our Christian experience, the genuine living faith which operates in us is not only of Christ but also in Christ. Hence, Paul's meaning here actually is “the faith of and in Christ.”

After the Lord has been infused into us, He spontaneously becomes our faith. On the one hand, this faith is of Christ; on the other hand, it is in Christ. This faith is Christ revealed to us and infused into us. Faith is related not only to the Christ who has been infused into us but also to the Christ who is continually infusing Himself into us. As Christ operates in us, He becomes our faith. This faith is of Him and also in Him. (The Conclusion of the New Testament, pp. 3280-3281)

Further Reading: The Conclusion of the New Testament, msgs. 2, 128, 325; CWWL, 1986, vol. 1, “Elders' Training, Book 7: One Accord for the Lord's Move,” ch. 3

# 第一周诗歌

补925

## 永远之神荣耀定旨

(英1325)

F 大调

2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 - |  
 一 永 远 之 神 荣 耀 定 旨, 已 过 永 远 早 立 定,  
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |  
 跨 越 时 间 作 为 桥 梁, 将 来 永 远 必 达 成。  
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |  
 漫 长 岁 月 乃 是 过 程, 全 为 成 功 祂 心 意;  
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - ||  
 我 们 居 此 不 过 客 旅, 无 终 永 世 为 目 的。

- 二 一个新人是神所要, 照祂计划被建造;  
 我们在此相联相调— 团体器皿何荣耀!  
 神的生命、神的性情 调进其中时增添;  
 神灵、人灵调为一灵, 叫祂荣耀得称赞。
- 三 三一之神三方工作, 乃为达成祂定旨;  
 父、子、圣灵何等奥妙, 将神自己来分赐。  
 天地宏伟不过背景, 三部分是标的一  
 灵、魂、身体何等美妙, 为盛装神作实际。
- 四 我们的灵乃是中心, 是神计划的关键;  
 耶稣大名敞开呼求, 人灵与祂就结联。  
 心中各房让祂安家, 始于中心达圆周;  
 更新心思、情感、意志, 每一部分祂浸透。
- 五 在生命中同被建造, 爱里联结成为一;  
 如此成就祂的善工, 成全祂心爱美意。  
 愿主扩充, 我们衰减, 让祂建造我们里;  
 直到长成团体大器, 充满祂荣耀自己。
- 六 最终召会, 身体, 新人, 要显现于荣耀里;  
 永世计划终极完成, 神的智慧显无遗。  
 神终得着团体器皿, 将祂荣耀尽陈明—  
 为此我们奉献自己, 求使主旨速完成。

# WEEK 1 — HYMN

## God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose 1325

1. God e - ter - nal has a pur - pose, Formed in His e - ter - nal past,  
 Spread - ing to e - ter - nal fu - ture; 'Twill these ends all time is cast.  
 For with time there is the pro - cess, Time for His ac - com - plish - ment;  
 And in time we're mere - ly trav - elers— For e - ter - ni - ty we're meant.

2. God would have a group of people  
 Built together in His plan,  
 Blended, knit, coordinated  
 As His vessel—one new man.  
 God would come into this vessel  
 With His nature, life and ways,  
 Mingling Spirit with our spirits  
 For His joy and to His praise.
3. God has worked in three directions  
 For His plan so marvelous:  
 As the Father, Son, and Spirit  
 To dispense Himself to us!  
 All creation gives the setting—  
 Heav'n and earth are for this plan;  
 'Tis for this God made a body,  
 Soul and spirit—three-part man.
4. As the center, as the kernel,  
 Of God's plan our spirit is;  
 Calling on the name of Jesus  
 Makes our spirit one with His.  
 From the center to circumference  
 God would saturate each part;  
 Feeling, mind, and will renewing,  
 Making home in all our heart.
5. Thus in life we're built together,  
 Then in love we're knit as one;  
 God is now His plan fulfilling,  
 Finishing what He's begun.  
 Lord, increase Thyself within us  
 That we might be built by Thee  
 Into that great corporate vessel  
 Filled with God exclusively.
6. As the product, the fulfillment,  
 Will the church in glory stand,  
 Consummation of the purpose  
 In eternal ages planned.  
 God will have His corporate vessel,  
 All His glory to contain;  
 Lord, we're wholly for Thy purpose  
 All Thy goal in us attain.



## 第二周

### 信的内在意义

诗歌：补 453

读经：来十一 1、5~6，三 7~8 上、12~14 上，  
四 7

#### 【周一】

#### 壹 信乃是质实神的事实：

- 一 希伯来十一章一节说，“信就是所望之事的质实，是未见之事的确证”；“质实”这辞意即有一种的本能，能把一件东西显为实在（眼睛把颜色显为实在，耳朵把声音显为实在等）；所以，东西的存在是一件事，把东西质实出来，又是一件事。
- 二 圣经所记载一切神的事实，都是真实的，但是只有信心才能把这些事实质实出来，因为信是所望之事的质实，是未见之事的的确证。
- 三 我们需要信心来把一件属灵、神圣的事实质实出来，像我们需要眼睛、耳朵、手，来把物质的东西质实出来一样；信心不是头脑里明白一项真理；信心乃是看见了一项神圣的事实，而把那件事质实出来；我们需要把关于基督身位、生活和工作所成功的事实都质实出来，亦即使其对我们成为真实的。
- 四 相信乃是运用我们信心的灵（林后四 13）来质实神圣的事实；我们一“阿们”神的话而相信，

## Week Two

### The Intrinsic Significance of Faith

Hymns: 1219

Scripture Reading: Heb. 11:1, 5-6; 3:7-8a, 12-13, 15a; 4:7

#### §Day 1

#### I. Faith is the substantiation of God's facts:

- A. Hebrews 11:1 says, “Now faith is the substantiation of things hoped for, the conviction of things not seen”; the word substantiation means the capacity to make something real (colors are substantiated by our eyes, sounds by our ears, etc.); thus, it is one thing for objects to exist, and it is another thing for these things to be substantiated.
- B. All of God's facts recorded in the Bible are real; however, these facts can be substantiated only by faith, because faith is the substantiation of things hoped for, the conviction of things not seen.
- C. We need faith to substantiate a spiritual, divine fact, just as we need eyes, ears, and hands to substantiate physical objects; faith is not a mental understanding of a truth; it is the seeing of a divine fact and the substantiation of it; the accomplished facts of Christ's person, living, and work must be substantiated by us; that is, they must be made real to us.
- D. Believing is exercising our spirit of faith (2 Cor. 4:13) to substantiate the divine facts; once we believe by saying Amen to God's word, we

就能把神圣的事实质实出来，一信，就得着了；“阿们”并非但愿这事如此成就，乃是宣告这事必定如此成就，没有一点疑惑；我们一相信，就接受神所已经应许要作的。

贰 信是对真理本质的质实（来十一1），这真理乃是神新约经纶内容的实际：

- 一 这样的信分给所有在基督里的信徒，作了他们的分，对所有领受的人都同等宝贵—彼后一1，参西一12。
- 二 作为这样从神来的分，这信在神圣的真理上对我们是客观的；但这信把所质实的一切内容带进我们里面，因而使这些内容连同这信的本身，在经历中对我们成了主观的。
- 三 这好比风景（真理）和看见（信）对于照相机（我们）是客观的，但是当光（那灵）把风景带到照相机里的底片（我们的灵）上，看见和风景对于照相机就成了主观的。

## 【周二】

叁 信的意思乃是信神是，我们不是—来十一5~6、1~2，林后四13、18：

- 一 人非有信，就不能得神的喜悦，不能使神快乐—来十一6上。
- 二 信神是，就是信祂是我们的一切，而我们一无所是—约八58，传一2。
- 三 信神是，含示我们不是；祂必须在凡事上是唯

substantiate the divine facts, and we have them; Amen does not mean a wish for something to be accomplished, but a declaration that it will surely be accomplished, and that there is no doubt about it; when we believe, we are accepting what the Lord has already promised to do.

**II. Faith is the substantiation of the substance of the truth (Heb. 11:1), which is the reality of the contents of God's New Testament economy:**

- A. Such a faith is allotted to all the believers in Christ as their portion, which is equally precious to all who have received it—2 Pet. 1:1; cf. Col. 1:12.
- B. As such a portion from God, this faith is objective to us in the divine truth, but it brings all the contents of its substantiation into us, thus making them all, with itself (faith), subjective to us in our experience.
- C. It is like the scenery (truth) and the seeing (faith) being objective to the camera (us); but when the light (the Spirit) brings the scenery to the film (our spirit) within the camera, both the seeing and the scenery become subjective to the camera.

## §Day 2

**III. Faith means that we believe that God is and we are not—Heb. 11:5-6, 1-2; 2 Cor. 4:13, 18:**

- A. Without faith it is impossible to be well pleasing to God, to make God happy—Heb. 11:6a.
- B. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.
- C. To believe that God is implies that we are not; He must be the only



一的一位，独一无二的一位，我们必须在凡事上什么也不是一创五 24，来十一 5。

四 信神是，就是否认我们的己；在全宇宙中祂是，我们众人什么也不是一路九 23。

五 我应当什么都不是；我应当不存在；唯独祂应当存在“不再是我，乃是基督”—加二 20。

六 以诺被接去以前，已经得了蒙神喜悦的见证（来十一 5～6）；以诺与神同行三百年，昼夜不断上行，运用信心信神是，每天更接近神，更与神是一，直到“神将他取去，他就不在世了〔不在世，直译，不是〕”—创五 22～24，参歌八 5 上。

肆 信的意思乃是 我们信神赏赐那寻求祂的人—来十一 6，创十五 1，腓三 8、14：

一 以诺的赏赐乃是达到生命的最高程度—逃避死亡—来十一 5 上，林后五 4，罗八 6、10～11，五 17。

二 主是赏赐者，我们需要作寻求祂的人—诗二七 4、8，四二 1～2，四三 4，七三 25，一一九 2、10。

三 我们是凭信而活的人，望断以及于那赏赐，就是在千年国里对基督极点的享受，像摩西一样，坚定不移，如同看见那不能看见的主—腓三 14，来十一 26～27。

### 【周三】

伍 信心乃是生根于神在祂的圣言里所立约给了我们之大而永远、神圣的事实；信徒主观的信是在他们的灵里，使他们调和的灵

One, the unique One, in everything, and we must be nothing in everything—Gen. 5:24; Heb. 11:5.

D. To believe that God is, is to deny our self; in the whole universe He is, and all of us are nothing—Luke 9:23.

E. I should not be anything; I should not exist; only He should exist—“it is no longer I who live, but it is Christ”—Gal. 2:20.

F. Before Enoch's translation, he obtained the testimony that he had been well pleasing to God (Heb. 11:5-6); Enoch continually walked upward with God day and night for three centuries, exercising his faith to believe that God is, becoming closer to God and more one with God each day until “he was not, for God took him”—Gen. 5:22-24; cf. S. S. 8:5a.

**IV. Faith means that we believe that God is a rewarder of those who diligently seek Him—Heb. 11:6; Gen. 15:1; Phil. 3:8, 14:**

A. Enoch's reward was the highest degree of life—escape from death—Heb. 11:5a; 2 Cor. 5:4; Rom. 8:6, 10-11; 5:17.

B. The Lord is a rewarder, and we need to be His seekers—Psa. 27:4, 8; 42:1-2; 43:4; 73:25; 119:2, 10.

C. We are those who live by faith, looking away to the reward of the uttermost enjoyment of Christ in the millennial kingdom and, like Moses, persevering as one seeing the unseen One—Phil. 3:14; Heb. 11:26-27.

### §Day 3

**V. Faith is rooted in God's great, eternal, and divine facts covenanted to us in His holy Word; the believers' subjective faith is in their spirit, which makes their mingled spirit a**

## 成为信心的灵—林后四 13 与注 2:

- 一 我们必须运用我们信心的灵，相信神就是爱这事实—约壹四 8。
- 二 我们必须运用我们信心的灵，相信神的恩典够用这事实—林后十二 9。
- 三 我们必须运用我们信心的灵，相信基督能拯救我们到底这事实—来七 25。
- 四 我们必须运用我们信心的灵，相信我们在基督里，基督在我们里，并且我们与基督乃是一这事实—林前一 30，西一 27，约十四 20，十五 5。
- 五 我们必须运用我们信心的灵，相信我们是神的儿女和神的后嗣这事实—罗八 16 ~ 17。
- 六 我们必须运用我们信心的灵，相信我们在基督里面得了丰满这事实—西二 10。
- 七 我们必须运用我们信心的灵，相信我们是活神的殿，并相信我们的身体是我们里面之圣灵的殿这事实—林前三 16，六 19，林后六 16。
- 八 我们抵挡魔鬼，是借着在主观的信上坚固，相信神保护的能力和爱的关切—彼前五 8 ~ 9:
  - 1 我们必须运用我们信心的灵，相信主的显现为要消除魔鬼的作为—约壹三 8。
  - 2 我们必须运用我们信心的灵，相信主的死废除了那掌死权的魔鬼—来二 14。
  - 3 我们必须运用我们信心的灵，相信主的复活叫撒但蒙羞；复活的生命就是死所摸不着的生命，越过死的生命，是超出死的范围之外的，是从死里出来的，是死不能拘禁的一徒二 23 ~ 24，腓三 10，西

## spirit of faith—2 Cor. 4:13 and footnote 2:

- A. We must exercise our spirit of faith to believe in the fact that God is love—1 John 4:8.
- B. We must exercise our spirit of faith to believe in the fact that God's grace is sufficient—2 Cor. 12:9.
- C. We must exercise our spirit of faith to believe in the fact that Christ is able to save us to the uttermost—Heb. 7:25.
- D. We must exercise our spirit of faith to believe in the fact that we are in Christ, that Christ is in us, and that we and Christ are one—1 Cor. 1:30; Col. 1:27; John 14:20; 15:5.
- E. We must exercise our spirit of faith to believe in the fact that we are God's children and heirs—Rom. 8:16-17.
- F. We must exercise our spirit of faith to believe in the fact that we have been made full in Christ—Col. 2:10.
- G. We must exercise our spirit of faith to believe in the fact that we are the temple of the living God and that our body is a temple of the Holy Spirit within us—1 Cor. 3:16; 6:19; 2 Cor. 6:16.
- H. We withstand the devil by being firm in our subjective faith in God's protecting power and loving concern—1 Pet. 5:8-9:
  1. We must exercise our spirit of faith to believe that the Lord was manifested for the purpose of destroying the works of the devil—1 John 3:8.
  2. We must exercise our spirit of faith to believe that the Lord's death has destroyed him who has the might of death, the devil—Heb. 2:14.
  3. We must exercise our spirit of faith to believe that the Lord's resurrection has put Satan to shame; the resurrection life is a life that cannot be touched by death, that transcends death, that is beyond the boundary of death, that comes out of death, and that death cannot

## 【周四】

- 4 我们必须运用我们信心的灵，相信主的升天远超过撒但的能力—弗一 20 ~ 22，二 6，六 11、13。
- 5 我们必须运用我们信心的灵，相信主的得胜是完全的，我们一生都包括在这得胜里面；我们要看见我们已经得胜了，我们是从得胜的地位出去争战，为要保守我们的得胜；我们能得胜，因为我们都包括在主这位领头的得胜者里面；祂乃是男孩子的元首、中心、实际、生命和本质，而男孩子作为跟随的得胜者，乃是主的身體—启三 21，十二 5。

## 【周五】

陆 我们在基督里所有属灵的产业都是凭信领悟并实化的：

- 一 信为我们在基督里各样的福分开门—提后三 15，弗一 3。
- 二 信割除我们的肉体，及其天然的能力与努力，使我们进入神的恩典并坚定地站在恩典中；恩典乃是三一神经过种种过程，给我们进入并享受—罗五 2。
- 三 我们众人“借着相信基督耶稣，都是神的儿子”—加三 26。
- 四 神自己从我们活出来，乃是我们借着信基督而有的义；借着我们对祂的珍赏，基督自己就注入我们里面，成了我们的信，就是基督的信，将我们带进与祂生机的联结里—腓三 9。

## §Day 4

4. We must exercise our spirit of faith to believe that the ascension of the Lord has put Him far above the power of Satan—Eph. 1:20-22; 2:6; 6:11, 13.
5. We must exercise our spirit of faith to believe that the victory of the Lord is complete and that our whole life is included in this victory; we must see that we have already overcome and that we fight from a position of victory in order to maintain our victory; we can overcome because we are all included in the Lord as the leading Overcomer; He is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body—Rev. 3:21; 12:5.

## §Day 5

**VI. All our spiritual possessions in Christ are realized and actualized by faith:**

- A. Faith opens the door to every blessing that is ours in Christ—2 Tim. 3:15; Eph. 1:3.
- B. Faith cuts off the flesh with its natural energy and effort and gives us access into God's grace and a solid standing in grace, which is the Triune God processed so that we may enter into Him and enjoy Him—Rom. 5:2.
- C. We are all “sons of God through faith in Christ Jesus”—Gal. 3:26.
- D. The righteousness that is God Himself lived out of us is through faith in Christ; Christ Himself infused into us through our appreciation of Him becomes our faith, the faith of Christ that brings us into an organic union with Him—Phil. 3:9.

- 五 我们在性质上被圣别，乃是被我们今日所享受那作我们产业的神浸透，也是借着并因着神的圣别性情而变化—徒二六 18，罗六 19、22，林后三 18。
- 六 人心里的洁净只能借着圣灵连同凭信而有的神圣生命来成就。
- 七 基督借着信，深深安家在我们心里；基督的内住是奥秘抽象的，我们领略基督这内住，不是凭肉身的知觉，乃是凭信心的知觉—弗三 17。
- 八 在重生时，我们信入了基督，也凭信接受了那灵，作福音终极的福；而后，神将那灵继续不断地供应我们，而我们接受那灵乃是借着听信仰，是一生之久、继续不断的事—加三 2～5、14。
- 九 我们乃是借着信承受神的应许—来六 12。
- 十 我们乃是借着信胜过世界，借着信我们就能胜过撒但所组织并霸占的世界。
- 十一 我们乃是借着拿起信的盾牌胜过那恶者，这盾牌能销灭那恶者一切火燃烧的箭，就是撒但的试诱、提议、怀疑、问题、谎言和攻击—弗六 16。
- 十二 我们借着信，就能在一切受苦和艰难的环境中得胜—来十一 33～34。
- 十三 我们是因信蒙神能力保守，我们也是因信得着能力—彼前一 5，太十七 19～20，二一 21～22。

## 【周六】

柒 “弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，将活神离弃了。总要趁着还有称为‘今日’的时候，天天

- E. We are sanctified dispositionally, which is to be saturated with God as our possession for our enjoyment today and to be transformed by and with the holy nature of God—Acts 26:18; Rom. 6:19, 22; 2 Cor. 3:18.
- F. The inward cleansing of man's heart can be accomplished only by the Holy Spirit with the divine life by faith.
- G. Christ makes His home deep down in our hearts through faith; Christ's indwelling is mysterious and abstract, and we apprehend it not by our physical senses but by the sense of faith—Eph. 3:17.
- H. At the time of our regeneration, we believed into Christ and received the Spirit by faith as the ultimate blessing of the gospel; after this, God is supplying the Spirit to us continually, and our receiving the Spirit is a lifelong, continuous matter by the hearing of faith—Gal. 3:2-5, 14.
- I. We are inheriting the promises of God through faith—Heb. 6:12.
- J. We have victory over the world through faith, by which we are enabled to overcome the Satan-organized-and-usurped world.
- K. We have victory over the evil one by taking up the shield of faith, which is able to quench all the flaming darts of the evil one, which are Satan's temptations, proposals, doubts, questions, lies, and attacks—Eph. 6:16.
- L. Through faith we are able to overcome in the midst of all our circumstances of suffering and difficulties—Heb. 11:33-34.
- M. We are kept by the power of God through faith, and we have power through faith—1 Pet. 1:5; Matt. 17:19-20; 21:21-22.

## §Day 6

**VII. “Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God. But exhort one another each day, as long as it is called**

彼此相劝，免得你们中间有人被罪迷惑，心就刚硬了。‘你们今日若听见祂的声音，就不可硬着心’”——来三 12～14 上：

- 一 “离弃”也有“转离”的意思；当我们运用信心的灵，一直使我们的灵转向主，帕子就除去了，我们就能以没有帕子遮蔽的脸，观看祂这位荣耀的神，使我们不断得着祂同祂信之元素的灌注，好叫我们能因祂作我们的信而活，留在渐渐变化的过程里，从一种程度的荣耀，达到另一种程度的荣耀，而成为与复活并得荣之基督同样的形像——林后四 13，三 16～18，参创一 26，赛四三 7。
  - 二 我们需要看见，不信是最大的罪；我们是信徒，行事为人是凭着信心，不是凭着眼见（林后五 7）；信徒不信靠看得见的事物，乃是接受一些看不见的事物，承认这些事物，凭信实化这些事物。
  - 三 我们胜过魔鬼，那控告我们弟兄的控告者，是借着宣告神圣的事实，就是我们自己所见证的话（启十二 10～11）；我们乃是跟从主，祂抵挡仇敌，不是用自己的话，乃是一再地说，“经上記着…”——太四 4、7、10。
  - 四 我们不该相信自己的感觉，乃该相信神圣言中的神圣事实；我们必须学习宣告主在我们里面、为着我们并借着我们所作成的，所正在作的，以及将要作的这些神圣、奥秘、永远的事实，以完成祂永远的经纶；神说一件事的时候，我们也该简单地说那一件事，因为圣经这样告诉我们。
- 捌 我们这些有信心的人乃是“今天”的人；实行主当前行动最新的路，头一点乃是我

**‘today,’ lest any one of you be hardened by the deceitfulness of sin...‘Today if you hear His voice, do not harden your hearts’—Heb. 3:12-13, 15a:**

- A. Falling away also means “turning away”; when we exercise our spirit of faith and keep our heart turned to the Lord, the veil is taken away, and we can behold Him as the God of glory with an unveiled face, so that we may be continually transfused with Him, with His believing element, so that we can live by Him as our faith and remain in the process of being transformed from one degree of glory to another degree of glory into the same image of the resurrected and glorified Christ—2 Cor. 4:13; 3:16-18; cf. Gen. 1:26; Isa. 43:7.
- B. We need to see that unbelief is the greatest sin; we are believers who walk by faith and not by sight (2 Cor. 5:7); a believer is one who does not trust in things that can be seen, but he takes certain unseen things, confesses them, and realizes them by faith.
- C. We overcome the devil, the accuser of the brothers, by our declaration of the divine facts, which is the word of our testimony (Rev. 12:10-11); we follow the Lord as the One who confronted the enemy not by His own word but by repeatedly saying, “It is written...”—Matt. 4:4, 7, 10.
- D. We should not believe in our feelings but believe in the divine facts in God's holy Word; we must learn to declare the divine, mystical, and eternal facts of what the Lord has done, is doing, and will do in us, for us, and through us for the accomplishment of His eternal economy; when God says a certain thing, we should also speak that thing simply because the Bible tells us so.

**VIII. As people of faith, we are people of “today”; the first point of the up-to-date way to practice the Lord's present**

们为着“今天”的生活和工作，里里外外、在素质和经纶上被那灵充满并充溢——徒二4，十三52，来三7~8上、13~14，四7:

“忘记昨天对基督的享受吧。你需要新鲜的享受，你需要当今最新的东西。那时候主在艾尔登会所，但如今祂不在那里。祂现今在祂的恢复中行动，祂也在你里面。不论你在哪里，祂都在你里面，祂现今就在你里面。你相信祂会重复祂已过所作的一切事么？祂不重复任何事，祂一直往前又往前。主正在作工，祂正在行动。

“你是一个昨天的人么？我们都该是今天的人。每天都是一个今天。有些人的每天是明天，有些人的每天是昨天。…不要往前看将来，也不要回顾已往；我们是今天的人。不要谈论你已过的老经历，要谈你今天的经历。…每天都是一个今天！我们没有昨天，我们过去有昨天，但如今我们没有昨天。我们也绝不会有明天。我们所拥有的时间只有今天，每天都是一个今天！当我们进入新耶路撒冷，我们所有的乃是今天，因为永世里的每天都是今天。我们唯一拥有的日子乃是今天。今天要在里面被〔那灵〕充满！今天要在外面被〔那灵〕充溢！今天要被充满！”（李常受文集一九八五年第五册，实行主当前行动之路，五九〇至五九一页）

**move is to be filled with the Spirit inwardly and outwardly, essentially and economically, for our life and our work “today”—Acts 2:4; 13:52; Heb. 3:7-8a, 13, 15; 4:7:**

“Forget about yesterday's enjoyment of Christ. You need a fresh enjoyment. You need something up to date. The Lord was there in Elden hall, but He is not there now. He is here presently moving in His recovery, and He is in you. Wherever you are, He is in you, and He is in you right now. Do you believe that He is repeating all the things He did in the past? He is not repeating anything. He is always going on and on and on. The Lord is working. He is moving.

“Are you a person of yesterday? All of us should be people of today. Every day is a today. With some people every day is tomorrow, and with others every day is yesterday...Do not look ahead to the future, and do not look back to the past. We are people of today. Do not talk about your old experiences in the past. Talk about your experience today... Every day is a today. We do not have yesterday. We had yesterday, but we do not have it now. We will never have tomorrow. All the time we have is today. Every day is a today. When we enter into the New Jerusalem, we will have today since every day in eternity is today. The only day we have is today. Be filled inwardly [with the Spirit] today. Be filled outwardly [with the Spirit] today. Be filled today.” (The Collected Works of Witness Lee, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp.484-485).

## 第二周■周一

### 晨兴喂养

来十一 1 “信就是所望之事的质实，是未见之事的确证。”

林后四 13 “并且照经上所记：“我信，所以我说话”；我们既有这同样信心的灵，也就信，所以也就说话。”

希伯来十一章一节讲到信心的紧要。全本圣经只有这一节，讲到信心的定义。…“质实”这个辞…意即有一种的本能，能把一件东西显为实在。比方这里有灯的形状、墙的颜色、风琴的声音，这些形状、颜色、声音，我们有什么方法把它显为实在呢？…物体的形状，有方的、有圆的、有平面的、有三角的、有曲线的，必须用手摸，或者用眼看，才能知道它的实在。所以，东西的存在是一件事，把东西的存在质实出来，又是一件事。世界上有许多的东西，都需要有一种本能来质实它的实在。信心也是这样（得胜的生命，一三五至一三六页）。

### 信息选读

所有神的事实，都是真实的，但是只有信心才能把神的事实质实出来。因为信是所望之事的质实，是未见之事的的确证。…主在十字架上流血为世人死，这是事实。但…有的人有信心，能把主在十字架上死了的事实质实出来，叫他自己得着好处。有的人没有信心，主死在十字架上，是一个事实，不过他还不能得着这个经历。

我们需要信心来把一件属灵的事实质实出来，像我们需要眼睛、耳朵、手，来把物质的东西质实出

## WEEK 2 — DAY 1

### Morning Nourishment

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak.

Hebrews 11:1 speaks of the importance of faith. This is the only verse in the whole Bible that gives the definition of faith... The word substantiation means the capacity to make something real. For example, we have the shape of the lamps, the color of the walls, and the sound of the organ. How can these shapes, colors, and sounds become real to us?... Different objects have different shapes: some are cubic, while others are spherical, flat, triangular, or curved. One can only substantiate these shapes by the vision of the eyes or the touch of the hands. Therefore, it is one thing for objects to exist, and it is another thing for the existence of these things to be substantiated. There are millions of objects on the earth, but all of them are dependent upon a certain ability in order to be substantiated. The same is true with faith. (CWWN, vol. 24, “The Overcoming Life,” pp. 115-116)

### Today's Reading

All of God's facts are real. However, these facts of God can only be substantiated by faith, because faith is the substantiation of things hoped for, the conviction of things not seen. The Lord has died and shed His blood on the cross for all men. This is a fact. But some have the faith to substantiate this fact of the Lord's death, and they receive the benefit from it. Some do not have the faith. The death of the Lord on the cross is still a fact, but they are unable to experience it.

We need faith to substantiate a spiritual fact just as we need eyes, ears, and hands to substantiate physical objects. In spiritual matters, we need faith

来一样。在属灵的事上，必须用信心来质实那东西的实在。手能把物质的形状质实出来，耳朵能听声音。但手不能摸颜色，耳朵也不能听颜色；颜色只能用眼睛把它质实出来。属灵的事，也是一样的实在。例如：主是头，我们是肢体，这个联合是事实，无法再分开了。主是葡萄树，我们是枝子，也是这么一回事。你信这个，你就能得着这好处。有的人也说主是葡萄树，我们是枝子，但他没有汁水，没有生命，也不会结果子，因为他没有信心。

什么叫信心呢？信心不是头脑里明白一件真理。信心乃是看见了一件事，能把那件事实质实出来。…你听说主耶稣是你的生命，是活在你里面；不错，你也说主耶稣是我的生命，是活在我里面。但是，你还是不能把这些事实质实出来。…你还得…把基督质实出来。…只要一秒钟，基督所成功的事实，都能在你身上质实出来。

今天的难处就在这里：听说主耶稣是头，但是，还求主说，“主啊，求你作我的头。”你为什么感谢赞美主说，“主啊，你是我的头”？如果这样，你就立刻把事实质实出来了（得胜的生命，一三七至一三八、一四〇至一四一页）。

我们如果要得胜，我们就必须将神给我们的话语，当作把柄抓住。我们祈祷完了，或是听别人祈祷，很合你意思的时候，就说“阿们”。…我们以为“阿们”的意思，是但愿这事这样成就。戈登（Gordon）先生说，“‘阿们’并非但愿这事如此成就，乃是宣告这事必定如此成就。没有一点疑惑。”…现今有许多信徒，不明白神的应许、事实和话语，只凭着自己的感觉苦求，却得不着。因为缺少的是信心（倪柝声文集第一辑第九册，一五〇页）。

参读：彼得后书生命读经，第一至四篇；得胜的生命，第七篇。

to substantiate the reality of everything. The hand substantiates the shape of objects, and the ear perceives sound, but the hand cannot feel nor can the ear hear colors. Colors can only be substantiated by the eyes. This is also true with spiritual matters. For example, the Lord is the Head and we are the members. This union is a fact, and there is no possibility of any separation. In the same way, the Lord is the vine and we are the branches, and there is no possibility of separation. If we believe this, we will receive the benefit of this fact. Some people confess that the Lord is the vine and we are the branches. But they do not have the juice, the life. They cannot bear fruit because they do not have faith.

What is faith? It is not a mental understanding of a truth. It is the seeing of a fact and the substantiation of it... We have heard that the Lord Jesus is our life and living within us, and we may even agree with others that He is our life and living within us. Yet this alone cannot substantiate these facts... We should still substantiate Christ... It only takes a second, and the accomplished facts of Christ will be substantiated in us.

The problem today is that we have heard that the Lord Jesus is the Head, yet we still pray for Him to be our Head. Why would we not rather thank and praise Him, saying, "Lord, You are the Head"? If we would do this, the fact would be substantiated immediately. (CWWN, vol. 24, "The Overcoming Life," pp. 117-120)

If we want to overcome, we have to lay hold of the Word God has given to us and use it as our handle. When we finish our prayer, or when we like what others pray, we say, "Amen"... We think that amen means "may such a thing be accomplished." But Mr. Gordon said that the word amen does not mean a wish for something to be accomplished, but a declaration that it will surely be accomplished, and that there is no doubt about it... Today many believers do not understand God's promise, His fact, and His Word. They beg desperately according to their feelings, but do not receive anything. What they lack is faith. (CWWN, vol. 9, p. 343)

Further Reading: Life-study of 2 Peter, msg. 1-4; CWWN, vol. 24, "The Overcoming Life," ch. 7



## 第二周■周二

### 晨兴喂养

来十一6 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神〔直译，神是〕，且信祂赏赐那寻求祂的人。”

路九23 “耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。”

神要你只信祂是〔来十一6〕。“是”这个动词，事实上乃是我们三一神的神圣名称。在出埃及三章，摩西问神，祂的名是什么。神回答说，祂的名是我是那我是（13～14）。…祂是那独一的一位。…在整个宇宙中，别的一切都不是；唯有祂是。祂是，因为祂是真实的。祂所造的一切，都不是真实的。这就是为什么智慧的王所罗门说，“凡事都是虚空。”（传一2）你以为你是，但你是虚空。…太阳、月亮、活物、诸天和地，全都是虚空。唯有一位才是。这个“是”，这个动词“是”，含示存在。祂是那从前存在、现在存在、将来还要存在的一位（李常受文集一九九四至一九九七年第一册，三三九至三四〇页）。

### 信息选读

耶稣是那“伟大”的我是。祂告诉我们说，“我就是…生命。”（约十四6上）“我是复活。”（十一25）“我就是门。”（十9，参7）“我是好牧人。”（十一）“我就是生命的粮。”（六35）祂是真粮食。…这粮食就是耶稣，那伟大的我是。祂是气（二十22）、活水（四10、14）和生命树（十五1，十四6上，启二7）。祂是神（约一1，…罗九5）、父（赛九6，约十四9～10）、子（可一1，约二十31）、灵（林后三17，林前十五45下）。祂对我们乃是一切。

## WEEK 2 — DAY 2

### Morning Nourishment

Heb. 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.

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

God requires you only to believe that He is [Heb. 11:6]. The verb to be is actually the divine title of our Triune God. In Exodus 3 Moses asked God what His name was. God answered that His name is I Am Who I Am (vv. 13-14)... He is the only One. In the whole universe, nothing else is. Only One is. He is, because He is real. All other things created by Him are not real. This is why Solomon, the wise king, said that all things are vanity (Eccl. 1:2). You think you are, but you are vanity... The sun, the moon, the living creatures, the heavens, and the earth are all vanities. Only One is. This is, the verb to be, implies existing. He is the One who was existing, who is existing, and who is to be existing. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 276-277)

### Today's Reading

Jesus is the great I Am. He told us, "I am... the life" (John 14:6a). "I am the resurrection" (11:25). "I am the door" (10:7,9). "I am the good Shepherd" (v. 11). "I am the bread of life" (6:35). He is the real food... This food is Jesus, the great I Am. He is the breath (20:22), the living water (4:10, 14), and the tree of life (15:1; 14:6a; Rev. 2:7). He is God (John 1:1;... Rom. 9:5), the Father (Isa. 9:6; John 14:9-10), the Son (Mark 1:1; John 20:31), and the Spirit (2 Cor. 3:17; 1 Cor. 15:45b). He is everything to us.

我们今天是，但至终明天就不是了。所以在整个宇宙中，我们什么也不是。…作丈夫的如果看见唯有神是，他自己不是，他就不会凭自己，并在自己里面来爱他的妻子。…你们…如果看见在整个宇宙中唯有神是，你们会任意买想要买的东西么？你们会看见：“我不是，我什么也不是。我不去买东西，但祂是，所以是祂去。”…弟兄们必须问自己：“是我，还是基督，作我妻子的丈夫？”如果一个姊妹的丈夫不以基督为那是一位，她会很痛苦。但如果她的丈夫是基督，她就只有一个丈夫，就是那位独一的丈夫。唯独基督是丈夫，没有一个丈夫是真正的丈夫。…你要到神面前来么？你若回答是，你就必须信神是，这含示说，你什么也不是。

主婚人可以向…一对新人说，“你是亲爱的新妇，你是亲爱的新郎么？”新郎应当说，“不，我不是。基督才是。”新妇应当说，“…我又丑陋又可怜，我不美丽。基督才是荣美的一位。我不是新妇，祂才是。”这就是信徒。…当你像保罗一样说，“不再是我，乃是基督，”你就是信神是。信神是，是很深的。这含示你看见你不是，祂才是。“你不是”的意思是说，你不存在。这就是圣经所说否认己的意思。当一个姊妹要结婚的时候，…她不该觉得自己是最美最好的一位。如果她这样觉得，她的婚姻就完了。那不是个信徒的婚姻。一个将要结婚的信徒应当说，“主啊，我将要嫁给这个人。主，你知道我什么也不是。我不能作好妻子。主，我什么也不是。”…这是在凡事上否认己的福。

否认己等于信神是，信神是等于否认己。这是因为你信唯独祂才是。在整个宇宙中祂是，我们众人什么也不是。…唯独祂应当是一切，唯独祂应当存在。所以保罗说，“我已经…钉十字架；…不再是我，乃是基督。”（加二20）（李常受文集一九九四至一九九七年第一册，三四一至三四四页）

参读：罗马书的结晶，第七篇；倪柝声文集第二辑第二十二册，第四十八篇。

We are today, but eventually, we will not be tomorrow. So in the whole universe we are nothing. If a husband realized that only God is and he is not, then he would not love his wife by himself and in himself... If you realized that in the whole universe only God is, would you buy anything you want? You would realize, "I am not. I am nothing. I don't go shopping, but He is, so He goes." The brothers need to ask themselves, "Is it me or Christ who is the husband to my wife?" If a sister has a husband who does not take Christ as the One who is, she will be miserable. But if her husband is Christ, she has the only Husband, the unique Husband. Only Christ is the Husband. No husbands are real husbands... Do you come forward to God? If you say yes, then you have to believe that God is, implying that you are nothing.

The person marrying a couple could say to them, "Are you the dear bride, and are you the dear bridegroom?" The bridegroom should say, "No. I am not. But Christ is." The bride should say, "... I am so ugly and poor. I am not pretty. Christ is the beautiful One. I am not the bride, but He is." This is a believer. When you say what Paul said, "It's no longer I, but Christ," you believe that God is. To believe that God is, is so deep. It implies that you realize that you are not, but He is. You are not means that you do not exist. This is what the Bible means when it says to deny yourself. When a sister is about to be married, she... should not feel that she is the most beautiful and wonderful one. If she does, her marriage will be finished. That is not a believer's marriage. A believer who is about to be married should say, "Lord, I am going to marry this man. Lord, You know I am nothing. I cannot be the proper wife. I am nothing, Lord..." This is the blessing of denying yourself in everything.

To deny yourself equals to believe that God is, and to believe that God is equals to deny yourself. This is because you believe that only He is. In the whole universe He is, and all of us are nothing... Only He should be everything. Only He should exist. So Paul says, "I have been crucified. It is no longer I, but Christ." (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 277-279)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 7; CWWN, vol. 42, ch. 48

## 第二周■周三

### 晨兴喂养

西二 10 “你们在祂里面也得了丰满。祂是一切执政掌权者的元首。”

彼前五 8～9 “务要谨守、儆醒。你们的对头魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人；你们要抵挡他，要在信上坚固…”

一张图画很好看，你怎么知道它好看呢？因为你看见了。在基督里的丰富，你怎么知道是丰富的呢？因为你看见了。歌罗西书有话说，“你们在祂（基督）里面…得了丰满。”（二 10）你…知道你在基督里得了丰满，…因为你看见了。…主是把祂的丰满给了我们，并且恩上加恩，你已经有了没有呢？不是你的头脑里有没有，是你的心里信了没有？（得胜的生命，一三八至一三九页）

### 信息选读

神的话够清楚地给我们看见，抵挡撒但的方法在乎信（彼前五 8～9）。…我们到底要信什么，应当怎么样用信心抵挡他呢？…第一，我们要相信主的显现为要消除魔鬼的作为（约壹三 8）。神的儿子已经来到地上，祂已经显现了。祂在地上的时候，没有一次遇见魔鬼的工作而不破坏它的。有许多时候，撒但的工作并不是明显地作的，乃是躲在许多天然事情的后面作的，但主耶稣也没有一次不责备他。当主责备彼得的说话（太十六 22～23），当祂责备彼得岳母的热病，当祂责备暴风浪的时候。…祂到哪里，哪里就没有鬼魔的力量。所以，主说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”

## WEEK 2 — DAY 3

### Morning Nourishment

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.

1 Pet. 5:8-9 Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour. Him withstand, being firm in your faith...

Here is a beautiful painting. How do you know that it is beautiful? You know it because you have seen it. How do you know about all the riches in Christ? You know because you have seen them. Colossians says that we are made full in Christ... We know because we have seen Him... The Lord has given us all the fullness and given us grace upon grace. Do we have them yet? It is not a question of whether we have them in our head but whether or not we have such a faith in our heart. (CWWN, vol. 24, "The Overcoming Life," p. 118)

### Today's Reading

God's Word shows us clearly that the way to withstand Satan is by faith [1 Pet. 5:8-9]... What should our faith rest on? How should we exercise our faith to withstand him? First, we must believe that the Lord was manifested for the purpose of destroying the works of the devil (1 John 3:8). The Son of God has come to the earth; He was manifested. When He was on earth, He destroyed the work of the devil wherever He went. Often Satan's work was not obvious; he hid behind natural phenomena. However, the Lord rebuked him every time. It is clear that He was rebuking Satan when He rebuked Peter's speaking (Matt. 16:22-23), when He rebuked the fever of Peter's mother-in-law (Luke 4:39), and when He rebuked the winds and the waves... Wherever the Lord went, the power of the devil was shattered. This is why He said, "But if I, by the Spirit of God, cast out the demons, then the kingdom

(十二 28) 换句话说, 主耶稣所在的地方, 就是撒但被赶出去的地方, 也就是神的国所在的地方。主耶稣在哪里, 撒但就不能在哪里。

我们还应该相信一件事, 就是当主在地上显现的时候, 祂不只消除魔鬼的作为, 并且还给门徒权柄, 叫他们奉祂的名去赶鬼。… (参路十 19)。主升天以后, 又将祂的名交给召会, 叫祂的召会继续祂在地上的工作。主在地上用权柄赶鬼, 主也将这一个权柄交给召会。… 不管撒但有多大能力, 主的权柄都能胜过他。我们要相信, 神已经把这权柄赐给召会, 召会奉主耶稣的名能够赶鬼, 召会奉主耶稣的名能够抵挡魔鬼。

第二, 我们要相信, 主耶稣已经借着死废除了那掌死权的魔鬼 (来二 14)。… 第三, 我们要相信, 主的复活叫撒但蒙羞, 叫撒但没有方法攻击我们。… 每一个神的儿女抵挡撒但的时候, 都要用坚固的信心宣告说, “感谢神, 我已经复活了! 撒但, … 你所能作的只到死为止。可是我今天所有的生命… 已经给你试验过, … 你没有用! 这一个生命是超越过你的! 撒但, 你退去吧!”

我们不要惧怕撒但。我们如果惧怕撒但, 撒但会在那里讥笑我们: “世界上竟然有这样笨的人, 笨到这样的地步!” 要知道, 任何惧怕撒但的人, 都是愚昧的, 都是忘记了他在基督里的地位。我们没有理由怕他, 我们是超越过他的能力的。我们能站在他面前说, “你摸不着我! 不管你多有办法, 不管你多有力量, 你总是差了一步!” 在主复活的那一天, 主已经把仇敌掳掠了, 主已经明明地羞辱他了。今天我们是站在复活的地位上仗着十字架夸胜! (初信造就下册, 二一八至二二〇、二二三至二二六页)

参读: 初信造就, 第四十三篇; 神人的生活, 第十、十六篇。

of God has come upon you” (Matt. 12:28). In other words, wherever the Lord went, Satan was cast out, and the kingdom of God was manifested. Satan could not remain where the Lord was.

We should also believe that in manifesting Himself on the earth, the Lord not only destroyed the works of the devil, but also gave authority to His disciples to cast out demons in His name... (cf. Luke 10:19). He gave His name to the church so that His church might continue His work on earth after His ascension. The Lord used His authority on earth to cast out demons. He also gave this authority to the church. No matter how great Satan's power is, the Lord's authority is able to overcome him. We must believe that God has given this authority to the church. The church can cast out demons and withstand the devil in the name of the Lord Jesus.

Second, we must believe that through death the Lord Jesus has destroyed him who has the might of death, the devil (Heb. 2:14). Third, we must believe that the Lord's resurrection has put Satan to shame. Satan no longer has any way to attack us. To withstand Satan, every child of God must declare with a strong faith, “Thank God, I have resurrected! Satan,... what you can do goes only so far as death. But the life that I have today... has been tested by you already... You are powerless! This life has transcended over you! Satan, get away from me!”

We must not be afraid of Satan. If we are afraid of Satan, he will laugh at us. He will say, “What a fool there is on earth. How can this one be so foolish?” Anyone who is afraid of Satan is foolish, because he has forgotten his position in Christ. We have no reason to fear him. We have transcended over his power. We can stand before him and say, “You cannot touch me! No matter how strong and resourceful you are, you are still one step behind!” On the day of the Lord's resurrection, He led the enemy captive and openly shamed him. Today we are standing on the ground of resurrection, and we triumph through the cross! (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 734-737, 739-740)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 43; CWWL, 1994-1997, vol. 3, “The God-man Living,” chs. 10, 16

## 第二周■周四

### 晨兴喂养

弗一 20 ~ 22 “就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，将万有服在祂的脚下，并使祂向着召会作万有的头。”

第四，我们要〔抵挡撒但，就要〕相信主的升天远超过撒但的能力〔弗一 20 ~ 22〕。…主耶稣已经坐在诸天界里，远超过撒但一切的能力。…以弗所二章六节：“祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”这是我们基督徒的地位。主耶稣是复活了，坐在诸天界里，远超过撒但一切的能力；我们与祂一同复活，一同坐在诸天界里，也与祂一同远超过撒但一切的能力（初信造就下册，二二六页）。

### 信息选读

以弗所二章给我们看见，我们是与主一同坐在诸天界里；六章给我们看见，我们要站立得住〔11、13〕。…坐的意思是休息，休息的意思是主已经得胜了，我们可以安息在主的得胜上。…〔站的〕意思就是说，这一个属灵的争战不是进攻，乃是抵挡。…因为主耶稣已经完全得胜了，用不着我们再进攻了。十字架的得胜是完全的，没有什么再需要我们去进攻的了。所以，我们在这里可以看见两个态度：一个是坐，一个是站。坐是靠着主的得胜，站是抵挡撒但，不让撒但夺去我们的得胜。

## WEEK 2 — DAY 4

### Morning Nourishment

Eph. 1:20-22 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; and He subjected all things under His feet and gave Him to be Head over all things to the church.

Fourth, [in order to withstand Satan], we must believe that the ascension of the Lord has put Him far above the power of Satan [Eph. 1:20-22]... The Lord Jesus is already seated in the heavenlies and is far above all the power of Satan. Ephesians 2:6 says, “And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.” This is our position, the position of a Christian. The Lord Jesus is resurrected; He is seated in the heavenlies far above all the power of Satan. We are raised up together with Christ and are seated together with Him in the heavenlies, far above all the power of Satan. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” p. 740)

### Today's Reading

Ephesians 2 shows us that we are seated together with the Lord in the heavenlies. Chapter 6 shows us that we need to stand firm [vv. 11, 13]... To sit means to rest. It means that the Lord has overcome and that we can now rest in His victory... To stand means that spiritual warfare is not a matter of assault but of defense... Because the Lord has overcome completely, we have no need to attack again. The victory of the cross is complete, and there is no further need to attack. Here we see two attitudes: One is to sit, and the other is to stand. To sit is to rest in the Lord's victory, while to stand is to withstand Satan and to stop him from taking away our victory.

基督徒的争战，乃是为着免去失败，不是为着争取得胜。我们是已经得胜了，我们是从得胜出去争战，为要保守已有的得胜。…我们是从得胜打出去，得胜是已经在我们手里的东西。以弗所书所说的争战，乃是得胜者的打仗，不是借着争战来作得胜者。我们必须分别这一个。

撒但怎样试探你？撒但是要你忘记你自己的地位，叫你忘记你自己的得胜，或者看不见你自己的得胜。你如果接受他这样的试探，你就越过越觉得得胜离你很远，越过越摸不着得胜。我们要记得，主耶稣的得胜是完全（的），…你一信就得胜。撒但乃是已经失败的，我们乃是已经在基督里面得胜的。撒但想要来偷去我们…所已经得着的得胜。撒但所有的工作都不过是偷偷地来试探我们，看看我们有信心没有信心。如果我们不知道我们所已经得着的得胜，那我们就失败；如果我们晓得我们是得胜的，他就不能作什么。

所以，我们是借着主耶稣的工作来对付撒但的工作，我们是借着祂的显现，借着祂的死，借着祂的复活，借着祂的升天来抵挡撒但。我们今天是站在主所成功的一切工作上。如果撒但来攻击你，你千万不要有一点意念想要得胜；你只要有一点“我要得胜”的感觉，你就已经失败了，因为这一个地位是错的。一个人想要得胜，与一个人知道自己已经得胜而去抵挡，这里面的分别不知道有多大。抵挡魔鬼的意思，就是靠着主的得胜来抵挡。

这一件事的的确确需要启示。我们必须看见主的显现，我们必须看见主的死、…复活、…升天，这一切我们都必须知道。…我们基督徒要学习如何抵挡魔鬼。…但愿神施恩给我们，使我们都能有这样的信心，相信主替我们成功的四件事，用坚固的信心抵挡撒但，不让撒但在我们身上作什么（初信造就下册，二二六至二二八页）。

参读：倪柝声文集第二辑第二十三册，第七十四篇；正常的基督徒信仰，基督与基督徒，第一至二篇。

Christian warfare is a matter of warding off defeat; it is not a matter of fighting for victory. We have already overcome. We fight from the position of victory, and we fight to maintain our victory... We fight from victory; victory is something that is in our hands. The warfare spoken of in Ephesians is the warfare of the overcomers. We do not become overcomers through fighting. We need to distinguish between these two things.

How does Satan tempt us? He causes us to forget our own position and our victory. He blinds our eyes to our own victory. If we give in to his tactics, we will feel that victory is far away and beyond our reach. We must remember that the victory of the Lord is complete... Once we believe, we overcome. Satan is defeated, and we have overcome in Christ. Satan wants to steal away the victory which we have gained. His work is to taunt us to secretly find out if we still have the faith. If we do not know that victory is already ours, we will fail. But if we know our victory, his work will fail.

Therefore, we counter the work of Satan with the work of the Lord Jesus. We withstand Satan through the Lord's manifestation, death, resurrection, and ascension. We are standing today upon the accomplished work of the Lord. We do not need to try to overcome in any way when Satan attacks us. Once we have the slightest thought of trying to overcome, we have failed, because our position is wrong. How great is the difference between a person who tries to overcome and one who withstands by knowing that he has already overcome. To withstand the devil means that we withstand him by the victory of Christ.

This matter indeed needs revelation. We need to see the manifestation of the Lord. We need to see His death, resurrection, and ascension. We need to know all these things. As Christians, we must learn to withstand the devil... May God be gracious to us so that we may all have such a faith. May we have faith toward the four things the Lord has accomplished for us, and may we exercise strong faith to withstand Satan and reject his work upon us. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 740-742)

Further Reading: CWWN, vol. 43, ch. 74; CWWN, vol. 27, "The Normal Christian Faith," chs. 13-14

## 第二周■周五

### 晨兴喂养

罗五 2 “我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。”

提后三 15 “…你是从小明白圣经；这圣经能使你借着相信基督耶稣，有得救的智慧。”

信使我们得称义，并割除我们的肉体，及其天然的能力与努力。这信也使我们进入神的恩典。我们若留在肉体及其天然的努力里，就不会认识，也不能享受神这恩典；但我们若因信而活，就要进入对神恩典完满的享受。

信首先带我们进入恩典，接着使我们坚定地站在恩典中。恩典乃是三一神自己经过种种过程，给我们进入并享受。…恩典是我们所站的范围。…当我们觉得自己已从恩典的范围迁入另一个领域，我们该祷告：“主，赦免我。将我带回恩典的范围。”我们回到恩典范围的路，与我们原初进入恩典的路一样，…（就是）借着本于信得称义。…神的称义将我们带进我们所站的这恩典中。每当我们行为不当，并觉得我们在恩典之外，我们就必须祷告：“主啊，赦免我。用你的宝血洁净我。”你若这样作，就会立即被带回恩典中（新约总论第十册，二七至二八页）。

### 信息选读

我们相信神在基督里，曾用诸天界里各样属灵的分，祝福了我们（弗一 3），但是，这些福分在哪里呢？弟兄姊妹们，所有的问题都在乎信，就是信神的话是真的（得胜的生命，一三九页）。

## WEEK 2 — DAY 5

### Morning Nourishment

Rom. 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

2 Tim. 3:15 ...From a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.

The faith that justifies us and cuts off the flesh with its natural energy and effort also gives us access into God's grace. If we remain in the flesh with its natural effort, we will neither know nor enjoy the grace of God, but if we live by faith, we will enter into the full enjoyment of God's grace.

Faith first gives us access into grace, then a solid standing in grace. Grace is the Triune God Himself, processed that we may enter into Him and enjoy Him... Grace is the realm in which we stand... When we sense that we have moved from the realm of grace into another sphere, we should pray, “Lord, forgive me. Bring me back to the realm of grace.” We return to the realm of grace by the same way through which we entered it originally... through justification by faith. God's justification brought us into this grace in which we stand. Whenever we act wrongly and sense that we are out of grace, we must pray: “O Lord, forgive me. Cleanse me with Your precious blood.” When we do this, we will be brought back to grace instantly. (The Conclusion of the New Testament, pp. 3036-3037)

### Today's Reading

There is no doubt that God has blessed us with every spiritual blessing in the heavenlies in Christ [Eph. 1:3]. But where are these blessings? Brothers and sisters, the main question hinges on faith; we have to believe that God's Word is true. (CWWN, vol. 24, “The Overcoming Life,” p. 118)

支取的意思就是：在乎平常的时候，就承认主所作的都已成功了，祂所成功的对于我必是有效的；在遇试的时候，就实行出来，一若我是已经得着主所赐给我们的地位（事实）一样。这样，经历随后就到。…信徒灵性生活的经验，完全是根据于神为信徒所成功的事实。事实是根据，经验是成功，信心是程途。换一句话说，事实是因，信心是法，经验是果。…在信徒高深灵命的前面，乃是有主耶稣的完全工作为它的发源地。…要圣别，得胜，死己等等，并非用己力可以得着，乃是承认我在主耶稣基督里，是圣别的，得胜的，死己的；就实行出来，相信你自己因为与主耶稣是有生命上的联合的，所以你必是圣别，得胜，死己，一如主耶稣一样。我们所有要得着的经验，都是主耶稣所已经经过了的。信心支取的意思，就是算主耶稣所有的就是我的，并用信心的态度和行为，使用我所算为恩典的。

当我们相信神在圣经里所表明的事实，而用信心支取的时候，圣灵就将神在基督里所替我们成功的一切恩典，加在我们的身上，叫它们在我们的生命里成为实在，成为我们个人的经历。承认和支取的信心，开门叫圣灵作工，将主耶稣所成功的，加在我们的生命里，叫我们有实践的经验。圣灵的工作，都是根据神的事实。圣灵并不为我们成功什么事实，圣灵乃是将所已成功了的，在我们的生命里显为实在、活泼的而已。神已经在主耶稣里成功了事实，我们应当用信心承认、支取这事实，倚靠圣灵，将神所成功的加在我们的生命里，叫我们有属灵的经历（倪柝声文集第一辑第一册，九四至九五页）。

参读：倪柝声文集第一辑第一册，第六至七篇；第二辑第二十六册，第一百八十篇。

The meaning of claiming is to acknowledge daily all that the Lord has accomplished for us, that is, to acknowledge that all these accomplishments are effective in us. Then, when temptation comes, we will live out these accomplishments as if we have already attained to the position (the fact) that the Lord has placed us in. If we do this, our experience will follow. The experience of the believers' spiritual life is fully based on the facts that God has accomplished for them. The facts are the basis, the experience is the accomplishment, and faith is the process. In other words, the facts are the cause, faith is the way, and experience is the result... Before there can be any lofty spiritual life in the believers, there first must be the perfect work of the Lord Jesus as its wellspring... Sanctification, victory, death, and so forth do not come from self-effort. They come from: (1) acknowledging our sanctification, victory, and death to the self in the Lord Jesus Christ, and (2) practicing it by believing that one is joined to the Lord Jesus in life and that one will be as sanctified, victorious, and dead to the self as the Lord Jesus is. The Lord Jesus has already encountered every experience that we have and will have. To claim by faith is to reckon as ours all that the Lord Jesus has and to apply through an attitude and a conduct of faith all that we have counted as grace.

When we believe in God's facts shown in the Bible and when we claim these facts, the Holy Spirit will apply to us all the graces that God has accomplished for us in Christ, making them real to us in our lives. In this way, they become our personal experiences. An acknowledging and claiming faith opens the door for the Holy Spirit to work and to apply in our lives all that the Lord Jesus has accomplished so that we will have the practical experience. The work of the Holy Spirit is based upon the facts of God. The Holy Spirit does not accomplish any fact for us; He only makes the things that have been accomplished real and living in our lives. God has accomplished all the facts in Christ. What we must do is acknowledge and claim these facts, trusting in the Holy Spirit to apply in our lives what God has accomplished so that we will have the spiritual experiences. (CWWN, vol. 1, pp. 64-65)

Further Reading: CWWN, vol. 1, chs. 4-5; CWWN, vol. 46, ch. 180



## 第二周■周六

### 晨兴喂养

徒十三 52 “门徒就被喜乐和圣灵充满。”

来三 12～13 “弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，将活神离弃了。总要趁着还有称为‘今日’的时候，天天彼此相劝，免得你们中间有人被罪迷惑，心就刚硬了。”

我们基督徒的生活行事必须是凭着信心，不是凭着眼见（林后五 7）。我们是信徒，不是凭眼见生活行事的人。…信徒不信靠看得见的事物，乃是接受一些看不见的事物，承认这些事物，凭信实化这些事物。一个照着感觉生活行动的人，甚至不如凭着眼见行事为人的人。…感觉是不可靠的。你也许觉得自己很好，但你的光景可能很可怜。不要相信你的感觉—要相信事实。我们都已经进入神里面，这是事实。经过过程的三一神，正是构成我们的元素。…神说一件事的时候，你也该简单地说那一件事，因为圣经这样告诉你。圣经向人启示，神已经经过了成为肉体、人性生活、钉十字架、复活的过程，如今祂在复活里乃是那赐生命的灵，住在我们的灵里，作了构成我们的元素。这是圣经的话，我们必须相信（哥林多后书生命读经，九九页）。

### 信息选读

这些事实乃是记载在新约里。这新约乃是遗命，比一般的约定更坚实，也更美好。约定是一种类似合同的协议，但新约这遗命是指一些已经完成的事。…新约乃是遗命。这遗命说，经过过程的神如今在我们里面，祂是我们的分，祂也是构成我们的元素。…

## WEEK 2 — DAY 6

### Morning Nourishment

Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.

Heb. 3:12-13 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God. 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.

As Christians, we need to live by faith and walk by faith, not by appearance (2 Cor. 5:7). We are believers, not those who walk by sight... A believer is one who does not trust in things that can be seen, but he takes certain unseen things, confesses them, and realizes them by faith. To be one who walks according to feelings is even worse than being one who walks by sight... Feelings are not trustworthy. You may feel that you are wonderful, but your condition may be pitiful. Do not believe in your feelings—believe in the facts. It is a fact that we all have been brought into God. The processed Triune God is the very element with which we have been constituted... When God says a certain thing, you should also speak that thing simply because the Bible tells you so. The Bible reveals that God has been processed through incarnation, human living, crucifixion, and resurrection. Now in resurrection, He is the life-giving Spirit dwelling in our spirit as the constituting element. The Bible says this, and we must believe it. (Life-study of 2 Corinthians, pp. 87-88)

### Today's Reading

The facts are recorded in the New Testament. This testament is a will, something stronger and better than a covenant. A covenant is an agreement similar to a contract. But a testament, a will, refers to something already accomplished... The New Testament is a will. This will says that the processed God is now in us, that He is our portion, and that He is the element

我们必须相信这个事实，正如我们相信自己是神的儿女一样。有时候魔鬼会说，“看看你自己，你是神的儿子么？你早晨还发了脾气，怎么能说你是神的儿子？”…我们应当说，“撒但，即使我发了许多次脾气，我还是神的儿子。发脾气不会改变我是神儿子的事实。撒但，我宣告这个事实，我要把你赶走。”（哥林多后书生命读经，九九至一〇〇页）

实行主当前行动最新的路，头一点乃是被充满！…乃是被那灵，就是被经过过程之三神的终极完成所充满。为着生活和工作，我们需要里里外外、在素质和经纶上被这样一位灵所充满并充溢。

忘记昨天对基督的享受吧。你需要新鲜的享受，你需要当今最新的东西。那时候主在艾尔登会所（Elden hall），但如今祂不在那里。祂现今在祂的恢复中行动，祂也在你里面。不论你在哪里，祂都在你里面，祂现今就在你里面。你相信祂会重复祂已过所作的一切事么？祂不重复任何事，祂一直往前又往前。主正在作工，祂正在行动。

你是一个昨天的人么？我们都该是今天的人。每天都是一个今天。有些人的每天是明天，有些人的每天是昨天。…不要往前看将来，也不要回顾已往；我们是今天的人。不要谈论你已过的老经历，要谈你今天的经历。…每天都是一个今天！我们没有昨天，我们过去有昨天，但如今我们没有昨天。我们也绝不会有一天。我们所拥有的时间永远只有今天，每天都是一个今天！当我们进入新耶路撒冷，我们所有的乃是今天，因为永世里的每天都是今天。我们唯一拥有的日子乃是今天。今天要在里面被（那灵）充满！今天要在外面被（那灵）充溢！今天要被充满！（李常受文集一九八五年第五册，五八九至五九一页）

参读：哥林多后书生命读经，第十篇。

with which we have been constituted... We need to believe this fact, just as we believe that we are children of God. Sometimes the devil says, "Look at yourself. Are you a son of God? How can you say you are a son of God when you lost your temper this morning?"... We should say, "Satan, even though I have lost my temper many times, I am still a son of God. Losing my temper does not change the fact that I am a son of God. Satan, with my declaration of this fact, I chase you away." (Life-study of 2 Corinthians, p. 88)

The first point of the up-to-date way to practice the Lord's present move is to be filled... with the Spirit, who is the ultimate consummation of the processed Triune God. We need to be filled with such a Spirit inwardly and outwardly, essentially and economically, for life and for work.

Forget about yesterday's enjoyment of Christ. You need a fresh enjoyment. You need something up to date. The Lord was there in Elden hall, but He is not there now. He is here presently moving in His recovery, and He is in you. Wherever you are, He is in you, and He is in you right now. Do you believe that He is repeating all the things He did in the past? He is not repeating anything. He is always going on and on and on. The Lord is working. He is moving.

Are you a person of yesterday? All of us should be people of today. Every day is a today. With some people every day is tomorrow, and with others every day is yesterday... Do not look ahead to the future, and do not look back to the past. We are people of today. Do not talk about your old experiences in the past. Talk about your experience today... Every day is a today. We do not have yesterday. We had yesterday, but we do not have it now. We will never have tomorrow. All the time we have is today. Every day is a today. When we enter into the New Jerusalem, we will have today since every day in eternity is today. The only day we have is today. Be filled inwardly today. Be filled outwardly today. Be filled today. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 484-485)

Further Reading: Life-study of 2 Corinthians, msg. 10

## 第二周诗歌

## WEEK 2 — HYMN

补 453

对主话说阿们

A 大调

(英 1219)

4/4

$\underline{\underline{3}}$   $\underline{\underline{4}}$  |  $\underline{\underline{5}}$   $\underline{\underline{6}}$   $\underline{\underline{7}}$  1 1 2 | 3 3 4 3 ·  
 一 我 生 活 有 何 等 奇 妙 的 大 改 变,  
 $\underline{\underline{2}}$  |  $\underline{\underline{1}}$  1  $\underline{\underline{6}}$   $\underline{\underline{1}}$  1  $\underline{\underline{1}}$  |  $\underline{\underline{5}}$  - -  $\underline{\underline{3}}$   $\underline{\underline{4}}$  |  $\underline{\underline{5}}$   $\underline{\underline{6}}$   $\underline{\underline{7}}$  1  
 当 我 对 主 话 说 “阿 们”; 主 生 命 何 丰 富,  
 $\underline{\underline{1}}$   $\underline{\underline{2}}$  |  $\underline{\underline{3}}$   $\underline{\underline{3}}$   $\underline{\underline{4}}$   $\underline{\underline{3}}$  ·  $\underline{\underline{3}}$  |  $\underline{\underline{3}}$  2  $\underline{\underline{2}}$   $\underline{\underline{4}}$  4 2 |  $\underline{\underline{5}}$  -  $\underline{\underline{5}}$   
 在 我 里 时 加 添, 当 我 对 主 话 说 “阿 们”。  
 $\underline{\underline{5}}$  |  $\underline{\underline{3}}$  3  $\underline{\underline{2}}$   $\underline{\underline{3}}$  3  $\underline{\underline{1}}$  | 3 - - 2 |  $\underline{\underline{1}}$  1  $\underline{\underline{6}}$   
 (副) 对 主 话 我 要 说 “阿 们”, 对 主 话 我  
 $\underline{\underline{1}}$  1  $\underline{\underline{1}}$  |  $\underline{\underline{5}}$  - -  $\underline{\underline{3}}$   $\underline{\underline{4}}$  |  $\underline{\underline{5}}$   $\underline{\underline{6}}$   $\underline{\underline{7}}$  1 1 2 |  
 要 说 “阿 们”; 如 此 让 主 安 家, 我 全  
 $\underline{\underline{3}}$   $\underline{\underline{3}}$   $\underline{\underline{4}}$   $\underline{\underline{5}}$  4 |  $\underline{\underline{3}}$  3  $\underline{\underline{1}}$   $\underline{\underline{3}}$  3 2 | 1 - - ||  
 人 得 变 化—对 主 话 我 要 说 “阿 们”。

二 神自己在我里成就我所不能, 三 我流荡得止息, 永不再走迷途,  
 当我对主话说“阿们”; 当我对主话说“阿们”;  
 这改变何真实, 众人皆能印证, 老爱好、旧思虑不觉间尽消除,  
 当我对主话说“阿们”。 当我对主话说“阿们”。

四 凭信心过生活, 我已寻得秘诀: 五 爱弟兄, 无虚假, 相调中, 益亲热,  
 只要对主话说“阿们”; 当我对主话说“阿们”;  
 主于我既真实又宝贵, 胜一切— 为建造神居所, 与众圣相结合,  
 只要对主话说“阿们”。 当我对主话说“阿们”。

六 我的主, 我的爱, 唯愿你快显现— (副) 对你话我要说“阿们”,  
 对你话我要说“阿们”; 对你话我要说“阿们”;  
 我朝夕所羡慕, 是见你, 面对面— 你说, “我必快来!” 我全心说“阿们”;  
 对你话我要说“阿们”。 对你话我要说“阿们”。

What a wonderful change in my living is wrought

The Word of God — Saying Amen to the Word

1219

1. What a won - der - ful change in my liv - ing is wrought By say - ing A - men to God's  
 Word. More of Christ in - to me at each in - stance is brought By say - ing A - men to His  
 Word. (C) By say - ing A - men to His Word, By say - ing A - men to His  
 Word, Thus the Lord takes my heart, and transforms every part, By say - ing Amen to His Word.

2. What I never could do God is doing in me,  
 By saying Amen to His Word.  
 And the change is so real all the brothers can see,  
 By saying Amen to God's Word.
3. I have ceased from my wandering and going astray  
 By saying Amen to God's Word.  
 And my old inclinations are passing away  
 By saying Amen to His Word.
4. Now the secret of faith in the Lord I can see—  
 It's saying Amen to His Word.  
 He is more real and precious than all things to me  
 By saying Amen to His Word.
5. Now my love for the brothers abounds more and more  
 By saying Amen to God's Word.  
 And I'm being related as never before  
 By saying Amen to His Word.
6. Now my hope in the Lord's soon return groweth bright  
 By saying Amen to His Word.  
 I am ready to see Him, my Lord, my delight,  
 By saying Amen to His Word.  
 Lord Jesus, Amen to Your Word,  
 Lord Jesus, Amen to Your Word.  
 You are coming again—all my heart says Amen!  
 Lord Jesus, Amen to Your Word!

第二周 • 申言

申言稿: \_\_\_\_\_

Multiple horizontal lines for writing the prophecy draft.

*Composition for prophecy with main point and sub-points:*

Multiple horizontal lines for writing the prophecy composition.

## 第三周

### 以神为我们的信来祷告

诗歌：560

读经：可十一 20 ~ 24

#### 【周一】

壹 我们要以神为我们的信来祷告，就需要认识祷告的意义—太六 9 ~ 10，二一 22，约壹五 14 ~ 15：

一 祷告乃是神与人的交流，神与人彼此的接触。

二 祷告真实的意义，乃是我们灵里和神接触，并吸取神自己—弗六 18。

#### 【周二】

三 一个祷告的人乃是与神合作，与神同工，让神从他里面，借着他把神自己和神的心意发表出来。

四 真实的祷告叫我们这个人神完全调和，也使神与我们调和—林前六 17。

五 我们越祷告，就越被神充满，越在神面前服下来，越被祂得着。

六 祷告就是看见自己一无所是，一无所能—可九 28 ~ 29。

## Week Three

### Praying with God as Our Faith

Hymns: 777

Scripture Reading: Mark 11:20-24

#### §Day 1

I. **In order to pray with God as our faith, we need to know the meaning of prayer—Matt. 6:9-10; 21:22; 1 John 5:14-15:**

A. Prayer is the flowing between man and God and the mutual contact between man and God.

B. The real significance of prayer is to contact God in our spirit and to absorb God Himself—Eph. 6:18.

#### §Day 2

C. A praying person will cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him.

D. Real prayers cause our being to be wholly mingled with God and God to be mingled with us—1 Cor. 6:17.

E. The more we pray, the more we will be filled with God and the more we will surrender to God and be gained by Him.

F. To pray means to realize that we are nothing and that we can do nothing—Mark 9:28-29.

七 我们祷告的管治原则应当是：祷告总是把我们带到神里面；正确祷告的果效，就是我们发现自己在神里面——路十一1～13。

八 祷告乃是信徒与神合作，与神同工，让神借着他们发表祂自己，而成就祂的定旨——罗八26～27，雅五17。

### 【周三】

贰 主耶稣在咒诅无花果树（以色列国的象征——耶二四2、5、8）而使其枯干的事上，教导门徒要凭信心祷告——太二一18～22，可十一20～24：

一 主在这里的教导是按照神所要成就的旨意，以完成祂的经纶——启四11，弗一5、9，五17：

- 1 没有多少人看见，主关于祷告的教训是与神的经纶有关，而神的经纶是借着祂忠信的子民遵行祂的旨意才得以完成。
- 2 要有这样的祷告，我们这个人必须是对的，遵行神的旨意——就是神要完成祂经纶的伟大旨意——启四11。
- 3 我们应当是实行神旨意，以完成神经纶的人——就是要为着祂的喜悦产生一个生机体——弗一5、9、22～23。

二 主耶稣在神眼中是对的，知道神的心，所以祂对无花果树的咒诅，乃是照着祂对神要完成祂经纶之旨意的认识，祂知道神要放弃腐败的以色列国——太二一19。

三 根据这个背景，主耶稣教导门徒凭着信心祷告，

G. The governing principle of our prayer should be that prayer brings us into God; the issue of proper prayer is that we find ourselves in God—Luke 11:1-13.

H. Prayer is believers cooperating and co-working with God, allowing God to express Himself through them, and thus accomplish His purpose—Rom. 8:26-27; James 5:17.

### §Day 3

II. In cursing the fig tree, a symbol of the nation of Israel (Jer. 24:2, 5, 8), so that it dried up, the Lord Jesus taught His disciples to pray by faith—Matt. 21:18-22; Mark 11:20-24:

A. His teaching here was according to God's will, which is to be accomplished for the fulfillment of His economy—Rev. 4:11; Eph. 1:5, 9; 5:17:

1. Not many see that the Lord's teaching on prayer is related to God's economy, which is to be accomplished by His faithful people doing His will.
2. To pray such a prayer, we must be right persons doing God's will—His great will for the accomplishment of His economy—Rev. 4:11.
3. We should be those who are carrying out God's will to accomplish His economy—to produce an organism for His good pleasure—Eph. 1:5, 9, 22-23.

B. The Lord Jesus, who is right in the eyes of God, knows God's heart, so His cursing the fig tree was according to His knowledge of God's will in the fulfillment of God's economy to give up the rotten Israel—Matt. 21:19.

C. Based upon this background, the Lord Jesus taught His disciples to

好按照神的经纶，执行祂的旨意—21 ~ 22 节。

四 我们的祷告该成就神的旨意，就是要得着基督的身体，终极完成新耶路撒冷—弗一 9、22 ~ 23，启二一 2。

叁 我们需要以神为我们的信来祷告—可十一 20 ~ 24:

一 在马可十一章二十至二十四节，主耶稣教导祂的门徒，凭信为着执行神的旨意而祷告。

二 当祷告者与神调和，并与神成为一时，神就成为他的信；这就是信神（在神里面有信心）的意思—22 节。

三 祷告者能在神里面有信心，毫不疑惑，并且信他所求的已经得着了，就必得着。

### 【周四】

四 主耶稣在二十四节说，“凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着”：

- 1 二十四节中最重要的辞就是“已经得着”；信就是信我们已经得着所求的。
- 2 这节圣经的应许非常包罗，因为这里说到“凡…的”。
- 3 马可十一章二十四节不仅说到信心的必需，也说到信心的性质；信心指向过去，而非指向将来的什么。
- 4 按照主的话，我们该相信我们已经得着了，不是我们将要得着—24 节。
- 5 盼望是将来的事，相信乃是看事情已经完成了。

pray for executing God's will according to His economy by faith—vv. 21-22.

D. Our prayer should carry out God's will to have the Body of Christ, which will consummate the New Jerusalem—Eph. 1:9, 22-23; Rev. 21:2.

### III. We need to pray with God as our faith—Mark 11:20-24:

A. In Mark 11:20-24 the Lord Jesus taught His disciples to pray by faith for executing God's will.

B. When the praying one is mingled with God and is one with God, God becomes his faith; this is what it means to have faith in God—v. 22.

C. The praying one can have faith in God without doubting, but believing that he has received what he asked for, and he will receive it.

### §Day 4

D. In verse 24 the Lord Jesus said, “All things that you pray and ask, believe that you have received them, and you will have them”:

1. Received is the crucial word in Mark 11:24; faith is believing that we have received what we have asked for.
2. The promise in this verse is comprehensive because it speaks of “all things.”
3. Mark 11:24 speaks not only of the necessity of faith but also of the nature of faith; faith refers to the past, not to anything in the future.
4. According to the Lord's word, we should believe that we have received, not that we will receive—v. 24.
5. To hope means to expect something in the future; to believe means to consider something as having been done.

6 信心不但相信神能、神肯，并且相信神已经作了。

五 我们若按着神的旨意祷告，以完成祂的经纶，我们就与神是一，并且也有确信，我们已经得着我们所求的—太六 9 ~ 10:

- 1 如果我们求主，要得着一些满足我们愿望的东西，我们就绝不会在神里面有信心，相信我们已经得着我们所求的；这是因为我们的祷告不是按照神的旨意，以完成神的经纶。
- 2 我们若完全与神是一，我们就有神作我们的信心，并且能按着我们对神旨意的认识祷告，以完成祂的经纶，并且我们信已经得着我们所求的，就必得着一可十一 24。

## 【周五】

肆 马可十一章二十至二十四节的祷告是权柄的祷告—23 节:

- 一 最重要、最属灵的祷告，乃是权柄的祷告—太十八 18，可十一 20 ~ 24。
- 二 权柄的祷告乃是用权柄来吩咐—赛四五 11，可十一 20 ~ 24:
  - 1 权柄的祷告乃是吩咐的祷告—赛四五 11。
  - 2 我们若真要祷告在神面前有分量、有价值，就必须在神面前发出权柄的命令来—可十一 23。

## 【周六】

6. Faith is not only believing that God can or will do a certain thing but also believing that God has done that thing already.

E. If we pray according to God's will for the fulfillment of His economy, we are one with God and have the assurance that we have received what we have prayed for—Matt. 6:9-10:

1. If we ask the Lord for things that satisfy our desire, we can never have the faith in God to believe that we have received what we asked for; this is because our prayer is not according to God's will for the fulfillment of God's economy.
2. If we are absolutely one with God, we can have God as our faith and pray according to the knowledge of God's will for the fulfillment of His economy, and we will believe that we have already received the things that we asked for and will receive them—Mark 11:24.

## §Day 5

IV. The prayer in Mark 11:20-24 is a prayer with authority—v. 23:

- A. The most important prayer and the most spiritual prayer is the prayer of authority—Matt. 18:18; Mark 11:20-24.
- B. The prayer of authority is a command based on authority—Isa. 45:11; Mark 11:20-24:
  1. The prayer of authority is a commanding prayer—Isa. 45:11.
  2. If we wish to have weighty and valuable prayers before God, we need to be able to give out some authoritative commands before God—Mark 11:23.

## §Day 6



### 三 权柄的祷告就是马可十一章二十至二十四节里的祷告：

- 1 权柄的祷告，不是求神作什么，乃是用神的权柄，把神的权柄拿来对付难处，对付那该除去的事—23节，亚四7，太二—21。
- 2 权柄的祷告不是直接向神求，乃是直接用神的权柄来对付难处—出十四15～27。

### 四 权柄的祷告是与作得胜者极有关系的；每一个得胜者都必须学习对“这座山”说—可十一23：

- 1 神派定我们命令祂所已经命令的事，吩咐祂所已经吩咐的事—太十七20。
- 2 这种祷告不是对神说，乃是对“这座山”说。
- 3 得胜者最要紧的工作，就是把宝座上的权柄带到地上来；我们若要作得胜者，就必须学会权柄的祷告，对山说话—启十一15，十二10。

### C. Praying with authority is praying the prayer of Mark 11:20-24:

1. A prayer with authority does not ask God to do something; rather, it exercises God's authority and applies this authority to deal with problems and things that ought to be removed—v. 23; Zech. 4:7; Matt. 21:21.
2. A prayer with authority is not asking God directly; rather, it is dealing with problems by directly applying God's authority—Exo. 14:15-27.

### D. Prayer with authority has much to do with the overcomers; every overcomer must learn to speak to “this mountain”—Mark 11:23:

1. God has commissioned us to command what He has commanded and give orders to what He has given orders to—Matt. 17:20.
2. This kind of prayer is directed not toward God but toward “this mountain.”
3. The most important work of the overcomers is to bring the authority of the throne to earth; if we want to be an overcomer, we must learn to pray with authority and speak to the mountain—Rev. 11:15; 12:10.



## 第三周■周一

### 晨兴喂养

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

犹 20 “亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告。”

弗六 17 ~ 18 “...借着各样的祷告和祈求，...时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

祷告的意义是什么？许多人一听见祷告这一个辞，马上就领会说，祷告就是人来求告神，祷告就是因为人这里有了缺乏，需要物质的供应；或者有了疾病，需要医治；或者有了其他的难处，需要解决，所以就到神面前去求告，求神供应，求神医治，求神解决。人以为说，这些就叫作祷告。...这个定义虽然不敢说错，但是太浅显，不够深刻，也不够准确。

祷告不光是人来接触神，祷告乃是人和神彼此的接触。神、人接触的这一件事是圣经里一个太大的题目。...人活着乃是为着作神的器皿。在宇宙中，神是人的内容，人是神的器皿。若是没有人，神就没有地方安放祂自己，神就是一位无家可归的神。我不懂得为什么这样，我只知道事实是这样。在宇宙中神最需要的就是人。就着神自己来说，祂本身是完全的；但是就着神在宇宙里的故事来说，祂自己还需要人来配合（祷告，七至九页）。

### 信息选读

## WEEK 3 — DAY 1

### Morning Nourishment

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

Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit.

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition...

What is the meaning of prayer? Many people, upon hearing the term prayer, immediately think that it means man coming before God to make supplication. Because man is in want and needs material supply, or is sick and needs healing, or has other problems and needs some solution, he goes before God, asking Him to supply his needs, heal his sickness, and solve his problems. Men consider these as prayers... We dare not say that such a definition is wrong, but it is too superficial and lacks both depth and accuracy.

Prayer is not just man contacting God; it is the mutual contact between man and God. This matter of the contact between God and man is a very great subject in the Bible... The purpose of man's living is to be God's vessel. In the universe God is man's content, and man is God's container. Without man, God has no place to put Himself—He becomes a homeless God. I do not understand why this is so, but I know that it is a fact. In the universe God's greatest need is man. God as an entity in Himself is complete, but as far as His operation in the universe is concerned, He still needs man to fulfill that operation. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 17-18)

### Today's Reading

神…在人的深处给人造一个灵…，就是要叫人能接受祂这位是灵的神。这正如神要人接受食物，就给人造一个胃一样。请你想想看，假使神不给人造一个胃，我们怎样能接受食物呢？食物所以能接受到我们里面，给我们享受，并且消化作我们的成分，就是因为我们有一个胃。同样，…我们里头有了一个灵，所以就能把神接受到我们里面，吸取神作我们的成分。

创世记头两章里面，神创造人，要人作祂的器皿，就是作了这两步的准备。一步是叫人像祂，一步是叫人里头有一个灵来接受祂。等这两步都准备好了，祂就把自己以一棵生命树的方式摆在人的跟前，好叫人接受祂，得着祂作生命。弟兄姊妹，就在这里需要一个神、人接触的故事。神、人一接触，神就进到人里面作人的内容，人也就作了祂的一个器皿，在外面彰显祂，神永远的心意在人身上就达到了。

请大家记得，真实的祷告，就是神人二者互相的接触。祷告不光是人来接触神，也是神来接触人。任何一个祷告，若没有人碰着神，和神接触，也没有神碰着人，和人接触，这一个祷告就不是一个够得上水平的祷告。每一个够得上水平的祷告，定规是神人二者交流，互相接触的祷告。神和人就如同电流一样，是彼此交流的。你很难说祷告是单方面的神在人里面，或者是单方面的人在神里面。按着事实和经历说，祷告就是神人交流。一个真实够得上水平的祷告，定规会有一种光景，神人二者互相交流，叫人触着神，也叫神触着人；叫人和神有联结，叫神也和人有联结。所以祷告最高、最准确的一个定义，就是神人互相接触（祷告，一〇至一一页）。

参读：祷告，第一篇。

God create[d] a spirit for man in the depths of his being... because God wants man to receive Him, who is Spirit. In the same way, He created a stomach for man because He wants man to take in food. Consider this: suppose God did not create a stomach for man—how could we take in food? Because we have a stomach, we can receive food into us, enjoy it, digest it, and assimilate it into our being, making it our constituent. In the same manner, since we have a spirit within us, we can receive God into us and assimilate Him, making Him our very constituent.

In the first two chapters of Genesis, when God created man to be His vessel, He made these two steps of preparation: one step was to create man to be like Him, and the other was to put a spirit within man so that man might receive Him. After He had made these two preparations, He placed Himself before man in the form of the tree of life in order that man might receive Him and obtain Him as life. Brothers and sisters, it is in man's spirit that the contact between God and man is made. Once there is such a contact between God and man, God enters into man to be his content, and man becomes God's vessel to express Him outwardly. Thus, God's eternal intention is fulfilled in man.

Please remember, real prayer is the mutual contact between God and man. Prayer is not just man contacting God but also God contacting man. If in prayer man does not touch or contact God, and God does not touch or contact man, that prayer is below the proper standard. Every prayer that is up to the standard is one which is a mutual flow and contact between God and man. God and man are just like electric currents flowing into one another. It is hard to say that prayer is solely God in man or solely man in God. According to the fact and experience, prayer is the flowing between God and man. Every prayer that is truly up to the standard surely will have a condition of mutual flowing between God and man so that man may actually touch God and God may actually touch man; thus, man is united with God, and God with man. Therefore, the highest and most accurate meaning of prayer is that it is the mutual contact between God and man. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 19-20)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 1

## 第三周■周二

### 晨兴喂养

罗八 26 ~ 27 “...那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自...为我们代求。那监察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。”

雅五 17 “以利亚是与我们性情相同的人，他恳切祷告...”

一个真实的祷告，也是人来呼吸神，如同呼吸空气一样。当你这样呼吸神的时候，自然地就得着神，如同呼吸空气，得着空气一样；...你祷告越多，你充满神就越多；同时你降服神，归向神，给神得着也就越多。倘若你一周不祷告，甚至一个月不祷告，你这个人离神就相当远了。...就是你得不着这位神，神也得不着你这个人。你若要再得着神，并且再给神得着，除了祷告之外没有别的路。你祷告三两分钟还不够，必须祷告再祷告，一直祷告到呼吸着神，这个人给神得着了，神也给你得着了。...一个...祷告，虽然可能求一件事也得到成全，但最终的结果乃是叫这一个祈求的人更摸着神，也让神更得着他（祷告，一一至一二页）。

### 信息选读

一个弟兄或是姊妹，若真学会了...祷告的秘诀，自然...他这一个祷告的人定规是和神合作，与神同工，也定规让神从他里面，借着他把神自己和神的心意发表出来，最终成功了神的旨意。这就是罗马八章二十六至二十七节所说的，我们本不晓得当怎样祷告，乃是圣灵照着神的旨意为我们代求。真

## WEEK 3 — DAY 2

### Morning Nourishment

Rom. 8:26-27 ...The Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us... But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed...

A real prayer is also man breathing in God just as he breathes in air. While you are thus breathing in God, spontaneously you are obtaining God, just as when you breathe in air, you receive air... The more you pray, the more you will be filled with God, and the more you will surrender yourself to God and be gained by Him. If you do not pray for a week or, even worse, a month, then you will be quite far from God,... [which] means that you cannot obtain God and be obtained by Him. The only remedy for this situation is to pray. And it is not enough to pray for only two or three minutes; you must pray again and again until you have actually breathed God and are actually obtained by God, and God by you... The ultimate result of a prayer should be that the intercessor gains more of God and is gained more by God, although the thing which he has asked of God may also be fulfilled. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 20-21)

### Today's Reading

If a brother or sister has really learned the secret of prayer,... spontaneously... such a praying one will certainly cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him, ultimately accomplishing God's purpose. This is according to Romans 8:26 and 27, which tell us that we do not know for what we should pray as is fitting, but the Holy Spirit intercedes for us according to

的，我们本不晓得当怎样祷告。我们顶多只懂得人平常所说的求告，圣经里头所说的祷告我们一点不懂得。…够水平、摸着神心意的祷告，我们…不晓得，这就是我们的软弱。

真实的祷告，都是双层人物的祷告。…不是人自己在那里祷告神，乃是圣灵调在人里头、穿着人、带着人和人一起来祷告。从外面看是人祷告，从里面看却又是圣灵祷告。这就是两层的人物在同一个时候发表同一个祷告。

（雅各书五章十七节）里的恳切祷告，希腊原文的意思是他用祷告来祷告，或者说他在祷告里来祷告。这是圣经里一个很特别的说法。…当以利亚在那里祷告的时候，他是用一个祷告来祷告，或者说他是在一个祷告里来祷告。换句话说，他是用圣灵在他里面的那个祷告来祷告。因此以利亚的祷告，可以说就是神在以利亚里面求告祂自己。慕安得烈弟兄曾说过，一个真实的祷告，乃是住在我们里面的基督，祷告那坐在宝座上的基督。这句话听起来很特别，好像是基督求告基督自己，但在我们的经历中的确是这样。

罗马八章二十七节…说，“那灵…照着神…代求。”意思就是圣灵在我们里面照着神来祷告，也就是神借着祂的灵在我们里面来祷告，所以这一个祷告定规是发表神自己，当然也发表神的心意。

真实的祷告定规是叫我们这个人 and 神完全调和…。你祷告就是祂祷告，祂祷告也就是你祷告。祂在你里面祷告，你就在外面祷告。祂和你里外完全合一，并且还同时祷告。在这时候你和神二者不能分开，已经调成一个了。结果你不光是与神合作，还是和神同工，叫神的自己和祂的心意借着您发表出来，最终叫神的旨意得着完成。这就是圣经中要有的真实祷告（祷告，一四至一六页）。

参读：祷告，第二篇。

God's purpose. Actually, we do not know how to pray. We know what people ordinarily call supplication, but we know little about the prayer that is spoken of in the Scriptures... We do not know those prayers that touch God's desire and are up to the standard. This is our weakness.

Real prayers are prayers involving two parties. They are not simply man alone praying to God, but they are the Spirit mingling with man, putting on man, and joining with man in prayer. Outwardly it is man praying, but inwardly it is the Spirit praying. This means that two parties express the same prayer at the same time.

[In James 5:17] earnestly prayed in Greek means “prayed with prayer,” or “prayed in prayer.” This is a very peculiar expression in the Bible... When Elijah was praying, he was praying with, or in, a prayer. In other words, he prayed with the prayer of the Spirit within him. Thus, we can say that Elijah's prayer was God praying to Himself in Elijah. Andrew Murray once said that a real prayer is the Christ who indwells us praying to the Christ who is sitting on the throne. That Christ would be praying to Christ Himself sounds strange, but in our experience this is really the case.

[In Romans 8:27] the Spirit...intercedes...according to God... means that the Holy Spirit prays in us according to God; that is, God prays in us through His Spirit. Thus, such a prayer certainly expresses God's intention as well as God Himself.

Real prayers will certainly cause our being to be wholly mingled with God... When you pray, it is He praying, and when He prays, it is also you praying. When He prays within you, you express the prayer outwardly. He and you are altogether one, inside and outside; He and you both pray at the same time. At that time you and God cannot be separated, being mingled as one. Consequently, you not only cooperate with God but also work together with God so that God Himself and His desire may be expressed through you, thus ultimately accomplishing God's purpose. This is the real prayer that is required of us in the Bible. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 22-23)

Further Reading: CWWL, 1959, vol. 4, “Lessons on Prayer,” ch. 2

## 第三周■周三

### 晨兴喂养

太二一 21 ~ 22 “…我实在告诉你们，你们若有信心，不疑惑，不但能行无花果树上所发生的事，就是对这座山说，你得挪开，投在海里，也必成就。你们祷告，无论求什么，只要信，就必得着。”

第一个神人（主耶稣）在咒诅无花果树，而使其立刻枯干的事上，教导门徒如何凭信心祷告（太二一 18 ~ 22，可十一 20 ~ 24）。…没有多少人看见，主关于祷告的教训是与神的经纶有关，而神的经纶是借着祂忠信的子民遵行祂的旨意才得以完成。…神人基督…是唯一在神面前绝对是对的人。要有这样的祷告，我们这个人必须是对的，是遵行神旨意的。这是神的旨意，但不是在小事上，诸如我们该搬到哪里，乃是在祂大的旨意上，为着完成神的经纶。今天许多基督徒很肤浅、轻率地使用“神的旨意”这辞。我们应当是实行神旨意，以完成神经纶的人。神的经纶是要为着祂的喜悦产生一个生机体。以色列人在这事上使神失望，所以神临到召会，盼望召会能作祂的生机体。至终，一般地说，召会也使神失望了。什么是我们必须完成的神真实的旨意？乃是顾到产生并建造神的生机体，就是基督的身体，终极完成新耶路撒冷（李常受文集一九九四至一九九七年第三册，七二五至七二六页）。

### 信息选读

无花果树是以色列国的象征（耶二四 2、5、8）。…以色列国由于腐败，失去了她完成神经纶的性能。在启示录二章，在主给以弗所这第一个召会的头一封书信里说，因为在那里的召会失去了照耀出耶稣

## WEEK 3 — DAY 3

### Morning Nourishment

Matt. 21:21-22 ...Truly I say to you, If you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, Be taken up and cast into the sea, it will happen. And all that you ask in prayer, if you believe, you will receive.

In cursing the fig tree so that it instantly dried up, the first God-man taught His disciples how to pray by faith (Matt. 21:18-22; Mark 11:20-24). Not many see that the Lord's teaching on prayer is related to God's economy, which is to be accomplished by His faithful people doing His will... The God-man, Christ,... is the only One who is absolutely right before God. To pray such a prayer we must be right persons doing God's will. This is God's will not in small matters, such as where we should move, but His great will for the accomplishment of God's economy. Many Christians today use the term the will of God in a very shallow and light way. We should be those who are carrying out God's will to accomplish God's economy. God's economy is to produce an organism for His good pleasure. Israel disappointed God in this matter, so God came to the church, hoping that the church would be His organism. Eventually, the church, generally speaking, has also failed God. What is the real will of God that we have to carry out? It is to take care of the producing and building up of God's organism, which is the Body of Christ that will consummate the New Jerusalem. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 578)

### Today's Reading

The fig tree is a symbol of the nation of Israel (Jer. 24:2, 5, 8)... The nation of Israel lost her capacity in fulfilling God's economy because of her rottenness. In Revelation 2 the Lord's first epistle to the first church, at Ephesus, says that because the church there lost her capacity to shine

之见证的性能，所以主要把她的灯台挪去（5）。在古时，同样的事发生在以色列国身上。事实上，以色列国原是灯台，由神所设立，站立在全地照耀出神的见证（亚四2），但由于以色列国的腐败，她失去了这性能。…因着…以色列人…的光景…是不结果子，只有叶子，所以神定意要放弃他们（太二一33～43）。主在他们中间尽职事三年半。…但这职事对神所拣选的国民并没有果效，所以神定意要放弃他们。…主耶稣在神眼中是对的，知道神的心，所以祂对无花果树的咒诅，乃是照着祂对神要完成祂经纶之旨意的认识，祂知道神要放弃腐败的以色列国（19）。…根据这个背景，第一个神人（主耶稣）教导门徒凭着信心祷告，好按照神的经纶，执行祂的旨意（21～22）。

因此，祷告者能在神里面有信心，毫不疑惑，并且信他所求的已经得着了，就必得着（可十一24）。祷告者现在与神是一，与神联结。他与神一直调和，所以神成了他的信心。这就是按照主在马可十一章二十二节的话，在神里面有信心的意思。

如果我们求主，要得着一些满足我们愿望的东西，我们就不会得着什么。这是因为我们的祷告不是按照神的旨意，以完成神的经纶；我们也不是一个对的人。第一，我们必须是对的人，完全与神是一。…然后我们才能有神作我们的信心，并且能按着我们对神旨意的认识祷告，以完成祂的经纶。我们的祷告若是照着我们的意愿，而不是照着神的旨意，为着达到我们的目的，而不是完成神的经纶，我们就绝不会在神里面有信心，相信我们已经得着我们所求的（李常受文集一九九四至一九九七年第三册，七二六至七二八、七三一页）。

参读：神人的生活，第十六篇；马可福音生命读经，第三十五篇。

forth the testimony of Jesus, the Lord would remove her lampstand (v. 5). The same thing occurred to Israel in the ancient time. Actually, Israel was a lampstand, established by God to stand on the whole earth to shine forth God's testimony (Zech. 4:2), but she lost this capacity because of her rottenness. Because the people of Israel's condition of not bearing fruit but having only leaves still remained after the first God-man's ministry among them, God intended to give them up (Matt. 21:33-43). The Lord ministered among them for three and a half years,... but [His ministry] had no effect on this nation chosen by God, so God intended to give them up. The Lord Jesus, who is right in the eyes of God, knows God's heart, so His cursing the fig tree was according to His knowledge of God's will in the fulfillment of God's economy to give up the rotten Israel (v. 19). Based upon this background, the first God-man taught His disciples to pray for executing God's will according to His economy by faith (vv. 21-22).

Thus, the praying one could have faith in God without doubting but believing that he had received what he asked for, and he would have it (Mark 11:24). The praying one is now one with God, in union with God. He is mingled with God, so God becomes his faith. This is what it means to have faith in God, according to the Lord's word in Mark 11:22.

If we ask the Lord for things that satisfy our desire, we will not receive anything. This is because our prayer is not according to God's will for the fulfillment of God's economy, and we are not the right persons. First, we must be the right persons, absolutely one with God... Then we can have God as our faith and pray according to our knowledge of God's will for the fulfillment of His economy. If we pray for something according to our desire, not according to God's will, to fulfill our purpose, not to fulfill God's economy, we can never have the faith in God to believe that we have received what we asked for. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 579-580, 582)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 16; Life-study of Mark, msg. 35



## 第三周■周四

### 晨兴喂养

可十一 22 ~ 24 “耶稣回答说，你们要信神。我实在告诉你们，无论谁对这座山说，你得挪开，投在海里，他若心里不疑惑，只信他所说的成了，就必给他成了。…凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”

（马可十一章二十四节）的应许非常包罗。这是圣经中最大的经节之一。约翰三章十六节有“一切…的”，指所有人；这里有“凡…的”，指所有事。约翰福音说，“一切信入祂的…得永远的生命”；这里说，“凡你们祷告祈求的，…就必得着。”所以这是非常包罗的经节；“凡”包括一切事。但这节有一个条件：我们必须相信。我们若没有信心，就得不到所祈求的。这一节不仅告诉我们信心的必需，也告诉我们信心的性质（倪柝声文集第二辑第二十六册，一〇六页）。

### 信息选读

信心的性质…不是…信心的必需—那是显而易见的。但问题乃是如何相信，（马可十一章二十四节）是回答这问题唯一的经节。“信已经得着了，就必得着。”我们要怎样信？“信已经得着了。”…相信的路不是相信我要得着，或我能得着，或我将要得着，乃是我已经得着。这就是信心—我已经得着了，不是我有一天将要得着。我用全心相信，说我能得着，或我将要得着，这是…盼望，不是信心。…将来的事总是盼望，不是信心。我们的主不是说，你必须相信你要得着，乃是你必须相信你已得着了。这是神已经作成的，是神赐给我的。每当我们的信心放在将来，这就不是信心，而是盼望（倪柝

## WEEK 3 — DAY 4

### Morning Nourishment

Mark 11:22-24 And Jesus answered and said to them, Have faith in God. Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it... All things that you pray and ask, believe that you have received them, and you will have them.

The promise of Mark 11:24 is very comprehensive. It is one of the biggest verses in the Bible. John 3:16 speaks of “everyone,” but this verse speaks of “all things.” John 3:16 tells us that “everyone who believes into Him... would have eternal life”; Mark 11:24 tells us that “all things that you pray and ask... you will have them.” This is a very comprehensive verse; “all things” includes everything. But this verse has a condition: we must believe. If we do not have faith, we cannot have what we ask for. This verse not only tells us of the necessity of faith but also the nature of faith. (CWWN, vol. 46, p. 1211)

### Today's Reading

The nature of faith... [is not] the necessity of faith—this is apparent. The question is about how to believe, and [Mark 11:24] is the only verse which answers this question. “Believe that you have received them, and you will have them.” How should we believe? “Believe that you have received.” The way to believe is not that we will receive or can receive or that we are able to receive or are going to receive, but that we already have received. Faith is that we have received, not that we will receive one day... Believing with all our heart that we can receive or that we are going to receive... is hope, not faith... What is in the future is always hope, not faith. Our Lord did not say, “You must believe that you are going to receive.” On the contrary, He said, “You must believe that you have already received.” It is something already done by God, something given to us by God. Whenever our faith is in the future, it is

我们就来看，何谓活的信心。你知道何谓活的信心，才能用活的信心去信。…“信”这个字谁都知道，但是好多人的信并不是信，他们的信一点也不发生效力。圣经告诉我们说，旧人已经死了。好多人说，我信；但他们的信不发生效力，他们不见得已经死了。

好多人的信不过是头脑的赞成，并非心中的相信。他们头脑赞成这是对的，是有道理的。弟兄姊妹，千万别把这个当作信心，这只是头脑的信而已。你听了道理以后，就说，这道理好得很，真有理。但你知道道理好，未必是信道理。

马可十一章二十四节…是全部圣经里唯一的一处，告诉人信是信在哪里。…信心就是信我是已经得着了。…只有一种的信心，是神所接受的。马可十一章二十四节的“已经”，是一个最紧要的字眼。信“已经”得着，就必得着。假若你盼望要得着，这并非信心。

信…乃是〔罪人〕在祷告之后，回答你说，“感谢神，我的罪因主的缘故，都赦免了！感谢神，我已经得救了！”也许他的眼泪跟着掉下来了。这就是信心。…不是信罪能赦免，也不是信罪将得赦免，乃是信罪已得赦免了。…许多人在得救时知道何谓信心，就是信已经得救了，不是将要赦免，将要得救。但是等到以后，听到第二步的真理时，却把以前的信心，又掉了一个头。在得救时，知道相信已经得救；但是第二步的真理，却信将要。…得救了之后，对于基督其他方面的工作，却把信心调走了（倪柝声文集第二辑第二十三册，一一九至一二二页）。

参读：倪柝声文集第二辑第二十六册，第一百七十九至一百八十篇；第二十三册，第七十四篇；第一辑第六册，信心的根源；第二辑第二十一册，第十一篇。

Let us consider the meaning of a living faith. Only after we know what a living faith is can we exercise this faith... Everyone knows the word faith, but the faith of many people is not truly faith; their faith does not produce any effect on them. The Bible tells us that the old man is dead. Many people say that they believe this, but their faith is not effectual. They do not seem to have died at all.

To many people, faith is merely a mental consent; it is not a genuine believing in the heart. In their mind they agree that something is good and logical. Brothers and sisters, never consider this as faith; this is merely a mental reckoning. After one hears a doctrine, he may appreciate its excellence and logic. But knowing a good doctrine does not mean that one has faith in the doctrine.

Mark 11:24... is the only place in the entire Bible that tells us what faith is... Faith is believing that we have already received... Only one kind of faith is acceptable to God. The word have in Mark 11:24 is a very important word. If we believe that we have received something, we will have it. If we hope that we will receive it, whatever we have is not faith.

[Faith] is saying, after [a sinner] prays, "Thank God, my sins have all been forgiven by the Lord! Thank God, I am already saved!" Perhaps he will say this with tears in his eyes. This is faith... It is not believing that our sins can be forgiven or will be forgiven but believing that our sins are forgiven. Many people are clear at the time of their salvation what faith is. They believe that they are already saved, not that they will be saved or forgiven. But when they hear the next step of the truth, they give up the faith that they had before. At the time they are saved, they believe that they have already received. But when it comes to the next step of the truth, they can only believe that they will receive... After they are saved, they have no faith concerning Christ's work in the other areas. (CWWN, vol. 43, pp. 628-631)

Further Reading: CWWN, vol. 46, chs. 179-180; CWWN, vol. 43, ch. 74; CWWN, vol. 6, pp. 879-885; CWWN, vol. 41, ch. 14

## 第三周■周五

### 晨兴喂养

太十八 18 “…凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。”

弗六 12～13 “…我们并不是与血肉之人摔跤，乃是与…管辖这黑暗世界的、…邪恶的属灵势力摔跤。…要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”

在圣经中有一个最高…最属灵的祷告，…就是“权柄的祷告”。…权柄的祷告就是吩咐的祷告。这一种祷告乃是圣经中最紧要、最属灵的祷告。这一种祷告乃是权柄的代表，乃是权柄的命令。

你如果要学习作一个祷告的人，就必须学习权柄的祷告。这一种祷告，就是主在马太十八章十八节所说的。…这里有一种的祷告是捆绑的祷告，又有一种的祷告是释放的祷告。天上的举动，是凭着地上的举动，天上是听地上的话的，是听地上的吩咐的。在地上所捆绑的，在天上也要捆绑；在地上所释放的，在天上也要释放。不是地上祈求，乃是地上捆绑；不是地上祈求，乃是地上释放。这就是权柄的祷告。

以赛亚四十五章十一节有一句话说，“你们可以吩咐我。”…我们怎么敢吩咐神呢？这真是太胆大了。但这是神自己说的。…按神看，我们是吩咐神的，是可以发命令的。这种祷告，是每一个专一学习祷告的人都需要学习的（倪柝声文集第二辑第二册，二二四至二二五页）。

### 信息选读

## WEEK 3 — DAY 5

### Morning Nourishment

Matt. 18:18 ...Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Eph. 6:12-13 ...Our wrestling is not against blood and flesh but against... the world-rulers of this darkness,... the spiritual forces of evil... Take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

The Bible contains a most lofty and spiritual prayer... It is the “prayer of authority.”... A prayer of authority is a commanding prayer. This is the most crucial and most spiritual prayer in the Bible. This kind of prayer is a sign of authority and a declaration of authority.

If you want to be a man of prayer, you have to learn to pray with authority. This kind of prayer is described by the Lord in Matthew 18:18... In this verse, there is a prayer that is called a binding prayer and a prayer that is called a loosing prayer. The move in heaven is dependent on the move on earth. Heaven listens to the earth and obeys the command of the earth. Whatever the earth binds will be bound in heaven, and whatever the earth looses will be loosed in heaven. The earth does not pray; it binds and looses. This is to pray with authority.

Isaiah 45:11 has the phrase, “Command Me.” How can we command God? This appears too presumptuous. But this is God’s own word.... As far as God is concerned, we can order Him, and we can command Him. Everyone who endeavors to learn to pray must learn this kind of prayer. (CWWN, vol. 22, “The Prayer Ministry of the Church,” p. 191)

### Today's Reading

（吩咐的祷告）是从主升天起头的。升天，在我们每一个基督徒的生活中是顶有关系的。…（升天）要叫你得胜。因为基督的死是解决我们在亚当里的旧造，复活是领我们进入新造。…在神面前的新地位，是借着主的复活得着的。在撒但面前的新地位，乃是借着基督的升天得着的。以弗所一章二十至二十二节说，基督升天，神叫祂坐在自己的右边，就是要叫基督“远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内”。不只这样，神又“将万有服在祂的脚下”。基督升天的时候，从空中打出了一条路一直通到天上，从此叫祂的召会也能从地上上到天上。我们知道，那属灵的仇敌是住在空中的；今天基督既已升到天上，所以从地上到天上就开了一条新路。这一条路本来是被撒但所包围了的，现在基督来开了一条路到天上，就远超过一切执政的、掌权的、有能的、主治的以及一切受称之名，不但是今世的，连来世的也都在内。这是基督今天的地位。换句话说，神叫撒但和他的部属都服在基督的脚下，连万有也服在基督的脚下了。

二章说“坐”（6）；六章就说“站立得住”，就是站在天上的地位上，“…并且作成了一切，还能站立得住。”（13）我们的争战是与鬼魔争战，所以是属灵的争战。…十八至十九节说，“时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，也替我祈求。”这是属灵争战的祷告。这一种的祷告，与普通的祷告大不相同。普通的祷告是从地上祷告到天上去；这里的祷告，不是从地上祷告上去，乃是站在天上的地位，从天上祷告到地上来。权柄的祷告，乃是以天上为起点，以地上为终点的（倪柝声文集第二辑第二册，二二六至二二八页）。

参读：教会祷告的职事，第四篇。

[Commanding] prayer began from the time the Lord ascended to the heavenlies. Ascension is very much related to our Christian life... Ascension makes us victorious. The death of Christ dealt with the old creation in Adam, while resurrection brought us into the new creation... A new position before God was secured through the Lord's resurrection, while a new position before Satan was secured through the Lord's ascension. Ephesians 1:20-22 says that when Christ ascended, God caused Him to sit at His right hand and made Him "far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come." Furthermore, God "subjected all things under His feet." When Christ ascended, He opened up a way through "the air" to the heavenlies. From that day on, His church has been able to go from the earth to the heavenlies. We know that spiritual enemies dwell in "the air." But today Christ has ascended to the heavenlies. A way from the earth to the heavenlies is now opened. This way was originally blocked by Satan. Now Christ has opened up a way to the heavenlies and has transcended far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come. This is Christ's position today. In other words, God has put Satan and his subjects under Christ's feet; all things are under His feet.

Ephesians 2 mentions sitting, while chapter 6 mentions standing; we stand in our position in the heavenlies:... "and having done all, to stand" (Eph. 6:13). Our warfare is against the demons. Hence, it is a spiritual warfare. Ephesians 6:18-19 says, "By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints, and for me." This is a prayer concerning spiritual warfare. This kind of prayer is different from ordinary prayer. Ordinary prayer is directed from earth to heaven. But the prayer here is not from earth to heaven; it begins from a heavenly position and goes from heaven to earth. A prayer with authority has heaven as its starting point and the earth as its destination. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 192-194)

Further Reading: CWWN, vol. 22, "The Prayer Ministry of the Church," ch. 4

## 第三周■周六

### 晨兴喂养

可十一 23 ~ 24 “我实在告诉你们，无论谁对这座山说，你得挪开，投在海里，他若心里不疑惑，只信他所说的成了，就必给他成了。所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”

权柄的祷告…就是马可十一章里的祷告。…二十四节的话…是与二十三节连起来的…，可见二十三节也是说到祷告的事。希奇的就是在这里不像普通的祷告，这里不是对神说，“神啊，求你把这座山挪开此地投在海里。”…主不是叫我们对神说，乃是叫我们面向山，…直接对山说，“你得挪开，投在海里。”主恐怕我们以为这不是祷告，所以在二十四节就来解释说，这也是祷告。…这就是权柄的祷告。权柄的祷告，不是求神作什么，乃是用神的权柄，把神的权柄拿来直接对付难处，直接对付那该除去的事。这种祷告，是每一个得胜者所必须学习的。每一个得胜者必须学会如何直接对山说话（倪柝声文集第二辑第二册，二二〇页）。

### 信息选读

我们有许多软弱的地方，像脾气、污秽的思想，或者身体的病痛等等，如果去对神说，好像不容易见效，但你如果把神的权柄拿来，对山说话，它立刻就跑掉了。…山，就是那些拦阻你的，叫你的道路走不通的。…许多人当他在他的生命中、工作中遇见山的时候，都是去祷告神，求神挪开这座山。

## WEEK 3 — DAY 6

### Morning Nourishment

Mark 11:23-24 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.

Praying with authority... is praying the prayer of Mark 11... Verse 24 is joined to verse 23. Verse 24 mentions prayer. This proves that verse 23 must also concern prayer. The strange thing is that verse 23 does not sound like an ordinary prayer. The Lord did not tell us to pray, “God, please move the mountain and cast it into the sea.”... The Lord... did not tell us to speak to God; He told us to turn to the mountain and to speak to the mountain... directly..., telling it to be cast into the sea. Since the Lord was afraid that we would not consider this to be a prayer, He pointed out in the following verse that it is a prayer... This is a prayer with authority. A prayer with authority does not ask God to do something. Rather, it exercises God’s authority and applies this authority to deal with problems and things that ought to be removed. Every overcomer has to learn to pray this kind of prayer. Every overcomer has to learn to speak to the mountain. (CWWN, vol. 22, “The Prayer Ministry of the Church,” pp. 195-196)

### Today's Reading

We have many weaknesses, such as temper, evil thoughts, or physical illnesses. If we plead with God concerning these problems, it seems that there is not much result. However, if we apply God’s authority to the situation and speak to the mountain, these problems will go away... A mountain is something that blocks the way and stops us from going on... When many people encounter a mountain in their life or in their work, they pray to God

但神要对你说，你自己去对山说吧，只要你去吩咐山说，“你得挪开，投在海里”，就够了。…权柄的祷告是你要对那拦阻你的说，“离开我！”你要对你的脾气说，“离开我！”你要对你的疾病说，“离开我！我要靠着主复活的生命仍然起来。”不是对神说，是直接对山说，“你得挪开，投在海里。”这就是权柄的祷告。

如果我们在神面前清楚知道了神的旨意是什么，一点不疑惑，大胆地对山说，“你得挪开，投在海里，”事情必定成就。在这里神派定我们作一个发命令的人，我们命令神所已经命令的事，我们吩咐神所已经吩咐的事，这就是权柄的祷告。权柄的祷告不是直接向神求，乃是直接用神的权柄来对付难处。

权柄的祷告是与作得胜者有关系的。基督徒如果不知道这个，就不能作得胜者。我们要记得，坐在宝座上的是神，是我们的主耶稣，服在宝座下面的是仇敌。唯有祷告能转动神的能力。神的能力没有一个能够转动它，只有祷告。所以祷告是顶需要的。如果不祷告的话，就不能好好地作得胜者。知道什么是权柄的祷告，才知道什么是祷告。得胜者最要紧的工作，就是把宝座上的权柄带到地上来。今天只有一个宝座—神的宝座—是掌权的，是远超过一切的。要有分于那权柄，就必须祷告；所以祷告是十分需要的。凡能动宝座的，就必定能动一切。我们必须看见基督升天是远超过一切的，我们必须看见万有都服在祂的脚下，因此我们可以用这宝座的权柄来管理一切，因此我们每一个都必须学会这权柄的祷告（倪柝声文集第二辑第二册，二三〇至二三三页）。

参读：教会祷告的职事，第四篇。

to remove the mountain. But God tells us to speak to the mountain ourselves. All we have to do is issue a word of command to the mountain: “Be taken up and cast into the sea.”... A prayer with authority is one in which we tell the things that are frustrating us to go away. We can say to our temper, “Go away.” We can say to sickness, “Go away. I will rise up by the resurrection life of the Lord.” This word is not spoken to God but directly to the mountain. “Be taken up and cast into the sea.” This is a prayer with authority.

If we have no doubts and are clear about God’s will, we can speak boldly to the mountain, “Be taken up and cast into the sea,” and the thing will be done. God has commissioned us to be those who issue the command. We command what God has commanded, and we give orders to what God has given orders to. This is a prayer with authority. A prayer with authority is not asking God directly. Rather, it is dealing with problems by directly applying God’s authority.

Prayer with authority has much to do with the overcomers. If a Christian does not know this, he cannot be an overcomer. We have to remember that God and the Lord Jesus are on the throne, while the enemy is under the throne. Only prayer can activate the power of God. Nothing can activate God’s power except prayer. This is why prayer is indispensable. If one does not pray, he cannot be an overcomer. Only after one knows to pray with authority will he know what prayer is. The most important work of the overcomers is to bring the authority of the throne to earth. Today there is a throne, the throne of God. This throne is ruling, and it is far above everything. In order to have a share in this authority, one must pray. Hence, prayer is very necessary. Those who can move the throne can move everything. We must see that Christ’s ascension has made Him far above all things, and we must see that all things are under His feet. For this reason, we can rule over all things with the authority of the throne. All of us have to learn to pray with authority. (CWWN, vol. 22, “The Prayer Ministry of the Church,” pp. 196-198)

Further Reading: CWWN, vol. 22, “The Prayer Ministry of the Church,” ch. 4

# 第三周诗歌

# WEEK 3 — HYMN

560

## 祷告 — 凭信心

6 6 6 6 8 8 (英 777)

降 A 大调

4/4

5 | <sup>A<sup>b</sup></sup>3̣ · 5̣ 1 · 1̣ | <sup>E<sup>b</sup>7</sup>1̣ 7̣ 0 5̣ | <sup>A<sup>b</sup></sup>5̣ 1 <sup>D<sup>b</sup></sup>4̣ · 3̣ | <sup>E<sup>b</sup></sup>3̣ 2 0

一 要对这山说：“去，离此，投在海里！”

1 | <sup>A<sup>b</sup>7</sup>5̣ · 6̣ <sup>b</sup>7̣ 7̣ | <sup>D<sup>b</sup></sup>ḅ7̣ 6̣ 0 6̣ | <sup>B<sup>b</sup>7</sup>6̣ · 7̣ 1 1 | <sup>E<sup>b</sup></sup>1̣ 7̣ 0

心中若不疑惑，就必成就于你。

3/4 <sup>A<sup>b</sup></sup>5̣ | 5̣ - 1 | 3 - 1 | <sup>D<sup>b</sup></sup>1 - 6̣ | <sup>A<sup>b</sup></sup>5̣ - 1 | <sup>E<sup>b</sup>7</sup>4 - 3 | <sup>B<sup>b</sup>m</sup>3 2 1 | <sup>E<sup>b</sup>7</sup>1 - 7̣ | <sup>A<sup>b</sup></sup>1 - ||

相信主话，必要成全，在主里面吩咐你山！

二 取用救赎权利， 主的宝血所买；  
使这权利有效， 三一之神同来。  
顺服主话，必要成全， 在主里面吩咐你山！

三 自己、罪恶、病痛， 主已全部担当，  
神的要求满足， 你已得着释放。  
依靠主话，必要成全， 在主里面吩咐你山！

四 围绕高大墙垣， 凭信祷告放胆；  
在墙未倒之先， 喊出得胜颂赞。  
安心相信，必要成全， 在主里面吩咐你山！

五 所有铜门铁门， 全都仆倒降服，  
让那相信战士， 高唱凯歌进入。  
不睬仇敌，必要成全， 在主里面吩咐你山！

六 取用神的信心， 脱去不信耻辱；  
广行神迹之杖， 要将理由尽逐。  
站在主话，必要成全， 在主里面吩咐你山！

## Say to this mountain, Go

### Prayer — In Faith

777

1. Say to this moun - tain, "Go, Be cast in - to the  
sea!" And doubt not in thine heart That it shall be to thee. It  
shall be done, doubt not His Word, Com - mand thy moun - tain in the Lord!

2. Claim thy redemption right,  
Purchased by precious blood;  
The Trinity unite  
To make it true and good.  
It shall be done, obey the Word,  
Command thy mountain in the Lord!
3. Self, sickness, sorrow, sin,  
The Lord did meet that day  
On His beloved One,  
And thou art "loosed away."  
It shall be done, rest on His Word!  
Command thy mountain in the Lord!
4. Compass the frowning wall  
With silent prayer, then raise—  
Before its ramparts fall—  
The victor's shout of praise.  
It shall be done, faith rests assured,  
Command thy mountain in the Lord!
5. The two-leaved gates of brass,  
The bars of iron yield,  
To let the faithful pass,  
Conquerors in every field.  
It shall be done, the foe ignored,  
Command thy mountain in the Lord!
6. Take then the faith of God,  
Free from the taint of doubt;  
The wonder-working rod  
That casts all reasoning out.  
It shall be done, stand on the Word.  
Command thy mountain in the Lord!





## 第四周

借着望断以及于耶稣，  
就是我们信心的创始者与成终者，  
奔跑基督徒的赛程，  
使我们能得着奖赏

诗歌：补 424

读经：来十二 1～2，林前九 24，腓三 13～14，  
提后四 7～8，罗十二 3，歌一 4，耶三一 3

### 【周一】

壹 “所以，我们既有这许多的见证人，如同云彩围着我们，就当脱去各样的重担，和容易缠累我们的罪，凭着忍耐奔那摆在我们前头的赛程”——来十二 1：

一 云彩是为着引导百姓跟随主（民九 15～22），并且主是在云彩中与百姓同在（出十三 21～22）；按原文，“见证人”含殉道者意（徒一 8）：

- 1 借着有信心的人，我们就能得着主的同在和祂的引导；所有有信心的人，就是召会里的人，都是云彩；寻求主同在最好的路，就是到召会里来。
- 2 凡要寻求主引导的人，都必须跟随云彩，就是召会；主在云彩里，意思就是祂与有信心的人同在。

## Week Four

**Running the Christian Race  
So That We May Obtain the Prize  
by Looking Away unto Jesus,  
the Author and Perfecter of Our Faith**

Hymns: 1206

Scripture Reading: Heb. 12:1-2; 1 Cor. 9:24; Phil. 3:13-14; 2 Tim. 4:7-8; Rom. 12:3; S. S. 1:4; Jer. 31:3

### §Day 1

I. **“Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us”—Heb. 12:1:**

A. The cloud is for leading people to follow the Lord (Num. 9:15-22), and the Lord is in the cloud to be with the people (Exo. 13:21-22); in Greek witnesses implies the sense of martyrs (Acts 1:8):

1. With the people of faith, we can have the Lord's presence and His leading; all the people of faith, the church people, are the cloud; the best way to seek the Lord's presence is to come to the church.
2. If anyone is seeking the Lord's leading, he must follow the cloud, the church; the Lord is in the cloud, meaning that He is with the people of faith.

3 我们既是有信心的人，就是今天的云彩，人只要跟随我们，就可以跟从主；凡寻求祂的人，都能在我们中间得到祂的同在—参林前十四 24 ~ 25，诗三六 8 ~ 9，十六 11。

## 【周二】

二 基督徒的一生就是一个赛程；每一个得救的基督徒都必须奔跑这赛程，好赢得奖赏（林前九 24）；这奖赏不是指一般的救恩（弗二 8，林前三 15），乃是指特别的赏赐（来十 35，林前三 14）；使徒保罗已经跑完这赛程，赢得了奖赏（九 26 ~ 27，腓三 13 ~ 14，提后四 7 ~ 8）：

- 1 重担乃是重量、负担或障碍；赛跑的人脱去各样不必要的重量，各样缠累人的重担，使他们没有障碍，以赢得竞赛。
- 2 按希伯来十二章一节的上文，独一的、缠累人的罪，乃是故意犯的罪，指停止与圣徒们的聚集，放弃神经纶中新约的路，以及回到犹太教去（十 26）；重担和缠累人的罪，都会阻挠并限制希伯来的信徒，使他们不能在新约的路上跟从耶稣，奔跑那属天的赛程。

三 我们需要凭着忍耐奔跑，求主引导我们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐—帖后三 5：

- 1 这爱是我们对神的爱，乃是出自那已经浇灌在我们心里（罗五 5）之神的爱（约壹四 19）。
- 2 这忍耐是我们享受、经历基督的忍耐，而以这忍耐来忍耐—参后一 9。

3. Since we are the people of faith, we are today's cloud, and people can follow the Lord by following us; those who seek Him can find His presence with us—cf. 1 Cor. 14:24-25; Psa. 36:8-9; 16:11.

## §Day 2

B. The Christian life is a race; every saved Christian must run the race to win the prize (1 Cor. 9:24); the prize is not salvation in the common sense (Eph. 2:8; 1 Cor. 3:15) but a reward in a special sense (Heb. 10:35; 1 Cor. 3:14); the apostle Paul ran the race and won the prize (9:26-27; Phil. 3:13-14; 2 Tim. 4:7-8):

1. An encumbrance is a weight, burden, or impediment; the runners of the race strip off every unnecessary weight, every encumbering burden, that nothing may impede them from winning the race.
2. The unique entangling sin in this context was the willful sin of forsaking the assembling together with the saints, of giving up the new covenant way in God's economy, and of going back to Judaism (Heb. 10:26); both the encumbering weight and the entangling sin would have frustrated the Hebrew believers and restrained them from running the heavenly race in the new covenant way of following Jesus.

C. We need to run with endurance, asking the Lord to direct our hearts into the love of God and into the endurance of Christ—2 Thes. 3:5:

1. This love is our love toward God, issuing from the love of God (1 John 4:19) that has been poured out in our hearts (Rom. 5:5).
2. This endurance is to endure with the endurance of Christ that we have enjoyed and experienced—cf. Rev. 1:9.

## 【周三】

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

一 我们借着转离其他各种目标，以专一的注意力望断以及于耶稣，就能过基督徒的生活，奔跑基督徒的赛程：

- 1 奇妙的耶稣，在天上登了宝座，并得了荣耀尊贵为冠冕（二9），祂是宇宙中最大的吸引。
- 2 祂就像巨大的磁石，吸引所有寻求祂的人归向祂——歌一4，何十一4，耶三一3。
- 3 我们乃是受祂迷人的美丽（可爱、可悦、可喜）所吸引，才望断祂以外一切的事物——诗二七4。
- 4 没有这样迷人的对象，我们怎能望断地上这么多迷惑人的事物？

二 耶稣是信心的创始者、发起者、开创者、源头和因由；照我们天然的人，我们没有信的能力，但当我们望断以及于耶稣，祂这赐生命的灵（林前十五45下）就将祂自己，将祂信的成分，灌输到我们里面。

三 这样，自然而然的，有一种信在我们里面升起，我们就有信心相信祂；这信不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。

## 【周四】

## §Day 3

II. “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” —Heb. 12:2:

A. We can live the Christian life, run the Christian race, by looking away unto Jesus with undivided attention by turning away from every other object:

1. The wonderful Jesus, who is enthroned in heaven and crowned with glory and honor (2:9), is the greatest attraction in the universe.
2. He is like an immense magnet drawing all His seekers to Him—S. S. 1:4; Hosea 11:4; Jer. 31:3.
3. It is by being attracted by His charming beauty (loveliness, pleasantness, delightfulness) that we look away from all things other than Him—Psa. 27:4.
4. Without such a charming object, how could we look away from so many distracting things on earth?

B. Jesus is the Author of faith, the Originator, the Inaugurator, the source, and the cause of faith; in our natural man we have no believing ability, but when we look away unto Jesus, He as the life-giving Spirit (1 Cor. 15:45b) transfuses us with Himself, with His believing element.

C. Then, spontaneously, a kind of believing arises in our being, and we have the faith to believe in Him; this faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us.

## §Day 4

四 信心乃是基督自己非常主观地替我们相信；祂把自己灌输到我们里面，作到我们里面，直到祂自己在我们里面成了信的成分。

五 因此，不是我们信，乃是祂在我们里面信；这样，祂就使我们成了信的人（参徒六 5，十一 22～24 上）；表面上，是我们的信；实际上，是祂的信；这就是真正的信心。

六 信是一种质实的能力，是第六个感官，我们乃是凭这官能，把未见之事或所望之事质实出来——来十一 1：

- 1 质实就是那使我们能把本质实化出来的能力。
- 2 我们五官的作用是质实外面世界的东西，把一切客观的东西迁移到我们里面来，成为我们主观的经历。
- 3 就像眼睛对视觉，耳朵对听觉，鼻子对嗅觉一样，信心——我们信心的灵——乃是我们将看不见之属灵世界里的一切，质实到我们里面的器官——林后四 13。
- 4 我们在终极完成之灵这神圣奥秘的范围里，就能运用我们信心的灵连同属灵的感觉，观看主（弗一 18，太五 8，伯四二 5），听祂（加三 2，启二 7 上），触摸祂（太九 21，十四 36，约四 24），尝祂（诗三四 8，彼前二 2～3），并闻祂，被祂充满到一个地步，成为“基督馨香之气”（林后二 15），我们这些在爱里的基督徒，行事为人也成为献与神的馨香之气（弗五 2）；此外，我们这些爱祂的寻求者，至终在生命里成熟到一个地步，有属灵的直觉和高而敏锐之辨别力的嗅觉，能辨别什么是出于神的、什么不是出于神的（歌七 4 下，腓一 9）。

D. Faith is Christ Himself believing for us in a very subjective way; He transfuses us with Himself, working Himself into us, until He, the very person, becomes the believing element in our being.

E. Thus, it is not we who believe; it is He who believes within us; in this way He makes us a believing being (cf. Acts 6:5; 11:22-24a); apparently it is our believing, but actually it is His believing; this is genuine faith.

F. Faith is a substantiating ability, a sixth sense, the sense by which we substantiate, give substance to, the things unseen or hoped for—Heb. 11:1:

1. Substantiating is the ability that enables us to realize a substance.
2. The function of our five senses is to substantiate the things of the outside world, transferring all the objective items into us to become our subjective experience.
3. As the eye is to seeing, the ear to hearing, and the nose to smelling, so faith, our spirit of faith, is the organ whereby we substantiate everything in the unseen spiritual world into us—2 Cor. 4:13.
4. In the divine and mystical realm of the consummated Spirit, we can exercise our spirit of faith with the spiritual senses of seeing the Lord (Eph. 1:18; Matt. 5:8; Job 42:5), hearing Him (Gal. 3:2; Rev. 2:7a), touching Him (Matt. 9:21; 14:36; John 4:24), tasting Him (Psa. 34:8; 1 Pet. 2:2-3), and smelling Him, being permeated with Him to such an extent that we become “a fragrance of Christ” (2 Cor. 2:15), with our Christian walk in love being a sweet-smelling savor to God (Eph. 5:2); furthermore, as His loving seekers, we eventually become mature in life to the extent that we have a spiritual intuition and olfactory sense of high and sharp discernment in order to discern the things that are of God and are not of God (S. S. 7:4b; Phil. 1:9).

## 【周五】

七 信是所望之事的质实，使我们对未见之事有把握和确信；因此，信是未见之事的证据、证明——来十一1：

- 1 “我们是在盼望中得救的；只是所见的盼望不是盼望，谁还盼望他所见的？但我们若盼望所不见的，就必忍耐着热切等待”——罗八24～25。
- 2 我们的生活该充满盼望，这盼望是随着信且与信并存的（彼前一21，林前十三13）；我们当成为那些“照我们祖宗亚伯拉罕…信的脚步而行的人”（罗四12），他“在无可指望的时候，仍靠指望而信”（18）。
- 3 我们需要运用我们信心的灵，好叫我们行事为人凭着信心，不凭着眼见（林后四13，五7）；我们不是顾念、注视所见的，乃是顾念、注视所不见的，因为所见的是暂时的，所不见的才是永远的（四18）。
- 4 基督徒的生活是一种未见之事的生活；召会的堕落是从所不见的事堕落到所见的事——来十一27，彼前一8，加六10。
- 5 主的恢复是要将祂的召会 from 所见的事恢复到所不见的事。

## 【周六】

八 耶稣是我们信心的成终者、完成者、完全者——来十二2上：

- 1 我们不断地望断以及于祂，祂就要完成并完全我们奔跑属天赛程所需要的信心——1节。
- 2 我们所有的信在质的一面都是同样的，但这信的量

## §Day 5

G. Faith, as the substantiation of things hoped for, assures and convinces us of things not seen; therefore, faith is the evidence, the proof, of things unseen—Heb. 11:1:

1. “We were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees? But if we hope for what we do not see, we eagerly await it through endurance”—Rom. 8:24-25.
2. Our life should be a life of hope, which accompanies and abides with faith (1 Pet. 1:21; 1 Cor. 13:13); we should be those who “walk in the steps of that faith of our father Abraham” (Rom. 4:12), who “beyond hope believed in hope”(v. 18).
3. We need to exercise our spirit of faith in order to walk by faith and not by that which is seen (2 Cor. 4:13; 5:7); we do not regard, look at, “the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal” (4:18).
4. The Christian life is a life of things unseen; the degradation of the church is the degradation from unseen things to seen things—Heb. 11:27; 1 Pet. 1:8; Gal. 6:10.
5. The Lord's recovery is to recover His church from things seen to things unseen.

## §Day 6

H. Jesus is the Perfecter, the Finisher, the Completer, of our faith—Heb. 12:2a:

1. As we look away unto Him continually, He will finish and complete the faith that we need for the running of the heavenly race—v. 1.
2. We all have the same faith in quality, but the quantity of faith we have

有多少，乃在于我们有多少接触活的神，使祂得以在我们里面增长—罗十二 3：

- a 进展阶段的信是借着我们接触三一神而来，祂在我们里面就是信—帖前五 17。
  - b 接受这样的信的路，乃是借着呼求主，向主祷告，并祷读主话，来接触这信的源头，就是主，也就是那经过过程并终极完成的神—来四 16，罗十 12，提后二 22，弗六 17 ~ 18，来四 2。
  - c 当我们接触祂时，祂就在我们里面涌流，并且我们中间就有相互的信心；我们因着彼此的信心，就同得鼓励—罗一 12，门 6。
- 3 我们重生的灵，我们信心的灵，就是那胜过撒但所组织并霸占之世界的得胜—约壹五 4，约三 6，林后四 13，约壹五 18。
  - 4 那无法压制、无限无量之信的大能，推动许多人为主受苦，冒生命的危险，并成为得胜的受差遣者和殉道者，以完成神在信仰里永远的经纶—路十八 8，腓二 30，罗十六 3 ~ 4，徒二十 24，提前一 4，来十二 3，参士八 4。

九 根据希伯来十二章二节，耶稣为那摆在前面的喜乐，“就轻看羞辱，忍受了十字架，便坐在神宝座的右边”：

- 1 主耶稣知道祂要借着死，在复活里得荣耀（路二四 25 ~ 26），并要释放祂神圣的生命，以产生许多弟兄作祂的彰显（约十二 23 ~ 24，罗八 29）；祂为那摆在前面的喜乐（约十六 20 ~ 22），就轻看羞辱，自愿被交与撒但所霸占的犹太首领和外邦人，被他们定罪以至于死。

depends upon how much we contact the living God so that we may have Him increased in us—Rom. 12:3:

- a. Faith in the progressing stage comes through our contacting the Triune God, who is faith in us—1 Thes. 5:17.
  - b. The way to receive such a faith is to contact its source, the Lord, the processed and consummated God, by calling on Him, praying to Him, and pray-reading His word—Heb. 4:16; Rom. 10:12; 2 Tim. 2:22; Eph. 6:17-18; Heb. 4:2.
  - c. When we contact Him, He is overflowing within us, and there is a mutuality of faith among us; we are encouraged through the faith that is in one another—Rom. 1:12; Philem. 6.
3. Our regenerated spirit, our spirit of faith, is the victory that overcomes the Satan-organized-and-usurped world—1 John 5:4; John 3:6; 2 Cor. 4:13; 1 John 5:18.
  4. The great irrepressible and unlimited power of faith motivates thousands to suffer for the Lord, risk their lives, and become overcoming sent ones and martyrs for the carrying out of God's eternal economy, which is in faith—Luke 18:8; Phil. 2:30; Rom. 16:3-4; Acts 20:24; 1 Tim. 1:4; Heb. 12:3; cf. Judg. 8:4.

I. According to Hebrews 12:2, for the joy set before Him, Jesus “endured the cross, despising the shame, and has sat down on the right hand of the throne of God”:

1. The Lord Jesus knew that through His death He would be glorified in resurrection (Luke 24:25-26) and that His divine life would be released to produce many brothers for His expression (John 12:23-24; Rom. 8:29); for the joy set before Him (John 16:20-22), He despised the shame and volunteered to be delivered to the Satan-usurped leaders of the Jews and Gentiles and to be condemned by them to death.

- 2 所以神将祂升到诸天之上，使祂坐在自己的右边（可十六 19，徒二 33 ~ 35），赐给祂那超乎万名之上的名（腓二 9 ~ 10），立祂为主为基督（徒二 36），并赐祂荣耀尊贵为冠冕（来二 9）。
- 3 我们若望断以及于祂这奇妙且包罗万有的一位，祂就要把祂自己作为天、生命和力量供应到我们里面，将祂一切的所是传输并灌注到我们里面，使我们能奔跑属天的赛程，在地上过属天的生活；如此，祂要带我们走完一生信的路途，领我们进荣耀里去—林后三 16、18，彼前五 4，提后四 8。

2. Therefore, God highly exalted Him to the heavens, seated Him at His right hand (Mark 16:19; Acts 2:33-35), bestowed on Him the name which is above every name (Phil. 2:9-10), made Him both Lord and Christ (Acts 2:36), and crowned Him with glory and honor (Heb. 2:9).
3. If we look away unto Him as such a wonderful and all-inclusive One, He will minister Himself as heaven, life, and strength into us, transfusing and infusing us with all that He is, so that we may be able to run the heavenly race and live the heavenly life on earth; in this way He will carry us through all the lifelong pathway of faith and lead and bring us into glory—2 Cor. 3:16, 18; 1 Pet. 5:4; 2 Tim. 4:8.





# 第四周■周一

## 晨兴喂养

来十二 1 “…我们既有这许多的见证人，如同云彩围着我们，就当脱去各样的重担，和容易缠累我们的罪，凭着忍耐奔那摆在我们前头的赛程。”

出十三 21 “耶和华在他们前面行，日间在云柱中领他们的路；夜间在火柱中光照他们，使他们日夜都可以行走。”

云彩是为着引导百姓跟随主（民九 15～22），并且主是在云彩中与百姓同在（出十三 21～22）。以色列人乃是借着云柱跟随主，并在云柱中享受主的同在。所有信心的见证人，和信心的殉道者，都如同云彩。借着这些如同云彩的见证人（来十二 1），我们得以跟随主，并享受祂的同在（希伯来书生命读经，六五九页）。

## 信息选读

旧约的圣徒，只是信心的见证人，没有一个是信心的创始者、源头、成终者或完成者。希伯来十二章一节把信心的见证人看作是“如同云彩围着我们”。主是在云彩中与祂的百姓同在（出十三 21～22）。以色列人是照着云彩的行动跟随主。云彩在哪里，主也就在哪里。不仅如此，云彩更是为着引导百姓跟随主。如果你有心要寻找主，…你会立即觉得，借着有信心的人，就能得着主的同在和祂的引导。你若有云彩，你就有了主。你若失去云彩，你就失去了主。所有有信心的人，就是召会里的人，都是云彩。寻求主同在最好的路，就是到召会里来。凡要寻求主引导的人，都必须跟随云彩，就是召会。主在云彩里，意思就是祂与有信心的人同在。我们

# WEEK 4 — DAY 1

## Morning Nourishment

Heb. 12:1 ...Let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us.

Exo. 13:21 And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night.

The cloud is for leading people in following the Lord (Num. 9:15-22), and the Lord is in the cloud to be with the people (Exo. 13:21-22). The children of Israel followed the Lord by the pillar and enjoyed the Lord's presence in the pillar of cloud. All the witnesses of faith, even the martyrs of faith, are a cloud. By this cloud of witnesses [Heb. 12:1] we follow the Lord and enjoy His presence. (Life-study of Hebrews, p. 550)

## Today's Reading

The saints of the old covenant were only witnesses of faith. None of them was the author, source, perfecter, or finisher of faith. In Hebrews 12:1 the witnesses of faith are considered as “a cloud of witnesses surrounding us.” The Lord was in the cloud to be with His people (Exo. 13:21-22). The children of Israel followed the Lord according to the move of the cloud. Where the cloud was, there the Lord was also. Furthermore, the cloud is for leading people in following the Lord. If you have a heart to seek out the Lord..., you may immediately have the sense that by the people of faith you can have the Lord's presence and His leading. If you have the cloud, you will have the Lord. But if you miss the cloud, you will also miss the Lord. All the people of faith, the church people, are the cloud. The best way to seek the Lord's presence is to come to the church. If anyone is seeking the Lord's leading, he must follow the cloud, the church. The Lord is in the cloud, meaning that He is with the

既是有信心的人，我们就是今天的云彩；人只要跟随我们，就可以跟从主。凡寻求祂的人，都能在我们中间得到祂的同在。主既是在我们这里，所以我们在哪里，哪里就是主今天行动的方向（希伯来书生命读经，六六〇页）。

希伯来十二章一节所说的“见证人”…按字面看，好像就是指着十一章所说的那些大有信心的人。但是，实在说来，不是指着那些人，乃是指着那些人的事情。…那些人的事情所得的见证如同云彩围着我们。

这许多见证…是证明神“这么大的救恩”（二 3～4）。…〔这救恩〕不只是罪得赦免，更是指得着国度。国度就是我们奔跑的目标。神给我们这么多的见证，为要鼓励我们过信心的生活，来奔跑这个赛程，来得着国度的荣耀。在十一章里，那些信心的伟人所直接信的虽然不都是为着国度，但他们的信心就是他们的路程…。他们所直接相信的已经得着了，如有的被提，有的得地，有的复活，有的免灭亡；但这些并不是神所应许最后要给他们的。他们因信所得的一切，不过是证据（或凭质），证明他们也要得着神所应许的国度。“这些人都借着信得了美好的见证，却没有得着所应许的；因为神为我们预备了更美的事，叫他们若没有我们，就不能完全。”（十一 39～40）这是说…国度。…神证明他们将来必定得着国度。

“许多的见证人”，就是神因许多人的信心所赐给的恩典。神已经这样地听祷告、行神迹，来证明他们这样的奔跑赛程是祂所喜悦的，国度是他们所必有的。我们因为有了这许多的见证，就必须奔跑这信心的赛程（倪柝声文集第一辑第十七册，二五〇至二五一页）。

参读：希伯来书生命读经，第四十八篇；倪柝声文集第一辑第十七册，奔那摆在前头的路程。

people of faith. Since we are the people of faith, we are today's cloud, and people can follow the Lord by following us. Those who seek Him can find His presence with us. The Lord is where we are, and where we are is the direction in which the Lord is moving in these days. (Life-study of Hebrews, p. 551)

The “witnesses” mentioned in Hebrews 12:1... apparently... refer... to those who have great faith as mentioned in chapter 11. Actually, it does not refer to the people themselves but to the things they did... The witnesses of the things done by those people are like a great cloud surrounding us.

These many witnesses... witness to God's “great salvation” (2:3-4)... [which] is not only the forgiveness of sins but obtaining the kingdom. The kingdom is the goal of our race. God gave us so many witnesses for the purpose of encouraging us to live a life of faith so that we can run the race and receive the glory of the kingdom. Although the great men of faith in chapter 11 did not have the kingdom directly as their object of faith, their faith was nevertheless their race... Apparently, they obtained what they believed in; some were raptured, some obtained the land, some were resurrected, and some were saved from perishing. But these things are not God's ultimate promise to them. What they had obtained through faith was only their earnest [or pledge], proving that they would obtain the promised kingdom of God. “And these all, having obtained a good testimony through their faith, did not obtain the promise, because God has provided something better for us, so that apart from us they would not be made perfect” (11:39-40)... This [is] talking about... the kingdom... [and] God's assurance to them that they would obtain the kingdom in the future.

“So great a cloud of witnesses” is the grace given by God through the faith of many people. God answered their prayers and worked miracles; He proved that their running of the race was well pleasing to Him and that they would possess the kingdom. Since we have all these witnesses, we should run the race of faith. (CWWN, vol. 17, pp. 230-231)

Further Reading: Life-study of Hebrews, msg. 48; CWWN, vol. 17, pp. 229-240

## 第四周■周二

### 晨兴喂养

来十二 1 “…我们既有这许多的见证人，如同云彩围着我们，就当脱去各样的重担，和容易缠累我们的罪，凭着忍耐奔那摆在我们前头的赛程。”

林前九 24 “…在场上赛跑的都跑，…你们应当这样跑，好叫你们得着奖赏。”

帖后三 5 “愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐。”

基督徒的一生就是一个赛程，每一个得救的基督徒都必须奔跑这赛程，好赢得奖赏（林前九 24）。这奖赏不是指一般的救恩（弗二 8，林前三 15），乃是指特别的赏赐（来十 35，林前三 14）。使徒保罗已经跑完这赛程，赢得了奖赏；他几乎是唯一把基督徒生活比作赛跑的人。在希伯来书里，他嘱咐希伯来的信徒要奔跑赛程；他说，要“凭着忍耐奔那摆在我们前头的赛程”（十二 1）（希伯来书生命读经，六七〇页）。

### 信息选读

这赛程…不…是得完全或得荣耀，因为那是赛程的目标。也不能说赛程是生命之律内里的运行，因为那是赛程的过程。赛程甚至也不是丧失魂，因为那是奔跑赛程的途径，而不是赛程本身。…主在约翰十四章六节…说…，“我就是道路。”赛程就是道路、行程。因为基督是道路，所以祂也是赛程。我们所奔跑的赛程乃是基督。…在宇宙中，神预备了一条独一无二的路，是我们必须行走的。…基督显现之前，神用预表来表征基督是神的道路；最显著的预表，就是帐幕。…帐幕…中有一条道

## WEEK 4 — DAY 2

### Morning Nourishment

Heb. 12:1 ...Let us also...put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us.

1 Cor. 9:24 ...Those who run on a racecourse all run... Run in this way, that you may lay hold.

2 Thes. 3:5 And the Lord direct your hearts into the love of God and into the endurance of Christ.

The Christian life is a race. Every saved Christian must run the race to win the prize (1 Cor. 9:24). This prize is not salvation in a common sense (Eph. 2:8; 1 Cor. 3:15), but a reward in a special sense (Heb. 10:35; 1 Cor. 3:14). The apostle Paul, who has run the race and won the prize, was nearly the only one who likened the Christian life to a race. In the book of Hebrews he charged the Hebrew believers to run the race, saying, “run with endurance the race which is set before us” (12:1). (Life-study of Hebrews, p. 559)

### Today's Reading

The race [is] not perfection or glorification, for that is the goal of the race. Neither is the race the inward working of the law of life, for that is the process of the race. The race is not even the losing of the soul, because that is the way to run the race; it is not the race itself... The Lord... in John 14:6 [said], “I am the way.” A race is a way, a course. Because Christ is the way, He is also the race. The race we are running is Christ. In the universe God has prepared the unique way which we must take... Before Christ was manifested, God used types to signify this matter of Christ as God’s way, the most striking of which was the tabernacle... [In] the tabernacle there is a way, starting from

路，从祭坛开始，经过洗濯盆、陈设饼的桌子、灯台、香坛，把我们带进约柜，就是生命之律所在之处。帐幕里的道路，就是基督是我们独一道路的图画。…保罗在希伯来六章告诉我们要逃跑（18）。我们必须逃离一切事物，而进入至圣所，就是我们的先锋耶稣基督所进入的幔内。这也是奔跑赛程的意思。

〔在〕十二章一节，…重担，也可译为重量，负担，障碍。赛跑的人脱去各样不必要的重量，各样缠累人的重担，使他们没有障碍，以赢得竞赛。请注意，保罗在这里是说“我们”，而不是说“你们”，他将自己也包括在这件事之内。…“容易缠累我们的罪”（1）…主要的是指缠累我们，使我们不能奔跑赛程的事，正如十章二十六节所说的故意犯罪，会使希伯来的信徒离开神经纶中新约的路一样。重担和缠累人的罪，都会阻挠并限制希伯来的信徒，使他们不能在新约的路上，跟从被犹太教所弃绝的耶稣，奔跑那属天的赛程。…十二章一节所提的罪，是很独特的，因为在原文里保罗在此加了指定冠词，而称之为“那罪”。这独一的、缠累人的罪，乃是故意犯的罪，指停止与圣徒们的聚集，放弃新约的路，以及回到犹太教去。

在这赛程中，会有很大的反对。因此，我们必须凭着忍耐奔跑这赛程（十二1）。这意思是说，我们要奔跑基督的赛程，就必须凭着忍耐忍受反对，绝不可疲倦灰心（希伯来书生命读经，六七〇至六七一、六七五至六七七页）。

主引导我们的心（帖后三5），是借着那灵的引领；神的爱已经借着那灵浇灌在我们心里（罗八14，五5）。帖后三章五节里神的爱，是我们对神的爱，乃是出自那已经浇灌在我们心里之神的爱（约壹四19）。在积极一面，我们需要享受神的爱，使我们爱祂，为祂活着；在消极一面，我们需要有分于基督的忍耐，使我们像祂一样忍受苦难，抵挡神的仇敌撒但（帖撒罗尼迦后书生命读经，四七页）。

参读：希伯来书生命读经，第五十篇。

the altar; passing through the laver, the show-bread table, the lampstand, and the incense altar; and ushering us into the Ark, the place where the law of life is. The way in the tabernacle is a picture of Christ as our unique way. In Hebrews 6 Paul told us to flee [v. 18]. We must flee everything into the Holy of Holies where our Forerunner, Jesus Christ, has entered within the veil. This is what it means to run the race.

[In] Hebrews 12:1... encumbrance may also be rendered “weight,” “burden,” “impediment.” The runners in a race must strip off every unnecessary weight, every encumbering burden, that they might have no impediment to winning the race. Notice that here Paul says “us,” not “you,” including himself in this matter. “The sin which so easily entangles us” [v. 1]... refers mainly to the thing which entangles us from running the race, just as the willful sin mentioned in 10:26 would keep the Hebrew believers away from the new covenant way in God’s economy. Both the encumbering weight and the entangling sin would frustrate the Hebrew believers and restrain them from running the heavenly race in the new covenant way of following the Jesus who was rejected by Judaism... The sin mentioned in 12:1 is particular and unique, for Paul uses the definite article, saying, “the sin.” This unique, entangling sin was the willful sin of forsaking the assembling together with the saints, of giving up the new covenant way, and of going back to Judaism.

There is much opposition to this race. Thus, we must run it with endurance (12:1). This means that in order to run the race of Christ, we must suffer the opposition with endurance, never growing weary or fainting in our souls. (Life-study of Hebrews, pp. 559-560, 563-564)

The Lord directs our hearts [2 Thes. 3:5] by the leading of the Spirit, through whom the love of God has been poured out into our hearts (Rom. 8:14; 5:5). The love of God in 2 Thessalonians 3:5 is our love toward God that issues from the love of God (1 John 4:19) that has been poured out into our hearts. On the positive side, we need to enjoy the love of God so that we may love Him in order to live for Him. On the negative side, we need to participate in the endurance of Christ so that we may endure the sufferings as He did to stand against Satan, the enemy of God. (Life-study of 2 Thessalonians, p. 37)

Further Reading: Life-study of Hebrews, msg. 50

## 第四周■周三

### 晨兴喂养

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

弗二 8 “你们得救是靠着恩典，借着信；这并不是出于你们，乃是神的恩赐。”

在希伯来十二章二节，…望断，原文指转离其他各种目标，以专一的注意力注视。百米竞赛的跑者，不顾别的事物，只专心注视目标。保罗在这节似乎是说，“希伯来弟兄们，不要站着考虑观望。要从基督以外的事物转过来，而专心注视祂。这才是奔跑赛程的秘诀。”希伯来的信徒必须望断他们环境中一切的事物，望断他们老旧的宗教—犹太教，望断犹太教的逼迫，望断一切属地的事物，好望断以及于，以达到这位现今在诸天之上，坐在神宝座右边的耶稣。

奇妙的耶稣，在天上登了宝座，并得了荣耀尊贵为冠冕（二 9），祂是宇宙中最大的吸引，就像巨大的磁石，吸引所有寻求祂的人归向祂。我们乃是受祂迷人的美丽所吸引，才望断祂以外一切的事物。若没有这样迷人的对象，我们怎能望断地上这么多迷惑人的事物？（希伯来书生命读经，六七七、六七九页）。

### 信息选读

唯有耶稣是信心的创始者与成终者。我们曾看过，旧约的圣徒不过是信心的见证人，但耶稣乃是信心的创始者与成终者。创始者也可译为起始者，开创者，

## WEEK 4 — 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.

Eph. 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God.

In Hebrews 12:2... the Greek word translated “looking away unto” means to look with undivided attention by turning away from every other object. The runners in a race, such as the hundred yard dash, turn away from everything else and look at the goal with undivided attention. In this verse Paul seemed to be saying, “Hebrew brothers, do not stand there considering and looking around. You must turn away from everything other than Christ and look to Him with undivided attention. This is the way to run the race.” The Hebrew believers had to look away from all the things of their situation, away from their old religion and its persecution, and away from all earthly things that they might look unto Jesus who is now seated at the right hand of the throne of God in the heavens.

The wonderful Jesus, who is enthroned in heaven and “crowned with glory and honor” (2:9) is the greatest attraction in the universe, like an immense magnet drawing all His seekers unto Him. It is by being attracted by His charming beauty that we look away from all things other than Him. Without such a charming object, how could we look away from so many distracting things on this earth? (Life-study of Hebrews, pp. 564-566)

### Today's Reading

Only Jesus is the Author and Perfecter of faith. As we have seen, the saints of the old covenant were only the witnesses of faith, but Jesus is the Author and Perfecter of faith. The Greek word translated “Author” may also be

首领，开拓者，先锋；原文与希伯来二章十节者同。耶稣乃是信心的创始者；祂是信心的发起者、开创者、源头和因由。创始者就是起始者和开创者；祂…是源头和因由。…祂也是开拓者和先锋，…是信心的首领和元帅。我们若把这些名称加在一起，对于耶稣是信心的创始者，就可以得到一个适当的定义。

我们需要耶稣作信心的创始者，因为照我们天然的人，我们没有信的能力…。那叫我们得救的信，乃是我们从主所得宝贵的信（彼后一1）。当我们仰望耶稣，祂这赐生命的灵（林前十五45）就将祂自己，将祂信的成分，灌输到我们里面；这样，自然而然的，有一种信在我们里面升起，我们就有信心相信祂。这不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。因此，乃是主自己作我们的信。我们是因着祂作我们的信而活，是因着祂的信（加二20），不是因着我们自己的信。

耶稣是信心的创始者和起始者，主要是就着祂在地上的生活和所行的路程说的。主耶稣在地上时，开创了信心。祂所过的生活是信心的生活，所行的道路是信心的道路。在祂的生活和道路上，祂开创了信心。所以，祂是信心的创始者。…耶稣是开拓者和先锋，开了信心的路。你若再把四福音读过，就会看见祂的生活乃是开辟的生活，就是开辟信心之路的生活。…耶稣…也是信心的首领和元帅。祂开了信心的路，并作了先锋，领先开拓这路。因此，祂这位元帅能带我们随着祂的脚踪，走完信心的路。祂一生在地上的行径里，作了信心的创始者；又在荣耀里，在天上的宝座上，作了信心的成终者；当我们仰望祂时，祂就将所创始并成终的信心，传输甚至注入我们里面（希伯来书生命读经，六六一至六六二页）。

参读：希伯来书生命读经，第四十九篇；罗马书的结晶，第九篇。

rendered “Originator,” “Inaugurator,” “Leader,” “Pioneer,” “Forerunner.”... Jesus is the Author of faith; He is the Originator, the Inaugurator, the source, and the cause of faith. The Author is the Originator and the Inaugurator; then He is the source and the cause... He is also the Pioneer and Forerunner... [and] the Leader... If we put all these titles together, we have an adequate definition of Jesus as the Author of faith.

We need Jesus as the Author of faith because, according to our natural man, we do not have any believing ability... The faith we have through which we are saved is not of ourselves; “it is the gift of God” (Eph. 2:8). We have “been allotted faith equally precious” by God’s gift (2 Pet. 1:1). When we look unto Jesus, He, as “a life-giving Spirit” (1 Cor. 15:45), transfuses us with Himself, with His believing element. Then, spontaneously, the believing ability arises in our being, and we have the faith to believe in Him. It is not of ourselves, but of Him who imparts Himself into us as the believing element to believe for us. Hence, it is He Himself who is our faith. We live by Him as our faith, by His faith (Gal. 2:20), not by our own faith.

Jesus is the Author and the Originator of faith mainly in His life and in His path on earth. The Lord Jesus originated faith when He was here on earth. The life He lived was a life of faith, and the path He walked was a path of faith. In His life and path He originated faith. Hence, He is the Author of faith. Jesus, being the Pioneer and the Forerunner, has cut the way of faith. If you read the four Gospels again, you will see that His life was a cutting life, a life that cut the way of faith. Jesus is also the Leader, the Captain, of faith... Hence, He, as the Leader, can carry us through the pathway of faith in His footsteps. As we look unto Him as the Originator of faith in His life and in His path on earth, and as the Perfecter of faith in His glory and on His throne in heaven, He transfuses and even infuses us with the faith which He has originated and perfected. (Life-study of Hebrews, pp. 551-553)

Further Reading: Life-study of Hebrews, msg. 49; CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 9

## 第四周■周四

### 晨兴喂养

彼后一 1 “…西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

当我们仰望耶稣，祂就把祂自己作为信的成分，灌输到我们里面，祂就成了我们的信心。…信是一种质实的能力，好像我们的第六个感官。我们借着福音的传扬，就得了这质实的官能。正确的传福音，不应当只是教训，也必须是一种灌输。…在向〔罪人〕传福音之前，我必须先从主那里得着一些出于主的东西。然后，当我传讲时，我所得着那出于主的东西，会像电一样射入那些听的人里面。…他们也许会摇头，不同意我的说法；然而在他们的深处，对我所说的有了信心。…因为有一种成分灌输到他们里面，所以他们就能相信主（希伯来书生命读经，六六四页）。

### 信息选读

尽职不是在于我们的口才，乃在于我们的发表。…正确的职事，完全是在于被神自己灌输充满。首先，我们被神圣的元素充满；然后，在尽职时，我们很有吸引力的把这神圣的元素放射到别人里面。

我们若要有信心，就必须望断以及于耶稣这信心的源头。当我们望断一切事物以及于耶稣，祂就会把祂自己放射到我们里面，以祂自己充满我们。结果我们就自

## WEEK 4 — DAY 4

### Morning Nourishment

2 Pet. 1:1 Simon Peter,...to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

When we look unto Jesus, He transfuses us with Himself as the believing element and He becomes our faith... Faith, the substantiating ability, is like a sixth sense. We acquired this substantiating sense through the preaching of the gospel. Proper gospel preaching is not merely a matter of teaching; it must also be a matter of transfusion... Before I can preach the gospel to [sinners], I must first receive something of and from the Lord. Then, as I am preaching, what I have received of the Lord will enter, like electricity, into those who are listening... Although they may shake their heads, not consenting to my preaching, deep within they believe what I am saying... Because some element has been transfused into their being, they are able to believe in the Lord. (Life-study of Hebrews, p. 554)

### Today's Reading

Ministry does not depend upon our eloquence but upon our utterance... The proper ministry is altogether a matter of being fully transfused with God Himself. First, we are charged with the divine element, and then, in the ministry, we radiate that divine element into others in a charming way.

If we would have faith, we must look away unto Jesus, the source of faith. When we look away from all other things unto Him, He will radiate Himself into us, charging us with Himself. As a result, spontaneously we shall have

然而地有了信心。信心不是起始于我们，乃是起始于祂。信心乃是基督自己非常主观地替我们相信。祂把自己灌输到我们里面，作到我们里面，直到祂自己在我们里面成了信的成分。因此，不是我们信，乃是祂在我们里面信。这样，祂就使我们成了信的人。表面上，是我们的信；实际上，是祂的信。这就是真正的信心。

一旦基督在我们里面起始了这个信心，祂就…要完全、完成并成全这信心。不要以为你靠自己可以成为信心的伟人。…我们所有的信心，就是基督自己在我们里面相信，并且替我们相信。我们是因祂的信活着，凭祂作我们的信而活（加二 20）。…基督那信的成分，是借着生命之律灌注到我们里面的。我们越让生命之律在里面运行，就越能相信。我们若给生命之律充分的机会一直在我们的心思、情感和意志里运行，这运行就会在我们里面产生极大的信心（希伯来书生命读经，六六五至六六七页）。

有信心，不同于用刚强的意志决定要相信一些事。圣经所启示的信，不是出于我们自己，乃是神所已经分给我们的神圣事物（彼后一 1）。信就是神圣灌输的结果。

神的灵与神的话并行；在圣经里，那灵与话绝不分开（约六 63，弗六 17）。当神的话临到我们，那灵就与话同来；当神向我们说话时，那灵就以神的所是注入我们里面。那灵不仅向我们启示主话中的真理，也将神的素质、祂神圣的元素，分赐到我们里面。我们读主的话时，不仅有知识和启示，也有神圣的元素，自然而然且不知不觉地注入并灌输到我们这人里面。这灌输的结果，使一个东西自然而然地在我们里面兴起，成了我们相信的能力，我们就简单地相信。…这就是信（李常受文集一九七五至一九七六年第三册，九三至九四页）。

参读：正常的基督徒信仰，基督与基督徒，第一篇；歌中的歌，一二五至一二七页；李常受文集一九七五至一九七六年第三册，希伯来书要点简记，第八章。

faith. Faith does not originate with us; it originates with Him. Faith is Christ Himself believing for us in a very subjective way. He transfuses us with Himself, working Himself into us, until He, the very Person, becomes the believing element in our being. Thus, it is not we who believe; it is He who believes within us. In this way, He makes us a believing being. Apparently it is our believing; actually it is His believing. This is genuine faith.

Once Christ has originated this faith within us,... He will complete, finish, and perfect it. Do not think that you can be a giant of faith on your own... All the faith we have is just Christ Himself believing in us and for us. We live by His faith, by Him as our faith (Gal. 2:20). Christ's believing element is charged into our being through the law of life. The more we allow the law of life to work in our being, the more we are able to believe. If we give the law of life the opportunity to work continuously in our mind, emotion, and will, its working will produce great faith in us. (Life-study of Hebrews, pp. 555-556)

Having faith is not the same as believing in certain things by making a definite decision with a strong will. The faith revealed in the Bible is not of ourselves; it is something holy and divine that has been allotted to us by God (2 Pet. 1:1). It is the result of a divine transfusion.

God's Spirit goes along with God's word, and in the Bible the Spirit and the word are never separated (John 6:63; Eph. 6:17). When the word of God comes to us, the Spirit comes with the word, and as the word speaks to us, the Spirit infuses us with what God is. The Spirit not only reveals to us the truths in the Word but also imparts God's essence, His divine element, into us. When we read the Word, there is a spontaneous and unconscious infusion and transfusion not only of knowledge and revelation but also of the divine element into our being. As a result of this transfusion, something spontaneously rises up within us to become our believing ability, and we simply believe... This is faith. (CWWL, 1975-1976, vol. 3, p. 91)

Further Reading: CWWN, vol. 27, "The Normal Christian Faith," ch. 13; CWWN, vol. 23, "The Song of Songs," pp. 106-107; CWWL, 1975-1976, vol. 3, pp. 89-94



## 第四周■周五

### 晨兴喂养

来十一 1 “信就是所望之事的质实，是未见之事的确证。”

罗八 24 ~ 25 “因为我们是盼望中得救的；只是所见的盼望不是盼望，谁还盼望他所见的？但我们若盼望所不见的，就必忍耐着热切等待。”

虽然信已经实化在我们里面，但要给信下定义并不容易。…〔希伯来十一章一节说到〕信就是所望之事的质实。因此，信是所望之事的确信、把握、证实、实际、素质、支持的根据，支持所望之事的根基。…信不是一种实质，乃是一个质实的动作。有信心并不是有一种实质的元素，乃是有一种质实的能力。虽然有些东西是看不见、听不到、摸不着的，但是在我们里面有一种能力，把这些东西质实出来。…我们的五官各有一种质实的能力。比如，我们的鼻能质实香味…。信心是在我们五官之外的特别感官。我们借着这一官能，就把一切未见之事和所望之事，都质实出来（希伯来书生命读经，六三八至六四〇页）。

### 信息选读

信徒的生活就是所望之生的生活，这盼望是与信并行、并存的（彼前一 21，林前十三 13，罗四 18）。不信的人，因为没有基督，就没有指望（弗二 12，帖前四 13）。但我们在基督里的信徒，是有指望的人。我们从神所接受的呼召，带给我们盼望（弗一 18，四 4）。我们蒙了重生，有活的盼望（彼前一 3）。基督在我们里面，是那荣耀的盼望（西一 27，提前一 1），结果我们的身体要在荣耀中得赎，改变形状（罗八 23 ~ 25）。这就是救恩的盼望（帖

## WEEK 4 — DAY 5

### Morning Nourishment

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

Rom. 8:24-25 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees? But if we hope for what we do not see, we eagerly await it through endurance.

Although faith is realized within our being, it is difficult to define... Hebrews 11:1... [says that] faith is the substantiating of things hoped for; it is the assurance, confidence, confirmation, reality, essence, supporting ground of things hoped for, the foundation that supports the things hoped for... Faith is not a substance; it is a substantiating action. To have faith is not to have a substantial element; it is to have a substantiating ability. Although certain things cannot be seen, heard, or touched, we nevertheless have within us the ability to substantiate them. Each of our five senses has a substantiating ability. For instance, our nose substantiates fragrances... Faith is a specific and particular sense in addition to our five senses. It is the sense by which we substantiate the things unseen or hoped for. (Life-study of Hebrews, pp. 532-533)

### Today's Reading

The believer's life is a life of things hoped for, a life of hope which goes together and abides with faith (1 Pet. 1:21; 1 Cor. 13:13; Rom. 4:18). The unbelievers, being without Christ, have no hope (Eph. 2:12; 1 Thes. 4:13). But we, the believers in Christ, are a people of hope. The calling which we received from God brings us hope (Eph. 1:18; 4:4). We are regenerated to "a living hope" (1 Pet. 1:3). Our Christ, who is in us, is "the hope of glory" (Col. 1:27; 1 Tim. 1:1), which will issue in the redemption, the transfiguration of our body in glory (Rom. 8:23-25). This is "the hope of salvation" (1 Thes.

前五 8)，有福的盼望（多二 13），美好的盼望（帖后二 16），永远生命的盼望（多一 2，三 7），也是神之荣耀的盼望（罗五 2），福音的盼望（西一 23），给我们存在诸天之上的盼望（5）。我们该一直持定这盼望（约壹三 3），因这盼望而夸耀（罗五 2）。我们的神是赐盼望的神（十五 13），使我们借着经书的鼓励（4），可以一直因神有盼望（彼前一 21），并在指望中喜乐（罗十二 12）。希伯来书嘱咐我们将因盼望而有的胆量和夸耀坚守到底（三 6），显出殷勤，以致对所盼望的有充分的确信，一直到底（六 11），并持定摆在前头的盼望（18）。希伯来书也告诉我们，新约带进了更美的盼望，借此我们可以亲近神（七 19）。我们的生活该充满盼望，这盼望是与信并行、并存的（彼前一 21，林前十三 13）。我们当效法亚伯拉罕，在无可指望的时候，仍靠指望而信（罗四 18）。…一切所望之事，都因我们的信而被质实。因着信，一切所望之事就都是实在的；若没有信，一切所望之事似乎都是空的。我们必须接触神，让祂把信注入我们里面，使我们能把祂所应许而成为我们盼望的一切事，都质实出来。

希伯来十一章一节又说，信是“未见之事的确证”。“确证”这辞也可译为证据或证明。“确证”这辞含示行动。因此，信心不是实质，乃是未见之事的的确、行动、证据和证明。凡盼望之事，都是未见之事（罗八 24～25）。任何事情若是看见了，就不必盼望。我们是有盼望的人，生活的目标不该放在所见的，乃该放在所不见的；因为所见的是暂时的，所不见的才是永远的（林后四 18）。因此，我们行事为人，是凭着信心，不是凭着眼见（五 7）。我们的目标是至圣所和新耶路撒冷，这两样都是看不见的。然而，对这些未见之事，我们有充足的确证。信心使我们对未见之事有把握，证实我们所没有看见的。因此，信是未见之事的证据、证明（希伯来书生命读经，六四〇至六四一页）。

参读：希伯来书生命读经，第四十七篇。

5:8), a “blessed hope” (Titus 2:13), a “good hope” (2 Thes. 2:16), “the hope of eternal life” (Titus 1:2; 3:7), which is the “hope of the glory of God” (Rom. 5:2), “the hope of the gospel” (Col. 1:23), “the hope laid up for [us] in the heavens” (Col. 1:5). We should always keep “this hope” (1 John 3:3), and “boast” in it (Rom. 5:2). Our God is “the God of hope” (Rom. 15:13), and “through the encouragement of the Scriptures we might have hope” (Rom. 15:4) all the time “in God” (1 Pet. 1:21) and “rejoice” in it (Rom. 12:12). This book of Hebrews charges us to “hold fast... the boast of hope firm to the end” (3:6), show “diligence unto the full assurance of... hope until the end” (6:11), and “lay hold of the hope set before us” (6:18). It also tells us that the new covenant brings in “a better hope, through which we draw near to God” (7:19). Our life should be a life of hope, which goes together and abides with faith (1 Pet. 1:21; 1 Cor. 13:13). We should follow Abraham who “beyond hope believed in hope” (Rom. 4:18). All the things which we are hoping for are substantiated by our faith. With faith, they all are real; without faith, they seem vain. We need to contact God for His infusion of faith that we may substantiate all the things which He has promised as our hope.

Hebrews 11:1 also says that faith is the “conviction of things not seen.” The Greek word rendered “conviction” may also be translated “evidence” or “proof.” The word conviction implies action. Thus, faith is not the substance, but the conviction, action, evidence, and proof of things not seen. All things hoped for are things not seen (Rom. 8:24-25). If anything is seen, we do not need to hope for it. As people of hope, we should not aim our life at “the things which are seen,” but at “the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal” (2 Cor. 4:18). Hence, “we walk by faith, not by appearance” (5:7). We are aiming at the Holy of Holies and the New Jerusalem, neither of which can be seen by us. Nevertheless, we have the full conviction of these unseen things. Faith assures us of the things not seen, convincing us of what we do not see. Therefore, it is the evidence, the proof, of things unseen. (Life-study of Hebrews, pp. 533-535)

Further Reading: Life-study of Hebrews, msg. 47

## 第四周■周六

### 晨兴喂养

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

二 9 “唯独看见耶稣得了荣耀尊贵为冠冕，祂为着受死的苦，成为比天使微小一点的，好叫祂因着神的恩，为样样尝到死味。”

耶稣是信心的成终者，主要是就着祂在荣耀里和在天上的宝座上说的。祂在荣耀里坐在宝座上，要完成祂在地上所起始的信心。祂是信心的完成者和完全者，必能完成并完全祂所起始并开创的信心（希伯来书生命读经，六六三页）。

我们因着信，不但叫我们的生活有大改变，…这里还有一个很大的能力，产生出很多传道人 and 殉道者来。因为有这个大的能力在里面，是你没有法子压制，也没有法子困住的，叫人能坦然为主受苦难，经过危险，以致泰然地去殉道。这一切都是因着信，和基督一碰，基督里面的一切，就都到你里面来了（倪柝声文集第二辑第七册，二一二页）。

### 信息选读

按照希伯来十二章二节，耶稣为那摆在前面的喜乐，就轻看羞辱，忍受了十字架。主耶稣知道祂要借着死，在复活里得荣耀（路二四 25 ~ 26），并要释放祂神圣的生命，以产生许多弟兄作祂的彰显（约十二 23 ~ 24，罗八 29）。祂为那摆在前面的喜乐，就轻看羞辱（来十二 2），自愿被交与撒但所霸占的犹太首领，被他们定罪以至于死。所以神将祂升

## WEEK 4 — DAY 6

### 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.

2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor...

Jesus is the Perfecter of faith mainly in His glory and on His throne in heaven. He is sitting on the throne in glory to complete the faith which He originated while He was on earth. Being the Finisher and the Completer of faith, He will finish and complete what He has originated and inaugurated. (Life-study of Hebrews, p. 553)

Not only are our lives changed by faith, but there is a very great power within this faith which motivates thousands to become missionaries and martyrs. This great power within is irrepressible and unlimited. It makes man willing to suffer for the Lord, ride through danger, and eventually be martyred. All these abilities come from faith. When we touch Christ, everything of Him will be transmitted into us. (CWWN, vol. 27, "The Normal Christian Faith," pp. 158-159)

### Today's Reading

According to Hebrews 12:2, for the joy set before Him, Jesus endured the cross, despising the shame. The Lord Jesus knew that through His death He would be glorified in resurrection (Luke 24:25-26) and that His divine life would be released to produce many brothers for His expression (John 12:23-24; Rom. 8:29). For the joy set before Him, He despised the shame (Heb. 12:2) and volunteered to be delivered to the Satan-usurped leaders of the Jews and condemned by them to death. Therefore, God exalted Him to the

到诸天之上，使祂坐在自己右边（可十六 19，徒二 33 ~ 35），赐给祂那超乎万名之上的名（腓二 9 ~ 10），立祂为主为基督（徒二 36），并赐祂荣耀尊贵为冠冕（来二 9）。…基督在祂的升天里，坐在神行政的宝座上。祂…在天上登了宝座（十二 2）。

保罗在别的书信中，主要的是向我们陈明，基督作赐生命的灵（林前十五 45），住在我们灵里（罗八 10，提后四 22），作了我们的生命和一切。但在希伯来书，他特别将我们指向这坐在天上、具备多面、在各面照顾我们的基督。…在希伯来书，天上的基督与地上的宗教并一切地上的事物相对。我们要经历内住的基督，就需要转到灵里接触祂；我们要享受天上的基督，就需要望断一切地上的事物，而及于这位坐在神宝座右边的基督。祂借着死与复活，已经成就了神和人所需要的一切；现今祂在升天里，坐在诸天之上，乃是在神子（一 5）和人子（二 6）的身位里，也就是在神（一 8）和人（二 6）的身位里，作了神所立的承受万有者（一 2）、神的受膏者（9）、我们救恩的创始者（二 10）、那圣别人者（11）、常时的救援者（16）、应时的帮助者（四 16）、从神来的使徒（三 1）、大祭司（二 17，四 14，七 26）、真帐幕的执事（八 2），有更超特的职任（6），是更美之约的保证和中保（七 22，八 6，十二 24）、新约的执行人（九 16 ~ 17）、先锋（六 20）、信心的创始者与成终者（十二 2）以及群羊的大牧人（十三 20）。我们若仰望祂这奇妙且包罗万有的一位，祂就要把天、生命和力量供应我们，将祂的所是传输并灌注到我们里面，使我们能奔跑属天的赛程，在地上过属天的生活；如此，祂要带我们走完一生的路途，领我们进荣耀里去（二 10）（新约总论第十三册，一六四至一六六页）。

参读：新约总论，第三百八十篇。

heavens, seated Him at His right hand (Mark 16:19; Acts 2:33-35), gave Him the name which is above every name (Phil 2:9-10), made Him both Lord and Christ (Acts 2:36), and crowned Him with glory and honor (Heb. 2:9). In His ascension Christ was seated on the throne of God's government... in heaven [12:2].

In all his other Epistles Paul presents to us mainly the Christ who dwells in our spirit (Rom. 8:10; 2 Tim. 4:22) as the life-giving Spirit (1 Cor. 15:45) to be our life and our everything. But in Hebrews he points us particularly to the Christ who has sat down in heaven and who is of so many aspects, that He may care for us in every way... In this book the heavenly Christ is contrasted to the earthly religion and all earthly things. To experience the indwelling Christ, we need to turn to our spirit and contact Him. To enjoy the heavenly Christ, we need to look away from all things on earth unto Him, who has sat down on the right hand of the throne of God. By His death and resurrection He accomplished everything that is needed by both God and man. Now in His ascension He is sitting in the heavens, in the person of the Son of God (Heb. 1:5) and the Son of Man (2:6), in the person of God (1:8) and man (2:6), as the appointed Heir of all things (1:2), the anointed One of God (v. 9), the Author of our salvation (2:10), the Sanctifier (v. 11), the constant Succor (v. 16), the instant Helper (4:16), the Apostle from God (3:1), the High Priest (2:17; 4:14; 7:26), the Minister of the true tabernacle (8:2) with a more excellent ministry (v. 6), the surety and the Mediator of a better covenant (7:22; 8:6; 12:24), the Executor of the new testament (9:16-17), the Forerunner (6:20), the Author and Perfecter of faith (12:2), and the great Shepherd of the sheep (13:20). If we look to Him as such a wonderful and all-inclusive One, He will minister heaven, life, and strength to us, transfusing and infusing us with all that He is, that we may be able to run the heavenly race and live the heavenly life on earth. In this way He will carry us through all the lifelong pathway and lead and bring us into glory (2:10). (The Conclusion of the New Testament, pp. 3832-3833)

Further Reading: The Conclusion of the New Testament, msg. 380

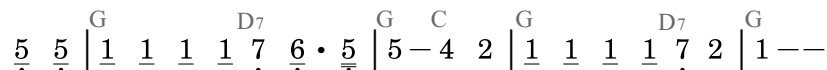
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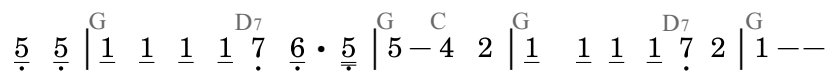
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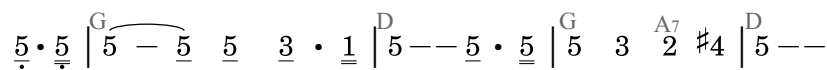
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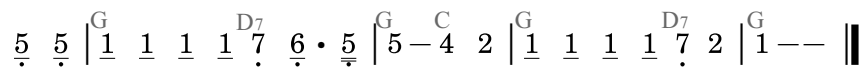
一、我们有当跑的路,阿利路亚!当一路跑尽,莫停下!



对所有在跑的人,阿利路亚!神说:“当望断及于祂!”



(副)当望断 以及于祂! 一路跑尽,莫停下!



望断一切身外物,注视耶稣,当望断一切及于祂!

二、望断周遭的事物,阿利路亚! 当望断扰攘与挣扎;  
专一注视安息主,阿利路亚! 当望断一切及于祂!

三、望断起伏的心绪,阿利路亚! 别管你自己好或差;  
专一注视那标杆,阿利路亚! 当望断一切及于祂!

四、望断背后的一切,阿利路亚! 好或坏完全不管它;  
持守那位活的主,阿利路亚! 当望断一切及于祂!

五、专一注视祂荣脸,阿利路亚! 祂是阿拉法、俄梅嘎;  
领受恩典向前跑,阿利路亚! 当望断一切及于祂!

# WEEK 4 — HYMN

## There's a race for us to run—Hallelujah

Encouragement — For Running the Race

1206

1. There's a race for us to run— Hal - le - lu - jah, And a way for us the race to win. To all those who have begun— Hal - le - lu - jah, God has spoken, "Look a - way to Him!" (C) Look a - way! O look a - way! Look to Je - sus now to - day! Look a - way from ev - erything un - to Je - sus, Look a - way from ev - erything to Him!

2. Look away from all around—Hallelujah,  
Look away from all the strife and din;  
Look away where peace is found—Hallelujah,  
Look away from everything to Him.

3. Look away from fickle soul—Hallelujah,  
Look away from failing self within;  
Look away toward the goal—Hallelujah,  
Look away from everything to Him.

4. Look away from all the past—Hallelujah,  
Look away from both the good and sin;  
To the living One hold fast—Hallelujah,  
Look away from everything to Him.

5. Look away into His face—Hallelujah,  
He who'll finish what He did begin.  
O what grace to run the race—Hallelujah—  
We obtain by looking off to Him!



## 第五周

### 凭着信心的灵说话

诗歌：补 857

读经：来一 1～2 上，徒一 8，四 20、29、31，罗十 14、17，林前十二 13，十四 26、31，林后四 10～13，弗五 18～19

#### 【周一】

壹 我们的神是一位说话的神——来一 1～2 上：

一 整个宇宙是凭神说话而有的——罗四 17，来十一 3，诗三三 9。

二 希伯来书的素质，乃是神在子里说话——一 1～2 上：

- 1 神在子里说话，子作为那灵向众召会说话；至终，那灵同着召会说话——启二 7 上，二二 17。
- 2 乃是完全借着这说话的故事，神被带到人里面，人也被带到神里面——约一 14，六 63。
- 3 神向我们说话，证明我们是在祂的祝福之下一——参撒 上三 1、10、21。
- 4 信徒的一生，都系于主的说话上——来一 3，太十七 5，启二 7 上，歌八 13，来五 13～14。
- 5 活神借着说话，将祂自己分赐并注入到我们里面——提后三 16～17，结三七 4～6：

## Week Five

### Speaking by the Spirit of Faith

Hymns: 1294

Scripture Reading: Heb. 1:1-2a; Acts 1:8; 4:20, 29, 31; Rom. 10:14, 17; 1 Cor. 12:13; 14:26, 31; 2 Cor. 4:10-13; Eph. 5:18-19

#### §Day 1

I. **Our God is a speaking God—Heb. 1:1-2a:**

- A. The whole universe came into being by God's speaking—Rom. 4:17; Heb. 11:3; Psa. 33:9.
- B. The essence of the Epistle to the Hebrews is God's speaking in the Son—1:1-2a:
  1. God speaks in the Son, the Son speaks as the Spirit to the churches, and ultimately the Spirit speaks with the church—Rev. 2:7a; 22:17.
  2. It is altogether by this speaking story that God is brought into man and man is brought into God—John 1:14; 6:63.
  3. God's speaking to us proves that we are under His blessing—cf. 1 Sam. 3:1, 10, 21.
  4. The life of the believers hinges totally upon the Lord's speaking—Heb. 1:3; Matt. 17:5; Rev. 2:7a; S. S. 8:13; Heb. 5:13-14.
  5. The living God imparts and infuses Himself into us by speaking—2 Tim. 3:16-17; Ezek. 37:4-6:

- a 神一说话，光就照亮，带给我们领悟、异象、知识、智慧和口才——诗一一九 105、130。
- b 神一说话，生命就分赐出来，而这生命包含基督一切神圣的属性和人性的美德——约六 63，一 1、4。

## 【周二】

- c 神一说话，能力就传输出来，而这是生命生长并繁殖的能力——可四 14、26。

三 神是说话的神，祂按着自己的形像造人，把人造得和祂一样会说话——创一 26 ~ 28:

- 1 在神创造人的事上，最奇妙的就是给人里面造一个灵；第二件奇妙的事就是人会说话——二 7、19 ~ 20、23。
- 2 神在圣经中清楚地给我们看见，祂创造人的目的乃是要人为祂说话——约十二 50，十四 10，徒四 20、31。
- 3 神要我们彰显祂并代表祂，主要乃是借着为祂说话——创一 26。
- 4 作为神的代表，我们必须说神的话——约三 34，徒二 40，五 20。

## 【周三、周四】

贰 “照经上所记：‘我信，所以我说话；’我们既有这同样信心的灵，也就信，所以也就说话”——林后四 13:

- 一 在我们实际的生活里，凭着信心的灵说话，乃是一个重大的要点。
- 二 在全本圣经里，“信心的灵”这特殊的发表只

- a. When God speaks, the light shines, bringing us understanding, vision, knowledge, wisdom, and utterance—Psa. 119:105, 130.
- b. When God speaks, life is imparted, and this life includes all the divine attributes and human virtues of Christ—John 6:63; 1:1, 4.

## §Day 2

- c. When God speaks, power is transmitted, and this is the growing and reproducing power of life—Mark 4:14, 26.

C. Since God is a speaking God, when He created man in His image, He created man with the ability to speak just like Himself—Gen. 1:26-28:

- 1. In God's creation of man, the most marvelous thing that He created was a spirit within man, and the second marvelous thing was that man was given the ability to speak—2:7, 19-20, 23.
- 2. God shows us clearly in the Bible that His purpose in creating man was that man would speak for Him—John 12:50; 14:10; Acts 4:20, 31.
- 3. God wants us to express Him and represent Him mainly by our speaking for Him—Gen. 1:26.
- 4. As God's representatives, we must speak God's words—John 3:34; Acts 2:40; 5:20.

## §Day 3 & Day 4

II. “Having the same spirit of faith according to that which is written, ‘I believed, therefore I spoke,’ we also believe, therefore we also speak”——2 Cor. 4:13:

- A. Speaking by the spirit of faith in our practical life is a great, crucial point.
- B. Spirit of faith is a very particular expression used only once in the



用过一次—林后四 13。

三 信心的灵乃是圣灵与我们人重生之灵的调和—林前六 17:

- 1 “信心的灵”这辞将灵和信心摆在同位—林后四 13。
- 2 信心是出于灵的；因此信心的灵就是信心—13 节。
- 3 我们的信心乃是调和的灵—林前六 17，林后四 13。

四 我们必须像作诗的人，运用这样的灵，信并且说我们所经历于主的事，特别是祂的死和复活—诗二二 1～22。

五 信心不是在我们的心思里，乃是在我们那与圣灵调和的灵里；怀疑是在我们的心思里—林前六 17，罗八 6，弗四 23。

六 我们相信的信成了说话的信；我们一转向灵，就信—林后四 13 下。

七 林后四章十至十三节指明，使徒是借着调和的灵，在复活里过钉十字架的生活，以完成他们的职事：

- 1 从十三节的上下文来看，保罗是在说他对主的死与复活的经历：
  - a 使徒保罗见证耶稣的治死，使耶稣的生命也得以显明在我们的身体上—10 节。
  - b 在十一节他继续说到，我们这活着的人，是常为耶稣被交于死，使耶稣复活的生命，得以在我们这必死的肉身上显明出来。
  - c 保罗又说到，死在我们身上发动，好叫祂复活的生命得以分赐到别人里面去—12 节。

Bible—v. 13.

C. The spirit of faith is a mingling of the Holy Spirit with our regenerated human spirit—1 Cor. 6:17:

1. The phrase spirit of faith places spirit in apposition to faith—2 Cor. 4:13.
2. Faith is of the spirit; therefore, the spirit of faith is faith—v. 13.
3. Our faith is the mingled spirit—1 Cor. 6:17; 2 Cor. 4:13.

D. We must exercise such a spirit to believe and to speak, like the psalmist, the things we have experienced from the Lord, especially His death and resurrection—Psa. 22:1-22.

E. Faith is in our spirit, which is mingled with the Holy Spirit, not in our mind; doubts are in our mind—1 Cor. 6:17; Rom. 8:6; Eph. 4:23.

F. Our believing faith becomes the speaking faith; when we turn to the spirit, we believe—2 Cor. 4:13b.

G. Second Corinthians 4:10-13 indicates that it is by the mingled spirit that the apostles lived a crucified life in resurrection for the carrying out of their ministry:

1. From the context of verse 13, we know that Paul was talking about his experience concerning the Lord's death and resurrection:
  - a. The apostle Paul testified concerning the putting to death of Jesus that the life of Jesus also may be manifested in our body—v. 10.
  - b. In verse 11 he went on to say that we who are alive are always being delivered unto death for Jesus' sake so that the resurrection life of Jesus may be manifested in our mortal flesh.
  - c. Paul also said that death operated in us in order that His resurrection life may be dispensed into others—v. 12.

2 保罗说这些话，都是在信心的灵里说的—13 节。

#### 八 信心是从听见来的，听见是从话的传扬来的— 罗十 14:

1 信心的根源是话；这就是为什么我们必须进入主话的原因—17 节。

2 我们越进入主的话，就越有信心，这信心就是灵—林后四 13。

3 借着信心的灵，我们能够说主的话，这话就是我们信心的根源。

4 这里有一个循环：主的话产生信心，信心就是灵，我们借着这灵就能说主的话—罗十 14、17，林后四 13。

### 【周五】

#### 叁 基督徒是一班说话的人；真正的基督徒是说话 的基督徒—徒一 8，林前十二 3、13，十四 19、26，弗五 18~19:

一 说话的神乃是借着祂的说话创造宇宙，并且继续作一切的事；因此，每一个得救、从神所生并有祂生命的人，应当学习为祂说话，并且说祂的话—徒五 20，林后四 13。

二 我们基督徒都能为主说话—徒四 20、29、31。

三 我们必须领悟，我们这些基督徒已经被作成活的基督的见证人；见证人乃是说话的人—一 8、22，二 32，三 15，五 32:

1 见证人乃是说话的人，单单讲说与他所见证的那一位有关的事—一 8。

2 无论得时不得时，我们都要说神的话，好完成神永

2. Paul spoke all these things in the spirit of faith—v. 13.

#### H. Faith comes from hearing, and hearing comes from the preaching of the word—Rom. 10:14:

1. The source of faith is the word; this is why we must get into the Word—v. 17.

2. The more we get into the Word, the more we will have faith, and this faith is the spirit—2 Cor. 4:13.

3. By the spirit of faith we may speak the Word that is the source of our faith.

4. Here is a cycle: the Word produces faith, faith is the spirit, and by this spirit we can speak the Word—Rom. 10:14, 17; 2 Cor. 4:13.

### §Day 5

#### III. Christians are a speaking people; a genuine Christian is a speaking Christian—Acts 1:8; 1 Cor. 12:3, 13; 14:19, 26; Eph. 5:18-19:

A. The speaking God created the universe and continues to do all things through His speaking; therefore, everyone who has been saved, has been begotten of God, and has His life should learn to speak for Him and to speak His word—Acts 5:20; 2 Cor. 4:13.

B. As Christians, we all are able to speak for the Lord—Acts 4:20, 29, 31.

C. We need to realize that as believers we have been made witnesses of the living Christ; witnesses are speakers—1:8, 22; 2:32; 3:15; 5:32:

1. A witness is a speaking one, one who only speaks things concerning the one he is testifying—1:8.

2. We should speak God's word in season and out of season for the

远的经纶—提后四 2。

3 我们是祂的见证人，必须随时随地说祂，为祂说话，并说出祂来。

四 在召会聚会中，所有的圣徒都该是说话的人—林前十四 19、26、31：

### 【周六】

1 我们是一班说话的人，不该闭口无言，因为我们所敬拜的神乃是说话的神—26 节。

2 基督徒的聚会应该在说话上满了彼此互相—弗五 19。

五 我们这些基督身体的肢体，需要在灵里被充满—18 节：

1 那充满我们的，就要从我们里面满溢出来；这满溢就是“用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏”—19 节。

2 我们若是在灵里被充满，成为神一切的丰满，就会自然而然地彼此对说基督；因此，说话乃是满溢的路。

六 林前十二章十三节启示，基督已经把我们在灵里浸到身体里，现在我们都得以喝这一位灵：

1 我们在那灵里面，那灵也在我们里面—罗八 4、6、10～11、14、16。

2 这使我们完全够资格，并且能在聚会中尽功用，为主说话，甚至把主说出来—林前十二 13，十四 26、31。

carrying out of God's eternal economy—2 Tim. 4:2.

3. We are His witnesses, and we have to speak Him, speak for Him, and speak forth Him on every occasion.

D. In the church meetings, all the saints should be speakers—1 Cor. 14:19, 26, 31:

### §Day 6

1. As speaking people, we should not be dumb or silent, for the God whom we worship is the speaking God—v. 26.

2. Christian meetings should be full of mutuality in speaking—Eph. 5:19.

E. As members of the Body of Christ, we need to be filled in spirit—v. 18:

1. That with which we are filled will overflow from within us; this overflow is “speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord”—v. 19.

2. If we are filled in spirit unto all the fullness of God, we will spontaneously speak to one another concerning Christ; therefore, speaking is the way to overflow.

F. First Corinthians 12:13 reveals that Christ has baptized us in the Spirit into the Body, and now we all are drinking of the Spirit:

1. We are in the Spirit, and the Spirit is in us—Rom. 8:4, 6, 10-11, 14, 16.

2. This makes us fully qualified and able to function in the meetings by speaking for the Lord and even by speaking Him forth—1 Cor. 12:13; 14:26, 31.



# 第五周■周一

## 晨兴喂养

来一 1~2 “神既在古时，借着众申言者，多分多方向列祖说话，就在这末后的日子，在子里向我们说话…”。

诗一一九 105 “你的话是我脚前的灯，是我路上的光。”

约六 63 “赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”

没有神的说话，乃是神的惩罚。在撒上三章的时候，神的话稀少，那是对祭司以利和他全家的惩罚。你若是在神的祝福之下，祂每一分钟都会向你说话。神向你说话就证明你在祂的祝福之下。…神对你说话么？神说话就表明祂是真的、活的且是有行动的。

活神借着说话，将祂自己分赐到我们里面。…神要将祂自己灌输到我们里面，这主要是借着说话来完成的。祂越对你说话，祂神圣的成分就越分赐或灌输到你里面。…你一旦听到祂说的话，就绝不会和从前一样了（希伯来书生命读经，二六至二七页）。

## 信息选读

神一说话，光就照亮。神的话第一个元素就是光。…你不需要去解释，也不需要说明。光自然会照明，因为神的话带着光。神的话是最好的照明，是最好的光体。…我们都有经历，可以证明这事。什么时候我们听见祂的话，我们就在祂的照亮之下，而这照亮带给我们光。这光又带着领悟、异象以及正确的智慧、知识和口才。…你有了光，你就有视

# WEEK 5 — DAY 1

## Morning Nourishment

Heb. 1:1-2 God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son...

Psa. 119:105 Your word is a lamp to my feet and a light to my path.

John 6:63 It is the Spirit who gives life;...the words which I have spoken to you are Spirit and are life.

It is a punishment not to have God's speaking. In the days of 1 Samuel 3, the Word of God was rare. That was a punishment to the family and house of Eli the priest. When you are under God's blessing, God will be speaking every minute. God's speaking to you proves that you are under His blessing... Is God speaking to you? That means that He is real, living, and moving.

The living God imparts Himself into us by speaking... God wants to transfuse Himself into us. This is mainly accomplished by speaking. The more He speaks to you, the more His divine element will be imparted or transfused into your being... Once you hear His speaking, you can never be the same. (Life-study of Hebrews, pp. 21-22)

## Today's Reading

When God speaks, the light shines. The first element with God's Word is light... There is no need for you to expound it or interpret it. The light shines, for the Word bears light. The divine Word is the best illuminator, the best light-bearer... We can all prove this by our experience. Whenever we hear His Word, we are under His shining, and this shining brings us light. With this light there is the understanding, vision, and the proper wisdom, knowledge, and utterance... When you have light, you have the seeing power, the view,

力、景象和异象。你有了光，你就有知识、悟性和智慧。这使你有口才，叫你不作哑巴。

神的话也带给我们生命。主耶稣说，祂所说的话，就是灵，就是生命（约六 63）。“太初有话，…生命在祂里面。”（一 1、4）神的话里有生命。当你摸着话，你就被点活。…今天有许多人所以这么活，就是因为他们充满了神的话。我看到在这个充满邪恶的世代中，有青年人将自己投身给圣别的话，我非常喜乐。你们有许多人，心中最宝贝的就是神的话；这就是主在你们中间行动最好的证明。祂在我们中间说话，祂的话也在我们里面。今天每一个过召会生活的人，因为有生命的话，就洋溢出话来。我们有活的话。

神话语里的生命，包含非常丰富。其中包含了圣别、爱、谦卑、恩慈和忍耐等等。这生命包含一切神圣的属性和人性的美德。…你不必想要谦卑，因为谦卑好像一只飞鸟，你想捉它，它就飞了。你也不要试着爱妻子或服从丈夫；你是作不到的。只要接受神的话，话带来生命，这生命就产生出爱和服从。谦卑、爱和服从都在这生命里。我们不能凭自己的努力与修养得到这些美德，因为这一切都在神圣的生命里。…我们怎样得着生命？只要接受神的话，生命自然就有了。生命有了，一切的美善也就都有了。在这生命里有谦卑，也有人性的美丽。神既是按着祂的形像造人，人性当然就是美丽的。但这种人性的美丽只能在神圣的生命里找到，而神圣生命乃在神的话里。当神的话来了，生命就有了，美丽也随着生命一同有了。请看召会里的人，个个又俊秀又美丽。这些人若不在召会生活中，他们就像蝎子、乌龟或猴子一样。我真是爱上了召会里的人；甚至年长的也是可爱的。这个美丽，这个可爱是从生命来的，而生命是从话来的。每逢神说话，就带来生命，这生命是如此丰富（希伯来书生命读经，二七至三〇页）。

参读：希伯来书生命读经，第二篇；使徒的教训，第一篇。

and the vision. When you have light, you have knowledge, understanding, and wisdom. This gives you utterance, and you cannot be dumb.

The Word also brings us life. The Lord Jesus said that the words He speaks are spirit and life (John 6:63). “In the beginning was the Word... In Him was life” (John 1:1,4). In the Word is life. When you touch the Word, you are enlivened. Today so many are living because they are filled with the Word. I am so happy to see that in this age, an age full of evils, the young people have sold themselves to the Holy Word. To so many of you the thing most precious in your heart is the Word. This is a good sign that the Lord is moving among you. His speaking is with us, and His Word is in us. Today everyone in the church life is bubbling because of the Word of life. We have the living Word.

The life that is in the Word includes a great deal. It includes holiness, love, humility, kindness, and patience. Life includes all the divine attributes and all the human virtues... Do not try to be humble, for humility is like a bird. If you try to catch it, it flies away. Do not try to love your wife or to submit to your husband. You cannot do it. Simply take the Word. The Word brings life, and this life will issue in love and submission. Humility, love, and submission are all found in this life. We cannot acquire these virtues by our effort or work. They are all in the divine life. How can we have life? Simply take the Word and life comes. When life comes, every good thing comes with it. In this life is the humility and beauty of a human being. Since God created man in His image, there certainly is beauty in humanity. But this beauty of humanity can only be found in the divine life, and the divine life is in the divine Word. When the Word comes, life comes, and beauty comes with the life. Look at the church people; everyone is handsome and beautiful. If the same people were not in the church life, they would have the appearance of scorpions, turtles, or monkeys. I have truly fallen in love with the church people. Even the older ones are so lovely. This beauty, this loveliness, comes from life, and life comes from the Word. When God speaks, life is there. This life is so rich. (Life-study of Hebrews, pp. 22-25)

Further Reading: Life-study of Hebrews, msg. 2; CWWL, 1990, vol. 1, “The Apostles’ Teaching,” ch. 1

## 第五周▪周二

### 晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

徒四 31 “…他们就都被圣灵充溢，放胆讲说神的话。”

神的话临到，也带来能力。话带来光，带来生命，也带来能力。我们传讲活的话，自然就有能力。这能力不是一时的，乃是常时的。它不是草菇式的能力，乃是不断生长的能力。…我们劳苦所作的，如同种下一粒小小的康乃馨种子，…逐渐的，嫩芽冒出来了，最终开花，结出种子，产生第二代。这就是生命的能力。

我们愿意看见神的话像种子一样，种在召会这块田地里，并且生长。一年过一年，神的话不断地长大繁殖。…没有什么东西像在召会中的一样，存留得那么长久。召会所有的之所以能存留那么长久，并且要存到永远，因为这里的能力不是别的，乃是生命。这生命是从话来的。话带来生命，而生命又是永远长存和不断繁殖的。…我…确实知道，主的恢复仍然要一直往前，因为这不是人为的运动，乃是神圣生命生长的行动。种子已经撒在这里，神的话已经有了，生命也在哪里了。…神的话在哪里，生命的能力就在哪里（希伯来书生命读经，三一至三二页）。

### 信息选读

## WEEK 5 — DAY 2

### Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Acts 4:31 ...They were all filled with the Holy Spirit and began to speak the word of God with boldness.

When the Word comes, it also brings power. The Word brings light, life, and power. When we preach the living Word, the power is there. This power is not the instant power; it is the constant power. It is not the mushrooming power; it is the growing power... What we are doing in our labor is like sowing a little carnation seed... Gradually a green sprout appears. Eventually, it blossoms, produces seed, and a second reproduction occurs. This is the power of life.

We like to see the Word being sown and grown in the church field. Year after year it will grow and reproduce... Nothing will last so prevailingly as what is in the churches. It will be prevailing, and it will endure forever because the power here is nothing other than life. This life comes from the Word. The Word brings in life, and life remains and reproduces... I... have the complete assurance that the Lord's recovery in this country [will] still go on because it is not a movement of man's doing. It is a move of the divine life growing. The seed has been sown here, the Word has come, and life is here... Where the Word is, there is power in life. (Life-study of Hebrews, pp. 25-26)

### Today's Reading

神是说话的神，祂按着自己的形像造人，把人造得和祂一样会说话。…不仅在爱、光、圣、义上，我们有〔神〕的形像；在说话上，我们也代表神，有神的形像。根据创世记一章二十六节，神不仅造我们有祂的形像，祂更造我们为祂掌权。

神造了我们是来代表祂。一个作代表的人，最主要的就是要会说话。若是有人差了一个代表到我们这里，这个代表却不会说话，是个哑巴，结果我们根本谈不出什么。…今天我们可以代表神，因为我们能说话；…我们能说话，因为我们像神。

神造人最特别的两点：一是给人造了一个灵；一是为人造了一个说话的器官。…我们必须知道，神造人会说话，是要人说什么话。难道仅仅是说人的话么？神造人是要人代表祂。作谁的代表，就该说谁的话；我们作神的代表，代表神，当然应当说神的话。我们要为神说话，并说出神来；这位神就是话。

我们得救的人，在灵里重生后，是神的儿女，开口应当就是神说话；神说什么话，我们也说什么话。…我们都是从神生的，我们里面都该有个“神”的腔调；无论说什么，都说到神。在美国有很多人种，…其中黄、棕色的人种，从外面很难分辨。…怎么分别？就在于听他们的讲话。人一讲话，就知道这位是中国人，那位是韩国人…。从谁生的，就说谁的话；我们是神生的，自然就说神的话。神的话就是神自己；我们说神的话，就是说神（李常受文集一九八五年第五册，二四二至二四四、二四六至二四七页）。

参读：为神说话，第三至四篇。

Since God is a speaking God, when He created man in His image, He created man with the ability to speak just like Himself. Not only do we have [God's] image in love, light, holiness, and righteousness, but we also represent Him and have His image in our ability to speak. According to Genesis 1:26, God created us not only that we might have His image but even more that we might rule for Him.

He created us that we might represent Him. The most important requirement of a representative is that he must be able to speak. If today someone sends a representative to us, yet this representative, being dumb, is not able to talk, then in the end no agreement can be reached since there is no possibility of having any discussion... Today we can represent God because we can speak... We can speak because we are like God.

God created man with two outstanding features: one is that He created a spirit within man, and the other is that He created a speaking organ for man. We need to know what kinds of words God wanted man to speak when He created man with the ability to speak. Did He want man merely to speak the words of man? God created man to represent Him. A representative should speak the words of the one he represents. As God's representatives, we represent God; therefore, we must speak God's words. We have to speak for God and speak forth God; this God is the word.

After being regenerated in our spirit, we the saved ones are the children of God. As such, when we open our mouth, it ought to be God speaking; we speak whatever God speaks. Since we all have been begotten of God, within us we ought to have the "God" tone; whatever we speak, we speak about God. In America there are people of different colors... Among these races, the Asian people are difficult to distinguish outwardly... How then does one tell the difference? It is by listening to their speech. Once they begin to talk, we know then that this one is Chinese and that one is Korean... We speak the words of the one of whom we were born. Since we were born of God, naturally we speak God's words. Since God's word is God Himself, when we speak God's word, we speak God. (CWWL, 1985, vol. 5, "Speaking for God," pp. 203-207)

Further Reading: CWWL, 1985, vol. 5, "Speaking for God," chs. 3-4



## 第五周■周三

### 晨兴喂养

林后四 10 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

13 “并且照经上所记：“我信，所以我说话”；我们既有这同样信心的灵，也就信，所以也就说话。”

今天基督徒非常注意哥林多前书的在圣灵里说话，但据我所知，从来没有人好好注意，要凭着信心的灵说话。

保罗在林后四章七节说到瓦器里的宝贝，这位基督是神的照耀，已经照进保罗里面。接着他说，耶稣的治死作工在使徒身上，使基督的生命显明在他们里面（10～11）。这时他提起同样信心的灵（13）。古时候，作诗的人有信心的灵（诗一一六 10）；如今他们这些使徒也有信心的灵。他们信，所以也就说话。…他们说自己的经历。这不仅是一种道理，论到三一神的某个要点，乃是对基督之死、生命和复活的经历（李常受文集一九八五年第三册，三七九页）。

### 信息选读

即使保罗不用舌头说话，他也用笔说话。他写作的时候，有信心的灵；他用信心的灵放胆写作。…这便造成相当的不同。很可惜，在许多聚会中，那些亲爱的圣徒起来分享，都是…可怜的样子。他们说话的时候没有灵，他们说话的时候没有信心。

大约一百年前，阿福德（Dean Alford）这样论到信心的灵：“不明确是圣灵，也不仅是人的性质，

## WEEK 5 — DAY 3

### Morning Nourishment

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak.

Christians today have paid much attention to the speaking in the Holy Spirit in 1 Corinthians. But to my knowledge, no one has ever paid much attention to the speaking by the spirit of faith.

In 2 Corinthians 4:7 Paul speaks of the treasure in earthen vessels, the very Christ as the radiance of God who was radiated into his being. Following this, he says that the putting to death of Jesus was working on the apostles and that the life of Christ was manifested in them (vv. 10-11). At this point he mentions the same spirit of faith [v. 13]. In the ancient time the psalmist had the spirit of faith (Psa. 116:10). Now the apostles also had the spirit of faith. They believed, therefore they also spoke... They spoke their experience. It was not just a certain doctrine, a certain point concerning the Triune God, but the experience of the death, life, and resurrection of Christ. (CWWL, 1985, vol. 3, “The Divine Speaking,” p. 301)

### Today's Reading

Even though Paul was not speaking with his tongue, he was speaking by his pen. When he was writing, he had the spirit of faith. He wrote with boldness, with the spirit of faith... This makes quite a difference. Regrettably, in many of the meetings the dear ones who share speak in [a] poor way. When they speak, there is no spirit. When they speak, there is no faith.

About one hundred years ago Henry Alford wrote concerning the spirit of faith: “Not distinctly the Holy Spirit,—but still not merely a human

乃是内住的圣灵渗透整个更新的人，并成为这整个新人的特征。”这里所说人的性质，其实就是人的灵。…圣灵将祂自己与我们人的灵调和。这里的灵不仅是圣灵，乃是圣灵同我们人的灵（罗八16）。

文生（Vincent）在他的《新约字研》里，也跟阿福德说同样的事：“信心的灵，不明确是圣灵，也不是人的机能或性质，乃是二者的搀调。”他用“搀调”一辞。圣灵和我们人的灵，二者有一种搀调。这就是我们所说调和的灵。我们有调和的信心之灵。

我们里面的信心，乃是神迹奇事。每一个真基督徒里面都有这样的神迹奇事。…我们可以用照相机的作用来说明这一点。照相机外有镜头，内有底片，对面有景色。此外，还需要光。你一按下快门，光就照在底片上。有一次感光，就产生一张照片。这种感光可以形容信心的运行。我们就像一架照相机。新约中所描述的福音就是景色，圣灵是属天的光，我们的灵就是底片。你听了福音的话，一次、两次，甚至四、五次；你里面一旦按下了快门，那话中所描述的就进到你的灵里，没有人能够从你里面把它挪去。这就是信心。

现在凭着这信心，你就能够到各处去告诉人说，耶稣是救主。人也许问：“你怎么晓得？”你就是晓得。他们不信，你却信。…你里面一旦按下了快门，所领受的就留到永远。现在无论我们往哪里去，都要告诉人耶稣是救主：“祂是活的，并且活在我里面！”这样你就是凭着信心的灵说话。…为什么我这么壮胆？因为我有信心的灵。我说话不是凭着心思，乃是凭着信心的灵（李常受文集一九八五年第三册，三七九至三八二页）。

参读：神圣的说话，第二至四章；神圣三一的神圣分赐，第三十一至三十二章。

disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man.” What is referred to here as the human disposition is actually the human spirit... The Holy Spirit mingles Himself with our human spirit. The spirit here is not only the Holy Spirit but the Holy Spirit with our human spirit (Rom. 8:16).

Marvin Vincent in his word study of the New Testament follows Henry Alford, saying the same thing: “Spirit of faith: not distinctly the Holy Spirit, nor, on the other hand, a human faculty or disposition, but blending both.” He uses the word blending. There is a blending between the Holy Spirit and our human spirit. This is what we call the mingled spirit. We have the mingled spirit of faith.

Faith is a wonder, a miracle, within us. Every genuine Christian has such a wonder, a miracle, within him... We have illustrated this by the action of a camera. The camera has a lens outside and film within. Opposite the camera there is scenery. Also, light is needed. When you click the shutter, the light shines onto the film. There is an exposure, and a picture is produced. This exposure describes the operation of faith. We are just like a camera. The gospel described in the New Testament is the scenery, the Holy Spirit is the heavenly light, and our spirit is the film. When you hear the speaking of the gospel once, twice, even four or five times, there is a click within you. Whatever is described in the speaking would then be in your spirit. No one could ever remove it from you. That is faith.

Now by this faith you could go everywhere to tell people that Jesus is the Savior. One may ask, “How do you know?” You just know. They do not believe it, but you believe... Once this click occurs in you, it remains forever. Now wherever we go, we would tell people that Jesus is the Savior: “He is living, and He lives in me!” In this way you speak by the spirit of faith... Why am I so bold? I have the spirit of faith. I speak, not by my mind but by the spirit of faith. (CWWL, 1985, vol. 3, “The Divine Speaking,” pp. 301-302)

Further Reading: CWWL, 1985, vol. 3, “The Divine Speaking,” chs. 2-4; CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” chs. 31-32

## 第五周■周四

### 晨兴喂养

罗十 14 “…人所未曾信入的，怎能呼求？所未曾听见的，怎能信入？没有传道的，怎能听见？”

17 “可见信是由于听，听是借着基督的话。”

在我们实际的生活里，凭着信心的灵（林后四 13）说话，乃是一个重大的要点。在全本圣经里，这种特殊的发表只用过一次。信心的灵乃是圣灵与我们的灵调和。“信心的灵”这辞将灵和信心摆在同位。信心是出于灵的。因此信心的灵就是信心。我们的信心乃是调和的灵。不仅如此，信心是从听见来的，听见是从话的传扬来的（罗十 14）。信心的根源是话（17）。…我们越进入主的话，就越有信心，这信心就是灵。现在借着这样的灵，我们就能说主的话，这话就是我们信心的根源。…主的话产生信心，信心就是灵，而我们借着这灵说主的话。我们的说话会成为别人里面信心的根源。然后别人里面的信心，又成为他们借以说话的灵（李常受文集一九八五年第三册，六一七至六一八页）。

### 信息选读

照着（林后四章十三节的）上下文来看，使徒借着信心的灵说话，与基督的死而复活有关。十一至十二节说，“因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。这样，死是在我们身上发动，生命却在你们身上发动。”保罗在这里是述说他对基督死而复活的经历（李常受文集一九八五年第三册，六一八页）。

## WEEK 5 — DAY 4

### Morning Nourishment

Rom. 10:14 How... shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard? And how shall they hear without one who proclaims Him?

17 So faith comes out of hearing, and hearing through the word of Christ.

Speaking by the spirit of faith in our practical life is a great, crucial point. This very particular expression is used only once in the entire Bible. The spirit of faith is a mingling of the Holy Spirit with our spirit. The phrase spirit of faith places the spirit in apposition to faith. Faith is of the spirit. Therefore, the spirit of faith is faith. Our faith is just the mingled spirit. Furthermore, faith comes from hearing, and hearing comes from the preaching of the word (Rom. 10:14). The very source of faith is the word (v. 17)... The more we get into the Word, the more we will have faith, and this faith is the spirit. Now by such a spirit we may speak the Word that is the source of our faith... The Word produces faith, faith is the spirit, and by this spirit we speak the Word. Our speaking will become the source of faith in others. The faith in them then becomes the spirit by which they speak. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 486-487)

### Today's Reading

According to the context, the apostle's speaking by the spirit of faith [in 2 Corinthians 4:13] was related to the death and resurrection of Christ. Verses 11 and 12 say, "We who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you." Paul spoke his experience of the death and resurrection of Christ. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," p. 487)

信心…乃是在我们那与圣灵调和的灵里。怀疑才是在我们的心思里。…这就是何以你传福音的时候，不该激动人的心思。你若激动他们的心思，他们就不会相信。你应当诱导他们进入灵里，才能克尽全功。…我必须作活的见证，放胆见证说，“…哦，主耶稣是活的！我要告诉你们，祂是活的，祂活在我里面。祂昨天真是活。”接着我会凭着信心的灵说得更多。

这就是召会得造就、被建造所需要的。…申言，就是说耶稣，说基督，才能建造召会。所以保罗说，“我宁愿用我的心思说五句话，…强如用方言说万句话。”（林前十四 19）…但无论谁，若是凭着信心的灵在圣灵里说明白的话，就能建造召会。因此，我们都必须在各处操练说话。我们在街上说话，在教室说话，在办公室说话，在家里说话，向每一个人说话，向各类的人说话，尤其要在聚会中说话，更要在家中聚会里说话。要学习这样说话。这样的说话点活人，这样的说话使人舒畅，这样的说话使人刚强喜乐，这样的说话把生命传输给人，并且把三一神分赐到听的人里面。这样的说话会胜过任何一种反对的环境。我们必须说话，在圣灵里说话，凭着信心的灵说话。如果人人都成为说话的人，成为说话的见证人，局面就会改观。这样的说话是主的恢复刚强的见证。我们不可仅仅有会众，有讲道的人，有诗歌，有祷告，有讲章等等；我们必须不一样。我们必须有彻底的翻转，有新的聚会，人人都说话。不该有主席，不该有人主持。人人都说话，处处时时向任何人说话。我们在圣灵里凭着信心的灵说话（李常受文集一九八五年第三册，三八二至三八三页）。

参读：建造小排聚会所需要的生活，第五篇。

Faith is in our spirit, which is mingled with the Holy Spirit... Doubts are in our mind... This is why when you preach the gospel, you should not stir up the person's mind. If you stir up his mind, he would not believe. You should rather induce him to get into the spirit. Then you can complete the transaction... I must... give a living testimony, testifying boldly, "...Oh, the Lord Jesus is living! I want to tell you that He is living. He lives in me. And He was so living yesterday." Then I would continue to tell you much more by the spirit of faith.

This is what the church needs for edification, for the building up... Prophesying, that is, speaking Jesus, speaking Christ, builds up the church. So Paul says, "I would rather speak five words with my mind... than ten thousand words in a tongue" (1 Cor. 14:19)... The plain words spoken by anyone by the spirit of faith and in the Holy Spirit build the church. Therefore, we all have to practice everywhere to speak. We speak on the street; we speak in the classroom; we speak in the office; we speak at home; we speak to everybody, to all kinds of persons; and, we especially speak in the meetings, even the more in the home meetings. Learn to speak this way. This kind of speaking enlivens, this kind of speaking refreshes, this kind of speaking makes people new, this kind of speaking makes people strong and happy, and this kind of speaking imparts life to others and dispenses the Triune God into the listeners. This kind of speaking will overcome any kind of opposing environment. We must speak—speak in the Holy Spirit and speak by the spirit of faith. If everyone would become a speaker, a speaking witness, the situation would be overturned. This kind of speaking is a strong testimony of the Lord's recovery. We must not simply have a congregation with a speaker, hymns, a prayer, a speech, and so forth; we must be different. We must be revolutionized to have new meetings with everyone speaking. There should be no chairman, no one presiding. Everyone speaks everywhere, anytime, to anyone. We speak in the Holy Spirit and by the spirit of faith. (CWWL, 1985, vol. 3, "The Divine Speaking," pp. 302-304)

Further Reading: CWWL, 1985, vol. 3, "The Living Needed for Building Up the Small Group Meetings," ch. 5

# 第五周▪周五

## 晨兴喂养

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”

提后四 2 “务要传道；无论得时不得时，都要预备好，用全般的恒忍和教训，叫人知罪自责，谴责人，劝勉人。”

所有的基督徒都成了基督的见证人。我们这些见证人必须是说话的人，…为基督说话，把基督的事告诉别人。…我们必须是说话的人，为着我们所见证的那位，清楚、充分、明确地说话。我盼望我们都出去说话。例如，我们能够向亲戚说一些事。我们能够告诉他们基督的受死，基督的复活，基督的身体，以及地方召会。…我们必须回到圣经，去挖掘神圣丰富的宝藏，这样我们就会有许多可说的（李常受文集一九八五年第三册，三七一页）。

## 信息选读

在提后四章二节，保罗嘱咐提摩太：“务要传道；无论得时不得时，都要预备好。”我研读这一节的时候问自己，保罗嘱咐提摩太传的是什么道？…四章一节的确是接着保罗在三章末了的思想。保罗在三章末了三节说，“并且知道你是从小明白圣经；这圣经能使你借着相信基督耶稣，有得救的智慧。圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”（15～17）我们从这段经文能晓得，保罗嘱咐提摩太传讲的话，就是提

# WEEK 5 — DAY 5

## Morning Nourishment

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

All Christians have been made the witnesses of Christ. As witnesses, we must be persons...speaking for Christ, telling something of Christ to others... We must be speakers, those speaking clearly, adequately, and definitely for the One we witness. I hope that we all would go out to speak. For example, we can speak something to our relatives. We can tell them something concerning Christ's death, something concerning Christ's resurrection, and something concerning the Body of Christ and the local church... We must come back to the Bible and mine the store of the divine riches. Then we will have so much to speak. (CWWL, 1985, vol. 3, "The Divine Speaking," p. 295)

## Today's Reading

In 2 Timothy 4:2 Paul charges Timothy to “proclaim the word; be ready in season and out of season.” When I was studying this verse, I checked with myself as to what word Paul charged Timothy to proclaim... Second Timothy 4:1 is surely a continuation of Paul's thought at the end of chapter 3. In the last three verses of chapter 3 Paul says, “From a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus. All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work” (vv. 15-17). From these verses we can realize that the word Paul charged

摩太从小明白的圣经。我们都必须进入主的话，进入圣经。使徒保罗对提摩太的嘱咐，乃是基于提摩太对圣经的认识。…我们传道，必须传讲从神的话所学习的。这就是早期信徒在行传五章四十二节所作的，他们挨家挨户聚会，“不住地施教，传耶稣是基督为福音。”他们在家中聚会里，教导并传讲所听见的基督。

保罗嘱咐提摩太：“务要传道；无论得时不得时，都要预备好。”许多时候我们说，…现在不得时；但那正是我们说话的时候。…还在求学的青年人，有顶多的人环绕他们。每一所学校都是一个“大鱼塘”，里面满了“鱼”。这是神所安排的环境，叫我们向别人说。作学生的总喜欢听同学，过于听老师或父母。…我们必须成为得人的渔夫，把人带到基督这里，并且带到家中聚会里。为此，我不信靠人的安排，我信靠青年圣徒的活动、行事、工作，尽力、竭力去接触同学。如果我们这么作，在很短的时间里，许多人就会受浸加给召会。

我们…必须在圣灵里实行这样的说话。…在聚会中站起来说话，要这样说，“弟兄姊妹，让我告诉你们，我不再软弱了！我在那加我能力者的里面得了加力，所以我凡事都能作。从前我自己无法顺服丈夫，现在我很容易顺服。弟兄们，我是顶好的妻子，阿利路亚！”这是最好的说话。在每一个地方，每逢召会来在一起有祷告聚会，有一些圣徒已经学会作“专门”祷告的祭司。…照样，有些圣徒在信息聚会未了，成了作见证的“专家”。…我们都必须学习作“专门”说话的人，在圣灵里说话（李常受文集一九八五年第三册，三六三至三六四、三六六至三六七页）。

参读：聚会来说神的话，第一、三篇。

Timothy to proclaim was the word in the sacred writings of the Scriptures that Timothy had known from a babe. We all have to get into the Word, into the Scriptures. The charge of the apostle Paul to Timothy was based upon Timothy's knowledge of the Bible... We must proclaim the word that we have learned from the Word of God. This is what the early believers did in Acts 5:42 when they met from house to house "teaching and announcing the gospel of Jesus as the Christ." In the home meetings they taught and announced what they had learned concerning Christ.

Paul charged Timothy to be ready "in season and out of season" to proclaim the word. Many times we say... that it is out of season. That is the right time for us to speak... The young ones who are still in school have the most people around them. Every school is a big fishing pond full of fish. This is an environment arranged by God for speaking to others. Students always enjoy listening to their classmates much more than to their teachers or parents... We have to be made the fishers of men, bringing people to Christ and to the home meetings. For this, I do not trust in any human arrangement but in the young saints' acting, behaving, working, endeavoring, and struggling to contact their fellow students. If we would do this, within a short time many would be baptized and added to the churches.

We need to practice speaking... in the Holy Spirit... When you stand up in the meeting to speak, stand up in this way: "Brothers and sisters, let me tell you, I am no longer weak! I am empowered in the One who empowers me, so I can do everything. Formerly, I could not submit myself to my husband. Now it's easy for me to do it. I am the top wife. Hallelujah, brothers." This is the best speaking. In every locality some saints have learned to be [in a positive sense] "professional" priests praying whenever the church comes together for the prayer meeting... In the same way, some saints have become "professional" at giving a testimony at the end of the message meetings... We all have to learn to be the "professional" speakers speaking in the Holy Spirit. (CWWL, 1985, vol. 3, "The Divine Speaking," pp. 289-291)

Further Reading: CWWL, 1985, vol. 4, "Meeting to Speak the Word of God," chs. 1, 3

## 第五周■周六

### 晨兴喂养

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

弗五 18 ~ 19 “不要醉酒，醉酒使人放荡，乃要在灵里被充满，用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏。”

〔林前十二章十三节〕启示，基督已经把我们在那灵里浸到身体里，现在我们都得以喝这一位灵。一面，基督已经把我们放到这一位灵里；另一面，我们都得以喝这一位灵。因此，我们在那灵里面，那灵也在我们里面。结果，我们就被那灵泡透并浸透。这使我们完全够资格，并且能在聚会中尽功用，为主说话，甚至把主说出来（李常受文集一九八三年第二册，六〇二页）。

### 信息选读

保罗在以弗所五章十八节吩咐我们说，“要在灵里被充满。”我们这些基督身体的肢体，需要在我们的灵里被充满，成为神一切的丰满。我们若在灵里被充满，那充满我们的，就要从我们里面满溢出来。…我们乃是因彼此对说〔19〕而满溢。我们若是在灵里被充满，成为神一切的丰满，就会自然而然地彼此对说基督。

基督徒必须是一班说话的人。我们不该闭口无言，因为我们所敬拜的神乃是说话的神。相反的，偶像不会说话；它们是哑巴。保罗在林前十二章二节提到“不能出声的偶像”。偶像不会说话，所以那些拜偶像的也是哑巴；哑巴神需要哑巴的敬拜

## WEEK 5 — DAY 6

### Morning Nourishment

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

Eph. 5:18-19 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

First Corinthians 12:13 reveals that Christ has baptized us in the Spirit into the Body, and now we all are drinking the one Spirit. On the one hand, Christ has put us into the Spirit. On the other hand, we are drinking this Spirit. Therefore, we are in the Spirit, and the Spirit is in us. The result is that we are soaked and saturated with this Spirit. This makes us fully qualified and able to function in the meetings by speaking for the Lord and even by speaking Him forth. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” p. 449)

### Today's Reading

In Ephesians 5:18 Paul charges us to “be filled in spirit.” As members of the Body of Christ, we need to be filled in our spirit unto all the fullness of God. If we are filled in spirit, that with which we are filled will overflow from within us. We overflow by speaking to one another [v. 19]. If we are filled in spirit unto all the fullness of God, we shall spontaneously speak to one another concerning Christ.

Christians must be a speaking people. We should not be dumb, or silent, for the God we worship is the speaking God. Idols, on the contrary, do not speak; they are dumb. In 1 Corinthians 12:2 Paul mentions “dumb idols.” Because idols cannot speak, those who worship idols are also dumb. A dumb god needs dumb worshippers... But our God is not dumb; He is the speaking

者。…但我们的神不是哑巴，祂乃是说话的神；所以那些敬拜祂的也必须说话。然而，许多参加所谓基督教崇拜的人不说话，反而以哑巴的方式敬拜主。我们在召会的聚会中光景如何？我们是安静地，还是洋溢地说出我们日常生活中所经历的基督？在聚会中我们应该赞美主，并且述说在我们经历里祂之于我们的一切。

我们的神既然是说话的神，我们这些敬拜祂的人也就必须说话。有时，我们甚至应当向主大声欢呼，如诗篇一百篇一节所吩咐的。

当我们彼此说到对基督的经历时，我们不该等候某种正式的开场，才开始聚会。这样作就是留在传统基督教的影响之下。如果我们从传统中得着释放，当我们在召会聚会中来在一起时，就会自然而然地说话。有的人甚至在赴会途中就开始讲说。聚会必须满了对基督丰富的讲说。

以弗所五章十九节也提到，向主“歌唱、颂咏”。这样的歌唱、颂咏不仅是在灵里被充满的满溢，也是在灵里被充满的路。每当我们在灵里被充满，成为神一切的丰满时，我们所作的头一件事就是说话。然后我们会从心中向主歌唱、颂咏。…属灵的路就是为主说话，并且说到主。我们越说，就越在灵里被充满。然而，我们若保持安静，就会发现我们无法在灵里被充满。

我们越多为主说话，我们里面的人就越被祂充满。我们被人绊倒，常常是因为我们的魂是空的，我们没有正确地被充满。但是当我们借著述说主而被充满时，我们这个人就要正确地被占有，没有空间让任何消极的事物进来霸占我们（以弗所书生命读经，八四七至八四九、八五二至八五三页）。

参读：家中聚会—召会扩增与建造独特的路，第四章至第五章。

God. Therefore, those who worship Him must also speak. However, many who attend the so-called services in Christianity do not speak. Instead, they worship the Lord in a dumb way. What is our situation in the meetings of the church? Are we silent, or are we bubbling over with words about the Christ we have experienced in our daily life? In the meetings we should praise the Lord and speak of what He is to us in our experience.

Since our God is a speaking God, we as His worshippers must also speak. At times, we should even make a joyful noise to the Lord, as we are charged to do in Psalm 100:1.

As we speak to one another of our experiences of Christ, we should not wait for some kind of formal beginning of the meetings. To do this is to remain under the influence of traditional Christianity. If we have been set free from tradition, we shall speak spontaneously as we come together in the meetings of the church. Some may even begin to speak on the way to the meeting. The meetings need to be filled with speaking concerning the riches of Christ.

Ephesians 5:19 also refers to “singing and psalming” to the Lord. Such singing and psalming are not only the overflow of being filled in spirit, but also the way to be filled in spirit. Whenever we are filled in our spirit unto all the fullness of God, the first thing we shall do is speak. Then we shall sing and psalm with our heart to the Lord. The way to be spiritual is to speak for the Lord and concerning the Lord. The more we speak, the more we shall be filled in our spirit. However, if we remain silent, we shall find that we cannot be filled in spirit.

The more we speak for the Lord, the more our inward being is filled with Him. Often the reason we are offended by others is that our soul is empty. We are not occupied in a proper way. But when we are filled through speaking of the Lord, our being will be properly occupied, and there will be no room for anything negative to come in to usurp us. (Life-study of Ephesians, pp. 703-705, 707-708)

Further Reading: CWWL, 1985, vol. 3, “The Home Meetings—the Unique Way for the Increase and Building Up of the Church,” chs. 4-5



# 第五周诗歌

# WEEK 5 — HYMN

补857

## 宣扬直到国度临

(英1294)

A 大调

4/4

— 应当宣 扬, 尽力宣 扬, 应当宣 扬, 宣扬主话使国 度 来 临; 宣扬主话直到 和平福 音 不 该 藏 隐; 应当 国度临。 和 平 福 音 不 该 藏 隐; 应当

宣 扬, 宣 扬 主 话 直 到 国 度 临。

- 二 主话有能, 尽管释放, 必不归徒然; 凭信撒种, 必有结果, 绝不归徒然。 殷勤撒种, 必得亨通; 主话有能, 尽管撒种, 必不归徒然。
- 三 这是时候! 我们传扬福音遍人间; 把握今日, 传扬福音不怕人弃嫌。 不必畏缩, 主已工作! 天程旅客与主合作, 不怕人弃嫌。
- 四 只管传讲, 基督必在人心作见证; 我们传讲, 基督就在人心作见证。 宣扬主恩, 为主得人; 我们传讲, 基督就在人心作见证。
- 五 庄稼已熟! 前去收割不必再等候! 田已发白! 前去收割不必再等候! 基督、召会, 丰满全备— 完满福音速速传扬, 满足人所求。

## Come let us speak till the kingdom

Preaching of the Gospel — Speaking the Word

1294

1. Come let us speak till the king-dom of the Lord comes down. Yes, let us speak till the king - dom of the Lord comes down. Why hold your peace? The Word re - lease. Let us speak un - til the kingdom of the Lord comes down.

2. Oh, loose the Word! It shall not return unto Him void. Yes, loose the Word! It shall not return unto Him void. Let's sow the seed, This is our need; Loose the Word, and it shall not return unto Him void!
3. It's gospel time! Let us spread the gospel all around. Yes, gospel time! We will never fear the people's frown! God's done His work; Let us not shirk; We're but pilgrims here, and we'll not fear the people's frown!
4. If we will speak, Christ will witness in the hearts of men. If we will speak, Christ will witness in the hearts of men. Tell every man, Win all we can. Through our speaking, Christ is speaking in the hearts of men!
5. The harvest's ripe! We are preaching the full gospel now! The fields are white! We are preaching the full gospel now! For this men search— Christ and the church! Let us reap the harvest, preaching the full gospel now!



## 第六周

### 联结的信— 得胜者的信心

诗歌：补 431

读经：来十三 7，罗一 17，四 17，十 17，加五 6，  
六 10，罗十二 3，补充本诗歌四三一首

#### 【周一】

壹 我们要成为满有信心的人（来十三 7，徒六 5），就需要看见“信是由于听，听是借着基督的话”（罗十 17）：

一 信的源头乃是话，但我们必须认识这一点的结晶；话有三方面：

1 首先有神写出来的话—圣经—约十 35。

2 然后有神活的话—基督—一 1。

3 最后有神应用的话—那灵—弗六 17，约六 63。

二 写出来的话、活的话、应用的话都指神自己；神在圣经里写出来的话，成了基督这活的话，基督作为那灵，就是那灵的话，应用于我们；我们越是这样得着神，神就越成为我们的信。

三 信的源头的结晶，乃是神在祂写出的话中给我们接触为活的话，并应用为那灵的话，使我们

## Week Six

### The Linking Faith— the Faith of the Overcomers

Hymns: 535

Scripture Reading: Heb. 13:7; Rom. 1:17; 4:17; 10:17; Gal. 5:6; 6:10; Rom. 12:3; Hymns, #535

#### §Day 1

**I. In order to be men full of faith (Heb. 13:7; Acts 6:5), we need to see that “faith comes out of hearing, and hearing through the word of Christ” (Rom. 10:17):**

A. The source of faith is the word, but we have to realize the crystallization of this point; there are three aspects of the word:

1. First, there is the written word of God—the Bible—John 10:35.

2. Then there is the living word of God—Christ—1:1.

3. Finally, there is the applied word of God—the Spirit—Eph. 6:17; John 6:63.

B. The written word, the living word, and the applied word refer to God Himself; God's written word in the Bible becomes Christ as the living word, who is applied to us as the Spirit, the word of the Spirit; the more that God is gained by us in this way, the more He becomes our faith.

C. The crystallization of the source of faith is God in His written word contacted as the living word and applied as the word of the Spirit

能得着那能称无为有、又赐生命给死人的三一神—罗四 17。

## 【周二】

贰 我们需要看见信的果效—对信而言，没有一事是不可能的：

一 “你们若有信心像一粒芥菜种，就是对这座山说，从这边挪到那边，它也必挪去；并且在你们就没有一件事是不可能的” —太十七 20 下。

二 补充本诗歌四百三十一首是卫斯理查理（Charles Wesley）写的，说明信的果效；第五节说，“直到活着不再是我，乃是基督在我活着”；指明信总是除掉我们，并将基督启示给我们。

三 唯有神是全能的、无所不能的，在祂没有一事是不可能的（十九 26）；但是主也说，对信而言，没有一事是不可能的，这指明神和信乃是一；信是主观的神应用于我们这人；因此，对神如何没有一事是不可能的，对信也照样没有一事是不可能的。

叁 信徒是在基督里相信的人，是信仰之家—加六 10：

一 这是个大家庭，而这家庭的姓氏乃是“信仰”；这就是信仰之家；我们可以说某一个家是史密斯家，或是李家，如今我们都是“信仰之家”的一分子。

二 我们是信仰之家这大家庭的一分子；这个信仰的家，乃是借着神的话而相信神—来一 2，太十七 5。

肆 信徒在基督里的信，把信徒带进与基督生

so that we can gain the Triune God, who is able to call the things not being as being and give life to the dead—Rom. 4:17.

## §Day 2

**II. We need to see the effect of faith—nothing is impossible to faith:**

A. “If you have faith like a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible to you”—Matt. 17:20b.

B. Hymns, #535, written by Charles Wesley, expresses the effect of faith; stanza 5 says, “Let me no longer live, but Thee,” indicating that faith always annuls us and reveals Christ to us.

C. Only God is all able, omnipotent; nothing is impossible to Him (19:26); but the Lord also said that nothing is impossible to faith, indicating that God and faith are one; faith is the subjective God applied to our being; thus, just as nothing is impossible to God, nothing is impossible to faith.

**III. The believers, the believing ones in Christ, are the household of faith—Gal. 6:10:**

A. This household is a big family, and the family name is “faith”; this is the home of faith; we may say that a certain home is the Smith home or the Lee home, but now we are all members of the “faith home.”

B. We are members of the great family, the household, of faith; this faith house is a house that believes in God through His word—Heb. 1:2; Matt. 17:5.

**IV. The believers' faith in Christ brings them into the life union**

命的联结里（约三 15、36）；神的话是具体化在基督里，并实化在那灵里，作我们的信；信徒凭这信而活基督并行事为人：

### 【周三】

- 一 信入基督就是接受祂，并与祂联合为一——12～13，三 16。
- 二 这信将我们带进与基督生命的联结里；这基督乃是神的具体化身，实化为包罗万有的灵，作我们的信；信把我们联于三一神。
- 三 作为三一神的生机体，基督是真葡萄树，而我们是祂的枝子，借着信入祂而与祂有生机的联结；我们需要借着住在祂里面，留在这生机的联结里——十五 1、5。
- 四 信是我们救恩的联结；信把神联于我们，也把我们联于神；这联结使我们成为神人。
- 五 我们凭联结的机关活基督，这联结的机关乃是信；所以保罗在加拉太二章二十节说，他所活的生命，是他凭着信，就是神儿子耶稣的信所活的，“祂是爱我，为我舍了自己。”
- 六 当我们呼求主，说，“哦，主耶稣，我爱你”，祂就成了分赐到我们里面的信，使我们自然而然地凭这信活祂；活的信借着我们对主的爱而运行（五 6）；祂自己这信成了我们的信，这就是联结的机关，把我们联于无限无量的基督。
- 七 只要对主简短地说一些话，从我们对祂的爱里与祂交谈，并向祂有一点呼求，我们就得着祂的灌输；基督灌输到我们里面，就使我们得着祂作我

**with Christ (John 3:15, 36); the word of God is embodied in Christ and realized in the Spirit to be our faith; the believers live Christ and walk by this faith:**

### §Day 3

- A. To believe into Christ is to receive Him and be united with Him as one—1:12-13; 3:16.
- B. This faith brings us into the life union with Christ, who is the embodiment of God realized as the all-inclusive Spirit to be our faith; faith links us with the Triune God.
- C. As the organism of the Triune God, Christ is the true vine, and we are His branches who have been organically united with Him by believing into Him; we need to remain in this organic union by abiding in Him—15:1, 5.
- D. Faith is the linking of our salvation; it links God with us and links us to God; this linking makes us God-men.
- E. We live Christ by a linking organ, and this linking organ is faith; thus, Paul says in Galatians 2:20 that the life that he lived, he lived by faith, the faith of Jesus the Son of God, “who loved me and gave Himself up for me.”
- F. When we call upon the Lord by saying, “O Lord Jesus, I love You,” He becomes the faith imparted into us so that we spontaneously live Him by this faith; living faith operates through our love for the Lord (5:6); He Himself as the faith becomes our faith, and this is the linking organ to link us to the unlimited, infinite Christ.
- G. By just speaking a simple word to the Lord in conversation with Him out of our love for Him and by a little calling on the Lord, we are infused with Him; the infusing of Christ into us causes us to have Him

们的信，这信就是联结的机关，把我们和祂联在一起；这就是活基督的路—腓四 6、12。

八 我们信徒行事为人是凭着信心，凭着看不见的神，不是凭着眼见；这信一直把我们联于我们奇妙的神—林后五 7，来十一 27，彼前一 8。

九 凭信而行，意思就是，我们的行事为人是联于神；主在路加十八章指明，我们也凭信忍受逼迫；在八节主说，“人子来的时候，在地上找得到信心么？”这意思是说，我们必须凭信忍受一切的逼迫。

### 【周四】

伍 接受这联结之信的路，乃是借着呼求主，向主祷告，祷读主话并默想主的话，来接触这信的源头，就是那经过过程并终极完成的神；这信要把我们联于神，并把神分赐、灌输到我们里面；这样，我们就成为有信心的人—来四 16，罗十 12～13，提后二 22，弗六 17～18，诗一一九 15 与注 1：

一 这信把我们联于神，并把神分赐、灌输到我们里面，成为我们活的信；这是信徒之信的进展阶段。

二 在信的起始阶段，信来自听见话；借着听见话，那灵就安装到我们里面；如今这灵，或这信，已安装在我们里面，就要留在我们里面并长大—罗十 17，十二 3。

三 罗马一章十七节说，“义人必本于信得生并活着”这节启示神福音的结构，乃是神的义、基督的生命和信徒的信；这节也可视为神永远经纶的标语。

as our faith, which is the linking organ that links us with Him; this is the way to live Christ—Phil. 4:6, 12.

H. We believers walk by faith, by our unseen God, not by sight; this faith links us all the time to our wonderful God—2 Cor. 5:7; Heb. 11:27; 1 Pet. 1:8.

I. To walk by faith means that our walking is linked with God; in Luke 18 the Lord indicated that we also suffer persecution by faith; in Luke 18:8 the Lord said, “When the Son of Man comes, will He find faith on the earth?”—this means we have to suffer all the persecutions by faith.

### §Day 4

**V. The way to receive such a linking faith is to contact its source, the processed and consummated God, by calling on Him, praying to Him, pray-reading His word, and musing on His word; this faith links us with God and imparts, transfuses, God into us; then we will become men of faith—Heb. 4:16; Rom. 10:12-13; 2 Tim. 2:22; Eph. 6:17-18; Psa. 119:15 and footnote 1:**

A. This faith links us with God and imparts, transfuses, God into us to become our living faith; this is the faith of the believers in its progressing stage.

B. The initial stage of faith is the faith that comes from the hearing of the word; the Spirit was installed into us through the hearing of the word; now this Spirit, or this faith, which has been installed into us, stays within us and grows—Rom. 10:17; 12:3.

C. Romans 1:17 says that “the righteous shall have life and live by faith”—this verse reveals that the structure of the gospel of God is the righteousness of God, the life of Christ, and the faith of the believers; this verse can also be considered as the banner of God's eternal economy.

四 凭信得生，乃是起始；凭信而活，是继续不断的，是信的进展阶段；第二阶段—进展阶段—的信，就是联结的信，乃是借着我们接触三一神临到我们的。

五 如果你接触神，信就会在你里面长大，这意思是说，神在你里面增长；我们所有的信在质的一面都是同样的，但这信的量有多少，乃在于我们有多少接触活的神，使祂得以在我们里面增长；当神在我们里面增长，第二阶段联结的信也就在我们里面长大—参西二 19。

## 【周五】

陆 罗马十二章三节说，“不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度”：

一 看自己过于所当看的，而不清明适度，就是抹煞身体生活中正确的等次；神给我们的信心，在质上是同样的，在量上却是不同的；量的多少乃在于我们如何长大；如果我们今天像使徒保罗一样长大，我们所接受那一分的信心就要大大的扩充。

二 神先是在质的一面分给我们信心，然后在量的一面分给我们不同的度量；我们所得的是何种的信心，乃在于神的分给；我们有多少信心，乃在于神按度量的分给。

三 神按度量的分给，乃在于我们的态度；如果我们不是清明适度的，神就不会在分给我们的信心上，增加度量，祂甚至可能把它减少—参路一 53，太五 3。

D. To have life by faith is the initiation; to live by faith is the going on, the progressing stage of faith; faith in the second stage, the progressing stage, is the linking faith that comes to us through our contacting the Triune God.

E. If you contact God, faith grows in you, which means that God increases in you; we all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us; when God increases in us, the linking faith in the second stage grows in us—cf. Col. 2:19.

## §Day 5

**VI. Romans 12:3 says, “Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith”:**

A. To think more highly of ourselves than we ought to think without a sober mind annuls the proper order of the Body life; God gave us the same faith in quality but not in quantity; the matter of quantity depends upon how we grow; if we grow today as the apostle Paul grew, the portion of faith we receive will be greatly enlarged.

B. God first allotted faith to us in quality, and then He apportioned it in quantity; what kind of faith we have depends upon God's allotment; how much faith we have depends upon God's apportioning.

C. God's apportioning depends upon our attitude; if we are not sober-minded, God would not increase His apportioning of faith to us, and He probably would even decrease it—cf. Luke 1:53; Matt. 5:3.

柒 信是信徒享受神圣三一之生活的指明—帖前一3、5、7~8，罗一8：

- 一 保罗纪念帖撒罗尼迦人之“信心的工作”；他们的信心成了他们享受基督之生活的一种指明，以致他们成了一切相信之人的榜样—帖前一3、7~8。
- 二 信心不是为着给我们成就什么大事；信心是为着给我们活神，彰显神，并将神供应给人；信心不是要使我们作什么大工；信心是要活神并除掉我们自己—提前一5，提后一5。
- 三 在我们一切的所是与所作上，必须给人看出我们是享受神的人；我们应该总是带着一个指明，我们什么也不是，但神在基督里乃是我们的一切；我们要成为像倪柝声弟兄那样的人，注意生命过于工作（见《倪柝声—今时代神圣启示的先见》，第十一章）。

## 【周六】

捌 联结的信乃是神圣的要求，使得胜者可以在基督凯旋回来时与祂相见；这是根据路加十八章八节，主在那里说，“人子来的时候，在地上找得到信心么？”：

- 一 愿主怜悯我们，当祂回来时，祂能找到你我都是相信的人，是一直信靠祂，不靠自己，对自己没有确信的人—林后一8~9，约十五5，腓三3，参歌八5。
- 二 达秘（J. N. Darby）曾说，“哦，何等喜乐，能够一无所有，一无所是，一无所见，唯见在荣耀里活的基督；并且一无所顾，唯顾祂在此地的权益”—这是信。

**VII. Faith is the indicator of the believers' life in the enjoyment of the Divine Trinity—1 Thes. 1:3, 5, 7-8; Rom. 1:8:**

- A. Paul remembered the Thessalonians' "work of faith"; their faith became such an indicator of their life in the enjoyment of Christ that they became a pattern to all the believing ones—1 Thes. 1:3, 7-8.
- B. Faith is not for us to accomplish great things; faith is for us to live God, to express God, and to minister God to people; faith is not for us to perform something great; faith is to live God and annul ourselves—1 Tim. 1:5; 2 Tim. 1:5.
- C. In all that we are and do, people must see that we are enjoyers of God; we should always bear an indication that we are nothing, but God in Christ is everything to us; we need to be those who, like Watchman Nee, pay more attention to life than work (see Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11).

## §Day 6

**VIII. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—this is based on Luke 18:8, where the Lord said, “When the Son of Man comes, will He find faith on the earth?”:**

- A. May the Lord be merciful to us that when He comes back, He can find us as the believing ones, who always trust in Him, not in ourselves, and who always have no assurance in ourselves—2 Cor. 1:8-9; John 15:5; Phil. 3:3; cf. S. S. 8:5.
- B. J. N. Darby once said, “O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here”—this is faith.



三 我们不是为着大神迹、大工作或大事业；主盼望在祂回来时，找着凭这样联结之信而活的人；基督盼望找着我们作祂隐藏的得胜者—罗十一3~4，诗八三3下。

四 凭联结之信过得胜与欢腾之生活的信徒，在基督回来时要对祂显为宝贝，预备好得着他们魂的救恩，作他们信心的结果—彼前一8~9。

五 今天我们乃是预备自己作祂的新妇（太二五10，启十九7~9）；预备自己就是成为得胜者，一直凭活的信心联于三一神。

玖 凭信而活的得胜者要得着基督的赏赐，在千年国里与祂同掌王权，并一同有分于对神圣生命的最高享受（二十4、6）；那时主要对祂的得胜者说，“好，良善又忠信的奴仆，…进来享受你主人的快乐。”（太二五21、23）

拾 凭这联结的信，我们在基督里联于神，有分于包罗万有之基督所是、所有并所达到的一切，以产生基督生机的肢体，好构成并建造祂生机的身体，这身体要终极完成于新耶路撒冷，作永远之三一神在祂无限的荣耀里，在神性与人性奥秘之调和里的扩大和彰显，直到永远（启二一2~二二5）；这是罗马一章十七节“义人必本于信得生并活着”永远的成就！

C. We are not for big miracles, big works, or big careers; the Lord is expecting to find, at His coming back, the ones who live by the linking faith; Christ expects to find us as His hidden overcomers—Rom. 11:3-4; Psa. 83:3b.

D. The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith—1 Pet. 1:8-9.

E. Today we are making ourselves ready to be His bride (Matt. 25:10; Rev. 19:7-9); to make ourselves ready is to become an overcomer, who is always linked by the living faith with the Triune God.

**IX. The overcomers who live by faith will be rewarded by Christ with the co-kingship and the top enjoyment of the divine life with Him in the millennium (20:4, 6); the Lord will then say to His overcomers, “Well done, good and faithful slave... Enter into the joy of your master” (Matt. 25:21, 23).**

**X. By this linking faith we are linked to God in Christ to participate in all that the all-inclusive Christ is, has, and has attained to, for the producing of the organic members of Christ to constitute and build up His organic Body, which will consummate in the New Jerusalem as the enlargement and expression of the eternal Triune God in His unlimited glory in the mysterious mingling of divinity with humanity for eternity (Rev. 21:2—22:5); this is the eternal fulfillment of Romans 1:17—“the righteous shall have life and live by faith”!**



# 第六周■周一

## 晨兴喂养

罗十 17 “可见信是由于听，听是借着基督的话。”

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

按照罗马十章十七节，信来自听见话。因此，信的源头乃是话，但我们必须认识这一点的结晶。话有三方面：首先有神写出来的话—圣经（约十 35）；然后有神活的话—基督（一 1）；最后有神应用的话—那灵（弗六 17，约六 63）。

圣经是写出来的话，基督是活的话。然而，若没有那灵，活的话就不能应用在我们身上。借着那灵，活的话成了应用的话。神只有一种话。首先祂说话，而祂所说的写在一本书上，那就是圣经。只有一本书是神的话（李常受文集一九九四至一九九七年第一册，三五一至三五二页）。

## 信息选读

当圣经的话讲给我们听的时候，写出来的话立即就成了活的话。那就是基督。当活的话应用在我们身上，被我们得着的时候，就成了那灵的话。然后我们所听见那灵的话，就成了我们信的源头。信是来自听见这出于写成的圣经，借着活的基督，并凭着那灵所应用的话。

你可能清晨读圣经，却没有祷告或呼求主的名。这样，神的话对你就不过是写出来的话。神的话在主观上与你无关。所以你必须借着呼求主并祷读主

# WEEK 6 — DAY 1

## Morning Nourishment

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

According to Romans 10:17, faith comes out of the hearing of the word. Thus, the source of faith is the word, but we have to realize the crystallization of this point. There are three aspects of the word. First, there is the written word of God—the Bible (John 10:35). Then there is the living word of God—Christ (1:1). Finally, there is the applied word of God—the Spirit (Eph. 6:17; John 6:63).

The Bible is the written word, and Christ is the living word. Without the Spirit, however, the living word cannot be applied to us. The living word becomes the applied word through the Spirit. God has only one kind of word. First, He spoke, and what He spoke was written in a book. That is the Bible. There is only one book that is the word of God. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 286-287)

## Today's Reading

When the word of the Bible is spoken to us and heard by us, right away the written word becomes the living word. That is Christ. When the living word is applied to us and received by us, it becomes the word of the Spirit. Then this word of the Spirit heard by us is the source of our faith. Faith comes from the hearing of this applied word by the Spirit through the living Christ out of the written Bible.

Early in the morning you may read the Bible but without prayer and without calling on the name of the Lord. Then the word of God is merely the written word to you. It has nothing to do with you subjectively. So you have

的话，与主有一些接触。当你呼求主，并祷读主的话，你立即有很深的感觉，基督活在你里面。然后你会说，“主，我爱你。我爱这里的话。我多么爱希伯来十一章六节：‘到神面前来的人，必须信神是（直译），且信祂赏赐那寻求祂的人。’”这写出来的话，对你立即成了活的话，也成了应用的话。然后你上车，开车到办公室。当你开车的时候，有一样活的东西应用在你身上，你就有信。信是来自这个源头。

这三者一写出来的话、活的话、应用的话—都指神自己。“太初有话，…话就是神。”（约一1）在这里，话是个人位。神在圣经里写出来的话，成了基督这活的话，应用到我们里面作那灵，就是那灵的话；那就是神自己。你越是这样得着神，神就越成为你的信。

因此，信的源头乃是神。…我们能借着来到圣经这写成的话这里，而得着神。…我们读圣经之前，最好呼求主至少两三次：“哦，主耶稣。哦，主耶稣。”立即，圣经这写出来的话就成为活的话。那就是基督。然后我们对祂有反应，祂就成了是灵的话，也就是那灵所应用的话。这样，我们就得着神。神就加到我们里面，这位神乃是信的源头。

信的结晶乃是信神是。信的源头的结晶，乃是神在祂写出的话中给我们接触为活的话，并应用为那灵的话，使我们能得着那能称无为有、又赐生命给死人的三一神。这一位乃是具体化在基督里，并实化为那灵。所以信是具体化并实化的三一神。…神具体化在基督里并实化为那灵，就是信（李常受文集一九九四至一九九七年第一册，三五二至三五四页）。

参读：罗马书的结晶，第八篇。

to have some contact with the Lord by calling on Him and pray-reading the Word. When you call on Him and pray-read the Word, right away you have the deep sensation that Christ is living within you. Then you would say, “Lord, I love You. I love this word here. How I love Hebrews 11:6: ‘He who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.’” Right away this written word becomes a living word and then an applied word to you. Then you get into your car and drive to your office. While you are driving, you have something living applied to you. Then you have faith. Faith comes from this source.

All three—the written word, the living word, and the applied word—refer to God Himself. “In the beginning was the Word... and the Word was God” (John 1:1). The Word here is a person. God’s written word in the Bible becomes Christ as the living word, who is applied into us as the Spirit, the word of the Spirit. That is God Himself. The more that God is gained by you in this way, the more He becomes your faith.

Thus, the source of faith is God... We can gain God by coming to the Bible, the written word... Before reading the Bible, it is good to call on the Lord at least two or three times, “O Lord Jesus. O Lord Jesus.” Right away, the written word of the Bible becomes the living word. That is Christ. Then we react to Him, and He becomes the word as the Spirit, the word applied by the Spirit. Then we have God. God is added into our being, and this God is the source of faith.

The crystallization of faith is to believe that God is. The crystallization of the source of faith is God in His written word contacted as the living word and applied as the word of the Spirit so that we can gain the Triune God, who is able to call the things not being as being and give life to the dead. This One is embodied in Christ and realized as the Spirit. So faith is the Triune God embodied and realized... God embodied in Christ and realized as the Spirit is faith. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 287-289)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 8

## 第六周■周二

### 晨兴喂养

太十七 20 “…我实在告诉你们，你们若有信心像一粒芥菜种，就是对这座山说，从这边挪到那边，它也必挪去；并且在你们就没有一件事是不可能的。”

加六 10 “所以我们有了时机，就当向众人行善，尤其是向信仰之家的人。”

马太十七章二十节下半，主说到信的果效。…对信而言，没有一件事是不可能的。补充本诗歌四百三十一首译自卫斯理查理（Charles Wesley）写的英诗，说明信的果效。

我很喜欢这首诗歌，但我是到最近才深入注意这首诗歌。在第五节有一句话很好：“直到活着不再是我，乃是基督在我活着。”在他说到信的这首诗歌里有这样一句话，真是太好了。信就是信神是，我不是。我确信卫斯理查理必定注意到这一点；否则他怎会在他的诗歌里说，“不再是我，乃是基督”？这就是信。信总是除掉我们，并将基督启示给我们（李常受文集一九九四至一九九七年第一册，三五五、三六二页）。

### 信息选读

唯有神是全能的、无所不能的，在祂没有一事是不可能的（太十九 26）。但是主也指明，对信而言，没有一事是不可能的。所以这指明，信和神，神和信，乃是一。你若没有神，神与你就是分开的。你里面若有神，这位神就要成为你的信。信是主观的神应用到你的全人。因此，对神如何没有一事是不可能的，对信也照样没有一事是不可能的。

## WEEK 6 — DAY 2

### Morning Nourishment

Matt. 17:20 ...Truly I say to you, If you have faith like a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible to you.

Gal. 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.

In Matthew 17:20b the Lord spoke concerning the effect of faith... Nothing is impossible to faith. Hymns, #535, written by Charles Wesley, expresses this effect of faith.

I like his hymns very much, but I had never paid much attention to this hymn until recently. There is a wonderful line in stanza 5 that says, “Let me no longer live, but Thee.” It is marvelous that such a line is in this hymn on faith. Faith is to believe that God is and I am not. I do believe that Charles Wesley must have noticed this point. Otherwise, how could he have said in his hymn, “Let me no longer live, but Thee”? This is faith. Faith always annuls us and reveals Christ to us. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 289, 295)

### Today's Reading

Only God is all able, omnipotent; nothing is impossible to Him (Matt. 19:26). But the Lord also indicated that nothing is impossible to faith. So this indicates that faith and God, God and faith, are one. If you do not have God, God remains apart from you. If you have God in you, this God becomes faith. Faith is the subjective God applied to your being. Thus, just as nothing is impossible to God, nothing is impossible to faith.

信徒是在基督里相信的人，是信仰之家（加六10）。在宇宙里，有许多家和家人。但有一个特别的家，有千千万万的家人；那是信仰之家，我们都属于这个家。这是个大家庭，而这家庭的姓氏乃是“信仰”；这就是信仰之家。我们可以说某一个家是史密斯家，或是李家。如今我们都是“信仰之家”的一分子。

我们是信徒，不是信荒谬的事，乃是信神的话，而这话有三个阶段：写出来的话、活的话和应用的话。在二千多年前，只有写出来的话，没有活的话，因为基督尚未到这里来。今天我们有活的话。若没有基督作活的话，神的话就很难成为应用的话——那灵。这是因为在基督来以前，那灵大体上是客观的；祂还没有在神的子民里面。在基督之前，神的灵是临到神的子民身上。但今天我们有三一神具体化在基督里，并实化为包罗万有、复合、赐生命的灵，一直住在我们里面。因此，当我们摸着圣经，圣经立即就成为活的，也是可以应用的。

我们是信仰之家这大家庭的一分子。这个信仰之家，乃是借着神的话而相信神。希伯来一章说，神已经说话（2）。这话成了活的话，就是基督，而这活的话乃是凭那灵而得应用。这样，我们就有三一神作话在我们里面。

信徒在基督里的信，把信徒带进与基督生命的联结里（约三15、36）。…我们越读〔新约〕，就越接触新约圣经写出来的话。然后我们就有基督这活的话，和那灵这应用的话。神的话是具体化在基督里，并实化在那灵里，作我们的信。这信将我们带进与基督生命的联结里；这基督乃是神的具体化身，实化为包罗万有的灵。信把我们联于三一神（李常受文集一九九四至一九九七年第一册，三五六至三五七、三五九页）。

参读：罗马书的结晶，第七篇。

The believers are the believing ones in Christ, who are the household of the faith (Gal. 6:10). In the universe there are many houses with many households. But there is one particular house with millions of members. That is the house of faith. We belong to this house. This is a big family, and the family name is faith. This is the home of faith. We may say that a certain home is the Smith home or the Lee home. Now we are all members of the “faith home.”

We are believers, who do not believe nonsensical things. We believe in the word, and the word has three stages: the written word, the living word, and the applied word. Over two thousand years ago, there was only the written word, not the living word, because Christ was not here yet. Today we have the living word. Without Christ as the living word, it was very hard for God's word to become the applied word as the Spirit. This is because before Christ came, the Spirit was mostly objective; He was not yet within God's people. Before Christ, the Spirit of God was upon God's people. But today we have the Triune God embodied in Christ and realized as the all-inclusive, compound, life-giving Spirit indwelling us all the time. Thus, when we touch the Bible, right away the Bible can become living and applied.

We are the members of the family, the household, of the faith. This faith house is a house that believes in God through His word. Hebrews 1 says that God has spoken (vv. 1-2). This word becomes the living word, Christ, and this living word is applied by the Spirit. Then we have the Triune God as the word in us.

The believers' faith in Christ brings them into a life union with Christ (John 3:15, 36)... The more we read [the New Testament], the more we contact the written word of the New Testament. Then we have Christ as the living word and the Spirit as the applied word. The word of God is embodied in Christ and realized in the Spirit to be our faith. This faith brings us into a life union with Christ, who is the embodiment of God realized as the all-inclusive Spirit. Faith links us with the Triune God. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 290-292)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 7

## 第六周■周三

### 晨兴喂养

约一 12 ~ 13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人…乃是从神生的。”

三 16 “神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”

信入主与信主（约六 30）不同。信主乃是信祂是真的，是实的；信入主乃是接受祂，与祂联合为一。前者是客观的承认一个事实；后者是主观的接受一个生命（圣经恢复本，约三 16 注 3）。

我还记得我悔改得救的情形，那是在我十九岁快二十岁的时候。我生在基督教，长在基督教，也在基督教里受教育。虽然我尚未得救，却已听了很多关于圣经的传讲和教训。但有一天下午，我听见了福音，在几个小时之内我成了另一个人。事实上乃是这“联结”的信改变了我。那时我从纯诚的心里，从全人的最深处，向神呼吁。那是分赐到我里面的信作了我信的元素，把我与奇妙的神联结在一起。信是我们得救的联结，把神联于我们，也把我们联于神。…我原是罪人，是神的仇敌，但我成了神人。这是因为有个东西联到我里面，与我联在一起，并且把我与神联结起来。那就是信（李常受文集一九九四至一九九七年第一册，三六三页）。

### 信息选读

信徒凭这信…，就是神儿子基督的信，而活基督（加二 20 下）。我们不能凭我们自己，或在我们自己里面活基督。我们乃是凭联结的机关活基督，这联结的机关乃是信。所以保罗在加拉太二章二十节说，他所活的生

## WEEK 6 — DAY 3

### Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten... of God.

3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

Believing into the Lord is not the same as believing Him (John 6:30). To believe Him is to believe that He is true and real, but to believe into Him is to receive Him and be united with Him as one. The former is to acknowledge a fact objectively; the latter is to receive a life subjectively. (John 3:16, footnote 2)

I still remember my conversion when I was at the end of my nineteenth year of age. I was born into, raised up, and educated in Christianity. I had heard much preaching and teaching about the Bible, though I was not saved. But one afternoon I heard the gospel, and within a few hours I was a changed person. Actually, it was the linking faith that changed me. At that time from my sincere heart, from the depths of my being, I cried to God. That was the faith, imparted into me as my believing element, that linked me with the marvelous God. Faith is the linking of our salvation; it links God with us and links us to God... I was a sinner, an enemy of God, but I became a God-man. This is because something linked into me, linked with me, and linked me to God. That was faith. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 295-296)

### Today's Reading

The believers live Christ by this faith,... the faith of Christ, the Son of God (Gal. 2:20b). We cannot live Christ by and in ourselves. We live Christ by a linking organ. This linking organ is faith. So Paul says in Galatians 2:20 that the life that he lived, he lived by faith, the faith of Jesus the Son of God. It is as

命，是他凭着信，就是神儿子耶稣的信所活的。保罗似乎是说，“我活基督，不是凭我的信，乃是凭神儿子耶稣的信；那不是我的信，乃是祂的信。”

你怎能活基督？你必须呼求祂，对祂说，“哦，主耶稣，我爱你。”你只要呼求祂，对祂说这么多，祂就要立即“跳”到你里面…。这位“跳”进来的耶稣作为信分赐到你里面，把你和祂联起来。这样，在一天之中你就无法不活基督。当你这样呼求祂时，祂就成了分赐到你里面的信，使你自然而然地凭这信活祂。

你应当在早晨起来的时候这样呼求祂。…你不必说太多，只要对主说一点就好了。当你这样对主说的时候，你就再一次得着里面的充满。基督要立即分赐到你里面作你的信。事实上，祂自己这信成了你的信，这就是联结的机关，把你联于无限无量的基督。

当我叫人呼求主的名，他们以为他们必须高声、一再地呼求祂。这固然没有错；无论我们用什么方式呼求主都是对的。…我们可以简单地说，“主耶稣，你知道我很忙。我必须赶到办公室去。主，我感谢你。”只要这样一点的呼求，你就得着灌输。基督这样灌输到你里面，就使你得着祂在你里面作你的信，这信就是联结的机关，把你和祂联在一起。这就是活基督的路。

凭信而行，意思就是，我们的行事为人是联于神，祂是全丰全足的。我们凭信而行，信就把我们联于祂。…主在路加十八章指明，我们也凭这信忍受逼迫。…在八节主说，“人子来的时候，在地上找得到信心么？”这意思是说，我们必须凭信忍受一切的逼迫，…而不受任何反对的威胁（李常受文集一九九四至一九九七年第一册，三六三至三六五、三七〇页）。

参读：罗马书的结晶，第九篇。

if Paul is saying, “I live Christ not by my faith but by the faith of Jesus the Son of God; that is not my faith but His faith.”

How could you live Christ? You need to call upon Him by saying, “O Lord Jesus, I love You.” Call on Him and say just this much to Him. Then right away He “jumps” within you... This “jumping” Jesus as the faith imparted into you links you with Him. Then you cannot help but live Him during the day. When you call on Him in this way, He becomes the faith imparted into you so that you spontaneously live Him by this faith.

You should call on Him in such a way when you arise in the morning... There is no need to say much. To speak to the Lord a little bit is good enough. When you say this to the Lord, you receive another infilling. Christ right away is imparted into you as your faith. Actually, He Himself as the faith becomes your faith, and this is the linking organ that links you to the unlimited, infinite Christ.

When I tell people to call on the name of the Lord, they think that they need to call on Him loudly and repeatedly. There is nothing wrong with this. Whatever way we call upon the Lord is right... We can just say a simple word: “Lord Jesus, You know I am too busy. I have to rush to go to the office. Thank You, Lord.” With just this little bit of calling, you are infused. The infusing of Christ in you causes you to have Him in you as your faith, which is the linking organ that links you with Him. This is the way to live Christ.

To walk by faith means that our walking is linked with God, and He is altogether rich. We walk by faith, and faith links us to Him. The Lord indicated that we also suffer persecution by this faith... In Luke 18:8 the Lord said, “When the Son of Man comes, will He find faith on the earth?” This means that we have to suffer all the persecutions by faith..., not being threatened by any kind of opposition. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 296-297, 301)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 9



## 第六周■周四

### 晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

罗一 17 “因为神的义在这福音上，本于信显示与信，如经上所记：‘义人必本于信得生并活着。’”

接受〔联结〕之信的路，乃是借着呼求主，向主祷告，并祷读主话，来接触这信的源头，就是主，也就是那经过过程并终极完成的神（来四 16，罗十 12，提后二 22，弗六 17～18）。我们必须来到神施恩的宝座前，为要受怜悯，得恩典。这意思是说，我们必须接触神，好得着信心。…你在任何时间，任何地方，都可以接触祂。你只要呼求祂，向祂说一点话就可以了。这样，你就得着信。这信要把你联于神，并把神分赐、灌输到你里面。这样，你就有了活的信。事实上，那就是神自己在你里面运行。这样，你就成为有信心的人（李常受文集一九九四至一九九七年第一册，三七五页）。

### 信息选读

信有不同的阶段。…信来自听见话（罗十 17）。那是信的起始阶段。当我们还是罪人的时候，有一天在神的主宰下我们听见了福音的传讲，那就是基督的话。借着那样听见话，信就进到我们里面。这信将我们带进与基督生命的联合里，这联合乃是一种联结。…借着听见主的话，我们就有那灵安装到我们里面。…如今这灵，或这信，既已安装在我们里面，就要留在我们里面并长大。

我们所借以得救的信，成了我们里面联结的信。这不是只在起始的阶段，也是在进展的阶段。…在我们里面有…起始的信，产生在我们里面。这信要留在我们里

## WEEK 6 — DAY 4

### Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, “But the righteous shall have life and live by faith.”

The way to receive such a [linking] faith is to contact its source, the Lord, the processed and consummated God, by calling on Him, praying to Him, and pray-reading His Word (Heb. 4:16; Rom. 10:12; 2 Tim. 2:22; Eph. 6:17-18). We have to come forward to God’s throne of grace to receive mercy and find grace. This means that we have to contact God to receive faith... At any time, anywhere, you can contact Him. Just call on Him and say a little word to Him. Then you will receive faith. This faith links you with God and imparts, transfuses, God into you. In this way you will have the living faith. Actually, that is God Himself moving within you. Then you will become a man of faith. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 304)

### Today's Reading

Faith has different stages... Faith comes from the hearing of the word (Rom. 10:17). That is the initial stage of faith. When we were sinners, one day under God’s sovereignty we heard the preaching of the gospel, that is, the word of Christ. Through that hearing of the word, faith came into us. This faith brought us into a life union with Christ. This union is a kind of linking. We had the Spirit installed into us through the hearing of the word... Now this Spirit, or this faith, which has been installed into us, stays within us and grows.

The faith through which we were saved became a linking faith within us. This is not just in the initial stage but also in the progressing stage... We have... the initial faith produced in us. It remains in us and goes on all the

面，一直地流通，除非我们把它停掉。…我们不仅本于信得生，也本于信活着（一17）。活着是一件继续的事。…基督徒的生活不只是凭信得生，你必须一生都是凭信活着。我们作信徒不仅是一时而已，我们乃是永远作信徒。我们不仅得了生命，我们也是凭我们所得的活着。我们乃是凭信活着。这就是联结的信，在我们的生活中一直是与我们在一起的。

加拉太二章二十节说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的…”我们中间有许多人知道这一节圣经，但事实上这一节是很难懂的。如果我没有基督而被钉十字架，那是非常可怜的，但我们已经与基督同钉十字架。祂处理这件事，祂负一切的责任。基督不是自己单独活着，基督乃是“在我里面”活着。我们应当把圣经上“在我里面”这几个字用笔圈起来。如果我们看见基督活在我们里面，我们会兴奋起来。…你已经被钉死了，不再是你了；但基督仍然在你里面活着。你说“不再”，但有个东西仍然在进行着。所以加拉太二章二十节继续说，“并且我如今在肉身里所活的生命…”基督活在我里面，并且我如今在肉身里活一个生命。我是在信里活这生命。不再是我活着，但我仍然活着。不再活着的那个“我”，乃是旧造。如今活着的这个“我”，乃是新造。…我是在信里活这生命。这就是说，信是继续不断的。在罗马一章十七节的本于信得生，乃是起始。但保罗在这里说，“我在…信里…活。”（加二20）信是继续不断的。

在第二阶段，就是活基督这个阶段的信，…乃是借着你在基督里接触神，而进到你里面。所以你必须不断地接触三一神。你该不断地接触子，这样，你也会摸着父与灵。第二阶段的信，是借着我们接触三一神临到我们的（李常受文集一九九四至一九九七年第一册，三七八至三八一页）。

参读：罗马书的结晶，第五至六篇。

time, unless we stop it. We not only have life but also live by faith [1:17]. To live is a matter of continuation... The Christian life is not just a matter of having life by faith. You have to live by faith for your whole life. We are not believers for just a small amount of time. We are believers for eternity. We not only have life but also live by what we have. We live by faith. This is the linking faith that continues with us in our living.

Galatians 2:20 says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God." Many among us know this verse, but actually Galatians 2:20 is difficult to understand. If I am crucified without Christ, that is pitiful, but I have been crucified with Christ. He takes care of the matter. He bears the responsibility. Christ does not live by Himself alone. Christ lives "in me." We should circle the words in me in our Bible. If we saw that Christ lives in us, we would be excited. You were crucified. It is no longer you, yet Christ still lives in you. You say "no longer," but something is still going on. So Galatians 2:20 continues by saying, "And the life which I now live in the flesh." Christ lives in me, and I now live a life in the flesh. I live this life in faith. It is no longer I who live, but still I live. The "I" who no longer lives is the old creation. The "I" who now lives is the new creation... I live this life in faith. This means that faith is going on. In Romans 1:17 to have life by faith is the initiation. But here Paul says, "I live in faith." Faith is going on.

Faith in the second stage, the stage of living Christ... comes into you by your contacting God in Christ. So you have to contact the Triune God all the time. All the time you should contact the Son. Then you will also touch the Father and the Spirit. Faith in the second stage comes to us through our contacting the Triune God. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 307-309)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 5-6

## 第六周■周五

### 晨兴喂养

罗十二3 “我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。”

一8 “首先，我借着耶稣基督，为你们众人感谢我的神，因你们的信心传遍了全世界。”

如果你以为自己在信心的度量上比保罗更大，你就太狂妄了，你的心思不是清明适度的。…有些圣徒可能看自己比长老更大，这就不是清明适度。长老…至少比你大一点，在属灵上至少比你年长一点。看自己过于所当看的，而不清明适度，就是抹煞身体生活中正确的等次。

保罗在罗马十二章说到身体生活的实行。在“身体”这事的结晶上，有一个重要的点，就是不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。神不仅分给我们信心，也照着我们的度量分给我们信心。祂给我们的信心，在质上是同样的，在量上却是不同的。量的多少乃在于你如何长大。如果你今天像使徒保罗一样长大，你所接受那一分的信心就要大大地扩充。神先是在质的一面分给我们信心，然后在量的一面分给我们不同的度量。你所得的是何种的信心，乃在于神的分给。你有多少信心，乃在于神按度量的分给。神按度量的分给，乃在于你的态度。如果你不是清明适度的，神就不会在分给你的信心上，增加度量，祂甚至可能把它减少（李常受文集一九九四至一九九七年第一册，三八五至三八六页）。

## WEEK 6 — DAY 5

### Morning Nourishment

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

1:8 First, I thank my God through Jesus Christ for you all because your faith is proclaimed throughout the whole world.

If you think you are bigger than Paul in the quantity of faith, you are crazy. You are not sober-minded... Some of the saints may think that they are bigger than the elders. This is not sober-minded... [The elders] are at least a little bigger, a little older spiritually, than you. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life.

In Romans 12 Paul deals with the practice of the Body life. In the crystallization of the Body there is one crucial point, that is, not to think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. God has not only allotted but also apportioned faith to us. He gave us the same faith in quality but not in quantity. The matter of quantity depends upon how you grow. If you grow today as the apostle Paul grew, the portion of faith you receive will be greatly enlarged. God first allotted faith to us in quality, and then He apportioned it in quantity. What kind of faith you have depends upon God's allotment. How much faith you have depends upon God's apportioning. God's apportioning depends upon your attitude. If you are not sober-minded, God would not increase His apportioning of faith to you, and He probably would even decrease it. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 311-312)

我们可能说我们享受基督，并享受神圣的三一，但人在我们身上能看见什么，可指明我们有这种享受？信乃是信徒享受神圣三一之生活的指明（帖前一3、5、7～8，罗一8）。保罗写信给在帖撒罗尼迦的圣徒，他说他记念他们信心的工作。他们信心的工作成了他们生活中很强的因素，以致各处的人都在谈论他们的信心。这意思是说，信成了帖撒罗尼迦人享受神圣三一很强的指明。保罗说，他们成了所有相信基督之人的榜样。他们的信心成了他们享受基督之生活的一种指明，以致他们成了一切相信之人的榜样。

信心是活出神，并除掉你自己。你必须被除掉。…保罗在林前十三章说，“我若有…全备的信，以致能够移山，却没有爱，我就算不得什么。”（2）严格地说，对我们这些相信的人而言，信心不是为使我们成就事业，或成就大工。…不要以为信心是为着给我们成就什么大事。信心是为着给我们活神，彰显神，并将神供应给人。

不要以为你能作什么，所以你是个重要人物。你应当说，“主啊，我不要作什么重要人物，也不要是什么；你是我的一切。你是，我不是。”这就是信心。在你里面，你必须有这样联结的信的指明。当人接触你的时候，他们应当看见一个很强的因素，指明你是与神联结的。你的信心必须是一个指明，使你成为一个榜样。不要从任何人学如何作事，那算不得什么。但你必须从人学习如何活神，如何活基督，如何显大基督，如何将基督供应给人。…无论我们去那里，无论我们在哪里，我们都应该带着这样的指明，给人看见我们什么也不是，但神在基督里乃是我们的一切。我们该过这样的生活（李常受文集一九九四至一九九七年第一册，三九五至三九九页）。

参读：倪柝声—今时代神圣启示的先见，第十一章。

We may say that we enjoy Christ and enjoy the Divine Trinity, but what kind of indication can people see in us of this enjoyment? Faith is the indicator of the believers' life in the enjoyment of the Divine Trinity (1 Thes. 1:3, 5, 7-8; Rom. 1:8). Paul wrote a letter to the saints in Thessalonica, and he said that he remembered their work of faith. Their work of faith became such a strong factor in their lives that people everywhere were talking about their faith. This means that faith became a strong indicator of the Thessalonians' enjoyment of the Divine Trinity. Paul said that they became a pattern to all the ones who believe in Christ. Their faith became such an indicator of their life in the enjoyment of Christ that they became a pattern to all the believing ones.

Faith is to live God and to annul yourself. You have to be annulled... Paul in 1 Corinthians 13 says, "If I have all faith so as to remove mountains, but do not have love, I am nothing" (v. 2). Strictly speaking, with us, the believing ones, faith is not for us to accomplish careers, to accomplish a big work... Do not think that faith is for us to accomplish big things. Faith is for us to live God, to express God, and to minister God to people.

Do not think that you can do something, so you are somebody. You should say, "Lord, I don't want to be anybody, to be anything; You be my everything. You are, but I am not." This is faith. Within you there must be the indicator of this linking faith. When people contact you, they should see that there is a strong factor indicating that you are linked with God. Your faith must be an indicator to make you a pattern. Do not learn from anyone how to do things. That means nothing. But you have to learn from someone how to live God, how to live Christ, how to magnify Christ, and how to minister Christ to others... Wherever we go and wherever we are, we should bear an indication that we are nothing, but God in Christ is everything to us. We should live such a life. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 319-320, 322)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11

## 第六周■周六

### 晨兴喂养

路十八 8 “…人子来的时候，在地上找得到信心么？”

太二五 21 “主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。”

联结的信乃是神圣的要求，使得胜者可以在基督凯旋回来时与祂相见。这是根据路加十八章八节，主在那里说，“人子来的时候，在地上找得到信心么？”…但因着祂的怜悯，…我们被带进一种光景，学习在凡事上不信靠我们自己，只相信我们的神是一切。

我盼望主回来时，祂能找到你我都是相信的人，是一直信靠祂，不信靠自己，对自己没有确信的人。我们的确信完全在祂身上。这是联结的信。这信是得胜者的资格，这是神圣的要求，使你我作为得胜者，可以在基督凯旋回来时与祂相见（李常受文集一九九四至一九九七年第一册，三九九至四〇〇页）。

### 信息选读

人们也许评论我们说，“他们什么也不能作。他们只会说，‘哦，主，阿们，阿利路亚！…主耶稣，我爱你。…’这就是他们所能作的。”这是因为我们只为着基督自己。我们不是为着大神迹、大工作或大事业。当主回来时，祂盼望找着这样的人。基督盼望在祂回来时，找着凭这样联结之信而活的人。基督盼望找着我们作祂隐藏的得胜者。

## WEEK 6 — DAY 6

### Morning Nourishment

Luke 18:8 ...When the Son of Man comes, will He find faith on the earth?

Matt. 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return. This is based upon Luke 18:8, where the Lord said, “When the Son of Man comes, will He find faith on the earth?” ...By His mercy,...we have been brought into a situation of learning not to trust in ourselves for anything, but to believe that our God is everything.

I hope that when the Lord comes back, He can find you and me as the believing ones, who always trust in Him, not in ourselves, and who always have no assurance in ourselves. Our full assurance is in Him. This is the linking faith. This faith qualifies the overcomers. It is the divine requirement for you and me as the overcomers to meet Christ in His triumphant return. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 322-323)

### Today's Reading

People may say concerning us, “They can do nothing. They only say, ‘O Lord, Amen, Hallelujah’ [and] ‘Lord Jesus, I love You.’...This is all that they can do.” This is because we are only for Christ Himself. We are not for big miracles, big works, or big careers. When the Lord comes back, He is expecting to find such people..., the ones who live by the linking faith. Christ expects to find us as His hidden overcomers.

凭联结之信过得胜与欢腾之生活的信徒，在基督回来时要对祂显为宝贝，预备好得着他们魂的救恩，作他们信心的结果（彼前一 8～9）。就一面的意义说，我们不知道什么，也不作什么。我们只知道如何凭联结之信得胜并欢腾。今天凡凭信而活的人，最终要得着他们信心的结果，就是他们魂的救恩。我们已经得着一个救恩，但这只是起初的救恩。救恩长进的阶段乃是变化的阶段。救恩完成的阶段乃是得荣的阶段。如果我们在长进的阶段凭联结的信而活，使我们被变化，我们就要在千年国里与基督一同作王。

我们今天乃是为着那日预备自己。预备自己就是成为得胜者，一直凭活的信心联于三一神。每一天，无论早晚，你必须说，“主，我赞美你，从早到晚我与你联结。有活的信心把我联于你，使我能活你，与你同行，并与你同活。我与你是一，正如你与我是一样。”

得胜者要得着基督的赏赐：在千年国里与祂同掌王权，并一同有分于对神圣生命的最高享受（启二十四、6）。那时主要对祂的得胜者说，“好，良善又忠信的奴仆，…进来享受你主人的快乐。”（太二五 21、23）这正如达秘（J.N. Darby）曾说的：“哦，何等喜乐，能够一无所有，一无所是，一无所见，唯见在荣耀里活的基督；并且一无所顾，唯顾祂在此地的权益。”

凭这联结的信，我们在基督里联于神，有分于包罗万有之基督所是、所有并所达到的一切，以产生基督生机的肢体，好构成并建造祂生机的身体，这身体要终极完成于新耶路撒冷，作永远之三一神在祂无限的荣耀里，在神性与人性奥秘之调和里的扩大和彰显，直到永远（启二一 2～二二 5）。这是罗马一章十七节“义人必本于信得生并活着”这福音永远的成就！（李常受文集一九九四至一九九七年第一册，四〇〇至四〇四页）。

参读：罗马书的结晶，第十至十一篇。

The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith (1 Pet. 1:8-9). In a sense, we do not know anything or do anything. We only know how to overcome and how to exult by the linking faith. Those who live by faith today will eventually receive the end of their faith, that is, the salvation of their souls. We have received a salvation, but this is just the initial salvation. The progressing stage of salvation is the stage of transformation. The completing stage of salvation is the stage of glorification. If we live by the linking faith in the progressing stage to be transformed, we will be kings with Christ in the millennial kingdom.

We are now making ourselves ready for that day. To make ourselves ready is to become an overcomer, who is always linked by the living faith with the Triune God. Every day, morning and evening, you have to say, “Lord, I praise You that from morning to evening, I am linked to You. There is a living faith that links me with You so that I live You, walk with You, and live with You. I am one with You, just as You are one with me.”

The overcomers will be rewarded by Christ with the co-kingship and the top enjoyment of the divine life with Him in the millennium (Rev. 20:4, 6). The Lord will then say to His overcomers, “Well done, good and faithful slave... Enter into the joy of your master” (Matt. 25:21, 23). This is just like what J. N. Darby once said: “O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here.”

By this linking faith we are linked to God in Christ to participate in all that the all-inclusive Christ is, has, and has attained to, for the producing of the organic members of Christ to constitute and build up His organic Body, which will consummate in the New Jerusalem as the enlargement and expression of the eternal Triune God in His unlimited glory in the mysterious mingling of divinity with humanity for eternity (Rev. 21:2—22:5). This is the eternal fulfillment of the gospel in Romans 1:17, that “the righteous shall have life and live by faith.” (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 323-325)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” chs. 10-11

# 第六周诗歌

# WEEK 6 — HYMN

补431

在信的人凡事都能

(英535)

降A大调

3/4

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

一 只 要 相 信 耶 稣 大 名, 在 信 的 人 凡

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

事 都 能; 主, 求 使 我 不 辱 你 名,

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

使 你 真 理 在 我 显 明。 只 要 对 你 坚

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

信 确 定, 在 信 的 人 凡 事 都 能。

- 二 罪恶权势纠缠不已, 我欲挣脱,毫无能力;  
但你应许罪奴得释, 此事必成,我心深知。  
并无一事在主难成, 在信的人凡事都能。
- 三 任凭阴府否认圣言, 神的话语坚定在天;  
罪恶锁链纵然顽强, 主能打碎,将人释放。  
难成之事必然得成, 在信的人凡事都能。
- 四 不仅在神凡事都能, 在主基督凡事亦然—  
祂是“神能”显于人身, 我在祂里全人更新,  
罪恶权势不再得逞, 在信的人凡事都能。
- 五 哦主,你这神的大能, 求在我里开展、扩增,  
直到活着不再是我, 乃是基督在我活着;  
此时我要甘甜唱出: 你爱大能无量、全足。

All things are possible to him

Experience of Christ — As the All-Sufficient One

535

1. All things are pos - - si - ble to him

5 That can in Je - sus' name be - lieve;

9 Lord, I no more Thy name blas - pheme,

13 Thy truth I lov - ing - ly re - ceive.

17 I can, I do be - lieve in Thee;

21 All things are pos - - si - ble to me.

2. 'Twas most impossible of all  
That here sin's reign in me should cease;  
Yet shall it be, I know it shall;  
Jesus, I trust Thy faithfulness.  
If nothing is too hard for Thee,  
All things are possible to me.
3. Though earth and hell the Word gainsay,  
The Word of God shall never fail;  
The Lord can break sin's iron sway;  
'Tis certain, though impossible.  
The thing impossible shall be,  
All things are possible to me.
4. All things are possible to God;  
To Christ, the power of God in man;  
To me when I am all renewed,  
In Christ am fully formed again,  
And from the reign of sin set free,  
All things are possible to me.
5. All things are possible to God;  
To Christ, the power of God in me;  
Now shed Thy mighty Self abroad,  
Let me no longer live, but Thee;  
Give me this hour in Thee to prove  
The sweet omnipotence of love.





## 第七周

拿起信的盾牌，  
经历我们信心所受的试验，  
得着我们信心的结果—  
我们魂的救恩

诗歌：英 881

读经：弗六 12、14～16，提前一 5，提后一 5，彼前一 7、9，四 12、16，来十 35、37、39

### 【周一】

壹 我们这些基督身体上的肢体争战抵挡“诸天界里那邪恶的属灵势力”，需要拿起信的盾牌，借此就能销灭那恶者一切火燃烧的箭—弗六 12、16：

一 信的盾牌不是给我们穿戴的，乃是给我们拿起的，为着保护我们，抵挡仇敌的攻击并销灭那恶者一切火燃烧的箭—16 节。

二 我们需要领悟信心乃是盾牌，是放在我们和撒但中间的：

1 信是保护，可以抵挡仇敌火燃烧的箭—控告、试探、提议、怀疑、问题、谎言、网罗和攻击—林后二 11。

## Week Seven

**Taking Up the Shield of Faith,  
Experiencing the Proving of Our Faith,  
and Receiving the End of Our Faith—  
the Salvation of Our Souls**

Hymns: 881

Scripture Reading: Eph. 6:12, 14-16; 1 Tim. 1:5; 2 Tim. 1:5; 1 Pet. 1:7, 9; 4:12, 16; Heb. 10:35, 37, 39

### §Day 1

**I. As members of the Body of Christ engaged in warfare “against the spiritual forces of evil in the heavenlies,” we need to take up the shield of faith, with which we “will be able to quench all the flaming darts of the evil one”—Eph. 6:12, 16:**

A. The shield of faith is not something that we put on but something that we take up in order to protect ourselves against the attacks of the enemy and to quench all the flaming darts of the evil one—v. 16.

B. We need to realize that faith is a shield placed between us and Satan:

1. Faith is a safeguard against the flaming darts of the enemy—accusations, temptations, proposals, doubts, questionings, lies, snares, and attacks—2 Cor. 2:11.

2 撒但火烧的箭临到我们，乃是作为思想注射到我们的脑子里；这些思想好像是我们自己的思想，其实是从撒但来的思想。

3 箭射来了，碰到盾牌就落下，我们就能销灭那恶者一切火烧的箭—弗六 16。

### 三 信是在真理、义与和平之后—14 ~ 15 节:

1 我们需要真理束腰，义遮盖良心，和平覆脚作为立足点，并需要信保护我们全人如盾牌。

2 我们在生活中若有真理，有义作我们的遮盖，且有和平作我们的立足点，我们就自然而然有信—14 ~ 16 节。

## 【周二】

四 信的盾牌有几方面：相信神（可十一 22），相信神的心（罗八 31 ~ 39），相信神的信实（林前一 9，约壹一 9），相信神的能力（弗三 20），相信神的话（约六 63、68，徒二十 32），相信神的旨意（弗一 9、11），相信神的主宰（罗九 19 ~ 29）。

## 【周三】

贰 彼前一章七节说到我们信心所受的试验：

一 信心所受的试验乃是蒙称许的试验；“试验”原文意“蒙称许的试验”。

二 我们被摆在试炼里，因为我们的信心需要受试验，蒙称许—四 12。

三 没有一个人信了主，领受了恩典，而信心是没有经过试验的—约三 15、36，一 16。

四 圣经给我们看见，没有一次的信心是不经过试验

2. Satan's flaming darts come as thoughts injected into our mind; these thoughts may seem to be our own thoughts, but they are thoughts coming from Satan.

3. When the darts come, they hit the shield, and we are able to quench all the flaming darts of the evil one—Eph. 6:16.

### C. Faith comes after truth, righteousness, and peace—vv. 14-15:

1. We need the truth to gird our loins, righteousness to cover our conscience, peace as the standing for our feet, and faith to shield our entire being.

2. If we have truth in our living, righteousness as our covering, and peace as our standing, we will spontaneously have faith—vv. 14-16.

## §Day 2

D. The shield of faith has several aspects: faith in God (Mark 11:22), faith in God's heart (Rom. 8:31-39), faith in God's faithfulness (1 Cor. 1:9; 1 John 1:9), faith in God's ability (Eph. 3:20), faith in God's word (John 6:63, 68; Acts 20:32), faith in God's will (Eph. 1:9, 11), and faith in God's sovereignty (Rom. 9:19-29).

## §Day 3

II. First Peter 1:7 speaks of the proving of our faith:

A. The proving of faith is the testing for approval; the Greek word rendered “proving” means “testing for approval.”

B. We are put into trials because our faith needs to be tested, approved—4:12.

C. No one who has believed in the Lord and has received grace can avoid the testing of faith—John 3:15, 36; 1:16.

D. The Bible shows that there is no faith without testing; all faith must

的；所有的信心都要经过试验—彼前一 7，四 12:

1 神试验我们的信心，乃是要我们在信心与生命上有长进—弗四 15：

a 没有一个基督徒有长进，而他的信心是没有经过试验的。

b 我们的信心经过试验，我们就自然而然地长进了一彼前二 2，彼后三 18，林前三 6～7。

2 神试验我们的信心，乃是叫祂自己得着满足—证明我们实实在在是信了一彼前一 7：

a 信心的实在叫神得着满足—提前一 5，提后一 5。

b 经过试验的信心，是叫神的名得荣耀的一彼前四 11，约十二 28：

(一) 在这世上能荣耀神的名的，就是经过试验的信心—彼前一 7。

(二) 我们经过患难、逼迫、拦阻、黑暗，经过了这些试验还能信，经过了试验还不倒，这一种的信心要叫神的名得着荣耀—二 12，四 12、16。

五 信心得称许是来自正确的信心；这里所强调的不是信心，乃是借着苦难在试炼之下对信心的试验—一 7。

六 在彼前一章七节彼得说，我们信心所受的试验，“比那经过火的试验仍会毁坏之金子的试验，更为宝贵”：

1 “比那经过火的试验…之金子的试验，更为宝贵”，不是形容“信心”，乃是形容“试验”。

2 这就是说，我们信心所受的试验比金子的试验更为宝贵：

a 这里的比较是我们信心所受的试验和金子的试验之

be tested—1 Pet. 1:7; 4:12:

1. God tests our faith in order that we may grow in faith and in life—Eph. 4:15:

a. No Christian can grow without first having his faith tested.

b. When our faith is tested, we spontaneously grow—1 Pet. 2:2; 2 Pet. 3:18; 1 Cor. 3:6-7.

2. God tests our faith to satisfy Himself—proving that we have genuine faith—1 Pet. 1:7:

a. It is genuine faith that satisfies God—1 Tim. 1:5; 2 Tim. 1:5.

b. A faith that is approved is a glory to God's name—1 Pet. 4:11; John 12:28:

1) God's name is glorified in this world through an approved faith—1 Pet. 1:7.

2) When we pass through tribulations, persecutions, obstacles, and darkness, and we still believe after these tests and still stand fast after these trials, this faith will glorify God's name—2:12; 4:12, 16.

E. The approval of faith comes out of the proper faith; the stress here is not on faith but on the proving of faith by trials that come through sufferings—1:7.

F. In verse 7 Peter says that the proving of our faith is “much more precious than of gold which perishes though it is proved by fire”:

1. The words much more precious than of gold...by fire do not modify faith; they modify proving.

2. This means that the proving of our faith is much more precious than the proving of gold:

a. The comparison here is that between the proving of our faith and the

间的比较。

b 金子是被炼净的火所试验；同样，我们的信心乃是被试炼所试验。

七 显为可得称赞的，不是信心的本身，乃是信心所受的试炼、试验—7～8节：

1 正如学校对学生的功课举行考试，显为可称许的是考试，不是学生功课的本身。

## 【周四】

2 我们信心所受的试验若是正面的，这试验就会在耶稣基督显现的时候，带进称赞、荣耀和尊贵—7～8节：

a 今天主与我们同在（太二八20），是隐藏、遮蔽的。

b 祂的回来将是祂的显现，那时，祂要公开被众人看见—启一7。

c 那时，不仅祂要显露，连我们信心所受的试验，也要显露。

叁 我们信心所受的试验，将来显为可得称赞、荣耀和尊贵的，就使我们得着我们信心的结果—我们魂的救恩—彼前一9：

一 彼前一章五节的救恩是完全的救恩，终极的救恩，三一神的救恩；专一地说，乃是指我们的魂免去主回来时主行政对付之时代刑罚的救恩。

二 这是我们魂的救恩，就是所预备在末后的时期要向我们显现的救恩，也就是耶稣基督在荣耀里显现时所要带给我们的恩；我们魂的救恩乃是我们信心的结果—9、13节，太十六27。

proving of gold.

b. Gold is proved by the purifying fire; in like manner, our faith is proved by trial.

G. It is the trying, the proving, of faith, not the faith itself, that may be found unto praise—vv. 7-8:

1. This is like the school's examination of the student's studying: what is found to be approved is the examination, not the student's studying itself.

## §Day 4

2. If the proving of our faith is positive, the proving will result in praise, glory, and honor at the revelation of Jesus Christ—vv. 7-8:

a. The Lord is with us today (Matt. 28:20) but in a hidden, veiled way.

b. His coming back will be His revelation, when He will be seen openly by all—Rev. 1:7.

c. At that time not only He but also the proving of our faith will be revealed.

III. The proving of our faith being found unto praise, glory, and honor results in receiving the end of our faith—the salvation of our souls—1 Pet. 1:9:

A. The salvation in verse 5 is full salvation, ultimate salvation, the salvation of the Triune God; it refers specifically to the salvation of our souls from the dispensational punishment of the Lord's governmental dealing at His coming back.

B. This is the salvation—the salvation of our souls—which is ready to be revealed to us at the last time, the grace to be brought to us at the revelation of Jesus Christ in glory; the salvation of our souls is the end of our faith—vv. 9, 13; Matt. 16:27.

三 我们的魂要在主显现、回来时得救，脱离苦难得以完满地享受主—二五 31:

1 为此我们必须在今世否认自己的魂，就是我们的魂生命连同其一切享乐，使我们来世在对主的享受里可以得着魂—十 37 ~ 39，十六 24 ~ 27，路十七 30 ~ 33，约十二 25:

a 丧失魂生命乃是指丧失魂的享受，救魂生命是指保守魂在享受中—太十六 25。

b 我们或者今天丧失我们的魂生命，来世得着；或者今天救我们的魂生命，来世丧失。

c 我们来世若要进入主的快乐，今世就需要付丧失我们魂生命的代价—二五 21、23。

### 【周五】

2 主显现时，有些信徒经过祂的审判台要进去享受主的快乐，有些要哀哭切齿地受苦—21、23 节，二四 45 ~ 46，二五 30，二四 51。

3 进去享受主的快乐，就是我们魂的得救—来十 39:

a 拯救或得着我们的魂，乃在于我们得救重生之后，在跟从主的事上，如何对付我们的魂。

b 我们现今若肯为主的缘故丧失魂，就必得着魂，在主回来时，就要拯救或得着我们的魂—路九 24，彼前一 9。

c 得着魂是跟从主的得胜者所要得着国度的赏赐—来十 35，太十六 22 ~ 28。

### 【周六】

四 神的能力能保守我们达到这救恩，使我们得着这救恩；神的能力是我们蒙保守的因由，

C. Our soul will be saved from sufferings into the full enjoyment of the Lord at His revelation, His coming back—25:31:

1. For this salvation we must deny our soul, our soulish life, with all its pleasures in this age so that we may gain it in the enjoyment of the Lord in the coming age—10:37-39; 16:24-27; Luke 17:30-33; John 12:25:

a. To lose the soul-life means to lose the enjoyment of the soul, and to save the soul-life means to preserve the soul in its enjoyment—Matt. 16:25.

b. We will either lose our soul-life today and gain it in the coming age, or save our soul-life today and lose it in the coming age.

c. If we would enter into the Lord's joy in the coming age, we need to pay the price in this age by losing our soul-life—25:21, 23.

### §Day 5

2. At the Lord's revelation, through His judgment seat, some believers will enter into the joy of the Lord, and some will suffer in weeping and gnashing of teeth—vv. 21, 23; 24:45-46; 25:30; 24:51.

3. To enter into the Lord's joy is the salvation of our souls—Heb. 10:39:

a. The saving, or gaining, of our soul depends on how we deal with our soul in following the Lord after we are saved and regenerated.

b. If we lose our soul now for the Lord's sake, we will save it, and it will be saved, or gained, at the Lord's coming back—Luke 9:24; 1 Pet. 1:9.

c. The gaining of the soul will be the reward of the kingdom to the overcoming followers of the Lord—Heb. 10:35; Matt. 16:22-28.

### §Day 6

D. The power of God is able to guard us unto this salvation so that we may obtain it; the power of God is the cause of our being guarded, and

信是凭借，借此神的能力有效地保守我们—  
彼前一5。

五 我们该热切等待这样奇妙、完全、终极的救恩，  
并为其辉煌的显现预备自己—罗八19、23。

faith is the means through which the power of God becomes effective  
in guarding us—1 Pet. 1:5.

E. We should eagerly expect this marvelous, full, and ultimate salvation  
and prepare ourselves for its splendid revelation—Rom. 8:19, 23.

# 第七周■周一

## 晨兴喂养

弗六 16 “此外，拿起信的盾牌，借此就能销灭那恶者一切火烧的箭。”

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者…”

我们需要真理束腰，义遮盖良心，和平作脚的立足点，信作盾牌保护我们全人。我们若凭那是真理的神而活，我们就有义（弗四 24），义又产生和平（来十二 11，赛三二 17）。有了这些，我们就很容易有信作盾牌，抵挡那恶者火烧的箭。基督是这样之信的创始者与成终者（来十二 2）。我们若要在争战中站立得稳，就需要神的军装这四项的装备（新约总论第十一册，二六四页）。

## 信息选读

旧约所有得胜的圣徒不过是信心的见证人，但耶稣乃是信心的创始者。祂是信心的发起者、开创者、源头和因由。照我们天然的人，我们没有信的能力，我们凭自己没有信。那叫我们得救的信，乃是我们从主所得宝贵的信（彼后一 1）。当我们仰望耶稣，祂这赐生命的灵（林前十五 45）就将祂自己，将祂信的成分，灌输到我们里面；这样，自然而然的，有一种信在我们里面升起，我们就有信心相信祂。这不是出于我们自己，乃是出于那将自己作信的成分，分赐到我们里面，替我们信者的。因此，乃是主自己作我们的信。我们因着祂作我们的信而活，是因着祂的信（加二 20），不是因着我们自己的信（圣经恢复本，来十二 2 注 3）。

# WEEK 7 — DAY 1

## Morning Nourishment

Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

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

We need truth to gird our loins, righteousness to cover our conscience, peace as the standing for our feet, and faith to shield our entire being. If we live by God as truth, we have righteousness (Eph. 4:24), and righteousness issues in peace (Heb. 12:11; Isa. 32:17). Having all these, we can easily have faith as a shield against the flaming darts of the evil one. Christ is the Author and Perfecter of such faith (Heb. 12:2). For us to stand firmly in the battle, we need to be equipped with all these four items of God's armor. (The Conclusion of the New Testament, pp. 3463-3464)

## Today's Reading

All the overcoming saints in the Old Testament are only witnesses of faith, whereas Jesus is the Author of faith. He is the Originator, the Inaugurator, the source, and the cause of faith. In our natural man we have no believing ability. We do not have faith by ourselves. The faith by which we are saved is the precious faith that we have received from the Lord (2 Pet. 1:1). When we look unto Jesus, He as the life-giving Spirit (1 Cor. 15:45) transfuses us with Himself, with His believing element. Then, spontaneously, a kind of believing arises in our being, and we have the faith to believe in Him. This faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us. Hence, He Himself is our faith. We live by Him as our faith; that is, we live by His faith (Gal. 2:20), not by our own. (Heb. 12:2, footnote 3)

信的盾牌不是给我们穿戴的，乃是给我们拿起的，为着保护我们，抵挡仇敌的攻击。信是在真理、义与和平之后。我们在生活中若有真理，有义作我们的遮盖，且有和平作我们的立足点，我们就自然而然有信。这信是保护，可以抵挡仇敌火烧的箭、攻击。

火烧的箭就是撒但的试诱、提议、怀疑、问题、谎言和攻击。每一个试诱都是欺骗，都是虚假的应许。撒但常常向我们提议，因此我们需要进到主的话里。我们若不在主的话里，就没有遮盖以抵挡魔鬼的提议。怀疑和问题也是撒但火烧的箭。你有没有注意到，问号看起来很像一条蛇？撒但问夏娃：“神岂是真说…？”（创三1）当魔鬼这样问我们时，我们的反应应当是逃跑，一点也不要和他说话。许多时候撒但用谎言攻击我们，但是信的盾牌保护我们，抵挡这些火烧的箭。

魔鬼火烧的箭临到我们，乃是作为思想注射到我们的脑子里。这些思想好像是我们自己的思想，但实际上乃是撒但的。我们绝不该为这些撒但狡猾地注射到我们里面的思想向主认罪。反而我们应当说，“主，我是堕落的，但我是在你的洁净之下。撒但，这个思想是你的，你必须为它负责任。我不分担这个责任。”

我们若要叫信心得保卫，抵挡撒但火烧的箭，就需要一个正确的灵，同着无亏的良心。然而，信心主要不在我们的灵里，也不在我们的良心里，而在我们的意志，就是我们心中最强的部分里。罗马十章十节说，我们心里信。按照我们的经历，这在我们心里的信，主要与我们运用意志有关。没有一个意志软弱的人能有强的信心。雅各书一章六节告诉我们，疑惑的人，就像海中的波浪，被风吹动翻腾。这样的人意志游移不定。因此，我们若有信心，就需要运用我们的意志（新约总论第十一册，二六四、二六六至二六七页）。

参读：新约总论，第三百四十四篇。

The shield of faith is not something that we put on, but something that we take up in order to protect ourselves against the attacks of the enemy. Faith comes after truth, righteousness, and peace. If we have truth in our living, righteousness as our covering, and peace as our standing, we will spontaneously have faith. This faith is a safeguard against the flaming darts, the attacks, of the enemy.

The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks. Every temptation is a deceit, a false promise. Satan often makes proposals to us. For this reason, we need to get into the Word. If we are not in the Word, we will have no covering against the devil's proposals. Doubts and questions are also the flaming darts of Satan. Note that a question mark looks very much like a serpent. It was Satan who asked Eve, "Did God really say?" (Gen. 3:1). When the devil questions us in this way, our response should be to flee, without even talking to him. Many times Satan attacks us with lies, but the shield of faith guards us against these flaming darts.

The devil's flaming darts come as thoughts injected into our mind. These thoughts may seem to be our own thoughts, but they are actually Satan's. We should never confess to the Lord all these thoughts injected into us by Satan in his subtlety. Instead, we should say, "Lord, I am fallen, but I am under Your cleansing. Satan, this thought is yours, and you must bear the responsibility for it. I will not share this responsibility."

If we would have the faith to be defended against Satan's flaming darts, we need a proper spirit with a conscience void of offense. However, faith is not mainly in our spirit nor in our conscience but in our will, the strongest part of our heart. Romans 10:10 says that we believe with our heart. According to our experience, this faith in our heart is related mainly to the exercise of our will. No one with a weak will can have strong faith. In James 1:6 we are told that he who doubts is like the surge of the sea driven by the wind. Such a person has a vacillating will. Hence, if we would have faith, we need to exercise our will. (The Conclusion of the New Testament, pp. 3464-3466)

Further Reading: The Conclusion of the New Testament, msg. 344



## 第七周■周二

### 晨兴喂养

可十一 22 “耶稣回答说，你们要信神。”

罗八 31 “这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？”

弗三 20 “然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的。”

我们的信必须是相信神（可十一 22）。神是真的、活的、现时的且便利的；我们需要相信祂。

我们也应当相信神的心。…神向着我们的心总是好的；不管我们身上发生什么事，或经历什么苦难，我们总要相信神的心是好的（罗八 31 ~ 39）。神没有意思要惩罚我们、伤害我们或叫我们受亏损（新约总论第十一册，二六五页）。

严格地说，以弗所三章二十节里“所求所想”的，不是物质的东西，乃是与召会有关的属灵事物。对这些属灵的事物，我们不仅要求，也需要想，我们所想的可能比所求的更多。神不仅成就我们为召会所求的，也成就我们为召会所想的，而且神能照着运行在我们里面的大能，极其充盈地成就我们一切所求所想的而超过之（圣经恢复本，弗三 20 注 3）。

这里面的大能，如一章十九至二十节所说，乃是神复活的大能，不是祂创造的大能。神创造的大能，在我们的环境中，造出物质的东西（罗八 28）；神复活的大能却在我們里面的人里，为着召会成就属灵的事物（弗三 20 注 2）。

### 信息选读

## WEEK 7 — DAY 2

### Morning Nourishment

Mark 11:22 And Jesus answered and said to them, Have faith in God.

Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?

Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us.

Our faith must be in God (Mark 11:22). God is real, living, present, and available. We need to have faith in Him.

We also should have faith in God's heart... God's heart toward us is always good. No matter what may happen to us or what kind of sufferings we may experience, we should always believe in the goodness of God's heart (Rom. 8:31-39). God has no intention to punish us, to injure us, or to cause us to suffer loss. (The Conclusion of the New Testament, p. 3464)

Strictly, ask or think in Ephesians 3:20 is in regard to the spiritual things related to the church, not in regard to material things. Concerning these spiritual things, we need to think as well as to ask. We might think more than we ask. God fulfills not only what we ask for the church but also what we think concerning the church, and God is able to do superabundantly above all that we ask or think, according to the power that operates in us. (Eph. 3:20, footnote 2)

The inward power, referred to in Ephesians 1:19-20, is God's resurrection power, not His creating power. God's creating power produces the material things in our environment (Rom. 8:28), whereas God's resurrection power accomplishes within our inward being the spiritual things for the church. (Eph. 3:20, footnote 3)

### Today's Reading

我们该相信神的心，也该相信神的信实（林前一 9，约壹一 9）。我们会改变，但神不改变。正如雅各书一章十七节所说，在神并没有变动，或转动的影儿。不仅如此，神也不能说谎（多一 2），祂对自己的话总是信实的。

神不仅是信实的，也是有能力的；所以，我们需要信神的能力。保罗在以弗所三章二十节宣告：“神能…极其充盈地成就一切，超过我们所求所想的。”

我们的信还有一面，就是相信神的话。神受了约束，要成就祂所说的一切。祂越说话，就越要负责成就祂自己的话。我们能告诉祂：“神，你已经说了，你写成的话已经在我们手中。主，你受了约束，要成就你的话。”我们该为着神信实的话赞美祂。

我们也需要相信神的旨意。因着神是有定旨的神，祂有一个旨意（一 9、11）。祂对我们的旨意总是积极的。因此，不论何事临到我们，我们都不该怀疑神的旨意，我们不该在意我们的快乐或我们的环境；反之，我们应该相信并顾到神的旨意。我们的环境会改变，但神的旨意绝不改变。

不仅如此，我们必须相信神的主宰（罗九 19～29）。因为神是主宰一切的，祂绝不会错。在祂的主宰权柄下，连我们的错误也互相效力，叫我们得益处。若不是神的主宰权柄允许我们犯错，我们就不可能犯错。当我们有错时，我们需要悔改。但是我们不需要懊悔，因为懊悔表示我们对神在我们错误上的主宰权柄缺少信心。我们为了错误或缺失悔改后，应当仍然运用信心相信神的主宰权柄。若不是祂的主宰权柄允许我们这么作，我们不可能犯错。

我们都需要完全相信神、神的心、神的信实、神的能力、神的话、神的旨意以及神的主宰权柄。我们若有这样的信，撒但火烧的箭就不能伤害我们（新约总论第十一册，二六五至二六六页）。

参读：新约总论，第三百四十四篇。

Along with faith in God's heart, we should have faith in God's faithfulness (1 Cor. 1:9; 1 John 1:9). We may change, but God does not change. As James 1:17 says, with God there is no variation or shadow cast by turning. Furthermore, God cannot lie (Titus 1:2) but is always faithful to His word.

God is not only faithful but also able. Therefore, we need to have faith in God's ability. In Ephesians 3:20 Paul declares that God "is able to do superabundantly above all that we ask or think."

Still another aspect of our faith is faith in God's word. God is bound to fulfill all that He has spoken. The more He speaks, the more responsible He becomes to fulfill His own word. We can tell Him, "God, You have spoken, and Your written Word is in our hand. Lord, You are bound to fulfill Your word." We should praise God for His faithful word.

We also need to have faith in God's will. Because God is a God of purpose, He has a will (1:9,11). His will with respect to us is always positive. Hence, no matter what befalls us, we should not doubt God's will, and we should not care for our happiness or our environment. Rather, we should have faith in and care for God's will. Our environment may change, but God's will never changes.

Furthermore, we must have faith in God's sovereignty (Rom. 9:19-29). Because God is sovereign, He can never make a mistake. Under His sovereignty, even our mistakes work for good. If God did not sovereignly allow us to make mistakes, we could not possibly make them. When we are wrong, we need to repent. Yet there is no need for us to regret, for that means we lack faith that God is sovereign over our mistakes. After we repent for a mistake or shortcoming, we should exercise faith in God's sovereignty. We could not have made that mistake if He had not sovereignly allowed us to do so.

We all need to have full faith in God, in God's heart, in God's faithfulness, in God's ability, in God's word, in God's will, and in God's sovereignty. If we have such faith, Satan's flaming darts will not be able to damage us. (The Conclusion of the New Testament, pp. 3464-3465)

Further Reading: The Conclusion of the New Testament, msg. 344

## 第七周■周三

### 晨兴喂养

彼前一 7 “叫你们信心所受的试验，比那经过火的试验仍会毁坏之金子的试验，更为宝贵，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的。”

四 12 “亲爱的，有火炼的试验临到你们，为要试炼你们，不要以为奇怪，似乎是遭遇非常的事。”

圣经给我们看见，没有一次的信心是不经过试验的；所有的信心都要经过试验。信心所以要经过试验，有以下…原因。…（第一，）神试验我们的信心，乃是要我们有长进。没有一个基督徒有长进，而他的信心是没有经过试验的。全世界的基督徒，所有长进的，信心都是经过试验的。我没有保留地说这话，所有基督徒的信心，都是经过试验的。信心长进唯一的方法，就是经过试验。神要带领我们进步，唯一的方法就是叫信心经过试验。因为我们来到神面前，是借着信心，接受神的一切恩典。所以神叫我们的信心经过试验，我们就自然而然地长进了。

（第二，）神叫我们的信心受试验，不只叫我们有长进，也是叫祂的心得着满足。世界上没有一个人信了主，领受了神的恩典，而信心是没有经过试验的。所以要试验你的信心，就是证明说，你实实在在是信了。你信心的实在叫神得着满足。这经过试验的信心，是叫神的名得荣耀的。在这世上能荣耀神的名，就是经过试验的信心。你无论经过什么的患难，什么的逼迫，什么的拦阻，什么的黑暗，你经过了这些试验还能信，经过了试验还不倒，这一种的信心要叫神的名得着荣耀（得胜的生命，一五〇至一五一页）。

## WEEK 7 — DAY 3

### Morning Nourishment

1 Pet. 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

4:12 Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if it were a strange thing happening to you.

The Bible shows us that there can be no faith without testing. All faith must be tested. Faith has to be tested for the following reasons. God tests our faith in order that we may grow. No Christian can grow without first having his faith tested. Every Christian who is growing has his faith tested. I can say without reservation that all Christian faith must be tested. The only way for faith to grow is by testing. The only way that God helps us grow is by testing our faith. We come to God and receive all of His grace by faith. When our faith is tested, we spontaneously grow.

God tests our faith not only for our growth but also to satisfy Himself. No one who has believed in the Lord and received God's grace can avoid the testing of faith. The testing of faith proves that we have genuine faith. It is genuine faith that satisfies God. A faith that is approved is a glory to God's name. God's name is glorified in this world through an approved faith. When we pass through tribulations, persecutions, obstacles, and darkness, and we still believe after these tests and still stand fast after these trials, this faith will glorify God's name. (CWWN, vol. 24, "The Overcoming Life," p. 129)

在彼前一章七节，彼得说到我们被摆在试炼里的原因。我们被摆在试炼里，因为我们的信心需要受试验。…“试验”原文意蒙称许的试验。显为可得称赞、荣耀、尊贵的，不是信心的本身，乃是信心所受的试炼、试验（正如学校对学生的功课举行考试，显为可称许的是考试，不是学生功课的本身）。当然，信心得称许是来自正确的信心。这里所强调的不是我们的信心，乃是借着苦难在试炼之下对我们信心的试验。…好学生的确会乐意接受考试的机会。考试会试验出他研读多彻底，他对要考的科目知道多少。没有考试，就绝不会试验出一个优秀的学生是杰出的。勤奋读书的学生也许盼望考试，因为考试会向学生自己和别人证明他是优秀的学生。这说明了彼得所说信心受试验的意思。

在彼前一章七节彼得说，我们信心所受的试验，“比那经过火的试验仍会毁坏之金子的试验，更为宝贵。”“比那经过火的试验…之金子的试验，更为宝贵，”不是形容“信心”，乃是形容“试验”。这就是说，我们信心所受的试验比金子的试验更为宝贵。这里不是比较信心和金子。许多基督徒就是这样领会七节；然而，这领会是错误的。这里的比较是我们信心所受的试验和金子的试验之间的比较。金子是被炼净的火所试验；同样，我们的信心乃是被试炼所试验。这试验的确比金子的试验更宝贵。…在七节彼得用“宝贵”这个形容词。彼得在他的两封书信里，向我们陈明五件宝贵的东西：宝贵的石头，就是主自己（二 4、6～7）；宝贵的血（一 19）；宝贵的应许（彼后一 4）；宝贵的信（1）；和宝贵的试验（彼前一 7）（彼得前书生命读经，五五至五六页）。

参读：得胜的生命，第八篇。

In 1 Peter 1:7 Peter gives the reason we are put into trials. We are put into trials because our faith needs to be tested, proved. The Greek word rendered “proving” means testing for approval. It is the proving, the testing, of our faith, not our faith itself, that may be found unto praise. This may be compared to an examination in school related to a student’s study. It is not the student’s study itself that is found approved; rather, it is the examination that is found to be approved. Of course, the approval of our faith comes out of the proper faith. The emphasis here is not on our faith; the emphasis is on the proving of our faith by the trials through sufferings. A good student will actually welcome the opportunity to be examined. An examination will prove how thoroughly he has studied and how much he knows concerning the material on which he is being tested. Without examinations, a superior student would never be proved to be outstanding. A student who studies diligently may look forward to an examination because it will prove, both to the student himself and to others, that he is an excellent student. This is an illustration of what Peter means by the proving of our faith.

In verse 7 Peter says that the proving of our faith is “much more precious than of gold which perishes though it is proved by fire.” The words much more precious than of gold... by fire do not modify faith; they modify the proving. This means that the proving of our faith is much more precious than the proving of gold. The comparison here is not that between faith and gold. Many Christians understand verse 7 in this way; however, this understanding is wrong. The comparison here is that between the proving of our faith and the proving of gold. Gold is proved by the purifying fire. In like manner, our faith is proved by trial. This proving is certainly more precious than the proving of gold. In verse 7 Peter uses the adjective precious. Peter in his two Epistles presents us five precious things: the precious stone, which is the Lord Himself (1 Pet. 2:4, 6-7); the precious blood (1 Pet. 1:19); the precious promises (2 Pet. 1:4); the precious faith (2 Pet. 1:1); and the precious proving (1 Pet. 1:7). (Life-study of 1 Peter, pp. 45-46)

Further Reading: CWWN, vol. 24, “The Overcoming Life,” ch. 8

## 第七周■周四

### 晨兴喂养

彼前一 6 ~ 7 “…你们…在诸般的试炼中，或许必须暂时忧愁，叫你们信心所受的试验，比那经过火的试验仍会毁坏之金子的试验，更为宝贵，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的。”

9 “得着你们信心的结果，就是魂的救恩。”

彼前一章六节里诸般的试炼，乃是〔七节里〕叫我们信心所受的试验，能带来主显现时的称赞、荣耀和尊贵。…我们信心所受的试验，将来显为可得称赞、荣耀和尊贵的，使我们得着我们信心的结果，就是魂的救恩（9）。九节的救恩是完全的救恩，这救恩分三个阶段一起初的阶段、长进的阶段和完成的阶段。我们有三部分：灵、魂、体。我们的灵已经借着重生得救了（约三 5 ~ 6）。我们的体要借着将来的改变形状而得救，而得赎（腓三 21，罗八 23）。我们的魂要在主显现、回来时得救，脱离苦难得以完满的享受主。为此我们必须在今世否认自己的魂，就是我们的魂生命连同其一切享乐，使我们来世在对主的享受里可以得着魂（太十 37 ~ 39，十六 24 ~ 27，路十七 30 ~ 33，约十二 25）（彼得前书生命读经，五六、六一页）。

### 信息选读

马太十六章二十四至二十七节以及十章三十七至三十九节所说的得救，乃是因着丧失魂生命，乃是因着我们肯出代价，牺牲我们的魂生命而得到的。…得救，是指着一个蒙了主救恩的人，因着肯舍己背十字架跟从主，为着主牺牲自己的魂生命，到主在

## WEEK 7 — DAY 4

### Morning Nourishment

1 Pet. 1:6-7 ...You have been made sorrowful by various trials, so that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ.

9 Receiving the end of your faith, the salvation of your souls.

The various trials in 1 Peter 1:6 are that the proving of our faith [in verse 7] may result in praise, glory, and honor at the revelation of the Lord. The proving of our faith to be found unto praise, glory, and honor results in the obtaining of the end of our faith, that is, the salvation of our souls [in verse 9]. The salvation in verse 9 is full salvation, the salvation which is in three stages—the initial stage, the progressing stage, and the completing stage. We are of three parts: spirit, soul, and body. Our spirit has been saved through regeneration (John 3:5-6). Our body will be saved, redeemed, through the coming transfiguration (Rom. 8:23; Phil. 3:21). Our soul will be saved from sufferings into the full enjoyment of the Lord at His unveiling, His coming back. For this we have to deny our soul, our soulish life, with all its pleasures in this age, that we may gain it in the enjoyment of the Lord in the coming age (Matt. 10:37-39; 16:24-27; Luke 17:30-33; John 12:25). (Life-study of 1 Peter, pp. 46, 50)

### Today's Reading

Salvation in Matthew 16:24-27 and 10:37-39 comes from losing our soul-life; it is obtained by our willingness to pay the price of sacrificing our soul... Save refers to receiving a reward when the Lord returns in glory because we were willing to deny ourselves, take up our cross, follow the Lord, and lose our soul-life for the Lord's sake. According to the New

荣耀里再来的时候，所要得的赏赐说的。那个赏赐，照新约圣经所说的，就是进入千年国，和享受主人的快乐（太二五 21）。享受快乐是和人的魂特别发生关系的。一个人蒙了主的救恩以后，若不肯让他的魂在今世失去享乐，他就是在今天救了自己的魂，将来就必丧失魂，就是在千年国时失去魂的享乐。他若肯为着主牺牲魂在今世的享乐，甚至牺牲魂的本身，舍掉性命，将来就必得着魂；就是到主再来的时候，得着主的赏赐，叫他的魂在千年国里，和主享受其中的快乐。这就是魂的得救。

人的魂不只是人享受快乐的机关，也是人感受痛苦的所在。人无论享乐或受苦，都是特别在魂里感到的。并且魂所感到的苦，才真叫人感觉苦。人为着我们信主、事奉主、跟随主，所加于我们的一切讥笑、为难、逼迫和苦害，都是叫我们的魂感受痛苦的。比方，你要爱主，你的妻子不赞成，就给你难为；或是你要事奉神，走主的道路，你的父母或是儿女，就反对你，你的亲友就弃绝你，甚或你的乡邻也逼害你。这一切都是叫你的魂感受痛苦的。你若因此就不好好爱主、跟随主，而避免受到这些痛苦，你就是救了你的魂免去受苦。这必叫你将来丧失魂在国度里的享乐。你若肯为主忍受这些痛苦，你就是为主让你的魂受苦、受难为、受对付，置你的魂于死地，丧失、牺牲你的魂。这必叫你的魂将来享受主的快乐，就是叫你的魂得蒙拯救。

人的魂就是人的自己。人肯舍己，让己被置于死地，而不拯救它，就是丧失魂生命，而不拯救魂生命。人若肯这样，他就不只能在今天在灵里经历主的生命，并且还能在将来在魂里享受主的快乐。将来他在魂里得享主的快乐，就是得着他的魂，也就是他的魂得着拯救（李常受文集一九三二至一九四九年第三册，圣经要道卷一，三五一至三五二页）。

参读：彼得前书生命读经，第六篇。

Testament, this reward is our entrance into the millennial kingdom and our enjoyment of the joy of our Lord (25:21). The enjoyment of joy is particularly related to the soul. If we are not willing to lose our enjoyment in this age, we will save our soul-life today but lose our soul-life in the future; that is, we will lose our soul's enjoyment in the millennial kingdom. If we are willing to sacrifice our soul's enjoyment for the Lord's sake in this age, even to the extent of losing our soul-life, we will find our soul-life in the future; that is, we will obtain a reward when the Lord returns, and our soul will enjoy the joy of the millennial kingdom with the Lord. This is the salvation of the soul.

Our soul is not only where we experience joy and happiness but also where we experience suffering. Whether we experience joy or suffering, these are particularly felt in the soul... All the ridicule, persecution, and harm that we receive from others because we believe, serve, and follow the Lord cause our soul to suffer. For example, some want to love the Lord, but their spouse does not agree and gives them trouble. Others want to serve God and take the Lord's way, but their parents or children oppose them, their friends reject them, and even their closest relatives and neighbors persecute them. These are sufferings to the soul. If we do not love and follow the Lord because we want to avoid these sufferings, we will save our soul-life and avoid them. However, this will cause us to lose the enjoyment of the kingdom in our soul. If we are willing to bear these sufferings for the Lord's sake, we will allow our soul to be troubled, to be dealt with, to be put to death, to be lost, and to be sacrificed for the Lord. This will be the salvation of our soul, and it will enable our soul to enjoy the joy of the Lord in the future.

Our soul is just our self. If we are willing to deny our self, to put the self to death without saving it, we will lose, rather than save, our soul-life. If we are willing to do this today, we will experience the Lord's life in our spirit and enjoy the joy of the Lord in our soul in the future. In the future, when we enjoy the joy of the Lord in our soul, we will find our soul-life and obtain the salvation of our soul. (CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 260-261)

Further Reading: Life-study of 1 Peter, msg. 6

## 第七周■周五

### 晨兴喂养

彼前一 8 ~ 9 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐，得着你们信心的结果，就是魂的救恩。”

来十 39 “我们…不是退缩以致遭毁坏的人，乃是有信心以致得着魂的人。”

太十六 25 “…凡为我丧失自己魂生命的，必得着魂生命。”

今天主与我们同在（太二八 20），是隐藏、遮蔽的。祂的回来将是祂的显现，那时，祂要公开被众人看见。…我们没有见过主耶稣，却是爱祂（彼前一 8），如今虽不得看见，却是信入祂。信徒爱他们未曾见过的一位，这是个奇迹，也是个奥秘。我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信（加三 2）（新约总论第十三册，一九二页）。

### 信息选读

照着彼前一章八节，信徒“欢腾，有说不出来、满有荣光的喜乐”。满有荣光的喜乐乃是浸没在荣光里的喜乐。我们因着有一种浸没在荣光里的喜乐而欢腾。这喜乐浸没在那作为荣光的主里，因此这喜乐满了主的彰显。这喜乐也是说不出的喜乐，是过于我们所能发表的喜乐。美妙的事总是说不出的。就这么一信一爱，就有了大喜乐。基督徒正常的光景乃是“欢腾，有说不出来、满有荣光的喜乐”。

## WEEK 7 — DAY 5

### Morning Nourishment

1 Pet. 1:7-9 ...At the revelation of Jesus Christ; whom having not seen, you love;...you exult with joy that is unspeakable and full of glory, receiving the end of your faith, the salvation of your souls.

Heb. 10:39 ...We are not of those who shrink back to ruin but of those who have faith to the gaining of the soul.

Matt. 16:25 ...Whoever loses his soul-life for My sake shall find it.

The Lord is with us today (Matt. 28:20) but in a hidden, veiled way. His coming back will be His revelation [1 Pet. 1:7], when He will be seen openly by all. Although we have never seen the Lord Jesus, we love Him [v. 8]. At present we cannot see Him, yet we believe in Him. 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). (The Conclusion of the New Testament, pp. 3854-3855)

### Today's Reading

According to 1 Peter 1:8, the believers “exult with joy that is unspeakable and full of glory.” Joy full of glory 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.”

主显现时，有些信徒经过祂的审判台要进去享受主的快乐（太二五 21、23，二四 45～46），有些要哀哭切齿地受苦（二五 30，二四 51）。进去享受主的快乐，就是魂的得救，也就是得着魂（来十 39）。

在彼前一章九节，魂的救恩就是我们信心的结果。尽管我们的灵已经得救，我们的魂仍在天天得救。我们的救恩还未完成，还未达到信心的结果，就是魂的救恩。这意思是，基督再来的时候，我们的魂要得救到极点，被带进对基督更高的享受。照着马太二十五章，基督再来时要对作为忠信奴仆的信徒说，“进来享受你主人的快乐。”（21、23）在要来的千年国里，与主同享祂的快乐，乃是我们魂的救恩。尽管不信者自由地享受一切属世的宴乐，我们信徒却不能这么作。就这面说，我们的魂在受苦。但主回来的时候，我们的魂要得救进入祂的快乐，在祂的国度里享受祂到极点。这将是我们信心的结果，就是我们信心过程的终结（新约总论第十三册，一九二至一九三页）。

得着魂是为着我们全人享受要来安息日的安息，也就是在要来的国度里，有分于基督的快乐和荣耀（来四 9）。我们人有三部分，灵、魂和身体（帖前五 23）。我们的魂与我们的灵不同。当我们相信主耶稣而得救时，我们的灵就为神的灵所重生（约三 6）。但我们的身体必须等到主耶稣回来时，才能得赎、得救并且改变形状（罗八 23～25，腓三 21）。至于拯救或得着我们的魂，乃在于我们得救重生之后，在跟从主的事上，如何对付我们的魂。我们现今若肯为主的缘故丧失魂，就必得着魂（太十六 25，路九 24，十七 33，约十二 25，彼前一 9），在主回来时（来十 37），就要拯救或得着我们的魂。这是所要给跟从主的得胜者（太十六 22～28）国度的赏赐（来十 35）（希伯来书生命读经，六二四页）。

参读：新约总论，第三百八十二篇；希伯来书生命读经，第四十六篇。

At the Lord's revelation, through His judgment seat, some believers will enter into the joy of the Lord (Matt. 25:21, 23; 24:45-46) and some will suffer in weeping and gnashing of teeth (25:30; 24:51). To enter into the Lord's joy is the salvation, the gaining, of our souls (Heb. 10:39).

In 1 Peter 1:9 the salvation of our soul is the end of our faith. Although in our spirit we have been saved, in our soul we are being saved day by day. Our salvation has not yet reached its completion, that is, the end of our faith, the salvation of our soul. This means that at the second coming of Christ, our soul will be saved to the uttermost and will be brought into a higher enjoyment of Christ. According to Matthew 25, Christ at His coming back will say to the believers who are faithful slaves, "Enter into the joy of your master" (vv. 21, 23). To partake of the Lord's joy with Him in the coming millennial kingdom is the salvation of our soul. Although the unbelievers freely enjoy all the pleasures of the world, we believers cannot. In this sense, our soul is suffering. But when the Lord comes back, our soul will be saved into His joy to enjoy Him to the uttermost in His kingdom. That will be the end of our faith, the consummation of the process of our faith. (The Conclusion of the New Testament, pp. 3855-3856)

The gaining of the soul is for our whole being to enjoy the coming Sabbath rest, that is, to share in Christ's joy and glory in the coming kingdom (Heb. 4:9). Our being is of three parts—spirit, soul, and body (1 Thes. 5:23), and our soul is different from our spirit. At the time when we believed in the Lord Jesus and were saved, our spirit was regenerated with the Spirit of God (John 3:6). But we must wait until the Lord Jesus comes back for our body to be redeemed, saved, and transfigured (Rom. 8:23-25; Phil. 3:21). As to the saving or gaining of our soul, it depends upon how we deal with it in following the Lord after we are saved and regenerated. If we lose it now for the Lord's sake, we shall save it (Matt. 16:25; Luke 9:24; 17:33; John 12:25, Gk.; 1 Pet. 1:9), and it shall be saved, or gained, at the Lord's coming back (Heb. 10:37). This will be the reward (10:35) of the kingdom to the overcoming followers of the Lord (Matt. 16:22-28). (Life-study of Hebrews, pp. 520-521)

Further Reading: The Conclusion of the New Testament, msg. 382; Life-study of Hebrews, msg. 46



## 第七周■周六

### 晨兴喂养

彼前一 5 “就是你们这因信蒙神能力保守的人，得着所预备，在末后的时期要显现的救恩。”

罗八 19 “受造之物正在专切期望着，热切等待神的众子显示出来。”

23 “…我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

今天我们若要享受我们属天的基业，并有分于它，我们就需要蒙保守。…已往我们…都经历过，当某样事物把我们带开，我们就失去对永远生命之基业的享受。所以，我们需要蒙保守，蒙保护。…神的能力是我们蒙保守的因由。信是其次的凭借，借此神的能力有效地保守我们。因此，神的能力是在神那一面，信是在我们这一面。这指明我们需要与神的能力合作。我们若这样合作，就会蒙保守在正确的地位上，享受我们属天的基业。

（彼前一章五节）用了三个辞，说到我们将来的救恩…。 “因”是指凭借，“蒙”是指因由，“得着”是指结果（彼得前书生命读经，四六至四七页）。

### 信息选读

（彼前一章五节所指的救恩，）不是免去永远沉沦的救恩，乃是我们的魂免去主行政对付之时代刑罚的救恩（9 与注 2）。三一神完全的救恩分三个阶段，包含许多项目：

## WEEK 7 — DAY 6

### Morning Nourishment

1 Pet. 1:5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time.

Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

23 ...We..., who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

If we would enjoy our heavenly inheritance today and participate in it, we need to be guarded... In the past we all have experienced, at least to some extent,... that when we are carried away from the Lord by something, we lose the enjoyment of the inheritance of eternal life. Therefore, we need to be guarded, protected. The power of God is the means by which we are being guarded. Faith is the secondary means through which the power of God becomes effective in guarding us. Thus, the power of God is on God's side, and the faith is on our side... If we cooperate [with the power of God] in this way, we shall be kept in the right position to enjoy our heavenly inheritance.

[In 1 Peter 1:5] three prepositions are used concerning our coming salvation... By refers to cause, through to the means, and unto to the result. (Life-study of 1 Peter, pp. 39-40)

### Today's Reading

["Salvation" in 1 Peter 1:5 is] not salvation from eternal perdition but the salvation of our souls from the dispensational punishment of the Lord's governmental dealing (v. 9 and footnote 2). The full salvation of the Triune God is in three stages and comprises many items:

(一) 起初的阶段，即重生的阶段，是由救赎、圣别（地位上的一2，林前六11）、称义、和好与重生所组成。…这起初的救恩，已经拯救我们脱离神的定罪和永远的沉沦（约三18、16）。

(二) 长进的阶段，即变化的阶段，是由从罪得释放、圣别（主要的是性情上的一罗六19、22）、生命长大、变化、建造与成熟所组成。在这阶段，神借着基督之死的功效在我们里面主观地作工，借着生命之灵的律，释放我们，使我们脱离内住之罪的管辖，就是罪与死的律（6~7，七16~20，八2）；借着祂的管教（来十二10）和对神家的审判（彼前四17），用祂圣别的性情，借着祂的圣灵圣别我们（罗十五16）；使我们在祂的生命里长大（林前三6~7）；借着万有的效力（罗八28），用赐生命的灵，更新我们魂里面的各部分而变化我们（林后三6、17~18，罗十二2，弗四23）；把我们建造在一起，成为属灵的殿，给祂居住（彼前二5，弗二22）；并且使我们在祂的生命里成熟（启十四15与注…），以完成祂完全的救恩。

(三) 完成的阶段，即得荣的阶段，是由我们的身体得赎（改变形状）、模成主的形像、得荣、承受神的国、有分于基督的王权以及对主最高的享受所组成。…我们的身体就要得释放，脱离旧造败坏的奴役，得享神新造之荣耀的自由（罗八21）；我们的魂也要得拯救，脱离试炼和苦难的范围（彼前一6，四12，三14，五9），进入满了荣耀的新范围（四13，五10），有分于并享受三一神一切所是、所有、所成就、所达到并所得着的。这是我们魂的救恩，就是所预备在末后的时期要向我们显现的救恩，也就是基督在荣耀里显现时所带给我们的恩（一13，太十六27，二五31）。这是我们信心的结果。神的能力能保守我们达到这地步，使我们得着这信心的结果（彼前一9）。我们该热切等待这样奇妙的救恩（罗八23），并为其辉煌的显现预备自己（19）（圣经恢复本，彼前一5注6）。

参读：彼得前书生命读经，第五篇。

(1) The initial stage, the stage of regeneration, which is composed of redemption, sanctification (positional—v. 2; 1 Cor. 6:11), justification, reconciliation, and regeneration... This initial salvation has saved us from God's condemnation and from eternal perdition (John 3:18, 16).

(2) The progressing stage, the stage of transformation, which is composed of freedom from sin, sanctification (mainly dispositional—Rom. 6:19, 22), growth in life, transformation, building up, and maturing. In this stage God is freeing us from the dominion of indwelling sin—the law of sin and of death—by the law of the Spirit of life, through the subjective working of the effectiveness of the death of Christ in us (Rom. 6:6-7; 7:16-20; 8:2); sanctifying us by His Holy Spirit (Rom. 15:16), with His holy nature, through His discipline (Heb. 12:10) and His judgment in His own house (1 Pet. 4:17); causing us to grow in His life (1 Cor. 3:6-7); transforming us by renewing the inward parts of our soul by the life-giving Spirit (2 Cor. 3:6,17-18; Rom. 12:2; Eph. 4:23) through the working of all things (Rom. 8:28); building us together into a spiritual house for His dwelling (1 Pet. 2:5; Eph. 2:22); and maturing us in His life (Rev. 14:15 and footnotes) for the completion of His full salvation.

(3) The completing stage, the stage of glorification, which is composed of the redemption (transfiguration) of our body, conformity to the Lord, glorification, the inheritance of God's kingdom, participation in Christ's kingship, and the topmost enjoyment of the Lord... Our body will be freed from the slavery of corruption of the old creation into the freedom of the glory of God's new creation (Rom. 8:21), and our soul will be delivered out of the realm of trials and sufferings (1 Pet. 1:6; 4:12; 3:14; 5:9) into a new realm, one that is full of glory (4:13; 5:10), and will share in and enjoy all that the Triune God is, has, and has accomplished, attained, and obtained. This is the salvation of our souls, the salvation that is ready to be revealed to us at the last time, the grace to be brought to us at the revelation of Christ in glory (1:13; Matt. 16:27; 25:31). This is the end of our faith. The power of God is able to guard us unto this that we may obtain it (1 Pet. 1:9). We should eagerly expect such a marvelous salvation (Rom. 8:23) and prepare ourselves for its splendid revelation (Rom. 8:19). (1 Pet. 1:5, footnote 5)

Further Reading: Life-study of 1 Peter, msg. 5

# 第七周诗歌

## 安息于你

(英 881)

F 大调

4/4

3 2 3 | 4 - - 3 | 2 3 1 . 2 | 2 3 - - | 3

一 安息于你, 主, 你作盾牌、护卫;

3 2 3 | 4 - - 3 | 2 3 1 . 2 | 3 - - - | 3

有你同在, 无须独自接战;

5 5 5 | 6 - - 3 | 3 5 5 . 2 | 2 4 - - | 4

你作我力, 保守细致又全备;

4 3 2 | 3 - - 1 | 1 2 2 . 3 | 3 - - - | 3

安息于你, 在你名里向前。

5 5 5 | 6 - - 3 | 3 5 5 . 2 | 2 4 - - | 4

你作我力, 保守细致又全备;

4 3 2 | 3 - - 1 | 1 2 2 . 1 | 1 - - - | 1 ||

安息于你, 在你名里向前。

二 救恩元帅,你名超乎万名上;  
在你名里,我们昂然前往;  
你作我义,救恩稳固又坚刚;  
荣耀、爱戴都归耶稣我王。(重复末两行,下同)

三 凭信力前,虽感软弱却无惧;  
敌刺在身,更识够用恩典;  
凯歌响起,因你爱得胜有余;  
安息于你,在你名里向前。

四 安息于你,主,你作盾牌、护卫;  
你已得胜,我们同你安息;  
荣中登极,国度权柄显光辉;  
颂赞归你,直至永世无已。

# WEEK 7 — HYMN

## We rest on Thee, our Shield and our Defender

Spiritual Warfare—In Faith

881

F B $\flat$ /F F C/E F Dm Gm C F

1. We rest on Thee, our Shield and our Def-end-er; We go not forth a-lone a-against the foe;

9 F F/A F Gm C<sup>7</sup> Dm F/A B $\flat$  C<sup>7</sup> F

Strong in Thy strength, safe in Thy keep-ing ten-der. We rest on Thee, and in Thy Name we go.

17 F F/A F F/A Gm C<sup>7</sup> A/C# Dm B $\flat$  C<sup>7</sup> B $\flat$ /F F

Strong in Thy strength, safe in Thy keeping ten-der. We rest on Thee, and in Thy Name we go.

2. Yea, in Thy Name, O Captain of salvation!  
In Thy dear Name, all other names above;  
Jesus our Righteousness, our sure Foundation,  
Our Prince of glory and our King of love.
3. We go in faith, our own great weakness feeling,  
And needing more each day Thy grace to know:  
Yet from our hearts a song of triumph pealing;  
We rest on Thee, and in Thy Name we go.
4. We rest on Thee, our Shield and our Defender:  
Thine is the battle, Thine shall be the praise  
When reigning in the Kingdom of Thy splendor;  
Victors, we rest with Thee, through endless days.



## 第八周

### 照我们祖宗 亚伯拉罕之信的脚步而行

诗歌：英 1269

读经：徒七 2，来十一 8～10，创十二 1～3、7～8，十三 3～4、18，十四 1～24，加三 6～7、14、16、29

#### 【周一】

壹 基督作为三一神人（西二 9）乃是亚伯拉罕的后裔（后代或子孙）（创十二 7，太一 1，加三 16）；因为信徒在基督里面（林后五 17），基督也在他们里面（西一 27），他们就与基督是一，属于基督，成为基督的一部分（弗五 30）；所以我们凡信入基督的，也就是亚伯拉罕的后裔（加三 7、29）：

一 在复活里，基督这位在肉体里的末后亚当，成了（改变形状—灵化—成为）赐生命的灵，就是生命的灵，要将祂自己分赐到我们里面（林前十五 45 下，罗八 2），以建造召会作基督的身体。

二 复活的基督作为赐生命的灵，乃是那改变形状之亚伯拉罕的后裔（后代或子孙），分赐到我们里面，使我们成为亚伯拉罕的子孙，亚伯拉

## Week Eight

### Walking in the Steps of That Faith of Our Father Abraham

Hymns: 1269

Scripture Reading: Acts 7:2; Heb. 11:8-10; Gen. 12:1-3, 7-8; 13:3-4, 18; 14:1-24; Gal. 3:6-7, 14, 16, 29

#### §Day 1

I. **Christ as the Triune God-man (Col. 2:9) is the seed (descendant, or son) of Abraham (Gen. 12:7; Matt. 1:1; Gal. 3:16); because the believers are in Christ (2 Cor. 5:17) and Christ is in them (Col. 1:27), they are one with Christ and are of Christ as a part of Christ (Eph. 5:30); thus, we who have believed into Christ are also Abraham's seed (Gal. 3:7, 29):**

A. In resurrection Christ, as the last Adam in the flesh, became (was transfigured—pneumatized—into) the life-giving Spirit, the Spirit of life, to dispense Himself into us (1 Cor. 15:45b; Rom. 8:2) for the building up of the church as the Body of Christ.

B. The resurrected Christ as the life-giving Spirit is the transfigured seed (descendant, or son) of Abraham dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who

罕团体的后裔，能接受并承受终极完成的灵这亚伯拉罕的福—加三 6～7、14、16、29：

- 1 神向亚伯拉罕所应许的福，物质的一面就是美地（创十二 7，十三 15，十七 8），这美地预表包罗万有的基督作为包罗万有赐生命的灵（林前十五 45 下，林后三 17）。
- 2 基督作为赐生命的灵，乃是亚伯拉罕的福（加三 14），就是向亚伯拉罕所应许之亚伯拉罕的后裔和美地的实际；今天我们的福乃是神自己，祂具体化身在基督里并实化为那灵，好分赐到我们里面，作我们的享受。
- 3 在福音里，我们接受了这最大的福分，就是三一神—父、子、灵—作为经过过程、包罗万有赐生命的灵，住在我们里面，以极其主观的方式作我们的享受；哦，这是何等的福分，我们能享受这样包罗万有的一位作我们每日的分！

三 作为在基督里的信徒，我们是亚伯拉罕团体的后裔，重复亚伯拉罕的历史；作为亚伯拉罕的子孙—亚伯拉罕团体的后裔—我们必须“照我们祖宗亚伯拉罕…之信的脚步而行”—罗四 12：

- 1 亚伯拉罕成了信心之父（16，加三 7～9、29）；他也是“我们众人的父”（罗四 17）：
  - a 创世记告诉我们，亚伯拉罕有两种子孙，分别被比作地上的尘土（十三 16）和天上的星（十五 5）；他属地、肉身的子孙如同地上的尘土，我们这些在基督里的新约信徒，作为他属天、属灵的子孙，如同天上的星（二二 17～18）。
  - b 亚伯拉罕是所有蒙神呼召之人的父，是神所拣选新族类的头一位；我们原是生在堕落的亚当族类中，

can receive and inherit the consummated Spirit as the blessing of Abraham—Gal. 3:6-7, 14, 16, 29:

1. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8), which is a type of the all-inclusive Christ as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17).
2. Christ as the life-giving Spirit is the blessing of Abraham (Gal. 3:14), the reality of both the seed of Abraham and the good land promised to Abraham; our blessing today is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment.
3. In the gospel we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive, life-giving Spirit dwelling in us in a most subjective way for our enjoyment; oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion!

C. As believers in Christ, we are the corporate seed of Abraham, repeating the history of Abraham; as the sons of Abraham, the corporate seed of Abraham, we must “walk in the steps of that faith of our father Abraham”—Rom. 4:12:

1. Abraham became the father of faith (v. 16; Gal. 3:7-9, 29); he also is “the father of us all” (Rom. 4:16):
  - a. Genesis tells us that Abraham had two kinds of descendants, who are likened to the dust of the earth (13:16) and the stars of the heavens (15:5); his earthly, physical descendants are as the dust of the earth, and we, the New Testament believers in Christ as his heavenly, spiritual descendants, are as the stars of the heavens (22:17-18).
  - b. As the father of all those called by God, Abraham was the first of a new race chosen by God; we were born into the fallen Adamic race,

如今蒙了重生，进入蒙召的亚伯拉罕族类中；凡像亚伯拉罕以信为本的人，都是这新族类中的人，都是亚伯拉罕的子孙—罗四 17，加三 7。

2 亚伯拉罕凭信的生活，现今正在我们中间重复；今天的基督徒生活和召会生活，就是亚伯拉罕生活和历史的收成—来十一 8 ~ 19。

## 【周二】

贰 亚伯拉罕的信不是起源于他自己；反之，他所以相信神，乃是对神的荣耀向他显现，以及对神的元素传输并注入到他里面所起的一种反应—徒七 2，参约十四 21，可十一 22：

一 信是我们借着神的传输、注入和浸透，所产生的对神的反应—启五 6，林后二 10，来十二 2，加二 20，参可十一 22。

二 我们也许认为亚伯拉罕是信心大汉，但是看看亚伯拉罕的历史，我们就会领悟，唯一的信心大汉是神自己；亚伯拉罕的信不是来自他天然的能力；借着神向亚伯拉罕的显现，亚伯拉罕就得着神作为相信的元素注入他里面而成为他的信，这信乃是他的对神的珍赏，作为他被神吸引所起的反应。

三 神借着一再向亚伯拉罕显现，将祂自己传输到亚伯拉罕里面，使他经历一种属灵的注入，将神的素质属灵地渗透到他的所是里—创十二 1 ~ 3、7 ~ 8，十三 14 ~ 17，十五 1 ~ 7，罗四 3，创十八 17 ~ 19，参徒二六 16，二二 14 ~ 15。

四 主耶稣向亚伯拉罕显现为那伟大的我是一荣耀

but we have been reborn into the called-out Abrahamic race; whoever is of faith, as Abraham was, is a member of this new race and a son of Abraham—Rom. 4:16; Gal. 3:7.

2. Abraham's living by faith is presently being repeated among us; the Christian life and the church life today are the harvest of the life and history of Abraham—Heb. 11:8-19.

## §Day 2

**II. Abraham's faith did not originate with himself; rather, his believing in God was a reaction to the God of glory appearing to him and to the transfusing and infusing of God's element into his being—Acts 7:2; cf. John 14:21; Mark 11:22:**

A. Faith is our reaction to God, produced by His transfusion, infusion, and saturation—Rev. 5:6; 2 Cor. 2:10; Heb. 12:2; Gal. 2:20; cf. Mark 11:22.

B. We may have the concept that Abraham was a giant in faith, but if we consider Abraham's history, we will realize that the only giant of faith is God Himself; Abraham's faith did not come from his natural ability; by God's appearing to Abraham, he was transfused with God as his believing element to be his faith, which was his appreciation of God as a reaction to God's attraction.

C. Through His repeated appearances to Abraham, God transfused Himself into him, causing him to experience a spiritual infusion with a spiritual infiltration of God's essence into his being—Gen. 12:1-3, 7-8; 13:14-17; 15:1-7; Rom. 4:3; Gen. 18:17-19; cf. Acts 26:16; 22:14-15.

D. The Lord Jesus appeared to Abraham as the great I Am, the God of

的神，将祂自己传输到亚伯拉罕里面—约八 56～58，出三 14～15，徒七 2。

五 我们需要一再地来到主面前，向祂祈求：“求你一再地向我显现，求你一再地对我说话！”我们需要继续不断地看见，我们需要有一个永远的看见，看见神的目的是什么—约十四 21，徒二六 16，提后四 8。

六 神向我们显现并将祂自己传输到我们里面，结果乃是使我们为着祂纯全的旨意凭信而活，建造召会作基督的身体，终极完成于新耶路撒冷—创十二 7～8，十三 3～4、18，罗一 17，四 16～17，来十二 1～2 上，太十六 18，罗十二 1～2，启二一 2。

七 “亚伯拉罕因着信，蒙召的时候，就遵命出去，往将来要得为业的地方去；他出去了，还不知道往哪里去”（来十一 8）；这使亚伯拉罕经常有机会运用他的信，信靠神即时的引导，以神的同在为他旅行的地图（出三三 14～16）。

### 【周三】

叁 我们若要照亚伯拉罕之信的脚步而行，就必须是那些过祭坛和帐棚生活的人—创十二 7～8，十三 3～4、18：

一 神的显现和传输，产生我们的奉献，使我们筑坛并住在帐棚里，完全为神而活；神给我们看见了祂自己，我们就得着能力，舍去我们的自己；神给我们看见了祂自己，我们就不得不弃绝自己；没有人看见神而还能存活—出三三 20，伯四二 5，太五 8，约壹三 2～3。

glory, to transfuse Himself into Abraham—John 8:56-58; Exo. 3:14-15; Acts 7:2.

E. We need to come again and again to the Lord and beseech Him: “Appear to me again and again, and speak to me again and again”; we need to have a continuous seeing, an eternal seeing, of what the goal of God is—John 14:21; Acts 26:16; 2 Tim. 4:8.

F. God's appearing to us and His transfusing Himself into us issue in our living by faith for His perfect will to build up the church as the Body of Christ, consummating in the New Jerusalem—Gen. 12:7-8; 13:3-4, 18; Rom. 1:17; 4:16-17; Heb. 12:1-2a; Matt. 16:18; Rom. 12:1-2; Rev. 21:2.

G. “By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going” (Heb. 11:8); this afforded Abraham constant opportunity to exercise his faith to trust in God for His instant leading, taking God's presence as the map for his traveling (Exo. 33:14-16).

### §Day 3

**III. If we would walk in the steps of Abraham's faith, we must be those who live the life of the altar and the tent—Gen. 12:7-8; 13:3-4, 18:**

A. God's appearing and transfusing issue in our consecration, causing us to build an altar, live in a tent, and live totally for God; when we meet God Himself, we have the power to deny ourselves; the denying of the self ceases to be optional when we have met God; no man can see God and live—Exo. 33:20; Job 42:5; Matt. 5:8; 1 John 3:2-3.



二 坛是为着敬拜神，将我们一切所是并所有，为着神的定旨献给神；筑坛的意义就是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神—创八 20～21 上，出二九 18～22。

三 亚伯拉罕住在帐棚里，见证他不属于世界，而是在地上过寄居的生活，因着信作寄居的，好像在异地—来十一 9～10：

- 1 帐棚是祭坛的结局；祭坛和帐棚是彼此相连，无法分开的；我们所拥有的一切必须经过祭坛；主会为了我们在世界的需要，把这些东西还给我们。
- 2 我们可以使用我们所拥有的东西，但不可受其支配；这些东西可以在我们手里，也可以不在我们手里；可以加添，也可以减少—这是帐棚生活的原则。

## 【周四】

3 支搭帐棚是一种彰显，一个宣告：我们不属于这个世界，我们属于另一个家乡；我们真正的家乡是更美的家乡，属天的家乡—属天的新耶路撒冷—13～16、10 节，十二 22，后二一 2。

4 亚伯拉罕的帐棚是新耶路撒冷的小影；圣经结束于帐棚；新耶路撒冷乃是宇宙中终极的帐棚，终极的帐幕—2～3 节。

5 当我们过帐棚的召会生活作为会幕的实际时，我们乃是在等候其终极的完成—终极的会幕，新耶路撒冷—提前三 15，利一 1，来十一 9～10，后二一 2～3。

四 亚伯拉罕有他的失败，他曾离开了祭坛，离开了帐棚；可是，后来他恢复了，而恢复就是呼求着主的名回到帐棚和祭坛来—创十二 9～

B. An altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Gen. 8:20-21a; Exo. 29:18-22.

C. Abraham's dwelling in a tent testified that he did not belong to the world but lived the life of a sojourner on the earth, sojourning by faith, as in a foreign land—Heb. 11:9-10:

1. The tent is the issue of the altar; the altar and the tent are interrelated and cannot be separated; all the things we possess must pass through the altar; they are given back to us by the Lord to meet our need in the world.
2. We may use the things that we possess, but they must not govern us; we can have them and let them go; they can be given, and they can be taken away—this is the principle of the tent life.

## §Day 4

3. Erecting a tent is an expression, a declaration, that we do not belong to this world, that we belong to another country; our real country is a better country, a heavenly one, the heavenly New Jerusalem—vv. 13-16, 10; 12:22; Rev. 21:2.

4. Abraham's tent was a miniature of the New Jerusalem; the Bible ends with a tent; the New Jerusalem is the ultimate tent, the ultimate tabernacle, in the universe—vv. 2-3.

5. As we are living in the tent of the church life as the reality of the Tent of Meeting, we are waiting for its ultimate consummation—the ultimate Tent of Meeting, the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:9-10; Rev. 21:2-3.

D. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name

10, 十三 3~4, 罗十 12~13, 十二 1~2:

- 1 至终在希伯仑，亚伯拉罕的帐棚成了他与神交通的地方，也是神能与他交通的地方—创十三 18。
- 2 在希伯仑，神向亚伯拉罕启示为具有属人友情的神，使祂能得着亚伯拉罕作祂的代求者，好拯救祂退后的信徒，为着生出基督，并为着在祂选民身上消除魔鬼的作为—雅二 23，代下二十七，赛四一 8，创十八，约壹五 16 上，加四 19，约壹三 8。

## 【周五】

肆 和亚伯拉罕一样凭信而活，就是在基督天上的职事里与祂合作，不仅要过祭坛和帐棚的生活，也要为弟兄争战—创十二 7~8，十四 1~24，罗四 12:

- 一 罗得错误地和亚伯拉罕分离，并且渐渐挪移帐棚，直到所多玛（创十三 5~12）；“所多玛人在耶和华面前罪大恶极。”（13）
- 二 离开了亚伯拉罕，就是离开了神的目标和保护（腓三 17，林前四 16~17，来十三 7）；我们要联于并跟随在神的经纶里正确的人，使我们得以蒙保守在生命线上，并在主行动的水流之中（林前十五 33，箴十三 20，提后一 15~18，二 22）。
- 三 因为所多玛周围的土地肥美，罗得就走向所多玛；最终，他迁入那城，住在那里，并且定居在那里；在神的主宰之下，所多玛被打败，罗得被掳了—创十四 12，参耶二 13。
- 四 亚伯拉罕不计算弟兄的弱点，也不对罗得幸灾乐祸；就亚伯拉罕说，看见弟兄被掳对他乃是

of the Lord—Gen. 12:9-10; 13:3-4; Rom. 10:12-13; 12:1-2:

1. Eventually, at Hebron Abraham's tent became a place where he had fellowship with God and where God could fellowship with him—Gen. 13:18.
2. At Hebron God was revealed to Abraham as the God with His human friendship so that He might gain Abraham to be His intercessor for the rescue of His backslidden believer, for the bringing forth of Christ, and for the destruction of the works of the devil in His chosen people—James 2:23; 2 Chron. 20:7; Isa. 41:8; Gen. 18; 1 John 5:16a; Gal. 4:19; 1 John 3:8.

## §Day 5

**IV. To live by faith, as Abraham did, is to cooperate with Christ in His heavenly ministry, not only by living a life of the altar and the tent but also by fighting for the brother—Gen. 12:7-8; 14:1-24; Rom. 4:12:**

- A. Lot made the mistake of separating himself from Abraham and moving his tent as far as Sodom (Gen. 13:5-12); “now the men of Sodom were very wicked and sinful toward Jehovah” (v. 13).
- B. To leave Abraham was to leave God's goal and God's protection (Phil. 3:17; 1 Cor. 4:16-17; Heb. 13:7); we need to join ourselves to and follow the proper persons in God's economy so that we may be kept in the line of life and the flow of the Lord's move (1 Cor. 15:33; Prov. 13:20; 2 Tim. 1:15-18; 2:22).
- C. Because the land around Sodom was rich, Lot journeyed toward Sodom; eventually, he moved into the city, lived there, and settled there; under God's sovereignty Sodom was conquered, and Lot was taken captive—Gen. 14:12; cf. Jer. 2:13.
- D. Abraham did not count the weak point of his brother and did not take pleasure in Lot's suffering and calamity; as far as Abraham was

羞耻—约壹五 16 上，箴十 12，雅五 19～20。

五 当亚伯拉罕得知罗得被掳的消息，就坚决定意为罗得争战；他又祷告，向天地的主、至高的神耶和华举手—创十四 14、22，提前二 8。

六 亚伯拉罕决定带着他的三百一十八名壮丁，与四王并他们的军队争战；这是由于麦基洗德（意，“公义王”）—撒冷（意，“平安”）王—在背后为罗得、亚伯拉罕并亚伯拉罕的争战代求—创十四 18～20，来七 1～4、25～26，四 14～16，罗八 26～29、34。

七 麦基洗德预表基督在祂天上的职事里是君尊的大祭司，祂不住地为我们和我们所照顾的人代求，拯救我们到底—来五 6、10，七 1～3、25。

## 【周六】

八 使徒的职事与基督天上的职事合作，为弟兄争战，是借着为圣徒照着神和祂的经纶代求，并借着供应经过过程的神到圣徒里面，作他们得胜的供应和享受—25 节，八 2，路二二 31～32，约二一 15～17，徒六 4，启一 12～13，参出二八 9～12、15～21、29～30：

- 1 我们必须是按着神牧养别人的人（彼前五 1～2），也就是按着神在祂属性里的所是，诸如爱、光、圣、义，牧养别人。
- 2 作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶；凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老。

concerned, it was a shame for him to see that his brother had been captured—1 John 5:16a; Prov. 10:12; James 5:19-20.

E. When Abraham received the information about Lot's capture, he made a strong decision to fight for Lot, and he prayed, lifting up his hand to Jehovah, God the Most High, Possessor of heaven and earth—Gen. 14:14, 22; 1 Tim. 2:8.

F. Abraham decided to take his three hundred eighteen men and fight against the four kings and their armies due to the fact that behind the scene, Melchizedek (meaning “king of righteousness”), king of Salem (meaning “peace”), was interceding for Lot, Abraham, and Abraham's fighting—Gen. 14:18-20; Heb. 7:1-4, 25-26; 4:14-16; Rom. 8:26-29, 34.

G. Melchizedek is a type of Christ as the kingly High Priest in His heavenly ministry, who is continually interceding for us and for those under our care to save us to the uttermost—Heb. 5:6, 10; 7:1-3, 25.

## §Day 6

H. The apostolic ministry in cooperation with Christ's heavenly ministry fights for the brother by interceding for the saints according to God and His economy and by ministering the processed God into the saints for their overcoming supply and enjoyment—v. 25; 8:2; Luke 22:31-32; John 21:15-17; Acts 6:4; Rev. 1:12-13; cf. Exo. 28:9-12, 15-21, 29-30:

1. We must be those who shepherd others according to God (1 Pet. 5:1-2), that is, according to what God is in His attributes, such as love, light, holiness, and righteousness.
2. The elders need to realize that in their shepherding, they have to cover others' sins, to not take account of others' evils; whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership.

- 3 如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作；主耶稣说祂来是作医生，不是为着强健的人，乃是为着有病的人—太九 12，约八 7～11，太二七 38，路二三 42～43，十五 1，太九 10，十九 13～15。
- 4 我们必须跟随经过过程之三一神寻找并得着堕落之人的脚踪—路十五 2～10、17～18、20。
- 5 我们去探访人时，必须有主的同在，祂的同在是一个迷人的因素；我们若是一个在复活中钉十字架的人，无论我们往哪里去，三一神的同在都会随着我们，人也会受吸引而归向主。
- 6 我们要牧养人，就必须顾惜他们，顾惜人是使人快乐、愉快、舒适；我们接触人时，必须带着令人愉悦的面容，不可面带愁容—诗四二 5、11。
- 7 我们牧养人，也必须以那在祂成肉体、总括与加强这三个时期中尽其丰满职事之包罗万有的基督供应他们；要用基督喂养人，我们首先必须寻求基督、赢得基督、享受基督并有分于基督—约一 14，林前十五 45 下，后四 5，五 6，腓三 8～14。
- 8 在永远里，宝座中的羔羊必牧养我们，领我们到生命水的泉；当我们与这位群羊的大牧人是一而牧养人时，我们就是在作永远的工—后七 17。

3. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do; the Lord Jesus said that He came as a Physician, not for the healthy ones but for the sick ones—Matt. 9:12; John 8:7-11; Matt. 27:38; Luke 23:42-43; 15:1; Matt. 9:10; 19:13-15.
4. We must follow the footsteps of the processed Triune God in seeking and gaining the fallen people—Luke 15:2-10, 17-18, 20.
5. When we visit people, we must have the Lord's presence, and His presence is the charming factor; if we are crucified persons in resurrection, the Triune God's presence goes with us wherever we go, and people will be attracted to the Lord.
6. To shepherd people, we must cherish them, which is to make them happy and to make them feel pleasant and comfortable; we must have a pleasant countenance when we contact people, not a cheerless countenance—Psa. 42:5, 11.
7. In shepherding people, we must also feed them with the all-inclusive Christ in His full ministry of three stages—incarnation, inclusion, and intensification; in order to nourish people with Christ, we first have to seek Christ, gain Christ, enjoy Christ, and participate in Christ—John 1:14; 1 Cor. 15:45b; Rev. 4:5; 5:6; Phil. 3:8-14.
8. For eternity the Lamb who is in the midst of the throne will shepherd us and guide us to springs of waters of life; when we are one with Him as the great Shepherd of the sheep to shepherd others, we are doing the work of eternity—Rev. 7:17.

# 第八周■周一

## 晨兴喂养

加三 7 “所以你们要知道，那以信为本的人，就是亚伯拉罕的子孙。”

16 “应许原是向亚伯拉罕和他后裔说的。… ‘和你那后裔，’ 指着一个人，就是基督。”

29 “你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。”

神的经纶与神的分赐也显示于亚伯拉罕后裔的应许里（创十七 8，加三 16，太一 1～2 上）。…当亚伯拉罕在拜偶像的时候，有一天，荣耀的神向他显现，并且呼召他（徒七 2～3）。神从那称为示拿的地方，就是巴比伦所建基之地，召出亚伯拉罕，并带他进到迦南美地。亚伯拉罕一到了迦南美地，神就向他显现，应许他关于后裔的事（创十二 7）。

亚伯拉罕的后裔要成为地上万族的福（3）。…在创世记十七章七节，神告诉亚伯拉罕，祂要与亚伯拉罕并亚伯拉罕的后裔立约。这段有关后裔的话，保罗在加拉太三章十六节有清楚的解释。

神应许亚伯拉罕，就是神向亚伯拉罕传福音，而亚伯拉罕的福乃是那灵（8、14）。神没有应许亚伯拉罕一块地。亚伯拉罕所得的应许，乃是他要得着经过过程的三一神，作包罗万有、终极完成的那灵（李常受文集一九九一至一九九二年第一册，五一四至五一六页）。

## 信息选读

亚伯拉罕的福是指所应许的那灵，就是基督的实际（加三 14，约十四 17～20）。亚伯拉罕的那一个后裔，

# WEEK 8 — DAY 1

## Morning Nourishment

Gal. 3:7 Know then that they who are of faith, these are sons of Abraham.

16 But to Abraham were the promises spoken and to his seed... “And to your seed,” who is Christ.

29 And if you are of Christ, then you are Abraham’s seed, heirs according to promise.

The divine economy and the divine dispensing are... shown in the promise of the seed of Abraham (Gen. 17:8; Gal. 3:16; Matt. 1:1-2a)... One day while Abraham was worshipping idols, the God of glory appeared to him and called him (Acts 7:2-3). God called Abraham out of the place called Shinar, the base of Babylon, and brought him into the good land of Canaan. Once Abraham arrived in the land of Canaan, God appeared to him and made a promise to him concerning a seed (Gen. 12:7).

The seed of Abraham is for the blessing to all the families of the earth (v. 3)... In Genesis 17:7 God told Abraham that He would make a covenant with Abraham and with his seed. This word concerning the seed is explained clearly by Paul in Galatians 3:16.

God’s promise... was His preaching of the gospel to Abraham and... the blessing of Abraham was the Spirit (vv. 8,14). God did not promise Abraham a piece of land. The promise to Abraham was that he would receive the processed God as the all-inclusive consummated Spirit. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” pp. 399-400)

## Today's Reading

The blessing of Abraham refers to the promised Spirit, who is the reality of Christ (Gal. 3:14; John 14:17-20). The one seed of Abraham became the life-

成了赐生命的灵（林前十五 45 下）。…那灵就是三一神的终极完成，为要将祂自己分赐到基督的信徒里，这灵就是亚伯拉罕的后裔（45 下，林后三 17 ~ 18，罗八 9）。林前十五章四十五节所提末后的亚当，就是亚伯拉罕的后裔。这后裔不仅成了我们的救赎主和拯救主，也成了赐生命的灵。…我们这些罪人所得最高的福，终极完成的福，乃是神自己作赐生命的灵。一面说，赐生命的灵是那改变形状之亚伯拉罕的后裔；另一面说，祂就是三一神。这赐生命的灵乃是终极完成的那灵，也就是经过过程之三一神的终极完成。这才是真正的福。

今天我們所需要的拯救主，乃是那能進到我們里面的一位。我們需要賜生命的靈住在我們里面，並與我們成為一靈（六 17）。當我們落到（困苦之）“水”里的时候，祂與我們一同落水。…讚美主，在我們里面有那位能往上浮者。補充本詩歌二十七首第二節表達這樣的思想：“在榮耀里有一人，祂的生命是為我。…祂是剛強、有力，且能往上浮！”基督在哪里往上浮？祂在我們的靈里往上浮。…因着這位往上浮者，我能夸口我一直蒙保守，沒有落下去。賜生命的靈這亞伯拉罕的後裔和經過過程之三一神的終極完成，乃是最高的福。祂是這樣的一位，就能在我們里面兼有神性與人性。這是多么奇妙！祂所是的集大成，乃稱為那靈。賜給亞伯拉罕的美地，乃是這靈的預表。這靈乃是神應許亞伯拉罕的福。

亞伯拉罕的後裔，乃是要使在基督里的信徒，就是亞伯拉罕的後裔，承受所應許的那靈，就是經過過程之三一神的終極完成，作他們神聖的基業—他們屬靈的福，直到永遠（徒二六 18，弗一 14 上，加三 14）。基督是亞伯拉罕的後裔，所有信祂的人也是亞伯拉罕的後裔（29）。如今我們這些信徒不再只是美國人、中國人或日本人的後代。我們乃是亞伯拉罕的後裔。我們都是一家人，我們的姓都是亞伯拉罕，因為亞伯拉罕是我們的父（羅四 12）（李常受文集一九九一至一九九二年第一冊，五一六至五一八頁）。

參讀：真理課程一級卷一，第八課；神聖啟示的中心路線，第八至九篇。

giving Spirit (1 Cor. 15:45b). The Spirit, as the consummation of the Triune God for the dispensing of Himself into the believers of Christ, is the seed of Abraham (v. 45b; 2 Cor. 3:17-18; Rom. 8:9). The last Adam [1 Cor. 15:45]... is the seed of Abraham. This seed became not only our Redeemer and Savior but also the life-giving Spirit... The top blessing, the consummate blessing, to us sinners is God Himself as the life-giving Spirit. On the one hand, the life-giving Spirit is a transfigured descendant of Abraham, and on the other hand, He is the very Triune God. This life-giving Spirit is the consummated Spirit who is the consummation of the processed Triune God. This is the real blessing.

The Savior we need today is the One who can enter into us. We need the life-giving Spirit who dwells in our spirit and who is one spirit with us (6:17). When we fall into the “water” [of our troubles], He falls in with us... Praise the Lord, we do have a buoyant One within us. The third stanza of Hymns, #505 expresses this thought: “There’s a Man in the glory / Whose Life is for me. /... He’s strong and in vigor, / How buoyant is He!” Where is Christ buoyant? He is buoyant in our spirit... Because of this buoyant One, I can boast that I have been kept from falling. The life-giving Spirit as the seed of Abraham and as the consummation of the processed Triune God is the top blessing. As such a One, He can be in us with both His divinity and His humanity. How wonderful this is! The totality of what He is, is called the Spirit. The good land given to Abraham was a type of this Spirit. The Spirit is the blessing God promised Abraham.

The seed of Abraham is for the believers in Christ, who are Abraham’s seed, to inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance—their spiritual blessing for eternity (Acts 26:18; Eph. 1:14a; Gal. 3:14). Christ is the seed of Abraham, and all His believers are also the seed of Abraham (v. 29). Now as believers, we are no longer merely descendants of Americans, Chinese, or Japanese. We are Abraham’s seed. We are all one family, and our surname is Abraham, because Abraham is our father (Rom. 4:12). (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” pp. 400-401)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 8; CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” chs. 8-9

## 第八周■周二

### 晨兴喂养

徒七 2 “司提反说，诸位，弟兄父老请听。当日我们的祖宗亚伯拉罕在米所波大米…的时候，荣耀的神向他显现。”

约十四 21 “…爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。”

神一再向亚伯拉罕显现。我们许多人对亚伯拉罕有错误的观念，认为他是信心大汉。…后来我看亚伯拉罕的历史，我领悟他不是信心大汉；唯一的信心大汉是神自己，神这信心大汉将祂自己传输到亚伯拉罕里面。亚伯拉罕花了时间在神面前，就不能不相信祂，因为他已得着神的传输。因此，亚伯拉罕受神吸引，并在信上对神有反应。他的反应就是他的信。…究竟是谁向亚伯拉罕显现？是荣耀的神。…亚伯拉罕的信不是来自他天然的能力，也不是起源于他自己。他相信神，乃是对属天辐射的反应，对神圣注入的回应。…真正的信就是神在我们里面的工作（罗马书生命读经，一〇八至一〇九页）。

### 信息选读

信不是我们天然的能力或美德；信是我们向神的反应，这是神将祂自己传输到我们里面，并将祂神圣的元素注入我们这人里面的结果。神的元素弥漫我们这人，我们就对祂有反应，这反应就是信。…我们一旦有了这样的信，就绝不会失去它。…我们也许试着不信，但绝不会成功。这是圣经所说相信神的意思。…信是我们借着神的传输、注入和浸透，所产生对神的反应。

## WEEK 8 — DAY 2

### Morning Nourishment

Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia...

John 14:21 ... He who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

God appeared to Abraham again and again. Many of us have held the wrong concept about Abraham, the concept that he was a giant in faith... As I considered the history of Abraham, I realized that he was not the giant of faith. The only giant of faith is God Himself. God, as the giant of faith, transfused Himself into him. After Abraham had spent time in God's presence, he could not help believing in Him, because he had been transfused with God. Thus, Abraham was attracted to God and reacted to Him in believing. His reaction was his believing... Who actually appeared to Abraham? The God of glory. Abraham's faith did not come from his natural ability and it did not originate with himself. His believing in God was a reaction to the heavenly radium, a response to the divine infusion... Genuine faith is the working of God within us. (Life-study of Romans, pp. 93-94)

### Today's Reading

Faith is not our natural ability or virtue. Faith is our reaction toward God, which results from God's transfusing Himself into us and infusing His divine elements into our being. When God's elements permeate our being, we react to Him, and this reaction is faith... Once we have such a faith, we can never lose it... Although we may try not to believe, we can never succeed. This is what the Bible means by believing in God. Faith is our reaction to God produced by His transfusion, infusion, and saturation.

神借着向亚伯拉罕显现而临到他。我们若研读创世记十一至二十四章，加上行传七章的记载，就会发觉神向亚伯拉罕显现好几次。…亚伯拉罕的确被荣耀之神的显现所吸引〔2〕。被吸引的意思是，神将祂自己传输到亚伯拉罕里面，而他并不知道，也不觉得。这与现代医学所实行的镭射疗法类似。病人被放在放射线之下，感觉不到那渗透他的光线。神是最强的镭射；我们若在祂之下坐一小时，祂就会传输到我们里面。这传输会引起注入、浸透和弥漫（罗马书生命读经，一〇五至一〇六页）。

当亚伯拉罕到了迦南地之后，创世记十二章七节说，“耶和華向亚伯兰显现，说，我要把这地赐给你的后裔。”这是神向亚伯拉罕第二次的显现，第三次的说话。

神呼召我们的异象，是很容易被我们失去的。即使你天天注意作基督徒，你还会把那个异象失去；即使你天天殷勤作工，你还会把那个异象失去。你不要以为作通常的事会把那个异象失去，要知道就是作属灵的事，也会把那个异象失去。我们若不是一直活在神的显现里，就很容易失去呼召的异象。召会所得的呼召，与亚伯拉罕所得的呼召是相同的，但是，难处就在许多人没有看见这个呼召有何等的盼望。所以保罗…祷告说，“…使你们知道祂的呼召有何等盼望。”（弗一18）“盼望”指明…神呼召我们的内容到底是什么。…我们是何等容易忘记神所要作的！我们往往事情多一点，工作多一点，那一个属灵的呼召就遗失了。我们需要多次来到神面前说，“求你继续向我显现，求你继续对我说话！”我们需要继续不断地看见，我们需要有一个永远的看见，看见神的那一个目的，看见神到底要作什么（倪柝声文集第二辑第十五册，三八至三九页）。

参读：加拉太书生命读经，第二十篇；罗马书生命读经，第七至八篇。

God came to Abraham by appearing to him. If we study Genesis 11 through 24, including the record in Acts 7, we find that God appeared to Abraham several times... It is sure that Abraham was attracted by the appearing of the God of glory (v. 2). To be attracted simply means that God transfused Himself into Abraham without his realizing it or being conscious of it. This is similar to the radium treatment practiced in modern medicine. The patient is placed under the X-ray, unconscious of the beams that are penetrating him. God is the strongest radium. If we sit under Him for an hour, He will transfuse Himself into us. This transfusion will cause infusion, saturation, and permeation. (Life-study of Romans, pp. 90-91)

After Abraham arrived in Canaan, Genesis 12:7 says, “And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.” This is the second time God appeared to Abraham and the third time He spoke to him.

It is easy for us to lose the vision of God’s calling. Even if we are consciously trying to be a proper Christian, it is still possible for us to lose our vision. We can lose our vision even while we are working diligently day after day. Do not think that only mundane things can blur our vision; even spiritual things can blur our vision. If we do not live continuously in God’s appearing, it will be easy for us to lose the vision of our calling. The calling that the church has received is the same as the calling that Abraham received. But many people have not seen the hope of this calling. Therefore, Paul prayed, “That you may know what is the hope of His calling” (Eph. 1:18). “Hope” indicates the content of this calling, the things included in God’s calling... How easy it is for us to forget what God wants to do! Many times, when we have too much to do and the work becomes a little more hectic, we lose sight of our spiritual calling. We need to come again and again to the Lord and beseech Him: “Appear to me again and again, and speak to me again and again!” We need to have a continuous seeing, an eternal seeing; we need to see God’s goal and what God is doing. (CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” pp. 29-30)

Further Reading: Life-study of Galatians, msg. 20; Life-study of Romans, msgs. 7-8



## 第八周■周三

### 晨兴喂养

创十二7“耶和华向亚伯兰显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和华筑了一座坛。”

伯四二5“我从前风闻有你，现在亲眼看见你。”

在创世记十二章七节…我们看见，祭坛是根据于神的显现。…谁也不能将他自己奉献给神，而他是没有遇见神的；谁也不能把一切都摆在祭坛上，而是没有神的显现的。奉献不是由于人的劝勉，不是由于人的催促，乃是由于神的显现。如果神没有向人显现，那就没有一个人是能自动把他所有的都摆在祭坛上的，没有一个人是能自动把自己奉献给神的。…如果有一天，我们遇见主，那一个遇见，就自然而然产生奉献（倪柝声文集第二辑第十七册，一一七页）。

### 信息选读

遇见神的结局，就是叫你完全掉一个头，你不能再继续走你从前的路。神给我看见了祂自己，我就得着了能力，舍去我的自己；神给我看见了祂自己，我就没有办法，不得不弃绝自己。神的显现叫你活不了，神的显现叫你不能为自己活。神的显现里面有无穷无尽的能力，那一个显现把你一生的道路都改变了。基督徒为神活着的能力是在乎看见神！

祭坛的结局，是引到帐棚去。…从〔创世记十二章八节〕以后，亚伯拉罕是住在神的家—伯特利—里。…并不是他出来的时候没有帐棚，可是神不提起帐棚；等

## WEEK 8 — DAY 3

### Morning Nourishment

Gen. 12:7-8 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him. And he proceeded from there to the mountain on the east of Bethel and pitched his tent...

Job 42:5 I had heard of You by the hearing of the ear, but now my eye has seen You.

In Genesis 12:7 we see that the altar is based on God's appearance... No one can offer himself to God unless he has first met God. Unless God has appeared to a man, he cannot offer his all to God. Consecration is not the result of man's exhortation or persuasion but of God's revelation. No one can voluntarily offer up all he has on the altar if God has not first appeared to him... However, when man meets God, consecration takes place spontaneously in his life. (CWWN, vol. 37, "The Life of the Altar and the Tent," p. 89)

### Today's Reading

When we meet God, a radical change takes place in our life. We can no longer do what we did in the past. When we meet God Himself, we have the power to deny ourselves. The matter of denying one's self ceases to be optional when we have met God. His appearance makes a person unable to go on by himself; it forces him to not live by himself anymore. God's appearance brings with it inexhaustible power. Such an appearance will alter the whole course of a person's life. For a Christian, the power to live for God is based on his vision of God.

The altar has its issue in the tent... From [Genesis 12:8] on, Abraham lived in God's house—Bethel... He lived in a tent before, but God did not mention it. Not until he had built the altar does the Word of God bring the tent into

到他有了祭坛之后，神的话才给我们看见帐棚。…帐棚的意思是流动的，是不扎根的。神要借着祭坛来对付你自己，神要借着帐棚来对付属乎你的东西。亚伯拉罕有祭坛，他把他的一切都给了神，…亚伯拉罕还有牛，还有羊，还有许多东西。但是，亚伯拉罕是住在帐棚里的人。换句话说，祭坛所余剩的东西，只能保留在帐棚里。这是一个原则，就是你所有的东西都得放在祭坛上，但是还有余剩的东西，是留下给你用的，那一个东西并不是你所有的，乃是在帐棚里的。我们要记得，若没有经过祭坛，就连帐棚里都不能摆进去，但是经过祭坛的不一定都烧光。…许多东西一奉献给神，神就拿去，神就不留给你。但是有的东西摆在祭坛上，神还留给你用。这些从祭坛上留下给你的东西，你只能保守在帐棚里。

有人要问说，“如果我将我一切所有的都给神，是不是说我应当把所有的东西都卖掉？”…我们有两种生活，一种是在神面前的生活，一种是在世界里的生活。在神的面前，我们所有的，的确都在祭坛上；但是，在世界上活着，许多物质的东西还是需要的。我们活在这里，还得有衣、食、住。我们应该把所有的都奉献给神，完全为着神活着，但是，如果神说这一个可以留着的话，我们就留着。我们对于这些物质的东西，乃是用帐棚的原则来对付。这些东西是为了我们的需要而留下的；我们如果不需要它，就可以舍弃它。我们可以用这些东西，但不能被这些东西摸着。这些东西可以在我们手里，也可以不在我们手里；可以加添，也可以减少。这就是帐棚的生活。

所以我们要学习一件事：没有经过祭坛的东西，是我们所不能用的；放在祭坛上的东西，不是我们自己可以收回的；神在祭坛上所留下的东西，是要用帐棚的原则来守住的（倪柝声文集第二辑第十七册，一一八、一二〇至一二三页）。

参读：倪柝声文集第二辑第十七册，第十六篇；亚伯拉罕以撒雅各的神，第一至三、五章。

view. A tent is something movable; it does not take root anywhere. Through the altar God deals with us; through the tent God deals with our possessions. At the altar Abraham offered up his all to God... Abraham still possessed cattle and sheep and many other things, but he had become a tent dweller. What was not consumed on the altar could only be kept in the tent. Here we see a principle. Everything we have should be placed on the altar. But there is still something left. These are the things that are for our own use. However, they are not ours; they are to be left in the tent. We have to remember that anything that has not passed the altar cannot even be in the tent. But not everything that has passed the altar is consumed... When we consecrate many things to God, He takes them and nothing is left behind. But God leaves some of the things offered on the altar for our own use. The things that have passed through the altar and are for our use can only be kept in the tent.

Some people ask, “If I give my all to God, do I have to sell all my possessions and dispose of all my money?”... We have a life to live before God, and we also have a life to live in the world. In our life before God everything must truly be on the altar, but for our life in the world we still have need of many material things. While we are living in the world, we need clothing, food, and a dwelling place. We ought to consecrate our all to God and live for Him alone; but if He says we may retain a certain thing, then we may retain it. Nevertheless, we must apply the principle of the tent to all the physical things that He permits us to retain, because they have been given back to us to meet our need in the world. If we do not need them, we should dispose of them. We may use them, but we must not be touched by them. We can have them or let them go; they can be given, and they can be taken away. This is the life of the tent.

May we learn this lesson. We dare not use anything that has not been placed on the altar, we may not take anything back from the altar, and what God gives back must be kept according to the principle of the tent. (CWWN, vol. 37, “The Life of the Altar and the Tent,” pp. 90, 92-93)

Further Reading: CWWN, vol. 37, ch. 16, “The Life of the Altar and the Tent”; CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” chs. 1-3, 5

## 第八周■周四

### 晨兴喂养

创十二8 “从那里他又迁到伯特利东边的山，支搭帐棚；…他在那里又为耶和华筑了一座坛，并且呼求耶和华的名。”

来十一9~10 “他因着信，在应许之地作客，好像在异地，…因为他等候那座有根基的城，其设计者并建筑者乃是神。”

亚伯拉罕有他的失败，他曾离开了祭坛，离开了帐棚，下到埃及去。可是，后来他恢复了。他是怎样恢复的？创世记十三章三至四节：“他从南地继续往前行，直到伯特利，到了伯特利和艾的中间，就是他起初支搭帐棚的地方，也是他先前筑坛的地方；他又在那里呼求耶和华的名。”回到祭坛和帐棚，这就叫作恢复。今天有没有谁是失败了？有没有谁是跌倒了？有没有谁是变节了？有没有谁已经下到埃及，有了自己的要求，有了自己的盼望，有了自己的羡慕，有了自己的追求？如果有谁要走恢复的路，就要回到祭坛和帐棚来。神的话给我们看见，亚伯拉罕的恢复，就是再回到帐棚的地位来，也就是再回到祭坛的地位来。恢复就是回到帐棚来，恢复就是回到祭坛来（倪柝声文集第二辑第十七册，一二四至一二五页）。

### 信息选读

不要忘记，亚伯拉罕的历史就是你的历史。你没有一个帐棚，在那里始终有主的同在么？世人没有这样的帐棚，他们只有大城。世人唯一能看见的，就是他们的大城。他们说，“看我的公司。看我的教育，我的成就。看我有多少的东西。”但我们能对世人说，“你有一切，但有一样你没有一神的同在。”…当我们有一个有

## WEEK 8 — DAY 4

### Morning Nourishment

Gen. 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent...; and there he built an altar to Jehovah and called upon the name of Jehovah.

Heb. 11:9-10 By faith he dwelt as a foreigner in the land of promise...; for he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

Abraham had his failures. In his history there was a forsaking of the altar and the tent; he went down to Egypt. But there was recovery. How did that recovery come about? Genesis 13:3-4 says, “He went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.” Recovery is a matter of returning to the altar and the tent. Have any of you failed? Have any of you slipped or betrayed your cause? Have any of you gone down into Egypt, so that now you have your own demands, your own hopes, your own interests, and your own aspirations? If you are seeking the way of recovery, you have to come back to the altar and the tent. (CWWN, vol. 37, “The Life of the Altar and the Tent,” p. 95)

### Today's Reading

Do not forget that Abraham's history is yours. Do you not have a tent where you always have the Lord's presence? The worldly people do not have such a tent. They only have a great city... They say, “Look at my corporation. Look at my education, my attainment. Look at how many things I have.” But we can say to the worldly people, “You have everything, but there is one thing that you don't have—God's presence...” When we have a tent with God's

神同在的帐棚，我们里面就深深觉得，在地上没有一样事物是持久的，每样事物都是短暂的。我们仰望永世。银行、公司、成就，都是短暂而无意义的。我们在地上没有长存的事物。我只喜欢有一个有神同在的帐棚。…我们可以对世人说，“某某博士，我没有你所有的那么多，但我有一样你没有一神的同在。…在我的帐棚里现在就有神的同在。我的环境就是帐棚，就是新耶路撒冷的小影。这在你眼中也许没有价值，但在神眼中却极其重要。”

无论何时我们答应神的呼召，而神再次向我们显现，我们也为神筑一座坛，告诉神我们所是和所有的一切都是为着祂，我们就会立刻支搭帐棚。…借着支搭帐棚，我们宣告我们属于另一个家乡。我们不属于这一个家乡，我们仰望更美的家乡。我们不喜欢这一个家乡，就是这地，这世界。我们指望进入另一个家乡。我们因着信，像在异地作客（来十一9）。

亚伯拉罕的帐棚是新耶路撒冷的小影，新耶路撒冷是神在宇宙中终极的帐幕（启二一2～3）。当亚伯拉罕住在那帐棚里，他是活在新耶路撒冷的小影中。当他在那里与神一同生活的时候，他是在等候一座至终要成为新耶路撒冷的城。新耶路撒冷，永远的帐幕，要顶替亚伯拉罕所住临时的帐棚。亚伯拉罕的帐棚是神永远居所的一粒种子。这粒种子生长于他的子孙在旷野所支搭的帐幕（出四十），其收成将是新耶路撒冷，就是神与人的帐幕。神在我们众人里面仍需要这样的种子。我们都必须是那些生活在帐棚里，并仰望更美家乡的人。在这更美的家乡有永远的帐幕，神与我们，我们与神，要在其中永远同住（创世记生命读经，六八一至六八三页）。

参读：创世记生命读经，第四十一至四十四篇；约翰福音结晶读经，第十三篇。

presence, we have the deep sensation within that nothing here on earth is lasting. Everything is temporary. We are looking to eternity. The banks, the corporations, the attainments—all are temporal and mean nothing. We have nothing constant on this earth. I just like to have a tent with God's presence... We may say to the worldly people, "...I don't have as much as you have, but I have the one thing that you don't have—God's presence... I have His presence right now in my tent. My surroundings are a tent, a miniature of the New Jerusalem. This may not be worthwhile in your eyes, but in God's eyes it means a great deal."

Whenever we answer God's calling and God reappears to us and we build an altar for God, telling Him that everything we are and have is for Him, we shall immediately erect a tent... By pitching a tent we declare that we belong to another country. We do not belong to this country; we are looking for a better one. We do not like this country, this earth, this world. We expect to come into another country. We are sojourning by faith as in a strange country (Heb. 11:9).

Abraham's tent was a miniature of the New Jerusalem, which will be the ultimate tabernacle of God in the universe (Rev. 21:2-3). As he lived in that tent, he was living in a shadow of the New Jerusalem. While he was living there with God, he was waiting for a city, a city that eventually will be the New Jerusalem. The New Jerusalem, the eternal tabernacle, will replace that temporary tent in which Abraham lived. Abraham's tent was a seed of God's eternal dwelling place. This seed grew in the tabernacle erected by his descendants in the wilderness (Exo. 40), and its harvest will be the New Jerusalem, the tabernacle of God with man. God still needs to have such a seed in all of us. We all need to be those who live in a tent and who look forward to a better country, a country in which there will be the eternal tabernacle where God and we, we and God, will live together for eternity. (Life-study of Genesis, pp. 561-563)

Further Reading: Life-study of Genesis, msgs. 41-44; CWWL, 1994-1997, vol. 4, "The Crystallization-study of the Gospel of John," ch. 13

## 第八周■周五

### 晨兴喂养

创十四 14 “亚伯兰听见他侄儿被掳去，就率领他家里生养的精练壮丁三百一十八人…”

16 “将…他侄儿罗得…夺回来。”

18 “又有…麦基洗德带着饼和酒出来迎接；他是至高神的祭司。”

来七 25 “…那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

亚伯拉罕所带出来的侄儿罗得离开他以后，迁居到了所多玛。因着四王与五王的战争，罗得被掳了。亚伯拉罕知道以后，就率领家中的壮丁前去争战，杀败四王，夺回一切掳物。当他回来时，有撒冷王麦基洗德，带着饼和酒出来迎接他，为他祝福（创十四 18）。麦基洗德是至高神的祭司，预表基督作神的大祭司（来七 1～3、16～17）。基督今天是照着麦基洗德的等次作大祭司。祂是长远活着，为我们代求，并且以饼以酒供应我们作享受（真理课程一级卷一，一一二至一一三页）。

### 信息选读

有一个逃出来的人告诉亚伯拉罕，罗得被掳了。…他乃是神的主宰所保留的。…这必是因着背后的代求发生的。…亚伯拉罕…不计算弟兄的弱点，也不对罗得幸灾乐祸。…他得了这消息，就坚决定意要为罗得争战（创十四 14）。…亚伯拉罕祷告了。在创世记十四章二十二节他告诉所多玛王，在他出去争战以前，他曾向神举手起誓。亚伯拉罕怎

## WEEK 8 — DAY 5

### Morning Nourishment

Gen. 14:14 And when Abram heard that his brother had been taken captive, he led out his trained men...

16 And he... brought back Lot his brother...

18 And Melchizedek...brought out bread and wine. Now he was priest of God the Most High.

Heb. 7:25 ...He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Abraham's nephew, Lot, had separated himself from Abraham and dwelt in Sodom. Because of the fighting between the four kings and the five kings, Lot was taken captive. When Abraham heard this, he led forth his trained men who were born in his house, and fought against the four kings; he smote them and brought back all the goods. After his return, Melchizedek, king of Salem, met him with bread and wine and blessed him (Gen. 14:18). Melchizedek as the priest of the Most High God is a type of Christ as God's High Priest (Heb. 7:1-3, 16-17). Christ today is the High Priest according to the order of Melchizedek. He is always living to intercede for us and to nourish us with bread and wine. (Truth Lessons—Level One, vol. 1, p. 89)

### Today's Reading

One person who escaped told Abraham that Lot had been captured... That person was preserved by God's sovereignty... It must have happened because of the intercession behind the scene. Abraham did not count the weak point of his brother and did not take pleasure in Lot's suffering and calamity... When he received this information, he made a strong decision to fight for Lot (Gen. 14:14)... Abraham prayed. In verse 22 he told the king of Sodom that before he went out to war he lifted up his hand to God. How could Abraham

能祷告并作这样的决定？这必是由于背后有人为他代求。我信那代求者知道所进行的战争，和罗得的被掳。

就亚伯拉罕说，看见弟兄被掳对他乃是羞耻。今天在召会中也是这样。看见任何弟兄姊妹被掳，对我们乃是羞耻。…你不该容忍这事，你应当说，“我不能忍受这事，我必须起来作一些事！”这就是亚伯拉罕所作的。…亚伯拉罕也许说，“…我不能眼看我的弟兄被掳，这对我是羞耻。我必须把他救回来。我不管我的壮丁有多少，也不管诸王和他们的军队。我不管我所有的比他们的少。我的负担就是要把我的弟兄救回来。我若不这样作，对我就是羞耻。”

亚伯拉罕冒着生命的危险，为他的弟兄争战。为着拯救他被掳的弟兄而冒着生命的危险，这对他不是一件小事，但他这样作了。战争进行顺利，亚伯拉罕追赶敌人，从南方一路追到北方的但。他的得胜必是背后代求的结果。

难道你不信在麦基洗德来供应饼和酒之前，他这位神的祭司已经为罗得和亚伯拉罕代求过？…我相信亚伯拉罕简单而勇敢的决定，要为拯救罗得而战，是麦基洗德的代求所激起的。…麦基洗德是祭司，他必定一直在照顾神的子民。神答应他的代求，有一个人从所多玛逃出来向亚伯拉罕报信，亚伯拉罕就作了勇敢的决定，要为着拯救罗得而战。

当我们在地上生活行动时，会遭遇到许多事。表面看来，这些事就这么发生了；实际上，在背后一直有代求。我们的麦基洗德，我们的大祭司基督，仍然在天上为我们代求（来七25）。祂的代求荫庇我们，顾念我们（创世记生命读经，七〇二至七〇三、七〇五、七〇七页）。

参读：神在祂与人联结中的历史，第七章。

have prayed and made such a decision? It must have been due to the fact that someone behind the scene was interceding for him. I believe that the intercessor knew of the fighting that was going on and of the capture of Lot.

As far as Abraham was concerned, it was a shame for him to see that his brother had been captured. It is the same in the church today. It is a shame for us to see that any brother or sister has been captured... You should not tolerate it but should say, "I cannot bear with this. I must rise up and do something about it!" This is what Abraham did. Abraham could say, "... I cannot bear seeing that my brother has been captured. This is a shame to me. I must take him back. I don't care for the number of soldiers and I don't care for the kings and armies. I don't care that I have less than they do. My burden is to get my brother back. If I don't do this, it is a shame to me."

In fighting for his brother, Abraham risked his life. It was not a small thing for him to risk his life in order to rescue his captured brother. But he did it. The fight went smoothly, and Abraham pursued the enemy from the south all the way to Dan in the north. His victory must have been the result of the intercession behind the scene.

Do you not believe that before Melchizedek came to minister bread and wine, as the priest of God he was interceding for Lot and Abraham?... I believe that Abraham's brief and bold decision to fight for the rescue of Lot was stirred up by the intercession of Melchizedek... As a priest, Melchizedek must have been taking care of God's people. In answer to his intercession, one escaped from Sodom, told Abraham the news, and Abraham made the bold decision to fight for the rescue of Lot.

While we walk on this earth, many things happen to us. Apparently, these things just happen. Actually, behind the earthly scene, an intercession is going on. Our Melchizedek, our High Priest Christ, is still interceding for us in heaven (Heb. 7:25). His intercession overshadows us and cares for us. (Life-study of Genesis, pp. 579-580, 582-584)

Further Reading: CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," ch. 7

## 第八周■周六

### 晨兴喂养

约二一 15 “…你爱我…么？…主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。”

16 “…你牧养我的羊。”

17 “…你喂养我的羊。”

彼前五 2 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切。”

作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶。爱是凡事包容，意即遮盖一切，不仅遮盖好事，也遮盖坏事。凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老（李常受文集一九九四至一九九七年第五册，一六七至一六八页）。

### 信息选读

在彼得的头一封书信中，在二章二十五节他说到基督是我们魂的牧人和监督，而我们的魂乃是我们内里的所是，也就是我们的真人位。在五章一至二节他告诉长老们，务要按着神牧养神的群羊。按着神，意思就是我们必须活神；我们必须随时随处有神。我们在我们的悟性上、道理上与教训上有神，但我们在牧养人时可能没有活神。当我们与神是一，我们就成了神。在我们牧养别人时，我们就有神并且就是神。按着神牧养，意思就是按着神在祂属性里的所是牧养。神是爱、光、圣、义。按着神，至少是按着神的这四种属性。我们必须按着这四种属性牧养年幼的、软弱的和退后的。

## WEEK 8 — DAY 6

### Morning Nourishment

John 21:15 ...Do you love Me... ?... Yes, Lord, You know that I love You. He said to him, Feed My lambs.

16 ... Shepherd My sheep.

17 ... Feed My sheep.

1 Pet. 5:2 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.

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," p. 124)

### Today's Reading

In his first Epistle, Peter speaks of Christ being the Shepherd and Overseer of our soul, our inner being and real person (2:25). Then in 5:1-2 he tells the elders that their obligation is to shepherd God's flock according to God. According to God means that we must live God. We must have God on hand. We have God in our understanding, in our theology, and in our teaching, but we may not live God when we are shepherding people. When we are one with God, we become God. Then we have God and are God in our shepherding of others. To shepherd according to God is to shepherd according to what God is in His attributes. God is love, light, holiness, and righteousness ... We must shepherd the young ones, the weak ones, and the backsliding ones according to these four attributes.

除了牧养，我们没有路将生命供应给别人。…真正生命的供应乃是借着访问人、接触人而牧养人。…我们去探访人时，必须有主的同在。祂的同在是一个迷人的因素，而祂的同在乃是来自十字架加上复活。我们必须是一个在十字架上，也在复活里的人。

活力排里的人去接触人，首要的路乃是要顾惜人。因为我们凭天然的生命活着，所以我们的探访是没有果效的。…顾惜人就是使人快乐，安慰人，叫人觉得你令他们愉快，在每件事上并在每一方面都叫人容易接触你。我们接触人必须非常的真实。唯有借着十字架加上复活，才能产生真实。唯有被十字架除掉而复活的人，才在凡事上是真实的。

保罗在以弗所五章说到基督借着顾惜和喂养（保养）这两件事，来照料召会（29）。…顾惜人而没有喂养，那是徒然的。…母亲顾惜（顽皮的）孩子之后，就用食物喂养孩子。元首基督乃是这样照顾祂的身体，就是召会。祂在顾惜我们之后，就喂养我们。

顾惜人是使人快乐、愉快、舒适。我们接触人时，必须带着令人愉悦的面容。我们应当快乐、欢欣。我们接触任何人，不可面带愁容。…接着，我们就该喂养他们。…喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督供应他们。…我们必须找出路来，把包罗万有的基督陈明给各人。…我们必须“烹饪”包罗万有的基督。…我在这个国家烹饪基督，已经三十三年多了，所释放的信息也约有三千篇。

要用基督喂养人，我们首先必须寻求基督，经历基督，赢得基督，享受基督，并有分于基督（李常受文集一九九四至一九九七年第五册，一五四至一五五、一九七至一九八、二〇五至二〇六页）。

参读：活力排，第六至八、十至十一篇；在旧造里撒但的混乱以及为着新造的神圣经纶，第三至四篇。

Without shepherding, there is no way for us to minister life to others... The real ministering of life is shepherding by visiting and contacting people. When we visit people, we must have the Lord's presence. His presence is the charming factor, and that presence comes from the cross plus resurrection. We must be a person on the cross and in resurrection.

The first way of the members of the vital group to contact people is by cherishing them. Because we live by our natural life, our visitation is fruitless. To cherish people is to make them happy, to comfort them, to make them feel that you are pleasant to them, easy to be contacted in everything and in every way. Our contact with people must be so genuine. Genuineness can be produced only by the cross plus resurrection. Only a crossed-out, resurrected person can be genuine in everything.

In Ephesians 5 Paul speaks about Christ's care for the church by these two things: cherishing and nourishing (v. 29). Cherishing without nourishing is in vain... After cherishing [a naughty] child, the mother nourishes him with food. This is the way that Christ as the Head takes care of His Body, the church. He nourishes us after cherishing us.

To cherish people is to make them happy and to make them feel pleasant and comfortable. We must have a pleasant countenance when we contact people. We should be happy and rejoicing. We should not contact anyone with a cheerless countenance. Then we should go on to nourish them... To nourish people is to feed them with the all-inclusive Christ in His full ministry in three stages... We have to find a way to present the all-inclusive Christ to everyone... We have to "cook" the all-inclusive Christ... I have been cooking Christ in this country for over thirty-three years with about three thousand messages.

In order to nourish people with Christ, we first have to seek Christ, experience Christ, gain Christ, enjoy Christ, and participate in Christ. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 114-115, 145-146, 152-153)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 6-8, 10-11; CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," chs. 3-4



# 第八周诗歌

# WEEK 8 — HYMN

## 信心的脚踪

(英 1269)

降 E 大调

4/4

5 5 5 5 | 5̣ · 6̣ 5 - | 2 2 1 2 | 3 - - - |  
 一 当 人 堕 落 至 极, 沦 于 迦 勒 底,  
 1 3 5 i̇ | i̇ - 7 - | 6 6 3 #4 | 5 - - - |  
 荣 耀 之 神 显 现, 呼 召 人 脱 离;  
 2 2 5 2 | 3̣ · 4̣ 3 - | 5 5 i̇ 5 | 6 - - - |  
 亚 伯 兰 即 起 行, 缠 累 全 撇 弃,  
 6 5 4 5 | 6̣ 5̣ 4̣ 5̣ | 6 5 4 3 | 2 - - - |  
 离 开 亲 族、父 家, 往 神 赐 之 地。  
 1 1 1 1 | 1̇ 7̇ 6̇ 7̇ 1̇ | 2 2 2 1 2 | 3 - - - |  
 (副) 三 一 之 神 呼 召, 要 得 团 体 人,  
 5 5 i̇ 7 | i̇ - 5 - | 4 3 2 · 1 | 1̇ - - - ||  
 彰 显 祂 的 丰 满, 成 就 祂 经 纶。

二 主神显现、注人,信心油然而生, 改名亚伯拉罕,步履何坚定;  
 信心族类之父,得以撒继承, 祭坛、帐棚生活,神旨意成功。

三 父的一切丰富,以撒全承继, 儿子名分丰满,福分何能比?  
 借恩接受一切,但仍有缺遗, 需要生命变化,成熟且满溢。

四 变化路上前进,雅各脱天然, 那灵管教、对付,生命得淬炼;  
 抓夺者成王子,以色列见显, 终借约瑟执政,成熟而掌权。

五 列祖历程描绘神子民道路, 照神计划蒙召,我们同步武;  
 信心脚踪追随,望断及于主, 只为建造身体,新人得显出。

## There in old Chaldea, product of man's fall The Church—As the Called Race

1269

E<sub>b</sub> A<sub>b</sub> G<sub>m</sub> C<sub>m</sub> E<sub>b</sub>/B<sub>b</sub> F<sub>m</sub>/A<sub>b</sub> B<sub>b</sub><sup>7</sup> E<sub>b</sub>  
 1. There in old Chal - de - a, pro - duct of man's fall,  
 E<sub>b</sub> B<sub>b</sub>/D C<sub>m</sub> C<sub>m</sub>/E<sub>b</sub> F F<sup>7</sup>/A B<sub>b</sub>  
 5 God ap - peared to A - bram— called him from it all.  
 B<sub>b</sub><sup>7</sup> B<sub>b</sub><sup>7</sup>/D E<sub>b</sub> B<sub>b</sub><sup>7</sup>/F E<sub>b</sub>/G B<sub>b</sub><sup>7</sup>/F E<sub>b</sub> E<sub>b</sub>/G A<sub>b</sub>  
 9 "Get thee from thy coun - try, from thy fath - er's clan,  
 A<sub>b</sub> A<sub>b</sub>/E<sub>b</sub> A<sub>b</sub> A<sub>b</sub>/E<sub>b</sub> A<sub>b</sub> E<sub>b</sub>/G A<sub>b</sub> F<sup>7</sup>/A B<sub>b</sub> B<sub>b</sub><sup>7</sup>  
 13 Get thee from thy kin - dred to an - oth - er land."  
 E<sub>b</sub> B<sub>b</sub>/D B<sub>b</sub><sup>7</sup> E<sub>b</sub>  
 17 **Chorus**  
 (C) Our Lord God Je - ho - vah called a cor - porate man,  
 E<sub>b</sub>/G B<sub>b</sub><sup>7</sup>/F G<sub>m</sub> C<sub>m</sub> E<sub>b</sub>/B<sub>b</sub> A<sub>b</sub> B<sub>b</sub><sup>7</sup> E<sub>b</sub> A<sub>b</sub>/E<sub>b</sub> E<sub>b</sub>  
 21 One that would ex - press Him and ful - fill His plan.

2. Through the Lord's infusion, Abraham became  
 Father of the faithful—life had changed his name.  
 Though the Lord's appearing, brought him to the land,  
 Still he needed Isaac to fulfill God's plan.

3. Isaac from his father did inherit all:  
 Sonship's full enjoyment, blessing of God's call.  
 Though all things receiving, incomplete was he;  
 Lacking transformation and maturity.

4. In his father's footsteps, Jacob then became  
 Prince of God, a wrestler, Israel his name;  
 By the Spirit's dealing, fully grown, he reigned;  
 O'er the earth, through Joseph, ruling pow'r obtained.

5. Thus do Jacob, Isaac, Abraham portray  
 Path that we, God's called ones, must walk in today:  
 Members of the Body, as a corporate man,  
 We complete His calling and fulfill His plan.

