

二〇二二年四月

國際長老及負責弟兄訓練

神在信仰裏的經綸

晨興聖言

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

GOD'S ECONOMY IN FAITH

Holy Word Morning Revival

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神在信仰裏的經綸

第一週

神在信仰裏的經綸 那管制並支配的異象

詩歌：補 925

讀經：箴二九 18 上，徒二六 18 上，提前一 4，加二 16、20

【週一】

壹 我們在主恢復中的人必須有神經綸的異象—徒二六 18 上，箴二九 18 上：

- 一 我們需要被帶進另一個範圍，不是所謂屬靈的範圍，而是神經綸的範圍—啓二一 9～10。
- 二 我們需要受這異象的管制、支配並指引—箴二九 18 上。
- 三 我們必須在神經綸的異象，就是神永遠旨意的異象中，剛強而不動搖—啓四 11，林前十五 58。
- 四 我們若愛主和祂的恢復，我們若要在這恢復裏認真實行召會生活，就需要竭力看見一切關於神經綸的異象—耶二九 13，三三 3，申二九 29。

【週二】

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

貳 神的經綸乃是神的家庭行政，要在基督裏將祂自己分賜到祂所揀選並救贖的人裏面，使祂得着一個家彰顯祂自己，這家就是召會—基督的身體—提前一 4，三 15：

一 神的經綸，就是神的家庭行政，是要為祂兒子產生並構成一個身體—弗一 22 ~ 23，二 16，三 6，四 4、16，五 30。

二 聖經的中心題目乃是神的經綸，整本聖經都是關乎神的經綸—提前一 4，弗一 10：

1 聖經中管制並支配的異象，乃是神聖的經綸—箴二九 18 上。

2 我們讀聖經時，必須將我們的注意力集中在那為着神聖分賜的神聖經綸—弗三 9。

3 除非我們認識神的經綸，我們必無法明白聖經—路二四 45。

三 基督是神永遠經綸的元素、範圍、憑藉、目標和目的，祂乃是神經綸中的一切—太十七 5，路二四 44。

四 神的經綸就是要將神自己分賜到我們裏面，使我們這人由祂的所是構成；這惟有藉着神將祂自己作為神聖的生命分賜到我們裏面，纔能完成—弗三 16 ~ 17 上，羅八 2、6、10 ~ 11。

五 神的經綸就是神成肉體，經過人生，受死，復活，成為賜生命的靈，進到我們裏面作生命，把神分賜到我們裏面，使我們得變化，以產生召會，就是基督的身體，也就是神的家、神的國、基督的配偶，最終的集大成乃是新耶路撒冷—約一 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，啓二一2。

六 神的經綸乃是神成爲人，使人在生命和性情上，但不在神格上，成爲神，好產生基督生機的身體，這要終極完成於新耶路撒冷—羅八3，一3～4，十二4～5，啓二一10。

【週三】

七 按着神的心願，神永遠的經綸乃是要使人在生命和性情上，但不在神格上，與祂一模一樣，使祂自己與人成爲一，也使人與祂成爲一，因而使祂在彰顯上得以擴大並擴展，使祂一切神聖的屬性得以彰顯在人性美德裏—約一12～14，約壹三1上、2，彼後一4。

八 神聖的經綸是要從混亂的舊造裏產生出新造—加六15，林後五17：

1 宇宙的歷史乃是神的經綸與撒但的混亂的歷史—創一1～2、26，啓二十10～二一4。

2 在聖經裏，並在我們的經歷中，撒但的混亂總是與神聖的經綸並行的一弗三8～10，四14～16，六24。

3 主需要得勝者與祂成爲一，好征服撒但毀壞的混亂，並在祂建造的神聖經綸裏得勝—啓二7下、11下、17下、26～28，三5、12、21。

九 主的恢復乃是爲着完成神的經綸—弗三2。

【週四】

叁 神的經綸是在信仰的範圍裏得以開始而發展的一提前一4：

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 在消極方面，操練信就是停止我們的工作，停止我們的作為；在積極方面，操練信就是信靠主——來十一6。

二 信仰是宣告我們無法履行神的要求，但神已經為我們作成一切，我們就接受神為我們所計畫的一切、神為我們所作成的一切以及神所賜給我們的一切——約一16。

三 神的經綸得以完成，不是憑我們自己所作的，乃是憑我們信入基督，就是三一神的具體化身——三15～16。

四 信心在於看見神經綸內容的景象——來十二2：

1 因着我們看見了關於神經綸之內容的啓示，我們就自然而然的相信我們所看見的——弗三9。

2 我們裏面相信的能力，總是因着對神經綸有正確的看見而有的產品、結果——來十一6、9、23～26，十二2。

【週五】

五 基督徒的生活是信心的生活、相信的生活——加三2、14：

1 我們的生活不是照着所見的，乃是照着所信的一約二十25～29。

2 我們行事為人，是憑着信心，不是憑着眼見——林後五7。

肆 在神的經綸裏，信是我們接觸祂的惟一要求，也是我們完成神經綸惟一的路——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 加拉太二章十六節說，我們得稱義是藉着信耶穌基督（直譯，耶穌基督的信，或，在耶穌基督裏的信）：

- 1 信與信徒珍賞神的兒子是那最寶貴者的人位有關一彼前二 7。
- 2 基督將祂自己注入我們裏面，成為我們裏面的信；祂在我們裏面，成為我們憑以相信的信，也成為我們因珍賞祂而相信的能力—加二 16。
- 3 『在耶穌基督裏的信』指藉着信與祂有生機的聯結；我們在這生機的聯結裏與基督是一—約十五 4～5，林前六 17。
- 4 當我們相信基督，我們就進到祂裏面；我們乃是把自己信到基督裏，因而與祂成為一靈—約三 15，林前六 17。

【週六】

二 在加拉太二章二十節，使徒保羅說，『我…所活的生命，是我在神兒子的信裏，與祂聯結所活的』：

- 1 『神兒子的信』是指在我們裏面耶穌基督的信，這信成了我們憑以相信祂的信—16、20 節，三 22。
- 2 當我們寶貴祂，祂就使信產生在我們裏面，使我們能相信祂—太十七 5，來十二 2。
- 3 根據我們基督徒的經歷，在我們裏面運行那真實而活的信，不只是『屬於基督』的，也是『在基督裏的』—羅三 22、26，加二 16、20：
 - a 保羅的思想乃是，信是屬於基督的，也是在基督裏的—16、20 節。
 - b 信不只和那已經注入我們裏面的基督有關，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

正在不斷將祂自己注入我們裏面的基督有關。

c 當基督在我們裏面運行，祂就成為我們的信；這信是屬於祂的，也是在祂裏面的。

4 經歷基督活在我們裏面的祕訣，啓示於『在…信裏』一辭—20 節：

a 保羅憑着在神兒子裏面並屬於神兒子的信而活。

b 我們所需要的信，不僅是在神兒子裏面的信，更是屬於神兒子的信；我們只有在這信裏並憑着這信，纔能完成神在信仰裏的經綸—20 節，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.

第一週■週一

晨興餽養

徒二六 19『亞基帕王阿，我故此沒有違背那從天上來的異象。』

箴二九 18『沒有異象，民就放肆；惟遵守律法的，便為有福。』

我們在主的恢復裏必須對神的經綸有清楚的異象。然後我們需要被這異象管治、控制並指引。因着我看見了這異象，並受其指引，歷年來我從來沒有改變我的腔調。我知道我所看見的是甚麼，我知道我所教導的是甚麼，我也知道我供應給主子民的是甚麼。我們若有神經綸的異象，自然會只有一個揀選、愛好、口味和職事。我們會只在意包羅萬有、延展無限的基督，以及真正、正確的召會生活。今天我們在主的恢復裏，在神的經綸，神永遠的旨意上，必須剛強，不可搖動。因着保羅看見了這異象，並忠於這異象，他就能非常剛強。我們都需要這樣剛強並穩固（哥林多前書生命讀經，一六七頁）。

信息選讀

大多數基督徒以為聖經是一本教導人作好、合乎道德、敬虔並屬靈的書。…但這只是為着他們自己的益處，一點也沒有為着神。…聖經中主要的點乃是關乎神的經綸，但今天在基督教裏幾乎沒有人講說神的經綸。…因為沒有人顧到神的經綸，主已經遲延了將近二千年。

神經綸的中心乃是要得着一個身體來彰顯基督。至終，這身體要成為基督的新婦，作祂的配偶與祂相配，並要與祂一同降到地上，完成神經綸末了的一步。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，世界局勢已經豫備好讓祂回來，但主還沒有得着祂的配偶。所以，祂還沒有路回來；祂仍在等待。

神的經綸乃是將基督分賜到祂所揀選的人裏面，使他們首先成爲基督的身體以彰顯祂，然後成爲基督的新婦與祂相配，並完成神那神聖分賜的經綸。當然，我很高興有這麼多人到這裏來得着幫助，尋求神，尋求基督，在生命上長大，並且更敬虔，更屬靈，更得勝，但我對此並不滿意。我願意我們的眼睛都被開啓，看見神的經綸。我在這些信息中的心願和目標，乃是要幫助你們往前，從追求屬靈的範圍進到另一個範圍，看見神的願望，神的喜悅。

按照神永遠的安排（或經綸），祂是要得着召會（聖經所說到的正確的召會）。基督教完全是組織，但聖經所啓示的召會，該完全是生機的，滿了基督作生命，滿了終極完成的三一神，就是包羅萬有賜生命的靈，以神的生命和性情來構成我們，並使我們與神聯合成爲一靈。這就是神藉着祂的分賜而有的經綸。

今天在基督教裏，甚至在最屬靈的人中間，所教導的不過是甜點，而不是食物。…你需要乾糧（來五 11 ~ 14）。奶是給嬰孩，乾糧是給成熟的人。…我們舉辦聖經生命讀經的訓練，至今已有十七年了，但大部分聖徒仍然停留、逗留、徘徊在屬靈、得勝等事的範圍裏。甚至在同工們中間，也很少人敢資格釋放一篇關於神的經綸同神聖分賜的信息。我們需要被帶到另一個範圍，不是所謂屬靈的範圍，乃是神的經綸，神的分賜的範圍。直到我看見這事，我纔會滿足。我相當高興，主將這些真理在我們中間釋放出來，我也有完全的信心和把握，這一切最終都要實現；但我巴望看到這一切得着完成（撒迦利亞書生命讀經，四七八至四八〇頁）。

參讀：提摩太前書生命讀經，第一篇；神聖啓示的中心路線，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

第一週■週二

晨興餽養

弗三 9『…將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

一 10『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

新約的啓示，或說使徒們的教訓，所講的乃是神的經綸。根據提前一章三至四節，神的經綸可以說就是神新約啓示的總稱。…不同的教訓就是指與神經綸不合的教訓。那些人所講的，雖有一些舊約的根據，但都是家譜、律法等，與神在信仰裏的經綸不同。…這給我們看見，神的經綸就是新約的啓示，也是使徒們的教訓，乃是獨一無二、完全並完整的，是不能加，也不能減的。我們今天在召會中施教，只能照着新約的啓示，使徒們的教訓來傳講；缺了就是不穀，多了就是人的道理，而不是神經綸的話（李常受文集一九九四至一九九七年第二冊，三四三至三四四頁）。

信息選讀

基督的職事，有地上的職事，還有天上的職事。地上的職事是祂在肉身裏完成的，是為着成功救贖。救贖一成功，祂就進到墳墓休息。然後在復活裏，祂就變化成靈，開始祂天上的職事。祂成了靈，乃是為着把神自己分賜到人裏面。這個分賜，就是祂自己進到我們裏面來，…結果就產生召會。召會就是基督的身體；基督的身體就是神的家，神的國，

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，作祂的新婦；最終的完成乃是新耶路撒冷。

神的經綸就是神成肉體，經過人生，死而復活，化身成靈，進到人裏面，把神分賜到人裏面，使人重生，結果就產生召會；這召會就是基督的身體，基督的繼續，基督的擴充，基督的繁增，也是神的國，神的家，同時也是基督的配偶，作祂的新婦。這些加在一起，最終的完成就是新耶路撒冷。

你一看見神的經綸，就會作長老，就甚麼毛病都沒有了。…我也和你們一樣；你們有肉體，我也有肉體；你們軟弱，我更軟弱。你們有毛病，我比你們毛病更多，更麻煩。怎麼作長老？就是要看見神成了肉體，經過人生，天天死，末了死在十字架上，然後復活，化身成靈。靈進到人裏面，就把神分賜給人。你若看見這些，就會作長老。你若把這些話，好好禱告到你裏面，你就會恍然大悟，知道怎麼作長老。所以這是個管制的異象，也是個支配的異象。

你要學會講：聖經有兩部分，頭一部分是豫表、豫言，第二部分是應驗、成全。聖經所講的一切都是為着應驗、成全神的經綸。神的經綸就是神成肉體，經過人生，受死，復活，化身成靈，進到人裏面作生命，把神分賜給人，叫人得變化，產生召會，就是基督的身體，也就是神的家、神的國、基督的配偶，最終的集大成就是新耶路撒冷。這就是聖經，也就是那管制並支配我們的異象（李常受文集一九九四至一九九七年第二冊，三四九至三五頁）。

參讀：為着神聖經綸的神聖分賜，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

第一週■週三

晨興餽養

啓二 17『那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他…。』

三 21『得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。』

神聖的經綸是要從混亂的舊造裏產生出新造。這新造的產生要一直的進行，直到千年國的末了（啓二十）。那就是新天新地和新耶路撒冷一同顯現出來的時候。聖城新耶路撒冷要成爲神聖經綸的終極完成。…新耶路撒冷乃是今天召會生活的擴大和終極完成。…在召會生活裏，我們藉着撒但混亂的幫助，經歷神聖的經綸。撒但的混亂幫助我們基督徒的生活，也幫助我們召會的生活。

基督第一次的來，或者說基督來臨的頭一部分，引進了新約的經綸。祂第二次的來，或者說祂來臨的第二部分，要終極完成新約的經綸。在引進和終極完成之間，有很長一段召會生活的時期。召會生活也是基督來臨的一部分。基督已經來了，但祂的來臨仍然在召會生活中進行着。召會生活的過程就是基督來臨的過程。

今天我們都在經歷召會的生活。召會生活乃是基督來臨的過程。每一次一個罪人受浸，那就是基督來臨的更進一步。照樣，我們在生命中的長大，也是祂來臨的更進一步（李常受文集一九九一至一九九二年第三冊，二九八至二九九頁）。

信息選讀

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

我們必須享受基督作隱藏的嗎哪，就是特別一分的滋養供應，以勝過墮落召會的屬世，以及巴蘭拜偶像的教訓，和尼哥拉黨宗教階級制度的教訓（啓二 12 ~ 17 上）。主將嗎哪公開的賜給以色列人。每早晨在他們營地的周圍，有嗎哪公開的給他們喫（出十六 14 ~ 18）。但這嗎哪有一小部分被保存在帳幕約櫃裏的金罐中（33，來九 4）。那是隱藏的嗎哪。公開的嗎哪是基督作普通的一分，給所有神的子民公開享受。隱藏的嗎哪，表徵隱藏的基督，是特別的一分，保留給祂得勝的尋求者，就是那些勝過了屬世召會之墮落的人。

我們必須對基督有一些更深的經歷。我們對基督的經歷不該只是公開的在聚會中，更是隱藏的在至聖所裏，就是在那作約櫃（神的見證）的基督自己裏的。

在主的恢復裏，我們必須勝過聖品人與平信徒的制度。我們眾人都有地位作基督身體的肢體，為主說話。若有人問我們，我們的牧師是誰，我們該說在我們中間每一個人都是『牧師』。我們都能為主說話，並教導真理。我們在聚會中為主說話，乃是廢掉了階級的制度。

我們必須是熱的，甚至是焚燒的，而不是不冷不熱的，買火煉的金子、白衣、眼藥，使我們不至被主從口中吐出去，乃要被邀請與主一同坐席，並在主寶座上與主同坐（啓三 15 ~ 21）。我們必須在今世就是與主一同坐席的人，使我們能在國度時代裏，在主寶座上與主同坐。在主寶座上與主同坐，乃是給得勝者的獎賞，使他有分於主的權柄，並與祂一同作王，在要來的千年國裏管理全地（李常受文集一九九一至一九九二年第三冊，三二一至三二三、三二五頁）。

參讀：神聖的經綸，第一章；神的經綸與分賜，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

第一週■週四

晨興餽養

提前一 4『也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

來十一 6『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神〔直譯，神是〕，且信祂賞賜那尋求祂的人。』

神的經綸是在信仰裏。神的經綸不是靠我們的作為，乃是因我們在神恩典裏的信；不是憑我們自己所作的，乃是因我們相信基督—三一神的具體化身。…信不是源自我們，信乃是源自我們所看見的。當我們看見神的經綸，這就產生並引起我們裏面的相信。神的經綸是神的意願，要將祂自己分賜到你我裏面，產生一個生機體，就是基督的身體，這是祂所喜悅的。…我們必須看見，在整個宇宙裏，神的喜悅乃是要將祂自己分授、分賜到我們裏面，使我們成為祂的生機體，就是基督生機身體的一部分（李常受文集一九八八年第一冊，三九一至三九二頁）。

信息選讀

信是停下你自己，不作甚麼。…信將你聯於神，使神成為惟一是。我不是，所以不該是我在愛我的妻子；應當是基督在愛我的妻子。…去買東西的人不該是我，應當是祂。當你在百貨店拿起減價的東西時，你必須查問：『祂是，還是我是？』

信就是停下自己，不作任何事，而使神成為你的一切。這等於保羅在加拉太二章二十節的話：『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』誰活着？不再是我；我並不存在，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.

經了結了，我被釘十字架了，我已經了了。不再是我，乃是基督在我裏面活着。基督活着，基督是，基督存在；我不存在。這是『信神是』（來十一6）這短短一句話的素質。信神是含示你不是。在凡事上祂必須是惟一的一位，獨一的一位，我們在凡事上必須甚麼也不是。

這是信—信我應當出去，信祂應當進來。我必須在凡事上否認己，在凡事上信靠祂。你要否認己並信靠祂。這就是信神是（李常受文集一九九四至一九九七年第一冊，三四二至三四三、三四六頁）。

信是基督徒生活，也就是為着召會生活之聖別生活，基本結構的第一項。那些退後的人…都經歷了信心的喪失。他們也許沒有完全失去信心，但他們至少喪失了一部分的信心。他們可能對於客觀的信仰，也就是神新約經綸的內容不再有甚麼看見。當這些人在召會生活中的時候，實在有所看見。他們看見基督，看見召會，也看見神的經綸。他們看見神的恢復，以及三一神如何將祂自己分賜到我們裏面。然而他們逐漸看不見這些事了。每當一個人看不見神經綸的內容時，主觀的信心，就是他裏面相信的行動，也就減少了。我們裏面相信的能力，總是因着對神經綸有正確的看見而有的產品、結果和果效。

在召會的聚會和職事的聚會裏，我們好像是在看屬天的電視，為要更多看見神的經綸。…我們自然而然的相信我們所看見的。因此，我們離開聚會的時候，滿了相信的能力。召會的聚會與職事的聚會，擴大了我們相信的能力。…信心在於看見神新約經綸的內容。我們一旦有了這樣的看見，就會相信我們所看見的。這信心是我們基督徒生活的根基（帖撒羅尼迦前書生命讀經，一四五、一五一頁）。

參讀：在神聖三一裏並同神聖三一活着，第二章；一九九〇年秋全時間訓練信息合輯，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

第一週■週五

晨興餽養

加二 16『且知道人得稱義，不是本於行律法，乃是藉着信耶穌基督，連我們也信入了基督耶穌，使我們本於信基督得稱義，不是本於行律法…。』

林後五章七節說，我們信徒行事為人，不是憑着眼見，不是憑着外表，乃是憑着信心。你眼所見的給你帶來許多東西，但信卻除掉一切。你憑眼見，可以看見一切物質的東西。當信進來時，這一切物質的東西就都消失。…有些年輕人可能有負擔要全時間事奉主，但他們不知道如何得着供給。你如果這麼想，就是憑眼見而行，而不是憑信而行。多年來我一直是憑信而行，但結果一切都為我効力。我蒙主拯救，脫離日本軍隊的手，否則他們會殺害我。主也拯救我，使我不至死於肺病。這是憑信而行。世人沒有神，他們只有看得見的東西。但因為我們有神，所以我們不是憑任何所見的而行，乃是憑看不見的神而行。至終，我們所需要的一切都會到我們這裏來。這信一直把我們聯於神（李常受文集一九九四至一九九七年第一冊，三六五、三六九頁）。

信息選讀

在神新約的經綸之下，我們不是要遵行律法；反之，我們乃是藉着信基督得稱義（加二 16）。在基督裏的信，指藉着信與祂有生機的聯結。我們本於信基督得稱義，這信與我們珍賞神兒子的人位有關。我們傳福音時，…越描述祂，越說到祂的寶貴，就越有個東西注入到聽的人裏面。這個注入將成為他們的信，這信會使他們對我們所傳講的有反應。這

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

樣，他們就會珍賞我們向他們陳明的這個人位。這種珍賞就是他們在基督裏的信。由於他們珍賞主耶穌，他們便想要得着祂；所傳給他們的基督，就在他們裏面成爲他們在其中相信的信。信就是基督傳講到他們裏面，成爲他們因珍賞祂而相信的能力。

關於信的定義，從真實經歷的一面來說，乃是耶穌的寶貴注入我們裏面。藉着這樣的注入，我們就自然而然的相信主耶穌。…道理的教訓不能使我們對神兒子人位的寶貴有印象。但有一天我們聽見一篇活的信息，滿了基督的寶貴。當祂的寶貴藉着福音的傳揚注入我們裏面，我們就自然而然開始珍賞主耶穌，並且相信祂。我們說，『主耶穌，我愛你，我寶貴你。』這就是信基督的意思。

（在加拉太二章十六節，）『本於信基督（或，本於在基督裏的信）』這句話，實際上是指着一種因着相信基督而成就的生機聯結。『在基督裏』一辭，就是指這種生機的聯結。我們相信基督以前，我們與基督之間有很大的間隔；我們是我們，基督是基督。但藉着信，我們聯於基督，並與祂成爲一。如今我們在基督裏，基督也在我們裏面。…這是一種生機的聯結，在生命裏的聯結。這種聯結可由一棵樹的枝子接枝到另一棵樹上來說明。我們藉着相信基督，就接枝到基督裏面。藉着這個屬靈的接枝過程，兩種生命就結合爲一。

許多基督徒對於因信稱義的領會很膚淺。我們若不是生機的聯於基督，祂怎能成爲我們的義？乃是藉着我們與基督生機的聯結，神纔能算基督爲我們的義。因着我們與基督是一，凡屬祂的就都是我們的。這就是神算基督爲我們的義的根據（新約總論第十一冊，二九至三〇頁）。

參讀：羅馬書的結晶，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

第一週■週六

晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的…。』

羅三 26『為着在今時顯示祂的義，使祂能是義的，也能稱那以信耶穌為本的人為義。』

藉着我們與基督生機的聯結，我們就有分於基督一切的所是和所有。這種聯結一發生，在神眼中，基督就成為我們，我們也與祂成為一。惟有如此，我們纔能在神面前得稱義。

很多基督徒對因信稱義只有道理上的領會。按照他們的觀念，基督是那義者，那在神面前、在寶座上公義的一位。當我們相信基督，神就算基督為我們的義。這種對稱義的領會非常膚淺。我們要因信基督得稱義，就需要因着珍賞主耶穌的寶貴而相信祂。當基督的寶貴藉着福音的傳揚注入我們裏面時，我們自然而然就珍賞主，並呼求祂。這是真正的相信。藉着這樣的相信，我們與基督就成為一。所以，神必須算祂為我們的義。…我們聽了福音，就開始覺得主的寶貴。這生發活的信，將我們生機的聯於基督。從那時起，基督和我們就在生命和實際上成為一。所以，因信稱義不僅僅是地位的事，也是生機的事，在生命裏的事。藉着我們珍賞基督所產生生活的信，與祂生機的聯結就自然而然得以完成。這就是藉着信基督得稱義（新約總論第十一冊，三〇至三一頁）。

信息選讀

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

（加拉太二章二十節中）『神兒子』這名稱，是指基督的人位，為着分賜神的生命到我們裏面。因此，我們在信裏活神的生命，這信乃是在神的兒子這賜生命者裏面。神的兒子愛我們，特意為我們捨了自己，使祂能將神的生命分賜到我們裏面。我們如今在肉身裏所活的生命，不是白阿司（bios）—肉身的生命，也不是樸宿克（psuche）—魂的生命，乃是秦厄（zoe）—屬靈、神聖的生命。…我們活神聖的生命，就是活我們靈裏屬靈的生命，（不是憑着眼見，也不是憑着感覺，）乃是藉着運用信，這信是由賜生命之靈的同在所激發的。

經歷基督活在我們裏面的祕訣，啓示於二十節的『在…信裏』一辭。保羅憑以活着的，不是他自己的信；他所憑以活着的信，既是在神的兒子裏，也是屬於神的兒子。這指明我們需要憑一種信而活；然而，這種信不是我們自己有的；這信乃是神兒子的信。我們所需要的信，不僅是在基督裏，也是屬於基督的。這個信是祂的，不是我們的，但我們能在這個信裏。

保羅說到信時，是說『神兒子的信』，這個說法含示這節所題的信，是屬於神兒子的信，就是祂自己所擁有的信。然而，這辭的意思也是『在神兒子裏的信』。…根據我們基督徒的經歷，在我們裏面運行那真實而活的信，不只是『屬於基督』的，也是『在基督裏』的。因此，保羅在這裏的意思，實際上就是『屬於基督的，並在基督裏的信』。

主注入我們裏面以後，就自然而然成為我們的信。一面，這信是屬於基督的；另一面，這信是在基督裏的。這信乃是基督向我們啓示出來，並注入我們裏面。信不只和那已經注入我們裏面的基督有關，也和那正在不斷將祂自己注入我們裏面的基督有關。當基督在我們裏面運行，祂就成為我們的信。這信是屬於祂的，也是在祂裏面的（新約總論第十一冊，三九至四一頁）。

參讀：新約總論第二冊，一百二十八、三百二十五篇；長老訓練第七冊，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

第一週詩歌

WEEK 1 — HYMN

補925

永遠之神榮耀定旨

(英1325)

F 大調

2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 - |
 一 永 遠 之 神 榮 耀 定 旨, 已 過 永 遠 早 立 定,
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |
 跨 越 時 間 作 為 橋 梁, 將 來 永 遠 必 達 成。
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |
 漫 長 歲 月 乃 是 過 程, 全 為 成 功 祂 心 意;
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |
 我 們 居 此 不 過 客 旅, 無 終 永 世 為 目 的。

- 二 一個新人是神所要，
我們在此相聯相調—
神的生命、神的性情
神靈、人靈調為一靈，
照祂計畫被建造；
團體器皿何榮耀！
調進其中時增添；
叫祂榮耀得稱讚。
- 三 三一之神三方工作，
父、子、聖靈何等奧妙，
天地宏偉不過背景，
靈、魂、身體何等美妙，
乃為達成祂定旨；
將神自己來分賜。
三部分人是標的一—
為盛裝神作實際。
- 四 我們的靈乃是中心，
耶穌大名敞開呼求，
心中各房讓祂安家，
更新心思、情感、意志，
是神計畫的關鍵；
人靈與祂就結聯。
始於中心達圓周；
每一部分祂浸透。
- 五 在生命中同被建造，
如此成就祂的善工，
願主擴長，我們衰減，
直到長成團體大器，
愛裏聯結成為一；
成全祂心愛美意。
讓祂建造我們裏；
充滿祂榮耀自己。
- 六 最終召會，身體，新人，
永世計畫終極完成，
神終得着團體器皿，
為此我們奉獻自己，
要顯現於榮耀裏；
神的智慧顯無遺。
將祂榮耀盡陳明—
求使主旨速完成。

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; Twixt 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.

第二週

信的內在意義

詩歌：補 453

讀經：來十一1、5～6，三7～8上、12～14上，
四7

【週一】

壹 信乃是質實神的事實：

- 一 希伯來十一章一節說，『信就是所望之事的質實，是未見之事的確證』；『質實』這辭意即有一種的本能，能把一件東西顯為實在（眼睛把顏色顯為實在，耳朵把聲音顯為實在等）；所以，東西的存在是一件事，把東西質實出來，又是一件事。
- 二 聖經所記載一切神的事實，都是真實的，但是只有信心纔能把這些事實質實出來，因為信是所望之事的質實，是未見之事的確證。
- 三 我們需要信心來把一件屬靈、神聖的事實質實出來，像我們需要眼睛、耳朵、手，來把物質的東西質實出來一樣；信心不是頭腦裏明白一項真理；信心乃是看見了一項神聖的事實，而把那件事實質實出來；我們需要把關於基督身位、生活和工作所成功的事實都質實出來，亦即使其對我們成為真實的。
- 四 相信乃是運用我們信心的靈（林後四13）來質實神聖的事實；我們一『阿們』神的話而相信，

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

就能把神聖的事實質實出來，一信，就得着了；『阿們』並非但願這事如此成就，乃是宣告這事必定如此成就，沒有一點疑惑；我們一相信，就接受神所已經應許要作的。

貳 信是對真理本質的質實（來十一1），這真理乃是神新約經綸內容的實際：

- 一 這樣的信分給所有在基督裏的信徒，作了他們的分，對所有領受的人都同等寶貴—彼後一1，參西一12。
- 二 作為這樣從神來的分，這信在神聖的真理上對我們是客觀的；但這信把所質實的一切內容帶進我們裏面，因而使這些內容連同這信的本身，在經歷中對我們成了主觀的。
- 三 這好比風景（真理）和看見（信）對於照相機（我們）是客觀的，但是當光（那靈）把風景帶到照相機裏的底片（我們的靈）上，看見和風景對於照相機就成了主觀的。

【週二】

叁 信的意思乃是信神是，我們不是一來十一5～6、1～2，林後四13、18：

- 一 人非有信，就不能得神的喜悅，不能使神快樂—來十一6上。
- 二 信神是，就是信祂是我們的一切，而我們一無所是—約八58，傳一2。
- 三 信神是，含示我們不是；祂必須在凡事上是惟

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，獨一的一位，我們必須在凡事上甚麼也不是一創五 24，來十一 5。

四 信神是，就是否認我們的己；在全宇宙中祂是，我們眾人甚麼也不是一路九 23。

五 我應當甚麼都不是；我應當不存在；惟獨祂應當存在『不再是我，乃是基督』—加二 20。

六 以諾被接去以前，已經得了蒙神喜悅的見證（來十一 5～6）；以諾與神同行三百年，晝夜不斷上行，運用信心信神是，每天更接近神，更與神是一，直到『神將他取去，他就不在世了〔不在世，直譯，不是〕』—創五 22～24，參歌八 5 上。

肆 信的意思乃是我們信神賞賜那尋求祂的人—來十一 6，創十五 1，腓三 8、14：

一 以諾的賞賜乃是達到生命的最高程度—逃避死亡—來十一 5 上，林後五 4，羅八 6、10～11，五 17。

二 主是賞賜者，我們需要作尋求祂的人—詩二七 4、8，四二 1～2，四三 4，七三 25，一一九 2、10。

三 我們是憑信而活的人，望斷以及於那賞賜，就是在千年國裏對基督極點享受，像摩西一樣，堅定不移，如同看見那不能看見的主—腓三 14，來十一 26～27。

【週三】

伍 信心乃是生根於神在祂的聖言裏所立約給了我們之大而永遠、神聖的事實；信徒主觀的信是在他們的靈裏，使他們調和的靈

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

成爲信心的靈—林後四 13 與註 2:

- 一 我們必須運用我們信心的靈，相信神就是愛這事實—約壹四 8。
- 二 我們必須運用我們信心的靈，相信神的恩典够用這事實—林後十二 9。
- 三 我們必須運用我們信心的靈，相信基督能拯救我們到底這事實—來七 25。
- 四 我們必須運用我們信心的靈，相信我們在基督裏，基督在我們裏，並且我們與基督乃是一這事實—林前一 30，西一 27，約十四 20，十五 5。
- 五 我們必須運用我們信心的靈，相信我們是神的兒女和神的後嗣這事實—羅八 16 ~ 17。
- 六 我們必須運用我們信心的靈，相信我們在基督裏面得了豐滿這事實—西二 10。
- 七 我們必須運用我們信心的靈，相信我們是活神的殿，並相信我們的身體是我們裏面之聖靈的殿這事實—林前三 16，六 19，林後六 16。
- 八 我們抵擋魔鬼，是藉着在主觀的信上堅固，相信神保護的能力和愛的關切—彼前五 8 ~ 9:
 - 1 我們必須運用我們信心的靈，相信主的顯現爲要消除魔鬼的作爲—約壹三 8。
 - 2 我們必須運用我們信心的靈，相信主的死廢除了那掌死權的魔鬼—來二 14。
 - 3 我們必須運用我們信心的靈，相信主的復活叫撒但蒙羞；復活的生命就是死所摸不着的生命，越過死的生命，是超出死的範圍之外的，是從死裏出來的，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

【週四】

- 4 我們必須運用我們信心的靈，相信主的升天遠超過撒但的能力—弗一 20 ~ 22，二 6，六 11、13。
- 5 我們必須運用我們信心的靈，相信主的得勝是完全的，我們一生都包括在這得勝裏面；我們要看見我們已經得勝了，我們是從得勝的地位出去爭戰，為要保守我們的得勝；我們能得勝，因為我們都包括在主這位領頭的得勝者裏面；祂乃是男孩子的元首、中心、實際、生命和本質，而男孩子作為跟隨的得勝者，乃是主的身體—啓三 21，十二 5。

【週五】

陸 我們在基督裏所有屬靈的產業都是憑信領悟並實化的：

- 一 信為我們在基督裏各樣的福分開門—提後三 15，弗一 3。
- 二 信割除我們的肉體，及其天然的能力與努力，使我們進入神的恩典並堅定的站在恩典中；恩典乃是三一神經過種種過程，給我們進入並享受—羅五 2。
- 三 我們眾人『藉着相信基督耶穌，都是神的兒子』—加三 26。
- 四 神自己從我們活出來，乃是我們藉着信基督而有的義；藉着我們對祂的珍賞，基督自己就注入我們裏面，成了我們的信，就是基督的信，將我們帶進與祂生機的聯結裏—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 我們在性質上被聖別，乃是被我們今日所享受那作我們產業的神浸透，也是藉着並因着神的聖別性情而變化—徒二六 18，羅六 19、22，林後三 18。
- 六 人心裏的潔淨只能藉着聖靈連同憑信而有的神聖生命來成就。
- 七 基督藉着信，深深安家在我們心裏；基督的內住是奧秘抽象的，我們領畧基督這內住，不是憑肉身的知覺，乃是憑信心的知覺—弗三 17。
- 八 在重生時，我們信入了基督，也憑信接受了那靈，作福音終極的福；而後，神將那靈繼續不斷的供應我們，而我們接受那靈乃是藉着聽信仰，是一生之久、繼續不斷的事—加三 2～5、14。
- 九 我們乃是藉着信承受神的應許—來六 12。
- 十 我們乃是藉着信勝過世界，藉着信我們就能勝過撒但所組織並霸佔的世界。
- 十一 我們乃是藉着拿起信的盾牌勝過那惡者，這盾牌能銷滅那惡者一切火燒的箭，就是撒但的試誘、題議、懷疑、問題、謊言和攻擊—弗六 16。
- 十二 我們藉着信，就能在一切受苦和艱難的環境中得勝—來十一 33～34。
- 十三 我們是因信蒙神能力保守，我們也是因信得着能力—彼前一 5，太十七 19～20，二一 21～22。

【週六】

柒 『弟兄們，你們要謹慎，免得你們中間，或有人存着不信的惡心，將活神離棄了。總要趁着還有稱為「今日」的時候，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

彼此相勸，免得你們中間有人被罪迷惑，心就剛硬了。「你們今日若聽見祂的聲音，就不可硬着心」』——來三 12～14 上：

- 一 『離棄』也有『轉離』的意思；當我們運用信心的靈，一直使我們的心轉向主，帕子就除去了，我們就能以沒有帕子遮蔽的臉，觀看祂這位榮耀的神，使我們不斷得着祂同祂信之元素的灌注，好叫我們能因祂作我們的信而活，留在漸漸變化的過程裏，從一種程度的榮耀，達到另一種程度的榮耀，而成爲與復活並得榮之基督同樣的形像——林後四 13，三 16～18，參創一 26，賽四三 7。
 - 二 我們需要看見，不信是最大的罪；我們是信徒，行事爲人是憑着信心，不是憑着眼見（林後五 7）；信徒不信靠看得見的事物，乃是接受一些看不見的事物，承認這些事物，憑信實化這些事物。
 - 三 我們勝過魔鬼，那控告我們弟兄的控告者，是藉着宣告神聖的事實，就是我們自己所見證的話（啓十二 10～11）；我們乃是跟從主，祂抵擋仇敵，不是用自己的話，乃是一再的說，『經上記着…』——太四 4、7、10。
 - 四 我們不該相信自己的感覺，乃該相信神聖言中的神聖事實；我們必須學習宣告主在我們裏面、爲着我們並藉着我們所作成的，所正在作的，以及將要作的這些神聖、奧祕、永遠的事實，以完成祂永遠的經綸；神說一件事的時候，我們也該簡單的說那一件事，因爲聖經這樣告訴我們。
- 捌 我們這些有信心的人乃是『今天』的人；實行主當前行動最新的路，頭一點乃是我

‘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

們爲着『今天』的生活和工作，裏裏外外、在素質和經綸上被那靈充滿並充溢—徒二4，十三52，來三7～8上、13～14，四7：

『忘記昨天對基督的享受罷。你需要新鮮的享受，你需要當今最新的東西。那時候主在艾爾登會所，但如今祂不在那裏。祂現今在祂的恢復中行動，祂也在你裏面。不論你在那裏，祂都在你裏面，祂現今就在你裏面。你相信祂會重複祂已過所作的一切事麼？祂不重複任何事，祂一直往前又往前。主正在作工，祂正在行動。』

『你是一個昨天的人麼？我們都該是今天的人。每天都是一個今天。有些人的每天是明天，有些人的每天是昨天。…不要往前看將來，也不要回顧已往；我們是今天的人。不要談論你已過的老經歷，要談你今天的經歷。…每天都是一個今天！我們沒有昨天，我們過去有昨天，但如今我們沒有昨天。我們也絕不會有明天。我們所擁有的時間只有今天，每天都是一個今天！當我們進入新耶路撒冷，我們所有的乃是今天，因爲永世裏的每天都是今天。我們惟一擁有的日子乃是今天。今天要在裏面被〔那靈〕充滿！今天要在外面被〔那靈〕充溢！今天要被充滿！』（李常受文集一九八五年第五冊，實行主當前行動之路，五九〇至五九一頁）

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).

第二週■週一

晨興餽養

來十一 1『信就是所望之事的質實，是未見之事的確證。』

林後四 13『並且照經上所記：『我信，所以我說話』；我們既有這同樣信心的靈，也就信，所以也就說話。』

希伯來十一章一節講到信心的緊要。全本聖經只有這一節，講到信心的定義。…『質實』這個辭…意即有一種的本能，能把一件東西顯為實在。比方這裏有燈的形狀、牆的顏色、風琴的聲音，這些形狀、顏色、聲音，我們有甚麼方法把它顯為實在呢？…物體的形狀，有方的、有圓的、有平面的、有三角的、有曲線的，必須用手摸，或者用眼看，纔能知道它的實在。所以，東西的存在是一件事，把東西的存在質實出來，又是一件事。世界上有許多的東西，都需要有一種本能來質實它的實在。信心也是這樣（得勝的生命，一三五至一三六頁）。

信息選讀

所有神的事實，都是真實的，但是只有信心纔能把神的事實質實出來。因為信是所望之事的質實，是未見之事的確證。…主在十字架上流血為世人死，這是事實。但…有的人有信心，能把主在十字架上死了的事實質實出來，叫他自己得着好處。有的人沒有信心，主死在十字架上，是一個事實，不過他還不能得着這個經歷。

我們需要信心來把一件屬靈的事實質實出來，像我們需要眼睛、耳朵、手，來把物質的東西質實出

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

來一樣。在屬靈的事上，必須用信心來質實那東西的實在。手能把物質的形狀質實出來，耳朵能聽聲音。但手不能摸顏色，耳朵也不能聽顏色；顏色只能用眼睛把它質實出來。屬靈的事，也是一樣的實在。例如：主是頭，我們是肢體，這個聯合是事實，無法再分開了。主是葡萄樹，我們是枝子，也是這麼一回事。你信這個，你就能得着這好處。有的人也說主是葡萄樹，我們是枝子，但他沒有汁水，沒有生命，也不會結果子，因為他沒有信心。

甚麼叫信心呢？信心不是頭腦裏明白一件真理。信心乃是看見了一件事實，能把那件事實質實出來。…你聽說主耶穌是你的生命，是活在你裏面；不錯，你也說主耶穌是我的生命，是活在我裏面。但是，你還是不能把這些事實質實出來。…你還得…把基督質實出來。…只要一秒鐘，基督所成功的事實，都能在你身上質實出來。

今天的難處就在這裏：聽說主耶穌是頭，但是，還求主說，『主阿，求你作我的頭。』你為甚麼不感謝讚美主說，『主阿，你是我的頭』？如果這樣，你就立刻把事實質實出來了（得勝的生命，一三七至一三八、一四〇至一四一頁）。

我們如果要得勝，我們就必須將神所給我們的話語，當作把柄抓住。我們祈禱完了，或是聽別人祈禱，很合你意思的時候，就說『阿們』。…我們以為『阿們』的意思，是但願這事這樣成就。戈登（Gordon）先生說，『「阿們」並非但願這事如此成就，乃是宣告這事必定如此成就。沒有一點疑惑。』…現今有許多信徒，不明白神的應許、事實和話語，只憑着自己的感覺苦求，卻得不着。因為缺少的是信心（倪柝聲文集第一輯第九冊，一五〇頁）。

參讀：彼得後書生命讀經，第一至四篇；得勝的生命，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

第二週■週二

晨興餽養

來十一6『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神〔直譯，神是〕，且信祂賞賜那尋求祂的人。』

路九23『耶穌又對眾人說，若有人要跟從我，就當否認己，天天背起他的十字架，並跟從我。』

神要你只信祂是〔來十一6〕。『是』這個動詞，事實上乃是我們三一神的神聖名稱。在出埃及三章，摩西問神，祂的名是甚麼。神回答說，祂的名是我是那我是（13～14）。…祂是那獨一的一位。…在整個宇宙中，別的一切都不是；惟有祂是。祂是，因為祂是真實的。祂所造的一切，都不是真實的。這就是為甚麼智慧的王所羅門說，『凡事都是虛空。』（傳一2）你以為你是，但你是虛空。…太陽、月亮、活物、諸天和地，全都是虛空。惟有一位纔是。這個『是』，這個動詞『是』，含示存在。祂是那從前存在、現在存在、將來還要存在的一位（李常受文集一九九四至一九九七年第一冊，三三九至三四〇頁）。

信息選讀

耶穌是那『偉大』的我是。祂告訴我們說，『我就是…生命。』（約十四6上）『我是復活。』（十一25）『我就是門。』（十9，參7）『我是好牧人。』（十一）『我就是生命的糧。』（六35）祂是真糧食。…這糧食就是耶穌，那偉大的我是。祂是氣（二十22）、活水（四10、14）和生命樹（十五1，十四6上，啓二7）。祂是神（約一1，…羅九5）、父（賽九6，約十四9～10）、子（可一1，約二十31）、靈（林後三17，林前十五45下）。祂對我們乃是一切。

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.

我們今天是，但至終明天就不是了。所以在整個宇宙中，我們甚麼也不是。…作丈夫的如果看見惟有神是，他自己不是，他就不會憑自己，並在自己裏面來愛他的妻子。…你們…如果看見在整個宇宙中惟有神是，你們會任意買想要買的東西麼？你們會看見：『我不是，我甚麼也不是。我不去買東西，但祂是，所以是祂去。』…弟兄們必須問自己：『是我，還是基督，作我妻子的丈夫？』如果一個姊妹的丈夫不以基督為那是一位，她會很痛苦。但如果她的丈夫是基督，她就只有一個丈夫，就是那位獨一的丈夫。惟獨基督是丈夫，沒有一個丈夫是真正的丈夫。…你要到神面前來麼？你若回答是，你就必須信神是，這含示說，你甚麼也不是。

主婚人可以向…一對新人說，『你是親愛的新婦，你是親愛的新郎麼？』新郎應當說，『不，我不是。基督纔是。』新婦應當說，『…我又醜陋又可憐，我不美麗。基督纔是榮美的一位。我不是新婦，祂纔是。』這就是信徒。…當你像保羅一樣說，『不再是我，乃是基督，』你就是信神是。信神是，是很深的。這含示你看見你不是，祂纔是。『你不是』的意思是說，你不存在。這就是聖經所說否認己的意思。當一個姊妹要結婚的時候，…她不該覺得自己是最美最好的一位。如果她這樣覺得，她的婚姻就完了。那不是一個信徒的婚姻。一個將要結婚的信徒應當說，『主阿，我將要嫁給這個人。主，你知道我甚麼也不是。我不能作好妻子。主，我甚麼也不是。』…這是在凡事上否認己的福。

否認己等於信神是，信神是等於否認己。這是因為你信惟獨祂纔是。在整個宇宙中祂是，我們眾人甚麼也不是。…惟獨祂應當是一切，惟獨祂應當存在。所以保羅說，『我已經…釘十字架；…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冊，三四一至三四四頁）

參讀：羅馬書的結晶，第七篇；倪柝聲文集第二輯第二十二冊，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

第二週■週三

晨興餽養

西二 10『你們在祂裏面也得了豐滿。祂是一切執政掌權者的元首。』

彼前五 8～9『務要謹守、儆醒。你們的對頭魔鬼，如同吼叫的獅子，徧地遊行，尋找可吞喫的人；你們要抵擋他，要在信上堅固…。』

一張圖畫很好看，你怎麼知道它好看呢？因為你看見了。在基督裏的豐富，你怎麼知道是豐富的呢？因為你看見了。歌羅西書有話說，『你們在祂（基督）裏面…得了豐滿。』（二 10）你…知道你在基督裏得了豐滿，…因為你看見了。…主是把祂的豐滿給了我們，並且恩上加恩，你已經有了沒有呢？不是你的頭腦裏有沒有，是你的心裏信了沒有？（得勝的生命，一三八至一三九頁）

信息選讀

神的話彀清楚的給我們看見，抵擋撒但的方法在乎信（彼前五 8～9）。…我們到底要信甚麼，應當怎麼樣用信心抵擋他呢？…第一，我們要相信主的顯現為要消除魔鬼的作為（約壹三 8）。神的兒子已經來到地上，祂已經顯現了。祂在地上的時候，沒有一次遇見魔鬼的工作而不破壞它的。有許多時候，撒但的工作並不是明顯的作的，乃是躲在許多天然事情的後面作的，但主耶穌也沒有一次不責備他。當主責備彼得的說話（太十六 22～23），當祂責備彼得岳母的熱病，當祂責備暴風浪的時候。…祂到那裏，那裏就沒有鬼魔的力量。所以，主說，『我若靠着神的靈趕鬼，這就是神的國臨到你們了。』

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) 換句話說，主耶穌所在的地方，就是撒但被趕出去的地方，也就是神的國所在的地方。主耶穌在那裏，撒但就不能在那裏。

我們還應該相信一件事，就是當主在地上顯現的時候，祂不只消除魔鬼的作為，並且還給門徒權柄，叫他們奉祂的名去趕鬼。…(參路十 19)。主升天以後，又將祂的名交給召會，叫祂的召會繼續祂在地上的工作。主在地上用權柄趕鬼，主也將這一個權柄交給召會。…不管撒但有多大能力，主的權柄都能勝過他。我們要相信，神已經把這權柄賜給召會，召會奉主耶穌的名能趕鬼，召會奉主耶穌的名能抵擋魔鬼。

第二，我們要相信，主耶穌已經藉着死廢除了那掌死權的魔鬼(來二 14)。…第三，我們要相信，主的復活叫撒但蒙羞，叫撒但沒有方法攻擊我們。…每一個神的兒女抵擋撒但的時候，都要用堅固的信心宣告說，『感謝神，我已經復活了！撒但，…你所能作的只到死為止。可是我今天所有的生命…已經給你試驗過，…你沒有用！這一個生命是超越過你的！撒但，你退去罷！』

我們不要懼怕撒但。我們如果懼怕撒但，撒但會在那裏譏笑我們：『世界上竟然有這樣笨的人，笨到這樣的地步！』要知道，任何懼怕撒但的人，都是愚昧的，都是忘記了他在基督裏的地位。我們沒有理由怕他，我們是超越過他的能力的。我們能站在他面前說，『你摸不着我！不管你多有辦法，不管你多有力量，你總是差了一步！』在主復活的那一天，主已經把仇敵擄掠了，主已經明明的羞辱他了。今天我們是站在復活的地位上仗着十字架誇勝！（初信造就下冊，二一八至二二〇、二二三至二二六頁）

參讀：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

第二週■週四

晨興餽養

弗一 20 ~ 22 『就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名，不但是今世的，連來世的也都在內，將萬有服在祂的腳下，並使祂向着召會作萬有的頭。』

第四，我們要〔抵擋撒但，就要〕相信主的升天遠超過撒但的能力〔弗一 20 ~ 22〕。…主耶穌已經坐在諸天界裏，遠超過撒但一切的能力。…以弗所二章六節：『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』這是我們基督徒的地位。主耶穌是復活了，坐在諸天界裏，遠超過撒但一切的能力；我們與祂一同復活，一同坐在諸天界裏，也與祂一同遠超過撒但一切的能力（初信造就下冊，二二六頁）。

信息選讀

以弗所二章給我們看見，我們是與主一同坐在諸天界裏；六章給我們看見，我們要站立得住〔11、13〕。…坐的意思是休息，休息的意思是主已經得勝了，我們可以安息在主的得勝上。…〔站的〕意思就是說，這一個屬靈的爭戰不是進攻，乃是抵擋。…因為主耶穌已經完全得勝了，用不着我們再進攻了。十字架的得勝是完全的，沒有甚麼再需要我們去進攻的了。所以，我們在這裏可以看見兩個態度：一個是坐，一個是站。坐是靠着主的得勝，站是抵擋撒但，不讓撒但奪去我們的得勝。

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.

基督徒的爭戰，乃是為着免去失敗，不是為着爭取得勝。我們是已經得勝了，我們是從得勝出去爭戰，為要保守已有的得勝。…我們是從得勝打出去，得勝是已經在我們手裏的東西。以弗所書所說的爭戰，乃是得勝者的打仗，不是藉着爭戰來作得勝者。我們必須分別這一個。

撒但怎樣試探你？撒但是要叫你忘記你自己的地位，叫你忘記你自己的得勝，或者看不見你自己的得勝。你如果接受他這樣的試探，你就越過越覺得得勝離你很遠，越過越摸不着得勝。我們要記得，主耶穌的得勝是完全（的），…你一信就得勝。撒但乃是已經失敗的，我們乃是已經在基督裏面得勝的。撒但想要來偷去我們…所已經得着的得勝。撒但所有的工作都不過是偷偷的來試探我們，看看我們有信心沒有信心。如果我們不知道我們所已經得着的得勝，那我們就要失敗；如果我們曉得我們是得勝的，他就不能作甚麼。

所以，我們是藉着主耶穌的工作來對付撒但的工作，我們是藉着祂的顯現，藉着祂的死，藉着祂的復活，藉着祂的升天來抵擋撒但。我們今天是站在主所成功的一切工作上。如果撒但來攻擊你，你千萬不要有一點意念想要得勝；你只要有一點『我要得勝』的感覺，你就已經失敗了，因為這一個地位是錯的。一個人想要得勝，與一個人知道自己已經得勝而去抵擋，這裏面的分別不知道有多大。抵擋魔鬼的意思，就是靠着主的得勝來抵擋。

這一件事的的確確需要啓示。我們必須看見主的顯現，我們必須看見主的死、…復活、…升天，這一切我們都必須知道。…我們基督徒要學習如何抵擋魔鬼。…但願神施恩給我們，使我們都能有這樣的信心，相信主替我們成功的四件事，用堅固的信心抵擋撒但，不讓撒但在我們身上作甚麼（初信造就下冊，二二六至二二八頁）。

參讀：倪柝聲文集第二輯第二十三冊，第七十四篇；正常的基督徒信仰，基督與基督徒，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

第二週■週五

晨興餽養

羅五 2『我們又藉着祂，因信得進入現在所站的這恩典中，並且因盼望神的榮耀而誇耀。』

提後三 15『…你是從小明白聖經；這聖經能使你藉着相信基督耶穌，有得救的智慧。』

信使我們得稱義，並割除我們的肉體，及其天然的能力與努力。這信也使我們進入神的恩典。我們若留在肉體及其天然的努力裏，就不會認識，也不能享受神這恩典；但我們若因信而活，就要進入對神恩典完滿的享受。

信首先帶我們進入恩典，接着使我們堅定的站在恩典中。恩典乃是三一神自己經過種種過程，給我們進入並享受。…恩典是我們所站的範圍。…當我們覺得自己已從恩典的範圍遷入另一個領域，我們該禱告：『主，赦免我。將我帶回恩典的範圍。』我們回到恩典範圍的路，與我們原初進入恩典的路一樣，…（就是）藉着本於信得稱義。…神的稱義將我們帶進我們所站的這恩典中。每當我們行為不當，並覺得我們在恩典之外，我們就必須禱告：『主阿，赦免我。用你的寶血潔淨我。』你若這樣作，就會立即被帶回恩典中（新約總論第十冊，二七至二八頁）。

信息選讀

我們相信神在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們（弗一 3），但是，這些福分在那裏呢？弟兄姊妹們，所有的問題都在乎信，就是信神的話是真的（得勝的生命，一三九頁）。

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：在乎平常的時候，就承認主所作的都已成功了，祂所成功的對於我必是有效力的；在遇試的時候，就實行出來，一若我是已經得着主所賜給我們的地位（事實）一樣。這樣，經歷隨後就到。…信徒靈性生活的經驗，完全是根據於神為信徒所成功的事實。事實是根據，經驗是成功，信心是程途。換一句話說，事實是因，信心是法，經驗是果。…在信徒高深靈命的前面，乃是有主耶穌的完全工作為它的發源地。…要聖別，得勝，死己等等，並非用己力可以得着，乃是承認我在主耶穌基督裏，是聖別的，得勝的，死己的；就實行出來，相信你自己因為與主耶穌是有生命上的聯合的，所以你必是聖別，得勝，死己，一如主耶穌一樣。我們所有要得着的經驗，都是主耶穌所已經經過了的。信心支取的意思，就是算主耶穌所有的就是我的，並用信心的態度和行為，使用我所算為恩典的。

當我們相信神在聖經裏所表明的事實，而用信心支取的時候，聖靈就將神在基督裏所替我們成功的一切恩典，加在我們的身上，叫它們在我們的生命裏成為實在，成為我們個人的經歷。承認和支取的信心，開門叫聖靈作工，將主耶穌所成功的，加在我們的生命裏，叫我們有實踐的經驗。聖靈的工作，都是根據神的事實。聖靈並不為我們成功甚麼事實，聖靈乃是將所已成功的，在我們的生命裏顯為實在、活潑的而已。神已經在主耶穌裏成功了事實，我們應當用信心承認、支取這事實，倚靠聖靈，將神所成功的加在我們的生命裏，叫我們有屬靈的經歷（倪柝聲文集第一輯第一冊，九四至九五頁）。

參讀：倪柝聲文集第一輯第一冊，第六至七篇；第二輯第二十六冊，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

第二週■週六

晨興餽養

徒十三 52『門徒就被喜樂和聖靈充滿。』

來三 12～13『弟兄們，你們要謹慎，免得你們中間，或有人存着不信的惡心，將活神離棄了。總要趁着還有稱為「今日」的時候，天天彼此相勸，免得你們中間有人被罪迷惑，心就剛硬了。』

我們基督徒的生活行事必須是憑着信心，不是憑着眼見（林後五 7）。我們是信徒，不是憑眼見生活行事的人。…信徒不信靠看得見的事物，乃是接受一些看不見的事物，承認這些事物，憑信實化這些事物。一個照着感覺生活行動的人，甚至不如憑着眼見行事為人的人。…感覺是不可靠的。你也許覺得自己很好，但你的光景可能很可憐。不要相信你的感覺—要相信事實。我們都已經進入神裏面，這是事實。經過過程的三一神，正是構成我們的元素。…神說一件事的時候，你也該簡單的說那一件事，因為聖經這樣告訴你。聖經向人啓示，神已經經過了成為肉體、人性生活、釘十字架、復活的過程，如今祂在復活裏乃是那賜生命的靈，住在我們的靈裏，作了構成我們的元素。這是聖經的話，我們必須相信（哥林多後書生命讀經，九九頁）。

信息選讀

這些事實乃是記載在新約裏。這新約乃是遺命，比一般的約定更堅實，也更美好。約定是一種類似合同的協議，但新約這遺命是指一些已經完成的事。…新約乃是遺命。這遺命說，經過過程的神如今在我們裏面，祂是我們的分，祂也是構成我們的元素。…

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

我們必須相信這個事實，正如我們相信自己是神的兒女一樣。有時候魔鬼會說，『看看你自己，你是神的兒子麼？你早晨還發了脾氣，怎麼能說你是神的兒子？』…我們應當說，『撒但，即使我發了許多次脾氣，我還是神的兒子。發脾氣不會改變我是神兒子的事實。撒但，我宣告這個事實，我要把你趕走。』（哥林多後書生命讀經，九九至一〇〇頁）

實行主當前行動最新的路，頭一點乃是被充滿！…乃是被那靈，就是被經過過程之三神的終極完成所充滿。為着生活和工作，我們需要裏裏外外、在素質和經綸上被這樣一位靈所充滿並充溢。

忘記昨天對基督的享受罷。你需要新鮮的享受，你需要當今最新的東西。那時候主在艾爾登會所（Elden hall），但如今祂不在那裏。祂現今在祂的恢復中行動，祂也在你裏面。不論你在那裏，祂都在你裏面，祂現今就在你裏面。你相信祂會重複祂已過所作的一切事麼？祂不重複任何事，祂一直往前又往前。主正在作工，祂正在行動。

你是一個昨天的人麼？我們都該是今天的人。每天都是一個今天。有些人的每天是明天，有些人的每天是昨天。…不要往前看將來，也不要回顧已往；我們是今天的人。不要談論你已過的老經歷，要談你今天的經歷。…每天都是一個今天！我們沒有昨天，我們過去有昨天，但如今我們沒有昨天。我們也絕不會有明天。我們所擁有的時間永遠只有今天，每天都是一個今天！當我們進入新耶路撒冷，我們所有的乃是今天，因為永世裏的每天都是今天。我們惟一擁有的日子乃是今天。今天要在裏面被（那靈）充滿！今天要在外面被（那靈）充溢！今天要被充滿！（李常受文集一九八五年第五冊，五八九至五九一頁）

參讀：哥林多後書生命讀經，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

第二週詩歌

WEEK 2 — HYMN

補453

對主話說阿們

A 大調

(英1219)

4/4

$\overset{\text{A}}{3}$ $\overset{\text{A}}{4}$ | $\overset{\text{A}}{5}$ $\overset{\text{A}}{6}$ $\overset{\text{A}}{7}$ 1 | $\overset{\text{A}}{1}$ $\overset{\text{A}}{2}$ | 3 3 $\overset{\text{A}}{4}$ 3 .
 一 我 生 活 有 何 等 奇 妙 的 大 改 變,
 $\overset{\text{D}}{2}$ | $\overset{\text{A}}{1}$ $\overset{\text{A}}{1}$ $\overset{\text{A}}{6}$ $\overset{\text{A}}{1}$ $\overset{\text{A}}{1}$ | $\overset{\text{A}}{5}$ - - $\overset{\text{A}}{3}$ $\overset{\text{A}}{4}$ | $\overset{\text{A}}{5}$ $\overset{\text{A}}{6}$ $\overset{\text{A}}{7}$ 1
 當 我 對 主 話 說“阿 們”; 主 生 命 何 豐 富,
 $\overset{\text{B7}}{1}$ $\overset{\text{B7}}{2}$ | $\overset{\text{B7}}{3}$ $\overset{\text{B7}}{3}$ $\overset{\text{B7}}{4}$ $\overset{\text{B7}}{3}$. $\overset{\text{B7}}{3}$ | $\overset{\text{B7}}{3}$ $\overset{\text{B7}}{2}$ $\overset{\text{B7}}{2}$ $\overset{\text{B7}}{\#4}$ 4 $\overset{\text{B7}}{2}$ | $\overset{\text{E7}}{5}$ - $\overset{\text{E7}}{5}$
 在 我 裏 時 加 添, 當 我 對 主 話 說“阿 們”。
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 (副) 對 主 話 我 要 說“阿 們”, 對 主 話 我
 $\overset{\text{A}}{1}$ $\overset{\text{A}}{1}$ $\overset{\text{A}}{1}$ | $\overset{\text{A}}{5}$ - - $\overset{\text{A}}{3}$ $\overset{\text{A}}{4}$ | $\overset{\text{A}}{5}$ $\overset{\text{A}}{6}$ $\overset{\text{A}}{7}$ 1 $\overset{\text{A}}{1}$ $\overset{\text{A}}{2}$ |
 要 說“阿 們”; 如 此 讓 主 安 家, 我 全
 $\overset{\text{D}}{3}$ $\overset{\text{D}}{3}$ $\overset{\text{D}}{4}$ $\overset{\text{A}}{5}$ $\overset{\text{A}}{4}$ | $\overset{\text{E7}}{3}$ $\overset{\text{E7}}{3}$ $\overset{\text{E7}}{1}$ $\overset{\text{E7}}{3}$ $\overset{\text{E7}}{3}$ $\overset{\text{E7}}{2}$ | 1 - - ||
 人 得 變 化—對 主 話 我 要 說“阿 們”。

二 神自己在 我裏成就我所不能, 三 我流蕩得止息, 永不再走迷途,
 當我對主話說“阿們”; 當我對主話說“阿們”;
 這改變何真實, 眾人皆能印證, 老愛好、舊思慮不覺間盡消除,
 當我對主話說“阿們”。 當我對主話說“阿們”。
 四 憑信心過生活, 我已尋得祕訣: 五 愛弟兄, 無虛假, 相調中, 益親熱,
 只要對主話說“阿們”; 當我對主話說“阿們”;
 主於我既真實又寶貴, 勝一切— 為建造神居所, 與眾聖相結合,
 只要對主話說“阿們”。 當我對主話說“阿們”。
 六 我的主, 我的愛, 惟願你快顯現— (副) 對你話我要說“阿們”,
 對你話我要說“阿們”; 對你話我要說“阿們”;
 我朝夕所羡慕, 是見你, 面對面— 你說, “我必快來!” 我全心說“阿們”;
 對你話我要說“阿們”。 對你話我要說“阿們”。

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 saying 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!

第三週

以神為我們的信來禱告

詩歌：560

讀經：可十一 20 ~ 24

【週一】

壹 我們要以神為我們的信來禱告，就需要認識禱告的意義—太六 9 ~ 10，二一 22，約壹五 14 ~ 15：

一 禱告乃是神與人的交流，神與人彼此的接觸。

二 禱告真實的意義，乃是我們在靈裏和神接觸，並吸取神自己—弗六 18。

【週二】

三 一個禱告的人乃是與神合作，與神同工，讓神從他裏面，藉着他把神自己和神的心意發表出來。

四 真實的禱告叫我們這個人與神完全調和，也使神與我們調和—林前六 17。

五 我們越禱告，就越被神充滿，越在神面前服下來，越被祂得着。

六 禱告就是看見自己一無所是，一無所能—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 我們禱告的管治原則應當是：禱告總是把我們帶到神裏面；正確禱告的果效，就是我們發現在神裏面——路十一 1～13。

八 禱告乃是信徒與神合作，與神同工，讓神藉着他們發表祂自己，而成就祂的定旨——羅八 26～27，雅五 17。

【週三】

貳 主耶穌在咒詛無花果樹（以色列國的象徵——耶二四 2、5、8）而使其枯乾的事上，教導門徒要憑信心禱告——太二一 18～22，可十一 20～24：

一 主在這裏的教導是按照神所要成就的旨意，以完成祂的經綸——啓四 11，弗一 5、9，五 17：

- 1 沒有多少人看見，主關於禱告的教訓是與神的經綸有關，而神的經綸是藉着祂忠信的子民遵行祂的旨意纔得以完成。
- 2 要有這樣的禱告，我們這個人必須是對的，遵行神的旨意——就是神要完成祂經綸的偉大旨意——啓四 11。
- 3 我們應當是實行神旨意，以完成神經綸的人——就是要為着祂的喜悅產生一個生機體——弗一 5、9、22～23。

二 主耶穌在神眼中是對的，知道神的心，所以祂對無花果樹的咒詛，乃是照着祂對神要完成祂經綸之旨意的認識，祂知道神要放棄腐敗的以色列國——太二一 19。

三 根據這個背景，主耶穌教導門徒憑着信心禱告，

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

好按照神的經綸，執行祂的旨意—21 ~ 22 節。

四 我們的禱告該成就神的旨意，就是要得着基督的身體，終極完成新耶路撒冷—弗一 9、22 ~ 23，啓二一 2。

叁 我們需要以神爲我們的信來禱告—可十一 20 ~ 24:

一 在馬可十一章二十至二十四節，主耶穌教導祂的門徒，憑信爲着執行神的旨意而禱告。

二 當禱告者與神調和，並與神成爲一時，神就成爲他的信；這就是信神（在神裏面有信心）的意思—22 節。

三 禱告者能在神裏面有信心，毫不疑惑，並且信他所求的已經得着了，就必得着。

【週四】

四 主耶穌在二十四節說，『凡你們禱告祈求的，無論是甚麼，只要信已經得着了，就必得着』：

- 1 二十四節中最重要的辭就是『已經得着』；信就是信我們已經得着所求的。
- 2 這節聖經的應許非常包羅，因爲這裏說到『凡…的』。
- 3 馬可十一章二十四節不僅說到信心的必需，也說到信心的性質；信心指向過去，而非指向將來的甚麼。
- 4 按照主的話，我們該相信我們已經得着了，不是我們將要得着—24 節。
- 5 盼望是將來的事，相信乃是看事情已經完成了。

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，並且相信神已經作了。

五 我們若按着神的旨意禱告，以完成祂的經綸，我們就與神是一，並且也有確信，我們已經得着我們所求的—太六 9 ~ 10:

- 1 如果我們求主，要得着一些滿足我們願望的東西，我們就絕不會在神裏面有信心，相信我們已經得着我們所求的；這是因為我們的禱告不是按照神的旨意，以完成神的經綸。
- 2 我們若完全與神是一，我們就有神作我們的信心，並且能按着我們對神旨意的認識禱告，以完成祂的經綸，並且我們信已經得着我們所求的，就必得着一可十一 24。

【週五】

肆 馬可十一章二十至二十四節的禱告是權柄的禱告—23 節:

- 一 最重要、最屬靈的禱告，乃是權柄的禱告—太十八 18，可十一 20 ~ 24。
- 二 權柄的禱告乃是用權柄來吩咐—賽四五 11，可十一 20 ~ 24:
 - 1 權柄的禱告乃是吩咐的禱告—賽四五 11。
 - 2 我們若真要禱告在神面前有分量、有價值，就必須能在神面前發出權柄的命令來—可十一 23。

【週六】

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 權柄的禱告就是馬可十一章二十至二十四節裏的禱告：

- 1 權柄的禱告，不是求神作甚麼，乃是用神的權柄，把神的權柄拿來對付難處，對付那該除去的事—23節，亞四7，太二—21。
- 2 權柄的禱告不是直接向神求，乃是直接用神的權柄來對付難處—出十四15～27。

四 權柄的禱告是與作得勝者極有關係的；每一個得勝者都必須學習對『這座山』說—可十一23：

- 1 神派定我們命令祂所已經命令的事，吩咐祂所已經吩咐的事—太十七20。
- 2 這種禱告不是對神說，乃是對『這座山』說。
- 3 得勝者最要緊的工作，就是把寶座上的權柄帶到地上來；我們若要作得勝者，就必須學會權柄的禱告，對山說話—啓十一15，十二10。

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.

第三週■週一

晨興餽養

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

猶 20 『親愛的，你們卻要在至聖的信仰上建造自己，在聖靈裏禱告。』

弗六 17 ~ 18 『…藉着各樣的禱告和祈求，…時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求。』

禱告的意義是甚麼？許多人一聽見禱告這一個辭，馬上就領會說，禱告就是人來求告神，禱告就是因為人這裏有了缺乏，需要物質的供應；或者有了疾病，需要醫治；或者有了其他的難處，需要解決，所以就到神面前去求告，求神供應，求神醫治，求神解決。人以爲說，這些就叫作禱告。…這個定義雖然不敢說錯，但是太淺顯，不彀深刻，也不彀準確。

禱告不光是人來接觸神，禱告乃是人和神彼此的接觸。神、人接觸的這一件事是聖經裏一個太大的題目。…人活着乃是為着作神的器皿。在宇宙中，神是人的內容，人是神的器皿。若是沒有人，神就沒有地方安放祂自己，神就是一位無家可歸的神。我不懂得為甚麼這樣，我只知道事實是這樣。在宇宙中神最需要的就是人。就着神自己來說，祂本身是完全的；但是就着神在宇宙裏的故事來說，祂自己還需要人來配合（禱告，七至九頁）。

信息選讀

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…在人的深處給人造一個靈…，就是要叫人能接受祂這位是靈的神。這正如神要人接受食物，就給人造一個胃一樣。請你想想看，假使神不給人造一個胃，我們怎樣能接受食物呢？食物所以能接受到我們裏面，給我們享受，並且消化作我們的成分，就是因為我們有一個胃。同樣，…我們裏頭有了一個靈，所以就能把神接受到我們裏面，吸取神作我們的成分。

創世記頭兩章裏面，神創造人，要人作祂的器皿，就是作了這兩步的準備。一步是叫人像祂，一步是叫人裏頭有一個靈來接受祂。等這兩步都準備好了，祂就把自己以一棵生命樹的方式擺在人的跟前，好叫人接受祂，得着祂作生命。弟兄姊妹，就在這裏需要一個神、人接觸的故事。神、人一接觸，神就進到人裏面作人的內容，人也就作了祂的一個器皿，在外面彰顯祂，神永遠的心意在人身上就達到了。

請大家記得，真實的禱告，就是神人二者互相的接觸。禱告不光是人來接觸神，也是神來接觸人。任何一個禱告，若沒有人碰着神，和神接觸，也沒有神碰着人，和人接觸，這一個禱告就不是一個彀得上水準的禱告。每一個彀得上水準的禱告，定規是神人二者交流，互相接觸的禱告。神和人就如同電流一樣，是彼此交流的。你很難說禱告是單方面的神在人裏面，或者是單方面的人在神裏面。按着事實和經歷說，禱告就是神人交流。一個真實彀得上水準的禱告，定規會有一種光景，神人二者互相交流，叫人觸着神，也叫神觸着人；叫人和神有聯結，叫神也和人有聯結。所以禱告最高、最準確的一個定義，就是神人互相接觸（禱告，一〇至一一頁）。

參讀：禱告，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

第三週■週二

晨興餽養

羅八 26 ~ 27 『…那靈也照樣幫同擔負我們的軟弱；我們本不曉得當怎樣禱告，只是那靈親自…為我們代求。那鑒察人心的，曉得那靈的意思，因為祂是照着神為聖徒代求。』

雅五 17 『以利亞是與我們性情相同的人，他懇切禱告…。』

一個真實的禱告，也是人來呼吸神，如同呼吸空氣一樣。當你這樣呼吸神的時候，自然的就得着神，如同呼吸空氣，得着空氣一樣；…你禱告越多，你充滿神就越多；同時你降服神，歸向神，給神得着也就越多。倘若你一週不禱告，甚至一個月不禱告，你這個人離神就相當遠了。…就是你得不着這位神，神也得不着你這個人。你若要再得着神，並且再給神得着，除了禱告之外沒有別的路。你禱告三兩分鐘還不彀，必須禱告再禱告，一直禱告到呼吸着神，這個人給神得着了，神也給你得着了。…一個…禱告，雖然可能求一件事也得到成全，但最終的結果乃是叫這一個祈求的人更摸着神，也讓神更得着他（禱告，一一至一二頁）。

信息選讀

一個弟兄或是姊妹，若真學會了…禱告的祕訣，自然…他這一個禱告的人定規是和神合作，與神同工的，也定規讓神從他裏面，藉着他把神自己和神的心意發表出來，最終成功了神的旨意。這就是羅馬八章二十六至二十七節所說的，我們本不曉得當怎樣禱告，乃是聖靈照着神的旨意為我們代求。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，我們本不曉得當怎樣禱告。我們頂多只懂得人平常所說的求告，聖經裏頭所說的禱告我們一點不懂得。…穀水準、摸着神心意的禱告，我們…不曉得，這就是我們的軟弱。

真實的禱告，都是雙層人物的禱告。…不是人自己在那裏禱告神，乃是聖靈調在人裏頭、穿着人、帶着人和人一起來禱告。從外面看是人禱告，從裏面看卻又是聖靈禱告。這就是兩層的人物在同一個時候發表同一個禱告。

（雅各書五章十七節）裏的懇切禱告，希臘原文的意思是他用禱告來禱告，或者說他在禱告裏來禱告。這是聖經裏一個很特別的說法。…當以利亞在那裏禱告的時候，他是用一個禱告來禱告，或者說他是在一個禱告裏來禱告。換句話說，他是用聖靈在他裏面的那個禱告來禱告。因此以利亞的禱告，可以說就是神在以利亞裏面求告祂自己。慕安得烈弟兄曾說過，一個真實的禱告，乃是住在我們裏面的基督，禱告那坐在寶座上的基督。這句話聽起來很特別，好像是基督求告基督自己，但在我們的經歷中的確是這樣。

羅馬八章二十七節…說，『那靈…照着神…代求。』意思就是聖靈在我們裏面照着神來禱告，也就是神藉着祂的靈在我們裏面來禱告，所以這一個禱告定規是發表神自己，當然也發表神的心意。

真實的禱告定規是叫我們這個人和神完全調和…。你禱告就是祂禱告，祂禱告也就是你禱告。祂在你裏面禱告，你就在外面禱告。祂和你裏外完全合一，並且還同時禱告。在這時候你和神二者不能分開，已經調成一個了。結果你不光是與神合作，還是和神同工，叫神的自己和祂的心意藉着你發表出來，最終叫神的旨意得着完成。這就是聖經中要有的真實禱告（禱告，一四至一六頁）。

參讀：禱告，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

第三週■週三

晨興餽養

太二一 21 ~ 22 『…我實在告訴你們，你們若有信心，不疑惑，不但能行無花果樹上所發生的事，就是對這座山說，你得挪開，投在海裏，也必成就。你們禱告，無論求甚麼，只要信，就必得着。』

第一個神人（主耶穌）在咒詛無花果樹，而使其立刻枯乾的事上，教導門徒如何憑信心禱告（太二一 18 ~ 22，可十一 20 ~ 24）。…沒有多少人看見，主關於禱告的教訓是與神的經綸有關，而神的經綸是藉着祂忠信的子民遵行祂的旨意纔得以完成。…神人基督…是惟一在神面前絕對是對的人。要有這樣的禱告，我們這個人必須是對的，是遵行神旨意的。這是神的旨意，但不是在小事上，諸如我們該搬到那裏，乃是在祂大的旨意上，為着完成神的經綸。今天許多基督徒很膚淺、輕率的使用『神的旨意』這辭。我們應當是實行神旨意，以完成神經綸的人。神的經綸是要為着祂的喜悅產生一個生機體。以色列人在這事上使神失望，所以神臨到召會，盼望召會能作祂的生機體。至終，一般的說，召會也使神失望了。甚麼是我們必須完成的神真實的旨意？乃是顧到產生並建造神的生機體，就是基督的身體，終極完成新耶路撒冷（李常受文集一九九四至一九九七年第三冊，七二五至七二六頁）。

信息選讀

無花果樹是以色列國的象徵（耶二四 2、5、8）。…以色列國由於腐敗，失去了她完成神經綸的性能。在啓示錄二章，在主給以弗所這第一個召會的頭一封書信裏說，因為在那裏的召會失去了照耀出耶穌

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

之見證的性能，所以主要把她的燈臺挪去（5）。在古時，同樣的事發生在以色列國身上。事實上，以色列國原是燈臺，由神所設立，站立在全地照耀出神的見證（亞四2），但由於以色列國的腐敗，她失去了這性能。…因着…以色列人…的光景…是不結果子，只有葉子，所以神定意要放棄他們（太二一33～43）。主在他們中間盡職事三年半。…但這職事對神所揀選的國民並沒有果效，所以神定意要放棄他們。…主耶穌在神眼中是對的，知道神的心，所以祂對無花果樹的咒詛，乃是照着祂對神要完成祂經綸之旨意的認識，祂知道神要放棄腐敗的以色列國（19）。…根據這個背景，第一個神人（主耶穌）教導門徒憑着信心禱告，好按照神的經綸，執行祂的旨意（21～22）。

因此，禱告者能在神裏面有信心，毫不疑惑，並且信他所求的已經得着了，就必得着（可十一24）。禱告者現在與神是一，與神聯結。他與神一直調和，所以神成了他的信心。這就是按照主在馬可十一章二十二節的話，在神裏面有信心的意思。

如果我們求主，要得着一些滿足我們願望的東西，我們就不會得着甚麼。這是因為我們的禱告不是按照神的旨意，以完成神的經綸；我們也不是一個對的人。第一，我們必須是對的人，完全與神是一。…然後我們纔能有神作我們的信心，並且能按着我們對神旨意的認識禱告，以完成祂的經綸。我們的禱告若是照着我們的意願，而不是照着神的旨意，為着達到我們的目的，而不是完成神的經綸，我們就絕不會在神裏面有信心，相信我們已經得着我們所求的（李常受文集一九九四至一九九七年第三冊，七二六至七二八、七三一頁）。

參讀：神人的生活，第十六篇；馬可福音生命讀經，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

第三週■週四

晨興餽養

可十一 22 ~ 24『耶穌回答說，你們要信神。我實在告訴你們，無論誰對這座山說，你得挪開，投在海裏，他若心裏不疑惑，只信他所說的成了，就必給他成了。…凡你們禱告祈求的，無論是甚麼，只要信已經得着了，就必得着。』

（馬可十一章二十四節）的應許非常包羅。這是聖經中最大的經節之一。約翰三章十六節有『一切…的』，指所有人；這裏有『凡…的』，指所有事。約翰福音說，『一切信入祂的…得永遠的生命』；這裏說，『凡你們禱告祈求的，…就必得着。』所以這是非常包羅的經節；『凡』包括一切事。但這節有一個條件：我們必須相信。我們若沒有信心，就得不到所祈求的。這一節不僅告訴我們信心的必需，也告訴我們信心的性質（倪柝聲文集第二輯第二十六冊，一〇六頁）。

信息選讀

信心的性質…不是…信心的必需—那是顯而易見的。但問題乃是如何相信，（馬可十一章二十四節）是回答這問題惟一的經節。『信已經得着了，就必得着。』我們要怎樣信？『信已經得着了。』…相信的路不是相信我要得着，或我能得着，或我將要得着，乃是我已經得着。這就是信心—我已經得着了，不是我有一天將要得着。我用全心相信，說我能得着，或我將要得着，這是…盼望，不是信心。…將來的事總是盼望，不是信心。我們的主不是說，你必須相信你要得着，乃是你必須相信你已經得着了。這是神已經作成的，是神賜給我的。每當我們的信心放在將來，這就不是信心，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

聲文集第二輯第二十六冊，一〇六至一〇七頁）。

我們就來看，何謂活的信心。你知道何謂活的信心，纔能用活的信心去信。…『信』這個字誰都知道，但是好多人的信並不是信，他們的信一點也不發生效力。聖經告訴我們說，舊人已經死了。好多人說，我信；但他們的信不發生效力，他們不見得已經死了。

好多人的信不過是頭腦的贊成，並非心中的相信。他們頭腦贊成這是對的，是有道理的。弟兄姊妹，千萬別把這個當作信心，這只是頭腦的信而已。你聽了道理以後，就說，這道理好得很，真有理。但你知道道理好，未必是信道理。

馬可十一章二十四節…是全部聖經裏惟一的一處，告訴人信是信在那裏。…信心就是信我是已經得着了。…只有一種的信心，是神所接受的。馬可十一章二十四節的『已經』，是一個最緊要的字眼。信『已經』得着，就必得着。假若你盼望要得着，這並非信心。

信…乃是〔罪人〕在禱告之後，回答你說，『感謝神，我的罪因主的緣故，都赦免了！感謝神，我已經得救了！』也許他的眼淚跟着掉下來了。這就是信心。…不是信罪能赦免，也不是信罪將得赦免，乃是信罪已得赦免了。…許多人在得救時知道何謂信心，就是信已經得救了，不是將要赦免，將要得救。但是等到以後，聽到第二步的真理時，卻把以前的信心，又掉了一個頭。在得救時，知道相信已經得救；但是第二步的真理，卻信將要。…得救了之後，對於基督其他方面的工作，卻把信心調走了（倪柝聲文集第二輯第二十三冊，一一九至一二二頁）。

參讀：倪柝聲文集第二輯第二十六冊，第一百七十九至一百八十篇；第二十三冊，第七十四篇；第一輯第六冊，信心的根源；第二輯第二十一冊，第十一篇。

not faith but hope. (CWWN, vol. 46, p. 1211)

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

第三週■週五

晨興餽養

太十八 18『…凡你們在地上捆綁的，必是在諸天之上已經捆綁的；凡你們在地上釋放的，必是在諸天之上已經釋放的。』

弗六 12～13『…我們並不是與血肉之人摔跤，乃是與…管轄這黑暗世界的、…邪惡的屬靈勢力摔跤。…要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。』

在聖經中有一個最高…最屬靈的禱告，…就是『權柄的禱告』。…權柄的禱告就是吩咐的禱告。這一種禱告乃是聖經中最緊要、最屬靈的禱告。這一種禱告乃是權柄的代表，乃是權柄的命令。

你如果要學習作一個禱告的人，就必須學習權柄的禱告。這一種禱告，就是主在馬太十八章十八節所說的。…這裏有一種的禱告是捆綁的禱告，又有一種的禱告是釋放的禱告。天上的舉動，是憑着地上的舉動，天上是聽地上的話的，是聽地上的吩咐的。在地上所捆綁的，在天上也要捆綁；在地上所釋放的，在天上也要釋放。不是地上祈求，乃是地上捆綁；不是地上祈求，乃是地上釋放。這就是權柄的禱告。

以賽亞四十五章十一節有一句話說，『你們可以吩咐我。』…我們怎麼敢吩咐神呢？這真是太膽大了。但這是神自己說的。…按神看，我們是可以吩咐神的，是可以發命令的。這種禱告，是每一個專一學習禱告的人都需要學習的（倪柝聲文集第二輯第二冊，二二四至二二五頁）。

信息選讀

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

（吩咐的禱告）是從主升天起頭的。升天，在我們每一個基督徒的生活中是頂有關係的。…（升天）要叫你得勝。因為基督的死是解決我們在亞當裏的舊造，復活是領我們進入新造。…在神面前的新地位，是藉着主的復活得着的。在撒但面前的新地位，乃是藉着基督的升天得着的。以弗所一章二十至二十二節說，基督升天，神叫祂坐在自己的右邊，就是要叫基督『遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名，不但是今世的，連來世的也都在內』。不只這樣，神又『將萬有服在祂的腳下』。基督升天的時候，從空中打出了一條路一直通到天上，從此叫祂的召會也能從地上上到天上。我們知道，那屬靈的仇敵是住在空中的；今天基督既已升到天上，所以從地上到天上就開了一條新路。這一條路本來是被撒但所包圍了的，現在基督來開了一條路到天上，就遠超過一切執政的、掌權的、有能的、主治的以及一切受稱之名，不但是今世的，連來世的也都在內。這是基督今天的地位。換句話說，神叫撒但和他的部屬都服在基督的腳下，連萬有也服在基督的腳下了。

二章說『坐』（6）；六章就說『站立得住』，就是站在天上的地位上，『…並且作成了一切，還能站立得住。』（13）我們的爭戰是與鬼魔爭戰，所以是屬靈的爭戰。…十八至十九節說，『時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求，也替我祈求。』這是屬靈爭戰的禱告。這一種的禱告，與普通的禱告大不相同。普通的禱告是從地上禱告到天上去；這裏的禱告，不是從地上禱告上去，乃是站在天上的地位，從天上禱告到地上來。權柄的禱告，乃是以天上為起點，以地上為終點的（倪柝聲文集第二輯第二冊，二二六至二二八頁）。

參讀：教會禱告的職事，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

第三週■週六

晨興餽養

可十一 23 ~ 24『我實在告訴你們，無論誰對這座山說，你得挪開，投在海裏，他若心裏不疑惑，只信他所說的成了，就必給他成了。所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信已經得着了，就必得着。』

權柄的禱告…就是馬可十一章裏的禱告。…二十四節的話…是與二十三節連起來的…，可見二十三節也是說到禱告的事。希奇的就是在這裏不像普通的禱告，這裏不是對神說，『神阿，求你把這座山挪開此地投在海裏。』…主不是叫我們對神說，乃是叫我們面向山，…直接對山說，『你得挪開，投在海裏。』主恐怕我們以為這不是禱告，所以在二十四節就來解釋說，這也是禱告。…這就是權柄的禱告。權柄的禱告，不是求神作甚麼，乃是用神的權柄，把神的權柄拿來直接對付難處，直接對付那該除去的事。這種禱告，是每一個得勝者所必須學習的。每一個得勝者必須學會如何直接對山說話（倪柝聲文集第二輯第二冊，二三〇頁）。

信息選讀

我們有許多軟弱的地方，像脾氣、污穢的思想，或者身體的病痛等等，如果去對神說，好像不容易見效，但你如果把神的權柄拿來，對山說話，它立刻就跑掉了。…山，就是那些攔阻你的，叫你的道路走不通的。…許多人當他在他的生命中、工作中遇見山的時候，都是去禱告神，求神挪開這座山。

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

但神要對你說，你自己去對山說罷，只要你去吩咐山說，『你得挪開，投在海裏』，就穀了。…權柄的禱告是你要對那攔阻你的說，『離開我！』你要對你的脾氣說，『離開我！』你要對你的疾病說，『離開我！我要靠着主復活的生命仍然起來。』不是對神說，是直接對山說，『你得挪開，投在海裏。』這就是權柄的禱告。

如果我們在神面前清楚知道了神的旨意是甚麼，一點不疑惑，大膽的對山說，『你得挪開，投在海裏，』事情必定成就。在這裏神派定我們作一個發命令的人，我們命令神所已經命令的事，我們吩咐神所已經吩咐的事，這就是權柄的禱告。權柄的禱告不是直接向神求，乃是直接用神的權柄來對付難處。

權柄的禱告是與作得勝者有關係的。基督徒如果不知道這個，就不能作得勝者。我們要記得，坐在寶座上的是神，是我們的主耶穌，服在寶座下面的是仇敵。惟有禱告能轉動神的能力。神的能力沒有一個能穀轉動它，只有禱告。所以禱告是頂需要的。如果不禱告的話，就不能好好的作得勝者。知道甚麼是權柄的禱告，纔知道甚麼是禱告。得勝者最要緊的工作，就是把寶座上的權柄帶到地上來。今天只有一個寶座—神的寶座—是掌權的，是遠超過一切的。要有分於那權柄，就必須禱告；所以禱告是十分需要的。凡能動寶座的，就必定能動一切。我們必須看見基督升天是遠超過一切的，我們必須看見萬有都服在祂的腳下，因此我們可以用這寶座的權柄來管理一切，因此我們每一個都必須學會這權柄的禱告（倪柝聲文集第二輯第二冊，二三〇至二三三頁）。

參讀：教會禱告的職事，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

第三週詩歌

WEEK 3 — HYMN

560

禱告—憑信心

6 6 6 6 8 8 (英 777)

降 A 大調

4/4

5 | 3̣ · 5̣ 1 · 1̣ | 1̣ 7̣ 0 5̣ | 5̣ 1 4 · 3̣ | 3̣ 2 0

一 要對這山說：“去，離此，投在海裏！”

1 | 5̣ · 6̣ b7̣ 7̣ | b7̣ 6̣ 0 6̣ | 6̣ · 7̣ 1 1 | 1̣ 7̣ 0

心中若不疑惑，就必成就於你。

3/4 5̣ | 5̣ - 1 | 3 - 1 | 1 - 6̣ | 5̣ - 1 | 4 - 3 | 3 2 1 | 1 - 7̣ | 1 - ||

相信主話，必要成全，在主裏面吩咐你山！

二 取用救贖權利， 主的寶血所買；
使這權利有效， 三一之神同來。
順服主話，必要成全， 在主裏面吩咐你山！

三 自己、罪惡、病痛， 主已全部擔當，
神的要求滿足， 你已得着釋放。
倚靠主話，必要成全， 在主裏面吩咐你山！

四 圍繞高大牆垣， 憑信禱告放膽；
在牆未倒之先， 喊出得勝頌讚。
安心相信，必要成全， 在主裏面吩咐你山！

五 所有銅門鐵門， 全都仆倒降服，
讓那相信戰士， 高唱凱歌進入。
不睬仇敵，必要成全， 在主裏面吩咐你山！

六 取用神的信心， 脫去不信恥辱；
廣行神蹟之杖， 要將理由盡逐。
站在主話，必要成全， 在主裏面吩咐你山！

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!

第四週

藉着望斷以及於耶穌，
就是我們信心的創始者與成終者，
奔跑基督徒的賽程，
使我們能得着獎賞

詩歌：補 424

讀經：來十二 1～2，林前九 24，腓三 13～14，
提後四 7～8，羅十二 3，歌一 4，耶三一 3

【週一】

壹 『所以，我們既有這許多的見證人，如同雲彩圍着我們，就當脫去各樣的重擔，和容易纏累我們的罪，憑着忍耐奔那擺在我們前頭的賽程』——來十二 1：

一 雲彩是為着引導百姓跟隨主（民九 15～22），並且主是在雲彩中與百姓同在（出十三 21～22）；按原文，『見證人』含殉道者意（徒一 8）：

- 1 藉着有信心的人，我們就能得着主的同在和祂的引導；所有有信心的人，就是召會裏的人，都是雲彩；尋求主同在最好的路，就是到召會裏來。
- 2 凡要尋求主引導的人，都必須跟隨雲彩，就是召會；主在雲彩裏，意思就是祂與有信心的人同在。

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 我們既是有信心的人，就是今天的雲彩，人只要跟隨我們，就可以跟從主；凡尋求祂的人，都能在我們中間得到祂的同在一參林前十四 24 ~ 25，詩三六 8 ~ 9，十六 11。

【週二】

二 基督徒的一生就是一個賽程；每一個得救的基督徒都必須奔跑這賽程，好贏得獎賞（林前九 24）；這獎賞不是指一般的救恩（弗二 8，林前三 15），乃是指特別的賞賜（來十 35，林前三 14）；使徒保羅已經跑完這賽程，贏得了獎賞（九 26 ~ 27，腓三 13 ~ 14，提後四 7 ~ 8）：

- 1 重擔乃是重量、負擔或障礙；賽跑的人脫去各樣不必要的重量，各樣纏累人的重擔，使他們沒有障礙，以贏得競賽。
- 2 按希伯來十二章一節的上文，獨一的、纏累人的罪，乃是故意犯的罪，指停止與聖徒們的聚集，放棄神經綸中新約的路，以及回到猶太教去（十 26）；重擔和纏累人的罪，都會阻撓並限制希伯來的信徒，使他們不能在新約的路上跟從耶穌，奔跑那屬天的賽程。

三 我們需要憑着忍耐奔跑，求主引導我們的心，進入神的愛以愛神，並進入基督的忍耐以忍耐——帖後三 5：

- 1 這愛是我們對神的愛，乃是出自那已經澆灌在我們心裏（羅五 5）之神的愛（約壹四 19）。
- 2 這忍耐是我們享受、經歷基督的忍耐，而以這忍耐來忍耐——參啓一 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.

【週三】

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

一 我們藉着轉離其他各種目標，以專一的注意力望斷以及於耶穌，就能過基督徒的生活，奔跑基督徒的賽程：

- 1 奇妙的耶穌，在天上登了寶座，並得了榮耀尊貴為冠冕（二9），祂是宇宙中最大的吸引。
- 2 祂就像巨大的磁石，吸引所有尋求祂的人歸向祂—歌一4，何十一4，耶三一3。
- 3 我們乃是受祂迷人的美麗（可愛、可悅、可喜）所吸引，纔望斷祂以外一切的事物—詩二七4。
- 4 沒有這樣迷人的對象，我們怎能望斷地上這麼多迷惑人的事物？

二 耶穌是信心的創始者、發起者、開創者、源頭和因由；照我們天然的人，我們沒有信的能力，但當我們望斷以及於耶穌，祂這賜生命的靈（林前十五45下）就將祂自己，將祂信的成分，灌輸到我們裏面。

三 這樣，自然而然的，有一種信在我們裏面升起，我們就有信心相信祂；這信不是出於我們自己，乃是出於那將自己作信的成分，分賜到我們裏面，替我們信者的。

【週四】

§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觀的替我們相信；祂把自己灌輸到我們裏面，作到我們裏面，直到祂自己在我們裏面成了信的成分。

五 因此，不是我們信，乃是祂在我們裏面信；這樣，祂就使我們成了信的人（參徒六 5，十一 22～24 上）；表面上，是我們的信；實際上，是祂的信；這就是真正的信心。

六 信是一種質實的能力，是第六個感官，我們乃是憑這官能，把未見之事或所望之事質實出來——來十一 1：

- 1 質實就是那使我們能把本質實化出來的能力。
- 2 我們五官的作用是質實外面世界的東西，把一切客觀的東西遷移到我們裏面來，成為我們主觀的經歷。
- 3 就像眼睛對視覺，耳朵對聽覺，鼻子對嗅覺一樣，信心——我們信心的靈——乃是我們將看不見之屬靈世界裏的一切，質實到我們裏面的器官——林後四 13。
- 4 我們在終極完成之靈這神聖奧祕的範圍裏，就能運用我們信心的靈連同屬靈的感覺，觀看主（弗一 18，太五 8，伯四二 5），聽祂（加三 2，啓二 7 上），觸摸祂（太九 21，十四 36，約四 24），嘗祂（詩三四 8，彼前二 2～3），並聞祂，被祂充滿到一個地步，成為『基督馨香之氣』（林後二 15），我們這些在愛裏的基督徒，行事為人也成為獻與神的馨香之氣（弗五 2）；此外，我們這些愛祂的尋求者，至終在生命裏成熟到一個地步，有屬靈的直覺和高而敏銳之辨別力的嗅覺，能辨別甚麼是出於神的、甚麼不是出於神的（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).

【週五】

七 信是所望之事的質實，使我們對未見之事有把握和確信；因此，信是未見之事的證據、證明——來十一1：

- 1 『我們是在盼望中得救的；只是所見的盼望不是盼望，誰還盼望他所見的？但我們若盼望所不見的，就必忍耐着熱切等待』——羅八 24 ~ 25。
- 2 我們的生活該充滿盼望，這盼望是隨着信且與信並存的（彼前一 21，林前十三 13）；我們當成爲那些『照我們祖宗亞伯拉罕…信的腳蹤而行的人』（羅四 12），他『在無可指望的時候，仍靠指望而信』（18）。
- 3 我們需要運用我們信心的靈，好叫我們行事爲人憑着信心，不憑着眼見（林後四 13，五 7）；我們不是顧念、注視所見的，乃是顧念、注視所不見的，因爲所見的是暫時的，所不見的纔是永遠的（四 18）。
- 4 基督徒的生活是一種未見之事的生活；召會的墮落是從所不見的事墮落到所見的事——來十一 27，彼前一 8，加六 10。
- 5 主的恢復是要將祂的召會從所見的事恢復到所不見的事。

【週六】

八 耶穌是我們信心的成終者、完成者、完全者——來十二 2 上：

- 1 我們不斷的望斷以及於祂，祂就要完成並完全我們奔跑屬天賽程所需要的信心——1 節。
- 2 我們所有的信在質的一面都是同樣的，但這信的量

§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，乃在於我們有多少接觸活的神，使祂得以在我們裏面增長—羅十二 3：

- a 進展階段的信是藉着我們接觸三一神而來，祂在我們裏面就是信—帖前五 17。
 - b 接受這樣的信的路，乃是藉着呼求主，向主禱告，並禱讀主話，來接觸這信的源頭，就是主，也就是那經過過程並終極完成的神—來四 16，羅十 12，提後二 22，弗六 17 ~ 18，來四 2。
 - c 當我們接觸祂時，祂就在我們裏面湧流，並且我們中間就有相互的信心；我們因着彼此的信心，就同得鼓勵—羅一 12，門 6。
- 3 我們重生的靈，我們信心的靈，就是那勝過撒但所組織並霸佔之世界的得勝—約壹五 4，約三 6，林後四 13，約壹五 18。
- 4 那無法壓制、無限無量之信的大能，推動許多人為主受苦，冒生命的危險，並成為得勝的受差遣者和殉道者，以完成神在信仰裏永遠的經綸—路十八 8，腓二 30，羅十六 3 ~ 4，徒二十 24，提前一 4，來十二 3，參士八 4。

九 根據希伯來十二章二節，耶穌為那擺在前面的喜樂，『就輕看羞辱，忍受了十字架，便坐在神寶座的右邊』：

- 1 主耶穌知道祂要藉着死，在復活裏得榮耀（路二四 25 ~ 26），並要釋放祂神聖的生命，以產生許多弟兄作祂的彰顯（約十二 23 ~ 24，羅八 29）；祂為那擺在前面的喜樂（約十六 20 ~ 22），就輕看羞辱，自願被交與撒但所霸佔的猶太首領和外邦人，被他們定罪以至於死。

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 所以神將祂升到諸天之上，使祂坐在自己的右邊（可十六 19，徒二 33 ~ 35），賜給祂那超乎萬名之上的名（腓二 9 ~ 10），立祂為主為基督（徒二 36），並賜祂榮耀尊貴為冠冕（來二 9）。
- 3 我們若望斷以及於祂這奇妙且包羅萬有的一位，祂就要把祂自己作為天、生命和力量供應到我們裏面，將祂一切的所是傳輸並灌注到我們裏面，使我們能奔跑屬天的賽程，在地上過屬天的生活；如此，祂要帶我們走完一生信的路途，領我們進榮耀裏去—林後三 16、18，彼前五 4，提後四 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.

第四週■週一

晨興餽養

來十二 1『…我們既有這許多的見證人，如同雲彩圍着我們，就當脫去各樣的重擔，和容易纏累我們的罪，憑着忍耐奔那擺在我們前頭的賽程。』

出十三 21『耶和華在他們前面行，日間在雲柱中領他們的路；夜間在火柱中光照他們，使他們日夜都可以行走。』

雲彩是為着引導百姓跟隨主（民九 15～22），並且主是在雲彩中與百姓同在（出十三 21～22）。以色列人乃是藉着雲柱跟隨主，並在雲柱中享受主的同在。所有信心的見證人，和信心的殉道者，都如同雲彩。藉着這些如同雲彩的見證人（來十二 1），我們得以跟隨主，並享受祂的同在（希伯來書生命讀經，六五九頁）。

信息選讀

舊約的聖徒，只是信心的見證人，沒有一個是信心的創始者、源頭、成終者或完成者。希伯來十二章一節把信心的見證人看作是『如同雲彩圍着我們』。主是在雲彩中與祂的百姓同在（出十三 21～22）。以色列人是照着雲彩的行動跟隨主。雲彩在那裏，主也就在那裏。不僅如此，雲彩更是為着引導百姓跟隨主。如果你有心要尋找主，…你會立即覺得，藉着有信心的人，就能得着主的同在和祂的引導。你若有雲彩，你就有了主。你若失去雲彩，你就失去了主。所有有信心的人，就是召會裏的人，都是雲彩。尋求主同在最好的路，就是到召會裏來。凡要尋求主引導的人，都必須跟隨雲彩，就是召會。主在雲彩裏，意思就是祂與有信心的人同在。我們

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，我們就是今天的雲彩；人只要跟隨我們，就可以跟從主。凡尋求祂的人，都能在我們中間得到祂的同在。主既是在我們這裏，所以我們在那裏，那裏就是主今天行動的方向（希伯來書生命讀經，六六〇頁）。

希伯來十二章一節所說的『見證人』…按字面看，好像就是指着十一章所說的那些大有信心的人。但是，實在說來，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見證如同雲彩圍着我們。

這許多見證…是證明神『這麼大的救恩』（二 3～4）。…〔這救恩〕不只是罪得赦免，更是指得着國度。國度就是我們奔跑的目標。神給我們這麼多的見證，為要鼓勵我們過信心的生活，來奔跑這個賽程，來得着國度的榮耀。在十一章裏，那些信心的偉人所直接信的雖然不都是為着國度，但他們的信心就是他們的路程…。他們所直接相信的已經得着了，如有的被提，有的得地，有的復活，有的免滅亡；但這些並不是神所應許最後要給他們的。他們因信所得的一切，不過是證據（或憑質），證明他們也要得着神所應許的國度。『這些人都藉着信得了美好的見證，卻沒有得着所應許的；因為神為我們豫備了更美的事，叫他們若沒有我們，就不能完全。』（十一 39～40）這是說…國度。…神證明他們將來必定得着國度。

『許多的見證人』，就是神因許多人的信心所賜給的恩典。神已經這樣的聽禱告、行神蹟，來證明他們這樣的奔跑賽程是祂所喜悅的，國度是他們所必有的。我們因為有了這許多的見證，就必須奔跑這信心的賽程（倪柝聲文集第一輯第十七冊，二五〇至二五一頁）。

參讀：希伯來書生命讀經，第四十八篇；倪柝聲文集第一輯第十七冊，奔那擺在前頭的路程。

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

第四週■週二

晨興餽養

來十二 1『…我們既有這許多的見證人，如同雲彩圍着我們，就當脫去各樣的重擔，和容易纏累我們的罪，憑着忍耐奔那擺在我們前頭的賽程。』

林前九 24『…在場上賽跑的都跑，…你們應當這樣跑，好叫你們得着獎賞。』

帖後三 5『願主修直你們心中的途徑，引導你們的心，進入神的愛以愛神，並進入基督的忍耐以忍耐。』

基督徒的一生就是一個賽程，每一個得救的基督徒都必須奔跑這賽程，好贏得獎賞（林前九 24）。這獎賞不是指一般的救恩（弗二 8，林前三 15），乃是指特別的賞賜（來十 35，林前三 14）。使徒保羅已經跑完這賽程，贏得了獎賞；他幾乎是惟一把基督徒生活比作賽跑的人。在希伯來書裏，他囑咐希伯來的信徒要奔跑賽程；他說，要『憑着忍耐奔那擺在我們前頭的賽程』（十二 1）（希伯來書生命讀經，六七〇頁）。

信息選讀

這賽程…不…是得完全或得榮耀，因為那是賽程的目標。也不能說賽程是生命之律內裏的運行，因為那是賽程的過程。賽程甚至也不是喪失魂，因為那是奔跑賽程的途徑，而不是賽程本身。…主在約翰十四章六節…說…，『我就是道路。』賽程就是道路、行程。因為基督是道路，所以祂也是賽程。我們所奔跑的賽程乃是基督。…在宇宙中，神豫備了一條獨一的路，是我們必須行走的。…基督顯現之前，神用豫表來表徵基督是神的道路；最顯著的豫表，就是帳幕。…帳幕…中有一條道

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，從祭壇開始，經過洗濯盆、陳設餅的桌子、燈臺、香壇，把我們帶進約櫃，就是生命之律所在之處。帳幕裏的道路，就是基督是我們獨一道路的圖畫。…保羅在希伯來六章告訴我們要逃跑（18）。我們必須逃離一切事物，而進入至聖所，就是我們的先鋒耶穌基督所進入的幔內。這也是奔跑賽程的意思。

〔在〕十二章一節，…重擔，也可譯為重量，負擔，障礙。賽跑的人脫去各樣不必要的重量，各樣纏累人的重擔，使他們沒有障礙，以贏得競賽。請注意，保羅在這裏是說『我們』，而不是說『你們』，他將自己也包括在這件事之內。…『容易纏累我們的罪』（1）…主要的是指纏累我們，使我們不能奔跑賽程的事，正如十章二十六節所說的故意犯罪，會使希伯來的信徒離開神經綸中新約的路一樣。重擔和纏累人的罪，都會阻撓並限制希伯來的信徒，使他們不能在新約的路上，跟從被猶太教所棄絕的耶穌，奔跑那屬天的賽程。…十二章一節所題的罪，是很獨特的，因為在原文裏保羅在此加了指定冠詞，而稱之為『那罪』。這獨一的、纏累人的罪，乃是故意犯的罪，指停止與聖徒們的聚集，放棄新約的路，以及回到猶太教去。

在這賽程中，會有很大的反對。因此，我們必須憑着忍耐奔跑這賽程（十二1）。這意思是說，我們要奔跑基督的賽程，就必須憑着忍耐忍受反對，絕不可疲倦灰心（希伯來書生命讀經，六七〇至六七一、六七五至六七七頁）。

主引導我們的心〔帖後三5〕，是藉着那靈的引領；神的愛已經藉着那靈澆灌在我們心裏（羅八14，五5）。帖後三章五節裏神的愛，是我們對神的愛，乃是出自那已經澆灌在我們心裏之神的愛（約壹四19）。在積極一面，我們需要享受神的愛，使我們愛祂，為祂活着；在消極一面，我們需要有分於基督的忍耐，使我們像祂一樣忍受苦難，抵擋神的仇敵撒但（帖撒羅尼迦後書生命讀經，四七頁）。

參讀：希伯來書生命讀經，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

第四週■週三

晨興餽養

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

弗二 8『你們得救是靠着恩典，藉着信；這並不是出於你們，乃是神的恩賜。』

在希伯來十二章二節，…望斷，原文指轉離其他各種目標，以專一的注意力注視。百米競賽的跑者，不顧別的事物，只專心注視目標。保羅在這節似乎是說，『希伯來弟兄們，不要站着考慮觀望。要從基督以外的事物轉過來，而專心注視祂。這纔是奔跑賽程的祕訣。』希伯來的信徒必須望斷他們環境中一切的事物，望斷他們老舊的宗教—猶太教，望斷猶太教的逼迫，望斷一切屬地的事物，好望斷以及於，以達到這位現今在諸天之上，坐在神寶座右邊的耶穌。

奇妙的耶穌，在天上登了寶座，並得了榮耀尊貴為冠冕（二 9），祂是宇宙中最大的吸引，就像巨大的磁石，吸引所有尋求祂的人歸向祂。我們乃是受祂迷人的美麗所吸引，纔望斷祂以外一切的事物。若沒有這樣迷人的對象，我們怎能望斷地上這麼多迷惑人的事物？（希伯來書生命讀經，六七七、六七九頁）。

信息選讀

惟有耶穌是信心的創始者與成終者。我們曾看過，舊約的聖徒不過是信心的見證人，但耶穌乃是信心的創始者與成終者。創始者也可譯為起始者，開創者，

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

首領，開拓者，先鋒；原文與希伯來二章十節者同。耶穌乃是信心的創始者；祂是信心的發起者、開創者、源頭和因由。創始者就是起始者和開創者；祂…是源頭和因由。…祂也是開拓者和先鋒，…是信心的首領和元帥。我們若把這些名稱加在一起，對於耶穌是信心的創始者，就可以得到一個適當的定義。

我們需要耶穌作信心的創始者，因為照我們天然的人，我們沒有信的能力…。那叫我們得救的信，乃是我們從主所得寶貴的信（彼後一 1）。當我們仰望耶穌，祂這賜生命的靈（林前十五 45）就將祂自己，將祂信的成分，灌輸到我們裏面；這樣，自然而然的，有一種信在我們裏面升起，我們就有信心相信祂。這不是出於我們自己，乃是出於那將自己作信的成分，分賜到我們裏面，替我們信者的。因此，乃是主自己作我們的信。我們是因着祂作我們的信而活，是因着祂的信（加二 20），不是因着我們自己的信。

耶穌是信心的創始者和起始者，主要是就着祂在地上的生活和所行的路程說的。主耶穌在地上時，開創了信心。祂所過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，祂開創了信心。所以，祂是信心的創始者。…耶穌是開拓者和先鋒，開了信心的路。你若再把四福音讀過，就會看見祂的生活乃是開闢的生活，就是開闢信心之路的生活。…耶穌…也是信心的首領和元帥。祂開了信心的路，並作了先鋒，領先開拓這路。因此，祂這位元帥能帶我們隨着祂的腳蹤，走完信心的路。祂一生在地上的行徑裏，作了信心的創始者；又在榮耀裏，在天上的寶座上，作了信心的成終者；當我們仰望祂時，祂就將所創始並成終的信心，傳輸甚至注入我們裏面（希伯來書生命讀經，六六一至六六二頁）。

參讀：希伯來書生命讀經，第四十九篇；羅馬書的結晶，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

第四週■週四

晨興餽養

彼後一 1 『…西門彼得，寫信給那些因我們的神和救主，耶穌基督的義，與我們分得同樣寶貴之信的人。』

加二 20 『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

當我們仰望耶穌，祂就把祂自己作為信的成分，灌輸到我們裏面，祂就成了我們的信心。…信是一種質實的能力，好像我們的第六個感官。我們藉着福音的傳揚，就得了這質實的官能。正確的傳福音，不應當只是教訓，也必須是一種灌輸。…在向〔罪人〕傳福音之前，我必須先從主那裏得着一些出於主的東西。然後，當我傳講時，我所得着那出於主的東西，會像電一樣射入那些聽的人裏面。…他們也許會搖頭，不同意我的說法；然而在他們的深處，對我所說的有了信心。…因為有一種成分灌輸到他們裏面，所以他們就能相信主（希伯來書生命讀經，六六四頁）。

信息選讀

盡職不是在於我們的口才，乃在於我們的發表。…正確的職事，完全是在於被神自己灌輸充滿。首先，我們被神聖的元素充滿；然後，在盡職時，我們很有吸引力的把這神聖的元素放射到別人裏面。

我們若要有信心，就必須望斷以及於耶穌這信心的源頭。當我們望斷一切事物以及於耶穌，祂就會把祂自己放射到我們裏面，以祂自己充滿我們。結果我們就自

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

然而然的有了信心。信心不是起始於我們，乃是起始於祂。信心乃是基督自己非常主觀的替我們相信。祂把自己灌輸到我們裏面，作到我們裏面，直到祂自己在我們裏面成了信的成分。因此，不是我們信，乃是祂在我們裏面信。這樣，祂就使我們成了信的人。表面上，是我們的信；實際上，是祂的信。這就是真正的信心。

一旦基督在我們裏面起始了這個信心，祂就…要完全、完成並成全這信心。不要以為你靠自己可以成為信心的偉人。…我們所有的信心，就是基督自己在我們裏面相信，並且替我們相信。我們是因祂的信活着，憑祂作我們的信而活（加二 20）。…基督那信的成分，是藉着生命之律灌注到我們裏面的。我們越讓生命之律在裏面運行，就越能相信。我們若給生命之律充分的機會一直在我們的心思、情感和意志裏運行，這運行就會在我們裏面產生極大的信心（希伯來書生命讀經，六六五至六六七頁）。

有信心，不同於用剛強的意志決定要相信一些事。聖經所啓示的信，不是出於我們自己，乃是神所已經分給我們的神聖事物（彼後一 1）。信就是神聖灌輸的結果。

神的靈與神的話並行；在聖經裏，那靈與話絕不分開（約六 63，弗六 17）。當神的話臨到我們，那靈就與話同來；當神向我們說話時，那靈就以神的所是注入我們裏面。那靈不僅向我們啓示主話中的真理，也將神的素質、祂神聖的元素，分賜到我們裏面。我們讀主的話時，不僅有知識和啓示，也有神聖的元素，自然而然且不知不覺的注入並灌輸到我們這人裏面。這灌輸的結果，使一個東西自然而然的在我們裏面興起，成了我們相信的能力，我們就簡單的相信。…這就是信（李常受文集一九七五至一九七六年第三冊，九三至九四頁）。

參讀：正常的基督徒信仰，基督與基督徒，第一篇；歌中的歌，一二五至一二七頁；李常受文集一九七五至一九七六年第三冊，希伯來書要點簡記，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

第四週■週五

晨興餽養

來十一 1『信就是所望之事的質實，是未見之事的確證。』

羅八 24～25『因為我們是在盼望中得救的；只是所見的盼望不是盼望，誰還盼望他所見的？但我們若盼望所不見的，就必忍耐着熱切等待。』

雖然信已經實化在我們裏面，但要給信下定義並不容易。…〔希伯來十一章一節說到〕信就是所望之事的質實。因此，信是所望之事的確信、把握、證實、實際、素質、支持的根據，支持所望之事的根基。…信不是一種實質，乃是一個質實的動作。有信心並不是有一種實質的元素，乃是有一種質實的能力。雖然有些東西是看不見、聽不到、摸不着的，但是在我們裏面有一種能力，把這些東西質實出來。…我們的五官各有一種質實的能力。譬如，我們的鼻能質實香味…。信心是在我們五官之外的特別感官。我們藉着這一官能，就把一切未見之事和所望之事，都質實出來（希伯來書生命讀經，六三八至六四〇頁）。

信息選讀

信徒的生活就是所望之人的生活，這盼望是與信並行、並存的（彼前一 21，林前十三 13，羅四 18）。不信的人，因為沒有基督，就沒有指望（弗二 12，帖前四 13）。但我們在基督裏的信徒，是有指望的人。我們從神所接受的呼召，帶給我們盼望（弗一 18，四 4）。我們蒙了重生，有活的盼望（彼前一 3）。基督在我們裏面，是那榮耀的盼望（西一 27，提前一 1），結果我們的身體要在榮耀中得贖，改變形狀（羅八 23～25）。這就是救恩的盼望（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（帖後二 16），永遠生命的盼望（多一 2，三 7），也是神之榮耀的盼望（羅五 2），福音的盼望（西一 23），給我們存在諸天之上的盼望（5）。我們該一直持定這盼望（約壹三 3），因這盼望而誇耀（羅五 2）。我們的神是賜盼望的神（十五 13），使我們藉着經書的鼓勵（4），可以一直因神有盼望（彼前一 21），並在指望中喜樂（羅十二 12）。希伯來書囑咐我們將因盼望而有的膽量和誇耀堅守到底（三 6），顯出殷勤，以致對所盼望的有充分的確信，一直到底（六 11），並持定擺在前頭的盼望（18）。希伯來書也告訴我們，新約帶進了更美的盼望，藉此我們可以親近神（七 19）。我們的生活該充滿盼望，這盼望是與信並行、並存的（彼前一 21，林前十三 13）。我們當效法亞伯拉罕，在無可指望的時候，仍靠指望而信（羅四 18）。…一切所望之事，都因我們的信而被質實。因着信，一切所望之事就都是實在的；若沒有信，一切所望之事似乎都是空的。我們必須接觸神，讓祂把信注入我們裏面，使我們能把祂所應許而成爲我們盼望的一切事，都質實出來。

希伯來十一章一節又說，信是『未見之事的確證』。『確證』這辭也可譯爲證據或證明。『確證』這辭含示行動。因此，信心不是實質，乃是未見之事的確證、行動、證據和證明。凡盼望之事，都是未見之事（羅八 24～25）。任何事情若是看見了，就不必盼望。我們是有盼望的人，生活的目標不該放在所見的，乃該放在所不見的；因爲所見的是暫時的，所不見的纔是永遠的（林後四 18）。因此，我們行事爲人，是憑着信心，不是憑着眼見（五 7）。我們的目標是至聖所和新耶路撒冷，這兩樣都是看不見的。然而，對這些未見之事，我們有充足的確證。信心使我們對未見之事有把握，證實我們所沒有看見的。因此，信是未見之事的證據、證明（希伯來書生命讀經，六四〇至六四一頁）。

參讀：希伯來書生命讀經，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

第四週■週六

晨興餽養

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

二 9『惟獨看見耶穌得了榮耀尊貴為冠冕，祂為着受死的苦，成為比天使微小一點的，好叫祂因着神的恩，為樣樣嘗到死味。』

耶穌是信心的成終者，主要是就着祂在榮耀裏和在天上的寶座上說的。祂在榮耀裏坐在寶座上，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，必能完成並完全祂所起始並開創的信心（希伯來書生命讀經，六六三頁）。

我們因着信，不但叫我們的生活有大改變，…這裏還有一個很大的能力，產生出很多傳道人和殉道者來。因為有這個大的能力在裏面，是你沒有法子壓制，也沒有法子困住的，叫人能坦然為主受苦難，經過危險，以致泰然的去殉道。這一切都是因着信，和基督一碰，基督裏面的一切，就都到你裏面來了（倪柝聲文集第二輯第七冊，二一二頁）。

信息選讀

按照希伯來十二章二節，耶穌為那擺在前面的喜樂，就輕看羞辱，忍受了十字架。主耶穌知道祂要藉着死，在復活裏得榮耀（路二四 25 ~ 26），並要釋放祂神聖的生命，以產生許多弟兄作祂的彰顯（約十二 23 ~ 24，羅八 29）。祂為那擺在前面的喜樂，就輕看羞辱（來十二 2），自願被交與撒但所霸佔的猶太首領，被他們定罪以至於死。所以神將祂升

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

到諸天之上，使祂坐在自己右邊（可十六 19，徒二 33 ~ 35），賜給祂那超乎萬名之上的名（腓二 9 ~ 10），立祂為主為基督（徒二 36），並賜祂榮耀尊貴為冠冕（來二 9）。…基督在祂的升天裏，坐在神行政的寶座上。祂…在天上登了寶座（十二 2）。

保羅在別的书信中，主要的是向我們陳明，基督作賜生命的靈（林前十五 45），住在我們靈裏（羅八 10，提後四 22），作了我們的生命和一切。但在希伯來書，他特別將我們指向這坐在天上、具備多面、在各面照顧我們的基督。…在希伯來書，天上的基督與地上的宗教並一切地上的事物相對。我們要經歷內住的基督，就需要轉到靈裏接觸祂；我們要享受天上的基督，就需要望斷一切地上的事物，而及於這位坐在神寶座右邊的基督。祂藉着死與復活，已經成就了神和人所需要的一切；現今祂在升天裏，坐在諸天之上，乃是在神子（一 5）和人子（二 6）的身位裏，也就是在神（一 8）和人（二 6）的身位裏，作了神所立的承受萬有者（一 2）、神的受膏者（9）、我們救恩的創始者（二 10）、那聖別人者（11）、常時的救援者（16）、應時的幫助者（四 16）、從神來的使徒（三 1）、大祭司（二 17，四 14，七 26）、真帳幕的執事（八 2），有更超特的職任（6），是更美之約的保證和中保（七 22，八 6，十二 24）、新約的執行者（九 16 ~ 17）、先鋒（六 20）、信心的創始者與成終者（十二 2）以及羣羊的大牧人（十三 20）。我們若仰望祂這奇妙且包羅萬有的一位，祂就要把天、生命和力量供應我們，將祂的所是傳輸並灌注到我們裏面，使我們能奔跑屬天的賽程，在地上過屬天的生活；如此，祂要帶我們走完一生的路途，領我們進榮耀裏去（二 10）（新約總論第十三冊，一六四至一六六頁）。

參讀：新約總論，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

第四週詩歌

一路跑盡

(英1206)

補 424

G 大調

4/4

5̣ 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5 - 4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1 - -

一 我們有當跑的路,阿利路亞!當一路跑盡,莫停下!

5̣ 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5 - 4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1 - -

對所有在跑的人,阿利路亞!神說:“當望斷及於祂!”

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

(副) 當望斷 以及於祂! 一路跑盡,莫停下!

5̣ 5̣ | 1̣ 1̣ 1̣ 1̣ 7̣ 6̣ · 5̣ | 5 - 4 2 | 1̣ 1̣ 1̣ 1̣ 7̣ 2 | 1 - - ||

望斷一切身外物,注視耶穌,當望斷一切及於祂!

二 望斷周遭的事物,阿利路亞! 當望斷擾攘與掙扎;

專一注視安息主,阿利路亞! 當望斷一切及於祂!

三 望斷起伏的心緒,阿利路亞! 別管你自己好或差;

專一注視那標竿,阿利路亞! 當望斷一切及於祂!

四 望斷背後的一切,阿利路亞! 好或壞完全不管它;

持守那位活的主,阿利路亞! 當望斷一切及於祂!

五 專一注視祂榮臉,阿利路亞! 祂是阿拉法、俄梅嘎;

領受恩典向前跑,阿利路亞! 當望斷一切及於祂!

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!

第五週

憑着信心的靈說話

詩歌：補 857

讀經：來一 1～2 上，徒一 8，四 20、29、31，羅十 14、17，林前十二 13，十四 26、31，林後四 10～13，弗五 18～19

【週一】

壹 我們的神是一位說話的神—來一 1～2 上：

一 整個宇宙是憑神說話而有的—羅四 17，來十一 3，詩三三 9。

二 希伯來書的素質，乃是神在子裏說話—一 1～2 上：

- 1 神在子裏說話，子作為那靈向眾召會說話；至終，那靈同着召會說話—啓二 7 上，二二 17。
- 2 乃是完全藉着這說話的故事，神被帶到人裏面，人也被帶到神裏面—約一 14，六 63。
- 3 神向我們說話，證明我們是在祂的祝福之下一參撒上三 1、10、21。
- 4 信徒的一生，都繫於主的說話上一來一 3，太十七 5，啓二 7 上，歌八 13，來五 13～14。
- 5 活神藉着說話，將祂自己分賜並注入到我們裏面—提後三 16～17，結三七 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 神一說話，光就照亮，帶給我們領悟、異象、知識、智慧和口才—詩一一九 105、130。
- b 神一說話，生命就分賜出來，而這生命包含基督一切神聖的屬性和人性的美德—約六 63，一 1、4。

【週二】

- c 神一說話，能力就傳輸出來，而這是生命生長並繁殖的能力—可四 14、26。

三 神是說話的神，祂按着自己的形像造人，把人造得和祂一樣會說話—創一 26 ~ 28:

- 1 在神創造人的事上，最奇妙的就是給人裏面造一個靈；第二件奇妙的事就是人會說話—二 7、19 ~ 20、23。
- 2 神在聖經中清楚的給我們看見，祂創造人的目的乃是要人為祂說話—約十二 50，十四 10，徒四 20、31。
- 3 神要我們彰顯祂並代表祂，主要乃是藉着為祂說話—創一 26。
- 4 作為神的代表，我們必須說神的話—約三 34，徒二 40，五 20。

【週三、週四】

貳 『照經上所記：「我信，所以我說話；」我們既有這同樣信心的靈，也就信，所以也就說話』—林後四 13:

- 一 在我們實際的生活中，憑着信心的靈說話，乃是一個重大的要點。
- 二 在全本聖經裏，『信心的靈』這特殊的發表只

- 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

用過一次—林後四 13。

三 信心的靈乃是聖靈與我們人重生之靈的調和—林前六 17:

- 1 『信心的靈』這辭將靈和信心擺在同位—林後四 13。
- 2 信心是出於靈的；因此信心的靈就是信心—13 節。
- 3 我們的信心乃是調和的靈—林前六 17，林後四 13。

四 我們必須像作詩的人，運用這樣的靈，信並且說我們所經歷於主的事，特別是祂的死和復活—詩二二 1～22。

五 信心不是在我們的心思裏，乃是在我們那與聖靈調和的靈裏；懷疑是在我們的心思裏—林前六 17，羅八 6，弗四 23。

六 我們相信的信成了說話的信；我們一轉向靈，就信—林後四 13 下。

七 林後四章十至十三節指明，使徒是藉着調和的靈，在復活裏過釘十字架的生活，以完成他們的職事：

- 1 從十三節的上下文來看，保羅是在說他對主的死與復活的經歷：
 - a 使徒保羅見證耶穌的治死，使耶穌的生命也得以顯明在我們的身體上—10 節。
 - b 在十一節他繼續說到，我們這活着的人，是常為耶穌被交於死，使耶穌復活的生命，得以在我們這必死的肉身上顯明出來。
 - c 保羅又說到，死在我們身上發動，好叫祂復活的生命得以分賜到別人裏面去—12 節。

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 保羅說這些話，都是在信心的靈裏說的—13 節。

八 信心是從聽見來的，聽見是從話的傳揚來的一羅十 14:

1 信心的根源是話；這就是為甚麼我們必須進入主話的原因—17 節。

2 我們越進入主的話，就越有信心，這信心就是靈—林後四 13。

3 藉着信心的靈，我們能彀說主的話，這話就是我們信心的根源。

4 這裏有一個循環：主的話產生信心，信心就是靈，我們藉着這靈就能說主的話—羅十 14、17，林後四 13。

【週五】

叁 基督徒是一班說話的人；真正的基督徒是說話的基督徒—徒一 8，林前十二 3、13，十四 19、26，弗五 18～19:

一 說話的神乃是藉着祂的說話創造宇宙，並且繼續作一切的事；因此，每一個得救、從神所生並有祂生命的人，應當學習為祂說話，並且說祂的話—徒五 20，林後四 13。

二 我們基督徒都能為主說話—徒四 20、29、31。

三 我們必須領悟，我們這些基督徒已經被作成活的基督的見證人；見證人乃是說話的人—一 8、22，二 32，三 15，五 32:

1 見證人乃是說話的人，單單講說與他所見證的那一位有關的事—一 8。

2 無論得時不得時，我們都要說神的話，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

遠的經綸一提後四 2。

3 我們是祂的見證人，必須隨時隨地說祂，為祂說話，並說出祂來。

四 在召會聚會中，所有的聖徒都該是說話的人—林前十四 19、26、31：

【週六】

1 我們是一班說話的人，不該閉口無言，因為我們所敬拜的神乃是說話的神—26 節。

2 基督徒的聚會應該在說話上滿了彼此互相—弗五 19。

五 我們這些基督身體的肢體，需要在靈裏被充滿—18 節：

1 那充滿我們的，就要從我們裏面滿溢出來；這滿溢就是『用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠』—19 節。

2 我們若是在靈裏被充滿，成為神一切的豐滿，就會自然而然的彼此對說基督；因此，說話乃是滿溢的路。

六 林前十二章十三節啓示，基督已經把我們在那靈裏浸到身體裏，現在我們都得以喝這一位靈：

1 我們在那靈裏面，那靈也在我們裏面—羅八 4、6、10～11、14、16。

2 這使我們完全有資格，並且能在聚會中盡功用，為主說話，甚至把主說出來—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.

第五週■週一

晨興餽養

來一 1~2『神既在古時，藉着眾申言者，多分多方向列祖說話，就在這末後的日子，在子裏向我們說話…。』

詩一一九 105『你的話是我腳前的燈，是我路上的光。』

約六 63『賜人生命的乃是靈，…我對你們所說的話，就是靈，就是生命。』

沒有神的說話，乃是神的懲罰。在撒上三章的時候，神的話稀少，那是對祭司以利和他全家的懲罰。你若是在神的祝福之下，祂每一分鐘都會向你說話。神向你說話就證明你在祂的祝福之下。…神對你說話麼？神說話就表明祂是真的、活的且是有行動的。

活神藉着說話，將祂自己分賜到我們裏面。…神要將祂自己灌輸到我們裏面，這主要是藉着說話來完成的。祂越對你說話，祂神聖的成分就越分賜或灌輸到你裏面。…你一旦聽到祂說的話，就絕不會和從前一樣了（希伯來書生命讀經，二六至二七頁）。

信息選讀

神一說話，光就照亮。神的話第一個元素就是光。…你不需要去解釋，也不需要說明。光自然會照明，因為神的話帶着光。神的話是最好的照明，是最好的光體。…我們都有經歷，可以證明這事。甚麼時候我們聽見祂的話，我們就在祂的照亮之下，而這照亮帶給我們光。這光又帶着領悟、異象以及正確的智慧、知識和口才。…你有了光，你就有視

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、景象和異象。你有了光，你就有知識、悟性和智慧。這使你有口才，叫你不作啞巴。

神的話也帶給我們生命。主耶穌說，祂所說的話，就是靈，就是生命（約六 63）。『太初有話，…生命在祂裏面。』（一 1、4）神的話裏有生命。當你摸着話，你就被點活。…今天有許多人所以這麼活，就是因為他們充滿了神的話。我看到在這個充滿邪惡的世代中，有青年人將自己投身給聖別的話，我非常喜樂。你們有許多人，心中最寶貝的就是神的話；這就是主在你們中間行動最好的證明。祂在我們中間說話，祂的話也在我們裏面。今天每一個過召會生活的人，因為有生命的話，就洋溢出話來。我們有活的話。

神話語裏的生命，包含非常豐富。其中包含了聖別、愛、謙卑、恩慈和忍耐等等。這生命包含一切神聖的屬性和人性的美德。…你不必想要謙卑，因為謙卑好像一隻飛鳥，你想捉它，它就飛了。你也不要試着愛妻子或服從丈夫；你是作不到的。只要接受神的話，話帶來生命，這生命就產生出愛和服從。謙卑、愛和服從都在這生命裏。我們不能憑自己的努力與修養得到這些美德，因為這一切都在神聖的生命裏。…我們怎樣得着生命？只要接受神的話，生命自然就有了。生命有了，一切的美善也就都有了。在這生命裏有謙卑，也有人性的美麗。神既是按着祂的形像造人，人性當然就是美麗的。但這種人性的美麗只能在神聖的生命裏找到，而神聖生命乃在神的話裏。當神的話來了，生命就有了，美麗也隨着生命一同有了。請看召會裏的人，個個又俊秀又美麗。這些人若不在召會生活中，他們就像蠍子、烏龜或猴子一樣。我真是愛上了召會裏的人；甚至年長的也是可愛的。這個美麗，這個可愛是從生命來的，而生命是從話來的。每逢神說話，就帶來生命，這生命是如此豐富（希伯來書生命讀經，二七至三〇頁）。

參讀：希伯來書生命讀經，第二篇；使徒的教訓，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

第五週■週二

晨興餽養

創一 26『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。』

徒四 31『…他們就都被聖靈充溢，放膽講說神的話。』

神的話臨到，也帶來能力。話帶來光，帶來生命，也帶來能力。我們傳講活的話，自然就有能力。這能力不是一時的，乃是常時的。它不是草菇式的能力，乃是不斷生長的能力。…我們勞苦所作的，如同種下一粒小小的康乃馨種子，…逐漸的，嫩芽冒出來了，最終開花，結出種子，產生第二代。這就是生命的能力。

我們願意看見神的話像種子一樣，種在召會這塊田地裏，並且生長。一年過一年，神的話不斷的長大繁殖。…沒有甚麼東西像在召會中的一樣，存留得那麼長久。召會所有的之所以能存留那麼長久，並且要存到永遠，因為這裏的能力不是別的，乃是生命。這生命是從話來的。話帶來生命，而生命又是永遠長存和不斷繁殖的。…我…確實知道，主的恢復仍然要一直往前，因為這不是人為的運動，乃是神聖生命生長的行動。種子已經撒在這裏，神的話已經有了，生命也在這裏了。…神的話在那裏，生命的能力就在那裏（希伯來書生命讀經，三一至三二頁）。

信息選讀

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

神是說話的神，祂按着自己的形像造人，把人造得和祂一樣會說話。…不僅在愛、光、聖、義上，我們有〔神〕的形像；在說話上，我們也代表神，有神的形像。根據創世記一章二十六節，神不僅造我們有祂的形像，祂更造我們為祂掌權。

神造了我們是要來代表祂。一個作代表的人，最主要的就是要會說話。若是有人差了一個代表到我們這裏，這個代表卻不會說話，是個啞巴，結果我們根本談不出甚麼。…今天我們可以代表神，因為我們能說話；…我們能說話，因為我們像神。

神造人最特別的兩點：一是給人造了一個靈；一是為人造了一個說話的器官。…我們必須知道，神造人會說話，是要人說甚麼話。難道僅僅是說人的話麼？神造人是要人代表祂。作誰的代表，就該說誰的話；我們作神的代表，代表神，當然應當說神的話。我們要為神說話，並說出神來；這位神就是話。

我們得救的人，在靈裏重生後，是神的兒女，開口應當就是神說話；神說甚麼話，我們也說甚麼話。…我們都是從神生的，我們裏面都該有個『神』的腔調；無論說甚麼，都說到神。在美國有很多人種，…其中黃、棕色的人種，從外面很難分辨。…怎麼分別？就在於聽他們的講話。人一講話，就知道這位是中國人，那位是韓國人…。從誰生的，就說誰的話；我們是神生的，自然就說神的話。神的話就是神自己；我們說神的話，就是說神（李常受文集一九八五年第五冊，二四二至二四四、二四六至二四七頁）。

參讀：為神說話，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

第五週■週三

晨興餽養

林後四 10『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』

13『並且照經上所記：『我信，所以我說話』；我們既有這同樣信心的靈，也就信，所以也就說話。』

今天基督徒非常注意哥林多前書的在聖靈裏說話，但據我所知，從來沒有人好好注意，要憑着信心的靈說話。

保羅在林後四章七節說到瓦器裏的寶貝，這位基督是神的照耀，已經照進保羅裏面。接着他說，耶穌的治死作工在使徒身上，使基督的生命顯明在他們裏面（10～11）。這時他題起同樣信心的靈（13）。古時候，作詩的人有信心的靈（詩一一六 10）；如今他們這些使徒也有信心的靈。他們信，所以也就說話。…他們說自己的經歷。這不僅是一種道理，論到三一神的某個要點，乃是對基督之死、生命和復活的經歷（李常受文集一九八五年第三冊，三七九頁）。

信息選讀

即使保羅不用舌頭說話，他也用筆說話。他寫作的時候，有信心的靈；他用信心的靈放膽寫作。…這便造成相當的不同。很可惜，在許多聚會中，那些親愛的聖徒起來分享，都是…可憐的樣子。他們說話的時候沒有靈，他們說話的時候沒有信心。

大約一百年前，阿福德（Dean Alford）這樣論到信心的靈：『不明確是聖靈，也不僅是人的性質，

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

乃是內住的聖靈滲透整個更新的人，並成爲這整個新人的特徵。』這裏所說人的性質，其實就是人的靈。…聖靈將祂自己與我們人的靈調和。這裏的靈不僅是聖靈，乃是聖靈同我們人的靈（羅八16）。

文生（Vincent）在他的《新約字研》裏，也跟阿福德說同樣的事：『信心的靈，不明確是聖靈，也不是人的機能或性質，乃是二者的攙調。』他用『攙調』一辭。聖靈和我們人的靈，二者有一種攙調。這就是我們所說調和的靈。我們有調和的信心之靈。

我們裏面的信心，乃是神蹟奇事。每一個真基督徒裏面都有這樣的神蹟奇事。…我們可以用照相機的作用來說明這一點。照相機外有鏡頭，內有底片，對面有景色。此外，還需要光。你一按下快門，光就照在底片上。有一次感光，就產生一張照片。這種感光可以形容信心的運行。我們就像一架照相機。新約中所描述的福音就是景色，聖靈是屬天的光，我們的靈就是底片。你聽了福音的話，一次、兩次，甚至四、五次；你裏面一旦按下了快門，那話中所描述的就進到你的靈裏，沒有人能殼從你裏面把它挪去。這就是信心。

現在憑着這信心，你就能殼到各處去告訴人說，耶穌是救主。人也許問：『你怎麼曉得？』你就是曉得。他們不信，你卻信。…你裏面一旦按下了快門，所領受的就留到永遠。現在無論我們往那裏去，都要告訴人耶穌是救主：『祂是活的，並且活在我裏面！』這樣你就是憑着信心的靈說話。…爲甚麼我這麼壯膽？因爲我有信心的靈。我說話不是憑着心思，乃是憑着信心的靈（李常受文集一九八五年第三冊，三七九至三八二頁）。

參讀：神聖的說話，第二至四章；神聖三一的神聖分賜，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

第五週■週四

晨興餽養

羅十 14『…人所未曾信入的，怎能呼求？所未曾聽見的，怎能信入？沒有傳道的，怎能聽見？』

17『可見信是由於聽，聽是藉着基督的話。』

在我們實際的生活中，憑着信心的靈（林後四 13）說話，乃是一個重大的要點。在全本聖經裏，這種特殊的發表只用過一次。信心的靈乃是聖靈與我們的靈調和。『信心的靈』這辭將靈和信心擺在同位。信心是出於靈的。因此信心的靈就是信心。我們的信心乃是調和的靈。不僅如此，信心是從聽見來的，聽見是從話的傳揚來的（羅十 14）。信心的根源是話（17）。…我們越進入主的話，就越有信心，這信心就是靈。現在藉着這樣的靈，我們就能說主的話，這話就是我們信心的根源。…主的話產生信心，信心就是靈，而我們藉着這靈說主的話。我們的說話會成爲別人裏面信心的根源。然後別人裏面的信心，又成爲他們藉以說話的靈（李常受文集一九八五年第三冊，六一七至六一八頁）。

信息選讀

照着（林後四章十三節的）上下文來看，使徒藉着信心的靈說話，與基督的死而復活有關。十一至十二節說，『因爲我們這活着的人，是常爲耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。這樣，死是在我們身上發動，生命卻在你們身上發動。』保羅在這裏是述說他對基督死而復活的經歷（李常受文集一九八五年第三冊，六一八頁）。

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…乃是在我們那與聖靈調和的靈裏。懷疑纔是在我們的心思裏。…這就何以你傳福音的時候，不該激動人的心思。你若激動他們的心思，他們就不會相信。你應當誘導他們進入靈裏，纔能克盡全功。…我必須作活的見證，放膽見證說，『…哦，主耶穌是活的！我要告訴你們，祂是活的，祂活在我裏面。祂昨天真是活。』接着我會憑着信心的靈說得更多。

這就是召會得造就、被建造所需要的。…申言，就是說耶穌，說基督，纔能建造召會。所以保羅說，『我寧願用我的心思說五句話，…強如用方言說萬句話。』（林前十四 19）…但無論誰，若是憑着信心的靈在聖靈裏說明白的話，就能建造召會。因此，我們都必須在各處操練說話。我們在街上說話，在教室說話，在辦公室說話，在家裏說話，向每一個人說話，向各類的人說話，尤其要在聚會中說話，更要在家中聚會裏說話。要學習這樣說話。這樣的說話點活人，這樣的說話使人舒暢，這樣的說話使人剛強喜樂，這樣的說話把生命傳輸給人，並且把三一神分賜到聽的人裏面。這樣的說話會勝過任何一種反對的環境。我們必須說話，在聖靈裏說話，憑着信心的靈說話。如果人人都成爲說話的人，成爲說話的見證人，局面就會改觀。這樣的說話是主的恢復剛強的見證。我們不可僅僅有會眾，有講道的人，有詩歌，有禱告，有講章等等；我們必須不一樣。我們必須有徹底的翻轉，有新的聚會，人人都說話。不該有主席，不該有人主持。人人都說話，處處時時向任何人說話。我們在聖靈裏憑着信心的靈說話（李常受文集一九八五年第三冊，三八二至三八三頁）。

參讀：建造小排聚會所需要的生活，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

第五週■週五

晨興餽養

徒一 8『但聖靈降臨在你們身上，你們就必得着能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』

提後四 2『務要傳道；無論得時不得時，都要豫備好，用全般的恆忍和教訓，叫人知罪自責，譴責人，勸勉人。』

所有的基督徒都成了基督的見證人。我們這些見證人必須是說話的人，…為基督說話，把基督的事告訴別人。…我們必須是說話的人，為着我們所見證的那位，清楚、充分、明確的說話。我盼望我們都出去說話。例如，我們能毅向親戚說一些事。我們能毅告訴他們基督的受死，基督的復活，基督的身體，以及地方召會。…我們必須回到聖經，去挖掘神聖豐富的寶藏，這樣我們就會有許多可說的（李常受文集一九八五年第三冊，三七一頁）。

信息選讀

在提後四章二節，保羅囑咐提摩太：『務要傳道；無論得時不得時，都要豫備好。』我研讀這一節的時候問自己，保羅囑咐提摩太傳的是甚麼道？…四章一節的確是接着保羅在三章末了的思想。保羅在三章末了三節說，『並且知道你是從小明白聖經；這聖經能使你藉着相信基督耶穌，有得救的智慧。聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，叫屬神的人得以完備，為着各樣的善工，裝備齊全。』（15～17）我們從這段經文能曉得，保羅囑咐提摩太傳講的話，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

摩太從小明白的聖經。我們都必須進入主的話，進入聖經。使徒保羅對提摩太的囑咐，乃是基於提摩太對聖經的認識。…我們傳道，必須傳講從神的話所學習的。這就是早期信徒在行傳五章四十二節所作的，他們挨家挨戶聚會，『不住的施教，傳耶穌是基督為福音。』他們在家中聚會裏，教導並傳講所聽見的基督。

保羅囑咐提摩太：『務要傳道；無論得時不得時，都要豫備好。』許多時候我們說，…現在不得時；但那正是我們說話的時候。…還在求學的青年人，有頂多的人環繞他們。每一所學校都是一個『大魚塘』，裏面滿了『魚』。這是神所安排的環境，叫我們向別人說。作學生的總喜歡聽同學，過於聽老師或父母。…我們必須成為得人的漁夫，把人帶到基督這裏，並且帶到家中聚會裏。為此，我不信靠人的安排，我信靠青年聖徒的活動、行事、工作，盡力、竭力去接觸同學。如果我們這麼作，在很短的時間裏，許多人就會受浸加給召會。

我們…必須在聖靈裏實行這樣的說話。…在聚會中站起來說話，要這樣說，『弟兄姊妹，讓我告訴你們，我不再軟弱了！我在那加我能力者的裏面得了加力，所以我凡事都能作。從前我自己無法順服丈夫，現在我很容易順服。弟兄們，我是頂好的妻子，阿利路亞！』這是最好的說話。在每一個地方，每逢召會來在一起有禱告聚會，有一些聖徒已經學會作『專門』禱告的祭司。…照樣，有些聖徒在信息聚會未了，成了作見證的『專家』。…我們都必須學習作『專門』說話的人，在聖靈裏說話（李常受文集一九八五年第三冊，三六三至三六四、三六六至三六七頁）。

參讀：聚會來說神的話，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

第五週■週六

晨興餽養

林前十二 13『…我們…都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

弗五 18～19『不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠。』

（林前十二章十三節）啓示，基督已經把我們在那靈裏浸到身體裏，現在我們都得以喝這一位靈。一面，基督已經把我們放到這一位靈裏；另一面，我們都得以喝這一位靈。因此，我們在那靈裏面，那靈也在我們裏面。結果，我們就被那靈泡透並浸透。這使我們完全有資格，並且能在聚會中盡功用，為主說話，甚至把主說出來（李常受文集一九八三年第二冊，六〇二頁）。

信息選讀

保羅在以弗所五章十八節吩咐我們說，『要在靈裏被充滿。』我們這些基督身體的肢體，需要在我們的靈裏被充滿，成為神一切的豐滿。我們若在靈裏被充滿，那充滿我們的，就要從我們裏面滿溢出來。…我們乃是因彼此對說（19）而滿溢。我們若是在靈裏被充滿，成為神一切的豐滿，就會自然而然的彼此對說基督。

基督徒必須是一班說話的人。我們不該閉口無言，因為我們所敬拜的神乃是說話的神。相反的，偶像不會說話；它們是啞巴。保羅在林前十二章二節題到『不能出聲的偶像』。偶像不會說話，所以那些拜偶像的也是啞巴；啞巴神需要啞巴的敬拜

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。…但我們的神不是啞巴，祂乃是說話的神；所以那些敬拜祂的也必須說話。然而，許多參加所謂基督教崇拜的人不說話，反而以啞巴的方式敬拜主。我們在召會的聚會中光景如何？我們是安靜的，還是洋溢的說出我們日常生活中所經歷的基督？在聚會中我們應該讚美主，並且述說在我們經歷裏祂之於我們的一切。

我們的神既然是說話的神，我們這些敬拜祂的人也就必須說話。有時，我們甚至應當向主大聲歡呼，如詩篇一百篇一節所吩咐的。

當我們彼此說到對基督的經歷時，我們不該等候某種正式的開場，纔開始聚會。這樣作就是留在傳統基督教的影響之下。如果我們從傳統中得着釋放，當我們在召會聚會中來在一起時，就會自然而然的說話。有的人甚至在赴會途中就開始講說。聚會必須滿了對基督豐富的講說。

以弗所五章十九節也題到，向主『歌唱、頌詠』。這樣的歌唱、頌詠不僅是在靈裏被充滿的滿溢，也是在靈裏被充滿的路。每當我們在靈裏被充滿，成為神一切的豐滿時，我們所作的頭一件事就是說話。然後我們會從心中向主歌唱、頌詠。…屬靈的路就是為主說話，並且說到主。我們越說，就越在靈裏被充滿。然而，我們若保持安靜，就會發現我們無法在靈裏被充滿。

我們越多為主說話，我們裏面的人就越被祂充滿。我們被人絆倒，常常是因為我們的魂是空的，我們沒有正確的被充滿。但是當我們藉着述說主而被充滿時，我們這個人就要正確的被佔有，沒有空間讓任何消極的事物進來霸佔我們（以弗所書生命讀經，八四七至八四九、八五二至八五三頁）。

參讀：家中聚會—召會擴增與建造獨特的路，第四至五章。

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

第五週詩歌

WEEK 5 — HYMN

補 857

宣揚直到國度臨

(英 1294)

A 大調

4/4

5 6 7 | i - - - | i - i 5 6 7 | i - - - |
 應當宣揚， 盡力宣揚，
 宣揚主話使國度來臨； 宣揚主話直到

0 0 0 | 0 6 5 i i 6 5 | i 6 i 0 0 0 | 0 i i i i i i |

E7 A D
 i - i 5 6 7 | i - i i 7^b7 | 6 - - 6 6 |
 和平福音 不該藏隱； 應當
 國度臨。 和平福音 不該藏隱； 應當

2 7 5 0 0 0 | 0 3 3 3 3 0 0 0 | 0 4 4 4 4 0 5 5 |

E7 A
 5 5 5 5 5 5 5 5 | 5 6 7 i ||
 宣揚，宣揚主話直到國度臨。
 5 5 5 5 5 5 5 5 | 5 4 3 i ||

- 二 主話有能，儘管釋放，必不歸徒然；
憑信撒種，必有結果，絕不歸徒然。
殷勤撒種，必得亨通；
主話有能，儘管撒種，必不歸徒然。
- 三 這是時候！我們傳揚福音遍人間；
把握今日，傳揚福音不怕人棄嫌。
不必畏縮，主已工作！
天程旅客與主合作，不怕人棄嫌。
- 四 只管傳講，基督必在人心作見證；
我們傳講，基督就在人心作見證。
宣揚主恩，為主得人；
我們傳講，基督就在人心作見證。
- 五 莊稼已熟！前去收割不必再等候！
田已發白！前去收割不必再等候！
基督、召會，豐滿全備—
完滿福音速速傳揚，滿足人所求。

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!

第六週

聯結的信— 得勝者的信心

詩歌：補 431

讀經：來十三 7，羅一 17，四 17，十 17，加五 6，
六 10，羅十二 3，補充本詩歌四三一首

【週一】

壹 我們要成為滿有信心的人（來十三 7，徒六 5），就需要看見『信是由於聽，聽是藉着基督的話』（羅十 17）：

一 信的源頭乃是話，但我們必須認識這一點的結晶；話有三方面：

1 首先有神寫出來的話—聖經—約十 35。

2 然後有神活的話—基督—一 1。

3 最後有神應用的話—那靈—弗六 17，約六 63。

二 寫出來的話、活的話、應用的話都指神自己；神在聖經裏寫出來的話，成了基督這活的話，基督作為那靈，就是那靈的話，應用於我們；我們越是這樣得着神，神就越成為我們的信。

三 信的源頭的結晶，乃是神在祂寫出的話中給我們接觸為活的話，並應用為那靈的話，使我們

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

能得着那能稱無為有、又賜生命給死人的三一神—羅四 17。

【週二】

貳 我們需要看見信的果效—對信而言，沒有一事是不可能的：

一 『你們若有信心像一粒芥菜種，就是對這座山說，從這邊挪到那邊，它也必挪去；並且在你們就沒有一件事是不可能的』—太十七 20 下。

二 補充本詩歌四百三十一首是衛斯理查理（Charles Wesley）寫的，說明信的果效；第五節說，『直到活着不再是我，乃是基督在我活着』；指明信總是除掉我們，並將基督啓示給我們。

三 惟有神是全能的、無所不能的，在祂沒有一事是不可能的（十九 26）；但是主也說，對信而言，沒有一事是不可能的，這指明神和信乃是一；信是主觀的神應用於我們這人；因此，對神如何沒有一事是不可能的，對信也照樣沒有一事是不可能的。

叁 信徒是在基督裏相信的人，是信仰之家—加六 10：

一 這是個大家庭，而這家庭的姓氏乃是『信仰』；這就是信仰之家；我們可以說某一個家是史密斯家，或是李家，如今我們都是『信仰之家』的一分子。

二 我們是信仰之家這大家庭的一分子；這個信仰的家，乃是藉着神的話而相信神—來一 2，太十七 5。

肆 信徒在基督裏的信，把信徒帶進與基督生

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

命的聯結裏（約三 15、36）；神的話是具體化在基督裏，並實化在那靈裏，作我們的信；信徒憑這信而活基督並行事為人：

【週三】

- 一 信入基督就是接受祂，並與祂聯合為一——12～13，三 16。
- 二 這信將我們帶進與基督生命的聯結裏；這基督乃是神的具體化身，實化為包羅萬有的靈，作我們的信；信把我們聯於三一神。
- 三 作為三一神的生機體，基督是真葡萄樹，而我們是祂的枝子，藉着信入祂而與祂有生機的聯結；我們需要藉着住在祂裏面，留在這生機的聯結裏——十五 1、5。
- 四 信是我們救恩的聯結；信把神聯於我們，也把我们聯於神；這聯結使我們成為神人。
- 五 我們憑聯結的機關活基督，這聯結的機關乃是信；所以保羅在加拉太二章二十節說，他所活的生命，是他憑着信，就是神兒子耶穌的信所活的，『祂是愛我，為我捨了自己。』
- 六 當我們呼求主，說，『哦，主耶穌，我愛你』，祂就成了分賜到我們裏面的信，使我們自然而然的憑這信活祂；活的信藉着我們對主的愛而運行（五 6）；祂自己這信成了我們的信，這就是聯結的機關，把我們聯於無限無量的基督。
- 七 只要對主簡短的說一些話，從我們對祂的愛裏與祂交談，並向祂有一點呼求，我們就得着祂的灌輸；基督灌輸到我們裏面，就使我們得着祂作我

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

們的信，這信就是聯結的機關，把我們和祂聯在一起；這就是活基督的路—腓四 6、12。

八 我們信徒行事為人是憑着信心，憑着我們看不見的神，不是憑着眼見；這信一直把我們聯於我們奇妙的神—林後五 7，來十一 27，彼前一 8。

九 憑信而行，意思就是，我們的行事為人是聯於神；主在路加十八章指明，我們也憑信忍受逼迫；在八節主說，『人子來的時候，在地上找得到信心麼？』這意思是說，我們必須憑信忍受一切的逼迫。

【週四】

伍 接受這聯結之信的路，乃是藉着呼求主，向主禱告，禱讀主話並默想主的話，來接觸這信的源頭，就是那經過過程並終極完成的神；這信要把我們聯於神，並把神分賜、灌輸到我們裏面；這樣，我們就成為有信心的人—來四 16，羅十 12～13，提後二 22，弗六 17～18，詩一一九 15 與註 1：

一 這信把我們聯於神，並把神分賜、灌輸到我們裏面，成為我們活的信；這是信徒之信的進展階段。

二 在信的起始階段，信來自聽見話；藉着聽見話，那靈就安裝到我們裏面；如今這靈，或這信，已安裝在我們裏面，就要留在我們裏面並長大—羅十 17，十二 3。

三 羅馬一章十七節說，『義人必本於信得生並活着』這節啓示神福音的結構，乃是神的義、基督的生命和信徒的信；這節也可視為神永遠經綸的標語。

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 憑信得生，乃是起始；憑信而活，是繼續不斷的，是信的進展階段；第二階段—進展階段—的信，就是聯結的信，乃是藉着我們接觸三一神臨到我們的。

五 如果你接觸神，信就會在你裏面長大，這意思是說，神在你裏面增長；我們所有的信在質的一面都是同樣的，但這信的量有多少，乃在於我們有多少接觸活的神，使祂得以在我們裏面增長；當神在我們裏面增長，第二階段聯結的信也就在我們裏面長大—參西二 19。

【週五】

陸 羅馬十二章三節說，『不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度』：

一 看自己過於所當看的，而不清明適度，就是抹煞身體生活中正確的等次；神給我們的信心，在質上是同樣的，在量上卻是不同的；量的多少乃在於我們如何長大；如果我們今天像使徒保羅一樣長大，我們所接受那一分的信心就要大大的擴充。

二 神先是在質的一面分給我們信心，然後在量的一面分給我們不同的度量；我們所得的是何種的信心，乃在於神的分給；我們有多少信心，乃在於神按度量的分給。

三 神按度量的分給，乃在於我們的態度；如果我們不是清明適度的，神就不會在分給我們的信心上，增加度量，祂甚至可能把它減少—參路一 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 信是信徒享受神聖三一之生活的指明—帖前一3、5、7～8，羅一8：

- 一 保羅記念帖撒羅尼迦人之『信心的工作』；他們的信心成了他們享受基督之生活的一種指明，以致他們成了一切相信之人的榜樣—帖前一3、7～8。
- 二 信心不是爲着給我們成就甚麼大事；信心是爲着給我們活神，彰顯神，並將神供應給人；信心不是要使我們作甚麼大工；信心是要活神並除掉我們自己—提前一5，提後一5。
- 三 在我們一切的所是與所作上，必須給人看出我們是享受神的人；我們應該總是帶着一個指明，我們甚麼也不是，但神在基督裏乃是我們的一切；我們要成爲像倪柝聲弟兄那樣的人，注意生命過於工作（見《倪柝聲—今時代神聖啓示的先見》，第十一章）。

【週六】

捌 聯結的信乃是神聖的要求，使得勝者可以在基督凱旋回來時與祂相見；這是根據路加十八章八節，主在那裏說，『人子來的時候，在地上找得到信心麼？』：

- 一 願主憐憫我們，當祂回來時，祂能找到你我都是相信的人，是一直信靠祂，不信靠自己，對自己沒有確信的人—林後一8～9，約十五5，腓三3，參歌八5。
- 二 達祕（J. N. Darby）曾說，『哦，何等喜樂，能殼一無所有，一無所是，一無所見，惟見在榮耀裏活的基督；並且一無所顧，惟顧祂在此地的權益』—這是信。

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 我們不是爲着大神蹟、大工作或大事業；主盼望在祂回來時，找着憑這樣聯結之信而活的人；基督盼望找着我們作祂隱藏的得勝者—羅十一3～4，詩八三3下。

四 憑聯結之信過得勝與歡騰之生活的信徒，在基督回來時要對祂顯爲寶貝，豫備好得着他們魂的救恩，作他們信心的結果—彼前一8～9。

五 今天我們乃是豫備自己作祂的新婦（太二五10，啓十九7～9）；豫備自己就是成爲得勝者，一直憑活的信心聯於三一神。

玖 憑信而活的得勝者要得着基督的賞賜，在千年國裏與祂同掌王權，並一同有分於對神聖生命的最高享受（二十4、6）；那時主要對祂的得勝者說，『好，良善又忠信的奴僕，…進來享受你主人的快樂。』（太二五21、23）

拾 憑這聯結的信，我們在基督裏聯於神，有分於包羅萬有之基督所是、所有並所達到的一切，以產生基督生機的肢體，好構成並建造祂生機的身體，這身體要終極完成於新耶路撒冷，作永遠之三一神在祂無限的榮耀裏，在神性與人性奧祕之調和裏的擴大和彰顯，直到永遠（啓二一2～二二5）；這是羅馬一章十七節『義人必本於信得生並活着』永遠的成就！

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”!

第六週■週一

晨興餽養

羅十 17『可見信是由於聽，聽是藉着基督的話。』

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

按照羅馬十章十七節，信來自聽見話。因此，信的源頭乃是話，但我們必須認識這一點的結晶。話有三方面：首先有神寫出來的話—聖經（約十 35）；然後有神活的話—基督（一 1）；最後有神應用的話—那靈（弗六 17，約六 63）。

聖經是寫出來的話，基督是活的話。然而，若沒有那靈，活的話就不能應用在我們身上。藉着那靈，活的話成了應用的話。神只有一種話。首先祂說話，而祂所說的寫在一本書上，那就是聖經。只有一本書是神的話（李常受文集一九九四至一九九七年第一冊，三五一至三五二頁）。

信息選讀

當聖經的話講給我們聽的時候，寫出來的話立即就成了活的話。那就是基督。當活的話應用在我們身上，被我們得着的時候，就成了那靈的話。然後我們所聽見那靈的話，就成了我們信的源頭。信是來自聽見這出於寫成的聖經，藉着活的基督，並憑着那靈所應用的話。

你可能清晨讀聖經，卻沒有禱告或呼求主的名。這樣，神的話對你就不過是寫出來的話。神的話在主觀上與你無關。所以你必须藉着呼求主並禱讀主

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

的話，與主有一些接觸。當你呼求主，並禱讀主的話，你立即有很深的感覺，基督活在你裏面。然後你會說，『主，我愛你。我愛這裏的話。我多麼愛希伯來十一章六節：「到神面前來的人，必須信神是（直譯），且信祂賞賜那尋求祂的人。」』這寫出來的話，對你立即成了活的話，也成了應用的話。然後你上車，開車到辦公室。當你開車的時候，有一樣活的東西應用在你身上，你就有信。信是來自這個源頭。

這三者一寫出來的話、活的話、應用的話—都指神自己。『太初有話，…話就是神。』（約一1）在這裏，話是個人位。神在聖經裏寫出來的話，成了基督這活的話，應用到我們裏面作那靈，就是那靈的話；那就是神自己。你越是這樣得着神，神就越成爲你的信。

因此，信的源頭乃是神。…我們能藉着來到聖經這寫成的話這裏，而得着神。…我們讀聖經之前，最好呼求主至少兩三次：『哦，主耶穌。哦，主耶穌。』立即，聖經這寫出來的話就成爲活的話。那就是基督。然後我們對祂有反應，祂就成了是靈的話，也就是那靈所應用的話。這樣，我們就得着神。神就加到我們裏面，這位神乃是信的源頭。

信的結晶乃是信神是。信的源頭的結晶，乃是神在祂寫出的話中給我們接觸爲活的話，並應用爲那靈的話，使我們能得着那能稱無爲有、又賜生命給死人的三一神。這一位乃是具體化在基督裏，並實化爲那靈。所以信是具體化並實化的三一神。…神具體化在基督裏並實化爲那靈，就是信（李常受文集一九九四至一九九七年第一冊，三五二至三五四頁）。

參讀：羅馬書的結晶，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

第六週■週二

晨興餽養

太十七 20『…我實在告訴你們，你們若有信心像一粒芥菜種，就是對這座山說，從這邊挪到那邊，它也必挪去；並且在你們就沒有的一件事是不可能的。』

加六 10『所以我們有了時機，就當向眾人行善，尤其是向信仰之家的人。』

馬太十七章二十節下半，主說到信的果效。…對信而言，沒有一件事是不可能的。補充本詩歌四百三十一首譯自衛斯理查理（Charles Wesley）寫的英詩，說明信的果效。

我很喜歡這首詩歌，但我是到最近纔深入注意這首詩歌。在第五節有一句話很好：『直到活着不再是我，乃是基督在我活着。』在他說到信的這首詩歌裏有這樣一句話，真是太好了。信就是信神是，我不是。我確信衛斯理查理必定注意到這一點；否則他怎會在他的詩歌裏說，『不再是我，乃是基督』？這就是信。信總是除掉我們，並將基督啓示給我們（李常受文集一九九四至一九九七年第一冊，三五五、三六二頁）。

信息選讀

惟有神是全能的、無所不能的，在祂沒有一事是不可能的（太十九 26）。但是主也指明，對信而言，沒有一事是不可能的。所以這指明，信和神，神和信，乃是一。你若沒有神，神與你就是分開的。你裏面若有神，這位神就要成爲你的信。信是主觀的神應用到你的全人。因此，對神如何沒有一事是不可能的，對信也照樣沒有一事是不可能的。

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.

信徒是在基督裏相信的人，是信仰之家（加六10）。在宇宙裏，有許多家和家人。但有一個特別的家，有千千萬萬的家人；那是信仰之家，我們都屬於這個家。這是個大家庭，而這家庭的姓氏乃是『信仰』；這就是信仰之家。我們可以說某一個家是史密斯家，或是李家。如今我們都是『信仰之家』的一分子。

我們是信徒，不是信荒謬的事，乃是信神的話，而這話有三個階段：寫出來的話、活的話和應用的話。在二千多年前，只有寫出來的話，沒有活的話，因為基督尚未到這裏來。今天我們有活的話。若沒有基督作活的話，神的話就很難成為應用的話——那靈。這是因為在基督來以前，那靈大體上是客觀的；祂還沒有在神的子民裏面。在基督之前，神的靈是臨到神的子民身上。但今天我們有三一神具體化在基督裏，並實化為包羅萬有、複合、賜生命的靈，一直住在我們裏面。因此，當我們摸着聖經，聖經立即就成為活的，也是可以應用的。

我們是信仰之家這大家庭的一分子。這個信仰之家，乃是藉着神的話而相信神。希伯來一章說，神已經說話（2）。這話成了活的話，就是基督，而這活的話乃是憑那靈而得應用。這樣，我們就有三一神作話在我們裏面。

信徒在基督裏的信，把信徒帶進與基督生命的聯結裏（約三15、36）。…我們越讀（新約），就越接觸新約聖經寫出來的話。然後我們就有基督這活的話，和那靈這應用的話。神的話是具體化在基督裏，並實化在那靈裏，作我們的信。這信將我們帶進與基督生命的聯結裏；這基督乃是神的具體化身，實化為包羅萬有的靈。信把我們聯於三一神（李常受文集一九九四至一九九七年第一冊，三五六至三五七、三五九頁）。

參讀：羅馬書的結晶，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

第六週■週三

晨興餽養

約一 12 ~ 13『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人…乃是從神生的。』

三 16『神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。』

信入主與信主（約六 30）不同。信主乃是信祂是真的，是實的；信入主乃是接受祂，與祂聯合為一。前者是客觀的承認一個事實；後者是主觀的接受一個生命（聖經恢復本，約三 16 註 3）。

我還記得我悔改得救的情形，那是在我十九歲快二十歲的時候。我生在基督教，長在基督教，也在基督教裏受教育。雖然我尚未得救，卻已聽了很多關於聖經的傳講和教訓。但有一天下午，我聽見了福音，在幾個小時之內我成了另一個人。事實上乃是這『聯結』的信改變了我。那時我從純誠的心裏，從全人的最深處，向神呼籲。那是分賜到我裏面的信作了我信的元素，把我與奇妙的神聯結在一起。信是我們得救的聯結，把神聯於我們，也把我們聯於神。…我原是罪人，是神的仇敵，但我成了神人。這是因為有個東西聯到我裏面，與我聯在一起，並且把我與神聯結起來。那就是信（李常受文集一九九四至一九九七年第一冊，三六三頁）。

信息選讀

信徒憑這信…，就是神兒子基督的信，而活基督（加二 20 下）。我們不能憑我們自己，或在我們自己裏面活基督。我們乃是憑聯結的機關活基督，這聯結的機關乃是信。所以保羅在加拉太二章二十節說，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，是他憑着信，就是神兒子耶穌的信所活的。保羅似乎是在說，『我活基督，不是憑我的信，乃是憑神兒子耶穌的信；那不是我的信，乃是祂的信。』

你怎能活基督？你必須呼求祂，對祂說，『哦，主耶穌，我愛你。』你只要呼求祂，對祂說這麼多，祂就要立即『跳』到你裏面…。這位『跳』進來的耶穌作為信分賜到你裏面，把你和祂聯起來。這樣，在一天之中你就無法不活基督。當你這樣呼求祂時，祂就成了分賜到你裏面的信，使你自然而然的憑這信活祂。

你應當在早晨起來的時候這樣呼求祂。…你不必說太多，只要對主說一點就好了。當你這樣對主說的時候，你就再一次得着裏面的充滿。基督要立即分賜到你裏面作你的信。事實上，祂自己這信成了你的信，這就是聯結的機關，把你聯於無限無量的基督。

當我叫人呼求主的名，他們以為他們必須高聲、一再的呼求祂。這固然沒有錯；無論我們用甚麼方式呼求主都是對的。…我們可以簡單的說，『主耶穌，你知道我很忙。我必須趕到辦公室去。主，我感謝你。』只要這樣一點的呼求，你就得着灌輸。基督這樣灌輸到你裏面，就使你得着祂在你裏面作你的信，這信就是聯結的機關，把你和祂聯在一起。這就是活基督的路。

憑信而行，意思就是，我們的行事為人是聯於神，祂是全豐全足的。我們憑信而行，信就把我們聯於祂。…主在路加十八章指明，我們也憑這信忍受逼迫。…在八節主說，『人子來的時候，在地上找得到信心麼？』這意思是說，我們必須憑信忍受一切的逼迫，…而不受任何反對的威脅（李常受文集一九九四至一九九七年第一冊，三六三至三六五、三七〇頁）。

參讀：羅馬書的結晶，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

第六週■週四

晨興餽養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

羅一 17『因為神的義在這福音上，本於信顯示與信，如經上所記：「義人必本於信得生並活着。」』

接受〔聯結〕之信的路，乃是藉着呼求主，向主禱告，並禱讀主話，來接觸這信的源頭，就是主，也就是那經過過程並終極完成的神（來四 16，羅十 12，提後二 22，弗六 17～18）。我們必須來到神施恩的寶座前，為要受憐憫，得恩典。這意思是說，我們必須接觸神，好得着信心。…你在任何時間，任何地方，都可以接觸祂。你只要呼求祂，向祂說一點話就可以了。這樣，你就得着信。這信要把你聯於神，並把神分賜、灌輸到你裏面。這樣，你就有了活的信。事實上，那就是神自己在你裏面運行。這樣，你就成為有信心的人（李常受文集一九九四至一九九七年第一冊，三七五頁）。

信息選讀

信有不同的階段。…信來自聽見話（羅十 17）。那是信的起始階段。當我們還是罪人的時候，有一天在神的主宰下我們聽見了福音的傳講，那就是基督的話。藉着那樣聽見話，信就進到我們裏面。這信將我們帶進與基督生命的聯合裏，這聯合乃是一種聯結。…藉着聽見主的話，我們就有那靈安裝到我們裏面。…如今這靈，或這信，既已安裝在我們裏面，就要留在我們裏面並長大。

我們所藉以得救的信，成了我們裏面聯結的信。這不是只在起始的階段，也是在進展的階段。…在我們裏面有…起始的信，產生在我們裏面。這信要留在我們裏

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，一直的流通，除非我們把它停掉。…我們不僅本於信得生，也本於信活着（一17）。活着是一件繼續的事。…基督徒的生活不只是憑信得生，你必須一生都是憑信活着。我們作信徒不僅是一時而已，我們乃是永遠作信徒。我們不僅得了生命，我們也是憑我們所得的活着。我們乃是憑信活着。這就是聯結的信，在我們的生活中一直是與我們在一起的。

加拉太二章二十節說，『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的…。』我們中間有許多人知道這一節聖經，但事實上這一節是很難懂的。如果我沒有基督而被釘十字架，那是非常可憐的，但我們已經與基督同釘十字架。祂處理這件事，祂負一切的責任。基督不是自己單獨活着，基督乃是『在我裏面』活着。我們應當把聖經上『在我裏面』這幾個字用筆圈起來。如果我們看見基督活在我們裏面，我們會興奮起來。…你已經被釘死了，不再是你了；但基督仍然在你裏面活着。你說『不再』，但有個東西仍然在進行着。所以加拉太二章二十節繼續說，『並且我如今在肉身裏所活的生命…。』基督活在我裏面，並且我如今在肉身裏活一個生命。我是在信裏活這生命。不再是我活着，但我仍然活着。不再活着的那個『我』，乃是舊造。如今活着的這個『我』，乃是新造。…我是在信裏活這生命。這就是說，信是繼續不斷的。在羅馬一章十七節的本於信得生，乃是起始。但保羅在這裏說，『我在…信裏…活。』（加二20）信是繼續不斷的。

在第二階段，就是活基督這個階段的信，…乃是藉着你在基督裏接觸神，而進到你裏面。所以你必須不斷的接觸三一神。你該不斷的接觸子，這樣，你也會摸着父與靈。第二階段的信，是藉着我們接觸三一神臨到我們的（李常受文集一九九四至一九九七年第一冊，三七八至三八一頁）。

參讀：羅馬書的結晶，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

第六週■週五

晨興餽養

羅十二3『我藉着所賜給我的恩典，對你們各人說，不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。』

一8『首先，我藉着耶穌基督，為你們眾人感謝我的神，因你們的信心傳遍了全世界。』

如果你以為自己在信心的度量上比保羅更大，你就太狂妄了，你的心思不是清明適度的。…有些聖徒可能看自己比長老更大，這就不是清明適度。長老…至少比你大一點，在屬靈上至少比你年長一點。看自己過於所當看的，而不清明適度，就是抹煞身體生活中正確的等次。

保羅在羅馬十二章說到身體生活的實行。在『身體』這事的結晶上，有一個重要的點，就是不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。神不僅分給我們信心，也照着我們的度量分給我們信心。祂給我們的信心，在質上是同樣的，在量上卻是不同的。量的多少乃在於你如何長大。如果你今天像使徒保羅一樣長大，你所接受那一分的信心就要大大的擴充。神先是在質的一面分給我們信心，然後在量的一面分給我們不同的度量。你所得的是何種的信心，乃在於神的分給。你有多少信心，乃在於神按度量的分給。神按度量的分給，乃在於你的態度。如果你不是清明適度的，神就不會在分給你的信心上，增加度量，祂甚至可能把它減少（李常受文集一九九四至一九九七年第一冊，三八五至三八六頁）。

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. (CWVL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 311-312)

我們可能說我們享受基督，並享受神聖的三一，但人在我們身上能看見甚麼，可指明我們有這種享受？信乃是信徒享受神聖三一之生活的指明（帖前一 3、5、7～8，羅一 8）。保羅寫信給在帖撒羅尼迦的聖徒，他說他記念他們信心的工作。他們信心的工作成了他們生活中很強的因素，以致各處的人都在談論他們的信心。這意思是說，信成了帖撒羅尼迦人享受神聖三一很強的指明。保羅說，他們成了所有相信基督之人的榜樣。他們的信心成了他們享受基督之生活的一種指明，以致他們成了一切相信之人的榜樣。

信心是活出神，並除掉你自己。你必須被除掉。…保羅在林前十三章說，『我若有…全備的信，以致能穀移山，卻沒有愛，我就算不得甚麼。』（2）嚴格的說，對我們這些相信的人而言，信心不是為使我們成就事業，或成就大工。…不要以為信心是為着給我們成就甚麼大事。信心是為着給我們活神，彰顯神，並將神供應給人。

不要以為你能作甚麼，所以你是個重要人物。你應當說，『主阿，我不要作甚麼重要人物，也不要是甚麼；你是我的一切。你是，我不是。』這就是信心。在你裏面，你必須有這樣聯結的信的指明。當人接觸你的時候，他們應當看見一個很強的因素，指明你是與神聯結的。你的信心必須是一個指明，使你成為一個榜樣。不要從任何人學如何作事，那算不得甚麼。但你必須從人學習如何活神，如何活基督，如何顯大基督，如何將基督供應給人。…無論我們去那裏，無論我們在那裏，我們都應該帶着這樣的指明，給人看見我們甚麼也不是，但神在基督裏乃是我們的一切。我們該過這樣的生活（李常受文集一九九四至一九九七年第一冊，三九五至三九九頁）。

參讀：倪柝聲—今時代神聖啓示的先見，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

第六週■週六

晨興餽養

路十八 8『…人子來的時候，在地上找得到信心麼？』

太二五 21『主人對他說，好，良善又忠信的奴僕，你在不多的事上既是忠信的，我要把許多事派你管理；進來享受你主人的快樂。』

聯結的信乃是神聖的要求，使得勝者可以在基督凱旋回來時與祂相見。這是根據路加十八章八節，主在那裏說，『人子來的時候，在地上找得到信心麼？』…但因着祂的憐憫，…我們被帶進一種光景，學習在凡事上不信靠我們自己，只相信我們的神是一切。

我盼望主回來時，祂能找到你我都是相信的人，是一直信靠祂，不信靠自己，對自己沒有確信的人。我們的確信完全在祂身上。這是聯結的信。這信是得勝者的資格，這是神聖的要求，使你我作為得勝者，可以在基督凱旋回來時與祂相見（李常受文集一九九四至一九九七年第一冊，三九九至四〇〇頁）。

信息選讀

人們也許評論我們說，『他們甚麼也不能作。他們只會說，「哦，主，阿們，阿利路亞！…主耶穌，我愛你。…」這就是他們所能作的。』這是因為我們只為着基督自己。我們不是為着大神蹟、大工作或大事業。當主回來時，祂盼望找着這樣的人。基督盼望在祂回來時，找着憑這樣聯結之信而活的人。基督盼望找着我們作祂隱藏的得勝者。

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.

憑聯結之信過得勝與歡騰之生活的信徒，在基督回來時要對祂顯為寶貝，豫備好得着他們魂的救恩，作他們信心的結果（彼前一 8～9）。就一面的意義說，我們不知道甚麼，也不作甚麼。我們只知道如何憑聯結之信得勝並歡騰。今天凡憑信而活的人，最終要得着他們信心的結果，就是他們魂的救恩。我們已經得着一個救恩，但這只是起初的救恩。救恩長進的階段乃是變化的階段。救恩完成的階段乃是得榮的階段。如果我們在長進的階段憑聯結的信而活，使我們被變化，我們就要在千年國裏與基督一同作王。

我們今天乃是為着那日豫備自己。豫備自己就是成為得勝者，一直憑活的信心聯於三一神。每一天，無論早晚，你必須說，『主，我讚美你，從早到晚我與你聯結。有活的信心把我聯於你，使我能活你，與你同行，並與你同活。我與你是一，正如你與我是一樣。』

得勝者要得着基督的賞賜：在千年國裏與祂同掌王權，並一同有分於對神聖生命的最高享受（啓二十 4、6）。那時主要對祂的得勝者說，『好，良善又忠信的奴僕，…進來享受你主人的快樂。』（太二五 21、23）這正如達祕（J.N. Darby）曾說的：『哦，何等喜樂，能殼一無所有，一無所是，一無所見，惟見在榮耀裏活的基督；並且一無所顧，惟顧祂在此地的權益。』

憑這聯結的信，我們在基督裏聯於神，有分於包羅萬有之基督所是、所有並所達到的一切，以產生基督生機的肢體，好構成並建造祂生機的身體，這身體要終極完成於新耶路撒冷，作永遠之三一神在祂無限的榮耀裏，在神性與人性奧祕之調和裏的擴大和彰顯，直到永遠（啓二一 2～二二 5）。這是羅馬一章十七節『義人必本於信得生並活着』這福音永遠的成就！（李常受文集一九九四至一九九七年第一冊，四〇〇至四〇四頁）。

參讀：羅馬書的結晶，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

第六週詩歌

WEEK 6 — HYMN

補431

在信的人凡事都能

(英535)

降A大調

3/4

A^b D^b $B^b m$ A^b D^b A^b
 3 2 1 | 1̇ 7̇ 1 | 2̇ 6̇ 7̇ | 1 - - | 1 7̇ 6̇ | 5̇ - 1 |
 一 只 要 相 信 耶 穌 大 名, 在 信 的 人 凡
 $B^b 7$ E^b A^b D^b $B^b m$ $F m$
 1 7̇ 1 | 2 - - | 3 2 1 | 1̇ 7̇ 1 | 2̇ 6̇ 7̇ | 1 - - |
 事 都 能; 主, 求 使 我 不 辱 你 名,
 D^b A^b $E^b 7$ A^b D^b A^b
 1 7̇ 6̇ | 5̇ - 3 | 2 3 2 | 1 - - | 4 4 4 | 3 - 3 |
 使 你 真 理 在 我 顯 明。 只 要 對 你 堅
 E^b A^b D^b $E^b 7$ A^b
 2 - 2 | 3 - - | 3 2 1 | 6̇ - 1 | 2 - 2 | 1 - - ||
 信 確 定, 在 信 的 人 凡 事 都 能。

- 二 罪惡權勢糾纏不已， 我欲掙脫，毫無能力；
 但你應許罪奴得釋， 此事必成，我心深知。
 並無一事在主難成， 在信的人凡事都能。
- 三 任憑陰府否認聖言， 神的話語堅定在天；
 罪惡鎖鍊縱然頑強， 主能打碎，將人釋放。
 難成之事必然得成， 在信的人凡事都能。
- 四 不僅在神凡事都能， 在主基督凡事亦然一
 祂是“神能”顯於人身， 我在祂裏全人更新，
 罪惡權勢不再得逞， 在信的人凡事都能。
- 五 哦主，你這神的大能， 求在我裏開展、擴增，
 直到活着不再是我， 乃是基督在我活着；
 此時我要甘甜唱出： 你愛大能無量、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
 That can in Je - sus' name be - lieve;
 Lord, I no more Thy name blas - pheme,
 Thy truth I lov - ing - ly re - ceive.
 I can, I do be - lieve in Thee;
 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.

第七週

拿起信的盾牌，
經歷我們信心所受的試驗，
得着我們信心的結果—
我們魂的救恩

詩歌：英 881

讀經：弗六 12、14～16，提前一 5，提後一 5，彼前一 7、9，四 12、16，來十 35、37、39

【週一】

壹 我們這些基督身體上的肢體爭戰抵擋『諸天界裏那邪惡的屬靈勢力』，需要拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭—弗六 12、16：

一 信的盾牌不是給我們穿戴的，乃是給我們拿起的，為着保護我們，抵擋仇敵的攻擊並銷滅那惡者一切火燒的箭—16 節。

二 我們需要領悟信心乃是盾牌，是放在我們和撒但中間的：

1 信是保護，可以抵擋仇敵火燒的箭—控告、試誘、題議、懷疑、問題、謊言、網羅和攻擊—林後二 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 撒但火燒的箭臨到我們，乃是作為思想注射到我們的心思裏；這些思想好像是我們自己的思想，其實是從撒但來的思想。

3 箭射來了，碰到盾牌就落下，我們就能銷滅那惡者一切火燒的箭—弗六 16。

三 信是在真理、義與和平之後—14 ~ 15 節：

1 我們需要真理束腰，義遮蓋良心，和平覆腳作為立足點，並需要信保護我們全人如盾牌。

2 我們在生活中若有真理，有義作我們的遮蓋，且有和平作我們的立足點，我們就自然而然有信—14 ~ 16 節。

【週二】

四 信的盾牌有幾方面：相信神（可十一 22），相信神的心（羅八 31 ~ 39），相信神的信實（林前一 9，約壹一 9），相信神的能力（弗三 20），相信神的話（約六 63、68，徒二十 32），相信神的旨意（弗一 9、11），相信神的主宰（羅九 19 ~ 29）。

【週三】

貳 彼前一章七節說到我們信心所受的試驗：

一 信心所受的試驗乃是蒙稱許的試驗；『試驗』原文意『蒙稱許的試驗』。

二 我們被擺在試煉裏，因為我們的信心需要受試驗，蒙稱許—四 12。

三 沒有一個人信了主，領受了恩典，而信心是沒有經過試驗的—約三 15、36，一 16。

四 聖經給我們看見，沒有一次的信心是不經過試驗

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；所有的信心都要經過試驗—彼前一 7，四 12：

1 神試驗我們的信心，乃是要我們在信心與生命上有長進—弗四 15：

- a 沒有一個基督徒有長進，而他的信心是沒有經過試驗的。
- b 我們的信心經過試驗，我們就自然而然的長進了—彼前二 2，彼後三 18，林前三 6～7。

2 神試驗我們的信心，乃是叫祂自己得着滿足—證明我們實實在在是信了—彼前一 7：

- a 信心的實在叫神得着滿足—提前一 5，提後一 5。
- b 經過試驗的信心，是叫神的名得榮耀的—彼前四 11，約十二 28：

(一) 在這世上能榮耀神的名的，就是經過試驗的信心—彼前一 7。

(二) 我們經過患難、逼迫、攔阻、黑暗，經過了這些試驗還能信，經過了試驗還不倒，這一種的信心要叫神的名得着榮耀—二 12，四 12、16。

五 信心得稱許是來自正確的信心；這裏所強調的不是信心，乃是藉着苦難在試煉之下對信心的試驗—一 7。

六 在彼前一章七節彼得說，我們信心所受的試驗，『比那經過火的試驗仍會毀壞之金子的試驗，更為寶貴』：

- 1 『比那經過火的試驗…之金子的試驗，更為寶貴』，不是形容『信心』，乃是形容『試驗』。
- 2 這就是說，我們信心所受的試驗比金子的試驗更為寶貴：
 - a 這裏的比較是我們信心所受的試驗和金子的試驗之

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

間的比較。

b 金子是被煉淨的火所試驗；同樣，我們的信心乃是被試驗所試驗。

七 顯為可得稱讚的，不是信心的本身，乃是信心所受的試驗、試驗—7～8 節：

1 正如學校對學生的功課舉行考試，顯為可稱許的是考試，不是學生功課的本身。

【週四】

2 我們信心所受的試驗若是正面的，這試驗就會在耶穌基督顯現的時候，帶進稱讚、榮耀和尊貴—7～8 節：

a 今天主與我們同在（太二八 20），是隱藏、遮蔽的。

b 祂的回來將是祂的顯現，那時，祂要公開被眾人看見—啓一 7。

c 那時，不僅祂要顯露，連我們信心所受的試驗，也要顯露。

叁 我們信心所受的試驗，將來顯為可得稱讚、榮耀和尊貴的，就使我們得着我們信心的結果—我們魂的救恩—彼前一 9：

一 彼前一章五節的救恩是完全的救恩，終極的救恩，三一神的救恩；專一的說，乃是指我們的魂免去主回來時主行政對付之時代刑罰的救恩。

二 這是我們魂的救恩，就是所豫備在末後的時期要向我们顯現的救恩，也就是耶穌基督在榮耀裏顯現時所要帶給我們的恩；我們魂的救恩乃是我們信心的結果—9、13 節，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 我們的魂要在主顯現、回來時得救，脫離苦難得以完滿的享受主—二五 31:

- 1 爲此我們必須在今世否認自己的魂，就是我們的魂生命連同其一切享樂，使我們來世在對主的享受裏可以得着魂—十 37 ~ 39，十六 24 ~ 27，路十七 30 ~ 33，約十二 25：
 - a 喪失魂生命乃是指喪失魂的享受，救魂生命是指保守魂在享受中—太十六 25。
 - b 我們或者今天喪失我們的魂生命，來世得着；或者今天救我們的魂生命，來世喪失。
 - c 我們來世若要進入主的快樂，今世就需要付喪失我們魂生命的代價—二五 21、23。

【週五】

- 2 主顯現時，有些信徒經過祂的審判臺要進去享受主的快樂，有些要哀哭切齒的受苦—21、23 節，二四 45 ~ 46，二五 30，二四 51。
- 3 進去享受主的快樂，就是我們魂的得救—來十 39：
 - a 拯救或得着我們的魂，乃在於我們得救重生之後，在跟從主的事上，如何對付我們的魂。
 - b 我們現今若肯爲主的緣故喪失魂，就必得着魂，在主回來時，就要拯救或得着我們的魂—路九 24，彼前一 9。
 - c 得着魂是跟從主的得勝者所要得着國度的賞賜—來十 35，太十六 22 ~ 28。

【週六】

四 神的能力能保守我們達到這救恩，使我們得着這救恩；神的能力是我們蒙保守的因由，

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

信是憑藉，藉此神的能力有效的保守我們—
彼前一 5。

五 我們該熱切等待這樣奇妙、完全、終極的救恩，
並為其輝煌的顯現豫備自己—羅八 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.

第七週■週一

晨興餽養

弗六 16『此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。』

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者…。』

我們需要真理束腰，義遮蓋良心，和平作腳的立足點，信作盾牌保護我們全人。我們若憑那是真理的神而活，我們就有義（弗四 24），義又產生和平（來十二 11，賽三二 17）。有了這些，我們就很容易有信作盾牌，抵擋那惡者火燒的箭。基督是這樣之信的創始者與成終者（來十二 2）。我們若要在爭戰中站立得穩，就需要神的軍裝這四項的裝備（新約總論第十一冊，二六四頁）。

信息選讀

舊約所有得勝的聖徒不過是信心的見證人，但耶穌乃是信心的創始者。祂是信心的發起者、開創者、源頭和因由。照我們天然的人，我們沒有信的能力，我們憑自己沒有信。那叫我們得救的信，乃是我們從主所得寶貴的信（彼後一 1）。當我們仰望耶穌，祂這賜生命的靈（林前十五 45）就將祂自己，將祂信的成分，灌輸到我們裏面；這樣，自然而然的，有一種信在我們裏面升起，我們就有信心相信祂。這不是出於我們自己，乃是出於那將自己作信的成分，分賜到我們裏面，替我們信者的。因此，乃是主自己作我們的信。我們因着祂作我們的信而活，是因着祂的信（加二 20），不是因着我們自己的信（聖經恢復本，來十二 2 註 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)

信的盾牌不是給我們穿戴的，乃是給我們拿起的，為着保護我們，抵擋仇敵的攻擊。信是在真理、義與和平之後。我們在生活中若有真理，有義作我們的遮蓋，且有和平作我們的立足點，我們就自然而然有信。這信是保護，可以抵擋仇敵火燒的箭、攻擊。

火燒的箭就是撒但的試誘、題議、懷疑、問題、謊言和攻擊。每一個試誘都是欺騙，都是虛假的應許。撒但常常向我們題議，因此我們需要進到主的話裏。我們若不在主的話裏，就沒有遮蓋以抵擋魔鬼的題議。懷疑和問題也是撒但火燒的箭。你有沒有注意到，問號看起來很像一條蛇？撒但問夏娃：『神豈是真說…？』（創三1）當魔鬼這樣問我們時，我們的反應應當是逃跑，一點也不要和他說話。許多時候撒但用謊言攻擊我們，但是信的盾牌保護我們，抵擋這些火燒的箭。

魔鬼火燒的箭臨到我們，乃是作為思想注射到我們的心思裏。這些思想好像是我們自己的思想，但實際上乃是撒但的。我們絕不該為這些撒但狡猾的注射到我們裏面的思想向主認罪。反而我們應當說，『主，我是墮落的，但我是在你的潔淨之下。撒但，這個思想是你的，你必須為它負責任。我不分擔這個責任。』

我們若要叫信心得保衛，抵擋撒但火燒的箭，就需要一個正確的靈，同着無虧的良心。然而，信心主要不在我們的靈裏，也不在我們的良心裏，而在我們的意志，就是我們心中最強的部分裏。羅馬十章十節說，我們心裏信。按照我們的經歷，這在我們心裏的信，主要與我們運用意志有關。沒有一個意志軟弱的人能有強的信心。雅各書一章六節告訴我們，疑惑的人，就像海中的波浪，被風吹動翻騰。這樣的人意志游移不定。因此，我們若要有信心，就需要運用我們的意志（新約總論第十一冊，二六四、二六六至二六七頁）。

參讀：新約總論，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

第七週■週二

晨興餽養

可十一 22『耶穌回答說，你們要信神。』

羅八 31『這樣，對這些事，我們可說甚麼？神若幫助我們，誰能抵擋我們？』

弗三 20『然而神能照着運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的。』

我們的信必須是相信神（可十一 22）。神是真的、活的、現時的且便利的；我們需要相信祂。

我們也應當相信神的心。…神向着我們的心總是好的；不管我們身上發生甚麼事，或經歷甚麼苦難，我們總要相信神的心是好的（羅八 31 ~ 39）。神沒有意思要懲罰我們、傷害我們或叫我們受虧損（新約總論第十一冊，二六五頁）。

嚴格的說，以弗所三章二十節裏『所求所想』的，不是物質的東西，乃是與召會有關的屬靈事物。對這些屬靈的事物，我們不僅需要求，也需要想，我們所想的可能比所求的更多。神不僅成就我們為召會所求的，也成就我們為召會所想的，而且神能照着運行在我們裏面的大能，極其充盈的成就我們一切所求所想的而超過之（聖經恢復本，弗三 20 註 3）。

這裏面的大能，如一章十九至二十節所說，乃是神復活的大能，不是祂創造的大能。神創造的大能，在我們的環境中，造出物質的東西（羅八 28）；神復活的大能卻在我們裏面的人裏，為着召會成就屬靈的事物（弗三 20 註 2）。

信息選讀

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

我們該相信神的心，也該相信神的信實（林前一 9，約壹一 9）。我們會改變，但神不改變。正如雅各書一章十七節所說，在神並沒有變動，或轉動的影兒。不僅如此，神也不能說謊（多一 2），祂對自己的話總是信實的。

神不僅是信實的，也是有能力的；所以，我們需要信神的能力。保羅在以弗所三章二十節宣告：『神能…極其充盈的成就一切，超過我們所求所想的。』

我們的信還有一面，就是相信神的話。神受了約束，要成就祂所說的一切。祂越說話，就越要負責成就祂自己的話。我們能告訴祂：『神，你已經說了，你寫成的話已經在我們手中。主，你受了約束，要成就你的話。』我們該為着神信實的話讚美祂。

我們也需要相信神的旨意。因着神是有定旨的神，祂有一個旨意（一 9、11）。祂對我們的旨意總是積極的。因此，不論何事臨到我們，我們都不該懷疑神的旨意，我們不該在意我們的快樂或我們的環境；反之，我們應該相信並顧到神的旨意。我們的環境會改變，但神的旨意絕不改變。

不僅如此，我們必須相信神的主宰（羅九 19～29）。因為神是主宰一切的，祂絕不會錯。在祂的主宰權柄下，連我們的錯誤也互相效力，叫我們得益處。若不是神的主宰權柄允許我們犯錯，我們就不可能犯錯。當我們有錯時，我們需要悔改。但是我們不需要懊悔，因為懊悔表示我們對神在我們錯誤上的主宰權柄缺少信心。我們為了錯誤或缺失悔改後，應當仍然運用信心相信神的主宰權柄。若不是祂的主宰權柄允許我們這麼作，我們不可能犯錯。

我們都需要完全相信神、神的心、神的信實、神的能力、神的話、神的旨意以及神的主宰權柄。我們若有這樣的信，撒但火燒的箭就不能傷害我們（新約總論第十一冊，二六五至二六六頁）。

參讀：新約總論，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

第七週■週三

晨興餽養

彼前一 7『叫你們信心所受的試驗，比那經過火的試驗仍會毀壞之金子的試驗，更為寶貴，可以在耶穌基督顯現的時候，顯為可得稱讚、榮耀和尊貴的。』

四 12『親愛的，有火煉的試驗臨到你們，為要試驗你們，不要以為奇怪，似乎是遭遇非常的事。』

聖經給我們看見，沒有一次的信心是不經過試驗的；所有的信心都要經過試驗。信心所以要經過試驗，有以下…原因。…（第一，）神試驗我們的信心，乃是要我們有長進。沒有一個基督徒有長進，而他的信心是沒有經過試驗的。全世界的基督徒，所有長進的，信心都是經過試驗的。我沒有保留的說這話，所有基督徒的信心，都是經過試驗的。信心長進惟一的方法，就是經過試驗。神要帶領我們進步，惟一的方法就是叫信心經過試驗。因為我們來到神面前，是藉着信心，接受神的一切恩典。所以神叫我們的信心經過試驗，我們就自然而然的長進了。

（第二，）神叫我們的信心受試驗，不只叫我們有長進，也是叫祂的心得着滿足。世界上沒有一個人信了主，領受了神的恩典，而信心是沒有經過試驗的。所以要試驗你的信心，就是證明說，你實實在在是信了。你信心的實在叫神得着滿足。這經過試驗的信心，是叫神的名得榮耀的。在這世上能榮耀神的名，就是經過試驗的信心。你無論經過甚麼種的患難，甚麼種的逼迫，甚麼種的攔阻，甚麼種的黑暗，你經過了這些試驗還能信，經過了試驗還不倒，這一種的信心要叫神的名得着榮耀（得勝的生命，一五〇至一五一頁）。

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)

在彼前一章七節，彼得說到我們被擺在試煉裏的原因。我們被擺在試煉裏，因為我們的信心需要受試驗。…『試驗』原文意蒙稱許的試驗。顯為可得稱讚、榮耀、尊貴的，不是信心的本身，乃是信心所受的試煉、試驗（正如學校對學生的功課舉行考試，顯為可稱許的是考試，不是學生功課的本身）。當然，信心得稱許是來自正確的信心。這裏所強調的不是我們的信心，乃是藉着苦難在試煉之下對我們信心的試驗。…好學生的確會樂意接受考試的機會。考試會試驗出他研讀多徹底，他對要考的科目知道多少。沒有考試，就絕不會試驗出一個優秀的學生是傑出的。勤奮讀書的學生也許盼望考試，因為考試會向學生自己和別人證明他是優秀的學生。這說明了彼得所說信心受試驗的意思。

在彼前一章七節彼得說，我們信心所受的試驗，『比那經過火的試驗仍會毀壞之金子的試驗，更為寶貴。』『比那經過火的試驗…之金子的試驗，更為寶貴，』不是形容『信心』，乃是形容『試驗』。這就是說，我們信心所受的試驗比金子的試驗更為寶貴。這裏不是比較信心和金子。許多基督徒就是這樣領會七節；然而，這領會是錯誤的。這裏的比較是我們信心所受的試驗和金子的試驗之間的比較。金子是被煉淨的火所試驗；同樣，我們的信心乃是被試煉所試驗。這試驗的確比金子的試驗更寶貴。…在七節彼得用『寶貴』這個形容詞。彼得在他的兩封書信裏，向我們陳明五件寶貴的東西：寶貴的石頭，就是主自己（二 4、6～7）；寶貴的血（一 19）；寶貴的應許（彼後一 4）；寶貴的信（1）；和寶貴的試驗（彼前一 7）（彼得前書生命讀經，五五至五六頁）。

參讀：得勝的生命，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

第七週■週四

晨興餽養

彼前一 6 ~ 7 『…你們…在諸般的試煉中，或許必須暫時憂愁，叫你們信心所受的試驗，比那經過火的試驗仍會毀壞之金子的試驗，更為寶貴，可以在耶穌基督顯現的時候，顯為可得稱讚、榮耀和尊貴的。』

9 『得着你們信心的結果，就是魂的救恩。』

彼前一章六節裏諸般的試煉，乃是〔七節裏〕叫我們信心所受的試驗，能帶來主顯現時的稱讚、榮耀和尊貴。…我們信心所受的試驗，將來顯為可得稱讚、榮耀和尊貴的，使我們得着我們信心的結果，就是魂的救恩（9）。九節的救恩是完全的救恩，這救恩分三個階段一起初的階段、長進的階段和完成的階段。我們有三部分：靈、魂、體。我們的靈已經藉着重生得救了（約三 5 ~ 6）。我們的體要藉着將來的改變形狀而得救，而得贖（腓三 21，羅八 23）。我們的魂要在主顯現、回來時得救，脫離苦難得以完滿的享受主。為此我們必須在今世否認自己的魂，就是我們的魂生命連同其一切享樂，使我們來世在對主的享受裏可以得着魂（太十 37 ~ 39，十六 24 ~ 27，路十七 30 ~ 33，約十二 25）（彼得前書生命讀經，五六、六一頁）。

信息選讀

馬太十六章二十四至二十七節以及十章三十七至三十九節所說的得救，乃是因着喪失魂生命，乃是因着我們肯出代價，犧牲我們的魂生命而得到的。…得救，是指着一個蒙了主救恩的人，因着肯捨己背十字架跟從主，為着主犧牲自己的魂生命，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

榮耀裏再來的時候，所要得的賞賜說的。那個賞賜，照新約聖經所說的，就是進入千年國，和享受主人的快樂（太二五 21）。享受快樂是和人的魂特別發生關係的。一個人蒙了主的救恩以後，若不肯讓他的魂在今世失去享樂，他就是在今天救了自己的魂，將來就必喪失魂，就是在千年國時失去魂的享樂。他若肯為着主犧牲魂在今世的享樂，甚至犧牲魂的本身，捨掉性命，將來就必得着魂；就是到主再來的時候，得着主的賞賜，叫他的魂在千年國裏，和主享受其中的快樂。這就是魂的得救。

人的魂不只是人享受快樂的機關，也是人感受痛苦的所在。人無論享樂或受苦，都是特別在魂裏感到的。並且魂所感到的苦，纔真叫人感覺苦。人為着我們信主、事奉主、跟隨主，所加於我們的一切譏笑、為難、逼迫和苦害，都是叫我們的魂感受痛苦的。比方，你要愛主，你的妻子不贊成，就給你難為；或是你要事奉神，走主的道路，你的父母或是兒女，就反對你，你的親友就棄絕你，甚或你的鄉鄰也逼害你。這一切都是叫你的魂感受痛苦的。你若因此就不好好愛主、跟隨主，而避免受到這些痛苦，你就是救了你的魂免去受苦。這必叫你將來喪失魂在國度裏的享樂。你若肯為主忍受這些痛苦，你就是為主讓你的魂受苦、受難為、受對付，置你的魂於死地，喪失、犧牲你的魂。這必叫你的魂將來享受主的快樂，就是叫你的魂得蒙拯救。

人的魂就是人的自己。人肯捨己，讓己被置於死地，而不拯救它，就是喪失魂生命，而不拯救魂生命。人若肯這樣，他就不只能在今天在靈裏經歷主的生命，並且還能在將來在魂裏享受主的快樂。將來他在魂裏得享主的快樂，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冊，聖經要道卷一，三五一至三五二頁）。

參讀：彼得前書生命讀經，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. (CWVL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 1," pp. 260-261)

Further Reading: Life-study of 1 Peter, msg. 6

第七週■週五

晨興餽養

彼前一 8～9『你們雖然沒有見過祂，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂，得着你們信心的結果，就是魂的救恩。』

來十 39『我們…不是退縮以致遭毀壞的人，乃是有信心以致得着魂的人。』

太十六 25『…凡為我喪失自己魂生命的，必得着魂生命。』

今天主與我們同在（太二八 20），是隱藏、遮蔽的。祂的回來將是祂的顯現，那時，祂要公開被眾人看見。…我們沒有見過主耶穌，卻是愛祂（彼前一 8），如今雖不得看見，卻是信入祂。信徒愛他們未曾見過的一位，這是個奇蹟，也是個奧祕。我們沒有見過祂，卻是愛祂，這是因着信，因着那藉聽見活的話而注入到我們裏面的信（加三 2）（新約總論第十三冊，一九二頁）。

信息選讀

照着彼前一章八節，信徒『歡騰，有說不出來、滿有榮光的喜樂』。滿有榮光的喜樂乃是浸沒在榮光裏的喜樂。我們因着有一種浸沒在榮光裏的喜樂而歡騰。這喜樂浸沒在那作為榮光的主裏，因此這喜樂滿了主的彰顯。這喜樂也是說不出來的喜樂，是過於我們所能發表的喜樂。美妙的事總是說不出來的。就這麼一信一愛，就有了大喜樂。基督徒正常的光景乃是『歡騰，有說不出來、滿有榮光的喜樂』。

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.”

主顯現時，有些信徒經過祂的審判臺要進去享受主的快樂（太二五 21、23，二四 45～46），有些要哀哭切齒的受苦（二五 30，二四 51）。進去享受主的快樂，就是魂的得救，也就是得着魂（來十 39）。

在彼前一章九節，魂的救恩就是我們信心的結果。儘管我們的靈已經得救，我們的魂仍在天天得救。我們的救恩還未完成，還未達到信心的結果，就是魂的救恩。這意思是，基督再來的時候，我們的魂要得救到極點，被帶進對基督更高的享受。照着馬太二十五章，基督再來時要對作為忠信奴僕的信徒說，『進來享受你主人的快樂。』（21、23）在要來的千年國裏，與主同享祂的快樂，乃是我們魂的救恩。儘管不信者自由的享受一切屬世的宴樂，我們信徒卻不能這麼作。就這面說，我們的魂在受苦。但主回來的時候，我們的魂要得救進入祂的快樂，在祂的國度裏享受祂到極點。這將是我們信心的結果，就是我們信心過程的終結（新約總論第十三冊，一九二至一九三頁）。

得着魂是為着我們全人享受要來安息日的安息，也就是在要來的國度裏，有分於基督的快樂和榮耀（來四 9）。我們人有三部分，靈、魂和身體（帖前五 23）。我們的魂與我們的靈不同。當我們相信主耶穌而得救時，我們的靈就為神的靈所重生（約三 6）。但我們的身體必須等到主耶穌回來時，纔能得贖、得救並且改變形狀（羅八 23～25，腓三 21）。至於拯救或得着我們的魂，乃在於我們得救重生之後，在跟從主的事上，如何對付我們的魂。我們現今若肯為主的緣故喪失魂，就必得着魂（太十六 25，路九 24，十七 33，約十二 25，彼前一 9），在主回來時（來十 37），就要拯救或得着我們的魂。這是所要給跟從主的得勝者（太十六 22～28）國度的賞賜（來十 35）（希伯來書生命讀經，六二四頁）。

參讀：新約總論，第三百八十二篇；希伯來書生命讀經，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

第七週■週六

晨興餽養

彼前一 5『就是你們這因信蒙神能力保守的人，得着所豫備，在末後的時期要顯現的救恩。』

羅八 19『受造之物正在專切期望着，熱切等待神的眾子顯示出來。』

23『…我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』

今天我們若要享受我們屬天的基業，並有分於它，我們就需要蒙保守。…已往我們…都經歷過，當某樣事物把我們從主帶開，我們就失去對永遠生命之基業的享受。所以，我們需要蒙保守，蒙保護。…神的能力是我們蒙保守的因由。信是其次的憑藉，藉此神的能力有效的保守我們。因此，神的能力是在神那一面，信是在我們這一面。這指明我們需要與神的能力合作。我們若這樣合作，就會蒙保守在正確的地位上，享受我們屬天的基業。

（彼前一章五節）用了三個辭，說到我們將來的救恩…。『因』是指憑藉，『蒙』是指因由，『得着』是指結果（彼得前書生命讀經，四六至四七頁）。

信息選讀

（彼前一章五節所指的救恩，）不是免去永遠沉淪的救恩，乃是我們的魂免去主行政對付之時代刑罰的救恩（9 與註 2）。三一神完全的救恩分三個階段，包含許多項目：

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) 起初的階段，即重生的階段，是由救贖、聖別（地位上的一2，林前六11）、稱義、和好與重生所組成。…這起初的救恩，已經拯救我們脫離神的定罪和永遠的沉淪（約三18、16）。

(二) 長進的階段，即變化的階段，是由從罪得釋放、聖別（主要的是性情上的一羅六19、22）、生命長大、變化、建造與成熟所組成。在這階段，神藉着基督之死的功效在我們裏面主觀的作工，藉着生命之靈的律，釋放我們，使我們脫離內住之罪的管轄，就是罪與死的律（6～7，七16～20，八2）；藉着祂的管教（來十二10）和對神家的審判（彼前四17），用祂聖別的性情，藉着祂的聖靈聖別我們（羅十五16）；使我們在祂的生命裏長大（林前三6～7）；藉着萬有的効力（羅八28），用賜生命的靈，更新我們魂裏面的各部分而變化我們（林後三6、17～18，羅十二2，弗四23）；把我們建造在一起，成為屬靈的殿，給祂居住（彼前二5，弗二22）；並且使我們在祂的生命裏成熟（啓十四15與註…），以完成祂完全的救恩。

(三) 完成的階段，即得榮的階段，是由我們的身體得贖（改變形狀）、模成主的形像、得榮、承受神的國、有分於基督的王權以及對主最高的享受所組成。…我們的身體就要得釋放，脫離舊造敗壞的奴役，得享神新造之榮耀的自由（羅八21）；我們的魂也要得拯救，脫離試煉和苦難的範圍（彼前一6，四12，三14，五9），進入滿了榮耀的新範圍（四13，五10），有分於並享受三一神一切所是、所有、所成就、所達到並所得着的。這是我們魂的救恩，就是所豫備在末後的時期要向我們顯現的救恩，也就是基督在榮耀裏顯現時所要帶給我們的恩（一13，太十六27，二五31）。這是我們信心的結果。神的能力能保守我們達到這地步，使我們得着這信心的結果（彼前一9）。我們該熱切等待這樣奇妙的救恩（羅八23），並為其輝煌的顯現豫備自己（19）（聖經恢復本，彼前一5註6）。

參讀：彼得前書生命讀經，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

第七週詩歌

安息於你

(英 881)

F大調

4/4

一 安息於你，主，你作盾牌、護衛；
 3 2 3 | 4 - - 3 | 2 3 1 . 2 | 2 3 - - | 3
 有你同在，無須獨自接戰；
 3 2 3 | 4 - - 3 | 2 3 1 . 2 | 3 - - - | 3
 你作我力，保守細緻又全備；
 5 5 5 | 6 - - 3 | 3 5 5 . 2 | 2 4 - - | 4
 安息於你，在你名裏向前。
 4 3 2 | 3 - - 1 | 1 2 2 . 3 | 3 - - - | 3
 5 5 5 | 6 - - 3 | 3 5 5 . 2 | 2 4 - - | 4
 你作我力，保守細緻又全備；
 4 3 2 | 3 - - 1 | 1 2 2 . 1 | 1 - - - | 1 ||
 安息於你，在你名裏向前。

二 救恩元帥，你名超乎萬名上；
 在你名裏，我們昂然前往；
 你作我義，救恩穩固又堅剛；
 榮耀、愛戴都歸耶穌我王。
 (重複末兩行，下同)

三 憑信力前，雖感軟弱卻無懼；
 敵刺在身，更識夠用恩典；
 凱歌響起，因你愛得勝有餘；
 安息於你，在你名裏向前。

四 安息於你，主，你作盾牌、護衛；
 你已得勝，我們同你安息；
 榮中登極，國度權柄顯光輝；
 頌讚歸你，直至永世無已。

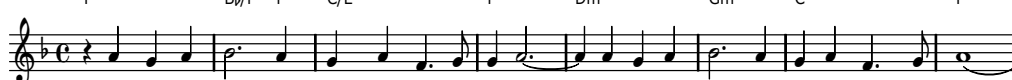
WEEK 7 — HYMN

We rest on Thee, our Shield and our Defender

Spiritual Warfare—In Faith

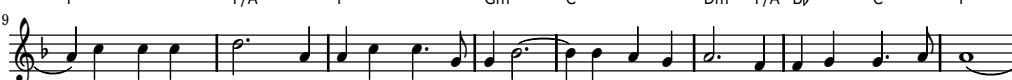
881

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;

F F/A F Gm C⁷ Dm F/A B \flat C⁷ F



Strong in Thy strength, safe in Thy keep-ing ten-der. We rest on Thee, and in Thy Name we go.

F F/A F F/A Gm C⁷ A/C \sharp Dm B \flat C⁷ 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.

第八週

照我們祖宗 亞伯拉罕之信的腳蹤而行

詩歌：英 1269

讀經：徒七 2，來十一 8～10，創十二 1～3、7～8，十三 3～4、18，十四 1～24，加三 6～7、14、16、29

【週一】

壹 基督作為三一神人（西二 9）乃是亞伯拉罕的後裔（後代或子孫）（創十二 7，太一 1，加三 16）；因為信徒在基督裏面（林後五 17），基督也在他們裏面（西一 27），他們就與基督是一，屬於基督，成為基督的一部分（弗五 30）；所以我們凡信入基督的，也就是亞伯拉罕的後裔（加三 7、29）：

一 在復活裏，基督這位在肉體裏的末後亞當，成了（改變形狀—靈化—成為）賜生命的靈，就是生命的靈，要將祂自己分賜到我們裏面（林前十五 45 下，羅八 2），以建造召會作基督的身體。

二 復活的基督作為賜生命的靈，乃是那改變形狀之亞伯拉罕的後裔（後代或子孫），分賜到我們裏面，使我們成為亞伯拉罕的子孫，亞伯拉

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

罕團體的後裔，能接受並承受終極完成的靈這亞伯拉罕的福—加三 6～7、14、16、29：

- 1 神向亞伯拉罕所應許的福，物質的一面就是美地（創十二 7，十三 15，十七 8），這美地豫表包羅萬有的基督作為包羅萬有賜生命的靈（林前十五 45 下，林後三 17）。
- 2 基督作為賜生命的靈，乃是亞伯拉罕的福（加三 14），就是向亞伯拉罕所應許之亞伯拉罕的後裔和美地的實際；今天我們的福乃是神自己，祂具體化身在基督裏並實化為那靈，好分賜到我們裏面，作我們的享受。
- 3 在福音裏，我們接受了這最大的福分，就是三一神—父、子、靈—作為經過過程、包羅萬有賜生命的靈，住在我們裏面，以極其主觀的方式作我們的享受；哦，這是何等的福分，我們能享受這樣包羅萬有的一位作我們每日的分！

三 作為在基督裏的信徒，我們是亞伯拉罕團體的後裔，重複亞伯拉罕的歷史；作為亞伯拉罕的子孫—亞伯拉罕團體的後裔—我們必須『照我們祖宗亞伯拉罕…之信的腳蹤而行』—羅四 12：

- 1 亞伯拉罕成了信心之父（16，加三 7～9、29）；他也是『我們眾人的父』（羅四 17）：
 - a 創世記告訴我們，亞伯拉罕有兩種子孫，分別被比作地上的塵土（十三 16）和天上的星（十五 5）；他屬地、肉身的子孫如同地上的塵土，我們這些在基督裏的新約信徒，作為他屬天、屬靈的子孫，如同天上的星（二二 17～18）。
 - b 亞伯拉罕是所有蒙神呼召之人的父，是神所揀選新族類的頭一位；我們原是生在墮落的亞當族類中，

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，進入蒙召的亞伯拉罕族類中；凡像亞伯拉罕以信為本的人，都是這新族類中的人，都是亞伯拉罕的子孫—羅四 17，加三 7。

2 亞伯拉罕憑信的生活，現今正在我們中間重複；今天的基督徒生活和召會生活，就是亞伯拉罕生活和歷史的收成—來十一 8～19。

【週二】

貳 亞伯拉罕的信不是起源於他自己；反之，他所以相信神，乃是對神的榮耀向他顯現，以及對神的元素傳輸並注入到他裏面所起的一種反應—徒七 2，參約十四 21，可十一 22：

一 信是我們藉着神的傳輸、注入和浸透，所產生對神的反應—啓五 6，林後二 10，來十二 2，加二 20，參可十一 22。

二 我們也許認為亞伯拉罕是信心大漢，但是看看亞伯拉罕的歷史，我們就會領悟，惟一的信心大漢是神自己；亞伯拉罕的信不是來自他天然的能力；藉着神向亞伯拉罕的顯現，亞伯拉罕就得着神作為相信的元素注入他裏面而成為他的信，這信乃是他對神的珍賞，作為他被神吸引所起的反應。

三 神藉着一再向亞伯拉罕顯現，將祂自己傳輸到亞伯拉罕裏面，使他經歷一種屬靈的注入，將神的素質屬靈的滲透到他的所是裏—創十二 1～3、7～8，十三 14～17，十五 1～7，羅四 3，創十八 17～19，參徒二六 16，二二 14～15。

四 主耶穌向亞伯拉罕顯現為那偉大的我是一榮耀

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 appearings 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，將祂自己傳輸到亞伯拉罕裏面—約八 56～58，出三 14～15，徒七 2。

五 我們需要一再的來到主面前，向祂祈求：『求你一再的向我顯現，求你一再的對我說話！』我們需要繼續不斷的看見，我們需要有一個永遠的看見，看見神的目的是甚麼—約十四 21，徒二六 16，提後四 8。

六 神向我們顯現並將祂自己傳輸到我們裏面，結果乃是使我們為着祂純全的旨意憑信而活，建造召會作基督的身體，終極完成於新耶路撒冷—創十二 7～8，十三 3～4、18，羅一 17，四 16～17，來十二 1～2 上，太十六 18，羅十二 1～2，啓二一 2。

七 『亞伯拉罕因着信，蒙召的時候，就遵命出去，往將來要得為業的地方去；他出去了，還不知道往那裏去』（來十一 8）；這使亞伯拉罕經常有機會運用他的信，信靠神即時的引導，以神的同在為他旅行的地圖（出三三 14～16）。

【週三】

叁 我們若要照亞伯拉罕之信的腳蹤而行，就必須是那些過祭壇和帳棚生活的人—創十二 7～8，十三 3～4、18：

一 神的顯現和傳輸，產生我們的奉獻，使我們築壇並住在帳棚裏，完全為神而活；神給我們看見了祂自己，我們就得着能力，捨去我們的自己；神給我們看見了祂自己，我們就不得不棄絕自己；沒有人看見神而還能存活—出三三 20，伯四二 5，太五 8，約壹三 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 壇是為着敬拜神，將我們一切所是並所有，為着神的定旨獻給神；築壇的意義就是我們的生活是為着神，神是我們的生命，並且我們生活的意義就是神—創八 20～21 上，出二九 18～22。

三 亞伯拉罕住在帳棚裏，見證他不屬於世界，而是在地上過寄居的生活，因着信作寄居的，好像在異地—來十一 9～10：

- 1 帳棚是祭壇的結局；祭壇和帳棚是彼此相連，無法分開的；我們所擁有的一切必須經過祭壇；主會為我們在世界的需要，把這些東西還給我們。
- 2 我們可以使用我們所擁有的東西，但不可受其支配；這些東西可以在我們手裏，也可以不在我們手裏；可以加添，也可以減少—這是帳棚生活的原則。

【週四】

3 支搭帳棚是一種彰顯，一個宣告：我們不屬於這個世界，我們屬於另一個家鄉；我們真正的家鄉是更美的家鄉，屬天的家鄉—屬天的新耶路撒冷—13～16、10 節，十二 22，啓二一 2。

4 亞伯拉罕的帳棚是新耶路撒冷的小影；聖經結束於帳棚；新耶路撒冷乃是宇宙中終極的帳棚，終極的帳幕—2～3 節。

5 當我們過帳棚的召會生活作為會幕的實際時，我們乃是在等候其終極的完成—終極的會幕，新耶路撒冷—提前三 15，利一 1，來十一 9～10，啓二一 2～3。

四 亞伯拉罕有他的失敗，他曾離開了祭壇，離開了帳棚；可是，後來他恢復了，而恢復就是呼求着主的名回到帳棚和祭壇來—創十二 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, 羅十 12~13, 十二 1~2:

- 1 至終在希伯崙，亞伯拉罕的帳棚成了他與神交通的地方，也是神能與他交通的地方—創十三 18。
- 2 在希伯崙，神向亞伯拉罕啓示爲具有屬人友情的神，使祂能得着亞伯拉罕作祂的代求者，好拯救祂退後的信徒，爲着生出基督，並爲着在祂選民身上消除魔鬼的作爲—雅二 23，代下二十七，賽四一 8，創十八，約壹五 16 上，加四 19，約壹三 8。

【週五】

肆 和亞伯拉罕一樣憑信而活，就是在基督天上的職事裏與祂合作，不僅要過祭壇和帳棚的生活，也要爲弟兄爭戰—創十二 7~8，十四 1~24，羅四 12:

- 一 羅得錯誤的和亞伯拉罕分離，並且漸漸挪移帳棚，直到所多瑪（創十三 5~12）；『所多瑪人在耶和華面前罪大惡極。』（13）
- 二 離開了亞伯拉罕，就是離開了神的目標和保護（腓三 17，林前四 16~17，來十三 7）；我們要聯於並跟隨在神的經綸裏正確的人，使我們得以蒙保守在生命線上，並在主行動的水流之中（林前十五 33，箴十三 20，提後一 15~18，二 22）。
- 三 因爲所多瑪周圍的土地肥美，羅得就走向所多瑪；最終，他遷入那城，住在那裏，並且定居在那裏；在神的主宰之下，所多瑪被打敗，羅得被擄了—創十四 12，參耶二 13。
- 四 亞伯拉罕不計算弟兄的弱點，也不對羅得幸災樂禍；就亞伯拉罕說，看見弟兄被擄對他乃是

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

羞恥—約壹五 16 上，箴十 12，雅五 19～20。

五 當亞伯拉罕得知羅得被擄的消息，就堅決定意要為羅得爭戰；他又禱告，向天地的主、至高的神耶和華舉手—創十四 14、22，提前二 8。

六 亞伯拉罕決定帶着他的三百一十八名壯丁，與四王並他們的軍隊爭戰；這是由於麥基洗德（意，『公義王』）—撒冷（意，『平安』）王— 在背後為羅得、亞伯拉罕並亞伯拉罕的爭戰代求—創十四 18～20，來七 1～4、25～26，四 14～16，羅八 26～29、34。

七 麥基洗德豫表基督在祂天上的職事裏是君尊的大祭司，祂不住的為我們和我們所照顧的人代求，拯救我們到底—來五 6、10，七 1～3、25。

【週六】

八 使徒的職事與基督天上的職事合作，為弟兄爭戰，是藉着為聖徒照着神和祂的經綸代求，並藉着供應經過過程的神到聖徒裏面，作他們得勝的供應和享受—25 節，八 2，路二二 31～32，約二一 15～17，徒六 4，啓一 12～13，參出二八 9～12、15～21、29～30：

- 1 我們必須是按着神牧養別人的人（彼前五 1～2），也就是按着神在祂屬性裏的所是，諸如愛、光、聖、義，牧養別人。
- 2 作長老的必須知道，他們在牧養時，必須遮蓋別人的罪，不可計算別人的惡；凡揭露召會中肢體的缺點、短處和罪惡的，就沒有資格作長老。

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 如果同工和長老不愛那些不好的人，最終長老和同工就會無事可作；主耶穌說祂來是作醫生，不是為着強健的人，乃是為着有病的人—太九 12，約八 7～11，太二七 38，路二三 42～43，十五 1，太九 10，十九 13～15。
- 4 我們必須跟隨經過過程之三一神尋找並得着墮落之人的腳蹤—路十五 2～10、17～18、20。
- 5 我們去探訪人時，必須有主的同在，祂的同在是一個迷人的因素；我們若是一個在復活中釘十字架的人，無論我們往那裏去，三一神的同在都會隨着我們，人也會受吸引而歸向主。
- 6 我們要牧養人，就必須顧惜他們，顧惜人是使人快樂、愉快、舒適；我們接觸人時，必須帶着令人愉悅的面容，不可面帶愁容—詩四二 5、11。
- 7 我們牧養人，也必須以那在祂成肉體、總括與加強這三個時期中盡其豐滿職事之包羅萬有的基督供應他們；要用基督餵養人，我們首先必須尋求基督、贏得基督、享受基督並有分於基督—約一 14，林前十五 45 下，啓四 5，五 6，腓三 8～14。
- 8 在永遠裏，寶座中的羔羊必牧養我們，領我們到生命水的泉；當我們與這位羣羊的大牧人是一而牧養人時，我們就是在作永遠的工—啓七 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.

第八週■週一

晨興餽養

加三 7『所以你們要知道，那以信為本的人，就是亞伯拉罕的子孫。』

16『應許原是向亞伯拉罕和他後裔說的。…「和你那後裔，」指着一個人，就是基督。』

29『你們既屬於基督，就是亞伯拉罕的後裔，是照着應許為後嗣了。』

神的經綸與神的分賜也顯示於亞伯拉罕後裔的應許裏（創十七 8，加三 16，太一 1～2 上）。…當亞伯拉罕在拜偶像的時候，有一天，榮耀的神向他顯現，並且呼召他（徒七 2～3）。神從那稱為示拿的地方，就是巴比倫所建基之地，召出亞伯拉罕，並帶他進到迦南美地。亞伯拉罕一到了迦南地，神就向他顯現，應許他關於後裔的事（創十二 7）。

亞伯拉罕的後裔要成為地上萬族的福（3）。…在創世記十七章七節，神告訴亞伯拉罕，祂要與亞伯拉罕並亞伯拉罕的後裔立約。這段有關後裔的話，保羅在加拉太三章十六節有清楚的解釋。

神應許亞伯拉罕，就是神向亞伯拉罕傳福音，而亞伯拉罕的福乃是那靈（8、14）。神沒有應許亞伯拉罕一塊地。亞伯拉罕所得的應許，乃是他要得着經過過程的三一神，作包羅萬有、終極完成的那靈（李常受文集一九九一至一九九二年第一冊，五一四至五一六頁）。

信息選讀

亞伯拉罕的福是指所應許的那靈，就是基督的實際（加三 14，約十四 17～20）。亞伯拉罕的那一個後裔，

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-

成了賜生命的靈（林前十五 45 下）。…那靈就是三一神的終極完成，為要將祂自己分賜到基督的信徒裏，這靈就是亞伯拉罕的後裔（45 下，林後三 17 ~ 18，羅八 9）。林前十五章四十五節所題末後的亞當，就是亞伯拉罕的後裔。這後裔不僅成了我們的救贖主和拯救主，也成了賜生命的靈。…我們這些罪人所得最高的福，終極完成的福，乃是神自己作賜生命的靈。一面說，賜生命的靈是那改變形狀之亞伯拉罕的後裔；另一面說，祂就是三一神。這賜生命的靈乃是終極完成的那靈，也就是經過過程之三一神的終極完成。這纔是真正的福。

今天我們所需要的拯救主，乃是那能進到我們裏面的一位。我們需要賜生命的靈住在我們裏面，並與我們成爲一靈（六 17）。當我們落到（困苦之）『水』裏的時候，祂與我們一同落水。…讚美主，在我們裏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：『在榮耀裏有一人，祂的生命是爲我。…祂是剛強、有力，且能往上浮！』基督在那裏往上浮？祂在我們的靈裏往上浮。…因着這位往上浮者，我能誇口我一直蒙保守，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，就能在我們裏面兼有神性與人性。這是多麼奇妙！祂所是的集大成，乃稱爲那靈。賜給亞伯拉罕的美地，乃是這靈的豫表。這靈乃是神應許亞伯拉罕的福。

亞伯拉罕的後裔，乃是要使在基督裏的信徒，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，因爲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；神聖啓示的中心路線，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

第八週■週二

晨興餽養

徒七 2『司提反說，諸位，弟兄父老請聽。當日我們的祖宗亞伯拉罕在米所波大米…的時候，榮耀的神向他顯現。』

約十四 21『…愛我的必蒙我父愛他，我也要愛他，並且要親自向他顯現。』

神一再向亞伯拉罕顯現。我們許多人對亞伯拉罕有錯誤的觀念，認為他是信心大漢。…後來我看亞伯拉罕的歷史，我領悟他不是信心大漢；惟一的信心大漢是神自己，神這信心大漢將祂自己傳輸到亞伯拉罕裏面。亞伯拉罕花了時間在神面前，就不能不相信祂，因為祂已得着神的傳輸。因此，亞伯拉罕受神吸引，並在信上對神有反應。祂的反應就是祂的信。…究竟是誰向亞伯拉罕顯現？是榮耀的神。…亞伯拉罕的信不是來自祂天然的能力，也不是起源於祂自己。祂相信神，乃是對屬天鐳射的反應，對神聖注入的回應。…真正的信就是神在我們裏面的工作（羅馬書生命讀經，一〇八至一〇九頁）。

信息選讀

信不是我們天然的能力或美德；信是我們向神的反應，這是神將祂自己傳輸到我們裏面，並將祂神聖的元素注入我們這人裏面的結果。神的元素瀰漫我們這人，我們就對祂有反應，這反應就是信。…我們一旦有了這樣的信，就絕不會失去它。…我們也許試着不信，但絕不會成功。這是聖經所說相信神的意思。…信是我們藉着神的傳輸、注入和浸透，所產生對神的反應。

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.

神藉着向亞伯拉罕顯現而臨到他。我們若研讀創世記十一至二十四章，加上行傳七章的記載，就會發覺神向亞伯拉罕顯現好幾次。…亞伯拉罕的確被榮耀之神的顯現所吸引〔2〕。被吸引的意思是，神將祂自己傳輸到亞伯拉罕裏面，而他並不知道，也不覺得。這與現代醫學所實行的鐳射療法類似。病人被放在放射線之下，感覺不到那滲透他的光線。神是最強的鐳射；我們若在祂之下坐一小時，祂就會傳輸到我們裏面。這傳輸會引起注入、浸透和瀰漫（羅馬書生命讀經，一〇五至一〇六頁）。

當亞伯拉罕到了迦南地之後，創世記十二章七節說，『耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔。』這是神向亞伯拉罕第二次的顯現，第三次的說話。

神呼召我們的異象，是很容易被我們失去的。即使你天天注意作基督徒，你還會把那個異象失去；即使你天天殷勤作工，你還會把那個異象失去。你不要以為作通常的事會把那個異象失去，要知道就是作屬靈的事，也會把那個異象失去。我們若不是一直活在神的顯現裏，就很容易失去呼召的異象。召會所得的呼召，與亞伯拉罕所得的呼召是相同的，但是，難處就在許多人沒有看見這個呼召有何等的盼望。所以保羅…禱告說，『…使你們知道祂的呼召有何等盼望。』（弗一 18）『盼望』指明…神呼召我們的內容到底是甚麼。…我們是何等容易忘記神所要作的！我們往往事情多一點，工作多一點，那一個屬靈的呼召就遺失了。我們需要多次來到神面前說，『求你繼續向我顯現，求你繼續對我說話！』我們需要繼續不斷的看見，我們需要有一個永遠的看見，看見神的那一個目的，看見神到底要作甚麼（倪柝聲文集第二輯第十五冊，三八至三九頁）。

參讀：加拉太書生命讀經，第二十篇；羅馬書生命讀經，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

第八週■週三

晨興餽養

創十二7『耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔。亞伯蘭就在那裏為向他顯現的耶和華築了一座壇。』

伯四二5『我從前風聞有你，現在親眼看見你。』

在創世記十二章七節…我們看見，祭壇是根據於神的顯現。…誰也不能將他自己奉獻給神，而他是沒有遇見神的；誰也不能把一切都擺在祭壇上，而是沒有神的顯現的。奉獻不是由於人的勸勉，不是由於人的催促，乃是由於神的顯現。如果神沒有向人顯現，那就沒有一個人是能自動把他所有的都擺在祭壇上的，沒有一個人是能自動把自己奉獻給神的。…如果有一天，我們遇見主，那一個遇見，就自然而然產生奉獻（倪柝聲文集第二輯第十七冊，一一七頁）。

信息選讀

遇見神的結局，就是叫你完全掉一個頭，你不能再繼續走你從前的路。神給我看見了祂自己，我就得着了能力，捨去我的自己；神給我看見了祂自己，我就沒有辦法，不得不棄絕自己。神的顯現叫你活不了，神的顯現叫你不能為自己活。神的顯現裏面有無窮無盡的能力，那一個顯現把你一生的道路都改變了。基督徒為神活着的能力是在乎看見神！

祭壇的結局，是引到帳棚去。…從〔創世記十二章八節〕以後，亞伯拉罕是住在神的家—伯特利—裏。…並不是他出來的時候沒有帳棚，可是神不題起帳棚；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

到他有了祭壇之後，神的話纔給我們看見帳棚。…帳棚的意思是流動的，是不扎根的。神要藉着祭壇來對付你自己，神要藉着帳棚來對付屬乎你的東西。亞伯拉罕有祭壇，他把他的一切都給了神，…亞伯拉罕還有牛，還有羊，還有許多東西。但是，亞伯拉罕是住在帳棚裏的人。換句話說，祭壇所餘剩的東西，只能保留在帳棚裏。這是一個原則，就是你所有的東西都得放在祭壇上，但是還有餘剩的東西，是留下給你用的，那一個東西並不是你所有的，乃是在帳棚裏的。我們要記得，若沒有經過祭壇，就連帳棚裏都不能擺進去，但是經過祭壇的不一定都燒光。…許多東西一奉獻給神，神就拿去，神就不留給你。但是有的東西擺在祭壇上，神還留給你用。這些從祭壇上留下給你的東西，你只能保守在帳棚裏。

有人要問說，『如果我將我一切所有的都給神，是不是說我應當把所有的東西都賣掉？』…我們有兩種生活，一種是在神面前的生活，一種是在世界裏的生活。在神的面前，我們所有的，的確都在祭壇上；但是，在世界裏活着，許多物質的東西還是需要的。我們活在這裏，還得有衣、食、住。我們應該把所有的都奉獻給神，完全為着神活着，但是，如果神說這一個可以留着的話，我們就留着。我們對於這些物質的東西，乃是用帳棚的原則來對付。這些東西是為我們的需要而留下的；我們如果不需要它，就可以捨棄它。我們可以用這些東西，但不能被這些東西摸着。這些東西可以在我們手裏，也可以不在我們手裏；可以加添，也可以減少。這就是帳棚的生活。

所以我們要學習一件事：沒有經過祭壇的東西，是我們所不能用的；放在祭壇上的東西，不是我們自己可以收回的；神在祭壇上所留下的東西，是要用帳棚的原則來守住的（倪柝聲文集第二輯第十七冊，一一八、一二〇至一二三頁）。

參讀：倪柝聲文集第二輯第十七冊，第十六篇；亞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

第八週■週四

晨興餽養

創十二8『從那裏他又遷到伯特利東邊的山，支搭帳棚；…他在那裏又為耶和華築了一座壇，並且呼求耶和華的名。』

來十一9～10『他因着信，在應許之地作客，好像在異地，…因為他等候那座有根基的城，其設計者並建築者乃是神。』

亞伯拉罕有他的失敗，他曾離開了祭壇，離開了帳棚，下到埃及去。可是，後來他恢復了。他是怎樣恢復的？創世記十三章三至四節：『他從南地繼續往前行，直到伯特利，到了伯特利和艾的中間，就是他起初支搭帳棚的地方，也是他先前築壇的地方；他又在那裏呼求耶和華的名。』回到祭壇和帳棚，這就叫作恢復。今天有沒有誰是失敗了？有沒有誰是跌倒了？有沒有誰是變節了？有沒有誰已經下到埃及，有了自己的要求，有了自己的盼望，有了自己的羨慕，有了自己的追求？如果有誰要走恢復的路，就要回到祭壇和帳棚來。神的話給我們看見，亞伯拉罕的恢復，就是再回到帳棚的地位來，也就是再回到祭壇的地位來。恢復就是回到帳棚來，恢復就是回到祭壇來（倪柝聲文集第二輯第十七冊，一二四至一二五頁）。

信息選讀

不要忘記，亞伯拉罕的歷史就是你的歷史。你沒有一個帳棚，在那裏始終有主的同在麼？世人沒有這樣的帳棚，他們只有大城。世人惟一能看見的，就是他們的大城。他們說，『看我的公司。看我的教育，我的成就。看我有多少的東西。』但我們能對世人說，『你有一切，但有一樣你沒有一神的同在。』…當我們有一個有

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

神同在的帳棚，我們裏面就深深覺得，在地上沒有一樣事物是持久的，每樣事物都是短暫的。我們仰望永世。銀行、公司、成就，都是短暫而無意義的。我們在地上沒有長存的事物。我只喜歡有一個有神同在的帳棚。…我們可以對世人說，『某某博士，我沒有你所有的那麼多，但我有一樣你沒有一神的同在。…在我的帳棚裏現在就有神的同在。我的環境就是帳棚，就是新耶路撒冷的小影。這在你眼中也許沒有價值，但在神眼中卻極其重要。』

無論何時我們答應神的呼召，而神再次向我們顯現，我們也為神築一座壇，告訴神我們所是和所有的一切都是為着祂，我們就會立刻支搭帳棚。…藉着支搭帳棚，我們宣告我們屬於另一個家鄉。我們不屬於這一個家鄉，我們仰望更美的家鄉。我們不喜歡這一個家鄉，就是這地，這世界。我們指望進入另一個家鄉。我們因着信，像在異地作客（來十一9）。

亞伯拉罕的帳棚是新耶路撒冷的小影，新耶路撒冷是神在宇宙中終極的帳幕（啓二一2～3）。當亞伯拉罕住在那帳棚裏，他是活在新耶路撒冷的小影中。當他在那裏與神一同生活的時候，他是在等候一座至終要成為新耶路撒冷的城。新耶路撒冷，永遠的帳幕，要頂替亞伯拉罕所住臨時的帳棚。亞伯拉罕的帳棚是神永遠居所的一粒種子。這粒種子生長於他的子孫在曠野所支搭的帳幕（出四十），其收成將是新耶路撒冷，就是神與人的帳幕。神在我們眾人裏面仍需要這樣的種子。我們都必須是那些生活在帳棚裏，並仰望更美家鄉的人。在這更美的家鄉有永遠的帳幕，神與我們，我們與神，要在其中永遠同住（創世記生命讀經，六八一至六八三頁）。

參讀：創世記生命讀經，第四十一至四十四篇；約翰福音結晶讀經，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

第八週■週五

晨興餽養

創十四 14『亞伯蘭聽見他姪兒被擄去，就率領他家裏生養的精練壯丁三百一十八人…。』

16『將…他姪兒羅得…奪回來。』

18『又有…麥基洗德帶着餅和酒出來迎接；他是至高神的祭司。』

來七 25『…那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。』

亞伯拉罕所帶出來的姪兒羅得離開他以後，遷居到了所多瑪。因着四王與五王的戰爭，羅得被擄了。亞伯拉罕知道以後，就率領家中的壯丁前去爭戰，殺敗四王，奪回一切擄物。當他回來時，有撒冷王麥基洗德，帶着餅和酒出來迎接他，為他祝福（創十四 18）。麥基洗德是至高神的祭司，豫表基督作神的大祭司（來七 1～3、16～17）。基督今天是照着麥基洗德的等次作大祭司。祂是長遠活着，為我們代求，並且以餅以酒供應我們作享受（真理課程一級卷一，一一二至一一三頁）。

信息選讀

有一個逃出來的人告訴亞伯拉罕，羅得被擄了。…他乃是神的主宰所保留的。…這必是因着背後的代求發生的。…亞伯拉罕…不計算弟兄的弱點，也不對羅得幸災樂禍。…他得了這消息，就堅決定意要為羅得爭戰（創十四 14）。…亞伯拉罕禱告了。在創世記十四章二十二節他告訴所多瑪王，在他出去爭戰以前，他曾向神舉手起誓。亞伯拉罕怎

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

能禱告並作這樣的決定？這必是由於背後有人為他代求。我信那代求者知道所進行的戰爭，和羅得的被擄。

就亞伯拉罕說，看見弟兄被擄對他乃是羞恥。今天在召會中也是這樣。看見任何弟兄姊妹被擄，對我們乃是羞恥。…你不該容忍這事，你應當說，『我不能忍受這事，我必須起來作一些事！』這就是亞伯拉罕所作的。…亞伯拉罕也許說，『…我不能眼看我的弟兄被擄，這對我是羞恥。我必須把他救回來。我不管我的壯丁有多少，也不管諸王和他們的軍隊。我不管我所有的比他們的少。我的負擔就是要把我的弟兄救回來。我若不這樣作，對我就是羞恥。』

亞伯拉罕冒着生命的危險，為他的弟兄爭戰。為着拯救他被擄的弟兄而冒着生命的危險，這對他並不是一件小事，但他這樣作了。戰爭進行順利，亞伯拉罕追趕敵人，從南方一路追到北方的但。他的得勝必是背後代求的結果。

難道你不信在麥基洗德來供應餅和酒之前，他這位神的祭司已經為羅得和亞伯拉罕代求過？…我相信亞伯拉罕簡單而勇敢的決定，要為拯救羅得而戰，是麥基洗德的代求所激起的。…麥基洗德是祭司，他必定一直在照顧神的子民。神答應他的代求，有一個人從所多瑪逃出來向亞伯拉罕報信，亞伯拉罕就作了勇敢的決定，要為着拯救羅得而戰。

當我們在地上生活行動時，會遭遇到許多事。表面看來，這些事就這麼發生了；實際上，在背後一直有代求。我們的麥基洗德，我們的大祭司基督，仍然在天上為我們代求（來七 25）。祂的代求蔭庇我們，顧念我們（創世記生命讀經，七〇二至七〇三、七〇五、七〇七頁）。

參讀：神在祂與人聯結中的歷史，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

第八週■週六

晨興餵養

約二一 15『…你愛我…麼？…主阿，是的，你知道我愛你。耶穌對他說，你餵養我的羊。』

16『…你牧養我的羊。』

17『…你餵養我的羊。』

彼前五 2『務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心；不是為着卑鄙的利益，乃是出於熱切。』

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

信息選讀

在彼得的頭一封書信中，在二章二十五節他說到基督是我們魂的牧人和監督，而我們的魂乃是我們內裏的所是，也就是我們的真人位。在五章一至二節他告訴長老們，務要按着神牧養神的羣羊。按着神，意思就是我們必須活神；我們必須隨時隨處有神。我們在我們的悟性上、道理上與教訓上有神，但我們在牧養人時可能沒有活神。當我們與神是一，我們就成了神。在我們牧養別人時，我們就有神並且就是神。按着神牧養，意思就是按着神在祂屬性裏的所是牧養。神是愛、光、聖、義。按着神，至少是按着神的這四種屬性。我們必須按着這四種屬性牧養年幼的、軟弱的和退後的。

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.

除了牧養，我們沒有路將生命供應給別人。…真正生命的供應乃是藉着訪問人、接觸人而牧養人。…我們去探訪人時，必須有主的同在。祂的同在是一個迷人的因素，而祂的同在乃是來自十字架加上復活。我們必須是一個在十字架上，也在復活裏的人。

活力排裏的人去接觸人，首要的路乃是要顧惜人。因為我們憑天然的生命活着，所以我們的探訪是沒有果效的。…顧惜人就是使人快樂，安慰人，叫人覺得你令他們愉快，在每件事上並在每一方面都叫人容易接觸你。我們接觸人必須非常的真實。惟有藉着十字架加上復活，纔能產生真實。惟有被十字架除掉而復活的人，纔在凡事上是真實的。

保羅在以弗所五章說到基督藉着顧惜和餵養（保養）這兩件事，來照料召會（29）。…顧惜人而沒有餵養，那是徒然的。…母親顧惜（頑皮的）孩子之後，就用食物餵養孩子。元首基督乃是這樣照顧祂的身體，就是召會。祂在顧惜我們之後，就餵養我們。

顧惜人是使人快樂、愉快、舒適。我們接觸人時，必須帶着令人愉悅的面容。我們應當快樂、歡欣。我們接觸任何人，不可面帶愁容。…接着，我們就該餵養他們。…餵養人是以那在三個時期中盡其豐滿職事之包羅萬有的基督供應他們。…我們必須找出路來，把包羅萬有的基督陳明給各人。…我們必須『烹飪』包羅萬有的基督。…我在這個國家烹飪基督，已經三十三年多了，所釋放的信息也約有三千篇。

要用基督餵養人，我們首先必須尋求基督，經歷基督，贏得基督，享受基督，並有分於基督（李常受文集一九九四至一九九七年第五冊，一五四至一五五、一九七至一九八、二〇五至二〇六頁）。

參讀：活力排，第六至八、十至十一篇；在舊造裏撒但的混亂以及為着新造的神聖經綸，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

第八週詩歌

信心的腳蹤

(英 1269)

降E大調

4/4

5 5 5 5 | 5̣ · 6̣ 5 - | 2 2 1 2 | 3 - - - |
 一 當 人 墮 落 至 極 · 淪 於 迦 勒 底 ·
 1 3 5 i | i - 7 - | 6 6 3 #4 | 5 - - - |
 榮 耀 之 神 顯 現 · 呼 召 人 脫 離 ；
 2 2 5 2 | 3̣ · 4̣ 3 - | 5 5 i 5 | 6 - - - |
 亞 伯 蘭 即 起 行 · 纏 累 全 撇 棄 ·
 6 5 4 5 | 6̣ 5̣ 4̣ 5̣ | 6 5 4 3 | 2 - - - |
 離 開 親 族 · 父 家 · 往 神 賜 之 地 ·
 1 1 1 1 | 1̣ 7̣ 6̣ 7̣ 1̣ | 2 2 2 1 2 | 3 - - - |
 (副) 三 一 之 神 呼 召 · 要 得 團 體 人 ·
 5 5 i 7 | i - 5 - | 4 3 2 · 1 | 1̣ - - - ||
 彰 顯 祂 的 豐 滿 · 成 就 祂 經 綸 。

- 二 主神顯現、注入，信心油然而生，改名亞伯拉罕，步履何堅定；
 信心族類之父，得以撒繼承，祭壇、帳棚生活，神旨意成功。
- 三 父的一切豐富，以撒全承繼，兒子名分豐滿，福分何能比？
 藉恩接受一切，但仍有缺遺，需要生命變化，成熟且滿溢。
- 四 變化路上前進，雅各脫天然，那靈管教、對付，生命得淬煉；
 抓奪者成王子，以色列見顯，終藉約瑟執政，成熟而掌權。
- 五 列祖歷程描繪神子民道路，照神計畫蒙召，我們同步武；
 信心腳蹤追隨，望斷及於主，只為建造身體，新人得顯出。

WEEK 8 — HYMN

There in old Chaldea, product of man's fall

The Church—As the Called Race

1269

E_b A_b G_m C_m E_b/B_b F_m/A_b B_b⁷ E_b
 1. There in old Chal - de - a, pro - duct of man's fall,
 E_b B_b/D C_m C_m/E_b F F⁷/A B_b
 5 God ap - peared to A - bram— called him from it all.
 B_b⁷ B_b⁷/D E_b B_b⁷/F E_b/G B_b⁷/F E_b E_b/G A_b
 9 "Get thee from thy coun - try, from thy fath - er's clan,
 A_b A_b/E_b A_b A_b/E_b A_b E_b/G A_b F⁷/A B_b B_b⁷
 13 Get thee from thy kin - dred to an - oth - er land."
 E_b B_b/D B_b⁷ E_b
 17 **Chorus**
 (C) Our Lord God Je - ho - vah called a cor - porate man,
 E_b/G B_b⁷/F G_m C_m E_b/B_b A_b B_b⁷ E_b A_b/E_b E_b
 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.

第八週 • 申言

申言稿: _____

20 horizontal lines for writing.

Composition for prophecy with main point and sub-points:

20 horizontal lines for writing.