

二〇二三年三月
国际长老及负责弟兄训练

认识、经历、并活包罗万有的基督，
而有真正的召会生活

晨兴圣言

**Int'l Training for Elders
and Responsible Ones (March 2023)**

**Knowing, Experiencing, and Living
the All-inclusive Christ for the Genuine Church Life**

Holy Word for Morning Revival

认识、经历并活包罗万有的基督， 而有真正的召会生活

篇题

- 第一周 被带回归向基督自己而有真正的召会生活
- 第二周 享受基督作素祭的实际，而有素祭的基督徒生活与素祭的召会生活，终极完成于新耶路撒冷这极大的素祭—三一神与三部分人调和的终极完成
- 第三周 为着召会这一个新人，以基督作我们的人位
- 第四周 在真正的召会生活中，以基督为我们的生活而显大衲，并对付己而有在神圣荣耀里的一
- 第五周 凡所作的，都要在主耶稣的名里
- 第六周 让基督的平安在我们心里作仲裁，让基督的话丰丰富富地住在我们里面，并坚定持续地祷告，而有真正的召会生活
- 第七周 经营包罗万有的基督—“流奶与蜜之地”—并将基督的富余带到召会聚会中，为着展览基督并团体地敬拜神
- 第八周 荣耀超越的基督作神无上的宝贝之异象、经历与享受，为着真正的召会生活

Knowing, Experiencing, and Living the All-inclusive Christ for the Genuine Church Life

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第一周

被带回归向基督自己 而有真正的召会生活

R. K. 诗歌：378

读经：弗三8、14～18，腓三3～16，西一15～18，三10～11

【周一】

壹 我们作为在基督里的信徒和神的儿女，需
要从一切打岔中得释放，被带回归向基督
自己—弗三8、14～18，西三10～11：

一 神要基督在万有中作中心，并在万有中居首位—
基督是一切，又在一切之内—15～18。

二 基督是奇妙的；祂是全宇宙中的奇妙，基督
之所是的每一项都是奇妙的—赛九6，士十三
18，弗三8。

三 神的旨意，就是神在宇宙中永远的定旨和愿望，
乃是要叫基督作我们的一切，并叫基督作到我
们的里面，成为我们的生命和一切—17节上。

四 保罗写他的书信，是因为他清楚，许多美好的
事物，包括道理、伦理、道德、教训、文化，
都使人受打岔离开基督—腓三4～8：

Week One

Being Brought Back to Christ Himself for the Genuine Church Life

R. K. Hymns: 499

Scripture Reading: Eph. 3:8, 14-18; Phil. 3:3-16; Col. 1:15-18; 3:10-11

§ Day 1

I. **We, believers in Christ and children of God, need to be freed from all distractions and brought back to Christ Himself—Eph. 3:8, 14-18; Col. 3:10-11:**

A. God wants Christ to be the center of all things and to have the first place in all things—Christ being all and in all—1:15-18.

B. Christ is wonderful; He is the wonder of the entire universe, and every item of what Christ is, is wonderful—Isa. 9:6; Judg. 13:18; Eph. 3:8.

C. God's will, which is His eternal purpose and desire in the universe, is that Christ be everything to us and be wrought into us as our life and everything—v. 17a.

D. Paul wrote his Epistles because he was clear that many good things, such as doctrines, ethics, morality, teachings, and culture, are distractions from Christ—Phil. 3:4-8:

- 1 使徒保罗给我们看见，这些事物不是基督自己，并指明它们若使我们受打岔离开基督，就是与基督相对—林前七 35。
- 2 当我们转离所有打岔人的事物并转向基督，我们就被带回归向基督自己，使我们可以认识基督，经历基督，享受基督，彰显基督，并被基督构成—加二 20，四 19，腓三 9 ~ 10。

【周二】

五 腓立比三章三至十六节陈明基督是信徒追求的标竿：

- 1 保罗因着以认识基督为至宝，所以将万事看作亏损—8 节上。
- 2 保罗亏损万事，看作粪土，为要赢得基督—7、8 节下。
- 3 保罗切慕给人看出他是在基督里面—9 节。
- 4 给人看出我们是在基督里面的必要条件，就是我们没有自己的义，乃是借着信基督而有神的义—9 节。
- 5 保罗渴望认识基督、并祂复活的大能、以及同祂受苦的交谊—10 节。
- 6 在腓立比三章十节保罗说到模成基督的死；这指明保罗渴望以基督的死作他生活的模子。
- 7 保罗经历基督作奠祭，并且也成为奠祭，浇奠在圣徒信心的祭物和供奉上一二 17，提后四 6。

【周三、周四】

六 我们需要看见属天的异象，就是神的心意是要使基督成为我们的一切：

1. The apostle Paul shows us that these things are not Christ Himself, and he indicates that if they distract us from Christ, they are versus Christ—1 Cor. 7:35.
2. When we turn away from all distractions and turn to Christ, we will be brought back to Christ Himself so that we may know Christ, experience Christ, enjoy Christ, express Christ, and be constituted with Christ—Gal. 2:20; 4:19; Phil. 3:9-10.

§ Day 2

E. In Philippians 3:3-16 Christ is presented as the goal of the believers' pursuit:

1. On account of the excellency of the knowledge of Christ, Paul counted all things to be loss—v. 8a.
2. Paul suffered the loss of all things and counted them as refuse in order to gain Christ—vv. 7, 8b.
3. Paul's earnest desire was to be found in Christ—v. 9.
4. The necessary condition of being found in Christ is not having our own righteousness but the righteousness of God through faith in Christ—v. 9.
5. Paul aspired to know Christ, the power of His resurrection, and the fellowship of His sufferings—v. 10.
6. In Philippians 3:10 Paul speaks of being conformed to Christ's death; this indicates that Paul desired to take Christ's death as the mold of his life.
7. Paul experienced Christ as the drink offering and became a drink offering that was poured out upon the sacrifice and service of the saints' faith—2:17; 2 Tim. 4:6.

§ Day 3 & Day 4

F. We need to see a heavenly vision of God's intention to make Christ everything to us:

1 我们若从主接受新的怜悯和恩典，就能放下一切美好的事物，甚至是最好的事物，而努力面前的，好取得基督自己—腓三 7 ~ 8、13。

2 我们需要祷告，好叫基督在我们日常生活中成为我们的一切—西三 17：

a 我们作各种事情的时候，应当在我们所作的事上应用基督。

b 每天我们需要祷告，使我们对基督—这住在我们里面并作我们生命和一切的一位—有新的经历；这是我们今天极大的需要—弗三 17 上。

贰 我们被带回归向基督自己，结果乃是真正的召会生活—林前一 2，十二 27，罗十六 1、4 ~ 5、16、20：

一 真正的召会生活乃是众圣徒以团体的方式实化、经历并彰显基督—弗三 16 ~ 21：

1 神计划要有召会，目的乃是为着彰显基督；因此，召会乃是基督的彰显—9 ~ 11、21 节。

2 召会生活一点不差就是我们所经历并享受，且借着我们得着彰显之包罗万有的基督，连同祂追溯不尽的丰富—8、21 节。

3 我们若要有这样的召会生活，就需要被基督构成，直到我们的一切所是并一切所有都只是基督自己，祂是一切，又在一切之内；这就是召会生活的素质和本质—西一 12，二 9 ~ 10、16 ~ 17，三 4、10 ~ 11，四 15 ~ 16。

二 真正的召会生活就是基督的生活，就是基督自己—三 4，约十一 25：

1 真正的召会生活不是教训或道理的事；乃是一种生

1. If we receive new mercy and grace from the Lord, we will be able to drop all the good things—even the best things—and stretch forward to lay hold of Christ Himself—Phil. 3:7-8, 13.

2. We need to pray that Christ will be everything to us in our daily life—Col. 3:17:

a. As we are doing various things, we should apply Christ in what we are doing.

b. Every day we need to pray for new experiences of Christ—the One who dwells in us to be our life and everything; this is our great need today—Eph. 3:17a.

II. The issue of our being brought back to Christ Himself is the genuine church life—1 Cor. 1:2; 12:27; Rom. 16:1, 4-5, 16, 20:

A. The genuine church life is Christ realized, experienced, and expressed by all the saints in a corporate way—Eph. 3:16-21:

1. God planned the church for the purpose of expressing Christ; thus, the church is the expression of Christ—vv. 9-11, 21.

2. The church life is nothing other than the all-inclusive Christ with His unsearchable riches experienced and enjoyed by us and expressed through us—vv. 8, 21.

3. If we would have such a church life, we need to be constituted with Christ until all that we are and have is simply Christ Himself, who is all and in all; this is the essence and the substance of the church life—Col. 1:12; 2:9-10, 16-17; 3:4, 10-11; 4:15-16.

B. The genuine church life is the life of Christ, Christ Himself—3:4; John 11:25:

1. The genuine church life is not a matter of teaching or doctrine; rather, it is a

活，基督自己在其中被我们实化、经历、享受、彰显并展览出来—腓三 10。

2 唯有凭着我们在日常生活中经历基督，才能实现真正的召会生活—罗八 9 ~ 11、17。

【周五】

三 实化真正召会生活的路，乃是经历基督作我们的一切—西一 27，二 17，三 1、4、10 ~ 11、15 ~ 17：

1 真正的召会生活来自里面对基督真实的享受—弗三 17 上。

2 基督发展到我们里面就产生真正的召会生活—四 13、15 ~ 16。

3 我们要有照着神永远定旨彰显基督的召会生活，我们的魂必须被基督这灵征服并浸透—帖前五 23，弗三 17 上，加四 19，林前十五 45 下，林后三 17。

四 真正的召会生活需要我们背起我们的十字架，并跟从主—太十 38：

1 我们这些基督的信徒已经与祂同钉十字架，现在我们必须背十字架—加二 20，太十六 24。

2 己必须被除去，使基督能成为召会生活的实际—23 ~ 24 节，罗六 5。

3 要实化真正的召会生活没有别的路，只有否认我们天然的生命与魂生命，并且在灵里跟从主—太十六 24 ~ 27。

【周六】

五 真正的召会生活是借着对内住基督的内里经历—弗三 16 ~ 17 上，四 12、16，二 21 ~ 22：

life in which Christ Himself is realized, experienced, enjoyed, expressed, and exhibited by us—Phil. 3:10.

2. The genuine church life can be realized only by the experience of Christ in our daily life—Rom. 8:9-11, 17.

§ Day 5

C. The way to realize the genuine church life is to experience Christ as everything to us—Col. 1:27; 2:17; 3:1, 4, 10-11, 15-17:

1. The genuine church life comes from the genuine inner enjoyment of Christ—Eph. 3:17a.

2. The development of Christ into our inward being issues in the genuine church life—4:13, 15-16.

3. In order to have a church life to express Christ according to God's eternal purpose, our soul must be subdued and saturated with Christ as the Spirit—1 Thes. 5:23; Eph. 3:17a; Gal. 4:19; 1 Cor. 15:45b; 2 Cor. 3:17.

D. The genuine church life requires us to take up our cross and follow Him—Matt. 10:38:

1. We, His believers, were crucified with Christ, and now we must bear the cross—Gal. 2:20; Matt. 16:24.

2. The self must be crossed out so that Christ can come to be the reality of the church life—vv. 23-24; Rom. 6:5.

3. There is no other way to realize the genuine church life but to deny our natural life and the soul-life and follow the Lord in our spirit—Matt. 16:24-27.

§ Day 6

E. The genuine church life is through the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:12, 16; 2:21-22:

- 1 整本新约都充满关于内住基督的启示—罗五 10、17，加一 15～16，二 20，四 19，林前一 2、9、24、30，腓一 20 下～21 上，西一 27。
- 2 保罗在以弗所三章十六至二十一节祷告，要我们借大能得以加强到里面的人里，结果基督就能安家在我们心里，进而以祂自己来占有、据有、浸润并浸透我们整个里面的人—16～17 节上。
- 3 一旦基督能安家在我们心里，占有我们全人里面的各部分，我们就能有真正的召会生活—二 21～22，四 12、16。

六 我们要有真正的召会生活，就需要经历并享受基督的丰富—三 8：

- 1 真正的召会生活不是组织，乃是在我们灵里；我们的灵受基督的丰富所滋养，直到我们被充满，成为神一切的丰满—8 节。
- 2 真正的召会生活乃是寻求主的信徒所过的团体生活，他们被基督的丰富所充满，成为神一切的丰满，就是成为三一神的彰显—19 节。
- 3 借着对内住基督内里的经历，我们与众圣徒一同领略基督无限的量度，并有真正的召会生活而建造基督的身体—17～18 节，二 21～22，四 16。
- 4 倘若我们都经历并享受基督的丰富，自然会产生真正的召会生活，作基督的丰满，基督的彰显—三 8、17 上，二 22。

七 所有的圣徒都需要在日常生活中经历一些出于基督的事物，并带着他们所经历的基督来在一起，以展览这位基督，与别人彼此分享祂，并与父神一起享受祂，使父神喜悦；这就是真正

1. The entire New Testament is filled with the revelation of the indwelling Christ—Rom. 5:10, 17; Gal 1:15-16; 2:20; 4:19; 1 Cor. 1:2, 9, 24, 30; Phil. 1:20b-21a; Col. 1:27.
2. In Ephesians 3:16-21 Paul prayed that we would be strengthened with power into the inner man with the result that Christ could make His home in our hearts and thereby occupy, possess, permeate, and saturate our whole inner being with Himself—vv. 16-17a.
3. When Christ is able to make His home in our hearts, occupying all the inward parts of our being, we will be able to have the genuine church life—2:21-22; 4:12, 16.

F. In order for us to have the genuine church life, we need to experience and enjoy the riches of Christ—3:8:

1. The genuine church life is not an organization; it is in our spirit, which is nourished with the riches of Christ until we are filled unto all the fullness of God—v. 8.
2. The genuine church life is a corporate life of seeking believers who are filled with the riches of Christ unto all the fullness of God, that is, unto the expression of the Triune God—v. 19.
3. It is through the inner experience of the indwelling Christ that we apprehend with all the saints the unlimited measure of Christ and have the genuine church life for the building up of the Body of Christ—vv. 17-18; 2:21-22; 4:16.
4. If we all experience and enjoy the riches of Christ, the genuine church life as the fullness, the expression, of Christ will be produced spontaneously—3:8, 17a; 2:22.

G. All the saints need to experience something of Christ in their daily life and come together with the Christ whom they have experienced to exhibit this Christ, to share Him with one another, and to enjoy Him with God the Father for His pleasure; this is the genuine church life—1 Cor. 14:26; Heb.

的召会生活—林前十四 26, 来十 25。

10:25.

第一周■周一

晨兴喂养

腓三7~8 “只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。…我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

神的心意就是祂永远的定旨，这定旨是出于祂心头的愿望（弗一9~11，三9~11）。…在包罗万有的基督里，我们有神、人、创造主、受造之物、救赎主、救赎、神圣的生命、人的生命和许多其他正面的事物。…少有信徒领悟神救恩的目的，不光是洁净我们的罪、拯救我们不下地狱并救拔我们脱离悲伤。作为基督里的信徒，我们领会神爱我们、我们是有罪的、我们离开基督的结局就是下火湖。我们也承认我们需要神的一些事物，就如平安和喜乐。然而，我们也许从来没有领会，神的心意和祂救恩的目的，是要将包罗万有的基督作到我们里面，作我们的力量、亮光、引导、健康、知识、智慧和一切。神…按着祂的形像，创造我们作为器皿，以盛装祂作我们的内容（李常受文集一九六四年第二册，一〇一至一〇二页）。

信息选读

一般说来，我们基督徒的方向偏离了基督。我们应该只有一个方向，就是基督自己。今天许多信徒热中于基督以外的许多美好事物。…然而，他们虽然在名义上有基督，他们每天的经历却远离基督。

我将这件事带到你们面前，催促你们到主面前，向祂敞开自己。你可以告诉祂：“主，我听了关于你的事，也看见了关于你永远定旨的事。你要作我的一切。主，在你的光中并在你的同在里暴露我。

WEEK 1 — DAY 1

Morning Nourishment

Phil. 3:7-8 But what things were gains to me, these I have counted as loss on account of Christ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

God's intention is His eternal purpose, which comes out of His heart's desire (Eph. 1:9-11; 3:9-11)...In the all-inclusive Christ we have God, man, the Creator, the creature, the Redeemer, redemption, the divine life, the human life, and many other positive matters. Not many believers realize that the purpose of God's salvation involves more than cleansing us from our sins, saving us from hell, and rescuing us from sorrow. As believers in Christ, we realize that God loves us, that we are sinful, and that our destiny apart from Christ is to go to the lake of fire. We also recognize the fact that we need certain things of God, such as peace and joy. However, we may never have realized that God's intention and the purpose of His salvation is to work the all-inclusive Christ into us as our strength, light, guidance, health, knowledge, wisdom, and everything...God created us as vessels in His image to contain Him as our content. (CWWL, 1964, vol. 2, p. 81)

Today's Reading

In general, our direction as Christians is away from Christ. We should have only one direction—Christ Himself. Many believers today are for many good things other than Christ...Although they may have Christ in name, Christ is very distant from their daily experience.

I simply bring this matter to you and urge you to go to the Lord and open yourself to Him. You may tell Him, “Lord, I have heard something about You and have seen something concerning Your eternal purpose. You want to be everything to me. Lord, expose me in Your light and in Your presence. Show

给我看见我在哪里，以及我是什么。”

我们都需要祷告，好看见基督在我们日常生活中是我们的生命和一切这个异象。我们需要领略关于基督当前的亮光、启示、异象和看见。…我们必须从主接受新的怜悯和恩典，使我们能放下一切美好的事物，甚至是最好的事物，而努力面前的，好得着基督自己（腓三7~8、13）。

老底嘉的召会以他们所达到的为满足（启三17）。老底嘉的圣徒所得着的，成了遮蔽他们眼睛的帕子。为这缘故，主劝他们要买眼药，使他们得以看见（18）。真正的眼药是放下我们所有的一切。若有一条手帕盖住我的眼睛，最好的“眼药”乃是拿下手帕。

我们拥有的许多事物起头都是神赐给我们的。然而，因着这些事物对我们已成为老旧的，它们在我们的经历中就成了死的，并成为我们的帕子。…放下邪恶和错误的事物还不够；我们甚至必须放下美好和正确却变得老旧的事物。…一事物即使是好的，但若变得老旧并失味，对我们也无益处。

我们今天所需要的，乃是现今的、活的、当前的基督。基督自己没有改变（来十三8）；然而，…我们对基督的领会、看见和经历，必须是活的、新颖的、新鲜的、当前的、现今的。我的负担不是要给主的儿女更多道理和教训；我的负担是愿主开启我们的眼睛，将我们带进对祂自己新的经历里。我们不该以我们既有的为满足。我们需要放下一切老旧的经历，放下我们已过所达到的，并且不将任何事物留在我们手中。我们该双手空空地向主敞开自己，仰望祂使我们对祂这活的一位有新的经历（李常受文集一九六四年第二册，一〇八至一一〇页）。

参读：成全训练，第五至六章；基督的中心与普及，第一章。

me where and what I am.”

We all need to pray to see the vision of Christ being life and everything to us in our daily life. We need to apprehend the present light, the present revelation, the present vision, and the present seeing of Christ...We must receive new mercy and grace from the Lord so that we may be able to drop all the good things—even the best things—and stretch forward to lay hold of Christ Himself (Phil. 3:7-8, 13).

The church in Laodicea was satisfied with what it had attained (Rev. 3:17). What the saints in Laodicea possessed became a veil that covered their eyes. For this reason the Lord counseled them to buy eyesalve that they might see (v. 18). The real eyesalve is the dropping of everything that we have. If there is a handkerchief covering my eyes, the best “eyesalve” is simply to drop the handkerchief.

Many of the things that we have were originally given to us by God. However, because these things have become old to us, they have become dead in our experience and have become veils to us...It is not enough to drop the evil and wrong things; we must drop even the good and right things that have become old...Even if something is good, it does not benefit us if it has become old and tasteless...

What we need today is the present, living, up-to-date Christ. There is no change with Christ...However,...we must have an understanding, realization, and experience of Christ that is living, new, fresh, up-to-date, and present. My burden is not to give the Lord's children more doctrines and teachings; my burden is that the Lord would open our eyes and bring us into the new experience of Himself. We should not be content with what we have. We need to drop all our old experiences, drop what we have attained in the past, and retain nothing in our hands. We should simply open ourselves to the Lord with empty hands, looking unto Him for a new experience of Him as the living One. (CWWL, 1964, vol. 2, pp. 85-87)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” chs. 5-6; CWWL, 1964, vol. 1, “The Centrality and Universality of Christ,” ch. 1

第一周■周二

晨兴喂养

腓三 9 ~ 10 “...给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义，使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

我们可以用观光客...购物为例，说明如何得着对基督之认识的至宝。...观光客看见展示的珠宝，通常都很兴奋。...他们进入商店之前，对这些珠宝的宝贵毫无所知。一旦他们看见了，也知道了这些东西的宝贵，就愿意付代价来得着它们。同样，我们需要有启示，知道基督的宝贵，祂的无上宝贝。

我们若得了基督是至宝的启示，我们自然会以认识基督为至宝（腓立比书生命读经，一九一至一九二页）。

信息选读

在道理上领会给人看出我们是在基督里面是一回事，而在我们日常生活中给人看出我们是在基督里面，完全是另一回事。我若到你家去看望你，我会看出你在哪里？...我们若活在文化里，别人就看出我们是在文化里。我们若活在好行为里，别人就要看出我们是在我们的行为里。...当保罗还凭律法活着的时候，别人看出他是在律法里面。但有一天，他开始以认识基督为至宝。他看见一个异象，就是基督必须是他的一切：爱、恩慈、谦卑、智慧、忍耐、意向、态度，甚至是他的言语、发表和表情。因他以认识基督为至宝，他就甘心将万事看作亏损。不仅如此，他还亏损万事，看作粪土，为要赢得基督，并且给人看出他是在基督里面（腓三 8 ~ 9）。

WEEK 1 — DAY 2

Morning Nourishment

Phil. 3:9-10 ...Found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith, to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Gaining the excellency of the knowledge of Christ may be illustrated by the experience of tourists shopping...Often when tourists see precious items on display, they become excited...Before they entered the store, they did not know anything of the excellency of these precious items. But once they saw them and gained the excellency of the knowledge concerning them, they were willing to pay the price to possess them. In like manner, we need a revelation of Christ's excellency, of His supreme preciousness.

If we have a revelation of Christ's excellency, we shall automatically have the excellency of the knowledge of Christ. (Life-study of Philippians, p. 161)

Today's Reading

It is one thing to have a doctrinal understanding of being found in Christ; it is quite another thing to be found in Christ in our daily living. If I were to visit you in your home, where would I find you?...If we live in our culture, we shall be found by others in culture. If we live in our good behavior, we shall be discovered by others in our behavior..When Paul was still living by the law, he was found in the law. But one day he began to have the excellency of the knowledge of Christ. He saw the vision that Christ must be his everything: love, kindness, humility, wisdom, patience, intention, attitude, and even his words, utterances, and expressions. On account of this excellency of the knowledge of Christ, he was willing to count all things to be loss. Furthermore, he suffered the loss of all things and counted them refuse in order to gain Christ and be found in Him.

我们必须有异象，看见基督的宝贵。然后，我们必须赢得我们所看见的这位基督。…要认识基督，不仅要有关于基督的知识，更要赢得祂…的人位。基督是神格丰满的具体表现（西二 9），又是一切正面事物影儿的实际（二 16～17）。…赢得基督就是…经历、享受并支取祂一切追测不尽的丰富（弗三 8）。我们既赢得基督，就该也活在祂里面，成为一班在经历上在祂里面的人。这样，当别人看见…或观察我们的时候，就会看出我们是在基督里面。人不会看出我们是在自己的美德里面；我们会给人看出我们是在基督里面，并且只在基督里面。哦，愿我们都赢得祂，并且给人看出我们是在祂里面！愿我们都愿意亏损万事，看作粪土，为要给人看出我们是在基督里面。…我们若赢得基督，并且活在祂里面，祂作为我们的义，就要成为我们在神和人面前的彰显。这样，人不只笼统地看出我们是在基督里面，人也要看出我们是在义里面，这义就是基督自己从我们里面活出来。唯有当人看出我们是在基督里面时，主才会得着满足。照样，当人看出信徒是在基督里面时，服事主的人才会喜乐并满足。

在腓立比三章十节保罗用“模成祂的死”这辞。…基督的死是个模子，使我们被模成这模子的形状；这就像面团放在糕饼的模子里，模成模子的形状一样。保罗一直过钉十字架的生活，就是在十字架下的生活，正如基督在祂为人的生活中所过的。借着这样的生活，我们就能经历并彰显基督复活的大能。基督之死的模子，是指基督不断地将祂人的生命治死，使祂得以凭神的生命活着（约六 57）。我们的生活应当模成祂这模子的形状，就是向我们人的生命死，而活神的生命。模成基督的死，乃是认识并经历基督、和祂复活的大能、以及同祂受苦之交通的条件（腓立比书生命读经，一九六至一九七、二一九页）。

参读：腓立比书生命读经，第十八至二十三篇；歌罗西书生命读经，第三十八篇；耶利米书生命读经，第十二篇。

We need to have a vision of the preciousness of Christ. Then we need to gain the very Christ we have seen...To know Christ is not merely to have the knowledge concerning Him but to gain His very person. Christ is the embodiment of the fullness of the Godhead (Col. 2:9) and the reality of the shadows of all positive things (Col. 2:16-17). To gain Him is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8). As we gain Christ, we should also live in Him and become those who are in Him in experience. Then when others see us or observe us, they will find us in Christ. We shall not be found in our own virtues—we shall be found in Christ and in Him alone. Oh, that we may gain Him and be found in Him! May we be willing to suffer the loss of all things and count them refuse in order to be found in Christ. If we gain Christ and live in Him, He as our righteousness will become our expression before both God and man. Then we shall not simply be found in Christ in a general way, but we shall be found in the very righteousness that is Christ Himself lived out of us. Only when we are found in Christ will the Lord be satisfied. Likewise, those who serve the Lord will be pleased and satisfied only when the believers are found in Christ.

In Philippians 3:10 Paul uses the expression being conformed to His death...Christ's death is a mold to which we are conformed in much the same way that dough is put in a cake mold and conformed to it. Paul continually lived a crucified life, a life under the cross, just as Christ did in His human living. Through such a life, the resurrection power is experienced and expressed. The mold of Christ's death refers to the continual putting to death of His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold—dying to our human life in order to live the divine life. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings. (Life-study of Philippians, pp. 165-166, 184)

Further Reading: Life-study of Philippians, msgs. 18-23; Life-study of Colossians, msg. 38; Life-study of Jeremiah, msg. 12

第一周■周三

晨兴喂养

腓三 13 ~ 15 “…我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。所以我们凡是长成的人，都要思念这事；你们若思念任何别的事，神也必将这事启示你们。”

愿主开启我们的眼睛，使我们看见，我们所需要的不是良善，乃是得着基督作我们的生命和一切。我们需要从邪恶的事物转向美好的事物，但与此相较，我们更需要从不凭基督作我们的生命而活，转向凭基督作我们的生命而活。我们需要看见属天的异象，就是神的心意，是要使基督成为我们的一切。我们每天所需要的，是不注意别的，只注意基督（太十七 4 ~ 5）。…当我们接受这样的异象，我们会为着基督以外的许多美好事物悔改，就如我们的谦卑、我们对基督徒信仰的热心甚至我们对基督的爱。

在这末后的日子里，主在祂的恢复里所要恢复主要的项目，乃是对基督真实的经历。主所关切的，主要不是恢复各种的形式或道理。祂这活的一位，要恢复我们在日常生活中经历祂自己作我们的生命和一切（李常受文集一九六四年第二册，一〇六至一〇八页）。

信息选读

虽然基督是一切，但有个难处。难处是我们里面虽然有基督，但我们没有在日常生活中应用祂。我们有基督，但我们在考虑事情时，没有凭着基督考虑。我们有基督，但我们要作事时，没有凭着基督作。我们有基督，但我们与人说话时，没有凭着基督说。这可比喻为拥有好车，却不知道如何驾驶。

WEEK 1 — DAY 3

Morning Nourishment

Phil. 3:13-15 ...One thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward. Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

May the Lord open our eyes to see that what we need is not to be good but to have Christ as our life and our everything. We need to turn not so much from evil things to good things but from not living by Christ as our life to living by Christ as our life. We need to see a heavenly vision of God's intention to make Christ everything to us. Day by day our need is to pay attention to nothing but Christ (Matt. 17:4-5)...When we receive such a vision, we will repent of many good things that are apart from Christ, such as our humility, our zeal for the Christian faith, and even our love for Christ.

In these last days the main item that the Lord is recovering in His recovery is the genuine experience of Christ. The Lord is concerned not mainly with recovering various forms or doctrines. Rather, He as the living One wants to recover our experience of Himself as our life and our everything in our daily life. (CWWL, 1964, vol. 2, pp. 85-86)

Today's Reading

Although Christ is everything, there is a problem. The problem is that although we have Christ within us, we do not apply Him in our daily life. We have Christ, but when we are thinking about something, we do not think by Christ. We have Christ, but when we are going to do something, we do not do it by Christ. We have Christ, but when we speak with people, we do not speak by Christ. This can be likened to owning a nice car but not knowing how to

我们已将基督接受到我们里面，但我们没有将基督应用于我们的日常生活。

今天基督徒常常说到基督徒要作合宜的事。日复一日，他们寻求主的旨意，好知道他们该作什么或不该作什么；然而，这种寻求是不够的。我们不能仅仅寻求知道我们该不该作某一特定的事，反而需要问：“我若作这件特定的事，那会是我单独作呢，还是会有基督与我同作？”…我们在从事一件特别的活动时，必须核对、断定在活动的是谁：是我们单独活动呢，还是基督在我们里面并借着我们的活动？在加拉太书里使徒保罗见证说，“现在活着的，不再是我，乃是基督在我里面活着。”（二20）我们也许常常问：“主，我作这事合宜么？”但我们也该核对，到底是我们靠自己活动，还是那活在我们里面的基督在活动。

有一天，一位年轻的弟兄问我：“李弟兄，为什么有些人说基督徒不该去看电影？”我回答他的问题时，没有给他长篇的答复；我只是问他：“你去看电影时，基督与你同去么？”那位年轻的弟兄回答我：“当然，基督没有与我同去看电影。”姑且不说去看电影；我还要问，我们去传福音时，去传的人是谁？是我们靠自己传福音，还是我们里面的基督去传？我们探访另一位圣徒时，是我们单独探访那位圣徒，还是我们里面的基督在我们里面并同着我们作这事呢？换句话说，我们在日常生活中作一切事时，有没有在这些事上真正应用基督？倘若我们有启示，知道基督是我们的一切，我们就会核对。日复一日，时时刻刻，在我们所作的事上，我们会核对，到底我们所作的是不是基督活在我们里面。我们会核对自已是否在所作的每件事上应用基督（神的奥秘与基督的奥秘，五八至五九页）。

参读：神的奥秘与基督的奥秘，第二、五至六章；主恢复中应有的认识，第二至三篇。

drive it. We have received Christ into us, but we do not apply Christ to our daily living.

Christians today often speak about doing what is right as Christians. Day by day they seek the Lord for His will so that they can know what they should or should not do. This kind of seeking, however, is short. Rather than seeking simply to know whether or not we should do a particular thing, we need to ask, “If I do this particular thing, will I be doing it alone, or will Christ be doing it with me?”...When we are engaged in a particular activity, we must check to determine who it is that is acting. Are we acting alone, or is Christ acting in us and through us? In Galatians the apostle Paul testified, saying, “It is no longer I who live, but it is Christ who lives in me” (2:20). We may often inquire, “Lord, is this right for me to do?” but we should also check to see whether we are acting by ourselves or whether it is Christ who is living in us.

One day a young brother asked me, “Brother Lee, why do some say that Christians should not go to movies?” In response to his question, I did not give him a long answer; I simply asked him, “When you go to a movie, does Christ go with you?” The young brother answered me, “Of course, Christ does not go with me to the movie.” Let alone going to movies, I would also ask, when we go to preach the gospel, who is the person who is going to preach? Do we go by ourselves to preach the gospel, or is Christ within us the One who is going to preach? When we visit another saint, do we visit that saint alone, or does Christ within us do it in us and with us? In other words, when we are doing all the things that we do in our daily life, do we truly apply Christ in what we are doing? If we have the revelation that Christ is everything to us, we will check. Day by day, moment by moment, and in whatever we are doing, we will check to see whether or not what we are doing is Christ living within us. We will check to see whether or not we are applying Christ in everything we do. (CWWL, 1961-1962, vol. 4, “The Mystery of God and the Mystery of Christ,” pp. 150-151)

Further Reading: CWWL, 1961-1962, vol. 4, “The Mystery of God and the Mystery of Christ,” chs. 2, 5-6; CWWL, 1975-1976, vol. 3, “Young People’s Training,” chs. 2-3

第一周■周四

晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”

十二 27 “你们就是基督的身体，并且各自作肢体。”

要在我们所作的每件事上应用基督，并经历基督作我们的一切，我们不仅需要基督是谁的启示，也需要被带到尽头。在保罗给歌罗西人…的书信里，他多次说到这点。他说我们死了（西二 20，三 3），我们埋葬了（二 12），我们必须脱去旧人（三 9），我们受了割礼（二 11）。为什么保罗说到这一切经历？他这样作是要清楚指明，神的心意是要我们被带到尽头，并且事实上，我们已经被带到尽头。…我们必须“出去”，基督才能进来；我们必须下宝座，基督才能得加冠；我们必须被带到尽头，基督才能作我们的一切（神的奥秘与基督的奥秘，六〇页）。

信息选读

保罗不传宗教、道理或教训，他乃是传基督这活而神圣之人位的丰富。基督追测不尽的丰富是为着召会。召会独一无二的内容乃是基督的丰富，这丰富是借着基督身体所有的肢体而得着实化，也由所有的肢体来经历。我们若要有真正的召会生活，就必须经历基督的丰富。否则，我们所有的就仅仅是组织或社团。基督真正的身体乃是来自基督的丰富。…

WEEK 1 — DAY 4

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place...

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

To apply Christ in everything we do and to experience Christ as everything to us, we need not only the revelation of who Christ is; we also need to be brought to our end. In...Colossians [Paul] refers to this numerous times. He says that we are dead (2:20; 3:3), that we have been buried (2:12), that we have to put off the old man (3:9), and that we have been circumcised (2:11). Why does Paul refer to all these experiences? He does so in order to make clear that God's intention is that we would be brought to our end and that, in fact, we have been brought to our end already...We have to be "out" so that Christ can come in; we have to be dethroned so that Christ can be crowned; and we have to be brought to our end so that Christ can be everything to us. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," p. 151)

Today's Reading

Paul preached not religion, doctrines, or teachings but the riches of a living and divine person, Christ. The riches of Christ, which are unsearchable, are for the church. The unique content of the church is the riches of Christ realized and experienced by all the members of the Body. In order to have a genuine church life, we must experience the riches of Christ. Otherwise, we will have only an organization or a social gathering. The genuine Body of Christ comes out of the riches

基督是那在万有中充满万有者（弗一 22 ~ 23），祂是无限的。这样一位宇宙般浩大的基督，需要一个身体作祂的丰满。因此，召会是基督的丰满。

我们需要认识“基督的丰富”和“基督的丰满”的差别。基督的丰富乃是基督所是的一切项目，就如光、生命、道路、羔羊、门、草场、牧人、救赎主、救主和那伟大的我是。基督是一切。我们若需要爱、卑微、忍耐或智慧，基督就是爱、卑微、忍耐和智慧。基督也是我们的力量、能力和权柄。基督的丰富就是基督作了我们所需要的一切；基督的丰满乃是作基督身体的召会。基督是头，身体是头的丰满；身体必须与头相配。这位基督既是宇宙般的浩大，就需要召会作祂的身体，好作祂的丰满彰显祂。

当众圣徒都经历并享受基督作他们的爱、忍耐、卑微和一切，这享受自然会产生召会生活作基督的丰满。我们若要实行召会生活，首先需要领悟，召会生活不是组织，不是社会团体，不是宗教社团，而是享受基督丰富的结果。

每逢我们聚集，都该带着基督的富余，众人将基督带来而彼此分享。一位弟兄也许享受基督作他的爱，就将这样的基督带来。别的弟兄姊妹也许经历基督作他们的卑微、忍耐和智慧，就将那样的基督带来。当我们聚在一起，各人都将自己所享受的那一分基督带来，就会有基督的展示，有基督团体的彰显。这是真正、正确的召会生活，也是基督的身体，作基督的丰满。…我们越经历基督，我们的召会生活就越真实。我们若要有真正、正确、充分的召会生活，就必须对基督的丰富有完满的经历（李常受文集一九六八年第一册，一六二至一六四页）。

参读：召会建造的蓝图与立场，第三篇。

of Christ...Christ is the One who fills all in all [Eph. 1:22-23], for He is unlimited. Such a universally great Christ needs a Body to be His fullness. Thus, the church is the fullness of Christ.

We need to understand the difference between the riches of Christ and the fullness of Christ. The riches of Christ are all the items of what Christ is, such as the light, the life, the way, the Lamb, the door, the pasture, the Shepherd, the Redeemer, the Savior, and the great I Am. Christ is everything. If we need love, humility, patience, or wisdom, Christ is love, humility, patience, and wisdom. Christ is also our strength, power, and authority. The riches of Christ are Christ as whatever we need. The fullness of Christ is the church as the Body of Christ. Christ is the Head, and the Body is the fullness of the Head. The Body must match the Head. Since Christ is universally great, He needs the church as His Body to express Him as His fullness.

When all the saints experience and enjoy Christ as their love, patience, humility, and everything, this enjoyment will spontaneously issue in the church life as the fullness of Christ. In order to practice the church life, we first need to realize that the church life is not an organization, a social group, or a religious society but the outcome, the result, of the enjoyment of the riches of Christ.

Whenever we meet, we should meet with a surplus of Christ, bringing Christ to share with one another. One brother may come with the Christ he has enjoyed as his love. Other brothers and sisters may come with the Christ they have experienced as their humility, patience, and wisdom. When we all come together with a portion of Christ that we have enjoyed, we will have an exhibition of Christ, a corporate expression of Christ, which is the genuine, proper church life and the Body of Christ as the fullness of Christ...The more we experience Christ, the more genuine our church life will be. In order to have a genuine, proper, and adequate church life, we must have the full experience of the riches of Christ. (CWWL, 1968, vol. 1, pp. 129-131)

Further Reading: CWWL, 1961-1962, vol. 1, "The Blueprint and the Ground for the Building Up of the Church," ch. 3

第一周■周五

晨兴喂养

太十六 24 ~ 25 “...耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

罗六 5 “我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。”

在马太十六章二十四节主告诉我们，我们若要跟从祂，就必须否认或弃绝己。在我们里面有天然、属魂的生命，圣经称为己，在这己里有撒但的“脚”。撒但在那里。每当你顾到你的己，同情你的己，为你的己作什么，随从你的己，你就在撒但手下。在这样的情形里不可能有召会生活。这是因为己、魂生命、天然的生命，与召会生活相反。我们必须清楚，召会不是用天然的生命，乃是用属灵的生命建造的，不是用魂，乃是用灵建造的。不但如此，我们所必须否认的己就是魂，因为在二十五节主说，“凡要救自己魂生命〔希腊文，psuche，朴宿克，意，魂〕的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”因此，这节里的魂或魂生命，就是二十四节里的己。魂生命就是天然的生命，就是我们这人，我们的己。每当我们照着我们的己作什么或说什么，我们就是与撒但站在一起，并且破坏召会的建造（李常受文集一九六三年第二册，一九〇页）。

信息选读

例如，也许几分钟前我才领受了关于召会的属天启示，但此刻我若在己、魂生命、天然的生命里，

WEEK 1 — DAY 5

Morning Nourishment

Matt. 16:24-25 ...Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

The Lord told us that if we would follow Him, we must deny, or renounce, the self (Matt. 16:24). Within us there is a natural, soulish life that the Scriptures call the self, and within this self are the “feet” of Satan. Satan is there. Whenever you take care of your self, sympathize with your self, do something for your self, and go along with your self, you are under the hand of Satan. In such a case it is impossible to have the church life. This is because the self, the soulish life, the natural life, is contrary to the church life. We must be clear that the church is built not with the natural life but with the spiritual life, not by the soul but by the spirit. Furthermore, the self that we must deny is the soul, for in the very next verse the Lord said, “Whoever wants to save his soul-life [Gk. psuche; lit., soul] shall lose it; but whoever loses his soul-life for My sake shall find it” (v. 25). Hence, the soul, or the soul-life, in verse 25 is the self in verse 24. The soul-life is the natural life, which is our very being, our self. Whenever we do or say something according to our self, we stand together with Satan and damage the building up of the church. (CWWL, 1963, vol. 2, p. 145)

Today's Reading

For example, a few minutes ago I might have received a heavenly revelation for the church, but if at this moment I am in the self, the soul-life,

事实上我就在反对召会并阻挠主建造召会。主告诉我们作三件事：(一)否认我们的己，(二)拿起并背起十字架，(三)跟从祂。…背十字架的意思就是将基督的死应用于我们的己（参罗八13，加五24，西三5）。…对于基督，背十字架在先，随后是钉十字架。然而，在我们的情形里，我们是先钉十字架，然后背十字架。…我们可以说，主已将我们置于十字架，但如今我们需要将十字架应用于我们自己。这就是说，我们必须背十字架，将主的死应用于我们的己，并且承认我们天然的生命、我们的己和我们的旧人已在主里被置于十字架（罗六6，加二20）。

每一天，每一刻，你都把你的己置于死，你只要承认主在十字架上将你置于死所完成的荣耀事实，并且借不给你的己任何地位，将这点应用在你自己身上。你可以说，“我承认基督已将我置于十字架。我，这天然的人，已被钉十字架，并且己已被了结。现今我跟从主，意思就是我在主里，在灵里行动生活。”…唯有我们在灵里，就是在我们人重生的灵与是灵的主调和的灵里生活行动，…我们才是跟从主。今天主在我们的灵里（提后四22），并且祂是为着召会。要跟从主，我们需要在灵里并为着召会行动生活。这是实化真正召会生活的路。路就是否认我们天然的生命，背十字架，并且领悟一个事实，就是我们天然的生命已被置于死，现今我们不凭天然的生命，乃凭属灵的生命生活行动。那就是说，我们在灵里并为着召会生活行动。…我们要看见真正的召会生活就是基督的生活，这是很重要的。真正的召会生活就是基督被我们实化、经历、享受并彰显出来。因此，实化召会生活的路就是否认我们的己，并承认天然的生命不过是泥土，不是石头；天然生命只适于仇敌撒但的建造，就是巴别城，不适于神的建造，就是新耶路撒冷（李常受文集一九六三年第二册，一九〇至一九二页）。

参读：李常受文集一九六四年第三册，四五八至四五九、四六二至四六三页；主恢复的道路，第十五篇。

the natural life, I am actually against the church and frustrate the Lord's building up of the church. The Lord told us to do three things: (1) to deny our self, (2) to take up and bear the cross, and (3) to follow Him...To bear the cross means to apply the death of Christ to our self (cf. Rom. 8:13; Gal. 5:24; Col. 3:5)...With Christ, bearing the cross was first and being crucified followed. However, in our case, first we are crucified, and then we bear the cross...We may say that the Lord has put us on the cross, but now we need to apply the cross to ourselves. This means that we must bear the cross, apply the Lord's death to our self, and recognize that in the Lord our natural life, our self, and our old man have been put on the cross (Rom. 6:6; Gal. 2:20).

Day by day and moment by moment you put your self to death. You simply recognize the glorious fact of what the Lord has accomplished on His cross in putting you to death, and you apply this to yourself by not giving any ground to your self. You may say, "I recognize that Christ has put me on the cross. I, the natural man, have been crucified, and the self has been put to an end. Now I follow the Lord, which means that I walk and live in the Lord, in the spirit..."...Only when we live and walk in the spirit—the regenerated human spirit mingled with the Lord as the Spirit...—are we following the Lord. Today the Lord is in our spirit (2 Tim. 4:22), and He is for the church. In order to follow the Lord, we need to walk and live in the spirit and for the church. This is the way to realize the genuine church life. The way is to deny our natural life, to bear the cross, and to realize the fact that our natural life has been put to death and that now we live and walk not by the natural life but by the spiritual life. That is, we live and walk in the spirit and for the church. It is important for us to see that the genuine church life is the life of Christ. It is Christ realized, experienced, enjoyed, and expressed by us. Therefore, the way to realize the church life is to deny our self and acknowledge that the natural life is just clay, not stone; thus, it is good only for the enemy Satan's building, the city of Babel, not for God's building, the New Jerusalem. (CWWL, 1963, vol. 2, pp. 145-146)

Further Reading: CWWL, 1964, vol. 3, pp. 355, 358; CWWL, 1965, vol. 4, "The Way of the Lord's Recovery," ch. 15

第一周■周六

晨兴喂养

弗三 16 ~ 19 “愿祂…借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

首先，我们在灵里得重生。现今我们需要得加强到我们的灵里，使基督将祂自己从我们的灵扩展到我们的全心（弗三 16 ~ 17），也就是扩展到我们里面的全人里。借着在我们里面这样扩展，基督就占有我们的心，并安家在我们心里。基督安家在我们心里，结果就使我们满有力量，能和众圣徒一同领略基督那无法测度的量度，就是祂的阔、长、高、深（17 ~ 18）。至终，我们就被充满，成为神一切的丰满（19）。这丰满就是召会这隐藏在神里面的奥秘（李常受文集一九六七年第二册，七〇三页）。

信息选读

我们的灵得加强时，就给基督道路和立场，使祂能占有、浸透并浸润我们全人，而安家在我们心里。然后我们就知道基督是何等的无限。我们会知道物理学家和数学家所不知道的，就是基督乃是那阔、长、高、深。…基督是无法测度、无限的。祂是深奥的，远超我们的发表所能形容。然而，我们能享受祂。…借着我们对祂的享受，至终我们就被充满，成为神一切的丰满。这丰满就是召会。

WEEK 1 — DAY 6

Morning Nourishment

Eph. 3:16-19 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

First, we were regenerated in our spirit. Now we need to be strengthened into our spirit so that Christ may spread Himself from our spirit into our whole heart [Eph. 3:16-17], that is, into our whole inner being. By spreading within us in this way, Christ occupies our heart and makes His home in our heart. As a result of Christ's making His home in our heart, we will be full of strength to apprehend with all the saints the immeasurable dimensions of Christ—the breadth and length and height and depth (vv. 17-18). Eventually, we will be filled unto all the fullness of God (v. 19). This fullness is the church as the mystery hidden in God. (CWWL, 1967, vol. 2, pp. 551-552)

Today's Reading

When our spirit is strengthened, this gives the way and the ground to Christ so that He may occupy, saturate, and permeate our whole being to make His home in our heart. Then we will know how unlimited Christ is. We will know what the physicists and the mathematicians do not know—that Christ is the breadth, the length, the height, and the depth...Christ is immeasurable, unlimited. He is profound and far beyond our utterance to describe. Nevertheless, we can enjoy Him...Through our enjoyment of Him, we will eventually be filled unto all the fullness of God. This fullness is the church.

使徒保罗是位美妙的著者。在以弗所五章十八节，他说，“不要醉酒，醉酒使人放荡，乃要在灵里被充满。”这节经文所提到的灵，乃是人重生的灵，而不是神的灵。醉酒是在身体里被充满，而在重生的灵里被充满，乃是被基督充满（一23），而成为神一切的丰满（三19）。我们需要在我们的灵里被基督的丰富所充满，而成为神一切的丰满。

我们在灵里被基督的丰富所充满的路，见于六章十七至十八节，那里说，“借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告。”被基督充满并享受祂丰富的路，乃是借着各样的祷告和祈求，接受神的话，时时在灵里祷告。我们可以将这视为享受基督一切丰富的秘诀和钥匙。日复一日，我们需要接受圣经中神的话。我们需要看见，神的话乃是灵（约六63，弗六17），因为话是神的气（提后三16），而这气就是那灵（约二十22）。借着各样的祷告和祈求接受话，就是以不只一种祷告，更是多种祷告接受话。

我们要借着各样的祷告和祈求接受话，就需要祷读。我们需要将读主的话和祷告调在一起。我们不需要用自己的话作祷告文章。我们只要拿起圣经，打开，就可以用所读的话祷告。按我的经历，我能说，祷读最好的路是对圣经的每一句话都说阿们。有些时候你祷读时，会被喜乐充满，以致自然而然地说阿利路亚。你若这样读经，我确信你会享受基督的丰富，并被基督所充满。你会被基督的丰富所充满，而成为神一切的丰满。然后自然而然的，从这享受中召会就产生了。真正的召会生活，是借着我们祷读主的话享受基督所产生的（李常受文集一九六七年第二册，七〇三至七〇五页）。

参读：李常受文集一九七五至一九七六年第三册，六五〇页；李常受文集一九七七年第三册，一〇七、一一一至一一二页；李常受文集一九八二年第一册，三一三至三一四页。

The apostle Paul was a marvelous writer. In Ephesians 5:18 he said, “Do not be drunk with wine, in which is dissoluteness, but be filled in spirit.” The spirit mentioned in this verse is the regenerated human spirit, not the Spirit of God. To be drunk with wine is to be filled in the body, whereas to be filled in our regenerated spirit is to be filled with Christ (1:23) unto all the fullness of God (3:19). We need to be filled in our spirit with the riches of Christ unto all the fullness of God.

The way for us to be filled in our spirit with Christ’s riches is found in 6:17 and 18, which say, “Receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit.” The way to be filled with Christ and to enjoy His riches is to receive the word of God by means of all prayer and petition, praying at every time in our spirit. We may consider this the secret, the key, to the enjoyment of all the riches of Christ. Day by day we need to receive the word of God in the Bible. We need to realize that God’s word is the Spirit (John 6:63; Eph. 6:17) because the word is God’s breath (2 Tim. 3:16), and this breath is the Spirit (John 20:22). To receive the word by means of all prayer and petition is to receive the word not just with one kind of prayer but with many kinds of prayer.

To receive the word by means of all prayer and petition, we need to pray-read. We need to mingle our reading of the Word and our prayer together. We do not need to compose a prayer with our own words. We can simply pick up the Bible and open it and pray with the words that we read. Based on my experience, I can say that the best way to pray-read is to say Amen to every word of the Bible. At certain times when you are pray-reading, you will be so filled with joy that you will spontaneously say Hallelujah. If you will deal with the Bible in this way, I assure you that you will enjoy the riches of Christ and will be filled with Christ. You will be filled with the riches of Christ unto all the fullness of God. Then spontaneously, out of this enjoyment the church life will come forth. The genuine church life issues out of the enjoyment of Christ through our pray-reading the word. (CWWL, 1967, vol. 2, pp. 552-553)

Further Reading: CWWL, 1975-1976, vol. 3, p. 517; CWWL, 1977, vol. 3, pp. 82, 85; CWWL, 1982, vol. 1, pp. 258-259

第一周诗歌

378

经历基督 — 作生命

8 8 8 8 8 8 重 (英 499)

A 大调

4/4

1 - 1 - 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 等 生 命! 何 等 平 安! 基 督 活
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 |
 在 我 的 里 面! 我 已 与 祂 同
 1 - 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 钉 十 架, 荣 耀 事 实、 奇 妙 救 法!
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 现 在 活 着 不 再 是 我, 乃 是 基
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 |
 督 在 我 活 着! 现 在 活 着 不
 4 - 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 再 是 我, 乃 是 基 督 在 我 活 着!

二 何等快乐!何等安息! 基督成形在我心里!
 祂的生命、祂的性情, 在我全人都已组成;
 我的一切全都了结, 祂的成分作我一切!
 我的一切全都了结, 祂的成分作我一切!

三 何等荣耀!何等可夸! 总叫基督照常显大!
 无论祸、福,无论生、死, 并无一事叫我羞耻;
 任何境遇、一切事故, 都是叫我彰显基督!
 任何境遇、一切事故, 都是叫我彰显基督!

四 何等结果!何等有福! 我能活着就是基督!
 祂的心意是我爱好, 祂的荣耀是我发表;
 无何可要、无何可宝, 唯有基督是我目标!
 无何可要、无何可宝, 唯有基督是我目标!

WEEK 1 — HYMN

Oh, what a life! Oh, what a peace

Experience of Christ — As Life

499

1. Oh, what a life! Oh, what a peace! The Christ who's all with - in me lives.
 With Him I have been cru - ci - fied; This glo - rious fact to me He gives.
 Now it's no long - er I that live, But Christ the Lord with - in me lives. Now
 it's no long - er I that live, But Christ the Lord with - in me lives.

2. Oh, what a joy! Oh, what a rest!
 Christ now is being formed in me.
 His very nature and life divine
 In my whole being inwrought shall be.
 All that I am came to an end,
 And all of Christ is all to me.

3. Oh, what a thought! Oh, what a boast!
 Christ shall in me be magnified.
 In nothing shall I be ashamed,
 For He in all shall be applied.
 In woe or blessing, death or life,
 Through me shall Christ be testified.

4. Oh, what a prize! Oh, what a gain!
 Christ is the goal toward which I press.
 Nothing I treasure, nor aught desire,
 But Christ of all-inclusiveness.
 My hope, my glory, and my crown
 Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

第二周

享受基督作素祭的实际，
而有素祭的基督徒生活
与素祭的召会生活，
终极完成于新耶路撒冷
这极大的素祭—三一神
与三部分人调和的终极完成

E. M. 诗歌：77

读经：利二 1～16，约六 57、63，十二 24，林前
十 17，十二 12、24～25

【周一】

壹 素祭预表在神人生活里的基督—利二 1～16：

一 细面是素祭的主要成分，表征基督的人性，在各方面都是柔细、完全、柔和、平衡、正确的，没有过度或不及之处；这表征基督人性生活和日常行事为人的优美和卓越—1 节，约十八 38，十九 4、6 下，路二 40，二三 14，赛五 3。

二 素祭的油表征神的灵作基督的神圣元素—利二 1，路一 35，三 22，四 18，来一 9。

Week Two

**Enjoying Christ as the Reality of the Meal Offering
to Have a Meal-offering Christian Life
and a Meal-offering Church Life, Consummating
in the New Jerusalem as a Great Meal Offering—
the Ultimate Consummation of the Mingling
of the Triune God with the Tripartite Man**

E. M. Hymns: 86

Scripture Reading: Lev. 2:1-16; John 6:57, 63; 12:24; 1 Cor. 10:17;
12:12, 24-25

§ Day 1

**I. The meal offering typifies Christ in His God-man living—
Lev. 2:1-16:**

A. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk—v. 1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isa. 53:3.

B. The oil of the meal offering signifies the Spirit of God as the divine element of Christ—Lev. 2:1; Luke 1:35; 3:22; 4:18; Heb. 1:9.

三 素祭里的细面调油，表征基督的人性与圣灵调和，并且祂的属人性情与神的神圣性情调和，使祂成为神人，独特的兼有神性和人性，并没有产生第三性—利二 4～5，太一 18、20。

【周二】

四 素祭中的乳香表征基督在祂复活里的馨香；乳香加在细面上，表征基督的人性含有祂复活的芬芳—利二 1～2，参太二 11，十一 20～30，路十 21：

- 1 四福音描绘基督在祂的人性里调着祂的神性而生活，且从祂的受苦中彰显复活—参约十八 4～8，十九 26～27 上。
- 2 基督那为那灵充满并被复活浸透的生活，对神乃是怡爽的香气，使神得着安息、平安、喜乐、享受以及完全的满足—利二 2，路四 1，约十一 25，太三 17，十七 5。

五 素祭所用以调和的盐，表征基督的死或十字架；盐的功用乃是调味、杀菌并防腐—利二 13：

- 1 主耶稣一直过着一种调盐的生活，就是在十字架下的生活—可十 38，约十二 24，路十二 49～50。
- 2 基督甚至在实际被钉十字架以前，就已经天天过着钉十字架的生活，否认祂的己和祂天然的生命，在复活里活父的生命—约六 38，七 6、16～18，参加二 20。
- 3 神的约基本的因素是十字架，就是基督的钉死，由盐所表征；借着十字架，神的约得蒙保守，成为永远的约—参来十三 20。

六 素祭没有酵，表征在基督里没有罪和任何消极

C. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced—Lev. 2:4-5; Matt. 1:18, 20.

§ Day 2

D. The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection—Lev. 2:1-2; cf. Matt. 2:11; 11:20-30; Luke 10:21:

1. As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings—cf. John 18:4-8; 19:26-27a.
2. Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God rest, peace, joy, enjoyment, and full satisfaction—Lev. 2:2; Luke 4:1; John 11:25; Matt. 3:17; 17:5.

E. Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve—Lev. 2:13:

1. The Lord Jesus always lived a life of being salted, a life under the cross—Mark 10:38; John 12:24; Luke 12:49-50.
2. Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection—John 6:38; 7:6, 16-18; cf. Gal. 2:20.
3. The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt; it is by the cross that God's covenant is preserved to be an eternal covenant—cf. Heb. 13:20.

F. That the meal offering was without leaven signifies that in Christ there is

的事物—利二 4～5、11，林后五 21，来四 15，彼前二 22，路二三 14，参林前五 6～8。

七 素祭没有蜜，表征在基督里没有天然的感情和天然的良善—利二 11，太十 34～39，十二 46～50，可十 18。

【周三】

贰 素祭预表我们的基督徒生活，乃是基督之神人生活的翻版—利二 4，诗九二 10，彼前二 21，罗八 2～3、11、13：

一 我们需要天天享受基督作我们的素祭，作为我们祭司的食物，使祂能借着我们在祂那被神性所丰富的人性里，再次活在地上；我们若吃基督作素祭，就会成为我们所吃的，并且凭我们所吃的而活—利二 3，约六 57、63，参诗九二 10，林前十 17，腓一 19～21 上。

二 借着运用我们的灵，接触具体实化在话里的那灵，我们就吃耶稣的人性生命和生活，并被耶稣所构成，耶稣的人性生活也就成为我们的人性生活（弗六 17～18，耶十五 16，加六 17），有祂那被神性所丰富之人性的特征如下：

- 1 耶稣的人性尽了全般的义—太三 13～15。
- 2 耶稣的人性没有安歇的地方—八 20。
- 3 耶稣的人性是心里谦卑的—十一 29。
- 4 耶稣的人性爱软弱的人—十二 19～20。
- 5 耶稣的人性富有弹性—十七 27。
- 6 耶稣的人性是服事人的一可十 45，见一 10 注 1。
- 7 耶稣的人性是顾惜人的一路四 16～22，七 34，

no sin or any negative thing—Lev. 2:4-5, 11; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8.

G. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness—Lev. 2:11; Matt. 10:34-39; 12:46-50; Mark 10:18.

§ Day 3

II. **The meal offering typifies our Christian life as a duplication of Christ's God-man living—Lev. 2:4; Psa. 92:10; 1 Pet. 2:21; Rom. 8:2-3, 11, 13:**

A. We need to enjoy Christ as our meal offering day by day for our priestly diet so that He can live again on the earth through us in His divinely enriched humanity; if we eat Christ as the meal offering, we will become what we eat and live by what we eat—Lev. 2:3; John 6:57, 63; cf. Psa. 92:10; 1 Cor. 10:17; Phil. 1:19-21a.

B. By exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living (Eph. 6:17-18; Jer. 15:16; Gal. 6:17) with the following characteristics of His divinely enriched humanity:

1. The humanity of Jesus fulfills all righteousness—Matt. 3:13-15.
2. The humanity of Jesus has no resting place—8:20.
3. The humanity of Jesus is lowly in heart—11:29.
4. The humanity of Jesus loves the weak ones—12:19-20.
5. The humanity of Jesus is flexible—17:27.
6. The humanity of Jesus serves others—Mark 10:45; see footnote 1 on 1:10.
7. The humanity of Jesus cherishes people—Luke 4:16-22; 7:34; 19:1-10.

十九 1 ~ 10。

8 耶稣的人性是有次有序，毫不散漫的一可六 39 ~ 40，约六 12。

9 耶稣的人性是受时间限制的一七 6。

10 耶稣的人性是独特的一七 46。

11 耶稣的人性知道该在何时哭一十一 33、35。

12 耶稣的人性是卑微的一十三 4 ~ 5。

【周四】

叁 基督的生活和我们个人基督徒的生活，产生一个总和—召会生活，作为团体的素祭—利二 1 ~ 2、4 ~ 5，林前十 17，十二 12、24 ~ 25：

一 这样的生活是人性调着圣灵的生活，且有圣灵浇灌在其上；也是有盐和乳香，但没有酵或蜜的生活；这两种形态的素祭—个人的基督和团体的基督（召会生活）—都是食物，使神得满足，也使我们得滋养。

二 素祭是相调的预表，相调将我们带进基督身体的实际，使神的经纶得以完成：

1 “在林前十章十七节保罗说，‘因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。’保罗看召会是一个饼，这种想法…乃是取自旧约。利未记二章四节的素祭，是由细面调油所作的饼组成的。面的每一部分都是用油混合或调 and 的。那就是相调。”（李常受文集一九九四至一九九七年第一册，关于相调的实行，一三九页）

2 那由素祭所预表之基督身体的实际，借着我们的相调

8. The humanity of Jesus is orderly, not sloppy—Mark 6:39-40; John 6:12.

9. The humanity of Jesus is limited by time—7:6.

10. The humanity of Jesus is unique—7:46.

11. The humanity of Jesus knows when to weep—11:33, 35.

12. The humanity of Jesus is humble—13:4-5.

§ Day 4

III. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering—Lev. 2:1-2, 4-5; 1 Cor. 10:17; 12:12, 24-25:

A. Such a life is a life of humanity mingled with the Holy Spirit and that has the Holy Spirit poured upon it, a life with salt and frankincense, but with no leaven or honey; both forms of the meal offering—the individual Christ and the corporate Christ, the church life—are food for God's satisfaction and our nourishment.

B. The meal offering is a type of blending to bring us into the reality of the Body of Christ for the fulfillment of God's economy:

1. "In 1 Corinthians 10:17 Paul says, 'Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.' Paul's thought of the church being one bread was...taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the fine flour was mixed, or mingled, with the oil. That is blending" (The Collected Works of Witness Lee, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 112).

2. The reality of the Body of Christ realized through our being blended together,

得以实现出来，乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的人性美德彰显出来；被成全就是借着不断操练灵拒绝己，并凭另一个生命，就是作神生命的基督活着，而得以成熟—加二 20，腓三 10，一 19 ~ 21 上。

- 3 神已经将身体调和在一起（林前十二 24）；“调和”的希腊文含示失去区别；这辞的意思也是使之和谐、调整、调在一起并调节。
- 4 我们要调在身体生活里，就是调在素祭的召会生活里，就必须经过十字架，并凭着那灵作每一件事，将基督分赐给彼此，以建造基督的身体。
- 5 所有这些点的意思，就是我们该交通；交通使我们相调，也就是说，交通调节、调整我们，使我们和谐一致，并把我们调在一起，使我们失去区别，并使我们免于在召会的生活和工作上留下我们个性的印记，好叫基督能真实的成为一切，又在一切之内—西三 10 ~ 11。
- 6 “若没有与其他一同配搭的圣徒交通，我们就不该作什么。交通要求我们要作什么的时候先停下来。在召会生活里、在主的工作中，我们在配搭里都必须学习，没有交通就不要作什么。…调和的意思是，我们总该停下来与别人交通。”（李常受文集一九九四至一九九七年第四册，神圣奥秘的范围，二〇一页）

【周五】

三 素祭的召会生活可见于哥林多前书：

- 1 基督乃是神所赐给我们的那人——2、9、30。
- 2 保罗对哥林多人的嘱咐—“要作一个人”（十六 13，直译）—意思就是我们该有耶稣那高超的、拔

as typified by the meal offering, is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their human virtues; to be perfected is to be matured by continually exercising our spirit to reject the self and live by another life, which is Christ as the life of God—Gal. 2:20; Phil. 3:10; 1:19-21a.

3. God has blended the Body together (1 Cor. 12:24); the Greek word for blended implies the losing of distinctions; it also means "harmonized," "adjusted," "mingled," and "tempered."
4. In order to be blended in the Body life, the meal-offering church life, we have to go through the cross and do everything by the Spirit, dispensing Christ to one another for the building up of the Body of Christ.
5. All these points mean that we should fellowship; fellowship blends us; that is, it tempers, adjusts, harmonizes, and mingles us, causing us to lose our distinctions and saving us from leaving the impress of our personality upon the church's life and work, so that Christ can truly be all and in all—Col. 3:10-11.
6. "We should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord's work, we all have to learn not to do anything without fellowship...Blending means that we should always stop to fellowship with others" (The Collected Works of Witness Lee, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 160).

§ Day 5

C. The meal-offering church life is seen in 1 Corinthians:

1. Christ is the man given to us by God—1:2, 9, 30.
2. Paul's charge to the Corinthians—"be a man" (16:13, lit.)—means that we should have the high, uplifted humanity of Jesus (9:26-27; 13:4-7) with

高的人性（九 26 ~ 27，十三 4 ~ 7），连同最高的美德，如超凡的爱、极广的宽恕、无上的信实、尽致的卑微、绝顶的纯洁、至圣至义、光明正大。

- 3 我们若爱主并爱主的显现，仰望祂的来临（希腊文，parousia，巴路西亚，意即“同在”），就会蒙保守在基督作我们人格的境地中；事奉主的人要在圣灵里祷告，保守自己在神的爱中，好爱主到极点，并天天以奉献为彩饰，为荣美，甘心将自己献给主，而被孕育为滋润基督的甘露，人格才得到保障——犹 19 ~ 21，提后 4:8，太 24:3、37、39，林后 5:14 ~ 15，林前 2:9 ~ 10，诗 110:3。
- 4 召会生活乃是人性的那灵所调抹，并用那灵调抹，且与那灵联合之调和的生活——林前 2:4、12，三 16，六 17。
- 5 我们今天正在享受之神的恩典，乃是复活的基督作为赐生命的灵——十五 10、45 下：
 - a 我们必须同着基督天天向己死，好使我们能同着基督天天向神活——31、36 节，约 12:24 ~ 26。
 - b 我们必须留在我们于其中蒙召的身分里，与神是一，并有神与我们同在，而证明复活的实际——林前 7:24、21 ~ 22 上、10 ~ 13。
 - c 我们的劳苦必须不是凭着我们天然的生命和能力，乃是凭着主作我们复活的生命和能力——十五 10、58。
- 6 我们必须享受钉十字架的基督，作为召会中一切问题的解答——1:9、18、22 ~ 23 上，参可 15:31 ~ 32 上。
- 7 我们必须享受基督作我们无酵的筵席——纯诚真实的生命供应；祂是绝对纯净，没有掺杂，并且满了实际——林前五 6 下 ~ 8。

the highest virtues, such as extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and brightness and uprightness.

3. If we love the Lord and love His appearing, looking forward to His coming (Gk. parousia, meaning "presence"), we will be kept in the realm of having Christ as our humanity; the humanity of those who serve the Lord is safeguarded by their praying in the Holy Spirit to keep themselves in the love of God in order to love the Lord to the uttermost and by their daily offering themselves willingly to the Lord in the splendor, the beauty, of their consecration to be conceived as the dew to water Christ—Jude 19-21; 2 Tim. 4:8; Matt. 24:3, 37, 39; 2 Cor. 5:14-15; 1 Cor. 2:9-10; Psa. 110:3.
4. The church life is a mingling living of humanity oiled by and with the Spirit and joined to the Spirit—1 Cor. 2:4, 12; 3:16; 6:17.
5. The grace of God that we are enjoying today is the resurrected Christ as the life-giving Spirit—15:10, 45b:
 - a. We must die with Christ to self daily so that we may live with Christ to God daily—vv. 31, 36; John 12:24-26.
 - b. We must demonstrate the reality of resurrection by being one with God and having God with us in the status in which we were called—1 Cor. 7:24, 21-22a, 10-13.
 - c. We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power—15:10, 58.
6. We must enjoy the crucified Christ as the solution to all the problems in the church—1:9, 18, 22-23a; cf. Mark 15:31-32a.
7. We must enjoy Christ as our unleavened banquet—the life supply of sincerity and truth—who is absolutely pure, without mixture, and full of reality—1 Cor. 5:6b-8.

8 在召会生活中，天然的生命必须被盐—基督的十字架—所消杀—十五 10，十二 31，十三 8 上，林后五 16。

9 神渴望每个地方召会都是素祭，使祂满足，并且每天给圣徒完满的供应；这意思是，我们要吃我们的召会生活，因召会生活是我们每天的供应。

【周六】

肆 新耶路撒冷作为三一神与三部分人的调和，将是极大的素祭，就是三一神与三部分人调和的终极完成—利二 4，林后十三 14，帖前五 23：

一 十二这数字代表新耶路撒冷，指明新耶路撒冷是三一神（三）与祂所造之人（四）的调和—启二—12、14、21，二二 2。

二 新耶路撒冷是经过过程并终极完成之三一神，与经过过程并终极完成之三部分召会的调和—17 节上。

三 至终，三一、永远的神成为与我们众人联结、调和且合并的新耶路撒冷—二一 3、22。

8. In the church life, the natural life must be killed by the salt, by the cross of Christ—15:10; 12:31; 13:8a; 2 Cor. 5:16.

9. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply.

§ Day 6

IV. As the mingling of the Triune God with the tripartite man, the New Jerusalem will be a great meal offering, the ultimate consummation of the mingling of the Triune God with the tripartite man—Lev. 2:4; 2 Cor. 13:14; 1 Thes. 5:23:

A. The number twelve, which represents the New Jerusalem, indicates that the New Jerusalem is the mingling of the Triune God (three) with His creature man (four)—Rev. 21:12, 14, 21; 22:2.

B. The New Jerusalem is the mingling of the processed and consummated Triune God with the processed and consummated tripartite church—v. 17a.

C. Eventually, the triune, eternal God becomes the New Jerusalem united, mingled, and incorporated with all of us—21:3, 22.

第二周■周一

晨兴喂养

利二 1 “若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香。”

路四 1 “耶稣满有圣灵，从约但河回来，在旷野为那灵引导，四十天受魔鬼的试诱。”

素祭是细面作的，所以细面是素祭的主要成分。这细面表征基督的人性。

我们外表看起来很温柔美好，但实际上很粗鲁。在人类中间，唯有基督是温柔的，只有祂是细面。在祂身上没有粗鲁。祂的人性是柔细、完全、平衡的，在每一面都是对的。从每一角度看—从前、从后，从上、从下，从左、从右—祂都是对的（利未记生命读经，一一六页）。

信息选读

作素祭的细面是从麦子产生的；麦子经过了许多过程，包括撒下、埋在土里、生长、风吹、霜打、雨淋、日晒，然后被收割、簸扬、过筛并磨碎。这些过程表征基督各面的受苦，使祂成为“多受痛苦”的人（赛五三 3）。

细面是全然柔细、均匀、柔和并优雅的，也是完全平衡，没有过度或不及之处的。这表征基督人性生活和日常行事为人的优美和卓越。…祂的人性是我们天然、堕落的人性所无可比拟的。

素祭的油表征神的灵（路四 18，来一 9）。基督是人，有卓越的人性。祂也有神圣的元素，就

WEEK 2 — DAY 1

Morning Nourishment

Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

Luke 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, while being tempted for forty days by the devil.

Fine flour...is the main element of the meal offering. This fine flour signifies Christ's humanity.

We may appear outwardly to be gentle and nice, but actually we are rough. Among the human race Christ is the only one who is gentle; only He is the fine flour. With Him there is no roughness. His humanity is fine, perfect, balanced, and right in every way. From every angle—front and back, top and bottom, right and left—He is right. (Life-study of Leviticus, pp. 99-100)

Today's Reading

The fine flour of the meal offering is produced out of wheat, which has passed through many processes, including being sown, buried to die, growing up, being beaten by the wind, frost, rain, and sun, and then being reaped, threshed, sifted, and ground. These processes signify the varied sufferings of Christ, which made Him “a man of sorrows” (Isa. 53:3).

The fine flour is perfect in fineness, evenness, tenderness, and gentleness and is fully balanced, with no excess and no deficiency. This signifies the beauty and excellence of Christ's human living and daily walk...There is no comparison between His humanity and our natural, fallen humanity.

The oil of the meal offering signifies the Spirit of God (Luke 4:18; Heb. 1:9). Christ is a man, and as a man He has an excellent humanity. He also has the

是神的灵。神圣的元素是在神的灵里，并且就是神的灵。

基督是素祭，乃是满了油的。我们甚至可以说，祂已经“给油调匀”了。祂已经与油调和了。这就是说，祂的人性已经与祂的神性调和了。

在素祭里，油是浇在细面上的。这表征神的灵浇灌在基督身上（太三 16，约一 32）。

因着主耶稣乃是神成为肉体来作人，祂乃是神人。…若没有调和，祂怎能作为神人来活着？基督的神性是与人性调和的。不过，这神性与人性的调和，的确没有产生第三种元素，没有产生既非神性又非人性的东西。…这当然不是我们对调和这辞的领会。我们同意韦氏新国际字典第三版对调和一辞的定义：“与别物相集或结合，以致结合后组成成分仍可区分。”在两种元素这样的调和里，元素仍可区分，并没有产生第三种元素。

基督是完整的神，又是完全的人，独特地兼有神性和人性，并没有产生第三性。这是新约所启示，且是利未记二章的预表所描绘的。…油与细面…这两种元素虽然调和一起，但二者的素质仍然有别，并没有产生第三种元素。这是对调和正确的领会。

作为我们的素祭，基督的超绝是在祂的神性里，也在祂的人性里。就着祂的神性而言，基督有神圣的属性；这些属性是借着、同着且在祂的人性美德里得着彰显。因此，祂具有比全人类更高的伦理道德标准。祂是神的这所是，同神圣的属性，都加到祂是人的这所是，同人性的美德里。这就是耶稣基督的超绝，这超绝乃是神性与人性调和的产品（利未记生命读经，一一七至一一八、一三一至一三二页）。

参读：利未记生命读经，第十一至十二篇。

divine element, which is the Spirit of God. The divine element is in the Spirit of God and is the Spirit of God.

As the meal offering, Christ is full of oil. We may even say that He has been “oiled.” He has been mingled with oil. This means that His humanity has been mingled with His divinity.

In the meal offering the oil is poured upon the fine flour. This signifies that the Spirit of God was poured upon Christ (Matt. 3:16; John 1:32).

Because the Lord Jesus is God incarnated to be a man, He is a God-man... If there were no mingling, how could He live as a God-man? Christ’s divinity is mingled with His humanity. However, this mingling of divinity and humanity surely has not produced a third element, something that is neither divine nor human... This certainly is not our understanding of the word mingle. We agree with the definition in Webster’s Third New International Dictionary: mingle— “to bring or combine together or with something else so that the components remain distinguishable in the combination.” In such a mingling of two elements, the elements remain distinct, and there is not the producing of a third element.

Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. This is revealed in the New Testament, and it is portrayed by the type in Leviticus 2... Although [the oil and fine flour] are mingled, the essence of each element remains distinct, and a third element is not produced. This is the correct understanding of mingling.

The excellency of Christ, who is our meal offering, is in both His divinity and His humanity. With respect to His divinity, Christ has the divine attributes, and these divine attributes are expressed through, with, and in His human virtues. For this reason He is ethical and moral in a higher standard than all human beings. What He is as God with the divine attributes is added to what He is as man with the human virtues. This is the excellence of Jesus Christ, an excellence which is the produce of the mingling of divinity and humanity. (Life-study of Leviticus, pp. 100-101, 113-114)

Further Reading: Life-study of Leviticus, msgs. 11-12

第二周■周二

晨兴喂养

利二 11 “你们献给耶和华的素祭都不可搀酵；因为你们不可烧一点酵、一点蜜当作火祭献给耶和华。”

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

乳香有甜美的香味，使人有非常愉快的感觉。在预表里，素祭中的乳香表征基督在祂复活里的馨香。…乳香是加在细面上的。这表征基督的人性含有祂复活的芬芳，从祂的受苦中彰显出来（参太十一 20～30，路十 21）。…祂虽然非常受苦，却散发出一种甜美的馨香，就是祂复活的芬芳。…在素祭里有…细面、油和乳香。…主耶稣一直在这三者里生活行动—在祂的人性里，调和着祂的神性，并彰显祂的复活。

素祭的第四种成分是盐。在预表中，盐表征基督的死或十字架。盐调味、杀菌并防腐。这是基督十字架的功效（利未记生命读经，一一八至一一九、一五六页）。

信息选读

我们需要认识组成素祭的成分。素祭包括四种成分，同时特别排除另外两种成分。认识这一切成分，就是在实际和细节上认识基督。

素祭不可有酵或蜜。酵表征罪和其他消极的事物。在福音书中，主耶稣说到法利赛人的酵、撒都该人的酵以及希律党人的酵（太十六 6、11～12，路十二 1，可八 15）。

WEEK 2 — DAY 2

Morning Nourishment

Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

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

Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection. The frankincense was put upon the fine flour. This signifies that Christ's humanity bears the aroma of His resurrection manifested out from His sufferings (cf. Matt. 11:20-30; Luke 10:21)...Although He suffered very much, He exuded a sweet fragrance, the aroma of His resurrection. In the meal offering there are...the fine flour, the oil, and the frankincense...The Lord Jesus continually lived and walked in these three things—in His humanity mingled with His divinity and expressing His resurrection.

The fourth element of the meal offering is salt. In typology salt signifies the death, or the cross, of Christ. Salt seasons, kills germs, and preserves. This is the effect of the cross of Christ. (Life-study of Leviticus, pp. 101, 133)

Today's Reading

We need to realize that the meal offering includes four elements but specifically excludes two other elements. To know all these elements is to know Christ in a practical and detailed way.

The meal offering is to have neither leaven nor honey. Leaven signifies sin and other negative things. In the Gospels the Lord Jesus speaks of the leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod (Matt. 16:6, 11-12; Luke 12:1; Mark 8:15).

蜜象征天然人的生命，不是表征这生命坏的方面，乃是表征好的方面。我们不该以为人总是坏的，人有时也会很好，但天然的好乃是蜜。憎恨是酵，但天然的爱是蜜。同样的，骄傲是酵，但天然的谦卑乃是蜜。…蜜过一段时间以后会发酵，这发酵就产生了酵。这指明我们不管是善是恶，至终结果都是一样的。这就是创世记二章说到善恶知识树的原因。我们可能是善或是恶的，但二者结果都是酵。…我们可以用离婚作例子说明蜜的发酵。有许多婚姻结束于离婚，就是因为蜜—天然的爱—发酵而产生了酵。…憎恨（酵）和天然的爱（蜜），结果是一样的。消极的事物是酵，天然生命好的方面，就是蜜所表征的，至终也发酵成为酵。

基督在地上所过的生活，乃是没有酵也没有蜜的生活，我们今天也该过同样的生活。我们需要有四种积极的成分—细面、油、乳香和盐，而不要有两种消极的成分—酵和蜜。我们的光景若是这样，我们就是正确的素祭，就是一种借着基督的死，在复活里以神性调和着人性所组成，而不带着酵和蜜的祭。这种生活乃是满足神，并喂养我们这些事奉神者的食物。

我们需要在婚姻生活和家庭生活中活在复活里。假定你的婚姻生活中发生一些事叫你不快乐，这时你若活你自己并你自己的生命，就必定会发脾气。但你可以不活自己的生命，而活加拉太二章二十节所启示的那种生命。保罗在这节里首先说，“我已经与基督同钉十字架。”这就是经历盐，经历被治死，经历被除去。然后保罗说，“现在活着的，不再是我，乃是基督在我里面活着。”这就是复活（利未记生命读经，一五四、一五六至一五七、一六二至一六三页）。

参读：利未记生命读经，第十三至十五篇。

Honey signifies the natural human life. It signifies our natural life, not in its bad aspect but in its good aspect. We should not think that people are always bad, for sometimes they are very good...Hatred is leaven, but natural love is honey. Likewise, pride is leaven, but natural humility is honey. After a period of time honey can ferment, and this fermentation will issue in leaven. This indicates that whether we are good or bad, the result will eventually be the same. This is the reason Genesis 2 speaks of the tree of the knowledge of good and evil. We may be either good or bad, but in either case the result will be leaven. With a marriage that ends in divorce, a certain kind of honey—natural love—has fermented and issued in leaven...The issue of both hatred, which is leaven, and natural love, which is honey, is the same. The negative things are leaven, and the good aspects of the natural life signified by honey eventually ferment and become leaven.

The life Christ lived on earth was a life without leaven and without honey, and we should live the same kind of life today. We need to have the four positive elements—fine flour, oil, frankincense, and salt—but not the two negative elements—leaven and honey. If this is our situation, we will be a proper meal offering, an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven and honey. This kind of life is food to satisfy God and also to nourish us as God's serving ones.

We need to live in resurrection in our married life and family life. Suppose something happens in your married life to make you unhappy. If at such a time you live yourself and your own life, surely you will lose your temper. But instead of living your own life, you may live the kind of life revealed in Galatians 2:20. In this verse Paul first says, "I am crucified with Christ." This is a matter of experiencing the salt, of being put to death, of being crossed out. Then Paul continues, "It is no longer I who live, but it is Christ who lives in me." This is resurrection. (Life-study of Leviticus, pp. 132-134, 138)

Further Reading: Life-study of Leviticus, msgs. 13-15

第二周■周三

晨兴喂养

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

腓一 21 “因为在我，活着就是基督，死了就有益处。”

主耶稣在地上的时候，祂乃是细面，被圣灵作油所调抹，常常加上了盐；祂也活在复活里，有乳香的味道。但在祂身上没有酵或蜜。所以，祂能作素祭。

我们今天的光景也应该是这样。这就是说，我们基督徒的生活该是基督之生活的翻版，复印。…（在罗马八章）有基督的人性（3）、生命之灵（2）、十字架（13）和复活（13），四者如同一个，交织在一起。这给我们看见，我们今天该有怎样的生活。我们该过基督所过同样的生活。祂是人，我们也是人。祂被那灵所调抹，我们也至少有一点那灵的调抹。我们已经与那使耶稣从死人中复活者的灵调和。基督与盐调和，被钉十字架，我们也该将自己天然的人治死。不仅如此，基督活在复活里，我们也可以活在复活里（利未记生命读经，一六三页）。

信息选读

我们必须知道，素祭主要是为着我们。只有一把作为纪念的是为着神，所有其余的都归给祭司（利二 3）。…祭司天天吃那作素祭的基督。我们是祭司，所以我们必须吃那作素祭的基督，作为祭司的食物。…如果我们吃素祭，我们要借着祭物活着（约六 57）。我们就是我们所吃的。我们吃什么，至终那就变成我们的所是。如果我们天天吃那作我们素

WEEK 2 — DAY 3

Morning Nourishment

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Phil. 1:21 For to me, to live is Christ and to die is gain.

When the Lord Jesus was on earth, He was fine flour, He was oiled with the Holy Spirit, He was always being salted, and He lived in resurrection, having the flavor of frankincense. But with Him there was neither leaven nor honey. Therefore, He could be a meal offering.

The situation with us today should be the same. This means that our Christian life should be a duplication, a xerox copy, of Christ's life...[In Romans 8] we have Christ's humanity (v. 3), the Spirit of life (v. 2), the cross (v. 13), and resurrection (v. 11) wrapped up together as one. This shows us the kind of living we should have today. We should live the same kind of life Christ lived. He was a man, and we also are human. He was oiled with the Spirit, and we also have been at least somewhat oiled with the Spirit. We have been mingled with the Spirit of the One who raised Jesus from among the dead. Christ was salted, crucified, and we also should put our natural being to death. Furthermore, Christ lived in resurrection, and we also may live in resurrection. (Life-study of Leviticus, pp. 138-139)

Today's Reading

We must realize that the meal offering is mainly for us. Only a handful as a memorial is for God; all the remainder, the major part, is for the priests [cf. Lev. 2:3]...The priests feed on Christ as the meal offering day by day. We are the priests, so we must eat Christ as the meal offering for our priestly diet. If we eat the meal offering, we will live because of this offering [cf. John 6:57]. We are what we eat. What we eat eventually becomes our being. If day by day we eat Christ as our meal offering, eventually we will become Christ. “To me,

祭的基督，至终我们会成为基督。“在我，活着就是基督。”（腓一 21）

我们借着所吃的东西活着，渐渐的，我们所吃的就变成我们的所是。素祭包括耶稣的人性、耶稣的神性、耶稣的十字架和耶稣的复活。在素祭中有细面、油、乳香和盐，而没有酵和蜜的地位。在耶稣为人的生活中，没有任何不纯洁或腐败的地方。如果我们吃这样一位耶稣，我们就会有细面、油、盐和乳香，而不会有酵或蜜（李常受文集一九七一年第二册，四六至四七、五六页）。

利未记二章里的图画有力地指明，我们享受基督人性生活的路，乃是借着那灵。…主耶稣在约翰六章六十三节说，“赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”这指明吃耶稣的路乃是借着那灵。…我们若要借着那灵来吃耶稣，就需要看见那灵今天乃是具体化在话中。我们接触话的时候，就接触了具体化于话中的东西。我们要吃耶稣、接受耶稣、享受耶稣，就必须接触祂的话；我们接触祂话的时候，那灵就在那里。那灵调和着基督的人性。因此，借着运用我们的灵，接触具体化于话里的那灵，我们就吃进了基督的人性生命与生活。

我们在自己里面无法过一种为人生活，像主耶稣所过的那样。只有祂能过这样的生活。但我们借着来到祂的话跟前，运用我们的灵祷读主话，就能随时接受主耶稣。我们这样作的时候，就接触了那灵，那灵也就将主耶稣供应我们作我们的滋养。因为我们所吃的就成了我们的所是，所以我们越吃耶稣，就越被耶稣所构成。借着吃耶稣的人性生活，祂的生活就成了我们的。自然而然的，不用凭自己努力，我们就会像耶稣一样的谦卑和圣别。这就是享受主耶稣作我们的食物，使我们过一种够资格事奉神的生活（利未记生命读经，一二七至一二八页）。

参读：基督是实际，第四至七篇。

to live is Christ” (Phil. 1:21).

We live by what we eat, and gradually what we eat becomes what we are. The meal offering includes the humanity of Jesus, the divinity of Jesus, the cross of Jesus, and the resurrection of Jesus. There is the fine flour, the oil, the frankincense, and the salt. There is no ground for any leaven or honey in this meal offering. In the life of Jesus as a man there is no place for any kind of impurity or corruption. If we are feeding on such a Jesus, we will have the fine flour, the oil, the salt, and the frankincense, without any leaven or honey. (CWWL, 1971, vol. 2, “Christ as the Reality,” pp. 34, 41)

The picture in Leviticus 2 indicates strongly that the way for us to enjoy Christ’s human living is by the Spirit...In John 6:63 the Lord Jesus said, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.” This indicates that the way to eat Jesus is by the Spirit. If we would eat Jesus by the Spirit, we need to realize that the Spirit today is consolidated in the word. When we touch the word, we touch what is consolidated, or embodied, in the word. To eat Jesus, to take Jesus, to enjoy Jesus, we must touch His word, and when we touch His word, the Spirit is there...The Spirit is mingled with the humanity of Christ. Hence, by exercising our spirit to touch the Spirit consolidated in the word, we eat the human life and living of Christ.

In ourselves we cannot live a human life like that of the Lord Jesus. Only He can live such a life. But we can take Jesus at any time by coming to His Word and exercising our spirit to pray-read the Word. When we do this, we touch the Spirit, and the Spirit supplies us with Jesus as our nourishment. Since we are what we eat, the more we eat Jesus, the more we are constituted with Jesus. By our eating of Jesus’ human living, His living becomes ours. Spontaneously, without any self-effort, we will be as humble and holy as Jesus is. This is to enjoy Jesus as our food for us to live a life which is qualified to serve God. (Life-study of Leviticus, pp. 109-110)

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” chs. 4-7

第二周■周四

晨兴喂养

林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

十 17 “因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

我们在利未记二章看见，素祭可以有不同的形态。…素祭（可以是）…调着油的细面，或是饼。面的素祭表征个人的基督，也表征个别的基督徒。饼的素祭表征团体的基督，就是基督同祂的身体，召会。新约启示，个人的基督已经成了团体的基督（林前十二 12），由饼所表征。保罗说，“因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”（十 17）这一个饼就是素祭的“饼”。

今天基督不仅以个人的方式活着，祂更与祂的身体，召会，一同活着。基督是以团体的方式活在神面前。祂是头，祂有祂的身体同其肢体。所以，就着饼之形态的素祭来说，我们有召会生活（利未记生命读经，一六五页）。

信息选读

我们要有饼的素祭，就需要细面调油。细面与油调和，就产生面团。面团拿到炉子里烤，就成了饼。这饼乃是召会生活的象征。这象征指明，基督的生活和我们基督徒的生活至终成了一个总和，这总和就是召会生活。

为着召会生活，我们非常需要有人性。但这人性不该与圣灵分开，乃该是一种与圣灵调和，且有圣

WEEK 2 — DAY 4

Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

In Leviticus 2 we see that the meal offering can be in different forms... The meal offering may be in the form of flour mingled with oil, or it may be in the form of a cake. The flour meal offering signifies the individual Christ; it also signifies the individual Christian. The cake meal offering signifies the corporate Christ, Christ with His Body, the church. The New Testament reveals that the individual Christ has become the corporate Christ (1 Cor. 12:12) signified by the cake. Paul says, “We who are many are one Body; for we all partake of the one bread” (10:17). This one bread is a “cake.”

Today Christ does not live merely in an individual way; He also lives with His Body, the church. Christ lives before God in a corporate way. He is the Head, and He has His Body with its members. Therefore, with the meal offering in the form of a cake we have the church life. (Life-study of Leviticus, p. 140)

Today's Reading

In order to have a cake meal offering, we need fine flour mingled with oil. The mingling of flour and oil will produce dough. The dough is then baked in an oven and becomes a cake. This cake is a symbol of the church life. This symbol indicates that eventually Christ's life and our individual Christian life become a totality, and this totality is the church life.

For the church life we need to be very human. But this humanity should not be separate from the Holy Spirit; rather, it should be a humanity which

灵浇灌其上的人性。换句话说，为着召会生活，我们需要作有油的人，就是被那灵，且以那灵所调抹的人。不仅如此，我们不该有酵或蜜，而该有盐和乳香。我们的生活中该应用许多盐，就是十字架的死，也该满了复活。这才是正确的召会生活。

我们若要有这种召会生活，就必须满了人性，活着像人，不是像天使。有些姊妹，甚至有些弟兄，都想活着像天使。这些圣徒很特殊，缺少人性。…所以我再说，在召会生活中需要满了人性，但这种人性不是向圣灵独立的。

我们该完全倚靠圣灵，在里面被祂调抹，在外面有祂浇灌在身上。我们若是这样的人，我们就必满有那灵。我们会以那灵为中心，且为那灵所占有。我们也会过一种经过盐且在乳香里的生活，就是一种经过基督的死且在祂的复活里的生活。盐对付酵，对付罪的细菌；盐也对付蜜，将天然的生命治死。这是过素祭的召会生活之路。

素祭的召会生活可以焚烧，产生使神满足的馨香之气，并且这供物剩下的部分要成为我们的食物。这就是说，我们要吃召会生活，召会生活要成为我们日常的供应。因此，作我们日常供应的素祭不仅是基督，更是基督同召会生活。现今我们从基督得喂养，也从召会生活得喂养。我们不仅吃头一种形态，面的形态的素祭一个人的基督；我们也吃第二种形态，饼的形态的素祭一团体基督，就是召会。我信在要来的日子里，我们要在众召会中看见一种素祭的召会生活，一种首先满足神，然后又喂养我们的生活（利未记生命读经，一六五至一六七页）。

参读：关于相调的实行，第二至四篇；神圣奥秘的范围，第六篇。

is mingled with the Holy Spirit and which has the Holy Spirit poured upon it. In other words, for the church life we need to be oiled persons, those who are oiled by the Spirit and with the Spirit. Furthermore, we should not have leaven or honey, but we should have salt and frankincense. In our life much salt, the death of the cross, should be applied, and we should be full of resurrection. This is the proper church life.

If we would have this kind of church life, we must be full of humanity and live like men, not like angels. However, certain sisters, and even some brothers, are trying to live as if they were angels. These saints are peculiar and lacking in humanity...Therefore, I say again that in the church life we need to be full of humanity, but not with a humanity that is independent of the Holy Spirit.

We should be fully dependent on the Holy Spirit, being oiled with Him inwardly and having Him poured upon us outwardly. If we are such persons, we will be full of the Spirit. We will be centered on the Spirit and possessed by the Spirit. We will also live a life that is through salt and in frankincense, that is, a life that is through the death of Christ and in His resurrection. The salt will deal with the leaven, with the germs of sin; the salt will also deal with the honey, putting the natural life to death. This is the way to have a meal-offering church life.

The meal-offering church life can be burned to produce a satisfying fragrance for God, and the remainder of this offering will be our food. This means that we will eat our church life, for the church life will be our daily supply. Thus, the meal offering which is our daily supply is not merely Christ but Christ with the church life. Now we are feeding on Christ, and we are also feeding on the church life. We eat the meal offering not only in the first form as flour—the individual Christ; we also eat the meal offering in the second form as a cake—the corporate Christ, the church. I believe that in the coming days in all the churches we will see a meal-offering church life, a life that first satisfies God and then feeds us. (Life-study of Leviticus, pp. 140-142)

Further Reading: CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 2-4; CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 6

第二周■周五

晨兴喂养

林前十六 13 “你们要儆醒，在信仰上站立得住，要作大丈夫〔直译，要作一个人〕，要刚强。”

二 2 “因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”

4 “我说的话，讲的道，不是用智慧动听的言语，乃是用那灵和能力的明证。”

我们的基督徒生活要成为素祭，就必须有最高人性的生活。这就是保罗嘱咐哥林多人要作“大丈夫”（林前十六 13）的原因。按照哥林多前书的上下文，作大丈夫（直译，作一个人）的意思就是我们有一种高超的、拔高的人性。

从伦理的角度看，我们该是大丈夫；从自我节制的角度看，我们该是大丈夫（九 26～27）；从智慧和爱的角度看，我们该是大丈夫（一 30，十三 4～7）。这就是有拔高的人性。在哥林多前书，我们看见真正的细面。这卷书的确陈明了素祭的召会生活（利未记生命读经，一六九至一七〇页）。

信息选读

素祭的第二种成分是油，表征神的灵。关于那灵，哥林多前书说了许多。保罗在二至三章说到神的灵。他在二章四节说，他说的话，讲的道，乃是“用那灵…的明证”；在十二节，他又告诉我们，我们已经领受“那出于神的灵，使我们能知道神白白恩赐我们的事”。然后在三章十六节他接着说，“岂不知你们是神的殿，神的灵住在你们里面么？”…那灵已经赐给我们，现今祂就住在我们里面。…我们若没有与那灵是一，就无法有召会生活。召会生活

WEEK 2 — DAY 5

Morning Nourishment

1 Cor. 16:13 Watch, stand firm in the faith, be full-grown men, be strong.

2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

4 And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power.

In order for our Christian life to be a meal offering, it must be a life with the highest humanity. This is the reason Paul charged the Corinthians, saying, “Be a man” (1 Cor. 16:13, lit.). According to the context of 1 Corinthians, to be a man means that we should have a high, uplifted humanity.

From the angle of ethics, we should be a man. From the angle of self-control, we should be a man [9:26-27]. From the angles of wisdom and love, we should be a man [1:30; 13:4-7]. This is to have an uplifted humanity. In the book of 1 Corinthians, we can see the genuine fine flour. This book surely presents the meal-offering church life. (Life-study of Leviticus, p. 144)

Today's Reading

The second element in the meal offering is the oil, which signifies the Spirit of God. First Corinthians has a great deal to say about the Spirit. Paul speaks of the Spirit of God in chapters 2 and 3. In 2:4 he says that his speech and preaching were “in demonstration of the Spirit,” and in verse 12 he tells us that we have received “the Spirit which is from God, that we may know the things which have been graciously given to us by God.” Then in 3:16 he goes on to say, “Do you not know that you are the temple of God, and that the Spirit of God dwells in you?”…The Spirit has been given to us, and now He dwells in us. If we were not one with the Spirit, we could not have the church life.

乃是为圣灵所调抹并有圣灵调抹之人性的生活。我们与圣灵是一，就需要留在这—里。

在哥林多前书我们也有乳香，就是在复活里的基督。事实上，十五章整章是讲复活的事。所以，我们在这卷书里的确看见复活基督的馨香之气。…保罗在五十八节给我们鼓励的话：“所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。”我们的劳苦不是徒然的，因为我们不是在自己天然的生命里劳苦，乃是在基督的复活里劳苦。我们在祂复活生命里为着祂的劳苦，绝不会是徒然的。…在七章保罗嘱咐信徒留在他们蒙召时的身分里：“弟兄们，你们各人是在什么身分里蒙召，仍要与神一同留在这身分里。”（24）他用奴仆作比方。“你是一个奴仆蒙召么？不要在意；但即使你能自由，也宁可仍用奴仆的分。因为一个奴仆在主里蒙召，就是属于主得自由的人。”（21～22上）保罗不是在作释放奴仆的工作，乃是鼓励作奴仆的信徒留在奴仆的分里，就是留在他们蒙召时的身分里，过一种能忍受奴役并胜过奴役的生活。奴仆特别有机会，证明复活的实际，并借着过一种胜过奴役的生活来荣耀基督。…（人蒙召时的）身分越差，人就越有机会活基督。…这就是作大丈夫。我们都能成为被那灵调抹而与那灵联为一灵的人，我们也能完全在复活里，彰显复活基督的馨香之气。

素祭的第四种成分—盐，也见于哥林多前书。保罗写信给哥林多人的时候，说到基督的十字架和钉十字架的基督。“犹太人是求神迹，希利尼人是寻求智慧，我们却是传扬钉十字架的基督。”（一 22～23上）保罗不是说他传扬得荣耀的基督。…保罗不是传扬神迹或智慧，他乃是传扬钉十字架的基督（利未记生命读经，一七二至一七六页）。

参读：荣耀的异象与十字架的道路，第三至四篇；诗篇生命读经，第三十八篇；利未记生命读经，第十六篇。

The church life is a life of humanity oiled by the Holy Spirit and with the Holy Spirit. We are one with the Holy Spirit, and we need to remain in this oneness.

In 1 Corinthians we also have the frankincense, that is, Christ in resurrection. In fact, one entire chapter, chapter 15, is devoted to the matter of resurrection. Paul gives us a word of encouragement. “Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (v. 58). Our labor is not in vain because we are laboring not in our natural life but in the resurrection of Christ. Our labor for the Lord in His resurrection life will never be in vain. In chapter 7 Paul charges the believers to remain in the state in which they were called. “Each one, brothers, in what status he was called, in this let him remain with God” (v. 24). He uses the slaves as an example. “Were you called as a slave? Let it not concern you; but even if you are able to become free, use your status as a slave rather. For the slave who has been called in the Lord is the Lord’s freedman” (vv. 21-22a). Instead of doing a work of emancipation, Paul encouraged the believers who were slaves to remain in slavery, the state in which they were called, and live a life that can endure slavery and overcome it. The slaves have a particular opportunity to demonstrate the reality of resurrection and to glorify Christ by living a life that overcomes slavery. The worse this state [in which one is called] is, the more opportunity one has to live Christ...This is to be a man. We all can be men oiled with the Spirit and joined to the Spirit to be one spirit, and we can be fully in resurrection, manifesting the fragrance of the resurrected Christ.

The salt—the fourth element of the meal offering—can also be found in 1 Corinthians. In writing to the Corinthians, Paul spoke regarding the cross of Christ and the crucified Christ. “Indeed Jews require signs and Greeks seek wisdom, but we preach Christ crucified” (1:22-23a). Paul did not say that he preached Christ glorified...[or] miracles or wisdom—he preached Christ crucified. (Life-study of Leviticus, pp. 145-149)

Further Reading: CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” chs. 3-4; Life-study of the Psalms, msg. 38; Life-study of Leviticus, msg. 16

第二周■周六

晨兴喂养

启二一 12 “有高大的墙；有十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字。”

14 “城墙有十二根基，根基上有羔羊十二使徒的十二个名字。”

新耶路撒冷也是三一神与人调和的终极完成。…（神花了那么多工夫，）不仅拯救我们，还使祂自己与我们联合，与我们调和。…新耶路撒冷远胜物质的天上华厦；她是三一神与祂所救赎、重生、变化之人完全的调和。利未记二章四节的素祭由细面调油而成，我们在这预表里能看见神与人调和。整个新耶路撒冷就是细面调油。…今天三一神与我们调和，这个调和要完成于新耶路撒冷（李常受文集一九八四年第三册，四八九至四九〇页）。

信息选读

新耶路撒冷有十二根基，根基上有十二使徒的名字；还有十二个门，就是十二颗珍珠，门上有十二支派的名字；此外还有生命树的十二样果子。就空间说，城的长宽高各为一万二千斯泰底亚，是一千乘十二；城墙高一百四十四肘，是十二乘十二。就时间说，新天新地每年有十二个月，白昼有十二小时，夜晚也有十二小时。十二乃是新耶路撒冷的数字。

圣城的四边，每边各有三门。三乘四等于十二；因此，四边共有十二个门。四这个数字表征神的受造

WEEK 2 — DAY 6

Morning Nourishment

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel.

14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

The New Jerusalem is the ultimate consummation of the mingling of the Triune God with man...[God] went to so much trouble not only to save us but also to join Himself to us and to mingle with us. The New Jerusalem is much better than a physical, heavenly mansion. It is the full mingling of the Triune God with His redeemed, regenerated, and transformed people. The mingling of God with man can be seen in typology in Leviticus 2:4 with the meal offering, composed of fine flour mingled with oil. The entire New Jerusalem will be the fine flour mingled with the oil...The Triune God is being mingled with us today, and this mingling will consummate in the New Jerusalem. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 355-356)

Today’s Reading

In the New Jerusalem there are the twelve foundations with the names of the twelve apostles; twelve gates, which are twelve pearls with the names of the twelve tribes; and twelve fruits of the tree of life. Spacewise, the city proper is twelve thousand stadia—one thousand times twelve—in three dimensions, and its wall is one hundred forty-four cubits, which is twelve times twelve. Timewise, in the new heaven and new earth there are twelve months yearly, twelve hours daily, and twelve hours nightly. Twelve is the number of the New Jerusalem.

There are three gates on each of the four sides of the holy city...Therefore, there are a total of twelve gates on four sides. The number four refers to God’s

之物。在启示录四章六节，我们看见四活物代表一切别的活物（参结一5～14）。四表征我们是神的造物，三表征三一神。…十二这数字乃是由三与四…调和而得的。这就是说，整个新耶路撒冷乃是三一神与我们人的…调和。在新耶路撒冷神永远的行政里，神与祂所造的人调和。

十二是神行政中绝对完全并永远完整的数字。在旧约里，神借着十二支派来执行祂的行政。…在新约里，十二使徒的传讲是为着产生众召会，而众召会乃是为着神行政的管理。…十二这数字指明神行政的管理，而整个新耶路撒冷乃是神行政的完成。这就是何以新耶路撒冷的中心是神的宝座，宝座主要就是为着神行政的管理（李常受文集一九八四年第三册，五九三至五九四页）。

基督身体的实际不仅仅是一个团体的生活，也…是蒙重生、被变化、得荣耀的三部分神人，在基督的复活里，与三一神在永远联结里调和的生活。这位三一神乃是那是灵的基督，作经过过程、终极完成之三一神的具体化身，是包罗万有的灵，作是灵之基督的实际和经过过程之三一神的终极完成。…这样一个调和的生活作为基督身体的实际，要终极完成于新天新地里的新耶路撒冷，作神的扩增并彰显，直到永远。

任何一个人过这样一种调和的生活，就绝不会成为任何人的难处。他们已经蒙拯救脱离自己，得着变化，得着成全了（李常受文集一九九四至一九九七年第一册，一六一至一六二页）。

参读：神新约的经纶，第二十六至二十八、三十五、三十七篇。

creation. In Revelation 4:6 we see that the four living creatures represent all other living creatures (cf. Ezek. 1:5-14). Four refers to us as God's creatures, and three refers to the Triune God...The number twelve is mingled, or blended, by three times four. This means that the entire New Jerusalem is a blending, a mingling, of the Triune God with us human beings. God is mingled with His creature man in His eternal administration in the New Jerusalem.

Twelve is the number of absolute perfection and eternal completion in God's administration. In the Old Testament, God administrated His government through the twelve tribes...In the New Testament the twelve apostles' preaching was for the producing of the churches, and the churches are God's government for God's administration...The number twelve indicates God's governmental administration, and the entire New Jerusalem will be the consummation of God's administration. This is why the center of the New Jerusalem is God's throne, which is mainly for God's governmental administration. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 436-437)

The reality of the Body of Christ is not just a corporate living but...the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ. This Triune God is the very pneumatic Christ as the embodiment of the processed and consummated Triune God, who is the all-inclusive Spirit as the reality of the pneumatic Christ and as the consummation of the processed Triune God. Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity.

Anyone who lives such a mingling life would never be a trouble to anyone. They have been delivered out of themselves and have been transformed and perfected. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 130-131)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," chs. 26-28, 35, 37

第二周诗歌

77

赞美主 — 祂的生平

8 8 8 6 (英 86)

降 B 大调

6/8

5 3 4 5 1̇ 1̇ | 1̇ 7 6 5 . | 4 2 3
 一 你 是 至 高、 荣 耀 的 神， 竟 肯 降
 4 6 6 | 6 5 4 3 . | 5 3 4 5 1̇ 2̇ |
 卑 成 为 肉 身， 作 了 一 个 式
 3̇ 2̇ 1̇ 6 6 | 5 5 5 5 | 5 . 5 . ||
 微 的 人， 主 啊， 我 记 念 你！

- 二 你将一切神性荣耀， 全用肉身幔子遮罩，
 显于外者不过枯槁， 主啊，我記念你！
- 三 你乃像根出于干地， 多受痛苦，常经忧悒，
 被人藐视，受人厌弃， 主啊，我記念你！
- 四 你的心里谦卑、温柔， 任何遭遇都肯接受，
 对神、对人从无怨尤， 主啊，我記念你！
- 五 你的为人甜美、柔细、 各方均平、不偏不倚，
 在神眼中犹如素祭， 主啊，我記念你！
- 六 神的旨意你所顾念， 从未接受撒但欺骗，
 无人像你忠诚、完全， 主啊，我記念你！
- 七 为着顺服神的旨意， 你竟甘愿走到死地，
 且在十架舍了自己， 主啊，我記念你！
- 八 父神因此将你升高， 使你得着尊贵、荣耀，
 天地一切无不拜朝， 主啊，我敬拜你！

WEEK 2 — HYMN

Though Thou art God, most glorious, high

Praise of the Lord — His Life

86

1. Though Thou art God, most glo - ri - ous, high, Thou in the flesh to us came nigh,
 A low - ly man be - come there-by; Lord, I re - mem - ber Thee!

2. Glory divine was put away
 Under the tent of flesh to stay,
 No outward beauty to display;
 Lord, I remember Thee!
3. Thou art a root from out dry ground,
 Thou wast the Man of sorrows found,
 Hated, despised by man around;
 Lord, I remember Thee!
4. Gentle and lowly is Thy heart,
 Willing to suffer all Thou art,
 To God and man complaining not;
 Lord, I remember Thee!
5. Thou as a man art tender, sweet,
 Balanced in every way, complete,
 Meal-offering to the Father meet;
 Lord, I remember Thee!
6. Doing the Father's will Thy prize,
 Never accepting Satan's lies,
 None like Thyself, so faithful, wise;
 Lord, I remember Thee!
7. For Thine obedience to God's will,
 Willing to suffer deathly ill,
 E'en on the Cross my place to fill,
 Lord, I remember Thee!
8. Therefore hath God exalted Thee,
 Given Thee glory, majesty,
 Heaven and earth will bow the knee;
 O Lord, I worship Thee!

第三周

为着召会这一个新人，
以基督作我们的人位

J. L. 诗歌：补 625

读经：加二 20，四 19，弗三 17 上，四 24，西三 4、
10～11

【周一】

壹 我们需要以基督作人位；这是对基督最高
并最丰富的经历—加二 20，弗三 17 上：

一 神在祂经纶里的心意是要把祂自己作到我们里面，
不仅作我们的生命，也作我们的人位—加四 19。

二 约翰福音启示，主耶稣在祂的为人生活里是以
父为人位，并且以父为人位而活—五 19、30，
十四 10，六 57：

1 虽然主作为神的儿子是全能的，祂却宣告祂从自己
不能作什么，因为祂不凭自己活，乃凭父作人位而
活—五 19、30。

2 主怎样以父作祂的人位，因父活着，我们也该以主
作我们的人位，因主活着—六 57。

【周二】

Week Three

**Taking Christ as Our Person
for the Church as the One New Man**

J. L. Hymns: 1230

Scripture Reading: Gal. 2:20; 4:19; Eph. 3:17a; 4:24; Col. 3:4, 10-11

§ Day 1

**I. We need to take Christ as our person; this is the highest and
richest experience of Christ—Gal. 2:20; Eph. 3:17a:**

A. God's intention in His economy is to work Himself into us not only as our
life but also as our person—Gal. 4:19.

B. The Gospel of John reveals that in His human living, the Lord Jesus took
the Father as His person and lived by the Father as His person—5:19, 30;
14:10; 6:57:

1. Although the Lord as the Son of God was almighty, He declared that He could
do nothing from Himself, because instead of living by Himself, He lived by the
Father as His person—5:19, 30.

2. Just as the Lord lived because of the Father by taking the Father as His
person, so also we should live because of the Lord by taking Him as our
person—6:57.

§ Day 2

三 我们重生的灵乃是里面的人，有内住的基督为其人位—三 6，弗三 17 上：

- 1 我们若要接受基督作我们的人位，我们就必须看见，我们重生的灵不再仅仅是我们接触神的器官，乃是我们的内人位—17 节上。
- 2 在我们里面的人里，我们不仅有基督作我们的生命，也有基督作我们的人位—约壹五 11 ~ 12，西三 4，弗三 17 上。
- 3 我们里面的人包含我们已更新的魂为其器官，以及我们重生的灵，由基督这人位所内住，为其生命和人位—罗十二 2，八 10，弗四 23，林后四 16。
- 4 我们应当以基督为人位，而活在我们的灵这里面的人里—罗八 4，林前六 17，加二 20，弗三 17 上。

四 我们需要否认我们的魂，就是我们原来的人位，而以我们灵里的基督作我们新的人位—加二 20：

- 1 按照加拉太二章二十节，我们这些重生的信徒有“我”，就是我们那已钉了十字架的旧人位，还有基督自己，就是我们的新人位。
- 2 我们原来的人位已经与基督同钉十字架，如今基督活在我们里面作了我们新的人位；因此，现在活着的，不再是我们，乃是基督在我们里面活着一罗六 6，加二 20。
- 3 以基督作我们的人位，并不是勉强自己服从祂，乃是因为我们爱祂，而照着祂的喜好生活—约壹四 19。

【周三】

五 首要的不是接受基督作我们的生命，乃是接受基督作我们的人位：

- 1 我们若接受基督作我们的人位，就必定接受基督作

C. Our regenerated spirit is the inner man with the indwelling Christ as its person—3:6; Eph. 3:17a:

1. If we would take Christ as our person, we must see that our regenerated spirit is no longer merely an organ for us to contact God but is our person—v. 17a.
2. In our inner man we have Christ not only as our life but also as our person—1 John 5:11-12; Col. 3:4; Eph. 3:17a.
3. Our inner man consists of our renewed soul as its organ and our regenerated spirit indwelt by Christ, the person, as its life and person—Rom. 12:2; 8:10; Eph. 4:23; 2 Cor. 4:16.
4. We should live in our spirit as the inner man by taking Christ as our person—Rom. 8:4; 1 Cor. 6:17; Gal. 2:20; Eph. 3:17a.

D. We need to deny our former person, our soul, and take Christ in our spirit as our new person—Gal. 2:20:

1. According to Galatians 2:20, as regenerated believers we have both the "I," our former person who has been crucified, and Christ Himself, our new person.
2. Our former person has been crucified with Christ, and Christ is living in us as our new person; consequently, it will be no longer we who live but Christ who lives in us—Rom. 6:6; Gal. 2:20.
3. To take Christ as our person is not to force ourselves to submit to Him but to live according to His preferences because of our love for Him—1 John 4:19.

§ Day 3

E. What is first is not taking Christ as our life but taking Christ as our person:

1. If we take Christ as our person, we will surely take Him as our life—5:11-12;

我们的生命—五 11 ~ 12，西三 4。

2 我们若接受基督作我们的人位，就能长大并成熟—二 19，弗三 17 上，四 13、15。

六 基督渴望安家在我们心里—三 17 上：

1 我们乃是借着让基督安家在我们心里，而接受祂作我们的人位—17 节上。

2 当基督安家在我们心里，我们就充分地以祂作我们的人位；祂的心思要成为我们的心思，祂的情感要成为我们的情感，并且祂的意志要成为我们的意志—林前二 16，腓二 5。

七 使徒保罗是接受基督作人位的榜样—提前一 16，加一 16 上，二 20，四 19，弗三 17 上，腓一 8，二 5，林后二 10。

【周四】

贰 我们要为着召会这一个新人，接受基督作我们的人位—弗三 17 上，四 24，西三 4、10 ~ 11：

一 召会—基督的身体—乃是一个新人，为着完成神永远的定旨—弗一 9、11，三 9，罗八 29，提后一 9，弗二 15 ~ 16，四 22 ~ 24。

二 召会是基督的身体，重在生命；而召会是一个新人，重在人位。

三 圣经启示一个新人乃是一个团体、宇宙的人—弗二 15，四 24，西三 10 ~ 11：

1 我们在基督里的信徒都与基督是一，成为这个新人；因此，我们众人乃是这一个团体新人的各部分，是新人的组成分子—弗四 24。

Col. 3:4.

2. If we take Christ as our person, we will be able to grow and mature—2:19; Eph. 3:17a; 4:13, 15.

F. Christ desires to make His home in our hearts—3:17a:

1. We take Christ as our person by allowing Him to make His home in our heart—v. 17a.

2. When Christ makes His home in our heart, we will take Him as our person in an adequate way; His mind will become our mind, His emotion will become our emotion, and His will will become our will—1 Cor. 2:16; Phil. 2:5.

G. The apostle Paul is a pattern to us of taking Christ as our person—1 Tim. 1:16; Gal. 1:16a; 2:20; 4:19; Eph. 3:17a; Phil. 1:8; 2:5; 2 Cor. 2:10.

§ Day 4

II. We need to take Christ as our person for the church as the one new man—Eph. 3:17a; 4:24; Col. 3:4, 10-11:

A. The church, the Body of Christ, is the one new man to accomplish God's eternal purpose—Eph. 1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24.

B. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the one new man is on the person.

C. The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:

1. We, the believers in Christ, are all one with Christ to be the new man; thus, we all are parts, components, of the corporate one new man—Eph. 4:24.

2 一个新人是团体的神人，是所有神人的集大成；我们把所有神人摆在一起，就是一个新人—西三 10 ~ 11。

四 基督是身体的生命，也是新人的人位—4 节，弗三 17 上：

1 在一个新人里，天然的人没有地位；在新人里，我们都没有地位，因为在此，基督是一切，又在一切之内—西三 10 ~ 11。

2 基督在我们众人里面，所以我们众人只有一个人位—一 27，弗三 17 上。

3 神所关切的乃是我们是否接受基督作我们的人位—约六 57 下，腓一 21 上，西三 4，弗三 17 上。

五 为着新人，我们都需要以基督为我们的人位—二 15，三 17 上：

1 在一个新人里，只有一个人位，就是基督—17 节上，四 24。

2 新人不在于肢体（罗十二 4 ~ 5），乃在于人位；所以我们需要问：“谁是我的人位—是我，还是主耶稣？”

【周五】

六 为着一个新人实际的出现，旧人的整个人位就必须除去，并且我们必须凭我们的新人位—基督—活着一六 6，加二 20，弗四 22、24，三 17 上：

1 我们既知道从前的人位已经钉了十字架，就不该再在那个人位里，凭那个人位，或同那个人位而活—罗六 6。

2 我们作基督徒的标准不该是对或错、好或坏，乃该是一个人位；要紧的不是我们在作“什么”，乃是“谁”在作。

2. The one new man is a corporate God-man, the aggregate of all the God-men; when we put all the God-men together, we have the one new man—Col. 3:10-11.

D. Christ is both the life of the Body and the person of the new man—v. 4; Eph. 3:17a:

1. In the one new man the natural man has no place; we all have no place in the new man, for here Christ is all and in all—Col. 3:10-11.

2. Christ is in all of us, so we all have only one person—1:27; Eph. 3:17a.

3. What God cares for is whether or not we take Christ as our person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a.

E. For the new man we all need to take Christ as our person—2:15; 3:17a:

1. In the one new man, there is only one person—Christ—v. 17a; 4:24.

2. The new man is not about members (Rom. 12:4-5) but about the person; therefore, we all need to ask, "Who is my person—is it I or the Lord Jesus?"

§ Day 5

F. For the practical existence of the one new man, the total person of the old man must be put away, and we must live by our new person, Christ—Rom. 6:6; Gal. 2:20; Eph. 4:22, 24; 3:17a:

1. Realizing that our former person has been crucified, we should no longer live in that person, by that person, and with that person—Rom. 6:6.

2. Our standard for being a Christian should not be right or wrong, good or bad, but a person; the crucial matter is not what we are doing but who is doing it.

七 我们接受基督作我们的人位来过我们的日常生活，特别是在作主张时以祂作人位，我们的生活就会是新人的生活—约四 34，五 30，六 38，十七 4，罗十五 32，雅四 13 ~ 15:

- 1 在新人里，我们接受基督作人位，来计划并决定我们该怎样生活—罗十五 32。
- 2 我们若接受基督作我们的人位，就不会对我们生活中的任何事自作主张；因为我们乃是那个新人里的一部分—门 14。

【周六】

八 我们若是得着启示并蒙光照，就会看见，今天在主的恢复里，我们大家都得一同起来，为着一个新人，接受基督作我们的人位—弗三 17 上，四 24、11 ~ 13:

- 1 一地一地的圣徒都要得成全，叫他们众人都达到这个境地—为着一个新人，接受基督作他们的人位—11 ~ 13 节。
- 2 若是所有在主恢复中的圣徒都以基督作他们的人位，这样，我们自然就会成为一个新人—三 17 上，四 24。
- 3 这一个新人得成全的时候，就是主来的时候，这得了成全的新人将是新妇—启十九 7。

G. When we live our daily life by taking Christ as our person, especially in making decisions, our living will be the living of the new man—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:

1. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.
2. If we take Christ as our person, we will not decide anything in our life by ourselves, for we all are a part of the one new man—Philem. 14.

§ Day 6

H. If we are unveiled and enlightened, we will see that today in the Lord's recovery we need to rise up together to take Christ as our person for the one new man—Eph. 3:17a; 4:24, 11-13:

1. The saints in every locality need to be perfected so that they may enter into a situation where they take Christ as their person for the one new man—vv. 11-13.
2. If all the saints in the Lord's recovery take Christ as their person, then spontaneously, we all will be the one new man—3:17a; 4:24.
3. When the one new man is perfected, that will be the time for the Lord's coming, and the perfected new man will be the bride—Rev. 19:7.

第三周■周一

晨兴喂养

约五 19 “…子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”

十四 10 “…我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”

约翰福音启示，主耶稣在祂的人性生活里，以父作祂的人位（五 19）。…在五章三十节祂说，“我从自己不能作什么；我怎么听见，就怎么审判。”父是主的人位，主凭着父作祂的人位而活。主虽然是神的儿子，是全能的，却宣告说，祂从自己不能作什么，因为祂不是凭着祂自己而活，乃是凭着父作人位而活。…主是借着以父作人位而说每一句话（十四 10）。在六章五十七节主说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”正如主以父作人位而因父活着，我们也应当以主作人位而因祂活着（李常受文集一九七一年第一册，三八三页）。

信息选读

主是神的儿子，乃是全能的神，但祂宣告，祂从自己不能作什么，唯有看见父所作的，祂才能作。这是因为主在地上时，没有凭祂自己的人位活，却始终以父作祂的人位。主耶稣是奇妙的人位，但祂不以自己作人位，乃以父作人位。主怎样以父为人位，我们也需要以主作我们的人位。

WEEK 3 — DAY 1

Morning Nourishment

John 5:19 ...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

14:10 ...The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

The Gospel of John reveals that in His human living, the Lord Jesus took the Father as His person [5:19]...In verse 30 He said, “I can do nothing from Myself; as I hear, I judge.” The Father was the Lord’s person, and He lived by the Father as His person. Although the Lord as the Son of God was almighty, He declared that He could do nothing from Himself, because instead of living by Himself, He lived by the Father as His person...The Lord spoke every word by taking the Father as His person [14:10]. In 6:57 the Lord said, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” Just as the Lord lived because of the Father by taking the Father as His person, so also we should live because of the Lord by taking Him as our person. (CWWL, 1971, vol. 1, p. 276)

Today’s Reading

The Lord as the Son of God was the almighty God, yet He declared that He could do nothing from Himself except what He saw the Father doing. This was because when the Lord was on the earth, He did not live by His own person but always took the Father as His person. The Lord Jesus was a wonderful person, yet He did not take Himself as His person; rather, He took the Father as His person. Just as the Lord took the Father as His person, so also we need to take the Lord as our person.

约翰十四章十节是圣经中最重大的经文之一。在这节里子说，“我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。”这不是说，子在地上说话的时候，父在诸天之上为子作事。反之，子说话的时候，作事的父住在子面，与子是一。在约翰六章五十七节子说，“活的父怎样差我来，…”这也不是说，父差子来以后，留在天上，而子在地上。反之，父差子来，并与子同来。因此，子来的时候，父与祂同来。不仅如此，子说话的时候，父在子面作事。子是说话的一位，父是在子面作事的一位。子与父是一。所以，可以说，子就是父（赛九6）。我们跟随子的榜样，要与祂是一，使我们说话的时候，祂会在我们里面作事。

约翰六章五十七节…指明，正如主不因祂自己活着，乃因父活着，照样，我们也该不因我们自己活着，乃要因主活着。主以父作人位；同样，我们必须接受主作我们的人位。我们不该想要忍耐、爱人、谦卑、热心宗教或属灵，只该单单接受基督作我们的人位。

真属灵乃是基督，一个活的人位。所以，我们要属灵，就该接受基督作我们的人位。正如子基督宣告，祂说话的时候，乃是父作事；我们应当能宣告，我们行事的时候，基督就在我们里面作事。例如，我们应当能说，我们去买东西，或与配偶说话时，乃是基督在我们里面作事。然后我们就能像使徒保罗在加拉太二章二十节那样宣告：“不再是我，乃是基督在我里面活着。”我们若接受基督作我们的人位，而不是努力凭一己之力属灵，我们就会真属灵（李常受文集一九七一年第二册，二八六至二八七页）。

参读：人生的意义与正确的奉献，第七至九篇。

John 14:10 is one of the greatest verses in the Bible. In this verse the Son said, “The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.” This does not mean that while the Son was speaking on the earth, the Father was doing the work for the Son in the heavens. On the contrary, while the Son was speaking, the Father who did the work was dwelling in the Son, being one with the Son. In 6:57 the Son said, “As the living Father has sent Me…” Again, this does not mean that after sending the Son, the Father remained in heaven while the Son was on the earth. Instead, the Father both sent the Son and came with the Son. Thus, when the Son came, the Father came with Him. Moreover, when the Son spoke, the Father did the work within the Son. The Son was the One speaking, and the Father was the One working in the Son. The Son and the Father were one. Therefore, we may say that the Son was the Father (Isa. 9:6). Following the Son’s pattern, we need to be one with Him so that when we speak, He would do the work within us.

John 6:57 indicates that just as the Lord did not live because of Himself but because of the Father, so also we should not live because of ourselves but because of the Lord. The Lord took the Father as His person; likewise, we must take the Lord as our person. Instead of trying to be patient, loving, humble, religious, or spiritual, we should simply take Christ as our person.

Genuine spirituality is Christ, a living person. Therefore, in order for us to be spiritual, we should take Christ as our person. Just as Christ the Son declared that when He spoke, it was the Father doing the work, we should be able to declare that when we do things, Christ does the work within us. For example, we should be able to say that when we go shopping or speak with our spouse, it is Christ who does the work within us. Then we will be able to proclaim, as the apostle Paul did in Galatians 2:20, “It is no longer I who live, but it is Christ who lives in me.” If we take Christ as our person instead of endeavoring to be spiritual by our own effort, we will be genuinely spiritual. (CWWL, 1971, vol. 2, pp. 215-216)

Further Reading: CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” chs. 7-9

第三周■周二

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”。

罗八 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

当我的灵得着重生后，我的灵就变成了里面的人。在我得救前，我的灵仅仅是一个机关，但得救重生后，我的灵里有主住在其中。这重生的灵不仅是一个机关，更变作一个里面的人。这里面的人有一个人位，就是主自己。主就是这里面之人的人位；换言之，主就在这个人里面活着，作这个人（李常受文集一九七〇年第三册，七四至七五页）。

信息选读

人受造时有身体和灵这两个器官。我们的身体不是我们的所是，我们的人位；身体仅仅是一个器官。当人死了的时候，他的人位离开他的身体。虽然身体还在，但人位已经离开了。因此，身体是器官，而不是人位。灵和身体一样，也是器官。身体是外面的器官，接触物质的世界；灵是里面的器官，接触神和属灵范围的事。人受造时有身体作外面的器官，灵作里面的器官，并且有魂作他的人位。

然而，我们这些信徒与人受造时的光景不同。借着神的救恩，我们得了重生，重新受造，被神重新制作。当我们第一次全人向主敞开，呼求祂的名，祂就进到我们的灵里；并且祂一旦进到一个人的灵里，就永远住在这人的灵里，作他的生命。如今我们有主在我们灵里作我们的生命，我们的灵就不再仅仅是一个器官，乃是成了一个人位，一个人。因这缘故，圣经说到我们外面的人和里面的人（林后四 16，彼前三 4）。外面的人是魂，里

WEEK 3 — DAY 2

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...

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

When my spirit was regenerated, it became my inner man. Before I was saved, my spirit was merely an organ. The day I was saved, the Lord began to dwell in my spirit. Now my regenerated spirit is no longer merely an organ; it has become my inner man. This inner man has a person—the Lord Jesus. The Lord is the person in our inner man. In other words, the Lord lives in our inner man to be our inner man. (CWWL, 1970, vol. 3, p. 49)

Today's Reading

Man in his created state has two organs: a body and a spirit. Our body is not our being, our person; it is only an organ. When a human being dies, his person leaves his body. Although his body remains, his person is gone. Hence, the body is an organ, not a person. Like the body, the spirit also is an organ. Whereas the body is an outward organ to contact the physical world, the spirit is an inward organ to contact God and the spiritual realm. Man in his created state has a body as his outward organ, a spirit as his inward organ, and a soul as his person.

However, we the believers differ from man in his created state. Through God's salvation we have been regenerated, recreated, and remade by God. When we first opened our being to the Lord and called upon His name, He entered into our spirit, and once He enters into someone's spirit, He will abide forever in his spirit to be his life. Now that we have the Lord as our life in our spirit, our spirit is no longer merely an organ but has become a person, a man. For this reason, the Bible speaks of our outer man and our inner man (2 Cor. 4:16; 1 Pet. 3:4). The outer man is the soul, and the inner

面的人是重生的灵，有神的生命为其生命。在我们重生以前，我们的灵仅仅是一个器官，因为它没有神的生命。但是借着重生，基督作为生命进到我们的灵里，我们的灵就成了里面的人，也就是我们的人位。一面，我们的灵是器官，在属灵的范围里接触神；另一面，我们的灵是我们里面的人。…我们得救以前，只有外面的人，但是现在得救以后，我们有另一个人—里面的人—住在我们里面。在我们日常生活里，这两个人之间有许多争执。这是因为外面的人想要作些事，而里面的人不赞成。譬如，我们外面的人可能想要参与某种属世的娱乐，里面的人却禁止我们。我们得救以后，有两个人活在我们里面。我们不该再凭我们的魂而活，就是凭外面的人而活，乃该凭我们的灵而活，就是凭里面的人而活。

我们需要否认我们的魂，就是我们原来的人位，而以我们灵里的基督作我们新的人位。…按照加拉太二章二十节，我们这些重生的信徒有“我”，就是我们那已钉了十字架的旧人位（罗六6），还有基督自己，就是我们的新人位。我们原来的人位已经与基督同钉十字架，如今基督活在我们里面作了我们新的人位。不再是“我”这旧人位，乃是基督这新人位。因此，我们需要不仅以基督作我们的生命，也要以祂作我们的人位。…我们原来的人位，我们的己，是在我们的魂里，但是我们的新人位基督，是在我们的灵里。因此，我们需要否认我们的己，旧人位，并且以基督作我们的新人位。

以基督作我们的人位，并不是勉强自己服从祂，乃是因为我们爱祂，而照着祂的喜好生活。譬如，一位姊妹也许想要穿某件衣服，然而，因着体会基督要她穿另一件衣服，她就穿了那件衣服，为要讨祂喜欢。她这样作就是否认她的旧人位，并因着她爱基督而以基督作她的新人位（李常受文集一九七一年第一册，三八一至三八三页）。

参读：李常受文集一九六五年第一册，五三九至五四七页；李常受文集一九六六年第一册，五三一至五四三页。

man is the regenerated spirit, which has God's life as its life. Before our regeneration, our spirit was only an organ because it did not have the life of God. But through regeneration, Christ as life entered into our spirit, and our spirit became our inner man, our person. On the one hand, our spirit is an organ to contact God in the spiritual realm; on the other hand, our spirit is our inner man. Before we were saved, we only had an outer man, but now after being saved, we have another man living in us—the inner man. There are many struggles between these two men in our daily life. This is because the outer man desires to do things that the inner man opposes. For example, while the outer man in us may desire to engage in a particular kind of worldly entertainment, the inner man forbids us from doing it. After being saved, we have two men living in us. We should no longer live by our soul, the outer man, but by our spirit, the inner man.

We need to deny our soul, our former person, and take Christ in our spirit as our new person...According to Galatians 2:20, as regenerated believers, we have both the "I," our former person who has been crucified (Rom. 6:6), and Christ Himself, our new person. Our former person has been crucified with Christ, and Christ is living in us as our new person. It is no longer "I," the old person, but Christ, the new person. Hence, we need to take Christ not only as our life but also as our person...Our former person, our self, is in our soul, but our new person, Christ, is in our spirit. Therefore, we need to deny our self, the old person, and take Christ as our new person.

To take Christ as our person is not to force ourselves to submit to Him but to live according to His preference because of our love for Him. For example, a sister may want to wear a certain dress, yet upon realizing that Christ wants her to wear another dress, she wears that dress in order to please Him. In doing so, she is denying her old person and taking Christ as her new person because she loves Him. (CWWL, 1971, vol. 1, pp. 274-276)

Further Reading: CWWL, 1965, vol. 1, pp. 398-402; CWWL, 1966, vol. 1, pp. 403-410

第三周■周三

晨兴喂养

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

林前二 16 “谁曾知道主的心思能教导祂？但我们是基督的心思了。”

腓二 5 “你们里面要思念基督耶稣里面所思念的。”

按照以弗所一章，我们需要经历神在基督身上所运行的能力；按照三章，我们需要以基督作我们的人位。后者启示于十七节，那里说，“使基督…安家在你们心里。”正如一个人渴望有一个家，基督也渴望安家在我们心里。渴望安家在我们心里的基督，乃是一个位。让基督安家在我们心里，就是让祂在我们里面定居。譬如，你可能被邀请到一位弟兄家里，但是你不能安家在那里，因为你在那里是作客。…你…没有自由或权利完全定居在那里。同样的原则，基督是在我们里面，但祂也许不能安家在我们里面，因为祂在我们心里仅仅是客人，而不是主人；我们的心是我们的家，却不是祂的家（李常受文集一九七一年第一册，三八四页）。

信息选读

新约启示基督是在我们灵里（加六 18，腓四 23，门 25）。提后四章二十二节特别说，“主与你的灵同在。”然而以弗所三章说，基督渴望安家在我们心里。我们的心是由良心，就是我们灵的领头部分，以及魂的所有部分，就是我们的心思、情感和意志所组成。基督虽然在我们的灵里，却可能没有扩展到我们心的所有部分，因为我们没有给祂完全的自由扩展到我们的心思、情感和意志里。结

WEEK 3 — DAY 3

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

1 Cor. 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

According to Ephesians 1, we need to experience the power that God caused to operate in Christ, and according to Ephesians 3, we need to take Christ as our person. The latter is revealed in verse 17, which says, “That Christ may make His home in your hearts.” Just as a person desires a home, Christ desires to make His home in our hearts. The Christ who desires to make His home in our hearts is a person. For Christ to make His home in our hearts is for Him to settle down in us. For example, you may be invited to a brother’s house, but you are unable to make your home there, because you are there as a guest…You do not have the liberty or the right to fully settle down there. In the same principle, Christ is in us, but He may not be able to make His home in us because He is merely a guest in our heart, not the host; our heart may be our home, not His home. (CWWL, 1971, vol. 1, pp. 276-277)

Today’s Reading

The New Testament reveals that Christ is in our spirit (Gal. 6:18; Phil. 4:23; Philem. 25). Specifically, 2 Timothy 4:22 says, “The Lord be with your spirit.” Yet Ephesians 3 says that Christ desires to make His home in our heart. Our heart is composed of the conscience, the leading part of our spirit, and all the parts of our soul—our mind, emotion, and will. Although Christ is in our spirit, He may not have spread into all the parts of our heart, because we have not given Him the full liberty to spread into our mind, emotion, and will.

果，我们把基督监禁在我们的灵里。当我们把心思置于肉体的事上（罗八5），主就想要重新引导我们的思想。然而，我们可能叫祂留在我们的灵里，不要进到我们的心思里来搅扰我们。…如果基督告诉我们不要买某些东西，我们可能把祂局限在灵里，而不让祂进到我们的心思里。如果我们不让基督来摸我们的思想、情感和意志，祂虽然是在我们灵里，却不能安家在我们心里。

我们要让基督安家在我们里面，就需要得加强到我们里面的人，就是我们重生的灵里。在许多信徒的心里，基督只能在很小的程度上安家，因为这些信徒的心思、情感和意志很强，灵却很弱。譬如，一个信徒可能意志非常强，他一旦作了一个决定，就不会让基督改变那个决定。他也可能灵很弱；因此，基督不能在他里面扩展，反而被限制在他的灵里。我们要得加强到我们里面的人里，就需要呼求主的名，承认我们的罪，求主赦免我们的失败，并用祂的宝血洗净我们（约壹一7、9）。我们越呼求主的名，就越被祂充满并得加强到里面的人里（罗十12～13）。当我们得加强到里面的人里，主就从我们的灵扩展到我们心的每一部分，浸透我们的思想，充满我们的情感，并以祂自己占有我们的意志。结果，祂就要接管我们整个里面的所是，并完全定居在我们里面，因而安家在我们心里。

当基督安家在我们心里，我们就充分地以祂作我们的人位。祂的心思要成为我们的思想，祂的情感要成为我们的情感，并且祂的意志要成为我们的意志。基督自己要成为我们的思想、情感和意志；祂要成为我们的一切，也要实际地成为我们的人位。然后我们的生活将是基督在我们里面工作的结果。这样就不再是我们活着，乃是基督在我们里面活着（加二20）（李常受文集一九七一年第一册，三八四至三八六页）。

参读：以弗所书生命读经，第三十二、七十八至八十篇。

As a result, we imprison Christ in our spirit. When we set our mind on the things of the flesh (Rom. 8:5), the Lord wants to redirect our thoughts. We, however, may tell Him to stay in our spirit and not to come into our mind to bother us...If Christ tells us not to buy certain items, we may limit Him to our spirit and not allow Him to enter into our mind. If we do not allow Christ to touch our mind, emotion, and will, although He is in our spirit, He will not be able to make His home in our heart.

In order to let Christ settle down in us, we need to be strengthened into our inner man, our regenerated spirit. In the hearts of many believers, Christ has made His home only to a small extent because those believers are strong in their mind, emotion, and will but weak in their spirit. For example, a believer may be so strong in his will that if he makes a certain decision, he will not allow Christ to change that decision. He may also be very weak in his spirit; therefore, Christ is unable to spread within him and is confined to his spirit. In order for us to be strengthened into our inner man, we need to call on the name of the Lord, confess our sins, and ask Him to forgive us of our failures and cleanse us with His precious blood (1 John 1:7, 9). The more we call on the name of the Lord, the more we will be filled with Him and the more we will be strengthened into our inner man (Rom. 10:12-13). When we are strengthened into our inner man, the Lord will spread from our spirit into every part of our heart, saturating our mind, filling our emotion, and occupying our will with Himself. As a result, He will take over our entire inner being and fully settle down in us and thus make His home in our heart.

When Christ makes His home in our heart, we will take Him as our person in an adequate way. His mind will become our mind, His emotion will become our emotion, and His will will become our will. Christ Himself will become our mind, emotion, and will; He will become everything to us and will be our person in reality. Then our living will be the issue of Christ working within us. Consequently, it will no longer be we who live but Christ who lives in us (Gal. 2:20). (CWWL, 1971, vol. 1, pp. 277-278)

Further Reading: Life-study of Ephesians, msgs. 32, 78, 79, 80

第三周■周四

晨兴喂养

西三4“基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

10~11“并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

基督要安家在我们心里，我们就需要接受祂，不但作生命，也作人位。一个人的主要构成成分是心思、情感和意志。所以，我们要接受基督作人位，就需要否认己，就是否认心思、情感和意志，并且我们不该顾到己，乃该顾到基督。…当我们正要买一样物品时，应该祷告：“主啊，你是我的人位。你要买这个么？你若要，我就买，但你若不要，我就不买。”我们若在购物上以基督为人位，就能宣告：“现在购物的，不再是我，乃是基督。”这就是经历加拉太二章二十节的实际（李常受文集一九七一年第一册，五二三页）。

信息选读

接受基督作人位乃是最好的路，使我们拒绝一切规条，并享受祂这位包罗万有者，祂是我们的一切。我们在日常行事为人的一切大小事上，都该与基督核对，告诉祂：“我接受你作人位。你若要作这件事，我就作，你若不要，我就不作。”…配偶激怒我们时，我们不该求基督帮助我们不发脾气，只该借着否认己并让祂活在我们里面，凭祂作人位而活。我们接受基督作人位时，祂就成为我们的一切。我们不要想靠自身努力而有

WEEK 3 — DAY 4

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

In order for Christ to make His home in our heart, we need to take Him not only as our life but also as our person. The main constituents of a person are his mind, emotion, and will. Therefore, in order to take Christ as our person, we need to deny our self, that is, our mind, emotion, and will, and instead of caring for our self, we should care for Christ...When we are about to purchase a certain item, we should pray, “Lord, You are my person. Do You want to buy this? If You do, I will buy it, but if You do not, I will not buy it.” If we take Christ as our person in our shopping, we will be able to declare, “It is not I who shop but Christ.” This is to experience the reality of Galatians 2:20. (CWWL, 1971, vol. 1, p. 382)

Today's Reading

Taking Christ as our person is the best way to reject all our ordinances and enjoy Him as the all-inclusive One, the One who is everything to us. In all the things in our daily walk, whether great or small, we should check with Christ, telling Him, “I take You as my person. If You want to do this, I will do it, but if You do not, I will not do it.”...When our spouse irritates us, instead of asking Christ to help us not lose our temper, we should simply live by Him as our person by denying the self and allowing Him to live in us. When we take Christ as our person, He becomes everything to us. We should not try to be

圣别、忍耐、属灵或爱，因我们若凭基督作人位而活，祂自然而然就会成为我们的圣别、忍耐、属灵和爱。…我们若在日常生活中以基督作人位，聚会就会丰富、高昂，并且使人得着复苏和满足；因我们来在一起时，每人都会带来自己的那一分基督，并且彼此分享我们对祂的享受。这就是正确的基督徒生活和召会生活。

我们需要为着建造召会，以基督作人位。神永远的心意不是要得着许多个别的信徒，乃是要得着召会，就是祂团体的彰显。以弗所一章启示，基督作为神的能力产生召会。二章启示，基督作为成就和平者，在祂的肉体里废掉了一切规条，好创造新人（14～15）。召会不但是基督的身体，并且是新人。…身体是生命的事，而人不但与生命有关，并且与人位有关。树有生命，也是活的，但没有入位。相反的，人不但有生命，并且有人位。同样，基督的身体需要基督作生命，而新人不但需要基督作生命，也需要基督作人位。召会是团体人，新人，“在此…基督是一切，又在一切之内。”（西三10～11）在新人里没有天然的人，不必考虑种族、宗教或文化，因在新人里只有一个人位—基督。

今天我们很接近这世代的末了，主在这世代要恢复正确的召会生活，并借着建造祂的身体，就是新人，使祂得以快快回来。…我们若都凭着己而活，来在一起时就会有許多天然的人。结果，我们就会分裂。然而，我们若都凭着基督作人位而活，不论众人的种族、文化或国籍为何，我们会在祂里面是一，因我们会进入新人的实行，在新人里基督是独一无二的人位。新人独一无二的人位基督会建造祂的身体，就是祂团体的彰显，以达成神永远的心意（李常受文集一九七一年第一册，五二三、五二五至五二六页）。

参读：新约总论，第二百一十六至二百一十八篇；李常受文集一九七一年第二册，二八三至二九〇、四五四至四五九页。

holy, patient, spiritual, or loving by our own effort, for if we live by Christ as our person, He will spontaneously be our holiness, patience, spirituality, and love. If we take Christ as our person in our daily life, our meetings will be rich, uplifting, refreshing, and satisfying, for when we come together, each of us will bring our portion of Christ and share our enjoyment of Him with one another. This is the proper Christian life and church life.

We need to take Christ as our person for the building up of the church. God's eternal intention is not to have many individual believers but the church, His corporate expression. Ephesians 1 reveals that Christ as the power of God brings forth the church. Ephesians 2 reveals that Christ as the Peacemaker abolished in His flesh all the ordinances in order to create the new man (vv. 14-15). The church is not only the Body of Christ but also the new man...A body is a matter of life, whereas a man involves not only a life but also a person. A tree has a life and is living, but it does not have a person. In contrast, a man has not only a life but also a person. Similarly, the Body of Christ needs Christ as its life, whereas the new man needs Christ not only as its life but also as its person. The church is a corporate man, the new man, where "...Christ is all and in all" (Col. 3:10-11). In the new man there can be no natural persons, regardless of race, religion, or culture, for in the new man there is only one person—Christ.

Today we are close to the end of the present age in which the Lord intends to recover the proper church life and hasten His return by building up His Body, which is the new man...If we all live by the self, when we come together, there will be many natural persons. As a result, we will be divided. However, if we all live by Christ as our person, we will be one in Him, regardless of our race, culture, or nationality, for we will enter into the practicality of the new man, where Christ is the unique person. Christ as the unique person of the new man will build up His Body, His corporate expression, for the fulfillment of God's eternal intention. (CWWL, 1971, vol. 1, pp. 382, 384-385)

Further Reading: The Conclusion of the New Testament, msgs. 216-218; CWWL, 1971, vol. 2, pp. 213-218, 345-348

第三周■周五

晨兴喂养

罗十五 32 “并叫我借着神的旨意，欢欢喜喜地到你们那里，与你们同得安息畅快。”

门 14 “但未得知你的意见，我就不愿作什么，好叫你的善行不像是出于勉强，乃是出于甘心。”

身体是生命问题，新人是人位问题。身体是为着活动的，是一个活动的工具。…召会要传福音，这是一个行动，这个行动也是在身体里，由身体来行动。…新人不是为着行动，新人是为着主张和生活。…身体是为着行动，新人是为着生活。说到新人，以弗所四章二十四节就说，这新人是照着神创造的，有义和圣。义和圣就是生活的一种情景。所以生活完全是新人的事。新人是为着生活，而生活十之八九在于主张。所以你要看见两个东西：召会是身体，是为着行动；召会是新人，是为着出主张来生活（李常受文集一九七七年第三册，四〇八至四一〇页）。

信息选读

一面召会是基督的身体，我们以基督为生命来行动，来工作，来负责任；另一面召会是一个新人，我们以基督作人位，靠着这一个人位出主张有定规，决定我们该怎样生活。是身体也罢，新人也罢，是行动、工作也罢，生活、主张也罢，这些都是团体的，没有个人的。你必须看见，你今天的生活乃是新人的生活，团体的生活，你今天的主张乃是团体的主张，不是你个人的。比方现在你要出一个主张，下一个决断，是要去开工厂呢，还是去作教育家？

WEEK 3 — DAY 5

Morning Nourishment

Rom. 15:32 So that coming to you in joy through the will of God, I may refresh myself and rest with you.

Philem. 14 But without your mind I did not want to do anything, that your goodness would not be as of necessity, but voluntary.

The Body is a matter of life, and the new man is a matter of person. The Body is for moving; it is an instrument for action. When the church preaches the gospel, this is an action, and this action is in the Body and is carried out by the Body. The new man is not for moving; the new man is for decision making and for living...The Body is for moving, and the new man is for living. Concerning the new man, Ephesians 4:24 says that it was created according to God in righteousness and holiness. Righteousness and holiness are conditions of our living. Thus, living is entirely a matter of the new man. The new man is for living, and eighty to ninety percent of our living is in making decisions. Therefore, you can see two things: the church as the Body is for moving, and the church as the new man is for living by making decisions. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 314-315)

Today's Reading

On the one hand, the church is the Body of Christ, and we take Christ as our life to act, to work, and to bear responsibilities. On the other hand, the church is the new man, and we take Christ as our person to make plans and to decide on how we should live. Whether it is the Body or the new man, whether in working and moving or in living and deciding, everything is corporate; nothing is individual. You must see that your living today is the living of the new man, a corporate living, and your decisions are corporate decisions and not your personal decisions. For example, you may be trying to decide and to conclude whether you should open a factory or become an educator. There

在这里就有一种生活。你若是看见你是新人里的一部分，你就不肯自己来作人位。你要和新人里头各部分一同接受基督作你的人位。到这个时候，你要作一个主张，要对你的人生有一个决断，就不会以你自己作人位，乃是在新人中以基督作人位，来作一个定规。你以基督作人位来过你的生活，你这个生活就是新人的生活。

这个新人的生活有两个特征，一个是义，一个是圣。义是合于神的手续，圣是合于神的性情。你的生活里头一切大小的事，在性情上、性质上，和神的性情完全一样，在手续上也和神的手续一样，这就是义和圣。但这一种的生活，不是基督教所说个人成圣的生活。这乃是说，你在新人里头过一种的生活，是凭着基督这一个人位而活，一切的主张都是这一个人位在我们里头定规的，活出来的就是义和圣。这不关系你的行动，不关系你的工作，这关系你的生活。这是新人的一面。另一面我们是身体，我们有行动。基督是我们的元首，我们有行动。而我们的行动不是靠着我们的力量，不是靠着我们的生命，乃是靠基督作我们的生命，作我们的力量；而且我们的行动也不是单独的。

两者都是说我们没有个人。我们是团体的身体，我们也是团体的新人。我们的生活是团体的，我们的行动也是团体的。在行动上我们以基督作生命，在生活上我们以基督作人位。在身体里基督是我们的生命，在新人里基督是我们的人位。在身体上我们彼此作肢体，在新人中我们众人一口说一样的话。这个是召会（李常受文集一九七七年第三册，四一〇至四一一页）。

参读：李常受文集一九七二年第三册，四九二至四九八页；李常受文集一九七三至一九七四年第一册，二七九至二八四页。

is a kind of living here. If you see that you are a part in the new man, you will not want to decide by yourself as the person. You will want to take Christ as your person together with all the other parts in the new man. At this time, when you are about to make a decision concerning your human life, you will not take yourself as the person; rather, you will take Christ as your person in the new man to make the decision. When you live your life by taking Christ as your person, your living will be the living of the new man.

The living of the new man has two characteristics: one is righteousness and the other is holiness. Righteousness is according to God's ways, and holiness is according to God's nature. When all the things in your living, whether great or small, are exactly the same in their nature as God's nature and exactly the same in their ways as God's ways, then there is holiness and righteousness. However, this kind of living is not the individual living of sanctification referred to in Christianity. Rather, the kind of living meant here is that you live a life in the new man by Christ as the person and that He is the One who makes all the decisions in you. Thus, whatever is lived out is righteousness and holiness. This is not related to our move or work; it is related only to our living. This is the aspect of the new man. The other aspect is the Body. As the Body, we move. Christ is our Head, so we move, and our moving is not based on our own strength or our own life but upon Christ as our life and strength. Furthermore, our move is not as individuals.

These two matters show that we cannot be individualistic. We must see that we are a corporate Body, and we are a corporate new man. Our living is corporate, and our moving is corporate. In our moving we take Christ as our life, and in our living we take Christ as our person. In the Body Christ is our life, and in the new man Christ is our person. In the Body we are members one of another, and in the new man we all have one mouth to speak the same thing. This is the church. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 315-316)

Further Reading: CWWL, 1972, vol. 3, pp. 370-374; CWWL, 1973-1974, vol. 1, pp. 209-213

第三周■周六

晨兴喂养

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

神的定旨是要得着一个人彰显祂，并且替祂掌权。旧人没有达到神这个定旨，但神已兴起新人顶替旧人。…我们的神绝不会被击败。如今正是祂完成新人以实现祂定旨的时候。这新人要在地上完全出现。神需要这样一个人彰显祂自己，并且为祂掌权。这新人得成全的时候，就是主来的时候，这得了成全的新人将是新妇。我们需要这样的异象（李常受文集一九七七年第三册，六一三页）。

信息选读

我们乃是一个新人，并且穿上新人。…当我们穿上新人，就是穿上了宇宙的新人，这新人是照着神创造的，有实际的义和圣。我们必须问各地的弟兄姊妹，你们在那里过召会生活，在主的恢复里穿上新人，你们有没有义和圣？…那个义和圣，就是这个新人的生活。

我们今天在主的恢复里，要成为宇宙的新人，我们大家都得一同起来，接受基督作我们的人位。…（我们）都接受这一位基督作我们大家的人位。到那个时候，在地上才有一个新人出现，有实际的义和圣。这一个是召会，这一个是新人。我们有恩赐的人，无论是使徒、申言者、传福音者、牧人和教师；

WEEK 3 — DAY 6

Morning Nourishment

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

God's purpose is to have a man to express Him and to exercise His dominion. The old man failed God, but God has raised up a new man to replace the old man...Our God can never be defeated. Now is the very time for Him to accomplish His purpose to perfect the new man. This new man will come into full existence on the earth. God needs such a man to express Himself and to exercise His dominion. When this new man is perfected, that will be the time of the Lord's coming, and the perfected new man will be the bride. We need such a vision. (CWWL, 1977, vol. 3, "The One New Man," p. 482)

Today's Reading

We are one new man; we have put on the new man...When we put on the new man, we put on the universal new man, which was created according to God in righteousness and holiness of the reality. We must ask all the brothers and sisters in all the places: As you are living the church life in your locality and putting on the new man in the Lord's recovery, do you have holiness and righteousness?... That righteousness and that holiness are the life of the new man.

Today in the Lord's recovery we need to become the universal new man, and...we all need to rise up together to take Christ as our person...We all should take Christ as our unique person. When this happens, the new man will be manifested on the earth in righteousness and holiness of the reality. This is the church and the new man. Those of us who are gifted, whether apostles or prophets or evangelists or shepherds and teachers, should all

凡有恩赐的，都应该以这个为目标。我们要成全一地一地的圣徒，叫他们众人都达到这个境地，接受基督作我们的人位。

召会不光是一班基督徒的集合，召会就是基督的丰满，召会也就是地上的一个新人。地上有一个大的旧人，那是亚当的族类，亚当的后代；但是今天神在地上要有另外一个人，就是新人。

感谢主，主今天在地上要得着一个新人。今天的基督教不能应付这个需要，绝对不能。基督教是四分五裂的，基督教是各自独立的。今天主在全球各地上要得着这个新人，所以我们大家都要起来接受基督作我们共同的人位。我们若要有一个主张，若要有一种生活，我们不能够仅仅在自己里头来定规，而要在新人里面和新人一同接受基督作人位。这个要求是大的、是高的，这样，这个新人就长大成人，我们就达到一个长成的人。

若是有了一个长成的人，下面定规就有基督丰满之身材的度量。你若接受基督作人位，你定规以基督作生命。基督作人位是为着新人的，基督作生命乃是为着身体的。你能接受基督作人位，你定规能长大成人。结果怎样呢？结果基督的身体，就是基督丰满的身材一定会长得够度量。所以你看见，只要长大成人，就有那个丰满所需要的身量。换句话说，你接受基督作人位，你定规也以基督作生命。基督作人位，就叫新人长大；基督作生命，就叫身体的身量增加（李常受文集一九七七年第三册，四二一至四二四页）。

参读：新约圣经中奇妙的基督，第十五章；生命信息，第三十七章。

take this as our goal. We must perfect the saints in locality after locality so that they may all enter into a situation where they take Christ as their person.

The church is not merely the assembling of a group of Christians; the church is the fullness of Christ and the one new man on earth. There is a great old man on this earth, and this old man is the adamic race, the descendants of Adam. Today on this earth, however, God wants to have another man, the new man.

We thank the Lord...that today He wants to gain the one new man on earth. Today's Christianity absolutely cannot meet this need. Christianity is full of divisions, and everyone is independent. The Lord's desire is to have the one new man on the earth, so we all need to rise up to take Christ as our corporate person. If we want to make a decision or live a certain kind of life, we cannot decide merely in ourselves; instead, we must take Christ as our person in the new man and with the new man. This requirement is great and high. In this way the new man grows and matures, and we will arrive at a full-grown man.

If there is a full-grown man, then there will definitely be the measure of the stature of the fullness of Christ. If you take Christ as your person, then you will surely take Him as your life. Taking Christ as your person is for the new man, whereas taking Christ as your life is for the Body. If you take Christ as your person, then you will be able to grow and mature. The result will be that the Body of Christ will grow and have the adequate measure of stature as the fullness of Christ. Thus, you can see that as long as we grow and mature, there will be the necessary measure of the stature of the fullness. In other words, if you take Christ as your person, then you will certainly have Christ as your life. Christ as our person is for the growth of the new man; Christ as our life is for the increase of the measure of the stature of the Body. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 323-326)

Further Reading: CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," ch. 15; CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 37

第三周诗歌

照神计划成为新人

补 625

(英1230)

降 E 大调

4/4

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

一 我们是神救赎子民，照祂计划成一个新人；

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

虽来自各民族方言，祂里蒙召，合一何甘甜。

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

是神荣耀显于地，将祂宝贵显无遗；

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

我们是神救赎子民，照祂计划成一个新人。

二 十架上，规条全废弃， 犹太、外邦两下成为一；
主得胜，仇敌祂践踏， 我们与神和好，亲“阿爸”。
隔断的墙已拆除， 我们是一，喊：“哦，主！”
十架上，规条全废弃， 犹太、外邦两下成为一。

三 主，我们愿同心合意， 接受你作人位，不偏离；
不再凭雄心与己意， 在“身体基督”里调为一。
一个新人在主里， 为神权益得全地；
主，我们愿同心合意， 接受你作人位，不偏离。

WEEK 3 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230

1. One new man is the Fath - er's plan; He redeemed us from the sons of men.
Ev - ery kin - dred, tribe and tongue, In Him-self He called us to be one.
God's ex - pres - sion on the earth Now re - veals His glor - ious worth.
One new man is the Fath - er's plan; He redeemed us from the sons of men.

2. On the cross ordinances slain,
That He might form just one of twain.
Reconciling us to God,
Thus on the serpent's head He trod.
He breaks down the middle wall
As upon His name we call;
On the cross ordinances slain,
That He might form just one of twain.

3. For this cause Your Person, Lord,
We take and stand in one accord;
All the members self forsake,
And of the Body-Christ partake.
We in Christ as one new man
Now come forth to take this land.
For this cause Your Person, Lord,
We take and stand in one accord.

第四周

在真正的召会生活中，
以基督为我们的生活而显大祂，
并对付己而有在神圣荣耀里的一

M. C. 诗歌：628

读经：腓一 19 ~ 26，四 22，赛四三 7，林前十
31，罗十一 36，约十七 22

【周一】

壹 “我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督”——腓一 19 ~ 21 上：

一 活基督以显大祂，乃是有分于基督在生命里的救恩；这使我们得救脱离不活基督的失败，并脱离不显大基督的失败——罗五 10。

二 腓立比一章十九节的得救指得着维持并加力，能活基督而显大基督；这需要耶稣基督之灵全备的供应。

Week Four

**Taking Christ as Our Living for His Magnification
and Dealing with the Self for Our Oneness
in the Divine Glory in the Genuine Church Life**

M. C. Hymns: 866

Scripture Reading: Phil. 1:19-26; 4:22; Isa. 43:7; 1 Cor. 10:31; Rom. 11:36; John 17:22

§ Day 1

I. **"I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ"—Phil. 1:19-21a:**

A. To live Christ for His magnification is to participate in Christ's salvation in life, in which we are saved from the failure of not living Christ and from the defeat of not magnifying Christ—Rom. 5:10.

B. Salvation in Philippians 1:19 means to be sustained and strengthened to live and magnify Christ; this requires the bountiful supply of the Spirit of Jesus Christ.

三 保罗说，他得救是“借着你们的祈求”，这是基督身体（召会）的供应；被囚并没有使保罗与基督的身体隔离，断绝这身体的供应。

四 保罗经历救恩的秘诀，就是耶稣基督之灵全备的供应；当我们享受耶稣基督那包罗万有、全备供应的那灵，并被祂充满，基督就得着显大，并成为我们的彰显——来一9下，三15下，六4下，林前十二3下。

五 我们需要在身体的生活里，并留在建造身体的祭司事奉里，使我们能持续的享受那灵全备的供应，就是身体的供应，好活基督以显大基督——诗一三三2，出三十26~31，腓一19，罗十五16，彼前二5、9。

【周二】

贰 在使徒的身体受苦时，基督得着显大，也就是祂被显示或宣扬为大（没有限量）、得着高举、得着称赞——腓一20：

一 使徒的受苦给他机会，彰显基督无限的伟大——徒九16，林后六4，十一23，西一24。

二 在任何境遇下显大基督，就是经历基督而有最高的享受——腓一18，四23。

三 当保罗被囚在罗马监狱的时候，他显大基督，使基督在囚禁他的人眼中显为大：

【周三】

1 不论环境如何，保罗总是满了喜乐，他一直在主里喜乐——参徒十六23~26。

2 腓立比书是说到对基督的经历和享受，其结果乃

C. Paul said that his salvation was "through your petition"; this is the supply of the Body of Christ, the church; imprisonment did not isolate Paul from the Body of Christ or cut him off from the supply of the Body.

D. The key to Paul's experience of salvation was the bountiful supply of the Spirit of Jesus Christ; when we enjoy the all-inclusive and bountifully supplying Spirit of Jesus Christ and are filled with Him, Christ is magnified and becomes our expression—Heb. 1:9b; 3:14a; 6:4b; 1 Cor. 12:3b.

E. We need to be in the Body life and remain in the priestly service that builds up the Body so that we can maintain our enjoyment of the bountiful supply of the Spirit, the supply of the Body, in order to live Christ for magnifying Christ—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9.

§ Day 2

II. In the apostle's suffering in his body, Christ was magnified; that is, He was shown or declared to be great (without limitation), exalted, and extolled—Phil. 1:20:

A. The apostle's sufferings afforded him opportunity to express Christ in His unlimited greatness—Acts 9:16; 2 Cor. 6:4; 11:23; Col. 1:24.

B. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment—Phil. 1:18; 4:23.

C. As Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors:

§ Day 3

1. Regardless of the circumstances, Paul was full of joy and rejoicing in the Lord—cf. Acts 16:23-26.

2. Since Philippians is concerned with the experience and enjoyment of Christ,

是喜乐，因此是一卷充满喜乐、欢喜的书——4、18、25，二2、17～18、28～29，三1，四1、4。

3 保罗在喜乐中一直将基督照耀并彰显出来，这乃是宣告基督无限的伟大，并宣告基督是取用不竭的一弗三8，参赛九6。

四 保罗一切的生活和工作都不是为着彰显他自己，或展示他的知识、能力、功劳和长处；他所是并所作的都是为着彰显基督，甚至显大基督——腓一20，三3～10，四22，林后四5：

1 “穿上主耶稣基督”就是凭基督活着并活出基督，而显大基督，使祂在真正的召会生活中得着团体的彰显——罗十三14。

2 由祭司衣服所表征之基督的彰显，使我们有资格作祭司事奉，并且圣别我们，使我们为着神独一的目的分别归神；基督的彰显作为我们的“圣衣”，乃是荣耀为华美——出二八2～4，彼前二5：

a “为荣耀”的意思就是把基督的神性连同祂神圣的属性彰显出来——约一14，来一3，约十七22，林后三18。

b “为华美”的意思就是把基督的人性连同祂人性的美德彰显出来——路二四19，徒十六7，诗二七4。

c 每当我们把神圣的荣耀调和着人性美德的华美而彰显出来时，我们就建造在一起而成为祭司的体系——彼前二5。

3 我们应当“一切都要为荣耀神而行”（林前31），好使我们能“在〔我们的〕身体上荣耀神”（六20）；在我们的身体上荣耀神，就是让住在我们里面的神（约壹四13），占有、浸透我们的身体，并借着我们的身体彰显祂自己。

which issue in joy, it is a book filled with joy and rejoicing—1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4.

3. Paul's shining forth and expressing Christ in his joy were a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible—Eph. 3:8; cf. Isa. 9:6.

D. All of Paul's life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points; what he was and what he did were for expressing Christ, even for magnifying Christ—Phil. 1:20; 3:3-10; 4:22; 2 Cor. 4:5:

1. To "put on the Lord Jesus Christ" is to live by Christ and live out Christ, thus magnifying Christ for His corporate expression in the genuine church life—Rom. 13:14.

2. The expression of Christ, signified by the priestly garments, qualifies us to serve as priests and sanctifies us unto God for His unique purpose; the expression of Christ as our "holy garments" is for glory and beauty—Exo. 28:2-4; 1 Pet. 2:5:

a. For glory means to express Christ's divinity with the divine attributes—John 1:14; Heb. 1:3; John 17:22; 2 Cor. 3:18.

b. For beauty means to express Christ's humanity with the human virtues—Luke 24:19; Acts 16:7; Psalms 27:4.

c. Whenever we express the divine glory blended with the beauty of human virtues, we are built up together as the priesthood—1 Pet. 2:5.

3. We should be those who "do all to the glory of God" (1 Cor. 10:31) so that we can "glorify God in [our] body" (6:20); to glorify God in our body is to allow God, who dwells in us (1 John 4:13), to occupy and saturate our body and express Himself through our body.

叁 我们若借着活基督而在我们的身体上显大祂，使祂得彰显，我们就成了有力的因素、供应的管道，使圣徒在生命里长大并享受主—腓一 20 ~ 26:

- 一 在保罗带锁链的身体上，基督得着高举、颂扬、赞美和珍赏，这都是因为保罗活基督—21 节，弗六 20。
- 二 基督被显大，是要叫基督在祂复活的实际里被人看见，并在祂灵的实际里得以供应给人。
- 三 当保罗写信给腓立比人时，他正在监狱里生活，就着外面说，他并没有作工；他所说“我的工作有果子”，指明他的工作实际上就是他的生活—腓一 22:
 - 1 这工作的果子就是基督活出来，得着显大，服事给人，并传输到别人里面。
 - 2 这工作的果子就是保罗在狱中生活的结果。
 - 3 保罗这种活的工作，乃是将基督服事给人，并把他所显大的基督传输到别人里面。
 - 4 因着保罗显大基督，连在该撒家里也有人得救—四 22。
- 四 我们众人都该渴望成为有力的因素、供应的管道，使圣徒得到信仰上的“进步”（指他们生命的长大）和“喜乐”（指他们对基督的享受）；我们能不能成为圣徒生命长大与对基督享受的因素，在于我们有没有借着活基督来显大基督—一 25:
 - 1 因为保罗活基督并显大基督到了极点，他就能把基督传输到圣徒里面，并把基督服事给众召会。

III. If we magnify Christ in our body for His expression by living Him, we will become strong factors, channels of supply, to enable the saints to grow in life and enjoy the Lord—Phil. 1:20-26:

- A. In Paul's chained body, Christ was exalted, extolled, praised, and appreciated because Paul lived Christ—v. 21; Eph. 6:20.
- B. Christ's being magnified is so that He may be seen by others in the reality of His resurrection and ministered to others in the reality of His Spirit.
- C. When Paul wrote to the Philippians, he was living in prison and not outwardly working; his speaking of "fruit for my work" indicates that his work was actually his living—Phil. 1:22:
 1. The fruit of this work was Christ lived out, magnified, ministered, and transfused into others.
 2. The fruit of this work was the issue, the result, of Paul's living in prison.
 3. Paul's living work was to minister Christ to others and to transfuse the Christ whom he magnified into them.
 4. Through Paul's magnification of Christ, even some in Caesar's household were saved—4:22.
- D. All of us should aspire to be strong factors, channels of supply, to the saints for their "progress" (their growth in life) and their "joy of the faith" (their enjoyment of Christ); whether or not we are such factors of the saints' growth in life and of their enjoyment of Christ depends on whether or not we magnify Christ by living Him—1:25:
 1. Because Paul lived and magnified Christ to the uttermost, he could transfuse Christ into the saints and minister Christ to all the churches.

- 2 关于要离世与基督同在，或是留在肉身里，保罗的考虑不是自私的，乃是为圣徒的缘故；他完全给主和召会所占有—23 ~ 24 节。
- 3 我们或留下或到主那里去，对召会应该是非常要紧的；但这全在于我们有否活基督、显大基督、供应基督并从全人的深处把基督传输到圣徒里面—参二 25 ~ 30。
- 4 在身体生活里，急切需要一些人尽功用作供应的管道—亚四 12 ~ 14。

【周五】

肆 信徒要进入在神圣荣耀里的一，就是神团体的彰显，就必须完全对付己—约十七 22，林后四 5：

一 麻风表征从人的己里面发出来严重的罪，己乃是身体的仇敌；麻风是人背叛并不服的结果，洁净患麻风者，就是使罪人脱离己，得恢复与神与人有交通—参利十三 45 ~ 46。

【周六】

二 患麻风者要得洁净，就必须“剃去所有的毛发，把头发、胡须、眉毛并全身的毛都剃了”（十四 9）；每一种不同的毛发表征己的不同方面：

- 1 头发表征人自我炫耀的荣耀；每一个人都有他所夸耀之处；有人夸他的出身，有人夸他的学问，有人夸他的美德，也有人夸他的热心爱主；每一个人都能在自己身上找出一些可夸的地方，引以为荣，而显扬在人面前。

2. Paul's consideration to either depart and be with Christ or to remain in the flesh was not selfish but was for the saints' sake; he was absolutely occupied by the Lord and the church—vv. 23-24.
3. It should matter to the church whether we remain or go to be with the Lord, but this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints—cf. 2:25-30.
4. In the Body life there is the urgent need of certain ones to function as channels of supply—Zech. 4:12-14.

§ Day 5

IV. In order for the believers to enter into the oneness in the divine glory, the corporate expression of God, they must fully deal with the self—John 17:22; 2 Cor. 4:5:

A. Leprosy signifies the serious sin that issues from within man's self, which is the enemy of the Body; leprosy results from man's rebellion and disobedience, and the cleansing of the leper is to recover the sinner from the self to the fellowship with God and with men—cf. Lev. 13:45-46.

§ Day 6

B. In order for a leper to be cleansed, he must "shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair" (14:9); each of the different kinds of hair signifies different aspects of the self:

1. The hair of the head signifies man's glory in self-display; everyone has his boasts in certain areas; some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord; everyone can find an area in which to boast, to glorify himself, and to make a display before man.

- 2 胡须表征人自居的尊贵；人以自己的地位、身家、或属灵而自居尊贵，总觉得自己比别人高超。
- 3 眉毛表征人天然的美丽，人的优越、功劳、美德和长处；这些是出于人天然的出生，并非来自对神救恩的经历。
- 4 全身的毛发表征人天然的力量和才能；我们人都满有天然的能力、办法、主张，以为能为主作这作那，觉得什么都能。

三 这些己的难处必须“用剃刀剃去”，意思是必须借着十字架被对付：

- 1 我们要对付己，就必须是背十字架的人，一直让十字架在我们身上作工，将我们的己治死。
- 2 我们需要留在十字架上，天天将自己留在十字架的了结之下一路十四 27，罗六 6，加二 20，腓三 10，林前十五 31。
- 3 我们借着操练灵，就能应用那在复合之灵里基督的死（流质的没药表征基督宝贵的死，香肉桂表征基督之死的甜美与功效），好主观的经历已被钉十字架一出三十 23 ~ 25。

四 诗歌六百二十八首第五至六节给我们看见，我们如何在操练灵时就从己得释放：

- 1 “灵中得着释放，脱开了自义；脱开自觉、自责，不再理自己。”
- 2 “灵中得着释放，脱开了己意；自爱、自骄、自荣，全都被贬抑。”

五 我们需要跟随保罗的榜样，他说，“我是天天死”（林前十五 31）；当我们天天向己死时，我们不传自己，

2. The beard signifies man's self-assumed honor; people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a feeling that they are above others.
3. The eyebrows signify man's natural beauty, his excellencies, merits, virtues, and strong points, issuing from his natural birth, not from the experience of God's salvation.
4. The hair of the whole body signifies man's natural strength and ability; as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things.

C. These problems of the self must be "shaved with a razor," which means that they must be dealt with by the cross:

1. In order to deal with the self, we must be those who bear the cross, allowing the cross to work on us continually in order to put our self to death.
2. We need to remain on the cross, keeping our self under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31.
3. By exercising our spirit, we can apply the death of Christ in the compound Spirit (flowing myrrh signifies the precious death of Christ, and fragrant cinnamon signifies the sweetness and effectiveness of Christ's death) for the subjective crucifixion of our self—Exo. 30:23-25.

D. Stanzas 5 and 6 of Hymns, #866 show how we are freed from the self when we exercise our spirit:

1. "Freed within the spirit / From self-righteousness, / From self-condemnation / And self-consciousness."
2. "Freed within the spirit / From self-will and pride, / From self-love and glory, / All to override."

E. We need to follow the pattern of Paul, who said, "I die daily" (1 Cor. 15:31); as we die to ourselves daily, we do not preach ourselves for our

为着使自己得荣耀，乃向主活，为着祂神圣的荣耀；并且当基督安家在我们心里时，我们就进一步被变化，从荣耀到荣耀，使基督在真正的召会生活中得荣耀（林后三 18，四 5，五 14～15，弗三 16～17、21 上）。

六 让神得荣耀，乃是我们生活和事奉的目的；我们对神最高的生活和事奉，就是“一切都要为荣耀神而行”，使神得着团体的彰显—林前十 31，赛四三 7，约七 18，八 50 上，十七 4，罗十一 36。

glory, but we live to the Lord for His divine glory; furthermore, we are being transformed from glory to glory as Christ is making His home in our hearts for His glory in the genuine church life (2 Cor. 3:18; 4:5; 5:14-15; Eph. 3:16-17, 21a).

F. The glorification of God is the purpose of our living and our service; the highest living and service that we can render to God is to "do all to the glory of God" for the corporate expression of God—1 Cor. 10:31; Isa. 43:7; John 7:18; 8:50a; 17:4; Rom. 11:36.

第四周■周一

晨兴喂养

腓一 19 ~ 21 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

（腓立比一章十九节）的得救就是（二章十二节）的作成救恩，指得着维持并加力，能活基督而显大基督。…这需要耶稣基督之灵全备的供应（圣经恢复本，腓一 19 注 4）。

（一章十九节的祈求）是基督身体（召会）的供应。被囚并没有使保罗与基督的身体隔离，断绝这身体的供应（腓一 19 注 1）。

信息选读

腓立比一章十八至二十节在原文是一个句子。十八节保罗说，“这有何妨呢？或假意，或真诚，无论怎样，基督究竟被宣传开了，为此我就欢喜，并且还要欢喜。”十九节以“因为”开始，这指出十九节是十八节的说明。十九节（里）…“这事”指的是前几节保罗所提不同传基督的方式。保罗知道这些不同的传扬，借着众圣徒的祈求，和耶稣基督之灵全备的供应，终必叫他得救。接着二十节这样开始：“这是照着我所专切期待并盼望的”，这句话形容十九节的得救。保罗满怀希望，期待享受救恩。二十节指明，保罗所期待享受的救恩就是：没有一事会叫他羞愧，只要凡事放胆，总叫基督在他身体上照常显大。

WEEK 4 — DAY 1

Morning Nourishment

Phil. 1:19-21 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ and to die is gain.

The salvation in Philippians 1:19 is the working out of the salvation in 2:12; it means to be sustained and strengthened to live and magnify Christ... This requires the bountiful supply of the Spirit of Jesus Christ. (Phil. 1:19, footnote 1)

This [petition] is the supply of the Body of Christ, the church. Imprisonment did not isolate Paul from the Body of Christ or cut him off from the supply of the Body. (Phil. 1:19, footnote 2)

Today's Reading

Philippians 1:18-21 is one sentence. In verse 18 Paul says, “What then? Only that in every way, whether in pretense or in truthfulness, Christ is announced; and in this I rejoice; yes, and I will rejoice.” Verse 19 begins with the word for. This indicates that verse 19 is an explanation of verse 18...The word this [in verse 19] refers to the different preachings of Christ mentioned by Paul in the foregoing verses. Through the petition of the saints and the bountiful supply of the Spirit of Jesus Christ, Paul knew that these different preachings would turn out to salvation. Then verse 20 opens with the words according to my earnest expectation and hope. This phrase modifies salvation in verse 19. With a full hope, Paul expected to enjoy salvation. Verse 20 indicates that the salvation Paul expected to enjoy was that in nothing he would be put to shame, but that with all boldness, as always, Christ would be magnified in his body.

保罗写信给腓立比人时，身在远离家乡的异国监狱里。保罗很有理由忧愁、哀伤。他的处境这么艰难，他应该很容易为这种情景哀哭。…他若哀哭（而不喜乐），就不会在那种环境中经历救恩。假定你是一个关在罗马监狱里的犹太人，你会喜乐么？…保罗不哀哭，反倒在主里喜乐。对他来说，所有发生的事，终必叫他得救。

按照这几节的上下文，得救的意思是没有一事会叫保罗羞愧。不只他不觉得羞愧，而且没有一事叫他羞愧。基督在保罗的身体上显大。二十节所说的显大基督，正是十九节所提到的得救。这就是说，照着保罗所专切期待并盼望的那个救恩，就是他不至羞愧，反倒在他身体上显大基督。因此，二十节说明什么叫作实际地享受救恩。…享受这种救恩就是活基督。所以二十一节保罗说，“因为在我，活着就是基督。”

保罗的苦难并没有叫他羞愧，反倒给他机会显大基督。我们若经历这几节所说的救恩，那么当我们遭遇苦难时，就会显大基督而不至羞愧。但是，我们若被苦难打倒，被苦难压伤而满了挂虑，这就叫我们羞愧。但我们若在苦难中显大基督，我们就会经历这个救恩。

保罗经历救恩的秘诀，就是耶稣基督之灵全备的供应。借着这全备的供应，保罗所遭遇的每一件事，终必叫他得救。…实际上，在我们的经历里，得救、基督和那灵全备的供应就是一个。但是，如果我们要享受基督，并经历祂在每一种境遇中成为我们的救恩，我们就需要那灵全备的供应。使徒保罗被监禁的时候，那灵怎样住在他里面，今天那灵也住在我们里面。借着这样一位灵的供应，保罗享受了救恩（腓立比书生命读经，六四至六七页）。

参读：腓立比书生命读经，第六至七篇。

When Paul wrote to the Philippians, he was in prison in a foreign country, far away from his homeland. Paul had good reason to worry and be sad. Since his circumstances were so difficult, he could have easily wept about his situation...If he had wept [instead of rejoiced], he would not have experienced salvation in that environment. Suppose you were a Jew held captive in a Roman prison. Would you have rejoiced?...Instead of weeping, Paul rejoiced in the Lord. For him, everything that happened turned out to salvation.

According to the context of these verses, salvation means that Paul was not put to shame in anything. Not only did he not feel shameful, but nothing caused him to be put to shame. Christ was magnified in Paul's body. This magnification of Christ, spoken of in verse 20, is the very salvation mentioned in verse 19. This means that the salvation which was according to Paul's earnest expectation and hope was that he would not be put to shame but would magnify Christ in his body. Therefore, in verse 20 we have a definition of the practical enjoyment of salvation. To enjoy this kind of salvation is to live Christ. This is the reason Paul says in verse 21, "For to me, to live is Christ."

Paul's sufferings did not put him to shame. Instead, they afforded him an opportunity to magnify Christ. If we experience the salvation mentioned in these verses, then when we undergo suffering, we shall magnify Christ and not be put to shame. But if we are defeated by suffering, suppressed by it, and filled with worry, we shall be put to shame. But if we magnify Christ in sufferings, we shall experience this salvation.

The key to Paul's experience of salvation was the bountiful supply of the Spirit of Jesus Christ. Everything that happened to Paul turned out to salvation through this bountiful supply...Actually, in our experience, salvation, Christ, and the bountiful supply of the Spirit are one. But if we would enjoy Christ and experience Him as our salvation in every circumstance, we need the bountiful supply of the Spirit. Just as this Spirit dwelt in the apostle Paul during his imprisonment, He also dwells within us today. Through the supply of such a Spirit, Paul enjoyed salvation. (Life-study of Philippians, pp. 55-57)

Further Reading: Life-study of Philippians, msgs. 6-7

第四周■周二

晨兴喂养

腓一 20 “…我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。”

四 22 “众圣徒，尤其是该撒家里的人，都问你们安。”

三 9 “并且给人看出我是在祂里面，不是有自己…的义…”

在保罗的身体受苦时，基督得着显大，也就是祂被显示或宣扬为大（没有限量）、得着高举、得着称赞。祂的受苦给他机会，彰显基督无限的伟大。祂不要律法，不要割礼，只要基督在祂身上显大。腓立比书是论到经历基督。在任何境遇下显大基督，就是经历基督而有最高的享受。

在一章二十节有许多辞句，与保罗所说基督在祂身上显大的事有关：“凡事放胆”、“无论是生，是死”、“在我身体上”、“现今”、“照常”。保罗不只说“放胆”，更是说“凡事放胆”。然后祂特别指出，基督要在祂身体上显大。…祂的身体上虽然带着锁链，基督仍在祂身体上显大。此外，无论是生，是死，基督总要显大。这指明不论环境如何，保罗盼望基督在祂身上显大（腓立比书生命读经，五四至五五页）。

信息选读

显大的意思是使一件东西看起来变大了。…从以弗所三章来看，基督的量度一阔、长、高、深—是无法测度的，这是宇宙的量度。虽然基督是广大、

WEEK 4 — DAY 2

Morning Nourishment

Phil. 1:20 ...My earnest expectation and hope [is] that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

4:22 All the saints greet you, and especially those of Caesar's household.

3:9 And be found in Him, not having my own righteousness...

In Paul's bodily sufferings, Christ was magnified, that is, shown or declared great (shown to be without limitation), exalted, and extolled. His sufferings afforded him opportunity to express Christ in His unlimited greatness. Only Christ would He have magnified in him, not the law or circumcision. Philippians is concerned with the experience of Christ. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.

In 1:20 a number of expressions are related to Paul's statement that Christ would be magnified in him: "with all boldness," "as always," "even now," "in my body," "whether through life or through death." Paul does not simply say "with boldness," but says "with all boldness." Then he specifically points out that Christ would be magnified in his body...Even though his body was in chains, Christ would be magnified in his body. Moreover, Christ would be magnified whether through life or through death. This indicates that no matter what the circumstances were, Paul expected Christ to be magnified in him. (Life-study of Philippians, p. 47)

Today's Reading

The word magnify means to make something large to our sight...According to Ephesians 3, the dimensions of Christ—the breadth, length, height, and depth—are immeasurable. They are the dimensions of the universe.

宽阔、无法测度的，但在御营全军，就是在该撒皇家卫队的眼中，基督实际上并不存在。…然而，保罗显大基督，他使基督在别人眼前，特别是在那些看守他的狱卒眼前显为大。结果，有些人终于转向基督。腓立比四章二十二节可以证明这一个点，那里保罗说到该撒家里的圣徒。因着保罗显大基督，连该撒家里也有人得救。

保罗下监的那段时间，罗马人很藐视犹太人。罗马人是征服者，犹太人是被征服者。被征服的人中有一位名叫耶稣的，虽然祂很伟大，也很奇妙，但在罗马人眼中，祂却微不足道。然而，当保罗被囚在罗马监狱的时候，他显大基督，使基督在囚禁他的人眼中显为大。

我们在日常生活中也该显大基督，使祂在别人眼中显为大。在你的办公室或课堂里，人们可能轻看基督、嘲笑祂并妄称祂的名，触犯了第三条诫命。因此，你必须让别人看见基督，不是很不起眼的，而是扩大、显大的基督。

我们在家也应当显大基督。有些年轻人的父母可能还没有相信基督，反倒藐视基督。所以，这些年轻人必须负起责任，在他们的父母面前显大基督。…我们不仅需要里面的生命，也需要外面的生活。借着正当的生活，基督就要在别人眼中显为大。年轻人，要让你们的父母在你们身上看见基督的伟大。

保罗说，无论是生，是死，总叫基督在他身体上照常显大。…保罗在生活中显大基督，这是借着生而显大基督。他预料自己即将殉道，但他还是显大基督，这是借着死而显大基督。因此，无论是生，是死，基督总是在保罗被囚禁、带锁链的身体上得以显大。这显然不仅仅是道理，而是对基督真正的经历（腓立比书生命读经，五五至五七页）。

参读：腓立比书生命读经，第三十一至三十三篇。

Although Christ is vast, extensive, and immeasurable, in the eyes of the praetorium, the imperial guard of Caesar, Christ was virtually non-existent... However, Paul magnified Christ; he made Him great before the eyes of others, especially before the eyes of those who guarded him in prison. As a result, some eventually turned to Christ. Evidence of this is found in Philippians 4:22, where Paul speaks of the saints of Caesar's household. Through Paul's magnification of Christ, even some in Caesar's household were saved.

At the time of Paul's imprisonment, the Jews were despised by the Romans. The Romans were the conquerors, and the Jews were the conquered ones. Among these conquered ones there was a man named Jesus. Although He is great and most wonderful, in the eyes of the Romans He was nothing. But as Paul was held captive in a Roman prison, he magnified Christ, making Him to appear great in the eyes of his captors.

In our daily living we also should magnify Christ, making Him great in the eyes of others. Where you work or go to school people may look down on Christ. They may ridicule Him and take His name in vain, in violation of the third commandment. Therefore, you need to let others see Christ not in a small way, but in the way of enlargement, of magnification.

We should also magnify Him at home. The parents of some of the young people may not believe in Christ, but rather may despise Him. Hence, these young people must bear the responsibility to enlarge Christ before their parents...We need not simply the life within, but also the living without. Through the proper living Christ will appear to be great in the eyes of others. Young people, let your parents see Christ's greatness in you.

Paul says that Christ would be magnified in him whether through life or through death...In his living Paul magnified Christ. This is to magnify Him through life. As he was expecting to be martyred, he also magnified Him. This is to magnify Christ through death. Thus, whether through life or death, Christ was magnified in Paul's imprisoned and chained body. Obviously this is not mere doctrine; it is the genuine experience of Christ. (Life-study of Philippians, pp. 48-49)

Further Reading: Life-study of Philippians, msgs. 31-33

第四周■周三

晨兴喂养

罗十三 14 “总要穿上主耶稣基督，不要为肉体打算，去放纵私欲。”

出二八 2 “你要给你哥哥亚伦作圣衣，为荣耀为华美。”

虽然我们已经浸入基督，已经在基督里面（罗六 3，加三 27），但我们还必须在日常的生活里，穿上基督，就是凭基督活着（二 20），并活出基督（腓一 21），而显大基督（二 20）（圣经恢复本，罗十三 14 注 1）。

祭司的衣服主要是为荣耀为华美，表征基督神圣荣耀和人性华美的彰显。荣耀与基督的神性（祂的神圣属性）有关（约一 14，来一 3）；华美与基督的人性（祂的人性美德）有关。基督的神性，由祭司衣服上的金所预表，是为着荣耀；祂的人性，由蓝色、紫色、朱红色线和细麻所预表，是为着华美。我们过彰显基督神圣荣耀和人性华美的生活，就得着圣别，并够资格成为祭司体系（出二八 2 注 2）。

信息选读

对基督富有经历的保罗，也是以基督为他的彰显。他一切的生活和工作都不是为着彰显他自己，表现他的学问、才干或其他的优点特长。他所是并所作的都是为彰显基督，甚至为显大基督，使基督在他身上，不只得着彰显，甚至得着显大（生命课程卷三，二一七至二一八页）。

在腓立比一章十九节，保罗提到耶稣基督之灵全备的供应。如果我们让那灵全备的供应在我们里面运行，我们的日常生活就会改变。我们就会有负担凡事

WEEK 4 — DAY 3

Morning Nourishment

Rom. 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

Exo. 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

Although we have been baptized into Christ and are already in Christ (Rom. 6:3; Gal. 3:27), we must still put Him on. To put on Christ is to live by Christ (Gal. 2:20) and to live out Christ (Phil. 1:21), thus magnifying Christ (Phil. 1:20). (Rom. 13:14, footnote 1)

The priestly garments, being mainly for glory and for beauty, signify the expression of Christ's divine glory and human beauty. Glory is related to Christ's divinity, His divine attributes (John 1:14; Heb. 1:3), and beauty, to Christ's humanity, His human virtues. Christ's divinity, typified by the gold of the priestly garments, is for glory, and His humanity, typified by the blue, purple, and scarlet strands and the fine linen, is for beauty. A life that expresses Christ with the divine glory and the human beauty sanctifies us and qualifies us to be the priesthood. (Exo. 28:2, footnote 2)

Today's Reading

Paul, who was rich in the experience of Christ, took Christ also as his expression. All his life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points. What he was and what he did were for expressing Christ, even for magnifying Christ, that Christ would be not only expressed through him but even magnified in him. (Life Lessons, vol. 3, p. 36)

In Philippians 1:19 Paul mentions the bountiful supply of the Spirit of Jesus Christ. If we allow the bountiful supply of the Spirit to work in us, our daily living will be changed. We shall be burdened to magnify Christ always and with

放胆，总叫基督显大。我们显大基督，别人就要看见祂的伟大和无限。这样显大基督，当然就是活基督。

保罗写腓立比书的时候，已经是个长者。毫无疑问的，狱卒盼望他因着坐监心力交瘁而死。但保罗一点也不疲乏枯竭，反倒满了喜乐，他一直在主里喜乐。我确信他一直让基督从他身上照耀出来，一直在彰显基督。这种彰显乃是宣告基督无限的伟大，并宣告基督是取之不尽、用之不竭的。

我们的爱总有一天会枯竭，然而基督作为爱却是取用不竭的。照样，我们天然的忍耐是有限的，但基督作我们的忍耐是无限的。我们多少都有忍耐，但只到某个限度，过了这个限度之后，我们会受不了，发起脾气来。例如，弟兄可能操练要对妻子有忍耐；然而，这样的忍耐是有限度的，过了这个限度之后，他就会向妻子发脾气。虽然我们天然的忍耐这样有限，但基督作为忍耐却是无穷无尽、无法测度的。

保罗在监狱中一定受了许多许多的虐待，但他还能够喜乐，并且向狱卒显明基督无限的伟大。保罗特别显出基督无穷无尽的忍耐。…保罗天天在主里喜乐，他的喜乐没有随着时间消减。他能够在喜乐中显出他所经历、所享受那无法测度的基督。保罗就这样彰显、展览、高举并颂扬基督。我不相信狱卒会跟保罗过不去，或是保罗会跟狱卒过不去。相反的，他是基督活的见证人，见证基督的力量、大能、忍耐、爱心和智慧，都是无限无量的。狱卒可能认为保罗很奇怪、很特别，认为他有一些东西是他们没有的。他们在保罗身上所感觉到的，乃是显大的基督。保罗在监狱里，把基督的伟大扩大的彰显了出来。…因着保罗这样显大基督，他就能胜过一切的环境（腓立比书生命读经，五七至五八页）。

参读：生命课程，第二十九课；出埃及记生命读经，第一百一十八篇。

all boldness. Through our magnifying of Christ, others will see His greatness and His unlimitedness. To magnify Christ in such a way surely is to live Him.

At the time Paul wrote the book of Philippians, he was an elderly person. No doubt, the guards expected him to be exhausted by his imprisonment. But far from being exhausted, Paul was full of joy and rejoicing in the Lord. I am confident that he was shining forth Christ and expressing Him. Such an expression was a declaration of the unlimited greatness of Christ and a declaration that Christ is inexhaustible.

Our love is eventually exhausted, but Christ as love is inexhaustible. Likewise, our natural patience is limited, but Christ as our patience is without limit. We all have the capacity to be patient, but only to a certain extent. Then we become provoked and angry. For example, a brother may exercise patience with his wife. Eventually, however, this patience reaches its limit, and he becomes angry with her. Although our natural patience is so limited, Christ as patience is inexhaustible and immeasurable.

Even though Paul must have been mistreated in prison, he could be happy and display to the guards the unlimited greatness of Christ. In particular, Paul displayed Christ's inexhaustible patience...Day by day, Paul was happy in the Lord. His happiness did not diminish as time went by. In his happiness he could show forth the immeasurable Christ he experienced and enjoyed. By this way Paul expressed, exhibited, exalted, and extolled Christ. I do not believe that Paul was offended by the jailers or that he offended them. Rather, he was a living witness of Christ, testifying of His ability, power, patience, love, and wisdom, all without measure. The guards may have considered Paul to be strange or peculiar, viewing him as possessing something which they did not have. What they sensed in Paul was Christ magnified. While he was in prison, Paul expressed the greatness of Christ in an enlarged way...By magnifying Christ in this way, Paul could overcome any situation. (Life-study of Philippians, pp. 49-50)

Further Reading: Life Lessons, vol. 3, lsn. 29; Life-study of Exodus, msg. 118

第四周■周四

晨兴喂养

腓一 21 ~ 23 “因为在我，活着就是基督，死了就有益处。但我在肉身活着，若使我的工作有果子，我就不知道该挑选什么。我正困迫于两难之间，情愿离世与基督同在…”。

25 “我既然这样深信，就知道仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐。”

腓立比一章二十一节…开头小小的“因为”一辞很重要，指明以下所说的是前一节的解释。基督所以能在保罗身体上显大，乃是因为保罗活基督。我们若要显大基督，就必须活基督。虽然活基督这么重要，并没有太多基督徒充分注意这事。…在保罗带锁链的身体上，基督得着高举、颂扬、赞美和珍赏，这都是因为保罗活基督（腓立比书生命读经，五八至五九页）。

信息选读

许多基督徒只关心工作，却不在意基督。但是保罗能说“工作的果子”（腓一 22）。保罗用“果子”指明他的工作实际上就是他的生活。当保罗写信给腓立比人时，他正在监狱里生活，并没有作工。这指明他的生活就是他的工作。…这工作的果子就是基督活出来，得着显大，并服事给别人。因此，保罗工作的果子就是基督传输到别人里面。…腓立比一章二十二节工作的果子，就是保罗在狱中生活的结果。

保罗活的工作，乃是将基督服事给人，并把他所显大的基督传输到别人里面。就保罗而言，死了就有益处，但活着却是要继续作这种活的、结果子的

WEEK 4 — DAY 4

Morning Nourishment

Phil. 1:21-23 For to me, to live is Christ and to die is gain. But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose. But I am constrained between the two, having the desire to depart and be with Christ...

25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith.

The little word for at the beginning of Philippians 1:21 is important. It indicates that what is to follow is an explanation of the preceding verse. Christ could be magnified in Paul's body because Paul lived Christ. In order to magnify Christ, we must live Him. Although the matter of living Christ is of such tremendous importance, not many Christians have paid adequate attention to it...In Paul's chained body Christ was exalted, extolled, praised, and appreciated because Paul lived Christ. (Life-study of Philippians, pp. 50-51)

Today's Reading

Many Christians care only for a work; they do not care for Christ. But Paul could speak of “fruit for my work” [Phil. 1:22]. Paul's use of the word fruit indicates that his work was actually his living. When Paul wrote to the Philippians, he was living in prison; he was not working. This indicates that his living was his work...The fruit of this work was Christ lived out, magnified, and ministered to others. The fruit of Paul's work was thus the transfusion of Christ into others. Therefore, the fruit of work in verse 22 is the issue, the result, of Paul's living in prison.

Paul's living work was to minister Christ to others and to transfuse the Christ he magnified into them. As far as Paul was concerned, to die was to gain, but to live was to carry on such a living and fruitful work. It was difficult

工作。他很难在两者之间作取舍。…如果你必须有所选择，你会挑选什么？是身体的死所得的益处，还是活的工作所产生的果子？我一定选择在肉身活着，好继续作活的工作，就是显大基督并把祂传输到别人里面。

二十四节保罗接着说，“然而留在肉身，为你们更是需要的。”“为你们”意思是指为召会。使徒的考虑不是自私的，乃是为圣徒的缘故。他完全给主和召会所占有。保罗知道众召会需要更多基督的供应。为他们的缘故，他仍愿意留下，好把基督服事给他们。

不论保罗在监狱里，或不在监狱里，他总是圣徒们长进与喜乐的有力因素。因着他，众召会能够在生命里有长进，也能够满了对基督的享受。今天我们也该这样。各地召会的长老，都应该是圣徒生命长进以及享受基督的有力因素。但长老们能不能成为长进与喜乐的因素，在于他们有没有借着活基督来显大基督。如果长老们活基督，基督定规能在他们身上得着显大，那么长老们就会成为圣徒生命长进并享受主的因素。

在二十五至二十六节里，我们看见一个非常要紧的点，就是在身体生活里，急切需要一些人尽功用作供应的管道。我们需要像保罗这样的肢体。当这样的肢体过去了，说真的，基督的传输就中断了。但是，只要这些肢体与我们同住，传输就源源不绝，不至减弱，我们也能在他们身上在基督里夸口。…我们或活或死，对召会应该是非常要紧的。但这全在于我们有否活基督、显大基督、供应基督并从全人的深处把基督传输到圣徒里面。如果我们这样经历并享受基督，我们或留下或到主那里去与祂同在，对召会都关系重大（腓立比书生命读经，六九至七二、七五页）。

参读：腓立比书生命读经，第四十七篇。

for him to choose between the two...If you had to choose between the gain which comes from dying physically and the fruit which comes from a living work, what would be your choice? I would definitely prefer to live in the flesh in order to carry on the living work of magnifying Christ and transfusing Him into others.

In verse 24 Paul continues, “But to remain in the flesh is more necessary for your sake.” The words your sake mean for the sake of the church. The apostle’s consideration was not selfish but was for the sake of the saints. He was absolutely occupied by the Lord with the church. Paul realized that the churches needed more of the ministry of Christ. For their sake, he would remain in order to minister Christ to them.

Whether Paul was in prison or out of prison, he was a strong factor of the saints’ progress and joy. Because of him the churches could have the growth in life and could be filled with the enjoyment of Christ. This should also be true of us today. All the elders in the local churches should be factors of the saints’ growth in life and of their enjoyment of Christ. But whether or not the elders are such factors of progress and joy depends on whether or not they magnify Christ by living Him. If the elders live Christ, He will surely be magnified in them. Then the elders will become factors to enable the saints to grow in life and enjoy the Lord.

In verses 25 and 26 we see the very crucial point that in the Body life there is the urgent need of certain ones to function as channels of supply. We need members like Paul. When such members die, the transfusion of Christ is in a very real sense interrupted. But as long as such ones are with us, the transfusion continues unabated, and we can boast in them in Christ. It should matter to the church whether we live or die. But this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints. If we experience Christ and enjoy Him in this way, it will make a difference to the church whether we remain or go to be with the Lord. (Life-study of Philippians, pp. 59-61, 63-64)

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

第四周■周五

晨兴喂养

利十三 45 ~ 46 “患麻风灾病的人，…灾病在他身上的日子，他就是不洁净的；…要独居营外。”

麻风来自背叛与不服。米利暗成了患麻风的，是由于她背叛神的代表权柄（民十二 1 ~ 10）。乃缦的麻风得了洁净，是由于他的顺从（王下五 1、9 ~ 14）。堕落的人类由于对神的背叛，在神眼中都成了患麻风的（圣经恢复本，太八 2 注 1）。

患麻风的，描绘出典型的罪人。麻风是最污染人、破坏人的疾病，…使患者与神与人隔离。…洁净患麻风的，表征使罪人恢复与神与人的交通（可一 40 注 1）。

信息选读

看见有关己的异象，与身体很有关系。今天我们是在主的恢复里，而主的恢复至终要来到这件极重要的事上，就是建造基督的身体。身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。…己是独立的“我”。当我们独立时，我们就是在己里，身体不见了，我们也没有平安（李常受文集一九六五年第三册，二六九至二七〇页）。

关于我们以外的事物，和我们本身，这两种不同的对付，旧约利未记十四章二至九节所说患麻风者得洁净的事，乃是一个很达意的预表。圣经所说的患麻风者，乃是预表我们堕落有罪的人。一个患麻风的人，他的难处还不在于他外面的污秽和丑恶，乃是在于他里面的病

WEEK 4 — DAY 5

Morning Nourishment

Lev. 13:45-46 And as for the leper in whom the infection is,...he shall be unclean all the days during which the infection is in him;...he shall live alone; his dwelling shall be outside the camp.

Leprosy results from rebellion and disobedience. Miriam became leprous because of her rebellion against God's deputy authority (Num. 12:1-10). Naaman's leprosy was cleansed because of his obedience (2 Kings 5:1, 9-14). All fallen human beings have become leprous in the eyes of God because of their rebellion. (Matt. 8:2, footnote 1)

A leper portrays a typical sinner. Leprosy is the most contaminating and damaging disease,...causing its victim to be isolated from God and from men...The cleansing of the leper signifies the recovering of the sinner to the fellowship with God and with men. (Mark 1:40, footnote 1)

Today's Reading

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body...The self is the independent “I,” the independent “me.” When we are independent, we are in the self, the Body is gone, and we do not have peace. (CWWL, 1965, vol. 3, “The Heavenly Vision,” p. 198)

The matter concerning the cleansing of leprosy (Lev. 14:2-9) is a type that very clearly shows...two different kinds of dealings related to the matters outside of us and the things of our selves. In the Bible a leper always typifies our fallen, sinful man. The problem of a leper is really not in his outward filthiness and ugliness but in the poison of the disease within. Likewise, the

毒。照样，我们这些堕落的罪人，主要的问题，也还不是我们外面行为上的罪行，乃是我们里面那出于撒但邪恶生命的罪性。所以这患麻风的预表，实在是把我们在神面前有罪的光景，描写得又准确、又透彻。因此，利未记（十四章）这里所记患麻风者得洁净的路，也就是说出我们在神面前受对付蒙洁净的路。

患麻风者要得洁净，第一就是“带他去见祭司”（2）。祭司乃是预表主耶稣。“祭司要出到营外察看”（3），因为患麻风者不能进到营内，必须被赶出营外。这是说，我们有罪的人，不能进到神的子民中间，不能进到神显现赐恩的范围里去，但主耶稣却出来察看我们。我们若实在从心里悔改了，这在神看，就是麻风发白痊愈了。…麻风的污秽，在神面前是得罪神的，所以需要洒血的洗净。这并不在于洗净污秽的本身，而是在于消除在神面前的罪案。洒血的手续，是预备两只鸟。一只要宰杀，血流在瓦器的活水里；一只要活着，用以蘸血来洒患麻风的人。一只鸟宰杀了，预表主耶稣流血受死；一只鸟活着，预表主耶稣从死复活。活水预表主永远的生命，所以这是指主耶稣，在祂永远的生命里，为我们流血受死；而这受死所流的血，和祂永远的生命，又是借着祂的复活，带到我们身上来，并发生功效的。洒血要洒七次，乃是预表主血的洁净是完全的，能够除去我们在神面前一切的罪案，使我们得蒙神的悦纳。活鸟蘸血洒过以后，就放到田野里，是表明人一接受主的替死，主的血一在他身上发生功效，主复活的能力，立刻就显在他身上，而释放了他（李常受文集一九五三年第三册，四九五至四九七页）。

参读：生命的经历，第三层—基督住在我里面，二二五至二三〇页。

main problem with us fallen sinners is really not our outward sinful deeds but the sinful nature within us, which originates from the evil life of Satan. Therefore, the typology regarding leprosy is a very accurate and thorough description of our sinful condition before God. Hence, the way of cleansing related to the leper, as recorded in Leviticus, is also the way of our being cleansed and dealt with before God.

The first requirement for the cleansing of a leper was to bring him to the priest. The priest typifies the Lord Jesus. “The priest shall go forth outside the camp” (v. 3) to examine the leper, because the leper could not enter into the camp but had to remain outside. This tells us that we sinners cannot come into the midst of God’s people, where God manifests His grace; but the Lord Jesus has come out to examine us. If we have really repented from our heart, then the plague of leprosy is healed in the sight of God...The filthiness of the leper is a sin before God; therefore, it requires the cleansing of the sprinkling of the blood. This is not for the cleansing of the sinful nature but for the abolishing of all record of sin before God. The procedure in the sprinkling of the blood is to prepare two birds: one to be slaughtered in an earthen vessel over running water, and the other, which is living, to be dipped in the blood, and the blood to then be sprinkled over the leper. The bird that is slaughtered typifies the Lord Jesus shedding His blood and suffering death, the living bird typifies the Lord Jesus resurrected from death, and the running water typifies the eternal life of our Lord. Therefore, this indicates that the Lord Jesus shed His blood and suffered death in His eternal life. Furthermore, the blood, shed by His death, and His eternal life are brought to us and become effective in us through His resurrection. The sprinkling of the blood seven times indicates the completeness of the cleansing of the Lord’s blood; it can abolish all our sinful record before God and make us acceptable to God. After the living bird was dipped in the blood, it was set loose into the open field. This means that after a person receives the death of the Lord Jesus in his stead, the blood of the Lord becomes effective upon him, and the power of the resurrection of the Lord is manifested in him and sets him free. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 362-363)

Further Reading: CWWL, 1953, vol. 3, “The Experience of Life,” pp. 361-365

第四周■周六

晨兴喂养

路十四 27 “凡不背着自己十字架跟从我的，也不能作我的门徒。”

利十四 9 “第七天，他要再剃去所有的毛发，把头发、胡须、眉毛、并全身的毛都剃了；又要洗衣服，用水洗身，就洁净了。”

十字架的目的不是叫人受苦，乃是将人了结。在基督里的信徒，已经与祂同钉十字架（被了结—加二 20，罗六 6）。他们借信与祂有生机的联结以后，就当留在十字架上，将他们的旧人一直留在十字架的了结里（参罗六 3，西二 20～21）。…基督是先背十字架，后钉十字架（约十九 17～18）。但在基督里的信徒是先钉十字架，后背十字架，使他们留在旧人的了结里，因而经历并享受基督作他们的生命和生命的供应（圣经恢复本，路十四 27 注 1）。

因着主死而复活，人就复活了、得释放了，也就是蒙恩得救了。从这时候开始，就要清除一切的污秽，也就是对付自己里外一切的难处。

衣服是挂在人身上的东西，在圣经里是指着我们一切的行事为人，与生活行动说的。所以，洗衣服（参利十四 8～9）就是指把生活中一切不妥当、不正确的行为，都对付干净。这就包括…了结已往、对付罪、对付世界、与对付良心，那些头二层里的生命经历（李常受文集一九五三年第三册，四九七页）。

信息选读

WEEK 4 — DAY 6

Morning Nourishment

Luke 14:27 Whoever does not carry his own cross and come after Me cannot be My disciple.

Lev. 14:9 And on the seventh day he shall shave off all his hair; he shall shave his head and his beard and his eyebrows, even all his hair. Then he shall wash his clothes and bathe his flesh in water, and he shall be clean.

The aim of the cross is not suffering but the termination of the person. The believers in Christ have been crucified (terminated) with Him (Gal. 2:20; Rom. 6:6). After being organically united with Him through faith, they should remain on the cross, keeping their old man under the termination of the cross (cf. Rom. 6:3; Col. 2:20-21)...Christ first carried the cross and then was crucified (John 19:17-18). But the believers in Him are first crucified and then carry the cross that they may remain in the termination of their old man, thus experiencing and enjoying Christ as their life and life supply. (Luke 14:27, footnote 1)

When a person is resurrected and liberated through the death and resurrection of the Lord, he is saved. From this time forth, he must cleanse away all his filthiness, dealing with both his inward and outward difficulties.

Clothing, which is something put upon the human body, typifies our living, deeds, and actions. Therefore, the washing of the clothes [cf. Lev. 14:8] indicates dealing with all improper and wrong deeds in our lives. This includes...the clearance of the past and the dealing with sin, the world, and the conscience, which belong to the first two stages of the experience of life. (CWWL, 1953, vol. 3, "The Experience of Life," p. 363)

Today's Reading

毛发都是人本身所长出来的东西，所以是指着我们本身的难处说的。因此，剃毛发（利十四9），就是指对付我们本身的难处，也就是十字架对付我们这个人的工作。人经过十字架的对付，全人才能得着实际的洁净。但这个对付，不是一次就可以的，必须一再地有对付才能彻底。…这继续而有的对付，不只彻底，并且仔细多了，不单是笼统的剃毛发，还要认清哪里是头发，哪里是胡须，或是眉毛，或是全身其他的毛，都要分别一一对付，剃除净尽。

这些毛发在圣经中都有它预表的意思。头发是指人的荣耀，胡须是指人的尊贵，眉毛是指人的美丽，全身的毛是指人天然的能力。每一个人都有他所夸耀、所显扬的地方。有人自夸他的出身，有人自夸他的学问，有人自夸他的美德，也有人自夸他的热心爱主。每一个人都能在自己身上找出一些可夸的地方，引以为荣，而显扬在人的面前；这就是他的头发。人也都自居尊贵。有的人自居他的地位，或自居他的身家，或自居他的属灵，总觉得自己比别人高超；这就是他的胡须。同时在人身上还有一些天然的美丽，就是天然的长处和优点。这些不是神的救恩所带给人的，乃是人生来就有的；这就是人的眉毛。最后，人还满有天然的能力、办法、主张，以为能为主作这个，能为主作那个，觉得什么都能。这就是说，人全身还有很长的毛没有剃掉。凡这些，都不是我们从身外所受的玷污，而是我们本身与生俱来的难处。从身外所受的那些玷污，只要用水洗就可以了，但我们本身的这些难处，却必须用刀来剃，也就是用十字架来对付才可以（李常受文集一九五三年第三册，四九七至四九九页）。

参读：出埃及记生命读经，第一百五十八、一百六十四篇。

The hair, which is something grown out from a man's body, signifies the difficulties within ourselves. Therefore, shaving the hair [Lev. 14:9] means dealing with the difficulties of our own self. This is the work of the cross in dealing with our being. After one passes through the dealing of the cross, his whole being is cleansed in a practical way. This kind of dealing is not once for all; it must be repeated again and again to become thorough... This continuous dealing is not only thorough but detailed; that is, it is not only the shaving of the hair in general, but it also differentiates between the hair of the head, the beard, and the eyebrows, and the hair of the whole body. These areas must be dealt with one by one, and eventually the whole body completely shaved.

In the Bible each of the different kinds of hair has its own significance. The hair of the head signifies the glory of man, the beard represents the honor of man, the eyebrows speak of the beauty of man, and the hair of the whole body denotes the natural strength of man. Everyone has his boasts in certain areas. Some boast of their ancestry, some of their education, some of their virtues, some of their zeal in their love for the Lord. Almost everyone can find an area in which to boast, to glorify himself, and to make a display before man. This is typified by the hair of the head. Moreover, people esteem themselves honorable with regard to their position, their family background, or even their spirituality; they always have a superior feeling that they are above others. This is their beard. At the same time, men also have some natural beauty, that is, some naturally good and strong points, which did not issue from the experience of God's salvation but from natural birth. This is the eyebrows of man. Finally, as human beings, we are full of natural strength, natural methods and opinions, thinking that we can do this or that for the Lord and that we are capable of doing all things. This means that we still have very long hair all over our body; we have not been shaved. All these are not outward contaminations but problems of our natural birth. The outward contaminations need only to be washed with water; however, our own natural problems must be shaved with a razor, which means that they must be dealt with by the cross. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 363-364)

Further Reading: Life-study of Exodus, msgs. 158, 164

第四周诗歌

628

聚会 — 运用灵

6 5 6 5 (英 866)

D 大调

4/4

1 · 1̇ 2 6 | 5 - 3 - | 3 · 3̇ #4 4 | 5 - - - |
 一 灵 要 操 练、运 用， 头 脑 要 拒 绝，
 i · i̇ 5 #5 | 6 - 6 - | 5 · 3 4 2 | 1 - - - ||
 每 逢 我 们 聚 集， 以 此 为 秘 诀。

- | | |
|------------------------|------------------|
| 二 灵要操练、运用，
彼此交通、分享， | 仪式全弃绝；
基督作一切。 |
| 三 灵要操练、运用，
彼此事奉、供应， | 情感要抛弃；
基督是实际。 |
| 四 灵要操练、运用，
彼此相助、联络， | 魂要全舍弃；
以主为凭倚。 |
| 五 灵中得着释放，
脱开自觉、自责， | 脱开了自义；
不再理自己。 |
| 六 灵中得着释放，
自爱、自骄、自荣， | 脱开了己意；
全都被贬抑。 |
| 七 灵要操练、运用，
借着洗罪宝血， | 取用主得胜；
并主大能名。 |
| 八 灵要操练、运用，
用灵接触主话， | 如此摸着主；
饱尝主丰富。 |
| 九 乃是借着用灵，
乃是借着用灵， | 基督被见证；
人们得供应。 |
| 十 灵要操练、运用，
灵要操练、运用， | 这是我需要；
如此主引导。 |

WEEK 4 — HYMN

Exercise the spirit (Meetings)

Meetings — Exercising the Spirit

866

1. Ex - er - cise the spir - it! Hu - man thought re - ject;
 Meet with one an - oth - er, Bo - dy life res - pect.

- | | |
|---|--|
| 2. Exercise the spirit!
All the forms forsake;
Share with one another,
Each of Christ partake. | 7. Exercise the spirit,
Victory to claim
By the blood which cleanses
And the mighty Name. |
| 3. Exercise the spirit!
Natural sense renounce;
Serve with one another,
Christ the Lord announce. | 8. Exercise the spirit
Thus to touch the Lord;
Ever by the spirit
Take Him thru His Word. |
| 4. Exercise the spirit!
Soulish life deny;
Helping one another,
On the Lord rely. | 9. It is by the spirit
Christ is testified;
It is by the spirit
Man is satisfied. |
| 5. Freed within the spirit
From self-righteousness,
From self-condemnation
And self-consciousness. | 10. Exercise the spirit!
This is what we need!
Exercise the spirit!
May the Lord so lead! |
| 6. Freed within the spirit
From self-will and pride,
From self-love and glory,
All to override. | |

第五周
凡所作的，
都要在主耶稣的名里

R. A. 诗歌：642

读经：西三 17，腓二 9～10，弗一 20～21，约
五 43，十四 26，十五 26

【周一】

壹 宇宙间最高、最大的名，乃是耶稣的名—
腓二 9～10：

- 一 主倒空自己，显为人的样子，祂降卑自己到极点，但神将祂高举到极峰—7～8 节。
- 二 主借着被高举，得着了超乎万名之上的名，远超过一切受称之名—弗一 20～21。
- 三 从基督升天以来，历史上从未有一名比主耶稣的名更高—腓二 10～11。
- 四 这名乃是主耶稣在祂身位和工作上，一切所是之总和的表明—弗一 21。

【周二】

贰 “在主耶稣的名里”实际上是指“在主自

Week Five
Doing All Things
in the Name of the Lord Jesus

R. A. Hymns: 887

Scripture Reading: Col. 3:17; Phil. 2:9-10; Eph. 1:20-21; John 5:43;
14:26; 15:26

§ Day 1

I. The highest name in the universe, the greatest name, is the name of Jesus—Phil. 2:9-10:

- A. The Lord emptied Himself, and being found in fashion as a man, He humbled Himself to the uttermost, but God exalted Him to the highest peak—vv. 7-8.
- B. By His exaltation, the Lord has been given the name which is above every name, far above every name that is named—Eph. 1:20-21.
- C. From the time of Christ's ascension, there has never been a name in history higher than the name of the Lord Jesus—Phil. 2:10-11.
- D. The name is the expression of the sum total of what the Lord Jesus is in His person and work—Eph. 1:21.

§ Day 2

II. In the name of the Lord Jesus actually means "in the Lord

己里面”，因为名是指人位——西三 17:

- 一 在主耶稣的名里，意思是神将祂的儿子托给我们，也是我们有分于祂的名，并且主将祂自己赐给了我们，同时祂肯承认我们在祂的名里所作的一切——林前一 30，约三 16，十四 12，林后十二 2，西三 17。
- 二 我们要看见，在主耶稣的名里，意思就是我们与祂是一，并且我们在祂里面，祂也在我们里面；这是很要紧的——罗八 10，林后十三 5，加三 27~28，西一 27:
 - 1 在主的名里，就是在祂的人位里，也就是在祂自己里，并在祂一切所是的范围和元素里——罗八 2，林前一 30。
 - 2 在主的名里，乃是凭主而活，并让主活在我们里面——加二 20。
 - 3 当我们在主耶稣的名里，我们就是在基督里，基督也在我们里面，并且我们与基督是一——西一 27，三 1、3，约十五 4~5。

【周三】

叁 正如约翰福音所启示的，我们在主耶稣的名里与神圣的三一有关——五 43，十 25、30，十四 26，十五 26:

- 一 约翰五章四十三节说子在父的名里来，十四章二十六节说父在子的名里差灵来；在这两节经文里，启示出神圣的三一:
 - 1 说子在父的名里来，指明子与父是一——五 43。
 - 2 说父在子的名里差灵来，指明父与子是一——十四

Himself," for the name denotes the person—Col. 3:17:

- A. Being in the name of the Lord Jesus means that God has committed His Son to us, that we partake of His name, and that the Lord has given Himself to us and is willing to acknowledge everything that we do in His name—1 Cor. 1:30; John 3:16; 14:12; 2 Cor. 12:2; Col. 3:17.
- B. It is vital for us to see that to be in the name of the Lord Jesus means that we are one with Him, that we are in Him and He is in us—Rom. 8:10; 2 Cor. 13:5; Gal. 3:27-28; Col. 1:27:
 1. To be in the Lord's name is to be in His person, in Himself, and to be in the sphere and element of all that He is—Rom. 8:2; 1 Cor. 1:30.
 2. To be in the Lord's name is to live by the Lord and to let the Lord live in us—Gal. 2:20.
 3. When we are in the name of the Lord Jesus, we are in Christ, Christ is in us, and we are one with Christ—Col. 1:27; 3:1, 3; John 15:4-5.

§ Day 3

III. As revealed in the Gospel of John, our being in the name of the Lord Jesus involves the Divine Trinity—5:43; 10:25, 30; 14:26; 15:26:

- A. John 5:43 says that the Son came in the name of the Father, and 14:26 says that the Father sent the Spirit in the name of the Son; in these two verses the Divine Trinity is revealed:
 1. To say that the Son came in the name of the Father indicates that the Son and the Father are one—5:43.
 2. To say that the Father sent the Spirit in the name of the Son indicates that the

26。

二 子在父的名里来，并在父的名里行事—五 43，十 25:

- 1 主在父的名里来，意思是祂同着父并在父里面来。
- 2 子与父是一，凭父活着，并且父在祂里面作事—一六 57，十四 10。

三 父在子的名里差灵来，并且子从父差灵来—26 节，十五 26:

- 1 灵是父在子的名里差来的，这含示父和子都是灵的差遣者—十四 26。
- 2 按照约翰十五章二十六节，子从父差灵来。
- 3 子从父差灵来，父在子的名里差灵来，是指同一件事。
- 4 父和子都差灵来；这指明父与子是一—十 30。

【周四】

肆 在我们的日常生活和召会事奉中，凡我们所作的，都要在主耶稣的名里—西三 17:

- 一 因为名是指人位，在主耶稣的名里作事，意思是在祂的人位里作一切事—17 节，罗六 3，八 1，林前四 15，林后五 17:
- 1 在主耶稣的名里作每一件事，是我们基督徒生活基本的一面—弗五 20，西三 17。
- 2 我们应当能说，我们是在主的名里作我们日常普通的事—林前十 31。

Father is one with the Son—14:26.

B. The Son came in the name of the Father and did things in the name of the Father—5:43; 10:25:

1. The fact that the Lord came in the name of the Father means that He came with the Father and in the Father.
2. The Son was one with the Father and lived by the Father, and the Father worked in Him—6:57; 14:10.

C. The Father sent the Spirit in the Son's name, and the Son sent the Spirit from the Father—v. 26; 15:26:

1. The Spirit being sent by the Father in the Son's name implies that both the Father and the Son are the Sender of the Spirit—14:26.
2. According to John 15:26, the Son sent the Spirit from the Father.
3. The Son sending the Spirit from the Father and the Father sending the Spirit in the Son's name refer to the same thing.
4. Both the Father and the Son send the Spirit; this indicates that the Father and the Son are one—10:30.

§ Day 4

IV. In our daily life and our service in the church, we need to do everything in the name of the Lord Jesus—Col. 3:17:

- A. Because the name denotes a person, to do things in the name of Jesus means to do all things in His person—v. 17; Rom. 6:3; 8:1; 1 Cor. 4:15; 2 Cor. 5:17:
1. Doing all things in the name of the Lord Jesus is the basic aspect of our Christian life—Eph. 5:20; Col. 3:17.
2. We should be able to say that we do the ordinary things of our daily life in the name of the Lord—1 Cor. 10:31.

二 我们在召会中事奉，需要凡事在主耶稣的名里作—罗一9，六6，七6，十二1、7，西三17：

- 1 我们的事奉必须是主发起的，也必须照着祂的心意—太七21，腓二13，弗一9、11，三2、7～11。
- 2 建造召会的事奉乃是供应生命的事奉—将神圣生命供应给人的事奉—林后四12，罗十二1、7：
 - a 召会的事奉乃是供应生命，因为这事奉是生命的事奉—八2、6、10～11。
 - b 作为事奉的人，我们需要深深铭记，我们必须能供应生命—约壹五11～16。

【周五】

伍 我们的说话—我们所有的话语—都必须在主耶稣的名里—西三17，弗四25、29，太十二36～37：

- 一 败坏的话一句都不可出口，只要说实话，将恩典供给听见的人—弗四25、29。
- 二 “人所说的每句闲话，在审判的日子，都必须供出来”—太十二36：
 - 1 闲话就是没有作用、无效的话，是没有积极功用的、无用的、无益的、不结果的、不生育的。
 - 2 闲话就是多余的话、不相干的话、不必说的话、播弄是非的话—36节。
 - 3 说这种话的人，在审判的日子，必须把所说的都供出来—36～37节。

【周六】

B. Our service in the church requires that we do everything in the name of the Lord Jesus—Rom. 1:9; 6:6; 7:6; 12:1, 7; Col. 3:17:

1. Our service must be initiated by the Lord and be according to His desire—Matt. 7:21; Phil. 2:13; Eph. 1:9, 11; 3:2, 7-11.
2. The service for the building up of the church is a life-ministering service—the service of supplying others with the divine life—2 Cor. 4:12; Rom. 12:1, 7:
 - a. Church service is to supply life, for it is a service of life—8:2, 6, 10-11.
 - b. As serving ones, we need to be deeply impressed with the necessity of being able to minister life—1 John 5:11-16.

§ Day 5

V. **Our speaking—all our words—should be in the name of the Lord Jesus—Col. 3:17; Eph. 4:25, 29; Matt. 12:36-37:**

- A. No corrupt word should proceed out of our mouth but only that which is truthful and gives grace to those who hear—Eph. 4:25, 29.
- B. "Every idle word which men shall speak, they will render an account concerning it in the day of judgment"—Matt. 12:36:
 1. An idle word is a non-working word, an inoperative word, having no positive function and being useless, unprofitable, unfruitful, and barren.
 2. Idle words are redundant words, incongruous words, unnecessary words, and gossiping words—v. 36.
 3. In the day of judgment those who speak such words will render an account concerning every one of them—vv. 36-37.

§ Day 6

陆约翰福音清楚指明我们应当在主的名里祷告—十四 13, 十五 16, 十六 24、26:

- 一 许多基督徒不知道信徒应该在主的名里祷告—十四 13, 十五 16, 十六 24、26。
- 二 在主的名里祷告, 意思是我们联合着主而活, 与主联合, 让神从我们身上彰显出来—十五 4~5、7, 十三 31~32。
- 三 当我们在主的名里祷告, 主就和我们一同祷告—十五 7。
- 四 在约翰十四至十六章里, 主耶稣明明地点出来, 那些在祂里面活着的人在祂的名里所作的祷告, 就是成全神旨意的祷告—十四 13, 十五 16, 十六 24、26, 四 34, 五 30, 六 38:
 - 1 所有真实在主名里的祷告, 都是合乎神旨意的一太六 10, 十二 50, 二六 39、42。
 - 2 在主的名里祷告, 就等于遵行神的旨意并成功神的旨意—约十四 13, 十五 16, 十六 24、26, 六 38。

VI. The Gospel of John makes it clear that we should pray in the name of the Lord—14:13; 15:16; 16:24, 26:

- A. There are a great number of Christians who do not know that it is necessary for believers to pray in the name of the Lord—14:13; 15:16; 16:24, 26.
- B. Praying in the Lord's name means that we are living in union with the Lord, are united with Him, and allow God to be manifested through us—15:4-5, 7; 13:31-32.
- C. When we pray in the name of the Lord, the Lord prays together with us—15:7.
- D. In John 14 through 16 the Lord Jesus clearly pointed out that prayers in the name of the Lord by those who live in the Lord are prayers that accomplish God's will—14:13; 15:16; 16:24, 26; 4:34; 5:30; 6:38:
 1. All real prayers in the name of the Lord are in accordance with God's will—Matt. 6:10; 12:50; 26:39, 42.
 2. Praying in the name of the Lord is equal to doing God's will and accomplishes God's will—John 14:13; 15:16; 16:24, 26; 6:38.

第五周■周一

晨兴喂养

腓二 9 ~ 10 “所以神将祂升为至高，又赐给祂那超乎万名之上的名，叫天上的、地上的和地底下的，在耶稣的名里，万膝都要跪拜。”

在升天里，基督是神所高举者，得着超乎万名之上的名（腓二 9）。…基督是何等的奇妙！祂降卑自己到了极点，神却将祂升为至高。

腓立比二章九节所指的名，就是下节所说耶稣的名。从基督升天以来，地上从无一人名超乎耶稣的名。神已高举耶稣作万人的主。因此，我们呼喊“哦，主耶稣”，是完全正确的。我们需要公开承认主名。在新约里有明言，我们要呼求主名（徒二 21，罗十 13）。借着祂的高举，主已得着超乎万名之上的名。历史上从无一名高过主耶稣的名。宇宙中至高的名，至大的名，就是耶稣的名（新约总论第二册，一三七至一三八页）。

信息选读

在腓立比二章十至十一节，保罗继续说，“叫天上的、地上的和地底下的，在耶稣的名里，万膝都要跪拜，万口都要公开承认耶稣基督为主，使荣耀归与父神。”这名乃是主耶稣在祂身位和工作上，一切所是之总和的表明。在耶稣的名里，意即在主一切所是的范围和元素里。

十节有宇宙中的三个层次：天、地和地底下。天上的是天使，地上的是人，地底下的是死了的人。日子将到，在每一层次上的都要屈膝，并承认耶稣

WEEK 5 — DAY 1

Morning Nourishment

Phil. 2:9-10 Therefore also God highly exalted Him and bestowed on Him the name which is above every name, that in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth.

In ascension Christ is the God-exalted One, the One who has received the name which is above every name [Phil. 2:9]...How marvelous Christ is! He humbled Himself to the uttermost, but God exalted Him to the highest peak.

The name referred to in Philippians 2:9 is the name of Jesus, as indicated in the following verse. From the time of Christ's ascension, there has never been a name on earth above the name of Jesus. God has exalted Jesus to be the Lord of all. Therefore, it is altogether right for us to call "O Lord Jesus." We need to confess the Lord's name openly. In the New Testament there is the clear word that we are to call on the Lord's name (Acts 2:21; Rom. 10:13). By His exaltation the Lord has been given a name which is above every name. There has never been a name in history higher than the name of the Lord Jesus. The highest name in the universe, the greatest name, is the name of Jesus. (The Conclusion of the New Testament, p. 342)

Today's Reading

In Philippians 2:10 and 11 Paul goes on to say, "That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." The name is the expression of the sum total of what the Lord Jesus is in His person and work. The words in the name mean in the sphere and element of all the Lord is.

In verse 10 are the three levels of the universe: heaven, earth, and under the earth. Those who are in heaven are angels, those who are on earth are men, and those who are under the earth are the dead. The day is coming

基督为主。公开承认耶稣基督为主，就是呼求主（罗十9～10、12～13）。主耶稣是人，在祂的升天里被神立为主。因此，万口都该承认祂是主。这种承认使荣耀归与父神。腓立比二章十一节译为“使”的希腊文，意思是结果。我们承认耶稣为主，结果就使荣耀归与父神（新约总论第二册，一三八页）。

要召会被建造，所有建造召会的人，就该和基督同样的超越、升天。我们若仅仅是活过来的，不够；若仅仅是重生的，也不够；我们还必须是升天的，必须与基督一同坐在天上。这就是为什么以弗所二章告诉我们，我们不只一同与基督活过来，并且一同坐在诸天界里（5～6）。唯有在升天里的人才能被建造，因为在升天里的人才是得胜者，才是超越仇敌的人，才是在诸天之上的人。撒但和他邪恶的权势都在空中，所以当我们留在地上时，我们就是属地的，无法被建造成为召会。

一个留在地上的人，总有属地的眼光、属地的感觉；那个属地的眼光、属地的感觉，到真要建造召会时，就会成为难处。主耶稣的升天乃是超越、征服一切的仇敌。祂复活后，仇敌还没有完全解决，因为祂复活以后，还是在天空之下，在一切仇敌、执政掌权者之下。乃是等到祂升天之后，祂才在宇宙中作了一个展示，给整个宇宙看见，祂胜过了一切，超过了一切，并征服了一切；祂坐在宇宙的至高之处，得着了最高的名、最高的地位、最高的权柄。耶稣在升天里被立为基督，一切都在祂的脚下。祂是头，是元首，我们是祂的身体，和祂一同坐在天上。只有到这样超越的地位、升天的地位，我们才有建造的可能（李常受文集一九六五年第四册，六七九至六八一页）。

参读：坐行站，第三章；如何聚会，第八章。

when those on every level will bow their knees and confess that Jesus Christ is Lord. To openly confess that Jesus Christ is Lord is to call on the Lord (Rom. 10:9-10, 12-13). The Lord Jesus as a man was made the Lord in His ascension by God. Thus, every tongue should confess that He is Lord. This confession is to the glory of God the Father. (The Conclusion of the New Testament, pp. 342-343)

In order to build the church, all the builders of the church should be as transcendent and ascendant as Christ is...We must be in ascension, seated together with Christ in the heavenlies. Ephesians 2 tells us that we were not only made alive together with Christ but also seated together with Him in the heavenlies (vv. 5-6). Only those who are in ascension can be built up, because only they are overcomers, only they have transcended the enemy, and only they are in the heavenlies. Satan and his evil authorities are in the air; therefore, when we are on the earth, we are earthly and cannot be built up as the church.

A person who remains on the earth always has earthly views and earthly feelings. These views and feelings will become a problem when he engages in the work of building the church. In ascension the Lord transcended and conquered all the enemies. The enemies were not completely dealt with in the Lord's resurrection because before His ascension He was still under the air, that is, under all the enemies, rulers, and authorities. It was not until He ascended that He displayed to the entire universe that He had overcome all, transcended all, and conquered all. It was then that He arrived at the highest place of the universe and sat down, having received the highest name, the highest position, and the highest authority. In ascension Jesus was made Christ, and everything was subjected under His feet. Today He is the Head, and we are His Body. As His Body we are sitting together with Him in the heavenlies. Only when we have arrived at such a transcendent and ascendant position will it be possible for us to build the church. (CWWL, 1965, vol. 4, pp. 517-518)

Further Reading: CWWN, vol. 39, pp. 39-53; CWWL, 1969, vol. 1, "How to Meet," ch. 8

第五周■周二

晨兴喂养

西三 17 “凡你们所作的，无论是什么，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”

一 27 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

名，指人位。主的人位就是那灵（林后三 17 上）。在主的名里行事，就是在那灵里行动。这就是活基督（圣经恢复本，西三 17 注 1）。

在主耶稣的说话里，第一次给我们看见在主耶稣的名里是在约翰福音里，就是在十四、十五、十六章里。…祂说，“你们在我的名里无论求什么，我必作成，…你们若在我的名里求我什么，我必作成。”（十四 13 ~ 14）祂从十四章起，直到十五、十六章，一直在那里对门徒说到“在我的名里”。这告诉我们，不只祂有一天在神面前要得着一个超乎万名之上的名，并且祂这一个名是门徒所能用的，是你也能用，我也能用的。这一个名是神赐给祂儿子耶稣的名，祂儿子耶稣基督又把这一个名转过来交在你手里，交在我手里，交在他手里，是你、我、他都可以用的。…不只有祂的名，并且还有在祂的名里。耶稣基督的名，是祂在神面前所得着的；在主耶稣基督的名里，是神的儿女有分于祂这一个名。所以，在主耶稣的名里就是有分于主耶稣的名，就是我们能用这一个名。弟兄姊妹，你要知道，这是神，这是主耶稣对我们一个最大的信托（倪柝声文集第二辑第二册，二〇七至二〇八页）。

信息选读

WEEK 5 — DAY 2

Morning Nourishment

Col. 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

The name denotes the person. The Lord's person is the Spirit (2 Cor. 3:17a). To do things in the name of the Lord is to act in the Spirit. This is to live Christ. (Col. 3:17, footnote 1)

The first time the Lord Jesus mentioned being in His name was in John 14—16...He said, “Whatever you ask in My name, that I will do... If you ask Me anything in My name, I will do it” (14:13-14). All the way from chapters 14 through 16, He repeatedly told the disciples to ask “in My name.” This shows us not only that He would one day receive a name above every name but also that the disciples could use this name. It is also a name you and I can use. This name is the name God gave to His Son Jesus, which has, in turn, been put in our hands...You and I and everyone else can now use this name...Not only is there His name, but there is also such a thing as being in His name. The name of Jesus Christ is the name He received before God, and being in the name of Jesus Christ is for God's children to partake of this name. Hence, being in the name of the Lord Jesus is to partake of His name. It means that we can use this name. Brothers and sisters, we have to realize that this is the greatest thing committed to us from God and the Lord Jesus. (CWWN, vol. 22, “The Prayer Ministry of the Church,” pp. 179-180)

Today's Reading

在主耶稣的名里的意思，是神将祂的儿子托给我们。（在此）神不是托你自己去作一件事，神是将祂的儿子托给你；不是说神叫你去，乃是你把神的儿子带了去。这个叫作在主耶稣的名里。

在主耶稣的名里，就是神将祂的儿子托给我们。…在主耶稣的名里，…就是说主耶稣敢把祂的名交在我们的手里给我们去用。主信托我们到了一个地步，敢把祂的名字交在我们手里给我们去用，这叫作在主耶稣的名里。在主耶稣的名里的意思就是说，主耶稣将祂自己赐给了我们，同时祂肯承认我们在祂的名里所产生的一切结果，祂肯负责我们在祂的名里所产生的一切关系（倪柝声文集第二辑第二册，二〇八至二〇九页）。

我们要看见在主耶稣的名里，意思就是我们与祂是一，我们在祂里面，祂也在我们里面，这是很要紧的。正如子在父里面，父在子在里面，是互相内在的，我们也必须这样与主是一。我们与主耶稣也该互相内在；就是我们需要在祂里面，并有祂在我们里面。这样，我们就真正在主的名里。

照着约翰十四至十五章所启示的基本真理，在主的名里，意思是与主是一，凭主而活，并让主活在我们里面。主在父的名里来，并在父的名里行事（五43，十25）。这就是说，祂与父是一（十30），凭父活着（六57），并且父在祂里面作事（十四10）。在福音书里，主作父的彰显，在父的名里行事。在使徒行传里，门徒作主的彰显，在祂的名里作更大的事（约十四12）。所以，在主的名里，意思是在实际上与祂是一。这一切经文指明，照着圣经的用法，在一个人的名里，意思是与那人是一。因此，名不仅仅是结束祷告时用作担保的签名、图章或印记（腓立比书生命读经，四四四、四四一至四四二页）。

参读：教会祷告的职事，第三篇；腓立比书生命读经，第三十七、四十二篇。

Being in the name of the Lord Jesus means that God has committed His Son to us. [Here], God is not committing us to do a work; He has committed His Son to us. God is not charging us to go; He is charging us to take His Son with us. This is the meaning of being in the name of the Lord Jesus.

Being in the name of the Lord Jesus is for God to commit His Son to us... To be in the name of the Lord Jesus...means that the Lord is bold enough to commit His name to our hand, and He is allowing us to use this name. The Lord trusts us to the extent that He dares to commit His name to our hands and allow us to use this name. This is the meaning of being in the name of the Lord Jesus. Being in the name of the Lord means that the Lord Jesus has given Himself to us and that He is willing to acknowledge everything that we do in His name. He is willing to bear all the consequences of us doing things in His name. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 179-181)

It is vital for us to see that to be in the name of the Lord Jesus means that we are one with Him, that we are in Him and He in us. As the Son is in the Father and the Father in the Son in the way of coinherence, we also must be one with the Lord in this way. We and the Lord Jesus should coinhere; that is, we need to be in Him and have Him in us. Then truly we shall be in the Lord's name.

According to the basic truth revealed in John 14 and 15, to be in the Lord's name means to be one with the Lord, to live by the Lord, and to let the Lord live in us. The Lord came in the name of the Father and did things in the Father's name (5:43; 10:25). This means that He was one with the Father (v. 30) and lived by the Father (6:57), and the Father worked in Him (14:10). In the Gospels, the Lord as the expression of the Father did things in the Father's name. In the Acts, the disciples as the expression of the Lord did even greater things (John 14:12) in His name. Therefore, to be in the Lord's name means to be one with Him in actuality. All these verses indicate that, according to biblical usage, to be in a person's name means to be one with that person. Thus, the name is not merely a signature, stamp, or seal used as an endorsement to conclude a prayer. (Life-study of Philippians, pp. 372, 370)

Further Reading: CWWN, vol. 22, "The Prayer Ministry of the Church," ch. 3; Life-study of Philippians, msg. 37, 42

第五周■周三

晨兴喂养

约五 43 “我在我父的名里来，你们并不接受我；若有别人在自己的名里来，你们倒要接受他。”

十四 26 “但保惠师，就是父在我的名里所要差来的圣灵，祂要将一切的事教导你们，并且要叫你们想起我对你们所说的一切话。”

在约翰五章四十三节，子在父的名里来；在十四章二十六节，父在子的名里差灵来。在这两个短句里，启示出神圣的三一。当新约说子在父的名里来，这指明子与父是一。当新约说父在子的名里差灵来，这指明父与子是一。父和子作两件事—子在父的名里来，父在子的名里差灵来。每一位都在另一位的名里作一些事。这意思是说，祂们二者乃是一（李常受文集一九九〇年第二册，五八三页）。

信息选读

约翰十四章二十六节说，“但保惠师，就是父在我的名里所要差来的圣灵…”。十五章二十六节说，“但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”读了这些经节，可能马上会有一个问题：是父差灵来，还是子差灵来？按照十四章二十六节，是父在子的名里差灵来。灵是父在子的名里差来的，这含示父和子都是灵的差遣者。然后在十五章二十六节，子从父差灵来。子从父差灵来，父在子的名里差灵来，是指同一件事。父在子的名里差灵来，意思就是子从父差灵来。父

WEEK 5 — DAY 3

Morning Nourishment

John 5:43 I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him.

14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

In John 5:43 the Son comes in the name of the Father, and in 14:26 the Father sends the Spirit in the name of the Son. In these two short sentences, the Divine Trinity is revealed. When the New Testament says that the Son came in the name of the Father, this indicates that the Son and the Father are one. When the New Testament says that the Father sent the Spirit in the name of the Son, this indicates that the Father is one with the Son. The Father and the Son do two things—the Son comes in the Father’s name, and the Father sends the Spirit in the Son’s name. Each one does something in the other’s name. This means that They are one. (CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” p. 463)

Today’s Reading

John 14:26 says, “The Comforter, the Holy Spirit, whom the Father will send in My name…” John 15:26 says, “When the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.” In reading these verses, a question may immediately be raised: Does the Father send the Spirit, or does the Son send the Spirit? According to John 14:26, the Father sends the Spirit in the Son’s name. The Spirit being sent by the Father in the Son’s name implies that both the Father and the Son are the Sender of the Spirit. Then in John 15:26 the Son sends the Spirit from the Father. The Son sending the Spirit from the Father and the Father sending the Spirit in the Son’s name refer to the same thing. The Father sending the Spirit

和子都差灵来；这指明父与子是一。不仅如此，当灵来时，父和子也来了。父、子、灵是三，却又是一，是三一的。

根据以上在约翰十四章和十五章的经节，我们能帮着帮助，明白在子的名里向父祷告是什么意思。在十五章十六节，并在十六章二十三至二十四节，主耶稣吩咐门徒要在祂的名里祷告。…我年轻时，受教导要奉主耶稣的名，而不是奉我们自己的名祷告，因为我们不配向神求什么。后来我发现，主耶稣不是在祂自己的名里来，乃是在父的名里来。但祂在父的名里来，不是配不配的问题。…在主耶稣的名里祷告，不是配不配的问题，乃是与基督成为一的问题。…神…已经使我们与基督成为一（李常受文集一九九〇年第二册，五八四至五八五页）。

主耶稣在父的名里来（约五 43），意思不是祂用父的名作图章。主在父的名里来，…意思是祂同着父并在父里面来。祂来了，父也来了。不但如此，照着约翰十章二十五节，主耶稣说，“我已经告诉你们，你们不信；我在我父的名里所行的事，为我作见证。”主在父的名里行事，就是与父是一，并在父的人位里行事。为这缘故，主耶稣能说，“我与父原是一。”（30）在六章五十七节主耶稣说，活的父差祂来，祂又因父活着。这里的思想是主耶稣与父是一，所以祂是在父的人位里，并在父的名里（腓立比书生命读经，四四一至四四二页）。

参读：一九九〇年秋全时间训练信息合辑，第四篇；使徒行传生命读经，第九篇；创世记生命读经，第二十五篇。

in the Son's name means that the Son sends the Spirit from the Father. Both the Father and the Son send the Spirit. This indicates that the Father and the Son are one. Furthermore, when the Spirit comes, the Father and the Son also come. The Father, the Son, and the Spirit are three, but They are one—three-one.

Based upon the above verses in John 14 and 15, we can be helped to understand what it means to pray to the Father in the name of the Son. In John 15:16 and 16:23-24 the Lord Jesus charged the disciples to pray in His name...When I was young, I was taught that we should pray in the name of the Lord Jesus rather than in our own name, because we are unworthy to ask anything of God. Later, I found out that the Lord Jesus came not in His own name but in the name of the Father. Yet His coming in the name of the Father was not a matter of worthiness...To pray in the name of the Lord Jesus is not a matter of being worthy; rather, it is a matter of being one with Christ...God has made us one with Christ. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 463-464)

For the Lord Jesus to come in the name of the Father [John 5:43] did not mean that He used the Father's name as a stamp. The fact that the Lord came in the name of the Father means that He came with the Father and in the Father. When He came, the Father came also. Furthermore, according to John 10:25, the Lord Jesus said, "I told you, and you do not believe; the works which I do in My Father's name, these testify concerning Me." For the Lord to do works in the name of the Father was for Him to be one with the Father and to do things in the person of the Father. For this reason, the Lord Jesus could say, "I and the Father are one" (v. 30). In John 6:57 the Lord Jesus said that the living Father sent Him and that He lived because of the Father. The thought here is that the Lord Jesus was one with the Father and therefore was in the person of the Father and in the Father's name. (Life-study of Philippians, p. 370)

Further Reading: CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 4; Life-study of Acts, msg. 9; Life-study of Genesis, msg. 25

第五周■周四

晨兴喂养

弗五 20 “凡事要在我们主耶稣基督的名里，时常感谢神与父。”

西三 17 “凡你们所作的，无论是什么，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”

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

在我们基督徒的生活和事奉中，凡我们所作的，必须在主耶稣的名里。以弗所五章二十节说，我们必须在我们主耶稣基督的名里，时常感谢。歌罗西三章十七节说，凡我们所作的，都要在主耶稣的名里（李常受文集一九九〇年第二册，五八三页）。

信息选读

我们基督徒的生活有许多方面。我们已经浸入基督，并已经与基督是一。不论我们是否觉得，这都是事实。每逢我们提到主耶稣的名，我们就受提醒我们是在基督里这个事实。这是一方面。另一方面是我们不仅需要在主耶稣的名里行事，我们也必须受神的话，神的旨意所规律。在主耶稣的名里作每一件事，是我们基督徒生活基本的一面。另外还有规律的一面。甚至在主耶稣之名的范围里，也有规律。我们应当受神话语的规律。

当我们在主耶稣的名里，我们就是在基督里，基督也在我们里面，我们与基督是一。当我们说我们是在主耶稣的名里行事，整个宇宙就受提醒，有人完全与基督是一。天使尊重这事，一切的鬼

WEEK 5 — DAY 4

Morning Nourishment

Eph. 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father.

Col. 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

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

In our Christian life and service we need to do everything in the name of the Lord Jesus. Ephesians 5:20 says that we need to give thanks at all times in the name of our Lord Jesus Christ, and Colossians 3:17 says that we need to do all things in the name of the Lord Jesus. (CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” p. 463)

Today's Reading

There are many aspects to our Christian life. We have been baptized into Christ and have been made one with Christ. This is a fact whether we feel it or not. Whenever we mention the name of the Lord Jesus, we are reminded of the fact that we are in Christ. This is one aspect. Another aspect is that we not only need to do things in the name of the Lord Jesus, but we must also be regulated by God's Word, by God's will. To do everything in the name of the Lord Jesus is the basic aspect of our Christian life. There is also an aspect of regulation. Even within the realm of the Lord Jesus' name, there are regulations. We should be regulated by God's Word.

When we are in the name of the Lord Jesus, we are in Christ, Christ is in us, and we are one with Christ. When we say that we are doing things in the name of the Lord Jesus, the entire universe is reminded that there are people who are absolutely one with Christ. The angels honor this and all the demons

魔都惧怕这事。鬼惧怕任何人提说主耶稣的名。我们不仅提到这名，我们也提到我们是在主耶稣名里的事实。这样的宣告是很有意义的。我们若在主耶稣的名里作每一件事，就是得胜的。我们若不在祂的名里行事，就是失败的。我们应当能说，我们是在主耶稣的名里作我们日常普通的事，就如理发、买东西等等。我们若不能这么说，就必须知道，我们已经失败了。我们来聚会时，是在主耶稣的名里说话、行事；但在家中并在日常事务上，是不是在主耶稣的名里行事？实行在主耶稣的名里，对我们可能只是一种宗教的形式。歌罗西三章十七节说，凡我们所作的，都要在主耶稣的名里（李常受文集一九九〇年第二册，五八九、五八七至五八八页）。

召会的建造乃在于信徒生命的长进。以弗所四章十五节说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”信徒长到元首基督里，就是得着基督加增到他们里面，以基督为元首而脱离自己。使徒保罗这样嘱咐，说出我们缺少基督；我们在许多的事上，都在基督之外。“一切事”尤其是指我们最容易作的两件事：一是我们里面心思的活动，二是我们外面口中所说出的话。马太十二章三十四节说，“因为心里所充满的，口里就说出来。”许多弟兄姊妹得救很久了，但在心思与说话上，仍然没有长到元首基督里面。

长到元首基督里，就是脱离自己。我们在说话上若不长到元首基督里，不受那灵的约束、管治，就会被撒但利用，成为召会建造的难处与制造麻烦的人（李常受文集一九五八年第二册，二四八页）。

参读：新约的事奉，第十二至十三篇；事奉的基本功课，第十八课；倪柝声文集第二辑第二十四册，第一百一十三至一百一十四篇。

are afraid of this. The demons are afraid of any mention of the name of the Lord Jesus. We not only mention the name but also mention the fact that we are in the name of the Lord Jesus. To make such a declaration means a great deal. If we do everything in the name of the Lord Jesus, we are victorious. If we do not do things in His name, we are defeated. We should be able to say that we do the ordinary things of our daily life, such as going to the barber shop or going shopping, in the name of the Lord Jesus. If we cannot say this, we must realize that we have been defeated. When we come to the meetings, we say and do things in the name of the Lord Jesus. But do we do things in our home and daily affairs in the name of the Lord Jesus? It may be that the practice of being in the name of the Lord Jesus is just a religious formality with us. Colossians 3:17 says that we must do all things in the name of the Lord Jesus. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 467, 466)

The building up of the church depends on the believers' growth in life. Ephesians 4:15 says, "Holding to truth in love, we may grow up into Him in all things, who is the Head, Christ." For the believers to grow up into Christ the Head is for them to have Christ increase in them by holding Christ as the Head and being delivered from the self. The apostle Paul's charge in this verse shows that we are short of Christ and that in many matters we are outside of Him. The phrase in all things refers especially to two items: the activities in our mind and the words we speak with our mouth. Matthew 12:34 says, "Out of the abundance of the heart the mouth speaks." Although many brothers and sisters have been saved for a long time, they may not have grown up into the Head, Christ, in their thoughts and speaking.

To grow up into the Head, Christ, is to be delivered from the self. If we do not grow up into the Head, Christ, in our speech and we are not restricted and ruled by the Spirit, we will be used by Satan and become a problem in the building up of the church. (CWWL, 1958, vol. 2, p. 203)

Further Reading: CWWL, 1970, vol. 1, "New Testament Service," chs. 13-14; CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 18; CWWN, vol. 44, chs. 113-114

第五周■周五

晨兴喂养

弗四 25 “所以你们既已脱去谎言，各人就要与邻舍说实话…”。

29 “败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。”

我们的言谈不该败坏别人，却要建造人（圣经恢复本，弗四 29 注 2）。

恩典乃是基督作我们的享受和供应。我们的话应当将这恩典载送给人。建造人的话，总是将基督当作恩典供应听见的人。…使徒在以弗所四章十七至三十二节的劝勉，以恩典和实际（21、24、29）作基本元素。他要我们的生活像耶稣的生活一样，充满了恩典和实际（约一 14、17）。恩典是所赐给我们的神，为着我们的享受；实际是所启示给我们的神，作我们的实际。当我们活实际并说实际（弗四 21、24），我们就彰显神作我们的实际，别人就接受神作恩典，给他们享受（29）（弗四 29 注 3）。

信息选读

闲话就是没有作用、无效的话，是没有积极功用的、无用的、无益的、不结果的、不生育的。说这种话的人，在审判的日子，必须把所说的都供出来。既是这样，我们恶毒的话岂不更要句句供出来！（圣经恢复本，太十二 36 注 1）。

马太十二章三十六节…是不是说凡人所说污秽的话？不是。是不是说凡人所说毁谤的话？不是。是

WEEK 5 — DAY 5

Morning Nourishment

Eph. 4:25 Therefore having put off the lie, speak truth each one with his neighbor...

29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Our conversation should not corrupt others but should build them up. (Eph. 4:29, footnote 2)

Grace is Christ as our enjoyment and supply. Our word should convey such grace to others. The word that builds up others always ministers Christ as grace to the hearer. The apostle's exhortation in Ephesians 4:17-32 took grace and reality (vv. 21, 24, 29) as its basic elements. The apostle wanted us to live, as Jesus did, a life full of grace and reality (John 1:14, 17). Grace is God given to us for our enjoyment, and reality is God revealed to us as our reality. When we live and speak reality (Eph. 4:21, 24), we express God as our reality, and others receive God as grace for their enjoyment (v. 29). (Eph. 4:29, footnote 3)

Today's Reading

An idle word is a non-working word, an inoperative word, a word that has no positive function and is useless, unprofitable, unfruitful, and barren. Those who have spoken such words will render an account concerning every one of them in the day of judgment. Since this is the case, how much more must we account for every wicked word! (Matt. 12:36, footnote 1)

Does Matthew 12:36 say “every filthy word”? No. Does it say “every blasphemous word”? No. Does it say “every evil word”? No. It says “every idle

不是说凡人所说的恶言？不是。这里是说，凡人所说的“闲话”。闲话就是多余的话、不相干的话、不必说的话、播弄是非的话。闲话，“在审判的日子，都必须供出来。因为要凭你的话，称你为义；也要凭你的话，定你有罪。”（36～37）这是主耶稣说的。我们要看见，不只说毁谤的话是严重的，就是随便说话也是严重的；不只说污秽的话是严重的，就是说闲话也是严重的。我们要看见，有的东西，有的罪，我们有方法赔偿，但是，有的东西，有的罪，是没有方法赔偿的。闲话得罪了人，就是没有方法赔偿的。你能去向人认罪，你也能对人把自己的话收回，但是声音已经到了别人里面，是不能收回的。偷人的东西能赔偿，但是闲话得罪了人，没有方法赔偿。这一个罪要摆在神面前，所以主说，“人所说的每句闲话，在审判的日子，都必须供出来。因为要凭你的话，称你为义；也要凭你的话，定你有罪。”

闲话是生命的漏洞，那怎么办呢？我们要守住口，就先要对付心。主说，“因为心里所充满的，口里就说出来。”（34）是心里有这样东西，口里才说出来。你心里有这样东西，你口里迟早要说两句。在这里不说，到那里要说；在这一家不说，到那一家要说。心里所充满的，口里就说出来。所以你在神面前要学习不说闲话，就要从心里对付起。你的心如果不对付，你的口永远对付不好。因为心里充满了各种各样的东西，然后口里才有这许多东西说出来。所以我们千万不要说，我这一个人是有口无心的。…是因为你的心这样，所以口才这样。所以要对付闲话，就必须先对付心（倪柝声文集第二辑第十七册，七四至七六页）。

参读：初信造就，第三十六篇；马太福音生命读经，第三十三篇；雅各书生命读经，第十二篇。

word.” Idle words are redundant words, incongruous words, unnecessary words, and gossiping words. “Every idle word which men shall speak, they will render an account concerning it in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.” This is what the Lord Jesus said. We have to realize that not only are blasphemous words serious, but loose words are also serious. It is a serious thing to speak idle words as well as filthy words. We have to realize that we can make recompense for certain sins, but we cannot make recompense for other things and sins. If we offend anyone through idle words, there is no way to make a recompense for this. We can confess to others, and we can retract our words, but the sound has reached others’ ears, and we cannot take it back. It is possible to make a recompense if we have stolen from others. But it is impossible to make a recompense if we have offended others with idle words. This sin will have to go before the Lord. Therefore, the Lord said, “Every idle word which men shall speak, they will render an account concerning it in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.”

Idle words leak away life. What then should we do? In order to keep our mouth, we must first deal with our heart. The Lord says, “For out of the abundance of the heart the mouth speaks” (Matt. 12:34). When the heart has something, the mouth speaks it out. If we have something in our heart, sooner or later, it will come out of our mouth. If we do not speak it here, we will speak it elsewhere. If we do not speak it in this house, we will speak it in another house. Whatever is in the heart, the mouth will speak out. Therefore, in order to learn before the Lord to stop our idle words, we must start by dealing with our heart. If we do not deal with our heart, our mouth can never be dealt with properly. It is the heart that is first filled with all kinds of things before the mouth speaks of them. Never think that a word can be said in a heartless way...Because there is a heart for something, the mouth speaks. Hence, in order to deal with idle words, we must first deal with the heart. (CWWN, vol. 37, pp. 54-55)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 36; Life-study of Matthew, msg. 33; Life-study of James, msg. 12

第五周■周六

晨兴喂养

约十四 13 “你们在我的名里无论求什么，我必作成，叫父在子身上得荣耀。”

十六 24 “向来你们没有在我的名里求什么，现在你们求，就必得着，叫你们的喜乐可以满足。”

26 “到那日，你们要在我的名里求…”

在基督徒中间，有好些人不知道祷告应该在主的名里。许多基督徒祷告时，常说是靠主的宝血，或者是靠主的功劳。但是在圣经里面，却清楚告诉我们，祷告是要在主的名里。

在主的名里祷告，就是我们与主联合，让神从我们身上彰显出来的意思。千万不要以为，“在主的名里”是一句话，或是一个格式，好像每逢祷告完了的时候，都必须说这么一声。…不一定加上“在主的名里”就有那个实际，也不一定不加上“在主的名里”就没有那个实际。这不是“等因奉此”的问题，乃是有没有那个实际的问题。所有真实在主的名里祷告的人，都是与主联合为一的，所以他的祷告就是主的祷告，他求就是主求。也可以说，主就是他，他就是主。他已经与主联合到一个地步，二者成为一了（李常受文集一九五九年第四册，二八二、二八五页）。

信息选读

在主的名里祷告，就是指着你这个祷告的人是与主联合的，你祷告就是主祷告。你在主的名里祷告，就是主和你一同祷告。…弟兄姊妹，有相当多的时候，我们虽然是在那里祷告，但是不能说，我们是

WEEK 5 — DAY 6

Morning Nourishment

John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

16:24 Until now you have asked for nothing in My name; ask and you shall receive, that your joy may be made full.

26 In that day you will ask in My name...

There are a great number of Christians who do not know that it is necessary to pray in the name of the Lord. Many Christians often say that they pray by the precious blood of the Lord or by the Lord's merits. The Bible clearly states, however, that we should pray in the name of the Lord.

To pray in the name of the Lord means that we are united with the Lord, and we allow God to be manifested through us. Never consider in the name of the Lord as a phrase or a form that you have to use at the end of every prayer...To add in the name of the Lord does not necessarily mean that there is the reality, and not adding it does not mean that the reality of it is missing. It is not a matter of formality but a matter of reality. A person who truly prays in the name of the Lord is one with the Lord. His prayer, therefore, is the Lord's asking. He has been united with the Lord to such an extent that the two have become one. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 209, 211)

Today's Reading

To pray in the name of the Lord means that you, the praying one, are in union with the Lord. When you pray in the name of the Lord, the Lord prays together with you. Brothers and sisters, when we have prayed, many times we were unable to say that we prayed in the name of the Lord, for we know

在主的名里祷告。因为你知道那不过是你那样祷告，主并不那样祷告。…所以未了结束的时候，你应该说，“神啊，我是在自己的名里祷告，因为根本是我自己在神面前祷告，不是主在我里面祷告。”真实在主的名里祷告，必须是你主里面祷告，当你这样祷告的时候，主也在你里面祷告。

在约翰十四至十六章里，主耶稣曾明明地点出来，那些在祂里面活着的人在祂的名里所作的祷告，就是成全神旨意的祷告。我们初初听见要在主的名里祷告，就以为无论什么事都可以在主的名里求。但是等我们真学了功课的时候，就要发现，我们所要祷告的事情当中，十件事有八件不能祷告，因为那些事不是主的旨意，主不能和我们一同祷告。所有真实在主名里的祷告，定规是合乎神旨意的。

从约翰十四至十六章我们可以读出来，遵行神的旨意和在主的名里祷告，几乎就是一件事。你在主的名里祷告，就等于你在那里遵行神的旨意。因为你是一个在主里面…凭主活着的人，所以你在这里活着，就是主在这里活着。请你想想看，这样的一个人，还能不能在主之外…另有目标？另有倾向？当然不可能！所以我们愿意在这里再提起，神在圣经里提到关于祷告的应许，没有一处像约翰福音这里这样宽。祂在这里说，“凡你们所愿意的，祈求就给你们成就。”（十五7）这个应许实在是宽。但是请记住，这一个应许，认真说来，又是很窄的。因为十四至十六章的祷告，乃是在主里面的。一面说，凡你们所愿意的都给你们；另一面说，这样的祷告又必须是在主的名里。当你在自己里面的时候，虽然你有许多的愿意，但是等你一回到主的名里，你就看见许多的东西你要不来，你的这个愿意受了约束（李常受文集一九五九年第四册，二八六至二八七、二九〇至二九一页）。

参读：基督在信徒里面长大使神的定旨得完成，第四章。

that it was just our prayer; the Lord would not have prayed that way. So, at the end we should have said, “O God, we are praying in our own name,” for in practice, it is we ourselves, not the Lord praying in us. In order to be in the reality of praying in the Lord’s name, we need to be praying in the Lord. And when we pray thus, the Lord also prays in us.

In John 14 through 16 the Lord Jesus clearly pointed out that prayers in the name of the Lord by those who live in the Lord are prayers that accomplish God’s will. When we first heard that we needed to pray in the name of the Lord, we thought that we could pray for anything in the Lord’s name. But as we learn the lesson, we discover that out of ten matters we want to pray for, we are able to pray for only two. We realize that the other eight are not the Lord’s will and, therefore, the Lord cannot pray together with us. All real prayers in the name of the Lord are surely in accordance with God’s will.

From John 14 through 16 we can see that doing God’s will and praying in the Lord’s name are almost the same thing. When you are praying in the Lord’s name, it is equal to doing God’s will. Because you are one who lives in the Lord and by the Lord, your living is the Lord’s living. Please consider, can such a person still have goals or inclinations outside the Lord? Of course he cannot. Therefore, we would like to mention once again that of all the places in the Bible that are concerned with God’s promise in relation to prayer, none seems as broad as the one here in the Gospel of John. Here the Lord Jesus said, “Ask whatever you will, and it shall be done for you” (15:7). In one sense this promise is really broad. But actually speaking, this prayer is also very narrow, because the kind of prayer referred to in John 14 through 16 is a prayer in the Lord. On the one hand, it says that whatever you want will be given to you, but on the other hand, it says that such prayer needs to be in the Lord’s name. Although you may have many desires when you are in yourself, once you turn and get into the Lord’s name, you will see that your desires become restricted and that there are many things for which you simply cannot ask. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 212-214)

Further Reading: CWWL, 1970, vol. 1, “Fulfilling God’s Purpose by Growing in Life and Functioning in Life to Build Up the Church,” ch. 4

第五周诗歌

属灵的争战 — 穿上神的军装

642

8 6 8 6 双 (英 887)

F 大调

4/4

5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 2 2 1 2 | 3 - -
 一 当 奉 耶 稣 这 名 站 住, 信 祂 得 胜 站 住;
 5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 5 5#4 3 4 | 5 - -
 不 靠 自 己 力 量 站 住, 不 靠 才 能 站 住;
 5 | 5 . 5 5 3 6 5 | 5 . 4 3 1 2 | 3 . 3 3 5 4 3 | 2 - -
 不 要 使 用 血 气 兵 器, 只 用 圣 灵 宝 剑;
 5 | 1 . 1 3 . 3 | 5 3 4 5 6 6 | 5 3 4 2 1 7 | 1 - - ||
 穿 上 神 的 军 装 服 役, 灭 尽 仇 敌 火 箭。

- | | |
|--|---|
| 二 看哪, 仇敌正在聚集,
四面黑暗, 争战紧急,
你若退后, 怕仇敌凶,
请你不要使你弟兄, | 故当守你地场!
故当靠主抵挡!
一人牵动全军;
因你缘故受窘。 |
| 三 撒但已知其时不久,
要在争战尚未起首,
诱惑、试探比前更多,
阴府权势攻逼你我, | 所以其气忿忿,
就使你灵郁闷。
苦难比前更大,
比前更为可怕。 |
| 四 对此情形, 我们当有
我们可否因贪优游,
或者因着苦难加倍,
生死关头在此定规! | 何种态度才可?
便让仇敌宰割?
更加忍耐、奋勇?
谁要得主称荣? |
| 五 因此, 你当为主站住;
你当忍受一切痛苦,
耶稣不久快要再临,
你今为主受难、受惊, | 耶稣是得胜者!
直到那日方舍。
战事不久要停;
那日必得权柄。 |

WEEK 5 — HYMN

The name of Jesus is our stand

Spiritual Warfare — With God's Armor

887

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

- | | |
|--|--|
| 2. Behold, the foe doth meet and plot,
Stand firm in one accord!
Though war be fierce and darkness thick,
Resist him in the Lord!
If one thru fear should backward turn,
He undermines the rest.
Oh, do not let your brothers down,
Nor by you be distressed. | 4. What should our posture be today
In such a desperate hour?
Should we our ease and pleasure seek
And let the foe devour?
Or with increasing conflict strong,
Courageous to endure?
'Tis here that life or death is won!
Who will God's praise secure? |
| 3. The devil knows his time is short,
He is the more enraged,
And by his wiles would weaken us
Before the battle's waged.
The trials now more numerous are,
The suffering e'en more sore,
The force of hell opposing us
More dreadful than before. | 5. For Christ the Lord we then would stand,
He is the Conqueror!
For Him we would endure the pain
Until the fight is o'er.
The hour of triumph soon we'll see—
The Lord will come again;
If now we suffer for His sake,
Then we with Him shall reign. |

第六周

让基督的平安在我们心里作仲裁，
让基督的话丰丰富富地住在我们里面，
并坚定持续地祷告，
而有真正的召会生活

M. C. 诗歌：588

读经：西三 15 ~ 16，四 2

【周一】

壹 我们需要让基督的平安在我们心里作仲裁—西三 12 ~ 15，弗二 14 ~ 18，罗五 1，太十八 21 ~ 35：

一 “作仲裁”一辞的希腊文也可译为“作裁判”，“作主席”，或“登位作每件事的管治者和决断者”；基督那作仲裁的平安，消除我们与任何人的嫌隙—西三 13。

二 我们常常发现我们里面有三派：一派是积极的，另一派是消极的，还有一派是中立的；因此，需要内里的仲裁来解决我们里面的争执：

1 每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面管治并下最后的断语。

Week Six

**Allowing the Peace of Christ to Arbitrate
in Our Hearts, Letting the Word of Christ
Dwell in Us Richly, and Persevering
in Prayer for the Genuine Church Life**

M. C. Hymns: 812

Scripture Reading: Col. 3:15-16; 4:2

§ Day 1

I. We need to allow the peace of Christ to arbitrate in our hearts—Col. 3:12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35:

A. The Greek term for arbitrate can also be rendered "umpire," "preside," or "be enthroned as a ruler and decider of everything"; the arbitrating peace of Christ dissolves our complaint against anyone—Col. 3:13.

B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:

1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.

2 我们需要把我们的意见、观念摆在一边，听内住之裁判的话。

【周二】

三 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执，我们就会与神有纵的平安，并与圣徒有横的平安：

- 1 借着基督的平安作仲裁，我们的难处解决了，圣徒之间的摩擦也消失了；然后召会生活就能甜美地得保全，新人也实际地得以维持。
- 2 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断—参赛九 6～7。
- 3 如果我们一直让基督的平安登位施行管治，我们就不会得罪别人或破坏别人；我们反而会靠着主的恩典并有祂的平安，把生命供应给别人。
- 4 这平安应当将所有的信徒联结一起，成为他们的联索—弗四 3。

【周三】

贰 我们需要让基督的话丰丰富富地住在我们里面—西三 16：

一 我们需要让主的话在我们里面居首位，并且居住在我们里面，使我们经历神话语的功用在我们里面运行，并将基督的丰富供应到我们这人里面：

- 1 神的话光照（诗一一九 105、130）、喂养（太四 4，提前四 6）并滋润我们，解我们的干渴（赛五五 1、8～11）。
- 2 神的话加强（约壹二 14 下，箴四 20～22）、洗涤（弗

2. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee.

§ Day 2

C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:

1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
3. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord's grace and with His peace, we will minister life to others.
4. This peace should bind all the believers together and become the uniting bond—Eph. 4:3.

§ Day 3

II. We need to let the word of Christ dwell in us richly—Col. 3:16:

A. We need to allow the word of the Lord to have the first place in us and to inhabit us so that we may experience the functions of the word of God operating within us and ministering the riches of Christ into our being:

1. The word of God enlightens us (Psa. 119:105, 130), nourishes us (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:1, 8-11).
2. The word of God strengthens us (1 John 2:14b; Prov. 4:20-22), washes us (Eph.

五 26) 并建造我们 (徒二十 32) 。

- 3 神的话使我们完备，使我们完全 (提后三 15 ~ 17)，并且圣别我们，带我们进入三一神里的一 (约十七 14 ~ 21) 。

【周四】

二 歌罗西三章十六节说到让基督的话丰丰富富地住在我们里面，“用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神”：

- 1 要让基督的话丰丰富富地住在我们里面，歌唱神的话是一条路；我们不仅要祷读神的话，更要学习唱读并颂咏神的话—诗一一九 54。
- 2 颂咏神的话包含专注思想、默想、享受神的话，从而给这话更多的机会来浸透我们 (15)；要运用我们的灵并被带进那灵里，上好的路就是歌唱并颂咏神的话 (林前十四 15，诗四七 6 ~ 7)。
- 3 在歌唱并颂咏神的话时，我们可用任何一种曲调，甚至用我们自己作的自来调；我们需要建立天天歌唱并颂咏神的话的习惯。
- 4 我们越歌唱并颂咏主的话，就越给话机会住在我们里面，深深浸沉在我们里面，并用神圣的元素浸润我们，然后我们就会自然而然地活基督—参约六 57、63。

三 每一天我们都需要按照以下的生命原则，实行读神写出来的话而来到基督这活的话跟前，让祂向我们个人说话，而成为那灵应用的话，好使祂得以注入我们里面—启十九 13，太四 4，约五 39 ~ 40，六 63，八 31 ~ 32，十五 7，申十七 18 ~ 19：

- 1 我们必须全人向主敞开，好得着神圣之光内里的照耀和神圣生命的供应；经历最多变化的人，乃是

5:26), and builds us up (Acts 20:32).

3. The word of God completes, perfects (2 Tim. 3:15-17), and sanctifies us to bring us into the oneness in the Triune God (John 17:14-21).

§ Day 4

B. Colossians 3:16 speaks of letting the word of Christ dwell in us richly, "teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace" in our hearts to God:

1. One way to let the word of Christ dwell in us richly is by singing it; in addition to pray-reading the Word, we need to learn to sing-read and psalm the word of God—Psa. 119:54.
2. Psalming the word of God includes dwelling upon it, musing on it, and enjoying it, thereby giving more opportunity for the word to saturate us (v. 15); singing and psalming the word are excellent ways to exercise our spirit and to be ushered into the Spirit (1 Cor. 14:15; Psa. 47:6-7).
3. In singing and psalming God's word, we may use any kind of melody, even a spontaneous one of our own composition; we need to build up the habit of singing and psalming the word day by day.
4. The more we sing and psalm the Lord's word, the more we give opportunity to the word to dwell in us, sink into us, and permeate us with the divine element; then spontaneously, we will live Christ—cf. John 6:57, 63.

C. Daily we need to practice coming to Christ as the living word in God's written word so that He may speak to us personally as the applied word of the Spirit for Him to be infused into us according to the following life principles—Rev. 19:13; Matt. 4:4; John 5:39-40; 6:63; 8:31-32; 15:7; Deut. 17:18-19:

1. We must open our entire being to the Lord for the inner shining of the divine light and the supplying of the divine life; the one who experiences the

绝对向主敞开的人——诗一一九 105，箴二十 27，诗一三九 23 ~ 24。

2 我们必须全心寻求主——一一九 2，可十二 30。

3 我们必须对付使我们与主分开的任何事物——徒二四 16，提后一 3 上，约壹一 9，参结一 22、26。

4 我们必须在主面前谦卑自己，将我们的自信、自恃撇在一旁，并仰望祂的怜悯和恩典——赛六六 1 ~ 2，彼前五 5。

5 我们必须运用灵祷告神的话，且用神的话祷告，并运用全人歌唱、颂咏、默想祂的话——弗六 17 ~ 18，诗一一九 15 ~ 16，参利十一 3。

四 我们让神的话居住在我们里面，借此就能成为属神的人，被神的气充满，使我们被神的话装备齐全，这话乃是对抗召会败落的抗毒剂——提后三 14 ~ 17。

【周五】

叁 我们需要坚定持续地祷告——西四 2 ~ 3:

一 我们需要有充分的时间来祷告，这使我们能更多吸取基督这包罗万有之地的丰富——一 12，二 6 ~ 7，四 2:

1 我们需要花时间吸取主，确定且有功效地接触祂——路八 13，太十四 22 ~ 23，六 6。

2 早晨遇见神，不仅是在一天的清早遇见祂，并且也是在满了光的情形里遇见祂；我们该独自到神前，不受任何人、事、物打岔或占有一箴四 18，出三三 11 上，三四 3 ~ 4，可一 35。

greatest amount of transformation is the one who is absolutely open to the Lord—Psa. 119:105; Prov. 20:27; Psa. 139:23-24.

2. We must seek the Lord with all our heart—119:2; Mark 12:30.

3. We must deal with anything that separates us from the Lord—Acts 24:16; 2 Tim. 1:3a; 1 John 1:9; cf. Ezek. 1:22, 26.

4. We must humble ourselves before the Lord, putting aside our self-confidence and self-assurance and looking to Him for His mercy and grace—Isa. 66:1-2; 1 Pet. 5:5.

5. We must exercise our spirit to pray over and with God's word and exercise our whole being to sing, psalm, and muse on His word—Eph. 6:17-18; Psa. 119:15-16; cf. Lev. 11:3.

D. By allowing the word of God to inhabit us, we can become a man of God filled with the breath of God so that we can be fully equipped with God's word as the divine antidote against the decline of the church—2 Tim. 3:14-17.

§ Day 5

III. We need to persevere in prayer—Col. 4:2-3:

A. We need to allow adequate time for prayer, which will enable us to absorb more of the riches of Christ as the all-inclusive land—1:12; 2:6-7; 4:2:

1. We need to take time to absorb the Lord, contacting Him in a definite and prevailing way—Luke 8:13; Matt. 14:22-23; 6:6.

2. To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light; we should go to God alone, without any persons, matters, or things to distract or occupy us—Prov. 4:18; Exo. 33:11a; 34:3-4; Mark 1:35.

3 我们来到施恩宝座前祷告的时候，恩典就会像江河一样，在我们里面涌流，并供应我们——来四 16，参后二 21。

【周六】

二 为了要在神这一边与撒但争战，我们需要坚定地持续地祷告——但六 10：

1 我们这些与神站在同一边的人，发现整个堕落的宇宙都在反对我们，尤其是反对我们的祷告；敌挡祷告的不仅在我们外面，也在我们里面——太二六 41。

2 祷告就是反对堕落宇宙中的潮流、趋势——路十八 1～8。

三 我们需要划出定时祷告的时间；我们的态度应当把祷告当作我们最重要的事，不让任何的事打岔——但六 10，徒十二 5、12。

四 我们需要借着不断操练我们的灵，留在祷告的气氛里——弗六 18，提前四 7，提后一 7，西一 3、9：

1 我们需要不住地祷告，坚定地持续地祷告，保持自己亲密地联于主——帖前五 17，太二六 41，西二 19。

2 即使在最小的事上，我们都要求问主；这样作，就是坚定地持续地祷告，并因此而活基督——参书九 14，腓四 7～8。

肆 我们借着坚定地持续的祷告，受基督的平安管治，并让基督的话内住，祂就以祂自己浸润并顶替我们，直到我们一切天然的区别都被消除，我们就有真正的召会生活——西三 15～16，四 2，三 10～11。

3. When we pray, coming forward to the throne of grace, grace will become a river flowing in us and supplying us—Heb. 4:16; cf. Rev. 22:1.

§ Day 6

B. In order to fight on God's side against Satan, we need to persevere in prayer—Dan. 6:10:

1. As those who take sides with God, we find that the whole fallen universe is against us and, in particular, against our prayer; resistance to prayer lies not only outside of us but even within us—Matt. 26:41.

2. To pray is to go against the current, the trend, in the fallen universe—Luke 18:1-8.

C. We need to set aside definite times for prayer; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10; Acts 12:5, 12.

D. We need to remain in an atmosphere of prayer by continually exercising our spirit—Eph. 6:18; 1 Tim. 4:7; 2 Tim. 1:7; Col. 1:3, 9:

1. We need to pray without ceasing, to persevere in prayer, keeping ourselves intimately connected to the Lord—1 Thes. 5:17; Matt. 26:41; Col. 2:19.

2. Even in the smallest details we need to inquire of the Lord; to do this is to persevere in prayer and thereby to live Christ—cf. Josh. 9:14; Phil. 4:7-8.

IV. As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all our natural distinctions have been eliminated for us to have the genuine church life—Col. 3:15-16; 4:2; 3:10-11.

第六周■周一

晨兴喂养

西三 13 ~ 15 “倘若这人与那人有嫌隙，总要彼此容忍，彼此饶恕；主怎样饶恕了你们，你们也要怎样饶恕人。在这一切之上，还要穿上爱，爱是全德的联索。又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。”

按原文，〔歌罗西三章十五节里的〕“作仲裁”也可以翻译为“作裁判”，“作主席”，或“登位作每件事的管治者和决断者”。基督那在我们心里作仲裁的平安，消除了十三节的嫌隙。

十五节的“这平安”是指基督的平安。我们乃是在基督的一个身体里，为这平安蒙召的。为着基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整并断定一切的事。我们是为了基督的平安蒙召的，这也该是我们让这平安在我们心里作仲裁的动机（歌罗西书生命读经，二九八至二九九页）。

信息选读

各派之间不同的意见与争议，总需要仲裁者来平息。…我们常常发现我们里面有三派：一派是积极的，一派是消极的，还有一派是中立的。我们基督徒比不信的人还麻烦。得救以前，我们是在撒但那一派的控制之下。我们纵情属世的享乐，里面一点争执都没有。但如今我们得救了，也许有一派鼓励我们作一件事，另一派却鼓励我们作另一件事。…我们需要有人来主持我们里面所开的会议。从歌罗西三章十五节来看，这个主持人，这位仲裁者，乃是基督的平安。

WEEK 6 — DAY 1

Morning Nourishment

Col. 3:13-15 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive. And over all these things put on love, which is the uniting bond of perfectness. And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

In Colossians 3:15...the Greek term for arbitrate can also be rendered “umpire,” “preside,” or “be enthroned as a ruler and decider of everything.” The arbitrating peace of Christ in our hearts dissolves the complaint mentioned in verse 13.

The relative pronoun which in verse 15 refers to the peace of Christ. We were called to this peace in the one Body of Christ. For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationships between the members of His Body. Our having been called to the peace of Christ should also motivate us to let this peace arbitrate in our hearts. (Life-study of Colossians, p. 242)

Today's Reading

An arbitrator is always needed to settle disagreements or disputes between parties...Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party. As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else...We need someone or something to preside over the conferences that take place within our being. According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

我们里面都有一样东西，称作基督的平安。这是保罗在以弗所二章十五节所说的和平，那里告诉我们，基督在祂自己里面，将两下创造成一个新人。借着将犹太人和外邦人创造成一个新人，基督已经成就了和平。这就是歌罗西三章十五节的平安。

文化背景不同、国籍不同的信徒，已经被创造成一个新人。这个新人的一就产生真正的和平。离了基督与召会，不同种族和国籍的人绝无法有真正的一。我们在主的恢复中乃是一，因为我们是基督里并在召会中。我们在新人里；在新人里没有希利尼人、犹太人、受割礼的或未受割礼的，在新人里也不分种族、阶级和国籍。相反的，在新人里有一，因为基督是一切，又在一切之内。这一乃是我们的平安。三章十五节中基督的平安，就是在新人里使人和平的一。

你知不知道，你有一位仲裁者在你里面？我们从歌罗西书清楚看见，基督的平安乃是我们里面的仲裁者。这位仲裁者必须平息我们里面一切的争执。…每当我们发觉我们里面各派有不同的意见和争执时，我们立刻就要让基督的平安来作主，并让这个平安，就是新人的一，来管理我们。让这个平安，这个一，来下断语。

基督的平安就是新人的一，这新人是由不同的种族所构成的。…基督借着祂的死已经成就了和平；也就是说，祂产生了一。这个新人的一现今就在我们里面。现今我们必须让这个一，就是基督的平安，在我们心里作仲裁。…我们需要把我们的意见、观念放下，听里面裁判的话。我们不需要争吵、各持己见。我们应当只让基督的平安下最后的断案（歌罗西书生命读经，二九九至三〇二、三二七至三二八页）。

参读：歌罗西书生命读经，第二十八至三十、三十二至三十三、三十五、三十九篇。

Within us we all have something called the peace of Christ. This is the peace about which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples. By creating the Jews and the Gentiles into one new man, Christ has made peace. This is the very peace in Colossians 3:15.

Believers with different cultural backgrounds and nationalities have been created into one new man. The oneness of the new man produces genuine peace. Apart from Christ and the church, those of different races and nationalities cannot be truly one. We in the Lord's recovery are one because we are in Christ and in the church. We are in the new man, where there is no Greek, Jew, circumcision, or uncircumcision. In the new man there are no different races, classes, or nationalities. Rather, there is oneness because Christ is all and in all. This oneness is our peace. The peace of Christ in Colossians 3:15 is simply the peaceful oneness in the new man.

Do you realize that you have an arbitrator within you? From Colossians we see clearly that the peace of Christ is our inward arbitrator. This arbitrator must settle all the disputes within us...Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word.

The peace of Christ is the very oneness of the new man composed of different peoples...Through His death Christ has made peace; that is, He has produced oneness. This oneness of the new man is now within us. This oneness, the peace of Christ, must now be permitted to arbitrate in our hearts...We need to set aside our opinion, our concept, and listen to the word of the indwelling referee. There is no need for us to quarrel or to express our opinion. We should simply let the peace of Christ make the final decision. (Life-study of Colossians, pp. 242-245, 265)

Further Reading: Life-study of Colossians, msgs. 28-30, 32-33, 35, 39

第六周■周二

晨兴喂养

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

四 3 “以和平的联系，竭力保守那灵的一。”

我们若让基督的平安在我们心里作仲裁，这平安会止息我们中间所有的争执。在歌罗西的圣徒受不同主义、哲学和作法的搅扰。…保罗只有在歌罗西书这卷对付文化以及文化的主义和作法的书信中，提到基督的平安在里面作仲裁，这实在很有意义。这位仲裁者止息一切出于文化的意见（歌罗西书生命读经，三四二页）。

信息选读

基督的平安要在我们心里作仲裁，就必须…为王作管治者和决断者。…我们就以一位弟兄被长老得罪为例。…因着主的怜悯，主会临到他，使他思念在上面的事，因而使他再一次经历神圣的传输，带来基督的平安作仲裁。然后，这位弟兄被基督的平安所管治，他就会承认，即使长老错了，他自己更是错了。他会立即向主认罪，接受恩典，爱那位长老。借着基督的平安作仲裁，我们的难处就解决了，圣徒之间的摩擦也消失了。

召会生活就是新人的生活，不是单靠教训得保全的，乃是靠着我们思念在上面的事，并让属天的传输将神圣的元素分赐到我们里面才得以保全。然后我们就有新人的更新，并经历基督的平安在我们里

WEEK 6 — DAY 2

Morning Nourishment

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us. The saints in Colossae were troubled by different isms, philosophies, and practices...It is significant that only in the book of Colossians, a book that deals with culture and its isms and practices, does Paul speak of the inward arbitration of the peace of Christ. This arbitrator calms down all the opinions which have their source in our culture. (Life-study of Colossians, pp. 276-277)

Today's Reading

For the peace of Christ to arbitrate in our hearts,...it must be enthroned as the ruler and decider...Let us take as an example a brother who is offended by one of the elders...In His mercy, the Lord will come to him and cause him to set his mind on the things above so that once again he can experience the divine transmission which gives rise to the arbitrating peace of Christ. Then, ruled by the peace of Christ, the brother will admit that even though the elder might have been wrong, he himself was wrong to a greater degree. Immediately he will confess to the Lord, receive grace, and have love for that elder. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears.

The church life as the life of the new man is preserved not by mere teachings, but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the renewing of the new man and experience the peace of Christ ruling

面施行管治。基督的平安实际上就是基督自己显在某特别方面。因此，基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断。在弟兄被长老得罪的事例中，基督的话是要爱那位长老，找他交通，并且和他一同享受主。这就是作平安的基督登位管治、决断并下断语。

我们要有正确基督徒的行事为人，并保全召会生活，就需要基督的平安作仲裁。不然，摩擦就无法消除。唯有属天的基督，那位代求者、尽职者及管理者，才能解决我们的难处，并消除摩擦。

当基督的平安在我们心里作王，作我们里面唯一的裁判，我们就与神有纵的平安，与众圣徒有横的平安（和平）。我们赞美主，我们享受平安，并且在这平安里，新人一召会生活一就得以保全！当基督的平安在我们心里当家，新人就不断得以更新。如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人。我们反而会靠着主的恩典和平安，把生命供应给别人。一个地方召会里的一，和众召会之间的一，不是靠着人为的努力而维持的，这个一单单是由基督的平安作仲裁来维持的。…众召会以及整个恢复，都在基督的平安作仲裁之下。基督在我们里面是供应的恩典，也是作仲裁的平安。

我们必须先让基督作仲裁的平安在我们里面作王。…如果你没有求主管治你自己，反而求主管治别人，主就会说，“让我先在你里面设立我的宝座吧，让我先管治你，征服你，并为你下最后的决断。”倘若我们让基督作王的平安在我们心里作仲裁，我们的婚姻生活、家庭生活、召会生活，就要蒙保守在的一里面（歌罗西书生命读经，七〇一至七〇三页）。

参读：歌罗西书生命读经，第四十七、五十二至五十三、五十五、五十八、六十三至六十五篇。

within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, the arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision. In the case of the brother offended by the elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him. This is Christ enthroned as peace ruling, deciding, and uttering the last word.

In order to have a proper Christian walk and preserve the church life, we need the arbitrating peace of Christ. Otherwise, there will be no way for friction to be dissolved. Only the heavenly Christ, the One who is interceding, ministering, and administrating, can solve our problems and resolve the friction.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ...All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace.

We need to allow the arbitrating peace of Christ to be enthroned in us first...If instead of praying for yourself to be ruled by the Lord, you ask Him to rule others, the Lord may say, "Let Me first set up My throne in you. Let Me rule you, subdue you, and make the final decisions for you." If we allow the enthroned peace of Christ to arbitrate in our hearts, our married life, family life, and church life will all be preserved in oneness. (Life-study of Colossians, pp. 564-566)

Further Reading: Life-study of Colossians, msgs. 47, 52-53, 55, 58, 63-65

第六周■周三

晨兴喂养

西三 16 “当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

提后三 16~17 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”

我们需要基督的平安作仲裁来保守我们在一里，使基督能对我们说话。然后我们需要让神的话居首位。如果我们这样作，我们就经历神话语的功用。

首先，神的话光照我们。…因着神的话满了光，并且光照我们，就使我们清楚许多事情。

其次，神的话是食物，满了滋养。这意思是说，神的话光照我们的时候，就滋养我们。

神的话也解我们的干渴。干渴比饥饿还要严重。…倘若我们没有水，我们简直活不了。

神的话〔也〕使我们刚强。基督徒所以软弱，乃因他们干渴，营养不良。又饥又渴的人无法刚强起来（歌罗西书生命读经，七一五、七〇九至七一〇页）。

信息选读

如果我们经历了神的话滋养我们、加强我们，我们不仅灵里刚强，魂里也是刚强的。换句话说，我们在心理上、在属灵上，都是刚强的。不仅如此，神的话甚至使我们的身体也强壮起来。…神的话在我的灵里，使我的灵刚强、喜乐。这种力量和喜乐，有助于我身体的健康。我们在灵里、在精神上喜乐

WEEK 6 — DAY 3

Morning Nourishment

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

2 Tim. 3:16-17 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.

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God.

First, the word of God enlightens us...Because God's word is full of light and it enlightens us, it can make us very clear about many different things.

Second, the word of God is food, full of nourishment. This means that God's word nourishes us while it enlightens us.

The word of God also quenches our thirst. Thirst is even more serious than hunger...If we do not have water, we simply have no way to live.

The word of God [also] strengthens us. Christians are weak because they are thirsty and undernourished. No one who is hungry and thirsty can be strong. (Life-study of Colossians, pp. 575, 571)

Today's Reading

If we experience the word of God nourishing us and strengthening us, we shall be strong not only in spirit, but also in our soul. In other words, we shall be strong psychologically as well as spiritually. Furthermore, God's word will even strengthen us physically...God's word in my spirit makes my spirit strong and happy. This strength and happiness help me to be healthy physically. It is a fact that when we are happy spiritually and psychologically,

的时候，我们的身体也健康，这乃是一个事实。…神的话使我们灵里刚强，也使我们魂里刚强。我们在灵里、在魂里得着加强，我们的身体就健康了。神的话是上好的良药，使我们刚强，并医治我们。

神的话也洗涤我们。神的话生机地、新陈代谢地洗涤我们的全人。

不仅如此，神的话也把我们建造起来。我们既是召会—身体—的肢体，就必须建造起来。我们都有怪僻，所以人就很难对付我们，更不用说把我们建造起来。然而，神的话能在里面摸着我们，使我们能在召会中建造起来。因着我们在自己里面都有怪僻，若不是基督的话住在我们里面，我们就无法这样建造起来。虽然基督的平安在我们里面作仲裁，但不是基督的平安把我们建造起来。这平安保守我们在正确的光景中，让神的话来完成建造的工作。…把我们建造起来的乃是基督的话。

…神的话越在我们中间释放出来，我们就越有建造。神的话也使人完备并完全。…婴孩在器官上是完备的，但在功用上还不完备。小孩子身体上的器官要合式地尽功用，就需要长大。完全总是借着长大而有的。小孩子越长大，他的功用就越完备、越完全。在属灵的经历上也是这样。我们既是基督身体上的肢体，就都该尽功用。但如果我们要尽功用，就必须先借着神的话得以完全。因为神的话滋养我们，我们就长大。然后借着长大，就产生功用。我们由神的话所得的滋养，使我们这些身体上的肢体得以完备并完全。因这缘故，我们说，神的话使我们完全。

神的话的确在美德的事上造就我们。我们越有神的话，就越有美德。我们的恩慈、忍耐、智慧、谦卑，都要因着神的话而加增（歌罗西书生命读经，七一〇至七一二页）。

参读：出埃及记生命读经，第五十九篇。

we shall be healthy in body. The word of God makes us strong in spirit and also in soul. Strengthened in spirit and soul, we shall be healthy in body. The word of God is the best cure; it strengthens us and it heals us.

The word of God also washes us. It washes our being organically and metabolically.

Furthermore, the word of God builds us up. As members of the church, the Body, we all need to be built up. Because we are peculiar, it is difficult for anyone to deal with us, much less to build us together. However, the word of God can touch us inwardly and make it possible for us to be built up in the church. Because we are peculiar in ourselves, we cannot be built up in this way unless the word of Christ inhabits us. Although the peace of Christ arbitrates within us, it is not the peace which builds us up. The peace keeps us in the proper situation for the building work to be done by God's word... It is the word of Christ which builds us up...The more the word of God is released among us, the more building up there will be.

The word of God also completes and perfects...A baby is complete in organs, but not in functions. In order for a child's bodily organs to function properly, the child needs to grow. Perfection always comes by the way of growth. The more a child grows, the more his functions are completed and perfected. The same is true in spiritual experience. As members of the Body, we all should function. But if we would function, we first need to be perfected by the word of God. Because God's word nourishes us, we have growth. Then through the growth, the functions come forth. The nourishment we receive from the word of God completes us and perfects us as members of the Body. For this reason, we say that the word of God perfects us.

The word of God truly edifies us in the matter of virtues. The more we have of the word of God, the more virtues we shall have. Our kindness, patience, wisdom, and humility will all be increased by the word of God. (Life-study of Colossians, pp. 571-573)

Further Reading: Life-study of Exodus, msg. 59

第六周■周四

晨兴喂养

诗一一九 54 “在我寄居的住所，你的律例成了我的诗歌。”

15 “我要默想你的训辞，看重你的道路。”

我们感谢主恢复祷读主话。现今我们必须往前到唱读神的话。…我们若真渴望被活的话浸透，使我们活基督，就需要跟随保罗在歌罗西三章十六节所提倡的实行。这就是说，我们必须让基督的话丰富地住在我们里面，不是单单凭着来自心思的知识，乃是凭着来自我们灵的各样智慧，包括歌唱和颂咏。…颂咏神的话包括默想这话，并享受这话。我们颂咏神的话时，就思想这话，默想这话，并享受这话，因此给这话更多的机会浸透我们。

我们若只读神的话，我们所读的那段话就不太有机会深入我们里面，并浸透我们这人。但我们若歌唱神的话，特别是颂咏这话，就将我们全人更完全地向话敞开，并给这话机会深入我们，并浸透我们。…在歌唱并颂咏神的话时，让我们运用我们的声音、我们的心思、我们的心和我们的灵。…我们若花一点时间歌唱主的话，就会觉得我们里面被这话充满并浸透。那么我们自然而然就会活基督（腓立比书生命读经，四二五至四二六、四二九页）。

信息选读

我们的光景若正常，每逢来到神的话面前，都该得着帮助，并且大得祝福。…圣经都是神的呼出（提后三 16）；因此，圣经的话就是神的气。再者，主耶稣是神的具体化身（西二 9），祂自己就称为话（约

WEEK 6 — DAY 4

Morning Nourishment

Psa. 119:54 Your statutes have become my songs of praise in the house of my pilgrimage.

15 I will muse upon Your precepts and regard Your ways.

We are thankful for the recovery of pray-reading the Word. Now we must go on to sing-read the Word of God. If we sincerely desire to be saturated with the living Word so that we may live Christ, we need to follow the practice advocated by Paul in Colossians 3:16. This means that we must let the word of Christ inhabit us in a rich way, not by mere knowledge from the mind, but by every kind of wisdom from our spirit, including singing and psalming...Psalming the Word includes musing upon it and enjoying it. As we psalm the Word, we dwell upon it, muse on it, and enjoy it, thereby giving more opportunity for the Word to saturate us.

If we only read the Word, there is little opportunity for the portion we read to sink into us and saturate our being. But if we sing the Word, and especially if we psalm it, we open our being more fully to the Word and give it the opportunity to sink into us and saturate us...In singing and psalming the Word of God, let us exercise our voice, our mind, our heart, and our spirit. If we take even a little time to sing the Word, we shall sense that we are inwardly filled and saturated with it. Then spontaneously we shall live Christ. (Life-study of Philippians, pp. 356-357, 359)

Today's Reading

If our condition is normal, we should be helped and very much blessed whenever we come to the Word of God...All Scripture is God-breathed (2 Tim. 3:16); therefore, the words of the Bible are God's breath. Furthermore, as the embodiment of God (Col. 2:9), the Lord Jesus is Himself called the Word (John

一 1、14，启十九 13)。因此，来到话面前就该等于来到神面前。…神的话包含神的一切所是。这就是神的话这样丰富、实际、活泼、光照人的原因。…倘若我们里面没有造成拦阻的难处，每当我们来到神的话面前，就该得着祝福。

你读神的话时，也许呼求主，切望从主有所得着。然而，在你里面也许有拦阻或阻挠。可能有一种罪缠累、掳掠并据有你。一面，你爱神的话。另一面，某种罪隐藏在你心里，而你不愿意主去对付它；这隐藏的罪会使你不能从神的话领受祝福。

我们若要从神的话得着祝福，首先必须对付我们的心，绝对且全心的归向主。…我们若对付我们的心，并对付我们与主之间消极的事物，我们的光景才可能正常。这样，我们就很可能从神的话得着帮助。

圣经要求于我们的，比其他的书更多。圣经要求我们谦卑自己，并且将我们的自信、自恃撇在一旁。我们来到神的话面前，需要祷告求主怜悯我们。…我们要学习祷告说，“主，怜悯我。我不要被任何事物遮蔽，我不要在你我之间有任何事物。主，求你使我们之间没有间隔。”这不仅该是我们的祷告，也该是我们向着主的态度。

我们来到主话面前，不该有任何自信。我们不该确信我们与主之间没有问题了。…虽然我们没有察觉，但我们与主之间仍然有许多问题。所以，我们需要在主面前谦卑自己。圣经说，“神敌挡狂傲的人，赐恩给谦卑的人。”（雅四 6）我们来到主的话面前若不谦卑自己，我们从主的话得帮助就要大受拦阻（出埃及记生命读经，八〇三、八〇五至八〇八页）。

参读：腓立比书生命读经，第四十至四十一篇。

1:1, 14; Rev. 19:13). Thus, coming to the Word should be the equivalent of coming to God...The Word of God contains all that God is. This is the reason the Word of God is so rich, substantial, living, and enlightening...Provided we have no problems within us which cause a hindrance, we should receive blessing whenever we come to the Word of God.

In reading the Word of God, you may cry out to the Lord and be desperate to receive something from the Lord. However, there may be hindrances or frustrations within you. There may be a certain sin that besets, captures, and possesses you. On the one hand, you love the Word of God. On the other hand, a certain sin may lie hidden in your heart, and you may not be willing for the Lord to deal with it. Such a hidden sin will prevent you from receiving blessing from the Word.

If we want to receive blessing from the Word of God, we must first deal with our heart and turn to the Lord absolutely and with our whole heart... If we deal with our heart and with the negative things between us and the Lord, our condition is likely to be normal. Then it is very possible that we shall receive help from the Word.

The Bible requires more of us than any other book. The Bible demands that we humble ourselves and put aside our self-confidence and self-assurance. In coming to the Word, we need to pray that the Lord will have mercy on us...Let us learn to pray, “Lord, have mercy on me. I don’t want to be covered by anything, and I don’t want to have anything between You and me. Lord, grant that there will be nothing between us.” This should be not only our prayer, but also our attitude toward the Lord.

In coming to the Word, we should not have any self-confidence. We should not presume to have the assurance that there are no problems between us and the Lord...Although we may not realize it, there may be still a number of problems between us and Him. Therefore, we need to humble ourselves before the Lord. The Bible says, “God resists the proud but gives grace to the humble” (James 4:6). If we do not humble ourselves in coming to the Word, we shall be greatly hindered in receiving help from the Word. (Life-study of Exodus, pp. 690, 692-694)

Further Reading: Life-study of Philippians, msgs. 40-41

第六周■周五

晨兴喂养

西四2“你们要坚定持续地祷告，在此儆醒感恩。”

二6~7“你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

我们是植物，生根于基督这真土壤里〔西二7〕。基督是我们生长的土地。不仅如此，基督也是我们长大所需要的一切。

神乃是借着进到我們里面，叫我們生长的。神越加到我們里面，就越使我們生长。…基督身体的长大在于我們里面神的生长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而叫我們生长。

神既然借着这种方式叫人生长，我们就需要花时间来吸取祂。…我们每天怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。…如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富（歌罗西书生命读经，三七一、五六七至五六八页）。

信息选读

既然今天我们的需要是被那灵充满并浸透，我们就必须来看，要经历那灵需要作些什么。主的话启示，在神一面，一切都预备好了。神预备好了，并且在等候我们。…我们需要作的第一件事就是到主面前去；要如此行，我们就需要学习如何确定并有效地接触主。我怕许多信徒祷告了多年，并花了

WEEK 6 — DAY 5

Morning Nourishment

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

We are plants rooted in Christ as the real soil [cf. Col. 2:7]. Christ is the earth in which we grow. Furthermore, Christ is all that we need for growth.

[God] gives the growth by getting into us. The more God is added to us, the more growth He gives...The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way.

Since God gives growth in this way, we need to take time to absorb Him... As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ...If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God. (Life-study of Colossians, pp. 298, 456)

Today's Reading

Since our need today is to be filled and saturated with the Spirit, we must consider what we need to do in order to experience the Spirit. The Lord's Word reveals that on God's side everything is ready. God is ready and is waiting for us...The first thing we must do is to go to the Lord. To do this we need to learn how to contact the Lord in a definite and prevailing way. I am afraid that many believers have been praying for a number of years and have

许多时间读主的话，却从来没有确定并有效能地接触主。

我们早晨与主同在的时间要成功，必须先作一件事。我们必须到主面前去，有一段确定的时间让祂鉴察我们、光照我们并遇见我们。我们必须特意、确定地到主面前去，与祂有这样一段时间。…我们若渴望作正常、活而属灵的基督徒，就必须这样到主面前去。我们若这样作，并且确定地被主遇见，…结果是我们会被圣灵充满，并且在我们的生活里会有很大的改变。我们会领悟作基督徒乃是要在灵里，并且基督徒的生活完全是在灵里的事（李常受文集一九六三年第四册，三八、四一页）。

我们祷告的时候，就进入至圣所，来到施恩的宝座前。…祷告乃是来到施恩宝座前的路。我们来到施恩的宝座前，就受怜悯，得恩典，满足我们应时的需要（参来四16）。我们来到施恩的宝座前祷告的时候，怜悯和恩典就像江河一样，在我们里面涌流，并供应我们。这是何等的赏赐！在祷告中得着恩典的水流，的确比我们的祷告得着答应还要重要。我们的祷告有没有得着答应是次要的，主要的乃是恩典如同江河从宝座流到我们里面。

要得着这恩典的江河，就要把我们属灵的电池充满属天的电流。属天的电流，神圣的电流，乃是三一神作恩典从宝座流到我们里面。这流带来说不出供应和享受。

今天基督徒所以软弱，原因就在于他们属灵的电池没有充电。他们因着缺少祷告，就缺少属天的传输。我们在一天的生活当中，必须一再充满神圣的电流。这的确是坚定持续祷告的赏赐（歌罗西书生命读经，七二二至七二三页）。

参读：接触主，在灵里被充满，并有正确的基督徒聚会，以完成神永远的定旨，第三章。

spent much time reading the Word but have never contacted the Lord in a definite and prevailing way.

In order for our morning time with the Lord to be successful, we must first do one thing. We must go to the Lord to have a definite time in which we allow Him to search us, enlighten us, and meet us. We must go to the Lord in a purposeful and definite way to have such a time...If we desire to be normal, living, and spiritual Christians, we must go to the Lord in this way. If we do this and are met by the Lord in a definite way,...the result will be that we will be filled with the Holy Spirit, and there will be a great change in our life. We will realize that to be a Christian is to be in the spirit and that the Christian life is absolutely a matter in the spirit. (CWWL, 1963, vol. 4, pp. 28, 31)

When we pray, we enter into the Holy of Holies and approach the throne of grace...Prayer is the way to come forward to the throne of grace. Coming forward to the throne of grace, we receive mercy and grace to meet our timely need [cf. Heb. 4:16]. When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Receiving the flow of grace in prayer is actually more important than having our prayers answered. Whether or not our prayer is answered is secondary. The primary thing is that grace flows like a river from the throne and into our being.

To receive this river of grace is to have our spiritual battery charged with heavenly current. The heavenly current, the divine electricity, is the Triune God as grace flowing out of the throne and into us. The supply and enjoyment this brings is unspeakable.

Christians today are weak because their spiritual batteries are not charged. Because they are short of prayer, they are short of the heavenly transmission. Again and again during the day, we need to be charged with the divine electrical current. This surely is a reward for persevering in prayer. (Life-study of Colossians, pp. 581-582)

Further Reading: CWWL, 1963, vol. 4, "Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose," ch. 3

第六周■周六

晨兴喂养

太二六 41 “要做醒祷告，免得入了试诱；你们的灵固然愿意，肉体却软弱了。”

弗六 18 “时时在灵里祷告，并尽力坚持，在这事上做醒，且为众圣徒祈求。”

虽然在宇宙中激烈进行的争战是在神与撒但之间，但与另一方也有牵连。这第三方包括神所拣选并救赎的人，他们是真正决定这场争战胜负的人。

为了要在神这一边与撒但争战，我们需要坚定持续地祷告。这种的坚定持续是必需的，因为整个世界的趋向都是远离神的。祷告乃是在堕落的宇宙中抵挡潮流。坚定持续地祷告就像逆水行舟。…无疑的，要这样坚定持续地划船或祷告，都需要极大的力量。…世界上有一股强大的潮流，敌挡神的旨意。我们这些与神站在一起的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告（歌罗西书生命读经，七一八至七一九页）。

信息选读

在你想要坚定持续地祷告以前，首先该为你的祷告生活和主办交涉，要确定地向主祷告说，“主，在祷告的事上，我向你是认真的。我呼天唤地作见证，从现在开始，我要有祷告的生活。我不要作一个不祷告的人，我要作一个祷告的人。”如果你没有向主有过这样的祷告，你就无法坚定持续地祷告。我们要对祂说，“主，我在这事上很迫切。我把自己献给你，好叫我有祷告的生活。主，保守我

WEEK 6 — DAY 6

Morning Nourishment

Matt. 26:41 Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.

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 concerning all the saints.

Although the battle raging in the universe is between God and Satan, another party is involved. This third party consists of God's chosen and redeemed people, the ones who will actually decide the outcome of the battle.

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. Persevering in prayer is like rowing a boat upstream...No doubt, to persevere in this way, either in rowing or in praying, requires a great deal of energy...There is a strong current in the world in opposition to the will of God. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer. (Life-study of Colossians, pp. 578-579)

Today's Reading

Before you try to persevere in prayer, you should first make a deal with the Lord concerning your prayer life. Pray to Him in a definite way and say, "Lord, I mean business with You about this matter of prayer. I call heaven and earth to witness that from this time forth I will have a life of prayer. I will not be a prayerless person. Rather, I will be a praying person." If you do not have such a prayer to the Lord, you will not be able to persevere in prayer. We need to say to Him, "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit

在祷告的灵里。如果我忘记了、忽略了，我知道你不会忘记。求你一再提醒我要祷告。”…我们都必须为着我们的祷告生活向主许愿。我们应当告诉主：“主，我知道如果我忘了所许的愿，你不会忘记。主，从一开始我就要清清楚楚地把责任交给你。主，不要让我过去，要提醒我祷告。”

我们为祷告和主办了这样的交涉以后，就该划出定时祷告的时间。比方说，你可以每天早晨留下十分钟。…我们的态度应当把祷告当作我们最重要的事，不让任何的事打岔。如果我们没有这种态度，我们的祷告生活就无法成功。不论我们每天必须作多少事，我们至少能在某些时段留下几分钟来祷告。早晨我们可以有一些祷告，然后中午、下班后以及晚间可以再有些时间祷告。我们在一天之内划出确定的时间，就能留下半个钟头来祷告了。

我们若要经历基督并活基督，就需要留在祷告的气氛里。…借着祷告，我们就被带进灵里，在灵里我们与主是一，并接受祂作我们的生命。这个经历太宝贵了，因此当我们这样享受时，我们不愿意停下来。我们喜欢留在灵里，与主是一。然而，只要我们祷告的时间过了，我们多半又回到天然生活的方式里。我们不再在祷告的气氛里，反而又自动地开始竭力想要圣别、属灵、得胜。每当我们失败了，我们就悔改，向主认罪，决心重头再来一遍。这不是过基督徒生活的路。相反的，我们日常的生活应当与我们在真正祷告里的经历一样。当我们把自己祷告到灵里，我们就与主是一，享受祂的同在，并且自然而然地活祂。我们用不着努力，就能圣别、属灵且得胜；我们没有难处，也没有挂虑（歌罗西书生命读经，七二〇至七二一、四一五至四一六页）。

参读：长老训练第六册，第十章。

of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer.”...We all need to make a vow to Him concerning our prayer life. We should tell the Lord, “Lord, I know that if I forget this vow, You will not forget it. From the very beginning, Lord, I want to clearly hand the responsibility over to You. Lord, don’t let me go. Remind me to pray.”

After we make such a deal with the Lord concerning prayer, we should set aside definite times for prayer. For instance, you may reserve ten minutes every morning...Our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it. If we do not have this attitude, we shall not be able to have a successful prayer life. No matter how many things we have to do each day, we can reserve at least a few minutes here and there for prayer. We may pray a little in the morning. Then again at noon, after work, and in the evening we may have other times for prayer. By setting aside definite times during the day, we may be able to have a half hour reserved for prayer.

If we would experience Christ and live Him, we need to remain in an atmosphere of prayer...By prayer we are brought into the spirit, where we are one with the Lord and take Him as our life. This experience is so precious that when we are enjoying it, we do not want it to end. We like to remain in spirit to be one with the Lord. However, as soon as our time of prayer is over, most of the time we revert to our natural way of living. We are no longer in an atmosphere of prayer. Automatically we begin to try once again to be holy, spiritual, and victorious. Whenever we fail, we repent, confess to the Lord, and resolve to try again. This is not the way to live the Christian life. On the contrary, our daily living should be the same as our experience in genuine prayer. When we pray ourselves into the spirit, we are one with the Lord, we enjoy His presence, and we spontaneously live Him. Without exerting any effort, we are holy, spiritual, and victorious. We have no problems and no anxieties. (Life-study of Colossians, pp. 579-580, 334)

Further Reading: CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” ch. 10

第六周诗歌

588

读 经 — 从主话得喂养

6 6 8 6 (英 812)

F 大调

3/4

3 3 3 | 4 - 1 | 3 - - | 5 4 3 | 2 - 3 | 2 - - |
 一 主啊, 我来就你, 我心饥渴要你!
 3 4 6 | 5 - 3 | 3 - 2 | 4 - 2 | 1̇ 7̇ 1 | 3 - 2 | 1 - - ||
 深愿在此吃你喝你, 享受你自己。

- 二 得见你的面目, 乃是我心所慕!
 甚愿在此与你接触, 灵里得着饱足。
- 三 你的荣耀面光, 我心何等欣赏!
 真愿留此不再他往, 一直向你瞻仰。
- 四 在这交通里面, 你是我的恩典!
 使我心欢, 使我灵满, 全人进入平安。
- 五 还要在此等候, 还要向你寻求!
 读经、祷告交替不休, 直到被你浸透!

WEEK 6 — HYMN

I come to Thee, dear Lord

Study of the Word — Feeding on the Word

812

1. I come to Thee, dear Lord, My heart doth thirst for Thee;
 Of Thee I'd eat, of Thee I'd drink. En - joy Thee tho - rough - ly.

2. Just to behold Thy face,
 For this my heart doth cry;
 I deeply long to drink of Thee
 My thirst to satisfy.
3. Thy glorious, radiant face
 My heart delights to see;
 Here I'd abide and ne'er depart,
 Beholding constantly.
4. In such a fellowship
 Thou, Lord, art grace to me;
 My heart and spirit gladdened, filled,
 I enter rest in Thee.
5. Lord, I would linger here,
 Still seeking after Thee,
 Continue in the Word and prayer
 Till Thou dost flow thru me.

第七周

经营包罗万有的基督—
“流奶与蜜之地”—
并将基督的富余
带到召会聚会中，
为着展览基督并团体地敬拜神

R. K. 诗歌：624

读经：申八7～10，十二6～7、11～12、18

【周一】

壹 我们这些在基督里的信徒，已经被基督领进祂自己这由迦南地所预表的美地，就需要经营基督—林前一30，西一12：

一 以色列人进入并据有迦南地，得着他们所分得的分以后，就经营那地—申八7～10，十二6～7、11～12、18：

- 1 他们肯不肯经营那地，是个严肃的问题；他们必须在那地上经营耕种。
- 2 这一幅图画说出，我们该如何殷勤地经营基督，使我们能享受祂包罗万有的丰富—弗三8，一7，林前五58，腓三10。

Week Seven

**Laboring on the All-inclusive Christ—
“a Land Flowing with Milk and Honey”—
and Bringing the Surplus of the Riches of Christ
to the Meetings of the Church for an Exhibition
of Christ and the Corporate Worship of God**

R. K. Hymns: 864

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18

§ Day 1

I. As believers in Christ who have been led by Christ into Himself as the good land typified by the land of Canaan, we need to labor on Christ—1 Cor. 1:30; Col. 1:12:

A. After the people of Israel entered into and possessed the land of Canaan and received their allotted portion, they labored on the land—Deut. 8:7-10; 12:6-7, 11-12, 18:

1. Whether or not they were willing to labor on the land was a serious matter; they had to labor on and cultivate the land.
2. This is a picture of how we need to labor diligently on Christ so that we may enjoy His all-inclusive riches—Eph. 3:8; 1:7; 1 Cor. 15:58; Phil. 3:10.

二 我们进入那作美地的基督以后所过的生活，乃是经营基督的生活—西一 12，罗十五 16，林前十五 10：

- 1 我们这些主的子民是活在包罗万有的基督里，需要在每一处境中经营基督、寻求基督并享受基督—西一 12，三 1、4、10～11。
- 2 我们在一块很肥美的地上，但是我们若不在其上经营，就没有出产可以给我们经历并享受—弗一 7，二 7，三 8，林前十五 58。

【周二】

三 虽然我们需要经营基督这地好出产基督，但我们需要领悟，不是我们出产基督，乃是基督借着我们的经营而在我们里面生产祂自己—腓二 13，弗三 17，西三 15～16：

- 1 我们都需要经营基督，并让基督给我们许多的出产，然后我们对基督就会有丰富的经历—弗三 8，腓四 19。
- 2 对基督的收成乃是我们所经营并收成的基督—三 10。

四 每天早晨我们需要祷告，向主求当天的一分恩典，并将自己奉献给主，目的是要在祂身上经营，好经历并享受祂—罗十二 1～2，十五 16。

五 在一整天之中，我们要维持我们与主的交通，借此接触祂，在祂身上经营，应用祂，经历祂并享受祂—约十五 4～5、11，十六 22，彼前一 8。

【周三】

六 要经营基督、经历基督并出产基督，关键乃是操练我们的灵—提前四 7：

B. The life we live after entering into Christ as the good land is a life of laboring on Christ—Col. 1:12; Rom. 15:16; 1 Cor. 15:10:

1. As the Lord's people who are living in the all-inclusive Christ, we need to labor on Christ, seeking Christ and enjoying Christ in every situation—Col. 1:12; 3:1, 4, 10-11.
2. We are in a very rich land, but if we do not labor on it, there will be no produce for us to experience and enjoy—Eph. 1:7; 2:7; 3:8; 1 Cor. 15:58.

§ Day 2

C. Although we need to labor on Christ as the land to produce Christ, we need to realize that it is not we who produce Christ but Christ who produces Himself in us through our labor—Phil. 2:13; Eph. 3:17; Col. 3:15-16:

1. We all need to labor on Christ and let Christ give us much produce; then we will have rich experiences of Christ—Eph. 3:8; Phil. 4:19.
2. The harvest of Christ is the Christ on whom we have labored and have reaped to be our harvest—3:10.

D. Every morning we need to pray, asking the Lord for the day's portion of grace and consecrating ourselves to the Lord for the purpose of experiencing and enjoying Him by laboring on Him—Rom. 12:1-2; 15:16.

E. Throughout the day we need to maintain our fellowship with the Lord and thereby contact Him, labor on Him, apply Him, experience Him, and enjoy Him—John 15:4-5, 11; 16:22; 1 Pet. 1:8.

§ Day 3

F. Exercising our spirit is the key to laboring on Christ, experiencing Christ, and producing Christ—1 Tim. 4:7:

- 1 经营基督的路乃是操练我们的灵以接触那灵，就是作美地之包罗万有基督的实际—加三 14。
 - 2 在一整天之中，在每个处境和我们一切的环境中，我们应当操练我们的灵接触主并经历祂—提前四 7，罗八 4，林前六 17，腓四 11～13。
- 七 我们经营基督这美地，是借着运用心而对主有信心并爱主，也是借着操练灵接触主并接受包罗万有赐生命之灵的分赐，这灵乃是基督这美地的实际—林后三 16，十三 14，加三 14。

【周四】

贰 作为包罗万有之基督的预表，迦南美地乃是“流奶与蜜之地”—出三 8、17，三三 3，利二十 24，民十三 27，十四 8，申六 3，二六 9、15，二七 3，书五 6：

一 奶与蜜都是两种生命—植物生命和动物生命—调和而产生的：

- 1 在申命记八章八节，蜜是和植物—小麦、大麦、葡萄树、无花果树、石榴树、橄榄树—摆在一起。
- 2 在三十二章十四节，奶是和动物—牛、羊—摆在一起。
- 3 蜜多是和植物生命有关的，而奶大部分是联于动物生命：
 - a 这两种生命调和在一起，蜜蜂就从花蜜产生蜜。
 - b 奶也是动物和植物两种生命的产品，但它主要是属于动物生命，是牛羊（动物生命）吃草（植物生命）

1. The way to labor on Christ is to exercise our spirit to contact the Spirit, the reality of the all-inclusive Christ as the good land—Gal. 3:14.
2. Throughout the day, in every situation and in all our circumstances, we should exercise our spirit to contact the Lord and experience Him—1 Tim. 4:7; Rom. 8:4; 1 Cor. 6:17; Phil. 4:11-13.

G. We labor on Christ as the good land by exercising our heart to have faith in the Lord and to love the Lord and by exercising our spirit to contact the Lord and to receive the dispensing of the all-inclusive life-giving Spirit, the reality of Christ as the good land—2 Cor. 3:16; 13:14; Gal. 3:14.

§ Day 4

II. **As a type of the all-inclusive Christ, the land of Canaan is "a land flowing with milk and honey"—Exo. 3:8, 17; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 26:9, 15; 27:3; Josh. 5:6:**

A. Milk and honey are produced out of the mingling of two kinds of lives—the vegetable life and the animal life:

1. In Deuteronomy 8:8 honey is put together with the plants—the wheat, the barley, the vine, the fig tree, the pomegranate, and the olive tree.
2. In Deuteronomy 32:14 milk is put together with the animals—the cattle and the flock.
3. For the most part honey has to do with the plant life, and the greater part of milk is related to the animal life:
 - a. When these two lives are mingled together, honey is produced by bees from the nectar of flowers.
 - b. Milk is also a product of both the animal life and the vegetable life, but it belongs mainly to the animal life; it is produced from grazing in the

所产生的。

【周五】

二 奶与蜜是动物生命和植物生命二者的调和，表征基督生命的两方面—救赎的一面和生产的一面—八 8，三二 13 ~ 14:

- 1 植物生命是生产并繁生的生命；这生命表征基督生产并繁生的生命—约十二 24。
- 2 动物生命表征基督救赎的生命—六 54 ~ 55。
- 3 基督的生命救赎这一面是为着我们法理的救赎，基督的生命生产这一面是为着我们生机的拯救—一 29，十二 24，后二 7，罗五 10。
- 4 主筵席的表记之物，表征基督的生命救赎与生产这两面，为着神完整的救恩—太二六 26 ~ 28，林前十 17。
- 5 奶与蜜说出基督生命的美善与甘甜—弗五 2，腓四 18：
 - a 我们同时经历并享受基督作植物生命和动物生命二者时，就领悟主对我们是何等美善、甜美且丰富。
 - b 我们感觉基督的丰富与甜美—奶的美善与蜜的甘甜。
- 6 我们享受基督作流奶与蜜之地，就被祂这奶与蜜所构成—“我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶”—歌四 11 上，弗四 29，西四 6。

【周六】

叁 每天我们该在基督身上经营，好得着富余、

pasture (vegetable life) by the cattle and the flock (animal life).

§ Day 5

B. Milk and honey, which are the mingling of both the animal life and the vegetable life, signify two aspects of the life of Christ—the redeeming aspect and the generating aspect—8:8; 32:13-14:

1. The vegetable life is the life that generates and multiplies; this life signifies the generating and multiplying life of Christ—John 12:24.
2. The animal life signifies the redeeming life of Christ—6:54-55.
3. The redeeming aspect of Christ's life is for our judicial redemption, and the generating aspect of Christ's life is for our organic salvation—1:29; 12:24; Rev. 2:7; Rom. 5:10.
4. The symbols of the Lord's table signify the redeeming and generating aspects of Christ's life for God's complete salvation—Matt. 26:26-28; 1 Cor. 10:17.
5. Milk and honey speak forth the goodness and sweetness of the life of Christ—Eph. 5:2; Phil. 4:18:
 - a. When at the same time we experience and enjoy Christ as both the vegetable life and the animal life, we realize how good, sweet, and rich the Lord is to us.
 - b. We sense the richness and the sweetness of Christ—the goodness of the milk and the sweetness of the honey.
6. By enjoying Christ as the land of milk and honey, we will be constituted with Him as milk and honey—"Your lips drip fresh honey, my bride; / Honey and milk are under your tongue"—S. S. 4:11a; Eph. 4:29; Col. 4:6.

§ Day 6

III. Daily we should labor on Christ to have a surplus, a harvest,

收成，带到召会的聚会，为着团体地敬拜父神—申十二 6，林前十四 26，约四 23 ~ 24，申十六 15 ~ 16:

- 一 在那地的生活，乃是一个满了享受基督的生活；这享受是个人的，也是与神的子民集体的—八 7 ~ 10。
- 二 在美地的生活乃是经营基督、出产基督、享受基督、与别人分享基督并且把基督献上给神，使神能与我们同享基督的生活：
 - 1 这样的享受并分享基督，就是对整个宇宙展览基督—后十九 7。
 - 2 这对于神是敬拜，对于仇敌是羞辱—约四 23 ~ 24。
- 三 愿我们在基督身上殷勤经营，使我们的手装满了祂，然后来到召会的聚会，与神的儿女们并与神自己一同享受这位丰富又荣耀的基督—林前十四 26，约四 23 ~ 24。
- 四 每逢我们来到擘饼聚会纪念主并敬拜父，我们不该空手而来；我们来的时候，必须双手满带着基督的出产—申十六 15 ~ 16：
 - 1 带着基督来敬拜神，乃是与所有神的儿女一同集体地来敬拜祂，彼此分享基督，并与神同享基督—林前十四 26。
 - 2 我们必须出产够多的基督，以致有富余可与别人分享，且把最好的出产献上给父神，使祂喜乐、喜悦并满足—申十五 11，十八 3 ~ 4，十二 11。

to bring to the church meetings for the corporate worship of God the Father—Deut. 12:6; 1 Cor. 14:26; John 4:23-24; Deut. 16:15-16:

- A. The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people—8:7-10.
- B. The life in the good land is a life of laboring on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us:
 1. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe—Rev. 19:7.
 2. This is a worship to God and a shame to the enemy—John 4:23-24.
- C. May we be diligent to labor on Christ, to have our hands filled with Him, and then come to the church meetings to enjoy this rich and glorious Christ with God's children and with God Himself—1 Cor. 14:26; John 4:23-24.
- D. Whenever we come to the Lord's table meeting to remember the Lord and worship the Father, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-16:
 1. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.
 2. We need to produce enough of Christ so that there will be a surplus to share with others and offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.

第七周■周一

晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

二 7 “在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

今天我们的问题，就是如何享受基督，经历基督。神已经把我们摆在基督里，如同以色列人进了迦南地，每人都分得了一块地。然而我们肯不肯经营，实在是个严肃的问题。如果我是个懒惰的以色列人，既不早起，也不好好作工，我这块地必定荒凉，整年都没有收成。等五旬节、住棚节到了，别人都是大捆、小捆的带去敬拜神，我却两手空空。不仅没有祭物可以献给神，连自己都吃不饱，真是可怜。同样的，今天你我都有一分基督，你有一分基督，我也有一分基督。然而我早晨若是不亲近主，整天不和主来往，不享受主，对主没有经历，我就会是极其贫穷的人。反之，我若肯好好与主有交通，早晨享受主，白天经历主，在难处中也经历主，我里面就会有許多基督的成分（李常受文集一九七〇年第三册，五一六至五一七页）。

信息选读

那么我们到底需要一种什么生活，才能享受那美地呢？第一，这生活必须是一种在基督身上经营的生活。…我们这些神的百姓活在包罗万有的基督里面，应该只有一种实业—基督。基督就是我们的实业，我们必须要在祂身上经营。

WEEK 7 — DAY 1

Morning Nourishment

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

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

Our need is to learn how to enjoy and experience Christ. God has placed us in Christ. The children of Israel entered into the land of Canaan and were each allotted a portion of the land. Whether or not they were willing to labor on the land was a serious matter. If an Israelite was lazy and did not rise early to diligently labor, his plot of land would be desolate, and he would not have a harvest at the end of the year. When it was time for the Feast of Pentecost or the Feast of Tabernacles, others would go to worship God with bundles of produce, but he would be empty-handed...[and] also starve. What a pitiful sight that would be! Similarly, as believers, we each have a portion of Christ. You have a portion of Christ, and I have a portion of Christ. If we do not draw near to the Lord in the morning and we do not talk with Him, enjoy Him, or experience Him during the day, we will be very poor. However, if we are diligent to fellowship with the Lord by enjoying Him in the morning and experiencing Him during the day and especially during difficult times, we will have the element of Christ within us. (CWWL, 1970, vol. 3, “Being Delivered from Religious Rituals and Walking according to the Spirit,” p. 369)

Today's Reading

What then is the life we need to enjoy the good land? It is a life first of all of laboring on Christ...We who are the Lord's people living in the all-inclusive Christ should have one industry—Christ. Christ is our industry. We must labor on Him.

你们作学生的人必须看见并经历，连你在读书的时候，你都该在基督身上作工。…你们开大卡车的司机必须看见，开车子不是你真正的职业，你真正的事业乃是基督，你必须不断在祂身上工作。你们作家庭主妇的必须看见，你们真正的工作并不是照顾你们的家和家里的人，乃是基督！你是不是每时刻都在基督身上作工呢？你们有没有在每一个处境中享受祂并经历祂呢？

得着那美地以后的生活，乃是一个经营基督的生活。这一个生活是把基督当作我们的实业，把祂大量的出产。我们是替“基督股分公司”作事，天天我们都是出产基督。…我们是栽种基督，出产基督。我们是昼夜殷勤地在基督这块田地上耕种。我们是快乐地作工，这工作对于我们乃是一个安息。

请想想看，当以色列百姓占得那地，征服所有的仇敌之后，…他们就是经营那地。他们耕地、撒种、浇水、栽种葡萄树、修剪各种树木。这些都是享受那地所必须有的工作。这一幅图画说出，我们该如何在基督身上殷勤作工，使我们能享受祂那包罗万有的丰富。…我们必须在祂身上作工，才能出产祂的丰富。我们已经看见，那美地在许多方面是多么丰富。但是若不在其上经营，怎能将这些丰富显出并大量的出产呢？得着这位丰富的基督是一件事，一直在祂身上经营又是另外一件事。

我们必须耕属灵的田地，必须撒属灵的种子；我们必须浇灌属灵的树木—每时刻。我们不能倚靠别人来替我们作；我们必须自己动手，否则就无法作成。姊妹们，你今天早上祷读过主的话没有？弟兄们，今天你接触了主几次？这就是今日的情形。我们不耕种基督。我们有一块很肥美的地，但是我们却不在其上作工；所以就没有出产。我们的资源的确是丰富，而在出产上却是贫穷（包罗万有的基督，二〇六至二〇九页）。

参读：实行召会生活的生命与道路，第十四章。

You who are students must realize and experience even while studying that you are working on Christ...You who are truck drivers must realize that truck driving is not your real occupation; your real business is Christ; you must be working on Him continually. You who are housewives must know that your real work is not caring for your home and your family but Christ. Are you working on Christ all the time? Are you seeking to enjoy Him and experience Him in every situation?

The life after the possession of the good land is a life of laboring on Christ. It is a life of making Christ our industry and producing Him in mass production. We are working for "Christ Incorporated," and day by day we are producing Christ...We are Christ growers and Christ producers. We are working diligently day and night on the farm of Christ. Yet we are working happily, and our work is such a rest to us.

Consider the people of Israel after they occupied the good land and all their enemies were subdued...They simply labored on the land. They tilled the ground, sowed the seed, watered the plants, nurtured the vines, and pruned the trees. These were all necessary tasks for the enjoyment of that piece of land. It is a picture of how we must work diligently on Christ that we may enjoy His all-inclusive riches...We must work on Christ to produce His riches. We have seen how rich that good land is in so many aspects, but without laboring on it, how could its riches be brought forth and abundantly produced? To have this rich Christ is one thing, but to continually labor on Him is another.

We must till our spiritual ground; we must sow the spiritual seed; we must water the spiritual plants—all the time. We cannot rely upon others to do it for us; we must do it ourselves, or it will never be done. Sisters, have you pray-read the Word this morning? Brothers, how many times have you contacted the Lord today? This is the situation. We do not cultivate Christ. We have a very rich land, but we do not work on it, so there is no produce. We are indeed rich in resource but poor in produce. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 342-344)

Further Reading: CWWL, 1963, vol. 4, "The Life and Way for the Practice of the Church Life," ch. 14

第七周■周二

晨兴喂养

腓二 13 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

西三 15～16 “又要让基督的平安在你心里作仲裁，…且要感恩。…让基督的话丰丰富富地住在你们里面…”

神邀请祂一切的子民聚在一起，然而神自己不烹调。虽然神不烹煮食物，但祂已经赐给食物。神终年赐下阳光、空气和雨水，借此已赐给他们食物，…一切都已赐下，但他们需要与神合作，以得着出产。然后出产成为十分取一之物，而十分取一之物被带来回应神的邀请。每个人都受邀请到神的家。每个人都来到家中喂养父，并使祂满足。这是何等喜乐的时刻！

这一切都必须是基督。当我们聚在一起，该这样带着基督而来。…你带多少基督到聚会里，在于你出产多少基督，生长多少基督。你必须经营基督这地，好叫你能出产基督。实际上，不是你出产基督，乃是基督借着你的经营而出产祂自己。今天可怜的事乃是：基督徒这些神所救赎的子民，都空手来聚集（李常受文集一九八二年第一册，六四二至六四三页）。

信息选读

我相信到目前为止，我们已摆出一幅清楚的图画，说到我们该如何聚在一起。聚会是正确的召

WEEK 7 — DAY 2

Morning Nourishment

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

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Col. 3:15-16 And let the peace of Christ arbitrate in your hearts...; and be thankful. Let the word of Christ dwell in you richly...

God invited all His people to come together, yet God did not cook. Although God did not cook the food, He had given the food already. He had given them the food by sending the sunshine, the air, and the rain year round...All the things were sent, but they needed to cooperate with God to have the produce. Then the produce became the tithes, and the tithes were brought to answer God's invitation. Everyone was invited to God's home. Everybody came home to feed the Father and to satisfy Him. What a happy time this was!

All of this must be Christ. When we come together, we should come with Christ in this way...How much Christ you bring to the meeting depends upon how much Christ you produce, how much Christ you have grown. You have to labor on Christ as the land so that you can produce Christ. Actually, it is not that you produce Christ but that Christ produces Christ Himself through your labor. The poor thing today is that the Christians as God's redeemed people all come together empty-handed. (CWWL, 1982, vol.1, "Experiencing Christ as the Offerings for the Church Meetings," p. 510)

Today's Reading

I believe that thus far we have presented a clear picture of how we should come together. Meeting is the proper church life. Meeting is the practical

会生活，聚会是实行的召会生活。我们没有这种聚会，就没有实行的召会生活。我们所有的，可能只是一种组织，同一些社交活动。但正确的召会生活该是聚会生活。我们来聚会以前，必须经营基督。我们必须收获基督；我们必须收取一些基督，好叫我们来聚会的时候，充满着基督而来（李常受文集一九八二年第一册，六四三页）。

每一天早晨你必须这样祷告：“主啊，我又一次把自己献上给你，不是来为你作工，乃是来享受你。”你必须把自己真诚地奉献给神，只为着一个简单的目的，就是享受并经历祂，此外再无其他别的目的。从你早晨醒过来的那一个时刻，你就必须说，“主啊，我在这里。我把自己献上来享受你。求你使我从这时候开始，在这一整天之中，在每一处境中，经历并应用你。我不是为明天求什么，我乃是向你求恩典，使我今天能享受你。求你指示我，使我看见该如何耕地、撒种并浇灌主的植物。”在这一整天中的每一时刻，你要维持你与主的交通。你就必实际地活在主里面，在祂身上经营，应用祂，享受祂。你若是这样作的话，试想看你的“田地”将如何丰收，如何美丽。…当主日来到，你和所有的圣徒一同去敬拜神的时候，你就能说，“我现在去朝见我的神；我要去敬拜我的主。我去并不是空手而去，乃是双手满了基督。我有余剩的丰富，而且在我的右手中有为我亲爱的主所保留最好的一分。”…当聚会开始的时候，你已准备好从你为主的储藏中向祂献上祷告和赞美。这是你余剩丰富中最好的部分，你与所有的圣徒欢乐地献给神，作祂的享受和满足。你已经收割了足够的基督，为着自己，为着缺乏的人，和为着主。不仅如此，你还能将相当可观的一部分留起来，为着你将来的日子之用（包罗万有的基督，二一一至二一二页）。

参读：李常受文集一九六八年第二册，在生命里长大并服事主，以建造召会作主的见证，第四章。

church life. Without this kind of meeting, we do not have the practical church life. What we have might be just a kind of organization with certain communal activities. But the proper church life should be a meeting life. Before coming to the meeting, we must be laboring on Christ. We must reap Christ. We must have gathered some amount of Christ so that when we come to meet, we come filled with Christ. (CWWL, 1982, vol. 1, “Experiencing Christ as the Offerings for the Church Meetings,” pp. 510-511)

Every morning you need to pray, “Lord, I consecrate myself once more to You, not to work for You but to enjoy You.” You must consecrate yourself sincerely to the Lord for the simple purpose of enjoying and experiencing Him—nothing more. From the moment you awake in the morning, you need to say, “Lord, here I am. I give myself to enjoy You. Grant me through the entire day, from this moment on, to experience and apply You in every situation. I am not asking for anything tomorrow. I am asking for grace to enjoy You today. Show me how to till the ground, sow the seed, and water the plants of the Lord.” Moment by moment through the whole day you will maintain your communion with the Lord. You will live practically in the Lord, laboring on Him, applying Him, and enjoying Him. If you do this, consider how fruitful and how beautiful your “farm” will be...When the Lord’s Day comes, and you go to worship the Lord with the saints, you will be able to say, “I am going now to see my God; I am going to worship my Lord. I will not go with empty hands but with hands full of Christ. I have a surplus, and in my right hand is the best part reserved for my dear Lord.”...When the meeting begins, you are well prepared to offer your prayers and praises to the Lord from your reserve for Him. This is the best of your surplus, and with the saints you joyfully render it to the Lord for His enjoyment and satisfaction. You have reaped enough of Christ for yourself, for the needy ones, and for the Lord. You have furthermore put aside a considerable portion that will stand you in good stead in future days. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 345-346)

Further Reading: CWWL, 1968, vol. 2, “Growing in Life and Serving the Lord for the Building Up of the Church as His Testimony,” ch. 4

第七周■周三

晨兴喂养

约四 24 “神是灵；敬拜祂的，必须在灵和真实里敬拜。”

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

很可惜的是，许多基督徒不知道他们有灵。…很少人知道如何运用他们的灵，并如何区别他们的灵与魂（来四 12）。因此，他们不能将神所寻找真实的敬拜献给祂。

无论我们走在街上，或在家里，或在召会的会所里，只要我们运用我们的灵，我们就是在敬拜神。…今天对神真实的敬拜，不是在某个地方敬拜，乃是在我们的灵里接触神。只要我们在我们的灵里，只要我们运用我们的灵，我们就在敬拜神。

我们若每天在作我们美地的基督身上劳苦，学习在我们的家庭、学校、工作里经历祂，我们就会有许多基督的丰富，并会满了基督。然后每当我们来到召会的聚会中，我们就会带着基督而来，并与别人分享基督（李常受文集一九六四年第一册，五一〇、五一二、五一九页）。

信息选读

我们在操练灵时，必须学习最重要的功课，就是不注意任何从魂来的事物。我们不可注意自己的思想、情感、偏好等等；也不该在意我们的环境、情形和发生在我们身上或周遭的事。我们不必注

WEEK 7 — DAY 3

Morning Nourishment

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

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Regrettably, many Christians do not know that they have a spirit, much less...how to exercise their spirit and how to differentiate their spirit from their soul (Heb. 4:12). Thus, they are unable to render to God the true worship that He seeks.

Whether we are walking on the street or are at home or in the church meeting hall, as long as we are exercising our spirit, we are worshipping God...The genuine worship of God today is not a matter of worshipping in a certain place but a matter of contacting God in our spirit. As long as we are in our spirit, and as long as we exercise our spirit, we are worshipping God.

If we labor on Christ as our good land every day, learning to experience Him in our family, our school, and our job, we will have many riches of Christ and will be full of Christ. Then whenever we come to a church meeting, we will come with Christ and will share Christ with others. (CWWL, 1964, vol. 1, pp. 391-392, 397)

Today's Reading

The most important lesson we need to learn in exercising our spirit is to not pay attention to anything that comes from our soul. We must not care for our thinking, our emotions, our preferences, and so forth. Neither should we care for our environment, our situation, or the things that are happening to

意这些事，倒要单单专注于我们灵里深处的感觉。忘却一切并专注于我们灵里的感觉，就是操练我们的灵。

我们不可能避免环境中许多发生在我们身上的事，但我们不该被这些事霸占。虽然我们天然的倾向就是容易受各种事物的打岔，我们却该留意灵中内里的感觉。例如：假使我的妻子生病了，我可以为她祷告，却不该被她的情形打岔。我要在灵里敬拜神，就必须学习不被我妻子的病情霸占，只顾到我灵里深处的感觉。可能当我的心思和情感被牵引着要为我妻子祷告，我灵里的感觉却指示我为某个城市的召会祷告。

我们寻求在灵之外的任何部分里敬拜神，就是错的。我们必须学功课，不管自己的环境和景况。当我们来聚会时，必须借着注意我们灵里的感觉过于魂里的感觉来操练我们的灵。我们若这样作，可能会发现我们深处的感觉是要赞美主，不管其他一切事。我们操练灵，就不在意我们的环境、家庭、成功和失败，而被带到诸天界里。我们在灵里可以宣告：“阿利路亚，赞美主，基督得胜！”那些被配偶搅扰、因好消息而兴奋、面对内心难处的人，会随着我们的赞美而受激励，宣告说，“阿们，赞美主！”若所有的圣徒都这样操练他们的灵，聚会就被带进灵里，圣徒们就在灵里敬拜神。…这是我们聚会该走的路。然而，大多数时候，这不是我们的实行。这就是我们迫切需要学这功课的原因。敬拜神必须在灵里，并操练我们的灵。我们需要不管我们的环境、感觉、思想、观念，单单留意我们全人里面最深处感觉——我们灵里的感觉（李常受文集一九六五年第二册，五一至五三页）。

参读：李常受文集一九七〇年第三册，八六至一〇七页；一九六七年第一册，五九至七三页；一九七〇年第二册，六〇一至六二六、六八七至六九六、七二五至七三七页。

us or around us. Instead of paying attention to these things, we must simply pay attention to the deep sense in our spirit. To forget about all else and pay attention to the sense in our spirit is to exercise our spirit.

It is impossible for us to avoid many things that happen to us in our environment. However, we should not be occupied by these things. Although our natural inclination is to be distracted by various things, we should instead give heed to the inner feeling in our spirit. For instance, if my wife becomes ill, although I may pray concerning her, I should not be distracted by her situation. In order to worship God in my spirit, I must learn not to be preoccupied by my wife's illness but simply take care of the feeling deep in my spirit. It may be that while my mind and emotion are drawn to pray for my wife, the sense in my spirit will direct me to pray for a church in a particular city.

It is wrong for us to seek to worship God in any part of our being other than our spirit. We must learn the lesson of forgetting about our environment and our circumstances. When we come to a meeting, we must exercise our spirit by taking care of the sense in our spirit rather than the sense in our soul. If we do this, we may discover that we have the deep sense to praise the Lord and forget about everything else. When we exercise our spirit, we forget about our environment, our family, our successes, and our failures and are brought into the heavenlies. In the spirit we may declare, "Hallelujah! Praise the Lord! Christ is Victor!" Following our praise, those who are troubled by their spouses, encouraged by good news, and facing inward turmoil may be encouraged to declare, "Amen! Praise the Lord!" When all the saints exercise their spirit in this way, the meeting is brought into the spirit, and the saints worship God in spirit. This is the way that we should take in the meetings. For the most part, however, this is not our practice. This is why we are in such great need of learning this lesson. Worshipping God is a matter that must be in spirit and in the exercise of our spirit. We need to forget our environment with our feelings, thoughts, and concepts and simply take care of the deepest sense in our being—the sense in our spirit. (CWWL, 1965, vol. 2, pp. 38-40)

Further Reading: CWWL, 1967, vol. 1, pp. 47-57; CWWL, 1970, vol. 2, pp. 451-469, 518-523, 547-555; CWWL, 1970, vol. 3, pp. 57-69

第七周■周四

晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追溯不尽的丰富，当作福音传给外邦人。”

出三 8 “我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地…”。

美地乃是流奶与蜜之地。你能告诉我，奶与蜜是属于哪一界的生命么？它们是属于动物的生命，或是属于植物的生命？请注意圣灵在圣经里给它们安排的次序。在申命记八章八节，蜜是和植物摆在一起的，先是小麦、大麦、葡萄树、无花果树、石榴树、橄榄树，然后是蜜。而在三十二章十四节，奶是和动物摆在一起：牛的奶酪、羊的奶和羊羔的脂油。圣灵是非常公道的，祂将蜜和植物摆在一起，又将奶与脂油和动物摆在一起。…因为圣灵深深知道，蜜多是和植物生命有关联的。蜜多是出自于花和树。当然也牵涉到一部分的动物生命—那小动物，蜜蜂。没有花我们不可能有蜜，没有蜜蜂我们也不可能有蜜。…这两样彼此合作；这两种生命调和在一起，就产生蜜。但是蜜主要是属于植物生命（包罗万有的基督，七三至七四页）。

信息选读

奶又是怎么一回事呢？我们可以说，奶大部分是属于动物生命。但它实在是动物和植物两种生命的产品。我们若是没有草场，若是没有草，即使我们

WEEK 7 — DAY 4

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

The good land is a land flowing with milk and honey. Can you tell to which life the milk and the honey belong? Do they belong to the animal life or to the vegetable life? Notice how the Holy Spirit' arranges them in the Word. In Deuteronomy 8:8 the honey is put with the plants: the wheat, the barley, the vines, the fig trees, the pomegranates, the olive trees, and then the honey. And in Deuteronomy 32:14 the milk is put with the animals: the cattle, the flock, the milk, and the butter. The Holy Spirit is very fair. He put the honey with the plants, and He put the milk with the butter and the animals. Why? Because the Holy Spirit is well aware that, for the most part, honey has to do with the plant life. It is derived mostly from the flowers and the trees. Of course, a part of the animal life is involved—that little animal, the bee. Without the flowers we cannot have honey, and without the bees we cannot have honey either...These two cooperate; these two lives are mingled together, and honey is produced. But honey, for the most part, belongs to the vegetable life. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 247)

Today's Reading

What about the milk? We can say that the greater part of milk belongs to the animal life. But indeed it is the product of both the animal life and the vegetable life. If we do not have the pasture, if we do not have the grass, even

有牛有羊，也不能有奶与脂油。哪一种食物更好——是奶呢，还是树上的果子？…我相信我们都知道，奶是比其他植物生命的果子更好。为什么？因为借着奶和蜜，我们享受了两种生命的调和。你就看见，这两项是属于植物生命，也是属于动物生命。

这是什么意思呢？奶与蜜是说出基督生命的哪一方面呢？当你享受基督作小麦、大麦、葡萄树等等，同时你也享受祂作公牛、羊羔，你就要看见主是多么美善，主之于你有多么甘甜，多么丰富，正像奶与蜜一样。特别是当你灵里软弱的时候，你到主面前来经历并应用祂，你就觉得祂是奶与蜜。你感到基督生命的丰富与甘甜。哦，奶的美善和蜜的甘甜！基督是多么美善！基督是多么甘甜！祂是流奶与蜜之地。…你越经历祂作小麦和大麦等，并且同时经历祂作牛作羊，你就越经历基督作奶与蜜（包罗万有的基督，七四至七五页）。

我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中和主有交通，使我们有…那些从主而来，并出于主的东西（参林前十四 26），借着这些，我们就能为聚会预备自己。到了会中，我们就不需要，也不该等候灵感，乃该运用灵，使用受过训练的心思尽功用，摆上我们所预备的，使主得着荣耀和满足，并使与会者得着益处，就是得着光照、滋养和建造。

这样，召会的聚会，就是展览基督的丰富，也是全体与会者在神面前并同着神，彼此分享基督，使众圣徒与召会得着建造（圣经恢复本，林前十四 26 注 1）。

参读：包罗万有的基督，第六章；禧年，第一篇；出埃及记生命读经，第六篇。

though we have the cattle and the flock, we cannot have milk and butter. Which is the better food: the milk or all the fruit of the trees...? I believe we all realize that milk is better than all the fruit of the vegetable life. Why? Because with both milk and honey, we enjoy the mingling of two kinds of life. You see then that both these items are of the vegetable and of the animal lives.

What is the meaning of this? What aspects of the life of Christ do the milk and the honey portray? When you enjoy Christ as the wheat, the barley, the vine, etc., and at the same time you enjoy Him as the bullock and as the lamb, you will realize that the Lord is so good, that the Lord is so sweet and so rich to you, just as milk and honey. Especially when you are weak in spirit and you come to the Lord to experience and apply Him, you sense that He is the milk and the honey. You sense the riches and the sweetness of the life of Christ—the goodness of milk and the sweetness of honey. Christ is so good. Christ is so sweet. He is a land flowing with milk and honey...The more you realize Him as the wheat and the barley and so forth, and at the same time as the cattle and the flock, the more you will enjoy Christ as milk and honey. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 247-248)

Before coming to the meeting, we should prepare ourselves for the meeting with such things [cf. 1 Cor. 14:26] from the Lord and of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer. After coming into the meeting, we need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up.

Thus the meeting will be an exhibition of Christ in His riches and will be a mutual enjoyment of Christ shared by all the attendants before God and with God for the building up of the saints and the church. (1 Cor. 14:26, footnote 1)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 6; CWWL, 1984, vol. 4, "The Jubilee," ch. 1; Life-study of Exodus, msg. 6

第七周■周五

晨兴喂养

约一 29 “…看哪，神的羔羊，除去世人之罪的！”

十二 24 “…一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

歌四 11 “我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香气如同利巴嫩的香气。”

神借着摩西告诉以色列人，神要领他们到流奶与蜜之地。奶与蜜是由动物和植物这两种生命所产生的。奶是牛羊产生的，牛羊是动物；但如果只有动物而没有植物，没有青草，奶仍然产生不出来。所以在圣经里，奶是重在动物得着植物的营养而产生的产品。蜜也是一样；小小的蜜蜂是动物，但若没有花，没有植物，蜜蜂就无法产出蜜。…所以奶和蜜是形容一种地，不是满了毒蛇猛兽，乃是满了牛羊和蜜蜂，…满了青草，也满了花。…流奶与蜜就是指明，这块地上满了植物的生命，也满了动物的生命。…这一切都是预表，表征基督才真正是两种生命的合成产品。施浸者约翰看见主耶稣时，就说，“看哪，神的羔羊”（约一 29），这指明动物生命。主耶稣说祂自己是“一粒麦子…死了”（十二 24），这指明植物生命。…〔主耶稣〕是两种生命的调和；祂这生命所产生的是奶与蜜。…基督这美地乃是满了生命，丰富至极的，为要作我们的供应，给我们享受（李常受文集一九八四年第四册，五至六页）。

信息选读

WEEK 7 — DAY 5

Morning Nourishment

John 1:29 ...Behold, the Lamb of God, who takes away the sin of the world!

12:24...Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

S. S. 4:11 Your lips drip fresh honey, my bride; honey and milk are under your tongue; and the fragrance of your garments is like the fragrance of Lebanon.

Through Moses God told His people that He would bring them into a land flowing with milk and honey. Both milk and honey are produced by a combination of two kinds of lives—the animal life and the vegetable life. Milk is produced by cattle, which are of the animal life. However, milk cannot be produced by the animal life alone; it also needs the vegetable life—grass. Thus, milk is a product of the animal life nourished by the vegetable life. The principle is the same with honey. Bees are animals, but without flowers, the plant life, they would not be able to produce honey. Therefore, the phrase milk and honey indicates that the good land is full of cattle, bees, grass, and flowers, not snakes and beasts. The good land flowing with milk and honey indicates that this land is full of the animal life and the plant life. In type, Christ is the issue of these two kinds of lives. When John the Baptist saw the Lord Jesus, he said, “Behold, the Lamb of God” (John 1:29); this speaks of the animal life. The Lord referred to Himself as a grain of wheat that died (12:24); this speaks of the plant life. He is the mingling of two kinds of lives to produce milk and honey. All of this signifies that Christ as the good land is full of life, rich to the uttermost, to be our supply for our enjoyment. (CWWL, 1984, vol. 4, “The Jubilee,” p. 5)

Today's Reading

神以祂的智慧用“流奶与蜜”的说法来描述美地的丰富。奶与蜜乃是植物生命和动物生命结合而成的产品。奶出自吃草的牛。动物的生命因着植物生命的供应而产生奶。所以，奶是两种生命调和的产品。蜜的原则也是一样。蜜与植物的生命很有关系，绝大部分是来自花朵和树木。当然，有一部分的动物生命——小蜜蜂，也牵涉在内。因此，在产生蜜的事上，两种生命一同合作。这两种生命调和在一起，蜜就产生出来。

奶与蜜表征基督的丰富来自祂生命的两方面。虽然基督是一个人位，祂却有动物生命所预表之救赎的生命，以及植物生命所预表之生产的生命。一面，基督是神的羔羊以救赎我们；另一面，祂是大麦饼以供应我们。两种生命都是逾越节筵席的一部分，因为在逾越节有羔羊和无酵饼加上苦菜。这些生命配在一起，给神的赎民享受。然而，神呼召的目的，不是给祂的百姓在埃及一点动物生命和植物生命的享受，乃是要把他们领进流奶与蜜的宽阔之地。今天在召会生活中，你有把握你享受基督作美地么？我能见证，我每天都在享受基督作流奶与蜜的宽阔之地（出埃及记生命读经，七五至七六页）。

“我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香气如同利巴嫩的香气。”（歌四11）〔良人〕享受从〔佳偶〕嘴唇所出的话如同新蜜（为着复兴软弱的人），并她舌下的话如同蜜和奶（为着复兴软弱的人，并喂养未成熟的人）。祂也享受她行为的香气，如同升天的香气（雅歌生命读经，四一页）。

参读：路加福音生命读经，第六十四篇；圣经的核仁，第三篇。

In His wisdom God uses the expression flowing with milk and honey to describe the riches of the good land. Both milk and honey are products of a combination of the vegetable life and the animal life. Milk comes from cattle, which feed on grass. The animal life produces milk from the supply of the vegetable life. Therefore, milk is a product of the mingling of two kinds of life. The principle is the same with honey. Honey has much to do with the plant life. It is derived mostly from flowers and trees. Of course, a part of the animal life is also involved—that little animal, the bee. Hence, in the production of honey, two kinds of life cooperate. These two kinds of life are mingled together, and honey is produced.

Milk and honey signify the riches of Christ, riches that come from the two aspects of the life of Christ. Although Christ is one person, He has the redeeming life, typified by the animal life, and the generating life, typified by the vegetable life. On the one hand, Christ is the Lamb of God to redeem us; on the other hand, He is a loaf of barley to supply us. Both kinds of life were part of the Passover meal, for in the Passover there were the lamb and the unleavened bread with bitter herbs. These lives were combined for the enjoyment of God's redeemed people. The purpose of God's calling, however, is not to give His people a little enjoyment of the animal life and the vegetable life in Egypt; it is to bring them into a spacious land flowing with milk and honey. Do you have the assurance that in the church life today you are enjoying Christ as the good land? I can testify that I daily enjoy Christ as a spacious land flowing with milk and honey. (Life-study of Exodus, pp. 62-63)

“Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon” (S. S. 4:11). [The Beloved] enjoys her word as fresh honey (for restoring the weak), which comes from her lips, and her word as honey and milk (for restoring the weak and feeding the immature ones), which are under her tongue, and the fragrance of her conduct as the fragrance of ascension. (Life-study of Song of Songs, p. 32)

Further Reading: Life-study of Luke, msg. 64; CWWL, 1977, vol. 1, “The Kernel of the Bible,” ch. 3

第七周■周六

晨兴喂养

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

我们的敬拜不是仅仅向着创造主，乃是向着父，就是那重生我们并将祂自己放在我们里面的一位。现在我们的敬拜是主观的，有神一父、子、灵一分赐到我们里面。

这种敬拜主要是在擘饼聚会里得以实行出来，因为在擘饼聚会中，我们分受饼和杯之后，主就领头带我们到父面前。主在灵里带领我们回到父那里。在这里我们必须记得以弗所二章十八节，那里启示我们的敬拜是借着子，在灵里，并向着父。这在路加十五章，由牧人、妇人和父亲的比喻完全描绘出来：借着子作牧人的寻找，并借着灵如妇人的光照，浪子才回到父身边。因此，回到父那里，乃是在神圣三一的神圣分赐里；子神和灵神都作到回家的儿子里面。这是在神的分赐里真实的敬拜（李常受文集一九七九年第二册，五七页）。

信息选读

（在约翰四章，）主向撒玛利亚妇人点出，时代已经改变了。…在预表上，独一敬拜的地点是耶路撒冷；而在应验上，这个地点就是我们的灵。今天我们的灵乃是真正的耶路撒冷，就是神居住的所在。不仅如此，美地出产的富余预表基督的丰富。基督是从美地的丰富所献上之一切祭物，包括燔祭、素祭、平安祭、赎罪祭、赎愆祭、摇祭、

WEEK 7 — DAY 6

Morning Nourishment

John 4:23-24 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Our worship...is not merely to the Creator but to the Father, who has regenerated us and who has put Himself into our being. Now our worship is subjective with God—the Father, the Son, and the Spirit—dispensed into us.

This kind of worship can be practiced mostly in the Lord's table meeting, because in the Lord's table meeting, after we partake of the bread and the cup, the Lord takes the lead to bring us to the Father. The Lord leads us back to the Father in the Spirit. Here we must remember Ephesians 2:18, which reveals that our worship is through the Son, in the Spirit, and to the Father. This is fully portrayed in Luke 15...It is through the Son's seeking as the Shepherd and through the Spirit's enlightening as the woman that the prodigal son comes back to the Father. Therefore, this coming back to the Father is in the divine dispensing of the Divine Trinity. The Son and the Spirit are wrought into the returning son. This is the true worship in God's dispensing. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 44-45)

Today's Reading

The Lord pointed out to the Samaritan woman that the age had changed... In typology the unique place of worship was Jerusalem, and in the fulfillment this place is our spirit. Today our spirit is the actual Jerusalem where God's habitation is. Furthermore, the surplus of the produce of the good land is a type of the riches of Christ. Christ is the reality of all the offerings from the riches of the good land, including the burnt offering, the meal offering, the peace offering, the sin offering, the trespass offering, the wave offering, the

举祭和奠祭的实际。所有这些祭物是美地出产的富余，预表基督是真实的富余，真实的祭物。因此在二十三至二十四节，人的灵顶替了耶路撒冷这独一敬拜的中心，而基督顶替了所有的祭物，就是美地的富余。

我们在子这实际里向父的敬拜，是借着经历子作美地（申八7）。…我们在子这实际里敬拜父，也是借着享受子的丰富作美地丰富的出产（8~10）（李常受文集一九七九年第二册，六〇至六一页）。

我们必须看见，每逢我们来到聚会中，每逢我们来敬拜神，我们不该空手而来。我们来的时候，必须双手满带着基督的出产。…我们不能仅仅有一点点的基督来满足自己的需要。我们必须出产祂够多，才能有余剩的丰富留给别人。…并且在这一切之上，余剩中最好的必须保留给神。…带着基督来敬拜神，并不是说我们个人来敬拜祂，乃是与所有神的儿女一同来敬拜祂，彼此分享并与神同享基督。

这就是得着那美地以后的生活。这是一个在基督身上工作，出产基督，享受基督，与别人分享基督，并且把基督献上给神，使神能与我们同享基督的生活。这样的享受并分享基督，就是对整个宇宙展览基督。这对于神是敬拜，对于仇敌是羞辱。

在那地的生活，乃是一个满了享受基督的生活。这享受是个人的，也是与神的子民集体的。愿我们在基督身上殷勤经营，使我们的手装满了祂，然后我们就来到祂所指定的地方，就是合一的立场上，来与神的儿女们，并与神自己一同享受这一位丰富又荣耀的基督（包罗万有的基督，二一九至二一〇、二一五、二二一页）。

参读：新约总论，第一百六十八篇；歌罗西书生命读经，第二十篇。

heave offering, and the drink offering. All these offerings were the surplus of the produce of the good land as types of Christ who is the real surplus, the real offerings. Thus, in John 4:23-24 the human spirit replaces Jerusalem as the unique worship center, and Christ replaces all the offerings, the surplus of the good land. Our worship to the Father in the Son as the reality is by experiencing the Son as the good land (Deut. 8:7).

We worship the Father in the Son as the reality by enjoying the riches of the Son as the rich produce of the good land (vv. 8-10). (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 46-47)

We must realize that whenever we come to the meetings, whenever we come to worship the Lord, we should not come with our hands empty. We must come with our hands full of the produce of Christ...We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others...And above all, the best of the surplus must be reserved for the Lord. To worship God with Christ does not mean to worship Him individually but to worship Him collectively with all the children of God by enjoying Christ with one another and with God.

This is the life after the possession of the good land. It is a life of working on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe. It is a worship to God and a shame to the enemy.

The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people. May we be diligent to labor on Him, to have our hands filled with Him, and then come to the place that He has appointed, to the very ground of unity, to enjoy this rich and glorious Christ with God's children and with God Himself. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 344-345, 348, 352)

Further Reading: The Conclusion of the New Testament, msg. 168; Life-study of Colossians, msg. 20

第七周诗歌

WEEK 7 — HYMN

624

聚会 — 展览基督

8 8 8 6 副 (英 864)

E 大调

6/8

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

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

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864

1. When - e'er we meet with Christ en - dued, The sur - plus of His
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit
Chorus
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

- | | |
|--|---|
| 2. In Christ we live, by Christ we fight,
On Christ we labor day and night,
And with His surplus we unite
To thus exhibit Christ. | 6. The center and reality,
The atmosphere and ministry,
Of all our meetings is that we
May thus exhibit Christ. |
| 3. Our life and all we are and do
Is Christ Himself, the substance true,
That every time we meet anew
We may exhibit Christ. | 7. The testimony and the prayer,
And all the fellowship we share,
The exercise of gifts, whate'er,
Should just exhibit Christ. |
| 4. In meetings Christ to God we bear
And Christ with one another share,
And Christ with God enjoying there,
We thus exhibit Christ. | 8. The Father we would glorify,
Exalting Christ the Son, thereby
The meeting's purpose satisfy
That we exhibit Christ. |
| 5. The risen Christ to God we bring,
And Christ ascended offering,
God's satisfaction answering,
We thus exhibit Christ. | |

第八周

荣耀超越的基督作神
无上的宝贝之异象、
经历与享受，
为着真正的召会生活

E. M. 诗歌：中译英 1184

读经：赛六 1～8，约十二 38～41，但十 4～9、
11、19，九 23，启一 9～二 1、7，二一 18～21

【周一、周二】

壹 以赛亚在沮丧中看见在荣耀里之基督的异象—
赛六 1～8，参五 20，二二 1，代下二六 1～5：

一 以赛亚所在的时期乃是邪恶的时代，这可见于
主警告的话—“祸哉，那些称恶为善，称善为
恶，以暗为光，以光为暗，以苦为甜，以甜为
苦的人！”—赛五 20。

二 尽管神所拣选、所爱的百姓背叛，满有罪孽和败坏，
基督作为主、君王、万军之耶和華，仍在荣耀里坐
在高高的宝座上一六 1～5，哀五 19，启二二 1。

三 以赛亚所见的一位乃是基督—赛六 5 下，约
十二 38～41：

1 约翰叙述基督在地上的生活工作时，说以赛亚“看

Week Eight

**The Vision, Experience, and Enjoyment
of the Glorious and Excellent Christ
as the Supreme Preciousness of God
for the Genuine Church Life**

E. M. Hymns: 1184

Scripture Reading: Isa. 6:1-8; John 12:38-41; Dan. 10:4-9, 11, 19;
9:23; Rev. 1:9—2:1, 7; 21:18-21

§ Day 1 & Day 2

**I. The vision of Christ in glory was seen by Isaiah in his
depression—Isa. 6:1-8; cf. 5:20; 22:1; 2 Chron. 26:1-5:**

A. The evil time during Isaiah's days is seen by the Lord's warning word—
"Woe to those who call evil good, / And good evil; / Who put darkness for
light, / And light for darkness; / Who put bitter for sweet, / And sweet for
bitter!"—Isa. 5:20.

B. In spite of the rebellion, iniquities, and corruptions of God's chosen and
beloved people, Christ, as the Lord, the King, Jehovah of hosts, is still
sitting on a high and lofty throne in glory—6:1-5; Lam. 5:19; Rev. 22:1.

C. The One who was seen by Isaiah was Christ—Isa. 6:5b; John 12:38-41:

1. John, in his account of Christ's living and working on earth, said that Isaiah

见了祂的荣耀，就指着祂说” —41 节。

2 我们要看见登宝座之荣耀基督的异象，就需要注意以赛亚警告的话（赛六 9 ~ 10），操练我们的灵祷告，求主开启我们里面的眼睛，柔软我们的心，使我们的转向祂，好接受祂内里的医治，除去我们的瞎眼和疾病（约十二 40，太十三 14 ~ 17，徒二八 25 ~ 27，启三 18，四 2，林后三 16 ~ 18）。

四 基督的长袍，表征基督在祂美德上的荣美；这荣美主要是在祂的人性里，并借着祂的人性彰显出来；基督穿着长袍，指明祂是以人的形像向以赛亚显现；基督是登宝座的神人，有神圣的荣耀彰显在祂人性的美德里—赛六 1，参结一 26、22，徒二 36，来二 9 上。

五 以赛亚看见圣别里的基督，那圣别乃是基于祂的公义—赛六 2 ~ 3:

- 1 撒拉弗表征或代表那作三一神具体化身之基督的圣别；他们是为着基督的圣别站立在那里。
- 2 基督的圣别是基于祂的义；基督一直是公义的，所以祂是圣别的，与凡俗的人有分别—五 16。

六 以赛亚看见这异象，结果就被了结、被结束了，领悟他是嘴唇不洁的人，又住在嘴唇不洁的民中—六 5:

- 1 按新约的意义说，看见神等于得着神；得着神就是在神的元素、生命和性情上接受神，使我们被神构成—参创十三 13 ~ 14，加三 14，太五 8。
- 2 看见神使我们变化，因为我们看见神时，就得着神，把祂的元素接受到我们里面，我们旧的元素也被排除了；这新陈代谢的过程就是变化—林后三 15 ~ 四 1，罗十二 2，腓三 8。

"saw His glory and spoke concerning Him"—v. 41.

2. In order to see the vision of the glorious enthroned Christ, we need to take heed to Isaiah's warning word (Isa. 6:9-10) by exercising our spirit to pray that the Lord would open our inner eyes, soften our heart, and keep our heart turned to Him so that we may receive His inner healing of our blindness and sickness (John 12:40; Matt. 13:14-17; Acts 28:25-27; Rev. 3:18; 4:2; 2 Cor. 3:16-18).

D. Christ's long robe signifies His splendor in His virtues, expressed mainly in and through His humanity; that Christ was wearing a long robe indicates that He appeared to Isaiah in the image of a man; Christ is the enthroned God-man with the divine glory expressed in His human virtues—Isa. 6:1; cf. Ezek. 1:26, 22; Acts 2:36; Heb. 2:9a.

E. Isaiah saw Christ in His holiness based on His righteousness—Isa. 6:2-3:

1. The seraphim signify or represent the holiness of Christ, the embodiment of the Triune God; they were standing there for Christ's holiness.
2. Christ's holiness is based on His righteousness; because Christ was always righteous, He was sanctified, separated, from the common people—5:16.

F. As a result of seeing this vision, Isaiah was terminated, finished, realizing that he was a man of unclean lips, dwelling in the midst of a people of unclean lips—6:5:

1. In the New Testament sense, seeing God equals gaining God; to gain God is to receive God in His element, in His life, and in His nature so that we may be constituted with God—cf. Gen. 13:13-14; Gal. 3:14; Matt. 5:8.
2. Seeing God transforms us, because in seeing God we gain God and receive His element into us, and our old element is discharged; this metabolic process is transformation—2 Cor. 3:15—4:1; Rom. 12:2; Phil. 3:8.

3 我们越看见神、认识神并爱神，就越厌恶自己，越否认自己—伯四二 5～6，太十六 24，路九 23，十四 26。

七 以赛亚看见自己是不洁的，之后就由一位撒拉弗，用来自坛上的红炭使他得了洁净；撒拉弗表征神的圣别：

1 撒拉弗应用这红炭，表征在十字架上所完成，并借着“那灵那圣的”在其审判、焚烧并圣别之大能里所应用之基督救赎的功效—赛六 6～7，四 4，参路十二 49，后四 5。

2 看见神，结果乃是被神炼净并洁净；被神洁净，结果乃是受神差遣，要将祂所拣选的人带到一种活基督的光景里，使他们在祂的荣耀里彰显祂，被祂的圣别浸透，并活在祂的义里—赛六 6～8，约壹一 7～9，徒十三 47，腓一 21 上。

【周三】

贰 超越的基督在祂无上的宝贵里向但以理显现为一个人，这异象供但以理珍赏，叫他得着安慰、鼓励和坚定—但十 4～9：

一 基督在人性里显现为祭司（由细麻衣袍所表征），照顾祂被掳的选民—5 节上，出二八 31～35。

二 基督在神性里显现为君王（由精金带所表征），为要掌管万民—但十 5 下。

三 基督在祂的宝贵和尊荣里显现（由祂身体如水苍玉所表征），供祂的子民珍赏；“水苍玉”原文可指一种蓝绿色或黄色的宝石，表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）—6 节上。

3. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.

G. After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God, with an ember from the altar:

1. The application of this ember by the seraphim signifies the effectiveness of Christ's redemption accomplished on the cross and applied by "the Spirit the Holy" in His judging, burning, and sanctifying power—Isa. 6:6-7; 4:4; cf. Luke 12:49; Rev. 4:5.

2. Seeing God issues in being purged and cleansed by God, and being cleansed by God issues in being sent by God to bring His chosen people into a state of living Christ so that they might express Him in His glory, be saturated with His holiness, and live in His righteousness—Isa. 6:6-8; 1 John 1:7-9; Acts 13:47; Phil. 1:21a.

§ Day 3

II. **The vision of the excellent Christ, who appeared to Daniel in His supreme preciousness as a man, was for Daniel's appreciation, consolation, encouragement, and stabilization—Dan. 10:4-9:**

A. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.

B. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.

C. For His people's appreciation, Christ appeared in His preciousness and dignity, as signified by His body being like beryl; the Hebrew word for beryl could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.

四 基督也在祂的光明里显现，为要光照人（由祂的面貌如闪电所表征），并在祂光照的眼光里显现，为要搜寻并审判（由祂眼目如火把所表征）—6 节中。

五 基督在祂工作和行动的闪耀里向但以理显现（由祂的手和脚如闪耀发亮的铜所表征）—6 节下。

六 基督在祂刚强的说话里显现，为要审判人（由祂说话的声音如大众的声音所表征）—6 节末：

1 整个世界局势都在天上之神的诸天掌权之下，好叫基督在万有中居首位，使祂在凡事上得着首位—二 34 ~ 35，七 9 ~ 10，四 34 ~ 35，西一 15、18，后二 4 ~ 5。

2 在我们个人的宇宙中，基督必须是第一位，必须居首位；今天，基督这居首位者必须是我们召会生活、家庭生活、和日常生活的中心与普及—西一 17 下、18 下，三 17，林前十 31。

3 在神属天的掌权下，祂正在使用环境，使基督成为我们的中心（第一位）与普及（一切）—罗八 28，西一 18、27，三 4、10 ~ 11。

4 我们蒙神拣选作祂的子民，为叫基督居首位；我们乃是在神属天的掌权之下，使基督得以居首位，使祂在万有中居第一位—但四 26 下、35，西一 18，三 4、10 ~ 11，诗二七 4。

【周四】

叁 约翰在灵里，得着荣耀的基督作为在金灯台中间行走之大祭司的异象（启一 9 ~ 二 1），他看见升天的基督作为人子，“身

D. Christ also appeared in His brightness for shining over the people, as signified by His face being like the appearance of lightning (v. 6b), and in His enlightening sight for searching and judging, signified by His eyes being like torches of fire (v. 6c).

E. Christ appeared to Daniel in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.

F. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e:

1. The entire world situation is under the rule of the heavens by the God of the heavens in order to give Christ the preeminence in all things, to cause Christ to have the first place in everything—2:34-35; 7:9-10; 4:34-35; Col. 1:15, 18; Rev. 2:4-5.

2. Christ must have the first place, the preeminence, in our personal universe; today Christ, the preeminent One, must be the centrality and universality in our church life, family life, and daily life—Col. 1:17b, 18b; 3:17; 1 Cor. 10:31.

3. Under His heavenly rule God is using the environment to make Christ the centrality (the first) and the universality (everything) to us—Rom. 8:28; Col. 1:18, 27; 3:4, 10-11.

4. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule to make Christ preeminent, to cause Him to have the first place in everything—Dan. 4:26b, 35; Col. 1:18; 3:4, 10-11; Psa. 27:4.

§ Day 4

III. The vision of the glorious Christ walking in the midst of the golden lampstands as the High Priest (Rev. 1:9—2:1) was given to John in his spirit for him to see the ascended Christ as the Son of Man

穿长袍，直垂到脚，胸间束着金带”（一 13、参 10，四 2，十七 3，二一 10）：

一 人子是基督在祂的人性里，金带表征祂的神性，胸是爱的表号：

- 1 在但以理十章，基督是腰间束带，为着神圣的工作得加力（出二八 4，但十 5），以产生众召会，但在启示录一章，祂是胸间束带，借着祂的爱照顾祂所产生的众召会。
- 2 金带表征基督的神性成了祂神圣的力量，胸表征这金的力量是由祂的爱并凭祂的爱来运用并推动的，好喂养众召会。

二 基督作为人子，在祂的人性里照顾众召会，为要顾惜众召会—13 节上：

- 1 祂收拾灯台的灯，使灯正确合宜，就是在顾惜我们，使我们快乐、愉快、舒适—出三十 7，参诗四二 5、11：
 - a 主的同在带来一种柔细、温暖的气氛，顾惜我们的全人，给我们安息、安慰、医治、洁净和鼓励。
 - b 我们在召会里能享受主同在的顾惜气氛，得着生命的滋养供应—弗五 29，参提前四 6，弗四 11。
- 2 祂修剪灯台的灯芯，把一切拦阻我们照耀的消极事物剪掉—出二五 38：
 - a 灯芯烧焦的部分，灯花，表征必须剪除的那些不照着神定旨的事物，就如我们的肉体、天然的人、己和旧造。
 - b 祂把众召会中间一切的不同（过错、短处、失败、

"clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle" (1:13, cf. v. 10; 4:2; 17:3; 21:10):

A. The Son of Man is Christ in His humanity, the golden girdle signifies His divinity, and breasts are a sign of love:

1. In Daniel 10 Christ is girded at the loins, strengthened for the divine work (Exo. 28:4; Dan. 10:5) to produce the churches, but in Revelation 1 He is girded about at the breasts, caring for the churches that He has produced by His love.
2. The golden girdle signifies Christ's divinity as His divine energy, and the breasts signify that this golden energy is exercised and motivated by and with His love to nourish the churches.

B. Christ takes care of the churches in His humanity as the Son of Man to cherish them—v. 13a:

1. He dresses the lamps of the lampstands to make them proper, cherishing us so that we may be happy, pleasant, and comfortable—Exo. 30:7; cf. Ps. 42:5, 11:
 - a. The Lord's presence provides an atmosphere of tenderness and warmth to cherish our being, giving us rest, comfort, healing, cleansing, and encouragement.
 - b. We can enjoy the cherishing atmosphere of the Lord's presence in the church to receive the nourishing supply of life—Eph. 5:29; cf. 1 Tim. 4:6; Eph. 4:11.
2. He trims the wicks of the lamps of the lampstand, cutting off all the negative things that frustrate our shining—Exo. 25:38:
 - a. The charred part of the wick, the snuff, signifies things that are not according to God's purpose and need to be cut off, such as our flesh, our natural man, our self, and our old creation.
 - b. He trims away all the differences among the churches (the wrongdoings,

缺点) 修剪掉, 使众召会在素质、样子和彰显上完全相同—参林前一 10, 林后十二 18, 腓二 2。

【周五】

三 基督在祂的神性里, 以祂胸前金带所表征的神圣之爱照顾众召会, 为要喂养众召会—启一 13 下:

- 1 祂在祂三个时期(成肉体、总括、加强)的丰满职事中, 以祂自己这包罗万有的基督来喂养我们, 使我们在神圣的生命中长大成熟, 成为祂的得胜者, 以完成祂永远的经纶。
- 2 作为行走的基督, 祂知道每一个召会的情形; 作为说话的灵, 祂修剪灯台并用新油, 就是那灵的供应, 充满灯台—二 1、7, 参亚四 12 ~ 14。

四 主的七眼如同火焰, 是为着注视、鉴察、搜寻、借光照而审判、以及灌输; 基督的眼目是为着神在地上的行动与工作, 因为七是神行动中完整的数字—启一 14, 五 6, 但十 6, 七 9 ~ 10, 启二 18, 十九 11 ~ 12。

五 基督是活到永永远远的一位; 我们认识主是活到永永远远的神, 才能在灵中不断地感觉主确实的同在; 没有一样东西比感觉主确实的同在更能坚固我们—一 17 ~ 18, 提后四 22, 太一 23, 二八 20, 出三三 14 ~ 16。

【周六】

肆 彼得在他的书信中论到无上宝贵的基督, 以及那些在生机上与祂有关联的项目:

shortages, failures, and defects) so that they may be the same in essence, appearance, and expression—cf. 1 Cor. 1:10; 2 Cor. 12:18; Phil. 2:2.

§ Day 5

C. Christ takes care of the churches in His divinity with His divine love, signified by the golden girdle at His breasts, to nourish the churches—Rev. 1:13b:

1. He nourishes us with Himself as the all-inclusive Christ in His full ministry of three stages—incarnation, inclusion, and intensification—so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy.
2. As the walking Christ, He gets to know the condition of each church, and as the speaking Spirit, He trims and fills the lampstands with fresh oil, the supply of the Spirit—2:1, 7; cf. Zech. 4:12-14.

D. The Lord's seven eyes are like a flame of fire for watching, observing, searching, judging by enlightening, and infusing; Christ's eyes are for God's move and operation on earth, since seven is the number for completion in God's move—Rev. 1:14; 5:6; Dan. 10:6; 7:9-10; Rev. 2:18; 19:11-12.

E. Christ is the One who lives forever and ever; by knowing the Lord as the God who lives forever and ever, we can be assured of His presence in our spirit all the time; nothing establishes us more than the assured presence of the Lord—1:17-18; 2 Tim. 4:22; Matt. 1:23; 28:20; Exo. 33:14-16.

§ Day 6

IV. Peter speaks in his Epistles about the supremely precious Christ and the items organically related to Him:

- 一 基督自己在信祂的人是宝贵的—彼前二 7。
- 二 为着神建造之宝贵的石头，乃是基督自己—4、6~8 节。
- 三 基督的宝血已救赎我们脱离虚妄的生活—14、18~19。
- 四 我们的神和救主，耶稣基督，已将那又宝贵又极大的应许赐给我们—彼后一 1、4。
- 五 神已将同样宝贵的信，分给所有的信徒—1 节。
- 六 我们信心所受宝贵的试验，乃是借着苦难而来的诸般试炼—彼前一 7。

伍 我们必须赎回光阴，享受基督作神无上的宝贝，使我们能被祂构成，成为珍贵的人，甚至就是珍贵的本身，作祂自己的珍宝，使我们成为新耶路撒冷这奇妙的珍宝结构，使祂得着荣耀—但九 23，十 11、19：

- 一 我们需要主给我们亮光，叫我们的价值观有彻底的改变，叫我们不断地拣选基督并祂一切的所是，作我们绝佳的分—可九 7~8，腓三 7~8，林后二 10，四 7，彼前一 8。
- 二 我们尽职供应神的话时，要留意耶利米的警戒—“你若将宝贵的从低贱的分别出来，你就可以作我的口”—耶十五 19、16。
- 三 我们必须看重主的话，过于一切地上的财富，使我们能讲神的谕言，将基督那追溯不尽的丰富作为神诸般的恩典，分赐到祂的子民里面—诗一一九 72、9~16，弗三 2、8，林后六 10，彼前四 10~11。
- 四 我们需要看见一个异象，新耶路撒冷乃是三一神，神圣的三一，作为三种基本的因素，作到

- A. Christ Himself is the preciousness to His believers—1 Pet. 2:7.
- B. The precious stone for God's building is Christ Himself—vv. 4, 6-8.
- C. The precious blood of Christ has redeemed us from our vain manner of life—1:14, 18-19.
- D. The precious and exceedingly great promises have been granted to us by our God and Savior, Jesus Christ—2 Pet. 1:1, 4.
- E. God has allotted to all the believers equally precious faith—v. 1.
- F. The precious proving of our faith is by trials that come through sufferings—1 Pet. 1:7.

V. We must redeem the time to enjoy Christ as the supreme preciousness of God so that we can be constituted with Him to be men of preciousness, even preciousness itself, as His personal treasure for us to become the New Jerusalem as a miraculous structure of treasure for His glory—Dan. 9:23; 10:11, 19:

- A. We need to ask the Lord to grant us the light to have a thorough change in our concept of value so that we will continually choose Christ and all that He is as our super-excelling portion—Mark 9:7-8; Phil. 3:7-8; 2 Cor. 2:10; 4:7; 1 Pet. 1:8.
- B. When we minister God's word, we need to take heed to Jeremiah's admonition—"If you bring out the precious from the worthless, / You will be as My mouth"—Jer. 15:19, 16.
- C. We must treasure the Lord's words more than all earthly riches so that we can speak oracles of God to dispense the unsearchable riches of Christ as the varied grace of God into His people—Psa. 119:72, 9-16; Eph. 3:2, 8; 2 Cor. 6:10; 1 Pet. 4:10-11.
- D. We need a vision to see that the New Jerusalem is the Triune God, the Divine Trinity, as three basic factors wrought into and structured together

蒙祂救赎的人里面，并与他们结构在一起；这是整本圣经的总结—作为城之基础的金预表父神，作为城门的珍珠预表子神，城的碧玉墙预表灵神—启二—18～21。

五 当我们活在基督宝贵、现今的同在里，享受祂作我们的分，正如祂享受我们作祂的珍宝，祂就将自己建造到我们里面，把我们作成祂属灵的殿和祂圣别、君尊的祭司体系，以完成祂心头的渴望—彼前二1～9，三4，林后二10，诗十六5，出十九4～6，彼后三8、11～12。

with His redeemed as the conclusion of the whole Bible—the gold as the base of the city typifies God the Father; the pearls as the gates of the city typify God the Son; and the jasper wall of the city typifies God the Spirit—Rev. 21:18-21.

E. As we live in Christ's precious and present presence, enjoying Him as our portion, even as He enjoys us as His treasure, He builds Himself into us to make us His spiritual house and His holy and royal priesthood for the accomplishment of His heart's desire—1 Pet. 2:1-9; 3:4; 2 Cor. 2:10; Psa. 16:5; Exo. 19:4-6; 2 Pet. 3:8, 11-12.

第八周■周一

晨兴喂养

赛六 1 “当乌西雅王崩的那年，我看见主坐在高高的宝座上，祂的衣袍垂下，遮满圣殿。”

约十二 41 “以赛亚说这些话，是因为看见了祂的荣耀，就指着祂说的。”

以赛亚乃是在沮丧中看见在荣耀里之基督的异象（赛六 1、5）。以赛亚爱神，也爱神的选民以色列。他观看以色列的情形，知道其中没有神荣耀的彰显。以色列也触犯了神的圣别，并在人性的美德上败坏了。不仅如此，乌西雅王也已经死了。在以色列诸王之中，他是很好的一个王，但他死了。在那种环境里，以赛亚必然非常沮丧。主就在他沮丧时，向他显现（以赛亚书生命读经，二九九页）。

信息选读

在以赛亚六章里，（基督）是坐在宝座上，在荣耀里的神。…这一位神而人者，有神圣的荣耀和人性的美德。…祂的人性美德，由祂垂下的衣袍所表征。…四福音给我们看见基督是神又是人，但给我们看见更多关于基督是人的一面。…基督彰显在祂人性的美德里，过于彰显在祂神圣的荣耀里。但祂人性的美德，需要神性的荣耀作源头。基督乃是带着神圣荣耀，彰显在祂人性美德里的人。…在以赛亚六章，基督坐在高高的宝座上，作主，王，万军之耶和华。祂就是坐在宝座上的神。在约翰十二章，使徒约翰告诉我们，以赛亚看见了基督的荣耀（39～41）。这就是说，万军之耶和华，王，主，乃是基督。在这异象里，基督穿着长袍。这就是说，基督的人性是“长”的。基督垂下的衣袍，遮满了圣殿。向以赛亚显现的主，乃是在高高的宝座上，在祂神圣的荣耀里，由烟云所表

WEEK 8 — DAY 1

Morning Nourishment

Isa. 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.

John 12:41 These things said Isaiah because he saw His glory and spoke concerning Him.

The vision of Christ in glory was seen by Isaiah in his depression (Isa. 6:1, 5). Isaiah loved God and loved Israel, God's elect. He realized by looking at Israel's situation, that there was not the expression of God's glory. Israel had also violated God's holiness and had become corrupt in human virtues. Furthermore, King Uzziah had died. Among the kings of Israel, he was a very good king, yet he died. In that kind of environment, Isaiah was surely very depressed. The Lord appeared to him in his depression. (Life-study of Isaiah, p. 235)

Today's Reading

In Isaiah 6 [Christ] is the God in glory sitting on the throne...This One is the God-man with divine glory and human virtues. His human virtues are signified by the long train of His robe...The four Gospels show us Christ as God and as man, but they show us more concerning Christ as a man... Christ is expressed in His human virtues much more than in His divine glory. However, His human virtues need the divine glory as a source. Christ is a person with the divine glory expressed in His human virtues...In Isaiah 6 Christ is sitting on a high and lofty throne as the Lord, the King, Jehovah of hosts. He is the very God on the throne. John the apostle told us in John 12 that Isaiah saw Christ's glory. This means that Jehovah of hosts, the King, the Lord, was Christ. Christ was wearing a long robe in this vision. This means that Christ's humanity is "long." The train of Christ's robe fills the temple. The Lord who appeared to Isaiah was on a high and lofty throne in His divine glory (John 12:39-41), signified by the smoke, and with His human virtues,

征，并带着祂人性的美德，由垂下的衣袍所表征。祂的圣别，是由撒拉弗托住的（赛六2～3）。

以赛亚六章八至十节给我们看见以赛亚受差遣；他是由满了神圣荣耀并满了祂圣别里人性美德的基督所差遣（1～4）。基督的圣别，是基于祂的公义。五章十六节说，“万军之耶和華，因审判得高举，圣别的神，因公义显为圣别。”神在祂的公义里显为圣别。…义人乃是圣别的人。他不是凡俗的，乃是圣别的，分别归神的。…因为神是公义的，所以祂是圣的、圣别的，与凡俗的人有分别。在四福音里，耶稣当然是分别的、独一的、特别的人，因为祂一直是公义的；所以祂是圣的、圣别的。

以赛亚受基督差遣，到一班亏缺神圣荣耀，触犯神圣圣别，并且人性美德败坏的人那里去（赛六5）。他受主差遣，好引导以色列人在基督那由祂的圣别所托住之人性美德里，彰显祂神圣的荣耀（五16下）。换句话说，神要以色列人成为圣别的子民，完全从列国分别出来。…今天，活基督就是彰显神的荣耀；活基督就是要成为公义的。义是神救恩的基础、根基。神的救恩首先称义我们，使我们成为公义的。然后我们就成为圣的、圣别的、分别出来的。自然而然，我们就被带到一个情形里，彰显基督的神圣荣耀，就是活基督。

每一位受差遣者，都是受主差遣作相同的事。第一，神差遣众申言者。第二，神差遣祂的儿子。第三，神差遣新约的众使徒。祂差遣这些人，就是要将神所拣选的人带到一种活基督的光景里。祂渴望他们能活公义，显出他们是圣别的子民，与列国不同，并有所分别。这样，他们就彰显基督的神圣荣耀。活基督就是在祂的圣别里，带着祂的义，彰显祂的神圣荣耀。我们必须是公义的人、圣别的人、满了神圣荣耀的人，这样，我们就是活基督的人（以赛亚书生命读经，三〇〇至三〇三页）。

参读：以赛亚书生命读经，第六、三十四篇。

signified by the train of His robe. His holiness is held by the seraphim (Isa. 6:2-3).

Isaiah 6:8-10 shows us Isaiah being sent. He was sent by the Christ who is full of the divine glory and the human virtues in His holiness (vv. 1-4). Christ's holiness is based upon His righteousness. Isaiah 5:16 says, "Jehovah of hosts is exalted in judgment, / And the holy God shows Himself holy in righteousness." God is sanctified in His righteousness...A righteous person is a sanctified person. He is not common but holy, separated unto God... Since God is righteous, He is holy, sanctified, separated from the common people. In the four Gospels, Jesus surely was a separated, unique, and particular person because He was righteous all the time. Therefore, He is holy, sanctified.

Isaiah was sent by Christ to a people who were short of the divine glory, were violating the divine holiness, and were corrupt in the human virtues (Isa. 6:5). He was sent by the Lord to lead Israel to express Christ's divine glory in His human virtues held in His holiness (5:16b). In other words, God wanted Israel to be a holy people, fully separated from the nations... Today to live Christ is to express God's glory. To live Christ is to be righteous. Righteousness is the base, the foundation, of God's salvation. God's salvation firstly justifies us, making us righteous. Then we will be holy, sanctified, separated. Spontaneously, we will be brought into the expression of the divine glory of Christ, which is to live Christ.

Every sent one is sent by the Lord to do the same thing. First, God sent the prophets. Second, God sent His Son. Third, God sent the New Testament apostles. He sent them all to bring God's chosen people into a state of living Christ. He desired that they would live righteousness, showing that they are a holy people, different and distinct from the nations. Then they would express Christ's divine glory. To live Christ is to express Christ's divine glory in His holiness with His righteousness. We must be righteous people, holy people, and people full of the divine glory. Then we will be those who live Christ. (Life-study of Isaiah, pp. 236-238)

Further Reading: Life-study of Isaiah, msgs. 6, 34

第八周■周二

晨兴喂养

赛六 5 ~ 7 “那时我说，祸哉，我灭亡了！因为我是嘴唇不洁的人，又住在嘴唇不洁的民中；又因我眼见大君王万军之耶和华。撒拉弗中有一位飞到我跟前，手里拿着红炭，…他用炭沾我的口，说，…你的罪孽便除掉，你的罪就遮盖了。”

尽管神所拣选、所爱的百姓以色列背叛，满有罪孽和败坏，基督仍在荣耀里坐在高高的宝座上（赛六 1 ~ 4）。这几节指明，不管地上有何种光景，不管神的子民中间有多败坏、堕落，基督仍在祂的荣耀里坐在宝座上。

当以赛亚看见以色列人中间的光景时，他感到非常失望。…就在这时候主把他带进一个异象里，使他看见荣耀的主坐在宝座上（1）。主好像对以赛亚说，“不要往下看光景。你若往下看，就会失望。要往上看我，我仍在这里。…我是宇宙中独一好的事物。你要看我。”（以赛亚书生命读经，四六页）

信息选读

你刚开始过召会生活的时候，可能经历到一种召会“蜜月”；但过了一段时间后，你觉得很甜的事物可能变得像醋一样苦。…你既对召会生活感到失望，就会想说，若是搬到另一个地方可能较好。然而，我能向你担保，你无法找到一处召会给你经历持续的蜜月。每一个召会里都有一些醋。所以，我们在召会生活里，需要学习不要往下看环境，乃要往上看基督。我们不该看基督以外任何的人事物。我们所仰望的基

WEEK 8 — DAY 2

Morning Nourishment

Isa. 6:5-7 Then I said, Woe is me, for I am finished! For I am a man of unclean lips, and in the midst of a people of unclean lips I dwell; yet my eyes have seen the King, Jehovah of hosts. Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar...And he touched my mouth with it and said, Now...your iniquity is taken away, and your sin is purged.

In spite of the rebellion, iniquities, and corruptions of Israel, His chosen and beloved people, Christ is still sitting on a high and lofty throne in glory (Isa. 6:1-4). These verses indicate that no matter what the situation might be on earth and regardless of the corruption and degradation among God's people, Christ is still on the throne in His glory.

When Isaiah looked at the situation among the children of Israel, he became very disappointed...It was at this point that the Lord brought him into a vision so that he could see the Lord of glory sitting on the throne (v. 1). The Lord seemed to say to Isaiah, “Don't look down at the situation. If you look down, you will be disappointed. Look up at Me. I am still here...I am the unique good thing in the universe. Look at Me.” (Life-study of Isaiah, pp. 35-36)

Today's Reading

At the beginning of your church life, you might have experienced a church “honeymoon.” But after a period of time, what was so sweet to you might have become bitter like vinegar...In your disappointment with the church life, you may think that it would be better if you moved to another locality. However, I can assure you that you cannot find a church that experiences a continual honeymoon. In every church there is some vinegar. Therefore, in the church life, we need to learn not to look down at the situation but to look up to Christ. We should not look at anything or anyone other than Christ. The

督不再在十字架上；今天基督乃是在宝座上。…百姓堕落了，但基督和祂的宝座在祂的荣耀里仍是一样（赛六1上）。这地上的一切都在更换改变，但基督从今日直到永远，是一样的（来十三8）。

约翰叙述基督在地上的生活工作时，提到以赛亚在这里所看见的异象，说以赛亚看见基督的荣耀（约十二41）。…对于在荣耀里之基督的异象，以赛亚的反应是说，“祸哉，我灭亡了！”（赛六5上）以赛亚看见这异象，就领悟他是该被了结的，是该灭亡的。…由（五节下半）可见，我们必须注意我们的嘴唇，注意我们的说话。…我们的话大部分是邪恶的，因为我们说的大多是批评的话。…不洁的事，诸如闲谈、发怨言和起争论，都使召会生活变得像醋一样。我们若把闲谈、怨言和争论除去，就会发现我们没有什么可说的。我们需要像以赛亚一样，领悟我们的嘴唇是不洁的。

每一个真正看见主异象的人都是蒙光照的。…在路加五章，当彼得看见主的时候，立刻对主说，“离开我，因我是个罪人。”（8）…我们看见自己多少，在于我们看见主多少。因此，我们需要晨晨复兴。晨兴乃是我们再次看见主的时候。我们越看见主，就越看见自己的所是。我们看见自己里面一无是处，在我们里面的每一样东西，都没有荣美和美德。

以赛亚看见自己是不洁的，之后就借着一个撒拉弗得了洁净；撒拉弗乃表征神的圣别（赛六6上）。…在我们的经历中，我们洁净不洁净，是在于良心的感觉；而我们良心的感觉是在于我们对主的看见。我们看见主有多少，就决定我们会多少被洁净。我们越看见主，越被暴露，就越得着洁净（以赛亚书生命读经，四六至五一页）。

参读：约伯记生命读经，第八至十、三十至三十一篇。

Christ whom we look up to is no longer on the cross; today Christ is on the throne. The people had become fallen, but Christ and His throne remained the same in His glory (Isa. 6:1a). On this earth, everything changes and fluctuates, but Christ remains the same today and forever (Heb. 13:8).

John, in his account of Christ's living and working on earth, referred to Isaiah's vision here, saying that Isaiah saw Christ's glory (John 12:41). Isaiah responded to the vision of Christ in glory by saying, "Woe is me, for I am finished!" (Isa. 6:5a). As a result of seeing this vision, Isaiah was terminated, finished. [In verse 5b] we can see that we must pay attention to our lips, to our speaking...A great percentage of the words we speak are evil, because most of our words are words of criticism...Unclean things, such as gossip, murmuring, and reasoning, make the church life taste like vinegar. If we eliminate gossip, murmuring, and reasoning, we may find that we have very little to talk about. Like Isaiah, we need to realize that our lips are unclean.

Everyone who truly sees a vision of the Lord is enlightened...When Peter saw the Lord in Luke 5, he immediately said to the Lord, "Depart from me, for I am a sinful man, Lord" (v. 8). How much we realize concerning ourselves depends on how much we see the Lord. For this reason, we need a revival every morning. The morning revival is the time for us to see the Lord again. The more we see the Lord, the more we see what we are. We realize that there is nothing good within us and that everything within us is without splendor or virtue.

After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God (Isa. 6:6a). In our experience, whether we are clean or unclean depends on the feeling of our conscience; and the feeling of our conscience depends on our seeing the Lord. How much we see the Lord determines how much we will be cleansed. The more we see the Lord and are exposed, the more we are cleansed. (Life-study of Isaiah, pp. 36-39)

Further Reading: Life-study of Job, msgs. 8-10, 30-31

第八周■周三

晨兴喂养

但十5～6“举目观看，见有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜，说话的声音如大众的声音。”

但以理在但以理十章四至九节，看见一个特别的异象。超越的基督，就是神在地上行动的中心与普及，向但以理显现，供他珍赏，叫他得着安慰、鼓励、盼望和坚定。

我相信但以理明白这一位就是主成为一个人。这人不仅是耶和華，更是耶和華成为人。…在神看来，只有事实，没有时间的元素。在宇宙中有一个事实，就是三一神成为人。这是马太福音和路加福音所启示的。但在创世记十八章，有三个人来到亚伯拉罕那里，三个当中有一个就是耶稣（作为一个普通的人）。…在但以理十章，这人向但以理显现（为超越的基督）（但以理书生命读经，一一〇至一一一页）。

信息选读

首先，超越的基督是在祂的祭司职任里显现，照顾祂所拣选的人（但十5上）。…祂向但以理显现时，不是穿着争战的军装，乃是穿着细麻衣，就是旧约祭司的衣服。…在但以理十章里，基督自己，神的中心与普及，乃是祭司，照顾被掳中的以色列人。祂在人性里作祭司，照顾神被掳的子民。

第二，基督向但以理显现，给他看见祂作王的身分（由精金带所表征），为要掌管万民（5下）。…腰带是为着加强。基督的作王身分不是由麻所表征，

WEEK 8 — DAY 3

Morning Nourishment

Dan. 10:5-6 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude.

Daniel saw a particular vision in Daniel 10:4-9. The excellent Christ, the centrality and universality of God's move on the earth, appeared to Daniel for his appreciation, consolation, encouragement, expectation, and stabilization.

I believe that Daniel understood that this One was the Lord as a man. That man was not only Jehovah but Jehovah becoming a man...In God's view there is only the fact but no time element. In the universe there is the fact that the Triune God became a man. This is revealed in Matthew and Luke. But in Genesis 18 when three persons came to Abraham, there was one among the three who was Jesus [as an ordinary man]...In Daniel 10 this man appeared to Daniel [as the excellent Christ]. (Life-study of Daniel, pp. 93-94)

Today's Reading

First, the excellent Christ appeared in His priesthood for taking care of His chosen people (Dan. 10:5a)...He appeared to Daniel not wearing armor for fighting but dressed in a linen robe, the Old Testament priestly garment...At the time of Daniel 10, Christ Himself, God's centrality and universality, was a Priest taking care of the children of Israel in captivity. He is a Priest in His humanity, taking care of God's captive people.

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples [v. 5b]...A girdle is for strengthening. Christ's kingship is signified not by linen but by gold. His priesthood is

乃是由精金所表征。祂的祭司职任是属人的，祂的作王身分是神圣的。…基督乃是在祂的宝贵和尊荣里显现，供人珍赏；这是由祂的身体如水苍玉所表征（6上）。…（水苍玉，）原文…可指一种蓝绿色或黄色的宝石，表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）。

不仅如此，基督乃是在祂的光明里显现，为要光照人。祂的光明乃是由祂的面貌如闪电所表征（6中）。…基督光照的眼光，为要搜寻并审判，是由祂眼目如火把所表征（6中）。

基督也是在祂工作和行动的闪耀里显现，（由祂的手和脚如闪耀发亮的铜所表征，）受人试验并试验人。…（6下）。在预表里，铜表征神的审判，使人明亮。…基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜。这样一位基督一直受人试验，并试验人。

最后，基督在祂刚强的说话里向但以理显现，为要审判人。祂刚强的说话是由祂说话的声音如大众的声音所表征（6末）。

但以理所看见的基督是这样的一位。祂是宝贵、有价值、完整并完全的。作为人，祂是神行动的中心与普及，为着完成神的经纶。…作为祭司，祂在照顾我们；作为君王，祂在管理我们。祂是何等奇妙！

七节说，“这异象唯有我但以理一人看见，同着我的人没有看见。”因为基督的异象是属灵的，不是物质的，所以只有但以理看见，那些倚靠自己物质眼光的人就看不见。要看见基督的异象，物质的眼光是无效的。因此，在属世之人的眼中，耶稣仅仅是一个人；但我们在神的怜悯下，有属灵的眼光，就能看见基督是何等亲爱并宝贵（但以理书生命读经，一一一至一一三页）。

参读：但以理书生命读经，第一、五至六、十三、十五、十七篇。

human, whereas His kingship is divine. For His people's appreciation Christ appeared also in His preciousness and dignity as signified by His body being like beryl (v. 6a). The Hebrew word for beryl here...could refer to a bluish-green or yellow precious stone. This signifies that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue).

Furthermore, Christ appeared in His brightness for shining over the people. His brightness is signified by His face being like the appearance of lightning (v. 6b).

Christ's enlightening sight for searching and judging is signified by His eyes being like torches of fire (v. 6c). Christ also appeared in His gleam [like polished bronze] in His work and moves (v. 6d), tested by people and testing people...In typology, bronze signifies God's judgment, which makes people bright...Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. Such a Christ is the One who has been tested by others and who also tests others.

Finally, Christ appeared to Daniel in His strong speaking for judging people. His strong speaking is signified by the sound of His words being like the sound of a multitude (v. 6e).

The Christ whom Daniel saw was such a One. He is precious, valuable, complete, and perfect. As a man He is the very centrality and universality of God's move to carry out His economy...As the Priest He is taking care of us, and as the King He is ruling over us. How wonderful He is!

Verse 7 says, "I, Daniel, alone saw the vision, for the men who were with me did not see the vision." Because the vision of Christ was spiritual, not physical, it was seen only by Daniel and not by those who relied on their physical sight. Concerning seeing the vision of Christ, the physical view avails nothing. For this reason, in the eyes of the worldly people, Jesus is merely a human being. But under God's mercy and with a spiritual view, we may see how dear and precious Christ is. (Life-study of Daniel, pp. 94-96)

Further Reading: Life-study of Daniel, msgs. 1, 5-6, 13, 15, 17

第八周■周四

晨兴喂养

启一 12~13 “我…看见七个金灯台；灯台中间，有一位好像人子，身穿长袍，直垂到脚，胸间束着金带。”

弗五 29 “…没有人恨恶自己的身体，总是保养顾惜，正像基督待召会一样。”

我们在启示录一章看见，基督是顾惜和喂养最好的模型。在十二至十三节…我们看见，基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍（出二八 33~35），这给我们看见，基督是我们尊大的大祭司。…祂也胸间束着金带。…金带是一片金子，成了束身的带子。人子是在祂的人性里，金带表征祂的神性。这金带是在祂的胸间，而胸是爱的表号（李常受文集一九九四至一九九七年第五册，二〇九页）。

信息选读

旧约的祭司在供职时，腰间束带（出二八 4）。在但以理十章五节，基督也是腰束精金带。腰间束带是为着作工得加力。基督已经完成产生众召会的神圣工作。如今祂正在凭爱照顾祂所产生的众召会。这就是为什么祂是胸间束带。今天基督是我们的大祭司，照顾祂劳苦建立的众召会。但如今祂照顾众召会，不是在腰间束带，乃是在表征爱的胸间束带。我盼望大家都看见，这些日子，甚至在我们中间，基督乃是在胸间束着金带。

WEEK 8 — DAY 4

Morning Nourishment

Rev. 1:12-13 ...I saw seven golden lampstands, and in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.

Eph. 5:29 ...No one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church.

Christ is the best model of cherishing and nourishing as seen in Revelation 1...[Verses 12 and 13 show] that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest. He is also girded about at the breasts with a golden girdle...The golden girdle is one piece of gold to become a belt. The Son of Man is in His humanity, and the golden girdle signifies His divinity. This golden girdle is on His breasts, and the breasts are a sign of love. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 154-155)

Today's Reading

The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ also was girded at His loins, with fine gold. To be girded at the loins is to be strengthened for the work. Christ has finished His divine work in producing the churches. Now by His love He is caring for the churches that He has produced. This is why He is girded at the breasts. Today Christ is our High Priest taking care of His churches established by His labor. But now He takes care of the churches with the girdle not on His loins but on His breasts, signifying love. I hope we all could realize that in these days even among us, Christ is wearing a golden girdle on His breasts.

金带是一个表号，表征基督的神性成了祂的力量。基督的力量完全是祂的神性。一片金子如今成了一条带子。基督在祂神性里的总和，成了一条带子。金带表征基督的神性成了祂的力量，而胸表征这金的力量是由祂的爱所运行、所推动。祂神圣的力量是由祂的爱所运行，也带着祂的爱运行，好喂养祂的众召会。

基督在人性里作“人子”，照顾作为灯台的众召会，以顾惜众召会（启一 13 上）。基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉快和舒适。…祂这样作，乃是借着收拾灯台的灯。在旧约里，大祭司每天早晨收拾灯台的灯（出三十 7）。收拾灯就是使灯的情形正确合宜。…基督借着修剪灯台的灯芯，来照顾灯台，正如在旧约里祭司照着预表所作的一样（二五 38）。灯芯烧过以后，就变焦发黑，所以祭司必须来把灯芯焦黑的部分剪掉。这就是修剪灯芯的意思，为要使灯照得更明。灯芯烧焦的部分，表征那些不照着神定旨的东西，需要剪除；这些东西就如我们的肉体、天然的人、己和旧造。…一个召会若有了烧焦的灯芯，必会觉得不舒服。

我感谢主，今天在祂的恢复里，祂乃是在人性里的大祭司。希伯来四章说，我们并非有一位不能同情我们软弱的大祭司，祂乃是在各方面受过试诱，与我们一样，只是没有罪（15）。我们的基督与我们是一样的。祂在凡事上受过试诱，与我们一样，所以祂很容易同情我们的软弱。这意思是说，祂在人性里总是同情我们的软弱。祂是在人性里的大祭司，借着一直顾惜我们，来照顾我们（李常受文集一九九四至一九九七年第五册，二〇九至二一一页）。

参读：活力排，第十至十一篇。

The golden girdle is a sign, signifying Christ's divinity becoming His energy. Christ's energy is totally His divinity. A piece of gold is now a girdle. The totality of Christ in His divinity has become a girdle. The golden girdle signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches.

Christ takes care of the churches as the lampstands in His humanity as the Son of Man to cherish them (Rev. 1:13a). Christ as our High Priest takes care of the churches that He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable. He does this by dressing the lamps of the lampstand. The high priest in the Old Testament dressed the lamps of the lampstands every morning (Exo. 30:7). To dress the lamps is to make them proper. Christ cares for the lampstands by trimming the wicks of the lamps of the lampstand, just as the priest did according to the type in the Old Testament (Exo. 25:38). When the wick was burned out, it became charred and black, so the priest had to come to cut off the black part of the wick. This is what it means to snuff the wick so that the lamp may shine better. The charred part of the wick, the snuff, signifies things that are not according to God's purpose which need to be cut off, such as our flesh, our natural man, our self, and our old creation...A church with charred wicks will not feel comfortable.

I thank the Lord that today in His recovery He is the High Priest in His humanity. Hebrews 4 says that we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin (v. 15). Our Christ is the same as we are. He has been tempted in everything like us, so He can easily be touched with the feeling of our weaknesses. This means that He always sympathizes with our weaknesses in His humanity. He is the High Priest in His humanity taking care of us by cherishing us all the time. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 155-156)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 10-11

第八周■周五

晨兴喂养

启一 14 “祂的头与发皆白，如白羊毛、如雪，眼目如同火焰。”

18 “又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远…”

基督不仅是属人的，也是神圣的。祂是人子带着金带，表征祂的神性作祂的神圣力量。祂的神性作神圣的力量，多方喂养众召会。

祂…是大祭司，以祂自己这包罗万有的基督，在祂三个时期的丰满职事中，带着祂的神性作“力量带子”来喂养我们。

我们的基督今天是我们的大祭司。…祂乃是在人性里顾惜我们。同时，祂也在神性里，用…祂人位里一切积极的方面，来喂养我们。…祂在人性里顾惜我们，使我们正确合宜，好叫我们快乐、愉快、舒适。祂在神性里喂养我们，使我们在神圣的生命中长大成熟，作祂的得胜者，以完成祂永远的经纶（李常受文集一九九四至一九九七年第五册，二一二、二一四至二一五页）。

信息选读

基督的眼睛是为着注视、鉴察、搜寻、借光照而审判以及传输。我们必须经历祂眼睛各面的功用，特别是传输这一面。祂的眼睛把祂一切的所是灌注到我们里面。祂这能传输的眼睛，乃是不断烧着的火焰。我们的经历可以证明这点。…自从我们得救的那天，基督的眼睛就像烧着的火一样，光照并灌注我们。祂的眼睛也挑旺我们，使我们火热。当基督看过我们以后，我们就绝

WEEK 8 — DAY 5

Morning Nourishment

Rev. 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire.

18 And the living One; and I became dead, and behold, I am living forever and ever...

Christ is not only human but also divine. He is the Son of Man wearing a golden girdle, signifying His divinity as His divine energy. His divinity as the divine energy nourishes the churches in many ways.

He is...the High Priest with His divinity as the “energy belt” to nourish us with Himself as the all-inclusive Christ in His full ministry of three stages.

Our Christ today is our High Priest...He is cherishing us in His humanity. Meanwhile, He is nourishing us in His divinity with all the positive aspects of His person...In His humanity He is cherishing us to make us proper so that we may be happy, pleasant, and comfortable. In His divinity He is nourishing us so that we may grow and mature in the divine life to be His overcomers to accomplish His eternal economy. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 156, 158)

Today's Reading

Christ's eyes are for watching, observing, searching, judging by enlightening, and infusing. We must experience all these different aspects of His eyes, especially the aspect of infusing. His eyes infuse us with all that He is. His infusing eyes are a flame of fire which is continually burning. This can be proved by our experience...Since the day we were saved, Christ's eyes have been like a burning fire enlightening and infusing us. His eyes also stir us up to be hot. After Christ has looked at us, we can never be cold as we

不能像从前那么冷淡了。祂借着看我们，就将我们在主里焚烧并挑旺起来。…也许你要将某些事情对你的妻子隐瞒，这时候主发光的七眼就临到你，戳穿你的全人，暴露你真实的情形。我有过几百次这样的经历。当我正与别人争论，特别与我亲近的人争论时，主那发光的眼就临到我，叫我说不下去。祂的光照打住了我的说话（启示录生命读经，一二四至一二五页）。

认识主是活到永永远远的神，才能在灵中不断地感觉主的确实同在。…这并不是—种情感、幻想或者心理作用。像亚伯拉罕，他跟从神那么多年之后，他就对神有一个深深的—认识，所以他“在别是巴栽了一棵垂丝柳树，又在那里呼求耶和—华永—远—之—神的名”（创二—33）。像但以理，他被人称为“活神—的—仆—人”，当他被扔在狮子坑中，他的神就封住狮子的口，叫狮子不伤他（但六20、22）。慕勒说，“如果你与神同行，仰望祂给你随时的帮助，永活的神保险不会误你的事。一个主内年长的弟兄…作见证说：神从来没有耽误过我。在极大的艰难、极重的试炼、极深的穷困和需要中，神从来没有误过我的事；因为我靠着祂的恩典能信祂，祂总随时给我帮助。我乐意述说祂的名。”马克拉伦告诉我们说，“路德马丁有一次觉得他前途中危机四伏，因此他心中充满了忧愁和恐惧。这时他自己知道必须抓住上面来的力量，才能过去，他独自枯坐着，用他的手指在桌面上画这几个字：‘祂是永活的！’…他喜乐了，他恢复了。…人是点着的灯，所以迟早会熄的；唯有祂是真光，众光之源，永远常存的。”…弟兄姊妹，亚伯拉罕所呼求的、但以理所事奉的、慕勒所信靠的、路德马丁所认识的永活的神，也就是我们所属所事奉的神，我们在此应当向祂下拜，应当满了喜乐地赞美祂的名！（倪柝声文集第二辑第十四册，二〇〇至二〇一页）

参读：倪柝声文集第二辑第十四册，荣耀基督的异象；启示录生命读经，第九篇。

once were. By looking at us, He burns us and stirs us up in the Lord...Perhaps when we are trying to hide something from our wives, the Lord comes with seven shining eyes piercing into our being and exposing our true condition. I have had this kind of experience hundreds of times. When I was arguing with others, especially with my intimate ones, the shining eyes of Christ were upon me, and I could not go on speaking. His shining stopped my mouth. (Life-study of Revelation, pp. 105-106)

By knowing the Lord as the God who lives forever and ever, we can be assured of His presence in our spirit all the time...This is not a feeling, an imagination, or a psychological illusion. After Abraham followed God for many years, he began to develop a deep knowledge of the Lord, and he “planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God” (Gen. 21:33). Daniel was called the “servant of the living God” (Dan. 6:20). When he was thrown into the lion’s den, God sealed up the mouth of the lions, and they did not hurt him (v. 22). George Müller said, “If you walk with God and look to Him for your constant help, the living God will guarantee that He will not fail you. One elderly brother in the Lord...testifies that God has never failed him. Through severe difficulties, heavy trials, and deep poverty and needs, I have learned that God has never failed me. I can trust in Him through His grace that He will always supply me. I love to speak of His name.” One writer said that Martin Luther was once apprehensive of the danger facing him; he was full of anxiety and fear. He knew that he could not be freed from it until he grasped hold of some power from on high. While he sat alone, he wrote with his fingers these words on his table: “He is living forever and ever!...” With these words he rejoiced and was revived...Men are like lighted lamps—sooner or later they will be extinguished. He alone is the true Light, the source of all lights, and He alone abides forever. Brothers and sisters, the living God whom Abraham called upon, whom Daniel served, whom Müller trusted, and whom Martin Luther knew is the God to whom we also belong and whom we also serve. We should worship Him and praise His name with joy! (CWWN, vol. 34, “The Vision of the Glorious Christ,” pp. 179-180)

Further Reading: CWWN, vol. 34, “The Vision of the Glorious Christ,” pp. 163-187; Life-study of Revelation, msg. 9

第八周■周六

晨兴喂养

耶十五 19 “…你若将宝贵的从低贱的分别出来，你就可以作我的口…”

启二一 18 “墙是用碧玉造的，城是纯金的，如同明净的玻璃。”

21 “十二个门是十二颗珍珠…”

在〔腓立比三章七至八节〕我们看见，保罗…改变了他的价值观；从前他以为对他是赢得的，现在因基督都已经看作亏损了。保罗为什么能丢弃从前对他是赢得的东西，他为什么能以属世的一切为亏损？这乃是因为他以认识基督耶稣为至宝。他以神所立为主为王的基督为至宝，因此他亏损万事，并且看作粪土。这乃是标准基督徒价值观的改变。

今天你我如果不会分别价值的问题，神就会弃而不用我们了。神要求我们能分别尊卑贵贱，好作祂的口（耶十五 19）。…求神给我们亮光，叫我们的价值观有彻底的改变，叫我们知道如何拣选上好的（倪柝声文集第三辑第十四册，二〇一页）。

信息选读

新耶路撒冷结构的基本元素是金、珍珠和宝石。金是指父神的神圣性情，珍珠是指基督在祂得胜之死和分泌生命之复活里的产品。…宝石（启二一 11、18 上、19～20）表征那灵为着建造神的建筑，用祂神圣的元素所作变化工作的产品（创二 12 下，林前三 12 上，彼前二 4～5，林后三 18）。

WEEK 8 — DAY 6

Morning Nourishment

Jer. 15:19 ...If you bring out the precious from the worthless, you will be as My mouth...

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

21 And the twelve gates were twelve pearls...

[In Philippians 3:7-8] we see that Paul...had a change in his concept of value. What things were gains to him, these he counted as loss on account of Christ. Why was Paul able to reject the things that were gains to him? He was able to consider them as loss on account of the excellency of the knowledge of Christ Jesus. Paul reckoned the Christ whom God had anointed as Lord, as King, and as the most excellent One. For His sake he suffered the loss of all things and counted them as refuse. This is the kind of change in valuation that happens to a Christian...

If we cannot tell the proper value of things, God will reject us and cast us aside. He requires that we bring out the precious from the worthless so that we can be His mouth [Jer. 15:19]...May the Lord grant us the light to have a thorough change in our concept of value so that we will know to choose the most excellent portion. (CWWN, vol. 60, p. 395)

Today's Reading

The basic elements of the structure of the New Jerusalem are gold, pearls, and precious stones. Gold refers to the divine nature of God the Father, and pearls refer to the produce of Christ in His overcoming death and life-secreting resurrection...Precious stones (Rev. 21:11, 18a, 19-20) signify the produce of the Spirit in His transforming work with His divine element for the building up of God's building (Gen. 2:12b; 1 Cor. 3:12a; 1 Pet. 2:4-5; 2 Cor. 3:18).

子神救赎的工作是包罗万有的。祂要我们留在祂的死里，使祂能分泌出“生命的汁液”来包裹我们。这就是基督分泌生命的工作。因为我们不容易领会这种工作，所以我们需要这样一个寓意的说法。没有这个寓意，我们就无法看见，基督复活的生命实际上就是神圣生命的元素，分泌出来包裹我们，使我们成为珍珠。

我们若核对自己的经历，就能更完全地明白基督分泌的工作。…比方，一位青年弟兄觉得他的父亲在某一件事上错了，也许他觉得需要控诉或反叛；但他若这样作，就是从基督的死里逃出来。反过来说，这位弟兄若在基督的死里留在十字架之下，并且说，“主，我赞美你，你把我保守在你的死里。我赞美你，现今我住在你包罗万有的死里”，他里面立刻会有东西分泌出来包裹他里面的人，叫他感觉到里面的供应。他一次又一次经历这种内里的分泌，就越过越成为一颗珍珠。这就是复活的基督在祂复活生命里的分泌。

就是在我们的婚姻生活中，我们也必须记得，要享受基督在复活里借着祂的死而有的分泌工作，我们就必须停留在祂的死里，不要逃走。…我们都需要看见，基督那奇妙、包罗万有的死是我们“甜美的家”。一位姊妹的丈夫无论对她说什么，她都需要停留在基督的死里。她若这样作，就会感觉到基督复活生命的分泌。只要她留在基督的死里，她的丈夫越为难她，她就越有享受。我这交通不是道理的教导，乃是我们对基督主观经历的说明。感谢主，今天祂揭开了幔子，给我们看见得胜的路，并作得胜者的路。我们不需要“咬紧牙关”来努力挣扎。我们只需要留在家中，留在基督的死里，我们就在复活里享受神圣生命的分泌（李常受文集一九八四年第三册，五七八、五八二至五八四页）。

参读：神新约的经纶，第三十四章。

The redemptive work of God the Son is all-inclusive. His desire is for us to stay in His death so that He might secrete His “life-juice” over us. This is the life-secreting work of Christ. Because this work is hard for us to realize, we need such an allegory. Without this allegory we would not be able to see that Christ’s resurrection life is actually the divine life element secreted over us to make us pearls.

If we check with our experience, we will be able to understand more fully Christ’s secreting work...It may be that a certain young brother feels that his father is wrong in a certain matter. He may feel that he needs to complain or rebel, but if he does this, he is running away from the death of Christ. However, if this brother stays under the cross in the death of Christ and says, “Lord, I praise You that You have kept me in Your death; I praise You that I am now residing in Your all-inclusive death,” immediately something within him will be secreting around his inner being, and he will sense the inner supply. As he experiences this inner secretion time after time, he will become a pearl more and more. This is the secretion of the resurrected Christ in His resurrection life.

Even in our marriage life we must remember that in order to enjoy the secreting work of Christ in His resurrection through His death, we must remain and stay in His death. Do not run away...We all need to see that the marvelous, all-inclusive death of Christ is our “home sweet home.” Regardless of what a sister’s husband would say to her, she needs to stay, to remain, in Christ’s death. If she would do this, she would sense the secreting of Christ’s resurrection life. The more trouble her husband would give her, the more enjoyment she would have as long as she remains in the death of Christ. This fellowship is not a doctrine or a teaching but an explanation of our subjective experience of Christ. Thank the Lord that today He has opened the veils and has shown us the way to be victorious and to be an overcomer. We do not need to “gnash our teeth” to endeavor or to struggle. We only need to stay home, to remain in the death of Christ. Then we enjoy the secreting of the divine life in resurrection. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 425, 428-429)

Further Reading: CWWN, vol. 60, ch. 45; CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 34

第八周诗歌

经历基督 — 作灯台中间的人子

(启示录一章) (英 1184)

D 大调 2/2

1 - 3 4 | 5 - 6 7 | 1̇ - 7 6 | 5 - - - | 5 - 5 5 |
 一人子基督荣耀异象, 揭示于
 6 - 5 - | 4 - 3 - | 2 - - - | 3 - 3 2 | 1̇ 3 5 1̇ |
 启示录一章: 永远之神在
 6 5 4 3 | 2 - - - | 5 - 6 7 | 1̇ - - 4 | 3 - 2 - | 1̇ - - - ||
 祂彰显, 我们前来将祂瞻仰。

- | | |
|----------------|--------------|
| 二 灵中听闻号声, 奇哉! | 转身乍见七金灯台— |
| 光耀见证, 主所宝贵, | 祂行其间, 照料不怠。 |
| 三 身穿长袍, 眼如火焰, | 祂作祭司, 顾惜无间; |
| 修剪灯芯, 新油加添, | 使灯剔亮, 火辉不减。 |
| 四 神圣金带束于胸前, | 大功已成, 爱中施眷; |
| 神性丰富, 无量恩典, | 向众召会倾注不断。 |
| 五 头、发皆白, 亘古常在, | 洁白、属天, 新鲜不败; |
| 面貌如日大放光采, | 审判、焚烧, 照耀不衰。 |
| 六 如此人子显露荣耀, | 在祂脚前, 谁不仆到? |
| “我曾死过, 今又活了”— | 祂来安慰, 忧惧遁逃。 |
| 七 但愿召会以祂居首, | 无穷丰富从祂领受; |
| 除祂之外别无所求, | 爱中作祂见证不朽。 |

WEEK 8 — HYMN

In Revelation chapter one

Experience of Christ — As the Son of Man amidst the Lampstands

1184

1. In Re - ve - la - tion chap - ter one
 God gives a vi - sion of the Son,
 Of Him who was and is to come;
 Oh, let us to this One now come.

- | | |
|--|--|
| 2. In spirit hear His trumpet voice;
We must be turned to see His choice—
The seven lampstands golden fair;
The Son of Man is walking there. | 5. His head, His hair is white as wool—
The ancient One with youth is full.
His face is shining as the sun
To burn and lighten every one. |
| 3. The great high priestly robe He wears,
For every church He fully cares:
He trims the lamp, the oil supplies;
He makes them burn, flames in His eyes. | 6. Oh, when this living One we see,
We'll fall as dead, we'll finished be.
But then the Lord His comfort gives—
He once was dead, but now He lives. |
| 4. A golden girdle on His breast—
His work is done, and from His rest
He unto all the churches pours
Himself in love, the treasure store. | 7. Let every church just love Him more
His riches then He will outpour.
All other loves now lay aside;
Let's take this Jesus, none beside. |

