

二〇二三年三月
國際長老及負責弟兄訓練

認識、經歷、並活包羅萬有的基督，
而有真正的召會生活

晨興聖言

**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

認識、經歷並活包羅萬有的基督，
而有真正的召會生活

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- 第二週 享受基督作素祭的實際，而有素祭的基督徒生活與素祭的召會生活，終極完成於新耶路撒冷這極大的素祭—三一神與三部分人調和的終極完成
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Knowing, Experiencing, and Living
the All-inclusive Christ for the Genuine Church Life

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第一週

被帶回歸向基督自己 而有真正的召會生活

R. K. 詩歌：378

讀經：弗三 8、14～18，腓三 3～16，西一
15～18，三 10～11

【週一】

壹 我們作為在基督裏的信徒和神的兒女，需要從一切打岔中得釋放，被帶回歸向基督自己—弗三 8、14～18，西三 10～11：

一 神要基督在萬有中作中心，並在萬有中居首位—基督是一切，又在一切之內—15～18。

二 基督是奇妙的；祂是全宇宙中的奇妙，基督之所是的每一項都是奇妙的一賽九 6，士十三 18，弗三 8。

三 神的旨意，就是神在宇宙中永遠的定旨和願望，乃是要叫基督作我們的一切，並叫基督作到我們的裏面，成為我們的生命和一切—17 節上。

四 保羅寫他的書信，是因為他清楚，許多美好的事物，包括道理、倫理、道德、教訓、文化，都使人受打岔離開基督—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 使徒保羅給我們看見，這些事物不是基督自己，並指明它們若使我們受打岔離開基督，就是與基督相對—林前七 35。
- 2 當我們轉離所有打岔人的事物並轉向基督，我們就被帶回歸向基督自己，使我們可以認識基督，經歷基督，享受基督，彰顯基督，並被基督構成—加二 20，四 19，腓三 9 ~ 10。

【週二】

五 腓立比三章三至十六節陳明基督是信徒追求的標竿：

- 1 保羅因着以認識基督為至寶，所以將萬事看作虧損—8 節上。
- 2 保羅虧損萬事，看作糞土，為要贏得基督—7、8 節下。
- 3 保羅切慕給人看出他是在基督裏面—9 節。
- 4 給人看出我們是在基督裏面的必要條件，就是我們沒有自己的義，乃是藉着信基督而有神的義—9 節。
- 5 保羅渴望認識基督、並祂復活的大能、以及同祂受苦的交陪—10 節。
- 6 在腓立比三章十節保羅說到模成基督的死；這指明保羅渴望以基督的死作他生活的模子。
- 7 保羅經歷基督作奠祭，並且也成為奠祭，澆奠在聖徒信心的祭物和供奉上一二 17，提後四 6。

【週三、週四】

六 我們需要看見屬天的異象，就是神的心意是要使基督成為我們的一切：

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 我們若從主接受新的憐憫和恩典，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 我們需要禱告，好叫基督在我們日常生活中成為我們的一切—西三 17：

a 我們作各種事情的時候，應當在我們所作的事上應用基督。

b 每天我們需要禱告，使我們對基督—這住在我們裏面並作我們生命和一切的一位—有新的經歷；這是我們今天極大的需要—弗三 17 上。

貳 我們被帶回歸向基督自己，結果乃是真正的召會生活—林前一 2，十二 27，羅十六 1、4 ~ 5、16、20：

一 真正的召會生活乃是眾聖徒以團體的方式實化、經歷並彰顯基督—弗三 16 ~ 21：

1 神計畫要有召會，目的乃是為着彰顯基督；因此，召會乃是基督的彰顯—9 ~ 11、21 節。

2 召會生活一點不差就是我們所經歷並享受，且藉着我們得着彰顯之包羅萬有的基督，連同祂追測不盡的豐富—8、21 節。

3 我們若要有這樣的召會生活，就需要被基督構成，直到我們的一切所是並一切所有都只是基督自己，祂是一切，又在一切之內；這就是召會生活的素質和本質—西一 12，二 9 ~ 10、16 ~ 17，三 4、10 ~ 11，四 15 ~ 16。

二 真正的召會生活就是基督的生活，就是基督自己—三 4，約十一 25：

1 真正的召會生活不是教訓或道理的事；乃是一種生

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們實化、經歷、享受、彰顯並展覽出來一腓三 10。

2 惟有憑着我們在日常生活中經歷基督，纔能實現真正的召會生活—羅八 9 ~ 11、17。

【週五】

三 實化真正召會生活的路，乃是經歷基督作我們的一切—西一 27，二 17，三 1、4、10 ~ 11、15 ~ 17：

- 1 真正的召會生活來自裏面對基督真實的享受—弗三 17 上。
- 2 基督發展到我們裏面就產生真正的召會生活—四 13、15 ~ 16。
- 3 我們要有照着神永遠定旨彰顯基督的召會生活，我們的魂必須被基督這靈征服並浸透—帖前五 23，弗三 17 上，加四 19，林前十五 45 下，林後三 17。

四 真正的召會生活需要我們背起我們的十字架，並跟從主—太十 38：

- 1 我們這些基督的信徒已經與祂同釘十字架，現在我們必須背十字架—加二 20，太十六 24。
- 2 己必須被除去，使基督能成爲召會生活的實際—23 ~ 24 節，羅六 5。
- 3 要實化真正的召會生活沒有別的路，只有否認我們天然的生命與魂生命，並且在靈裏跟從主—太十六 24 ~ 27。

【週六】

五 真正的召會生活是藉着對內住基督的內裏經歷—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 整本新約都充滿關於內住基督的啓示—羅五 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 保羅在以弗所三章十六至二十一節禱告，要我們藉大能得以加強到裏面的人裏，結果基督就能安家在我們心裏，進而以祂自己來佔有、據有、浸潤並浸透我們整個裏面的人—16 ~ 17 節上。
- 3 一旦基督能安家在我們心裏，佔有我們全人裏面的各部分，我們就能有真正的召會生活—二 21 ~ 22，四 12、16。

六 我們要有真正的召會生活，就需要經歷並享受基督的豐富—三 8：

- 1 真正的召會生活不是組織，乃是在我們靈裏；我們的靈受基督的豐富所滋養，直到我們被充滿，成爲神一切的豐滿—8 節。
- 2 真正的召會生活乃是尋求主的信徒所過的團體生活，他們被基督的豐富所充滿，成爲神一切的豐滿，就是成爲三一神的彰顯—19 節。
- 3 藉着對內住基督內裏的經歷，我們與眾聖徒一同領畧基督無限的量度，並有真正的召會生活而建造基督的身體—17 ~ 18 節，二 21 ~ 22，四 16。
- 4 倘若我們都經歷並享受基督的豐富，自然會產生真正的召會生活，作基督的豐滿，基督的彰顯—三 8、17 上，二 22。

七 所有的聖徒都需要在日常生活中經歷一些出於基督的事物，並帶着他們所經歷的基督來在一起，以展覽這位基督，與別人彼此分享祂，並與父神一起享受祂，使父神喜悅；這就是真正

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.

的召會生活—林前十四 26, 來十 25。

10:25.

第一週■週一

晨興餽養

腓三7~8『只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。…我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

神的心意就是祂永遠的定旨，這定旨是出於祂心頭的願望（弗一9~11，三9~11）。…在包羅萬有的基督裏，我們有神、人、創造主、受造之物、救贖主、救贖、神聖的生命、人的生命和許多其他正面的事物。…少有信徒領悟神救恩的目的，不光是潔淨我們的罪、拯救我們不下地獄並救拔我們脫離悲傷。作為基督裏的信徒，我們領會神愛我們、我們是有罪的、我們離開基督的結局就是下火湖。我們也承認我們需要神的一些事物，就如平安和喜樂。然而，我們也許從來沒有領會，神的心意和祂救恩的目的，是要將包羅萬有的基督作到我們裏面，作我們的力量、亮光、引導、健康、知識、智慧和一切。神…按着祂的形像，創造我們作為器皿，以盛裝祂作我們的內容（李常受文集一九六四年第二冊，一〇一至一〇二頁）。

信息選讀

一般說來，我們基督徒的方向偏離了基督。我們應該只有一個方向，就是基督自己。今天許多信徒熱中於基督以外的許多美好事物。…然而，他們雖然在名義上有基督，他們每天的經歷卻遠離基督。

我將這件事帶到你們面前，催促你們到主面前，向祂敞開自己。你可以告訴祂：『主，我聽了關於你的事，也看見了關於你永遠定旨的事。你要作我的一切。主，在你的光中並在你的同在裏暴露我。』

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

給我看見我在那裏，以及我是甚麼。』

我們都需要禱告，好看見基督在我們日常生活中是我們的生命和一切這個異象。我們需要領略關於基督當前的亮光、啓示、異象和看見。…我們必須從主接受新的憐憫和恩典，使我們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）。

老底嘉的召會以他們所達到的為滿足（啓三17）。老底嘉的聖徒所得着的，成了遮蔽他們眼睛的帕子。為這緣故，主勸他們要買眼藥，使他們得以看見（18）。真正的眼藥是放下我們所有的一切。若有一條手帕蓋住我的眼睛，最好的『眼藥』乃是拿下手帕。

我們擁有的許多事物起頭都是神賜給我們的。然而，因着這些事物對我們已成為老舊的，它們在我們的經歷中就成了死的，並成為我們的帕子。…放下邪惡和錯誤的事物還不彀；我們甚至必須放下美好和正確卻變得老舊的事物。…一件事物即使是好的，但若變得老舊並失味，對我們也無益處。

我們今天所需要的，乃是現今的、活的、當前的基督。基督自己沒有改變（來十三8）；然而，…我們對基督的領會、看見和經歷，必須是活的、新穎的、新鮮的、當前的、現今的。我的負擔不是要給主的兒女更多道理和教訓；我的負擔是願主開啓我們的眼睛，將我們帶進對祂自己新的經歷裏。我們不該以我們既有的為滿足。我們需要放下一切老舊的經歷，放下我們已過所達到的，並且不將任何事物留在我們手中。我們該雙手空空的向主敞開自己，仰望祂使我們對祂這活的一位有新的經歷（李常受文集一九六四年第二冊，一〇八至一一〇頁）。

參讀：成全訓練，第五至六章；基督的中心與普及，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

第一週■週二

晨興餽養

腓三 9 ~ 10『…給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義，使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

我們可以用觀光客…購物為例，說明如何得着對基督之認識的至寶。…觀光客看見展示的珠寶，通常都很興奮。…他們進入商店之前，對這些珠寶的寶貴毫無所知。一旦他們看見了，也知道了這些東西的寶貴，就願意付代價來得着它們。同樣，我們需要有啓示，知道基督的寶貴，祂的無上寶貝。

我們若得了基督是至寶的啓示，我們自然會以認識基督為至寶（腓立比書生命讀經，一九一至一九二頁）。

信息選讀

在道理上領會給人看出我們是在基督裏面是一回事，而在我們日常生活中給人看出我們是在基督裏面，完全是另一回事。我若到你家去看望你，我會看出你在那裏？…我們若活在文化裏，別人就看出我們是在文化裏。我們若活在好行為裏，別人就要看出我們是在我們的行為裏。…當保羅還憑律法活着的時候，別人看出他是在律法裏面。但有一天，他開始以認識基督為至寶。他看見一個異象，就是基督必須是他的一切：愛、恩慈、謙卑、智慧、忍耐、意向、態度，甚至是他的言語、發表和表情。因他以認識基督為至寶，他就甘心將萬事看作虧損。不僅如此，他還虧損萬事，看作糞土，為要贏得基督，並且給人看出他是在基督裏面（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.

我們必須有異象，看見基督的寶貴。然後，我們必須贏得我們所看見的這位基督。…要認識基督，不僅要有關乎基督的知識，更要贏得祂…的人位。基督是神格豐滿的具體表現（西二 9），又是一切正面事物影兒的實際（二 16～17）。…贏得基督就是…經歷、享受並支取祂一切追測不盡的豐富（弗三 8）。我們既贏得基督，就該也活在祂裏面，成爲一班在經歷上在祂裏面的人。這樣，當別人看見…或觀察我們的時候，就會看出我們是在基督裏面。人不會看出我們是在自己的美德裏面；我們會給人看出我們是在基督裏面，並且只在基督裏面。哦，願我們都贏得祂，並且給人看出我們是在祂裏面！願我們都願意虧損萬事，看作糞土，爲要給人看出我們是在基督裏面。…我們若贏得基督，並且活在祂裏面，祂作爲我們的義，就要成爲我們在神和人面前的彰顯。這樣，人不只籠統的看出我們是在基督裏面，人也要看出我們是在義裏面，這義就是基督自己從我們裏面活出來。惟有當人看出我們是在基督裏面時，主纔會得着滿足。照樣，當人看出信徒是在基督裏面時，服事主的人纔會喜樂並滿足。

在腓立比三章十節保羅用『模成祂的死』這辭。…基督的死是個模子，使我們被模成這模子的形狀；這就像麵團放在糕餅的模子裏，模成模子的形狀一樣。保羅一直過釘十字架的生活，就是在十字架下的生活，正如基督在祂爲人的生活中所過的。藉着這樣的生活，我們就能經歷並彰顯基督復活的大能。基督之死的模子，是指基督不斷的將祂人的生命治死，使祂得以憑神的生命活着（約六 57）。我們的生活應當模成祂這模子的形狀，就是向我們人的生命死，而活神的生命。模成基督的死，乃是認識並經歷基督、和祂復活的大能、以及同祂受苦之交通的條件（腓立比書生命讀經，一九六至一九七、二一九頁）。

參讀：腓立比書生命讀經，第十八至二十三篇；歌羅西書生命讀經，第三十八篇；耶利米書生命讀經，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

第一週■週三

晨興餽養

腓三 13 ~ 15 『…我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。所以我們凡是長成的人，都要思念這事；你們若思念任何別的事，神也必將這事啓示你們。』

願主開啓我們的眼睛，使我們看見，我們所需要的不是良善，乃是得着基督作我們的生命和一切。我們需要從邪惡的事物轉向美好的事物，但與此相較，我們更需要從不憑基督作我們的生命而活，轉向憑基督作我們的生命而活。我們需要看見屬天的異象，就是神的心意，是要使基督成爲我們的一切。我們每天所需要的，是不注意別的，只注意基督（太十七 4 ~ 5）。…當我們接受這樣的異象，我們會爲着基督以外的許多美好事物悔改，就如我們的謙卑、我們對基督徒信仰的熱心甚至我們對基督的愛。

在這末後的日子裏，主在祂的恢復裏所要恢復主要的項目，乃是對基督真實的經歷。主所關切的，主要不是恢復各種的形式或道理。祂這活的一位，要恢復我們在日常生活中經歷祂自己作我們的生命和一切（李常受文集一九六四年第二冊，一〇六至一〇八頁）。

信息選讀

雖然基督是一切，但有個難處。難處是我們裏面雖然有基督，但我們沒有在在日常生活中應用祂。我們有基督，但我們在考慮事情時，沒有憑着基督考慮。我們有基督，但我們要作事時，沒有憑着基督作。我們有基督，但我們與人說話時，沒有憑着基督說。這可比喻爲擁有好車，卻不知道如何駕駛。

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

我們已將基督接受到我們裏面，但我們沒有將基督應用於我們的日常生活。

今天基督徒常常說到基督徒要作合宜的事。日復一日，他們尋求主的旨意，好知道他們該作甚麼或不該作甚麼；然而，這種尋求是不毅的。我們不能僅僅尋求知道我們該不該作某一件事，反而需要問：『我若作這件特定的事，那會是我單獨作呢，還是會有基督與我同作？』…我們在從事一件特別的活動時，必須核對、斷定在活動的是誰：是我們單獨活動呢，還是基督在我們裏面並藉着我們活動？在加拉太書裏使徒保羅見證說，『現在活着的，不再是我，乃是基督在我裏面活着。』（二 20）我們也許常常問：『主，我作這事合宜麼？』但我們也該核對，到底是我們憑自己活動，還是那活在我們裏面的基督在活動。

有一天，一位年輕的弟兄問我：『李弟兄，為甚麼有些人說基督徒不該去看電影？』我回答他的問題時，沒有給他長篇的答覆；我只是問他：『你去看電影時，基督與你同去麼？』那位年輕的弟兄回答我：『當然，基督沒有與我同去看電影。』姑且不說去看電影；我還要問，我們去傳福音時，去傳的人是誰？是我們憑自己傳福音，還是我們裏面的基督去傳？我們探訪另一位聖徒時，是我們單獨探訪那位聖徒，還是我們裏面的基督在我們裏面並同着我們作這事呢？換句話說，我們在日常生活中作一切事時，有沒有在這些事上真正應用基督？倘若我們有啓示，知道基督是我們的一切，我們就會核對。日復一日，時時刻刻，在我們所作的事上，我們會核對，到底我們所作的是不是基督活在我們裏面。我們會核對自己是否在所作的每件事上應用基督（神的奧祕與基督的奧祕，五八至五九頁）。

參讀：神的奧祕與基督的奧祕，第二、五至六章；主恢復中應有的認識，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

第一週■週四

晨興餽養

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

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

十二 27『你們就是基督的身體，並且各自作肢體。』

要在我們所作的每件事上應用基督，並經歷基督作我們的一切，我們不僅需要有基督是誰的啓示，也需要被帶到盡頭。在保羅給歌羅西人…的書信裏，他多次說到這點。他說我們死了（西二 20，三 3），我們埋葬了（二 12），我們必須脫去舊人（三 9），我們受了割禮（二 11）。為甚麼保羅說到這一切經歷？他這樣作是要清楚指明，神的心意是要我們被帶到盡頭，並且事實上，我們已經被帶到盡頭。…我們必須『出去』，基督纔能進來；我們必須下寶座，基督纔能得加冠；我們必須被帶到盡頭，基督纔能作我們的一切（神的奧祕與基督的奧祕，六〇頁）。

信息選讀

保羅不傳宗教、道理或教訓，他乃是傳基督這活而神聖之人位的豐富。基督追測不盡的豐富是為着召會。召會獨一的內容乃是基督的豐富，這豐富是藉着基督身體所有的肢體而得着實化，也由所有的肢體來經歷。我們若要有真正的召會生活，就必須經歷基督的豐富。否則，我們所有的就僅僅是組織或社團。基督真正的身體乃是來自基督的豐富。…

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

基督是那在萬有中充滿萬有者（弗一 22 ~ 23），祂是無限的。這樣一位宇宙般浩大的基督，需要一個身體作祂的豐滿。因此，召會是基督的豐滿。

我們需要認識『基督的豐富』和『基督的豐滿』的差別。基督的豐富乃是基督所是的一切項目，就如光、生命、道路、羔羊、門、草場、牧人、救贖主、救主和那偉大的我是。基督是一切。我們若需要愛、卑微、忍耐或智慧，基督就是愛、卑微、忍耐和智慧。基督也是我們的力量、能力和權柄。基督的豐富就是基督作了我們所需要的一切；基督的豐滿乃是作基督身體的召會。基督是頭，身體是頭的豐滿；身體必須與頭相配。這位基督既是宇宙般的浩大，就需要召會作祂的身體，好作祂的豐滿彰顯祂。

當眾聖徒都經歷並享受基督作他們的愛、忍耐、卑微和一切，這享受自然會產生召會生活作基督的豐滿。我們若要實行召會生活，首先需要領悟，召會生活不是組織，不是社會團體，不是宗教社團，而是享受基督豐富的結果。

每逢我們聚集，都該帶着基督的富餘，眾人將基督帶來而彼此分享。一位弟兄也許享受基督作他的愛，就將這樣的基督帶來。別的弟兄姊妹也許經歷基督作他們的卑微、忍耐和智慧，就將那樣的基督帶來。當我們聚在一起，各人都將自己所享受的那一分基督帶來，就會有基督的展示，有基督團體的彰顯。這是真正、正確的召會生活，也是基督的身體，作基督的豐滿。…我們越經歷基督，我們的召會生活就越真實。我們若要有真正、正確、充分的召會生活，就必須對基督的豐富有完滿的經歷（李常受文集一九六八年第一冊，一六二至一六四頁）。

參讀：召會建造的藍圖與立場，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

第一週■週五

晨興餽養

太十六 24 ~ 25 『…耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得着魂生命。』

羅六 5 『我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長。』

在馬太十六章二十四節主告訴我們，我們若要跟從祂，就必須否認或棄絕己。在我們裏面有天然、屬魂的生命，聖經稱為己，在這己裏有撒但的『腳』。撒但在那裏。每當你顧到你的己，同情你的己，為你的己作甚麼，隨從你的己，你就在撒但的手下。在這樣的情形裏不可能有召會生活。這是因為己、魂生命、天然的生命，與召會生活相反。我們必須清楚，召會不是用天然的生命，乃是用屬靈的生命建造的，不是用魂，乃是用靈建造的。不但如此，我們所必須否認的己就是魂，因為在二十五節主說，『凡要救自己魂生命（希臘文，psuche，樸宿克，意，魂）的，必喪失魂生命；凡為我喪失自己魂生命的，必得着魂生命。』因此，這節裏的魂或魂生命，就是二十四節裏的己。魂生命就是天然的生命，就是我們這人，我們的己。每當我們照着我們的己作甚麼或說甚麼，我們就是與撒但站在一起，並且破壞召會的建造（李常受文集一九六三年第二冊，一九〇頁）。

信息選讀

例如，也許幾分鐘前我纔領受了關於召會的屬天啓示，但此刻我若在己、魂生命、天然的生命裏，

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,

事實上我就在反對召會並阻撓主建造召會。主告訴我們要作三件事：(一)否認我們的己，(二)拿起並背起十字架，(三)跟從祂。…背十字架的意思就是將基督的死應用於我們的己（參羅八 13，加五 24，西三 5）。…對於基督，背十字架在先，隨後是釘十字架。然而，在我們的情形裏，我們是先釘十字架，然後背十字架。…我們可以說，主已將我們置於十字架，但如今我們需要將十字架應用於我們自己。這就是說，我們必須背十字架，將主的死應用於我們的己，並且承認我們天然的生命、我們的己和我們的舊人已在主裏被置於十字架（羅六 6，加二 20）。

每一天，每一刻，你都將你的己置於死，你只要承認主在十字架上將你置於死所完成的榮耀事實，並且藉着不給你的己任何地位，將這點應用在你自己身上。你可以說，『我承認基督已將我置於十字架。我，這天然的人，已被釘十字架，並且己已被了結。現今我跟從主，意思就是我在主裏，在靈裏行動生活。』…惟有我們在靈裏，就是在我們人重生的靈與是靈的主調和的靈裏生活行動，…我們纔是跟從主。今天主在我們的靈裏（提後四 22），並且祂是為着召會。要跟從主，我們需要在靈裏並為着召會行動生活。這是實化真正召會生活的路。路就是否認我們天然的生命，背十字架，並且領悟一個事實，就是我們天然的生命已被置於死，現今我們不憑天然的生命，乃憑屬靈的生命生活行動。那就是說，我們在靈裏並為着召會生活行動。…我們要看見真正的召會生活就是基督的生活，這是很重要的。真正的召會生活就是基督被我們實化、經歷、享受並彰顯出來。因此，實化召會生活的路就是否認我們的己，並承認天然的生命不過是泥土，不是石頭；天然生命只適於仇敵撒但的建造，就是巴別城，不適於神的建造，就是新耶路撒冷（李常受文集一九六三年第二冊，一九〇至一九二頁）。

參讀：李常受文集一九六四年第三冊，四五八至四五九、四六二至四六三頁；主恢復的道路，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

第一週■週六

晨興餽養

弗三 16 ~ 19 『願祂…藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。』

首先，我們在靈裏得重生。現今我們需要得加強到我們的靈裏，使基督將祂自己從我們的靈擴展到我們的全心（弗三 16 ~ 17），也就是擴展到我們裏面的全人裏。藉着在我們裏面這樣擴展，基督就佔有我們的心，並安家在我們心裏。基督安家在我們心裏，結果就使我們滿有力量，能和眾聖徒一同領畧基督那無法測度的量度，就是祂的闊、長、高、深（17 ~ 18）。至終，我們就被充滿，成為神一切的豐滿（19）。這豐滿就是召會這隱藏在神裏面的奧祕（李常受文集一九六七年第二冊，七〇三頁）。

信息選讀

我們的靈得加強時，就給基督道路和立場，使祂能佔有、浸透並浸潤我們全人，而安家在我們心裏。然後我們就知道基督是何等的無限。我們會知道物理學家和數學家所不知道的，就是基督乃是那闊、長、高、深。…基督是無法測度、無限的。祂是深奧的，遠超我們的發表所能形容。然而，我們能享受祂。…藉着我們對祂的享受，至終我們就被充滿，成為神一切的豐滿。這豐滿就是召會。

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.

使徒保羅是位美妙的著者。在以弗所五章十八節，他說，『不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿。』這節經文所題到的靈，乃是人重生的靈，而不是神的靈。醉酒是在身體裏被充滿，而在重生的靈裏被充滿，乃是被基督充滿（一23），而成爲神一切的豐滿（三19）。我們需要在我們的靈裏被基督的豐富所充滿，而成爲神一切的豐滿。

我們在靈裏被基督的豐富所充滿的路，見於六章十七至十八節，那裏說，『藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告。』被基督充滿並享受祂豐富的路，乃是藉着各樣的禱告和祈求，接受神的話，時時在靈裏禱告。我們可以將這視爲享受基督一切豐富的祕訣和鑰匙。日復一日，我們需要接受聖經中神的話。我們需要看見，神的話乃是靈（約六63，弗六17），因爲話是神的氣（提後三16），而這氣就是那靈（約二十22）。藉着各樣的禱告和祈求接受話，就是以不只一種禱告，更是多種禱告接受話。

我們要藉着各樣的禱告和祈求接受話，就需要禱讀。我們需要將讀主的話和禱告調在一起。我們不需要用自己的話作禱告文章。我們只要拿起聖經，打開，就可以用所讀的話禱告。按我的經歷，我能說，禱讀最好的路是對聖經的每一句話都說阿們。有些時候你禱讀時，會被喜樂充滿，以致自然而然的說阿利路亞。你若這樣讀經，我確信你會享受基督的豐富，並被基督所充滿。你會被基督的豐富所充滿，而成爲神一切的豐滿。然後自然而然的，從這享受中召會就產生了。真正的召會生活，是藉着我們禱讀主的話享受基督所產生的（李常受文集一九六七年第二冊，七〇三至七〇五頁）。

參讀：李常受文集一九七五至一九七六年第三冊，六五〇頁；李常受文集一九七七年第三冊，一〇七、一一一至一一二頁；李常受文集一九八二年第一冊，三一三至三一四頁。

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

第一週詩歌

378

經歷基督—作生命

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A 大調

4/4

A 1 - 1 · 2 | 3 - - 5 | ^{E7} 4 6 7 2 | A 1 - - 3 | ^D 4 2 ^E 7 5 |
 一 何 等 生 命! 何 等 平 安! 基 督 活
 A 1 - 2 1 | ^E 7 - ^{B7} 6 - | ^E 5 - - - | ^A 5 - 7 1 | ^E 1 - 7 5 |
 在 我 的 裏 面! 我 已 與 祂 同
 A 1 - 3 - | ^E 2 - - 5 | ^D 6 1 - 6 | ^A 5 1 - 2 | ^{E7} 3 - 2 - | A 1 - - - |
 釘 十 架, 榮 耀 事 實、 奇 妙 救 法!
 E 3 - 2 5 | ^A 1 - 2 3 | ^D 4 6 ^{B7} 2 1 | ^E 7 · 6 5 5 | ^A 3 5 1 5 |
 現 在 活 着 不 再 是 我, 乃 是 基
 D 6 1 4 6 | ^E 7 2 5 7 | ^A 1 - - 1 | 3 - 3 - | ^E 2 - - 2 |
 督 在 我 活 着! 現 在 活 着 不
 E7 4 - 4 - | ^A 3 - - 3 | ^D 6 - 6 - | ^A 5 - 4 2 | ^{Bm} 1 - 7 - | ^A 1 - - - ||
 再 是 我, 乃 是 基 督 在 我 活 着!

- 二 何等快樂!何等安息! 基督成形在我心裏!
 祂的生命、祂的性情, 在我全人都已組成;
 我的一切全都了結, 祂的成分作我一切!
 我的一切全都了結, 祂的成分作我一切!
- 三 何等榮耀!何等可誇! 總叫基督照常顯大!
 無論禍、福,無論生、死, 並無一事叫我羞恥;
 任何境遇、一切事故, 都是叫我彰顯基督!
 任何境遇、一切事故, 都是叫我彰顯基督!
- 四 何等結果!何等有福! 我能活着就是基督!
 祂的心意是我愛好, 祂的榮耀是我發表;
 無何可要、無何可寶, 惟有基督是我目標!
 無何可要、無何可寶, 惟有基督是我目標!

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)

第二週

享受基督作素祭的實際，
而有素祭的基督徒生活
與素祭的召會生活，
終極完成於新耶路撒冷
這極大的素祭—三一神
與三部分人調和的終極完成

E. M. 詩歌：77

讀經：利二 1～16，約六 57、63，十二 24，林前
十 17，十二 12、24～25

【週一】

壹 素祭豫表在神人生活裏的基督—利二 1～16：

一 細麵是素祭的主要成分，表徵基督的人性，在各方面都是柔細、完全、柔和、平衡、正確的，沒有過度或不及之處；這表徵基督人性生活和日常行事為人的優美和卓越—1 節，約十八 38，十九 4、6 下，路二 40，二三 14，賽五 3。

二 素祭的油表徵神的靈作基督的神聖元素—利二 1，路一 35，三 22，四 18，來一 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 素祭裏的細麵調油，表徵基督的人性與聖靈調和，並且祂的屬人性情與神的神聖性情調和，使祂成爲神人，獨特的兼有神性和人性，並沒有產生第三性—利二 4～5，太一 18、20。

【週二】

四 素祭中的乳香表徵基督在祂復活裏的馨香；乳香加在細麵上，表徵基督的人性含有祂復活的芬芳—利二 1～2，參太二 11，十一 20～30，路十 21：

- 1 四福音描繪基督在祂的人性裏調着祂的神性而生活，且從祂的受苦中彰顯復活—參約十八 4～8，十九 26～27 上。
- 2 基督那爲那靈充滿並被復活浸透的生活，對神乃是怡爽的香氣，使神得着安息、平安、喜樂、享受以及完全的滿足—利二 2，路四 1，約十一 25，太三 17，十七 5。

五 素祭所用以調和的鹽，表徵基督的死或十字架；鹽的功用乃是調味、殺菌並防腐—利二 13：

- 1 主耶穌一直過着一種調鹽的生活，就是在十字架下的生活—可十 38，約十二 24，路十二 49～50。
- 2 基督甚至在實際被釘十字架以前，就已經天天過着釘十字架的生活，否認祂的己和祂天然的生命，在復活裏活父的生命—約六 38，七 6、16～18，參加二 20。
- 3 神的約基本的因素是十字架，就是基督的釘死，由鹽所表徵；藉着十字架，神的約得蒙保守，成爲永遠的約—參來十三 20。

六 素祭沒有酵，表徵在基督裏沒有罪和任何消極

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，林後五 21，來四 15，彼前二 22，路二三 14，參林前五 6～8。

七 素祭沒有蜜，表徵在基督裏沒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。

【週三】

貳 素祭豫表我們的基督徒生活，乃是基督之神人生活的翻版—利二 4，詩九二 10，彼前二 21，羅八 2～3、11、13：

一 我們需要天天享受基督作我們的素祭，作為我們祭司的食物，使祂能藉着我們，在祂那被神性所豐富的人性裏，再次活在地上；我們若喫基督作素祭，就會成為我們所喫的，並且憑我們所喫的而活—利二 3，約六 57、63，參詩九二 10，林前十 17，腓一 19～21 上。

二 藉着運用我們的靈，接觸具體實化在話裏的那靈，我們就喫耶穌的人性生命和生活，並被耶穌所構成，耶穌的人性生活也就成為我們的人性生活（弗六 17～18，耶十五 16，加六 17），有祂那被神性所豐富之人性的特徵如下：

- 1 耶穌的人性盡了全般的義—太三 13～15。
- 2 耶穌的人性沒有安歇的地方—八 20。
- 3 耶穌的人性是心裏謙卑的—十一 29。
- 4 耶穌的人性愛軟弱的人—十二 19～20。
- 5 耶穌的人性富有彈性—十七 27。
- 6 耶穌的人性是服事人的一可十 45，見一 10 註 1。
- 7 耶穌的人性是顧惜人的一路四 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 耶穌的人性是有次有序，毫不散漫的一可六 39 ~ 40，約六 12。

9 耶穌的人性是受時間限制的一七 6。

10 耶穌的人性是獨特的—一七 46。

11 耶穌的人性知道該在何時哭—十一 33、35。

12 耶穌的人性是卑微的一十三 4 ~ 5。

【週四】

參 基督的生活和我們個人基督徒的生活，產生一個總和—召會生活，作為團體的素祭—利二 1 ~ 2、4 ~ 5，林前十 17，十二 12、24 ~ 25：

一 這樣的生活是人性調着聖靈的生活，且有聖靈澆灌在其上；也是有鹽和乳香，但沒有酵或蜜的生活；這兩種形態的素祭—個人的基督和團體的基督（召會生活）—都是食物，使神得滿足，也使我们得滋養。

二 素祭是相調的豫表，相調將我們帶進基督身體的實際，使神的經綸得以完成：

1 『在林前十章十七節保羅說，「因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。」保羅看召會是一個餅，這種想法…乃是取自舊約。利未記二章四節的素祭，是由細麵調油所作的餅組成的。面的每一部分都是用油混合或調和的。那就是相調。』（李常受文集一九九四至一九九七年第一冊，關於相調的實行，一三九頁）

2 那由素祭所豫表之基督身體的實際，藉着我們的相調

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,

得以實現出來，乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活；經過過程之神的屬性藉着他們的人性美德彰顯出來；被成全就是藉着不斷操練靈拒絕己，並憑另一個生命，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 神已經將身體調和在一起（林前十二 24）；『調和』的希臘文含示失去區別；這辭的意思也是使之和諧、調整、調在一起並調節。
- 4 我們要調在身體生活裏，就是調在素祭的召會生活裏，就必須經過十字架，並憑着那靈作每一件事，將基督分賜給彼此，以建造基督的身體。
- 5 所有這些點的意思，就是我們該交通；交通使我們相調，也就是說，交通調節、調整我們，使我們和諧一致，並把我們調在一起，使我們失去區別，並使我們免於在召會的生活和工作上留下我們個性的印記，好叫基督能真實的成爲一切，又在一切之內—西三 10 ~ 11。
- 6 『若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼。交通要求我們作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。…調和的意思是，我們總該停下來與別人交通。』（李常受文集一九九四至一九九七年第四冊，神聖奧祕的範圍，二〇一頁）

【週五】

三 素祭的召會生活可見於哥林多前書：

- 1 基督乃是神所賜給我們的那人——2、9、30。
- 2 保羅對哥林多人的囑咐—『要作一個人』（十六 13，直譯）—意思就是我們該有耶穌那高超的、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），連同最高的美德，如超凡的愛、極廣的寬恕、無上的信實、盡致的卑微、絕頂的純潔、至聖至義、光明正大。

- 3 我們若愛主並愛主的顯現，仰望祂的來臨（希臘文，parousia，巴路西亞，意即『同在』），就會蒙保守在基督作我們人格的境地中；事奉主的人要在聖靈裏禱告，保守自己在神的愛中，好愛主到極點，並天天以奉獻為彩飾，為榮美，甘心將自己獻給主，而被孕育為滋潤基督的甘露，人格纔得到保障—猶 19 ~ 21，提後 4 8，太 24 3、37、39，林後 5 14 ~ 15，林前 2 9 ~ 10，詩一一〇 3。
- 4 召會生活乃是人性的靈所調抹，並用那靈調抹，且與那靈聯合之調和的生活—林前 2 4、12，三 16，六 17。
- 5 我們今天正在享受之神的恩典，乃是復活的基督作為賜生命的靈—十五 10、45 下：
 - a 我們必須同着基督天天向己死，好使我們能同着基督天天向神活—31、36 節，約 12 24 ~ 26。
 - b 我們必須留在我們於其中蒙召的身分裏，與神是一，並有神與我們同在，而證明復活的實際—林前 7 24、21 ~ 22 上、10 ~ 13。
 - c 我們的勞苦必須不是憑着我們天然的生命和能力，乃是憑着主作我們復活的生命和能力—十五 10、58。
- 6 我們必須享受釘十字架的基督，作為召會中一切問題的解答—一 9、18、22 ~ 23 上，參可 15 31 ~ 32 上。
- 7 我們必須享受基督作我們無酵的筵席—純誠真實的生命供應；祂是絕對純淨，沒有攙雜，並且滿了實際—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 在召會生活中，天然的生命必須被鹽—基督的十字架—所消殺—十五 10，十二 31，十三 8 上，林後五 16。

9 神渴望每個地方召會都是素祭，使祂滿足，並且每天給聖徒完滿的供應；這意思是，我們要喫我們的召會生活，因召會生活是我們每天的供應。

【週六】

肆 新耶路撒冷作為三一神與三部分人的調和，將是極大的素祭，就是三一神與三部分人調和的終極完成—利二 4，林後十三 14，帖前五 23：

一 十二這數字代表新耶路撒冷，指明新耶路撒冷是三一神（三）與祂所造之人（四）的調和—啓二—12、14、21，二二 2。

二 新耶路撒冷是經過過程並終極完成之三一神，與經過過程並終極完成之三部分召會的調和—17 節上。

三 至終，三一、永遠的神成為與我們眾人聯結、調和且合併的新耶路撒冷—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.

第二週■週一

晨興餽養

利二 1『若有人獻素祭為供物給耶和華，就要用細麵澆上油，加上乳香。』

路四 1『耶穌滿有聖靈，從約但河回來，在曠野為那靈引導，四十天受魔鬼的試誘。』

素祭是細麵作的，所以細麵是素祭的主要成分。這細麵表徵基督的人性。

我們外表看起來很溫柔美好，但實際上很粗魯。在人類中間，惟有基督是溫柔的，只有祂是細麵。在祂身上沒有粗魯。祂的人性是柔細、完全、平衡的，在每一面都是對的。從每一角度看—從前、從後，從上、從下，從左、從右—祂都是對的（利未記生命讀經，一一六頁）。

信息選讀

作素祭的細麵是從麥子產生的；麥子經過了許多過程，包括撒下、埋在土裏、生長、風吹、霜打、雨淋、日曬，然後被收割、簸揚、過篩並磨碎。這些過程表徵基督各面的受苦，使祂成為『多受痛苦』的人（賽五三3）。

細麵是全然柔細、均勻、柔和並優雅的，也是完全平衡，沒有過度或不及之處的。這表徵基督人性生活和日常行事為人的優美和卓越。…祂的人性是我們天然、墮落的人性所無可比擬的。

素祭的油表徵神的靈（路四 18，來一 9）。基督是人，有卓越的人性。祂也有神聖的元素，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

是神的靈。神聖的元素是在神的靈裏，並且就是神的靈。

基督是素祭，乃是滿了油的。我們甚至可以說，祂已經『給油調勻』了。祂已經與油調和了。這就是說，祂的人性已經與祂的神性調和了。

在素祭裏，油是澆在細麵上的。這表徵神的靈澆灌在基督身上（太三 16，約一 32）。

因着主耶穌乃是神成爲肉體來作人，祂乃是神人。…若沒有調和，祂怎能作爲神人來活着？基督的神性是與人性調和的。不過，這神性與人性的調和，的確沒有產生第三種元素，沒有產生既非神性又非人性的東西。…這當然不是我們對調和這辭的領會。我們同意韋氏新國際字典第三版對調和一辭的定義：『與別物相集或結合，以致結合後組成成分仍可區分。』在兩種元素這樣的調和裏，元素仍可區分，並沒有產生第三種元素。

基督是完整的神，又是完全的人，獨特的兼有神性和人性，並沒有產生第三性。這是新約所啓示，且是利未記二章的豫表所描繪的。…油與細麵…這兩種元素雖然調和一起，但二者的素質仍然有別，並沒有產生第三種元素。這是對調和正確的領會。

作爲我們的素祭，基督的超絕是在祂的神性裏，也在祂的人性裏。就着祂的神性而言，基督有神聖的屬性；這些屬性是藉着、同着且在祂的人性美德裏得着彰顯。因此，祂具有比全人類更高的倫理道德標準。祂是神的這所是，同神聖的屬性，都加到祂是人的這所是，同人性的美德裏。這就是耶穌基督的超絕，這超絕乃是神性與人性調和的產品（利未記生命讀經，一一七至一一八、一三一至一三二頁）。

參讀：利未記生命讀經，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

第二週■週二

晨興餽養

利二 11『你們獻給耶和華的素祭都不可攙酵；因為你們不可燒一點酵、一點蜜當作火祭獻給耶和華。』

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

乳香有甜美的香味，使人有非常愉快的感覺。在豫表裏，素祭中的乳香表徵基督在祂復活裏的馨香。…乳香是加在細麵上的。這表徵基督的人性含有祂復活的芬芳，從祂的受苦中彰顯出來（參太十一 20～30，路十 21）。…祂雖然非常受苦，卻散發出一種甜美的馨香，就是祂復活的芬芳。…在素祭裏有…細麵、油和乳香。…主耶穌一直在這三者裏生活行動—在祂的人性裏，調和着祂的神性，並彰顯祂的復活。

素祭的第四種成分是鹽。在豫表中，鹽表徵基督的死或十字架。鹽調味、殺菌並防腐。這是基督十字架的功效（利未記生命讀經，一一八至一一九、一五六頁）。

信息選讀

我們需要認識組成素祭的成分。素祭包括四種成分，同時特別排除另外兩種成分。認識這一切成分，就是在實際和細節上認識基督。

素祭不可有酵或蜜。酵表徵罪和其他消極的事物。在福音書中，主耶穌說到法利賽人的酵、撒都該人的酵以及希律黨人的酵（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).

蜜表徵天然人的生命，不是表徵這生命壞的方面，乃是表徵好的方面。我們不該以為人總是壞的，人有時也會很好，但天然的好乃是蜜。憎恨是酵，但天然的愛是蜜。同樣的，驕傲是酵，但天然的謙卑乃是蜜。…蜜過一段時間以後會發酵，這發酵就產生了酵。這指明我們不管是善是惡，至終結果都是一樣的。這就是創世記二章說到善惡知識樹的原因。我們可能是善或是惡的，但二者結果都是酵。…我們可以用離婚作例子說明蜜的發酵。有許多婚姻結束於離婚，就是因為蜜—天然的愛—發酵而產生了酵。…憎恨（酵）和天然的愛（蜜），結果是一樣的。消極的事物是酵，天然生命好的方面，就是蜜所表徵的，至終也發酵成爲酵。

基督在地上所過的生活，乃是沒有酵也沒有蜜的生活，我們今天也該過同樣的生活。我們需要有四種積極的成分—細麵、油、乳香和鹽，而不要有兩種消極的成分—酵和蜜。我們的光景若是這樣，我們就是正確的素祭，就是一種藉着基督的死，在復活裏以神性調和着人性所組成，而不帶着酵和蜜的祭。這種生活乃是滿足神，並餵養我們這些事奉神者的食物。

我們需要在婚姻生活和家庭生活中活在復活裏。假定你的婚姻生活中發生一些事叫你不快樂，這時你若活你自己並你自己的生命，就必定會發脾氣。但你可以不活自己的生命，而活加拉太二章二十節所啓示的那種生命。保羅在這節裏首先說，『我已經與基督同釘十字架。』這就是經歷鹽，經歷被治死，經歷被除去。然後保羅說，『現在活着的，不再是我，乃是基督在我裏面活着。』這就是復活（利未記生命讀經，一五四、一五六至一五七、一六二至一六三頁）。

參讀：利未記生命讀經，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

第二週■週三

晨興餽養

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

腓一 21『因為在我，活着就是基督，死了就有益處。』

主耶穌在地上的時候，祂乃是細麵，被聖靈作油所調抹，常常加上了鹽；祂也活在復活裏，有乳香的味道。但在祂身上沒有酵或蜜。所以，祂能作素祭。

我們今天的光景也應該是這樣。這就是說，我們基督徒的生活該是基督之生活的翻版，複印。…（在羅馬八章）有基督的人性（3）、生命之靈（2）、十字架（13）和復活（13），四者如同一個，交織在一起。這給我們看見，我們今天該有怎樣的生活。我們該過基督所過同樣的生活。祂是人，我們也是人。祂被那靈所調抹，我們也至少有一點那靈的調抹。我們已經與那使耶穌從死人中復活者的靈調和。基督與鹽調和，被釘十字架，我們也該將自己天然的人治死。不僅如此，基督活在復活裏，我們也可以活在復活裏（利未記生命讀經，一六三頁）。

信息選讀

我們必須知道，素祭主要是為着我們。只有一把作為記念的是為着神，所有其餘的都歸給祭司（利二 3）。…祭司天天喫那作素祭的基督。我們是祭司，所以我們必須喫那作素祭的基督，作為祭司的食物。…如果我們喫素祭，我們要藉着祭物活着（約六 57）。我們就是我們所喫的。我們喫甚麼，至終那就變成我們的所是。如果我們天天喫那作我們素

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，至終我們會成爲基督。『在我，活着就是基督。』（腓一 21）

我們藉着所喫的東西活着，漸漸的，我們所喫的就變成我們的所是。素祭包括耶穌的人性、耶穌的神性、耶穌的十字架和耶穌的復活。在素祭中有細麵、油、乳香和鹽，而沒有酵和蜜的地位。在耶穌爲人的生活中，沒有任何不純潔或腐敗的地方。如果我們喫這樣一位耶穌，我們就會有細麵、油、鹽和乳香，而不會有酵或蜜（李常受文集一九七一年第二冊，四六至四七、五六頁）。

利未記二章裏的圖畫有力的指明，我們享受基督人性生活的路，乃是藉着那靈。…主耶穌在約翰六章六十三節說，『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』這指明喫耶穌的路乃是藉着那靈。…我們若要藉着那靈來喫耶穌，就需要看見那靈今天乃是具體化在話中。我們接觸話的時候，就接觸了具體化於話中的東西。我們要喫耶穌、接受耶穌、享受耶穌，就必須接觸祂的話；我們接觸祂話的時候，那靈就在那裏。那靈調和着基督的人性。因此，藉着運用我們的靈，接觸具體化於話裏的那靈，我們就喫進了基督的人性生命與生活。

我們在自己裏面無法過一種爲人生活，像主耶穌所過的那樣。只有祂能過這樣的生活。但我們藉着來到祂的話跟前，運用我們的靈禱讀主話，就能隨時接受主耶穌。我們這樣作的時候，就接觸了那靈，那靈也就將主耶穌供應我們作我們的滋養。因爲我們所喫的就成了我們的所是，所以我們越喫耶穌，就越被耶穌所構成。藉着喫耶穌的人性生活，祂的生活就成了我們的。自然而然的，不用憑自己努力，我們就會像耶穌一樣的謙卑和聖別。這就是享受主耶穌作我們的食物，使我們過一種穀資格事奉神的生活（利未記生命讀經，一二七至一二八頁）。

參讀：基督是實際，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

第二週■週四

晨興餽養

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

我們在利未記二章看見，素祭可以有不同的形態。…素祭（可以是）…調着油的細麵，或是餅。面的素祭表徵個人的基督，也表徵個別的基督徒。餅的素祭表徵團體的基督，就是基督同祂的身體，召會。新約啓示，個人的基督已經成了團體的基督（林前十二 12），由餅所表徵。保羅說，『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』（十 17）這一個餅就是素祭的『餅』。

今天基督不僅以個人的方式活着，祂更與祂的身體，召會，一同活着。基督是以團體的方式活在神面前。祂是頭，祂有祂的身體同其肢體。所以，就着餅之形態的素祭來說，我們有召會生活（利未記生命讀經，一六五頁）。

信息選讀

我們要有餅的素祭，就需要細麵調油。細麵與油調和，就產生麵團。麵團拿到爐子裏烤，就成了餅。這餅乃是召會生活的象徵。這象徵指明，基督的生活和我們基督徒的生活至終成了一個總和，這總和就是召會生活。

為着召會生活，我們非常需要有人性。但這人性不該與聖靈分開，乃該是一種與聖靈調和，且有聖

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

靈澆灌其上的人性。換句話說，為着召會生活，我們需要作有油的人，就是被那靈，且以那靈所調抹的人。不僅如此，我們不該有酵或蜜，而該有鹽和乳香。我們的生活中該應用許多鹽，就是十字架的死，也該滿了復活。這纔是正確的召會生活。

我們若要有這種召會生活，就必須滿了人性，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。這些聖徒很特殊，缺少人性。…所以我再說，在召會生活中需要滿了人性，但這種人性不是向聖靈獨立的。

我們該完全倚靠聖靈，在裏面被祂調抹，在外面有祂澆灌在身上。我們若是這樣的人，我們就必滿有那靈。我們會以那靈為中心，且為那靈所佔有。我們也會過一種經過鹽且在乳香裏的生活，就是一種經過基督的死且在祂的復活裏的生活。鹽對付酵，對付罪的細菌；鹽也對付蜜，將天然的生命治死。這是過素祭的召會生活之路。

素祭的召會生活可以焚燒，產生使神滿足的馨香之氣，並且這供物剩下的部分要成為我們的食物。這就是說，我們要喫召會生活，召會生活要成為我們日常的供應。因此，作我們日常供應的素祭不僅是基督，更是基督同召會生活。現今我們從基督得餵養，也從召會生活得餵養。我們不僅喫頭一種形態，面的形態的素祭一個人的基督；我們也喫第二種形態，餅的形態的素祭一團體的基督，就是召會。我信在要來的日子裏，我們要在眾召會中看見一種素祭的召會生活，一種首先滿足神，然後又餵養我們的生活（利未記生命讀經，一六五至一六七頁）。

參讀：關於相調的實行，第二至四篇；神聖奧祕的範圍，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

第二週■週五

晨興餽養

林前十六 13『你們要儆醒，在信仰上站立得住，要作大丈夫〔直譯，要作一個人〕，要剛強。』

二 2『因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』

4『我說的話，講的道，不是用智慧動聽的言語，乃是用那靈和能力的明證。』

我們的基督徒生活要成為素祭，就必須有最高人性的生活。這就是保羅囑咐哥林多人要作『大丈夫』（林前十六 13）的原因。按照哥林多前書的上下文，作大丈夫（直譯，作一個人）的意思就是我們有一種高超的、拔高的人性。

從倫理的角度看，我們該是大丈夫；從自我節制的角度看，我們該是大丈夫（九 26～27）；從智慧和愛的角度看，我們該是大丈夫（一 30，十三 4～7）。這就是有拔高的人性。在哥林多前書，我們看見真正的細麵。這卷書的確陳明了素祭的召會生活（利未記生命讀經，一六九至一七〇頁）。

信息選讀

素祭的第二種成分是油，表徵神的靈。關於那靈，哥林多前書說了許多。保羅在二至三章說到神的靈。他在二章四節說，他說的話，講的道，乃是『用那靈…的明證』；在十二節，他又告訴我們，我們已經領受『那出於神的靈，使我們能知道神白白恩賜我們的事』。然後在三章十六節他接着說，『豈不知你們是神的殿，神的靈住在你們裏面麼？』…那靈已經賜給我們，現今祂就住在我們裏面。…我們若沒有與那靈是一，就無法有召會生活。召會生活

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.

乃是為聖靈所調抹並有聖靈調抹之人性的生活。我們與聖靈是一，就需要留在這一裏。

在哥林多前書我們也有乳香，就是在復活裏的基督。事實上，十五章整章是講復活的事。所以，我們在這卷書裏的確看見復活基督的馨香之氣。…保羅在五十八節給我們鼓勵的話：『所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。』我們的勞苦不是徒然的，因為我們不是在自己天然的生命裏勞苦，乃是在基督的復活裏勞苦。我們在祂復活生命裏為着祂的勞苦，絕不會是徒然的。…在七章保羅囑咐信徒留在他們蒙召時的身分裏：『弟兄們，你們各人是在甚麼身分裏蒙召，仍要與神一同留在這身分裏。』（24）他用奴僕作比方。『你是一個奴僕蒙召麼？不要在意；但即使你能自由，也寧可仍用奴僕的身分。因為一個奴僕在主裏蒙召，就是屬於主得自由的人。』（21～22上）保羅不是在作釋放奴僕的工作，乃是鼓勵作奴僕的信徒留在奴僕的身分裏，就是留在他們蒙召時的身分裏，過一種能忍受奴役並勝過奴役的生活。奴僕特別有機會，證明復活的實際，並藉着過一種勝過奴役的生活來榮耀基督。…（人蒙召時的）身分越差，人就越有機會活基督。…這就是作大丈夫。我們都能成為被那靈調抹而與那靈聯為一靈的人，我們也能完全在復活裏，彰顯復活基督的馨香之氣。

素祭的第四種成分—鹽，也見於哥林多前書。保羅寫信給哥林多人的時候，說到基督的十字架和釘十字架的基督。『猶太人是求神蹟，希利尼人是尋求智慧，我們卻是傳揚釘十字架的基督。』（一 22～23上）保羅不是說他傳揚得榮耀的基督。…保羅不是傳揚神蹟或智慧，他乃是傳揚釘十字架的基督（利未記生命讀經，一七二至一七六頁）。

參讀：榮耀的異象與十字架的道路，第三至四篇；詩篇生命讀經，第三十八篇；利未記生命讀經，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

第二週■週六

晨興餽養

啓二一 12『有高大的牆；有十二個門，門上有十二位天使；門上又寫着以色列十二個支派的名字。』

14『城牆有十二根基，根基上有羔羊十二使徒的十二個名字。』

新耶路撒冷也是三一神與人調和的終極完成。…（神花了那麼多工夫，）不僅拯救我們，還使祂自己與我們聯合，與我們調和。…新耶路撒冷遠勝物質的天上華廈；她是三一神與祂所救贖、重生、變化之人完全的調和。利未記二章四節的素祭由細麵調油而成，我們在這豫表裏能看見神與人調和。整個新耶路撒冷就是細麵調油。…今天三一神與我們調和，這個調和要完成於新耶路撒冷（李常受文集一九八四年第三冊，四八九至四九〇頁）。

信息選讀

新耶路撒冷有十二根基，根基上有十二使徒的名字；還有十二個門，就是十二顆珍珠，門上有十二支派的名字；此外還有生命樹的十二樣果子。就空間說，城的長寬高各為一萬二千斯泰底亞，是一千乘十二；城牆高一百四十四肘，是十二乘十二。就時間說，新天新地每年有十二個月，白晝有十二小時，夜晚也有十二小時。十二乃是新耶路撒冷的數字。

聖城的四邊，每邊各有三門。三乘四等於十二；因此，四邊共有十二個門。四這數字表徵神的受造

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。在啓示錄四章六節，我們看見四活物代表一切別的活物（參結一 5 ~ 14）。四表徵我們是神的造物，三表徵三一神。…十二這數字乃是由三與四…調和而得的。這就是說，整個新耶路撒冷乃是三一神與我們人的…調和。在新耶路撒冷神永遠的行政裏，神與祂所造的人調和。

十二是神行政中絕對完全並永遠完整的數字。在舊約裏，神藉着十二支派來執行祂的行政。…在新約裏，十二使徒的傳講是爲着產生眾召會，而眾召會乃是爲着神行政的管理。…十二這數字指明神行政的管理，而整個新耶路撒冷乃是神行政的完成。這就何以新耶路撒冷的中心是神的寶座，寶座主要就是爲着神行政的管理（李常受文集一九八四年第三冊，五九三至五九四頁）。

基督身體的實際不僅僅是一個團體的生活，也…是蒙重生、被變化、得榮耀的三部分神人，在基督的復活裏，與三一神在永遠聯結裏調和的生活。這位三一神乃是那是靈的基督，作經過過程、終極完成之三一神的具體化身，是包羅萬有的靈，作是靈之基督的實際和經過過程之三一神的終極完成。…這樣一個調和的生活作爲基督身體的實際，要終極完成於新天新地裏的新耶路撒冷，作神的擴增並彰顯，直到永遠。

任何一個人過這樣一種調和的生活，就絕不會成爲任何人的難處。他們已經蒙拯救脫離自己，得着變化，得着成全了（李常受文集一九九四至一九九七年第一冊，一六一至一六二頁）。

參讀：神新約的經綸，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

第二週詩歌

77

讚美主—祂的生平

8 8 8 6 (英 86)

降 B 大調

6/8

B^b 5 3 4 5 $\dot{1}$ $\dot{1}$ | E^b $\dot{1}$ 7 6 5 . | B^b F_7 4 2 3
 一 你 是 至 高、 榮 耀 的 神， 竟 肯 降
 4 6 6 | 6 5 4 B^b 3 . | 5 3 4 5 $\dot{1}$ $\dot{2}$ |
 卑 成 爲 肉 身， 作 了 一 個 式
 B^b_7 $\dot{3}$ $\dot{2}$ $\dot{1}$ E^b 6 6 | B^b 5 5 F_7 5 | B^b 5 . 5 . ||
 微 的 人， 主 阿， 我 記 念 你！

- | | |
|--------------|------------|
| 二 你將一切神性榮耀， | 全用肉身幔子遮罩， |
| 顯於外者不過枯槁， | 主阿，我記念你！ |
| 三 你乃像根出於乾地， | 多受痛苦，常經憂悒， |
| 被人藐視，受人厭棄， | 主阿，我記念你！ |
| 四 你的心裏謙卑、溫柔， | 任何遭遇都肯接受， |
| 對神、對人從無怨尤， | 主阿，我記念你！ |
| 五 你的爲人甜美、柔細、 | 各方均平、不偏不倚， |
| 在神眼中猶如素祭， | 主阿，我記念你！ |
| 六 神的旨意你所顧念， | 從未接受撒但欺騙， |
| 無人像你忠誠、完全， | 主阿，我記念你！ |
| 七 爲着順服神的旨意， | 你竟甘願走到死地， |
| 且在十架捨了自己， | 主阿，我記念你！ |
| 八 父神因此將你升高， | 使你得着尊貴、榮耀， |
| 天地一切無不拜朝， | 主阿，我敬拜你！ |

WEEK 2 — HYMN

Though Thou art God, most glorious, high

Praise of the Lord — His Life

86

B^b B^b/D E^b B^b Cm Cm/B^b F^7 B^b
 1. Though Thou art God, most glo - ri - ous, high, Thou in the flesh to us came nigh,
 B^b F/A Gm E^b B^b/F F^7 B^b E^b/B^b B^b
 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! | 6. Doing the Father's will Thy prize,
Never accepting Satan's lies,
None like Thyself, so faithful, wise;
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! | 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! |
| 4. Gentle and lowly is Thy heart,
Willing to suffer all Thou art,
To God and man complaining not;
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! |
| 5. Thou as a man art tender, sweet,
Balanced in every way, complete,
Meal-offering to the Father meet;
Lord, I remember Thee! | |

第三週

爲着召會這一個新人，
以基督作我們的人位

J. L. 詩歌：補 625

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

【週一】

壹 我們需要以基督作人位；這是對基督最高
並最豐富的經歷—加二 20，弗三 17 上：

- 一 神在祂經綸裏的心意是要把祂自己作到我們裏面，
不僅作我們的生命，也作我們的人位—加四 19。
- 二 約翰福音啓示，主耶穌在祂的爲人生活裏是以
父爲人位，並且以父爲人位而活—五 19、30，
十四 10，六 57：
 - 1 雖然主作爲神的兒子是全能的，祂卻宣告祂從自己
不能作甚麼，因爲祂不憑自己活，乃憑父作人位而
活—五 19、30。
 - 2 主怎樣以父作祂的人位，因父活着，我們也該以主
作我們的人位，因主活着—六 57。

【週二】

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 我們重生的靈乃是裏面的人，有內住的基督為其人位—三 6，弗三 17 上：

- 1 我們若要接受基督作我們的人位，我們就必須看見，我們重生的靈不再僅僅是我們接觸神的器官，乃是我們的人位—17 節上。
- 2 在我們裏面的人裏，我們不僅有基督作我們的生命，也有基督作我們的人位—約壹五 11 ~ 12，西三 4，弗三 17 上。
- 3 我們裏面的人包含我們已更新的魂為其器官，以及我們重生的靈，由基督這人位所內住，為其生命和人位—羅十二 2，八 10，弗四 23，林後四 16。
- 4 我們應當以基督為人位，而活在我們的靈這裏面的人裏—羅八 4，林前六 17，加二 20，弗三 17 上。

四 我們需要否認我們的魂，就是我們原來的人位，而以我們靈裏的基督作我們新的人位—加二 20：

- 1 按照加拉太二章二十節，我們這些重生的信徒有『我』，就是我們那已釘了十字架的舊人位，還有基督自己，就是我們的新人位。
- 2 我們原來的人位已經與基督同釘十字架，如今基督活在我們裏面作了我們新的人位；因此，現在活着的，不再是我們，乃是基督在我們裏面活着一羅六 6，加二 20。
- 3 以基督作我們的人位，並不是勉強自己服從祂，乃是因為我們愛祂，而照着祂的喜好生活—約壹四 19。

【週三】

五 首要的不是接受基督作我們的生命，乃是接受基督作我們的人位：

- 1 我們若接受基督作我們的人位，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;

我們的生命—五 11 ~ 12，西三 4。

2 我們若接受基督作我們的人位，就能長大並成熟—二 19，弗三 17 上，四 13、15。

六 基督渴望安家在我們心裏—三 17 上：

1 我們乃是藉着讓基督安家在我們心裏，而接受祂作我們的人位—17 節上。

2 當基督安家在我們心裏，我們就充分的以祂作我們的人位；祂的心思要成爲我們的心思，祂的情感要成爲我們的情感，並且祂的意志要成爲我們的意志—林前二 16，腓二 5。

七 使徒保羅是接受基督作人位的榜樣—提前一 16，加一 16 上，二 20，四 19，弗三 17 上，腓一 8，二 5，林後二 10。

【週四】

貳 我們要爲着召會這一個新人，接受基督作我們的人位—弗三 17 上，四 24，西三 4、10 ~ 11：

一 召會—基督的身體—乃是一個新人，爲着完成神永遠的定旨—弗一 9、11，三 9，羅八 29，提後一 9，弗二 15 ~ 16，四 22 ~ 24。

二 召會是基督的身體，重在生命；而召會是一個新人，重在人位。

三 聖經啓示一個新人乃是一個團體、宇宙的人—弗二 15，四 24，西三 10 ~ 11：

1 我們在基督裏的信徒都與基督是一，成爲這個新人；因此，我們眾人乃是這一個團體新人的各部分，是新人的組成分子—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 一個新人是團體的神人，是所有神人的集大成；我們把所有神人擺在一起，就是一個新人—西三 10 ~ 11。

四 基督是身體的生命，也是新人的人位—4 節，弗三 17 上：

1 在一個新人裏，天然的人沒有地位；在新人裏，我們都沒有地位，因為在此，基督是一切，又在一切之內—西三 10 ~ 11。

2 基督在我們眾人裏面，所以我們眾人只有一個人位—一 27，弗三 17 上。

3 神所關切的乃是我們是否接受基督作我們的人位—約六 57 下，腓一 21 上，西三 4，弗三 17 上。

五 為着新人，我們都需要以基督為我們的人位—二 15，三 17 上：

1 在一個新人裏，只有一個人位，就是基督—17 節上，四 24。

2 新人不在於肢體（羅十二 4 ~ 5），乃在於人位；所以我們都需要問：『誰是我的人位—是我，還是主耶穌？』

【週五】

六 為着一個新人實際的出現，舊人的整個人位就必須除去，並且我們必須憑我們的新人位—基督—活着一六 6，加二 20，弗四 22、24，三 17 上：

1 我們既知道從前的人位已經釘了十字架，就不該再在那個人位裏，憑那個人位，或同那個人位而活—羅六 6。

2 我們作基督徒的標準不該是對或錯、好或壞，乃該是一個人位；要緊的不是我們在作『甚麼』，乃是『誰』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 我們接受基督作我們的人位來過我們的日常生活，特別是在作主張時以祂作人位，我們的生活就會是新人的生活—約四 34，五 30，六 38，十七 4，羅十五 32，雅四 13 ~ 15:

- 1 在新人裏，我們接受基督作人位，來計畫並決定我們該怎樣生活—羅十五 32。
- 2 我們若接受基督作我們的人位，就不會對我們生活中的任何事自作主張；因為我們乃是那個新人裏的一部分—門 14。

【週六】

八 我們若是得着啓示並蒙光照，就會看見，今天在主的恢復裏，我們大家都得一同起來，爲着一個新人，接受基督作我們的人位—弗三 17 上，四 24、11 ~ 13:

- 1 一地一地的聖徒都要得成全，叫他們眾人都達到這個境地—爲着一個新人，接受基督作他們的人位—11 ~ 13 節。
- 2 若是所有在主恢復中的聖徒都以基督作他們的人位，這樣，我們自然就會成爲一個新人—三 17 上，四 24。
- 3 這一個新人得成全的時候，就是主來的時候，這得了成全的新人將是新婦—啓十九 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.

第三週■週一

晨興餽養

約五 19『…子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。』

十四 10『…我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』

約翰福音啓示，主耶穌在祂的人性生活裏，以父作祂的人位（五 19）。…在五章三十節祂說，『我從自己不能作甚麼；我怎麼聽見，就怎麼審判。』父是主的人位，主憑着父作祂的人位而活。主雖然是神的兒子，是全能的，卻宣告說，祂從自己不能作甚麼，因為祂不是憑着祂自己而活，乃是憑着父作人位而活。…主是藉着以父作人位而說每一句話（十四 10）。在六章五十七節主說，『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』正如主以父作人位而因父活着，我們也應當以主作人位而因祂活着（李常受文集一九七一年第一冊，三八三頁）。

信息選讀

主是神的兒子，乃是全能的神，但祂宣告，祂從自己不能作甚麼，惟有看見父所作的，祂纔能作。這是因爲主在地上時，沒有憑祂自己的人位活，卻始終以父作祂的人位。主耶穌是奇妙的人位，但祂不以自己作人位，乃以父作人位。主怎樣以父爲人位，我們也需要以主作我們的人位。

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.

約翰十四章十節是聖經中最重大的經文之一。在這節裏子說，『我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』這不是說，子在地上說話的時候，父在諸天之上為子作事。反之，子說話的時候，作事的父住在子裏面，與子是一。在約翰六章五十七節子說，『活的父怎樣差我來，…』這也不是說，父差子來以後，留在天上，而子在地上。反之，父差子來，並與子同來。因此，子來的時候，父與祂同來。不僅如此，子說話的時候，父在子裏面作事。子是說話的一位，父是在子裏面作事的一位。子與父是一。所以，可以說，子就是父（賽九6）。我們跟隨子的榜樣，要與祂是一，使我們說話的時候，祂會在我們裏面作事。

約翰六章五十七節…指明，正如主不因祂自己活着，乃因父活着，照樣，我們也該不因我們自己活着，乃要因主活着。主以父作人位；同樣，我們必須接受主作我們的人位。我們不該想要忍耐、愛人、謙卑、熱心宗教或屬靈，只該單單接受基督作我們的人位。

真屬靈乃是基督，一個活的人位。所以，我們要屬靈，就該接受基督作我們的人位。正如子基督宣告，祂說話的時候，乃是父作事；我們應當能宣告，我們行事的時候，基督就在我們裏面作事。例如，我們應當能說，我們去買東西，或與配偶說話時，乃是基督在我們裏面作事。然後我們就能像使徒保羅在加拉太二章二十節那樣宣告：『不再是我，乃是基督在我裏面活着。』我們若接受基督作我們的人位，而不是努力憑一己之力屬靈，我們就會真屬靈（李常受文集一九七一年第二冊，二八六至二八七頁）。

參讀：人生的意義與正確的奉獻，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

第三週■週二

晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着…。』

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

當我的靈得着重生後，我的靈就變成了裏面的人。在我得救前，我的靈僅僅是一個機關，但得救重生後，我的靈裏有主住在其中。這重生的靈不僅是一個機關，更變作一個裏面的人。這裏面的人有一個人位，就是主自己。主就是這裏面之人的人位；換言之，主就在這個人裏面活着，作這個人（李常受文集一九七〇年第三冊，七四至七五頁）。

信息選讀

人受造時有身體和靈這兩個器官。我們的身體不是我們的所是，我們的人位；身體僅僅是一個器官。當人死了的時候，他的人位離開他的身體。雖然身體還在，但人位已經離開了。因此，身體是器官，而不是人位。靈和身體一樣，也是器官。身體是外面的器官，接觸物質的世界；靈是裏面的器官，接觸神和屬靈範圍的事。人受造時有身體作外面的器官，靈作裏面的器官，並且有魂作他的人位。

然而，我們這些信徒與人受造時的光景不同。藉着神的救恩，我們得了重生，重新受造，被神重新製作。當我們第一次全人向主敞開，呼求祂的名，祂就進到我們靈裏；並且祂一旦進到一個人的靈裏，就永遠住在這人的靈裏，作他的生命。如今我們有主在我們靈裏作我們的生命，我們的靈就不再僅僅是一個器官，乃是成了一個人位，一個人。因這緣故，聖經說到我們外面的人和裏面的人（林後四 16，彼前三 4）。外面的人是魂，裏

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

面的人是重生的靈，有神的生命為其生命。在我們重生以前，我們的靈僅僅是一個器官，因為它沒有神的生命。但是藉着重生，基督作為生命進到我們的靈裏，我們的靈就成了裏面的人，也就是我們的人位。一面，我們的靈是器官，在屬靈的範圍裏接觸神；另一面，我們的靈是我們裏面的人。…我們得救以前，只有外面的人，但是現在得救以後，我們有另一個人—裏面的人—住在我們裏面。在我們日常生活裏，這兩個人之間有許多爭執。這是因為外面的人想要作些事，而裏面的人不贊成。譬如，我們外面的人可能想要參與某種屬世的娛樂，裏面的人卻禁止我們。我們得救以後，有兩個人活在我們裏面。我們不該再憑我們的魂而活，就是憑外面的人而活，乃該憑我們的靈而活，就是憑裏面的人而活。

我們需要否認我們的魂，就是我們原來的人位，而以我們靈裏的基督作我們新的人位。…按照加拉太二章二十節，我們這些重生的信徒有『我』，就是我們那已釘了十字架的舊人位（羅六6），還有基督自己，就是我們的新人位。我們原來的人位已經與基督同釘十字架，如今基督活在我們裏面作了我們新的人位。不再是『我』這舊人位，乃是基督這新人位。因此，我們需要不僅以基督作我們的生命，也要以祂作我們的人位。…我們原來的人位，我們的己，是在我們的魂裏，但是我們的新人位基督，是在我們的靈裏。因此，我們需要否認我們的己，舊人位，並且以基督作我們的新人位。

以基督作我們的人位，並不是勉強自己服從祂，乃是因為我們愛祂，而照着祂的喜好生活。譬如，一位姊妹也許想要穿某件衣服，然而，因着體會基督要她穿另一件衣服，她就穿了那件衣服，為要討祂喜歡。她這樣作就是否認她的舊人位，並因着她愛基督而以基督作她的新人位（李常受文集一九七一年第一冊，三八一至三八三頁）。

參讀：李常受文集一九六五年第一冊，五三九至五四七頁；李常受文集一九六六年第一冊，五三一至五四三頁。

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

第三週■週三

晨興餽養

弗三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

林前二 16『誰曾知道主的心思能教導祂？但我們是有基督的心思了。』

腓二 5『你們裏面要思念基督耶穌裏面所思念的。』

按照以弗所一章，我們需要經歷神在基督身上所運行的能力；按照三章，我們需要以基督作我們的人位。後者啓示於十七節，那裏說，『使基督…安家在你們心裏。』正如一個人渴望有一個家，基督也渴望安家在我們心裏。渴望安家在我們心裏的基督，乃是一個人位。讓基督安家在我們心裏，就是讓祂在我們裏面定居。譬如，你可能被邀請到一位弟兄家裏，但是你不能安家在那裏，因為你在那裏是作客。…你…沒有自由或權利完全定居在那裏。同樣的原則，基督是在我們裏面，但祂也許不能安家在我們裏面，因為祂在我們心裏僅僅是客人，而不是主人；我們的心是我們的家，卻不是祂的家（李常受文集一九七一年第一冊，三八四頁）。

信息選讀

新約啓示基督是在我們靈裏（加六 18，腓四 23，門 25）。提後四章二十二節特別說，『主與你的靈同在。』然而以弗所三章說，基督渴望安家在我們心裏。我們的心是由良心，就是我們靈的領頭部分，以及魂的所有部分，就是我們的心思、情感和意志所組成。基督雖然在我們的靈裏，卻可能沒有擴展到我們心的所有部分，因為我們沒有給祂完全的自由擴展到我們的心思、情感和意志裏。結

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，我們把基督監禁在我們的靈裏。當我們把心思置於肉體的事上（羅八5），主就想要重新引導我們的思想。然而，我們可能叫祂留在我們的靈裏，不要進到我們的心思裏來攪擾我們。…如果基督告訴我們不要買某些東西，我們可能把祂局限在靈裏，而不讓祂進到我們的心思裏。如果我們不讓基督來摸我們的心思、情感和意志，祂雖然是在我們靈裏，卻不能安家在我们心裏。

我們要讓基督安家在我们裏面，就需要得加強到我们裏面的人，就是我們重生的靈裏。在許多信徒的心裏，基督只能在很小的程度上安家，因為這些信徒的心思、情感和意志很強，靈卻很弱。譬如，一個信徒可能意志非常強，他一旦作了一個決定，就不會讓基督改變那個決定。他也可能靈很弱；因此，基督不能在他裏面擴展，反而被限制在他的靈裏。我們要得加強到我们裏面的人裏，就需要呼求主的名，承認我們的罪，求主赦免我們的失敗，並用祂的寶血洗淨我們（約壹一7、9）。我們越呼求主的名，就越被祂充滿並得加強到裏面的人裏（羅十12～13）。當我們得加強到裏面的人裏，主就從我們的靈擴展到我们心的每一部分，浸透我們的心思，充滿我們的情感，並以祂自己佔有我們的意志。結果，祂就要接管我們整個裏面的所是，並完全定居在我们裏面，因而安家在我们心裏。

當基督安家在我们心裏，我們就充分的以祂作我們的人位。祂的心思要成為我們的心思，祂的情感要成為我們的情感，並且祂的意志要成為我們的意志。基督自己要成為我們的心思、情感和意志；祂要成為我們的一切，也要實際的成為我們的人位。然後我們的生活將是基督在我们裏面工作的結果。這樣就不再是我們活着，乃是基督在我们裏面活着（加二20）（李常受文集一九七一年第一冊，三八四至三八六頁）。

參讀：以弗所書生命讀經，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

第三週■週四

晨興餽養

西三4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

10～11『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

基督要安家在我們心裏，我們就需要接受祂，不但作生命，也作人位。一個人的主要構成成分是心思、情感和意志。所以，我們要接受基督作人位，就需要否認己，就是否認心思、情感和意志，並且我們不該顧到己，乃該顧到基督。…當我們正要買一樣物品時，應該禱告：『主阿，你是我的人位。你要買這個麼？你若要，我就買，但你若不要，我就不買。』我們若在購物上以基督為人位，就能宣告：『現在購物的，不再是我，乃是基督。』這就是經歷加拉太二章二十節的實際（李常受文集一九七一年第一冊，五二三頁）。

信息選讀

接受基督作人位乃是最好的路，使我們拒絕一切規條，並享受祂這位包羅萬有者，祂是我們的一切。我們在日常行事為人的一切大小事上，都該與基督核對，告訴祂：『我接受你作人位。你若要作這件事，我就作，你若不要，我就不作。』…配偶激怒我們時，我們不該求基督幫助我們不發脾氣，只該藉着否認己並讓祂活在我們裏面，憑祂作人位而活。我們接受基督作人位時，祂就成為我們的一切。我們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

聖別、忍耐、屬靈或愛，因我們若憑基督作人位而活，祂自然而然就會成為我們的聖別、忍耐、屬靈和愛。…我們若在日常生活中以基督作人位，聚會就會豐富、高昂，並且使人得着復興和滿足；因我們來在一起時，每人都會帶來自己的那一分基督，並且彼此分享我們對祂的享受。這就是正確的基督徒生活和召會生活。

我們需要為着建造召會，以基督作人位。神永遠的心意不是要得着許多個別的信徒，乃是要得着召會，就是祂團體的彰顯。以弗所一章啓示，基督作為神的能力產生召會。二章啓示，基督作為成就和平者，在祂的肉體裏廢掉了一切規條，好創造新人（14～15）。召會不但是基督的身體，並且是新人。…身體是生命的事，而人不但與生命有關，並且與人位有關。樹有生命，也是活的，但沒有人位。相反的，人不但有生命，並且有人位。同樣，基督的身體需要基督作生命，而新人不但需要基督作生命，也需要基督作人位。召會是團體人，新人，『在此…基督是一切，又在一切之內。』（西三10～11）在新人裏沒有天然的人，不必考慮種族、宗教或文化，因在新人裏只有一個人位—基督。

今天我們很接近這世代的末了，主在這世代要恢復正確的召會生活，並藉着建造祂的身體，就是新人，使祂得以快快回來。…我們若都憑着己而活，來在一起時就會有許多天然的人。結果，我們就會分裂。然而，我們若都憑着基督作人位而活，不論眾人的種族、文化或國籍為何，我們會在祂裏面是一，因我們會進入新人的實行，在新人裏基督是獨一的人位。新人獨一的人位基督會建造祂的身體，就是祂團體的彰顯，以達成神永遠的心意（李常受文集一九七一年第一冊，五二三、五二五至五二六頁）。

參讀：新約總論，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冊，二八三至二九〇、四五四至四五九頁。

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

第三週■週五

晨興餽養

羅十五 32『並叫我藉着神的旨意，歡歡喜喜的到你們那裏，與你們同得安息暢快。』

門 14『但未得知你的意見，我就不願作甚麼，好叫你的善行不像是出於勉強，乃是出於甘心。』

身體是生命問題，新人是人位問題。身體是為着活動的，是一個活動的工具。…召會要傳福音，這是一個行動，這個行動也是在身體裏，由身體來行動。…新人不是為着行動，新人是為着主張和生活。…身體是為着行動，新人是為着生活。說到新人，以弗所四章二十四節就說，這新人是照着神創造的，有義和聖。義和聖就是生活的一種情景。所以生活完全是新人的事。新人是為着生活，而生活十之八九在於主張。所以你要看見兩個東西：召會是身體，是為着行動；召會是新入，是為着出主張來生活（李常受文集一九七七年第三冊，四〇八至四一〇頁）。

信息選讀

一面召會是基督的身體，我們以基督為生命來行動，來工作，來負責任；另一面召會是一個新人，我們以基督作人位，靠着這一個人位出主張有定規，決定我們該怎樣生活。是身體也罷，新人也罷，是行動、工作也罷，生活、主張也罷，這些都是團體的，沒有個人的。你必須看見，你今天的生活乃是新人的生活，團體的生活，你今天的主張乃是團體的主張，不是你個人的。比方現在你要出一個主張，下一個決斷，是要去開工廠呢，還是去作教育家？

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

在這裏就有一種生活。你若是看見你是新人裏的一部分，你就不肯自己來作人位。你要和新人裏頭各部分一同接受基督作你的人位。到這個時候，你要作一個主張，要對你的人生有一個決斷，就不會以你自己作人位，乃是在新人中以基督作人位，來作一個定規。你以基督作人位來過你的生活，你這個生活就是新人的生活。

這個新人的生活有兩個特徵，一個是義，一個是聖。義是合於神的手續，聖是合於神的性情。你的生活裏頭一切大小的事，在性情上、性質上，和神的性情完全一樣，在手續上也和神的手續一樣，這就是義和聖。但這一種的生活，不是基督教所說個人成聖的生活。這乃是說，你在新人裏頭過一種的生活，是憑着基督這一個人位而活，一切的主張都是這一個人位在我們裏頭定規的，活出來的就是義和聖。這不關係你的行動，不關係你的工作，這只關係你的生活。這是新人的一面。另一面我們是身體，我們有行動。基督是我們的元首，我們有行動。而我們的行動不是靠着我們的力量，不是靠着我們的生命，乃是靠基督作我們的生命，作我們的力量；而且我們的行動也不是單獨的。

兩者都是說我們沒有個人。我們是團體的身體，我們也是團體的新人。我們的生活是團體的，我們的行動也是團體的。在行動上我們以基督作生命，在生活上我們以基督作人位。在身體裏基督是我們的生命，在新人裏基督是我們的人位。在身體上我們彼此作肢體，在新人中我們眾人一口說一樣的話。這個是召會（李常受文集一九七七年第三冊，四一〇至四一一頁）。

參讀：李常受文集一九七二年第三冊，四九二至四九八頁；李常受文集一九七三至一九七四年第一冊，二七九至二八四頁。

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

第三週■週六

晨興餽養

弗四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

13『直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量。』

神的定旨是要得着一個人彰顯祂，並且替祂掌權。舊人沒有達到神這個定旨，但神已興起新人頂替舊人。…我們的神絕不會被擊敗。如今正是祂完成新人以實現祂定旨的時候。這新人要在地上完全出現。神需要這樣一個人彰顯祂自己，並且為祂掌權。這新人得成全的時候，就是主來的時候，這得了成全的新人將是新婦。我們需要這樣的異象（李常受文集一九七七年第三冊，六一三頁）。

信息選讀

我們乃是一個新人，並且穿上新人。…當我們穿上新人，就是穿上了宇宙的新人，這新人是照着神創造的，有實際的義和聖。我們必須問各地的弟兄姊妹，你們在那裏過召會生活，在主的恢復裏穿上新人，你們有沒有義和聖？…那個義和聖，就是這個新人的生活。

我們今天在主的恢復裏，要成為宇宙的新人，我們大家都得一同起來，接受基督作我們的人位。…（我們）都接受這一位基督作我們大家的人位。到那個時候，在地上纔有一個新人出現，有實際的義和聖。這一個是召會，這一個是新人。我們有恩賜的人，無論是使徒、申言者、傳福音者、牧人和教師；

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

凡有恩賜的，都應該以這個為目標。我們要成全一地一地的聖徒，叫他們眾人都達到這個境地，接受基督作我們的人位。

召會不光是一班基督徒的集合，召會就是基督的豐滿，召會也就是地上的一個新人。地上有一個大的舊人，那是亞當的族類，亞當的後代；但是今天神在地上要有另外一個人，就是新人。

感謝主，主今天在地上要得着一個新人。今天的基督教不能應付這個需要，絕對不能。基督教是四分五裂的，基督教是各自獨立的。今天主在全球各地上要得着這個新人，所以我們大家都要起來接受基督作我們共同的人位。我們若要有一個主張，若要有一種生活，我們不能穀僅僅在自己裏頭來定規，而要在新人裏面和新人一同接受基督作人位。這個要求是大的、是高的，這樣，這個新人就長大成人，我們就達到一個長成的人。

若是有了一個長成的人，下面定規就有基督豐滿之身材的度量。你若接受基督作人位，你定規以基督作生命。基督作人位是為着新人的，基督作生命乃是為着身體的。你能接受基督作人位，你定規能長大成人。結果怎樣呢？結果基督的身體，就是基督豐滿的身材一定會長得穀度量。所以你看見，只要長大成人，就有那個豐滿所需要的身量。換句話說，你接受基督作人位，你定規也以基督作生命。基督作人位，就叫新人長大；基督作生命，就叫身體的身量增加（李常受文集一九七七年第三冊，四二一至四二四頁）。

參讀：新約聖經中奇妙的基督，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

第三週詩歌

補 625

照神計畫成為新人

(英 1230)

降 E 大調

4/4

E^b A^b B^b A^b E^b B^b E^b A^b B^{b7} E^b
 1 5 1 · 2 3 | 4 3 2 · 2 3 | 4 3 2 1 | 1 · 7 1 - |

一 我們是神救贖子民，照祂計畫成一個新人；

E^b A^b B^b A^b E^b B^b E^b A^b B^{b7} E^b
 1 5 1 · 2 3 | 4 3 2 · 2 3 | 4 3 2 1 | 1 · 7 1 - |

雖來自各民族方言，祂裏蒙召，合一何甘甜。

B^b B^{b7} E^b F F⁷ B^b F B^b
 7 1 2 5 | 1 2 3 - | 2 3 #4 2 | 5 6 7 - |

是神榮耀顯於地，將祂寶貴顯無遺；

E^b A^b B^b A^b E^b B^b E^b A^b B^{b7} E^b
 1 5 1 · 2 3 | 4 3 2 · 2 3 | 4 3 2 1 | 1 · 7 1 - ||

我們是神救贖子民，照祂計畫成一個新人。

二 十架上，規條全廢棄， 猶太、外邦兩下成爲一；
 主得勝，仇敵祂踐踏， 我們與神和好，親“阿爸”。
 隔斷的牆已拆除， 我們是一，喊：“哦，主！”
 十架上，規條全廢棄， 猶太、外邦兩下成爲一。

三 主，我們願同心合意， 接受你作人位，不偏離；
 不再憑雄心與己意， 在“身體基督”裏調爲一。
 一個新人在主裏， 爲神權益得全地；
 主，我們願同心合意， 接受你作人位，不偏離。

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.

第四週

在真正的召會生活中，
以基督為我們的生活而顯大祂，
並對付己而有在神聖榮耀裏的一

M. C. 詩歌：628

讀經：腓一 19 ~ 26，四 22，賽四三 7，林前十
31，羅十一 36，約十七 22

【週一】

壹 『我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督』—腓一 19 ~ 21 上：

- 一 活基督以顯大祂，乃是有分於基督在生命裏的救恩；這使我們得救脫離不活基督的失敗，並脫離不顯大基督的失敗—羅五 10。
- 二 腓立比一章十九節的得救指得着維持並加力，能活基督而顯大基督；這需要耶穌基督之靈全備的供應。

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 保羅說，他得救是『藉着你們的祈求』，這是基督身體（召會）的供應；被囚並沒有使保羅與基督的身體隔離，斷絕這身體的供應。

四 保羅經歷救恩的祕訣，就是耶穌基督之靈全備的供應；當我們享受耶穌基督那包羅萬有、全備供應的那靈，並被祂充滿，基督就得着顯大，並成爲我們的彰顯—來一9下，三15下，六4下，林前十二3下。

五 我們需要在身體的生活裏，並留在建造身體的祭司事奉裏，使我們能持續的享受那靈全備的供應，就是身體的供應，好活基督以顯大基督—詩一三三2，出三十26～31，腓一19，羅十五16，彼前二5、9。

【週二】

貳 在使徒的身體受苦時，基督得着顯大，也就是祂被顯示或宣揚爲大（沒有限量）、得着高舉、得着稱讚—腓一20：

一 使徒的受苦給他機會，彰顯基督無限的偉大—徒九16，林後六4，十一23，西一24。

二 在任何境遇下顯大基督，就是經歷基督而有最高的享受—腓一18，四23。

三 當保羅被囚在羅馬監獄的時候，他顯大基督，使基督在囚禁他的人眼中顯爲大：

【週三】

1 不論環境如何，保羅總是滿了喜樂，他一直在主裏喜樂—參徒十六23～26。

2 腓立比書是說到對基督的經歷和享受，其結果乃

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,

是喜樂，因此是一卷充滿喜樂、歡喜的書——4、18、25，二2、17～18、28～29，三1，四1、4。

3 保羅在喜樂中一直將基督照耀並彰顯出來，這乃是宣告基督無限的偉大，並宣告基督是取用不竭的一弗三8，參賽九6。

四 保羅一切的生活和工作都不是為着彰顯他自己，或展示他的知識、能力、功勞和長處；他所是並所作的都是為着彰顯基督，甚至顯大基督——腓一20，三3～10，四22，林後四5：

1 『穿上主耶穌基督』就是憑基督活着並活出基督，而顯大基督，使祂在真正的召會生活中得着團體的彰顯——羅十三14。

2 由祭司衣服所表徵之基督的彰顯，使我們有資格作祭司事奉，並且聖別我們，使我們為着神獨一的目的分別歸神；基督的彰顯作為我們的『聖衣』，乃是為榮耀為華美——出二八2～4，彼前二5：

a 『為榮耀』的意思就是把基督的神性連同祂神聖的屬性彰顯出來——約一14，來一3，約十七22，林後三18。

b 『為華美』的意思就是把基督的人性連同祂人性的美德彰顯出來——路二四19，徒十六7，詩二七4。

c 每當我們把神聖的榮耀調和着人性美德的華美而彰顯出來時，我們就建造在一起而成為祭司的體系——彼前二5。

3 我們應當『一切都要為榮耀神而行』（林前31），好使我們能『在〔我們的〕身體上榮耀神』（六20）；在我們的身體上榮耀神，就是讓住在我們裏面的神（約壹四13），佔有、浸透我們的身體，並藉着我們的身體彰顯祂自己。

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 我們若藉着活基督而在我們的身體上顯大祂，使祂得彰顯，我們就成了有力的因素、供應的管道，使聖徒在生命裏長大並享受主—腓一 20 ~ 26:

- 一 在保羅帶鎖鍊的身體上，基督得着高舉、頌揚、讚美和珍賞，這都是因為保羅活基督—21 節，弗六 20。
- 二 基督被顯大，是要叫基督在祂復活的實際裏被人看見，並在祂靈的實際裏得以供應給人。
- 三 當保羅寫信給腓立比人時，他正在監獄裏生活，就着外面說，他並沒有作工；他所說『我的工作有果子』，指明他的工作實際上就是他的生活—腓一 22:
 - 1 這工作的果子就是基督活出來，得着顯大，服事給人，並傳輸到別人裏面。
 - 2 這工作的果子就是保羅在獄中生活的結果。
 - 3 保羅這種活的工作，乃是將基督服事給人，並把他所顯大的基督傳輸到別人裏面。
 - 4 因着保羅顯大基督，連在該撒家裏也有人得救—四 22。
- 四 我們眾人都該渴望成為有力的因素、供應的管道，使聖徒得到信仰上的『進步』（指他們生命的長大）和『喜樂』（指他們對基督的享受）；我們能不能成為聖徒生命長大與對基督享受的因素，在於我們有沒有藉着活基督來顯大基督—一 25:
 - 1 因為保羅活基督並顯大基督到了極點，他就能把基督傳輸到聖徒裏面，並把基督服事給眾召會。

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 關於要離世與基督同在，或是留在肉身裏，保羅的考慮不是自私的，乃是為聖徒的緣故；他完全給主和召會所佔有一23 ~ 24 節。
- 3 我們或留下或到主那裏去，對召會應該是非常要緊的；但這全在於我們有否活基督、顯大基督、供應基督並從全人的深處把基督傳輸到聖徒裏面—參二25 ~ 30。
- 4 在身體生活裏，急切需要一些人盡功用作供應的管道—亞四 12 ~ 14。

【週五】

肆 信徒要進入在神聖榮耀裏的一，就是神團體的彰顯，就必須完全對付己—約十七22，林後四5：

- 一 痲瘋表徵從人的己裏面發出來嚴重的罪，己乃是身體的仇敵；痲瘋是人背叛並不服的結果，潔淨患痲瘋者，就是使罪人脫離己，得恢復與神與人有交通—參利十三45 ~ 46。

【週六】

- 二 患痲瘋者要得潔淨，就必須『剃去所有的毛髮，把頭髮、鬍鬚、眉毛並全身的毛都剃了』（十四9）；每一種不同的毛髮表徵己的不同方面：
 - 1 頭髮表徵人自我炫耀的榮耀；每一個人都有他所誇耀之處；有人誇他的出身，有人誇他的學問，有人誇他的美德，也有人誇他的熱心愛主；每一個人都能在自己身上找出一些可誇的地方，引以為榮，而顯揚在人面前。

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 鬚鬚表徵人自居的尊貴；人以自己的地位、身家、或屬靈而自居尊貴，總覺得自己比別人高超。
- 3 眉毛表徵人天然的美麗，人的優越、功勞、美德和長處；這些是出於人天然的出生，並非來自對神救恩的經歷。
- 4 全身的毛髮表徵人天然的力量和才能；我們人都滿有天然的能力、辦法、主張，以為能為主作這作那，覺得甚麼都能。

三 這些己的難處必須『用剃刀剃去』，意思是必須藉着十字架被對付：

- 1 我們要對付己，就必須是背十字架的人，一直讓十字架在我們身上作工，將我們的己治死。
- 2 我們需要留在十字架上，天天將自己留在十字架的了結之下一路十四 27，羅六 6，加二 20，腓三 10，林前十五 31。
- 3 我們藉着操練靈，就能應用那在複合之靈裏基督的死（流質的沒藥表徵基督寶貴的死，香肉桂表徵基督之死的甜美與功效），好主觀的經歷已被釘十字架一出三十 23 ~ 25。

四 詩歌六百二十八首第五至六節給我們看見，我們如何在操練靈時就從己得釋放：

- 1 『靈中得着釋放，脫開了自義；脫開自覺、自責，不再理自己。』
- 2 『靈中得着釋放，脫開了己意；自愛、自驕、自榮，全都被貶抑。』

五 我們需要跟隨保羅的榜樣，他說，『我是天天死』（林前十五 31）；當我們天天向己死時，我們不傳自己，

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

為着使自己得榮耀，乃向主活，為着祂神聖的榮耀；並且當基督安家在我們心裏時，我們就進一步被變化，從榮耀到榮耀，使基督在真正的召會生活中得榮耀（林後三 18，四 5，五 14～15，弗三 16～17、21 上）。

六 讓神得榮耀，乃是我們生活和事奉的目的；我們對神最高的生活和事奉，就是『一切都要為榮耀神而行』，使神得着團體的彰顯—林前十 31，賽四三 7，約七 18，八 50 上，十七 4，羅十一 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.

第四週■週一

晨興餽養

腓一 19 ~ 21 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，因為在我，活着就是基督，死了就有益處。』

（腓立比一章十九節）的得救就是（二章十二節）的作成救恩，指得着維持並加力，能活基督而顯大基督。…這需要耶穌基督之靈全備的供應（聖經恢復本，腓一 19 註 4）。

（一章十九節的祈求）是基督身體（召會）的供應。被囚並沒有使保羅與基督的身體隔離，斷絕這身體的供應（腓一 19 註 1）。

信息選讀

腓立比一章十八至二十節在原文是一個句子。十八節保羅說，『這有何妨呢？或假意，或真誠，無論怎樣，基督究竟被宣傳開了，為此我就歡喜，並且還要歡喜。』十九節以『因為』開始，這指出十九節是十八節的說明。十九節（裏）…『這事』指的是前幾節保羅所題不同傳基督的方式。保羅知道這些不同的傳揚，藉着眾聖徒的祈求，和耶穌基督之靈全備的供應，終必叫他得救。接着二十節這樣開始：『這是照着我所專切期待並盼望的』，這句話形容十九節的得救。保羅滿懷希望，期待享受救恩。二十節指明，保羅所期待享受的救恩就是：沒有一事會叫他羞愧，只要凡事放膽，總叫基督在他身體上照常顯大。

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.

保羅寫信給腓立比人時，身在遠離家鄉的異國監獄裏。保羅很有理由憂愁、哀傷。他的處境這麼艱難，他應該很容易為這種情景哀哭。…他若哀哭（而不喜樂），就不會在那種環境中經歷救恩。假定你是一個關在羅馬監獄裏的猶太人，你會喜樂麼？…保羅不哀哭，反倒在主裏喜樂。對他來說，所有發生的事，終必叫他得救。

按照這幾節的上下文，得救的意思是沒有一事會叫保羅羞愧。不只他不覺得羞愧，而且沒有一事叫他羞愧。基督在保羅的身體上顯大。二十節所說的顯大基督，正是十九節所題到的得救。這就是說，照着保羅所專切期待並盼望的那個救恩，就是他不至羞愧，反倒在他身體上顯大基督。因此，二十節說明甚麼叫作實際的享受救恩。…享受這種救恩就是活基督。所以二十一節保羅說，『因為在我，活着就是基督。』

保羅的苦難並沒有叫他羞愧，反倒給他機會顯大基督。我們若經歷這幾節所說的救恩，那麼當我們遭遇苦難時，就會顯大基督而不至羞愧。但是，我們若被苦難打倒，被苦難壓傷而滿了罣慮，這就叫我們羞愧。但我們若在苦難中顯大基督，我們就會經歷這個救恩。

保羅經歷救恩的祕訣，就是耶穌基督之靈全備的供應。藉着這全備的供應，保羅所遭遇的每一件事，終必叫他得救。…實際上，在我們的經歷裏，得救、基督和那靈全備的供應就是一個。但是，如果我們要享受基督，並經歷祂在每一種境遇中成為我們的救恩，我們就需要那靈全備的供應。使徒保羅被監禁的時候，那靈怎樣住在他裏面，今天那靈也住在我們裏面。藉着這樣一位靈的供應，保羅享受了救恩（腓立比書生命讀經，六四至六七頁）。

參讀：腓立比書生命讀經，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

第四週■週二

晨興餽養

腓一 20『…我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大。』

四 22『眾聖徒，尤其是該撒家裏的人，都問你們安。』

三 9『並且給人看出我是在祂裏面，不是有自己…的義…。』

在保羅的身體受苦時，基督得着顯大，也就是祂被顯示或宣揚為大（沒有限量）、得着高舉、得着稱讚。祂的受苦給他機會，彰顯基督無限的偉大。祂不要律法，不要割禮，只要基督在他身上顯大。腓立比書是論到經歷基督。在任何境遇下顯大基督，就是經歷基督而有最高的享受。

在一章二十節有許多辭句，與保羅所說基督在他身上顯大的事有關：『凡事放膽』、『無論是生，是死』、『在我身體上』、『現今』、『照常』。保羅不只說『放膽』，更是說『凡事放膽』。然後他特別指出，基督要在他身體上顯大。…他的身體上雖然帶着鎖鍊，基督仍在他身體上顯大。此外，無論是生，是死，基督總要顯大。這指明不論環境如何，保羅盼望基督在他身上顯大（腓立比書生命讀經，五四至五五頁）。

信息選讀

顯大的意思是使一件東西看起來變大了。…從以弗所三章來看，基督的量度一闊、長、高、深—是無法測度的，這是宇宙的量度。雖然基督是廣大、

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.

寬闊、無法測度的，但在御營全軍，就是在該撒皇家衛隊的眼中，基督實際上並不存在。…然而，保羅顯大基督，他使基督在別人眼前，特別是在那些看守他的獄卒眼前顯為大。結果，有些人終於轉向基督。腓立比四章二十二節可以證明這一個點，那裏保羅說到該撒家裏的聖徒。因着保羅顯大基督，連該撒家裏也有人得救。

保羅下監的那段時間，羅馬人很藐視猶太人。羅馬人是征服者，猶太人是被征服者。被征服的人中有一位名叫耶穌的，雖然祂很偉大，也很奇妙，但在羅馬人眼中，祂卻微不足道。然而，當保羅被囚在羅馬監獄的時候，他顯大基督，使基督在囚禁他的人眼中顯為大。

我們在日常生活中也該顯大基督，使祂在別人眼中顯為大。在你的辦公室或課堂裏，人們可能輕看基督、嘲笑祂並妄稱祂的名，觸犯了第三條誡命。因此，你必須讓別人看見基督，不是很不起眼的，而是擴大、顯大的基督。

我們在家裏也應當顯大基督。有些年輕人的父母可能還沒有相信基督，反倒藐視基督。所以，這些年輕人必須負起責任，在他們的父母面前顯大基督。…我們不只需要裏面的生命，也需要外面的生活。藉着正當的生活，基督就要在別人眼中顯為大。年輕人，要讓你們的父母在你們身上看見基督的偉大。

保羅說，無論是生，是死，總叫基督在他身體上照常顯大。…保羅在生活中顯大基督，這是藉着生而顯大基督。他豫料自己即將殉道，但他還是顯大基督，這是藉着死而顯大基督。因此，無論是生，是死，基督總是在保羅被囚禁、帶鎖鍊的身體上得以顯大。這顯然不僅僅是道理，而是對基督真正的經歷（腓立比書生命讀經，五五至五七頁）。

參讀：腓立比書生命讀經，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

第四週■週三

晨興餽養

羅十三 14『總要穿上主耶穌基督，不要為肉體打算，去放縱私慾。』

出二八 2『你要給你哥哥亞倫作聖衣，為榮耀為華美。』

雖然我們已經浸入基督，已經在基督裏面（羅六 3，加三 27），但我們還必須在日常的生活中，穿上基督，就是憑基督活着（二 20），並活出基督（腓一 21），而顯大基督（20）（聖經恢復本，羅十三 14 註 1）。

祭司的衣服主要是為榮耀為華美，表徵基督神聖榮耀和人性華美的彰顯。榮耀與基督的神性（祂的神聖屬性）有關（約一 14，來一 3）；華美與基督的人性（祂的人性美德）有關。基督的神性，由祭司衣服上的金所豫表，是為着榮耀；祂的人性，由藍色、紫色、朱紅色線和細麻所豫表，是為着華美。我們過彰顯基督神聖榮耀和人性華美的生活，就得着聖別，並得資格成為祭司體系（出二八 2 註 2）。

信息選讀

對基督富有經歷的保羅，也是以基督為他的彰顯。他一切的生活和工作都不是為着彰顯他自己，表現他的學問、才幹或其他的優點特長。他所是並所作的都是為彰顯基督，甚至為顯大基督，使基督在他身上，不只得着彰顯，甚至得着顯大（生命課程卷三，二一七至二一八頁）。

在腓立比一章十九節，保羅題到耶穌基督之靈全備的供應。如果我們讓那靈全備的供應在我們裏面運行，我們的日常生活就會改變。我們就會有負擔凡事

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

放膽，總叫基督顯大。我們顯大基督，別人就要看見祂的偉大和無限。這樣顯大基督，當然就是活基督。

保羅寫腓立比書的時候，已經是個長者。毫無疑問的，獄卒盼望他因着坐監心力交瘁而死。但保羅一點也不疲乏枯竭，反倒滿了喜樂，他一直在主裏喜樂。我確信他一直讓基督從他身上照耀出來，一直在彰顯基督。這種彰顯乃是宣告基督無限的偉大，並宣告基督是取之不盡、用之不竭的。

我們的愛總有一天會枯竭，然而基督作為愛卻是取用不竭的。照樣，我們天然的忍耐是有限的，但基督作我們的忍耐是無限的。我們多少都有忍耐，但只到某個限度，過了這個限度之後，我們就會受不了，發起脾氣來。例如，弟兄可能操練要對妻子有忍耐；然而，這樣的忍耐是有限度的，過了這個限度之後，他就會向妻子發脾氣。雖然我們天然的忍耐這樣有限，但基督作為忍耐卻是無窮無盡、無法測度的。

保羅在監獄中一定受了許多的虐待，但他還能歡喜樂，並且向獄卒顯明基督無限的偉大。保羅特別顯出基督無窮無盡的忍耐。…保羅天天在主裏喜樂，他的喜樂沒有隨着時間消滅。他能歡在喜樂中顯出他所經歷、所享受那無法測度的基督。保羅就這樣彰顯、展覽、高舉並頌揚基督。我不相信獄卒會跟保羅過不去，或是保羅會跟獄卒過不去。相反的，他是基督活的見證人，見證基督的力量、大能、忍耐、愛心和智慧，都是無限無量的。獄卒可能認為保羅很奇怪、很特別，認為他有一些東西是他們沒有的。他們在保羅身上所感覺到的，乃是顯大的基督。保羅在監獄裏，把基督的偉大擴大的彰顯了出來。…因着保羅這樣顯大基督，他就能勝過一切的環境（腓立比書生命讀經，五七至五八頁）。

參讀：生命課程，第二十九課；出埃及記生命讀經，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

第四週■週四

晨興餽養

腓一 21 ~ 23 『因為在我，活着就是基督，死了就有益處。但我在肉身活着，若使我的工作有果子，我就不知道該挑選甚麼。我正困迫於兩難之間，情願離世與基督同在…。』

25 『我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂。』

腓立比一章二十一節…開頭小小的『因為』一辭很重要，指明以下所說的是前一節的解釋。基督所以能在保羅身體上顯大，乃是因為保羅活基督。我們若要顯大基督，就必須活基督。雖然活基督這麼重要，並沒有太多基督徒充分注意這事。…在保羅帶鎖鍊的身體上，基督得着高舉、頌揚、讚美和珍賞，這都是因為保羅活基督（腓立比書生命讀經，五八至五九頁）。

信息選讀

許多基督徒只關心工作，卻不在意基督。但是保羅能說『工作的果子』（腓一 22）。保羅用『果子』指明他的工作實際上就是他的生活。當保羅寫信給腓立比人時，他正在監獄裏生活，並沒有作工。這指明他的生活就是他的工作。…這工作的果子就是基督活出來，得着顯大，並服事給別人。因此，保羅工作的果子就是基督傳輸到別人裏面。…腓立比一章二十二節工作的果子，就是保羅在獄中生活的結果。

保羅活的工作，乃是將基督服事給人，並把他所顯大的基督傳輸到別人裏面。就保羅而言，死了就有益處，但活着卻是要繼續作這種活的、結果子的

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。他很難在兩者之間作取捨。…如果你必須有所選擇，你會挑選甚麼？是身體的死所得的益處，還是活的工作所產生的果子？我一定選擇在肉身活着，好繼續作活的工作，就是顯大基督並把祂傳輸到別人裏面。

二十四節保羅接着說，『然而留在肉身，為你們更是需要的。』『為你們』意思是指為召會。使徒的考慮不是自私的，乃是為聖徒的緣故。他完全給主和召會所佔有。保羅知道眾召會需要更多基督的供應。為他們的緣故，他仍願意留下，好把基督服事給他們。

不論保羅在監獄裏，或不在監獄裏，他總是聖徒們長進與喜樂的有力因素。因着他，眾召會能殼在生命裏有長進，也能殼滿了對基督的享受。今天我們也該這樣。各地召會的長老，都應該是聖徒生命長進以及享受基督的有力因素。但長老們能不能成為長進與喜樂的因素，在於他們有沒有藉着活基督來顯大基督。如果長老們活基督，基督定規能在他們身上得着顯大，那麼長老們就會成為聖徒生命長進並享受主的因素。

在二十五至二十六節裏，我們看見一個非常要緊的點，就是在身體生活裏，急切需要一些人盡功用作供應的管道。我們需要像保羅這樣的肢體。當這樣的肢體過去了，說真的，基督的傳輸就中斷了。但是，只要這些肢體與我們同住，傳輸就源源不絕，不至減弱，我們也能在他們身上在基督裏誇口。…我們或活或死，對召會應該是非常要緊的。但這全在於我們有否活基督、顯大基督、供應基督並從全人的深處把基督傳輸到聖徒裏面。如果我們這樣經歷並享受基督，我們或留下或到主那裏去與祂同在，對召會都關係重大（腓立比書生命讀經，六九至七二、七五頁）。

參讀：腓立比書生命讀經，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

第四週■週五

晨興餽養

利十三 45 ~ 46 『患痲瘋災病的人，…災病在他身上的日子，他就是不潔淨的；…要獨居營外。』

痲瘋來自背叛與不服。米利暗成了患痲瘋的，是由於她背叛神的代表權柄（民十二 1 ~ 10）。乃縵的痲瘋得了潔淨，是由於他的順從（王下五 1、9 ~ 14）。墮落的人類由於對神的背叛，在神眼中都成了患痲瘋的（聖經恢復本，太八 2 註 1）。

患痲瘋的，描繪出典型的罪人。痲瘋是最污染人、破壞人的疾病，…使患者與神與人隔離。…潔淨患痲瘋的，表徵使罪人恢復與神與人的交通（可一 40 註 1）。

信息選讀

看見有關己的異象，與身體很有關係。今天我們是在主的恢復裏，而主的恢復至終要來到這件極重要的事上，就是建造基督的身體。身體的仇敵就是己。身體最大的難處、最大的攔阻和反對，也是己。我們只要有了己，就沒有身體。…己是獨立的『我』。當我們獨立時，我們就是在己裏，身體不見了，我們也沒有平安（李常受文集一九六五年第三冊，二六九至二七〇頁）。

關於我們以外的事物，和我們本身，這兩種不同的對付，舊約利未記十四章二至九節所說患痲瘋者得潔淨的事，乃是一個很達意的豫表。聖經所說的患痲瘋者，乃是豫表我們墮落有罪的人。一個患痲瘋的人，他的難處還不在於他外面的污穢和醜惡，乃是在於他裏面的病

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。照樣，我們這些墮落的罪人，主要的問題，也還不是我們外面行為上的罪行，乃是我們裏面那出於撒但邪惡生命的罪性。所以這患麻瘋的豫表，實在是把我們在神面前有罪的光景，描寫得又準確、又透徹。因此，利未記（十四章）這裏所記患麻瘋者得潔淨的路，也就是說出我們在神面前受對付蒙潔淨的路。

患麻瘋者要得潔淨，第一就是『帶他去見祭司』（2）。祭司乃是豫表主耶穌。『祭司要出到營外察看』（3），因為患麻瘋者不能進到營內，必須被趕出營外。這是說，我們有罪的人，不能進到神的子民中間，不能進到神顯現賜恩的範圍裏去，但主耶穌卻出來察看我們。我們若實在從心裏悔改了，這在神看，就是麻瘋發白痊愈了。…麻瘋的污穢，在神面前是得罪神的，所以需要灑血的洗淨。這並不在於洗淨污穢的本身，而是在於消除在神面前的罪案。灑血的手續，是豫備兩隻鳥。一隻要宰殺，血流在瓦器的活水裏；一隻要活着，用以蘸血來灑患麻瘋的人。一隻鳥宰殺了，豫表主耶穌流血受死；一隻鳥活着，豫表主耶穌從死復活。活水豫表主永遠的生命，所以這是指主耶穌，在祂永遠的生命裏，為我們流血受死；而這受死所流的血，和祂永遠的生命，又是藉着祂的復活，帶到我們身上來，並發生功效的。灑血要灑七次，乃是豫表主血的潔淨是完全的，能剷除去我們在神面前一切的罪案，使我們得蒙神的悅納。活鳥蘸血灑過以後，就放到田野裏，是表明人一接受主的替死，主的血一在他身上發生功效，主復活的能力，立刻就顯在他身上，而釋放了他（李常受文集一九五三年第三冊，四九五至四九七頁）。

參讀：生命的經歷，第三層—基督住在我裏面，二二五至二三〇頁。

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

第四週■週六

晨興餽養

路十四 27『凡不背着自己十字架跟從我的，也不能作我的門徒。』

利十四 9『第七天，他要再剃去所有的毛髮，把頭髮、鬍鬚、眉毛、並全身的毛都剃了；又要洗衣服，用水洗身，就潔淨了。』

十字架的目的不是叫人受苦，乃是將人了結。在基督裏的信徒，已經與祂同釘十字架（被了結—加二 20，羅六 6）。他們藉信與祂有生機的聯結以後，就當留在十字架上，將他們的舊人一直留在十字架的了結裏（參羅六 3，西二 20～21）。…基督是先背十字架，後釘十字架（約十九 17～18）。但在基督裏的信徒是先釘十字架，後背十字架，使他們留在舊人的了結裏，因而經歷並享受基督作他們的生命和生命的供應（聖經恢復本，路十四 27 註 1）。

因着主死而復活，人就復活了、得釋放了，也就是蒙恩得救了。從這時候開始，就要潔除一切的污穢，也就是對付自己裏外一切的難處。

衣服是掛在人身上的東西，在聖經裏是指着我們一切的行事為人，與生活行動說的。所以，洗衣服〔參利十四 8～9〕就是指把生活中一切不妥當、不正確的行爲，都對付乾淨。這就包括…了結已往、對付罪、對付世界、與對付良心，那些頭二層裏的生命經歷（李常受文集一九五三年第三冊，四九七頁）。

信息選讀

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

毛髮都是人本身所長出來的東西，所以是指着我們本身的難處說的。因此，剃毛髮（利十四9），就是指對付我們本身的難處，也就是十字架對付我們這個人的工作。人經過十字架的對付，全人纔能得着實際的潔淨。但這個對付，不是一次就可以的，必須一再的有對付纔能徹底。…這繼續而有的對付，不只徹底，並且仔細多了，不單是籠統的剃毛髮，還要認清那裏是頭髮，那裏是鬍鬚，或是眉毛，或是全身其他的毛，都要分別一一對付，剃除淨盡。

這些毛髮在聖經中都有它豫表的意思。頭髮是指人的榮耀，鬍鬚是指人的尊貴，眉毛是指人的美麗，全身的毛是指人天然的能力。每一個人都有他所誇耀、所顯揚的地方。有人自誇他的出身，有人自誇他的學問，有人自誇他的美德，也有人自誇他的熱心愛主。每一個人都能在自己身上找出一些可誇的地方，引以為榮，而顯揚在人的面前；這就是他的頭髮。人也都自居尊貴。有的人自居他的地位，或自居他的身家，或自居他的屬靈，總覺得自己比別人高超；這就是他的鬍鬚。同時在人身上還有一些天然的美麗，就是天然的長處和優點。這些不是神的救恩所帶給人的，乃是人生來就有的；這就是人的眉毛。最後，人還滿有天然的能力、辦法、主張，以為能為主作這個，能為主作那個，覺得甚麼都能。這就是說，人全身還有很長的毛沒有剃掉。凡這些，都不是我們從身外所受的玷污，而是我們本身與生俱來的難處。從身外所受的那些玷污，只要用水洗就可以了，但我們本身的這些難處，卻必須用刀來剃，也就是用十字架來對付纔可以（李常受文集一九五三年第三冊，四九七至四九九頁）。

參讀：出埃及記生命讀經，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

第四週詩歌

628

聚會—運用靈

6 5 6 5 (英 866)

D 大調

4/4

D A7 F#m Bm E7 A
 1 · 1 2 6 | 5 - 3 - | 3 · 3 #4 4 | 5 - - - |
 一 靈 要 操 練、運 用， 頭 腦 要 拒 絕；
 D F#m G D A7 D
 i · i 5 #5 | 6 - 6 - | 5 · 3 4 2 | 1 - - - ||
 每 逢 我 們 聚 集， 以 此 為 祕 訣。

- | | |
|------------------------|------------------|
| 二 靈要操練、運用，
彼此交通、分享， | 儀式全棄絕；
基督作一切。 |
| 三 靈要操練、運用，
彼此事奉、供應， | 情感要拋棄；
基督是實際。 |
| 四 靈要操練、運用，
彼此相助、聯絡， | 魂要全捨棄；
以主為憑倚。 |
| 五 靈中得着釋放，
脫開自覺、自責， | 脫開了自義；
不再理自己。 |
| 六 靈中得着釋放，
自愛、自驕、自榮， | 脫開了己意；
全都被貶抑。 |
| 七 靈要操練、運用，
藉着洗罪寶血， | 取用主得勝；
並主大能名。 |
| 八 靈要操練、運用，
用靈接觸主話， | 如此摸着主；
飽嘗主豐富。 |
| 九 乃是藉着用靈，
乃是藉着用靈， | 基督被見證；
人們得供應。 |
| 十 靈要操練、運用，
靈要操練、運用， | 這是我需要；
如此主引導。 |

WEEK 4 — HYMN

Exercise the spirit (Meetings)

Meetings — Exercising the Spirit

866

D A D Bm E7 A A7
 1. Ex - er - cise the spir - it! Hu - man thought re - - ject;
 D/F# D G Em D/A A7 D G/D D
 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. | |

第五週
凡所作的，
都要在主耶穌的名裏

R. A. 詩歌：642

讀經：西三 17，腓二 9～10，弗一 20～21，約五 43，十四 26，十五 26

【週一】

壹 宇宙間最高、最大的名，乃是耶穌的名—腓二 9～10：

- 一 主倒空自己，顯為人的樣子，祂降卑自己到極點，但神將祂高舉到極峯—7～8 節。
- 二 主藉着被高舉，得着了超乎萬名之上的名，遠超過一切受稱之名—弗一 20～21。
- 三 從基督升天以來，歷史上從未有一名比主耶穌的名更高—腓二 10～11。
- 四 這名乃是主耶穌在祂身位和工作上，一切所是之總和的表明—弗一 21。

【週二】

貳 『在主耶穌的名裏』實際上是指『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**

己裏面』，因為名是指人位—西三 17:

- 一 在主耶穌的名裏，意思是神將祂的兒子托給我們，也是我們有分於祂的名，並且主將祂自己賜給了我們，同時祂肯承認我們在祂的名裏所作的一切—林前一 30，約三 16，十四 12，林後十二 2，西三 17。
- 二 我們要看見，在主耶穌的名裏，意思就是我們與祂是一，並且我們在祂裏面，祂也在我們裏面；這是很要緊的一—羅八 10，林後十三 5，加三 27~28，西一 27:
 - 1 在祂的名裏，就是在祂的人位裏，也就是在祂自己裏，並在祂一切所是的範圍和元素裏—羅八 2，林前一 30。
 - 2 在祂的名裏，乃是憑主而活，並讓主活在我們裏面—加二 20。
 - 3 當我們在主耶穌的名裏，我們就是在基督裏，基督也在我們裏面，並且我們與基督是一—西一 27，三 1、3，約十五 4~5。

【週三】

叁 正如約翰福音所啓示的，我們在主耶穌的名裏與神聖的三一有關—五 43，十 25、30，十四 26，十五 26:

- 一 約翰五章四十三節說子在父的名裏來，十四章二十六節說父在子的名裏差靈來；在這兩節經文裏，啓示出神聖的三一:
 - 1 說子在父的名裏來，指明子與父是一—五 43。
 - 2 說父在子的名裏差靈來，指明父與子是一—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 子在父的名裏來，並在父的名裏行事—五 43，十 25:

- 1 主在父的名裏來，意思是祂同着父並在父裏面來。
- 2 子與父是一，憑父活着，並且父在祂裏面作事—一六 57，十四 10。

三 父在子的名裏差靈來，並且子從父差靈來—二六 節，十五 26:

- 1 靈是父在子的名裏差來的，這含示父和子都是靈的差遣者—十四 26。
- 2 按照約翰十五章二十六節，子從父差靈來。
- 3 子從父差靈來，父在子的名裏差靈來，是指同一件事。
- 4 父和子都差靈來；這指明父與子是一—十 30。

【週四】

肆 在我們的日常生活和召會事奉中，凡我們所作的，都要在主耶穌的名裏—西三 17:

一 因為名是指人位，在主耶穌的名裏作事，意思是在祂的人位裏作一切事—一七 節，羅六 3，八 1，林前四 15，林後五 17:

- 1 在主耶穌的名裏作每一件事，是我們基督徒生活基本的一面—弗五 20，西三 17。
- 2 我們應當能說，我們是在主的名裏作我們日常普通的事—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 我們在召會中事奉，需要凡事在主耶穌的名裏作—羅一9，六6，七6，十二1、7，西三17：

- 1 我們的事奉必須是主發起的，也必須照着祂的心意—太七21，腓二13，弗一9、11，三2、7～11。
- 2 建造召會的事奉乃是供應生命的事奉—將神聖生命供應給人的事奉—林後四12，羅十二1、7：
 - a 召會的事奉乃是供應生命，因為這事奉是生命的事奉—八2、6、10～11。
 - b 作為事奉的人，我們需要深深銘記，我們必須能供應生命—約壹五11～16。

【週五】

伍 我們的說話—我們所有的話語—都必須在主耶穌的名裏—西三17，弗四25、29，太十二36～37：

- 一 敗壞的話一句都不可出口，只要說實話，將恩典供給聽見的人—弗四25、29。
- 二 『人所說的每句閒話，在審判的日子，都必須供出來』—太十二36：
 - 1 閒話就是沒有作用、無效的話，是沒有積極功用的、無用的、無益的、不結果的、不生育的。
 - 2 閒話就是多餘的話、不相干的話、不必說的話、播弄是非的話—36節。
 - 3 說這種話的人，在審判的日子，必須把所說的都供出來—36～37節。

【週六】

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

陸約翰福音清楚指明我們應當在主的名裏禱告—十四 13, 十五 16, 十六 24、26:

- 一 許多基督徒不知道信徒應該在主的名裏禱告—十四 13, 十五 16, 十六 24、26。
- 二 在主的名裏禱告, 意思是我們聯合着主而活, 與主聯合, 讓神從我們身上彰顯出來—十五 4 ~ 5、7, 十三 31 ~ 32。
- 三 當我們在主的名裏禱告, 主就和我們一同禱告—十五 7。
- 四 在約翰十四至十六章裏, 主耶穌明明的點出來, 那些在祂裏面活着的人在祂的名裏所作的禱告, 就是成全神旨意的禱告—十四 13, 十五 16, 十六 24、26, 四 34, 五 30, 六 38:
 - 1 所有真實在祂名裏的禱告, 都是合乎神旨意的一太 六 10, 十二 50, 二六 39、42。
 - 2 在祂的名裏禱告, 就等於遵行祂的旨意並成功祂的旨意—約十四 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.

第五週■週一

晨興餽養

腓二 9 ~ 10『所以神將祂升為至高，又賜給祂那超乎萬名之上的名，叫天上的、地上的和地底下的，在耶穌的名裏，萬膝都要跪拜。』

在升天裏，基督是神所高舉者，得着超乎萬名之上的名（腓二 9）。…基督是何等的奇妙！祂降卑自己到了極點，神卻將祂升為至高。

腓立比二章九節所指的名，就是下節所說耶穌的名。從基督升天以來，地上從無一名超乎耶穌的名。神已高舉耶穌作萬人的主。因此，我們呼喊『哦，主耶穌』，是完全正確的。我們需要公開承認主名。在新約裏有明言，我們要呼求主名（徒二 21，羅十 13）。藉着祂的高舉，主已得着超乎萬名之上的名。歷史上從無一名高過主耶穌的名。宇宙中至高的名，至大的名，就是耶穌的名（新約總論第二冊，一三七至一三八頁）。

信息選讀

在腓立比二章十至十一節，保羅繼續說，『叫天上的、地上的和地底下的，在耶穌的名裏，萬膝都要跪拜，萬口都要公開承認耶穌基督為主，使榮耀歸與父神。』這名乃是主耶穌在祂身位和工作上，一切所是之總和的表明。在耶穌的名裏，意即在主一切所是的範圍和元素裏。

十節有宇宙中的三個層次：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。日子將到，在每一層次上的都要屈膝，並承認耶穌

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

基督為主。公開承認耶穌基督為主，就是呼求主（羅十9～10、12～13）。主耶穌是人，在祂的升天裏被神立為主。因此，萬口都該承認祂是主。這種承認使榮耀歸與父神。腓立比二章十一節譯為『使』的希臘文，意思是結果。我們承認耶穌為主，結果就使榮耀歸與父神（新約總論第二冊，一三八頁）。

要召會被建造，所有建造召會的人，就該和基督同樣的超越、升天。我們若僅僅是活過來的，不穀；若僅僅是重生的，也不穀；我們還必須是升天的，必須與基督一同坐在天上。這就是為甚麼以弗所二章告訴我們，我們不只一同與基督活過來，並且一同坐在諸天界裏（5～6）。惟有在升天裏的人纔能被建造，因為在升天裏的人纔是得勝者，纔是超越仇敵的人，纔是在諸天之上的人。撒但和他邪惡的權勢都在空中，所以當我們留在地上時，我們就是屬地的，無法被建造成為召會。

一個留在地上的人，總有屬地的眼光、屬地的感覺；那個屬地的眼光、屬地的感覺，到真要建造召會時，就會成為難處。主耶穌的升天乃是超越、征服一切的仇敵。祂復活後，仇敵還沒有完全解決，因為祂復活以後，還是在天空之下，在一切仇敵、執政掌權者之下。乃是等到祂升天之後，祂纔在宇宙中作了一個展示，給整個宇宙看見，祂勝過了一切，超過了一切，並征服了一切；祂坐在宇宙的至高之處，得着了最高的名、最高的地位、最高的權柄。耶穌在升天裏被立為基督，一切都在祂的腳下。祂是頭，是元首，我們是祂的身體，和祂一同坐在天上。只有到這樣超越的地位、升天的地位，我們纔有建造的可能（李常受文集一九六五年第四冊，六七九至六八一頁）。

參讀：坐行站，第三章；如何聚會，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

第五週■週二

晨興餽養

西三 17『凡你們所作的，無論是甚麼，或說話，或行事，都要在主耶穌的名裏，藉着祂感謝父神。』

一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

名，指人位。主的人位就是那靈（林後三 17 上）。在主的名裏行事，就是在那靈裏行動。這就是活基督（聖經恢復本，西三 17 註 1）。

在主耶穌的說話裏，第一次給我們看見在主耶穌的名裏是在約翰福音裏，就是在十四、十五、十六章裏。…祂說，『你們在我的名裏無論求甚麼，我必作成，…你們若在我的名裏求我甚麼，我必作成。』（十四 13～14）祂從十四章起，直到十五、十六章，一直在那裏對門徒說到『在我的名裏』。這告訴我們，不只祂有一天在神面前要得着一個超乎萬名之上的名，並且祂這一個名是門徒所能用的，是你也能用，我也能用的。這一個名是神賜給祂兒子耶穌的名，祂兒子耶穌基督又把這一個名轉過來交在你手裏，交在我手裏，交在他手裏，是你、我、他都可以用的。…不只有祂的名，並且還有在祂的名裏。耶穌基督的名，是祂在神面前所得着的；在主耶穌基督的名裏，是神的兒女有分於祂這一個名。所以，在主耶穌的名裏就是有分於主耶穌的名，就是我們能用這一個名。弟兄姊妹，你要知道，這是神，這是主耶穌對我們一個最大的信託（倪柝聲文集第二輯第二冊，二〇七至二〇八頁）。

信息選讀

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

在主耶穌的名裏的意思，是神將祂的兒子托給我們。（在此）神不是托你自己去作一件事，神是將祂的兒子托給你；不是說神叫你去，乃是說你把神的兒子帶了去。這個叫作在主耶穌的名裏。

在主耶穌的名裏，就是神將祂的兒子托給我們。…在主耶穌的名裏，…就是說主耶穌敢把祂的名交在我們的手裏給我們去用。主信託我們到了一個地步，敢把祂的名字交在我們手裏給我們去用，這叫作在主耶穌的名裏。在主耶穌的名裏的意思就是說，主耶穌將祂自己賜給了我們，同時祂肯承認我們在祂的名裏所產生的一切結果，祂肯負責我們在祂的名裏所產生的一切關係（倪柝聲文集第二輯第二冊，二〇八至二〇九頁）。

我們要看見在主耶穌的名裏，意思就是我們與祂是一，我們在祂裏面，祂也在我們裏面，這是很要緊的。正如子在父裏面，父在子裏面，是互相內在的，我們也必須這樣與主是一。我們與主耶穌也該互相內在；就是我們需要在祂裏面，並有祂在我們裏面。這樣，我們就真正在主的名裏。

照着約翰十四至十五章所啓示的基本真理，在主的名裏，意思是與主是一，憑主而活，並讓主活在我們裏面。主在父的名裏來，並在父的名裏行事（五43，十25）。這就是說，祂與父是一（十30），憑父活着（六57），並且父在祂裏面作事（十四10）。在福音書裏，主作父的彰顯，在父的名裏行事。在使徒行傳裏，門徒作主的彰顯，在祂的名裏作更大的事（約十四12）。所以，在主的名裏，意思是在實際上與祂是一。這一切經文指明，照着聖經的用法，在一個人的名裏，意思是與那人是一。因此，名不僅僅是結束禱告時用作擔保的簽名、圖章或印記（腓立比書生命讀經，四四四、四四一至四四二頁）。

參讀：教會禱告的職事，第三篇；腓立比書生命讀經，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

第五週■週三

晨興餽養

約五 43『我在我父的名裏來，你們並不接受我；若有別人在自己的名裏來，你們倒要接受他。』

十四 26『但保惠師，就是父在我的名裏所要差來的聖靈，祂要將一切的事教導你們，並且要叫你們想起我對你們所說的一切話。』

在約翰五章四十三節，子在父的名裏來；在十四章二十六節，父在子的名裏差靈來。在這兩個短句裏，啓示出神聖的三一。當新約說子在父的名裏來，這指明子與父是一。當新約說父在子的名裏差靈來，這指明父與子是一。父和子作兩件事—子在父的名裏來，父在子的名裏差靈來。每一位都在另一位的名裏作一些事。這意思是說，祂們二者乃是一（李常受文集一九九〇年第二冊，五八三頁）。

信息選讀

約翰十四章二十六節說，『但保惠師，就是父在我的名裏所要差來的聖靈…。』十五章二十六節說，『但我要從父差保惠師來，就是從父出來實際的靈，祂來了，就要爲我作見證。』讀了這些經節，可能馬上會有一個問題：是父差靈來，還是子差靈來？按照十四章二十六節，是父在子的名裏差靈來。靈是父在子的名裏差來的，這含示父和子都是靈的差遣者。然後在十五章二十六節，子從父差靈來。子從父差靈來，父在子的名裏差靈來，是指同一件事。父在子的名裏差靈來，意思就是子從父差靈來。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

和子都差靈來；這指明父與子是一。不僅如此，當靈來時，父和子也來了。父、子、靈是三，卻又是一，是三一的。

根據以上在約翰十四章和十五章的經節，我們能得着幫助，明白在子的名裏向父禱告是甚麼意思。在十五章十六節，並在十六章二十三至二十四節，主耶穌吩咐門徒要在祂的名裏禱告。…我年輕時，受教導要奉主耶穌的名，而不是奉我們自己的名禱告，因為我們不配向神求甚麼。後來我發現，主耶穌不是在祂自己的名裏來，乃是在父的名裏來。但祂在父的名裏來，不是配不配的問題。…在主耶穌的名裏禱告，不是配不配的問題，乃是與基督成爲一的問題。…神…已經使我們與基督成爲一（李常受文集一九九〇年第二冊，五八四至五八五頁）。

主耶穌在父的名裏來（約五 43），意思不是祂用父的名作圖章。主在父的名裏來，…意思是祂同着父並在父裏面來。祂來了，父也來了。不但如此，照着約翰十章二十五節，主耶穌說，『我已經告訴你們，你們不信；我在我父的名裏所行的事，爲我作見證。』主在父的名裏行事，就是與父是一，並在父的人位裏行事。爲這緣故，主耶穌能說，『我與父原是一。』（30）在六章五十七節主耶穌說，活的父差祂來，祂又因父活着。這裏的思想是主耶穌與父是一，所以祂是在父的人位裏，並在父的名裏（腓立比書生命讀經，四四一至四四二頁）。

參讀：一九九〇年秋全時間訓練信息合輯，第四篇；使徒行傳生命讀經，第九篇；創世記生命讀經，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

第五週■週四

晨興餽養

弗五 20『凡事要在我們主耶穌基督的名裏，時常感謝神與父。』

西三 17『凡你們所作的，無論是甚麼，或說話，或行事，都要在主耶穌的名裏，藉着祂感謝父神。』

弗四 15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

在我們基督徒的生活和事奉中，凡我們所作的，必須在主耶穌的名裏。以弗所五章二十節說，我們必須在我們主耶穌基督的名裏，時常感謝。歌羅西三章十七節說，凡我們所作的，都要在主耶穌的名裏（李常受文集一九九〇年第二冊，五八三頁）。

信息選讀

我們基督徒的生活有許多方面。我們已經浸入基督，並已經與基督是一。不論我們是否覺得，這都是事實。每逢我們題到主耶穌的名，我們就受題醒我們是在基督裏這個事實。這是一方面。另一方面是我們不僅需要在主耶穌的名裏行事，我們也必須受神的話，神的旨意所規律。在主耶穌的名裏作每一件事，是我們基督徒生活基本的一面。另外還有規律的一面。甚至在主耶穌之名的範圍裏，也有規律。我們應當受神話語的規律。

當我們在主耶穌的名裏，我們就是在基督裏，基督也在我們裏面，我們與基督是一。當我們說我們是在主耶穌的名裏行事，整個宇宙就受題醒，有人完全與基督是一。天使尊重這事，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

魔都懼怕這事。鬼懼怕任何人題說主耶穌的名。我們不僅題到這名，我們也題到我們是在主耶穌名裏的事實。這樣的宣告是很有意義的。我們若在主耶穌的名裏作每一件事，就是得勝的。我們若不在祂的名裏行事，就是失敗的。我們應當能說，我們是在主耶穌的名裏作我們日常普通的事，就如理髮、買東西等等。我們若不能這麼說，就必須知道，我們已經失敗了。我們來聚會時，是在主耶穌的名裏說話、行事；但我們在家中並在日常事務上，是不是在主耶穌的名裏行事？實行在主耶穌的名裏，對我們可能只是一種宗教的形式。歌羅西三章十七節說，凡我們所作的，都要在主耶穌的名裏（李常受文集一九九〇年第二冊，五八九、五八七至五八八頁）。

召會的建造乃在於信徒生命的長進。以弗所四章十五節說，『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』信徒長到元首基督裏，就是得着基督加增到他們裏面，以基督為元首而脫離自己。使徒保羅這樣囑咐，說出我們缺少基督；我們在許多的事上，都在基督之外。『一切事』尤其是指我們最容易作的兩件事：一是我們裏面心思的活動，二是我們外面口中所說出的話。馬太十二章三十四節說，『因為心裏所充滿的，口裏就說出來。』許多弟兄姊妹得救很久了，但在心思與說話上，仍然沒有長到元首基督裏面。

長到元首基督裏，就是脫離自己。我們在說話上若不長到元首基督裏，不受那靈的約束、管治，就會被撒但利用，成為召會建造的難處與製造麻煩的人（李常受文集一九五八年第二冊，二四八頁）。

參讀：新約的事奉，第十二至十三篇；事奉的基本功課，第十八課；倪柝聲文集第二輯第二十四冊，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," lsn. 18; CWWN, vol. 44, chs. 113-114

第五週■週五

晨興餽養

弗四 25『所以你們既已脫去謊言，各人就要與鄰舍說實話…。』

29『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』

我們的言談不該敗壞別人，卻要建造人（聖經恢復本，弗四 29 註 2）。

恩典乃是基督作我們的享受和供應。我們的話應當將這恩典載送給人。建造人的話，總是將基督當作恩典供應聽見的人。…使徒在以弗所四章十七至三十二節的勸勉，以恩典和實際（21、24、29）作基本元素。他要我們的生活像耶穌的生活一樣，充滿了恩典和實際（約一 14、17）。恩典是所賜給我們的神，為着我們的享受；實際是所啓示給我們的神，作我們的實際。當我們活實際並說實際（弗四 21、24），我們就彰顯神作我們的實際，別人就接受神作恩典，給他們享受（29）（弗四 29 註 3）。

信息選讀

閒話就是沒有作用、無效的話，是沒有積極功用的、無用的、無益的、不結果的、不生育的。說這種話的人，在審判的日子，必須把所說的都供出來。既是這樣，我們惡毒的話豈不更要句句供出來！（聖經恢復本，太十二 36 註 1）。

馬太十二章三十六節…是不是說凡人所說污穢的話？不是。是不是說凡人所說毀謗的話？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

不是說凡人所說的惡言？不是。這裏是說，凡人所說的『閒話』。閒話就是多餘的話、不相干的話、不必說的話、播弄是非的話。閒話，『在審判的日子，都必須供出來。因為要憑你的話，稱你為義；也要憑你的話，定你有罪。』（36～37）這是主耶穌說的。我們要看見，不只說毀謗的話是嚴重的，就是隨便說話也是嚴重的；不只說污穢的話是嚴重的，就是說閒話也是嚴重的。我們要看見，有的東西，有的罪，我們有方法賠償，但是，有的東西，有的罪，是沒有方法賠償的。閒話得罪了人，就是沒有方法賠償的。你能去向人認罪，你也能對人說把自己的話收回，但是聲音已經到了別人裏面，是不能收回的。偷人的東西能賠償，但是閒話得罪了人，沒有方法賠償。這一個罪要擺在神面前，所以主說，『人所說的每句閒話，在審判的日子，都必須供出來。因為要憑你的話，稱你為義；也要憑你的話，定你有罪。』

閒話是生命的漏洞，那怎麼辦呢？我們要守住口，就先要對付心。主說，『因為心裏所充滿的，口裏就說出來。』（34）是心裏有這樣東西，口裏纔說出來。你心裏有這樣東西，你口裏遲早要說兩句。在這裏不說，到那裏要說；在這一家不說，到那一家要說。心裏所充滿的，口裏就說出來。所以你在神面前要學習不說閒話，就要從心裏對付起。你的心如果不對付，你的口永遠對付不好。因為心裏充滿了各種各樣的東西，然後口裏纔有這許多東西說出來。所以我們千萬不要說，我這一個人是有口無心的。…是因為你的心這樣，所以口纔這樣。所以要對付閒話，就必須先對付心（倪柝聲文集第二輯第十七冊，七四至七六頁）。

參讀：初信造就，第三十六篇；馬太福音生命讀經，第三十三篇；雅各書生命讀經，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

第五週■週六

晨興餽養

約十四 13『你們在我的名裏無論求甚麼，我必作成，叫父在子身上得榮耀。』

十六 24『向來你們沒有在我的名裏求甚麼，現在你們求，就必得着，叫你們的喜樂可以滿足。』

26『到那日，你們要在我的名裏求…。』

在基督徒中間，有好些人不知道禱告應該在主的名裏。許多基督徒禱告時，常說是靠主的寶血，或者是靠主的功勞。但是在聖經裏面，卻清楚告訴我們，禱告是要在主的名裏。

在主的名裏禱告，就是我們與主聯合，讓神從我們身上彰顯出來的意思。千萬不要以為，『在主的名裏』是一句話，或是一個格式，好像每逢禱告完了的時候，都必須說這麼一聲。…不一定加上『在主的名裏』就有那個實際，也不一定不加上『在主的名裏』就沒有那個實際。這不是『等因奉此』的問題，乃是有沒有那個實際的問題。所有真實在主的名裏禱告的人，都是與主聯合為一的，所以他的禱告就是主的禱告，他求就是主求。也可以說，主就是他，他就是主。他已經與主聯合到一個地步，二者成為一了（李常受文集一九五九年第四冊，二八二、二八五頁）。

信息選讀

在主的名裏禱告，就是指着你這個禱告的人是與主聯合的，你禱告就是主禱告。你在主的名裏禱告，就是主和你一同禱告。…弟兄姊妹，有相當多的時候，我們雖然是在那裏禱告，但是不能說，我們是

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

在主的名裏禱告。因為你知道那不過是你那樣禱告，主並不那樣禱告。…所以末了結束的時候，你應該說，『神阿，我是在自己的名裏禱告，因為根本是我自己在神面前禱告，不是主在我裏面禱告。』真實在主的名裏禱告，必須是你在主裏面禱告，當你這樣禱告的時候，主也在你裏面禱告。

在約翰十四至十六章裏，主耶穌曾明明的點出來，那些在祂裏面活着的人在祂的名裏所作的禱告，就是成全神旨意的禱告。我們初初聽見要在主的名裏禱告，就以爲無論甚麼事都可以在主的名裏求。但是等我們真學了功課的時候，就要發現，我們所要禱告的事情當中，十件事有八件不能禱告，因為那些事不是主的旨意，主不能和我們一同禱告。所有真實在主名裏的禱告，定規是合乎神旨意的。

從約翰十四至十六章我們可以讀出來，遵行神的旨意和在主的名裏禱告，幾乎就是一件事。你在主的名裏禱告，就等於你在那裏遵行神的旨意。因為你是一個在主裏面…憑主活着的人，所以你在這裏活着，就是主在這裏活着。請你想想看，這樣的一個人，還能不能在主之外…另有目標？另有傾向？當然不可能！所以我們願意在這裏再題起，神在聖經裏題到關乎禱告的應許，沒有一處像約翰福音這裏這樣寬。祂在這裏說，『凡你們所願意的，祈求就給你們成就。』（十五7）這個應許實在是寬。但是請記得，這一個應許，認真說來，又是很窄的。因為十四至十六章的禱告，乃是在主裏面的。一面說，凡你們所願意的都給你們；另一面說，這樣的禱告又必須是在主的名裏。當你在自己裏面的時候，雖然你有許多的願意，但是等你一回到主的名裏，你就看見許多的東西你要不來，你的這個願意受了約束（李常受文集一九五九年第四冊，二八六至二八七、二九〇至二九一頁）。

參讀：基督在信徒裏面長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

第五週詩歌

WEEK 5 — HYMN

642

屬靈的爭戰—穿上神的軍裝

8 6 8 6 雙 (英 887)

F 大調

4/4

5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 · 2 2 1 2 | 3 — —

一 當 奉 耶 穌 這 名 站 住, 信 祂 得 勝 站 住;

5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 · 5 5 3 4 | 5 — —

不 靠 自 己 力 量 站 住, 不 靠 才 能 站 住;

C7 F C7 F Dm C

5 | 5 · 5 5 3 6 5 | 5 · 4 3 1 2 | 3 · 3 3 5 4 3 | 2 — —

不 要 使 用 血 氣 兵 器, 只 用 聖 靈 寶 劍;

F F7 Bb Gm C7 F

5 | 1 · 1 3 · 3 | 5 3 4 5 6 6 | 5 3 4 2 1 7 | 1 — — ||

穿 上 神 的 軍 裝 服 役, 滅 盡 仇 敵 火 箭。

- | | |
|--|---|
| 二 看哪, 仇敵正在聚集,
四面黑暗, 爭戰緊急,
你若退後, 怕仇敵兇,
請你不要使你弟兄, | 故當守你地場!
故當靠主抵擋!
一人牽動全軍;
因你緣故受窘。 |
| 三 撒但已知其時不久,
要在爭戰尚未起首,
誘惑、試探比前更多,
陰府權勢攻逼你我, | 所以其氣忿忿,
就使你靈鬱悶。
苦難比前更大,
比前更為可怕。 |
| 四 對此情形, 我們當有
我們可否因貪優游,
或者因着苦難加倍,
生死關頭在此定規! | 何種態度纔可?
便讓仇敵宰割?
更加忍耐、奮勇?
誰要得主稱榮? |
| 五 因此, 你當為主站住;
你當忍受一切痛苦,
耶穌不久快要再臨,
你今為主受難、受驚, | 耶穌是得勝者!
直到那日方捨。
戰事不久要停;
那日必得權柄。 |

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 suffring 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. |

第六週

讓基督的平安在我們心裏作仲裁，
讓基督的話豐豐富富的住在我們裏面，
並堅定持續的禱告，
而有真正的召會生活

M. C. 詩歌：588

讀經：西三 15 ~ 16, 四 2

【週一】

壹 我們需要讓基督的平安在我們心裏作仲裁—西三 12 ~ 15, 弗二 14 ~ 18, 羅五 1, 太十八 21 ~ 35:

一 『作仲裁』一辭的希臘文也可譯為『作裁判』, 『作主席』, 或『登位作每件事的管治者和決斷者』; 基督那作仲裁的平安, 消除我們與任何人的嫌隙—西三 13。

二 我們常常發現我們裏面有三派: 一派是積極的, 另一派是消極的, 還有一派是中立的; 因此, 需要內裏的仲裁來解決我們裏面的爭執:

1 每當我們感覺我們裏面各派在爭執或爭吵時, 我們需要讓基督的平安作主席, 並讓這平安, 就是新人的一, 在我們裏面管治並下最後的斷語。

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 我們需要把我們的意見、觀念擺在一邊，聽內住之裁判的話。

【週二】

三 我們若讓基督的平安在我們心裏作仲裁，這平安會解決我們中間所有的爭執，我們就會與神有縱的平安，並與聖徒有橫的平安：

- 1 藉着基督的平安作仲裁，我們的難處解決了，聖徒之間的摩擦也消失了；然後召會生活就能甜美的得保全，新人也實際的得以維持。
- 2 基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷—參賽九 6～7。
- 3 如果我們一直讓基督的平安登位施行管治，我們就不會得罪別人或破壞別人；我們反而會靠着主的恩典並有祂的平安，把生命供應給別人。
- 4 這平安應當將所有的信徒聯結一起，成為他們的聯索—弗四 3。

【週三】

貳 我們需要讓基督的話豐豐富富的住在我們裏面—西三 16：

一 我們需要讓主的話在我們裏面居首位，並且居住在我們裏面，使我們經歷神話語的功用在我們裏面運行，並將基督的豐富供應到我們這人裏面：

- 1 神的話光照（詩一一九 105、130）、餵養（太四 4，提前四 6）並滋潤我們，解我們的乾渴（賽五五 1、8～11）。
- 2 神的話加強（約壹二 14 下，箴四 20～22）、洗滌（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) 並建造我們 (徒二十 32) 。

- 3 神的話使我們完備，使我們完全 (提後三 15 ~ 17)，並且聖別我們，帶我們進入三一神裏的一 (約十七 14 ~ 21) 。

【週四】

二 歌羅西三章十六節說到讓基督的話豐豐富富的住在我們裏面，『用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神』：

- 1 要讓基督的話豐豐富富的住在我們裏面，歌唱神的話是一條路；我們不僅要禱讀神的話，更要學習唱讀並頌詠神的話—詩一一九 54。
- 2 頌詠神的話包含專注思想、默想、享受神的話，從而給這話更多的機會來浸透我們 (15)；要運用我們的靈並被帶進那靈裏，上好的路就是歌唱並頌詠神的話 (林前十四 15，詩四七 6 ~ 7)。
- 3 在歌唱並頌詠神的話時，我們可用任何一種曲調，甚至用我們自己作的自來調；我們需要建立天天歌唱並頌詠神的話的習慣。
- 4 我們越歌唱並頌詠主的話，就越給話機會住在我們裏面，深深浸沉在我們裏面，並用神聖的元素浸潤我們，然後我們就會自然而然的活基督—參約六 57、63。

三 每一天我們都需要按照以下的生命原則，實行讀神寫出來的話而來到基督這活的話跟前，讓祂向我們個人說話，而成爲那靈應用的話，好使祂得以注入我們裏面—啓十九 13，太四 4，約五 39 ~ 40，六 63，八 31 ~ 32，十五 7，申十七 18 ~ 19：

- 1 我們必須全人向主敞開，好得着神聖之光內裏的照耀和神聖生命的供應；經歷最多變化的人，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

絕對向主敞開的人—詩一一九 105，箴二十 27，詩一三九 23 ~ 24。

- 2 我們必須全心尋求主——一九 2，可十二 30。
- 3 我們必須對付使我們與主分開的任何事物—徒二四 16，提後一 3 上，約壹一 9，參結一 22、26。
- 4 我們必須在主面前謙卑自己，將我們的自信、自恃撇在一旁，並仰望祂的憐憫和恩典—賽六六 1 ~ 2，彼前五 5。
- 5 我們必須運用靈禱告神的話，且用神的話禱告，並運用全人歌唱、頌詠、默想祂的話—弗六 17 ~ 18，詩一一九 15 ~ 16，參利十一 3。

四 我們讓神的話居住在我們裏面，藉此就能成爲屬神的人，被神的氣充滿，使我們被神的話裝備齊全，這話乃是對抗召會敗落的抗毒劑—提後三 14 ~ 17。

【週五】

叁 我們需要堅定持續的禱告—西四 2 ~ 3:

- 一 我們需要有充分的時間來禱告，這使我們能更多吸取基督這包羅萬有之地的豐富——一 12，二 6 ~ 7，四 2:
- 1 我們需要花時間吸取主，確定且有功效的接觸祂—路八 13，太十四 22 ~ 23，六 6。
- 2 早晨遇見神，不僅是在一天的清早遇見祂，並且也是在滿了光的情形裏遇見祂；我們該獨自到神前，不受任何人、事、物打岔或佔有一箴四 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 我們來到施恩寶座前禱告的時候，恩典就會像江河一樣，在我們裏面湧流，並供應我們—來四 16，參啓二二 1。

【週六】

二 爲了要在神這一邊與撒但爭戰，我們需要堅定持續的禱告—但六 10：

1 我們這些與神站在同一邊的人，發現整個墮落的宇宙都在反對我們，尤其是反對我們的禱告；敵擋禱告的不僅在我們外面，也在我們裏面—太二六 41。

2 禱告就是反對墮落宇宙中的潮流、趨勢—路十八 1～8。

三 我們需要劃出定時禱告的時間；我們的態度應當把禱告當作我們最重要的事，不讓任何的事打岔—但六 10，徒十二 5、12。

四 我們需要藉着不斷操練我們的靈，留在禱告的氣氛裏—弗六 18，提前四 7，提後一 7，西一 3、9：

1 我們需要不住的禱告，堅定持續的禱告，保持自己親密的聯於主—帖前五 17，太二六 41，西二 19。

2 即使在最小的事上，我們都需要求問主；這樣作，就是堅定持續的禱告，並因此而活基督—參書九 14，腓四 7～8。

肆 我們藉着堅定持續的禱告，受基督的平安管治，並讓基督的話內住，祂就以祂自己浸潤並頂替我們，直到我們一切天然的區別都被消除，我們就有真正的召會生活—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.

第六週■週一

晨興餽養

西三 13 ~ 15『倘若這人與那人有嫌隙，總要彼此容忍，彼此饒恕；主怎樣饒恕了你們，你們也要怎樣饒恕人。在这一切之上，還要穿上愛，愛是全德的聯索。又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安；且要感恩。』

按原文，〔歌羅西三章十五節裏的〕『作仲裁』也可以繙譯爲『作裁判』，『作主席』，或『登位作每件事的管治者和決斷者』。基督那在我們心裏作仲裁的平安，消除了十三節的嫌隙。

十五節的『這平安』是指基督的平安。我們乃是在基督的一個身體裏，爲這平安蒙召的。爲着基督身體正當的生活，我們需要基督的平安在我們心裏，在祂身體眾肢體的關係上，仲裁、調整並斷定一切的事。我們是爲了基督的平安蒙召的，這也該是我們讓這平安在我們心裏作仲裁的動機（歌羅西書生命讀經，二九八至二九九頁）。

信息選讀

各派之間不同的意見與爭議，總需要仲裁者來平息。…我們常常發現我們裏面有三派：一派是積極的，一派是消極的，還有一派是中立的。我們基督徒比不信的人還麻煩。得救以前，我們是在撒但那一派的控制之下。我們縱情屬世的享樂，裏面一點爭執都沒有。但如今我們得救了，也許有一派鼓勵我們作一件事，另一派卻鼓勵我們作另一件事。…我們需要有人來主持我們裏面所開的會議。從歌羅西三章十五節來看，這個主持人，這位仲裁者，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.

我們裏面都有一樣東西，稱作基督的平安。這是保羅在以弗所二章十五節所說的和平，那裏告訴我們，基督在祂自己裏面，將兩下創造成一個新人。藉着將猶太人和外邦人創造成一個新人，基督已經成就了和平。這就是歌羅西三章十五節的平安。

文化背景不同、國籍不同的信徒，已經被創造成一個新人。這個新人的一就產生真正的和平。離了基督與召會，不同種族和國籍的人絕無法有真正的一。我們在主的恢復中乃是一，因為我們是在基督裏並在召會中。我們在新人裏；在新人裏沒有希利尼人、猶太人、受割禮的或未受割禮的，在新人裏也不分種族、階級和國籍。相反的，在新人裏有一，因為基督是一切，又在一切之內。這一乃是我們的平安。三章十五節中基督的平安，就是在新人裏使人和平的一。

你知不知道，你有一位仲裁者在你裏面？我們從歌羅西書清楚看見，基督的平安乃是我們裏面的仲裁者。這位仲裁者必須平息我們裏面一切的爭執。…每當我們發覺我們裏面各派有不同的意見和爭執時，我們立刻就要讓基督的平安來作主，並讓這個平安，就是新人的一，來管理我們。讓這平安，這個一，來下斷語。

基督的平安就是新人的一，這新人是由不同的種族所構成的。…基督藉着祂的死已經成就了和平；也就是說，祂產生了一。這個新人的一現今就在我們裏面。現今我們必須讓這個一，就是基督的平安，在我們心裏作仲裁。…我們需要把我們的意見、觀念放下，聽裏面裁判的話。我們不需要爭吵、各持己見。我們應當只讓基督的平安下最後的斷案（歌羅西書生命讀經，二九九至三〇二、三二七至三二八頁）。

參讀：歌羅西書生命讀經，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

第六週■週二

晨興餽養

弗二 15『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

四 3『以和平的聯索，竭力保守那靈的一。』

我們若讓基督的平安在我們心裏作仲裁，這平安會止息我們中間所有的爭執。在歌羅西的聖徒受不同主義、哲學和作法的攪擾。…保羅只有在歌羅西書這卷對付文化以及文化的主義和作法的書信中，題到基督的平安在裏面作仲裁，這實在很有意義。這位仲裁者止息一切出於文化的意見（歌羅西書生命讀經，三四二頁）。

信息選讀

基督的平安要在我們心裏作仲裁，就必須…為王作管治者和決斷者。…我們就以一位弟兄被長老得罪為例。…因着主的憐憫，主會臨到他，使他思念在上面的事，因而使他再一次經歷神聖的傳輸，帶來基督的平安作仲裁。然後，這位弟兄被基督的平安所管治，他就會承認，即使長老錯了，他自己更是錯了。他會立即向主認罪，接受恩典，愛那位長老。藉着基督的平安作仲裁，我們的難處就解決了，聖徒之間的摩擦也消失了。

召會生活就是新人的生活，不是單靠教訓得保全的，乃是靠着我們思念在上面的事，並讓屬天的傳輸將神聖的元素分賜到我們裏面纔得以保全。然後我們就有新人的更新，並經歷基督的平安在我們裏

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。基督的平安實際上就是基督自己顯在某一特別的方面。因此，基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷。在弟兄被長老得罪的事例中，基督的話是要愛那位長老，找他交通，並且和他一同享受主。這就是作平安的基督登位管治、決斷並下斷語。

我們要有正確基督徒的行事為人，並保全召會生活，就需要基督的平安作仲裁。不然，摩擦就無法消除。惟有屬天的基督，那位代求者、盡職者及管理者，纔能解決我們的難處，並消除摩擦。

當基督的平安在我們心裏作王，作我們裏面獨一的裁判，我們就與神有縱的平安，與眾聖徒有橫的平安（和平）。我們讚美主，我們享受平安，並且在這平安裏，新人一召會生活一就得以保全！當基督的平安在我們心裏當家，新人就不斷得以更新。如果我們一直讓基督的平安作王管治，我們就不會得罪別人，破壞別人。我們反而會靠着主的恩典和平安，把生命供應給別人。一個地方召會裏的一，和眾召會之間的一，不是靠着人為的努力而維持的，這個一單單是由基督的平安作仲裁來維持的。…眾召會以及整個恢復，都在基督的平安作仲裁之下。基督在我們裏面是供應的恩典，也是作仲裁的平安。

我們必須先讓基督作仲裁的平安在我們裏面作王。…如果你沒有求主管治你自己，反而求主管治別人，主就會說，『讓我先在你裏面設立我的寶座罷，讓我先管治你，征服你，並為你下最後的決斷。』倘若我們讓基督作王的平安在我們心裏作仲裁，我們的婚姻生活、家庭生活、召會生活，就要蒙保守在裏面（歌羅西書生命讀經，七〇一至七〇三頁）。

參讀：歌羅西書生命讀經，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

第六週■週三

晨興餽養

西三 16『當用各樣的智慧，讓基督的話豐富豐富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。』

提後三 16～17『聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，叫屬神的人得以完備，為着各樣的善工，裝備齊全。』

我們需要基督的平安作仲裁來保守我們在一裏，使基督能對我們說話。然後我們需要讓神的話居首位。如果我們這樣作，我們就經歷神話語的功用。

首先，神的話光照我們。…因着神的話滿了光，並且光照我們，就使我們清楚許多事情。

其次，神的話是食物，滿了滋養。這意思是說，神的話光照我們的時候，就滋養我們。

神的話也解我們的乾渴。乾渴比飢餓還要嚴重。…倘若我們沒有水，我們簡直活不了。

神的話〔也〕使我們剛強。基督徒所以軟弱，乃因他們乾渴，營養不良。又饑又渴的人無法剛強起來（歌羅西書生命讀經，七一五、七〇九至七一〇頁）。

信息選讀

如果我們經歷了神的話滋養我們、加強我們，我們不僅靈裏剛強，魂裏也是剛強的。換句話說，我們在心理上、在屬靈上，都是剛強的。不僅如此，神的話甚至使我們的身體也強壯起來。…神的話在我的靈裏，使我的靈剛強、喜樂。這種力量和喜樂，有助於我身體的健康。我們在靈裏、在精神上喜樂

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,

的時候，我們的身體也健康，這乃是一個事實。…神的話使我們靈裏剛強，也使我們魂裏剛強。我們在靈裏、在魂裏得着加強，我們的身體就健康了。神的話是上好的良藥，使我們剛強，並醫治我們。

神的話也洗滌我們。神的話生機的、新陳代謝的洗滌我們的全人。

不僅如此，神的話也把我們建造起來。我們既是召會—身體—的肢體，就必須建造起來。我們都有怪僻，所以人就很難對付我們，更不用說把我們建造起來。然而，神的話能在裏面摸着我們，使我們能在召會中建造起來。因着我們在自己裏面都有怪僻，若不是基督的話住在我們裏面，我們就無法這樣建造起來。雖然基督的平安在我們裏面作仲裁，但不是基督的平安把我們建造起來。這平安保守我們在正確的光景中，讓神的話來完成建造的工作。…把我們建造起來的乃是基督的話。

…神的話越在我們中間釋放出來，我們就越有建造。神的話也使人完備並完全。…嬰孩在器官上是完備的，但在功用上還不完備。小孩子身體上的器官要合式的盡功用，就需要長大。完全總是藉着長大而有的。小孩子越長大，他的功用就越完備、越完全。在屬靈的經歷上也是這樣。我們既是基督身體上的肢體，就都該盡功用。但如果我們要盡功用，就必須先藉着神的話得以完全。因為神的話滋養我們，我們就長大。然後藉着長大，就產生功用。我們由神的話所得的滋養，使我們這些身體上的肢體得以完備並完全。因這緣故，我們說，神的話使我們完全。

神的話的確在美德的事上造就我們。我們越有神的話，就越有美德。我們的恩慈、忍耐、智慧、謙卑，都要因着神的話而加增（歌羅西書生命讀經，七一〇至七一二頁）。

參讀：出埃及記生命讀經，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

第六週■週四

晨興餽養

詩一一九 54『在我寄居的住所，你的律例成了我的詩歌。』

15『我要默想你的訓辭，看重你的道路。』

我們感謝主恢復禱讀主話。現今我們必須往前到唱讀神的話。…我們若真渴望被活的話浸透，使我們活基督，就需要跟隨保羅在歌羅西三章十六節所提倡的實行。這就是說，我們必須讓基督的話豐富富的住在我們裏面，不是單單憑着來自心思的知識，乃是憑着來自我們靈的各樣智慧，包括歌唱和頌詠。…頌詠神的話包括默想這話，並享受這話。我們頌詠神的話時，就思想這話，默想這話，並享受這話，因此給這話更多的機會浸透我們。

我們若只讀神的話，我們所讀的那段話就不太有機會深入我們裏面，並浸透我們這人。但我們若歌唱神的話，特別是頌詠這話，就將我們全人更完全的向話敞開，並給這話機會深入我們，並浸透我們。…在歌唱並頌詠神的話時，讓我們運用我們的聲音、我們的心思、我們的心和我們的靈。…我們若花一點時間歌唱主的話，就會覺得我們裏面被這話充滿並浸透。那麼我們自然而然就會活基督（腓立比書生命讀經，四二五至四二六、四二九頁）。

信息選讀

我們的光景若正常，每逢來到神的話面前，都該得着幫助，並且大得祝福。…聖經都是神的呼出（提後三 16）；因此，聖經的話就是神的氣。再者，主耶穌是神的具體化身（西二 9），祂自己就稱為話（約

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，啓十九 13)。因此，來到話面前就該等於來到神面前。…神的話包含神的一切所是。這就是神的話這樣豐富、實際、活潑、光照人的原因。…倘若我們裏面沒有造成攔阻的難處，每當我們來到神的話面前，就該得着祝福。

你讀神的話時，也許呼求主，切望從主有所得着。然而，在你裏面也許有攔阻或阻撓。可能有一種罪纏累、攔掠並據有你。一面，你愛神的話。另一面，某種罪隱藏在你心裏，而你不願意主去對付它；這隱藏的罪會使你不能從神的話領受祝福。

我們若要從神的話得着祝福，首先必須對付我們的心，絕對且全心的歸向主。…我們若對付我們的心，並對付我們與主之間消極的事物，我們的光景纔可能正常。這樣，我們就很可能從神的話得着幫助。

聖經要求於我們的，比其他的書更多。聖經要求我們謙卑自己，並且將我們的自信、自恃撇在一旁。我們來到神的話面前，需要禱告求主憐憫我們。…我們要學習禱告說，『主，憐憫我。我不要被任何事物遮蔽，我不要在你我之間有任何事物。主，求你使我們之間沒有間隔。』這不僅該是我們的禱告，也該是我們向着主的態度。

我們來到主話面前，不該有任何自信。我們不該確信我們與主之間沒有問題了。…雖然我們沒有察覺，但我們與主之間仍然有許多問題。所以，我們需要在主面前謙卑自己。聖經說，『神敵擋狂傲的人，賜恩給謙卑的人。』（雅四 6）我們來到主的話面前若不謙卑自己，我們從主的話得幫助就要大受攔阻（出埃及記生命讀經，八〇三、八〇五至八〇八頁）。

參讀：腓立比書生命讀經，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

第六週■週五

晨興餽養

西四2『你們要堅定持續的禱告，在此儆醒感恩。』

二6～7『你們既然接受了基督，就是主耶穌，在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。』

我們是植物，生根於基督這真土壤裏〔西二7〕。基督是我們生長的土地。不僅如此，基督也是我們長大所需要的一切。

神乃是藉着進到我們裏面，叫我們生長的。神越加到我們裏面，就越使我們生長。…基督身體的長大在於我們裏面神的增長，神的加添，神的增多。所以，神是以非常主觀的方式把祂自己給了我們，而叫我們生長。

神既然藉着這種方式叫人生長，我們就需要花時間來吸取祂。…我們每天怎樣花時間喫東西，我們也該照樣花時間吸取主，花時間吸收基督的豐富。…如果我們匆匆忙忙，就不能吸收多少祂的豐富。我們需要有充分的時間來禱告，這使我們能更多吸取神的豐富（歌羅西書生命讀經，三七一、五六七至五六八頁）。

信息選讀

既然今天我們的需要是被那靈充滿並浸透，我們就必須來看，要經歷那靈需要作些甚麼。主的話啓示，在神一面，一切都豫備好了。神豫備好了，並且在等候我們。…我們需要作的第一件事就是到主面前去；要如此行，我們就需要學習如何確定並有效能的接觸主。我怕許多信徒禱告了多年，並花了

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

許多時間讀主的話，卻從來沒有確定並有效能的接觸主。

我們早晨與主同在的時間要成功，必須先作一件事。我們必須到主面前去，有一段確定的時間讓祂鑒察我們、光照我們並遇見我們。我們必須特意、確定的到主面前去，與祂有這樣一段時間。…我們若渴望作正常、活而屬靈的基督徒，就必須這樣到主面前去。我們若這樣作，並且確定的被主遇見，…結果是我們會被聖靈充滿，並且在我們的生活裏會有很大的改變。我們會領悟作基督徒乃是要在靈裏，並且基督徒的生活完全是在靈裏的事（李常受文集一九六三年第四冊，三八、四一頁）。

我們禱告的時候，就進入至聖所，來到施恩的寶座前。…禱告乃是來到施恩寶座前的路。我們來到施恩的寶座前，就受憐憫，得恩典，滿足我們應時的需要（參來四16）。我們來到施恩的寶座前禱告的時候，憐憫和恩典就像江河一樣，在我們裏面湧流，並供應我們。這是何等的賞賜！在禱告中得着恩典的水流，的確比我們的禱告得着答應還要重要。我們的禱告有沒有得着答應是次要的，主要的乃是恩典如同江河從寶座流到我們裏面。

要得着這恩典的江河，就要把我們屬靈的電池充滿屬天的電流。屬天的電流，神聖的電流，乃是一神作恩典從寶座流到我們裏面。這流帶來說不出的供應和享受。

今天基督徒所以軟弱，原因就在於他們屬靈的電池沒有充電。他們因着缺少禱告，就缺少屬天的傳輸。我們在一天的生活當中，必須一再充滿神聖的電流。這的確是堅定持續禱告的賞賜（歌羅西書生命讀經，七二二至七二三頁）。

參讀：接觸主，在靈裏被充滿，並有正確的基督徒聚會，以完成神永遠的定旨，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

第六週■週六

晨興餽養

太二六 41『要做醒禱告，免得入了試誘；你們的靈固然願意，肉體卻軟弱了。』

弗六 18『時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。』

雖然在宇宙中激烈進行的爭戰是在神與撒但之間，但與另一方也有牽連。這第三方包括神所揀選並救贖的人，他們是真正決定這場爭戰勝負的人。

爲了要在神這一邊與撒但爭戰，我們需要堅定持續的禱告。這種的堅定持續是必需的，因爲整個世界的趨向都是遠離神的。禱告乃是在墮落的宇宙中抵擋潮流。堅定持續的禱告就像逆水行舟。…無疑的，要這樣堅定持續的划船或禱告，都需要極大的力量。…世界上有一股強大的潮流，敵擋神的旨意。我們這些與神站在一起的人，發現整個宇宙都在反對我們，尤其是反對我們的禱告（歌羅西書生命讀經，七一八至七一九頁）。

信息選讀

在你想要堅定持續的禱告以前，首先該爲你的禱告生活和主辦交涉，要確定的向主禱告說，『主，在禱告的事上，我向你是認真的。我呼天喚地作見證，從現在開始，我要有禱告的生活。我不要作一個不禱告的人，我要作一個禱告的人。』如果你沒有向主有過這樣的禱告，你就無法堅定持續的禱告。我們要對祂說，『主，我在這事上很迫切。我把自已獻給你，好叫我有禱告的生活。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

在禱告的靈裏。如果我忘記了、忽畧了，我知道你不會忘記。求你一再題醒我要禱告。』…我們都必須為着我們的禱告生活向主許願。我們應當告訴主：『主，我知道如果我忘了所許的願，你不會忘記。主，從一開始我就要清清楚楚的把責任交給你。主，不要讓我過去，要題醒我禱告。』

我們為禱告和主辦了這樣的交涉以後，就該劃出定時禱告的時間。比方說，你可以每天早晨留下十分鐘。…我們的態度應當把禱告當作我們最重要的事，不讓任何的事打岔。如果我們沒有這種態度，我們的禱告生活就無法成功。不論我們每天必須作多少事，我們至少能在某些時段留下幾分鐘來禱告。早晨我們可以有一些禱告，然後中午、下班後以及晚間可以再有些時間禱告。我們在一天之內劃出確定的時間，就能留下半個鐘頭來禱告了。

我們若要經歷基督並活基督，就需要留在禱告的氣氛裏。…藉着禱告，我們就被帶進靈裏，在靈裏我們與主是一，並接受祂作我們的生命。這個經歷太寶貴了，因此當我們這樣享受時，我們不願意停下來。我們喜歡留在靈裏，與主是一。然而，只要我們禱告的時間過了，我們多半又回到天然生活的方式裏。我們不再在禱告的氣氛裏，反而又自動的開始竭力想要聖別、屬靈、得勝。每當我們失敗了，我們就悔改，向主認罪，決心重頭再來一遍。這不是過基督徒生活的路。相反的，我們日常的生活應當與我們在真正禱告裏的經歷一樣。當我們把自己禱告到靈裏，我們就與主是一，享受祂的同在，並且自然而然的活祂。我們用不着努力，就能聖別、屬靈且得勝；我們沒有難處，也沒有罣慮（歌羅西書生命讀經，七二〇至七二一、四一五至四一六頁）。

參讀：長老訓練第六冊，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

第六週詩歌

588

讀經—從主話得餵養

6 6 8 6 (英 812)

F 大調

3/4

F B^b F C₇ B^b C
3 3 3 | 4 - 1 | 3 - - | 5 4 3 | 2 - 3 | 2 - - |

一 主阿，我來就你，我心飢渴要你！

G_m F D_m G_m F C₇ F
3 4 6 | 5 - 3 | 3 - 2 | 4 - 2 | 1 7 1 | 3 - 2 | 1 - - ||

深願在此喫你喝你，享受你的自己。

二 得見你的面目， 乃是我心所慕！
甚願在此與你接觸， 靈裏得着飽足。

三 你的榮耀面光， 我心何等欣賞！
真願留此不再他往， 一直向你瞻仰。

四 在這交通裏面， 你是我的恩典！
使我心歡，使我靈滿， 全人進入平安。

五 還要在此等候， 還要向你尋求！
讀經、禱告交替不休， 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.

第七週

經營包羅萬有的基督—
『流奶與蜜之地』—
並將基督的富餘
帶到召會聚會中，
為着展覽基督並團體的敬拜神

R. K. 詩歌：624

讀經：申八7～10，十二6～7、11～12、18

【週一】

壹 我們這些在基督裏的信徒，已經被基督領進祂自己這由迦南地所豫表的美地，就需要經營基督—林前一30，西一12：

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

- 1 他們肯不肯經營那地，是個嚴肅的問題；他們必須在那地上經營耕種。
- 2 這一幅圖畫說出，我們該如何殷勤的經營基督，使我們能享受祂包羅萬有的豐富—弗三8，一7，林前十五58，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 我們進入那作美地的基督以後所過的生活，乃是經營基督的生活—西一 12，羅十五 16，林前十五 10：

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

【週二】

三 雖然我們需要經營基督這地好出產基督，但我們需要領悟，不是我們出產基督，乃是基督藉着我們的經營而在我們裏面生產祂自己—腓二 13，弗三 17，西三 15～16：

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

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

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

【週三】

六 要經營基督、經歷基督並出產基督，關鍵乃是操練我們的靈—提前四 7：

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

【週四】

貳 作為包羅萬有之基督的豫表，迦南美地乃是『流奶與蜜之地』—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，書五 6：

- 一 奶與蜜都是兩種生命—植物生命和動物生命—調和而產生的：
- 1 在申命記八章八節，蜜是和植物—小麥、大麥、葡萄樹、無花果樹、石榴樹、橄欖樹—擺在一起。
 - 2 在三十二章十四節，奶是和動物—牛、羊—擺在一起。
 - 3 蜜多是和植物生命有關的，而奶大部分是聯於動物生命：
 - a 這兩種生命調和在一起，蜜蜂就從花蜜產生蜜。
 - b 奶也是動物和植物兩種生命的產品，但它主要是屬於動物生命，是牛羊（動物生命）喫草（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

所產生的。

【週五】

二 奶與蜜是動物生命和植物生命二者的調和，表徵基督生命的兩方面—救贖的一面和生產的一面—八 8，三二 13 ~ 14:

- 1 植物生命是生產並繁生的生命；這生命表徵基督生產並繁生的生命—約十二 24。
- 2 動物生命表徵基督救贖的生命—六 54 ~ 55。
- 3 基督的生命救贖這一面是為着我們法理的救贖，基督的生命生產這一面是為着我們生機的拯救—一 29，十二 24，啓二 7，羅五 10。
- 4 主筵席的表記之物，表徵基督的生命救贖與生產這兩面，為着神完整的救恩—太二六 26 ~ 28，林前十 17。
- 5 奶與蜜說出基督生命的美善與甘甜—弗五 2，腓四 18：
 - a 我們同時經歷並享受基督作植物生命和動物生命二者時，就領悟主對我們是何等美善、甜美且豐富。
 - b 我們感覺基督的豐富與甜美—奶的美善與蜜的甘甜。
- 6 我們享受基督作流奶與蜜之地，就被祂這奶與蜜所構成—『我新婦，你的嘴脣滴下新蜜；你的舌下有蜜有奶』—歌四 11 上，弗四 29，西四 6。

【週六】

叁 每天我們該在基督身上經營，好得着富餘、

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，帶到召會的聚會，為着團體的敬拜父神—申十二 6，林前十四 26，約四 23 ~ 24，申十六 15 ~ 16:

- 一 在那地的生活，乃是一個滿了享受基督的生活；這享受是個人的，也是與神的子民集體的一八 7 ~ 10。
- 二 在美地的生活乃是經營基督、出產基督、享受基督、與別人分享基督並且把基督獻上給神，使神能與我們同享基督的生活：
 - 1 這樣的享受並分享基督，就是對整個宇宙展覽基督—啓十九 7。
 - 2 這對於神是敬拜，對於仇敵是羞辱—約四 23 ~ 24。
- 三 願我們在基督身上殷勤經營，使我們的手裝滿了祂，然後來到召會的聚會，與神的兒女們並與神自己一同享受這位豐富又榮耀的基督—林前十四 26，約四 23 ~ 24。
- 四 每逢我們來到擘餅聚會記念主並敬拜父，我們不該空手而來；我們來的時候，必須雙手滿帶着基督的出產—申十六 15 ~ 16：
 - 1 帶着基督來敬拜神，乃是與所有神的兒女一同集體的來敬拜祂，彼此分享基督，並與神同享基督—林前十四 26。
 - 2 我們必須出產很多的基督，以致有富餘可與別人分享，且把最好的出產獻上給父神，使祂喜樂、喜悅並滿足—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.

第七週■週一

晨興餽養

西一 12『感謝父，叫你們設資格在光中同得所分給眾聖徒的分。』

二 7『在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。』

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

信息選讀

那麼我們到底需要一種甚麼生活，纔能享受那美地呢？第一，這生活必須是一種在基督身上經營的生活。…我們這些神的百姓活在包羅萬有的基督裏面，應該只有一種實業—基督。基督就是我們的實業，我們必須在祂身上經營。

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.

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

得着那美地以後的生活，乃是一個經營基督的生活。這一個生活是把基督當作我們的實業，把祂大量的出產。我們是替『基督股分公司』作事，天天我們都是出產基督。…我們是栽種基督，出產基督。我們是晝夜殷勤的在基督這塊田地上耕種。我們是快樂的作工，這工作對於我們乃是一個安息。

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

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

參讀：實行召會生活的生命與道路，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

第七週■週二

晨興餽養

腓二 13『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

弗三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

西三 15～16『又要讓基督的平安在你們心裏作仲裁，…且要感恩。…讓基督的話豐豐富富的住在你們裏面…。』

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

這一切都必須是基督。當我們聚在一起，該這樣帶着基督而來。…你帶多少基督到聚會裏，在於你出產多少基督，生長多少基督。你必須經營基督這地，好叫你能出產基督。實際上，不是你出產基督，乃是基督藉着你的經營而出產祂自己。今天可憐的事乃是：基督徒這些神所救贖的子民，都空手來聚集（李常受文集一九八二年第一冊，六四二至六四三頁）。

信息選讀

我相信到目前為止，我們已擺出一幅清楚的圖畫，說到我們該如何聚在一起。聚會是正確的召

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

會生活，聚會是實行的召會生活。我們沒有這種聚會，就沒有實行的召會生活。我們所有的，可能只是一種組織，同一些社交活動。但正確的召會生活該是聚會生活。我們來聚會以前，必須經營基督。我們必須收穫基督；我們必須收取一些基督，好叫我們來聚會的時候，充滿着基督而來（李常受文集一九八二年第一冊，六四三頁）。

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

參讀：李常受文集一九六八年第二冊，在生命裏長大並服事主，以建造召會作主的見證，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

第七週■週三

晨興餽養

約四 24『神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

來四 12『因為神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈，骨節與骨髓，連心中的思念和主意都能辨明。』

很可惜的是，許多基督徒不知道他們有靈。…很少人知道如何運用他們的靈，並如何區別他們的靈與魂（來四 12）。因此，他們不能將神所尋找真實的敬拜獻給祂。

無論我們走在街上，或在家裏，或在召會的會所裏，只要我們運用我們的靈，我們就是在敬拜神。…今天對神真實的敬拜，不是在某個地方敬拜，乃是在我們的靈裏接觸神。只要我們在我們的靈裏，只要我們運用我們的靈，我們就在敬拜神。

我們若每天在作我們美地的基督身上勞苦，學習在我們的家庭、學校、工作裏經歷祂，我們就會有許多基督的豐富，並會滿了基督。然後每當我們來到召會的聚會中，我們就會帶着基督而來，並與別人分享基督（李常受文集一九六四年第一冊，五一〇、五一二、五一九頁）。

信息選讀

我們在操練靈時，必須學習最重要的功課，就是不注意任何從魂來的事物。我們不可注意自己的思想、情感、偏好等等；也不該在意我們的環境、情形和發生在我們身上或周遭的事。我們不必注

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

意這些事，倒要單單專注於我們靈裏深處的感覺。忘卻一切並專注於我們靈裏的感覺，就是操練我們的靈。

我們不可能避免環境中許多發生在我們身上的事，但我們不該被這些事霸佔。雖然我們天然的傾向就是容易受各種事物的打岔，我們卻該留意靈中內裏的感覺。例如：假使我的妻子生病了，我可以為她禱告，卻不該被她的情形打岔。我要在靈裏敬拜神，就必須學習不被我妻子的病情霸佔，只顧到我靈裏深處的感覺。可能當我的心思和情感被牽引着要為我妻子禱告，我靈裏的感覺卻指示我為某個城市的召會禱告。

我們尋求在靈之外的任何部分裏敬拜神，就是錯的。我們必須學功課，不管自己的環境和景況。當我們來聚會時，必須藉着注意我們靈裏的感覺過於魂裏的感覺來操練我們的靈。我們若這樣作，可能會發現我們深處的感覺是要讚美主，不管其他一切事。我們操練靈，就不在意我們的環境、家庭、成功和失敗，而被帶到諸天界裏。我們在靈裏可以宣告：『阿利路亞，讚美主，基督得勝！』那些被配偶攪擾、因好消息而興奮、面對內心難處的人，會隨着我們的讚美而受激勵，宣告說，『阿們，讚美主！』若所有的聖徒都這樣操練他們的靈，聚會就被帶進靈裏，聖徒們就在靈裏敬拜神。…這是我們聚會該走的路。然而，大多數時候，這不是我們的實行。這就是我們迫切需要學這功課的原因。敬拜神必須在靈裏，並操練我們的靈。我們需要不管我們的環境、感覺、思想、觀念，單單留意我們全人裏面最深處的感覺—我們靈裏的感覺（李常受文集一九六五年第二冊，五一至五三頁）。

參讀：李常受文集一九七〇年第三冊，八六至一〇七頁；一九六七年第一冊，五九至七三頁；一九七〇年第二冊，六〇一至六二六、六八七至六九六、七二五至七三七頁。

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

第七週■週四

晨興餽養

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

出三 8『我下來要救他們脫離埃及人的手，領他們從那地出來，上到美好、寬闊、流奶與蜜之地…。』

美地乃是流奶與蜜之地。你能告訴我，奶與蜜是屬於那一界的生命麼？它們是屬於動物的生命，或是屬於植物的生命？請注意聖靈在聖經裏給它們安排的次序。在申命記八章八節，蜜是和植物擺在一起的，先是小麥、大麥、葡萄樹、無花果樹、石榴樹、橄欖樹，然後是蜜。而在三十二章十四節，奶是和動物擺在一起：牛的奶酪、羊的奶和羊羔的脂油。聖靈是非常公道的，祂將蜜和植物擺在一起，又將奶與脂油和動物擺在一起。…因為聖靈深深知道，蜜多是和植物生命有關聯的。蜜多是出自於花和樹。當然也牽涉到一部分的動物生命—那小動物，蜜蜂。沒有花我們不可能有蜜，沒有蜜蜂我們也不可能有蜜。…這兩樣彼此合作；這兩種生命調和在一起，就產生蜜。但是蜜主要是屬於植物生命（包羅萬有的基督，七三至七四頁）。

信息選讀

奶又是怎麼一回事呢？我們可以說，奶大部分是屬於動物生命。但它實在是動物和植物兩種生命的產品。我們若是沒有草場，若是沒有草，即使我們

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，也不能有奶與脂油。那一種食物更好——是奶呢，還是樹上的果子？…我相信我們都知道，奶是比其他植物生命的果子更好。爲甚麼？因爲藉着奶和蜜，我們享受了兩種生命的調和。你就看見，這兩項是屬於植物生命，也是屬於動物生命。

這是甚麼意思呢？奶與蜜是說出基督生命的那一方面呢？當你享受基督作小麥、大麥、葡萄樹等等，同時你也享受祂作公牛、羊羔，你就要看見主是多麼美善，主之於你是多麼甘甜，多麼豐富，正像奶與蜜一樣。特別是當你靈裏軟弱的時候，你到主面前來經歷並應用祂，你就覺得祂是奶與蜜。你感到基督生命的豐富與甘甜。哦，奶的美善和蜜的甘甜！基督是多麼美善！基督是多麼甘甜！祂是流奶與蜜之地。…你越經歷祂作小麥和大麥等，並且同時經歷祂作牛作羊，你就越經歷基督作奶與蜜（包羅萬有的基督，七四至七五頁）。

我們來聚會之前，應當對主有經歷，對主的話有享受，並且在禱告中和主有交通，使我們有…那些從主而來，並出於主的東西（參林前十四 26），藉着這些，我們就能爲聚會豫備自己。到了會中，我們就不需要，也不該等候靈感，乃該運用靈，使用受過訓練的心思盡功用，擺上我們所豫備的，使主得着榮耀和滿足，並使與會者得着益處，就是得着光照、滋養和建造。

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

參讀：包羅萬有的基督，第六章；禧年，第一篇；出埃及記生命讀經，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

第七週■週五

晨興餽養

約一 29『…看哪，神的羔羊，除去世人之罪的！』

十二 24『…一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

歌四 11『我新婦，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香氣如同利巴嫩的香氣。』

神藉着摩西告訴以色列人，神要領他們到流奶與蜜之地。奶與蜜是由動物和植物這兩種生命所產生的。奶是牛羊產生的，牛羊是動物；但如果只有動物而沒有植物，沒有青草，奶仍然產生不出來。所以在聖經裏，奶是重在動物得着植物的營養而產生的產品。蜜也是一樣；小小的蜜蜂是動物，但若沒有花，沒有植物，蜜蜂就無法產出蜜。…所以奶和蜜是形容一種地，不是滿了毒蛇猛獸，乃是滿了牛羊和蜜蜂，…滿了青草，也滿了花。…流奶與蜜就是指明，這塊地上滿了植物的生命，也滿了動物的生命。…這一切都是豫表，表徵基督纔真正是兩種生命的合成產品。施浸者約翰看見主耶穌時，就說，『看哪，神的羔羊』（約一 29），這指明動物生命。主耶穌說祂自己是『一粒麥子…死了』（十二 24），這指明植物生命。…（主耶穌）是兩種生命的調和；祂這生命所產生的是奶與蜜。…基督這美地乃是滿了生命，豐富至極的，為要作我們的供應，給我們享受（李常受文集一九八四年第四冊，五至六頁）。

信息選讀

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『流奶與蜜』的說法來描述美地的豐富。奶與蜜乃是植物生命和動物生命結合而成的產品。奶出自喫草的牛。動物的生命因着植物生命的供應而產生奶。所以，奶是兩種生命調和的產品。蜜的原則也是一樣。蜜與植物的生命很有關係，絕大部分是來自花朵和樹木。當然，有一部分動物生命——小蜜蜂，也牽涉在內。因此，在產生蜜的事上，兩種生命一同合作。這兩種生命調和在一起，蜜就產生出來。

奶與蜜表徵基督的豐富來自祂生命的兩方面。雖然基督是一個人位，祂卻有動物生命所豫表之救贖的生命，以及植物生命所豫表之生產的生命。一面，基督是神的羔羊以救贖我們；另一面，祂是大麥餅以供應我們。兩種生命都是逾越節筵席的一部分，因為在逾越節有羔羊和無酵餅加上苦菜。這些生命配在一起，給神的贖民享受。然而，神呼召的目的，不是給祂的百姓在埃及一點動物生命和植物生命的享受，乃是要把他們領進流奶與蜜的寬闊之地。今天在召會生活中，你有把握你享受基督作美地麼？我能見證，我每天都在享受基督作流奶與蜜的寬闊之地（出埃及記生命讀經，七五至七六頁）。

『我新婦，你的嘴唇滴下新蜜；你的舌下有蜜有奶；你衣服的香氣如同利巴嫩的香氣。』（歌四11）〔良人〕享受從〔佳偶〕嘴唇所出的話如同新蜜（為着復興軟弱的人），並她舌下的話如同蜜和奶（為着復興軟弱的人，並餵養未成熟的人）。祂也享受她行為的香氣，如同升天的香氣（雅歌生命讀經，四一頁）。

參讀：路加福音生命讀經，第六十四篇；聖經的核仁，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

第七週■週六

晨興餽養

約四 23 ~ 24 『時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

我們的敬拜不是僅僅向着創造主，乃是向着父，就是那重生我們並將祂自己放在我們裏面的一位。現在我們的敬拜是主觀的，有神—父、子、靈—分賜到我們裏面。

這種敬拜主要是在擘餅聚會裏得以實行出來，因為在擘餅聚會中，我們分受餅和杯之後，主就領頭帶我們到父面前。主在靈裏帶領我們回到父那裏。在這裏我們必須記得以弗所二章十八節，那裏啓示我們的敬拜是藉着子，在靈裏，並向着父。這在路加十五章，由牧人、婦人和父親的比喻完全描繪出來：藉着子作牧人的尋找，並藉着靈如婦人的光照，浪子纔回到父身邊。因此，回到父那裏，乃是在神聖三一的神聖分賜裏；子神和靈神都作到回家的兒子裏面。這是在神的分賜裏真實的敬拜（李常受文集一九七九年第二冊，五七頁）。

信息選讀

（在約翰四章，）主向撒瑪利亞婦人點出，時代已經改變了。…在豫表上，獨一敬拜的地點是耶路撒冷；而在應驗上，這個地點就是我們的靈。今天我們的靈乃是真正的耶路撒冷，就是神居住的所在。不僅如此，美地出產的富餘豫表基督的豐富。基督是從美地的豐富所獻上之一切祭物，包括燔祭、素祭、平安祭、贖罪祭、贖愆祭、搖祭、

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

舉祭和奠祭的實際。所有這些祭物是美地出產的富餘，豫表基督是真實的富餘，真實的祭物。因此在二十三至二十四節，人的靈頂替了耶路撒冷這獨一敬拜的中心，而基督頂替了所有的祭物，就是美地的富餘。

我們在子這實際裏向父的敬拜，是藉着經歷子作美地（申八7）。…我們在子這實際裏敬拜父，也是藉着享受子的豐富作美地豐富的出產（8～10）（李常受文集一九七九年第二冊，六〇至六一頁）。

我們必須看見，每逢我們來到聚會中，每逢我們來敬拜神，我們不該空手而來。我們來的時候，必須雙手滿帶着基督的出產。…我們不能僅僅有一點點的基督來滿足自己的需要。我們必須出產祂穀多，纔能有餘剩的豐富留給別人。…並且在这一切之上，餘剩中最好的必須保留給神。…帶着基督來敬拜神，並不是說我們個人來敬拜祂，乃是與所有神的兒女一同來敬拜祂，彼此分享並與神同享基督。

這就是得着那美地以後的生活。這是一個在基督身上工作，出產基督，享受基督，與別人分享基督，並且把基督獻上給神，使神能與我們同享基督的生活。這樣的享受並分享基督，就是對整個宇宙展覽基督。這對於神是敬拜，對於仇敵是羞辱。

在那地的生活，乃是一個滿了享受基督的生活。這享受是個人的，也是與神的子民集體的。願我們在基督身上殷勤經營，使我們的手裝滿了祂，然後我們就來到祂所指定的地方，就是合一的立場上，來與神的兒女們，並與神自己一同享受這一位豐富又榮耀的基督（包羅萬有的基督，二一九至二一〇、二一五、二二一頁）。

參讀：新約總論，第一百六十八篇；歌羅西書生命讀經，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

第七週詩歌

624

聚會—展覽基督

8 8 8 6 副 (英 864)

E 大調

6/8

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

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

WEEK 7 — HYMN

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864

1. When - e'er we meet with Christ en - dued, The sur - plus of His
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

2. In Christ we live, by Christ we fight,
 On Christ we labor day and night,
 And with His surplus we unite
 To thus exhibit Christ.
3. Our life and all we are and do
 Is Christ Himself, the substance true,
 That every time we meet anew
 We may exhibit Christ.
4. In meetings Christ to God we bear
 And Christ with one another share,
 And Christ with God enjoying there,
 We thus exhibit Christ.
5. The risen Christ to God we bring,
 And Christ ascended offering,
 God's satisfaction answering,
 We thus exhibit Christ.
6. The center and reality,
 The atmosphere and ministry,
 Of all our meetings is that we
 May thus exhibit Christ.
7. The testimony and the prayer,
 And all the fellowship we share,
 The exercise of gifts, whate'er,
 Should just exhibit Christ.
8. The Father we would glorify,
 Exalting Christ the Son, thereby
 The meeting's purpose satisfy
 That we exhibit Christ.

第八週

榮耀超越的基督作神
無上的寶貝之異象、
經歷與享受，
為着真正的召會生活

E. M. 詩歌：中譯英 1184

讀經：賽六 1～8，約十二 38～41，但十 4～9、
11、19，九 23，啓一 9～二 1、7，二一 18～21

【週一、週二】

壹 以賽亞在沮喪中看見在榮耀裏之基督的異象—
賽六 1～8，參五 20，二二 1，代下二六 1～5：

一 以賽亞所在的時期乃是邪惡的時代，這可見於
主警告的話—『禍哉，那些稱惡為善，稱善為
惡，以暗為光，以光為暗，以苦為甜，以甜為
苦的人！』—賽五 20。

二 儘管神所揀選、所愛的百姓背叛，滿有罪孽和敗壞，
基督作為主、君王、萬軍之耶和華，仍在榮耀裏坐
在高高的寶座上一六 1～5，哀五 19，啓二二 1。

三 以賽亞所見的一位乃是基督—賽六 5 下，約
十二 38～41：

1 約翰敘述基督在地上的生活工作時，說以賽亞『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

見了祂的榮耀，就指着祂說』—41 節。

2 我們要看見登寶座之榮耀基督的異象，就需要注意以賽亞警告的話（賽六 9 ~ 10），操練我們的靈禱告，求主開啓我們裏面的眼睛，柔順我們的心，使我們的心轉向祂，好接受祂內裏的醫治，除去我們的瞎眼和疾病（約十二 40，太十三 14 ~ 17，徒二八 25 ~ 27，啓三 18，四 2，林後三 16 ~ 18）。

四 基督的長袍，表徵基督在祂美德上的榮美；這榮美主要是在祂的人性裏，並藉着祂的人性彰顯出來；基督穿着長袍，指明祂是以人的形像向以賽亞顯現；基督是登寶座的神人，有神聖的榮耀彰顯在祂人性的美德裏—賽六 1，參結一 26、22，徒二 36，來二 9 上。

五 以賽亞看見聖別裏的基督，那聖別乃是基於祂的公義—賽六 2 ~ 3：

- 1 撒拉弗表徵或代表那作三一神具體化身之基督的聖別；他們是爲着基督的聖別站立在那裏。
- 2 基督的聖別是基於祂的義；基督一直是公義的，所以祂是聖別的，與凡俗的人有分別—五 16。

六 以賽亞看見這異象，結果就被了結、被結束了，領悟他是嘴脣不潔的人，又住在嘴脣不潔的民中—六 5：

- 1 按新約的意義說，看見神等於得着神；得着神就是在神的元素、生命和性情上接受神，使我們被神構成—參創十三 13 ~ 14，加三 14，太五 8。
- 2 看見神使我們變化，因爲我們看見神時，就得着神，把祂的元素接受到我們裏面，我們舊的元素也被排除了；這新陳代謝的過程就是變化—林後三 15 ~ 四 1，羅十二 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 我們越看見神、認識神並愛神，就越厭惡自己，越否認自己—伯四二 5～6，太十六 24，路九 23，十四 26。

七 以賽亞看見自己是不潔的，之後就由一位撒拉弗，用來自壇上的紅炭使他得了潔淨；撒拉弗表徵神的聖別：

1 撒拉弗應用這紅炭，表徵在十字架上所完成，並藉着『那靈那聖的』在其審判、焚燒並聖別之大能裏所應用之基督救贖的功效—賽六 6～7，四 4，參路十二 49，啓四 5。

2 看見神，結果乃是被神煉淨並潔淨；被神潔淨，結果乃是受神差遣，要將祂所揀選的人帶到一種活基督的光景裏，使他們在祂的榮耀裏彰顯祂，被祂的聖別浸透，並活在祂的義裏—賽六 6～8，約壹一 7～9，徒十三 47，腓一 21 上。

【週三】

貳 超越的基督在祂無上的寶貴裏向但以理顯現為一個人，這異象供但以理珍賞，叫他得着安慰、鼓勵和堅定—但十 4～9：

一 基督在人性裏顯現為祭司（由細麻衣袍所表徵），照顧祂被擄的選民—5 節上，出二八 31～35。

二 基督在神性裏顯現為君王（由精金帶所表徵），為要掌管萬民—但十 5 下。

三 基督在祂的寶貴和尊榮裏顯現（由祂身體如水蒼玉所表徵），供祂的子民珍賞；『水蒼玉』原文可指一種藍綠色或黃色的寶石，表徵基督在祂的具體化身裏是神聖的（黃色），滿了生命（綠色），並且是屬天的（藍色）—6 節上。

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 基督也在祂的光明裏顯現，為要光照人（由祂的面貌如閃電所表徵），並在祂光照的眼光裏顯現，為要搜尋並審判（由祂眼目如火把所表徵）—6 節中。

五 基督在祂工作和行動的閃耀裏向但以理顯現（由祂的手和腳如閃耀發亮的銅所表徵）—6 節下。

六 基督在祂剛強的說話裏顯現，為要審判人（由祂說話的聲音如大眾的聲音所表徵）—6 節末：

- 1 整個世界局勢都在天上之神的諸天掌權之下，好叫基督在萬有中居首位，使祂在凡事上得着首位—二 34 ~ 35，七 9 ~ 10，四 34 ~ 35，西一 15、18，啓二 4 ~ 5。
- 2 在我們個人的宇宙中，基督必須是第一位，必須居首位；今天，基督這居首位者必須是我們召會生活、家庭生活、和日常生活的中心與普及—西一 17 下、18 下，三 17，林前十 31。
- 3 在神屬天的掌權下，祂正在使用環境，使基督成為我們的中心（第一位）與普及（一切）—羅八 28，西一 18、27，三 4、10 ~ 11。
- 4 我們蒙神揀選作祂的子民，為叫基督居首位；我們乃是在神屬天的掌權之下，使基督得以居首位，使祂在萬有中居第一位—但四 26 下、35，西一 18，三 4、10 ~ 11，詩二七 4。

【週四】

叁 約翰在靈裏，得着榮耀的基督作為在金燈臺中間行走之大祭司的異象（啓一 9 ~ 二 1），他看見升天的基督作為人子，『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

穿長袍，直垂到腳，胸間束着金帶』（一
13、參 10，四 2，十七 3，二一 10）：

一 人子是基督在祂的人性裏，金帶表徵祂的神性，
胸是愛的表號：

- 1 在但以理十章，基督是腰間束帶，為着神聖的工作
得加力（出二八 4，但十 5），以產生眾召會，但在
啓示錄一章，祂是胸間束帶，藉着祂的愛照顧祂所
產生的眾召會。
- 2 金帶表徵基督的神性成了祂神聖的力量，胸表徵這
金的力量是由祂的愛並憑祂的愛來運用並推動的，
好餵養眾召會。

二 基督作為人子，在祂的人性裏照顧眾召會，為
要顧惜眾召會—13 節上：

- 1 祂收拾燈臺的燈，使燈正確合宜，就是在顧惜我們，使
我們快樂、愉快、舒適—出三十 7，參詩四二 5、11：
 - a 主的同在帶來一種柔細、溫暖的氣氛，顧惜我們的
全人，給我們安息、安慰、醫治、潔淨和鼓勵。
 - b 我們在召會裏能享受主同在的顧惜氣氛，得着生命
的滋養供應—弗五 29，參提前四 6，弗四 11。
- 2 祂修剪燈臺的燈芯，把一切攔阻我們照耀的消極事
物剪掉—出二五 38：
 - a 燈芯燒焦的部分，燈花，表徵必須剪除的那些不照
着神定旨的事物，就如我們的肉體、天然的人、己
和舊造。
 - b 祂把眾召會中間一切的不同（過錯、短處、失敗、

**"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,

缺點) 修剪掉, 使眾召會在素質、樣子和彰顯上完全相同—參林前一 10, 林後十二 18, 腓二 2。

【週五】

三 基督在祂的神性裏, 以祂胸間金帶所表徵的神聖之愛照顧眾召會, 為要餵養眾召會—啓一 13 下:

- 1 祂在祂三個時期(成肉體、總括、加強)的豐滿職事中, 以祂自己這包羅萬有的基督來餵養我們, 使我們在神聖的生命中長大成熟, 成為祂的得勝者, 以完成祂永遠的經綸。
- 2 作為行走的基督, 祂知道每一個召會的情形; 作為說話的靈, 祂修剪燈臺並用新油, 就是那靈的供應, 充滿燈臺—二 1、7, 參亞四 12 ~ 14。

四 主的七眼如同火焰, 是為着注視、鑒察、搜尋、藉光照而審判、以及灌輸; 基督的眼目是為着神在地上的行動與工作, 因為七是神行動中完整的數字—啓一 14, 五 6, 但十 6, 七 9 ~ 10, 啓二 18, 十九 11 ~ 12。

五 基督是活到永永遠遠的一位; 我們認識主是活到永永遠遠的神, 纔能在靈中不斷的感覺主確實的同在; 沒有一樣東西比感覺主確實的同在更能堅固我們—一 17 ~ 18, 提後四 22, 太一 23, 二八 20, 出三三 14 ~ 16。

【週六】

肆 彼得在他的書信中論到無上寶貴的基督, 以及那些在生機上與祂有關聯的項目:

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寶貴的—彼前二 7。
- 二 為着神建造之寶貴的石頭，乃是基督自己—4、6~8 節。
- 三 基督的寶血已救贖我們脫離虛妄的生活—14、18~19。
- 四 我們的神和救主，耶穌基督，已將那又寶貴又極大的應許賜給我們—彼後一 1、4。
- 五 神已將同樣寶貴的信，分給所有的信徒—1 節。
- 六 我們信心所受寶貴的試驗，乃是藉着苦難而來的諸般試煉—彼前一 7。

伍 我們必須贖回光陰，享受基督作神無上的寶貝，使我們能被祂構成，成為珍貴的人，甚至就是珍貴的本身，作祂自己的珍寶，使我們成為新耶路撒冷這奇妙的珍寶結構，使祂得着榮耀—但九 23，十 11、19：

- 一 我們需要主給我們亮光，叫我們的價值觀有徹底的改變，叫我們不斷的揀選基督並祂一切的所是，作我們絕佳的分—可九 7~8，腓三 7~8，林後二 10，四 7，彼前一 8。
- 二 我們盡職供應神的話時，要留意耶利米的警戒—『你若將寶貴的從低賤的分別出來，你就可以作我的口』—耶十五 19、16。
- 三 我們必須看重主的話，過於一切地上的財富，使我們能講神的諭言，將基督那追測不盡的豐富作為神諸般的恩典，分賜到祂的子民裏面—詩一一九 72、9~16，弗三 2、8，林後六 10，彼前四 10~11。
- 四 我們需要看見一個異象，新耶路撒冷乃是三一神，神聖的三一，作為三種基本的因素，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

蒙祂救贖的人裏面，並與他們結構在一起；這是整本聖經的總結—作為城之基礎的金豫表父神，作為城門的珍珠豫表子神，城的碧玉牆豫表靈神—啓二一 18 ~ 21。

五 當我們活在基督寶貴、現今的同在裏，享受祂作我們的分，正如祂享受我們作祂的珍寶，祂就將自己建造到我們裏面，把我們作成祂屬靈的殿和祂聖別、君尊的祭司體系，以完成祂心頭的渴望—彼前二 1 ~ 9，三 4，林後二 10，詩十六 5，出十九 4 ~ 6，彼後三 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.

第八週■週一

晨興餽養

賽六 1『當烏西雅王崩的那年，我看見主坐在高高的寶座上，祂的衣袍垂下，遮滿聖殿。』

約十二 41『以賽亞說這些話，是因為看見了祂的榮耀，就指着祂說的。』

以賽亞乃是在沮喪中看見在榮耀裏之基督的異象（賽六 1、5）。以賽亞愛神，也愛神的選民以色列。他觀看以色列的情形，知道其中沒有神榮耀的彰顯。以色列也觸犯了神的聖別，並在人性的美德上敗壞了。不僅如此，烏西雅王也已經死了。在以色列諸王之中，他是很好的一個王，但他死了。在那種環境裏，以賽亞必然非常沮喪。主就在他沮喪時，向他顯現（以賽亞書生命讀經，二九九頁）。

信息選讀

在以賽亞六章裏，（基督）是坐在寶座上，在榮耀裏的神。…這一位神而人者，有神聖的榮耀和人性的美德。…祂的人性美德，由祂垂下的衣袍所表徵。…四福音給我們看見基督是神又是人，但給我們看見更多關於基督是人的一面。…基督彰顯在祂人性的美德裏，過於彰顯在祂神聖的榮耀裏。但祂人性的美德，需要神性的榮耀作源頭。基督乃是帶着神聖榮耀，彰顯在祂人性美德裏的人。…在以賽亞六章，基督坐在高高的寶座上，作主，王，萬軍之耶和華。祂就是坐在寶座上的神。在約翰十二章，使徒約翰告訴我們，以賽亞看見了基督的榮耀（39～41）。這就是說，萬軍之耶和華，王，主，乃是基督。在這異象裏，基督穿着長袍。這就是說，基督的人性是『長』的。基督垂下的衣袍，遮滿了聖殿。向以賽亞顯現的主，乃是在高高的寶座上，在祂神聖的榮耀裏，由煙雲所表

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,

徵，並帶着祂人性的美德，由垂下的衣袍所表徵。祂的聖別，是由撒拉弗托住的（賽六2～3）。

以賽亞六章八至十節給我們看見以賽亞受差遣；他是滿了神聖榮耀並滿了祂聖別裏人性美德的基督所差遣（1～4）。基督的聖別，是基於祂的公義。五章十六節說，『萬軍之耶和華，因審判得高舉，聖別的神，因公義顯為聖別。』神在祂的公義裏顯為聖別。…義人乃是聖別的人。他不是凡俗的，乃是聖別的，分別歸神的。…因為神是公義的，所以祂是聖的、聖別的，與凡俗的人有分別。在四福音裏，耶穌當然是分別的、獨一的、特別的人，因為祂一直是公義的；所以祂是聖的、聖別的。

以賽亞受基督差遣，到一班虧缺神聖榮耀，觸犯神聖別，並且人性美德敗壞的人那裏去（賽六5）。他受主差遣，好引導以色列人在基督那由祂的聖別所托住之人性美德裏，彰顯祂神聖的榮耀（五16下）。換句話說，神要以色列人成為聖別的子民，完全從列國分別出來。…今天，活基督就是彰顯神的榮耀；活基督就是要成為公義的。義是神救恩的基礎、根基。神的救恩首先稱義我們，使我們成為公義的。然後我們就成為聖的、聖別的、分別出來的。自然而然，我們就被帶到一個情形裏，彰顯基督的神聖榮耀，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，神差遣眾申言者。第二，神差遣祂的兒子。第三，神差遣新約的眾使徒。祂差遣這些人，就是要將神所揀選的人帶到一種活基督的光景裏。祂渴望他們能活公義，顯出他們是聖別的子民，與列國不同，並有所分別。這樣，他們就彰顯基督的神聖榮耀。活基督就是在祂的聖別裏，帶着祂的義，彰顯祂的神聖榮耀。我們必須是公義的人、聖別的人、滿了神聖榮耀的人，這樣，我們就是活基督的人（以賽亞書生命讀經，三〇〇至三〇三頁）。

參讀：以賽亞書生命讀經，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

第八週■週二

晨興餽養

賽六 5 ~ 7『那時我說，禍哉，我滅亡了！因為我是嘴唇不潔的人，又住在嘴唇不潔的民中；又因我眼見大君王萬軍之耶和華。撒拉弗中有一位飛到我跟前，手裏拿着紅炭，…他用炭沾我的口，說，…你的罪孽便除掉，你的罪就遮蓋了。』

儘管神所揀選、所愛的百姓以色列背叛，滿有罪孽和敗壞，基督仍在榮耀裏坐在高高的寶座上（賽六 1 ~ 4）。這幾節指明，不管地上有何種光景，不管神的子民中間有多敗壞、墮落，基督仍在祂的榮耀裏坐在寶座上。

當以賽亞看見以色列人中間的光景時，他感到非常失望。…就在這時候主把他帶進一個異象裏，使他看見榮耀的主坐在寶座上（1）。主好像對以賽亞說，『不要往下看光景。你若往下看，就會失望。要往上看我，我仍在這裏。…我是宇宙中獨一好的事物。你要看我。』（以賽亞書生命讀經，四六頁）

信息選讀

你剛開始過召會生活的時候，可能經歷到一種召會『蜜月』；但過了一段時間後，你覺得很甜的事物可能變得像醋一樣苦。…你既對召會生活感到失望，就會想說，若是搬到另一個地方可能較好。然而，我能向你擔保，你無法找到一處召會給你經歷持續的蜜月。每一個召會裏都有一些醋。所以，我們在召會生活裏，需要學習不要往下看環境，乃要往上看基督。我們不該看基督以外任何的人事物。我們所仰望的基

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；今天基督乃是在寶座上。…百姓墮落了，但基督和祂的寶座祂的榮耀裏仍是一樣（賽六 1 上）。這地上的一切都在更換改變，但基督從今日直到永遠，是一樣的（來十三 8）。

約翰敘述基督在地上的生活工作時，題到以賽亞在這裏所看見的異象，說以賽亞看見基督的榮耀（約十二 41）。…對於在榮耀裏之基督的異象，以賽亞的反應是說，『禍哉，我滅亡了！』（賽六 5 上）以賽亞看見這異象，就領悟他是該被了結的，是該滅亡的。…由（五節下半）可見，我們必須注意我們的嘴脣，注意我們的說話。…我們的話大部分是邪惡的，因為我們說的大多是批評的話。…不潔的事，諸如閒談、發怨言和起爭論，都使召會生活變得像醋一樣。我們若把閒談、怨言和爭論除去，就會發現我們沒有甚麼可說的。我們需要像以賽亞一樣，領悟我們的嘴脣是不潔的。

每一個真正看見主異象的人都是蒙光照的。…在路加五章，當彼得看見主的時候，立刻對主說，『離開我，因我是個罪人。』（8）…我們看見自己多少，在於我們看見主多少。因此，我們需要晨晨復興。晨興乃是我們再次看見主的時候。我們越看見主，就越看見自己的所是。我們看見自己裏面一無是處，在我們裏面的每一樣東西，都沒有榮美和美德。

以賽亞看見自己是不潔的，之後就藉着一個撒拉弗得了潔淨，撒拉弗乃表徵神的聖別（賽六 6 上）。…在我們的經歷中，我們潔淨不潔淨，是在於良心的感覺；而我們良心的感覺是在於我們對主的看見。我們看見主有多少，就決定我們會有多少被潔淨。我們越看見主，越被暴露，就越得着潔淨（以賽亞書生命讀經，四六至五一頁）。

參讀：約伯記生命讀經，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

第八週■週三

晨興餽養

但十5～6『舉目觀看，見有一人身穿細麻衣，腰束烏法精金帶。祂身體如水蒼玉，面貌如閃電，眼目如火把，手和腳如閃耀發亮的銅，說話的聲音如大眾的聲音。』

但以理在但以理十章四至九節，看見一個特別的異象。超越的基督，就是神在地上行動的中心與普及，向但以理顯現，供他珍賞，叫他得着安慰、鼓勵、盼望和堅定。

我相信但以理明白這一位就是主成爲一個人。這人不僅是耶和華，更是耶和華成爲人。…在神看來，只有事實，沒有時間的元素。在宇宙中有一個事實，就是三一神成爲人。這是馬太福音和路加福音所啓示的。但在創世記十八章，有三個人來到亞伯拉罕那裏，三個當中有一個就是耶穌（作爲一個普通的人）。…在但以理十章，這人向但以理顯現（爲超越的基督）（但以理書生命讀經，一一〇至一一一頁）。

信息選讀

首先，超越的基督是在祂的祭司職任裏顯現，照顧祂所揀選的人（但十5上）。…祂向但以理顯現時，不是穿着爭戰的軍裝，乃是穿着細麻衣，就是舊約祭司的衣服。…在但以理十章裏，基督自己，神的中心與普及，乃是祭司，照顧被擄中的以色列人。祂在人性裏作祭司，照顧神被擄的子民。

第二，基督向但以理顯現，給他看見祂作王的身分（由精金帶所表徵），爲要掌管萬民（5下）。…腰帶是爲着加強。基督的作王身分不是由麻所表徵，

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

乃是由精金所表徵。祂的祭司職任是屬人的，祂的作王身分是神聖的。…基督乃是在祂的寶貴和尊榮裏顯現，供人珍賞；這是由祂的身體如水蒼玉所表徵（6上）。…（水蒼玉，）原文…可指一種藍綠色或黃色的寶石，表徵基督在祂的具體化身裏是神聖的（黃色），滿了生命（綠色），並且是屬天的（藍色）。

不僅如此，基督乃是在祂的光明裏顯現，為要光照人。祂的光明乃是由祂的面貌如閃電所表徵（6中）。…基督光照的眼光，為要搜尋並審判，是由祂眼目如火把所表徵（6中）。

基督也是在祂工作和行動的閃耀裏顯現，（由祂的手和腳如閃耀發亮的銅所表徵，）受人試驗並試驗人。…（6下）。在豫表裏，銅表徵神的審判，使人明亮。…基督受神審判、試煉，而神的試煉和審判就使祂明亮如閃耀發亮的銅。這樣一位基督一直受人試驗，並試驗人。

最後，基督在祂剛強的說話裏向但以理顯現，為要審判人。祂剛強的說話是由祂說話的聲音如大眾的聲音所表徵（6末）。

但以理所看見的基督是這樣的一位。祂是寶貴、有價值、完整並完全的。作為人，祂是神行動的中心與普及，為着完成神的經綸。…作為祭司，祂在照顧我們；作為君王，祂在管理我們。祂是何等奇妙！

七節說，『這異象惟有我但以理一人看見，同着我的人沒有看見。』因為基督的異象是屬靈的，不是物質的，所以只有但以理看見，那些倚靠自己物質眼光的人就看不見。要看見基督的異象，物質的眼光是無效的。因此，在屬世之人的眼中，耶穌僅僅是一個人；但我們在神的憐憫下，有屬靈的眼光，就能看見基督是何等親愛並寶貴（但以理書生命讀經，一一一至一一三頁）。

參讀：但以理書生命讀經，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

第八週■週四

晨興餽養

啓一 12~13『我…看見七個金燈臺；燈臺中間，有一位好像人子，身穿長袍，直垂到腳，胸間束着金帶。』

弗五 29『…沒有人恨惡自己的身體，總是保養顧惜，正像基督待召會一樣。』

我們在啓示錄一章看見，基督是顧惜和餽養最好的模型。在十二至十三節…我們看見，基督作為人子，身穿長袍，照顧燈臺。這長袍乃是祭司袍（出二八 33~35），這給我們看見，基督是我們尊大的大祭司。…祂也胸間束着金帶。…金帶是一片金子，成了束身的帶子。人子是在祂的人性裏，金帶表徵祂的神性。這金帶是在祂的胸間，而胸是愛的表號（李常受文集一九九四至一九九七年第五冊，二〇九頁）。

信息選讀

舊約的祭司在供職時，腰間束帶（出二八 4）。在但以理十章五節，基督也是腰束精金帶。腰間束帶是為着作工得加力。基督已經完成產生眾召會的神聖工作。如今祂正在憑愛照顧祂所產生的眾召會。這就是為甚麼祂是胸間束帶。今天基督是我們的大祭司，照顧祂勞苦建立的眾召會。但如今祂照顧眾召會，不是在腰間束帶，乃是在表徵愛的胸間束帶。我盼望大家都看見，這些日子，甚至在我們中間，基督乃是在胸間束着金帶。

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.

金帶是一個表號，表徵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條帶子。基督在祂神性裏的總和，成了一條帶子。金帶表徵基督的神性成了祂的力量，而胸表徵這金的力量是由祂的愛所運行、所推動。祂神聖的力量是由祂的愛所運行，也帶着祂的愛運行，好餵養祂的眾召會。

基督在人性裏作『人子』，照顧作為燈臺的眾召會，以顧惜眾召會（啓一 13 上）。基督作我們的大祭司，照顧祂所建立的眾召會，首先是在祂的人性裏，顧惜眾召會，使眾召會快樂、愉快和舒適。…祂這樣作，乃是藉着收拾燈臺的燈。在舊約裏，大祭司每天早晨收拾燈臺的燈（出三十 7）。收拾燈就是使燈的情形正確合宜。…基督藉着修剪燈臺的燈芯，來照顧燈臺，正如在舊約裏祭司照着豫表所作的一樣（二五 38）。燈芯燒過以後，就變焦發黑，所以祭司必須來把燈芯焦黑的部分剪掉。這就是修剪燈芯的意思，為要使燈照得更明。燈芯燒焦的部分，表徵那些不照着神定旨的東西，需要剪除；這些東西就如我們的肉體、天然的人、己和舊造。…一個召會若有了燒焦的燈芯，必會覺得不舒適。

我感謝主，今天在祂的恢復裏，祂乃是在人性裏的大祭司。希伯來四章說，我們並非有一位不能同情我們軟弱的大祭司，祂乃是在各方面受過試誘，與我們一樣，只是沒有罪（15）。我們的基督與我們是一樣的。祂在凡事上受過試誘，與我們一樣，所以祂很容易同情我們的軟弱。這意思是說，祂在人性裏總是同情我們的軟弱。祂是在人性裏的大祭司，藉着一直顧惜我們，來照顧我們（李常受文集一九九四至一九九七年第五冊，二〇九至二一一頁）。

參讀：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

第八週■週五

晨興餽養

啓一 14『祂的頭與發皆白，如白羊毛、如雪，眼目如同火焰。』

18『又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠…。』

基督不僅是屬人的，也是神聖的。祂是人子帶着金帶，表徵祂的神性作祂的神聖力量。祂的神性作神聖的力量，多方餽養眾召會。

祂…是大祭司，以祂自己這包羅萬有的基督，在祂三個時期的豐滿職事中，帶着祂的神性作『力量帶子』來餽養我們。

我們的基督今天我們的大祭司。…祂乃是在人性裏顧惜我們。同時，祂也在神性裏，用…祂人位裏一切積極的方面，來餽養我們。…祂在人性裏顧惜我們，使我們正確合宜，好叫我們快樂、愉快、舒適。祂在神性裏餽養我們，使我們在神聖的生命中長大成熟，作祂的得勝者，以完成祂永遠的經綸（李常受文集一九九四至一九九七年第五冊，二一二、二一四至二一五頁）。

信息選讀

基督的眼睛是為着注視、鑒察、搜尋、藉光照而審判以及傳輸。我們必須經歷祂眼睛各面的功用，特別是傳輸這一面。祂的眼睛把祂一切的所是灌注到我們裏面。祂這能傳輸的眼睛，乃是不斷燒着的火焰。我們的經歷可以證明這點。…自從我們得救的那天，基督的眼睛就像燒着的火一樣，光照並灌注我們。祂的眼睛也挑旺我們，使我們火熱。當基督看過我們以後，我們就絕

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

不能像從前那麼冷淡了。祂藉着看我們，就將我們在主裏焚燒並挑旺起來。…也許你要將某些事情對你的妻子隱瞞，這時候主發光的七眼就臨到你，戳穿你的全人，暴露你真實的情形。我有過幾百次這樣的經歷。當我正與別人爭論，特別與我親近的人爭論時，主那發光的眼就臨到我，叫我說不下去。祂的光照打住了我的說話（啓示錄生命讀經，一二四至一二五頁）。

認識主是活到永永遠遠的神，纔能在靈中不斷的感覺主的確實同在。…這並不是一種情感、幻想或者心理作用。像亞伯拉罕，他跟從神那麼多年之後，他就對神有一個深深的認識，所以他『在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名』（創二一33）。像但以理，他被人稱為『活神的僕人』，當他被扔在獅子坑中，他的神就封住獅子的口，叫獅子不傷他（但六20、22）。慕勒說，『如果你與神同行，仰望祂給你隨時的幫助，永活的神保險不會誤你的事。一個主內年長的弟兄…作見證說：神從來沒有耽誤過我。在極大的艱難、極重的試煉、極深的窮困和需要中，神從來沒有誤過我的事；因為我靠着祂的恩典能信祂，祂總隨時給我幫助。我樂意述說祂的名。』馬克拉倫告訴我們說，『路德馬丁有一次覺得他前途中危機四伏，因此他心中充滿了憂愁和恐懼。這時他自己知道必須抓住上面來的力量，纔能過去，他獨自枯坐着，用他的手指在桌面上畫這幾個字：「祂是永活的！」…他喜樂了，他恢復了。…人是點着的燈，所以遲早會熄的；惟有祂是真光，眾光之源，永遠常存的。』…弟兄姊妹，亞伯拉罕所呼求的、但以理所事奉的、慕勒所信靠的、路德馬丁所認識的永活的神，也就是我們所屬所事奉的神，我們在此應當向祂下拜，應當滿了喜樂的讚美祂的名！（倪柝聲文集第二輯第十四冊，二〇〇至二〇一頁）

參讀：倪柝聲文集第二輯第十四冊，榮耀基督的異象；啓示錄生命讀經，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

第八週■週六

晨興餽養

耶十五 19『…你若將寶貴的從低賤的分別出來，你就可以作我的口…。』

啓二一 18『牆是用碧玉造的，城是純金的，如同明淨的玻璃。』

21『十二個門是十二顆珍珠…。』

在〔腓立比三章七至八節〕我們看見，保羅…改變了他的價值觀；從前他以爲對他是贏得的，現在因基督都已經看作虧損了。保羅爲甚麼能丟棄從前對他是贏得的東西，他爲甚麼能以屬世的一切爲虧損？這乃是因爲他以認識基督耶穌爲至寶。他以神所立爲主爲王的基督爲至寶，因此他虧損萬事，並且看作糞土。這乃是標準基督徒價值觀的改變。

今天你我如果不會分別價值的問題，神就會棄而不用我們了。神要求我們能分別尊卑貴賤，好作祂的口（耶十五 19）。…求神給我們亮光，叫我們的價值觀有徹底的改變，叫我們知道如何揀選上好的（倪柝聲文集第三輯第十四冊，二〇一頁）。

信息選讀

新耶路撒冷結構的基本元素是金、珍珠和寶石。金是指父神的神聖性情，珍珠是指基督在祂得勝之死和分泌生命之復活裏的產品。…寶石（啓二一 11、18 上、19～20）表徵那靈爲着建造神的建築，用祂神聖的元素所作變化工作的產品（創二 12 下，林前三 12 上，彼前二 4～5，林後三 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).

子神救贖的工作是包羅萬有的。祂要我們留在祂的死裏，使祂能分泌出『生命的汁液』來包裹我們。這就是基督分泌生命的工作。因為我們不容易領會這種工作，所以我們需要這樣一個寓意的說法。沒有這個寓意，我們就無法看見，基督復活的生命實際上就是神聖生命的元素，分泌出來包裹我們，使我們成爲珍珠。

我們若核對自己的經歷，就能更完全的明白基督分泌的工作。…比方，一位青年弟兄覺得他的父親在某一件事上錯了，也許他覺得需要控訴或反叛；但他若這樣作，就是從基督的死裏逃出來。反過來說，這位弟兄若在基督的死裏留在十字架之下，並且說，『主，我讚美你，你把我保守在你的死裏。我讚美你，現今我住在你包羅萬有的死裏』，他裏面立刻會有東西分泌出來包裹他裏面的人，叫他感覺到裏面的供應。他一次又一次經歷這種內裏的分泌，就越過越成爲一顆珍珠。這就是復活的基督在祂復活生命裏的分泌。

就是在我們的婚姻生活中，我們也必須記得，要享受基督在復活裏藉着祂的死而有的分泌工作，我們就必須停留在祂的死裏，不要逃走。…我們都需要看見，基督那奇妙、包羅萬有的死是我們『甜美的家』。一位姊妹的丈夫無論對她說甚麼，她都需要停留在基督的死裏。她若這樣作，就會感覺到基督復活生命的分泌。只要她留在基督的死裏，她的丈夫越爲難她，她就越有享受。我這交通不是道理的教導，乃是我們對基督主觀經歷的說明。感謝主，今天祂揭開了幔子，給我們看見得勝的路，並作得勝者的路。我們不需要『咬緊牙關』來努力掙扎。我們只需要留在家裏，留在基督的死裏，我們就會在復活裏享受神聖生命的分泌（李常受文集一九八四年第三冊，五七八、五八二至五八四頁）。

參讀：神新約的經綸，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

第八週詩歌

金燈臺中間的人子

(啓示錄一章)(英1184)

D 大調

2/2

1 - 3 4 | 5 - 6 7 | i - 7 6 | 5 - - - | 5 - 5 5 |
 一 人 子 基 督 榮 耀 異 象, 揭 示 於
 6 - 5 - | 4 - 3 - | 2 - - - | 3 - 3 2 | 1 3 5 i |
 啓 示 錄 一 章: 永 遠 之 神 在
 6 5 4 3 | 2 - - - | 5 - 6 7 | i - - 4 | 3 - 2 - | 1 - - - ||
 祂 顯 彰, 我 們 前 來 將 祂 瞻 仰。

- | | |
|---------------|-------------|
| 二 靈中聽聞號聲,奇哉! | 轉身乍見七金燈臺— |
| 光耀見證,主所寶愛, | 祂行其間,照料不怠。 |
| 三 身穿長袍,眼如火焰, | 祂作祭司,顧惜無間; |
| 修剪燈芯,新油加添, | 使燈剔亮,光輝不減。 |
| 四 神聖金帶束於胸間, | 大工已成,愛中施眷; |
| 神性豐富,無量恩典, | 向眾召會傾注不斷。 |
| 五 頭、髮皆白,亙古常在, | 潔白、屬天,新鮮不敗; |
| 面貌如日大放光采, | 審判、焚燒,照耀不衰。 |
| 六 如此人子顯露榮耀, | 在祂腳前,誰不仆倒? |
| “我曾死過,今又活了”— | 祂來安慰,憂懼遁逃。 |
| 七 但願召會以祂居首, | 無窮豐富從祂領受; |
| 除祂以外別無所求, | 愛中作祂見證不朽。 |

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. |

