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国际长老及负责弟兄训练

按照神对召会的经纶
生活并事奉

晨兴圣言

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

**Living and Serving according to God's Economy
concerning the Church**

Holy Word for Morning Revival

按照神对召会的经纶 生活并事奉

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Living and Serving according to God's Economy concerning the Church

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第一周

按照神经纶的属天异象 生活并事奉

诗歌：附 5

读经：提前一 3～4，弗一 4～5，三 2、9，五 26～27，来二 10～11，帖前五 23，徒二六 18～19

【周一】

壹 在主的恢复里所该专注、强调并供应的那一件事，唯一的事，乃是神永远经纶的属天异象；圣经的中心题目就是神的经纶，全本圣经乃是论到神的经纶—提前一 3～4，弗一 10，三 2、8～9、16～19，徒二六 18～19：

- 一 “神的经纶、计划就是要把祂自己作成人，又把我们这些祂所造的人作成‘神’，叫祂自己‘人化’，叫我们众人‘神化’。”（关于神圣分赐更深的研读，四五页）
- 二 神永远的经纶乃是祂要成为人，好使人在生命和性情上（但不在神格上）成为神，以建造基督的身体，终极完成新耶路撒冷—约一 1、14，林前十五 45 下，启四 5，五 6，二一 2、10～11。
- 三 今天我们能同心合意，因为我们只有一个异象，

Week One

Living and Serving according to the Heavenly Vision of God's Economy

Hymns: s151

Scripture Reading: 1 Tim. 1:3-4; Eph. 1:4-5; 3:2, 9; 5:26-27; Heb. 2:10-11; 1 Thes. 5:23; Acts 26:18-19

§ Day 1

I. The one thing, the unique thing, that should be focused on, stressed, and ministered in the Lord's recovery is the heavenly vision of the eternal economy of God; the central subject of the Bible is the economy of God, and the entire Bible is concerned with the economy of God—1 Tim. 1:3-4; Eph. 1:10; 3:2, 8-9, 16-19; Acts 26:18-19:

- A. "God's economy and plan is to make Himself man and to make us, His created beings, 'God' so that He is 'man-ized' and we are 'God-ized' " (A Deeper Study of the Divine Dispensing, pp. 51-52).
- B. God's eternal economy is for Him to become man that man might become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem—John 1:1, 14; 1 Cor. 15:45b; Rev. 4:5; 5:6; 21:2, 10-11.
- C. Today we can be in one accord because we have only one vision, the

就是神永远经纶的异象—徒一 14，林前一 9～10，耶三二 39。

【周二】

贰 我们在生命和性情上（但不在神格上）成为神，是父神在已过的永远里借着拣选我们成为圣别，预定我们得儿子的名分，而起始的；为着神圣的儿子名分之神圣的圣别，乃是神圣经纶的中心，也是新约启示的中心思想—弗一 4～5：

一 成为圣别乃是成圣，就是分别归神，并被神这圣别者，就是与一切凡俗的不同、有别者，所浸透—彼前一 15～16，弗一 4～5。

二 祂在创立世界以前，在基督里拣选了我们，叫我们成为圣别，为使我们性情上成为神（4）；唯有神是圣别的；我们要成为圣别，就需要神将祂圣别的性情分赐到我们里面，这圣别的性情就成为圣灵用以圣别我们的圣别元素（彼后一 4，来十二 14）。

三 祂甚至在我们受造之前就预定我们得儿子的名分，为使我们生命上成为神（弗一 5）；我们要成为神的儿子，就必须借着神的生命分赐到我们里面，而为神所生（约一 12～13，三 6，约壹五 11～12）：

1 以弗所一章四至五节启示，神拣选我们，叫我们成为圣别，目的是要使我们成为神的儿子；成为圣别是过程、手续，成为神的儿子才是目的、目标，好使我们全人，包括身体（罗八 23），得以被神“子化”（启二一 2、9～11）。

【周三】

vision of the eternal economy of God—Acts 1:14; 1 Cor. 1:9-10; Jer. 32:39.

§ Day 2

II. Our becoming God in life and in nature but not in the Godhead was initiated by God the Father in eternity past by His choosing us to be holy, predestinating us unto sonship; the divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament—Eph. 1:4-5:

A. To be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Pet. 1:15-16; Eph. 1:4-5.

B. He chose us in Christ before the foundation of the world to be holy in order for us to become God in nature (v. 4); God is the only One who is holy; for us to be holy we need God in His holy nature dispensed into us, and this holy nature becomes the holy element with which the Holy Spirit sanctifies us (2 Pet. 1:4; Heb. 12:14).

C. He predestinated us unto sonship even before we were created in order for us to become God in life (Eph. 1:5); for us to become sons of God, we must be born of God by the dispensing of God's life into our being (John 1:12-13; 3:6; 1 John 5:11-12):

1. Ephesians 1:4-5 reveals that God chose us to be holy for the purpose of our being made sons of God; to be made holy is the process, the procedure, whereas to be sons of God is the aim, the goal, so that our whole being, including our body (Rom. 8:23), may be "sonized" by God (Rev. 21:2, 9-11).

§ Day 3

- 2 希伯来二章十至十一节启示，复活的基督作为神救恩的元帅、创始者，正在借着圣别许多的儿子，领他们进荣耀里去。
- 3 神圣的圣别，在完成神圣的经纶上乃是主持线，为要神圣地使我们子化，使我们成为神的儿子，在生命和性情上与神一样（但无分于祂的神格），而使我们作神的彰显；因此，神的圣别乃是神圣的子化。
- 4 我们说圣别是主持线，因为神在我们身上的工作，每一步都是使我们成为圣别；神永远经纶的完成乃是借着那灵的圣别—帖前五 23，约十七 17，弗五 26～27，林前六 11，十二 3 下，来十二 4～14，罗八 28～29，弗四 30，帖前五 19，后二 7 上，诗七三 16～17、25～26，后二—2、10。

【周四】

叁 神圣的、性情上的圣别，乃是由基督作为赐生命、圣化人并说话的灵所施行的一林前五 45 下，帖前五 23，弗五 26：

- 一 基督作赐生命的灵，借话中之水的洗涤洁净召会，而圣化召会；照着神圣的观念，以弗所五章二十六节的“水”是指神涌流的生命，由涌流的水所预表（出十七 6，林前十 4，约七 37～39，启七 17，二一 6，二二 1、17）；我们现今是在这样洗涤的过程中，使召会得以成为圣别、没有瑕疵。
- 二 以弗所五章二十六节里“洗涤”的原文，直译是“洗濯盆”；旧约的祭司用洗濯盆洗去他们属地的污秽（出三十 18～21）；一天过一天，在早晨在晚间，我们都需要来就近圣经，借着话中之水的洗濯盆而得洁净。

2. Hebrews 2:10-11 reveals that the resurrected Christ as the Captain, the Author, of God's salvation is leading many sons into glory by sanctifying them.
3. The divine sanctification is the holding line in the carrying out of the divine economy to sonize us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression; hence, God's sanctification is the divine sonizing.
4. We say that sanctification is the holding line because every step of God's work with us is to make us holy; the carrying out of the eternal economy of God is by the Spirit's sanctification—1 Thes. 5:23; John 17:17; Eph. 5:26-27; 1 Cor. 6:11; 12:3b; Heb. 12:4-14; Rom. 8:28-29; Eph. 4:30; 1 Thes. 5:19; Rev. 2:7a; Psa. 73:16-17, 25-26; Rev. 21:2, 10.

§ Day 4

III. The divine, dispositional sanctification is carried out by Christ as the life-giving, sanctifying, and speaking Spirit—1 Cor. 15:45b; 1 Thes. 5:23; Eph. 5:26:

- A. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the washing of the water in the word; according to the divine concept, water in Ephesians 5:26 refers to the flowing life of God, typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a washing process in order that the church may be holy and without blemish.
- B. The Greek word for washing in Ephesians 5:26 is literally "laver"; in the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word.

三 保罗说到话带着其洗涤的过程时（弗五 26），原文是用“雷玛（rhema）”这辞；“娄格斯（logos）”是客观一面记在圣经里的神的话；雷玛是神在专特情况中向我们说出来的话（可十四 72，路一 35～38，五 5，二四 1～8）。

四 基督作为赐生命的灵，是说话的灵；祂所说的一切就是洗涤我们的话；这不是指娄格斯，常时的话，乃是指雷玛，即时的话，就是主现在对我们所说的话—太四 4，约六 63，启二 7，二二 17 上，参赛六 9～10，太十三 14～15，徒二八 25～31。

五 雷玛是亲自、直接向我们有所启示，要给我们看见应当对付的是什么，应当洗净的是什么（铜洗濯盆是能返照人、暴露人的一面镜子—出三 8）；对于我们各人，要紧的乃是：神今天有没有对我说祂的话？—启二 7，撒上三 1、21，摩三 7。

六 有一件我们一直宝贵的事，就是主今天仍然亲自、直接向我们说话；在生命里真实的长大在于我们从神直接领受话；唯有祂在我们里面的说话才有真实属灵的价值—来三 7～11、15，四 7，诗九五 7～8。

七 我们祷告的中心点，该是我们切慕有主的说话，这使我们能按照祂心头的愿望达成祂永远经纶的目标，就是得着神圣的儿子名分—路一 38，十 38～42，弗一 5。

八 实际说来，主的同在与祂的说话乃是一；每当祂说话时，我们就知道祂在我们里面与我们同在；基督的说话就是赐生命之灵的同在—参出三三 12～17，来十一 8。

九 内住的基督作为赐生命的灵在我们里面的说话，就是洁净的水，把新的元素储存到我们里面，

C. Paul uses the Greek word rhema when he speaks of the word with its washing process (Eph. 5:26); logos is God's Word objectively recorded in the Bible; rhema is the word of God spoken to us on a specific occasion (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).

D. As the life-giving Spirit, Christ is the speaking Spirit; whatever He speaks is the word that washes us; this does not refer to logos, the constant word, but to rhema, which denotes an instant word, the word that the Lord presently speaks to us—Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.

E. The rhema reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect and expose—Exo. 38:8); the important thing for each one of us is this—is God speaking His word to me today?—Rev. 2:7; 1 Sam. 3:1,21; Amos 3:7.

F. One thing that we always treasure is that the Lord still speaks to us personally and directly today; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psalms 95:7-8.

G. The central point of our prayers should be our longing for the Lord's speaking, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have His divine sonship—Luke 1:38; 10:38-42; Eph. 1:5.

H. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; Christ's speaking is the very presence of the life-giving Spirit—cf. Exo. 33:12-17; Heb. 11:8.

I. The speaking of the indwelling Christ as the life-giving Spirit within us is the cleansing water that deposits a new element into us to replace the old

顶替我们本性和性情里老旧的元素；这新陈代谢的洁净，使人在生命里有真正、内里的改变，这就是在性情上圣化和变化的实际。

【周五】

肆行传二十六章十八节启示我们神圣托付的内容，使我们能按照神经纶的属天异象事奉；我们需要就着这些内容来祷告，求主使这些成为我们的经历和实际，好使我们能带别人进入这样的经历和实际：

一 “叫他们的眼睛得开” —18 节：

- 1 我们需要不断地祷告，求主赐给我们智慧和启示的灵，好多而又多地明白并看见基督、基督的身体以及那为着神经纶的神圣分赐—弗一 17，三 5，参启四 6，三 17，太六 6。
- 2 若没有对主新的认识，和对祂新的异象，我们就无法往前—徒二六 16，腓三 8 下、10 上、13，参申四 25。
- 3 我们的托付是要“将那…奥秘有何等的经纶，向众人照明”—弗三 9。

二 “叫他们…从黑暗转入光中”—徒二六 18：

- 1 光就是神的同在；我们必须是满了光的人—赛二 5，约壹一 5，路十一 34 ~ 36。
- 2 享受基督作为神所分给我们的分，乃是“在光中”—西一 12，约八 12，一 4，诗一一九 105、130，太五 14，启一 20。
- 3 我们必须是发光之体显在世界里，将生命的话表明出来（腓二 14 ~ 16）；我们必须宣扬那召我们出黑暗、入祂奇妙之光者的美德（彼前二 9）。

element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.

§ Day 5

IV. Acts 26:18 reveals the contents of our divine commission to serve according to the heavenly vision of God's economy; we need to pray over these contents, asking the Lord to make them our experience and reality so that we can bring others into this experience and reality:

A. "To open their eyes"—v. 18:

1. We need to continually pray for a spirit of wisdom and revelation to understand and to see more and more of Christ, the Body of Christ, and the divine dispensing for the divine economy—Eph. 1:17; 3:5; cf. Rev. 4:6; 3:17; Matt. 6:6.
2. We cannot go on without new knowledge of the Lord and a new vision of Him—Acts 26:16; Phil. 3:8b, 10a, 13; cf. Deut. 4:25.
3. Our commission is to "enlighten all that they may see what the economy of the mystery is"—Eph. 3:9.

B. "To turn them from darkness to light"—Acts 26:18:

1. Light is the presence of God; we need to be people who are full of light—Isa. 2:5; 1 John 1:5; Luke 11:34-36.
2. The enjoyment of Christ as our God-given portion is "in the light"—Col. 1:12; John 8:12; 1:4; Psa. 119:105, 130; Matt. 5:14; Rev. 1:20.
3. We need to be luminaries in the world, holding forth the word of life (Phil. 2:14-16); we need to tell out the virtues of the One who has called us out of darkness into His marvelous light (1 Pet. 2:9).

三 “叫他们…从撒但权下转向神” —徒二六 18:

- 1 我们属灵经历的最高点，乃是有清明的天，其上有宝座；在清明的天之上宝座，乃是让主在我们里面居首位，并在我们的生活中有最高、最优先的地位—一结一 22、26，西一 18，参结十四 3。
- 2 我们若在清明的天（其上有宝座）以下，就会有真正的权柄，能将人带到神的权柄之下一林后十 4 ~ 5、8，十三 3、10。
- 3 我们向着主爱到极点的爱，使我们够资格、得成全、受装备，带着主的权柄为主说话—参约二一 15、17。

四 “叫他们…得蒙赦罪” —徒二六 18:

- 1 我们需要到主面前去，得着主彻底赦免我们一切的罪—约壹一 7、9。
- 2 大卫乞求神涂抹他的过犯，将他的罪孽洗涤净尽，并洁净他的罪—诗五一 1 ~ 2、7、9：
 - a 我们和大卫一样，需要停留在神面前，有彻底并真实的悔改和认罪，好从神得着完全的赦免。
 - b 我们若承认我们的罪而得神赦免，就必得着神救恩之乐，也必得着乐意之灵的扶持；然后，我们就能将主的道路指教有过犯的人，罪人必回转归向祂—12 ~ 13 节。

【周六】

五 “叫他们…因信入我，…在一切圣别的人中得着基业”；这基业是三一神自己并祂所有的、所作成的以及为祂赎民所要作的一切—徒二六 18:

- 1 三一神化身在包罗万有的基督里面；这基督是分给

C. "To turn them...from the authority of Satan to God"—Acts 26:18:

1. The highest point in our spiritual experience is to have a clear sky with the throne above it; to have the throne above a clear sky is to give the Lord the preeminence in our being and the highest and most prominent position in our life—Ezek. 1:22, 26; Col. 1:18; cf. Ezek. 14:3.
2. If we are under a clear sky with the throne above it, genuine authority will be with us to bring others under God's authority—2 Cor. 10:4-5, 8; 13:3, 10.
3. Our uttermost love for the Lord qualifies, perfects, and equips us to speak for the Lord with His authority—cf. John 21:15, 17.

D. "That they may receive forgiveness of sins"—Acts 26:18:

1. We need to go to the Lord to receive a thorough forgiveness of all our sins—1 John 1:7, 9.
2. David begged God to blot out his transgressions, wash him thoroughly from his iniquity, and cleanse him from his sin—Psa. 51:1-2, 7, 9:
 - a. Like David we need to stay in the presence of God to have a thorough and genuine repentance and confession to receive a full forgiveness from God.
 - b. If we confess our sins to receive God's forgiveness, we will have the gladness of God's salvation and be sustained with a willing spirit; then we can teach transgressors His ways, and sinners will turn back to Him—vv. 12-13.

§ Day 6

E. "That they may receive...an inheritance among those who have been sanctified by faith in Me"; this inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people—Acts 26:18:

1. The Triune God is embodied in the all-inclusive Christ, who is the portion

众圣徒的分，作他们的基业—西二 9，一 12。

2 我们“在一切圣别的人中”，就是在召会生活的圣徒中（参提后二 22），享受是灵的基督作我们得基业的凭质（弗一 14）。

3 我们需要把人带到召会生活中对包罗万有之基督的享受里，使他们和我们一样享受基督，并使他们借着操练灵而在性情上被神的圣别性情所圣化—来二 10～11，林前一 9，林后四 13。

伍 我们为着神圣的儿子名分而被圣化，终极完成于新耶路撒冷作为圣城（启二一 2、10）和神圣儿子名分的集大成（7）；这乃是神成为在肉体里的人，好使人在那灵里成为神的终极完成，以得着团体伟大的神人（3、22），作三一神团体的彰显，就是祂的荣耀（11、23）。

allotted to the saints as their inheritance—Col. 2:9; 1:12.

2. We enjoy the pneumatic Christ as the pledge of our inheritance (Eph. 1:14) "among those," that is, among those in the church life (cf. 2 Tim. 2:22).

3. We need to bring people into the enjoyment of the all-inclusive Christ in the church life so that they may enjoy Christ as we do and be sanctified dispositionally with the holy nature of God through the exercise of their spirit—Heb. 2:10-11; 1 Cor. 1:9; 2 Cor. 4:13.

V. Our being sanctified for the divine sonship ultimately consummates in the New Jerusalem as the holy city (Rev. 21:2, 10) and the aggregate of the divine sonship (v. 7); this is the ultimate consummation of God becoming a man in the flesh that man might become God in the Spirit to gain a great, corporate God-man (vv. 3,22) for the corporate expression, the glory, of the Triune God (vv. 11, 23).

第一周■周一

晨兴喂养

约一 12 ~ 13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人…乃是从神生的。”

彼后一 4 “…祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的性情。”

神当初所造的人，像一个器皿，…为着是要让神自己能装到里面。然而，在神还没有装到人里面之先，人自己就污秽、败坏了；所以神来救赎，把人赎回，并且洗净。但这不过是手续，并不是神的目的。

神最终的目的，乃是要把祂自己作到我们里面，作我们的生命、一切，作到一个地步，使我们能成为祂；但这不是说我们就成为神，和独一的神一样了。…我们虽然是从神生的，有祂的生命，成为祂的儿女，作祂的家、家人，我们却没有神那主宰一切、受人敬拜的身位。（李常受文集一九九〇年第三册，四九四至四九五页。）

信息选读

在召会的历史上，第二世纪开始时，那些初期讲解圣经的教父们，在这件事上，甚至用了一个字，deification，意思是把人“神化”了。所以后来就有人反对，认为这是异端。但圣经约翰一章十二至十三节说，…我们信的人都是从神生的。从人生的就是人，从神生的也就是神。你我都是从神生的，所以我们也都是神。虽是这样，我们必须认识，我们没有神的身位，不能给人敬拜；有神的身位而当得人敬拜的，唯有神自己。

WEEK 1 — DAY 1

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten...of God.

2 Pet. 1:4 ...He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

When God created man, He created him as a vessel...God's purpose is to fill up this vessel with Himself. However, before God filled man up, man became defiled and corrupted. Hence, God came to redeem man and cleanse him. But this is only the means; it is not God's goal.

The ultimate purpose of God is to work Himself into us in order that He may be our life and everything to us so that one day we can become Him. But this does not mean that we can become part of the Godhead and be the same as the unique God...Although we are born of God and have God's life to become God's children, His house, and His household, we do not have a share in His sovereignty or His person and cannot be worshipped as God. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 390-391)

Today's Reading

In church history, beginning from the second century, some church fathers who were expounding the Bible used the term deification, which means to make man God. Later, they were opposed by others and were considered as heretics. But John 1:12-13 says...[that] we the believers are begotten of God. What is begotten of man is man, and what is begotten of God must be God. We are born of God; hence, in this sense we are God. Nevertheless, we must know that we do not share God's person and cannot be worshipped by others. Only God Himself has the person of God and can be worshipped by man.

传统的基督教观念是，神要我们得救的人作好，作属灵人，作圣人，但没有一种观念说，神要我们作神人。神成为肉体来到地上，就是一个神而人者，兼有神人二性的奇妙神人。至于我们，不仅为祂所造，祂还把祂自己生到我们里面，使我们每一个人都有神的生命和性情，成了神的儿女。（彼后一4。）所以我们这些神所生的人，也都是神人。

神的经纶、计划就是要把祂自己作成人，又把我们这些祂所造的人作成“神”，叫祂自己“人化”，叫我们众人“神化”。结果，祂和我们，我们和祂，都成了神人。所以作好人、作属灵人、作圣人是不足的。…不要盼望修改自己，因为神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是让你能彰显祂，活出祂来。

神当初造我们时，是按着祂自己的形像和样式；我们犹如祂的一张照片，有祂的形像，但没有祂的生命。等到我们重生以后，我们这张照片就成了“真人”，有祂的生命、性情，和祂一样。祂是神“化成人”，我们是人“化成神”，结果二人成为一人，都是神人。

为此，我们需要操练自己，作个神人。…神重生了我们，叫我们得着祂的生命，有祂的性情，并且得以在祂的生命中长大。神在我们里面增长，我们就长大了。（西二19。）我们要让神在我们里面加多，就必须操练我们的灵，因为神之于人一切正常故事，全都在灵里。我们越操练我们的灵，神就越在我们里面运行、加多；结果，我们就能长大成人，成为一个真正的神人。这是神所要的。（李常受文集一九九〇年第三册，四九五至四九七页。）

参读：时代的异象，第二篇；长老训练第五册——关于主今日行动的交通，第一章。

The traditional concept in Christianity is that God wants us, the saved ones, to be good, to be spiritual, and to be holy, but there is no concept that God wants us to be God-men. When God became flesh and came to earth, He was both God and man, a wonderful God-man, having both divinity and humanity. As for us, we are not only created by Him, but we have Him begotten into us so that every one of us has God's life and nature, and we are now God's children (2 Pet. 1:4). Therefore, as those begotten of God, we are all God-men.

God's economy and plan is to make Himself man and to make us, His created beings, "God" so that He is "man-ized" and we are "God-ized." In the end He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men...God does not expect us to improve ourselves, because God is not after our being good men. He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out.

When God created us, He created us in His image and according to His likeness. We are like a picture that has His image but is without His life. After we are regenerated, this picture becomes the "real" person, having His life and nature, and being the same as He is. He is God "man-ized," and we are man "God-ized." In the end the two become one, both being God-men.

For this reason we have to exercise ourselves to be God-men...God begot us so that we can receive His life and nature and can grow in His life. When God grows within us, we grow (Col. 2:19). In order for God to increase within us, we have to exercise our spirit because every proper thing that goes on between God and man depends on the spirit. The more we exercise our spirit, the more God operates and increases within us. As a result, we grow up to become genuine God-men. This is what God is after. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 391-392)

Further Reading: CWWL, 1986, vol. 2, "The Vision of the Age," ch. 2; CWWL, 1985, vol. 3, "Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move," ch. 1

第一周■周二

晨兴喂养

弗一 4 ~ 5 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神与一切不同，与一切有别。因此，祂是圣别的，圣别是祂的性情。祂拣选我们，使我们也成为圣别。神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。对我们这些神所拣选的人，成为圣别就是有分于神的性情，（彼后一 4，）并使我们全人被神自己所充满。这与仅仅无罪的完全，或无罪的纯洁不同。这使我们全人在神的性情和特性上圣别，像神自己一样。（圣经恢复本，弗一 4 注 6。）

信息选读

圣别乃是将神的子民分别出来归给神，使神在他们身上并在他们里面作工，使他们成为神的儿子。神有一个目的，并定了一个经纶，要得着许多儿子。然后那灵就来把神所拣选的人分别出来归给神，使神能生他们。首先，他们被圣别归给神；然后…神来生他们，使他们成为祂的儿子，这乃是借着那灵的圣别。以弗所一章四节说，神拣选我们成为圣别；然后五节就说祂作这事，乃是借着预定我们得儿子的名分。因此，圣别是为着得儿子的名分。

我们要成为圣别并成为儿子，都需要神的分赐。…唯有神是圣别的。我们要成为圣别，就需要

WEEK 1 — DAY 2

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. He chose us that we should be holy. He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity. This makes our being holy in God's nature and character, just like God Himself. (Eph. 1:4, footnote 3)

Today's Reading

Sanctification is to separate God's people unto God for God to work on them and to work in them to make them His sons. God had an intention and made an economy to get many sons. Then the Spirit came to separate the chosen ones unto God so that God could beget them. First, they were sanctified unto God; then...God came to beget them, making them His sons, and this was through the sanctification of the Spirit. Verse 4 of Ephesians 1 says that God chose us to be holy. Then verse 5 says that He did this by predestinating us unto sonship. Thus, sanctification is unto sonship, for sonship.

For us to be holy and for us to be sons both require God's dispensing...God is the only One who is holy. For us to be holy we need a holy element

一种圣别的元素分赐到我们里面。当圣灵进到我们里面时，祂就将神圣别的性情带到我们里面；那个圣别的性情就成为圣灵用以圣别我们的圣别元素。诗歌三百八十一首第一节说，“你的圣别性情，使我能成圣；你的复活大能，使我能得胜。”祂的圣别性情使我们成圣，祂的复活大能使我们得胜。我们得着神圣别的性情分授到我们里面，这圣别的性情就成了用来使我们圣别的圣别元素。我们成为圣别，就是使我们成为神的儿子。神圣别的性情分授到我们里面，以及祂来生我们，这都是祂的分赐。

圣别和儿子的名分总是借着那灵而完成的。这就是为什么以弗所一章三节称之为属灵的福分，就是借着那灵而有的福分。今天我们必须学习凭灵而活，照灵而行，并完全凭着灵、同着灵且照着灵行事为人。（罗八4。）只要我们是凭着灵为人并照着灵行动，我们就预备好在神圣的生命里长大。然后我们就需要一些滋养。我们可以在三方面得着滋养：借着读圣经，借着听属灵的话，借着来到聚会中。这滋养就使我们长大。

那灵圣别我们以得儿子的名分；那灵也生了我们，使我们能从神而生。（约三6。）…成为圣别以得儿子的名分，完全是借着那灵、在那灵里并凭着那灵的事。当我看见好些亲爱的圣徒多年在主的恢复里却没有长大，我非常担心。虽然他们聚会、读经、听信息，但他们没有顾到那灵。…他们虽然说自己爱主，爱主的恢复，爱召会生活，却一点也不顾到那灵。这是错误的；我们必须顾到那灵。今天这个与圣别和神儿子名分有密切关系的灵，就在我们灵里。（罗八16，林前六17。）我们若愿意顾到那灵，就该先顾到我们的灵。（李常受文集一九九三年第二册，六三一至六三四页。）

参读：异象的高峰与基督身体的实际，第一至三篇。

dispensed into us. When the Holy Spirit comes into us, He brings God's holy nature into us, and that holy nature becomes the holy element with which the Holy Spirit sanctifies us. Stanza 1 of Hymns, #841 says, "By Thy holy nature / I am sanctified; / By Thy resurrection, / Vict'ry is supplied." His holy nature makes us holy, and His resurrection power makes us victorious. We have God's holy nature imparted into our being, and this holy nature becomes the holy element with which we are made holy. Our being made holy is for us to be sons. The imparting of God's holy nature into us and His begetting us are His dispensing.

Both sanctification and the sonship are always carried out by the Spirit. This is why Ephesians 1:3 calls this a spiritual blessing, a blessing by the Spirit. Today we must learn to live by the Spirit, to act according to the Spirit, to have our being altogether by the Spirit, with the Spirit, and according to the Spirit (Rom. 8:4). As long as we have our being by the Spirit and act according to the Spirit, we are ready to grow in the divine life. Then we need some nourishment. We can be nourished in these three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings. This nourishment causes us to grow.

It is the Spirit who sanctifies us unto sonship. It is the Spirit who begets us that we may be born of God (John 3:6)...To be sanctified unto sonship is altogether a matter by the Spirit, in the Spirit, and with the Spirit. I am concerned when I see a number of dear saints who have been in the recovery for many years with no growth. Although they may meet, read the Bible, and listen to the messages, they do not care for the Spirit...Although they say that they love the Lord, love the recovery, and love the church life, they do not care a bit for the Spirit. This is wrong. We have to take care of the Spirit. Today this Spirit, who is wrapped up with sanctification and with God's sonship, is in our spirit (Rom. 8:16; 1 Cor. 6:17). If we desire to take care of the Spirit, we should first take care of our spirit. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 479-481)

Further Reading: CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1-3

第一周■周三

晨兴喂养

来二 11 “因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻…”。

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

神圣的圣别是完成神圣经纶的主持线。…神的经纶乃是祂心头愿望的目的，神把这个目的作成一定旨。这定旨成了神的经纶，且一直是神的经纶。圣别是神经纶里的一大要点。…我们需要看见“主持线”这辞的意义。当一个人去钓鱼时，他需要一条线。…那条线把鱼拉住；换句话说，那条线主导着他的钓鱼。我们说圣别是主持线，因为神在我们身上经纶的工作，每一步都是使我们圣别。（李常受文集一九九三年第二册，二九一页。）

信息选读

神创造了宇宙。这宇宙没有任何一部分是圣别的。然后神创造人。甚至人在堕落之前，也不是圣别的。在全宇宙中，只有一位是圣别的，那就是神自己。不管一个人多完全、多良善，都不会使他成为圣别。…因此，如果你是圣别的，你就必定有圣别的素质，而在全宇宙中，圣别的素质就是神自己。

新耶路撒冷称为圣城。（启二一2。）…新耶路撒冷是建造在金子上的。…金子象征神的神圣性情。在全宇宙中，只有神在性质上是圣的。…当我们说到在新约里圣别的最高意义时，我们是说到一些不只属于神，更是神自己的东西。以弗所一章四至五

WEEK 1 — DAY 3

Morning Nourishment

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

The divine sanctification is the holding line in the carrying out of the divine economy...God's economy is the intention of His heart's desire, and God made this intention a purpose. This purpose became and still is God's economy. Sanctification is a great point in God's economy...We need to see what the term holding line means. When a person goes fishing, he needs a line...The line holds his fish. In other words, the line directs his fishing. We say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," p. 219)

Today's Reading

God created the universe. Not one part of it was holy. Then God created man. Even before man's fall, he was not holy. In the whole universe, only One is holy, that is, God Himself. Regardless of how perfect and good someone is, this does not make him holy...If you are holy, you must have the holy essence, and the holy essence in the whole universe is God Himself.

The New Jerusalem is called the holy city (Rev. 21:2)...The New Jerusalem is built on gold...Gold signifies God in His divine nature. In the whole universe, only God is holy in nature. When we are speaking of sanctification in its highest sense in the New Testament, we are speaking about something not merely belonging to God but something that is God. Ephesians 1:4 and

节说到成为圣别，好得着儿子的名分。我们蒙拣选成为圣别，使我们能够成为神的众子。我们既是神的众子，由神所生，我们就不仅是属于神的。我们是神的众子，有神的素质、神的生命和性情。

那灵圣别人的工作首先使我们悔改，一直继续直到我们得荣耀。在我们悔改和我们得荣耀之间，有重生、更新、变化、模成、以及我们的身体改变形状，就是我们的全人得荣耀。这是神圣圣别的路线，为要使我们圣别，所以这条线主持神圣经纶的完成。

今天我们都被神圣圣别的线“钩”住了。我们原在人类的“大海”中，但这条线临到我们，我们就被钩住了。我们被钩住，这要完成于我们改变形状时。…我们许多人在学校里读书时，有人来向我们说到基督的事。这个人的谈话里隐藏了一个“钩子”，钩子就把我们钩住了。我们被折服，就悔改并相信。然后我们得着重生，使我们继续在神圣圣别的主持线上。…神圣的圣别主持着我们从悔改到得荣耀一切属灵的经历；经过我们的重生、更新、变化和模成，达到我们身体的得赎。（弗一 14，四 30。）“达到”的意思就是“结果产生”。我们身体的得赎，乃是神圣圣别的完成。

这样的圣别就是神圣的子化我们，使我们成为神的众子，好叫我们在神的生命和性情上（但不是在他神格上）与他一样，以致我们能成为神的彰显。因此，圣别乃是神圣的子化。…我们借着重生就得着神圣的子化。我们没有神的神格，也不能有神的神格，但我们的确有神的生命和性情，使我们能成为神的彰显。…至终，我们…的身体，就要完全改变形状，得着荣耀。（李常受文集一九九三年第二册，二九一至二九五页。）

参读：那灵同我们的灵，第十一至十四章。

5 speak of being holy unto sonship. We were chosen to be holy so that we can become God's sons. Since we are God's sons, born of God, we do not just belong to God. We are sons of God who have God's essence, God's life and nature.

The sanctifying work of the Spirit first issues in our repentance and continues all the way to our glorification. In between our repentance and our glorification are regeneration, renewing, transformation, conformation, and the transfiguration of our body, which is the glorification of our entire being. This is the line of the divine sanctification to make us holy, so this line holds the carrying out of God's economy.

Today we all have been “hooked” by the line of the divine sanctification. We were in the “ocean” of humanity, but this line reached us, and we have been hooked. Our being hooked will be consummated when we are transfigured...A number of us were studying in school when someone came and spoke something about Christ to us. There was a “hook” hidden in this one's speaking, and a hook got into us. We were convicted, and we repented and believed. Then we were regenerated in order for us to continue on the holding line of the divine sanctification. The divine sanctification holds all our spiritual experiences from our repentance to our glorification. It goes through our regeneration, renewing, transformation, and conformation unto the redemption of our body (Eph. 1:14; 4:30). Unto means “resulting in.” The redemption of our body is the consummation of the divine sanctification.

Such a sanctification is to “sonize” us divinely, making us sons of God in order that we may become the same as God in His life and in His nature (but not in His Godhead) so that we can be God's expression. Hence, sanctification is the divine sonizing...We have been sonized by regeneration divinely. We do not have and we cannot have God's Godhead, but we do have God's life and nature so that we may be God's expression...After being regenerated we need to grow to reach maturity...when our soul is fully sonized. Eventually, our body...will be transfigured, glorified in full. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 219-222)

Further Reading: CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” chs. 11-14

第一周■周四

晨兴喂养

弗五 26 ~ 27 “好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

现在我们要来看主圣化我们的路。保罗在以弗所五章二十六节说，基督圣化召会，是借着话中之水的洗涤洁净召会。照着神圣的观念，这里的水是指神涌流的生命，由涌流的水所预表。（出十七 6，林前十四，约七 38 ~ 39，启二一 6，二二 1，17。）这水的洗涤与基督救赎之血的洗净不同。救赎的血，洗去我们的罪；（约壹一 7，启七 14；）而生命的水，乃洗去我们旧人天然生命的瑕疵，就如“斑点、皱纹、或任何这类的病”。（弗五 27。）主圣别并圣化召会，首先用祂的血洗去我们的罪，（来十三 12，）然后用祂的生命洗去我们天然的瑕疵。我们现今正在这洗涤的过程中，使召会能“成为圣别、没有瑕疵”。（弗五 27。）（以弗所书生命读经，五五一至五五二页。）

信息选读

洁净就是圣化。生命水洗涤的洁净乃是在话里。这指明话里有生命的水，这是由祭坛和帐幕之间的洗濯盆所预表的。（出三八 8，四十 7。）以弗所五章二十六节的“洗涤”，原文的意思是，洗濯盆。（七十士译本用这个希腊字，翻译希伯来文的“洗濯盆”。）…旧约那洗濯盆洗去祭司属地的污秽。（出三十 18 ~ 21。）现今这洗濯盆，就是洗涤的水，也洗去我们的污秽。因此我们乃是借着话中之水的洗濯盆而得洁净。…旧约里的祭司如何先来到祭坛，

WEEK 1 — DAY 4

Morning Nourishment

Eph. 5:26-27 That He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Now we must see the way the Lord sanctifies us. In Ephesians 5:26 Paul says that Christ sanctifies the church by cleansing her by the washing of the water in the word. According to the divine concept, water here refers to the flowing life of God, which is typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of the water here is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as “spot or wrinkle or any such things” (Eph. 5:27). In separating and sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process, that the church may be holy and without blemish. (Life-study of Ephesians, second edition, p. 445)

Today's Reading

The cleansing is the sanctifying. The cleansing by the washing of the water of life is in the word...This indicates that in the word there is the water of life, which is typified by the laver between the altar and the tabernacle (Exo. 38:8; 40:7). In Greek the word rendered “washing” in Ephesians 5:26 means “laver.” This Greek word is used in the Septuagint to translate the Hebrew word for laver. In the Old Testament, the priests washed themselves from earthly defilement in the laver (Exo. 30:18-21). Now the laver, the washing of the water, washes us from defilement. Therefore, we are cleansed by the laver of the water in the word. As the priests in the Old

然后再到洗濯盆，我们也是先来到十字架得拯救、蒙救赎、并得称义，然后来就近主的话而得洁净。一天过一天，在早晨在晚间，我们都需要来就近圣经，借着话中之水的洗濯盆而得洁净。…在你为人的生活中，每当你接触世界，你就需要来就近主的话，好得着洁净。

按照以弗所五章二十六节，基督为召会舍了自己，“好圣化召会，借着话中之水的洗涤洁净召会。”主耶稣在肉体里为我们舍了自己之后，祂复活了，并且在复活里成了赐生命的灵。（林前十五 45。）祂作为赐生命的灵，乃是说话的灵。凡祂所说的，都是洗涤我们的话。以弗所五章二十六节里的话，希腊原文不是 logos，娄格斯，常时的话，乃是 rhema，雷玛，指即时的话，就是主现在对我们所说的话。作为赐生命的灵，主不是静默的，祂不断地说话。如果你接受祂作人位，你会发现祂何等渴望在你里面说话。…没有一个接受基督作他生命和人位的人，是静默不言的。相反的，他会受基督的困迫而说话。

因为这内里的变化发生在我们里面，所以在召会生活中不需要外面的改正。神经纶的路，不是在外面改正我们。祂的路乃是叫基督来为我们舍了自己，然后作赐生命的灵进到我们里面。就实际说，主的同在与祂的说话乃是一。每当祂说话时，我们就知道祂在我们里面与我们同在。在我们里面赐生命之灵的说话，就是洁净我们内里所是的水。这洁净的水把新的元素储存到我们里面，顶替我们本性和性情里老旧的元素。这新陈代谢的洁净，使人在生命里有真正的改变。这种改变就是我们所说的变化。外面的改正没有价值。召会所需要的乃是内里新陈代谢的洁净，这种洁净出自我们让那是赐生命之灵的基督，作我们的生命和人位。（以弗所书生命读经，五五三至五五四、五六一至五六三页。）

参读：以弗所书生命读经，第五十四至五十五篇；圣洁没有瑕疵，第三章。

Testament came first to the altar and then to the laver, so we come first to the cross to be saved, redeemed, and justified, and then we come to the word to be cleansed. Day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word...Whenever you contact the world in the course of your human living, you need to come to the word to be cleansed.

Christ gave Himself up for the church so that “He might sanctify her, cleansing her by the washing of the water in the word” (Eph. 5:26). After the Lord Jesus gave Himself for us in the flesh, He was resurrected and in resurrection became the life-giving Spirit (1 Cor. 15:45). As the life-giving Spirit, He is the speaking Spirit. Whatever He speaks is the word that washes us. The Greek word rendered “word” in Ephesians 5:26 is not logos, the constant word, but rhema, which denotes the instant word, the word the Lord presently speaks to us. As the life-giving Spirit, the Lord is not silent; He is constantly speaking. If you take Him as your person, you will discover how much He desires to speak within you...No one who takes Christ as his life and his person can remain silent. On the contrary, he will be constrained by Christ to speak.

Because such an inward transformation is taking place within us, there is no need for outward correction in the church life. God’s way in His economy is not to change us outwardly. His way is for Christ to give Himself up for us and then to come into us as the life-giving Spirit. In a very practical sense, the Lord’s presence is one with His speaking. Whenever He speaks, we realize His presence within us. This speaking of the life-giving Spirit within is the water that cleanses our inner being. This cleansing water deposits a new element into us to replace the old element in our nature and disposition. This metabolic cleansing causes a genuine change in life. This change is what we mean by transformation. Outward correction has no value. What the church needs is the inward metabolic cleansing that comes from allowing Christ as the life-giving Spirit to be our life and our person. (Life-study of Ephesians, second edition, pp. 446-447, 453-455)

Further Reading: Life-study of Ephesians, msgs. 54-55; CWWN, vol. 34, “The Glorious Church,” ch. 3

第一周■周五

晨兴喂养

徒二六 16 ~ 19 “…我向你显现，正是要选定你作执事和见证人，…我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。…我故此没有违背那从天上来的异象。”

行传二十六章十八节陈明全备的福音。在此有完备、完全、完整的福音：叫人的眼睛得开，从黑暗转入光中，从撒但权下转向神，使人得蒙赦罪，因信得圣别，并享受圣徒共同的分，过召会生活。在这一节中有七个点：(一)叫人的眼睛得开，(二)使他们从黑暗转入光中，(三)使他们从撒但权下转向神，(四)帮助他们的罪得赦免，(五)帮助他们因信圣别，(六)使他们能在众圣徒中有共同的分，并且(七)活在召会生活中。…这就是青年人当向这世代传讲的福音。不要传上天堂的可怜福音—要传在行传二十六章十八节所启示拔高的福音。（李常受文集一九七五至一九七六年第三册，三六四页。）

信息选读

你需要到主面前祷告，说，“主，开我的眼睛。我不需要知识。主，我需要眼睛得开。主，使我脱离任何黑暗的事物。我不要留在黑暗中。主，使我从黑暗转入光中。”这是属灵的实际。…你也需要祷告：“主，使我从撒但的权势、管辖转向你自己。我必须是一个绝对在神里面的人。神是我的范围、我的领域、我的国度。我必须在神里面。”你若这样祷告，你会变成另一个人。我能保证你会不一样。

WEEK 1 — DAY 5

Morning Nourishment

Acts. 26:16-19 ...I have appeared to you...to appoint you as a minister and a witness...to whom I send you, to open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me. Therefore,...I was not disobedient to the heavenly vision.

The complete, perfect, whole gospel is found [in] Acts 26:18: to open people's eyes and to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins, be sanctified by faith, and enjoy the common portion of the saints to have the church life. In this one verse there are seven points: (1) to open people's eyes, (2) to turn them from darkness to light, (3) to turn them from the authority of Satan to God, (4) to help them receive forgiveness of sins, (5) to help them to be sanctified by faith, (6) that they may have a common portion among the saints, and (7) be in the church life...This is the gospel that the young people must preach to this generation. Do not preach the poor gospel about going to heaven—preach the uplifted gospel revealed in Acts 26:18. (CWWL, 1975-1976, vol. 3, "Young People's Training," p. 311)

Today's Reading

You need to go to the Lord and pray, saying, "Lord, open my eyes. I don't need knowledge, Lord. I need my eyes to be opened. Lord, turn me from anything dark. I don't want to remain in darkness. Lord, turn me from darkness to light." This is spiritual reality...You also need to pray, "Lord, turn me from the authority, the dominion, of Satan to Yourself. I must be a person who is absolutely in God. God is my sphere, my realm, my kingdom. I must be in God." If you pray like this, you will become another person. I can assure you that you will be different. If necessary, even fast and pray

如果必要，甚至要为这些事禁食祷告，说，“主，我要我的眼睛前所未有地被开启。我不要昏暗不明，我要有像启示录中四活物的眼睛。”四活物遍体内外都满了眼睛。我们也必须如此。然后当我们接触人时，他们将会领悟我们明亮如水晶。…别人也许是善良的、合乎伦理的、虔守宗教的、有道德的，甚至合乎圣经的，但是他们昏暗不明。

我们也需要祷告：“主，赐给我完全彻底的赦免，赦免我一切的罪。我要完全的清除所有的罪。我不愿保留任何未受对付的东西。主，我也要完全圣别。我不要仅仅是一个蒙赦免的人，我也要是个圣别的人。…”一天过一天，我们享受基督作我们的分，不是单独享受，而是在众圣徒中间享受。…他们就是在召会中圣别的人。众圣徒就是召会。当我们进入召会，我们就在众圣徒中间。哦，我们何等需要为这七件事祷告！要向主迫切的祷告说，“主，我要经历你向保罗所启示的福音，就是行传二十六章十八节所提到的。我要经历这完满、完整、完全、和透彻的福音。”这福音不仅论到神的国，也论到撒但的国。它包括了丰富的基督作我们的分，以及所有的圣徒作团体的身体—基督的召会。我们何等需要经历这福音！

我们若是经历这完整的福音，我们就不会仅仅是传讲的人—我们会是见证人。我能向你保证，无论何时你这样祷告，主耶稣就要向你显现，祂的显现就要给你一个异象。然后你要看见某些事情。…我们需要看见异象。…我们当说，“主，…开我的眼睛，并且使我从一切黑暗彻底转入光中。使我从撒但权下转向神，并且赐给我彻底的赦免，赦免我一切的罪。哦，主啊，圣别我，使我能在地方召会里，在众圣徒中间，享受你作我的分。”（李常受文集一九七五至一九七六年第三册，三六五至三六七页。）

参读：主恢复中应有的认识，第一篇；歌中的歌，第六段。

about these matters, saying, “Lord, I want to have my eyes opened like they have never been opened before. I don’t want to be opaque. I want to have eyes like the four living creatures in the book of Revelation.” The living creatures have eyes everywhere, without and within. We need to be like this. Then when we contact people, they will realize that we are crystal clear..Others may be good, ethical, religious, moral, and even scriptural, but they are opaque.

We also need to pray, “Lord, grant me a full and thorough forgiveness of all my sins. I want to have a clearance of sins from the top to the bottom. I would leave nothing that has not been dealt with. Lord, I also want to be fully sanctified. I don’t want to be merely a forgiven person but also a sanctified person…” Day by day we enjoy Christ as our portion, not in an individualistic way but by enjoying Him among the saints,…those who are sanctified in the church. The saints are the church. When we get into the church, we get among the saints. Oh, how we must pray over these seven matters! Pray desperately to the Lord, saying, “Lord, I want to experience the gospel that You revealed to Paul as mentioned in Acts 26:18. I want to experience this full, complete, perfect, and thorough gospel.” This gospel covers not only God’s kingdom but also Satan’s kingdom. It includes the rich Christ as our portion and all the saints as the corporate Body, the church of Christ. How we need to experience this gospel!

If we experience the whole gospel, we shall not merely be a preacher—we shall be a witness. I can guarantee you that whenever you pray this way, the Lord Jesus will appear to you, and His appearing will give you a vision. Then you will see certain things…We need to see a vision…We should say, “Lord,…open my eyes and turn me thoroughly from all darkness to light. Turn me from the authority of Satan to God, and grant me a thorough forgiveness of all my sinfulness. O Lord, sanctify me that I may enjoy You as my portion among the saints in the local churches.” (CWWL, 1975-1976, vol. 3, “Young People’s Training,” pp. 311-312)

Further Reading: CWWL, 1975-1976, vol. 3, “Young People’s Training,” ch. 1; CWWN, vol. 23, “The Song of Songs,” sec. 6

第一周■周六

晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

徒二六 18 “…叫他们…因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

行传二十六章十八节的“基业”也可译为一分，业分；原文也用于歌罗西一章十二节。…歌罗西一章十二节中众圣徒的分，就是行传二十六章十八节中那些因信入主而被圣别之人所得的分。…众圣徒就是神所圣别的人，众圣徒的分乃是基督自己。整卷歌罗西书乃是论到这个事实：神将包罗万有的基督赐给我们，作我们的分。一切智慧和知识的宝藏，都藏在这包罗万有的人位里，（二 3，）并且神格一切的丰满，都有形有体地居住在祂里面。（9。）基督已经赐给我们，作神所分给我们神圣的分。（李常受文集一九六四年第一册，二一二至二一三页。）

信息选读

保罗不能违背他所看见的，〔徒二六 19，〕他的托付乃是照着他的异象。…如果我们真看见了神的计划，并且真从基督以外的事物悔改，转向基督自己，我们所看见和经历的，就要为我们产生或造成托付。这异象要使我们按照我们从基督所看见的，为祂行事、工作，并事奉祂。如果我真看见基督是一切，祂是我的生命、我的经历、以及我生命的意义和中心，就不需要召会的负责人来告诉我，我作为召会的成员，必须为主作工。一旦你看见了神计

WEEK 1 — DAY 6

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.

Acts 26:18 ...That they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

The word inheritance in Acts 26:18 may also be translated into “lot” or “portion.” This Greek word is also used in Colossians 1:12...The portion of the saints in Colossians 1:12 is the portion of those who have been sanctified by faith in the Lord in Acts 26:18...The saints are the persons who have been sanctified by God. The portion of the saints is Christ Himself. The entire book of Colossians deals with the fact that God gave the all-inclusive Christ to us as our portion. All the treasures of wisdom and knowledge are hidden in this all-inclusive person (Col. 2:3), and all the fullness of the Godhead dwells in Him bodily (v. 9). Christ has been given to us as a divine portion allotted to us by God. (CWWL, 1964, vol. 1, “A Young Man in God’s Plan,” p. 163)

Today’s Reading

Paul could not be disobedient to what he had seen [Acts 26:19]. His commission was according to his vision...If we have really seen God’s plan and have been really converted from the things other than Christ to Christ Himself, what we have seen and experienced will produce or create a commission for us. This vision will cause us to act, to work for Christ, to serve Christ, according to what we have seen of Him. If I have really seen that Christ is everything, that He is my life, my experience, and the meaning and center of my life, there will be no need for the responsible ones of the church to come to tell me that I have to do something for the Lord as a member of the church. Once you have seen a

划的异象，并从一切事物悔改转向基督自己，你里面就有东西加力给你，以完成神的计划。

当我们接触其他的信徒时，我们会与他们交通到我们所认识的基督。我们的托付和职事来自从天上来的异象。你越在祷告中接触主，你就越对许多不信的人有负担。你为那些不认识基督、还没有基督的人有内里的负担，结果你就很容易传福音。传福音对你将不仅仅是外面的工作，乃是从你里面作出来的事。然后你接触人的时候，不是把道理、形式、规条、或信条带给他们；你不是把宗教带给他们，乃是把基督这活的人位带给他们。

也许你与另一位基督徒弟兄交通到关于基督在信徒里面，（西一 27，林后十三 5，）他也许说他知道这事。然后你可以问他说，“你对基督作生命的经历是什么？”你若在灵里非常的活，你对他所说的话就会分赐基督，并且有冲击力。圣灵会尊重你所说的。…他接触你之后，也许多日在思想，基督在他里面是什么意思。他会渴望回头接触你，要找出基督在他里面是什么意思。…你要将基督带给人，而这托付在于你的看见。因着你经历了主，并看见了祂，你里面就有个东西加你力量，并且运行、驱使你事奉主，将祂供应给别人。

主要恢复这一件事：基督自己被我们领略，作我们的一切。基督自己乃是我们的知识、教训、规条、形式、恩赐、能力、分量和丰富。如果我们得着基督，我们就得着一切。基督徒的生活不是宗教、教训、形式、规条或恩赐，基督徒的生活乃是基督自己。（李常受文集一九六四年第一册，二一三至二一四、二一六页。）

参读：一个在神计划中的青年人，第四章。

vision of God's plan and have been converted from everything to Christ Himself, there will be something within you energizing you to carry out God's plan.

When we contact other believers, we will fellowship with them about the Christ whom we know. Our commission and ministry come out of the heavenly vision. The more that you contact the Lord in prayer, the more you will be burdened for so many unbelievers. As a result of your inward burden for those who do not know Christ, who do not have Christ, it will be easy for you to preach the gospel. Preaching the gospel will not merely be an outward work for you but something being worked out from within you. Then when you contact people, you are not going to bring them some doctrines, forms, regulations, or creeds. You are not bringing a religion to them, but you are bringing the living person of Christ to them.

It may be that you would fellowship with another Christian brother about Christ being in the believers (Col. 1:27; 2 Cor. 13:5). He may say that he knows this. Then you can ask him, "What is your experience of Christ as life?" If you are so living in the spirit, what you say to him will impart Christ and will have an impact. The Holy Spirit will honor what you say...After his contact with you, he may wonder for days what it means to have Christ within him. He will desire to get back in touch with you to find out what it means to have Christ within him...You are going to bring Christ to people, and this commission depends on your seeing. Because you have experienced the Lord and seen Him, you have something within you energizing and operating to impel you to serve the Lord in ministering Him to others.

The Lord wants to recover Christ Himself to be realized by us as everything. Christ Himself is our knowledge, our teaching, our regulation, our form, our gifts, our power, our weight, and our riches. If you have Christ, you have everything. The Christian life is not a matter of religion, of teachings, of forms, of regulations, or of gifts, but a matter of Christ Himself. (CWWL, 1964, vol. 1, "A Young Man in God's Plan," pp. 163-166)

Further Reading: CWWL, 1964, vol. 1, "A Young Man in God's Plan," chs. 1,3-4

第一周诗歌

WEEK 1 — HYMN

附 5

经历神—神人联调

A 大调 8 8 8 8 8 8 重 4/4

A 1 - 1 . 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |

一 何 大 神 迹! 何 深 奥 秘! 神 竟 与

A B7 E A E A D E

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

人 联 调 为 - ! 神 成 为 人, 人 成

E D A E7 A

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

为 神, 天 使、世 人 莫 测 经 纶;

E7 A D B7 A

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

出 自 神 的 心 爱 美 意, 达 到 神

D E A E7

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

的 最 高 目 的。出 自 神 的 心 爱

A D A Bm E7 A

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

美 意, 达 到 神 的 最 高 目 的。

- | | |
|--|---|
| 二 神成肉身,来作神人,
生命、性情与祂同类,
祂的属性变我美德,
祂的属性变我美德, | 为要使我能成为神,
惟我无分祂的神位;
祂的荣形在我显活。
祂的荣形在我显活。 |
| 三 不再是我单独活着,
并与众圣神里配搭,
且成基督生机身体,
且成基督生机身体, | 乃是神我共同生活;
建成三一宇宙之家,
作祂显身团体大器。
作祂显身团体大器。 |
| 四 最终圣城耶路撒冷,
三一之神,三部分人,
神性人性互为居所,
神性人性互为居所, | 异象、启示集其大成。
永世对偶是人又神;
神的荣耀在人显赫。
神的荣耀在人显赫。 |

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!

God be - came man to make man God, Un - trace - a - ble e - con - o - my!

From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From His good plea - sure, heart's de - sire, His high - est goal at - tained will be.

2. Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.
His attributes my virtues are;
His glorious image shines through me.
3. No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.
And His organic Body we
For His expression corp'rately.
4. Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!

第二周

可称颂之神荣耀的福音

诗歌：764

读经：提前一 11，徒七 2、55，林后四 3～4、6，约十二 31

【周一】

壹 荣耀是神的一个属性；荣耀是神的彰显，就是辉煌地彰显出来的神—出四十 34，徒七 55，彼后一 3，启二一 11。

贰 神的荣耀与神的经纶有内在的关系—弗一 6、10、12、14，三 21，五 27：

一 三一神乃是荣耀的神—徒七 2，弗一 17，三 14、16，林前二 8，林后四 6，彼前四 14。

二 人是神按着祂的形像造的，为要使人在祂的荣耀里彰显祂—创一 26，西一 15，林后四 4、6。

三 神造我们作为贵重、预备得荣耀的器皿；我们蒙祂主宰的预定，作祂的器皿以彰显祂在荣耀里的所—罗九 21、23。

四 神借着基督荣耀的福音，已经用祂永远的荣耀，呼召我们进入祂永远的荣耀里—林后四 4，提前一 11，帖前二 12，彼前五 10，彼后一 3。

Week Two

The Gospel of the Glory of the Blessed God

Hymns: 948

Scripture Reading: 1 Tim. 1:11; Acts 7:2, 55; 2 Cor. 4:3-4, 6; John 12:31

§ Day 1

I. Glory is an attribute of God; glory is the expression of God, God expressed in splendor—Exo. 40:34; Acts 7:55; 2 Pet. 1:3; Rev. 21:11.

II. The glory of God is intrinsically related to the economy of God—Eph. 1:6, 10, 12, 14; 3:21; 5:27:

A. The Triune God is a God of glory—Acts 7:2; Eph. 1:17; 3:14, 16; 1 Cor. 2:8; 2 Cor. 4:6; 1 Pet. 4:14.

B. Man was created by God in His image in order that man would express Him in glory—Gen. 1:26; Col. 1:15; 2 Cor. 4:4, 6.

C. God created us as vessels unto honor, prepared unto glory; we were predestinated in His sovereignty to be His vessels to express what He is in glory—Rom. 9:21, 23.

D. Through the gospel of the glory of Christ, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10; 2 Pet. 1:3.

【周二】

叁 “这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像”——林后四 4:

一 这世代的神指那迷惑者撒但，现今世代的管辖者——约十二 31，十四 30，十六 11，弗二 2:

1 魔鬼撒但不仅有他的国，也有他的宗教；他不仅是这世界的王，也是这世代的神——太十二 26，约十二 31，林后四 4。

2 “这世界的王”，是说撒但是管治世人的；“这世代的神”，是说撒但今天是受世人敬拜的——约十二 31，林后四 4。

3 今天几乎所有的人，不论是原始的或是有高尚文化的，都被这世代的神弄瞎了心思——4 节。

二 如果我们放下自己的观念，将我们的心转向主，帕子就除去了，这世代的神在我们里面就没有任何地位，神荣耀的福音就要照在我们心里——4、6 节。

【周三】

肆 神的荣耀与基督的成肉体、经人生、钉死、复活、升天、再来有关:

一 话成了肉体，祂神性的荣耀隐藏在祂人性的体壳里，门徒们却见过祂的荣耀——约一 14，太十七 2。

二 主耶稣在祂的生活和工作上，不寻求自己的荣耀，乃寻求差祂来者的荣耀——约七 18，八 50、54。

§ Day 2

III. "The god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them"—2 Cor. 4:4:

A. The god of this age is Satan, the deceiver, the ruler of the present age—John 12:31; 14:30; 16:11; Eph. 2:2:

1. In addition to his kingdom, Satan, the devil, has his own religion; he is not merely the ruler of this world but also the god of this age—Matt. 12:26; John 12:31; 2 Cor. 4:4.

2. The ruler of this world refers to Satan's rule over people; the god of this age refers to the worship that he receives from people today—John 12:31; 2 Cor. 4:4.

3. Nearly all people today, whether primitive or highly cultured, have been blinded by the god of this age—v. 4.

B. If we drop our concepts and turn our heart to the Lord, the veils will be taken away, the god of this age will have no ground in our being, and the gospel of the glory of God will shine in our hearts—vv. 4, 6.

§ Day 3

IV. The glory of God is involved with Christ's incarnation, human living, crucifixion, resurrection, ascension, and coming again:

A. The Word became flesh, and the glory of His divinity was concealed within the shell of His humanity, yet the disciples beheld His glory—John 1:14; Matt. 17:2.

B. In His life and work the Lord Jesus did not seek His own glory but the glory of the One who sent Him—John 7:18; 8:50, 54.

- 三 基督神性的荣耀，乃是借着祂的死，使祂人性的外壳得以破裂，而释放出来—十二 23 ~ 24。
- 四 基督借着祂的复活而得荣耀—路二四 26，约七 39，十七 5，徒三 13，彼前一 21。
- 五 基督在祂的升天里得着荣耀；主耶稣是“过河”进入神荣耀之人的模型，祂在神的荣耀里得了荣耀尊贵为冠冕—来二 9 ~ 10，六 19 ~ 20，九 24。
- 六 主作为人子要在父的荣耀里来临—太十六 27，路二一 27。
- 七 在永世的新耶路撒冷里，基督，就是那灯的羔羊，凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮新耶路撒冷—启二一 11、23，二二 5。

【周四】

伍 基督是神的像，是神荣耀的光辉；因此，基督的福音，就是祂的荣耀照明并照耀的福音—西一 15，来一 3，林后四 3 ~ 4，启六 2：

- 一 基督荣耀的福音，就是可称颂之神荣耀的福音—提前一 11：
- 1 “可称颂之神荣耀的福音”这个发表，是指提前一章四节所说神的经纶。
 - 2 那托付与使徒保罗的福音，乃是可称颂之神荣耀的光辉—来一 3，罗一 25，九 5。
 - 3 这福音在基督里，将神的生命和性情分赐到神所拣选的人里面，借此照出神的荣耀，使神在这荣耀里，在

- C. The glory of Christ's divinity was released through the breaking of the shell of His humanity by His death—12:23-24.
- D. Christ was glorified by His resurrection—Luke 24:26; John 7:39; 17:5; Acts 3:13; 1 Pet. 1:21.
- E. Christ was glorified in His ascension; the Lord Jesus is a model of a person who has "crossed the river" and entered into God's glory, where He is crowned with glory and honor—Heb. 2:9-10; 6:19-20; 9:24.
- F. The Lord as the Son of Man will come in the glory of the Father—Matt. 16:27; Luke 21:27.
- G. In the New Jerusalem for eternity, Christ, the Lamb as the lamp, will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light—Rev. 21:11, 23; 22:5.

§ Day 4

V. Christ is the image of God and the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth—Col. 1:15; Heb. 1:3; 2 Cor. 4:3-4; Rev. 6:2:

- A. The gospel of the glory of Christ is the gospel of the glory of the blessed God—1 Tim. 1:11:
1. The expression the gospel of the glory of the blessed God refers to God's economy in 1 Timothy 1:4.
 2. The gospel with which the apostle Paul was entrusted is the effulgence of the glory of the blessed God—Heb. 1:3; Rom. 1:25; 9:5.
 3. By dispensing God's life and nature in Christ into God's chosen people, this gospel shines forth God's glory, in which God is blessed among His people—2

祂子民当中得着称颂—林后—3，弗—3、6、12、14。

二 福音乃是基督荣耀的福音，照明、照射并照耀在我们心里—林后四、6：

1 神照在我们心里，结果光照人，使人认识那显在耶稣基督面上之神的荣耀，也就是照亮我们，使我们在基督的福音里认识神的荣耀—4、6节。

【周五】

2 在林后四章四节里，神、像、基督、荣耀、福音和光照都是同位语，指同一位美妙的人位；神是像，像是基督，基督是荣耀，荣耀是福音，福音是光照。

3 光照人，乃是使人认识那显在耶稣基督面上之神的荣耀；这指明基督荣耀的福音乃是一个可爱的人位，在祂的面上我们能看见神的荣耀—4、6节，太十七2。

4 显在耶稣基督面上之神的荣耀，就是耶稣基督（祂是神荣耀的光辉）所彰显那荣耀的神；认识祂，也就是认识那荣耀的神—徒七2，来—3。

【周六】

陆 神照在我们心里，为叫我们光照别人，使他们认识那显在耶稣基督面上之神的荣耀，也就是认识那彰显神并表明神的基督—腓二15，约一18：

一 基督荣耀的福音首先照在我们里面，然后从我们里面照耀出去—太五16。

二 在我们传福音时，该有一种光照；我们需要从我们里面照耀基督荣耀的福音—腓二15。

Cor. 1:3; Eph. 1:3, 6, 12, 14.

B. The gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in our hearts—2 Cor. 4:4, 6:

1. God's shining in our hearts results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of God in the gospel of Christ—vv. 4, 6.

§ Day 5

2. In 2 Corinthians 4:4 God, image, Christ, glory, gospel, and illumination are all in apposition, referring to the same wonderful person; God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination.

3. The illumination of the knowledge of the glory of God is in the face of Jesus Christ; this means that the gospel of the glory of Christ is a lovely person in whose face we can see the glory of God—vv. 4, 6; Matt. 17:2.

4. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God; to know Him is to know the God of glory—Acts 7:2; Heb. 1:3.

§ Day 6

VI. God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ—the knowledge of Christ, who expresses and declares God—Phil. 2:15; John 1:18:

A. The gospel of the glory of Christ shines into us, and then it shines out from within us—Matt. 5:16.

B. In our preaching of the gospel, there should be an illumination; we need to shine forth the gospel of the glory of Christ from within us—Phil. 2:15.

- 三 我们传扬基督荣耀的福音时，不该传自己，乃该传基督耶稣为主，祂是福音的内容—林后四5。
- 四 那些借着我们的光照而接受基督荣耀之福音的人，要得着基督作为分赐到他们里面的珍宝；这样，他们就会和我们一样，成为盛装这无价宝贝的瓦器—4、6～7节。

- C. In proclaiming the gospel of the glory of Christ, we should not preach ourselves but Christ Jesus as Lord, who is the content of the gospel—2 Cor. 4:5.
- D. Those who receive the gospel of the glory of Christ through our shining will have Christ as the precious treasure dispensed into them; then, like us, they will be earthen vessels containing this priceless treasure—vv. 4, 6-7.

第二周■周一

晨兴喂养

徒七 2 “…当日我们的祖宗亚伯拉罕在米所波大米…，荣耀的神向他显现。”

罗九 23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

提前一 11 “这是照着那托付与我，可称颂之神荣耀的福音说的。”

（在行传七章二节）司提反所说荣耀的神，符合神新约的经纶。彼得在他第二封书信里告诉我们，神用祂的荣耀呼召我们，把我们召到祂的荣耀里。（彼后一 3。）因为我们由神我们救主的荣耀所呼召，（1，）使我们至终接受了主耶稣，领略到祂比别的人事物都好。

荣耀的神呼召亚伯拉罕，亚伯拉罕就被那荣耀吸引并抓住。今天对我们原则也是一样。…我们已被祂的荣耀掳去。有一天，神的荣耀借着福音的传扬临到我们，我们被吸引并折服，就开始珍赏祂。那段期间，荣耀的神将祂所是的某种元素灌输到我们里面，我们就自然而然地相信祂。被荣耀的神吸引，意思就是神将自己灌输到祂所呼召的人里面，而他们并不领悟或感觉这事。…我们若与祂同在一段时间，祂就要将自己灌输到我们里面。这种灌输产生注入、浸透并充满。一旦神将自己灌输到我们里面，我们就无法逃跑；我们必须相信祂。（新约总论第一册，四三至四四页。）

信息选读

神创造人作器皿以备装祂；从这些器皿中祂拣选我们，盛装祂这尊贵的神，而成为祂贵重的器皿。

WEEK 2 — DAY 1

Morning Nourishment

Acts 7:2 ...The God of glory appeared to our father Abraham while he was in Mesopotamia...

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

1 Tim. 1:11 According to the gospel of the glory of the blessed God, with which I was entrusted.

Stephen's word about the God of glory fits in with God's New Testament economy. In his second Epistle Peter tells us that God has called us by His glory and to His glory (2 Pet. 1:3). Because we were called by the glory of God our Savior (v. 1), we eventually received the Lord Jesus, realizing that He is better than anything and anyone else.

The God of glory called Abraham, and Abraham was attracted and caught by that glory. The principle is the same with us today...We have been captured by His glory. One day the God of glory came to us through the preaching of the gospel, and we were attracted and convinced and began to appreciate Him. During that time, the God of glory transfused some element of His being into us, and we believed in Him spontaneously. To be attracted by the God of glory means that God transfused Himself into His called ones without their realizing it or being conscious of it...If we stay with Him for a period of time, He will transfuse Himself into us. This transfusion will cause infusion, saturation, and permeation. Once God has transfused Himself into us, we cannot escape; we must believe in Him. (The Conclusion of the New Testament, pp. 36-37)

Today's Reading

God created man as a vessel to contain Him, and out of the many vessels He chose us to contain Him, the God of honor, that we might be vessels of

至终祂将祂的荣耀彰显在我们这器皿上，使我们成为祂荣耀的器皿。（罗九 23。）这些都是出于祂的怜悯，也都是在于祂的怜悯，是我们的努力所望尘莫及的！为此我们当敬拜祂！和祂的怜悯！（圣经恢复本，罗九 21 注 1。）

神的经纶是“照着…可称颂之神荣耀的福音”。（提前一 11。）你以前听过这话么？许多人听过恩典的福音、赦罪的福音、称义的福音、和重生的福音，却没有听过荣耀的福音。这福音不仅带来关于罪得赦免和因信称义的福音；荣耀的福音乃是神经纶的福音。荣耀是彰显出来的神。因此，荣耀的福音就是彰显出来之神的福音；即彰显神的荣耀的福音。

“可称颂之神荣耀的福音”是个绝佳的发表，这是指提前一章四节所说神的经纶。那托付与使徒保罗的福音，乃是可称颂之神荣耀的光辉。这福音在基督里，将神的生命和性情分赐到神所拣选的人里面，借此照出神的荣耀，使神在这荣耀里，在祂子民当中得着称颂。这就是使徒从主所领受的托付和职事。（12。）这福音在地方召会中该普遍的教导并传讲。

在十七节保罗说，“但愿尊贵荣耀归与那永世的君王，就是那不能朽坏、不能看见、独一的神，直到永永远远。阿们。”这话需要在与召会败落的关系上来领会。保罗在狱中时，众召会开始败落，情况非常令人失望。许多人很灰心。甚至有些保罗的同工也离开他。但他有坚强的信心和绝对的把握：他所相信、那将福音托付给他的神，乃是永世的君王。祂永不改变。没有一个地上的君王能称为永世的君王。该撒是暂时的统治者，但我们的神何等不同！保罗所事奉的神实在是永世的君王。这就是说，祂是永远的王。祂永不改变；祂始终如一。（提摩太前书生命读经，一六至一七、二〇页。）

参读：提摩太前书生命读经，第一篇。

honor. Finally, He makes known His glory upon us, the vessels, that we might become vessels of His glory (Rom. 9:23). All this is out of His mercy and according to His mercy; it cannot be obtained by our efforts. For this reason we must worship Him, and we must worship Him for His mercy! (Rom. 9:21, footnote 1)

God's economy is "according to the gospel of the glory of the blessed God" (1 Tim. 1:11). Have you heard this expression before? Many have heard of the gospel of grace, the gospel of forgiveness, the gospel of justification, and the gospel of regeneration but not the gospel of glory. This gospel not only brings good news concerning forgiveness of sins and justification by faith; the gospel of glory is the gospel of God's economy. Glory is God expressed. Thus, the gospel of glory is the gospel of the expressed God; it is a gospel that expresses God's glory.

The gospel of the glory of the blessed God is an excellent expression. It refers to God's economy mentioned in verse 4. The gospel with which the apostle Paul was entrusted is the effulgence of the glory of the blessed God. By dispensing God's life and nature in Christ into His chosen people, this gospel shines forth God's glory, in which God is blessed among His people. This is the commission and ministry the apostle received of the Lord (v. 12). This should be commonly taught and preached in a local church.

In verse 17 Paul says, "Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen." This word needs to be understood in relation to the decline of the church. When Paul was in prison, the churches began to decline, and the situation was very disappointing. Many were discouraged. Even some of Paul's coworkers left him. But he had a strong faith with an absolute assurance that the very God in whom he believed, the One who had entrusted him with the gospel of glory, is the King of the ages. He never changes. No earthly king can be called the King of the ages. Caesar was a temporary ruler, but how different is our God! The God whom Paul served truly is the King of the ages. This means that He is King of eternity. He never changes; He always remains the same. (Life-study of 1 Timothy, second edition, pp. 12-13, 15)

Further Reading: Life-study of 1 Timothy, msg. 1

第二周■周二

晨兴喂养

林后四4“在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。”

6“因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的光荣。”

保罗在林后四章三节…说，“如果我们的福音真的受蒙蔽，也是蒙蔽在灭亡的人身上。”在有些人身上，福音为老旧观念，特别为律法观念所蒙蔽。（三14～15。）原则上，凡拦阻人领略基督福音的，如哲学、宗教、文化传统等，都是帕子。因此，传扬基督必须揭开这些帕子，正如我们摄影时，要从镜头拿开镜盖，才能拍摄景物。…（在四章四节，）这世代的神就是那迷惑者撒但，现今世代的管辖者；他统治着今天的世界，弄瞎人的思想和心思，猎取人的敬拜。在这一节，弄瞎的意思就是蒙蔽人的悟性。此外，这一节的心思是指悟性或思想。（哥林多后书生命读经，八八至八九页。）

信息选读

那些被弄瞎、被遮蔽的人以为他们没有敬拜什么。事实上，他们的神就是撒但。无神论者敬拜撒但，而不知道自己正在作什么。今天世上的人，不论是原始的或是有高尚文化的，都被这世代的神弄瞎了心思。

我们若要接受神儿子的启示，就必须放下我们的观念。每一个观念，不论是属灵的或属世的，都是帕子。我追求了许多年，一直摸索要学习如何能得

WEEK 2 — DAY 2

Morning Nourishment

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

In 2 Corinthians 4:3 Paul [says], “And even if our gospel is veiled, it is veiled in those who are perishing.” In some the gospel is veiled by old concepts, especially the concept concerning the law (3:14-15). In principle, anything such as philosophy, religion, or cultural traditions that hinders people from apprehending the gospel of Christ is a veil. Hence, the preaching of Christ must unveil them, just as in photography the cover is removed from the lens in order to take a picture. The god of this age in [4:4] is Satan, the deceiver, the ruler of this present age. He dominates today’s world and hunts for man’s worship by blinding his mind and his thoughts. In this verse blinded means to veil a person’s understanding. Furthermore, the thoughts here denote “the understanding” or “the mind.” (Life-study of 2 Corinthians, second edition, pp. 77-78)

Today’s Reading

Those who are blinded or veiled think that they do not worship anything. Actually, their god is Satan. Atheists worship Satan without knowing what they are doing. All people today, whether primitive or highly cultured, have been blinded by the god of this age.

If we would receive the revelation of the Son of God, we need to drop our concepts. Every concept, whether spiritual or carnal, is a veil. I have spent many years groping in my search to learn how to have revelation. Eventually

着启示；最终我发现，要有启示就必须放下我们的观念。…今天神照耀在各处。这个恩典的时代乃是亮光的时代。神照耀，圣经也照耀。圣经满了光，它已经翻译成数百种语文发行。不仅如此，包罗万有的灵运行在地上，是满了恩典的。但尽管圣经在照耀，那灵在运行，许多人仍旧没有得着启示。原因就是他们持守一些观念，并且被这些观念蒙蔽。…我们要接受启示，在神那边没有问题，…问题全在我们这边。我们需要除去帕子，那就是放下我们的观念。我们的祷告是很重要的：“主，帮助我除去任何是帕子的东西。”…如果你读主的话时放下自己的观念，你就是以没有帕子遮蔽的脸来读主的话。然后光就会主观地照耀在你里面。

今天我们很多人热切巴望活基督。但我们要活基督，就需要启示。我们一再地指出，启示能够临到我们，唯一的路就是我们放下自己的观念。我们也需要祷告：“主，我信靠你击败这世代的神。除你之外，我不敬拜什么。主，我将我的心转向你，我放下自己所有的观念。在你之外，我不要敬拜任何人。”如果你这样祷告，光就会照耀，你就会得着启示。如果你放下自己的观念，并将你的心转向主，帕子就除去了，这世代的神在你里面将没有地位。

我们若要看见这活人位的启示，首先必须放下我们的帕子、我们的观念；其次，我们需要将心转向主。按照林后三章十六节，我们的心几时转向主，帕子就几时除去了。你越将心转向主，这世代的神在你的生命和你全人里就越没有地位。然后你将在属天之光的照耀下，得着这活人位的启示。…愿我们都放下帕子，靠着祂的怜悯和恩典，将我们的心转向祂。（加拉太书生命读经，四〇至四三页。）

参读：加拉太书生命读经，第四篇；新约总论，第三百二十四篇；约翰福音生命读经，第三十六篇。

I discovered that to have revelation we need to drop our concepts. God today is shining everywhere. This age of grace is an age of light. God is shining, and the Bible is shining also. The Bible is full of light, and it has been printed in hundreds of languages. Moreover, the all-inclusive Spirit moving on earth is full of grace. But although the Bible is shining and the Spirit is moving, many still do not receive revelation. The reason is that they hold to certain concepts and are veiled by these concepts. With respect to receiving revelation, there is no problem on God's side...The problem is altogether on our side. We need to drop the veils, that is, to drop our concepts. It is important for us to pray, "Lord, help me to drop everything that is a veil."...If you drop your concepts as you read the Word, you will read it with an unveiled face. Then the light will shine into you subjectively.

Today many of us earnestly desire to live Christ. But to live Christ we need revelation. As we have pointed out again and again, the only way revelation can come to us is if we drop our concepts. We also need to pray, "Lord, I trust in You to defeat the god of this age. Apart from You, I do not worship anything. Lord, I turn my heart to You, and I drop all my concepts. I don't want to worship anyone other than You." If you pray in this way, the light will shine, and you will receive revelation. If you drop your concepts and turn your heart to the Lord, the veils will be taken away, and the god of this age will have no ground in your being.

If we would see such a revelation of the living person, we must begin by dropping our veils, our concepts. Second, we need to turn our hearts to the Lord. According to 2 Corinthians 3:16, when the heart turns to the Lord, the veil will be taken away. The more you turn your heart to the Lord, the less ground the god of this age will have in your life and in your being. Then you will be under the shining of the heavenly light, and you will receive the revelation of the living person...Let us all drop the veils and, by His mercy and grace, turn our hearts to Him. (Life-study of Galatians, second edition, pp. 31-34)

Further Reading: Life-study of Galatians, msg. 4; The Conclusion of the New Testament, msg. 324; Life-study of John, msg. 36

第二周■周三

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

十二 23 ~ 24 “…人子得荣耀的时候到了。我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

基督是三一神的第二者，从已过的永远就有神圣的荣耀。约翰一章一节启示基督（话）就是神：“太初有话，话与神同在，话就是神。”基督是神，就有神圣的荣耀。基督既然从已过的永远就是神，祂也就从已过的永远就有神圣的荣耀。神圣的荣耀是什么？神圣的荣耀就是神自己。神自己就是荣耀。

基督借着成为肉体所穿上的人性，成了遮藏祂神性之荣耀的外壳。我们在这里说“祂的肉体”，也许比说“祂的人性”更好，因为十四节告诉我们，这位神成了肉体。这肉体，这人性，成了遮藏基督神性之荣耀的外壳。基督的神性本身就是神圣的荣耀。就如神是光，照样，神性就是荣耀。当基督在肉体里，在祂的人性里，祂的肉体就是遮藏祂神性的外壳，因而遮藏了祂的荣耀。（李常受文集一九九四至一九九七年第五册，四〇〇至四〇一页。）

信息选读

因着神圣的荣耀遮藏在〔基督〕肉体的外壳里，所以祂必须得荣耀。在约翰十二章二十三节祂说，“人子得荣耀的时候到了。”在十七章一节祂祷告说，“父啊，时候到了，愿你荣耀你的儿子，使儿子也荣耀

WEEK 2 — DAY 3

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

12:23-24...The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Christ as the second of the Triune God possessed the divine glory from eternity past. John 1:1 reveals that Christ, the Word, is God: “In the beginning was the Word, and the Word was with God, and the Word was God.” As God, Christ has the divine glory. Since Christ was God from eternity past, He possessed the divine glory also from eternity past. What is the divine glory? The divine glory is God Himself. God Himself is glory.

Christ’s humanity through His incarnation became a shell to conceal the glory of His divinity. Instead of the words His humanity, it is perhaps better to use the expression His flesh, for John 1:14 tells us that the very God became flesh. This flesh, this humanity, became a shell to conceal the glory of Christ’s divinity. Christ’s divinity is itself the divine glory. Just as God is light, divinity is glory. When Christ was in the flesh, in His humanity, His flesh was a shell that concealed His divinity and thereby concealed His glory. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 318-319)

Today’s Reading

Because the divine glory was concealed within the shell of His flesh, it was necessary for [Christ] to be glorified. In John 12:23 He said, “The hour has come for the Son of Man to be glorified.” In 17:1 He prayed, “Father, the hour has come; glorify Your Son that the Son may glorify You.” In verse 5 He went on

你。”在五节祂继续说，“父啊，现在求你使我与你有同得荣耀，就是未有世界以先，我与你同有的荣耀。”

基督就是神，祂自己就是荣耀，但这荣耀被遮藏在祂人性的外壳里，因此人无法得见祂神圣的荣耀。人能看见祂的外壳，却看不见祂外壳所遮藏的荣耀。然而，使徒约翰在他的福音书里说，“我们也见过祂的荣耀，正是从父而来独生子的荣耀。”（一14下。）祂与彼得和雅各，乃是在山上主变化形像时，见过主的荣耀。（参太十七2。）祂的变化形像乃是祂的得荣耀。当祂活在祂肉体的外壳里时，祂暂时从祂的肉体里出来而得着荣耀。…在主复活以前，只有三个人在山上看见得荣耀的耶稣，但在主复活以后，千百万的人都能看见祂。今天我们所看见的基督，不是仍在体壳里，乃是已经从体壳里出来并得着荣耀的基督。

主耶稣渴望从祂肉体外壳的拘禁里释放出来。祂在约翰十二章二十四节说到这个释放。…主耶稣作为一粒麦子若没有死，就仍是一样；但祂落在地里死了，那死就将祂从祂人性的体壳里释放出来。祂的成为肉体，使祂神圣的荣耀遮藏在祂的肉体里，但借着祂的死，祂的荣耀就释放出来，好在复活里产生许多子粒，成为祂的扩增，彰显祂的荣耀。（李常受文集一九九四至一九九七年第五册，四〇二至四〇四页。）

在永世里，那是灯的羔羊凭着是光的神照耀，用神的荣耀，就是神圣之光的彰显，照亮新耶路撒冷。神是光，基督是灯，是带光体，这指明神与基督无法分开。事实上，祂们是一个光。神是内容，基督是带光体，作神的彰显。…父神在子里，借着子得彰显。（新约总论第二册，一六〇页。）

参读：神生命的救恩，第四篇。

to say, “Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.”

As God, Christ Himself was glory, but this glory was concealed in the shell of His humanity, and thus His divine glory could not be seen. Others could see His shell, but they could not see His glory concealed within the shell. However, in his Gospel the apostle John says, “We beheld His glory, glory as of the only Begotten from the Father” (1:14). He, along with Peter and James, beheld the Lord’s glory when He was transfigured on the mountain [cf. Matt. 17:2]. His transfiguration was a glorification. While He was living in the shell of His flesh, He temporarily came out of His flesh and was glorified. Whereas only three beheld the glorified Jesus on the mountain before His resurrection, after His resurrection millions can see Him. Today we see not a Christ who is still in the shell but a Christ who has come out of the shell and has been glorified.

The Lord Jesus...desired to be released from the constraint of the shell of His flesh. He referred to this release in John 12:24...If the Lord Jesus as a grain of wheat had not died, He would have remained the same. But He fell into the ground and died, and that death released Him from His human shell. His incarnation caused His divine glory to be concealed in His flesh, but through His death His glory was released for the producing in His resurrection of the many grains, which become His increase as the expression of His glory. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 319-321)

In eternity the Lamb as the lamp will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light. God as the light, and Christ as the lamp, the light-bearer, indicate that God and Christ cannot be separated. Actually they are one light. God is the content, and Christ is the light-bearer for the expression of God...God the Father is in the Son to be expressed through the Son. (The Conclusion of the New Testament, p. 360)

Further Reading: CWWL, 1993, vol. 1, “God’s Salvation in Life,” ch. 4

第二周■周四

晨兴喂养

来一 3 “祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

基督是神的像，是神荣耀的光辉。（来一 3。）因此，基督的福音，就是神的荣耀照明并照耀的福音。撒但，这世代的神，弄瞎了不信之人的思想和心思，使基督荣耀之福音的光照，不照进他们心里。这就像照相机的镜头被遮住，光就无法将对象照进相机里。…我们一按快门，就有办法把光连同物体影像和形像照进相机里面，而印在底片上。…但相机的镜头若盖住了，光就无法照进相机里面。有时候我们向人传福音时，他们好像是镜头盖住的照相机，光照不进去。…因着祂的怜悯和恩典，撒但的遮盖已经从我们的心思挪开。

林后三章十八节没有帕子遮蔽的脸，就是四章没有遮蔽的心思。照保罗的观念，这二者乃是一。因此，有了没有帕子遮蔽的脸，就是有了没有遮蔽的心思。（哥林多后书生命读经，八九页。）

信息选读

光照进我们里面，就把基督的形像照进来。这光透过我们的心思，照进我们的灵里。我们的灵可以比作底

WEEK 2 — DAY 4

Morning Nourishment

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Christ as the image of God is the effulgence of His glory (Heb. 1:3). Hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth. Satan, the god of this age, has blinded the thoughts and the minds of the unbelievers so that the illumination of the gospel of Christ's glory might not shine into their hearts. This is similar to covering the lens of a camera so that the light cannot shine into the camera...When the shutter is pressed, there is a way for the light with the object, the figure, the image, to shine into the camera and be impressed on the film...However, if the lens of the camera is covered, there is no way for the light to shine into the camera. Sometimes when we preach the gospel to others, they are like a camera with the lens covered. The light cannot shine into them...By His mercy and grace, the satanic cover has been removed from our minds!

The unveiled face in 2 Corinthians 3:18 is the uncovered mind in chapter 4. According to Paul's concept, these two things are one. To have an unveiled face, therefore, is to have an uncovered mind. (Life-study of 2 Corinthians, second edition, p. 78)

Today's Reading

As light shines into us, it brings in the image of Christ. This illumination shines into our spirit through our mind. Our spirit can be compared to the film.

片。光透过我们敞开的心思，进到我们里面时，就碰着我们的灵，而将基督的影像，就是神的形像，照进我们里面。在召会中，我们正在实行这种属灵、属天的摄影。

林后四章五节说，“因为我们不是传自己，乃是传基督耶稣为主…”。“因为”说明使徒的福音，就是他们所传基督之荣耀的福音，为何不该受蒙蔽，因为他们不是传自己，高举自己，乃是传基督耶稣为万有的主，也传他们为耶稣的缘故，作信徒的奴仆。

基督耶稣为主，包含：基督是在万有之上，永远受颂赞的神；（罗九5；）永远的话成了肉体，成了人；（约一14；）耶稣是人钉十字架，成了我们的救主，（徒四10～12，）并且复活，成了神的儿子；（十三33；）基督被高举为主，（二36，）就是万人的主；（十36，罗十12，约二十28，林前十二3；）祂是神的像，是神荣耀的光辉。（来一3。）这就是福音的内容。因此，福音乃是基督荣耀的福音，照明、照射、照耀在人心里。（林后四6。）人的心若不受任何事物遮蔽，也不被撒但这世代的神弄瞎，他就能看见福音的光照。（4。）

林后四章六节说，“因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”…使徒传基督为主，也传他们作信徒的奴仆，因为那说光要从黑暗里照出来的神，已经照在他们心里。神照在宇宙中，产生了旧造；现今神照在他们心里，使他们成为新造。

神照在我们心里，结果带来一种光照，使我们认识那显在基督面上之神的荣耀，也就是一种照明，使我们认识基督福音的荣耀。那使我们得知基督福音之荣耀的照明、光照，乃是出于神在我们心里的照耀。（哥林多后书生命读经，九〇至九二页。）

参读：哥林多后书生命读经，第九篇。

When the shining comes into us through our open mind, it reaches our spirit and brings the figure of Christ, the image of God, into us. In the church we are practicing such a spiritual and heavenly photography.

Second Corinthians 4:5 says, “For we do not preach ourselves but Christ Jesus as Lord…” For explains why the apostles’ gospel, which is the gospel of the glory of Christ, should not have been veiled, for they did not preach, exalt, themselves but Christ Jesus as Lord of all, and they conducted themselves as the believers’ slaves for Jesus’ sake.

Christ Jesus as Lord comprises Christ, who is God over all, blessed forever (Rom. 9:5), the eternal Word incarnated to be a man (John 1:14), Jesus crucified as a man to be our Savior (Acts 4:10-12) and resurrected to be the Son of God (13:33), and Christ exalted to be the Lord (2:36), even the Lord of all men (10:36; Rom. 10:12; John 20:28; 1 Cor. 12:3), who is the image of God, the effulgence of God’s glory (Heb. 1:3). This is the very content of the gospel. Hence, the gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. If man’s heart is not veiled with anything or blinded by Satan, the god of this age, man can see the illumination of the gospel.

Second Corinthians 4:6 says, “The God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.”…The apostles preached Christ as Lord and themselves as the believers’ slaves, because the very God who commanded light to shine out of darkness had shined in their hearts. His shining in the universe produced the old creation. Now His shining in their hearts made them a new creation. (Life-study of 2 Corinthians, second edition, pp. 78-80)

God’s shining in our hearts results in the illumination of knowing the glory of God in the face of Christ, that is, in the enlightenment that causes us to know the glory of the gospel of Christ. This illumination, this enlightenment, that makes the glory of Christ’s gospel known to us issues from the shining of God in our hearts. (The Conclusion of the New Testament, p. 1213)

Further Reading: Life-study of 2 Corinthians, msg. 9

第二周■周五

晨兴喂养

林后四 4 “…基督荣耀之福音的光照，…基督本是神的像。”

6 “因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”

林后四章四节指明，“神”、“像”、“基督”、“荣耀”、“福音”和“光照”都与彼此同义；因此，这些辞都是指同一个美妙的人位。神是像，像是基督，基督是荣耀，荣耀是福音，而福音就是光照。首先，“神的像”这辞表明像与神同义。作源头的神有一个像，这像就是神自己。我们若看见神的像，就是看见神；倘若神消失了，祂的像也就消失了。…因此，神的像一点不差就是神自己。

第二，…神的像是基督。基督作为神的像，乃是那不能看见之神的彰显。第三，基督是荣耀。这在希伯来一章三节得着证实，那里说，基督是神荣耀的光辉。第四，基督这荣耀乃是福音。使徒行传告诉我们，信徒传基督耶稣为福音。（五 42，八 35，十一 20，十七 18。）这表明福音并非与基督分开的东西；反之，基督就是福音。今天有些基督徒在传福音时，将福音与基督分开。但按着圣经中神圣的启示，福音乃是一个活的人位—基督。基督这福音是神的像，神的像就是神。因此，福音乃是神自己具体化并彰显于基督。（新约总论第十册，二三一至二三二页。）

信息选读

WEEK 2 — DAY 5

Morning Nourishment

2 Cor. 4:4 ...The illumination of the gospel of the glory of Christ, who is the image of God...

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

Second Corinthians 4:4 indicates that the terms God, image, Christ, glory, gospel, and illumination are all in apposition to one another; thus, they all refer to the same wonderful person. God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination. First, the expression the image of God shows that the image is in apposition to God. God, who is the source, has an image, and this image is simply God Himself. If we see the image of God, we see God; if God disappears, His image disappears as well...Therefore, the image of God is nothing less than God Himself.

Second...the image of God is Christ. As the image of God, Christ is the expression of the invisible God. Third, Christ is the glory. This is confirmed by Hebrews 1:3, which says that Christ is the effulgence of God's glory. Fourth, Christ, the glory, is the gospel. Acts tells us that the believers preached Christ Jesus as the gospel (5:42; 8:35; 11:20; 17:18). This shows that the gospel is not something separate from Christ; rather, Christ is the gospel. Today some Christians in their preaching separate the gospel from Christ. But according to the divine revelation in the Bible, the gospel is a living person, Christ. Christ who is the gospel is the image of God, and the image of God is God. Therefore, the gospel is God Himself embodied and expressed in Christ. (The Conclusion of the New Testament, p. 3206)

Today's Reading

第五，福音是照明，光照。福音乃是基督荣耀的福音，照明、照射、照耀在人心里。当这福音临及我们时，它乃是借着光照耀我们，这照耀将基督带到我们里面；基督本是经过过程之三一神的像。结果，基督这活的人位就照进我们里面。许多信徒能见证，当他们听见基督这福音时，一种基督的印象就进入他们里面。尽管他们试图拒绝这种基督的印象，或试图将这印象从他们里面涂抹掉，但他们无法作到。基督的印象一旦照到我们里面，就永远留在我们里面。这照明是福音，这福音是荣耀，这荣耀是基督，基督是神的像，而基督本是神。因此，所照进我们里面的，乃是活的人位，就是具体化在基督里的三一神；基督是神的像，神的彰显。

荣耀的基督这超越的宝贝，是信徒借着基督荣耀之福音的光照所接受的。我们需要记住，我们里面有宝贝，就是一位活的、超越世界的人位。基督是全宇宙中最超越的一位；没有什么比祂更超越。我们既有基督这宝贝一最超越、最可爱的一位，我们就不爱世界。并非我们不该爱世界，乃是因为世界远逊于这宝贝，就是超越又可爱的基督。我们宝贝主远过于世界。

基督荣耀之福音的光照已经照亮我们；基督本是神的像。林后四章四节中基督荣耀的福音，与六节中认识神的荣耀相合。…那使人认识神荣耀的光照，是显在耶稣基督的面上。这指明使徒所传的福音不是道理、神学或教训，乃是一位可爱的人位；我们可以从祂的面上看见神的荣耀，神的像。我们经历那照在耶稣基督面上之神的荣耀时，这照耀就将基督这神的像带到我们里面。我们乃是受这样一位基督所吸引。（新约总论第十册，二三二、二三六至二三七页。）

参读：新约总论，第三百一十七篇。

Fifth, the gospel is the illumination, the enlightenment. The gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. When the gospel came to us, it came to us by shining, and this shining brought into us Christ, who is the image of the processed Triune God. As a result, Christ, the living person, was illuminated into our being. Many believers can testify that when they heard Christ as the gospel, a certain impression of Christ entered into them. Although they may try to reject this impression of Christ or erase it from their being, they cannot do it. Once the impression of Christ is illuminated into us, it remains within us forever. This illumination is the gospel, this gospel is the glory, this glory is Christ, Christ is the image of God, and as such, Christ is God. Therefore, what has been illuminated into our being is a living person, the Triune God embodied in Christ, who is the image, the expression, of God.

The Christ of glory as the excellent treasure is received by the believers through the illumination of the gospel of the glory of Christ. We need to remember that we have within us the treasure, a living person who is more excellent than the world. Christ is the most excellent One in the whole universe; there is nothing that is more excellent than He. Since we have Christ as the treasure, the most excellent One and the most lovely One, we do not love the world. It is not that we should not love the world but that the world is inferior to the treasure, the excellent and lovely Christ. We treasure the Lord more than the world.

The illumination of the gospel of the glory of Christ, who is the image of God, has shined on us. The gospel of the glory of Christ in 2 Corinthians 4:4 corresponds with the knowledge of the glory of God in verse 6...The illumination of the knowledge of the glory of God is in the face of Jesus Christ. This indicates that the gospel preached by the apostle was not a doctrine, theology, or teaching; rather, it was a lovely person on whose face we can see the glory of God, the image of God. When we experience the glory of God shining in the face of Jesus Christ, this shining brings into us Christ as the image of God. We are attracted to such a Christ. (The Conclusion of the New Testament, pp. 3206-3207, 3210)

Further Reading: The Conclusion of the New Testament, msg. 317

第二周■周六

晨兴喂养

腓二 15 ~ 16 “使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好像发光之体显在世界上，将生命的话表明出来…”

林后四 7 “但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”

基督荣耀的福音首先照进我们里面，然后要从我们里面照出来。荣耀越在我们里面照耀，就越穿透我们并浸透我们。至终，这里面的荣耀要销毁、吞没我们整个里面的人。然后基督荣耀之福音的光要借着我们照耀出去。这样的照耀无法借着教训而来，唯有借着经历基督才能临到；基督自己就是神的荣耀，也是神的显现。我们赞美主，基督已经照进我们全人的深处，现今祂正在我们里面照耀，并且要照透我们里面的人。因此，我们需要注意基督这荣耀在里面之内里的照耀。神经纶的目标，乃是要我们都照耀出祂的荣耀。当我们在这样的光照之下，基督就要以祂自己浸透我们，我们就享受基督活在我们里面作我们生命和人位的甜美。（新约总论第十册，二三二至二三三页。）

信息选读

（林后四章六节说到，）神照在我们心里，结果使我们认识那显在耶稣基督面上之神的荣耀，也就是光照我们，使我们认识基督荣耀的福音。…神照在宇宙中，产生了旧造。但祂照在我们心里，使我

WEEK 2 — DAY 6

Morning Nourishment

Phil. 2:15-16 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, holding forth the word of life...

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

The gospel of the glory of Christ first shines into us, and then it shines out from within us. The more the glory shines within us, the more it penetrates into our being and saturates it. Eventually, the inner glory will consume, swallow up, our entire inward being. Then the light of the gospel of the glory of Christ will shine out through us. Such a shining cannot come by way of teaching; it can come only through the experience of Christ who is Himself the glory of God and the manifestation of God. We praise the Lord that Christ has shone into the depths of our being, that now He is shining within us, and that He will shine throughout our inward being. Therefore, we need to pay attention to the inner shining of Christ as the glory within. The goal of God's economy is that we all shine forth His glory. As we are under such a shining, Christ saturates us with Himself, and we enjoy the sweetness of Christ living in us to be our life and our person. (The Conclusion of the New Testament, p. 3207)

Today's Reading

God's shining in our hearts [in 2 Corinthians 4:6] results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of the gospel of Christ...God's shining in the universe produced the old creation. His shining in our hearts has

们成为新造，因这照耀将荣耀基督这奇妙的宝贝，带到我们这瓦器里面。

神照在我们心里，是为着光照我们，使我们能认识那显在基督面上的荣耀。那显在耶稣基督面上之神的荣耀，乃是荣耀的神借耶稣基督得着彰显；祂是神荣耀的光辉；（来一3；）认识祂就是认识荣耀的神。林后四章六节的光照，指神的光从那些心里蒙神光照的人，发光照耀别人，与二节的“将真理显扬出来”相合，也与马太五章十六节的“照”，并腓立比二章十五节的“显”相同。神照在我们心里，为叫我们光照别人，使他们认识神显在耶稣基督面上的荣耀，也就是认识那彰显神，表明神的基督。（约一18。）

我们要经历神的照耀，就需要与基督有直接、个人、亲密的接触。这接触使神照耀在我们心里。神或许会照耀在我们身上，但我们若要祂照在我们里面，我们就必须与祂有直接且亲密的接触。…我们借着呼求主，就被带进与祂面对面的接触里，经历神照在我们心里。唯独我们与主有这样直接、切身、并亲密的接触时，我们才有内里的照耀。每当我们亲切、亲密地呼求主，我们就在祂的面前，而神也照耀在我们的心里。这样，我们就把所接受的再照耀出来，使基督福音的荣耀得以照耀。

我们的传福音该非常光照人。这就是说，在我们传讲时，神就照在那些和我们说话的人心里。我们也要帮助他们呼求主耶稣的名，使他们被带到基督面前，与祂有切身的接触，并经历神照耀在他们的心里。这样的传讲不仅仅是陈明某些事实，乃是陈明一种荣耀。那些接受荣耀福音的人，要得着基督作为分赐到他们里面的珍宝。这样，他们就会和我们一样，成为盛装这宝贝的瓦器。（新约总论第十册，二三三至二三四页。）

参读：新约总论，第三百一十七篇。

made us a new creation, because this shining brings into us, earthen vessels, the marvelous treasure of the Christ of glory.

The shining of God in our hearts is to illumine us that we may know the glory in Christ's face. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God (Heb. 1:3); to know Him is to know the God of glory. In particular, the illumination in 2 Corinthians 4:6, which refers to the shining of God's light on others out from those whose hearts have been enlightened by God, corresponds with the manifestation of the truth in verse 2 and is the same as the shining in Matthew 5:16 and Philippians 2:15. God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God (John 1:18).

In order to experience God's shining, we need to have direct, personal, and intimate contact with Christ. This contact will cause God to shine in our hearts. God may shine upon us, but if we want Him to shine in us, we need to have direct, intimate contact with Him...By calling on the Lord we are brought into face-to-face contact with Him and experience God's shining in our heart. Only when we have such direct, personal, and intimate contact with the Lord do we have the inner shining. Whenever we call on the Lord in a dear, intimate way, we are before His face, and the shining of God is in our heart. Then we may shine out what we have received for the shining of the glory of the gospel of Christ.

We need to preach the gospel in a very illuminating way. This means that while we are preaching, God shines into the hearts of those to whom we are speaking. We also need to help them to call on the name of the Lord Jesus in order that they would be brought to the face of Christ, have personal contact with Him, and experience God's shining in their hearts. To preach in this way is to present not merely a gospel of certain facts but a gospel of glory. Those who receive the gospel of glory will have Christ as the precious treasure dispensed into them. Then, like us, they will be earthen vessels containing this treasure. (The Conclusion of the New Testament, pp. 3207-3209)

Further Reading: The Conclusion of the New Testament, msg. 317

第二周诗歌

WEEK 2 — HYMN

764

荣耀的盼望 — 基督在我里面

11 9 11 9 副 (英 948)

降 B 大调

4/4

$\overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1} \quad \overset{E^b}{6} \cdot \overset{E^b}{7} \quad 1 - \mid \overset{F}{7} \cdot \overset{F}{1} \quad \overset{F}{2} \cdot \overset{F}{1}$
 一 历 代 隐 藏 奥 秘, 向 我 已 显 明, 就 是 荣 耀
 $\overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \mid \overset{E^b}{5} \cdot \overset{E^b}{5} \quad \overset{E^b}{6} \cdot \overset{E^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1}$
 基 督 - 神 实 际。 祂 是 神 的 化 身, 也 是
 $\overset{F7}{6} \cdot \overset{F7}{7} \quad 1 - \mid \overset{F7}{7} \cdot \overset{F7}{1} \quad \overset{F7}{2} \cdot \overset{F7}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \mid$
 我 生 命, 更 是 我 的 荣 耀, 我 所 期。
 $3 \quad 3 \quad \overset{F7}{5} \cdot \overset{F7}{4} \quad \overset{B^b}{2} \cdot \overset{B^b}{7} \mid 1 \quad 1 \quad 3 - \mid \overset{E^b}{6} \quad \overset{E^b}{6} \quad \overset{E^b}{2} \cdot \overset{E^b}{3}$
 (副) 荣 耀! 荣 耀! 基 督 在 心 房! 荣 耀! 荣 耀!
 $\overset{F}{2} \cdot \overset{F}{1} \mid \overset{F}{7} \quad \overset{C7}{6} \quad \overset{F}{5} \quad 0 \mid \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1}$
 祂 是 我 盼 望! 现 今 在 我 里 面, 乃 是
 $\overset{F7}{6} \cdot \overset{F7}{7} \quad 1 - \mid \overset{F7}{7} \cdot \overset{F7}{1} \quad \overset{F7}{2} \cdot \overset{F7}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \parallel$
 一 奥 秘! 将 来 是 我 荣 耀, 我 所 期。

- 二 祂已将我重生, 在我的灵中; 现今在我魂里变化我;
 还要改变我体, 和祂体相同, 使我完全与祂像符合。
- 三 今在生命、性情, 祂与我合一; 将来我要在祂荣耀里;
 与祂完全合一, 享受祂自己, 和祂全然相象, 毫无异!

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

$\overset{A^b}{5} \quad \overset{A^b/C}{6} \quad \overset{D^b}{7} \quad \overset{B^b m}{8} \quad \overset{E^b}{9} \quad \overset{E^b/G}{10} \quad \overset{A^b}{11} \quad \overset{D^b/A^b}{12}$
 1. Mys-t'ry hid from ag - es now revealed to me, 'Tis the Christ of God's re - a - li - ty.
 $\overset{A^b}{5} \quad \overset{A^b/C}{6} \quad \overset{D^b}{7} \quad \overset{B^b m}{8} \quad \overset{E^b}{9} \quad \overset{E^b/G}{10} \quad \overset{A^b}{11} \quad \overset{D^b/A^b}{12} \quad \overset{A^b}{13}$
 He embod - ies God, and He is life to me, And the glo - ry of my hope He'll be.
 $\overset{A^b}{9} \quad \overset{E^b7}{10} \quad \overset{Fm}{11} \quad \overset{C7}{12} \quad \overset{D^b}{13} \quad \overset{B^b7/D}{14} \quad \overset{E^b}{15} \quad \overset{B^b7}{16} \quad \overset{E^b}{17} \quad \overset{E^b7/G}{18}$
 (C) Glo - ry, glo - ry, Christ is life in me! Glo - ry, glo - ry, what a hope is He!
 $\overset{A^b}{13} \quad \overset{A^b7/G^b}{14} \quad \overset{D^b/F}{15} \quad \overset{D^b}{16} \quad \overset{E^b}{17} \quad \overset{E^b7/G}{18} \quad \overset{A^b}{19} \quad \overset{D^b/A^b}{20} \quad \overset{A^b}{21}$
 Now within my spir - it He's the mys - tery! Then the glo - ry He will be to me.

2. In my spirit He regenerated me,
 In my soul He's now transforming me.
 He will change my body like unto His own,
 Wholly making me the same as He.
3. Now in life and nature He is one with me
 Then in Him, the glory, I will be;
 I'll enjoy His presence for eternity
 With Him in complete conformity.

第三周

完全认识真理

诗歌：579

读经：提前二 4、7，三 15，四 3，提后二 15、25，三 7，多一 1

【周一】

壹 主的恢复乃是恢复真理的亮光—约壹一 5～6：

一 真理就是光的照耀，是神圣之光的彰显—约八 12、32，约壹一 5～6：

- 1 真理是光的流出一约一 4、7、9，三 21，八 32。
- 2 没有光的知识就是道理，但满了光的知识乃是真理—约壹一 5～6，四 6。

二 圣经所启示的真理，历经各世代，已经被遗失、忽略、误会、误解并错误应用—约十七 17：

- 1 主恢复的目标是要恢复圣经里所启示之事物的实际、生命、活力、力量、能力和冲击力。
- 2 主恢复里的真理乃是已过十九世纪以来所有真理的终极完成—提后二 2。

【周二】

Week Three

The Full Knowledge of the Truth

Hymns: 799

Scripture Reading: 1 Tim. 2:4, 7; 3:15; 4:3; 2 Tim. 2:15, 25; 3:7; Titus 1:1

§ Day 1

I. **The Lord's recovery is the recovery of the light of the truth—1 John 1:5-6:**

A. Truth is the shining of light, the expression of the divine light—John 8:12, 32; 1 John 1:5-6:

1. Truth is the issue of light—John 1:4, 7, 9; 3:21; 8:32.
2. Knowledge without light is doctrine, but knowledge full of light is truth—1 John 1:5-6; 4:6.

B. The truths as revealed in the Scriptures have been lost, missed, misunderstood, misinterpreted, and wrongly applied throughout the ages—John 17:17:

1. The goal of the Lord's recovery is to recover the reality, life, livingness, strength, power, and impact of the matters revealed in the Bible.
2. The truth in the Lord's recovery is the consummation of the truth of the past nineteen centuries—2 Tim. 2:2.

§ Day 2

三 我们需要得着真理作到我们里面，并构成到我们全人里面—约壹一8，二4，约贰1~2，约叁3~4:

- 1 由真理构成，就是得着神圣启示内在的元素作到我们里面，成为我们的构成成分，我们内在的所是，我们生机的构成。
- 2 我们迫切需要活的真理，以产生召会，帮助召会存在，并建造召会—提前三15。
- 3 构成到我们里面扎实的真理，在我们里面成为一种常时并长期的滋养—四6。
- 4 如果真理作到我们里面并构成到我们里面，我们就能保护神神性丰富的权益，以及祂终极的成就—后二一12上、17。
- 5 主的话就是真理，乃是在圣经里，但圣经需要正确的解释—提后二15。
- 6 我们需要付代价学习真理—箴二三23。
- 7 真理本身是绝对的，我们必须对真理绝对—约贰1~2、4，约叁3~4、7~8。

【周三】

贰 神愿意我们“万人…完全认识真理”—提前二4:

- 一 主的恢复乃是要恢复对真理完全的认识—7节，四3:
 - 1 召会的败落源于对真理的忽略。
 - 2 今天，主的恢复乃是完全恢复圣言中的神圣真理—约一14、17，八32。
- 二 保罗作使徒不仅是照着信仰，更是照着对真理的完全认识—提前二4，多一1:

C. We need to have the truth wrought into us and constituted into our being—1 John 1:8; 2:4; 2 John 1-2; 3 John 3-4:

1. To be constituted with the truth is to have the intrinsic element of the divine revelation wrought into us to become our constituent, our intrinsic being, our organic constitution.
2. There is the desperate need of the living truth to produce the church, to help the church to exist, and to build up the church—1 Tim. 3:15.
3. The solid truth that is constituted into us becomes in us a constant and long-term nourishment—4:6.
4. If the truth is wrought into us and constituted into our being, we will be able to protect the interests of the riches of God's divinity and the attainments of His consummation—Rev. 21:12a, 17.
5. The Lord's word, the truth, is in the Bible, but the Bible needs the proper interpretation—2 Tim. 2:15.
6. We need to pay the price to learn the truth—Prov. 23:23.
7. The truth is absolute in itself, and we must be absolute for the truth—2 John 1-2, 4; 3 John 3-4, 7-8.

§ Day 3

II. God desires that we "all...come to the full knowledge of the truth"—1 Tim. 2:4:

- A. The Lord's recovery is to recover the full knowledge of the truth—v. 7; 4:3:
 1. The degradation of the church issued from the neglect of the truth.
 2. The Lord's recovery today is the full recovery of the divine truths in the holy Word—John 1:14, 17; 8:32.
- B. Paul was an apostle not only according to the faith but also according to the full knowledge of the truth—1 Tim. 2:4; Titus 1:1:

- 1 信乃是接受神为我们所计划的一切、神为我们所作成的一切以及神所赐给我们的一切—提前一4，二7。
- 2 在提摩太前、后书中，保罗强调信徒需要完全认识真理—提前二4，四3，提后二25，三7。
- 3 对真理完全的认识就是对真理的透彻领略，是对我们借信所领受一切属灵、神圣事物之实际的完全承认—提前四3。

三 所有的信徒都需要对真理有完全的认识并留于其中—3节：

- 1 每位信徒都有性能可以完全认识真理—二4。
- 2 对真理有完全的认识，就是充分的明了真理；这样认识真理乃是保障。

【周四、周五】

四 所有的信徒都需要对主观的真理有认识、有经历并且绝对—约八32，十四6：

- 1 圣经中的真理有客观的一面和主观的一面—罗八34、10，西三1，一27。
- 2 客观的真理是为着主观的真理，主观的真理是为着产生召会—约贰1~2、4，约叁3~4、7~9上。
- 3 主渴望恢复圣经中的主观真理，就是关于三一神和召会之真理的主观一面—约一14，十四16~20，提前六15~16，提后四22，三15~16。
- 4 约翰福音是一卷说到主观真理的书，为着产生召会—四14，六57，十四16~17、20，三15~16。
- 5 主观的真理是联于那灵和生命，并且是用那灵和生

1. Faith is to receive all God has planned for us, all God has done for us, and all God has given to us—1 Tim. 1:4; 2:7.
2. In the books of 1 and 2 Timothy, Paul emphasizes the need of the believers to come to the full knowledge of the truth—1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7.
3. The full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgement of the reality of all the spiritual and divine things that we have received through faith—1 Tim. 4:3.

C. All the believers need to come to and be in the full knowledge of the truth—v. 3:

1. Every believer has the capacity to come to the full knowledge of the truth—2:4.
2. To have the full knowledge of the truth is to fully know the truth; knowing the truth in this way is a safeguard.

§ Day 4 & Day 5

D. All the believers need to know, experience, and be absolute for the subjective truths—John 8:32; 14:6:

1. The truths in the Bible have both an objective aspect and a subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27.
2. The objective truths are for the subjective truths, and the subjective truths are for the producing of the church—2 John 1, 4; 3 John 3-4, 7-9a.
3. The Lord desires to recover the subjective truths in the Holy Scriptures—the subjective aspect of the truth concerning the Triune God and the church—John 1:14; 14:16-20; 1 Tim. 6:15-16; 2 Tim. 4:22; 3:15-16.
4. The Gospel of John is a book on the subjective truths for the producing of the church—4:14; 6:57; 14:16-17, 20; 3:15-16.
5. The subjective truths are linked to the Spirit and life and are constituted with

命构成的一罗八 2，林后三 6：

- a 那灵和生命就是主观真理的本质；若没有那灵和生命，就没有主观的真理。
- b 当我们凭那灵和生命活着，我们就有主观真理的经历—罗八 2、4、14。
- c 召会生活是我们经历主观真理的结果；当我们经历主观的真理，召会自然就产生了一 10 ~ 11 节，十二 4 ~ 5，十六 1、4 ~ 5，林前一 9、30，十五 45 下，六 17，一 2，十二 27。

【周六】

五 我们应当完全认识最高的真理，并对此绝对—罗八 3，一 3 ~ 4，十二 4 ~ 5：

- 1 最高的真理就是神在基督里成为人，为要使人生命、性情、构成和彰显上成为神，只是无分于神格，好使救赎的神与蒙救赎的人联结、调和、合并在一起，成为一个实体—约一 12 ~ 14，十四 20，后二 1、10 ~ 11。
- 2 神圣启示的高峰—圣经这“盒子”里的“钻石”—乃是一个启示，就是神在基督里成为人，为要使人生命和性情上（但不在神格上）成为神—撒下七 12 ~ 14 上，罗八 3，一 3 ~ 4，弗三 17 上。
- 3 神成为人，是借着成为肉体；人成为神，是借着重生、圣别、更新、变化、模成和得荣—约三 5 ~ 6，一 12 ~ 13，罗六 19、22，十二 2，八 29 ~ 30。
- 4 唯有借着神成为人，使人成为神，才能产生并建造基督的身体；这就是神所给我们神圣启示的高峰—3 节，一 3 ~ 4，八 14 ~ 16，十二 4 ~ 5。

Spirit and life—Rom. 8:2; 2 Cor. 3:6:

- a. The Spirit and life are the substance of the subjective truths; without the Spirit and life we do not have the subjective truths.
- b. When we live by the Spirit and life, we have the experience of the subjective truths—Rom. 8:2, 4, 14.
- c. The church life is an issue of our experience of the subjective truths; when we experience the subjective truths, the church is spontaneously produced—vv. 10-11; 12:4-5; 16:1, 4-5; 1 Cor. 1:9, 30; 15:45b; 6:17; 1:2; 12:27.

§ Day 6

E. We need to fully know and be absolute for the highest truth—Rom. 8:3; 1:3-4; 12:4-5:

1. The highest truth is that in Christ God became man to make man God in life, nature, constitution, and expression but not in the Godhead so that the redeeming God and the redeemed man can be united, mingled, and incorporated together to become one entity—John 1:12-14; 14:20; Rev. 21:2, 10-11.
2. The high peak of the divine revelation—the "diamond" in the "box" of the Bible—is the revelation that in Christ God has become man in order that man might become God in life and nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 8:3; 1:3-4; Eph. 3:17a.
3. God became man through incarnation, man becomes God through regeneration, sanctification, renewing, transformation, conformation, and glorification—John 3:5-6; 1:12-13; Rom. 6:19,22; 12:2; 8:29-30.
4. It is only by God's becoming man to make man God that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—v. 3; 1:3-4; 8:14-16; 12:4-5.

六 主恢复的标准在于我们所陈明之真理的标准；
真理乃是衡量和标准—约十八 37。

F. The standard of the Lord's recovery depends upon the standard of the truth
we put out; the truths will be the measure and the standard—John 18:37.

第三周■周一

晨兴喂养

约八 12 “…我是世界的光，跟从我的，…必要得着生命的光。”

32 “你们必认识真理，真理必叫你们得以自由。”

约壹一5~6 “神就是光，在祂里面毫无黑暗；…我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了。”

凭着天然的生命努力效法基督是错误的。…当我们相信主耶稣而得救时，神就把我们放在作为模子的基督里。这模子就是记载在四福音书里耶稣的生活，这是完全照着实际而有的生活。实际（真理）是光的照耀，光的彰显。因为神就是光，（约壹一5，）所以实际（真理）就是神的彰显。福音书里所记载耶稣的生活，每一面都是神的彰显。祂所说所行的，都彰显神。…耶稣这照着实际而有的生活乃是模型，神已经把我们放在其中。在这模型里，我们照着那在耶稣身上是实际者，学了基督。这意思是，我们照着福音书所给我们看见的实际，亦即照着主耶稣那完全照着神实际的生活，学了基督。这生活是光的照耀。光的照耀是实际（真理），而实际（真理）是神的彰显。所以，在耶稣的生活里有实际。主耶稣所设立的模型，其素质乃是实际。这意思是，耶稣之生活的素质乃是实际。（以弗所书生命读经，四七七页。）

信息选读

我们也许有了更多的知识，但这不是说，我们就有更多的真理。照新约的启示来看，真理乃是光的结果。道理是什么？真理是什么？没有光的知识就

WEEK 3 — DAY 1

Morning Nourishment

John 8:12 ...I am the light of the world; he who follows Me...shall have the light of life.

32 And you shall know the truth, and the truth shall set you free.

1 John 1:5-6 ...God is light and in Him is no darkness at all. If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.

It is a mistake to endeavor to imitate Christ by the efforts of our natural life...When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to reality, truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God...This life of Jesus according to [truth], reality, is the pattern in which God has placed us. In this pattern we have learned Christ as the reality is in Jesus. This means that we have learned Christ according to the reality shown in the Gospels, that is, according to the life of the Lord Jesus, which was wholly according to God's reality, God's truth. This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth, reality. The essence of the pattern set up by the Lord Jesus is reality. This means that the essence of the life of Jesus is reality. (Life-study of Ephesians, second edition, p. 383)

Today's Reading

We may have more knowledge, but this does not mean that we have more truth. According to the New Testament revelation, truth is the issue of light. What is doctrine? What is truth? Knowledge without light is doctrine.

是道理，满了光的知识就是真理。神学博士也许有许多圣经的知识，却没有多少光。生命读经对你可能仅仅是道理，也可能是真理。分别乃在于你有带着光的知识，那就是真理；没有光，那不过是道理。你无须爱主就能得着道理；你可以进神学院或圣经学院，得着许多知识，但你可能并没有接受光，因为光乃是主自己。祂从来没有告诉我们祂是知识；祂说，祂就是光，（约八12，）就是真理（实际）。（十四6。）如果我们不爱主，我们可以读圣经，可以守晨更，但我们所读的不过是没有光的知识。如果我们有的同在调和在我们的知识里，这种知识就是真理，因为主的同在就是光。

我们必须火热寻求主，然后圣经和生命读经对我们才有帮助；不是帮助我们得着道理，乃是得着真理，得着带着光的真知识。这样，我们就有真理，有实际。我们领头的人不该过于要求圣徒，我们自己必须带头。倘若我们不带头火热寻求主，而盼望别人火热，我们所说的就成了道理或教训，全无冲击力。（李常受文集一九八三年第一册，八三至八四页。）

今天在基督徒中间普遍有许多东西，却没有赐生命的灵。天主教里有故事，也有某些迷信；但这一切都没有赐生命的灵。在更正教里，有许多合乎圣经并基要的东西，但也许欠缺赐生命的灵。因这缘故，更正教也缺少实际。在这事上，主恢复的目标是什么？主恢复的目标乃是要恢复圣经里所启示之事物的实际、生命、活力、力量、能力和冲击力。…赐生命的灵乃是圣经里一切道理和故事的命脉、实际、能力和冲击力。（出埃及记生命读经，一四四〇页。）

参读：提摩太前书生命读经，第一篇；路加福音生命读经，第七十四篇；彼得后书生命读经，第十篇。

Knowledge full of light is truth. Doctors of theology may have much knowledge of the Bible, but they may not have much light. The Life-studies may be just doctrine to you, or they may be truth. The difference is that when you have the knowledge with light, it is truth. Without the light it is only doctrine. You can get doctrines without loving the Lord. You may go to a seminary or to a Bible college and gain a lot of knowledge, but you may not receive light, because light is the Lord Himself. He never tells us that He is knowledge; He says that He is the light (John 8:12) and the truth (14:6). If we do not love the Lord, we may come to the Bible, we may have morning watch, but what we read may be just knowledge without light. If we have the Lord's presence mingled in our knowledge, then that knowledge is the truth because the Lord's presence is the light.

We must have a zeal to seek after the Lord. Then the Bible helps, the Life-studies help—help to get not doctrines but the truth, the real knowledge with light. Then we have the truth, the reality. We, the leading ones, should not put too many requirements on the saints. We ourselves have to take the lead. If we do not take the lead to be zealous after the Lord but expect others to be zealous, whatever we say becomes a doctrine, or a teaching, all with no impact. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 59-60)

It is common among Christians today to have many things without the life-giving Spirit. In Catholicism there are stories and also certain superstitions, but all of this is without the life-giving Spirit. In Protestantism there are many scriptural and fundamental things, but the life-giving Spirit may be lacking. For this reason, in Protestantism there is also the shortage of reality. Regarding this matter, what is the goal of the Lord's recovery? The goal of the Lord's recovery is to recover the reality, life, livingness, strength, power, and impact of the matters revealed in the Scriptures...The life-giving Spirit is the life pulse, the reality, the power, and the impact of all the doctrines and stories in the Bible. (Life-study of Exodus, p. 1259)

Further Reading: Life-study of 1 Timothy, msg. 1; Life-study of Luke, msg. 74; Life-study of 2 Peter, msg. 10

第三周■周二

晨兴喂养

提前三 15 “…活神的召会，真理的柱石和根基。”

四 6 “你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”

提后二 15 “你当…将自己呈献神前，…作无愧的工人，正直地分解真理的话。”

倘若你仅仅读生命读经〔而不加以研读〕，你只会得着暂时的滋养。那对你只会成为一种灵感，…好像空中的蒸气。但是当我们所读的在我们里面成为真理，这种滋养便永远存留。…你必须要有真理。要真理进入你里面，唯一的路是经过你的思考。那样它就留在你的记忆里。如果你不明白，真理就无法进入你里面。真理是借着你的思考、你的悟性而进入你里面的。如果真理进入你的记忆里，它就成了常时、长期的滋养。这样，你就有真理的储存，你就是个常时在滋养之下的人。到那时候你就晓得如何向别人陈明真理，不是仅仅激发或激动人，而是使人扎实，得着真理的构成。（李常受文集一九八四年第二册，四〇二至四〇三页。）

信息选读

基于多年的经历，我们必须承认，在教育圣徒的事上，我们不太成功。许多圣徒和我们聚会多年了，但他们还没有进入主恢复中基本的内在元素。…没有多少神圣启示的内在元素真正作到并构成到他们里面。…我们中间没有太多人能充分地陈明某些

WEEK 3 — DAY 2

Morning Nourishment

1 Tim. 3:15 ...The church of the living God, the pillar and base of the truth.

4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

2 Tim. 2:15 ...Present yourself...to God, an unashamed workman, cutting straight the word of the truth.

If you merely read [and do not study] the Life-studies, you will receive only a temporary nourishment. That will become only a kind of inspiration to you,...like a vapor in the air. When what we read becomes a truth in our being, this nourishment remains forever...You must have the truth. The only way for the truth to get into you is through your mentality. Then it remains in your memory. If you do not understand, the truth cannot get into you. The truth gets into you through your mentality, your understanding. Also, if the truth gets into your memory, it becomes a constant and long-term nourishment. Then you have an accumulation of the truth, and you are a person continually under the constant nourishment. You will then know how to present the truth to others, not merely to inspire them or to stir them up but to make them solid and constituted with the truth. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 312-313)

Today’s Reading

Based upon our experience over the years, we must admit that in the matter of educating the saints we have not been very successful. A number of the saints have been meeting with us for years and years, but they still have not gotten into the basic intrinsic element of the Lord’s recovery...Not much intrinsic element of the divine revelation has been really wrought and

真理。（李常受文集一九八四年第二册，三九五至三九六页。）

圣城〔新耶路撒冷〕的墙同其根基的…功用，乃是保护神的神性丰富在地上的权益，以及祂终极的成就。…今天神的神性受到轻视。有人说，相信我们由神所生而成为祂的儿女，并且相信我们是神的家人，在生命和性情上（不在神格上）成为神，这乃是异端。反对这重大的真理，就是轻视神的神性丰富在地上的权益。（李常受文集一九九四至一九九七年第三册，二九五页。）

保罗在提前二章四节…说，“祂〔神〕愿意万人得救，并且完全认识真理。”看见“并且”这辞很重要。我们可能只看见神愿意万人得救，却没有看见神也愿意他们完全认识真理。得救是人在神定旨里的第一步；但人若不完全认识真理，对召会的建造就没有用。我们也需要完全认识真理，好帮助别人也完全认识真理。

“完全认识”这辞的意思不是仅仅明白，而是包括明白和经历。真要认识糖是甜的，就必须尝它；你尝到糖的甜味后，就在经历上认识糖是甜的，没有人能推翻你的认识。所有人都需要以同样的方式完全认识真理。太多的人对真理的认识只是“道听涂说”，并未真正认识或经历真理到一个地步，以至于没有人能推翻他们的认识。所有人都需要逐项、逐点并从经历上认识真理，直到完全认识真理。（召会—召会的异象与建造〔第五级课本〕，二三五页。）

参读：召会—召会的异象与建造（第五级课本），第二十三课。

constituted into their being...Not many among us can present particular truths in an adequate way. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision" pp. 307-308)

The wall of the holy city [New Jerusalem] with its foundations is to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation...Today God's divinity has been mocked. Some say that it is a heresy to believe that we are born of God to be His children and that we are God's family and have become God in life and in nature but not in the Godhead. To oppose this great truth is to mock the interest of the riches of God's divinity on the earth. (CWWL, 1994-1997, vol. 3, "The Application of the Interpretation of the New Jerusalem to the Seeking Believers," p. 230)

1 Timothy 2:4b [says], "And to come to the full knowledge of the truth." It is crucial to see the word and. We may only see that God desires all men to be saved, and neglect to see that God also desires that they come to the full knowledge of the truth. Getting saved is the initial step for men to be in God's purpose. Men are not useful for the building up of the church unless they have come to the full knowledge of the truth. We also need to come to the full knowledge of the truth in order to help others come to the full knowledge of the truth.

The term full knowledge does not merely mean understanding; it includes understanding and experience. To really know that sugar is sweet, you must taste it. After tasting its sweetness, you will know sugar is sweet, experientially, and no one will be able to convince you otherwise. All men need to come to the full knowledge of the truth the same way. Too many people know only "hearsay" truth. They do not really know nor have they experienced the truth to the extent that no one could convince them otherwise. All should know the truth item by item, point by point, and also know it experientially, until they have come to the full knowledge of the truth. (A Lesson Book, Level 5: The Church—the Vision and Building Up of the Church, pp. 274-275)

Further Reading: A Lesson Book, Level 5: The Church—the Vision and Building Up of the Church, lsn. 23

第三周■周三

晨兴喂养

提前二 4 “祂愿意万人得救，并且完全认识真理。”

多一 1～3 “照着神选民的信仰，与合乎敬虔之真理的知识，…作神的奴仆、并耶稣基督使徒的保罗。”

保罗作使徒，不仅是照着信仰，也是照着真理的知识。信仰乃是接受神为我们所计划的一切、神为我们所作成的一切、以及神所赐给我们的一切。真理的知识就是对真理的透彻领略，对我们借信所受一切属灵、神圣事物的实际，一种完全的承认并珍赏。使徒的职分，就是照着对神永远经纶的实际，有这样的领略和珍赏。（圣经恢复本，多一 1 注 4。）

信息选读

在提摩太前、后书中，保罗强调信徒需要完全认识真理。（提前二 4，四 3，提后二 25，三 7。）提前二章三至四节告诉我们，我们的救主神“愿意万人得救，并且完全认识真理”。真理包含在使徒的著作中；使徒们释放并供应真理。然而，信徒多半还没有完全认识真理。因此，关于真理的难处不在使徒的一面，乃在信徒的一面。

召会的败落源于对真理的忽略。今天在组织化基督教里，许多人是在黑暗中，因为他们缺少对真理正确的认识。…虽然保罗不是主在地上时所拣选的十二使徒之一，但圣灵向他启示许多事。然后这些事被记载在他的十四封书信中，这些书信构成使徒教训和新约圣经相当大的部分。（西一 25。）基督信仰的基

WEEK 3 — DAY 3

Morning Nourishment

1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

Titus 1:1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the full knowledge of the truth, which is according to godliness.

Paul was an apostle not only according to the faith but also according to the full knowledge of the truth. Faith is to receive all God has planned for us, all God has done for us, and all God has given to us. The full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgment and appreciation of the reality of all the spiritual and divine things that we have received through faith. Apostleship is according to such an apprehension and appreciation of the reality of God's eternal economy. (Titus 1:1, footnote 3)

Today's Reading

In the books of 1 and 2 Timothy, Paul emphasizes the need of the believers to come to the full knowledge of the truth (1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7). First Timothy 2:3-4 tells us that our Savior God “desires all men to be saved and to come to the full knowledge of the truth.” The truth is contained in the writings of the apostles, who released and ministered it. However, the majority of the believers have not yet come to the full knowledge of the truth. Hence, the problem with respect to the truth lies not on the side of the apostles but on the side of the believers.

The degradation of the church issued from the neglect of the truth. Today many in organized Christianity are in darkness because they lack the proper knowledge of the truth...Although Paul was not one of the twelve apostles chosen by the Lord while He was on earth, the Holy Spirit revealed many things to him. These things were then recorded in his fourteen Epistles, which constitute a significant part of the apostles' teaching and the New Testament

要道理不但包含主在福音书里的教训，也包含新约全部二十七卷书里所陈明使徒们的教训。（李常受文集一九八三年第三册，一四八至一四九页。）

今天，主的恢复乃是完全恢复圣言中的神圣真理。…在主的恢复里，我们学习真理，不是借着读神学院，乃是借着天天读圣经。保罗在提前二章四节告诉我们，神“愿意万人得救，并且完全认识真理”。要每位信徒都去读神学院，是不可能的；但每位神的儿女，借着每天花时间在神的话上而得以完全认识真理，是可能的。每位信徒都有性能可以完全认识真理。

圣经六十六卷书中神圣的启示极其深奥。要照圣经内在的意义领会并解释圣经并不容易。历世纪以来，有各种神学派别出现，成立了许多圣经学院和神学院，并且著述了无数的圣经注释。在大多数的圣经学院和神学院里，学生要学习神学、历史、地理、以及圣经希伯来文和希腊文。今天基督教神学有几个主要的思想学派；这些思想学派全都起源于不同的研经方式，其中许多方式与神所命定照着属灵意义的解经有所抵触。

我们在地方召会中需要以领略圣经属灵意义的方式来领会圣经。在提摩太前、后书，保罗强调召会需要健康的教训，好使每位信徒完全认识真理。…我们该照着神命定的方式研读圣经，使我们能帮助圣徒接受健康的教训，并且充分认识真理。（李常受文集一九八四年第一册，七一至七二页。）

参读：真理信息，第一章；李常受文集一九八三年第三册，竭力完全认识真理并发展技巧陈明真理，第一章；完全明白神的话，第一篇。

(Col. 1:25). Fundamental Christian doctrine consists not only of the Lord's teaching in the Gospels but also of the apostles' teaching presented in all twenty-seven books of the New Testament. (CWWL, 1983, vol. 3, pp. 111-112)

The Lord's recovery today is the full recovery of the divine truths in the holy Word...In the Lord's recovery...we learn the truth not by attending a seminary but by reading the Scriptures in a daily way. In 1 Timothy 2:4 Paul tells us that God "desires all men to be saved and to come to the full knowledge of the truth." It is not possible for every believer to study in a seminary, but it is possible for every child of God to come to the full knowledge of the truth by spending time in the Word every day. Every believer has the capacity to come to the full knowledge of the truth.

The divine revelation in the sixty-six books of the Bible is exceedingly profound. To understand and interpret the Bible according to its intrinsic significance is not easy. Through the centuries various schools of theology have emerged, numerous Bible institutes and seminaries have been established, and countless commentaries on the Bible have been written. In most of the Bible institutes and seminaries, students learn theology, history, geography, and biblical Hebrew and Greek. Today Christian theology has several major schools of thought. All these schools of thought arise from different ways of studying the Bible, many of which conflict with the God-ordained way of interpreting the Bible according to its spiritual significance.

We in the local churches need to understand the Bible in the way of apprehending its spiritual significance. In 1 and 2 Timothy Paul emphasizes that the churches need the healthy teaching so that every believer may come to the full knowledge of the truth...We should study the Bible according to the way ordained by God so that we may help the saints to receive the healthy teaching and know the truth in an adequate way. (CWWL, 1984, vol. 1, pp. 62-63)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 1; CWWL, 1983, vol. 3, pp. 109-113; CWWL, 1985, vol. 4, "The Full Knowledge of the Word of God," ch. 1

第三周■周四

晨兴喂养

罗一7“写信给一切在罗马，为神所爱，蒙召的圣徒。愿恩典与平安，从神我们的父，并主耶稣基督归与你们。”

弗四6“一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

圣经中每一个基本启示都有两面，就是客观的一面和主观的一面。…我们需要领悟，仅仅看见圣经真理客观的一面，不足以建造基督的身体，无法完成神永远的定旨。为着完成神永远的定旨，客观和主观这两面的真理都是需要的。许多世纪以来，狡猾者撒但允许圣徒在真理客观一面的知识上进展，却使信徒盲目，以致无法看见真理主观的一面。撒但这样狡猾的作工，因为他领悟，一旦圣徒进入真理主观的一面，基督的身体就会产生。

〔例如，〕关于神，有客观和主观的真理。在客观一面，神是我们的创造者，（创一1，26）救赎者，（诗七八35，）救主，（提前二3，）牧人，（诗二三1，）主，（路一32，）和主人。（徒四24。）神作为这一切宝贵的项目，对我们是客观的，因为祂还在我们外面。然而，神也是我们的父。（罗一7。）神作我们的父，对我们是主观的，因为祂的生命已经分授到我们里面。在肉身一面我们有父亲的生命，但我们父亲的人位无法进入我们里面；然而，就着属灵的实际说，父神的人位是在我们里面作生命。就这面意义说，我们不仅有父神的生命，也有父神自己在我们里面。（弗四6。）（李常受文集一九七七年第三册，七一、七三至七五页。）

WEEK 3 — DAY 4

Morning Nourishment

Rom. 1:7 To all who are in Rome, beloved of God, the called saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

Eph. 4:6 One God and Father of all, who is over all and through all and in all.

Every basic revelation in the Bible has two aspects: the objective aspect and the subjective aspect..We need to realize that seeing the truths in the Scriptures only in the objective aspect is not sufficient for the building up of the Body of Christ, which fulfills God's eternal purpose. Both the objective and subjective aspects of the truth are needed for the fulfillment of God's purpose. For many centuries Satan, the subtle one, has allowed the saints to go on with the knowledge of the truth in its objective aspect, but he has blinded them from seeing the truth in its subjective aspect. He has worked in such a subtle way because he realizes that once the saints enter into the subjective aspect of the truth, the Body of Christ will be produced.

[For example], concerning God there are the objective and the subjective truths. On the objective side God is our Creator (Gen. 1:1, 26), Redeemer (Psa. 78:35), Savior (1 Tim. 2:3), Shepherd (Psa. 23:1), Lord (Luke 1:32), and Master (Acts 4:24). As all these precious items, God is objective to us because He remains outside of us. However, God is also our Father (Rom. 1:7). God as our Father is subjective to us because His life has been imparted into us. Physically, we have our father's life, but our father's person cannot enter into us; however, in the spiritual reality, the person of God the Father is in us as life. In this sense, we have not only God the Father's life but also God the Father Himself within us [Eph. 4:6]. (CWWL, 1977, vol. 3, pp. 57-59)

如果我们只注意客观的道理，而忽略主观的一面，我们就不能成就神永远的旨意。神永远的旨意就是召会。客观的道理是为着主观的真理，而主观真理的经历乃是为着产生召会。因着今日的基督教对于主观的真理是如此忽略，所以他们没有实际的召会生活。实际的召会生活乃是出于我们对于主观真理的经历。我们有了主观真理的经历，召会自然就产生出来。

再者，所有主观的真理都是联于灵，也都是联于生命。灵和生命就是主观真理的本质。你若是把灵和生命拿掉，就没有所谓的主观真理。客观的道理是用字句组成的，主观的真理不是用字句，乃是用灵和生命构成的。你若没有灵、没有生命，就没有主观真理。所以召会的产生，乃是因着灵，因着生命。因为我们凭灵活着，也活在生命中，我们就有主观真理的经历，也就有召会生活。

建造召会必须要有主观的真理，因为召会不仅是组织，也不仅是人群的聚集，召会乃是生机体，是基督的身体。（弗一 22 ~ 23，西一 18。）…作基督身体的召会是生机的，出于生命。我们是身体上的肢体，不仅事关我们承认自己的罪，相信主耶稣为我们死在十字架上，好叫我们的罪得赦免，使我们得着洁净而已。把召会看作一班信主且得了赦免和洁净的人，并没有错，但若仅止于这样的定义，就远远不及召会真正的意义。召会远远不只是一班得了洁净和赦免的信徒，因为召会里面有生命，就是神圣的生命。信徒若没有神圣的生命，神的生命，就是基督自己，（约一 4，十一 25，十四 6，）就仅仅是一班人来在一起，建立或成为一个组织。（李常受文集一九七七年第三册，一四〇至一四一、八五至八六页。）

参读：李常受文集一九七七年第三册，圣经中真理主观的一面，第一至三章。

If we pay attention only to the objective doctrines and neglect the subjective aspect, we will not be able to fulfill God's eternal purpose, which is that He be expressed through the church. The objective doctrines are for the subjective truths, and the subjective truths are for the producing of the church. Because today's Christianity has neglected the subjective truths, it does not have the practical church life. The practical church life is an issue of our experience of the subjective truths. When we have the experience of the subjective truths, the church is spontaneously produced.

Furthermore, all the subjective truths are linked to the Spirit and life. The Spirit and life are the substance of the subjective truths. If you take away the Spirit and life, there will be no subjective truths. Objective doctrines are composed of letters, whereas subjective truths are constituted with the Spirit and life, not with letters. Without the Spirit and life you do not have subjective truths. Therefore, it is by the Spirit and life that the church is produced. Because we live by the Spirit and in life, we have the experience of the subjective truths and therefore have the church life. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 109)

The subjective truths are required for the building up of the church because the church is not merely an organization or a gathering of people but an organism, the Body of Christ (Eph. 1:22-23; Col. 1:18)...The church as the Body of Christ is organic, something of life. Being members of the Body is not merely a matter of confessing our sins and believing that the Lord Jesus died for us on the cross so that our sins can be forgiven and we can be cleansed. Although it is not wrong to consider the church as a group of forgiven and cleansed people who believe in the Lord, to stop at this definition is to fall short of the real meaning of the church. The church is much more than a group of cleansed and forgiven believers, because within the church there is life, the divine life. If the believers did not possess the divine life, the life of God, which is Christ Himself (John 1:4; 11:25; 14:6), they would be only a group of people who come together to establish or to be an organization. (CWWL, 1977, vol. 3, pp. 67-68)

Further Reading: CWWL, 1977, vol. 3, pp. 59-83

第三周■周五

晨兴喂养

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

约翰福音这卷书是论到主观经历基督作生命。一章十二节说，“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。”这里的接受主，就是内里地接受祂，将祂接受到我们全人里面。凡有人内里的接受主，将主接受到他们全人里面，主就赐他们权柄，成为神的儿女。所以他们“不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的”。（13。）这意思是，有一些出于神自己的事物，已经生在他们里面。这经历完全是主观的。（李常受文集一九七七年第三册，八九页。）

信息选读

以弗所三章十六至十九节说，“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基，使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”我们也许有基督住在我们里面，但我们可能不让基督安家在我们心里，就是在我们全人里。为这缘故，使徒保罗为我们祷告，好叫基督安家在我们心里，就是在我们的思想、情感、意志、良心里，使我们被充满，成为神一切的丰满。这是何等主观的经历！

WEEK 3 — DAY 5

Morning Nourishment

Eph. 3:16-19 ...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...

The Gospel of John is a book on the subjective experience of Christ as life. John 1:12 says, “As many as received Him, to them He gave the authority to become children of God, to those who believe into His name.” To receive the Lord here is to receive Him inwardly, to receive Him into our being. As many as receive the Lord inwardly, into their being, He gives authority to be children of God. Thus they are “begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God” (v. 13). This means that something of God Himself has been born into their being. This experience is altogether subjective. (CWWL, 1977, vol. 3, pp. 69-70)

Today's Reading

Ephesians 3:16-19 says, “That He would grant you, according to the riches of His glory, 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.” We may have Christ abiding in us, yet we may not allow Him to make His home in our heart, that is, in our whole being. For this reason, the apostle Paul prayed for us that Christ may make His home in our heart—our mind, emotion, will, and conscience—so that we may be filled unto all the fullness of God. What a subjective experience this is!

基督安家在我们心里到一个地步，使我们被充满成为神的丰满后，每逢我们这些被充满的人聚在一起，神就显现出来。当我们这些被充满成为神丰满的人来在一起，神必定在我们中间显现，我们就成为神的显现。

圣经中确实有主观的点，这个主观的点一再告诉我们，神不光是高高在上的神，祂今天就在我们里面，作我们的生命之气，作我们的活水，作我们的食物营养。…祂愿进到我们里面，给我们享受。我们越享受祂，祂就越喜乐。祂在我们里面，和我们成为一灵；我们有祂的生命，有祂的性情，有祂的素质。我们的生命、性情、素质和祂完全是一个。这…乃是祂的救恩把祂自己作到我们里面来，也把我们放在祂的里面，叫我们和祂成为一灵。这是圣经中主观的真理和经历。

这些…主观真理就是神今天所要恢复的。…我们不够经历让神的成分圣别我们全人，变化我们全人，我们少有新陈代谢作用的生机变化。我们很容易落到外面的修改中。当我们信主之后，我们爱主、追求主，活在召会中，甚至在事奉上也有了分，这时我们常会自动地把自己修一修、改一改。虽然你的存心很正确、很纯洁，你愿意活在主面前，与众圣徒的体统相称，也愿意像一个在召会中事奉神的人。但我们还得承认，这些还是人的观念、宗教的思想，还带着伦常的味道，并不是主观地来经历这一位成为肉体、死而复活、经过过程的神，在我们里面与我们联合为一，使我们成为祂的一部分。（李常受文集一九七七年第三册，一〇二、一三九、二一三至二一四页。）

参读：圣经中的主观真理，第一至三、七篇。

After Christ makes His home in our heart to the extent that we are filled unto the fullness of God, whenever we who are filled gather together, God is manifested. When we who are filled unto the fullness of God come together, surely God will be manifested among us, and we will be the manifestation of God. (CWWL, 1977, vol. 3, pp. 78-79)

The subjective viewpoint truly exists in the Scriptures. This subjective viewpoint tells us over and over again that God is not only the God who is high above. Rather, He is in us today to be our breath of life, our living water, and our nutritious food...He desires to come into us to be our enjoyment. The more we enjoy Him, the more joyful He is. He is in us; He is one spirit with us; we have His life, nature, and essence. Our life, nature, and essence are exactly the same as His...This is His salvation—to work Himself into us and put us into Him so that we can become one spirit with Him. These are the subjective truths and experiences in the Holy Scriptures.

These subjective truths are what God desires to recover today...We do not have enough experience of allowing the divine element to sanctify and transform our entire being, and we have very little of the metabolic, organic transformation. We easily fall into the concept of outwardly improving our behavior. After believing in the Lord, we love Him, pursue Him, live in the church life, and even participate in His service. At this time, we often spontaneously try to improve or change ourselves. Our intention is proper and pure; we want to live before the Lord in a manner worthy of the saints and be like one who serves God in the church. Nevertheless, we must admit that these ideas are still human concepts and religious thoughts, which also have the flavor of ethics. They are not our subjective experience of the God who was processed through incarnation, death, and resurrection to be joined with us so that we may become a part of Him. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," pp. 106-107, 165-166)

Further Reading: CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," chs. 1-3, 7

第三周■周六

晨兴喂养

提后二 2 “你在许多见证人面前从我所听见的，要托付那忠信、能教导别人的人。”

15 “你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。”

我们出外接触人，应当带着对真理完全的认识而去。（提前二 4。）要被圣经中神圣的真理浸透，我们需要读职事书刊，将这些书刊放在我们家中每个地方——在卧室里、客厅里、餐桌上、并厨房里。我们该勤读职事书籍，使我们被真理构成。（参徒二 42。）我们若被真理充满，那么每当我们开口，这些宝贵的真理自然而然会从我们涌流出来。（提后二 2, 15。）我们出外不该带着肤浅的福音，乃该带着高品的福音，以应付人的需要，就是需要三一神。…今天许多人有学问又有思想，并且一直花时间思考他们人生的意义。专讲得救是从地狱上天堂这种肤浅的福音，不会吸引他们，因为这种福音他们耳熟能详。圣徒们发现《人生的奥秘》小册子在传福音上很有效。因为这本小册子的主题，应付了今天许多有思想之人的需要。（李常受文集一九八七年第一册，九页。）

信息选读

有思想的人，包括青少年，会思考他们人生的意义，想要找出答案。事业有成的人渴望知道人生的意义和目标。我们若带着高品福音去接触这样的人，他们当中许多人会有兴趣。虽然今天人们也许熟悉

WEEK 3 — DAY 6

Morning Nourishment

2 Tim. 2:2 And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.

15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

When we go out to contact people, we should go with the full knowledge of the truth (1 Tim. 2:4). In order to be saturated with the divine truths in the Bible, we need to read the ministry publications, placing these publications everywhere in our home—in the bedrooms, in the living room, on the dining table, and in the kitchen. We should diligently read the ministry books so that we may be constituted with the truth (cf. Acts 2:42). If we are filled with the truth, then whenever we open our mouth, these precious truths will spontaneously flow out of us (2 Tim. 2:2, 15). We should go out not with a superficial gospel but with a high gospel in order to meet people's need, which is the Triune God...A good number of people today are knowledgeable and thoughtful and have spent some time considering the meaning of their human life. A superficial gospel that focuses on salvation from hell and into heaven will not attract them, because they have already heard such a gospel. The saints have found the booklet *The Mystery of Human Life* to be effective in preaching the gospel. This is because the subject of this booklet addresses the need of many thoughtful people today. (CWWL, 1987, vol. 1, pp. 7-8)

Today's Reading

Thoughtful people, including teenagers, consider and want to discover the significance of their human life. Those who have had a successful career desire to know the meaning and goal of their human life. If we go to such ones with the high gospel, a good number among them will be interested.

宗教、伦理或哲学，但他们多半从未听过圣经中更深的真理。我们需要向人陈明更深的真理，就如关于生命、三一神、享受基督、称义、圣别、和神的分赐这种真理。譬如，我们可以告诉人，他们是受造的器皿，为要接受神作他们的内容，使神可以活在他们里面。（创一26，罗九21，23，林后四7，弗三17。）我们许多人能见证，我们向人陈明的高品真理，使他们当中许多人惊奇并被抓住。我们若使用圣经恢复本的注解，向人述说更深的真理，就能吸引他们。（李常受文集一九八七年第一册，九至一〇页。）

我们应当操练一个一个地接触人，而不该想要向一群人传讲。我们可能在一个时候对五十人传讲，但最终我们可能在这五十人中一个也得不到。最有效的路乃是一个一个地接触人。

我们必须传高品的福音。我们不该受老观念的影响，以为如果我们所讲的较深或较高，人就不会明白。有思想的人都愿意听关于人生真正意义的较深真理。

我们可以从圣经的任何一部分，向人讲说高品的福音。我们甚至可以从马太一章的开头向人传福音。一节说，“耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱。”从这里我们可以说一点关于基督的事。接着我们可以告诉他们，有关大卫和亚伯拉罕的故事。最后我们可以来到主耶稣是救赎主和救主的这一点上。

我们都需要研读职事文字中神圣的真理，使我们得装备以传讲高品的福音。（李常受文集一九九一至一九九二年第一册，三九〇至三九二页。）

参读：世界局势与主行动的方向，第四章。

Although people today may be familiar with religion, ethics, or philosophy, most of them have never heard the deeper truths in the Bible. We need to present the deeper truths to others, such as the truth concerning life, the Triune God, the enjoyment of Christ, justification, sanctification, and the dispensing of God. For instance, we may tell people that they were created as vessels in order to receive God as their content so that He may live in them (Gen. 1:26; Rom. 9:21, 23; 2 Cor. 4:7; Eph. 3:17). Many of us can testify that the high truths we presented to others astonished and captured a good number among them. If we speak the deeper truths to people, using the footnotes of the Recovery Version, we will be able to attract them. (CWWL, 1987, vol. 1, p. 8)

We should always practice to contact people one by one. We should not try to preach to a group. We may speak to fifty persons at one time, but eventually we may gain none of these fifty. The most effective way is to contact people one by one.

We need to preach the high gospel. We should not be influenced by the old concept that people will not understand us if we share things that are deep and high. The thoughtful people want to hear the deeper truths concerning the real meaning of human life.

We can speak the high gospel to people from any part of the Bible. It is even possible to preach the gospel from the beginning of Matthew 1. Verse 1 says, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." From this point we can say something about Christ. Then we can proceed by telling the stories about David and Abraham. We can eventually arrive at the point of the Lord Jesus being the Redeemer and the Savior.

All of us need to study the divine truths in the printed ministry to equip us for the preaching of the high gospel. (CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," pp. 307-308)

Further Reading: CWWL, 1991-1992, vol. 1, "The World Situation and the Direction of the Lord's Move," ch. 4

第三周诗歌

WEEK 3 — HYMN

579

读 经 — 神话语的功用

10 10 10 10 (英 799)

降 B 大调

4/4

B^b 5 - 3 4 | 5 - $\dot{1}$ - | E^b $\dot{1}$ 7 6 7 | B^b $\dot{1}$ - - - |
 一 全 部 的 圣 经 都 是 神 呼 出,
 E^b 6 - 6 6 | 5 - $\overset{F}{5}$ 7 | C_7 $\dot{2}$ $\dot{1}$ 7 6 | F 5 - - - |
 由 神 的 圣 灵 用 字 来 撰 述;
 B^b 5 - 3 4 | 5 - $\dot{1}$ - | E^b $\dot{1}$ 7 6 7 | B^b $\dot{1}$ - - - |
 再 借 众 神 人 将 撰 述 记 录,
 E^b 6 - 6 6 | 5 - $\overset{B^b}{1}$ $\overset{F_7}{3}$ | F_7 $\dot{3}$ $\dot{2}$ $\dot{1}$ 7 | B^b $\dot{1}$ - - - ||
 带 着 神 丰 富, 给 人 来 吸 入。

- 二 这是神呼出,作人的亮光, 用神圣光线将人来照亮; 照在黑暗中,使人能看见自己的需要,并真实光景。
- 三 这是神呼出,作人的生命, 使人能得着神圣的性情; 点活死的人,且将人重生, 更新人心思、变化魂生命。
- 四 这是神呼出,作人的智慧, 神圣的知识,教导人领会;

- 向人来启示神永远旨意, 领导人达到神终极目的。
- 五 这是神呼出,作人的能力, 神圣的能力,向人来供给; 软弱者刚强,疲倦者加力, 使人有力量完成神旨意。
- 六 这是神呼出,为给我呼吸, 好叫我享受神作我福气; 借着运用灵,吸入神所呼, 应付我需要,享受神丰富。

All Scripture is the very breath of God

Study of the Word — The Function of the Word

799

A E^7/B $A/C\#$ A A/E E^7 A
 1. All Scrip - ture is the ve - ry breath of God,
 D $A/C\#$ A E/B B^7 E E^7
 And by His Spir - it in - to words was breathed;
 A E^7/B $A/C\#$ A A/E E^7 $F\#m$
 By god - ly men the words were writ - ten down,
 D $A/C\#$ D A/E E^7 A
 With all God's ful - ness un - to man be - queathed.

2. It is the breath of God as light to man,
 With rays divine man to illuminate;
 It shines in darkness and to man reveals
 What is his truest need and actual state.
3. It is the breath of God as life to man,
 Nature divine to man it doth impart;
 The dead it quickens and regenerates,
 Transforms the soul-life and renews the heart.
4. It is the breath of God as wisdom too,
 Knowledge divine to man it has to teach;
 Th' eternal purpose of the Lord it shows,
 And leadeth man God's final goal to reach.
5. It is the breath of God as strength to man,
 Power divine to man it doth transmit,
 Strength'ning the weak, empowering the faint,
 Enabling man God's purpose full to fit.
6. It is the breath of God for us to breathe,
 That as our portion God we may enjoy;
 Receiving it by spirits exercised,
 Our need is met, His wealth we may employ.

第四周

为着正确召会生活的 正确祷告生活

诗歌：569

读经：提前二 1～4、8，出二八 29～30，三一 1～3，西四 2

【周一】

壹 “所以我劝你，第一要为万人祈求、祷告、代求、感谢；为君王和一切有权位的也该如此，使我们可以十分敬虔庄重地过平静安宁的生活。这在我们的救主神面前，是美好且蒙悦纳的”——提前二 1～3：

一 保罗说到神的经纶，并嘱咐提摩太要为神的经纶打那美好的仗（一 3～4、18）以后，指明祷告的职事乃是地方召会行政和牧养的先决条件（二 1～3、8）。

二 今天在主的恢复里要有正确召会生活的先决条件，是要有祷告的生活；正确的召会乃是祷告的召会；所有在主恢复里的人都必须多多祷告，并抵挡不祷告的罪——撒上十二 23。

三 召会中的长老必须接受保罗的嘱咐，“第一”

Week Four

A Proper Prayer Life for a Proper Church Life

Hymns: 786

Scripture Reading: 1 Tim. 2:1-4, 8; Exo. 28:29-30; 31:1-3; Col. 4:2

§ Day 1

I. "I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men; on behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity. This is good and acceptable in the sight of our Savior God"—1 Tim. 2:1-3:

A. After speaking of God's economy and after charging Timothy to war the good warfare for God's economy (1:3-4,18), Paul indicates that a prayer ministry is the prerequisite for the administrating and shepherding of a local church (2:1-3, 8).

B. A prerequisite for having a proper church life in the Lord's recovery today is to have a prayer life; a proper church is a praying church; all in the Lord's recovery must be prayerful and stand against the sin of prayerlessness—1 Sam. 12:23.

C. The elders in the church must take up Paul's charge to "first of all" pray (1

要祷告（提前二1）；在众地方召会中领头的人，必须有祷告的生活；我们若操练自己有祷告的生活，召会就会活泼且拔高。

四 我们不该说这么多，甚至不该作这么多，乃该更多祷告；我们为了一件事透彻祷告以后，才可以为这事作决定，并非单凭我们自己，乃与主是一并照着祂的引导而作决定。

【周二】

五 “代求”原文意，个人倾心吐意地亲近神；即在神面前关心别人的事，为他们求益处。

六 “最近，我的活动暂时受限制，使我能休息，并顾到我的健康。我听见某些需要，就为这些需要祷告。可能主限制我，使我对祷告比工作更重要的事实有深刻的印象。愿我们都学习这功课：要有美好召会生活的路乃是祷告。这是要紧的。我们的谈话若转为祷告，我们所在地的召会就会变化”——提摩太前书生命读经，三五页。

七 我们该为万人祷告，因为我们的救主神愿意万人得救，并且完全认识真理；神的愿望需要我们的祷告使其实现——提前二4。

八 “我愿男人无忿怒，无争论，举起虔圣的手，随处祷告”——8节：

1 手象征我们的所作所为；因此，虔圣的手象征虔圣的生活，就是虔诚属于神，圣的生活；这样圣的生活，能加强我们祷告的生活。

2 倘若我们的手不圣，我们的生活就不是圣而为着神的；我们的祷告就没有支持的力量，在祷告中就没

Tim. 2:1); those who take the lead in the churches must have a prayer life; if we exercise ourselves to have a prayer life, the church will be living and uplifted.

D. Instead of talking so much and even instead of working so much, we should pray more; only after we have prayed for a matter thoroughly should we make a decision concerning it, not by ourselves independently, but in oneness with the Lord and according to His leading.

§ Day 2

E. The Greek word for intercessions denotes an approaching of God in a personal and confiding manner, that is, an intervening, an interfering, before God in others' affairs for their benefit.

F. "Recently, my activity was limited for a time so that I could rest and care for my health. When I heard about certain needs, I prayed for them. Perhaps the Lord limited me that He might impress me with the fact that prayer is more important than work. May we all learn the lesson that the way to have a good church life is to pray. This is crucial. If our talking is turned into praying, the church in our locality will be transformed"—Life-study of 1 Timothy, second edition, p. 28.

G. We should pray on behalf of all men because God our Savior desires all men to be saved and to come to the full knowledge of the truth; our prayer is required for the carrying out of God's desire—1 Tim. 2:4.

H. "I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning"—v. 8:

1. Hands symbolize our doings; hence, holy hands signify a holy living, a living that is pious and that belongs to God; such a holy life strengthens our prayer life.

2. If our hands are not holy, our living is not holy and is not for God; we then have no supporting strength to pray, no holy hands to lift up in prayer.

有虔圣的手可以举起。

- 3 忿怒与争论杀死我们的祷告；忿怒是出于我们的情感，争论是出于我们的心思。
- 4 要有祷告的生活，并且不住地祷告，我们的情感和心思就必须规律到正常的情况，受我们灵中那灵的管治。

【周三】

貳 长老们要被神的指示所灌注，以照料召会，就必须有多而彻底的祷告，好进入“读圣徒”的实际里，正如旧约里的大祭司在神面前，凭乌陵和土明读胸牌上的宝石一样——出二八 29 ~ 30:

- 一 乌陵和土明放在胸牌里，胸牌就不仅作为记念，也成为决断的胸牌——30 节：
 - 1 “乌陵”意思是“光”，“照明物”——30 节：
 - a 乌陵是一种照明物，安在胸牌里面十二块宝石底下，能装油以供燃烧，而用以燃烧这油的火是来自祭坛。
 - b 乌陵有十二个照明物，每一个照亮胸牌上十二块透明宝石中的一块，使宝石能发出光来 (David Baron, 巴伦)。
 - c 乌陵预表基督作为光，照明者 (约八 12, 路一 78 ~ 79)，借着那灵 (油) 和十字架 (来自祭坛的火) 而照耀。
 - 2 “土明”意思是“成全者”，“完成者”——出二八 30:

3. Wrath and reasoning kill our prayer; wrath is of our emotion, and reasoning is of our mind.
4. To have a prayer life and pray unceasingly, our emotion and mind must be regulated to be in a normal condition, under the control of the Spirit in our spirit.

§ Day 3

II. In order to be infused with the instruction of God to care for the church, the elders must have much and thorough prayer so that they can enter into the reality of "reading the saints," just as the high priest in the Old Testament read the stones on the breastplate with the Urim and Thummim in the presence of God—Exo. 28:29-30:

- A. After the Urim and the Thummim were put into the breastplate, it became not only a memorial but also a breastplate of judgment—v. 30:
 1. Urim means "lights," "illuminators"—v. 30:
 - a. The Urim was an illuminator inserted into the breastplate under the twelve stones; it had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar.
 - b. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron).
 - c. The Urim typifies Christ as lights, illuminators (John 8:12; Luke 1:78-79), shining through the Spirit (the oil) and the cross (the fire from the altar).
 2. Thummim means "perfecters," "completers"—Exo. 28:30:

- a 胸牌十二块宝石上的名字，仅包含希伯来文二十二个字母中的十八个；其余的四个字母安在土明上，使土明成为成全者和完成者（David Baron，巴伦）。
- b 借着乌陵照亮个别的宝石，也借着一些宝石变暗了，全部二十二个字母就可用来拼出单字和句子。
- c 土明预表基督是成全者和完成者（来十二2）；如此，祂是属灵的字母，为着书写，也为着完成（参启二二13上）。
- d 乌陵和土明一起预表基督是神的见证人，神的见证（三14），是神对祂子民说话的凭借（来一2）。

【周四】

- e 在新约，乌陵和土明的实际乃是调和的灵，就是神揭示的灵（圣灵）内住于我们接受的灵（我们重生之人的灵）—罗八4、14、16，启一10，四2，十七3，二一10。

二 按照旧约，乌陵和土明加到胸牌上，是神对祂子民说话的凭借，向他们指明祂的引导；因此我们可以说，决断的胸牌乃是“引导的胸牌”—利八8，民二七21，申三三8，书七16～21，撒下二三6、9～12，二八6，拉二63，尼七65。

三 在属灵的经历中，我们要知道神的引导，就必须审判凡出于肉体、己、旧人和世界的一切；神乃是借着胸牌说话作为祂的引导，这表征神借着召会使祂的子民认识祂的引导。

四 表明神引导的决断胸牌，功用就像属天、神圣、属灵的打字机一样，神借着带有乌陵和土明的胸牌来说话的方式，与我们所期待的正好相反：

- a. The names on the twelve stones on the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet; the remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron).
- b. By the shining of the Urim on the individual precious stones and by the darkening of the stones, the full alphabet of twenty-two letters could be used to spell out words and sentences.
- c. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2); thus, He is the spiritual alphabet for both inscribing and completing (cf. Rev. 22:13a).
- d. Together, the Urim and the Thummim typify Christ as God's witness, God's testimony (3:14), as the means for God to speak to His people (Heb. 1:2).

§ Day 4

- e. In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit—Rom. 8:4, 14, 16; Rev. 1:10; 4:2; 17:3; 21:10.

B. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading; thus, we may say that the breastplate of judgment is a "breastplate of leading"—Lev. 8:8; Num. 27:21; Deut. 33:8; Josh. 7:16-21; 1 Sam. 23:6, 9-12; 28:6; Ezra 2:63; Neh. 7:65.

C. In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world; the fact that God's speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church.

D. The breastplate of judgment for God's leading was like a heavenly, divine, and spiritual typewriter, and His way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect:

1 神不是借着发亮的宝石说话，而是借着变暗的宝石说话；这意思是说，神是借着消极的光景说话；因为主凭决断胸牌的说话是借着消极的光景，这样的说话就是一种决断。

【周五】

2 按正常的情形来说，胸牌里的十二块宝石都在乌陵的照耀之下；忽然间刻着某个名字的宝石变暗了，这块宝石变暗就是神即时的说话：

a 保罗的书信以及主耶稣给亚西亚七个召会的七封书信（启二～三）都是根据这个原则写的；这些书信不是根据召会里积极的事情写的，而是根据召会消极的光景写的。

b 保罗照着他对哥林多消极的光景所读出来的，写了哥林多前书；虽然他的著作是基于消极的事情，但在这封书信里，他却把积极的东西——基督的丰富——服事给召会——参一9。

c 哥林多的圣徒成了保罗写信时所用属灵打字机的字母；同样的，在一个地方召会里，领头的人必须读出圣徒真实的情况和光景，来寻求主的引导。

d 今天基督徒中间的难处乃是因着有太多的黑暗，神就无法来暴露黑暗；要显明黑暗，首先必须有光的照耀；神是借着在光的照耀中一些变为消极的事来说话——参弗五8～9。

e 我们这样来读消极的光景，就晓得神的引导，神的决断；然后在我们所在的地方，我们就会晓得神要我们作什么，然后我们就该跟随祂的引导。

1. God speaks not through the stones that are shining but through the stones that become dark; this means that God speaks through negative situations; because the Lord's speaking by the breastplate of judgment is through negative situations, that speaking is a judgment.

§ Day 5

2. Normally the twelve stones in the breastplate were under the shining of the Urim; suddenly a piece inscribed with a certain name would become dark; this darkening of a particular stone was God's instant speaking:

a. Paul's Epistles and the seven epistles of the Lord Jesus to the seven churches in Asia (Rev. 2—3) were all written according to this principle; they were written according to the negative situation of the churches, not according to the positive things found in the churches.

b. Paul wrote 1 Corinthians according to his reading of the negative situation at Corinth, but although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church—cf. 1:9.

c. The saints in Corinth became the letters used by Paul in the spiritual typesetting of his Epistle; in the same way, in a local church the leading ones need to seek the Lord's guidance by reading the actual situation and condition of the saints.

d. The problem among Christians today is that because there is so much darkness, there is no way for God to expose the darkness; in order for the darkness to be made known, there must first be the shining of the light; God speaks through things that become negative in the midst of the shining of the light—cf. Eph. 5:8-9.

e. By reading the negative situations in this way, we come to know God's leading, His judgment; then in our locality we will know what God wants us to do, and we should then follow His leading.

五 胸牌就是身体生活的建造，也是我们知道神对祂子民旨意的凭借；借着多而彻底的祷告，我们得以经历胸牌的实际；然后我们才能接受主的判断，知道我们该作什么或不该作什么；我们会认识主的道路，然后全召会就能按主的判断往前去。

六 长老不仅要有圣经，还要有圣灵，并要有众弟兄姊妹作字母；这意思是，他们需把弟兄姊妹怀揣到神面前，在神面前读每一位弟兄姊妹的光景；这样，长老聚会就成为全召会的“守望台”；长老们就可以知道，在召会生活中，神要他们怎么作，以及神当前的旨意是什么。

【周六】

叁 领头的人，那些在召会中服事话语的人，该领头有祷告的生活；他们必须“坚定地持续地祷告，在此做醒感恩”——西四 2，徒六 4：

一 召会是否活泼、新鲜、丰富，在于这一件事——我们不断被那灵充满；我们要不断被那灵充满，就需要是乐意、倒空并祷告的人——腓二 13，太五 3、8，路一 53，弗五 18。

二 建造召会的尊贵工作所需要的智慧、悟性、知识和技巧，必须是对我们成了那灵的神自己；唯有神的灵才能借着我们建造祂自己的居所——出一 1～3，亚四 6。

三 长老们缺少祷告，所以缺少那灵；乃是当我们在祷告中，在主内住同在之光的照耀下，完全被定罪时，我们对于环境、对于人、对于召会，

E. The breastplate is the building up of the Body life and the means for us to know God's will concerning His people; by much and thorough prayer, we can experience the reality of the breastplate; then we will receive the Lord's judgment of what we have to do or what we must not do; we will know the Lord's way, and the whole church will go on according to the judgment given by the Lord.

F. The elders need not only the Bible and the Holy Spirit but also the brothers and sisters as the alphabet; this means that they need to bear the brothers and sisters before God and read the condition of every brother and sister before God; in this way the elders' meeting will become the watchtower of the church, and the elders will know what God wants them to do and what God's present will is in the church life.

§ Day 6

III. The leading ones, those who minister the word in the church, should take the lead to have a prayer life; they need to "persevere in prayer, watching in it with thanksgiving"—Col. 4:2; Acts 6:4:

A. Whether the church is living and fresh and enriched depends on this one thing—that we are being filled continuously with the Spirit; in order to be filled continuously with the Spirit, we need to be those who are willing, empty, and praying—Phil. 2:13; Matt. 5:3, 8; Luke 1:53; Eph. 5:18.

B. The wisdom, understanding, knowledge, and skill for the noble work of building up the church must be God Himself as the Spirit to us; only the Spirit of God can build His own dwelling place through us—Exo. 31:1-3; Zech. 4:6.

C. Because the elders are short of prayer, they are short of the Spirit; it is when we are fully condemned in our prayer under the shining of the light of the Lord's indwelling presence that we receive wisdom and the real understanding of the

才能得着主的智慧和真正的领会。

四 如果各召会里的众圣徒都坚定持续地祷告，主的恢复就会大大地得着丰富并被拔高；不仅如此，众圣徒也会享受主，享受主的同在和祂即时并常时的膏油涂抹；他们会终日享受主的笑脸，基督活的人位会成为他们的经历和享受。

Lord concerning the situation, concerning people, and concerning the church.

D.If all the saints in all the churches persevere in prayer, the recovery will be greatly enriched and uplifted; furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing; all day long they will enjoy the smile of the Lord's face, and the living person of Christ will become their experience and enjoyment.

第四周■周一

晨兴喂养

提前二 1~2 “所以我劝你，第一要为万人祈求、祷告、代求、感谢；为君王和一切有权位的也该如此，使我们可以十分敬虔庄重地过平静安宁的生活。”

我们若要有正确的召会生活，首先必须有祷告的生活。领头的人，就是那些在召会中服事话语的人，该领头有这样祷告的生活。祷告的职事乃是地方召会行政和牧养的先决条件。因此，保罗劝提摩太要为万人祈求、祷告、代求、感谢。（提前二 1。）这是保罗说到神的经纶，并嘱咐提摩太要为神的经纶打那美好的仗以后，首次论到召会生活积极方面的话。提摩太必须领头有祷告的生活。…今天在主的恢复里要有正确召会生活的先决条件，是要有祷告的生活。正确的召会乃是祷告的召会。没有祷告的召会是可怜的。…所有在主恢复里的人都必须多多祷告，并抵挡不祷告的罪。召会中的长老必须接受保罗的嘱咐，“第一”要祷告。（1。）（提摩太前书生命读经，三一至三二页。）

信息选读

每当我们听见一些关于某个召会的好消息或坏消息，我们就该祷告。不要讨论那情况，不要闲谈，也不要批评。只要祷告！照样，你若听见关于圣徒或长老的事，要为那人祷告。…我们若操练自己有祷告的生活，召会就会活泼且拔高。若有人愿作今日的提摩太，领头祷告，别人会跟随。这可由羊群跟随几只头羊的方式作例证。

WEEK 4 — DAY 1

Morning Nourishment

1 Tim. 2:1-2 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men; on behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity.

If we would have a proper church life, we must first have a prayer life. The leading ones, those who minister the word in the church, should take the lead to have such a prayer life. A prayer ministry is the prerequisite for the administration and shepherding of a local church. Thus, Paul exhorts Timothy that petitions, prayers, intercessions, and thanksgivings be made on behalf of all men [1 Tim. 2:1]. This is the first word concerning the positive aspect of the church life that Paul gives after speaking of God's economy and after charging Timothy to war the good warfare for God's economy. Timothy had to take the lead to have a prayer life. A prerequisite for having a proper church life in the Lord's recovery today is to have a prayer life. A proper church is a praying church. A church that is without prayer is pitiful...All in the Lord's recovery must be prayerful and stand against the sin of prayerlessness. The elders in the churches must take up Paul's charge to "first of all" pray [v. 1]. (Life-study of 1 Timothy, second edition, p. 25)

Today's Reading

Whenever we hear some news, good or bad, concerning a particular church, we should pray. Do not discuss the situation, do not gossip about it, and do not criticize. Just pray! Likewise, if you hear something about a saint or about an elder, pray...If we exercise ourselves to have a prayer life, the church will be living and uplifted. If some would be today's Timothys to take the lead to pray, the others will follow. This can be illustrated by the way a flock of sheep follows the few who take the lead.

我们不该说这么多，甚至不该作这么多，乃该更多祷告。你若听见圣徒软弱或退后，不要谈论那人，也不要批评他；此外，不要立刻去看望他，而要为他祷告。你该不该看望他，在于主的引导。…不要擅自作任何事情。主若没有引导你看望退后的圣徒，你就不该凭自己看望他。甚至在看望圣徒上，我们也可能是僭越的。…但若借着我们的祷告，主确实引导我们看望某人，那个看望就会有果效。

每当我们听见圣徒中间的难处，我们也该祷告。我们不该认为自己是老练的，并有资格解决难处。…我们若知道弟兄们中间的难处，就应当在我们的祷告中将这事带到主面前。

长老们照顾召会，应当作的第一件事就是祷告。不要没有祷告就作决定。也不要不先为某人祷告，就批评他或称赞他。在作任何事情之前，我们都需要祷告。不仅如此，我们的祷告不该轻率或肤浅；我们的祷告必须透彻。唯有我们为一件事透彻祷告以后，才可以为这事作决定，并非单凭我们自己，乃与主是一并照着祂的引导而作决定。长老们若这样实行，我们所在地的召会生活就会拔高并正确。…我们若摸着提前二章一至七节里保罗的灵，就会感觉他的负担：在召会生活里领头的人，必须有祷告的生活。在这些经文里，保罗似乎告诉提摩太：“我已给你看见神经纶的清楚图画，及其如何与不同的教训相对。我也已向指出，主在祂的怜悯里，使我成为祂经纶的榜样。我也已郑重地嘱咐你，要为神的经纶打那美好的仗。如今在我灵里深处有负担劝你要祷告。我劝你要为万人祈求、祷告、代求、感谢。不要以为教导在祷告之前。不，祷告必须是第一，教导是其次。”（提摩太前书生命读经，三二至三四页。）

参读：提摩太前书生命读经，第三至四篇。

Instead of talking so much and even instead of working so much, we should pray more. Should you hear that a saint is weak or backsliding, do not talk about that person, and do not criticize him. Moreover, do not immediately go to visit him. Instead, pray for him. Whether or not you should visit him depends on the Lord's leading...Do not do anything presumptuously. If the Lord does not lead you to visit a backsliding saint, you should not visit him on your own. It is possible that even in visiting the saints, we may be presumptuous...But if through our prayer the Lord definitely leads us to visit a certain one, that visitation will be effective.

We should also pray whenever we hear of problems among the saints. We should not presume that we are experienced and qualified to solve problems...If we learn about a problem between brothers, we should bring this matter to the Lord in our prayer.

The first thing the elders should do in caring for the church is pray. Do not make decisions without praying. Do not either criticize someone or praise him without first praying for him. Before doing anything, we need to pray. Furthermore, our prayers should not be light or superficial; they must be thorough. Only after we have prayed for a matter thoroughly should we make a decision concerning it, not by ourselves independently but in oneness with the Lord and according to His leading. If the elders practice in this way, the church life in their locality will be uplifted and proper...If we touch Paul's spirit in 1 Timothy 2:1-7, we will sense his burden that those who take the lead in the church life must have a prayer life. In these verses Paul seems to be telling Timothy, "I have shown you a clear picture of God's economy and how it is versus different teachings. I have also pointed out to you that, in His mercy, the Lord has made me a pattern of His economy. I have also charged you solemnly to war the good warfare on behalf of God's economy. Now deep in my spirit is the burden to exhort you to pray. I exhort that petitions, prayers, intercessions, thanksgivings be made on behalf of all men. Do not think that teaching comes before prayer. No, prayer must be first, and teaching, second." (Life-study of 1 Timothy, second edition, pp. 26-27)

Further Reading: Life-study of 1 Timothy, msgs. 3-4

第四周■周二

晨兴喂养

提前二 4 “祂愿意万人得救，并且完全认识真理。”

8 “所以，我愿男人无忿怒，无争论，举起虔圣的手，随处祷告。”

保罗在提前二章一节提起祈求、祷告、代求和感谢。祷告是一般的，带着敬拜和交通的成分；祈求为专一的，为着特殊的需要。代求，原文意，个人倾心吐意的亲近神；即在神面前关心别人的事，为他们求益处。此外，我们必须献上感谢。…某一召会的情况若美好，那是因着神，不是因着召会。…所以，我们不该称赞召会或个人，而该感谢神。（提摩太前书生命读经，三四页。）

信息选读

保罗提起祈求、祷告、代求、感谢时，他的灵对祷告的重要非常有负担。他要他亲爱的属灵孩子祷告。我要一再强调这个事实，唯有我们有祷告的生活，才能有正确的召会生活。我能见证，我的祷告从未像已过几年这么多。我也能见证，我看见我的祷告得着确实的答应。最近，我的活动暂时受限制，使我能休息，并顾到我的健康。我听见某些需要，就为这些需要祷告。可能主限制我，使我对祷告比工作更重要的事实有深刻的印象。愿我们都学习这功课：要有美好召会生活的路乃是祷告。这是要紧的。我们的谈话若转为祷告，我们所在地的召会就会变化。

WEEK 4 — DAY 2

Morning Nourishment

1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

8 I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning.

In 1 Timothy 2:1 Paul mentions petitions, prayers, intercessions, and thanksgivings. Prayer is general, having worship and fellowship as its essence. Petitions are special and are for particular needs. The Greek word rendered “intercessions” denotes an approaching of God in a personal and confiding manner, that is, an intervening, an interfering, before God in others’ affairs for their benefit. In addition, we must offer thanksgiving...If the situation in a certain church is good, it is because of God, not because of the church...Therefore, instead of praising a church or a person, we should give thanks to God. (Life-study of 1 Timothy, 2nd edition, pp. 27-28)

Today's Reading

Paul’s spirit was very burdened concerning the importance of prayer. He wanted his dear spiritual children to pray. Again and again I would emphasize the fact that we can have a proper church life only if we have a prayer life. I can testify that I have never prayed more than I have during the past several years. I can also testify that I have seen definite answers to my prayers. Recently, my activity was limited for a time so that I could rest and care for my health. When I heard about certain needs, I prayed for them. Perhaps the Lord limited me that He might impress me with the fact that prayer is more important than work. May we all learn the lesson that the way to have a good church life is to pray. This is crucial. If our talking is turned into praying, the church in our locality will be transformed.

我们该为万人祷告，因为我们的救主神愿意万人得救，并且认识真理。（参 4。）神的愿望需要我们的祷告使其实现。

我们随处祷告时，该举起虔圣的手。手象征我们的所作所为。因此，虔圣的手象征虔圣的生活，就是虔诚属于神，圣的生活。这样圣的生活，能加强我们祷告的生活。倘若我们的手不圣，我们的生活就不是圣而为着神的；我们的祷告就没有支持的力量，在祷告中就没有虔圣的手可以举起。

在祷告中，我们不该举目观看别人，却该举起虔圣的手。你若以批评的方式观察长老和圣徒，你的祷告生活就会被消杀。但你若举起虔圣的手，你的祷告就会得加强。

在八节保罗也劝弟兄们祷告，“无忿怒，无争论。”忿怒与争论杀死我们的祷告。忿怒是出于我们的情感，争论是出于我们的心思。要有祷告的生活，并且不住地祷告，我们的情感和心思就必须规律到正常的情况，受我们灵中那灵的管治。

争论，原文指引起争辩的争论。保罗这里所说的不是正常或一般的争论，乃是满了争辩的争论。我们若要正确地祷告，就必须避免这点。…保罗所说不要有争辩的争论，与他劝人举起虔圣的手有关。我们若闭上眼睛，举起手来，就能祷告。但我们若睁开眼睛打量别人，并争论他们的情况，我们就不能祷告。…但我们若举起手来，避免起争执的争论，我们就能正确地祷告。

我从经历中晓得，我们的祷告生活会受我们情绪的影响。我若不保守自己在正确的情绪中，我的祷告生活就被置于死。忿怒总是破坏我们的祷告生活一段期间。一位弟兄若对妻子发脾气，他也许发觉自己几天无法正确地祷告。我们若有祷告的生活，就必须学习不情绪化，或对别人发怒。凭着主的恩与我们的灵同在，我们必须操练严格地管制我们的情感。（提摩太前书生命读经，三四至三六、四三至四四页。）

参读：倪柝声文集第二辑第十八册，第五十五篇。

We should pray on behalf of all men because God our Savior desires all men to be saved and to know the truth [cf. v. 4]. Our prayer is required for the carrying out of God's desire.

When we pray in every place, we should lift up holy hands. Hands symbolize our doings. Hence, holy hands signify a holy living, a living that is pious and that belongs to God. Such a holy life strengthens our prayer life. If our hands are not holy, our living is not holy and is not for God; we then have no supporting strength to pray, no holy hands to lift up in prayer.

If you are watchful over the elders and the saints in a critical way, your prayer life will be killed. But if you lift up holy hands, your prayer will be strengthened.

In verse 8 Paul also urges the brothers to pray “without wrath and reasoning.” Wrath and reasoning kill our prayer. Wrath is of our emotion, and reasoning is of our mind. To have a prayer life and pray unceasingly, our emotion and mind must be regulated to be in a normal condition, under the control of the Spirit in our spirit.

The Greek word for reasoning means “disputatious reasoning.” What Paul is speaking of here is not normal or ordinary reasoning but a reasoning filled with disputation. We must avoid this if we are to pray properly. Paul's word about not having disputatious reasonings is related to his admonition to lift up holy hands. If we close our eyes and lift up our hands, we will be able to pray. But if we open our eyes to consider others and reason about their situation, we will not be able to pray...But if we lift up our hands and refrain from disputatious reasoning, we will be able to pray in a proper way.

From experience I have learned that our prayer life can be affected by our mood. If I do not keep myself in a proper mood, my prayer life is put to death. Anger always destroys our prayer life for a period of time. If a brother loses his temper with his wife, he may find that he cannot pray properly for a few days. If we are to have a prayer life, we must learn not to be moody or angry with others. By the Lord's grace that is with our spirit, we must exercise a strict control over our emotion. (Life-study of 1 Timothy, second edition, pp. 28-29, 34-35)

Further Reading: CWWN, vol. 38, ch. 56

第四周■周三

晨兴喂养

出二八 29 ~ 30 “亚伦进圣所的时候，要将决断胸牌上以色列儿子们的名字，带在胸前，在耶和華面前常作纪念。你又要将乌陵和土明放在决断的胸牌里；亚伦…要带在胸前…”

胸牌上的十二个名字包含希伯来文二十二个字母中的十八个；其余的四个字母安在一块叫作土明的东西上。希伯来文的土明，意即成全者或完成者。因此，在胸牌及附加的土明上，能看见全部的希伯来文二十二个字母。正如打字机键盘上的二十六个英文字母，可用来拼出单字、片语、句子或段落；照样，胸牌和土明上的二十二个希伯来文字母，也可用来拼出单字和句子。（出埃及记生命读经，一六〇九页。）

信息选读

乌陵是一种照明物，安在胸牌里面十二块宝石底下；希伯来文“乌陵”的意思就是光。…乌陵能装油燃烧，而用以燃烧这油的火是来自祭坛。…乌陵有十二个照明物，每一个照亮胸牌上的一块宝石；然后透明的宝石就能发出光来。

乌陵和土明加到胸牌上，就使胸牌成为决断的胸牌。…每当约书亚需要得着关于百姓行动的引导时，他必须到大祭司面前，然后大祭司就借着乌陵和土明得着从神来的引导。因此，神是借着乌陵和土明说话。

WEEK 4 — DAY 3

Morning Nourishment

Exo. 28:29-30 ...Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a memorial before Jehovah continually. And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah...

The twelve names on the breastplate included eighteen of the twenty-two letters in the Hebrew alphabet. The remaining four letters were put on a piece called the Thummim. The Hebrew word Thummim means “perfecters” or “completers.” Thus, on the breastplate with the additional piece called the Thummim all twenty-two letters of the Hebrew alphabet could be found. Just as the twenty-six letters of the English alphabet on the keys of a typewriter can be used to compose a word, phrase, sentence, or paragraph, so the twenty-two letters of the Hebrew alphabet on the breastplate and the Thummim could be used to spell out words and sentences. (Life-study of Exodus, p. 1405)

Today's Reading

The Urim was an illuminator inserted into the breastplate underneath the twelve stones. In Hebrew the word Urim means “lights”...The Urim had the capacity to contain oil for burning, and...the fire used to burn this oil came from the altar...This Urim had twelve illuminators, one to illuminate each piece of stone on the breastplate. Then the transparent stones could shine with light.

When the Urim and the Thummim were added to the breastplate, they caused it to become the breastplate of judgment...Whenever Joshua needed guidance concerning the move of the people, he had to go to the high priest who then received guidance from God by means of the Urim and the Thummim. Thus, God spoke through the Urim and the Thummim.

乌陵和土明都预表基督，而胸牌预表召会。因此，乌陵和土明加到胸牌上，预表基督加到召会里。…胸牌里的十二块宝石预表信徒，就是召会的组成分子，刻有基督作属灵的字母。按照启示录，基督是阿拉法，也是俄梅嘎。既然祂是头一个字母和最后一个字母，毫无疑问，祂也是中间所有的字母。这意思是，基督乃是用来组成单字、句子、段落、章节、和整本书的字母。刻在胸牌里十二块宝石上的字母，预表基督是属天的字母。

土明…是胸牌上字母的完成者，成全者。这指明无论有多少基督写到我们里面，我们还是不完全；虽有一些字母，有一些属基督的东西，但仍有缺失。我们需要完成的基督，就是带着这些缺失字母的那一位。

加到胸牌上的乌陵使十二块宝石发亮。…这里要紧的点乃是：即使所有的宝石都刻着字母，表征信徒都写着基督，仍会缺少一些东西。…因此，需要土明所预表的基督加到召会—胸牌里。

召会里领头的人常领悟到，他们所在地的圣徒无论多么经历基督，或无论有多少基督已写到我们里面，仍会缺少一些属基督的东西。…因此，我们需要基督作为完全。不仅如此，无论我们经历基督有多少，并有基督写在我们身上，我们若倚靠自己，就仍是在黑暗里。我们需要基督作光，作乌陵，加到召会里。…即使我们对基督的经历是丰富的，仍会缺少一些属基督的东西，并且唯有基督自己才能补上。我们绝不该以为我们已经把基督用尽了。不，祂是取之不尽，用之不竭的。…我们需要基督加到我们里面。这缺少的一分基督加上时，我们就得着完全并照耀。（出埃及记生命读经，一六一〇、一六二九至一六三一页。）

参读：出埃及记生命读经，第一百二十三、一百二十六至一百二十九篇。

Both the Urim and the Thummim typify Christ...The breastplate typifies the church. Therefore, the Urim and the Thummim added to the breastplate typify Christ added to the church. The twelve precious stones in the breastplate typify the believers, the components of the church, inscribed with Christ as the letters of the spiritual alphabet. According to the book of Revelation, Christ is the Alpha and the Omega. Since He is the first letter and the last, He is no doubt all the letters in between. This means that Christ is the alphabet used to compose words, sentences, paragraphs, chapters, and books. The letters inscribed on the twelve stones in the breastplate typify Christ as the letters in the heavenly alphabet.

The Thummim...was a completer, a perfecter, of the letters on the breastplate. This indicates that no matter how much of Christ has been inscribed into us, we still are not complete. Some letters, something of Christ, are still missing. We need the completing Christ, the One who bears these missing letters.

The Urim added to the breastplate caused the twelve precious stones to shine...The important point here is that even with all the stones inscribed with letters signifying the believers inscribed with Christ, there was still something missing...Hence, there is the need for the Christ typified by the Thummim to be added to the church, the breastplate.

Often the leading ones in the church realize that no matter how much the saints in their locality have been experiencing Christ or how much of Christ has been inscribed into them, something of Christ is still missing...Therefore, we need Christ as the completion. Furthermore, no matter how much we have experienced Christ and have had Him inscribed upon us, we will still be in darkness if we depend on ourselves. We need Christ as the light, as the Urim, to be added to the church...Even though we may be rich in the experience of Christ, something of Christ is still lacking and can be made up by Him alone. We should never think that we have exhausted Christ. No, He is inexhaustible...We need Christ to be added to us. When this missing portion of Christ is added, we have the completion and the shining. (Life-study of Exodus, pp. 1405-1406, 1423-1425)

Further Reading: Life-study of Exodus, msgs. 123, 126-129

第四周■周四

晨兴喂养

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

14“因为凡被神的灵引导的，都是神的儿子。”

在新约的神治，乌陵和土明由调和的灵，就是由神的灵与人重生的灵相调的灵（罗一9，八16，约三6，四24，林前六17）所顶替。神谕是在我们的灵里。（李常受文集一九八九年第三册，五二六页。）

胸牌称为决断的胸牌。（出二八15。）…这里的决断主要不是在断定什么是对的，什么是错的，什么是义的，什么是不义的。反之，这个决断乃是要叫神的子民能晓得祂的引导。因此，决断的胸牌实际上乃是引导的胸牌。…我们必须审判出于肉体的事物，以及思念肉体的心思。这种决断为我们开路，使我们知道神的引导。（出埃及记生命读经，一五八二至一五八三页。）

信息选读

胸牌的建造乃是神所有子民被建造的一幅图画，就是基督身体建造的图画。如果我们想要知道神的判断、神的心意，首先我们需要神的子民得建造。如果没有这个建造，我们根本就没有胸牌。其次必须加上基督作光和完全。第三，必须进到神面前去。第四，等我们在神面前之后，必须有新鲜的亮光使我们去读字母，好断定神的意思。这四件事是非常基本的。

WEEK 4 — DAY 4

Morning Nourishment

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.

14 For as many as are led by the Spirit of God, these are sons of God.

In the New Testament theocracy, the Urim and Thummim are replaced by the mingled spirit, the divine Spirit mingled with our regenerated human spirit (Rom. 1:9; 8:16; John 3:6; 4:24; 1 Cor. 6:17). The oracle of God is in our spirit. (CWWL, 1989, vol. 3, "The Exercise and Practice of the God-ordained Way," p. 401)

The breastplate was called the breastplate of judgment (Exo. 28:15)...The judgment here is not mainly to determine what is right or wrong, what is just or unjust. Instead, this judgment is so that God's people could know His leading. Hence, the breastplate of judgment is actually the breastplate of leading. . . We must judge whatever is of the flesh, the self, the old man, and the world. We must judge the things of the flesh and the mind set on the flesh. This judgment clears the way for us to know God's leading. (Life-study of Exodus, p. 1382)

Today's Reading

The building of the breastplate is a picture of the building up of all the people of God, that is, the Body of Christ. If we are going to know God's judgment and God's will, first of all we need the building of God's people. If we do not have this building, we simply do not have the breastplate. Second, we need Christ to be added as light and perfection, and third, we need to get into the presence of God. Fourth, after we are in God's presence, there must be the fresh light for us to read the letters to determine God's will. These four things are very basic.

圣徒们真是需要同被建造在一起。没有建造就没有胸牌；如果没有胸牌，我们根本就没有一个凭借来明白神的旨意。…我们只知道自己的意思。…按照罗马十二章，明白神旨意是在身体里面的事。如果没有身体，我们怎能知道神的旨意呢？…如果要知道神的决断，〔祭司〕必须有胸牌，这胸牌就是神子民的建造。

给哥林多召会的书信，乃是使徒保罗在他的心上，以所有信徒组成一个胸牌而写的。他是如此关心基督的身体，以致所有的圣徒都组成在他的心上。他有基督作亮光与完全，并且他是停留在神面前，接受新鲜的亮光、新的亮光。在这光中，他将哥林多的圣徒一个一个考虑过，他将所有的弟兄姊妹当作字母来读。他就是这样得着材料来写这两封书信。

使徒们不是〔从研读旧约圣经，去收集一些美妙的观念和思想〕写书信的。首先，他们在召会生活里被建造；并且所有的召会就像胸牌上的材料一样，被组成在他们的心上。他们的心是那么关心众圣徒和众召会。他们有召会生活，也有基督作他们的亮光与完全。在主面前，他们接受了新鲜的亮光，来读出众召会的光景；众圣徒就成了字母给他们写书信。

如果我们想要知道神对祂子民的旨意与决断，我们需要救赎、滋养、光照和建造。然后在我们中间，在我们身上，才有胸牌，就是身体生活的建造，这就成了我们知道神对祂子民旨意的凭借。然后我们才能接受主的判断，知道我们该作什么或不该作什么。我们会认识主的道路。然后全召会才能按主的判断往前去。（李常受文集一九六六年第一册，七七七至七七八、七八〇至七八一页。）

参读：神命定之路的操练与实行，第二十三篇；祭司的体系，第二部分，第十一篇。

There is the real need of the building of the saints together. Without this building, there is no breastplate. If we do not have the breastplate, we simply do not have the means to know God's will...We only know our own will...According to Romans 12, to know the Lord's will is something in the Body. But if we do not have the Body, how can we know the will of God?...In order to know the Lord's judgment, [the priests] must have the breastplate, which is the building up of the Lord's people.

The Epistles to the church in Corinth were written by the apostle Paul with all the believers composed together as a breastplate upon his heart. He was so much concerned for the Body of Christ that all the saints were composed upon his heart. He had Christ as his light and perfection, and he stayed in the presence of God to receive the fresh, new light. It was in this light that he considered all the saints in Corinth one by one. He read all the brothers and sisters as the letters. This is how he got the materials to write the two letters.

The apostles did not write the Epistles in [the way of studying the Old Testament to get wonderful concepts or thoughts]. First of all, they were built up in the church life, and all the churches were composed as materials for that breastplate upon their heart. In their heart they were so much concerned about all the churches of all the saints. They had the church life, and they had Christ as their light and perfection. In the presence of the Lord they received the fresh light to read the situation in all the churches. All the saints simply became the letters for them to compose the Epistles.

To know the Lord's will and judgment about His people, we need the redemption, the nourishment, the enlightening, and the building up. Then among us and with us there will be the breastplate, which is the building up of the Body life and the means for us to know God's will concerning His people. Then we will receive the Lord's judgment of what we have to do or what we must not do. We will know the Lord's way. Then the whole church will go on according to the judgment given by the Lord. (CWWL, 1966, vol. 1, "The Priesthood," pp. 586-589)

Further Reading: CWWL, 1989, vol. 3, "The Exercise and Practice of the God-ordained Way," ch. 23; CWWL, 1966, vol. 1, "The Priesthood," ch. 18

第四周■周五

晨兴喂养

林前一9 “…你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

弗五8 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女。”

今天要应用带有乌陵和土明的胸牌，…需要带领者把圣徒和基督担负在心上，好知道圣徒的光景和基督所完成的，以得着神的引导。…这些带领者需要看见主的照耀，也需要读圣徒，然后他们才能得着主对当地召会的引导。

神借着带有乌陵和土明的胸牌说话的方式，与我们所以为的正好相反。神不是借着发亮的宝石说话，而是借着变暗的宝石说话。这意思是说，神是借着消极的光景说话。按正常情形，胸牌里的十二块宝石都在乌陵的照耀之下。忽然间刻着某个名字的宝石变暗了，这块宝石变暗就是神即时的说话。我们天然的观念会以为，神借着胸牌的说话来自发亮的宝石。事实上，祂乃是借着忽然间变暗的宝石说话。（出埃及记生命读经，一六三八至一六三九页。）

信息选读

保罗的书信以及主耶稣给亚西亚七个召会的七封书信，都是根据这个原则写的。这些书信不是根据召会里积极的事情写的，而是根据召会消极的光景写的。我们以保罗写给哥林多人的头一封书信为例，…保罗照着他对哥林多消极的光景所读出来的，写了哥林多前书。他考量那种光景，就知道要写什么。虽然

WEEK 4 — DAY 5

Morning Nourishment

1 Cor. 1:9 ...You were called into the fellowship of His Son, Jesus Christ our Lord.

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light.

Today's application of the breastplate with the Urim and the Thummim...requires that the leading ones bear the saints and Christ on their hearts so that they may know the condition of the saints and the completion of Christ for God's leading...These leading ones need to see the Lord's shining and read the saints. Then they will be able to receive God's leading concerning the church in their locality.

God's way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect. God speaks not through the stones that are shining but through stones that become dark. This means that God speaks through negative situations. Normally the twelve stones in the breastplate were under the shining of the Urim. Suddenly a piece inscribed with a certain name would become dark. This darkening of a particular stone was God's instant speaking. .. He spoke through the stones that suddenly became dark. (Life-study of Exodus, pp. 1430-1431)

Today's Reading

Paul's Epistles and also the seven epistles of the Lord Jesus to the seven churches in Asia were all written according to this principle. They were written according to the negative situation of the churches, not according to the positive things found in the churches. Take, for example, Paul's first Epistle to the Corinthians...Paul wrote this Epistle according to his reading of the negative situation at Corinth. By considering that situation, he knew what to write.

他的著作是基于消极的事情，但在这封书信里，他却把积极的东西——基督的丰富——服事给召会。

今天基督徒中间的难处乃是因着有太多的黑暗，神就无法来暴露黑暗。当每样东西都在黑暗里，我们就很难指出哪件东西是在黑暗里。…所有的灯若都亮着（时），我们很容易就可找出变暗的那一盏。这说明了神如何借着胸牌说话；一块宝石变暗了，就是神即时的说话。

为要显明黑暗，首先必须有光的照耀。…所有的灯都亮着时，有一盏灯变暗了，黑暗立刻就显出来了。这个黑暗就指明有些事情错了。如果在一个召会里，事情错了很容易被发现，那个召会就是正常的。…当黑暗笼罩时，消极的事情就不可能暴露出来。为此，光是不可少的。在光的照耀下所暴露的，就是神的说话。神是借着事情变为消极而说话；这种消极的光景就指明缺少基督。我们这样来读消极的光景，就晓得神的引导了。然后在我们所在的地方，我们就会晓得神要我们作什么，然后我们就该跟随祂的引导。

借着胸牌所得的引导，总是与审判有关。…因着主的说话是借着消极的光景，这样的说话就是一种审判。…在保罗的照耀之下，黑暗就被暴露了。保罗有些书信是照着黑暗、照着召会里圣徒消极的光景写的。因着保罗看见在哥林多召会里的一些黑暗面，这些黑暗面乃是神审判的字母，保罗就能写出哥林多前书这卷审判的书来。但随着这卷书信里所含的一切审判，却有许多积极的事物，就是有基督的丰富，供应给在哥林多的信徒。这就是神说话的方式。不论是在旧约，或是在新约里，神的说话都是根据消极的光景；然而却有基督的丰富作祂子民的供应。（出埃及记生命读经，一六三九至一六四一页。）

参读：包罗万有的基督，第十一章；歌罗西书生命读经，第六十五篇。

But although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church.

The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness. When everything is in darkness, it is difficult to point out a particular matter that is in darkness...If all the lights are shining, it will be easy to find one that becomes dark. This illustrates how God spoke through the breastplate. The darkening of a particular stone was God's instant speaking.

In order for the darkness to be made known, there must first be the shining of light...When all the lights are shining, it immediately becomes apparent when a certain light becomes dark. That darkness is an indicator that something is wrong. If in a certain church things that are wrong are easily found out, that church is normal...When darkness prevails, it is not possible for negative matters to be exposed. For this, light is necessary. What is exposed under the shining of the light is God's speaking. God speaks through things becoming negative. This kind of negative situation is an indicator of the shortage of Christ. By reading the negative situations in this way, we come to know God's leading. Then in our locality we shall know what God wants us to do, and we should then follow His leading.

The leading obtained through the breastplate always involves a judgment...Because the Lord's speaking is through negative situations, that speaking is a judgment. Under the shining of Paul, the darkness was exposed. Paul wrote certain of his Epistles according to the darkness, according to the negative condition, of the saints in the churches. Because Paul saw certain dark areas in the church in Corinth, areas that were letters of God's judgment, Paul could write Corinthians as a book of judgment. But along with all the judgment contained in this Epistle, there are many positive things: the riches of Christ ministered to the believers at Corinth. This is God's way of speaking. Both in the Old Testament and the New Testament, God's speaking is according to the negative situation yet with the riches of Christ as the supply for His people. (Life-study of Exodus, pp. 1431-1433)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 11; Life-study of Colossians, msg. 65

第四周■周六

晨兴喂养

西四2“你们要坚定持续地祷告，在此儆醒感恩。”

徒六4“但我们要坚定持续地祷告，并尽话语的职事。”

论到坚定持续的祷告，…我们要乐意和主办交涉，甚至向祂许愿说，我们要作祷告的人。如果各召会里的众圣徒都和主办这样的交涉，主的恢复就会大大地得着丰富并被拔高。不仅如此，众圣徒也会享受主，享受主的同在和祂即时并常时的膏油涂抹。他们会终日享受主的笑脸。我们坚定持续地祷告时，基督活的人位就成了我们的经历和享受。（歌罗西书生命读经，七二六页。）

信息选读

召会是否活泼、新鲜、丰富，在于这一件事：我们不断被三一神充满。亲爱的弟兄，为此我们首先需要乐意，其次需要倒空。…我们所需要的第三件事是随时、不住地祷告。我们必须祷告。如果我们能作事，我们就不需要多多祷告。我们有自信、有知识、有办法、有才干、有力量；我们确信自己能掌控局面。我们需要倒空自己，因为知道我们所能作的都不算数；这不仅是神所弃绝的，甚至也是神所定罪的。凡旧人所能作的，都是神所定罪的。我们必须认识这一点。然后我们就会看见我们需要神，并且会随时、不住地祷告。

倘若你不乐意、不倒空、不祷告，我就无法帮助你；你也无法对别人有帮助。…〔我们应当祷告：〕“主，靠着你的怜悯，我是乐意的。因着你的恩

WEEK 4 — DAY 6

Morning Nourishment

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Concerning persevering in prayer,...we need to be willing to make a deal with the Lord, even to make a vow to Him, that we will be a praying people. If all the saints in all the churches make such a deal with the Lord, the recovery will be greatly enriched and uplifted. Furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing. All day long, they will enjoy the smile of the Lord's face. As we persevere in prayer, the living person of Christ becomes our experience and enjoyment. (Life-study of Colossians, 2nd edition, pp. 573-574)

Today's Reading

Whether the church is living and fresh and enriched depends on this one thing: that we are being filled continuously with the Triune God. For this, dear brothers, we need first the willingness and second the emptiness. The third thing that we need is the instant, constant prayer. We must pray. If we are able to do things, we do not need to pray much. We have confidence, we have knowledge, we have a way, we have ability, we have strength: we are certain we can handle the situation. We need to empty ourselves, knowing that whatever we can do is not counted; it is not only rejected but even condemned by God. Whatever the old man can do is condemned by God. We have to realize this. Then we will see our need of God and will pray constantly and instantly.

If you are short of willingness, short of emptiness, short of prayer, I cannot help you. Nor can you be of help to others...We should pray, “Lord, by Your mercy I am willing. In Your grace I am empty. I am open to You with

典，我是倒空的。我完全倒空地向你敞开。我不愿持守已往的经历，我要新鲜。”你随时、不住地祷告，被祂充满，你就会经历〔神圣的〕智慧、悟性、知识像潮水一般临到你。…你会知道如何以神圣的性情接触圣徒，如何以基督供应他们，如何以基督的救赎和神的审判建造他们。你也会有一种内里的能力，在变化里并在召会生活里建造圣徒；不是仅仅在性格上建造他们，乃是把他们建造成为神的居所。…要在领头的事上丰富，我们就必须乐意、倒空且不住地祷告。

长老们来在一起的时候应当祷告，而不该仅仅讨论事情。你们喜欢称之为交通，但也许只是讨论。长老们需要祷告：将他们的心思、不同的见解，祷告到一里。…你们应当把自己祷告到灵里。你们在灵里祷告，就有同一的心思，就在一里。…甚至在牧养、看望未得救的人或圣徒时，我们也该一直在祷告里。我们都经历过，如果我们不住地祷告，我们去的时候就不会说我们原先以为要说的。我们发现自己说了原先无意义的事，我们所说的是新的。借着不住的祷告，我们的灵得了释放，并且我们发现自己从灵里说话。

无论在什么地方，长老们极缺乏的就是不住地祷告。你们缺少祷告，所以你们缺少那灵。乃是当你们在祷告中完全被定罪时，你们对于环境、对于人、对于召会，才能得着主的智慧和真正的领会。

基督徒的生活乃是祷告的生活。长老不是特殊的基督徒。要作正确的长老，就要作正常的基督徒。许多基督徒都不正常，因此长老应当建立正常的榜样。…这样，召会才能得着建造。你们要仰望主的怜悯和恩典，尽力实行这事。（李常受文集一九八三年第一册，一〇三至一〇七页。）

参读：与长老们在实行一面的谈话，第七章；使徒的教训与新约中的领导，第二章。

utter emptiness. I do not want to hold on to anything of my past experiences. I want to be fresh.” All the time, unceasingly, pray to be filled with Him. Then you will experience [divine] wisdom, understanding, and knowledge coming to you like a tide...You will know how to contact the saints with the divine nature, how to supply them with Christ, how to build them up with the redemption of Christ and with God’s judgment. You will also have an inner ability to build up the saints in transformation and in the church life; not just to build them in character but to build them up as a dwelling place for God...To be rich in the leadership, we need a willingness, an emptiness, and continuous prayer.

When the elders come together, they should pray, not just discuss things. You like to call it fellowship, but maybe it is only a discussion. The elders need to pray: to pray their mind, their different understandings, into the oneness...Pray yourselves into the spirit. When you are praying in the spirit, you have one mind; you are in oneness...Even in shepherding, in visiting either the unsaved or the saints, we should be constantly in prayer. We have all experienced that if we pray continuously, when we go, we do not speak what we thought we would. We find ourselves saying things we had no intention to say; what we say is new. By being in continuous prayer, our spirit is released, and we will find that we speak from our spirit.

The crucial lack is this continuous prayer on the part of all the elders, whatever the locality. You are short of prayer, so you are short of the Spirit. It is when you are fully condemned in your prayer that you receive wisdom and the real understanding of the Lord concerning the situation, concerning people, and concerning the church.

The Christian life is a life of prayer. Elders are not extraordinary Christians. To be a proper elder is to be a normal Christian. Many Christians are abnormal. Thus, the elders should set up a normal pattern...In this way the church can be built up. Try to practice this, looking to the Lord for His mercy and grace. (CWWL, 1983, vol. 1, “Practical Talks to the Elders,” pp. 74-77)

Further Reading: CWWL, 1983, vol. 1, “Practical Talks to the Elders,” ch. 7; CWWL, 1989, vol. 4, “The Apostles’ Teaching and the New Testament Leadership,” ch. 2

第四周诗歌

569

祷告一与主同劳

7 7 7 7 (英 786)

降 A 大调

4/4

A^b 1 1 3 · 2 | D^b A^b 1 1 4 · 3 | Fm B^bm B^b_7 E^b 2 1 7 - |
 一 祷告与主同劳苦, 祷告为主将路铺,
 E^b A^b E^b C Fm D^b E^b_7 A^b 2 3 2 5 · 1 | 7 4 3 - | 1 1 3 · 2 | 1 7 1 - ||
 祷告把主来推动, 也被推动走主路。

- | | |
|------------------------|----------------------|
| 二 祷告与主同劳苦,
与主完全地联合, | 照主心意和目的;
直到祝福能满溢。 |
| 三 祷告与主同劳苦,
己意也要全拒绝, | 自己雄心要抛弃;
惟独顾到主旨意。 |
| 四 祷告与主同劳苦,
所有计划和工作, | 让主发起并推行;
都是主借我完成。 |
| 五 祷告与主同劳苦,
与主一同来祷告, | 直到大轮已转动;
直到教会能跟从。 |

WEEK 4 — HYMN

Pray to labor with the Lord

Prayer — Laboring with the Lord

786

G C G G/B Am A⁷/C# D
 1. Pray to la - bor with the Lord, Pray to pave the way for Him;
 D^7/C G/B D^7 G Em C G/D D^7 G
 Pray to move Him and be moved From the cen - ter to the rim.

2. Pray to labor with the Lord,
Be identified with Him
In His purpose and His aim
Till His blessing floodeth in.
3. Pray to labor with the Lord;
Self-ambition and self-will
We must ever cast away,
All His purpose to fulfill.
4. Pray to labor with the Lord;
Let the Lord initiate
All the plan and all the work;
Then thru us He'll operate.
5. Pray to labor with the Lord
Till the wheel begins to move;
Pray together with the Lord
Till the Church His pow'r shall prove.

第五周

在神的家中当怎样行— 操练自己以至于敬虔

诗歌：382

读经：提前三 15 上、16 上，四 7 下～8，六 3，
提后一 7，四 22，多一 1

【周一】

壹 “我将这些事写给你，…你也可以知道在神的家中当怎样行” —提前三 14～15 上：

- 一 保罗所服事给提摩太的，完全是关于在召会中当怎样行——3～5、18～19。
- 二 我们在召会中行事为人的路，乃是借着成为爱慕神话语的人——三 15 上，参约六 63、68。
- 三 我们要知道在召会生活中当怎样行，就必须遵循这两个管治原则：尊重基督的元首权柄，以及担负真理——西二 19，弗四 15。
- 四 我们要在神的家——召会——中有正确的行事为人，就需要顾到健康的教训——提后四 3～4。
- 五 我们必须在我们的灵里生活行动，使神能在召会中显明为活的神——约四 23～24，林前六 17，提前三 15～16。

Week Five

How to Conduct Ourselves in the House of God— Exercising Ourselves unto Godliness

Hymns: 501

Scripture Reading: 1 Tim. 3:15a, 16a; 4:7b-8; 6:3; 2 Tim. 1:7; 4:22; Titus 1:1

§ Day 1

I. "I write that you may know how one ought to conduct himself in the house of God"—1 Tim. 3:15a:

- A. What Paul ministered to Timothy was entirely concerning how to conduct himself in the church—1:3-5, 18-19.
- B. The way to conduct ourselves in the church is by becoming one who loves the Word of God—3:15a; cf. John 6:63, 68.
- C. Respecting the headship of Christ and bearing the truth are two governing principles that we must follow in order to know how to conduct ourselves in the church life—Col. 2:19; Eph. 4:15.
- D. In order to properly conduct ourselves in the house of God, the church, we need to take care of the healthy teaching—2 Tim. 4:3-4.
- E. We must live and act in our spirit so that in the church God can be manifested as the living God—John 4:23-24; 1 Cor. 6:17; 1 Tim. 3:15-16.

贰 “大哉！敬虔的奥秘！这是众所公认的”——16 节上：

- 一 “敬虔”这个重要的辞在提摩太前后书中使用了九次——提前二 2，三 16，四 7~8，六 3、5~6、11，提后三 5。
- 二 敬虔是个奥秘，因为又真又活，却不可见——提前三 16 上，六 11。
- 三 对真理完全的认识乃是合乎敬虔的一多一 1。
- 四 神永远经纶的真理，实际，是合乎敬虔的，敬虔就是神显现于人——1 节，提前三 16 上。
- 五 敬虔乃是像神，与神相像，彰显神——西一 15，三 10。
- 六 敬虔并非仅仅外面的事；提前三章十六节的“显现”这辞，指明敬虔是里面的生命连同外面的彰显。
- 七 我们这些在基督里的信徒该追求敬虔；追求敬虔乃是过一种显明神的日常生活——六 11。
- 八 为要使神显现于肉体，我们整个生活都需要彰显敬虔——约壹三 2，二 28。
- 九 神的经纶是神进入我们里面，而敬虔是神从我们而出——提前一 4，三 16 上：
 - 1 基督徒的生活就是神进神出——约四 14，七 29。
 - 2 因为敬虔是神的彰显，基督徒的生活该是在凡事上彰显神并带有神样式的生活——来一 3，林后三 18。
 - 3 提前二章二节说，我们需要十分敬虔地过平静安宁的生活；我们在各处并在一切事上，即便是小事，

II. "Confessedly, great is the mystery of godliness"—v. 16a:

- A. The important word godliness is used nine times in 1 and 2 Timothy—1 Tim. 2:2; 3:16; 4:7-8; 6:3, 5-6,11; 2 Tim. 3:5.
- B. Godliness is a mystery because it is real and living yet invisible—1 Tim. 3:16a; 6:11.
- C. The full knowledge of the truth is according to godliness—Titus 1:1.
- D. The truth, the reality, of God's eternal economy is according to godliness, which is God manifested in man—v. 1; 1 Tim. 3:16a.
- E. Godliness is godlikeness, being like God, expressing God—Col. 1:15; 3:10.
- F. Godliness is not merely an outward matter; the word manifested in 1 Timothy 3:16 indicates that godliness is an inward life with an outward expression.
- G. As believers in Christ, we should pursue godliness; to pursue godliness is to live a daily life that manifests God—6:11.
- H. In order for God to be manifested in the flesh, godliness needs to be expressed in our whole living—1 John 3:2; 2:28.
- I. God's economy is God coming into us, and godliness is God going out of us—1 Tim. 1:4; 3:16a:
 1. The Christian life is simply God coming in and God going out—John 4:14; 7:29.
 2. Because godliness is the expression of God, the Christian life should be a life that expresses God and bears God's likeness in all things—Heb. 1:3; 2 Cor. 3:18.
 3. First Timothy 2:2 says that we need to lead a quiet and tranquil life in all godliness; even in small things, we need to lead a life in all godliness,

都需要十分敬虔地过生活。

4 我们的召会生活、日常生活和家庭生活，就是神终日进进出出一林后十三 14，三 18。

十 活神的召会是敬虔终极的奥秘，因为正当的召会生活乃是神在肉体的团体显现—提前三 15～16，西一 15。

【周四】

叁 “操练自己以至于敬虔” —提前四 7 下：

一 我们在召会生活中行事为人的路，就是操练自己以至于敬虔—三 15 上，四 7 下，二 2。

二 我们都必须操练我们的灵，因为神的奥秘乃是在于我们的灵—弗一 9，三 3～4、9，五 32，西一 26～27，二 2，提后四 22。

三 我们基督徒的生活是敬虔的生活，来自于神将祂自己分赐到我们里面；这在于我们的灵得着完全的操练—林后十三 14，提后四 22，门 25。

四 我们需要建立起运用灵的习惯—提前四 7 下，林前六 17，弗二 22：

1 来自神的分赐的敬虔生活，在于操练我们的灵—提前四 7 下，约四 23～24。

2 我们若不刚强地操练我们的灵，与主合作，神就无法将祂自己分赐到我们里面—林后十三 14，林前六 17，罗八 4、9。

五 “操练”这辞含示勉强—提前四 7 下：

1 操练总是一件勉强的事。

2 每当我们在艰难的光景中，我们必须勉强自己操练

everywhere and in everything.

4. Our church life, our daily life, and our family life are simply God coming in and God going out all day—2 Cor. 13:14; 3:18.

J. The church of the living God is the ultimate mystery of godliness because the proper church life is the corporate manifestation of God in the flesh—1 Tim. 3:15-16; Col. 1:15.

§ Day 4

III. "Exercise yourself unto godliness"—1 Tim. 4:7b:

A. The way to conduct ourselves in the church life is to exercise ourselves unto godliness—3:15a; 4:7b; 2:2.

B. We all have to exercise our spirit because the mystery of God is with our spirit—Eph. 1:9; 3:3-4, 9; 5:32; Col. 1:26-27; 2:2; 2 Tim. 4:22.

C. Our Christian life is a life of godliness, which comes out of God's dispensing of Himself into us; this depends upon our spirit being fully exercised—2 Cor. 13:14; 2 Tim. 4:22; Philem. 25.

D. We need to build up the habit of exercising our spirit—1 Tim. 4:7b; 1 Cor. 6:17; Eph. 2:22:

1. A godly life issuing from God's dispensing depends upon the exercise of our spirit—1 Tim. 4:7b; John 4:23-24.

2. If we do not exercise our spirit strongly to cooperate with the Lord, God cannot dispense Himself into us—2 Cor. 13:14; 1 Cor. 6:17; Rom. 8:4, 9.

E. The word exercise implies forcing—1 Tim. 4:7b:

1. To exercise is always a forced matter.

2. Whenever we are in a hard situation, we have to force ourselves to exercise

我们的灵—参罗八 28。

- 3 我们基督徒若要刚强并在主里长大，就必须勉强自己用我们的灵—提后四 22，后一 10，四 2，十七 3，二一 10，罗八 16。

【周五】

六 操练我们的灵，乃是将我们的心思置于灵—一节，玛二 15 ~ 16:

- 1 当我们将心思置于灵，我们就有内里生命平安的感觉，就是刚强、饱足、安息、释放、活泼、滋润、明亮和舒适的感觉。
- 2 当我们将心思置于肉体，我们就有内里死的感觉，就是软弱、虚空、不适、不安、下沉、枯干、黑暗和痛苦的感觉。
- 3 我们基督徒的生活不是按照对错的标准，乃是照着灵，并且我们凭着内里生命平安的感觉认识灵—罗八 6、16，九 1，林后十三 14。

七 操练我们的灵，乃是辨明我们的灵与魂—来四 12:

- 1 我们应当一直保持警觉，辨明并拒绝一切不是出于灵，而是出于魂，出于己的事—太十六 25，参路九 25。
- 2 我们必须一直保持我们的灵与魂分开—来四 12，帖前五 23。
- 3 仇敌的计谋总是要使我们的灵一直与我们的魂混杂在一起。
- 4 我们的一切所是、所有并所作，都必须在灵里；神之于我们的一切，都是在我们的灵里—提后四 22。

【周六】

our spirit—cf. Rom. 8:28.

3. If we Christians want to be strong and grow in the Lord, we must force ourselves to use our spirit—2 Tim. 4:22; Rev. 1:10; 4:2; 17:3; 21:10; Rom. 8:16.

§ Day 5

F. To exercise our spirit is to set our mind on the spirit—v. 6; Mal. 2:15-16:

1. When we set our mind on the spirit, we have the inner sense of life and peace, the sense of strength, satisfaction, rest, release, liveliness, watering, brightness, and comfort.
2. When we set our mind on the flesh, we have the inner sense of death, the sense of weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, and pain.
3. Our Christian life is not according to the standard of right and wrong but according to the spirit, and we know the spirit by the inner sense of life and peace—Rom. 8:6,16; 9:1; 2 Cor. 13:14.

G. To exercise our spirit is to discern our spirit from our soul—Heb. 4:12:

1. We should always be on the alert to discern and deny anything that is not of the spirit but of the soul, the self—Matt. 16:25; cf. Luke 9:25.
2. All the time we need to keep our spirit separate from our soul—Heb. 4:12; 1 Thes. 5:23.
3. The enemy's strategy is always to mix our spirit with our soul.
4. Whatever we are, whatever we have, and whatever we do must be in the spirit; everything that God is to us is in our spirit—2 Tim. 4:22.

§ Day 6

八 为要证明操练以至于敬虔就是操练我们的灵，我们必须读提摩太后书；在那里保罗说，神赐给我们的，乃是能力、爱并清明自守的灵；这样的灵乃是带着刚强的意志、爱的情感并清明自守的心思——1:7:

- 1 提后一章七节里的“灵”，指我们由圣灵重生并内住之人的灵——约三 6，罗八 16。
- 2 将神的恩赐如火挑旺起来，与我们重生的灵有关——提后一 6。
- 3 “能力”说到我们的意志，“爱”说到我们的情感，“清明自守”说到我们的心思——7 节。

九 操练自己以至于敬虔，就是操练我们的灵，在日常生活中活基督，以建造召会作基督的身体——提前四 7 下，弗二 20～22，四 12、16，林前十四 4、12。

H. In order to prove that the exercise unto godliness is the exercise of the spirit, we need to go to 2 Timothy, where Paul says that God has given us a spirit that is strong, loving, and sober; such a spirit is with a strong will, a loving emotion, and a sober mind—1:7:

1. The word spirit in 2 Timothy 1:7 denotes our human spirit, regenerated and indwelt by the Holy Spirit—John 3:6; Rom. 8:16.
2. To fan into flame the gift of God is related to our regenerated spirit—2 Tim. 1:6.
3. Of power refers to our will, of love to our emotion, and of sobermindedness to our mind—v. 7.

I. To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life for the building up of the church as the Body of Christ—1 Tim. 4:7b; Eph. 2:20-22; 4:12, 16; 1 Cor. 14:4, 12.

第五周■周一

晨兴喂养

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的生长而长大。”

保罗所服事给提摩太的，完全是关于在堕落的时期，在召会中当怎样行。关于在神的家中当怎样行，…（以下是其中）两个点。首先，…我们必须尊重基督的元首权柄。无论我们是什么、作什么、说什么，都该在一种灵里，就是尊重基督的元首权柄。尊重基督的元首权柄会保护我们，在召会生活中免于许多错误。…今天基督教的主要问题，就是不顾基督的元首权柄。…第二件事乃是，全召会都是真理的柱石和根基。（提前三 15。）不只领头的人，乃是召会中每一个肢体都应该实行真理，认识真理，使我们能成为柱石，在这个黑暗的世代中担负神的真理。我们要知道在召会生活中当怎样行，就必须遵循这两个管治原则：尊重基督的元首权柄，以及担负真理。（李常受文集一九七八年第二册，八五四至八五五页。）

信息选读

我们要在神的家—召会—中有正确的行事为人，也需要顾到健康的教训。提后四章三至四节说，“因为时候要到，那时人必容不下健康的教训，反而耳朵发痒，随着自己的情欲，给自己堆积起教师来；并且转耳离弃真理，偏向虚构无稽之事。”用“容”

WEEK 5 — DAY 1

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

What Paul ministered to Timothy was entirely concerning how to conduct himself in the church in a time of degradation...Two points concerning how to conduct ourselves in the house of God [are], first,...we must respect the headship of Christ. Whatever we are, do, and say should be in a spirit that respects the headship of Christ. Respecting the headship of Christ safeguards us from many kinds of mistakes in the church life...The main problem with Christianity today is that it disregards the headship of Christ...The second matter...is that the entire church is the pillar and base of the truth (1 Tim. 3:15). Not the leading ones only but every member in the church should practice to know the truth so that we can be a pillar to bear God's truth in this dark age. Respecting the headship of Christ and bearing the truth are two governing principles we must follow in order to know how to conduct ourselves in the church life. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," p. 625)

Today's Reading

In order to properly conduct ourselves in the house of God, the church, we also need to take care of the healthy teaching. Second Timothy 4:3-4 says, "The time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears, and they will turn away their ear from the truth and will be turned aside to

(tolerate) 这个字是指忍受某种苦难。对某些人而言，健康的教训成了他们必须忍受的事物。…（他们）可能比较喜欢听那些能搔他们发痒耳朵的教训。我们在召会中的行事为人，不该照着我们发痒的耳朵，反而需要照着健康的教训。

一种教训是令人厌烦或是帮人搔痒并不重要；我们需要思考的乃是，到底这是不是健康的教训？…召会中的教训必须是健康的。为着我们在召会生活中的行事为人，只听健康的教训是另一个管治原则。保罗在三卷提字书里，七次用到“健康的教训”、“健康的话”、“健康话语”、和“健康言语”这些辞。（提前一 10，六 3，提后一 13，四 3，多一 9，二 1，8。）他知道当召会生活堕落时，人会厌烦健康的教训，偏好那些能搔他们发痒耳朵的教训。…我们的行事为人不该照着意见、好恶，而需要按着健康的教训。我们应该接受并应用任何在属灵上健康的教训，拒绝任何不健康的教训。正确的教训不在于合乎我们的口味，而在于是否健康。

保罗在提前一章三至四节写道：“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”我们不该教导任何与神的经纶不同的事。“经纶”（economy）这个辞是一个英语化的希腊辞，表示一种安排，管家职分，或是为着分赐的一种行政。按照新约的启示，神有一个经纶，要将祂自己在基督里分赐到祂所拣选的人里面，而产生召会，就是基督的身体。（李常受文集一九七八年第二册，八六〇至八六一、八五五页。）

参读：基督徒生活与召会生活极重要的原则，第八章；完成神永远定旨的生活，第二章。

myths.” The word tolerate is used to indicate enduring some kind of suffering. To some the healthy teaching becomes something that must be tolerated...Such ones may prefer to hear teachings that will tickle their itching ears. We need to conduct ourselves in the church not according to our itching ears but according to the healthy teaching.

Whether a teaching is boring or tickling does not mean anything; we need to consider only whether or not it is a healthy teaching...The teaching in the churches must be healthy. Heeding only healthy teaching is another governing principle for our conduct in the church life. Paul used the terms healthy teaching, healthy words, and healthy speech seven times in the Epistles to Timothy and Titus (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Titus 1:9; 2:1, 8). He knew that when the church life is in degradation, people will be bored of the healthy teaching and will prefer to have their ears tickled...We need to conduct ourselves not according to our opinion or our likes or dislikes but according to the healthy teaching. We should receive and apply any teaching that is spiritually healthy, and we need to reject any teaching that is not healthy. The proper teaching is not a matter of our taste but a matter of what is healthy.

In 1 Timothy 1:3-4 Paul wrote, “Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith.” We should not teach anything that is different from God’s economy. The word economy is an anglicized Greek word, denoting a dispensation, a stewardship, or an administration to dispense something. According to the revelation of the New Testament, God has an economy to dispense Himself in Christ into His chosen people to produce the church, the Body of Christ. (CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” pp. 629-630, 625-626)

Further Reading: CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” ch. 8; CWWL, 1963, vol. 2, “The Living That Fulfills God’s Eternal Purpose,” ch. 2

第五周■周二

晨兴喂养

提前三 16 “…大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

六 11 “但你这属神的人啊，要逃避这些事，竭力追求公义、敬虔、信、爱、忍耐、温柔。”

“敬虔” (godliness) 这名词在提摩太前后书中使用了九次。(提前二 2, 三 16, 四 7~8, 六 3, 5~6, 11, 提后三 5。)此外, “敬虔的” (godly) 这形容词出现了两次, (提前二 10—中文译为“敬神”, 提后三 12,) 而“不敬虔” (ungodliness) 这名词用了一次。(二 16。)…少有基督徒知道, “敬虔”这辞的正确定义是神显现于肉体, 或, 神在肉体的显现。…提前三章十五节说, 召会是活神的家, 真理的柱石和根基。十六节指明, 召会是神显现于肉体, 或, 神在肉体的显现。有人可能认为, 说召会是神显现于肉体是异端。大部分的圣经学者都不了解, 十六节启示: 敬虔的奥秘就是神显现于召会; 他们认为这节仅仅是指着基督说的。然而, 因为“被接去于荣耀里”是十六节的最后一句, 所以这必定不仅是指基督的升天, 也指召会的被提, 因为基督的升天是在祂被传于万邦之前。这证明神显现于肉体不只是指着基督, 也是指着召会, 祂的身体。(李常受文集一九七八年第三册, 一八〇至一八一页。)

信息选读

头是什么, 身体也必定是什么。基督—头—是神在肉体的显现; 因此, 召会—祂的身体—也必定是

WEEK 5 — DAY 2

Morning Nourishment

1 Tim. 3:16 ...Great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

6:11 But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.

The word godliness is used nine times in [1 and 2 Timothy] (1 Tim. 2:2; 3:16; 4:7-8; 6:3, 5-6, 11; 2 Tim. 3:5). Also, the word godly occurs twice (1 Tim. 2:10; 2 Tim. 3:12), and the word ungodliness is used once (2:16)...Very few Christians know that the proper definition of the term godliness is God manifested in the flesh, or the manifestation of God in the flesh...First Timothy 3:15 says that the church is the house of the living God, the pillar and base of the truth. Verse 16 indicates that the church is God manifested in the flesh, or the manifestation of God in the flesh. Some may think that to say that the church is God manifested in the flesh is heretical. Most Bible scholars do not realize that 1 Timothy 3:16 reveals that the mystery of godliness is God manifested in the church; they think that this verse refers only to Christ. However, because taken up in glory is the last phrase in verse 16, it must refer not only to Christ's ascension but also to the church's rapture, for Christ's ascension preceded His being preached among the nations. This proves that God's being manifested in the flesh refers not only to Christ but also to the church, His Body. (CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," pp. 130-131)

Today's Reading

If the head is something, the body must be the same thing. Christ, the Head, is the manifestation of God in the flesh; therefore, the church, His Body, also

神在肉体的显现。林前十四章二十四至二十五节说，倘若召会有正确的聚集，当不信者进来时，他就会说，“神真是在你们中间。”每当召会正确的聚在一起，就有神的同在一神显现于肉体。

敬虔是个奥秘，因为又真又活，却不可见。当不信者进到召会聚会中，可能觉得相当神秘，不懂为什么这一班人又唱又叫，还见证他们个人的经历。…许多不信者不懂这个奥秘，但是当他们在聚会中，常会发现有神。召会是神显现于肉体，敬虔的奥秘。

简而言之，神的经纶是神进入我们里面，而敬虔是神从我们而出。…这个交流可比作电路中的电流；那就是电不断地来来往往。在我们里面、在我们中间有神圣的电流，就是三一神的流进流出。神的流进是神的经纶，而神的流出就是敬虔。

保罗劝提摩太仍留在以弗所，唯一的目的是要嘱咐那几个人，不可教导不同的事。（提前一3。）我们只该教导神的流进与流出，此外别无教导。…我们需要教导神的经纶。

一位新得救的青年姊妹可能问另一位姊妹，关于姊妹头发正确的长度。这位姊妹该回答她说，“我们的得救不是为着头发有特定的长度。头发不是我们的救主。我们得救是为着基督；基督今天是赐生命的灵。如今祂正将祂自己分赐到我们全人里面。”…不论有人问什么问题，我们只该给人一个答案—神的经纶。圣经教导神的经纶，就是神的管家职分，将神分赐到我们里面。神的经纶产生敬虔，神的经纶该是我们交通的独一无二题目。（李常受文集一九七八年第三册，一八一至一八二、一八四页。）

参读：神经纶的要素，第五章；神对基督与召会的心意，第四章。

must be the manifestation of God in the flesh. First Corinthians 14:24-25 says that when the church is meeting properly, if an unbeliever enters, he will say, "Indeed God is among you." Whenever the church comes together properly, God's presence is there—God is manifested in the flesh.

Godliness is a mystery because it is real and living yet invisible. When unbelievers come into a church meeting, they may consider it to be quite mysterious, not understanding why a group of people are singing, shouting, and giving testimonies concerning their personal experiences... Many unbelievers do not understand this mystery, but often when people come into a meeting, they realize that God is there. The church is God manifested in the flesh, the mystery of godliness.

In brief, God's economy is God coming into us, and godliness is God going out of us... This traffic may be likened to an electrical current in a circuit, which is electricity constantly coming and going. We have a divine current among us and within us; it is the Triune God coming in and going out. God coming in is God's economy, and God going out is godliness.

Paul charged Timothy to remain in Ephesus with the sole purpose of charging certain ones not to teach different things (1 Tim. 1:3). We should always teach God's coming in and God's going out and nothing else... We need to teach God's economy.

A newly saved young sister may ask another sister concerning the proper length of hair for a sister. The sister should answer her, "We are not saved in order to have a certain length of hair. Hair is not our Savior. We have been saved for Christ, and Christ today is the life-giving Spirit. He is now dispensing Himself into our being."... Regardless of the question that is raised, we should give only one answer—God's economy. The Bible teaches God's economy, which is God's stewardship, the dispensing of God into us. God's economy, which issues in godliness, should be the unique topic of our fellowship. (CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," pp. 131-133)

Further Reading: CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," ch. 5; CWWL, 1963, vol. 2, "God's Intention concerning Christ and the Church," ch. 4

第五周■周三

晨兴喂养

提前二 2 “…使我们可以十分敬虔庄重地过平静安宁的生活。”

约壹三 2 “亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。”

提前二章二节说，我们需要十分敬虔地过平静安宁的生活。我们在卧室里所挂的图画，可以指明我们在个人生活中，是否在意敬虔。我们所选的图画可能将神显示给别人，也可能显出其他的东西。我们可以将同样的原则应用在日常生活的千百件事上。…这不只是外面的事。如果我们在卧房里跪下祷告，而墙上挂着某一种图画，我们会立刻感觉要起身把它扔掉。…因为三一神在祂的经纶里已经分赐到我们里面，所以我们里面会有感觉：只要那幅画挂在我们的墙上，祂就不喜悦。这是敬虔，不是道理。（李常受文集一九七八年第三册，一八五页。）

信息选读

如果我们上酒吧，隔天早晨我们会很难祷告，因为分赐到我们里面的三一神不同意我们上酒吧。这不是外面的规范，而是里面的实际。我们身为神的儿女，无论年龄或身分如何，都有三一神的实际在我们里面。这就是敬虔。

如果一位弟兄打着一一条显眼的领带来讲说神的话，他可能会失去里面那灵的膏抹，而且听他说话的圣徒们会被领带打岔。因此，打这种领带不是敬虔，不是神显现于肉体。这些并非不重要的小事。

WEEK 5 — DAY 3

Morning Nourishment

1 Tim. 2:2 ...We may lead a quiet and tranquil life in all godliness and gravity.

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

First Timothy 2:2 says that we need to lead a quiet and tranquil life in all godliness. The kind of pictures we hang in our bedroom may indicate whether or not we care for godliness in our private life. The pictures we choose may manifest God to others, or they may manifest something else. We can apply the same principle to hundreds of things in our daily life...This is not merely an outward matter. If we kneel down to pray in our bedroom while a certain kind of picture is hanging on the wall, we may immediately have a sense to rise up and throw it away...Because the Triune God has been dispensed into us in His economy, we may have a sense from within that He is not happy as long as that picture is hanging on our wall. This is godliness, not a doctrine. (CWWL, 1978, vol. 3, “Crucial Elements of God’s Economy,” pp. 133-134)

Today’s Reading

If we go to a bar, the next morning we will have difficulty praying because the Triune God who has been dispensed into us does not agree with our going to a bar. This is not an outward regulation but an inward reality. As children of God, regardless of our age or status, we all have the reality of the Triune God within us. This is godliness.

If a brother tries to speak the word of God while wearing a showy tie, he may lose the anointing of the Spirit within, and the saints who are listening to him may be distracted by the tie. Wearing such a tie, therefore, cannot be godliness, God manifested in the flesh. These are not insignificant matters. My burden is

我的负担不是要为我们该打何种领带或为任何其他的事颁布规定，而是要我们看见，不论作什么、是什么或穿什么，都该给人敬虔的印象。

我们该在〔我们的谈话上〕十分敬虔地过生活。我们口中所出的话，应该给人一种印象，就是神显现于肉体。我们不该让松散的谈论和闲谈进到召会生活中来。我们必须操练我们的灵，拒绝这种谈论，这种谈论不会给人神显现于我们肉体的印象。

即便是在小事上，我们也需要十分敬虔地过生活。我们决定是否要买一双鞋子时，不该先考虑样式。反之，我们需要考虑神能否借这双鞋子得彰显。

我们需要十分敬虔地过生活，不只在诸如聚会、唱诗、赞美、和见证这些事上，也在各处并在一切事上。十九世纪末，一位有名的基督徒传道人，有一次他购置了新的房子，并搬迁进去。当他把一切整理好，房子也装潢好，就邀请他的父亲来参观他的新家。他父亲看完了每一个房间之后，说，一切都很好，只是没有看见任何一样东西可以指明这房子的主人是神的儿女。我们家中所展现的，该使人对敬虔有强烈的印象。敬虔并非仅仅外面的事。提前三章十六节的“显现”这辞，指明敬虔是里面的生命连同外面的彰显。为要使神显现于肉体，我们整个生活都需要彰显敬虔。我们的说话、表达、行为、和穿着都该给人一个印象，就是神在我们身上显现。如果我们操练十分敬虔地过生活，就不会去某些场合，不会参加某些活动。敬虔不会许可我们摸不洁之物；反之，敬虔会将我们从所有不敬虔的事物中分别出来。（李常受文集一九七八年第三册，一八五至一八七页。）

参读：提摩太前书生命读经，第八篇；提多书生命读经，第一篇；神经纶中的两大奥秘，第五章。

not to give regulations concerning the kind of ties we should wear or concerning anything else. Rather, we need to see that whatever we do, whatever we are, and whatever we wear should give others an impression of godliness.

We should lead a life in all godliness [in] our conversations. The words out of our mouth should give others the impression of God being manifested in the flesh. We should not allow loose talk and gossip to come into the church life. We must exercise our spirit to reject such talk, which does not bear any impression of God being manifested in our flesh.

Even in the small things, we need to lead a life in all godliness. When deciding whether or not to buy a certain pair of shoes, we should not consider the style first. Rather, we need to consider whether God could be manifested in this pair of shoes.

We need to lead a life in all godliness, not only in certain things, such as coming to the meetings, singing, praising, and testifying, but everywhere and in everything. A famous Christian minister in the late 1800s once purchased and moved into a new house. Once he had arranged everything and decorated the house, he invited his father to come to see his new house. After his father had looked in every room, he said that everything was nice but that he did not see anything indicating that the house's owner was a child of God. What we display in our home should strongly impress others with godliness. Godliness is not merely an outward matter. The word manifested in 1 Timothy 3:16 indicates that godliness is an inward life with an outward expression. In order for God to be manifested in the flesh, godliness needs to be expressed in our whole living. Whatever we say, express, do, and wear should give an impression of God being manifested in us. If we practice to lead a life in all godliness, we will not go to certain places or attend certain events. Godliness would not allow us to touch unclean things; rather, godliness will separate us from all ungodly things. (CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," pp. 134-135)

Further Reading: Life-study of 1 Timothy, msg. 8; Life-study of Titus, msg. 1; CWWL, 1977, vol. 2, "The Two Great Mysteries in God's Economy," ch. 5

第五周■周四

晨兴喂养

提前四7~8 “…操练自己以至于敬虔。因为操练身体益处还少；唯独敬虔，凡事都有益处，有今生和来生的应许。”

我们在召会生活中行事为人的路，就是操练自己以至于敬虔。任何事若对于别人不是正确、敬虔的见证，我们都不该作。我们不需要思考一件事是否符合律法或是否正确，而该思考它是否有敬虔的彰显，就是神显现于肉体。…有些弟兄可能会到酒吧去喝啤酒。他们可能告诉其他的圣徒说，他们得了自由，脱离一切的束缚，而且在召会生活中不该有任何律法。…所有的圣徒该回答：“不，在召会生活中我们不接受这种说法。”我们必须明辨、刚强，不是要造成分裂，而是要保守召会在正确的路线上，显大我们的神。我们的生活该是敬虔的，而非松散的。我们都该将这事带到主面前。（李常受文集一九七八年第二册，八五八至八五九页。）

信息选读

神的经纶就是祂的家庭行政，祂的计划，要将祂自己分赐到我们里面。祂的分赐产生敬虔的生活。事实上，敬虔乃是神圣分赐的结果。…这样来自神的分赐的敬虔生活，在于操练我们的灵。…敬虔的生活来自神的分赐，但神不是将自己分赐到无生命的器皿里。…在〔药房〕里，药师把药分配到无生命的瓶子里，因为瓶子是无生命的，所以不需要瓶子的合作。然而，神正将自己分赐到我们这些活的器皿里，我们已经有自己的口味、拣选、偏好、感觉、思想、头脑、意志等；我们若不刚强地操练我们的灵，与主合作，

WEEK 5 — DAY 4

Morning Nourishment

1 Tim. 4:7-8 ...Exercise yourself unto godliness. For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.

The way to conduct ourselves in the church life is to exercise ourselves unto godliness. We should not do anything that is not a proper testimony of godliness to others. We do not need to consider whether or not something is legal or right but whether it is an expression of godliness, God manifested in the flesh. Some brothers may go to bars to drink beer. They may tell the other saints that they have been liberated from all bondage and that in the church life there should be no legalities...All the saints should reply, "No, in the church life we do not accept this kind of speaking." We must be discerning and strong, not to cause division but to keep the church in the right lane to manifest our God. Our living should be godly, not loose. We should all bring this matter to the Lord. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," p. 628)

Today's Reading

God's economy is His household administration, His plan, to dispense Himself into us. His dispensing produces a life of godliness. Actually, godliness is the issue of the divine dispensing. Such a godly life issuing from God's dispensing depends upon the exercise of our spirit...A godly life comes out of God's dispensing, but God is not dispensing Himself into lifeless vessels...In the [pharmacy], drugs are dispensed into lifeless bottles, and because they are lifeless, their cooperation is not required. God, however, is dispensing Himself into us, the living vessels, who already have our own taste, choice, preference, feeling, thinking, mentality, will, etc. If we do not exercise our spirit strongly to cooperate with the Lord, God cannot dispense Himself into

神就无法将祂自己分赐到我们里面。我们的灵不仅是接受的器官，保留的器官，也是为着神分赐的入口。我们的灵大大敞开的时候，我们的全人就敞开。然后神就有路将祂自己分赐到我们里面。神的分赐在于我们的配合，我们的配合就是操练我们的灵。

这就是我们必须祷告的原因。正如走路操练我们的脚和腿，照样，唯有祷告操练我们的灵。我们祷告的时候，不该这么关切物质的事物，或以我们个人的事务为目标。我们应当在灵里祷告，好摸着神，接触神，并敬拜神。这种祷告操练我们的灵，敞开我们的灵，并使我们在灵里遇见神；然后神圣的分赐立刻流进我们的灵里。今天我们基督徒的生活是敬虔的生活，来自于神将祂自己分赐到我们里面。这在于我们的灵得着完全的操练。（李常受文集一九七九年第一册，八〇三至八〇四页。）

你早上起来如果什么也不说，你可能有例行公事的祷告，却没有真正地摸着主；这是因为你没有操练灵。我们必须建立说“哦，主”的习惯。当我们说“哦，主”的时候，我们就摸着主。这是操练灵的习惯。…在艰难的光景中，…我们应当勉强自己说，“哦，主耶稣！”…奥林匹克运动员…勉强自己操练。我们基督徒若要刚强并要在主里长大，就必须勉强自己用我们的灵。

假定我们的家庭生活遇到了难处。…那时你如果不操练你的灵，你整个魂，包括你的心思、意志、情感，就会得胜。你的魂就会胜过你，制伏你，征服你的灵。这甚至会使你很厉害地发脾气。因此，每当你在艰难的光景中，你必须勉强自己操练你的灵。勉强你自己操练、使用你的灵，会使你成为不一样的人。…操练我们自己以至于敬虔，乃是在我们日常生活中操练我们的灵活基督。（李常受文集一九九三年第二册，二四一至二四二页。）

参读：生命的基本功课，第十七至十八课；真理信息，第一章；健康的话，第五章。

us. Our spirit is not only the receiving organ, the retaining organ, but also the opening for God's dispensing. When our spirit opens wide, our whole being opens. Then God has a way to impart Himself into us. God's dispensing depends upon our coordination, and our coordination is the exercise of our spirit.

This is why we have to pray. Just as walking exercises our feet and legs, only prayer exercises our spirit. When we pray, we should not be concerned so much for material things and for our personal affairs as the goal. We should pray in the spirit in order to touch God, to contact God, and to worship God. This kind of prayer exercises our spirit and opens our spirit, and in our spirit we meet God. Then the divine dispensing immediately flows into our spirit. Today our Christian life is a life of godliness, which comes out of God's dispensing of Himself into us. This depends upon our spirit being fully exercised. (CWWL, 1979, vol. 1, "Basic Lessons on Life," p. 599)

If you rise up in the morning without saying anything, you may pray in a routine way without really touching the Lord. This is because there is no exercise of your spirit. We have to build up a habit of saying, "O Lord." When we say, "O Lord," we touch the Lord. This is the habit of exercising our spirit. In a hard situation...we should force ourselves to say, "O Lord Jesus!"...The Olympic athletes...force themselves to exercise. If we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit.

Let us suppose that a problem comes into your family life...If you do not exercise your spirit at that time, your entire soul with your mind, will, and emotion will become prevailing. Then the soul will overcome and subdue you, conquering your spirit. This can even cause you to lose your temper in a bad way. Therefore, whenever you are in a hard situation, you have to force yourself to exercise your spirit. To force yourself to exercise, or to use, your spirit makes you a different person. To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 181-182)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsns. 17-18; CWWL, 1978, vol. 3, "Truth Messages," ch. 1; CWWL, 1978, vol. 3, "The Healthy Word," ch. 5

第五周■周五

晨兴喂养

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

来四12“因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

心思是魂的大部分，而魂是居于我们外面的肉体和我们里面的灵之间。…我们…必须学习将我们的心思置于灵。我们的心思非常“多话”。…我们若不控制我们的心思，就会飘荡幻想，在很短时间内遍游地球。…所以我们将我们的心思引到我们的灵。我们这样作时，就会向主歌唱，赞美主，并说出主来。

夫妻很容易犯罪，因为他们在一起的时候，不将心思置于灵。他们在别人面前会约束自己所说的话。但是他们在一起时，就任意说别人闲话，或消极地说到召会。…我们必须学习使我们的灵如火挑旺起来，并且控制我们的心思。不要让心思置于肉体，乃要引导心思，将心思置于灵。这个习惯必须在我们里面建立起来。我们的心思置于肉体，就是死；我们的心思置于灵，乃是生命平安。（李常受文集一九九三年第二册，二四八页。）

信息选读

希伯来四章十二节用了“辨明”这个辞。那里说，神的话能剖开我们的灵与魂，连心中的思念和主意都能“辨明”。我们的思念通常是欺骗人的。但我们若操练我们的灵，就会辨明我们的思念是邪恶的，因为在我们

WEEK 5 — DAY 5

Morning Nourishment

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

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.

The mind is the great part of the soul, and the soul is in between our outward flesh and our inward spirit...We must learn to set our mind on the spirit. Our mind is very “talkative.”...If we do not control our mind, we can wander in our imagination all over the globe within a short time...This is why we must direct our mind to the spirit. When we do this, we will sing to the Lord, praise the Lord, or speak forth the Lord.

It is easy for a husband and a wife to commit sins because when they are with each other, they do not set their mind on the spirit. Before other people, they will be restricted in what they say. But when they are together, they may feel free to gossip about others or speak negatively about the church...We have to learn to fan our spirit into flame and to control our mind. Do not let the mind be set on the flesh, but direct it to be set on the spirit. This habit has to be built up in us. To set our mind on the flesh is death. To set our mind on the spirit is life and peace. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 185-186)

Today's Reading

In Hebrews 4:12 the word discern is used. It says that the word of God can divide our soul from our spirit and is able to discern the thoughts and intentions of the heart. Quite often our thoughts are deceiving. But if we exercise our spirit, there is a discernment that our thoughts are evil, because

的思念背后有邪恶的主意。辨明心中的思念和主意，等于剖开灵与魂。…仇敌的计谋总是要使我们的灵一直与我们的魂搀杂在一起。…什么时候有了这样的搀杂，灵就失败，魂就得胜。…一个弟兄开始要对他妻子说到另一个人时，他必须想一想：“这是出于我的灵，还是出于我的魂？”如果这是出于他的魂，他所说的就是闲话或批评。如果这是出于他的灵，他所说的必是受主的引导。这表明我们必须辨明我们的灵与魂。我们这些寻求基督的人，必须学习将我们的灵如火挑旺起来，将我们的心思置于灵，并且辨明我们的灵与魂。

我们应当一直跟随我们的灵，并且在一切事上照着我们的灵而行，这是根据罗马八章四节。我们应当一直保持警觉，辨明一切不是出于灵，而是出于魂的事。这样，我们会一直留在灵里。这就是操练、使用、运用我们的灵。…当然，我们很容易知道什么是出于肉体的，什么是出于灵的；但在什么是出于魂的与什么是出于灵的这二者之间，通常是混淆不清的。所以我们必须辨明。

如果我们要照着灵而行，我们必须学习作事不要太快，说话也不要太快。…我在回信的事上有这样的经历。有时候我写了信，等一天再寄出。第二天可能有新的想法临到我，要包括在那封信里，或者发现自己说了什么错的话。这样等，会帮助我们照着灵而行。

在基督徒生活中一直有争战。甚至在我们里面，在灵与肉体之间也有争战；在灵与魂之间，更是这样。…我们…应当一直辨明什么是出于灵，什么是出于魂。如果一件事不是出于灵，我们就不要说，也不要作。这就是运用、操练我们的灵。（李常受文集一九九三年第二册，二四八至二五〇页。）

参读：李常受文集一九六四年第一册，操练我们的灵以实行身体生活，第三章；新约总论，第三百六十三篇。

behind our thoughts there is an evil intention. To discern the thoughts and intents of the heart equals the dividing of the soul from the spirit...The enemy's strategy is always to mix our spirit up with our soul...Whenever such mixing is there, the spirit loses and the soul wins. Before a brother begins to talk to his wife about another brother, he has to consider, "Is this of my spirit or of my soul?" If it is of his soul, what he says will be either gossip or criticism. If it is of his spirit, what he says will be something led by the Lord. This shows that we have to discern our spirit from our soul. We, the ones who are seeking after Christ, must learn to fan our spirit into flame, to set our mind on the spirit, and also to discern our spirit from our soul.

We should always follow our spirit and walk in all things according to our spirit. This is according to Romans 8:4. We should always be on the alert to discern anything that is not of the spirit but of the soul. Then we will remain in the spirit all the time. This is to exercise, to use, to employ, our spirit. Of course, it is easy to know what is of the flesh and what is of the spirit; but quite often it is a very mixed-up situation between what is of the soul and what is of the spirit. This is why we have to discern.

If we are going to walk according to our spirit, we must learn not to do things too fast or to say things too quickly...I have had this experience in writing answers to letters. Sometimes I will write a letter and then keep it for another day before I mail it. The next day a new thought might come to me to include in that letter, or I may realize that I said something wrong. To wait in this way helps us to walk according to our spirit.

The battle in the Christian life is always there. Even within us there is a battle between the spirit and the flesh and even more between the spirit and the soul...We should...always discern what is of the spirit and what is of the soul. If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 186-187)

Further Reading: CWWL, 1964, vol. 1, "Exercising Our Spirit to Practice the Body Life," ch. 3; The Conclusion of the New Testament, msg. 363

第五周■周六

晨兴喂养

提后一6~7“为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

我们弃绝那世俗的言语，和老妇的虚构无稽之事，应当操练以至于敬虔。这样的操练，就像体操。以至于敬虔，意即以敬虔为目的。敬虔就是基督从我们身上活出，成为神在肉体的显现。今天这位基督就是那灵，住在我们灵里。（林后三17，罗八9~10，提后四22。）因此，操练自己以至于敬虔，就是操练我们的灵，在日常生活中活出基督。

在提前四章七节，保罗用一个指体操运动的希腊字，说到操练以至于敬虔。我们从三章十六节知道，敬虔的奥秘，神显现于肉体，是极大的。我们必须借着我们的灵同内住的灵，操练自己达到这目标，以至于神得着彰显。…我们操练以至于敬虔，是非常重要的。我们里面需要喂养，外面该有敬虔。我们该从里面得着基督的喂养，然后我们该有彰显神的生活。（提摩太前书生命读经，八九至九〇页。）

信息选读

你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。…保罗是照着他的经历写提后一章六至七节。他提醒提摩太要将神在他里面的恩赐挑旺起来。然后他说，神赐给我们的，不是胆怯的灵。神所赐给我们的灵是在我们人的中心，被我们魂的三部分—意志、情感、心思—围绕。神所赐给我们的灵乃是能力、爱、并清明自守的灵。能力属于我们的意志，爱属于我们的情感，清明自守属于我们

WEEK 5 — DAY 6

Morning Nourishment

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Refusing the profane and old-womanish myths, we should exercise unto godliness. Such exercise is like gymnastics. The words unto godliness mean “with a view to godliness.” Godliness is Christ lived out of us to be the manifestation of God. Today this very Christ is the Spirit dwelling in our spirit (2 Cor. 3:17; Rom. 8:9-10; 2 Tim. 4:22). Hence, to exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life.

In 1 Timothy 4:7 Paul uses a Greek term referring to gymnastic exercise with respect to exercise unto godliness. We know from 3:16 that the mystery of godliness, God manifest in the flesh, is great. By our spirit with the indwelling Spirit, we must exercise ourselves unto this goal, unto the expression of God. It is of crucial importance that we exercise unto godliness. Inwardly, we need nourishment, and outwardly, we should have godliness. From within we should be nourished with Christ, and then we should have a living that is the expression of God. (Life-study of 1 Timothy, second edition, pp. 73-74)

Today's Reading

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. Paul wrote 2 Timothy 1:6-7 according to his experience. He reminded Timothy to fan into flame the gift of God within him. Then he said that God has not given us a spirit of cowardice. Instead, God has given us a spirit in the center of our being surrounded by the three parts of the soul—the will, the emotion, and the mind. The spirit given to us by God is of power, of love, and of sobermindedness. Power belongs to our will. Love belongs to our emotion. Sobermindedness belongs to our mind.

的心思。神赐给我们的灵属于这三件事。我们的意志应当刚强，满了能力；我们的情感应当爱人，满了爱；我们的意志应当清明，满了清明自守。

按照神圣的启示来看，神赐给我们的，不是胆怯的灵，而是能力的灵。这就是说，你的灵联于你的意志，这意志是有能力的。所以每当你操练灵的时候，你必须看见，你的意志在其中有分。我们的灵不仅被有能力的意志围绕，也被爱的情感和清明的心思围绕。这就是说，你的心思不应当是模糊不清的，乃该是非常清楚、清明的。

保罗有这启示，也有经历。…六至七节给我们看见，我们得救的人有本钱过基督徒生活和召会生活。这本钱乃是神所赐的灵。按照神的命定，神所赐的这灵是被我们意志的能力、我们情感的爱、以及我们心思的清明自守所围绕。这三个助手围绕着我们的灵，…来提高我们，并帮助我们。

我们必须操练这样一个神所赐的灵。…没有神给你造的双腿，你怎能跑？…照样，如果神不给我们灵，我们就没有本钱跑基督徒的赛程。但今天我们有一个大的账户，在银行里我们有一大笔存款；我们有神所赐的灵。只要我们有神所赐的灵，我们就有能力、爱、和清明的心思，我们的天是晴朗的。

我们该一直相信、宣告并声明，我们是刚强的。我们是满了爱的，我们能爱我们的仇敌，我们能爱每一个人。我们是非常清明的，我们的天明亮如水晶。你必须信，因为你有这个本钱，这是你的性能。你应当声明并宣告说，“我是刚强的！我是爱人的！我是清明的！”你若这么说，你就有福了。这是操练你的灵的路，这就是将你的灵如火挑旺起来。然后你会祷告。你越祷告，你就越挑旺，你里面就越焚烧起来。（李常受文集一九九三年第二册，二四四至二四五、二四七页。）

参读：那灵同我们的灵，第八章；书信中神的灵同人的灵，第十章。

God has given us a spirit of these three things. Our will should be strong, full of power; our emotion should be loving, full of love; and our mind should be sober, full of sobermindedness.

According to the divine revelation, God does not give us a spirit of cowardice but a spirit of power. That means our spirit is connected to our will, which is powerful. So whenever we exercise our spirit, we have to realize that our will is involved. Our spirit is surrounded not only by the powerful will but also by the loving emotion and by the sober mind. That means that our mind should not be cloudy or foggy but very clear, very sober.

Paul had the revelation of this and also the experience...Verses 6 and 7...show us that we saved ones have the capital to live the Christian life and the church life. This capital is the God-given spirit. This God-given spirit, according to God's ordination, is surrounded by the power of our will, by the love of our emotion, and by the sobermindedness of our mind. These three helpers are surrounding our spirit...to uplift us and help us.

We have to exercise such a God-given spirit...Without God creating two legs for you, how could you run?...In like manner, if God did not give us a spirit, we would not have the capital to run the Christian race. But today we have a great account, a great deposit in the bank. We have a God-given spirit. As long as we have the God-given spirit, we have power, love, and sobermindedness with a clear sky.

We should always believe and declare and claim that we are strong. We are full of love. We can love our enemies. We are well able to love everyone. We are very clear. Our sky is crystal clear. We have to believe because we have this capital. This is our capacity. We should claim and declare, "I am strong! I am loving! I am clear!" We are blessed if we say this. This is the way to exercise our spirit. This is to fan our spirit into flame. Then we will pray. The more we pray, the more we are fanning, and the more burning there will be within us. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 183-185)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 8; CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 10

第五周诗歌

382

经历基督 — 作生命

8 8 8 8 副 (英 501, 不同调)

降 A 大调

6/8

一 荣 耀 基 督, 亲 爱 救 主, 你 是 神 的 荣 耀
 显 出! 原 是 永 远 无 限 的 神, 竟
 作 时 间 有 限 的 人。副 荣 耀 基 督, 大
 神 化 身, 奥 妙、丰 富, 享 受 不 尽! 圣
 中 之 圣, 人 中 之 人, 在 我 灵 里 作 我 福 分!

- 二 神的丰盛藏你里面, 神的荣耀从你彰显;
- 前在肉身成功救赎, 今成那灵与我联属。
- 三 凡父所有全由你承, 凡你所是都归于灵;
- 灵进我灵作你实际, 使你成为我的经历。
- 四 灵今借你生命活话, 在我里面将你实化;
- 接受这话, 接触这灵, 你就作了我的供应。
- 五 灵里敬拜, 灵里瞻仰, 如镜返照你的荣光,
- 我就变成你的形状, 使你从我得着显彰。
- 六 惟有如此才能成圣, 必须如此才能得胜;
- 舍此无法摸着生命, 舍此无路可以属灵。
- 七 借此你灵浸透全人, 到处是你, 到处是神!
- 我就脱离天然自我, 与众圣徒作神居所。

WEEK 5 — HYMN

O glorious Christ, Savior mine

Experience of Christ — As Life

501

- 2. The fulness of God dwells in Thee;
Thou dost manifest God's glory;
In flesh Thou hast redemption wrought;
As Spirit, oneness with me sought.
- 3. All things of the Father are Thine;
All Thou art in Spirit is mine;
The Spirit makes Thee real to me,
That Thou experienced might be.
- 4. The Spirit of life causes Thee
By Thy Word to transfer to me.
Thy Spirit touched, Thy word received,
Thy life in me is thus conceived.
- 5. In spirit while gazing on Thee,
As a glass reflecting Thy glory,
Like to Thyself transformed I'll be,
That Thou might be expressed thru me.
- 6. In no other way could we be
Sanctified and share Thy vict'ry;
Thus only spiritual we'll be
And touch the life of glory.
- 7. Thy Spirit will me saturate
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan.

第六周

基督的好执事

诗歌：665

读经：提前四 6～8、15～16，结三 1～4，林前一 10，罗十五 6，歌四 11

【周一】

壹 提前四章六节说，“你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养”：

- 一 基督的好执事乃是以基督服事人，供应基督作人的救主、生命、生命的供应并一切正面事物的人。
- 二 我们若要供应基督给别人，我们自己必须先得喂养；基督的好执事不仅仅教导别人关于基督的事，乃是基督供应到他们里面作食物——太四 4，耶十五 16，结三 1～4，约六 57、63。
- 三 我们需要借着职事得着主的喂养，并将这些滋养的事提醒圣徒们；我们需要将主从祂的话所给我们看见的丰富作为食材陈明给圣徒们；让我们自己先得喂养，然后将这滋养供应所有神的子民。

【周二】

Week Six

A Good Minister of Christ

Hymns: 922

Scripture Reading: 1 Tim. 4:6-8, 15-16; Ezek. 3:1-4; 1 Cor. 1:10; Rom. 15:6; S. S. 4:11

§ Day 1

I. First Timothy 4:6 says, "If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed":

- A. A good minister of Christ is one who serves people with Christ, ministering Christ as Savior, life, life supply, and every positive thing to people.
- B. If we would minister Christ to others, we ourselves must be nourished; a good minister of Christ does not merely teach others about Christ but ministers Christ into others as food—Matt. 4:4; Jer. 15:16; Ezek. 3:1-4; John 6:57, 63.
- C. We need to lay before the saints the things with which we have been nourished by the Lord through the ministry; we need to present the saints with the riches, the groceries, the Lord has shown us from the Word; let us first be nourished ourselves and then minister this nourishment to all the people of God.

§ Day 2

四 我们需要将基督的丰富当作属灵的食物供应人，使他们得着滋养并在生命里长大；神的话被比作滋养人的奶和干粮——来五 12~14，林前二 2，彼前二 2：

- 1 信仰的话就是关乎神新约经纶之完全福音的话。
- 2 善美教训的话，乃是那些包含并传输基督的丰富，以喂养、造就并加强祂信徒之甜美的话。

五 作为基督一个身体的肢体，我们该渴望作基督的好执事，“同心合意”并“用同一的口”（罗十五 6）“说一样的话”（林前一 10）：

- 1 “我们必须学习神当前启示的高峰，并学习讲说这些事。…我愿意鼓励大家，都接受这个高的托付：…带着神今时代的异象出去，为着神圣启示的高峰，与神一同行动，以完成祂永远的经纶”——三一神的启示与行动，一一六页。
- 2 由主今时代之职事所兴起的圣徒，对这职事有一种口味，而这口味乃是主恢复里控制的因素；那些由这职事所兴起来的人，会拒绝与这职事不合的口味；这意思是，你若说与主恢复口味不合的事，你的讲说会被拒绝，你也会受亏损——参诗三四 8，彼前二 3。

【周三】

贰 基督的好执事牺牲自己，并把自己摆在一边，以保持真理的绝对；真理不能信托给一个跟随感觉而行的人；人必须站在真理一边反对自己：

D. We need to minister the riches of Christ as spiritual food to others that they may be nourished and grow in life; the word of God is likened to milk and solid food, which are for nourishment—Heb. 5:12-14; 1 Cor. 2:2; 1 Pet. 2:2:

1. The words of the faith are the words of the full gospel concerning God's New Testament economy.
2. The words of the good teaching are the sweet words that contain and convey the riches of Christ to nourish, edify, and strengthen His believers.

E. As members of the one Body of Christ, we should aspire to be good ministers of Christ who "speak the same thing" (1 Cor. 1:10) "with one accord" and "with one mouth" (Rom. 15:6):

1. "We have to learn the high peaks of God's present revelation and learn to speak these things...I would encourage all of us to pick up this high commission: to go out with...God's up-to-date vision to move with God for His high peaks of the divine revelation that will consummate His eternal economy"—The Triune God's Revelation and His Move, p. 98.
2. The saints who have been raised up by the Lord's up-to-date ministry have a taste for this ministry, and this taste is the controlling factor in the Lord's recovery; those who have been raised up by this ministry will reject a taste that is contrary to it; this means that if you speak something contrary to the taste of the Lord's recovery, your speaking will be rejected, and you will suffer loss—cf. Psa. 34:8; 1 Pet. 2:3.

§ Day 3

II. A good minister of Christ sacrifices himself and puts himself aside in order to keep the absoluteness of the truth; the truth cannot be entrusted to a person who walks according to his feelings; a man must stand on the side of the truth to oppose himself:

一 一个人的光景如何，与神的真理不发生一点的关系；我们个人怎样，不能影响神的真理，因为真理像不能移动的柱子—提前三 15。

二 有些人错的时候，就把真理拉低一点，对的时候就把真理拉高一点；这就好像他们是升降机，真理跟着他们升降；唯有对付自己的人，才能维持真理。

三 假如我们能够以真理为唯一的标准，敢说我们错了，新的光才会来；我们不委屈光，光就能够把我们提高；能跟得上真理的人有福了。

四 一面来说，人若没有经历，就不能传真理；但另一面说，人必须知道真理与他自己没有关系；人若到一个地步，无法再抗拒神的话，他若不牺牲神的话，并且被这话定罪，他就能得到光；这是得启示的秘诀。

叁 基督的好执事是神诸般恩典的好管家，讲神的谕言，使神得荣耀，得彰显（彼前四 10～11，弗一 6）；他不寻求自己的荣耀，以彰显他自己（帖前二 6，约五 41、44），乃是不断操练他的灵拒绝己，不是传自己，乃是高举基督为主，并且看自己是服事信徒的奴仆（林后四 5，利十四 9 与注 1，林前十 31，赛四三 7）。

【周四】

肆 基督的好执事供应生命，并且按生命树的原则，而不按是非树的原则服事圣徒（创

A. The condition of an individual has nothing to do with God's truth; what you are personally cannot affect what God's truth is, because the truth is like an immovable pillar—1 Tim. 3:15.

B. Some people lower down the truth a little when they are wrong, and they lift up the truth a little when they are right; this means that they are like elevators, and the truth goes up and down with them; only those who have dealt with themselves are able to maintain the truth.

C. If we can take the truth as the unique standard, and we have the courage to admit that we are wrong, new light will come to us; if we do not sacrifice the light, the light will uplift us; blessed are those who can go along with the truth.

D. On the one hand, a man cannot preach the truth unless he has the experience; on the other hand, a person has to know that the truth has nothing to do with him; if a man is brought to a point that he can no longer withstand God's word, if he does not sacrifice the word, and if he finds the word condemning him, he will receive the light; this is the secret to receiving revelation.

III. A good minister of Christ, as a good steward of the varied grace of God, speaks oracles of God for the glorification of God, the expression of God (1 Pet. 4:10-11; Eph. 1:6); he does not seek his own glory to express himself (1 Thes. 2:6; John 5:41, 44) but continually exercises his spirit to reject the self, not preaching himself but exalting Christ as Lord and considering himself as a slave to serve the believers (2 Cor. 4:5; Lev. 14:9 and footnote 1; 1 Cor. 10:31; Isa. 43:7).

§ Day 4

IV. A good minister of Christ ministers life and serves the saints according to the principle of the tree of life, not the principle

二9, 约十10下, 林前十五45下, 林后三6, 四10~12, 约壹五12、16上); 在他的职事里, 他照着保罗面对哥林多召会中之难处的榜样, 持守以下的原则和行事准则——“我们该专注于祂〔基督〕, 不该专注于祂以外的任何人事物。我们该对准祂, 以祂为神所指定我们唯一的中心, 使信徒中间一切的难处得以解决。”(林前一9注3)

伍 基督的好执事帮助圣徒思念“同一件事”：在腓立比书中, “同一件事”是指对基督主观的认识、经历和享受; “同一件事”乃是追求基督以赢得祂, 取得祂, 并据有祂——20~21, 二2、5, 三7~14, 四13。

陆 基督的好执事如同雅歌四章十一节所描述之爱主的寻求者——“我新妇, 你的嘴唇滴下新蜜; 你的舌下有蜜有奶”——参出三8:

一 蜜是甘甜的, 复兴软弱和衰颓的人(诗一一九103); 奶喂养未成熟的人(彼前二2)。

二 爱主的寻求者舌下有蜜的甘甜和滋养的奶, 指明她里面收藏了主的丰富作她属灵的粮食; 她里面所蕴藏的是这样的丰富, 好像食物在舌下可以随时分给需要的人——诗一一九11, 西三16。

三 住在寻求者里面的宝贝, 就是主甘甜、滋养的话, 并非在短时间内就可以产生的, 乃是经过长时间的采集, 经过里面的活动, 并且谨慎的收藏, 才有的; 这是一个常在神面前受神经纶健康教训之

of the tree of right and wrong (Gen. 2:9; John 10:10b; 1 Cor. 15:45b; 2 Cor. 3:6; 4:10-12; 1 John 5:12, 16a); in his ministry he keeps the following principle and rule of conduct according to Paul's pattern in facing the problems in the church in Corinth—**"We should concentrate on Him [Christ], not on any persons, things, or matters other than Him. We should focus on Him as our unique center appointed by God, that all the problems among the believers may be solved"** (footnote 2 on 1 Cor. 1:9).

V. A good minister of Christ helps the saints to think the "one thing": the one thing in Philippians refers to the subjective knowledge, experience, and enjoyment of Christ; the one thing is the pursuing of Christ to gain Him, lay hold of Him, and possess Him—1:20-21; 2:2, 5; 3:7-14; 4:13.

VI. A good minister of Christ is like the Lord's loving seeker described in Song of Songs 4:11—"Your lips drip fresh honey, my bride; / Honey and milk are under your tongue"—cf. Exo. 3:8:

A. Honey is sweet, and it restores the weak and stricken ones (Psa. 119:103); milk feeds the immature ones (1 Pet. 2:2).

B. The sweetness of honey and the nourishing milk under the tongue of the Lord's loving seeker indicate that she has stored up the riches of the Lord as her spiritual food; she has stored so many riches within her that food seems to be under her tongue, and she can dispense this food to the needy ones at any time—Psa. 119:11; Col. 3:16.

C. Her indwelling treasure of the Lord's sweet and nourishing words is not produced overnight; it comes from a long period of gathering, inward activity, and careful storage; this is the unique possession of one who is taught by God with the healthy words of the healthy teaching of God's

【周五】

§ Day 5

柒 申言者所得着的启示，就是他们所得着的负担；没有负担，就没有话语的职事，没有申言来建造召会—赛一 1, 二 1, 十三 1, 十五 1, 亚十二 1, 玛一 1, 徒六 4, 林前十四 4 下：

VII. The revelations that the prophets received were the burdens that they received; without burden, there is no ministry of the word, no prophesying, for the building up of the church—Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1; Acts 6:4; 1 Cor. 14:4b:

- 一 我们的负担是要将神的启示释放给人，而神的启示是借着神所赐给我们启示的话而释放的—二 11 ~ 16。
- 二 我们服事神的话语，不是去注意讲话的题目，乃要注意有没有神的说话；要有神的说话，服事话语的人必须有负担—玛二 7, 歌八 13 ~ 14, 弗五 26 ~ 27。
- 三 那些尽话语职事的人，必须背负人在神面前的光景，感觉人的光景如何，晓得神要说什么话—出二八 29 ~ 30。
- 四 在话语的职事上，最大的难处就是没有从主领受的负担；没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃：
 - 1 负担是最叫我们受对付的；若有负担，己会减少，并要受对付，因为有些事我们的负担不许可我们作，有些事我们得受对付，否则无法释放负担。
 - 2 我们若因着责任事奉而不是带着负担事奉，这样的事奉会叫我们失去主的同在一玛三 14, 申四 25。
 - 3 什么时候我们的事奉变作尽责任，我们的事奉就已经堕落了。

- A. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that God gives to us—2:11-16.
- B. When we minister the word of God, our concern must be whether we have God's speaking, not the topic of our speaking; in order to have God's speaking, the one who ministers the word must have a burden—Mal. 2:7; S. S. 8:13-14; Eph. 5:26-27.
- C. Those who minister the word must bear people's condition before God, sense their condition, and know what God wants to speak—Exo. 28:29-30.
- D. The greatest problem in the ministry of the word is not having a burden from the Lord; without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing:
 1. Having a burden deals with us the most; if there is a burden, the self decreases and is dealt with, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.
 2. If we serve according to obligation instead of serving with a burden, such service will cause us to lose the Lord's presence—Mal. 3:14; Deut. 4:25.
 3. Whenever our service becomes a matter of fulfilling an obligation, our service has already degraded.

捌 我们要作基督的好执事，就必须渴望有以下生机的特点：

- 一 我们必须爱主到极点，好被祂充满，而带着复活的基督作权柄将祂涌流到人里面—诗十八 1，九一 14，九七 10，一一六 1~2，一一九 140，约二一 15~17，林后五 14~15，约壹四 16、19，民十七 1~10，太十九 26。
- 二 我们需要借着复兴的生活并牧养的劳苦维持我们在基督里的得胜—启三 18~22，何六 1~3，罗六 4，七 6，彼前二 25，五 1~4。
- 三 我们需要天天、时时住在与主的交通里—林前一 9，林后十三 14。
- 四 我们必须是祷告的人—西四 2，创四 26，哀三 55~56，罗十 12~13。
- 五 我们需要每日清早在主的话上享受主，使我们每天有新的起头—诗一一九 147~148。
- 六 我们必须凭着并照着与我们那与神的灵调和的灵而行—加五 16、25，罗八 4、16，林前六 17。
- 七 我们必须借着耶稣基督之灵全备的供应而活基督，以显大基督—腓一 19。
- 八 我们需要建立无论得时不得时，天天对各种人讲说基督的习惯—徒五 42，八 4，提后四 2。
- 九 我们必须彻底对付罪—约壹一 7、9，诗五一 1~9、17。
- 十 我们必须里面充满素质的灵，外面充溢经纶的灵—徒十三 52，弗五 18，徒四 31、8，十三 9。

VIII. In order to be a good minister of Christ, we must aspire to have the following organic characteristics:

- A. We must love the Lord to the uttermost to be filled with Him and overflow Him into others with the resurrected Christ as our authority—Psa. 18:1; 91:14; 97:10; 116:1-2; 119:140; John 21:15-17; 2 Cor. 5:14-15; 1 John 4:16,19; Num. 17:1-10; Matt. 19:26.
- B. We must maintain our victory in Christ by having a revived living and a labor in shepherding—Rev. 3:18-22; Hosea 6:1-3; Rom. 6:4; 7:6; 1 Pet. 2:25; 5:1-4.
- C. We must abide in the fellowship with the Lord daily and hourly—1 Cor. 1:9; 2 Cor. 13:14.
- D. We must be praying persons—Col. 4:2; Gen. 4:26; Lam. 3:55-56; Rom. 10:12-13.
- E. We must enjoy the Lord in the Word early in the morning to have a new start of each day—Psa. 119:147-148.
- F. We must walk by and according to our spirit, which is mingled with the divine Spirit—Gal. 5:16, 25; Rom. 8:4, 16; 1 Cor. 6:17.
- G. We must live Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19.
- H. We must build up a habit of speaking Christ to all kinds of people daily in season and out of season—Acts 5:42; 8:4; 2 Tim. 4:2.
- I. We must be ones who deal with our sins thoroughly—1 John 1:7, 9; Psa. 51:1-9, 17.
- J. We must be filled with the essential Spirit inwardly and with the economical Spirit outwardly—Acts 13:52; Eph. 5:18; Acts 4:31, 8; 13:9.

十一我们必须累积对基督的经历（腓三 8～10、12～14），并对主的话有丰富的积存（西三 16，诗一九 11、15，约八 31，十五 7，约壹二 14）。

玖 每当我们供应神的话，主要的事是要操练我们的灵；基督的好执事建立一种操练灵以至于敬虔的习惯，好在日常生活中活基督—提前四 6～8、15～16，提后一 6～7，罗一 9，七 6，十二 11，约四 23～24：

一 我们得救的人有本钱过基督徒的生活和召会生活；这本钱乃是神所赐给我们的灵—提后一 6～7，四 22。

二 敬虔是彰显神的生活，是为着神圣经纶之神圣分赐的结果；这分赐是在于操练我们的灵，在日常生活中活基督，使神在召会生活中得着团体的显出—提前一 3～4，三 15～16，四 7～8，提后一 6～7，诗歌三七一首第五节。

三 “操练”这辞含示勉强；我们基督徒若要刚强并在主里长大，就必须勉强自己用我们的灵，直到我们建立起操练灵的坚强习惯—提前四 7。

四 我们必须操练我们的灵，应用并享受整个可称颂的神圣三一，在圣灵里祷告，保守自己在神的爱中，等候我们主耶稣基督在祂得胜显现之日的怜悯，使我们成为永远生命的总和，就是新耶路撒冷—犹 19～21。

K. We must accumulate the experiences of Christ (Phil. 3:8-10, 12-14) and keep a rich storage of the Lord's word (Col. 3:16; Psa. 119:11, 15; John 8:31; 15:7; 1 John 2:14).

IX. Whenever we minister God's word, the primary thing is for us to exercise our spirit; a good minister of Christ builds up a habit of exercising his spirit unto godliness to live Christ in his daily life—1 Tim. 4:6-8, 15-16; 2 Tim. 1:6-7; Rom. 1:9; 7:6; 12:11; John 4:23-24:

A. We saved ones have the capital to live the Christian life and the church life; this capital is our God-given spirit—2 Tim. 1:6-7; 4:22.

B. Godliness, a living that is the expression of God, is the issue of the divine dispensing for the divine economy, and this dispensing depends on the exercise of our spirit to live Christ in our daily life for the corporate manifestation of God in the church life—1 Tim. 1:3-4; 3:15-16; 4:7-8; 2 Tim. 1:6-7; Hymns, #493, stanza 5.

C. The word exercise implies forcing; if we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit until we build up a strong habit of exercising our spirit—1 Tim. 4:7.

D. We must exercise our spirit to employ and enjoy the entire blessed Trinity by praying in the Holy Spirit, keeping ourselves in the love of God, and awaiting the mercy of our Lord Jesus Christ in the day of His victorious appearing so that we may become the totality of the eternal life, the New Jerusalem—Jude 19-21.

第六周■周一

晨兴喂养

提前四 6 “你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”

提后二 2 “你…从我所听见的，要托付那忠信、能教导别人的人。”

基督的执事乃是以基督服事人，供应基督作人的救主、生命、生命的供应、并一切正面事物的人；与教导律法和其他事物的教师不同。（提前一 7，3。）…基督的执事属于基督虽然没有错，但提前四章六节主要的思想是他以基督服事别人，供应基督给他们。他不但属于基督，也将基督服事给别人。（提摩太前书生命读经，八三页。）

信息选读

保罗说，“你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”（提前四 6。）保罗所说“这些事”，意思是他在这封信里到目前为止所说过的话。管家怎样在一餐饭中将不同的食物摆在客人面前，基督的好执事照样该将“这些事”提醒信徒们。不仅如此，保罗用“得了喂养”来指明，他的观念是供应生命给别人。…我们若要供应基督给别人，我们自己必须先得喂养。我们得了基督的喂养，就会有基督作食物，作生命的供应，供应别人。“得了喂养”给我们依据说，基督的好执事不仅仅教导别人关于基督的事，乃是将基督供应到他们里面作食物。别人应当能够见证，我们以基督喂养了他们。

WEEK 6 — DAY 1

Morning Nourishment

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

2 Tim. 2:2 And the things which you have heard from me..., these commit to faithful men, who will be competent to teach others also.

A minister of Christ is one who serves others with Christ, ministering Christ as Savior, life, life supply, and every positive thing to people. He differs from the teacher of the law and of other things (1 Tim. 1:7, 3)...Although it is true that a minister of Christ belongs to Christ, the main thought in 4:6 is that he serves others with Christ, ministering Christ to them. Not only does he belong to Christ, but he serves Christ to others. (Life-study of 1 Timothy, second edition, p. 69)

Today's Reading

Paul says, “If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed” (1 Tim. 4:6). By these things Paul means that all he has covered thus far in this Epistle. Just as a steward lays different courses of food before guests at a dinner, so a good minister of Christ should lay “these things” before the believers. Furthermore, Paul’s use of the term being nourished indicates that his concept is that of supplying life to others...If we would minister Christ to others, we ourselves must first be nourished. Being nourished with Christ, we will have Christ as food, as life supply, to minister to others. The words being nourished give us the ground to say that a good minister of Christ does not merely teach others about Christ but ministers Christ into others as food. Others should be able to testify of us that we have nourished them with Christ.

在提摩太将这些事提醒弟兄们之前，他自己必须在这件事上得喂养。他必须先消化、吸收、并让这些事浸透到他里面。然后他才能将这些事提醒弟兄们。今天我们应当跟从提摩太的榜样，在主借着职事所交通的事上得着喂养，并将这些事提醒弟兄们。我们若都这样作，召会生活将是何等美妙！然而，我们若偏离职事，而想要产生一些不同的东西，就会给不同的教训留地步。提摩太无意要教导一些与保罗所教导不同的事。反之，他要将他从保罗所领受的事，提醒弟兄们。

我…的负担…是要为着众地方召会出产食材。…一个地方召会领头的人若将生命读经里所包含的丰富提醒圣徒们，圣徒们就会得着丰盛的喂养。…我只盼望〔众召会〕能从主给我们的属灵丰富，得着喂养，…〔并〕将主从祂的话所给我们看见的丰富作为食材陈明给〔众圣徒〕。

许多真正爱主的人在挨饿。我们必须接受负担供应他们食物。我们都需要作基督的好执事，以祂的丰富服事他们。让我们自己先得喂养，然后将这营养供应所有神的子民。…我们要强调，得喂养是为着在生命里长大，这是生命的事，与仅仅受教导不同，那是知识的事。我们要将基督供应别人，自己必须先在乎基督之生命的话上得着喂养。

保罗在提前四章六节特别说到“在信仰的话，并…善美教训的话上，得了喂养”。信仰的话就是关乎神新约经纶之完全福音的话。…你若要看见神经纶的中心点，就要研读加拉太书、以弗所书、腓立比书、和歌罗西书。我们需要在这几卷书里所看见之信仰的话，就是神经纶的话上，得着喂养。（提摩太前书生命读经，八四至八七页。）

参读：提摩太前书生命读经，第八篇。

Before Timothy could lay these things before others, he first had to feed on them himself. He had to digest them, assimilate them, and allow them to saturate his inner being. Then he would be able to lay them before the brothers. Today we should follow Timothy's example and lay before the saints the things with which we have been nourished by the Lord through the ministry. How wonderful the church life would be if we all did this! However, if we turn from the ministry and seek to produce something different, we may give place to different teachings. It was not Timothy's intention to teach anything different from what Paul taught. Rather, he would lay before the brothers what he had received from Paul.

My burden...is to produce groceries for the local churches...If the leading ones in a local church lay before the saints the riches contained in the Life-studies, the saints will be abundantly nourished. I simply long that [the churches] feed on the spiritual riches the Lord has given us...[and] present [the saints] the riches, the groceries, that the Lord has shown us from the Word.

Many who truly love the Lord are starving. We must take up the burden to supply them with food. We all need to be good ministers of Christ, serving others with His riches. Let us first be nourished ourselves and then minister this nourishment to all the people of God. We would emphasize that being nourished is for the growth in life. This is a matter of life, and it differs from merely being taught, which is a matter of knowledge. To minister Christ to others requires that we ourselves first be nourished with the words of life concerning Christ.

In verse 6 Paul specifically speaks of “being nourished with the words of the faith and of the good teaching.” The words of the faith are the words of the full gospel concerning God's New Testament economy...If you want to see the focal point of God's economy, study the books of Galatians, Ephesians, Philippians, and Colossians. We need to be nourished with the words of the faith, God's economy, found in these books. (Life-study of 1 Timothy, second edition, pp. 69-72)

Further Reading: Life-study of 1 Timothy, msg. 8

第六周■周二

晨兴喂养

来五 12 ~ 14 “按时间说，你们该作教师；可是你们还需要有人将神谕言开端的要纲教导你们；并且成了那必须用奶，不能吃干粮的人。凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；只有长成的人，才能吃干粮…”

按照提前四章六节所说，我们也该在我们向来所紧紧跟随善美教训的话上，得着喂养。善美教训的话，乃是那些包含并传输基督的丰富，以喂养、造就并加强祂信徒之甜美的话。事实上，信仰的话与善美教训的话是指同样的事。我们要教导别人，自己必须先紧紧跟随这些话。我们紧紧跟随这些话，并得其喂养，然后才能喂养别人。譬如，母亲若不知道如何好好喂养自己，就不会知道如何将健康的食物喂养她的孩子。借着她自己得喂养的经历，她就会知道什么食物对她的孩子最好。这说明我们作基督的好执事，自己必须先信仰的话，并我们向来所紧紧跟随善美教训的话上，得了喂养，然后我们才能喂养别人。（提摩太前书生命读经，八八页。）

信息选读

我们在接纳信徒过召会生活等等的生活上，要照着基督耶稣，彼此思念相同的事，同心合意荣耀神。（罗十五 5 ~ 7。）当我们同心合意时，我们都用同一的口，说同样的话。我们同心同口唯一的路，就是让基督在我们心里和口中，有地位作一切，使荣耀归与神。我们已经说过，神就是新耶路撒冷。我们荣耀神，就是以祂为新耶路撒冷，将一切荣耀都

WEEK 6 — DAY 2

Morning Nourishment

Heb. 5:12-14 ...Because of the time you ought to be teachers, [but] you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food. For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown...

According to 1 Timothy 4:6, we should also be nourished with the good teaching which we have closely followed. The words of the good teaching are the sweet words that contain and convey the riches of Christ to nourish, edify, and strengthen His believers. Actually, the words of the faith and the words of the good teaching refer to the same thing. If we would teach others, we ourselves must first follow these words closely. Following them closely and being nourished with them, we will then be able to feed others. For example, if a mother does not know how to nourish herself properly, she will not know how to feed healthy food to her children. Through her own experience of being nourished, she will know what food is best for her children. This illustrates the fact that as good ministers of Christ, we must first be nourished ourselves with the words of the faith and of the good teaching which we have closely followed, and then we will be able to nourish others. (Life-study of 1 Timothy, second edition, pp. 72-73)

Today's Reading

We need to be of the same mind toward one another according to Christ Jesus so that with one accord we may glorify God in receiving the believers to live the church life (Rom. 15:5-7). Whenever we are in one accord, we speak the same thing; we speak with one mouth. The only way to be with one accord and with one mouth is to allow Christ the room to be everything in our heart and in our mouth so that God may be glorified. We have said that God is the New Jerusalem. When we glorify God, we take Him as the New Jerusalem and give all

归与祂。（李常受文集一九九四至一九九七年第五册，六四〇页。）

在公会里有许多寻求的基督徒，许多亲爱的弟兄们，在寻求比他们所听过的、所有的更高、更深、更丰富的东西。他们厌倦了肤浅的东西。我们若告诉他们高峰的真理，他们会醒过来。起初他们可能会反对，但他们渐渐地会找到真理。那么我们该作什么？我们必须学习神当前启示的高峰，并学习讲说这些事。我们必须去，我们也必须说。我信今天这启示的高峰，要成为今日基督徒中间最热门的市场产品。

我愿意鼓励大家，都接受这个高的托付：带着神圣启示的高峰，并带着神今时代的异象出去，为着神圣启示的高峰，与神一同行动，以完成祂永远的经纶。（李常受文集一九九四至一九九七年第三册，一八八页。）

正如人在食物上有不同的口味，主的恢复照样有一种职事的味道：这职事多年来建造了主的恢复。主的恢复被兴起来，具有一种味道。那些被兴起来，具有这种口味的人，会拒绝与这不合的味道。这就是说，如果你讲说与主恢复的味道不合的事，你的讲说会被拒绝，并且你将是头一个遭亏损的人。已往我们见过许多这样的例子。

如果你有智慧，你会晓得你说话对象的口味。在主恢复里所有的召会都是借着这职事兴起来的，圣徒们多年“吃”这职事，对这职事有一种口味。…你若盼望圣徒们“吃”与主恢复的味道不合的东西，你也会有难处。（李常受文集一九八四年第二册，四四一至四四二页。）

参读：如何享受神及操练，第二篇。

the glory to Him. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 509)

Many seeking Christians, dear brothers, in the denominations are seeking something higher, deeper, and richer than what they have heard and possess. They are tired of shallow things. If we tell them the high-peak truths, they will wake up. At first, they may oppose, but gradually they will find the truth. Then what shall we do? We have to learn the high peaks of God's present revelation and learn to speak these things. We have to go, and we have to speak. I believe that the high peaks of today's revelation will become the hottest market among today's Christians.

I would encourage all of us to pick up this high commission: to go out with the high peaks of the divine revelation and with God's up-to-date vision to move with God for His high peaks of the divine revelation that will consummate His eternal economy. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," p. 151)

Just as people have different tastes in food, so the Lord's recovery also has a taste for the ministry that has built up the recovery over the years. The recovery was raised up with a certain taste. Those who have been raised with this taste will reject a taste that is contrary to it. This means that if you speak something contrary to the taste of the Lord's recovery, your speaking will be rejected, and you will be the first to suffer loss. We have seen a number of examples of this in the past.

If you are wise, you will know the taste of those to whom you are speaking. All the churches in the recovery were raised up through the ministry, and the saints have been "eating" this ministry for years and have a taste for it..You will have trouble if you expect the saints to "eat" something against the taste in the Lord's recovery. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 344-345)

Further Reading: CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," ch. 2

第六周■周三

晨兴喂养

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

约十七 17 “求你用真理圣别他们，你的话就是真理。”

我们学习作神的工，其中一个基本的功课，就是对真理要绝对。圣经中的每一个真理都不和人发生关系。今天人对真理不绝对，乃是因为真理与自己发生关系。真理因着与人发生关系，所以一个人没有经历，他就觉得不能讲那个真理；然而不是你能经历，你就能讲。真理本身是绝对的。大卫说，所有的人都是撒谎的；（诗十二 2；）他说这句话的时候，并没有想到自己。…因为真理是绝对的，所以我就要委屈自己，把自己摆在一边。

我们要看见，个人的光景如何，与神的真理不发生一点的关系。真理若受人影响，这个真理就不是真理。真理在你身上若不是绝对的，你还不认识神，还不会读神的话。（倪柝声文集第三辑第十一册，一五一至一五二页。）

信息选读

我们个人怎样，不能影响神的真理。…世界上有多少难处的发生、多少道理的分歧，不是因着真理本身改变，乃是因着人事改变。

什么叫作真理的绝对？提摩太前书提到真理的柱石。（三 15。）为什么说到真理的柱石呢？因为柱子是不移动的。它不能升高，也不能降低。它

WEEK 6 — DAY 3

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

John 17:17 Sanctify them in the truth; Your word is truth.

In learning to take care of God's work, one basic lesson is to be absolute for the truth. No truth in the Bible should be entangled with man's condition. Today man is not absolute toward the truth because he entangles the truth with his own condition. When man entangles the truth with his own condition, he feels that he cannot speak the truth if he has not experienced it. Yet we have to realize that it is not our experience that qualifies us to speak concerning a truth. Truth is absolute in itself. David said that all men speak falsehood (Psa. 12:2). When he spoke this word, he was not considering himself...Because the truth is absolute, we have to sacrifice ourselves and put ourselves aside.

We have to realize that the condition of an individual has nothing to do with God's truth. If truth is affected by man, the truth is no longer the truth. If the truth is not something absolute for you, you do not know God, and you do not know God's word. (CWWN, vol. 57, pp. 133-134)

Today's Reading

What I am personally cannot affect what God's truth is...So many problems in the world and so many disputes in teachings arise because of changes in human factors, not because of a change in the truth itself.

What does it mean to say that the truth is absolute? First Timothy speaks of the pillar of the truth (3:15). Why does it say the pillar of the truth? It is because a pillar is something immovable. It cannot go up or down. It is not like

不像椅子一样，可以把它摆来摆去。我们如果是一个不清明的人，真理在我们身上就没有功效。真理不能信托给一个跟随感觉而行的人。这是一个大试验。人必须站在真理一边反对自己，如此才能维持真理，不维持自己。自己没有受过对付的人，永远不知道什么是真理。你错的时候，就把真理拉低一点，对的时候就把真理拉高一点；这就好像你是升降机，真理跟着你升降。唯有对付自己的人，才能维持真理。

今天黑暗的原因乃是人委屈了真理来跟随自己。假如我们能够以真理为独一的标准，假如我们敢说，主既然这么说、这么作，那我就是错了。这样，新的光、新的路才会来。…你不委屈光，光就能够把你提高。能跟得上真理的人有福了；能跟得上真理，审判自己的人才有望。跟不上真理，而把真理拉下来的，这人永远在黑暗里，光没有办法照到他。

一面来说，人若没有经历，就不能传真理。但另一面说，人必须知道真理与他自己没有关系。人若到一个地步，无法再抗拒神的话，被这话定罪，他就能得到光。这个乃是启示的根据，是得启示的秘诀。古今中外，所有看见光的人从来不委屈神的话。我来不及，我要追上去，我跟着主的话走。我若赶不上，我只说我有罪。这样，路就越过越清楚，你就越走越有光。不然的话，你读真理、传真理都成为白说、白传的。（倪柝声文集第三辑第十一册，一五二至一五四页。）

参读：倪柝声文集第三辑第十一册，第十二篇；主工人的性格，第八章。

a chair that can be moved from one place to another. If we are not sober, the truth will not have any effect on us. The truth cannot be entrusted to a person who walks according to his feelings. This is a great test. A man must stand on the side of the truth to oppose himself. Only by this can he maintain the truth instead of himself. Those who have never been dealt with do not know what the truth is. Some people lower the truth a little when they are wrong, and lift up the truth a little when they are right. This means that they are like elevators. The truth goes up and down with them. Only those who have dealt with themselves are able to maintain the truth.

The reason for so much darkness today is that man sacrifices the truth and forces the truth to yield to him. If you can take the truth as the unique standard and if you have the courage to say that since the Lord has done such and such a thing, you admit that you are wrong, new light will come, and a new way will be opened to you...If you do not sacrifice the light, the light will uplift you. Blessed are those who can go along with the truth. Only those who judge themselves have the hope of going on. Those who cannot go along with the truth, but instead lower the standard of the truth, will forever live in darkness. Light will have no way to shine on them.

On the one hand, a man cannot preach the truth unless he has the experience. But on the other hand, a person has to know that the truth has nothing to do with him. If a man is brought to a point that he can no longer withstand God's word and he finds God's word condemning him, he will receive the light. This is the basis of revelation; it is the secret to receiving revelation. Throughout history no one who has received God's light sacrificed God's word. If we are not up to the standard of God's word, we have to catch up, and we have to go along with God's word. If we cannot catch up, we can only say that we have sinned. If we do this, the way ahead will be clear, and we will have more and more light. Otherwise, our reading and preaching of the truth will become vain talk and vain preaching. (CWWN, vol. 57, pp. 134-136)

Further Reading: CWWN, vol. 57, ch. 12; CWWN, vol. 52, "The Character of the Lord's Worker," ch. 8

第六周■周四

晨兴喂养

启二二 14 “那些洗净自己袍子的有福了，可得权柄到生命树那里，也能从门进城。”

结三七 10 “于是我遵命申言，气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”

歌四 11 “我新妇，你的嘴唇滴下新蜜；你的舌下有蜜有奶…”。

申言者是一个完全呼吸神、被神充满、活在神里头、与神相通的人。…他作了神的发言人和神的发表，所以他的话就是神的话。…他的职事，他所说的话，都是呼召人来享受神自己。…作申言者尽职，就是作一个享受生命树的人，呼召人、带领人来享受生命树。…新约里的书信…都是这原则。所有写新约书信的人，都是…与神相通，被神充满，活在神里面的人。他们呼吸神，所以他们成了神的发表，神的代言者；他们所说的话，就是神的话。他们每一个人的信息、职事，都是在呼召人，带领人享受神在基督里…作人的生命。（李常受文集一九五八年第一册，八八六至八八七页。）

信息选读

神要来与人调和，作人的成分，成为人的一切。这不是说你不了解别的道，而是别的道在你里面没有味道了。你若看见〔生命树〕这个亮光，…你…才真有一个尺寸或度量，能裁量别人讲得对不对。…所有在〔神来作人生命〕之外的道，都是…教训之风。（弗四 14。）只有…用话语带领人在基督里享受神作人的生命；只有这一种道叫作生命之道，…能叫人得到真实生命的供应。

WEEK 6 — DAY 4

Morning Nourishment

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Ezek. 37:10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

S. S. 4:11 Your lips drip fresh honey, my bride; honey and milk are under your tongue...

A prophet breathes God, lives in God, and is joined to God. A prophet serves as God's spokesman and God's expression; hence, his words are God's words. A prophet's ministry and his words are to call people to enjoy God...A person who ministers as a prophet enjoys the tree of life so that he can call others and lead others to also enjoy the tree of life...All the Epistles in the New Testament were written according to this principle. The writers...were joined to God, filled with God, and lived in God. They breathed God, so they became His expression and His spokesmen; their words were God's words. The message, the ministry, of every Epistle is to lead people into enjoying God in Christ as their life. (CWWL, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," pp. 614-615)

Today's Reading

God wants to be mingled with man to become man's element and to be everything to man. This does not mean that we do not understand other topics but that they have become tasteless. The tree of life has become our yardstick for measuring every message. Any message that is apart from God coming to be man's life...is a wind of teaching [cf. Eph. 4:14]. Messages that...lead others to live in Christ and to enjoy Him as their life...are called messages of life...[and] give people the supply of life.

只有那真正作“申言者”尽职的，是在享受生命树，活在神里头，让神充满在他里头，他就成了神的发表者、代言者，能把人带来享受神在祂儿子作人的生命，这才是生命之道。…真正作申言者尽职的人，必须脱离善恶知识树，而活在生命树里面。（李常受文集一九五八年第一册，八八七至八八八页。）

一切人世的、天然的香品，没有一样是赶得上女子身上膏油的香气的。（歌四 11。）这就自然能够叫她嘴唇能以滴蜜。蜜是甘甜的，是叫衰颓的人能够得着苏醒的。但是这一种甘甜，并非在短时间内就可以产生的。乃是经过长时期的采集，经过里面的活动，并且谨慎地收藏，才有的。这是一个常在神面前受教的人所独有的。所以，从这女子口中所发出来的，并非闲话、笑话、冒失的话，乃是甘甜、使人苏醒的话。她的话语，并非像山洪暴发的往外倾泻，乃是一滴一滴地像蜂房的滴蜜。这是一种最慢的滴。有的人，他们必须说话，他们说话像溪水奔流一样。就是他们所说的是关系属灵的事，但他们那一种说法就已经够显明，他们是没有经过恩典更深工作的。（雅歌四章十一节）不只注意到她的嘴唇如何慢慢地滴出甘甜的蜜来，也注意到她里面所收藏的是什么。所以说“你的舌下有蜜有奶”。舌上，是人咽食物的地方；舌下，是人藏食物的地方。意即她里面收藏了这些东西，里面是丰丰富富地有这些东西。这可见她自己的粮食是有余的。蜜是为着复兴软弱的人，奶是为着喂养幼稚的人。她里面所蕴藏的是这样的丰富，好像食物在舌下可以随时分给需要的人。但是，她并不倾吐她所有的一切，像有的人里面有多少，外面也拿出多少一样。蜜和奶还是在她的舌下，不都是在她的唇边。（倪柝声文集第二辑第三册，八三至八四页。）

参读：倪柝声文集第三辑第十册，两种生活的原则；生命树与善恶树的异象，第二、四至五篇。

Persons who genuinely minister as prophets, that is, who enjoy the tree of life, live in God, and allow God to fill them, will become an expression of God and will speak for God. They will bring others to enjoy God as their life because they give messages of life. A person who desires to genuinely minister as a prophet must be delivered from the tree of knowledge and live in the tree of life. (CWWL, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," pp. 615-616)

No human or natural smell can be compared to the fragrance that emanates from the maiden [S. S. 4:11]. This naturally makes her lips drop as the honeycomb. Honey is sweet, and it restores the stricken ones. But this sweetness is not produced overnight. It comes from a long period of gathering, inward activity, and careful storage. This is the unique possession of one who is taught by God. From the mouth of the maiden issue forth sweet and refreshing words, not gossip, jokes, or rash words. Her words are not outbursts of torrents, but drops of honey from the honeycomb. This is the slowest kind of dripping. Some people have the urge to speak; their words are like the babbling of brooks. Even when they speak about spiritual things, the way they speak shows that they have not passed through the deeper work of grace. In this verse we can notice not only her lips slowly dropping sweet honey, but the things that are stored within her. "Honey and milk are under thy tongue." The top of the tongue is where man takes in food, whereas under the tongue is where man stores food. This means that she has stored up these things; there are riches within her. She has more than enough food. Honey restores the weak ones, whereas milk feeds the immature ones. She has stored so many riches within her that food seems to be under her tongue, and she can dispense to the needy ones at any time. However, she does not reveal all that she has. She is not like many people who exhibit on the outside all that they have inside. Honey and milk are under her tongue; they are not on her lips. (CWWN, vol. 23, "The Song of Songs," pp. 71-72)

Further Reading: CWWN, vol. 56, "Two Principles of Living," pp. 418-433; CWWL, 1958, vol. 1, "The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil," chs. 2, 4-5

第六周■周五

晨兴喂养

赛十三 1 “亚摩斯的儿子以赛亚所得关于巴比伦的默示〔直译，负担〕。”

亚十二 1 “耶和华论以色列之话语的默示〔直译，负担〕。…”

启示、光照是第一。你总得从这里起头，…但是有了启示、光照，还没有话语的职事。你需要有更新的悟性，更新的心思，这样，神一光照你，你就清楚内容。你绝不能将一个模糊的启示拿出来讲给人听。至少这一个启示在你的思想里是清楚的，你才能说出去，…思想清楚了，还不一定能作话语的执事，因为他还没有话。人只能听见话，人不能听见思想。如果没有话，你在讲台上讲了半天，你那个意思还没有出去。所以你在神面前总得有话。

什么叫作负担？负担是灵里的光照，悟性定住光照的思想，并加上里面的话。你那个负担，最末了的一步，就是要把里面的话释放出去。这三者连在一起，合成为申言者的负担。负担是光，加上思想，又加上里面的话。我们的负担，是要将神的启示给人，而神的启示是借我们所得着启示的话把它带出去的。（倪柝声文集第三辑第七册，二二七、二三〇页。）

信息选读

在…话语的职事上，最大的难处就是没有负担，或者说不接受负担，不注意负担。长老们可能在那里治理，却是一个没有负担的治理；可能在讲台释放话语，却是个没有负担的话语。…这不是你道讲得好不好的问题，也不是他们受不受感动的问题，更不在于你如何将

WEEK 6 — DAY 5

Morning Nourishment

Isa. 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw.

Zech. 12:1 The burden of the word of Jehovah concerning Israel...

Revelation and light come first. This is the starting point...Yet revelation and light alone do not constitute the ministry of the word. One must be renewed in his mind and understanding. When God shines again, he will then be clear about the content of the revelation. We cannot convey a hazy and foggy revelation. At a minimum the revelation has to be clear in our mind before we can tell others about it...Yet even if our mind is clear, we still may not be a minister of the word because we still do not have the proper words. Others can only hear our words; they cannot hear our mind. If we do not have the appropriate words, we may speak for hours on the platform without conveying what we know. This is why we have to have words from God.

What then is a burden? First, a burden is the light we receive in the spirit, the thoughts that capture the light, and finally the inner words that supplement the light and thoughts. The last step of the burden is the release of the inner word. The combination of these three things makes up the burden of the prophets. Burden is light plus thoughts plus the inner words. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that we have received. (CWWN, vol. 53, "The Ministry of God's Word," pp. 194-195, 197)

Today's Reading

The greatest problem in...the ministry of the word is not having a burden or, we can say, not receiving a burden or not paying attention to a burden. It is possible for elders to administrate the church without a burden. Those who minister the word may also do so without a burden...It is not a matter of how well we speak, the logistics of our presentation, or whether the saints

信息讲得有条有理，乃是在于众人听了之后，会产生什么样的果效。如果他们是尚未得救的，你就该接受负担，背负他们的灵魂，靠着主的恩典，在释放话语时，将救恩种到他们里面。你所接受的负担，不是使众人受感动，也不是把道讲得好看，乃是使这些人得救。他们若是已经得救却不爱主，你就该接受一个负担，使他们爱主。他们若是爱主却不肯把自己交给主，不肯接受主的对付，你就当接受负担，使他们愿意将自己交给主，受主对付。这才是一个有负担的讲台。

我们服事神的话语，不是去注意讲话的题目，乃要注意有没有神的说话。要有神的说话，服事话语的人里面必须有负担。一篇有负担的话，可能惹动人的反感，却也可能在人里面挑动人；然而，无论如何，众人都不得不承认那是神的说话。

所以，我们的讲台不能太便当、太便宜，好像只要有一篇道就可以去讲。一个尽话语职事的人，必须背负着人在神面前的光景。…他有一个责任，知道他要给这些人什么。这些人的光景如何，神要对这些人说什么话，统统是他需要接受的负担。

没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃。这个问题不在于方法，乃在乎“人”。…你若有负担，你这个“自己”不可能加多，反而会减少，并要受对付；因为有些事你的负担不许可你作，有些事你得受对付，否则没办法释放负担。

现今在召会里的情形，〔弟兄们的服事〕好像…在作大公司的雇员一样。这是很危险的事；这会叫我们失去主的同在。…每一个事奉主的人，都该接受负担，都该有负担。（李常受文集一九五七年第二册，三〇三至三〇四、三〇六、三一〇至三一二页。）

参读：召会的治理与话语职事，第二篇；神话语的职事，第十二章。

are touched; rather, it is a matter of what will be produced in the saints. If some are not yet saved, we should receive a burden to bear their souls by the Lord's grace in order to sow the seed of salvation into them when we release the word. Our burden is salvation, not the release of a dynamic word. If they are saved but do not love the Lord, our burden should be for them to love the Lord. If they love the Lord but are not willing to give themselves to the Lord and receive His dealing, our burden should be for them to willingly give themselves to the Lord and be dealt with by Him. This is the ministry of the word with a burden.

When we minister the word of God, our concern should be whether we have God's speaking, not the topic of our speaking. In order to have God's speaking, the one who ministers the word must have a burden. People may have a negative reaction or be stirred up when they hear a message that is spoken with a burden, but they cannot deny that it is God's speaking.

Therefore, speaking should not be easy or cheap. We cannot speak simply because we have prepared a message. One who ministers the word should bear people's condition before God. He bears the responsibility of knowing their needs. He needs to sense their condition and know what God wants to speak.

Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing. Such an outcome is not related to our method but to our person...If there is a burden, our self decreases and is dealt with. It will not increase, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.

It seems as if the brothers in the churches serve according to obligation as employees in a company...Such service is dangerous and will cause us to lose the Lord's presence...Everyone who serves the Lord must receive a burden and have a burden. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 233, 235, 238-239)

Further Reading: CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 2; CWWN, vol. 53, "The Ministry of God's Word," ch. 12

第六周■周六

晨兴喂养

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

提后一 6～7 “…将那…在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

无论得时不得时，我们必须每日都对各种人说基督。（徒五 42，八 4，提后四 2。）我们应当对来自各支派、各方言、各民族、各邦国的人说基督。（启五 9。）在马可十六章十五节，主耶稣吩咐我们要向一切受造之物传扬福音。这指明我们应当拿起传扬福音的负担，到一个地步，叫我们会对在周围的东西说话。我们应当对高山、树木、河流、动物、和整个受造之物说话。我们若实行这个，就会在说话上练达。这会加强我们，使我们说话有能力。我们说话若笨拙，这会削弱我们的说话，甚至会削弱我们说话的内容。这就是为什么我们应当一直练习说基督，甚至没有人在场时也讲。我们总是有一切的受造之物作说话的对象。我感谢主，当我是青年人时，我就这样实行。

我们要作说话的人，就需要里面的充满；这样我们才有内容。我们也需要外面的充溢；这样我们才有能力和权柄。…当我们在聚会中说话，我们的说话必须满有灵的操练。（李常受文集一九八八年第一册，二五〇、二五七页。）

信息选读

WEEK 6 — DAY 6

Morning Nourishment

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

1:6-7...Fan into flame the gift of God, which is in you...For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

We need to be those who speak Christ to all kinds of people daily in season and out of season (Acts 5:42; 8:4; 2 Tim. 4:2). We should speak Christ to those from every tribe, tongue, people, and nation (Rev. 5:9). In Mark 16:15 the Lord Jesus charged us to preach the gospel to all the creation. This indicates that we should pick up the burden for the preaching of the gospel to such an extent that we would speak to whatever is around us. We should speak to the mountains, the trees, the rivers, the animals, and the entire creation. If we practice this, we will become exercised in speaking. This will strengthen us to speak with power. If we speak awkwardly, that will weaken our speaking and even weaken the contents of our speaking. This is why we should practice speaking Christ all the time even though no person may be present. We always have the entire creation to speak to. I am grateful to the Lord that I practiced this when I was a young man.

To be a speaking one, we need the inward filling. Then we have the content. We also need the outward filling. Then we have the power and the authority. When we speak in the meetings, our speaking should be full of the exercise of the spirit. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 179-180, 183-184)

Today's Reading

很可惜的是，由于人的堕落，人不仅疏忽并忽略人的灵，甚至拒绝承认人有灵。…今天的社会非常需要法律，因为多数人忽略他们灵的一部分，就是他们的良心。…在人类社会中最好的人不是守法的人，乃是那些顾到他们良心的人。

身为基督徒，我们的灵已经得了重生。…神的生命和神的灵…已经加到我们灵里了。我们有一个得重生并得加强的灵，这灵是刚强的灵，有一个同伴。这个同伴就是三一神。…我们所有的是何等丰富的灵！

我们已经看见我们灵的重要性，现在我们要来看我们灵的操练。我们必须建立操练灵的习惯。我早上起来的时候，自然而然会说的第一句话是：“哦，主。”借着说“哦，主”而呼求主，乃是操练灵的习惯。你早上起来若立即说，“哦，主，”这会有很大的不同。…当我们说“哦，主”的时候，我们就摸着主。这是操练灵的习惯。

提后一章六至七节指明，我们必须将我们的灵，如火挑旺起来。…有些人可能以为，这两节不是说我们应当将我们的灵挑旺起来，而是说将我们的恩赐挑旺起来。但你若深入这节经文，你就会看见，将我们的恩赐挑旺起来，就是将我们的灵挑旺起来。保罗在六节告诉我们：“将…神的恩赐，再如火挑旺起来。”到了七节他说，“因为神赐给我们的…灵。”神所给我们的灵，是我们必须挑旺起来的。我们必须挑旺我们的灵。

我们得救的人有本钱过基督徒生活和召会生活。这本钱乃是神所赐的灵。按照神的命定，神所赐的这灵是被我们意志的能力、我们情感的爱、以及我们心思的清明自守所围绕。这三个助手围绕着我们的灵，不是来压制我们，乃是来提高我们，并帮助我们。（李常受文集一九九三年第二册，二三九至二四二、二四五页。）

参读：那灵同我们的灵，第八章；为着建造基督的身体讲说基督，第三至四章。

Regretfully, due to the fall, men have not only overlooked and neglected the human spirit but also have even refused to admit that man has a spirit...Today's society needs the law so much because most people neglect one part of their spirit— their conscience...The best people in human society are not the lawful ones but the ones who take care of their conscience.

As Christians, our spirit has been regenerated. To be regenerated is to be reinforced. Something stronger and richer has been added into our being...God's life and God's spirit...have been added into our spirit. We have a regenerated and reinforced spirit, a very strong spirit, with a companion. This companion is the Triune God...What an enriched spirit we have!

Now that we have seen the importance of our spirit, we want to see the exercise of our spirit. We must build up a habit of exercising our spirit. When I rise up in the morning, the first thing I spontaneously say is "O Lord." To call on the Lord by saying, "O Lord" is a habit of exercising our spirit. To say "O Lord" as soon as you rise up in the morning makes a big difference...When we say, "O Lord," we touch the Lord. This is the habit of exercising our spirit.

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame...Some might think that these verses do not say that we should fan our spirit but that we should fan our gift. But if you get into these verses, you will see that the fanning of our gift into flame is the fanning of our spirit into flame. Paul tells us in verse 6 to "fan into flame the gift of God." Then in verse 7 he says, "For God has not given us a spirit..." Our God-given spirit is what we must fan into flame. We have to fan our spirit.

We saved ones have the capital to live the Christian life and the church life. This capital is the God-given spirit. This God-given spirit, according to God's ordination, is surrounded by the power of our will, by the love of our emotion, and by the sobermindedness of our mind. These three helpers are surrounding our spirit, not to depress us but rather to uplift us and help us. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 180-182, 184)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 8; CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4

第六周诗歌

WEEK 6 — HYMN

665

传扬福音 — 供应基督

8 7 8 7 副 (英 922)

降 D 大调

3/4

5 #4 5 | $\overset{D^b}{\dot{1}} \cdot \dot{1} \ 7 \ 6$ | 5 · 5 4 3 | $\overset{A^b_7}{4} \cdot \overset{D^b}{6} \ 5 \ 2$ | 3 ·

一 去向亡世供应基督, 非仅借话之所云。

5 #4 5 | $\dot{1} \ \dot{1} \ \dot{3} \ \dot{2} \ \dot{1}$ | $\overset{G^b}{6} \cdot \dot{1} \ 7 \ 6$ | $\overset{A^b_7}{5} \cdot \overset{D^b}{5} \ 6 \ 7$ | $\dot{1}$ ·

更借生活分出基督, 供应可怜的人群。

5 5 5 | $\overset{D^b}{5} \cdot \dot{1} \ 7 \ 6$ | 5 · 5 4 3 | $\overset{A^b_7}{4} \cdot \overset{D^b}{6} \ 5 \ 2$ | 3 ·

(副) 去向亡世供应基督, 使祂显于你生活;

5 #4 5 | $\dot{1} \ \dot{1} \ \dot{3} \ \dot{2} \ \dot{1}$ | $\overset{G^b}{6} \cdot \dot{1} \ 7 \ 6$ | $\overset{A^b_7}{5} \cdot \overset{D^b}{5} \ 6 \ 7$ | $\dot{1}$ · ||

凭祂活着, 将祂分出, 使人与你同得着。

- 二 去向亡世供应基督 — 你所有的宝贵主;
将你基督分给亲人, 作其成功与财富。
- 三 去向亡世供应基督 — 你所享受的基督;
将你基督分给朋友, 作其夸耀与鸿福。
- 四 去向亡世供应基督, 祂是你命并一切;
将你基督分给众人, 带人来尝祂超越。

To the lost world minister Christ

Preaching of the Gospel — Imparting Christ

922

1. To the lost world min - is - ter Christ, Not just by word, but by
life, Im - part - ing Christ by liv - ing deeds To the poor souls liv - ing in
strife. (C) To the lost world min - is - ter Christ, By dai - ly walk mak - ing Him
known; Im - part - ing Christ by whom you live, Share with all men what you own.

2. To the lost world minister Christ,
The precious One you possess,
Imparting Christ to those you love
As all their gain and success.
3. To the lost world minister Christ,
The very Christ you enjoy,
Imparting Christ to all your friends
As all their boast and their joy.
4. To the lost world minister Christ,
Who is your life and your all,
Imparting Christ to all you meet,
All fallen ones, great or small.

第七周

使徒保罗的榜样

诗歌：378

读经：提前一 16，四 12，帖前二 1～12

【周一】

壹 保罗是信徒的榜样，他在灵里活基督、显大基督并供应基督作为那灵，为着建造基督的身体—提前一 16，四 12，罗八 16，腓一 19～21 上、25，林后三 3、6：

一 主向保罗显现，选定保罗作执事和见证人，将保罗所看见祂的事，和祂将要显现给保罗的事，见证出来—徒二六 16～19，参一 8，二三 11，二十 20、31：

1 保罗过一种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似—弗四 20～21，腓四 5～8、11～13。

2 这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个—保罗—继续活着；保罗是成为肉体、钉死十架、复活、被神高举之基督的活见证人—徒一 8，腓二 2、5，一 8，二 13，徒二七 22、24～25，二八 3～9，见 9 注 1。

二 保罗以基督为一切—作他的生活、榜样、目标和秘诀—腓一 19～21 上，二 5～16，三 7～

Week Seven

The Pattern of the Apostle Paul

Hymns: 499

Scripture Reading: 1 Tim. 1:16; 4:12; 1 Thes. 2:1-12

§ Day 1

I. **Paul was a pattern to the believers of living Christ, magnifying Christ, and ministering Christ as the Spirit in his spirit for the building up of the Body of Christ—1 Tim. 1:16; 4:12; Rom. 8:16; Phil. 1:19-21a, 25; 2 Cor. 3:3, 6:**

A. The Lord appeared to Paul to appoint him as a minister and a witness both of the things in which Paul had seen Him and of the things in which He would appear to Paul—Acts 26:16-19; cf. 1:8; 23:11; 20:20,31:

1. Paul lived a life that was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before—Eph. 4:20-21; Phil. 4:5-8, 11-13.

2. The wonderful, excellent, and mysterious God-man, who lived in the Gospels, continued to live through Paul as one of His many members; Paul was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ—Acts 1:8; Phil. 2:2, 5; 1:8; 2:13; Acts 27:22, 24-25; 28:3-9, see footnote 1 on v. 9.

B. Paul took Christ as everything—as his living, pattern, goal, and secret—Phil. 1:19-21a; 2:5-16; 3:7-14; 4:11-13.

14, 四 11 ~ 13。

三 保罗在新约的职事，就是在那灵的职事、义的职事并和好的职事里，被神注入，将神照耀出来—林后三 18，四 1，三 6、8 ~ 9，五 18 ~ 20。

四 因着保罗是信徒的榜样（提前一 16），他就能嘱咐提摩太“在言语、为人、爱、信、纯洁上”作榜样（四 12）。

【周二】

五 保罗是我们的榜样，他作基督的大使（弗六 20，林后五 18 ~ 20），有以下的资格：

- 1 他不凭他所是的或所能作的，乃凭那不死的生命（就是基督自己）而活—4 节，约十四 6，西三 4，加二 20。
- 2 他怀着雄心大志，在一切事上都要讨基督的喜悦—就是在各方面活基督、长基督、彰显基督并繁殖基督—林后五 9，西一 10。
- 3 他受基督的爱困迫，不再向自己活，乃向主活；我们“向主”活，意即服在主的指引和管制之下，愿意履行祂的要求，满足祂的渴望，并完成祂所要作的—林后五 14 ~ 15。
- 4 他不在外面按着旧造里的肉体认人，乃在里面按着新造里的灵认人—16 ~ 17 节，加六 15。

六 保罗是我们的榜样，他活神并事奉神，乃是在他重生的灵里，凭着内住的基督（赐生命的灵），而不是在他的魂里，凭魂的能力和才能；他是属灵的人，为着那灵撒种，结那灵的果子—罗一 9，七 6，八 4、16，加三 3，五 16、22 ~ 25，六 8，林后四 5，林前二 15，林后二 13。

C. Paul was infused with God to shine forth God in the ministry of the new covenant, which is the ministry of the Spirit, the ministry of righteousness, and the ministry of reconciliation—2 Cor. 3:18; 4:1; 3:6,8-9; 5:18-20.

D. Because Paul was a pattern to the believers (1 Tim. 1:16), he could charge Timothy to be a pattern "in word, in conduct, in love, in faith, in purity" (4:12).

§ Day 2

E. Paul is our pattern in his being an ambassador of Christ (Eph. 6:20; 2 Cor. 5:18-20) with the following qualifications:

1. He did not live by what he was or could do but by the immortal life, which is Christ Himself—v. 4; John 14:6; Col. 3:4; Gal. 2:20.
2. He was determined to gain the honor of being well pleasing to Christ in all things—living Christ, growing Christ, expressing Christ, and propagating Christ in every respect—2 Cor. 5:9; Col. 1:10.
3. He was constrained by the love of Christ to no longer live to himself but to live to the Lord; for us to live "to the Lord" means that we are under the Lord's direction and control and that we want to fulfill His requirements, satisfy His desires, and complete what He intends—2 Cor. 5:14-15.
4. He did not know others outwardly according to the flesh in the old creation but inwardly according to the spirit in the new creation—vv. 16-17; Gal. 6:15.

F. Paul is our pattern by living and serving God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul; he was a spiritual man who sowed unto the Spirit to bear the fruit of the Spirit—Rom. 1:9; 7:6; 8:4,16; Gal. 3:3; 5:16, 22-25; 6:8; 2 Cor. 4:5; 1 Cor. 2:15; 2 Cor. 2:13.

七 保罗是我们的榜样，他有身体感且以身体为中心，在身体里、借着身体并为着身体作一切事—罗十二4～5，林前十二12～27，弗四1～6、15～16，西二19，徒二八13～15与15注2。

【周三】

贰 牧养人，顾惜并喂养人，最好的路乃是给他们正确的榜样；保罗自己活基督，他就以此喂养他属灵的儿女—帖前二1～12，林后一23～24，十一28～29，林前九22，徒二十28：

一 保罗和他的同工乃是所传之福音的模型；“你们知道，我们在你们中间，为你们的缘故是怎样为人”—帖前一5下。

二 在召会里，人比什么都要紧；人就是方法，人就是主的工作；你的是的，就是你所作的一约五19，六57，腓一19～26，徒二十18～35，太七17～18，十二33～37。

三 我们需要跟随使徒的榜样，注意生命过于工作—约十二24，林后四12。

四 使徒不仅传福音，也活福音；他们尽职传福音，不仅凭着言语，也凭着展示神能力的生生活，就是在圣灵里，并在信心确据里的生活—帖前一5。

五 帖撒罗尼迦的圣徒成了效法使徒的人；这引导他们跟从主，以主为榜样，因而使他们成了所有信徒的榜样—6～7节。

六 使徒保罗一再强调使徒进到信徒那里；这表明在使徒将福音注入初信者里面时，使徒的行事

G. Paul is our pattern in his being Body-conscious and Body-centered, doing everything in the Body, through the Body, and for the Body—Rom. 12:4-5; 1 Cor. 12:12-27; Eph. 4:1-6, 15-16; Col. 2:19; Acts 28:13-15 and footnote 2 on v. 15.

§ Day 3

II. The best way to shepherd people, to cherish and nourish them, is to give them a proper pattern; Paul fed his spiritual children with his own living of Christ—1 Thes. 2:1-12; 2 Cor. 1:23—2:14; 11:28-29; 1 Cor. 9:22; Acts 20:28:

A. Paul and his co-workers were a pattern of the glad tidings that they spread; "you know what kind of men we were among you for your sake"—1 Thes. 1:5b.

B. In the church the most important thing is the person; the person is the way, and the person is the Lord's work; what you are is what you do—John 5:19; 6:57; Phil. 1:19-26; Acts 20:18-35; Matt. 7:17-18; 12:33-37.

C. We need to follow the pattern of the apostles to pay more attention to life than to work—John 12:24; 2 Cor. 4:12.

D. The apostles not only preached the gospel but also lived it; their ministering of the gospel was not only by word but also by a life that displayed the power of God, a life in the Holy Spirit and in the assurance of faith—1 Thes. 1:5.

E. The saints in Thessalonica became imitators of the apostles; this led them to follow the Lord, to take Him as their pattern, thus making them a pattern to all other believers—vv. 6-7.

F. The apostle Paul stressed repeatedly the apostles' entrance toward the believers; this shows that their manner of life played a great role in

为人扮演了重要的角色—5、9节，二1：

- 1 使徒一面争战，一面在神里面放胆，对帖撒罗尼迦人讲说福音—2节。
- 2 使徒毫无错谬、污秽或诡诈—3节。

【周四】

- 3 神首先试验并验中使徒，然后把福音托付他们；因此，他们的讲说、他们福音的传扬，不是出于自己，要讨人喜欢，乃是出于神，要讨神喜欢；祂一直察验、察看并试验他们的心—4节，诗二六2，一三九23～24，林后一12，六6，七3。
- 4 使徒没有用过谄媚的话，也没有借掩饰而贪婪—帖前二5：
 - a 借掩饰而贪婪，就是混乱或搀混神的话—林后二17，四2。
 - b 也是为利假装敬虔—提前六5，多一11，彼后二3。

【周五】

- 5 使徒没有寻求从人来的荣耀—帖前二6下：
 - a 寻求从人来的荣耀，对每一个基督的工人都是真试探，许多已被这事吞灭、破坏—参撒上十五12。
 - b 路西弗由于寻求荣耀，成为神的对头撒但；凡寻求从人来的荣耀，都是撒但的跟从者—结二八13～17，赛十四12～15，太四8～10。
 - c 我们能给主用多少，我们的用处会持续多久，乃在于我们是否寻求从人来的荣耀—参约七17～18，五39～44，十二43，林后四5。

infusing the gospel into the new converts—vv. 5, 9; 2:1:

1. The apostles were struggling and speaking the gospel to the Thessalonians in the boldness of God—v. 2.
2. The apostles were free from deception, uncleanness, and guile—v. 3.

§ Day 4

3. The apostles were first tested and approved by God and then were entrusted by Him with the gospel; hence, their speaking, the preaching of the gospel, was not of themselves to please men but of God to please Him; God proved, examined, and tested their hearts continually—v. 4; Psa. 26:2; 139:23-24; 2 Cor. 1:12; 6:6; 7:3.
4. The apostles were neither found with flattering speech nor with a pretext for covetousness—1 Thes. 2:5:
 - a. To have any pretext for covetousness is to peddle or adulterate the word of God—2 Cor. 2:17; 4:2.
 - b. It is also to pretend to be godly for the sake of gain—1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3.

§ Day 5

5. The apostles did not seek glory from men—1 Thes. 2:6a:
 - a. To seek glory from men is a real temptation to every Christian worker; many have been devoured and spoiled by this matter—cf. 1 Sam. 15:12.
 - b. Lucifer became God's adversary, Satan, because of glory-seeking; anyone who seeks glory from men is a follower of Satan—Ezek. 28:13-17; Isa. 14:12-15; Matt. 4:8-10.
 - c. How much we will be used by the Lord and how long our usefulness will last depend on whether we seek glory from men—cf. John 7:17-18; 5:39-44; 12:43; 2 Cor. 4:5.

6 使徒虽然是基督的使徒，却不维护自己的权柄和尊严——帖前二 6 上：

a 在基督徒的工作中维护权柄、尊严或权利，就破坏了工作；主耶稣在地上时放弃了祂的尊严（约十三 4～5），使徒也宁可不用他的权利（林前九 12）。

b 我们若效法这个榜样，就会把基督身体里这种要求地位的致命病菌杀死——太二十 20～28。

7 使徒顾惜信徒并切慕他们，如同乳母顾惜、切慕自己的孩子——帖前二 7～8，参加四 19，赛四九 14～15，六六 12～13：

a 顾惜人就是使人快乐，安慰人，叫人觉得你令他们愉快，在每件事上并在每一方面都叫人容易接触你。

b 在我们天然的人性里顾惜人，是不真的；我们顾惜人必须有主的同在作迷人的因素，作复活的实际。

c 顾惜人包含喂养人；喂养人是以那在三个时期中尽其丰满职事之包罗万有的基督喂养他们——弗五 29。

【周六】

8 使徒不但将神的福音分给帖撒罗尼迦人，连自己的性命也分给他们——帖前二 8：

a 过洁净、正直的生活（3～6、10），并且爱初信者，甚至将我们的性命分给他们（7～9、11），乃是我们将福音注入他们里面的必要条件。

b 保罗为圣徒的缘故，不仅愿意花费他所有的，也愿意花上他自己，就是他这个人——林后十二 15。

9 在劝勉信徒上，使徒看自己是父亲，要叫他们行事

6. The apostles did not stand on their own authority or dignity as apostles of Christ—1 Thes. 2:6b:

a. To assert authority, dignity, or right in Christian work damages that work; the Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle preferred not to use his right (1 Cor. 9:12).

b. If we follow this pattern, we will kill a deadly disease germ in the Body of Christ, the germ of assuming a position—Matt. 20:20-28.

7. The apostles cherished the believers and yearned over them as a nursing mother would cherish and yearn over her own children—1 Thes. 2:7-8; cf. Gal. 4:19; Isa. 49:14-15; 66:12-13:

a. To cherish people is to make them happy, to comfort them, to make them feel that you are pleasant to them, easy to be contacted in everything and in every way.

b. To cherish people in our natural humanity is not genuine; we must cherish people with the Lord's presence as the charming factor, as the reality of resurrection.

c. Cherishing includes nourishing; to nourish people is to feed them with the all-inclusive Christ in His full ministry of three stages—Eph. 5:29.

§ Day 6

8. The apostles not only imparted the gospel of God to the Thessalonians; they also imparted their own souls—1 Thes. 2:8:

a. To live a clean and upright life (vv. 3-6, 10) and to love the new converts, even by giving our own souls to them (vv. 7-9, 11), are the prerequisites for infusing them with the gospel.

b. Paul was willing to spend not only what he had but also himself, his very being, on behalf of the saints—2 Cor. 12:15.

9. The apostles considered themselves as fathers in exhorting the believers to

为人配得过神，而有一种生活行动，使他们能进入神的国，并将他们引进神的荣耀——帖前二 11 ~ 12。

walk in a manner worthy of God, to have a walk that will enable them to enter into the kingdom of God and usher them into the glory of God—1 Thes. 2:11-12.

第七周■周一

晨兴喂养

提前一 16 “然而，我所以蒙了怜悯，是要叫耶稣基督在我这罪魁身上，显示祂一切的恒忍，给后来信靠祂得永远生命的人作榜样。”

腓一 21 “因为在我，活着就是基督，死了就有益处。”

在风暴的海上，主不仅使保罗成了与他同船之人的主人，（徒二七 24，）也使保罗成了他们生命的保证人和安慰者。（22， 25。）…在他漫长、不幸且受监禁的航程中，主保守使徒在祂的超越里，使他能活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神性所丰富的人性里，再次活在地上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督。（腓一 20 ~ 21。）（圣经恢复本，徒二八 9 注 1。）

信息选读

当主耶稣（首次）向保罗显现时，他给保罗托付，选定他作执事和见证人。…执事是为着职事，见证人是为着见证。职事主要的与工作有关，与执事的所作有关；见证与人有关，与见证人的所是有关。

在行传二十六章十六节，主耶稣对保罗说，“我向你看，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”这里“你所看见我的事”，以及“我将要显现给你的事”，

WEEK 7 — DAY 1

Morning Nourishment

1 Tim. 1:16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

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

On the sea in the storm, the Lord had made the apostle [Paul] not only the owner of his fellow voyagers (Acts 27:24) but also their life-guarantor and comforter (vv. 22, 25)...All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ (Phil. 1:20-21). (Acts 28:9, footnote 1)

Today's Reading

When the Lord Jesus [first] appeared to Paul, He commissioned him, appointing him as a minister and a witness...A minister is for the ministry; a witness is for the testimony. The ministry is related mainly to the work, to what a minister does. A testimony is related to the person, to what a witness is.

In Acts 26:16 the Lord Jesus said to Paul, "I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you." Notice that here the phrase in which is used twice. Here Paul was saying that the Lord had

舍“你在这些事中曾看见我”，并“我要在这些事中向你显现”的意思。在这里保罗乃是说，主选定他作执事和见证人，为要将主已经启示保罗的事，和主将要启示他的事，见证出来。虽然保罗的意思是说，但他不是这样来陈明这事。这一节乃是说，保罗在一些事中曾看见过主，主也要在一些事中向他显现。

十六节指明，保罗并非领受一些事的启示而没有看见基督；反之，他乃是在所领受的事中看见基督。换句话说，凡基督向保罗启示的事，莫不是以祂自己作那些事的内容。这就是保罗要将他所看见主的事见证出来的原因。在保罗所看见的一切异象中，他看见了基督。不仅如此，他也要将主所要显现给他的事，见证出来。这里主似乎对保罗说，“在你将要领受的一切异象和启示中，我都要向你显现。”这指明如果我们只看见异象和启示，而没有看见主，那我们所看见的就是虚空。

我们不赞成仅仅用神学的方式来研读圣经。这样研读圣经的人，可能学习了神学，但他们没有看见基督。研读圣经来学习神学，与研读圣经为要看见基督大不相同。

当保罗在往大马色去的路上，基督向他启示了一些事，而保罗在那些事中看见了基督。主指明祂要向保罗启示更多的事，在那些事中，主自己也要向他显现。所以，保罗所看见的不仅是事情本身，更是基督在这一切事中向他显现了。

在我们从主领受的任何亮光中，我们都必须看见基督。凡我们所看见的，不论是光照、异象或启示，都必须有基督向我们显现。…如果我们研读圣经，获得圣经知识而没有看见基督，那知识就是虚空的。我们都需要学习在所启示我们的事看见基督。（使徒行传生命读经，六八一至六八四页。）

参读：使徒行传生命读经，第二十六、六十八篇；腓立比书生命读经，第二十一篇。

appointed him as a minister and a witness of the things He revealed to Paul and of the things He would reveal to him. Although this was Paul's meaning, this was not the way he presented the matter. Rather, this verse speaks of the things in which Paul had seen the Lord and of the things in which the Lord would yet appear to him.

Acts 26:16 indicates that Paul did not receive the revelation of things without seeing Christ. Instead, he received the things in which he saw Christ. In other words, Christ did not reveal things to Paul without Himself as the content of those things. This is the reason that Paul would be a witness of the things in which he had seen the Lord. In all the visions that Paul saw, he saw Christ. Furthermore, he would be a witness of the things in which the Lord was yet to appear to him. Here the Lord seemed to be saying to Paul, "In all the visions and revelations you will receive, I will appear to you." This indicates that if we only see visions and revelations and do not see the Lord, then what we see is vanity.

We do not agree with studying the Bible merely in a theological way. Those who study the Bible in this way may learn theology, but they do not see Christ. There is a great difference between studying the Bible to learn theology and studying the Bible in order to see Christ.

As Paul was on the way to Damascus, Christ revealed certain things to him, and in those things Paul saw Christ. The Lord indicated that He would reveal more things to Paul, and in those things the Lord Himself would appear to him. Therefore, what Paul saw was not merely the things themselves but Christ as the One appearing in all these things.

In any light we receive of the Lord, we must see Christ. Christ must appear to us...in the way of enlightenment, vision, or revelation...If we study the Bible and gain knowledge of the Scriptures without seeing Christ, that knowledge is vanity. We all need to learn to see Christ in the things that are revealed to us. (Life-study of Acts, second edition, pp. 578-581)

Further Reading: Life-study of Acts, msgs. 26, 68; Life-study of Philippians, msg. 21

第七周■周二

晨兴喂养

林后五 14 ~ 15 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

使徒保罗乃是基督的大使。大使是代表最高权柄的人。…宇宙中最高的权柄乃是神，神已将天上和地上所有的权柄，都赐给了基督。（太二八 18。）神设立基督作万王之王，万主之主。（提前六 15，启十七 14。）今天耶稣乃是基督，万有之主，最高的权柄。这个最高的权柄，需要一些够资格在地上代表祂的大使。主的职事不是仅仅作传道人或教师，乃是由属天权柄授权，作代表全宇宙最高权柄的人。（李常受文集一九六七年第二册，二一二页。）

信息选读

保罗作为基督的大使，知道他里面的一切，他所是的一切，他所有的一切，都是必死的。（林后五 4。）我们的智慧是必死的，我们的才能是必死的。一切我们所能作的，…所是的，以及…所有的，都会消逝。因这缘故，我们不该信靠我们的所是。…我们是必死的人，但神已经将一些永远的东西、永远不死的东西、永远常存的东西，作到我们里面。因着我们已经接受主耶稣，祂也活在我们里面，我们就拥有祂不死的神性。至终，…必死的要被神圣的生命吞灭了。（4。）

因着我看见我有基督在我里面作不死的生命，我必须怀着雄心，一直努力讨祂喜悦。（9。）如果你要成为基督的大使，在全宇宙中必定有这么一天，

WEEK 7 — DAY 2

Morning Nourishment

2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority...The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 171)

Today's Reading

As an ambassador of Christ, Paul realized that whatever was within him, whatever he was, and whatever he had was mortal (2 Cor. 5:4)...Our wisdom is mortal, and our ability is mortal. Whatever we can do,...we are, and...we have is going to die. This is why we should not have any trust in what we are...We are mortal beings, but God has wrought into us something which is eternal, something which will never die, something which will last forever. Because we have received the Lord Jesus and He lives in us, we possess His eternal divinity. Eventually,...mortality will be swallowed up by the divine life [v. 4].

Since I realize that I have Christ as the eternal life within me, I have to endeavor with an ambition to please Him all the time (v. 9). If we are going to be an ambassador of Christ, there must be one day in this whole universe

你下定决心，呼天唤地作见证，你现在要绝对地为着基督，你只有一个雄心，就是讨基督喜悦。神已经将祂自己这不死的生命作到我们里面，使我们不凭自己而活，乃凭这生命而活。现在我们必须怀着雄心讨祂喜悦。

保罗…是一个向主活着的人。（15。）装备我们成为基督大使的…一个项目，乃是基督困迫的爱。你必须是一个被基督的爱冲激的人。保罗在林后五章十四至十五节告诉我们，基督受死的爱，像大水澎湃冲向我们，迫使我们情不自禁地向祂活着。被困迫就像被浪潮冲走。基督的爱像浪潮一样强烈，将你征服，将你冲走。我们必须被基督的爱所冲没。我们需要被祂的爱所困迫，以致我们别无选择。我们应当能说，“我没有别的路可走，我必须爱主，因为祂的爱困迫我。我能作什么呢？”…我们都必须这样被基督的爱困迫。

我必须承认，我多年来天天祷告，求主向我启示祂的爱，好使我能被基督的爱所困迫。我这样祷告：“主啊，用你的爱困迫我。哦，主啊，用你的爱冲没我。”…我们中间的青年人必须看见，虽然他们今天爱主，但他们在基督徒的经历上，仍在十字路口。有许多方向让他们选择，让他们走。你也许有许多选择，然而一旦你被基督的爱所冲没，你就失去所有的选择。

一个作大使的人…乃是…不照着肉体，乃照着基督，在灵里认人。我们绝不该凭外表，照着肉体考虑事情或者认人，乃该一直照着基督，在灵里考虑事情并认人。（李常受文集一九六七年第二册，二一三至二一六页。）

参读：一个在灵里之人的自传，第六章；哥林多后书生命读经，第十三至十四、二十五、二十九篇。

in which we make a decision, calling the heavens and the earth to be the witnesses, that we are now absolutely for Christ, that we have only one ambition—to please Christ. God has wrought Himself as the eternal life into us so that we should not live by ourselves but by this life. Now we have to be ambitious to please Him.

Paul was a person who lived to the Lord (v. 15). Another item which equips us to be the ambassadors of Christ is the constraining love of Christ. We must be persons carried away by the love of Christ. In 2 Corinthians 5:14-15 Paul tells us that the dying love of Christ is like the rushing of great waters toward us, impelling us to live to Him beyond our own control. To be constrained is similar to being carried away by a tide of water. The love of Christ is as strong as a tide of water which overcomes us and carries us away. We need to be flooded by the love of Christ. We need to be constrained by His love so that we have no choice. We should be able to say, “I have no other way to go. I have to love the Lord because His love has constrained me. What can I do?”…We all have to be constrained by the love of Christ in such a way.

I must confess that I have prayed day by day for years that the Lord would show me His love so that I could be constrained by the love of Christ. I prayed in this way: “Lord, constrain me with Your love. O Lord, flood me with Your love.”…The young saints among us need to realize that although they love the Lord today, they are still at the crossroads of their Christian experience. There are many directions for them to choose, to take. They may have many choices, but once they are flooded by the love of Christ, they lose all the choices.

A person who is an ambassador of Christ…does not know people according to the flesh but according to Christ in the spirit. You should never consider anything or try to know a person by the outward appearance according to the flesh but always according to Christ in the spirit. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 172-174)

Further Reading: CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 6; Life-study of 2 Corinthians, msgs. 13-14, 25, 29

第七周■周三

晨兴喂养

帖前二 1~3 “弟兄们，你们自己原晓得，我们进到你们那里，并不是徒然的。我们从前在腓立比受苦害，又被凌辱，就如你们所知道的，然而还是在我们的神里面放胆，在极大的争战中，对你们讲说了神的福音。我们的劝勉不是出于错谬，不是出于污秽，也不是用诡诈。”

保罗…作了刚强的见证，说到他在帖撒罗尼迦人中间的生活。他提醒他们，使徒是如何来到他们那里，以及使徒在他们中间的生活态度。保罗为什么强调这事？他强调这事，是要给年幼的圣徒看见正当生活的榜样。我盼望所有的长老和带头的，都从保罗这个实例看见，我们必须是众圣徒的榜样。在每一个地方召会里，必须有一些榜样、一些模型，让别人效法。

给初信者和年幼信徒许多教导，不是照顾他们的正确之路；抚育他们的正确之路乃是给他们榜样看。你给他们榜样看，就是浇灌他们、供应他们、乳养他们、顾惜他们；这是抚育。你若觉得自己的经历有些欠缺，你可以将圣经里不同的人指给初信者看。譬如，旧约的以诺、挪亚、亚伯拉罕和大卫，新约的彼得、约翰、保罗和提摩太等人。我们可以这样提出圣经人物的生活，来抚育年幼的信徒长大。（帖撒罗尼迦前书生命读经，一二七至一二九页。）

信息选读

照顾孩子在于九分喂养和一分教导，这也应当是我们照顾召会里初信者的作法。…喂养包括从圣经或召会历史中提出榜样。我们读历代圣徒的传记，就喂养了自己，也经历了抚育。这里的重

WEEK 7 — DAY 3

Morning Nourishment

1 Thes. 2:1-3 For you yourselves know, brothers, our entrance toward you, that it has not been in vain. But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle. For our exhortation is not out of deception nor out of uncleanness nor in guile.

Paul...gives a strong testimony of his living among the Thessalonians. He reminds them of the apostles' coming and of their manner of life among them. Why did Paul emphasize this? He emphasized it because he was presenting a pattern of a proper living to the young saints. I hope that all the elders and leading ones will see from Paul's example that we must be a pattern to the saints. In every local church there must be some patterns, some models, for others to follow.

To give the new believers and young ones a lot of teaching is not the proper way to take care of them. The proper way to foster them is to show them a pattern. By showing them a pattern, you water them, supply them, nourish them, and cherish them. This is fostering. If you find that your experience is somewhat lacking, point the new believers to different people in the Bible, for example, to ones such as Enoch, Noah, Abraham, and David in the Old Testament and Peter, John, Paul, and Timothy in the New Testament. We can present the lives of Bible characters in such a way as to foster the growth of the young ones. (Life-study of 1 Thessalonians, 2nd edition, pp. 107-108)

Today's Reading

Caring for children is ninety percent a matter of feeding and ten percent a matter of teaching. This also should be our practice in caring for new believers in the church...Feeding involves the presenting of patterns either from the Bible or from church history. By reading the biographies of saints throughout the ages,

点是说，喂养人和抚育人最好的路，是给他们一个正确的榜样。

保罗在帖撒罗尼迦前书不是传讲自己，而是以他自己活基督的生活来喂养他属灵的儿女。这意思是说，保罗用他的生活方式来喂养他属灵的儿女。这是他强调他进到帖撒罗尼迦人那里、他的传扬、他对待神话语的方式、以及他生活态度的原因。

使徒一再强调他们进到信徒那里，（一5，9，〔二1，〕）这表明在使徒将福音注入初信者里面时，使徒的行事为人扮演了重要的角色。他们的行事为人不仅是他们所说的，更是他们所是的。…使徒进到他们那里，并不是徒然的。使徒是如何信主并跟从主的榜样。因为有许多人借着使徒信了主耶稣，所以不到一个月就兴起了一个召会。

使徒们传福音的时候经历了神。他们在为福音的争战中享受神作他们的胆量。他们虽然受腓立比人的凌辱，然而还是放胆，这不是在他们自己里面，而是在神里面。苦难与逼迫不能打倒他们，因为他们与三一神有生机的联结。按照二章二节所说，他们在极大的争战中，讲说神的福音。这指明他们一面传福音一面争战，因为逼迫还没有过去。因此，他们一面争战，一面在神里面放胆，对帖撒罗尼迦人讲说福音。

在三节…错谬是指目标，污秽是指动机，诡诈是指手段。这三者都是属于且由于那狡猾、迷惑人的魔鬼。劝勉包括讲说、传扬、教导和恳求。…使徒并不贪婪，也没有意思要从什么人得着好处。他们带着福音来到帖撒罗尼迦人那里，完全是诚实而忠信的。（帖撒罗尼迦前书生命读经，一二九、一一三至一一五页。）

参读：倪柝声—今时代神圣启示的先见，第十一章；倪柝声恢复职事过程中信息记录，第十、三十三篇。

we nourish ourselves and experience a kind of fostering. The point here is that the best way to feed others and foster them is to give them a proper pattern.

In the book of 1 Thessalonians Paul was not preaching himself. Rather, he was feeding his spiritual children with his own living of Christ. This means that Paul's way of living was used to feed his spiritual children. This was the reason he emphasized his coming to the Thessalonians, his preaching, his way of handling the word of God, and his manner of living.

The apostle stresses repeatedly [the apostles'] entrance toward the believers (1:5, 9; [2:1]). This shows that their manner of life played a great role in infusing the gospel into the new converts. It was not only what the apostles said but also what they were...The apostles' entrance was not in vain. They were a pattern of how to believe in the Lord and follow Him. Because many came to believe in the Lord Jesus through the apostles, a church was raised up in less than a month.

In the preaching of the gospel, the apostles experienced God. They enjoyed Him as their boldness in the struggle for the gospel. They were bold not in themselves but in God...Suffering and persecution could not defeat them, because they were in the organic union with the Triune God. According to verse 2, they spoke the gospel of God in much struggle. This indicates that while they were preaching, they were fighting, because persecution was still going on. Hence, they were struggling and speaking the gospel to the Thessalonians in the boldness of God.

In verse 3...deception refers to the goal, uncleanness to the motive, and guile to the means. All three are of and by the subtle and deceiving devil. The word exhortation includes speaking, preaching, teaching, instructing, and entreating...The apostles were not greedy, and they had no intention of making a gain of anyone. Their coming to the Thessalonians with the gospel was altogether honest and faithful. (Life-study of 1 Thessalonians, second edition, pp. 108, 95-96)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11; Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 1, chs. 10, 33

第七周■周四

晨兴喂养

帖前二 4~5 “但神怎样验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。因为我们从来没有用过谄媚的话，就如你们所知道的；也没有借掩饰而贪婪，这是神可以作见证的。”

帖前二章四节的“验中”含示试验。神验中使徒以前，先试验他们。神根据这验中，把福音托付他们。神作这事非常谨慎，因为祂知道我们的心。

按我们的意见，神既然无所不知，就不需要试验我们。不错，在我们出生以前，祂已经知道我们会是那一种人。既是这样，神为什么试验我们？神的试验主要不是为着祂自己，乃是为着我们。神认识我们，但我们不认识自己。因为我们不够认识自己，所以我们以为自己是正直、诚实并忠信的。但我们受试验的时候，就会看见我们真正的所是，我们会发现，我们自己里面是不诚实、不忠信、也不可靠的。…神这样察验我们之后，我们才能被验中。（帖撒罗尼迦前书生命读经，一一五至一一六页。）

信息选读

我劝青年人不要信任自己，因为他们还没有受过试验。我确信神要用青年人，但是神要先试验他们，然后才用他们。神试验我们而验中我们以后，才能对我们有所托付。神的托付是根据祂验中了我们。但我们不能验中我们自己。唯有在神试验我们以后，祂才会验中我们。然后祂会把一些事托付我们，并开始使用我们。

WEEK 7 — DAY 4

Morning Nourishment

1 Thes. 2:4-5 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts. For neither were we found at any time with flattering speech, even as you know, nor with a pretext for covetousness; God is witness.

The word approved in 1 Thessalonians 2:4 implies being tested. God tested the apostles before He approved them. Based upon this approvedness, God entrusted them with the gospel. God did this in a careful way, for He knows our hearts.

According to our opinion, since God already knows everything, it is not necessary for Him to test us. Yes, before we were born, He already knew what kind of person we would be. Why, then, does God test us? God's testing is not mainly for Himself; it is primarily for us. God knows us, but we do not know ourselves. Because we do not know ourselves adequately, we may think that we are upright, honest, and faithful. However, when we are put to the test, we will see what we really are and discover that in ourselves we are not honest, faithful, or trustworthy...Only after God proves us in this way will we have approvedness. (Life-study of 1 Thessalonians, 2nd edition, p. 96)

Today's Reading

I would encourage the young people not to have confidence in themselves, for they have not yet been tested. I have the assurance that God will use the young people. But God's using of them will come after His testing of them. God cannot entrust anything to us until we have the approvedness that comes from His testing. God's entrusting is based on our approvedness. But we cannot approve ourselves. Only after God has tested us will He grant us approvedness. Then He will entrust something to us and begin to use us.

神乃是这样把福音托付使徒。因着使徒接受了福音的托付，所以他们的讲说不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。他们的讲说是根据神的托付。神把福音托付了他们，所以他们的讲说是要讨神的喜欢。…帖前二章四节给我们看见，我们必须被神验中，然后神就对我们有所托付。此后我们还需要讲说，要讨那察验我们心的神喜欢。这指明我们需要经过试验、验中和托付，然后就会有可讲说、可教导的。

（在五节）掩饰原文或作假装，遮掩。借掩饰而贪婪，就是混乱或搀混神的话，（林后二 17，四 2，）也是为利假装敬虔。（提前六 5，多一 11，彼后二 3。）

帖前二章五节说，使徒从来没有用过谄媚的话。我们都必须避免用谄媚的话，绝不以谄媚的态度对人说话。保罗在这一节里还说，使徒没有借掩饰、遮掩而贪婪。他们没有邪恶的动机，而用办法去遮掩。他们没有掩饰或假冒，所以他们不混乱或搀混神的话。搀混就是拿劣货与原来的东西混在一起。譬如，用铜与金混合，或用水与酒搀调，而将其当作纯品贩卖。历世纪以来，许多传道人 and 教师就是这样搀混神的话。他们在掩饰之下传讲，目的是要为自己得利。

五节教我们要学习不用谄媚的话，也不借掩饰而贪婪。在我们基督徒的工作中，不可给这类不洁的事物留地步。主的仆人不应当用谄媚的话，也不应当借某一种掩饰而贪婪。但愿主怜悯我们并纯净我们，救我们脱离这一切事。但愿我们能说，我们不用谄媚的话，也没有借掩饰而贪婪，这是神可以作见证的。（帖撒罗尼迦前书生命读经，一一六至一一七页。）

参读：倪柝声文集第二辑第二十四册，第九十八、一百零四篇。

It was in this way that God entrusted the apostles with the gospel. Because the apostles had been entrusted with the gospel, they spoke not as pleasing men but as pleasing God, who proves our hearts. Their speaking was based on God's entrusting. Because He had entrusted them with the gospel, they spoke as pleasing God. In 1 Thessalonians 2:4 we see that we must be approved and then have something entrusted to us. Then we need to speak as pleasing God, the One who proves us. This indicates that we need to pass through testing, approving, and entrusting. Then we will have something to preach and teach.

The Greek word rendered "pretext" [in verse 5] also means "pretense, cloak." To have any pretext for covetousness is to peddle or adulterate the word of God (2 Cor. 2:17; 4:2). It is also to pretend to be godly for the sake of gain (1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3).

According to 1 Thessalonians 2:5, the apostles were never found with flattering speech. We all must avoid flattery, never speaking in a way to flatter others. In this verse Paul also says that the apostles did not have a pretext, a cloak, for covetousness. They did not have an evil motive that was covered in some way. Because they did not have any pretext or pretense, they did not peddle the word of God or adulterate it. To adulterate something is to mix it with an inferior material, for example, to mix gold with copper or wine with water, and then to sell it as if it were pure. Throughout the centuries many preachers and teachers have adulterated the word of God in this way. They preached under a pretext in order to make gain for themselves.

From verse 5 we learn to avoid flattery and a pretext for covetousness. In our Christian work we must give no place to such unclean things. No servant of the Lord should use flattery or have some kind of pretext for covetousness. May the Lord have mercy on us and purify us from all these things. May we be able to say that God is our witness that we do not speak words of flattery or have any pretext for covetousness. (Life-study of 1 Thessalonians, second edition, pp. 96-98)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," chs. 98, 104

第七周■周五

晨兴喂养

帖前二 6～7 “我们作基督的使徒，虽然有权利叫人尊重，却没有向你们，或向别人，寻求从人来的荣耀；只在你们中间为人温和，如同乳母顾惜自己的孩子。”

寻求从人来的荣耀，对每一个基督的工人都是真试诱，〔参帖前二 6，〕许多已被这事吞灭、破坏。…叫人尊重，〔6，〕原文或译作，维护权柄。…在基督徒的工作中维护权柄、尊严或权利，就破坏了工作。主耶稣在地上时放弃了祂的尊严，（约十三 4～5，）使徒也宁可不用他的权利。（林前九 12。）…天使长的堕落是由于寻求荣耀。…他虽然是带头的天使，有很高的地位，但他还寻求荣耀。…根据新约圣经，凡寻求从人来的荣耀，都是撒但的跟从者。寻求荣耀是撒但所布的陷阱，要叫基督的工人跌入其中。…能逃避这陷阱的人不多。（帖撒罗尼迦前书生命读经，一一八页。）

信息选读

我们能给主用多少，我们的用处会持续多久，乃在于我们是否寻求从人来的荣耀。…为自己寻求荣耀，总会使一个人的用处报废。所以但愿我们众人，特别是青年人，接受警告，绝对不在主的工作中寻求荣耀。

帖前二章六节清楚指明，使徒虽然是基督的使徒，却不维护〔自己的〕权柄。…他们必须忘记他们是使徒，而像奴仆般服事神的子民。他们不该提醒别人他们是基督的使徒，却要记得自己是服事信徒的弟兄。

WEEK 7 — DAY 5

Morning Nourishment

1 Thes. 2:6-7 Nor did we seek glory from men, neither from you nor from others, though we could have stood on our authority as apostles of Christ. But we were gentle in your midst, as a nursing mother would cherish her own children.

To seek glory from men is a real temptation to every Christian worker [cf. 1 Thes. 2:6]. Many have been devoured and spoiled by this matter. The Greek words rendered “stood on our authority” also mean “asserted authority.”...To assert authority, dignity, or right in Christian work damages that work. The Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle preferred not to use his right (1 Cor. 9:12). The fall of the archangel was due to the seeking of glory...Even though he was a leading angel with a very high position, he was still seeking glory...According to the New Testament, anyone who seeks glory from men is a follower of Satan. The seeking of glory is a trap spread by Satan to snare Christian workers...Not many have escaped this trap. (Life-study of 1 Thessalonians, second edition, p. 98)

Today's Reading

How much we will be used by the Lord and how long our usefulness will last depend on whether we seek glory from men...The seeking of glory for the self always kills one's usefulness. Therefore, may we all, especially the young, be warned never to seek glory in the Lord's work.

First Thessalonians 2:6 indicates clearly that the apostles did not stand on their authority as apostles of Christ...They had to forget that they were apostles and serve God's people as slaves. They were not to remind others of the fact that they were apostles of Christ. Instead, they were to keep in mind that they were brothers serving believers.

信徒与非信徒可能都认为带头的人、长老或使徒是尊贵的人。但是在地方召会中没有尊贵的人。我们不是尊贵的人，乃是彼此服事的奴仆。但是我认识一些人，他们没有地位、没有名声的时候，并不要求什么。然而，一旦他们有了地位，也许是在一个事奉小组里有了地位之后，就开始要求尊严。这是可耻的。…长老的妻子不应当因为自己是长老的妻子，而要求尊严。…她只是一位服事召会的小姊妹。不仅如此，她的丈夫也不是尊贵的人，而是奴仆。他既是长老，就是被指派，像奴仆一样服事召会的人。我们都当有这种态度。

保罗说，“我们作基督的使徒，虽然有权利叫人尊重。”（6。）这话指明，甚至在召会初期，就已经有要求尊严的试诱。…但保罗不维护他使徒的权柄，而为自己求什么。保罗拒绝叫人尊重，或维护权柄；他是我们众人的好榜样。我们若效法这个榜样，就会把基督身体里，这种要求地位的致命病菌杀死。

在七节…乳母，原文（有时）指母亲，因此指乳养的母亲。（参加四 19。）顾惜包括喂养；指明不仅喂养，更有亲切的照顾。…保罗虽然是弟兄，但他认为自己是乳养的母亲。他当然没有想到地位、尊严或权柄。…乳母有什么地位可言？有什么地位、尊严或权柄是属于她的？她的尊严在于乳养并顾惜她的孩子，温柔的照顾他们。…保罗认为自己不仅是服事人的，也是顾惜人的。他当然没有控制信徒。他不仅服事他们，更顾惜他们。他对他们的照顾满了温柔。（帖撒罗尼迦前书生命读经，一一八至一二〇页。）

参读：活力排，第七、十篇。

Those who are believers and also those who are not believers may consider the leading ones, the elders, or the apostles as dignitaries. However, in the local churches there are no dignitaries. Instead of being dignitaries, we are slaves serving one another. Nevertheless, I know of certain ones who did not assume anything when they did not have a position or title. But as soon as they were given a position, perhaps in a service group, they began to assume authority. This is shameful. A sister whose husband is an elder should not assume authority because she is the wife of an elder...She is simply a little sister serving the church. Furthermore, her husband is not a dignitary; he is a slave. As an elder, he has been appointed to serve the church as a slave. We all should have this attitude.

Paul's statement, "We could have stood on our authority as apostles of Christ" [v. 6], indicates that even in the early days there was the temptation of assuming authority...Paul, however, did not stand on his authority as an apostle in order to claim something for himself. By refusing to stand on his authority or assert authority, Paul is a good pattern for us all. If we follow this pattern, we will kill a deadly disease germ in the Body of Christ, the germ of assuming a position.

In verse 7...the Greek word rendered "nursing mother," trophos, sometimes means "a mother"; hence, a nursing mother (cf. Gal. 4:19). Cherishing includes nourishing. Therefore, this word not only includes nourishing but also includes tender care. Even though Paul was a brother, he considered himself a nursing mother. Surely, he had no thought of position, dignity, or authority...What position does a nursing mother have? What rank, dignity, or authority belongs to her? Her authority consists in nourishing and cherishing her children, in taking care of them in a tender way. Paul regarded himself as a cherishing one, not merely as one who served. He certainly did not control the believers. Neither did he merely serve them. Rather, he cherished them. His care for them was full of tenderness. (Life-study of 1 Thessalonians, second edition, pp. 98-100)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 7, 10

第七周■周六

晨兴喂养

帖前二 8 “我们这样切慕你们，不但乐意将神的福音分给你们，连自己的性命也愿意分给你们，因你们是我们所爱的。”

11 ~ 12 “正如你们所知道的，我们怎样劝勉你们，抚慰你们，向你们作见证，待你们每一个人，好像父亲待自己的孩子一样；要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”

在帖前二章八节…切慕，意热切喜爱、热切渴望，就像乳养的母亲热切关心她所喂养、顾惜的孩子。这就是使徒对初信者所作的。…使徒不但将神的福音分给帖撒罗尼迦人，连他们自己的性命也分给他们。过洁净、正直的生活，（3 ~ 6， 10，）并且爱初信者，甚至将我们的性命分给他们，（7 ~ 9， 11，）这些乃是我们传福音时，将所传达的救恩注入别人里面的必要条件。

保罗在八节说到将自己的性命分给帖撒罗尼迦人，这话就好比他在林后十二章所说，他为信徒的缘故花上自己。（15。）保罗不仅愿意花费他所有的，也愿意花上他自己，就是他这个人。…这好比乳养的母亲将她自己给的孩子一样。（帖撒罗尼迦前书生命读经，一二一页。）

信息选读

（在帖前二章十一节）使徒有力的强调他们的所是或为人，（一 5，）因为他们的所是开了一条路，将初信者带进神完全的救恩。…在顾惜信徒如同自己的孩子上，使徒看自己是乳养的母亲；在劝勉信徒上，他看自己是父亲。（二 11。）

WEEK 7 — DAY 6

Morning Nourishment

1 Thes. 2:8 Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us.

11-12 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying, so that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

The word yearning [1 Thes. 2:8] indicates being affectionately fond of, affectionately desirous of, like a nursing mother affectionately interested in her child whom she nourishes and cherishes. This was what the apostles did with the new believers. The apostles not only imparted the gospel of God to the Thessalonians; they also imparted their own souls. To live a clean and upright life [vv. 3-6, 10] and to love the new converts, even by giving our own souls to them [vv. 7-9, 11], are the prerequisites for infusing others with the salvation conveyed in the gospel that we preach.

Paul's word in verse 8 about imparting their own souls to the Thessalonians can be compared to his word in 2 Corinthians 12 about being spent for the sake of the believers. Paul was willing not only to spend what he had but also to spend himself, his very being...This can be compared to a nursing mother giving herself to her child. (Life-study of 1 Thessalonians, 2nd edition, pp. 100-101)

Today's Reading

[In 1 Thessalonians 2:11] the apostle was strong in stressing what or how they were (1:5), for what they were opened the way to bring the new converts into God's full salvation. In cherishing the believers as their own children, the apostles considered themselves as nourishing mothers. In exhorting them, they considered themselves fathers [2:11].

神的呼召〔12〕是照着祂的拣选，也是随着祂的拣选。（一4。）信徒从前是拜偶像的人，（9，）在撒但的国里。（太十二26。）现今借着在基督里的救恩，他们蒙了呼召，并已信入神的国；这国乃是他们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围。神的荣耀与祂的国并行。

帖前二章十二节指明，行事为人配得过神，与进入神的国并被引进神的荣耀有关。这里的思想相当深。…没有多少信徒受过教导，看见基督徒要有一种生活行动，使他们能进入神的国，并被引进神的荣耀。…这样的话却包括在保罗对年幼信徒的教导中。

二章一至十二节给我们看见，我们该如何行事为人，作初信者的榜样。…我们的动机…必须单纯，特别是在钱财的事上更是如此。这几节经文所写的许多话，都与钱财、贪婪、贪欲有关。我们若在钱财上不单纯，我们若不纯诚、不诚实、不忠信，就可能成为混乱并搀混神话语的人。不仅如此，这动机会叫我们用谄媚的话，并且借掩饰而贪婪。这些都是严重的事。因此，我们若要成为年幼圣徒正确的榜样，我们的贪婪就必须受对付，钱财的事必须要在我们的脚下。我们绝不该说谄媚的话，不该借掩饰而贪婪，也不该为自己寻求荣耀。此外，我们不该想要讨人的喜欢，反而要尽全力讨神的喜欢。这样，别的信徒就有好榜样可以效法。

我们必须成为别人的榜样，并要像母亲一样抚育他们、顾惜他们，也要像父亲一样劝勉他们，要行事为人配得过神。…只有活神的生活，才配得过神。我们活神的时候，行事为人就配得过神。这样的行事为人要引导我们进入神的国，并引我们进入神的荣耀里。这是神呼召的目标。（帖撒罗尼迦前书生命读经，一二二至一二四页。）

参读：帖撒罗尼迦前书生命读经，第十二至十三篇。

God's calling [v. 12] is according to His selection, and it follows His selection (1:4). As worshippers of idols (v. 9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ they were called, and they have believed into the kingdom of God, which is the sphere in which they can worship and enjoy God under the divine ruling with the view of entering into God's glory. God's glory goes with His kingdom.

Walking in a manner worthy of God [1 Thes. 2:12] is related to entering into His kingdom and being ushered into His glory. The thought here...is quite deep...Not many believers are taught to have a Christian walk that will enable them to enter into the kingdom of God, a walk that will usher them into God's glory...This is included as part of Paul's teaching to young believers.

First Thessalonians 2:1-12 shows us how we should conduct ourselves as a pattern for new believers...We need to be pure in our motives, especially concerning money. Much of what is written in these verses is related to money, greed, and covetousness. If we are not pure concerning money, if we are not sincere, honest, and faithful regarding it, we may be among those who adulterate the word of God and peddle it. Furthermore, this motive may cause us to use flattery and to have a pretext for covetousness. All of these are serious matters. Therefore, if we would be a proper pattern for young saints, our greed must be dealt with, and money matters must be under our feet. We should never speak words of flattery, we should never have any pretext, and we should never seek glory for ourselves. Moreover, instead of trying to please man, we should do our best to please God. Then other believers will have a good pattern to follow.

We need to be a pattern to others and foster them, cherishing them as mothers and exhorting them as fathers to walk in a manner worthy of God...Only a life that lives God is worthy of God. When we live God, we walk in a manner worthy of Him. Such a walk will lead us into the kingdom and usher us into the glory of God. This is the goal of God's calling. (Life-study of 1 Thessalonians, second edition, pp. 101-103)

Further Reading: Life-study of 1 Thessalonians, msgs. 12-13

第七周诗歌

378

经历基督 — 作生命

8 8 8 8 8 8 重 (英 499)

A 大调

4/4

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

- 二 何等快乐!何等安息! 基督成形在我心里!
 祂的生命、祂的性情, 在我全人都已组成;
 我的一切全都了结, 祂的成分作我一切!
 我的一切全都了结, 祂的成分作我一切!
- 三 何等荣耀!何等可夸! 总叫基督照常显大!
 无论祸、福,无论生、死, 并无一事叫我羞耻;
 任何境遇、一切事故, 都是叫我彰显基督!
 任何境遇、一切事故, 都是叫我彰显基督!
- 四 何等结果!何等有福! 我能活着就是基督!
 祂的心意是我爱好, 祂的荣耀是我发表;
 无何可要、无何可宝, 惟有基督是我目标!
 无何可要、无何可宝, 惟有基督是我目标!

WEEK 7 — 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 ought 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)

第八周

召会的功用（一）

活神的家

以及真理的柱石和根基

诗歌：627

读经：提前三 15，林前一 2，三 16～17，十 32，十一 16，弗二 19、21～22

【周一】

壹 “神的家”是形容召会，“真理的柱石和根基”也是形容召会；“神的家”以及“真理的柱石和根基”都是描述召会是什么——提前三 15。

贰 召会乃是神的家——林前一 2，十 32，十一 16：

一 “神的召会”这辞指明召会是神所拥有的，也指明召会有神的性情，并以神的元素所构成——徒二十 28，加一 13。

二 召会是“神的”，因为召会是神作源头所产生的，并有神为其神圣、宇宙并永久的性质和素质——林前三 16～17。

三 召会的内容在素质一面乃是神自己——十 32。

Week Eight

The Function of the Church (1)

The House of the Living God

and the Pillar and Base of the Truth

Hymns: 863

Scripture Reading: 1 Tim. 3:15; 1 Cor. 1:2; 3:16-17; 10:32; 11:16; Eph. 2:19, 21-22

§ Day 1

I. **The house of God modifies the church, and the pillar and base of the truth also modifies the church; the house of God and the pillar and base of the truth describe what the church is—1 Tim. 3:15.**

II. **The church is the house of God—1 Cor. 1:2; 10:32; 11:16:**

A. The expression the church of God indicates that the church is possessed by God and that the church has the nature of God and is constituted with the element of God—Acts 20:28; Gal. 1:13.

B. The church is of God because it is produced of God as the source and has God as its nature and essence, which are divine, universal, and eternal—1 Cor. 3:16-17.

C. The content of the church essentially is God Himself—10:32.

叁 神的召会乃是活神的家—提前三 15:

一 神的家就是神的家人—弗二 19:

- 1 居所（家）和家庭（家人）都是一个实体，乃是一班蒙召、重生并由神自己内住的人—彼前一 3，二 5，林前三 16。
- 2 基督与祂身体上的肢体不是分开的，乃是住在他们里面；照样，父不是在祂家人中分开的一员，乃是在祂所有的儿女里面—罗八 16，十二 4～5，林前三 16。
- 3 神的家在神圣的生命上是生机的，在神圣的性情上是生机的，并且在三一神里是生机的一弗四 18，彼后一 4，太二八 19。
- 4 因为召会是生机的，所以召会能生长—弗二 21。

【周二、周三】

二 在说到召会是神的家时，保罗特别说到神是活神—提前三 15:

- 1 活在召会里的活神，对召会必是主观的，不是仅仅客观的—林前三 16。
- 2 因为神是活的，召会作神的家也就在祂里面、凭祂并同祂活着。
- 3 活的神与活的召会，同活着、同行动、同工作。

三 召会作神的家，乃是神的居所—是神能得着安息并寄托的所在—弗二 22。

四 召会是神的家，父的家，乃是扩大、宇宙、神人二性的合并，作为基督为父用神圣的荣耀所荣耀的结果—约十二 23，十三 31～32，十四 20。

III. The church of God is the house of the living God—1 Tim. 3:15:

A. The house of God is the household of God—Eph. 2:19:

1. The dwelling place—the house—and the family—the household—are one entity—a group of called, regenerated ones indwelt by God Himself—1 Pet. 1:3; 2:5; 1 Cor. 3:16.
2. Just as Christ is not separate from the members of His Body but dwells in them, the Father is not a separate member of His household but is in all the children—Rom. 8:16; 12:4-5; 1 Cor. 3:16.
3. The house of God is organic in the divine life, organic in the divine nature, and organic in the Triune God—Eph. 4:18; 2 Pet. 1:4; Matt. 28:19.
4. Because the church is organic, the church grows—Eph. 2:21.

§ Day 2 & Day 3

B. In speaking of the church as the house of God, Paul refers to God as the living God—1 Tim. 3:15:

1. The living God, who lives in the church, must be subjective to the church and not merely objective—1 Cor. 3:16.
2. Because God is living, the church as the house of God is also living in Him, by Him, and with Him.
3. A living God and a living church live, move, and work together.

C. As the house of God, the church is the dwelling place of God—the place where God can have His rest and put His trust—Eph. 2:22.

D. The church as the house of God—the Father's house—is the enlarged, universal, divine-human incorporation as the issue of Christ's being glorified by the Father with the divine glory—John 12:23; 13:31-32; 14:20.

【周四】

肆 主要祂的召会认识祂是真理，接受并享受祂作生命—约壹一1~2、5~6，约十一25，十四6，十八37下：

一 “真理”意即实际，指神的话里所启示一切真实的事物，主要的是指作神具体化身的基督，以及作基督身体的召会—提前二4，西二9、19。

二 召会乃是在基督里用神圣的生命建造的，这生命是不能毁坏、不能征服的，并且能抵挡来自任何源头的致死败落—提前一16，六12、19，提后一1、10，多一2，三7。

三 真理和生命，二者都是基督自己—约十四6：

1 生命是里面、内在的成分；真理是外在的解释、说明—一4，十八37下，八12、32、36，十七17。

2 经历主作生命，乃是包藏在主作为真理里；我们要经历主作生命，就必须认识真理—十四6，十一25，八32、36。

四 召会的内容，必须是基督作真理、作生命，而从我们里面长出来的—西二19，三4：

【周五】

1 真理是神圣之光的照耀，显出一约八12、32、36，约壹一5~6。

2 在主的恢复里，众召会中间真理的标准应当不断地提高—提前二4，三15。

3 我们需要在生命里长大，在生命里得救，被生命充满，并在生命中作王—弗四13~16，罗五10、17。

§ Day 4

IV. The Lord wants His church to know Him as the truth and to receive and enjoy Him as life—1 John 1:1-2, 5-6; John 11:25; 14:6; 18:37b:

A. Truth means "reality," denoting all the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ—1 Tim. 2:4; Col. 2:9, 19.

B. The church is built with the divine life in Christ, a life that is indestructible, unconquerable, and able to withstand decline into death from any source—1 Tim. 1:16; 6:12, 19; 2 Tim. 1:1, 10; Titus 1:2; 3:7.

C. Both the truth and the life are Christ Himself—John 14:6:

1. Life is the inward and intrinsic element, and truth is the outward definition and explanation—1:4; 18:37b; 8:12, 32, 36; 17:17.

2. The experience of the Lord as life is contained in the Lord as the truth; in order to experience the Lord as life, we must know the truth—14:6; 11:25; 8:32, 36.

D. The content of the church should be the growth of Christ in us as truth and life—Col. 2:19; 3:4:

§ Day 5

1. Truth is the shining, the expression, of the divine light—John 8:12, 32, 36; 1 John 1:5-6.

2. The standard of the truth should constantly be raised higher among all the churches in the Lord's recovery—1 Tim. 2:4; 3:15.

3. We need to grow in life, be saved in life, be filled with life, and reign in life—Eph. 4:13-16; Rom. 5:10, 17.

伍 召会是支持真理的柱石，也是托住真理的根基—提前三 15:

一 真理就是三一神，以基督为具体化身、中心和彰显，以产生召会作基督的身体、神的家和神的国—西二 9，弗一 22 ~ 23，四 16，提前三 15，约三 3、5。

二 提前三章十五节的“真理”，是指照着神新约的经纶，在新约里所启示，关乎基督与召会的真实事物—太十六 16、18，弗五 32:

1 召会是支持这一切实际的柱石，也是托住这一切实际的根基。

2 地方召会该是这样的建筑，托住、担负并见证基督与召会的真理—实际—二 22。

三 召会担负着基督作实际；召会向全宇宙见证，基督是实际，并且唯有基督才是实际—约一 14、17，十四 6。

四 召会既是支持真理的柱石，和托住柱石的根基，就为“基督是神的奥秘”与“召会是基督的奥秘”之实际、真理作见证—西二 2，弗三 4。

【周六】

五 为使召会尽真理的柱石和根基的功用，我们都需达到对真理完全的认识—提前二 4，四 3，提后二 25，三 7，多一 1。

陆 当每一位弟兄姊妹都满了生命和真理，召会就会刚强，成为活神的家与真理的柱石和根基；这是主的恢复今日所需要的一提

V. **The church is the supporting pillar and the holding base of the truth—1 Tim. 3:15:**

A. The truth is the Triune God, having Christ as the embodiment, center, and expression, to produce the church as the Body of Christ, the house of God, and the kingdom of God—Col. 2:9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5.

B. Truth in 1 Timothy 3:15 refers to the real things revealed in the New Testament concerning Christ and the church according to God's New Testament economy—Matt. 16:16, 18; Eph. 5:32:

1. The church is the supporting pillar and holding base of all these realities.

2. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church—2:22.

C. The church bears Christ as the reality; the church testifies to the whole universe that Christ, and Christ alone, is the reality—John 1:14, 17; 14:6.

D. As the pillar that bears the truth and the base that upholds the pillar, the church testifies the reality, the truth, of Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4.

§ Day 6

E. In order for the church to function as the pillar and base of the truth, we all need to arrive at the full knowledge of the truth—1 Tim. 2:4; 4:3; 2 Tim. 2:25; 3:7; Titus 1:1.

VI. **When every brother and sister is full of life and truth, the church will be strong as the house of the living God and the pillar and base of the truth; this is what is needed in the**

前三 15。

Lord's recovery today—1 Tim. 3:15.

第八周■周一

晨兴喂养

徒二十 28 “圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的召会，就是祂用自己的血所买来的。”

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

保罗在林前一章二节说到“在哥林多神的召会”。召会是由宇宙的神所构成的，却存在于地上的许多地方，哥林多就是其中之一。就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的。…保罗对召会的描写是美妙的。然而，基督徒却没有充分地注意。…“神的召会”一辞指明召会有神的性情，她是由神的元素构成的。因此，召会是神的；这是召会宇宙的一面。（哥林多前书生命读经，一〇至一一页。）

信息选读

召会…是神的家。（彼前二 5—殿，直译，家。）…在原文，“家”的意思不仅指房子、住处，也指家人。家是指房子，也是指家庭、亲人。因此，原文同一个字也可译为“家里的亲人”。（弗二 19。）

今天神在地上的居所乃是召会，并且神这位伟大的父有一个家庭，就是召会。…对我们而言，房子是一回事，家庭是另一回事；房子是建筑物，家庭是住在那里的人。不过，神的房屋和神的家庭是一样的。房屋就是家庭，家庭也就是房屋。

WEEK 8 — DAY 1

Morning Nourishment

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

In 1 Corinthians 1:2 Paul speaks of “the church of God which is in Corinth.” The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Paul’s description of the church is marvelous. However, Christians have not paid adequate attention to it...The expression the church of God indicates that the church has the nature of God, that it is constituted of the element of God. Therefore, the church is of God. This is the universal aspect of the church. (Life-study of 1 Corinthians, second edition, p. 8)

Today’s Reading

The church is...the house of God (1 Pet. 2:5)...[In] Greek [the] word oikos means not only the house, the dwelling, but also the household. Oikos means both the house and also the folks, the family, that make up the household; thus, it may also be translated as “household” (Eph. 2:19).

God’s dwelling place today on earth is the church, and God, as such a great Father, has a family, which is the church...To us the house is one thing, and the family another; the house is the building, and the family is the people who live there. God’s house and God’s family, however, are the same. The house is the family, and the family is the house.

神的房屋和神的家庭是一个实体，就是一班重生、蒙召的人，由神自己所内住。这些蒙召的人，由神用祂的生命所重生，并由这位活神带着祂的一切所是来内住，他们既是神的居所，也是神的家庭。这…与人群组织不同。这是个生机体—在神圣的生命里是生机的，在神圣的性情里是生机的，在三一神里面也是生机的。

有些人非常强调艾克利西亚，却不怎么留意召会生机的一面。他们不常说到召会是神的家庭。虽然如此，我们必须晓得召会是生机的，是神活的家。保罗说，召会是活神的家，（提前三 15，）这家会长大。（弗二 21。）…会长大的东西必定是活的。…凡是会长大的，都是有生命的生机体。阿利路亚，我们是在渐渐长大！

一九六四年，我到德州平景镇（Plainview）去探望一小群圣徒。一九六五年，我到德州维口（Waco）去探望另一个小团体。若没有信心，我会完全失望。消息传到纽约，有一位和我同工多年的亲爱的弟兄对另一位弟兄说，他不相信德州这些小团体能持续下去。一九六八年，我到拉巴克（Lubbock）去，我没有看见一个大召会；我所看见的，相当需要信心。因着祂的怜悯，我的确有信心。一九六九年，德州的圣徒迁到休斯顿，我去探望他们。那里的情况有些令人鼓舞，但不完全是如此。然而，一九八二、一九八三年，我访问欧文，令我非常兴奋。德州众召会长大了许多，因为召会是活的。召会是活神的活家，不是组织的东​​西，乃是生命的东西；因此，召会是凭着生命而长大。（李常受文集一九八三年第三册，五五六至五五八页。）

神的居所就是祂的家人，祂的家庭；祂的家庭是借着神的生育而产生的。…至终，神的儿女要长成祂成熟的儿子，还要成为后嗣。（新约总论第七册，二一六页。）

参读：恢复基督在召会中作一切，第八章；李常受文集一九六八年第二册，七五八至七六一页。

Both the house of God and the family of God are one entity, that is, a group of regenerated, called ones, indwelt by God Himself. These called ones, who have been regenerated by God with His life and who are being indwelt by this living God with all that He is, are both God's dwelling place and His family...This is different from a group or organization of people. This is something organic—organic in the divine life, organic in the divine nature, and organic in the Triune God.

Some stressed the ekklesia very much, but they did not pay much attention to the organic aspect of the church. They did not say much about the church as God's family. We must realize, though, that the church is organic; it is the living house of God. Paul says that the church is the house of the living God (1 Tim. 3:15) and that this house grows (Eph. 2:21)...For something to grow, it must be living...Anything that grows is organic, with life. Hallelujah, we are growing!

In 1964 I went to Plainview, Texas, to visit a small group of saints. Then in 1965 I went to Waco, Texas, to visit another small group. Without faith I would have been fully disappointed. When the news went to New York, a dear brother with whom I had been co-working for a number of years said to another brother that he did not believe that these small groups in Texas would last. In 1968 I went to Lubbock, Texas. I did not see a big church; rather, I saw something that needed much faith. By His mercy I did have that faith. Then the saints in Texas moved to Houston in 1969, and I went to visit them. The situation there was somewhat encouraging but not entirely so. My visits to Irving, however, in 1982 and 1983 made me excited. There has been much growth among the churches in Texas because the church is something living. It is the living house of the living God. It is not something of organization but something of life; thus, its growth is by life. (CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," pp. 426-427)

God's dwelling place is His household, His family, and His family comes into being by God's begetting...Eventually, God's children will grow up to be His mature sons, and then they will become heirs. (The Conclusion of the New Testament, p. 2232)

Further Reading: CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," ch. 8; CWWL, 1968, vol. 2, pp. 597-600

第八周■周二

晨兴喂养

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

林前三 16 “岂不知你们是神的殿，神的灵住在你们里面么？”

召会作为神的居所，乃是神的家，和祂的家人，祂的家庭。在旧约中，殿和神的百姓是两件分开的事，但是在新约的应验里，居所和家庭乃是一。按照神新约的经纶，神的家就是祂的家庭。…希伯来三章六节…说到“基督为儿子，治理神的家；我们…便是祂的家了。”在旧约时代，神的家就是以色列家，（利二二 18，民十二 7，）由他们中间的帐幕或殿所象征。（出二五 8，结三七 26～27。）今天神的家乃是召会。作神百姓的以色列人，乃是我们新约信徒的预表。（林前九 24～十 11。）他们的历史就是召会的预表。（新约总论第七册，二一〇页。）

信息选读

召会有双重的功用：对基督，召会是身体；对神，召会是家。基督是头，召会是这头的身体，这是召会的一个功用。神是父，召会是祂的家，这是召会的另一个功用。…召会是基督的身体，乃是一个生机体；同样，召会是神的家，乃是一个活的实体，活的家。

彼前四章十七节是说到召会是神的家的另一处经节：“因为时候到了，审判要从神的家起首。”这里

WEEK 8 — DAY 2

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Cor. 3:16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

As God's dwelling place, the church is both God's house and His household, His family. In the Old Testament the temple and God's people were two separate things, but in the fulfillment in the New Testament the dwelling place and the family are one. According to God's New Testament economy, God's house is His family. Hebrews 3:6...refers to "Christ...as a Son over His house, whose house we are." In Old Testament times, the house of God was the house of Israel (Lev. 22:18; Num. 12:7), symbolized by the tabernacle or the temple among them (Exo. 25:8; Ezek. 37:26-27). Today the house of God is the church. The children of Israel, as people of God, are a type of us, the New Testament believers (1 Cor. 9:24—10:11). Their history is a prefigure of the church. (The Conclusion of the New Testament, p. 2227)

Today's Reading

The church has a twofold function. To Christ, the church is the Body; to God, the church is the house. Christ is the Head, and the church is the Body of the Head. This is one function of the church. God is the Father, and the church is His house. This is another function of the church...The church as the Body of Christ is an organism. In like manner, the church as the house of God is a living entity, a living house.

First Peter 4:17, another verse that refers to the church as the house of God, says, "It is time for the judgment to begin from the house of God."...God's house,

我们看见，管教的审判要从神自己的家起首。神的家，或家人，就是由信徒组成的召会。神从这家，就是祂自己的家起首，借着对自己儿女管教的审判，施行祂行政的管理，使祂有坚定的立场，在祂宇宙的国度里，审判那些不信从祂福音，以及背叛祂行政的人。

在说到召会是神的家时，保罗特别说到神是活神。活在召会里的活神，对召会必是主观的，不是仅仅客观的。…因为神是活的，召会也就在祂里面、凭祂并同祂活着。活的神与活的召会，同活着、同行动、同工作。活的召会是活神的家。因此，在我们的聚会、事奉和服事中，我们要给人一种印象：活的神在我们中间活着、行动、说话并活动。

召会，活神的家，乃是活在父的名里和父的生命里，意即召会是活在父的实际里。神的家是一个活的组成，由许多在父的生命和实际里的儿女所组成。这就是说哪里有神的家，哪里就有父神同祂的生命和实际。这与召会是基督的身体相同。基督与祂身体的肢体不是分开的，因为基督作身体的头，乃是住在众肢体里面。因此，基督不该算作身体上分开的肢体，因为祂在身体的所有肢体里面。召会是神的家原则也是一样。父不是家人中分开的一员，乃是在所有的儿女里面。

召会的身分的第一个特点，就是召会是从世界中召出来的会众。第二个特点是召会是神的家，由那些神所生的人组成。…为要成为会集，我们需要被圣别，就是从世界被分别出来。然而要成为神家的一分子，我们需要从神而生。任何不是神所生的人，都不能成为祂家（家庭）的一部分。（新约总论第七册，二一一至二一二页。）

参读：新约总论，第一百六十一、三百六十三篇。

or household, is the church composed of the believers. From this house, as His own house, God begins His governmental administration by His disciplinary judgment over His own children, that He may have strong ground to judge, in His universal kingdom, those who are disobedient to His gospel and rebellious to His government.

In speaking of the church as the house of God, Paul specifically refers to God as the living God. The living God who lives in the church must be subjective to the church and not merely objective...Because God is living, the church is also living in Him, by Him, and with Him. A living God and a living church live, move, and work together. The living church is the house of the living God. Therefore, in our meetings, service, and ministry we should give people the impression that the living God is living, moving, speaking, and acting among us.

The church, the house of the living God, is living in the Father's name and in the Father's life. This means that the church is living in the Father's reality. God's house is a living composition of His many children in the Father's life and reality. This means that where the house of God is, there is God the Father with His life and reality. This is similar to the church being the Body of Christ. Christ is not separate from the members of the Body, for, as the Head of the Body, Christ dwells in all the members. For this reason, Christ should not be counted as a separate member of the Body, because He is in all the members of the Body. The principle is the same with the church as God's house. The Father is not a separate member of the household, the house, but is in all the children.

The first characteristic of the status of the church is that it is an assembly called out of the world. The second characteristic is that the church is God's house composed of those who have been born of God...In order to be the assembly, we need to be sanctified, that is, separated from the world. But to be a component of the house of God, we need to be born of God. Anyone who has not been born of God cannot be part of His house, part of His family. (The Conclusion of the New Testament, pp. 2227-2229)

Further Reading: The Conclusion of the New Testament, msgs. 161, 363

第八周■周三

晨兴喂养

彼前二 5 “〔你们〕也就像活石，被建造成为属灵的殿…”。

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

照着保罗在提前三章十五节里的话，召会是神的家。家，原文也可译作家人。…神的家人，神的家庭就是神的家。家与家人是指同一样东西—由信徒组成的会集。（弗二 19，来三 6。）这家是活神的居所，其实际是在我们的灵里。（弗二 22。）我们必须要在我们的灵里生活行动，使神能在这家中显明为活的神。（提摩太前书生命读经，六七页。）

信息选读

召会作神的家，乃是神的居所。以弗所二章二十二节说，“你们也在祂里面同被建造，成为神在灵里的居所。”…保罗是说在以弗所这地方的圣徒在基督里同被建造，成为神的居所。

召会，神在地上的居所，是神能得着安息并寄托的所在。神在这居所里生活行动，以成就祂的意愿并满足祂心里的渴望。

因着召会是神的居所，神就在其中得着彰显。…你是怎样的人，就借你的家得着显明。…在神的家，祂的居所里，神自己在地上得着彰显。这就是为什么提前三章十六节启示，召会是神显现于肉体。…神要在召会中实行祂新约的经纶，说出祂的渴望，并彰显祂的荣耀。凡祂所是、所作、并祂所要达到的，都要在作祂居所的召会里显明并彰显出来。

WEEK 8 — DAY 3

Morning Nourishment

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house...

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

According to Paul's word in 1 Timothy 3:15, the church is the house of God. The Greek word rendered "house" may also be translated "household"...The household, the family, of God is the house of God. The house and the household are one thing—the assembly that is composed of the believers (Eph. 2:19; Heb. 3:6). The reality of this house as the dwelling place of the living God is in our spirit (Eph. 2:22). We must live and act in our spirit so that in this house God can be manifested as the living God. (Life-study of 1 Timothy, second edition, p. 55)

Today's Reading

As the house of God, the church is the dwelling place of God. Ephesians 2:22 says, "In whom you also are being built together into a dwelling place of God in spirit"...Paul is saying that the local saints, the saints in Ephesus, were being built together in Christ into a dwelling place of God.

The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart.

Because the church is God's dwelling place, the church is where God expresses Himself...The kind of person you are is expressed by your house...In His house, His dwelling place, God expresses Himself on earth. This is the reason 1 Timothy 3:16 reveals that the church is God's manifestation in the flesh...He wants to practice His New Testament economy, speak forth His desire, and manifest His glory in the church. All that He is, all that He is doing, and all that He wants to obtain are to be manifested, expressed, in the church as His dwelling place.

以弗所二章二十二节告诉我们，神的居所是在信徒的灵里。在此保罗说我们“同被建造，成为神在灵里的居所”。这里的灵是指信徒有神的圣灵内住重生之人的灵。神的灵是居住者，不是居所；居所是信徒的灵。神的灵住在我们重生的灵里。因此，神的居所是在我们的灵里，我们的灵是神居住的所在。

我们都要清楚看见神的居所乃是在我们的灵里，不是在我们的心或心思里。看见我们有灵，并且神住在我们重生的灵里，这是很要紧的。如果我们不知道如何运用灵，就不可能明白任何有关神家的事，因为这家（神的居所）乃是在信徒的灵里。

彼前二章五节…里“属灵的”，指明神的生命生活并长大（2）的性能。神的殿主要的是借神的生命得以维系，因此是属灵的殿。

我们是基督里的信徒，需要长大并变化，为着建造神属灵的殿。神在信徒身上的目标，是要得着属灵的石头所建造的殿；不是分开、离散的石头，甚至也不是仅仅聚在一起的一堆石头，乃是彼此建造起来的石头。因此，靠着神话语中滋养的奶，（2～3，）而从基督得喂养，不仅是为着生命长大，更是为着建造。长大是为着建造。虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合于为神建造属灵的殿。

以弗所二章二十一节…里的“殿”原文指圣所，全殿的内部。因为神的建筑是活的，所以是在长大，长成圣殿。召会作神的家，其真实的建造，乃是借着信徒在生命里的长大。不仅如此，神的家作神的殿，即神的圣所，全部的建筑都是在主基督里。（新约总论第七册，二一二至二一五页。）

参读：提摩太前书生命读经，第六篇。

Ephesians 2:22 tells us that God's dwelling place is in the believers' spirit. Here Paul says that we are "being built together into a dwelling place of God in spirit." This refers to the believers' regenerated human spirit indwelt by God's Holy Spirit. God's Spirit is the Dweller, not the dwelling place. The dwelling place is in the believers' spirit. God's Spirit dwells in our regenerated spirit. Therefore, the dwelling place of God is in our spirit. Our spirit is the place of God's habitation.

We all need to see clearly that God's dwelling place is in our spirit, not in our heart or in our mind. Realizing that we have a spirit and that God dwells in our regenerated spirit is crucial. If we do not know how to exercise our spirit, it will be impossible for us to understand anything concerning God's house, because this house, the dwelling place of God, is in the believers' spirit.

The word spiritual [in 1 Peter 2:5] denotes the qualification of the divine life that lives and grows (v. 2). The house of God subsists mainly by the divine life; hence, it is a spiritual house.

As believers in Christ, we need to grow and be transformed for the building up of God's spiritual house. God's goal in the believers is to have a house built up with spiritual stones, not separated and scattered stones, not even a pile of stones merely gathered together, but stones built up with one another. Hence, feeding on Christ by the nourishing milk in the word of God (vv. 2-3) is not only for growing in life but also for building up. Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for building up a spiritual house for God.

The Greek word translated "temple" [in Ephesians 2:21] denotes the sanctuary, the inner part of the temple. Because God's building is a living one, it is growing...into a holy temple. The actual building of the church as the house of God is by the growth in life of the believers. Furthermore, the entire building of God's house as His temple, His sanctuary, is in Christ the Lord. (The Conclusion of the New Testament, pp. 2229-2231)

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

第八周■周四

晨兴喂养

约十四6“耶稣说，我就是道路、实际、生命…”

十七17“求你用真理圣别他们，你的话就是真理。”

在提后二章十九节保罗宣告：“…神坚固的根基立住了，上面有这印记说，主认识属于祂的人。又说，凡称呼主名的人，总要离开不义。”…这里的根基并非指基督是召会的根基，乃指召会是真理的根基。（参15，18，25。）这与“真理的根基”相符，这根基托住真理，（提前三15，）特别是基督复活的真理。（徒四33。）

召会乃是在基督里用神圣的生命建造的。这生命是不能毁坏、不能征服的，（来七16，徒二24，）并能抵挡来自任何源头的致死败落。因此，召会是神坚固的根基，永远立住，抵挡一切的异端。无论怎样的异端进来，或毒疮如何扩大蔓延，这坚固的根基已经立住了。（提摩太后书生命读经，三八至三九页。）

信息选读

主的恢复主要是基于四个支柱：第一是真理，第二是生命，第三是召会，第四是福音。基督教所以落下去，就是因为失去了真理，缺少了生命。圣经告诉我们，主自己就是真理，主自己也是生命。主耶稣在约翰十四章六节说，“我就是道路、实际、生命。”这里的实际就是真理。换句话说，主说祂自己是生命和真理。

真理和生命，二者都是主自己，但各有不同的讲究。其中的分别在于，真理是外在的解释、说明；生命是我们里面、内在的内容。主在我们里面作我

WEEK 8 — DAY 4

Morning Nourishment

John 14:6 Jesus said to him, I am the way and the reality and the life...

17:17 Sanctify them in the truth; Your word is truth.

In 2 Timothy 2:19 Paul declares, "...The firm foundation of God stands, having this seal, The Lord knows those who are His, and, Let everyone who names the name of the Lord depart from unrighteousness."...The foundation here does not refer to Christ as the foundation of the church but to the church as the foundation of the truth [cf. vv. 15, 18, 25]. This corresponds with the base of the truth, which holds the truth (1 Tim. 3:15), especially the truth of the resurrection of Christ (Acts 4:33).

The church is built with the divine life in Christ, a life that is indestructible, unconquerable (Heb. 7:16; Acts 2:24), and able to withstand decline into death from any source. Hence, the church is the firm foundation of God that stands forever against any heresy. No matter what kind of heresies may come in or how extensively the gangrene may spread, this firm foundation stands. (Life-study of 2 Timothy, second edition, pp. 31-32)

Today's Reading

The Lord's recovery is mainly founded upon four pillars: the truth, life, the church, and the gospel. The reason Christianity is degraded is that it has lost the truth and is short of life. The Bible tells us that the Lord Himself is the truth and the life. In John 14:6 the Lord Jesus said, "I am the way and the reality and the life." In this verse the reality is the truth. Thus, the Lord said that He Himself is the life and the truth.

Both the truth and the life are the Lord Himself, but they are two different aspects of what He is. The difference is that the truth is an outward definition and explanation, and life is the inward and intrinsic content. The Lord is in us

们的生命，这个经历需要一个说明，这说明就是真理。如果我们照着这个说明接受主，我们就得着生命。因此，我们若要经历并享受主作生命，就必须认识真理。从另一面来说，主作生命，乃是包藏在主作为真理里。所以我们若对主的真理不清楚、不明白、不认识，就无法享受主作我们的生命。因这缘故，我们必须花够多的工夫学习真理。

主没有把我们留在黑暗中，今天祂的真理，都在…圣经里面。我们必须领悟，这一本圣经乃是一本生命的书；圣经所以是生命的书，在于其内容全是真理。凡经历过的基督徒都承认，没有一个人不认识圣经，不懂得圣经中的真理，而能享受主作生命。…我们若要得着并享受主作生命，就必须来到圣经跟前，得着其中的真理。圣经里所有的真理，都是我们属灵生命的粮食。…圣经所有的知识，都是真理，而这些真理都包藏着生命。我们读圣经，如果只研读字面，而不深究其内在的真理，就不得着生命。所以每一个读圣经的人，都必须透过圣经的字面，才能看见字面里所带给人的真理。…生命读经的出版，就是为着帮助我们进到圣经字句的深处。…凡好好研读过生命读经的人，都有相当的经历；因为生命读经把他们带到圣经的真理中，使他们从其中得着真实生命的供应。

今天主的恢复，就是恢复真理和生命。我们都知道，基督教所以落下去，就是因为失去了真理和生命，结果许多人的办法和世界的组织就都产生了。这些都不是主所要的。主不要组织，也不要人的办法；主乃是要祂的召会认识祂是真理，接受并享受祂作生命。召会里一切的内容，都必须是基督作真理、作生命，而从我们里面长出来的。（李常受文集一九八四年第五册，五四三至五四五页。）

参读：读出圣经的本色与中心，第二至三篇。

as our life, but the experience of life needs an explanation. This explanation is the truth. If we receive the Lord according to this explanation, we have life. Hence, in order to experience and enjoy the Lord as life, we must know the truth. The experience of the Lord as life is contained in the Lord as the truth. If we are not clear about the truth and do not understand or know the truth, we will have no way to enjoy the Lord as our life. For this reason we must spend an adequate amount of time to learn the truth.

The Lord has not left us in darkness. Today all His truths are contained in the Bible...We must realize that the Bible is a book of life. The reason the Bible is a book of life is that its entire content is truth. All experienced Christians confess that no one can enjoy Christ as life if he does not know the Bible or understand the truth in the Bible...We must come to the Bible to receive the truth that is in it if we want to receive and enjoy the Lord as life. All the truths in the Bible are food for our spiritual life. All the knowledge contained in the Bible is in fact truth, and in this truth, life is concealed. When we read the Bible, if we study only the letter but not the intrinsic truth within, we will not receive life. Hence, every Bible reader has to see the truth that is conveyed through the letter of the Word. Once we see the truth, we will spontaneously touch life. The Life-studies have been published to help us enter into the depths of the letter of the Word...The Life-studies bring us into the biblical truths, from which we may receive the genuine life supply.

Today the Lord's recovery is a recovery of the truth and of life. We all know that the decline of Christianity is due to the fact that it has lost both the truth and life. This loss of the truth and life eventually produced many human methods and worldly organizations, which are not what the Lord wants. The Lord does not want any organization or human method. Instead, He wants His church to know Him as the truth and to receive and enjoy Him as life. The entire content of the church must be the growth of Christ in us as truth and life. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 415-416)

Further Reading: CWWL, 1958, vol. 1, "Reading the Bible to See Its True Meaning and Central Thought," chs. 2-3

第八周■周五

晨兴喂养

约十八 37 “...耶稣回答说，你说我是王，我为此而生，也为此来到世间，为要给真理作见证...”

提前三 15 “...神的家...就是活神的召会，真理的柱石和根基。”

盼望在主恢复中的召会，真理的水平一直拔高。我们不能留在福利平安、基督降世拯救罪人、钉十字架完成救赎、神爱世人等肤浅的福音真理上；这些虽然都对，但仍是初阶、基要、开端的。我们必须往高处去。...有许多人年轻时根本不懂素质的灵、经纶的灵、三一神的分赐等真理，但现在的青年人讲起这些，却头头是道。

但愿我们都能在真理上好好成全青年人，鼓励他们进入主话语的深处。因这缘故，我们有负担推荐、推广生命读经。（李常受文集一九八四年第五册，四八六页。）

信息选读

保罗用隐喻的说法，...说到召会是“真理的柱石和根基”。〔提前三 15。〕柱石支持建筑物，根基托住柱石。召会就是这样支持真理的柱石，也是这样托住真理的根基。...真理是神新约经纶的实际和内容。这经纶由两大奥秘组成：基督是神的奥秘，（西二 2，）以及召会是基督的奥秘。（弗三 4。）基督与召会，头与身体，是神新约经纶之实际的内容。召会是支持这一切实际的柱石，也是托住这一

WEEK 8 — DAY 5

Morning Nourishment

John 18:37 ...Jesus answered, You say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth...

1 Tim. 3:15 ...The house of God, which is the church of the living God, the pillar and base of the truth.

I hope that the standard of truth will be constantly raised higher among the churches in the Lord's recovery. We cannot remain in the shallow gospel truths such as peace and prosperity, Christ's incarnation to save sinners, His crucifixion to accomplish redemption, and God's love for the world. Although these things are right, they are still elementary, basic, and beginning truths. We must go up to the high peak...When many people were young, they did not understand such truths as the essential Spirit, the economical Spirit, or the dispensing of the Triune God, but now the young people all speak about these things, and their speaking is true and logical.

May we all be able to perfect the young people in the truth and encourage them to enter into the depths of the Word. This is why we have a burden to recommend and promote the Life-study messages. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 368-369)

Today's Reading

Paul speaks [metaphorically] of the church as “the pillar and base of the truth” [1 Tim. 3:15]. The pillar supports the building, and the base holds the pillar. The church is such a supporting pillar and holding base of the truth...The truth is the reality and the contents of God's New Testament economy. This economy is composed of two mysteries: Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). Christ and the church, the Head and the Body, are the contents of the reality of God's New Testament economy. The church is the supporting pillar and holding base of all these

切实际的根基。地方召会该是这样的建筑，托住、担负、并见证基督与召会的真理—实际。

召会对于神有一个功能，就是把神的一切，就是宇宙中的那个实际，也就是那真理托住。…召会不是托住道理，召会乃是托住神所是的一切实际。宇宙间，只有神是实际；祂所是的一切就是实际，这个乃是托在召会身上。我们在这里作神的家，就是召会，并作神的家人，乃是把神之所是一切的实际托在上面。

召会所担负的真理就是三一神，以基督为具体化身、中心和彰显，以产生召会作基督的身体、神的家和神的国。（西二 9，弗一 22～23，四 16，…提前三 15，约三 3，5。）真理，实际，乃是基督，而基督是神的具体化身。召会担负着基督作实际；召会向全宇宙见证，基督是实际，并且唯有基督才是实际。（一 14，17，十四 6。）召会作为柱石和根基，担负着三一神的实际。

在希腊文里，提前三章十五节的“真理”这辞是指真实、具体的东西。…然而，真理不仅仅是具体的实际，更是这实际的彰显。真理不是空洞的道理，乃是实际的彰显，乃是由实际所构成，且传达这实际的道理。召会是柱石，托住真理，就是托住实际的彰显。

十六节启示出召会所托住的实际是什么：“大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”十五节的真理，实际的彰显，就是十六节敬虔的奥秘。…敬虔的奥秘就是神显现于肉体。当基督在地上，祂是神显现于肉体。…神是实际，耶稣这位成为肉体的人，就是神的显现。（新约总论第十二册，二三〇至二三一页。）

参读：真理课程三级卷四，第五十七课。

realities. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church.

To God, the church has the function to bear all that God is as the reality, the truth, of the universe...The church is not for holding doctrines but for holding the reality of all that God is. In the universe, only God is reality; all that He is, is reality, which is borne by the church. We are here as the church, the house and household of God, holding the reality of all that God is.

The truth borne by the church is the Triune God, having Christ as the embodiment, center, and expression, to produce the church as the Body of Christ, the house of God, and the kingdom of God (Col. 2:9; Eph. 1:22-23; 4:16; 1 Tim. 3:15; John 3:3, 5). The truth, the reality, is Christ, and Christ is the embodiment of God. The church bears Christ as the reality. The church testifies to the whole universe that Christ, and Christ alone, is the reality (1:14,17; 14:6). As the pillar and base of the truth, the church bears the reality of the Triune God.

In Greek the word truth in 1 Timothy 3:15 denotes something real and solid...However, truth is not simply a solid reality but also the expression of this reality. Truth is not vain doctrine; it is the expression of reality, doctrine constituted with reality and conveying that reality. The church is the pillar bearing the truth, that is, bearing the expression of the reality.

The reality borne by the church is revealed in 1 Timothy 3:16: “Confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.” The truth in verse 15, the expression of the reality, is the mystery of godliness in verse 16...The mystery of godliness is God manifested in the flesh. When Christ was on earth, He was God manifested in the flesh...God was reality, and Jesus as a man in the flesh was the manifestation of God. (The Conclusion of the New Testament, pp. 3671-3672)

Further Reading: Truth Lessons—Level Three, vol. 4, lsn. 57

第八周■周六

晨兴喂养

多一 1, 3 “照着神选民的信仰，与合乎敬虔之真理的知识，…作神的奴仆、并耶稣基督使徒的保罗。”

提前二 4 “祂愿意万人得救，并且完全认识真理。”

实际来自圣经的知识，加上属天的光照和个人的经历。…我们要看见实际，首先需要花时间在主的话上，得着滋养并熟悉圣经的道理。我们对道理的认识是蒙光照的基础。然后我们需要每天都在基督里行事为人，仰望祂的光照。…我们一旦借着主的光看见实际，这实际就会成为我们的经历。然后我们会得着生命和真理。

如果每一位弟兄姊妹都满了生命和真理，召会就会刚强，成为活神的家与真理的柱石和根基。这是主恢复今日所需要的。愿主怜悯我们众人，赐我们够用的恩典，使我们有正确的实行，充满生命和真理。（李常受文集一九七八年第三册，三九五页。）

信息选读

提前三章十五节说，召会是真理的柱石和根基。真理的柱石和根基就是整个召会，包括所有的圣徒，而不只是长老和领头者。古时的建筑是以柱石或圆柱撑起，每一根柱子都安在一个根基上。保罗引用这种建筑的特征，来描绘召会乃是担负真理的柱石和根基。大多数圣徒可能没有深深感觉到：他们有责任要担负真理。

WEEK 8 — DAY 6

Morning Nourishment

Titus 1:1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the full knowledge of the truth, which is according to godliness.

1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

Reality comes from knowledge of the Bible plus heavenly enlightenment and personal experience...To see the reality, we first need to spend time in the Word to be nourished and to become familiar with the doctrines of the Bible. The basis for enlightening is our knowledge of the doctrines. Then we need to daily walk in Christ, looking to Him for enlightenment...Once we see the reality by the Lord's light, the reality will become our experience. Then we will have life and truth.

When every brother and sister is full of life and truth, the church will be strong as the house of the living God and the pillar and base of the truth. This is what is needed in the Lord's recovery today. May the Lord have mercy upon us all and grant us the sufficient grace to have the proper practice to be filled with life and truth. (CWWL, 1978, vol. 3, "The Recovery of Christ as Everything in the Church," pp. 287-288)

Today's Reading

First Timothy 3:15 says that the church is the pillar and base of the truth. The pillar and base of the truth is the entire church, including all the saints, not only the elders and leading ones. In ancient times buildings were supported by pillars or columns, each of which rested on a base. Paul referred to this architectural feature to illustrate that the church is the pillar and base to bear the truth. Most of the saints probably do not have a deep sensation that they are responsible to bear the truth.

要明白什么叫作担负真理，我们可以思考保罗在加拉太二章十一至十四节的榜样。保罗看见彼得退去，隔离自己，不和外邦人一同吃饭，这违反了福音的真理。…和彼得相比，保罗是个年轻的使徒。然而，保罗看见彼得所作的违反真理。如果我们站在保罗的地位，可能不会斥责彼得。…然而，保罗却写说，“矶法来到安提阿的时候，因他有可定罪之处，我就当面抵挡他。”（11。）保罗斥责彼得，因为彼得虽然比较年长、老练，但那时彼得没有按照真理而行。因此，保罗是这样担负了真理；他是真理的柱石和根基。

圣经没有说使徒是真理的柱石和根基。圣经反倒启示，召会—包括每一个信徒在内—必须担负真理。如果不是每个圣徒都担负真理，召会就不会刚强，而只是一班不认识也不实行真理的人，将所有的责任留给长老。这是个可怜的召会。

当一位弟兄说话时，所有的圣徒都需要明辨：他是否照着真理说话。（参林前十四 29。）如果没有按照真理说话，那么每一位圣徒都该预备好，站起来说话，以维护真理。…召会要刚强，每一位弟兄姊妹都必须认识真理。

保罗在提前三章十五节说到：“活神的召会，真理的柱石和根基。”…召会是真理的柱石和根基，这含示召会的每一个肢体都该认识真理。我们需要下决心学习真理。…召会要扩展出去，到新的地方，就需要有能够担负责任的领头者。…我们若在日常的召会生活中学习真理并实行真理，每一个肢体就都能担负一些责任。这样，无论我们扩展到哪里，都不会有问题；每一个地方召会都会是刚强的。（李常受文集一九七八年第二册，八四五至八四六、八四八至八四九页。）

参读：基督徒生活与召会生活极重要的原则，第七至八章。

To understand what it means to bear the truth, we may consider the example of Paul in Galatians 2:11-14. Peter's shrinking back from eating with the Gentiles was contrary to the truth of the gospel, and Paul saw this...Compared to Peter, Paul was a young apostle. However, Paul saw that Peter did something contrary to the truth. Perhaps if we had been in Paul's place, we would not have rebuked Peter...Paul, however, wrote, "When Cephas came to Antioch, I opposed him to his face because he stood condemned" (v. 11). Paul rebuked Peter, for although Peter was older and more experienced, at that instant Peter was doing something that was not according to the truth. Paul was thus bearing the truth; he was a pillar and base of the truth.

The Bible does not say that the apostles are the pillar and base of the truth. Rather, [it] reveals that the church, which includes every believer, must bear the truth. If every saint does not bear the truth, the church will not be strong but will merely be a group of people who do not know and practice the truth but leave everything to the elders. This is a poor church.

While a brother is speaking, all the saints need to discern whether or not he is speaking according to the truth [cf. 1 Cor. 14:29]. If what he speaks is not according to the truth, every saint should be ready to stand up and say something to uphold the truth...In order for the church to be strong, every brother and sister must know the truth.

Paul refers to "the church of the living God, the pillar and base of the truth" [1 Tim. 3:15]...The church being the pillar and base of the truth implies that every member of the church should know the truth. We need to make a decision to learn the truth...For the sake of the spreading of the church to new localities, there is a need of leading ones, some who can bear responsibility...If we learn the truth and practice the truth in the daily church life, every member will be able to bear some responsibility. Then wherever we spread, there will be no problems; every local church will be strong. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," pp. 618, 620)

Further Reading: CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," chs. 7-8

第八周诗歌

WEEK 8 — HYMN

627

聚会 — 基督作中心

10 10 10 10 (英 863)

降 E 大调

6/8

一 在 日 常 生 活 或 在 聚 会 中,
 基 督 是 中 心, 基 督 是 内 容;
 并 非 为 仪 式, 也 非 为 道 理,
 纯 是 为 基 督, 我 们 相 聚 集。

- 二 基督是道路, 基督是亮光, 凭祂而行动, 由祂来照亮;
 基督是活水, 基督是灵粮, 喝祂并吃祂, 从祂得喂养。
- 三 基督是真理, 我们所见证, 基督是生命, 我们所供应,
 基督是恩主, 我们所称誉, 基督是元首, 我们所高举。
- 四 对神或对人, 基督是一切, 神、人的需要全由祂解决;
 祂是教会的实际与内容, 生命与人数都借祂而增。
- 五 所献上一切诗歌和祷告, 都要叫基督借灵得发表;
 所有灵中的交通和事奉, 都该是基督彰显的运行。
- 六 奉祂名聚集, 随祂灵活动, 借着祂恩膏祷告并赞颂;
 不是动头脑, 仪式得成全, 乃是运用灵, 使祂得彰显。
- 七 一切全忘掉, 只忠于基督, 凡事应用祂, 一直到成熟;
 因祂将万事都当作损失, 让祂作一切, 一直到永世。

In daily walk and in our meetings too

Meetings — Christ as the Center

863

The musical score is written in 6/8 time and G-flat major. It consists of four staves of music with lyrics underneath. The lyrics are: 'I. In dai - ly walk and in our meet - ings too, Christ is the cen - ter, Christ is ev - ery - thing; 'Tis not for form nor doc - trine good and true, But 'tis for Christ a - lone we're ga - ther - ing.'

2. Christ is the way and Christ the light of life,
 In Him we walk and by Him we are led;
 Christ is the living water and the food;
 Of Him we drink and we with Him are fed.
3. Christ is the truth, 'tis Him we testify,
 Christ is the life, 'tis Him we minister;
 Christ is the Lord, 'tis Him we magnify,
 Christ is the Head, and we exalt Him here.
4. Christ is the All in all to God and man—
 With Him both we and God are satisfied;
 Christ, the reality within the Church—
 By Him are life and numbers multiplied.
5. By all the hymns and prayers we offer here,
 Christ the reality we would express;
 All the activities in fellowship—
 Christ thus in operation manifest.
6. 'Tis in His Name we meet, in Spirit act,
 With nothing in our mind to formalize;
 'Tis by His pow'r we pray, in unction praise,
 And with Himself in spirit exercise.
7. All things forgetting, cleaving unto Christ,
 Applying Him until maturity;
 Let us count everything but loss for Him,
 For Him, our All in all, eternally.

第九周

召会的功用（二） 神在肉体里团体的显现

诗歌：775

读经：提前三 15～16，约一 1、14，西二 9，林前六 17，七 25、40

【周一、周二】

壹 神的显现首先是在基督里—在肉体里个别的彰显—提前三 16，西二 9，约一 1、14：

一 新约不是说只有神的儿子成为肉体，乃是启示神显现于肉体—提前三 15～16：

- 1 显现于肉体的神，不仅是子，乃是整个的神—父、子、灵。
- 2 整个的神，不仅是子神，成为肉体；因此，基督成为肉体就是整个的神显现于肉体：
 - a 在基督成为肉体时期的职事里，祂把无限的神带到有限的人里面；在基督里，无限的神与有限的人成为一—约八 58，七 6，十二 24。
 - b 借着成为肉体，神圣的合并—神在祂的神圣三一里互相内在成为一而一同作工—被带到人性里；所以基督是三一神与三部分人的合并—十四 10～11。

Week Nine

The Function of the Church (2) The Corporate Manifestation of God in the Flesh

Hymns: 976

Scripture Reading: 1 Tim. 3:15-16; John 1:1, 14; Col. 2:9; 1 Cor. 6:17; 7:25, 40

§ Day 1 & Day 2

I. **God's manifestation was first in Christ as an individual expression in the flesh—1 Tim. 3:16; Col. 2:9; John 1:1, 14:**

A. The New Testament does not say that only the Son of God was incarnated; it reveals that God was manifested in the flesh—1 Tim. 3:15-16:

1. God was manifested in the flesh not only as the Son but as the entire God—the Father, the Son, and the Spirit.
2. The entire God and not only God the Son was incarnated; hence, Christ in His incarnation was the entire God manifested in the flesh:
 - a. In His ministry in the stage of incarnation, Christ brought the infinite God into the finite man; in Christ, the infinite God and the finite man became one—John 8:58; 7:6; 12:24.
 - b. Through incarnation the divine incorporation—God in His Divine Trinity coinhering mutually and working together as one—was brought into humanity; Christ is therefore the incorporation of the Triune God with the tripartite man—14:10-11.

二 话，就是神，成了肉体——1、14:

- 1 “成了肉体”（14），意即在人的样式和样子里——罗八3，腓二7~8。
- 2 基督是以人的形状显在人前，然而，祂乃是神显现于人——林后五16。
- 3 话所是的这位神，不是部分的神，乃是整个的神——子神、父神、灵神。
- 4 话是神的解释、说明和彰显；因此，那成为肉体的话——神显现于肉体——乃是神在肉体里的解释、说明和彰显——约一18。

三 神格一切的丰满，都有形有体地居住在基督里面——西二9:

- 1 “神格一切的丰满”乃指整个的神格，指完整的神。
- 2 神格既包含父、子、灵，神格的丰满就必是父、子、灵的丰满。
- 3 神格一切的丰满，都有形有体地居住在基督里面，意思是说，三一神具体化身在祂里面——约十四10。
- 4 基督作为神格丰满的具体化身，不仅是神的儿子，也是整个的神。

【周三、周四】

貳 提前三章十五至十六节指明，不仅作头的基督自己是神显现于肉体，连作基督身体和神家的召会也是神显现于肉体——敬虔的奥秘：

一 十六节的“敬虔”，不仅是指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了

B. The Word, who is God, became flesh—1:1, 14:

1. Became flesh (v. 14) means in the likeness, in the fashion, of man—Rom. 8:3; Phil. 2:7-8.
2. In the form of a man Christ appeared to people, yet He was God manifested in a man—2 Cor. 5:16.
3. The God who the Word is, is not a partial God but the entire God—God the Son, God the Father, and God the Spirit.
4. The Word is God's definition, explanation, and expression; hence, the Word who became flesh—God manifested in the flesh—is God's definition, explanation, and expression in the flesh—John 1:18.

C. In Christ dwells all the fullness of the Godhead bodily—Col. 2:9:

1. All the fullness of the Godhead refers to the entire Godhead, to the complete God.
2. Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit.
3. That all the fullness of the Godhead dwells in Christ bodily means that the Triune God is embodied in Him—John 14:10.
4. As the embodiment of the fullness of the Godhead, Christ is not only the Son of God but also the entire God.

§ Day 3 & Day 4

II. First Timothy 3:15-16 indicates that not only Christ Himself as the Head is the manifestation of God in the flesh but also that the church as the Body of Christ and the house of God is the manifestation of God in the flesh—the mystery of godliness:

A. Godliness in verse 16 refers not only to piety but also to the living of God in the church, that is, God as life lived out in the church to be

出来，得着了彰显：

- 1 基督和召会，二者都是敬虔的奥秘，在肉体里彰显神。
- 2 召会生活乃是神的彰显；因此，敬虔的奥秘就是正当召会的生活—林前十六，十四 24 ~ 25。

【周五、周六】

二 神显现于召会—神的家和基督的身体—就是祂在肉体里扩大的团体彰显—弗二 19，一 22 ~ 23：

- 1 神显现于肉体，开始于基督在地上的时候—约十四 9。
- 2 神显现于肉体，延续于召会，就是神显现于肉体的扩增、扩大和繁增—提前三 15 ~ 16。

三 当召会按着提前一至三章所写的，受到妥善的照料，召会就要尽活神的家的功用，为着神在地上的行动；并尽真理的柱石和根基的功用，有基督和祂身体的实际—三 15。

四 这样的召会就成为基督是神显现于肉体的延续—基督从召会活出，成为神的显现—弗五 32。

五 这乃是神照着新约成为肉体的原则，以更广泛的方式显现于肉体—林前七 40，加二 20：

- 1 成为肉体的原则是：神自己进到人里面，将祂自己与人调和，使人与祂自己成为一；如此，神就在人里，人也在神里—约十五 4 ~ 5。
- 2 成为肉体的原则，意思是神性被带到人性里，并同

expressed:

1. Both Christ and the church are the mystery of godliness, expressing God in the flesh.
2. The church life is the expression of God; therefore, the mystery of godliness is the living of a proper church—1 Cor. 16; 14:24-25.

§ Day 5 & Day 6

B. God is manifested in the church—the house of God and the Body of Christ—as the enlarged corporate expression in the flesh—Eph. 2:19; 1:22-23:

1. The manifestation of God in the flesh began with Christ when He was on earth—John 14:9.
2. The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh—1 Tim. 3:15-16.

C. When a church is taken care of according to what is written in 1 Timothy 1—3, the church will function as the house of the living God for His move on earth and as the pillar and base of the truth, bearing the reality of Christ and His Body—3:15.

D. Such a church becomes the continuation of Christ's manifestation of God in the flesh—Christ lived out of the church as the manifestation of God—Eph. 5:32.

E. This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation—1 Cor. 7:40; Gal. 2:20:

1. The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself; thus, God is in man, and man is in God—John 15:4-5.
2. The principle of incarnation means that divinity is brought into humanity and

着人性作工—林前六 17，七 40，提前四 1。

3 新约话成肉体的原则就是，神圣的生命和性情在基督里并借着基督与属人的生命和性情调和，使我们与神同有一个生命，同过一个生活—林前六 17，加二 20。

4 保罗写林前七章，是在话成肉体的原则里：

a 十节的原则与加拉太二章二十节的原则相同：话成肉体的原则—二人如同一人而活着。

b 在林前七章二十五节和四十节我们看见一个人与主是一并被主浸透，属灵到一个地步，甚至他的意见也发表出主的心意。

c 如果我们被那灵浸透，我们所发表的乃是我们所想的，但这也会是出于主的，因为我们与祂是一—六 17。

六 敬虔的极大奥秘乃是神成为人，好使人在生命和性情上（但不在神格上）成为神，以产生一个团体的神人，使神显现于肉体—罗八 3，一 3～4，弗四 24。

七 至终，神要显现于新耶路撒冷，就是经过过程并终极完成之三一神在新天新地里终极完成的团体彰显—启二一 1～2、10～11。

works with humanity—1 Cor. 6:17; 7:40; 1 Tim. 4:1.

3. The New Testament principle of incarnation is that, in Christ and through Christ, the divine life and nature are mingled with the human life and nature so that we and God may have one life and one living—1 Cor. 6:17; Gal. 2:20.

4. Paul wrote 1 Corinthians 7 in the principle of incarnation:

a. The principle in verse 10 is the same as that in Galatians 2:20: the principle of incarnation—two persons living as one person.

b. In verses 25 and 40 of 1 Corinthians 7 we see the spirituality of a person who is so one with the Lord and permeated with Him that even his opinion expresses the Lord's mind.

c. If we are saturated with the Spirit, what we express will be our thought, but it will also be something of the Lord because we are one with Him—6:17.

F. The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh—Rom. 8:3; 1:3-4; Eph. 4:24.

G. Ultimately, God will be manifested in the New Jerusalem as the consummated corporate expression of the processed and consummated Triune God in the new heaven and new earth—Rev. 21:1-2, 10-11.

第九周■周一

晨兴喂养

提前三 16 “并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

约一 14 “话成了肉体，支搭帐幕在我们中间，…我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

提前三章十六节的“敬虔”这辞，意思是“像神”。因此，本节指明人可以有神的样子、彰显和显现。按上下文看，本节里“敬虔的奥秘”这辞，意思是神在祂的奥秘里得以显现并彰显于肉体一人。敬虔乃是神显现于肉体；敬虔的奥秘就是神显现于人。从“敬虔的奥秘”转到“祂”，含示神在肉体的显现，基督，就是敬虔的奥秘。（西一 27，加二 20。）

神的显现首先是在基督里，那是在肉体里个别的彰显。（提前三 16，西二 9；约一 1，14。）新约不是说只有神的儿子成为肉体，乃是启示神显现于肉体，指明完整的神—父、子、灵—成为肉体。因此，基督成为肉体就是整个神显现于肉体。（新约总论第十二册，二一七页。）

信息选读

话，就是神，成为肉体。（约一 1，14。）…话是神的解释、说明和彰显；因此，那成为肉体的话—神显现于肉体—乃是神在肉体里的解释、说明和彰显。（18。）显现于肉体的神，不仅是子，乃是整个的神—父、子、灵。

WEEK 9 — DAY 1

Morning Nourishment

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father)...

The word godliness in 1 Timothy 3:16 means “God-likeness.” Hence, this verse indicates that human beings may have the appearance, the expression, and the manifestation of God. In the context of this verse, the phrase the mystery of godliness means that God in His mystery can be manifested and expressed in the flesh, in human beings. Godliness is God manifested in the flesh; the mystery of godliness is God manifested in human beings. The transition from the mystery of godliness to He implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20).

God’s manifestation was first in Christ as an individual expression in the flesh (1 Tim. 3:16; Col. 2:9; John 1:1, 14). The New Testament does not say that only the Son of God was incarnated. Rather, it reveals that God was manifested in the flesh, indicating that the entire God—the Father, the Son, and the Spirit—was incarnated. Therefore, Christ in His incarnation was the entire God manifested in the flesh. (The Conclusion of the New Testament, pp. 3661-3662)

Today’s Reading

The Word, who is God, became flesh (John 1:1, 14)...The Word is God’s definition, explanation, and expression. Hence, the Word who became flesh—God manifested in the flesh— is God’s definition, explanation, and expression in the flesh (v. 18). God was manifested in the flesh not only as the Son but as the entire Triune God—the Father, the Son, and the Spirit.

“于肉体”，意即在人的样式和样子里。（罗八3，腓二7～8。）基督是以人的形状显在人前，（林后五16，）然而，祂乃是神显现于人。…基督在祂的人性里活在地上，彰显神达三十三年半之久。祂是神显现于肉体。（提前三16。）

当祂这神人活在地上的时候，祂所过的生活不是凭祂属人的生命，乃是凭祂神圣的生命。祂所过的为人生活，不是凭着祂的人性，乃是凭着祂的神性。祂是个神人，但不是凭人的生命活着，乃是凭神的生命活着。所以祂的为人生活不是凭属人的生命活出来，乃是凭神圣的生命活出来的。祂是一直拒绝祂属人的生命，把祂属人的生命一直摆在十字架底下而活着。…祂的为人生活不是彰显人性，乃是彰显神性，使神圣的属性成为人性的美德。这就是保罗在提前三章所说，基督是神显现于肉体（16）的意思。

基督的成为肉体产生了一个神人，在地上过一种生活，不是凭祂属人的生命，乃是凭祂神圣的生命。祂在地上的日子，一直把自己摆在十字架上。祂留在十字架上受死，好叫祂能凭神活，不是彰显人，乃是使神圣的属性成为人性的美德，而彰显神。这是第一个神人作为原型的生活。今天我们是祂的复制品，所以我们该过同样的生活。…跟从耶稣就是要过神人的生活，不凭属人的生命，乃凭神圣的生命，好叫神能彰显或显现于肉体，使祂神圣的属性成为人性的美德。这就是跟从基督的内在意义。我们这些神人必须过一种生活，不是凭我们自己，乃是凭另外一位；不是凭我们属人的生命，乃是凭祂神圣的生命；不是彰显我们自己，乃是彰显祂的神性，使祂神圣的属性，全都成为我们人性的美德。（新约总论第十二册，二一八至二一九页。）

参读：新约总论，第三百六十三篇。

The expression in the flesh means in the likeness, in the fashion, of man (Rom. 8:3; Phil. 2:7-8). Christ appeared to people in the form of man (2 Cor. 5:16), yet He was God manifested in a man. Christ lived in His humanity on the earth to express God for thirty-three and a half years. He is God manifested in the flesh (1 Tim. 3:16).

When He lived on earth as the God-man, He did not live by His human life but by His divine life. He lived a human life not by His humanity but by His divinity. He lived as a God-man yet not by the life of man but by the life of God. Hence, His human living was not lived out by the human life but by the divine life. He lived by always rejecting His human life, by always putting His human life under the cross...His human living did not express humanity but divinity in the divine attributes becoming the human virtues. This is what Paul meant in 1 Timothy 3 when he spoke of Christ as God manifested in the flesh (v. 16).

The incarnation of Christ produced a God-man who lived on the earth not by His human life but by His divine life. All His days on earth, He put Himself on the cross. He remained on the cross to die so that He might live by God, not to express man but to express God in His divine attributes becoming man's virtues. This was the life of the first God-man as a prototype. Since today we are His reproduction, we should live the same kind of life. To follow Jesus is to live the life of a God-man, not by the human life but by the divine life, in order that God may be expressed, or manifested, in the flesh in all His divine attributes becoming the human virtues. This is the intrinsic significance of what it is to follow Christ. As God-men, we need to live a life not by ourselves but by another One, not by our human life but by His divine life, not to express ourselves but to express His divinity in His divine attributes which become our human virtues. (The Conclusion of the New Testament, pp. 3662-3663)

Further Reading: The Conclusion of the New Testament, msg. 363

第九周■周二

晨兴喂养

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

约十四 10 “我在父里面，父在我里面，你不信么？…”

神的喜悦，神的心愿，是要得着许多儿子，作祂儿子的彰显，使祂在子里借着那灵彰显出来。为这目的，神已显明自己，首先在基督里—肉体里个别的彰显；然后在召会，基督的身体里—肉体里扩大团体的彰显；最终，在新耶路撒冷里—新天新地里终极完成的团体彰显。

歌罗西二章九节…的“丰满”，不是指神的丰富，乃是指神丰富的彰显。那居住在基督里的，是神所是之丰富的彰显。我们需要看见，神格的丰满，是神格的彰显，而这彰显是个别地在基督里面。（新约总论第一册，一四九页。）

信息选读

基督是神格丰满的具体化身。这就是说，三一神的丰满，有形有体地居住在基督里面。神格的丰满，有形有体地居住在基督里面，这事实就是说，这丰满真实且实际的居住在祂里面。这含示基督在祂的人性里所穿上的肉身。这指明神格一切的丰满，都居住在这位有属人身体的基督里面。在祂成为肉体以前，神格一切的丰满，乃是居住在祂所是之永远的话（约一 1）里面，并不是有形有体地居住在祂里面。在祂成为肉

WEEK 9 — DAY 2

Morning Nourishment

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

John 14:10 Do you not believe that I am in the Father and the Father is in Me?...

God's good pleasure, God's heart's desire, is to have many sons for the expression of His Son so that He may be expressed in the Son through the Spirit. For this purpose, God has manifested Himself, first in Christ as an individual expression in the flesh and then in the church, the Body of Christ, as the enlarged corporate expression in the flesh. Ultimately, God will be manifested in the New Jerusalem as the consummated corporate expression in the new heaven and new earth.

In Colossians 2:9 “fullness” does not refer to the riches of God; instead, it refers to the expression of the riches of God. What dwells in Christ is the expression of the riches of what God is. We need to see that the fullness of the Godhead is the expression of the Godhead and that this expression is in Christ individually. (The Conclusion of the New Testament, p. 127)

Today's Reading

Christ is the embodiment of the fullness of the Godhead. This means that the fullness of the Triune God dwells in Christ in a bodily form. The fact that the fullness of the Godhead dwells in Christ bodily means that it dwells in Him in a way that is both real and practical. This implies the physical body which Christ put on in His humanity. It indicates that all the fullness of the Godhead dwells in Christ as the One who has a human body. Before His incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but it did not dwell in Him bodily. After He became incarnate, the fullness of the Godhead began to dwell

体以后，神格的丰满就开始有形有体地居住在祂里面。因此，祂是在肉体里神的显明，神个别的彰显。

约翰一章一节和十四节也启示，神显明在基督里，这是祂在肉体里个别的彰显。一节说，“太初有话，话与神同在，话就是神。”在十四节，这是神的话成了肉体。这是指成为肉体的基督。太初祂不仅与神同在，祂也就是神。成为肉体的基督，是神显现于肉体。（提前三16。）（新约总论第一册，一四九至一五〇页。）

神显现于肉体，乃是神过人性的生活。…主耶稣是真实的、完全的人，以彰显完整的神。祂是神显现于肉体，使永远、无限、看不见、荣耀、无所不能、无所不知、无所不在的神，借着必死、有限、看得见、没有荣耀，在能力、知识、同在上都受限制的人，得着彰显。必死的与永远的相对，有限的与无限的相对，看得见的与看不见的相对，没有荣耀的与荣耀的相对。神是全能的、全知的、并且无所不在，但人在能力、知识、同在上都受限制。

当主耶稣在地上时，祂一切的行事都彰显神圣的属性，作为祂人性的美德。祂美德的彰显就是神显现于肉体。就外面说，人看见祂是拿撒勒的耶稣，但祂乃是神显现于肉体。…主把东西整齐地留在坟墓里，这…是祂复活的见证。（约二十7。）我们操练我们的灵，在复活里作事，这就是我们基督徒美德的展示。这些基督徒的美德乃是神圣属性的彰显，也是神在肉体里的显现。

如果我们在复活里作事，许多美德就要显出来，这些美德乃是神圣属性的彰显。因此，我们所作的，就是将神显现于肉体。在召会生活里，应当有神显现于肉体。我们虽然在肉体里，却不该凭肉体活着。我们乃该在复活里并凭复活活着，使神在我们的生活里活着，使我们能在祂那作了我们美德的属性上成为祂，使祂得以显现。（新约总论第十二册，二二〇至二二一页。）

参读：新约总论，第十三、一百六十一、二百零八篇。

in Him in a bodily way. Thus, He is the manifestation of God, the individual expression of God, in the flesh.

John 1:1 and 14 also reveal that God was manifested in Christ as an individual expression in the flesh. Verse 1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” In verse 14, this Word, which is God, became flesh. This refers to the incarnated Christ. In the beginning He was not only with God, but He is the very God. The incarnated Christ is God manifested in the flesh (1 Tim. 3:16).

God being manifested in the flesh is God living a human life...The Lord Jesus was a real, perfect man to express the complete God. He was God manifested in the flesh to express the eternal, infinite, invisible, glorious, omnipotent, omniscient, and omnipresent God through the mortal, finite, visible, inglorious man, limited in power, knowledge, and presence. Mortal is versus eternal, finite is versus infinite, visible is versus invisible, and inglorious is versus glorious. God is all-powerful, all-knowing, and present everywhere, but man is limited in power, knowledge, and presence.

When the Lord Jesus was on the earth, He expressed the divine attributes as His human virtues in all His actions. That expression of His virtues was the manifestation of God in the flesh. Outwardly, people saw Him as Jesus from Nazareth, but He was God manifested in the flesh...When the Lord left the things in the tomb in good order, this was...a testimony of His resurrection (John 20:7). When we exercise our spirit and do things in resurrection, this is a display of our Christian virtues. These Christian virtues are expressions of the divine attributes and are the manifestation of God in the flesh.

If we do things in resurrection, many virtues will be exhibited, and those virtues will be the expression of the divine attributes. Thus, what we do will be a manifestation of God in the flesh. In the church life God should be manifested in the flesh. Even though we are in the flesh, we should not live by the flesh. We should live in and by resurrection so that God may live in our living, making us Him in His attributes as our virtues for His manifestation. (The Conclusion of the New Testament, pp. 127-128, 3663-3664)

Further Reading: The Conclusion of the New Testament, msgs. 13, 161, 208

第九周■周三

晨兴喂养

林前十四 24 ~ 25 “但若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了；他心里的隐情显露出来，就必面伏于地敬拜神，宣告说，神真是在你们中间了。”

提前三章十六节开始于这话：“并且，大哉！敬虔的奥秘！这是众所公认的。”十六节的连接词“并且”指明，保罗在十五节还没有说完召会。…召会是活神的家，是真理的柱石和根基。保罗在十六节开头用连接词，指明召会不只是活神的家，是真理的柱石和根基；召会也是敬虔的奥秘。（提摩太前书生命读经，六九页。）

信息选读

敬虔指神彰显出来。我们在召会生活中作什么？我们在彰显神。人也许没有充分领悟这点，但天使承认并珍赏这事。…主耶稣出生时，有一队天使赞美神。（路二 10 ~ 14。）天使若因主耶稣生在大卫的城伯利恒而欢乐，他们看见神显现于那是基督扩增并扩大的召会，岂不也会欢乐？不仅如此，在地上活出神并彰显神的主耶稣面对鬼的时候，鬼就喊叫。至少在一个事例中，它们央求主耶稣不要吩咐它们到无底坑里去。（八 31。）…毫无疑问，召会活出神并彰显神时，鬼和邪恶的天使就会惧怕。每个地方召会必须是基督再生在圣徒里面的地方。不仅如此，每个地方召会必须这样活出神，使魔鬼的年日缩短。一面，众召会够上神的标准，天使就会歌唱并欢乐；另一面，鬼和邪恶的天使就会战兢。

WEEK 9 — DAY 3

Morning Nourishment

1 Cor. 14:24-25 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all; the secrets of his heart become manifest; and so falling on his face, he will worship God, declaring that indeed God is among you.

First Timothy 3:16 begins with, “And confessedly, great is the mystery of godliness.” The conjunction and in verse 16 indicates that Paul has not finished speaking about the church in verse 15...[The church] is the house of the living God and the pillar and base of the truth. Paul’s use of the conjunction at the beginning of verse 16 indicates that the church is something even more than the house of the living God and the pillar and base of the truth. The church is also the mystery of godliness. (Life-study of 1 Timothy, second edition, p. 56)

Today’s Reading

Godliness refers to God expressed. What are we doing in the church life? We are expressing God. Human beings may not realize this adequately, but the angels recognize it and appreciate it. When the Lord Jesus was born, a host of angels praised God (Luke 2:10-14). If the angels rejoiced at the birth of the Lord Jesus in Bethlehem, the city of David, will they not also rejoice to see God manifested in the church, which is Christ’s increase and enlargement? Furthermore, when the Lord Jesus, living out God and manifesting Him on earth, confronted the demons, the demons cried out. In at least one case they begged the Lord Jesus not to send them into the abyss (8:31)...No doubt when the church is living out God and manifesting Him, the demons and the evil angels will be terrified. Every local church must be a place where Christ is born anew in the saints. Furthermore, every local church must live out God in such a way that the devil’s time is shortened. On the one hand, when the churches come up to God’s standard, the angels will sing and rejoice; on the other hand, the demons and the evil angels will tremble.

（提前三章十六节的）“祂”是指基督，是神显现于肉体，作为敬虔的奥秘。从“敬虔的奥秘”转到“祂”，含示神在肉体的显现，基督，就是敬虔的奥秘。（西一 27，加二 20。）这敬虔的奥秘就是正当召会的生活，这样的生活也就是神显现于肉体。

提前三章十六节上半说到一件事—敬虔的奥秘。…保罗…用代名词“祂”的事实含示敬虔的奥秘是一个人，不仅仅是一件事。…这人就是作头的基督同祂的身体。

神显现于肉体，是借着成为肉体和为人生活。（约一 1，14。）“于肉体”，意即在人的样式和样子里。（罗八 3，腓二 7～8。）基督是以人的形状显在人前，（林后五 16，）然而，祂乃是神显现于人。

基督也“被称义于灵里”。…成为肉体的基督在为人生活里，不仅被那灵表白为神的儿子，（太三 16～17，罗一 3～4，）也被那灵称义、证实并称许为对的、义的。（太三 15～16，四 1。）祂显现于肉体，却被表白并称义于灵里。祂在肉体显出，却在灵里生活，（路四 1，14，太十二 28，）并且借着那灵将自己献给神。（来九 14。）祂的变化形像（太二十七 2）和复活，都是那灵的称义。不仅如此，祂在复活里更成了赐生命的灵，（林前十五 45，林后三 17，）居住并活在我们里面，（罗八 9～10，）好叫神显现于肉体，这就是敬虔的奥秘。因此，现今我们不再按着肉体，乃按着灵（林后五 16）认祂和祂的肢体。神显现于肉体既是被称义于灵里，而那灵又与我们的灵是一，（罗八 16，）我们就必须在我们的灵里生活为人，使这称义得以完成。（提摩太前书生命读经，七〇至七二页。）

参读：提摩太前书生命读经，第六篇。

He [in 1 Timothy 3:16] refers to Christ, who was God manifested in the flesh as the mystery of godliness. The transition from the mystery of godliness to He implies that Christ as the manifestation of God in the flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). This mystery of godliness is the living of a proper church, and such a living is also the manifestation of God in the flesh.

The first part of 1 Timothy 3:16 speaks of a matter—the mystery of godliness...The fact that Paul says “He who” implies that the mystery of godliness is a person and not merely a matter...This person is Christ as the Head with His Body.

Through incarnation and human living (John 1:1, 14), God was manifested in the flesh. In the flesh means in the likeness, in the fashion, of man (Rom. 8:3; Phil. 2:7-8). Christ appeared to people in the form of man (2 Cor. 5:16), yet He was God manifested in man.

Christ was also “justified in the Spirit.”...The incarnated Christ in His human living was not only vindicated as the Son of God by the Spirit (Matt. 3:16-17; Rom. 1:3-4) but also justified, proved, and approved as right and righteous by the Spirit (Matt. 3:15-16; 4:1). He was manifested in the flesh but was vindicated and justified in the Spirit. He appeared in the flesh, but He lived in the Spirit (Luke 4:1, 14; Matt. 12:28) and offered Himself to God through the Spirit (Heb. 9:14). His transfiguration (Matt. 17:2) and His resurrection are both justifications in the Spirit. Furthermore, in resurrection He even became the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17) to dwell and live in us (Rom. 8:9-10) for the manifestation of God in the flesh as the mystery of godliness. Hence, now we know Him and His members no longer according to the flesh but according to the Spirit (2 Cor. 5:16). Since the manifestation of God in the flesh is justified in the Spirit, and the Spirit is one with our spirit (Rom. 8:16), we must live and behave in our spirit that this justification may be accomplished. (Life-study of 1 Timothy, 2nd edition, pp. 57-58)

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

第九周■周四

晨兴喂养

弗二 19 “这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人。”

一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

〔在提前三章十六节〕保罗也说“被天使看见”。天使曾看见基督的成为肉体、为人生活以及升天。（路二 9 ~ 14，太四 11，徒一 10 ~ 11，启五 6，11 ~ 12。）

基督也“被传于万邦”。基督是神显现于肉体，从五旬节开始就被人当作福音传于万邦，包括以色列国。（罗十六 26，弗三 8。）

不仅如此，基督“被信仰于世人中”。基督是神在肉体的具体化身，已经在世人中为人所信仰，接受为救主和生命。（徒十三 48。）（提摩太前书生命读经，七二页。）

信息选读

保罗以“被接去于荣耀里”这话总结提前三章十六节。这是指基督升天进入荣耀。（可十六 19，徒一 9 ~ 11，二 33，腓二 9。）按着历史事实的次序，基督的升天是在被传于万邦之前。然而，在这里，升天列为基督是神显现于肉体的最后一项。这必是指召会被接去于荣耀里。因此，这含示不仅作头的基督自己是神显现于肉体，连作身体的召会也是神显现于肉体。当召会按着提前头二章的指导，受到妥善的照料，且照三章所启示的，将长老的监

WEEK 9 — DAY 4

Morning Nourishment

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

[In 1 Timothy 3:16] Paul also says “seen by angels.” Angels saw the incarnation, human living, and ascension of Christ (Luke 2:9-14; Matt. 4:11; Acts 1:10-11; Rev. 5:6, 11-12).

Christ was also preached among the nations. Christ as God’s manifestation in the flesh has been preached as the gospel among the nations, including the nation of Israel, from the day of Pentecost (Rom. 16:26; Eph. 3:8).

Furthermore, Christ has been “believed on in the world.” Christ as the embodiment of God in the flesh has been believed on, received as Savior and life, by people in the world (Acts 13:48). (Life-study of 1 Timothy, second edition, pp. 58-59)

Today’s Reading

Paul concludes 1 Timothy 3:16 with the phrase taken up in glory. This refers to Christ’s ascension into glory (Mark 16:19; Acts 1:9-11; 2:33; Phil. 2:9). According to the sequence of historical events, Christ’s ascension preceded His being preached among the nations. However, it is listed here as the last step in Christ’s being the manifestation of God in the flesh. This must indicate that the church too is taken up in glory. Hence, it implies that not only Christ Himself as the Head but also the church as the Body are the manifestation of God in the flesh. When a church is well taken care of according to the instructions given in the first two chapters of 1 Timothy, with the oversight of the episcopate and

督和执事的服事完全建立起来，那时召会就要显出功用，成为活神的家和家人，为着神在地上的行动；并成为支持真理的柱石，和托住真理的根基，有基督和祂身体的神圣实际，对世人作见证。这样，召会就成为基督是神显现于肉体的延续。这就是敬虔的极大奥秘—基督从召会活出，成为神在肉体的显现！

虽然基督于行传二章开始被传扬之前，就被接去于荣耀里，（徒一，）但保罗最后才提这点，不但在被传扬之后，甚至也在被信仰于世人中之后。这指明“被接去于荣耀里”也许不但包括基督的升天，也包括召会的被提。头—基督—在祂开始被传扬之前就被接去；然而，身体—召会—在基督被传扬且被信仰于世人中之后，才会被接去。所以，提前三章十六节明确地指明，本节不仅指头是神显现于肉体，也指身体是这显现的延续。这的确是合乎逻辑的，因为人的头怎能离开身体尽功用？头—基督—已被接去于荣耀里，身体—召会—也会被接去于荣耀里。头与身体都是敬虔的奥秘。这就是神显现于肉体。（提摩太前书生命读经，七二至七三页。）

要召会是神显现于肉体，就必须你我不凭自己活着，而凭神活着。我们若是凭神活着，以神作我们的生活、我们的人位，那么当我们来在一起的时候，就是神显现于肉体。

召会乃是一班蒙了救赎、得了重生的人，凭神而活着。神是他们的生命，是他们的性格，是他们的性格，是他们的生命，是他们的性格，是他们的性格；当他们来在一起，众天使就要说，“大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体。”这是召会。（李常受文集一九七七年第三册，二三三至二三五页。）

参读：李常受文集一九六三年第一册，二八六至二九八页。

the service of the deacons fully established, as revealed in chapter 3, the church will function as the house and household of the living God for His move on the earth, and as the supporting pillar and holding base of the truth, bearing the divine reality of Christ and His Body as a testimony to the world. Then the church becomes the continuation of Christ as the manifestation of God in the flesh. This is the great mystery of godliness—Christ lived out of the church as the manifestation of God in the flesh!

Although Christ was taken up in glory (Acts 1) before the preaching of Him began in Acts 2, Paul mentions this last, not only after the preaching but even after being believed on in the world. This indicates that “taken up in glory” may include not only the ascension of Christ but also the rapture of the church. The Head, Christ, was taken up before the preaching of Him began; however, the Body, the church, will be taken up only after Christ has been preached and believed on in the world. Therefore, in 1 Timothy 3:16 there is a definite indication that this verse refers not only to the Head as the manifestation of God in the flesh but also to the Body as the continuation of this manifestation. This is indeed logical, for how can a person’s head function in isolation from his body? The Head, Christ, has been taken up in glory, and the Body, the church, will also be taken up in glory. Both the Head and the Body are the mystery of godliness. This is the manifestation of God in the flesh. (Life-study of 1 Timothy, second edition, pp. 59-60)

In order for the church to be the manifestation of God in the flesh, we must live not by our self but by God. If we live by God and take God as our living and our person, then when we come together, it will be the manifestation of God in the flesh.

The church is a group of people who have been redeemed and regenerated and who live by God. God is their life, their nature, their person, and their living; when they come together, all the angels will say, “Confessedly, great is the mystery of godliness: He who was manifested in the flesh.” This is the church. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 180-181)

Further Reading: CWWL, 1963, vol. 1, pp. 227-234

第九周■周五

晨兴喂养

弗五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

林前六 17 “但与主联合的，便是与主成为一灵。”

不仅作头的基督自己是神显现于肉体，连作基督身体和神的家的召会也是神显现于肉体—敬虔的奥秘。根据上下文，提前三章十六节的“敬虔”，不是仅指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了出来。基督和召会，二者都是敬虔的奥秘，在肉体里彰显神。…敬虔的奥秘就是正当召会的生活。（林前十四 24 ~ 25。）神显现于召会—神的家和基督的身体—就是祂在肉体里扩大的团体彰显。（弗二 19，一 22 ~ 23。）（新约总论第十二册，二二〇页。）

信息选读

神显现于肉体，开始于基督在地上的时候。（约十四 9。）神显现于肉体，延续于召会；召会是神显现于肉体的扩增、扩大和繁增。（提前三 15 ~ 16。）…这乃是神照着新约成为肉体的原则，以更广泛的方式显现于肉体。（林前七 40，加二 20。）成为肉体的原则是：神自己进到人里面，将祂自己与人调和，使人与祂自己成为一。（约十五 4 ~ 5。）成为肉体的原则，意思是神性被带到人性里，而在人性里作工。（林前六 17，七 40，提前四 1。）敬虔的极大奥秘乃是神成为人，好使人在生命和性情上（但不在神格上）成为神，以产生一个团体的神人，使神显现于肉体。（罗八 3，一 3 ~ 4，弗四 24。）

WEEK 9 — DAY 5

Morning Nourishment

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Not only Christ Himself as the Head is the manifestation of God in the flesh but also...the church as the Body of Christ and the house of God is the manifestation of God in the flesh— the mystery of godliness. According to the context, godliness in 1 Timothy 3:16 refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Both Christ and the church are the mystery of godliness, expressing God in the flesh...The mystery of godliness is the living of a proper church (1 Cor. 14:24-25). God is manifested in the church—the house of God and the Body of Christ—as His enlarged corporate expression in the flesh (Eph. 2:19; 1:22-23). (The Conclusion of the New Testament, p. 3664)

Today's Reading

The manifestation of God in the flesh began with Christ when He was on earth (John 14:9). The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh (1 Tim. 3:15-16)...This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation (1 Cor. 7:40; Gal. 2:20). The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself (John 15:4-5). The principle of incarnation means that divinity is brought into humanity and works within humanity (1 Cor. 6:17; 7:40; 1 Tim. 4:1). The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh (Rom. 8:3; 1:3-4; Eph. 4:24).

虽然我们是罪人，但我们已经从我们罪恶的地位和情形里被救赎出来。…神已将祂自己分赐到我们里面，使我们与祂成为一，并使祂与我们成为一。林前六章十七节说，“与主联合的，便是与主成为一灵。”这是敬虔的极大奥秘—神显现于肉体。我们在神圣的生命、神圣的性情、神圣的元素、和神圣的素质上，与神一样，但无分于神格。…神要显现于肉体，但我们需要领悟，神绝不能借着肉体显现。肉体只是瓦器。…神显现于我们身上的关键，乃是我们的灵。

保罗在提前四章七节…说，我们应该操练自己以至于敬虔。操练自己以至于敬虔，就是操练我们的灵，使我们能彰显敬虔的奥秘—神显现于肉体。保罗在提后一章六至七节的话也指明这事，说，“…神赐给我们的，…乃是能力、爱、并清明自守的灵。”四章二十二节告诉我们，主与我们的灵同在。主耶稣这敬虔的奥秘既在我们灵里，我们要彰显并实行这奥秘，就需要借着操练我们的灵，操练自己以至于敬虔。

我们作任何事之前，应该操练我们的灵。这样，我们的灵就会引导我们，凡我们所作的都是敬虔，就是神显现于肉体。这就是操练自己以至于敬虔。我们在一切事上，都需要操练自己以至于敬虔。我们说话之前，应该操练灵以至于敬虔。因此，我们必须照着我们的灵生活、行事、过日常生活并为人。（罗八4。）保罗劝勉提摩太，要为有权位的祷告，“使我们可以十分敬虔庄重地过平静安宁的生活。”（提前二2。）我们若是敬虔的，这就会影响我们对于挂在卧室里图画的选择，影响我们的衣着，影响我们的发型，并影响我们的言谈。里面敬虔的生命有一种外在的表现。这种敬虔的彰显就是一个见证，对于那些遇见我们的人，有一种冲击力。无论我们说什么，无论我们作什么，无论我们穿什么，都该给人一种印象，有神在我们身上显现。（新约总论第十二册，二二一至二二三页。）

参读：圣经中的主观真理，第八篇。

Although we were sinners, we have been redeemed out of our sinful position and sinful situation...God has imparted Himself into us, making us one with Him and also making Him one with us. First Corinthians 6:17 says, "He who is joined to the Lord is one spirit." This is the great mystery of godliness—God manifested in the flesh. We are the same as God in the divine life, the divine nature, the divine element, and the divine essence but not in the Godhead...God is manifested in the flesh, but we need to realize that God can never be manifested by the flesh. The flesh is merely the earthen vessel...The key to God's manifestation in us is our spirit.

In 1 Timothy 4:7 Paul goes on to tell us that we should exercise ourselves unto godliness. To exercise ourselves unto godliness is to exercise our spirit so that we may express the mystery of godliness—God manifested in the flesh. This is indicated by Paul's words in 2 Timothy 1:6-7, which says, "...God has...given us a spirit...of power and of love and of sobermindedness." Second Timothy 4:22 tells us that the Lord is with our spirit. Since the Lord Jesus as the mystery of godliness is in our spirit, in order to express and practice this mystery, we need to exercise ourselves unto godliness by exercising our spirit.

Before we do anything, we should exercise our spirit. Then our spirit will lead us, and whatever we do will be godliness, God manifested in the flesh. This is the exercise unto godliness...Therefore, we must live, walk, have our daily life, and have our whole being according to our spirit (Rom. 8:4). Paul exhorted Timothy to pray for those "who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity" (1 Tim. 2:2). If we are godly, it will affect the choice of pictures we hang in our bedroom, the kind of clothes that we wear, our hair style, and our conversation. The inward life of godliness has an outward expression. Such a manifestation of godliness is a testimony and has an impact on those who meet us. In whatever we say, whatever we do, whatever we wear, there should be an impression that God is manifested in us. (The Conclusion of the New Testament, pp. 3664-3666)

Further Reading: CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," ch. 8

第九周■周六

晨兴喂养

启二一2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

11 “城中有神的荣耀…”。

我们需要操练自己，以至于在一切事上，使神显现于我们的肉体。保罗将操练以至于敬虔与操练身体相比。（提前四7～8。）操练身体对我们的健康有益，但益处不多，无法与操练以至于敬虔的益处相比。操练以至于敬虔，凡事都有益处。

慕勒（George Müller）得救后，成了一个敬虔的人。他每天早晨所作的第一件事，就是读经并祷告，将他的祷告与读经调和。慕勒这种将祷告与读神的话调和的实行，无疑地帮助他长寿。神的话洗去我们的担忧和挂虑，并带给我们喜乐。操练每天借着读祷主话而得着神的喜乐，会帮助我们在属灵上和肉身上都健康。（李常受文集一九七八年第三册，二六九页。）

信息选读

我们可以祷告：“主，我是软弱的，但你在里面。主，帮助我、加强我、与我站在一起，加给我能力，使我在凡事上都操练自己以至于敬虔。”我们在理发的事上，可以操练自己以至于敬虔。我们在买鞋子的时候，可以祷告：“主，这双鞋子是否合式彰显神？”我们需要祷告：“主，这幅画挂在我的客厅里是否彰显神？”我们若这样祷告，主会向我们说话，引导我们过敬虔的生活。这就是操练我们自己以至于敬虔。我们该祷告并寻求主，过一种十分敬虔的生活，并在凡事上操练我们自己以至于敬虔。（李常受文集一九七八年第三册，二六九至二七〇页。）

WEEK 9 — DAY 6

Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

11 Having the glory of God...

We need to exercise ourselves unto the manifestation of God in our flesh in all things. Paul compares exercise unto godliness to bodily exercise [1 Tim. 4:7-8]. Physical exercise benefits our health, but it is profitable only for a little. It does not compare to the profit of exercise unto godliness. Exercise unto godliness is profitable for all things.

After George Muller was saved, he became a godly man. The first thing he did every morning was to read the Bible and pray, mingling his prayer with the reading of the Word. Müller's practice to combine his prayer with his reading of the Word of God no doubt contributed to his long life. The word of God washes away our worries and anxieties and brings us joy. Practicing to receive the joy of God every day through reading and praying over the Word will help us to be healthy both spiritually and physically. (CWWL, 1978, vol. 3, "The Healthy Word," p. 194)

Today's Reading

We can pray, "Lord, I am weak, but You are within me. Lord, help me, strengthen me, stand with me, and empower me to exercise myself unto godliness in all things." In cutting our hair, we can exercise ourselves unto godliness. In buying a pair of shoes, we can pray, "Lord, is this pair of shoes suitable for the manifestation of God?" We need to pray, "Lord, does hanging this picture in my living room manifest God?" If we pray in this way, the Lord will speak to us and lead us in living a godly life. This is to exercise ourselves unto godliness. (CWWL, 1978, vol. 3, "The Healthy Word," pp. 194-195)

在召会生活中，该有神显现于肉体。要有这样的光景，召会里必须有神与人荣耀的联结。我们里面应当有神，但神显现于肉体，乃是借着并在正常、正当的人性里彰显出来。所有在召会生活里的弟兄姊妹，无论长幼，行事为人都当合宜，合乎他们的年龄；不该有虚假，而该在人性 and 神性上都是真诚的。

召会作为神的家，就是这位活神成为肉体，显现于肉体。在四卷福音书里，神是在基督耶稣个人身上显现于肉体；然而到了提前三章，神显现于肉体乃是团体的，是显现于整个召会的。不仅基督是大哉敬虔的奥秘，召会在原则上也是神显现于肉体。

基督是神显现于肉体，但召会也是这样。…当我们在灵里一同聚会时，神就在我们中间显现；这就是神显现于肉体。元首基督怎样是神显现于肉体，祂的身体也照样是神显现于肉体。倘若全召会聚在一处，情形正确，不信的人进来，“就必面伏于地敬拜神，宣告说，神真是在你们中间了。”（林前十四 23 ~ 25。）每当召会正确地聚在一处，神的同在就被人所知悉。我们承认自己仍是肉体，但活在我们灵里的神要显现、彰显于我们的肉体。这显现必须不仅是个人的，更是团体的。因着正确的召会生活是神团体地显现于肉体，所以活神的召会乃是终极完成之敬虔的奥秘。召会要成为神在肉体的团体彰显，召会中的每一位都必须被变化。（林后三 18。）

召会—神显现于肉体—乃是神的家；而新耶路撒冷将是神的城，这表征新耶路撒冷，就是神显现于新造，将是召会的扩大和完成，在永世里彰显神。（新约总论第十二册，二二三至二二四页。）

参读：健康的话，第五章。

In the church life there should be the manifestation of God in the flesh. In order for this to be the situation, there must be in the church the glorious union of God and man. Inwardly, we should have God, but God is manifested in the flesh through a normal and proper humanity. All those in the church life—the brothers and the sisters, the elderly ones and the young ones—should behave in a way that is normal and fitting for their respective ages. Instead of pretense, there should be a genuineness that is both human and divine.

The church as the house of God is the living God becoming flesh and being manifested in the flesh. In the four Gospels God was manifested in the flesh in Jesus as a single individual. But in 1 Timothy 3 God's manifestation in the flesh is in the entire church corporately. Not only is Christ the great mystery of godliness, but in principle the church is also God manifested in the flesh.

Christ is the manifestation of God in the flesh, but so is the church...When we meet together in the Spirit, God is manifested among us; this is the manifestation of God in the flesh. Just as Christ the Head is the manifestation of God in the flesh, so also is His Body. If the whole church is gathered together in a proper way, and an unbeliever comes in, “falling on his face, he will worship God, declaring that indeed God is among you” (1 Cor. 14:23-25). God's presence is known whenever the church meets together properly. We admit that we are still flesh, but the God who lives in our spirit will be manifested, expressed, in our flesh. This manifestation must be not merely individual but corporate. Because the proper church life is the corporate manifestation of God in the flesh, the church of the living God is the consummate mystery of godliness. For the church to be the corporate expression of God in the flesh, everyone in the church must be transformed (2 Cor. 3:18).

The church as the manifestation of God in the flesh is the house of God, but the New Jerusalem will be the city of God, signifying that the New Jerusalem, as the manifestation of God in the new creation, will be the enlargement and consummation of the church to express God in eternity. (The Conclusion of the New Testament, pp. 3666-3667)

Further Reading: CWWL, 1978, vol. 3, “The Healthy Word,” ch. 5

第九周诗歌

WEEK 9 — HYMN

775

终极的显出 — 圣城

降 E 大调

8 7 8 7 双副 (英 976)

4/4

一 哦 主 耶 稣， 你 的 赎 民 是 你 身 体 并 新 妇，
 作 你 丰 满、 作 你 表 现， 使 你 彰 显 你 丰 富。
 你 永 是 她 一 切 一 切， 她 是 你 恩 的 宣 告；
 你 要 将 她 完 全 浸 透， 要 她 有 分 你 荣 耀。
 (副) 看 哪， 神 的 圣 城！ 满 了 神 的 光 明！
 这 是 神 完 满 的 表 现， 永 显 于 人 性。

- 二 是神与人完全相调， 大哉，敬虔的奥秘；
 神的荣耀，丰满、灿烂， 人作神居，荣无比。
 是一宇宙伟大器皿， 全然表现神丰满；
 完全调着神的圣洁， 使神荣美得彰显。
- 三 乃是神所变化的人， 一个永活的组合；
 如同珍珠、宝石珍贵， 与神荣形相符合。
 从神宝座—她的中心， 流出生命的活水；
 基督在此作生命树， 结出鲜果，丰而美。
- 四 是一永远精金灯台， 托着基督作明灯；
 神在基督作她荣光， 借着圣灵来照明。
 乃是终极、完满表现， 是神调人的建造；
 乃是神、人互动居所， 是神计划的目标。

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

2. God with man completely blended,
 Mystery of godliness.
 God in glory, full, resplendent,
 Man, His dwelling, doth express.
 'Tis a vessel universal
 All God's fulness to express;
 All His beauty manifesting,
 Mingled with His holiness.
3. 'Tis a living composition
 Of the saints He hath transformed;
 As the pearls and stones most precious,
 To His image they're conformed:
 From the throne of God, its center,
 Flows the living water free;
 Christ the tree of life doth flourish,
 Bearing fruit abundantly.
4. 'Tis th' eternal golden lampstand,
 Holding Christ, the lamp of light;
 God in Christ the light of glory
 As the Spirit shineth bright!
 'Tis the ultimate expression—
 Man in God and God in man;
 'Tis their mutual habitation,
 Goal of God's eternal plan.

