

二〇二三年十月
國際長老及負責弟兄訓練

按照神對召會的經綸
生活並事奉

晨興聖言

**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

按照神對召會的經綸 生活並事奉

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

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第一週

按照神經綸的屬天異象 生活並事奉

詩歌：附 5

讀經：提前一 3～4，弗一 4～5，三 2、9，五 26～27，來二 10～11，帖前五 23，徒二六 18～19

【週一】

壹 在主的恢復裏所該專注、強調並供應的那一件事，唯一的事，乃是神永遠經綸的屬天異象；聖經的中心題目就是神的經綸，全本聖經乃是論到神的經綸—提前一 3～4，弗一 10，三 2、8～9、16～19，徒二六 18～19：

一 『神的經綸、計畫就是要把祂自己作成人，又把我們這些祂所造的人作成「神」，叫祂自己「人化」，叫我們眾人「神化」。』（關於神聖分賜更深的研讀，四五頁）

二 神永遠的經綸乃是祂要成爲人，好使人在生命和性情上（但不在神格上）成爲神，以建造基督的身體，終極完成新耶路撒冷—約一 1、14，林前十五 45 下，啓四 5，五 6，二一 2、10～11。

三 今天我們能同心合意，因爲我們只有一個異象，

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

就是神永遠經綸的異象—徒一 14, 林前一 9 ~ 10, 耶三二 39。

【週二】

貳 我們在生命和性情上（但不在神格上）成爲神，是父神在已過的永遠裏藉着揀選我們成爲聖別，豫定我們得兒子的名分，而起始的；爲着神聖的兒子名分之神聖的聖別，乃是神聖經綸的中心，也是新約啓示的中心思想—弗一 4 ~ 5：

一 成爲聖別乃是成聖，就是分別歸神，並被神這聖別者，就是與一切凡俗的不同、有別者，所浸透—彼前一 15 ~ 16, 弗一 4 ~ 5。

二 祂在創立世界以前，在基督裏揀選了我們，叫我們成爲聖別，爲使我們在性情上成爲神（4）；惟有神是聖別的；我們要成爲聖別，就需要神將祂聖別の性情分賜到我們裏面，這聖別の性情就成爲聖靈用以聖別我們的聖別元素（彼後一 4, 來十二 14）。

三 祂甚至在我們受造之前就豫定我們得兒子的名分，爲使我們在生命上成爲神（弗一 5）；我們要成爲神的兒子，就必須藉着神的生命分賜到我們裏面，而爲神所生（約一 12 ~ 13, 三 6, 約壹五 11 ~ 12）：

1 以弗所一章四至五節啓示，神揀選我們，叫我們成爲聖別，目的是要使我們成爲神的兒子；成爲聖別是過程、手續，成爲神的兒子才是目的、目標，好使我們全人，包括身體（羅八 23），得以被神『子化』（啓二一 2、9 ~ 11）。

【週三】

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 希伯來二章十至十一節啓示，復活的基督作為神救恩的元帥、創始者，正在藉着聖別許多的兒子，領他們進榮耀裏去。
- 3 神聖的聖別，在完成神聖的經綸上乃是主持線，為要神聖的使我們子化，使我們成為神的兒子，在生命和性情上與神一樣（但無分於祂的神格），而使我們作神的彰顯；因此，神的聖別乃是神聖的子化。
- 4 我們說聖別是主持線，因為神在我們身上的工作，每一步都是使我們成為聖別；神永遠經綸的完成乃是藉着那靈的聖別—帖前五 23，約十七 17，弗五 26～27，林前六 11，十二 3 下，來十二 4～14，羅八 28～29，弗四 30，帖前五 19，啓二 7 上，詩七三 16～17、25～26，啓二—2、10。

【週四】

叁 神聖的、性情上的聖別，乃是由基督作為賜生命、聖化人並說話的靈所施行的一林前五 45 下，帖前五 23，弗五 26：

- 一 基督作賜生命的靈，藉話中之水的洗滌潔淨召會，而聖化召會；照着神聖的觀念，以弗所五章二十六節的『水』是指神湧流的生命，由湧流的水所豫表（出十七 6，林前十 4，約七 37～39，啓七 17，二一 6，二二 1、17）；我們現今是在這樣洗滌的過程中，使召會得以成為聖別、沒有瑕疵。
- 二 以弗所五章二十六節裏『洗滌』的原文，直譯是『洗濯盆』；舊約的祭司用洗濯盆洗去他們屬地的污穢（出三十 18～21）；一天過一天，在早晨在晚間，我們都需要來就近聖經，藉着話中之水的洗濯盆而得潔淨。

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 保羅說到話帶着其洗滌的過程時（弗五 26），原文是用『雷瑪（rhema）』這辭；『婁格斯（logos）』是客觀一面記在聖經裏的神的話；雷瑪是神在專特情況中向我們說出來的話（可十四 72，路一 35～38，五 5，二四 1～8）。
- 四 基督作為賜生命的靈，是說話的靈；祂所說的一切就是洗滌我們的話；這不是指婁格斯，常時的話，乃是指雷瑪，即時的話，就是主現在對我們所說的話—太四 4，約六 63，啓二 7，二二 17 上，參賽六 9～10，太十三 14～15，徒二八 25～31。
- 五 雷瑪是親自、直接向我們有所啓示，要給我們看見應當對付的是甚麼，應當洗淨的是甚麼（銅洗濯盆是能返照人、暴露人的一面鏡子—出三 8）；對於我們各人，要緊的乃是：神今天有沒有對我說祂的話？—啓二 7，撒三 1、21，摩三 7。
- 六 有一件我們一直寶貴的事，就是主今天仍然親自、直接向我們說話；在生命裏真實的長大在於我們從神直接領受話；惟有祂在我們裏面的說話才有真實屬靈的價值—來三 7～11、15，四 7，詩九五 7～8。
- 七 我們禱告的中心點，該是我們切慕有主的說話，這使我們能按照祂心頭的願望達成祂永遠經綸的目標，就是得着神聖的兒子名分—路一 38，十 38～42，弗一 5。
- 八 實際說來，主的同在與祂的說話乃是一；每當祂說話時，我們就知道祂在我們裏面與我們同在；基督的說話就是賜生命之靈的同在—參出三 12～17，來十一 8。
- 九 內住的基督作為賜生命的靈在我們裏面的說話，就是潔淨的水，把新的元素儲存到我們裏面，

- 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

頂替我們本性和性情裏老舊的元素；這新陳代謝的潔淨，使人在生命裏有真正、內裏的改變，這就是在性情上聖化和變化的實際。

【週五】

肆行傳二十六章十八節啓示我們神聖託付的內容，使我們能按照神經綸的屬天異象事奉；我們需要就着這些內容來禱告，求主使這些成爲我們的經歷和實際，好使我們能帶別人進入這樣的經歷和實際：

一 『叫他們的眼睛得開』—18 節：

- 1 我們需要不斷的禱告，求主賜給我們智慧和啓示的靈，好多而又多的明白並看見基督、基督的身體以及那爲着神聖經綸的神聖分賜—弗一 17，三 5，參啓四 6，三 17，太六 6。
- 2 若沒有對主新的認識，和對祂新的異象，我們就無法往前—徒二六 16，腓三 8 下、10 上、13，參申四 25。
- 3 我們的託付是要『將那…奧祕有何等的經綸，向眾人照明』—弗三 9。

二 『叫他們…從黑暗轉入光中』—徒二六 18：

- 1 光就是神的同在；我們必須是滿了光的人—賽二 5，約壹一 5，路十一 34 ~ 36。
- 2 享受基督作爲神所分給我們的分，乃是『在光中』—西一 12，約八 12，一 4，詩一一九 105、130，太五 14，啓一 20。
- 3 我們必須是發光之體顯在世界裏，將生命的話表明出來（腓二 14 ~ 16）；我們必須宣揚那召我們出黑暗、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 『叫他們…從撒但權下轉向神』—徒二六 18:

- 1 我們屬靈經歷的最高點，乃是有清明的天，其上有寶座；在清明的天之上，有寶座，乃是讓主在我們裏面居首位，並在我們的生活中有最高、最優先的地位—結一 22、26，西一 18，參結十四 3。
- 2 我們若在清明的天（其上有寶座）以下，就會有真正的權柄，能將人帶到神的權柄之下一林後十 4 ~ 5、8，十三 3、10。
- 3 我們向着主愛到極點的愛，使我們有資格、得成全、受裝備，帶着主的權柄為主說話—參約二一 15、17。

四 『叫他們…得蒙赦罪』—徒二六 18:

- 1 我們需要到主面前去，得着主徹底赦免我們一切的罪—約壹一 7、9。
- 2 大衛乞求神塗抹他的過犯，將他的罪孽洗滌淨盡，並潔淨他的罪—詩五一 1 ~ 2、7、9：
 - a 我們和大衛一樣，需要停留在神面前，有徹底並真實的悔改和認罪，好從神得着完全的赦免。
 - b 我們若承認我們的罪而得神赦免，就必得着神救恩之樂，也必得着樂意之靈的扶持；然後，我們就能將主的道路指教有過犯的人，罪人必回轉歸向祂—12 ~ 13 節。

【週六】

五 『叫他們…因信入我，…在一切聖別的人中得着基業』；這基業是三一神自己並祂所有的、所作成的以及為祂贖民所要作的一切—徒二六 18:

- 1 三一神化身在包羅萬有的基督裏面；這基督是分給

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

眾聖徒的分，作他們的基業—西二 9，一 12。

2 我們『在一切聖別的人中』，就是在召會生活的聖徒中（參提後二 22），享受是靈的基督作我們得基業的憑質（弗一 14）。

3 我們需要把人帶到召會生活中對包羅萬有之基督的享受裏，使他們和我們一樣享受基督，並使他們藉着操練靈而在性情上被神的聖別性情所聖化—來二 10～11，林前一 9，林後四 13。

伍 我們為着神聖的兒子名分而被聖化，終極完成於新耶路撒冷作為聖城（啓二一 2、10）和神聖兒子名分的集大成（7）；這乃是神成為在肉體裏的人，好使人在那靈裏成為神的終極完成，以得着團體偉大的神人（3、22），作三一神團體的彰顯，就是祂的榮耀（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).

第一週■週一

晨興餽養

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

彼後一 4 『…祂已將又寶貴又極大的應許賜給我們，叫你們…藉着這些應許，得有分於神的性情。』

神當初所造的人，像一個器皿，…為着是要讓神自己能裝到裏面。然而，在神還沒有裝到人裏面之先，人自己就污穢、敗壞了；所以神來救贖，把人贖回，並且洗淨。但這不過是手續，並不是神的目的。

神最終的目的，乃是要把祂自己作到我們裏面，作我們的生命、一切，作到一個地步，使我們能成為祂；但這不是說我們就成為神，和獨一的神一樣了。…我們雖然是從神生的，有祂的生命，成為祂的兒女，作祂的家、家人，我們卻沒有神那主宰一切、受人敬拜的身位。（李常受文集一九九〇年第三冊，四九四至四九五頁。）

信息選讀

在召會的歷史上，第二世紀開始時，那些初期講解聖經的教父們，在這件事上，甚至用了一個字，deification，意思是把人『神化』了。所以後來就有人反對，認為這是異端。但聖經約翰一章十二至十三節說，…我們信的人都是從神生的。從人生的就是人，從神生的也就是神。你我都是從神生的，所以我們也都是神。雖是這樣，我們必須認識，我們沒有神的身位，不能給人敬拜；有神的身位而當得人敬拜的，惟有神自己。

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.

傳統的基督教觀念是，神要我們得救的人作好，作屬靈人，作聖人，但沒有一種觀念說，神要我們作神人。神成爲肉體來到地上，就是一個神而人者，兼有神人二性的奇妙神人。至於我們，不僅爲祂所造，祂還把祂自己生到我們裏面，使我們每一個人都有神的生命和性情，成了神的兒女。（彼後一4。）所以我們這些神所生的人，也都是神人。

神的經綸、計畫就是要把祂自己作成人，又把我們這些祂所造的人作成『神』，叫祂自己『人化』，叫我們眾人『神化』。結果，祂和我們，我們和祂，都成了神人。所以作好人、作屬靈人、作聖人是不穀的。…不要盼望修改自己，因爲神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是你要能彰顯祂，活出祂來。

神當初造我們時，是按着祂自己的形像和樣式；我們猶如祂的一張照片，有祂的形像，但沒有祂的生命。等到我們重生以後，我們這張照片就成了『真人』，有祂的生命、性情，和祂一樣。祂是神『化成人』，我們是人『化成神』，結果二人成爲一人，都是神人。

爲此，我們需要操練自己，作個神人。…神重生了我們，叫我們得着祂的生命，有祂的性情，並且得以在祂的生命中長大。神在我們裏面增長，我們就長大了。（西二19。）我們要讓神在我們裏面加多，就必須操練我們的靈，因爲神之於人一切正常故事，全都在靈裏。我們越操練我們的靈，神就越在我們裏面運行、加多；結果，我們就能長大成人，成爲一個真正的神人。這是神所要的。（李常受文集一九九〇年第三冊，四九五至四九七頁。）

參讀：時代的異象，第二篇；長老訓練第五冊—關於主今日行動的交通，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

第一週■週二

晨興餽養

弗一 4～5 『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。只有神與一切不同，與一切有別。因此，祂是聖別的，聖別是祂的性情。祂揀選我們，使我們也成為聖別。神使我們成為聖別的方法，乃是將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情充滿並浸透。對我們這些神所揀選的人，成為聖別就是有分於神的性情，（彼後一 4，）並使我們全人被神自己所充滿。這與僅僅無罪的完全，或無罪的純潔不同。這使我們全人在神的性情和特性上聖別，像神自己一樣。（聖經恢復本，弗一 4 註 6。）

信息選讀

聖別乃是將神的子民分別出來歸給神，使神在他們身上並在他們裏面作工，使他們成為神的兒子。神有一個目的，並定了一個經綸，要得着許多兒子。然後那靈就來把神所揀選的人分別出來歸給神，使神能生他們。首先，他們被聖別歸給神；然後…神來生他們，使他們成為祂的兒子，這乃是藉着那靈的聖別。以弗所一章四節說，神揀選我們成為聖別；然後五節就說祂作這事，乃是藉着豫定我們得兒子的名分。因此，聖別是為着得兒子的名分。

我們要成為聖別並成為兒子，都需要神的分賜。…惟有神是聖別的。我們要成為聖別，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

一種聖別的元素分賜到我們裏面。當聖靈進到我們裏面時，祂就將神聖別性情帶到我們裏面；那個聖別性情就成為聖靈用以聖別我們的聖別元素。詩歌三百八十一首第一節說，『你的聖別性情，使我能成聖；你的復活大能，使我能得勝。』祂的聖別性情使我們成聖，祂的復活大能使我們得勝。我們得着神聖別的性情分授到我們裏面，這聖別性情就成了用來使我們聖別的聖別元素。我們成為聖別，就是使我們成為神的兒子。神聖別的性情分授到我們裏面，以及祂來生我們，這都是祂的分賜。

聖別和兒子的名分總是藉着那靈而完成的。這就是為甚麼以弗所一章三節稱之為屬靈的福分，就是藉着那靈而有的福分。今天我們必須學習憑靈而活，照靈而行，並完全憑着靈、同着靈且照着靈行事為人。（羅八4。）只要我們是憑着靈為人並照着靈行動，我們就豫備好在神聖的生命裏長大。然後我們就需要一些滋養。我們可以在三方面得着滋養：藉着讀聖經，藉着聽屬靈的說話，藉着來到聚會中。這滋養就使我們長大。

那靈聖別我們以得兒子的名分；那靈也生了我們，使我們能從神而生。（約三6。）…成為聖別以得兒子的名分，完全是藉着那靈、在那靈裏並憑着那靈的事。當我看見好些親愛的聖徒多年在主的恢復裏卻沒有長大，我非常擔心。雖然他們聚會、讀經、聽信息，但他們沒有顧到那靈。…他們雖然說自己愛主，愛主的恢復，愛召會生活，卻一點也不顧到那靈。這是錯誤的；我們必須顧到那靈。今天這個與聖別和神兒子名分有密切關係的靈，就在我們靈裏。（羅八16，林前六17。）我們若願意顧到那靈，就該先顧到我們的靈。（李常受文集一九九三年第二冊，六三一至六三四頁。）

參讀：異象的高峯與基督身體的實際，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

第一週■週三

晨興餽養

來二 11『因那聖別人的，和那些被聖別的，都是出於一；因這緣故，祂稱他們為弟兄，並不以為恥…。』

帖前五 23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

神聖的聖別是完成神聖經綸的主持線。…神的經綸乃是祂心頭願望的目的，神把這個目的作成一個定旨。這定旨成了神的經綸，且一直是神的經綸。聖別是神經綸裏的一大要點。…我們需要看見『主持線』這辭的意義。當一個人去釣魚時，他需要一條線。…那條線把魚拉住；換句話說，那條線主導着他的釣魚。我們說聖別是主持線，因為神在我們身上經綸的工作，每一步都是使我們聖別。（李常受文集一九九三年第二冊，二九一頁。）

信息選讀

神創造了宇宙。這宇宙沒有任何一部分是聖別的。然後神創造人。甚至人在墮落之前，也不是聖別的。在全宇宙中，只有一位是聖別的，那就是神自己。不管一個人多完全、多良善，都不會使他成為聖別。…因此，如果你是聖別的，你就必定有聖別的素質，而在全宇宙中，聖別的素質就是神自己。

新耶路撒冷稱為聖城。（啓二一 2。）…新耶路撒冷是建造在金子上的。…金子象徵神的神聖性情。在全宇宙中，只有神在性質上是聖的。…當我們說到在新約裏聖別的最高意義時，我們是說到一些不只屬於神，更是神自己的東西。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

節說到成爲聖別，好得着兒子的名分。我們蒙揀選成爲聖別，使我們能成爲神的眾子。我們既是神的眾子，由神所生，我們就不僅是屬於神的。我們是神的眾子，有神的素質、神的生命和性情。

那靈聖別人的工作首先使我們悔改，一直繼續直到我們得榮耀。在我們悔改和我們得榮耀之間，有重生、更新、變化、模成、以及我們的身體改變形狀，就是我們的全人得榮耀。這是神聖聖別的路線，爲要使我們聖別，所以這條線主持神聖經綸的完成。

今天我們都被神聖聖別的線『鈎』住了。我們原在人類的『大海』中，但這條線臨到我們，我們就被鈎住了。我們被鈎住，這要完成於我們改變形狀時。…我們許多人在學校裏讀書時，有人來向我們說到基督的事。這個人的談話裏隱藏了一個『鈎子』，鈎子就把我們鈎住了。我們被折服，就悔改並相信。然後我們得着重生，使我們繼續在神聖聖別的主持線上。…神聖的聖別主持着我們從悔改到得榮耀一切屬靈的經歷；經過我們的重生、更新、變化和模成，達到我們身體的得贖。（弗一 14，四 30。）『達到』的意思就是『結果產生』。我們身體的得贖，乃是神聖聖別的完成。

這樣的聖別就是神聖的子化我們，使我們成爲神的眾子，好叫我們在神的生命和性情上（但不是在祂的神格上）與祂一樣，以致我們能成爲神的彰顯。因此，聖別乃是神聖的子化。…我們藉着重生就得着神聖的子化。我們沒有神的神格，也不能有神的神格，但我們的確有神的生命和性情，使我們能成爲神的彰顯。…至終，我們…的身體，就要完全改變形狀，得着榮耀。（李常受文集一九九三年第二冊，二九一至二九五頁。）

參讀：那靈同我們的靈，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

第一週■週四

晨興餽養

弗五 26 ~ 27 『好聖化召會，藉着話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵。』

現在我們要來看主聖化我們的路。保羅在以弗所五章二十六節說，基督聖化召會，是藉着話中之水的洗滌潔淨召會。照着神聖的觀念，這裏的水是指神湧流的生命，由湧流的水所豫表。（出十七 6，林前十四，約七 38 ~ 39，啓二一 6，二二 1，17。）這水的洗滌與基督救贖之血的洗淨不同。救贖的血，洗去我們的罪；（約壹一 7，啓七 14；）而生命的水，乃洗去我們舊人天然生命的瑕疵，就如『斑點、皺紋、或任何這類的病』。（弗五 27。）主聖別並聖化召會，首先用祂的血洗去我們的罪，（來十三 12，）然後用祂的生命洗去我們天然的瑕疵。我們現今正在這洗滌的過程中，使召會能『成爲聖別、沒有瑕疵』。（弗五 27。）（以弗所書生命讀經，五五一至五五二頁。）

信息選讀

潔淨就是聖化。生命水洗滌的潔淨乃是在話裏。這指明話裏有生命的水，這是由祭壇和帳幕之間的洗濯盆所豫表的。（出三八 8，四十 7。）以弗所五章二十六節的『洗滌』，原文的意思是，洗濯盆。（七十士譯本用這個希臘字，繙譯希伯來文的『洗濯盆』。）…舊約那洗濯盆洗去祭司屬地的污穢。（出三十 18 ~ 21。）現今這洗濯盆，就是洗滌的水，也洗去我們的污穢。因此我們乃是藉着話中之水的洗濯盆而得潔淨。…舊約裏的祭司如何先來到祭壇，

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

然後再到洗濯盆，我們也是先來到十字架得拯救、蒙救贖、並得稱義，然後來就近主的話而得潔淨。一天過一天，在早晨在晚間，我們都需要來就近聖經，藉着話中之水的洗濯盆而得潔淨。…在你為人的生活中，每當你接觸世界，你就需要來就近主的話，好得着潔淨。

按照以弗所五章二十六節，基督為召會捨了自己，『好聖化召會，藉着話中之水的洗滌潔淨召會。』主耶穌在肉體裏為我們捨了自己之後，祂復活了，並且在復活裏成了賜生命的靈。（林前十五 45。）祂作為賜生命的靈，乃是說話的靈。凡祂所說的，都是洗滌我們的話。以弗所五章二十六節裏的話，希臘原文不是 logos，婁格斯，常時的話，乃是 rhema，雷瑪，指即時的話，就是主現在對我們所說的話。作為賜生命的靈，主不是靜默的，祂不斷的說話。如果你接受祂作人位，你會發現祂何等渴望在你裏面說話。…沒有一個接受基督作他生命和人位的人，是靜默不言的。相反的，他會受基督的困迫而說話。

因為這內裏的變化發生在我們裏面，所以在召會生活中不需要外面的改正。神經綸的路，不是在外面改正我們。祂的路乃是叫基督來為我們捨了自己，然後作賜生命的靈進到我們裏面。就實際說，主的同在與祂的說話乃是一。每當祂說話時，我們就知道祂在我們裏面與我們同在。在我們裏面賜生命之靈的說話，就是潔淨我們內裏所是的水。這潔淨的水把新的元素儲存到我們裏面，頂替我們本性和性情裏老舊的元素。這新陳代謝的潔淨，使人在生命裏有真正的改變。這種改變就是我們所說的變化。外面的改正沒有價值。召會所需要的乃是內裏新陳代謝的潔淨，這種潔淨出自我們讓那是賜生命之靈的基督，作我們的生命和人位。（以弗所書生命讀經，五五三至五五四、五六一至五六三頁。）

參讀：以弗所書生命讀經，第五十四至五十五篇；聖潔沒有瑕疵，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

第一週■週五

晨興餽養

徒二六 16～19『…我向你顯現，正是要選定你作執事和見證人，…我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。…我故此沒有違背那從天上來的異象。』

行傳二十六章十八節陳明全備的福音。在此有完備、完全、完整的福音：叫人的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，使人得蒙赦罪，因信得聖別，並享受聖徒共同的分，過召會生活。在這一節中有七個點：(一)叫人的眼睛得開，(二)使他們從黑暗轉入光中，(三)使他們從撒但權下轉向神，(四)幫助他們的罪得赦免，(五)幫助他們因信聖別，(六)使他們能在眾聖徒中有共同的分，並且(七)活在召會生活中。…這就是青年人當向這世代傳講的福音。不要傳上天堂的可憐福音—要傳在行傳二十六章十八節所啓示拔高的福音。（李常受文集一九七五至一九七六年第三冊，三六四頁。）

信息選讀

你需要到主面前禱告，說，『主，開我的眼睛。我不需要知識。主，我需要眼睛得開。主，使我轉離任何黑暗的事物。我不要留在黑暗中。主，使我從黑暗轉入光中。』這是屬靈的實際。…你也需要禱告：『主，使我從撒但的權勢、管轄轉向你自已。我必須是一個絕對在神裏面的人。神是我的範圍、我的領域、我的國度。我必須在神裏面。』你若這樣禱告，你會變成另一個人。我能保證你會不一樣。

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，甚至要為這些事禁食禱告，說，『主，我要我的眼睛前所未有的被開啓。我不要昏暗不明，我要有像啓示錄中四活物的眼睛。』四活物徧體內外都滿了眼睛。我們也必須如此。然後當我們接觸人時，他們將會領悟我們明亮如水晶。…別人也許是善良的、合乎倫理的、虔守宗教的、有道德的，甚至合乎聖經的，但是他們昏暗不明。

我們也需要禱告：『主，賜給我完全徹底的赦免，赦免我一切的罪。我要完全的清除所有的罪。我不願保留任何未受對付的東西。主，我也要完全聖別。我不要僅僅是一個蒙赦免的人，我也要是個聖別的人。…』一天過一天，我們享受基督作我們的分，不是單獨的享受，而是在眾聖徒中間享受。…他們就是在召會中聖別的人。眾聖徒就是召會。當我們進入召會，我們就在眾聖徒中間。哦，我們何等需要為這七件事禱告！要向主迫切的禱告，說，『主，我要經歷你向保羅所啓示的福音，就是行傳二十六章十八節所題到的。我要經歷這完滿、完整、完全、和透徹的福音。』這福音不僅論到神的國，也論到撒但的國。它包括了豐富的基督作我們的分，以及所有的聖徒作團體的身體—基督的召會。我們何等需要經歷這福音！

我們若是經歷這完整的福音，我們就不會僅僅是傳講的人—我們會是見證人。我能向你保證，無論何時你這樣禱告，主耶穌就要向你顯現，祂的顯現就要給你一個異象。然後你要看見某些事情。…我們需要看見異象。…我們當說，『主，…開我的眼睛，並且使我從一切黑暗徹底轉入光中。使我從撒但權下轉向神，並且賜給我徹底的赦免，赦免我一切的罪。哦，主阿，聖別我，使我能在地方召會裏，在眾聖徒中間，享受你作我的分。』（李常受文集一九七五至一九七六年第三冊，三六五至三六七頁。）

參讀：主恢復中應有的認識，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

第一週■週六

晨興餽養

西一 12『感謝父，叫你們設資格在光中同得所分給眾聖徒的分。』

徒二六 18『…叫他們…因信入我，得蒙赦罪，並在一切聖別的人中得着基業。』

行傳二十六章十八節的『基業』也可譯為一分，業分；原文也用於歌羅西一章十二節。…歌羅西一章十二節中眾聖徒的分，就是行傳二十六章十八節中那些因信入主而被聖別之人所得的分。…眾聖徒就是神所聖別的人，眾聖徒的分乃是基督自己。整卷歌羅西書乃是論到這個事實：神將包羅萬有的基督賜給我們，作我們的分。一切智慧和知識的寶藏，都藏在這包羅萬有的人位裏，（二 3，）並且神格一切的豐滿，都有形有體的居住在祂裏面。（9。）基督已經賜給我們，作神所分給我們神聖的分。（李常受文集一九六四年第一冊，二一二至二一三頁。）

信息選讀

保羅不能違背他所看見的，〔徒二六 19，〕他的託付乃是照着他的異象。…如果我們真看見了神的計畫，並且真從基督以外的事物悔改，轉向基督自己，我們所看見和經歷的，就要為我們產生或造成託付。這異象要使我們按照我們從基督所看見的，為祂行事、工作，並事奉祂。如果我真看見基督是一切，祂是我的生命、我的經歷、以及我生命的意義和中心，就不需要召會的負責人來告訴我，我作為召會的成員，必須為主作工。一旦你看見了神計

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

畫的異象，並從一切事物悔改轉向基督自己，你裏面就有東西加力給你，以完成神的計畫。

當我們接觸其他的信徒時，我們會與他們交通到我們所認識的基督。我們的託付和職事來自從天上來的異象。你越在禱告中接觸主，你就越對許多不信的人有負擔。你為那些不認識基督、還沒有基督的人有內裏的負擔，結果你就很容易傳福音。傳福音對你將不僅僅是外面的工作，乃是從你裏面作出來的事。然後你接觸人的時候，不是把道理、形式、規條、或信條帶給他們；你不是把宗教帶給他們，乃是把基督這活的人位帶給他們。

也許你與另一位基督徒弟兄交通到關於基督在信徒裏面，（西一 27，林後十三 5，）他也許說他知道這事。然後你可以問他說，『你對基督作生命的經歷是甚麼？』你若在靈裏非常的活，你對他所說的話就會分賜基督，並且有衝擊力。聖靈會尊重你所說的。…他接觸你之後，也許多日在思想，基督在他裏面是甚麼意思。他會渴望回頭接觸你，要找出基督在他裏面是甚麼意思。…你要將基督帶給人，而這託付在於你的看見。因着你經歷了主，並看見了祂，你裏面就有個東西加你力量，並且運行、驅使你事奉主，將祂供應給別人。

主要恢復這一件事：基督自己被我們領畧，作我們的一切。基督自己乃是我們的知識、教訓、規條、形式、恩賜、能力、分量和豐富。如果我們得着基督，我們就得着一切。基督徒的生活不是宗教、教訓、形式、規條或恩賜，基督徒的生活乃是基督自己。（李常受文集一九六四年第一冊，二一三至二一四、二一六頁。）

參讀：一個在神計畫中的青年人，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

第一週詩歌

WEEK 1 — HYMN

附 5

經歷神—神人聯調

8 8 8 8 8 8 重

A 大調

4/4

一 何大神蹟! 何深奧祕! 神竟與
 人聯調為一! 神成為人, 人成
 為神, 天使、世人莫測經綸;
 出自神的心愛美意, 達到神
 的最高目的。出自神的心愛
 美意, 達到神的最高目的。

- 二 神成肉身, 來作神人, 為要使我能成為神,
 生命、性情與祂同類, 惟我無分祂的神位;
 祂的屬性變我美德, 祂的榮形在我顯活。
 祂的屬性變我美德, 祂的榮形在我顯活。
- 三 不再是我單獨活着, 乃是神我共同生活;
 並與眾聖神裏配搭, 建成三一宇宙之家,
 且成基督生機身體, 作祂顯身團體大器。
 且成基督生機身體, 作祂顯身團體大器。
- 四 最終聖城耶路撒冷, 異象、啓示集其大成。
 三一之神, 三部分人, 永世對耦是人又神;
 神性人性互為居所, 神的榮耀在人顯赫。
 神性人性互為居所, 神的榮耀在人顯赫。

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!

第二週

可稱頌之神榮耀的福音

詩歌：764

讀經：提前一 11，徒七 2、55，林後四 3～4、6，約十二 31

【週一】

壹 榮耀是神的一個屬性；榮耀是神的彰顯，就是輝煌的彰顯出來的神—出四十 34，徒七 55，彼後一 3，啓二一 11。

貳 神的榮耀與神的經綸有內在的關係—弗一 6、10、12、14，三 21，五 27：

一 三一神乃是榮耀的神—徒七 2，弗一 17，三 14、16，林前二 8，林後四 6，彼前四 14。

二 人是神按着祂的形像造的，為要使人在祂的榮耀裏彰顯祂—創一 26，西一 15，林後四 4、6。

三 神造我們作為貴重、豫備得榮耀的器皿；我們蒙祂主宰的豫定，作祂的器皿以彰顯祂在榮耀裏的所是—羅九 21、23。

四 神藉着基督榮耀的福音，已經用祂永遠的榮耀，呼召我們進入祂永遠的榮耀裏—林後四 4，提前一 11，帖前二 12，彼前五 10，彼後一 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.

【週二】

叁 『這世代的神弄瞎了他們這不信者的心思，叫基督榮耀之福音的光照，不照亮他們；基督本是神的像』—林後四 4：

一 這世代的神指那迷惑者撒但，現今世代的管轄者—約十二 31，十四 30，十六 11，弗二 2：

1 魔鬼撒但不僅有他的國，也有他的宗教；他不僅是這世界的王，也是這世代的神—太十二 26，約十二 31，林後四 4。

2 『這世界的王』，是說撒但是管治世人的；『這世代的神』，是說撒但今天是受世人敬拜的—約十二 31，林後四 4。

3 今天幾乎所有的人，不論是原始的或是有高尚文化的，都被這世代的神弄瞎了心思—4 節。

二 如果我們放下自己的觀念，將我們的心轉向主，帕子就除去了，這世代的神在我們裏面就沒有任何地位，神榮耀的福音就要照在我們心裏—4、6 節。

【週三】

肆 神的榮耀與基督的成肉體、經人生、釘死、復活、升天、再來有關：

一 話成了肉體，祂神性的榮耀遮藏在祂人性的體殼裏，門徒們卻見過祂的榮耀—約一 14，太十七 2。

二 主耶穌在祂的生活和工作上，不尋求自己的榮耀，乃尋求差祂來者的榮耀—約七 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 基督神性的榮耀，乃是藉着祂的死，使祂人性的外殼得以破裂，而釋放出來—十二 23 ~ 24。
- 四 基督藉着祂的復活而得榮耀—路二四 26，約七 39，十七 5，徒三 13，彼前一 21。
- 五 基督在祂的升天裏得着榮耀；主耶穌是『過河』進入神榮耀之人的模型，祂在神的榮耀裏得了榮耀尊貴為冠冕—來二 9 ~ 10，六 19 ~ 20，九 24。
- 六 主作為人子要在父的榮耀裏來臨—太十六 27，路二一 27。
- 七 在永世的新耶路撒冷裏，基督，就是那是燈的羔羊，憑着是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮新耶路撒冷—啓二一 11、23，二二 5。

【週四】

伍 基督是神的像，是神榮耀的光輝；因此，基督的福音，就是祂的榮耀照明並照耀的福音—西一 15，來一 3，林後四 3 ~ 4，啓六 2：

- 一 基督榮耀的福音，就是可稱頌之神榮耀的福音—提前一 11：
 - 1 『可稱頌之神榮耀的福音』這個發表，是指提前一章四節所說神的經綸。
 - 2 那託付與使徒保羅的福音，乃是可稱頌之神榮耀的光輝—來一 3，羅一 25，九 5。
 - 3 這福音在基督裏，將神的生命和性情分賜到神所揀選的人裏面，藉此照出神的榮耀，使神在這榮耀裏，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

祂子民當中得着稱頌—林後一3，弗一3、6、12、14。

二 福音乃是基督榮耀的福音，照明、照射並照耀在我們心裏—林後四4、6：

1 神照在我們心裏，結果光照人，使人認識那顯在耶穌基督面上之神的榮耀，也就是照亮我們，使我們在基督的福音裏認識神的榮耀—4、6節。

【週五】

2 在林後四章四節裏，神、像、基督、榮耀、福音和光照都是同位語，指同一位美妙的人位；神是像，像是基督，基督是榮耀，榮耀是福音，福音是光照。

3 光照人，乃是使人認識那顯在耶穌基督面上之神的榮耀；這指明基督榮耀的福音乃是一個可愛的人位，在祂的面上我們能看見神的榮耀—4、6節，太十七2。

4 顯在耶穌基督面上之神的榮耀，就是耶穌基督（祂是神榮耀的光輝）所彰顯那榮耀的神；認識祂，也就是認識那榮耀的神—徒七2，來一3。

【週六】

陸 神照在我們心裏，為叫我們光照別人，使他們認識那顯在耶穌基督面上之神的榮耀，也就是認識那彰顯神並表明神的基督—腓二15，約一18：

一 基督榮耀的福音首先照在我們裏面，然後從我們裏面照耀出去—太五16。

二 在我們傳福音時，該有一種光照；我們需要從我們裏面照耀基督榮耀的福音—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 我們傳揚基督榮耀的福音時，不該傳自己，乃該傳基督耶穌為主，祂是福音的內容—林後四 5。
- 四 那些藉着我們的光照而接受基督榮耀之福音的人，要得着基督作為分賜到他們裏面的珍寶；這樣，他們就會和我們一樣，成為盛裝這無價寶貝的瓦器—4、6～7 節。

- 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.

第二週 ■ 週一

晨興餽養

徒七 2『…當日我們的祖宗亞伯拉罕在米所波大米…，榮耀的神向他顯現。』

羅九 23『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。』

提前一 11『這是照着那託付與我，可稱頌之神榮耀的福音說的。』

（在行傳七章二節）司提反所說榮耀的神，符合神新約的經綸。彼得在他第二封書信裏告訴我們，神用祂的榮耀呼召我們，把我們召到祂的榮耀裏。（彼後一 3。）因為我們由神我們救主的榮耀所呼召，（1，）使我們至終接受了主耶穌，領畧到祂比別的人事物都好。

榮耀的神呼召亞伯拉罕，亞伯拉罕就被那榮耀吸引並抓住。今天對我們原則也是一樣。…我們已被祂的榮耀擄去。有一天，神的榮耀藉着福音的傳揚臨到我們，我們被吸引並折服，就開始珍賞祂。那段期間，榮耀的神將祂所是的某種元素灌輸到我們裏面，我們就自然而然的相信祂。被榮耀的神吸引，意思就是神將自己灌輸到祂所呼召的人裏面，而他們並不領悟或感覺這事。…我們若與祂同在一段時間，祂就要將自己灌輸到我們裏面。這種灌輸產生注入、浸透並充滿。一旦神將自己灌輸到我們裏面，我們就無法逃跑；我們必須相信祂。（新約總論第一冊，四三至四四頁。）

信息選讀

神創造人作器皿以備裝祂；從這些器皿中祂揀選我們，盛裝祂這尊貴的神，而成爲祂貴重的器皿。

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

至終祂將祂的榮耀彰顯在我們這器皿上，使我們成為祂榮耀的器皿。（羅九 23。）這些都是出於祂的憐憫，也都是在於祂的憐憫，是我們的努力所望塵莫及的！為此我們當敬拜祂！和祂的憐憫！（聖經恢復本，羅九 21 註 1。）

神的經綸是『照着…可稱頌之神榮耀的福音』。（提前一 11。）你以前聽過這話麼？許多人聽過恩典的福音、赦罪的福音、稱義的福音、和重生的福音，卻沒有聽過榮耀的福音。這福音不僅帶來關於罪得赦免和因信稱義的福音；榮耀的福音乃是神經綸的福音。榮耀是彰顯出來的神。因此，榮耀的福音就是彰顯出來之神的福音；即彰顯神的榮耀的福音。

『可稱頌之神榮耀的福音』是個絕佳的發表，這是指提前一章四節所說神的經綸。那託付與使徒保羅的福音，乃是可稱頌之神榮耀的光輝。這福音在基督裏，將神的生命和性情分賜到神所揀選的人裏面，藉此照出神的榮耀，使神在這榮耀裏，在祂子民當中得着稱頌。這就是使徒從主所領受的託付和職事。（12。）這福音在地方召會中該普遍的教導並傳講。

在十七節保羅說，『但願尊貴榮耀歸與那永世的君王，就是那不能朽壞、不能看見、獨一的神，直到永永遠遠。阿們。』這話需要在與召會敗落的關係上來領會。保羅在獄中時，眾召會開始敗落，情況非常令人失望。許多人很灰心。甚至有些保羅的同工也離開他。但他有堅強的信心和絕對的把握：他所相信、那將福音託付給他的神，乃是永世的君王。祂永不改變。沒有一個地上的君王能稱為永世的君王。該撒是暫時的統治者，但我們的神何等不同！保羅所事奉的神實在是永世的君王。這就是說，祂是永遠的王。祂永不改變；祂始終如一。（提摩太前書生命讀經，一六至一七、二〇頁。）

參讀：提摩太前書生命讀經，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

第二週■週二

晨興餽養

林後四 4『在他們裏面，這世代的神弄瞎了他們這不信者的心思，叫基督榮耀之福音的光照，不照亮他們；基督本是神的像。』

6『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神之榮耀。』

保羅在林後四章三節…說，『如果我們的福音真的受蒙蔽，也是蒙蔽在滅亡的人身上。』在有些人身上，福音為老舊觀念，特別為律法觀念所蒙蔽。（三 14～15。）原則上，凡攔阻人領畧基督福音的，如哲學、宗教、文化傳統等，都是帕子。因此，傳揚基督必須揭開這些帕子，正如我們攝影時，要從鏡頭拿開鏡蓋，纔能拍攝景物。…（在四章四節，）這世代的神就是那迷惑者撒但，現今世代的管轄者；他統治着今天的世界，弄瞎人的思想和心思，獵取人的敬拜。在這一節，弄瞎的意思就是蒙蔽人的悟性。此外，這一節的心思是指悟性或思想。（哥林多後書生命讀經，八八至八九頁。）

信息選讀

那些被弄瞎、被遮蔽的人以為他們沒有敬拜甚麼。事實上，他們的神就是撒但。無神論者敬拜撒但，而不知道自己正在作甚麼。今天世上的人，不論是原始的或是有高尚文化的，都被這世代的神弄瞎了心思。

我們若要接受神兒子的啓示，就必須放下我們的觀念。每一個觀念，不論是屬靈的或屬世的，都是帕子。我追求了許多年，一直摸索要學習如何能得

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

着啓示；最終我發現，要有啓示就必須放下我們的觀念。…今天神照耀在各處。這個恩典的時代乃是亮光的時代。神照耀，聖經也照耀。聖經滿了光，它已經繙譯成數百種語文發行。不僅如此，包羅萬有的靈運行在地上，是滿了恩典的。但儘管聖經在照耀，那靈在運行，許多人仍舊沒有得着啓示。原因就是他們持守一些觀念，並且被這些觀念蒙蔽。…我們要接受啓示，在神那邊沒有問題，…問題全在我們這邊。我們需要除去帕子，那就是放下我們的觀念。我們的禱告是很重要的：『主，幫助我除去任何是帕子的東西。』…如果你讀主的話時放下自己的觀念，你就是以沒有帕子遮蔽的臉來讀主的話。然後光就會主觀的照耀在你裏面。

今天我們很多人熱切巴望活基督。但我們要活基督，就需要啓示。我們一再的指出，啓示能穀臨到我們，惟一的路就是我們放下自己的觀念。我們也需要禱告：『主，我信靠你擊敗這世代的神。除你之外，我不敬拜甚麼。主，我將我的心轉向你，我放下自己所有的觀念。在你之外，我不要敬拜任何人。』如果你這樣禱告，光就會照耀，你就會得着啓示。如果你放下自己的觀念，並將你的心轉向主，帕子就除去了，這世代的神在你裏面將沒有地位。

我們若要看見這活人位的啓示，首先必須放下我們的帕子、我們的觀念；其次，我們需要將心轉向主。按照林後三章十六節，我們的心幾時轉向主，帕子就幾時除去了。你越將心轉向主，這世代的神在你的生命和你全人裏就越沒有地位。然後你將在屬天之光的照耀下，得着這活人位的啓示。…願我們都放下帕子，靠着祂的憐憫和恩典，將我們的心轉向祂。（加拉太書生命讀經，四〇至四三頁。）

參讀：加拉太書生命讀經，第四篇；新約總論，第三百二十四篇；約翰福音生命讀經，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

第二週■週三

晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

十二 23～24『…人子得榮耀的時候到了。我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

基督是三一神的第二者，從已過的永遠就有神聖的榮耀。約翰一章一節啓示基督（話）就是神：『太初有話，話與神同在，話就是神。』基督是神，就有神聖的榮耀。基督既然從已過的永遠就是神，祂也就從已過的永遠就有神聖的榮耀。神聖的榮耀是甚麼？神聖的榮耀就是神自己。神自己就是榮耀。

基督藉着成爲肉體所穿上的人性，成了遮藏祂神性之榮耀的外殼。我們在這裏說『祂的肉體』，也許比說『祂的人性』更好，因爲十四節告訴我們，這位神成了肉體。這肉體，這人性，成了遮藏基督神性之榮耀的外殼。基督的神性本身就是神聖的榮耀。就如神是光，照樣，神性就是榮耀。當基督在肉體裏，在祂的人性裏，祂的肉體就是遮藏祂神性的外殼，因而遮藏了祂的榮耀。（李常受文集一九九四至一九九七年第五冊，四〇〇至四〇一頁。）

信息選讀

因着神聖的榮耀遮藏在〔基督〕肉體的外殼裏，所以祂必須得榮耀。在約翰十二章二十三節祂說，『人子得榮耀的時候到了。』在十七章一節祂禱告說，『父阿，時候到了，願你榮耀你的兒子，使兒子也榮耀

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。』在五節祂繼續說，『父阿，現在求你使我與你同得榮耀，就是未有世界以先，我與你同有的榮耀。』

基督就是神，祂自己就是榮耀，但這榮耀被遮藏在祂人性的外殼裏，因此人無法得見祂神聖的榮耀。人能看見祂的外殼，卻看不見祂外殼所遮藏的榮耀。然而，使徒約翰在他的福音書裏說，『我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』（一14下。）祂與彼得和雅各，乃是在山上主變化形像時，見過主的榮耀。（參太十七2。）祂的變化形像乃是祂的得榮耀。當祂活在祂肉體的外殼裏時，祂暫時從祂的肉體裏出來而得着榮耀。…在主復活以前，只有三個人在山上看見得榮耀的耶穌，但在主復活以後，千百萬的人都能看見祂。今天我們所看見的基督，不是仍在體殼裏，乃是已經從體殼裏出來並得着榮耀的基督。

主耶穌渴望從祂肉體外殼的拘禁裏釋放出來。祂在約翰十二章二十四節說到這個釋放。…主耶穌作為一粒麥子若沒有死，就仍是一樣；但祂落在地裏死了，那死就將祂從祂人性的體殼裏釋放出來。祂的成為肉體，使祂神聖的榮耀遮藏在祂的肉體裏，但藉着祂的死，祂的榮耀就釋放出來，好在復活裏產生許多子粒，成為祂的擴增，彰顯祂的榮耀。（李常受文集一九九四至一九九七年第五冊，四〇二至四〇四頁。）

在永世裏，那是燈的羔羊憑着是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮新耶路撒冷。神是光，基督是燈，是帶光體，這指明神與基督無法分開。事實上，祂們是一個光。神是內容，基督是帶光體，作神的彰顯。…父神在子裏，藉着子得彰顯。（新約總論第二冊，一六〇頁。）

參讀：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

第二週■週四

晨興餽養

來一 3『祂是神榮耀的光輝，是神本質的印像，用祂大能的話維持、載着並推動萬有；祂成就了洗罪的事，就坐在高處至尊至大者的右邊。』

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

基督是神的像，是神榮耀的光輝。（來一 3。）因此，基督的福音，就是神的榮耀照明並照耀的福音。撒但，這世代的神，弄瞎了不信之人的思想和心思，使基督榮耀之福音的光照，不照進他們心裏。這就像照相機的鏡頭被遮住，光就無法將對象照進照相機裏。…我們一按快門，就有辦法把光連同物體影像和形像照進相機裏面，而印在底片上。…但相機的鏡頭若蓋住了，光就無法照進相機裏面。有時候我們向人傳福音時，他們好像是鏡頭蓋住的照相機，光照不進去。…因着祂的憐憫和恩典，撒但的遮蓋已經從我們的心思挪開。

林後三章十八節沒有帕子遮蔽的臉，就是四章沒有遮蔽的心思。照保羅的觀念，這二者乃是一。因此，有了沒有帕子遮蔽的臉，就是有了沒有遮蔽的心思。（哥林多後書生命讀經，八九頁。）

信息選讀

光照進我們裏面，就把基督的形像照進來。這光透過我們的心思，照進我們的靈裏。我們的靈可以比作底

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。光透過我們敞開的心思，進到我們裏面時，就碰着我們的靈，而將基督的影像，就是神的形像，照進我們裏面。在召會中，我們正在實行這種屬靈、屬天的攝影。

林後四章五節說，『因為我們不是傳自己，乃是傳基督耶穌為主…。』『因為』說明使徒的福音，就是他們所傳基督之榮耀的福音，為何不該受蒙蔽，因為他們不是傳自己，高舉自己，乃是傳基督耶穌為萬有的主，也傳他們為耶穌的緣故，作信徒的奴僕。

基督耶穌為主，包含：基督是在萬有之上，永遠受頌讚的神；（羅九5；）永遠的話成了肉體，成了人；（約一14；）耶穌是人釘十字架，成了我們的救主，（徒四10～12，）並且復活，成了神的兒子；（十三33；）基督被高舉為主，（二36，）就是萬人的主；（十36，羅十12，約二十28，林前十二3；）祂是神的像，是神榮耀的光輝。（來一3。）這就是福音的內容。因此，福音乃是基督榮耀的福音，照明、照射、照耀在人心裏。（林後四6。）人的心若不受任何事物遮蔽，也不被撒但這世代的神弄瞎，他就能看見福音的光照。（4。）

林後四章六節說，『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的榮耀。』…使徒傳基督為主，也傳他們作信徒的奴僕，因為那說光要從黑暗裏照出來的神，已經照在他們心裏。神照在宇宙中，產生了舊造；現今神照在他們心裏，使他們成為新造。

神照在我們心裏，結果帶來一種光照，使我們認識那顯在基督面上之神的榮耀，也就是一種照明，使我們認識基督福音的榮耀。那使我們得知基督福音之榮耀的照明、光照，乃是出於神在我們心裏的照耀。（哥林多後書生命讀經，九〇至九二頁。）

參讀：哥林多後書生命讀經，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

第二週■週五

晨興餽養

林後四 4『…基督榮耀之福音的光照，…基督本是神的像。』

6『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的榮耀。』

林後四章四節指明，『神』、『像』、『基督』、『榮耀』、『福音』和『光照』都與彼此同義；因此，這些辭都是指同一個美妙的人位。神是像，像是基督，基督是榮耀，榮耀是福音，而福音就是光照。首先，『神的像』這辭表明像與神同義。作源頭的神有一個像，這像就是神自己。我們若看見神的像，就是看見神；倘若神消失了，祂的像也就消失了。…因此，神的像一點不差就是神自己。

第二，…神的像是基督。基督作為神的像，乃是那不能看見之神的彰顯。第三，基督是榮耀。這在希伯來一章三節得着證實，那裏說，基督是神榮耀的光輝。第四，基督這榮耀乃是福音。使徒行傳告訴我們，信徒傳基督耶穌為福音。（五 42，八 35，十一 20，十七 18。）這表明福音並非與基督分開的東西；反之，基督就是福音。今天有些基督徒在傳福音時，將福音與基督分開。但按着聖經中神聖的啟示，福音乃是一個活的人位—基督。基督這福音是神的像，神的像就是神。因此，福音乃是神自己具體化並彰顯於基督。（新約總論第十冊，二三一至二三二頁。）

信息選讀

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。福音乃是基督榮耀的福音，照明、照射、照耀在人心裏。當這福音臨及我們時，它乃是藉着光照耀我們，這照耀將基督帶到我們裏面；基督本是經過過程之三一神的像。結果，基督這活的人位就照進我們裏面。許多信徒能見證，當他們聽見基督這福音時，一種基督的印象就進入他們裏面。儘管他們試圖拒絕這種基督的印象，或試圖將這印象從他們裏面塗抹掉，但他們無法作到。基督的印象一旦照到我們裏面，就永遠留在我們裏面。這照明是福音，這福音是榮耀，這榮耀是基督，基督是神的像，而基督本是神。因此，所照進我們裏面的，乃是活的人位，就是具體化在基督裏的三一神；基督是神的像，神的彰顯。

榮耀的基督這超越的寶貝，是信徒藉着基督榮耀之福音的光照所接受的。我們需要記住，我們裏面有寶貝，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；沒有甚麼比祂更超越。我們既有基督這寶貝—最超越、最可愛的一位，我們就不愛世界。並非我們不該愛世界，乃是因為世界遠遜於這寶貝，就是超越又可愛的基督。我們寶貝主遠過於世界。

基督榮耀之福音的光照已經照亮我們；基督本是神的像。林後四章四節中基督榮耀的福音，與六節中認識神的榮耀相合。…那使人認識神榮耀的光照，是顯在耶穌基督的面上。這指明使徒所傳的福音不是道理、神學或教訓，乃是一位可愛的人位；我們可以從祂的面上看見神的榮耀，神的像。我們經歷那照在耶穌基督面上之神的榮耀時，這照耀就將基督這神的像帶到我們裏面。我們乃是受這樣一位基督所吸引。（新約總論第十冊，二三二、二三六至二三七頁。）

參讀：新約總論，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

第二週■週六

晨興餽養

腓二 15 ~ 16 『使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；你們在其中好像發光之體顯在世界裏，將生命的話表明出來…。』

林後四 7 『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

基督榮耀的福音首先照進我們裏面，然後要從我們裏面照出來。榮耀越在我們裏面照耀，就越穿透我們並浸透我們。至終，這裏面的榮耀要銷毀、吞沒我們整個裏面的人。然後基督榮耀之福音的光要藉着我們照耀出去。這樣的照耀無法藉着教訓而來，惟有藉着經歷基督纔能臨到；基督自己就是神的榮耀，也是神的顯現。我們讚美主，基督已經照進我們全人的深處，現今祂正在我們裏面照耀，並且要照透我們裏面的人。因此，我們需要注意基督這榮耀在裏面之內裏的照耀。神經綸的目標，乃是要我們都照耀出祂的榮耀。當我們在這樣的光照之下，基督就要以祂自己浸透我們，我們就享受基督活在我們裏面作我們生命和人位的甜美。（新約總論第十冊，二三二至二三三頁。）

信息選讀

（林後四章六節說到，）神照在我們心裏，結果使我們認識那顯在耶穌基督面上之神的榮耀，也就是光照我們，使我們認識基督榮耀的福音。…神照在宇宙中，產生了舊造。但祂照在我們心裏，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

們成爲新造，因這照耀將榮耀基督這奇妙的寶貝，帶到我們這瓦器裏面。

神照在我們心裏，是爲着光照我們，使我們能認識那顯在基督面上的榮耀。那顯在耶穌基督面上之神的榮耀，乃是榮耀的神藉耶穌基督得着彰顯；祂是神榮耀的光輝；（來一3；）認識祂就是認識榮耀的神。林後四章六節的光照，指神的光從那些心裏蒙神光照的人，發光照耀別人，與二節的『將真理顯揚出來』相合，也與馬太五章十六節的『照』，並腓立比二章十五節的『顯』相同。神照在我們心裏，爲叫我們光照別人，使他們認識神顯在耶穌基督面上的榮耀，也就是認識那彰顯神，表明神的基督。（約一18。）

我們要經歷神的照耀，就需要與基督有直接、個人、親密的接觸。這接觸使神照耀在我們心裏。神或許會照耀在我們身上，但我們若要祂照在我們裏面，我們就必須與祂有直接且親密的接觸。…我們藉着呼求主，就被帶進與祂面對面的接觸裏，經歷神照在我們心裏。惟獨我們與主有這樣直接、切身、並親密的接觸時，我們纔有內裏的照耀。每當我們親切、親密的呼求主，我們就在祂的面前，而神也照耀在我們的心裏。這樣，我們就把所接受的再照耀出來，使基督福音的榮耀得以照耀。

我們的傳福音該非常光照人。這就是說，在我們傳講時，神就照在那些和我們說話的人心裏。我們也要幫助他們呼求主耶穌的名，使他們被帶到基督面前，與祂有切身的接觸，並經歷神照耀在他們的心裏。這樣的傳講不僅僅是陳明某些事實，乃是陳明一種榮耀。那些接受榮耀福音的人，要得着基督作爲分賜到他們裏面的珍寶。這樣，他們就會和我們一樣，成爲盛裝這寶貝的瓦器。（新約總論第十冊，二三三至二三四頁。）

參讀：新約總論，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

第二週詩歌

WEEK 2 — HYMN

764

榮耀的盼望—基督在我裏面

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降 B 大調

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 一 歷 代 隱 藏 奧 祕, 向 我 已 顯 明, 就 是 榮 耀
 $\overset{3}{3} \cdot \overset{2}{2} \quad \overset{4}{4} \cdot \overset{7}{7} \quad | \quad 1 - - 0 \quad | \quad \overset{5}{5} \cdot \overset{5}{5} \quad \overset{6}{6} \cdot \overset{5}{5} \quad 3 \quad 1 \quad | \quad \overset{2}{2} \cdot \overset{1}{1}$
 基 督—神 實 際。 祂 是 神 的 化 身, 也 是
 $\overset{6}{6} \cdot \overset{7}{7} \quad 1 - \quad | \quad \overset{F7}{7} \cdot \overset{1}{1} \quad \overset{2}{2} \cdot \overset{1}{1} \quad \overset{3}{3} \cdot \overset{2}{2} \quad \overset{4}{4} \cdot \overset{7}{7} \quad | \quad 1 - - 0 \quad |$
 我 生 命, 更 是 我 的 榮 耀, 我 所 期。
 $3 \quad 3 \quad \overset{F7}{5} \cdot \overset{4}{4} \quad \overset{2}{2} \cdot \overset{7}{7} \quad | \quad 1 \quad 1 \quad 3 - \quad | \quad \overset{B^b}{6} \quad \overset{6}{6} \quad \overset{2}{2} \cdot \overset{3}{3}$
 (副) 榮 耀! 榮 耀! 基 督 在 心 房! 榮 耀! 榮 耀!
 $\overset{2}{2} \cdot \overset{1}{1} \quad | \quad \overset{F}{7} \quad \overset{C7}{6} \quad \overset{F}{5} \quad 0 \quad | \quad \overset{B^b}{5} \cdot \overset{5}{5} \quad \overset{6}{6} \cdot \overset{5}{5} \quad 3 \quad 1 \quad | \quad \overset{2}{2} \cdot \overset{1}{1}$
 祂 是 我 盼 望! 現 今 在 我 裏 面, 乃 是
 $\overset{6}{6} \cdot \overset{7}{7} \quad 1 - \quad | \quad \overset{F7}{7} \cdot \overset{1}{1} \quad \overset{2}{2} \cdot \overset{1}{1} \quad \overset{3}{3} \cdot \overset{2}{2} \quad \overset{4}{4} \cdot \overset{7}{7} \quad | \quad 1 - - 0 \quad ||$
 一 奧 祕! 將 來 是 我 榮 耀, 我 所 期。

- 二 祂已將我重生, 在我的靈中; 現今在我魂裏變化我;
 還要改變我體, 和祂體相同, 使我完全與祂像符合。
- 三 今在生命、性情, 祂與我合一; 將來我要在祂榮耀裏;
 與祂完全合一, 享受祂自己, 和祂全然相像, 毫無異!

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

1. Mys-t'ry hid from ag - es now revealed to me, 'Tis the Christ of God's re - a - li - ty.
 He embod - ies God, and He is life to me, And the glo - ry of my hope He'll be.
 (C) Glo - ry, glo - ry, Christ is life in me! Glo - ry, glo - ry, what a hope is He!
 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.

第三週

完全認識真理

詩歌：579

讀經：提前二 4、7，三 15，四 3，提後二 15、25，三 7，多一 1

【週一】

壹 主的恢復乃是恢復真理的亮光—約壹一 5～6：

一 真理就是光的照耀，是神聖之光的彰顯—約八 12、32，約壹一 5～6：

- 1 真理是光的流出一約一 4、7、9，三 21，八 32。
- 2 沒有光的知識就是道理，但滿了光的知識乃是真理—約壹一 5～6，四 6。

二 聖經所啓示的真理，歷經各世代，已經被遺失、忽畧、誤會、誤解並錯誤應用—約十七 17：

- 1 主恢復的目標是要恢復聖經裏所啓示之事物的實際、生命、活力、力量、能力和衝擊力。
- 2 主恢復裏的真理乃是已過十九世紀以來所有真理的終極完成—提後二 2。

【週二】

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 我們需要得着真理作到我們裏面，並構成到我們全人裏面—約壹一8，二4，約貳1~2，約叁3~4:

- 1 由真理構成，就是得着神聖啓示內在的元素作到我們裏面，成爲我們的構成成分，我們內在的所是，我們生機的構成。
- 2 我們迫切需要活的真理，以產生召會，幫助召會存在，並建造召會—提前三 15。
- 3 構成到我們裏面扎實的真理，在我們裏面成爲一種常時並長期的滋養—四 6。
- 4 如果真理作到我們裏面並構成到我們裏面，我們就能保護神神性豐富的權益，以及祂終極的成就—啓二一 12 上、17。
- 5 主的話就是真理，乃是在聖經裏，但聖經需要正確的解釋—提後二 15。
- 6 我們需要付代價學習真理—箴二三 23。
- 7 真理本身是絕對的，我們必須對真理絕對—約貳1~2、4，約叁3~4、7~8。

【週三】

貳 神願意我們『萬人…完全認識真理』—提前二 4:

- 一 主的恢復乃是要恢復對真理完全的認識—7 節，四 3:
 - 1 召會的敗落源於對真理的忽畧。
 - 2 今天，主的恢復乃是完全恢復聖言中的神聖真理—約一 14、17，八 32。
- 二 保羅作使徒不僅是照着信仰，更是照着對真理的完全認識—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 信乃是接受神為我們所計畫的一切、神為我們所作成的一切以及神所賜給我們的一切—提前一4，二7。
- 2 在提摩太前、後書中，保羅強調信徒需要完全認識真理—提前二4，四3，提後二25，三7。
- 3 對真理完全的認識就是對真理的透徹領畧，是對我們藉信所領受一切屬靈、神聖事物之實際的完全承認—提前四3。

三 所有的信徒都需要對真理有完全的認識並留於其中—3節：

- 1 每位信徒都有性能可以完全認識真理—二4。
- 2 對真理有完全的認識，就是充分的明瞭真理；這樣認識真理乃是保障。

【週四、週五】

四 所有的信徒都需要對主觀的真理有認識、有經歷並且絕對—約八32，十四6：

- 1 聖經中的真理有客觀的一面和主觀的一面—羅八34、10，西三1，一27。
- 2 客觀的真理是為着主觀的真理，主觀的真理是為着產生召會—約貳1～2、4，約叁3～4、7～9上。
- 3 主渴望恢復聖經中的主觀真理，就是關於三一神和召會之真理的主觀一面—約一14，十四16～20，提前六15～16，提後四22，三15～16。
- 4 約翰福音是一卷說到主觀真理的書，為着產生召會—四14，六57，十四16～17、20，三15～16。
- 5 主觀的真理是聯於那靈和生命，並且是用那靈和生

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

命構成的一羅八 2，林後三 6：

- a 那靈和生命就是主觀真理的本質；若沒有那靈和生命，就沒有主觀的真理。
- b 當我們憑那靈和生命活着，我們就有主觀真理的經歷—羅八 2、4、14。
- c 召會生活是我們經歷主觀真理的結果；當我們經歷主觀的真理，召會自然就產生了一 10 ~ 11 節，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。

【週六】

五 我們應當完全認識最高的真理，並對此絕對—羅八 3，一 3 ~ 4，十二 4 ~ 5：

- 1 最高的真理就是神在基督裏成爲人，爲要使人生命、性情、構成和彰顯上成爲神，只是無分於神格，好使救贖的神與蒙救贖的人聯結、調和、合併在一起，成爲一個實體—約一 12 ~ 14，十四 20，啓二 1、10 ~ 11。
- 2 神聖啓示的高峯—聖經這『盒子』裏的『鑽石』—乃是一個啓示，就是神在基督裏成爲人，爲要使人生命和性情上（但不在神格上）成爲神—撒下七 12 ~ 14 上，羅八 3，一 3 ~ 4，弗三 17 上。
- 3 神成爲人，是藉着成爲肉體；人成爲神，是藉着重生、聖別、更新、變化、模成和得榮—約三 5 ~ 6，一 12 ~ 13，羅六 19、22，十二 2，八 29 ~ 30。
- 4 惟有藉着神成爲人，使人成爲神，才能產生並建造基督的身體；這就是神所給我們神聖啓示的高峯—3 節，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 主恢復的標準在於我們所陳明之真理的標準；
真理乃是衡量和標準—約十八 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.

第三週■週一

晨興餽養

約八 12『…我是世界的光，跟從我的，…必要得着生命的光。』

32『你們必認識真理，真理必叫你們得以自由。』

約壹一5~6『神就是光，在祂裏面毫無黑暗；…我們若說我們與神有交通，卻在黑暗裏行，就是說謊話，不行真理了。』

憑着我們天然的生命努力效法基督是錯誤的。…當我們相信主耶穌而得救時，神就把我們放在作為模子的基督裏。這模子就是記載在四福音書裏耶穌的生活，這是完全照着實際而有的生活。實際（真理）是光的照耀，光的彰顯。因為神就是光，（約壹一5，）所以實際（真理）就是神的彰顯。福音書裏所記載耶穌的生活，每一面都是神的彰顯。祂所說所行的，都彰顯神。…耶穌這照着實際而有的生活乃是模型，神已經把我們放在其中。在這模型裏，我們照着那在耶穌身上是實際者，學了基督。這意思是，我們照着福音書所給我們看見的實際，亦即照着主耶穌那完全照着神實際的生活，學了基督。這生活是光的照耀。光的照耀是實際（真理），而實際（真理）是神的彰顯。所以，在耶穌的生活裏有實際。主耶穌所設立的模型，其素質乃是實際。這意思是，耶穌之生活的素質乃是實際。（以弗所書生命讀經，四七七頁。）

信息選讀

我們也許有了更多的知識，但這不是說，我們就有更多的真理。照新約的啓示來看，真理乃是光的結果。道理是甚麼？真理是甚麼？沒有光的知識就

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，滿了光的知識就是真理。神學博士也許有許多聖經的知識，卻沒有多少光。生命讀經對你可能僅僅是道理，也可能是真理。分別乃在於你有帶着光的知識，那就是真理；沒有光，那不過是道理。你無須愛主就能得着道理；你可以進神學院或聖經學院，得着許多知識，但你可能並沒有接受光，因為光乃是主自己。祂從來沒有告訴我們祂是知識；祂說，祂就是光，（約八 12，）就是真理（實際）。（十四 6。）如果我們不愛主，我們可以讀聖經，可以守晨更，但我們所讀的不過是沒有光的知識。如果我們有主的同在調和在我們的知識裏，這種知識就是真理，因為主的同在就是光。

我們必須火熱尋求主，然後聖經和生命讀經對我們纔有幫助；不是幫助我們得着道理，乃是得着真理，得着帶着光的真知識。這樣，我們就有真理，有實際。我們領頭的人不該過於要求聖徒，我們自己必須帶頭。倘若我們不帶頭火熱尋求主，而盼望別人火熱，我們所說的就成了道理或教訓，全無衝擊力。（李常受文集一九八三年第一冊，八三至八四頁。）

今天在基督徒中間普遍有許多東西，卻沒有賜生命的靈。天主教裏有故事，也有某些迷信；但這一切都沒有賜生命的靈。在更正教裏，有許多合乎聖經並基要的東西，但也許欠缺賜生命的靈。因這緣故，更正教也缺少實際。在這事上，主恢復的目標是甚麼？主恢復的目標乃是要恢復聖經裏所啓示之事物的實際、生命、活力、力量、能力和衝擊力。…賜生命的靈乃是聖經裏一切道理和故事的命脈、實際、能力和衝擊力。（出埃及記生命讀經，一四四〇頁。）

參讀：提摩太前書生命讀經，第一篇；路加福音生命讀經，第七十四篇；彼得後書生命讀經，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

第三週■週二

晨興餽養

提前三 15『…活神的召會，真理的柱石和根基。』

四 6『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餽養。』

提後二 15『你當…將自己呈獻神前，…作無愧的工人，正直的分解真理的話。』

倘若你僅僅讀生命讀經（而不加以研讀），你只會得着暫時的滋養。那對你只會成爲一種靈感，…好像空中的蒸氣。但是當我們所讀的在我們裏面成爲真理，這種滋養便永遠存留。…你必須有真理。要真理進入你裏面，惟一的路是經過你的思考。那樣它就留在你的記憶裏。如果你不明白，真理就無法進入你裏面。真理是藉着你的思考、你的悟性而進入你裏面的。如果真理進入你的記憶裏，它就成了常時、長期的滋養。這樣，你就有真理的儲存，你就是一個常時在滋養之下的人。到那時候你就曉得如何向別人陳明真理，不是僅僅激發或激動人，而是使人扎實，得着真理的構成。（李常受文集一九八四年第二冊，四〇二至四〇三頁。）

信息選讀

基於多年的經歷，我們必須承認，在教育聖徒的事上，我們不太成功。許多聖徒和我們聚會多年了，但他們還沒有進入主恢復中基本的內在元素。…沒有多少神聖啓示的內在元素真正作到並構成到他們裏面。…我們中間沒有太多人能充分的陳明某些

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冊，三九五至三九六頁。）

聖城〔新耶路撒冷〕的牆同其根基的…功用，乃是保護神的神性豐富在地上的權益，以及祂終極的成就。…今天神的神性受到輕視。有人說，相信我們由神所生而成爲祂的兒女，並且相信我們是神的家人，在生命和性情上（不在神格上）成爲神，這乃是異端。反對這重大的真理，就是輕視神的神性豐富在地上的權益。（李常受文集一九九四至一九九七年第三冊，二九五頁。）

保羅在提前二章四節…說，『祂〔神〕願意萬人得救，並且完全認識真理。』看見『並且』這辭很重要。我們可能只看見神願意萬人得救，卻沒有看見神也願意他們完全認識真理。得救是人在神定旨裏的第一步；但人若不完全認識真理，對召會的建造就沒有用。我們也需要完全認識真理，好幫助別人也完全認識真理。

『完全認識』這辭的意思不是僅僅明白，而是包括明白和經歷。真要認識糖是甜的，就必須嘗它；你嘗到糖的甜味後，就在經歷上認識糖是甜的，沒有人能推翻你的認識。所有人都需要以同樣的方式完全認識真理。太多的人對真理的認識只是『道聽塗說』，並未真正認識或經歷真理到一個地步，以至於沒有人能推翻他們的認識。所有人都需要逐項、逐點並從經歷上認識真理，直到完全認識真理。（召會—召會的異象與建造〔第五級課本〕，二三五頁。）

參讀：召會—召會的異象與建造（第五級課本），第二十三課。

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

第三週 ■ 週三

晨興餽養

提前二 4『祂願意萬人得救，並且完全認識真理。』

多一 1～3『照着神選民的信仰，與合乎敬虔之真理的知識，…作神的奴僕、並耶穌基督使徒的保羅。』

保羅作使徒，不僅是照着信仰，也是照着真理的知識。信仰乃是接受神為我們所計畫的一切、神為我們所作成的一切、以及神所賜給我們的一切。真理的知識就是對真理的透徹領畧，對我們藉信所領受一切屬靈、神聖事物的實際，一種完全的承認並珍賞。使徒的職分，就是照着對神永遠經綸的實際，有這樣的領畧和珍賞。（聖經恢復本，多一 1 註 4。）

信息選讀

在提摩太前、後書中，保羅強調信徒需要完全認識真理。（提前二 4，四 3，提後二 25，三 7。）提前二章三至四節告訴我們，我們的救主神『願意萬人得救，並且完全認識真理』。真理包含在使徒的著作中；使徒們釋放並供應真理。然而，信徒多半還沒有完全認識真理。因此，關於真理的難處不在使徒的一面，乃在信徒的一面。

召會的敗落源於對真理的忽畧。今天在組織化基督教裏，許多人是在黑暗中，因為他們缺少對真理正確的認識。…雖然保羅不是主在地上時所揀選的十二使徒之一，但聖靈向他啓示許多事。然後這些事被記載在他的十四封書信中，這些書信構成使徒教訓和新約聖經相當大的部分。（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書裏的教訓，也包含新約全部二十七卷書裏所陳明使徒們的教訓。（李常受文集一九八三年第三冊，一四八至一四九頁。）

今天，主的恢復乃是完全恢復聖言中的神聖真理。…在主的恢復裏，我們學習真理，不是藉着讀神學院，乃是藉着天天讀聖經。保羅在提前二章四節告訴我們，神『願意萬人得救，並且完全認識真理』。要每位信徒都去讀神學院，是不可能的；但每位神的兒女，藉着每天花時間在神的話上而得以完全認識真理，是可能的。每位信徒都有性能可以完全認識真理。

聖經六十六卷書中神聖的啓示極其深奧。要照聖經內在的意義領會並解釋聖經並不容易。歷世紀以來，有各種神學派別出現，成立了許多聖經學院和神學院，並且著述了無數的聖經註釋。在大多數的聖經學院和神學院裏，學生要學習神學、歷史、地理、以及聖經希伯來文和希臘文。今天基督教神學有幾個主要的思想學派；這些思想學派全都起源於不同的研經方式，其中許多方式與神所命定照着屬靈意義的解經有所牴觸。

我們在地方召會中需要以領畧聖經屬靈意義的方式來領會聖經。在提摩太前、後書，保羅強調召會需要健康的教訓，好使每位信徒完全認識真理。…我們該照着神命定的方式研讀聖經，使我們能幫助聖徒接受健康的教訓，並且充分認識真理。（李常受文集一九八四年第一冊，七一至七二頁。）

參讀：真理信息，第一章；李常受文集一九八三年第三冊，竭力完全認識真理並發展技巧陳明真理，第一章；完全明白神的話，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

第三週■週四

晨興餽養

羅一 7『寫信給一切在羅馬，為神所愛，蒙召的聖徒。願恩典與平安，從神我們的父，並主耶穌基督歸與你們。』

弗四 6『一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

聖經中每一個基本啓示都有兩面，就是客觀的一面和主觀的一面。…我們需要領悟，僅僅看見聖經真理客觀的一面，不足以建造基督的身體，無法完成神永遠的定旨。為着完成神永遠的定旨，客觀和主觀這兩面的真理都是需要的。許多世紀以來，狡猾者撒但允許聖徒在真理客觀一面的知識上進展，卻使信徒盲目，以致無法看見真理主觀的一面。撒但這樣狡猾的作工，因為他領悟，一旦聖徒進入真理主觀的一面，基督的身體就會產生。

〔例如，〕關於神，有客觀和主觀的真理。在客觀一面，神是我們的創造者，（創一 1，26）救贖者，（詩七八 35，）救主，（提前二 3，）牧人，（詩二三 1，）主，（路一 32，）和主人。（徒四 24。）神作為這一切寶貴的項目，對我們是客觀的，因為祂還在我們外面。然而，神也是我們的父。（羅一 7。）神作我們的父，對我們是主觀的，因為祂的生命已經分授到我們裏面。在肉身一面我們有父親的生命，但我們父親的人位無法進入我們裏面；然而，就着屬靈的實際說，父神的人位是在我們裏面作生命。就這面意義說，我們不僅有父神的生命，也有父神自己在我們裏面。（弗四 6。）（李常受文集一九七七年第三冊，七一、七三至七五頁。）

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)

如果我們只注意客觀的道理，而忽畧主觀的一面，我們就不能成就神永遠的旨意。神永遠的旨意就是召會。客觀的道理是為着主觀的真理，而主觀真理的經歷乃是為着產生召會。因着今日的基督教對於主觀的真理是如此忽畧，所以他們沒有實際的召會生活。實際的召會生活乃是出於我們對於主觀真理的經歷。我們有了主觀真理的經歷，召會自然就產生出來。

再者，所有主觀的真理都是聯於靈，也都是聯於生命。靈和生命就是主觀真理的本質。你若是把靈和生命拿掉，就沒有所謂的主觀真理。客觀的道理是用字句組成的，主觀的真理不是用字句，乃是用靈和生命構成的。你若沒有靈、沒有生命，就沒有主觀真理。所以召會的產生，乃是因着靈，因着生命。因為我們憑靈活着，也活在生命中，我們就有主觀真理的經歷，也就有召會生活。

建造召會必須要有主觀的真理，因為召會不僅是組織，也不僅是人羣的聚集，召會乃是生機體，是基督的身體。（弗一 22 ~ 23，西一 18。）…作基督身體的召會是生機的，出於生命。我們是身體上的肢體，不僅事關我們承認自己的罪，相信主耶穌為我們死在十字架上，好叫我們的罪得赦免，使我們得着潔淨而已。把召會看作一班信主且得了赦免和潔淨的人，並沒有錯，但若僅止於這樣的定義，就遠遠不及召會真正的意義。召會遠遠不只是一班得了潔淨和赦免的信徒，因為召會裏面有生命，就是神聖的生命。信徒若沒有神聖的生命，神的生命，就是基督自己，（約一 4，十一 25，十四 6，）就僅僅是一班人來在一起，建立或成爲一個組織。（李常受文集一九七七年第三冊，一四〇至一四一、八五至八六頁。）

參讀：李常受文集一九七七年第三冊，聖經中真理主觀的一面，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

第三週■週五

晨興餽養

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

約翰福音這卷書是論到主觀經歷基督作生命。一章十二節說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』這裏的接受主，就是內裏的接受祂，將祂接受到我們全人裏面。凡有人內裏的接受主，將主接受到他們全人裏面，主就賜他們權柄，成為神的兒女。所以他們『不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的』。(13。)這意思是，有一些出於神自己的事物，已經生在他們裏面。這經歷完全是主觀的。(李常受文集一九七七年第三冊，八九頁。)

信息選讀

以弗所三章十六至十九節說，『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。』我們也許有基督住在我們裏面，但我們可能不讓基督安家在我们心裏，就是在我們全人裏。為這緣故，使徒保羅為我們禱告，好叫基督安家在我们心裏，就是在我們的心思、情感、意志、良心裏，使我們被充滿，成為神一切的豐滿。這是何等主觀的經歷！

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!

基督安家在我們心裏到一個地步，使我們被充滿成爲神的豐滿後，每逢我們這些被充滿的人聚在一起，神就顯現出來。當我們這些被充滿成爲神豐滿的人來在一起，神必定在我們中間顯現，我們就成爲神的顯現。

聖經中確實有主觀的點，這個主觀的點一再告訴我們，神不光是高高在上的神，祂今天就在我們裏面，作我們的生命之氣，作我們的活水，作我們的食物營養。…祂願進到我們裏面，給我們享受。我們越享受祂，祂就越喜樂。祂在我們裏面，和我們成爲一靈；我們有祂的生命，有祂的性情，有祂的素質。我們的生命、性情、素質和祂完全是一個。這…乃是祂的救恩把祂自己作到我們裏面來，也把我們放在祂的裏面，叫我們和祂成爲一靈。這是聖經中主觀的真理和經歷。

這些…主觀真理就是神今天所要恢復的。…我們不穀經歷讓神的成分聖別我們全人，變化我們全人，我們少有新陳代謝作用的生機變化。我們很容易落到外面的修改中。當我們信主之後，我們愛主、追求主，活在召會中，甚至在事奉上也有了分，這時我們常會自動的把自己修一修、改一改。雖然你的存心很正確、很純潔，你願意活在主面前，與眾聖徒的體統相稱，也願意像一個在召會中事奉神的人。但我們還得承認，這些還是人的觀念、宗教的思想，還帶着倫常的味道，並不是主觀的來經歷這一位成爲肉體、死而復活、經過過程的神，在我們裏面與我們聯合爲一，使我們成爲祂的一部分。（李常受文集一九七七年第三冊，一〇二、一三九、二一三至二一四頁。）

參讀：聖經中的主觀真理，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

第三週■週六

晨興餽養

提後二 2『你在許多見證人面前從我所聽見的，要託付那忠信、能教導別人的人。』

15『你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。』

我們出外接觸人，應當帶着對真理完全的認識而去。（提前二 4。）要被聖經中神聖的真理浸透，我們需要讀職事書刊，將這些書刊放在我們家中每個地方——在臥室裏、客廳裏、餐桌上、並廚房裏。我們該勤讀職事書籍，使我們被真理構成。（參徒二 42。）我們若被真理充滿，那麼每當我們開口，這些寶貴的真理自然而然會從我們湧流出來。（提後二 2, 15。）我們出外不該帶着膚淺的福音，乃該帶着高品的福音，以應付人的需要，就是需要三一神。…今天許多人有學問又有思想，並且一直花時間思考他們人生的意義。專講得救是從地獄上天堂這種膚淺的福音，不會吸引他們，因為這種福音他們耳熟能詳。聖徒們發現『人生的奧祕』小冊子在傳福音上很有效。因為這本小冊子的主題，應付了今天許多有思想之人的需要。（李常受文集一九八七年第一冊，九頁。）

信息選讀

有思想的人，包括青少年，會思考他們人生的意義，想要找出答案。事業有成的人渴望知道人生的意義和目標。我們若帶着高品福音去接觸這樣的人，他們當中許多人會有興趣。雖然今天人們也許熟悉

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、倫理或哲學，但他們多半從未聽過聖經中更深的真理。我們需要向人陳明更深的真理，就如關於生命、三一神、享受基督、稱義、聖別、和神的分賜這種真理。譬如，我們可以告訴人，他們是受造的器皿，為要接受神作他們的內容，使神可以活在他們裏面。（創一 26，羅九 21，23，林後四 7，弗三 17。）我們許多人能見證，我們向人陳明的高品真理，使他們當中許多人驚奇並被抓住。我們若使用聖經恢復本的註解，向人述說更深的真理，就能吸引他們。（李常受文集一九八七年第一冊，九至一〇頁。）

我們應當操練一個一個的接觸人，而不該想要向一羣人傳講。我們可能在一個時候對五十人傳講，但最終我們可能在這五十人中一個也得不到。最有效的路乃是一個一個的接觸人。

我們必須傳高品的福音。我們不該受老觀念的影響，以為如果我們所講的較深或較高，人就不會明白。有思想的人都願意聽關於人生真正意義的較深真理。

我們可以從聖經的任何一部分，向人講說高品的福音。我們甚至可以從馬太一章的開頭向人傳福音。一節說，『耶穌基督，大衛的子孫，亞伯拉罕子孫的家譜。』從這裏我們可以說一點關於基督的事。接着我們可以告訴他們，有關大衛和亞伯拉罕的故事。最後我們可以來到主耶穌是救贖主和救主的這一點上。

我們都需要研讀職事文字中神聖的真理，使我們得裝備以傳講高品的福音。（李常受文集一九九一至一九九二年第一冊，三九〇至三九二頁。）

參讀：世界局勢與主行動的方向，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

第三週詩歌

WEEK 3 — HYMN

579

讀經—神話語的功用

10 10 10 10 (英 799)

降B大調

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 聖 經 都 是 神 呼 出,
 E^b 6 - 6 6 | B^b 5 - F 5 7 | C_7 2 $\dot{1}$ 7 6 | F 5 - - - |
 由 神 的 聖 靈 用 字 來 撰 述;
 B^b 5 - 3 4 | 5 - $\dot{1}$ - | E^b $\dot{1}$ 7 6 7 | B^b $\dot{1}$ - - - |
 再 藉 眾 神 人 將 撰 述 記 錄,
 E^b 6 - 6 6 | B^b 5 - $\dot{1}$ 3 | F_7 3 2 $\dot{1}$ 7 | B^b $\dot{1}$ - - - ||
 帶 着 神 豐 富, 給 人 來 吸 入。

- 二 這是神呼出,作人的亮光, 用神聖光線將人來照亮; 照在黑暗中,使人能看明自己的需要,並真實光景。
- 三 這是神呼出,作人的生命, 使人能得着神聖的性情; 點活死的人,且將人重生,更新人心思,變化魂生命。
- 四 這是神呼出,作人的智慧, 神聖的知識,教導人領會; 向人來啓示神永遠旨意, 領導人達到神終極目的。
- 五 這是神呼出,作人的能力, 神聖的能力,向人來供給; 軟弱者剛強,疲倦者加力, 使人有力量完成神旨意。
- 六 這是神呼出,爲給我呼吸, 好叫我享受神作我福氣; 藉着運用靈,吸入神所呼, 應付我需要,享受神豐富。

All Scripture is the very breath of God

Study of the Word — The Function of the Word

799

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.

第三週 • 申言

申言稿: _____

Composition for prophecy with main point and sub-points:

第四週

為着正確召會生活的 正確禱告生活

詩歌：569

讀經：提前二 1～4、8，出二八 29～30，三一 1～3，西四 2

【週一】

壹 『所以我勸你，第一要為萬人祈求、禱告、代求、感謝；為君王和一切有權位的也該如此，使我們可以十分敬虔莊重的過平靜安寧的生活。這在我們的救主神面前，是美好且蒙悅納的』—提前二 1～3：

一 保羅說到神的經綸，並囑咐提摩太要為神的經綸打那美好的仗（一 3～4、18）以後，指明禱告的職事乃是地方召會行政和牧養的先決條件（二 1～3、8）。

二 今天在主的恢復裏要有正確召會生活的先決條件，是要有禱告的生活；正確的召會乃是禱告的召會；所有在主恢復裏的人都必須多多禱告，並抵擋不禱告的罪—撒上十二 23。

三 召會中的長老必須接受保羅的囑咐，『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

要禱告（提前二1）；在眾地方召會中領頭的人，必須有禱告的生活；我們若操練自己有禱告的生活，召會就會活潑且拔高。

四 我們不該說這麼多，甚至不該作這麼多，乃該更多禱告；我們為一件事透徹禱告以後，才可以為這事作決定，並非單憑我們自己，乃與主是一並照着祂的引導而作決定。

【週二】

五 『代求』原文意，個人傾心吐意的親近神；即在神面前關心別人的事，為他們求益處。

六 『最近，我的活動暫時受限制，使我能休息，並顧到我的健康。我聽見某些需要，就為這些需要禱告。可能主限制我，使我對禱告比工作更重要的事實有深刻的印象。願我們都學習這功課：要有美好召會生活的路乃是禱告。這是要緊的。我們的談話若轉為禱告，我們所在地的召會就會變化』—提摩太前書生命讀經，三五頁。

七 我們該為萬人禱告，因為我們的救主神願意萬人得救，並且完全認識真理；神的願望需要我們的禱告使其實現—提前二4。

八 『我願男人無忿怒，無爭論，舉起虔聖的手，隨處禱告』—8 節：

1 手象徵我們的所作所為；因此，虔聖的手象徵虔聖的生活，就是虔誠屬於神，聖的生活；這樣聖的生活，能加強我們禱告的生活。

2 倘若我們的手不聖，我們的生活就不是聖而為着神的；我們的禱告就沒有支持的力量，在禱告中就没

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.

有虔聖的手可以舉起。

- 3 忿怒與爭論殺死我們的禱告；忿怒是出於我們的情感，爭論是出於我們的心思。
- 4 要有禱告的生活，並且不住的禱告，我們的情感和心思就必須規律到正常的情況，受我們靈中那靈的管治。

【週三】

貳 長老們要被神的指示所灌注，以照料召會，就必須有多而徹底的禱告，好進入『讀聖徒』的實際裏，正如舊約裏的大祭司在神面前，憑烏陵和土明讀胸牌上的寶石一樣—出二八 29 ~ 30:

- 一 烏陵和土明放在胸牌裏，胸牌就不僅作為記念，也成為決斷的胸牌—30 節：
 - 1 『烏陵』意思是『光』，『照明物』—30 節：
 - a 烏陵是一種照明物，安在胸牌裏面十二塊寶石底下，能裝油以供燃燒，而用以燃燒這油的火是來自祭壇。
 - b 烏陵有十二個照明物，每一個照亮胸牌上十二塊透明寶石中的一塊，使寶石能發出光來 (David Baron, 巴倫)。
 - c 烏陵豫表基督作為光，照明者 (約八 12, 路一 78 ~ 79)，藉着那靈 (油) 和十字架 (來自祭壇的火) 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 胸牌十二塊寶石上的名字，僅包含希伯來文二十二個字母中的十八個；其餘的四個字母安在土明上，使土明成為成全者和完成者（David Baron，巴倫）。
- b 藉着烏陵照亮個別的寶石，也藉着一些寶石變暗了，全部二十二個字母就可用來拼出單字和句子。
- c 土明豫表基督是成全者和完成者（來十二2）；如此，祂是屬靈的字母，為着書寫，也為着完成（參啓二二13上）。
- d 烏陵和土明一起豫表基督是神的見證人，神的見證（三14），是神對祂子民說話的憑藉（來一2）。

【週四】

- e 在新約，烏陵和土明的實際乃是調和的靈，就是神揭示的靈（聖靈）內住於我們接受的靈（我們重生之人的靈）—羅八4、14、16，啓一10，四2，十七3，二一10。

二 按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導；因此我們可以說，決斷的胸牌乃是『引導的胸牌』—利八8，民二七21，申三三8，書七16～21，撒上二三6、9～12，二八6，拉二63，尼七65。

三 在屬靈的經歷中，我們要知道神的引導，就必須審判凡出於肉體、己、舊人和世界的一切；神乃是藉着胸牌說話作為祂的引導，這表徵神藉着召會使祂的子民認識祂的引導。

四 表明神引導的決斷胸牌，功用就像屬天、神聖、屬靈的打字機一樣，神藉着帶有烏陵和土明的胸牌來說話的方式，與我們所期待的正好相反：

- 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 神不是藉着發亮的寶石說話，而是藉着變暗的寶石說話；這意思是說，神是藉着消極的光景說話；因為主憑決斷胸牌的說話是藉着消極的光景，這樣的說話就是一種決斷。

【週五】

2 按正常的情形來說，胸牌裏的十二塊寶石都在烏陵的照耀之下；忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神即時的說話：

a 保羅的書信以及主耶穌給亞西亞七個召會的七封書信（啓二～三）都是根據這個原則寫的；這些書信不是根據召會裏積極的事情寫的，而是根據召會消極的光景寫的。

b 保羅照着他對哥林多消極的光景所讀出來的，寫了哥林多前書；雖然他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西—基督的豐富—服事給召會—參一9。

c 哥林多的聖徒成了保羅寫信時所用屬靈打字機的字母；同樣的，在一個地方召會裏，領頭的人必須讀出聖徒真實的情況和光景，來尋求主的引導。

d 今天基督徒中間的難處乃是因着有太多的黑暗，神就無法來暴露黑暗；要顯明黑暗，首先必須有光的照耀；神是藉着在光的照耀中一些變為消極的事來說話—參弗五8～9。

e 我們這樣來讀消極的光景，就曉得神的引導，神的決斷；然後在我們所在的地方，我們就會曉得神要我們作甚麼，然後我們就該跟隨祂的引導。

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 胸牌就是身體生活的建造，也是我們知道神對祂子民旨意的憑藉；藉着多而徹底的禱告，我們得以經歷胸牌的實際；然後我們才能接受主的判斷，知道我們該作甚麼或不該作甚麼；我們會認識主的道路，然後全召會就能按主的判斷往前去。

六 長老不僅要有聖經，還要有聖靈，並要有眾弟兄姊妹作字母；這意思是，他們需要把弟兄姊妹懷攬到神面前，在神面前讀每一位弟兄姊妹的光景；這樣，長老聚會就成為全召會的『守望臺』；長老們就可以知道，在召會生活中，神要他們怎麼作，以及神當前的旨意是甚麼。

【週六】

叁 領頭的人，那些在召會中服事話語的人，該領頭有禱告的生活；他們必須『堅定持續的禱告，在此做醒感恩』—西四 2，徒六 4：

一 召會是否活潑、新鮮、豐富，在於這一件事—我們不斷被那靈充滿；我們要不斷被那靈充滿，就需要是樂意、倒空並禱告的人—腓二 13，太五 3、8，路一 53，弗五 18。

二 建造召會的尊貴工作所需要的智慧、悟性、知識和技巧，必須是對我們成了那靈的神自己；惟有神的靈才能藉着我們建造祂自己的居所—出一 1～3，亞四 6。

三 長老們缺少禱告，所以缺少那靈；乃是當我們在禱告中，在主內住同在之光的照耀下，完全被定罪時，我們對於環境、對於人、對於召會，

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領會。

四 如果各召會裏的眾聖徒都堅定持續的禱告，主的恢復就會大大的得着豐富並被拔高；不僅如此，眾聖徒也會享受主，享受主的同在和祂即時並常時的膏油塗抹；他們會終日享受主的笑臉，基督活的人位會成為他們的經歷和享受。

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.

第四週■週一

晨興餽養

提前二 1～2『所以我勸你，第一要為萬人祈求、禱告、代求、感謝；為君王和一切有權位的也該如此，使我們可以十分敬虔莊重的過平靜安寧的生活。』

我們若要有正確的召會生活，首先必須有禱告的生活。領頭的人，就是那些在召會中服事話語的人，該領頭有這樣禱告的生活。禱告的職事乃是地方召會行政和牧養的先決條件。因此，保羅勸提摩太要為萬人祈求、禱告、代求、感謝。（提前二 1。）這是保羅說到神的經綸，並囑咐提摩太要為神的經綸打那美好的仗以後，首次論到召會生活積極方面的話。提摩太必須領頭有禱告的生活。…今天在主的恢復裏要有正確召會生活的先決條件，是要有禱告的生活。正確的召會乃是禱告的召會。沒有禱告的召會是可憐的。…所有在主恢復裏的人都必須多多禱告，並抵擋不禱告的罪。召會中的長老必須接受保羅的囑咐，『第一』要禱告。（1。）（提摩太前書生命讀經，三一至三二頁。）

信息選讀

每當我們聽見一些關於某個召會的好消息或壞消息，我們就該禱告。不要討論那情況，不要閒談，也不要批評。只要禱告！照樣，你若聽見關於聖徒或長老的事，要為那人禱告。…我們若操練自己有禱告的生活，召會就會活潑且拔高。若有人願作今日的提摩太，領頭禱告，別人會跟隨。這可由羊羣跟隨幾隻頭羊的方式作例證。

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.

我們不該說這麼多，甚至不該作這麼多，乃該更多禱告。你若聽見聖徒軟弱或退後，不要談論那人，也不要批評他；此外，不要立刻去看望他，而要為他禱告。你該不該看望他，在於主的引導。…不要擅自作任何事情。主若沒有引導你看望退後的聖徒，你就不該憑自己看望他。甚至在看望聖徒上，我們也可能是僭越的。…但若藉着我們的禱告，主確實引導我們看望某人，那個看望就會有果效。

每當我們聽見聖徒中間的難處，我們也該禱告。我們不該認為自己是老練的，並有資格解決難處。…我們若知道弟兄們中間的難處，就應當在我們的禱告中將這事帶到主面前。

長老們照顧召會，應當作的第一件事就是禱告。不要沒有禱告就作決定。也不要不先為某人禱告，就批評他或稱讚他。在作任何事情之前，我們都需要禱告。不僅如此，我們的禱告不該輕率或膚淺；我們的禱告必須透徹。惟有我們為一件事透徹禱告以後，纔可以為這事作決定，並非單憑我們自己，乃與主是一並照着祂的引導而作決定。長老們若這樣實行，我們所在地的召會生活就會拔高並正確。…我們若摸着提前二章一至七節裏保羅的靈，就會感覺他的負擔：在召會生活裏領頭的人，必須有禱告的生活。在這些經文裏，保羅似乎告訴提摩太：『我已給你看見神經綸的清楚圖畫，及其如何與不同的教訓相對。我也已向你指出，主在祂的憐憫裏，使我成為祂經綸的榜樣。我也已鄭重的囑咐你，要為神的經綸打那美好的仗。如今在我靈裏深處有負擔勸你要禱告。我勸你要為萬人祈求、禱告、代求、感謝。不要以為教導在禱告之前。不，禱告必須是第一，教導是其次。』（提摩太前書生命讀經，三二至三四頁。）

參讀：提摩太前書生命讀經，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

第四週■週二

晨興餽養

提前二 4『祂願意萬人得救，並且完全認識真理。』

8『所以，我願男人無忿怒，無爭論，舉起虔聖的手，隨處禱告。』

保羅在提前二章一節題起祈求、禱告、代求和感謝。禱告是一般的，帶着敬拜和交通的成分；祈求為專一的，為着特殊的需要。代求，原文意，個人傾心吐意的親近神；即在神面前關心別人的事，為他們求益處。此外，我們必須獻上感謝。…某一召會的情況若美好，那是因着神，不是因着召會。…所以，我們不該稱讚召會或個人，而該感謝神。（提摩太前書生命讀經，三四頁。）

信息選讀

保羅題起祈求、禱告、代求、感謝時，他的靈對禱告的重要非常有負擔。他要他親愛的屬靈孩子禱告。我要一再強調這個事實，惟有我們有禱告的生活，纔能有正確的召會生活。我能見證，我的禱告從未像已過幾年這麼多。我也能見證，我看見我的禱告得着確實的答應。最近，我的活動暫時受限制，使我能休息，並顧到我的健康。我聽見某些需要，就為這些需要禱告。可能主限制我，使我對禱告比工作更重要的事實有深刻的印象。願我們都學習這功課：要有美好召會生活的路乃是禱告。這是要緊的。我們的談話若轉為禱告，我們所在地的召會就會變化。

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.

我們該為萬人禱告，因為我們的救主神願意萬人得救，並且認識真理。（參 4。）神的願望需要我們的禱告使其實現。

我們隨處禱告時，該舉起虔聖的手。手象徵我們的所作所為。因此，虔聖的手象徵虔聖的生活，就是虔誠屬於神，聖的生活。這樣聖的生活，能加強我們禱告的生活。倘若我們的手不聖，我們的生活就不是聖而為着神的；我們的禱告就沒有支持的力量，在禱告中就沒有虔聖的手可以舉起。

在禱告中，我們不該舉目觀看別人，卻該舉起虔聖的手。你若以批評的方式觀察長老和聖徒，你的禱告生活就會被消滅。但你若舉起虔聖的手，你的禱告就會得加強。

在八節保羅也勸弟兄們禱告，『無忿怒，無爭論。』忿怒與爭論殺死我們的禱告。忿怒是出於我們的情感，爭論是出於我們的心思。要有禱告的生活，並且不住的禱告，我們的情感和心思就必須規律到正常的情況，受我們靈中那靈的管治。

爭論，原文指引起爭辯的爭論。保羅這裏所說的不是正常或一般的爭論，乃是滿了爭辯的爭論。我們若要正確的禱告，就必須避免這點。…保羅所說不要有爭辯的爭論，與他勸人舉起虔聖的手有關。我們若閉上眼睛，舉起手來，就能禱告。但我們若睜開眼睛打量別人，並爭論他們的情況，我們就不能禱告。…但我們若舉起手來，避免起爭執的爭論，我們就能正確的禱告。

我從經歷中曉得，我們的禱告生活會受我們情緒的影響。我若不保守自己在正確的情緒中，我的禱告生活就被置於死。忿怒總是破壞我們的禱告生活一段期間。一位弟兄若對妻子發脾氣，他也許發覺自己幾天無法正確的禱告。我們若有禱告的生活，就必須學習不情緒化，或對別人發怒。憑着主的恩與我們的靈同在，我們必須操練嚴格的管制我們的情感。（提摩太前書生命讀經，三四至三六、四三至四四頁。）

參讀：倪柝聲文集第二輯第十八冊，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

第四週■週三

晨興餽養

出二八 29 ~ 30『亞倫進聖所的時候，要將決斷胸牌上以色列兒子們的名字，帶在胸前，在耶和華面前常作記念。你又要將烏陵和土明放在決斷的胸牌裏；亞倫…要帶在胸前…。』

胸牌上的十二個名字包含希伯來文二十二個字母中的十八個；其餘的四個字母安在一塊叫作土明的東西上。希伯來文的土明，意即成全者或完成者。因此，在胸牌及附加的土明上，能看見全部的希伯來文二十二個字母。正如打字機鍵盤上的二十六個英文字母，可用來拼出單字、片語、句子或段落；照樣，胸牌和土明上的二十二個希伯來文字母，也可用來拼出單字和句子。（出埃及記生命讀經，一六〇九頁。）

信息選讀

烏陵是一種照明物，安在胸牌裏面十二塊寶石底下；希伯來文『烏陵』的意思就是光。…烏陵能裝油燃燒，而用以燃燒這油的火是來自祭壇。…烏陵有十二個照明物，每一個照亮胸牌上的一塊寶石；然後透明的寶石就能發出光來。

烏陵和土明加到胸牌上，就使胸牌成爲決斷的胸牌。…每當約書亞需要得着關於百姓行動的引導時，他必須到大祭司面前，然後大祭司就藉着烏陵和土明得着從神來的引導。因此，神是藉着烏陵和土明說話。

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.

烏陵和土明都豫表基督，而胸牌豫表召會。因此，烏陵和土明加到胸牌上，豫表基督加到召會裏。…胸牌裏的十二塊寶石豫表信徒，就是召會的組成分子，刻有基督作屬靈的字母。按照啓示錄，基督是阿拉法，也是俄梅嘎。既然祂是頭一個字母和最後一個字母，毫無疑問，祂也是中間所有的字母。這意思是，基督乃是用來組成單字、句子、段落、章節、和整本書的字母。刻在胸牌裏十二塊寶石上的字母，豫表基督是屬天的字母。

土明…是胸牌上字母的完成者，成全者。這指明無論有多少基督寫到我們裏面，我們還是不完全；雖有一些字母，有一些屬基督的東西，但仍有缺失。我們需要完成的基督，就是帶着這些缺失字母的那一位。

加到胸牌上的烏陵使十二塊寶石發亮。…這裏要緊的點乃是：即使所有的寶石都刻着字母，表徵信徒都寫着基督，仍會缺少一些東西。…因此，需要土明所豫表的基督加到召會—胸牌裏。

召會裏領頭的人常領悟到，他們所在地的聖徒無論多麼經歷基督，或無論有多少基督已寫到他們裏面，仍會缺少一些屬基督的東西。…因此，我們需要基督作為完全。不僅如此，無論我們經歷基督有多少，並有基督寫在我們身上，我們若倚靠自己，就仍是在黑暗裏。我們需要基督作光，作烏陵，加到召會裏。…即使我們對基督的經歷是豐富的，仍會缺少一些屬基督的東西，並且惟有基督自己纔能補上。我們絕不該以為我們已經把基督用盡了。不，祂是取之不盡，用之不竭的。…我們需要基督加到我們裏面。這缺少的一分基督加上時，我們就得着完全並照耀。（出埃及記生命讀經，一六一〇、一六二九至一六三一頁。）

參讀：出埃及記生命讀經，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

第四週■週四

晨興餽養

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

14『因為凡被神的靈引導的，都是神的兒子。』

在新約的神治，烏陵和土明由調和的靈，就是由神的靈與人重生的靈相調的靈（羅一 9，八 16，約三 6，四 24，林前六 17）所頂替。神諭是在我們的靈裏。（李常受文集一九八九年第三冊，五二六頁。）

胸牌稱為決斷的胸牌。（出二八 15。）…這裏的決斷主要不是在斷定甚麼是對的，甚麼是錯的，甚麼是義的，甚麼是不義的。反之，這個決斷乃是要叫神的子民能曉得祂的引導。因此，決斷的胸牌實際上乃是引導的胸牌。…我們必須審判出於肉體的事物，以及思念肉體的心思。這種決斷為我們開路，使我們知道神的引導。（出埃及記生命讀經，一五八二至一五八三頁。）

信息選讀

胸牌的建造乃是神所有子民被建造的一幅圖畫，就是基督身體建造的圖畫。如果我們想要知道神的判斷、神的心意，首先我們需要神的子民得建造。如果沒有這個建造，我們根本就沒有胸牌。其次必須加上基督作光和完全。第三，必須進到神面前去。第四，等我們在神面前之後，必須有新鮮的亮光使我們去讀字母，好斷定神的意思。這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.

聖徒們真是需要同被建造在一起。沒有建造就沒有胸牌；如果沒有胸牌，我們根本就沒有一個憑藉來明白神的旨意。…我們只知道自己的意思。…按照羅馬十二章，明白神旨意是在身體裏面的事。如果沒有身體，我們怎能知道神的旨意呢？…如果要知道神的決斷，〔祭司〕必須有胸牌，這胸牌就是神子民的建造。

給哥林多召會的書信，乃是使徒保羅在他的心上，以所有信徒組成一個胸牌而寫的。他是如此關心基督的身體，以致所有的聖徒都組成在他的心上。他有基督作亮光與完全，並且他是停留在神面前，接受新鮮的亮光、新的亮光。在這光中，他將哥林多的聖徒一個一個考慮過，他將所有的弟兄姊妹當作字母來讀。他就是這樣得着材料來寫這兩封書信。

使徒們不是〔從研讀舊約聖經，去收集一些美妙的觀念和思想〕寫書信的。首先，他們在召會生活裏被建造；並且所有的召會就像胸牌上的材料一樣，被組成在他們的心上。他們的心是那麼關心眾聖徒和眾召會。他們有召會生活，也有基督作他們的亮光與完全。在主面前，他們接受了新鮮的亮光，來讀出眾召會的光景；眾聖徒就成了字母給他們寫書信。

如果我們想要知道神對祂子民的旨意與決斷，我們需要救贖、滋養、光照和建造。然後在我們中間，在我們身上，纔有胸牌，就是身體生活的建造，這就成了我們知道神對祂子民旨意的憑藉。然後我們纔能接受主的判斷，知道我們該作甚麼或不該作甚麼。我們會認識主的道路。然後全召會纔能按主的判斷往前去。（李常受文集一九六六年第一冊，七七七至七七八、七八〇至七八一頁。）

參讀：神命定之路的操練與實行，第二十三篇；祭司的體系，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

第四週■週五

晨興餽養

林前一9『…你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

弗五8『你們從前是黑暗，但如今在主裏面乃是光，行事為人就要像光的兒女。』

今天要應用帶有烏陵和土明的胸牌，…需要帶領者把聖徒和基督擔負在心上，好知道聖徒的光景和基督所完成的，以得着神的引導。…這些帶領者需要看見主的照耀，也需要讀聖徒，然後他們纔能得着主對當地召會的引導。

神藉着帶有烏陵和土明的胸牌說話的方式，與我們所以為的正好相反。神不是藉着發亮的寶石說話，而是藉着變暗的寶石說話。這意思是說，神是藉着消極的光景說話。按正常情形，胸牌裏的十二塊寶石都在烏陵的照耀之下。忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神即時的說話。我們天然的觀念會以為，神藉着胸牌的說話來自發亮的寶石。事實上，祂乃是藉着忽然間變暗的寶石說話。（出埃及記生命讀經，一六三八至一六三九頁。）

信息選讀

保羅的書信以及主耶穌給亞西亞七個召會的七封書信，都是根據這個原則寫的。這些書信不是根據召會裏積極的事情寫的，而是根據召會消極的光景寫的。我們以保羅寫給哥林多人的頭一封書信為例，…保羅照着他對哥林多消極的光景所讀出來的，寫了哥林多前書。他考量那種光景，就知道要寫甚麼。雖然

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.

他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西——基督的豐富——服事給召會。

今天基督徒中間的難處乃是因着有太多的黑暗，神就無法來暴露黑暗。當每樣東西都在黑暗裏，我們就很難指出那件東西是在黑暗裏。…所有的燈若都亮着（時），我們很容易就可找出變暗的那一盞。這說明了神如何藉着胸牌說話；一塊寶石變暗了，就是神即時的說話。

為要顯明黑暗，首先必須有光的照耀。…所有的燈都亮着時，有一盞燈變暗了，黑暗立刻就顯出來了。這個黑暗就指明有些事情錯了。如果在一個召會裏，事情錯了很容易被發現，那個召會就是正常的。…當黑暗籠罩時，消極的事情就不可能暴露出來。為此，光是不可少的。在光的照耀下所暴露的，就是神的說話。神是藉着事情變為消極而說話；這種消極的光景就指明缺少基督。我們這樣來讀消極的光景，就曉得神的引導了。然後在我們所在的地方，我們就會曉得神要我們作甚麼，然後我們就該跟隨祂的引導。

藉着胸牌所得的引導，總是與審判有關。…因着主的說話是藉着消極的光景，這樣的說話就是一種審判。…在保羅的照耀之下，黑暗就被暴露了。保羅有些書信是照着黑暗、照着召會裏聖徒消極的光景寫的。因着保羅看見在哥林多召會裏的一些黑暗面，這些黑暗面乃是神審判的字母，保羅就能寫出哥林多前書這卷審判的書來。但隨着這卷書信裏所含的一切審判，卻有許多積極的事物，就是有基督的豐富，供應給在哥林多的信徒。這就是神說話的方式。不論是在舊約，或是在新約裏，神的說話都是根據消極的光景；然而卻有基督的豐富作祂子民的供應。（出埃及記生命讀經，一六三九至一六四一頁。）

參讀：包羅萬有的基督，第十一章；歌羅西書生命讀經，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

第四週■週六

晨興餽養

西四2『你們要堅定持續的禱告，在此儆醒感恩。』

徒六4『但我們要堅定持續的禱告，並盡話語的職事。』

論到堅定持續的禱告，…我們要樂意和主辦交涉，甚至向祂許願說，我們要作禱告的人。如果各召會裏的眾聖徒都和主辦這樣的交涉，主的恢復就會大大的得着豐富並被拔高。不僅如此，眾聖徒也會享受主，享受主的同在和祂即時並常時的膏油塗抹。他們會終日享受主的笑臉。我們堅定持續的禱告時，基督活的人位就成了我們的經歷和享受。（歌羅西書生命讀經，七二六頁。）

信息選讀

召會是否活潑、新鮮、豐富，在於這一件事：我們不斷被三一神充滿。親愛的弟兄，為此我們首先需要樂意，其次需要倒空。…我們所需要的第三件事是隨時、不住的禱告。我們必須禱告。如果我們能作事，我們就不需要多多禱告。我們有自信、有知識、有辦法、有才幹、有力量；我們確信自己能掌控局面。我們需要倒空自己，因為知道我們所能作的都不算數；這不僅是神所棄絕的，甚至也是神所定罪的。凡舊人所能作的，都是神所定罪的。我們必須認識這一點。然後我們就會看見我們需要神，並且會隨時、不住的禱告。

倘若你不樂意、不倒空、不禱告，我就無法幫助你；你也無法對別人有幫助。…〔我們應當禱告：〕『主，靠着你的憐憫，我是樂意的。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。我完全倒空的向你敞開。我不願持守已往的經歷，我要新鮮。』你隨時、不住的禱告，被祂充滿，你就會經歷〔神聖的〕智慧、悟性、知識像潮水一般臨到你。…你會知道如何以神聖的性情接觸聖徒，如何以基督供應他們，如何以基督的救贖和神的審判建造他們。你也會有一種內裏的能力，在變化裏並在召會生活裏建造聖徒；不是僅僅在性格上建造他們，乃是把他們建造成為神的居所。…要在領頭的事上豐富，我們就必須樂意、倒空且不住的禱告。

長老們來在一起的時候應當禱告，而不該僅僅討論事情。你們喜歡稱之為交通，但也許只是討論。長老們需要禱告：將他們的心思、不同的見解，禱告到一裏。…你們應當把自己禱告到靈裏。你們在靈裏禱告，就有同一的心思，就在一裏。…甚至在牧養、看望未得救的人或聖徒時，我們也該一直在禱告裏。我們都經歷過，如果我們不住的禱告，我們去的時候就不會說我們原先以為要說的。我們發現自己說了原先無意要說的事，我們所說的是新的。藉着不住的禱告，我們的靈得了釋放，並且我們發現自己從靈裏說話。

無論在甚麼地方，長老們極缺乏的就是不住的禱告。你們缺少禱告，所以你們缺少那靈。乃是當你們在禱告中完全被定罪時，你們對於環境、對於人、對於召會，纔能得着主的智慧和真正的領會。

基督徒的生活乃是禱告的生活。長老不是特殊的基督徒。要作正確的長老，就要作正常的基督徒。許多基督徒都不正常，因此長老應當建立正常的榜樣。…這樣，召會纔能得着建造。你們要仰望主的憐憫和恩典，盡力實行這事。（李常受文集一九八三年第一冊，一〇三至一〇七頁。）

參讀：與長老們在實行一面的談話，第七章；使徒的教訓與新約中的領導，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

第四週詩歌

569

禱告—與主同勞

7 7 7 7 (英 786)

降 A 大調

4/4

A^b 1 1 3 · 2 | D^b 1 6̣ 5̣ - | Fm 1 1 4 · 3 | B^b7 2 1 7̣ - |
 一 禱 告 與 主 同 勞 苦, 禱 告 為 主 將 路 鋪,
 E^b 2 3 2 5 · 1 | E^b 7̣ 4 3 - | Fm 1 1 3 · 2 | E^b7 1 7̣ 1 - ||
 禱 告 把 主 來 推 動, 也 被 推 動 走 主 路。

- | | |
|------------------------|----------------------|
| 二 禱告與主同勞苦,
與主完全的聯合, | 照主心意和目的;
直到祝福能滿溢。 |
| 三 禱告與主同勞苦,
己意也要全拒絕, | 自己雄心要拋棄;
惟獨顧到主旨意。 |
| 四 禱告與主同勞苦,
所有計畫和工作, | 讓主發起並推行;
都是主藉我完成。 |
| 五 禱告與主同勞苦,
與主一同來禱告, | 直到大輪已轉動;
直到召會能跟從。 |

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.

第五週

在神的家中當怎樣行— 操練自己以至於敬虔

詩歌：382

讀經：提前三 15 上、16 上，四 7 下～8，六 3，
提後一 7，四 22，多一 1

【週一】

壹 『我將這些事寫給你，…你也可以知道在神的家中當怎樣行』—提前三 14～15 上：

- 一 保羅所服事給提摩太的，完全是關於在召會中當怎樣行——3～5、18～19。
- 二 我們在召會中行事為人的路，乃是藉着成為愛慕神話語的人——三 15 上，參約六 63、68。
- 三 我們要知道在召會生活中當怎樣行，就必須遵循這兩個管治原則：尊重基督的元首權柄，以及擔負真理——西二 19，弗四 15。
- 四 我們要在神的家——召會——中有正確的行事為人，就需要顧到健康的教訓——提後四 3～4。
- 五 我們必須在我們的靈裏生活行動，使神能在召會中顯明為活的神——約四 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.

貳 『大哉！敬虔的奧秘！這是眾所公認的』—
16 節上：

- 一 『敬虔』這個重要的辭在提摩太前後書中使用了九次—提前二 2，三 16，四 7～8，六 3、5～6、11，提後三 5。
- 二 敬虔是個奧秘，因為又真又活，卻不可見—提前三 16 上，六 11。
- 三 對真理完全的認識乃是合乎敬虔的一多一 1。
- 四 神永遠經綸的真理，實際，是合乎敬虔的，敬虔就是神顯現於人—1 節，提前三 16 上。
- 五 敬虔乃是像神，與神相像，彰顯神—西一 15，三 10。
- 六 敬虔並非僅僅外面的事；提前三章十六節的『顯現』這辭，指明敬虔是裏面的生命連同外面的彰顯。
- 七 我們這些在基督裏的信徒該追求敬虔；追求敬虔乃是過一種顯明神的日常生活—六 11。
- 八 為要使神顯現於肉體，我們整個生活都需要彰顯敬虔—約壹三 2，二 28。
- 九 神的經綸是神進入我們裏面，而敬虔是神從我們而出—提前一 4，三 16 上：
 - 1 基督徒的生活就是神進神出—約四 14，七 29。
 - 2 因為敬虔是神的彰顯，基督徒的生活該是在凡事上彰顯神並帶有神樣式的生活—來一 3，林後三 18。
 - 3 提前二章二節說，我們需要十分敬虔的過平靜安寧的生活；我們在各處並在一切事上，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,

都需要十分敬虔的過生活。

4 我們的召會生活、日常生活和家庭生活，就是神終日進進出出—林後十三 14，三 18。

十 活神的召會是敬虔終極的奧秘，因為正當的召會生活乃是神在肉體的團體顯現—提前三 15～16，西一 15。

【週四】

叁 『操練自己以至於敬虔』—提前四 7 下：

一 我們在召會生活中行事為人的路，就是操練自己以至於敬虔—三 15 上，四 7 下，二 2。

二 我們都必須操練我們的靈，因為神的奧秘乃是在於我們的靈—弗一 9，三 3～4、9，五 32，西一 26～27，二 2，提後四 22。

三 我們基督徒的生活是敬虔的生活，來自於神將祂自己分賜到我們裏面；這在於我們的靈得着完全的操練—林後十三 14，提後四 22，門 25。

四 我們需要建立起運用靈的習慣—提前四 7 下，林前六 17，弗二 22：

1 來自神的分賜的敬虔生活，在於操練我們的靈—提前四 7 下，約四 23～24。

2 我們若不剛強的操練我們的靈，與主合作，神就無法將祂自己分賜到我們裏面—林後十三 14，林前六 17，羅八 4、9。

五 『操練』這辭含示勉強—提前四 7 下：

1 操練總是一件勉強的事。

2 每當我們在艱難的光景中，我們必須勉強自己操練

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

我們的靈—參羅八 28。

- 3 我們基督徒若要剛強並在主裏長大，就必須勉強自己用我們的靈—提後四 22，啓一 10，四 2，十七 3，二一 10，羅八 16。

【週五】

六 操練我們的靈，乃是將我們的心思置於靈—六節，瑪二 15 ~ 16:

- 1 當我們將心思置於靈，我們就有內裏生命平安的感覺，就是剛強、飽足、安息、釋放、活潑、滋潤、明亮和舒適的感覺。
- 2 當我們將心思置於肉體，我們就有內裏死的感覺，就是軟弱、虛空、不適、不安、下沉、枯乾、黑暗和痛苦的感覺。
- 3 我們基督徒的生活不是按照對錯的標準，乃是照着靈，並且我們憑着內裏生命平安的感覺認識靈—羅八 6、16，九 1，林後十三 14。

七 操練我們的靈，乃是辨明我們的靈與魂—來四 12:

- 1 我們應當一直保持警覺，辨明並拒絕一切不是出於靈，而是出於魂，出於己的事—太十六 25，參路九 25。
- 2 我們必須一直保持我們的靈與魂分開—來四 12，帖前五 23。
- 3 仇敵的計謀總是要使我們的靈一直與我們的魂攙雜在一起。
- 4 我們的一切所是、所有並所作，都必須在靈裏；神之於我們的一切，都是在我們的靈裏—提後四 22。

【週六】

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 為要證明操練以至於敬虔就是操練我們的靈，我們必須讀提摩太後書；在那裏保羅說，神賜給我們的，乃是能力、愛並清明自守的靈；這樣的靈乃是帶着剛強的意志、愛的情感並清明自守的心思——1:7:

- 1 提後一章七節裏的『靈』，指我們由聖靈重生並內住之人的靈——約三 6，羅八 16。
- 2 將神的恩賜如火挑旺起來，與我們重生的靈有關——提後一 6。
- 3 『能力』說到我們的意志，『愛』說到我們的情感，『清明自守』說到我們的心思——7 節。

九 操練自己以至於敬虔，就是操練我們的靈，在日常生活中活基督，以建造召會作基督的身體——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.

第五週■週一

晨興餽養

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

西二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

保羅所服事給提摩太的，完全是關於在墮落的時期，在召會中當怎樣行。關於在神的家中當怎樣行，…（以下是其中）兩個點。首先，…我們必須尊重基督的元首權柄。無論我們是甚麼、作甚麼、說甚麼，都該在一種靈裏，就是尊重基督的元首權柄。尊重基督的元首權柄會保護我們，在召會生活中免於許多錯誤。…今天基督教的主要問題，就是不顧基督的元首權柄。…第二件事乃是，全召會都是真理的柱石和根基。（提前三 15。）不只領頭的人，乃是召會中每一個肢體都應該實行真理，認識真理，使我們能成為柱石，在這個黑暗的世代中擔負神的真理。我們要知道在召會生活中當怎樣行，就必須遵循這兩個管治原則：尊重基督的元首權柄，以及擔負真理。（李常受文集一九七八年第二冊，八五四至八五五頁。）

信息選讀

我們要在神的家—召會—中有正確的行事為人，也需要顧到健康的教訓。提後四章三至四節說，『因為時候要到，那時人必容不下健康的教訓，反而耳朵發癢，隨着自己的情慾，給自己堆積起教師來；並且轉耳離棄真理，偏向虛構無稽之事。』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) 這個字是指忍受某種苦難。對某些人而言，健康的教訓成了他們必須忍受的事物。…(他們)可能比較喜歡聽那些能搔他們發癢耳朵的教訓。我們在召會中的行事為人，不該照着我們發癢的耳朵，反而需要照着健康的教訓。

一種教訓是令人厭煩或是幫人搔癢並不重要；我們需要思考的乃是，到底這是不是健康的教訓？…召會中的教訓必須是健康的。為着我們在召會生活中的行事為人，只聽健康的教訓是另一個管治原則。保羅在三卷提字書裏，七次用到『健康的教訓』、『健康的話』、『健康話語』、和『健康言語』這些辭。(提前一10，六3，提後一13，四3，多一9，二1，8。)他知道當召會生活墮落時，人會厭煩健康的教訓，偏好那些能搔他們發癢耳朵的教訓。…我們的行事為人不該照着意見、好惡，而需要按着健康的教訓。我們應該接受並應用任何在屬靈上健康的教訓，拒絕任何不健康的教訓。正確的教訓不在於合乎我們的口味，而在於是否健康。

保羅在提前一章三至四節寫道：『我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』我們不該教導任何與神的經綸不同的事。『經綸』(economy)這個辭是一個英語化的希臘辭，表示一種安排，管家職分，或是為着分賜的一種行政。按照新約的啓示，神有一個經綸，要將祂自己在基督裏分賜到祂所揀選的人裏面，而產生召會，就是基督的身體。(李常受文集一九七八年第二冊，八六〇至八六一、八五五頁。)

參讀：基督徒生活與召會生活極重要的原則，第八章；完成神永遠定旨的生活，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

第五週■週二

晨興餽養

提前三 16『…大哉！敬虔的奧秘！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。』

六 11『但你這屬神的人阿，要逃避這些事，竭力追求公義、敬虔、信、愛、忍耐、溫柔。』

『敬虔』（godliness）這名詞在提摩太前後書中使用了九次。（提前二 2，三 16，四 7～8，六 3，5～6，11，提後三 5。）此外，『敬虔的』（godly）這形容詞出現了兩次，（提前二 10—中文譯為『敬神』，提後三 12，）而『不敬虔』（ungodliness）這名詞用了一次。（二 16。）…少有基督徒知道，『敬虔』這辭的正確定義是神顯現於肉體，或，神在肉體的顯現。…提前三章十五節說，召會是活神的家，真理的柱石和根基。十六節指明，召會是神顯現於肉體，或，神在肉體的顯現。有人可能認為，說召會是神顯現於肉體是異端。大部分的聖經學者都不了解，十六節啓示：敬虔的奧秘就是神顯現於召會；他們認為這節僅僅是指着基督說的。然而，因為『被接去於榮耀裏』是十六節的最後一句，所以這必定不僅是指基督的升天，也指召會的被提，因為基督的升天是在祂被傳於萬邦之前。這證明神顯現於肉體不只是指着基督，也是指着召會，祂的身體。（李常受文集一九七八年第三冊，一八〇至一八一頁。）

信息選讀

頭是甚麼，身體也必定是甚麼。基督一頭—是神在肉體的顯現；因此，召會—祂的身體—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

神在肉體的顯現。林前十四章二十四至二十五節說，倘若召會有正確的聚集，當不信者進來時，他就會說，『神真是在你們中間。』每當召會正確的聚在一起，就有神的同在一神顯現於肉體。

敬虔是個奧祕，因為又真又活，卻不可見。當不信者進到召會聚會中，可能覺得相當神祕，不懂為甚麼這一班人又唱又叫，還見證他們個人的經歷。…許多不信者不懂這個奧祕，但是當他們進到聚會中，常會發現有神。召會是神顯現於肉體，敬虔的奧祕。

簡而言之，神的經綸是神進入我們裏面，而敬虔是神從我們而出。…這個交流可比作電路中的電流；那就是電不斷的來來往往。在我們裏面、在我們中間有神聖的電流，就是三一神的流進流出。神的流進是神的經綸，而神的流出就是敬虔。

保羅勸提摩太仍留在以弗所，惟一的目的是要囑咐那幾個人，不可教導不同的事。（提前一3。）我們只該教導神的流進與流出，此外別無教導。…我們需要教導神的經綸。

一位新得救的青年姊妹可能問另一位姊妹，關於姊妹頭髮正確的長度。這位姊妹該回答她說，『我們的得救不是為着頭髮有特定的長度。頭髮不是我們的救主。我們得救是為着基督；基督今天是賜生命的靈。如今祂正將祂自己分賜到我們全人裏面。』…不論有人問甚麼問題，我們只該給一個答案—神的經綸。聖經教導神的經綸，就是神的管家職分，將神分賜到我們裏面。神的經綸產生敬虔，神的經綸該是我們交通的獨一題目。（李常受文集一九七八年第三冊，一八一至一八二、一八四頁。）

參讀：神經綸的要素，第五章；神對基督與召會的心意，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

第五週■週三

晨興餽養

提前二 2『…使我們可以十分敬虔莊重的過平靜安寧的生活。』

約壹三 2『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

提前二章二節說，我們需要十分敬虔的過平靜安寧的生活。我們在臥室裏所掛的圖畫，可以指明我們在個人生活中，是否在意敬虔。我們所選的圖畫可能將神顯示給別人，也可能顯出其他的東西。我們可以將同樣的原則應用在日常生活的千百件事上。…這不只是外面的事。如果我們在臥房裏跪下禱告，而牆上掛着某一種圖畫，我們會立刻感覺要起身把它扔掉。…因為三一神在祂的經綸裏已經分賜到我們裏面，所以我們裏面會有感覺：只要那幅畫掛在我們的牆上，祂就不喜悅。這是敬虔，不是道理。（李常受文集一九七八年第三冊，一八五頁。）

信息選讀

如果我們上酒吧，隔天早晨我們會很難禱告，因為分賜到我們裏面的三一神不同意我們上酒吧。這不是外面的規範，而是裏面的實際。我們身為神的兒女，無論年齡或身分如何，都有三一神的實際在我們裏面。這就是敬虔。

如果一位弟兄打着一條顯眼的領帶來講說神的話，他可能會失去裏面那靈的膏抹，而且聽他說話的聖徒們會被領帶打岔。因此，打這種領帶不是敬虔，不是神顯現於肉體。這些並非不重要的小事。

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

我的負擔不是要為我們該打何種領帶或為任何其他的事頒佈規定，而是要我們看見，不論作甚麼、是甚麼或穿甚麼，都該給人敬虔的印象。

我們該在〔我們的談話上〕十分敬虔的過生活。我們口中所出的話，應該給人一種印象，就是神顯現於肉體。我們不該讓鬆散的談論和閒談進到召會生活中來。我們必須操練我們的靈，拒絕這種談論，這種談論不會給人神顯現於我們肉體的印象。

即便是在小事上，我們也需要十分敬虔的過生活。我們決定是否要買一雙鞋子時，不該先考慮樣式。反之，我們需要考慮神能否藉這雙鞋子得彰顯。

我們需要十分敬虔的過生活，不只在諸如聚會、唱詩、讚美、和見證這些事上，也在各處並在一切事上。十九世紀末，一位有名的基督徒傳道人，有一次他購置了新的房子，並搬遷進去。當他把一切整理好，房子也裝潢好，就邀請他的父親來參觀他的新家。他父親看完了每一個房間之後，說，一切都很好，只是沒有看見任何一樣東西可以指明這房子的主人是神的兒女。我們家中所展現的，該使人對敬虔有強烈的印象。敬虔並非僅僅外面的事。提前三章十六節的『顯現』這辭，指明敬虔是裏面的生命連同外面的彰顯。為要使神顯現於肉體，我們整個生活都需要彰顯敬虔。我們的說話、表達、行為、和穿着都該給人一個印象，就是神在我們身上顯現。如果我們操練十分敬虔的過生活，就不會去某些場合，不會參加某些活動。敬虔不會許可我們摸不潔之物；反之，敬虔會將我們從所有不敬虔的事物中分別出來。（李常受文集一九七八年第三冊，一八五至一八七頁。）

參讀：提摩太前書生命讀經，第八篇；提多書生命讀經，第一篇；神經綸中的兩大奧祕，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

第五週■週四

晨興餽養

提前四 7～8 『…操練自己以至於敬虔。因為操練身體益處還少；惟獨敬虔，凡事都有益處，有今生和來生的應許。』

我們在召會生活中行事為人的路，就是操練自己以至於敬虔。任何事若對於別人不是正確、敬虔的見證，我們都不該作。我們不需要思考一件事是否合乎律法或是否正確，而該思考它是否有敬虔的彰顯，就是神顯現於肉體。…有些弟兄可能會到酒吧去喝啤酒。他們可能告訴其他的聖徒說，他們得了自由，脫離一切的束縛，而且在召會生活中不該有任何律法。…所有的聖徒該回答：『不，在召會生活中我們不接受這種說法。』我們必須明辨、剛強，不是要造成分裂，而是要保守召會在正確的路線上，顯大我們的神。我們的生活該是敬虔的，而非鬆散的。我們都該將這事帶到主面前。（李常受文集一九七八年第二冊，八五八至八五九頁。）

信息選讀

神的經綸就是祂的家庭行政，祂的計畫，要將祂自己分賜到我們裏面。祂的分賜產生敬虔的生活。事實上，敬虔乃是神聖分賜的結果。…這樣來自神的分賜的敬虔生活，在於操練我們的靈。…敬虔的生活來自神的分賜，但神不是將自己分賜到無生命的器皿裏。…在〔藥房〕裏，藥師把藥分配到無生命的瓶子裏，因為瓶子是無生命的，所以不需要瓶子的合作。然而，神正將自己分賜到我們這些活的器皿裏，我們已經有自己的口味、揀選、偏好、感覺、思想、頭腦、意志等；我們若不剛強的操練我們的靈，與主合作，

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

神就無法將祂自己分賜到我們裏面。我們的靈不僅是接受的器官，保留的器官，也是為着神分賜的入口。我們的靈大大敞開的時候，我們的全人就敞開。然後神就有路將祂自己分賜到我們裏面。神的分賜在於我們的配合，我們的配合就是操練我們的靈。

這就是我們必須禱告的原因。正如走路操練我們的腳和腿，照樣，惟有禱告操練我們的靈。我們禱告的時候，不該這麼關切物質的事物，或以我們個人的事務為目標。我們應當在靈裏禱告，好摸着神，接觸神，並敬拜神。這種禱告操練我們的靈，敞開我們的靈，並使我們得在靈裏遇見神；然後神聖的分賜立刻流進我們的靈裏。今天我們基督徒的生活是敬虔的生活，來自於神將祂自己分賜到我們裏面。這在於我們的靈得着完全的操練。（李常受文集一九七九年第一冊，八〇三至八〇四頁。）

你早上起來如果甚麼也不說，你可能有例行公事的禱告，卻沒有真正的摸着主；這是因為你沒有操練靈。我們必須建立說『哦，主』的習慣。當我們說『哦，主』的時候，我們就摸着主。這是操練靈的習慣。…在艱難的光景中，…我們應當勉強自己說，『哦，主耶穌！』…奧林匹克運動員…勉強自己操練。我們基督徒若要剛強並要在主裏長大，就必須勉強自己用我們的靈。

假定我們的家庭生活遇到了難處。…那時你如果不操練你的靈，你整個魂，包括你的心思、意志、情感，就會得勝。你的魂就會勝過你，制伏你，征服你的靈。這甚至會使你很厲害的發脾氣。因此，每當你在艱難的光景中，你必須勉強自己操練你的靈。勉強你自己操練、使用你的靈，會使你成為不一樣的人。…操練我們自己以至於敬虔，乃是在我們日常生活中操練我們的靈活基督。（李常受文集一九九三年第二冊，二四一至二四二頁。）

參讀：生命的基本功課，第十七至十八課；真理信息，第一章；健康的話，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

第五週■週五

晨興餽養

羅八6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

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

心思是魂的大部分，而魂是居於我們外面的肉體和我們裏面的靈之間。…我們…必須學習將我們的心思置於靈。我們的心思非常『多話』。…我們若不控制我們的心思，就會飄盪幻想，在很短時間內徧遊地球。…所以我們必須將我們的心思引到我們的靈。我們這樣作時，就會向主歌唱，讚美主，並說出主來。

夫妻很容易犯罪，因為他們在一起的時候，不將心思置於靈。他們在別人面前會約束自己所說的話。但是他們在一起時，就任意說別人閒話，或消極的說到召會。…我們必須學習使我們的靈如火挑旺起來，並且控制我們的心思。不要讓心思置於肉體，乃要引導心思，將心思置於靈。這個習慣必須在我們裏面建立起來。我們的心思置於肉體，就是死；我們的心思置於靈，乃是生命平安。（李常受文集一九九三年第二冊，二四八頁。）

信息選讀

希伯來四章十二節用了『辨明』這個辭。那裏說，神的話能剖開我們的靈與魂，連心中的思念和主意都能『辨明』。我們的思念通常是欺騙人的。但我們若操練我們的靈，就會辨明我們的思念是邪惡的，因為在我們

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

的思念背後有邪惡的主意。辨明心中的思念和主意，等於剖開靈與魂。…仇敵的計謀總是要使我們的靈一直與我們的魂攙雜在一起。…甚麼時候有了這樣的攙雜，靈就失敗，魂就得勝。…一個弟兄開始要對他妻子說到另一個人時，他必須想一想：『這是出於我的靈，還是出於我的魂？』如果這是出於他的魂，他所說的就是閒話或批評。如果這是出於他的靈，他所說的必是受主的引導。這表明我們必須辨明我們的靈與魂。我們這些尋求基督的人，必須學習將我們的靈如火挑旺起來，將我們的心思置於靈，並且辨明我們的靈與魂。

我們應當一直跟隨我們的靈，並且在一切事上照着我們的靈而行，這是根據羅馬八章四節。我們應當一直保持警覺，辨明一切不是出於靈，而是出於魂的事。這樣，我們就會一直留在靈裏。這就是操練、使用、運用我們的靈。…當然，我們很容易知道甚麼是出於肉體的，甚麼是出於靈的；但在甚麼是出於魂的與甚麼是出於靈的這二者之間，通常是混淆不清的。所以我們必須辨明。

如果我們要照着靈而行，我們必須學習作事不要太快，說話也不要太快。…我在回信的事上有這樣的經歷。有時候我寫了信，等一天再寄出。第二天可能有新的想法臨到我，要包括在那封信裏，或者發現自己說了甚麼錯的話。這樣等，會幫助我們照着靈而行。

在基督徒生活中一直有爭戰。甚至在我們裏面，在靈與肉體之間也有爭戰；在靈與魂之間，更是這樣。…我們…應當一直辨明甚麼是出於靈，甚麼是出於魂。如果一件事不是出於靈，我們就不要說，也不要作。這就是運用、操練我們的靈。（李常受文集一九九三年第二冊，二四八至二五〇頁。）

參讀：李常受文集一九六四年第一冊，操練我們的靈以實行身體生活，第三章；新約總論，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

第五週■週六

晨興餽養

提後一 6～7『為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，再如火挑旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』

我們棄絕那世俗的言語，和老婦的虛構無稽之事，應當操練以至於敬虔。這樣的操練，就像體操。以至於敬虔，意即以敬虔為目的。敬虔就是基督從我們身上活出，成為神在肉體的顯現。今天這位基督就是那靈，住在我們靈裏。（林後三 17，羅八 9～10，提後四 22。）因此，操練自己以至於敬虔，就是操練我們的靈，在日常生活中活出基督。

在提前四章七節，保羅用一個指體操運動的希臘字，說到操練以至於敬虔。我們從三章十六節知道，敬虔的奧祕，神顯現於肉體，是極大的。我們必須藉着我們的靈同內住的靈，操練自己達到這目標，以至於神得着彰顯。…我們操練以至於敬虔，是非常重要的。我們裏面需要餽養，外面該有敬虔。我們該從裏面得着基督的餽養，然後我們該有彰顯神的生活。（提摩太前書生命讀經，八九至九〇頁。）

信息選讀

你若要將你的靈挑旺起來，就必須敞開口，敞開心，敞開靈。…保羅是照着他的經歷寫提後一章六至七節。他題醒提摩太要將神在他裏面的恩賜挑旺起來。然後他說，神賜給我們的，不是膽怯的靈。神所賜給我們的靈是在我們人的中心，被我們魂的三部分—意志、情感、心思—圍繞。神所賜給我們的靈乃是能力、愛、並清明自守的靈。能力屬於我們的意志，愛屬於我們的情感，清明自守屬於我們

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。神賜給我們的靈屬於這三件事。我們的意志應當剛強，滿了能力；我們的情感應當愛人，滿了愛；我們的心思應當清明，滿了清明自守。

按照神聖的啓示來看，神賜給我們的，不是膽怯的靈，而是能力的靈。這就是說，你的靈聯於你的意志，這意志是有能力的。所以每當你操練靈的時候，你必須看見，你的意志在其中有分。我們的靈不僅被有能力的意志圍繞，也被愛的情感和清明的心思圍繞。這就是說，你的心思不應當是模糊不清的，乃該是非常清楚、清明的。

保羅有這啓示，也有經歷。…六至七節給我們看見，我們得救的人有本錢過基督徒生活和召會生活。這本錢乃是神所賜的靈。按照神的命定，神所賜的這靈是被我們意志的能力、我們情感的愛、以及我們心思的清明自守所圍繞。這三個助手圍繞着我們的靈，…來提高我們，並幫助我們。

我們必須操練這樣一個神所賜的靈。…沒有神給你造的雙腿，你怎能跑？…照樣，如果神不給我們靈，我們就沒有本錢跑基督徒的賽程。但今天我們有一個大的賬戶，在銀行裏我們有一大筆存款；我們有神所賜的靈。只要我們有神所賜的靈，我們就有能力、愛、和清明的心思，我們的天是晴朗的。

我們該一直相信、宣告並聲明，我們是剛強的。我們是滿了愛的，我們能愛我們的仇敵，我們能愛每一個人。我們是非常清明的，我們的天明亮如水晶。你必須信，因為你有這個本錢，這是你的性能。你應當聲明並宣告說，『我是剛強的！我是愛人的！我是清明的！』你若這麼說，你就有福了。這是操練你的靈的路，這就是將你的靈如火挑旺起來。然後你會禱告。你越禱告，你就越挑旺，你裏面就越焚燒起來。（李常受文集一九九三年第二冊，二四四至二四五、二四七頁。）

參讀：那靈同我們的靈，第八章；書信中神的靈同人的靈，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

第五週詩歌

382

經歷基督—作生命

8 8 8 8 副 (英 501, 不同調)

降 A 大調

6/8

— 榮耀基督, 親愛救主, 你是神的榮耀
顯出! 原是永遠無限的神, 竟
作時間有限的人。副 榮耀基督, 大
神化身, 奧妙、豐富, 享受不盡! 聖
中之聖, 人中之人, 在我靈裏作我福分!

- 二 神的豐盛藏你裏面, 神的榮耀從你彰顯;
前在肉身成功救贖, 今成那靈與我聯屬。
三 凡父所有全由你承, 凡你所是都歸於靈;
靈進我靈作你實際, 使你成為我的經歷。
四 靈今藉你生命活話, 在我裏面將你實化;
接受這話, 接觸這靈, 你就作了我的供應。
五 靈裏敬拜, 靈裏瞻仰, 如鏡返照你的榮光,
我就變成你的形狀, 使你從我得着顯彰。
六 惟有如此纔能成聖, 必須如此纔能得勝;
捨此無法摸着生命, 捨此無路可以屬靈。
七 藉此你靈浸透全人, 到處是你, 到處是神!
我就脫離天然自我, 與眾聖徒作神居所。

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.

第六週

基督的好執事

詩歌：665

讀經：提前四 6～8、15～16，結三 1～4，林前一 10，羅十五 6，歌四 11

【週一】

壹 提前四章六節說，『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餵養』：

- 一 基督的好執事乃是以基督服事人，供應基督作人的救主、生命、生命的供應並一切正面事物的人。
- 二 我們若要供應基督給別人，我們自己必須先得餵養；基督的好執事不僅僅教導別人關於基督的事，乃是將基督供應到他們裏面作食物—太四 4，耶十五 16，結三 1～4，約六 57、63。
- 三 我們需要藉着職事得着主的餵養，並將這些滋養的事題醒聖徒們；我們需要將主從祂的話所給我們看見的豐富作為食材陳明給聖徒們；讓我們自己先得餵養，然後將這滋養供應所有神的子民。

【週二】

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 我們需要將基督的豐富當作屬靈的食物供應人，使他們得着滋養並在生命裏長大；神的話被比作滋養人的奶和乾糧——來五 12～14，林前二 2，彼前二 2：

- 1 信仰的話就是關乎神新約經綸之完全福音的話。
- 2 善美教訓的話，乃是那些包含並傳輸基督的豐富，以餵養、造就並加強祂信徒之甜美的話。

五 作為基督一個身體的肢體，我們該渴望作基督的好執事，『同心合意』並『用同一的口』（羅十五 6）『說一樣的話』（林前一 10）：

- 1 『我們必須學習神當前啓示的高峯，並學習講說這些事。…我願意鼓勵大家，都接受這個高的託付：…帶着神今時代的異象出去，為着神聖啓示的高峯，與神一同行動，以完成祂永遠的經綸』—三一神的啓示與行動，一一六頁。
- 2 由主今時代之職事所興起的聖徒，對這職事有一種口味，而這口味乃是主恢復裏控制的元素；那些由這職事所興起來的人，會拒絕與這職事不合的口味；這意思是，你若說與主恢復口味不合的事，你的講說會被拒絕，你也會受虧損—參詩三四 8，彼前二 3。

【週三】

貳 基督的好執事犧牲自己，並把自己擺在一邊，以保持真理的絕對；真理不能信託給一個跟隨感覺而行的人；人必須站在真理一邊反對自己：

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 一個人的光景如何，與神的真理不發生一點的關係；我們個人怎樣，不能影響神的真理，因為真理像不能移動的柱子—提前三 15。
- 二 有些人錯的時候，就把真理拉低一點，對的時候就把真理拉高一點；這就好像他們是升降機，真理跟着他們升降；惟有對付自己的人，才能維持真理。
- 三 假如我們能毅以真理為獨一的標準，敢說我們錯了，新的光才會來；我們不委屈光，光就能毅把我們提高；能跟得上真理的人有福了。
- 四 一面來說，人若沒有經歷，就不能傳真理；但另一面說，人必須知道真理與他自己沒有關係；人若到一個地步，無法再抗拒神的話，他若不犧牲神的話，並且被這話定罪，他就能得到光；這是得啓示的祕訣。
- 叁 基督的好執事是神諸般恩典的好管家，講神的諭言，使神得榮耀，得彰顯（彼前四 10～11，弗一 6）；他不尋求自己的榮耀，以彰顯他自己（帖前二 6，約五 41、44），乃是不斷操練他的靈拒絕己，不是傳自己，乃是高舉基督為主，並且看自己是服事信徒的奴僕（林後四 5，利十四 9 與註 1，林前十 31，賽四三 7）。

【週四】

- 肆 基督的好執事供應生命，並且按生命樹的原則，而不按是非樹的原則服事聖徒（創

- 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, 約十10下, 林前十五45下, 林後三6, 四10~12, 約壹五12、16上); 在他的職事裏, 他照着保羅面對哥林多召會中之難處的榜樣, 持守以下的原則和行事準則—『我們該專注於祂〔基督〕, 不該專注於祂以外的任何人事物。我們該對準祂, 以祂為神所指定我們惟一的中心, 使信徒中間一切的難處得以解決。』(林前一9註3)

伍 基督的好執事幫助聖徒思念『同一件事』: 在腓立比書中, 『同一件事』是指對基督主觀的認識、經歷和享受; 『同一件事』乃是追求基督以贏得祂, 取得祂, 並據有祂—一20~21, 二2、5, 三7~14, 四13。

陸 基督的好執事如同雅歌四章十一節所描述之愛主的尋求者—『我新婦, 你的嘴脣滴下新蜜; 你的舌下有蜜有奶』—參出三8:

一 蜜是甘甜的, 復興軟弱和衰頹的人(詩一一九103); 奶餵養未成熟的人(彼前二2)。

二 愛主的尋求者舌下有蜜的甘甜和滋養的奶, 指明她裏面收藏了主的豐富作她屬靈的糧食; 她裏面所蘊藏的是這樣的豐富, 好像食物在舌下可以隨時分給需要的人—詩一一九11, 西三16。

三 住在尋求者裏面的寶貝, 就是主甘甜、滋養的話, 並非在短時間內就可以產生的, 乃是經過長時間的採集, 經過裏面的活動, 並且謹慎的收藏, 才有的; 這是一個常在神面前受神經綸健康教訓之

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

【週五】

§ Day 5

柒 申言者所得着的啓示，就是他們所得着的負擔；沒有負擔，就沒有話語的職事，沒有申言來建造召會—賽一1，二1，十三1，十五1，亞十二1，瑪一1，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 我們的負擔是要將神的啓示釋放給人，而神的啓示是藉着神所賜給我們啓示的話而釋放的—二11～16。
- 二 我們服事神的話語，不是去注意講話的題目，乃要注意有沒有神的說話；要有神的說話，服事話語的人必須有負擔—瑪二7，歌八13～14，弗五26～27。
- 三 那些盡話語職事的人，必須背負人在神面前的光景，感覺人的光景如何，曉得神要說甚麼話—出二八29～30。
- 四 在話語的職事上，最大的難處就是沒有從主領受的負擔；沒有負擔，無論作甚麼都是死的，都沒有果效；有負擔才是活的，才會朝氣蓬勃：
 - 1 負擔是最叫我們受對付的；若有負擔，己會減少，並要受對付，因為有些事我們的負擔不許可我們作，有些事我們得受對付，否則無法釋放負擔。
 - 2 我們若因着責任事奉而不是帶着負擔事奉，這樣的事奉會叫我們失去主的同在一瑪三14，申四25。
 - 3 甚麼時候我們的事奉變作盡責任，我們的事奉就已經墮落了。

- 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 我們要作基督的好執事，就必須渴望有以下生機的特點：

- 一 我們必須愛主到極點，好被祂充滿，而帶着復活的基督作權柄將祂湧流到人裏面—詩十八 1，九一 14，九七 10，一一六 1～2，一一九 140，約二一 15～17，林後五 14～15，約壹四 16、19，民十七 1～10，太十九 26。
- 二 我們需要藉着復興的生活並牧養的勞苦維持我們在基督裏的得勝—啓三 18～22，何六 1～3，羅六 4，七 6，彼前二 25，五 1～4。
- 三 我們需要天天、時時住在與主的交通裏—林前一 9，林後十三 14。
- 四 我們必須是禱告的人—西四 2，創四 26，哀三 55～56，羅十 12～13。
- 五 我們需要每日清早在主的話上享受主，使我們每天有新的起頭—詩一一九 147～148。
- 六 我們必須憑着並照着我們那與神的靈調和的靈而行—加五 16、25，羅八 4、16，林前六 17。
- 七 我們必須藉着耶穌基督之靈全備的供應而活基督，以顯大基督—腓一 19。
- 八 我們需要建立無論得時不得時，天天對各種人講說基督的習慣—徒五 42，八 4，提後四 2。
- 九 我們必須徹底對付罪—約壹一 7、9，詩五一 1～9、17。
- 十 我們必須裏面充滿素質的靈，外面充溢經綸的靈—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.

十一我們必須累積對基督的經歷（腓三 8～10、12～14），並對主的話有豐富的積存（西三 16，詩一九 11、15，約八 31，十五 7，約壹二 14）。

玖 每當我們供應神的話，主要的事是要操練我們的靈；基督的好執事建立一種操練靈以至於敬虔的習慣，好在日常生活中活基督—提前四 6～8、15～16，提後一 6～7，羅一 9，七 6，十二 11，約四 23～24：

一 我們得救的人有本錢過基督徒的生活和召會生活；這本錢乃是神所賜給我們的靈—提後一 6～7，四 22。

二 敬虔是彰顯神的生活，是為着神聖經綸之神聖分賜的結果；這分賜是在於操練我們的靈，在日常生活中活基督，使神在召會生活中得着團體的顯出—提前一 3～4，三 15～16，四 7～8，提後一 6～7，詩歌三七一首第五節。

三 『操練』這辭含示勉強；我們基督徒若要剛強並在主裏長大，就必須勉強自己用我們的靈，直到我們建立起操練靈的堅強習慣—提前四 7。

四 我們必須操練我們的靈，應用並享受整個可稱頌的神聖三一，在聖靈裏禱告，保守自己在神的愛中，等候我們主耶穌基督在祂得勝顯現之日的憐憫，使我們成為永遠生命的總和，就是新耶路撒冷—猶 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.

第六週■週一

晨興餽養

提前四 6『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餽養。』

提後二 2『你…從我所聽見的，要託付那忠信、能教導別人的人。』

基督的執事乃是以基督服事人，供應基督作人的救主、生命、生命的供應、並一切正面事物的人；與教導律法和其他事物的教師不同。（提前一 7，3。）…基督的執事屬於基督雖然沒有錯，但提前四章六節主要的思想是他以基督服事別人，供應基督給他們。他不但屬於基督，也將基督服事給別人。（提摩太前書生命讀經，八三頁。）

信息選讀

保羅說，『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餽養。』（提前四 6。）保羅所說『這些事』，意思是在這封書信裏到目前為止所說過的一切。管家怎樣在一餐飯中將不同的食物擺在客人面前，基督的好執事照樣該將『這些事』題醒信徒們。不僅如此，保羅用『得了餽養』來指明，他的觀念是供應生命給別人。…我們若要供應基督給別人，我們自己必須先得餽養。我們得了基督的餽養，就會有基督作食物，作生命的供應，供應別人。『得了餽養』給我們依據說，基督的好執事不僅僅教導別人關於基督的事，乃是將基督供應到他們裏面作食物。別人應當能覓見證，我們以基督餽養了他們。

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.

在提摩太將這些事題醒弟兄們之前，他自己必須在這些事上得餵養。他必須先消化、吸收、並讓這些事浸透到他裏面。然後他纔能將這些事題醒弟兄們。今天我們應當跟從提摩太的榜樣，在主藉着職事所交通的事上得着餵養，並將這些事題醒弟兄們。我們若都這樣作，召會生活將是何等美妙！然而，我們若偏離職事，而想要產生一些不同的東西，就會給不同的教訓留地步。提摩太無意要教導一些與保羅所教導不同的事。反之，他要將他從保羅所領受的事，題醒弟兄們。

我…的負擔…是要為着眾地方召會出產食材。…一個地方召會領頭的人若將生命讀經裏所包含的豐富題醒聖徒們，聖徒們就會得着豐盛的餵養。…我只盼望（眾召會）能從主所給我們的屬靈豐富，得着餵養，…（並）將主從祂的話所給我們看見的豐富作為食材陳明給（眾聖徒）。

許多真正愛主的人在挨餓。我們必須接受負擔供應他們食物。我們都需要作基督的好執事，以祂的豐富服事他們。讓我們自己先得餵養，然後將這營養供應所有神的子民。…我們要強調，得餵養是為着在生命裏長大，這是生命的事，與僅僅受教導不同，那是知識的事。我們要將基督供應別人，自己必須先在關乎基督之生命的話上得着餵養。

保羅在提前四章六節特別說到『在信仰的話，並…善美教訓的話上，得了餵養』。信仰的話就是關乎神新約經綸之完全福音的話。…你若要看見神經綸的中心點，就要研讀加拉太書、以弗所書、腓立比書、和歌羅西書。我們需要在這幾卷書裏所看見之信仰的話，就是神經綸的話上，得着餵養。（提摩太前書生命讀經，八四至八七頁。）

參讀：提摩太前書生命讀經，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

第六週■週二

晨興餵養

來五 12 ~ 14『按時間說，你們該作教師；可是你們還需要有人將神諭言開端的要綱教導你們；並且成了那必須用奶，不能喫乾糧的人。凡只能享用奶的，對公義的話都是沒有經驗的，因為他是嬰孩；只有長成的人，纔能喫乾糧…。』

按照提前四章六節所說，我們也該在我們向來所緊緊跟隨善美教訓的話上，得着餵養。善美教訓的話，乃是那些包含並傳輸基督的豐富，以餵養、造就並加強祂信徒之甜美的話。事實上，信仰的話與善美教訓的話是指同樣的事。我們要教導別人，自己必須先緊緊跟隨這些話。我們緊緊跟隨這些話，並得其餵養，然後纔能餵養別人。譬如，母親若不知道如何好好餵養自己，就不會知道如何將健康的食物餵養她的孩子。藉着她自己得餵養的經歷，她就會知道甚麼食物對她的孩子最好。這說明我們作基督的好執事，自己必須先在信仰的話，並我們向來所緊緊跟隨善美教訓的話上，得了餵養，然後我們纔能餵養別人。（提摩太前書生命讀經，八八頁。）

信息選讀

我們在接納信徒過召會生活等等的生活上，要照着基督耶穌，彼此思念相同的事，同心合意榮耀神。（羅十五 5 ~ 7。）當我們同心合意時，我們都用同一的口，說同樣的話。我們同心同口惟一的路，就是讓基督在我們心裏和口中，有地位作一切，使榮耀歸與神。我們已經說過，神就是新耶路撒冷。我們榮耀神，就是以祂為新耶路撒冷，將一切榮耀都

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

歸與祂。（李常受文集一九九四至一九九七年第五冊，六四〇頁。）

在公會裏有許多尋求的基督徒，許多親愛的弟兄們，在尋求比他們所聽過的、所有的更高、更深、更豐富的東西。他們厭倦了膚淺的東西。我們若告訴他們高峯的真理，他們會醒過來。起初他們可能會反對，但他們漸漸的會找到真理。那麼我們該作甚麼？我們必須學習神當前啓示的高峯，並學習講說這些事。我們必須去，我們也必須說。我信今天這啓示的高峯，要成爲今日基督徒中間最熱門的市場產品。

我願意鼓勵大家，都接受這個高的託付：帶着神聖啓示的高峯，並帶着神今時代的異象出去，爲着神聖啓示的高峯，與神一同行動，以完成祂永遠的經綸。（李常受文集一九九四至一九九七年第三冊，一八八頁。）

正如人在食物上有不同的口味，主的恢復照樣有一種職事的味道：這職事多年來建造了主的恢復。主的恢復被興起來，具有一種味道。那些被興起來，具有這種口味的人，會拒絕與這不合的味道。這就是說，如果你講說與主恢復的味道不合的事，你的講說會被拒絕，並且你將是頭一個遭虧損的人。已往我們見過許多這樣的例子。

如果你有智慧，你會曉得你說話對象的口味。在主恢復裏所有的召會都是藉着這職事興起來的，聖徒們多年『喫』這職事，對這職事有一種口味。…你若盼望聖徒們『喫』與主恢復的味道不合的東西，你也會有難處。（李常受文集一九八四年第二冊，四四一至四四二頁。）

參讀：如何享受神及操練，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

第六週■週三

晨興餽養

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

約十七 17『求你用真理聖別他們，你的話就是真理。』

我們學習作神的工，其中一個基本的功課，就是對真理要絕對。聖經中的每一個真理都不和人發生關係。今天人對真理不絕對，乃是因為真理與自己發生關係。真理因着與人發生關係，所以一個人沒有經歷，他就覺得不能講那個真理；然而不是你能經歷，你就能講。真理本身是絕對的。大衛說，所有的人都是撒謊的；（詩十二 2；）他說這句話的時候，並沒有想到自己。…因為真理是絕對的，所以我就要委屈自己，把自己擺在一邊。

我們要看見，個人的光景如何，與神的真理不發生一點的關係。真理若受人影響，這個真理就不是真理。真理在你身上若不是絕對的，你還不認識神，還不會讀神的話。（倪柝聲文集第三輯第十一冊，一五一至一五二頁。）

信息選讀

我們個人怎樣，不能影響神的真理。…世界上有多少難處的發生、多少道理的分歧，不是因着真理本身改變，乃是因着人事改變。

甚麼叫作真理的絕對？提摩太前書題到真理的柱石。（三 15。）為甚麼說到真理的柱石呢？因為柱子是不移動的。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

不像椅子一樣，可以把它擺來擺去。我們如果是一個不清明的人，真理在我們身上就沒有功效。真理不能信託給一個跟隨感覺而行的人。這是一個大試驗。人必須站在真理一邊反對自己，如此纔能維持真理，不維持自己。自己沒有受過對付的人，永遠不知道甚麼是真理。你錯的時候，就把真理拉低一點，對的時候就把真理拉高一點；這就好像你是升降機，真理跟着你升降。惟有對付自己的人，纔能維持真理。

今天黑暗的原因乃是人委屈了真理來跟隨自己。假如我們能毅以真理為獨一的標準，假如我們敢說，主既然這麼說、這麼作，那我就是錯了。這樣，新的光、新的路纔會來。…你不委屈光，光就能毅把你提高。能跟得上真理的人有福了；能跟得上真理，審判自己的人纔有盼望。跟不上真理，而把真理拉下來的，這人永遠在黑暗裏，光沒有辦法照到他。

一面來說，人若沒有經歷，就不能傳真理。但另一面說，人必須知道真理與他自己沒有關係。人若到一個地步，無法再抗拒神的話，被這話定罪，他就能得到光。這個乃是啓示的根據，是得啓示的祕訣。古今中外，所有看見光的人從來不委屈神的話。我來不及，我要追上去，我跟着主的話走。我若趕不上，我只說我有罪。這樣，路就越過越清楚，你就越走越有光。不然的話，你讀真理、傳真理都成爲白說、白傳的。（倪柝聲文集第三輯第十一冊，一五二至一五四頁。）

參讀：倪柝聲文集第三輯第十一冊，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

第六週■週四

晨興餽養

啓二二 14『那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。』

結三七 10『於是我遵命申言，氣息就進入骸骨，骸骨便活了，並且站起來，成爲極大的軍隊。』

歌四 11『我新婦，你的嘴脣滴下新蜜；你的舌下有蜜有奶…。』

申言者是一個完全呼吸神、被神充滿、活在神裏頭、與神相通的人。…他作了神的發言人 and 神的發表，所以他的話就是神的話。…他的職事，他所說的話，都是呼召人來享受神自己。…作申言者盡職，就是作一個享受生命樹的人，呼召人、帶領人來享受生命樹。…新約裏的書信…都是這原則。所有寫新約書信的人，都是…與神相通，被神充滿，活在神裏面的人。他們呼吸神，所以他們成了神的發表，神的代言人；他們所說的話，就是神的話。他們每一個人的信息、職事，都是在呼召人，帶領人享受神在基督裏…作人的生命。（李常受文集一九五八年第一冊，八八六至八八七頁。）

信息選讀

神要來與人調和，作人的成分，成爲人的一切。這不是說你不懂別的道，而是別的道在你裏面沒有味道了。你若看見〔生命樹〕這個亮光，…你…纔真有一個尺寸或度量，能裁量別人講得對不對。…所有在〔神來作人生命〕之外的道，都是…教訓之風。（弗四 14。）只有…用話語帶領人在基督裏享受神作人的生命；只有這一種道叫作生命之道，…能叫人得到真實生命的供應。

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』盡職的，是在享受生命樹，活在神裏頭，讓神充滿在他裏頭，他就成了神的發表者、代言者，能把人帶來享受神在祂兒子裏作人的生命，這纔是生命之道。…真正作申言者盡職的人，必須脫離善惡知識樹，而活在生命樹裏面。（李常受文集一九五八年第一冊，八八七至八八八頁。）

一切人世的、天然的香品，沒有一樣是趕得上女子身上膏油的香氣的。（歌四 11。）這就自然能穀叫她嘴唇能以滴蜜。蜜是甘甜的，是叫衰頹的人能穀得着甦醒的。但是這一種甘甜，並非在短時間內就可以產生的。乃是經過長時期的採集，經過裏面的活動，並且謹慎的收藏，纔有的。這是一個常在神面前受教的人所獨有的。所以，從這女子口中所發出來的，並非閒話、笑話、冒失的話，乃是甘甜、使人甦醒的話。她的話語，並非像山洪暴發的往外傾瀉，乃是一滴一滴的像蜂房的滴蜜。這是一種最慢的滴。有的人，他們必須說話，他們說話像溪水奔流一樣。就是他們所說的是關係屬靈的事，但他們那一種說法就已經穀顯明，他們是沒有經過恩典更深工作的。（雅歌四章十一節）不只注意到她的嘴唇如何慢慢的滴出甘甜的蜜來，也注意到她裏面所收藏的是甚麼。所以說『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。意即她裏面收藏了這些東西，裏面是豐豐富富的有這些東西。這可見她自己的糧食是有餘的。蜜是為着復興軟弱的人，奶是為着餵養幼稚的人。她裏面所蘊藏的是這樣的豐富，好像食物在舌下可以隨時分給需要的人。但是，她並不傾吐她所有的一切，像有的人裏面有多少，外面也拿出多少一樣。蜜和奶還是在她的舌下，不都是在她的唇邊。（倪柝聲文集第二輯第三冊，八三至八四頁。）

參讀：倪柝聲文集第三輯第十冊，兩種生活的原則；生命樹與善惡樹的異象，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

第六週■週五

晨興餽養

賽十三 1『亞摩斯的兒子以賽亞所得關於巴比倫的默示〔直譯，負擔〕。』

亞十二 1『耶和華論以色列之話語的默示〔直譯，負擔〕。…』

啓示、光照是第一。你總得從這裏起頭，…但是有了啓示、光照，還沒有話語的職事。你需要有更新的悟性，更新的心思，這樣，神一光照你，你就清楚內容。你絕不能將一個模糊的啓示拿出來講給人聽。至少這一個啓示在你的思想裏是清楚的，你纔能說出去，…思想清楚了，還不一定能作話語的執事，因爲他還沒有話。人只能聽見話，人不能聽見思想。如果沒有話，你在講臺上講了半天，你那個意思還沒有出去。所以你在神面前總得有話。

甚麼叫作負擔？負擔是靈裏的光照，悟性定住光照的思想，並加上裏面的話。你那個負擔，最末了的一步，就是要把裏面的話釋放出去。這三者連在一起，合成爲申言者的負擔。負擔是光，加上思想，又加上裏面的話。我們的負擔，是要將神的啓示給人，而神的啓示是藉我們所得着啓示的話把它帶出去的。（倪柝聲文集第三輯第七冊，二二七、二三〇頁。）

信息選讀

在…話語的職事上，最大的難處就是沒有負擔，或者說不接受負擔，不注意負擔。長老們可能在那裏治理，卻是一個沒有負擔的治理；可能在講臺釋放話語，卻是個沒有負擔的話語。…這不是你道講得好不好的問題，也不是他們受不受感動的問題，更不在於你如何將

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

信息講得有條有理，乃是在於眾人聽了之後，會產生甚麼樣的果效。如果他們是尚未得救的，你就該接受負擔，背負他們的靈魂，靠着主的恩典，在釋放話語時，將救恩種到他們裏面。你所接受的負擔，不是使眾人受感動，也不是把道講得好聽，乃是使這些人得救。他們若是已經得救卻不愛主，你就該接受一個負擔，使他們愛主。他們若是愛主卻不肯把自己交給主，不肯接受主的對付，你就當接受負擔，使他們願意將自己交給主，受主對付。這纔是一個有負擔的講臺。

我們服事神的話語，不是去注意講話的題目，乃要注意有沒有神的說話。要有神的說話，服事話語的人裏面必須有負擔。一篇有負擔的話，可能惹動人的反感，卻也可能在人裏面挑動人；然而，無論如何，眾人都不得不承認那是神的說話。

所以，我們的講臺不能太便當、太便宜，好像只要有一篇道就可以去講。一個盡話語職事的人，必須背負着人在神面前的光景。…他有一個責任，知道他要給這些人甚麼。這些人的光景如何，神要對這些人說甚麼話，統統是他需要接受的負擔。

沒有負擔，無論作甚麼都是死的，都沒有果效；有負擔纔是活的，纔會朝氣蓬勃。這個問題不在於方法，乃在乎『人』。…你若有負擔，你這個『自己』不可能加多，反而會減少，並要受對付；因為有些事你的負擔不許可你作，有些事你得受對付，否則沒辦法釋放負擔。

現今在召會裏的情形，（弟兄們的服事）好像…在作大公司的雇員一樣。這是很危險的事；這會叫我們失去主的同在。…每一個事奉主的人，都該接受負擔，都該有負擔。（李常受文集一九五七年第二冊，三〇三至三〇四、三〇六、三一〇至三一二頁。）

參讀：召會的治理與話語職事，第二篇；神話語的職事，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

第六週■週六

晨興餽養

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

提後一 6～7『…將那…在你裏面神的恩賜，再如火挑旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』

無論得時不得時，我們必須每日都對各種人說基督。（徒五 42，八 4，提後四 2。）我們應當對來自各支派、各方言、各民族、各邦國的人說基督。（啓五 9。）在馬可十六章十五節，主耶穌吩咐我們要向一切受造之物傳揚福音。這指明我們應當拿起傳揚福音的負擔，到一個地步，叫我們會對在我們周圍的東西說話。我們應當對高山、樹木、河流、動物、和整個受造之物說話。我們若實行這個，就會在說話上練達。這會加強我們，使我們說話有能力。我們說話若笨拙，這會削弱我們的說話，甚至會削弱我們說話的內容。這就是為甚麼我們應當一直練習說基督，甚至沒有人在場時也說。我們總是有一切的受造之物作說話的對象。我感謝主，當我是青年人時，我就這樣實行。

我們要作說話的人，就需要裏面的充滿；這樣我們纔有內容。我們也需要外面的充溢；這樣我們纔有能力和權柄。…當我們在聚會中說話，我們的說話必須滿有靈的操練。（李常受文集一九八八年第一冊，二五〇、二五七頁。）

信息選讀

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，由於人的墮落，人不僅疏忽並忽畧人的靈，甚至拒絕承認人有靈。…今天的社會非常需要法律，因為多數人忽畧他們靈的一部分，就是他們的良心。…在人類社會中最好的人不是守法的人，乃是那些顧到他們良心的人。

身為基督徒，我們的靈已經得了重生。…神的生命和神的靈…已經加到我們靈裏了。我們有一個得重生並得加強的靈，這靈是剛強的靈，有一個同伴。這個同伴就是三一神。…我們所有的是何等豐富的靈！

我們已經看見我們靈的重要性，現在我們要來看我們靈的操練。我們必須建立操練靈的習慣。我早上起來的時候，自然而然會說的第一句話是：『哦，主。』藉着說『哦，主』而呼求主，乃是操練靈的習慣。你早上起來若立即說，『哦，主，』這會有很大的不同。…當我們說『哦，主』的時候，我們就摸着主。這是操練靈的習慣。

提後一章六至七節指明，我們必須將我們的靈，如火挑旺起來。…有些人可能以為，這兩節不是說我們應當將我們的靈挑旺起來，而是說將我們的恩賜挑旺起來。但你若深入這節經文，你就會看見，將我們的恩賜挑旺起來，就是將我們的靈挑旺起來。保羅在六節告訴我們：『將…神的恩賜，再如火挑旺起來。』到了七節他說，『因為神賜給我們的…靈。』神所給我們的靈，是我們必須挑旺起來的。我們必須挑旺我們的靈。

我們得救的人有本錢過基督徒生活和召會生活。這本錢乃是神所賜的靈。按照神的命定，神所賜的這靈是被我們意志的能力、我們情感的愛、以及我們心思的清明自守所圍繞。這三個助手圍繞着我們的靈，不是來壓制我們，乃是來提高我們，並幫助我們。（李常受文集一九九三年第二冊，二三九至二四二、二四五頁。）

參讀：那靈同我們的靈，第八章；為着建造基督的身體講說基督，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

第六週詩歌

WEEK 6 — HYMN

665

傳揚福音—供應基督

8 7 8 7 副 (英 922)

降 D 大調

3/4

5 #4 5 | i . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .

一 去 向 亡 世 供 應 基 督, 非 僅 藉 話 之 所 云。

5 #4 5 | i i 3̇ 2̇ i | 6 . i 7 6 | 5 . 5 6 7 | i .

更 藉 生 活 分 出 基 督, 供 應 可 憐 的 人 羣。

5 5 5 | 5 . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .

(副) 去 向 亡 世 供 應 基 督, 使 祂 顯 於 你 生 活;

5 #4 5 | i i 3̇ 2̇ i | 6 . i 7 6 | 5 . 5 6 7 | i . ||

憑 祂 活 着, 將 祂 分 出, 使 人 與 你 同 得 着。

- 二 去向亡世供應基督— 你所有的寶貴主;
將你基督分給親人, 作其成功與財富。
- 三 去向亡世供應基督— 你所享受的基督;
將你基督分給朋友, 作其誇耀與鴻福。
- 四 去向亡世供應基督, 祂是你命並一切;
將你基督分給眾人, 帶人來嘗祂超越。

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.

第七週

使徒保羅的榜樣

詩歌：378

讀經：提前一 16，四 12，帖前二 1～12

【週一】

壹 保羅是信徒的榜樣，他在靈裏活基督、顯大基督並供應基督作為那靈，為着建造基督的身體—提前一 16，四 12，羅八 16，腓一 19～21 上、25，林後三 3、6：

一 主向保羅顯現，選定保羅作執事和見證人，將保羅所看見祂的事，和祂將要顯現給保羅的事，見證出來—徒二六 16～19，參一 8，二三 11，二十 20、31：

1 保羅過一種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似—弗四 20～21，腓四 5～8、11～13。

2 這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個—保羅—繼續活着；保羅是成為肉體、釘死十架、復活、被神高舉之基督的活見證人—徒一 8，腓二 2、5，一 8，二 13，徒二七 22、24～25，二八 3～9，見 9 註 1。

二 保羅以基督為一切—作他的生活、榜樣、目標和祕訣—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 保羅在新約的職事，就是在那靈的職事、義的職事並和好的職事裏，被神注入，將神照耀出來—林後三 18，四 1，三 6、8 ~ 9，五 18 ~ 20。
- 四 因着保羅是信徒的榜樣（提前一 16），他就能囑咐提摩太『在言語、為人、愛、信、純潔上』作榜樣（四 12）。

【週二】

- 五 保羅是我們的榜樣，他作基督的大使（弗六 20，林後五 18 ~ 20），有以下的資格：
- 1 他不憑他所是的或所能作的，乃憑那不死的生命（就是基督自己）而活—4 節，約十四 6，西三 4，加二 20。
 - 2 他懷着雄心大志，在一切事上都要討基督的喜悅—就是在各方面活基督、長基督、彰顯基督並繁殖基督—林後五 9，西一 10。
 - 3 他受基督的愛困迫，不再向自己活，乃向主活；我們『向主』活，意即服在主的指引和管制之下，願意履行祂的要求，滿足祂的渴望，並完成祂所要作的—林後五 14 ~ 15。
 - 4 他不在外面按着舊造裏的肉體認人，乃在裏面按着新造裏的靈認人—16 ~ 17 節，加六 15。
- 六 保羅是我們的榜樣，他活神並事奉神，乃是在他重生的靈裏，憑着內住的基督（賜生命的靈），而不是在他的魂裏，憑魂的能力和才能；他是屬靈的人，為着那靈撒種，結那靈的果子—羅一 9，七 6，八 4、16，加三 3，五 16、22 ~ 25，六 8，林後四 5，林前二 15，林後二 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 保羅是我們的榜樣，他有身體感且以身體為中心，在身體裏、藉着身體並為着身體作一切事—羅十二4～5，林前十二12～27，弗四1～6、15～16，西二19，徒二八13～15與15註2。

【週三】

貳 牧養人，顧惜並餵養人，最好的路乃是給他們正確的榜樣；保羅自己活基督，他就以此餵養他屬靈的兒女—帖前二1～12，林後一23～24，十一28～29，林前九22，徒二十28：

一 保羅和他的同工乃是所傳之福音的模型；『你們知道，我們在你們中間，為你們的緣故是怎樣為人』—帖前一5下。

二 在召會裏，人比甚麼都要緊；人就是方法，人就是主的工作；你的是的，就是你所作的一約五19，六57，腓一19～26，徒二十18～35，太七17～18，十二33～37。

三 我們需要跟隨使徒的榜樣，注意生命過於工作—約十二24，林後四12。

四 使徒不僅傳福音，也活福音；他們盡職傳福音，不僅憑着言語，也憑着展示神能力的生生活，就是在聖靈裏，並在信心確據裏的生活—帖前一5。

五 帖撒羅尼迦的聖徒成了效法使徒的人；這引導他們跟從主，以主為榜樣，因而使他們成了所有信徒的榜樣—6～7節。

六 使徒保羅一再強調使徒進到信徒那裏；這表明在使徒將福音注入初信者裏面時，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

為人扮演了重要的角色—5、9 節，二 1:

- 1 使徒一面爭戰，一面在神裏面放膽，對帖撒羅尼迦人講說福音—2 節。
- 2 使徒毫無錯謬、污穢或詭詐—3 節。

【週四】

- 3 神首先試驗並驗中使徒，然後把福音託付他們；因此，他們的講說、他們福音的傳揚，不是出於自己，要討人喜歡，乃是出於神，要討神喜歡；祂一直察驗、察看並試驗他們的心—4 節，詩二六 2，一三九 23 ~ 24，林後一 12，六 6，七 3。
- 4 使徒沒有用過諂媚的話，也沒有藉掩飾而貪婪—帖前二 5：
 - a 藉掩飾而貪婪，就是混亂或攪混神的話—林後二 17，四 2。
 - b 也是為利假裝敬虔—提前六 5，多一 11，彼後二 3。

【週五】

- 5 使徒沒有尋求從人來的榮耀—帖前二 6 下：
 - a 尋求從人來的榮耀，對每一個基督的工人都是真試誘，許多已被這事吞滅、破壞—參撒十五 12。
 - b 路西弗由於尋求榮耀，成為神的對頭撒但；凡尋求從人來的榮耀，都是撒但的跟從者—結二八 13 ~ 17，賽十四 12 ~ 15，太四 8 ~ 10。
 - c 我們能給主用多少，我們的用處會持續多久，乃在於我們是否尋求從人來的榮耀—參約七 17 ~ 18，五 39 ~ 44，十二 43，林後四 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 使徒雖然是基督的使徒，卻不維護自己的權柄和尊嚴——帖前二 6 上：

a 在基督徒的工作中維護權柄、尊嚴或權利，就破壞了工作；主耶穌在地上時放棄了祂的尊嚴（約十三 4～5），使徒也寧可不用他的權利（林前九 12）。

b 我們若效法這個榜樣，就會把基督身體裏這種要求地位的致命病菌殺死——太二十 20～28。

7 使徒顧惜信徒並切慕他們，如同乳母顧惜、切慕自己的孩子——帖前二 7～8，參加四 19，賽四九 14～15，六六 12～13：

a 顧惜人就是使人快樂，安慰人，叫人覺得你令他們愉快，在每件事上並在每一方面都叫人容易接觸你。

b 在我們天然的人性裏顧惜人，是不真的；我們顧惜人必須有主的同在作迷人的因素，作復活的實際。

c 顧惜人包含餵養人；餵養人是以那在三個時期中盡其豐滿職事之包羅萬有的基督餵養他們——弗五 29。

【週六】

8 使徒不但將神的福音分給帖撒羅尼迦人，連自己的性命也分給他們——帖前二 8：

a 過潔淨、正直的生活（3～6、10），並且愛初信者，甚至將我們的性命分給他們（7～9、11），乃是我們將福音注入他們裏面的必要條件。

b 保羅為聖徒的緣故，不僅願意花費他所有的，也願意花上他自己，就是他這個人——林後十二 15。

9 在勸勉信徒上，使徒看自己是父親，要叫他們行事

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

爲人配得過神，而有一種生活行動，使他們能進入神的國，並將他們引進神的榮耀—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.

第七週■週一

晨興餽養

提前一 16『然而，我所以蒙了憐憫，是要叫耶穌基督在我這罪魁身上，顯示祂一切的恆忍，給後來信靠祂得永遠生命的人作榜樣。』

腓一 21『因為在我，活着就是基督，死了就有益處。』

在風暴的海上，主不僅使保羅成了與他同船之人的主人，（徒二七 24，）也使保羅成了他們生命的保證人和安慰者。（22， 25。）…在他漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他能活出一種生活，遠超憂慮的境域。這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似。這是耶穌在祂被神性所豐富的人性裏，再次活在地上！這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成為肉體、釘死十架、復活、被神高舉之基督的活見證人！保羅在他的航程裏活基督，並顯大基督。（腓一 20～21。）（聖經恢復本，徒二八 9 註 1。）

信息選讀

當主耶穌（首次）向保羅顯現時，他給保羅託付，選定他作執事和見證人。…執事是為着職事，見證人是為着見證。職事主要的與工作有關，與執事的所作有關；見證與人有關，與見證人的所是有關。

在行傳二十六章十六節，主耶穌對保羅說，『我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』這裏『你所看見我的事』，以及『我將要顯現給你的事』，

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

含『你在這些事中曾看見我』，並『我要在這些事中向你顯現』的意思。在這裏保羅乃是說，主選定他作執事和見證人，為要將主已經啓示保羅的事，和主将要啓示他的事，見證出來。雖然保羅的意思是這樣，但他不是這樣來陳明這事。這一節乃是說，保羅在一些事中曾看見過主，主也要在一些事中向他顯現。

十六節指明，保羅並非領受一些事的啓示而沒有看見基督；反之，他乃是在所領受的事中看見基督。換句話說，凡基督向保羅啓示的事，莫不是以祂自己作那些事的內容。這就是保羅要將他所看見主的事見證出來的原因。在保羅所看見的一切異象中，他看見了基督。不僅如此，他也要將主所要顯現給他的事，見證出來。這裏主似乎對保羅說，『在你将要領受的一切異象和啓示中，我都要向你顯現。』這指明如果我們只看見異象和啓示，而沒有看見主，那我們所看見的就是虛空。

我們不贊成僅僅用神學的方式來研讀聖經。這樣研讀聖經的人，可能學習了神學，但他們沒有看見基督。研讀聖經來學習神學，與研讀聖經為要看見基督大不相同。

當保羅在往大馬色去的路上，基督向他啓示了一些事，而保羅在那些事中看見了基督。主指明祂要向保羅啓示更多的事，在那些事中，主自己也要向他顯現。所以，保羅所看見的不僅是事情本身，更是基督在这一切事中向他顯現了。

在我們從主領受的任何亮光中，我們都必須看見基督。凡我們所看見的，不論是光照、異象或啓示，都必須有基督向我們顯現。…如果我們研讀聖經，獲得聖經知識而沒有看見基督，那知識就是虛空的。我們都需要學習在所啓示我們的事中看見基督。（使徒行傳生命讀經，六八一至六八四頁。）

參讀：使徒行傳生命讀經，第二十六、六十八篇；腓立比書生命讀經，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 Philipians, msg. 21

第七週■週二

晨興餽養

林後五 14～15『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。』

使徒保羅乃是基督的大使。大使是代表最高權柄的人。…宇宙中最高的權柄乃是神，神已將天上和地上所有的權柄，都賜給了基督。（太二八 18。）神設立基督作萬王之王，萬主之主。（提前六 15，啓十七 14。）今天耶穌乃是基督，萬有之主，最高的權柄。這個最高的權柄，需要一些穀資格在地上代表祂的大使。主的職事不是僅僅作傳道人或教師，乃是由屬天權柄授權，作代表全宇宙最高權柄的人。（李常受文集一九六七年第二冊，二一二頁。）

信息選讀

保羅作為基督的大使，知道他裏面的一切，他所是的一切，他所有的一切，都是必死的。（林後五 4。）我們的智慧是必死的，我們的才能是必死的。一切我們所能作的，…所是的，以及…所有的，都會消逝。因這緣故，我們不該信靠我們的所是。…我們是必死的人，但神已經將一些永遠的東西、永遠不死的東西、永遠常存的東西，作到我們裏面。因着我們已經接受主耶穌，祂也活在我們裏面，我們就擁有祂不死的神性。至終，…必死的要被神聖的生命吞滅了。（4。）

因着我看見我有基督在我裏面作不死的生命，我就必須懷着雄心，一直努力討祂喜悅。（9。）如果你要成為基督的大使，在全宇宙中必定有這麼一天，

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

你下定決心，呼天喚地作見證，你現在要絕對的為着基督，你只有一個雄心，就是討基督喜悅。神已經將祂自己這不死的生命作到我們裏面，使我們不憑自己而活，乃憑這生命而活。現在我們必須懷着雄心討祂喜悅。

保羅…是一個向主活着的人。（15。）裝備我們成為基督大使的…一個項目，乃是基督困迫的愛。你必須是一個被基督的愛沖激的人。保羅在林後五章十四至十五節告訴我們，基督受死的愛，像大水澎湃沖向我們，迫使我们情不自禁的向祂活着。被困迫就像被浪潮沖走。基督的愛像浪潮一樣強烈，將你征服，將你沖走。我們必須被基督的愛所沖沒。我們需要被祂的愛所困迫，以致我們別無選擇。我們應當能說，『我沒有別的路可走，我必須愛主，因為祂的愛困迫我。我能作甚麼呢？』…我們都必須這樣被基督的愛困迫。

我必須承認，我多年來天天禱告，求主向我啓示祂的愛，好使我能被基督的愛所困迫。我這樣禱告：『主阿，用你的愛困迫我。哦，主阿，用你的愛沖沒我。』…我們中間的青年人必須看見，雖然他們今天愛主，但他們在基督徒的經歷上，仍在十字路口。有許多方向讓他們選擇，讓他們走。你也許有許多選擇，然而一旦你被基督的愛所沖沒，你就失去所有的選擇。

一個作大使的人…乃是…不照着肉體，乃照着基督，在靈裏認人。我們絕不該憑外表，照着肉體考慮事情或者認人，乃該一直照着基督，在靈裏考慮事情並認人。（李常受文集一九六七年第二冊，二一三至二一六頁。）

參讀：一個在靈裏之人的自傳，第六章；哥林多後書生命讀經，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

第七週■週三

晨興餵養

帖前二 1~3『弟兄們，你們自己原曉得，我們進到你們那裏，並不是徒然的。我們從前在腓立比受苦害，又被凌辱，就如你們所知道的，然而還是在我們的神裏面放膽，在極大的爭戰中，對你們講說了神的福音。我們的勸勉不是出於錯謬，不是出於污穢，也不是用詭詐。』

保羅...作了剛強的見證，說到他在帖撒羅尼迦人中間的生活。他題醒他們，使徒是如何來到他們那裏，以及使徒在他們中間的生活態度。保羅為甚麼強調這事？他強調這事，是要給年幼的聖徒看見正當生活的榜樣。我盼望所有的長老和帶頭的，都從保羅這個實例看見，我們必須是眾聖徒的榜樣。在每一個地方召會裏，必須有一些榜樣、一些模型，讓別人效法。

給初信者和年幼信徒許多教導，不是照顧他們的正確之路；撫育他們的正確之路乃是給他們榜樣看。你給他們榜樣看，就是澆灌他們、供應他們、乳養他們、顧惜他們；這是撫育。你若覺得自己的經歷有些欠缺，你可以將聖經裏不同的人指給初信者看。譬如，舊約的以諾、挪亞、亞伯拉罕和大衛，新約的彼得、約翰、保羅和提摩太等人。我們可以這樣題出聖經人物的生活，來撫育年幼的信徒長大。（帖撒羅尼迦前書生命讀經，一二七至一二九頁。）

信息選讀

照顧孩子在於九分餵養和一分教導，這也應當是我們照顧召會裏初信者的作法。...餵養包括從聖經或召會歷史中題出榜樣。我們讀歷代聖徒的傳記，就餵養了自己，也經歷了撫育。這裏的重

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,

點是說，餵養人和撫育人最好的路，是給他們一個正確的榜樣。

保羅在帖撒羅尼迦前書不是傳講自己，而是以他自己活基督的生活來餵養他屬靈的兒女。這意思是說，保羅用他的生活方式來餵養他屬靈的兒女。這是他強調他進到帖撒羅尼迦人那裏、他的傳揚、他對待神話語的方式、以及他生活態度的原因。

使徒一再強調他們進到信徒那裏，（一 5，9，（二 1，））這表明在使徒將福音注入初信者裏面時，使徒的行事為人扮演了重要的角色。他們的行事為人不僅是他們所說的，更是他們所是的。…使徒進到他們那裏，並不是徒然的。使徒是如何信主並跟從主的榜樣。因為有許多人藉着使徒信了主耶穌，所以不到一個月就興起了一個召會。

使徒們傳福音的時候經歷了神。他們在為福音的爭戰中享受神作他們的膽量。他們雖然受腓立比人的凌辱，然而還是放膽，這不是在他們自己裏面，而是在神裏面。苦難與逼迫不能打倒他們，因為他們與三一神有生機的聯結。按照二章二節所說，他們在極大的爭戰中，講說神的福音。這指明他們一面傳福音一面爭戰，因為逼迫還沒有過去。因此，他們一面爭戰，一面在神裏面放膽，對帖撒羅尼迦人講說福音。

在三節…錯謬是指目標，污穢是指動機，詭詐是指手段。這三者都是屬於且由於那狡猾、迷惑人的魔鬼。勸勉包括講說、傳揚、教導和懇求。…使徒並不貪婪，也沒有意思要從甚麼人得着好處。他們帶着福音來到帖撒羅尼迦人那裏，完全是誠實而忠信的。（帖撒羅尼迦前書生命讀經，一二九、一一三至一一五頁。）

參讀：倪柝聲—今時代神聖啓示的先見，第十一章；倪柝聲恢復職事過程中信息記錄，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

第七週■週四

晨興餽養

帖前二 4～5『但神怎樣驗中了我們，把福音託付我們，我們就照樣講，不是要討人喜歡，乃是要討那察驗我們心的神喜歡。因為我們從來沒有用過諂媚的話，就如你們所知道的；也沒有藉掩飾而貪婪，這是神可以作見證的。』

帖前二章四節的『驗中』含示試驗。神驗中使徒以前，先試驗他們。神根據這驗中，把福音託付他們。神作這事非常謹慎，因為祂知道我們的心。

按我們的意見，神既然無所不知，就不需要試驗我們。不錯，在我們出生以前，祂已經知道我們會是那一種人。既是這樣，神為甚麼試驗我們？神的試驗主要不是為着祂自己，乃是為着我們。神認識我們，但我們不認識自己。因為我們不韋認自己，所以我們以為自己是正直、誠實並忠信的。但我們受試驗的時候，就會看見我們真正的所是，我們會發現，我們自己裏面是不誠實、不忠信、也不可靠的。…神這樣察驗我們之後，我們纔能被驗中。（帖撒羅尼迦前書生命讀經，一一五至一一六頁。）

信息選讀

我勸青年人不要信任自己，因為他們還沒有受過試驗。我確信神要用青年人，但是神要先試驗他們，然後纔用他們。神試驗我們而驗中我們以後，纔能對我們有所託付。神的託付是根據祂驗中了我們。但我們不能驗中我們自己。惟有在神試驗我們以後，祂纔會驗中我們。然後祂會把一些事託付我們，並開始使用我們。

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.

神乃是這樣把福音託付使徒。因着使徒接受了福音的託付，所以他們的講說不是要討人喜歡，乃是要討那察驗我們心的神喜歡。他們的講說是根據神的託付。神把福音託付了他們，所以他們的講說是要討神的喜歡。…帖前二章四節給我們看見，我們必須被神驗中，然後神就對我們有所託付。此後我們還需要講說，要討那察驗我們心的神喜歡。這指明我們需要經過試驗、驗中和託付，然後就會有可講說、可教導的。

（在五節）掩飾原文或作假裝，遮掩。藉掩飾而貪婪，就是混亂或攙混神的話，（林後二 17，四 2，）也是為利假裝敬虔。（提前六 5，多一 11，彼後二 3。）

帖前二章五節說，使徒從來沒有用過諂媚的話。我們都必須避免用諂媚的話，絕不以諂媚的態度對人說話。保羅在這一節裏還說，使徒沒有藉掩飾、遮掩而貪婪。他們沒有邪惡的動機，而用辦法去遮掩。他們沒有掩飾或假冒，所以他們不混亂或攙混神的話。攙混就是拿劣貨與原來的東西混在一起。譬如，用銅與金混合，或用水與酒攙調，而將其當作純品販賣。歷世紀以來，許多傳道人和教師就是這樣攙混神的話。他們在掩飾之下傳講，目的是要為自己得利。

五節教我們要學習不用諂媚的話，也不藉掩飾而貪婪。在我們基督徒的工作中，不可給這類不潔的事物留地步。主的僕人不應當用諂媚的話，也不應當藉某一種掩飾而貪婪。但願主憐憫我們並純淨我們，救我們脫離這一切事。但願我們能說，我們不用諂媚的話，也沒有藉掩飾而貪婪，這是神可以作見證的。（帖撒羅尼迦前書生命讀經，一一六至一一七頁。）

參讀：倪析聲文集第二輯第二十四冊，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

第七週■週五

晨興餽養

帖前二 6～7『我們作基督的使徒，雖然有權利叫人尊重，卻沒有向你們，或向別人，尋求從人來的榮耀；只在你們中間為人溫和，如同乳母顧惜自己的孩子。』

尋求從人來的榮耀，對每一個基督的工人都是真試誘，〔參帖前二 6，〕許多已被這事吞滅、破壞。…叫人尊重，〔6，〕原文或譯作，維護權柄。…在基督徒的工作中維護權柄、尊嚴或權利，就破壞了工作。主耶穌在地上時放棄了祂的尊嚴，（約十三 4～5，）使徒也寧可不用他的權利。（林前九 12。）…天使長的墮落是由於尋求榮耀。…他雖然是帶頭的天使，有很高的地位，但他還尋求榮耀。…根據新約聖經，凡尋求從人來的榮耀，都是撒但的跟從者。尋求榮耀是撒但所佈的陷阱，要叫基督的工人跌入其中。…能逃避這陷阱的人不多。（帖撒羅尼迦前書生命讀經，一一八頁。）

信息選讀

我們能給主用多少，我們的用處會持續多久，乃在於我們是否尋求從人來的榮耀。…為自己尋求榮耀，總會使一個人的用處報廢。所以但願我們眾人，特別是青年人，接受警告，絕對不在主的工作中尋求榮耀。

帖前二章六節清楚指明，使徒雖然是基督的使徒，卻不維護〔自己的〕權柄。…他們必須忘記他們是使徒，而像奴僕般服事神的子民。他們不該題醒別人他們是基督的使徒，卻要記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.

信徒與非信徒可能都認為帶頭的人、長老或使徒是尊貴的人。但是在地方召會中沒有尊貴的人。我們不是尊貴的人，乃是彼此服事的奴僕。但是我認識一些人，他們沒有地位、沒有名聲的時候，並不要求甚麼。然而，一旦他們有了地位，也許是在一個事奉小組裏有了地位之後，就開始要求尊嚴。這是可恥的。…長老的妻子不應當因為自己是長老的妻子，而要求尊嚴。…她只是一位服事召會的小姊妹。不僅如此，她的丈夫也不是尊貴的人，而是奴僕。他既是長老，就是被指派，像奴僕一樣服事召會的人。我們都當有這種態度。

保羅說，『我們作基督的使徒，雖然有權利叫人尊重。』（6。）這話指明，甚至在召會初期，就已經有要求尊嚴的試誘。…但保羅不維護他使徒的權柄，而為自己求甚麼。保羅拒絕叫人尊重，或維護權柄；他是我們眾人的好榜樣。我們若效法這個榜樣，就會把基督身體裏，這種要求地位的致命病菌殺死。

在七節…乳母，原文（有時）指母親，因此指乳養的母親。（參加四 19。）顧惜包括餵養；指明不僅餵養，更有親切的照顧。…保羅雖然是弟兄，但他認為自己是乳養的母親。他當然沒有想到地位、尊嚴或權柄。…乳母有甚麼地位可言？有甚麼地位、尊嚴或權柄是屬於她的？她的尊嚴在於乳養並顧惜她的孩子，溫柔的照顧他們。…保羅認為自己不僅是服事人的，也是顧惜人的。他當然沒有控制信徒。他不僅服事他們，更顧惜他們。他對他們的照顧滿了溫柔。（帖撒羅尼迦前書生命讀經，一一八至一二〇頁。）

參讀：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

第七週■週六

晨興餵養

帖前二 8『我們這樣切慕你們，不但樂意將神的福音分給你們，連自己的性命也願意分給你們，因你們是我們所愛的。』

11～12『正如你們所知道的，我們怎樣勸勉你們，撫慰你們，向你們作見證，待你們每一個人，好像父親待自己的孩子一樣；要叫你們行事為人，配得過那召你們進入祂自己的國和榮耀的神。』

在帖前二章八節…切慕，意熱切喜愛、熱切渴望，就像乳養的母親熱切關心她所餵養、顧惜的孩子。這就是使徒對初信者所作的。…使徒不但將神的福音分給帖撒羅尼迦人，連他們自己的性命也分給他們。過潔淨、正直的生活，（3～6，10，）並且愛初信者，甚至將我們的性命分給他們，（7～9，11，）這些乃是我們傳福音時，將所傳達的救恩注入別人裏面的必要條件。

保羅在八節說到將自己的性命分給帖撒羅尼迦人，這話就好比他在林後十二章所說，他為信徒的緣故花上自己。（15。）保羅不僅願意花費他所有的，也願意花上他自己，就是他這個人。…這好比乳養的母親將她自己給她的孩子一樣。（帖撒羅尼迦前書生命讀經，一二一頁。）

信息選讀

（在帖前二章十一節）使徒有力的強調他們的所是或為人，（一5，）因為他們的所是開了一條路，將初信者帶進神完全的救恩。…在顧惜信徒如同自己的孩子上，使徒看自己是乳養的母親；在勸勉信徒上，他看自己是父親。（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) 是照着祂的揀選，也是隨着祂的揀選。(一 4。) 信徒從前是拜偶像的人，(9,) 在撒但的國裏。(太十二 26。) 現今藉着在基督裏的救恩，他們蒙了呼召，並已信入神的國；這國乃是他們在神聖的管治下，帶着進入神榮耀的指望，敬拜並享受神的範圍。神的榮耀與祂的國並行。

帖前二章十二節指明，行事為人配得過神，與進入神的國並被引進神的榮耀有關。這裏的思想相當深。…沒有多少信徒受過教導，看見基督徒要有一種生活行動，使他們能進入神的國，並被引進神的榮耀。…這樣的話卻包括在保羅對年幼信徒的教導中。

二章一至十二節給我們看見，我們該如何行事為人，作初信者的榜樣。…我們的動機…必須單純，特別是在錢財的事上更是如此。這幾節經文所寫的許多話，都與錢財、貪婪、貪慾有關。我們若在錢財上不單純，我們若不純誠、不誠實、不忠信，就可能成為混亂並攙混神話語的人。不僅如此，這動機會叫我們用諂媚的話，並且藉掩飾而貪婪。這些都是嚴重的事。因此，我們若要成為年幼聖徒正確的榜樣，我們的貪婪就必須受對付，錢財的事必須在我們的腳下。我們絕不該說諂媚的話，不該藉掩飾而貪婪，也不該為自己尋求榮耀。此外，我們不該想要討人的喜歡，反而要盡全力討神的喜歡。這樣，別信徒就有好榜樣可以效法。

我們必須成為別人的榜樣，並要像母親一樣撫育他們、顧惜他們，也要像父親一樣勸勉他們，要行事為人配得過神。…只有活神的生活，纔配得過神。我們活神的時候，行事為人就配得過祂。這樣的行事為人要引導我們進入神的國，並引我們進入神的榮耀裏。這是神呼召的目標。(帖撒羅尼迦前書生命讀經，一二二至一二四頁。)

參讀：帖撒羅尼迦前書生命讀經，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

第七週詩歌

378

經歷基督—作生命

8 8 8 8 8 8 重 (英 499)

A 大調

4/4

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

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

WEEK 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 aught desire,
 But Christ of all-inclusiveness.
 My hope, my glory, and my crown
 Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

第八週

召會的功用（一）

活神的家

以及真理的柱石和根基

詩歌：627

讀經：提前三 15，林前一 2，三 16～17，十 32，十一 16，弗二 19、21～22

【週一】

壹 『神的家』是形容召會，『真理的柱石和根基』也是形容召會；『神的家』以及『真理的柱石和根基』都是描述召會是甚麼—提前三 15。

貳 召會乃是神的家—林前一 2，十 32，十一 16：

一 『神的召會』這辭指明召會是神所擁有的，也指明召會有神的性情，並以神的元素所構成—徒二十 28，加一 13。

二 召會是『神的』，因為召會是神作源頭所產生的，並有神為其神聖、宇宙並永遠的性質和素質—林前三 16～17。

三 召會的內容在素質一面乃是神自己—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 神的召會乃是活神的家—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）都是一個實體，乃是一班蒙召、重生並由神自己內住的人—彼前一 3，二 5，林前三 16。
- 2 基督與祂身體上的肢體不是分開的，乃是住在他們裏面；照樣，父不是在祂家人中分開的一員，乃是在祂所有的兒女裏面—羅八 16，十二 4～5，林前三 16。
- 3 神的家在神聖的生命上是生機的，在神聖的性情上是生機的，並且在三一神裏是生機的一弗四 18，彼後一 4，太二八 19。
- 4 因為召會是生機的，所以召會能生長—弗二 21。

【週二、週三】

二 在說到召會是神的家時，保羅特別說到神是活神—提前三 15:

- 1 活在召會裏的活神，對召會必是主觀的，不是僅僅客觀的—林前三 16。
- 2 因為神是活的，召會作神的家也就在祂裏面、憑祂並同祂活着。
- 3 活的神與活的召會，同活着、同行動、同工作。

三 召會作神的家，乃是神的居所—是神能得着安息並寄託的所在—弗二 22。

四 召會是神的家，父的家，乃是擴大、宇宙、神人二性的合併，作為基督為父用神聖的榮耀所榮耀的結果—約十二 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.

【週四】

肆 主要祂的召會認識祂是真理，接受並享受祂作生命—約壹一 1～2、5～6，約十一 25，十四 6，十八 37 下：

一 『真理』意即實際，指神的話裏所啓示一切真實的事物，主要的是指作神具體化身的基督，以及作基督身體的召會—提前二 4，西二 9、19。

二 召會乃是在基督裏用神聖的生命建造的，這生命是不能毀壞、不能征服的，並且能抵擋來自任何源頭的致死敗落—提前一 16，六 12、19，提後一 1、10，多一 2，三 7。

三 真理和生命，二者都是基督自己—約十四 6：

1 生命是裏面、內在的成分；真理是外在的解釋、說明—一 4，十八 37 下，八 12、32、36，十七 17。

2 經歷主作生命，乃是包藏在主作為真理裏；我們要經歷主作生命，就必須認識真理—十四 6，十一 25，八 32、36。

四 召會的內容，必須是基督作真理、作生命，而從我們裏面長出來的—西二 19，三 4：

【週五】

1 真理是神聖之光的照耀，顯出一約八 12、32、36，約壹一 5～6。

2 在主的恢復裏，眾召會中間真理的標準應當不斷的提高—提前二 4，三 15。

3 我們需要在生命裏長大，在生命裏得救，被生命充滿，並在生命中作王—弗四 13～16，羅五 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 召會是支持真理的柱石，也是托住真理的根基—提前三 15:

一 真理就是三一神，以基督為具體化身、中心和彰顯，以產生召會作基督的身體、神的家和神的國—西二 9，弗一 22 ~ 23，四 16，提前三 15，約三 3、5。

二 提前三章十五節的『真理』，是指照着神新約的經綸，在新約裏所啓示，關乎基督與召會的真理事物—太十六 16、18，弗五 32:

1 召會和支持這一切實際的柱石，也是托住這一切實際的根基。

2 地方召會該是這樣的建築，托住、擔負並見證基督與召會的真理—實際—二 22。

三 召會擔負着基督作實際；召會向全宇宙見證，基督是實際，並且惟有基督才是實際—約一 14、17，十四 6。

四 召會既是支持真理的柱石，和托住柱石的根基，就為『基督是神的奧秘』與『召會是基督的奧秘』之實際、真理作見證—西二 2，弗三 4。

【週六】

五 為使召會盡真理的柱石和根基的功用，我們都需要達到對真理完全的認識—提前二 4，四 3，提後二 25，三 7，多一 1。

陸 當每一位弟兄姊妹都滿了生命和真理，召會就會剛強，成為活神的家與真理的柱石和根基；這是主的恢復今日所需要的一提

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.

第八週■週一

晨興餽養

徒二十 28『聖靈立你們作全羣的監督，你們就當為自己謹慎，也為全羣謹慎，牧養神的召會，就是祂用自己的血所買來的。』

弗二 21『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

保羅在林前一章二節說到『在哥林多神的召會』。召會是由宇宙的神所構成的，卻存在於地上的許多地方，哥林多就是其中之一。就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的。…保羅對召會的描寫是美妙的。然而，基督徒卻沒有充分的注意。…『神的召會』一辭指明召會有神的性情，她是由神的元素構成的。因此，召會是神的；這是召會宇宙的一面。（哥林多前書生命讀經，一〇至一一頁。）

信息選讀

召會…是神的家。（彼前二 5—殿，直譯，家。）…在原文，『家』的意思不僅指房子、住處，也指家人。家是指房子，也是指家庭、親人。因此，原文同一個字也可譯為『家裏的親人』。（弗二 19。）

今天神在地上的居所乃是召會，並且神這位偉大的父有一個家庭，就是召會。…對我們而言，房子是一回事，家庭是另一回事；房子是建築物，家庭是住在那裏的人。不過，神的房屋和神的家庭是一樣的。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個實體，就是一班重生、蒙召的人，由神自己所內住。這些蒙召的人，由神用祂的生命所重生，並由這位活神帶着祂的一切所是來內住，他們既是神的居所，也是神的家庭。這…與人羣組織不同。這是個生機體—在神聖的生命裏是生機的，在神聖的性情裏是生機的，在三神裏面也是生機的。

有些人非常強調艾克利西亞，卻不怎麼留意召會生機的一面。他們不常說到召會是神的家庭。雖然如此，我們必須曉得召會是生機的，是神活的家。保羅說，召會是活神的家，（提前三 15，）這家會長大。（弗二 21。）…會長大的東西必定是活的。…凡是會長大的，都是有生命的生機體。阿利路亞，我們是在漸漸長大！

一九六四年，我到德州平景鎮（Plainview）去探望一小羣聖徒。一九六五年，我到德州維口（Waco）去探望另一個小團體。若沒有信心，我會完全失望。消息傳到紐約，有一位和我同工多年的親愛弟兄對另一位弟兄說，他不相信德州這些小團體會持續下去。一九六八年，我到拉巴克（Lubbock）去，我沒有看見一個大召會；我所看見的，相當需要信心。因着祂的憐憫，我的確有信心。一九六九年，德州的聖徒遷到休斯頓，我去探望他們。那裏的情況有些令人鼓舞，但不完全是如此。然而，一九八二、一九八三年，我訪問歐文，令我非常興奮。德州眾召會長大了許多，因為召會是活的。召會是活神的活家，不是組織的東西，乃是生命的東西；因此，召會是憑着生命而長大。（李常受文集一九八三年第三冊，五五六至五五八頁。）

神的居所就是祂的家人，祂的家庭；祂的家庭是藉着神的生育而產生的。…至終，神的兒女要長成祂成熟的兒子，還要成爲後嗣。（新約總論第七冊，二一六頁。）

參讀：恢復基督在召會中作一切，第八章；李常受文集一九六八年第二冊，七五八至七六一頁。

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

第八週■週二

晨興餽養

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

林前三 16『豈不知你們是神的殿，神的靈住在你們裏面麼？』

召會作為神的居所，乃是神的家，和祂的家人，祂的家庭。在舊約中，殿和神的百姓是兩件分開的事，但是在新約的應驗裏，居所和家庭乃是一。按照神新約的經綸，神的家就是祂的家庭。…希伯來三章六節…說到『基督為兒子，治理神的家；我們…便是祂的家了。』在舊約時代，神的家就是以色列家，（利二二 18，民十二 7，）由他們中間的帳幕或殿所象徵。（出二五 8，結三七 26～27。）今天神的家乃是召會。作神百姓的以色列人，乃是我們新約信徒的豫表。（林前九 24～十 11。）他們的歷史就是召會的豫表。（新約總論第七冊，二一〇頁。）

信息選讀

召會有雙重的功用：對基督，召會是身體；對神，召會是一家。基督是頭，召會是這頭的身體，這是召會的一個功用。神是父，召會祂的家，這是召會的另一個功用。…召會是基督的身體，乃是一個生機體；同樣，召會神的家，乃是一個活的實體，活的家。

彼前四章十七節是說到召會是神的家的另一處經節：『因為時候到了，審判要從神的家起首。』這裏

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,

我們看見，管教的審判要從神自己的家起首。神的家，或家人，就是由信徒組成的召會。神從這家，就是祂自己的家起首，藉着對自己兒女管教的審判，施行祂行政的管理，使祂有堅定的立場，在祂宇宙的國度裏，審判那些不信從祂福音，以及背叛祂行政的人。

在說到召會是神的家時，保羅特別說到神是活神。活在召會裏的活神，對召會必是主觀的，不是僅僅客觀的。…因為神是活的，召會也就在祂裏面、憑祂並同祂活着。活的神與活的召會，同活着、同行動、同工作。活的召會是活神的家。因此，在我們的聚會、事奉和服事中，我們要給人一種印象：活的神在我們中間活着、行動、說話並活動。

召會，活神的家，乃是活在父的名裏和父的生命裏，意即召會是活在父的實際裏。神的家是一個活的組成，由許多在父的生命和實際裏的兒女所組成。這就是說那裏有神的家，那裏就有父神同祂的生命和實際。這與召會是基督的身體相同。基督與祂身體的肢體不是分開的，因為基督作身體的頭，乃是住在眾肢體裏面。因此，基督不該算作身體上分開的肢體，因為祂在身體的所有肢體裏面。召會是神的家原則也是一樣。父不是家人中分開的一員，乃是在所有的兒女裏面。

召會的身分的第一個特點，就是召會是從世界中召出來的會眾。第二個特點是召會是神的家，由那些神所生的人組成。…為要成為會集，我們需要被聖別，就是從世界被分別出來。然而要成為神家的一分子，我們需要從神而生。任何不是神所生的人，都不能成為祂家（家庭）的一部分。（新約總論第七冊，二一一至二一二頁。）

參讀：新約總論，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

第八週 ■ 週三

晨興餽養

彼前二 5『〔你們〕也就像活石，被建造成為屬靈的殿…。』

弗二 21『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

照着保羅在提前三章十五節裏的話，召會是神的家。家，原文也可譯作家人。…神的家人，神的家庭就是神的家。家與家人是指同一樣東西—由信徒組成的會集。（弗二 19，來三 6。）這家是活神的居所，其實際是在我們的靈裏。（弗二 22。）我們必須在我們的靈裏生活行動，使神能在這家中顯明為活的神。（提摩太前書生命讀經，六七頁。）

信息選讀

召會作神的家，乃是神的居所。以弗所二章二十二節說，『你們也在祂裏面同被建造，成為神在靈裏的居所。』…保羅是說在以弗所這地方的聖徒在基督裏同被建造，成為神的居所。

召會，神在地上的居所，是神能得着安息並寄託的所在。神在這居所裏生活行動，以成就祂的意願並滿足祂心裏的渴望。

因着召會是神的居所，神就在其中得着彰顯。…你是怎樣的人，就藉你的家得着顯明。…在神的家，祂的居所裏，神自己在地上得着彰顯。這就是為甚麼提前三章十六節啓示，召會是神顯現於肉體。…神要在召會中實行祂新約的經綸，說出祂的渴望，並彰顯祂的榮耀。凡祂所是、所作、並祂所要達到的，都要在作祂居所的召會裏顯明並彰顯出來。

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.

以弗所二章二十二節告訴我們，神的居所是在信徒的靈裏。在此保羅說我們『同被建造，成為神在靈裏的居所』。這裏的靈是指信徒有神的聖靈內住重生之人的靈。神的靈是居住者，不是居所；居所是信徒的靈。神的靈住在我們重生的靈裏。因此，神的居所是在我們的靈裏，我們的靈是神居住的所在。

我們都要清楚看見神的居所乃是在我們的靈裏，不是在我們的心或心思裏。看見我們有靈，並且神住在我們重生的靈裏，這是很要緊的。如果我們不知道如何運用靈，就不可能明白任何有關神家的事，因為這家（神的居所）乃是在信徒的靈裏。

彼前二章五節…裏『屬靈的』，指明神的生命生活並長大（2）的性能。神的殿主要的是藉神的生命得以維繫，因此是屬靈的殿。

我們是基督裏的信徒，需要長大並變化，為着建造神屬靈的殿。神在信徒身上的目標，是要得着屬靈的石頭所建造的殿；不是分開、離散的石頭，甚至也不是僅僅聚在一起的一堆石頭，乃是彼此建造起來的石頭。因此，靠着神話語中滋養的奶，（2～3，）而從基督得餵養，不僅是為着生命長大，更是為着建造。長大是為着建造。雖然話奶是經由心思滋養魂的，最終卻滋養我們的靈，使我們屬靈而不屬魂，適合於為神建造屬靈的殿。

以弗所二章二十一節…裏的『殿』原文指聖所，全殿的內部。因為神的建築是活的，所以是在長大，長成聖殿。召會作神的家，其真實的建造，乃是藉着信徒在生命裏的長大。不僅如此，神的家作神的殿，即神的聖所，全部的建築都是在主基督裏。（新約總論第七冊，二一二至二一五頁。）

參讀：提摩太前書生命讀經，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

第八週■週四

晨興餽養

約十四6『耶穌說，我就是道路、實際、生命…。』

十七17『求你用真理聖別他們，你的話就是真理。』

在提後二章十九節保羅宣告：『…神堅固的根基立住了，上面有這印記說，主認識屬於祂的人。又說，凡稱呼主名的人，總要離開不義。』…這裏的根基並非指基督是召會的根基，乃指召會是真理的根基。（參15，18，25。）這與『真理的根基』相符，這根基托住真理，（提前三15，）特別是基督復活的真理。（徒四33。）

召會乃是在基督裏用神聖的生命建造的。這生命是不能毀壞、不能征服的，（來七16，徒二24，）並能抵擋來自任何源頭的致死敗落。因此，召會是神堅固的根基，永遠立住，抵擋一切的異端。無論怎樣的異端進來，或毒瘡如何擴大蔓延，這堅固的根基已經立住了。（提摩太後書生命讀經，三八至三九頁。）

信息選讀

主的恢復主要是基於四個支柱：第一是真理，第二是生命，第三是召會，第四是福音。基督教所以落下去，就是因為失去了真理，缺少了生命。聖經告訴我們，主自己就是真理，主自己也是生命。主耶穌在約翰十四章六節說，『我就是道路、實際、生命。』這裏的實際就是真理。換句話說，主說祂自己是生命和真理。

真理和生命，二者都是主自己，但各有不同的講究。其中的分別在於，真理是外在的解釋、說明；生命是我們裏面、內在的內容。主在我們裏面作我

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

們的生命，這個經歷需要一個說明，這說明就是真理。如果我們照着這個說明接受主，我們就得着生命。因此，我們若要經歷並享受主作生命，就必須認識真理。從另一面來說，主作生命，乃是包藏在主作為真理裏。所以我們若對主的真理不清楚、不明白、不認識，就無法享受主作我們的生命。因這緣故，我們必須花較多的工夫學習真理。

主沒有把我們留在黑暗中，今天祂的真理，都在…聖經裏面。我們必須領悟，這一本聖經乃是一本生命的書；聖經所以是生命的書，在於其內容全是真理。凡經歷過的基督徒都承認，沒有一個人不認識聖經，不懂得聖經中的真理，而能享受主作生命。…我們若要得着並享受主作生命，就必須來到聖經跟前，得着其中的真理。聖經裏所有的真理，都是我們屬靈生命的糧食。…聖經所有的知識，都是真理，而這些真理都包藏着生命。我們讀聖經，如果只研讀字面，而不深究其內在的真理，就不得着生命。所以每一個讀聖經的人，都必須透過聖經的字面，纔能看見字面裏所帶給人的真理。…生命讀經的出版，就是為着幫助我們進到聖經字句的深處。…凡好好研讀過生命讀經的人，都有相當的經歷；因為生命讀經把他們帶到聖經的真理中，使他們從其中得着真實生命的供應。

今天主的恢復，就是恢復真理和生命。我們都知道，基督教所以落下去，就是因為失去了真理和生命，結果許多人的辦法和世界的組織就都產生了。這些都不是主所要的。主不要組織，也不要人的辦法；主乃是要祂的召會認識祂是真理，接受並享受祂作生命。召會裏一切的內容，都必須是基督作真理、作生命，而從我們裏面長出來的。（李常受文集一九八四年第五冊，五四三至五四五頁。）

參讀：讀出聖經的本色與中心，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

第八週■週五

晨興餽養

約十八 37『…耶穌回答說，你說我是王，我爲此而生，也爲此來到世間，爲要給真理作見證…。』

提前三 15『…神的家…就是活神的召會，真理的柱石和根基。』

盼望在主恢復中的召會，真理的水準一直拔高。我們不能留在福利平安、基督降世拯救罪人、釘十字架完成救贖、神愛世人等膚淺的福音真理上；這些雖然都對，但仍是初階、基要、開端的。我們必須往高處去。…有許多人年輕時根本不懂素質的靈、經綸的靈、三一神的分賜等真理，但現在的青年人講起這些，卻頭頭是道。

但願我們都能在真理上好好成全青年人，鼓勵他們進入主話語的深處。因這緣故，我們有負擔推薦、推廣生命讀經。（李常受文集一九八四年第五冊，四八六頁。）

信息選讀

保羅用隱喻的說法，…說到召會是『真理的柱石和根基』。（提前三 15。）柱石支持建築物，根基托住柱石。召會就是這樣支持真理的柱石，也是這樣托住真理的根基。…真理是神新約經綸的實際和內容。這經綸由兩大奧祕組成：基督是神的奧祕，（西二 2，）以及召會是基督的奧祕。（弗三 4。）基督與召會，頭與身體，是神新約經綸之實際的內容。召會是支持這一切實際的柱石，也是托住這一

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

切實際的根基。地方召會該是這樣的建築，托住、擔負、並見證基督與召會的真理—實際。

召會對於神有一個功能，就是把神的一切，就是宇宙中的那個實際，也就是那真理托住。…召會不是托住道理，召會乃是托住神所是的一切實際。宇宙間，只有神是實際；祂所是的一切就是實際，這個乃是托在召會身上。我們在這裏作神的家，就是召會，並作神的家人，乃是把神之所是的一切的實際托在上面。

召會所擔負的真理就是三一神，以基督為具體化身、中心和彰顯，以產生召會作基督的身體、神的家和神的國。（西二 9，弗一 22～23，四 16，…提前三 15，約三 3，5。）真理，實際，乃是基督，而基督是神的具體化身。召會擔負着基督作實際；召會向全宇宙見證，基督是實際，並且惟有基督纔是實際。（一 14，17，十四 6。）召會作為柱石和根基，擔負着三一神的實際。

在希臘文裏，提前三章十五節的『真理』這辭是指真實、具體的東西。…然而，真理不僅僅是具體的實際，更是這實際的彰顯。真理不是空洞的道理，乃是實際的彰顯，乃是由實際所構成，且傳達這實際的道理。召會是柱石，托住真理，就是托住實際的彰顯。

十六節啓示出召會所托住的實際是甚麼：『大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。』十五節的真理，實際的彰顯，就是十六節敬虔的奧祕。…敬虔的奧祕就是神顯現於肉體。當基督在地上，祂是神顯現於肉體。…神是實際，耶穌這位成為肉體的人，就是神的顯現。（新約總論第十二冊，二三〇至二三一頁。）

參讀：真理課程三級卷四，第五十七課。

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

第八週■週六

晨興餽養

多一 1, 3『照着神選民的信仰，與合乎敬虔之真理的知識，…作神的奴僕、並耶穌基督使徒的保羅。』

提前二 4『祂願意萬人得救，並且完全認識真理。』

實際來自聖經的知識，加上屬天的光照和個人的經歷。…我們要看見實際，首先需要花時間在主的話上，得着滋養並熟悉聖經的道理。我們對道理的認識是蒙光照的基礎。然後我們需要每天都在基督裏行事為人，仰望祂的光照。…我們一旦藉着主的光看見實際，這實際就會成為我們的經歷。然後我們會得着生命和真理。

如果每一位弟兄姊妹都滿了生命和真理，召會就會剛強，成為活神的家與真理的柱石和根基。這是主恢復今日所需要的。願主憐憫我們眾人，賜我們毅用的恩典，使我們有正確的實行，充滿生命和真理。（李常受文集一九七八年第三冊，三九五頁。）

信息選讀

提前三章十五節說，召會是真理的柱石和根基。真理的柱石和根基就是整個召會，包括所有的聖徒，而不只是長老和領頭者。古時的建築是以柱石或圓柱撐起，每一根柱子都安在一個根基上。保羅引用這種建築的特徵，來描繪召會乃是擔負真理的柱石和根基。大多數聖徒可能沒有深深感覺到：他們有責任要擔負真理。

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.

要明白甚麼叫作擔負真理，我們可以思考保羅在加拉太二章十一至十四節的榜樣。保羅看見彼得退去，隔離自己，不和外邦人一同喫飯，這違反了福音的真理。…和彼得相比，保羅是個年輕的使徒。然而，保羅看見彼得所作的違反真理。如果我們站在保羅的地位，可能不會斥責彼得。…然而，保羅卻寫說，『磯法來到安提阿的時候，因他有可定罪之處，我就當面抵擋他。』（11。）保羅斥責彼得，因為彼得雖然比較年長、老練，但那時彼得沒有按照真理而行。因此，保羅是這樣擔負了真理；他是真理的柱石和根基。

聖經沒有說使徒是真理的柱石和根基。聖經反倒啓示，召會—包括每一個信徒在內—必須擔負真理。如果不是每個聖徒都擔負真理，召會就不會剛強，而只是一班不認識也不實行真理的人，將所有的責任留給長老。這是個可憐的召會。

當一位弟兄說話時，所有的聖徒都需要明辨：他是否照着真理說話。（參林前十四 29。）如果他沒有按照真理說話，那麼每一位聖徒都該豫備好，站起來說話，以維護真理。…召會要剛強，每一位弟兄姊妹都必須認識真理。

保羅在提前三章十五節說到：『活神的召會，真理的柱石和根基。』…召會是真理的柱石和根基，這含示召會的每一個肢體都該認識真理。我們需要下決心學習真理。…召會要擴展出去，到新的地方，就需要有能擔負責任的領頭者。…我們若在日常的召會生活中學習真理並實行真理，每一個肢體就都能擔負一些責任。這樣，無論我們擴展到那裏，都不會有問題；每一個地方召會都會是剛強的。（李常受文集一九七八年第二冊，八四五至八四六、八四八至八四九頁。）

參讀：基督徒生活與召會生活極重要的原則，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

第八週詩歌

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聚會—基督作中心

10 10 10 10 (英 863)

降 E 大調

6/8

一 在 日 常 生 活 或 在 聚 會 中,
 基 督 是 中 心, 基 督 是 內 容;
 並 非 為 儀 式, 也 非 為 道 理,
 純 是 為 基 督, 我 們 相 聚 集。

- 二 基督是道路,基督是亮光, 憑祂而行動,由祂來照亮;
 基督是活水,基督是靈糧, 喝祂並喫祂,從祂得餵養。
- 三 基督是真理,我們所見證, 基督是生命,我們所供應,
 基督是恩主,我們所稱譽, 基督是元首,我們所高舉。
- 四 對神或對人,基督是一切, 神、人的需要全由祂解決;
 祂是召會的實際與內容, 生命與人數都藉祂而增。
- 五 所獻上一切詩歌和禱告, 都要叫基督藉靈得發表;
 所有靈中的交通和事奉, 都該是基督彰顯的運行。
- 六 奉祂名聚集,隨祂靈活動, 藉着祂恩膏禱告並讚頌;
 不是動頭腦,儀式得成全, 乃是運用靈,使祂得彰顯。
- 七 一切全忘掉,只忠於基督, 凡事應用祂,一直到成熟;
 因祂將萬事都當作損失, 讓祂作一切,一直到永世。

WEEK 8 — HYMN

In daily walk and in our meetings too

Meetings — Christ as the Center

863

1. 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.

第九週

召會的功用（二） 神在肉體裏團體的顯現

詩歌：775

讀經：提前三 15～16，約一 1、14，西二 9，林前六 17，七 25、40

【週一、週二】

壹 神的顯現首先是在基督裏—在肉體裏個別的彰顯—提前三 16，西二 9，約一 1、14：

一 新約不是說只有神的兒子成爲肉體，乃是啓示神顯現於肉體—提前三 15～16：

- 1 顯現於肉體的神，不僅是子，乃是整個的神—父、子、靈。
- 2 整個的神，不僅是子神，成爲肉體；因此，基督成爲肉體就是整個的神顯現於肉體：
 - a 在基督成爲肉體時期的職事裏，祂把無限的神帶到有限的人裏面；在基督裏，無限的神與有限的人成爲一—約八 58，七 6，十二 24。
 - b 藉着成爲肉體，神聖的合併—神在祂的神聖三一裏互相內在成爲一而一同作工—被帶到人性裏；所以基督是三一神與三部分人的合併—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 話，就是神，成了肉體——1、14:

- 1 『成了肉體』（14），意即在人的樣式和樣子裏——羅八3，腓二7～8。
- 2 基督是以人的形狀顯在人前，然而，祂乃是神顯現於人——林後五16。
- 3 話所是的這位神，不是部分的神，乃是整個的神——子神、父神、靈神。
- 4 話是神的解釋、說明和彰顯；因此，那成爲肉體的話——神顯現於肉體——乃是神在肉體裏的解釋、說明和彰顯——約一18。

三 神格一切的豐滿，都有形有體的居住在基督裏面——西二9:

- 1 『神格一切的豐滿』乃指整個的神格，指完整的神。
- 2 神格既包含父、子、靈，神格的豐滿就必是父、子、靈的豐滿。
- 3 神格一切的豐滿，都有形有體的居住在基督裏面，意思是說，三一神具體化身在祂裏面——約十四10。
- 4 基督作爲神格豐滿的具體化身，不僅是神的兒子，也是整個的神。

【週三、週四】

貳 提前三章十五至十六節指明，不僅作頭的基督自己是神顯現於肉體，連作基督身體和神家的召會也是神顯現於肉體——敬虔的奧祕：

- 一 十六節的『敬虔』，不僅是指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了

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

出來，得着了彰顯：

- 1 基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。
- 2 召會生活乃是神的彰顯；因此，敬虔的奧祕就是正當召會的生活—林前十六，十四 24 ~ 25。

【週五、週六】

二 神顯現於召會—神的家和基督的身體—就是祂在肉體裏擴大的團體彰顯—弗二 19，一 22 ~ 23：

- 1 神顯現於肉體，開始於基督在地上的時候—約十四 9。
- 2 神顯現於肉體，延續於召會，就是神顯現於肉體的擴增、擴大和繁增—提前三 15 ~ 16。

三 當召會按着提前一至三章所寫的，受到妥善的照料，召會就要盡活神的家的功用，為着神在地上的行動；並盡真理的柱石和根基的功用，有基督和祂身體的實際—三 15。

四 這樣的召會就成為基督是神顯現於肉體的延續—基督從召會活出，成為神的顯現—弗五 32。

五 這乃是神照着新約成為肉體的原則，以更廣泛的方式顯現於肉體—林前七 40，加二 20：

- 1 成為肉體的原則是：神自己進到人裏面，將祂自己與人調和，使人與祂自己成為一；如此，神就在人裏，人也在神裏—約十五 4 ~ 5。
- 2 成為肉體的原則，意思是神性被帶到人性裏，並同

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 新約話成肉體的原則就是，神聖的生命和性情在基督裏並藉着基督與屬人的生命和性情調和，使我們與神同有一個生命，同過一個生活—林前六 17，加二 20。

4 保羅寫林前七章，是在話成肉體的原則裏：

a 十節的原則與加拉太二章二十節的原則相同：話成肉體的原則—二人如同一人而活着。

b 在林前七章二十五節和四十節我們看見一個人與主是一並被主浸透，屬靈到一個地步，甚至他的意見也發表出主的心意。

c 如果我們被那靈浸透，我們所發表的乃是我們所想的，但這也會是出於主的，因為我們與祂是一—六 17。

六 敬虔的極大奧秘乃是神成爲人，好使人在生命和性情上（但不在神格上）成爲神，以產生一個團體的神人，使神顯現於肉體—羅八 3，一 3～4，弗四 24。

七 至終，神要顯現於新耶路撒冷，就是經過過程並終極完成之三一神在新天新地裏終極完成的團體彰顯—啓二一 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.

第九週■週一

晨興餽養

提前三 16『並且，大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。』

約一 14『話成了肉體，支搭帳幕在我們中間，…我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

提前三章十六節的『敬虔』這辭，意思是『像神』。因此，本節指明人可以有神的樣子、彰顯和顯現。按上下文看，本節裏『敬虔的奧祕』這辭，意思是神在祂的奧祕裏得以顯現並彰顯於肉體一人。敬虔乃是神顯現於肉體；敬虔的奧祕就是神顯現於人。從『敬虔的奧祕』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧祕。（西一 27，加二 20。）

神的顯現首先是在基督裏，那是在肉體裏個別的彰顯。（提前三 16，西二 9；約一 1，14。）新約不是說只有神的兒子成為肉體，乃是啓示神顯現於肉體，指明完整的神—父、子、靈—成為肉體。因此，基督成為肉體就是整個神顯現於肉體。（新約總論第十二冊，二一七頁。）

信息選讀

話，就是神，成為肉體。（約一 1，14。）…話是神的解釋、說明和彰顯；因此，那成為肉體的話—神顯現於肉體—乃是神在肉體裏的解釋、說明和彰顯。（18。）顯現於肉體的神，不僅是子，乃是整個的神—父、子、靈。

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.

『於肉體』，意即在人的樣式和樣子裏。（羅八3，腓二7～8。）基督是以人的形狀顯在人前，（林後五16，）然而，祂乃是神顯現於人。…基督在祂的人性裏活在地上，彰顯神達三十三年半之久。祂是神顯現於肉體。（提前三16。）

當祂這神人活在地上的時候，祂所過的生活不是憑祂屬人的生命，乃是憑祂神聖的生命。祂所過的為人生活，不是憑着祂的人性，乃是憑着祂的神性。祂是個神人，但不是憑人的生命活着，乃是憑神的生命活着。所以祂的為人生活不是憑屬人的生命活出來，乃是憑神聖的生命活出來的。祂是一直拒絕祂屬人的生命，把祂屬人的生命一直擺在十字架底下而活着。…祂的為人生活不是彰顯人性，乃是彰顯神性，使神聖的屬性成為人性的美德。這就是保羅在提前三章所說，基督是神顯現於肉體（16）的意思。

基督的成為肉體產生了一個神人，在地上過一種生活，不是憑祂屬人的生命，乃是憑祂神聖的生命。祂在地上的日子，一直把自己擺在十字架上。祂留在十字架上受死，好叫祂能憑神活，不是彰顯人，乃是使神聖的屬性成為人性的美德，而彰顯神。這是第一個神人作為原型的生活。今天我們是祂的複製品，所以我們該過同樣的生活。…跟從耶穌就是要過神人的生活，不憑屬人的生命，乃憑神聖的生命，好叫神能彰顯或顯現於肉體，使祂神聖的屬性成為人性的美德。這就是跟從基督的內在意義。我們這些神人必須過一種生活，不是憑我們自己，乃是憑另外一位；不是憑我們屬人的生命，乃是憑祂神聖的生命；不是彰顯我們自己，乃是彰顯祂的神性，使祂神聖的屬性，全都成為我們人性的美德。（新約總論第十二冊，二一八至二一九頁。）

參讀：新約總論，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

第九週■週二

晨興餽養

西二 9『因為神格一切的豐滿，都有形有體的居住在基督裏面。』

約十四 10『我在父裏面，父在我裏面，你不信麼？…』

神的喜悅，神的心願，是要得着許多兒子，作祂兒子的彰顯，使祂在子裏藉着那靈彰顯出來。為這目的，神已顯明自己，首先在基督裏—肉體裏個別的彰顯；然後在召會，基督的身體裏—肉體裏擴大團體的彰顯；最終，在新耶路撒冷裏—新天新地裏終極完成的團體彰顯。

歌羅西二章九節…的『豐滿』，不是指神的豐富，乃是指神豐富的彰顯。那居住在基督裏的，是神所是之豐富的彰顯。我們需要看見，神格的豐滿是神格的彰顯，而這彰顯是個別的在基督裏面。（新約總論第一冊，一四九頁。）

信息選讀

基督是神格豐滿的具體化身。這就是說，三一神的豐滿，有形有體的居住在基督裏面。神格的豐滿有形有體的居住在基督裏面，這事實就是說，這豐滿真實且實際的居住在祂裏面。這含示基督在祂的人性裏所穿上的肉身。這指明神格一切的豐滿，都居住在這位有屬人身體的基督裏面。在祂成為肉體以前，神格一切的豐滿，乃是居住在祂所是之永遠的話（約一 1）裏面，並不是有形有體的居住在祂裏面。在祂成為肉

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

體以後，神格的豐滿就開始有形有體的居住在祂裏面。因此，祂是在肉體裏神的顯明，神個別的彰顯。

約翰一章一節和十四節也啓示，神顯明在基督裏，這是祂在肉體裏個別的彰顯。一節說，『太初有話，話與神同在，話就是神。』在十四節，這是神的話成了肉體。這是指成爲肉體的基督。太初祂不僅與神同在，祂也就是神。成爲肉體的基督，是神顯現於肉體。（提前三16。）（新約總論第一冊，一四九至一五〇頁。）

神顯現於肉體，乃是神過人性的生活。…主耶穌是真實的、完全的人，以彰顯完整的神。祂是神顯現於肉體，使永遠、無限、看不見、榮耀、無所不能、無所不知、無所不在的神，藉着必死、有限、看得見、沒有榮耀，在能力、知識、同在上都受限制的人，得着彰顯。必死的與永遠的相對，有限的與無限的相對，看得見的與看不見的相對，沒有榮耀的與榮耀的相對。神是全能的、全知的、並且無所不在，但人在能力、知識、同在上都受限制。

當主耶穌在地上時，祂一切的行事都彰顯神聖的屬性，作爲祂人性的美德。祂美德的彰顯就是神顯現於肉體。就外面說，人看見祂是拿撒勒的耶穌，但祂乃是神顯現於肉體。…主把東西整齊的留在墳墓裏，這…是祂復活的見證。（約二十7。）我們操練我們的靈，在復活裏作事，這就是我們基督徒美德的展示。這些基督徒的美德乃是神聖屬性的彰顯，也是神在肉體裏的顯現。

如果我們在復活裏作事，許多美德就要顯出來，這些美德乃是神聖屬性的彰顯。因此，我們所作的，就是將神顯現於肉體。在召會生活裏，應當有神顯現於肉體。我們雖然在肉體裏，卻不該憑肉體活着。我們乃該在復活裏並憑復活活着，使神在我們的生活裏活着，使我們能在祂那作了我們美德的屬性上成爲祂，使祂得以顯現。（新約總論第十二冊，二二〇至二二一頁。）

參讀：新約總論，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

第九週 ■ 週三

晨興餽養

林前十四 24 ~ 25『但若眾人都申言，有不信的，或是不通方言的人進來，他就被眾人勸服，被眾人審明了；他心裏的隱情顯露出來，就必面伏於地敬拜神，宣告說，神真是在你們中間了。』

提前三章十六節開始於這話：『並且，大哉！敬虔的奧祕！這是眾所公認的。』十六節的连接詞『並且』指明，保羅在十五節還沒有說完召會。…召會是活神的家，是真理的柱石和根基。保羅在十六節開頭用连接詞，指明召會不只是活神的家，是真理的柱石和根基；召會也是敬虔的奧祕。（提摩太前書生命讀經，六九頁。）

信息選讀

敬虔指神彰顯出來。我們在召會生活中作甚麼？我們在彰顯神。人也許沒有充分領悟這點，但天使承認並珍賞這事。…主耶穌出生時，有一隊天使讚美神。（路二 10 ~ 14。）天使若因主耶穌生在大衛的城伯利恆而歡樂，他們看見神顯現於那是基督擴增並擴大的召會，豈不也會歡樂？不僅如此，在地上活出神並彰顯神的主耶穌面對鬼的時候，鬼就喊叫。至少在一個事例中，牠們央求主耶穌不要吩咐牠們到無底坑裏去。（八 31。）…毫無疑問，召會活出神並彰顯神時，鬼和邪惡的天使就會懼怕。每個地方召會必須是基督再生在聖徒裏面的地方。不僅如此，每個地方召會必須這樣活出神，使魔鬼的年日縮短。一面，眾召會構上神的標準，天使就會歌唱並歡樂；另一面，鬼和邪惡的天使就會戰兢。

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.

(提前三章十六節的)『祂』是指基督，是神顯現於肉體，作為敬虔的奧祕。從『敬虔的奧祕』轉到『祂』，含示神在肉體的顯現，基督，就是敬虔的奧祕。(西一 27，加二 20。)這敬虔的奧祕就是正當召會的生活，這樣的生活也就是神顯現於肉體。

提前三章十六節上半說到一件事—敬虔的奧祕。…保羅…用代名詞『祂』的事實含示敬虔的奧祕是一個人，不僅僅是一件事。…這人就是作頭的基督同祂的身體。

神顯現於肉體，是藉着成為肉體和為人生活。(約一 1, 14。)『於肉體』，意即在人的樣式和樣子裏。(羅八 3，腓二 7～8。)基督是以人的形狀顯在人前，(林後五 16，)然而，祂乃是神顯現於人。

基督也『被稱義於靈裏』。…成為肉體的基督在為人生活裏，不僅被那靈表白為神的兒子，(太三 16～17，羅一 3～4，)也被那靈稱義、證實並稱許為對的、義的。(太三 15～16，四 1。)祂顯現於肉體，卻被表白並稱義於靈裏。祂在肉體顯出，卻在靈裏生活，(路四 1, 14，太十二 28，)並且藉着那靈將自己獻給神。(來九 14。)祂的變化形像(太十七 2)和復活，都是那靈的稱義。不僅如此，祂在復活裏更成了賜生命的靈，(林前十五 45，林後三 17，)居住並活在我們裏面，(羅八 9～10，)好叫神顯現於肉體，這就是敬虔的奧祕。因此，現今我們不再按着肉體，乃按着靈(林後五 16)認祂和祂的肢體。神顯現於肉體既是被稱義於靈裏，而那靈又與我們的靈是一，(羅八 16，)我們就必須在我們的靈裏生活為人，使這稱義得以完成。(提摩太前書生命讀經，七〇至七二頁。)

參讀：提摩太前書生命讀經，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

第九週■週四

晨興餽養

弗二 19『這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人。』

一 22～23『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

〔在提前三章十六節〕保羅也說『被天使看見』。天使曾看見基督的成為肉體、為人的生活以及升天。（路二 9～14，太四 11，徒一 10～11，啓五 6，11～12。）

基督也『被傳於萬邦』。基督是神顯現於肉體，從五旬節開始就被人當作福音傳於萬邦，包括以色列國。（羅十六 26，弗三 8。）

不僅如此，基督『被信仰於世人中』。基督是神在肉體的具體化身，已經在世人中為人所信仰，接受為救主和生命。（徒十三 48。）（提摩太前書生命讀經，七二頁。）

信息選讀

保羅以『被接去於榮耀裏』這話總結提前三章十六節。這是指基督升天進入榮耀。（可十六 19，徒一 9～11，二 33，腓二 9。）按着歷史事實的次序，基督的升天是在被傳於萬邦之前。然而，在這裏，升天列為基督是神顯現於肉體的最後一項。這必是也指召會被接去於榮耀裏。因此，這含示不僅作頭的基督自己是神顯現於肉體，連作身體的召會也是神顯現於肉體。當召會按着提前頭二章的指導，受到妥善的照料，且照三章所啓示的，將長老的監

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

督和執事的服事完全建立起來，那時召會就要顯出功用，成爲活神的家和家人，爲着神在地上的行動；並成爲支持真理的柱石，和托住真理的根基，有基督和祂身體的神聖實際，對世人作見證。這樣，召會就成爲基督是神顯現於肉體的延續。這就是敬虔的極大奧祕——基督從召會活出，成爲神在肉體的顯現！

雖然基督於行傳二章開始被傳揚之前，就被接去於榮耀裏，（徒一，）但保羅最後纔題這點，不但在被傳揚之後，甚至也在被信仰於世人中之後。這指明『被接去於榮耀裏』也許不但包括基督的升天，也包括召會的被提。頭—基督—在祂開始被傳揚之前就被接去；然而，身體—召會—在基督被傳揚且被信仰於世人中之後，纔會被接去。所以，提前三章十六節明確的指明，本節不僅指頭是神顯現於肉體，也指身體是這顯現的延續。這的確是合乎邏輯的，因爲人的頭怎能離開身體盡功用？頭—基督—已被接去於榮耀裏，身體—召會—也會被接去於榮耀裏。頭與身體都是敬虔的奧祕。這就是神顯現於肉體。（提摩太前書生命讀經，七二至七三頁。）

要召會是神顯現於肉體，就必須你我不憑自己活着，而憑神活着。我們若是憑神活着，以神作我們的生活、我們的人位，那麼當我們來在一起的時候，就是神顯現於肉體。

召會乃是一班蒙了救贖、得了重生的人，憑神而活着。神是他們的生命，是他們的性格，是他們的人格，是他們的人位，神就是他們的生活；當他們來在一起，眾天使就要說，『大哉！敬虔的奧祕！這是眾所公認的，就是：祂顯現於肉體。』這是召會。（李常受文集一九七七年第三冊，二三三至二三五頁。）

參讀：李常受文集一九六三年第一冊，二八六至二九八頁。

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

第九週■週五

晨興餽養

弗五 32『這是極大的奧祕，但我是指着基督與召會說的。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

不僅作頭的基督自己是神顯現於肉體，連作基督身體和神的家的召會也是神顯現於肉體—敬虔的奧祕。根據上下文，提前三章十六節的『敬虔』，不是僅指虔誠，乃是指神活在召會中，就是那是生命的神在召會中活了出來。基督和召會，二者都是敬虔的奧祕，在肉體裏彰顯神。…敬虔的奧祕就是正當召會的生活。（林前十四 24 ~ 25。）神顯現於召會—神的家和基督的身體—就是祂在肉體裏擴大的團體彰顯。（弗二 19，一 22 ~ 23。）（新約總論第十二冊，二二〇頁。）

信息選讀

神顯現於肉體，開始於基督在地上的時候。（約十四 9。）神顯現於肉體，延續於召會；召會神顯現於肉體的擴增、擴大和繁增。（提前三 15 ~ 16。）…這乃是神照着新約成爲肉體的原則，以更廣泛的方式顯現於肉體。（林前七 40，加二 20。）成爲肉體的原則是：神自己進到人裏面，將祂自己與人調和，使人與祂自己成爲一。（約十五 4 ~ 5。）成爲肉體的原則，意思是神性被帶到人性裏，而在人性裏作工。（林前六 17，七 40，提前四 1。）敬虔的極大奧祕乃是神成爲人，好使人在生命和性情上（但不在神格上）成爲神，以產生一個團體的神人，使神顯現於肉體。（羅八 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).

雖然我們是罪人，但我們已經從我們罪惡的地位和情形裏被救贖出來。…神已將祂自己分賜到我們裏面，使我們與祂成爲一，並使祂與我們成爲一。林前六章十七節說，『與主聯合的，便是與主成爲一靈。』這是敬虔的極大奧祕—神顯現於肉體。我們在神聖的生命、神聖的性情、神聖的元素、和神聖的素質上，與神一樣，但無分於神格。…神要顯現於肉體，但我們需要領悟，神絕不能藉着肉體顯現。肉體只是瓦器。…神顯現於我們身上的關鍵，乃是我們的靈。

保羅在提前四章七節…說，我們應該操練自己以至於敬虔。操練自己以至於敬虔，就是操練我們的靈，使我們能彰顯敬虔的奧祕—神顯現於肉體。保羅在提後一章六至七節的話也指明這事，說，『…神賜給我們的，…乃是能力、愛、並清明自守的靈。』四章二十二節告訴我們，主與我們的靈同在。主耶穌這敬虔的奧祕既在我們靈裏，我們要彰顯並實行這奧祕，就需要藉着操練我們的靈，操練自己以至於敬虔。

我們作任何事之前，應該操練我們的靈。這樣，我們的靈就會引導我們，凡我們所作的都是敬虔，就是神顯現於肉體。這就是操練自己以至於敬虔。我們在一切事上，都需要操練自己以至於敬虔。我們說話之前，應該操練靈以至於敬虔。因此，我們必須照着我們的靈生活、行事、過日常生活並爲人。（羅八4。）保羅勸勉提摩太，要爲有權位的禱告，『使我們可以十分敬虔莊重的過平靜安寧的生活。』（提前二2。）我們若是敬虔的，這就會影響我們對於掛在臥室裏圖畫的選擇，影響我們的衣着，影響我們的髮型，並影響我們的言談。裏面敬虔的生命有一種外在的表現。這種敬虔的彰顯就是一個見證，對於那些遇見我們的人，有一種衝擊力。無論我們說甚麼，無論我們作甚麼，無論我們穿甚麼，都該給人一種印象，有神在我們身上顯現。（新約總論第十二冊，二二一至二二三頁。）

參讀：聖經中的主觀真理，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

第九週■週六

晨興餽養

啓二一2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

11『城中有神的榮耀…。』

我們需要操練自己，以至於在一切事上，使神顯現於我們的肉體。保羅將操練以至於敬虔與操練身體相比。（提前四7～8。）操練身體對我們的健康有益，但益處不多，無法與操練以至於敬虔的益處相比。操練以至於敬虔，凡事都有益處。

慕勒（George Müller）得救後，成了一個敬虔的人。他每天早晨所作的第一件事，就是讀經並禱告，將他的禱告與讀經調和。慕勒這種將禱告與讀神的話調和的實行，無疑的幫助他長壽。神的話洗去我們的擔憂和罣慮，並帶給我們喜樂。操練每天藉着讀禱主話而得着神的喜樂，會幫助我們在屬靈上和肉身上都健康。（李常受文集一九七八年第三冊，二六九頁。）

信息選讀

我們可以禱告：『主，我是軟弱的，但你在裏面。主，幫助我、加強我、與我站在一起，加給我能力，使我在凡事上都操練自己以至於敬虔。』我們在理髮的事上，可以操練自己以至於敬虔。我們在買鞋子的時候，可以禱告：『主，這雙鞋子是否合式彰顯神？』我們需要禱告：『主，這幅畫掛在我的客廳裏是否彰顯神？』我們若這樣禱告，主會向我們說話，引導我們過敬虔的生活。這就是操練我們自己以至於敬虔。我們該禱告並尋求主，過一種十分敬虔的生活，並在凡事上操練我們自己以至於敬虔。（李常受文集一九七八年第三冊，二六九至二七〇頁。）

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)

在召會生活中，該有神顯現於肉體。要有這樣的光景，召會裏必須有神與人榮耀的聯結。我們裏面應當有神，但神顯現於肉體，乃是藉着並在正常、正當的人性裏彰顯出來。所有在召會生活裏的弟兄姊妹，無論長幼，行事為人都當合宜，合乎他們的年齡；不該有虛假，而該在人性 and 神性上都是真誠的。

召會作為神的家，就是這位活神成為肉體，顯現於肉體。在四卷福音書裏，神是在基督耶穌個人身上顯現於肉體；然而到了提前三章，神顯現於肉體乃是團體的，是顯現於整個召會的。不僅基督是大哉敬虔的奧祕，召會在原則上也是神顯現於肉體。

基督是神顯現於肉體，但召會也是這樣。…當我們在靈裏一同聚會時，神就在我們中間顯現；這就是神顯現於肉體。元首基督怎樣是神顯現於肉體，祂的身體也照樣是神顯現於肉體。倘若全召會聚在一處，情形正確，不信的人進來，『就必面伏於地敬拜神，宣告說，神真是在你們中間了。』（林前十四 23 ~ 25。）每當召會正確的聚在一處，神的同在就被人所知悉。我們承認自己仍是肉體，但活在我們靈裏的神要顯現、彰顯於我們的肉體。這顯現必須不僅是個人的，更是團體的。因着正確的召會生活是神團體的顯現於肉體，所以活神的召會乃是終極完成之敬虔的奧祕。召會要成為神在肉體的團體彰顯，召會中的每一位都必須被變化。（林後三 18。）

召會—神顯現於肉體—乃是神的家；而新耶路撒冷將是神的城，這表徵新耶路撒冷，就是神顯現於新造，將是召會的擴大和完成，在永世裏彰顯神。（新約總論第十二冊，二二三至二二四頁。）

參讀：健康的話，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

第九週詩歌

WEEK 9 — HYMN

775

終極的顯出—聖城

降 E 大調

8 7 8 7 雙副 (英 976)

4/4

E^b $C7$ Fm E^b B^b7 E^b
 5 . #4 6 5 | 5 . 3 5 4 | 3 . 2 4 . 3 | 3 . 2 1 - |
 一 哦 主 耶 穌， 你 的 贖 民 是 你 身 體 並 新 婦，
 A^b E^b $C7$ Fm E^b B^b7 E^b
 5 . #4 6 5 | 5 . 3 5 4 | 3 . 2 4 2 6 7 | 1 - - - |
 作 你 豐 滿、 作 你 表 現， 使 你 彰 顯 你 豐 富。
 B^b E^b B^b E^b
 2 . 3 4 3 2 | 3 . 6 5 3 | 2 . 3 4 3 2 | 3 . 6 5 - |
 你 永 是 她 一 切 一 切， 她 是 你 恩 的 宣 告；
 A^b E^b A^b E^b B^b7 E^b
 5 . 3 1 . 7 | 6 7 6 5 3 | 1 . 2 3 5 4 | 3 . 2 1 - |
 你 要 將 她 完 全 浸 透， 要 她 有 分 你 榮 耀。
 B^b B^b7 E^b
 5 . #4 6 5 | 3 - 2 - | 4 . 3 4 6 | 5 - 3 - |
 (副) 看 哪， 神 的 聖 城！ 滿 了 神 的 光 明！
 Gm E^b Fm E^b B^b7 E^b
 5 . #4 5 1 | 7 6 5 4 | 3 . 5 4 2 | 1 - - - ||
 這 是 神 完 滿 的 表 現， 永 顯 於 人 性。

- 二 是神與人完全相調， 大哉，敬虔的奧祕；
 神的榮耀，豐滿、燦爛， 人作神居，榮無比。
 是一宇宙偉大器皿， 全然表現神豐滿；
 完全調着神的聖潔， 使神榮美得彰顯。
- 三 乃是神所變化的人， 一個永活的組合；
 如同珍珠、寶石珍貴， 與神榮形相符合。
 從神寶座—她的中心， 流出生命的活水；
 基督在此作生命樹， 結出鮮果，豐而美。
- 四 是一永遠精金燈臺， 托着基督作明燈；
 神在基督作她榮光， 藉着聖靈來照明。
 乃是終極、完滿表現， 是神調人的建造；
 乃是神、人互作居所， 是神計畫的目標。

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

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E^b A^b E^b Fm B^b7 E^b
 1. O Lord Je - sus, Thy redeemed ones are Thy Bo - dy and Thy Bride;
 E^b A^b E^b/B^b B^b7 E^b
 As Thy ful - ness, Thine ex - pres - sion, in her Thou art glo - ri - fied.
 B^b7/D E^b E^b/G B^b B^b7/D E^b
 Thou, her all in all for - ev - er, she Thy rich - es doth de - clare;
 E^b E^b/G A^b E^b/G A^b E^b/B^b B^b7 E^b
 Thou dost ful - ly sat - u - rate her and Thy glo - ry with her share.
 E^b A^b/E^b E^b B^b $Fm7$ B^b7 E^b B^b
Chorus
 (C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!
 E^b/G E^b A^b Fm E^b/B^b B^b7 E^b
 It is God's com - plete ex - pres - sion in hu - man - i - ty.

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.

