

二〇二三年十一月
感恩节国际相调特会

享受基督与在生命里长大
以至成熟

晨兴圣言

**International Thanksgiving
Blending Conference, (Nov. 2023)**

**The Enjoyment Of Christ
And Our Growth In Life Unto Maturity**

Holy Word for Morning Revival

标语

- (一) 我们该专注于基督，以祂为神所指定我们唯一的中心，不该专注于祂以外的任何人事物；对一切的难处，特别是分裂的事，唯一的解答乃是享受包罗万有的基督。
- (二) 享受主有许多方面——在主面前的喜乐、活在神圣罗曼史里的喜乐、神圣三一之神圣分赐的喜乐、喝神乐河的水的喜乐、认识神的爱的喜乐、实行神旨意的喜乐、在一切景况中知足的喜乐、以及进入主在国度里的喜乐。
- (三) 约瑟一生的记载乃是那灵管治的启示，因为那灵的管治乃是成熟圣徒掌权的一面；那灵的管治（在生命中作王的生活，就是在神国的实际里，受神圣生命约束并限制），比那灵任何其他方面都高。
- (四) 那摆在我们前面的喜乐，乃是新郎主耶稣，祂要来迎娶那将自己预备好了的新妇——新妇的成熟、新妇的建造、新妇的义、新妇的美丽、以及新妇是击败神仇敌的战士。

Key Statements

- ① **We should concentrate on Christ as our unique center appointed by God, not on any persons, things, or matters other than Christ; for all the problems, especially the matter of division, the only solution is the enjoyment of the all-inclusive Christ.**
- ② **Enjoying the Lord has many aspects—the joy of the Lord's presence, the joy of living in the divine romance, the joy of the divine dispensing of the Divine Trinity, the joy of drinking of the river of God's pleasures, the joy of knowing God's love, the joy of doing God's will, the joy of contentment in all circumstances, and entering into the joy of the Lord in the kingdom.**
- ③ **The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; the rulership of the Spirit (a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God's kingdom) is higher than any other aspect of the Spirit.**
- ④ **The joy set before us is the Lord Jesus, the Bridegroom, coming for His bride, who has made herself ready—the maturity of the bride, the building of the bride, the righteousness of the bride, the beauty of the bride, and the bride being a warrior to defeat God's enemy.**

享受基督与在生命里长大 以至成熟

篇题

- 第一周 享受包罗万有的基督是召会一切难处的
唯一解答
- 第二周 三一神的喜乐成为我们的喜乐
- 第三周 对付我们的心，使我们里面神圣生命的
种子长大，以致我们在生命上达到成熟，
为着在生命里神的建造
- 第四周 认识包罗万有的基督并以神的增长而
长大
- 第五周 约瑟一生中所见成熟生命掌权的一面
- 第六周 那摆在基督前面的喜乐与那摆在我们前
面的喜乐

The Enjoyment Of Christ And Our Growth In Life Unto Maturity

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- Week 1: The Enjoyment of the All-inclusive Christ as the Unique Solution to All Problems in the Church**
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- Week 4: Knowing the All-inclusive Christ and Growing with the Growth of God**
- Week 5: The Reigning Aspect of the Mature Life Seen in the Life of Joseph**
- Week 6: The Joy Set before Christ and the Joy Set before Us**

第一周

享受包罗万有的基督 是召会一切难处的唯一解答

诗歌：诗 366

读经：林前一 2, 9, 二 9~10, 十三 1~8, 耶二 13, 哀三 22~24

【周一、周二】

壹 哥林多前书是一卷论到享受包罗万有之基督是召会一切难处唯一解答的书；神在祂恢复里的心意，是要恢复基督作神经纶唯一的中心，并恢复基督作我们的一切，作我们的分，供我们享受——2, 9, 24, 30:

一 我们都已蒙召，进入了基督的交通，即对基督的享受中；(9;)“交通”这辞包含享受的思想；基督是神赐给我们，作我们所分得的分，给我们享受。(2, 西一 12。)

二 在哥林多前书，使徒保罗的用意是要解决哥林多圣徒中间的难处；对一切的难处，特别是分裂的事，唯一的解答乃是享受包罗万有的基督。

三 我们该专注于基督，不该专注于祂以外的任何人事物；我们该对准祂，以祂为神所指定我们唯一的中心，使信徒中间一切的难处得以解决——

Week One

The Enjoyment of the All-inclusive Christ as the Unique Solution to All Problems in the Church

Hymns: 477

Scripture Reading: 1 Cor. 1:2, 9; 2:9-10; 13:1-8; Jer. 2:13; Lam. 3:22-24

§ Day 1 & Day 2

I. **First Corinthians is a book on the enjoyment of the all-inclusive Christ as the unique solution to all problems in the church; God's intention in His recovery is to recover Christ as the unique center of God's economy and as everything to us as our portion for our enjoyment—1:2, 9, 24, 30:**

A. We have all been called into the fellowship, the enjoyment, of Christ (v. 9); the word fellowship includes the thought of enjoyment; Christ is our allotted portion given to us by God for our enjoyment (v. 2; Col. 1:12).

B. In 1 Corinthians the apostle Paul's intention was to solve the problems among the saints in Corinth; for all the problems, especially the matter of division, the only solution is the enjoyment of the all-inclusive Christ.

C. We should concentrate on Christ, not on any persons, things, or matters other than Christ; we should focus on Christ as our unique center appointed by God so that all the problems among the believers may be

一 9, 西一 17 下, 18 下。

四 我们的目标是最完满地享受基督和最完满地得着基督, 使基督的身体得着建造; 这带进我们对基督极点的享受, 作我们在千年国里的奖赏—腓三 14, 太二五 21, 23。

五 我们需要是思念“同一件事”的人; 在腓立比书中, “同一件事”是指对基督主观的认识、经历和享受; 同一件事乃是追求基督以赢得祂并取得祂—二 2, 5, 一 20 ~ 21, 三 7 ~ 14, 四 13。

六 不思念同一件事, 而思念别的事, 就是背叛神的经纶; 神的经纶就是要我们思念同一件事; 在召会生活中, 我们需要帮助所有圣徒思念同一件事; 为着召会生活, 身体生活, 我们的思念该集中于并充满对基督的享受。

七 哥林多前书启示, 神已将这位至少有二十项丰富的包罗万有之基督赐给我们, 作我们的分, 给我们享受; 基督徒生活和召会生活的秘诀是我们要享受基督—一 9:

- 1 我们需要享受基督作神所赐给我们的分—2 节。
- 2 我们需要享受基督作神的能力和智慧, 成了我们的公义、圣别和救赎—24, 30 节。
- 3 我们需要享受基督作荣耀的主, 就是荣耀的王, 使我们得荣耀—二 7 ~ 8, 罗八 30, 诗二四 6 ~ 10。
- 4 我们需要享受基督作神的深奥 (神深奥的事)—林前二 10。
- 5 我们需要享受基督作神建造的唯一根基—三 11。
- 6 我们需要享受基督作我们的逾越节、(五 7、) 无酵饼、(8、) 灵食、灵水和灵磐石。(十 3 ~ 4。)

solved—1:9; Col. 1:17b, 18b.

D. Our goal is the fullest enjoyment of Christ and the fullest gaining of Christ for the building up of the Body of Christ; this issues in our having the uttermost enjoyment of Christ as our prize in the millennial kingdom—Phil. 3:14; Matt. 25:21, 23.

E. We need to be those who are thinking “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 and possess Him—2:2, 5; 1:20-21; 3:7-14; 4:13.

F. To think something other than the one thing is to rebel against God's economy; God's economy is that we think the one thing; in the church life we need to help all the saints to think the one thing; our thoughts should be focused on and filled with the enjoyment of Christ for the church life, the Body life.

G. First Corinthians reveals that God has given the all-inclusive Christ, with the riches of at least twenty items, to us as our portion for our enjoyment; the secret of the Christian life and the church life is for us to enjoy Christ—1:9:

1. We need to enjoy Christ as the portion given to us by God—v. 2.
2. We need to enjoy Christ as God's power and God's wisdom as righteousness, sanctification, and redemption to us—vv. 24, 30.
3. We need to enjoy Christ as the Lord of glory, even as the King of glory, for our glorification—2:7-8; Rom. 8:30; Psa. 24:6-10.
4. We need to enjoy Christ as the depths (deep things) of God—1 Cor. 2:10.
5. We need to enjoy Christ as the unique foundation of God's building—3:11.
6. We need to enjoy Christ as our Passover (5:7), the unleavened bread (v. 8), the spiritual food, the spiritual drink, and the spiritual rock (10:3-4).

7 我们需要享受基督作头（十一 3，西二 19，弗一 19～23）和身体。（林前十二 12，24～25 上，弗四 15～16。）

8 我们需要享受基督作初熟的果子，（林前十五 20，23，）第二个人，（47，）和末后的亚当，祂成了赐生命的灵，（45，）作我们的一切。

【周三、周四】

贰 神信实地呼召我们进入了祂儿子的交通，进入对祂儿子的享受，但许多时候我们对祂呼召我们进入祂的心意并不忠信——耶二 13，哀三 22～24：

一 神在祂经纶里的心意，是要作活水的泉源、源头，好将祂自己分赐到我们里面，作我们的满足和享受；这享受的目标是要产生召会，就是神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显——约三 29～30，弗三 16～19，21。

二 接受神作活水的泉源，唯一的路就是天天喝祂并将祂涌流出来；这需要不断地呼求主（连同歌颂、称谢、喜乐、祷告、赞美、并传扬神拯救的作为）——诗三六 8～9，赛十二 3～6，林前十二 13，约七 37～39，四 10，14，罗十 12～13，帖前五 16～18。

三 神的百姓本该喝神而享受神，但他们反倒向祂不忠信，作了两件恶事——“我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子”——耶二 13：

1 第一，神的百姓离弃这位作他们享受之泉源、源头的神；第二，他们转向神以外的源头，那不能满足他们，或使他们成为神的扩大，作祂的丰满，使祂

7. We need to enjoy Christ as the Head (11:3; Col. 2:19; Eph. 1:19-23) and the Body (1 Cor. 12:12, 24-25a; Eph. 4:15-16).

8. We need to enjoy Christ as the firstfruits (1 Cor. 15:20, 23), the second man (v. 47), and the last Adam, who became the life-giving Spirit (v. 45), to be everything to us.

§ Day 3 & Day 4

II. God is faithful in calling us into the fellowship, into the enjoyment, of His Son, but many times we are unfaithful to His calling us into His intention—1:9; Jer. 2:13; Lam. 3:22-24:

A. God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into us for our satisfaction and enjoyment; the goal of this enjoyment is to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression—John 3:29-30; Eph. 3:16-19, 21.

B. The only way to take God as the fountain of living waters is to drink of Him and flow Him out day by day; this requires us to call on the Lord continually (with singing, thanking, rejoicing, praying, praising, and making God's saving deeds known to others)—Psa. 36:8-9; Isa. 12:3-6; 1 Cor. 12:13; John 7:37-39; 4:10, 14; Rom. 10:12-13; 1 Thes. 5:16-18.

C. Instead of enjoying God by drinking of Him, God's people were unfaithful to Him by committing two evils—“My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water”—Jer. 2:13:

1. First, God's people forsook God as their fountain, their source, for their enjoyment; second, they turned to sources other than God that could not satisfy them or make them the enlargement of God as His fullness for His

得着彰显。

2 凿出池子描绘以色列用人的劳碌辛苦，制作一些东西（偶像）顶替神；那些池子是破裂不能存水的，指明除了神自己分赐到我们里面作活水给我们享受以外，没有什么能解我们的干渴，也没有什么能使我们成为神的扩增，使祂得着彰显—约四 13 ~ 14。

四 恶人邪恶的光景，乃是他们没有就近主来吃喝并享受主；他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂；在神眼中，没有比这更邪恶的事—赛五七 20，参五五 1 ~ 2，6 ~ 7。

五 我们虽然不忠信，神却是信实的，但祂的信实不是照着我们天然的领会或观念：

1 神信实地取去我们的偶像；凡我们里面所爱的任何事物，超过了对主的爱，或在我们的生活中顶替了主，就是偶像—结十四 3，约壹五 21。

2 我们外面环境的平安，个人的舒适和安逸，以及我们的财物都能成为我们的偶像，引我们走迷；但神信实地取去这些事物，使我们饮于祂这活水的泉源。

3 神信实地允许我们有难处，使我们学习不靠自己，只信靠祂，使祂得以引导我们进入祂的经纶，使我们享受基督，吸取基督，喝基督，吃基督，并吸收基督，好叫神在我们身上得着扩增，以完成祂的经纶—耶十七 7 ~ 8，林后一 8 ~ 9，约十六 33，林前十 3 ~ 4，十二 13。

4 除了我们享受基督以外，神对任何事物都不感兴趣；我们也许以为，因着我们的失败，我们是无望的；但神不失望；我们的失败开路让基督进来作我们的一切，使祂能把我们带到成熟—罗八 28 ~ 29，来

expression.

2. The hewing out of cisterns portrays Israel's toil in their human labor to make something (idols) to replace God; that the cisterns were broken and could hold no water indicates that apart from God dispensed into us as living water for our enjoyment, nothing can quench our thirst and make us God's increase for His expression—John 4:13-14.

D. The evil condition of the wicked is that they do not come to the Lord to eat, drink, and enjoy the Lord; they do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him; in the sight of God nothing is more evil than this—Isa. 57:20; cf. 55:1-2, 6-7.

E. Although we are unfaithful, God is faithful, but His faithfulness is not according to our natural understanding or concept:

1. God is faithful to take away our idols; anything within us that we love more than the Lord or that replaces the Lord in our life is an idol—Ezek. 14:3; 1 John 5:21.

2. The outward peace in our environment, our personal comfort and ease, and our possessions can become idols to us to lead us astray; but God is faithful to take these things away so that we may drink of Him as the fountain of living waters.

3. God is faithful in allowing us to have troubles so that we may learn not to trust in ourselves but in Him and so that He may lead us into His economy for us to enjoy Christ, to absorb Christ, to drink Christ, to eat Christ, and to assimilate Christ so that God may increase in us to fulfill His economy—Jer. 17:7-8; 2 Cor. 1:8-9; John 16:33; 1 Cor. 10:3-4; 12:13.

4. God is not interested in anything other than our enjoyment of Christ; we may think that because of our failure, we are hopeless, but with God there is no disappointment; our failure simply opens the way for Christ to come in to be everything to us, enabling Him to bring us on to maturity—Rom. 8:28-29;

【周五】

§ Day 5

叁 哥林多前书启示，享受主的路乃是爱祂，（二9～10，十六22，）并彼此相爱；（十三1～8上；）主的恢复乃是恢复用起初的爱来爱主耶稣，（启二4，约壹四19，）并恢复彼此相爱，使基督生机的身体得着建造（弗四16）：

III. First Corinthians reveals that the way to enjoy the Lord is to love Him (2:9-10; 16:22) and to love one another (13:1-8a); the Lord's recovery is a recovery of loving the Lord Jesus with the first love (Rev. 2:4; 1 John 4:19) and of loving one another for the building up of the organic Body of Christ (Eph. 4:16):

一 爱主是不可缺的，这使我们能进入祂的心，领略祂心中一切的秘密，并使我们领略且有分于神为我们命定并预备之深奥、隐藏的事—林前二9～10，太二二37～38，诗七三25，一一六1～2：

A. Our loving the Lord is the indispensable requirement for enabling us to enter into His heart and apprehend all its secrets and for our realization of and participation in the deep and hidden things God has ordained and prepared for us—1 Cor. 2:9-10; Matt. 22:37-38; Psalms 73:25; 116:1-2:

1 召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富；我们若要享受基督，就必须用起初的爱来爱祂—启二4～5，7。

1. The content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be; but to enjoy Christ requires that we love Him with the first love—Rev. 2:4-5, 7.

2 召会的堕落开始于离弃对主起初的爱；以起初的爱，上好的爱来爱主，乃是在凡事上让主居首位，居第一位，被祂的爱困迫，尊崇祂，并在我们的生活中接受祂作一切—4～5节，西一18下，林后五14～15，可十二30，诗七三25～26。

2. The degradation of the church begins with our leaving the first love toward the Lord; to love the Lord with the first love, the best love, is to give the Lord the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life—vv. 4-5; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Psalms 73:25-26.

3 我们信主耶稣时所接受的生命乃是一个位，我们应用并享受这人位唯一的路，乃是用起初的爱来爱祂；作我们生命的主耶稣既是一个位，我们就必须与祂有新鲜的接触，此时此刻并天天享受祂现今的同在一—约十一25，十四5～6，提前一14，约十四21，23，林后五14～15，启二4～7，西一18下，罗六4，七6。

3. The very life that we received when we believed in the Lord Jesus is a person, and the only way to apply and enjoy this person is by loving Him with the first love; since the Lord Jesus as our life is a person, we need a new contact with Him to enjoy His present presence at this very moment and day by day—John 11:25; 14:5-6; 1 Tim. 1:14; John 14:21, 23; 2 Cor. 5:14-15; Rev. 2:4-7; Col. 1:18b; Rom. 6:4; 7:6.

4 我们必须是一个被基督的爱冲没的人；神圣的爱该

4. We must be persons who are flooded with the love of Christ; the divine love

像大水澎湃冲向我们，迫使我们情不自禁地向祂活着并爱祂到极点—林后五 14。

5 我们要爱主到极点，就需要渴望并寻求一生一世住在神的殿中，瞻仰祂的荣美（可爱、可悦、可喜），在神的殿里求问神；求问神就是在我们日常生活中凡事问问神—诗二七 4。

【周六】

二 为着建造召会作基督生机的身体，在我们的所是和所作上，爱乃是极超越的路—林前十二 31 下~十三 8, 13, 参十四 1, 3, 4 下：

1 “知识是叫人自高自大，唯有爱建造人；”我们可能听了职事的信息，只得了一些知识，就自高自大—八 1 下，参林后三 6。

2 当生命之灵的律，就是爱的律，（罗八 2，加六 2~3，）在我们里面得以发动，我们在主里的劳苦就是爱心的劳苦；（林前十五 58，帖前一 3；）在其中我们扶助并扶持软弱的人；（徒二十 35，帖前五 14；）“软弱的人”指那些在灵、魂、体方面软弱，或是在信心上软弱的人。

3 我们所爱的基督乃是爱召会的基督；（弗五 25；）当我们爱祂，我们就会像祂那样爱召会；召会生活乃是弟兄相爱的生活，（约壹四 7~8，约贰 5~6，约十五 12，17，启三 7，弗五 2，参犹 12 上，）并且身体在爱里把自己建造起来。（弗四 16。）

4 神赐给我们的灵，就是蒙了重生的灵，乃是爱的灵；我们需要有一个火热的爱的灵，以征服今日召会的堕落—提后一 7，罗十二 10~11。

5 我们为着基督身体的一、建造和实际，越进入一同相调的经历与享受，彼此相爱对我们就越真实—林

should be like the rushing tide of great waters toward us, impelling us to live to Him and love Him to the uttermost beyond our own control—2 Cor. 5:14.

5. In order to love the Lord to the uttermost, we need to be those who desire and seek to dwell in the house of God all the days of our life, to behold His beauty (loveliness, pleasantness, delightfulness), and to inquire of God in His temple; to inquire of God is to check with God about everything in our daily life—Psa. 27:4.

§ Day 6

B. Love is the most excellent way for us to be anything or do anything for the building up of the church as the organic Body of Christ—1 Cor. 12:31b—13:8, 13; cf. 14:1, 3, 4b:

1. “Knowledge puffs up, but love builds up”; we may listen to the messages of the ministry and become puffed up with mere knowledge—8:1b; cf. 2 Cor. 3:6.

2. When the law of the Spirit of life as the law of love (Rom. 8:2; Gal. 6:2-3) is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3), in which we support and sustain the weak (Acts 20:35; 1 Thes. 5:14); the weak refers to those who are weak either in their spirit or soul or body, or are weak in faith.

3. The Christ whom we love is the church-loving Christ (Eph. 5:25); when we love Him, we will love the church as He does; the church life is a life of brotherly love (1 John 4:7-8; 2 John 5-6; John 15:12, 17; Rev. 3:7; Eph. 5:2; cf. Jude 12a), and the Body builds itself up in love (Eph. 4:16).

4. Our God-given, regenerated spirit is a spirit of love; we need a burning spirit of love to conquer the degradation of today's church—2 Tim. 1:7; Rom. 12:10-11.

5. Our love for one another is made real to us as we enter more and more into the experience and enjoyment of being blended together for the oneness,

前十二 14 ~ 27，罗十六 1 ~ 16，西四 16，约十二
24，利二 4 ~ 5。

the building up, and the reality of the Body of Christ—1 Cor. 12:14-27; Rom.
16:1-16; Col. 4:16; John 12:24; Lev. 2:4-5.

第一周■周一

晨兴喂养

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

9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

（林前一章九节里，）进入了祂儿子我们主耶稣基督的交通，意即有分于那与神儿子耶稣基督联合，并共同享受祂的交通。神已经呼召我们进入这样的交通，享受基督作祂赐给我们的分。就如二节所说“祂是他们的，也是我们的”。此乃强调基督是信徒唯一中心的重要事实，好解决信徒中间的难处，特别是分裂的难处。（哥林多前书生命读经，二八页。）

信息选读

哥林多前书向我们揭示，我们蒙召所进入的基督，乃是包罗万有的。祂是神赐给我们的分，（一 2，）是神的能力和智慧，成了我们的公义、圣别和救赎。（24，30。）为着叫我们得荣耀，（二 7，罗八 30，）祂是荣耀的主。（林前二 8。）祂是神的深奥（神深奥的事），（10，）是神建造的唯一根基，（三 11，）是我们的逾越节、（五 7、）无酵饼、（五 8、）灵食、灵水和灵磐石，（十 3～4，）是头，（十一 3，）是身体，（十二 12，）是初熟的果子，（十五 20，23，）第二个人，（47，）和末后的亚当；（45）祂是这样的一位，成了赐生命的灵，（45，）好给我们接受到我们里面，作我们的一切。神已将这位至少有二十项丰富的包罗万有者赐给我们，作我们的分，给我们享受。我们该专注于祂，不该专注于祂以外

WEEK 1 — DAY 1

Morning Nourishment

1 Cor. 1:2 ...To those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Into the fellowship [in 1 Corinthians 1:9] denotes to partake of the fellowship of the union with God's Son, Jesus Christ, and of the participation in Him. God has called us into such a fellowship that we may enjoy Christ as our God-given portion. This word, like the word in verse 2 concerning Christ's being theirs and ours stresses again the crucial fact that Christ is the unique center of the believers for the solving of the problems among them, especially the problem of division. (Life-study of 1 Corinthians, second edition, p. 23)

Today's Reading

First Corinthians unveils to us that the very Christ, into whom we all have been called, is all-inclusive. He is the portion given to us by God (1:2). He is God's power and God's wisdom as righteousness, sanctification, and redemption to us (vv. 24, 30). He is the Lord of glory (2:8) for our glorification (v. 7; Rom. 8:30). He is the depths (deep things) of God (1 Cor. 2:10). He is the unique foundation of God's building (3:11). He is our Passover (5:7), the unleavened bread (v. 8), the spiritual food, the spiritual drink, and the spiritual rock (10:3-4). He is the Head (11:3) and the Body (12:12). He is the firstfruits (15:20, 23), the second man (v. 47), and the last Adam (v. 45); and as such He became the life-giving Spirit (v. 45) that we may receive Him into us as our everything. This all-inclusive One, with the riches of at least twenty items, God has given to us as our portion for our enjoyment. We should concentrate on Him, not on any persons, things, or matters other than Him...It is into the

的任何人事物。…我们蒙了神的呼召，乃是进入这样一位的交通里。祂这交通成了使徒在祂的身体—召会—中与信徒共享的交通，（徒二 42，约壹一 3，）也该是我们在祂的筵席上有分于祂的血和身体时，所享受的交通。（林前 10:16, 21。）这样的交通，就是由圣灵所实施的交通，（林后十三 14，）必是唯一的，因为祂是独一的；这交通禁止在祂独一身体的肢体中间有任何分裂。

交通…是指我们与基督已经成一，也就是说我们享受基督和祂的一切所是，祂也享受我们和我们的所是。结果，不仅有互相的来往，并且在每一方面都是彼此互相的。基督的一切所是都成了我们的，我们的一切所是也都成为祂的。…我们已经蒙召进入一种彼此互相里，我们在其中享受神儿子的所是，在其中我们与祂是一，祂也与我们是一。在哥林多前书的另一处，六章十七节，保罗说，“与主联合的，便是与主成一灵。”我们已经蒙召进入这样的一里，在这个一里，我们享受基督的所是，祂也享受我们的所是。…你也许说，“我当然信我们已经蒙召来享受基督，但基督真能享受我们么？你可以说这是事实，但我信不来。”然而，基督会说，“孩子，我非常享受你。你不晓得我多么享受你，甚至你软弱下沉的时候，我仍旧享受你，因为我与你是一灵。”

一章九节与二节有关。在二节保罗说，“同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”基督是我们的，也是他们的；祂属于我们和所有其他的信徒。…我们在各处所呼求的主耶稣基督，是我们的主，也是他们的主；是我们的分，也是他们的分。这就是说，众圣徒都有主作他们独一的分。原因是我们都已经蒙召，进入了神儿子主耶稣基督的交通。（哥林多前书生命读经，二八至三〇页。）

参读：哥林多前书生命读经，第三至五、十六篇。

fellowship of such a One that we have been called by God. This fellowship of God's Son became the fellowship that the apostles shared with the believers (Acts 2:42; 1 John 1:3) in His Body, the church, and should be the fellowship that we enjoy in partaking of His blood and His body at His table (1 Cor. 10:16, 21). Such a fellowship, which is carried out by the Spirit (2 Cor. 13:14), must be unique, because He is unique; it forbids any division among the members of His unique Body.

Fellowship...means that we and Christ have become one. It also means that we enjoy Christ and all He is, and that He enjoys us and what we are. As a result, there is not only a mutual communication but a mutuality in every way. All that Christ is becomes ours, and all that we are becomes His...We have been called into a mutuality in which we enjoy what the Son of God is, and in which we are one with Him and He is one with us. Elsewhere in 1 Corinthians, in 6:17, Paul says, "He who is joined to the Lord is one spirit." We have been called into such a oneness. In this oneness we enjoy what Christ is, and He enjoys what we are. You may say, "I certainly believe that we have been called to enjoy Christ. But how can it be true that Christ enjoys us? You may say that this is true, but I find it hard to believe." Christ, however, would say, "Child, I enjoy you very much. You don't realize how much I enjoy you. Even when you are weak and low, I still enjoy you, for I am one spirit with you."

In chapter 1, verse 9 is related to verse 2. In verse 2 Paul says, "With all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours." Christ is ours, and He is also theirs. He belongs to us and to all the other believers...The very Lord Jesus Christ upon whose name we are calling in every place is our Lord and their Lord, our portion and their portion. This means that all the saints have the Lord as their unique portion. The reason for this is that we all have been called into the fellowship of God's Son, the Lord Jesus Christ. (Life-study of 1 Corinthians, 2nd edition, pp. 23-25)

Further Reading: Life-study of 1 Corinthians, msgs. 3-5, 16

第一周■周二

晨兴喂养

腓三 14 “向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

二 2 “你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”

腓立比人使保罗喜乐满足的路乃在于思念相同的事，甚至是思念同一件事。（腓二 2。）从腓立比书全文看，同一件事必是指对基督主观的认识和经历。（一 20～21，二 5，三 7～9，四 13。）基督，唯有基督，该是我们全人的中心和普及。我们的思念应当集中在对基督宝贵的认识和经历上。任何别的事物，都会使我们的思念不同，造成我们中间的不合。

腓立比的圣徒都很好，当地的召会也建立得很有秩序。然而，他们中间有不合的情形。他们虽然在灵里是一，却没有同魂一齐努力。虽然他们都爱主，却没有思念相同的事，…因着心头的重压，（保罗）恳求腓立比人要魂里联结，思念相同的事，使他的喜乐满足。（腓立比书生命读经，八七至八八页。）

信息选读

保罗向着标竿竭力追求，要得奖赏。（腓三 14。）基督是标竿也是奖赏。标竿是最完满的享受基督，赢得基督；奖赏是在千年国里，对基督极点的享受，作奔跑新约赛程之得胜者的赏赐。保罗操练自己，忘记背后，努力面前的，为要达到标竿，得着奖赏。

WEEK 1 — DAY 2

Morning Nourishment

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

The way the Philippians could make Paul's joy full was to think the same thing, even the one thing (Phil. 2:2). According to the context of the entire book, the one thing must refer to the subjective knowledge of Christ and experience of Christ (1:20-21; 2:5; 3:7-9; 4:13). Christ, and Christ alone, should be the centrality and universality of our entire being. Our thinking should be focused on the excellency of the knowledge of Christ and the experience of Christ. Focusing on anything else causes us to think differently, thus creating dissensions among us.

The saints in Philippi were good, and the church in that city had been well established. However, there was dissension among them. Although they were one in spirit, they were not striving together with one soul. Although they all loved the Lord, they were not thinking the same thing...Out of heaviness of heart, [Paul] appealed to the Philippians to make his joy full by being joined in soul and by thinking the same thing. (Life-study of Philippians, second edition, p. 75)

Today's Reading

Paul was pursuing toward the goal for the prize [Phil. 3:14]. Christ is both the goal and the prize. The goal is the fullest enjoyment and gaining of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race...To reach the goal for the prize, Paul was exercised to forget the things which are behind and to stretch forward to the things which are before.

召我向上，就是去得神从上头、从诸天之上召我去得的奖赏。这属天的呼召，（来三1，）与腓立比三章二十节在诸天之上的国籍相符。…这向上的呼召，是要得着基督；而向以色列人属地的呼召，是要得着物质的地土。…我们应该看见神设立了标竿，预备了奖赏的事实。我们需要好好奔跑赛程，忘记背后，努力面前的，竭力追求基督；“面前的”就是关于基督和祂的身体召会的事。让我们都忘记背后，留意我们前面光明的前途，就是赢得基督，并在祂的身体里经历祂到极点。（新约总论第十二册，四二页。）

在召会生活中，我们帮助众圣徒思念同一件事—为着召会生活享受基督。我们都为着召会生活思念经历基督的事。…不思念同一件事，而思念别的事，就是背叛神的经纶。神的经纶就是要我们思念同一件事。某位弟兄得罪了你么？你不该思念那件得罪你的事，因为神的经纶不容许。你若思念那件事，你就是背叛神。这是严肃的事。发怨言也是背叛。神的经纶不容许我们发怨言；这样作就是不顺从。

我们若在起争论和发怨言的事上蒙光照，我们就会说，“主啊，赦免我的背叛。…我要顺从你的经纶，思念同一件事。虽然有人得罪了我，我不要思念那些事，我只要思念对基督的享受和经历。”这样作就是作成我们自己的救恩。…作成我们自己的救恩，就是作出这真正的一。当我们不在真正的一里，我们就在某种堕落的光景里。因此，我们需要那是真正的一作我们的拯救。我们需要不仅在灵里是一，也在魂里联结。…我们需要思念同一件事。当我们思念同一件事时，我们就不仅在灵里是一，也在魂里联结。（李常受文集一九七八年第一册，四六八至四六九页。）

参读：约翰福音结晶读经，第十三篇。

To be called upward is for the obtaining of the prize to which God has called us from above, from the heavens. This heavenly calling (Heb. 3:1) corresponds with the heavenly commonwealth in Philippians 3:20... This upward calling is to take possession of Christ, whereas the earthly calling to the children of Israel was to take possession of the physical land. We should see the fact that God has set up a goal and prepared a prize. We need to run a good race and to pursue Christ by forgetting the things which are behind and stretching forward to the things which are before, that is, the things concerning Christ and His Body, the church. Let us all forget the things behind and pay attention to the bright future ahead of us, a future of gaining Christ and experiencing Him to the uttermost in His Body. (The Conclusion of the New Testament, pp. 3512-3513)

In the church life we help all the saints to think one thing—the enjoyment of Christ for the church life. We all think of the experience of Christ for the Body life. To think something other than the one thing is to rebel against God's economy. God's economy is that we think the one thing. Has a certain brother offended you? You should not think about that offense, for God's economy does not allow you to do so. If you think about the offense, you rebel against God. This is a serious matter. Murmuring is also rebellious. God's economy does not allow us to murmur. To do so is to be disobedient.

If we are enlightened concerning reasoning and murmuring, we will say, "Lord, forgive my rebellion...I want to be obedient, obeying Your economy to think the one thing. Although certain ones have offended me, I do not want to think about the offenses. Instead, I want to think only of the enjoyment and experience of Christ." To do this is to work out our salvation...To work out our own salvation is to work out [the] genuine oneness. When we are not in the genuine oneness, we are in some kind of hell. Thus, we need the salvation that is the genuine oneness. We need to be one not only in spirit but also in soul... We need to think the one thing. When we think the one thing, we are one not only in spirit but also in soul. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 363)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," msg. 13

第一周■周三

晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

（在耶利米二章十三节）神要作活水的泉源给祂的选民喝，目的是祂要得着扩增并扩大。

神需要对祂的选民作活水的泉源，乃因祂有一个经纶；而祂的经纶是要为自己产生一个配偶，新妇。神经纶的目的是神不再独居，乃要得着一个妻子，作祂的扩增，祂的扩大，好与祂这丈夫相配。…施浸者约翰提到基督，说，“祂必扩增。”（约三 30。）在前一节约翰说，“娶新妇的，就是新郎。”三十节的扩增，就是二十九节的新妇。新郎是基督，新妇是祂的扩增，祂的扩大。正如夏娃是用亚当的肋骨建造的，是亚当的扩增；照样，神的选民是新妇，是基督这新郎的扩增。（耶利米书生命读经，三〇、三二至三三页。）

信息选读

神的经纶是要使祂自己得着彰显。神不要独自彰显祂自己，乃要借着祂的配偶彰显祂自己。我们虽然不忠信，神却是信实的。哀歌三章二十三节下半说，“你的信实，极其广大。”有一首著名的诗歌论到神的信实，（诗歌十三首，）副歌说，“你的

WEEK 1 — DAY 3

Morning Nourishment

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

God is the fountain of living waters [Jer. 2:13]...God's purpose in wanting to be the fountain of living waters for His elect to drink is that He would be increased and enlarged.

God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself. The purpose of God's economy is that God would no longer be alone but would have a wife to be His increase, His enlargement, and thus to match Him as the Husband...John the Baptist, speaking of Christ, says, "He must increase" [John 3:30]. In the previous verse John had said, "He who has the bride is the bridegroom." The increase in verse 30 is the bride in verse 29. The Bridegroom is Christ, and the bride is His increase, His enlargement. Just as Eve was the increase of Adam, being built from Adam's rib, so God's elect as the bride are the increase of Christ as the Bridegroom. (Life-study of Jeremiah, pp. 25, 27)

Today's Reading

God's economy is to have an expression of Himself. God does not want to express Himself by Himself alone; rather, He wants to express Himself through His counterpart. Although we are unfaithful, God is faithful. Lamentations 3:23b says, "Great is Your faithfulness." The chorus of a well-known hymn on God's faithfulness (Hymns, #19) says, "Great is Thy faithfulness!.../ Morning

信实广大! …你的怜悯每晨都是新鲜! 我所需要一切全由你供给…。”我们对圣经并对这首诗歌所关于神信实的领会, 可能是天然的, 也可能是属灵的。…有人说神是信实的, 意思是祂信实地顾到他们物质的需要。然而, 在林前一章九节保罗说, “神是信实的, 你们乃是为祂所召, 进入了祂儿子我们主耶稣基督的交通。”神在这件事上是信实的, 但祂也许没有信实地供给你大的房子, 或高薪的工作。我不否认神信实地顾到我们的福利。我的点乃是, 神的信实并非照着天然领会。

看看使徒保罗的苦难。他蒙神呼召、受神托付、委以负担、并受差遣, 然而他无论去到哪里, 都有难处。比如, 他一开始传扬基督, 就遭受逼迫。…难道这是神对保罗不信实么? 不, 这意思乃是: 神的信实不是按照天然领会。

我们相信主耶稣时, 也许期望有平安和祝福; 但我们也许反而有了许多难处, 失去了我们的安全、健康或财产。有些基督徒经历这样的事, 就疑惑神的信实, 问说为什么神不阻止艰难临到他们。…我们要领悟, 神允许我们有难处, 但祂在祂的定旨上是信实的, 就是要使我们转离偶像, 带领我们归向祂自己。我们的平安、安全、健康和财产, 也许成了我们的偶像, 而神是信实的, 祂取去这些东西, 为要我们饮于祂这活水的泉源。…神的信实就是要对付这些偶像, 好使我们饮于祂。

在引导我们进入祂的经纶上, 神是信实的; 祂的经纶乃是要我们喝基督, 吃基督, 享受基督, 吸取基督, 并吸收基督, 好叫神在我们身上得着祂的扩增, 以完成祂的经纶。这就是神的信实。(耶利米书生命读经, 三二至三五页。)

参读: 耶利米书生命读经, 第四、六篇; 得胜者, 第二至三章。

by morning new mercies I see. / All I have needed Thy hand hath provided...” We may understand what the Bible says and what this hymn says about God’s faithfulness either in a natural way or in a spiritual way...When some say that God is faithful, they mean that He is faithful to take care of their material needs. However, in 1 Corinthians 1:9 Paul says, “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.” God is faithful in this matter, but He may not be faithful to provide you a large house or a well-paying job. I would not deny the fact that God is faithful in caring for our welfare. My point is that God’s faithfulness is not according to our natural understanding.

Consider the sufferings of the apostle Paul. He was called, commissioned, burdened, and sent by God, but wherever he went, he had troubles. For example, as soon as he began to preach Christ, he began to suffer persecution... Does this mean that God was not faithful to Paul? No, it means that God’s faithfulness is not according to our natural understanding.

When we believed in the Lord Jesus, we might have expected to have peace and blessing. But instead we might have had many troubles and might have lost our security, our health, or our possessions. When some Christians experience such things, they may question God’s faithfulness and ask why He did not prevent hardships from happening to them. We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living waters...God’s faithfulness is a matter of dealing with these idols and causing us to drink of Him.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy. This is God’s faithfulness. (Life-study of Jeremiah, pp. 26-29)

Further Reading: Life-study of Jeremiah, msgs. 4, 6; CWWL, 1991-1992, vol. 4, “The Overcomers,” chs. 2-3

第一周■周四

晨兴喂养

哀三 22 ~ 24 “我们不至消灭，是出于耶和华的慈爱，因祂的怜恤不至断绝；每早晨这些都是新的；你的信实，极其广大。我的魂说，耶和华是我的分；因此，我要仰望祂。”

恶人的邪恶光景，乃是他们没有就近主来吃主并享受主。（参赛五五 1 ~ 2。）他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂。在神眼中，没有比这更邪恶的事。（圣经恢复本，赛五七 20 注 1。）

以色列人没有饮于神这活水的泉源，反而饮于他们的偶像。所以，神用巴比伦人对付这些偶像，也毁灭对他们成了偶像的耶路撒冷，甚至圣殿。我们要看见，我们不比以色列人好。任何事物对我们都能成为偶像。但神在完成祂经纶的事上是信实的；因着祂的信实，祂就对付我们的偶像，使我们饮于祂。我们都需要饮于神这活水的泉源，将基督接受到里面，并吸收祂，这样祂就能扩增，以完成神的经纶，借着祂的配偶得着彰显。（耶利米书生命读经，三五页。）

信息选读

我们也许以为，因着我们的失败，我们是无望的。…哀歌三章二十二至二十五节…是在巴比伦人毁灭了耶路撒冷，焚烧了圣殿，并将许多人掳去以后写的。…当然，以色列人必定觉得，神丢弃了他们，他们完了。耶利米一面哭泣，一面写作。在他的写作里他能说，他们不至消灭，是出于耶和华的慈爱。他能说，他们仍在那里，神没有丢弃他们。首领、申言者和祭司失败了，但神的怜恤不至断绝，反而，每早晨这些都是新的。耶利

WEEK 1 — DAY 4

Morning Nourishment

Lam. 3:22-24 It is Jehovah's lovingkindness that we are not consumed, for His compassions do not fail; they are new every morning; great is Your faithfulness. Jehovah is my portion, says my soul; therefore I hope in Him.

The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord (cf. Isa. 55:1-2). They do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him. In the sight of God, nothing is more evil than this. (Isa. 57:20, footnote 1)

Instead of drinking of God as the fountain of living waters, Israel drank of their idols. Therefore, God used the Babylonians to deal with these idols and also to destroy Jerusalem and even the temple, which had become an idol to them. We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God's economy to have His expression through His counterpart. (Life-study of Jeremiah, p. 29)

Today's Reading

We may think that because of our failure, we are hopeless...Lamentations 3:22-25...[was] written after the Babylonians had destroyed Jerusalem, burned the temple, and carried away many into captivity...Surely, the people of Israel must have felt that God had given them up and that they were finished. On the one hand, Jeremiah was weeping; on the other hand, he was writing. In his writing he could say that it was of Jehovah's lovingkindness that they were not consumed. He could say that they were still there and that God had not given them up. The princes, the prophets, and the priests had failed, but God's compassions do not fail; rather, they are new every morning. Jeremiah could

米甚至能宣告，耶和華是他的分，他要仰望祂，因那等候祂的，必蒙祂善待。為什麼在神里面有盼望？因為神不失望。

我們要看見，以色列的失敗為基督開了路，使祂進來作他們的義。今天我們的情況也是一樣。我們的失敗為基督開路，使祂進來。…照耶利米的預言，無論以色列多么邪惡、奸惡，無論他們離棄神多少次，去為自己鑿出破裂的池子，他們仍要得復興。在以色列復興時，基督將是他們的公義、救贖和生命，（耶三一 33 ~ 34，）基督也要被高舉為他們的中心與普及。神要進來，將祂自己這神聖的生命分賜到祂的選民里面，作他們的生命，和生命之律連同其性能，使他們認識神並活神。至終，他們要和保羅以及今天在基督里的信徒一樣，成為新造。

神是信實的，但我們既不忠信，也不貞潔，反而有了許多別的丈夫。我們失敗虧欠神以後，也許得着一些怜悯和恩典，因而悔改哭泣。…我們悔改哭泣的時候，神就歡樂。…我們悔改以後，應當開始飲于活水，讚美神，為凡事感謝祂，並且享受祂。這是神所要的。除了我們享受基督以外，神對任何事物都不感興趣。

今天我們若失敗虧欠神，我們不該失望；神有路來對付我們。祂有路使我們成熟，然後將我們帶進新耶路撒冷。…神是忍耐、同情並怜悯的，祂會花時間使我們成熟。每位信徒，無論現在軟弱或剛強，都要在新耶路撒冷里，在其中每個人都要成熟。無論我們是殷勤或只是稍微尋求神，神都有路使基督成為我們的公義、救贖、生命、生命之律、生命的性能，這樣我們就能成熟。（耶利米書生命讀經，三五至三九頁。）

參讀：哥林多前書中為着基督的身體享受基督，第三章。

even declare that Jehovah was his portion and that he hoped in Him, for He is good to those who wait on Him. Why is there hope in Him? There is hope in God because with God there is no disappointment.

We need to see that Israel's failure opened the way for Christ to come in to be their righteousness. The situation is the same with us today. Our failure opens the way for Christ to come in. According to the prophecy of Jeremiah, no matter how evil and wicked Israel may be and no matter how often they have forsaken God to hew out broken cisterns for themselves, Israel will be restored. In the restoration of Israel, Christ will be their righteousness, redemption, and life (Jer. 31:33-34), and Christ will be exalted to be their centrality and universality. God will come in to dispense Himself into His elect as the divine life to be their life and life law with its capacity to know God and to live God. Eventually, they, like Paul and the believers in Christ today, will be a new creation.

Whereas God is faithful, we are neither faithful nor chaste but go to many other husbands. After failing God, we may receive some mercy and grace and therefore repent and weep...While we are repenting and weeping, God is rejoicing...After repenting, we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him. This is what God wants. God is not interested in anything other than our enjoyment of Christ.

If we fail God today, we should not be disappointed. God has a way to deal with us. He has a way to cause us to mature and then to bring us into the New Jerusalem. God is patient, sympathetic, and compassionate, and He will take the time to make us mature. Every believer, whether presently weak or strong, will be in the New Jerusalem, and everyone there will be mature. Whether we seek God diligently or only a little, God has a way to make Christ our righteousness, our redemption, our life, our life law, and our life capacity so that we can be matured. (Life-study of Jeremiah, pp. 29-31, 29, 31)

Further Reading: CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in 1 Corinthians," ch. 3

第一周■周五

晨兴喂养

林前二 9 ~ 10 “只是如经上所记：‘神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。’但神借着那灵向我们启示了，因为那灵参透万事，甚至神的深奥也参透了。”

我们若要领略且有分于神为我们命定并预备之深奥、隐藏的事，就不仅需要信祂，也需要爱祂。敬畏神、敬拜神、信神（就是接受神），都还不够；爱祂是不可缺的。爱神的意思，是把我们全人，灵、魂、体，连同我们的心、心思和力量，（可十二 30，）都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际的与祂是一。这样，我们与神就有最亲近、最密切的交通，能进入祂的心，领略祂心中一切的秘密，（诗七三 25，二五 14，）不仅晓得，更经历、享受并完全有分于神这些深奥、隐藏的事。（圣经恢复本，林前二 9 注 1。）

信息选读

生命不是知识，不是恩赐，也不是能力。生命乃是奇妙、独一无二且刚强的人位。…耶稣作我们的生命既是一个人位，我们就必须接触祂。…你可能认识耶稣二十多年了，但今天却失去祂的同在。我可能五分钟前才认识耶稣，但我如今有祂的同在。所以我得着祂，你却失去祂。我们必须忘掉我们的知识和已过的经历，甚至忘掉我们对耶稣所有的认识，那并没有什么意义。我们需要耶稣现今的同在。我们需要祂在这一刻并天天的同在。无论我们认识祂多少，或在已

WEEK 1 — DAY 5

Morning Nourishment

1 Cor. 2:9-10 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.” But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him. To fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize but also experience, enjoy, and fully participate in these deep and hidden things of God. (1 Cor. 2:9, footnote 3)

Today’s Reading

Life is not knowledge, it is not gifts, neither is it power. Life is a wonderful, unique, and strong person. Since Jesus as our life is a person, we must contact Him...You may have known Jesus for over twenty years and yet today miss His presence. Perhaps I came to know Him just five minutes ago, but I am in His presence. Thus, I get Him, and you miss Him. We must forget about our knowledge and past experiences. We even need to forget all that we know about Jesus. It means little. We need the present presence of Jesus. We need His presence at this very moment and day by day. We need the present person all the time, no matter how much we have known Him and experienced Him in the

过对他经历有多少，我们一直需要这位现时的人位。我们终日需要时时刻刻与基督有新的接触。祂是一个活的人位在我们里面，所以我们必须接触祂。我们必须告诉祂说，“主耶稣，我爱你！哦，主耶稣，我爱你！我恨恶并厌弃我自己。我将自己摆在一边，好叫我能天天时刻地接受你作我的生命。”（李常受文集一九七二年第一册，二九九至三〇一页。）

保罗在林后五章十四节说，“基督的爱困迫我们。”因着基督的爱困迫保罗，所以他是一个向主活着的人。（15。）装备我们成为基督大使的…一个项目，乃是基督困迫的爱。我们必须是一个被基督的爱冲激的人。保罗在十四至十五节告诉我们，基督受死的爱，像大水澎湃冲向我们，迫使我们情不自禁地向祂活着。…基督的爱像浪潮一样强烈，将我们征服，将我们冲走。我们必须被基督的爱所冲没。我们需要被祂的爱所困迫，以致我们别无选择。我们应当能说，“我没有别的路可走，我必须爱主，因为祂的爱困迫我。我能作什么呢？”当洪水来的时候，你无法选择是否接受。…我们都必须这样被基督的爱困迫。

我必须承认，我多年来天天祷告，求主向我启示祂的爱，好使我能被基督的爱所困迫。我这样祷告：“主啊，用你的爱困迫我。哦，主啊，用你的爱冲没我。”我们每个人都需要这样祷告。我们中间的青年人必须看见，虽然他们今天爱主，但他们在基督徒的经历上，仍在十字路口。有许多方向让他们选择，让他们走。你也许有许多选择，然而一旦被基督的爱所冲没，你就失去所有的选择。（李常受文集一九六七年第二册，二一五至二一六页。）

参读：雅歌中所描绘的生命与建造，第一章；一个在灵里之人的自传，第六章。

past. We need a new contact with Christ all day, moment by moment. He is a living person within us, so we must contact Him. We must tell Him, “Lord Jesus, I love You! O Lord Jesus, I love You! I hate and repudiate myself. I put myself aside so that I may take You as my life, moment by moment and day by day.” (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 229-230)

In 2 Corinthians 5:14 Paul says that “the love of Christ constrains us.” Because the love of Christ constrained 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...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?” When the flood waters come, we do not have a choice as to whether we will receive them or not...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.” All of us need to pray in this way. 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. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 173-174)

Further Reading: CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” ch. 1; CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 6

第一周■周六

晨兴喂养

林前十三 4 “爱是恒久忍耐，又有恩慈；爱是不嫉妒；爱是不自夸，不张狂。”

提后一 7 “因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

林前十二章的末了启示，爱是极超越的路。（31下。）一个人如何作长老？…一个人如何作同工？…我们如何牧养人？爱是极超越的路。…爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。（李常受文集一九九四至一九九七年第五册，一七一至一七二页。）

信息选读

神赐给我们的灵，乃是我们那由圣灵重生并内住之人的灵。这灵乃是爱的灵，因此也是能力并清明自守的灵。（提后一 7。）我们可能自以为很有能力，也清明自守，但我们的灵却不是爱的灵。我们与人谈话的方式可能满了能力，并且也清明自守，但是我们的谈话却使人受威吓。

保罗说，我们必须使我们的恩赐如火挑旺起来。（6。）神所赐给我们主要的恩赐，乃是我们重生的灵，连同祂的灵、祂的生命和祂的性情。我们必须把这恩赐如火挑旺起来。这意思是说，我们必须激动我们的灵，使我们的灵火热起来。罗马十二章十一节说，我们应当灵里火热。…我们必须有一个火热的爱的灵，而不是一个焚烧的权柄的灵，那会造成损害。

根据我…的观察，大多数同工的灵都是“能力”的灵，而不是爱的灵。我们需要爱的灵，好征服今日召会的堕落。我们不该说什么或作什么去威吓人；

WEEK 1 — DAY 6

Morning Nourishment

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up.

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder?...How can one be a co-worker?...How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 126)

Today's Reading

The spirit that God has given us is our human spirit regenerated and indwelt by the Holy Spirit. This spirit is a spirit of love; hence, it is of power and of sobermindedness (2 Tim. 1:7). We may think that we are very powerful and sober, but our spirit is not of love. We talk to people in a way that is full of power and sobermindedness, but our talk threatens them.

Paul says that we need to fan our gift into flame (v. 6). The main gift that God has given us is our regenerated human spirit with His Spirit, His life, and His nature. We must fan this gift into flame. This means that we have to stir up our spirit so that our spirit will be burning. Romans 12:11 says that we should be burning in spirit...We must have a burning spirit of love, not a burning spirit of authority, which damages.

According to my observation..., most of the co-workers have a human spirit of “power” but not of love. We need a spirit of love to conquer the degradation of today's church. We should not say or do anything to threaten people. Instead,

反之，我们说话或行事，都该一直凭着已经如火挑旺起来的爱的灵。这是主的恢复所需要的。

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别的爱恶人也爱好人而得以完全，像我们的父是完全的一样。（太五 48。）我们必须像我们的父一样完全，因为我们是祂的众子，是祂的种类。这是非常重要的。我们如何作长老和同工？乃是在每一方面都凭着爱。我们必须爱任何一种人。主耶稣说，祂来是作医生，不是为着强健的人，乃是为着有病的人。主说，“强健的人用不着医生，有病的人才用得着。”（九 12。）

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。…召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

然而，有些召会是逮捕罪人的警察局，也是审判这些人的法院。保罗的态度不是这样。他说，“有谁软弱，我不软弱？”（林后十一 29 上。）当经学家和法利赛人带着一个行淫的妇人到主那里时，祂对他们说，“你们中间谁是没有罪的，谁就先拿石头打她。”（约八 7。）当众人都离开后，主问那犯罪的妇人，说，“妇人，那些人在哪里？没有人定你的罪么？”她说，“主啊，没有。”然后耶稣说，“我也不定你的罪。”（十 10-11。）谁是没有罪的？谁是完全的？…我们不该以为别人是软弱的，我们不是软弱的。这不是爱。爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是和所作上，爱乃是极超越的路。（李常受文集一九九四至一九九七年第五册，一六九至一七〇、一七二至一七三页。）

参读：活力排，第四、八篇；诗篇生命读经，第十一至十二篇。

we should always say and do things with a spirit of love, which has been fanned into flame. This is what the recovery needs.

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually, they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species. This is most crucial. How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones but for the sick ones. The Lord said, “Those who are strong have no need of a physician, but those who are ill” (9:12).

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up...The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Some of the churches, however, are police stations to arrest the sinful ones and law courts to judge them. Paul's attitude was different. He said, “Who is weak, and I am not weak?” (2 Cor. 11:29a). When the scribes and Pharisees brought an adulterous woman to the Lord, He said to them, “He who is without sin among you, let him be the first to throw a stone at her” (John 8:7). After all of them left, the Lord asked the sinful woman, “Woman, where are they? Has no one condemned you?” She said, “No one, Lord.” Then Jesus said, “Neither do I condemn you” (vv. 10-11). Who is without sin? Who is perfect?...We should not consider that others are weak but we are not. That is not love. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 124-127)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 4, 8; Life-study of the Psalms, msgs. 11-12

第一周诗歌

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与基督的联合 — 联于祂死与复活

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降 A 大调

6/8

一 基督虽能千回 降生于伯利恒，
若未活你心内，救恩仍是无成。各
各他的十架，还不会拯救你；在
你里的十架，才有能医治你。副哦！
基督的十字架，我接你进我心，使
我脱自己管辖，完全凭主而生存。

二 人哪！你爱何物，你就变成该物：
成神，你若爱神；成尘，你若爱尘；
你出，神就进入；你死，神就生苏；
无你，就有基督；无物，就得万物。

三 你若要想得神，切勿跟从智慧；
“爱”是最短路径，使你免去迂回。
你若不为自己，寻求什么利益，
神的荣耀自己，就要充满了你。

WEEK 1 — HYMN

Though Christ a thousand times

Union with Christ — One with Him

477

1. Though Christ a thousand times In Beth-le-hem be born,
If He's not born in thee Thy soul is still for-lorn. The
Cross on Gol-go-tha, Will nev-er save thy soul; The
Cross in thine own heart, A-lone can make thee
whole. (C) O, Cross of Christ, I take thee In-to this heart of mine, That
I to my own self may die And rise to thy life Di-vine.

2. What e'er thou lovest, man,

That too become thou must;
God, if thou lovest God,
Dust, if thou lovest dust.

Go out, God will come in;
Die thou and let Him live;
Be not and He will be;

Wait and He'll all things give.

3. To bring thee to thy God,

Love takes the shortest route;
The way which knowledge leads,
Is but a roundabout.

Drive out from thee the world,
And then thy heart shall be
Filled with the love of God,

And holy like as He.

第二周

三一神的喜乐成为我们的喜乐

诗歌：诗 521

读经：罗十五 13，十四 17，约十五 4，11，加五 22

【周一】

壹 三一神是喜乐的神：

一 罗马十五章十三节说，“但愿那赐盼望的神，…将一切喜乐平安充满你们”：

- 1 这指明喜乐是神的一个属性。
- 2 神是可享受的神。
- 3 在我们的经历中，我们若享受神作恩典，就会有平安；我们若有平安，就会有喜乐。

二 基督也是信徒的喜乐：

- 1 在约翰十五章十一节主说，“这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足。”
- 2 在这节的上下文中，主说到葡萄树和枝子。
- 3 我们成为神圣葡萄树的枝子，乃是喜乐的事—喜乐的生活。
- 4 我们的喜乐总是来自我们住在主里面，来自我们住

Week Two

The Joy of the Triune God Becoming Our Joy

Hymns: 717

Scripture Reading: Rom. 15:13; 14:17; John 15:4, 11; Gal. 5:22

§ Day 1

I. The Triune God is a God of joy:

A. Romans 15:13 says, “Now the God of hope fill you with all joy and peace”:

1. This indicates that joy is one of God's attributes.
2. God is the God of enjoyment.
3. In our experience, if we enjoy God as grace, we will have peace, and if we have peace, we will have joy.

B. Christ is also joy to the believers:

1. In John 15:11 the Lord said, “These things I have spoken to you that My joy may be in you and that your joy may be made full.”
2. The context of this verse is the Lord's word concerning the vine and the branches.
3. For us to be branches of the divine vine is a matter of joy—a joyful life.
4. Our joy always comes from our abiding in the Lord, from our abiding in His

在祂的爱里。

5 就是在这样的生活里，我们充满了喜乐。

6 这喜乐就是基督自己；祂住在我们里面，就是祂的喜乐住在我们里面，作我们喜乐的源头，叫我们的喜乐充盈、满足，可以欢乐度日。

【周二】

三 在圣灵中有喜乐—罗十四 17:

- 1 神要我们享受祂并为祂的定旨而活—尼八 10，弗三 11。
- 2 三一神是喜乐的神，而使徒们乃是与众圣徒同工，使众圣徒喜乐—罗十五 13，约十五 11，十七 13，徒十三 52，加五 22，林后一 24，腓一 25，二 17～18。
- 3 我们能经历主的话成为我们心中的欢喜快乐—耶十五 16。
- 4 神话语中所启示的一个甜美思想，乃是神在基督里将祂自己作为恩典赐给我们，作我们的享受—约一 14，16～17，林后十三 14：

【周三、周四】

- a 在圣经里，头一次提到神之于人，乃是摆在人跟前的食物；这表明神要我们享受祂—创二 7，9，诗十六 11，耶十五 16。
- b 神的意愿乃是要把祂自己给我们，作我们的享受—尼八 10。
- c 基督徒生活的秘诀，不在于我们为神作多少，乃在于我们吸取并享受神有多少—约十五 4～5，西二 6～7。

贰 三一神的喜乐正在成为我们的喜乐：

love.

5. It is in this kind of life that we are full of joy.

6. This joy is Christ Himself; when He abides in us, His joy abides in us to be the source of our joy that our joy may abound and become full and that we may live our days with joy.

§ Day 2

C. There is joy in the Holy Spirit—Rom. 14:17:

1. God wants us to enjoy Him and live for His purpose—Neh. 8:10; Eph. 3:11.
2. The Triune God is a God of joy, and the apostles are fellow workers with the saints for their joy—Rom. 15:13; John 15:11; 17:13; Acts 13:52; Gal. 5:22; 2 Cor. 1:24; Phil. 1:25; 2:17-18.
3. We may experience the joy of the Lord's word being in our heart—Jer. 15:16.
4. A sweet thought revealed in the Word of God is that in Christ God has given Himself to us as grace to be our enjoyment—John 1:14, 16-17; 2 Cor. 13:14:

§ Day 3 & Day 4

- a. In the first reference in the Bible to God's relationship with man, God presents Himself to man as food; this shows that God wants us to enjoy Him—Gen. 2:7, 9; Psa. 16:11; Jer. 15:16.
- b. God's desire is to give Himself to us to be our enjoyment—Neh. 8:10.
- c. The secret to the Christian life is not how much we work for Him but how much we absorb Him and enjoy Him—John 15:4-5; Col. 2:6-7.

II. The joy of the Triune God is becoming our joy:

一 基督本身就是我们的喜乐：

- 1 我们若住在主里面，并借着住在祂的爱里而持续地住在祂里面，我们就要被喜乐充满—约十五 10 ~ 11。
- 2 主正在恢复在大多数基督徒中间已失落的一些事，其中最重要的就是享受主—彼前一 8。
- 3 吃主和享受主这件事是根据约翰第六章五十七节。
- 4 基督徒的生活就是天天吃主，喝主，享受主—57 节，林前十 4。

【周五】

- 5 我们要成为忠信、正常、正确的基督徒，首要之务乃是享受主；这需要成为我们的异象—箴二九 18，徒二六 19。
 - 6 我们的灵需要领头享受主—来四 12：
 - a 我们必须学习直接使用我们的灵，并让魂作灵的跟随者。
 - b 我们的灵在享受主的事上必须积极领头。
 - 7 子在向父的祷告里说，“现在我往你那里去，我还在世上说这话，是叫他们里面充满我的喜乐” —约十七 13：
 - a 这满足的喜乐是在真实的一里。
 - b 当我们借着父的生命，在父的名里是一，一同享受父，就会有主的喜乐充满在我们里面—13 节。
- ## 二 在召会这神爱子的国里，我们经历并享受包罗万有的基督—西—12 ~ 13, 27, 二 9, 16 ~ 17, 三 1, 4, 11:

A. In His person Christ is our joy:

1. If we abide in the Lord and keep abiding in Him by abiding in His love, we will be filled with joy—John 15:10-11.
2. The Lord is recovering the matters that have been missed among most Christians, and enjoying the Lord is one of the most important of these matters—1 Pet. 1:8.
3. The matter of eating and enjoying the Lord is based on John 6:57.
4. The Christian living is a life of eating, drinking, and enjoying the Lord day by day—v. 57; 1 Cor. 10:4.

§ Day 5

5. In order for us to be faithful, normal, and proper Christians, the primary matter that we need to take care of is enjoying the Lord; this needs to be a vision to us—Prov. 29:18; Acts 26:19.
 6. Our spirit needs to take the lead in enjoying the Lord—Heb. 4:12:
 - a. We must learn to directly use our spirit and let the soul be a follower of the spirit.
 - b. Our spirit must take the lead aggressively in enjoying the Lord.
 7. In His prayer to the Father, the Son said, “Now I am coming to You, and these things I speak in the world that they may have My joy made full in themselves”—John 17:13:
 - a. The fullness of joy is in the real oneness.
 - b. When we are one in the Father's name by the Father's life, enjoying the Father together, we will have the Lord's joy made full in us—v. 13.
- ## B. In the church as the kingdom of the Son of God's love, we experience and enjoy Christ in His all-inclusiveness—Col. 1:12-13, 27; 2:9, 16-17; 3:1, 4, 11:

- 1 基督是我们所分得的份，我们的美地—神圣的基业，给我们享受——12。
- 2 基督是宇宙中一切正面事物的实际——二 16 ~ 17。
- 3 基督是坐在神右边的那一位——三 1。
- 4 基督住在我们里面，成了我们荣耀的盼望——1:27。
- 5 基督是我们的生命——三 4。
- 6 基督是一个新人的构成成分——10 ~ 11 节。

【周六】

三 按照彼前一章八节，信徒“欢腾，有说不出、满有荣光的喜乐”：

- 1 这喜乐乃是浸没在主这荣光里的喜乐，因此是满了主的彰显。
- 2 借着信入主并爱主，我们就有了大喜乐。
- 3 基督徒正常的光景乃是有满有荣光的喜乐。

四 享受主有许多方面，就如：在主面前的喜乐、（诗十六 11、）活在神圣罗曼史里的喜乐、（歌一 1 ~ 4、）神圣三一之神圣分赐的喜乐、（林后十三 14、弗三 14 ~ 21、）喝神乐河的水的喜乐、（诗四六 4 上，三六 8 下、）认识神的爱的喜乐、（加二 20、罗八 38 ~ 39、）实行神旨意的喜乐、（诗四十 8 上、）在一切景况中知足的喜乐、（腓四 11、）以及进入主在国度里的喜乐。（太二五 21, 23。）

五 一个基督徒该是个喜乐的人——在那灵中喜乐——加五 22：

- 1 当我们在主里面，祂就是我们的喜乐——罗十四 17。
- 2 当我们住在主里面，无论我们有什么难处，我们都

1. Christ is our allotted portion, our good land—the divine inheritance for our enjoyment—1:12.
2. Christ is the reality of every positive thing in the universe—2:16-17.
3. Christ is the One sitting at the right hand of God—3:1.
4. Christ dwells in us as our hope of glory—1:27.
5. Christ is our life—3:4.
6. Christ is the constituent of the one new man—vv. 10-11.

§ Day 6

C. According to 1 Peter 1:8, the believers “exult with joy that is unspeakable and full of glory”:

1. This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord.
2. By believing into the Lord and loving Him, we obtain great joy.
3. The normal condition of a Christian is to have joy that is full of glory.

D. Enjoying the Lord has many aspects, such as the joy of the Lord's presence (Psa. 16:11), the joy of living in the divine romance (S. S. 1:1-4), the joy of the divine dispensing of the Divine Trinity (2 Cor. 13:14; Eph. 3:14-21), the joy of drinking of the river of God's pleasures (Psa. 46:4a; 36:8b), the joy of knowing God's love (Gal. 2:20; Rom. 8:38-39), the joy of doing God's will (Psa. 40:8a), the joy of contentment in all circumstances (Phil. 4:11), and entering into the joy of the Lord in the kingdom (Matt. 25:21, 23).

E. A Christian should be a joyful person—joyful in the Spirit—Gal. 5:22:

1. The Lord is our joy when we are in Him—Rom. 14:17.
2. When we are abiding in the Lord, no matter what problem we have, we are

是喜乐的；并且任何的困难都加深我们在主里的喜乐—约十五 4。

3 圣灵是喜乐的灵—罗十四 17：

- a 如果我们喜乐了，就指明圣灵在我们里面也喜乐—加五 22。
- b 按外面的环境来说，也许没有什么可乐的，但住在我们里面的主就是我们的喜乐—西一 27。

joyful, and any difficulty deepens our joy in the Lord—John 15:4.

3. The Holy Spirit is a Spirit of joy—Rom. 14:17:

- a. If we are joyful, this indicates that the Holy Spirit in us is also joyful—Gal. 5:22.
- b. There may be nothing in the outward environment to make us joyful, but the Lord who lives in us is our joy—Col. 1:27.

第二周■周一

晨兴喂养

罗十五 13 “但愿那赐盼望的神，因信将一切喜乐平安充满你们，使你们靠圣灵的能力，充盈满溢地有盼望。”

约十五 11 “这些事我已经对你们说了，是要叫我的喜乐可以在你们里面，并叫你们的喜乐可以满足。”

罗马十五章十三节…指明喜乐是神的一个属性。神是可享受的神。在我们的经历中，我们若享受神作恩典，就会有平安；我们若有平安，就会有喜乐。（新约总论第一册，一二四页。）

基督在祂的身位里对信徒是喜乐。…（约翰十五章十一节）的上下文是主说到葡萄树和枝子乃是一个生机体，彰显神圣生命的丰富以荣耀父。（1～11。）我们成为神圣葡萄树的枝子，并结果子以彰显神圣的生命，乃是喜乐的事，也是喜乐的生活。我们若住在主里面，并借着住在祂的爱里而持续地住在祂里面，以致多结果子彰显祂生命的丰富，叫父得荣耀，我们就要被喜乐充满。我们的喜乐总是来自我们住在主里面，来自我们住在祂的爱里，来自我们在祂丰富的生命里结果子，并来自父的彰显与得荣。在这种生活里我们满了喜乐；这喜乐实际上就是基督自己。（新约总论第三册，四六至四七页。）

信息选读

在约翰十七章十三节，主耶稣又说到信徒里面要充满祂的喜乐。在祂向父的祷告里，祂说，“现在我往你那里去，我还在世上说这话，是叫他们里面充满我的喜乐。”喜乐的充满是在真正的一里。我们在父的名里，凭着父的生命成为一，一起享受父的时候，我们里面就充满主的喜乐。这就是为何当

WEEK 2 — DAY 1

Morning Nourishment

Rom. 15:13 Now the God of hope fill you with all joy and peace in believing, that you may abound in hope in the power of the Holy Spirit.

John 15:11 These things I have spoken to you that My joy may be in you and that your joy may be made full.

Romans 15:13 [indicates] that joy is one of God's attributes. God is the God of enjoyment. In our experience, if we enjoy God as grace, we shall have peace, and if we have peace, we shall have joy.

In His person Christ is joy to the believers...The context of John 15:11 is the Lord's word concerning the vine and the branches being an organism to glorify the Father by expressing the riches of the divine life (vv. 1-11). For us to be branches of the divine vine and to bear fruit to express the divine life is a matter of joy—a joyful life. If we abide in the Lord and keep abiding in Him by abiding in His love so that we may bear much fruit to express the riches of His life for the glorification of the Father, we shall be filled with joy. Our joy always comes from our abiding in the Lord, from our abiding in His love, from our fruit-bearing in His rich life, and from the expression and glorification of the Father. In this kind of life we are full of a joy that is actually Christ Himself. (The Conclusion of the New Testament, pp. 106, 575)

Today's Reading

In John 17:13 the Lord Jesus again speaks concerning His joy being made full in the believers. In His prayer to the Father, He said, “Now I am coming to You, and these things I speak in the world that they may have My joy made full in themselves.” The fullness of joy is in the real oneness. When we are one in the Father's name by the Father's life, enjoying the Father together, we shall have the Lord's joy made full in us. This is the reason that when we are truly

我们真正成为一的时候，我们就充满对父的赞美。这赞美是里面喜乐的涌流。

在腓立比三章一节保罗说，“还有，我的弟兄们，你们要在主里喜乐。把同样的话写给你们，于我并不为难，于你们却是妥当。”这里保罗嘱咐圣徒要在主里喜乐。他的话指明，在主里喜乐是一种保护、保障。…在腓立比必定有一种光景，需要某种防卫，保护。保罗所想到的光景，就是热中犹太教者所引起的搅扰。保罗鼓励圣徒要在主里喜乐，作为保护免于受搅扰。

在四章四节保罗说，“你们要在主里常常喜乐，我再说，你们要喜乐。”所有的信徒都需要在主里喜乐。…这喜乐给我们力量，使我们能有二、三节所说的一。信徒若要思念相同的事，他们需要学习喜乐。在主里喜乐，也是得到五至九节所列优越美德的秘诀。我们若要有这些经节所说的美德，就需要在主里喜乐。所以，在主里喜乐是非常重要的。（新约总论第三册，四七至四八页。）

主的喜乐能不能存留在我们里面，在于我们能不能叫主喜乐。我们若不爱主，不住在主里面，主的话也不住在我们里面，主给的诫命，我们也不听从；这样，在我们里面的主能喜乐么？…那些不住在主里面的人，常是愁眉苦脸的，没有喜乐。他们有时也许开开玩笑，好像很喜乐，或者他们发了财，升了官，好像有喜乐；但当他们安静下来时，其实并没有喜乐。所以，他们来到擘饼聚会里，无法赞美；在祷告聚会中，也无法开口；因为在他们里面的主乃是忧愁不喜乐的。（弗四 30。）然而，我们若爱主，学习不断地住在祂里面，让祂的话住在我们里面，我们也住在祂的爱里，并且接受祂的诫命，顺从祂的话语；主的喜乐会存留在我们里面，我们的喜乐就满足了。（李常受文集一九五九年第一册，四八一至四八二页。）

参读：新约总论，第五十三、八十三、三百八十二篇。

one, we are filled with praise to the Father. This praise is the overflow of the inner joy.

In Philippians 3:1 Paul says, “Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.” Here Paul charges the saints to rejoice in the Lord. His word indicates that rejoicing in the Lord is a safeguard, a security...There must have been a situation in Philippi that required a safeguard, some kind of protection. The situation Paul had in mind was the trouble caused by the Judaizers. As a protection from that trouble, Paul encouraged the saints to rejoice in the Lord.

In Philippians 4:4 Paul says, “Rejoice in the Lord always; again I will say, rejoice.” All believers need to rejoice in the Lord...This rejoicing affords us the strength for the oneness spoken of in Philippians 4:2 and 3. If believers are to think the same thing, it is necessary for them to learn to rejoice. Rejoicing in the Lord is also the secret of having the excellent characteristics listed in Philippians 4:5-9. If we would have the virtues found in these verses, we need to rejoice in the Lord. Therefore, rejoicing in the Lord is very important. (The Conclusion of the New Testament, pp. 575-576)

Whether the Lord’s joy can remain in us depends on whether we make the Lord joyful. If we do not love the Lord and abide in Him, if the Lord’s words do not abide in us, and if we do not obey the commandments given by the Lord, can the Lord be joyful in us?...Those who do not abide in the Lord often have a sad face and are without joy. At times they may joke around and appear joyful, or they may be joyful when they make money or get promoted, but in quiet moments they are not joyful. Therefore, they cannot render praises in the Lord’s table meeting or open their mouth in the prayer meeting, because the Lord in them is sorrowful and without joy (Eph. 4:30). However, if we love the Lord, learn to abide in Him continually, allow His words to abide in us, abide in His love, receive His commandments, and obey His words, the Lord’s joy will remain in us, and our joy will be made full. (CWWL, 1959, vol. 1, p. 374)

Further Reading: The Conclusion of the New Testament, msgs. 53, 83, 382

第二周■周二

晨兴喂养

罗十四 17 “因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

加五 22 “但那灵的果子，就是爱、喜乐、和平、恒忍、恩慈、良善、信实。”

罗马十四章十七节说，神的国，就是召会生活的实际，乃是圣灵中的喜乐。帖前一章六节告诉我们，信徒“在大患难之中，带着圣灵的喜乐，领受了主的话”。不仅如此，加拉太五章二十二节指明，喜乐是圣灵的果子。

所有的人都需要喜乐。身为基督徒，我们被神的爱和神圣的生命充满时，就有喜乐。爱来自生命，喜乐来自爱。神的灵是神圣生命、神圣之爱、和神圣喜乐的灵。…所以，我们可以有圣灵中的喜乐，就是那灵的喜乐。…我们若在那灵里，就会因神喜乐，并赞美祂。（新约总论第四册，五二至五三页。）

信息选读

今天我们在召会中所过的得胜生活，就是国度的生活，乃是以圣灵中的喜乐配着公义、和平所构成的。我们如果对人、对神都是义的、对的，我们和人和神的关系，必定是和平的，也就能在圣灵里喜乐。这证明我们是活在神国的实际中，受神的管治，而过实际的召会生活。主耶稣在马太五、六、七章颁布诸天之国的宪法，描述诸天之国子民的性质，（五 1～12，）就结束在“应当喜乐欢腾，因为你们在诸天之上的赏赐是大的”。（12。）这也说出喜乐乃是我们活在国度实际中的明证。

WEEK 2 — DAY 2

Morning Nourishment

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Gal. 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness.

Romans 14:17 says that the kingdom of God, which is the reality of the church life, is joy in the Holy Spirit. First Thessalonians 1:6 tells us that the believers “received the word in much affliction with joy of the Holy Spirit.” Furthermore, Galatians 5:22 indicates that joy is a fruit of the Holy Spirit.

All people need joy. As Christians, we have joy when we are filled with the love of God and the divine life. Love comes from life, and joy comes from love. The Spirit of God is the Spirit of the divine life, the divine love, and the divine joy...Therefore, we may have joy in the Holy Spirit, a joy that is of the Spirit...If we are in the Spirit, we shall be joyful with God and praise Him. (The Conclusion of the New Testament, pp. 894-895)

Today's Reading

The overcoming life that we live in the church today is the kingdom life, which is constituted of the joy of the Holy Spirit with righteousness and peace. If we are righteous and right toward others and toward God, we will have a peaceful relationship with others and with God. Thus, we will have joy in the Holy Spirit, proving that we are living in the reality of God's kingdom and are under God's rule and thereby have the practical church life. In Matthew 5, 6, and 7, in the decree of the constitution of the kingdom of the heavens, concerning the portrayal of the nature of the people of the kingdom of the heavens (5:1-12), the Lord Jesus concluded with this word: “Rejoice and exult, for your reward is great in the heavens.” This tells us that joy is an evidence of our living in the reality of the kingdom.

我们要喜乐，不是等到称心的事临到，使我们喜乐。住在我们里面的主乃是我们喜乐的原因，在我们里面运行的圣灵是我们常常喜乐的推动。我们若活在一神交通里，经历并享受那灵，就必得着那灵所带给我们的喜乐。（真理课程二级卷四，六六至六七页。）

我们必须从神的话语里看出一件甜美的事，就是神之于我们，不只是相近的，并且神是把祂自己给了我们，来作我们的享受。这给我们看见，神和我们那个关系，那个亲密，到了何等的地步。

神的儿女来读诗篇的时候，多是喜欢第二十三篇。难得有一个基督徒不知道“耶和华是我的牧者”。但是实在说来，神对于我们，不光是一位牧养带领我们的牧者，也不光是一位看顾保守我们的牧人，神对于我们，比牧者…还要亲密多了。祂如果光是一个牧者，祂就只能在我们的外面照顾我们，只能在我们的外面牧养我们，祂不能进到我们里面来作我们的一部分，也不能进到我们里面来变作我们自己。但是圣经却给我们看见，神能把祂自己放到我们里面来，给我们享受；祂能进到我们的里面来，作我们的生命，作我们的力量，作我们的食粮，作我们永活的水，作我们里面每一部分的需要。在神里面稍微有一点经历的人都知道，神是如何的能给我们来享受。我们不单能在环境中享受神的安排，神的预备，我们还能在心和灵里享受神作我们各样的供应。

无论我们灵、魂、体任何一部分的需要，神都能在我们的里面来应付。神能在我们的灵里应付我们灵的需要，神也能在我们的魂里应付我们魂，或说心理的需要，神也能在我们身体中应付我们身体的需要。虽然这一位神是无形无状的，是我们摸不着、看不见的，但是有经历的人都能作见证，我们能在灵里享受神，我们也能在魂里享受神，我们还能在身体上享受神。这是何等荣耀的福分！（李常受文集一九五八年第一册，四九六至四九七页。）

参读：真理课程二级卷四，第四十三课。

We need to rejoice, but it does not mean that we wait for some pleasant things to happen for us to rejoice. The indwelling Lord is the cause of our rejoicing, and the Holy Spirit who moves within us is the motivation of our constant rejoicing. If we live in the fellowship of the Triune God and experience and enjoy the Spirit, we will have the joy that is brought to us by the Spirit. (Truth Lessons—Level Two, vol. 4, pp. 60-61)

A sweet thought recorded in the Word of God is that God is not only near us but that He has even given Himself to us to be our enjoyment. This shows the intimate relationship God has with us.

Psalm 23 is a favorite psalm among God's children; hence, it is difficult to find a Christian who does not know the words the Lord is my Shepherd. God, however, is not merely a Shepherd who leads us, protects us, and cares for us. God is more intimate than a shepherd. If He were merely a shepherd, He could care for us and shepherd us only in an outward way; He would be unable to enter into us to become a part of us. He could not become us. However, the Bible shows that God gives Himself to us for our enjoyment and works Himself into us. He can enter into us to be our life, our strength, our food, and our living water. He can meet the need of every part of our being. Those who have experienced God know that He is truly our enjoyment. We can enjoy God in His sovereign arrangements and provisions, and we can enjoy Him as the varied supply to our inward being.

When God is within us, He can supply the needs of our spirit, soul, and body. God can satisfy the needs of our spirit by supplying us from within our spirit. He can satisfy the needs of our soul, or our psyche, from within our soul. He can also satisfy the needs of our body by supplying us in our body. Although our God is invisible, untouchable, and intangible, those who have experienced God can testify that they enjoy Him in their spirit, in their soul, and even in their body. What a glorious blessing this is! (CWVL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," pp. 365-366)

Further Reading: Truth Lessons—Level Two, vol. 4, lsn. 43

第二周■周三

晨兴喂养

创二 9 “耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树…”。

约一 16 ~ 17 “从祂的丰满里我们都领受了，而且恩上加恩；…恩典和实际都是借着耶稣基督来的。”

在圣经中有一个非常重大的原则，就是每一类的事，头一次提到的时候，那就是以后这类事一个永远的定律。头一次提到是怎样，以后也必怎样。在圣经里，头一次提到神之于人，乃是作为食物摆在人跟前。那就是告诉我们，神是要给人来享受祂自己。…神把人造好了以后，就把人摆在生命树跟前，叫人能享受生命树上的果子。这生命树乃是…象征神自己。因此我们知道，神…就是要把祂自己给人来享受。人被造之后，神对于人的第一个观念，就是要人吃喝。而神所要人吃喝的，乃是祂自己。（李常受文集一九五八年第一册，五一三页。）

信息选读

当主耶稣到地上来的时候，祂就是一再给人看见，祂是人的食物，是人可以吃喝享受的。…主行了一个神迹，用五饼二鱼给五千人吃饱，还剩下零碎。他们看见这件事，就觉得祂是一个最大的申言者。他们就盼望（祂）…一直在他们中间行神迹，负他们一切的责任。这个观念完全错误，所以主就来转他们的念头。主指出他们是寻求必坏的食物，但这必坏的食物是没有价值的。主不是要给他们这个必坏的食物，主乃是要把那存到永远生命的食物给他们。…主说明那存到永远生命的食物就是祂

WEEK 2 — DAY 3

Morning Nourishment

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden...

John 1:16-17 For of His fullness we have all received, and grace upon grace...Grace and reality came through Jesus Christ.

In the Bible there is a very important principle related to the first mention of a matter that sets an eternal governing principle for that matter throughout the rest of the Bible. The way a matter is spoken of the first time determines the meaning of similar matters that are mentioned subsequently. In the first reference to God's relationship with man in the Bible, God presents Himself to man as food. This shows that God wants man to enjoy Him. After God created man, He placed him in front of the tree of life so that man would enjoy the fruit of that tree. The tree of life signifies God Himself. This shows that God wants to be man's enjoyment. God's first thought after creating man was for man to eat and drink, and the object of this eating and drinking was God Himself. (CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," p. 375)

Today's Reading

When the Lord Jesus was on earth, He repeatedly revealed that He was food for man to eat and enjoy. The Lord performed a miracle, [feeding] five thousand with five loaves and two fish, and there was much left over. When people saw this, they thought that He was the greatest prophet, who would perform miracles among them and take care of them...This concept was absolutely wrong; hence, the Lord spoke a word to change their concept. He pointed out that they were seeking for food that perishes, food that is of no eternal value. He did not come to give man corruptible food, but He came to give man incorruptible food from heaven...The Lord explained that He is the food; He

自己。主的意思是说，“…你们如果光认识我是一位能行神迹的主宰还不够，…我之于你们，要比这个深刻多了。我不仅在外面为你们作这些，…你们必须认识我这一位创造的主是来作你们的食物。我要把我的肉给你们吃，要把我的血给你们喝。我要进到你们的里面。吃我肉喝我血的人，就有永远的生命；因为这永远的生命就是我自己。你们若是把我吃到里面，喝到里面，我就进到你们里面，自然你们里面就有了永远的生命。”

你把…圣经…读一下，你就看见，神把人一造好之后，并没有告诉亚当说，“亚当，你要怎样敬拜我，你要怎样事奉我。”神把亚当造好之后，乃是把他摆在那一棵生命树的跟前，意思就是说，“亚当，你在这里享受吧。我就是这一棵生命树，我就是要给你享受。…我也不要你这样敬拜那样事奉；我所要的，就是我能把自己摆在你跟前，作你的食物。我所有的心愿都是要你来享受我。”

一天生命树来了，…祂是话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。（约一14。）祂是那一棵生命树，摆在人的跟前，人可以来摘祂的果子吃；但是没有一个人懂得…来摘祂的果子。…在福音书里…那些接触祂的人，都是问祂说，“主啊，我该作什么？主啊，律法上哪一条诫命最大？”（太十九16，二二36。）问来问去都是这些事。但是祂始终告诉我们一个答案：“我是从天上降下来的粮，…我乃是要你们来接受我，来享受我。我就是那一棵生命树。生命在我里面。我就是生命。我来了，是要叫人得生命，并且得的更丰盛。（约十10。）我…就是伊甸园那棵生命树。…我要把自己分给你们。我要作你们的食粮，我要进到你们的里面，我要作你们里面的生命，我所有的意思就是要把自己给你们享受。”（李常受文集一九五八年第一册，五一三至五一七页。）

参读：实行召会生活的生命与道路，第五章。

wanted to give Himself to them as their food for their enjoyment. It was as if He were saying, “It is not enough to know Me as the sovereign Lord who performs miracles...I am much more than these things. I will not only perform outward things...You need to know Me as the Creator who has come to be your food. I have given My flesh to you for food and My blood to you for drink so that I can enter into you. He who eats My flesh and drinks My blood has eternal life, because this eternal life is just Me. If you eat Me and drink Me, I will enter into you, and spontaneously you will have eternal life.”

According to the Bible, after creating Adam, God did not say, “You must worship Me in this way,” or “You must serve Me in that way.” On the contrary, after creating Adam, God placed him in front of the tree of life. God seemed to be saying, “Adam, come here. Just enjoy. I am the tree of life, and I am here for you to enjoy Me...I have no desire for you to serve or worship Me in this or that way. I only want to present Myself to you as food. My only desire is for you to enjoy Me.”

One day the tree of life came as the Word who became flesh, who tabernacled among us, full of grace and reality (John 1:14). Again He was placed in front of man as the tree of life so that man could “pick” the fruit from this tree. No one, however, knew that they could pick from this tree. In the four Gospels those who came to Him asked what they should do and which was the great commandment in the law (Matt. 19:16; 22:36). This was all they asked. But His answer was always the same: “I am the bread that came down from heaven...I want you to receive Me, to enjoy Me. I am the tree of life. Life is in Me. I am life, and I have come that men may have life and have it abundantly (John 10:10). I am like the tree of life that was in the garden of Eden...I want to dispense Myself into you. I want to be your food to enter into you and be your very life. My thought is simply that you would enjoy Me.” (CWWL, 1958, vol. 1, pp. 375-377)

Further Reading: CWWL, 1963, vol. 4, “The Life and Way for the Practice of the Church Life,” ch. 5

第二周■周四

晨兴喂养

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

林前十 4 “也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。”

我们纪念主乃是以吃祂、喝祂为中心。主说，“这是我的身体，为你们舍的，你们要如此行，为的是纪念我。饭后，也照样拿起杯来，说，这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是纪念我。”（林前十一 24～25。）主这话就是明明地告诉我们，纪念祂就是再一次来接受祂所为我们舍去的自己，和祂所成功的一切。

因此我们每一次来纪念主的时候，不能光在心思里纪念祂、默念祂，更要在灵里接受祂和祂为我们所成功的，作我们里面的享受，让祂更多的与我们调和。这才是真正的纪念主。

这种擘饼的意义，也就是基督徒生活的意义。基督徒的生活就是天天吃主、喝主、享受主，而让主与我们调和。不是七日的第一日来赴擘饼聚会的时候才如此，乃是每一天所过的生活都当如此。我们蒙恩的人，就是借着这样吃主、喝主而活着。（李常受文集一九五九年第三册，二〇六至二〇七页。）

信息选读

神没有一点意思要我们为祂作什么。我一直盼望神的儿女转一个念头，神只有一个意思，就是祂要把祂自己来给我们享受。所有基督徒的秘诀都在这里。不是你为

WEEK 2 — DAY 4

Morning Nourishment

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

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

The focus of our remembrance of the Lord is our eating and drinking of Him. The Lord said, “This is My body, which is given for you; this do unto the remembrance of Me...This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me” (1 Cor. 11:24-25). The Lord’s words clearly state that to remember Him is to receive Him as the One who was given for us and to receive all that He has accomplished.

Hence, every time we come to remember the Lord, we should not remember Him merely by meditating in our mind. We need to receive Him and all that He has accomplished in our spirit as our inward enjoyment and allow Him to mingle more with us. This is the true remembrance of the Lord.

The significance of bread-breaking is also the meaning of our Christian living. The Christian living is a life of eating, drinking, and enjoying the Lord day by day in order to allow Him to mingle with us. We should not do this merely on the first day of the week when we come to the bread-breaking meeting. This should be our daily living. As saved ones, we live by eating and drinking the Lord. (CWWL, 1959, vol. 3, “Lessons for New Believers,” p. 144)

Today’s Reading

God does not intend for us to do anything for Him. As God’s children, we need to change our concept and see that God’s only desire is to give Himself to us to be our enjoyment. The secret of the Christian life is not how much we

神作了多少，乃是你享受神有多少。…你要学这一个秘诀。…一直要学一件事，常常回到你的里面，再来享受神自己。连你有了为难，有了重担，…你去祷告的时候，都不必挂念这些事。你要学习到神面前去享受祂，吸取祂。你忘掉了孩子的病，祂不会忘掉；你记得很牢的时候，祂反而不管。…你一直挂着：“主啊，我的兄弟拉撒路病了。”主说，“…他病了，我早就知道了，但是你这个祷告，我是不听的。…你这一要我去，我非要等他死不可。不光死，还要等到他埋葬了、臭了，我才去。”主就是这样。主并没有意思要我们为祂作什么，主只有一个意思，就是要我们学习吸取祂自己，享受祂自己。

马大就是一个为主忙乱的人，她从不懂得怎样停下来吸取主自己。我们要学习停下来，尤其在祷告这件事上，更需要停下我们的事务。…你半小时的祷告，十分钟的祷告，都应该在那里吸取主自己，享受主自己，把祂吃一个饱。孩子生病就生病吧，有难处就有难处吧，有重担就有重担吧，那些祂都知道。我们要在这里享受祂，吃一个饱，我们要一再享受祂，吸取祂。如果是这样的话，我们每一位里头都要满了神自己，每一位脸上都要放光，每一位身上都要满了神的同在。哦，你想那是何等的光景！

有的弟兄们作长老，也是忧忧愁愁地作长老。看看第二十八家，第二十八家不行。…亲爱的弟兄们，…你早晨到祂面前去的时候，你只要瞻仰祂的荣美，吸取祂，接受祂，享受祂，你吃了一个饱，你里头满足了，你脸上是放光的。这一个晚上你到了第二十八家，二十八家的弟兄姊妹都说，“…你看这位长老的脸面改了，不是忧忧愁愁的，乃是放光的。他一站起来说几句话，主就出来了。”…这个就是基督徒。（李常受文集一九五八年第一册，五二七至五二九页。）

参读：给在职圣徒的信息，第七篇。

work for Him, but how much we enjoy Him...We must learn this secret.. We need to learn to simply turn our inner being to enjoy God. When we pray, there is no need for us to be concerned about our difficulties and burdens...We need to learn to come to God to enjoy and absorb Him, and forget about everything, even a child's illness. If we forget, the Lord will not forget...The more we want Him to come and take care of a matter, the more He does not come. He knows our "Lazarus" is sick, but He does not answer our prayer...The more we insist, the more He waits until "Lazarus" finally dies, is buried, and begins to stink. This is the Lord. He has no intention for us to do anything for Him. His only intention is that we learn to absorb and enjoy Him.

Martha was always busy for the Lord. She did not know how to stop and absorb the Lord. We must learn to stop ourselves. In particular, when we pray, we must learn to stop our involvement in so many affairs...Whether our prayer is for half an hour or only ten minutes, we should absorb and enjoy the Lord. We should feed on Him until we are full. Let the children be sick. Let the difficulties remain. Let the burdens take care of themselves. The Lord knows all about these things. We should enjoy Him and be fed by Him. We should simply enjoy and absorb the Lord again and again. If we do this, we will be filled with God, and our face will shine. We will be full of the Lord's presence. What a glory this will be!

Some elders are sorrowful elders. When they consider half twenty-eight, they shake their head...When they come to the Lord in the morning, they should behold His beauty, absorb Him, receive Him, and enjoy Him. As they are fed by Him and are filled with Him, their faces will shine. Then when they visit half twenty-eight in the evening, all the brothers and sisters...will marvel at the shining face and say, "The countenance of this elder has changed. His face is no longer sad but shining. When he stands up to speak, the Lord is expressed..." This is what it means to be a Christian. (CWWL, 1958, vol. 1, How to Enjoy God and How to Practice the Enjoyment of God, pp. 384-385)

Further Reading: CWWL, 1988, vol. 2, "Messages Given to the Working Saints," ch. 7

第二周■周五

晨兴喂养

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

路一 46 ~ 47 “马利亚说，我魂尊主为大，我灵曾以神我的救主为乐。”

我们的灵需要领头享受主。…(路加一章四十六至四十七节) 描述对主的享受，而在对主的享受中，我们的灵必须领头。首先，马利亚的灵以神为乐；然后，她的魂尊主为大。她对神的赞美发自她的灵，并经由她的魂表达出来。但今天我们多半先使用我们的魂。我们必须学习直接使用我们的灵，并让魂作灵的跟随者。我们的灵在享受主的事上必须积极领头。我们的灵该征服我们的魂，使魂作灵的跟随者。(李常受文集一九七九年第一册，七九七页。)

信息选读

歌罗西一章十二节说，“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”…分给众圣徒的分乃指基督。迦南美地怎样是旧约中分给以色列人的分，基督也照样是分给新约信徒的分。因此，我们需要据有祂并有分于祂作我们属天的分，属天的产业。

我们需要启示，才能看见享受基督这件事，因为这不合我们天然的概念。我们天然的概念是，我们接受主之后，就需要为祂作些事，并学习圣经中关

WEEK 2 — DAY 5

Morning Nourishment

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.

Luke 1:46-47 And Mary said, My soul magnifies the Lord, and my spirit has exulted in God my Savior.

Our spirit needs to take the lead in enjoying the Lord...[Luke 1:46-47 is] describing the enjoyment of the Lord, and in the enjoyment of the Lord, our spirit has to take the lead. First, Mary's spirit exulted in God; then her soul magnified the Lord. Her praise to God issued from her spirit and was expressed through her soul. But today we mostly use our soul first. We must learn to directly use our spirit and let the soul be a follower of the spirit. Our spirit must take the lead aggressively in enjoying the Lord. Our spirit should subdue our soul to make the soul its follower. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 593-594)

Today's Reading

Colossians 1:12 says, "Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light."...The allotted portion of the saints refers to Christ. Just as the good land of Canaan was the portion allotted to the children of Israel in the Old Testament, Christ is the allotted portion of the New Testament believers. Thus, we need to possess Him and partake of Him as our heavenly allotment, our heavenly portion.

We need a revelation to see the matter of the enjoyment of Christ, because it is not according to our natural concept. Our natural concept is that after we receive the Lord, we need to do something for Him and learn many doctrines

乎祂的许多道理。人接受主之后需要借着享受主来继续他的基督徒生活；新得救的信徒很难有这种想法。…我们要成为忠信、正常、正确的基督徒，首要之务不是学道理，而是享受主。这需要成为我们的异象。姊妹们养育儿女，虽然也要教导孩子许多事情，但教导并不是她们最先要关切的事。一个姊妹生了孩子之后，主要的重点乃是喂养她的孩子。孩子的教育虽是必需的，但喂养才是孩子基本的需求。然而，今天在传统基督教中，人注意教训远过于喂养。

我相信主在祂的恢复里，要恢复信徒对基督的享受。今天有许多信徒软弱，原因不是他们的教训不足，而是营养不良，缺乏喂养。许多基督徒都充满知识，只不过少有在生命里的长大。因此，他们对其他信徒满了批评。

我们今天难处多，因为我们缺少基督。我们缺少从享受基督而来的滋养。如果我们天天享受基督，就不会有任何难处。夫妻吵架的原因乃是他们缺少基督。丈夫若不享受基督，迟早会与妻子出问题。召会生活也是一样。我们这些在召会生活里的弟兄姊妹，需要充分地享受基督；不然，我们在召会生活里就会出问题。我们所有问题的唯一答案，就是享受基督。当我们享受基督，我们里面所有消极的元素和“病菌”都会被吞灭，我们所缺乏的一切积极元素和属灵维他命就被添满。这样，我们所有的问题都解决了。然而，假使我们停止享受基督，一周之后，我们就会患许多属灵疾病。基督是我们每日的滋养，我们需要每日尝祂、吃祂并有分于祂。（李常受文集一九六九年第二册，二四七至二四九页。）

参读：希伯来书生命读经，第四十六篇；真理课程三级卷四，第五十五课；二级卷三，第三十课。

concerning Him in the Bible. It is difficult for a new believer to have the thought that after he has received the Lord, he needs to continue his Christian life by enjoying the Lord...In order for us to be faithful, normal, and proper Christians, the primary matter that we need to take care of is not learning doctrines but enjoying the Lord. This needs to be a vision to us. When the sisters are raising their children, although they need to teach them many things, teaching is not their primary concern. After a sister has given birth to a child, her main focus is to feed her child. Although the education of the child is necessary, feeding is the child's basic need. However, in traditional Christianity today more attention is paid to teaching than to feeding.

I believe that in His recovery the Lord will recover the believers' enjoyment of Christ. The reason many believers are weak today is not that they are short of teaching but that they are malnourished, short of nourishment. Many Christians are full of knowledge, yet they have little growth in life. Hence, they are full of criticism toward other believers.

Today we have many problems because we are short of Christ. We are short of the nourishment that comes from enjoying Christ. If we enjoy Christ day by day, we will not have any problems. The reason spouses have arguments with each other is that they are short of Christ. If a husband does not enjoy Christ, sooner or later he will run into problems with his wife. It is the same in the church life. As brothers and sisters in the church life, we need to adequately enjoy Christ; otherwise, we will have problems in the church life. The unique solution to all our problems is to enjoy Christ. When we enjoy Christ, all the negative elements and "germs" in our being are swallowed up, and our lack of all the positive elements and spiritual vitamins is filled up. In this way, all our problems are solved. However, if we stop enjoying Christ, after a week we will have many kinds of spiritual diseases. Christ is our daily nourishment, and we need to taste, eat, and partake of Him in a daily way. (CWWL, 1969, vol. 2, pp. 188-190)

Further Reading: Life-study of Hebrews, msg. 46; Truth Lessons—Level Three, vol. 4, lsn. 55; Truth Lessons—Level Two, vol. 3, lsn. 32

第二周■周六

晨兴喂养

彼前一 8 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出、满有荣光的喜乐。”

腓四 11 “…我已经学会了，无论在什么景况，都可以知足。”

今天主与我们同在，（太二八 20）是隐藏、遮蔽的。祂的回来将是祂的显现，那时，祂要公开被众人看见。…我们没有见过主耶稣，却是爱祂，如今虽不得看见，却是信入祂。…我们没有见过祂，却是爱祂，这是因着信，因着那借听见活的话而注入到我们里面的信。（加三 2。）

按照彼前一章八节，信徒“欢腾，有说不出、满有荣光的喜乐”。…这喜乐乃是浸在主这荣光里，因此这喜乐满了主的彰显。这喜乐也是说不出的喜乐，是过于我们所能发表的喜乐。…借着信入主并爱主，我们就有了大喜乐。基督徒正常的光景乃是“欢腾，有说不出、满有荣光的喜乐”。（纽约总论第十三册，一九二页。）

信息选读

罗马十四章十七节说，“因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”公义是向着我们自己，和平是向着别人，而圣灵中的喜乐乃是向着神。我们需要在灵中喜乐。一个基督徒该是个喜乐的人，但这并不表示我们的境遇会是很美好的；实际上，这可能表示我们是在“火窑”里，就如但以理的三个朋友一样。（但三 19～20，23，

WEEK 2 — DAY 6

Morning Nourishment

1 Pet. 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory.

Phil. 4:11...I have learned, in whatever circumstances I am, to be content.

The Lord is with us today (Matt. 28:20) but in a hidden, veiled way. His coming back will be His revelation, when He will be seen openly by all. Although we have never seen the Lord Jesus, we love Him. At present we cannot see Him, yet we believe in Him...We love Him whom we have not seen because of believing, that is, because of the faith that has been infused into us through our hearing of the living word (Gal. 3:2).

According to 1 Peter 1:8, the believers “exult with joy that is unspeakable and full of glory.”...This joy is immersed in the Lord as glory; thus, it is full of the expression of the Lord. This joy is also unspeakable; it is a joy that is beyond our ability to utter...By believing into the Lord and loving Him, we obtain great joy. The normal condition of a Christian is to “exult with joy that is unspeakable and full of glory.” (The Conclusion of the New Testament, pp. 3854-3855)

Today's Reading

Romans 14:17 says, “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” Righteousness is toward ourselves, peace is toward others, and joy is toward God in the Holy Spirit. We need to be joyful in the spirit. A Christian must be a joyful person. This does not mean that our circumstances will be wonderful. It may actually mean that we are in a “furnace,” like the three friends of Daniel (Dan. 3:19-20, 25). They were in the blazing furnace, but they were

25。)他们是在烈火的窑里，但他们仍然喜乐。我们的环境与境遇也许是可怜的，但我们自己仍需要喜乐。如果我们与神之间没有喜乐，我们就是错的；如果我们与神是对的，即使我们在受苦，总会有喜乐。当使徒保罗和西拉被下在监里，他们的处境极其恶劣，但他们仍然喜乐。（徒十六 23～25。）在他们的感觉中，他们并不是在监牢里，他们乃是在神里面。对他们而言，监牢不过是神的代表，而他们在神里面。（弗四 1。）因此，他们是喜乐的。

当我们在灵里火热并在圣灵中喜乐，我们就享受神，在生命中作王，在生命的新样中生活行动，并在灵的新样里服事。我们的事奉不会给人一种老旧的感觉；相反的，…我们会给别人一种新鲜和新样的感觉。…我们要崭新并新鲜，就需要将我们的的心思置于灵，在灵里并照着灵而行，灵里火热，并在圣灵中喜乐。这样我们就能在神里面夸耀，享受祂作我们的分。我们就自然而然地在生命中作王，在生命的新样中生活行动，并在灵的新样里服事。…（罗马十二至十六章）所提到的，就成了我们在灵中所享受的事物。当我们在火热和喜乐的灵里享受神，我们就得着这一切。（李常受文集一九六六年第二册，三五九至三六〇页。）

今天，年长的圣徒所以生气蓬勃，就因为他们里面有永远的生命。…尤其在聚会中，我们看见许多年长的圣徒都是笑脸迎人，生气蓬勃。他们乃是“诚于中，形于外”，里头有一个生命，是个不老的生命；这个生命在他们里面，显出来就是喜乐，因为我们的主是喜乐的主。按外面的环境来说，也许没有什么可乐的，但住在我们里面的主就是我们的喜乐。我们唱诗时喜乐，作见证更是喜乐；我们越开口，就越喜乐，甚至只要说声“阿们”，或“阿利路亚”，我们的脸就放光、放开了，也就喜乐了。（李常受文集一九八七年第三册，三二页。）

参读：彼得前书生命读经，第六篇。

still joyful. Our surroundings and circumstances may be miserable, but we ourselves must be joyful. If between us and God there is no joy, we are wrong. If we are right with God, there will always be joy, even if we are suffering. When the apostles Paul and Silas were put into prison, their surroundings were terrible, but they were joyful (Acts 16:23-25). To their feeling they were not in the jail but in God. To them, the jail was simply the representative of God, and they were in Him (Eph. 4:1). Therefore, they were joyful.

When we are burning in our spirit and joyful in the Holy Spirit, we enjoy God, reign as kings in life, walk in newness of life, and serve in newness of spirit. In our service we will not give people a feeling of oldness. Rather...we will always give others a feeling of freshness and newness. Our being new and fresh requires that we walk in the spirit and according to the spirit, set our mind on our spirit, be burning in spirit, and be joyful in the Holy Spirit. In this way we will boast in God and enjoy Him as our portion. We will spontaneously reign in life as kings, walk in newness of life, and serve in newness of spirit...All the matters mentioned in...Romans 12 through 16, are the things we will enjoy in our spirit. When we enjoy God in a burning and joyful spirit, we have all these matters. (CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," pp. 273-274)

Today the reason some of the elderly saints are so lively is that they have the eternal life in them...In particular, we see many elderly saints in the meetings who welcome people with smiles and are full of vigor. What is real in them is manifested outwardly. They have a life in them that is a never-aging life. When this life is expressed in them, it becomes joy, because our Lord is the Lord of joy. There may be nothing in the outward environment to make us joyful, but the Lord who lives in us is our joy. We are joyful when we sing, and we are even more joyful when we testify for the Lord. The more we open our mouths, the more joyful we are. Even by saying Amen or Hallelujah, our faces become glowing, shining, and full of joy. (CWWL, 1987, vol. 3, "Being Up to Date for the Rebuilding of the Temple," p. 30)

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

第二周诗歌

WEEK 2 — HYMN

521

试炼中的安慰 — 在主里的喜乐

降 A 大调

11 9 11 9 副 (英 717)

4/4

一 哦, 让我们在主里面常喜乐, 虽然四围充满了凶恶, 虽然患难如同波涛在冲击, 但是歌唱总胜似叹息。副应当时常喜乐, 当时常喜乐, 无论如何, 歌唱总胜似叹息, 无论如何, 生存总胜死寂, 所以应当时常喜乐!

二 哦, 让我们在主里面常喜乐, 虽然火箭暗中频频戳, 因为撒但还是象从前那样惧怕赞美远过于悲伤。

三 哦, 让我们在主里面常喜乐, 虽然精神在病中消磨; 因主的喜乐就是你的力量, 若靠主喜乐就必刚强。

四 哦, 让我们在主里面常喜乐, 因这地上帐幕快要脱, 我们要被提, 得与主在一起, 不再有何忧愁与叹息。

O let us rejoice in the Lord evermore

Comfort in Trials — By Rejoicing in the Lord

717

1. O let us re-joice in the Lord ev-er-more, Though all things a-round us be try-ing, Though floods of af-flic-tion like sea billows roar, It's bet-ter to sing than be sigh-ing. (C) Then re-joice ev-er-more, re-joice ev-er-more, It is bet-ter to sing than be sigh-ing: It is bet-ter to live than be dy-ing; So let us rejoice ev-er-more.

2. O let us rejoice in the Lord evermore,
When the darts of the tempter are flying,
For Satan still dreads, as he oft did of yore,
Our singing much more than our sighing.
3. O let us rejoice in the Lord evermore,
When sickness upon us is stealing,
No cordial like gladness our strength can restore,
For joy is the fountain of healing.

第三周

对付我们的心，使我们里面
神圣生命的种子长大，
以致我们在生命上达到成熟，
为着在生命里神的建造

诗歌：诗 397

读经：太五 8，十三 3～9，18～23，箴四 23，
耶三二 39，弗三 16～17

【周一】

壹 我们必须在主同在的光中对付我们的心，使我们里面神圣生命的种子长大，以致我们在生命上达到成熟；心是人里面诸部分的总汇，是人的总代表，是他的行动机关：

一 我们的心是由我们魂的各部分（心思、情感、意志—太九 4，来四 12，徒十一 23，约十四 1，十六 22）加上我们灵的一部分（良心—来十 22，约壹三 20）所组成。

二 当我们的心的活跃时，运用灵才有用；人的心若是无所谓，灵就被关在里面，无法施展灵的功能—太五 3，8，诗七八 8。

三 魂是人位的本身，而心是在采取行动的人位；

Week Three

**Dealing with Our Heart for the Growth
of the Divine Seed of Life within Us
unto Our Maturity in Life
for God's Building in Life**

M. C. Hymns: 537

Scripture Reading: Matt. 5:8; 13:3-9, 18-23; Prov. 4:23; Jer. 32:39;
Eph. 3:16-17

§ Day 1

I. We must deal with our heart in the light of the Lord's presence for the growth of the divine seed of life within us unto our maturity in life; the heart is the conglomerate of man's inward parts, man's chief representative, his acting agent:

A. Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will (Matt. 9:4; Heb. 4:12; Acts 11:23; John 14:1; 16:22)—plus one part of our spirit—the conscience (Heb. 10:22; 1 John 3:20).

B. The exercise of the spirit works only when our heart is active; if man's heart is indifferent, the spirit is imprisoned within and is unable to show forth its capability—Matt. 5:3, 8; Psa. 78:8.

C. The soul is the person himself, but the heart is the person in action; the

心是我们全人行动的机关，行动的执行者。

- 四 我们物质身体的活动和行动依赖我们物质的心；照样，我们的日常生活，我们如何行事为人，乃在于我们有何种心理的心。
- 五 心是生命的进出口，是生命的“开关”；心不对了，灵里的生命就受了阻碍，生命的律也就不得自由运行，不能通行无阻，而达不到我们全人的各部分；生命虽然有大大能，但这大大能却受我们一颗小小之心的控制—箴四 23，太十二 33～37，参结三六 26～27。

【周二】

贰 我们在生命里长大，就建造作基督身体的召会，这建造是借着我们心里基督这生命种子的长大而进行的；（约壹三 9，彼前一 23，西二 19，弗二 21，四 15～16，太十三 18～23；）我们必须与主合作对付我们的心，使我们的心的蒙保守，有以下四个特征：

一 神是要我们的心软：

- 1 神对付我们的心，乃是从我们的肉体中除掉石心，赐给我们肉心，就是柔软的心—结三六 26。
- 2 心软就是心志向着主是折服的，是柔顺的，没有强项，没有悖逆—参出三二 9。
- 3 柔软的心乃是好土，基督能在其中自由地长大；柔软的心乃是没有被属世的交通往来所硬化的心，不为自己寻求什么，也没有今世的思虑和钱财的迷惑—太十三 3～9，18～23。
- 4 神是用祂的爱来感动，使我们的心的软；若是爱感不动，神

heart is the acting agent, the acting commissioner, of our entire being.

- D. The activities and movements of our physical body depend on our physical heart; in like manner, our daily living, the way we act and behave, depends on what kind of psychological heart we have.
- E. The heart is the entrance and exit of life, the “switch” of life; if the heart is not right, life in the spirit is hindered, and the law of life cannot work freely and without obstruction to reach every part of our being; though life has great power, this great power is controlled by our small heart—Prov. 4:23; Matt. 12:33-37; cf. Ezek. 36:26-27.

§ Day 2

II. Our growth in life builds up the church as the Body of Christ, which takes place by the growth of Christ as the seed of life in our heart (1 John 3:9; 1 Pet. 1:23; Col. 2:19; Eph. 2:21; 4:15-16; Matt. 13:18-23); we need to cooperate with the Lord by dealing with our heart so that it can be kept with the following characteristics:

A. God wants our heart to be soft:

1. When God deals with our heart, He takes away the heart of stone out of our flesh and gives us a heart of flesh, a soft heart—Ezek. 36:26.
2. To be soft means that our heart is submissive and yielding toward the Lord, not stiff-necked and rebellious—cf. Exo. 32:9.
3. A soft heart is the good earth in which Christ can freely grow; it is a heart that is not hardened by worldly traffic, that is without self-seeking, and that is without the anxiety of the age and the deceitfulness of riches—Matt. 13:3-9, 18-23.
4. God softens our heart by using His love to move us; if love cannot move us,

就用祂的手借着环境来管教我们，直到我们的心软下来——林后五 14，四 16～18，来十二 6～7，参耶四八 11。

二 神是要我们的心清：

- 1 心清就是心爱神、要神，除神以外，别无爱慕、倾向或想望——太五 8，诗七三 25，参耶三二 39。
- 2 我们的心应当单一地要神，好叫我们不怕别的，只怕得罪神，失去祂的同在一诗八六 11，赛十一 1～2。
- 3 清心是目的专一，要完成神的旨意荣耀神；我们的目标应当是最完满地享受并赢得基督——腓三 7～14。
- 4 我们必须“同那清心呼求主的人”追求基督——提后二 22，提前一 5，诗七三 1。

【周三】

三 神是要我们的心爱：

- 1 心爱就是心情爱神，要神，渴慕神，想望神，与主有个人、情深、私下和属灵的关系——四二 1～2，歌一 1～4。
- 2 我们的心必须一次又一次地转向主，使它不断地更新，好叫我们对主有新颖并新鲜的爱——林后三 16。
- 3 所有属灵的经历都是从心里的爱开始的；我们若不爱主，就不可能得着什么属灵的经历——弗六 24，启二 4～5。
- 4 我们向着主的爱，使我们够资格、得成全、受装备，带着主的权柄为主说话；我们若爱主到极点，就会被祂充满，将祂涌流出来——约二 15～17，太二六 6～13，二八 18～20。

He uses His hand through the environment to discipline us until our heart is softened—2 Cor. 5:14; 4:16-18; Heb. 12:6-7; cf. Jer. 48:11.

B. God wants our heart to be pure:

1. A pure heart is a heart that loves God and wants God; besides God, it has no other love, inclination, or desire—Matt. 5:8; Psa. 73:25; cf. Jer. 32:39.
2. Our heart should be single for God so that we are fearful of nothing except offending Him and losing His presence—Psa. 86:11; Isa. 11:1-2.
3. To be pure in heart is to have the single goal of accomplishing God's will for God's glory; our goal should be the fullest enjoyment and gaining of Christ—Phil. 3:7-14.
4. We must pursue Christ “with those who call on the Lord out of a pure heart”—2 Tim. 2:22; 1 Tim. 1:5; Psa. 73:1.

§ Day 3

C. God wants our heart to be loving:

1. A loving heart is a heart in which the emotion loves God, wants God, thirsts after God, and yearns for God, having a personal, affectionate, private, and spiritual relationship with the Lord—42:1-2; S. S. 1:1-4.
2. We must turn our heart back to the Lord again and again and have it continually renewed so that we may have a new and fresh love toward the Lord—2 Cor. 3:16.
3. All spiritual experiences start with love in the heart; if we do not love the Lord, it is impossible to receive any kind of spiritual experience—Eph. 6:24; Rev. 2:4-5.
4. Our love for the Lord qualifies, perfects, and equips us to speak for the Lord with His authority; if we love the Lord to the uttermost, we will be filled and overflowing with Him—John 21:15-17; Matt. 26:6-13; 28:18-20.

四 神是要我们的心安：

- 1 心安就是良心无亏，没有定罪指责—徒二四 16，约壹三 19 ~ 21，来十 22。
- 2 我们若在神同在的光中认自己的罪，就得着赦免和洗净，使我们可以用无亏、清洁的良心，不受打岔的享受与神的交通—约壹一 7，9，提前一 5，三 9。
- 3 在祷告中与神交通的结果，乃是得享神的平安；神的平安实际上就是平安的神自己，在基督里守卫我们的心怀意念，保守我们平静安宁—腓四 6 ~ 7。
- 4 我们需要让基督的平安在我们心里作仲裁，彼此饶恕，穿上一个新人—西三 13 ~ 15。

【周四】

叁 我们需要看见神的生命在我们心里所遇到的难处：

- 一 神的生命在我们里面所遇到的第一个难处，就是我们不认识我们人的观念乃是黑暗的一林后三 14，四 4：
 - 1 我们需要看见，活的基督在我们里面，我们怎样对待祂，是基督徒生活中唯一值得关切的事—加一 16，二 20，四 19，腓一 19 ~ 21，林后三 18。
 - 2 作基督徒就是不以基督以外的任何事物为标的；许多人得救后，所以有属灵生命上的难处，都是因为他们不认识生命的道路，不以基督作生命—罗八 6。
- 二 生命在我们里面所遇到的第二个难处，就是假冒—太六 2，5，七 5，二三 13 ~ 29：

D. God wants our heart to be at peace:

1. A heart at peace is a heart in which the conscience is without offense, condemnation, or reproach—Acts 24:16; 1 John 3:19-21; Heb. 10:22.
2. If we confess our sins in the light of God's presence, we receive His forgiveness and His cleansing so that we may enjoy uninterrupted fellowship with God with a good and pure conscience—1 John 1:7, 9; 1 Tim. 1:5; 3:9.
3. The result of practicing fellowship with God in prayer is that we enjoy the peace of God, which is actually God as peace mounting guard over our hearts and thoughts in Christ, keeping us calm and tranquil—Phil. 4:6-7.
4. We need to let the peace of Christ arbitrate in our hearts by forgiving one another to put on the one new man—Col. 3:13-15.

§ Day 4

III. We need to see the obstacles that God's life encounters in our heart:

- A. The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts—2 Cor. 3:14; 4:4:
 1. We need to see that the only thing that matters in the Christian life is how we take care of the living Christ in us—Gal. 1:16; 2:20; 4:19; Phil. 1:19-21; 2 Cor. 3:18.
 2. Being a Christian means not taking anything other than Christ as our aim; many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life—Rom. 8:6.
- B. The second problem that life encounters in us is hypocrisy—Matt. 6:2, 5; 7:5; 23:13-29:

- 1 一个人是否属灵，不在于外面的表现，乃在于他如何对待内住的基督。
- 2 我们天然的良善乃是假冒的属灵，这是生命的一个大难处；生命的彰显就是不理睬我们的天性，不管我们的爱好，简单地让基督在我们里面运行，破碎我们。
- 3 若是我们凡事都凭天性、天然去作，其结果无论是什么都是假冒。

【周五】

三 生命在我们里面所遇到的第三个难处，就是悖逆—林后十4~5:

- 1 基督在我们里面运行，给我们感动，叫我们明明知道祂要我们作什么，向我们要求什么，要带领我们什么，对付我们什么。
- 2 然而我们若不顺服，一味地违反我们里面的感觉，不接受祂的带领，也不肯出代价，这样的反叛、顶撞，就是悖逆。
- 3 我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们感觉的罪；基督活在我们里面，祂一直给我们里面生命的感觉—罗八6，约壹二27，参弗三1，四1，六20，林后二12~14。

四 生命在我们里面所遇到的第四个难处，就是我们天然的干才：

- 1 许多弟兄姊妹都非常爱主，也为主热心，实在是敬虔的；然而，他们身上最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。
- 2 我们可能有干才，有本能，却认为这不是罪，不是

1. A person's spirituality is not determined by outward appearance but by how he takes care of the indwelling Christ.
2. Our natural goodness is false spirituality and is actually a great hindrance to life; the expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us.
3. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy.

§ Day 5

C. The third problem that life encounters in us is rebellion—2 Cor. 10:4-5:

1. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us.
2. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.
3. The sin that we commit the most frequently and most severely is not outward and visible; rather, it is the sin of disobeying the sense of Christ in us; Christ is living in us, and He is constantly giving us an inward sense of life—Rom. 8:6; 1 John 2:27; cf. Eph. 3:1; 4:1; 6:20; 2 Cor. 2:12-14.

D. The fourth problem that life encounters in us is our natural capability:

1. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly; nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities; consequently, Christ has no ground or way in them.
2. We may be capable and talented, but we do not consider these things as

污秽；我们没有轻看这些天然的干才，反而宝贝这些干才；这在我们身上若是一直牢不可破，就会成为基督生命的难处。

五 我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付并被除掉—太十六 24 ~ 25。

【周六】

肆 我们需要看见神的生命在我们心里所遇到主观的难处：

一 第一个主观的难处是我们心思的难处：

- 1 我们所想作的事，若是出于我们的头脑，即使作成功了，也不过是宗教的活动而已，并不是基督从我们灵里活出来的见证—参腓二 5，林前二 16，弗四 23，罗十二 2。
- 2 虽然我们里面有基督的生命，但因着我们的思想、行事没有与基督的生命配合，这生命就活不出来了。
- 3 我们的心思若置于灵，我们外面的行事就与里面的人一致，我们与神之间也就没有不合；我们与神有和平，不为仇；结果我们里面就有平安的感觉—一八 6。

二 第二个主观的难处是我们意志的难处：

- 1 许多时候，我们的的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯顺从。
- 2 我们也许懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不肯折服，不肯降服，于是失去了主的同在。
- 3 在实行主旨意的事上，人的意志无论硬或软，都是

sin or filthiness; instead of despising our natural capabilities, we treasure them; if they remain unbroken in us, they will become a problem to Christ's life.

E. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed—Matt. 16:24-25.

§ Day 6

IV. We need to see the subjective obstacles encountered by God's life in our heart:

A. The first subjective problem is the problem of our mind:

1. If the things we want to do originate from our thoughts, then these things will be nothing more than religious activities, even if they are successful; they are not a testimony of Christ lived out from our spirit—cf. Phil. 2:5; 1 Cor. 2:16; Eph. 4:23; Rom. 12:2.
2. Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and actions, and so this life cannot be lived out from us.
3. When our mind is set on the spirit, our outward actions are in agreement with our inner man, and there is no discrepancy between us and God; He and we are at peace, not at enmity; the result is that we feel peaceful within—8:6.

B. The second subjective problem is the problem of our will:

1. Even though our mind often understands the intention in our spirit, and we know the will of God, we are unwilling to submit and obey.
2. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender, and we lose the Lord's presence.
3. Both a strong will and a weak will to carry out the Lord's will are hindrances

神生命的难处；一个受过对付的意志，乃是刚柔相济的，这样的意志为主所折服，也为主所复活；一个能与神配合的意志，是何等的重要—腓二 13。

三 第三个主观的难处是我们情感的难处：

- 1 我们的情感必须有神的情感，我们必须完全进到神的情感里—帖后三 5，腓一 8。
- 2 神爱什么，我们也爱什么；神喜欢什么，我们也喜欢什么；神所厌恶的，我们也厌恶；我们的情感和祂的情感，应当成为一个情感—弗五 25，林后十二 15，林前十六 24，后二 6，腓一 8。

四 我们需要天天得以加强到里面的人里，使作生命的基督能安家在我们心的主要部分，就是心思、意志、情感里—弗三 16～17。

伍 愿主怜悯我们，开我们的眼睛，给我们看见，神在这世代里最中心的工作，就是叫人得着祂的生命，并在祂的生命里长大成熟；我们的工作该是将主的生命分赐并供应给人；唯有出于祂这生命的工作，才能够上祂永远的标准，才能蒙祂悦纳—约七 37～39 上，林后四 10～12，约壹五 16 上，林后三 3，6。

to God's life; a will that has been dealt with is both strong and pliable by being subdued and resurrected by the Lord; having a will that can cooperate with God is a great matter—Phil. 2:13.

C. The third subjective problem is the problem of our emotion:

1. Our emotion needs to have God's emotion, and we need to fully enter into God's emotion—2 Thes. 3:5; Phil. 1:8.
2. We should love whatever God loves, like whatever God likes, and hate whatever God hates; our emotion and His emotion should become one emotion—Eph. 5:25; 2 Cor. 12:15; 1 Cor. 16:24; Rev. 2:6; Phil. 1:8.

D. We daily need to be strengthened into the inner man so that Christ as life can make His home in the main parts of our heart—our mind, will, and emotion—Eph. 3:16-17.

V. May the Lord have mercy upon us and open our eyes to see that the central work of God in this age is that man may gain His life and grow and mature in His life; our work should be the imparting and supplying of the Lord's life to others; only the work that comes out of His life can reach His eternal standard and be accepted by Him—John 7:37-39a; 2 Cor. 4:10-12; 1 John 5:16a; 2 Cor. 3:3, 6.

第三周■周一

晨兴喂养

太五8“清心的人有福了，因为他们必看见神。”

箴四 23“你要切切保守你心，因为生命的果效发之于心。”

我们的心是由我们魂的各部分（心思、情感、意志）加上我们灵的一部分（良心）所组成。…我们的魂是我们的个格、我们的人位、我们的己。英文里 psychology（心理）一辞，是从 psuche，朴宿克，希腊文里的“魂”转变来的。魂是所有心理事情的出发点。朴宿克（psuche）一魂，就是“我”，指我们这个人，也就是我们的个格。这就是为何圣经常常把多少人说成多少魂…。（出一 5。）这指明人就是魂，因为魂是人的位。

我们人类有一个外面的器官—身体—来接触物质、看得见的世界。我们还有里面的器官—灵—来接触神和属灵的范围。（帖撒罗尼迦前书生命读经，二一六页。）

信息选读

魂是人位的本身，而心是采取行动的人位。这意思是说，每当你行动的时候，是你借着你的心行动。因此，可以说我们的心是我们行动的代表。我们里面的所是里有个代表我们的，就是我们的心。当一位弟兄对他的妻子说，“亲爱的，我爱你，”这意思是说，他的心爱他的妻子。照样，每当我们恨恶什么，乃是我们的心在恨恶。我们喜欢或讨厌什么，也是我们的心在喜欢或在讨厌。因此，我们的心是我们的代表，是我们里面之所是行动的代表、执行者或大使。

WEEK 3 — DAY 1

Morning Nourishment

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Prov. 4:23 Keep your heart with all vigilance, for from it are the issues of life.

Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will—plus one part of our spirit, the conscience...Our soul is our personality, our person, our self. The English word psychology is derived from psuche, the Greek word for soul. The soul is the base of all psychological matters. The psuche, the soul, is the “I”; it denotes our being as humans, that is, our personality. This is the reason that in the Bible the number of persons is often given as the number of souls...(e.g. Exo. 1:5, lit.). This indicates that a person is a soul, for the soul is one’s person.

As human beings, we have an outward organ, the body, to contact the physical, visible world. We also have an inward organ, the spirit, to contact God and the spiritual realm. (Life-study of 1 Thessalonians, second edition, p. 181)

Today’s Reading

The soul is the person himself, but the heart is the person in action. This means that whenever you act, you act by your heart. Therefore, we may say that our heart is our representative in action. We have something in our inner being that represents us, and this representative is our heart. When a brother says to his wife, “Dear, I love you,” this means that his heart loves her. Likewise, whenever we hate something, it is our heart that does the hating. Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is our representative, the acting commissioner or ambassador, of our inner being.

在箴言四章二十三节，…“保守我们的心”实际上就是护卫我们的心。“保守”的原文意思是护卫。我们应当护卫我们的心，胜过护卫一切，因为生命的果效发之于心。…“生命”含示生机的元素—生命的元素，也含示我们日常的生活行动，事实上就是我们整个人的生活。因此，这节经文里的“生命”是包罗一切的。我们人类都有人的生命，这生命有生机的元素，也有日常的生活。这生命的开关就是心。

我们物质身体的活动和行动依赖我们物质的心，照样，我们的日常生活依赖我们心理的心。我们如何行事为人，乃在于我们有何种的心。（帖撒罗尼迦前书生命读经，二一七至二一八页。）

心是人里面诸部分的总汇，是人的总代表。所以心与生命的律在我们内里诸部分里运行而成为诸律法，就有非常密切的关系。

生命要进入灵，必须经过心；生命要从灵里发出，也必须经过心。所以心乃是生命必经之路，也可说就是生命的进出口。…心是生命的进出口，生命进去，生命出来，都是在于心。但不只如此，心也是生命的一个开关。只要心关着，生命就进不来，也律不出；心一开启，生命就能进入。…并且心在哪一部分关着，神的生命就不能律到哪一部分；心在哪一部分开启，神的生命就能律到哪一部分。所以心实在是生命的一个开关。生命虽然有大能，但它这大能，却受我们一颗小小之心的控制；能否运行得出去，全看我们的心是否开启。就如电厂的电力虽然强大，但却受我们房间里灯泡上一个小小的开关的控制，这开关如果不开，电就不能进来。（李常受文集一九五三年第三册，一四三至一四五页。）

参读：人的各部分，第一至三章；神的经营，第六至七章。

In Proverbs 4:23...to “keep our heart” is actually to guard it. The Hebrew word rendered “keep” means “guard.” We should guard our heart above all because from it are the issues of life...The word life in Proverbs 4:23 implies an organic element, the element of life; it also implies our daily living and activities, in fact, our entire human life. Hence, the word life in this verse is inclusive. As human beings, we have a human life, and this human life has an organic element and also a daily living. The switch of this life is the heart.

The activities and movements of our physical body depend on our physical heart. In like manner, our daily living depends on our psychological heart. The way we act and behave depends on the kind of heart we have. (Life-study of 1 Thessalonians, second edition, pp. 181-183)

The heart is the conglomerate of man’s inward parts, and it is man’s chief representative. Therefore, the heart is very closely related to the law of life, which works in our various inward parts and thereby becomes the various laws.

If life is to enter into the spirit, it must pass through the heart; if life is to proceed out from the spirit, it also must pass through the heart. Thus, the heart is the pathway through which life must pass. It can be said to be the entrance and exit of life. The heart is the entrance and exit of life: the coming in of life and the going out of life both depend on the heart. Moreover, the heart is also the switch of life. If the heart is shut, life can neither enter in nor be regulated out. Once the heart is open, however, life can enter in...Whichever part of the heart is closed, the life of God cannot regulate to that part; whichever part of the heart is open, the life of God can regulate to that part. Thus, the heart is really the switch of life. Though life has great power, yet its great power is controlled by our small heart. Whether life can be worked out depends entirely on whether our heart is open. It is like the electric power of a generating plant, which, though powerful, is controlled by the small switch for the light in our room; if the switch is not turned on, electricity cannot enter. (CWWL, 1953, vol. 3, “The Knowledge of Life,” pp. 107-108)

Further Reading: The Parts of Man (booklet); CWWL, 1964, vol. 3, “The Economy of God,” chs. 6-7

第三周■周二

晨兴喂养

结三六 26 “我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。”

太十三 8 “但有的落在好土里，就结果实，有的一百倍，有的六十倍，有的三十倍。”

〔马太十三章八节的〕好土象征好的心，没有为属世的交通往来所硬化，没有隐藏的罪，也没有今世的思虑和钱财的迷惑。这样的心让出每一寸的地土，接受主的话，使主的话可以长大，结出果实，甚至结了百倍。（23。）（圣经恢复本，太十三 8 注 1。）

信息选读

心与生命既有这样重要的关系，所以神为要叫祂的生命能从我们里面律出去，就不得不来对付我们的心。我们的心向着神总不外有四大问题，就是：不软，不清，不爱，不安。不软，是心志的问题；不清，不只是心思的问题，也是心情的问题；不爱，就只是心情的问题；而不安，乃是良心的问题。…神…来对付这四方面，叫我们的心能软，能清，能爱，能安。

第一，神是要我们的心软。心软就是心志向神是折服的，是柔顺的，没有强项，没有悖逆。神来对付我们的心，使我们的心能软，乃是除掉我们的石心，赐给我们肉心，（结三六 26，）就是把我们的刚硬的石心，软化成柔软的肉心。

当我们刚得救的时候，心总是软下来的。但有的人过些时候心又回头刚硬起来，不顺服主，甚

WEEK 3 — DAY 2

Morning Nourishment

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.

Matt. 13:8 But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.

The good earth [in Matthew 13:8] signifies the good heart that is not hardened by worldly traffic, that is without hidden sins, and that is without the anxiety of the age and the deceitfulness of riches. Such a heart gives every inch of its ground to receive the word that the word may grow, bear fruit, and produce even a hundredfold (v. 23). (Matt. 13:8, footnote 1)

Today's Reading

Since the heart is so vitally related to life, God has no other alternative but to deal with our heart so that His life might be regulated out from us. Toward God, our heart has four great problems: hardness, impurity, unlovingness, and unpeacefulness. Hardness is a matter of the will, impurity is a matter not only of the mind but also of the emotion, unlovingness is a matter of the emotion, and unpeacefulness is a matter of the conscience...[God] deals with these four aspects so that our heart may be soft, pure, loving, and at peace.

First, God wants our heart to be soft. To be soft means that the will of the heart toward God is submissive and yielding, not stiff-necked and rebellious. When God deals with our heart so that our heart is soft, He takes away the heart of stone out of our flesh and gives us a heart of flesh (Ezek. 36:26). This means that He softens our hard, stony heart so that it becomes a soft heart of flesh.

When we are newly saved, the heart is always softened. But after a certain time the heart of some turns back and becomes hard again. Not being

至也不怕主，在主面前就又落下去了。所以我们的 心什么时候硬了，我们什么时候就在神面前出了 问题。我们在神面前属灵生活的光景要对，必须 心一直不硬，一直软化才可以。…怕得罪神… 是应该的。天不要怕，地也不要怕，就是要怕 得罪神。要把我们的心对付到这样软，才可以。 可惜有的弟兄姊妹，在许多事上都是软的，就 是一提到神和神的旨意，就硬起来了。…也有的 弟兄姊妹，对什么事都是硬的，可是一提到神和 神的旨意，他就软了。这样才是一个心软的人。 我们要求神使我们的 心能这样软。

神怎样使我们的 心软，怎样软化我们的 心？有时是用祂的爱来感动我们，有时是用祂的 管教来击打我们。神常是先用祂的爱来感动， 若是爱感不动，就用祂的手借着环境来击打， 直到我们的 心软下来。我们的 心一软下来，祂的生命就能在我们里面运行了。

第二，神是要我们的 心清。心清就是心思专一的思念神，也是心情向着神纯一不杂，（参林后 十一 3，）只爱神、要神，除神以外，别无爱慕、 倾向或想望。马太五章八节说，“清心的人…必 看见神。”所以心若不清，就不得看见神。只要 我们的 心思有一点思念在神之外的事物，或是 我们的 心情有一点爱慕在神之外的东西，我们的 心就不清了，我们 灵里的生命也就因此受了阻碍。所以我们必须“ 同那清心呼求主的人”追求基督，（提后二 22，） 作一个清心爱主、要神的人，才能让神的生命 在我们里面自由运行。（李常受文集一九五三年 第三册，一四七至一四九页。）

参读：生命的认识，第十篇。

submissive to the Lord and not even fearing the Lord, they gradually fall away from the Lord's presence. Whenever our heart is hardened, we have a problem before God. If we desire the condition of our spiritual living before God to be right, our heart must not be hardened; on the contrary, it must be continually softened...We ought to be fearful of offending God. Fear not heaven, and fear not earth; only fear to offend God. Our heart must be dealt with until it is soft to this extent; then it is all right. It is indeed sad that many brothers and sisters are soft in many things; yet as soon as God and the will of God are mentioned, they become very hard...There are also brothers and sisters who are hard toward everything; yet when God and the will of God are mentioned, they become soft. Such people have soft hearts. We should ask God to make our heart soft like this.

How does God make our heart soft? How does He soften our heart? Sometimes He uses His love to move us, and sometimes He uses chastisement to strike us. God often uses His love first to move us; if love cannot move us, He uses His hand through the environment to strike us until our heart is softened. Once our heart is softened, His life can work within us.

Second, God wants our heart to be pure. A pure heart means a heart that sets its mind specifically on God. It is also a heart in which the emotion is exceedingly pure and simple toward God. (See 2 Cor. 11:3.) It only loves God and wants God; besides God, it has no other love, inclination, or desire. Matthew 5:8 says, "The pure in heart...shall see God." Thus, if the heart is not pure, we cannot see God. If our thought is a little concerned with things outside of God, or if our emotion has a little love toward things outside of God, our heart is no longer pure; the life in our spirit is also hindered because of this. Therefore, we must pursue "with those who call on the Lord out of a pure heart" (2 Tim. 2:22), and be those who love the Lord and want God with a pure heart; then we can let the life of God work freely within us. (CWWL, 1953, vol. 3, "The Knowledge of Life," pp. 110-111)

Further Reading: CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 10

第三周■周三

晨兴喂养

提前一 5 “这嘱咐的目的乃是爱，这爱是出于清洁的心…”

腓四 7 “神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

第三，神是要我们的心爱。心爱就是心情爱神，要神，渴慕神，想望神，对神有爱情。在圣经中有一卷书是专一说到圣徒对主的爱情的，就是旧约的雅歌。那里说我们一个圣徒，爱主该像一个女子恋慕她的良人一样，是一往情深，比死更坚强的。（八6）因为那卷书特别说到圣徒对主的爱情，所以也特别说出圣徒在主生命里的长进。到了新约，在约翰二十一章里，主曾三次问彼得说，“你爱我么？”也就是要带领他的心情能这样的爱主，叫他向着主作一个心爱的人。主所以这样作，乃是要彼得让主的生命有机会在他里面运行长大。…我们的心若这样地向着主有爱情，主的生命在我们里面才能得到亨通，为所欲为。（李常受文集一九五三年第三册，一四九页。）

信息选读

心的功用就是爱主，因为心是我们这个人爱的器官，这由马可十二章三十节得到证明：“你要全心…爱主你的神。”心受造的目的是为着爱主。…爱是心的事。…心是爱的唯一器官。…每一个人都有所爱，不是爱主自己，就是爱其他的东西。我们的心越转向主，我们就越会运用我们的心来信主，我们的心也就越被基督的血洒过，脱开了邪恶的良心而

WEEK 3 — DAY 3

Morning Nourishment

1 Tim. 1:5 But the end of the charge is love out of a pure heart...

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Third, God wants our heart to be loving. A loving heart means a heart in which the emotion loves God, wants God, thirsts after God, yearns for God, and has affection toward God. In the Bible there is a book that speaks specifically of the love of the saints toward the Lord—Song of Songs in the Old Testament. It says that as the Lord's people, we should love the Lord as a woman loves her beloved. This love is so deep and unchanging and is as strong as death (8:6-7). Because this book speaks especially of our love toward the Lord, it also shows forth especially our growth in the life of the Lord. Then in the New Testament, in John 21, the Lord asked Peter three times, “Do you love Me?” This means that the Lord desired to lead the emotion of Peter to so love the Lord that he could be one who has a loving heart toward the Lord. The Lord did this because He wanted Peter to afford His life an opportunity to work and grow within him...If our heart has such love toward the Lord, the life of the Lord within us can move smoothly and do as it pleases. (CWWL, 1953, vol. 3, “The Knowledge of Life,” pp. 111-112)

Today's Reading

The function of the heart is to love the Lord, for it is the loving organ of our being. This is proved by Mark 12:30: “You shall love the Lord your God from your whole heart.” The heart was created for the purpose of loving the Lord...Love is a matter of the heart...The heart is the only organ to exercise love...Everyone loves something—either the Lord Himself or something else. The more we turn our heart to the Lord, the more we will exercise our heart to believe the Lord, and the more our heart will be sprinkled from an evil

得着更新。然后，我们的心就有更大的容量来爱主。这是更新的心所具有的功用。我们每天早晨必须更新我们的心，好叫我们越过越爱主。

所有属灵的经历都是从心里的爱开始的。我们若不爱主，就不可能得着什么属灵的经历。事实上，基督徒生活中的第一项经历—得救，便与我们的爱心爱主耶稣有关。没有一个真正悔改的人，心里对主是没有爱的。他们可能没有言语可以表达，但是他们里面却有爱的甜蜜感觉。他们没有这等知识，但救恩的初步经历乃是心里对主有爱的回应或响应。

我们都必须学习如何不断地回转，并运用我们的心，使我们的爱心被基督的血洒过，脱开邪恶的良心，并使我们的爱心再次得着更新，好叫我们能够爱主更深。召会的堕落与退后，原因就在于失去对主起初、新鲜的爱。（启二 4。）我们的心对主的爱若不新鲜，我们已经堕落了。我们的心必须一次又一次地转向主，使其不断地更新，好叫我们对主有新颖并新鲜的爱。（李常受文集一九六四年第三册，二五九至二六〇页。）

第四，神是要我们的心安。心安就是良心无亏，没有定罪指责，是妥贴安稳的。良心在我们里面，乃是代表神来管理我们。我们的良心若责备我们，神比我们的良心大，一切事祂都知道，（约壹三 20，）就更该责备我们了。因此我们必须把良心里一切的亏欠、定罪和指责，都对付清楚，使“我们在祂面前可以安心”。（19。）我们这样心安，神就能通过了，神生命的律在我们里面才能继续运行。（李常受文集一九五三年第三册，一四九至一五〇页。）

（在腓立比四章七节，保卫也指）守卫。平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁。（圣经恢复本，腓四 7 注 2。）

参读：帖撒罗尼迦前书生命读经，第二十至二十二篇。

conscience and renewed. Then it will have a greater capacity to love the Lord. This is the function of a renewed heart. Every morning we must renew our heart so that we may love the Lord more and more.

All spiritual experiences start with love in the heart. If we do not love the Lord, it is impossible to receive any kind of spiritual experience. In fact, the first experience of our Christian life, salvation, involves the heart loving the Lord Jesus. Not one person who really repents is without love in his heart toward the Lord. Perhaps he does not have the language to express it, but he has the sweet sense of love within. He does not have the knowledge, but his initial experience of salvation is a reaction or reflection of love in his heart to the Lord.

We all must learn how to continually turn and exercise our heart in order to have our heart purged from an evil conscience and renewed again so that we may love the Lord more and more. It was the loss of its first, fresh love to the Lord that was the cause of the church's fall and degradation. When our heart is not fresh in loving the Lord, we have fallen. We must turn our heart back to the Lord again and again and have it continually renewed that we may have a new and fresh love toward the Lord. (CWWL, 1964, vol. 3, "The Economy of God," p. 204)

Fourth, God wants our heart to be at peace. A heart at peace means a heart in which the conscience has no offense (Acts 24:16), no condemnation or reproach; it is safe and secure. The conscience within us represents God to govern us. If our conscience blames us, God is greater than our conscience and knows all things (1 John 3:20); He would even condemn us more. Thus, we must deal clearly with all the offenses, condemnation, and reproach; so we "will persuade our heart before Him" (v. 19). When our heart is thus at peace, God can pass through, and the law of the life of God can continue to work within us. (CWWL, 1953, vol. 3, "The Knowledge of Life," p. 112)

[Guard in Philippians 4:7 means] "mount guard over." The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil. (Phil. 4:7, footnote 2)

Further Reading: Life-study of 1 Thessalonians, msgs. 20-22

第三周■周四

晨兴喂养

腓一21 “因为在我，活着就是基督，死了就有益处。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

我们要来看，神的生命在我们里面所遇到的难处。…在我们身上所有好的也罢，坏的也罢；赞成的也罢，不赞成的也罢，可以说，没有一处不是神生命的难处。

我们中间无论是聪明的，或是愚拙的；是受过高等教育的，或没有受高等教育的，我们里面的观念，都是在黑暗里，叫我们不能认识生命，认识基督。…神的生命在我们里面所遇到的第一个难处，就是我们不认识我们人的观念乃是黑暗的。我们不领会我们的观念，在我们看好像是正大光明的，实在说来，却是满了黑暗、无生命的。

你得救时，接受了一位活的基督，祂在你里面作了你的生命。…这位活的基督在你里面，你怎样对待祂，才是值得关切的。（李常受文集一九五三年第一册，一六八至一六九、一七一至一七二页。）

信息选读

我们得救以后，都有一个要作好的观念。…好比我们昨天晚上刚刚受浸，就有个观念要大发热心，广传福音。然而今天早晨，我们祷告神，与神交通时，这位活的基督在你我里面，把我们摸了一下；祂在你我里面，不断地运行，把我们里面推动了起来，结果故事就来了。…祂不停地运行，使我们看

WEEK 3 — DAY 4

Morning Nourishment

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

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

We need to see the obstacles that God's life encounters in us...Everything we have, whether good or bad, approved or disapproved, can be an obstacle for God's life.

It does not matter whether we are wise or foolish, whether we are highly educated or uneducated, all our human concepts are in darkness,...and they keep us from knowing Christ as life in us...The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts. We do not realize that our concepts, even though they seem proper and upright, are actually full of darkness and without life.

The day we were saved, we received a living Christ, who became our life in us...The only thing that matters is how we take care of the living Christ in us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 131-133)

Today's Reading

After we are saved, the concept of trying to be good is within all of us... As soon as we are baptized, we typically think that we should be zealous and preach the gospel. However, when we pray and fellowship with God in the morning, the living Christ in us may touch us in a different way according to His constant operation and move in us. Then things truly begin to happen in us. For example, as He operates in us, we will see that some things we may have

见，从前（错待）妻子，或责怪丈夫，埋怨别人，是不合宜的，应当去向他们认罪。…这就是基督在我们里面的故事。当我们祷告时，这位活的基督，在我们里面动一动，摸一摸，就要我们去向那些我们曾经得罪过的人认罪。

生命在我们里面所遇到的第二个难处，就是假冒。…一个人是否属灵，不在于外面的表现，乃在于他如何对待基督。…假冒（的属灵），是生命的一个大难处。…有一些人，生性温柔、谦让，与人无争，体贴人，肯为人落泪，同情人，愿为人舍己。他们有这许多的长处、美德；等到他们作了基督徒后，这些生性的美德也带进来了。他们以为这些就是生命，就是基督徒该有的。…以道德来说，那是该有的；以生命来说，那都是假冒的。…生命就是神自己，生命就是基督，生命就是圣灵。凡不是神、基督、圣灵的，就不是生命。…只有…基督从你里面出来，那个才是生命。

有些人（从来不发脾气），你要他们发脾气，还真是难。要人不发脾气不容易，要人发脾气也不容易；因为那就是那个人的生性，生性总是难改的。然而，当基督在他们里面运行，感动他们，要他们说几句真话，说几句厉害的话时，他们若是肯反着自己，顺从里面的感觉说真话，那就是生命从他们里面出来了。

所以，…生命…就是不理睬你的天性，不管你的爱好，简单地让基督在你里面运行，破碎你自己；这时，你凭着基督在你里面的运行所作的，就是生命。若是你凡事都凭天性、天然去作，其结果无论是什么都是假冒。（李常受文集一九五三年第一册，一七二、一七五至一七八页。）

参读：神的经营，第八至九章；认识生命与召会，第三至四篇。

done in the past are inappropriate, such as [mistreating] our wives, blaming our husbands, and complaining about others. We will even have a sense that we should apologize...This is what Christ is doing in us. When we pray, the living Christ will move in us and touch us to apologize to those whom we have offended.

The second problem that life encounters in us is hypocrisy...A person's spirituality is not determined by outward appearance but by how he takes care of Christ. [A] spirituality [that] is false...is actually a great hindrance to life. Some people may be naturally gentle, modest, uncontentious, caring, willing to shed tears for others, sympathetic, and self-sacrificing. They have many good points and virtues. After they become Christians, they bring these natural virtues into the church. They think that these virtues are of life and that Christians should have them...From the point of view of morality, people should have these virtues, but from the point of view of life, these virtues are false. Life is God Himself, life is Christ, and life is the Holy Spirit. Anything that is not of God, Christ, or the Holy Spirit is not life...Life involves only the expression of Christ Himself out of us.

Some people are born with a disposition that does not lose its temper even when others try hard to make them lose their temper. It is difficult for some people not to lose their temper, but for others it is difficult for them to lose their temper. This is due to their disposition, and their disposition cannot be changed easily. Nonetheless, when Christ operates and moves in them, urging them to speak some frank, strong words, life will be expressed if they go against their disposition and obey the inner feeling to speak a frank word.

Thus, the expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 133-138)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," chs. 8-9; CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 3-4

第三周■周五

晨兴喂养

林后十4~5“我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”

生命在我们里面所遇到的第三个难处，就是悖逆。比方基督在你里面运行，给你感动，给你感觉，叫你明明知道祂要你作什么，祂向你要求什么，要带领你什么，对付你什么，你却偏不顺服，一味地违反你里面的感觉，不接受祂的带领，也不肯出代价。你这样的反叛、顶撞，就是悖逆。…你身上只有你的自由、你的兴趣，完全没有生命的道路。

许多时候，我们明明背叛了祂，还自以为是顺从了祂。比方，我们要去传福音时，主多次在我们里面运行，就是要我们祷告，但我们不喜欢关在屋子里祷告，我们喜欢找福音朋友谈一谈，找弟兄姊妹交通交通，于是我们照着自己的喜欢去作了。这就是悖逆。…我们若这样去探望，必定无法叫人感觉神的同在，因为我们里面已经违反了那位活的基督。所以请记住，我们在外面所作的，最多不过是宗教活动里的传福音罢了。

我们所犯的罪，最多、最厉害的，还不是外面看得见的罪行，乃是里面那些违背基督所给我们感觉的罪。基督活在我们里面，祂一直给我们里面生命的感觉。我们应该顺从祂，然而我们却常不顺从。…我们经常是这样的悖逆祂；这个悖逆，使祂的生命在我们里面常常遇到难处。（李常受文集一九五三年第一册，一七九至一八〇页。）

WEEK 3 — DAY 5

Morning Nourishment

2 Cor. 10:4-5 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, as we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion...We may have our freedom and choice, but we will not have the way of life.

Many times we think that we are obeying the Lord, but actually we are rebelling against the Lord. For example, we may want to preach the gospel, but the Lord's operation in us is to pray. Since we do not like to stay at home and pray, but instead prefer to speak to gospel friends and fellowship with the brothers and sisters, we may simply act according to our desires. This is to act in rebellion...If we visit people in this way, they will certainly not be able to sense God's presence with us, because we have disobeyed the living Christ in us. At such a time we should realize that our outward work of preaching the gospel is merely a religious activity.

The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is constantly giving us an inward sense of life. We should obey Him, but we often disobey Him...We often rebel against Him. Rebellion continually creates obstacles for His life in us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 138-139)

生命在我们里面所遇到的第四个难处，就是我们天然的干才。无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻，使神的生命不容易从我们里面出来。有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的；然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。

我们都知道，有些人的难处是罪恶，有些人的难处是世界，有些人的难处是他们的个性。然而，天然的干才这一类的难处，我们不容易察觉。…比方，有一班弟兄姊妹，他们天然的干才很强，本事相当高。虽然他们爱主，追求主，但他们的干才和本能，没有被基督破碎过。所以，你在他们身上…所能摸着的，就是他们的本事和干才。…主在他们身上所碰到的，所行不通的，就是这个干才。

这样的弟兄姊妹，在我们中间为数不少。他们有干才，有本能；他们认为这不是罪恶，不是污秽。他们甚至以为这是好的，是对召会有用的；他们以为，要事奉神，就需要这种干才和本能。…这在他们身上牢不可破，以致成了基督生命的难处。

愿主怜悯我们，…能够看见在我们身上有多少难处，并且给神的生命多少的限制。要知道，在我们身上的难处不止于此。这些难处在我们身上，只有一条解决的路，就是经过十字架，让十字架来破碎。我们要基督的生命在我们里面不受限制，就必须经历十字架的破碎，让这些难处受到对付并被除掉，让基督的生命能从我们里面活出来。（李常受文集一九五三年第一册，一八〇至一八二页。）

参读：生命的认识，第六、十三篇。

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them.

We all know that some people have a problem with sin, others have a problem with the world, and still others have a problem with their disposition. However, it is not easy for us to be aware of the problem of our natural capability. For example, a group of brothers and sisters, who are very strong in their natural capability and ability, may truly love and pursue the Lord. But when a person touches them, he only senses their capability and ability because they have never been broken in their capability and ability...This is because the Lord is unable to get through in them when He encounters their capability.

Many brothers and sisters...among us...are capable and talented, but they do not consider these things as sin or filthiness. They even think that these are good and useful things to the church. They think that they need such capabilities and talent in order to serve God...If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 139-140)

Further Reading: CWWL, 1953, vol. 3, "The Knowledge of Life," chs. 6, 13

第三周■周六

晨兴喂养

帖后三5“愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐。”

弗三16~17“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

一个反常的基督徒，…他的心思、意志、情感，和他里面的灵配不起来，甚至是相反的。…你所想作的这些事，若是出于你的头脑，…不过是宗教的事业而已，并不能叫人看见基督、得着基督。因为…不是基督从你灵里活出来的见证。…虽然我们里面有基督的生命，但因着我们的思想、行事没有与基督的生命配合，这生命就活不出来了。这是我们心思的难处。（李常受文集一九五三年第一册，一八九、一九一至一九二页。）

信息选读

我们再来看意志的难处。许多时候，我们的心思领会灵里的意思，也明白神的旨意，但我们的意志不肯降服，不肯顺从。比方那位弟兄，他定规要传福音，这是他心思里的意思。当他祷告时，主在他灵里给他一个感觉，要他去向妻子认罪。他的心思领会了这一个感觉，但他的意志却相当顽强，不肯折服。…不要说是在妻子面前，即使是在主面前，他也不肯折服。所以，…我们的意志也是个大问题。许多时候，我们懂得、明白、也领会了，我们深深感觉到，主要我们作一件事，但我们的意志不肯折服，不肯降

WEEK 3 — DAY 6

Morning Nourishment

2 Thes. 3:5 And the Lord direct your hearts into the love of God and into the endurance of Christ.

Eph. 3:16-17 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.

An abnormal Christian is one whose mind, emotion, and will cannot cooperate [with] and even contradict his spirit. If the things you want to do originate from your thoughts, then they...will not help people see and gain Christ, because they are merely religious activities...; they are not a testimony of Christ being lived out from your spirit...Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and in our actions, and so this life cannot be lived out from us. This is the problem of our mind. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 145-147)

Today's Reading

There is also the problem of our will. Even though our mind often understands the intention in our spirit and we know the will of God, we are unwilling to submit and obey. For example, consider the brother who decides to preach the gospel according to the concept in his mind. When he prays and the Lord gives him a feeling in his spirit to apologize to his wife, his mind has no difficulty in understanding this feeling, but his will is stubborn and unwilling to submit...Such a brother is not able to submit even to the Lord, much less to his wife. Thus, our will is another great obstacle. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender. Both a strong will and a weak will

服。…人的意志无论硬或软，都是神生命的难处。一个受过对付的意志，乃是刚柔相济的。这个柔…是不坚持、不顽固；但是当需要来时，他乃是刚强、壮胆的，即使牺牲性命也在所不惜。乃是这样的意志，才能执行主的命令，才能实行主的引导。在这样的意志里，主的灵就能从他里面出来，成为生命。所以，我们要看见，能与神配合的意志，是何等的重要。

此外，人的情感也是神的一个大难处。新约里不仅提到基督怎样作我们的生命，神怎样进到我們里面，使我们借着圣灵，活出基督的生命；并且提到我们的心思需要更新，有基督的心思，我们里面的定意，该是神在里面的运行。（弗四 23，罗十二 2，林前二 16，腓二 5，13。）写新约的使徒知道圣灵的意思，知道人…若是心思没有更新，意志没有受对付，神的生命…无法从人里面运行出来。为这缘故，新约圣经里，有许多处讲到我们的心思，讲到我们的意志，并且讲到我们的情感。

帖后三章五节说，“愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神。”这意思是，我们的情感，必须有神的情感，我们必须完全进到神的情感里。神爱什么，我们也爱什么；神喜欢什么，我们也喜欢什么；神所厌恶的，我们也厌恶。我们的喜、怒、哀、乐，就是神的喜、怒、哀、乐；我们的爱好、厌恶，就是神的爱好、厌恶。神的这一切都是我们的，祂的性情已经被作到我们的性情里。我们的情感，就在祂的情感里；我们的情感和祂的情感，成了一个情感。

我们要看见一个很大的原则，就是要让神的生命有出路，我们就必须从情感里出来，有刚柔相济的意志，并且心思得更新。…我们魂里的各部分，无论是心思、意志或情感，都能配合圣灵在里面的运行，配合主的感觉。结果神在我们身上，就能活出祂自己。（李常受文集一九五三年第一册，一九二至一九七页。）

参读：神的经营，第九章。

are hindrances to God's life. A will that has been dealt with is both strong and pliable...Being pliable means that one is not insistent or stubborn. However, when a need arises, one can be strong and bold; such a one is not afraid to give up his own life. Only a person with such a will can carry out the Lord's command and act according to the Lord's leading. A person with this kind of will allows the Lord's Spirit to come out of him as life. Having a will that can cooperate with God is a great matter.

Furthermore, our emotion is also a big problem to God. The New Testament does not speak only of Christ being our life and of God coming into us so that we can live out Christ through the Spirit. The Bible speaks also of the need for our mind to be renewed so that we have the mind of Christ and so that God can operate in our decisions (Eph. 4:23; Rom. 12:2; 1 Cor. 2:16; Phil. 2:5, 13); the apostles who wrote the New Testament knew the intention of the Holy Spirit. They realized that without the renewing of our mind and the dealing with our will, God's life could not be expressed through us. This is the reason the New Testament speaks so much about our mind, emotion, and will.

“The Lord direct your hearts into the love of God” (2 Thes. 3:5). This means that our emotion needs to have God's emotion and that we need to fully enter into God's emotion. We should love whatever God loves, like whatever God likes, and hate whatever God hates. Our feelings of love, anger, sorrow, and joy should be God's feelings of love, anger, sorrow, and joy. Our likes and dislikes should be God's likes and dislikes. Everything of God is ours because His nature has been wrought into us. Our emotion and His emotion have become one emotion.

We need to see a great principle: In order for God's life to have a way in us, we need to turn from our emotion, have a strong and pliable will, and be renewed in our mind...Each and every part of our soul—our mind, emotion, and will—must cooperate with the Holy Spirit's operation in us and with the Lord's feeling. Then God Himself will be lived out of us. (CWWL, 1953, vol. 1, “Knowing Life and the Church,” pp. 147-150)

Further Reading: CWWL, 1964, vol. 3, “The Economy of God,” ch. 9

第三周诗歌

397

经历基督 — 在主观方面

8 7 8 7 副 (英 537)

降 A 大调

6/8

一 基督是我主观经历,住于我灵作生命;基督是我一切一切,我得与祂成一灵。

(副) 哦,基督是我主观的经历,实际、甘甜又丰富!

哦,基督是我一切的一切,我的需要全应付!

二 基督是我主观经历, 时时供我以生命;
生命之灵使我复苏, 天天使我灵高升。

三 基督是我主观经历, 变化我的魂生命;
更新我的心思、意志, 将我模成祂荣形。

四 基督是我主观经历, 使我全人都超脱;
借祂生命律的大能, 在我灵中释放我。

五 基督是我主观经历, 事事作我的准绳,
管理、改正、规律、引导, 处处予我以调整。

六 基督是我主观经历, 使我所需无缺欠;
用祂丰富将我供应, 使我得享神丰满。

WEEK 3 — HYMN

Christ to me is so subjective

Experience of Christ — As the Subjective One

537

1. Christ to me is so sub - jec - tive, In my spir - it dwell - eth
He; Christ to me is all - in - clu - sive, As the Spir - it one with
me. (C) So sub - jec - tive is my Christ to me! Real in me, and rich and sweet!
All - in - clu - sive is my Christ to me! All my needs He ful - ly meets.

2. Christ to me is so subjective,
Life imparting all the way;
As the Spirit He revives me
And refreshes day by day.
3. Christ to me is so subjective,
All my being He transforms;
By the mind and will renewing
To His image He conforms.
4. Christ to me is so subjective,
Liberating pow'r is He,
By the law of life and power
As the Spirit setting free.
5. Christ to me is so subjective,
Regulating all the day;
He corrects and rules and guides me,
And adjusts in every way.
6. Christ to me is so subjective,
All my thirst He satisfies;
With His riches He supplies me,
Thus God's fulness testifies.

第四周

认识包罗万有的基督 并以神的增长而长大

诗歌：诗 163

读经：西一 18, 27 ~ 28, 二 2 ~ 3, 三 1 ~ 4

【周一】

壹 我们能认识并经历歌罗西书中所启示包罗万有的基督，乃是祝福：

一 基督是“召会身体的头；…使祂可以在万有中居首位”——18：

- 1 在旧造和新造中，基督都是第一的，并且居首位。
- 2 在宇宙中并在召会中，基督都是居首位者。

二 “基督在你们里面成了荣耀的盼望”——27 节：

- 1 这位住在我们灵里作我们生命和人位的基督，乃是我们的盼望。
- 2 当祂来时，我们就要在祂里面得荣耀。
- 3 这指明内住的基督要浸透我们全人，叫我们的身体改变形状，同形于祂荣耀的身体。

【周二】

Week Four

Knowing the All-inclusive Christ and Growing with the Growth of God

Hymns: 189

Scripture Reading: Col. 1:18, 27-28; 2:2-3; 3:1-4

§ Day 1

I. **It is a blessing that we can know and experience the all-inclusive Christ as revealed in Colossians:**

A. Christ is “the Head of the Body, the church;...that He Himself might have the first place in all things”—1:18:

1. In both the old creation and the new creation, Christ is the first and occupies the first place.
2. Both in the universe and in the church, Christ is the preeminent One.

B. “Christ in you, the hope of glory”—v. 27:

1. Christ, who dwells in our spirit to be our life and person, is our hope of glory.
2. When He comes, we will be glorified in Him.
3. This indicates that the indwelling Christ will saturate our entire being so that our physical body may be transfigured and conformed to the body of His glory.

§ Day 2

三 在歌罗西书中有许多重要的辞句指向我们对基督的经历：

- 1 “基督在你们里面” —27 节。
- 2 “在基督里成熟” —28 节。
- 3 “在祂里面行事为人” —二 7。
- 4 “照着基督” —8 节。
- 5 “一同与基督活过来” —13 节。
- 6 “与基督同死” —20 节。
- 7 “持定元首” —19 节。
- 8 “本于祂” —19 节。
- 9 “以神的增长而长大” —19 节。
- 10 这些发表给我们一幅正确经历基督的完整图画。

【周三、周四】

- 11 “神的奥秘，就是基督；一切智慧和知识的宝藏，都藏在祂里面” —2 ~ 3 节：
 - a 歌罗西书是讲神的奥秘，就是元首基督。
 - b 一切真智慧、真知识的宝藏，都藏在基督里面—3 节。
 - c 这是关于基督与召会之神圣经纶的属灵智慧和知识。
 - d 智慧与我们的灵有关，知识与我们的心思有关—弗 1:8, 17。
- 12 “神格一切的丰满，都有形有体地居住在基督里面，你们在祂里面也得了丰满” —西二 9 ~ 10：

C. In Colossians a number of important phrases point to our experience of Christ:

1. “Christ in you”—v. 27.
2. “Full-grown in Christ”—v. 28.
3. “Walk in Him”—2:6.
4. “According to Christ”—v. 8.
5. “Made alive together with Him”—v. 13.
6. “Died with Christ”—v. 20.
7. “Holding the Head”—v. 19.
8. “Out from whom”—v. 19.
9. “Grows with the growth of God”—v. 19.
10. These expressions give us a complete picture of the proper experience of Christ.

§ Day 3 & Day 4

11. “The mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden”—vv. 2-3:
 - a. Colossians concerns the mystery of God, which is Christ the Head.
 - b. All the treasures of genuine wisdom and knowledge are hidden in Christ—v. 3.
 - c. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church.
 - d. Wisdom is related to our spirit, and knowledge is related to our mind—Eph. 1:8, 17.
12. “In Him dwells all the fullness of the Godhead bodily, and you have been made full in Him”—Col. 2:9-10:

- a 那居住在基督里面的，不仅是神格的丰富，乃是神所是之丰富的彰显。
- b 神格一切的丰满都居住在这位有属人身体的基督里面。

四 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边”——三 1:

- 1 一至四节含示，我们与基督有同一的地位、生命、生活、定命和荣耀。
- 2 在诸天之上的神，该是我们生活的范围；我们该与基督一同活在神里面。

【周五】

贰 “持定元首；本于祂，全身…得了丰富的供应，…就以神的增长而长大”——二 19:

- 一 长大就是有基督加到我们里面——林前三 6~7，加四 19。
- 二 基督身体的长大在于出自元首基督的东西——弗四 15~16:
 - 1 当身体借着持定元首而得着供应，身体就以神的增长而长大——西二 19。
 - 2 身体是从元首长出来的，因为一切的供应都是来自于元首——弗四 15。

【周六】

三 基督身体的长大在于我们里面神的增长，神的加添，神的增多——西二 19:

- 1 神使我们生长，乃是以主观的方式把祂自己赐给我们。

- a. What dwells in Christ is not only the riches of the Godhead but the expression of the riches of what God is.
- b. All the fullness of the Godhead dwells in Christ as One who has a human body.

D. “If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God”——3:1:

- 1. Verses 1 through 4 imply that with Christ we have one position, one life, one living, one destiny, and one glory.
- 2. God in the heavens should be the sphere of our living; with Christ we should live in God.

§ Day 5

II. “Holding the Head, out from whom all the Body, being richly supplied..., grows with the growth of God”——2:19:

- A. To grow is to have Christ added into us——1 Cor. 3:6-7; Gal. 4:19.
- B. The growth of the Body depends on what comes out of Christ as the Head——Eph. 4:15-16:
 - 1. When the Body is supplied by holding the Head, the Body grows with the growth of God——Col. 2:19.
 - 2. The Body grows out from the Head, for all the supply comes from the Head——Eph. 4:15.

§ Day 6

C. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us——Col. 2:19:

- 1. God gives the growth by giving Himself to us in a subjective way.

2 神越加到我们里面，就越使我们生长；这就是神叫人生长的路—林前三 6 ~ 7。

3 唯有神能叫人生长；唯有神才能把祂自己赐给我们；没有祂，我们就无法长大—6 ~ 7 节：

a 神加到我们里面，就是祂使我们生长。

b 神使我们生长，事实上乃是把祂自己赐给我们—罗八 11。

四 基督身体的长大就是基督身体的建造—弗四 16，西二 19：

1 以弗所四章十二至十六节在新约里占有特别的地位，因为这段经文显示建造基督身体的奥秘。

2 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来—三 17 上：

a 当基督进到圣徒里面，活在他们里面，众圣徒里面的基督就成为召会—西三 10 ~ 11。

b 基督的身体因着基督在我们里面的长大而长大，也就得着了建造—一 18，二 19。

3 基督的身体在爱里把自己建造起来，这爱不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱；借着这爱，我们爱基督和祂身体上同作肢体者—约壹四 7 ~ 8，11，16，19，罗五 5，八 39：

a 爱是神内在的本质；当我们进到神这内在的本质里，我们就享受是爱的神，并在这甜美的神圣之爱里享受祂的同在，而像基督一样的爱别人—弗五 25。

b 我们在这样的爱里持守着真实，就是持守基督同祂的身体，不受教训之风的影响，也不带进异于身体的元素—四 14 ~ 15。

2. The more God is added into us, the more growth He gives to us; this is the way God gives the growth—1 Cor. 3:6-7.

3. Only God can give growth; only God can give us Himself, and without Him, we cannot have growth—vv. 6-7:

a. The addition of God into us is the growth He gives.

b. For God to give us growth actually means that He gives us Himself—Rom. 8:11.

D. The growth of the Body is the building up of the Body—Eph. 4:16; Col. 2:19:

1. Ephesians 4:12-16 occupies a special place in the New Testament because it shows the mystery concerning the building up of the Body of Christ.

2. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—3:17a:

a. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.

b. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19.

3. The love in which the Body builds itself up is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body—1 John 4:7-8, 11, 16, 19; Rom. 5:5; 8:39:

a. Love is the inner substance of God; when we enter into God's inner substance, we enjoy God as love and enjoy His presence in the sweetness of the divine love, and thereby love others as Christ did—Eph. 5:25.

b. It is in such a love that we hold to truth, that is, to Christ with His Body, and are kept from being influenced by the winds of teaching and from bringing in elements that are foreign to the Body—4:14-15.

第四周■周一

晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

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

（保罗）在加拉太三章十四节说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”…根据上下文来看，这福必是指美地。在创世记十二章，神应许赐给亚伯拉罕的福乃是那地。在加拉太三章十四节，保罗将亚伯拉罕的福，与那灵的应许联在一起。这指明亚伯拉罕所得的应许，美地的应许，就是那灵。因此，那灵就是美地。

这灵一点不差就是包罗万有的基督。美地既是基督包罗万有的预表，并且基督既成了那灵，所以那灵，也就是包罗万有之灵作为经过过程的神，至终对我们新约的信徒就是美地，应验了神给亚伯拉罕的应许：地上的万国都要因他得福。（创十二 3。）（歌罗西书生命读经，五八至五九页。）

信息选读

神有两个创造：旧造与新造。歌罗西一章十八节所指的是新造。…基督乃是身体的头；这身体就是召会，神的新造。基督不仅是旧造的首生者，（参 15～17，）也是在新造里从死人中复活的首生者。在旧造里、在新造里，基督都是元首。…我们作为召会乃是新造，是在基督里、借着基督、并归于基督；

WEEK 4 — DAY 1

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

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

In Galatians 3:14 [Paul] says, “In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.”…According to the context,…this blessing must refer to the good land. In Genesis 12 the blessing God promised to give Abraham was the land. In Galatians 3:14 Paul links the blessing of Abraham to the promise of the Spirit. This indicates that the promise of Abraham, the promise of the good land, is the Spirit. Hence, the Spirit is the good land.

This Spirit is nothing less than the all-inclusive Christ. As the good land is an all-inclusive type of Christ, and as Christ has become the Spirit, so the Spirit, the all-inclusive Spirit as the processed God, is eventually the good land to us, the New Testament believers, as a fulfillment of God’s promise to Abraham that all the families of the earth would be blessed in him (Gen. 12:3). (Life-study of Colossians, second edition, pp. 49-50)

Today’s Reading

God has two creations: the old creation and the new creation. Colossians 1:18 refers to the new creation…Christ is the Head of the Body, the church, which is God’s new creation. Christ is not only the Firstborn of the old creation [cf. vv. 15-17] but also the Firstborn from the dead in the new creation. Both in the old creation and in the new creation, Christ is the first…As the new creation, we, the church, are in Christ, through Christ, and unto Christ. Moreover, we are moment

我们更是时时刻刻在基督里得以维系。你是在旧造里还是在新的造里？我们外面是旧造，里面却是新造。

在旧造里并在新造里，基督都是首生者，为着彰显神。保罗说过神的两个创造之后，在一章十九节说，“因为一切的丰满，乐意居住在祂里面。”…基督是神的像也是神的丰满，为要彰显神。“像”就是彰显，彰显就是丰满。这彰显乃是透过旧造和新造而有的。借着这两个创造，我们就有丰满。这丰满就是彰显，而这彰显就是“像”。

十五至十九节实际上是一个长句子的一部分。这句话启示基督包罗万有的头一面，就是祂是那不能看见之神的像。在旧造里并在新造里，基督都是神的丰满，神的彰显。

我们也许不懂，关于基督这样的启示与我们有什么实际上的关系。在二十六至二十七节里，保罗说到一个奥秘。这奥秘就是前几节的“像”、“丰满”。按照二十七节来看，在外邦人中的奥秘，就是基督在我们里面成了荣耀的盼望。你知不知道，在你里面的基督是那不能看见之神的像，是神的丰满，是受造之物的首生者，也是从死人中复活的首生者？…在二十八至二十九节我们看见，保罗劳苦并竭力奋斗，好将各人在基督里成熟地献上。…这位基督乃是在我们里面。但是现今我们需要长大，直到我们在基督里成熟。这种长大受了文化的拦阻。

顶要紧的是，我们要领悟，我们能在各式各样的造物中看到基督。我们需要放下我们对天、地、以及物质东西的观念；我们需要看见，基督是旧造的首生者，也是新造的首生者。因此，基督是一切；祂是包罗万有的。我们既看见基督是一切，就需要有一种体会，这位基督在我们里面乃是我们荣耀的盼望。我们今天所需要的，乃是在祂里面长大，达到成熟。（歌罗西书生命读经，三五五至三五八页。）

参读：歌罗西书生命读经，第六、二十四、三十四篇。

by moment cohering in Christ. Are you in the old creation or in the new creation? Outwardly, we are the old creation, but inwardly, we are the new creation.

Both in the old creation and in the new creation Christ is the Firstborn for the purpose of expressing God. After Paul speaks of God's two creations, he says in 1:19, "For in Him all the fullness was pleased to dwell." The word fullness in this verse is equal to the image in verse 15...Christ is the image of God and the fullness of God in order to express God. The image is the expression, and the expression is the fullness. This expression is through both the old creation and the new creation. Through these two creations we have the fullness. This fullness is the expression, and the expression is the image.

Verses 15 through 19 reveal that the first aspect of Christ's all-inclusiveness is that He is the image of the invisible God. In the old creation and in the new creation, Christ is the fullness of God, His expression.

We may wonder what such a revelation of Christ has to do with us in a practical way. In 1:26 and 27 Paul speaks of the mystery. This mystery is the image, the fullness, in the foregoing verses. According to verse 27, the mystery among the Gentiles is Christ in us, the hope of glory. Have you ever realized that the Christ who is in you is the image of the invisible God, the fullness of God, the Firstborn of creation, and the Firstborn from the dead?...In 1:28 and 29 we see that Paul labored and struggled in order to present every man full-grown in Christ. Christ is in us. But now we need to grow until we are full-grown in Christ. This growth is hindered by culture.

It is crucial for us to realize that we can see Christ in all the items of creation. We need to drop our concept of the heavens, the earth, and the physical things; we need to see that Christ is the Firstborn of the old creation and the Firstborn of the new creation. Hence, Christ is everything; He is all-inclusive. Seeing that Christ is everything, we need to have the realization that this Christ is in us to be our hope of glory. What we need today is to grow in Him unto maturity. (Life-study of Colossians, second edition, pp. 286-288)

Further Reading: Life-study of Colossians, msgs. 6, 24, 34

第四周■周二

晨兴喂养

西二 6～7 “你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

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

在歌罗西书中有许多重要的辞句或发表，说到我们对基督的经历。这些辞句包括“基督在你们里面”，（一 27，）“在基督里成熟”，（ 28，）“在祂里面行事为人”，（二 7，）“照着基督”，（ 8，）“一同与基督活过来”，（ 13，）“与基督同死”，（ 20，）“持定元首”，“本于祂”，“以神的增长而长大”。（ 19。）这九个辞句给我们一幅正确经历基督的完整图画。在这方面我们需要特别注意“在…里面”、“照着”、“与（同）”、以及“本于”等介系词。此外，祷读所有与这些重点有关的经节，将很有帮助。（歌罗西书生命读经，四四五页。）

信息选读

在我们里面的基督是延展无限、无法测度、追溯不尽的。何等奇妙，这样一位基督竟然住在我们里面！我们需要在这样一位基督里面长大成熟，在祂里面行事为人，并且照着祂生活行动。我们既与基督同死，并且一同与祂活过来，就当持定祂作元首，本于祂，全身就以神的增长而长大。（以上这九点）都指明基督是亲切、便利、又可应用的。…基督若不是可应用的，我们就无法在祂里面行事为人、照着祂、或与祂同死同活。我们也无法持定祂作元首，本于祂，使全身以神的增长而长大。所有这些点都与主观经历

WEEK 4 — DAY 2

Morning Nourishment

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him.

19...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.

In the book of Colossians a number of important phrases or expressions point to our experience of Christ. Some of these phrases are Christ in you (1:27), full-grown in Christ (v. 28), walk in Him (2:6), according to Christ (v. 8), made alive together with Him (v. 13), died with Christ (v. 20), holding the Head (v. 19), out from whom (v. 19), and grows with the growth of God (v. 19). These nine expressions give us a complete picture of the proper experience of Christ. In this regard, we need to pay special attention to the prepositions in, according to, with, and out from. Furthermore, it would be a great help to pray-read all the verses related to these points. (Life-study of Colossians, second edition, p. 355)

Today's Reading

The Christ who is in us is the extensive, immeasurable, unsearchable One. How marvelous that such a Christ dwells in us! We need to become full-grown in such a Christ, to walk in Him, and to be according to Him. Having died with Christ and having been made alive with Him, we should hold Him as the Head out from whom the whole Body grows with the growth of God. [These nine expressions] indicate that Christ is near, available, and applicable...Unless Christ were applicable, we could not walk in Him, be according to Him, or die and be made alive together with Him. Neither could we hold Him as the Head out from whom the Body grows with the growth of God. All these points are related to the subjective experience of Christ. Furthermore, these points are

基督有关。并且今天的基督徒，都忽视或完全缺少这些点，很少人强调在基督里行事为人，照着基督或持定元首基督。…基督对我们若仅仅是客观的，祂就不能在我们里面，我们也无法在祂里面长大成熟。…对于这九个点，唯一够格的人位乃是那灵。

借着成为肉体，神被带到人里面；借着基督的复活，人就被带到神里面。借着基督的复活，与人调和的三一神，就成了那灵。这灵总括了神、成为肉体、人性、人性生活、钉死和复活。蒙救赎和被提高的人性是在这灵里面。包罗万有赐生命的灵，乃是三一神终极的临到我们。这就是那灵。不仅如此，今天基督就是这灵。因此基督就容易在我们里面，我们也容易在祂里面；我们也就有可能在祂里面长大成熟，在祂里面行事为人，并且照着祂生活行动。

一面，基督在我们里面；另一面，我们在基督里面。…今天经过过程的三一神这包罗万有、赐生命的灵，乃是我们的空气。这空气在我们里面，我们也在这空气里面，甚至在这空气里面行事为人。再者，我们还能成为一班人，是照着这空气生活，并在这空气中以神的增长而长大成熟。所以，包罗万有的基督乃是经历上的基督；祂是一位能在我们里面的基督，也是一位我们能在祂里面行事为人的基督。我们可以在祂里面生活、行事、行动并为人。

我们不该照着哲学、伦理、文化或宗教，我们也绝不该照着旧人。反之，我们在此乃是照着经过过程、包罗万有、赐生命的三一神。然而这不应当仅仅是个道理。比如弟兄不该照着文化对待他的妻子；他应当照着基督，照着经过过程的三一神对待她。…如果我们的生活、举止、为人都是照着包罗万有、赐生命、经过过程的三一神，我们就都会像使徒保罗一样。（歌罗西书生命读经，四四六至四四九页。）

参读：歌罗西书生命读经，第四十二篇。

neglected or altogether lacking among today's Christians, where there is little emphasis on walking in Christ, being according to Christ, or holding Christ as the Head. If Christ were merely objective to us, He could not be in us, and we could not be full-grown in Him...The unique person qualified for all these nine points is the Spirit.

Through incarnation God was brought into man, and through Christ's resurrection man was brought into God. Through Christ's resurrection the Triune God, mingled with man, became the Spirit. This Spirit includes God, incarnation, humanity, human living, crucifixion, and resurrection. Redeemed and uplifted humanity is in this Spirit. The all-inclusive life-giving Spirit is the Triune God reaching us in a final and ultimate way. This is the Spirit. Furthermore, the very Christ today is this Spirit. Therefore, it is easy for Christ to be in us and for us to be in Him. It is also possible for us to become full-grown in Him, to walk in Him, and to be according to Him.

On the one hand, Christ is in us; on the other hand, we are in Christ...Today the processed Triune God as the all-inclusive life-giving Spirit is our air. This air is in us, and we are in this air and even walk in this air. Moreover, we can be people according to this air who grow in this air with the growth of God. The all-inclusive Christ is, therefore, the experiential Christ. He is a Christ who can be in us, and a Christ in whom we can walk. We can live, walk, move, and have our being in Him.

We should not be according to philosophy, ethics, culture, or religion. We should not in any way be according to the old man. Rather, we are here to be according to the processed, all-inclusive, life-giving Triune God. This, however, should not be a mere doctrine. For example, a brother should not deal with his wife according to culture; he should deal with her according to Christ, according to the processed Triune God. If we would live, behave, and have our being according to the all-inclusive, life-giving, processed Triune God, we would all be like Paul the apostle. (Life-study of Colossians, second edition, pp. 356-358)

Further Reading: Life-study of Colossians, msg. 42

第四周■周三

晨兴喂养

西二 2 ~ 3 “要叫他们的心得安慰，在爱里结合在一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；一切智慧和知识的宝藏，都藏在祂里面。”

我们在爱里结合在一起，与情感有关；丰丰富富地在悟性上有充分的确信，与心思有关。若是我们的心得安慰，在爱里结合在一起，我们的心思也正确地尽功用，我们对基督是神的奥秘就会有完全的认识。

以弗所书是讲基督的奥秘，就是召会—身体；（三 4；）歌罗西书是讲神的奥秘，就是基督—头。使徒告诉歌罗西人，一切真智慧、真知识的宝藏，都藏在基督里面。这是关于基督与召会，神圣经纶的属灵智慧和知识。智慧与我们的灵有关，知识与我们的心思有关。（弗一 8，17。）（圣经恢复本，西二 2 注 4，注 5，3 注 1。）

信息选读

歌罗西一章十九节说，一切的丰满乐意居住在基督里面。这个思想与二章九节相呼应，那里保罗说，“因为神格一切的丰满，都有形有体地居住在基督里面。”这丰满不是指神的丰富，乃是指这些丰富的彰显。神丰富的彰显乃是居住在基督里面。（歌罗西书生命读经，一五〇至一五一页。）

〔神格一切的丰满，都有形有体地居住在基督里面，〕含示基督在祂人性里所穿上的肉身，指明神格一切的丰满都居住在这位有属人身体的基督里

WEEK 4 — DAY 3

Morning Nourishment

Col. 2:2-3 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden.

To be knit together in love involves the emotion, whereas to have the riches of the full assurance of understanding involves the mind. When our hearts have been comforted, we being knit together in love, and our minds function properly, we will have the full knowledge of Christ as the mystery of God. (Col. 2:2, footnote 4)

The book of Ephesians concerns the mystery of Christ, which is the church, the Body (3:4). Colossians concerns the mystery of God, which is Christ, the Head. (Col. 2:2, footnote 5) The apostle told the Colossians that all the treasures of genuine wisdom and knowledge are hidden in Christ. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church. Wisdom is related to our spirit, and knowledge is related to our mind (Eph. 1:8, 17). (Col. 2:3, footnote 1)

Today's Reading

Colossians 1:19 says that all the fullness was pleased to dwell in Christ. This thought is echoed in 2:9, where Paul says, “In Him dwells all the fullness of the Godhead bodily.” The fullness both in the old creation and in the new creation dwells in Christ. This fullness refers not to the riches of God but to the expression of these riches. The expression of God’s riches dwells in Christ. (Life-study of Colossians, second edition, p. 123)

[The fullness of the Godhead dwelling in Christ bodily] points to the physical body that Christ put on in His humanity, indicating that all the fullness of the Godhead dwells in Christ as One who has a human body. Before

面。在祂成为肉体以前，神格一切的丰满乃是居住在祂所是之永远的话里面，（约一1，）并不是有形有体的。从祂成为肉体穿上人的身体以后，神格的丰满就开始有形有体地居住在祂里面，并居住在祂得荣的身体里，（腓三21，）从今时直到永远。

（在歌罗西二章十节，）得了丰满，原文含完备，完全意。因着一切的丰满居住在基督里面，所以我们被摆在祂里面之后，（林前一30，）也就得了丰满，充满一切神圣的丰富。因此，我们不需要别的源头。基督既是我们的完全和完备，我们就不需要别的执政掌权者作崇拜的对象，因为祂是这一切的元首。（圣经恢复本，西二9注3，10注1。）

歌罗西三章一至四节含示，我们与基督同有一个地位，一个生命，一个生活，一个定命和一个荣耀。因着我们与基督有同一的地位，所以祂在哪里，我们就在哪里。…祂所有的生命，我们也有。再者，我们与基督同有一个生活；…如果我们天天实际的与基督同过一个生活，就我们无论作什么，祂也作什么。这意思是说，我们谈话，祂也谈话。…（倘若）我们生气，但基督不生气，那时我们就不是与祂同过一个生活；在这种情况下，我们的生活就不是祂的生活。我们都该不发脾气，不是因着我们想要遵守圣经的命令，乃是因为我们觉得那活在我们里面的基督不发脾气。如果我们只想办法控制脾气，这就是宗教。但如果我们因着与基督同活而不发脾气，我们就在生命上并在生活上与祂成为一了。

我们与基督也同有一个荣耀和定命。我们的前途和定命乃是荣耀。如今主耶稣乃是在荣耀里。然而，祂在荣耀里，向人却是隐藏的。…有一天，基督在荣耀里不再是隐藏的，乃是公开的、显明的；那时全地的人都晓得，主耶稣是在荣耀里。基督的定命乃是要公开的显在荣耀里，这也是我们的定命。（歌罗西书生命读经，六四二至六四三页。）

参读：歌罗西书生命读经，第十五、三十五、四十八篇。

Christ's incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but not bodily. From the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way; and in His glorified body (Phil. 3:21) now and forever it dwells. (Col. 2:9, footnote 3)

The Greek word [translated "full" in Colossians 2:10] implies completion, perfection. Because all the fullness dwells in Him, after we have been put into Christ (1 Cor. 1:30), we are made full, filled up, with all the divine riches. Hence, we need no other source. Because Christ is our perfection and completion, we do not need other rules and authorities as objects of adoration, for He is the Head of all these. (Col. 2:10, footnote 1)

Colossians 3:1-4 implies that with Christ we have one position, one life, one living, one destiny, and one glory. Because we and Christ have one position, we are where He is...The life He has we have also. Moreover, we have one living with Christ...If we have one living with Christ in a practical way day by day, then whatever we do, He does also. This means that when we talk, He talks...If we become angry and Christ is not angry, we do not have one living with Him at that particular time. In such a case, our living is not His living. We should refrain from losing our temper not because we are trying to obey a biblical command but because we sense that the Christ who lives in us is not losing His temper. If we simply try to control our temper, we are religious. But if we do not lose our temper because we are living with Christ, then we are one with Him in life and in living.

We also have one glory and destiny with Christ. Glory is our future and our destination. The Lord Jesus is now in glory. However, He is in glory in a way that is hidden from mankind...One day Christ will be in glory no longer in a hidden way but in an open way, in the way of manifestation. Then everyone on earth will know that the Lord Jesus is in glory. Christ's destiny is to be openly in glory. This is our destiny as well. (Life-study of Colossians, second edition, pp. 509-510)

Further Reading: Life-study of Colossians, msgs. 15, 35, 48

第四周■周四

晨兴喂养

西三 1 ~ 4 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事，不要思念在地上的事。因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

我们的地位乃是在基督里。因着我们在祂里面，而祂在神的右边，（西三 1，）我们就也在神的右边。在约翰十七章二十四节，主耶稣祷告说，“父啊，我在哪里，愿你所赐给我的人，也同我在哪里。”主耶稣在哪里，我们也在哪里，这不是地点上的问题。主在父里面，但门徒还没有在父里面，于是祂祈求使他们也能被带进父里面。所以主祷告说，祂在哪里，他们也要在哪里。

如果我们停在这里，我们就不过是在道理上领会我们与基督同有一个地位。我们只知道，我们在基督里、在父里、在天上这个事实。这事实要成为实际，就需要我们与主成为一灵。（林前六 17。）当我们在灵里，我们在实际上、经历上，就在基督里，在父里，并在天上。（歌罗西书生命读经，六四四至六四五页。）

信息选读

赞美主，有一种传输从天上达到我们的灵里！当我们经历这种传输，我们就真正在基督里，在父里，并在天上。我们的灵乃是直接联于天；属天的传输开始于天，终结于我们的灵。因着我们可以经历并享受这独一的传输，我们就不必为了要在天上而到天上去。我们只要在灵里经历从天而来的传输，就

WEEK 4 — DAY 4

Morning Nourishment

Col. 3:1-4 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth. For you died, and your life is hidden with Christ in God. When Christ our life is manifested, then you also will be manifested with Him in glory.

Our position is that we are in Christ. Because we are in Him, we are where He is—at the right hand of God (Col. 3:1). In John 17:24 the Lord Jesus prayed, “Father, concerning that which You have given Me, I desire that they also may be with Me where I am.” To be where the Lord Jesus is, is not a matter of geography. The Lord is in the Father, and He prayed that the disciples, who were not yet in the Father, would be brought into Him. The Lord prayed, therefore, that they would be where He is.

If we stop here, we will have nothing more than a mere doctrinal understanding of our one position with Christ. We will only know the fact that we are in Christ, in the Father, and in heaven. What makes this real is that we are one spirit with the Lord (1 Cor. 6:17). It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially. (Life-study of Colossians, 2nd edition, pp. 510-511)

Today's Reading

Praise the Lord that transmission is going on from heaven to our spirit! When we experience this transmission, we are truly in Christ, in the Father, and in heaven. Our spirit is directly related to heaven. The heavenly transmission begins in heaven and ends in our spirit. Because we may experience and enjoy this unique transmission, there is no need for us to go to heaven in order to be in heaven. Simply by being in our spirit where we experience the transmission from

在天上了。会所里的灯怎样借着电流联于发电厂，照样，我们也借着从天上神的宝座流到我们灵里之神圣的传输而联于天。

我们要问问自己，我们是在天上，还是在地上？我们回答这问题的时候要谨慎。正确的答覆乃是：当我们在灵里，我们就在天上，但是当我们在不在灵里，我们就在地上，并且就经历说，甚至是在地底下。我们根据经历晓得，在灵里我们也许在天上一分钟；然后，因着我们不留在灵里，就立刻又落到地上。比如，早晨你与主同在，把自己祷告到灵里的时候，你也许在诸天界里。但在早餐桌上，你的妻子或丈夫说了一些搅扰你的话，你就立刻从灵里出来，进到肉体里；你不再在天上，乃是在地上。这指明我们唯有在灵里，才能在天上。每当我们在不在灵里，我们就是属地的。

保罗在歌罗西三章一节嘱咐我们，要寻求在上面的事。寻求这些事的路乃是转到灵里，并呼求主的名。…（如此，我们）就被提高到天上。这样，在经历上我们就在基督里，在父里，并且在天上。我们在灵里便与基督同有一个地位，寻求在上面的事。

在三节保罗继续说，“因为你们已经死了，你们的生命与基督一同藏在神里面。”因我们的生命（不是天然的生命，乃是属灵的生命，就是基督），与基督一同藏在神，就是那在诸天之上的神里面，所以我们不该再顾念在地上的事。在诸天之上的神，该是我们生活的范围。我们该与基督一同活在神里面。…在四节保罗继续说，“基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”在神里面，基督是我们的生命；我们的己，我们的魂，不是我们的生命。这生命现今是隐藏的，但将来要显现出来。那时，我们要与这生命一同显现在荣耀里。（歌罗西书生命读经，六四五至六四七、二七七至二七八页。）

参读：歌罗西书生命读经，第二十七篇。

heaven, we are in heaven. Just as the lights in the meeting hall are connected to the power plant by the flow of electricity, so we are connected to heaven by the divine transmission, which flows from the throne of God in heaven into our spirit.

We need to ask ourselves...whether we are in heaven or on earth. In answering this question we need to be careful. The proper way to answer is to say that when we are in spirit, we are also in heaven, but when we are not in spirit, we are on earth and, experientially, even under the earth. According to our experience, we know that in spirit we may be in heaven one minute and then, because we do not remain in our spirit, we may immediately plunge down to the earth. For example, during your time with the Lord in the morning, you may be in the heavenlies, having prayed yourself into the spirit. But at the breakfast table your wife or husband may say something to bother you, and immediately you are drawn out of the spirit into the flesh. No longer are you in heaven; you are now on earth. This indicates that only when we are in spirit are we in heaven. Whenever we are outside the spirit, we are earthly.

In Colossians 3:1 Paul charges us to seek the things which are above. The way to seek these things is to turn to the spirit and call on the name of the Lord...[Then] we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above.

In 3:3 Paul goes on to say, “For you died, and your life is hidden with Christ in God.” Because our life (not our natural life but our spiritual life, which is Christ) is hidden with Christ in God, who is in the heavens, we should no longer care for things on the earth. God in the heavens should be the sphere of our living. With Christ we should live in God. In verse 4 Paul continues, “When Christ our life is manifested, then you also will be manifested with Him in glory.” In God, Christ, not our self, our soul, is our life. This life is now hidden, but it will be manifested. Then we will be manifested with this life in glory. (Life-study of Colossians, second edition, pp. 511-512, 224)

Further Reading: Life-study of Colossians, msg. 27

第四周■周五

晨兴喂养

西二 7 “在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

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

身体持定元首（西二 19）的意思是，身体不（让任何事物使）自己与头分开。…当我们凭文化活着，而不凭基督活着的时候，我们就使自己与元首基督分开了，我们的奖赏（对基督的享受）就被骗取了。…我们若在基督里生根，并且在祂行动的时候行事为人，我们就自然而然地把基督的丰富吸收到我们里面，并且以神的增长而长大。这长大乃是借着持定基督作元首而有的。

歌罗西二章十九节说到供应，以及身体结合在一起。身体借着持定元首而得着供应并结合一起，就以神的增长而长大。本节中“本于祂”这辞很重要，指明基督的身体是本于元首而长大的，因为一切的供应都来自元首。一面，基督是元首；另一面，祂乃是土壤。当我们吸收土壤的丰富，我们就持定了元首。照样，从元首接受供应，就是从土壤吸取丰富。…我们因着土壤之丰富的增加而长大；作为身体，我们也是本于元首得着供应而长大。（歌罗西书生命读经，四七四至四七五页。）

信息选读

歌罗西二章七节说到在基督里面已经生根，并正被建造。植物越长大，就越把自己建造起来。比如，一棵树从土壤里吸取丰富，就把自己建造起来。这

WEEK 4 — DAY 5

Morning Nourishment

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

19...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.

For the Body to hold the Head [Col. 2:19] means that the Body does not allow itself to be separated from the Head...by anything. When we live by our culture instead of by Christ, we separate ourselves from Christ as the Head and are defrauded of our prize, which is the enjoyment of Christ. If we are rooted in Christ and walk as He moves, we will spontaneously absorb the riches of Christ into our being and grow with the growth of God. This growth is by holding Christ as the Head.

Colossians 2:19 speaks of the supply and of the Body being knit together. When the Body is supplied and knit together by holding the Head, the Body grows with the growth of God. The phrase out from whom in this verse is important. It indicates that the Body grows out from the Head, for all the supply comes from the Head. In one sense, Christ is the Head; in another sense, He is the soil. As we absorb the riches of the soil, we hold the Head. Likewise, to receive the supply from the Head is to absorb the riches from the soil .. We grow with the increase from the soil; we also grow as the Body with the supply out from the Head. (Life-study of Colossians, 2nd edition, pp. 376-377)

Today's Reading

Colossians 2:7 speaks of having been rooted in Christ and of being built up in Him. The more a plant grows, the more it builds itself up. A tree, for example, builds itself up by absorbing into itself nourishment from the soil. This implies

含示生机的活动。借着这样的活动，就把土壤里的养分吸收到树里面。

在二章七节，保罗把生根和建造相提并论，这是很有意义的。原因在于：生根是为着长大，而长大就是真正的建造。长大不只是为着建造，长大事实上就是建造。一棵树长大后，就把自己建造起来。人也是这样。作母亲的都知道，孩子越得着健康食物的滋养，他们就越长大，而借着长大，他们就被建造。他们里面所进行的生机活动，使他们长大；这个长大就是他们肉身的建造。

生根带进长大，而长大就是建造。我们若没有长大，就不能有什么建造。我们乃是借着吸取土壤中丰富、营养的元素而长大。我们在基督里面已经生根，如今在祂里面正被建造。我们已经在基督里生根，并且借着把祂的丰富吸收到我们里面而长大。这个长大就是在基督里把自己建造起来。

在二章十九节保罗说到，“持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”持定元首等于住在基督里。当然，持定元首含示我们没有与祂分离，没有与祂隔绝。保罗写信给歌罗西人的时候，他们因着文化，已经有点与基督分离了。文化能成为一种绝缘体，使我们离开基督。持定元首就是留在基督里，在我们与祂之间没有任何的绝缘体。

十九节里“本于祂”一辞指明有些东西从元首出来，使身体长大。身体的长大在于有东西从基督这位元首出来，正如植物的长大在于养分从土壤进到植物里。植物若没有从土壤里吸取养分，就无法长大。照样，我们若没有接受从基督这元首所出来的，身体也无法长大。所以，持定元首就等于在基督这土壤里面生根。（歌罗西书生命读经，五六一至五六三页。）

参读：歌罗西书生命读经，第四十四、五十一篇。

organic activity. Through this activity the nourishment from the soil is absorbed into the tree.

It is significant that in 2:7 Paul puts being rooted and building together. The reason for this is that being rooted is for growing, and growing is genuine building. Growth is not only for building but is actually the building itself. As a tree grows, it builds itself up. The same is true of human beings. As all mothers realize, the more their children are nourished with healthy food, the more they grow, and by growing, they are built up. The organic activity that takes place within them causes them to grow. This growth is the building of their physical bodies.

Being rooted brings in the growing, and the growing is the building. If we do not grow, we cannot have any building. We grow by absorbing the rich, nourishing element of the soil. Having been rooted in Christ, we now are being built up in Him. We have been rooted in Christ, and we grow by absorbing His riches into us. This leads to growth, which is the building up of ourselves in Christ.

In 2:19 Paul speaks of “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.” Holding the Head is equal to abiding in Christ. Of course, to hold the Head implies that we are not detached, or severed, from Him. At the time Paul wrote to the Colossians, they had been somewhat detached from Christ by their culture. Culture can be a form of insulation that keeps us from Christ. To hold the Head is to remain in Christ without any insulation between us and Him.

Out from whom in verse 19 indicates that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil. (Life-study of Colossians, 2nd edition, pp. 444-445)

Further Reading: Life-study of Colossians, msgs. 44, 51

第四周■周六

晨兴喂养

弗四 11 ~ 12 “祂所赐的，…为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

15 ~ 16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身…便叫身体渐渐长大，以致在爱里把自己建造起来。”

保罗在林前三章九节说，圣徒乃是神的耕地。他在六节说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”…许多人借着保罗所传的福音和话语的职事，被栽种到基督里。…以后，亚波罗来浇灌保罗所栽种的。虽然保罗栽种了，亚波罗浇灌了，但叫人生长的乃是神。

神乃是借着进到我們里面，叫我們生长。…基督身体的长大在于我們里面神的增长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而叫我們生长。

神既然借着这种方式叫人生长，我们就需要花时间来吸取祂。…我们每天怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。（歌罗西书生命读经，五六六至五六八页。）

信息选读

保罗在以弗所书里也说到长大与建造。二章二十一节说，“在祂里面，全房联结一起，长成在

WEEK 4 — DAY 6

Morning Nourishment

Eph. 4:11-12 And He Himself gave some...for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body...causes the growth of the Body unto the building up of itself in love.

In 1 Corinthians 3:9 Paul says that the saints are God's cultivated land. In verse 6 he says, "I planted, Apollos watered, but God caused the growth."... Through Paul's preaching of the gospel and ministry of the word, many were planted into Christ...Later, Apollos came to water what Paul had planted. Although Paul planted and Apollos watered, it was God who caused the growth.

God causes the growth...by getting into us...The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God causes the growth by giving Himself to us in a very subjective way.

Since God causes growth in this way, we need to take time to absorb Him... As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we will not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God. (Life-study of Colossians, second edition, pp. 447-448)

Today's Reading

In Ephesians Paul also speaks of growth and building. In Ephesians 2:21 he says, "In whom all the building, being fitted together, is growing into a holy

主里的圣殿。”这一节是指宇宙的召会。在神眼中，宇宙的召会乃是一个建造。这建造是借着吸取基督的丰富而长成的。

在四章十五至十六节保罗继续说，“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”…我们必须在爱里持守着真实，就得以在一切事上长到元首里面。“供应”一辞指明，我们在元首里长大，从祂得着滋养。借着从元首而来的供应，身体便长大，在爱里把自己建造起来。这里所含示的意义很丰富。十五至十六节所含示的中心点，乃是我们应当在基督里生根，并且把祂的滋养吸取到我们里面，成为我们长大并被建造的元素和实质。

我们首先个别地长大，然后团体地长大。个别的长大成了团体的长大。因此，不仅肢体个别地建造起来，身体也团体地建造起来。我们肉身的身体可以说明这件事。你的身体乃是借着个别肢体的长大而建造起来的。如果肢体没有长大，身体就无法长大。身体上的肢体没有长大，就不能把自己建造起来。…身体的建造在于身体上个别肢体的建造。倘若所有的肢体都个别地长大，并且把自己建造起来，身体就会团体地被建造起来。

召会在一个地方一段时期以后，圣徒们中间…可能会发生摩擦。…但在基督里的长大会消除这一切的摩擦。所以，我们能喜乐的在一起，并且真正是一。基督的丰富补满了我们当中的缺欠，然后我们就个别地长大，也团体地长大。这就是召会真正的建造。召会的建造乃是基于个别肢体的建造。不仅如此，肢体的建造乃是在于肢体的长大，肢体的长大又是在于在基督里生根，并吸取基督的丰富，好成为肢体借以长大的元素。（歌罗西书生命读经，五七〇至五七二页。）

参读：歌罗西书生命读经，第五十二、五十六篇。

temple in the Lord.” This verse refers to the universal church. In the eyes of God, the universal church is a building. This building is growing by absorbing the riches of Christ.

In 4:15 and 16 Paul goes on to say, “But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.”...We must hold to the truth in love so that we may grow into the Head in all things. Out from the Head in whom we have grown, we have nourishment, as indicated by the word supply. Through the supply that comes out from the Head, the Body grows and builds itself up in love. Much is implied here. The focal point of the implications of Ephesians 4:15 and 16 is that we should be rooted in Christ and absorb His nourishment into our being to become the element and substance with which we grow and are built up.

First, we grow individually, then corporately. Individual growth becomes corporate growth. Hence, not only are the members built up individually, but the Body is built up corporately. Our physical bodies illustrate this. Your body is built up through the growth of the individual members. If the members do not grow, the body cannot grow. Without growing, the members of the body cannot build themselves up...The building of the body depends on the building up of the individual members of the body. If all the members grow and build themselves up individually, the body will be built up corporately.

After a church has been in a locality for a certain period of time, friction may develop between the saints...The growth in Christ [cancels] out all this friction. Therefore, we can be happy together and truly one. The shortages among us are filled by the riches of Christ. Then we grow both individually and corporately. This is the genuine building of the church. The building up of the church is based upon the building up of the individual members. Furthermore, the building of the members depends on their growth, which, in turn, depends upon being rooted in Christ and absorbing the riches of Christ to become the very element with which the members grow. (Life-study of Colossians, second edition, pp. 450-451)

Further Reading: Life-study of Colossians, msgs. 52, 56

第四周诗歌

WEEK 4 — HYMN

Thou art the Son beloved

Praise of the Lord — His All-Inclusiveness

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赞美主 — 祂的万有包罗性

降 E 大调 (歌罗西书) 7 6 7 6 双 (英 189) 4/4

5 | 5̣·6̣ 5 3 | 5-4 4 | 4 6 5 2 | 3--5 | 5·6̣ 7 i |
一 主,你是神的爱子,是神荣耀形像; 你是圣徒的
5-3 1 | 3 2 1 7 | 1--3 | 2 3 4 6 | 6-5 5 |
永分,我们都得分享。你是受造首生者,一
6 6 2 i | 7--6 5 | 1 3 4 6 | 6-5 1 | 3 2 1 7 | 1-- ||
切造物之首; 万有靠你而被造,也都归你承受。

- 二 你是万有的由来, 万有存在之秘;
你是万有的中心, 万有靠你而立。
你是从死首生者, 一切元始是你;
你是教会荣耀头, 教会是你身体。
- 三 父愿一切的丰满, 全都住你里面;
使你凡事居首位, 凡事得着彰显。
你已借死使万有 全都与神和好,
好将我们呈神前, 圣洁合神所要。
- 四 神之所是全在你, 你是神的奥秘;
所积智慧与知识 全都居住于你。
你是荣耀的盼望, 现今住我里面;
在你我们被成全, 使神意足心满。
- 五 一切全都是影儿, 惟有你是实际;
我们在你已生根, 现在正被建立。
享受所有你丰富, 成为你的丰满;
作你身体持守你, 长大因神增添。
- 六 我们同你藏神内, 你是我们生命;
将来同显荣耀里, 尽享你的丰盛。
在你身体—新人里, 你是一切一切;
包罗万有的基督, 你何丰富、超越!

1. Thou art the Son be - lov - ed, The i - mage of our God; Thou
art the saints' dear por - tion, Im - part - ed thru Thy blood. A -
mong all God's cre - a - tion Thou art the first - born One; By
Thee all was cre - a - ted, All for Thy - self to own.

2. Thou art before all creatures,
In Thee all things consist;
Of all Thou art the center,
By Thee all things subsist.
Thou art the sole beginning,
The Firstborn from the dead;
And for the Church, Thy Body,
Thou art the glorious Head.
3. Because it pleased the Father,
All fulness dwells in Thee,
That Thou might have the first place
In all we ever see.
All things Thou reconciledst
To God by Thy shed blood,
To thus present us holy
And blameless unto God.
4. In Thee God's fulness dwelleth,
Thou art God's mystery;
The treasures of all wisdom
And knowledge are in Thee.
Thou art the hope of glory,
In us Thou dost abide;
In Thee we are perfected
And God is satisfied.
5. All things are but a shadow
Which unto us reveal
Thyself, in whom we're rooted,
The only One that's real.
Enjoying all Thy riches,
Thy fulness we will be;
We'll hold Thee, as Thy Body,
And grow with God in Thee.
6. With Thee in God we're hidden,
Thou art in us our life;
Thy peace in us presiding,
We rest from all our strife.
In the new man, Thy Body,
Thou art the all in all;
Our all-inclusive Savior,
Thyself we'll ever call.

第五周

约瑟一生中所见 成熟生命掌权的一面

诗歌：诗 747

读经：创四一 39 ~ 44, 51 ~ 52, 四五 5 ~ 8,
四七 14 ~ 23, 五十 15 ~ 21

【周一】

壹 按照属灵的经历，雅各和约瑟乃是一个人；约瑟代表成熟的以色列掌权的一面，就是基督构成在雅各成熟的性情里；作为由基督这完全者所构成的成熟圣徒，雅各借着约瑟掌权—创四一 39 ~ 44，来六 1 上，加六 8，五 22 ~ 23：

一 约瑟所预表掌权的一面，乃是构成到我们全人里面的基督—四 19。

二 约瑟这“作梦的”（创三七 19）梦见，按照神的眼光，祂的子民乃是满了生命的禾捆，也是满了光的天体；（5 ~ 11；）约瑟的两个梦（7, 9）都是出于神，向他揭示神对祂地上子民之性情、地位、功用、和目标的神圣眼光：

1 我们必须用神圣的“望远镜”，透过时间来看，就会看见新耶路撒冷，在那里没有别的，只有满了生命的禾捆，和满了

Week Five

The Reigning Aspect of the Mature Life Seen in the Life of Joseph

Hymns: 943

Scripture Reading: Gen. 41:39-44, 51-52; 45:5-8; 47:14-23; 50:15-21

§ Day 1

I. According to spiritual experience, Jacob and Joseph are one person; Joseph represents the reigning aspect of the mature Israel, the constitution of Christ in Jacob's mature nature; as a mature saint constituted with Christ, the perfect One, Jacob reigned through Joseph—Gen. 41:39-44; Heb. 6:1a; Gal. 6:8; 5:22-23:

A. The reigning aspect typified by Joseph is Christ constituted into our being—4:19.

B. Joseph, a “master of dreams” (Gen. 37:19), dreamed that, according to God's view, His people are sheaves of wheat full of life and heavenly bodies full of light (vv. 5-11); Joseph's two dreams (vv. 7, 9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth:

1. We have to use the “divine telescope” to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full

光的众星；因此，成熟生命掌权的一面绝不会消极地说到圣徒或召会—参三八 27 ~ 30，太七 1 ~ 5，彼前三 8 ~ 9。

【周二】

2 约瑟的梦支配他的一生，并指引他的行为；约瑟的行事为人这样超特美妙，乃因他受梦中所见异象的指引；（参徒二六 19；）他的哥哥们发泄怒气，（创三七 18 ~ 31，）并放纵情欲，（三八 15 ~ 18，）但约瑟制伏怒气，并胜过情欲，（三九 7 ~ 23，）行事为人如同满了生命的禾捆，也如天上的星在黑暗中照耀。

三 约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活；他过着这样的生活，充分预备好作王掌权；照着马太这几章所启示属天之国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服。（五 21 ~ 32。）

四 成熟生命掌权的一面，就是一直享受主同在的生活；（徒七 9；）哪里有祂的同在，哪里就有权柄，就有管治的能力—创三九 2 ~ 5，21 ~ 23：

1 在主的同在中，约瑟靠主亨通；当约瑟受到苦待时，他享受了那在主的主宰之下临到他的亨通。

2 在主的同在中，约瑟无论在哪里，都蒙恩得主祝福；当约瑟得享亨通时，他和那些与他有关的人都蒙了祝福—4 ~ 5，22 ~ 23 节。

【周三】

五 虽然约瑟自己的梦尚未得着应验，他却有信心和胆量讲解他两个狱中同伴的梦；（四十 8；）至终，约瑟间接借着凭信说话，讲解司酒长的

of light; thus, the reigning aspect of the mature life never speaks negatively concerning the saints or the church—cf. 38:27-30; Matt. 7:1-5; 1 Pet. 3:8-9.

§ Day 2

2. Joseph's dreams controlled his life and directed his behavior; he behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams (cf. Acts 26:19); his brothers vented their anger (Gen. 37:18-31) and indulged in their lust (38:15-18), but Joseph subdued his anger and conquered his lust (39:7-23), behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness.

C. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued, and our lust must be conquered (5:21-32).

D. The reigning aspect of the mature life is a life that always enjoys the presence of the Lord (Acts 7:9); wherever His presence is, there is authority, the ruling power (Gen. 39:2-5, 21-23):

1. In the presence of the Lord, Joseph was prospered by Him; while Joseph was undergoing ill-treatment, he enjoyed the Lord's prosperity that came to him under the Lord's sovereignty.

2. In the presence of the Lord, Joseph was favored with the Lord's blessing wherever he was; when Joseph enjoyed prosperity, he and those who were involved with him were blessed—vv. 4-5, 22-23.

§ Day 3

E. Although his own dreams were not yet fulfilled, Joseph had the faith and the boldness to interpret the dreams of his two companions in prison (40:8); eventually, Joseph was released from prison indirectly through

梦，而从狱中得了释放，（四一9～13，）也直接借着放胆讲解法老的梦，被引到宝座；（14～46；）释放和权柄临到他，都是借着他的说话：

- 1 慕安得烈（Andrew Murray）曾说过这样的话：好的话语执事所供应的，总该超过他所经历的；这意思是我们该照着异象说话，过于照着异象的应验说话。
- 2 即使我们的异象尚未得着应验，我们仍该向别人述说；时候将到，那时我们的异象必要应验；最终约瑟的梦借着他讲解司酒长的梦得了应验。
- 3 我们不该照着我们的感觉说话，乃该照着属天的异象说话；我们是有异象的人，是看见神永远经纶的人，所以我们应当照着神经纶绝对的真理说话—徒二六16～19。

六 我们若活出基督，无论我们在哪里，我们不是带来生命，就是带来死亡；（林后二14～16；）对司酒长而言，约瑟带来官复原职；对司膳长而言，约瑟带来死刑。（创四一12～13。）

七 我们若寻求主，主要把我们下在“监”里；没有监牢，我们无法登宝座；我们不要作“逃狱的人”；我们必须留在狱中，直到我们毕业得着冠冕—弗三1，四1，雅一12。

【周四】

贰 约瑟是多结果子的树枝，（创四九22，）预表基督是枝子，（赛十一1～2，）借着祂的信徒作祂的枝子，（约十五1，5，）将神伸展出去；在创世记四十九章二十二节里，泉源表征神这

his speaking by faith in interpreting the cupbearer's dream (41:9-13), and he was ushered to the throne directly through his speaking boldly in interpreting Pharaoh's dreams (vv. 14-46); both release and authority came to him through his speaking:

1. Andrew Murray once said a word like this: the good minister of the Word should always minister more than he has experienced; this means that we should speak more according to the vision than according to the fulfillment of the vision.
2. Even if our vision has not been fulfilled, we should still speak of it to others; the time will come when our vision will be fulfilled; Joseph's dreams were eventually fulfilled through his interpretation of the dream of the cupbearer.
3. We should not speak according to our feelings but according to the heavenly vision; we are visionaries, seers, of God's eternal economy, so we should speak according to the absoluteness of the truth of His economy—Acts 26:16-19.

F. If we are living out Christ, we will bring either life or death wherever we are (2 Cor. 2:14-16); to the cupbearer, Joseph brought restoration; to the baker, he brought execution (Gen. 41:12-13).

G. If we seek the Lord, He will put us into a “dungeon”; without the dungeon we cannot ascend to the throne; we must not be a “dungeon dropout”; we must stay in the dungeon until we graduate and receive the crown—Eph. 3:1; 4:1; James 1:12.

§ Day 4

II. **Joseph as a fruitful bough (Gen. 49:22) typifies Christ as the branch (Isa. 11:1-2) for the branching out of God through His believers as His branches (John 15:1, 5); in Genesis 49:22 the fountain signifies God, the source of fruitfulness**

多结果子的源头；（诗三六 9，耶二 13；）枝条探出墙外，表征基督的信徒作祂的枝子，将基督扩展出去，越过各种限制，在一切环境中显大基督（腓一 20，四 22，门 10）：

一 约瑟登宝座时得着荣耀并领受恩赐，（创四一 42，）预表基督在祂的升天里得着荣耀（来二 9）并领受恩赐（诗六八 18，徒二 33）：

1 戒指、衣服和金链，描绘基督升上诸天时所领受的恩赐，祂已将这些恩赐传给召会—创四一 42：

a 打印的戒指，表征圣灵在基督的信徒里面和身上作印记—徒二 33，弗一 13，四 30，参路十五 22。

b 衣服表征基督作我们客观的义，使我们在神面前得称义，（林前一 30，参诗四五 9，13，路十五 22，）并且作我们活出来的主观的义，使我们够资格有分于羔羊的婚娶。（腓三 9，诗四五 14，后十九 7~9。）

c 金链表征赐给顺从之人圣灵的美丽，彰显于服从上；（参徒五 32；）戴链子的颈项表征已被征服并制伏的意志，以服从神的命令。（创四一 42，参歌一 10，箴一 8~9。）

2 照着属灵经历的顺序，首先我们接受盖印的灵，使我们得着救恩；然后我们接受义袍，开始活基督；（加二 20，腓一 20~21 上；）为着活基督，我们的颈项必须戴上链子，我们的意志必须被圣灵征服并制伏。

二 约瑟从死牢里复起，并登高位之后，就娶亚西纳为妻；亚西纳描绘基督在被以色列人弃

(Psa. 36:9; Jer. 2:13), and the branches' running over the wall signifies that Christ's believers as His branches spread Christ over every restriction, magnifying Him in all circumstances (Phil. 1:20; 4:22; Philem. 10):

A. In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory (Heb. 2:9) and gifts (Psa. 68:18; Acts 2:33) in His ascension (Gen. 41:42):

1. The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church—v. 42:

a. The signet ring signifies the Holy Spirit as a seal within and upon Christ's believers—Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22.

b. The garments signify Christ as our objective righteousness for our justification before God (1 Cor. 1:30; cf. Psa. 45:9, 13; Luke 15:22) and as our subjective righteousness lived out of us that we may be qualified to participate in the marriage of the Lamb (Phil. 3:9; Psa. 45:14; Rev. 19:7-9).

c. The gold chain signifies the beauty of the Holy Spirit given for obedience expressed in submission (cf. Acts 5:32); a chained neck signifies a will that has been conquered and subdued to obey God's commandment (Gen. 41:42; cf. S. S. 1:10; Prov. 1:8-9).

2. According to the sequence of spiritual experience, we first receive the sealing of the Spirit for salvation; then we receive the garment of righteousness and begin to live Christ (Gal. 2:20; Phil. 1:20-21a); in order for us to live Christ, our neck must be chained, our will must be conquered and subdued, by the Holy Spirit.

B. After being resurrected from the prison of death and ushered into the position of ascension, Joseph married Asenath, who portrays the church

绝的期间，从外邦世界娶来的召会；（创四一45；）约瑟给长子起名叫玛拿西（意，使之忘了），给次子起名叫以法莲（意，加倍繁衍）；约瑟宣告说，“神使我忘了一切的困苦，和我父的全家，”又宣告说，“神使我在受苦之地〔加倍〕繁衍。”（51～52。）

【周五】

叁 约瑟一生的记载乃是那灵管治的启示，因为那灵的管治乃是成熟圣徒掌权的一面；那灵的管治（在生命中作王的生活，就是在神国的实际里，受神圣生命约束并限制），比那灵任何其他方面都高一罗五17，21，十四17～18，参林后三17～18，提后四22，启四1～3：

- 一 虽然约瑟对他的弟兄们满了属人的感觉和情绪，他却保守自己和所有的感觉，都在那灵的管治之下；他清明、智慧、且有辨识地对待他的弟兄们，按着他们的需要管教他们，好成全并建造他们，使他们能成为团体的子民，生活在一起，成为神在地上的见证；在约瑟的故事中所表显的生命，乃是复活的生命，神的生命—创四二9，24，四三30～31，四五1～2，24。
- 二 约瑟在神限制下的生活，是基督为人生活的描绘，彰显神圣生命的成熟与完全，并且带进神的国—约五19，30下，七16，18，十四10，太八9～10。
- 三 在约瑟对待他哥哥们的事例中，我们看见他过一种镇静的生活、清明的生活、有辨识的生活，带着对

taken out of the Gentile world during Christ's rejection by the children of Israel (Gen. 41:45); Joseph called the name of his firstborn Manasseh (meaning "making to forget") and the name of his second Ephraim (meaning "twice fruitful"); Joseph declared, "God has made me forget all my trouble and all my father's house," and "God has made me [twice] fruitful in the land of my affliction" (vv. 51-52).

§ Day 5

III. The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; the rulership of the Spirit (a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God's kingdom) is higher than any other aspect of the Spirit—Rom. 5:17, 21; 14:17-18; cf. 2 Cor. 3:17-18; 2 Tim. 4:22; Rev. 4:1-3:

- A. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he dealt with his brothers soberly, wisely, and with discernment, disciplining them according to their need in order to perfect them and build them up that they might be a collective people living together as God's testimony on earth; the life manifested in the story of Joseph is the resurrection life, the life of God—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.
- B. Joseph's living under God's restriction, a portrait of the human living of Christ, manifested the maturity and perfection of the divine life and brought in God's kingdom—John 5:19, 30b; 7:16, 18; 14:10; Matt. 8:9-10.
- C. In Joseph's dealings with his brothers, we see that he lived a calm life, a sober life, and a discerning life with love for the brothers—a self-denying

他哥哥们的爱—这是一种否认己的生活，作为国度生活的实行—创四五 24，太十六 24，代下一 10，赛三十 15 上，腓一 9，提前五 1~2，帖前三 12，四 9，帖后一 3，罗十二 10，约壹四 9，来十三 1。

四 最有能力的人有力量不作他所能作的事—这是真正的否认己，真实的背十字架—太十六 24，参二六 53，林后二 12~16。

【周六】

五 约瑟晓得是神差他到埃及；在创世记五十章二十节他对他的弟兄们说，“从前你们的意思是要害我，但神的意思原是好的；”（四五 5, 7, 五十 19~21，参四一 51~52；）这是保罗在罗马八章二十八至二十九节之话的实际；约瑟接受他弟兄们对他所作的一切，好像从神接受的一样，他也安慰那些得罪他的人；（创四五 5~8，五十 15~21；）他有何等的恩典！他的灵何等超绝！

肆 约瑟因着受苦并否认己，得了生命供应的丰富；（诗歌四六五首；）百姓为了要从预表基督的约瑟得粮，必须付上四种代价：他们的银子，他们的牲畜，他们的田地，以及他们自己—四七 14~23，参启三 18：

一 银子代表便利，牲畜表征生活的凭借，田地代表资源；我们若要从主这分赐者接受生命的供应，就必须把我们的便利、我们谋生的凭借、以及我们的资源给祂；我们给祂越多，就从祂得着越多生命的供应。

二 最后，为了要从主领受最好的分，包括使人饱

life as the practice of the kingdom life—Gen. 45:24; Matt. 16:24; 2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.

D. The most powerful person is the one who has the strength not to do what he is able to do—this is the real denial of the self and the genuine bearing of the cross—Matt. 16:24; cf. 26:53; 2 Cor. 2:12-16.

§ Day 6

E. Joseph's realization was that it was God who sent him to Egypt; in Genesis 50:20 he said to his brothers, “Even though you intended evil against me, God intended it for good” (45:5, 7; 50:19-21; cf. 41:51-52); this is the reality of Paul's word in Romans 8:28-29; Joseph received as from God all that his brothers had done to him, and he comforted those who had offended him (Gen. 45:5-8; 50:15-21); what grace, and what an excellent spirit, he had!

IV. Because Joseph suffered and denied himself, he gained the riches of the life supply (Hymns, #635); in order to receive food from him as a type of Christ, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves—47:14-23; cf. Rev. 3:18:

A. Money represents convenience, livestock signifies the means of living, and land represents resources; if we would receive the life supply from the Lord as the Dispenser, we must give Him our convenience, our means of livelihood, and our resources; the more we give Him, the more life supply we will receive from Him.

B. Ultimately, in order to receive the best portion from the Lord, including

足的食物和为别人有所生产的种子，（创四七23，）我们必须把我们自己，我们全人的每一部分，都交给祂。（利一4。）

三 当我们把我们全人的每一部分交给祂，而付出最高的代价，我们就得享对基督之享受上好的分。

伍 赐给约瑟之宇宙的祝福，终极完成于新天新地里的新耶路撒冷，其中一切都是新的，作基督和祂信徒的福—创四九25～26，申三三13～16，启二一5：

一 变化是在神圣生命的新样里新陈代谢的改变，成熟是被那改变我们之神圣生命的新样所充满，祝福是生命的满溢；雅各连同约瑟生命的结局乃是祝福的生命，这是他发亮到了顶点—箴四18，来十一21，创四七7，四八15～16。

二 只有神是新的；任何远离神的事物都是旧的，但任何归向神的事物都是新的；（林后五17；）得更新的意思就是归向神，并且有属神的东西放进我们里面，使我们与神调和并与神是一，为着身体的生活。（四16，罗十二1～2。）

三 接受神作我们新样之祝福的秘诀，乃是把每一事物带给神，并让神进入每一事物；赐给约瑟之“宇宙的”福，意思是到处都是福；我们的赞美会把一切堕落的咒诅转为祝福—弗五20，帖前五16～18。

food for satisfaction and seed to produce something for others (Gen. 47:23), we must hand ourselves, every part of our being, over to Him (Lev. 1:4).

C. When we pay the highest price by handing over every part of our being to Him, we enjoy the best portion of the enjoyment of Christ.

V. The universal blessing on Joseph consummates in the New Jerusalem in the new heaven and new earth, in which everything will be new as a blessing to Christ and His believers—Gen. 49:25-26; Deut. 33:13-16; Rev. 21:5:

A. Transformation is to be metabolically changed with the newness of the divine life, maturity is to be filled with the newness of the divine life that changes us, and blessing is the overflow of life; the ending of Jacob's life with Joseph was a life of blessing as the zenith of his shining—Prov. 4:18; Heb. 11:21; Gen. 47:7; 48:15-16.

B. Only God is new; anything that is kept away from God is old, but anything that comes back to God is new (2 Cor. 5:17); to be renewed means to come back to God and have something of God put into us so that we are mingled with God and one with God for the Body life (4:16; Rom. 12:1-2).

C. The secret of receiving God as our blessing of newness is to bring everything to God and let Him get into everything; the universal blessing on Joseph means that blessing is everywhere; our praises turn everything of the curse of the fall into a blessing—Eph. 5:20; 1 Thes. 5:16-18.

第五周■周一

晨兴喂养

创三七7~8 “我们在田里捆禾稼，忽然间我的禾捆起来站着，你们的禾捆来围着我的禾捆下拜。他的哥哥们对他说，难道你真要作我们的王，真要管辖我们么？…”

当雅各成熟时，他的名字就改了。不仅他的性情变化了，他的名字也从雅各（抓夺者）改为以色列（神成熟的王子，能为神掌权的人）。…成熟的以色列掌权的一面…完全描绘在约瑟的传记里。…因为约瑟代表雅各的一面，我们就不该认为约瑟是与雅各分开的人。创世记末后十四章，将约瑟生平的记载与雅各生平的记载结合在一起，原因就在这里。

约瑟作基督的预表，表征成熟的圣徒，成熟的以色列掌权的一面。这样的人掌权的一面必然是完美的。当然，我们没有一个人是完美的。然而，在我们掌权的一面，我们是完美的。每当我们在灵里掌权的时候，我们就是完美的。（创世记生命读经，一六七八至一六八〇页。）

信息选读

成熟的圣徒…经过了亚伯拉罕、以撒、雅各的生平所代表的经历，…就有单单由基督构成的一面。因为他这一面是基督的构成，所以是完美的。约瑟代表成熟圣徒这构成的一面。在我们每个人里面，都有由基督构成的一面。即使你刚重生，你也有一部分，就是你重生的灵，已经由基督所构成。这是基督在你里面构成的开始。由基督构成的过程要一直持续到顶点，那时掌权的一面就要在你身上出来。

WEEK 5 — DAY 1

Morning Nourishment

Gen. 37:7-8 There we were, binding sheaves in the field, when suddenly my sheaf rose up and remained standing; and then your sheaves gathered around and bowed down to my sheaf. And his brothers said to him, Will you indeed reign over us and actually be a ruler among us?...

When Jacob was matured, his name was changed. Not only was his disposition transformed, but his name was changed from Jacob, a supplanter, to Israel, a matured prince of God, one who could reign for God. The reigning aspect of...the matured Israel [is] portrayed in the biography of Joseph. Because Joseph represents an aspect of Jacob, we should not consider Joseph a person separate from Jacob. This is the reason the last fourteen chapters of Genesis combine the record of Joseph's life with the record of Jacob's.

As a type of Christ, Joseph signifies the reigning aspect of a matured saint, the mature Israel. Certainly the reigning aspect of such a person must be perfect. None of us, of course, is perfect. However, in our reigning aspect we are perfect. Whenever we are reigning in the spirit, we are perfect. (Life-study of Genesis, pp. 1406-1408)

Today's Reading

A matured saint who has passed through the experiences represented by Abraham, Isaac, and Jacob...has an aspect that is constituted solely of Christ. Because this aspect of him is the constitution of Christ, it is perfect. Joseph represents this constituted aspect of a matured saint. In each of us there is a part that is constituted of Christ. Even if you have just been regenerated, a part of you, your regenerated spirit, has been constituted of Christ. This is the beginning of Christ's constitution in you. The process of being constituted of Christ will continue until it reaches its climax when the reigning aspect comes

当你完全成熟时，你就有这拔尖的一分，拔尖的一面。…约瑟代表基督在雅各成熟生命里的构成。基督在成熟圣徒里面构成的这一面是完美的。因此，这一面完美的预表基督。

虽然神的子民是位于天上的太阳、月亮与众星，却是活在地上的禾捆，（腓三 20，二 15，）因为禾捆生长在田里。今天我们乃是活在地上的属天子民。…我们是神的子民。…你若说弟兄姊妹不行，这意思就是你非常短视。你若用神圣的望远镜，透过时间来看，你会看见新耶路撒冷，在那里没有别的，只有禾捆和众星。在新耶路撒冷，没有“地鼠”或“蝎子”。在那里，每样东西都满了生命和光。…唯有神能使约瑟有这些梦。

成熟的生命有掌权的一面。你越在生命里成熟，越不会消极地说到圣徒或召会。…在神眼中，信徒都是禾捆。他们也是太阳、月亮与众星。…我看见这样的异象之后，有时候还会说，“不错，我已经看见召会是美妙的，但事实上召会并非如此。”我这样说，就把“尾巴”露出来了。甚至这“尾巴”也使我发死。最终，我完全被征服且被折服，我说，“主，我忘掉我的短视，我要使用神圣的望远镜。召会是超特、奇妙、美好的。召会一点也没有问题，她既完美又完全。”我这样说，就满有生命，并且享受生命。对我而言，每位弟兄姊妹都是美妙的，我爱他们所有的人，包括退后的在内。我越这样说到弟兄姊妹，就越满有生命。我相信我们许多人都经历过这事。我们不是审判人的，神才是审判者。而祂不是审判圣徒，乃是在他们身上作工，将“蝎子”变化为禾捆，将“地鼠”变化为众星。最终，我们都要成为禾捆和众星。愿我们都有这永远的眼光。（创世记生命读经，一六八二、一六九二、一六九四至一六九五页。）

参读：创世记生命读经，第一百一十篇。

forth in you. When you are fully matured, you will have this top portion, this top aspect. Joseph represents the constitution of Christ in Jacob's mature life. This aspect, Christ constituted in the matured saints, is perfect. Hence, it perfectly typifies Christ.

Although God's people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field. Today we are the heavenly people living on earth. We are God's people...If you say that the brothers and sisters are so bad, it means that you are extremely shortsighted. But if you use the divine telescope to see through time, you will behold the New Jerusalem where there is nothing but sheaves and stars. In the New Jerusalem there are no "gophers" or "scorpions." There, everything is full of life and light...Only God could have caused Joseph to have these dreams.

The mature life has a reigning aspect. The more mature in life you become, the less you will speak negatively concerning the saints or the church...In God's eyes the believers are all sheaves. They are also the sun, the moon, and the stars. After seeing such a vision, I have nevertheless said at times, "Yes, I have seen that the church is wonderful. But actually it is not so." In saying this, the "tail" was exposed. Even this "tail" caused me to suffer death. Eventually, I was completely subdued and convinced, and I said, "Lord, I forget my short sight and use the divine telescope. The church is excellent, marvelous, and wonderful. There is nothing wrong with the church. It is perfect and complete." When I speak like this, I am full of life and I enjoy life. To me, every brother and sister is wonderful, and I love them all, including the backsliders. The more I speak this way about the brothers and sisters, the more I am full of life. I believe many of us have experienced this. We are not the ones to judge. God is the Judge. And He is not judging the saints; He is working on them to transform the "scorpions" into sheaves and the "gophers" into stars. Eventually, we all shall be sheaves and stars. May we all have this eternal view. (Life-study of Genesis, pp. 1409-1410, 1418-1420)

Further Reading: Life-study of Genesis, msg. 110

第五周■周二

晨兴喂养

太五 21 ~ 22 “你们听见有对古人说的话：‘不可杀人；凡杀人的，难逃审判。’但是我告诉你们，凡向弟兄动怒的，难逃审判。…”

创三九 21 “耶和華与约瑟同在，向他施恩慈，使他在狱长眼前蒙恩。”

约瑟的行事为人这样超特美妙，乃因他受梦中所见异象的指引。…那青年人约瑟…受属天异象的影响。…在异象中，他是站着、满了生命的禾捆，也是受众星敬拜的星！…他那两个梦的异象控制他的生活，并指引他的行为。他的行为如同站着且满了生命的禾捆，他的举止好像照耀在黑暗里的属天之星。（创世记生命读经，一七〇〇至一七〇一页。）

信息选读

我们如何有怒气，也如何有情欲。你若没有情欲，那么你必是板凳或石头。每个人都有情欲。控制我们情欲的路，乃是受异象所征服、控制并指引。…没有异象，民就放肆。因为我们已经看见异象，我们就很难放纵情欲。…在召会生活这里，我们有禾捆的异象和星的异象。

约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活。照着马太这几章所启示属天-国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服。（五 21 ~ 32。）我们若声称是国度的子民，却不能制伏我们的怒气，或征服我们的情欲，我们就了了；我们就不是在国度里，而是在海边。我们是发

WEEK 5 — DAY 2

Morning Nourishment

Matt. 5:21-22 You have heard that it was said to the ancients, “You shall not murder, and whoever murders shall be liable to the judgment.” But I say to you that everyone who is angry with his brother shall be liable to the judgment…

Gen. 39:21 Jehovah was with Joseph; and He extended kindness to him and gave him favor in the sight of the chief jailer.

Joseph behaved so excellently and marvelously because he was directed by the vision he saw in his dreams...The young man Joseph [was] influenced by the heavenly vision, the vision that he was a sheaf rising up full of life and that he was a star worshipped by all the other stars!...The vision of his two dreams controlled his life and directed his behavior. He behaved as the sheaf standing up and full of life, and he conducted himself like a heavenly star shining in the darkness. (Life-study of Genesis, pp. 1424-1425)

Today's Reading

Just as we all have anger, we also have lust. If you have no lust, then you must be a bench or a stone. Every human being has lust. The way to control our lust is to be subdued, controlled, and directed by the vision...The people perish when they do not have a vision. Because we have seen the vision, it is very difficult for us to indulge in lust...Here in the church life we have the vision of the sheaf and the vision of the star.

Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5, 6, and 7. According to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued and our lust conquered (Matt. 5:21-32). If we claim to be the kingdom people, yet we cannot subdue our anger or conquer our lust, we are finished. Instead of being in the kingdom, we are on the seashore. We are those giving

泄怒气，并放纵情欲的人。但所有国度的子民都制伏他们的怒气，并征服他们的情欲。这就是国度的生活。

在今天国度的生活里，君王正在受训练。我们在国度生活里的国度子民，正在受训练，要作君王，作约瑟，成为成熟生命掌权的一面。为此，我们必须制伏我们的怒气，并征服我们的情欲。约瑟的生平是我们今日经历一幅何等美妙的图画！…我们不赞同我们的怒气，不与我们的情欲合作，反倒弃绝我们的怒气，并定罪我们的情欲，因为我们是成熟生命掌权的一面。在我们里面有基督的构成，我们正预备作王掌权。

约瑟这样的生活总有主的同在。（创三九 2 ~ 5, 21 ~ 23。）哪里有主的同在，哪里就有权柄。你若有主的同在，主的权柄就必与你同在。例如，在被掳时，但以理有主的同在；所以，主的权柄与他同在。…在约瑟的事例中，法老宫中的内臣波提乏是管理事务的。然而，最终波提乏是在约瑟的管治之下，因为约瑟有主的同在。…虽然有管治监狱的狱长，但最终狱长并不是真正的管治者，那有神同在的囚犯约瑟，反而成了管治者。在波提乏家里，在监狱里，约瑟都成了君王。

哪里有基督的构成与神的同在，哪里就有掌权的部分。在要来的国度里，与基督在诸天的国里一同作王的，就是这部分。因此，成熟生命掌权的一面，就是一直享受主同在的生活。在这宇宙中的权柄乃是主自己。哪里有祂的同在，哪里就有权柄，就有管治的能力。只要我们有主的同在，我们就有权柄，即使我们是在监狱里。虽然我们也许是囚犯，但最终我们要成为管治者。无论我们在哪里，我们都要管治。这指明我们是成熟生命掌权的一面。（创世记生命读经，一七〇五至一七〇七页。）

参读：创世记生命读经，第一百十一篇。

vent to our anger and indulging in lust. But all the kingdom people subdue their anger and conquer their lust. This is the kingdom life.

In the kingdom life today, kings are being trained. We, the kingdom people in the kingdom life, are being trained to be kings, to be Josephs, to be the reigning aspect of the mature life. For this, we must subdue our anger and conquer our lust. What a wonderful picture Joseph's life is of our experience today!... Instead of agreeing with our anger or cooperating with our lust, we reject our anger and condemn our lust, because we are the reigning aspect of the mature life. We have the constitution of Christ within us, and we are being prepared to reign as kings.

A life such as Joseph's always has the presence of the Lord (Gen. 39:2-5, 21-23). Wherever the presence of the Lord is, there is authority. If you have the presence of the Lord, the authority of the Lord will be with you. For example, in captivity Daniel had the Lord's presence; therefore, the Lord's authority was with him...In the case of Joseph, Potiphar, an officer in Pharaoh's palace, was in control of things. Eventually, however, Potiphar was under Joseph's control because Joseph had the Lord's presence...Although there was a ruler over the prison, eventually this ruler was not the actual ruler. Instead, Joseph, a prisoner who had the presence of God, became the ruler. Both in Potiphar's house and in the prison Joseph became king.

Wherever the constitution of Christ goes with the presence of God, there will be the reigning part. In the coming kingdom it will be this part that will be the co-kings with Christ in the kingdom of the heavens. Thus, the reigning aspect of the mature life is a life that always enjoys the presence of the Lord. The authority in this universe is the Lord Himself. Wherever His presence is, there is authority, the ruling power. As long as we have the Lord's presence, we have authority, even if we are in prison. Although we may be prisoners, we shall eventually become rulers. We shall rule wherever we are. This indicates that we are the reigning aspect of the mature life. (Life-study of Genesis, pp. 1428-1429)

Further Reading: Life-study of Genesis, msg. 111

第五周■周三

晨兴喂养

创四十 8 “…我们各人作了一个梦，没有人能解。约瑟说，解梦不是神的事么？请你们将梦告诉我。”

四一 16 “约瑟回答法老说，这不在于我，神必将平安的话回答法老。”

约瑟与司酒长和司膳长一同被监禁。…(司酒长和司膳长) 无法领会他们的梦，但约瑟能解梦。虽然约瑟的梦还没有应验，但他有信心和胆量为他的同伴解梦。(创四十 8~9。) 倘若我是约瑟，我会说，“我曾为自己解梦，但这些解释还没有应验。…即使我确知梦的意义，我也没有把握告诉他们，因为我不知道我的解释会不会应验。”然而，约瑟对自己梦的解释虽然还没有应验，但仍有胆量对他的同伴说，“解梦不是神的事么？请你们将梦告诉我。”(8。) 约瑟似乎说，“我有两个梦，神也将梦的解释告诉了我。虽然这些解释还没有应验，但我仍然相信。我有信心为你们解梦。”(创世记生命读经，一七一七至一七一八页。)

信息选读

我们该照着异象说话，过于照着异象的应验说话。即使我们的异象还没有应验，我们仍该向别人述说。时候将到，那时我们的异象必要应验。最终约瑟的梦借着 he 给司酒长解梦得了应验。…司酒长和司膳长的梦不过几天之后就得了应验。当约瑟同伴的梦应验时，约瑟得着了坚固并加强。倘若我是约瑟，我定然会得着鼓励。

WEEK 5 — DAY 3

Morning Nourishment

Gen. 40:8...We have had a dream, and there is no one to interpret it. And Joseph said to them, Do not interpretations belong to God? Please tell it to me.

41:16 And Joseph answered Pharaoh, saying, It is not of me; God will give Pharaoh a favorable answer.

During his imprisonment...Joseph was joined in his confinement by the chief cupbearer and the baker...They could not understand their dreams, but Joseph was able to interpret them. Although Joseph's dreams had not yet been fulfilled, he had the faith and the boldness to interpret the dreams of his companions [Gen. 40:8-19]. If I had been Joseph, I would have said, "I interpreted my own dreams, but these interpretations have not been fulfilled...Even if I did know the meaning of their dreams, I would not have the assurance to tell them, because I don't know that my interpretations will be fulfilled." However, although Joseph's interpretation of his own dreams had not been fulfilled, he still had the boldness to say to his companions, "Do not interpretations belong to God? Please tell it to me" (40:8). Joseph seemed to be saying, "I had two dreams, and God gave me the interpretation of them. I still believe in these interpretations, although they have not yet been fulfilled. I have the faith to interpret your dreams for you." (Life-study of Genesis, pp. 1437-1438)

Today's Reading

We should speak more according to the vision than according to the fulfillment of the vision. Even if our vision has not been fulfilled, we should still speak of it to others. The time will come when our vision will be fulfilled. Joseph's dreams were eventually fulfilled through his interpretation of the dream of the cupbearer. It was just a matter of days before the dreams of the cupbearer and the baker were fulfilled. When the dreams of Joseph's companions were fulfilled, Joseph was confirmed and strengthened.

约瑟的说话不仅使他从监狱中得释放，并且把他引到宝座。约瑟把自己说到宝座上去。他是直接借着为法老解梦，得着了权柄。（创四—25～44。）倘若我是为法老解梦的人，我会非常小心，唯恐法老问起我自己的梦。…然而，约瑟放胆说话，为法老解梦，就借着说话得着了权柄。…你越说没有资格，越说你在监牢中，就越留在监牢中。但你越说话，就越得释放。

给约瑟权柄的，就是说话。他的说话不仅使他登宝座，也使他得着权柄治理全地。你越说话，就越有权柄。释放和权柄都是借着说话而来。

无论你在哪里，你不是带来生命，就是带来死亡。对司酒长而言，约瑟带来生命。在司酒长的梦里，我们看见满了生命的葡萄树。但对司膳长而言，约瑟带来死亡，因为司膳长被飞鸟吞吃了。作约瑟不是微不足道的事，因为无论你到哪里，人不是领受生命，就是遭受死亡。他们不是到满了生命的葡萄树所预表的基督那里，就是被空中飞鸟所代表的撒但吞吃了。

有些人读到创世记四十章，也许想要…问主为什么把约瑟留在监牢里这么久。…你若寻求主，主要把你下在监里。也许在你周围所有的人—你的妻子、儿女、长老和弟兄姊妹—都想要尊重你；然而，他们所作的，不过把你下在监里。我们对此无话可说。没有监牢，我们无法登宝座。不要作“逃狱的人”；要留在狱中，直到你毕业得着冠冕。（创世记生命读经，一七一—一七四三至一七四四、一七二二至一七二三、一七三八至一七三九页。）

参读：创世记生命读经，第一百十二、一百十四篇；倪柝声文集第三辑第十一册，第十二篇。

Joseph's speaking not only released him from prison, but also ushered him to the throne. Joseph spoke himself to the throne. He was given authority directly through his interpretation of Pharaoh's dreams (Gen. 41:25-44). If I had been the one interpreting dreams for Pharaoh, I would have been very cautious, fearing that Pharaoh would ask me about my own dreams...Joseph, however, was bold to speak, to interpret Pharaoh's dreams, and through his speaking he was given authority...The more you say that you are not qualified and that you are in the dungeon, the longer you will remain in the dungeon. But the more you speak, the more released you will be.

Speaking is what gave Joseph his authority. His speaking not only put him on the throne, but it secured for him authority over all the land. The more you speak, the more authority you will have. Release and authority both come through speaking.

Wherever you are, you will bring either life or death. To the cupbearer, Joseph brought life. In the cupbearer's dream we see a vine full of life. But to the baker, Joseph brought death, because the baker was devoured by birds. It is not an insignificant matter to be a Joseph, for wherever you go, people will either receive life or suffer death. Either they will go to Christ, typified by the vine full of life, or they will be devoured by Satan, represented by the birds of the air. When some read Genesis 40, they may...ask the Lord why He kept Joseph in prison for such a long time.

If you seek the Lord, the Lord will put you into a dungeon. Perhaps all who are around you—your wife, your children, the elders, and the brothers and sisters—intend to respect you; however, whatever they do only serves to put you into a dungeon. We have nothing to say about this. Without the dungeon, we cannot ascend to the throne. Do not be a dungeon dropout; stay in the dungeon until you graduate and receive the crown. (Life-study of Genesis, pp. 1439, 1461-1462, 1442, 1457-1458)

Further Reading: Life-study of Genesis, msgs. 112, 114; CWWN, vol. 57, ch. 12

第五周■周四

晨兴喂养

创四九 22 “约瑟是多结果子的树枝，是泉源旁多结果子的枝子；他的枝条探出墙外。”

四一 42 “法老就摘下手上打印的戒指，戴在约瑟的手上，给他穿上细麻衣，把金链戴在他的颈项上。”

约瑟是多结果子的树枝，预表基督是枝子，（赛十一 1，）借着祂的信徒作祂的枝子，（约十五 1, 5，）将神伸展出去。创世记四十九章二十二节的泉源表征神这多结果子的源头；（诗三六 9，耶二 13；）枝条探出墙外，表征基督的信徒作祂的枝子，将基督扩展出去，越过各种限制，在一切环境中显大基督。（腓一 20，四 22，门 10。）（圣经恢复本，创四九 22 注 1。）

约瑟登宝座时，得着了荣耀并且领受恩赐，预表基督在祂的升天里得着荣耀，（来二 9，）并领受恩赐。（诗六八 18，徒二 33。）戒指、衣服和金链，描绘基督升上诸天时所领受的恩赐，祂已将这些恩赐传给召会。打印的戒指，表征圣灵在基督的信徒里面和身上作印记。（徒二 33，弗一 13，四 30，参路十五 22。）衣服表征基督作我们客观的义，使我们在神面前得称义，（林前一 30，参诗四五 9，13，路十五 22，）并且作我们活出来的主观的义，使我们够资格有分于羔羊的婚娶。（诗四五 14 与注 1，启十九 7～9 与 8 注 2。）金链表征赐给顺从之人圣灵的美丽，彰显于服从上。（参徒五 32。）（创四一 42 注 1。）

信息选读

WEEK 5 — DAY 4

Morning Nourishment

Gen. 49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.

41:42 And Pharaoh took off his signet ring from his hand and put it upon Joseph's hand, and clothed him in garments of fine linen, and put a gold chain around his neck.

Joseph as a fruitful bough typifies Christ as the branch (Isa. 11:1) for the branching out of God through His believers as His branches (John 15:1, 5). In Genesis 49:22 the fountain signifies God, the source of fruitfulness (Psa. 36:9; Jer. 2:13), and the branches' running over the wall signifies that Christ's believers as His branches spread Christ over every restriction, magnifying Him in all circumstances (Phil. 1:20; 4:22; Philem. 10). (Gen. 49:22, footnote 1)

In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory (Heb. 2:9) and gifts (Psa. 68:18; Acts 2:33) in His ascension. The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church. The signet ring signifies the Holy Spirit as a seal within and upon Christ's believers (Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22). The garments signify Christ as our objective righteousness for our justification before God (1 Cor. 1:30; cf. Psa. 45:9, 13; Luke 15:22) and as our subjective righteousness lived out of us that we may be qualified to participate in the marriage of the Lamb (Psa. 45:14 and footnote 1; Rev. 19:7-9 and footnote 82). The golden chain signifies the beauty of the Holy Spirit given for obedience expressed in submission (cf. Acts 5:32). (Gen. 41:42, footnote 1)

Today's Reading

照着属灵经历的顺序，首先我们接受盖印的灵，使我们得着救恩；然后我们接受义袍，开始活基督。（加二 20，腓一 20～21 上。）为着活基督，我们的颈项必须戴上链子，我们的意志必须被圣灵征服。（圣经恢复本，创四一 42 注 1。）

当以色列人不顺从时，主说他们是硬着颈项的百姓。（出三二 9。）…戴着链子的颈项，表征被征服并降服以顺从神命令的意志。当你的颈项这样被征服并降服时，就是戴上了链子。…行传五章三十二节说，那灵是赐给顺从神的人。因此，那灵作为恩赐下，不仅是为着得救，也是为着顺从。

在创世记四十一章四十五节，我们看见约瑟娶了安城祭司波提非拉的女儿亚西纳为妻。约瑟的妻子是异教徒，是埃及人。约瑟在被弟兄们弃绝的期间娶了她。这也是一个预表，描绘基督如何在祂被以色列人弃绝的时候，从外邦人中娶召会为妻。当祂与外邦人在一起时，从他们中间得了一个妻子。…亚西纳描绘基督在被以色列人弃绝的期间，从外邦世界娶来的召会。基督在被弃绝的期间，来到外邦世界，留在那里，并且从外邦世界得着召会。

约瑟从他的妻子亚西纳生了两个儿子，玛拿西和以法莲。玛拿西这名的意思是“使之忘了”。在玛拿西出生时，约瑟说，“神使我忘了一切的困苦，和我父的全家。”（51。）这指明玛拿西的出生，使约瑟忘了一切的患难。…这启示当召会有生产时，基督就要宣告祂忘了祂的患难。

约瑟的次子名叫以法莲，意思是“繁衍”。（52。）在以法莲出生时，约瑟说，“神使我在受苦之地繁衍。”…当我们传福音并结果子，基督就要喜乐并宣告：“不再有患难了。看看所有的果子！”（创世记生命读经，一七三一至一七三二、一七三五至一七三六页。）

参读：创世记生命读经，第一百十三篇。

According to the sequence of spiritual experience, we first receive the sealing Spirit for salvation; then we receive the garment of righteousness and begin to live Christ (Gal. 2:20; Phil. 1:20-21a). In order for us to live Christ, our neck must be chained, our will must be subdued, by the Holy Spirit. (Gen. 41:42, footnote 1)

When the children of Israel were disobedient, the Lord referred to them as a stiff-necked people (Exo. 32:9)...The chained neck signifies a will that has been conquered and subdued to obey God's commandment...When your neck has been conquered and subdued in this way, it is chained...Acts 5:32 says that the Spirit is given to those who obey God. Hence, the Spirit is given not only as a gift for salvation, but also for obedience.

In Genesis 41:45 we see that Joseph took as his wife Asenath, the daughter of Potipherah, priest of On. Joseph's wife was a heathen, an Egyptian. Joseph took her during the time he was rejected by his brothers. This also is a type portraying how Christ has taken the Gentiles as His wife during the time of His rejection by the Israelites. As He was staying with the Gentiles, He obtained a wife from among them. Asenath portrays the church taken out of the Gentile world by Christ during His rejection by the children of Israel. During the time of this rejection, Christ came to the Gentile world, stayed there, and received the church out of the Gentile world.

Of his wife, Asenath, Joseph begot two sons, Manasseh and Ephraim. The name Manasseh means, "making to forget." When Manasseh was born, Joseph said, "God has made me forget all my trouble and all my father's house" (41:51). This indicates that with the birth of Manasseh Joseph forgot all his afflictions... This reveals that when the church is productive, Christ will declare that He has forgotten His afflictions.

The name of Joseph's second son was Ephraim, which means "Fruitful" (41:52). When Ephraim was born, Joseph said, "God has made me fruitful in the land of my affliction."...When we preach the gospel and produce fruit, Christ will be happy and declare, "There is no more affliction. But look at all the fruit!" (Life-study of Genesis, pp. 1450-1451, 1453-1454)

Further Reading: Life-study of Genesis, msg. 113

第五周■周五

晨兴喂养

罗五 17 “...那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

21 “使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。”

约瑟看见他的梦应验，必定非常喜乐。创世记四十二章启示他的哥哥们来到他面前，向他下拜。约瑟作梦的时候是十七岁。他在三十岁被高举，治理埃及地。大约九年后，约瑟的哥哥们向他下拜。这就是说，当约瑟的哥哥们来到他面前时，他可能是三十九岁。因此，大约在约瑟作梦后二十二年，直到他被出卖、被监禁以后，他才看见这些梦应验。他在监牢中度过多年，最终被高举登了宝座。但那时约瑟还没有看见他的梦应验。...约瑟必须经过长期的试验。在我们看来，他的忍耐也许会用尽。你能为你梦的应验等候二十二年么？约瑟这样等候了。

然后有一天，他的哥哥们来了，向他下拜。倘若我们是约瑟，我们会无法克制自己。...然而，约瑟看见他的梦应验，并没有失去控制。他很镇静，他克制自己的激动。他能这样克制自己，因为他是受那灵管治的人。（创世记生命读经，一七五九至一七六〇页。）

信息选读

在约瑟的故事里所表显的生命，不是人的生命，更不是堕落的生命。不仅如此，这甚至也不是善良的

WEEK 5 — DAY 5

Morning Nourishment

Rom. 5:17...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Joseph must have been very happy to see the fulfillment of his dreams. Genesis 42 reveals that his brothers came to him and bowed down to him. Joseph was seventeen years old when he had his dreams. At the age of thirty he was exalted to rule over the land of Egypt. About nine years later Joseph's brothers bowed themselves down to him. This means that Joseph would have been probably thirty-nine years of age when his brothers came to him. Thus, about twenty-two years after his dreams, Joseph saw them fulfilled, but not until he had been betrayed and imprisoned. Then he spent many years in the dungeon and eventually was elevated to the throne at the time of his exaltation. But still Joseph did not see the fulfillment of his dreams...Joseph had to pass through a long period of testing. It may seem to us that his patience would have been exhausted. Could you have waited twenty-two years for the fulfillment of your dreams? Joseph did.

Then on a certain day his brothers came and bowed down to him. If we had been Joseph, we would not have been able to contain our excitement...Joseph, however, was not out of control when he saw the fulfillment of his dreams. Rather, he was calm and his excitement was under control. He was able to control himself in such a way because he was a person with the rulership of the Spirit. (Life-study of Genesis, pp. 1477-1478)

Today's Reading

The life manifested in the story of Joseph is not the human life, much less the fallen life. Moreover, it is not even the good natural life. Rather, it

天然生命。这是复活的生命，神的生命。虽然约瑟是在激动的情景中，但他没有表现得放松。这是生命。在约瑟身上，我们不仅看见生命，也看见生命的路，这路使我们自己受到控制。…他满了人的感觉和感情，但他把自己和一切的感觉摆在那灵的管治之下。所以，我们在约瑟身上，不仅看见成熟的生命，也看见掌权的生命，以及这掌权生命的路。我们众人，尤其是青年人，需要这样的生命和这样的路，就是成熟的人掌权的一面。这生命不容易激动，…这生命在激动中仍保持镇静，克制自己，并且隐藏荣耀。

约瑟是完全在神约束之下的人，所以神的国能借着带进来。要实际地实现国度，需要有生活在约束之下并否认己的人。

约瑟有地位和能力作他所想要作的。然而，他没有为自己作什么。…最刚强的事，就是能不作你所能作的事。你有能力、地位、和机会作一件事，但你仍然不作。…约瑟登宝座以后，即使与父亲分别十三年之久，仍不作什么以拯救自己脱离孤寂。当哥哥们头一次下来见他，他仍然不作什么。…这指明他是最有能力的人，他有力量不作他所能作的事。约瑟是这样的人，因为他在神的手下，在神的约束之下。

在约瑟治理埃及的前九年，他必定一再地接触神。…甚至他父亲来埃及见他的时候到了，约瑟也没有出去，在途中迎接他。我相信这是他受主约束的结果。约瑟知道他不需要作什么，来应验他的梦。这是真正的否认己，真实的背十字架。（创世记生命读经，一七六一至一七六二、一八〇八至一八一〇页。）

参读：创世记生命读经，第一百五至一百十九篇。

is the resurrection life, the life of God. Although Joseph was in an exciting situation, he did not display any looseness. This is life. With Joseph we see not only life but also the way of life, which is to keep ourselves under control...He was full of human feelings and sentiments, but he kept himself with all his feelings under the rulership of the Spirit. Therefore, in Joseph we see not only the mature life but a reigning life and the way of this reigning life. We all, especially the young people, need such a life and such a way that is the reigning aspect of a mature person. This life is not easily excited...Instead, in the midst of excitement it remains calm, controls itself, and conceals its glory.

Joseph was a person wholly under God's restriction. Therefore, the kingdom of God could be brought in through him. In order for the kingdom to be realized in a practical way, there had to be a person who lived under restriction and who denied himself...

Joseph had the position and the power to do whatever he desired. However, he did not do anything for himself...The strongest thing is to be able not to do something that you can do. You have the power, the position, and the opportunity to do a certain thing, yet you still do not do it...After Joseph was enthroned, he did nothing to rescue himself from being alone, even though he had been separated from his father for thirteen years. When the brothers first came down to him, he still did not do anything...This indicates that he was the most powerful person, one who has the strength not to do what he is able to do. Joseph was such a person because he was under God's hand, under God's restriction.

During the first nine years of his rule in Egypt, Joseph must have contacted the Lord again and again...Even when the time was right for his father to come to him in Egypt, Joseph did not go out to meet him on the way. I believe that this was the result of his being under the Lord's restriction. Joseph knew that there was no need for him to do anything to fulfill his dreams. This is the real denial of the self and the genuine bearing of the cross. (Life-study of Genesis, pp. 1479, 1519-1521)

Further Reading: Life-study of Genesis, msgs. 115-119

第五周■周六

晨兴喂养

创五十 20 “从前你们的意思是要害我，但神的意思原是好的，要使许多人存活，成就今日的光景。”

罗八 28 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

倘若我们晓得，我们在这里是为着主的定旨，为着主的恢复，那么我们就知道，无论在我们身上发生什么事，都是为着神的定旨。（罗八 28。）…约瑟爱神，所以，无论在他身上发生什么事，都是叫他得益处。不愿赦免得罪你的人，指明你近视。你若看透神所作之事的深处，就绝不会想报复。反之，你总是愿意赦免得罪你的人。你会说，“赞美主！无论在我身上发生什么事，都是叫我得益处，不仅为着我，也为着神的子民。无论在我身上发生什么事，都是为着神国的益处效力。”（创世记生命读经，一八〇三页。）

信息选读

约瑟…供养他的弟兄们，并且安慰他们。（创五十 15～21。）约瑟的哥哥们不能忘记他们对约瑟所作的事，他们害怕父亲死后，约瑟会作一些事情报复他们。约瑟听见他哥哥们的请求就哭了，因为他没有以恶报复他们的思想。他说，“不要害怕，我岂能代替神呢？从前你们的意思是要害我，但神的意思原是好的，要使许多人存活，成就今日的光景。”（19～20。）约瑟也应许要供养他们和他们的孩子。约瑟安慰他们，对他们说亲切的话。（21。）约瑟似乎对他的哥哥们说，“你们的意念是邪恶的，但神的意念是奇妙的。祂差我到这里来，为要拯救许多人的性命。请不要受到困扰。我感

WEEK 5 — DAY 6

Morning Nourishment

Gen. 50:20 Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

If we realize that we are here for the Lord's purpose, for the Lord's recovery, then we shall know that whatever happens to us is for God's purpose [Rom. 8:28]...Joseph loved God; therefore, whatever happened to him was for good. To be unwilling to forgive those who have offended you indicates that you are shortsighted. But if you see into the depth of what God has done, you will never seek revenge. Instead, you will always be willing to forgive those who have offended you. You will say, "Praise the Lord! Whatever happened to me was for good, not only for me, but for God's people. Whatever happens to me works good for the kingdom of God." (Life-study of Genesis, p. 1515)

Today's Reading

Joseph also supported his brothers and comforted them (Gen. 50:15-21). Joseph's brothers could not forget what they had done to him, and they were afraid that after their father's death Joseph would do something to get revenge. Joseph wept when he heard his brothers' request, for he had no thought of rendering evil to them. Rather, he said, "Do not be afraid, for am I in the place of God? Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people" (50:19-20). Joseph also promised to support them and their little ones. Then he comforted them and spoke kindly to them (50:21). Joseph seemed to be saying to his brothers, "Your intention was evil, but God's intention was marvelous. He intended to send me here to save many lives. Please do not be bothered.

谢你们对我所作的。你们帮助神达成祂的目的。”在召会生活中，我们需要这样的灵。即使别人得罪你，你也需要认为他们对你所作的是出于神。你若将每件事当作出于神的来接受，一切被人得罪的事都要过去。

约瑟安慰那些得罪过他的人。他有何等的恩典！因为被得罪的能安慰得罪人的，他们就能在国度里享受喜乐的生活。请记住，约瑟和他的弟兄们代表国度里的人。因着约瑟超特的灵，他们能一同在国度里享受美好的时光。但假定约瑟要以恶报复他的哥哥们，那国度就不可能有了。

百姓向约瑟付出了最后一种代价——他们自己，就得以有分于拔尖的分。当你付出第一、第二、第三种代价，你就享受第一、第二、第三种的分。但你付出最高的代价，就享受上好的分。最终，我们不仅得着粮食，使我们满足；也得着种子，使我们繁衍。要得着粮食和种子，我们需要付出完全的代价。在交出我们自己以前，我们必须交出其他的一切。百姓将一切交给约瑟以后，就能说，“赞美主，我们得着释放了！我们不在意我们的银子、牲畜、田地、甚至我们自己。我们只享受丰富的供应。”留下的只有享受。为着这种享受舍弃一切，是何等大的祝福！

当主耶稣来临时，全地都要在一个地主，一个银行家之下。所有的土地都要属于基督。我们要将我们的所有和所是都交给祂。我们是享受者，不是主人。当时埃及的一切都在一个主人手下。约瑟叫百姓“从埃及境内的这边直到那边，都迁移到各城里”，（创四七21，）好有均匀的分配。没有富的，也没有贫的。对于属灵的供应，今天也是这样。基督有丰富；但祂能供应我们多少丰富，在于我们愿意付出什么。（创世记生命读经，一八二四至一八二五、一八二二页。）

参读：创世记生命读经，第一百二十、一百零四至一百零五、一百零八篇。

I thank you for what you did to me. You helped God to fulfill His purpose.” In the church life we need this kind of spirit. Even if others offend you, you need to consider that whatever they do to you is of God. If you take everything as of God, all the offenses will be over.

Joseph comforted those who had offended him. What grace he had! Because the offended one could comfort the offending ones, they could enjoy a pleasant life in the kingdom. Remember, Joseph and his brothers represented the people in the kingdom. Because of Joseph’s excellent spirit, they could enjoy a good time together in the kingdom. But suppose Joseph wanted to render evil to his brothers. If such had been the case, the kingdom would have been an impossibility.

By making the last payment, the payment of themselves, to Joseph, the people partook of the top portion. When you pay the first, second, and third price, you enjoy the first, second, and third portion. But when you pay the highest price, you enjoy the best portion. Eventually, we receive not only food for satisfaction, but also seed for reproduction. In order to get the food and the seed, we need to pay the full price. Before handing over ourselves, we must hand over everything else. After they gave everything to Joseph, the people could say, “Praise the Lord, we are released! We don’t care for our money, cattle, land, or even ourselves. We just enjoy the rich supply.” All that remained was the enjoyment. What a great blessing it is to give up everything for this enjoyment!

When the Lord Jesus comes, the whole earth will be under one landlord and one banker. All the land will belong to Christ, and we shall hand over whatever we have and whatever we are to Him. We are the enjoyers, not the lords. At that time in Egypt everything was under the hand of one lord. Joseph moved the people to cities “from one end of the border of Egypt even to the other end” (47:21) in order to have an even distribution. There were no rich and no poor. It is the same today regarding the spiritual supply. Christ has the riches. The amount of these riches that He is able to supply us depends on what we are willing to pay. (Life-study of Genesis, pp. 1533, 1531)

Further Reading: Life-study of Genesis, msgs. 120, 104-105, 108

第五周诗歌

747

国 度 — 要求

8 8 8 8 (英 943)

G 大调

4/4

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

一 国 度 要 求, 标 准 严 格, 远 超 律 法 所 有 要 求;

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

神 的 要 求 无 论 大 小, 无 一 比 这 高 而 难 就。

二 天国近了,“应当悔改”, 这是国度首一要求;
我们心思必须转变, 向神一边全面转投。

三 我们要进诸天国度, 必须有那超凡的义;
乃是出乎大能生命, 远非律法所能为力。

四 我们要进诸天国度, 天父旨意必须遵行;
不是照我心愿所选, 乃是照祂心意所定。

五 我们要进诸天国度, 必须变成孩童样式;
谦卑、简单、顺服、易改, 毫无自满、自恃、自是。

六 诸天国度甚至要求 我们与神一样完全;
必须完全合这标准, 国度实际才能实践。

七 国度乃是神的掌权, 需要与神性质相合;
只有借着神的生命, 才能进这神圣之国。

八 国度乃是属天管治, 必须合于属天情形;
若要与主有分这国, 惟有借着属天生命。

WEEK 5 — HYMN

Requirements of the Kingdom are

The Kingdom — Its Requirement

943

The musical score is written in G major and 4/4 time. It consists of two staves. The first staff has a treble clef and a key signature of one sharp (F#). The second staff has a bass clef and the same key signature. The melody is simple and hymn-like. The lyrics are written below the notes.

1. Re - quire-ments of the King - dom are Much strict - er than the law's de - crees; No
oth - er re - qui - site of God Has ev - er high - er been than these.
2. “Repent, the Kingdom has come near,” This is the Kingdom’s first demand;
A change of mind we all must have And on God’s side must firmly stand.
3. That we the Kingdom enter in, Surpassing righteousness we need,
Exceeding that which is of law; From life alone it must proceed.
4. That we the Kingdom enter in, We need to do the Father’s will,
Not by our choice to work or act But His one purpose to fulfill.
5. That we the Kingdom enter in, A simple child we must become—
Adjustable, obedient, meek— And everything of self o’ercome.
6. The Heav’nly Kingdom e’en requires That we as God should perfect be;
This standard we must fully meet That we may share its ecstasy.
7. The Kingdom is the reign of God; To match His nature is required;
’Tis only by the life of God The Kingdom’s entry is acquired.
8. The Kingdom is the rule of heav’n; With heaven’s state we must accord;
’Tis only by the life of heav’n That we may share it with the Lord.

第六周

那摆在基督前面的喜乐 与那摆在我们前面的喜乐

诗歌：诗 616

读经：来十二 2，西二 15，启十九 7~9，尼八 10 下

【周一】

壹 耶稣，就是我们信心的创始者与成终者，为那摆在前面的喜乐，“就轻看羞辱，忍受了十字架”——来十二 2：

一 主爱召会，为召会舍了自己——弗五 25。

二 主在十字架上，为我们的罪献上自己作祭物，担当多人的罪，为信徒成为罪，赶出这世界的王，并审判这世界，且是一粒麦子，落在死里以释放神圣的生命——来九 28，彼前二 24，林后五 21，约十二 24，31。

【周二】

三 歌罗西二章十五节描绘在基督钉十字架的时候所进行的争战：

1 基督钉十字架的时候在作工完成救赎；父神在作工审判罪。

Week Six

The Joy Set before Christ and the Joy Set before Us

Hymns: 852

Scripture Reading: Heb. 12:2; Col. 2:15; Rev. 19:7-9; Neh. 8:10c

§ Day 1

I. **For the joy set before Him, Jesus, the Author and Perfecter of our faith, “endured the cross, despising the shame”—Heb. 12:2:**

A. The Lord loved the church and gave Himself up for her—Eph. 5:25.

B. On the cross the Lord offered Himself as the sacrifice for sins, bearing the sins of many, being made sin for the believers, casting out the ruler of this world and judging this world, and as a grain of wheat, falling into death for the release of the divine life—Heb. 9:28; 1 Pet. 2:24; 2 Cor. 5:21; John 12:24, 31.

§ Day 2

C. Colossians 2:15 portrays the warfare that took place at the time of Christ's crucifixion:

1. In His crucifixion Christ was working to accomplish redemption, and God the Father was working to judge sin.

- 2 同时，执政的和掌权的也忙着企图阻挠神与基督的工作—15 节。
- 3 执政的和掌权的是那些作撒但部属，为他作工的邪恶天使，堕落天使—弗二 2。
- 4 神审判罪的时候，邪恶的执政者和掌权者也在场，并且非常活跃，群集在钉十字架的基督四周，紧紧围逼—西二 15：
 - a 他们若没有紧紧围逼，神就无法将他们脱下。
 - b “脱下”这辞指明执政的和掌权的非常接近，像我们的衣服和身体那样接近。
- 5 神既将执政的和掌权的脱下，就把他们公然示众，羞辱他们，并仗着十字架向他们夸胜—15 节。

【周三】

贰 那摆在我们前面的喜乐，乃是新郎主耶稣，祂要来迎娶那将自己预备好了的新妇—启十九 7～9：

一 新妇的成熟—7～9 节，弗四 13～15：

- 1 团体的新妇得以预备好，是在于得胜者生命的成熟—启十九 7，来六 1，腓三 12～15，弗四 13。
- 2 变化是我们在天然的生命里新陈代谢的改变，而成熟是我们被那改变我们的神圣生命所充满—来六 1。

二 新妇的建造—太十六 18，弗二 21～22，四 15～16：

- 1 神的建造乃是神心头的愿望和神救恩的目标—一 5，出二五 8，参一 11，四十 2～3，34～35。
- 2 主恢复的目标是要恢复基督作我们的生命和一切，

2. At the same time the rulers and authorities were busy in the attempt to frustrate the work of God and Christ—v. 15.
3. The rulers and authorities are evil angels, fallen angels that are subordinates of Satan working for him—Eph. 2:2.
4. While God was judging sin, the evil rulers and authorities were present and were very active, swarming around the crucified Christ, pressing in very closely—Col. 2:15:
 - a. If they had not pressed in closely, God could not have stripped them off.
 - b. The words stripping off indicate that the rulers and authorities were very close, as close as our garments are to our body.
5. In stripping off the rulers and authorities, God made a display of them openly, putting them to shame and triumphing over them in the cross—v. 15.

§ Day 3

II. **The joy set before us is the Lord Jesus, the Bridegroom, coming for His bride, who has made herself ready—Rev. 19:7-9:**

A. The maturity of the bride—vv. 7-9; Eph. 4:13-15:

1. The readiness of the corporate bride depends on the maturity in life of the overcomers—Rev. 19:7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13.
2. To be transformed is to be metabolically changed in our natural life, whereas to be matured is to be filled with the divine life that changes us—Heb. 6:1.

B. The building of the bride—Matt. 16:18; Eph. 2:21-22; 4:15-16:

1. God's building is the desire of God's heart and the goal of God's salvation—1:5; Exo. 25:8; cf. 1:11; 40:2-3, 34-35.
2. The goal of the Lord's recovery is to recover Christ as life and everything to

使我们能被建造—弗三 8，四 16。

3 神的建造乃是三一神团体的彰显—提前三 15 ~ 16，约十七 22，弗三 19 下，21。

【周四】

三 新妇的义—启十九 7 ~ 9，太五 20，二二 11 ~ 13:

- 1 基督作我们主观的义，住在我们里面，为我们过一种能得神称义，一直蒙神悦纳的生活—五 6，20。
- 2 与神和人都是对的生活，必定是神作我们日常生活中的彰显—林后三 9，弗四 24，西三 10。
- 3 基督从众圣徒活出，作他们主观的义，成为他们的婚筵礼服—启十九 8。
- 4 马太二十二章十一至十三节里的婚筵礼服，表征在日常生活中我们所活出来并借我们彰显出来的基督，成为我们超凡的义—五 20，启三 4 ~ 5，18。

【周五】

四 新妇的美丽—弗五 25 ~ 27:

- 1 作为新妇，召会需要美丽；以弗所五章的美丽是为着新妇的献上。
- 2 新妇的美丽乃是来自那位作到召会里面，然后借着召会彰显出来的基督—三 17 上：
 - a 我们的美丽单单是基督从我们里面照耀出来。
 - b 基督在我们身上所珍赏的，乃是祂自己的彰显。

【周六】

五 以弗所六章和启示录十九章启示，召会作为新

us so that we may be built up—Eph. 3:8; 4:16.

3. God's building is the corporate expression of the Triune God—1 Tim. 3:15-16; John 17:22; Eph. 3:19b, 21.

§ Day 4

C. The righteousness of the bride—Rev. 19:7-9; Matt. 5:20; 22:11-13:

1. As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God—5:6, 20.
2. The living that is right with both God and man must be God as our expression in our daily living—2 Cor. 3:9; Eph. 4:24; Col. 3:10.
3. Christ lived out of the saints as their subjective righteousness becomes their wedding garment—Rev. 19:8.
4. The wedding garment in Matthew 22:11-13 signifies the Christ whom we live out and who is expressed through us in our daily living as our surpassing righteousness—5:20; Rev. 3:4-5, 18.

§ Day 5

D. The beauty of the bride—Eph. 5:25-27:

1. As the bride, the church needs beauty; the beauty in Ephesians 5 is for the presentation of the bride.
2. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church—3:17a:
 - a. Our only beauty is the shining out of Christ from within us.
 - b. What Christ appreciates in us is the expression of Himself.

§ Day 6

E. Ephesians 6 and Revelation 19 reveal that the church as the bride must

妇，也必须是击败神仇敌的战士：

- 1 属灵的争战乃是身体的事；我们是团体的军队，为着神在地上的权益争战—十七14，十九14，参提后二4。
- 2 在以弗所五章，话是为着滋养，使新妇美丽，但在六章，话是为着杀死，使召会这团体的战士能从事属灵的争战—17～18节。
- 3 基督要以作战将军的身分，带着祂的新妇作祂的军队，与敌基督在哈米吉顿争战—启十九11～21。
- 4 婚礼的礼服就是基督从我们活出，作我们日常的义，使我们不仅有资格参加婚礼，也够资格参加军队，在哈米吉顿的争战中，与基督一同和敌基督作战—太二二11～12，启十九7～8，14。

叁 “耶和华的喜乐是你们的力量”—尼八10下：

一 按照尼希米八章十节，主的喜乐是我们的力量：

- 1 这不是我们有力量的问题，乃是祂的喜乐托住我们—帖前五16。
 - 2 主的喜乐与环境毫无关系；祂是在神的旨意里喜乐；认识并遵行神的旨意就有喜乐在其中。
 - 3 我们不该模仿主，乃该接受主的喜乐：
 - a 我们能得着属于主的东西，分赐给我们。
 - b 我们能得着主的喜乐，祂的喜乐要成为我们的力量。
- 二 倪柝声弟兄一生末了，在他所受的苦难中，说，“我维持自己的喜乐”—《倪柝声—今时代神圣启示的先见》，一九九页。
- 三 “我维持自己的喜乐”指明他实行使徒保罗在腓立比四章四节的话：“你们要在主里常常喜乐。”

also be a warrior to defeat God's enemy:

1. Spiritual warfare is a matter of the Body; we are a corporate army fighting the battle for God's interest on earth—17:14; 19:14; cf. 2 Tim. 2:4.
2. In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride, but in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare—vv. 17-18.
3. Christ will come as a fighting General with His bride as His army to fight against Antichrist at Armageddon—Rev. 19:11-21.
4. The wedding garment—Christ lived out of us as our daily righteousness—qualifies us not only to attend the wedding but also to join the army to fight with Christ against Antichrist in the war at Armageddon—Matt. 22:11-12; Rev. 19:7-8, 14.

III. “The joy of Jehovah is your strength”—Neh. 8:10c:

A. According to Nehemiah 8:10, the joy of our Lord is our strength:

1. It is not a matter of our having strength; His joy upholds us—1 Thes. 5:16.
2. The Lord's joy has nothing to do with circumstances; He rejoiced in God's will; there was joy in knowing and doing God's will.
3. We should not try to copy the Lord but receive the joy of the Lord:
 - a. We can have something of the Lord imparted to us.
 - b. We can have the joy of the Lord; His joy will be our strength.

B. At the end of his life Watchman Nee said, in the midst of his sufferings, “I maintain my joy”—Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 182.

C. I maintain my joy indicates that he was practicing the word of the apostle Paul in Philippians 4:4: “Rejoice in the Lord always.”

四 借着神的怜悯和恩典，但愿我们都能凭主的喜乐作我们的力量，维持我们的喜乐。

D. Through the mercy and grace of God, may we all be able to maintain our joy by the joy of the Lord as our strength.

第六周■周一

晨兴喂养

来十二 2 “望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

弗五 25 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己。”

以弗所五章二十五节告诉我们，基督爱召会，为召会舍了自己。基督爱召会，为召会舍己，乃是为着救赎和分赐生命。按约翰十九章三十四节，有血和水从主被扎的肋旁流出来。血是为着救赎，水是为着分赐生命，使召会能产生。以弗所五章二十五节说到召会的产生是借着基督爱召会，为召会舍了自己。（新约总论第三册，二五九至二六〇页。）

信息选读

基督在祂的死里为我们的罪献上自己作祭物。希伯来十章十二节说，“这一位既为罪一次献上祭物，就永久在神的右边坐下了。”旧约的祭司天天站着，（来十 11，）一再献上同样的祭物，因为他们所献上的永不能除罪。…基督献上祂自己，就完成了除罪的事。…基督为着罪将自己当作那唯一的祭物献给神，就把罪除掉。祂坐在天上乃是除罪的事已经成就的标记和证明。（一 3。）祂无须再为罪作什么，因祂已经一次永远地作成了。

基督在十字架上担当我们的罪。按以赛亚五十三章六节，基督在十字架上的时候，神将我们一切的罪都归在祂这羔羊身上。希伯来九章二十八节说，基督“一次献，担当了多人的罪”。基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判。（赛五三 5，11。）

WEEK 6 — DAY 1

Morning Nourishment

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

Ephesians 5:25 tells us that Christ loved the church and gave Himself up for her. Christ's loving the church and giving Himself up for her was for redemption and for the impartation of life. According to John 19:34, blood and water came out of the Lord's pierced side. The blood was for redemption, and the water was for the impartation of life so that the church might come into existence. In Ephesians 5:25 we have the church coming into existence through Christ's loving her and giving Himself up for her. (The Conclusion of the New Testament, p. 754)

Today's Reading

In His death Christ offered Himself as a sacrifice for our sins. Hebrews 10:12 says, "This One, having offered one sacrifice for sins, sat down forever on the right hand of God." The priests in the old covenant stood daily (v. 11) and offered the same sacrifices again and again, because what they offered could not take away sins...It was Christ's offering of Himself that has accomplished the taking away of sins...Christ has put away sin by offering Himself to God as the unique sacrifice for sin. His sitting in heaven is a sign and proof that the taking away of sins has been accomplished (1:3). He no longer needs to do anything for sin, for He has done it once for all.

On the cross Christ bore our sins. According to Isaiah 53:6, when Christ was on the cross, God took all our sins and put them upon this Lamb of God. Hebrews 9:28 says that Christ has been "offered once to bear the sins of many." Christ died once to bear our sins, and He suffered the judgment for us on the cross (Isa. 53:5, 11).

彼前二章二十四节告诉我们，基督“在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着”。这里的木头，指木头作的十字架，为罗马人处决罪犯的刑具，如旧约所预言的。（申二一 23，加三 13。）这里的罪，如在希伯来九章二十八节，指我们在外面行为上所犯的罪；而约翰一章二十九节的罪，指我们生来在性情里的罪。基督为我们的罪死了，在十字架上担当我们的罪，使我们能蒙神赦免。…基督在祂的死里不仅担当我们的罪，甚至为我们成为罪。“神使那不知罪的，替我们成为罪。”（林后五 21。）这指明神使基督为我们成为罪。基督没有接触罪，或亲身经历罪，所以就经历说，祂是^不知罪的。（参约八 46，彼前二 22，来四 15，七 26。）…然而，祂成为罪，并除去世人的罪，使罪的问题得以解决。

基督在十字架的工作里，也赶出这世界的王，并审判他的世界。“现在这世界受审判，这世界的王要被赶出去。”（约十二 31。）这指明基督在祂死里的工作，包括赶出这世界的王撒但。撒但以为他使主耶稣钉十字架是智慧的。事实上，因着这样作，撒但使自己被赶出去。十字架是神赶出撒但所用的方法。

在十字架的工作里，主耶稣死了，乃是一粒麦子落在地里死了，以释放神圣的生命：“一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”（24。）基督包罗万有的死释放了^在祂里面神圣的生命。作为一粒麦子，祂死了，释放出神圣的生命并点活神所救赎的人，以产生许多子粒；这些子粒能调和为一个饼献给神。这饼就是召会，基督的身体。（林前十 17。）（^{新约总论第三册，二六六至二六七、二七一、二七五、二七九、二九〇页。}）

参读：真理课程四级卷一，第十七课。

First Peter 2:24 tells us that Christ “bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness.” The tree in this verse denotes the cross made of wood, a Roman instrument of capital punishment for the execution of malefactors, as prophesied in the Old Testament (Deut. 21:23; Gal. 3:13). Sins here, as in Hebrews 9:28, refer to sins we commit in our outward conduct, whereas sin in John 1:29 refers to the sin that is in our nature by birth. Christ died for our sins, carrying up our sins onto the cross, that we might be forgiven by God. In His death Christ not only bore our sins but even became sin for us. “Him who did not know sin He made sin on our behalf” (2 Cor. 5:21). This indicates that God made Christ sin for us. Christ did not know sin in an experiential way by contact or personal experience (cf. John 8:46; 1 Pet. 2:22; Heb. 4:15; 7:26)...Nevertheless, He became sin and took away the sin of the world so that the problem of sin might be solved.

In His work on the cross Christ also cast out the ruler of this world and judged his world. “Now is the judgment of this world; now shall the ruler of this world be cast out” (John 12:31). This indicates that Christ’s work in His death included the casting out of Satan, the ruler of this world. Satan thought that he was wise in having the Lord Jesus crucified. Actually, by doing this, Satan caused himself to be cast out. The cross was the way used by God to cast out Satan.

In His work on the cross the Lord Jesus died as a grain of wheat falling into death for the release of the divine life. “Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit” (v. 24). Christ’s all-inclusive death released the divine life that was within Him. As a grain of wheat, He died to release the divine life and to enliven God’s redeemed ones, to produce many grains that can be blended together in a loaf to be offered to God. This loaf is the church, the Body of Christ (1 Cor. 10:17). (The Conclusion of the New Testament, pp. 760, 764-765, 767, 770-771, 779)

Further Reading: Truth Lessons—Level Four, vol. 1, lsn. 17

第六周■周二

晨兴喂养

西二 13 ~ 15 “…神赦免了你们一切的过犯，叫你们一同与基督活过来；涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撤去，钉在十字架上。既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”

按照歌罗西二章十五节，神将执政的和掌权的脱下。…我们…必须看见，当基督在十字架上时，神一直在作事。那时十字架乃是宇宙的中心。救主、罪、撒但、我们和神都在那里。神在那里审判罪，并将律法钉在十字架上。当祂这样作的时候，执政的和掌权的全都围着神和基督。…十三至十五节的主词乃是神。神叫我们一同与基督活过来，将规条钉在十字架上，将执政的和掌权的脱下，把他们公然示众，并在凯旋中向他们夸胜。毫无疑问，当基督被钉十字架时，执政的和掌权的都群聚在祂周围。神和基督都一直在作事。基督的工作是被钉死，神的工作则是审判罪和一切消极的事物，并将律法和律法的规条钉在十字架上。围着神和基督的那些执政者和掌权者也在作事。他们若没有紧紧围逼，神怎能将他们脱下？“脱下”这辞指明，他们靠得很近，就像我们的衣服与我们的身体那样接近。神借着将执政的和掌权的脱下，就把他们公然示众。祂公开地羞辱他们，并且在凯旋中向他们夸胜。这是何等大的一件事！（歌罗西书生命读经，二三四至二三五页。）

信息选读

歌罗西二章十五节描绘发生在基督被钉十字架时的争战。恶人把基督钉在十字架上，但基督借着钉

WEEK 6 — DAY 2

Morning Nourishment

Col. 2:13-15 And you...He made alive together with Him, having forgiven us all our offenses; wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross. Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

According to Colossians 2:15, God stripped off the rulers and authorities... We must see that while Christ was on the cross, God was working. At that time the cross was the center of the universe. The Savior, sin, Satan, we, and God all were there. God was there judging sin and nailing the law to the cross. As He was doing this, the rulers and authorities gathered around God and Christ...The subject of verses 13 through 15 is God...God made us alive together with Christ, nailed the ordinances to the cross, stripped off the rulers and authorities, made a display of them openly, and triumphed over them. No doubt, the rulers and authorities had swarmed around Christ as He was being crucified. Both God and Christ were working. Christ's work was His crucifixion, whereas God's work was to judge sin and all the negative things and to nail the law with its ordinances to the cross. The rulers and authorities who had gathered around God and Christ were also working. If they had not pressed in closely, how could God have stripped them off? The words stripping off indicate that they were very close, as close as our garments are to our body. By stripping off the rulers and authorities, God made a display of them openly. He openly put them to shame and triumphed over them. What a great matter this is! (Life-study of Colossians, second edition, pp. 190-191)

Today's Reading

Colossians 2:15 portrays the fighting that took place at the time of Christ's crucifixion. Evil men had put Christ on the cross. By His crucifixion Christ labored

十字架，劳苦地成功了救赎。父神也在那里工作，审判罪，并将律法钉在十字架上。同时，执政的和掌权的也忙着要阻挠神和基督的工作。十五节的夸胜含示争战，指明有一场争战正在进行。当基督正在成功救赎，神正在对付律法和消极的事物时，执政的和掌权的都来打岔。他们围逼神和基督。但就在这关头，神将他们脱下，胜过了他们，并把他们公然示众，公开地羞辱他们。

二章十五节是一扇小窗，透过这扇窗子，我们看到一幅奇妙的景观。当基督钉十字架时，神与执政者和掌权者之间，有一场争战在进行。但神将他们脱下，并且在凯旋中向他们夸胜。

保罗在这几节中的观念乃是：律法与天使都借着十字架被摆在一旁了。律法已经钉在十字架上，邪恶的天使也借着十字架被脱下了。因此，在神救恩的经纶里，律法和天使的执政者都没有地位。歌罗西人遵行规条并敬拜天使，这是何等的错谬！…容许这些事物侵入召会中，是完全错误的。

在神救恩的经纶中，神先点活我们，将律法钉在十字架上，并将邪恶的执政者和掌权者脱下。…因着神已除去了律法和天使，我们这些神所拣选的人就得以脱开这些而同祂在一起。我们不再受名目、条件和要求的困扰。神在此要点活我们，我们在此要被祂点活。我们应当忘掉律法和天使，只让神把祂自己放到我们里面作生命。

我们该提醒执政的和掌权的说，在加略山那里，神已经将他们脱下，并在凯旋中向他们夸胜。我们可以基于神的得胜，吩咐他们退去。我们今天所需要的，不是律法或天使，乃是点活人的那一位，就是赐人生命的那一位。这就是神救恩的经纶。（歌罗西书生命读经，二三五至二三六、二三八至二三九页。）

参读：歌罗西书生命读经，第二十三篇。

to accomplish redemption. God the Father was also working to judge sin and to nail the law to the cross. At the same time, the rulers and authorities were busy in the attempt to frustrate the work of God and Christ. The reference to triumph in verse 15 implies fighting. It indicates that a war was raging. While Christ was accomplishing redemption and God was dealing with the law and with the negative things, the rulers and authorities came to interfere. They pressed in close to God and Christ. But at that very juncture, God stripped them off, triumphed over them, and made a display of them openly, putting them to an open shame.

Colossians 2:15 is a small window through which we behold a marvelous sight. At the time of Christ's crucifixion, a battle was raging between God and the rulers and authorities. But God stripped them off and triumphed over them.

Paul's concept in these verses is that the law and the angels have been set aside through the cross. The law was nailed to the cross, and the evil angels have been stripped off by means of the cross. Therefore, in God's economy in His salvation there is room neither for the law nor for the angelic rulers. How wrong the Colossians were in following ordinances and in worshipping angels...[and] in allowing these things to pervade the church.

In the economy of His salvation God enlivens us, nails the law to the cross, and strips off the evil rulers and authorities...Because God has removed the law and the angels, we, His chosen people, are alone with Him. We are no longer bothered by terms, conditions, or requirements. God is here to enliven us, and we are here to be enlivened by Him. We should forget the law and the angels and allow God to put Himself into us as life.

We should remind the rulers and authorities that at Calvary God stripped them off and triumphed over them. Based upon God's victory we can order them to flee. What we need today is not the law or the angels but the enlivening One, the life-giving One. This is the economy of God's salvation. (Life-study of Colossians, second edition, pp. 191-194)

Further Reading: Life-study of Colossians, msg. 23

第六周■周三

晨兴喂养

启十九 7 “我们要喜乐欢腾，将荣耀归与祂；因羔羊婚娶的时候到了，新妇也自己预备好了。”

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

〔启示录十九章七节的〕“新妇”，直译，祂的妻子，指召会，（弗五 24 ~ 25, 31 ~ 32,）就是基督的新妇。（约三 29。）然而，按照启示录十九章八至九节，这里的妻子（基督的新妇）只包含千年国中得胜的信徒；而二十一章二节的新妇，乃是由所有得救的圣徒所组成，从千年国以后直到永远。十九章中羔羊的妻子是从亚伯直到主回来所有得胜圣徒的集大成。所有旧约和新约得胜者的集大成，就是七节的妻子，他们要为基督的婚娶预备好；新妇的预备是在于得胜者生命的成熟。再者，得胜者不是分开的人，乃是团体的新妇。为着这一面，就需要建造。他们不仅在生命上成熟，更是同被建造，成为一个新妇。基督不是要娶一位个别的信徒；反之，祂是要娶由祂得胜信徒所组成的团体新妇。当我们被三一神完全浸透，三一神从我们身上流露出来，我们就被建造完成，联络得合式，成为荣耀的召会，就是主耶稣心爱的新妇。（新约总论第十四册，二四四至二四五页。）

信息选读

我们也需要看见唯有召会作为金灯台才能作基督的新妇。（启一 20。）这指明我们应当活出基督的

WEEK 6 — DAY 3

Morning Nourishment

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

[In Revelation 19:7] His wife refers to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29). However, according to Revelation 19:8-9, the wife, the bride of Christ, consists only of the overcoming believers during the millennium, whereas the bride in 21:2 is composed of all the saved saints after the millennium for eternity. The wife of the Lamb in Revelation 19 is the aggregate of all the overcoming saints from Abel until the Lord's return. The aggregate of all the Old Testament and New Testament overcomers is the wife in Revelation 19:7 who will be ready for Christ's wedding. The readiness of the bride depends on the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. For this aspect, building is needed. The overcomers are not only mature in life but also built together as one bride. Christ will not marry each believer individually; instead, He will marry His corporate bride composed of His overcoming believers. When we have been fully saturated with the Triune God so that He flows out of us, we will be completely built and fitted together to become the glorious church, the beloved bride of the Lord Jesus. (The Conclusion of the New Testament, pp. 4320-4321)

Today's Reading

We also need to see that only the church as the golden lampstand can be the bride of Christ (Rev. 1:20). This indicates that we need to live out the life of

生命。虽然这与我们人的观念相抵触，但我们不该专注于那些出于我们的好或坏。反之，我们要顾到生命树，三一神，以及基督那包罗万有的灵。不论在家里对家人，或在召会里对弟兄姊妹，我们都需要活出基督。我们若凭基督活着，所活出来的才是那是灵的神，由发光照耀的纯金所预表；这样，我们才能作基督的新妇，满足祂的心意。…我们必须作基督的新妇。我们切慕作新妇的时候，基督就得着满足；不但基督得满足，我们自己也要欢喜快乐。启示录十九章七节说，“我们要喜乐欢腾。”原则上，新妇总是最高兴、最快乐的人。

婚礼要带进主的掌权，就是国度，因为所有被请赴婚礼的宾客既是团体的新妇，又是与新郎一同作王的人。新郎要得着全地作祂的国度，当然就需要许多附属的王与祂一同作王。所有与祂一同作王的人就是祂团体的新妇。

在空中所举行的婚礼，会持续很短的时间。在婚礼之后，就是婚筵。婚筵通常总是比婚礼时间更长。马太二十二章指明，婚筵就是千年国。对得胜者来说，千年国的一千年将是婚筵。对主来说，千年如一日。（彼后三 8。）每一位被请赴婚筵的人，也要有分于一千年的作王掌权；我们的王是新郎，我们这些与祂一同作王的人乃是祂的新妇；那一千年将是我们与我们的新郎基督的婚筵与蜜月。…许多基督徒将得不着奖赏，不得在要来的国度里与基督一同掌权。虽然我们会得救，但若要得着国度为奖赏，我们就必须是得胜者。对得胜者来说，在基督的国度里与祂一同掌权，就是婚筵。（新约总论第十四册，二四五至二四七页。）

参读：新约总论，第二百一十三、四百二十四篇。

Christ. Although this goes against our human concept, we should not focus on caring for the goodness or wickedness that comes out of us. Instead, we need to care for the tree of life, the Triune God, and Christ as the all-inclusive Spirit. Whether we are at home with our family or in the church meetings with the brothers and sisters, we all need to live out Christ. If we live by Christ, what we live out is God, who is Spirit, signified by the pure gold that shines forth the light; then we will become the bride of Christ who satisfies His desire. We must be the bride for Christ. When we are eager to be the bride, Christ will receive His satisfaction. Not only will Christ be satisfied, but we also will be satisfied. Revelation 19:7 says, “Let us rejoice and exult.” In principle, a bride is the most pleasant and happy person.

The wedding will bring in the reign of the Lord, the kingdom, because all the guests invited to the wedding will be both the corporate bride and the co-kings of the Bridegroom. The Bridegroom, who will take the whole earth as His kingdom, certainly needs many sub-kings to be His co-kings. All His co-kings will be His corporate bride.

The wedding, which will take place in the air, will last a short time. After the wedding, there will be the wedding feast. A wedding feast is always much longer than the wedding. Matthew 22 indicates that the wedding feast will be the millennial kingdom. To the overcomers, the thousand years of the millennial kingdom will be a wedding feast. To the Lord, a thousand years are like one day (2 Pet. 3:8). Everyone invited to the wedding feast will also participate in the thousand-year reign as kings. Our King will be the Bridegroom; we, His co-kings, will be His bride; and the thousand years will be our wedding feast and honeymoon with our Bridegroom, Christ. Many Christians will not receive the reward of reigning with Christ in the coming kingdom. Although we may be saved, we must become an overcomer in order to receive the kingdom as our reward. For the overcomers, reigning with Christ in His kingdom will be the wedding feast. (The Conclusion of the New Testament, pp. 4321-4322)

Further Reading: The Conclusion of the New Testament, msg. 213, 424

第六周■周四

晨兴喂养

启十九 8 “又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

太二二 11～12 “王进来观看坐席的，见那里有一个没有穿婚筵礼服的，就对他说，朋友，你没有穿婚筵的礼服，是怎么进到这里来的？那人无言可答。”

当召会在极大的堕落之下时，我们该是得胜者以活基督，甚至天天活出祂来，作我们主观的义。在神眼中，细麻衣（启十九 8）是在我们日常生活里所彰显出来的基督。

启示录十九章八节里的“洁净”，…是指性质。“明亮”，是指彰显。“义”，原文是复数的，也可译为“义行”。…我们所接受，使我们得救的义（林前一 30）是客观的，使我们满足公义之神的要求；这里得胜圣徒的义是主观的，（腓三 9，）使他们满足得胜基督的要求。所以，细麻衣指明基督是我们得胜的生活，就是从我们里面活出来的基督。（新约总论第十四册，二五一页。）

信息选读

基督自己这义已足够叫我们被称义而得救；这乃是单数的义。然而，启示录十九章八节使用复数的“义”，证明这节经文所提到的，不是指基督作我们的义，使我们得称义；乃是指义的行为，亦即日常的行事为人或基督徒的生活，也就是作我们生命的基督，通过我们所作出的。这内里生命所作出的，乃是我们所穿白色的细麻衣。我们要参加盛宴，尤

WEEK 6 — DAY 4

Morning Nourishment

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Matt. 22:11-12...When the king came in to look at those reclining at table, he saw there a man who was not clothed with a wedding garment, and he said to him, Friend, how did you come in here without a wedding garment? And he was speechless.

While the church is under great degradation, we should be the overcomers to live Christ and even live Him out as our subjective righteousness day by day. In the eyes of God the fine linen [Rev. 19:8] is the Christ expressed in our daily life.

In verse 8 the word clean refers to the nature, whereas bright refers to the expression. The Greek word translated “righteousnesses” may also be rendered “righteous acts.”...The righteousness we received for our salvation [1 Cor. 1:30] is objective and enables us to meet the requirement of the righteous God, whereas here the righteousnesses of the overcoming saints are subjective (Phil. 3:9) and enable us to meet the requirement of the overcoming Christ. Hence, the fine linen indicates Christ, as our overcoming life, whom we live out of our being. (The Conclusion of the New Testament, p. 4325)

Today's Reading

The righteousness that is Christ Himself is sufficient for us to be justified and saved; this righteousness is singular in number. The use of righteousnesses in Revelation 19:8 is in the plural, however, and proves that what is mentioned in this verse is not Christ as our righteousness for us to be justified. Rather, it is righteous deeds, the daily walk, the Christian living, which Christ as our life works out through us. This outworking of the inner life is the white linen with which we are clothed. In order to attend a feast, especially a wedding feast,

其是婚筵，就必须穿着合宜。同样的，我们需要合宜的服装，好参加羔羊的婚筵。（新约总论第十四册，二五一页。）

得胜信徒所穿的细麻衣，等于马太二十二章十一至十二节中婚筵的礼服。按照圣经的启示，信徒需要两件衣服——一件为着我们的得救，一件为着我们的得赏赐。为着救恩，我们需要袍子来遮盖我们；这袍子就是路加十五章穿在浪子身上的袍子。…这件袍子表征基督是我们的义，使我们在神面前蒙神称义。所有在基督里的信徒，都有这件袍子——第一件袍子，就是基督作我们的义，使我们得称为义，能以站在公义的神面前。

然而，我们也需要第二件衣服，就是马太二十二章十一至十二节中婚筵的礼服，以及启示录十九章八节的细麻衣。这件衣服不是为着我们的得救，而是为着我们的得赏赐，使我们够资格参加羔羊的婚筵。第一件衣服使我们得救，有资格迎见神；第二件衣服使我们得赏赐，有资格迎见基督。第二件衣服乃是圣灵在我们里面的工作，就是我们所活并在日常生活中借我们得着彰显的基督。这就是启示录十九章八节所说圣徒的义。

第二件衣服也是马太五章二十节所说的义。那里主耶稣说，“你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。”这义不是我们所接受，为着我们的得救，作我们袍子的客观基督，乃是作我们日常生活所活出的主观基督。在基督（我们的义）里，我们已被称义并得救了。我们接受基督之后，需要将祂活出来。我们要凭基督而活，好叫祂能成为我们主观的义，使我们够资格有分于羔羊的婚筵。（真理课程四级卷四，六七至六八页。）

参读：真理课程四级卷四，第五十六课。

we must dress in a proper way. In the same way, we need the proper clothing in order to attend the wedding feast of the Lamb. (The Conclusion of the New Testament, pp. 4325-4326)

The fine linen with which the overcoming believers are clothed is equal to the wedding garment in Matthew 22:11-12. According to the revelation of the Scriptures, the believers need two garments—one for their salvation and one for their reward. For our salvation we need a robe to cover us. This robe is the robe that was put on the prodigal son in Luke 15:22...This robe signifies Christ as our righteousness for us to be justified by God in His presence. All believers in Christ have this robe, the first robe, Christ as our righteousness, our justification, which enables us to stand before the righteous God.

However, we also need the second garment, which is the wedding garment in Matthew 22:11-12 and the fine linen in Revelation 19:8. This garment is not for our salvation; rather, it is for our reward and qualifies us to attend the wedding feast of the Lamb. The first garment qualifies us to meet God for our salvation; the second garment qualifies us to meet Christ for our reward. The second garment is the work of the Holy Spirit within us. It is the very Christ whom we live and who is expressed through us in our daily living. This is the righteousnesses of the saints (v. 8).

The second garment is also the surpassing righteousness in Matthew 5:20. In this verse the Lord Jesus said, “Unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” This righteousness is not objective righteousness, the Christ whom we receive as our robe for our salvation. It is subjective righteousness, the Christ whom we live out as our daily living. In Christ, who is our righteousness, we have been justified and saved. But after receiving Christ, we need to live Him out. We need to live by Christ so that He becomes our subjective righteousness. This subjective righteousness qualifies us to participate in the marriage dinner of the Lamb. (Truth Lessons—Level Four, vol. 4, pp. 62-63)

Further Reading: Truth Lessons—Level Four, vol. 4, lsn. 56

第六周■周五

晨兴喂养

弗五 25 ~ 27 “作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

我信我们是活在主预备祂新妇的日子里。不仅如此，我十分确信我们目前正在这个预备的过程中。…（启示录十九章）在主恢复里，在我们中间，正在应验的过程中。

我们需要把启示录十九章和以弗所五章联起来。没有以弗所五章，新妇就无法预备好，启示录十九章也无法应验。主对我们说到规条、道理、旧人、斑点和皱纹，这是很有意义的。我们经历基督那保养、顾惜、圣化、洁净的丰富，好除去我们的老旧和缺陷，这是十分紧要的。当这类的病都除去时，我们就成为圣别、荣耀、没有瑕疵的召会。然后我们就成为启示录十九章的新妇。新妇预备好的时候，基督就要来作新郎。赞美主！我们正在成为圣别、荣耀之基督新妇的过程中。我们何等赞美主，给我们看见新妇预备好、迎接祂回来的路。基督要得着一个没有规条、道理、旧人、以及斑点和皱纹的召会。这样的召会乃是美丽的新妇，满足祂心头的愿望。（以弗所书生命读经，九六〇至九六一页。）

信息选读

在以弗所五章，我们看到召会献给基督。召会在献上的时候乃是新妇，不是新人。作为新人，召会

WEEK 6 — DAY 5

Morning Nourishment

Eph. 5:25-27 Husbands, love your wives even as Christ also loved the church and gave Himself up for her 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.

I believe that we are living in a day in which the Lord is preparing His bride. Furthermore, I have the full assurance that we are presently undergoing this process of preparation...Revelation 19 is in the process of being fulfilled among us in the Lord's recovery.

We need to connect Revelation 19 with Ephesians 5. Apart from Ephesians 5, there is no way for the bride to be prepared, and hence no way for Revelation 19 to be fulfilled. It is very significant that the Lord has spoken to us about ordinances, doctrines, the old man, and the spots and wrinkles. It is crucial that we experience the nourishing, cherishing, sanctifying, and purifying riches of Christ to remove our oldness and defects. When all such things have been removed, we will become a church that is holy, glorious, and without blemish. Then we will be the bride in Revelation 19. When the bride has been prepared, Christ will come as the Bridegroom. Praise the Lord that we are in the process of becoming a holy and glorious bride for Christ! How we praise the Lord for showing us the way to be prepared as the bride, made ready for His coming back! Christ will have a church without ordinances, doctrines, the old man, and the spots and wrinkles. Such a church will be the beautiful bride to satisfy the desire of His heart. (Life-study of Ephesians, second edition, pp. 775-776)

Today's Reading

In Ephesians 5 we come to the presentation of the church to Christ. At the time of this presentation, the church will be the bride, not the new man. As the

需要功用。但是作为新妇，召会需要美丽。四章的长大，是为着新人的功用；五章的美丽，是为着新妇的献上。

斑点和皱纹不影响召会的功用，却非常减损召会的美丽。男人所求于新妇的，首先不是能力，乃是美丽。召会作基督的新妇，也必须是美丽的。为这缘故，保罗从四章新人的功用和日常生活，往前到五章新妇毫无斑点和皱纹的献上。我们若在主里长大，至终我们作基督身体肢体的功用就会显出来。然而，我们也许正确地尽功用，并照着心思的灵有超越的日常生活，但是由于我们的斑点和皱纹，就使我们在主的眼中仍然不够美丽。保罗从一章到四章说了许多关于召会的事后，就在五章往前说到召会作新妇。在这一章里，他一点没有提到召会的创造、召会的长大、或召会的日常生活等，而是说到召会的美丽。当基督把召会献给自己时，召会不是强壮的男子，乃是美丽的新妇。基督是宇宙的男子。祂这位宇宙的男子，需要召会作祂的新妇，与祂匹配。召会要成为基督的新妇，就必须是美丽的，除去一切的斑点和皱纹。

我们必须从以弗所四章的功用往前到五章的美丽。…在婚配的时候，召会所需要的是美丽，不是力量。哦，召会借着有分于基督、消化基督、并吸收基督而渐渐变为美丽的！我们越这样经历内住的基督，祂就越要以祂自己的元素顶替我们的斑点和皱纹，并且祂的丰富同祂神圣的属性，也越要成为我们的美丽。这样，我们就预备好献给基督，作祂心爱的新妇。（以弗所书生命读经，九六一至九六二、九六五页。）

参读：以弗所书生命读经，第九十五篇。

new man, the church needs the functions. But as the bride, the church needs beauty. The growth in chapter 4 is for the function of the new man, whereas the beauty in chapter 5 is for the presentation of the bride.

The spots and wrinkles do not affect the function of the church. However, they very much detract from the beauty of the church. What a man looks for in a bride is not first ability; it is beauty. The church as Christ's bride must also be beautiful. For this reason Paul goes on from the function and daily living of the new man in chapter 4 to the presentation of the bride without spot or wrinkle in chapter 5. If we grow in the Lord, eventually our functions as members of the Body will come forth. However, we may function properly and have an excellent daily living according to the spirit of the mind but still not be beautiful in the eyes of the Lord because of our spots and wrinkles. After saying so much about the church in chapters 1 through 4, Paul goes on in chapter 5 to speak about the church as the bride. In this chapter he says nothing concerning the creation of the church, the growth of the church, or the daily living of the church. Instead, he speaks of the beauty of the church. When Christ presents the church to Himself, the church will not be a strong man; she will be a beautiful bride. Christ is the universal man. As this universal man, He needs the church to be His bride to match Him. In order to be the bride of Christ, the church must become beautiful and have all the spots and wrinkles removed.

We need to go on from the function in Ephesians 4 to the beauty in Ephesians 5...At the time of the wedding, what the church will need is beauty, not strength. Oh, the church is being beautified by partaking of Christ, by digesting Christ, and by assimilating Christ! The more we experience the indwelling Christ in this way, the more He will replace our spots and wrinkles with His element, and the more His riches with the divine attributes will become our beauty. Then we will be prepared to be presented to Christ as His lovely bride. (Life-study of Ephesians, second edition, pp. 776-777, 779)

Further Reading: Life-study of Ephesians, msg. 95

第六周■周六

晨兴喂养

弗六 17 ~ 18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

尼八 10 “...今日是我们主的圣日。你们不要忧愁，因耶和华的喜乐是你们的力量。”

根据启示录十九章，召会既是呈献给基督的新妇，也是和祂一同与神的仇敌争战的战士。十九章十四节的众军，就是十七章十四节蒙召被选的信徒。他们也是新妇，以及被请赴羔羊婚筵的客人。（十九 7 ~ 9。）...在婚礼之后，所有的客人都要成为军队。作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战。

在十九章十四节，我们看见得胜者作为天上的众军以及骑着白马跟随祂的人，“穿着细麻衣，又白又洁。”...“明亮洁净的细麻衣”（8）这婚礼的礼服，将是争战的军装。得胜者作为天上的众军，乃是基督新妇的构成分子。换句话说，基督的新妇将要作祂的军队跟随祂争战，毁坏敌基督和他的军队。那些胜了每一种拦阻的人，在对敌基督的最后争战中，要成为与基督一同争战的人。这些人就是祂的新妇；因着祂把丰富生命的供应服事给他们，他们就成为与祂一同争战的人。（新约总论第十四册，二六八至二六九页。）

信息选读

得胜的圣徒有两件衣服，一件为救恩，另一件为奖赏。这里的细麻衣是第二件衣服。得胜者这第二

WEEK 6 — DAY 6

Morning Nourishment

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

Neh. 8:10 ...This day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. The armies in Revelation 19:14 are the called and chosen believers in 17:14. They are also both the bride and the guests called to the marriage dinner of the Lamb (19:7-9)...After the wedding, all the guests will become the army. As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy.

In Revelation 19:14 we see that the overcomers, as the armies which are in heaven and the ones who followed Him on white horses, are “dressed in fine linen, white and clean.”...The wedding garment of “fine linen, bright and clean” [v. 8] will be the armor for fighting. The overcomers who are the heavenly armies are those who constitute the bride of Christ. In other words, it will be the bride of Christ who will follow Him as His army to fight and destroy Antichrist and his army. Those who have overcome every obstacle will be Christ's co-fighters in the final battle against Antichrist. These are His bride. They have become His co-fighters by His ministering the rich life supply to them. (The Conclusion of the New Testament, pp. 4339-4340)

Today's Reading

The overcoming saints have two garments, one for salvation and the other for reward. The fine linen here is the second garment. This second garment of

件衣服使他们有资格参加羔羊的婚筵，（启十九8～9，）并与主一同争战抵挡祂的仇敌。因此，婚筵的礼服就变成了征衣。这第二件衣服使我们不仅有资格参加婚礼，也够资格参加军队。…这件衣服就是基督从我们活出，成了我们日常的义。就在今天，我们也是借基督作我们的衣服来争战。以弗所六章指明，神全副的军装就是基督。

属灵的争战不是个人的事，乃是基督身体这团体的实体，与神仇敌争战的事。在现代的军队中，没有一个士兵会单独作战。他乃是作为训练精良、装备齐全之军队的一分子来争战。我们团体地形成军队之后，就能与神的仇敌争战。…所以，脱离军队而孤立是非常危险的。唯有留在军队里，我们才得着必需的保护。

在以弗所五章，话是为着滋养，使新妇美丽；但在六章，话是为着杀死，使召会能作团体的战士，从事属灵的争战。祷读神的话是杀死我们里面对头的路。每一天，并在各种处境里，我们都应该祷读。每当我们被自己里面某些消极的东西困扰时，我们该借着在灵里的祷告接受神的话。我们这么作，消极的元素就会被杀死。

在六章十七节，保罗嘱咐我们要接受“那灵的剑，那灵就是神的话”。这就是说，我们需要取用圣经的话作为剑，来与仇敌争战。照着保罗在本节的话，神的话不是直接的剑，乃是间接的剑。…剑不直接是话；剑直接是那灵，然后那灵就是话。这指明我们若要对付仇敌撒但，圣经的话就必须成为那灵。我们若要用圣经的话作为剑击杀仇敌，在我们的经历中，话必须是那灵。（新约总论第十四册，二六九至二七二页。）

参读：启示录生命读经，第五十四篇。

the overcomers qualifies them both to attend the marriage dinner of the Lamb (Rev. 19:8-9) and to fight with the Lord against His enemy. Thus, the wedding garment becomes the fighting garment. The second garment qualifies us not only to attend the wedding but also to join the army...This garment is Christ lived out of us to be our daily righteousness. Even today, we are fighting by Christ as our garment. Ephesians 6 indicates that the whole armor of God is Christ.

Spiritual warfare is not an individual matter; it is a matter of the Body, a corporate entity to fight the battle against God's enemy. No soldier in a modern army would enter into battle by himself. Rather, he would fight as part of a well-trained and fully equipped army. After we have been formed corporately into an army, we will be able to fight against God's enemy...Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection.

In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride, but in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare. Pray-reading the Word of God is the way to kill the adversary within us. Every day and in every kind of situation, we should pray-read. Whenever we are troubled by something negative within us, we should take the Word of God by means of prayer in spirit. As we do this, the negative element will be killed.

In Ephesians 6:17 Paul charges us to receive “the sword of the Spirit, which Spirit is the word of God.” This means that we need to take the word of the Bible as a sword for fighting the enemy. According to Paul's word in this verse, the word of God is the sword not directly but indirectly...The sword is not the word directly. Rather, the sword is the Spirit directly, and then the Spirit is the word. This indicates that if we would deal with the enemy Satan, the word of the Bible must become the Spirit. If we would use the word of the Bible as a sword to kill the enemy, in our experience the word must be the Spirit. (The Conclusion of the New Testament, pp. 4340-4342)

Further Reading: Life-study of Revelation, msg. 54

第六周诗歌

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教会 — 吸引

8 6 8 6 (英词 852, 不同调)

F 大调

3/4

5 | 3 - 4 . 2 | 5 - 4 2 | 1 - 7 | 1 - 3 | 3 2 2 | #4 - 4 | 5 -
 一 主啊, 我 爱 你 的 居 所, 就 是 你 的 教 会!
 3 | 3 4 3 | 2 - 3 | 4 5 4 | 3 - 3 | 2 4 6 | 1 - 7 | 1 - ||
 她 是 你 心 所 喜 所 乐, 也 是 我 心 所 归。

- 二 你曾为她舍了自己, 为要叫她归你;
 我也为她献上身体, 成全你的心意。
- 三 为她你作我的生命, 叫她作我生活;
 为她我愿脱去个性, 让她作你寄托。
- 四 她是你的心爱配偶, 也是你的身体;
 她是我的心情所投, 也是我的凭倚。
- 五 在她你是我所享受, 成为我所见证;
 在她我给你所占有, 满足你的心情。
- 六 主啊, 我爱你的居所, 就是你的教会!
 我愿永在其中生活, 不再别有所归。

WEEK 6 — HYMN

Thy dwelling place, O Lord, I love

The Church — Her Attraction

852

1. Thy dwell-ing place, O Lord, I love; It is Thy Church so blessed,
 It is Thy joy and heart's de - light And where Thy heart finds rest.

2. For her, Thyself Thou gavest, Lord,
 That she be Thine, complete;
 For her, I too my body give,
 Thy heart's desire to meet.
3. For her, Thou hast become my life,
 That she my living be;
 For her, I would forsake myself,
 That she be filled with Thee.
4. The Church is Thy beloved Bride,
 Thou in Thy Body seen;
 She is my joy and heart's desire,
 The one on whom I lean.
5. In her, Thy full supply, O Lord,
 Thou dost to me impart;
 In her am I possessed by Thee
 To satisfy Thy heart.
6. Thy dwelling place, O Lord, I love;
 It is Thy Church, Thy home;
 In it I would forever live
 And never longer roam.

