

二〇二四年春季
国际长老及负责弟兄训练

借着在基督耶稣里的恩典上
得着加力，成为贵重的器皿，
装备齐全的神人，
好在神经纶的唯一职事中
尽我们的职事

晨兴圣言

**Int'l Training for Elders
and Responsible Ones (April 2024)**

**Being A Vessel Unto Honor, A Fully Equipped
Man Of God, By Being Empowered In The Grace
Which Is In Christ Jesus
To Fully Accomplish Our Ministry
In The Unique Ministry Of God's Economy**

Holy Word for Morning Revival

借着在基督耶稣里的恩典上
得着加力，成为贵重的器皿，
装备齐全的神人，
好在神经纶的唯一职事中
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篇题

- 第一週 建立操练灵的习惯，将神赐给我们的灵如火挑旺起来，借此活在神永远经纶的实际里，以完成这经纶
- 第二週 神按祂自己的定旨召了我们
- 第三週 在基督耶稣里的恩典上得着加力，成为教师、精兵、竞赛者、农夫和工人
- 第四週 基督把死废掉，将生命和不朽坏照耀出来，以及我们纪念大卫的后裔耶稣基督从死人中得复活
- 第五週 借着吸入并呼出神的话作神的气，成为装备齐全的神人
- 第六週 作贵重的器皿，同那清心呼求主的人，竭力追求公义、信、爱、和平
- 第七週 主与我们的灵同在，作我们加力的恩典，使我们能供应神永远经纶的健康教训，讲说生命之恩的健康话语，为着生机的建造召会作基督的身体
- 第八週 “尽你的职事”

Being A Vessel Unto Honor, A Fully Equipped Man Of God, By Being Empowered In The Grace Which Is In Christ Jesus To Fully Accomplish Our Ministry In The Unique Ministry Of God's Economy

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第一周

建立操练灵的习惯，将神赐给我们的灵
如火挑旺起来，
借此活在神永远经纶的实际里，
以完成这经纶

诗歌：628

读经：提前四 7～8，提后一 6～7，四 22

【周一】

壹 神永远的经纶乃是祂的家庭行政，要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会—基督的身体；神永远的经纶乃是祂永远的计划，而祂神圣的分赐乃是祂完成祂计划的凭借—提前一 3～4，三 15，罗十二 5，弗一 10，三 8～9，二 10：

一 基督是神经纶的中心、圆周、元素、范围、凭借、目标和目的；事实上，神永远经纶的一切内容就是基督—太十七 5，弗三 6，路二四 44。

二 除非我们认识神的经纶，否则我们就无法明白圣经；圣经的中心题目乃是神的经纶，整本圣经都是关乎神的经纶—45 节，伯十 13，参弗三 9。

Week One

**Living in the Reality of God's Eternal Economy
for Its Fulfillment by Building Up a Habit
of Exercising Our Spirit,
Fanning Our God-given Spirit into Flame**

Hymns: 866

Scripture Reading: 1 Tim. 4:7-8; 2 Tim. 1:6-7; 4:22

§ Day 1

I. God's eternal economy is His household administration to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ; God's eternal economy is His eternal plan, and His divine dispensing is the means by which He accomplishes His plan—1 Tim. 1:3-4; 3:15; Rom. 12:5; Eph. 1:10; 3:8-9; 2:10:

A. Christ is the center, circumference, element, sphere, means, goal, and aim of God's economy; in fact, all the contents of God's eternal economy are simply Christ—Matt. 17:5; Eph. 3:6; Luke 24:44.

B. Unless we know God's economy, we will not understand the Bible; the central subject of the Bible is the economy of God, and the entire Bible is concerned with the economy of God—v. 45; Job 10:13; cf. Eph. 3:9.

- 三 神的经纶就是要将神自己分赐到我们里面，使我们这人由祂的所是构成；这唯有借着神将祂自己这神圣的生命分赐到我们里面，才能完成——约十10，十四6上，林前十五45下，罗八2，6，10~11。
- 四 新约职事中的领导，乃是神所赐关于神永远经纶那控制之启示的领导——徒二六19，箴二九18。
- 五 与神的经纶不同的教训，使我们离开对那位作我们生命和一切的主耶稣基督这宝贵人位真正的珍赏、爱和享受；（林后十一2~3；）异议者不同的教训（提前一3）引起信徒中间的嫉妒与不合，这违反使徒关于留在神经纶教训里之嘱咐的目的（目标），就是爱。（5，约十三34，加五13~14。）
- 六 神的神圣分赐把信徒作成神，使他们在生命和性情上，但不在神格上，成为神，好建造召会作基督的身体，并预备基督的新妇，以引进基督的国；为这缘故，神来成为一个人，使祂自己“人化”了；然后祂将自己作为生命分赐到我们里面，使我们在祂的生命和性情上“神化”了，但无分于祂的神格。
- 七 神在祂经纶里的目的，是要把祂自己在祂神圣的三一——父、子、灵——里，分赐到祂所拣选的人里面；神在时间里唯一的目标，是要把祂自己一天过一天地分赐到我们里面。

【周二】

贰 在神原初心意的“蓝图”里，人是整个宇宙的中心，而人的中心乃是他的灵——亚十二1，创二7，箴二十27：

- C. God's economy is to dispense Himself into our being so that our being may be constituted with His being; this can be accomplished only by God's dispensing Himself into us as the divine life—John 10:10; 14:6a; 1 Cor. 15:45b; Rom. 8:2, 6, 10-11.
- D. The leadership in the New Testament ministry is the leadership of the controlling, God-given revelation of God's eternal economy—Acts 26:19; Prov. 29:18.
- E. Different teachings other than God's economy separate us from the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ as our life and our everything (2 Cor. 11:2-3); the different teachings of the dissenting ones (1 Tim. 1:3) caused envy and discord among the believers, which are contrary to love, the end (the objective and purpose) of the apostle's charge to remain in the teaching of God's economy (v. 5; John 13:34; Gal. 5:13-14).
- F. God's divine dispensing deifies the believers, making them God in life and nature but not in the Godhead for the building up of the church as the Body of Christ and for the preparation of the bride of Christ to usher in the kingdom of Christ; for this purpose God became a man to “man-ize” Himself; then He dispenses Himself as life into us to “God-ize” us in His life and nature but not in His Godhead.
- G. God's intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God's only goal in time is to dispense Himself into us day by day.

§ Day 2

II. In the “blueprint” of God's original intention, man is the center of the entire universe, and the center of man is his spirit—Zech. 12:1; Gen. 2:7; Prov. 20:27:

一 诸天是为着地，地是为着人，神给人造了灵，使人可以接触神，接受神，盛装神，敬拜神，活神，为神完成神的定旨，彰显神，并与神成为一——约四 24，林前六 17。

二 神若不是灵，我们若没有灵来接触神，与神成为一，整个宇宙就是空洞的，我们也一无所是——传一 2，三 11，伯三二 8，十二 10，林后四 13，16～18。

三 由于人的堕落，人不仅疏忽并忽略人的灵，甚至拒绝承认人有灵——帖前五 23，来四 12，参犹 19。

四 人是器皿，原该借着操练他的灵，接受在基督里的神作为生命树，使生命如同河在人的最深处流进流出，使他得变化成为宝贵的材料，为着神的建造，就是神永远的彰显——创一 26，二 7～12，22，提前四 7～8：

1 神的气成了我们人的灵，我们的灵乃是神的灯，以盛装神作油，并给我们亮光——创二 7，箴二十 27。

2 人的灵因着堕落，成了残破的灯，但借着神在祂救恩里的恢复，人的灵由那赐生命且七倍加强的灵所重生、重建并加强——创二 7，箴二十 27，约三 6，启四 5，林前十五 45 下。

【周三】

3 人里面的中央政府并最重要的部分应当是他的灵；一个受自己的灵管治并支配的人就是属灵的人——二 14～15，三 1，十四 32，林后二 12～15，弗三 16，彼前三 4，但六 3，10。

五 神的经纶战略、中心的点，乃是神圣的灵住在我们的灵里，二者调和一起成为一灵，就是调和

A. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, contain God, worship God, live God, fulfill God's purpose for God, express God, and be one with God—John 4:24; 1 Cor. 6:17.

B. Without God being the Spirit and without us having a spirit to contact God, to be one with God, the whole universe is empty, and we are nothing—Eccl. 1:2; 3:11; Job 32:8; 12:10; 2 Cor. 4:13, 16-18.

C. Due to the fall, men have not only overlooked and neglected the human spirit but also have even refused to admit that man has a spirit—1 Thes. 5:23; Heb. 4:12; cf. Jude 19.

D. Man as a vessel, through the exercise of his spirit, was to receive God in Christ as the tree of life so that life as a river would flow in and out of his innermost being for his transformation into precious materials for God's building, God's eternal expression—Gen. 1:26; 2:7-12, 22; 1 Tim. 4:7-8:

1. The breath of God has become our human spirit, and our spirit is God's lamp to contain God as the oil and to give us light—Gen. 2:7; Prov. 20:27.

2. Man's spirit became a broken lamp through his fall, but through God's recovery in His salvation, man's spirit is regenerated, rebuilt, and reinforced with the vivifying, sevenfold intensified Spirit—Gen. 2:7; Prov. 20:27; John 3:6; Rev. 4:5; 1 Cor. 15:45b.

§ Day 3

3. The central government and most prominent part of man's being should be his spirit; a man who is ruled and controlled by his spirit is a spiritual man—2:14-15; 3:1; 14:32; 2 Cor. 2:12-15; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.

E. The strategic and central point of God's economy is the divine Spirit dwelling in our human spirit and the two mingled together as one spirit,

的灵—约三 6, 四 24, 罗八 16, 林后三 17, 提后四 22, 林前六 17, 提前一 4, 林后四 13:

- 1 完成神经纶伟大的路，乃是我们借着操练我们的灵，照着那灵生活并作一切的事—伯十 13, 弗三 9, 罗八 4, 加五 25。
- 2 每当我们转向我们的灵，并操练我们的灵，我们就摸着基督的身体，因为基督的身体乃是在我们灵里—弗一 17, 二 22, 三 5, 16, 四 23, 五 18, 六 18。
- 3 当我们在灵里，我们就胜过世界，我们不能犯罪，那恶者也不能摸我们，并且我们蒙保守，远避偶像—约壹五 4, 18 ~ 19, 21, 约十四 30。

【周四】

叁 接受神圣三一的神圣分赐并作这分赐的管道，使圣徒们在生命里长大并享受基督，关键乃是操练我们的灵，就是将神所赐给我们的灵如火挑旺起来—腓一 25, 提前四 7 ~ 8, 提后一 6 ~ 7, 四 22, 徒六 10, 林前十四 32:

- 一 敬虔是彰显神的生活，是为着神经纶之神圣分赐的结果，这分赐是在于操练我们的灵，在日常生活中活基督，使神在召会生活中得着团体的显出—提前一 3 ~ 4, 三 15 ~ 16, 四 7 ~ 8, 提后一 6 ~ 7。
- 二 “操练”这辞含示勉强；我们基督徒若要刚强并在主里长大，就必须勉强自己用我们的灵，直到我们建立起操练灵的坚强习惯—提前四 7。
- 三 操练我们的灵，就是将我们的灵如火挑旺起来—

the mingled spirit— John 3:6; 4:24; Rom. 8:16; 2 Cor. 3:17; 2 Tim. 4:22; 1 Cor. 6:17; 1 Tim. 1:4; 2 Cor. 4:13:

1. The great way to fulfill God's economy is for us to live and do everything according to the Spirit by exercising our spirit—Job 10:13; Eph. 3:9; Rom. 8:4; Gal. 5:25.
2. Whenever we turn to our spirit and exercise our spirit, we touch the Body, because the Body is in our spirit—Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.
3. When we are in our spirit, we overcome the world, we cannot sin, the evil one cannot touch us, and we are guarded from idols—1 John 5:4, 18-19, 21; John 14:30.

§ Day 4

III. The key to receiving the divine dispensing of the Divine Trinity and being a channel of this dispensing for the saints' growth in life and their enjoyment of Christ is to exercise our spirit, which is to fan our God-given spirit into flame—Phil. 1:25; 1 Tim. 4:7-8; 2 Tim. 1:6-7; 4:22; Acts 6:10; 1 Cor. 14:32:

- A. Godliness, a living that is the expression of God, is the issue of the divine dispensing for the divine economy, and this dispensing depends on the exercise of our spirit to live Christ in our daily life for the corporate manifestation of God in the church life—1 Tim. 1:3-4; 3:15-16; 4:7-8; 2 Tim. 1:6-7.
- B. The word exercise implies forcing; if we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit until we build up a strong habit of exercising our spirit—1 Tim. 4:7.
- C. To exercise our spirit is to fan our spirit into flame—2 Tim. 1:6-7:

提后一 6 ~ 7:

- 1 六节说到“神的恩赐”，七节指明神赐给我们的乃是我们重生的灵，就是我们调和的灵，这灵乃是能力、爱、并清明自守的灵；因此，神的恩赐就是神所赐给我们的灵。
- 2 我们得救的人有本钱过基督徒生活和召会生活；这本钱乃是神所赐给我们的灵。
- 3 在我们那有圣灵内住之重生的灵里有火；事实上，我们的灵就是火—路十二 49 ~ 50，罗十二 11，后四 5，箴二十 27。

【周五】

四 我们要操练我们的灵，就必须对付那包围我们灵之魂的各部分—我们的**心思、情感和意志—参彼前三 4:

- 1 能力的灵乃是灵带着被征服并复活的意志，爱的灵乃是灵带着被神这爱所充满的情感，清明自守的灵乃是灵带着被更新的心思—提后一 7。
- 2 我们亲爱的主耶稣是我们魂的牧人和监督；我们的魂是我们内里的所是一真人位；主借着顾到我们里面各部分的益处，并监督我们真人位的光景，而牧养我们—彼前二 25，诗二三 1 ~ 6，参来十三 17。
- 3 因着操练灵是联于我们魂的各部分，并且对于活在神经纶的实际中极为重要，我们就需要凭着“坚固门徒的魂”而与我们主天上的职事合作—徒十四 22。
- 4 坚固门徒的魂就是：(→)坚固他们的心思，使他们认识并领会主和关于主的事；(林前二 16，腓三

1. Second Timothy 1:6 refers to “the gift of God,” and verse 7 indicates that what God has given us is our regenerated spirit, our mingled spirit, of power, of love, and of sobermindedness; thus, the gift of God is our God-given spirit.
2. We saved ones have the capital to live the Christian life and the church life, and this capital is our God-given spirit.
3. Fire is in our regenerated spirit, which is indwelt by the Holy Spirit; actually, our spirit is the fire—Luke 12:49-50; Rom. 12:11; Rev. 4:5; Prov. 20:27.

§ Day 5

D. To exercise our spirit, we must deal with the parts of our soul surrounding our spirit—our mind, emotion, and will—cf. 1 Pet. 3:4:

1. A spirit of power is a spirit with a subdued and resurrected will, a spirit of love is a spirit with an emotion filled with God as love, and a spirit of sobermindedness is a spirit with a renewed mind—2 Tim. 1:7.
2. Our dear Lord Jesus is the Shepherd and Overseer of our souls; our soul is our inner being, our real person; our Lord shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person—1 Pet. 2:25; Psa. 23:1-6; cf. Heb. 13:17.
3. Because the exercise of the spirit is linked to the parts of our soul and is so vital to living in the reality of God’s economy, we need to cooperate with our Lord in His heavenly ministry by “establishing the souls of the disciples”—Acts 14:22.
4. To establish the souls of the disciples is to establish them (1) in their mind, that they may know and understand the Lord and the things concerning Him

10；) (二)坚固他们的情感，使他们爱主并有心为着主的权益；(可十二 30，罗十六 4；) (三)坚固他们的意志，使他们刚强与主同在，行主所喜悦的事。(徒十一 23，西一 10，帖前四 1。)

五 操练我们的灵，将神赐给我们的灵如火挑旺起来，乃是要常常喜乐，不住地祷告，凡事谢恩，以享受内住的灵作为在基督里作一切事的秘诀—林后十二 2 上，腓四 11～13，诗九一 1，帖前五 16～18。

六 操练我们的灵，将神赐给我们的灵如火挑旺起来，乃是将我们的心思置于灵—罗八 6，玛二 15～16：

- 1 当我们将心思置于灵，我们就有内里生命平安的感觉，就是刚强、饱足、安息、释放、活泼、滋润、明亮和舒适的感觉。
- 2 当我们将心思置于肉体，我们就有内里死的感觉，就是软弱、虚空、不适、不安、下沉、枯干、黑暗和痛苦的感觉。
- 3 我们基督徒的生活不是按照对错的标准，乃是照着灵，并且我们凭着内里生命平安的感觉认识灵—罗八 6，林后二 13～14。

【周六】

七 操练我们的灵，将神赐给我们的灵如火挑旺起来，乃是辨明我们的灵与魂—来四 12：

- 1 我们应当一直保持警觉，辨明并拒绝一切不是出于灵，而是出于魂，出于己的事—太十六 25，参路九 25。
- 2 我们的一切所是、所有并所作，都必须在灵里；神之于我们的一切，都是我们的灵里—罗二 28～29，一 9，八 4，十二 11。

(1 Cor. 2:16; Phil. 3:10); (2) in their emotion, that they may love the Lord and have a heart for the Lord's interest (Mark 12:30; Rom. 16:4); and (3) in their will, that they may be strong to remain with the Lord and do the things that please the Lord (Acts 11:23; Col. 1:10; 1 Thes. 4:1).

E. To exercise our spirit, to fan our God-given spirit into flame, is to rejoice always, pray unceasingly, and give thanks in everything in order to enjoy the indwelling Spirit as the secret of doing all things in Christ—2 Cor. 12:2a; Phil. 4:11-13; Psalms 91:1; 1 Thes. 5:16-18.

F. To exercise our spirit, to fan our God-given spirit into flame, is to set our mind on the spirit—Rom. 8:6; Mal. 2:15-16:

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

§ Day 6

G. To exercise our spirit, to fan our God-given spirit into flame, is to discern our spirit from our soul—Heb. 4:12:

1. We should always be on the alert to discern and deny anything that is not of the spirit but of the soul, the self—Matt. 16:25; cf. Luke 9:25.
2. Whatever we are, whatever we have, and whatever we do must be in spirit; everything that God is to us is in our spirit—Rom. 2:28-29; 1:9; 8:4; 12:11.

八 操练我们的灵，将神赐给我们的灵如火挑旺起来，就是借着同那些清心呼求主的人追求基督，而过正常的召会生活，并胜过召会的堕落—提后二 22。

九 操练我们的灵，将神赐给我们的灵如火挑旺起来，乃是为着神的权益—基督、神的国、以及神的家—作为神永远经纶的目标，有个人倾心吐意的祷告、亲近神—一 6~8，提前一 3~4，二 1~3, 8，王上八 48，犹 19~21。

H. To exercise our spirit, to fan our God-given spirit into flame, is to live the normal church life and overcome the church's degradation by pursuing Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.

I. To exercise our spirit, to fan our God-given spirit into flame, is to pray, to approach God in a personal and confiding manner, for the interests of God—Christ, the kingdom of God, and the house of God—as the goal in God's eternal economy—1:6-8; 1 Tim. 1:3-4; 2:1-3, 8; 1 Kings 8:48; Jude 19-21.

第一周■周一

晨兴喂养

提前一 3~4“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

提摩太前书是论到神的经纶。在保罗的时代，有些人在教导与神的经纶不同的事。保罗告诉我们，我们必须将这一切不同的教训放在一边，并回到神的经纶。神的经纶就是祂的家庭行政，祂的计划，要将祂自己分赐到我们里面。祂的分赐产生敬虔的生活。

这样来自神的分赐的敬虔生活，在于操练我们的灵；…敬虔的生活来自神的分赐，但神不是将自己分赐到无生命的器皿里，…(而是)分赐到我们这些活的器皿里。我们已经有自己的口味、拣选、偏好、感觉、思想、头脑、意志等；我们若不刚强地操练我们的灵，与主合作，神就无法将自己分赐到我们里面。我们的灵不仅是接受的器官，保留的器官，也是为着神分赐的入口。我们的灵大大敞开的时候，我们的全人就敞开。然后神就有路将自己分赐到我们里面。神的分赐在于我们的配合，我们的配合就是操练我们的灵(李常受文集一九七九年第一册，八〇三至八〇四页)。

信息选读

圣经包括六十六卷书，开始于创世记的神和神的创造，终极完成于启示录的新耶路撒冷；在圣经这两端之间，有许多的历史、教训、预言和预表。我们若只照着这些事来明白圣经，就仍不认识圣经。我们需要看见，神永远的经纶，就是神永远的目的

WEEK 1 — DAY 1

Morning Nourishment

1 Tim. 1:3-4 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

First Timothy is dealing with God's economy. At Paul's time some were teaching different things other than God's economy. Paul told us that we have to put all these different teachings aside and come back to the economy of God. God's economy is His household administration, His plan, to dispense Himself into us. His dispensing produces a life of godliness.

Such a godly life issuing from God's dispensing depends upon the exercise of our spirit...A godly life comes out of God's dispensing, but God is not dispensing Himself into lifeless vessels...[but] into us, the living vessels, who already have our own taste, choice, preference, feeling, thinking, mentality, will, etc. If we do not exercise our spirit strongly to cooperate with the Lord, God cannot dispense Himself into us. Our spirit is not only the receiving organ, the retaining organ, but also the opening for God's dispensing. When our spirit opens wide, our whole being opens. Then God has a way to impart Himself into us. God's dispensing depends upon our coordination, and our coordination is the exercise of our spirit. (CWWL, 1979, vol. 1, "Basic Lessons on Life," p. 599)

Today's Reading

The Bible, which consists of sixty-six books, begins with God and His creation in Genesis and consummates with the New Jerusalem in Revelation. Between these two ends of the Bible, there are history, teachings, prophecies, and types. But if we understand the Bible only according to these things, we still do not know the Bible. We need to see the eternal economy of God, which

同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的丰满，祂的彰显。

经纶是为着分赐而执行一项计划的安排。神的经纶是神的计划、神的安排，要把祂自己，祂的元素、生命、性情、属性，以及祂所完成、所达到的一切，都分赐到祂所拣选的人里面，使他们在神圣源头的神圣元素里，由神圣的素质所构成，而重新被建造，好成为神圣的。…神用神圣的构成重新建造我们之后，我们就像主耶稣一样，在人性里带着神性，也在神性里带着人性。基督在成为肉体之前只有神性，但在成为肉体之后成了神人，就是带着神性的人。现今祂在人性里带着神性，又在神性里带着人性。我们借着基督得了重生，成为祂的一部分，如今也与祂一样，在人性里带着神性，又在神性里带着人性。

重生的人在人性里带着神性，又在神性里带着人性，自然而然成了一个生机体，就是基督的身体；基督的身体就是神的召会作神新造里的新人，以完成神的新“事业”，就是建造基督的身体，作三一神的丰满和彰显。这丰满乃是三一神的生机体，要终极完成于新耶路撒冷。圣经开始于神在祂的创造里，这乃是起初；圣经结束于新耶路撒冷，就是三一神和一切祂所拣选、救赎、重生、变化、模成并荣化之三部分人的调和。因此，新耶路撒冷乃是神和人的构成，要彰显神，直到永远。…这样的看见，就是对整本圣经的概览。我们读圣经时，需要将我们的注意力集中在神那为着神圣分赐的永远经纶上。除非我们认识神的经纶，否则我们就无法明白圣经（约伯记生命读经，六五至六七页）。

参读：生命的基本功课，第十七至二十课；约伯记生命读经，第九、十六、十九、二十一、二十四、二十七至二十八篇。

is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression.

An economy is an arrangement to carry out a plan for dispensing. God's economy is God's plan, God's arrangement, for God to dispense Himself in His element, life, nature, and attributes, and all that He has achieved and attained into His chosen people that they may be rebuilt by being constituted with the divine essence in the divine element of the divine source to be something divine...After God's rebuilding with the divine constitution we, like the Lord Jesus, become divinely human and humanly divine. Before incarnation Christ was only divine, but after His incarnation He became a God-man, a man with the divine nature. Now He is divinely human, and He is also humanly divine. Having been regenerated by Christ, we have become a part of Him, and now we are the same as He is—divinely human and humanly divine.

The regenerated ones, who are divinely human and humanly divine, spontaneously become an organism, the Body of Christ, which is the church of God as the new man in God's new creation to carry out God's new "career;" that is, to build up the Body of Christ for the fullness, the expression, of the Triune God. This fullness as the organism of the Triune God will consummate in the New Jerusalem. The Bible begins with God in His creation as the initiation and ends with the New Jerusalem, which is the mingling of the Triune God and all His chosen, redeemed, regenerated, transformed, conformed, and glorified tripartite people. The New Jerusalem is thus a constitution of God with man to express God for eternity. To see this is to have an overview of the entire Bible. In our reading of the Bible, we need to focus our attention on God's eternal economy for the divine dispensing. Unless we know God's economy, we will not understand the Bible. (Life-study of Job, pp. 57-58)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsns. 17-20; Life-study of Job, msgs. 9, 16, 19, 21, 24, 27-28

第一周 ■ 周二

晨兴喂养

创二 7“ 耶和华神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成为活的魂。”

亚十二 1“ …铺张诸天、建立地基、造人里面之灵的耶和华说。”

诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一。在神的经纶里，神计划要使基督作祂在地上行动的中心与普及。为使祂所拣选的人能关心祂这位创造主并救赎主，祂需要为人创造一个接受的器官，使人能接受神计划里之基督一切的所是。因此，撒迦利亚书嘱咐我们要尽力注意我们人的灵，好使我们得着该书所启示的基督，并明白其中所启示一切关于祂的事（弗一 17～18 上，三 5）（圣经恢复本，亚十二 1 注 2）。

信息选读

神给人造了一个灵，而这灵是人里面特别的器官，其功用是接触神并盛装神。神造人成为活物，但人不同于一切其他的活物；唯独人有人的灵。

在神的创造里祂作了一件特别的事，以产生我们的灵（创二 7）。神借着说话创造了宇宙。神说有，就有（诗三三 9）。但是当神来创造人时，祂乃是将祂的生命之气吹到人里面。我们的气不是我们自己，但没有一样东西比我们的气更接近我们。照样，神的生命之气不是神自己，不是神圣的灵，也不是神圣的生命，但神的气非常接近神，接近神圣的灵，并接近神圣的生命。

WEEK 1 — DAY 2

Morning Nourishment

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Zech. 12:1 ...Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.

The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God. In His economy God planned to have Christ as the centrality and universality of His move on earth. For His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for Him to create a receiving organ so that they would have the capacity to receive all that God had planned for Christ to be. Hence, [the book of Zechariah] charges us to pay full attention to our human spirit, that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him (Eph. 1:17-18a; 3:5). (Zech. 12:1, footnote 2)

Today's Reading

Man was created by God with a spirit, and this spirit is a particular organ within man that functions to contact God and contain God. Man was created by God to be a living creature, but he is different from all the other living creatures. Only man has a human spirit.

In God's creation, He did something particular to produce our spirit (Gen. 2:7). God created the universe by speaking. God spoke, and it was (Psa. 33:9). But when God came to the creation of man, He breathed His breath of life into man...God's breath of life is not God Himself, not the divine Spirit, and not the divine life, but it is very close to God, close to the divine Spirit, and close to the divine life.

我们若没有灵，就会像野兽一样；我们会变得毫无意义。宇宙中若没有神，整个宇宙也就是空洞的。所以要领略我们的意义和宇宙的意义，其关键乃在于神的存在，也在于我们有灵。神是灵；我们必须我们的灵里接触祂，敬拜祂（约四 24）。这二灵应当彼此接触，也应当成为一（林前六 17）。这样，整个宇宙才有意义，然后我们的生命才有意义。…由此我们能看见我们灵的重要性。

很可惜的是，由于人的堕落，人不仅疏忽并忽略人的灵，甚至拒绝承认人有灵。…大多数人顾到法律，不顾他们的良心。今天的社会非常需要法律，因为多数人忽略他们灵的一部分，就是他们的良心。良心的功用是在我们作错事的时候，审判我们，定罪我们。…一些只受法律管治的人，想要找法律的漏洞，好作不义不正的事。但那些凭良心而活的人，活得更高尚。我们里面的良心比外面的法律控制我们更严。

身为基督徒，我们的灵已经得了重生。得重生就是得加强，一个更刚强、更丰富的东西加到我们里面。这就是加到我们灵里的神的生命。…当我们信主耶稣的时候，神首先赐给我们神圣的生命。其次，神赐给我们圣灵。祂也赐给我们许多属天的事物，就如祂的赦免、公义、平安和喜乐。神已经赐给我们称义、和好以及祂全备的救恩。这一切都是在神的生命和神的灵之外，另赐给我们的。事实上，这一切属天的事物都包括在神的生命和神的灵里，二者已经加到我们灵里了。我们有一个得重生并得加强的灵，这灵是刚强的灵，有一个同伴。这个同伴就是三一神。三一神成了我们灵里的同伴。我们所有的是何等丰富的灵！（李常受文集一九九三年第二册，二二九至二四〇页）。

参读：活在灵中，第五篇；雅歌生命读经，第五篇。

If we did not have a spirit, we would be like the beasts. We would become meaningless. Also, if there were no God in the universe, the whole universe would become empty. So the key to our meaning and the meaning of the universe is in God's existence and also in our having a spirit. God is Spirit, and we must contact Him, worship Him, in our spirit (John 4:24). These two spirits should contact each other and should become one (1 Cor. 6:17). Then the whole universe becomes meaningful. Then our life has meaning...By this we can see the importance of our spirit.

Regretfully, due to the fall, men have not only overlooked and neglected the human spirit but also have even refused to admit that man has a spirit...Most people take care of the law, not their conscience. Today's society needs the law so much because most people neglect one part of their spirit—their conscience. The conscience functions to judge us and condemn us when we do something wrong...Some who are governed merely by the law like to find loopholes in the law so that they can carry out things that are unrighteous and unjust. Those who live by the conscience, however, live in a higher way. Our inward conscience controls us much more than the outward law does.

As Christians, our spirit has been regenerated. To be regenerated is to be reinforced...God's life...has been added into our spirit...When we believe in the Lord Jesus, God first gives us the divine life. Second, God gives us the Holy Spirit. Also, He gives us many heavenly things, such as His forgiveness, righteousness, peace, and joy. God has given us justification, reconciliation, and His full salvation. All these were given in addition to God's life and God's Spirit. Actually, all these heavenly things are included in God's life and God's Spirit, which have been added into our spirit. We have a regenerated and reinforced spirit, a very strong spirit, with a companion. This companion is the Triune God. The Triune God becomes our companion in our spirit. What an enriched spirit we have! (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 180-181)

Further Reading: CWWL, 1975-1976, vol. 1, "Living in the Spirit," ch. 5; Life-study of Song of Songs, msg. 5

第一周■周三

晨兴喂养

罗八 16“ 那灵自己同我们的灵见证我们是神的儿女。”

林前二 15“ 唯有属灵的人看透万事，却没有一人看透他。”

我们若不儆醒祷告，就会偏离神经纶的目标——基督作为那灵住在我们灵里。…我们唯有借着转向我们的灵，才能照着基督行事为人。我们在个人的行事中需要儆醒祷告；当我们与别人在一起时，需要顾到我们灵里生命的感觉，而活在我们的灵里（参罗八 6）。…唯有持续的祷告，才能保守我们在灵里。

今天神的灵，三一神包罗万有的灵，住在我们重生之人的灵里，并在我们的灵里运行。这二灵乃是一，共同生活、工作、存在，成为一个调和的灵。…照着我们的灵而行，可视为圣经里对信徒终极的嘱咐（李常受文集一九七九年第一册，一六二至一六三页）。

信息选读

要留意你的灵。你魂所有的内室必须受灵管制。…你里面的中央政府是什么？很抱歉，我不信是你的灵。…弟兄们来在一起，因为他们由祷告开始，中央政府就施行管理。谈话的前几分钟继续祷告的气氛；但过不了多久，中央政府就崩溃了。一位弟兄发表他的意见；另一位说，第一位不熟悉状况，所以不知道如何正确地处理。…你祷告时留意你的灵，与弟兄们谈话时却忽视你的灵，这是正确的么？

WEEK 1 — DAY 3

Morning Nourishment

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 2:15 But the spiritual man discerns all things, but he himself is discerned by no one.

If we do not watch and pray, we will miss the mark of God's economy—Christ as the Spirit dwelling in our spirit...It is only by turning to our spirit that we can walk and have our being according to Christ. In our personal walk we need to watch and pray, and when we are with others, we need to live in our spirit by caring for the sense of life in our spirit (cf. Rom. 8:6)...Only continual prayer keeps us in our spirit [cf. 1 Thes. 5:17].

The Spirit of God today, the all-inclusive Spirit of the Triune God, dwells in our regenerated human spirit and works in our spirit. These two spirits are one; they live, work, and exist together as one mingled spirit...To walk according to our spirit may be considered the consummate charge in the Scriptures to the believers. (CWWL, 1979, vol. 1, p. 130)

Today's Reading

Care for your spirit. All the inner chambers of your soul must be controlled by the spirit...What is the central government in you? Sorry, I do not believe it is your spirit. When the brothers come together, the central government is in control because they begin by praying. The first few minutes of talk continue the atmosphere of prayer. But before too many minutes have gone by, the central government collapses. One brother expresses his opinions. Another says that the first is unfamiliar with the situation and therefore does not know how to handle it properly...Is it right to heed your spirit when you pray, but disregard it when you talk to your brothers?

你若是较年长的，你的意见也许不是这么明显。…你表面上平易近人；然而，你里面不情愿，也不满意。这种不满意也许成了你的中央政府。…在姊妹们的中央政府里，情感占有总统、行政院长、参谋总长的职位。灵在她们祷告时有用，但她们生气时，就觉得必须发泄她们的情感。后来她们会悔改，但她们当时还是向脾气让步了。…有些圣徒是以快速行动为中央政府。他们不顾到灵，就作决定、采取行动并将事作成，且是越快越好。

似乎只有我们祷告时，我们的灵才得着正常的地位。我们一祷告完，实际上就是说，“灵啊，再见。现在我的祷告结束了，我不再需要你了。我要以自己的方式料理事情。”这样的态度使我们像不信者一样。…甚至主也无法管制你。…神是在你的灵里管制你。你若不接触祂，祂就无法管制你。主像电一样。电流若无法通到插座，你即使把灯插上插头，打开开关时灯也不会亮。

我们让灵作我们的中央政府会如何呢？我们会发觉我们的思想受约束。我们不敢发表自己的意见，言语不会这样轻易的从我们口中出来。我们的骄傲会被击杀。甚至在我们所行最小的事上，我们也会感受到约束或困迫。…你在灵以外，就觉得可以随意生活。你也许恨别人、说谎或偷窃。你的行动也许很狂野。论到那些完全忽视灵，忽视他们与神最接近之部分的人，圣经说，“神就任凭他们。”（罗一28）…然而，你得救以后，神要将你转向你的灵。那是祂所在之处，在那里你就能接触祂。在大事上，在小事上，甚至在你的言语上，神都要将你带到祂严格的管制之下（李常受文集一九七九年第一册，五二五至五二七页）。

参读：经历基督，第十、二十三章；活力排，第一篇。

If you are older, your opinions may not be so manifested...Outwardly, you are smooth and agreeable. Inwardly, however, you are unwilling and dissatisfied. Dissatisfaction may be your central government. In the central government of the sisters, emotion holds the posts of president, prime minister, and chief of staff. The spirit is useful when they pray, but when they are angry, they feel they must give vent to their emotions. Later, they will repent, but at the time they give way to their temper. The central government of some saints is quick action. Without regard for the spirit, they make decisions, take action, and get things done, the quicker the better.

It seems that only when we pray is our spirit given its normal place. As soon as we finish praying, we in effect say, "Goodbye, spirit. Now that my praying is over, I do not need you any longer. I want to take care of things myself in my way." This kind of attitude makes us like the unbelievers. Even the Lord has no way to control you...God controls you in your spirit. If you do not contact Him, He cannot control you. The Lord is like electricity. If the current cannot get through to the outlet, you may have the lamp plugged in, but the light will not go on when you turn the switch.

What is it like to let the spirit be our central government? We will find our thoughts restricted. We will not dare to utter our opinion. Words will not come out of our mouth so lightly. Our pride will be smitten. We will sense a restraint or a constraint in even the smallest things we do. When you were out of the spirit, you felt free to live as you wanted. You may have hated others, told lies, or stolen. Your actions may have been wild. The Bible says of those who utterly disregarded their spirit, the part of their being closest to God, that "God gave them up" (Rom. 1:28)...After you are saved, however, God would have you turn to your spirit. That is the place where He is, the place where He may be contacted. God wants to bring you under His strict control, in big things and in small, even in your words. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 392-393)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 10, 23; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 1

第一周■周四

晨兴喂养

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

提后一 6~7“...将...在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

我们已经看见我们灵的重要性，现在我们要来看我们灵的操练。我们必须建立操练灵的习惯。我早上起来的时候，自然而然会说的第一句话是：“哦，主。”借着说“哦，主”而呼求主，乃是操练灵的习惯。...这会有很大的不同。你早上起来如果什么也不说，你可能有例行公事的祷告，却没有真正地摸着主；这是因为你没有操练灵。我们必须建立说“哦，主”的习惯。当我们说“哦，主”的时候，我们就摸着主。这是操练灵的习惯（李常受文集一九九三年第二册，二四一页）。

信息选读

我们应当勉强自己说，“哦，主耶稣！”“操练”这个辞含示勉强。操练总是一件勉强的事。当奥林匹克运动员为着练习或竞赛操练自己时，他们必须有刚强的意志。他们勉强自己操练。我们基督徒若要刚强并要在主里长大，就必须勉强自己用我们的灵。

假定我们的家庭生活遇到了难处；可能是在你和配偶之间、你和儿女之间或你和父母之间的难处。那时你如果不操练你的灵，你整个魂，包括你的心思、意志、情感，就会得胜。你的魂就会胜过你，

WEEK 1 — DAY 4

Morning Nourishment

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

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

Now that we have seen the importance of our spirit, we want to see the exercise of our spirit. We must build up a habit of exercising our spirit...In the morning, the first thing I spontaneously say is “O Lord.” To call on the Lord by saying, “O Lord” is a habit of exercising our spirit...[It] makes a big difference. If you rise up in the morning without saying anything, you may pray in a routine way without really touching the Lord. This is because there is no exercise of your spirit. We have to build up a habit of saying, “O Lord.” When we say, “O Lord,” we touch the Lord. This is the habit of exercising our spirit. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” p. 181)

Today's Reading

We should force ourselves to say, “O Lord Jesus!” The word exercise implies forcing. To exercise is always a forced matter. When the Olympic athletes are exercising to practice or compete, they must have a strong will. They force themselves to exercise. If we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit.

Let us suppose that a problem comes into your family life. It may be a problem between you and your spouse, between you and your children, or between you and your parents. If you do not exercise your spirit at that time, your entire soul with your mind, will, and emotion will become prevailing.

制伏你，征服你的灵。这甚至会使你很厉害地发脾气。因此，每当你在艰难的光景中，你必须勉强自己操练你的灵。勉强你自己操练、使用你的灵，会使你成为不一样的人。

在提前四章七至八节里，保罗说到两种操练。在操练身体之外的那种操练，也就是操练以至于敬虔的操练，必定是灵的操练。操练我们自己以至于敬虔，乃是在我们日常生活中操练我们的灵活基督。

提后一章六至七节指明，我们必须将我们的灵，如火挑旺起来。…有些人可能以为，这两节不是说我们应当将我们的灵挑旺起来，而是说将我们的恩赐挑旺起来。但你若深入这节经文，你就会看见，将我们的恩赐挑旺起来，就是将我们的灵挑旺起来。保罗在六节告诉我们：“将…神的恩赐，再如火挑旺起来。”到了七节他说，“因为神赐给我们的…灵。”神所给我们的灵，是我们必须挑旺起来的。我们必须挑旺我们的灵。

我们可以说，我们必须如火挑旺起来的神的恩赐，乃是属灵的恩赐。但若没有我们的灵，我们怎能有恩赐？属灵的恩赐是在我们的灵里。在我们那有圣灵内住的重生的灵里有火。事实上，我们可以说，我们的灵就是火。

你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深地用口、用心来说，“哦，主耶稣。”然后你还必须更深地用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开你的灵。火就会烧起来。你如果下沉，就应当从你的深处操练你的灵，一再地呼求：“哦，主耶稣。”这样，你就会高昂起来（李常受文集一九九三年第二册，二四一至二四四页）。

参读：提摩太前书生命读经，第三至四篇；提摩太后书生命读经，第一篇。

Then the soul will overcome and subdue you, conquering your spirit. This can even cause you to lose your temper in a bad way. Therefore, whenever you are in a hard situation, you have to force yourself to exercise your spirit. To force yourself to exercise, or to use, your spirit makes you a different person.

In [1 Timothy 4:7-8] Paul speaks of two kinds of exercise. The exercise besides that of the body, which is the exercise unto godliness, must be the exercise of the spirit. To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life.

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame... Some might think that these verses do not say that we should fan our spirit but that we should fan our gift. But if you get into these verses, you will see that the fanning of our gift into flame is the fanning of our spirit into flame. Paul tells us in verse 6 to “fan into flame the gift of God.” Then in verse 7 he says, “For God has not given us a spirit...” Our God-given spirit is what we must fan into flame. We have to fan our spirit.

We may say that the gift of God that we must fan into flame is a spiritual gift. But without our spirit, how could we have the gift? The spiritual gift is in our spirit. There is fire in our regenerated spirit, which is indwelt by the Holy Spirit. Actually, we may say that our spirit is the fire.

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, “O Lord Jesus.” But then you have to go deeper by using your mouth with your heart to say, “O Lord Jesus.” Then you need to go even deeper by using your mouth with your heart and with your spirit to say, “O Lord Jesus.” This is to open up your spirit from deep within. Then the fire burns. If you are down, you should call “O Lord Jesus” again and again from deep within with the exercise of your spirit. Then you will be up. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 181-183)

Further Reading: Life-study of 1 Timothy, msgs. 3-4; Life-study of 2 Timothy, msg. 1

第一周■周五

晨兴喂养

徒十四 22“ 坚固门徒的魂，劝勉他们恒守信仰，又说，我们进入神的国，必须经历许多患难。”

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。”

人的魂是由人的心思、情感、意志所组成的。坚固门徒的魂就是：(一)坚固他们的的心思，使他们认识并领会主和关于主的事；…(二)坚固他们的情感，使他们爱主并有心为着主的权益；…(三)坚固他们的意志，使他们刚强与主同在，行主所喜悦的事(圣经恢复本，徒十四 22 注 1)。

信息选读

提后一章七节说到能力、爱、清明自守这三个项目，是很有意思的。…这是因为魂完全包围着我们的灵，而魂是由心思、情感、意志三部分所组成。所以说到灵，不是说到一个、两个或四个项目，而是三个项目。灵是由魂的三部分所包围，因此，这三部分必定与我们的灵密切相关。

首先，我们的“意志”必须被灵征服，而成为降服的。…能力的灵指明，意志必定是被征服而向灵降服的。…有时，我们会说一个人有刚强的意志力。事实上，我们可能用错了字眼。他的意志不是刚强的，而是刚硬、顽固的。…我们的意志唯有在灵的管治下，才会刚强并有能。何时一位信徒成为殉道者，他必是刚强的；他有刚强的意志，因为那时他的意志全然降服于灵。我们的意志被征服并降服于

WEEK 1 — DAY 5

Morning Nourishment

Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

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

Man's soul is composed of his mind, emotion, and will. To establish the souls of the disciples is to establish them (1) in their mind, that they may know and understand the Lord and the things concerning Him...; (2) in their emotion, that they may love the Lord and have a heart for the Lord's interest...; and (3) in their will, that they may be strong to remain with the Lord and do the things that please the Lord. (Acts 14:22, footnote 1)

Today's Reading

[Second Timothy 1:7] is very interesting. Three items are mentioned: power, love, and sobermindedness...This is because the soul completely surrounds our spirit. Since the soul is composed of three parts—the mind, emotion, and will—the spirit is not mentioned with one, two, or four items, but with three. The spirit is surrounded by three parts of the soul. Therefore, each of these three parts must be related to the spirit in a proper way.

First, our will has to be subdued by the spirit in order to become submissive...A spirit of power means that the will must be first subdued and then submissive to the spirit. Sometimes we describe a certain person by his strong will. Actually, we are using the wrong expression to describe that person. His is not a strong will, but a hard, stubborn one...Our will can become strong and powerful only under the control of the spirit. Whenever a believer becomes a martyr, he is strong; he has a strong will because at that time his will is completely submissive to the spirit. When our will is subdued and becomes

灵时，我们的意志就变得刚强而有能。这样，我们就真正有一个能力的灵！

然而，许多时候，当灵征服了我们的意志，并使其降服于主，我们会变得非常冰冷。因此，我们需要爱作为平衡。我们不仅需要能力的灵，更需要爱的灵。即使我们的意志是降服的，若是没有爱的灵，我们对人就会是冷漠的。我们甚至会批评他们，定罪他们，认为他们太叛逆了。我们必须用爱的灵平衡我们能力的灵。我们的灵必须既有能力，又有爱。

主耶稣在地上的时候，祂的意志是降服于灵的，祂顺从父。因此，祂的灵很刚强，却又一直满了爱。祂不仅有刚强的灵，还有爱的灵。祂非常平衡。对于那恶者撒但，祂的灵非常刚强而有能！但对于罪人和税吏，祂的灵满了爱与同情。这是真正的平衡。

我们有了情感之后，还需要再被平衡！现在我们必须有清明自守的灵。…单单只有爱，会使我们变得愚昧且盲目，甚至把我们带进黑暗里。因此，我们必须保持平衡，不要愚昧地爱，而要以健全的心思，清楚、正确、清明地来爱。

因此，对付灵并不是对付灵本身，而是对付在灵周围之魂的各部分。（正如水源是纯净的，但水也许流过硫磺，就有了硫磺味，）问题不在于水源，乃在于水所流过的通道。…如果我们的的心思错了，我们的灵就绝不可能正确。当我们的意志或情感不对时，我们的灵也绝不可能是对的。所以，我们必须对付魂的各部分：意志必须被征服，情感必须受平衡，心思必须清明或健全。如此，灵就会有能力、满了爱且是清明的。这给我们看见魂的三部分如何与灵的操练有关系（译自英文“水流报”合订本第一册，二九八至三三一页）。

参读：生命信息，第二十六章。

submissive to the spirit, it becomes strong and powerful. Then we will truly have a spirit of power!

However, many times when the spirit subdues our will and makes it submissive to the Lord, we then become very cold. Therefore, we need love as a balance. We not only need a spirit of power, but also a spirit of love. Even though our will is submissive, if we do not have a spirit of love, it is very easy for us to be cold toward others. We will even be critical of them, condemning them because they are so rebellious...We must balance our spirit of power with a spirit of love. Our spirit has to be both of power and of love.

When the Lord Jesus was on earth, His will was submissive to the spirit, and He was obedient to the Father. Therefore, His spirit was very strong—but it was also continually full of love. He had not only a strong spirit, but one of love. He was very balanced. His spirit toward Satan, the evil one, was very strong and powerful! But toward the sinners and publicans, His spirit was full of love and sympathy. Here is real balance.

Love is a matter of the emotion...After we become emotional, we need to be balanced again! Now we must have a spirit of sobermindedness...Love alone causes us to be foolish and blind and will even bring us into darkness. Therefore, we must be so balanced that we will not love foolishly, but clearly, properly and soberly with a sound mind.

Therefore, to deal with the spirit is not a matter of dealing with the spirit itself, but with all of the parts of the soul which surround it...[A spring itself is pure, but the water may flow through sulphur or salt.] The passage through which the water flows is the problem...If our mind is wrong, our spirit could never be right. When our will or emotion are wrong, our spirit could never be right. So, we must deal with all these parts of the soul. The will has to be subdued, the emotion has to be balanced, and the mind has to be sober or sound. Then the spirit will be powerful, loving and sober. Thus, we see how these three parts of the soul are related to the exercise of the spirit. (The Stream Magazine, Book One, pp. 302-306)

Further Reading: The Stream Magazine, Book One, pp. 298-331; CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 26

第一周■周六

晨兴喂养

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

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

不要让你的心思像“野马”一样。心思占魂的大部分，而魂是居于我们外面的肉体和我们里面的灵之间。…我们将我们的灵如火挑旺起来之后，必须学习将我们的的心思置于灵。我们的的心思非常“多话”。…我们若不控制我们的的心思，就会飘荡幻想，在很短时间内遍游地球。…所以我们将我们的的心思引到我们的灵。我们这样作时，就会向主歌唱，赞美主，并说出主来。

夫妻…在别人面前会约束自己所说的话。但是当他们在一起时，就任意说别人闲话，或消极地说到召会。那时他们就发死，因为他们将心思置于肉体。我们必须学习使我们的灵如火挑旺起来，并且控制我们的的心思。不要让心思置于肉体，乃要引导心思，将心思置于灵。这个习惯必须在我们里面建立起来。我们的的心思置于肉体，就是死；我们的的心思置于灵，乃是生命平安（李常受文集一九九三年第二册，二四七至二四八页）。

信息选读

希伯来四章十二节用了“辨明”这个辞。…我们的思念通常是欺骗人的。但我们若操练我们的灵，就会辨明我们的思念是邪恶的，因为在我们的思念背后有邪恶

WEEK 1 — DAY 6

Morning Nourishment

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

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

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

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

Today's Reading

In Hebrews 4:12 the word discern is used...Quite often our thoughts are deceiving. But if we exercise our spirit, there is a discernment that our thoughts are evil, because behind our thoughts there is an evil intention. To discern

的主意。辨明心中的思念和主意，等于剖开灵与魂。…仇敌的计谋总是要使你的灵一直与你的魂搀杂在一起。在今天的世界上，几乎每一个人都在搀杂的情形里，…什么时候有了这样的搀杂，灵就失败，魂就得胜。

一个弟兄开始要对他妻子说到另一个人时，他必须想一想：“这是出于我的灵，还是出于我的魂？”如果这是出于他的魂，他所说的就是闲话或批评。如果这是出于他的灵，他所说的必是受主的引导。这表明我们必须辨明我们的灵与魂。

事实上，我们的人位，我们的所是，是相当复杂的。我们不是那么简单，因为我们有三部分。我们有坏的肉体，有好的灵，也有介于中间的魂。我们应当一直跟随我们的灵，并且在一切事上照着我们的灵而行，这是根据罗马八章四节。我们应当一直保持警觉，辨明一切不是出于灵，而是出于魂的事。…神赐给我们的灵是我们的性能和本钱。我们必须使用我们的灵，运用我们的灵，并借着将我们的灵如火挑旺起来，借着将心思置于灵，借着辨明灵与魂，来操练我们的灵。当然，我们很容易知道什么是出于肉体的，什么是出于灵的；但在什么是出于魂的与什么是出于灵的这二者之间，通常是混淆不清的。所以我们必须辨明。

我们基督徒的行事为人是非常细的。如果我们要照着灵而行，我们必须学习作事不要太快，说话也不要太快；等一等比较保险。我在回信的事上有这样的经历。有时候我写了信，等一天再寄出。第二天可能有新的想法临到我，要包括在那封信里，或者发现自己说了什么错的话。这样等，会帮助我们照着灵而行。…在我们里面，在灵与肉体之间…有争战；在灵与魂之间，更是这样。…如果一件事不是出于灵，我们就不要说，也不要作。这就是运用、操练我们的灵（李常受文集一九九三年第二册，二四八至二五〇页）。

参读：那灵同我们的灵，第六至八篇。

the thoughts and intents of the heart equals the dividing of the soul from the spirit...The enemy's strategy is always to mix our spirit up with our soul. In today's world nearly everyone is in a mixed situation...Whenever such mixing is there, the spirit loses and the soul wins.

Before a brother begins to talk to his wife about another brother, he has to consider, "Is this of my spirit or of my soul?" If it is of his soul, what he says will be either gossip or criticism. If it is of his spirit, what he says will be something led by the Lord. This shows that we have to discern our spirit from our soul.

Actually, our person, our being, is quite complicated. We are not so simple, because we have three parts. We have the flesh, which is bad; the spirit, which is good; and the soul, which is in between. We should always follow our spirit and walk in all things according to our spirit. This is according to Romans 8:4. We should always be on the alert to discern anything that is not of the spirit but of the soul. Our God-given spirit is our capital and our capacity. We have to use our spirit, to employ our spirit, and to exercise our spirit by fanning it into flame, by setting our mind on it, and by discerning it from our soul. Of course, it is easy to know what is of the flesh and what is of the spirit; but quite often it is a very mixed-up situation between what is of the soul and what is of the spirit. This is why we have to discern.

Our Christian walk is a very fine walk. If we are going to walk according to our spirit, we must learn not to do things too fast or to say things too quickly. It is safe to wait awhile. I have had this experience in writing answers to letters. Sometimes I will write a letter and then keep it for another day before I mail it. The next day a new thought might come to me to include in that letter, or I may realize that I said something wrong. To wait in this way helps us to walk according to our spirit. Within us there is a battle between the spirit and the flesh and even more between the spirit and the soul...If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 186-187)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," chs. 6-8

第一周诗歌

628

聚会 — 运用灵

6 5 6 5 (英 866)

D 大调

4/4

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

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

WEEK 1 — HYMN

Exercise the spirit (Meetings)

Meetings — Exercising the Spirit

866

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

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

第二周

神按祂自己的定旨召了我们

诗歌：769

读经：提后一 9，罗八 28～29，弗三 9～11，西一 9，启四 11，太七 21

【周一】

壹 保罗在提后一章九节说，“神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨”：

一 神不仅救我们来享受祂的福，更以圣召（为着特定目标的呼召）召我们，为要完成祂的定旨——9 节，罗八 28。

二 蒙神呼召就是分别出来归于祂的定旨——弗一 11，三 11，提后一 9，三 10。

三 提后一章九节的定旨，乃是神按祂旨意所定的计划，要把我们放在基督里，使我们与祂成为一，有分于祂的生命和地位，好成为祂的见证。

四 神按祂自己的定旨拯救我们并呼召我们，现今祂的定旨应当成为我们的目的——罗八 28，提后一 9，三 10。

五 我们需要从神的眼光来看救恩；神救恩的目的乃是要祂所创造并救赎的人得着儿子的名分，

Week Two

God Calling Us according to His Own Purpose

Hymns: 971

Scripture Reading: 2 Tim. 1:9; Rom. 8:28-29; Eph. 3:9-11; Col. 1:9; Rev. 4:11; Matt. 7:21

§ Day 1

I. In 2 Timothy 1:9 Paul says that God “has saved us and called us with a holy calling, not according to our works but according to His own purpose”:

A. God has not only saved us to enjoy His blessing but also called us with a holy calling, a calling for a particular cause, to fulfill His purpose—v. 9; Rom. 8:28.

B. To be called by God is to be separated unto His purpose—Eph. 1:11; 3:11; 2 Tim. 1:9; 3:10.

C. The purpose in 2 Timothy 1:9 is God’s plan according to His will to place us into Christ, making us one with Him to share His life and position so that we may be His testimony.

D. God saved us and called us according to His own purpose, and now His purpose should become our purpose—Rom. 8:28; 2 Tim. 1:9; 3:10.

E. We need to view salvation from God’s perspective; the purpose of God’s salvation is for His created and redeemed ones to have the sonship, that

有祂儿子的生命，模成祂儿子的形像，使祂儿子能在许多弟兄中作长子—约壹五 11 ~ 12, 罗八 29。

六 得救乃是使我们从没有意义的人生中蒙拯救:

- 1 神的福音把我们从没有意义的人生，救到宇宙的意义里—启四 11。
- 2 人为神所创造，有重大的意义和目的；（创一 26 ~ 28；）可惜人堕落了，失去人生的意义。
- 3 因着神的救恩，祂拯救我们，把我们带回我们原初的目的，就是宇宙的意义里—罗八 28，提后一 9。

【周二】

贰 神永远的定旨是要将祂自己分赐到祂所拣选并救赎的人里面，使他们在生命和性情上与祂一式一样，只是无分于神格，使祂得着扩大并扩展的彰显—弗一 5, 9, 22 ~ 23, 三 9 ~ 11:

一 约伯记留给我们一个双重的问題，关于神创造人以及神对付祂选民的目的一一 1, 十 13, 十三 3 ~ 4:

- 1 对这个问题，答案乃是神永远的经纶，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们成为与祂一样，作祂的丰满，就是祂的彰显—创一 26，提前一 3 ~ 4，弗一 22 ~ 23，三 9, 19。
- 2 神对付爱祂的人，甚至使他们受损失，目的乃是要使他们最完满地得着祂，使祂能借着他们得以彰显，以成就祂造人的永远目的一罗八 28 ~ 29，林后四 16，参耶四八 11。

is, to have the life of the Son and be conformed to the image of His Son so that the Son would be the Firstborn among many brothers—1 John 5:11-12; Rom. 8:29.

F. Salvation involves our being saved from a human life that is meaningless:

1. The gospel saves us out of the human life that is without meaning into the meaning of the universe—Rev. 4:11.
2. God created a man who had great meaning and purpose (Gen. 1:26-28), but man fell, and the meaning of human life was lost.
3. With His salvation, God rescues us and brings us back to our original purpose, which is the meaning of the universe—Rom. 8:28; 2 Tim. 1:9.

§ Day 2

II. God's eternal purpose is to dispense Himself into His chosen and redeemed people to make them the same as He is in life and nature but not in the Godhead for His enlarged and expanded expression—Eph. 1:5, 9, 22-23; 3:9-11:

A. The book of Job leaves us with a twofold question concerning the purpose of God in creating man and in dealing with His chosen people—1:1; 10:13; 13:3-4:

1. The answer to this question is the economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they may become the same as He is for His fullness, His expression—Gen. 1:26; 1 Tim. 1:3-4; Eph. 1:22-23; 3:9, 19.
2. God's purpose in dealing with His lovers, even in the way of loss, is that they may gain Him to the fullest extent, in order that He might be expressed through them for the fullness of His eternal purpose in His creation of man—Rom. 8:28-29; 2 Cor. 4:16; cf. Jer. 48:11.

二 神创造万有(包括人),祂的心意是要人与神调和,以产生召会作基督的身体,好终极完成新耶路撒冷作祂荣耀的彰显—亚十二1,启四11,十九7,二一2。

三 神永远的定旨,照着祂的心愿,是要得着召会成为基督生机的身体,以显明祂万般的智慧—弗一9~11,22~23,三9~11。

【周三】

四 召会作为基督的身体,乃是神用来完成祂定旨并解决所有问题的唯一凭借—参创一26:

- 1 召会要在神圣的儿子名分里,有父的生命和性情,作父神的彰显,就是祂的荣耀—弗一4~5,约十七22~24。
- 2 召会是神最大的夸耀,要使执政和掌权的天使得知祂万般的智慧,好羞辱并击败仇敌,以带进祂的国—弗三10,罗十六20。
- 3 召会要将万有在基督里归一于一个元首之下,这是借着基督将祂自己作到我们里面,成为生命和光—弗一10,22~23。

叁 我们要过为着完成神永远定旨的生活,就必须认识并实行神的旨意—西一9,太七21:

一 神是一位有定旨的神,有祂自己喜悦的旨意;祂为自己的旨意,创造了万有,好成就并完成祂的定旨—启四11,弗三9~11,西一9:

- 1 神的旨意就是祂心头的愿望,就是祂要与人调和,并完成祂永远的定旨—弗一5,9,22,五17。

B. God's intention in the creation of all things, including man, was that man would be mingled with God to produce the church as the Body of Christ to consummate the New Jerusalem for His glorious expression—Zech. 12:1; Rev. 4:11; 19:7; 21:2.

C. God's eternal purpose, according to the desire of His heart, is to have the church to be the organic Body of Christ for the manifestation of His multifarious wisdom—Eph. 1:9-11, 22-23; 3:9-11.

§ Day 3

D. The church as the Body of Christ is the unique means used by God to fulfill His purpose and settle all His problems—cf. Gen. 1:26:

1. The church is for the expression, the glory, of God the Father in the divine sonship with the Father's life and nature—Eph. 1:4-5; John 17:22-24.
2. The church is God's greatest boast in making known to the angelic rulers and authorities His multifarious wisdom for the shame and defeat of the enemy to bring in His kingdom—Eph. 3:10; Rom. 16:20.
3. The church is for the heading up of all things in Christ through the working of Himself into us as life and light—Eph. 1:10, 22-23.

III. In order to live a life for the fulfillment of God's eternal purpose, we must know and do the will of God—Col. 1:9; Matt. 7:21:

A. God is a God of purpose, having a will of His own pleasure, and He created all things for His will so that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11; Col. 1:9:

1. God's will is His heart's desire, His mingling with man, and the fulfillment of His eternal purpose—Eph. 1:5, 9, 22; 5:17.

2 神的旨意是要为基督得着一个身体，作祂的丰满，就是祂的彰显—罗十二 2，5，弗一 5，9，11，22～23。

【周四】

二 我们需要充分认识神的旨意—西一 9:

- 1 歌罗西书中神的旨意，是指神永远定旨的意愿，神关于基督之经纶的意愿—弗一 5，9，11。
- 2 充分认识神的旨意，就是对神的计划有启示，使我们知道神在宇宙中计划要作的是什么—启四 11：
 - a 神的计划，乃是要使基督在神圣的经纶里成为一切—太十七 5，西一 15～18，三 10～11。
 - b 对神计划的启示会为我们开路，使我们对基督有更多的经历—二 16～17，三 4，15～16。
- 3 神在我们身上的旨意，乃是要我们认识包罗万有的基督，经历祂，并以祂作我们的生命而活祂—一 9，15～18，三 4。
- 4 行事为人配得过主，乃是充分认识神旨意的结果；我们在这种配得过主的行事为人里乃是活基督—一 10，腓一 19～21 上。

三 我们若要在来世进入诸天之国的实现，就必须在今世实行我们父的旨意—太七 21～22，六 10，十二 50，启四 11，罗十二 2，弗一 5，9，11，五 17，西一 9，四 12。

【周五】

四 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去”—太七 21:

2. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.

§ Day 4

B. We need to be filled with the full knowledge of God's will—Col. 1:9:

1. God's will in Colossians is His will regarding His eternal purpose, regarding His economy concerning Christ—Eph. 1:5, 9, 11.
2. To have the full knowledge of God's will is to have the revelation of God's plan so that we may know what God plans to do in the universe—Rev. 4:11:
 - a. God's plan is to make Christ everything in the divine economy—Matt. 17:5; Col. 1:15-18; 3:10-11.
 - b. The revelation of God's plan opens the way for us to have more experience of Christ—2:16-17; 3:4, 15-16.
3. The will of God for us is that we know the all-inclusive Christ, experience Him, and live Him as our life—1:9, 15-18; 3:4.
4. Walking worthily of the Lord issues from having the full knowledge of God's will; such a walk is a walk in which we live Christ—1:10; Phil. 1:19-21a.

C. If we would enter into the manifestation of the kingdom of the heavens in the coming age, we must do the will of our Father in this age—Matt. 7:21-22; 6:10; 12:50; Rev. 4:11; Rom. 12:2; Eph. 1:5, 9, 11; 5:17; Col. 1:9; 4:12.

§ Day 5

D. “Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens”—Matt. 7:21:

- 1 呼求主够叫我们得救，但要进诸天的国，还需要实行天父的旨意—罗十 13，十二 2，太十二 50，弗五 17，西一 9。
- 2 进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同—约三 3，5：
 - a 进神的国是借着神圣生命的出生—一 12 ~ 13，三 5 ~ 6。
 - b 进诸天的国是借着神圣生命的生活—太七 21，十二 50。
- 3 主耶稣斥责那些在祂的名里预言过，赶鬼过，并行过许多异能的人，因为他们这些“行不法的人”作那些事，是出于他们自己，不是因顺服神的旨意而作—七 23。

【周六】

- 4 我们要实行父的旨意，就必须进窄门，走狭路—13 ~ 14 节：
 - a 窄门把旧人、己、肉体、人的观念、世界同其荣耀，都摒除在外；只有合乎神旨意的，才能进去。
 - b 当我们走在狭路上，我们就受到一种奥秘、看不见、内在的管治所约束，并且活在这管治之下。
- 5 凡实行父旨意的，就是主耶稣的亲人—十二 50：
 - a 基督这位属天的君王，总是降服于父的旨意，接受神的旨意作祂的分，不抵抗任何事—十一 28 ~ 30，二六 39。
 - b 凡实行父旨意的，就是帮助主耶稣的弟兄，同情祂的姊妹，以及柔和慈爱的母亲。

1. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father—Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.
2. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering the kingdom of God through regeneration—John 3:3, 5:
 - a. The entrance into the kingdom of God is through being born of the divine life—1:12-13; 3:5-6.
 - b. The entrance into the kingdom of the heavens is through the living of the divine life—Matt. 7:21; 12:50.
3. The Lord Jesus rebuked those who prophesied, cast out demons, and did works of power in His name because, as “workers of lawlessness,” they did these things out of themselves, not out of the obedience to God’s will—7:23.

§ Day 6

4. In order to do the will of the Father, we need to enter in through the narrow gate and walk on the constricted way—vv. 13-14:
 - a. The narrow gate excludes the old man, the self, the flesh, the human concept, and the world with all its glory; only that which corresponds with God’s will can enter in.
 - b. As we walk on the constricted way, we are restricted by a mysterious, invisible, inward control, and we live under this control.
5. Whoever does the will of the Father is a relative of the Lord Jesus—12:50:
 - a. Christ, the heavenly King, always submitted to the Father’s will, taking the Father’s will as His portion and not resisting anything—11:28-30; 26:39.
 - b. Whoever does the will of the Father is a brother who helps the Lord Jesus, a sister who sympathizes with Him, and a mother who tenderly loves Him.

6 国度子民需要祷告，愿父的旨意行在地上，如同行在天上；这就是将诸天的国带到地上一六 10。

6. The kingdom people need to pray for the Father's will to be done on earth as in the heavens; this is to bring the kingdom of the heavens to the earth—6:10.

第二周■周一

晨兴喂养

提后一 9“ 神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典…”。

弗一 11“ 我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业。”

神不仅救我们来享受祂的福，更以圣召（为着特定目标的呼召）召我们，为要完成祂的定旨（提后一 9）。这里的定旨，乃是神按祂旨意所定的计划，要把我们放在基督里，使我们与祂成为一，有分于祂的生命和地位，好成为祂的见证（新约总论第一册，二二九页）。

信息选读

神所创造的这个宇宙，是有其意义的。…福音首先是把宇宙的意义给我们。福音不仅是主耶稣钉十字架，为我们流血，受死。整本圣经…从创世记一章直到启示录二十二章，都是论到福音的信息。

神的福音给我们看见，神把我们从来没有意义的人生，救到宇宙的意义里。…得救…所包含的…其中一项重要意义，就是使我们从没有意义的人生中蒙拯救。…我们原来为神所创造，是有意义的。可惜我们堕落了，从这个意义里堕落、失落了，也就是从我们的本位离开了。现在神把我们拯救回来，使我们又回到了本位。我们落下去时，就失去了意义；但我们一得救，蒙神拯救回来，就被救回到这个宇宙的意义里。

WEEK 2 — DAY 1

Morning Nourishment

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace...

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will.

God has not only saved us to enjoy His blessing, but also called us with a holy calling, a calling for a particular cause, to fulfill His purpose [2 Tim. 1:9]. The purpose here is God's plan according to His will to place us into Christ, making us one with Him to share His life and position so that we may be His testimony. (The Conclusion of the New Testament, p. 198)

Today's Reading

This universe was created by God and has a meaning that is related to the gospel...The gospel unveils the meaning of the universe. The gospel is not simply that the Lord Jesus was crucified to shed His blood and die for us. The entire Bible, from Genesis 1 through Revelation 22,...is a gospel message.

The gospel of God saves us out of a human life that is without meaning into the meaning of the universe. Salvation involves being saved from a human life that otherwise would be meaningless...God created a man who had great meaning and purpose. Regrettably, man fell, and the meaning of his life was lost. This means that man lost his original purpose. With His salvation, God rescues us and brings us back to our original purpose. When man fell, he lost the meaning of his existence, but now that we are saved by God, we have been brought back to our purpose, which is the meaning of the universe.

我们可以从以下经节找出(宇宙的意义)。首先是以弗所一章四至五节：“就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”再者，创世记一章二十六至二十八节：“神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…。神就按着自己的形像创造人，乃是按着神的形像创造他；创造他们有男有女。神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理…。”接着，罗马八章二十九至三十节说，“因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”

还没有创造天地，时间还没有开始之前，神就有了这个喜悦。神根据这个喜悦和爱好，定了一个计划。神计划要有一个宇宙，在这个宇宙中有天有地，并且有形形色色、千千万万的生物。不仅如此，神还计划创造人。神造人的目的，是要人能彰显祂、代表祂，作祂的彰显者和代表者。所以，神是按着自己的形像，照着自己的样式造人。宇宙中的天地万物，都是照着神的旨意所创造的。

你若去问天文学家，他们会告诉你，从地球到宇宙的中心，不知道比地球到月球远了多少千万倍。宇宙之大，不是人的头脑所能完全理解的。神太伟大了，祂所造的万物又是何其的广阔、繁多，不可胜数。然而，圣经却清清楚楚地告诉我们，这宇宙的意义，就是神要在宇宙中得着一班人，作祂的彰显者与代表者(李常受文集一九七一年第一册，一八九至一九二页)。

参读：新约总论，第十九、一百八十九篇；提摩太后书生命读经，第一篇。

We can find the meaning of the universe in the following verses. Ephesians 1:4-5 says, “Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.” Genesis 1:26-28 says, “God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...And God created man in His own image; in the image of God He created him; male and female He created them. And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion...” Next, Romans 8:29-30 says, “Those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers; and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.”

Before the creation of heaven and earth and even before time began, God had a good pleasure. According to this good pleasure, this delight, God designed a plan. God planned the universe with the heavens, the earth, and a large variety and number of organisms. Not only so, God also planned to create man. God's purpose in creating man was for man to express God and represent Him, that is, for man to be His expression and His representation. Hence, God created man in His image and according to His likeness. The heavens and the earth and all the things in the universe were created according to God's will.

Astronomers say that the distance from the earth to the center of our galaxy is at least sixty-four million times farther than the distance between the earth and the moon. The vastness of the universe cannot be fully comprehended by the human mind. God is too great. The things that He created are too vast and too numerous to count. Nevertheless, the Bible clearly tells us that the meaning of the universe is related to God's desire to gain a group of people to be His expression and representation. (CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” pp. 137-139)

Further Reading: The Conclusion of the New Testament, msgs. 19, 189; Life-study of 2 Timothy, msg. 1

第二周■周二

晨兴喂养

弗三9~11“并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

约伯记留给我们一个双重的紧要问题，关于神创造人以及神对付祂选民的目的。…这问题的答案…在旧约里找不到，唯有在新约里才有。神在祂的启示里所给的这答案，完全与三一神自己有关。

新约向我们揭示，神创造宇宙和万物，包括人在内，祂的目的是要将祂自己作到人里面。神要进到人里面，作人的内容，作人的生命、性情、生命供应和元素（约伯记生命读经，一〇四页）。

信息选读

圣经不是照着人的逻辑写的，乃是照着神的行动写的。神虽然在旧约里作了许多事，但祂没有行动。从亚当到基督，神留在祂的神性里，停留在永远里。…有一天神…从永远里出来，带着祂的神性进到时间里，并且进到一个童女的腹中，将自己与人性联结。这乃是神行动的头一步。第二步是祂从那个童女的腹中生出来，成为神人。祂留在童女的腹中九个月，就从那里出来，成为一个人，不仅带着神性，也带着人性，名叫耶稣。

这亲爱的一位，这位神人，兼有神人二性的神子耶稣基督，在地上过一个真正的人性生活。…主耶

WEEK 2 — DAY 2

Morning Nourishment

Eph. 3:9-11 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, in order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.

The book of Job leaves us with a crucial twofold question concerning God's intention in His creation of man and in His dealing with His chosen people...The answer to this question...is found not in the Old Testament but only in the New Testament. This answer, given by God in His revelation, is altogether concerned with the Triune God Himself.

The New Testament unveils to us that God's intention in His creation of the universe and of billions of items including man is to work Himself into man. God wants to enter into man to be man's content and to be man's life, nature, life supply, and element. (Life-study of Job, p. 91)

Today's Reading

The Bible is not written according to human logic but according to God's move. Although God did many things in the Old Testament, He did not move. Rather, from Adam to Christ, God remained in His divinity and stayed in eternity...But one day...God came out of eternity and entered with His divinity into time, entering into the womb of a human virgin to join Himself to humanity. This was the first step of God's move. The second step was His being born of that human virgin to be the God-man. After staying in the womb of a human virgin for nine months, He came out of that womb, not only with divinity but also with humanity, to be a human being by the name of Jesus.

This dear One, this God-man who is both divine and human, Jesus Christ the Son of God, lived a genuine human life on earth...At the end of His life on earth,

稣在祂地上生活的末了，到十字架上受死。

基督在十字架上完成祂的工作以后，就睡了，安息了（虽然在祂的死和复活之间祂也作了许多事）。然后祂从死人中起来，祂复活了。借着祂的复活，祂将祂的人性带到神性里（罗一3～4）。祂也生为神的长子，成为神众子中的头一位。在复活里，祂也成了赐生命的灵（林前十五45下）。…不仅如此，在基督的复活里，所有蒙神拣选的人，也重生成为神的众子（彼前一3）。…神这许多的儿子，就成了基督的许多肢体，构成基督的身体，就是神的召会（弗一22下～23）。这身体是新造里的新人，基督是这新人的每一个肢体（西三10～11）。这身体，这新人…至终…要扩大并终极完成为新耶路撒冷，作神的丰满，神团体的彰显，直到永远。

那灵是三一神的终极完成。…我们基督徒该只摸这灵。我们既凭着灵得生并活着，就当凭着灵而行（加五25，罗八4）。…我们该凭灵祷告，凭灵读经，凭灵爱人，凭灵传福音。

加拉太六章十八节指明，那灵作为包罗万有的恩，与我们的灵同在。…因此，我们需要顾到我们的灵，作一切事都要操练我们的灵。这样，我们就经历神的灵在我们里面活着、在我们里面安家并变化我们。神的灵住在我们里面祷告、读经、说神的话、爱我们的配偶并传福音看望罪人。这样的生活就是经过过程的三一神，与得重生的三部分人的调和。这是新约的神圣启示，作为约伯受苦的答案，也是关于神创造人并对付祂选民之目的这个大问题的答案（约伯记生命读经，一〇五至一〇九页）。

参读：真理课程一级卷三，第二十八课；生命的经历，第八篇。

the Lord Jesus went to the cross, and He died there.

After Christ finished His work on the cross, He went to sleep and rested (although He did a number of things between His death and resurrection). Then He rose up from the dead; He resurrected. Through His resurrection He brought His humanity into divinity (Rom. 1:3-4). He was also born to be the firstborn Son of God to be the leading One of the many sons of God. In His resurrection He also became a life-giving Spirit (1 Cor. 15:45b)... Furthermore, in the resurrection of Christ, all those who were chosen by God were regenerated to be the many sons of God (1 Pet. 1:3)...[who] have become the members of Christ to constitute His Body, which is the church of God (Eph. 1:22b-23). This Body is the new man in the new creation, and Christ is every member of this new man (Col. 3:10-11). This Body, this new man...eventually... will be enlarged and consummated to be the New Jerusalem as the fullness, the corporate expression, of God for eternity.

The Spirit [is] the consummation of the Triune God...We Christians should just deal with this Spirit. Since we have life and live by Him, we also should walk by Him (Gal. 5:25; Rom. 8:4)...We should pray by the Spirit, read the Bible by the Spirit, love others by the Spirit, and preach the gospel by the Spirit.

Galatians 6:18 indicates that the Spirit as the all-inclusive grace is with our spirit...Thus, we need to take care of our spirit, doing everything by exercising our spirit. Then we will experience the divine Spirit living in us, making His home in us, and transforming us. The divine Spirit lives in us to pray, to read the Bible, to speak God's word, to love our spouse, and to visit sinners for the preaching of the gospel. Such a living is the mingling of the processed Triune God with the regenerated tripartite man. This is the divine revelation in the New Testament as the answer to the sufferings of Job and to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people. (Life-study of Job, pp. 91-95)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 28; CWWL, 1953, vol. 3, "The Experience of Life," ch. 8

第二周■周三

晨兴喂养

弗一5“按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

10“为着时期满足时的经纶，要将万有，…都在基督里归一于一个元首之下。”

22~23“将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体…”

召会是神今天所用以完成祂定旨并解决祂难处的凭借和器皿。基督教的教训告诉人说，“我们是可怜、有罪的人，将要灭亡，所以我们需要神的怜悯和恩典。神是有怜悯的，且对我们满了恩典，所以祂差遣祂的儿子来拯救我们脱离地狱。现今我们是蒙爱者，当神把我们摆在一起，我们就是召会。”…然而，按照神话语的启示，召会比这深得多，也高得多。

神造了许多人，祂的定旨和心意乃是要把这些人的作成一个人，成为盛装祂的器皿，使祂居住在祂们里面，将祂自己与祂们调和，而借着祂们彰显祂自己。这是神在积极一面的定旨。然而，因着有一天撒但进来了，神现今就有一个难处，祂有一个仇敌。然后，死随着撒但而来；哪里有死，哪里就有黑暗。黑暗之后，跟着有混乱。…若没有光，我们虽仍然能作事，但我们会在混乱里作。然而哪里有光，我们就在光的管制之下作事（李常受文集一九六五年第一册，六九至七〇页）。

信息选读

WEEK 2 — DAY 3

Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

10 Unto the economy of the fullness of the times, to head up all things in Christ...

22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body...

The church is the means and the vessel God uses today to fulfill His purpose and solve all His problems. The preaching in Christianity tells people, “We are poor, sinful persons who will perish, so we need God’s mercy and grace. God is merciful and full of grace to us, so He sent His Son to save us from hell. Now we are the beloved ones, and when God puts us together, we are the church.”... According to the revelation of the Word, however, the church is much deeper and higher than this.

God’s purpose and intention in creating the many human beings is to make these men a Body as a vessel to contain Him that He may dwell in them and manifest Himself through them by mingling Himself with them. This is God’s purpose on the positive side. However, because one day Satan came in, God now has a problem, and He has an enemy. Then death followed Satan, and where death is, there is darkness. Following darkness there is confusion...If there were no light, we could still do things, but we would do them in confusion. Where there is light, however, we do things under the control of the light. (CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” pp. 51-52)

Today's Reading

整个受造之物都服在虚空之下，并在败坏的奴役之下。一切受造之物中的败坏来自黑暗，黑暗来自死，死来自撒但。这清楚地启示在圣经里。借此我们能看见，神有一个定旨要成就，祂有一个仇敌和许多难处，就是在祂受造之物里的死、黑暗、混乱、败坏、奴役和虚空。现今神必须为祂的造物作一些事，因为撒但败坏了受造之物。

神正将祂自己作到我们里面，并将祂自己与我们调和，使我们圣别，完全被祂、在祂里面并因祂圣化。我们属人性情的每一点都要与神圣的性情调和。在旧约的预表里，帐幕竖板的每一部分都被金包裹。在这预表的应验里，神将祂自己与召会调和，使我们被带进完满的儿子名分里。

按照新约的教训，儿子的名分首先是指我们由神而生，得着神作我们的生命和性情；其次是我们因神并在神里长大；第三是我们完全与神调和；我们这人的每一部分都被神浸润、浸透、包裹，并完全与神调和。第四，我们有资格承受神所是、所有并所定意的一切。第五，我们至终完全被圣别、成圣并成为神圣的。这是儿子的名分正确的意义。儿子的名分含示长子的名分，使我们有资格凭着与神调和而享受祂。借着与祂调和，我们就绝对、彻底地被祂、因祂并在祂里面圣别；我们里外被作成圣别的、神圣的。神的定旨乃是要使召会圣别到这样的地步。这是神对召会之定旨的第一项。

神定旨的第二面，乃是借着召会展示祂万般的智慧，借此征服并击败祂的仇敌（弗三10～11）。仇敌越制造难处，神就越向他展示神的智慧。…神定旨的第三面，是祂要借着召会将万有在基督里归一于一个元首之下（一10）（李常受文集一九六五年第一册，七〇至七一页）。

参读：李常受文集一九六五年第二册，各种信息及交通记录，第二章。

The entire creation is subjected to vanity and is under the slavery of corruption. This corruption in the whole of creation came from darkness, darkness came from death, and death came from Satan. This is clearly revealed in the Scriptures. By this we can see that God has a purpose to fulfill, and He has an enemy and many problems—death, darkness, confusion, corruption, slavery, and vanity in His creation. Now God must do something for His creatures, because Satan has damaged them.

God is working Himself into us and mingling Himself with us so that we may be holy, absolutely sanctified by Him, in Him, and with Him. Every bit of our human nature will be mingled with the divine nature. In the Old Testament type, every part of the boards of the tabernacle was overlaid with gold. In the fulfillment of the type, God mingles Himself with the church so that we may be brought into full sonship.

According to the teaching of the New Testament, sonship first means that we are born of God to have God as our life and nature. Second, it means that we grow up with God and in God, and third, it means that we are absolutely mingled with God; every part of our being will be permeated, saturated, overlaid, and absolutely mingled with God. Fourth, we are qualified to inherit all that God is, all that God has, and all that God has purposed. Fifth, we eventually are absolutely sanctified, holy, and divine. This is the proper meaning of sonship. Son-ship implies a birthright, qualifying us to enjoy God by being mingled with Him. By being mingled with Him we are absolutely, thoroughly sanctified by Him, with Him, and in Him; within and without we are made holy and divine. God's purpose is to have the church sanctified to such an extent. This is the first item of God's purpose concerning the church.

The second aspect of God's purpose is to subdue and defeat His enemy by displaying His multifarious wisdom through the church (Eph. 3:10-11). The more trouble the enemy causes, the more God will display His wisdom to him. The third aspect of God's purpose is that He will head up all things in Christ through the church [1:10]. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 52-53)

Further Reading: CWWL, 1965, vol. 2, pp. 11-16

第二周■周四

晨兴喂养

西一9~10“所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意，行事为人配得过主，以致凡事蒙祂喜悦，在一切善工上结果子，借着认识神而长大。”

充分认识神的旨意，意思就是对神的计划有启示，以致借着这启示，我们知道神在这宇宙中计划要作的。…对神计划的启示会为我们开路，使我们对基督有更多的经历。…因此，我们需要花更多时间学习关于在神计划里的基督。这是我们必须读圣经的一个最重要的原因。我们读圣经不是要得着道理或教训，乃是要得着对基督的启示，和对神永远计划充分的认识（李常受文集一九六一至一九六二年第四册，一六七至一六八页）。

信息选读

圣经打开宇宙的帘子，宇宙的幔子，给我们看见在神心思里的是什么，以及神在这宇宙中所计划要作的是什么。这计划就是要使祂的儿子成为一切。神的愿望、计划和心思，是要使基督成为一切。这是全本圣经的内容。因此，我们需要花更多时间，带着这样的眼光和期待来读圣经；不是期待认识更多的道理和教训，乃是期待更多认识基督，并更多得着对神永远计划充分的认识。

首先我们得着对神计划的认识，然后基于那认识，我们“行事为人配得过主”（西一10）。…认识神的旨意和神永远的计划，使我们行事为人能配得过主。我们的启示指引我们的行事为人。我们的

WEEK 2 — DAY 4

Morning Nourishment

Col. 1:9-10 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God.

To be filled with the full knowledge of God's will simply means to have the revelation of God's plan so that through this revelation we know what God plans to do in this universe. The revelation of God's plan opens the way for us to have more experience of Christ... Thus, we need to spend more time to learn about Christ in the plan of God. This is one of the most important reasons why we have to read the Scriptures. We read the Scriptures not to receive doctrine or teachings but to receive the revelation of Christ and the full knowledge of God's eternal plan. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 129-130)

Today's Reading

The Bible opens the universal curtain, the universal veil, to show what is in the mind of God and what it is that God plans to do in this universe. This plan is to make His Son everything. God's desire, plan, and mind is to make Christ everything. This is the content of the entire Scriptures. Thus, we need to spend more time to read the Scriptures with such a view and expectation—not expecting to learn more doctrines and teachings but expecting to know Christ more and to receive more of the full knowledge of God's eternal plan.

First we receive the knowledge of God's plan and then, based on that knowledge, we “walk worthily of the Lord” [Col. 1:10]... Knowing the will of God and the eternal plan of God enable us to walk worthily of the Lord. Our revelation directs our walking. Our walk is under the control of the revelation

行事为人受我们所得着之启示的控制。

整卷歌罗西书清楚地告诉我们神的旨意。神照着祂的旨意，使祂一切的丰满都居住在基督里面，使基督在万有中居首位，并使基督在我们里面作我们的生命以及我们的一切。我们要领悟这个事实：我们与基督同死、同埋葬并同复活，而且我们已经脱去旧人一亚当，并穿上了新人—基督。我们也要操练将基督的死应用于我们身体的肢体，让基督的平安在我们心里作仲裁并施行管治，又要让祂的话住在我们里面，使我们彰显祂。简而言之，神的旨意一点不差就是基督自己，祂是一切，又在一切之内。我们必须清楚，神的旨意是要基督作我们的一切。我们需要据有基督，经历祂，并在凡事上应用祂。

我请求你们众人下定决心，靠主的恩典天天为三件事祷告。首先，为你自己祷告：“主，天天提醒我，要在你里面行事为人，经历你，并在日常生活中凡事应用你。”…我们需要在日常生活中，以这样的方式经历基督并应用祂。…第二，我们需要为众圣徒祷告，不单为着同我们在一起的人，还要为远处的圣徒祷告。要记念他们，为他们祷告，也为全召会祷告。第三，祷告求主恢复在祂的众儿女当中，…对祂旨意的认识与经历。要为你们自己、为众召会并为着恢复祂的旨意祷告；祂的旨意乃是关于包罗万有的基督和祂真正的彰显。这乃照着主的心意。…神永远的旨意乃是要使基督作我们的一切。这样我们就会认识神的旨意，知道我们所追求的是什么，并且知道如何为全召会祷告。不仅如此，我们也会知道，神要在这时代恢复对祂永远定旨、计划和旨意的认识与经历。我们仰望主天天加给我们负担，为我们自己、为众圣徒并为着在这末后的日子恢复这件事而祷告（李常受文集一九六一至一九六二年第四册，一六八至一六九、六五三至六五四页）。

参读：以弗所书和歌罗西书中对基督的认识与经历，第六章；圣洁没有瑕疵，第一章。

that we have. (CWWL, 1961-1962, vol. 4, “The Mystery of God and the Mystery of Christ,” p. 130)

The entire book of Colossians tells us clearly about the will of God. According to God’s will, He caused all His fullness to dwell in Christ, giving Christ the first place in all things and causing Christ to be in us as our life and our all. We need to realize the fact that we are dead, buried, and raised with Christ and that we have put off the old man, Adam, and put on the new man, Christ. We also need to exercise to apply His death to the members of our body, let His peace arbitrate and govern in our hearts, and let His word dwell in us so that we express Him. In brief, the will of God is nothing other than Christ, who is all and in all. We must be clear that the will of God is for Christ to be everything to us. We need to possess Christ, experience Him, and apply Him in all things.

I would ask you all to make a decision that by the grace of the Lord, you would pray every day for three things. First, pray for yourself: “Lord, day by day remind me to walk in You, experience You, and apply You to everything in my daily life.”...We need to experience Christ and apply Him in such a way in our daily life...Second, we need to pray for the saints, not only for those who are with us but also for those who are far away. Remember them and pray for them and for the whole church. Third, pray that the Lord would recover the knowledge and experience of His will among all His children...Pray for yourself, for the churches, and for the recovery of His will concerning the all-inclusive Christ and His genuine expression. This is according to the Lord’s mind...The eternal will of God is that we would have Christ as everything to us. Then we will know God’s will, know what we are pursuing, and know how to pray for the whole church. Moreover, we will know that God will recover the knowledge and experience of His eternal purpose, plan, and will in this age. We look to the Lord to burden us every day to pray for ourselves, for the saints, and for the recovery of this matter in these last days. (CWWL, 1961-1962, vol. 4, pp. 489-490)

Further Reading: CWWL, 1961-1962, vol. 4, pp. 485-490; CWWN, vol. 34, “The Glorious Church,” ch. 1

第二周■周五

晨兴喂养

太七 21 ~ 23“不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。当那日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？那时，我要向他们宣告：我从来不认识你们…”

马太七章二十一节…不是指今天诸天之国的实际，乃是指将来国度的实现。我们要进诸天的国，需要作两件事：呼求主，并实行天父的旨意。呼求主够叫我们得救（罗十 13），但要进诸天的国，还需要实行天父的旨意。因此，不是每一个说主啊，主啊的人，都能进诸天的国，唯独那些呼求主，且实行天父旨意的人，才能进去。

进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同（约三 3、5）。进神的国是借着神圣生命的出生，进诸天的国是借着神圣生命的生活（马太福音生命读经，三三六页）。

信息选读

在（国度）宪法的最后一段，不再是论到消极的方面，诸如我们的脾气、情欲、己、肉体 and 忧虑；而完全是论到积极的方面，就是实行天父的旨意。国度子民不是为着别的，乃是为着实行父的旨意。我们在这里不仅仅是为着胜过我们的脾气、情欲、己、肉体，也不仅仅是为着善待并同情别人。我们

WEEK 2 — DAY 5

Morning Nourishment

Matt. 7:21-23 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power? And then I will declare to them: I never knew you...

Matthew 7:21 does not refer to the reality of the kingdom of the heavens today but to the coming manifestation of the kingdom in the future. To enter into the kingdom of the heavens we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Hence, not everyone who says, “Lord, Lord,” will enter into the kingdom of the heavens; but those who call on the Lord and do the will of the heavenly Father will enter in.

Since entering into the kingdom of the heavens also requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration (John 3:3, 5). This latter entrance is gained through being born of the divine life; the former, through the living of that life. (Life-study of Matthew, 2nd ed., p. 284)

Today's Reading

In this last section of the [kingdom] constitution, it is no longer a negative matter of dealing with our temper, lust, self, flesh, and anxiety. It is absolutely a positive matter of doing the will of the Father who is in the heavens. The kingdom people are not for anything other than doing the will of the Father. We are not here merely to overcome our temper, our lusts, our self, and our flesh, and to be kind and sympathetic to others. We are here for the accomplishment

在这里乃是为着成就天父的旨意。要实行父的旨意，我们需要走狭路。在属世哲学家的教训里，既没有神圣的生命、神圣的性情，也没有神圣的路。但在这里，诸天之国宪法的终极结果，乃是天父的旨意。这就是说，我们有一位天父，我们是父的儿子。在宪法的最后一段，不仅是生命的事，也是父旨意的事。我们的父有一个旨意要成就，但这旨意只能借着祂的生命才能成就。我们需要活在天父的生命里，并且凭着这生命而活。这种生活乃是为着实行父的旨意。…父的旨意就是要把召会建造在子这块磐石上。这在使徒行传、书信和启示录里得着充分的发展。新约启示出神那神圣、永远的旨意，就是要建造召会。

在马太七章二十二节，…“那日”一辞是指基督审判台的日子（林前三13，四5，林后五10）。在审判的日子，所有的信徒都要站在基督的审判台前，许多人要对主说，他们在主的名里预言过、赶鬼过并且行过异能，但他们要被主拒绝。

马太七章二十三节…这里的认识，意思是称许。罗马七章十五节将同一字译为认可。在这一节保罗说，“因为我所行出来的，我不认可。”主从来不称许那些在祂的名里，却不照着天父的旨意（太七21）预言、赶鬼并行许多异能的人（22）。主不否认他们作了那些事，但祂认为那些事是不法的，因为不是照着天父的旨意作的，与神圣的旨意不一致。…因此，他们即使在主的名里作了那些事，也不能进诸天的国，却要“离开”主，就是在来世被拒于国度的实现之外（马太福音生命读经，三三七至三三九页）。

参读：马太福音生命读经，第二十九篇；倪柝声文集第二辑第二十六册，第一百七十三篇。

of the will of the heavenly Father. In order to do the will of the Father, we need to walk on the constricted way. In the teachings of the worldly philosophers, there is neither the divine life and divine nature nor the divine way. But here the ultimate issue of the constitution of the kingdom of the heavens is the will of the heavenly Father. This means that we have a heavenly Father and that we are the Father's sons. However, in the last section of the constitution it is not only a matter of life but also a matter of the will of the Father. Our Father has a will to accomplish, but we can accomplish it only by His life. We need to live in the life of the heavenly Father and also by that life. This kind of living is for the doing of the Father's will...The Father's will is to build the church upon the Son as the rock. This is fully developed in Acts, the Epistles, and the book of Revelation. The New Testament reveals that God's divine, eternal will is to build up the church.

[In Matthew 7:22] the words that day refer to the day of the judgment seat of Christ (1 Cor. 3:13; 4:5; 2 Cor. 5:10). On the day of judgment, when all the believers will stand before the judgment seat of Christ, many will say to the Lord that they prophesied, cast out demons, and did works of power in His name, but they will be rejected by the Lord.

The word knew [in Matthew 7:23] means “approved.” The same Greek word in Romans 7:15 is translated “acknowledge.” In this verse Paul says, “What I work out, I do not acknowledge.” The Lord never approved those who, in His name, prophesied, cast out demons, and did many works of power, but did those things not according to the will of the heavenly Father (Matt. 7:21). The Lord did not deny that they did those things, but He considered those things lawlessness because they were not done in line with the will of the heavenly Father. They were not done in the line of the divine will...Thus, those who do such things, even in the Lord's name, will not enter into the kingdom of the heavens but will depart from the Lord, that is, be excluded from the manifestation of the kingdom in the coming age. (Life-study of Matthew, 2nd ed., pp. 285-286)

Further Reading: Life-study of Matthew, msg. 24; CWWN, vol. 46, pp. 1181-1188

第二周■周六

晨兴喂养

太七13~14“你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；引到生命的，那门窄，那路狭，找着的人也少。”

有些工作也许是在主的名里作的，却不是照着神的旨意作的。你在作这样的工作，还是在实行神的旨意？…我们无论作什么，都必须确信我们在实行天父的旨意。否则，主耶稣会对我们说，“行不法的人。”（太七23）甚至在主的名里，却不照着父的旨意预言，也是一种不法。不仅如此，在主的名里，却不照着神的旨意赶鬼、行异能，在属天的王眼中也视为不法（马太福音生命读经，三三九页）。

信息选读

无论哪一种赛跑，跑者必须跑在正确的跑道上。你也许跑得比别人快，但你若跑出你跑道的线外，你就不被承认了。…今天许多基督教工人的工作，不受属天跑道的约束。在他们自己眼中，他们在主的名里，并为着主作了许多的事。然而在主眼中，他们的工作是一种过犯，违犯了属天的跑道。因此他们的工作是不法。在马太七章二十一至二十三节，主的话对我们众人是有力的警告，叫我们不该只看重预言、赶鬼或行异能。我们必须顾到属天的跑道。…在主的恢复里，有限制的跑道，我们奔跑时必须受限制。我们若跑在跑道上，没有跑出去，我们就要蒙主称许。

WEEK 2 — DAY 6

Morning Nourishment

Matt. 7:13-14 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Certain works may be done in the Lord's name and yet not be done according to the will of God. Are you doing this kind of work, or are you doing God's will?...We must have the assurance in whatever we do that we are doing the will of the heavenly Father. Otherwise, the Lord Jesus will say to us, "Workers of lawlessness." Even prophesying in the Lord's name, but not according to the will of the Father, is a type of lawlessness. Moreover, casting out demons in the Lord's name and doing works of power in the name of the Lord, but not according to the will of God, are also considered in the eyes of the heavenly King as lawlessness. (Life-study of Matthew, 2nd ed., pp. 286-287)

Today's Reading

The runners in any race must run in the proper lanes. Although you may run faster than others, your running will not be recognized if you run outside the lines of your lane...Today the work of many Christian workers is not restricted by the heavenly lines. In their own eyes they have done a great deal in the Lord's name and for the Lord. In the eyes of the Lord, however, their work is a kind of transgression, a violation of the heavenly lines. Hence, their work is lawlessness. The Lord's word in Matthew 7:21-23 is a strong word of warning to us all that we should not care only for prophesying, for casting out demons, or for works of power. We must take care of the heavenly lines...There are constricting lines in the Lord's recovery, and we must be constricted in our running. If we run between the lines, not outside of them, we will be approved by the Lord.

诸天之国宪法的总结是要引我们进窄门，走狭路。…我们不该看重预言、赶鬼或行异能。我们只该顾到实行我们天父的旨意。…我们凭着我们里面父的生命和性情，就能知道父的旨意。父的性情总是会告诉我们“是”或“不是”。你若照着神圣的性情，并且在跑道内奔跑，神圣的性情就会指明：“是，不错，继续往前。”但你若不照着神圣的性情奔跑，或跑出线外，神圣的性情就会说，“别跑这边。”不需要任何人告诉你要作什么，因为规律、限制、神圣的性情就在你里面。这性情告诉你，你在哪里。在赛跑时，因为跑者能看见跑道，就不需要别人告诉他是否跑在线内。同样的，我们里面也有限制的跑道，就是神圣生命和神圣性情的跑道，我们能说出我们在哪里。照着我们里面神圣的性情，我们不能在聚会中使用摇滚乐。你也许尝试各种属世的方法，但神圣的性情不同意这一切方法，并且指明你犯规了。所有国度的子民，所有父所重生的人，他们里面都有祂的生命和性情。父的生命和性情指明我们是否在狭路上。让我们都照着父的性情来赛跑。

在二十四节王说，“所以，凡听见我这些话就实行的，好比一个精明人，把他的房子盖在磐石上。”这里的磐石不是指基督，乃是指基督智慧的话—那启示祂诸天之上父旨意的话。国度子民的生活和工作，必须建立在新王的话上，以成就天父的旨意。这就是进窄门，走那引到生命的狭路（马太福音生命读经，三三九至三四一页）。

参读：圣经要道，第二十六题。

The consummation of the constitution of the kingdom of the heavens is to usher us in through the narrow gate and onto the constricted way...We should not care for prophesying, for casting out demons, or for works of power. Instead, we should care only for doing the will of our heavenly Father...We can know [the Father's will] by the Father's life and nature within us. The Father's nature will always tell us yes or no. If you are running according to the divine nature and within the constricted lines, the divine nature will indicate, "Yes, you are right; go on." But if you are not running according to the divine nature or if you step outside the lines, the divine nature will say, "Don't go this way." There is no need for anyone to tell you what to do, for the regulating, constricting, divine nature is within you. This nature tells you where you are. Because a runner in a race can see the lines, he needs no one to tell him whether or not he is inside the boundaries. Likewise, we have the constricting lines within us, the lines of the divine life and the divine nature, and we can tell where we are. According to the divine nature within us, we cannot use rock music in our meetings. Although you may try various worldly methods, the divine nature would disagree with them all and indicate that you are transgressing the lines. All those who are the kingdom people, all those who have been regenerated by the Father, have His life and nature within them. The Father's life and nature indicate whether or not we are on the constricted way. Let us all run the race according to the Father's nature.

In verse 24 the King said, "Everyone therefore who hears these words of Mine and does them shall be likened to a prudent man who built his house upon the rock." Rock here does not refer to Christ but to His wise word, the word that reveals the will of His Father who is in the heavens. The living and work of the kingdom people must be founded on the word of the new King for the accomplishing of the will of the heavenly Father. This is to enter in through the narrow gate and walk on the constricted way that leads to life. (Life-study of Matthew, 2nd ed., pp. 287-288)

Further Reading: CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 2," ch. 26

第二周诗歌

769

终极的显出 — 神永远的心意

6 5 6 5 双 (英 971)

F 大调

4/4

一 神的永远心意，是与 人联合，
要人作祂器皿，来将祂盛着；
祂作人的生命，将人全充满，
使人与祂合一，将祂来彰显。

- 二 神照自己形像，将人造完全，
使人能有资格，成全祂心愿；
要人将祂接受，作人生命树，
成为祂的丰满，如妻之于夫。
- 三 借祂生命流通，要将人变化，
变成宝贵材料，与祂像无差。
如此同被建造，作祂的配偶，
也作祂的居所，给祂来享受。
- 四 这是荣耀圣城，新耶路撒冷；
神与圣徒相调，互居之所成。
祂作他们内容，她作祂彰显，
与祂同享荣耀，合一到永远。
- 五 神是唯一中心，在宝座掌权；
借祂生命权柄，圣徒全结联。
因祂荣耀光照，都活在光中，
彼此和谐一致，彰显祂光荣。
- 六 神是生命活水，也是生命粮，
充解圣徒饥渴，供他们饱享。
祂是他们圣殿，他们活其间；
在祂面光之中，敬拜到永远。

WEEK 2 — HYMN

God's eternal purpose

Ultimate Manifestation — God's Eternal Purpose

971

1. God's e - ter - nal pur - pose Is to join with man,
Caus - ing man, His ves - sel, To be born a - gain,
His own life im - part - ing, Fill - ing to the brim;
Man may thus ex - press Him, And be one with Him.

2. God in His own image
Hath created man,
That he may be able
To fulfill His plan;
That he may receive Him
As the tree of life
To become His fulness
As to man the wife.
3. In His life's rich flowing
Man will be transformed
Into precious substance
And to Him conformed.
Thus will man be builded
As His counterpart,
Thus to be His dwelling,
Satisfy His heart.
4. 'Tis the holy city,
New Jerusalem;
With His saints God mingles,
Makes His home with them.
He becomes their content,
His expression they;
They shall share His glory,
One with Him for aye.
5. He's the very center,
Ruling on the throne;
By His life the power,
Saints are kept in one.
By His light of glory,
They are kept in light,
Harmony enjoying
In divine delight.
6. He's their living water,
And their food supply;
All their thirst and hunger
He doth satisfy.
He's for them the temple,
In Himself they live,
In His constant presence
Worship ever give.

第三周

Week Three

在基督耶稣里的恩典上得着加力，
成为教师、精兵、
竞赛者、农夫和工人

**Being Empowered in the Grace Which Is
in Christ Jesus to Be Teachers, Soldiers,
Contenders, Farmers, and Workmen**

诗歌：英 723 中译

Hymns: 723

读经：提后二 1 ~ 7, 15

Scripture Reading: 2 Tim. 2:1-7, 15

【周一】

§ Day 1

壹 即使在败落的时期，在下坡的流中，大多数神的子民被掳去，我们需要留在神的遗民，就是那些蒙主怜悯一直向祂忠信的人中间——林前七 25 下，王上十九 14, 18, 罗十一 5, 拉九 8, 尼一 3, 该一 14:

I. **Even during a period of decline, a downward trend when most of God's people are carried away, we need to be among the remnant of God's people, who receive mercy from the Lord to remain faithful to Him—1 Cor. 7:25b; 1 Kings 19:14, 18; Rom. 11:5; Ezra 9:8; Neh. 1:3; Hag. 1:14:**

一 阿尼色弗是得胜者，他胜过一般的趋势，并站住抵挡那下坡的流，使主的大使灵、魂、体都舒畅，不以使徒为主的使命被因为耻——提后一 16 ~ 18。

A. Onesiphorus was an overcomer who resisted the general trend and stood against the downward current to refresh the Lord's ambassador in spirit, soul, and body, not being ashamed of the apostle's imprisonment on behalf of the Lord's commission—2 Tim. 1:16-18.

二 提摩太这人得了充分的成全和装备，以供应神的话，不仅为照管地方召会，也为面对召会日趋败落的光景；他与使徒保罗同魂，真正关心召会和众圣徒，并提醒他们，保罗如何在基督里行事为人——三 13 ~ 17, 腓二 19 ~ 22, 林前四 17, 提前一 16, 四 12。

B. Timothy was one who was fully perfected and equipped to minister the word of God, not only in caring for a local church but also in confronting the worsening decline of the church; he was like-souled with the apostle Paul to genuinely care for the church with all the saints and remind them of Paul's ways which were in Christ—3:13-17; Phil. 2:19-22; 1 Cor. 4:17; 1 Tim. 1:16; 4:12.

三 路加是亲爱的医生，他忠信地陪伴保罗，直到保罗殉道—西四 14， 门 24， 提后四 11。

四 提多与保罗是在同一的灵里，并在同一的踪里行事，照顾众召会—林后七 6~7， 十二 18， 多一 4~5， 三 12， 参提后四 10。

五 马可可在服事上对保罗有用处—11 节， 参徒十五 37。

【周二】

贰 提摩太后书启示，在这末后的日子，在主来临以前，我们需要在基督耶稣里的恩典上得着加力，成为忠信的人，就是教师、精兵、竞赛者、农夫和正直分解真理之话的工人—二 1~7， 15， 尼八 10， 林后十二 9：

一 在地方召会中，人若有主所托付健康的话，他就该训练那些忠信的人，使他们也从主得着美好的托付，能以教导别人，而成为神诸般恩典的好管家，分赐者—提后二 2， 一 12~14， 提前六 20， 弗三 2， 四 29， 彼前四 10：

1 我们必须以教导神的经纶来牧养圣徒—弗四 11， 西一 27~29， 参提前三 2， 四 11~16：

a 我们牧养人，该在耶稣的人性里将神圣的生命分赐给人以顾惜他们，并在基督的神性里将神圣的真理教导他们以喂养他们—弗五 29。

b 牧养神的群羊，将神所有的旨意，就是神的经纶，告诉他们，就能保护召会脱离那些败坏神建造的人，使群羊与作恩典的三一神调和，并在祂的一里将群羊联结在一起—徒二十 26~30， 弗四 14， 提前一 3~4， 罗十六 17， 参结三三 1~11， 三四 25， 亚十一 7。

C. Luke was the beloved physician, a faithful companion of Paul until his martyrdom—Col. 4:14; Philem. 24; 2 Tim. 4:11.

D. Titus walked in the same spirit and in the same steps as Paul to care for the churches—2 Cor. 7:6-7; 12:18; Titus 1:4-5; 3:12; cf. 2 Tim. 4:10.

E. Mark was useful to Paul for the ministry—v. 11; cf. Acts 15:37.

§ Day 2

II. Second Timothy reveals that in these last days before the Lord's coming, we need to be empowered in the grace which is in Christ Jesus to be faithful men, those who are teachers, soldiers, contenders, farmers, and workmen who cut straight the word of the truth—2:1-7, 15; Neh. 8:10; 2 Cor. 12:9:

A. If someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones that they too may have a good deposit from the Lord and be competent to teach others so that they may be good stewards, dispensers, of the varied grace of God—2 Tim. 2:2; 1:12-14; 1 Tim. 6:20; Eph. 3:2; 4:29; 1 Pet. 4:10:

1. We must shepherd the saints with the teaching of God's economy—Eph. 4:11; Col. 1:27-29; cf. 1 Tim. 3:2; 4:11-16:

a. We should shepherd people by dispensing the divine life in the humanity of Jesus to cherish them and by teaching them the divine truths in the divinity of Christ to nourish them—Eph. 5:29.

b. Shepherding the flock of God by declaring to them all the counsel of God, the economy of God, protects the church from the destroyers of God's building, mingles them with the Triune God as grace, and binds them together in His oneness—Acts 20:26-30; Eph. 4:14; 1 Tim. 1:3-4; Rom. 16:17; cf. Ezek. 33:1-11; 34:25; Zech. 11:7.

2 教师乃是基督耶稣的好执事，得着信仰之话的滋养，并在日常生活中，为着召会生活操练他的灵以活基督—提前四 6 ~ 7。

【周三】

二 使徒服事主如同精兵，指明使徒认为他们的职事乃是为着基督的争战，正如祭司的事奉被看作是服役，争战—提后二 3 ~ 4，民四 23, 30, 35，提后四 7:

1 主的职事乃是为着军兵前去争战吹号；打那美好的仗就是与异议者不同的教训打仗，并照着使徒的职事，完成神的经纶—林前十四 8，提前一 18，民十 9，士七 18。

2 我们要为着主在地上的权益打那美好的仗，就必须清除一切属地的缠累，并持定永远的生命，而不信靠我们人的生命—提后四 7，提前六 12，参林后五 4。

3 我们必须儆醒，借着充满生命，在生命中作王，而与死亡，就是神最后的仇敌争战—民六 6 ~ 7, 9，林后五 4，罗五 17，八 6, 11。

4 我们的意志必须被基督治服并复活，好像大卫的高楼，就是为着属灵争战收藏军器的地方—歌四 4，参代上十一 22。

【周四】

三 我们必须是竞赛者，运动员，奔跑基督徒的赛程，直到跑完我们的路程，在神经纶唯一的职事中尽我们的职事，好得着基督为奖赏—提后二 5，林前九 24 ~ 25:

1 我们必须治服我们的身体，使其成为被征服的俘虏，

2. The teacher, as a good minister of Christ Jesus, is nourished with the words of the faith and exercises his spirit to live Christ in his daily life for the church life—1 Tim. 4:6-7.

§ Day 3

B. Their serving the Lord as soldiers indicates that the apostle considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare—2 Tim. 2:3-4; Num. 4:23, 30, 35; 2 Tim. 4:7:

1. The Lord's ministry is the sounding of the trumpet for the army to go to war; to war the good warfare is to war against the different teachings of the dissenters and to carry out God's economy according to the apostles' ministry—1 Cor. 14:8; 1 Tim. 1:18; Num. 10:9; Judg. 7:18.

2. To fight a good fight for the Lord's interests on this earth, we must clear away all earthly entanglements and lay hold on the eternal life, not trusting in our human life—2 Tim. 4:7; 1 Tim. 6:12; cf. 2 Cor. 5:4.

3. We must be vigilant to fight the battle against death, the last enemy of God, by being filled with life to reign in life—Num. 6:6-7, 9; 2 Cor. 5:4; Rom. 5:17; 8:6, 11.

4. Our will must be subdued and resurrected by Christ to be like the tower of David, the armory for spiritual warfare—S. S. 4:4; cf. 1 Chron. 11:22.

§ Day 4

C. We must run the Christian race as contenders, athletes, until we finish our course, fully accomplishing our ministry in the unique ministry of God's economy so that we may receive Christ as our prize—2 Tim. 2:5; 1 Cor. 9:24-25:

1. We must subdue our body and make it a conquered captive to serve us as a

像奴隶一样服事我们，好成就我们神圣的目的，但这不是凭我们自己的努力，乃是凭着那灵—罗八 13。

2 我们必须仰望主，使我们蒙恩，在基督这蒙爱者里面（弗一 6）得着祂的恩典，以跑完我们的路程，好叫我们在来世得着赏赐，得着基督作不能坏的华冠，（林前九 24 ~ 27，）包括以下几方面：

- a 祂要作我们生命的冠冕—启二 10，雅一 12。
- b 祂要作我们公义的冠冕—提后四 6 ~ 8。
- c 祂要作我们圣别的冠冕—出二八 36 ~ 38，二九 6，参彼前一 15 ~ 16，弗五 26。
- d 祂要作我们荣耀的冠冕—彼前五 4。
- e 当我们吃基督作生命树，神的属性，就是那把守生命树不给堕落之人接触的，如今就分赐到我们里面，使基督成为我们的公义、圣别和荣耀，使我们得以向全宇宙展示基督作神万般的智慧—启二 7，创三 24，林前一 30，弗二 10，三 10。

【周五】

四 召会是神的农场，神的耕地；我们是神的同工，借着适应一切的生命与神同工，如同农夫将生命的种子撒在人里面，并借着祂健康的话，以生命的灵浇灌他们—提后二 6，林前三 6，9，林后六 1 上，路八 11，约七 38，六 63：

- 1 神的话像麦粒，将神作为生命分赐到我们里面，滋养我们；神的话也像火和大锤，炼净我们，打碎我们的己、天然生命、肉体、情欲和观念—耶二三 28 ~ 29。
- 2 神已经打发祂的话如同雨雪来滋润祂的子民，好圣化他们，变化他们，并将他们模成祂的形像，使基督的身体

slave for fulfilling our holy purpose, not by our own effort but by the Spirit—Rom. 8:13.

2. We must look to the Lord to be graced with His grace in Christ as the Beloved (Eph. 1:6) in order to finish our course so that we can be awarded in the next age with Christ as our incorruptible crown in the following aspects (1 Cor. 9:24-27):

- a. He will be our crown of life—Rev. 2:10; James 1:12.
- b. He will be our crown of righteousness—2 Tim. 4:6-8.
- c. He will be our crown of holiness—Exo. 28:36-38; 29:6; cf. 1 Pet. 1:15-16; Eph. 5:26.
- d. He will be our crown of glory—1 Pet. 5:4.
- e. The very attributes of God that guarded the tree of life from fallen man are now being dispensed into us as we eat Christ as the tree of life for Him to become our righteousness, holiness, and glory in order for us to display Him as the multifarious wisdom of God to the whole universe—Rev. 2:7; Gen. 3:24; 1 Cor. 1:30; Eph. 2:10; 3:10.

§ Day 5

D. The church is God's farm, God's cultivated land, and we are God's fellow workers, working as farmers together with Him by an all-fitting life to sow the seed of life into people and water them with the Spirit of life by His healthy words—2 Tim. 2:6; 1 Cor. 3:6, 9; 2 Cor. 6:1a; Luke 8:11; John 7:38; 6:63:

- 1. The word of God, as a grain of wheat, dispenses God as life into us to nourish us; it is also fire and a hammer to purify us and breakdown our self, our natural life, our flesh, our lusts, and our concepts—Jer. 23:28-29.
- 2. God has sent forth His word as rain and snow to water His people in order to sanctify them, transform them, and conform them to His image that the Body

得以建造起来—赛五五 8 ~ 11，约十七 17，弗五 26。

3 我们与圣徒接触，应该只有一个动机—供应基督给他们，使他们在主里长大—提前五 1 ~ 2。

【周六】

五 作神的工人正直地分解(就如作木工一样)真理的话，意即将神话语的各部分，正确、正直、毫不曲解地揭示出来；真理的话需要正确地解开，以光照暗昧的人，预防毒素，吞灭死亡，并将偏离的人带回正途—提后二 15，参徒二六 18，诗一一九 130。

may be built up—Isa. 55:8-11; John 17:17; Eph. 5:26.

3. In our contact with the saints, we should have only one motive—to minister Christ to them that they may grow in the Lord—1 Tim. 5:1-2.

§ Day 6

E. To cut straight the word of the truth as God's workmen means to unfold the word of God in its various parts rightly and straightly without distortion (as in carpentry); there is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track—2 Tim. 2:15; cf. Acts 26:18; Psa. 119:130.

第三周■周一

晨兴喂养

提后一 16“愿主怜悯阿尼色弗一家，因他屡次使我舒爽，且不以我的锁链为耻。”

林前四 17“…我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事…”

腓二 20“因我没有人与我同魂，真正关心你们的事。”

阿尼色弗是得胜者，他胜过一般的趋势，并站住抵挡那下坡的流，使主的大使灵、魂、体都舒爽，不以他为主的使命被囚为耻（圣经恢复本，提后一 16 注 1）。

除了新约的知识以外，提摩太从小对旧约的知识也有美好的根基。他得了充分的成全和装备，以供应神的话，不仅为照管地方召会，也为面对召会日趋败落的光景（提后三 15 注 1）。

（腓立比书）非常着重信徒的魂。我们必须同魂与人位化的福音信仰一齐努力（一 27）；我们必须魂里联结，思念同一件事（二 2）；并且我们必须同魂，真正关心基督耶稣的事（20～21）。在福音的工作上，在信徒的交通上，以及在主的权益上，我们的魂总是个难处。因此，我们的魂，特别是魂的主要部分—心思，必须被变化（罗十二 2），使我们在基督的身体生活里是一魂的，在魂里联结，并且同魂（腓二 20 注 1）。

信息选读

WEEK 3 — DAY 1

Morning Nourishment

2 Tim. 1:16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain.

1 Cor. 4:17 ...I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ...

Phil. 2:20 For I have no one like-souled who will genuinely care for what concerns you.

Onesiphorus was an overcomer who surmounted the general trend and stood against the downward current to refresh the Lord's ambassador in spirit, soul, and body, not being ashamed of the apostle's imprisonment on behalf of the Lord's commission. (2 Tim. 1:16, footnote 1)

In addition to his knowledge of the New Testament, Timothy had, from his childhood, a good foundation in the knowledge of the Old Testament. He was one who was fully perfected and equipped to minister the word of God, not only in caring for a local church but also in confronting the worsening decline of the church. (2 Tim. 3:15, footnote 1)

Philippians deals very much with the believers' soul. We must strive together with one soul along with the personified faith of the gospel (1:27); we must be joined in soul, thinking the one thing (2:2); and we must be like-souled, genuinely caring for the things of Christ Jesus (vv. 20-21). In the gospel work, in the fellowship among the believers, and in the pursuing of the Lord's interests, our soul is always a problem. Hence, it must be transformed, especially in its leading part, the mind (Rom. 12:2), that we may be of one soul, joined in soul, and like-souled in the Body life. (Phil. 2:20, footnote 1)

Today's Reading

早期的召会承认路加是(路加)福音和行传的著者。从文体看,显然路加是这两卷书的著者。路加是外邦人(西四14,参11),可能是住小亚细亚的希利尼人,也是医生(14)。他在特罗亚开始加入保罗的职事,在保罗后三次出外尽职时,与保罗同行(徒十六10~17,二十5~二一18,二七1~二八15)。他忠信地陪伴保罗,直到保罗殉道(门24,提后四11)。因此,他的福音应当代表保罗的观点,如马可福音代表彼得的观点一样(见可一1注1一段)(圣经恢复本,路一3注1)。

保罗不在乎环境,也不在乎他所想的或他所能看见的;他只在乎他的灵。他的弟兄提多还没有来,所以他灵里不安(林后二13)。我喜欢“我灵里”这个辞。我们必须认识我们的灵,也必须学习如何在我们的灵里行一切事。我们若要快乐,就必须在灵里快乐;我们若要忧愁,就必须在灵里忧愁。许多时候我们仅仅是在我们的情感里快乐;…但我们都必须学习如何在灵里快乐,如何在我们的灵里不安。我们都需要学习顾到我们灵里的安息,并作一个在灵里生活的人。

到了林后四章十三节,保罗告诉我们,他和那些与他在一起的弟兄们有“同样信心的灵”。我们都必须学习操练灵到这样的程度。无论我们作什么,无论我们说什么,都必须确信我们有同样的灵,我们是在同样的灵里。这不是在魂里或肉体里的事,乃是在灵里的事。我们去看弟兄时,必须是在灵里去。我们彼此交通时,必须是在灵里交通。

在十二章十八节,保罗说他和提多在同一的灵里行事。这经节以及我们所交通过的其他经节,给我们看见使徒保罗是怎样的人。他乃是一个完全、绝对并彻底在灵里生活的人;他绝不离开他的灵(李常受文集一九六七年第二册,一八〇至一八一、一八三页)。

参读:神生机救恩的秘诀—那灵自己同我们的灵,第四、六章。

The early church recognized Luke as the author of both this Gospel and the Acts. Luke's authorship is evident from the style of composition of the two books. Luke was a Gentile (Col. 4:14; cf. Col. 4:11), probably an Asiatic Greek, and a physician (Col. 4:14). Beginning in Troas, he joined Paul in his ministry and accompanied him in his last three ministry journeys (Acts 16:10-17; 20:5—21:18; 27:1—28:15). He was a faithful companion of Paul until Paul's martyrdom (Philem. 24; 2 Tim. 4:11). Hence, his Gospel should represent Paul's views, as Mark's represents Peter's (see Mark 1:1, footnote 1, par. 1). (Luke 1:3, footnote 1)

Paul did not care for the circumstances or for what he thought or could see. He only cared for his spirit. His brother Titus had not come, so he did not have rest in his spirit [2 Cor. 2:13]. I like this phrase—in my spirit. We have to be brought into the realization of our spirit, and we have to learn how to do everything in our spirit. If we are going to be happy, we have to be happy in the spirit. If we are going to be sorrowful, we have to be sorrowful in the spirit. Many times we are happy merely in our emotions...We have to learn how to be happy in the spirit, how to have rest in our spirit. We need to learn to take care of the rest in our spirit and be persons living in the spirit.

In 2 Corinthians 4:13 Paul tells us that he and the brothers with him had “the same spirit of faith.” We have to learn to exercise the spirit to such an extent. Whatever we do and whatever we say, we have to be sure that we have the same spirit, that we are in the same spirit. This is not something in the soul or in the flesh, but in the spirit. When we go to see a brother, we have to go in the spirit. When we have fellowship, we must have it in the spirit.

In 2 Corinthians 12:18 Paul said that he and Titus walked in the same spirit. This verse and the other verses we have fellowshiped show us what kind of person the apostle Paul was. He was a person fully, absolutely, and thoroughly living in the spirit. He would never be kept away from the spirit. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 146, 148)

Further Reading: CWWL, 1994-1997, vol. 4, “The Secret of God's Organic Salvation—'the Spirit Himself with Our Spirit,’” chs. 4, 6

第三周 ■ 周二

晨兴喂养

提后二 1 ~ 2“ 所以，我的孩子，你要在基督耶稣里的恩典上得着加力，你在许多见证人面前从我所听见的，要托付那忠信、能教导别人的人。”

提摩太后书的主题是对召会败落的预防剂。…(在二章一至十五节里有) 给预防者的五个特别称呼。…我们若仔细读这些经文，就会看见，保罗认为提摩太和他其他的同工该是教师、精兵、竞赛者、农夫和工人。…基于保罗(在一章) …所写给提摩太的，他现今接着鼓励提摩太要在基督耶稣里的恩典上得着加力。保罗在这里不是嘱咐提摩太要在知识或恩赐上得着加力，乃是嘱咐他要在恩典上得着加力。…这恩典是神在生命中的供备，使我们活出祂的定旨。保罗即使在监狱中也不沮丧，反而在恩典上得着加力(提摩太后书生命读经，二五至二六页)。

信息选读

(保罗) 体认恩典一点不差就是经过过程的三一神—父具体化身在子里，子实化为内住的灵。林后十三章十四节指明，恩典就是三一神自己：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”恩典不是一样东西，乃是独一无二的人位，三一神活的、神圣的人位，经过过程成为包罗万有、赐生命、内住的灵。这灵现今住在我们里面作我们的恩典。

我们越在这恩典上得着加力，就越能教导别人。…保罗在(提后二章二节) 里所指的是一章十三节的健康话语。健康话语托付忠信的人以后，

WEEK 3 — DAY 2

Morning Nourishment

2 Tim. 2:1-2 You therefore, my child, be empowered in the grace which is in Christ Jesus; and the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also.

The subject of 2 Timothy is inoculation against the decline of the church... [There are] five specific titles given to the inoculator in 2:1-15...If we read these verses carefully, we will see that Paul regarded Timothy and his other co-workers as those who should be teachers, soldiers, contenders, farmers, and workmen...Based upon what he has just written to Timothy [in chapter 1], Paul now goes on to encourage him to be empowered in the grace which is in Christ Jesus [2:1]. Paul did not charge Timothy here to be empowered in knowledge or in gifts. He charged him to be empowered in grace...This grace is God's provision in life given to us that we may live out His purpose. Instead of being discouraged, Paul was empowered in grace, even though he was in prison. (Life-study of 2 Timothy, 2nd ed., p. 21)

Today's Reading

[Paul] realized that grace is nothing less than the processed Triune God—the Father embodied in the Son and the Son realized as the indwelling Spirit. Second Corinthians 13:14 indicates that grace is the very Triune God Himself: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Grace is not a thing; it is a unique person, the living, divine person of the Triune God processed to be the all-inclusive, life-giving, indwelling Spirit. This Spirit now dwells in us as our grace.

The more we are empowered in this grace, the more able we will be to teach others...The things to which Paul refers [in 2 Timothy 2:2] are the healthy words in 1:13. The healthy words, after being committed to faithful men,

就成了那美好的托付(14) 。这话指明，在地方召会中，人若有主所托付健康的话，他就该训练那些忠信的人，可信托的人，使他们也从主得着美好的托付，能以教导别人。

保罗知道提摩太领受了美好的托付，他受了教导，并得了恩典之丰富的喂养。所以，他嘱咐提摩太将这些事交托其他忠信能施行同样职事的人。这指明施行神新约经纶的丰富，不只需要一个人。我盼望借着这一切生命读经的信息，在主恢复里成千的圣徒，会得着关于神新约经纶之恩典丰富的美好托付。然后，领受了这些丰富的人，能将这些事托付别人。想想看，主若得着一万个被祂美好的托付充满的圣徒，将祂经纶的丰富扩展到全地，那是何等的光景。毫无疑问，这会催促祂荣耀显现的时候来到。

只有一位神，一位基督，一位灵，和一个召会。因为神是一，祂的路也必定是一。…神的路是在祂的恢复里。…许多圣徒能用清洁的良心从他们全人深处见证，他们若不走今天恢复的路，就没有别的路。主的恢复就是这路。…有些成了有异议并离开的人发现，他们无法回到公会里。在有些事例中，公会甚至不愿接纳他们。这表明我们若摸着这恢复然后离开，就是属灵的自杀，因为我们离弃了神唯一的路。

在提后二章一至二节，保罗有负担嘱咐领受了这样美好托付的提摩太，要将恩典的丰富传递给别人。这样，就会有许多教师，许多基督的执事，扩展神新约经纶的丰富(提摩太后书生命读经，二六至二七页)。

参读：提摩太后书生命读经，第三篇；圣经中管制并支配我们的异象，第三篇。

become the good deposit in them (v. 14). This word indicates that if someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones, the trustworthy ones, that they too may have a good deposit from the Lord and be competent to teach others.

Paul realized that Timothy had received a good deposit, that he had been taught and nourished with the riches of grace. Therefore, he charged Timothy to commit these things to others who would be faithful and competent to carry on the same ministry. This indicates that more than one person is needed to carry on the riches of God's New Testament economy. My hope is that through all these Life-study messages thousands of saints in the Lord's recovery will receive a good deposit of the riches of grace concerning God's New Testament economy. Then those who have received these riches will be able to commit these things to others. Imagine what the situation would be if the Lord had ten thousand saints filled with His good deposit, spreading the riches of His economy throughout the earth. No doubt, this would hasten the time of His glorious appearing.

There is one God, one Christ, one Spirit, and one church. Because God is one, His way must also be one...God's way is in His recovery...Many saints can testify with a pure conscience from the depths of their being that if they do not take the way of the recovery today, they have no other way. The Lord's recovery is the way...Some who became dissenting and left discovered that they had no way to go back to the denominations. In certain cases the denominations might not even be willing to accept them. This shows that if we touch the recovery and then leave it, we commit spiritual suicide, for we turn away from God's unique way.

In 2:1 and 2 Paul was burdened to charge Timothy, one who had received such a good deposit, to pass on the riches of grace to others. Then there would be many teachers, many ministers of Christ, to spread the riches of God's New Testament economy. (Life-study of 2 Timothy, 2nd ed., pp. 21-23)

Further Reading: Life-study of 2 Timothy, msg. 3; CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision of the Bible," ch. 3

第三周 ■ 周三

晨兴喂养

提后二 3 ~ 4 “你要和我同受苦难，好像基督耶稣的精兵。凡当兵的，不让今生的事务缠身，好叫那招他入伍的人喜悦。”

林前十四 8 “若吹无定的号声，谁能预备打仗？”

使徒认为他们的职事乃是为着基督的争战，正如民数记四章二十三、三十、三十五节，把祭司的事奉看作服役，争战。每当我们将基督供应别人，就发觉自己是在争战。因此，我们不但该是将美好的托付交托别人的教师，也该是为着神的权益争战的精兵。

（提后二章四节）里的今生，原文指今世肉身的生命。我们要为着主在地上的权益打那美好的仗（四 7），就必须清除一切属地的缠累。我们竭力将基督供应别人时，我们物质、肉身的生命不该缠累我们。…一面，祭司的事奉是对神的服事；另一面，是对神仇敌的争战。祭司抬见证的柜时，他们必须预备好与可能攻击这见证的人争战（提摩太后书生命读经，二八页）。

信息选读

关于（林前十四章六至九节里）说方言的事，…使徒保罗…（在八节）插进“打仗”一辞。…打仗的军队需要士气，就是争战的同心协力。为了维持这种士气，甚至对最小问题的一些异议也必须消杀。那一点点的异议谈话若不消杀，士气就会消灭，…军队必然会打败仗。…主的职事就像吹号叫军队前

WEEK 3 — DAY 3

Morning Nourishment

2 Tim. 2:3-4 Suffer evil with me as a good soldier of Christ Jesus. No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.

1 Cor. 14:8 For also if the trumpet gives an uncertain sound, who will prepare himself for battle?

The apostle considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare, in Numbers 4:23, 30, 35 (lit.). Whenever we minister Christ to others, we find ourselves in a battle. Hence, we should not only be teachers committing the deposit to others, but we should also be soldiers fighting for God's interests.

The word for life [2 Tim. 2:4] in Greek is bios, denoting the physical life in this age. To fight a good fight (4:7) for the Lord's interests on this earth, we must clear away all earthly entanglements. The matters of our material, physical life should not entangle us as we are endeavoring to minister Christ to others...On the one hand, the priestly service is a ministry to God; on the other hand, it is a warfare against God's enemies. As the priests were bearing the Ark of the Testimony, they had to be prepared to fight against those who might attack this testimony. (Life-study of 2 Timothy, 2nd ed., p. 23)

Today's Reading

Concerning the matter of speaking in tongues [in 1 Corinthians 14:6-9],...the apostle Paul inserts verse 8 with the word battle in it...An army that is fighting a battle needs the morale, a fighting unity. In order to maintain this morale, even a little dissension concerning the smallest matter has to be killed. If that little dissenting talk is not killed, the morale will be annulled,...and surely the army will lose the fight, the battle...The Lord's ministry is like the sounding of

去打仗一样(民十9, 士七18)。主的职事是争战的事(圣经恢复本, 提后二3与注1)。

我们所作的事, 比地上的任何战争都更严肃。我们是在与神的仇敌撒但争战。召会是神的军队。…以弗所书论到基督的身体—召会。这卷书告诉我们, 基督的身体—召会—是那在万有中充满万有者的丰满(一22~23)。这卷书也告诉我们, 召会乃是在十字架上, 在基督里面所创造的新人(二15~16)。不仅如此, 召会也是神的国、神的亲人(19)和基督的妻子, 祂的配偶(五24~25)。至终保罗在以弗所书告诉我们, 具有这样非凡地位的召会—基督的身体—乃是与神的仇敌争战的战士。基督的所是和基督的所作, 该作为神军装的各方面来使用并应用。我们必须佩戴基督作我们的胸甲(六14), 作我们的盾牌(16)。我们必须用基督束我们的腰(14), 也必须将基督当作一双鞋穿上, 好站住争战(15)。召会不仅仅是一班被聚集在一起的人。召会乃是宇宙、神圣的军队, 在宇宙中为着神, 与祂的仇敌争战(李常受文集一九八六年第一册, 一六〇至一六一页)。

我们是拿细耳人, 必须禁绝属地的享乐, 一直在主的主权之下, 并且学习与死亡争战。死亡无所不在, 社会上充满了死亡的病菌。这些病菌甚至也在召会生活中, 因此我们需要天天、时时祷告, 与死亡, 就是神最后的仇敌争战(林前十五26)。…我们不该以为拿细耳人不是为着争战。拿细耳人被数点是为着神军队的编组。他们非常警觉, 对于和死亡的争战充满了感觉。在每个召会里, 都需要对死亡有感觉, 有知觉, 这样我们就能与死亡争战(民数记生命读经, 七一页)。

参读: 长老训练第七册, 第六章; 民数记生命读经, 第九至十篇。

the trumpet for the army to go on to war (Num. 10:9; Judg. 7:18). The Lord's ministry is a matter of a battle (2 Tim. 2:3, footnote 1).

We are doing something more serious than any battle on this earth. We are fighting against God's enemy, Satan. The church is God's army...Ephesians is a book on the Body of Christ, the church. It tells us that the Body of Christ, the church, is the fullness of the One who fills all in all (1:22-23). It also tells us that this church is the new man created in Christ on the cross (2:15-16). Furthermore, this church is the kingdom of God, the household of the very God (v. 19), and the wife of Christ, His counterpart (5:24-25). Paul eventually tells us in Ephesians that the church, the Body of Christ, with such a tremendous status, is a warrior to fight against God's enemy. Whatever Christ is and whatever Christ has done should be used and applied as aspects of the armor of God. We have to wear Christ as our breastplate (6:14) and as our shield (v. 16). We have to have our loins girded with Christ (v. 14), and we have to wear Christ as a pair of shoes for our standing to fight the battle (v. 15). The church is not a mere group of people collected together. The church is a universal and divine army fighting for God in the universe against His enemy. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 130-131)

As Nazarites we must abstain from earthly pleasure, remain under the headship of the Lord, and learn to fight against death. Death is everywhere. Society is filled with the germs of death. Because these germs are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God (1 Cor. 15:26). We should not think that the Nazarites are not for fighting. The Nazarites are numbered for the formation of God's army. They are very vigilant, full of feeling for the war against death. In every church there is the need of the sense, the consciousness, of death so that we may fight against it. (Life-study of Numbers, pp. 64-65)

Further Reading: CWWL, 1986, vol.1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 6; Life-study of Numbers, msg. 9-10

第三周■周四

晨兴喂养

提后二 5“ 竞赛的人，非按规矩竞赛，就不能得华冠。”

林前九 25~26‘ 凡较力争胜的，诸事都有节制，他们不过是要得能坏的华冠，我们却是要得不能坏的华冠。所以我这样奔跑，不像无定向的…。”

在提后二章五节保罗把提摩太比作竞赛中的运动员。…提摩太同时要作教师和精兵，也要作运动员。…赛跑中的跑者跑得快是很重要的。那不是他运用忍耐的时候。（在别的信息里）我鼓励你们要等候、祷告。但赛跑要赢得华冠时，我们就不该等候。反之，我们该奔跑以达到目标（提摩太后书生命读经，二八至二九页）。

牧长基督一直在顾到对祂召会的牧养（彼前五 4）。当祂回来的时候，祂要赏赐那些与祂合作的忠信者（李常受文集一九九四至一九九七年第五册，一六〇页）。

信息选读

我们要有掌权的经历，就必须先解决地位的问题。我们要认识并守住升天的地位，也要认识并守住等次的地位。这认识升天的地位，就是…认识升天的经历；这认识等次的地位，就是…认识身体的经历。…我们必须认识主在祂的救恩里，所叫我们得着的升天地位，并祂在祂的身体上，所安排给我们的等次地位，我们才能运用祂的权柄，而为神掌权。

WEEK 3 — DAY 4

Morning Nourishment

2 Tim. 2:5 And also if anyone contends in the games, he is not crowned unless he contends lawfully.

1 Cor. 9:25-26 And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible. I therefore run in this way, not as though without a clear aim...

In 2 Timothy 2:5 Paul likens Timothy to an athlete contending in the games...At the same time that Timothy was to be a teacher and a soldier, he was also to be an athlete. It is important for a runner in a race to run fast. That is not the time for him to exercise patience. In a foregoing message I encouraged you to wait and pray. But when it comes to running the race to win the crown, we should not wait. On the contrary, we should run to reach the goal. (Life-study of 2 Timothy, 2nd ed., p. 24)

Christ as the Chief Shepherd is taking care of the shepherding of His churches [1 Pet. 5:4]. When He comes back, He will reward the faithful ones who cooperated with Him. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 118)

Today's Reading

To gain the experience of reigning, we must first solve the problem of position. We must know and keep the position of ascension, and we must also know and keep the position of order. Knowing the position of ascension is the experience of knowing the ascension...Knowing the position of order is the experience of knowing the Body...We must know the position of ascension, which He has caused us to obtain in His salvation, and the position of order, which He has arranged for us in His Body, before we can exercise His authority and reign for God.

第二，要掌权。要掌权的意思，就是要积极的、主动的，来为神掌权，管治一切。…有的弟兄姊妹，…不想掌权，也不要掌权；他们的灵是松懈的。召会中发生了难处，他们不管；工作上出了事情，他们也不问；任凭撒但作祟破坏。这样，虽然就着他们生命的光景说，可以掌权了，但实际上却因着他们松懈，不肯起来掌权，就还不能有掌权的经历。所以一个要掌权的人，他的灵必须不松懈、不畏缩，肯积极而主动地运用神的权柄，来对付仇敌一切的作为。这样，神的权柄立即就能在召会中显出来，召会中许多不服不法的事，就可治服了。

今天召会中就是缺少这样要掌权的人。因此常有许多不该有的情形产生出来。比方我们常看见有些交通聚会和擘饼聚会，是软弱紊乱的。有人该祷告，却不祷告；有人该说话，却不说话。反而许多无所谓的祷告，和散漫无章的话语，倒释放出来，使聚会受了搅扰，叫众弟兄姊妹不得造就，而失去聚会的心情。这种光景，大半就是由于该掌权的人不掌权。他们袖手旁观，任凭人在聚会中随便活动，还以为这样很属灵，不动人工，只凭灵感，结果就叫召会受到莫大的亏损。

我们常说某次聚会很发死、很下沉。…何时聚会发死、下沉，那就是撒但在那里掌权…作王了。那时，就该有人起来，要为神掌权，或用话语，或用诗歌，或用祷告，来管住那个聚会，转换那种空气，释放神的生命，而吞灭撒但的死亡（李常受文集一九五三年第三册，六九三至六九五页）。

参读：雅歌中所描绘的生命与建造，第六章；神殿与神城的恢复，第六、八章。

Second, we must have the desire to reign. This means that we must positively and actively reign for God, ruling over all things...Some brothers and sisters, however, have neither the thought nor the desire to reign. Their spirits are loose and lazy. They neither care for the difficulties arising in the church nor inquire about the problems springing up in the Lord's work. They simply allow Satan to work and destroy at will. Hence, according to their growth of life, they are able to reign, yet in reality, due to their laxity and unwillingness to reign, they still cannot obtain the experience of reigning. Therefore, if one desires to reign, his spirit must not be lax or timid but willing to exercise God's authority and positively and actively deal with all the works of the enemy. Thus, God's authority will immediately be manifested in the church, and many rebellious and unlawful matters in the church will be subdued.

In the church today we lack the kind of people who desire to reign. Therefore, many situations that should not exist often arise. For example, some of the fellowship and breaking of bread meetings are weak and confused. Some of the brothers and sisters should have prayed, but they did not; some should have spoken, but they withheld from speaking. On the contrary, many unnecessary prayers and meaningless testimonies were released. The meetings thus are disturbed, and the brothers and sisters are not edified and lose heart toward the meetings. This condition is mainly caused by those who should have reigned but did not reign. They have just behaved like bystanders, allowing others to act in the meetings in whatever manner they chose. They even regard such a way as being very spiritual, not by man's doing but by the Spirit's move. As a result, they cause the church to suffer great loss.

We often say that certain meetings are very dead and depressed...Whenever a meeting is dead and depressed, it means that Satan is reigning there as king. At that time, someone should rise up to reign for God, either by a word, a hymn, or a prayer to control the meeting, change the atmosphere, and release the life of God, thereby swallowing up Satan's death. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 510-512)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 6; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 6, 8

第三周■周五

晨兴喂养

提后二 6~7“劳力的农夫，理当先分享果实。我所说的你要思想，因为凡事主必给你领悟力。”

林前三 9“因为我们是神的同工，你们是神的耕地，神的建筑。”

（在提后二章六节）保罗把提摩太比作农夫。当兵的必须赢得胜利，运动员必须得着华冠，农夫理当分享果实—粮食。这需要忍耐。作为运动员，我们该迅速；但作为农夫，我们需要忍耐。农夫若因没有忍耐，要握苗助长，他的作物就会被毁坏。照样，他若过于驱策他的牛，也许会伤了它们。对农作物和牲畜，农夫必须学习有忍耐（提摩太后书生命读经，二九页）。

信息选读

当我们到前线去打仗时，我们必须勇敢，然后才能赢得争战。但是当我们来建造时，我们必须有智慧。我们必须领悟，我们正在建造的建筑，完全是生命里的事。…智慧的工头和神的建筑都是生命和生命里的事。首先，保罗的职事是栽种的职事。保罗说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”（林前三 6）这不是争战的事，乃是在生命里长大的事。然后保罗接着说，我们是神的耕地，神的农场（9）。这农场不是荒芜或未耕种的，乃是神所耕种为要生长基督的农场。农场也是生命的事。然后保罗说，我们不仅是神的农场，也是神的建筑（9）。这建筑当然是生命里的建筑（李常受文集一九八六年第一册，一七六至一七七页）。

WEEK 3 — DAY 5

Morning Nourishment

2 Tim. 2:6-7 The laboring farmer must be the first to partake of the fruit. Consider what I say, for the Lord will give you understanding in all things.

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

[In 2 Timothy 2:6] Paul likens Timothy to a farmer. Just as a soldier must win the victory and an athlete must receive the crown, so a farmer must partake of the fruit, the food. This requires patience. As athletes, we should be quick, but as farmers, we need to be patient. If out of impatience a farmer would pluck up the tiny sprouts, his crop would be ruined. Likewise, if he drives his cattle too much, he may hurt them. With both crops and livestock, farmers must learn to have patience. (Life-study of 2 Timothy, 2nd ed., p. 24)

Today's Reading

When we go to the front to fight the battle, we have to be bold. Then we can win the war. But when we come to build, we have to be wise. We have to realize that the building which we are building is altogether a matter in life...The wise master builder and the building of God are both matters of life and in life. First, Paul's ministry was a matter of planting. Paul says, "I planted, Apollos watered, but God caused the growth" (1 Cor. 3:6). This is not a matter of fighting, but a matter of the growth in life. Then Paul goes on to say that we are God's cultivated land, or God's farm (v. 9). This farm is not wild or uncultivated, but it is a farm cultivated by God to grow Christ. A farm is also a matter of life. Then Paul says that we are not only God's farm but also God's building (v. 9). This building is surely a building in life. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 143)

彼前二章二节说到话就是奶。“像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大。”圣经有些地方我们很容易吸取，那就是奶，也称为“美善的话”（来六5），以及“恩典的话”（徒十四3，二十32）。当我们读某段主的话时，觉得就像一个小孩子享受一杯令人舒畅的牛奶一样。然而还有些主的话，虽然比较有分量，但吸取起来却像吃牛排一样。这些比较有分量的话，在希伯来书里叫作干粮（五12），和公义的话（13）。如果我们能够接受它，它就使我们有成熟的分量。这样看来，我们吸取主话的路就是：尝它、吸它、吃它像奶一样以及接受它像干粮一样。

请注意以赛亚五十五章十至十一节如何描述主的话：“就如雨雪从天而降，并不返回，却滋润地土，使地发芽结实，使撒种的有种，使要吃的有粮；我口所出的话也必如此，绝不徒然返回，却要成就我所喜悦的，在我所打发去成就的事上必然亨通。”主的话好比夏天的雨，冬天的雪，浇灌我们，产生种子，好结出果实，并产生粮食作我们的满足。这在我们吸取主话的经历上，是一幅奇妙的图画。

神的话甚至使我们的身体健康。箴言四章二十至二十二节说，“我儿，要留心听我的言语，侧耳听我的讲论。都不可使这些离你的眼目；要持守在你心中。因为对寻得的人，这些乃是生命，又是全身的医治。”神的话如何能使我们的身体健康呢？疾病常常由忧虑或怒气引起。人若是能喜乐，他们的疾病常常会消踪。当我们进到主的话里，喜乐就进来医治。主的话杀死烦恼人的事，并且带来复活。这时我们自然吃得好，消化得好，我们的身体就健康了（李常受文集一九七八年第二册，三三一至三三三页）。

参读：提摩太前书生命读经，第九篇；为着基督身体的一经历神人调和，第五章。

In 1 Peter 2:2 the word is referred to as milk: “As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.” The portions of the Bible that are easy for us to take in are milk. They are also called “the good word” (Heb. 6:5) and the word of grace (Acts 14:3; 20:32). When we read some parts of the Word, we feel like a child enjoying a refreshing glass of milk. Other portions of the Word, though, have more weight to them; taking them in is like eating a steak. These weightier portions are referred to in Hebrews as solid food (5:12) and as the word of righteousness (v. 13). When we can receive them, they give us the weight of maturity. These, then, are the life ways to take the word: taste it, breathe it, eat it, drink it as milk, and take it in as solid food.

Notice how the word is described in Isaiah 55:10-11: “Just as the rain comes down / And the snow from heaven, / And does not return there, / Until it waters the earth / And makes it bear and sprout forth, / That it may give seed to the sower and bread to the eater; / So will My word be which goes forth from My mouth; / It will not return to Me vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have sent it.” The word is likened to rain in summer and snow in winter, watering us to produce the seed for fruit-bearing and the bread for our satisfaction. This is a marvelous picture of our experience in taking the word.

The word of God even brings health to our body. Proverbs 4:20-22 says, “My son, be attentive to my words; / Incline your ear to my sayings. / Do not let them depart from your sight; / Keep them in the midst of your heart. / For they are life to those who find them, / And healing to all their flesh.” How can God’s word make us physically healthy? Illness is often caused by anxiety or anger. If people are made happy, their sickness often disappears. When we get into the Word, joy comes in to heal. The word kills the bothering things and brings in resurrection. Then we can eat and digest our food well, and our body becomes healthy. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 242-244)

Further Reading: Life-study of 1 Timothy, msg. 9; CWWL, 1963, vol. 1, “Experiencing the Mingling of God with Man for the Oneness of the Body of Christ,” ch. 5

第三周■周六

晨兴喂养

提后二 15“ 你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。”

诗一一九 130“ 你的言语一解开，就发出亮光，使愚蒙人通达。”

(在提后二章十五节) 保罗指明预防者要作工人。这工人是木匠，必须正直地分解真理的话。这就是说，将神话语的各部分，正确、正直、毫不曲解地揭示出来。木匠怎样有技巧正直地切割木头，照样，主的工人需要有技巧正直地分解真理的话。这是需要的，因为在召会的败落中，许多真理被曲解，呈现歪曲、偏颇的样式(提摩太后书生命读经，三二页)。

信息选读

言辞的争辩(提后二 14)、世俗的空谈(16)、如同毒疮腐蚀人的话(17) 以及愚拙无学问的辩论(23)，在召会堕落的潮流中，常被魔鬼(26) 用来产生争竞(23)，败坏听见的人(14)，助长不敬虔(16)，并倾覆人的信心(18)。因此，真理的话需要正确地解开，以光照暗昧的人，预防毒素，吞灭死亡，并将偏离的人带回正途。

今天在基督徒中间，唯有真理浅显的方面没有被曲解。几乎所有真理较深的事都被曲解了。…所以，我们不但该是教师、精兵、竞赛者和农夫，也该是工人、木匠，正直地分解真理的话。这里的真理不仅仅是指圣经的道理，乃是指神新约经纶的内容和

WEEK 3 — DAY 6

Morning Nourishment

2 Tim. 2:15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

Psa. 119:130 The opening of Your words gives light, imparting understanding to the simple.

[In 2 Timothy 2:15] Paul indicates that the inoculator is to be a workman. As a carpenter, this workman must cut straight the word of the truth. This means to unfold the word of God in its various parts rightly and straightly without distortion. Just as a carpenter has the skill to cut wood in a straight way, so the Lord's workman needs the skill to cut straight the word of the truth. This is necessary because in the decline of the church so many truths are twisted and presented in a warped, biased form. (Life-study of 2 Timothy, 2nd ed., p. 26)

Today's Reading

“Contentions of words” (2 Tim. 2:14), “profane, vain babblings” (v. 16), the word that eats away like gangrene (v. 17), and “foolish questionings and those arising from an untrained mind” (v. 23) are often used by the devil (v. 26) in the downward current among the churches to beget contentions (v. 23), to ruin the hearers (v. 14), to promote ungodliness (v. 16), and to overthrow people's faith (v. 18). Hence, there is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track.

Among Christians today, only the superficial aspects of the truth are not twisted. Virtually all the deeper things of the truth have been distorted... Therefore, we should be not only teachers, soldiers, contenders, and farmers but also workmen, carpenters, cutting straight the word of the truth. The truth here does not merely denote biblical doctrine; it refers to the contents and the

实际。这真理的主要元素，乃是基督作神的奥秘和神的具体化身，以及召会作基督的奥秘和基督的身体。我们都需要学习正直地分解关于基督与召会之真理的话。

有些弟兄会的教师，将保罗说到正直地分解真理的话，解释为将圣经分成不同的时代：无罪、良心、人治、应许、律法、恩典和国度七个时代。圣经可以照着这些时代来领会。然而，将主的话排列成几个时代，不是保罗在提后二章十五节说到正直地分解真理的话的意思。提摩太前后书和提多书这三卷书里所用的真理这辞有特别的意义：它是指神新约经纶的内容。许多读圣经的人不领悟这点，以为在提后二章十五节保罗笼统地说到真理。但我们需要照着真理这辞在提摩太前后书和提多书这三卷书里的用法，领会本节的真理。提前三章十五节说，召会是“真理的柱石和根基”。这真理是敬虔的奥秘，神显现于肉体。召会该承担、托住这真理，这实际。保罗在这三封书信里多次说到真理。譬如，在提前二章四节他说，神“愿意万人得救，并且完全认识真理”。提后二章十五节的真理这辞，乃是指神新约经纶健康的话。我们是工人，不仅仅该学习将圣经分成几个时代，这太肤浅了；我们必须学习揭示关于神经纶之真理的话。我们若要这样作，就需要仔细看保罗在这三封书信里对这辞的用法。我们若仔细看这三卷书，就会看见这里的真理乃是指神新约经纶之内容的实际。所以，正直地分解真理的话，就是毫不偏颇或曲解地揭示新约里所启示神经纶的实际（提摩太后书生命读经，三二至三四页）。

参读：生命信息，第十章。

reality of God's New Testament economy. The main elements of this truth are Christ as the mystery of God and the embodiment of God and the church as the mystery of Christ and the Body of Christ. We all need to learn to cut straight the word of the truth with respect to Christ and the church.

Certain Brethren teachers interpret Paul's word about cutting straight the word of the truth to mean dividing the Bible into various dispensations: innocence, conscience, human government, promise, law, grace, and kingdom. The Bible can be understood according to these dispensations. However, arranging the Word into dispensations is not what Paul means in 2:15 about cutting straight the word of the truth. As used in the three books of 1 and 2 Timothy and Titus, the word truth has a specific significance: it denotes the contents of God's New Testament economy. Not realizing this, many readers of the Bible think that in 2 Timothy 2:15 Paul is speaking of truth in a general way. But we need to understand the word truth in this verse according to its usage in the three books of 1 and 2 Timothy and Titus. First Timothy 3:15 says that the church is "the pillar and base of the truth." This truth is the mystery of godliness, God manifested in the flesh. The church should bear, uphold, this truth, this reality. Numerous times in these three Epistles Paul speaks of the truth. For example, in 1 Timothy 2:4 he says that God "desires all men to be saved and to come to the full knowledge of the truth." The word of the truth in 2 Timothy 2:15 refers to the healthy words of God's New Testament economy. As workmen, we should learn not merely to divide the Bible into dispensations. This is too superficial. We must learn to unfold the word of the truth concerning God's economy. If we would do this, we need to consider carefully Paul's use of the word truth in these three Epistles. If we consider these books carefully, we will see that truth here denotes the reality of the contents of the New Testament economy of God. Therefore, to cut straight the word of the truth is to unfold without bias or distortion the reality of God's economy revealed in the New Testament. (Life-study of 2 Timothy, 2nd ed., pp. 26-28)

Further Reading: CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 10

第三周诗歌

WEEK 3 — HYMN

祂赐给无间

(英723)

F大调

3/4

3 | 3 5 4 | 3 2 3 | 4 6 7 | 2 1
 一 重 担 加 多, 祂 所 赐 恩 典 益 增 添;
 3 | 3 2 6 | 5 3 1 | 6 7 1 | 2 -
 劳 苦 加 重, 祂 力 量 益 显 完 全。
 5 | 1 3 6 | 5 3 1 | 6 2 1 | 7 6 5
 患 难 越 烈, 祂 所 施 怜 悯 越 丰 盈;
 5 | 6 7 1 | 2 3 4 | 3 3 2 | 1 - ||
 试 炼 越 频, 祂 平 安 越 发 繁 增。

- 二 当我们的忍耐耗尽无以为继,
旅程尚未过半,已力竭精疲,
当我们已临及山穷水尽之时,
我们父神全般供应才开始。
- 三 祂爱高深无限,祂恩阔长无边,
祂力刚强不倦,超人所能言;
出自耶稣基督的丰富和无限,
祂赐给,又赐给,祂赐给无间。

He giveth more grace when the burdens grow greater

Comfort in Trials — By Grace for Suffering

723

1. He giveth more grace when the burdens grow
 great - er, He send - eth more strength when the la - bors in -
 crease, To add - ed af - flic - tion He add - eth His
 mer - cy, To mul - ti - plied tri - als, His mul - ti - plied peace.

2. When we have exhausted our store of endurance,
When our strength has failed ere the day is half-done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.
3. His love has no limit, His grace has no measure,
His power no boundary known unto men,
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again.

第四周

基督把死废掉，
将生命和朽坏照耀出来，
以及我们纪念大卫的后裔
耶稣基督从死人中得复活

诗歌：472

读经：提后一 10，二 8，徒二 24，来二 9，14，七 16

【周一、周二】

壹 “我们救主基督耶稣…已经把死废掉，借着福音将生命和朽坏照耀出来”——提后一 10:

一 在提后一章十节保罗告诉我们基督把死废掉:

- 1 这意思是基督借着祂废除魔鬼的死，（来二 14，）并祂吞灭死的复活，（林前十五 52 ~ 54，）使死失效。
- 2 基督不仅击败了死，更把死废掉——提后一 10。
- 3 基督显明出来，为要把死废掉，并带进永远、不能毁坏的生命——来七 16。
- 4 借着祂的复活，死成为无效；死已失去它的权势，甚至失去它的味道——二 9，徒二 24。
- 5 基督能把死废掉，因祂废除了魔鬼，就是那掌死权

Week Four

**Christ Nullifying Death
and Bringing Life and Incorruption to Light,
and Our Remembering Jesus Christ,
the Seed of David, Raised from the Dead**

Hymns: 639

Scripture Reading: 2 Tim. 1:10; 2:8; Acts 2:24; Heb. 2:9, 14; 7:16

§ Day 1 & Day 2

I. “Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel”——2 Tim. 1:10:

A. In 2 Timothy 1:10 Paul tells us that Christ nullified death:

1. This means that Christ made death of none effect through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54).
2. Christ not only defeated death—He nullified it—2 Tim. 1:10.
3. Christ was manifested to nullify death and to bring in eternal, indestructible life—Heb. 7:16.
4. Through His resurrection, death has become of none effect; death has lost its power, even its taste—2:9; Acts 2:24.
5. Christ could nullify death because He destroyed the devil, the one who has

的一来二 14：

- a 主耶稣借着胜过撒但，并且把死废掉，也击败了阴间和坟墓—后一 18。
- b 因此基督的复活不仅是神的表白和主的成功，也是祂对死、撒但、阴间和坟墓的得胜—二十 14。

【周三】

二 主耶稣既已借着祂的死把死废掉，就在复活里借着福音将生命和不朽坏照耀出来—提后一 10:

- 1 提后一章十节末了说到这位借着福音将生命和不朽坏照耀出来的基督耶稣。
- 2 福音启示我们，基督已经把死废掉，将永远、不能毁坏的生命带给我们—10 节。
- 3 提后一章十节的“生命”指神永远的生命；这生命是赐给所有在基督里的信徒，（提前一 16，）也是所赐给我们神圣恩典的主要成分（罗五 17，21）：
 - a 这生命已经征服死，（徒二 24，）还要吞灭死。（林后五 4。）
 - b 生命是神圣的元素，甚至就是神自己，分赐到我们的灵里；不朽坏是生命浸透我们的身体，借着祂住在我们里面的灵，赐生命给我们必死之身体的结果。
 - c 这生命和不朽坏能抵挡死与朽坏—提后一 10。

【周四】

贰 “你要記念那从死人中得复活的耶稣基督，祂是出于大卫的后裔，这正合乎我所传的福音” —二 8:

the might of death—Heb. 2:14:

- a. By overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave—Rev. 1:18.
- b. Therefore, Christ’s resurrection was not only God’s vindication and the Lord’s success but also His victory over death, Satan, Hades, and the grave— 20:14.

§ Day 3

B. Having nullified death through His death, the Lord Jesus brought life and incorruption to light through the gospel in His resurrection—2 Tim. 1:10:

- 1. The last part of 2 Timothy 1:10 speaks of Christ Jesus who brought life and incorruption to light through the gospel.
- 2. In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life—v. 10.
- 3. Life in 2 Timothy 1:10 refers to the eternal life of God, which is given to all believers in Christ (1 Tim. 1:16) and which is the main element of the divine grace given to us (Rom. 5:17, 21):
 - a. This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4).
 - b. Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life’s saturating our body, giving life to our mortal bodies through His Spirit who indwells us.
 - c. This life and incorruption are able to counter death and corruption—2 Tim. 1:10.

§ Day 4

II. “Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel”—2:8:

一 主耶稣基督乃是从死人中得复活—8节:

- 1 在提后二章八节，“复活”一辞指明基督借着祂神圣的生命，及其复活的大能，胜过了死。
- 2 论到主耶稣是人，新约告诉我们，神叫祂从死人中复活—罗八 11。
- 3 论到主耶稣是神，新约告诉我们，祂自己从死人中复活—徒十 41，帖前四 14。
- 4 基督从死人中得复活以及祂自己从死人中复活，指明祂属人和神圣的双重身分：
 - a 主耶稣是神，也是复活，（约一 1，十一 25，）有不能毁坏的生命。（来七 16。）
 - b 基督既是这样一位永活者，死就不能拘禁祂。
 - c 祂将自己交于死，死却无法扣住祂。
 - d 死反而被祂击败，祂就从死里复活了一徒二 24。
- 5 在复活那天清晨，主耶稣升到天上去满足父；祂复活的新鲜必须先给父享受，正如在预表上，初熟的庄稼要先献给神—约二十 17，参利二三 10 ~ 11，出二三 19 上。

【周五】

- 6 基督在祂复活里工作的另一面，是在七日的第一日复活，使新造有新生的起头—林后五 17：
 - a 基督在七日的第一日复活，这事实指明整个宇宙在基督的复活里有新的起头—约二十 1 ~ 9。
 - b 基督的复活引进新的时期，新的时代。
 - c 在神看来，整个旧造都与基督同钉十字架，并与祂同埋葬；然后在七日的第一日有新的起头。

A. The Lord Jesus Christ was raised from the dead—v. 8:

1. In 2 Timothy 2:8 the word raised indicates Christ's victory over death by His divine life with its resurrection power.
2. Regarding the Lord Jesus as a man, the New Testament tells us that God raised Him from the dead—Rom. 8:11.
3. Regarding the Lord Jesus as God, the New Testament tells us that He Himself rose from the dead—Acts 10:41; 1 Thes. 4:14.
4. Christ's being raised from the dead and His raising Himself from the dead indicate His dual status—human and divine:
 - a. The Lord Jesus is God and also resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16).
 - b. Because Christ is the ever-living One, death was not able to hold Him.
 - c. He delivered Himself to death, but death could not detain Him.
 - d. Rather, death was defeated by Him, and He rose up from it—Acts 2:24.
5. On the day of His resurrection, early in the morning, the Lord Jesus ascended to satisfy the Father; the freshness of His resurrection was first for the Father's enjoyment, as the firstfruits of the harvest were, in type, brought first to God— John 20:17; cf. Lev. 23:10-11; Exo. 23:19a.

§ Day 5

6. Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation—2 Cor. 5:17:
 - a. The fact that Christ arose on the first day of the week indicates that the entire universe has a new beginning in Christ's resurrection—John 20:1-9.
 - b. Christ's resurrection ushered in a new period, a new age.
 - c. In the sight of God, the entire old creation was crucified with Christ and buried with Him; then on the first day of the week there was a

d 主的死是旧造的了结，祂的复活是新造新生的起头—林后五 17。

【周六】

二 “大卫的后裔”这发表指明基督尊贵的人性，与祂的神性一同被高举、得荣耀—罗一 3 ~ 4:

- 1 撒下七章十二至十四节上的预言说到大卫的后裔要成为神的儿子，神要作祂的父。
- 2 换句话说，人的后裔要成为神圣的子—14 节上。
- 3 十二节论到“你…的后裔”以及十四节论到“我的子”的话，含示大卫的后裔要成为神的儿子：
 - a 这符合保罗在罗马一章三至四节的话，论到基督是大卫的后裔，在复活里，在祂的人性里被标出为神的儿子。
 - b 这也关联到主在马太二十二章四十一至四十五节所问的问题，论到基督如何既是大卫的子孙，又是神的儿子作大卫的主—一个奇妙的人，一个兼有神、人二性的神人。
 - c 这些经节清楚揭示，人的后裔，就是人的儿子，能成为神的儿子。
 - d 神自己这位神圣者，成了人的后裔，一个人（大卫）的后裔。
 - e 这后裔就是神人耶稣，耶和华救主，（一 18 ~ 21，提后二 8，）凭着祂的神性，祂乃是神的儿子。（路一 35。）
 - f 借着祂的复活，祂作为人的后裔，也在祂的人性里成了神的儿子—罗一 3 ~ 4。

new beginning.

d. Whereas the Lord's death was the termination of the old creation, His resurrection was the germination of the new creation—2 Cor. 5:17.

§ Day 6

B. The expression seed of David indicates Christ's dignified human nature, which was exalted and glorified along with His divine nature—Rom. 1:3-4:

1. The prophecy in 2 Samuel 7:12-14a says that the seed of David would be the Son of God, and God would be His Father.
2. In other words, a human seed would become the divine Son—v. 14a.
3. The word concerning your seed in verse 12 and My son in verse 14 implies that the seed of David would become a divine Son:
 - a. This word corresponds to Paul's word in Romans 1:3-4 concerning Christ as the seed of David being designated the Son of God in His humanity in resurrection.
 - b. It also relates to the Lord's question in Matthew 22:41-45 concerning how the Christ could be both the son of David and the Son of God as David's Lord—a wonderful person, a God-man with two natures, divinity and humanity.
 - c. These verses clearly unveil that a seed of man—that is, a son of man— can become the Son of God.
 - d. God Himself, the divine One, became a human seed, the seed of a man, David.
 - e. This seed was Jesus, the God-man, Jehovah the Savior (1:18-21; 2 Tim. 2:8), who was the Son of God by virtue of His divinity (Luke 1:35).
 - f. Through His resurrection He as the human seed became the Son of God in His humanity—Rom. 1:3-4.

- g 在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是这位神人。
- h 这含示神在祂经纶里的目的，是要使祂自己成为人，为要使人在生命和性情上（但不在神格上）成为神—约三 6，16，罗一 3～4，彼后一 4。

- g. In Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man.
- h. This implies that God's intention in His economy is to make Himself man in order to make man God in life and in nature but not in the Godhead— John 3:6, 16; Rom. 1:3-4; 2 Pet. 1:4.

第四周■周一

晨兴喂养

提后一 10“ …我们救主基督耶稣…已经把死废掉，借着福音将生命和朽坏照耀出来。”

来二 9“ 唯独看见耶稣得了荣耀尊贵为冠冕，祂为着受死的苦，成为比天使微小一点的，好叫祂因着神的恩，为样样尝到死味。”

基督已经把死废掉(提后一 10) 。这意思是说，基督借着祂废除魔鬼的死(来二 14) ，并祂吞灭死的复活(林前十五 52 ~ 54) ，使死失效。…借着祂的复活，死成为无效；死已失去它的权势，甚至失去它的味道。基督能把死废掉，因祂废除了魔鬼，就是那掌死权的。借着胜过撒但，把死废掉，主耶稣当然也击败了阴间和坟墓。…基督借着祂的复活，已使这一组麻烦的事物失效。祂的复活证明祂胜过了撒但、死亡、阴间和坟墓(来二 14, 徒二 31) (新约总论第十二册，二三四至二三五页) 。

信息选读

希伯来二章九节说，主耶稣为样样尝到死味。…这指明基督所完成的救赎，不仅是为着人，也是为着神所造的每样东西；因此，神能借着祂叫万有与自己和好。歌罗西一章二十节说，神借着基督的死，叫万有都与自己和好了。挪亚方舟的救赎是这事清楚的预表：在方舟里，不只八个人得救了，连神所造的活物，也都得救了(创七 13 ~ 23) 。方舟在这方面是基督的预表、图画。希伯来二章九节有这深奥的启示：基督不仅为人，也为万有尝到死味。由

WEEK 4 — DAY 1

Morning Nourishment

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Heb. 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

That Christ nullified death [2 Tim. 1:10]...means that He made death of none effect through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54)...Through His resurrection, death has become of none effect; death has lost its power, even its taste. Christ could nullify death because He destroyed the devil, the one who has the might of death. Of course, by overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave...Christ through His resurrection has made this troublesome group of none effect. His resurrection demonstrated that He triumphed over Satan, death, Hades, and the grave (Heb. 2:14; Acts 2:31). (The Conclusion of the New Testament, pp. 3676-3677)

Today's Reading

Hebrews 2:9 says that the Lord Jesus tasted death on behalf of everything... This indicates that Christ's redemption was accomplished not only for people but for everything created by God. Thus God could reconcile all things to Himself by Him. Colossians 1:20 says that God has reconciled all things to Himself through the death of Christ. This is clearly typified by the redemption of Noah's ark, in which not only eight persons but all other living things created by God were saved (Gen. 7:13-23). The ark is a type, a picture, of Christ in this respect. In Hebrews 2:9 we have the profound revelation that Christ tasted death not only for man but also for all other things. Due to the sin of Adam, the

于旧造的元首亚当的罪，每样东西都在死亡之下。基督在祂十字架的工作里，为每样东西尝到这死味。这就是我们说基督的死是包罗万有之死的原因（新约总论第三册，二八二页）。

信徒的身体得赎，…是他们全人里面的死被复活的生命吞灭而致成得胜。时候将到，那时最后的仇敌一死，不仅要被毁灭，更要被复活的生命吞灭。…林前十五章五十四节说，“几时这必朽坏的穿上不朽坏，这必死的穿上不死，经上所记‘死被吞灭而致成得胜’的话，就应验了。”几时，即我们这必朽坏、必死的身体，复活或改变形状，脱离朽坏和死，进入荣耀和生命之时。…这是我们借着在基督里的救赎和救恩，在神新约经纶中所同享之复活的完成。这复活开始于我们死了的灵活过来，完成于我们必朽坏的身体改变形状，中间的过程乃是我们堕落的魂，借着基督那赐生命的灵，就是复活的实际，而有新陈代谢的变化。

死乃是人的失败。借着基督在复活生命里的救恩，死要被吞灭，而致成我们这些受益于基督复活生命之人的得胜。这节里的得胜，与复活是同义辞。复活就是生命胜过死亡。

当我们全人里的死被基督复活的生命吞灭，必朽坏的就穿上不朽坏。生命是神圣的元素，就是神自己，分赐到我们灵里；不朽坏乃是生命浸透我们身体的结果（罗八11）。…在主回来之时，我们身体改变形状的时候，我们的身体就成为不朽坏的。这样，必朽坏的就穿上了不朽坏（新约总论第六册，四五〇至四五一页）。

参读：新约总论，第七十二、一百八十一篇；提摩太后书生命读经，第一篇；哥林多前书生命读经，第六十八篇。

head of the old creation, everything is under death. In His work on the cross Christ tasted this death, a death on behalf of everything. This is the reason we say that Christ's death was an all-inclusive death.

For the believers to be redeemed in their body is...to have death in their entire being swallowed up by the resurrection life in victory. The time is coming when the last enemy, death, will not only be destroyed but also swallowed up by resurrection life. First Corinthians 15:54 says, "When this corruptible will put on incorruption and this mortal will put on immortality, then the word which is written will come to pass, 'Death has been swallowed up unto victory.'" The word when refers to the time that our corrupted and mortal body will be resurrected or transfigured from corruption and death into glory and life...This is the consummation of the resurrection we share in God's New Testament economy through redemption and salvation in Christ. This resurrection begins with the making alive of our dead spirit and is completed with the transfiguration of our corruptible body. In between is the process of the metabolic transformation of our fallen soul by the life-giving Spirit, who is the reality of resurrection.

Death means defeat to man. Through Christ's salvation in the resurrection life, death will be swallowed up unto victory to us, the beneficiaries of Christ's resurrection life. In this verse victory is a synonym of resurrection. Resurrection is the victory of life over death.

When death in our entire being is swallowed up by Christ's resurrection life, the corruptible will put on incorruption. Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life saturating our body (Rom. 8:11)...When our body is transfigured at the time of the Lord's coming, our body will become incorruptible. In this way the corruptible will put on incorruption. (The Conclusion of the New Testament, pp. 773, 1965)

Further Reading: The Conclusion of the New Testament, msgs. 72, 181; Life-study of 2 Timothy, msg. 1; Life-study of 1 Corinthians, msg. 68

第四周■周二

晨兴喂养

来二 14“ 儿女既同有血肉之体，祂也照样亲自
有分于血肉之体，为要借着死，废除那掌死权的，
就是魔鬼。”

罗八 3“ …神，既在罪之肉体的样式里，并为着
罪，差来了自己的儿子，就在肉体中定罪了罪。”

〔在希伯来二章十四节，“废除”的意思是〕使
之归于无有，使之失效，废掉，消除，取消，弃绝。
魔鬼，蛇，引诱人堕落后，神应许女人的后裔要来
伤蛇的头（创三 15）。及至时候满足，神的儿子就
为童女所生（加四 4），来成为肉体（约一 14，罗
八 3），好在十字架上借着肉体受死，废除在人肉体
里的魔鬼。…这是要将撒但废掉，使他归于无有。
阿利路亚！撒但已经被废掉、被除去了！（圣经恢
复本，来二 14 注 1）。

信息选读

有三个大的、丑陋的东西与肉体有关联：…罪、
撒但和世界（撒但的系统）。…罪和世界来自撒但，
而撒但今天是在我们的肉体里。…基督在罪之肉体的
样式里成了一个人（罗八 3）。这事实指明，祂间
接地与罪、撒但和世界有关联，但不是实际上，
只是在样式上。

保罗…在林后五章二十一节说，“神使那不知
罪的，替我们成为罪，好叫我们在祂里面成为神的
义。”约翰说，基督是神成了肉体；而保罗有胆量
说，神使基督成为罪。基督是知罪的。祂与罪无
关；但神使这位与罪毫不相干的，成为罪。从民数

WEEK 4 — DAY 2

Morning Nourishment

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

Rom. 8:3 ...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

[In Hebrews 2:14 destroy means to] bring to nought, make of none effect, do away with, abolish, annul, discard. After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of the time the Son of God came to become flesh (John 1:14; Rom. 8:3) by being born of a virgin (Gal. 4:4), that He might destroy the devil in man's flesh through His death in the flesh on the cross...This was to abolish Satan, to bring him to nought. Hallelujah, Satan has been abolished and done away with! (Heb. 2:14, footnote 1)

Today's Reading

There are three big, ugly things involved with the flesh:...sin, Satan, and the world, the cosmos, the satanic system...Sin and the world came from Satan, and Satan today is in our flesh...Christ became a man in the likeness of the flesh of sin [Rom. 8:3]. This fact indicates that He was indirectly involved with sin, Satan, and the world, yet not in reality, just in the likeness.

Paul...said in 2 Corinthians 5:21, “Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.” John said that Christ as God became flesh, and Paul had the boldness to say that God made Christ sin. Christ is the One who knows no sin. He had nothing to do with sin, but God made this One, who had nothing to do with sin, sin. We

记二十一章四至九节，在旷野以色列子民的身上，我们能看见这事的一幅图画。他们得罪神，神就差蛇到他们中间咬他们。当他们向神呼求时，祂就吩咐摩西制造一条铜蛇，用杆子举起。凡望这铜蛇的，就活了。…这样一条有蛇形而无蛇毒的蛇，就成了他们的拯救者。…主耶稣在约翰三章十四节启示，祂是那在旷野之铜蛇的实际。这指明祂在肉体里时，乃是在罪之肉体的样式里；这样式等于那没有蛇毒之铜蛇的形状。十五节继续说，一切信入祂的必得永远的生命。…基督之成为罪，乃是包含了一切的罪。当祂死在十字架上的后三小时中，祂在神眼中成了罪，所以祂受神审判，甚至被神弃绝（太二七45～46，与45注1）。神使祂在蛇的形状、样式上成为罪，却没有蛇毒，为我们罪人而死。如果祂有蛇毒，祂就不能作我们的救赎主。如果祂没有蛇的样式，祂也不能作我们的救赎主。祂必须是有蛇的样式而无蛇毒的蛇（参罗八3上）；这样，祂才能作我们的救赎主。

盼望借着这简单的解释，我们能看见，基督成为肉体，间接地与罪有关联；这只是在罪之肉体的样式上，而不是在实际上。…就这意义说，祂成了肉体，使祂间接地与罪、撒但和世界有关。祂与罪有关，可见于林后五章二十一节。…希伯来二章十四节…告诉我们，基督借着有分于血肉之体，废除了撒但。借着成为肉体，基督在十字架上钉死、废除了撒但。…然后约翰十二章三十一节告诉我们，当基督在十字架上被神审判时，世界也被审判了。借着那一次的死，那一次在十字架上的钉死，四件东西被清除了：肉体（堕落的人）、罪、撒但和世界（李常受文集一九九四至一九九七年第一册，四八六至四八八页）。

参读：罗马书的结晶，第一、十八篇。

can see a picture of this in Numbers 21:4-9 with the children of Israel in the wilderness. They offended God, and He sent serpents among them to bite them. When they cried out to God, He told Moses to make a bronze serpent and lift it up on a pole. Everyone who looked upon this bronze serpent would live...Such a serpent in the form of a serpent but without the poison became their savior, their deliverer. In John 3:14 the Lord Jesus revealed that He was the reality of that bronze serpent in the wilderness, indicating that when He was in the flesh, He was in the likeness of the flesh of sin, which likeness was equal to the form of the bronze serpent, which did not have the poison of the serpent. Verse 15 goes on to say that whoever believes into Him will receive eternal life. [Christ's] being made sin includes all sins. During the last three hours of His death on the cross, in the eyes of God Christ was made sin, so He was judged by God and even forsaken by God (Matt. 27:45-46 and footnote 451...). God made Him sin to die for us sinners in the form, the likeness, of the serpent, without the poison of the serpent. If He had had the poison, He could not have been our Redeemer. Also, if He had not been in the likeness of the serpent, He could not have been our Redeemer. He had to be a serpent in the likeness of a serpent but without the poison [cf. Rom. 8:3b]; then He could be our Redeemer.

I hope that by this simple explanation we can realize that Christ became flesh to be indirectly involved with sin only in the likeness of the flesh of sin but not in the reality...In this sense, His becoming flesh caused Him to be indirectly related to sin, Satan, and the world. His becoming related to sin is seen in 2 Corinthians 5:21...[Hebrews 2:14] shows that Christ destroyed Satan by partaking of blood and flesh. By becoming the flesh, Christ crucified, destroyed, Satan on the cross...Then John 12:31 tells us that when Christ was judged by God on the cross, the world was also judged. By that one death, that one crucifixion on the cross, four things were cleared up: the flesh (the fallen man), sin, Satan, and the world. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 387-389)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 1, 18

第四周■周三

晨兴喂养

提后一 10“ …我们救主基督耶稣…已经把死废掉，借着福音将生命和不朽坏照耀出来。”

徒二 24“ 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

林后五 4“ …我们在这帐幕里的人…叹息，…好叫这必死的被生命吞灭了。”

借着(基督)的复活，祂成了赐生命的灵(林前十五 45 下)，将神的生命分授给我们(约三 15)，并叫我们得重生(彼前一 3)。如此，祂既已借着祂的死把死废掉，就在祂的复活里，借着福音将生命和不朽坏照耀出来。

福音启示我们，基督已经把死废掉，将永远、不能毁坏的生命带给我们。提后一章十节的“生命”指神永远的生命；这生命是赐给所有在基督里的信徒(提前一 16)，也是所赐给我们神圣恩典的主要成分(罗五 17、21)。这生命已经征服死(徒二 24)，还要吞灭死(林后五 4)。

生命是神圣的元素，甚至就是神自己，分赐到我们的灵里；不朽坏是生命浸透我们身体的结果(罗八 11)。这生命和不朽坏能抵挡死与朽坏(新约总论第十二册，二三五至二三六页)。

信息选读

基督将生命和不朽坏照耀出来，乃是借着福音(提后一 10)。我们认识生命和不朽坏，但不信者只认识死亡和朽坏，因他们尚未听见或接受福音。

WEEK 4 — DAY 3

Morning Nourishment

2 Tim. 1:10 ...Our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

2 Cor. 5:4 ...We who are in this tabernacle groan,...that what is mortal may be swallowed up by life.

Through His resurrection [Christ] became the life-giving Spirit (1 Cor. 15:45b) to impart God's life to us (John 3:15) and regenerate us (1 Pet. 1:3). Thus, having nullified death through His death, He brought life and incorruption to light through the gospel in His resurrection.

In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life. Life in 2 Timothy 1:10 refers to the eternal life of God, which is given to all believers in Christ (1 Tim. 1:16) and which is the main element of the divine grace given to us (Rom. 5:17, 21). This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4).

Life is the divine element, even God Himself, imparted into our spirit; incorruption is the consequence of life's saturating our body (Rom. 8:11). This life and incorruption are able to counter death and corruption. (The Conclusion of the New Testament, p. 3677)

Today's Reading

It is through the gospel that Christ brought life and incorruption to light (2 Tim. 1:10). While we may know life and incorruption, the unbelievers know only death and corruption because they have not yet heard or received the

他们若听见并接受福音，这福音就要将生命和不朽坏照耀出来，使他们像我们一样，得以认识生命和朽坏。我们越传福音，生命和朽坏就越照耀出来。一面，基督带着恩典显现；就是说，祂带着恩典而来。另一面，基督借着祂的死与复活，已经把死废掉，并借着福音将生命和朽坏照耀出来，以完成生命的应许，使信徒能成为使徒。

保罗在提后一章九至十节告诉我们，神的恩典是历世之前，在基督耶稣里赐给我们的，如今借着我们救主基督耶稣的显现，才显明出来。恩典乃是神在祂生命里所给我们的供应，使我们活出祂的定旨。在基督里赐给我们的恩典，是在世界起始之前就赐给我们的。神的恩典是在永远里赐给我们的，但借着我们的主第一次来，把死废掉，将生命带给我们（来九 26），这恩典就显明出来，并应用到我们身上。因为这恩典是借着基督的显现，才显明出来，旧约的圣徒，像亚伯拉罕和大卫等，就没有经历到。所命定要赐给我们的恩典，随着主耶稣的显现而来。这恩典不仅仅是一个福分，更是一个位，就是三一神自己赐给我们，作我们的享受。主耶稣显现时，这恩典就来了，现今与我们同在（新约总论第十二册，二三三至二三四页）。

保罗在他写给提摩太的第一封书信里说，“基督耶稣降世，为要拯救罪人”（提前一 15），但在写给提摩太的第二封书信里，其腔调从拯救罪人改为把死废掉并将生命照耀出来。保罗强调，为着把死废掉并将生命照耀出来，他被派作传扬者宣报并宣告福音，作使徒设立并建立众召会，作教师教导众召会同众圣徒（提后一 11）。保罗强调这事，因为那时众召会受了打岔，从生命的正路岔到知识和宗教的路上。…在这末了的书信里，他强调主恢复基本的事—生命（李常受文集一九七五至一九七六年第二册，五四四至五四五页）。

参读：新约总论，第三百六十四篇；李常受文集一九七五至一九七六年第二册，五四四至五四六页。

gospel. If they hear and receive the gospel, it will bring eternal life and eternal incorruption to light so that they may know life and incorruption as we do. The more we preach the gospel, the more life and incorruption will be brought to light. On the one hand, Christ appeared with grace; that is, He came with grace. On the other hand, by His death and resurrection, Christ nullified death and brought life and incorruption to light through the gospel in order to fulfill the promise of life for a believer to be an apostle.

In verses 9 and 10 Paul tells us that the grace of God, which was given to us in Christ Jesus before the times of the ages, now has been manifested through the appearing of our Savior Christ Jesus. Grace is God's provision in life given to us so that we may live out His purpose. This grace given to us in Christ was bestowed on us before the world began. God's grace was given to us in eternity, but it was manifested and applied to us through our Lord's first coming, in which He nullified death and brought life to us (Heb. 9:26). Because this grace was manifested through the appearing of Christ, Old Testament saints such as Abraham and David did not experience it. The grace destined to be given to us came with the appearing of the Lord Jesus. This grace is not merely a blessing; it is a person, the Triune God Himself, given to us to be our enjoyment. This grace came when the Lord Jesus appeared, and now it is with us today. (The Conclusion of the New Testament, pp. 3675-3676)

In Paul's first Epistle to Timothy he says, "Christ Jesus came into the world to save sinners" (1:15), but in his second Epistle to Timothy the tone changes from saving sinners to nullifying death and bringing life to light. Paul emphasizes that it was for the nullifying of death and the bringing in of life that he was appointed a herald to announce and proclaim the gospel, an apostle to set up and establish churches, and a teacher to give instruction to the churches with all the saints (1:11). Paul emphasizes this because by that time the churches were distracted from the right track of life to the track of knowledge and religion...In this last letter he emphasizes the basic item of the Lord's recovery—life. (CWWL, 1975-1976, vol. 2, p. 408)

Further Reading: The Conclusion of the New Testament, msg. 364; CWWL, 1975-1976, vol. 2, p. 408

第四周■周四

晨兴喂养

提后二8“你要记念那从死人中得复活的耶稣基督，祂是出于大卫的后裔，这正合乎我所传的福音。”

罗八11“然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

从行传十三章三十节开始，保罗…说到基督的复活。“神却叫祂从死人中复活。”…使徒行传告诉我们神叫耶稣复活(二24、32)，也告诉我们祂从死人中复活(十40~41)。论到主是人，新约告诉我们，神叫祂从死人中复活(罗八11)；论到祂是神，新约告诉我们，祂自己从死人中复活(十四9)。…行传二章二十四节说主不能被死拘禁。主是神，也是复活(约一1，十一25)，有不能毁坏的生命(来七16)。祂既是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了(使徒行传生命读经，三六三、八六页)。

信息选读

林前十五章是讲复活。基督的复活，乃是祂的得胜，胜过了神的仇敌撒但、世界、罪和死等等。祂在祂的复活中，凯旋地升上高天后(弗四8)，神又为祂征服了一切的仇敌(林前十五25)。而后祂要在祂复活的身分中，带着神的国(但七13~14)，到地上来施行神的权能，制伏地上的一切(圣经恢复本，林前十五54注3)。

在林前十五章五十五节，保罗问：“死啊，你的得胜在哪里？死啊，你的毒刺在哪里？”这是使徒

WEEK 4 — DAY 4

Morning Nourishment

2 Tim. 2:8 Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Beginning with Acts 13:30, Paul...[speaks] of Christ's resurrection: "But God raised Him from the dead."...Acts tells us both that God raised up Jesus (2:24, 32) and that He rose from the dead (10:40-41). Regarding the Lord as a man, the New Testament says that God raised Him from the dead (Rom. 8:11). But considering Him as God, it tells us that He Himself rose from the dead (14:9). Acts 2:24 says that it was not possible for the Lord to be held by death. The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Since He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it. (Life-study of Acts, 2nd ed., pp. 312, 76)

Today's Reading

First Corinthians 15 is on resurrection. Christ's resurrection was His victory over Satan, God's enemy, over the world, over sin, and over death. After His triumphal ascension to the height (Eph. 4:8) in His resurrection, God subdued all the enemies for Him (1 Cor. 15:25)...As One who is in resurrection, He will come to the earth with the kingdom of God (Dan. 7:13-14) to exercise God's power and subdue everything on earth.

In 1 Corinthians 15:55 Paul asks, "Where, O death, is your victory? Where, O death, is your sting?" This is the apostle's triumphant exclamation concerning

关于复活的生命胜过死，得胜的宣告(哥林多前书生命读经，七三八页)。

基督在祂的复活里完成的工作，是从死人中复活，作复活的初熟果子献给神，使神满足。行传十章四十一节说，“祂从死人中复活，”罗马十四章九节说，“基督死了，又活了。”

在约翰二十章十七节…主说到祂要升到父那里。主耶稣在复活那天，升到父那里去。这是隐密的升天，比祂在门徒眼前公开的升天(徒一9~11)早四十天。在复活那天清晨，祂升到天上去满足父。祂复活的新鲜必须先给父享受；正如在预表上，初熟的庄稼要先献给神。

在利未记二十三章十、十一节，和出埃及二十三章十九节上半，我们看见预表。利未记二十三章十、十一节说，“要将初熟的庄稼一捆带给祭司；他要把这一捆在耶和華面前摇一摇，使你们蒙悦纳；祭司要在安息日的次日把这捆摇一摇。”这捆初熟的庄稼预表在复活里的基督(林前十五20、23)。基督正是在安息日的次日，就是七日的第一日复活。安息日是第七日，安息日的次日是七日的第一日。初熟的庄稼在安息日的次日，就是下周的第一日，献给神。在七日的第一日，基督这复活的初熟果子，从死人中复活，将自己献给神。这不仅是预表，也是在约翰二十章得应验的预言(新约总论第三册，二九六至二九七页)。

复活的基督，借着祂第二次的出生，祂的复活，生为神的长子；祂(也)是那圣的，那可靠的(徒十三33~34)。复活的基督乃是神所赐我们那圣的，那可靠的。这里保罗指明，复活的基督不仅是我们的救主，将神的救恩带给我们，祂也不仅是神的长子；(祂)也是那圣的，那可靠的，是神给我们的恩赐(使徒行传生命读经，三六九页)。

参读：使徒行传生命读经，第三十七至三十八篇。

the victory of resurrection life over death. (Life-study of 1 Corinthians, 2nd ed., p. 619)

In His resurrection Christ accomplished the work of rising from the dead to be the firstfruits of resurrection offered to God for His satisfaction. Acts 10:41 says, “He rose from the dead,” and Romans 14:9 says, “Christ died and lived again.”

In John 20:17...the Lord refers to His ascending to the Father. On the day of His resurrection the Lord Jesus ascended to the Father. This was a secret ascension forty days prior to His public ascension before the eyes of His disciples (Acts 1:9-11). On the day of resurrection, early in the morning, He ascended to satisfy the Father. The freshness of His resurrection was first for the Father’s enjoyment, as the firstfruits of the harvest was, in type, brought first to God.

We see the type in Leviticus 23:10 and 11 and Exodus 23:19a. Leviticus 23:10 and 11 say, “You shall bring the sheaf of the firstfruits of your harvest to the priest; and he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.” This sheaf of the firstfruits is a type of Christ in resurrection (1 Cor. 15:20, 23). Christ resurrected exactly on the day after the Sabbath, that is, on the first day of the week. The Sabbath is the seventh day, and the day after the Sabbath is the first day of the week. The firstfruits of the harvest were offered to God on the day after the Sabbath, on the first day of the following week. On the first day of the week Christ, the firstfruits of resurrection, resurrected from the dead to offer Himself to God. This is not only a type but also a prophecy which was fulfilled in John 20. (The Conclusion of the New Testament, pp. 785-786)

The resurrected Christ, who is God’s firstborn Son brought forth through His second birth, His resurrection, is [also] the holy things of David, the faithful things [Acts 13:33-34]...The resurrected Christ is the holy and trustworthy [or faithful] things God gives to us. Here Paul indicated that the resurrected Christ is not only our Savior bringing us God’s salvation, and He is not only the firstborn Son of God. This resurrected One is also the holy and faithful things as a gift given to us by God. (Life-study of Acts, 2nd ed., p. 316)

Further Reading: Life-study of Acts, msgs. 37-38

第四周■周五

晨兴喂养

林后五 17“ 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”

加六 15“ 受割礼不受割礼，都无关紧要，要紧的乃是作新造。”

基督在祂复活里工作的另一面，是在七日的第一日复活，使新造有新生的起头（林后五 17）。…主耶稣不是在七日的末一日，乃是在七日的第一日复活（约二十 1），这是很有意义的。第一日指新起头。在圣经里，七日的第一日也称为第八日（约二十 26）。…主耶稣在一周中死了，并且在另一周的开始复活了。所以，主耶稣的复活是给新世代和新时代开路的新起头（新约总论第三册，二九九至三〇〇页）。

信息选读

神用六日创造，在第七日安息。这七日 是旧造的世代。借着主耶稣的复活，新开创了另一世代。换句话说，借着基督的复活，旧造过去了，新造开始了。…所以，七日的第一日 表征新造，新世代，新时代的开始。

基督在七日的第一日复活，这事实指明整个宇宙在基督的复活里有新的起头。祂的复活引进新的时期，新的时代。在神看来，整个旧造都与基督同钉十字架，并与祂同埋葬。然后在七日的第一日，由基督的复活有新的起头。

WEEK 4 — DAY 5

Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

Another aspect of Christ's work in His resurrection is His rising on the first day of the week to germinate the new creation (2 Cor. 5:17)...It is significant that the Lord Jesus was resurrected not on the last day of the week but on the first day of the week [John 20:1]. The first day denotes a new beginning. In the Bible the first day of the week is also called the eighth day (v. 26)...The Lord Jesus died during one week, and He resurrected at the beginning of another week. Therefore, the resurrection of the Lord Jesus was a new start opening the way to a new generation and a new age. (The Conclusion of the New Testament, pp. 787-788)

Today's Reading

God created for six days and rested on the seventh. These seven days were the generation of the old creation. By the resurrection of the Lord Jesus another generation was newly started. In other words, by the resurrection of Christ the old creation has passed away and a new creation has begun...Therefore, the first day of the week signifies the beginning of a new creation, a new generation, and a new age.

The fact that Christ arose on the first day of the week indicates that the entire universe has a new beginning in Christ's resurrection. His resurrection ushered in a new period, a new age. In the sight of God the entire old creation was crucified with Christ and buried with Him. Then on the first day of the week there was a new beginning with Christ's resurrection.

主的死是旧造的了结，祂的复活是新造新生的起头。为这缘故，我们不守安息日，就是七日的第七日，而在主日，就是七日的第一日聚集。这就是说，在复活里，我们是在第八日，或七日的第一日。纽约别处称七日的第一日为主日（启一10），因主耶稣是在这日复活，成为活的主，并且在复活里引进新的起头。

当基督复活，使新造有新生的起头时，祂把旧造，就是细麻布和裹头巾所象征的（约二十5~7），留在坟墓里。耶稣的身体在被埋葬以前，是用细麻布裹着的（十九40）。这指明祂带着旧造的东西进到坟墓里，表征旧造借着祂的埋葬被带到坟墓里。凡从主复活的身体上去掉，撒在坟墓里的，都是象征旧造。祂带着旧造钉十字架，也带着旧造埋葬。但祂从旧造里复活，将旧造撒在坟墓里，在复活里成为新造的初熟果子。

旧造没有神圣的生命和性情；新造，就是由神所重生的信徒，却有（一13，三15，彼后一4）。因此我们是新造（加六15），不是照着肉体的旧性情，乃是照着神圣生命的新性情。

旧造凭神圣的生命有新生的起头，就成为新造。我们在基督里的信徒，已借着祂的复活有了新生的起头，如今乃是新造。旧造没有神在其中，但新造开始于神以新生起头的方式进到里面。这新生的起头就是神圣的生命分赐到信徒里面。借着这神圣生命的分赐，我们蒙了重生。所以，新生的起头是神圣的生命分赐到信徒里面，使他们重生，叫他们成为新造（新约总论第三册，三〇〇至三〇一页）。

参读：罗马书生命读经，第二、四十四至四十五、五十二、五十四至五十五篇。

The Lord's death was the termination of the old creation; His resurrection was the germination of the new creation. For this reason, instead of keeping the Sabbath, the seventh day of the week, we meet on the Lord's Day, the first day of the week. This means that in resurrection we are in the eighth day, or the first day of the week. Elsewhere, the New Testament calls the first day of the week the Lord's Day (Rev. 1:10), for it was on this day that the Lord Jesus was resurrected to become the living Lord and to usher in a new beginning in resurrection.

When Christ resurrected to germinate a new creation, He left the old creation, signified by the linen cloths and the handkerchief (John 20:5-7), in the tomb. Before the body of Jesus was buried, it was bound in linen (19:40). This indicates that He went into the tomb with something of the old creation, signifying that the old creation was brought into the tomb by His burial. All the things which were cast off from the Lord's resurrected body and left in His tomb signify the old creation. Christ was crucified with the old creation and buried with it. But He resurrected from within it, leaving it in the tomb and becoming the firstfruits of the new creation in resurrection.

The old creation does not have the divine life and nature. But the new creation, which consists of believers born again of God (John 1:13; 3:15; 2 Pet. 1:4), does have the divine life and nature. Therefore, we are a new creation (2 Cor. 5:17; Gal. 6:15), not according to the old nature of flesh but according to the new nature of the divine life.

When the old creation is germinated with the divine life, it becomes the new creation. We, the believers in Christ, who have been germinated through His resurrection, are now the new creation. The old creation does not have God in it, but the new creation begins by God coming into us in the way of germination. This germination is the impartation of the divine life into the believers. Through this impartation of the divine life we were regenerated. Therefore, germination is the impartation of the divine life into the believers for their regeneration to make them a new creation. (The Conclusion of the New Testament, pp. 788-789)

Further Reading: Life-study of Romans, msg. 2, 44-45, 52, 54-55

第四周■周六

晨兴喂养

撒下七 12 ~ 14“你在世的日子满足…的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子…”

在撒下七章十二至十四节上半，…论到“你…的后裔”和“我的子”，指明大卫的后裔要成为神的儿子，就是人的后裔要成为神的儿子。

这个思想在新约有非常强的延续，特别是在罗马一章三至四节，这里保罗说，“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”…这两节经文启示：一面，基督是大卫的后裔；另一面，祂这位大卫的后裔，已被标出为神的儿子。我们比较这两处神的话时，就看见旧约和新约都说到大卫的后裔成为神的儿子这件事（撒母耳记生命读经，二〇一至二〇二页）。

信息选读

大卫有心为神建殿，但神向大卫指明，这不是他所需要的，也不是神所需要的。神告诉大卫，祂要建造一位成为大卫的后裔，这后裔要称为神的儿子。这后裔兼有神性和人性。希伯来一章五节指明，这是指基督作神的长子。不仅如此，我们也已经看见，罗马一章三至四节与撒下七章十二至十四节上半相符，告诉我们在复活里，大卫的后裔被标出为神的儿子。撒下七章十二至十四节上半和罗马一章三至四节这二处经节的内在意义，是向我们启示一个兼有人性和神性的人位。

WEEK 4 — DAY 6

Morning Nourishment

2 Sam. 7:12-14 When your days are fulfilled..., I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

In 2 Samuel 7:12-14a...the word concerning “your seed” and “My son” indicates that the seed of David would become the Son of God, that the seed of a man would become God’s Son.

This thought is continued very strongly in the New Testament, particularly in Romans 1:3 and 4. Here Paul says, “Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.”...These verses reveal, on the one hand, that Christ is the seed of David and, on the other hand, that He, the seed of David, has been designated the Son of God. When we compare these two portions of the Word, we see that both in the Old Testament and in the New Testament we have the matter of the seed of David becoming the Son of God. (Life-study of 1 & 2 Samuel, p. 165)

Today's Reading

David had the heart to build a house for God, but God indicated to David that this was neither what he needed nor what God needed. God told David that He would build One to be David’s seed and that this seed would be called God’s Son. This seed would be both divine and human. Hebrews 1:5 indicates that this refers to Christ as God’s firstborn Son. Furthermore, as we have seen, Romans 1:3-4, which corresponds to 2 Samuel 7:12-14a, tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance, 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and divine person.

撒下七章十二节说到大卫的后裔。至终，这位人的后裔成了神的儿子(14)。关于这点，主耶稣问法利赛人一个问题(太二二 41 ~ 45)。首先，祂问他们：“论到基督，你们怎么看？祂是谁的子孙？”(42) 当他们说基督是大卫的子孙时，主接着就问，大卫怎么还称祂为主(43)。最后祂说，“大卫既称祂为主，祂怎么又是大卫的子孙？”(45) 这是宇宙中最大的问题：基督怎能既是人的后裔，又是神的儿子？祂怎能既是大卫的子孙，又是大卫的主？…法利赛人知道基督是大卫的后裔，对此他们能毫不犹豫地回答。但主耶稣问，基督的先祖大卫为什么称基督为主时，他们就无法回答。一面，祂是人；另一面，祂是神。没有人能把这两面调在一起。

在撒下七章，神应许给大卫一个后裔。至终，这大卫的后裔被标出为神的儿子(罗一 3 ~ 4)。今天基督这大卫的后裔，成了我们一切的一切。祂是神的中心和普及，祂是轴心和圆周。祂是神和人的浓缩及终极完成。祂是包罗万有、延展无限的基督。祂是神，又是人。祂是创造者，又是受造之物。祂是首先的，又是末后的(启一 17)。祂是始，又是终。祂在万有中充满万有(弗一 23)。祂也终极完成为那灵。祂是我们的食物、饮料、气息和衣服。祂也是身体一切的肢体，又在一切肢体之内。身体不是头，头也不是身体。但基督是头，又是身体(林前十二 12，西一 18)。我们作为身体，在生命、性情、构成上，与作头的基督是一样的。至终，这位基督是新人里的每一个人(三 10 ~ 11)。在新人里，任何国籍、种族或阶级的人都没有地位；只有基督有地位(撒母耳记生命读经，二〇四至二〇五、二一五至二一六、二二〇至二二一页)。

参读：撒母耳记生命读经，第二十五、二十七、三十一篇；马太福音生命读经，第五十九篇。

Second Samuel 7:12 refers to the seed of David. Eventually, this human seed becomes the Son of God (v. 14). Concerning this, the Lord Jesus asked a question of the Pharisees (Matt. 22:41-45). First, He asked them, “What do you think concerning the Christ? Whose son is He?” (v. 42). When they said that Christ was David’s son, the Lord Jesus went on to ask how David could call Him Lord (v. 43). Finally, He said, “If then David calls Him Lord, how is He his son?” (v. 45). This is the greatest question in the universe. How could Christ be the seed of a man and also the Son of God? How could He be the son of David and also David’s Lord?...The Pharisees realized that Christ was the seed of David, and they answered without any hesitation. But when the Lord Jesus asked why David, a forefather of Christ, called Christ the Lord, they could not answer. On the one hand, He was a man; on the other hand, He was God. No one can reconcile these two.

In 2 Samuel 7 God promised a seed to David. Eventually, this seed of David was designated the Son (Rom. 1:3-4). Today Christ as the seed of David has become all in all to us. He is the centrality and universality of God. He is the hub and the circumference. He is the condensation and consummation of God and man. He is the all-inclusive, all-extensive Christ. He is God and He is man. He is the Creator and He is a creature. He is the First and He is the Last (Rev. 1:17). He is the beginning and He is the end. He fills all in all (Eph. 1:23), and He has been consummated to be the Spirit. He is our food, our drink, our breath, and our clothing. He is also every member of the Body and He is within every member. The Body is not the Head, nor the Head the Body, but Christ is both the Head and the Body (1 Cor. 12:12; Col. 1:18). In life, in nature, in constitution, we as the Body are the same as Christ the Head. Eventually, this Christ is every person in the new man (Col. 3:10-11). In the new man there is no room for any nation, any race, or any class of persons. There is room only for Christ. (Life-study of 1 & 2 Samuel, pp. 167, 177, 181)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 25, 27, 31; Life-study of Matthew, msg. 59

第四周诗歌

472

复活的生命 — 基督自己

10 10 10 10 (英 639)

F 大调

4/4

3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |
 一 死亡不能 拘禁复活生命 - 神那非
 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5
 受造 的永远生命; 刚强、得胜、无 何能
 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7 | 1 - - - ||
 以毁 坏, 就是基督自己, 已经显 明。

- 二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;
 死亡不过使这神圣生命 得机显它能力无量丰富。
- 三 死亡不能拘禁复活生命, 治死、埋葬, 不过叫它繁殖;
 所有苦难都是叫它增长, 并且结出丰盛生命果实。
- 四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡;
 胜过黑暗、阴府所有权势, 吞灭死亡, 并将生命释放。
- 五 死亡不能拘禁复活生命, 它能显出神性所有丰满;
 神的公义、圣洁, 它都产生, 神的荣耀形像它全彰显。
- 六 愿我认识这个复活生命, 每遇死亡, 都让它力倾出;
 使我借着经历永远赏识: 复活生命就是活的基督。

WEEK 4 — HYMN

Death cannot hold the resurrection life

The Resurrection Life — Christ Himself

639

The musical score is written in F major and 4/4 time. It consists of four staves. The first staff is the vocal line with lyrics: "1. Death can - not hold the re - sur - rec - tion life,". The second staff is the piano accompaniment with lyrics: "The life of God e - ter - nal man - i - fest;". The third staff continues the piano accompaniment with lyrics: "'Tis un - cre - at - ed, in - des - tract - i - ble,". The fourth staff concludes the piano accompaniment with lyrics: "'Tis Christ Him - self, un - con - qu'ra - ble, ex - pressed.".

2. Death cannot hold the resurrection life,
 Though all its force against it may combine;
 Death only gives it opportunity
 To show the boundless pow'r of life divine.
3. Death cannot hold the resurrection life,
 The more interred, the more it multiplies;
 All kinds of suffering only help it grow
 And fruits of life abundant realize.
4. Death cannot hold the resurrection life,
 Thru every block and barrier it breaks;
 Conqu'ring the pow'r of darkness and of hell,
 It swallows death and victory partakes.
5. Death cannot hold the resurrection life,
 All of God's fulness it will manifest;
 God's righteousness and holiness it yields,
 His glorious image by it is expressed.
6. Oh, may I know this resurrection life,
 In every kind of death its pow'r outpoured,
 In my experience ever realize
 This life is nought but Christ my living Lord.

第五周

借着吸入并呼出神的话
作神的气，
成为装备齐全的神人

诗歌：579

读经：提后三 14～17

【周一】

壹 神最终的目的是要得着一个团体的神人，作祂团体的显出；神不是要好人，乃是要神人，就是有神的气之属神的人—约一 1，14，提前三 15～16，提后三 16～17：

一 “耶和華神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂”—创二 7：

1 吹进人身体里的生命之气，成了人的灵—箴二十 27，伯三二 8。

2 吹进人身体里的生命之气，不是神永远的生命，也不是神的灵；但因为人的灵是出于神的生命之气，所以和神的灵非常接近—参创二 7～9。

3 因此，神的灵与人的灵之间能有传输，人的灵也能接触神，并与神成为一—罗八 16，林前六 17。

Week Five

**Being a Fully Equipped Man of God
by Inhaling and Exhaling the Word of God
as the Breath of God**

Hymns: 799

Scripture Reading: 2 Tim. 3:14-17

§ Day 1

I. God's ultimate intention is to gain a corporate God-man for His corporate manifestation; God does not desire a good man but a God-man, a man of God with the breath of God—John 1:1, 14; 1 Tim. 3:15-16; 2 Tim. 3:16-17:

A. “Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul”—Gen. 2:7:

1. The breath of life breathed into man's body became the spirit of man, the human spirit—Prov. 20:27; Job 32:8.

2. The breath of life breathed into man's body was not the eternal life of God nor the Spirit of God, but because the human spirit came out of God's breath of life, it is very close to the Spirit of God—cf. Gen. 2:7-9.

3. Thus, there can be a transmission between God the Spirit and man's spirit, and the human spirit is able to contact God and be one with God—Rom. 8:16; 1 Cor. 6:17.

二 “就向他们吹入一口气，说，你们受圣纽玛”——约二十 22(直译)：

- 1 圣纽玛就是圣灵，或圣气。
- 2 约翰福音里有三个奇妙的辞：“话”、“肉体”、“气”；话就是神，肉体就是人，气就是那灵——1，14，二十 22。
- 3 话成了肉体，完成法理的救赎，然后复活成为圣气，住在我们里面并供应我们，使我们得着生机的拯救——14，29，林前十五 45 下，罗五 10，十 12 ~ 13，参哀三 55 ~ 56。

【周二】

三 “圣经都是神的呼出”——提后三 16 上：

- 1 圣经，神的话，乃是神的呼出。
- 2 神的说话就是神的呼出；因此祂的话就是灵或气——约六 63。

四 这一切都启示，我们要成为有神的气之装备齐全的神人，就需要操练我们的灵，不断地接受那灵，也需要吸入神的话——提前四 7，加三 2，弗六 17 ~ 18 上。

贰 神呼出的圣经，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全——提后三 14 ~ 17：

一 圣经是神的气，这气就是灵，而灵赐人生命——约六 63：

- 1 我们读圣经该是吸入神，得着生命；我们教导圣经

B. “He breathed into them and said to them, Receive the Holy Pneuma”——John 20:22 (lit.):

1. The Holy Pneuma is the Holy Spirit, or Holy Breath.
2. In the Gospel of John there are three wonderful words: Word, flesh, and breath; the Word is God, the flesh is man, and the breath is the Spirit—1:1, 14; 20:22.
3. The Word became flesh to accomplish judicial redemption and then resurrected to become the Holy Breath indwelling us and supplying us for our organic salvation—1:14, 29; 1 Cor. 15:45b; Rom. 5:10; 10:12-13; cf. Lam. 3:55-56.

§ Day 2

C. “All Scripture is God-breathed”——2 Tim. 3:16a:

1. The Scripture, the word of God, is the breathing out of God.
2. God’s speaking is God’s breathing out; hence, His word is spirit, or breath——John 6:63.

D. This all reveals that being a fully equipped man of God with the breath of God requires the exercise of our spirit, the continual receiving of the Spirit, and the breathing in of God’s word——1 Tim. 4:7; Gal. 3:2; Eph. 6:17-18a.

II. The God-breathed Scripture is profitable for teaching, conviction, correction, and instruction in righteousness, that the man of God maybe complete, fully equipped for every good work——2 Tim. 3:14-17:

A. The Bible is God’s breath, this breath is the Spirit, and the Spirit gives life——John 6:63:

1. Our reading of the Bible should be our inhaling of God to receive life, and our

该是呼出神，分赐生命—徒六4。

- 2 一个装备齐全之属神的人，乃是在灵里，借着各样的祷告和祈求来读圣经，好吸入神，并且供应话作为那灵，好将神呼出到人里面—弗六17～18上，徒六10，林后三6。

【周三】

二 在神一面，圣经是神的呼出；在我们一面，圣经是叫我们得着神的气，在四件事上作我们的益处：教训、督责、改正、和在义上的教导：

- 1 教训等于启示；教训就是把帕子卷去，使人看见关于三一神和祂经纶的事—弗一17，三9。
- 2 督责来自我们所看见的启示；每当我们看见神的事，我们就看见自己的错误、过错、缺点和罪；结果我们就受督责，受责备；我们越看见神、认识神并爱神，就越厌恶自己、否认自己—参赛六1～8，伯四二5～6，太十六24。
- 3 在督责之后是改正，就是矫正错误，使人转到正路，恢复到正直的情形—参七13～14，雅五19～20。
- 4 在义上的教导就是受神圣的教导，享受基督作我们活出的义，并且受神圣的管教，与神与人都是对的一腓三9。

【周四】

三 神借着圣经的教训、督责、改正、并在义上的教导而呼出祂自己，结果乃是叫属神的人得以完备，为着各样的善工，装备齐全—提后三17：

teaching of the Bible should be our exhaling of God to impart life—Acts 6:4.

2. A fully equipped man of God reads the Bible by means of all prayer and petition in the spirit to inhale God and ministers the word as the Spirit to exhale God into others—Eph. 6:17-18a; Acts 6:10; 2 Cor. 3:6.

§ Day 3

B. On God's side, the Bible is God's breathing; on our side, the Bible is for us to receive the breath of God as our profit in four matters: teaching, conviction, correction, and instruction in righteousness:

1. Teaching equals revelation; to teach is to roll away the veil so that others may see something of the Triune God and His economy—Eph. 1:17; 3:9.
2. Conviction comes from the revelation that we have seen; whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and sins, and the result is that we are convicted and reproved; the more we see God, know God, and love God, the more we abhor ourselves and deny ourselves— cf. Isa. 6:1-8; Job 42:5-6; Matt. 16:24.
3. Correction follows conviction and is a matter of setting right what is wrong, turning someone to the right way, and restoring a person to an upright state — cf. 7:13-14; James 5:19-20.
4. Instruction in righteousness is to be divinely instructed to enjoy Christ as our lived-out righteousness and to be divinely disciplined in being right with God and with man—Phil. 3:9.

§ Day 4

C. The issue of God's breathing out of Himself through the Scripture for teaching, conviction, correction, and instruction in righteousness is that the man of God becomes complete, fully equipped for every good work— 2 Tim. 3:17:

- 1 属神的人乃是神人，就是有分于神的生命和性情，（约一 12 ~ 13，彼后一 4，）在神的生命和性情上与祂是一，（林前六 17，）因而彰显神的人。
- 2 神的呼出产生神人；我们需要带着祷告来读圣经，而不断吸入三一神，好得着启示、督责、改正、和在义上的教导。

【周五】

叁 接受神的话作神的气，好被神所构成，也就是接受神的话作那灵的剑，好击杀神的对头—弗六 17 ~ 18 上：

- 一 撒但不只是我们外面的仇敌，也是我们里面的对头；我们要对付这个里面的对头，就需要经历话的杀死能力，用圣经常时的话祷告，使其成为那灵即时的话—约六 63，弗五 26，启二 7。
- 二 剑、那灵和话，三者乃是一；当圣经中常时的话成了即时的话（指那灵在任何情况下，当时所说应用的话），那话就是那灵，也就是剑，可以击杀对头—来四 12。
- 三 我们越在灵里借着各样的祷告接受神的话，我们里面消极的元素也就越被击杀；至终，己这最厉害的仇敌，就是基督身体的仇敌，就要被治死—参启一 16，二 16。
- 四 每当我们被自己里面某些消极的东西困扰时，我们应当在灵里借着各样的祷告接受神的话；当我们里面消极的东西借着祷告被杀死时，主就得胜。

【周六】

1. A man of God is a God-man, one who partakes of God's life and nature (John 1:12-13; 2 Pet. 1:4), thus, being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him.
2. God's breathing produces God-men; we need to continually inhale the Triune God by reading the Scripture with prayer to receive revelation, conviction, correction, and instruction in righteousness.

§ Day 5

III. To receive the word of God as the breath of God in order to be constituted with God is also to receive the word of God as the sword of the Spirit in order to slay God's adversary—Eph. 6:17-18a:

- A. Satan is not only the enemy outside of us but also the adversary inside of us; to deal with this inward adversary, we need to experience the killing power of the word, praying over the constant word of the Bible so that it becomes the instant word of the Spirit—John 6:63; Eph. 5:26; Rev. 2:7.
- B. The sword, the Spirit, and the word are one; when the constant word in the Bible becomes the instant word (the applied word spoken at the moment by the Spirit in any situation), that word is the Spirit as the sword that kills the adversary— Heb. 4:12.
- C. The more we take the word of God by means of all prayer in spirit, the more the negative elements in our being are slain; eventually, the self, the worst foe of all, the enemy of the Body, will be put to death—cf. Rev. 1:16; 2:16.
- D. Whenever we are troubled by something negative within us, we should take the word of God by means of all prayer in spirit; when the negative things in us are killed through pray-reading, the Lord is victorious.

§ Day 6

- 五 我们借着接受作为那灵的话，就是击杀的剑，蒙保守在召会生活和职事里；这话就是属灵的抗生素，杀死我们里面的“病菌”，使我们能过健康的身体生活，健康的召会生活。
- 六 得胜者遵守主的话，乃是借着常来到主面前，在写成的话里接触祂作活的话，使祂在他们里面能成为应用的话，作为分赐的灵—三 8，约一 1，五 39～40，六 63。
- 七 得胜者完全被作为神话语的那灵所构成，成为基督的新妇和新人，就是团体的神人，有神的气作为击杀的剑，以除灭神的仇敌，使神的众子得以显现—启二 7，二二 17 上，十九 13～15，帖后二 8。

- E. We are preserved in the church life and in the ministry by receiving the word as the Spirit to be the killing sword, which is a spiritual antibiotic to kill the “germs” within us so that we can live a healthy Body life, a healthy church life.
- F. The overcomers keep the Lord’s word by always coming to the Lord to contact Him as the living word in the written word so that He can become the applied word as the dispensing Spirit in them—3:8; John 1:1; 5:39-40; 6:63.
- G. The overcomers are fully constituted with the Spirit as the word of God to be the bride of Christ and the new man, the corporate man of God with the breath of God as the killing sword for the destruction of the enemies of God and the manifestation of the sons of God—Rev. 2:7; 22:17a; 19:13-15; 2 Thes. 2:8.

第五周■周一

晨兴喂养

创二7“耶和華神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成为活的魂。”

约二十22“…[耶稣]就向他们吹入一口气，说，你们受圣灵。”

吹进人身体里的生命之气，成了人的灵(参伯三二8)。人的灵是人里面的器官，使人能接触神，接受神，盛装神，并将神吸收到他全人里面，作他的生命和一切。这灵是神特别造的，在神的圣言中列为与天地并重(亚十二1)。人的灵是为着让人敬拜神(约四24)，由神重生(三6下)，并联于神(林前六17，提后四22)，使人得以在与神生机的联结里行事、生活(罗八4下)，以完成神的定旨。

吹在人鼻孔里的生命之气，不是神永远的生命，也不是神的灵。…主在复活那天将圣灵吹到祂门徒里面(约二十22)，在此之前，人并没有得着神的灵。然而，因为人的灵是出于神的生命之气，所以和神的灵非常接近。因此，神的灵与人的灵之间能有传输，人的灵也能接触神，并与神成为一(圣经恢复本，创二7注5)。

信息选读

(约翰二十章二十二节所说的圣灵)就是七章三十九节所期待的那灵，也是十四章十六至十七、二十六节，十五章二十六节，十六章七至八、十三节所应许的那灵。因此，主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。这成就与行传二章一至四节者不同，那是主成就路加二十四章四十九节

WEEK 5 — DAY 1

Morning Nourishment

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

John 20:22 ...He breathed into them and said to them, Receive the Holy Spirit.

The breath of life breathed into man's body became the spirit of man, the human spirit (cf. Job 32:8). Man's spirit is his inward organ for him to contact God, receive God, contain God, and assimilate God into his entire being as his life and his everything. It was specifically formed by God and is ranked in importance with the heavens and the earth in God's holy Word (Zech. 12:1). The spirit of man is for man to worship God (John 4:24), to be regenerated by God (3:6b), and to be joined to God (1 Cor. 6:17; 2 Tim. 4:22) that man may walk and live in an organic union with God (Rom. 8:4b) to fulfill God's purpose.

The breath of life breathed into man's nostrils was not the eternal life of God nor the Spirit of God...Man did not receive the Spirit of God until the Lord breathed the Holy Spirit into His disciples on the day of His resurrection (John 20:22). Nevertheless, because the human spirit came out of God's breath of life, it is very close to the Spirit of God. Thus, there can be a transmission between God the Spirit and man's spirit, and the human spirit is able to contact God and be one with God. (Gen. 2:7, footnote 5)

Today's Reading

[The Holy Spirit mentioned in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49...In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for

所说父的应许。…在使徒行传，为着门徒的工作，圣灵像一阵暴风刮过，降在他们身上作能力(一8)。在(约翰二十章二十二节)，为着门徒的生命，圣灵像一口气，吹入他们里面作生命。主把圣灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。这样，祂在十四至十六章所说的一切就能成就了。

落在地里死了，又从地里长出来，怎样使一粒麦子变成另一种又新又活的形态；照样，主的死与复活也使祂从肉体变成那灵。祂在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵(林前十五45)。…祂是那灵，就得以吹入门徒里面。祂是那灵，就能给祂的信徒接受到里面，并且如同活水的江河，从他们里面涌流出来(约七38~39)。祂是那灵，就能借着死与复活回到门徒中间，进入他们里面作保惠师，开始住在他们里面(十四16~17)。祂是那灵，就能活在门徒里面，门徒也能因祂活着，并与祂同活(19)。祂是那灵，就能住在门徒里面，门徒也能住在祂里面(20，十五4~5)。祂是那灵，就能与父到爱祂的人那里，同祂安排住处(十四23)。祂是那灵，就能使祂一切的所是和所有，全被门徒实化(十六13~16)。

主是“话”，这话就是永远的神(一1)。为着完成神永远的定旨，祂采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人(14)，作神的羔羊，为人成功救赎(29)，将神向人表明出来(18)，并将父显给祂的信徒看(十四9~11)；第二个步骤是死而复活，化身成为那灵，使祂能将自己分赐到信徒里面，作他们的生命和一切，并使祂能产生神的众子，就是祂的许多弟兄，为要建造祂的身体，就是召会，神的居所，以彰显三一神，直到永远(圣经恢复本，约二十22注1)。

参读：提摩太后书生命读经，第六篇。

their work (1:8). Here [in John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. Thus, all that He had spoken in chapters 14—16 could be fulfilled.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor. 15:45)...It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (v. 19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (v. 20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16).

The Lord was the Word, and the Word is the eternal God (1:1). For the accomplishing of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (v. 14), to be the Lamb of God to accomplish redemption for man (v. 29), to declare God to man (v. 18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. (John 20:22, footnote 1)

Further Reading: Life-study of 2 Timothy, msg. 6

第五周 ■ 周二

晨兴喂养

提后三 14～16“但你所学习、所确信的，要活在其中，因为知道你是跟谁学的，并且知道你是从小明白圣经；这圣经能使你借着相信基督耶稣，有得救的智慧。圣经都是神的呼出…”

神的呼出，指明圣经，神的话，乃是神的呼出。神的说话就是神的呼出。因此，祂的话就是灵（约六 63）或气。所以，圣经乃是这位是灵之神的具体化。那灵乃是圣经的素质、本质，犹如磷是火柴的基本本质。我们必须用我们的灵，划擦圣经的灵，以点着神圣的火。

圣经（神的话）既为是灵之神的具体化，也就是基督的具体化。基督是神活的话（启十九 13），圣经是神写的话（太四 4）（提摩太后书生命读经，六〇至六一页）。

信息选读

圣经，尤其是新约，没有教导我们用凡俗、世俗的方式读圣经。反之，以弗所六章十七至十八节告诉我们，要借着各样的祷告和祈求，接受神的话。我们需要借着祷告接受神的话，因为按照提后三章十六节，圣经乃是神的呼出。这指明圣经是神所呼出的。神已将祂自己呼出在圣经里，因此我们读圣经，该是我们接受神的气。神将祂自己呼出时，乃是呼出祂自己。我们读圣经或接受圣经时，就是吸入神。所以读圣经与神的呼出和我们的吸入二者有关。

WEEK 5 — DAY 2

Morning Nourishment

2 Tim. 3:14-16 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them and that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus. All Scripture is God-breathed...

The expression God-breathed indicates that the Scripture, the word of God, is the breathing out of God. God's speaking is God's breathing out. Hence, His word is spirit (John 6:63), or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to kindle the divine fire.

As the embodiment of God the Spirit, the Scripture (God's word) is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4). (Life-study of 2 Timothy, 2nd ed., p. 49)

Today's Reading

The Bible, especially the New Testament, does not teach us to read the Scriptures in a common, secular way. Rather, Ephesians 6:17 and 18 tell us to receive the word of God by means of all prayer and petition. The reason we need to receive the word of God by prayer is that, according to 2 Timothy 3:16, the Scriptures are God-breathed. This indicates that the Scriptures are the breathing out of God. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be our receiving of God's breath. When God breathes Himself out, He exhales Himself. When we read the Scriptures, or when we receive the Scriptures, we inhale God. Reading the Bible therefore involves both God's exhaling and our inhaling.

所有世俗的书在性质上是相同的，然而圣经与其他的书不同。圣经是独特的。

在希腊文里，“灵”是“纽玛”（pneuma），也就是“气”。因此，可以说圣灵就是圣气（参约二十22）。神是灵，而灵是圣气。说圣经都是神的呼出，就是说圣经是那灵之神的气，呼出。神已将祂自己呼出，神这呼出就是圣经。提后三章十六节告诉我们，圣经是神的呼出，所说的就是这个。

在约翰六章六十三节主耶稣说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”从主耶稣口里所出的话就是灵，就是“纽玛”。祂的话是那赐人生命之灵的具体化。

我们从经历中知道，在我们研读并教导圣经时要非常有灵，我们就需要有许多祷告。我们必须是祷告的人。…我们必须是不断吸入主的人，一直吸入神的人。我们读圣经该是一种吸入，我们教导圣经该是一种呼出。

圣经是神的气；这气就是灵，而灵赐人生命。你吸入那灵时，不仅接受揭示、督责、改正和教导—你乃是接受生命。…你在暑期真理学校里施教时，需要摸着那灵。你该觉得你不仅摸着那灵，也摸着你学生的灵。你该觉得你在呼出神，他们在吸入神。这就是说，在你的呼出和他们的吸入之间，有一种来往交通。这指明你教导的方式是正确的，因你在操练供应生命给青年人。

将自己祷告到主里面，将神吸入到你里面。然后，你成为祷告的人，就是吸入神的人，再回到你的班上，并呼出你从神所接受的（李常受文集一九八四年第一册，五二六至五二七、五三〇至五三一、五三九至五四〇页）。

参读：教师训练，第一章。

Whereas all secular books are the same in nature, the Bible is different from other books. The Bible is unique.

The Greek word for Spirit is pneuma, which is also the word for breath. Thus, we may say that the Holy Spirit is the holy breath (cf. John 20:22). God is Spirit, and the Spirit is the holy breath. To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of the very God who is Spirit. God has breathed Himself out, and this breathing out of God is the Bible. This is what 2 Timothy 3:16 is saying when it tells us that the Scriptures are God-breathed.

In John 6:63 the Lord Jesus said, “It is the Spirit who gives life...the words which I have spoken to you are spirit and are life.” The words that proceed out of the mouth of the Lord Jesus are spirit, pneuma. His words are the embodiment of the Spirit, who gives life.

From experience we know that in order for there to be much spirit in our reading and teaching of the Bible, we need much prayer. We must be a person of prayer...We must be a person who is continually breathing the Lord, a person who is always inhaling God. Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling.

The Bible is God’s breath, this breath is the Spirit, and the Spirit gives life. When you breathe the Spirit, you receive not only unveiling, rebuking, correcting, and instructing—you receive life...As you are teaching in the summer school of truth, you need to touch the Spirit. You should have the sense that you are touching not only the Spirit but also the spirits of your students. You should have the sense that you are exhaling God and that they are inhaling God. This means that there is a communication between your exhaling and their inhaling. This indicates that your way of teaching is right, for you are exercising to minister life to the young people.

Pray yourself into the Lord, breathing God into you. Then, having become a praying person, a person who inhales God, go back to your class and exhale what you have received of God. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 418, 420-421, 428)

Further Reading: CWWL, 1984, vol. 1, “Teachers’ Training,” ch. 1

第五周 ■ 周三

晨兴喂养

提后三 16“ 圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

弗三 9“ …将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

在神一面，圣经都是神的呼出。在我们一面，圣经是叫我们在四件事上得着益处—教训、督责、改正和教导。这里的次序很有意义。为什么第一是教训，不是教导？为什么改正在教导之前，督责在改正之前？为什么第一是教训？（李常受文集一九八四年第一册，五三一至五三二页）。

信息选读

我们若有正确、充分的属灵经历，就会领悟提后三章十六节的教训等于启示。教训实际上一点不差就是神圣的启示。…启示就是揭开帕子。你教导青年人时，该除去帕子，使他们看见关于三一神的事。…这就是教训。

圣经对于教训是有益的，意思是圣经对于揭示、卷去帕子是有益的。…你需要一次又一次地，一堂一堂地，逐渐卷去帕子。你若这样作，你的教导方式就是揭示。这样的教导总是向人陈明启示。在这样教导之下受教的人，就能看见关于三一神的事。…这种对教训的领会，不但适用于在暑期真理学校施教的人，也适用于为主说话的人。你在召会的聚会中说话时，你的说话该是卷去帕子。这就是说，你的说话该陈明启示。

WEEK 5 — DAY 3

Morning Nourishment

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Eph. 3:9 ...Enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

On God's side the Bible is God's breathing. On our side the Bible is for us to receive profit in four matters—teaching, conviction or reproof, correction, and instruction. The order here is significant. Why does teaching and not instruction come first? Why does correction come before instruction, and conviction before correction? And why does teaching come first? (CWWL, 1984, vol. 1, "Teachers' Training," p. 421)

Today's Reading

If we have the proper and adequate spiritual experience, we will realize that in 2 Timothy 3:16 teaching equals revelation. Teaching is actually nothing less than a divine revelation. A revelation is the opening of a veil. As you are teaching the young people, you should be taking away a veil so that they may see something of the Triune God...This is teaching.

For the Bible to be profitable for teaching means that it is profitable for unveiling, for rolling away the veil...Time after time and in session after session, you need to gradually roll away the veil. If you do this, your way of teaching will be an unveiling. This kind of teaching always presents a revelation to others. Those who are under such teaching will be able to see something concerning the Triune God. This understanding of teaching applies not only to those who teach in the summer school of truth but to all those who speak for the Lord. When you speak something in the church meeting, your speaking should be the rolling away of the veil. This means that your speaking should present a revelation.

在提后三章十六节里，教训之后是督责，这是很有意义的。这个原因是，没有人能在看见神的事之后，而不受所看见之事督责的。每当我们看见神的事，我们就看见自己的错误、过错、缺点和罪。结果我们就受督责，受责备。这个督责来自我们所接受的启示。…每当我们读圣经得着启示时，这启示就会督责我们，责备我们。

在督责之后是改正。教训或启示，带来督责，而督责产生改正。改正就是矫正错误，使人转到正路，恢复到正直的情形。

我们受改正以后，就会得着正确的教导——在义上的教导。这里保罗提到教训、督责和改正时，没有使用任何形容词，提到教导时却使用形容词，说到在义上的教导。义就是对的意思。因此，这里的教导，是要我们成为对的。…我们受督责并受责备，原因是我们在许多不同方式和方面都是错误的。我们也许对神，对基督，并对那灵是错误的。我们也许对召会，对弟兄姊妹，对我们的丈夫或妻子，对我们的父母，对我们的儿女，对我们的邻居，甚至对我们自己，也是错误的。我们也许在用钱的方式上，在用时间的方式上，在穿着的方式上，或在梳理头发上，都是错误的。因着我们也许在许多不同的事上是错误的，我们就在读圣经时受所得的启示责备。

我们从经历中知道，常常我们得着启示以后，立刻就受责备。我能见证，我一再被来自读圣经或来自教训的启示所责备。你没有过这样的经历么？因为我们是罪、不义的，我们就需要来自教训的责备（李常受文集一九八四年第一册，五三二至五三五页）。

参读：教师训练，第二章。

It is significant that in verse 16 teaching is followed by conviction, or reproof. The reason for this is that no one can see something of God without being convicted by what he sees. Whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and sins. The result is that we are convicted; we are rebuked. This conviction comes from the revelation we receive...When in our reading of the Scriptures we receive a revelation, the revelation will convict us and rebuke us.

Conviction is followed by correction. Teaching, or revelation, brings us conviction, and conviction produces correction. Correction is a matter of setting right what is wrong, turning someone to the right way, and restoring to an upright state.

After we have been corrected, we will receive the proper instruction—the instruction in righteousness. Whereas Paul here does not use any modifiers for teaching, conviction, and correction, he does use a modifier for instruction and speaks of the instruction in righteousness. Righteousness is a matter of being right. Hence, the instruction here is for us to be right. The reason we are convicted and rebuked is that we are wrong in many different ways and aspects. We may be wrong with God, with Christ, and with the Spirit. We may be wrong with the church, with the brothers and sisters, with our husband or wife, with our parents, with our children, with our neighbors, and even with ourselves. We may be wrong in the way we spend our money, in the way we spend our time, in the way we dress, or in the way we style our hair. Because we may be wrong in so many different things, we are rebuked by the revelation we receive when we read the Scriptures.

From our experience we know that often we are rebuked immediately after receiving a revelation. I can testify that time after time I have been rebuked by a revelation that came from reading the Bible or from a teaching. Have you not had such an experience? Because we are sinful and unrighteous, we need the rebuking that comes through teaching. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 421-423)

Further Reading: CWWL, 1984, vol. 1, "Teachers' Training," ch. 2

第五周■周四

晨兴喂养

腓三 9“ 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

提后三 17“ 叫属神的人得以完备，为着各样的善工，装备齐全。”

属神的人，指有分于神的生命和性情（约一 12～13，彼后一 4），在神的生命和性情上与祂是一（林前六 17），因而彰显神的人。这相当于敬虔的奥秘，就是神显现于肉体（提前三 16）。借着神所呼出的圣经，叫属神的人得以完备，为着各样的善工，装备齐全（17）。这里的完备，即在资格上完备并完全。装备，指装配，设备，预备（提摩太后书生命读经，六一页）。

信息选读

我们也许记忆经文，背诵经文，而没有经历任何责备。但我们从主的话接受启示的时候，那启示就暴露我们的罪，并责备我们。我们不是受人责备，也不是直接受神责备——我们乃是受话语教训的责备。我们这样受责备，自然而然就受改正；我们受改正，就得着在义上的教导。结果我们就受调整。…我们也许在某件事上受调整，在那件事上成为对的。然而，我们在这件事上也许不是一次就永远对了。譬如，假定某位弟兄错待他的妻子。在来自主的话的启示之下，他受责备并被调整。他悔改，然后向妻子道歉，结果他现在与妻子是对的。但数天后，他也许又错待妻子，他又需要受责备、改正并调整。

WEEK 5 — DAY 4

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

A man of God is one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4) and thus becomes one with Him in His life and nature (1 Cor. 6:17) and thereby expresses Him. This corresponds to the mystery of godliness, which is God manifested in the flesh (1 Tim. 3:16). Through the God-breathed Scripture, the man of God may be complete, fully equipped for every good work [v. 17]. Complete here means "complete and perfect in qualifications," and equipped denotes being "fitted out, furnished, made ready." (Life-study of 2 Timothy, 2nd ed., p. 49)

Today's Reading

We may memorize Bible verses and recite them without experiencing any rebuking. But when we receive a revelation from the Word, that revelation exposes our sinfulness and rebukes us. We are not rebuked by man, nor are we rebuked directly by God—we are rebuked by the teaching of the Word. When we are rebuked in this way, we are spontaneously corrected, and when we are corrected, we have the instruction in righteousness. The result is that we are adjusted. We may be adjusted in a particular matter and become right in this matter. However, we may not be right in this matter once for all. For example, suppose a brother is wrong with his wife. Under the revelation from the Word, he is rebuked and adjusted. He repents and then apologizes to his wife, and as a result, he is now right with her. But a few days later he may be wrong with her again, and once again he will need to be rebuked, corrected, and adjusted.

属神的人乃是神人，就是有分于神的生命和性情（约一 12 ~ 13，彼后一 4），在神的生命和性情上与祂是一（林前六 17），因而彰显神的人。这样一个神人，这样一个属神的人，是借着神呼出祂自己而产生的。神的呼出产生神人。

你也许是好人（good man），却不是神人（God-man）。…你该只有一个“o”，但你不是只有一个“o”，而是有两个“o”。你越接受教训、启示，这多出的“o”就越被除去。然而，这第二个“o”很难一次永远地除去，因为它好像人的胡须，刮了又长出来；又像草地，割了又复生。从经历中我们知道，第二个“o”一直回来。…我们需要来自圣经的教训，一再刮去这个“o”。

提后三章十七节开头的“叫”，指明这节是前节的结果。教训、督责、改正和在义上教导的结果，是叫属神的人得以完备。…在暑期真理学校里，你所陈明的该是那种揭示、卷去帕子的教训。然后你班上的青年人会看见神的事，他们所看见的会责备他们、改正他们并在义上给他们正确的教导，使他们与神、与人都是对的。结果就叫属神的人得以完备，为着各样的善工装备齐全。

暑期真理学校的目的不是给青年人头脑的知识。我们暑期学校的目标是要陈明一个教训又一个教训，一个启示又一个启示，使青年人能看见神，看见自己，并且受督责、改正并教导，使他们与神、与人都是对的，叫属神的人得以完备，为着各样的善工装备齐全。这样的人将是真实属神的人，真正的神人，一直吸入三一神，因而接受启示、督责、改正和义上的教导（李常受文集一九八四年第一册，五三五至五三七页）。

参读：以弗所书生命读经，第六十八篇。

A man of God is a God-man, one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4), thus being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him. Such a God-man, such a man of God, is produced by God's breathing out of Himself. God's breathing produces God-men.

You may be a good man but not a God-man...You should have only one o, but instead of one you have two. The more you receive teaching, revelation, the more this extra o will be cut off. However, it is hard to get rid of the second o once for all, for it is like a man's beard that appears again after it has been shaved or like the grass that grows again after the lawn has been mowed. From experience we know that the second o always comes back... We need the teaching from the Scriptures to shave away this o again and again.

The word that at the beginning of 2 Timothy 3:17 indicates that this verse is an issue of the preceding verse. The issue of teaching, conviction, correction, and instruction in righteousness is that the man of God becomes complete. In the summer school of truth you should present a teaching that is an unveiling, the rolling away of the veil. Then the young people in your class will see something of God, and what they see will rebuke them, correct them, and afford them the proper instruction in righteousness to make them right both with God and with man. The issue, the outcome, will be that the man of God becomes complete and equipped for every good work.

The purpose of the summer school of truth is not to give mental knowledge to the young people. The goal of our summer school is to present teaching after teaching, revelation after revelation, so that the young ones may see God, see themselves, and be convicted, corrected, and instructed to be right with God and man so that the man of God may be complete, fully equipped for every good work. Such a person will be a true man of God, a real God-man, continually inhaling the Triune God and thereby receiving revelation, conviction, correction, and instruction in righteousness. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 423-425)

Further Reading: Life-study of Ephesians, msg. 65

第五周■周五

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。”

话就是圣经。但如果这话只是印出来的字句，就不是那灵，也不是剑。以弗所六章十七节的“话”，原文是 rhema，雷玛，就是那灵在一切情况下，所说即时的话。当 logos，娄格斯，圣经中常时的话，成了即时的“雷玛”时，这“雷玛”就是那灵。成为那灵的“雷玛”，就是砍碎仇敌的剑。譬如，我们也许对某一节经文一读再读，它仍然是“娄格斯”一字句的话。这样的话不能杀死任何东西。但有一天这经节对我们成了“雷玛”，就是应时、即时、活的说话，那时这“雷玛”就成了那灵。因此，主耶稣在约翰六章六十三节说，“我对你们所说的话，就是灵，就是生命。”原文在这里也用“雷玛”。即时、应时的话乃是那灵；这样的话就是剑。因此，剑、那灵和话，三者乃是一。不仅如此，使用这剑击杀仇敌的，不是那灵，乃是我们（以弗所书生命读经，六五八页）。

信息选读

在属灵的争战里，我们不仅需要对付客观的仇敌，更需要对付主观的对头。撒但不只是我们外面的仇敌，也是我们里面的对头。…因着仇敌的元素是在我们里面，所以我们需要话的杀死能力，主观的应用到我们的所是里。因着仇敌把他自己注射到我们的所是里，我们所需要的，乃是话的杀死能力应用到我们身上，来对付仇敌在我们里面的元素。

WEEK 5 — DAY 5

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.

The Word is the Bible. But if this Word is only printed letters, it is neither the Spirit nor the sword. The Greek for word in Ephesians 6:17 is rhema, the instant word spoken at the moment by the Spirit in any situation. When the logos, the constant word in the Bible, becomes the instant rhema, this rhema will be the Spirit. This rhema, which becomes the Spirit, is the sword that cuts the enemy to pieces. For example, we may read a particular verse again and again, only to have it remain the logos, a word in letters. Such a word cannot kill anything. But one day this verse becomes the rhema to us, the present, instant, living speaking. At that time this rhema becomes the Spirit. For this reason, in John 6:63 the Lord Jesus said, “The words which I have spoken to you are spirit and are life.” Here the Greek text also uses rhema. The instant, present word is the Spirit. This kind of word is the sword. Therefore, the sword, the Spirit, and the word are three that are one. Furthermore, we, not the Spirit, are the ones to use this sword to kill the enemy. (Life-study of Ephesians, 2nd ed., pp. 533-534)

Today's Reading

In spiritual warfare we must deal not only with the objective enemy but even the more with the subjective adversary. Satan is not only the enemy outside us; he is also the adversary inside us...Because the enemy's elements are within us, we need the killing power of the word to be applied to our being subjectively. Since the enemy has injected himself into our being, what we need is for the killing power of the word to be applied to us to deal with the elements of the enemy within us.

大多数火烧的箭，不是从外面的仇敌来的，乃是从里面的对头来的。…由此我们看见，我们必须同时面对仇敌和对头。在我们的经历中，最终我们会明白，最棘手的仇敌乃是己。己是我们最厉害的仇敌。我们许多次受试诱，都不是由于客观的仇敌，乃是由于己，就是我们自己内里的所是。

因着己是最大的仇敌，所以我们需要经历神话语的杀死能力。当我们祷读时，我们一面得着滋养，一面某些元素就被杀死。也许你受到疑惑、忌恨、嫉妒、骄傲以及自私的困扰。你知道这些东西能借着祷读主话而被杀死么？…借着祷读，里面的对头就被除灭。我们祷读主话一段时间后，就会发觉攻击我们的对头消失了。就着非常实际的意义说，我们的对头被接受到我们里面的话杀死了。…一个弟兄正与妻子发生难处，也许祷读到保罗所说丈夫要爱妻子的话。他越祷读这一节，就越感觉到对他妻子的爱实际地分赐到他里面，吞灭了他里面这难处消极的元素。

我们越在灵里借着各样的祷告接受神的话，我们里面消极的东西也就越被治死。因此，祷读不仅是享受筵席，也是争战的路。当我们祷读主话时，争战正在凶猛进行，把我们里面消极的元素除灭。至终，最厉害的仇敌一己，要被治死。当我们里面消极的元素借着祷读被治死时，主就得胜。因着祂是得胜的，我们就也是得胜的。

祷读是杀死我们里面对头的路。每一天，无论在何种环境里，你都该祷读。每当你被自己里面某些消极的东西困扰时，你要借着在灵里的祷告接受神的话。你这么作，消极的元素就会被杀死（以弗所书生命读经，九八七至九九〇页）。

参读：罗马书的结晶，第八篇。

Most of the flaming darts come not from the enemy without but from the adversary within...By this we see that we must face the adversary as well as the enemy. In our experience we eventually come to realize that the most difficult foe is the self. The self is our worst enemy. Many times we are tempted not by an objective enemy but by the self, our own inner being.

Because the self is the greatest enemy, we need to experience the killing power of God's word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand. Perhaps you are troubled by doubts, hatred, jealousy, pride, or selfishness. Do you realize that these things can be killed through pray-reading the Word?...By pray-reading, the inward adversary is slain. After a time of pray-reading the Word, we may discover that the adversary who was attacking us has disappeared. In a very practical sense, he has been slain by the word we have taken into us. A brother who is having a problem with his wife may pray-read Paul's word about husbands loving their wives. The more he pray-reads this verse, the more he senses that love for his wife is imparted into him in a practical way that swallows up the negative element of his problem.

The more we take the word of God by means of all prayer in spirit, the more the negative things within us will be put to death. Thus, pray-reading is not only feasting; it is also a way of fighting. As we pray-read the Word, the battle is raging as the negative elements in our being are slain. Eventually, the self, the worst foe of all, will be put to death. When the negative things in us are killed through pray-reading, the Lord is victorious. Because He is victorious, we are victorious also.

Pray-reading is the way to kill the adversary within us. Every day and in every kind of situation, you should pray-read. Whenever you are troubled by something negative within you, take the word of God by means of prayer in spirit. As you do this, the negative element will be killed. (Life-study of Ephesians, 2nd ed., pp. 797-799)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 8

第五周■周六

晨兴喂养

启一16“…从祂口中出来一把两刃的利剑…”

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。”

我不是从来不被得罪的“大理石”人。我在召会生活中，或在我的家庭生活中，也常被人得罪。对一切得罪的事，我怎能过得去呢？我乃是借着接受话作那灵而过去。我所接受作那灵的话成为剑，击杀仇敌。表面看来，那灵的剑击杀我的情感；实际上，它击杀那利用我情感的空中邪灵。我的情感直接被击杀，邪灵间接被击杀。这样，我对得罪的事就能过得去（李常受文集一九八四年第一册，五四四至五四五页）。

信息选读

假定晚上我被一位长老得罪。因着我敬畏主，我就不敢与别人谈论这事。次日早晨我起来在话中接触主。我没有读任何论及我情感之事的经文，我不过开始运用灵读圣经。…我读…时，以活的方式接受话作为那灵，那是话的灵，就成为剑，直接击杀我的情感，间接击杀邪恶的势力。自然而然地，得罪的事消失了，对召会没有造成损害。然而，得罪的事若留着，就会对召会生活造成严重的损害。

没有那是灵的话作击杀的剑，多年来我们就无法蒙保守在召会生活里。半个多世纪以来，我旅行、

WEEK 5 — DAY 6

Morning Nourishment

Rev. 1:16 ...Out of His mouth proceeded a sharp two-edged sword...

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.

I am not a “marble” person who cannot be offended. I have often been offended by others in the church life or in my family life. How have I been able to get through all the offenses? I get through by receiving the word as the Spirit. The word I receive as the Spirit then becomes the sword to slay the enemy. Apparently, the sword of the Spirit kills my emotion; actually, it kills the evil spirit in the air who takes advantage of my emotion. Whereas my emotion is killed directly, the evil spirit is killed indirectly. In this way I have been able to get through the offenses. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 431-432)

Today's Reading

Suppose in the evening I am offended by one of the elders. Because I fear the Lord, I do not dare to talk about this with others. The next morning I rise up to contact the Lord in the Word. I do not read any verses that touch the matter of my emotion. Instead, I simply begin to read the Bible with the exercise of the spirit...As I read..., I receive the word in a living way as the Spirit, and the Spirit, which is the word, becomes the sword that kills my emotion directly and kills the evil force indirectly. Spontaneously, the offense is gone, and no damage is done to the church. However, if the offense were allowed to remain, it would cause serious damage to the church life.

Without the word as the Spirit to be the killing sword, there would be no way for us to be kept in the church life over the years. For more than half a century,

探访众召会，并接触千万的圣徒。若没有话作为那灵击杀一切仇敌，我就无法仍在这里尽职事。我若允许自己被某处召会或某个圣徒得罪，我的职事就了了。我借着话作为那灵的击杀，蒙保守在召会生活和职事里。

假定一位弟兄对他所在地的召会不高兴。他迁到另一个城市，假定他喜欢那里的召会。然而，过了一小段时间之后，他又不高兴这个地方的召会，所以他就迁到另一个地方。…这样的人不能有分于召会的建造。反之，因着没有击杀他里面的仇敌，他会使召会遭损害。

照着保罗在以弗所书这卷论到召会的书末了的话，我们需要以活的方式接受神的话，就是接受话作为那灵。然后那灵会成为击杀的剑。这话首先直接击杀我们，然后间接击杀空中黑暗的权势。…我们以活的方式所接受作为那灵的话，乃是击杀我们里面“病菌”的属灵抗生素。病菌被击杀，空中邪恶的势力就无法利用我们。然后我们就能过健康的身体生活，健康的召会生活。

这是我多年来蒙保守在召会生活和职事里的路。没有借着话作为那灵的击杀，我的职事就了结了。我要再强调，我们需要以活的方式接受神的话；这样，在我们的经历中那灵就成为击杀的剑。话成为那灵，而那灵成为剑—那灵的剑，击杀我们里面的病菌和空中的邪灵。这样，基督的身体、召会生活和我们的职事就蒙拯救。这使我们的职事能长命。然而，某些弟兄的职事不持久。在他们的情形里，被击杀的是他们的职事，不是仇敌（李常受文集一九八四年第一册，五四五至五四七页）。

参读：以弗所书生命读经，第九十七篇。

I have been traveling, visiting the churches, and contacting thousands of saints. Without the word as the Spirit to kill all the enemies, I would not still be here ministering. If I had allowed myself to remain offended with a certain church or saint, I would have been finished with the ministry. I have been kept in the church life and in the ministry through the killing of the word as the Spirit.

Suppose a particular brother is not happy with the church in his locality. He moves to another city, supposing that he will like the church there. However, after a short period of time, he becomes unhappy with this local church, so he moves to another place...Such a person cannot participate in the building up of the church. On the contrary, because there is no killing of the enemy within him, he causes the church to suffer damage.

According to Paul's word toward the end of Ephesians, a book concerning the church, we need to receive the word of God in a living way, that is, receive the word as the Spirit. The Spirit will then become the killing sword. This sword first kills us directly and then kills the power of darkness in the air indirectly...The word that we receive in a living way as the Spirit is a spiritual antibiotic that kills the "germs" within us. When the germs are killed, the evil forces in the air have no way to take advantage of us. Then we can live a healthy Body life, a healthy church life.

This is the way I have been preserved in the church life and in my ministry for so many years. Apart from the killing of the word as the Spirit, my ministry would have been terminated. Once again I would emphasize that we need to receive the word of God in a living way so that in our experience the Spirit becomes the killing sword. When the word becomes the Spirit, the Spirit becomes the sword—the sword of the Spirit that kills the germs in us and the evil spirits in the air. In this way the Body, the church life, and our ministry are saved. This will enable our ministry to have a long life. However, the ministry of certain brothers has not lasted long. In their situation it was their ministry and not the enemy that was killed. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 432-433)

Further Reading: Life-study of Ephesians, msg. 97

第五周诗歌

读 经 — 神话语的功用

579

10 10 10 10 (英 799)

降B大调

4/4

5 - 3 4 | 5 - i - | i 7 6 7 | i - - - |
 一 全 部 的 圣 经 都 是 神 呼 出,
 6 - 6 6 | 5 - 5 7 | 2̇ i 7 6 | 5 - - - |
 由 神 的 圣 灵 用 字 来 撰 述;
 5 - 3 4 | 5 - i - | i 7 6 7 | i - - - |
 再 借 众 神 人 将 撰 述 记 录,
 6 - 6 6 | 5 - i̇ 3̇ | 3̇ 2̇ i 7 | i - - - ||
 带 着 神 丰 富, 给 人 来 吸 入。

- 二 这是神呼出,作人的亮光,用神圣光线将人来照亮;照在黑暗中,使人能看清自己的需要,并真实光景。
- 三 这是神呼出,作人的生命,使人能得着神圣的性情;点活死的人,且将人重生,更新人心思变化魂生命。
- 四 这是神呼出,作人的智慧,神圣的知识,教导人领会;向人来启示神永远旨意,领导人达到神终极目的。
- 五 这是神呼出,作人的能力,神圣的能力,向人来供给;软弱者刚强,疲倦者加力,使人有力量完成神旨意。
- 六 这是神呼出,为给我呼吸,好叫我享受神作我福气;借着运用灵,吸入神所呼,应付我需要,享受神丰富。

WEEK 5 — HYMN

All Scripture is the very breath of God

Study of the Word — The Function of the Word

799

1. All Scrip - ture is the ve - ry breath of God,
 And by His Spir - it in - to words was breathed;
 By god - ly men the words were writ - ten down,
 With all God's ful - ness un - to man be - queathed.

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

第六周

作贵重的器皿，
同那清心呼求主的人，
竭力追求公义、信、爱、和平

诗歌：595

读经：提后二 20～22，罗九 21，23，林后四 7

【周一、周二】

壹 保罗在提后二章二十至二十一节说到，有贵重的器皿，也有卑贱的器皿：

一 贵重的器皿是由神性，以及蒙救赎得重生的人性所构成；卑贱的器皿是由堕落的人性所构成——弗二 2～3，彼后一 4。

二 保罗在罗马九章二十一节说到贵重的器皿，在二十三节又说到蒙怜悯、预备得荣耀的器皿。

三 我们是预备得荣耀的贵重器皿，意即我们是被设计来盛装神作我们的尊贵和荣耀。

四 神拣选我们，乃是要我们作被经过过程并终极完成之三一神充满的贵重器皿——21～23 节，林后十三 14。

五 神要得着敞开的器皿——罗九 23，林后四 7：

1 神的心意乃是要造一个器皿来盛装祂、彰显祂，因

Week Six

**Being a Vessel unto Honor,
and Pursuing Righteousness, Faith, Love, Peace
with Those Who Call on the Lord out of a Pure Heart**

Hymns: 821

Scripture Reading: 2 Tim. 2:20-22; Rom. 9:21, 23; 2 Cor. 4:7

§ Day 1 & Day 2

I. In 2 Timothy 2:20-21 Paul speaks of honorable and dishonorable vessels:

A. Honorable vessels are constituted of both the divine nature and the redeemed and regenerated human nature; dishonorable vessels are constituted of the fallen human nature—Eph. 2:2-3; 2 Pet. 1:4.

B. In Romans 9:21 Paul speaks of vessels unto honor, and in Romans 9:23, of vessels of mercy prepared unto glory.

C. The fact that we are vessels of honor prepared unto glory means that we have been designed to contain God as our honor and glory.

D. God chose us so that we may be vessels of honor filled with the processed and consummated Triune God—vv. 21-23; 2 Cor. 13:14.

E. God wants an open vessel—Rom. 9:23; 2 Cor. 4:7:

1. God's intention was to create a vessel to contain Him and to express Him, so

此神只要器皿是敞开的—提后二 21，罗十一 24。

- 2 如果器皿是敞开的，神就能完成祂的定旨；但如果器皿是关闭的，神的定旨就会受到拦阻—西四 3。
- 3 神不要我们作什么；祂只要我们成为一个活的器皿，一个洁净、倒空、并敞开的器皿。
- 4 保罗的十四封书信可用一个辞来表达—“敞开的器皿”。

六 我们若洁净自己，脱离卑贱的器皿，就必成为贵重的器皿—提后二 21:

- 1 洁净自己指离开不义，（19，）这是内在神圣性质的外在证据。
- 2 我们不但该洁净自己，脱离任何不义的事，也该脱离卑贱的器皿；这就是说，我们必须远离他们。
- 3 我们若洁净自己，脱离这些消极的事和消极的人，就必成为贵重的器皿。
- 4 在提后二章二十一节，“贵重”是性质的问题，“分别为圣”是地位的问题，“合乎…使用”是功用的问题，“预备”是训练的问题。

【周三】

贰 我们要竭力追求公义、信、爱、和平—22 节:

- 一 我们基督徒生活的管制原则，应当是竭力追求经历基督并享受基督—腓三 12。
- 二 我们对基督的经历，乃在于神义的根基，这义是神宝座不可摇动的根基—诗八九 14:
 - 1 圣别与神里面的性情有关，而公义与神外面的行动、作法、行为、和活动有关—弗四 24。

God only wants an opening of the vessel—2 Tim. 2:21; Rom. 11:24.

2. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated—Col. 4:3.
3. God does not want us to do anything; He wants us only to be a living vessel, a clean, empty, and open vessel.
4. The summary of Paul's fourteen Epistles may be expressed in two words—open vessel.

F. If we cleanse ourselves from vessels unto dishonor, we will be vessels unto honor— 2 Tim. 2:21:

1. To cleanse ourselves is to depart from unrighteousness (v. 19), as an outward evidence of the inward divine nature.
2. We should cleanse ourselves not only from anything unrighteous but also from the dishonorable vessels; this means that we must stay away from them.
3. If we cleanse ourselves from these negative things and negative persons, we will be vessels unto honor.
4. In 2 Timothy 2:21 unto honor is a matter of nature, sanctified is a matter of position, useful is a matter of practice, and prepared is a matter of training.

§ Day 3

II. We need to pursue righteousness, faith, love, and peace—v. 22:

- A. A governing principle of our Christian life should be pursuing the experience of Christ and the enjoyment of Christ—Phil. 3:12.
- B. Our experience of Christ rests on the foundation of God's righteousness, the unshakable foundation of God's throne—Psa. 89:14:
 1. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities—Eph. 4:24.

2 神所作的一切都是对的一诗八九 14。

3 神的公义就是神在祂公平和公义之行动上的所是。

三 在新约中，“信”有两种意义—客观的与主观的

1 在客观的意义上，“信仰”是指新约关于基督的身位和祂救赎工作的全部启示—徒六 7，十四 22，罗十六 26，林前十五 14，提前一 19 下，犹 3，20。

2 在主观的意义上，“信”指相信的行动—路十八 8，可十一 22。

3 因着信，我们由神而生，成为祂的儿子，有分于祂的生命和性情以彰显祂—加三 26，约一 12 ~ 13，彼后一 4。

4 因着信基督，我们被放在基督里，成为祂身体的肢体，分享祂一切的所是，叫祂得着彰显—约三 15，罗十二 4 ~ 5。

5 真正的信乃是基督自己注入我们里面，成为我们相信祂的能力；主耶稣注入我们里面以后，就自然而然成为我们的信—来十一 1，3，十二 2。

6 在提前一章十九节，“信仰”是客观的，指我们相信的事物；本节开头的“信心”是主观的，指我们相信的行动。

【周四】

四 爱是神素质的性质—约壹四 19:

1 神圣的爱乃是神素质的属性，主要是彰显在差祂的儿子救赎我们，并将神的生命分赐到我们里面，使我们成为祂的儿女—约三 16，约壹四 9 ~ 10。

2. Everything that God does is right—Psa. 89:14.

3. The righteousness of God is what God is in His actions with respect to justice and righteousness.

C. In the New Testament faith bears two denotations—objective and subjective:

1. In the objective denotation, faith refers to the entire revelation of the New Testament concerning the person of Christ and His redemptive work—Acts 6:7; 14:22; Rom. 16:26; 1 Cor. 15:14; 1 Tim. 1:19b; Jude 3, 20.

2. In the subjective denotation, faith refers to the act of believing—Luke 18:8; Mark 11:22.

3. By faith we are born of God to be His sons, partaking of His life and nature to express Him—Gal. 3:26; John 1:12-13; 2 Pet. 1:4.

4. By faith in Christ, we are put into Christ to become the members of His Body, sharing all that He is for His expression—John 3:15; Rom. 12:4-5.

5. Genuine faith is Christ Himself infused into us to become our ability to believe in Him; after the Lord Jesus has been infused into us, He spontaneously becomes our faith—Heb. 11:1, 3; 12:2.

6. The faith in 1 Timothy 1:19 is objective, referring to the things in which we believe, whereas faith at the beginning of this verse is subjective, referring to the act of our believing.

§ Day 4

D. Love is the nature of God's essence—1 John 4:19:

1. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us so that we may become His children—John 3:16; 1 John 4:9-10.

- 2 神就是爱；我们爱，因为神先爱我们—8，19 节。
- 3 爱就是神自己，住在爱里面，就是过着习惯地用这爱爱别人的生活—8 节。

五 新约说到神的平安与平安的神—约二十 19，弗二 14，彼后一 2:

- 1 论到平安的神，我们需要罗马十六章二十节和腓立比四章七节。
- 2 平安的神守卫我们的心，祂在基督耶稣里巡查我们的心怀意念—罗十五 33，腓四 9。
- 3 神的平安与平安的神乃是一—帖前五 23。
- 4 在我们的经历中，平安是恩典所产生的光景；恩典是本质，而平安是光景—林前一 3。

【周五】

叁 我们都该作清心呼求主名的人—提后二 22:

一 呼求主名不是新约的新作法，乃是开始于创世记四章二十六节，人类的第三代以挪士:

- 1 接着有约伯、(伯十二 4，二七 10、) 亚伯拉罕、(创十二 8，十三 4，二一 33、) 以撒、(二六 25、) 摩西和以色列人；(申四 7；) 这些及其他许多人都在旧约时代呼求主名。
- 2 在新约里，彼得首次提起呼求主名：“那时，凡呼求主名的，就必得救”—徒二 21。
- 3 根据行传七章五十九节，司提反被人用石头打的时候呼求主，说，“主耶稣，求你接收我的灵！”
- 4 我们传福音，帮助人得救时，需要鼓励他们呼求主

2. God is love; we love because He first loved us—vv. 8, 19.

3. To abide in love is to live a life in which we love others habitually with the love that is God Himself—v. 8.

E. The New Testament speaks about both the peace of God and the God of peace —John 20:19; Eph. 2:14; 2 Pet. 1:2:

1. Concerning the God of peace, we need Romans 16:20 and Philippians 4:7.
2. The God of peace guards over our hearts, and He patrols before our hearts and thoughts in Christ Jesus—Rom. 15:33; Phil. 4:9.
3. The peace of God and the God of peace are one—1 Thes. 5:23.
4. In our experience peace is a condition that results from grace; grace is a substance, and peace is a condition—1 Cor. 1:3.

§ Day 5

III. We all should be those who call on the name of the Lord out of a pure heart— 2 Tim. 2:22:

A. Calling on the name of the Lord is not a new practice in the New Testament; it began with Enosh, the third generation of mankind, in Genesis 4:26:

1. Calling on the name of the Lord was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (26:25), and Moses and the children of Israel (Deut. 4:7); all of these and many others practiced calling upon the Lord in the Old Testament age.
2. In the New Testament, calling on the name of the Lord was mentioned first by Peter: “It shall be that everyone who calls on the name of the Lord shall be saved”—Acts 2:21.
3. According to Acts 7:59, when Stephen was being stoned, he was calling upon the Lord and saying, “Lord Jesus, receive my spirit!”
4. When we preach the gospel and help others to be saved, we need to

名说，“哦，主耶稣”——参罗十9～13。

5 呼求主名乃是使我们不仅得救，更得以享受祂丰富的秘诀——弗一18，三16。

【周六】

二 提后二章二十二节说，我们要“清心呼求主”：

- 1 在圣经里，清心的意思是只为着神。
- 2 清心是将心定准于神——太五8。
- 3 我们事奉主，是单纯地为着主，一点也不为着别的；我们该完全为着神——帖前五23。
- 4 我们所注意的，就是清心和呼求主——提后二22。

encourage them to call on the name of the Lord and say, “O Lord Jesus”—cf. Rom. 10:9-13.

5. Calling on the name of the Lord is the secret not only to our salvation but also to our enjoyment of the Lord’s riches—Eph. 1:18; 3:16.

§ Day 6

B. Second Timothy 2:22 says that we need to “call on the Lord out of a pure heart”:

1. In the Bible to be pure means to be only for God.
2. A pure heart is a heart fixed on God—Matt. 5:8.
3. In serving the Lord, we should be purely for Him and not for anything else; we should be wholly for God—1 Thes. 5:23.
4. Our focus should be on calling on the Lord and having a pure heart—2 Tim. 2:22.

第六周■周一

晨兴喂养

提后二 20 ~ 21“但在大户人家，不但有金器银器，也有木器瓦器；有作为贵重的，也有作为卑贱的；所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

贵重的器皿是由神性（金），以及蒙救赎得重生的人性（银）所构成。这些器皿，就像提摩太和别的真信徒，构成了托住真理的确定根基。卑贱的器皿是由堕落的人性（木与土）所构成。

洁净自己就是“离开不义”（提后二 19、21），这是内在神圣性质的外在证据。提后二章二十一节的“这些卑贱的”，指卑贱的器皿，包括十六至十八节所说的那些人。我们不但该洁净自己，脱离任何不义的事，也该脱离卑贱的器皿。这就是说，我们必须远离他们。因此，我们必须洁净自己脱离不义的事，并脱离卑贱的木器瓦器。我们若洁净自己，脱离这些消极的事和消极的人，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。“贵重”是性质的问题，“分别为圣”是地位的问题，“合乎…使用”是功用的问题，“预备”是训练的问题（提摩太后书生命读经，四一至四二页）。

信息选读

照我的经历来看，没有别的事情比领悟主不要我们作什么更讨祂喜悦。祂只要我们爱祂，把自己向祂敞开，并且让祂从我们里面活出来。…从起初神造人，神就无意要求人来为祂作什么。神的心意乃是要造一个器皿来盛装祂、彰显祂，因

WEEK 6 — DAY 1

Morning Nourishment

2 Tim. 2:20-21 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor. If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver). These, like Timothy and other genuine believers, constitute the sure foundation that holds the truth. Dishonorable vessels are constituted of the fallen human nature (wood and earth).

To cleanse ourselves is to depart from unrighteousness [cf. 2 Tim. 2:19, 21], as an outward evidence of the inward divine nature. The word these in verse 21 refers to the vessels unto dishonor, including those mentioned in verses 16 through 18. We should cleanse ourselves not only from anything unrighteous but also from the dishonorable vessels. This means that we must stay away from them. Hence, we must cleanse ourselves from the unrighteous things and from the dishonorable vessels of wood and earth. If we cleanse ourselves from these negative things and negative persons, we will be vessels unto honor, sanctified, useful to the master, and prepared unto every good work. Unto honor is a matter of nature, sanctified is a matter of position, useful is a matter of practice, and prepared is a matter of training. (Life-study of 2 Timothy, 2nd ed., p. 34)

Today's Reading

According to my experience, nothing pleases the Lord so much as for us to realize that He does not want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us...From the very beginning when God created man, God had no intention to ask man to do anything for Him. God's intention was to create a vessel to contain Him

此神只要器皿是敞开的。如果器皿是敞开的，神就能完成祂的定旨；但如果器皿是关闭的，神的定旨就会受到拦阻。

在我们堕落的性情里面有一种本质很邪恶，就是喜欢知道，也喜欢作。…宗教帮助人去知道，也帮助人去作。甚至今天基督教也成了这一种重在“知道”和“作”的主动宗教。神学院只教育人去知道、去作，…这完全是一种违反神永远定旨的教育。难怪在成千的基督徒中间，你几乎找不到一个认识神不要我们去知道，也不要我们去作；神只要我们爱祂，把自己向祂敞开。“主，我爱你。我实在领悟我只是一个虚空的器皿，但你宝贝这个瓦器，因为这个瓦器是你照着永远的计划所创造的，要完成你心头的愿望。主，我单单爱你，我喜欢盛装你，我喜欢被你充满、被你浸透、被你浸润。怜悯我，使我一直向你敞开。”

我们都必须承认，许多时候我们在祷告中没有向祂敞开。甚至在祷告的时候，我们仍旧是关闭的。我们基本上都有同样的经历。从我们得救那天起，我们从来没有完全把自己敞开，我们总是有一些保留。…你以为你向着主是敞开的，事实上，你没有完全敞开，你只敞开了一部分。你表面上肤浅的敞开，全人深处却没有敞开，因此主就不能作什么。

神不要我们作什么；祂只要我们成为一个活的器皿。…神创造了一个活物，非常给祂惹麻烦。祂造了一个活的瓶子，情感丰富、意志刚强，而且还有心思。这个活的瓶子堕落以后，就成了神的难处。…基督徒不是冷淡，就是太热中于知道和作为。无论在哪一面，主都无法得着这个器皿（李常受文集一九八〇年第一册，三二至三二六页）。

参读：提摩太后书生命读经，第四篇。

and to express Him, so God only wants an opening of the vessel. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated.

In our fallen nature there is a substance so evil that likes to know and likes to do...Religion helps people to know, and religion helps people to do. Even today Christianity has become such an active religion of knowing and doing. Seminaries just educate people to know and to do...This is altogether a kind of education against God's eternal purpose. It is no wonder that among thousands of Christians you can hardly find one who knows that God does not want us either to know or to do; God wants us only to love Him and to keep ourselves open to Him. "Lord, I love You. I fully realize that I am just an empty vessel, yet You treasure this earthen vessel because this earthen vessel was created by You according to Your eternal plan to fulfill Your heart's desire. Lord, I just love You. I like to contain You. I like to be filled up with You. I like to be saturated and permeated with You. Have mercy upon me that I may keep myself open to You all the time."

We all have to confess that many times in our prayer we are not open to Him. Even in our prayer we still keep ourselves closed...We all have the same kind of experience. Since the day we were saved, we never opened ourselves in an absolute way. We always opened ourselves with some amount of reservation... You think that you are open to the Lord. Actually, you are not entirely open. You are open but only partially. You are open superficially and in a shallow way. In the depths of your being you are not open, so the Lord cannot do anything.

God does not want us to do anything; He wants us only to be a living vessel... God created a living thing. God created something so bothering to Him. He created a living jar full of emotions, with a strong will, and with a mind. After the fall this living jar became a problem to God...Either the Christians are indifferent, or they are too hot in knowing and in doing. On either side the Lord could not get the vessel. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 239-241)

Further Reading: Life-study of 2 Timothy, msg. 4

第六周■周二

晨兴喂养

罗九 23“且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

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

保罗的十四封书信…总归可用一个辞来表达：“敞开的器皿”。神要一个敞开的器皿。保罗在罗马九章二十三节告诉我们，神把我们造成“蒙怜悯、早预备得荣耀的器皿”。然后在林后四章七节说，“我们有这宝贝在瓦器里。”这两处经文可视为我们经历基督与召会的基本秘诀。…如果你不晓得你必须是一个敞开的器皿，基督与召会（就）没有路。…敞开的器皿就是不作什么，只是一直敞开，好得着充满。经过种种过程的神—三一神、包罗万有的灵、复合的灵—在这里等候得着一个入口，好进到你里面去。祂进到你里面有多少，在于你向祂敞开有多少（李常受文集一九八〇年第一册，三二六页）。

信息选读

主所要的乃是我们爱祂，保守自己一直敞开。不要作什么，只要让祂进来。…如果你爱召会，却不把自己完全敞开，你就仍然喜爱为主作些什么。…这就是天然的生命带着堕落的性情。正当的光景乃是：我不需要作什么，但我需要爱主爱到极点，一直向祂大大的敞开。这完全启示在新约里。…倘若你以此为秘诀，再去读保罗所写的书信，你就会看见这是他书信里真正的本质。

WEEK 6 — DAY 2

Morning Nourishment

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

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

The summary of [Paul's] fourteen Epistles may be expressed in just two words: open vessel. God wants an open vessel. In Romans 9:23 Paul tells us that God created us as vessels of mercy unto glory. Then in 2 Corinthians 4:7 he says that “we have this treasure in earthen vessels.” These two verses may be considered as a basic secret to our experience of Christ and the church...If you do not realize that you have to be an open vessel, Christ and the church...have no way...An open vessel is doing nothing but keeping itself open to the filling up. The processed God—the Triune God, the all-inclusive Spirit, the compound Spirit—is here waiting for an opening to get into you. How much He would enter into you depends upon how much opening you would give Him. (CWWL, 1980, vol. 1, “Perfecting Training,” p. 241)

Today's Reading

What the Lord wants is that we love Him, that we keep ourselves open. Do not do anything. Let Him in. If you love the church but do not open yourself up absolutely, you will still love to do something for the Lord...This is the natural life with the fallen nature. The proper situation is that I do not need to do anything, yet I need to love the Lord to the uttermost, keeping myself wide open all the time to Him. This is what is fully revealed in the New Testament...If you take this as a key and read once again the Epistles written by Paul, you will see that this is the genuine substance in his Epistles.

当你进到我所交通的经历里，你会跪下来敬拜主，说，“主，现在我晓得了，我必须爱你，必须尽力事奉你，我必须有一颗敞开的心，向着你是一个敞开的人。主啊，因着你的怜悯和说话，你不要我作什么。主啊，我在这里。”这真是美妙，这正是主今天所要的，主的见证就在这一个点上。器皿只能盛装东西，灯台只能为着添油把自己敞开。口一封闭，油就无法再添进来了。这意思是说，不再继续有油了。灯台什么也不作，只是把自己敞开，接受油并照耀。它接受了加添的油，就有所彰显，发出光来。事实上，灯台就是真正盛装油的器皿。

现在你就能明白马太二十五章里十个童女的比喻了，那就是器皿有额外的油。器皿盛装油是为着照耀并焚烧，这就是童女。童女在主眼中不是一个忙忙碌碌、活跃有所作为的人，而是一个敞开自己来接受油的人；然后油会从里面焚烧而照耀出去。

你爱主，你保守自己一直向祂敞开，然而你不作什么，祂要作成一切。这不但是可能的，也是主所要求的。主要求你停下你的作为，但祂不要你打盹或漠不关心；祂要你非常儆醒。要爱祂，把自己一直向祂敞开，天天告诉祂说，“主，我爱你。主，我在这里向你敞开。主，怜悯我，因着你的恩典，我不喜欢我的全人有哪一部分向你是关闭的，我喜欢完完全全地向你敞开。”

真正的基督徒生活就是爱主，保守自己一直向主敞开，并停下自己的作为。然后主就来作成一切，这器皿便单单盛装主，享受主的充满，并享受主的作为。这就是正当且真实的基督徒生活（李常受文集一九八〇年第一册，三二七至三三〇、三三三、三三五页）。

参读：成全训练，第二十二章。

When you enter into the experience of my fellowship, you will kneel down and worship the Lord. You would say, "Lord, now I know. I must love You. I must serve You to the uttermost. I must have an open heart with an open being to You. O Lord, by Your mercy and Your speaking, You do not want me to do anything. Lord, I am here." This would be wonderful. This is what the Lord wants today. The Lord's testimony is just here at this point. A vessel can only contain something, and the lampstand can only keep itself open for the refilling of the oil. When the opening is shut, there is no more refilling. That means there will be no continuation of the oil. The lampstand does not do anything. It just opens itself to receive the oil and to shine. It receives the filling oil, and then it expresses something; it shines. Actually, a lampstand is a real vessel containing oil.

Now you can understand the parable of the ten virgins in Matthew 25. That is just the vessel with an extra portion of oil. There the vessel contains the oil for shining and burning. This is a virgin. A virgin in the eyes of the Lord is not one who is so busy and so active in doing but one who keeps himself open to receive the oil. Then the oil may burn from within to shine out.

You love the Lord, and you keep yourself open to Him all the time. Yet you would not do anything, but He would do everything. Not only is this possible, but this is also required by the Lord. The Lord requires you to stop your doing. But He does not want you to be sleepy or indifferent; He wants you to be very alert. Love Him and keep yourself open to Him. Tell Him every day, "Lord, I love You. Lord, I am here open to You. Lord, have mercy upon me, and by Your grace I do not like to have any part of my being closed to You. I like to keep myself entirely and thoroughly open to You."

A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing. Then the Lord comes in and the Lord does everything and this vessel just contains the Lord and enjoys the Lord's filling up and enjoys the Lord's doing. This is the proper and genuine Christian life. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 242-244, 246-247)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 22

第六周 ■ 周三

晨兴喂养

提后二 22“ 你要逃避青年人的私欲，…竭力追求公义、信、爱、和平。”

诗八九 14“ 公义和公平，是你宝座的根基；慈爱和真实，行在你面前。”

神是圣别的，也是公义的。圣别与神里面的性情有关，而公义与神外面的行动、作法、行为和活动有关。神所作的一切都是公义的。…神的公义就是在有关公平和公义之行动上神的所是。神是公平、公义的。凡神在祂公平和公义上的所是，就构成祂的公义。

神的作为是祂的活动，而神的道路是祂管治的法则(启十五 3) 。…你若认识神的道路，就无须等到看见祂的作为才赞美祂。虽然祂的作为尚未来到，但你知道它会来到，因为你认识神作事的管治法则(新约总论第一册，一〇一至一〇二页) 。

信息选读

“ 信” 这辞有两种意义。第一种意义指信徒所相信的事物；这是客观的信(信仰) (弗四 13，提前一 19 下，提后四 7) 。第二种意义指信徒信的行动；这是主观的信(加二 20) 。基督是我们信仰的对象，这信仰是客观的。然后我们信主，这个信是主观的行动，是我们对主耶稣行动的信。

信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信。…当我们悔改归向神，那是灵的基督作神那圣化人的灵(彼前一 2 上) ，就在我们里面运行，作我们的信，使我们凭这信信靠

WEEK 6 — DAY 3

Morning Nourishment

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace...

Psa. 89:14 Righteousness and justice are the foundation of Your throne; lovingkindness and truth before Your face.

God is righteous as well as holy. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities. Everything God does is righteous. The righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness.

God's works are His acts, whereas God's ways are His governing principles [cf. Rev. 15:3]...If you know God's ways, you will not need to wait to see His works in order to praise Him. Although His works have not yet come, you will know they will come because you know the governing principles by which God does things. (The Conclusion of the New Testament, p. 87)

Today's Reading

The word faith bears two denotations. The first denotation refers to the things the believers believe in; it is the objective faith (Eph. 4:13; 1 Tim. 1:19b; 2 Tim. 4:7). The second denotation refers to the believing action of the believers; this is the subjective faith (Gal. 2:20). Christ is the object of our faith. Here the faith is objective. Then we believe in the Lord. This believing is a subjective action, our acting faith in the Lord Jesus.

The faith of the believers is actually not their own faith but Christ entering into them to be their faith...When we repented unto God, the pneumatic Christ as the sanctifying Spirit of God (1 Pet. 1:2a) moved within us to be our faith by which we believed on the Lord Jesus (Acts 16:31)...As sinners, we did not have

主耶稣(徒十六31)。…我们这些罪人，原是没有信的。信乃是借着我们听见话而进到我们里面的(罗十17)。这话就是基督自己。

我们听福音的时候，传讲的人把基督描绘给我们听。我们越听，就越看见基督，也越受基督吸引。…传福音的人传讲基督，陈明基督的荣美。你听了关于基督的这些话之后，也就是说，你看见了这样一位基督之后，你里面就有一种对基督的珍赏，而你对祂的珍赏乃是你被祂吸引的反应。我们能相信主耶稣，是因为我们听见人说到祂，也就是说，我们看见了祂。我们读圣经，在圣经里我们看见一些关于祂的事。

(我们应当)告诉人关于基督在祂的神性和人性里，关于祂是神的独生子和长子。许多有逻辑、有思想的人，会受宇宙中这样一个奇妙的人位所吸引。…有谁看见了…这样一位基督之后，还会不信祂？信是来自听见，听见等于看见，而看见等于认识基督。信来自听，听是从基督的话而来。

有人在正当的传福音时，那灵(即那是灵的基督)就伴随着人的传讲。人的传讲是在你身外讲说基督，但那是灵的基督立即伴随着那个传讲，而在你里面工作。这样，你就悔改，并珍赏这样的一位。在你里面自然而然地就会有东西升起。这就是你的信，你的相信。你的相信是来自你对基督的认识。你的相信事实上就是你对基督的珍赏，作为你对祂吸引的反应。

许多年轻人被救主的荣美吸引。甚至他们的父母逼迫他们，以死威胁他们，他们也不放弃他们对基督的信。这种的信，乃是基督自己。凭这样的信，相信的人信神叫耶稣基督从死人中复活，使他们能够得救(罗十9下~10上，五1)。借着信，他们就得进入现在所站的恩典中(2)(李常受文集一九九四至一九九七年第一册，三三四至三三六页)。

参读：新约总论，第七至八篇。

faith. Faith came into us by our hearing the word [Rom. 10:17]. This word is just Christ Himself.

When we heard the gospel, the preacher described Christ to us. The more we heard, the more we saw Christ and were attracted to Christ...The preachers preach Christ to present Christ's beauty. After hearing such a word about Christ, that is, after seeing such a Christ, within us there is an appreciation of Christ, and our appreciation of Him is the reaction to His attraction. We can believe in the Lord Jesus because we hear about Him; that is, we see Him. We read the Bible, and in the Bible we see something about Him.

Tell people about Christ in His divinity and humanity, in His being the only begotten Son of God and the firstborn Son of God. Many logical and thoughtful people would be attracted to such a wonderful person in the universe...After seeing...such a Christ, who would not believe in Him? Faith comes from hearing, hearing equals seeing, and seeing equals knowing Christ. Faith comes from hearing, and hearing is from the word of Christ.

When the proper preaching of the gospel is going on, the Spirit, the pneumatic Christ, accompanies that preaching. That preaching speaks Christ outside of you, but the pneumatic Christ right away accompanies that preaching and works within you. Then you repent and appreciate such a One. Spontaneously, something within you rises up. This is your faith, your believing. Your believing comes from your knowing of Christ. Your believing actually is your appreciation of Christ as a reaction to His attraction.

Many young people have been attracted by the Savior's beauty. Even if their parents persecute them and threaten them to death, they will not give up their faith in Christ. This kind of faith is Christ Himself. By such a faith the believing ones believe that God raised Jesus Christ from the dead that they may be saved (vv. 9b-10a; 5:1). They have access through faith into the grace in which they now stand (v. 2). (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 273-274)

Further Reading: The Conclusion of the New Testament, msgs. 7-8

第六周■周四

晨兴喂养

约三 16“ 神爱世人，甚至将祂的独生子赐给他们…。”

罗十六 20“ 平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

神圣的爱是神素质的性质。因此，爱是神素质的属性。约翰三章十六节告诉我们：“神爱世人，甚至将祂的独生子赐给他们。”约壹四章九节说，“神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。”世上，指堕落的人类所在的地方，与提前一章十五节者同。

约壹四章十节接着说，“不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”“此”字指上述的事实：不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物。在这事实里，有神高超、高贵的爱。神圣的爱这神素质的属性，主要是彰显在差祂的儿子救赎我们，并将神的生命分赐到我们里面，使我们成为祂的儿女（新约总论第一册，八九至九〇页）。

信息选读

以弗所二章四节说，“神富于怜悯，因祂爱我们的大爱。”爱的对象应该是在可爱的光景里，但怜悯的对象总是在可怜的光景里。因此，神的怜悯比祂的爱达到得更远。神爱我们，因为我们是祂拣选的对象；然而我们因着堕落变得极为可怜，甚至死在过犯并罪之中，所以我们需要神的怜悯。因着祂的大爱，

WEEK 6 — DAY 4

Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son...

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

The divine love...is the nature of God's essence. Thus, it is an essential attribute of God...First John 4:9 says, "In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him." As in 1 Timothy 1:15, the "world" refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life, they might become His children. In this the love of God has been manifested.

First John 4:10 goes on to say, "Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins." The word herein refers to the following fact: not that we have loved God but that He loved us and sent His Son as a propitiation for our sins. In this fact is the higher and nobler love of God. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us that we may become His children. (The Conclusion of the New Testament, p. 75)

Today's Reading

Ephesians 2:4 says, "God, being rich in mercy, because of His great love with which He loved us." The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. Hence, God's mercy reaches further than His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins; therefore, we need God's mercy. Because of His great love, God is rich in mercy to save

神是富于怜悯的，把我们从可怜的地位，救到适合祂爱的光景。神高贵的爱这素质的属性，需要祂怜悯的属性，好叫祂能在我们堕落生命的深坑中临到我们。

因为神是灵也是爱，我们越在祂的分赐之下，我们就越有爱。事实上，神的性质越分赐到我们里面，我们就越成为爱。…借着神将祂自己分赐到我们里面，由于这位是爱的神构成的工作，我们就成为爱。作神素质之性质的爱分赐到我们里面，我们就会在爱里对别人反应。

神的另一个属性是平安(和平)。新约说到…平安的神(罗十六20)…(以及)神的平安(腓四7)…。神的平安实际上就是平安的神自己，借着我们祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑(约十六33)。平安的神在基督耶稣里，在我们的心怀意念前守卫。…神的平安与平安的神乃是一。…我们所享受真实的平安就是神自己。享受平安之神的路，乃是借着祷告与祂有交通。

在帖前五章二十三节…我们看见，和平的神是那圣别人的，祂的圣别带来和平。

在我们的经历中，平安是恩典所产生的光景，出于我们对父神的享受。我们享受神作恩典，就在满了安息与满足的光景中。…平安的本质是神自己，平安的光景是出于我们享受神作恩典。…平安是恩典的结果，这事实由保罗在以弗所一章二节和其他书信问候圣徒的方式所指明：“愿恩典与平安，从神我们的父，并主耶稣基督归与你们。”这平安由享受神作恩典所产生，也是我们在基督里所享受之神的一个属性(新约总论第一册，九〇、八五、一二三至一二四页)。

参读：新约总论，第九至十篇。

us from our wretched position to a condition that is suitable for His love. The nobler love of God as His essential attribute needs His attribute of mercy to reach us in the deep pit of our fallen life.

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love...Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love.

Another attribute of God is peace. The New Testament speaks about both the peace of God [Phil. 4:7] and the God of peace [Rom. 16:20]...The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer, as the counterpoise of troubles and the antidote to anxiety (John 16:33). The God of peace mounts guard over our hearts and thoughts in Christ Jesus. The peace of God and the God of peace are one...The genuine peace we enjoy is God Himself. The way to enjoy the God of peace is by praying to have fellowship with Him.

In 1 Thessalonians 5:23...we see that the God of peace is the Sanctifier. His sanctification brings in peace.

In our experience peace is a condition that results from grace, that issues from the enjoyment of God our Father. When we enjoy God as grace, we are in a condition that is full of rest and satisfaction. This is peace...The substance of grace is God Himself, and the condition of peace is that which issues out of our enjoyment of God as grace. We all can testify of the peace we have when we enjoy God as grace. The fact that peace is the issue of grace is indicated by the way Paul greets the saints in Ephesians 1:2 and in other Epistles: "Grace to you and peace from God our Father and the Lord Jesus Christ." This peace results from the enjoyment of God as grace which is also an attribute of the God whom we enjoy in Christ. (The Conclusion of the New Testament, pp. 75-76, 70, 105-106)

Further Reading: The Conclusion of the New Testament, msgs. 9-10

第六周■周五

晨兴喂养

徒二 21“ 那时，凡呼求主名的，就必得救。”

七 59“ 他们正用石头打的时候，司提反呼求说，主耶稣，求你接收我的灵！”

呼求主名不是新约的新作法。这件事开始于创世记四章二十六节，人类的第三代以挪士。接着有约伯(伯十二 4，二七 10)、亚伯拉罕(创十二 8，十三 4，二一 33)、以撒(二六 25)、摩西和以色列人(申四 7)、参孙(士十五 18，十六 28)、撒母耳(撒上十二 18，诗九九 6)、大卫(撒下二二 4，7...)、诗人亚萨(诗八十 18)、诗人希幔(八八 9)、以利亚(王上十八 24)、以赛亚(赛十二 4)、耶利米(哀三 55、57)和其他的人(诗九九 6)；他们在旧约时代都呼求主名。以赛亚也嘱咐寻求神的人，要呼求祂(赛五五 6)。甚至外邦人也晓得，以色列的申言者习惯呼求神的名(拿一 6，王下五 11)。…神命令并愿意祂的百姓呼求祂(诗五十 15，耶二九 12，诗九一 15，番三 9，亚十三 9)。这是饮于神救恩泉源的喜乐之路(赛十二 3~4)，也是以神为乐的享受之路(伯二七 10)。以神为乐就是享受神。因此，神的子民必须天天呼求祂(诗八八 9)。这是约珥关于新约禧年所预言的欢乐作法(珥二 32)(使徒行传生命读经，七七至七八页)。

信息选读

在新约里，彼得在五旬节那天，首次提起呼求主名(徒二 21)，应验了约珥的预言。这应验是关乎神在经纶一面，将包罗万有的灵浇灌在祂所拣选的人身上，使他们能有分于新约的禧年。约珥关于神新约禧年的预言及其

WEEK 6 — DAY 5

Morning Nourishment

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved.

7:59 And they stoned Stephen as he called upon the Lord and said, Lord Jesus, receive my spirit!

Calling on the name of the Lord is not a new practice that began with the New Testament. Rather, it began with Enosh, the third generation of mankind, in Genesis 4:26. It was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (26:25), Moses and the children of Israel (Deut. 4:7), Samson (Judg. 15:18; 16:28), Samuel (1 Sam. 12:18; Psa. 99:6), David (2 Sam. 22:4, 7...), the psalmist Asaph (Psa. 80:18), the psalmist Heman (88:9), Elijah (1 Kings 18:24), Isaiah (Isa. 12:4), Jeremiah (Lam. 3:55, 57), and others (Psa. 99:6), all of whom practiced calling on the name of the Lord in the Old Testament age. Isaiah charged the seekers of God to call upon Him (Isa. 55:6). Even the Gentiles knew that the prophets of Israel had the habit of calling on the name of God (Jonah 1:6; 2 Kings 5:11)...It is God's commandment (Psa. 50:15; Jer. 29:12) and desire (Psa. 91:15; Zeph. 3:9; Zech. 13:9) that His people call on Him. This is the joyful way to drink from the fountain of God's salvation (Isa. 12:3-4) and the enjoyable way to delight oneself in God (Job 27:10), that is, to enjoy Him. Hence, God's people must call upon Him daily (Psa. 88:9). Such a jubilant practice was prophesied by Joel (Joel 2:32) for the New Testament jubilee. (Life-study of Acts, 2nd ed., pp. 67-68)

Today's Reading

In the New Testament, calling on the name of the Lord was mentioned first by Peter, in Acts 2:21, on the day of Pentecost, as the fulfillment of Joel's prophecy. This fulfillment is related to God's outpouring of the all-inclusive Spirit economically upon His chosen people so that they may participate in

应验有两面：在神那一面，祂在复活基督的升天里，将祂的灵浇灌下来；在我们这一面，我们呼求这位成就一切、达到一切并得着一切，升天之主的名。我们这些在基督里的信徒，要有分于并享受包罗万有的基督，和祂所成就、所达到、所得着的一切，呼求祂的名是极其需要的（林前一2）。在神新约经纶里，这是一种主要的作法，使我们能享受这位经过过程的三一神，叫我们完全得救（罗十10~13）。早期的信徒在各处都呼求主名（林前一2）。对不信的人，尤其对逼迫的人，呼求主名成了基督信徒普遍的记号（徒九14、21）。司提反在遭逼迫时，曾呼求主名（七59），这必定使逼迫他的扫罗印象深刻（58~60，二二20）。然后，不信的扫罗以他们的呼求为记号，逼迫那些呼求的人（九14、21）。等到他被主得着以后，那把他带进基督身体交通里的亚拿尼亚，立刻嘱咐他要呼求着主的名受浸，向人表明他也成了这样呼求的人。他在提后二章二十二节对提摩太所说的话，指明早期所有寻求主的人都呼求主名。毫无疑问，他是一个这样实行的人，因为他嘱咐他的青年同工提摩太要照样作，使提摩太能和他一样享受主。

我们传福音，帮助人得救时，需要鼓励他们呼求主名说，“哦，主耶稣！”我们从经历知道，人呼求主名越强，他对救恩的经历就越强。

根据行传七章五十九节，司提反被人用石头打的时候，“呼求说，主耶稣，求你接收我的灵！”大数的扫罗赞同他被杀，并且参与对耶路撒冷召会的大逼迫。根据九章十四节，扫罗从祭司长得来权柄，要捆绑一切呼求主耶稣之名的人。他去大马色的用意，就是要捉拿一切呼求主名的人。这指明呼求主耶稣的名，在早期是跟从主之人的记号。这种呼求必定是别人听得见的，因而成了一个记号。在扫罗的时代，信徒乃是呼求主耶稣之名的人（使徒行传生命读经，七八至八一页）。

参读：使徒行传生命读经，第九篇。

His New Testament jubilee... Calling on the Lord's name is vitally necessary in order for us, the believers in Christ, to participate in and enjoy the all-inclusive Christ with all He has accomplished, attained, and obtained (1 Cor. 1:2). It is a major practice in God's New Testament economy that enables us to enjoy the processed Triune God for our full salvation (Rom. 10:10-13). The early believers practiced this everywhere (1 Cor. 1:2), and to the unbelievers, especially the persecutors, it became a popular sign of Christ's believers (Acts 9:14, 21). When Stephen suffered persecution, he practiced this (7:59), and his practice surely impressed Saul, one of his persecutors (vv. 58-60; 22:20). Later, the unbelieving Saul persecuted the callers (9:14, 21) by taking their calling as a sign. Immediately after Saul was caught by the Lord, Ananias, who brought Saul into the fellowship of the Body of Christ, charged him to be baptized, calling on the name of the Lord, to show others that he too had become such a caller. By his word to Timothy in 2 Timothy 2:22, Paul indicated that in the early days all the Lord's seekers practiced such calling. Undoubtedly, he was one who practiced this, since he charged his young coworker Timothy to do this that Timothy might enjoy the Lord as he did.

When we preach the gospel and help others to be saved, we need to encourage them to call on the name of the Lord and say, "O Lord Jesus!" From experience we know that the stronger a person calls on the name of the Lord Jesus, the stronger will be his experience of salvation.

According to Acts 7:59, when Stephen was being stoned, "he called upon the Lord and said, Lord Jesus, receive my spirit!" Saul of Tarsus approved of this killing and joined in the great persecution against the church in Jerusalem. According to 9:14, Saul had authority from the chief priests to bind all who called on the name of the Lord Jesus. Saul's intention in going to Damascus was to arrest all those who called on the Lord's name. This indicates that in the early days calling upon the name of the Lord Jesus was a sign of being a follower of the Lord. (Life-study of Acts, 2nd ed., pp. 68-70)

Further Reading: Life-study of Acts, msg. 9

第六周■周六

晨兴喂养

提后二 22“ …同那清心呼求主的人，竭力追求公义、信、爱、和平。”

太五 8‘ 清心的人有福了，因为他们必看见神。”

在召会荒凉的时候，只有清心的人能摸着路（提后二 22）。许多在荒凉之下的人摸不着路，是因他们不清心，无法在性质上断定事情。

我们摸一个工人的工作，要摸其性质。…性质必须是金的、银的；存心必须要清洁。…一个为主工作的人，他的存心必须是清的，而不是浑的。清乃是单纯；浑就是混杂、不单纯。有人传福音可能如保罗所说，是因着嫉妒（腓一 15）。碰着这样的人时，我们或许会觉得他很热心，工作也有些果效；但若是我们去摸他的存心，就会摸着他的心并不清洁（李常受文集一九五六年第二册，三九二页）。

信息选读

只有清心的人，才能得着活在神面前的人作同工。他们的心是对付过的，他们与人接触时，能摸着人心的光景。他们与清心的人站在一起，一同维持主的见证，一同走主的路，一同作主的工，并不是凭外面道理上相同的见地，而是因他们里面都有清洁的心。道理的见解不同总是叫人分裂。一个真实清心的人，碰着另一个清心的人时，能为那人殉道，爱他好像爱主一样，肯为他出任何代价。所以，我们要得着最好的同工、同伴，我们的心必须清洁。

WEEK 6 — DAY 6

Morning Nourishment

2 Tim. 2:22 ...Pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

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

During the desolation of the church, only those with a pure heart can find the way [2 Tim. 2:22]. In the desolation of the church many people cannot find the way, because their heart is impure, and they are unable to discern the nature of things.

In touching someone's work, we must discern its nature...Our nature must be gold and silver, and our motive must be pure...One who works for the Lord must have a clear motive, not a cloudy one. A clear motive is pure; a cloudy motive is mixed and impure. Paul says that some preach Christ because of envy (Phil. 1:15). Such persons may be zealous and obtain good results, but when we examine their motive, we see that their hearts are not pure. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," p. 297)

Today's Reading

Those who are pure in heart will find others who live before God to be their co-workers. Since their heart has been dealt with, they are able to discern the condition of the heart of those they contact. The pure in heart stand together to maintain the Lord's testimony, walk in the Lord's way, and do the Lord's work because inwardly their hearts are pure, not because they share the same doctrinal viewpoint. Differences in opinion related to doctrine lead to divisions. When one who is pure in heart meets another person who is pure in heart, he can willingly be martyred for that person and love him as if he were the Lord. We gain the best co-workers and companions when we are pure in heart.

一位已经故去的…弟兄，我们在一起配搭约二十年之久。我们彼此之间没有一点难处，那是因为主将我们带在一起，我碰着他的心只要主，不要别的。我今天能见证，他在召会中出了许多代价，受了许多苦，有过许多牺牲，但他从来没有为自己有任何感觉，也不为自己说什么。他实在是一个清心的人，所以我们能同心，能一同事奉主，一同走主的道路。只有清心的人才能摸着主的路。

清心的目标是神，祷告的含意就是没有自己。祷告主，是一切让主来作，一切都是主的办法，不是人的意见。如果一切是出乎人的，有人的办法、主张、能力，就不需要祷告主了。…我们能不能得着主在这时代兴起来的人作我们的同伴，不仅要看我们的心清不清，还要看我们有没有停下自己的一切。我们的才干、聪明、办法、智慧，停下来了没有？是我们和弟兄们一同服在主面前，寻求主的引导？还是我们要贯彻自己的主张？如果要贯彻我们的主张，就不需要祷告主；如果要和弟兄们一同服在主面前，寻求主的引导，就需要祷告主。

提后二章二十二节说，要“清心呼求主”。我们所注意的，就是清心和呼求主。正如在身体里，只要是外面加进来的东西，都不太能和身体的肢体调和、相合。同样的原则，你若是清心祷告主的人，碰着一位不清心祷告的人，也没有办法和他在一起。这不是宗派的问题。若说这样合不来就是宗派，那么即使是这样混在一起，神也要定罪，因为神定罪混杂的事。清心的人和不清心的人，倚靠神和倚靠自己的人，受神引导作工和用自己办法作工的人，不能混在一起；从来没有一个混杂能蒙神称许（李常受文集一九五六年第二册，三九五至三九六、三九九至四〇〇页）。

参读：召会的历程，第六篇。

I coordinated with another brother for about twenty years before he passed away. There were no problems between us because the Lord brought us together. I felt that his heart was for nothing but the Lord. I can testify that he paid a great price for the church and suffered much. However, he never had any feeling for himself, nor did he speak for himself. He had a pure heart; thus, we served the Lord together in one accord and walked in the Lord's way together. Only those who are pure in heart can walk in the Lord's way.

A pure heart seeks only God, and prayer implies that there is nothing of the self. Prayer means that we allow the Lord to do everything according to His way and not according to man's opinion. If we do things out of ourselves by human methods, opinions, and power, we have no need of prayer...Whether we can find those whom the Lord has raised up to be our companions depends not only on the purity of our heart but also on whether we have stopped all the activity of the self. Have we stopped our ability, cleverness, methods, and wisdom? Do we submit ourselves to the Lord and seek His leading, or do we insist on our opinions? If we want to push our opinions through, we do not need to pray; if we want to submit ourselves to the Lord and seek His leading, we need to pray.

Second Timothy 2:22 says that we need to “call on the Lord out of a pure heart.” Our focus is on calling on the Lord and having a pure heart. Anything added to our physical body from the outside cannot become one with our body. In the same principle, if we are ones who pray to the Lord out of a pure heart, we cannot be joined to someone who does not. This is not a question of sectarianism. If we call this sectarianism and try to join with ones who do not pray out of a pure heart, God will condemn us, because He condemns any mixture. The pure in heart and those with an impure heart, those who rely on the Lord and those who do not rely on the Lord, and those who are led by the Lord in their work and those who work by their own methods should not be mixed together. No mixture is approved by God. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 2: The Course of the Church,” pp. 299-300, 302)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 2: The Course of the Church,” ch. 6

第六周诗歌

教会 — 基督的器皿

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降 E 大调

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|--------------|------------|
| 二 如同圣殿之于约柜， | 是其容器、安息之所； |
| 教会乃是基督住处， | 内容基督在她住着。 |
| 三 基督乃是神的奥秘， | 将神解说，将神表现； |
| 教会也是基督奥秘， | 将祂言明，将祂彰显。 |
| 四 基督教会所有肢体， | 原都属于泥土之类； |
| 所以需要重生变化， | 变为透明，成为宝贵。 |
| 五 借着变化同被建造， | 来作基督透明器皿； |
| 盛装基督所有丰盛， | 将祂一切显于人群。 |
| 六 三一之神合作同工， | 完成所有变化工作； |
| 教会得成团体器皿， | 如同圣城作神居所。 |
| 七 如此教会何其宝贵， | 各方都是透明、透亮； |
| 盛装基督和神丰满， | 照出基督和神荣光。 |
| 八 神作亮光，主作生命， | 灵作活的生命水流； |
| 三一之神由她彰显， | 显于万有直到永久！ |

WEEK 6 — HYMN

The Church the vessel is to Christ

The Church — The Vessel of Christ

821

2. As was the temple to the ark,
Receptacle and resting-place;
So Christ the Church's content is,
And in the Church, Christ's dwelling-place.
3. As Christ is God's true mystery,
God to explain and God express;
So is the Church Christ's mystery,
Christ to explain and manifest.
4. The members of the Church of Christ
Are all primarily of clay;
They need to be transformed and made
Transparent, precious day by day.
5. By transformation they are built,
A vessel they to Christ afford;
His all-inclusiveness they hold;
Transparent, they express the Lord.
6. Thru all the transformation work
The triune God performs in them,
The Church a corporate vessel is
And like the new Jerusalem.
7. How precious she in each respect,
Transparent too in every phase;
Christ with God's fulness she contains,
Christ with God's glory she displays.
8. With Christ as life, with God as light,
And with the Spirit's living flow,
The triune God she manifests
For all the universe to know.

第七周

主与我们的灵同在，
作我们加力的恩典，
使我们能供应神
永远经纶的健康教训，
讲说生命之恩的健康话语，
为着生机的建造召会
作基督的身体

诗歌：376

读经：提后一 13～14，二 1，四 22，提前一
10，六 3，林后一 12，十二 9，启二二 21

【周一】

壹 主与我们的灵同在，使我们享受祂作我们加力的恩典，使我们能供应神永远经纶的健康教训，讲说生命之恩的健康话语，为着生机地建造召会作基督的身体—提后一 13～14，二 1，四 22，提前一 3～4，10，六 3，林后一 12，十二 9，弗四 16，启二二 21：

一 提摩太后书开始于将神所赐我们的灵如火挑旺起来，结束于主与我们的灵同在，成为我们加力的

Week Seven

**The Lord Being with Our Spirit
to Be Our Empowering Grace,
Enabling Us to Minister the Healthy Teaching
of God's Eternal Economy, Speaking with
Healthy Words of the Grace of Life
for the Organic Building Up of the Church
as the Body of Christ**

Hymns: 497

Scripture Reading: 2 Tim. 1:13-14; 2:1; 4:22; 1 Tim. 1:10; 6:3; 2 Cor. 1:12; 12:9; Rev. 22:21

§ Day 1

I. The Lord is with our spirit that we may enjoy Him as our empowering grace, which enables us to minister the healthy teaching of God's eternal economy, speaking with healthy words of the grace of life for the organic building up of the church as the Body of Christ—2 Tim. 1:13-14; 2:1; 4:22; 1 Tim. 1:3-4, 10; 6:3; 2 Cor. 1:12; 12:9; Eph. 4:16; Rev. 22:21:

A. Second Timothy begins with our God-given spirit fanned into flame and ends with the Lord being with our spirit to be our empowering grace as

恩典，作我们基督徒生活与召会生活那追测不尽之丰富的资本——6~7, 四 22, 弗二 7, 三 8。

二 提摩太后书开始于奇妙的基督作我们拯救的恩典，继续于祂作我们加力的恩典，结束于祂作我们常在的恩典——9~10, 二 1, 四 22。

【周二】

贰 “末后的亚当成了赐生命的灵，”（林前十五 45,）“主就是那灵，”（林后三 17,）“愿主与你的灵同在，”（提后四 22,）“与主联合的，便是与主成为一灵”（林前六 17）：

一 主作为那灵同我们的灵，二灵调和一起成为一灵，乃是重生之三部分信徒与终极完成之三一神属灵交通的关键——罗八 16, 约四 24, 罗一 9。

二 主作为那灵同我们的灵，二灵一起工作如同一灵，乃是神生机救恩之各面的技巧、秘诀——八 16, 约三 6, 多三 5, 弗四 23, 林后三 17~18。

【周三】

叁 恩典就是流通的三一神，将祂一切的所是制作、涌流、交通、输送、传输、并分赐到我们里面，给我们享受；整个召会生活都在于恩典，就是神圣三一在我们里面的流通——十三 14, 彼前五 10, 参来十二 28 上：

一 恩典在新约的头一事例，乃是神成为肉体的事例——约一 14, 16~17:

1 马利亚蒙神恩待，得神恩典，因为神眷临她，进到

the unsearchably rich capital of our Christian life and church life—1:6-7; 4:22; Eph. 2:7; 3:8.

B. Second Timothy begins with the wonderful Christ as our saving grace, continues with Him as our empowering grace, and ends with Him as our ever-present grace—1:9-10; 2:1; 4:22.

§ Day 2

II. **“The last Adam became a life-giving Spirit” (1 Cor. 15:45), “the Lord is the Spirit” (2 Cor. 3:17), “the Lord be with your spirit” (2 Tim. 4:22), and “he who is joined to the Lord is one spirit” (1 Cor. 6:17):**

A. The Lord as the Spirit with our spirit, the two spirits mingled together as one spirit, is the key to the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God—Rom. 8:16; John 4:24; Rom. 1:9.

B. The Lord as the Spirit with our spirit, the two spirits working together as one spirit, is the skillfulness, the secret, of all the aspects of God’s organic salvation—8:16; John 3:6; Titus 3:5; Eph. 4:23; 2 Cor. 3:17-18.

§ Day 3

III. **Grace is the circulating Triune God working, flowing, communicating, transporting, transmitting, and dispensing all that He is into us for our enjoyment; the entire church life depends on grace as the circulation of the Divine Trinity within us—13:14; 1 Pet. 5:10; cf. Heb. 12:28a:**

A. The first case of grace in the New Testament is the case of God’s incarnation—John 1:14, 16-17:

1. Mary was graced by God and found grace with God because He came to visit

她里面，留在她里面，作她所怀这位奇妙人位的素质；这一位是神又是人，就是一位神人——路一 28，30，35，太一 18，20。

- 2 按这原则，恩典就是神眷临我们，停留在我们里面，生在我们里面，与我们是一，甚至成为我们一加一 15 ~ 16，二 20，四 19，腓一 21 上。

【周四】

二 恩典就是奇妙的基督作三一神具体化身的三方面：祂之所是、祂之所给、祂之为我们所作，给我们享受；基督能成为我们的一切，作为恩典，因为祂经过了过程，并最终完成为赐生命的灵，住在我们灵里——加六 18，腓四 23，门 25：

- 1 恩典就是奇妙基督的所是——约一 14，17，八 58，罗五 17，21，林前十五 10，参加二 20。
- 2 恩典就是那赐给我们、分赐到我们里面之奇妙的基督，格外地增多，使我们在基督耶稣里有信，又有爱——提前一 14：
 - a 我们如果短缺了什么，这个短缺就是我们的机会，让我们得着更多基督作恩典供应我们，满足我们应时的需要，使我们在祂里面得以长大——来四 16，罗五 17，林后十二 7 ~ 9，彼前五 5。
 - b 当我们不能作什么，当我们不能行动，当我们没有力量时，那就是我们信靠神，并享受神作恩典供应的时候——歌八 5 ~ 6，来十一 21，创四七 29，31。
- 3 恩典乃是奇妙的基督在我们里面为我们作每一件事：
 - a 恩典就是基督作我们的担负者——林前十五 10，58，林后十二 9，腓四 6 ~ 7，赛九 6。
 - b 那些等候永远之神的人（他们在生活、作为和活动

her, and He entered into her and stayed in her to be the very essence of her conceiving a wonderful person, who would be both God and man, a God-man—Luke 1:28, 30, 35; Matt. 1:18, 20.

2. In this principle, grace is God's visitation to stay in us, to be born in us, to be one with us, and even to become us—Gal. 1:15-16; 2:20; 4:19; Phil. 1:21a.

§ Day 4

B. Grace is the wonderful Christ as the embodiment of the Triune God in three aspects: what He is, what He gives, and what He does on our behalf for our enjoyment; Christ can be everything to us as grace because He has been processed and consummated to be the life-giving Spirit indwelling our spirit—Gal. 6:18; Phil. 4:23; Philem. 25:

1. Grace is the wonderful Christ in what He is—John 1:14, 17; 8:58; Rom. 5:17, 21; 1 Cor. 15:10; cf. Gal. 2:20.
2. Grace is the wonderful Christ given to us, dispensed into us, superabounding with faith and love in Christ Jesus—1 Tim. 1:14:
 - a. If we are short of something, this shortage is our opportunity to be supplied with more of Christ as grace to meet our timely need for our growth in Him—Heb. 4:16; Rom. 5:17; 2 Cor. 12:7-9; 1 Pet. 5:5.
 - b. When we cannot do anything, when we are not able to move, and when we have no strength, that is the time to trust in and enjoy the supply of God as grace—S. S. 8:5-6; Heb. 11:21; Gen. 47:29, 31.
3. Grace is the wonderful Christ doing everything in us on our behalf:
 - a. Grace is Christ as our burden-bearer—1 Cor. 15:10, 58; 2 Cor. 12:9; Phil. 4:6-7; Isa. 9:6.
 - b. Those who wait on the eternal God (who stop themselves with their

上停下自己，接受神在基督里作他们的生命、人位和顶替），要经历基督的复活大能作恩典，扶持、维持、加强、遮盖、保护他们—林后十二9，赛四十31，结一8，诗十七8，五七1，六三7，九一4。

c 我们必须在基督耶稣里的恩典上得着加力，（提后二1，）作神诸般恩典的好管家，（彼前四10，弗三2，四29，）成为教师、（提后二2，）精兵、（3~4，）竞赛者、（5，）农夫、（6，）工人（15）和贵重的器皿。（21。）

【周五】

肆 要蒙保守在主的恢复里，我们必须借着那住在我们里面的圣灵，保守主健康话语美好的托付：

一 提后一章十三至十四节启示，这托付必是指主将神经纶健康的话储藏在我们里面的托付，包括主话语中生命的丰富；我们必须将主健康的话存入我们这人里面，就像我们将钱存入银行一样—提前六20，西三16，诗一一九72。

二 持守健康话语的规范，意思是凭着健康的话而活，在关乎神新约经纶之完全福音的话、以及包含并传输基督丰富之甜美的话上，得了喂养—提后一13，提前四6。

三 我们若是借着操练灵，在那灵里行动、举止、生活的人，凡存入我们这人里面的，都必借着住在我们里面的那灵蒙保守—提后一12，14，徒五20。

伍 要供应神永远经纶的健康教训，我们必须讲说健康的话，就是我们主耶稣基督的话，

living, doing, and activity, and receive God in Christ as their life, person, and replacement) will experience the resurrection power of Christ as grace to support, sustain, strengthen, cover, and protect them—2 Cor. 12:9; Isa. 40:31; Ezek. 1:8; Psa. 17:8; 57:1; 63:7; 91:4.

c. We need to be empowered in the grace which is in Christ Jesus (2 Tim. 2:1) to be good stewards of the varied grace of God (1 Pet. 4:10; Eph. 3:2; 4:29) as teachers (2 Tim. 2:2), soldiers (vv. 3-4), contenders (v. 5), farmers (v. 6), workmen (v. 15), and vessels unto honor (v. 21).

§ Day 5

IV. In order to be preserved in the Lord's recovery, we must guard the good deposit of the Lord's healthy words through the Holy Spirit who dwells in us:

A. Second Timothy 1:13-14 reveals that the deposit must refer to the deposit of the healthy words of God's economy, including the riches of life in the Lord's words, which He has stored in us; we have to deposit the Lord's healthy words into our being, like we deposit money in a bank—1 Tim. 6:20; Col. 3:16; Psa. 119:72.

B. To hold a pattern of the healthy words means to live by the healthy words, being nourished with the words of the full gospel concerning God's New Testament economy and the sweet words that contain and convey the riches of Christ—2 Tim. 1:13; 1 Tim. 4:6.

C. If we are persons acting, behaving, and having our life in the Spirit through the exercise of our spirit, all that has been deposited in our being will be guarded through the Spirit who is indwelling us—2 Tim. 1:12, 14; Acts 5:20.

V. In order to minister the healthy teaching of God's eternal economy, we must speak with healthy words, those of our

(提前六3,)也就是生命的话,(约六63,徒五20,)生命之恩的话(彼前三7):

- 一 生命之恩就是神在祂的神圣三一里作我们的生命和生命的供应—父是生命的源头,子是生命的流道,灵是生命的流出,同着子与父在我们里面涌流,作我们的恩典—7节,约壹五11~12,约七38~39,启二二1。
- 二 “众人都称赞祂,并希奇祂口中所出的恩言”—路四22。
- 三 “我心里涌出美辞,讲说我论到王的作品。我的舌头是快手的笔。你比世人更美,你的嘴唇满溢恩典;所以神赐福给你,直到永远”—诗四五1~2。

【周六】

- 四 “那为着你们所赐给我,神恩典的管家职分”—弗三2。
- 五 “败坏的话一句都不可出口,只要按需要说建造人的好话,好将恩典供给听见的人”—四29。
- 六 “各人要照所得的恩赐,将这恩赐彼此供应,作神诸般恩典的好管家”—彼前四10。
- 七 我们需要将神恩典的话珍藏在心里,(诗一一九11,)因为从我们心里所充满的善,我们口里就说出神永远经纶中的善。(太十二34下~35。)
- 陆 “我们所夸的,是我们的良心见证我们凭着神的单纯和纯诚,在世为人,不靠属肉体的智慧,乃靠神的恩典,对你们更是这

Lord Jesus Christ (1 Tim. 6:3), which are words of life (John 6:63; Acts 5:20), words of the grace of life (1 Pet. 3:7):

- A. The grace of life is God as life and life supply to us in His Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, who flows within us, with the Son and the Father, as grace to us—v. 7; 1 John 5:11-12; John 7:38-39; Rev. 22:1.
- B. “All bore witness to Him and marveled at the words of grace proceeding out of His mouth”—Luke 4:22.
- C. “My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer. / You are fairer than the sons of men; / Grace is poured upon Your lips; / Therefore God has blessed You forever”—Psa. 45:1-2.

§ Day 6

- D. “The stewardship of the grace of God...was given to me for you”—Eph. 3:2.
- E. “Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear”—4:29.
- F. “Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God”—1 Pet. 4:10.
- G. We need to treasure up God’s words of grace in our heart (Psa. 119:11), for out of the abundance of the good treasure of our heart, our mouth speaks the good things of God’s eternal economy (Matt. 12:34b-35).

VI. “Our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the

样”——林后一 12:

一 凭着神的单纯、神的简单为人，意思是我们不信靠我们自己，或我们天然的能力，解决我们的困境；凭着神的纯诚行事为人，就是靠神的恩典行事为人。

二 恩典是神作我们的享受，我们需要不断地接受这恩典，甚至恩上加恩，好叫我们在受苦时经历复活——约一 16，林前十五 10，林后十二 9，罗五 17。

柒 主耶稣的恩必须在我们日常生活的每一方面，与我们每一个人同在，因为我们是圣徒；这恩典终极完成于新耶路撒冷，作神之喜悦的终极完成，就是神使祂自己与人联结调和，作祂荣耀的扩大和永远的彰显——启二二 21。

world, and more abundantly toward you”—2 Cor. 1:12:

A. To conduct ourselves in the singleness of God, the simplicity of God, means that we do not base our confidence on ourselves or on our natural human ability to work out a solution to our difficult situation; to conduct ourselves in the sincerity of God is to be in the grace of God.

B. Grace is God for our enjoyment, and we need to continually receive this grace, even grace upon grace, for our experience of resurrection in our sufferings—John 1:16; 1 Cor. 15:10; 2 Cor. 12:9; Rom. 5:17.

VII. The grace of the Lord Jesus must be with each one of us in every aspect of our daily life because we are saints; this grace consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His glorious enlargement and eternal expression—Rev. 22:21.

第七周■周一

晨兴喂养

提后一6“为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑旺起来。”

二1“所以，我的孩子，你要在基督耶稣里的恩典上得着加力。”

四22“愿主与你的灵同在。愿恩典与你们同在。”

提后四章二十二节：“愿主与你的灵同在。愿恩典与你们同在。”这一点以及将教导的灵如火挑旺起来(一6)、在恩典上得着加力(二1)，必须联结、结合起来。本节结合上述两处经文，该两节经文的主要项目分别是我们的灵和恩典。

提摩太后书教导人如何对抗召会的堕落，有力地强调我们的灵。该书一开始就强调能力、爱并清明自守的灵已经赐给我们，借此我们可将神的恩赐，如火挑旺起来，并且按神的能力以及主分赐生命的恩典，与福音同受苦难(一6~10)。到了结语，该书强调主与我们的灵同在，且以此祝福我们，使我们享受祂作恩典，以站住抵挡召会败落中那下坡的流，并借着祂内住的灵(一14)和装备的话(三16~17)，完成神的经纶(李常受文集一九八五年第三册，七〇六至七〇七页)。

信息选读

在召会堕落加剧的艰难日子里，所需要的乃是神永远的恩典，这恩典是在永远里所赐给我们的(一9)，也是在今世供我们取用的。这在不能毁坏之生命里的恩典，一点不差就是那位是神圣生命的具体

WEEK 7 — DAY 1

Morning Nourishment

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus.

4:22 The Lord be with your spirit. Grace be with you.

[Second Timothy 4:22 says], “The Lord be with your spirit. Grace be with you.” You have to join, or combine, this point with fanning the teaching spirit into flame (1:6) and being empowered in the grace (2:1). This verse combines those two verses. In these verses the main items are our spirit and grace.

Second Timothy, which gives instruction on how to confront the degradation of the church, strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit has been given to us by which we can fan the gift of God into flame and suffer evil with the gospel according to the power of God and the Lord’s life-imparting grace (1:6-10). In the conclusion it blesses us with the emphasis of the Lord being with our spirit so that we may enjoy Him as grace to stand against the downward current of the church’s decline and to carry out God’s economy through His indwelling Spirit (v. 14) and equipping Word (3:16-17). (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” p. 551)

Today's Reading

In the grievous days during the worsening degradation of the church, what is needed is the eternal grace of God, which was given to us in eternity (2 Tim. 1:9) and is appropriated by us in this age. This grace, which is in the indestructible life, is nothing less than Christ the Son of God, who is the very embodiment of

化身，且居住并活在我们灵里之神的儿子基督。我们必须运用我们的灵，以享受这位基督的丰富（弗三8）作够用的恩典（林后十二9）。这样，我们就可以活祂作我们的敬虔（提前四7~8），好建造召会作祂的见证，照着神的经纶担负一切神圣的实际（李常受文集一九八五年第三册，七〇七页）。

我们若不经历主与我们的灵同在（提后四22），而失去了恩典，那就是召会的堕落。…我们最高的享受，最高的经历，就是我们的主与我们的灵同在。创造天地的主，万有的主宰，今天竟与我们的灵同在，这是天大的事。主与我们同在，不是在我们的头脑、思想里；祂乃是那灵，与我们的灵同在。我三十多年前到美国来，带着一个专一的负担，就是要讲这二灵—那灵与人的灵。当初许多美国圣徒都说，他们从来不知道人有灵。…现在基督徒提到人的灵，是更普遍了。最近主又给我们看见，经历神生机救恩的秘诀，就在于“那灵自己同我们的灵”（罗八16）。今天基督是那灵，我们要经历、享受祂，就必须是在我们的灵里。我能见证，按我今天的年龄，若没有主与我的灵同在，我就无法担负主的恢复和众召会的重担。有人劝我不要活动那么多，但我感谢赞美主，是主作为那灵与我同在，叫我能这样活动。我一起床就说，“主啊，我与你一同起床。”我一下床就说，“主啊，我不光借着您走，更是和您一同走，是您搀着我走。”…感谢主，今天主就是那灵；我们能在灵里享受祂，这是极大的福气。这样享受主的灵在我们的灵里，就是有恩典与我们同在。把这个失去了，就是召会的堕落（李常受文集一九九四至一九九七年第五册，三一〇至三二〇页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第三篇。

the divine life, dwelling and living in our spirit. We need to exercise this spirit to enjoy the riches of Christ (Eph. 3:8) as the sufficient grace (2 Cor. 12:9). Thus we may live Him as our godliness (1 Tim. 4:7-8) for the building up of the church as a testimony of Christ, bearing all the divine realities according to God's economy. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 551-552)

If we do not experience the Lord's being with our spirit [2 Tim. 4:22] and therefore lose the presence of grace, that is the degradation of the church... Our highest enjoyment and experience are that our Lord is with our spirit. The Lord, who is the Creator of heaven and earth, the sovereign Lord of all, is with our spirit...The Lord's being with us is not in our mind or our thoughts; He as the Spirit is with our spirit. Over thirty years ago I came to the United States with a specific burden, that is, to speak concerning the two spirits, the divine Spirit and our human spirit. In those days many American saints said that they never knew that man has a spirit...Now it is more common for Christians to refer to the human spirit. Recently, the Lord also has shown us that the secret of experiencing God's organic salvation lies in "the Spirit...with our spirit" (Rom. 8:16). Today Christ is the Spirit, and if we want to experience and enjoy Him, we must be in our spirit. I can testify that, according to my age, without the Spirit's being with my spirit, I could not bear the burden of the Lord's recovery and the churches. Some have advised me to not have so many activities, but I thank and praise the Lord that it is the Lord as the Spirit with me who enables me to have such activities. As soon as I rise from my bed, I say, "O Lord, I rise with You." The moment I touch the floor, I say, "O Lord, not only do I walk by You, but I walk with You. You are holding me while I am walking."...Thank the Lord, today the Lord is the Spirit, and we can enjoy Him in the spirit. This is an exceedingly great blessing. To enjoy the Lord's Spirit being in our spirit is to have grace with us. When this is lost, the degradation of the church is present. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 252-253)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 3

第七周■周二

晨兴喂养

林前十五 45“ 经上也是这样记着：‘ 首先的人亚当成了活的魂’；末后的亚当成了赐生命的灵。”

六 17“ 但与主联合的，便是与主成为一灵。”

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

我们必须看见，主耶稣作为生命进到我们里面；但祂是进到我们里面的哪一部分？提后四章二十二节说，“愿主与你的灵同在。”这是再清楚明确不过了。主耶稣今天就在我们的灵里。阿利路亚！基督今天就在我们的灵里。永远不要忘记，基督是在我们灵里的赐生命之灵（林前十五 45）。

林前六章十七节说，“但与主联合的，便是与主成为一灵。”因着基督今天是赐生命的灵，而我们有一个内里的部分，就是人的灵，所以这二灵就聚在一起，调和成为一灵。凡与主联合的，便是与主成为一灵。现今我们有一个调和的灵。因着这二灵调和为一，所以很难讲这灵是圣灵还是人的灵。

罗马八章四节告诉我们，要照着灵而行。这是什么灵？我们不只该照着圣灵，也不只该照着人的灵，乃该照着调和的灵而行。现今圣灵与人的灵调和为一。在这地上，在这宇宙中，有一个中心点，在此基督这赐生命的灵与我们成为一。现今我们要照着这奇妙、调和的灵而行。基督乃是在我们灵里赐生命的灵（李常受文集一九六五年第三册，三一〇页）。

信息选读

WEEK 7 — DAY 2

Morning Nourishment

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

6:17 But he who is joined to the Lord is one spirit.

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

We must see that the Lord Jesus as life comes into us, but into what part of us? Second Timothy 4:22 says, “The Lord be with your spirit.” Nothing could be more clear or more definite. The Lord Jesus today is in our spirit. Hallelujah! Christ today is in our spirit. Never forget that Christ is the life-giving Spirit (1 Cor. 15:45) in our spirit.

First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” Because Christ today is the life-giving Spirit, and we have an inner part, the human spirit, these two spirits come together and mingle and become one spirit. He who is joined to the Lord is one spirit. Now we have a mingled spirit. It is rather hard to say whether this is the Holy Spirit or the human spirit because the two spirits are mingled as one.

Romans 8:4 tells us to walk according to the spirit. What spirit is this? We should walk not only according to the Holy Spirit and not only according to the human spirit, but according to the mingled spirit. Now the Holy Spirit and the human spirit are mingled as one. Here on this earth, in this universe, there is a spot where Christ as the life-giving Spirit is one with us. Now we just walk according to this wonderful, mingled spirit. Christ is the life-giving Spirit within our spirit. (CWWL, 1965, vol. 3, “Our Human Spirit,” pp. 225-226)

Today's Reading

腓立比一章二十七节说，“在一个灵里站立得住，同魂与福音的信仰一齐努力。”在一个灵里是一件事，同魂是另一件事。首先，我们需要在一个灵里，其次我们都需要同魂。我们要一同站住为着召会生活，就需要在一个灵里；但如果一些弟兄们一起出去传福音，却不同魂，他们就会有许多麻烦。在校园里，有许多青年弟兄们实在是在灵里是一，为着召会生活坚定站住；但他们出去传福音时，有时却不同魂。我们不仅要在一个灵里，我们还要同魂。“在一个灵里”是为着站立，“同魂”是为着能行动、工作、一齐努力。

为着林前六章十七节赞美主。这节说，“但与主联合的，便是与主成为一灵。”主在我们的灵里，所以我们与主成为一灵。“末后的亚当成了赐生命的灵。”（十五45）“而且主就是那灵。”（林后三17）“愿主与你的灵同在。”（提后四22）“但与主联合的，便是与主成为一灵。”（林前六17）我喜欢这四节经节，我永远不要忘记它们。主是赐生命的灵，而我们有这奇妙的灵。今天我们与主成为一灵，因为这二灵调和成为一灵（李常受文集一九六五年第三册，三五七至三五八页）。

（在论到神生机救恩之秘诀的）信息里，我们用“秘诀”一辞，意指在作某些事情或制作某些东西上的技巧。保罗在腓立比四章十二节用到这辞：“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”保罗学得面对各种情形的秘诀、技巧。神生机救恩八段的秘诀，就是那灵同我们的灵。这二灵一起作工，就是一切属灵事物，特别是神生机救恩之各面的技巧、秘诀（李常受文集一九九四至一九九七年第四册，二八五至二八六页）。

参读：神生机救恩的秘诀——“那灵自己同我们的灵”，第一章；我们人的灵，第一、六章。

Philippians 1:27 says to “stand firm in one spirit, with one soul striving together along with the faith of the gospel.” To be in one spirit is one thing. To be with one soul is another thing. First, we need to be in one spirit. Then we all need to be with one soul. To stand together for the church life we need to be in one spirit, but if some brothers went to preach the gospel together without being one soul, they would have a lot of trouble. So many young brothers on the campus are really one in the spirit, standing firm for the church life. But when they go to preach the gospel, sometimes they have a different soul. We need to be not only in one spirit but also with one soul. “In one spirit” is for the standing, and “with one soul” is for the acting, the working, the striving together.

Praise the Lord for 1 Corinthians 6:17: “He who is joined to the Lord is one spirit.” The Lord is within our spirit, so we are one spirit with the Lord. “The last Adam became a life-giving Spirit” (15:45). “The Lord is the Spirit” (2 Cor. 3:17). “The Lord be with your spirit” (2 Tim. 4:22). “He who is joined to the Lord is one spirit” (1 Cor. 6:17). I like these four verses, and I could never forget them. The Lord is the life-giving Spirit, and we have such a wonderful spirit. Today we are just one spirit with the Lord because these two spirits are mingled together as one spirit. (CWWL, 1965, vol. 3, “Our Human Spirit,” pp. 255-256)

The title of chapter 1 is “The Secret of Regeneration.” In these messages we are using the word secret as a noun meaning “skillfulness in doing things or in making things.” Paul used this word in Philippians 4:12: “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.” Paul had learned the secret, the skillfulness, of facing every kind of situation. The secret of [the] eight sections of God’s organic salvation is the Spirit with our spirit. These two spirits working together is the skillfulness, the secret, of all spiritual things, especially of all the aspects of God’s organic salvation. (CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—the Spirit Himself with Our Spirit,” pp. 225-226)

Further Reading: CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—the Spirit Himself with Our Spirit,” ch. 1; CWWL, 1965, vol. 3, “Our Human Spirit,” chs. 1, 6

第七周■周三

晨兴喂养

路一 28“天使进去，对她说，蒙大恩的女子，愿你喜乐！主与你同在。”

30“天使对她说，马利亚，不要怕，你在神面前已经蒙恩了。”

关于恩典的真理是非常重要的。…路加提到主成孕于马利亚里面的恩典（路一 28、30）。…这里所说马利亚所蒙的“恩”，原文就是恩典一辞。

马利亚怀主耶稣，是一件大事，因为那是神在她里面成为肉体。这不仅是马利亚蒙神恩待；这乃是恩典的事。在圣经里，所提的头一件事例都成了原则；恩典在新约的头一件事例，乃是神成为肉体的事例。神曾经是在那不能靠近的光中（提前六 16）。在旧约里，祂曾出来访问人；但祂从未在访问时，与祂所访问的人住在一起。祂到亚伯拉罕那里，并且与他一同吃喝，然后离开了。祂到基甸那里，然后离开了。祂临到旧约中的一些人，但祂的来临仅是短暂的逗留（李常受文集一九九四至一九九七年第一册，五六四页）。

信息选读

（在新约里，）神的成为肉体与此不同。祂的成为肉体不只是祂到马利亚那里作客。反之，祂来留在马利亚里面，留在她肉身的腹中。马太一章二十节说，那生在马利亚里面的，乃是出于圣灵。神眷临马利亚，并且进到她里面，又留在她里面，作她所怀这位奇妙人位的素质；这一位是神又是人，就是一位神人。成为肉体是一件大事。神来临到人，

WEEK 7 — DAY 3

Morning Nourishment

Luke 1:28 And he came to her and said, Rejoice, you who have been graced! The Lord is with you.

30 And the angel said to her, Do not be afraid, Mary, for you have found grace with God.

The truth concerning grace is very important...Luke refers to grace at the time of the Lord's conceiving in Mary [1:28, 30]...Most translations use the word favor instead of grace, but the word in the Greek text is grace.

Mary's conceiving of the Lord Jesus was great because that was God's incarnation within her. This was not just Mary's finding favor or being favored by God. This was a matter of grace. Whatever is mentioned as the first case in the Bible becomes the principle, and the first case in the New Testament of grace is the case of God's incarnation. At one time God was in an unapproachable place (1 Tim. 6:16). In the Old Testament He came out to visit people, but never in His visitation did He stay with the one who was visited by Him. He came to Abraham and feasted with him, but then He left. He came to Gideon and left. He came to a number of persons in the Old Testament, but His coming was merely a temporary visit. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 446)

Today's Reading

[In the New Testament God's] incarnation was different...His incarnation was not just His coming to visit Mary. Instead, He came to stay in Mary, to stay in her physical womb. Matthew 1:20 says that what was begotten in Mary was of the Holy Spirit. God came to visit Mary, and He entered into her and stayed in her to be the very essence of her conceiving of a wonderful person, who would be both God and man, a God-man. The incarnation was a great thing. God came to visit people, to enter into

进入到人里面，并且留在人里面。这就是恩典。马利亚蒙了神的恩典，她在神面前得着恩典。

恩典就是神的眷临，为要留在人里面，生在人里面，并且与人成为一。我们不该忘记，马利亚在怀人救主的事上蒙神恩，乃是新约里头一次提到“恩典”这辞，所以这建立了一个原则。提后四章二十二节说，“愿主与你的灵同在。愿恩典与你们同在。”主来留在我们里面，生在我们里面，与我们是一，甚至成为我们；这就是恩典。我们必须记住这个关于恩典的定义；然后用这个定义，我们就能解释新约中每一处提到恩典的经节。

路加二章说，孩童耶稣在恩典上、在智慧上并在身量上都增长(52)。孩童耶稣在恩典上因神增长。…恩典就是神的眷临，为要留在人里面，生在人里面，并且与人成为一。毫无疑问的，耶稣是行为完全的孩童，但还不只这样，祂也在恩典上因神增长；这意思是说，神在祂里面长大。

马利亚所蒙的恩以及神所恩赐她的恩，引进并开始了新约里神的恩典(路一28、30)。我们必须借着深入的交通研读这点。

主耶稣在恩典里长大(二40)。这意思是说，祂在作恩典的神里面长大。祂作人的救主，在祂的职事里，将神作为恩典供应给人。所以祂自己作为孩童，乃是在恩典里，在神里长大。我们也许不知道在神里长大是什么意思。我们必须看见，神自己乃是一个构成；祂是由许多属性构成的。神是爱、光、圣、义等等，祂是千千万万美妙的项目。神所是的每一项，都是神的一项属性。我们的神自己是由许多属性构成的。我们在神里面长大，就是在神的属性里长大(李常受文集一九九四至一九九七年第一册，五六四至五六六页)。

参读：罗马书的结晶，第二十至二十四篇。

people, and to stay in people. This is grace. Mary was graced by God and found grace with God.

Grace is God's visitation to stay in man, to be born in man, and to be one with man. We should not forget that Mary's being graced by God in the conception of the Man-Savior is the first mention of the word grace in the New Testament, so this establishes a principle. Second Timothy 4:22 says, "The Lord be with your spirit. Grace be with you." The Lord came to stay in us, to be born in us, to be one with us, and even to become us. This is grace. We must keep this definition of grace in mind. Then with this definition we can interpret every verse where grace is mentioned in the New Testament.

Luke 2 says that the young boy Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men (v. 52). Jesus, as a young boy, advanced in the grace...Grace is God's visitation to stay in man, to be born in man, and to be one with man. No doubt, Jesus was a boy who behaved perfectly, but that was not all. He also advanced in the grace that was manifested in Him before God and men. This means that God was growing in Him.

The grace that Mary found and with which God graced her was the initiation of God's grace in the New Testament (1:28, 30). We must study this point by fellowshiping deeply.

The Lord Jesus grew in grace (2:40). That means that He grew in God as grace. As the Savior of man, in His ministry, He ministered God as grace to people, so He Himself as a young man grew in grace, in God. We may wonder what growing in God means. We need to see that God Himself is a constitution. He is constituted with many attributes. God is love, light, holiness, righteousness, etc. He is myriads of wonderful items. Every item of what God is, is an attribute of God. Our God is constituted in Himself with many attributes. When we grow in God, we grow in God's attributes. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 446-448)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 20-24

第七周■周四

晨兴喂养

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

提前一 14“ 并且我们主的恩是格外增多，使我在基督耶稣里有信，又有爱。”

如果没有神的恩典，我们没有人能在基督里有信和爱。我们能相信并且爱我们从来没有看见过的耶稣，这乃是奇迹。我们即使受到威胁和逼迫，以致殉道，仍然不能否认我们相信耶稣并且爱祂。这乃是格外增多之恩典的结果。一个罪人相信基督并且继续爱祂，这不是一件小事。许多聪慧的人，都被主格外增多的恩典说服、征服，至终被抓住了。达秘八十多岁时，有一天在旅馆过夜；睡前他说，“主耶稣，我爱你。”这故事几乎使我落泪。…爱耶稣乃是一个奇迹，爱耶稣乃是格外增多之恩典的神迹。

主那格外增多的恩典，叫使徒保罗在基督里有信，又有爱，使他得着大能并超绝的救恩，而得以成为最大的使徒之一（提前一 14）。按照保罗在新约里的历史，他原是大数的扫罗，一个很强、很有知识并且反对耶稣的人。有一天他从反对转变成相信并爱耶稣。这是因为主的恩典格外增多地临到他，使他成为使徒。…使徒乃是由主格外增多的恩典所产生的（李常受文集一九九四至一九九七年第一册，五五一页）。

信息选读

WEEK 7 — DAY 4

Morning Nourishment

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

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

If there were no grace of God, none of us could have faith and love in Christ. It is a wonder that we can believe in Jesus and love Him whom we have never seen. If we were threatened and persecuted unto martyrdom, we still could not deny that we believe in Jesus and love Him. This is a result of superabounding grace. It is not a small thing for a sinner to believe in Christ and to continue in loving Him. Many clever and wise people have been convinced, subdued, and eventually caught by the Lord's superabounding grace. One day when John Nelson Darby was over eighty years old, he stayed overnight in a hotel. Before going to sleep, he said, "Lord Jesus, I still love You." This story nearly brought me to tears...To love Jesus is a wonder. To love Jesus is a miracle of the superabounding grace.

The Lord's grace superabounded with faith and love in Christ to the apostle Paul for his dynamic and excellent salvation that he might be one of the greatest apostles (1 Tim. 1:14). According to Paul's history in the New Testament, he was Saul of Tarsus, a strong and very knowledgeable person opposing Jesus. One day he changed from opposing to believing and loving. This was because the grace of the Lord superabounded to him to make him an apostle...An apostle is produced by the superabounding grace of the Lord. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 436)

Today's Reading

恩典的增多有两方面：就是在基督耶稣里有信，又有爱（提前一14）。保罗曾是大数的扫罗，原先与基督耶稣无分无关；他甚至对主满了仇恨。但有一天他从主领受了怜悯和恩典，不只相信了耶稣，并且还爱祂。…这是极大的怜悯，也是真实的恩典。只相信主耶稣是不够的，我们也必须爱祂。我确信我们都曾感谢神，因着祂的怜悯和恩典，使我们相信主耶稣。但我们曾否祷告说，“父啊，我何等感谢你，因着你的恩，我能爱主耶稣”？我们不仅需要信，我们也需要爱。

整卷约翰福音给我们看见这两件事。我们在这卷福音书的头一部分，读到主耶稣（祂就是神自己）乃是太初就有的话。然后有一天祂成了肉体，成了一个人，住在我们中间，丰丰满满地有恩典，有实际。…在约翰福音里最重要的一个动词乃是“信”。话成了肉体，我们必须信入祂。信的意思就是接受。一章十二节说，“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。”我们是借着接受而信，也借着信而接受。我们信神所给的，并且借着信接受祂所给的。

但还不止于此。在约翰福音，主说过信之后，又要我们爱祂。祂告诉我们：“爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。…人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”（十四 21、23）在这里，主耶稣不是说“信我的”。信主是一回事，爱主是另一回事。信是接受，但爱是享受你所接受的。所以在最后一章，主三次问彼得说，“你爱我…么？”借此，主给彼得看见，他既接受了主，就必须学习借着爱主而享受主（李常受文集一九七二年第一册，三〇三至三〇四页）。

参读：雅歌中所描绘的生命与建造，第二章；歌中的歌，一三八至一四一页。

Grace is abundant in two aspects: in faith and in love in Christ Jesus [1 Tim. 1:14]. Originally, Paul as Saul of Tarsus had nothing to do with Jesus Christ. He was even full of hatred toward the Lord. But one day he received mercy and grace from the Lord not only to believe in Jesus but also to love Him...This is the greatest mercy, and this is real grace. It is not enough just to believe in the Lord Jesus. We also must love Him. I am sure that we have all thanked God for His mercy and grace which have caused us to believe in the Lord Jesus. But have we ever prayed, "O Father, how I thank You that by Your grace I love the Lord Jesus"? Not only do we need faith but also love.

The entire Gospel of John shows us these two things. In the first part of the Gospel, we read that the Lord Jesus, who was God Himself, was the Word in the beginning. Then one day He became incarnated as a man to tabernacle among us, full of grace and reality...One of the most important verbs in the Gospel of John is believe. The Word became flesh, and we must believe in Him. To believe simply means to receive. John 1:12 says, "As many as received Him, to them He gave the authority to become children of God, to those who believe into His name." We believe by receiving, and we receive by believing. We believe what God has given, and by believing we receive what He gives.

But this is not all. In the Gospel of John, after speaking of believing, the Lord Jesus appealed for our love. He told us, "He who loves Me will be loved by My Father, and I will love him and will manifest Myself to him...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him" (14:21, 23). In these verses the Lord Jesus did not say, "He who believes in Me." To believe in the Lord is one thing, but to love Him is another. To believe is to receive, but to love is to enjoy what you have received. So in the last chapter of John's Gospel, the Lord asked Peter three times, "Do you love Me?" By this, the Lord was showing Peter that, as one who had received Him, he must learn to enjoy Him by loving Him. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 231-232)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 2; CWWN, vol. 23, "The Song of Songs," sec. 6

第七周■周五

晨兴喂养

提后一 13~14“你从我听的那健康话语的规范，要用基督耶稣里的信和爱持守着。你要借着那住在我们里面的圣灵，保守那美好的托付。”

诗四五 1~2“我心里涌出美辞，讲说我论到王的作品。我的舌头是快手的笔。你比世人更美，你的嘴唇满溢恩典；所以神赐福给你，直到永远。”

(提后一章十四节里美好的托付)是主对我们的托付，与十二节我们对祂的托付成为对比。照前文十三节，这里的托付必是指主将祂健康的话储藏在我们里面的托付，包括主话语中生命的丰富(圣经恢复本，提后一 14 注 2)。

圣灵是住在我们的灵里(罗八 16)。因此，我们要借着圣灵保守那美好的托付，就需要运用我们的灵(提后一 14 注 1)。

今天世界的潮流完全是专注于如何致富，但我们该以另一种方式来生活，就是时时受健康的话的喂养。这样，我们就会在生活里持守健康的话作规范。…保罗在提摩太面前活这样的规范；因此，保罗嘱咐提摩太要持守这规范。所有的圣徒都该持守健康话语的规范(李常受文集一九八五年第三册，七〇二页)。

信息选读

提前六章二十至二十一节说到与提摩太同在的恩典，使他能保守所托付他的。提摩太接受了神恩典的托付，主要是借着保罗和他的教训。…现在提摩

WEEK 7 — DAY 5

Morning Nourishment

2 Tim. 1:13-14 Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus. Guard the good deposit through the Holy Spirit who dwells in us.

Psa. 45:1-2 My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer. You are fairer than the sons of men; grace is poured upon Your lips; therefore God has blessed You forever.

[The good deposit in 2 Timothy 1:14] is the deposit the Lord entrusted to us, in contrast to the deposit we entrusted to Him, mentioned in verse 12. According to verse 13, the deposit in verse 14 must refer to the deposit of healthy words, including the riches of life in His word, which the Lord has stored in us. (2 Tim. 1:14, footnote 1)

The Holy Spirit dwells in our spirit (Rom. 8:16). Hence, for us to guard the good deposit through the Holy Spirit requires that we exercise our spirit. (2 Tim. 1:14, footnote 2)

Today's world situation is altogether concerning how to become rich, yet we should live in another way. This other way is to all the time be nourished with the healthy words. Then we will hold the healthy words in our living as a pattern...Paul lived such a pattern in front of Timothy. Therefore, Paul charged him to keep this pattern. All the saints should hold a pattern of the healthy words. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," p. 548)

Today's Reading

First Timothy 6:20 and 21 speak of the grace with Timothy that enabled him to guard the deposit. Timothy had received the deposit of God's grace, mainly through Paul and his teaching...Now Timothy needed to guard it by

太需要靠恩典保守所托付他的。

智慧派以为他们是智慧人，他们想要用反论，就是用对照和比较两件事来说服人。在保罗的时代，智慧派反论的教训很盛行。他们称那种教训为他们的知识，但保罗说那是冒称知识(20)，掳走一些信徒。这就是为什么保罗嘱咐提摩太要避免这种智慧派反论的知识，在信仰上不要偏离目标(李常受文集一九九四至一九九七年第一册，五五二页)。

提后二章一至二节说，“所以，我的孩子，你要在基督耶稣里的恩典上得着加力，你在许多见证人面前从我所听见的，要托付那忠信、能教导别人的人。”今天我们需要在恩典上得着加力，恩典就是所赐给我们，或分赐到我们里面经过过程的三一神，作我们的享受；我们也需要将我们所经历的健康话语，托付给那些忠信并能将同样的健康话语也教导别人的人。我们必须在这恩典上得着加力，不是要行神迹，乃是要将所享受的健康话语，托付给忠信的人，好产生许多称职的教师，他们的说话会针对败落，给召会注射预防剂(李常受文集一九八五年第三册，七〇二至七〇三页)。

人需要神。耶稣是一个完全装备好，被神浸透，并由神所构成的人。祂是实际的神，就是神自己。当祂来到你这里，那就是神的来到。当祂开口，恩典就从祂口中出来。这意思就是神出来了(李常受文集一九九四至一九九七年第一册，五六八页)。

诗篇四十五篇二节说，“你的嘴唇满溢恩典。”这指明恩典不断地出自祂的口。关于这点，路加四章二十二节告诉我们，人希奇主耶稣口中所出的恩言(诗篇生命读经，三〇六页)。

参读：长老训练第六册，第九章。

the grace.

The Gnostics thought they were men of wisdom. They tried to convince people by opposition, that is, by contrasting and comparing two things. At Paul's time the Gnostic teachings in the way of oppositions were prevailing. They called that their knowledge, but Paul said that it was falsely called knowledge. This took away some believers. This is why Paul charged Timothy to turn away from this knowledge of the Gnostics' oppositions, not misaiming concerning the faith. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 436-437)

Second Timothy 2:1 and 2 say, "You therefore, my child, be empowered in the grace which is in Christ Jesus; and the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also." Today we need to be empowered in grace, which is the processed Triune God given to us, or dispensed into us, for our enjoyment to commit the healthy words we have experienced to faithful men, who will be competent to teach the same healthy words to others also. We are to be empowered in this grace, not to do miracles but to commit the healthy words that we have enjoyed to faithful men to produce many competent teachers, whose speaking will inoculate the church against the decline. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 548-549)

Man needs God. Jesus is a man fully equipped, saturated, and constituted with God. He is the practical God, God Himself. When He comes to you, God comes. When He opens up His mouth, grace comes out of His mouth. This means that God comes out. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 449)

Psalms 45:2b says, "Grace is poured upon Your lips." This indicates that grace continually proceeds out of His mouth. Concerning this, Luke 4:22 tells us that the people marveled at the words of grace proceeding out of the mouth of the Lord Jesus. (Life-study of the Psalms, p. 252)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 9

第七周■周六

晨兴喂养

弗四 29“ 败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。”

林后一 12“ 我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，…靠神的恩典，对你们更是这样。”

我们对神经纶中之恩典的经历，也是尽神所托付之神恩典的管家职分—将基督的丰富，就是神的恩典，分赐给神所拣选的人，以产生并建造召会。

不仅使徒这些管家的职分把恩典分赐与人，我们也应当在生活中说建造人的话，将恩典分给人（参弗四 29）。在以弗所四章二十八节保罗说，我们应当亲手作正经事，好有所分给需要的人。我们基督徒应当在生活中，在物质上和属灵上，都有所分给人的（李常受文集一九九一至一九九二年第二册，四一二页）。

信息选读

保罗在林后一章十二节说到神的单纯和纯诚。神的纯诚是一种神圣的美德，神之所是的美德。凭这样的美德为人，意即经历神自己。因此，凭这样的美德为人，等于…“靠神的恩典”。

神是智慧的，又是全能的。但一面来说，神也是单纯的，祂非常简单。当主耶稣在地上的时候，祂很有智慧；但祂也是简单而单纯的。我接触主耶稣的时候非常

WEEK 7 — DAY 6

Morning Nourishment

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God,...in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

In our experience of the grace in God's economy, we carry out the stewardship of the grace of God entrusted by Him—dispensing the riches of Christ as the grace of God to His chosen people for the producing and building up of the church.

Not only the apostles as stewards dispensed grace into people, but we also, in our living, should speak words for building up and thus give grace to people [cf. Eph. 4:29]...In verse 28 Paul says that we should labor, working with our own hands in that which is respectable, that we may have something to share with him who has need. As Christians, we should have something in our living, both materially and spiritually, to minister to others. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 314)

Today's Reading

In 2 Corinthians 1:12 Paul speaks of the singleness and sincerity of God. The sincerity of God is a divine virtue, a virtue of what God is. To conduct ourselves in such a virtue means to experience God Himself. Hence, to conduct ourselves in such a virtue is to be in the grace of God.

God is wise and almighty. But in a sense He is also single; He is very simple. When the Lord Jesus was on earth, He was wise; yet He was also simple and single. I very much enjoy having contact with the Lord Jesus because of His

有享受，因为祂是单纯而简单的。…当你跟某些弟兄谈话的时候，你发现他们非常复杂。但我们的神是简单的；每当我们与祂交谈，会发现祂并不复杂。当祂说是，祂就真是；当祂说不，就真的是不。照样，当祂说白色或黑色的时候，就是指白色或黑色，而不是指灰色。不论神在那一个时刻对我们有什么感觉，祂总是单纯的。祂对我们也许满意，也许不满意，但祂自己总是简单的。

只有单纯的人才是慷慨的人。…神对我们是丰富施与的，因为祂是单纯的。如果神不单纯，如果神对我们的想法复杂，想想看我们会有什么样的遭遇；祂也许就不管我们了。你愿意让神考量你的光景，细细地察验你么？你愿意神把你从头看到脚，考量你里里外外的所是么？如果神这样来察验我们，没有一个人能蒙神的恩眷。但是因着神的单纯和慷慨，我们就从祂领受了许多的福分。

保罗就像简单的的神，哥林多人却极其复杂。…保罗的良心见证，他和他的同工们向着哥林多人的为人，乃是凭着神的单纯。因此，他们向着哥林多人是慷慨的，愿意把一切都给他们。保罗和他的同工们，向着那些信徒是慷慨且丰富施与的（哥林多后书生命读经，一四至一五页）。

恩典不仅是启示录的结束，也是整本圣经的结束。启示录二十二章二十一节说，“愿主耶稣的恩与众圣徒同在。阿们。”圣徒包括我们所有信入基督的人。…主的恩必须在我们日常生活的每一方面，与我们每一个人同在，因为我们是圣徒。这恩典终极完成于新耶路撒冷，作神之喜悦的终极完成，就是神使祂自己与人联结调和，作祂荣耀的扩大和永远的彰显（李常受文集一九九四至一九九七年第一册，五八五至五八六页）。

参读：神在祂经纶中的律法与恩典，第二至四篇；哥林多后书生命读经，第二篇；创世记生命读经，第一百零九篇。

singleness and simplicity. However, when you talk to certain brothers, you find that they are extremely complicated. But our God is simple. Whenever we talk to Him, we find that He is not full of complications. When He says yes, He means yes, and when He says no, He means no. Likewise, when He says white or black, He means white or black, not gray. No matter how God may feel about us at a particular time, He is always single. He may be unhappy with us or He may be happy, but He Himself is simple.

Only a person so single is a generous person...Our God is bountiful toward us because He is single. Imagine what would happen to us if God were not single and if He thought about us in a complicated way. Probably He would not care for us. Would you like God to consider your situation and examine you in detail? Would you like Him to look at you from head to toe and consider what you are inwardly and outwardly? None of us would be favored by God if He examined us in this way. But because of God's singleness and generosity, we have received blessing from Him.

Paul was like the simple God, but the Corinthians were extremely complicated...Paul's conscience testified that toward the Corinthians he and his co-workers conducted themselves in the singleness of God. Therefore, they could be generous toward the Corinthians and be willing to give them anything. Toward those believers Paul and his co-workers were generous and full of bounty. (Life-study of 2 Corinthians, 2nd ed., pp. 12-13)

Grace is not only the end of the book of Revelation but also the end of the entire Bible. Revelation 22:21 says, "The grace of the Lord Jesus be with all the saints. Amen." The saints include all of us who have believed into Christ...The grace of the Lord must be with each one of us in every aspect of our daily life because we are saints. This grace consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His glorious enlargement and eternal expression. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 462)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," chs. 2-4; Life-study of 2 Corinthians, msg. 2; Life-study of Genesis, msg. 109

第七周诗歌

WEEK 7 — HYMN

376

经历基督 — 作恩典

10 10 10 10 (英 497)

降 E 大调

4/4

3 - 5 2 | 1 - 6 - | 5 6 4 4 | 3 - - - |
 一 神 所 赐 恩 典， 最 高 的 定 义，
 3 - 3 #4 | 5 - i - | 7 6 3 #4 | 5 - - - |
 是 神 在 子 里 所 给 的 自 己；
 6 - 5 i | i - 7 - | 7 6 5 2 | 3 - - - |
 不 重 在 事 物， 赐 于 古 或 今，
 3 - 3 2 | 5 - 1 - | 3 2 6 7 | 1 - - - ||
 乃 是 神 自 己 作 我 的 永 分。

- 二 神成为肉身，来与人调和， 为给人接受，而将祂得着；
 人借主从神所得的恩典， 就是主自己来住我心间。
- 三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；
 乃借这恩典—他所经历主， 他为主劳苦，超过众使徒。
- 四 基督在我里，作我的能力， 乃是真恩典，够为我赖倚；
 这够用恩典在我的灵里， 时常加我力，完成神旨意。
- 五 这恩典就是那活的基督 作我的一切，时将我眷顾。
 主，愿我认识你这真恩典， 享你作恩典，一直地增添。

Grace in its highest definition is

Experience of Christ — As Grace

497

D A/C# Bm G D/A A7 D
 1. Grace in its high - est de - fi - ni - tion is
 D Bm A/C# D A/E E7 A
 God in the Son to be en - joyed by us;
 G D/F# Em A7 D
 It is not on - ly some - thing done or giv'n,
 D G F#m Bm G A7 D
 But God Him - self, our por - tion glo - ri - ous.

2. God is incarnate in the flesh that we
 Him may receive, experience ourself;
 This is the grace which we receive of God,
 Which comes thru Christ and which is Christ Himself.
3. Paul the Apostle counted all as dung,
 'Twas only God in Christ he counted grace;
 'Tis by this grace—the Lord experienced—
 That he surpassed the others in the race.
4. It is this grace—Christ as our inward strength—
 Which with His all-sufficiency doth fill;
 It is this grace which in our spirit is,
 There energizing, working out God's will.
5. This grace, which is the living Christ Himself,
 Is what we need and must experience;
 Lord, may we know this grace and by it live,
 Thyself increasingly as grace to sense.

第八周

“尽你的职事”

诗歌：658

读经：徒一 17, 25, 提后四 5 末, 提前一 12, 林后四 1, 弗四 11 ~ 12, 西四 17

【周一】

壹 在主的眼中只有一个职事—林后四 1, 弗四 12:

一 当彼得说到需要有人代替犹大时, 他说, “他本来列在我们数中, 并且在这职事上得了一份”—徒一 17:

1 使徒祷告求主指明所拣选的是哪一个, “叫他得这职事与使徒职分的地位”—24 ~ 25 节。

2 “这职事”在十七节和二十五节提到, 是指为耶稣作见证的职事—8 节:

a 使徒虽有十二位, 他们的职事却是唯一的“这职事”, 就是在基督身体原则中团体的职事。

b 所有的使徒都是执行同一的职事, 就是为成为肉体、复活、升天的耶稣基督这万有之主作唯一的见证。

【周二】

Week Eight

“Fully Accomplish Your Ministry”

Hymns: 914

Scripture Reading: Acts 1:17, 25; 2 Tim. 4:5d; 1 Tim. 1:12; 2 Cor. 4:1; Eph. 4:11-12; Col. 4:17

§ Day 1

I. **In the eyes of the Lord there is just one ministry—2 Cor. 4:1; Eph. 4:12:**

A. Speaking of the need of a replacement for Judas, Peter said that Judas “was numbered among us and was allotted his portion of this ministry”—Acts 1:17:

1. The apostles prayed for the Lord to show them clearly the one whom He had chosen “to take the place of this ministry and apostleship”—vv. 24-25.

2. As used in verses 17 and 25, the word ministry refers to the ministry that bears the testimony of Jesus—v. 8:

a. Though the apostles were twelve in number, their ministry was uniquely one—this ministry, a corporate ministry in the principle of the Body of Christ.

b. All the apostles carried out the same ministry to bear the unique testimony of the incarnated, resurrected, and ascended Jesus Christ, who is the Lord of all.

§ Day 2

二 保罗在林后四章一节说，“我们既照所蒙的怜悯，受了这职事，就不丧胆”：

- 1 哥林多后书中的职事是所有新约执事团体的职事：
 - a 所有的执事，都各自有他们在这职事里的一分。
 - b 在这团体的职事里，保罗有他的一分，彼得有他的一分，提摩太也有他的一分—提后四 5 末。
 - c 我们把所有这些分加在一起，就是“这职事”，也就是新约的职事。
- 2 众多的执事只有一个职事—新约的职事，为要完成神新约的经纶。
- 3 使徒们一切的工作，都是要完成这唯一的职事，将基督供应人，以建造祂的身体。

【周三】

三 林后三章六节告诉我们，神“使我们够资格作新约的执事”：

- 1 那灵，就是经过过程之三一神终极的表现，将神的生命，就是神自己，分赐到信徒和使徒里面，使他们成为新约的执事。
 - 2 因此，他们的职事乃是凭着赐生命的灵，用那是生命的三一神构成的一林前十五 45 下。
- 四 “我感谢那加我能力的，我们的主基督耶稣，因祂以我为忠信，派我尽职事” —提前一 12:
- 1 在这节里保罗不是说，“祂派我尽我的职事。”
 - 2 保罗乃是说，主派他尽那唯一、团体的新约职事。

B. In 2 Corinthians 4:1 Paul says, “Having this ministry as we have been shown mercy, we do not lose heart”:

1. The ministry in 2 Corinthians is the corporate ministry of the New Testament ministers:
 - a. All the ministers have their own portion of the ministry.
 - b. In this corporate ministry Paul had his portion, Peter had his portion, and Timothy had his portion—2 Tim. 4:5d.
 - c. When we add all the portions together, we have “this ministry,” which is the New Testament ministry.
2. The many ministers have one ministry—the ministry of the new covenant for the accomplishment of God’s New Testament economy.
3. All the apostles’ works are to carry out this unique ministry, the ministering of Christ to people for the building up of His Body.

§ Day 3

C. Second Corinthians 3:6 tells us that God has made us “sufficient as ministers of a new covenant”:

1. The Spirit, the ultimate expression of the processed Triune God, imparts the divine life, even God Himself, into the believers and the apostles, making them ministers of a new covenant.
 2. Hence, their ministry is constituted with the Triune God of life by His life-giving Spirit—1 Cor. 15:45b.
- D. “I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry”—1 Tim. 1:12:
1. In this verse Paul does not say, “He appointed me to my ministry.”
 2. Paul says that the Lord appointed him to the one unique, corporate New Testament ministry.

3 我们都需要赞美主，因着祂的怜悯和恩典，祂派我们尽这建造基督身体的团体职事——弗四 12，16。

【周四】

贰 虽然前述的经节启示新约中的职事是团体的，但另外一些经节指明职事也是个人的：

一 行传二十章二十四节是指保罗个人的职事，因为保罗说到他从主领受的职事；这节里的职事是个人的职事：

1 保罗的职事就是他这个人；他已经与基督成为一——弗三 17 上，林前六 17，林后三 8～9，四 1。

2 他所传讲的就是他所是的；他尽职将他的所是供应给人。

3 保罗与基督是一，并被基督构成；因此，他的职事乃是那构成到他所是里之基督的职事。

二 行传二十一章十九节明确是指保罗个人的职事，这节说，“保罗…将神借着他的职事，在外邦人所行的事，都一一述说出来。”

三 歌罗西四章十七节说，“务要留心你在主里所领受的职事，好尽这职事；”亚基布有他的一分职事，同样的原则，我们都有一分职事。

四 保罗在提后四章五节嘱咐提摩太要尽他的职事：

1 提摩太尽他的职事，即充盈他职事的完满度量。

2 这职事指话语的职事，将基督一切的丰富（弗三 8）供应给罪人和信徒，以建造基督的身体。（四

3. We all should praise the Lord that by His mercy and grace He has appointed us to the corporate ministry that builds up the Body of Christ—Eph. 4:12, 16.

§ Day 4

II. Although the foregoing verses reveal that the ministry in the New Testament is corporate, certain other verses indicate that the ministry is also personal:

A. Acts 20:24 refers to Paul's personal ministry because Paul speaks of the ministry which he had received from the Lord; the ministry in this verse is the personal ministry:

1. Paul's ministry was his being; he and Christ had become one—Eph. 3:17a; 1 Cor. 6:17; 2 Cor. 3:8-9; 4:1.

2. What he preached was what he was; he ministered his very being to others.

3. Paul was one with Christ and had been constituted of Christ; thus, his ministry was a ministry of the Christ who had been constituted into his being.

B. Acts 21:19 definitely and clearly refers to Paul's personal ministry: "He related one by one the things which God did among the Gentiles through his ministry."

C. Colossians 4:17 says, "Take heed to the ministry which you have received in the Lord, that you fulfill it"; Archippus had a ministry, and in the same principle, we all have a ministry.

D. In 2 Timothy 4:5 Paul charges Timothy to fully accomplish his ministry:

1. For Timothy to fully accomplish his ministry was for him to fill up the full measure of his ministry.

2. This ministry denotes the ministry of the word, which is to minister Christ in all His riches (Eph. 3:8) to both sinners and believers for the building up of

11 ~ 12。)

3 要抵挡提后四章三至四节所预言败落的趋势，这样的职事是极其需要的。

【周五】

五 因着新约的职事乃是基督身体的事奉，而且因着身体有许多肢体，所以每一个肢体都有各自的职事—弗四 11 ~ 12:

- 1 按肢体来说，有许多的职事；然而按整个身体来说，只有一个职事—提前 1:12。
- 2 我们个人的职事不该从团体的职事分开。
- 3 身体有一个团体的职事，而身体所有的肢体则有其个别的职事。
- 4 我们看过，身体上所有肢体的职事加起来就等于团体的职事—弗四 12。

六 应该从不同的角度说一样的话—林前一 10:

- 1 需要有许多人被兴起，从不同的角度来说同样的事。
- 2 我们相信主会兴起更多的人来尽这唯一的职事—林后四 1。
- 3 我们在这职事里都有一分；这是一个职事，却有不同功能，不同的角度，以及不同的方面—弗四 11 ~ 12。
- 4 我们并不是跟随一个人，也不是模仿任何人；然而，我们是供应同样的东西。

【周六】

叁 “为要成全圣徒，目的是为着职事的工作，

the Body of Christ (4:11-12).

3. Such a ministry is desperately needed to counter the trend of decline, as prophesied in 2 Timothy 4:3 and 4.

§ Day 5

E. Because the New Testament ministry is the service of the Body of Christ and because the Body has many members, every member has his own ministry—Eph. 4:11-12:

1. According to the members, there are many ministries; however, according to the Body as a whole, there is just one ministry—1 Tim. 1:12.
2. Our personal ministry should not be separate from the corporate ministry.
3. The Body has a corporate ministry, and all the members of the Body have their individual ministries.
4. As we have seen, all the ministries of the members of the Body added together equal the corporate ministry—Eph. 4:12.

F. There should be the same speaking from different angles—1 Cor. 1:10:

1. There is a need for many to be raised up to speak the same thing from different angles.
2. We believe that the Lord will raise up many more to carry out the unique ministry—2 Cor. 4:1.
3. We all have a part in this ministry, which is the one ministry with different functions, different angles, and different aspects—Eph. 4:11-12.
4. We are not following a man or imitating anyone; however, we are ministering the same thing.

§ Day 6

III. “For the perfecting of the saints unto the work of the

为着建造基督的身体” —12 节:

- 一 使徒、申言者、传福音者、以及牧人教师(11) 是为成全圣徒, 目的是为着十二节所提到职事的工作。
- 二 十一节那许多有恩赐的人, 只有一个职事, 就是将基督供应人, 以建造基督的身体; 这是新约经纶中唯一的职事—林后四 1, 提前一 12。
- 三 成全圣徒, 目的是为着职事的工作; 而职事的工作, 目的是为着建造基督的身体—弗四 12, 16。
- 四 “这是主的恢复, 这是我们的托付, 这是我们的负担, 也是我们的职事。我们能分于这职事是何等的蒙福!” —李常受文集一九七八年第三册, 真理信息, 四四四页。

ministry, unto the building up of the Body of Christ”—v. 12:

- A. The apostles, prophets, evangelists, and shepherd-teachers (v. 11) are for the perfecting of the saints unto the work of the ministry mentioned in verse 12.
- B. The many gifted persons in verse 11 have only one ministry, that is, to minister Christ for the building up of the Body of Christ; this is the unique ministry in the New Testament economy—2 Cor. 4:1; 1 Tim. 1:12.
- C. The perfecting of the saints is unto the work of the ministry, and the work of the ministry is unto the building up of the Body of Christ—Eph. 4:12, 16.
- D. “This is the Lord’s recovery, this is our commission, this is our burden, and this is our ministry. How blessed we are to have a part in this ministry!”—The Collected Works of Witness Lee, 1978, vol. 3, “Truth Messages,” p. 323.

第八周■周一

晨兴喂养

徒一 17“ 他〔 犹大〕 本来列在我们数中， 并且在这职事上得了一分。”

25“ 叫他得这职事与使徒职分的地位。 这一分犹大已经离弃， 往自己的地方去了。”

在主的眼中， 新约时代只有一个职事。 …十二使徒全都在“ 这职事”（ 徒一 17、 25） 中， 这指明新约只有一个独一的职事。 多年前， 我没有看见这个； 但因着关于接受别人职事的争辩， 我就花时间来研读有关这件事的纯正话语。 我的眼睛被开启， 看见十二位使徒全都在“ 这职事” 里。 因此， 当使徒们祷告能有人替换犹大的一分时， 他们求主指明祂所拣选的人，“ 叫他得这职事”（ 25）（ 李常受文集一九七八年第三册， 四三五页）。

信息选读

有人也许会辩说，“ 这职事” 仅限于十二使徒。 但以弗所四章十一至十二节说，“ 祂所赐的， 有些是使徒， 有些是申言者， 有些是传福音者， 有些是牧人和教师， 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。” 十一节是包括从使徒时代直到主再来的整个时期。 在神新约经纶里有好些使徒、 申言者、 传福音者、 牧人和教师。 …请注意十二节不是说“ 众职事（ ministries） 的工作”， 而是说“ 职事（ ministry） 的工作”。 虽然有成千有恩赐的人， 但他们全数是为着一个职事的工作。

在新约时代里， 神独一无二的心意就是要建造身体。 神创造宇宙， 造人， 成功救赎， 全都是为此。 为着

WEEK 8 — DAY 1

Morning Nourishment

Acts 1:17 For he was numbered among us and was allotted his portion of this ministry.

25 To take the place of this ministry and apostleship, from which Judas turned aside to go to his own place.

In the eyes of the Lord there is just one ministry in the New Testament age... The twelve apostles were all in “this ministry” [Acts 1:17, 25]. This indicates that there is one unique ministry in the New Testament. Years ago, I did not see this. But because of the controversy regarding receiving the ministry of others, I have spent time to study the pure Word regarding this matter. My eyes have been opened to see that the twelve apostles were all in “this ministry.” Therefore, when the apostles prayed about a replacement for Judas, they asked the Lord to show them whom He had chosen to “take the place of this ministry” (v. 25). (CWWL, 1978, vol. 3, “Truth Messages,” p. 317)

Today's Reading

Some may argue that “this ministry” is limited to the twelve apostles. But Ephesians 4:11 and 12 say, “He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.” Verse 11 is related to the whole period of time from the apostles until the Lord’s second coming. In God’s New Testament economy there are many apostles, prophets, evangelists, and shepherds and teachers... Notice that verse 12 does not say “the work of the ministries” but “the work of the ministry.” Although there are thousands of gifted persons, all are for the work of the one ministry.

During the New Testament age God’s unique intention is to build up the Body. God created the universe, formed man, and accomplished redemption

这一个目的，神有一个职事。在新约时代里，神没有两种工作；祂只有一种工作和一个职事（李常受文集一九七八年第三册，四三五至四三六页）。

新约唯一的职事包括众使徒所有的工作（众职事），而众使徒乃是新约的众执事。林后三章六节清楚地用“这些执事”这个复数辞，而八、九节则用单数的“职事”。然后，在四章一节保罗说，“因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”这里保罗用复数的代名词“我们”。他不是说他（单数）受了这职事，乃是说我们（复数）受了这职事（单数）。这里的我们不仅包括保罗，更包括所有的新约执事。这一切都指明，众多新约的执事，只有一个新约的职事。

头一批新约的执事是十二使徒。在行传一章十七、二十五节彼得用“这职事”一辞。那职事是十二使徒的职事，他们是头十二位新约的执事。职事是事奉、工作，而执事是事奉的人。事奉的人有许多。在十二使徒之后，有许多的执事，包括保罗、巴拿巴和许多其他的人，进入这职事。虽然执事有许多，但这许多执事只有一个职事。

我们将所有这些经文一起考虑，…就能看见一幅图画，向我们清楚显示，新约的职事就是所有新约执事事奉、工作的总和。在这职事里，提摩太有一部分，称为提摩太的职事。你也有一部分，称为“你的职事”，我也有一部分，称为“我的职事”。然而，这不是说，在新约里有一个职事，然后在这一个职事以外，有许多其他的职事。新约的职事是独一无二的，但有许多的执事有分于这一个职事（李常受文集一九九三年第一册，七至九页）。

参读：提摩太后书生命读经，第六至七篇；哥林多后书生命读经，第四十八篇。

all for this. For this one purpose, God has one ministry. God does not have two operations in this New Testament age; He has one operation with one ministry. (CWWL, 1978, vol. 3, "Truth Messages," pp. 317-318)

The unique ministry of the New Testament comprises all the works (ministries) of all the apostles, the ministers of the new covenant. In 2 Corinthians 3 the plural ministers is used clearly in verse 6, and the singular ministry is used in verses 8 and 9. Then, in 4:1 Paul says, "Therefore having this ministry as we have been shown mercy, we do not lose heart." Here Paul uses the plural pronoun we. He does not say that he (singular) had this ministry; rather, he says that we (plural) have this ministry (singular). We here includes not only Paul but all the New Testament ministers. All of this indicates that there is one new covenant ministry of many new covenant ministers.

The first of the new covenant ministers were the twelve apostles. In Acts 1:17 and 25 Peter used the term this ministry. That ministry was the ministry of the twelve apostles, who were the first twelve New Testament ministers. The ministry is the service, the work, and the ministers are the persons who serve. The persons who serve are many. After the twelve apostles, many ministers, including Paul, Barnabas, and many others, entered into the ministry. Although the ministers were many, all these many ministers had only one ministry.

When we consider all these verses together..., we can see a picture showing us clearly that the New Testament ministry is the service, the work, in totality of all the New Testament ministers. In this ministry Timothy had a part called Timothy's ministry. You also have a part called "your ministry," and I also have a part called "my ministry." However, this does not mean that in the New Testament there is one ministry, and then in addition to this one ministry there are many other ministries. The ministry of the New Testament is uniquely one, but there are many ministers who have a part in this one ministry. (CWWL, 1993, vol. 1, "The Ministry of the New Testament and the Teaching and Fellowship of the Apostles," pp. 5-7)

Further Reading: Life-study of 2 Timothy, msgs. 6-7; Life-study of 2 Corinthians, msg. 48

第八周 ■ 周二

晨兴喂养

林后四 1“ 因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”

提后四 5“ 你却要凡事谨慎自守，忍受苦难，作传福音者的工作，尽你的职事。”

基督身体所有的肢体，凡作职事工作的，都有分于神新约经纶唯一的职事(林后四 1，三 8～9)。这唯一的职事，就是叫人活的那灵的职事(8)。…这职事是义的职事，带进称义，叫人得生命(9，罗五 18 下)。律法的职事是定罪的职事，叫人死；而信仰的职事，新约的职事，是称义的职事，叫人得生命，所以完全是生机的。那建造基督身体之职事的工作，是直接由在生命里长大、得成全的圣徒所作的(弗四 15～16) (李常受文集一九八八年第三册，七〇七页)。

信息选读

在林后四章一节，保罗用代名词“我们”，指许多的执事。然后在提后四章五节，保罗嘱咐提摩太要尽他的职事。…这是提摩太个人的职事，但这个人的职事乃是团体职事，“这职事”，新约唯一职事的一部分。林后四章一节的职事，是所有新约执事团体的职事。在这团体的职事里，保罗有他的一分，彼得有他的一分，提摩太也有他的一分。所有的执事，都各自有他们在这职事里的一分。我们把所有这些分加在一起，就是“这职事”，也就是新约的职事。

新约职事的工作，是要完成神关于召会的新约经纶(弗三 9～10)，建造基督的身体。以弗所四章十二节说，众圣徒都需要被成全，“目的是为着职

WEEK 8 — DAY 2

Morning Nourishment

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart.

2 Tim. 4:5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.

All the members of the Body of Christ who do the work of the ministry participate in the unique ministry of God's New Testament economy (2 Cor. 4:1; 3:8-9). This unique ministry is the ministry of the Spirit, who gives life (v. 8)...This ministry is the ministry of righteousness, which brings in justification unto life (v. 9; Rom. 5:18b). The ministry of the law was the ministry of condemnation unto death, but the ministry of the faith, the New Testament, is the ministry of justification unto life, so it is altogether organic. The work of the ministry to build up the Body of Christ is directly by the perfected saints in the growth in life (Eph. 4:15-16). (CWVL, 1988, vol. 3, pp. 558-559)

Today's Reading

In 2 Corinthians 4:1 Paul uses the pronoun we, referring to many ministers. Then in 2 Timothy 4:5 Paul charges Timothy to fully accomplish his ministry... This was Timothy's personal ministry, but this personal ministry was a part of the corporate ministry, "this ministry" [2 Cor. 4:1], the unique ministry of the New Testament. The ministry in 2 Corinthians 4:1 is the corporate ministry of all the New Testament ministers. In this corporate ministry Paul had his portion, Peter had his portion, and Timothy had his portion. All the ministers have their own portion of the ministry. When we add all the portions together, we have "this ministry," which is the New Testament ministry.

The work of the New Testament ministry is to accomplish God's New Testament economy concerning the church (Eph. 3:9-10) in the building up of the Body of Christ. Ephesians 4:12 says that all the saints need to be perfected "unto

事的工作。”这就是说，成百甚至成千的圣徒都能被成全，目的是为着职事的工作。在本节里用“职事”这辞。毫无疑问，这是指新约唯一的职事，以完成新约中所包含神永远的定旨。神的新约包含神的经纶；要完成这经纶，是需要极力工作的，而那个工作就是职事。…以弗所四章十二节…清楚地指明，作职事的工作，就是建造基督的身体。

近年来，有些异议者曾说，他们接受一切的职事。他们…认为新约有许多的职事。然而，这是错误的。既然只有一个新约，怎么能有许多新约的职事？许多工人也许有分于建造一座建筑物，但他们并不是完成许多不同的工作；反之，他们只完成一个工作。那一个工作不是照着任何人的意见作的，乃是在一个监督，一个工头之下（林前三10），并照着唯一的一分蓝图完成的。那一分蓝图消除一切的意见。工作的每一部分，都必须是照着那一分蓝图，并在那一个工头的带领之下作的。这样，所有的工人只完成一个建造的工作。

我们也许说到彼得的职事、保罗的职事或提摩太的职事；但我们这样说时，必须领悟，这些个别的职事只是“这职事”，新约唯一职事的一小部分。“这职事”含示并包括众执事在这职事里的各部分。一幅拼图不会拼出两幅图画；每幅拼图只显示一幅图画。这幅图画由许多部分组成。我们若能将这许多部分正确地放在一起，至终我们会只看见一幅图画。同样，我们将新约执事一切个别的职事放在一起，就只有一个职事，就是新约唯一的职事（李常受文集一九九三年第一册，七至一〇页）。

参读：基督身体的建造，第二章；李常受文集一九八八年第三册，三一六至三二五页。

the work of the ministry.” This means that hundreds and even thousands of saints can be perfected unto the work of the ministry. In this verse the term the ministry is used. No doubt this refers to the unique ministry of the New Testament to carry out God’s eternal purpose, which is contained in the new covenant. God’s new covenant contains God’s economy. To carry out this economy requires much work, and that work is the ministry…[Ephesians 4:12] indicates clearly that to do the work of the ministry is to build up the Body of Christ.

In recent years some of the dissenting ones have said that they accept all ministries, [meaning] many ministries. However, this is wrong. Since there is only one new covenant, how could there be many new covenant ministries? Many workers may have a part in constructing a building, but they do not carry out many different works. Rather, they carry out only one work. That one work is not done according to anyone’s opinion but is carried out under one superintendent, one master builder (1 Cor. 3:10), and according to the unique copy of the blueprint. The one blueprint eliminates all opinions. Every part of the work must be done according to the one blueprint and under the leadership of the one master builder. In this way all the workers carry out only one building work.

We may speak of Peter’s ministry, of Paul’s ministry, or of Timothy’s ministry, but we must do so with the realization that these individual ministries are only small parts of “this ministry,” the unique ministry of the New Testament. “This ministry” implies and includes all the ministers’ pieces of the ministry. A jigsaw puzzle does not portray two pictures; each puzzle shows only one picture. This picture is composed of many pieces. If we have the ability to put the pieces together properly, eventually we will see just one picture. Likewise, when we put all the individual ministries of the New Testament ministers together, we have just one ministry, the unique ministry of the New Testament. (CWWL, 1993, vol. 1, “The Ministry of the New Testament and the Teaching and Fellowship of the Apostles,” pp. 6-8)

Further Reading: CWWL, 1988, vol. 3, “The Building Up of the Body of Christ,” ch. 2; CWWL, 1988, vol. 3, pp. 249-255

第八周 ■ 周三

晨兴喂养

林后三 6“ 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

提前一 12“ 我感谢那加我能力的，我们的主基督耶稣，因祂以我为忠信，派我尽职事。”

新约经纶中的职事乃是一个团体的职事，其中包含成千有恩赐的人。…在林后四章一节保罗…不是说，“我受了这职事。”也不是说，“我们受了这些职事。”他乃是说，“我们…受了这职事。”保罗、他的同工以及其他的使徒，都受了这职事，就是新约中唯一的职事。

职事就是事奉；所有的执事都是执行这项事奉的人（林后三 6）。这许多执事没有许多事奉，只有一项事奉，一个职事。…保罗在提前一章十二节…不是说，“祂派我尽我的职事”；他乃是说，主派他尽那唯一、团体的新约职事。我们都需要赞美主，因着祂的怜悯和恩典，祂派我们尽这建造基督身体的团体职事（李常受文集一九七八年第三册，四三六至四三七页）。

信息选读

职事指新约唯一的职事，为着建造基督的身体这一个建造，而这职事是许许多多新约执事唯一的事奉。基督身体的每个肢体，都有这职事的一部分。虽然每个信徒都有职事的一部分，他们的部分却不是分开的职事，而只是那一个职事的各部分。完成神的新约，只需要一个职事。若有一个以上的职事，就会产生难处（李常受文集一九九三年第一册，一〇页）。

WEEK 8 — DAY 3

Morning Nourishment

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

1 Tim. 1:12 I give thanks to Him who empowers me, Christ Jesus our Lord, that He has counted me faithful, appointing me to the ministry.

The ministry in the New Testament economy is a corporate ministry, a ministry that includes thousands of gifted people...In 2 Corinthians 4:1 Paul... does not say, "I have this ministry" or "We have these ministries"; he says, "Having this ministry." Paul, his co-workers, and the other apostles all had this ministry, the one ministry in the New Testament.

The ministry is the service; all the ministers are the serving ones carrying out this service [2 Cor. 3:6]. The many ministers do not have many services but one service, one ministry. In 1 Timothy 1:12...Paul does not say, "He appointed me to my ministry"; he says that the Lord appointed him to the one unique, corporate New Testament ministry. We all need to praise the Lord that by His mercy and grace He has appointed us to the corporate ministry that builds up the Body of Christ. (CWWL, 1978, vol. 3, "Truth Messages," p. 318)

Today's Reading

The ministry denotes the unique new covenant ministry for the building up of one building, the Body of Christ, and this ministry is the unique service of thousands of New Testament ministers. Every member of the Body of Christ has a part of this ministry. Although every believer has a part of the ministry, their parts are not separate ministries but are only parts of the one ministry. The carrying out of God's new covenant requires only one ministry. If there is more than one ministry, trouble will result. (CWWL, 1993, vol. 1, "The Ministry of the New Testament and the Teaching and Fellowship of the Apostles," p. 8)

(在林后三章六节保罗提到)的“字句”，…是指律法的成文条例。那灵即活神的灵，使徒用这灵将基督供应到信徒里面。使徒那为着新约的职事，不是属于死的字句，如摩西那为着旧约的职事，乃是属于赐人生命的活灵。

杀死人的字句，乃是律法的字句(罗七9~11)，只向人要求，却不能供应人生命(加三21)。…那灵，就是经过过程…的三一神终极的表现，将神的生命，就是神自己，分赐到信徒和使徒里面，使他们成为新约(生命之约)的执事。因此，他们的职事乃是凭着赐生命的灵，用那是生命的三一神构成的。

在信徒里面作工的灵，乃是赐人生命之新约职事的灵。在生命里有许多元素。那灵不仅变化我们，也构成新约的职事。因此，新约的职事与变化人的灵是一，这职事是变化人的职事。保罗的职事是由变化人的灵构成的。保罗尽职的时候，变化人的灵就在圣徒里面作工。今天，若是人的说话是新约的职事，当我们听他的时候，神圣的元素就凭着那灵分赐到我们这人里面，那灵也就在我们里面作工变化我们。这就是那灵作元素，叫人够资格作新约执事的元素。

我们不该以为只有使徒够资格作新约的执事。我们都是服事的人，神已使我们有资格服事。神已叫我们够资格作执事，这些执事不是属于字句，乃是属于灵。所以，凡我们所传讲或教导的，都该是由那灵构成的话(新约总论第四册，二一七至二一八页)。

参读：一个在灵里之人的自传，第一章；倪柝声—今时代神圣启示的先见，第二十二章。

By letter [in 2 Corinthians 3:6] Paul means the written code of the law. The Spirit is the Spirit of the living God, with whom the apostle ministers Christ into the believers. The apostolic ministry for the New Testament is not of dead letters like the Mosaic ministry for the Old Testament but of the living Spirit, who gives life.

The letter that kills is the letter of the law [Rom. 7:9-11], which only requires of man but is unable to supply man with life (Gal. 3:21)...The Spirit, who is the ultimate expression of the processed Triune God, imparts the divine life, even God Himself, into the apostles and all other believers, making them ministers of a new covenant, the covenant of life. Hence, their ministry is one constituted of the Triune God of life by His life-giving Spirit.

The Spirit who works in the believers is the Spirit of the new covenant ministry that gives life. Within life there are many elements. The Spirit not only transforms us but also constitutes the New Testament ministry. Hence, the New Testament ministry is one with the transforming Spirit, and this ministry is a transforming ministry. Paul's ministry was constituted of and with the transforming Spirit. When Paul was ministering, the transforming Spirit was working in the saints. Today, when we listen to a person whose speaking is the New Testament ministry, the Spirit works in us to transform us as the divine element is being dispensed into our being by the Spirit. This is the Spirit as the element that makes us sufficient ministers of the new covenant.

We should not think that only the apostles are sufficient as ministers of the new covenant. We all are ministering ones, and God has made us competent to minister. God has made us competent ministers not of a covenant of letters but of a covenant of the Spirit. Therefore, whatever we preach or teach should be a word constituted of the Spirit. (The Conclusion of the New Testament, pp. 1037-1038)

Further Reading: CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 1; Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 22

第八周■周四

晨兴喂养

徒二十 24“ 我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事，郑重见证神恩典的福音。”

二一 19“ 保罗问候了他们，便将神借着他的职事，在外邦人所行的事，都一一述说出来。”

虽然这些经节(徒一 17、25，林后四 1，提前一 12) 启示新约的职事是团体的，但另外一些经节却好像指明职事是个人的。…行传二十章二十四节是指保罗个人的职事，因为保罗说到他从主领受的职事。因此，这节里的职事是个人的职事。…二十一章十九节(也) 明确是指保罗个人的职事。…其他似乎是指个人职事的经节为：提后四章五节，以及歌罗西四章十七节。在提后四章五节保罗嘱咐提摩太“ 尽你的职事”，这显然是鼓励他尽他个人的职事。歌罗西四章十七节说，“ 要告诉亚基布：务要留心你在主里所领受的职事，好尽这职事。” 显然这是指亚基布个人的职事(李常受文集一九七八年第三册，四三七页)。

信息选读

在思想这些说到个人职事的经节时，我们需要知道所有的信徒都是这一个身体上的肢体。就整体而言，身体只有一个团体的职事，没有许多的职事。虽然身体有许多功用，但身体的职事是一个。比方说，…说话是我身体的职事，这个职事是团体的。虽然如此，我身体的每一部分也有各自的职事。嘴说话，手作手势，脚来支撑。但是把所有肢体的职

WEEK 8 — DAY 4

Morning Nourishment

Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.

21:19 And having greeted them, he related one by one the things which God did among the Gentiles through his ministry.

Although these verses [Acts 1:17, 25; 2 Cor. 4:1; 1 Tim. 1:12] reveal that the ministry in the New Testament is corporate, certain other verses seem to indicate that the ministry is personal...Acts 20:24 refers to Paul's personal ministry because Paul speaks of the ministry which he had received from the Lord. Hence, the ministry in this verse is the personal ministry. Acts 21:19 definitely and clearly [also] refers to Paul's personal ministry... Other verses that seem to refer to personal ministry are 2 Timothy 4:5 and Colossians 4:17. In 2 Timothy 4:5 Paul charged Timothy, "Fully accomplish your ministry," apparently encouraging him to fulfill his personal ministry. Colossians 4:17 says, "Say to Archippus, Take heed to the ministry which you have received in the Lord, that you fulfill it." This evidently points to Archippus's personal ministry. (CWWL, 1978, vol. 3, "Truth Messages," pp. 318-319)

Today's Reading

In considering the verses that speak of personal ministry, we need to realize that all the believers are members of the one Body. As a whole, the Body has one corporate ministry, not many ministries. Although there are many functions in the Body, the ministry in the Body is one. For example,...my speaking is my body's ministry. This ministry is corporate. However, each part of my body also has its own ministry. The mouth speaks, the hands make gestures, and the feet render support. But when the ministries of all the members are added together,

事都加在一起时，就合成了身体那独一的职事。这个例子表明身体各肢体的众职事不是分开的职事，而是独一团体职事的各部分。

关于职事的事，我们需要清楚圣经中的真理，以及今天基督教里的光景。起初在使徒时代，只有一个身体和一个职事；但因着召会的堕落，产生了分裂和公会。现在每一个分裂都有自己所谓的职事。…在各公会里，执事、牧师、传道人的工作是建立公会，而不是建造身体。因着每一个人都是建立他自己的公会，他就无法和别人同工。

我们和公会毫不相干。在主的恢复里，我们乃是为着恢复基督作我们的生命和一切，使召会得着建造。为着完成神在祂恢复里的目的，我们需要回到起初，回到纯正的话里。在新约里只有一个独一的职事。从使徒时代直到如今，这个职事并没有结束，我相信我们是这职事的延续。我很高兴地说，我是在这职事里，我是这职事的一部分。我们是按着新约的经纶在这独一的职事里。

使徒时代没有公会。因着召会的堕落以及许多分裂的存在，现在表面上看来有许多的职事。我们在主恢复里的人既有分于这独一的职事，就是使徒职事的延续，我们怎能接受公会和分裂的职事？不，我们不能。假如我们接受了，恢复就要受到破坏。正确的职事就是按照神新约经纶的职事，乃是为着建造基督的身体，但别的职事则是为着建立公会。为这缘故，我们不能接受建立公会的职事（李常受文集一九七八年第三册，四三七至四三九页）。

参读：真理信息，第四章。

they total the unique ministry of the body. This example indicates that the many ministries of the members of the Body are not separate ministries but part of one corporate ministry.

Regarding this matter of the ministry, we need to be clear both about the truth in the Bible and about the situation of today's Christianity. Originally, during the time of the apostles, there was one Body with one ministry. But due to the degradation of the church, the divisions and denominations came into existence. Now every division has its own so-called ministry...The ministers, pastors, and preachers in the various denominations are working to build up the denominations, not the Body. Because each is building up his own denomination, he cannot work together with others.

We can have nothing to do with the denominations. In the Lord's recovery we are for the recovery of Christ as life and everything to us for the building up of the church. For the fulfillment of God's purpose in His recovery, we need to go back to the beginning, back to the pure Word. In the New Testament there is one unique ministry. From the time of the apostles until now, this ministry has not been terminated. I believe that we are the continuation of this ministry. I am happy to say that I am in this ministry, that I am part of this ministry. We are in the unique ministry according to the New Testament economy.

At the time of the apostles there were no denominations. Because of the degradation of the church and the existence of many divisions, there apparently are now many ministries. Can we in the Lord's recovery, who share in the unique ministry, the continuation of the ministry of the apostles, accept the ministries of the denominations and divisions? No, we cannot. If we accept them, the recovery will be damaged. The proper ministry, the ministry according to God's New Testament economy, is for the building up of the Body of Christ, but the other ministries are for the building up of the denominations. Because this is the case, we cannot receive the ministries that build up the denominations. (CWWL, 1978, vol. 3, "Truth Messages," pp. 319-320)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 4

第八周■周五

晨兴喂养

林前一10“弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

弗四12“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。”

新约的职事是独一的，又是团体的。但因这职事乃是基督身体的事奉，而且因着身体有许多肢体，所以每一个肢体都有各自的职事。故此，按肢体来说，有许多的职事；不过，按整个身体来说，只有一个职事。你（个人）的职事不该从团体的职事分开。身体有一个团体的职事，而身体所有的肢体则有其个别的职事。我们看过，（身体上）所有肢体的职事加起来就等于团体的职事（李常受文集一九七八年第三册，四三八页）。

信息选读

我说我们都该供应同样的东西，意思是我们应该按着新约的方式说同样的事。四卷福音书说的是同样的事，却是从不同的角度来说。…马太是由作王的角度来写，马可从服事的角度，路加是从借着正确人性之救赎的角度，而约翰是由基督神性的角度。在福音书里有一个人的四本传记，从不同的角度来看一个人。我希望有许多人被兴起，从不同的角度来说同样的事。这一件事就是恢复基督作我们的生命和一切，以建造众地方召会。

WEEK 8 — DAY 5

Morning Nourishment

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

The New Testament ministry is uniquely one and corporate. But because this ministry is the service of the Body of Christ and because the Body has many members, every member has its own ministry. Thus, according to the members, there are many ministries; however, according to the Body as a whole, there is just one ministry. Your ministry should not be separate from the corporate ministry. The Body has a corporate ministry, and all the members of the Body have their individual ministries. As we have seen, all the ministries of the members added together equal the corporate ministry. (CWWL, 1978, vol. 3, "Truth Messages," p. 319)

Today's Reading

When I say that we all should minister the same thing, I mean that we should speak the same thing according to the way of the New Testament. The four Gospels speak the same thing, but they speak the same thing from different angles... Matthew wrote from the angle of the kingship; Mark, from the angle of service; Luke, from the angle of redemption through the proper humanity; and John, from the angle of Christ's deity. In the Gospels we have four biographies of one person; one person is viewed from different angles. I hope that many will be raised up to speak the same thing from different angles. This one thing is the recovery of Christ as life and everything to us for the building up of the local churches.

我盼望将来有许多的青年人传讲基督，为着身体的建造。我无意作唯一供应的人。反之，我巴望主兴起更多的人来成就这独一的职事。我们在这职事里都有一分；这是一个职事，却有不同的功能，不同的角度，以及不同的方面。你有你的一分，我也有我的一分。当我们有了所有的功能和方面，就有身体的职事。

有些离开恢复的人，定罪我们不接受他们的职事。但他们的职事是一种暗中破坏、损害主恢复的职事。我们怎么可能接受那些蓄意暗中破坏主的恢复，并推翻包括十字架在内之生命基本项目之人的职事呢？我说这话不是由于任何个人的感觉，乃是由于对真理的关切。我对这些人没有什么个人的仇恨；然而，我不能接受他们的“职事”，他们的“职事”是拆毁，而不是建造。

我们的实行是按着新约中的真理。我们很高兴看到不同的弟兄们，以不同的方面或角度来交通到基督作生命，为要在祂的丰富里建造召会。…因着主的怜悯，我在作我所该作的。现在我期望别人能从不同的角度来供应同样的东西。…许多弟兄们需要站起来供应基督，为着建造身体。若有多人如此行，那该是何等的好！

我们需要清楚，我们并不是跟随一个人，也不是模仿任何人。然而，我们是从不同的角度，不同的方面来供应同样的东西。如此行，丰富就得以彰显；而我们却有荣耀的一。这是一个职事，其中包含了许多职事。现今我们都在供应那是生命和一切的基督，使地方召会得建造。这是主的恢复，这是我们的托付，这是我们的负担，也是我们的职事。我们能有分于这职事是何等的蒙福！（李常受文集一九七八年第三册，四四一至四四四页）

参读：正当召会生活极重要的原则，第四章。

I hope that in the coming years many of the young people will speak of Christ for the building up of the Body. I have no intention of being the only one to minister. On the contrary, I expect the Lord to raise up many more to carry on the unique ministry. We all have a part in this ministry, which is one ministry with different functions, different angles, and different aspects. You have your part, and I have mine. When we have all the functions and aspects, we have the ministry of the Body.

Some who have left the recovery accuse us of not accepting their ministry. But their ministry is a ministry of undermining and damaging the Lord's recovery. How can we possibly accept the ministries of those whose intention has been to undermine the Lord's recovery and to overthrow the basic matters of life, including the cross? I say this not out of any personal feeling but out of a concern for the truth. I have no personal enmity whatever toward these ones; however, I cannot accept their "ministry," which tears down rather than builds up.

Our practice is according to the truth in the New Testament. We are glad to see different brothers share various aspects or angles concerning Christ as life for the building up of the church in His riches...By the Lord's mercy, I am doing what I should do. Now I expect that others will minister the same thing from different angles...Many brothers need to stand up to minister concerning Christ for the building up of the Body. How wonderful it would be if many did this!

We need to be clear that we are not following a man or imitating anyone. However, we are ministering the same thing from different angles and in different aspects. By doing this the riches are manifest; yet we have a glorious oneness. This is the one ministry, which encompasses many ministries. We all are ministering Christ as life and as everything for the building up of the local churches. This is the Lord's recovery, this is our commission, this is our burden, and this is our ministry. How blessed we are to have a part in this ministry! (CWWL, 1978, vol. 3, "Truth Messages," pp. 321-323)

Further Reading: CWWL, 1978, vol. 3, "Crucial Principles for the Proper Church Life," ch. 4

第八周■周六

晨兴喂养

弗四 11 ~ 12“ 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，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。”

（以弗所四章十一节）那许多有恩赐的人，只有一个职事，就是将基督供应人，以建造基督的身体，召会。这是新约经纶中唯一的职事（林后四 1，提前一 12）（圣经恢复本，弗四 12 注 2）。

根据（以弗所四章十二节的）文法结构，“为着建造基督的身体”与“为着职事的工作”是同位语，指明这两句话是指同一件事；因此，职事的工作就是建造基督的身体。使徒、申言者、传福音者、牧人和教师成全圣徒，目的是为着职事的工作。“目的是为着”，在原文的意思是，“结果是”，“为着…目的”，“为了作…”。这意指成全圣徒的目的，乃是为着建造基督的身体。十一节那些有恩赐的人，不论作什么，只要是职事的工作，就必须是为着建造基督的身体。然而，这建造不是直接由有恩赐的人完成的，乃是由得着有恩赐之人成全的圣徒完成的（新约总论第十一册，二一〇页）。

信息选读

职事的工作是成全人者的工作，也是被成全者的工作；建造基督的身体不仅是使徒和其他有恩赐之人的工作，也是所有被成全之圣徒的工作。建造基督身体这独一无二的工作，主要的不是由有恩赐者负责，乃是由众圣徒负责。有恩赐者，包括领头的使徒，以及众信徒，甚至包括最小的肢体，两者一同作工，以建造身体。

WEEK 8 — DAY 6

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

The many gifted persons in [Ephesians 4:11] have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church. This is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12).

According to the grammatical construction [of Ephesians 4:12], the phrase unto the building up of the Body of Christ is in apposition to the phrase unto the work of the ministry. This indicates that both phrases refer to the same thing; hence, the work of the ministry is the building up of the Body. The apostles, prophets, evangelists, and shepherds and teachers perfect the saints unto the work of the ministry. The word unto in verse 12 means “resulting in,” “for the purpose of,” or “with a view to.” This means that the perfecting of the saints is for the purpose of building up the Body of Christ. Whatever the gifted persons in verse 11 do as the work of the ministry must be for the building up of the Body of Christ. However, this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones. (The Conclusion of the New Testament, pp. 3420-3421)

Today's Reading

The work of the ministry is both of the perfecting ones and the perfected ones; the building up of the Body is the work not only of the apostles and the other gifted ones but also of all the perfected saints. The unique work of building up the Body of Christ is the responsibility not mainly of the gifted ones but of all the saints. Both the gifted ones, including the leading apostles, and all the believers, including even the smallest member, work together to build up the Body.

有恩赐的人是为着成全圣徒。有恩赐的人在神圣分赐中成全圣徒，使所有的圣徒都能作新约职事的工作，就是建造基督的身体。有恩赐的人成全圣徒，照着生命树以生命的供应喂养他们，使他们在生命里长大（创二 9，林前三 2、6）。有恩赐的人成全圣徒，使圣徒能作他们所作的，好直接建造基督的身体。使徒对圣徒的成全，是借着访问众召会（徒十五 36、40～41，二十 20、31），写信给众召会（西四 16，林前一 2），并指派同工停留在一地成全圣徒（提前一 3～4，三 15，多一 5）。申言者对圣徒的成全，是借着教导圣徒将主说到人里面，在聚会中说话而设立模型，并帮助圣徒借着晨晨复兴、日日得胜过申言的生活（徒十三 1，林前十四 31，箴四 18）。传福音者对圣徒的成全，是借着挑旺圣徒在传福音的灵里火热，教导他们福音的真理，训练他们传福音，帮助圣徒们被经纶之灵的能力装备，并设立爱罪人和为罪人祷告的榜样（提后四 5）。牧人教师对圣徒的成全，是借着牧养—喂养并保养幼嫩的圣徒，且教导长大的圣徒（徒十一 25～26，十三 1）。这成全的结果，乃是我们都达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量（弗四 13，参约十七 23）。

我们要被成全，就必须注意生命和功用。被成全的路在于在生命里长大，并能熟练的尽功用。以弗所四章十二节的“成全”一辞，原文的意思也表示使之完全、装备、供备。成全圣徒就是使圣徒得以完全、得着装备并得着供备。我们唯有借着在生命中长大，才能得以完全（新约总论第十一册，二一〇至二一二页）。

参读：主今日恢复的进展，第五章。

The gifted persons are for the perfecting of the saints. The gifted persons perfect the saints in the divine dispensing in order that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life (Gen. 2:9; 1 Cor. 3:2, 6). The gifted persons perfect the saints to do what they do for the direct building up of the Body of Christ. The apostles perfect the saints by visiting the churches (Acts 15:36, 40-41; 20:20, 31), by writing epistles to the churches (Col. 4:16; 1 Cor. 1:2), and by assigning their co-workers to stay in certain places to perfect the saints (1 Tim. 1:3-4; 3:15; Titus 1:5). The prophets perfect the saints by teaching them to speak the Lord into people, by speaking in the meetings to set up a model, and by helping the saints to live a prophesying life by being revived every morning and overcoming every day (Acts 13:1; 1 Cor. 14:31; Prov. 4:18). The evangelists perfect the saints by stirring them up to be burning in the gospel-preaching spirit, by teaching them with gospel truths, by training them to preach the gospel, by helping the saints to be equipped with the power of the economical Spirit, and by setting an example of loving the sinners and praying for them (2 Tim. 4:5). The shepherd-teachers perfect the saints by shepherding—feeding and nourishing the young saints and teaching the growing saints (Acts 11:25-26; 13:1). The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (Eph. 4:13; cf. John 17:23).

In order to be perfected, we must pay attention to life and to function. The way to be perfected is to grow in life and to become skillful in function. The Greek word rendered “perfecting” in Ephesians 4:12 also means “completing,” “equipping,” and “furnishing.” To perfect a saint is to complete him, to equip him, and to furnish him. Only by growing in life can we be completed. (The Conclusion of the New Testament, pp. 3421-3422)

Further Reading: CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” ch. 5

第八周诗歌

WEEK 8 — HYMN

658

事 奉 — 为教会

8 7 8 7 副 (英 914)

D 大调

3/4

一 我们事奉须为教会, 神的美意如此定;
 这是工作唯一途径, 使徒都曾如此行。
 (副) 我们事奉须为教会, 不该为着别事情;
 这是神的完全旨意, 我们必须如此行。

- | | |
|---------------------------|-----------------------|
| 二 教会要作神的器皿,
神要我们所有事奉, | 是神永远的计划;
都为建造祂的家。 |
| 三元首所赐恩赐的人,
他们都该建造教会, | 全都为着祂身体;
使主丰满得建起。 |
| 四 所有恩赐、一切功用、
以及所有不同职事, | 圣灵所显的能力,
都该只为主身体。 |
| 五 传扬福音、拯救罪人、
以及各样别的工作, | 教导、牧养并治理,
也该只为主身体。 |
| 六 职事乃是为着教会,
所有灯台都是教会, | 教会不是为职事;
任何职事都不是。 |
| 七 这能保守教会合一,
这将试验我的动机, | 拯救我们脱宗派;
予我目的以更改。 |
| 八 求主救我脱离工作,
使我只为教会劳苦, | 脱离宗派的工作;
只为教会而活着。 |

For the Church should be our service

Service — For the Church

914

1. For the Church should be our serv - ice, 'Tis the per - fect will of
 God; 'Tis the on - ly way of work - ing Which the Lord's a - pos - tles
 trod. (C) For the Church should be our serv - ice, Not our aims to sat - is -
 fy; This, the per - fect will of God is, And with it we must com - ply.

- | | |
|--|---|
| 2. For 'tis God's eternal purpose
That the Church His vessel be;
He intends that all our service
Build His Church continually. | 6. Ministry is for the Churches,
Not the Church for ministry;
All the lampstands are the Churches,
Not a form of ministry. |
| 3. All the gifted persons given
To the Body by the Head
Are to aid the Church's building,
That to fulness she be led. | 7. This will keep the Church's oneness,
Saving us from every sect;
This will ever test our motives,
And our aim will thus correct. |
| 4. All the gifts and all the functions,
All the spirit's power shown,
All the ministries are given
For the Church and that alone. | 8. Lord, deliver us from our work,
From the work of any sect;
For Thy Church alone we'd labor
And its building up effect. |
| 5. All the preaching of the Gospel,
All the teaching ministry,
Every other kind of service
For the church alone should be. | |

