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国际长老及负责弟兄训练

活在神国的实际里

晨兴圣言

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

Living in the Reality of the Kingdom of God

Holy Word for Morning Revival

活在神国的实际里

篇题

- 第一篇 神的国——神圣生命的范围以及神圣种类的范围
- 第二篇 借着过隐藏的生活而过国度的生活
- 第三篇 国度与召会
- 第四篇 国度的操练为着召会的建造
- 第五篇 活在神的主宰权柄之下并照着神的怜悯而活
- 第六篇 在生命上儆醒并在服事上忠信
- 第七篇 为带进神的国而有属灵的争战，以及活在神爱子的国里
- 第八篇 传扬国度的福音并使万民作主的门徒

Living in the Reality of the Kingdom of God

Contents

- Week 1: The Kingdom of God—the Realm of the Divine Life and of the Divine Species**
- Week 2: Living the Kingdom Life by Living a Hidden Life**
- Week 3: The Kingdom and the Church**
- Week 4: The Exercise of the Kingdom for the Building Up of the Church**
- Week 5: Living under the Sovereignty of God and according to the Mercy of God**
- Week 6: Being Watchful in Life and Faithful in Service**
- Week 7: Spiritual Warfare to Bring In the Kingdom of God and Living in the Kingdom of the Son of God's Love**
- Week 8: Preaching the Gospel of the Kingdom and Discipling the Nations**

第一周

神的国——神圣生命的范围 以及神圣种类的范围

读经：约三 5～6，十八 36，一 12～13，彼后一 4

【周一】

壹 神的国是神圣生命的范围——约三 3、5、15～16，十八 36，一 12～13：

- 一 新约把神的生命看作“那生命”，也就是说，唯有神的生命才真正是生命，并且能算是生命——弗四 18。
- 二 主耶稣来，是要叫我们得生命，为此祂舍去祂的魂生命，好将祂里面的神圣生命释放出来，并且在祂的复活里，将神圣的生命分赐到神所拣选并救赎的人里面——太十六 24～26，路九 24～25。
- 三 神的国是由神的生命所构成的生机体，作为神施行管治的范围，在其中祂以祂的生命掌权，并在神圣生命里彰显祂自己这神圣的三一——约三 5，十五 1～8、26。
- 四 神的国乃是神在基督里作生命连同其一切活动的总和——十一 25，十 10 下，十四 6。

【周二】

五 进入神的国唯一的路，乃是接受神作生命并得着神

Week One

The Kingdom of God—the Realm of the Divine Life and of the Divine Species

Scripture Reading: John 3:5-6; 18:36; 1:12-13; 2 Pet. 1:4

§ Day 1

I. The kingdom of God is the realm of the divine life—John 3:3, 5, 15-16; 18:36; 1:12-13:

- A. The New Testament regards the life of God as the life, that is, as the only life that is truly life and that can rightly be considered as life—Eph. 4:18.
- B. The Lord Jesus came that we might have life, and for this He laid down His soul-life to release the divine life from within Him, and in His resurrection He imparted the divine life into God's chosen and redeemed people—Matt. 16:24-26; Luke 9:24-25.
- C. The kingdom of God is an organism constituted with God's life as the realm for His ruling, in which He reigns by His life and expresses Himself as the Divine Trinity in the divine life—John 3:5; 15:1-8, 26.
- D. The kingdom of God is God in Christ as the totality of life with all its activities—11:25; 10:10b; 14:6.

§ Day 2

E. The unique way to enter into the kingdom of God is to receive God as life

自己；这就是重生——三 5、15，约壹五 11～12:

- 1 神的国是神圣的范围，人必须有神圣的生命才能进入；因此，我们要看见或进入神的国，神的要求是必须重生——约三 3、5。
- 2 借着重生，我们就接受神圣的生命（神的生命），所以重生是进神国的唯一入口——3、5、15 节。
- 3 我们已经生入神的国，现今那在我们灵里神圣的生命认识神的国——5～6 节。

【周三】

六 生命的感觉就是在我们里面之神圣生命的感觉、知觉——罗八 6，弗四 18～19:

- 1 生命感觉的源头是神圣的生命、生命的律、圣灵、住在我们里面的基督以及在我们里面运行的神——罗八 2、10～11，腓二 13。
- 2 生命的感觉与死的感觉和生命平安的感觉都有关联——罗八 6，赛二六 3。

【周四】

- 3 生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里；也使我们知道我们是活在肉体里，或活在灵里——罗八 6。
- 4 我们活接枝的生命，该按照生命的原则，而不按照对错的原则——创二 9、16～17，林后十一 2～3。
- 5 我们若要跟随生命的感觉，就需要过平静、稳定、不急促的生活，在神圣三一的分赐之下过平常的日子——约十四 27，十六 33，帖前五 23，帖后三 16，赛三十 15，三二 17。

and gain God Himself; this is regeneration—3:5, 16; 1 John 5:11-12:

1. The kingdom of God is a divine realm to be entered into, a realm that requires the divine life; hence, for us to see or enter into the kingdom of God, God requires regeneration—John 3:3, 5.
2. Because through regeneration we receive the divine life, the life of God, regeneration is the unique entrance into the kingdom of God—vv. 3, 5, 15.
3. We have been born into the kingdom of God, and now the divine life in our spirit knows the kingdom of God—vv. 5-6.

§ Day 3

F. The sense of life is the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-19:

1. The source of the sense of life is the divine life, the law of life, the Holy Spirit, Christ abiding in us, and God operating in us—Rom. 8:2, 10-11; Phil. 2:13.
2. The sense of life involves both the feeling of death and the feeling of life and peace—Rom. 8:6; Isa. 26:3.

§ Day 4

3. The sense of life makes us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the spirit—Rom. 8:6.
4. In living a grafted life, we should live according to the principle of life, not according to the principle of right and wrong—Gen. 2:9, 16-17; 2 Cor. 11:2-3.
5. If we would follow the sense of life, we need to live in a calm, steady, and unhurried way, living an ordinary life in the divine dispensing—John 14:27; 16:33; 1 Thes. 5:23; 2 Thes. 3:16; Isa. 30:15; 32:17.

6 生命的感覺引導我們，支配我們，管制我們，並指引我們——路一 79，羅三 17，箴二一 1。

【周五】

- 七 信徒借着信入子，得了神圣的生命，神圣的生命是在子里面，而子就是生命；并且信徒借着从神生，就从那灵而生——约三 6。
- 八 信徒不是在神之外，在自己里面有生命，乃是在与主生机的联结里才有生命；也就是说，他们唯有在基督里才有生命——十五 4～5，罗八 2。
- 九 信徒里面神圣的生命，乃是基督身体的生命，因此这不是个人的生命，而是团体的生命，就是基督作身体的生命，在身体里为信徒所经历并享受——林前十二 26～27，西三 4。
- 十 信徒将经历并享受神的生命，直到永远——启二二 2。
- 十一 在神圣的生命中长大，就是神成分的加多，基督身量的增长，以及圣灵地位的开展——弗四 15～16。
- 十二 在神圣生命中的长大，乃是人成分的减少，天然生命的破碎，以及魂的各部分被征服——彼前二 2，彼后三 18，西二 19。

【周六】

- 貳 神的国不仅是神圣生命和神圣管治的范围，也是神圣种类的范围，在其中有一切神圣的事物——约三 3、5，十八 36：
- 一 在约翰三章，神的国指神的种类，多过于指神

6. The sense of life guides us, governs us, controls us, and directs us—Luke 1:79; Rom. 3:17; Prov. 21:1.

§ Day 5

- G. The believers receive the divine life by believing into the Son, in whom the divine life is and who Himself is life, and by being born of God, they are born of the Spirit—John 3:6.
- H. The believers have life not in themselves apart from God but in the organic union with the Lord; that is, they have life only in Christ—15:4-5; Rom. 8:2.
- I. The divine life in the believers is the life of the Body of Christ, and thus it is not an individual life but a corporate life, Christ as the life of the Body experienced and enjoyed in the Body—1 Cor. 12:26-27; Col. 3:4.
- J. For eternity the believers will experience and enjoy the life of God—Rev. 22:2.
- K. To grow in the divine life is the increase of the element of God, the increase of the stature of Christ, and the expanding of the Holy Spirit—Eph. 4:15-16.
- L. The growth in the divine life is the decrease of the human element, the breaking of the natural life, and the subduing of every part of the soul—1 Pet. 2:2; 2 Pet. 3:18; Col. 2:19.

§ Day 6

- II. **The kingdom of God is not only the realm of the divine life and of the divine dominion but also the realm of the divine species, in which are all the divine things—John 3:3, 5; 18:36:**
- A. In John 3 the kingdom of God refers more to the species of God than to the

的掌权。

二 神成为人，进到人的种类里；而人在生命和性情上（但不在神格上）成为神，进到神圣的种类里——1、12～14，彼后一4。

三 要进入这个神圣的范围，就是神圣种类的范围，我们就必须从神而生，有神圣的生命和神圣的性情——约一12～13，三3、5～6，彼后一4。

1 神造人，不是照着人的类，乃是按着神的形像，照着祂的样式造的，使人成了神的类，神的种类——创一26。

2 信徒借着重生由神而生，成为祂的儿女，有祂的生命和性情，但无分于祂的神格；他们比亚当更从神类——约一12～13：

a 亚当只有神外面的样子，而没有神里面的实际——12～14节。

b 我们是基督里的信徒和神的儿女，有神圣生命的实际，并且全人正被变化并模成主的形像——林后三18，罗十二2，八29。

c 我们的第二次出生，重生，使我们得进神的国，成为神的种类——约三3、5～6。

d 神所有的儿女都是在神圣种类的神圣范围里——12～13，三3、5。

e 信徒是在神圣种类里（也就是在神国里）的神人——约壹三1上，约一12～13，三3、5。

四 在约翰福音里，我们看见信徒活在神的国这种神圣种类范围里的各面：

1 “从祂的丰满里我们都领受了，而且恩上加恩”——16。

2 “我所赐的水，要在他里面成为泉源，直涌入永远

reign of God.

B. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the divine species—1:1, 12-14; 2 Pet. 1:4.

C. In order to enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine life and the divine nature—John 1:12-13; 3:3, 5-6; 2 Pet. 1:4:

1. God created man not according to man's kind but in His image and according to His likeness to be God's kind, God's species—Gen. 1:26.

2. The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead, are more in God's kind than Adam was—John 1:12-13:

a. Adam had only the outward appearance of God without the inward reality—vv. 12-14.

b. We, the believers in Christ and the children of God, have the reality of the divine life, and we are being transformed and conformed to the Lord's image in our entire being—2 Cor. 3:18; Rom. 12:2; 8:29.

c. Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God—John 3:3, 5-6.

d. All the children of God are in the divine realm of the divine species—1:12-13; 3:3, 5.

e. The believers are God-men in the divine species, that is, in the kingdom of God—1 John 3:1a; John 1:12-13; 3:3, 5.

D. In the Gospel of John we see many aspects of the believers' living in the kingdom of God as the realm of the divine species:

1. "Of His fullness we have all received, and grace upon grace"—1:16.

2. "The water that I will give him will become in him a fountain of water springing up

的生命”——四 14 下。

3 “那吃我的人，也要因我活着”——六 57 下。

4 “我爱你们，正如父爱我一样；你们要住在我的爱里”——十五 9。

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

6 “行真理的必来就光，要显明他的行为是在神里面行的”——三 21。

7 “时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜”——四 23 ~ 24。

8 “你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就”——十五 7。

9 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面”——十四 20。

10 “你们要彼此相爱，像我爱你们一样”——十五 12 上。

into eternal life"—4:14b.

3. "He who eats Me, he also shall live because of Me"—6:57b.

4. "As the Father has loved Me, I also have loved you; abide in My love"—15:9.

5. "These things I have spoken to you that My joy may be in you and that your joy may be made full"—v. 11.

6. "He who does the truth comes to the light, that his works may be manifested that they are wrought in God"—3:21.

7. "An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness"—4:23-24.

8. "If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you"—15:7.

9. "In that day you will know that I am in My Father, and you in Me, and I in you"—14:20.

10. "Love one another even as I have loved you"—15:12b.

第一周■周一

晨兴喂养

约三 3“ …我实实在在地告诉你，人若不重生，就不能见神的国。”

十一 25“ 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

人作为受造者并无神的生命，也无分于神的国。尼哥底母虽是上流人，是好人，但他没有神的生命，因此不明白神的事，也无分于神的国。国是个范围，也是个生命的领域（界）。范围是权柄的事，界是生命的事。要明白某界里的事，就必须有某种的生命；照样，要服某范围内的权柄，也必须有某种的生命。

国也是个界；人的国是人的界，神的国是神的界。界是生命的事；你有那种生命，就能有分于那种界，反之亦然。你有分于人界，因为你有人生命；你有分于神界，就必然有神的生命。（李常受文集一九五五年第二册，四六一至四六二页。）

信息选读

在马可四章二十六至二十九节，主用一个比喻，来说明神的国。祂说神的国如同人把种子撒在地里，种子就渐渐生长，直到成熟，然后收割。从撒种的时候到收割的时候，就是国度生长的过程。收割乃是国度完全的实现。我们从这个比喻就能领会，现今我们是在生长的过程中。假定我有一颗小小的康乃馨种子，撒在地里。一段时间过后，就会发出嫩芽。然后嫩芽渐渐生长，直到

WEEK 1 — DAY 1

Morning Nourishment

John 3:3 ...Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

As a creature, man does not have the life of God and cannot participate in the kingdom of God. Nicodemus was an upper-class, good person, but he did not have God's life. Hence, he did not understand the things of God, and he could not participate in the kingdom of God. A kingdom is a sphere as well as a realm of life. A sphere is a matter of authority, and a realm is a matter of life. In order to understand the things in a certain realm, one must have a certain kind of life. Likewise, in order to submit to the authority in a certain sphere, one must have a certain kind of life.

A kingdom is a realm. The kingdom of man is the realm of man, and the kingdom of God is the realm of God. A realm is a matter of life. If one has a certain kind of life, he can participate in a certain kind of realm, and vice versa. We can participate in the human realm because we have the human life. Those who participate in God's realm must have God's life. (CWWL, 1955, vol. 2, pp. 355-356)

Today's Reading

In Mark 4:26-29 the Lord used a parable to illustrate the kingdom of God. He said that the kingdom is like a seed sown into the earth, which grows until it is mature, and then is harvested. From the time of the sowing of the seed to the time of harvest is the growth process of the kingdom. The harvest is the full manifestation of the kingdom. By means of this parable we can realize that we are now in the growth process. Suppose I have a tiny carnation seed, which is sown into the earth. After some time, a tender sprout will appear. Then the tender sprout will grow until it reaches the ultimate consummation,

终极的完成，就是康乃馨国度的实现。想想几棵康乃馨在不同的生长阶段：一株是嫩芽，另一株有长的干，再一株有了花苞，最后一株的花苞已经开花。这就是康乃馨国度完全地实现，从撒种在地里，继续直到完全开花，就是康乃馨生命终极地实现。

主耶稣告诉我们要祷告说，“愿你的国来临。”（太六10。）但国度不会按照许多基督徒所以为的方式来来临。就一面的意义说，国度已经来临；然而就另一面意义说，国度正在来临。再用我们的例子，就一面说，康乃馨的国度已经在种子的形状里来临。有一天，当康乃馨完全开花时，那就是康乃馨国度完全的来临。照样，基督的国度已经来临了，从祂将自己撒在人性的土里时，基督的国就来临了。生长的过程要继续直到完全收割的时候，那时基督的国就要完全实现。

国度是什么？国度就是基督撒进我们里面，在我们里面生长，在我们里面成熟，而达到收割的时候。国度不是仅仅一个时代或一个范围，国度乃是基督在祂一切行动里作我们生命的总和。

动物的国度乃是所有动物的生命，连同其一切活动的总和。鸟在飞翔，猴子爬树，乌龟游水。…照样，基督的国度乃是基督作我们的生命，连同祂一切活动的总和。我们都有基督在我们里面作生命，我们也在基督里有许多活动。这就是基督的国度。最近我观看、观察、并享受众肢体在聚会中许多的活动；你也许说那是召会的聚会，我同意，但那也是基督的国度，连同祂的生命和活动。（李常受文集一九七二年第二册，三一至三二页。）

参读：国度，第六章。

the manifestation of the carnation kingdom. Consider some carnation plants in various stages of growth. One is a tender sprout. Another is a plant with a long stem, and another is a plant with buds. Finally, there is a plant in which the buds have become blossoms. This is the full manifestation of the carnation kingdom, starting from the sowing of the seed into the earth and progressing to the full bloom, the ultimate manifestation of the carnation life.

The Lord Jesus told us to pray, “Your kingdom come” (Matt. 6:10). But the kingdom will not come in the way many Christians think. In a sense, the kingdom has come already. In another sense, however, the kingdom is coming. To pick up our illustration once more, in a sense, the carnation kingdom has come already in its seed form. One day, when the carnation reaches full bloom, that will be the full coming of the carnation kingdom. Similarly, the Christ kingdom has come already. From the day He sowed Himself into the human earth, the Christ kingdom began to come. The growth process will continue until the time of the full harvest, at which time there will be the full manifestation of the Christ kingdom.

What is the kingdom? The kingdom is simply Christ sown into us, growing in us, maturing in us, and reaching the time of harvest. The kingdom is not merely a dispensation or a sphere. It is the totality of Christ being life to us in all His activities.

The animal kingdom is the totality of all animal life with all its activities. Birds are flying, monkeys are climbing, and turtles are swimming in the water...Likewise, the kingdom of Christ is the totality of Christ being life to us with all His activities. We all have Christ within us as life, and we have many activities in Christ. This is the kingdom of Christ. Recently, I was watching, observing, and enjoying so many activities of the members in the meeting. You may say that was a church meeting. I agree, but that was also the kingdom of Christ with His life and activities. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 25-26)

Further Reading: CWWL, 1972, vol. 2, “The Kingdom,” ch. 6

第一周■周二

晨兴喂养

约三5～6“…我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。从肉体生的，就是肉体；从那灵生的，就是灵。”

主（在约翰三章三节和五节）的话清楚的启示，重生是进神的国惟一的入口。要进入神的国，我们必须重生。除此以外，我们再无别路可以进入神的国。神的国就是神的掌权。这是一个神圣的范围，人必须有神的生命才能进入。只有神的生命才能领悟神的事物。因此，要看见或进入神的国，需要由神的生命所重生。

国度总是与生命有关。…只有人才能有分于人的国度，因为只有人才有人的生命。因此，若无神的生命，我们怎能有分于神的国？（约翰福音生命读经，一二一至一二二页。）

信息选读

神的国不单是神的掌权，也是神圣的领域或范围。…因此，我们需要得着重生，好叫我们有神的生命，这生命能使我们进入神圣的范围，并有分于神圣的国。即或我们不是堕落或有罪的，我们还是需要重生；因为不论人的生命多善良，多纯洁，仍然不能领悟神圣范围的事，也不够资格进入神圣的国。…只有神的生命才满足神国的要求。我们人的生命怎能知道神国中神圣的事呢？怎能与神圣的国相配呢？这是不可能的。我们需要神的生命，我们需要重生。重生是进入神的国惟一的路，惟一的入口。

WEEK 1 — DAY 2

Morning Nourishment

John 3:5-6 ...Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

The Lord's words in John 3:3 and 3:5 are a clear revelation that regeneration is the unique entrance into the kingdom of God. In order to enter into the kingdom of God, we need to be born again. There is no other way by which we can enter into the kingdom of God. The kingdom of God is the reign of God. It is a divine realm to be entered into, a realm that requires the divine life. Only the divine life can realize the divine things. Hence, for one to see, or enter into, the kingdom of God requires that he be regenerated with the divine life.

A kingdom is always related to life ...Only men can participate in the human kingdom because only they have a human life. So, without the life of God, how could we ever share the kingdom of God? (Life-study of John, pp. 105-106)

Today's Reading

The kingdom of God is not only the reign of God but also the divine realm or sphere...Thus, we need to be regenerated that we may have the divine life, which enables us to enter into the divine realm and participate in the divine kingdom. Even if we were not fallen or sinful, we would still need to be born again, because regardless of how good, pure, and clean our human life might be, it is not able to realize the things of the divine realm, and it is not qualified to enter into the divine kingdom ...Only the life of God meets the requirements of the kingdom of God. How can our human life know the divine things of the kingdom of God? How can it match the divine kingdom? It is impossible. We need the divine life. We need to be born again. Regeneration is the only way, the unique entrance, into the kingdom of God.

神圣的生命把我们带进神的国。我们都是生入人的国的。从无一人是归化到人的国中的。比方一只狗出生，就立刻在狗的国中。它知晓一切狗的事，无需人教导它作狗，说，“小狗，你必须知道你是狗，你是在狗的国中，从今以后你必须天天吠叫。”狗是在狗的国中，从出生就知道一切狗的事。这就是何以主耶稣对尼哥底母说，他必须生入神的国。我们不能借学习或归化而进入神的国。你也许可以归化为某一国的公民，但你永远不可能归化进入一个国。

我们一重生，就被迁入神的国。歌罗西一章十三节说，神“拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里”。…当我们呼喊主的名，那神圣的灵就进到里面，重生我们，把我们生入了神的国。虽然你对神国的事知道得很少，在你里面的灵却知道这国的事。在你灵里神圣的生命认识神的国。

许多青年人到我这里来问到吸烟、看电影、吃喝、穿着、婚姻的事。…每当青年人来问我这样的问题，我总把这样的问题转过来问他说，“为什么问我该不该吸烟？你比我更清楚。你不该来问我，因为你已经晓得答案了。…告诉我实话，你岂不是已经知道该不该吸烟了么？”一旦他承认他已经知道了，我就追问他，“你怎么知道？你从哪里知道？”他们总是答说，他们里面有个东西知道。我们所以知道，因为我们已经生入了神的国。（约翰福音生命读经，一二二至一二四页。）

参读：包罗万有内住的灵，第三章；给在职圣徒的信息，第三篇。

The divine life brings us into the kingdom of God. We were all born into the human kingdom. No one has ever been naturalized into the kingdom of man. For example, when a dog is born, he immediately finds himself in the dog kingdom. He knows everything about being a dog. There is no need for anyone to teach him to be a dog, saying, “Little dog, you must know that you are a dog, that you are in the dog kingdom, and that from now on you must bark every day.” A dog is in the dog kingdom and knows all about being a dog by birth. This is why the Lord Jesus told Nicodemus that he had to be born into the kingdom of God. We cannot enter into the kingdom of God by learning or by being naturalized. Although you may be naturalized to be a citizen of a particular nation, you can never be naturalized into a kingdom.

When we were regenerated, we were transferred into the kingdom of God. Colossians 1:13 says that God “delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.”...When we called on the name of the Lord, the divine Spirit came into us, regenerating us and causing us to be born into the kingdom of God. Although you may know very little about the kingdom of God, your spirit within you knows about the kingdom. The divine life in your spirit knows the kingdom of God.

Many young people have come to me, asking about such things as smoking, attending the movies, eating, dressing, and marrying...Whenever a young person comes to me with such a question, I always turn the question to him and say, “Why do you ask me whether or not you should smoke? You know better than I do. You shouldn’t come to ask me, for you already know the answer...Tell me the truth, don’t you already know whether or not you should smoke?” Once he admits that he already knows, I go a little further and ask him, “How do you know? Where do you know?” They always tell me that they have something within them that knows. We know because we have been born into the kingdom of God. (Life-study of John, pp. 106-107)

Further Reading: CWWL, 1982, vol. 1, “The All-inclusive Indwelling Spirit,” ch. 3; CWWL, 1988, vol. 2, “Messages Given to the Working Saints,” ch. 3

第一周■周三

晨兴喂养

罗八2“因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

罗马八章六节说，心思置于肉体，就是死；心思置于灵，乃是生命平安。二节说到生命之灵的律，十一节说到那住在我们里面的灵。…（在）以弗所四章十八节有神的生命。不信的人与神的生命隔绝。接着十九节说，他们“感觉…丧尽”。希伯来八章十节说，在新约里，神将祂的律法写在信徒里面；然后约壹二章二十七节说到膏油的涂抹在凡事上教导信徒；约翰十五章四至五节说到我们与主的互住；腓立比二章十三节说到神为着祂的美意，在我们里面运行，使我们立志并行事。…在全本新约里，你找不到直接用“生命的感觉”一辞的经文；但以上所列的经文，都透彻地含示并说到生命的感觉。（李常受文集一九七九年第一册，七二九至七三〇页。）

信息选读

在消极一面，生命的感觉是死的感觉，一种消极的感觉。…罗马八章六节完全是说到感觉，因为它说心思置于肉体，就是死。…你将心思置于肉体，就有死的感觉；你觉得死就在那里。

死的感觉是内里软弱、虚空、不适、不安、沉闷、枯干、黑暗、痛苦的感觉等——在消极一面。（6上。）当你觉得自己里面软弱、虚空、不适、不安、沉闷、枯干、黑暗、并且痛苦，这指明死就在那里。

WEEK 1 — DAY 3

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

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

Romans 8:6 says that the mind set on the flesh is death, but the mind set on the spirit is life and peace. Verse 2...speaks of the law of the Spirit of life, and verse 11 speaks of the Spirit who dwells in us ...In Ephesians 4:18 there is the life of God. The unbelievers are alienated from the life of God. Then verse 19 says that they are “past feeling.” Hebrews 8:10 says that in the new covenant God writes His laws within the believers. Then 1 John 2:27 speaks concerning the anointing that teaches the believers concerning all things. John 15:4-5 speaks of our mutual abiding with the Lord, and Philippians 2:13 speaks of God operating in us both the willing and the working for His good pleasure...In the whole New Testament you cannot find a verse that directly uses the term the sense of life. But the sense of life is thoroughly implied and referred to in all the above verses. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” p. 544)

Today's Reading

The sense of life on the negative side is the feeling of death, a kind of negative feeling...Romans 8:6 is altogether a verse of sensation because it says that the mind set on the flesh is death ...When you set your mind on the flesh, you have the sense of death. You feel that death is there.

The feeling of death is the inner feeling of weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, pain, etc.—on the negative side (v. 6a). When you sense that you are weak, empty, uneasy, restless, depressed, dried up, darkened, and in pain within, this indicates that death is there. When

死在这里，就是说，你将你的心思置于肉体。将心思置于肉体，意思就是活在肉体里。心思是我们日常生活的钥匙。这钥匙为我们开门，使我们行在路上。将心思置于肉体，意思就是开肉体的门，并走属肉体的路。因此，当你觉得死在这里，就必须领悟，你正在肉体里生活、行事为人。这是生命的感觉消极的功用。

在积极一面，生命的感觉发挥功用，给我们以下积极的知觉——刚强、饱足、平安、安息、释放、活泼、滋润、明亮、舒服等。（6下。）我们不是软弱的，乃是刚强的。我们不是虚空的，乃是饱足的。我们没有不适和不安，乃有平安和安息。我们没有沉闷，乃有释放和活泼。…我们有滋润的感觉与枯干相对，明亮与黑暗相对，以及舒服与痛苦相对。这一切都是我们从生命感觉的功用所得着积极的感觉。当我们有这几种感觉，就必须领悟，这是生命的感觉在作工。

因此，罗马八章六节所含示主要的事，就是生命的感觉。将心思置于灵，就是生命平安。这完全是感觉和知觉的事。这知觉是生命的感觉。它的功用不仅引导我们，也支配我们，管制我们，并指引我们。死的感觉和生命平安的感觉，是生命感觉之意义的两方面。

以弗所四章十九节说，不信的人“感觉丧尽”。这里的“感觉”主要是指人良心的感觉。…对自己内里感觉最不在意的人，是最有罪的人。不信者若竭力要作好人，就必须顾到自己内里的感觉。那些只受法律、警察支配的人，够不上道德的标准。甚至对不信的人而言，道德的标准也必须照着他们良心内里的感觉。当然，对信徒而言，生命的感觉不仅仅是良心的事，乃是与照着生命（神的生命）感觉而有的良心感觉有关。（李常受文集一九七九年第一册，七三〇至七三二页。）

参读：罗马书生命读经，第六十五篇。

death is present, this means that you have set your mind on the flesh. To set the mind on the flesh simply means to live in the flesh. The mind is the key of our daily walk. The key opens the gate for us to walk on the way. To set the mind on the flesh simply means to open the gate of the flesh and to walk the fleshly way. Thus, when you sense that death is present, you have to realize that you are living, walking, in the flesh. This is the negative function of the sense of life.

On the positive side the sense of life functions to give us a consciousness of the following positive things—strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc. (v. 6b). Instead of being weak, we are strong. Instead of being empty, we are satisfied. Instead of uneasiness and restlessness, we have peace and rest. Instead of depression, we have release and liveliness...We have a sense of watering versus dryness, brightness versus darkness, and comfort versus pain. All these are the positive feelings we have from the function of the sense of life. When we have these kinds of feelings, we have to realize that this is the working of the sense of life.

Thus, in Romans 8:6 the main thing that is implied is the sense of life. To set the mind on the spirit is life and peace. This is altogether a matter of sensation and consciousness. This consciousness is the sense of life. It functions not only to guide us but also to govern us, to control us, and to direct us. The feeling of death and the feeling of life and peace are the two aspects of the meaning of the sense of life.

Ephesians 4:19 says that the unbelievers are “past feeling.” Feeling here refers mainly to the consciousness of one’s conscience...The most careless people concerning their inner feeling are the most sinful people. The unbelievers who endeavor to be good persons surely would take care of their inner feeling. Just to be governed by the law, by the police, is not up to the moral standard. Even with the unbelievers, the moral standard must be according to the inner feeling of their conscience. Of course, the sense of life, for a believer, is not simply a matter of the conscience, but it is related to the consciousness of the conscience according to the sense of life, the life of God. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 544-546)

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

第一周■周四

晨兴喂养

路一 79“ 要照亮坐在黑暗中 死荫里的人，把我们的脚引到平安的路上。”

弗四 18～19“ 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；他们感觉既然丧尽…”

无论不信的人多有道德，他们只有人的良心可遵照；而因着人的堕落，良心已大大受了破坏。…他们受破坏的良心不太有作用。即使不信者的良心的确起作用，那也是他们仅有的。

我们信徒不仅有受造的良心，也有得更新的良心。我们的良心，是我们灵的一部分，（罗九 1，参八 16，）借着我们灵的重生得了更新。除了这得更新的良心以外，我们还有这五样重大的东西：神圣的生命、神圣生命的律、圣灵、基督和神。因此，不信者受造的良心，和那有三一神这神圣生命内住的信徒得更新的良心，其间是无法比较的。（李常受文集一九七九年第一册，七三四至七三五页。）

信息选读

任何有生命的东西都有感觉。生命越高，感觉就越强。神圣的生命是最强、最高的生命，所以有最丰富、最强、最敏锐的感觉。（弗四 18～19。）…我们基督徒该是一直满了感觉的人。我们不该迟钝或麻木。我们必须富有感觉，满了感觉，因为我们在生命里是活泼而丰富的。这是因为我们有重生的灵，带着更新的良心。我们也有神圣的生命、神圣生命的律、圣灵、基督和神。所以生命的感觉在我们里面是高的、丰富的、强的和敏锐的。

WEEK 1 — DAY 4

Morning Nourishment

Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Eph. 4:18-19 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart; who, being past feeling...

Regardless of how moral the unbelievers are, they have only the human conscience to go by, and this has been greatly damaged by the fall of man ... Their damaged conscience does not work very well. Even if the unbelievers' conscience did work well, it is the only thing that they have.

We believers have not only a created conscience but also a renewed conscience. Our conscience, as a part of our spirit (Rom. 9:1; cf. 8:16), has been renewed through the regeneration of our spirit. In addition to this renewed conscience we have these five great things: the divine life, the law of the divine life, the Holy Spirit, Christ, and God. Thus, there is no comparison between the created conscience of the unbelievers and the renewed conscience of the believers who are indwelt by the Triune God as the divine life. (CWWL, 1979, vol. 1, "Basic Lessons on Life," p. 547)

Today's Reading

Anything that has life has feeling. The higher the life is, the stronger the feeling is. The divine life is the strongest and highest life, so it has the richest, strongest, and keenest feeling [cf. Eph. 4:18-19]. We Christians should be persons full of feeling all the time. We should not be dull or numb. We must be very sensitive, full of sensations because we are living and rich in life. This is because we have a regenerated spirit with our conscience renewed. We also have the divine life, the law of this divine life, the Holy Spirit, Christ, and God. Therefore, the sense of life is high, rich, strong, and keen within us.

我们若活在天然的生命里，感觉就是死的，完全是在消极的一面。…我们若活在神圣的生命里，感觉就是生命的，完全是在积极的一面；于是我们有生命平安的感觉，同其一切积极的点。生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里。生命的感觉引导我们，支配我们，管制我们，并指引我们。…既然我们追求基督作我们的生命，我们就必须顾到这生命的感觉。我们若没有刚强、饱足、平安、安息、释放、活泼、滋润、明亮、舒服等积极的感觉，就必须知道，我们不是活在神圣的生命里；我们就必是活在天然的生命里。…活在天然的生命里是一件事，活在肉体里是另一件事。你也许认为天然的生命和肉体是一样的，但二者仍有一些不同。…绝无良善的肉体。但天然的生命有时候也许是良善的。天然的生命与神圣的生命相对，肉体与灵相对。

所以，关于生命感觉的功用有两方面。第一方面是让你知道你是否活在神圣的生命里，第二方面是让你知道你是否活在你的灵里。消极地说，生命感觉的功用使你知道你是否活在天然的生命里，作天然的人，也让你知道你是否活在肉体里。…许多时候我们觉得自己是在肉体里生活、行事为人并行动。有时候我们不是那么属肉体，但我们仍然感觉到，我们是在天然的生命里，在我们天然的人里行事为人，而不在神圣的生命里。…我们需要许多祷告，将自己祷告到生命的感觉里。然后我们释放话语就能实际地在交通里，而非仅在教训上。我们的信息会是一种交通，告诉人我们如何经历了这些事，生命的感觉对我们是如何地真实且实际，我们又如何天天在里面这种管制、引导、指引的元素之下。（李常受文集一九七九年第一册，七三三、七三五至七三七页。）

参读：约翰一书生命读经，第五、二十六篇。

If we are living in the natural life, the sense is of death and is entirely on the negative side...If we are living in the divine life, the sense is of life and is entirely on the positive side. Then we have the feeling of life and peace with all its positive points. The sense of life makes us know whether we are living in the natural life or in the divine life. The sense of life guides us, governs us, controls us, and directs us...Since we are seeking after Christ as our life, we must take care of this sense of life. If we do not have the positive sensations of strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc., we must realize that we are not living in the divine life; it must be that we are living in the natural life. To live in the natural life is one thing, and to live in the flesh is another thing. You may consider that these are one, but still there is a little difference...There is no good flesh. But the natural life sometimes may be good. The natural life is versus the divine life, and the flesh is versus the spirit.

Therefore, there are two aspects concerning the function of the sense of life. The first aspect is to let you know whether you are living in the divine life, and the second aspect is to let you know whether you are living in your spirit. Negatively speaking, it makes you know whether you are living in the natural life, as a natural person, and also whether you are living in the flesh...Many times we have the sense that we are living, walking, and acting in the flesh. Sometimes we are not that fleshly, but still we have the sense that we are walking in our natural life, in our natural man, not in the divine life. We need much prayer to pray ourselves into the sense of life. Then we can give a word not merely in teaching but practically in fellowship. Our message will be a kind of fellowship, telling people how we have experienced these things, how the sense of life is so real and practical to us, and how we are under this kind of controlling, guiding, directing element within us day by day. (CWWL, 1979, vol. 1, "Basic Lessons on Life," pp. 546-549)

Further Reading: Life-study of 1 John, chs. 5, 26

第一周■周五

晨兴喂养

西三4“基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

二19“…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

基督在我们里面的长大，就是国度的来临。祷告说“愿你的国来临”，这虽然很好，但祷告说“主啊，愿你在我里面长大”更实际。“愿你的国来临，”可能只是一个宗教仪式上的套语。虽然这祷告被千千万万的基督徒复诵超过一千九百年了，国度仍然没有来临。主答应那个祷告不太困难，但我们要让祂在我们里面长大就很困难。…借着灵里贫穷和清心，我们就能让主有立场在我们里面长大；这长大就是国度真正的来临。我们越快让祂在我们里面长大，就越加快国度的来临。（李常受文集一九七二年第二册，六三至六四页。）

信息选读

心清（参太五8）乃是动机的事。我们不该在神自己之外有任何的目标。清心就是只寻求神。…我们都需要祷告说，“主啊，赐我一颗清洁的心。纯净我的动机，直到我只有惟一的目标：我的全人完全专注于神。”…我们不该只在意平安、快乐、物质的祝福、或属灵的祝福，并且我们不该寻求这些事物。我们的心应当置于神。神乃是我们的目标，祂乃是我们的动机。愿主对付我们的心，直到我们的心单一、简单，绝对专注于神自己，直到一个地步，我们不寻求别的事物。

WEEK 1 — DAY 5

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

The growing of Christ within us is the coming of the kingdom. It is good to pray, “Your kingdom come,” but it is more practical to pray, “Lord, grow within me.” “Your kingdom come” may be no more than a religious formula. Although this prayer has been repeated by millions of Christians for more than nineteen hundred years, still the kingdom has not come. It is not difficult for the Lord to answer that prayer, but it is difficult for us to allow Him to grow within us...By being poor in our spirit and pure in our heart, we can give the Lord the ground to grow within us, and this growth will be the real coming of the kingdom. The more quickly we allow Him to grow in us, the more we hasten the coming of the kingdom. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 51-52)

Today's Reading

Purity of heart [cf. Matt. 5:8] is a matter of motive. We should not have any goal other than God Himself. To be pure in heart is to seek only God...We all need to pray, “Lord, grant me a pure heart. Purify my motives until I have a single goal, and my whole being is completely zeroed in on You.”...We should not care only for peace, for joy, for physical blessings, or for spiritual blessings, and we should not seek those things. Our heart should be set upon God. God is our goal, and He is our motive. May the Lord deal with our hearts until they are single and simplified and are absolutely zeroed in on God Himself to such an extent that we seek nothing else.

你若要接受基督，就必须祷告说，“主啊，使我灵里贫穷，使我清心。主啊，倒空我的灵，纯净我的心。赐我单一为着你的心。”…主耶稣就要立刻进到我們里面。首先，祂要进到我們灵里，然后祂要开始將祂自己，从我們的灵扩展到我們心里。祂不仅要作国度的种子进到我們里面，祂也要长在我們里面。当祂生长时，就一直在我們里面扩展并扩增。这就是国度的生长，这也就是国度逐渐的来临。

在馬太七章十六节主耶穌問說，“人豈能从荆棘收取葡萄？或从蒺藜收取无花果？”…我们必须承认，在我們自己里面，我們不是葡萄和无花果，我們乃是荆棘和蒺藜。…基督的生命乃是结葡萄的生命，也是结无花果的生命。…当这生命进到我們里面，就会产生葡萄和无花果，作生命的彰显。

我们需要祷告求主怜悯，使我们灵里贫穷，心里纯洁，在我們所作的一切事上，按着神的旨意是对的。我們若这样祷告，主耶穌就要一点一点地顶替我們，也要一部分一部分地充满我們。祂要一直在我們里面生长，并一直在我們里面扩增。至终我們不再产生荆棘和蒺藜，乃要产生葡萄和无花果；这些乃是国度生命两种不同的彰显。葡萄和无花果二者都是用来喂养人的。这就是国度的生活。不是外面的行为；乃是内里生命的彰显，就是基督在我們里面扩展。如果祂要扩展到我們里面的全人，我們就需要灵贫心清，并且在我們所作的一切事上，不照着我們的观念，乃按着神自己是对的。这就是基督將祂自己撒在我們里面，并将祂自己扩展到我們里面，使我們有团体生活的路。这团体的生活就是国度；这就是召会生活的实际。基督作生命，正將祂自己扩展到我們里面。現在我們能更充分地看見，国度乃是基督作生命，带着祂一切的活动扩展到我們里面的总和。（李常受文集一九七二年第二册，六二至六三、六七至六八页。）

参读：真理课程三级卷四，第五十四课；国度与召会，第二章。

If you want to receive Christ, you need to pray, “Lord, make me poor in my spirit and pure in my heart. Lord, empty my spirit and purify my heart. Grant me a single heart for You.”... Immediately, the Lord Jesus will come into us. First, He will come into our spirit, and then He will begin to spread Himself from our spirit into our heart. Not only does He come into us as the seed of the kingdom, but He also grows within us. As He grows, He spreads and increases within us all the time. This is the growing of the kingdom, and this is the gradual coming of the kingdom.

In Matthew 7:16 the Lord Jesus asked, “Do men gather grapes from thorns, or figs from thistles?”... We must admit that in ourselves we are not grapes or figs; we are thorns and thistles ... The life of Christ is a grape-producing life and also a fig-producing life... When this life gets into us, the grapes and the figs will come out as the expression of life.

We need to pray for the Lord’s mercy that we may be poor in spirit, pure in heart, right in all that we do, and right according to God’s will. If we pray in this way, the Lord Jesus will take us over little by little, and He will fill us up part by part. He will grow in us, and He will increase within us all the time. Eventually, we will no longer produce thorns and thistles, but we will produce grapes and figs, which are simply two different expressions of the kingdom life. Both grapes and figs are used for feeding others. This is the kingdom life. This is not outward conduct; it is the expression of the inward life, which is Christ spreading within our being. If He is to spread into all our inward being, we need to be poor in our spirit, pure in our heart, and right in all that we do, not according to our concepts but according to God Himself. This is the way for Christ to sow Himself into us and to spread Himself into our being so that we may have a corporate life. This corporate life is the kingdom. This is the reality of the church life. Christ as life is spreading Himself into us. Now we can see in a fuller way that the kingdom is the totality of Christ as life spreading into us with all His activities. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 51, 54-55)

Further Reading: Truth Lessons—Level Three, vol. 4, lsn. 54; The Kingdom and the Church (booklet), ch. 2

第一周■周六

晨兴喂养

约一 12～13“ 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”

在约翰福音里，神国的启示是基于三章的两节圣经。三节说，“我实实在在地告诉你，人若不重生，就不能见神的国。”五节说，“我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。”…要见神的国，就必须重生。要进神的国，就必须从水和灵生。水象征我们众人受浸所归入之基督的死，灵象征复活。（李常受文集一九九四至一九九七年第四册，五六一至五六二页。）

信息选读

〔约翰三章〕说到尼哥底母，他是一个真正寻求的人，在夜里来见主耶稣。（2。）他带着很多的知识和许多的观念而来。…他可能以为他需要更好的教训，来改良他自己。但主的回答向他揭示，他需要重生。

我们若不重生，就没有见神的国的性能。重生就是从表征基督之死的水而生，也是从表征基督之复活的灵而生。我们必须与基督同死，并复活成为一个新的人，属于另一个种类，就是新的种类。

神的国是神的掌权。这神圣的掌权是一个范围，不仅是神圣管理的范围，也是神圣种类的范围，在其中有一切神圣的事物。植物的国是植物种类的范围，动物的国是动物种类的范围。照样，神的国是神圣种类的范围。

WEEK 1 — DAY 6

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The revelation of the kingdom of God in John is based upon two verses in John 3. Verse 3 says, “Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.” Then verse 5 says, “Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.”...To see the kingdom we need to be born anew. To enter into the kingdom we need to be born of water and the Spirit. Water signifies the death of Christ, into which we all have been baptized, and the Spirit signifies resurrection. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 438)

Today's Reading

[In John 3] Nicodemus, a real seeker...came to the Lord in the night (v. 2). He came with much knowledge and many concepts...He might have thought that he needed better teachings to improve himself, but the Lord's answer unveiled to him that he needed to be born anew.

If we are not born anew, we do not have the capacity to see the kingdom of God. To be born anew is to be born of water, signifying the death of Christ, and of the Spirit, signifying Christ's resurrection. We need to die with Christ and be resurrected to be a new person of another, new species, new kind.

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things. The vegetable kingdom is a realm of the vegetable species, and the animal kingdom is a realm of the animal species. In the same way, the kingdom of God is a realm of the divine species.

神成为肉体，进到人的种类里；而人成为神，有神的生命和性情，（但无分于祂神圣的神格，）进到祂神圣的种类里。在约翰三章，神的国指神的种类，多过于指神的掌权。

我们要进入神圣的范围，就是神圣种类的范围，就必须从神而生，有神圣的性情和生命。…人是按着神的形像，照着祂的样式造的，这指明人是照着神的种、神的类造的。创世记一章说，各样的活物都是各从其类造的。但神造人，不是照着人的类，乃是按着神的形像，照着祂的样式造的，使人成了神的类。

信徒借着重生从神而生，成为祂的儿女，有祂的生命和性情，但无分于祂的神格，（约一 12～13，）他们比亚当更从神类。亚当只有神外面的样子，而没有神里面的实际，就是神圣的生命。我们里面有神圣生命的实际，并且全人正被变化并模成主的形像。神所有的儿女都是在神圣种类的神圣范围里，这样说是合逻辑的。

因此，在重生里，神生神（在神的生命和性情上，但不在神的神格上）。人生人，羊生羊。如果羊不生羊，那么羊生什么？如果神所生的不是神，那又是什么？如果神的儿女不是从神的种、神的类，那他们是从什么种？如果他们不是神，他们是什么？我们这些从神生的，都是神。但是在发表上，为免引起神学上的误解，最好说我们是在神圣种类里（也就是在神国里）的神人。

这些神人是神所生的儿女，不仅构成神的家，（提前三 15，彼前四 17，约十四 2，）也是基督身体借以建造起来的构成分子，而基督的身体要终极完成新耶路撒冷，作神与基督永远的国。（林前六 9，弗五 5，彼后一 11，启十一 15。）（李常受文集一九九四至一九九七年第四册，五六二至五六五页。）

参读：约翰福音结晶读经，第十二篇。

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In John 3 the kingdom of God refers more to the species of God than to the reign of God.

To enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine nature and life...That man was created in the image of God and according to His likeness indicates that man was created in God's kind, in God's species. Genesis 1 says that each of the living things was created according to its kind. But God created man, not according to man's kind but in God's image and according to God's likeness to be God's kind.

The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead (John 1:12-13), are more in God's kind than Adam was. Adam had only the outward appearance of God without the inward reality, the divine life. We have the reality of the divine life within us, and we are being transformed and conformed to the Lord's image in our entire being. It is logical to say that all the children of God are in the divine realm of the divine species.

Thus, in regeneration God begets gods [in His life and nature but not in His Godhead]. Man begets man. Goats beget goats. If goats do not beget goats, what do they beget? If God does not beget gods, what does He beget? If the children of God are not in God's kind, in God's species, in what kind are they? If they are not gods, what are they? We all who are born of God are gods. But for utterance, due to the theological misunderstanding, it is better to say that we are God-men in the divine species, that is, in the kingdom of God.

These God-men, who are children born of God, not only constitute the house of God (1 Tim. 3:15; 1 Pet. 4:17; John 14:2) but also are the constituents with which the Body of Christ is built up, and the Body of Christ will consummate the New Jerusalem as the eternal kingdom of God and of Christ (1 Cor. 6:9; Eph. 5:5; 2 Pet. 1:11; Rev. 11:15). (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 438-440)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 12

第一周诗歌

535

里面生命的各方面 — 里面的认识

10 10 10 10 (英 739)

降 A 大调

4/4

A^b 5-5 6 | 5-1- | D^b 1 7 1 2 | A^b 3--- | 1-1 2 |
 一 在 神 所 重 生 圣 徒 的 灵 中, 里 面 的
 Fm 1-3- | B^b 3 2 3 #4 | E^b 5--- | A^b 5-1 1 | B^bm 4-4- | E^b 4 2
 认 识 实 际 又 丰 富; 所 以 不 需 要 外 面
 A^b 3 4 | 3--- | Fm 1-2 1 | B^b7 1-6- | E^b7 5 5 6 5 | A^b 5--- ||
 的 教 导, 乃 是 在 里 面 对 神 有 领 悟。

- 二 永远的生命,最好也最高, 具有各种样神圣的功能;
借着这生命对神的认识, 远超过外面知识的供应。
- 三 生命的律法放在我心里, 由神的圣灵写在我心上;
里面的管治,使我认识神, 远超过外面教导的影响。
- 四 恩膏的涂抹住在我灵中, 将神的事情向我心显明;
借着这涂抹我能认识神, 超过借外面教导之所能。
- 五 三而一的神住在我里面, 时刻在运行、生活并行动;
借神在里面运行的感觉, 对神的认识高超且深宏。
- 六 我今既有这里面的认识, 我就不需要外面的知识;
只需要时刻活在灵里面, 行事与为人全照灵指示。
- 七 我们越活在基督的里面, 越凭着里面感觉而行动,
我们就越有里面的认识, 神越将基督铭刻我心中。
- 八 借着这里面生命的认识, 我们能维持与神的交通;
借着这里面隐藏的认识, 神性的丰满要输供无穷。

WEEK 1 — HYMN

In those regenerated by the Lord 739 Various Aspects of the Inner Life — The Inner Knowledge

G 1. In those re - gen - e - rat - ed by the Lord
 G $D/F\#$ Em Em/G A $A/C\#$ D
 There is an in - ner know - ledge boun - ti - ful;
 G/B G C D^7 G
 Thus we the out - ward teach - ings do not need,
 G C Am G/D D^7 G
 But God we in - ward - ly may know in full.

2. Eternal life, the highest and the best,
Possesses full divine capacity,
That by this life God's knowledge we may have
More than by knowledge given outwardly.
3. The law of life is put within our mind
And on our heart 'tis written sovereignly,
Inwardly ruling us that God we know
More than by teachings given outwardly.
4. Holy anointing in our spirit dwells,
Showing the things of God to mind and heart;
By this anointing we God's knowledge have
More than man's teachings can to us impart.
5. We have the triune God indwelling us,
Living and acting, working all the time,
That by the inner sense we have of Him
God we may know in magnitude sublime.
6. This inner knowledge obviates the need
Of outward knowledge, human eloquence,
But in the spirit we must ever live
And walk according to the inner sense.
7. The more we live in Christ, the life divine,
And by the inner consciousness behave,
The more we'll have the inward knowledge true,
And on our heart God will His Son engrave.
8. 'Tis by this living inward knowledge gained
That fellowship with God in life we hold;
'Tis by this hidden knowledge thus obtained
God unto us His fulness doth unfold.

第一周 · 申言

申言稿：_____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

This image shows a single page of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

第二周

借着过隐藏的生活而过国度的生活

读经：赛四五 15，三七 31，太六 2～4，5～15，16～18，十四 22～23，诗四二 7，歌四 12

【周一】

壹 我们要学习主的榜样，独自上山去祷告而过隐藏的生活——太十四 23，参路六 12：

一 主没有与群众在一起留在所行神迹的结果里（指除了妇女孩子，食饱五千人的神迹），乃是离开群众，在山上独自在祷告中与父在一起——太十四 14～23：

- 1 主催门徒离开，祂好有更多的时间独自祷告父——22～23 节。
- 2 祂需要独自祷告祂在诸天之上的父，好叫祂在地上为着建立诸天之国，无论作什么，都能与父是一，并有父与祂同在；祂不是在野地，乃是在山上祷告；祂离开群众，甚至离开门徒，为要独自与父接触。

二 我们应当宝贝这三句话：“与父在一起”、“在山上”、“在祷告中”：

- 1 与别人一起祷告是很好的，但通常我们需要独自祷告；我们与别人一起祷告时，无法像我们独自向主

Week Two

Living the Kingdom Life by Living a Hidden Life

Scripture Reading: Isa. 45:15; 37:31; Matt. 6:2-4, 5-15, 16-18; 14:22-23; Psalms 42:7; S. S. 4:12

§ Day 1

I. **We need to learn from the pattern of the Lord living a hidden life in His going up to the mountain privately to pray—Matt. 14:23; cf. Luke 6:12:**

A. The Lord did not remain in the issue of the miracle with the crowds (the miracle of feeding five thousand men, apart from women and children), but He went away from them privately to be with the Father on the mountain in prayer—Matt. 14:14-23:

1. The Lord compelled the disciples to leave Him in order that He might have more time to pray privately to the Father—vv. 22-23.
2. He needed to pray privately to His Father who was in the heavens so that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens; He did this not in the deserted place but on the mountain, leaving all the people, even His disciples, so that He might be alone to contact the Father.

B. **We should treasure three phrases—to be with the Father, on the mountain, and in prayer:**

1. To pray with others is good, but often we need to pray by ourselves; when we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord

祷告时享受主那样深。

- 2 甚至主耶稣也告诉我们，我们祷告时，要私下关上门，向那在隐密中察看我们的父祷告（六6）；这样，我们就会感觉到祂与我们是何等亲，我们与祂是何等近。
- 3 我们必须学习离开群众、家庭、朋友和召会里的圣徒，去到更高一层的“高山”；我们需要达到更高一层，离开群众和属地的事物，独自与父在一起，隐密地与祂有亲密的交通。

【周二】

贰 国度子民的原则乃是过隐藏的生活，不将自己的义行表现在人前，这些义行就如施舍（2～4）、祷告（5～15）及禁食（16～18）：

- 一 在这三个例证当中，主都使用了“隐密”这辞（4、6、18）；我们的父是在隐密中，祂在隐密中察看；国度子民是天父的儿女，必须活在父隐密和隐藏的同在里，并顾到父隐密和隐藏的同在。
- 二 国度子民在国度属天的管治之下，活在倒空、谦卑的灵里，以纯洁、单一的心行事，就不可在肉体里作什么，得人的称赞；乃是必须在灵里作一切事，讨他们天父的喜悦——五3、8。
- 三 在隐密中行义，结果乃是杀死肉体和自己；在社会上甚至在堕落的基督教中，如果不允许人显扬他们的善行，他们就不干了；己喜爱得人荣耀，肉体喜爱被人注视。
- 四 在明处长大的圣徒，不是健康的长大；我们需要一些生命中隐密的长大，一些对基督隐密

privately.

2. Even the Lord Jesus told us that when we pray, we should shut our door privately and pray to the Father who sees in secret (6:6); then we have the sensation of how intimate He is to us and how close we are to Him.
3. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a "high mountain"; we have to get to a higher level, separated from the crowd and the earthly things, to be with the Father privately and secretly to have intimate fellowship with Him.

§ Day 2

II. The principle of the kingdom people is that they live a hidden life, not performing their righteous deeds before men—deeds such as giving (vv. 2-4), praying (vv. 5-15), and fasting (vv. 16-18):

- A. Regarding each of the three illustrations, the Lord used the word secret (vv. 4, 6, 18); our Father is in secret, and He sees in secret; the kingdom people, as children of the heavenly Father, must live in and care for the Father's secret and hidden presence.
- B. The kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh for the praise of men but must do all things in the spirit for the pleasing of their heavenly Father—5:3, 8.
- C. The effect of doing our righteous deeds in secret is that the flesh and the self are killed; if people in society and even in degraded Christendom are not allowed to make a show of their good deeds, they will not do them; the self loves to be glorified, and the flesh loves to be gazed upon.
- D. The saints who grow openly do not grow in a healthy way; we all need some secret growth in life, some secret experiences of Christ; we need to

的经历；我们需要隐密地祷告主、敬拜主、接触主并与主交通。

【周三】

- 五 我们该多多祷告，但不要让别人知道我们有多少祷告；我们若天天祷告而不告诉别人，或者不让别人知道，这表示我们是健康的，并且我们正在长大。
- 六 国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答——六 6。
- 七 无论何时我们在义行上显扬自己，我们就不健康；这样的显扬大大阻挠我们在生命里长大。
- 八 我们人的生命喜爱炫耀、公开显扬，但神的生命总是隐藏的；假冒为善的人就是有外面的表显，里面却空无一物的人。
- 九 我们在天然的生命里，绝不可能实行在隐密中过隐藏的生活；只有在神圣的生命，不喜欢显扬的生命里，才可能实行；我们若认真要成为国度的子民，就必须学习凭着我们父隐藏的生命而活。
- 十 宇宙指明神是隐藏的，神是隐密的；我们若凭着神的爱爱人，这爱就始终是隐藏的。

【周四】

叁“救主以色列的神啊，你实在是自隐的神”——赛四五 15:

- 一 信徒可能认识神是全能的神，是公义的神，是满有恩典和怜恤的神，却不认识神是一位自隐的神。

pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way.

§ Day 3

- E. We should pray much yet not let others know how much we pray; if we pray every day without telling others or letting them know about it, it means that we are healthy and that we are growing.
- F. The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him—6:6.
- G. Any time we exhibit ourselves in our righteous deeds, we are not healthy; such an exhibition greatly frustrates our growth in life.
- H. Our human life loves to make a display, a public show, but God's life is always hidden; a hypocrite is one who has an outward manifestation without having anything within.
- I. We can never practice living a hidden life in secret in our natural life; it is possible only in the divine life, the life that does not enjoy making a show; if we are serious about being the kingdom people, we must learn to live by the hidden life of our Father.
- J. The universe indicates that God is hidden, that God is secret; if we love others by the love of God, this love will always remain hidden.

§ Day 4

III. "Surely You are a God who hides Himself, / O God of Israel, the Savior"—Isa. 45:15:

- A. Believers may know God as the almighty One, as the righteous One, as the One full of grace and compassion, but as the One who hides Himself, He is unknown to them.

二 神在祂的子民中间，也在他们个人的生活里作了许许多多的事，但神却把自己隐藏起来：

- 1 神喜欢隐藏，我们却喜欢显扬；神不求外在的显明，但我们没有外在的显明就不满意。
- 2 在迦密山顶，神是明显地与以利亚同在，但神一从祂显明的同在中隐退，以利亚就受不了——王上十九 9 ~ 18：
 - a 神知道以利亚愿意神是一位显明的神；他不知道神是愿意自隐的。
 - b 神不在大风和烈风里，不在地震里，也不在火里；神乃是在“微小柔细的声音”里对以利亚说话——12 节。
 - c 神以微小柔细的声音对以利亚说话，指明神将以利亚引进新约时代；在新约时代神对祂的子民说话不是发声如雷，乃是以微小柔细的声音说话——参约壹二 27。
 - d 以利亚对神说，只剩下他一个忠信者；但神非常柔细地回答以利亚说，祂为自己留下七千人，是未曾向巴力屈膝的——王上十九 18，参罗十一 2 ~ 5。
 - e 以利亚以为看得见的才算得数，但神是一位自隐的神；神在暗中为祂自己留下七千得胜者，是未曾向巴力屈膝的；神的活动隐藏到连申言者以利亚都不知道。

三 圣经启示，神有一个脾气，就是不乐意显扬；祂不愿意在明处作事，乃喜欢在暗中作工——太十七 1 ~ 9，约二十 14 ~ 17，路二四 13 ~ 37，约二十 24 ~ 29，赛三九 2 ~ 8：

- 1 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出、满有荣光的喜乐”；信徒没有见过祂，却是爱祂，这是个奇迹，

B. God does countless things in the midst of His people and countless things in their personal lives, yet He conceals Himself:

1. God likes concealment, but we like display; God does not crave outward manifestations, but we cannot be content without them.
2. God was obviously with Elijah on Mount Carmel, but when God withheld His manifest presence, Elijah could not bear it—1 Kings 19:9-18:
 - a. God knew that Elijah wanted Him to be a God who would manifest Himself; he had not realized that God is a God who hides Himself.
 - b. God was not in the great and strong wind, He was not in the earthquake, and He was not in the fire; instead, God spoke to Elijah in a "gentle, quiet voice"—v. 12.
 - c. The fact that God spoke to Elijah in a gentle, quiet voice indicates that God was ushering Elijah into the New Testament age, in which God speaks to His people not by thundering but gently and quietly—cf. 1 John 2:27.
 - d. Elijah said to God that he was the only faithful one left, but God very gently answered Elijah by saying that He had reserved for Himself seven thousand men who had not bowed the knee to Baal—1 Kings 19:18; cf. Rom. 11:2-5.
 - e. Elijah had reckoned the situation only with what he could see, but God is a God who hides Himself; He had secretly reserved for Himself seven thousand overcomers who had not bowed the knee to Baal; God's activity was so hidden that not even the prophet Elijah knew anything about it.

C. The Scriptures reveal that God has the kind of temperament that dislikes ostentation; He likes to work secretly rather than openly—Matt. 17:1-9; John 20:14-17; Luke 24:13-37; John 20:24-29; Isa. 39:2-8:

1. "Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory"; it is a wonder and a mystery that the believers love One whom they

也是个奥秘——彼前一 8。

- 2 主复活后给祂的跟从者主要的训练，就是叫他们认识祂是一位自隐的神。
- 3 神经纶的一切是以基督为其中心与普及，不在看得见的范围，乃在看不见之信的气氛和范围里——林后四 13、16～18，五 7，来十一 1，弗三 17 上，提前一 4 下。

【周五】

肆 诗篇四十二篇七节说，“深渊就与深渊响应”：

- 一 别人的深处只能与从我们深处出来的响应；凡不是从深处出来的，就永远不能达到别人的深处。
- 二 国度的生活是深处的生活，是能“往下扎根，向上结果”的生活——赛三七 31，参徒六 7，十二 24，十九 20。
- 三 我们已经被栽种到基督这美地的实际里，需要花时间（特别是早晨与主同在的时间）来吸取祂：
 - 1 看不见的生命叫作根，看得见的生命叫作叶子；许多基督徒的难处就在于看得见的生命虽然有许多，看不见的生命却少得很；换句话说，就是缺少隐藏的生活。
 - 2 如果你所有的经历都是显露的，那你所有的都是往上长的，不是往下长的；这样，你就是只有叶子没有根的人，你就是土浅的人。
 - 3 基督徒的美德只有显在人面前，没有隐藏在深处的，这样的人是没有根的，经不起试炼和试诱；求神作工在我们身上，使我们能往下扎根——太十三 20～21，路八 13。

have not seen—1 Pet. 1:8.

2. Since the resurrection of the Lord, the chief discipline for His followers has come along the line of knowing Him as a God who hides Himself.
3. Everything of God's economy with Christ as its centrality and universality is not in the seen realm but in the unseen atmosphere and realm of faith—2 Cor. 4:13, 16-18; 5:7; Heb. 11:1; Eph. 3:17a; 1 Tim. 1:4b.

§ Day 5

IV. Psalm 42:7 says, "Deep calls unto deep":

- A. Others can respond deep within to only what issues from deep within us; anything that is not from the depths will never reach the depths of others.
- B. The kingdom life is a life in the depths, a life that can "take root downward and bear fruit upward"—Isa. 37:31; cf. Acts 6:7; 12:24; 19:20.
- C. Because we have been planted in Christ as the reality of the good land, we need to take time to absorb Him (especially in our times with Him in the morning):
 1. Roots are the hidden life, whereas leaves are the manifest life; the trouble with many Christians is that, while there is much apparent life, there is very little secret life; in other words, there is the lack of a hidden life.
 2. If all your experiences are manifested, then all your growth is upward; there is no downward growth; if this is the case, you are a person who has only leaves without root, and you are on shallow ground.
 3. The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation; may God work in us so that we can take root downward—Matt. 13:20-21; Luke 8:13.

【周六】

四 我们需要像使徒保罗一样，对基督有深处的经历——林后十二1～4:

- 1 保罗被提到第三层天里，并且被提进乐园里，但他到十四年后才说这个经历；保罗的根是深深地长在地下的。
- 2 我们要有保罗的工作，就得有保罗的“根”；我们要有保罗外面的生活，就得有保罗里面的生命；我们要有保罗显露的能力，就得有保罗隐密的经历。
- 3 没有根，就是没有隐藏的宝贝；没有根，就是没有隐藏的生命，没有隐藏的经历；有些经历我们必须遮盖起来；一切若都不遮盖起来，就要失去一切了——参赛三九2～8。
- 4 没有深处的生活，我们只能用表面的工作得着人表面的感动；只有“深渊…与深渊响应”。

五 纯洁、美丽的属灵生活，是出自与神内里、隐藏、不间断的交通；所以说，“他必如百合花开放，如利巴嫩的树木扎根”（何十四5）；这样的生活能多结果子（5～7）。

六 要有深处的生活，就必须与主有直接、亲密的交通；雅歌四章十二节说，“我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉”：

- 1 这时爱主的寻求者在其属灵长进上成为一个园子，作基督私有的享受。
- 2 她不是一个公园，乃是一个关锁的园；她所有的一切，只求良人的喜悦，不求人的喜悦。
- 3 如果今天的信徒关锁多一点，盖扎得紧一点，他们

§ Day 6

D. We need deep experiences of Christ like that of the apostle Paul—2 Cor. 12:1-4:

1. Paul was caught away to the third heaven and caught away into Paradise, but he did not divulge this experience until fourteen years later; Paul's roots were deep beneath the soil.
2. If we want to have Paul's work, then we need to have Paul's "root"; if we want to have Paul's outward conduct, then we need to have Paul's inner life; if we want to have Paul's manifest power, then we need to have Paul's secret experience.
3. To be without root is to be without any hidden treasure; it is to be without any hidden life or hidden experiences; it is essential that some of our experiences remain covered; to uncover everything is to lose everything—cf. Isa. 39:2-8.
4. If our life has no depth, our superficial work will only affect other lives superficially; only "deep calls unto deep."

E. A pure and beautiful spiritual life is derived from inward, hidden, and uninterrupted fellowship with God; hence, "He will bud like the lily/And will send forth his roots like the trees of Lebanon" (Hosea 14:5); this kind of life is capable of bearing much fruit (vv. 5-7).

F. In order to live a life in the depths, it is necessary to have direct and intimate fellowship with the Lord; Song of Songs 4:12 says, "A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed":

1. At this point in her spiritual progress, the Lord's loving seeker has become a garden for Christ's private satisfaction.
2. She is not an open garden but an enclosed garden; all that she has is for her Beloved's delight and for no one else.
3. If today's believers would close up a little more and seal up tighter, their work would

作工就会更有功效。

- 4 愿主恩待我们，让十字架在我们里面作更深的工，好使我们深深扎根，过深处隐藏的生活，以满足神的要求，使神心满意足。

become more prevailing.

4. May the Lord grant us grace and do a deeper work in us through the cross so that we may strike deep roots and live a hidden life in the depths to fulfill God's requirements and satisfy His heart.

第二周■周一

晨兴喂养

太十四 23“ 既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。”

路六 12“ 那些日子，耶稣出去上山祷告，整夜祷告神。”

在行了（食饱五千人的）神迹后，主就独自上山去祷告。

主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告；否则，他们会跟着祂。祂离开他们，独自在祷告中与父在一起。我喜欢这三句话：“在山上”、“在祷告中”、“与父在一起”。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望着天，意思是祂不信靠自己。祂上山去，意思是祂要在祷告中与父在一起。（李常受文集一九九四至一九九七年第三册，七〇九至七一〇页。）

信息选读

与别人一起祷告是很好的，但通常我们需要独自祷告。我们与别人一起祷告时，无法像我们独自向主祷告时享受主那样深。甚至主耶稣也告诉我们，我们祷告时，要私下关上门，隐密地向那

WEEK 2 — DAY 1

Morning Nourishment

Matt. 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Luke 6:12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

After performing the miracle [of feeding five thousand], the Lord went up to the mountain privately to pray.

The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know that He was going to pray. Otherwise, they would have followed Him. He went away from them to be with the Father privately in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 564-565)

Today's Reading

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should enter into our private room and shut our door and pray to the Father who

在隐密中察看我们的父祷告。（太六 6。）这样，我们就会感觉到祂与我们是何等亲，我们与祂是何等近。我们必须学习离开群众、家庭、朋友、和召会里的圣徒，去到更高一层的“高山”。我们必须上得更高，远离较低一层属地的事物，独自与父在一起，隐密地与祂有亲密的交通。这就是“上山祷告”的意义。

我们需要来看，主耶稣为什么在这神迹之后，立即到山上去。（十四 23。）约翰六章二十七节告诉我们这个理由。这一节说，主在行了神迹之后说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的，因为祂是父神所印证的。”主告诉那些得着祂喂养的人，不要寻求那必坏的食物，乃要寻求那存到永远生命的食物。我信主耶稣到山上，是这样祷告：“父啊，在你的祝福下，我向你祷告。你借着祝福喂养了五千人；但是父啊，他们只是寻求那必坏的食物。我仰望你祝福他们，使他们寻求那存到永远生命的食物。父啊，你知道我是你所差遣的那一位；只有我能给他们那存到永远生命的食物，但他们不是这样认识我。他们只知道我能行神迹，用物质的食物喂养他们。但他们却不知道，惟有我能给他们永远生命的食物。”

在约翰六章，主启示祂是从天上来的粮，也就是生命的粮。至终，祂告诉我们，这粮就是祂的话。“我对你们所说的话，就是灵，就是生命。”（63。）三章三十四节说，祂是那说神的话并无限赐给那灵的一位。要这样认识祂，需要有启示，因此祂独自到山上为他们祷告。（李常受文集一九九四至一九九七年第三册，七一〇至七一二页。）

参读：神人的生活，第十四篇。

sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain.” We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer.

We need to consider why the Lord Jesus went to the mountain right after this miracle [14:23]. John 6:27 gives us the reason. [It] says that after performing the miracle, the Lord said, “Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.” The Lord told the ones whom He fed not to seek the food that perishes but to seek the food that abides unto eternal life. I believe the Lord Jesus went to the mountain to pray in this way: “Father, I pray to You under Your blessing. Through Your blessing, You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life.”

In John 6 the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He said that this bread is just His word. “The words which I have spoken to you are spirit and are life” (v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 565-566)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 14

第二周■周二

晨兴喂养

太六 1“ 你们要小心，不可将你们的义行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。”

3～4“ 但你施舍的时候，不要让左手知道右手所作的，好叫你的施舍可在隐密中，你父在隐密中察看，必要报答你。”

〔马太六章一节〕的“义”是指义行，如二至四节所说的施舍，五至十五节所说的祷告，及十六至十八节所说的禁食。毫无疑问，这些经节说到国度子民的义行。然而，实际上，这些经节暴露己和肉体。…当然，这些经节没有用“己”和“肉体”二辞，然而…在这十八节中，主用了三个例证——施舍、祷告和禁食——启示出我们是如何充满了己和肉体。

人那寻求荣耀自己的肉体，总想在人前行善，得人称赞。但国度子民在国度属天的管治之下，活在倒空、谦卑的灵里，以纯洁、单一的心行事，就不可在肉体里作什么，得人的称赞；乃必须凡事行在灵里，讨他们天父的喜悦。（马太福音生命读经，二八七至二八八页。）

信息选读

对于国度子民，神不仅是他们的神，也是他们的父；…他们不仅有人受造的天然生命，也有神非受造的属灵生命。因此，王在山上将国度的新律法颁布给他们，用意是要他们不凭着人堕落的生命，乃凭着父永远的神圣生命来遵行；不是要得人的荣耀，乃是要得父的赏赐。

WEEK 2 — DAY 2

Morning Nourishment

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

3-4 But you, when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret will repay you.

Righteousness [in Matthew 6:1] denotes righteous deeds, such as giving alms (vv. 2-4), praying (vv. 5-15), and fasting (vv. 16-18). No doubt these verses speak about the righteous deeds of the kingdom people. Actually, however, they expose the self and the flesh...Of course, the words self and flesh are not used in these verses. Nevertheless,...in these eighteen verses the Lord used three illustrations—the giving of alms, praying, and fasting—to reveal how we are filled with the self and the flesh.

Man's flesh, seeking to glorify itself, always wants to do good deeds before men in order to gain men's praise. But the kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh to gain the praise of men but must do all things in the spirit to please their heavenly Father. (Life-study of Matthew, pp. 241-242)

Today's Reading

To the kingdom people God is not only their God but also their Father...They have not only the created, natural human life but also the uncreated, spiritual divine life. Hence, the new law of the kingdom, decreed by the King on the mountain, is given to them with the intention that they should keep it not by their fallen human life but by the Father's eternal, divine life, not to gain man's glory but to receive the Father's reward.

(在马太六章四、六、十八节,) 主都使用了“ 隐密” 这辞。…我们必须要在隐密中行义, 因为我们的父是在隐密中。在四节主说, 我们的父在隐密中察看。国度子民是天父的儿女, 必须活在父的同在里, 并顾到父的同在。…天父在隐密中的察看, 必是他们在隐密中行义的激励。在这节主也说, 父必要报答我们。这可能发生在今世, (林后九 10 ~ 11,) 或在来世作为赏赐。(路十四 14。)

在隐密中行义, 结果乃是杀死己和肉体。今天如果不允许人在社会上显扬他们的善行, 他们就不干了。…对我们国度子民而言, 关于义行的基本原则是绝不要显扬自己。尽可能隐藏自己、遮盖自己、并在隐密中行事。我们该隐藏到一个地步, 正如主耶稣所说的, 左手不知道右手所作的。(太六 3。)

虽然主说到赏赐, (1, 5,) 但这里重要的事不是赏赐, 乃是在生命里长大。在明处长大的圣徒, 不是健康地长大。我们都需要一些生命中隐密的长大, 一些对基督隐密的经历。我们需要隐密地祷告主、敬拜主、接触主、并与主交通, 也许连最亲近我们的人, 也不知道或领会我们在作什么。我们需要这些对主隐密的经历, 因为这样的经历杀死我们的己和我们的肉体。虽然怒气和情欲很丑陋, 但最阻挠我们生命长大的乃是己。己是最明显的, 它喜欢公开在人面前行事。己喜欢在人面前行义。我们都必须承认, 我们有这样的己, 没有一人例外。那些行事总要公开显扬的人, 就是满了己, 满了肉体。己喜爱得人荣耀, 肉体喜爱被人注视。…每当我们来到这段话时, 我们必须领悟这段话乃是暴露我们的己和我们的肉体。(马太福音生命读经, 二八八至二九一页。)

参读: 马太福音生命读经, 第二十一篇。

[In Matthew 6:4, 6, 18] the Lord used the word secret...We must do our righteous deeds in secret, for our Father is in secret. In verse 4 the Lord said that our Father sees in secret. The kingdom people, as children of the heavenly Father, must live in the presence of the Father and care for the Father's presence...The heavenly Father's seeing in secret must be an incentive to doing their righteous deeds in secret. In this verse the Lord also said that the Father will repay us. This may occur in this age (2 Cor. 9:10-11) or as a reward in the coming age (Luke 14:14).

The effect of doing our righteous deeds in secret is that the self and the flesh are killed. If people in society today are not allowed to make a show of their good deeds, they will not do them ...For us as kingdom people, a basic principle concerning righteous deeds is never to make a show of ourselves. As much as possible, hide yourself, keep yourself covered, and do things in secret. We should be so hidden that, as the Lord Jesus said, our left hand does not know what our right hand is doing (Matt. 6:3).

Although the Lord spoke about the matter of reward (vv. 1, 5), the important thing here is not the reward but the growth in life. The saints who grow openly do not grow in a healthy way. We all need some secret growth in life, some secret experiences of Christ. We need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way. Perhaps not even the one closest to us will know or understand what we are doing. We need these secret experiences of the Lord because such experiences kill our self and our flesh. Although anger and lust are ugly, the thing that most frustrates us from growing in life is the self. The self is most visible in the fact that it enjoys doing things in a public way, in the presence of man. The self likes to do righteous deeds before man. We all must admit that, without exception, we have such a self. Those who always want to do things in such a way as to make a public show are full of self, full of the flesh. The self loves to be glorified, and the flesh loves to be gazed upon...Whenever we come to this portion of the Word, we must realize that it exposes our self and our flesh. (Life-study of Matthew, pp. 242-244)

Further Reading: Life-study of Matthew, msg. 21

第二周■周三

晨兴喂养

太六 6“ 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。”

18“ 为要不叫人，只叫你在隐密中的父，看出你在禁食；你父在隐密中察看，必要报答你。”

那些只知道显扬己并炫耀肉体的圣徒，不会在生命里长大。真正生命的长大，乃是除去己。…我们该多多祷告，但不要让别人知道我们有多少祷告；这才是健康的。你若天天祷告而不告诉别人，或者不让别人知道，这表示你是健康的，并且你正在长大。然而，假定你一直告诉别人你有多少祷告，你若这样作，不仅要失去赏赐，你也不健康，不会在生命里长大。我们都必须承认，我们里面有狡猾的己、诡诈的肉体。…当我们独自在房间祷告的时候，我们常常盼望别人能听见。照样，我们行义，用意是要别人能看见。这样的愿望和用意是不健康的；这些指明我们不是在生命里长大。…你的义行若在隐密中，你就能确信自己是在生命里长大，并且是健康的。但无论何时你在义行上显扬自己，你就不健康。这样的显扬大大阻挠了你在生命里长大。（马太福音生命读经，二九一至二九二页。）

信息选读

宇宙指明神是隐藏的，神是隐密的。…我们也许看见了神所作的事，但我们没有人见过祂，因为祂总是隐藏的，总是隐密的。神的生命属于这样隐密和隐藏的性质。我们若凭着自己的生命爱人，这生命就想

WEEK 2 — DAY 3

Morning Nourishment

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.

Those saints who know only to make a show of the self and a display of the flesh will not grow in life. The genuine growth in life is to cut off the self...We should pray much yet not let others know how much we pray. This is healthy. If you pray every day without telling others or letting them know about it, it means that you are healthy and that you are growing. However, suppose you always tell others how much you pray. If you do this, you will not only lose your reward, but you will not grow in life or be healthy. We all must admit that we have the subtle self, the subtle flesh, within us ... When we pray alone in our room, we often wish that others could hear us. Likewise, we do our righteous deeds with the intention that others could see them. Such desires and intentions are not healthy; they indicate that we are not growing in life...If your righteous deeds are in secret, you may be assured that you are growing in life and are healthy. But any time you exhibit yourself in your righteous deeds, you are not healthy. Such an exhibition greatly frustrates your growth in life. (Life-study of Matthew, pp. 244-245)

Today's Reading

The universe indicates that God is hidden, that God is secret...We may have seen the things done by God, but none of us has ever seen Him, for He is always hidden, always secret. God's life is of such a secret and hidden nature. If we love others by our own life, this life will seek to make a display

要在人面前炫耀自己。但我们若凭着神的爱爱人，这爱就始终是隐藏的。我们人的生命喜爱炫耀、公开显扬，但神的生命总是隐藏的。假冒为善的人就是有外面的表显，里面却空无一物的人。他所有的一切仅仅是外面的表演，里面没有实际。这完全与神的性情和祂隐藏的生命相对。虽然神的内涵极其丰富，但表显出来的只有一点点。我们若凭着这神圣的生命而活，也许会多多祷告，但别人不会知道我们祷告了多少。我们可能多多施舍，帮助别人，但没有人会知道我们给了多少。我们可能常常禁食，但这也不为人所知。我们里面可能有许多，但表显出来的却不多。这就是国度子民在行义一事上的性质。

这与属世之人的性质迥然不同。当世人捐出一百元时，他们就大作广告，好像他们捐了一笔很大的数目。但我们基督徒捐出一百元时，最好只让别人知道我们捐了一角。我们所作的比别人所看见的多。我们在天然的生命里，绝不能实行这样的施舍，只有在神圣的生命，不喜欢显扬的生命里，才可能这样实行。这是本段话的重点。

我们若认真要成为国度的子民，就必须学习凭着我们父隐藏的生命而活。我们不可凭着自己天然的生命而活，这生命总是炫耀自己。我们若凭着我们父隐藏的生命而活，我们会作许多事而不公开显扬。反之，我们所作的一切都会在隐密中，从人眼前隐藏。许多圣徒的传记显示他们在隐密中作了某些事，这些事常常到他们死后才为人所知。这是正确的路。…我们的祷告该在隐密中。…国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答。（太六6。）（马太福音生命读经，二九二至二九三、二九五至二九六页。）

参读：马太福音生命读经，第二十一篇。

of itself before men. But if we love others by the love of God, this love will always remain hidden. Our human life loves to make a display, a public show, but God's life is always hidden. A hypocrite is one who has an outward manifestation without having anything within. Everything he has is merely an outward show; there is no reality inwardly. This is absolutely contrary to God's nature and to His hidden life. Although God has so much within Him, only a little is manifested. If we live by this divine life, we may pray much, but others will not know how much we have prayed. We may give a great deal to help others, but no one will know how much we give. We may fast often, but this also will not be known by others. We may have a great deal within us, but very little will be manifested. This is the nature of the kingdom people in the doing of their righteous deeds.

This is vastly different from the nature of the worldly people. When the worldly ones donate a hundred dollars, they advertise it, making it appear that they have given a much greater amount. But when we Christians give a hundred dollars, it is better that we only let others know that we have given a dime. We do more than what is visible to others. We can never practice this kind of giving in our natural life. It is possible only in the divine life, the life that does not enjoy making a show. This is the crucial point in this portion of the Word.

If we are serious about being the kingdom people, we must learn to live by the hidden life of our Father. We must not live by our natural life, which is always making a display of itself. If we live by our Father's hidden life, we will do many things without making any public show of them. Rather, all that we do will be in secret, hidden from the eyes of others. The biographies of many saints reveal that they did certain things in secret, things that often were not made known until after they had died. This is the right way. Our prayer should be in secret...The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him [Matt. 6:6]. (Life-study of Matthew, pp. 245-246, 248)

Further Reading: Life-study of Matthew, msg. 21

第二周■周四

晨兴喂养

赛四五 15“ 救主以色列的神啊，你实在是自隐的神。”

王上十九 12“ 地震后有火，耶和华也不在火中；火后有微小柔细的声音。”

〔神的儿女可能〕认识神是全能的神，是公义的神，是满有恩典和慈爱的神，却不认识神是一位自隐的神。

以赛亚〔在以赛亚四十五章十五节的〕表达是非常重要的。他这话不是凭空说的，也不是想像出来的；乃是他根据许多的事实所产生出来的发表。他把那些事实都看过、都研究过了，就得到一个结论：“神啊，你实在是自隐的神。”当申言者看看神所作的事，看看以色列人在神手中的遭遇，看看神百姓的经历，就叫他不能不承认，神的确是一位自隐的神。以赛亚为什么会得到这一个结论？…那是因为神在以色列人中间，在以色列人身上，作了许许多多的事，但神却把自己隐藏起来。祂一直在作事，却一直是隐藏的。许多事都是祂作的，以色列人却不知道作事者是谁。所以有一天以赛亚就惊叹说，“神啊，你实在是自隐的神。”（李常受文集一九五六年第二册，八至九页。）

信息选读

我们的个性与神的个性截然不同。神喜欢隐藏，我们却喜欢显扬；神不求外在的显明，但我们没有外在的显明就不满意。

WEEK 2 — DAY 4

Morning Nourishment

Isa. 45:15 Surely You are a God who hides Himself, O God of Israel, the Savior.

1 Kings 19:12 And after the earthquake, a fire—Jehovah was not in the fire. And after the fire, a gentle, quiet voice.

[God's children] know Him as the almighty One, as the righteous One, as One full of grace and compassion, but as the One who hides Himself, He is unknown to them.

[Isaiah's statement in Isaiah 45:15] is most emphatic. He is not talking empty words, the fruit of his own imagination; his utterance is based on an accumulation of facts. He has looked at those facts, he has studied those facts, and then he has come to his conclusion: "You are a God who hides Himself, / O God." What he has seen of God's doings, what he has observed happen to Israel under the hand of God, what he has beheld of the experiences of God's people—all these observations have forced the prophet to acknowledge that God is a God who hides Himself. Why did Isaiah come to this conclusion?... It was because God did countless things in the midst of the children of Israel and countless things in their personal lives, yet He concealed Himself. He was ceaselessly working, yet He was always hidden. Very much was being done by Him, yet the Israelites were utterly ignorant as to who the doer was. Then one day Isaiah exclaimed, "Surely You are a God who hides Himself, / O God." (CWWL, 1956, vol. 2, "A God Who Hides Himself," p. 3)

Today's Reading

Our personalities are diametrically opposed to God's personality. He likes concealment; we like display. He does not crave outward manifestations; we cannot be content without them.

“以利亚是与我们性情相同的人，”（雅五17，）他受不住神这个试验。在迦密山顶，神是明显地与他同在。但神一隐退，以利亚就受不了。他就心灰意冷跑到山洞里去。当神问他说，“你在这里作什么？”他回答说，“我为耶和华万军之神大发妒忌；因为以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。”（王上十九9～10。）神知道以利亚的难处；他知道以利亚愿意神是一位显明的神，但他不晓得神是自隐的神。于是神给他一个说明。在那里“有烈风大作”，（11上，）以利亚以为神在其中，但“耶和华却不在风中”。（11中。）风后有地震，以利亚以为神必定在其中，但“耶和华却不在其中”。（11下。）地震后有火；以利亚以为神是烈火，神该在其中了，但“耶和华也不在火中”。（12上。）火后有微小柔细的声音，神就在其中。（12下。）以利亚对神说，“只剩下我一个人。”（14。）但神非常柔细地回答说，“有七千人是未曾向巴力屈膝的。以利亚，我是隐藏的神。我为自己留下了七千人，这是你所不知道的。”（参18。）以利亚以为看得见的才算得数，但神是一位自隐的神。…神为祂自己留下七千人，是未曾向巴力屈膝的，但神的活动隐藏到连申言者以利亚都不知道。

你若把圣经好好地读过，就看见神有一个脾气，就是不乐意显扬。祂不愿意在明处作事，乃喜欢在暗中作工。祂造了宇宙，祂就隐藏在宇宙中人所不知道的地方，以致人找不着祂。祂住在一个人里面，但…就连祂的门徒与祂同在三年半，还未能真正地认识祂。这在在告诉我们，祂是一直把自己隐藏着。有一刻祂把自己显出来，随后又隐藏回去。（李常受文集一九五六年第二册，九至一〇、一三至一四页。）

参读：自隐的神。

“Elijah was a man of like feeling with us” (James 5:17), and he did not stand this test. On Mount Carmel God was obviously with him, but when God withheld His manifest presence, Elijah could not bear it. He became depressed and crept into a cave. When God asked him, “What are you doing here?” he answered, “I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life” (1 Kings 19:9-10). God knew Elijah’s difficulty; He knew Elijah wanted Him to be a God who would manifest Himself; he had not realized that God is a God who hides Himself. So God gave him a demonstration. There arose “a great, strong wind” (v. 11). Elijah thought, The Lord is in this. But “Jehovah was not in the wind” (v. 11). The wind was followed by an earthquake. Elijah thought, Surely the Lord is in this. But “Jehovah was not in the earthquake” (v. 11). Then came a fire, and Elijah thought, The Lord is a consuming fire; He will be in this. But “Jehovah was not in the fire” (v. 12). After the fire came a gentle, quiet voice—and the Lord was in that (v. 12). Elijah said to Him, “I alone am left” (v. 14), but the Lord very gently answered, “There are seven thousand persons who have not bowed down to Baal. Elijah, I hide Myself; you did not know that I had preserved those seven thousand souls” (cf. v. 18). Elijah had reckoned only with what he could see, but God is a God who hides Himself... He had preserved for Himself seven thousand persons who had not bowed the knee to Baal, but so hidden was His activity that not even the prophet Elijah knew anything about it.

If you study the Scriptures carefully, you will see that God has the kind of temperament that dislikes ostentation. He likes to work secretly rather than openly. He created the universe and then hid Himself in it, until we do not know where to find Him. He took up His abode in a man, but...even His disciples, during their three and a half years in His company, did not arrive at a true knowledge of Him. All this tells us that He was continually hiding Himself. He would manifest Himself for a moment and then would conceal Himself again. (CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 3-4, 6-7)

Further Reading: A God Who Hides Himself (booklet)

第二周■周五

晨兴喂养

诗四二 7“ 你的瀑布发声，深渊就与深渊响应；你的波浪洪涛，都漫过我身。”

赛三七 31“ 犹大家所逃脱余剩的，仍要往下扎根，向上结果。”

所有的深处，只能因着深处的呼喊才能有响应。（诗四二 7。）浅的东西，永远摸不着深的；在外面的，也永远摸不着里面的。深处只能与深处响应。…别人的深处，只能与你的深处响应。…如果深处没有东西出来，你得着的帮助就不过是浮浅的。…我们要看见深处的紧要。凡不是从深处出来的，就永远不能达到深处。你如果不从深处得着益处，得着帮助，你就不能从深处有东西出来。因此，我们如果要在属灵的事上帮助人，就必须从深处有东西出来。你在神面前如果不往深处去，你就没有法子得着别人。你的发表如果不是从深处出来的，尽管你能得着别人的情感，你能得着别人的理想，你能使人流泪，你能使人快乐，你能使人一时兴奋，但是，你不能摸着人的深处。是深处才能与深处响应。（倪柝声文集第二辑第十七册，五一至五二页。）

信息选读

传道、听道有一个原则，这原则就在主耶稣所说的那一个撒种的比喻里面。撒种的时候，有落在路旁的，有落在土浅石头地上的，有落在荆棘里的，有落在好土里的；这给我们看见，传神话语的时候，人的接受，有四种不同的态度。主耶稣告诉我们，在这几种不同的情形中，有一种叫作土浅石头地，上面是土，下面是石头。种子落在这一种的地上，长得顶

WEEK 2 — DAY 5

Morning Nourishment

Psa. 42:7 Deep calls unto deep at the sound of Your water spouts; all Your waves and Your billows pass over me.

Isa. 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Only a call from the depths can provoke a response from the depths [Psa. 42:7]. Nothing shallow can ever touch the depths, nor can anything superficial touch the inward parts. Only the deep will respond to the deep ...Others can respond deep within to only what issues from deep within us ...If nothing comes from the depths, the help we receive is just superficial. We have to see the importance of the depths. Anything that is not from the depths will never reach the depths of others. If we have never received help or benefit in our depths, we will never have anything issuing from our depths. If we want to render spiritual help to others, something must issue from our depths. If we do not dig deep, we can never gain others. Unless our utterance is from the depths, we will not touch the depths in others, even though we gain their emotions and thoughts and make them cry or be happy or excited for a while. Only deep calls unto deep. (CWWN, vol. 37, p. 37)

Today's Reading

One principle in preaching and receiving the word is found in the Lord's parable of the sower. While the sower sowed, some seeds fell beside the way, some on the rocky place, some into the thorns, and some into the good earth. This shows us four different ways for man to receive the word. The Lord Jesus tells us that among these different conditions, one is the rocky place. There is a little earth on the surface, but underneath there are rocks. When the seed falls into this kind of ground, it springs up quickly, but as soon as the sun comes out,

快，但是，日头出来一晒，因为没有根，就枯干了。

什么是根呢？根是长在下方的。什么是叶子呢？叶子是长在上方的。换句话说，看不见的生命叫作根，看得见的生命叫作叶子。许多基督徒的难处就在这里：看得见的生命虽然有，但是看不见的生命却少得很。换句话说，人缺少隐藏在深处的生活。…你所有属灵的经历如果都是人所知道的，你就没有根。…如果你所有的经历都是显露的，那你所有的都是往上长的，不是往下扎根的。这样，你就是光有叶子没有根的人，你就是土浅的人。

在属灵的生命中，一面我们要看见什么叫作基督的身体，就是说，我们要有一个身体的生命；另一面我们也要看见，我个人从主得着来作肢体的那一分是顶个人的，那一点是我个人在神面前得着的，那一点是我在神面前应当守着的。如果不守着，我就失去我作肢体的特点，我在神的面前就没有特别的用处。神所给你的那一个特点，一显露，就要枯干了。

主耶稣在山上的教训是很特别的，一面祂说，“你们是世上的光。城立在山上，是不能隐藏的，”（太5:14，）是公开的；另一面，祂说，“你施舍的时候，不要让左手知道右手所作的，好叫你的施舍可在隐密中，…你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父。”（六3～4，6。）一面，…要作基督徒就公开地作基督徒，公开宣告说，我是基督徒；另一面，基督徒有许多的美德，是应当隐藏，不应当显露的。只有显在人面前的，没有隐藏在深处的，这样的人，是没有根的，是经不起试炼、经不起试探的。…求神作工在我们身上，使我们能往下扎根。（倪柝声文集第二辑第十七册，五二至五四页。）

参读：倪柝声文集第二辑第十七册，第七篇；第二辑第十八册，第六十五篇。

it withers because of the lack of root.

What is a root? It is growth that occurs beneath the soil. What are the leaves? They are growth that occurs above the soil. In other words, roots are the hidden life, whereas leaves are the manifest life. The trouble with many Christians is that, while there is much apparent life, there is very little secret life. In other words, there is the lack of a hidden life...If all your spiritual life is exposed, you do not have any root...If all your experiences are manifested, then all your growth is upward; there is no downward growth. If this is the case, you are a person who has only leaves without root, and you are on shallow ground.

In our Christian life it is necessary that we learn the meaning of the Body of Christ; we must learn to have a life of the Body. On the other hand, we must learn that the life given to each member of His Body by the Lord is distinctly individual. The measure that has been given to you personally by Him needs to be guarded; otherwise, it will lose its specific character and will be of no particular use to God. If that which has been specially committed to you is exposed, it will wither.

The discourse of the Lord Jesus on the Mount was most remarkable. On the one hand, He said, “You are the light of the world. It is impossible for a city situated upon a mountain to be hidden” (Matt. 5:14). It is open. On the other hand, He said, “When you give alms, do not let your left hand know what your right hand is doing, so that your alms may be in secret;...when you pray, enter into your private room, and shut your door and pray to your Father who is in secret” (6:3-4, 6). On the one hand, if you are a Christian, you must come right out into the open and make a public profession; on the other hand, there are Christian virtues that you should preserve from the public gaze. The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation ...May God work in us so that we can take root downward. (CWWN, vol. 37, pp. 37-39)

Further Reading: Watchman Nee, Deep Calls unto Deep (booklet); CWWN, vol. 38, ch. 66

第二周■周六

晨兴喂养

林后十二 3～4“并且我认得这样一个人，（或在身内，或在身外，我都不晓得，只有神晓得，）他被提进乐园里，听见不能言传的话语，是人不可说的。”

许多弟兄姊妹经不起神的显现，经不起神的启示，什么时候得着了一点，他们就要吹号了，一下子什么人都知道了。…保罗…是何等地深！我们若能把神的东西保守七年已经够好了，但是保罗藏了十四年。（林后十二 2。）十四年之久，神的召会不知道保罗这个经历；十四年之久，使徒们不知道保罗这个经历。保罗是一个有根的人！

根是主要的问题。要有保罗的工作，就得有保罗的根；要有保罗的生活，就得有保罗的生命；要有保罗外面的能力，就得有保罗里面的经历。今天的难处，就是在神的儿女中藏不了属灵的东西，藏不了特别的经历。只要有一点的经历，就给许多人知道了。…这就是没有根。我们要求神给我们看见保罗的经历，带领我们往深处去。（倪柝声文集第二辑第十七册，五四至五五页。）

信息选读

以赛亚三十九章说到巴比伦王听见希西家病而痊愈，就送书信和礼物给他。希西家虽然蒙了神的恩典，却经不起神的恩典。圣经记载说，“希西家喜欢见使者，就把他的宝库，银子、金子、香料、和贵重的膏油，以及他整个军器库，并他所珍藏的一切，都给他们看。”（赛三九 2。）他经不起试探。

WEEK 2 — DAY 6

Morning Nourishment

2 Cor. 12:3-4 And I know such a man (whether in the body or outside the body, I do not know; God knows), that he was caught away into Paradise and heard unspeakable words, which it is not allowed for a man to speak.

Many of us cannot stand the test of visions and revelations; as soon as we have a little experience, we blow the trumpet, and everyone knows about it ...What depth there was in Paul! It would be a wonder if we could hide away something we received from God for seven years. But for fourteen years Paul never divulged his experience; for fourteen years God's church knew nothing of it; for fourteen years not one of the apostles had heard of it. Paul's roots were deep beneath the soil.

This matter of root is a matter of extreme importance. If you want to have Paul's work, then you need to have Paul's "root"; if you want to have Paul's outward conduct, then you need to have Paul's inner life; if you want to have Paul's manifest power, then you need to have Paul's secret experience. The trouble with Christians today is that they cannot keep any spiritual thing or any special experience undisclosed. As soon as they have a little experience, they have to tell it abroad...They do not have any root. May God show us Paul's experience, and may He lead us into having depth! (CWWN, vol. 37, pp. 39-40)

Today's Reading

In Isaiah 39 we are told that when the news of Hezekiah's sickness and recovery reached the Babylonian court, messengers were dispatched with letters and a present for Hezekiah. Hezekiah had been a recipient of the grace of God, but he was unable to stand the test of grace. God's Word says, "Hezekiah was glad for them and showed them his treasury, the silver and the gold, and the spices and the fine oil, and his whole armory and everything which was found among his treasures" (v. 2). Hezekiah could not overcome the temptation to display everything.

那么，我们该不该作见证呢？见证是该作的，保罗也作见证，历世历代许多神的儿女都作见证。不过，作见证是一件事，喜欢显露自己的经历又是一件事。我们为着什么要作见证呢？是因为要人得着益处，不是因为自己喜欢讲。

作见证说神在你身上作了何等大的事是可以的，但是拿来当作新闻告诉人，就是显露自己，就叫作没有根。没有根，就是没有暗中的宝贝，…没有暗中的生命，…没有暗中的经历。有许多的经历，我们要留起来；如果不留起来，我们就要失去所有的了。

我们所有在神面前隐秘的东西，不能都拿出来。…神在里面动，我们才能动。有的时候，神要你对弟兄说话，你可不要把它压住了；你如果压住了，你就违反了肢体的律。肢体有一个律就是交通；你一压住，就不能流通。我们要积极，不能消极，我们要将生命给人。但是，一天到晚想自己，一天到晚说自己的事情，这一种的多话，这一种的显露，是要叫自己受攻击的。我们盼望一面知道什么是身体，知道身体上的流通，另一面我们在主的面前，有我们隐藏的部分，就是许多经历是人所不知道的。所有的根，都是不能显露的。

往深处去的，往下面扎根的，结局你就看见深渊与深渊响应。你里面有深的，人的深处就要被摸着。你只要里面动一动，人就得了帮助，人就要得着光，人就知道在那里有一件东西是他所不知道的。…没有深处，你只能用表面的工作得着人表面的感动。我们说了再说，只有深渊是与深渊响应的。（倪柝声文集第二辑第十七册，五五至六〇页。）

参读：歌罗西书生命读经，第四十四、五十一至五十三篇。

Then should we not bear testimony? Yes, we should. Paul did so, and multitudes of God's children from generation to generation have done so too. But bearing testimony is one thing; delighting in exhibiting one's experience is quite another. What is our object in testifying?

We may speak of the great things the Lord has done for us, but we must not publish these things abroad as items of news; this only exposes ourselves as being without any root. To be without root is to be without any treasure; it is to be without any hidden life or hidden experiences. It is essential that some of our experiences remain covered; to uncover everything is to lose everything.

Whatever secrets we have with the Lord must be preserved ...Only if He moves within us to reveal something, dare we reveal it. If He wants us to share some experience with a brother, we dare not withhold it, for that would be violating a law of the members of the Body of Christ. One law of the members of the Body of Christ is fellowship. Once we suppress this law, the flow stops. We must be positive, not negative, and minister life to others. But if we are engrossed all day with ourselves and with our own things, this talkativeness and exposure opens us to assault from the enemy. I trust we will learn what the Body of Christ is and what the flow of life among the members is; but I trust we will also learn the need for safeguarding the hidden part we have before the Lord, the experiences that are not known to others. No root should be exposed.

As we extend ourselves deeper and take root downward, we will discover that “deep calls unto deep.” When we can bring forth riches from the depths of our inner life, we will find that other lives will be deeply affected. The minute our inner being is touched, others will receive help and be enlightened. They will know that there is something beyond their knowledge...If our life has no depth, our superficial work will only affect other lives superficially. We repeat yet again—only “deep calls unto deep.” (CWWN, vol. 37, pp. 40-44)

Further Reading: Life-study of Colossians, msgs. 44, 51—53

第二周诗歌

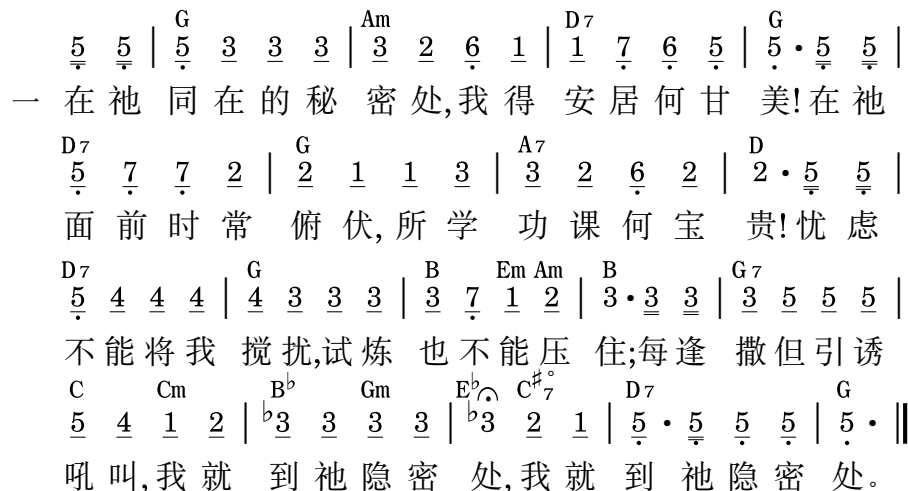
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经历基督 — 与祂交通

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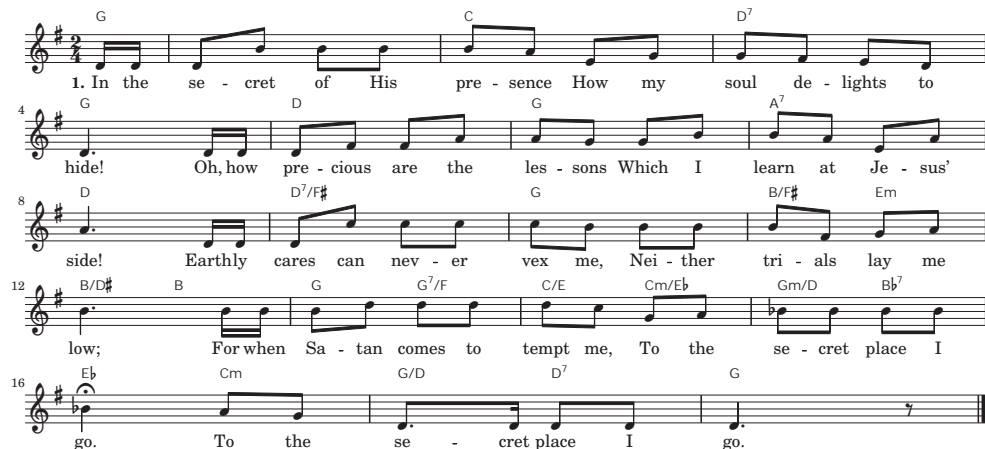
- 二 当我带着疲倦、干渴, 来到祂的翅膀间,
就得荫庇、凉爽、快乐, 活泉清澈而新鲜;
在此投身救主胸怀, 彼此交通满香甜;
我虽尝试, 也说不来 祂那秘密的语言。
- 三 但有一事是我所知: 当我向祂诉苦情,
祂就耐心听我心事, 并且鼓舞我萎灵。
你想从来祂不责备? 那祂就是很虚伪,
如果祂是从来也未 责备祂所见的罪。
- 四 这隐密处如何美佳, 如果你也愿知晓,
请去住在祂的荫下, 就必尝到这味道;
若你的灵与祂相交, 安静住于祂荣光,
你的脸面就必返照 祂那荣美的形像。

WEEK 2 — HYMN

In the secret of His presence

Experience of Christ — Fellowship with Him

553



2. When my soul is faint and thirsty,
'Neath the shadow of His wing
There is cool and pleasant shelter,
And a fresh and crystal spring;
And my Savior rests beside me,
As we hold communion sweet;
If I tried, I could not utter
What He says when thus we meet.
3. Only this I know: I tell Him
All my doubts and griefs and fears;
Oh, how patiently He listens!
And my drooping soul He cheers;
Do you think He ne'er reproves me?
What a false friend He would be,
If He never, never told me
Of the sins which He must see.
4. Would you like to know that sweetness
Of the secret of the Lord?
Go and hide beneath His shadow;
This shall then be your reward;
And when'er you leave the silence
Of that happy meeting-place,
By the Spirit bear the image
Of the Master in your face.

(Repeat the last line of each stanza)

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第三周

国度与召会

读经：太十六 18～19，十八 17～18，十三 44～46，可四 26～29，罗十四 17，林前四 20，加五 19～21，西四 11，启十一 15，十二 10

【周一、周二】

壹 今天召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增——但二 34～35，可四 26～29：

一 在生命上，基督扩增成为召会；在行政上，基督扩增成为国度——约三 15、29 上、30 上，但二 34～35、44。

二 基督不仅是召会，基督也是神的国；召会和国度都是祂的扩增——林前十二 12，路十七 21，可四 26～29。

贰 圣经首先陈明国度，然后陈明召会；国度的出现产生召会——太四 23，十六 18～19：

一 神的生命就是神的国度；神圣的生命就是国度，这生命产生召会——约三 3、5，太七 14、21，十九 17、29，二五 46：

1 国度乃是生命的范围，让生命行动、治理、管治，使生命能达成其目的，而这范围就是国度。

Week Three

The Kingdom and the Church

Scripture Reading: Matt. 16:18-19; 18:17-18; 13:44-46; Mark 4:26-29; Rom. 14:17; 1 Cor. 4:20; Gal. 5:19-21; Col. 4:11; Rev. 11:15; 12:10

§ Day 1 & Day 2

I. The church today is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration—Dan. 2:34-35; Mark 4:26-29:

A. In life Christ increases to become the church; in administration Christ increases to become the kingdom—John 3:15, 29a, 30a; Dan. 2:34-35, 44.

B. Christ is not only the church but also the kingdom of God; both the church and the kingdom are His increase—1 Cor. 12:12; Luke 17:21; Mark 4:26-29.

II. The Bible first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church—Matt. 4:23; 16:18-19:

A. The life of God is the kingdom of God; the divine life is the kingdom, and this life produces the church—John 3:3, 5; Matt. 7:14, 21; 19:17, 29; 25:46:

1. The kingdom is the realm of life for life to move, rule, and govern so that life may accomplish its purpose, and this realm is the kingdom.

- 2 福音带进神圣的生命，这生命有其范围，这范围就是国度；神圣生命同其范围产生召会——提后 10。
- 3 国度的福音产生召会，因为国度就是生命本身，而召会乃是生命的结果——太四 23，徒八 12。

二 国度是召会的实际；因此，我们离了国度的生命，就不能过召会生活——太五 3，十六 18～19，启一 4～6、9：

- 1 诸天之国的实际（太五～七）乃是召会生活的内容；没有国度的实际，召会就是空洞的。
- 2 因着国度的生命产生召会生活，所以当我们团体地在国度生命里生活，我们自然就过召会生活——罗十四 17。
- 3 信徒不活在国度的实际里，就不能被建造到召会的结构里——弗二 22。

【周三】

三 没有国度作召会的实际，召会就不能被建造——太十六 18～19：

- 1 召会是借着国度的权柄产生的。
- 2 国度钥匙的赐给，是为使召会能够被建造——19 节，十八 18，参约二十 23。
- 3 当诸天的国能在一班信徒身上施行权柄，那一班信徒就能被建造成为召会——西二 19，弗四 15～16。

【周四】

叁 真正的召会就是在今世神的国；今天信徒乃是在召会中过国度生活——太十六 18～19，十八 17～18，十三 44～46，罗十四 17，林

2. The gospel brings in the divine life, and this life has its realm, which is the kingdom; the divine life with its realm produces the church—2 Tim. 1:10.
3. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of life—Matt. 4:23; Acts 8:12.

B. The kingdom is the reality of the church; therefore, apart from the kingdom life, we cannot live the church life—Matt. 5:3; 16:18-19; Rev. 1:4-6, 9:

1. The reality of the kingdom of the heavens (Matt. 5—7) is the content of the church life; without the reality of the kingdom, the church is empty.
2. Since the kingdom life issues in the church life, as we live corporately in the kingdom life, we spontaneously live the church life—Rom. 14:17.
3. A believer who does not live in the reality of the kingdom cannot be built into the structure of the church—Eph. 2:22.

§ Day 3

C. Without the kingdom as the reality of the church, the church cannot be built up—Matt. 16:18-19:

1. The church is brought into being through the authority of the kingdom.
2. The keys of the kingdom are given to make the building of the church possible—v. 19; 18:18; cf. John 20:23.
3. When the kingdom of the heavens is able to assert its authority over a company of believers, those believers can be built up into the church—Col. 2:19; Eph. 4:15-16.

§ Day 4

III. The genuine church is the kingdom of God in this age; today the believers live the kingdom life in the church—Matt. 16:18-19; 18:17-18; 13:44-46; Rom. 14:17; 1 Cor. 4:20; Eph.

前四 20, 弗二 19, 西四 11, 启一 4~6:

一 主耶稣每次说到召会时, 都将召会联于国度; 这指明国度与召会有何等密切的关联——太十六 18~19, 十八 17~18:

- 1 罗马十四章十七节证明, 今世的召会乃是神的国。
- 2 林前四章二十节的“神的国”是指召会生活(17), 这含示就着权柄的一面说, 今世的召会就是神的国。
- 3 以弗所二章十九节的“同国之民”一辞, 指明神的国, 就是神运用祂权柄的范围。
- 4 保罗和他的同工为着建立众召会, 在福音工作上所作的, 乃是为着神的国——西四 11。
- 5 启示录一章六节的“国度”一辞启示, 召会在哪里, 神的国就在哪里; 召会代表国度。

二 在主的恢复里, 我们乃是同时在国度和召会里, 在宝贝和珠子里——太十三 44~46。

肆 在作为国度的召会里, 我们乃是在国度的管治、行政、管教和操练之下——林前六 9~10, 加五 19~21, 弗五 5:

一 虽然今天召会是神的国, 但唯有当我们在灵里, 而不在天然的人里生活、行动、为人时, 我们才在国度的实际里——罗八 4, 加五 16、25。

【周五】

二 我们这些在神圣三一分赐之下的人, 需要在召会中过国度的生活, 在神圣的生命里长大并发展, 直到我们达到成熟——林后十三 14, 罗十四 17, 彼后一 5~7。

2:19; Col. 4:11; Rev. 1:4-6:

A. Each time the Lord Jesus spoke of the church, He mentioned it in relation to the kingdom; this indicates how intimately the kingdom and the church are related—Matt. 16:18-19; 18:17-18:

1. Romans 14:17 proves that the church in this age is the kingdom of God.
2. The kingdom of God in 1 Corinthians 4:20 refers to the church life (v. 17), implying that in the sense of authority, the church in this age is the kingdom of God.
3. The term fellow citizens in Ephesians 2:19 indicates the kingdom of God, the sphere wherein God exercises His authority.
4. What Paul and his fellow workers were doing in the gospel work for the establishing of the churches was for the kingdom of God—Col. 4:11.
5. The word kingdom in Revelation 1:6 reveals that where the church is, there the kingdom of God is; the church represents the kingdom.

B. In the Lord's recovery, at the same time we are both in the kingdom and in the church, in the treasure and in the pearl—Matt. 13:44-46.

IV. In the church as the kingdom, we are under the kingdom's rule, government, discipline, and exercise—1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5:

A. Although the church today is God's kingdom, we are in the kingdom in reality only when we live, walk, and have our being in the spirit, not in our natural man—Rom. 8:4; Gal. 5:16, 25.

§ Day 5

B. As those who are under the dispensing of the Divine Trinity, we need to live a kingdom life in the church, growing and developing in the divine life until we reach maturity—2 Cor. 13:14; Rom. 14:17; 2 Pet. 1:5-11.

伍 召会带进国度——太六 10，十二 22～29，启十一 15，十二 10:

一 召会的产生乃是为着带进国度——太十六 18～19，十八 17～18，启一 6、9，十一 15:

- 1 召会的职责乃是继续基督的得胜，并带进神的国——十二 10，十一 15。
- 2 召会在地上的工作，就是要把神的国带进来；召会一切的工作，都是受神国原则的管治。
- 3 召会要负责将天上的旨意带到地上，并将其实行在地上——太六 10，七 21，十二 50。

二 在诸天管治之下产生的召会，借着服在天的管治之下，对付神的仇敌——十六 18～19，弗六 10～18:

- 1 诸天的国要得建立，就需要有属灵的争战——太十二 22～29。
- 2 召会的职责就是继续基督在地上的争战；召会继续基督所作那抵挡撒但的得胜工作——来二 14，约壹三 8 下，西二 15，诗一四九 5～9。

【周六】

陆 召会应当祷告以带进神的国——太六 10:

- 一 虽然今天国度在召会生活中，但国度的实现还没有来临。
- 二 国度的来临不是自动的；没有祷告，国度就不能来临；因此，我们必须为国度的来临祷告。
- 三 召会的祷告是抑制撒但最有效的凭借——十六 19，十八 18。

V. The church brings in the kingdom—Matt. 6:10; 12:22-29; Rev. 11:15; 12:10:

A. The church was brought into being for the purpose of bringing in the kingdom—Matt. 16:18-19; 18:17-18; Rev. 1:6, 9; 11:15:

1. The church's responsibility is to perpetuate Christ's victory and to bring in God's kingdom—12:10-11; 11:15.
2. The work of the church on earth is to bring in the kingdom of God; all the work of the church is governed by the principle of the kingdom of God.
3. The church is responsible for bringing heaven's will down to earth and for carrying it out on earth—Matt. 6:10; 7:21; 12:50.

B. The church, which comes into being under the rule of heaven, by reason of her submission to the heavenly rule, deals with God's enemy—16:18-19; Eph. 6:10-18:

1. In order for the kingdom of the heavens to be established, there is the need of spiritual fighting—Matt. 12:22-29.
2. The responsibility of the church is to continue the warfare Christ fought on earth; the church must continue the victorious work that Christ has carried out against Satan—Heb. 2:14; 1 John 3:8b; Col. 2:15; Psa. 149:5-9.

§ Day 6

VI. The church should pray to bring in the kingdom of God—Matt. 6:10:

- A. Although the kingdom is here in the church life today, the manifestation of the kingdom is yet to come.
- B. The coming of the kingdom is not automatic; if there is no prayer, the kingdom cannot come; thus, we must pray for the coming of the kingdom.
- C. The prayer of the church is the most effective means of conquering Satan—16:19; 18:18.

四 召会必须作天的出口，让天的权柄彰显在地上——十六 18～19，十八 17～18。

五 真实的祷告乃是与神同工，将祂的国带到地上，并将祂的旨意施行在地上；因此，祷告是属灵的争战——六 10，林后十 4，弗六 12。

柒 那些常将神的国度——关系到神的旨意和神的仇敌——放在面前的，乃是在神手里最有用处的工人——太六 33，七 21，二五 21、23，西四 11。

D. The church must be the outlet of heaven, allowing heaven's authority to be expressed on earth—16:18-19; 18:17-18.

E. Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth; hence, prayer is a spiritual battle—6:10; 2 Cor. 10:4; Eph. 6:12.

VII. Those who always put God's kingdom before them—that which touches God's will and His enemy—are the most useful workers in the hands of God—Matt. 6:33; 7:21; 25:21, 23; Col. 4:11.

第三周■周一

晨兴喂养

但二 35“ …打碎这像的石头，变成一座大山，充满全地。”

约三 29～30“ 娶新妇的，就是新郎；…祂必扩增，我必衰减。”

（在）但以理二章三十五节下半…石头扩增成为大山，表征基督的扩增。基督是可以扩增的，这事实在于约翰三章启示出来。三十节论到基督说，“祂必扩增。”这节里的扩增乃是二十九节所说的新妇：“娶新妇的，就是新郎。”所以，基督有一个扩增，这个扩增就是祂的新妇。就如夏娃是亚当的扩增，照样，新妇乃是基督这新郎的扩增。

今天召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增。在生命上，基督扩增成为召会；在行政上，基督扩增成为神永远的国。因此，基督不仅是召会，基督也是神的国。召会和国度都是祂的扩增。

马可四章二十六至二十九节种子的比喻，启示神的国如何是基督的扩增。二十六节说，“神的国是这样，如同人把种子撒在地上。”这种子就是基督作神圣生命的具体化身。按这比喻，这种子发芽、长大、结果、成熟并产生收成。（27～29。）从基督来将自己种到人性这“泥土”里，祂就一直长大并扩增。至终，这扩增要成为充满全地的大山，作神永远的国。（但以理书生命读经，二二至二三页。）

信息选读

WEEK 3 — DAY 1

Morning Nourishment

Dan. 2:35 ...The stone that struck the image became a great mountain and filled the whole earth.

John 3:29-30 He who has the bride is the bridegroom...He must increase, but I must decrease.

[In] Daniel 2:35b...this increase of the stone into a great mountain signifies the increase of Christ. The fact that Christ can increase is clearly revealed in John 3. Referring to Christ, verse 30 says, “He must increase.” The increase in this verse is the bride spoken of in verse 29: “He who has the bride is the bridegroom.” Christ, therefore, has an increase, and this increase is His bride. Just as Eve was the increase of Adam, the bride is the increase of Christ as the Bridegroom.

The church today is Christ’s increase in life, but the eternal kingdom of God is Christ’s increase in administration. In life Christ increases to become the church; in administration Christ increases to become the eternal kingdom of God. Hence, Christ is not only the church but also the kingdom of God. Both the church and the kingdom are His increase.

The parable of the seed in Mark 4:26-29 reveals how the kingdom of God is the increase of Christ. Verse 26 says, “So is the kingdom of God: as if a man cast seed on the earth.” This seed is Christ as the embodiment of the divine life. According to the parable, this seed sprouts, grows, bears fruit, matures, and brings forth a harvest (vv. 27-28). From the time Christ came to sow Himself into the “soil” of humanity, He has been growing and increasing. Eventually, this increase will become the great mountain that fills the whole earth to be the eternal kingdom of God. (Life-study of Daniel, p. 18)

Today’s Reading

我们应当悔改，不仅是为着得赦免，不仅是为着得平安，不仅是为着得生命，乃是因着有诸天的国，所以我们必须悔改。我们必须悔改，好有分于这个国度。

不仅施浸者约翰开始传福音时说，“你们要悔改，因为诸天的国已经临近了。”（太三 2。）主耶稣开始尽职时，也说了同样的话。（四 17。）在这新约时代，当神向人陈明福音时，乃是将国度当作福音的超绝目标。

有多少人看见重生的目的？我们的主说，“人若不重生，就不能见神的国。”（约三 3。）…重生的目的，乃是使我们能够进国度。…如果我要活在神的国里，我就需要在我天然所得的生命之外，另得着一个生命。我必须再生一次。我必须接受神的生命，因为除非我得着祂的生命，我就不能活在祂的国里。…福音总是着眼于神的国；因此福音称为“国度的福音”。（太二四 14。）…但什么是国度？（李常受文集一九五七年第三册，三一一至三一二页。）

神的国度就是神的生命，但召会不是生命，生命也不是召会。召会是生命的产物。神圣的生命就是国度，这生命产生了召会。新约的观念是福音带进国度。…福音带进神的国度，福音也产生神的召会。这就是为何福音在新约里称为国度的福音。（太四 23，九 35，二四 14。）…国度的福音生出并产生召会，因为国度就是生命本身，而召会是生命的结果、产物。…新约说到传和平为福音。（弗二 17。）这和平产生召会。…圣经也告诉我们要传赦罪，（路二四 47，）传国度的福音，但从未说要传召会，因为召会是所传之事的产物。（李常受文集一九八四年第二册，一五九页。）

参读：李常受文集一九五七年第三册，国度与召会，第四章。

We should repent, not merely to obtain pardon, not merely to obtain peace, not merely to obtain life but because there is a heavenly kingdom that requires our repentance. We must repent in order to become partakers in this kingdom.

It was not only John the Baptist who began his gospel preaching with the words, “Repent, for the kingdom of the heavens has drawn near” (Matt. 3:2). These same words were also spoken by the Lord Jesus when He began His ministry (4:17). In the New Testament dispensation, when presenting the gospel to man, God presents the kingdom as its one transcendent object.

How many have seen the purpose of the new birth? Our Lord said, “Unless one is born anew, he cannot see the kingdom of God” (John 3:3)...The purpose of the new birth is to enable us to enter the kingdom ...If I am to live in the kingdom of God, I need to possess a life other than the life that I have by nature. I must be born again. I must receive the life of God, for unless I possess His life, I cannot live in His kingdom. The gospel always has the kingdom of God in view; it is therefore called “the gospel of the kingdom” [Matt. 24:14] ... But what is the kingdom? (CWWL, 1957, vol. 3, “The Kingdom and the Church,” pp. 239-240)

The kingdom of God is the life of God, but the church is not the life, nor is the life the church. The church is the product of life. The divine life is the kingdom, and this life produces the church. The New Testament concept is that the gospel brings in the kingdom ...The gospel brings in the kingdom of God, and the gospel also brings forth the church of God. This is why the gospel is called the gospel of the kingdom ...(Matt. 4:23; 9:35; 24:14)...The gospel of the kingdom brings forth, produces, the church because the kingdom is the life itself, and the church is the issue, the produce, of life ...The New Testament refers to the preaching of the gospel of peace (Eph. 2:17). This peace produces the church ...The Bible also tells us to preach forgiveness of sins (Luke 24:47) and to preach the gospel of the kingdom, but it never tells us to preach the church, because the church is the product of what is preached. (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” pp. 121-122)

Further Reading: CWWL, 1957, vol. 3, “The Kingdom and the Church,” ch. 4

第三周■周二

晨兴喂养

太四 23“ 耶稣走遍加利利，…传扬国度的福音…”

十六 18～19“ 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你…”

主告诉彼得，祂要把祂的召会建造在彼得从父所领受基督的启示上。此后主立刻对彼得说，“我要把诸天之国的钥匙给你。”（太十六 19。）…要产生召会并建造召会，我们就需要国度。实际上，国度乃是召会的实际。

施浸者约翰、耶稣和十二使徒，告诉人国度已经临近，借此开始新约的福音。这就是说，时候到了，神要来将自己当作生命分赐给人。福音带来神作生命，生命就是国度。国度乃是生命的范围，让生命行动、工作、治理、管治，使生命能达成其目的。…福音带进神圣的生命，神圣的生命有它行动、工作、治理、管治的范围，使这生命能达成其目的。这就是国度，这神圣的生命同其范围产生了召会。（李常受文集一九八四年第二册，一五九至一六〇页。）

信息选读

照着新约，召会与国度有密切的关系。在马太十六章…十九节里“诸天之国”与十八节的“召会”交互使用，有力地证明，真正的召会就是今世的诸天之国。罗马十四章十七节证实这点，那里所说神的国，乃指正常的召会生活。所以，今天的召会就是国度。

WEEK 3 — DAY 2

Morning Nourishment

Matt. 4:23 And Jesus went about in all of Galilee,...proclaiming the gospel of the kingdom...

16:18-19 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens...

The Lord told Peter...that He would build His church upon the revelation of Christ, which Peter had received from the Father. Immediately after this the Lord said to Peter, “I will give to you the keys of the kingdom of the heavens” (Matt. 16:19)...To produce the church and to build up the church, we need the kingdom. The kingdom actually is the reality of the church.

John the Baptist, Jesus, and the twelve apostles initiated the New Testament gospel by telling people that the kingdom had drawn near. This meant that the time had come for God to come to dispense Himself as life to people. The gospel brings God as life, and life is a kingdom. The kingdom is the realm of life for life to move, to work, to rule, and to govern so that life may accomplish its purpose ...The gospel brings in the divine life, and the divine life has its realm for it to move, to work, to rule, and to govern so that this life may accomplish its purpose. This is the kingdom, and this divine life with its realm produces the church. (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” pp. 122-123)

Today’s Reading

According to the New Testament, the church is intimately related to the kingdom. In Matthew 16...the words the kingdom of the heavens in verse 19 are interchangeably used for the word church in verse 18. This is a strong proof that the genuine church is the kingdom of the heavens in this age. This is confirmed by Romans 14:17, which refers to the proper church life. Therefore, the church today is the kingdom.

虽然召会与国度有密切的关系，然而二者有所不同。任何一种生命就是一个国度，所以国度就是生命本身。例如，动物的生命是动物的国度，人的生命是人的国度。同样的原则，神的生命就是神的国度。然而，召会不是生命，生命也不是召会。召会乃是生命的产物。神圣的生命是国度，这生命产生召会。

哪里缺少国度的实际，哪里就缺少召会的建造。不活在国度实际里的信徒，至多只能是得救的人；他无法被建造到召会的结构里。

国度既是召会的实际，照着新约的启示，我们若没有正当的国度生活，就无法过召会生活。…新约开始所传的福音与救恩无关，乃与国度有关。…重生的结果乃是国度，因重生带进神国的入口。神重生我们时，祂乃是将我们重生到祂的国里。

诸天之国的实际乃是召会生活的内容。这就是说，没有国度的实际，召会就是空洞的。国度的实际，实际上就是基督自己作我们的生命。基督作生命乃是素质、本质，让我们过正当的生活，好叫我们在这生活中，能与其他信徒同被建造，带进真实的召会生活，就是基督这三一神具体化身的荣耀彰显。…基督得着彰显，整个三一神就得着彰显。这彰显在于信徒有否过国度实际的生活，这实际完全启示并描述在马太五至七章。这几章是关于诸天之国宪法的完整信息，这宪法就是国度生活的实际。（新约总论第六册，一九五至一九八页。）

参读：李常受文集一九五七年第三册，国度与召会，第五至六章。

Although the church and the kingdom are interrelated, there is nonetheless a difference between them. Because any kind of life is a kingdom, the kingdom is the life itself. For example, the animal life is the animal kingdom, and the human life is the human kingdom. In the same principle, the life of God is the kingdom of God. The church, however, is not the life, nor is the life the church. Rather, the church is the product of life. The divine life is the kingdom, and this life produces the church.

Where the reality of the kingdom is lacking, there the building of the church will be lacking. A believer who does not live in the reality of the kingdom can at best be a saved person; he cannot be built into the structure of the church.

Because the kingdom is the reality of the church, according to the New Testament revelation, we cannot live the church life apart from the proper kingdom life...The gospel preached at the beginning of the New Testament concerns not salvation but the kingdom ...Regeneration results in the kingdom, for regeneration issues in an entrance into the kingdom. When God regenerated us, He regenerated us into His kingdom.

The reality of the kingdom of the heavens is the content of the church life. This means that without the reality of the kingdom, the church is empty. The reality of the kingdom is actually Christ Himself as our life. Christ as life is the essence, the substance, for us to live a proper life so that in this life we may be built up with other believers to bring in the real church life, which is a glorious expression of Christ as the embodiment of the Triune God ...When Christ is expressed, the entire Triune God is expressed. This expression depends on whether or not the believers live a life that is the reality of the kingdom, a reality that is fully revealed and described in chapters 5 through 7 of the Gospel of Matthew. These chapters are a complete message on the constitution of the kingdom of the heavens, and this constitution is the reality of the kingdom life. (The Conclusion of the New Testament, pp. 1739-1742)

Further Reading: CWWL, 1957, vol. 3, "The Kingdom and the Church," chs. 5—6

第三周■周三

晨兴喂养

太十六 18～19“ …我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你地上捆绑的，必是在诸天之上已经捆绑的；凡你地上释放的，必是在诸天之上已经释放的。”

四福音只有两次记载主在地上时提到召会，两次都是在特别宣扬国度的一卷书里。从这事实我们知道，国度和召会是何等密切关联。整本新约给我们看见，这两者紧紧相联，一同进展。当主说，“我要把我的召会建造在这磐石上，”祂立即加上一句：“我要把诸天之国的钥匙给你。”（太十六 18～19。）主国度的钥匙给彼得，是为使召会能够被建造。哪里没有国度的权柄，哪里就没有召会的建造。任何人拒绝服在国度的权下，他最多只能是一个得救的人；他绝不能被建造到召会的结构里。（李常受文集一九五七年第三册，三三九至三四〇页。）

信息选读

圣经首先陈明国度，然后陈明召会。哪里有诸天之国的掌权，哪里召会必被建造起来。哪里有一班人接受诸天的行政管理，哪里召会就产生了。所以看起来是国度的出现产生了召会，但新约超越这点。这只是新约启示的一半，另一半乃是：召会带进国度。在诸天管治之下而产生的召会，因着服在诸天的管治之下，就对付了神的仇敌。因着仇敌的出现，神的旨意受

WEEK 3 — DAY 3

Morning Nourishment

Matt. 16:18-19 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

The four Gospels record only two occasions when our Lord on earth made reference to the church, and both of these are in the book that specifically proclaims the kingdom. From that fact we may know how intimately the kingdom and the church are related. Throughout the New Testament we find these two advancing together in the closest connection. When the Lord said, “Upon this rock I will build My church,” He immediately added, “I will give to you the keys of the kingdom of the heavens” [Matt. 16:18-19]. The keys of the kingdom are given to make the building of the church possible. Where the authority of the kingdom is absent, there the building of the church will be lacking. Anyone who refuses to submit to the authority of the kingdom can at best be a saved person; he will never be built into the structure of the church. (CWWL, 1957, vol. 3, “The Kingdom and the Church,” pp. 261-262)

Today's Reading

The Bible first presents the kingdom and thereafter presents the church. Where the kingdom of the heavens is in authority, there a church will be built up. A church comes into being where a company of people accept the government of heaven. So it would appear to be the presence of the kingdom that produces the church. But the New Testament goes beyond that. That is only one half of the New Testament revelation; the other half is this—the church brings in the kingdom. The church that comes into being under the rule of heaven, by reason of her submission to the heavenly rule, deals with God's

拦阻不能行在地上；乃是召会运用神的权柄，才将他赶出去，然后新耶路撒冷才出现。在新耶路撒冷里，你看见国度和召会调成为一个。新耶路撒冷是新妇，按照以弗所五章，这新妇就是召会。新耶路撒冷也是一座城，这说出行政；在这行政的中心有神和羔羊的宝座。新耶路撒冷将召会和国度结合在一起。我们这样说，就把整本新约的内容总括在一句话里了。我们可以用三个辞句来表达：国度产生召会，召会带进国度，终极结果就是国度与召会。新约开始于陈明国度，然后陈明召会。但召会怎样成为实际呢？乃是借着运用国度的权柄。当召会容许国度掌权管理，服在其支配之下时，召会就将诸天的管治带到地上。在整本新约里我们一直看见，召会与国度调在一起，国度与召会调在一起，至终这调和产生新耶路撒冷。在新耶路撒冷里，我们能够看出召会的性质和国度的光景，神在那里能够完全彰显祂主宰的权柄，因此能够执行祂的旨意，彰显祂的荣耀。

召会产生（是）为着带进国度！召会…（是）借着国度的权柄产生的！神的目的是要将祂诸天的管治带到地上，而在召会之外，祂的目标就不能达到。祂需要一班人服在诸天的管治之下，使他们在这管治之下建造成为召会。…我们得救的人是在召会里，但仅仅得救，并不能把我们构成召会。召会是一个身体，因此需要彼此相联，需要建造。（李常受文集一九五七年第三册，三四〇至三四二页。）

参读：李常受文集一九五七年第三册，国度与召会，第七章。

enemy. It is the presence of God's enemy that hinders God's will from being done on the earth, and it is the exercise of God's authority by the church that casts him out. Then the New Jerusalem appears, and in the New Jerusalem you see the kingdom and the church blending into one. The New Jerusalem is the bride, which according to Ephesians 5 is the church. It is also a city, which speaks of government, and in this center of government there is the throne of God and of the Lamb. The New Jerusalem combines in itself both the church and the kingdom. And in saying this, we have summed up in a sentence the entire content of the New Testament. We might express it in three statements—the kingdom produces the church, the church brings in the kingdom, and the ultimate issue is the kingdom and the church. The New Testament opens by presenting the kingdom and thereafter presenting the church...When the church has ceded to the kingdom the right to rule and has submitted to its sway, the church then brings the dominion of heaven to the earth. All the way through the New Testament we see the church blending with the kingdom and the kingdom blending with the church, until eventually this blending issues in the New Jerusalem. In the New Jerusalem, where you can detect the nature of the church and the conditions of the kingdom, God is able to express His sovereignty fully and can therefore execute His will and display His glory.

The church [was] brought into being...for the purpose of bringing in the kingdom [and]...by means of the authority of the kingdom. God's purpose was to bring His heavenly dominion to the earth, and apart from the church His goal could not be attained. He needed a people who would subject themselves to the dominion of heaven so that under that dominion they might be built up into the church ...We who are saved are in the church, but our salvation alone does not constitute us the church. The church is a Body; therefore, there is the need of relatedness, and there is the need of building up. (CWWL, 1957, vol. 3, "The Kingdom and the Church," pp. 262-263)

Further Reading: CWWL, 1957, vol. 3, "The Kingdom and the Church," ch. 7

第三周■周四

晨兴喂养

罗十四 17“ 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

弗二 19“ 这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人。”

神的国…是召会的生活。…根据某些圣经教师的说法，国度还没有来到。他们宣称现今是召会时代，下一个时代才是国度时代。但是在罗马十四章十七节，保罗不是说神的国“将不在于”；他乃是用现在式说神的国“不在于”。十四章是说到接纳信徒，照上下文看，国度就是今日的召会生活。召会生活的实际乃是国度。十二章说到身体生活，十四章说到国度生活。这指明在罗马书，国度生活就是身体生活的实际。

在一面意义上，说今世是召会时代，来世是国度时代，这样说是对的。然而，在另一面意义上，神的国今天就在这里，因为国度是召会的实际，也是召会的生活。因此，召会就是国度。既然今日召会就是国度，那么说国度已经完全被悬起来，直到要来的时代，这样说是不正确的。十四章十七节确实地证明，国度就是今日的召会生活。（新约总论第七册，二二三页。）

信息选读

在论到召会的使徒行传里，也常常提到国度。（八 12，十四 22，十九 8，二十 25，二八 23，31。）在使徒行传里，信徒们传扬神的国为福音，（八 12，）

WEEK 3 — DAY 4

Morning Nourishment

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

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

The kingdom of God is the living of the church...According to some Bible teachers, the kingdom has not yet come. They claim that now is the dispensation of the church, and the next dispensation will be that of the kingdom. But in Romans 14:17 Paul does not say that the kingdom of God shall be; he uses the present tense and says that the kingdom of God is. According to the context of Romans 14, which speaks of receiving the believers, the kingdom is today's church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life, and Romans 14, of the kingdom life. This indicates that, in Romans, the kingdom life is the reality of the Body life.

In a sense, it is correct to say that the present age is the church age and that the coming age will be the kingdom age. However, in another sense, the kingdom of God is here today, for the kingdom is the reality of the church and the living of the church. Hence, the church is the kingdom. Since the church is the kingdom today, it is not correct to say that the kingdom has been suspended altogether until the coming age. Romans 14:17 proves definitely that the kingdom is the living of the church today. (The Conclusion of the New Testament, pp. 2237-2238)

Today's Reading

In Acts, which is concerned with the church, there is frequent mention of the kingdom (8:12; 14:22; 19:8; 20:25; 28:23, 31). In Acts the believers preached the kingdom of God as the gospel (8:12). The gospel is even called the gospel of

福音甚至被称为神国的福音。所以，说国度与今天的召会生活完全是分开的，这种说法是不正确的。

按照新约的启示，正当的召会生活乃是国度生活。我们若活在我们里面之活神的管治下，也就是活在诸天之国的管治下，我们将会马太五、六、七章所记载的那种生活，也会有实行在召会生活中的国度生活。因此，我们不能把神的国和召会分开。

以弗所二章十九节的“同国之民”一辞，指明神的国。所有的信徒，无论是犹太人或外邦人，都是神国里的国民。神的国是神施行祂权柄的范围。一个人只要是信徒，他就是神国里的国民。公民权包括了权利和义务，这两件事总是并行的。我们享受国家的权利，也要担负国家的义务。…十九节使我们有根据，能说现今召会乃是神的国。这里提到的同国之民，是与国有关，不是与家有关。家是由家人组成，而不是由国民组成。一面，我们是神家里的亲人；另一面，我们是神国里的国民。

虽然现今召会乃是神的国，但我们只有在灵里生活行动的时候，才是在神国的实际里。每当我们照着旧人行事为人，或是在肉体或己里生活，我们实际上是在神国之外。这就是说，当我们在肉体里，我们就是在堕落之人的性情这个旧范围里，这堕落之人性的范围，完全被撒但篡窃以形成他的国。因此，一位真基督徒若活在肉体里，而不活在灵里，实际上，他可能就是活在撒但的国里，而不是活在神的国里。只有当我们在灵里生活、行动、行事，并全人都在灵里，而不在天然的人里，我们才是在神的国里，我们也实际地是神的国。（新约总论第七册，二二四、二二〇至二二二页。）

参读：新约总论，第二百零九篇、二百四十至二百四十一篇。

the kingdom. Therefore, it is not correct to say that the kingdom is altogether separate from today's church life.

According to the revelation in the New Testament, the proper church life is the kingdom life. If we live under the rule of the living God within us, that is, under the rule of the kingdom of the heavens, we shall have the kind of life recorded in chapters 5, 6, and 7 of Matthew. We shall also have a life of the kingdom practiced in the church life. Hence, we should not separate the kingdom of God from the church.

[In Ephesians 2:19] the term fellow citizens indicates the kingdom of God. All the believers, both Jewish and Gentile, are citizens of God's kingdom, which is a sphere wherein God exercises His authority. As long as anyone is a believer, he is a citizen of the kingdom of God. This citizenship involves rights and responsibilities, two things that always go together. We enjoy the rights of the kingdom, and we bear the responsibilities of the kingdom. Ephesians 2:19 affords us the basis for saying that the church today is God's kingdom. The citizens mentioned here are related to a kingdom, a nation, not to a family. A family is composed of members, not of citizens. On the one hand, we are members of God's household; on the other hand, we are citizens of God's nation, of God's kingdom.

Although the church today is God's kingdom, we are in the kingdom in reality only when we live and walk in spirit. Whenever we behave according to the old man or live in the flesh or the self, we, in a practical way, are out of God's kingdom. This means that when we are in the flesh, we are in the old realm of the fallen human nature, which has been fully usurped by Satan to form his kingdom. Therefore, a genuine Christian, if he lives in the flesh instead of in the spirit, may live in a practical way not in the kingdom of God but in the kingdom of Satan. Only when we live, walk, behave, and have our being altogether in our spirit, not in our natural man, are we in the kingdom of God and, in reality, are the kingdom of God. (The Conclusion of the New Testament, pp. 2238, 2235-2236)

Further Reading: The Conclusion of the New Testament, msgs. 209, 240—241

第三周■周五

晨兴喂养

可四 26～29“ 耶稣又说，神的国是这样，如同人把种子撒在地上，黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。谷既熟了，他立刻用镰刀去割，因为收割的时候到了。”

耶稣基督是神国的种子，这种子已撒在相信祂的人里面。现今这种子正在信徒里面生长并发展。至终，这种生长和发展会有结果，这结果就是国度。

在马可四章二十六至二十九节种子的比喻里，我们看见国度种子的发展。在二十六节…里的“人”就是主耶稣作撒种的人，“种子”就是撒在基督之信徒里面那神圣生命的种子，（约壹三 9，彼前一 23，）指明神的国是生命，是神生命的事。这生命发芽、长大、结果、成熟并产生收成。

在马可四章二十八…节…“地”就是好土，（8，）象征神所创造的好心，为着神圣的生命在人里面长大。这样的好心与撒在其中神圣生命的种子合作，使这种子自然地长大并结实，叫神得着彰显。…种子就是基督，我们就是祂作种子撒在其中的土壤。种子长大，至终会产生收成，就是国度完满的实现。（新约总论第八册，八至九页。）

信息选读

召会在神眼中是极其重要的，她的地位和基督是相联的，她所负的责任，就是继续基督在地上的争

WEEK 3 — DAY 5

Morning Nourishment

Mark 4:26-29 And He said, So is the kingdom of God: as if a man cast seed on the earth, and sleeps and rises night and day, and the seed sprouts and lengthens—how, he does not know. The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear. But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

Jesus Christ is the seed of the kingdom of God, and this seed has been sown into those who believe in Him. Now this seed is growing and developing within the believers. Eventually, this growth and development will have an issue, and the issue will be the kingdom.

In the parable of the seed in Mark 4:26-29 we see the development of the kingdom seed. In verse 26...the “man”...is the Lord Jesus as the Sower, and the “seed” is the seed of the divine life (1 John 3:9; 1 Pet. 1:23) sown into the believers of Christ, indicating that the kingdom of God is a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest.

In verse 28...the “earth” is the good earth (v. 8), signifying the good heart created by God for His divine life to grow in man. Such a good heart works together with the seed of the divine life sown into it to grow and bear fruit spontaneously for the expression of God. The seed is Christ, and we are the soil into which He as the seed has been sown. The seed grows and eventually will produce the harvest, the full manifestation of the kingdom. (The Conclusion of the New Testament, p. 2552)

Today's Reading

In the eyes of God the church occupies a very important place. Its position is that of being joined to Christ, and its responsibility is to continue the warfare

战。基督这头已经升天了，祂的身体还在地上。召会作为基督的身体，乃是基督的繁殖，继续基督的地位和工作，就是反对神的仇敌。

以弗所一章二十至二十三节给我们看见，那运行在基督身上的大能，不只叫祂从死里复活，并且使祂升到天上。这复活的能力就是升天的能力。因为祂的复活，召会才有生命；因为祂的升天，召会才有权柄的地位，才有国度。这样，祂就能把天带到地上，神的旨意也就能通行在地上了。基督升到天上，得着了天上的权柄，就能把天带到地上。单是复活不够，还得升天；站在天上的地位，就能远超过一切。主升到天上，所有仇敌的权势都被祂超越了，并且万有都服在祂的脚下。（只是如今这事还未彰显出来。）

二十三节指明，召会与基督是分不开的；召会是充满基督的，召会就是基督的丰满，基督的洋溢。神的心意就是要得到一个团体的人——召会，由一个一个圣徒里面的基督合成的。召会是团体的基督…。召会作为基督的身体，乃是基督的继续；基督所有的一切，乃是召会的，基督所得着的地位，召会也得着；基督所完成的工作，召会继续维持。

基督的十字架产生了召会，而召会带进国度；所以，召会是介乎十字架和国度之间。在这期间，就是召会在地上实现主的得胜的时候。头得胜了，身体也要得胜。主在十字架上毁坏了魔鬼，并用复活的生命产生了召会。今天神要借着召会，在地上建立祂的国度。今天召会必须继续基督所作那抵挡撒但的得胜工作，并负责将天上的旨意带到地上，并将其实行在地上。（倪柝声文集第二辑第二十四册，五三至五五页。）

参读：李常受文集一九五七年第三册，国度与召会，第八章。

that Christ fought on earth. Christ the Head has ascended, but His Body is still on earth. The church, as the Body of Christ, is His propagation, continuing His stand and work to fight against God's enemy.

Ephesians 1:20-23 shows us that the power which operated in Christ not only raised Him from the dead, but caused Him to ascend to the heavens. This resurrection power is the power of ascension. Through His resurrection the church received its life, and through His ascension the church assumed its position of authority and inherited the kingdom. In this way, He brought heaven to earth, and His will can be done on earth, as in the heavens...When the Lord ascended to the heavens, He transcended all the powers of the enemy, and God subjected all things under His feet. (Of course, this is not fully manifested at the present time.)

Verse 23 clearly shows that the church and Christ are inseparable. The church is filled with Christ; it is the fullness of Christ, the overflow of Christ. God's desire is to gain a corporate man. The church, which is formed of individual saints who are put into Christ, is the corporate Christ...As the Body of Christ, the church is the continuation of Christ. Everything that belongs to Christ belongs to the church. The position that Christ attained is the position that the church has attained. The works that Christ accomplished are sustained and perpetuated through the church.

The cross of Christ produced the church, and the church brings in the kingdom. Hence, the church stands between the cross and the kingdom. The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven's will down to earth and for carrying it out on earth. (CWWN, vol. 44, pp. 777-778)

Further Reading: CWWL, 1957, vol. 3, "The Kingdom and the Church," ch. 8

第三周■周六

晨兴喂养

林后十 4“ 我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒。”

弗六 12“ 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

约翰十二至十六章，三次说到撒但是这世界的王。（十二 31，十四 30，十六 11。）现今，他是世界的王，世界各国是其区域。在千年国时，他要被扔到无底坑，那时他就受到了限制。在那时之前，召会就要在地上限制撒但的活动。今天召会的祷告最能叫撒但受限制，这就是小规模国度。凡能彰显神权柄的地方，就是国度所及的地方。（太十二 28。）今天我们在这里的责任，乃是不许可撒但的旨意通行。召会在哪里出现，哪里撒但的权柄就要退出。召会在地上要继续彰显基督对撒但的得胜地位。（倪柝声文集第二辑第二十四册，五五页。）

信息选读

今天召会在地上的责任顶大，消极一面，召会要管住黑暗的权势，继续基督对撒但的争战，积极一面，召会要将神的旨意带到地上来。我们在一个地方，就当在一个地方站住。我们看看每日的新闻，就能知道仇敌的工作是什么，好能有反对的祷告。（参林后十 4，弗六 12。）…我们的祷告必须是在神面前有能力，以反对黑暗的权势。今天我们要学习管理一切，将来才能掌权。我们是借天上的宝座，管理地

WEEK 3 — DAY 6

Morning Nourishment

2 Cor. 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

In John 12—16 Satan is spoken of as the ruler of this world three times (12:31; 14:30; 16:11). Presently, he is the ruler of this world, and the nations of this world are his domain. In the millennium, he will be bound and cast into the abyss. Before that time, the church is on the earth to curb the activities of Satan. The prayer of the church is the most effective means of curbing Satan. The church is a miniature of the kingdom. Any place that manifests God's authority is a place where the kingdom is realized (Matt. 12:28). It is our responsibility to put a halt to Satan's will. Wherever the church is, Satan's authority will retreat. The church is on the earth to perpetuate and manifest Christ's victorious stand over Satan. (CWWN, vol. 44, p. 778)

Today's Reading

The church has a great responsibility on the earth today. On the negative side, the church has to subdue the power of darkness and continue the warfare that Christ waged against Satan. On the positive side, the church brings God's will to earth. Wherever we are, we should stand firm. When we read the daily news, we can find where the enemy is working, and we should render proper, opposing prayers [cf. 2 Cor. 10:4; Eph. 6:12]...Our prayer must be powerful before God in order to oppose the power of darkness. Before we can reign in the future, we have to learn to rule over everything today. We rule over the thrones on earth by the throne in heaven. Believers fail because they have

上的宝座。今天信徒的失败是因不用权柄——以祈祷管理政治。我们应当一见什么是魔鬼的权势或工作，立即用权柄祷告。世上若无基督徒，就完全像地狱了。我们必须学习用基督得胜的权柄，管住黑暗的权势。

每一个世人都已经被撒但掳去，但神要我们基督徒用福音把被掳的人夺回，带到神这一边。借此，神多得一个人，撒但就少一个人。提前二章四节说，神愿意万人得救。可见，福音是神旨意的部分。神拯救人的目的，乃是要叫人得救，并多有神的权柄在他身上。所以，神要我们传福音，以通行神的旨意。所有不开口，不为神作见证的人，都是不能维持神旨意的人。

真实的祷告乃是与神同工，将祂的国带到地上，并将祂的旨意施行在地上。所以，祷告就是从事属灵的争战。（林后十2，4，太六10，弗六12。）祷告乃是推翻黑暗的权势，在地上为神的旨意铺路。

我们是超凡、不属世的人。（约十七16。）神借着十字架，已经把我们从中拯救出来，（加六14，）归给神，归给神的旨意。我们不该属世，以致再回到撒但的权下。不属世就使撒但在我们身上没有地位，不属世就是脱离撒但的权柄，脱离他的管辖和国度。这样才能让神的旨意有路通行在地上。

但愿神借召会执行祂的旨意，完成祂的旨意。召会今天在地上的地位与责任，乃是继续基督在地上的得胜，并带进神的国。当召会忠心于她的地位和责任，神永远的旨意就成功了。（倪柝声文集第二辑第二十四册，五五至五九页。）

参读：真理课程一级卷二，第二十三课。

not exercised their authority; they have not prayed to reign over the political events. As soon as we see the devil's power or work, we should exercise our authority to pray. If there were no Christians on earth today, the world would be like hell. We have to learn to exercise the overcoming authority of Christ to rule over the power of darkness.

Everyone in this world is a captive of Satan. But God wants the Christians to recapture the captives through the gospel and win them back to God's side. When God wins one more person, Satan has one less person. First Timothy 2:4 says, "Who desires all men to be saved and to come to the full knowledge of the truth." This shows that the gospel is part of God's will. God delivers men with the purpose of saving them to the extent that God's authority can be fully manifested through them. God wants us to preach the gospel and through it to carry out His will. Those who do not open their mouths and do not testify for God have failed to uphold God's will.

Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth. Hence, prayer is nothing less than a spiritual battle (2 Cor. 10:2, 4; Matt. 6:10; Eph. 6:12). Prayer overturns the power of darkness and opens the way for God's will to be executed on earth.

We are above the world; we do not belong to this world (John 17:16). Through the cross God delivered us out of this world unto Himself and His will (Gal. 6:14). We should not belong to this world, and we should not return to the reign of Satan. Once we are not of this world, Satan will not have any ground in us. When we are not of this world, we will be free from Satan's authority, and we will be delivered from his reign and kingdom. In this way, God's will can be carried out on earth.

May God execute His will and accomplish His purpose through the church. The church's responsibility on the earth today is to perpetuate Christ's victory on the earth and to bring in God's kingdom. When the church is faithful to its position and responsibility, God's eternal purpose will be accomplished. (CWWN, vol. 44, pp. 779, 781)

Further Reading: Truth Lessons—Level One, vol. 2, lsn. 23

第三周诗歌

751

国 度 — 作操练与奖赏

11 12 12 12 (英 947)

降 B 大调

3/4

一 今 天 神 的 国 度, 对 我 是 操 练,
将 来 却 是 奖 赏, 与 主 一 同 掌 权。
这 是 神 的 智 慧, 现 今 将 我 训 练,
使 祂 计 划 完 成, 将 祂 公 义 彰 显。

- 二 我们为神所生,好为祂作王, 五 如此,基督带着国度降临时,
但是还需训练,才能象王一样, 要将祂的王权赐我作为赏赐;
好在祂的国中,胜任作王掌权, 如此,主要借我使祂公义彰显,
使祂神圣王权,借我得着彰显。 并将祂的智慧给众天使看见。
- 三 今天我需学习服神的权柄, 六 为着这个,使徒曾努力向前,
甘愿受祂管治,严格对付言行。 愿出任何代价,不甘落在后面;
如此祂的权柄,我就得以分享, 也为这个,他劝我们忠诚向上,
将来管理列国,与祂儿子同王。 好在将来得着国度作为奖赏。
- 四 严格对待自己,持守着公义, 七 求主赐我恩典,为国度活着,
对人宽大有恩,对神灵中欢喜; 今天受你训练,将来你肯赏我;
一直都要活在国度实际里面, 求使国度实际,今天作我操练,
为着国度实现,能得进入掌权。 将来我的奖赏,乃是国度实现。

WEEK 3 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947

1. God's King - dom to - day is a real ex - er -
cise, But when Christ comes to reign it will be a great
prize; It is wis - dom di - vine that we now may be
trained That His plan be ful - filled and His jus - tice main - tained.

- God's children, we're born to be kings with His Son,
And we need to be trained that we may overcome
And to know how to rule in His kingdom as kings,
That His kingship thru us be expressed o'er all things.
- Today we must learn to submit to His throne,
How to have a strict life and His government own;
His authority then we'll be able to share,
O'er the nations to rule with God's Son as the heir.
- With a life strict to self we must righteousness hold,
Kind to others in peace, and with God joyful, bold;
In the Kingdom's reality e'er to remain,
For its manifestation prepared thus to reign.
- Then Christ when He comes with the kingdom from God
Will to us grant His kingship to share as reward;
Thus the Lord will His righteousness thru us maintain
And His wisdom to heavenly powers make plain.
- For this the Apostle pressed on at all cost,
For the Kingdom assured that he would not be lost;
'Tis for this he charged others, Be true to the Lord.
That the Kingdom might be unto them a reward.
- O Lord, give us grace for Thy Kingdom to live,
To be trained that Thou may the reward to us give;
Make the Kingdom's reality our exercise,
That its manifestation may be our great prize.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

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第四周

国度的操练 为着召会的建造

读经：太十六 16～18、21～28

【周一】

壹 马太十六章启示召会建造的路，也启示这建造的仇敌：

一 基督，活神的儿子，要在祂自己这磐石上，并以彼得这样经过变化的人为石头，建造召会——16～18节。

二 阴间的门，就是撒但黑暗的权势或能力，攻击召会，要拦阻主建造召会——18节。

三 主要建造召会，就必须经过死并进入复活——21节：

- 1 召会是借着基督的死与复活产生的——约十二 24。
- 2 建造召会的路，乃是借着钉死和复活——参林后四 10～12，加二 20。
- 3 唯有借着钉死而在复活的范围里，召会才存在并得着建造——创二 21～22，参弗四 15～16。

四 彼得凭好心责劝主，想要阻止主去耶路撒冷钉十字架——太十六 22：

- 1 拦阻主建造召会的不是彼得，乃是从阴间的一个门（就是从彼得的己这个门）出来的撒但——23节。

Week Four

The Exercise of the Kingdom for the Building Up of the Church

Scripture Reading: Matt. 16:16-18, 21-28

§ Day 1

I. **Matthew 16 reveals the way to build up the church and also reveals the enemy of the building:**

A. Christ, the Son of the living God, builds the church on Himself as the rock, with stones such as Peter, a transformed person—vv. 16-18.

B. The gates of Hades, Satan's authority or power of darkness, attack the church to frustrate the Lord from building up the church—v. 18.

C. In order to build the church, the Lord had to pass through death and enter into resurrection—v. 21:

1. The church was produced through Christ's death and resurrection—John 12:24.
2. The way to build up the church is to be crucified and resurrected—cf. 2 Cor. 4:10-12; Gal. 2:20.
3. The church exists and is built up only in the realm of resurrection through crucifixion—Gen. 2:21-22; cf. Eph. 4:15-16.

D. Peter, with a good heart, rebuked the Lord and tried to prevent the Lord from going to Jerusalem to be crucified—Matt. 16:22:

1. It was not Peter but Satan who came out through one of the gates of Hades, the gate of Peter's self, to try to frustrate the Lord from building up the church—v. 23.

2 撒但乃是从己、心思和魂生命这几个主要的门出来，攻击并破坏召会——23 ~ 26 节。

【周二】

贰 召会的建造，在于运用三把钥匙关上阴间的门——24 ~ 26 节：

一 我们需要学习运用否认己这把钥匙——24 节：

- 1 肉体乃是被罪这撒但的性情所败坏之受造的身体（罗六 12、14，七 8、11、17、20）；己是受造的魂加上属撒但的心思，也就是撒但的心思。
- 2 当撒但的心思、思想注射到人的魂里，人的魂就成了己，就是撒但的具体表现——创三 1 ~ 6，太十六 22 ~ 23：
 - a 夏娃把善恶知识树的果子吃进她身体里以前，撒但的思想、心思就已经注射到她的魂里。
 - b 夏娃的心思被撒但的思想所毒化之后，她的情感就被挑动；接着，她运用意志作了决定，要吃知识树上的果子。
 - c 到这时候，她魂的每一部分——心思、情感和意志——都被毒化了。
 - d 己是魂生命的具体表现，魂生命又借着心思发表出来；因此，己、魂生命和心思乃是三而一的。
 - e 这三者背后乃是撒但，他操纵己，为要破坏召会——23 节。

【周三】

3 己就是那向神宣告独立的魂：

2. The self, the mind, and the soul-life are the main gates through which Satan comes forth to attack and damage the church—vv. 23-26.

§ Day 2

II. The building up of the church depends on the shutting up of the gates of Hades through the exercise of three keys—vv. 24-26:

A. We need to learn to exercise the key of denying the self—v. 24:

1. The flesh is the created body corrupted by sin, the nature of Satan (Rom. 6:12, 14; 7:8, 11, 17, 20); the self is the created soul plus the satanic mind, the mind of Satan.
2. When the mind, the thought, of Satan was injected into the human soul, the human soul became the self, the embodiment of Satan—Gen. 3:1-6; Matt. 16:22-23:
 - a. Before Eve took the fruit of the tree of the knowledge of good and evil into her body, the thought, the mind, of Satan was injected into her soul.
 - b. After Eve's mind was poisoned by Satan's thought, her emotion was aroused, and then her will was exercised to make a decision to eat of the fruit of the tree of knowledge.
 - c. By this time every part of the soul—the mind, the emotion, and the will—had been poisoned.
 - d. The self is the embodiment of the soul-life, which is expressed through the mind; thus, the self, the soul-life, and the mind are three-in-one.
 - e. Behind these three is Satan, who manipulates the self in order to damage the church—v. 23.

§ Day 3

3. The self is the soul declaring independence from God:

- a 主不看重我们所作的，乃看重我们倚靠祂——七 21 ~ 23，参书九 14。
- b 基督身体的仇敌就是己；因着己是独立的，所以己是基督身体建造最大的难处，最大的拦阻和反对。
- c 我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹——出十七 11 ~ 13，徒九 25，林后十一 33。
- d 主和身体乃是一；因此，我们若倚靠身体，也就倚靠主，我们若向身体独立，我们向着主就自然而然独立的。
- e 当我们倚靠时，己就消失，我们就没有己，而有主的同在，并且满了平安。
- f 只有当己的生命借着十字架完全被对付，我们才能摸着基督身体的实际而认识身体。

【周四】

- 4 以下是己的一些表显（见诗歌六二八首，第五、六节）：
- a 野心、骄傲与自高——太二十 20 ~ 28，彼前五 5，罗十二 3，民十二 1 ~ 10，十六 1 ~ 3，腓二 3 ~ 4。
 - b 自义、自是，以及暴露、批评和定罪别人——太九 10 ~ 13，路十八 9 ~ 14，彼前四 8，约三 17，八 11，路六 37，太七 1 ~ 5。
 - c 内顾自己与轻看自己——歌二 8 ~ 9，林前十二 15 ~ 16。
 - d 当我们在己里，就会被召会、带领的人或圣徒得罪——太六 14 ~ 15，十八 21 ~ 35，可十一 25 ~ 26，西三 13。
 - e 失望与灰心——参罗八 28 ~ 29，林后四 1。
 - f 自爱、保留自己、自私自利以及自怜——太十三 5、

- a. The Lord does not have regard for what we do; rather, He has regard for our dependence on Him—7:21-23; cf. Josh. 9:14.
- b. The enemy of the Body is the self; because the self is something independent, the self is the greatest problem, the greatest frustration and opposition, to the building up of the Body.
- c. We should depend not only on God but also on the Body, on the brothers and sisters—Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33.
- d. The Lord and the Body are one; hence, if we are dependent on the Body, we are also dependent on the Lord, and if we are independent of the Body, we are spontaneously independent of the Lord.
- e. When we are dependent, the self is gone, and instead of the self, we have the Lord's presence and are full of peace.
- f. Only when the self-life has been utterly dealt with by the cross are we able to touch the reality of the Body of Christ and come to know the Body.

§ Day 4

4. The following are some expressions of the self (see Hymns, #866, stanzas 5 and 6):
- a. With the self there are ambition, pride, and self-exaltation—Matt. 20:20-28; 1 Pet. 5:5; Rom. 12:3; Num. 12:1-10; 16:1-3; Phil. 2:3-4.
 - b. With the self there are self-righteousness, self-justification, and exposing, criticizing, and condemning others—Matt. 9:10-13; Luke 18:9-14; 1 Pet. 4:8; John 3:17; 8:11; Luke 6:37; Matt. 7:1-5.
 - c. With the self there are introspection and self-despising—S. S. 2:8-9; 1 Cor. 12:15-16.
 - d. When we are in the self, we can be offended by the church, the leading ones, or the saints—Matt. 6:14-15; 18:21-35; Mark 11:25-26; Col. 3:13.
 - e. With the self there are disappointment and discouragement—cf. Rom. 8:28-29; 2 Cor. 4:1.
 - f. With the self there are self-love, self-preservation, self-seeking, and self-pity—Matt.

20 ~ 21。

- g 发怨言与起争论——出十六 1 ~ 9，腓二 14。
 - h 基于天然口味和偏爱的天然感情（友谊）——太十二 46 ~ 50，腓二 2 下，林前十二 25。
 - i 固执己见与持异议——约十一 21、23 ~ 28、39，徒十五 35 ~ 39，参林前七 25、40。
 - j 当我们在己里，我们就是个人主义与独立的——十六 12。
- 5 我们若运用否认己的钥匙来锁住己，我们就不可能被得罪；不被得罪的人有福了——参路二三 34，徒七 60：
- a 假如我们会被得罪，就证明我们满了己。
 - b 如果我的己被锁住了，就无论你对我作什么，或者怎样对待我，我都不会被得罪——路二三 34，徒七 60。
- 6 我们需要学习，在各种情况中运用否认己的钥匙来锁住己：
- a 不管遇到顺境或逆境，不管弟兄们是爱我们或恨我们，我们都必须锁住己——林后十二 15。
 - b 假如己被锁住，召会就会得着建造。

【周五】

二 我们需要学习运用背十字架这把钥匙——太十六 24:

- 1 背起十字架意思就是接受神的旨意；十字架就是神的旨意——二六 39，约十八 11：
- a 主耶稣不是像犯人一样，被逼去钉十字架；祂乃是心甘情愿去的，因为十字架是神的旨意——太二六 39。

13:5, 20-21.

- g. With the self there are murmurings and reasonings—Exo. 16:1-9; Phil. 2:14.
 - h. With the self there is natural affection (friendship) based on natural taste and preference—Matt. 12:46-50; Phil. 2:2b; 1 Cor. 12:25.
 - i. With the self there are the matters of being opinionated and dissenting—John 11:21, 23-28, 39; Acts 15:35-39; cf. 1 Cor. 7:25, 40.
 - j. When we are in the self, we are individualistic and independent—16:12.
5. If we exercise the key of denying the self to lock up the self, it is impossible for us to be offended; blessed are those who are not offended—cf. Luke 23:34; Acts 7:60:
- a. If we can be offended, it is proof that we are full of self.
 - b. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me—Luke 23:34; Acts 7:60.
6. We need to learn to exercise the key of denying the self to lock up the self in every situation:
- a. Whether a situation is for us or against us, whether the brothers love us or hate us, we must lock up the self—2 Cor. 12:15.
 - b. If the self is locked up, the church will be built up.

§ Day 5

B. We need to learn to exercise the key of taking up the cross—Matt. 16:24:

- 1. To take up the cross simply means to take up the will of God; the cross is God's will—26:39; John 18:11:
- a. The Lord Jesus was not forced to go to the cross like a criminal; He was willing to go because the cross was God's will—Matt. 26:39.

- b 主耶稣愿意钉十字架，使生命能借着祂的死释放出来，好产生并建造召会——约十二 24。
- c 十字架对主来说是极大的受苦，但祂不在乎这种受苦，乃在乎完成神的定旨——来十二 2，西一 24。
- 2 “就当…背起他的十字架”（太十六 24）的意思是，我们不是被迫背十字架，乃是甘愿背十字架：
- a 我们的丈夫、妻子和儿女是神的旨意，因此是我们的十字架。
- b 独一的召会是神的旨意，在召会中每一位弟兄和姊妹也是神的旨意；因此，背十字架就是背负召会，并背负所有的圣徒，使我们有真正的一——约十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。
- 3 我们不仅需要背起我们的十字架，也要背着我们的十字架，也就是留在十字架上，天天把我们的旧人留在十字架的了结里——路十四 27，罗六 6，加二 20，腓三 10，林前十五 31：
- a 我们已经借着主的钉十字架接受了神圣的生命；现今我们要在这生命里得着建造，就需要甘愿并快乐地背起十字架。
- b 我们不该顾到我们的口味、感受或感觉；相反的，我们只该顾到神的旨意，就是要有真正的一——约十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。

【周六】

三 我们需要学习运用丧失魂生命这把钥匙——太十六 25:

- 1 救魂生命，就是让魂得着享受，而取悦己；丧失魂生命，就是使魂失去享受：

- b. The Lord Jesus was willing to be crucified so that through His death, His life might be released to produce and build up the church—John 12:24.
- c. The cross was a great suffering to the Lord, but He cared not for the suffering but for the fulfillment of God's purpose—Heb. 12:2; Col. 1:24.
2. Let him…take up his cross (Matt. 16:24) means that we are not forced to bear the cross but that we willingly take it up:
- a. Our husband, wife, and children are God's will and are therefore our cross.
- b. The one church is God's will, and every brother and sister in the church is God's will; thus, to bear the cross is to bear the church and to bear all the saints so that we would have the genuine oneness—John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.
3. We need not only to take up our cross but also to carry our cross, that is, to remain on the cross, keeping our old man under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31:
- a. We have received the divine life through the Lord's crucifixion; now, in order to be built up in this life, we need to willingly and happily take up the cross.
- b. We should not care for our taste, feeling, or consciousness; rather, we should care only for God's will, which is that we would have the genuine oneness—John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.

§ Day 6

C. We need to learn to exercise the key of losing the soul-life—Matt. 16:25:

1. To save the soul-life is to please the self by allowing the soul to have its enjoyment; to lose the soul-life is to lose the enjoyment of the soul:

- a 神乃是將人創造成一個需要享受的魂（創二 7）。
 - b 接受神到人的靈里並借着魂彰顯神，應該是人的喜樂和娛樂——參尼八 10，羅十四 17。
 - c 主耶穌在今世喪失魂的享受，使祂在來世可以得着祂的魂生命（約十 11，賽五三 12）；我們也必須如此行（約十二 24 ~ 26）。
 - d 我們若在今世救我們的魂生命，就要在來世喪失魂生命，但我們若在今世喪失魂生命，就要在來世得着魂生命——太十六 25。
 - e 我們需要愛主耶穌，恨惡並否認我們的魂生命，雖至于死也不愛自己的魂生命——林前十六 22，二 9，路十四 26，九 23，后十二 11。
- 2 我們若愿意為主、為召會並為眾聖徒的緣故，喪失我們現今一切屬魂的享受，別人就要得我們的餵養，並借着我們得建造；這不是受苦，乃是喜樂——來十二 2。
- 3 在國度實現時得着國度賞賜，得以分享王治理全地的喜樂，乃在於我們今世是救自己的魂生命或喪失自己的魂生命——太十六 25 ~ 28，二五 21、23。

- a. God created man as a soul (Gen. 2:7) with the need for enjoyment.
 - b. Receiving God into man's spirit and expressing God through the soul should be man's joy and amusement—cf. Neh. 8:10; Rom. 14:17.
 - c. The Lord Jesus lost the enjoyment of His soul in this age so that He might find His soul-life in the coming age (John 10:11; Isa. 53:12); we must do the same (John 12:24-26).
 - d. If we save our soul-life in this age, we will lose it in the coming age, but if we lose our soul-life in this age, we will find it in the coming age—Matt. 16:25.
 - e. We need to love the Lord Jesus and to hate and deny our soul-life, not loving our soul-life even unto death—1 Cor. 16:22; 2:9; Luke 14:26; 9:23; Rev. 12:11.
2. If we are willing to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints, others will be nourished by us and will be built up through us; this is not a suffering but a joy—Heb. 12:2.
3. The kingdom reward of sharing the King's joy in ruling over the earth in the manifestation of the kingdom depends upon whether we save our soul-life in this age or lose it—Matt. 16:25-28; 25:21, 23.

第四周■周一

晨兴喂养

太十六 18“ 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

21“ 从那时候，耶稣才指示祂的门徒，祂必须往耶路撒冷去，受长老、祭司和经学家许多的苦，并且被杀，第三日复活。”

召会如何能实际地被建造呢？在马太十六章二十一至二十六节可以找到答案。…若不是基督已经钉十字架并复活，祂就不能建造召会。…二十一节…指出建造召会的路乃是借着死和复活。主耶稣在山上变了形像，但是这种变化形像是暂时的。借着死和复活，基督永远的变了形像。复活是一种变化形像。借着死和复活，基督进入了变化形像的范围。召会存在于这种变化形像的范围内。召会不能存在于天然生命里或属肉体的人身上。

二十四节…的“我”意义重大，这个“我”乃是榜样、道路。再者，这个“我”乃是钉死和复活的“我”。…由于基督的钉死和复活才有召会的产生。不仅我们被玷污的己必须被否认，连主纯洁、无罪的己，也必须被否认。假如主没有否认己而上十字架，祂就不能复活，也就没有召会了。我们必须跟从祂，这意思就是我们必须像祂一样否认己，并且像祂一样让己被钉死。没有这个，召会就不能被建造。（李常受文集一九七八年第一册，九五、九一页。）

信息选读

WEEK 4 — DAY 1

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.

How can the church be built up in a practical way? The answer is found in Matthew 16:21 through 26...Unless Christ had been crucified and resurrected, He could not build up the church...Verse 21 indicates that the way to build up the church is through death and resurrection. On the mount the Lord Jesus was transfigured. This transfiguration, however, was temporary. Through death and resurrection, Christ was permanently transfigured...[and] entered into a realm of transfiguration. The church exists in this realm of transfiguration. It cannot exist in the natural life or with fleshly people.

The “Me” in [verse 24] means a great deal. This “Me” is the pattern, the pathway. Furthermore, this “Me” is the crucified and resurrected “Me.”...The church comes into existence through the crucifixion and resurrection of Christ. Not only our self, which is defiled, but even the Lord’s pure, sinless self had to be denied. If the Lord had not denied Himself and gone to the cross, He could not have been resurrected, and there would have been no church. We must follow after Him. This means that we must deny ourselves as He did and must allow ourselves to be crucified as He did. Without this, it is impossible for the church to be built up. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 79, 74-75)

Today’s Reading

马太十六章二十二节说，“彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。”彼得好心的告诉主，神应该眷怜祂。这一节是很难翻的。有人说应该翻成：“主啊，可怜你自己吧！”根据这种译法，彼得就是劝主怜悯祂自己。另一种翻译是：“主啊，神眷怜你。”这里的主词究竟是神还是主耶稣，很难决定。无论如何，这里的着重点是在于己。不管主词是神或主耶稣，强调的乃是己。

二十三节说，“祂却转过来，对彼得说，撒但，退我后面去吧！”然后在二十四至二十五节，主对祂的门徒说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”按照这些经节，主乃是榜样和道路。若有人要跟从主，就是要以主为榜样和道路，那人就必须否认己，背起他的十字架，并跟从主。

为着解释十六至十九节，二十一至二十六节是必需的。…十八节说到门，十九节说到钥匙。要知道什么是门和钥匙，我们需要看二十一至二十六节。撒但从好些门出来。第一道门是己。这意思是说，我们的己是阴间的一道门，撒但从这门出来。甚至我们的好心，也可能让撒但从己的门出来。不论我们的心是好是坏，己是撒但出来的第一道门。除了己外，二十一至二十六节也说到心思和魂，这两者也是撒但出来的门。因此，己、魂和心思是撒但借以出来主要的门。许多时候，撒但从你的心思出来，因为你的心思向着他一直是敞开的门。（李常受文集一九七八年第一册，八四至八五页。）

参读：李常受文集一九七八年第一册，国度的操练为着召会的建造，第三至四章。

Matthew 16:22 says, “Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!” With a good heart Peter was telling the Lord that God should be merciful to Him. This verse is difficult to translate. Some say it should be rendered, “Lord, pity Yourself.” According to this rendering, Peter was telling the Lord to be merciful to Himself. Another translation is, “God be merciful to You, Lord.” It is difficult to determine the subject, whether it is God or the Lord Jesus. At any rate, the emphasis is on the self. Whether the subject is God or the Lord Jesus, the self is emphasized.

Verse 23 says, “But He turned and said to Peter, Get behind Me, Satan!” Then in verses 24 and 25 the Lord said to His disciples, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.” According to these verses, the Lord is the pattern and the pathway. If anyone desires to come after Him, that is, take Him as the pattern and the pathway, he must deny himself, take up his cross, and follow Him.

Verses 21 through 26 are necessary for the interpretation of verses 16 through 19...Verse 18 speaks of the gates, and verse 19, of the keys. In order to know what the gates and the keys are, we need to consider verses 21 through 26. Satan comes out through the gates. The first gate is the self. This means that we ourselves are one of the gates of Hades through which Satan comes out. Satan may come out through the gate of self even when we have a good heart. Whether our heart is good or evil, self is the first gate through which Satan comes out. In addition to the self, verses 21 through 26 also speak of the mind and the soul, both of which are also gates through which Satan comes out. Thus, the self, the soul, and the mind are the main gates through which Satan comes forth. Many times Satan has come out through your mind because your mind has been an open gate for him. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 70-71)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 3—4

第四周■周二

晨兴喂养

太十六 19“我要把诸天之国的钥匙给你，凡你在地捆绑的，必是在诸天之上已经捆绑的；凡你在地释放的，必是在诸天之上已经释放的。”

24“于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

从整个历史来看，召会…主要是被己破坏。路德马丁曾说过，虽然他惧怕罗马教皇，但他更惧怕在他自己心里更强的教皇，就是己。…己是魂的具体表现，魂是借着心思发表出来。因此，己、魂、和心思乃是三而一的。这三者的背后乃是撒但，他操纵己，为要破坏召会生活。我们都需要为自己留意这些话。（李常受文集一九七八年第一册，八六页。）

信息选读

基督是神的具体化身；照样，己乃是撒但的具体化身。主耶稣对彼得说，“撒但，退我后面去吧！”（太十六 23。）…主是对彼得说话，但祂却称彼得为撒但，因为撒但具体化在彼得里面。撒但具体化在哪里？撒但借着占有彼得的心思，而具体化在他的魂里。心思是魂的首要部分，也是魂的代表。占有一个人的心思，就是占有他整个人。

（在）创世记三章一至六节…我们看见，夏娃把善恶知识树的果子吃进她身体里以前，撒但的思想、心思就已经注射到她的魂里。撒但来到夏娃面前，目的就是要把他的思想放进她的心思里。撒但乃是借着对她说话来作这事。他说，“神岂是真说，你

WEEK 4 — DAY 2

Morning Nourishment

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Throughout history, the church ...has been damaged mainly by the self. Martin Luther once said that although he was afraid of the pope, he was more afraid of the stronger pope, the self, within his own heart ...Self is the embodiment of the soul, which is expressed through the mind. Thus the self, the soul, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church life. We all need to heed this word for ourselves. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 71)

Today's Reading

As Christ is the embodiment of God, so the self is the embodiment of Satan. This is indicated by the fact that the Lord Jesus said to Peter, "Get behind Me, Satan!" [Matt. 16:23]. The Lord was speaking to Peter, yet He called Peter Satan because Satan was embodied in Peter. Where was Satan embodied? Satan was embodied in Peter's soul by occupying his mind. The mind is the leading part of the soul and the representative of the soul. To take over a person's mind is to take over the entire person.

In Genesis 3:1-6...we see that before Eve took the fruit of the tree of the knowledge of good and evil into her body, the thought, the mind, of Satan was injected into her soul. Satan came to Eve with the intention of putting his thought into her mind. Satan did this when he said to her, "Did God really say, You shall not eat of any tree of the garden?" (v. 1).

们不可吃园中所有树上的果子么？”（1。）这是引动夏娃的心思，于是夏娃回答撒但；（2～3；）她一回答，她的心思就被撒但思想的“饵”“钩住”了。

每一天，撒但都试着对我们作同样的事…。比方说，你早上起来时，突然心思里会对洛杉矶召会兴起一个批评的思想。这样一个思想就是撒但的饵；你越注意这饵，就越会被撒但钩住。最后，你可能决定放弃召会生活。

面对这从撒但而来的突击，夏娃的心思受到了侵袭。撒但的思想注射到她里面，她的心思就被撒但的思想所毒化。之后，她的情感就被挑动，她“见那棵树的果子好作食物，也悦人的眼目，且是喜爱的，能使人有智慧”。（6上。）接着，她运用意志作了决定，要吃善恶知识树上的果子。于是她“就摘下果子来吃了”。（6下。）到这时候，她魂的每一部分——心思、情感和意志——都被毒化了。

己的源头就是撒但把他的思想注射到人的心思里。…每当魂不倚靠神，并向神独立时，魂立刻成了己。这就是说，每当我们凭自己作事而不倚靠神时，我们就在己里。

神乃是将人创造成一个经常倚靠神的魂。人是魂，（二7，）这样一个魂应该凡事倚靠神。…然而，魂成了己。己就是那向神宣告独立的魂。我们若看见己的异象，就会看见己是什么——己就是那向神宣告独立的魂。我们若看见这异象，就会领悟自己不能再向神独立。那时我们会说，“我必须一直倚靠神。不论我作的是什麼，我必须倚靠神；不论我的所是如何，我必须倚靠神。”（李常受文集一九六五年第三册，二六〇至二六五页。）

参读：李常受文集一九七八年第一册，国度的操练为着召会的建造，第五至六章。

This was an appeal to Eve's mind. Eve answered Satan (vv. 2-3), but as soon as she did so, she was “hooked” in her mind by the “bait” of Satan's thought.

Day after day Satan tries to do the same thing with us...For instance, in the morning, as you are waking up, a critical thought concerning the church in Los Angeles may suddenly enter your mind. Such a thought is Satan's bait, and the more you pay attention to this bait, the more you will be hooked by Satan. Eventually, you may decide to give up the church life.

Through this satanic assault, Eve's mind was attacked. Then her mind was poisoned by the satanic thought which had been injected into her. After this, her emotion was aroused when she “saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make oneself wise” (v. 6a). Next, her will was exercised to make a decision to eat of the fruit of the tree of the knowledge of good and evil. “She took of its fruit and ate” (v. 6b). By this time every part of the soul—the mind, the emotion, and the will—had been poisoned.

The origin of the self was Satan's injecting his thought into the human mind ...Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self. This means that whenever we do something by ourselves without depending on God, we are in the self.

God created man as a soul to be always dependent on Him. Man is a soul (2:7), and as a soul he should depend on God for everything. However, the soul has become the self. The self is simply the soul declaring independence from God. If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will realize that we can no longer be independent of God. Then we will say, “I must depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God.” (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 192-195)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 5—6

第四周■周三

晨兴喂养

路九 23“ 耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。”

林前十五 31“ 弟兄们，我指着我为你们在我们主基督耶稣里所有的夸耀，郑重地说，我是天天死。”

因着己是独立的，所以己是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等于向神独立。这不是道理上的事，乃是经历上的事。你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。

我们若倚靠身体，也就倚靠主。…你之所以没有主的同在，是因为你与身体隔绝了，因为你与身体上的肢体没有正确的关系。你要竭力被建造起来，并与身体有对的关系。你若与身体是对的，并且被建造在身体里，就必定觉得主的同在。（李常受文集一九六五年第三册，二六六至二六七页。）

信息选读

主耶稣并不看重我们所作的；祂乃是看重我们倚靠祂。我们若看见这个，就不会注意我们所作的，而会注意我们是否倚靠主。我们需要问自己：我是向主独立，还是倚靠祂？我们若向主独立，我们就在己里。我们若倚靠主，自然就倚靠身体。

WEEK 4 — DAY 3

Morning Nourishment

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

1 Cor. 15:31 I protest by the boasting in you, brothers, which I have in Christ Jesus our Lord, I die daily.

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God.

If we are dependent on the Body, then we will also be dependent on the Lord ...You do not have the Lord's presence, because you are isolated from the Body, because you are not properly related to the members of the Body. Endeavor to be built up and to be right with the Body. If you are right with the Body and are built up in the Body, you will surely sense the Lord's presence. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 195-196)

Today's Reading

The Lord Jesus does not have regard for what we do; rather, He has regard for our dependence on Him. If we see this, we will pay attention not to what we do but to whether or not we are dependent on the Lord. We need to ask ourselves: Am I independent of the Lord or am I dependent on Him? If we are independent of the Lord, we are in the self. If we are dependent on the Lord, we are spontaneously dependent on the Body.

主和身体乃是一。你若倚靠主，就是倚靠身体；你倚靠身体，就是倚靠主。你若是向身体独立，不管你想作多少好事，你向着主自然而然的是独立的，并且是在己里。不仅如此，因着你在己里，你还是与撒但结合的。在这“公司”里，己是经理，而撒但是总裁。

哦，我们多么需要看见有关己的异象！我们若看见这异象，就会恨恶向着主和身体的独立。这样，我们才会喜爱倚靠身体，倚靠弟兄姊妹，并倚靠主。

我们怎么知道我们倚靠神？我们乃是借着里面真正的平安得知的。…有些向身体独立的弟兄，可能声称他们是为神作事；然而，他们里面没有平安。他们越声称自己是为神作事，就越觉得自己没有平安。…他们会争辩说，“我有平安。难道我需要与你们这些人有关系么？我在传福音，作主的工，我有平安。”这是何种的平安？这不是真正的平安，而是人造的平安，是己在那里制造、维持的平安。

看见有关己的异象，与身体很有关系。今天我们在主的恢复里，而主的恢复至终要来到这件极重要的事上，就是建造基督的身体。基督身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。我们有了身体，就没有己。为了使身体建造起来，己，就是独立的魂，必须受对付。己是独立的“我”。当我们独立时，我们就是在己里，身体不见了，我们也没有平安。（李常受文集一九六五年第三册，二六七至二七〇页。）

参读：从天上来的异象，第三至四章。

The Lord and the Body are one. If you are dependent on the Lord, you are dependent on the Body. If you are dependent on the Body, you are dependent on the Lord. If you are independent of the Body, you are spontaneously independent of the Lord and are in the self, no matter how many good things you intend to do. Furthermore, because you are in the self, you are incorporated with Satan. In this corporation the self is the general manager, and Satan is the president.

Oh, how we need to see the vision of the self! If we see this vision, we will hate our independence from the Lord and the Body. Then we will love the dependence on the Body, on the brothers and sisters, and on the Lord.

How do we know that we are dependent on God? We know it by the genuine peace within us. Some brothers who are independent of the Body may claim that they are doing something for God. However, they do not have peace within them. The more they claim that they are doing something for God, the more they have the sense that they are not at peace...They may argue, saying, “I have peace. What need is there for me to be related to you people? I am preaching the gospel and doing the work of the Lord, and I have peace.” What kind of peace is this? It is not the genuine peace; it is a self-made peace, a peace that is made and maintained by the self.

Seeing the vision of the self has much to do with the Body. Today we are in the Lord’s recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent “I,” the independent “me.” When we are independent, we are in the self, the Body is gone, and we do not have peace. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 196-198)

Further Reading: (CWWL, 1965, vol. 3, “The Heavenly Vision,” chs. 3—4)

第四周■周四

晨兴喂养

路二三 34“ 当下耶稣说，父啊，赦免他们，因为他们所作的，他们不晓得。…”

林后十二 15“ 我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？”

被得罪是一件非常严重的事。不要随便地说，“在召会生活中，我被得罪了。长老和别的带头弟兄把我得罪了。”虽然别人可能得罪你，但头一个受害者却是你。一面来说，我定罪所有得罪人的事；但另一面我必须说，你没有理由被得罪。我们若不在自己里面，就不会被得罪。倘若我运用否认己的钥匙来关锁己，我就不可能被得罪。…由于己的门敞开，撒但就出来，我们就被得罪了。

不要以为召会错了，就不再是召会。比方，当你的小孩犯了错，他还是你的小孩。不管召会是对是错，仍是召会。在召会中，虽然你会被某事或某人得罪，但不要为自己找任何借口，否则这将阻挠召会的建造。（李常受文集一九七八年第一册，八七至八八页。）

信息选读

当有些事情发生摸着了我们，己就敞开了门。因着我们向阴间是敞开的，就有一些东西从阴间——撒但——出来。我们何等需要运用否认己的钥匙来锁住己！避免被人得罪的路，就在于借着否认己来关锁己。那些不被得罪的人，有福了。…当主耶稣来设立祂的审判台时，祂要我们向祂交账。祂会问我们为什么在某些地方被得罪。假如我们为自己找

WEEK 4 — DAY 4

Morning Nourishment

Luke 23:34 And Jesus said, Father, forgive them, for they do not know what they are doing...

2 Cor. 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

It is a very serious matter to be offended. Do not casually say, “I have been offended in the church life. The elders and other leading ones have offended me.” Although others may offend you, you will always be the first to suffer. On the one hand, I condemn all the offenses; but on the other hand, I must say that there is no excuse for your being offended. If we were not in ourselves, we could not be offended. If I exercise the key of self-denial to lock up the self, it will be impossible for me to be offended...Through the open gate of the self, Satan comes forth, and we are offended.

Do not think that the church is no longer the church because it is wrong. For example, when your child makes a mistake, he is still your child. Whether the church is right or wrong, it is still the church. Although you may be offended by something or someone in the church, do not make any excuses for yourself. This frustrates the building up of the church. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 72)

Today's Reading

When certain things take place to touch us, the self is open. Because we are open to Hades, something from Hades—Satan—comes out. How we need to use the key of self-denial to lock the self! The way to keep from being offended by others is to lock up yourself by denying yourself. Blessed are those who are not offended...When the Lord Jesus comes and sets up His judgment seat, He will tell us to settle our account with Him. He may ask us why we were offended in certain places. But if we make excuses for ourselves,

借口，主是不会接受的。问题不是得罪，而是己。有些病菌很容易传染，但没有一种病菌会使桌子生病。假如你会被得罪，就证明你满了己。如果我将我的己锁住，就无论你对我作什么，或者怎样对待我，我都不会被得罪。

在召会生活中，不应该有任何天然的友谊。如果你把某些人当作你特别的朋友，这也指明你是满了己。某些人合你的口味，你也合他们的口味，你们彼此喂养个人的口味。这是非常损害并拦阻建造的。在召会里，在弟兄姊妹中间，只应该有纯净、神圣的爱，不应该有任何私人的情感。

为着召会生活中主的建造，每一件天然的事都必须被拔出。不应该有天然的情感、关系或感觉。…每当一位弟兄用天然的情感爱我，我就害怕。那就是我使用钥匙来否认己的时候。我要锁住我的己并避开那位弟兄的情感。无论什么时候，当你发现你在喂养一个弟兄的己，并且他也在喂养你的己，你就必须运用这把钥匙来关锁己的门。假如你不锁住己，撒但就会从己的门出来，…主就不可能用你们来建造召会。

我很高兴在召会中有弟兄之家和姊妹之家。但根据经历，我们知道住在其中会产生两种结果：有些人形成天然的友谊；另有些人不满意而失望。但无论情形如何，你不应该失望，失望证明你在己里面。那些住在弟兄姊妹之家的弟兄姊妹，他们的己必须被锁住。若是己被锁住，我们就会有建造。假如你使用否认己的钥匙，其他的人或许会被得罪，但你却不会被得罪。反之，你会被建造，因为你里面的己已经被锁住。我们都要使用这把否认己的得胜钥匙来锁住己、魂和心思。否则，召会的建造就会受阻碍。（李常受文集一九七八年第一册，八八至九一页。）

参读：马太福音生命读经，第四十八篇。

the Lord will not accept them. The problem is not the offense—it is the self. Certain viruses are very contagious. However, no virus can cause a table to be sick. If you can be offended, it is a proof that you are full of self. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me.

In the church life there should not be any natural friendships. If you regard certain ones as your special friends, it also is an indication that you are full of self. Certain ones match your taste, and you fit their taste. You feed one another's taste. This is very damaging, and it hinders the building. Among the brothers and sisters in the church, there should be a pure divine love, but there should not be any personal affection.

For the Lord's building in the church life, everything natural must be extracted. There should be no natural affection, relationship, or feeling...Whenever a brother loves me in a naturally affectionate way, I am frightened...Whenever you discover that you are feeding a brother's self and that he is feeding yours, you must use the key to lock the gate of the self. If you do not lock up the self, Satan will come out through the door of the self...It will be impossible for the Lord to build the church with you.

I am glad that in the churches we have the brothers' houses and the sisters' houses. But, through experience, we have realized that there are two kinds of results from living in such a house. Some form natural friendships; others become dissatisfied and disappointed. However, no matter what the situation may be, you should not be disappointed. To be disappointed is a proof that you are in the self. The self of those who live in the brothers' and sisters' houses must be locked up. If the self is locked up, we shall have the building. If you exercise the key of self-denial, others may be offended, but you will not be offended. Instead, you will be built up because the self in you has been locked up. We all need to use the prevailing key of self-denial to lock the self, the soul, and the mind. Otherwise, the building up of the church will be frustrated. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 72-74)

Further Reading: Life-study of Matthew, msg. 48

第四周■周五

晨兴喂养

太二六 39“ 祂[耶稣] …面伏于地，祷告说，我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。”

弗四 3“ 以和平的联系，竭力保守那灵的一。”

钉十字架是罗马政府用来处死犯人的方法。无疑地，对于犯人，十字架是一种受苦，因为不是他选择钉十字架；相反地，犯人是被迫钉十字架。但主耶稣的钉十字架完全不同，祂不是被迫忍受钉死的苦，而是祂自己拣选的。…祂乃是心甘情愿的，因为祂的十字架是神的旨意。因此，祂的钉十字架是为着完成神的旨意。…换句话说，基督不像犯人被迫去受死。相反地，祂愿意被钉死，借着死，使祂的生命得以释放出来而产生召会。

当主在十字架上时，忍受了极大的痛苦。但那痛苦不是强加于祂的，乃是祂甘愿接受的。在马太二十六章三十九节主向父祷告说，“不要照我的意思，只要照你的意思。”同时祂也祷告：“愿你的旨意成就。”（42。）主是甘愿背起十字架，上十字架，而且留在十字架上，直等到神的旨意成就。这是在圣经中第一次提到十字架的意义。（李常受文集一九七八年第一册，九七至九八页。）

信息选读

我们不是被迫背负十字架，我们乃是甘愿背起十字架。请注意，主耶稣不是说，“就当否认己而被钉十字架。”不，祂是说，“就当…背起祂的十字架。”（太十六 24。）…然而，有些弟兄曾说，“我已多次被我亲爱的妻子钉十字

WEEK 4 — DAY 5

Morning Nourishment

Matt. 26:39 ...He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

Crucifixion was the method used by the Roman government to execute criminals. No doubt, to the criminal, the cross was a suffering because he did not choose to be crucified. On the contrary, he was forced to be crucified. The crucifixion of the Lord Jesus, however, was altogether different. He was not forced to suffer crucifixion; He chose it. This was His own preference...He was willing to do so because His cross was God's will. Hence, His crucifixion was for the fulfillment of God's will ...In other words, Christ was not forced to die like a criminal. Rather, He was willing to be crucified so that through death His life might be released to produce the church.

When He was on the cross, the Lord suffered greatly. But that suffering was not forced upon Him. He took it willingly. In Matthew 26:39 the Lord prayed to the Father, “Not as I will, but as You will.” At that same time He also prayed, “Your will be done” (v. 42). The Lord was willing to take up the cross, to go to the cross, and to remain on the cross until God's will had been fulfilled. This is the significance of the first mention of the cross in the Bible. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 81)

Today's Reading

We are not forced to bear the cross, but...we willingly take it up. Notice, the Lord Jesus did not say, “Let him deny himself and be crucified.” No, He said, “Let him...take up his cross” [Matt. 16:24]...However, certain brothers have said, “I have been crucified by my dear wife many times.” Such

架。”这样的弟兄不是背负十字架的人；他们是罪犯而被他们的妻子处决。假如你说你的孩子一直将你钉十字架，你就不是一个背负十字架的人，而是一个被处决的罪犯。…“你是罪犯，还是背负十字架的人？”我们都必须说，“赞美主，我不是罪犯，我乃是甘愿背负十字架的人。我没有被别人钉十字架；反之，我要拿起十字架而且背负它。”

倘若一位弟兄的妻子使他受苦，既然不许可离婚，对于妻子他只有两个选择。他可以像一个在十字架上被处决的罪犯因妻子受苦，或者把妻子当作神的旨意，当作他的业分。他可以说，“神已经把她指派给我。不是我要和她结婚，乃是神要把她给我。这是神的旨意，神的命定。阿利路亚，我甘心乐意背十字架！我不是罪犯，而是快乐地背负十字架的人。”如果我们这样作，主就与我们同在，我们将享受生命的丰富。而且，我们就有一个建造成为一的刚强见证。

我们需要祷告：“主啊，使我像你一样作个乐意背负十字架的人。在马太二十六章，你明白了神的旨意，就甘愿去作，欢乐地背起十字架。你能召十二营天使来搭救你，但你不这样作。…主，感谢你，借着你的甘愿背负十字架，我们今天在这里得以成为召会。现在，主，我们要有分于你的甘愿背起十字架，使你的生命可以释放出来。”

我们必须说，“主啊，你的旨意是在宇宙中只有一个召会，在每一个城市只有一个召会。主，你的旨意也是要我与所有的弟兄姊妹是一。只要是信徒，我就必须接纳，没有任何选择或偏爱。我喜欢或不喜欢都算不得什么。”这是我们能被建造在一起惟一的路。否则，我们的偏爱和口味会不断地变动。…在召会生活和婚姻生活中，不该上下波动。能使我们稳固并坚定的，乃是背负十字架。（李常受文集一九七八年第一册，九九、一〇一、一〇三、一〇五页。）

参读：李常受文集一九七八年第一册，国度的操练为着召会的建造，第七至八章。

brothers are not cross-bearers; they are criminals executed by their wives. If you say that your children are crucifying you, you are not a cross-bearer, but an executed criminal...Are you a criminal or a cross-bearer? We all need to say, "Praise the Lord, I am not a criminal. I am one who is willing to bear the cross. I have not been crucified by others; rather, I take up the cross and bear it."

Suppose a brother's wife causes him to suffer. Since no divorce is permitted, he has two choices regarding her. He may either suffer with her like a criminal being executed on the cross, or he may take her as God's will and as his lot and portion. He may say, "God has allotted her to me. It was not I who married her; it was God who gave her to me. This is God's will, God's ordination. Hallelujah, I am willing and happy to bear the cross! I am not a criminal but a happy cross-bearer." If we do this, the presence of the Lord will be with us, and we shall enjoy the riches of life. Furthermore, we shall have a strong testimony of being built into one.

We need to say, "Lord, make me a willing cross-bearer like You were. You learned what God's will was in Matthew 26, and then You were willing to do it. You were glad to take up the cross. You could have summoned twelve legions of angels to rescue You, but You did not do it...Thank You, Lord, that through Your willingness to bear the cross we are here today as the church. Now, Lord, we want to partake of Your willingness to take up the cross so that Your life may be released."

We need to say, "Lord, Your will is that there be one church in the universe and one church in every city. Lord, Your will is also that I be one with all my brothers and sisters. As long as anyone is a believer, I must accept him without choice or preference. My likes or dislikes do not mean anything." This is the unique way for us to be built together. Otherwise, our preferences and tastes will constantly fluctuate...Both in the church life and in married life there should be no fluctuation. What can keep us stable and steadfast is the bearing of the cross. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 81-86)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," chs. 7—8

第四周■周六

晨兴喂养

太十六 25“ 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

来十二 2“ 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。”

丧失魂意思是丧失魂的享受，而得着魂意思是有魂的享受。

关于丧失魂，主并没有说到受苦。…丧失魂表面上是受苦，实际上却是真正的喜乐。倘若一位姊妹因饶恕她的丈夫而丧失魂，那么对她和她的家庭就是一件喜乐的事，结局就是建立起正确的家庭生活。召会建造的原则也相同。丧失我们魂的享受是喜乐，因为结果我们看见召会的建造。如果你乐意实际地丧失你的魂，别人就要被你滋养，并借着你的建造起来。这不是受苦，乃是喜乐。（李常受文集一九七八年第一册，一一〇、一一五页。）

信息选读

主并没有流着泪去钉十字架，反之，祂是欢欢喜喜地去。祂上十字架就是丧失祂的魂。但因为祂预见其结果，祂并不为着自己要丧失魂而感觉难过。祂知道借着祂的死，就要结出许多子粒来。（约十二 24。）

人在神之外所寻找的所有娱乐，都是为着魂的满足。当他们听音乐或享受某些运动的时候，他们很快乐。香港有许多人喜欢打麻将；对他们来说，那

WEEK 4 — DAY 6

Morning Nourishment

Matt. 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Heb. 12:2 Looking away unto Jesus, the Author and Perfector of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

To lose the soul means to lose the enjoyment of the soul, and to gain the soul means to have the enjoyment of the soul.

With respect to the losing of the soul, the Lord did not speak about suffering...Apparently the losing of the soul is a suffering, but actually it is a real joy. If a sister loses her soul by forgiving her husband, that will be a joy to her and to her family. It will issue in the building up of the proper family life. The same is true in principle with the building of the church. To lose our soulish enjoyment is a joy because as a result we see the building up of the church. If you are willing to lose your soul in a practical way, others will be nourished by you and built up through you. This is not a suffering; it is a joy. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 90, 94)

Today's Reading

The Lord did not go to the cross with tears; rather, He went joyfully [cf. Heb. 12:2]. His going to the cross was His losing of His soul. But because He foresaw the result, He did not feel sorry for Himself about losing His soul. He knew that through His death many grains would be brought forth (John 12:24).

All the amusements people seek outside of God are for the satisfaction of the soul. When they listen to music or enjoy certain sports, they are happy. Many in Hong Kong like to play mah-jongg. To them, that is the best entertainment and

是最好的娱乐和享受。…凡在灵里得了重生，而仍然打麻将的人，在主来的时候，至终必要丧失他的魂。对他来说，不打麻将使他的魂受苦。…若是他现在不丧失魂，当主回来时就要丧失魂。主会对他说，“因为你是这样救你的魂，所以现在你必须丧失它。”…拯救魂就是保守魂在它的享受中。

神…自己甚至曾被地所弃绝。当祂在肉体里来时，祂被弃绝。今世，就是召会时代，乃是世界弃绝基督的时代。因着被弃绝，所以祂今天在这地上没有喜乐。作为祂的跟从者，我们有分于祂的定命。我们这些跟随主耶稣之人的定命，是不受这世界欢迎，反而被世界弃绝。所以这个世代不是让我们的魂得着享受的时候，而是丧失这享受的时候。主耶稣回来的时候，将是祂享受这地的时候。撒但要被捆绑，基督要恢复这地，全地都要为祂所统治。到那时，基督将享受这地，同时所有跟随祂的人也要有分于这享受。这就是马太二十五章二十一和二十三节的意思；这两节都说，“好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。”在千年国期间，这事将要发生；那时主耶稣要取回这地，且要享受这地。因着再度据有这地，主要得着享受；并要请祂的跟随者，同伙，进入祂的享受。这就是我们魂的得救。

主使一位弟兄有负担给另一位弟兄一笔款项，但仇敌试诱他降低这数额。当这位弟兄蒙光照，看到仇敌的诡计时，他说，“撒但，如果你再对我说这件事，我要把所有的都给出去…”。我们失去有一大笔存款的快乐，就是丧失我们的魂。（李常受文集一九七八年第一册，一一五、一二七至一二八、一三一至一三二页。）

参读：生命的基本功课，第四课。

enjoyment...Anyone who has been regenerated in his spirit but still plays mah-jongg will eventually lose his soul at the Lord's coming. For him to refrain from playing mah-jongg is to cause his soul to suffer...If he does not lose it now, he will lose it when the Lord comes back. The Lord will say to him, "Because you saved your soul so much, now you must lose it."...To save the soul is to preserve the soul in its enjoyment.

God ...Himself has even been rejected by the earth. When He came in the flesh, He was rejected. This present age, the age of the church, is the age of the world's rejection of Christ. Because Christ has been rejected, at present He has no joy on this earth. As His followers, we share His destiny. Our destiny as followers of the Lord Jesus is not to be welcomed by this world; instead, it is to be rejected. Therefore, this age is not the time for us to have enjoyment for our soul; it is the time for us to lose this enjoyment. When the Lord Jesus comes back, that will be the time for Him to enjoy the earth. Satan will be bound, Christ will recover the earth, and the entire earth will be under His reign. At that time Christ will enjoy the earth, and all His followers will participate in this enjoyment. This is the meaning of Matthew 25:21 and 23, both of which say, "Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master." This will take place during the millennium when the Lord Jesus will reclaim the earth and enjoy it. By repossessing the earth, the Lord will have enjoyment. Then He will ask His followers, His partners, to enter into His joy. This will be the saving of our soul.

The Lord burdened one brother to give a certain amount of money to another. But the enemy tempted him to lower the amount. When the brother was enlightened to see the tactics of the enemy, he said, "Satan, if you speak to me about this again, I'll give everything away..." To lose our pleasure at having a large savings account is to lose our soul. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 94, 104-105, 107)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsn. 4

第四周诗歌

362

与基督的联合 — 联于祂死与复活

G 大调

8 7 8 7 双副 (英 481)

3/4

一 我已与基督同钉死,脱自己、罪恶、俗世;
 所以我能平安接领主从死得生的命。
 我甘愿和祂同受苦,效法祂至死顺服;
 我愿跟主耶稣基督直走十字架的路。
 一直走十架窄路!主是受死在那里!
 求主使我能同你一直走十架窄路!

二 我何难与基督同死, 因复活我已认识;
 我何难与耶稣同苦, 因神旨我愿顺服。
 主借着复活的能力, 今生在我的灵里,
 因此我欢乐着举足, 直走十字架的路。
 三 同主死,就必同主生, 同受苦,必同高升;
 得胜者惟独照这样, 才能蒙基督奖赏。
 真可乐!若在那早晨, 你听主对你发声,
 以为你曾忠心顺服, 直走十字架的路!

WEEK 4 — HYMN

Crucified with Christ my Savior

481

Union with Christ — Identified with His Death and Resurrection

2. 'Tis not hard to die with Christ
 When His risen life we know;
 'Tis not hard to share His sufferings
 When our hearts with joy o'erflow.
 In His resurrection power
 He has come to dwell in me,
 And my heart is gladly going
 All the way to Calvary.

3. If we die we'll live with Christ,
 If we suffer we shall reign;
 Only thus the prize of glory
 Can the conqueror attain.
 Oh, how sweet, on that glad morning
 Should the Master say to thee,
 "Yes, my child, thou didst go with me
 All the way to Calvary."

第四周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第五周

活在神的主宰权柄之下 并照着神的怜悯而活

读经：启四 11，但四 3、34～35，罗九 15～16、18～23，来四 16

【周一、周二】

壹 我们要看见神主宰权柄的异象，这是很重要的——但四 3、34～35，罗九 18～23：

一 主宰的权柄是指神无限的权柄、能力和地位——启四 11，五 13：

- 1 神是主宰一切者，祂在一切之上，在一切背后，也在一切之中——王上二 19。
- 2 神有完全的能力，能照着祂的心愿，并照着祂永远的经纶，完成祂所要的——但四 34～35，弗一 4～5、9～11。

二 罗马九章十九至二十三节说到神的主宰权柄：

- 1 “有谁抗拒祂的旨意？人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造我？”——19 节下～20 节：
 - a 我们都必须领悟我们是谁；我们是神的造物，祂是我们的创造者——赛四二 5。
 - b 我们是祂的造物，不该抗拒祂的定旨，或向祂这创造者顶嘴——罗九 20。

Week Five

Living under the Sovereignty of God and according to the Mercy of God

Scripture Reading: Rev. 4:11; Dan. 4:3, 34-35; Rom. 9:15-16, 18-23; Heb. 4:16

§ Day 1 & Day 2

I. It is crucial that we see a vision of God's sovereignty—Dan. 4:3, 34-35; Rom. 9:18-23:

A. Sovereignty refers to God's unlimited authority, power, and position—Rev. 4:11; 5:13:

1. As the sovereign One, God is above everything, behind everything, and in everything—1 Kings 22:19.
2. God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy—Dan. 4:34-35; Eph. 1:4-5, 9-11.

B. Romans 9:19-23 refers to God's sovereignty:

1. "For who withstands His will? But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?"—vv. 19b-20:
 - a. We need to realize who we are: we are God's creatures, and He is our Creator—Isa. 42:5.
 - b. As His creatures, we should not resist His purpose or answer back to Him, the Creator—Rom. 9:20.

- 2 “窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”——21 节：
- a 神是窑匠，我们是祂手中的泥；神这位窑匠是主宰一切的——耶十八 1～6。
 - b 我们的神是窑匠，对我们有完全的权利；祂对我们，有权利作祂所喜欢的——赛二九 16，六四 8。
 - c 神若愿意，就能将一个器皿作成贵重的，又将另一个器皿作成卑贱的——罗九 21。
- 3 罗马九章二十一至二十三节启示，神照着祂的预定，主宰地将我们造成祂的容器——林后四 7，提后二 20～21，弗一 5、11：
- a 神这窑匠造出蒙怜悯的器皿来盛装祂自己，借以彰显祂荣耀的丰富，这乃是出于祂的主宰权柄——罗九 23。
 - b 作贵重的器皿不是我们选择的结果，乃是起源于神的主宰权柄——21 节。
 - c 神的主宰权柄是祂拣选的基础；祂的拣选在于祂的主宰权柄——11、18 节，十一 5、28。
- 4 “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”——九 23：
- a 神在祂的主宰里，有权柄将祂所拣选并呼召的人，作成蒙怜悯的器皿以盛装祂，使祂的荣耀得显明——11、18、23～24 节。
 - b 照着祂的主宰权柄，祂已预备我们得荣耀——23 节。

【周三】

貳 “‘我要向谁施怜悯，就向谁施怜悯；…’这样看来，这不在于那定意的，也不在于那奔跑

2. "Does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?"—v. 21:
- a. God is the Potter, and we are the clay in His hand; God, the Potter, is sovereign—Jer. 18:1-6.
 - b. As the Potter, our God has the absolute right over us; regarding us, He has the right to do whatever He desires—Isa. 29:16; 64:8.
 - c. If God wills, He can make one vessel unto honor and another unto dishonor—Rom. 9:21.
3. Romans 9:21-23 reveals that God sovereignly created us to be His containers, according to His predestination—2 Cor. 4:7; 2 Tim. 2:20-21; Eph. 1:5, 11:
- a. It is of God's sovereignty that He, the Potter, makes the riches of His glory known by creating vessels of mercy to contain Himself—Rom. 9:23.
 - b. Being vessels unto honor is not the result of our choice; it originates with God's sovereignty—v. 21.
 - c. God's sovereignty is the basis of His selection; His selection depends on His sovereignty—vv. 11, 18; 11:5, 28.
4. "In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory"—9:23:
- a. In His sovereignty God has the authority to make the ones He has selected and called vessels of mercy to contain Him in order that His glory might be manifested—vv. 11, 18, 23-24.
 - b. According to His sovereign authority, He has prepared us unto glory—v. 23.

§ Day 3

II. "I will have mercy on whomever I will have mercy'...So then it is not of him who wills, nor of him who runs, but of God

的，只在于那施怜悯的神”——15节上、16节：

一 怜悯是神的属性中够得最远的，比祂的恩典和爱够得更远——太九 13：

- 1 按我们天然的光景，我们离神太远，完全不配得祂的恩典；我们只适合接受祂的怜悯——弗二 4。
- 2 人的不信从给神的怜悯机会，神的怜悯就将救恩带给人——罗十一 32。

二 我们的观念是：那定意的会得着祂所定意要得着的，那奔跑的会得着祂所追求的——九 16：

- 1 若是如此，神的拣选就是照着我们的努力和劳苦了。
- 2 反之，神的拣选是出于施怜悯的神；我们不需要定意或奔跑，因为神怜悯我们。
- 3 我们若认识神的怜悯，就不会信靠自己的努力，也不会因自己的失败而失望；我们可怜光景的盼望，是在于神的怜悯——弗二 4。

【周四、周五】

三 我们若要在神新约的经纶里事奉神，就需要认识这完全在于神主宰的怜悯——罗九 15～16，来四 16：

- 1 我们若认识神的主宰权柄，就会为着祂的怜悯感谢祂，领悟我们乃是在祂主宰的怜悯之下——罗九 15：
 - a “主宰的怜悯”一辞，意思是神的怜悯完全在于神主宰的权柄。
 - b 作蒙怜悯的器皿不是我们选择的结果，乃是起源于神的主宰权柄——18 节。
 - c 神对我们的怜悯是在于祂主宰的权柄；要解释神对

who shows mercy"—vv. 15a, 16:

A. Mercy is the most far reaching of God's attributes, going further than His grace and love—Matt. 9:13:

1. According to our natural condition, we were far removed from God, totally unworthy of His grace; we were eligible only to receive His mercy—Eph. 2:4.
2. Man's disobedience affords God's mercy an opportunity, and God's mercy brings man to salvation—Rom. 11:32.

B. Our concept is that the one who wills will gain what he wills to obtain and that the one who runs will gain what he runs after—9:16:

1. If this were the case, God's selection would be according to our effort and labor.
2. On the contrary, God's selection is of God who shows mercy; we do not need to will or to run, for God has mercy on us.
3. If we know God's mercy, we will neither trust in our effort nor be disappointed by our failures; the hope for our wretched condition is in God's mercy—Eph. 2:4.

§ Day 4 & Day 5

C. If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God's sovereign mercy—Rom. 9:15-16; Heb. 4:16:

1. If we know God's sovereignty, we will thank Him for His mercy, realizing that we are under His sovereign mercy—Rom. 9:15:
 - a. The expression sovereign mercy means that God's mercy is absolutely a matter of God's sovereignty.
 - b. Being a vessel of mercy is not the result of our choice; it originates with God's sovereignty—v. 18.
 - c. God's mercy to us is in His sovereignty; the only thing we can say to explain God's

我们的怜悯，我们只能说这是在于祂主宰的权柄，祂已选择要向我们施怜悯——15 ~ 16、23 节。

- 2 在神主宰的怜悯里，我们的心倾向于祂；因着祂给我们的怜悯，我们天天寻求祂——耶二九 13，申四 29，赛五五 6。
- 3 我们越看见与我们有关的每件事都在于神的怜悯，就会越在主面前背负我们的责任；然而，甚至我们乐意背负责任也是出于神的怜悯。
- 4 因着神的怜悯，我们对福音有反应而别人没有反应，我们接受关于基督是生命的话而别人拒绝接受，我们走主恢复的路而别人退后不走这条路。
- 5 就着神的恢复来说，神向祂所要施怜悯的人施了怜悯。

【周六】

四 罗马九章所启示的原则乃是，一切皆在于神的怜悯——15 ~ 16 节：

- 1 使徒保罗把这原则应用在以色列人身上，叫我们看见一切发生在以色列人身上的事，都是出于神的怜悯——16、23 节。
- 2 我们总得有一次看见神的怜悯，并且确定地碰见神的怜悯——弗二 4，太九 13：
 - a 对于这件事，我们最少需要有一次眼睛得开而看见；起码要有一次看见一切在于神的怜悯。
 - b 不论我们是一次的看见，或是经过一段过程的看见，当我们摸到这件事，就会摸着一个事实，不是一个感觉；这事实就是：一切皆在于神的怜悯。

mercy to us is that in His sovereignty, He has chosen to be merciful to us—vv. 15-16, 23.

2. In God's sovereign mercy, our hearts are inclined toward Him; because of His mercy to us, we seek Him day by day—Jer. 29:13; Deut. 4:29; Isa. 55:6.
3. The more we see that everything related to us is a matter of God's mercy, the more we will bear our responsibility before the Lord; however, even our willingness to bear responsibility is of God's mercy.
4. Because of God's mercy, we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way.
5. Regarding His recovery, God has mercy on whom He will have mercy.

§ Day 6

D. Romans 9 reveals the principle that everything depends on God's mercy—vv. 15-16:

1. The apostle Paul applied this principle to the Israelites, showing us that everything that happened to them was of God's mercy—vv. 16, 23.
2. There must be at least one time when we see God's mercy and definitely touch His mercy—Eph. 2:4; Matt. 9:13:
 - a. Concerning this matter, our eyes need to be opened at least once; there must be at least one time when we see that everything depends on God's mercy.
 - b. Whether we see this all at once, or we realize it through a process, the minute we touch this matter, we touch not a feeling but a fact; this fact is that everything depends on God's mercy.

第五周■周一

晨兴喂养

但四 34～35“ …我〔 尼布甲 尼撒〕 便颂赞至高者， 赞美尊敬那永活者； 因为祂的权柄是永远的权柄， …在天上的万军和地上的居民中， 祂照自己的意旨行事； 无人能…对祂说， 你作什么呢？”

赛六四 8“ 耶和華啊， 现在你仍是我们的父； 我们是泥土， 你是窑匠； 我们都是你手的工作。”

主宰权柄…是神的一个属性。祂是主宰一切的。主宰权柄指明神无限的权柄与能力。神的地位也是无限的。我们无法说神的地位有多高。同样，我们无法测度神的荣耀与尊大。祂是主宰一切者， 祂的权柄、能力、和地位没有限量。（ 新约总论第一册， 一三三至一三四页。）

信息选读

（ 在罗马九章， ） 保罗诉诸神的主宰权柄， 问说， “ 人哪， 你是谁， 竟向神顶嘴？ 被塑造者岂能对塑造他者说， 你为什么这样造我？” （ 20。 ） 在下一节保罗接着说， “ 窑匠难道没有权柄， 从同一团泥里， 拿一块作成贵重的器皿， 又拿一块作成卑贱的器皿么？” 在此保罗说， 作为创造者， 神有主宰的权柄作祂所喜欢作的。我们是谁， 竟敢与祂争辩？ 我们需要认识， 我们是泥土， 而神是窑匠。祂有权柄从同一团泥里， 拿一块作成贵重的器皿， 又拿一块作成卑贱的器皿。祂有权作成可怒的器皿， （ 22， ） 也有权作成蒙怜悯的器皿。（ 23。 ）

在十六节保罗说， “ 这样看来， 这不在于那定意的， 也不在于那奔跑的， 只在于那施怜悯的神。”

WEEK 5 — DAY 1

Morning Nourishment

Dan. 4:34-35 ...I blessed the Most High, and I praised and honored the ever-living One; for His dominion is an eternal dominion...He does according to His will in the army of heaven and among the inhabitants of the earth; and there is no one who can...say to Him, What are You doing?

Isa. 64:8 But now, Jehovah, You are our Father; we are the clay; and You, our Potter; and all of us are the work of Your hand.

Sovereignty is ...one of God's attributes. He is sovereign. Sovereignty indicates God's unlimited authority and power. God's position is also unlimited. We are not able to say how high is God's position. Likewise, we cannot measure God's glory and majesty. As the sovereign One, there is no limit to His authority, power, and position. (The Conclusion of the New Testament, p. 113)

Today's Reading

[In Romans 9] Paul appealed to God's sovereignty and asked, "But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?" (v. 20). In the next verse Paul goes on to say, "Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?" Here Paul says that as the Creator, God has the sovereign authority to do whatever He likes. Who are we to argue with Him? We need to recognize that we are clay and that God is the Potter. He has the authority to make out of the same lump one vessel unto honor and another unto dishonor. He has the right to make vessels of wrath (v. 22) as well as vessels of mercy (v. 23).

In Romans 9:16 Paul says, "So then it is not of him who wills, nor of him who runs, but of God who shows mercy." To be a vessel of mercy and

成为蒙怜悯、贵重、得荣耀的器皿，不在于我们的定意或奔跑，只在于神向我们所施的怜悯。我们是蒙怜悯的器皿，乃是出于神主宰的怜悯。成为蒙怜悯的器皿不是我们决定的。神在我们出生以前就作了这个决定。只因着神的主宰权柄，我们才能说我们是蒙怜悯的器皿。我们在自己里面，或出于自己，都无权这样说。那位对泥土有权柄的窑匠，已定意要把我们作成蒙怜悯的器皿。然而，我们承认自己是蒙怜悯的器皿，乃是神已经这样作的明证。

神的怜悯是照着祂的旨意。在十八节保罗下结论说，“神愿意向谁施怜悯，就向谁施怜悯；愿意叫谁刚硬，就叫谁刚硬。”我们无法解释神为什么愿意向我们施怜悯。我们只能说，照着神的旨意，神的怜悯临到了我们。…不仅如此，神的怜悯也是在于祂主宰的权柄。（20～23。）要解释神向我们施怜悯，只能说这是在于祂主宰的权柄，祂已定意要怜悯我们。想一想以扫和雅各的例子。谁能说为什么神定意要拣选雅各而不拣选以扫？我们只能说，乃是在于祂主宰的权柄，神拣选了一个，而没有拣选另一个。神的拣选完全是照着祂的主宰权柄。

作为蒙神恩典的人，我们不仅该为着祂的怜悯感谢祂，也该为着祂的主宰权柄敬拜祂。有些诗歌说到神的怜悯，但是很难找到一首诗歌是论到神的主宰权柄。…我们需要和保罗一同被带到神的主宰权柄这里。不是与祂理论，反而我们该说，“哦，父神，为着你的主宰权柄，我敬拜你。虽然我不配，但在你的主宰权柄里，你已定意向我施怜悯。”千万不可大胆来摸神的主宰权柄。要留意保罗的警告，他问说，“你是谁，竟向神顶嘴？”（20。）我们若认识自己不过是泥土，就不会与神争辩了。反之，我们要为着祂的主宰权柄敬拜祂。（出埃及记生命读经，二六九至二七二页。）

参读：出埃及记生命读经，第二十一至二十二篇。

of honor unto glory does not depend on our willing or our running but on God's mercy to us. It is of God's sovereign mercy that we are vessels of mercy. We were not the ones who decided to become vessels of mercy. God made this decision before we were born. Only because of God's sovereignty are we able to say that we are vessels of mercy. In ourselves and of ourselves we have no right to say this. As the One with authority over the clay, the Potter has chosen to make us vessels of mercy. However, our confession that we are vessels of mercy is a proof that God has made us so.

God's mercy is according to His will. In verse 18 Paul concludes, "He has mercy on whom He wills, and He hardens whom He wills." We cannot explain why God has willed to show mercy to us. The only thing we can say is that, according to God's will, the mercy of God has been extended to us. Furthermore, God's mercy is in His sovereignty (vv. 20-23). The only thing we can say to explain God's mercy to us is that in His sovereignty He has chosen to be merciful to us. Consider the case of Esau and Jacob. Who can say why God willed to choose Jacob and not Esau? All we can say is that in His sovereignty God chose the one and not the other. God's selection is absolutely according to His sovereignty.

As those favored by God, we should not only thank Him for His mercy but also worship Him for His sovereignty. There are hymns on God's mercy, but it is very difficult to find a hymn on God's sovereignty...Along with Paul, we need to be brought to God's sovereignty. Instead of reasoning with Him, we should say, "O Father God, I worship You for Your sovereignty. Although I am not worthy, in Your sovereignty You have willed to show me Your mercy." Never presume to touch the sovereignty of God. Heed Paul's warning when he asks, "Who are you who answer back to God?" (v. 20). If we realize that we are nothing more than clay, we shall not argue with God. Rather, we shall simply worship Him for His sovereignty. (Life-study of Exodus, pp. 231-233)

Further Reading: Life-study of Exodus, msgs. 21—22

第五周■周二

晨兴喂养

罗九 19～21“ 这样，你必对我说，祂为什么还指责人？有谁抗拒祂的旨意？人哪，你是谁，竟向神顶嘴？被塑造者岂能对塑造他者说，你为什么这样造我？窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”

我们都必须领悟我们是谁。我们是神的造物，祂是我们的创造者。我们是祂的造物，不该对祂这位创造者说什么。…神是窑匠，我们是泥块。神这位窑匠对泥块有权柄。祂若愿意，祂能作一个贵重的器皿，也能作一个卑贱的器皿。这不在于我们的拣选——这在于祂的主宰。（罗马书生命读经，三一三页。）

信息选读

罗马九章二十一节揭示神造人的目的。本节在启示神造人的目的上是独特的。没有本节，我们很难领悟神造人的目的，是要使人作祂的器皿，以盛装祂。我们都必须彻底领会，我们是神的容器，神是我们的内容。林后四章七节说，“我们有这宝贝在瓦器里。”我们是瓦器，神是宝贝和内容。神照着祂的预定，主宰地造了我们作祂的容器。

提后二章二十至二十一节表达同样的思想；那里说，我们是贵重的器皿。所以，我们需要洁净自己，脱离卑贱的事，使我们分别为圣，合乎主人使用。然而，我们成为贵重的器皿，不是我们拣选的结果；这乃是起源于神的主宰。神借着所造蒙怜悯以盛装

WEEK 5 — DAY 2

Morning Nourishment

Rom. 9:19-21 You will say to me then, Why does He still find fault? For who withstands His will? But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus? Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

We all have to realize who we are. We are God's creatures, and He is our Creator. As His creatures, we should not say anything to Him, the Creator...God is the Potter, and we are pieces of clay. As the Potter, God has authority over the clay. If He wills, He can make one vessel unto honor and another vessel unto dishonor. It does not depend on our choice—it depends on His sovereignty. (Life-study of Romans, p. 257)

Today's Reading

Romans 9:21 discloses God's purpose in creating man. This verse is unique in its revelation of God's purpose in the creation of man. Without this verse it would be difficult for us to realize that God's purpose in creating man was to make him His vessel to contain Him. We all must thoroughly understand that we are God's containers and that God is our content. Second Corinthians 4:7 says that "we have this treasure in earthen vessels." We are earthen vessels, and God is the treasure and the content. God has sovereignly created us to be His containers according to His predestination.

Second Timothy 2:20-21 conveys the same thought, saying that we are vessels unto honor. So, we need to cleanse ourselves from dishonorable things that we may be sanctified and suitable for the Lord's use. However, being vessels unto honor is not the result of our choice; it originates with God's sovereignty. It is of God's sovereignty that He make His glory known by creating

祂自己的器皿，使祂的榮耀彰顯出來；這是在於神的主宰。這是很深的话。神的主宰是祂揀選的基礎。

“若是神願意顯示祂的忿怒，彰顯祂的能力，就多用恒忍寬容那些可怒、預備遭毀滅的器皿。”（羅九 22。）對此我們該說什麼？我們無話可說。祂是窑匠，祂有權柄；人不過是泥土。

“且要在那些蒙怜悯、早預備得榮耀的器皿上，彰顯祂榮耀的豐富；這器皿就是我們這蒙祂所召的，不但從猶太人中，也從外邦人中，這有什麼不可？”（23～24。）一切都在於神的權柄。神有權柄將我們這些祂所揀選並呼召的人——不但從猶太人中，也從外邦人中——作成蒙怜悯的器皿以盛裝祂，使祂榮耀的豐富得以彰顯，得以顯明。…我們被祂的主宰預定作祂的容器，就是貴重的器皿，彰顯祂在榮耀里的所是。那不但是祂的怜悯，也是祂的主宰。

神的揀選有一個目標——得著許多器皿盛裝神，並且永遠彰顯祂。…不錯，祂愛我們。然而，祂的愛顯明出來，不但是要拯救我們，也是要使我們成為祂的器皿。神這樣造我們，使我們能將祂接受到我們里面，並盛裝祂作我們的生命和生命的供應，目的是要使我們與祂成為一，彰顯祂的所是，並使祂在我們身上得榮耀，且同我們得榮耀。這是神的揀選永遠的目標。這也是我們永遠的定命。

這段話也揭示我們對神用处的高峰，不是被祂用作仆人、祭司和君王，乃是用作器皿盛裝祂並彰顯祂。我們若要被用作神的器皿，當然祂必須與我們是一。我們是祂的容器和祂的彰顯；祂是我們的內容和我們的生命。祂活在我们里面，使我們凭祂活着。祂與我們，我們與祂，至終在生命和性情上都要成為一。這是祂照着祂的主宰而有之揀選的目標。這也是我們照着祂的揀選而有的定命，這定命要在新耶路撒冷里完滿的启示出來。（羅馬書生命讀經，三一三至三一五頁。）

參讀：羅馬書生命讀經，第二十二、五十八篇。

vessels of mercy to contain Himself. This is a deep word. God's sovereignty is the basis of His selection.

“What if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction” (Rom. 9:22). What should we say about this? We have nothing to say. He is the Potter, and He has the authority. Human beings are simply clay.

“In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory, even us, whom He has also called, not only from among the Jews but also from among the Gentiles?” (vv. 23-24). All depends upon God's authority. God has the authority to make us, whom He has selected and called not only from among the Jews but also from among the Gentiles, vessels of mercy to contain Him, that the riches of His glory may be made known, that is, manifested ...We were predestinated by His sovereignty to be His containers, vessels of honor to express what He is in glory. This is not only a matter of His mercy but also of His sovereignty.

God's selection has a goal—to have many vessels to contain God and to express Him eternally...Yes, He loves us. However, His love is not only shown to save us but to make us His vessels. God created us in such a way that we are able to take Him into us and contain Him as our life and life supply, to the end that we be one with Him to express what He is and that He be glorified in us and with us. This is the eternal goal of God's selection. It is also our eternal destiny.

This portion of the Word also unfolds the climax of our usefulness to God, which is not to be used by Him as servants, priests, and kings but as vessels to contain Him and express Him. If we are to be used as God's vessels, surely He has to be one with us. We are His container and His expression; He is our content and our life. He lives in us that we may live by Him. He and we, we and He, eventually will be one both in life and in nature. This is the goal of His selection according to His sovereignty. It is also our destiny according to His selection, a destiny which will be fully revealed in the New Jerusalem. (Life-study of Romans, pp. 257-258)

Further Reading: Life-study of Romans, msgs. 22, 58

第五周■周三

晨兴喂养

太九 13“ 你们去研究，‘ 我要的是怜悯，不是祭祀，’ 是什么意思；我来本不是召义人，乃是召罪人。”

来四 16“ 所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

怜悯是神的属性中 够得最远的。怜悯比恩典 够得更远。神的爱没有祂的恩典 够得远，祂的恩典又没有祂的怜悯 够得远。我的光景若很好，地位也与你相配，你送我礼物，那是恩典。但我的光景若很可怜，地位也与你悬殊，你送我东西，那是怜悯。我若是你亲爱的朋友，到你这里来，你送我礼物，那是恩典。然而，我若是可怜、不洁的乞丐，无法为自己作什么，而你送我礼物，那是怜悯。…恩典只延及相称的情况。但怜悯 够得更远，达到可怜且不配得恩典的情况。按我们天然的光景，我们离神太远，完全不配得祂的恩典。我们只适合接受祂的怜悯。（新约总论第一册，一一四页。）

信息选读

临到我们的 是神的怜悯。我们没有一人在符合祂恩典的光景里。我们这样贫穷又可怜，需要神的怜悯延及我们堕落的光景。神的怜悯把我们带到祂的恩典里。我们何等需要领悟这点，并为着神的怜悯敬拜祂！即使现在，我们得救并有分于神生命的丰富之后，在有些方面，我们的光景仍需要神的怜悯临到我们。因这缘故，希伯来四章十六节说，我们首先需要受怜悯，然后才能得恩典，作应时的帮助。哦，我们何等需要神的怜悯！…使我们够资格有分于神恩典的，总是祂的怜悯。

WEEK 5 — DAY 3

Morning Nourishment

Matt. 9:13 But go and learn what this means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Mercy is the most far reaching of God’s attributes. Mercy goes further than grace. God’s love does not reach as far as His grace, and His grace does not reach as far as His mercy. If I am in a good condition and my standing matches yours, and you give me a gift, that is grace. But if I am in a pitiful condition and my standing is far removed from yours, and you give me something, that is mercy. If I come to you as your dear friend, and you give me a gift, that is grace. However, if I am a poor, unclean beggar, unable to do anything for myself, and you give me a gift, that is mercy...Grace extends only to a situation that corresponds to it. But mercy goes much further, reaching into a situation that is poor and unworthy of grace. According to our natural condition, we were far removed from God, totally unworthy of His grace. We were eligible only to receive His mercy. (The Conclusion of the New Testament, p. 98)

Today’s Reading

It is God’s mercy that has reached us. None of us was in a condition that corresponded to His grace. We were so poor and pitiful that there was the need for God’s mercy to extend to our fallen condition. God’s mercy has brought us into His grace. How we need to realize this and worship God for His mercy! Even now, after being saved and having shared in the riches of God’s life, we still, in some ways, are in a condition that needs God’s mercy to reach us. This is the reason Hebrews 4:16 says that first we need to receive mercy, and then we can find grace for timely help. Oh, how much we need God’s mercy!...It is always God’s mercy that qualifies us to participate in His grace.

我们的观念是：那定意的会得着他所定意要得着的，那奔跑的会得着他所追求的。（参罗九 16。）若是如此，神的拣选就是照着我们的努力和劳苦了。但情形并非如此；反之，神的拣选是出于施怜悯的神。我们不需要定意或奔跑，因为神怜悯我们。我们若认识神的怜悯，就不会信靠自己的努力，也不会因自己的失败而失望。我们可怜光景的盼望，是在于神的怜悯。

罗马十一章三十二节说，“因为神将众人都圈在不信从之中，为要怜悯众人。”人的不信从给神的怜悯机会，神的怜悯就将救恩带给人。神的怜悯是何等奇妙！

神的怜悯和祂的恩典都是神爱的彰显。当我们在可怜的光景中，神的怜悯临到我们，把我们带进一种光景，使神能以恩典厚待我们。路加十五章二十至二十四节说，父亲看见浪子回家，对他动了慈心，这是更深的怜悯，彰显父亲热切的爱。接着，父亲给他儿子穿上那上好的袍子，又给他吃肥牛犊。这是恩典，这也显明父的爱。神的怜悯比祂的恩典够得更远，如同一座桥梁，将我们与神的恩典连接起来。

常常因着我们可怜的光景，我们需要先受怜悯，才能得恩典。我们像乞丐一样来到施恩的宝座前，（来四 16，）光景多少有点像浪子回到父亲那里一样。…我们来到施恩的宝座前，也许觉得我们很可怜，并说，“父啊，我什么都不配。”但父会说，“你不配，但我有怜悯。我的怜悯临到你，使你有资格接受我的恩惠。我的怜悯将我带给你，使我给你穿上那上好的袍子。”神的怜悯对我们总是便利的。（新约总论第一册，一一四至一一六页。）

参读：新约总论，第十至十一篇。

Our concept is that the one who wills will gain what he wills to obtain and that the one who runs will gain what he runs after [cf. Rom. 9:16]. If this were the case, then God's selection would be according to our effort and labor. But it is not so. On the contrary, God's selection is of God who shows mercy. We do not need to will or to run, for God has mercy on us. If we know God's mercy, we shall not put our trust in our effort. Neither shall we be disappointed by our failures. The hope for our wretched condition is in God's mercy.

Romans 11:32 says, "For God has shut up all in disobedience that He might show mercy to all." Man's disobedience affords God's mercy an opportunity, and God's mercy brings man salvation. How marvelous is God's mercy!

God's mercy and His grace are both the expression of His love. When we are in a pitiful condition, His mercy reaches us and brings us into a state where He is able to favor us with His grace. Luke 15:20-24 says that when the father saw the prodigal son returning, he had compassion on him. This is the deeper mercy, an expression of the father's affectionate love. Then the father clothed his son with the best robe and fed him with the fattened calf. This is grace, which also manifests the father's love. God's mercy reaches further than His grace, bridging the gap between us and God's grace.

Often, because of our pitiful condition, we need to receive mercy before we can find grace. We come to the throne of grace (Heb. 4:16) like beggars, in somewhat the same condition as was the prodigal son when he came to his father...When we come to the throne of grace, we may have the sense that we are pitiful and say, "Father, I am not worthy of anything." But the Father may say, "You are unworthy, but I am merciful. My mercy reaches you and qualifies you to receive My favor. My mercy brings Me to you that I may clothe you with the best robe." God's mercy is always available to us. (The Conclusion of the New Testament, pp. 98-99)

Further Reading: The Conclusion of the New Testament, msgs. 10—11

第五周■周四

晨兴喂养

罗九 15～16“ 因为祂对摩西说，‘ 我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。’ 这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”

我们需要为着神的主宰权柄敬拜祂。我们应当说，“ 主，为着你的主宰权柄，我敬拜你，因你的主宰权柄反映出你的怜悯。主，我既软弱又有罪，有时候甚至是悖逆的。但是主，我感谢你，我的心已被软化，总是愿意悔改。主，我感谢你给我这样一颗柔软的心。” …如果你知道神的主宰权柄，你会为着祂的怜悯感谢祂。你会看见，连你来参加召会的聚会，也是在神主宰的怜悯之下。想一想，多少人被罪恶的事或世界的事所缠累，但我们渴望在主的同在中聚集一起，听祂的话语，寻求祂的心意，并实行与祂是一。…赞美神，我们是在祂主宰的怜悯之下。（出埃及记生命读经，二八四至二八五页。）

信息选读

我们能参加召会的聚会乃是由于主的怜悯。我们很多人能作见证，一周中最喜乐的晚上就是聚会的晚上。…赞美主，因着祂主宰的怜悯，我们能来在一起聚会！

我们越认识神的主宰权柄，就越会为祂的怜悯感谢祂。阿利路亚，神的怜悯主宰地临到我们！…有时候我们或许是顽梗的，但在神主宰的恩典中，我们只能顽梗片时。然后我们向主或者向我们所冒犯的人悔改。这个愿意悔改就是主给我们的怜悯。

WEEK 5 — DAY 4

Morning Nourishment

Rom. 9:15-16 For to Moses He says, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.” So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

We need to worship God for His sovereignty. We should say, “Lord, I worship You for Your sovereignty because Your sovereignty reflects Your mercy. Lord, I am weak and sinful. Sometimes I am even rebellious. But I thank You, Lord, that my heart has been softened and is always willing to repent. Lord, I thank You for giving me such a soft heart.”...If you know God’s sovereignty, you will thank Him for His mercy. You will realize, even as you come to the meetings of the church, that you are under the Lord’s sovereign mercy. Consider how many people are involved with sinful things or with worldly things. But we desire to come together in the Lord’s presence, to listen to His word, to seek what is on His heart, and to practice being one with Him ...Praise Him that we are under His sovereign mercy! (Life-study of Exodus, pp. 243-244)

Today’s Reading

It is of the Lord’s mercy that we can attend the church meetings. Many of us can testify that the happiest nights of the week are the meeting nights ...Praise the Lord that, according to His sovereign mercy, we can come together in the meetings!

The more we recognize God’s sovereignty, the more grateful we shall be for His mercy. Hallelujah, God’s mercy has been sovereignly bestowed upon us! ... Sometimes we may be stubborn, but in the Lord’s sovereign grace, we can be stubborn only for a short while. Then we repent, either to the Lord or to one we have wronged. This desire to repent is the Lord’s mercy to us.

早晨是我们向主悔改认罪最好的时间。我感谢主，每天早晨我们都能有一个新的开始。当我们花时间与祂同在，就会发觉我们犯了不少错误。然后我们悔改、认罪，并经历真正属灵的洁净。我们愿意悔改、认罪、并被主洁净，这是何等的怜悯！

当许多人沉缅于属世的享乐，我们却渴慕追求主，并在祂的同在中聚在一起。在神主宰的怜悯里，我们的心倾向于祂。（出埃及记生命读经，二八五至二八六页。）

我们若回顾已往，就会敬拜主。…在我们出生以前，祂就拣选了我们，预定了我们，并安排每一件与我们有关的事，包括我们出生的时间和地点。不仅如此，祂还定好我们所有的年日，以及我们所在的地方。按着神的安排，我生在二十世纪。再者，我还生在一个很容易接触到基督徒的地区。这完全是出乎神。…临到我们的每一件事，都是在于神圣的怜悯。

我们若要在神儿子的福音上正确的事奉神，就必须认识，这福音包含了恩典的拣选。福音完全是一件神主宰怜悯的事。…多年的经历使我强烈且深刻地相信，每件发生在我们身上的事，都是出于神。一切都在于神的怜悯。我们越看见这个，就越自然地在主面前背负我们的责任。

为什么有些信徒愿意背负他们的责任，有些却不愿意？答案就在于神的怜悯。保罗在罗马九章十五节引用主的话：“我要向谁施怜悯，就向谁施怜悯。”由于神在祂恩典拣选里的怜悯，当别人对福音没有反应的时候，我们有反应；当别人拒绝接受关于基督是我们的生命的话时，我们却接受了；当别人退却，不接受今天主恢复的路时，我们却走在这条路上。有些人能作见证，他们今天虽然在主的恢复里，但那些带他们走这条路的人，自己却不走这条路了。（罗马书生命读经，七二〇至七二三页。）

参读：新约总论，第一百一十篇。

The morning is an excellent time for us to repent and make confession to the Lord. I thank the Lord that every morning we can have a new beginning. As we spend time with Him, we may realize that we have made mistakes. Then we repent, confess, and experience a genuine spiritual cleansing. What a mercy that we are willing to repent, to confess, and to be cleansed by the Lord!

In a time when so many are given to worldly entertainments, we have the desire to seek the Lord and to meet together in His presence. In God's sovereign mercy, our hearts have been inclined to Him. (Life-study of Exodus, pp. 244-245)

If we look back upon our past, we will worship the Lord ...Before we were born, He selected us and predestinated us and arranged everything related to us, including the time and place of our birth. Moreover, He appointed all our days and all the places where we are to be. According to God's arrangement, I was born in the twentieth century. Furthermore, I was born in an area where it was easy to have contact with Christians. This was altogether of God ... Everything that happens to us is a matter of divine mercy.

If we would properly serve God in the gospel of His Son, we must know that the gospel includes the selection of grace. The gospel is wholly a matter of God's sovereign mercy...Through many years of experience, I have become strongly and deeply convinced that everything that happens to us is of God. All is a matter of God's mercy. The more we see this, the more we will spontaneously bear our responsibility before the Lord.

Why is it that some believers are willing to bear their responsibility and that others are not? The answer lies in God's mercy. In Romans 9:15 Paul quotes the Lord's words, "I will have mercy on whomever I will have mercy." Because of God's mercy in His selection of grace, we responded to the gospel when others did not respond; we received a word about Christ as our life when others refused to receive it; and we took the way of the Lord's recovery today when others drew back from taking this way. Some can testify that although they are in the Lord's recovery today, those who brought them to this way did not come this way themselves. (Life-study of Romans, pp. 591-593)

Further Reading: The Conclusion of the New Testament, msg. 110

第五周■周五

晨兴喂养

罗九 18“ 这样看来，神愿意向谁施怜悯，就向谁施怜悯；愿意叫谁刚硬，就叫谁刚硬。”

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。”

说到主的恢复，神要向谁施怜悯，就向谁施怜悯。我们在主的恢复里，并不是因着我们比别人聪明，或是比别人更追求主。我们在这里，完全是由于神的怜悯。你若思想主怎样将你带进主恢复里的召会生活，你就会为着祂的怜悯敬拜祂。我相信我们这些在主恢复里的人，乃是照着祂恩典的拣选所剩下的余数。（罗十一 5。）说到福音、生命的职事、以及主恢复里的召会生活，神都向我们施了怜悯。为着神主宰的怜悯，我们该何等地赞美祂！（罗马书生命读经，七二三页。）

信息选读

我们不该信靠自己，也不该以为我们在这里，是因着我们算得了什么，或是因着我们作了什么。…我们能够得救，并且愿意走主的道路，这是何等的怜悯！不仅如此，我们愿意从现今这邪恶的世代中分别出来，也是主的怜悯。世界是可爱的，也是吸引人的。然而，我能作见证，我对世界的事物一点胃口也没有。我被一种神圣的绝缘体所遮盖，使我脱离这世界的系统。这是神怜悯的另一面。

我们若要服事主，就必须认识那灵、那灵里的生命、以及神的义。不仅如此，我们还必须认识神在祂恩典拣选里的怜悯。…我仰望主，使我们对祂拣选我们的怜悯

WEEK 5 — DAY 5

Morning Nourishment

Rom. 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.

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

Regarding His recovery, God has mercy on whomever He will have mercy. We are not in the Lord's recovery because we are more intelligent than others or because we seek the Lord more than others do. Our being here is altogether due to the mercy of God. If you consider how the Lord brought you into the church life in the Lord's recovery, you will worship Him for His mercy. I believe that we in the Lord's recovery are among the remnant according to the selection of grace (Rom. 11:5). Regarding the gospel, the ministry of life, and the church life in the Lord's recovery, God has had mercy upon us. How we must praise Him for His sovereign mercy! (Life-study of Romans, p. 593)

Today's Reading

We should have no trust in ourselves, and we should not think we are here because of anything that we are or that we have done...What a mercy that we are saved and that we are willing to take the Lord's way! Furthermore, it is a mercy that we are willing to be separated from today's evil age. The world is both attractive and attracting. Nevertheless, I can testify that I simply have no appetite for the things of the world. I am covered with a kind of divine insulation, an insulation that keeps me from the world system. This is another aspect of God's mercy.

If we would serve the Lord, we must know the Spirit, the life in the Spirit, and the righteousness of God. Furthermore, we must know God's mercy in the selection of grace...I look to the Lord that He will deeply impress us with

这件事有深刻的印象。不要信靠你能作什么，或是你计划要作什么。反之，要在主面前俯伏，为着祂的怜悯敬拜祂。你越为着主的怜悯敬拜祂，你就越被拔高。不要挣扎努力去背负责任；你会发现在主的怜悯里，乃是主在背负你。我们都需要这样来认识主。主拣选我们、预定我们、呼召我们，并且把我们摆在祂的恢复里，这是何等的怜悯！对于我们的将来，我们不信靠自己，我们乃是信靠祂，以及祂奇妙的怜悯。每一件与我们有关的事，都是主发起的。一切都在于祂，没有一件事是出于我们的。我能作见证，我们越为着神的怜悯敬拜祂，我们就越深入祂的心，也越与祂是一。

不要挣扎着想背负什么责任，反要为着神的拣选敬拜祂。你若这样作，祂就要背负着你来负责任。我们越想凭自己来负责任，我们里面就越受苦，并且满了苦味。但我们若为着主的怜悯敬拜祂，并经历祂背负着我们来负责任，我们里面就满了甜如蜜的味道。我天天喜乐的原因之一，就是我学会信靠主的怜悯，并且为此敬拜祂。多年前，我常求主为我作许多事，但现在我的祷告则是为着祂的怜悯感谢祂。祂说，祂要向谁施怜悯，就向谁施怜悯，要对谁动怜恤，就对谁动怜恤。我们若享受主的怜悯，为着祂的拣选敬拜祂，我们就要在诸天界里了。

我们同主前行，并不在于我们的定意或奔跑，乃在于神的怜悯。我们的定意是无益的，我们的奔跑是徒然的。然而，神的怜悯却奇妙地运行。我们是善变的，总是刻变时翻。我们属灵的光景有如不稳定的天气。因此，我们需要看见，恩典的拣选并不在于我们，乃在于神在创立世界以前，就拣选了我们。我们今天所经历的，与神在已过永远里的拣选有关。我们若看见这个，就会转眼不看自己，不看我们的环境，只定睛注视祂。（罗马书生命读经，七二三至七二五页。）

参读：神的福音，第二篇。

the matter of His mercy in selecting us. Do not put your trust in what you are able to do or in what you plan to do. Rather, bow down before the Lord and worship Him for His mercy. The more you worship the Lord for His mercy, the more you will be uplifted. Instead of striving to bear responsibility, you will find that, in His mercy, the Lord is bearing you. We all need to know the Lord in this way. What a mercy that He has selected us, predestinated us, called us, and placed us in His recovery! For our future we trust not in ourselves but in Him and in His marvelous mercy. Everything regarding us has been initiated by the Lord. All is of Him; nothing is of us. I can testify that the more we worship God for His mercy, the more we are deeply in His heart and the more we are one with Him.

Do not strive to bear responsibility. Instead, worship God for His selection. If you do this, He will bear you in the bearing of responsibility. The more we try in ourselves to be responsible, the more we will suffer inwardly. Our inward taste will be that of bitterness. But if we worship the Lord for His mercy and experience Him bearing us in bearing the responsibility, our inward taste will be as sweet as honey. One reason I am happy day by day is that I have learned to trust in the Lord's mercy and to worship Him for it. Years ago I used to ask the Lord to do so many things for me. But now I pray by thanking Him for His mercy. He said that He will have mercy on whomever He will have mercy and compassion on whomever He will have compassion. If we enjoy the Lord's mercy and worship Him for His selection, we will be in the heavenlies.

Our going on with the Lord is a matter not of our willing or running but of God's mercy. Our willing is of no avail, and our running is in vain. God's mercy, however, works in a wonderful way. We are changeable, constantly fluctuating. It seems that, as far as we are concerned, our spiritual condition is like weather that is unstable. Hence, we need to see that the selection of grace does not depend on us but depends on God's selection of us before the world began. What we are experiencing today is related to God's selection in eternity past. If we see this, we will turn our eyes away from ourselves and from our circumstances and gaze steadfastly upon Him. (Life-study of Romans, pp. 593-594)

Further Reading: CWWN, vol. 28, "The Gospel of God," ch. 2

第五周■周六

晨兴喂养

弗二 4“ 然而神富于怜悯，因祂爱我们的大爱。”

罗十一 32“ 因为神将众人都圈在不信从之中，为要怜悯众人。”

（罗马九章）所启示的原则乃是，一切皆在于神的怜悯。使徒（保罗）把这原则应用在以色列人身上，叫我们看见一切发生在以色列人身上的事，都是出于神的怜悯。

热心与追求并没有用，不热心、不追求也没有用。等太久或不等，跑得太快或者跑得太慢，都没有用。…一切在于神的怜悯。只有圣灵才能引领人到正确的地步。你总得有一次看见什么是神的怜悯。…不论你是一次的看见，或是经过一段过程的看见，当你摸到这件事，就会摸着一个事实；不是一个感觉，乃是一个事实。这事实就是：一切皆在于神的怜悯。（倪柝声文集第三辑第十一册，一至二页。）

信息选读

神的怜悯乃是一个事实，事实是不在乎感觉的。以重生得救为例，我们常对罪人说，你总要有有一次清楚悔改信主。…人在对神的怜悯的认识上，原则是一样的。他总得有一次清楚地碰见神的怜悯。

有三种人是应当受神的对付的，就是意志强的人、情感强的人、和心思强的人。…（人的意志、情感、心思）需要被神打断。神要对付人的强点，过于对付他的弱点。有的时候，强点拦阻人灵命的

WEEK 5 — DAY 6

Morning Nourishment

Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us.

Rom. 11:32 For God has shut up all in disobedience that He might show mercy to all.

[Romans 9] reveals the principle that everything depends on God's mercy. The apostle applies this principle to the Israelites. He shows us that everything that happened to the Israelites was of God's mercy.

Zeal and pursuit are of no use. Neither is the absence of zeal and pursuit of any use. Waiting too long, not waiting long enough, being too quick, or not being too quick—none of these is of any use...Everything depends on the mercy of God. Only the Holy Spirit is able to lead men to a proper standing. There must be at least one time that a person sees God's mercy...Whether we see this matter all at once or realize it through a process, the minute we touch this matter, we touch the fact—not a feeling but the fact—that everything depends on God's mercy. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," p. 3)

Today's Reading

God's mercy is a fact. A fact is not dependent on feeling. Take the matter of regeneration as an example. We often tell sinners that they must have a one-time definite experience of repentance and believing in the Lord ...It is the same in principle in regard to man's understanding of God's mercy. There must be at least one time when a person definitely touches God's mercy.

Three kinds of people need God's dealings: those who are strong in their will, those who are strong in their emotion, and those who are strong in their mind... [The will, the emotion, and the mind] must experience God's breaking. God deals with man's strong points more than He deals with his weak points. Man's strong

进步多过他的弱点。人在这三方面没有受过对付，就不能认识神的怜悯。

人被神对付过，在他的属灵生命上就有了调整。…有的人等太久，有的人不等。…有的人里面的人不够大，外面的人太大。…有的人心思太强，有的人情感、意志太强。…这些光景都需要调整。

我们的属灵生命若要有合式的调整，就需要我们这个人的光景是恰好的，也不太多，也没有不够。好比打弹球机（pinball machine），需要球送得刚刚好，才能拿到分数，不然左边有钉，右边也有钉。在属灵的追求上有许多的试探，我们的心思、情感和意志都会成为拦阻，太过和不够都会落在危险里。

一切都是在于神的怜悯。我没有得救以前，准备留美。假如早去两个月，就不会与余慈度小姐相会，或许就永远不会得救。即使后来有机会，我也不一定能信。乃是神的怜悯叫我不早不晚，刚好在那个时候碰见余慈度小姐。

只有神能够作得恰到好处。我们人说话，总是容易说得太过或者不够。没有一个人能传一篇道是适合各种人的需要的，即使使徒保罗、彼得也是一样。因为话讲出来，总不容易说得恰到好处，因此就容易叫人误会。

召会二千年以来的道路乃是仰望神的怜悯。只有神的怜悯，才能够叫我们被调整过来。我常对一些青年人说，五年以后，你才会知道，一切都是在于神的怜悯。（倪柝声文集第三辑第十一册，二至五页。）

参读：倪柝声恢复职事过程中 信息记录，第一篇。

points often hinder him from spiritual progress even more than his weak points. Unless a man is dealt with in these three areas, he cannot know God's mercy.

After a man has been dealt with by God, he will be tempered in his spiritual life...Some people wait too long, and others do not wait long enough...Some people are not strong enough in their inner man; their outer man is too strong...Some people are too strong in their mind. Others are too strong in their emotion or their will...These conditions require tempering.

If we want our spiritual life to be well tempered, we need to attune our condition to a proper balance. We must neither be too much nor be too little. This can be compared to shooting on a pinball machine; there are pins to the left and to the right, and the balls must be directed at the optimum angle before they can score. There are many pitfalls in our spiritual journey; our mind, emotion, and will can all become hindrances to us. If we are too much or too little, we fall into danger.

Everything depends on God's mercy. Before I was saved, I planned to go to America. If I had left two months earlier, I would not have met Sister Dora Yu, and I might never have been saved. Even if I had been given the chance later, I might not have believed. It was God's mercy that I met Miss Dora Yu at that time. It was neither too early nor too late.

Only God can do things in just the right proportion. We are prone to speak either too much or not enough. No one can preach a message that will meet everyone's need. Even the apostle Paul and the apostle Peter faced the same problem. When words come out of a person's mouth, it is difficult for the words to come out just right. This is why it is easy for people to misunderstand.

The way of the church during the past two thousand years is a way of looking to the mercy of God. Only God's mercy can temper us. I have often told the young people that they may have to wait for five years before they will realize that everything is of God's mercy. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," pp. 3-6)

Further Reading: CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," ch. 1

第五周诗歌

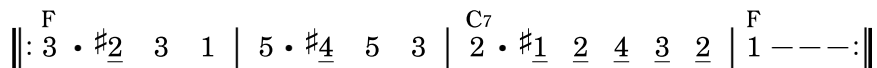
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敬拜父 — 祂的怜悯

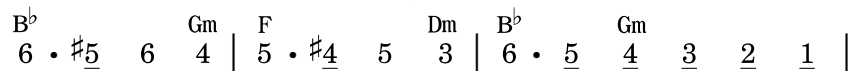
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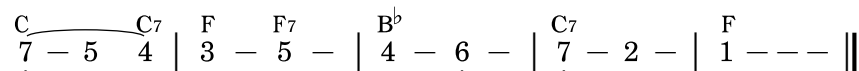
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一 父, 我赞美你的怜悯, 如此高大并深阔;
因着我的软弱、失败, 你的怜悯时加多。



我 今 敬 拜、我 今 敬 拜, 你 这 怜 悯 抬 举



我! 你 这 怜 悯 抬 举 我!

二 对你怜悯我们惊奇, 如此低就且不移,
竟然临及我这罪人, 且要维持永无已。
何能使我、何能使我 从这怜悯被遗弃?

三 我们感激你的怜悯, 如此丰富且充足!
因这怜悯、借着救赎, 你曾丰厚赐眷顾。
舍此何能、舍此何能 使我如此蒙爱护?

四 哦, 你怜悯富有感召, 柔细、可爱又甘甜!
借你忍耐和你恩慈, 正合我需赐恩典。
我们宝贵、我们宝贵 你这怜悯的完全。

五 我今享受你的怜悯, 永远不旧、永远新;
每日早晨临到我身, 犹如甘露施滋润。
何等甜美、何等甜美, 满心赞美你怜悯。

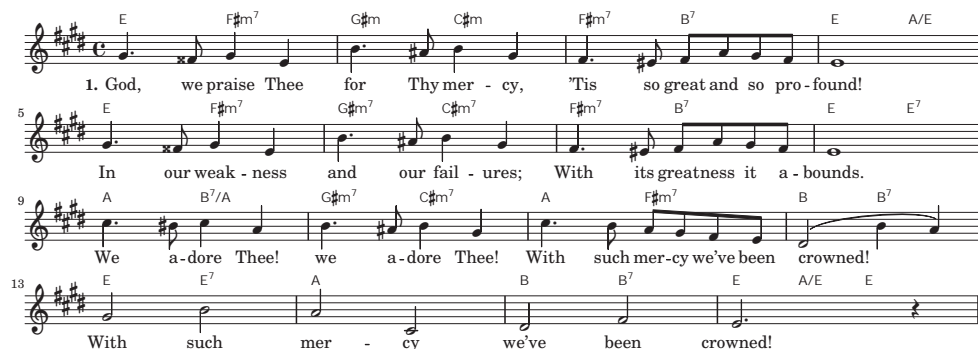
六 对你赞美何能止息, 因你怜悯永持久;
你的恩惠、你的眷顾, 全都为我永保守。
可靠怜悯、可靠怜悯, 永不能叫我蒙羞。

WEEK 5 — HYMN

God, we praise Thee for Thy mercy

Worship of the Father — His Mercy

26



2. How we marvel at this mercy
So far-reaching and so vast!
It has reached us, e'en the sinners,
And will ever hold us fast.
From this mercy, from this mercy,
What can cause us to be cast?
3. For Thy mercy we are grateful,
'Tis so rich, so plenteous!
Thru Thy mercy in redemption,
Thou hast richly favored us.
If without this, if without this,
How could we be favored thus?
4. Oh, Thy mercy, so inspiring!
Gentle, tender, dear and sweet!
With Thy patience and Thy kindness,
Us in all our need it meets.
It we treasure, it we treasure,
Nothing can with it compete.
5. Father, we enjoy Thy mercy,
Ever fresh and ever new;
Every morning shed upon us,
It refreshes as the dew.
How we taste it! how we taste it!
Giving Thee the praises due.
6. We can never cease to praise Thee,
As Thy mercy e'er endures;
All Thy grace and all Thy favor,
Ever for us it secures.
Trusting in it, trusting in it,
Thy sure mercy us assures.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第六周

在生命上儆醒并在服事上忠信

读经：太二五 4、9～10、14～15、20～23

【周一】

壹 为着生命，我们需要油，就是神的灵，更要被这灵充满，使我们能过童女的生活，作主的见证——太二五 4、9～10：

一 “那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎”——1 节：

- 1 童女象征信徒生命的一面——林后十一 2。
- 2 信徒是国度的子民，乃像贞洁的童女，在黑暗的世代里为主作见证（灯），并从世界走出去迎接主；为此，他们不仅需要圣灵的内住，也需要圣灵的充满。
- 3 灯象征信徒的灵（箴二十 27），里面装着神的灵作油（罗八 16）：
 - a 信徒从他们的灵里，照耀出神的灵所发的光；为要让神圣的光照进入内里的各部分，神的灵作为油，必须浸润（调和）作为灯芯的人的灵（参 16），并与人的灵一同“焚烧”（十二 11）。
 - b 因此，信徒成了世上的光，如同灯照耀在这黑暗的世代里（太五 14～16，腓二 15～16），为主作见证，使神得着荣耀。

Week Six

Being Watchful in Life and Faithful in Service

Scripture Reading: Matt. 25:4, 9-10, 14-15, 20-23

§ Day 1

I. **For life, we need oil, the Spirit of God, even His filling, that we may be enabled to live the virgin life for the Lord's testimony—Matt. 25:4, 9-10:**

A. "At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom"—v. 1:

1. Virgins signify the believers viewed from the aspect of life—2 Cor. 11:2.
2. Believers, who are the kingdom people, are like chaste virgins, bearing the Lord's testimony (the lamp) in the dark age and going out of the world to meet the Lord; for this they need not only the indwelling but also the filling of the Holy Spirit.
3. Lamps signify the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16):
 - a. The believers shine forth the light of the Spirit of God from within their spirit; in order for the divine light to shine into man's inward parts, God's Spirit as the oil must soak (mingle with) man's spirit as the wick (cf. v. 16) and "burn" together with man's spirit (12:11).
 - b. Thus, the believers become the light of the world and shine as a lamp in the darkness of this age (Matt. 5:14-16; Phil. 2:15-16), bearing the testimony of the Lord for the glorification of God.

4 精明的童女拿着她们的灯，又在器皿里带着油——太二五 4：

- a 人是为着神造的器皿（罗九 21、23 ~ 24），人的个性是在他的魂里；因此，马太二十五章四节里的“器皿”象征信徒的魂。
- b 五个精明的童女不仅在她们的灯里有油，也在器皿里带着油；灯里有油，表征她们有神的灵住在她们的灵里（罗八 9、16）；器皿里带着油，表征她们有神的灵充满，浸透她们的魂（参彼前二 25，来十三 17）。

【周二、周三】

- c 马太二十五章九节里的“买”指明需要付代价；圣灵的充满是要出代价的，就如撇下世界、对付己、爱主胜过一切、因基督将万事看为损失等等；我们今天若不出这代价，到复活之后还是要出——参启三 18，林后五 10。
- d 我们急切的需要，乃是更多得着那灵，就是经过过程之三一神的终极完成，也就是过一种买额外的一分那灵以浸透我们全人的生活——太二五 9，参但五 27。

二 我们每天需要儆醒，付代价买那灵（就是金油），使我们能为耶稣的见证用那灵供应众召会，并得主赏赐，有分于羔羊的婚筵——太二五 9~10，启三 18，亚四 6、12~14，士九 9

- 1 我们的眼睛需要得开启，看见主无上的宝贝，使我们爱主胜过一切——太二二 37，腓三 8，彼前二 4、6 ~ 7，一 19。
- 2 我们需要因基督将万事看作亏损，为要赢得祂，给人看出我们是在祂里面，并认识祂——腓三 7 ~ 10。

4. The prudent virgins took oil in their vessels with their lamps—Matt. 25:4:

- a. Man is a vessel made for God (Rom. 9:21, 23-24), and man's personality is in his soul; hence, vessels in Matthew 25:4 signifies the souls of the believers.
- b. The five prudent virgins not only have oil in their lamps but also take oil in their vessels; that they have oil in their lamps signifies that they have the Spirit of God dwelling in their spirit (Rom. 8:9, 16), and that they take oil in their vessels signifies that they have the Spirit of God filling and saturating their souls (cf. 1 Pet. 2:25; Heb. 13:17).

§ Day 2 & Day 3

- c. The word buy in Matthew 25:9 indicates that a price must be paid; having the filling of the Holy Spirit is at a cost, such as giving up the world, dealing with self, loving the Lord above all, and counting all things loss for Christ; if we do not pay this price today, we will have to pay it after we are resurrected—cf. Rev. 3:18; 2 Cor. 5:10.
- d. Our urgent need is to gain more of the Spirit as the consummation of the processed Triune God, to live a life of buying an extra portion of the Spirit to saturate our entire being—Matt. 25:9; cf. Dan. 5:27.

B. Every day we need to be watchful by paying the price to buy the Spirit as the golden oil so that we may supply the churches with the Spirit for the testimony of Jesus and be rewarded by the Lord to participate in the marriage dinner of the Lamb—Matt. 25:9-10; Rev. 3:18; Zech. 4:6, 12-14; Judg. 9:9:

- 1. We need to love the Lord above all, having our eyes opened to see His supreme preciousness—Matt. 22:37; Phil. 3:8; 1 Pet. 2:4, 6-7; 1:19.
- 2. We need to count all things as loss on account of Christ that we may gain Him, be found in Him, and know Him—Phil. 3:7-10.

- 3 我们需要每日清早在主的话上享受主，使我们每天有新的起头——诗——九 147 ~ 148。
- 4 我们需要彻底对付罪——约壹——7、9。
- 5 我们需要天天、时时住在与主的交通里——6 节，林后十三 14。
- 6 我们需要赎回光阴，花工夫被神的圣言浸透并泡透——提后三 16 ~ 17，西三 16。
- 7 我们需要为我们祷告的生活儆醒、警戒，赎回光阴祷告——弗六 18，但六 10，西四 2。
- 8 在这些邪恶的日子里，我们需要赎回光阴，在灵里被充满，用诗章、颂辞、灵歌，彼此对说，凡事时常感谢主，凭着敬畏基督，彼此服从——弗五 14 ~ 21。
- 9 我们不可说败坏、腐坏（有毒、难听、无价值）的话，叫神的圣灵忧愁，乃该说恩典的话，好将恩典供给听见的人——四 29 ~ 30。
- 10 我们不该销灭那灵，乃该常常喜乐，不住地祷告，凡事谢恩；因为这是神在基督耶稣里对我们的旨意——帖前五 16 ~ 19。
- 11 我们需要照着调和的灵生活、行动、举止、行事并为人——罗八 4，林前六 17。
- 12 我们需要被耶稣基督之灵全备的供应（就是基督身体的供应）所充满，而活基督，使基督得显大——腓一 19 ~ 21 上，诗一三三，帖前五 25。

【周四】

贰 为着服事、工作，我们需要银子，就是属灵的恩赐，使我们能装备为良善的奴仆，

3. We need to enjoy the Lord in the Word every day early in the morning to have a new start each day—Psa. 119:147-148.
4. We need to deal with sins thoroughly—1 John 1:7, 9.
5. We need to abide in the fellowship with the Lord daily and hourly—v. 6; 2 Cor. 13:14.
6. We need to redeem our time and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.
7. We need to be watchful, on the alert, for our prayer life, redeeming our time to pray—Eph. 6:18; Dan. 6:10; Col. 4:2.
8. We need to redeem the time in these evil days to be filled in spirit by speaking to one another in psalms, hymns, and spiritual songs, by giving thanks to the Lord at all times for all things, and by being subject to one another in the fear of Christ—Eph. 5:14-21.
9. We should not grieve the Holy Spirit of God by speaking corrupt, rotten (noxious, offensive, or worthless) words; instead, we should speak words of grace to give grace to those who hear—4:29-30.
10. We should not quench the Spirit; instead, we should always rejoice, unceasingly pray, and in everything give thanks; for this is the will of God in Christ Jesus for us—1 Thes. 5:16-19.
11. We need to live, act, behave, do things, and have our being according to the mingled spirit—Rom. 8:4; 1 Cor. 6:17.
12. We need to be filled with the bountiful supply of the Spirit of Jesus Christ, as the supply of the Body of Christ, to live Christ for His magnification—Phil. 1:19-21a; Psa. 133; 1 Thes. 5:25.

§ Day 4

II. For service, for work, we need the talent, the spiritual gift, that we may be equipped as a good slave to accomplish

完成主所要完成的——太二五 20～23，参二四 45～51：

一 “ 诸天的国又好比一个人要往外国去，就叫了自己的奴仆来，把他的家业交给他们，按照各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了”——二五 14～15：

- 1 奴仆象征信徒服事的一面——林前七 22～23，彼后一 1，罗一 1。
- 2 “他的家业”象征召会（弗一 18）同所有的信徒，他们乃是神的家人（太二四 45）。
- 3 银子象征属灵的恩赐（二五 15～23，罗十二 6，林前十二 4，彼前四 10，提后一 6～7）；在生命上那灵的充满，是为着我们在服事（工作）上运用属灵的恩赐；在服事上属灵的恩赐，配上在生命上那灵的充满，使我们能成为基督完美的肢体。
- 4 “你主人的快乐”表征在要来的国度里对主的享受，作为我们忠信服事祂的赏赐（太二五 21、23）；这不是指外面的地位，乃是指里面的满足；有分于主的快乐，乃是最大的赏赐，比要来之国度里的荣耀和地位更好。
- 5 在今世我们必须运用主的恩赐拯救人，并将祂的丰富供应他们——27 节。

【周五】

- 二 我们里面服事主的动机，乃是我们对祂的爱——出二一 5，启二 4～5。
- 三 我们服事主，应当总是本于祂这祝福的源头，借着祂作方法和能力，并归于祂，使祂得着荣耀——罗十一 36，参民十八 1。

what the Lord intends to accomplish—Matt. 25:20-23; cf. 24:45-51:

A. "The kingdom of the heavens is just like a man about to go abroad, who called his own slaves and delivered to them his possessions. To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad"—25:14-15:

1. Slaves signify believers viewed from the aspect of service—1 Cor. 7:22-23; 2 Pet. 1:1; Rom. 1:1.
2. His possessions signifies the church (Eph. 1:18) with all the believers, who constitute God's household (Matt. 24:45).
3. Talents signify spiritual gifts (25:15-23; Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6-7); the filling of the Spirit in life enables us to use the spiritual gift in service (work), and the spiritual gift in service matches the filling of the Spirit in life, that we may be a perfect member of Christ.
4. The joy of your master signifies the enjoyment of the Lord in the coming kingdom as a reward for our faithful service to Him (Matt. 25:21, 23); this refers to inward satisfaction, not to outward position; to participate in the Lord's joy is the greatest reward, better than the glory and position in the coming kingdom.
5. In this age we must use the Lord's gift to save people and to minister His riches to them—v. 27.

§ Day 5

- B. Our inward motive for serving the Lord is our love for Him—Exo. 21:5; Rev. 2:4-5.
- C. Our serving the Lord should always proceed out from Him as the source of blessing, be through Him as the means and the power, and be unto Him for His glory—Rom. 11:36; cf. Num. 18:1.

四 我们需要照着神的旨意，借着与身体的肢体搭配，用全人服事主——罗十二1～2、11，徒十三36，林前十二14～22。

五 我们需要运用主的恩赐，以基督服事人，将基督当作恩典供应给他们，而建造召会——太二五27，彼前四10，西一7，四12：

- 1 我们需要作神福音勤奋的祭司，拯救罪人，将他们当作可蒙悦纳的祭物献给神，至终把他们在基督里成熟地献上——罗十五16，十二1，西一28。
- 2 我们需要按时把基督当作属灵的粮供应人——太二四45：
 - a 无论得时不得时，我们需要天天对各种人讲说基督——徒五42，八4，提后四2。
 - b 我们需要迫切而竭力地建立在任何聚会中说话的习惯——林前十四26、4～5、12、31。
- 3 我们需要以我们父神爱和赦免的心，并我们救主基督牧养和寻找的灵，照顾人；为着基督身体的建造，在我们的所是所作上，爱乃是极超越的路——约二一15～17，林前十二31下，十三4～8、13。

【周六】

- 4 我们不该因批评、审判、暴露，而虐待作我们同伴的信徒，乃该劝戒不守规矩的人，抚慰灰心、“小魂”的人，扶持在灵、魂、体方面软弱的人，或是在信心上软弱的人，又要对众人恒忍——太二四49，帖前五14。
- 5 我们不该因着与世界的牵连，而将主的恩赐弃之不用，以属地的借口为掩饰，任其荒废——太二五18～19。

六 我们在福音上为主工作劳苦，不是凭我们天然

D. We need to serve the Lord with our whole being according to the counsel of God by coordinating with the members of the Body—Rom. 12:1-2, 11; Acts 13:36; 1 Cor. 12:14-22.

E. We need to use the Lord's gift to build up the church by serving others with Christ and ministering Christ as grace to them—Matt. 25:27; 1 Pet. 4:10; Col. 1:7; 4:12:

1. We need to serve as laboring priests of the gospel of God, saving sinners to offer them to God as acceptable sacrifices and eventually present them full-grown in Christ—Rom. 15:16; 12:1; Col. 1:28.
2. We need to supply others with Christ as their spiritual food at the proper time—Matt. 24:45:
 - a. We need to speak Christ to all kinds of people daily in season and out of season—Acts 5:42; 8:4; 2 Tim. 4:2.
 - b. We need to desperately endeavor to build up a habit of speaking in any meeting—1 Cor. 14:26, 4-5, 12, 31.
3. We need to care for people with the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ—John 21:15-17; 1 Cor. 12:31b; 13:4-8, 13.

§ Day 6

4. We should not mistreat our fellow believers by criticizing, judging, or exposing them; instead, we should admonish the disorderly, console the fainthearted, the "little-souled," sustain those who are weak in spirit, soul, or body, or are weak in faith, and be long-suffering toward all—Matt. 24:49; 1 Thes. 5:14.
5. Through any involvement in the world, we render the Lord's gift useless, letting it lie waste under the cloak of certain earthly excuses—Matt. 25:18-19.

F. Our work and labor for the Lord in the gospel are not by our natural

的生命和才干，乃是凭主复活的生命和大能；复活乃是我们事奉神的永远原则——民十七 8，林前十五 10、58，十六 10:

- 1 赐生命的灵乃是三一神的实际，复活的实际，以及基督身体的实际——约十六 13 ~ 15，二十 22，林前十五 45 下，弗四 4。
 - 2 所有认识复活的人，都是对自己绝望的人，他们知道自己不能；凡是死的，全是我们的，凡是活的，全是主的——民十七 8，林后一 8 ~ 9，参传九 4。
 - 3 我们必须承认，我们一无所是，一无所有，并且一无所能；我们必须到了尽头，才相信自己是一无用处——出二 14 ~ 15，三 14 ~ 15，路二二 32 ~ 33，彼前五 5 ~ 6。
 - 4 复活的基督作为赐生命的灵，活在我们里面，使我们能作我们在自己里面绝不能作到的事——林前十五 10，林后一 8 ~ 9、12，四 7 ~ 18。
- 七 我们需要常常竭力多作主工，因为知道我们在主复活的生命里，用主复活的大能为祂劳苦，绝不会徒然；其结果必要完成神永远的定旨——林前十五 58。

life and natural ability but by the Lord's resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:

1. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.
2. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—Num. 17:8; 2 Cor. 1:8-9; cf. Eccl. 9:4.
3. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-34; 1 Pet. 5:5-6.
4. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9, 12; 4:7-18.

G. We should always abound in the work of the Lord, knowing that our labor for the Lord in His resurrection life with His resurrection power will never be in vain but will result in the fulfilling of God's eternal purpose—1 Cor. 15:58.

第六周■周一

晨兴喂养

太二五1～4“那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。其中五个是愚拙的，五个是精明的。愚拙的拿着她们的灯，却没有带着油；但精明的拿着她们的灯，又在器皿里带着油。”

童女象征信徒生命的一面。（林后十一2。）信徒是国度的子民，乃像贞洁的童女，在黑暗的世代里为主作见证（灯），并从世界走出去迎接主。为此，他们不仅需要圣灵的内住，也需要圣灵的充满。

作童女不是工作、服事或活动的事，乃是生命的事。此外，我们不仅是童女，还是贞洁、纯洁的童女。作童女不在于我们作什么或能作什么；作童女绝对在于我们的所是。…虽然我是个老人，行事为人却像童女。我绝不会出卖我童女的身分。甚至在仇敌面前，我也是童女。（马太福音生命读经，八二五至八二六页。）

信息选读

（在马太二十五章一节，）灯象征信徒的灵，（箴二十27，）里面装着神的灵作油。（罗八16。）信徒从他们的灵里，照耀出神的灵所发的光。因此，他们成了世上的光，如同灯照耀在这黑暗的世代里，（太五14～16，腓二15～16，）为主作见证，使神得着荣耀。因此，我们作童女，不是拿着武器争战，或拿着运动器具游戏，乃是拿着灯作见证、发光并照亮。

马太二十五章二节说，“其中五个是愚拙的，五个是精明的。”五由四加一所组成，表征人（四所

WEEK 6 — DAY 1

Morning Nourishment

Matt. 25:1-4 At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were foolish and five were prudent. For the foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps.

Virgins signify believers viewed from the aspect of life (2 Cor. 11:2). Believers, who are the kingdom people, are like chaste virgins. As virgins, they bear the Lord's testimony (the lamp) in the dark age and are going out of the world to meet the Lord. For this they need not only the indwelling but also the filling of the Holy Spirit.

Being a virgin is not a matter of work, service, or activity but a matter of life. Moreover, we are not only virgins but chaste, pure virgins. Being a virgin is not a matter of what we do or are able to do; it is absolutely a matter of what we are...Although I am an old man, I conduct myself like a virgin. I would never sell my status as a virgin. Even before the enemy, I am a virgin. (Life-study of Matthew, p. 712)

Today's Reading

[In Matthew 25:1] lamps signify the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16). The believers shine forth the light of the Spirit of God from within their spirit. Thus, they become the light of the world and shine as a lamp in the darkness of this age (Matt. 5:14-16; Phil. 2:15-16), bearing the testimony of the Lord for the glorification of God. Thus, as virgins, we do not take weapons for fighting or sports equipment for playing but lamps for testifying, shining, and enlightening.

Verse 2 of Matthew 25 says, "Five of them were foolish and five were prudent." Five is composed of four plus one, signifying that man (signified

象征的) 加上神(一所象征的), 以承担责任。…所有的信徒要负责被圣灵充满。…愚拙的所以愚拙, 是因为她们只有油在灯里, 却没有额外的油在器皿里。除了重生的灵之外, 她们没有充满的灵, 额外的圣灵。

人是为着神造的器皿, (罗九 21, 23 ~ 24,) 人的个格是在他的魂里。因此, 马太二十五章四节里的“ 器皿” 象征信徒的魂。五个精明的童女不仅在她们的灯里有油, 也在器皿里带着油。灯里有油, 表征她们有神的灵住在她们的灵里; (罗八 9, 16;) 器皿里带着油, 表征她们有神的灵充满、浸透她们的魂。

我们对灯和器皿需要非常清楚。…在灯里有油, 就是圣灵。新约启示, 我们的灵乃是圣灵内住的所在。照着罗马九章, 我们是神所造的器皿; 我们的所是, 我们的个格, 在我们的魂里。因此, 马太二十五章四节的器皿象征我们的魂。借着重生, 我们有神的灵在我们的灵里。这使我们的灯发光。但问题是我們有没有额外的圣灵充满我们的魂。虽然我们灯里有油, 但我们魂里需要额外的油。这表征那灵必须从我们灵里扩展到我们魂的每一部分。然后在我们的魂里, 我们将有额外的圣灵。我们若有这额外的分, 就是精明的; 我们若没有, 就是愚拙的。换句话说, 我们若对圣灵的充满漠不关心, 就是愚拙的。我们若有智慧, 就会祷告说, “ 主, 怜悯我。我不单要有你的灵在我的灵里, 也要有你的灵在我的魂里。主, 我需要那灵的充满, 我需要额外的圣灵充满我的全人。” …为要儆醒预备, 我们需要圣灵的充满, 那灵自己从我们的灵扩展到我们里面的每一部分。(马太福音生命读经, 八二六至八二九页。)

参读: 马太福音生命读经, 第六十三至六十四篇。

by four) with God (signified by one) added to him bears responsibility...All believers bear the responsibility of being filled with the Holy Spirit. The foolish ones were foolish because they had oil only in the lamp but not the extra portion of oil in the vessel. In addition to the regenerating Spirit, they did not have the infilling Spirit, the extra portion of the Holy Spirit.

Man is a vessel made for God (Rom. 9:21, 23-24), and man's personality is in his soul. Hence, vessels [in Matthew 25:4] signifies the souls of the believers. The five prudent virgins not only have oil in their lamps but also take oil in their vessels. That they have oil in their lamps signifies that they have the Spirit of God dwelling in their spirit (Rom. 8:9, 16), and that they take oil in their vessels signifies that they have the Spirit of God filling and saturating their souls.

We need to be very clear about the lamps and the vessels ...Within the lamp is the oil, the Holy Spirit. The New Testament reveals that our spirit is the place that the Holy Spirit indwells. According to Romans 9, we are vessels made by God. Our being, our personality, is in our soul. Therefore, the vessel in Matthew 25:4 signifies our soul. Through regeneration we have the Holy Spirit in our spirit. This causes our lamp to burn. But the question is whether or not we have the extra portion of the Holy Spirit filling our soul. Although we have the oil in our lamp, we need the extra portion of the oil in our soul. This signifies that the Spirit must spread from within our spirit to every part of our soul. Then in our soul we will have an extra amount of the Holy Spirit. If we have this extra portion, we are prudent. If we do not have it, we are foolish. In other words, if we are indifferent to the infilling of the Holy Spirit, we are foolish. If we are wise, we will pray, “Lord, have mercy on me. I want to have Your Spirit not only in my spirit but also in my soul. Lord, I need the infilling of the Spirit. I need the extra portion of the Holy Spirit to fill my entire being.”...In order to be watchful and ready, we need the infilling of the Holy Spirit, the spreading of the Spirit Himself from our spirit to every part of our inward being. (Life-study of Matthew, pp. 712-715)

Further Reading: Life-study of Matthew, msgs. 63—64

第六周■周二

晨兴喂养

弗五 17～19“ 所以不要作愚昧人，却要明白什么是主的旨意。不要醉酒，醉酒使人放荡，乃要在灵里被充满，用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏。”

马太二十五章九节说，“ 精明的回答说，恐怕不够我们和你们用的，不如你们到卖油的那里，为自己买吧。” …我们能借许多东西，但我们不能借圣灵的充满。这就像吃一样，没有人能替你吃。

圣灵的充满是要出代价的，就如撒下世界、对付己、爱主胜过一切、因基督将万事看为损失等等。我们今天若不出这代价，到复活之后还是要出。不付代价的人，就没有额外的圣灵。至终，愚拙的童女会领悟，她们需要用全心、全魂爱主。她们会看见，她们需要撒下世界，并对付己。（马太福音生命读经，八三〇至八三一页。）

信息选读

我们有圣灵在我们重生的灵里；但问题是，我们是否有额外的圣灵在我们魂里，浸透我们的所是。问题不是童女的灯。甚至五个愚拙童女的灯也是燃烧的。她们的灯“要灭了”，（太二五 8，）这事实证明愚拙童女的灯是点着的，里面有油，却没有充足的供应。她们器皿里没有额外的油。

我们读马太二十五章一至十三节的上下文，就能看见儆醒就是被圣灵充满。我们若不是整天被充满，就不是儆醒的。这是严肃的。…作为得救的信徒，我们应当是充满那灵而时时儆醒的人。我们的灯天

WEEK 6 — DAY 2

Morning Nourishment

Eph. 5:17-19 Therefore do not be foolish, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissoluteness, but be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

Matthew 25:9 says, “The prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.”...We may borrow many things, but we cannot borrow the infilling of the Holy Spirit. This is like eating. No one can eat for you.

Having the filling of the Holy Spirit is obtained at a cost, such as giving up the world, dealing with the self, loving the Lord above all, and counting all things loss for Christ. If we do not pay this price today, we will have to pay it after we are resurrected. Those who do not pay the price do not have the extra portion of the Holy Spirit. Eventually, the foolish virgins will realize that they need to love the Lord with all their heart and soul. They will see that they need to give up the world and deal with the self. (Life-study of Matthew, pp. 716-717)

Today's Reading

We have the Holy Spirit in our regenerated spirit, but there is a question as to whether or not we have an extra portion of the Holy Spirit in our soul, saturating our being. The problem was not with the lamps of the virgins. Even the lamps of the five foolish virgins were burning. The fact that their lamps were “going out” (Matt. 25:8) proves that their lamps were lighted, having oil in them, but not having an adequate supply. They did not have the extra portion of the oil in their vessels.

By reading the context of Matthew 25:1-13, we can see that to be watchful is to be filled with the Holy Spirit. If we are not being filled all day long, we are not being watchful. This is serious...As saved believers, we should be people who are watching all the time by being filled with the Spirit. Every

天都燃烧，并且我们的魂、我们的所是，天天都充满额外的圣灵。这灵乃是浸透的灵，我们需要让这灵从我们的灵浸透我们全人，达到我们的魂，甚至浸润我们的魂。这样，我们就肯定是儆醒的人，预备好自己，为着祂的回来。我们基督徒在主面前有两种身分——我们在生命上是童女，我们也是奴仆事奉主。我们必须在生命上儆醒，在事奉上忠信，在主回来时预备好。

我们若对主今日的行动认真，就必须每天每早晨被那灵充满。我们需要认罪，但我們也需要出代价。进到我們灵里的圣灵是白白赐给的；但充满我們全人，尤其是浸透我們魂的那灵，不是白白给的。这是你必须出代价去得的，你必须买。我们作为罪人悔改并认罪、相信主耶稣时，立刻就得了重生，那灵就白白地赐给我们。但我们天天需要祂的充满、祂的浸透，从我們的灵浸润我們的魂。我们需要出代价。…我们许多人爱我们的床过于爱主。我们在每天的生活中，也许爱许多事物。这些事物即使不是罪恶的，却顶替了主。我们也许不把我们上好的爱给祂，乃是给许多其他的东西。现在我们必须放下这一切其他的东西，意思就是我们必须出代价预备好自己。

你的所是已经被那灵浸透了么？…你是活的么？你是充满的么？你是整天儆醒的么？你是祷告的么？你每天进入祂的话，并留在与祂的交通中么？你也许说你很累，你没有时间，但你也许有很多时间打电话闲谈，你为什么 not 花十分钟祷告？你也许打电话超过一小时，却没有五分钟的祷告。（李常受文集一九八五年第五册，六一二至六一三、六一五至六一六、六一八至六一九页。）

参读：实行主当前行动之路，第七章。

day our lamp is burning, and every day our soul, our being, is filled with the extra portion of the Holy Spirit. This Spirit is the saturating Spirit, which we need to allow to saturate our entire being from within our spirit to reach and even to penetrate our soul. Then we are surely watchful persons, getting ourselves ready for His coming back. We Christians have two kinds of statuses before the Lord—we are virgins in life, and we are slaves for our service to the Lord. We must be watchful in life and faithful in service to be ready at our Lord's return.

If we do mean business with the Lord's present-day move, we must be filled with the Spirit every morning of every day. We need to confess our sins, but we also need to pay the price. The Spirit who came into our spirit was given freely, but the saturating Spirit to fill our entire being, especially our soul, is not free. It is something that we have to pay the price for, that we have to buy. When we as sinners repented and confessed our sins and believed in the Lord Jesus, we immediately got regenerated, and the Spirit was given to us freely. But daily we need His filling, His saturating, from our spirit to penetrate our soul. We need to pay the price...Many of us love our beds more than the Lord. In our daily life we may love a lot of things. Even though these things may not be sinful, they are replacements of the Lord. We may not give our first love to Him but to many other things. Now we have to drop all these other things, which means that we have to pay the price to get ourselves ready.

Has your being been saturated with the Spirit?...Are you living? Are you being filled? Are you watching all day? Are you praying? Are you getting into His Word every day and remaining in fellowship with Him? You may say that you are tired and that you do not have the time, but you may have a lot of time to make phone calls and to gossip. Why would you not spend ten minutes for prayer? You may talk on the telephone for over an hour and yet not have five minutes for prayer. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 501, 503, 505)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 7

第六周■周三

晨兴喂养

弗四 30“ …不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。”

帖前五 16～19“ 要常常喜乐，不住地祷告，凡事谢恩；因为这是神在基督耶稣里对你们的旨意。不要销灭那灵。”

每天早晨你必须到主面前说，“主，感谢你，我在这里。充满我，浸透我，渗透我。我要在你里面被你渗透。” …每天有三次这样的祷告，并不太过。…我们越多这样祷告越好。人也许教导你不该吃得太多，但没有人教导你不要呼吸得太多。你的呼吸不该减少；反之，你最好操练更多的呼吸，并操练深呼吸。这样祷告乃是在你的器皿里得着油。（李常受文集一九八五年第五册，六二六页。）

信息选读

以弗所四章三十节告诉我们，不要叫神的圣灵忧愁；…圣灵…乃是在我们里面。我们必须叫祂喜乐。因为祂已经使我们与祂联结为一，（林前六 17，）当我们不喜乐，就指明祂也不喜乐。你若不来聚会，或者你若来聚会，却不尽功用，这就使那灵不喜乐。一天的末了，你可能觉得不太好，但是当来到聚会中并且尽功用，你就觉得真是喜乐。这意思是圣灵在你里面喜乐。你若不觉得喜乐，这就指明你叫祂忧愁了。你为什么叫祂忧愁呢？因为你没有买祂，你没有为祂付代价；祂就是油。

有时我们甚至到一个地步，不仅叫圣灵忧愁，也销灭祂。（帖前五 19。）有时我们也许告诉主，请祂容

WEEK 6 — DAY 3

Morning Nourishment

Eph. 4:30 ...Do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

1 Thes. 5:16-19 Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit.

Every day in the morning you must go to the Lord, saying, “Lord, thank You that I am here. Fill me up. Saturate me. Soak me. I want to be soaked in You and with You.”...It is not too much to have this kind of prayer three times a day...The more we pray this way, the better. People may teach you that you should not eat so much, but no one has ever taught you not to breathe too much. Your breathing should not be reduced. Rather, you had better exercise to have more breathing and to breathe deeply. To pray in this way is to gain the oil in your vessel. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” p. 510)

Today’s Reading

Ephesians 4:30 tells us not to grieve the Holy Spirit [who] ...is in us. We must make Him happy. Because He has really joined us with Him as one (1 Cor. 6:17), when we are unhappy, this indicates that He is unhappy. If you do not come to the meeting, or if you come and do not function, this makes the Spirit unhappy. At the end of the day you may not feel so good, but when you come to the meeting and function in it, you feel so happy. This means that the Holy Spirit is happy within you. If you do not feel happy, this is an indication that you have grieved Him. Why have you grieved Him? Because you did not buy Him. You did not pay the price for Him. He is the oil.

Sometimes we even go further not only to grieve Him but also to quench Him [1 Thes. 5:19]. Sometimes we may tell the Lord to tolerate us for a certain

忍我们一段时间，不要来感动我们。我们也许知道那灵在我们里面运行，但我们也许不喜欢这运行。销灭那灵就是拒绝买油。在许多事上我们没有买那灵，所以我们错过了累积多而又多的那灵在我们里面的机会。

全本新约几乎最末了的一个嘱咐，乃是照着灵而行；（罗八4；）这灵乃是我们人的灵调和着神的圣灵，（参16，）也就是我们调和的灵。行的意思是生活、行动、举止、作事并为人。我们的行事为人必须照着灵，这就是买那灵。我们的思想、我们的说话、我们态度的表达应当照着灵。如果你照着灵行事为人，这就是买那灵。但照着灵而行、照着灵行事为人，需要我们付极大的代价。你也许需要停止过多的电话交谈，停止从报纸的头一页往前读到下一页。

我的负担是与你们交通，好使你们能兴起，过一种生活，在作任何事上总不浪费时间，而买额外的油。你若作些事而感觉在浪费时间，你最好停止作那件事，用那时间去接触主，去祷告。这就是儆醒祷告。儆醒就是不让你的时间过去，不浪费你的时间，抓住所有的时间作为买油的机会。买油就是赎回光阴最好的路，因为时日短少了。

我们每个人都需要过这样一种天天买油，甚至时时买油的生活。我们都需要在我们穿着、购物、谈话、并生活的方式上买油。在每件事上我们都必须认真，并思想主耶稣在马太二十五章一至十三节所提的严肃比喻。我们能否及早被提进入婚筵，在于我们是否从这时刻起天天买那灵。这是一生之久的事，不是隔夜的事。…主所需要并我们所需要的一件事，乃是兴起付代价，在我们日常生活中，随时在一切事上买油。（李常受文集一九八五年第五册，六五三至六五四、六五六至六五七页。）

参读：实行主当前行动之路，第八章。

time and not to inspire us. We may know that the Spirit is moving within us, but we may not like it. To quench the Spirit is to reject the buying of the oil. In many things we do not buy the Spirit, so we miss the chance to accumulate more and more of the Spirit in our being.

Nearly the last charge in the entire New Testament is to walk according to the spirit (Rom. 8:4), which is our human spirit mingled with God's Holy Spirit (cf. v. 16), our mingled spirit. To walk means "to live, to act, to behave, to do things, to have our being." We have to have our being according to the spirit, and this is to buy the Spirit. Our thinking and our speaking, the expression of our attitude, should be according to the spirit. If you are having your being according to the spirit, this is to buy the Spirit. But to walk, to have your being according to the spirit, needs you to pay a great price. You may need to stop your excessive talking on the telephone and stop your further reading of the newspaper from the first page to the next.

My burden is to fellowship with you that you may rise up to live a life of always buying an extra portion of the oil by not wasting your time in doing anything. If you do something, and you feel that it is a waste of time, you had better stop doing it. Use that time to contact the Lord, to pray. This is to watch unto prayer. To be watchful is not to let your time go, not to waste your time, but to take every time as a chance to buy the oil. To buy the oil is the best way to redeem our time, for the days are short.

All of us need to live such a life of buying the oil daily, even hourly. We need to buy the oil in the way we dress, shop, talk, and live. In everything we must be serious and consider the solemn parable given by the Lord Jesus in Matthew 25:1-13. Whether or not we will be raptured early to enter into the wedding feast depends upon our daily buying of the Spirit from this moment. This is a lifelong matter, not an overnight matter...The one thing that the Lord needs and that we need is to rise up to pay the price to buy the oil all the time in all the matters in our daily life. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 530-533)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 8

第六周■周四

晨兴喂养

太二五 14～15“ 诸天的国 又好比一个人要往外国去，就叫了自己的奴仆来，把他的家业交给他们，按照各人的才干，个别地给了一个五他连得银子，一个二他连得，一个一他连得，就往外国去了。”

（ 马太二十五章十四至三十节）这银子的比喻，与（一至十三节）十个童女的比喻一样，也是关于诸天的国。这里的人象征基督；祂要往外国去，就是到诸天之上。…十四节说，这人把他的家业交给他的奴仆。奴仆象征信徒服事的一面。（林前七 22～23，彼后一 1，雅一 1，罗一 1。）…信徒向着基督的身分有两面：在生命一面，他们是童女，为祂而活；在服事、工作一面，他们是祂所买、服事祂的奴仆。

我信交给奴仆的家业包括福音、真理、信徒和召会。信徒是神的基业，神的家业。（弗一 18。）马太二十四章四十五节指明，信徒也是祂的家人。（马太福音生命读经，八三七页。）

信息选读

（ 马太二十五章三节）童女比喻里的油，象征神的灵；（十五节）比喻里的银子，象征属灵的恩赐。（罗十二 6，林前十二 4，彼前四 10，提后一 6～7。）…在生命上那灵的充满，是为着我们在服事上运用属灵的恩赐；在服事上属灵的恩赐，配上在生命上那灵的充满，使我们能成为基督完美的肢体。

信徒…有双重的身分。这双重身分的第一面与生命有关，第二面与服事有关。没有一个基督徒该忽略这两面；反之，我们必须正确地留意这两面，在

WEEK 6 — DAY 4

Morning Nourishment

Matt. 25:14-15 For the kingdom of the heavens is just like a man about to go abroad, who called his own slaves and delivered to them his possessions. To one he gave five talents, and to another two, and to another one, to each according to his own ability. And he went abroad.

This parable of the talents [Matt. 25:14-30], like the parable of the ten virgins, concerns the kingdom of the heavens. The man here signifies Christ, who was about to go abroad, that is, into the heavens...Verse 14 says that this man delivered his possessions to his slaves. The slaves signify believers viewed from the aspect of service (1 Cor. 7:22-23; 2 Pet. 1:1; James 1:1; Rom. 1:1)... The believers' status in their relationship toward Christ is of two aspects: in life they are the virgins living for Him; in service, in work, they are His purchased slaves serving Him.

I believe that the possessions delivered to the slaves include the gospel, the truth, the believers, and the church. The believers are God's inheritance, God's possession (Eph. 1:18). Matthew 24:45 indicates that the believers are also His household. (Life-study of Matthew, pp. 721-722)

Today's Reading

In the parable of the virgins, oil signifies the Spirit of God, whereas in this parable, talents signify spiritual gifts (Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6)...The filling of the Spirit in life enables us to use the spiritual gift in service, and the spiritual gift in service matches the filling of the Spirit in life, that we may be a perfect member of Christ.

The believers...have a dual status. The first aspect of this dual status is related to life, and the second aspect is related to service. No Christian should neglect these two aspects; rather, we must pay the proper attention to both,

生命和服事上成为正确的。在生命上，我们是童女；在服事上，我们是奴仆。这就是说，在儆醒上，我们是童女；这与我们的所是有关。但在忠信上，我们是奴仆；这与我们的所作有关。

我们也许喜欢“童女”一辞，却不喜欢听见我们是奴仆。然而，我们不仅是童女，也是奴仆。对童女而言，主是新郎；但对奴仆而言，祂是主人。因此，不仅我们有双重的身分，主也有双重的身分。一面，祂是使我们喜乐的新郎；另一面，祂是我们严厉的主人。有时候，祂非常喜悦我们；但有时候，祂严厉地对付我们。

童女需要内在的东西——油在器皿里内在的充满；然而，奴仆需要外在的东西——属灵的才干。圣灵的充满是内在的；但是才干，属灵的恩赐，是外在的。我们是器皿，里面需要油；我们是奴仆，外面需要才干。

充满器皿的油达到器皿的底部。我们这人的更新是从里面进行的，变化也是从里面发生的。…我们需要从里面得更新，这事实不是说，我们不需要外面的活动。那领五他连得银子的，用这些殷勤作买卖，另外赚了五他连得。这指明我们需要里面的更新和外面的服事，里面的长大和外面的行动。我们对这原则需要有深刻的印象。在生命方面，我们需要从里面得更新；在服事方面，我们外面需要十分活跃。有时候我们可能外面很活跃，以致忽略了里面的更新。但有时候我们可能很注意里面的生命，以致没有好好工作。这样就是没有翻过的饼，（何七 8，）一面烧焦成炭，另一面是生的；两面都不适合吃。我们需要是个翻过的饼。我们若过度工作，主会告诉我们要休息。但我们若休息太过，主会告诉我们去工作。（马太福音生命读经，八三七至八三八、八三五至八三六页。）

参读：马太福音生命读经，第六十五至六十六篇。

becoming proper in life and in service. Regarding life, we are virgins; regarding service, we are slaves. This means that in watchfulness we are virgins. This relates to what we are. But in faithfulness we are slaves. This relates to what we do.

Although we may like the term virgins, we may not like hearing that we are slaves. Nevertheless, we are not only virgins but also slaves. To the virgins the Lord is the Bridegroom, but to the slaves He is the Master. Thus, not only we have a dual status, but the Lord also has a dual status. On the one hand, He is our pleasant Bridegroom and, on the other, our strict Master. Sometimes He is very pleasant with us, but at other times He deals with us in a strict way.

The virgins need something inward—the inward filling of the oil in the vessel. The slaves, however, need something outward—the spiritual talent. The infilling of the Holy Spirit is inward, but the talent, the spiritual gift, is outward. As vessels we need the oil inwardly, and as slaves we need the talents outwardly.

The oil that fills the vessel reaches the very bottom of the vessel. It is from within that the renewing of our being takes place, and it is from within that transformation transpires. The fact that we need to be renewed from within does not mean that we do not need outward activities. The one who received five talents traded with them diligently and gained another five talents. This indicates that we need both the inward renewing and the outward service, the inward growth and the outward actions. We need to be deeply impressed with this principle. Regarding the aspect of life, we need to be renewed from within, and regarding the aspect of service, we need to be very active outwardly. Sometimes we may be so active outwardly that we neglect the inward renewing. But at other times we may care so much for the inner life that we do not work adequately. To be like this is to be an unturned cake (Hosea 7:8). On one side we are burned to charcoal, and on the other side we are raw. Neither side is good for eating. We need to be a turned cake. If we work too much, the Lord will tell us to rest. But if we rest too much, the Lord will tell us to work. (Life-study of Matthew, pp. 722, 720-721)

Further Reading: Life-study of Matthew, msgs. 65—66

第六周■周五

晨兴喂养

太二四 45“ 这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？”

林前十四 31“ 因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

我们要怎样在服事上忠信？…马太二十四章四十五至五十一节清楚地告诉我们，主托付我们照顾祂的家人。祂的家人是指信徒，（弗二 19，）就是召会。（提前三 15。）今天召会乃是主的家，也是主的家人，就是我们所说的家属。…主嘱咐我们，托付我们，要供应祂的家人，就是供应召会里的信徒。

按照马太二十四章四十五节，我们所供应的乃是食物。…我们必须按时分粮，就是分配生命的供应给主的子民。不要说别人有教导的恩赐，能教导你神的话，供应你属灵的食物，但你没有那样的恩赐。…所有主的仆人都为着他们的使命，领受了恩赐。（李常受文集一九八五年第五册，六三二页。）

信息选读

主升天之前，将祂的召会连同所有的信徒交给我们。…祂给了我们两类的东西：一类是祂的家业，一类是银子。今天我们有召会连同所有的信徒作家业，这是我们的分，我们能供应给他们，我们也有银子作属灵的恩赐。你不能说你没有恩赐；事实上，你很有恩赐。为此，我总是鼓励你要尽功用。有些人也许以为这只是我的实行。他们也许说，在整个基督教里，他们只看到好的教师向大会众讲道。他们从来没有看过一个聚会有这么多人站起来说话。

WEEK 6 — DAY 5

Morning Nourishment

Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

In what way should we be faithful in the service?...In Matthew 24:45-51... the Lord commissioned us to take care of His household. His household refers to the believers (Eph. 2:19), who are the church (1 Tim. 3:15). The church today is the Lord's house and also the Lord's household, what we refer to as the folks ...The Lord charged us, commissioned us, to minister something to His household, that is, to the believers in the church.

According to Matthew 24:45, what we minister is food ...At the proper time we have to minister food, the life supply, to the Lord's people. Do not say that others have a gift of teaching to teach you the Word of God and minister spiritual food to you but that you do not have such a gift ...All of the Lord's servants received the gift for their commission. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 514-515)

Today's Reading

The Lord, before going to the heavens, delivered to us His church with all the believers...He gave us two categories of things: one is His possessions, the other is the talents. Today we have the church with all the believers as the possession, the portion to us, to which we can give something, and we have the talents as the spiritual gifts. You cannot say that you are not gifted. Actually, you are much gifted. For this reason I have always encouraged you to function. Some may consider this merely to be my practice. They may say that in all of Christianity they only saw the practice of good preachers speaking to a crowd. They never saw a meeting with so many standing up to speak. Some

有些人甚至说这是“爆玉米花”聚会。一个接一个站起来，好像爆玉米花一样。…这正是我们所盼望有的。这不是我的教训，这是圣经的教训。（林前十四 24, 26, 29～32。）我们都必须学习尽功用。…不要粘在椅子上。…你必须跳起来说话。你说话就是按时分粮给主的家人。

供应食物的人知道要按时供餐。你若每天供应食物，你就必须作早餐、午餐和晚餐。泡杯咖啡、买一个甜甜圈作早餐，乃是懒惰的方式。在属灵的范围里，我们若是像这样，我们就不是好仆人，没有按时将生命的供应供给主人的家人。早晨应当按时供应早餐。还有，好妻子总是会预备最好的三明治给丈夫带到办公室，作为按时的午餐，并习惯为家人预备丰盛的晚餐。

每当我们聚在一起，这就是你按时供应合式的食物给主的家属的时间。然而，如果我懒惰，没有读主的话；如果我在主的话上没有够多的殷勤劳苦，就来对你们说话，我就只能供应你们“一杯咖啡和几个甜甜圈”。烹煮一顿滋养、美味的早餐，需要你的殷勤。照马太二十五章十四至三十节这个比喻的上下文，忠信的人就是殷勤的人。忠信在此等于殷勤，懒惰等于怠惰。我们必须殷勤寻求主的话，使我们预备好，来到聚会时能供应美好的食物。吃的时候就是“按时”；聚会的时候就是“按时”。在主日上午、主日晚上、周二晚上、周五晚上，我们都有指定的时候。聚会的时间，就是指定的时候，我们众人必须将一些生命的供应，供给神家的人，供给同作信徒的人，就是供给我们的家业。

主将召会给了我们，作为我们服事的对象，祂也给了我们才能、技巧、恩赐，来顾到我们的职责。（李常受文集一九八五年第五册，六三三至六三五页。）

参读：实行主当前行动之路，第八至九章。

have even called this a “popcorn” meeting. One after another stands up like popcorn popping...This is altogether what we expect to have. This is not my teaching; this is the Bible’s teaching (1 Cor. 14:24, 26, 29-32). We all have to learn to function...Do not just be stuck to your chair...You have to jump up to say something. For you to speak is to minister food to the Lord’s household at the proper time.

Whoever serves food knows the proper time. If you are serving food every day, you have to make breakfast, lunch, and dinner. To buy a cup of coffee and a doughnut for breakfast is the lazy way. If we are like this in the spiritual realm, we will be poor slaves to minister the life supply to the master’s folks at the proper time. The proper time in the morning is breakfast. Also, good wives prepare the best sandwiches for their husbands to bring to the office for lunch at the proper time and are accustomed to preparing a big dinner for their family.

Whenever we meet together, this is one of the proper times, the appointed times, for you to minister the proper food to the Lord’s folks. Suppose, however, that I was sloppy, not reading the Word. If I did not labor adequately in the Word and came to speak to you, I would just be ministering to you “a cup of coffee and some doughnuts.” To cook a nourishing, good breakfast requires your diligence. According to the context of this parable, the faithful one is the diligent one. Faithful here equals diligent, and slothful equals lazy. We must be diligent in seeking the Word so that we could prepare to serve good food when we come to the meeting. The eating time is the proper time, and the meeting time is the proper time. We have the proper time on the Lord’s Day morning, on the Lord’s Day evening, Tuesday evening, and Friday evening. The meeting times are the proper times when we all have to minister some portion of the life supply to our folks, to our fellow believers, to our possessions.

The Lord has given us the church as the object for us to serve, and He has also given us the ability, the skill, the gift, to care for our obligation. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” pp. 515-516)

Further Reading: CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” chs. 8—9

第六周■周六

晨兴喂养

太二四 48～49“若是那恶仆…动手打那些和他同作奴仆的，又和酒醉的人一同吃喝。”

二五 18～19“但那领一他连得的，去掘开地，把他主人的银子埋藏了。过了许久，那些奴仆的主人竟然来和他们算账。”

我们众人都应该按时分粮给主的子民，（太二四 45，）并且充分使用主的恩赐。（二五 20，22。）…我们不该动手打那些和我们同作奴仆的人。（二四 49。）…我惟一的负担乃是释放信息。虽然我无意暴露任何人，许多人却借着我所释放信息里的光被暴露。那不是我的工作，乃是主的工作。…我们必须花费我们的时间…为着主的权益有积极的事奉。（李常受文集一九八五年第五册，六六四至六六六页。）

信息选读

再者，我们不该是那些“和酒醉的人一同吃喝”的人。（太二四 49。）这比动手打同作奴仆的人飘离得更远、堕落得更甚。…属世的人被属世的事物迷醉，甚至麻醉。他们被现今的世代所麻醉。与他们一同吃喝，就是享受他们所享受的。

我们不该与酒醉的人一同吃喝，也不该掘开地，把主的银子埋藏了。（二五 18。）地乃是象征世界，所以掘开地是表征钻进世界。任何与世界的联合、牵连，甚至一点世俗的交谈，都会埋藏主所给我们的恩赐。

我们要成为忠信的，路就是散布主的话，这话对每一个饥渴的人乃是食物。主的家业不仅由信徒组成，也

WEEK 6 — DAY 6

Morning Nourishment

Matt. 24:48-49 But if that evil slave...begins to beat his fellow slaves and eats and drinks with the drunken.

25:18-19 But he who had received the one went off and dug in the earth and hid his master's money. Now after a long time the master of those slaves came and settled accounts with them.

All of us should be those who are feeding the Lord's people at the proper time (Matt. 24:45) and using the Lord's talents in full (25:20, 22)...We should not be those beating our fellow slaves (24:49)...My only burden is to release messages. Although I have no intention of exposing anyone, many are exposed by the light in the messages I release. That is not my job but the Lord's work...We must spend our time...to do a positive service for the Lord's interest. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 539-540)

Today's Reading

Furthermore, we should not be one who "eats and drinks with the drunken" (Matt. 24:49). This is to drift away further, a further fall from beating the fellow slaves...The worldly people are drunk and even drugged with worldly things. They are stupefied with the present age. To eat and drink with them is to enjoy what they enjoy.

We should not eat and drink with the drunken, nor should we dig in the earth and hide the Lord's talent (25:18). The earth signifies the world, so to dig in the earth signifies getting into the world. Any association, any involvement, with the world, even a little worldly talk, will bury the Lord's gift to us.

The way to be faithful is to scatter the Lord's word, which is food to every hungry one. The Lord's household is composed not only of believers but also

由罪人组成。谁要去喂养饥渴的罪人？我们都必须说，“我去！”我们必须去。…我们必须尽所能地传布神的话。…许多基督徒几乎没有什么真理；他们有神的话，但他们不在意神的话，也不明白有多少丰富在其中。在这背道的时代，靠着主的怜悯，祂向我们打开祂的话。许多神圣的丰富都刊印出版了。…我们为什么不带着这些丰富出去？…这是喂养主子民的一条路。

主把银子给了祂所有的奴仆。…每一个人都需要去作生意，作事业，为主的国家赚钱。我们要作这事，就必须按时喂养祂的子民。每一天都是指定的时候，都是用餐的时候。…各处都有人预备好要吃，所以我们需要充分使用主的银子。得到五他连得银子的奴仆另外赚取五他连得的利润，得到二他连得银子的奴仆另外赚取二他连得的利润。这指明他们完全使用主的银子，没有任何损失或浪费，所以他们得着同样的赏赐。

此外，我们必须靠着祂的怜悯，借着祂的恩典，尽所能不动手打同作奴仆的，就是同作信徒的。不要批评或埋怨他们；不要用消极的话说到他们，因为你没有时间这样作。你的口不是被造来批评的，乃是被造来说出基督的。批评弟兄们就是动手打同作奴仆的，这会使我们受惩治。我们也不该钻到世界里，与麻醉的属世之人一同享乐。我们必须是清明的人。我们不该掘开地，把我们的银子埋起来。我们应当有工作好赖以维生，但我们不该钻进去。我们与属世之人不同。我鼓励我所有的孙子尽所能地得着最高的教育，但我不同意他们任何人“钻进”他们的教育里，只是成为专家。我也鼓励召会中所有的青年人受最高的教育，但不要钻一个洞，把主给你的恩赐埋起来。我们都需要在对主的服事上忠心。（李常受文集一九八五年第五册，六六六至六六七、六七一至六七四页。）

参读：实行主当前行动之路，第十章。

of sinners. Who will go to feed the hungry, sinful people? We all have to say, “Me!” We have to go...We must do everything that we can to spread the Word of God. Many Christians are nearly void of the truth; they have the Word of God, but they do not care for it, nor do they realize how much is in it. In this age of apostasy the Lord, by His mercy, has opened up His Word to us. Many of the divine riches have been printed and published...Why do we not go out with these riches?...This is one of the ways to feed the Lord's people.

The Lord has given talents to all His slaves ...Everyone was required to trade, to do business, to make money for the Lord's kingdom. In order to do this, we have to feed His people at the proper time. Every day is a proper time, a meal time...There is someone ready to eat everywhere, so we need to be those using the Lord's talent in full. The five-talented slave made a profit of five talents, and the two-talented slave made a profit of two talents. This indicates that they used the Lord's talent in full, without any loss or waste, so they both received the same reward.

Also, by His mercy and through His grace we must do the best not to beat the fellow slaves, the fellow believers. Do not criticize or murmur about them. Do not speak anything negative about them, because you do not have the time to do it. Your mouth was not made for criticizing but for speaking forth Christ. To criticize the brothers is to beat the fellow slaves. This will cause us to be punished. We should also not go into the world to enjoy ourselves with the stupefied, drugged, and worldly people. We have to be the sober ones. We should not dig into the earth to bury or hide our talent. We should have a job to maintain our living, but we should not dig into it. We are different from the worldly people. I encourage all my grandchildren to do their best to get the highest education, but I do not agree that any one of them would “dig into” their education just to become an expert. I also encouraged all the young people in the churches to get the highest education, but do not dig a hole that buries the talent the Lord gave you. We all need to be faithful in the Lord's service. (CWWL, 1985, vol. 5, “The Way to Practice the Lord's Present Move,” pp. 540-541, 544-546)

Further Reading: CWWL, 1985, vol. 5, “The Way to Practice the Lord's Present Move,” ch. 10

第六周诗歌

补 930

日近一日

1307

C 4/4

G C F G C

7 1 2 3 3 4 3 2 1 6 5 0 5 5 4 3 1

一日近一日，恩主耶稣快回来；赎回光阴，勿

F G C F C

4 3 2 1 2 0 7 1 2 3 3 4 3 2 1 7

让今生空白。精明童女，醒预备不稍

F Em F G

1 0 1 1 6 5 1 4 3 2 1 2 0 5 6 7

怠，切切等候面见新郎风采。当祂来

C G C G C

1 1 7 6 5 6 6 5 0 5 6 7 1 1 7

临，我们是否正等待？“己”的纠缠，是

F C G E7 Am F

6 5 4 3 3 4 5 0 5 3 2 1 1 7 6 5 4

否脱离无碍？何等巴望被提进入祂

C F C G7 C

3 1 1 1 5 4 3 3 4 2 1 7 1 1

同在，享受婚筵，作祂新妇、至爱！

- 二 主，助我们，黄金岁月全赎回；属天膏油，器皿里常预备。
每一试炼，都知是你所量给，使你加多，你爱更显丰沛。
主必快来，现今每刻都宝贵；被灵充满，买油应当加倍。
苦难试炼，放胆迎接毫不畏；今虽伤痛，那日国度甘美。
- 三 主，转我们，属魂享乐不留恋，唯注视你温柔、美丽荣脸。
保守我们，奔跑赛程不困倦，忍耐到底，直至见你显现。
当主来临，能否被提到祂前？能否见祂，坐席享受婚筵？
应当醒，无一刻松懈随便；朝思暮想，唯盼新郎归旋。
- 四 同众童女，欢喜出去迎新郎；灵里焚烧，灯都发光剔亮；
器皿充满，眼目注视祂荣光；与祂同在，完全满足欢畅。
完全满足一新郎新妇永同享；完全满足一直到永世无疆！
何等安息！喜乐、恩爱又辉煌，永世对偶，福乐盈溢无上！

WEEK 6 — HYMN

The day approaches; Jesus soon is coming

Hope of Glory — Preparing for Christ's Return

1307

C A7 Dm Dm/F G G7/B

1. The day ap - proach - es; Je - sus soon is com - ing. Redeem the time; it must not slip a -

C Cm C A7 Dm G7

way. Lord, make us rea - dy for the cry: "Be - hold Him!" By us - ing ev - ery moment of each

C A7 Chorus Dm G7 C A7 Dm G7

day. (C) When Je - sus comes, will we go in to meet Him? When Je - sus comes, will we from self have

C G7/D C/E C7 F D7/F# C/G G7 C F/C C

ceased? He's coming soon to take the wise ones with Him. Oh, let us not be left outside the feast.

2. Lord, help us to redeem these golden moments;
Our vessels fill with ointment from above;
Help us amen each trial and tribulation;
Increase in us; make us abound in love.

Chorus He's coming soon—these moments are so precious.
The oil is here—Oh, let us buy the more.
Amen the trials and welcome tribulations—
The kingdom's ours through these afflictions sore.

3. Lord, ever turn us from our soulish pleasures
To gaze upon Thy tender, loving face.
Oh, keep us running forth to meet the Bridegroom
And patiently attending to the race.

When Jesus comes, will we be in His presence?
When Jesus comes, will we His face behold?
Oh, let us not return to sloth and folly,
But jealously His loving presence hold.

4. As His dear Bride, let us go forth to meet Him,
Our lamps well-trimmed, our fires burning bright,
Our vessels filled, our eyes set on His glory,
To be with Him completely satisfied.

Yes, satisfied—Christ and His Bride together.
Yes, satisfied—throughout eternity.
Oh, what a rest, what joy, what love, what favor
To be His Bride when He comes to His feast!

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第七周

为带进神的国而有属灵的争战，
以及活在神爱子的国里

读经：启十一 15，十二 10，四 11，太六 10，七 21，十二 26、28，西一 12～13

【周一】

壹 属灵争战的目的是要带进神的国——太六 10：

一 属灵的争战是必需的，因为撒但的意志在对抗神的意志——弗五 17。

二 属灵争战的源头，乃在于神的意志与撒但意志之间的冲突——太六 10，七 21，赛十四 12～14：

1 路西弗因着自己的高位和美丽而骄傲，以致兴起邪恶的意图，这就成了撒但的意志——结二八 12～19，赛十四 12～15。

2 在神的天使长兴起与神的意志敌对之前，宇宙中没有争战；路西弗的背叛是现今发生在国家之间，以及社会、家庭和个人里面一切争战的起头——参启十二 3～11，加五 17。

三 神要受造的“人”对付受造而堕落的“撒但”；为此，人的意志必须与神的意志站在一起——创一 26，太二六 39，十二 30，七 21。

Week Seven

**Spiritual Warfare to Bring In the Kingdom of God
and Living in the Kingdom of the Son of God's Love**

Scripture Reading: Rev. 11:15; 12:10; 4:11; Matt. 6:10; 7:21; 12:26, 28; Col. 1:12-13

§ Day 1

I. The purpose of spiritual warfare is to bring in the kingdom of God—Matt. 6:10:

A. Spiritual warfare is necessary because Satan's will is set against God's will—Eph. 5:17.

B. Spiritual warfare has its source in the conflict between the divine will and the satanic will—Matt. 6:10; 7:21; Isa. 14:12-14:

1. Lucifer's pride in his high position and beauty gave rise to an evil intention, which became the satanic will—Ezek. 28:12-19; Isa. 14:12-15.

2. Before the archangel of God rose up to contradict the divine will, there was no war in the universe; the rebellion of Lucifer was the beginning of all the fighting that is now taking place among nations, in society, in the family, and within individuals—cf. Rev. 12:3-11; Gal. 5:17.

C. God wants His creature man to deal with His fallen creation Satan; for this, the human will must stand with the divine will—Gen. 1:26; Matt. 26:39; 12:30; 7:21.

四 作为召会，我们的争战乃是要征服撒但的意志并击败神的仇敌——弗六 11 ~ 13。

【周二】

五 属灵争战乃是神的国与撒但的国之间的争战——太十二 26、28:

- 1 神的国与撒但的国二者敌对——26、28 节：
 - a 神的国无论从时间说或从空间说，都是永远的；撒但的国不是永远的。
 - b 神的国是合法的，而撒但的国是非法的，因为撒但的国是借着背叛神而设立的。
- 2 神的国不会自动来临；要使神的国来临，就需要有属灵的争战——22 ~ 29 节。
- 3 召会的职责就是继续基督所作那抵挡撒但的得胜工作——来二 14，约壹三 8 下，西二 15，诗一四九 5 ~ 9。
- 4 神的国就是神圣意志的行使，以神的能力去推翻撒但的能力——太六 10。
- 5 什么时候魔鬼被赶走，什么地方仇敌的工作被神的能力取代，就是神的国临到了——十二 28。

六 “当你争战的日子，你的民要以奉献为彩饰，甘心献上自己”——诗一一〇 3 上:

- 1 就属灵的意义说，我们现今正在基督争战的日子，为着祂，我们必须成为甘心祭——利二二 18，申十二 6。
- 2 我们要从事属灵的争战，以击败神的仇敌并带进神的国，就需要绝对并彻底地奉献给主；在神的眼中，这样的奉献乃是一种彩饰——诗一一〇 3 上。

【周三】

D. As the church, our fighting is to subdue the satanic will and defeat God's enemy—Eph. 6:11-13.

§ Day 2

E. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28:

1. The kingdom of God is versus the kingdom of Satan—vv. 26, 28:
 - a. God's kingdom is eternal, both in time and in space; Satan's kingdom is not eternal.
 - b. God's kingdom is legal, whereas Satan's kingdom is not legal, for it was established by rebellion against God.
2. The kingdom of God will not come automatically; in order for the kingdom of God to come, there is the need of spiritual fighting—vv. 22-29.
3. The responsibility of the church is to continue the victorious work that Christ has carried out against Satan—Heb. 2:14; 1 John 3:8b; Col. 2:15; Psalms 149:5-9.
4. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—Matt. 6:10.
5. Whenever the devil has been cast out and wherever the work of the enemy has been displaced by God's power, the kingdom of God is there—12:28.

F. "Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration"—Psalms 110:3a:

1. In a spiritual sense, we are now in the day of Christ's warfare, and for Him we need to be a voluntary offering, a freewill offering—Lev. 22:18; Deut. 12:6.
2. In order to engage in spiritual warfare to defeat God's enemy and bring in the kingdom of God, we need an absolute and thorough consecration to the Lord; in the eyes of God, such a consecration is a matter of splendor—Psalms 110:3a.

§ Day 3

貳 父已经“拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里”——西一 12～13:

一 “黑暗的权势”乃是指撒但的权势；神乃是光，撒但就是黑暗：

- 1 撒但黑暗的权势，就是那在诸天界里、在空中的邪恶权势——弗六 12。
- 2 诸天界里邪恶、背叛的权势，就是撒但的国，黑暗的权势——太十二 26。
- 3 蒙拯救脱离黑暗的权势，乃是蒙拯救脱离掌死权的魔鬼——来二 14，约十七 15。
- 4 我们已经借着基督的死，并借着在复活里基督的生命，蒙拯救脱离魔鬼撒但——西二 15，约五 24。

二 父已经“把我们迁入祂爱子的国里”——西一 13:

- 1 神爱子的国乃是基督的权柄——启十一 15，十二 10。
- 2 神的儿子是神圣生命的具体化身和彰显；因此，子的国乃是生命的范围——约壹五 11～12：
 - a 迁入父爱子的国里，就是迁入那是我们生命的子里——西三 4。
 - b 子作为复活，现今乃是赐生命的灵；祂在祂复活的生命里，用爱来管理我们——彼前一 3，罗六 3～4，林前十五 45 下。
 - c 我们在复活里，凭着子作我们的生命而活，我们就活在祂的国里，在父的爱里享受祂——约六 57。
- 3 我们迁入神爱子的国里，这事实指明，这生命的范围是在爱里，不是在惧怕里——西一 13：

II. The Father has "delivered us out of the authority of darkness" and has "transferred us into the kingdom of the Son of His love"—Col. 1:12-13:

A. The authority of darkness denotes the authority of Satan; God is light, and Satan is darkness:

1. Satan's authority of darkness is the authority of evil in the heavenlies, in the air—Eph. 6:12.
2. The authority of evil, of rebellion, in the heavenlies is the kingdom of Satan, the authority of darkness—Matt. 12:26.
3. To be delivered out of the authority of darkness is to be delivered from the devil, who has the might of death—Heb. 2:14; John 17:15.
4. We have been delivered from the devil, Satan, by the death of Christ and by the life of Christ in resurrection—Col. 2:15; John 5:24.

B. The Father has "transferred us into the kingdom of the Son of His love"—Col. 1:13:

1. The kingdom of the Son of God's love is the authority of Christ—Rev. 11:15; 12:10.
2. The Son of God is the embodiment and expression of the divine life; therefore, the kingdom is of the Son as a realm of life—1 John 5:11-12:
 - a. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, who is life to us—Col. 3:4.
 - b. The Son as resurrection is now the life-giving Spirit, and He rules us in His resurrection life with His love—1 Pet. 1:3; Rom. 6:3-4; 1 Cor. 15:45b.
 - c. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love—John 6:57.
3. The fact that we have been transferred into the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear—Col. 1:13:

- a 今天我们所在其中的国，乃是充满生命、光与爱的范围——约壹一 1 ~ 2、5、7，四 8、16。
- b 子作为神圣之爱的对象，带着复活的权柄，在神圣的爱里对我们成了神圣生命的具体化身；这就是父爱子的国——西一 13。
- c 父已把我们迁入一个范围，在其中我们是在爱里并凭着生命受管理：
 - (一) 在此，我们在属天的管理和约束之下，有在爱中、凭着生命并在亮光下的真正自由——太七 13 ~ 14。
 - (二) 在这国里，我们享受基督并过召会生活——西一 12，四 15 ~ 16。

【周四】

三 神爱子的国是神旨意的一个重要方面——一 9，四 12:

- 1 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。
- 2 父永远的旨意，乃是要把召会建造在子基督这磐石上——太十六 18，弗二 21 ~ 22，四 16。
- 3 神的旨意是要为基督得着一个身体，作祂的丰满，祂的彰显——罗十二 2 ~ 5，弗一 5、9、11、22 ~ 23。
- 4 国度绝对是神旨意的事，并且完全成就祂的旨意；事实上，国度就是神的旨意——太六 10。
- 5 我们这些国度的子民，活在神爱子的国里，是要在地上实行父的旨意——七 21，十二 50。

【周五】

- a. The kingdom in which we find ourselves today is a realm full of life, light, and love—1 John 1:1-2, 5, 7; 4:8, 16.
- b. The Son as the object of the divine love becomes to us the embodiment of the divine life in the divine love with the authority of resurrection; this is the kingdom of the Son of God's love—Col. 1:13.
- c. The Father has transferred us into a realm where we are ruled in love with life:

(1) Here, under the heavenly ruling and restriction, we have genuine freedom in love, with life, and under light—Matt. 7:13-14.

(2) Here in this kingdom we enjoy Christ and have the church life—Col. 1:12; 4:15-16.

§ Day 4

C. The kingdom of the Son of God's love is a crucial aspect of God's will—1:9; 4:12:

- 1. 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.
- 2. The Father's eternal will is to build up the church upon Christ the Son as the rock—Matt. 16:18; Eph. 2:21-22; 4:16.
- 3. 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.
- 4. The kingdom is absolutely a matter of God's will and completely fulfills His will; in fact, the kingdom is God's will—Matt. 6:10.
- 5. As the kingdom people, those who are living in the kingdom of the Son of God's love, we are here on earth to do the Father's will—7:21; 12:50.

§ Day 5

四 在神爱子的国里只有一个人位——包罗万有的基督，和一条道路——十字架——西二 9、14～15:

- 1 这一个人位——基督，乃是宇宙的中心和焦点——15～17。
- 2 神的心意不是要赐给我们许多的事物；祂要赐给我们一个人位，就是包罗万有的基督——二 10。
- 3 十字架乃是神行政的中心——14～15 节：
 - a 神借着十字架对付宇宙中一切消极的事物。
 - b 神借着十字架管理万有，并借着十字架对付万有。

【周六】

五 在神爱子的国里，基督在万有中居第一位，居首位——一 18:

- 1 在旧造并在新造中，在宇宙并在召会中，基督都居第一位，居首位。
- 2 我们若看见基督居首位的异象，我们的基督徒生活和召会生活就会有彻底的改变，因为我们会领悟，基督必须在凡事上是第一的：
 - a 让主在凡事上居首位，就是用起初的爱，上好的爱来爱祂——后二 4。
 - b 我们要让基督居首位，就必须愿意受调整、被破碎、成为无有，使主在我们里面，借着我们在我们中间，能有路建造祂生机的身体。
- 3 在神爱子的国里，我们经历并享受基督的包罗万有——西一 12、27，二 9、16～17，三 1、4、11：
 - a 基督是三一神的具体化身，就是神格一切的丰满都有形有体地居住在祂里面的那一位——二 9。

D. In the kingdom of the Son of God's love, there is only one person—the all-inclusive Christ—and one way—the cross—Col. 2:9, 14-15:

1. The one person, Christ, is the center, the focal point, of the universe—1:15-17.
2. God's intention is not to give us many items; He intends to give us one person, the all-inclusive Christ—2:10.
3. The cross is the center of God's government—vv. 14-15:
 - a. By the cross God has dealt with all the negative things in the universe.
 - b. God governs everything by the cross and deals with everything by the cross.

§ Day 6

E. In the kingdom of the Son of God's love, Christ has the first place, the preeminence, in all things—1:18:

1. Both in the old creation and in the new creation, in the universe and in the church, Christ is the first and occupies the first place of preeminence.
2. If we see the vision of the preeminence of Christ, our Christian life and our church life will be revolutionized, for we will realize that in all things Christ must be first:
 - a. To give the Lord the first place in all things is to love Him with the first love, the best love—Rev. 2:4.
 - b. In order to give Christ the preeminence, we must be willing to be adjusted, to be broken, and to be made nothing so that He can have a way in us, through us, and among us for the building up of His organic Body.
3. In the kingdom of the Son of God's love, we experience and enjoy Christ in His all-inclusiveness—Col. 1:12, 27; 2:9, 16-17; 3:1, 4, 11:
 - a. Christ is the embodiment of the Triune God, the One in whom all the fullness of the Godhead dwells bodily—2:9.

- b 基督是我们所分得的分，我们的美地——神圣的基业，给我们享受——一 12。
- c 基督是宇宙中一切正面事物的实际——二 16 ~ 17。
- d 基督是坐在神右边的那一位——三 1。
- e 基督住在我们里面，成了我们荣耀的盼望——一 27。
- f 基督是我们的生命——三 4。
- g 基督是一个新人的构成成分——10 ~ 11 节。

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

第七周■周一

晨兴喂养

太六10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

弗六11～12“要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

一九二八年倪弟兄召开第一次得胜者特会，说到属灵的争战。…倪弟兄指出，在宇宙中有三个意志：神的意志、撒但的意志、以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意图，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的。（以弗所书生命读经，六三四页。）

信息选读

一切争战都源自这两个意志的冲突。在撒但的意志兴起与神的意志敌对之前，宇宙中没有争战。宇宙中的冲突起始于天使长对神的背叛。那背叛乃是现今发生在国家之间，以及社会、家庭、和个人里面一切争战的起头。历代以来，国家、团体、人群之间，甚至人自己里面，都一直有争战。

WEEK 7 — DAY 1

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

In 1928 Brother Nee held his first overcomer conference on spiritual warfare...Brother Nee pointed out that in the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 515)

Today's Reading

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals. Throughout history there have been wars between nations, groups, persons, and even

譬如，你也许经历理智与情欲内里的争战。各式各样的争战，其源头都在于神的意志与撒但的意志之间的冲突。

我们不知道撒但背叛和亚当受造之间相隔有多久。我们只知道在某个时候，神造了人，并且赋与他自由的意志。因着神的伟大，祂给人自由的意志。…神给人自由的意志，指明祂不勉强人顺从祂。我年轻时，认为神创造人时给人自由意志是不智慧的。我若是神，我必定叫人无所选择；…但神是伟大的，祂给人选择的自由。

我们在创世记二章看见，人可以自由地运用他的意志，或吃生命树，或吃善恶知识树。这两棵树分别代表神的意志和撒但的意志。因此，在园子里有一个三角的局面：生命树代表神的意志，善恶知识树代表撒但的意志，亚当代表人的意志。实际上，生命树是指神自己，善恶知识树是指撒但。所以，有三个人位——神、撒但和人——各有一个意志。

虽然有三个意志，但冲突只牵涉两方——神和撒但。要紧的问题乃是，人是选择神的意志还是选择撒但的意志。…我们都知道，人的意志是站在撒但意志的那一边。这意思是说，人拣选跟从撒但，与撒但的意志站在同一边。所以撒但暂时得了胜。然而，借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。

神的仇敌…必须被击败。为此，召会必须是战士。…因此，…我们…争战，为要征服撒但的意志。…我们的争战是为着击败神的仇敌。（以弗所书生命读经，六三四至六三七页。）

参读：马太福音生命读经，第三十三篇；国度，第八至九章。

within individuals. For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

We do not know how much time elapsed between the rebellion of Satan and the creation of Adam. We simply know that at a particular time, God created man and endowed him with a human will that was free. It is because of God's greatness that He gave man a free will ...By giving man a free will, God was indicating that He would not force man to obey Him. When I was young, I thought that God was not wise in creating man with a free will. If I had been God, I would have made it impossible for man to have had a choice...But in His greatness God gave man freedom of choice.

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will, respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

Although there were three wills, the controversy involved just two parties—God and Satan. The crucial issue was whether man would choose the divine will or the satanic will ...As we all know, the human will took sides with the satanic will. This means that man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily. However, through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side.

God's enemy must be defeated. For this, the church must be a warrior... Therefore, ...we fight to subdue the satanic will ...Our fighting is for the defeat of God's enemy. (Life-study of Ephesians, pp. 515-517)

Further Reading: Life-study of Matthew, msg. 33; CWWL, 1972, vol. 2, "The Kingdom," chs. 8—9

第七周■周二

晨兴喂养

太十二 26“ 若撒但赶逐撒但，他就自相分争，他的国怎能站住？”

28“ 我若靠着神的灵赶鬼，这就是神的国临到你们了。”

约十四 30“ 以后我不再同你们多说话，因为这世界的王将到，他在我里面是毫无所有。”

召会在今天就是神掌权的一个模型。…〔神〕要借着召会捆绑撒但，消除他的权势，好使祂的名为全地所尊崇，祂的国度在全地得建立，祂的旨意在全地能通行。这就是召会的使命，这也就是召会属灵争战的目的。

宇宙中有神的国，也有撒但的国；我们所说的属灵争战，就是这两国之间的争战。

神的国无论从时间说，或从空间说，都是永远的。神如何是从永远到永远的，神的国也如何是从永远到永远的。并且神的国也是光明的，就像神自己是光明的一样。撒但的国不是永远的，按时间说，是在时间里面；按空间说，只限于空中和地面。并且撒但的国也是黑暗的，和神的国相对。

此外，还有一个很大的分别，就是神的国是合法的，而撒但的国是非法的。宇宙都是神创造的，都是属于神的，所以神有合法的权柄在其中掌权。但撒但的国，却是因着他背叛神而设立的，所以完全是非法的。（李常受文集一九五三年第三册，七〇三至七〇四页。）

WEEK 7 — DAY 2

Morning Nourishment

Matt. 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing.

Today the church is a model of God's reign...It is through the church that God will bind Satan and destroy his power. Thus, His name will be honored in the whole earth, His kingdom set up, and His will done. This is the commission of the church. This also is the purpose of the church's spiritual warfare.

In the universe there is the kingdom of God, and there is also the kingdom of Satan. The spiritual warfare we are speaking of is the warfare between these two kingdoms.

God's kingdom is eternal, both in time and in space. Since God Himself is from eternity to eternity, so also is His kingdom from eternity to eternity. Furthermore, since God Himself is in light, so also is God's kingdom in light. Satan's kingdom is not eternal. As to time, it is limited in time; as to space, it is limited to the air and the earth. Furthermore, Satan's kingdom is in darkness, the exact opposite of the kingdom of God.

In addition, there is still another great difference: God's kingdom is legal, whereas the kingdom of Satan is illegal. The whole universe was created by God and belongs to Him; hence, God has the legal right to reign. On the contrary, Satan's kingdom was established by rebellion against God; hence, it is entirely illegal. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 519-520)

撒但的国…组织成了一个系统，由撒但借着来霸占空中和地上，以推翻神在其中的权柄，而建立他自己的国。所以撒但用他背叛的势力所组成的这个国，完全是非法的。

新约时代开始…，主耶稣出来作工，就宣告说，“你们要悔改，因为诸天的国已经临近了。”（太四 17。）主这话的意思就是说，从前在这里是地上的国，是撒但的国，是撒但在掌权，现在诸天的国，就是神的国要来，神要来地上掌权。以后主教导门徒们祷告，就说，愿神的国来临。（六 10。）这事的全成，乃是在将来第七号吹响的时候。（启十一 15。）那时世上的国，成了神和基督的国，神的国就具体而完满地临到地上。

（现在）就是神要祂的子民在地上为祂争战的时候。最晚从主耶稣出来作工开始，直到祂再来，所有属神的人，在地上为神所作的一切，都是属灵的争战。神就是要借着属乎祂的人，把撒但掳去的人抢救回来，而夺回撒但所霸占的地。…主在马太十二章给我们看见，（这）就是神的国与撒但的国之间的争战。（李常受文集一九五三年第三册，七〇五至七〇六页。）

许多基督徒不知道传福音的真义。圣经说，我们必须为着国度悔改。（太四 17。）神的国实际上就是神圣意志的行使。当罪人为着神的国悔改时，他们就从撒但那一边转到神这一边，就是转向神的国，神的意志。一个人从撒但的意志转向神的意志之后，就必须相信主耶稣并且受浸。借着受浸，他从黑暗的权势，就是撒但的意志，迁到神爱子的国里。（西一 13。）（以弗所书生命读经，六三六页。）

参读：歌罗西书生命读经，第四篇；国度之于信徒，第七篇。

The kingdom of Satan...[is] organized altogether into a system through which Satan usurps the air and the earth to the end that he may overthrow God's authority and set up his own kingdom. Therefore, this kingdom, organized by Satan's rebellious force, is absolutely illegal.

At the beginning of the dispensation of the New Testament,...the Lord Jesus came forth to His ministry and declared, "Repent, for the kingdom of the heavens has drawn near." What the Lord meant was that before this it was the kingdom of earth, the kingdom of Satan, wherein Satan ruled, that held sway; but now it is the kingdom of the heavens, the kingdom of God, coming upon this earth to reign. Later, He taught the disciples to pray, "Let thy kingdom come." The full accomplishment of this matter will be seen at the sound of the seventh trumpet in the future (Rev. 11:15). Then the kingdom of this world will become the kingdom of God and Christ. Thus, God's kingdom will practically and completely come upon the earth.

[Now] is the time for the people of God to fight for Him on the earth. From the time the Lord Jesus came forth to minister, until the time of His second coming, all the works that the people of God are doing for Him are instances of spiritual warfare. God's desire is to rescue, through those who belong to Him, the people who were captured by Satan, and to recover the earth, which was usurped by Satan. This...is, according to what the Lord has shown us in Matthew 12, the warfare between the kingdom of God and the kingdom of Satan. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 521-522)

Many Christians do not know the true significance of the preaching of the gospel. The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13). (Life-study of Ephesians, pp. 516-517)

Further Reading: Life-study of Colossians, msg. 4; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," ch. 7

第七周■周三

晨兴喂养

西一 13“ 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

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。”

黑暗的权势指撒但的权势。神是光，而撒但是黑暗。神拯救了我们脱离撒但黑暗的权势，进入神奇妙的光中。黑暗是作为死亡的撒但，但光是作为生命的神。蒙拯救脱离黑暗的权势，乃是蒙拯救脱离掌死权的魔鬼。（来二 14，约十七 15。）我们已经借着基督的死，（西二 14～15，）并借着在复活里基督的生命，（约五 24，）蒙了拯救脱离魔鬼撒但。（新约总论第八册，三八至三九页。）

信息选读

我们不仅蒙了拯救脱离黑暗的权势，也迁入神爱子的国里。子的国乃是基督的权柄。（启十一 15，十二 10。）

按照新约，神的儿子是神圣生命的彰显及其具体化身。这就是说，子的国乃是生命的范围。我们所迁入的国，是神爱子的国，这事实指明这生命的范围乃是在爱里，不是在惧怕里。今天我们…所在其中的国，乃是充满生命、光与爱的范围。

子是父这生命源头的彰显。（约一 4，18，约壹一 2。）父作生命的源头，彰显在子里。爱子是父爱的对象，在神圣的爱里带着在复活里的权柄，对我

WEEK 7 — DAY 3

Morning Nourishment

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

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.

The authority of darkness denotes the authority of Satan. God is light, and Satan is darkness. God has delivered us out of Satan's authority of darkness into God's marvelous light. Darkness is Satan as death, but light is God as life. To be delivered out of the authority of darkness is to be delivered from the devil, who has the might of death (Heb. 2:14; John 17:15). We have been delivered from the devil, Satan, by the death of Christ (Col. 2:14-15) and by the life of Christ in resurrection (John 5:24). (The Conclusion of the New Testament, pp. 2581-2582)

Today's Reading

We have not only been delivered out of the authority of darkness but also transferred into the kingdom of the Son of God's love. The kingdom of the Son is the authority of Christ (Rev. 11:15; 12:10).

According to the New Testament, the Son of God is the expression of the divine life and its embodiment. This means that the kingdom of the Son is a realm of life. The fact that the kingdom into which we have been transferred is the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear. The kingdom in which we find ourselves today is a realm full of life, light, and love.

The Son of the Father is the expression of the Father as the source of life (John 1:18, 4; 1 John 1:2). The Father as the source of life is expressed in the Son. The Son of the Father's love is the object of the Father's love to be the embodiment

们作生命的具体化身。子作神圣生命的具体化身，是父爱的对象。具体化身在子里的神圣生命，在神圣的爱里赐给我们。因此，神圣之爱的对象，在神圣的爱里带着在复活里的权柄，对我们成为生命的具体化身。这就是父爱子的国。

迁入父爱子的国里，乃是迁入那是我们生命的子里。（约壹五12。）在复活里的子，（彼前一3，罗六4~5，）现今是赐生命的灵；（林前十五45下；）祂在祂复活的生命里用爱来管理我们。这是父爱子的国。当我们在复活里，凭着子作我们的生命而活，我们就活在祂的国里，在父的爱里享受祂。

我们已经迁入一个范围，在其中我们是在爱里并凭着生命受管理。在此，我们在属天的管理与约束之下，有在爱中、凭着生命、并在亮光下的真正自由，正当的自由。这就是蒙拯救脱离黑暗的权势，并迁入父爱子之国里的意义。在这国里，我们享受基督，并过召会生活。

“神的儿子”一辞，对父是何等悦耳。主耶稣受浸时，父宣告说，“这是我的爱子，我所喜悦的。”（太三17。）主变化形像时，父作了同样的宣告。（十七5。）因为父喜悦祂的儿子，父爱子的国就是喜乐的事，喜悦的事。因这缘故，父爱子的国仅仅包括三部分——召会生活的部分，在千年国时诸天之国的属天部分，以及新天新地同新耶路撒冷作召会与国度的完成。在这三部分的每一部分，神爱子的国都是喜悦的事。父借着祂的怜悯与恩典，将我们从撒但的黑暗，迁入国度这喜乐的部分。（新约总论第八册，三九至四〇页。）

参读：新约总论，第二百四十四篇。

of life to us in the divine love with the authority in resurrection. The Son, as the embodiment of the divine life, is the object of the Father's love. The divine life embodied in the Son is given to us in the divine love. Therefore, the object of the divine love becomes to us the embodiment of life in the divine love with the authority in resurrection. This is the kingdom of the Son of His love.

To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son who is life to us (1 John 5:12). The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father's love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love.

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of the Father's love. Here in this kingdom we enjoy Christ and have the church life.

The words the Son of God are a delight to the Father's ears. When the Lord Jesus was baptized, the Father declared, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight. This is the reason it comprises only three sections—the section of the church life, the section of the heavenly part of the kingdom of the heavens in the millennium, and the new heaven and the new earth with the New Jerusalem as the consummation of the church and the kingdom. In each of these three sections the kingdom of the Son of God's love is a matter of delight. The Father, by His mercy and grace, has transferred us out of the darkness of Satan into this pleasant part of the kingdom. (The Conclusion of the New Testament, pp. 2582-2583)

Further Reading: The Conclusion of the New Testament, msg. 244

第七周■周四

晨兴喂养

启四 11“ …你创造了万有，并且万有是因你的旨意存在并被创造的。”

罗十二 2“ …借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

5“ 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

神创造之工的基础，乃是神的意愿和计划。（弗一 10～11。）启示录四章十一节说，万有是因神的旨意被创造的。神是一位有定旨的神，有一个出自祂自己喜悦的意愿。祂为自己的旨意（意愿）创造了万有，好成就并完成祂的定旨。…照着那个意愿和计划，（神）创造了万有，好使祂能得着召会。（新约总论第七册，一四页。）

神的旨意…这种子由主耶稣在马太七章二十一节撒下，在罗马十二章二节发展。…按照十二章的上下文，神的旨意很清楚，乃是有身体生活，召会，或者我们可以说是国度。国度乃是神的旨意，而召会就是国度。（李常受文集一九七二年第二册，五〇五页。）

信息选读

我们若活在诸天之国的实际里，就要实行天上父的旨意。我们在这里不是为着别的，乃是为着实行父的旨意。要实行父的旨意，我们需要走狭路，就是那引到生命的路。我们的父有一个旨意要成就，但我们惟有借着祂的生命才能成就这旨意。所以，我们需要活在天父的生命里，凭着祂的生命而活。这样的生活乃是为着实行父的旨意。

WEEK 7 — DAY 4

Morning Nourishment

Rev. 4:11 ...You have created all things, and because of Your will they were, and were created.

Rom. 12:2 ...Be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

5 So we who are many are one Body in Christ, and individually members one of another.

The basis of God's work in creation was God's will and plan (Eph. 1:10-11). Revelation 4:11 says that all things were created according to God's will. God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose...According to [His] will and plan, He created all things so that He may have the church. (The Conclusion of the New Testament, p. 2056)

The will of God [as a] seed is sown by the Lord Jesus in Matthew 7:21 and is developed in Romans 12:2 ...According to the context of Romans 12, it is clear that the will of God is to have the Body life, the church, or we may say the kingdom. The kingdom is the will of God, and the church is the kingdom. (CWWL, 1972, vol. 2, "The Kingdom," pp. 392-393)

Today's Reading

If we live in the reality of the kingdom of the heavens, we shall do the will of the Father who is in heaven. We are not for anything other than doing the will of the Father. We are here for the accomplishment of the Father's will. In order to do the will of the Father, we need to walk in the constricted way, the way that leads to life. Our Father has a will to accomplish, but we can accomplish it only by His life. Therefore, we need to live in the life of the heavenly Father and by His life. This kind of living is for doing the Father's will.

在马太十六章我们看见，父的旨意是要将召会建造在子这磐石上。这在使徒行传、书信和启示录里得着完全地发展。新约启示出父那神圣、永远的旨意，乃是要建造召会。那些活在诸天之国实际里的信徒，团体的经历神圣三一的分赐，要走那引到生命的路，并要接受基督的话作他们生活工作的根基，以实行父的旨意，建造召会作三一神团体的彰显。（新约总论第六册，一八一页。）

若是（我们）里头有主的宝座，主是在宝座上作王，从这羔羊的宝座就会有生命水流出来。…从宝座流出生命水的河。（启二二1。）我们要看见，宝座一设立在我们里面，生命就涌流，变作我们里面的供应，变作我们里面的能力；我们就满足、刚强、明亮、并且丰富了。祂在我们里面掌权，祂的旨意就得着通行，祂的荣耀也就得着彰显。到这时，祂不只是在天上得高举，更是在你我里面得高举。祂不只在宝座上得着国度，更在你我里面得着国度。你我就是祂的国度，你我里面有祂的掌权。我们就在祂的生命里，活在祂的国度里。

若是如此，我们就在祂的荣耀里，这个光景会带进祂的国度，带进祂的掌权，会把祂从天上带下来。祂要从天上带着荣耀，带着权柄，带着国度回到地上，明显地设立祂的国度。祂要以你我为根基，以你我这些让祂掌权的人为根基，使祂能在地建立祂的国。当祂在地上设立祂的国度之先，祂乃是先在你我里面设立祂的国度。

这位主今天在圣灵中进到我们里面，设立祂的宝座，作我们的君王，我们必须服在祂的权柄之下，承认祂是我们的君王，接受祂的管治。若是我们都活这样的光景中，从我们里面的这个宝座，就要流出生命的活水，供应人的需要。（李常受文集一九五七年第二册，六一二至六一三页。）

参读：国度之于信徒，第一至三篇。

In chapter 16 of Matthew we see that the Father's will is to build the church upon the Son as the rock. This is fully developed in the Acts, the Epistles, and the book of Revelation. The New Testament reveals that the Father's divine, eternal will is to build up the church. Those believers who live in the reality of the kingdom of the heavens, corporately experiencing the dispensing of the Divine Trinity, will take the way which leads to life and will take the words of Christ as the ground for their living and work to do the will of the Father to build up the church for the corporate expression of the Triune God. (The Conclusion of the New Testament, pp. 1725-1726)

If the Lord's throne is in us and the Lord is reigning on the throne, then from the throne of God and of the Lamb the water of life will flow...Out of the throne proceeds a river of water of life (Rev. 22:1). We need to see that once the throne is set up in us, life will flow, and this flow will become our inward supply, our inward strength. We will then be satisfied, strengthened, enlightened, and enriched. When Christ reigns in us, His will, will be done, and His glory will be expressed. As a result, He will be exalted not only in heaven but also in us. He will obtain His kingdom not only on the throne in heaven but also in us. We will be His kingdom, and we will have His rule in us. We will be in His life and will live in His kingdom.

When this is our experience, we will be in His glory, and this will bring in His kingdom, His reigning, and will bring Him down from heaven. He will come back to the earth with His glory, authority, and kingdom to openly establish His kingdom. He will take us, those who allow Him to reign, as the base for Him to establish His kingdom. Before He establishes His kingdom on the earth, He must first establish His kingdom in us.

Today the Lord as the Spirit has entered into us to establish His throne in us and become our King, and we must submit to His authority, acknowledge Him as our King, and receive His ruling. If we live in such a condition, from the throne within us will flow the living water, the water of life, which will supply the need of others. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," p. 438)

Further Reading: CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 1—3

第七周■周五

晨兴喂养

西二 14～15“ 涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撤去，钉在十字架上。既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”

20～21“ 你们若是与基督同死，脱离了世上的蒙学，为什么仍像在世界中活着，服从那不可拿，不可尝，不可摸等类的规条？”

我们可以这样说，新约圣经的总题乃是基督，整本新约都是讲基督。从基督产生出三件大的东西：第一，十字架；第二，召会；第三，国度。…基督成功了十字架，十字架产生召会，召会就带进国度。等到国度完全实现，神的旨意就能通行在宇宙中，神的名也能在地上被人尊为圣。（太六 9～10。）到这时候，神一切的计划就都完成了。（李常受文集一九五七年第二册，五六一页。）

信息选读

在神的经纶里，神给我们一个人位和一条道路。这一个人位乃是居首位并包罗万有的基督，这一条道路乃是十字架。基督是包罗万有者，祂对我们乃是一切。祂是神，是人，也是宇宙中一切正面事物的实际。神已经将这奇妙的人位赐给我们，作我们的救恩。这一个人位——基督，乃是宇宙的中心；这一条道路——十字架，乃是神行政的中心。神借着十字架管理万有，并借着十字架对付万有。因此，基督如何是宇宙的中心点，十字架也照样是神行政的中心。

基督不该被规条、仪文、神秘主义、或哲学顶替。基督是一切，祂绝不可被任何事物顶替。

WEEK 7 — DAY 5

Morning Nourishment

Col. 2:14-15 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross. Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

20 If you died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to ordinances?

We can say that the general subject of the New Testament is Christ; the entire New Testament concerns Christ. From Christ three great items are produced: the cross, the church, and the kingdom ...Christ accomplished the work of the cross, the cross produced the church, and the church brought in the kingdom. In the full manifestation of the kingdom, the will of God will have been done in the universe, and His name will have been sanctified on earth (Matt. 6:9-10). At that time all of God's plan will have been fulfilled. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," p. 402)

Today's Reading

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government.

Christ should not be replaced by ordinances, observances, mysticism, or philosophy. Christ is everything and must not be replaced by anything.

歌罗西书清楚地说出，包罗万有的基督乃是我们的一切。神的心意不是要赐给我们千万的事物，乃是单要赐给我们一个人位，就是包罗万有的基督。

保罗…给我们看见，十字架乃是神惟一的路。神的路不是禁欲主义，不是自卑、自我贬抑、或苦待己身。惟一的路乃是十字架的路。借着十字架，神对付了宇宙中一切反面的事物；不仅如此，神还借着十字架管理万有。因此，我们有一人位和一条道路，也就是说，我们有基督和十字架。

我们开车的时候，会遇到许多十字路口。你知道每一个十字路口都是一个十字架么？…经过许多的十字路口，我们才能抵达目的地。…我们若不经十字架，也不能在属灵上有长进。只有当我们到达新耶路撒冷时，才不再需要经过十字架；因为乃是到那个时候，一切消极的事物才被除尽。在我们到达新耶路撒冷之前，我们还需要一天过一天的经过十字架，与主一同生活行动。

在就寝前，我们需要把十字架应用到每一个问题，以及每一件消极、天然、有罪的事上。我们可以祷告主说，“主啊！我盼望这一切事都经过十字架。我不要带着还没有经过对付之天然的、有罪的、消极的、或属世的元素去睡觉。主啊，我上床睡觉时，我盼望是一个被钉死的人。”

保罗能写这样的话，乃是因为他看见了一个清楚的异象：包罗万有的基督是那一人位，十字架是神行政里的那一条道路。因此他不在意那些关于拿、尝、摸等的规条。他不让规条霸占他。他知道一切物质的东西一经使用，就毁灭，至终成为无有。保罗知道，在歌罗西的信徒们需要看见包罗万有的基督，以及十字架作神行政中的道路这个大的异象。我们也需要对基督和十字架有清楚的看见。（歌罗西书生命读经，二五九至二六〇、二六四至二六五、二六七页。）

参读：国度之于信徒，第四至六篇。

Colossians makes it clear that the all-inclusive Christ is everything to us. God's intention is not to give us thousands of items; it is simply to give us one person, the all-inclusive Christ.

Paul ...shows us that the cross is God's unique way. God's way is not asceticism. It is not to humble ourselves, to abase ourselves, or to treat ourselves severely. The one way is the way of the cross. By the cross God has dealt with all the negative things in the universe. Furthermore, God is still governing everything through the cross. Therefore, we have one person and one way; that is, we have Christ and the cross.

As we drive, we come to many intersections. Have you realized that every intersection is a cross?...By passing through many crosses, ...we get to our destination ...We [also] cannot progress spiritually without passing through the cross. Only when we arrive at the New Jerusalem will we cease to pass through the cross, for by that time all the negative things will have been eliminated. Until we come to the New Jerusalem, we need to pass through the cross day by day in our walk with the Lord.

At bedtime we need to apply the cross to every problem and to every negative, natural, or sinful thing. We may pray, "Lord, I want all these things to pass through the cross. I do not want to go to sleep with any natural, sinful, negative, or worldly element that has not been dealt with. When I go to bed, Lord, I want to be a person who has been crossed out."

Paul could write such a word because he had seen a clear vision of the all-inclusive Christ as the one person and of the cross as the one way in God's administration. Therefore, he did not care for regulations about handling, tasting, or touching. He would not be occupied with ordinances. He knew that all material things perish when used and eventually come to nothing. Paul realized that the believers in Colossae needed to see a great vision of the all-inclusive Christ and of the cross as God's way in His administration. We also need a clear view of Christ and the cross. (Life-study of Colossians, pp. 211-212, 215-217)

Further Reading: CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 4—6

第七周■周六

晨兴喂养

西一 15“爱子是那不能看见之神的像，是一切受造之物的首生者。”

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

基督是那居首位与包罗万有者，是神的中心与普及。歌罗西书启示基督是居首位的，祂在凡事上居首位。在首先的创造和新造中，基督都居首位。（一 15, 18。）…基督在新造中居首位，意思是说，祂是在复活里的头一位。祂在创造与复活中，都是第一位。这意思是说，祂在旧造的宇宙和新造的召会中，都居第一位。宇宙乃是召会存在的环境，召会的存在是作基督的身体，以完满地彰显基督。…祂在凡事上都是第一位。（歌罗西书生命读经，四八页。）

信息选读

歌罗西一章十九节说，“因为一切的丰满，乐意居住在祂里面。”这节所说的丰满究竟是什么？许多人会回答说，这是神格的丰满。虽然这样回答没有错，但保罗在此却没有用“神格的”或“神的”这些辞来形容丰满这辞。他只说，一切的丰满喜欢、乐意居住在基督里面。在这个宇宙中有一个东西叫作丰满，这丰满乐意居住在居首位、包罗万有的基督里面。

十九节的丰满，不是指神所是的丰富，乃是指那些丰富的彰显。不论在受造之物中，或在召会里，神丰富之所是的一切彰显，都居住在基督里面。一切受造之物，以及整个召会，都充满了这位作神丰富之彰显的基督。这样的丰满，乐意如此。这是基督所喜悦的。

WEEK 7 — DAY 6

Morning Nourishment

Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation.

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

Christ is the preeminent and all-inclusive One, the centrality and universality of God...Colossians reveals that Christ is preeminent, that He has the first place in everything, both in the first creation and in the new creation...[1:15, 18]... For Christ to be preeminent in the new creation means that He is the first in resurrection. He is the first both in creation and in resurrection. This means that He is the first in the old creation, the universe, and in the new creation, the church. The universe is the environment in which the church exists as the Body of Christ to express Christ in full...He is first in everything. (Life-study of Colossians, p. 41)

Today's Reading

Colossians 1:19 says, “For in Him all the fullness was pleased to dwell.” What is the fullness spoken of in this verse? Many would answer that it is the fullness of the Godhead. Although this is correct, here Paul does not modify the word fullness by a phrase such as of the Godhead or of God. He simply says that all the fullness was pleased, was happy, to dwell in Christ. There is something in this universe known as the fullness, and this fullness is pleased to dwell in the preeminent, all-inclusive Christ.

In 1:19 fullness does not denote the riches of what God is, but the expression of those riches. All the expression of the rich being of God, both in creation and in the church, dwells in Christ. All creation and all the church are filled with Christ as such an expression of God's riches. Such a fullness is pleased with this. This is pleasant to Christ.

十九节之后的几节里，有好几个人称代名词（中文译为“自己”），指出这丰满是一个位。这指明这丰满乃是神的彰显，甚至就是神自己。在这丰满里，子乃是居首位的，因为一切的丰满乐意居住在祂里面。因此，祂必须在环境中并在召会里居首位。祂是居首位者。

祂也是包罗万有者。基督是宇宙中一切正面事物的实际。我们若认识圣经和神的经纶，我们就领会，基督就是诸天、地、太阳、生命、光、星辰、树木、花、水、空气和食物。物质的东西，乃是祂之于我们所是的一幅图画。不仅如此，基督也是一切神圣的属性，诸如能力、圣别、公义、恩慈和爱。祂也是人性的美德，诸如谦卑、忍耐。再者，祂是召会和召会的各肢体，祂是神的建造以及这建造中的每一块石头。这意思是说，基督是你，也是我。

有些人曲解我们的话，错误地指控我们教导泛神论。泛神论是属撒但的信仰，将神与宇宙混为一谈。这是属鬼魔的，我们毫无保留地将之弃绝。但根据圣经的启示，我们必须见证，基督那包罗万有者，乃是一切正面事物的实际。当我们说到基督是你也是我时，我们不是说，我们是神或我们将要变成神。照样，当我们说基督是真正的食物（见约六 55）时，我们不是说物质的食物是神。这种观念不仅是荒谬的，也是属撒但的。

基督是包罗万有者，祂是神的中心与普及。…祂是轮轴，也是轮辋。换句话说，基督乃是一切。我再说，这不是泛神论。…基督的确是中心和圆周，就是神经纶的中心和普及。在神的经纶里，基督乃是一切。…在歌罗西的圣徒转向宗教和哲学乃是错误的。这样的事与神的经纶是相对的。在神的经纶里，只有基督有地位；基督乃是一切，又在一切之内。（歌罗西书生命读经，四九至五一页。）

参读：歌罗西书生命读经，第五篇；国度，第一至三、五十章。

Many of the personal pronouns in the verses following 1:19 refer to the fullness as a person. This indicates that the fullness is the expression of God, even God Himself. In this fullness the Son is preeminent, for all the fullness is pleased to dwell in Him. Therefore, He must have the first place in the environment and in the church. He is the preeminent One.

He is also the all-inclusive One. Christ is the reality of all the positive things in the universe. If we know the Bible and God's economy, we will realize that Christ is the heavens, the earth, the sun, life, light, the star, trees, flowers, water, air, and food. The material things are pictures of what He is to us. Furthermore, Christ is all the divine attributes, such as power, holiness, righteousness, kindness, and love. He is also the human virtues such as humility and patience. Moreover, He is the church and every member of the church, God's building and every stone in the building. This means that Christ is you and me.

Some twist our words and falsely accuse us of teaching pantheism. Pantheism is the satanic belief that identifies God with the universe. This is devilish, and we repudiate it without reservation. But according to the revelation of the Bible, we must testify that Christ, the all-inclusive One, is the reality of all positive things. When we say that Christ is you and me, we do not mean that we are God or that we will ever become God. Likewise, when we say that Christ is the real food (see John 6:55), we do not mean that physical food is God. Such a concept is not only absurd but also satanic.

As the all-inclusive One, Christ is the centrality and universality of God ...He is the hub and also the rim. In other words, Christ is all. Again I say that this is not pantheism. Christ truly is the center and the circumference, the centrality and universality of God's economy. In God's economy Christ is everything. The saints in Colossae were wrong in turning to religion and philosophy. Such things are against God's economy, where there is room only for Christ, the One who is all and in all. (Life-study of Colossians, pp. 41-43)

Further Reading: Life-study of Colossians, msg. 5; CWWL, 1972, vol. 2, "The Kingdom," chs. 1—3, 50

第七周诗歌

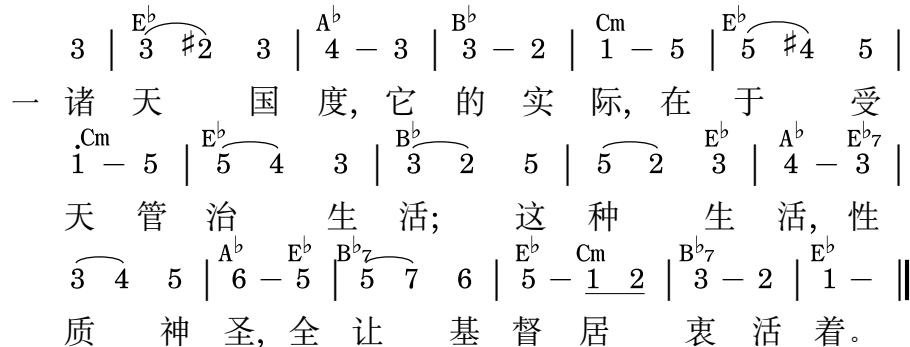
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国 度 — 实际

8 8 8 8 (英 944)

降 E 大调

3/4



- 二 这种生活：灵里贫穷， 心里饥渴、哀恸、温柔；
对人总是满了怜恤， 对神又是清心寻求。
- 三 作神儿子，制造和睦； 为着公义，忍受逼迫；
为主受人辱骂、毁谤； 无怨无恨，欢喜快乐。
- 四 作盐消杀地上败坏； 作光照亮世上黑暗；
存心行动，正直真诚， 只爱不恨，象父完全。
- 五 自荣自耀全都抛弃， 永远为着神国祷告；
先求神国和神的义， 一切需要惟神是靠。
- 六 对己严格，对人有恩， 对神，又是殷勤求寻；
永远遵行天父旨意， 照主话语行事为人。
- 七 对待撒但，不留地步， 同样拒绝世界人情；
只愿顺服诸天管治， 接受神的完全权柄。
- 八 这种生活征服一切， 借神大能遵神吩咐；
促进主的再来日子， 带进国度实现之福。

WEEK 7 — HYMN

The essence of the Kingdom is

The Kingdom — Its Reality

944



2. Such is this life: in spirit poor,
With heart repentant, mourning, meek,
Which is to others merciful
And purely God Himself doth seek;
3. As sons of God the peace to make,
For righteousness e'en suffering pain;
Reviled and hurt for Jesus' sake,
Exceeding joyfulness to gain;
4. As salt to kill corruption rife,
In darkness shining as the light,
In heart and action right and true,
In perfect love to claim no right.
5. This life self-glory doth renounce
And ever for God's kingdom prays;
It trusts in God for every need
And seeks His kingdom first always.
6. 'Tis strict with self, with others kind,
And always dealing with the Lord;
It ever does the Father's will
And acts according to His word.
7. To Satan it does not give ground,
Nor to the world, or self, or sin,
But seeks beneath the heaven's rule
God's full authority to win.
8. 'Tis such a life which subjugates
All things with pow'r to God's behest;
The time it hastens when the Lord
Will here His kingdom manifest.

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

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第八周

传扬国度的福音 并使万民作主的门徒

读经：太十二 28，二四 14，二八 18～20，可四 26～29，路十七 21，启六 1～2，十四 4

【周一】

壹 羔羊无论往哪里去，我们都必须跟随祂（启十四 4），将国度的福音传遍整个居人之地，使国度的种子（基因）得着繁殖与发展，以终结这个世代——太二四 14，可四 26：

一 神的国就是基督自己——路十七 21，太十二 28：

- 1 在人性里的三一神（西二 9）乃是神国的种子（基因），撒到神所拣选的人里面，使祂可以在他们里面生长，活在他们里面，并从他们里面彰显出来，而发展成为神掌权的范围（可四 26～29，林前三 6～9）。
- 2 整本新约教训的内在元素，乃是三一神已经成为肉体，为要撒到祂所拣选的人里面，在他们里面发展成为国度。

【周二】

3 神的目标是要使神的国得着完满的发展：

a 在福音书里，有国度种子（基因）的撒播——可四

Week Eight

Preaching the Gospel of the Kingdom and Discipling the Nations

Scripture Reading: Matt. 12:28; 24:14; 28:18-20; Mark 4:26-29; Luke 17:21; Rev. 6:1-2; 14:4

§ Day 1

I. **We need to follow the Lamb wherever He may go (Rev. 14:4) to preach the gospel of the kingdom to the whole inhabited earth for the propagation and development of the seed, the gene, of the kingdom to consummate this age—Matt. 24:14; Mark 4:26:**

A. **The kingdom of God is Christ Himself—Luke 17:21; Matt. 12:28:**

1. The Triune God in humanity (Col. 2:9) is the seed, the gene, of the kingdom of God to be sown into God's chosen people so that He might grow in them, live in them, and be expressed from within them to develop into God's ruling realm (Mark 4:26-29; 1 Cor. 3:6-9).
2. The intrinsic element of the entire teaching of the New Testament is that the Triune God has been incarnated in order to be sown into His chosen people and develop within them into a kingdom.

§ Day 2

3. God's goal is the full development of the kingdom of God:

a. In the Gospels we have the sowing of the seed, the gene, of the kingdom—Mark 4:3,

3、14，太九 35。

- b 在使徒行传里，借着成千已经接受这国度种子（基因）的人作为撒种者，这撒播得以繁殖并开展——六 7，十二 24，十九 20。
- c 在书信里，我们看见国度种子（基因）的生长——林前三 6、9 下，彼后一 3 ~ 11。
- d 这种子的收成见于启示录，其中有初熟果子和庄稼的收割——十四 4、15 ~ 16，可四 29，太十三 39。
- e 千年国将是这国度种子（基因）的完满发展，有子作王，以及所有的得胜者，就是“有国度基因的人”，与祂一同作王——启二十 4、6。
- f 新耶路撒冷作为神永远的国，乃是四卷福音书中拿撒勒人耶稣所撒之国度种子（基因）最完满的发展——启二一 2，二二 1、3、5 下。

【周三】

二 主耶稣在祂成肉体的时期中，在祂建立属天国度的君尊职事里，把自己视为医生、牧人和庄稼的主——太九 11 ~ 13、35 ~ 38:

- 1 祂来尽职是作医生，医治、恢复、点活并拯救人，使他们能重新构成为祂属天的新公民，给祂用以在这败坏的地上，建立祂属天的国——11 ~ 13 节。
- 2 祂对众人动了慈心，因为他们困苦流离，如同羊没有牧人一样；祂看见他们受折磨、遭痛苦，落到流离失所、无助无依的苦境——35 ~ 36 节。
- 3 属天国度的君王认为自己不仅是羊的牧人，也是庄稼的主，作物的拥有者；因为庄稼固多，工人却

14; Matt. 9:35.

- b. In the Acts we have the propagation and spreading of this sowing by thousands of sowers who have received the seed, the gene, of the kingdom—6:7; 12:24; 19:20.
- c. In the Epistles we see the growing of the seed, the gene, of the kingdom—1 Cor. 3:6, 9b; 2 Pet. 1:3-11.
- d. The harvest of this seed is found in the book of Revelation with the reaping of the first-fruits and the harvest—14:4, 15-16; Mark 4:29; Matt. 13:39.
- e. The millennial kingdom will be the full development of the seed, the gene, of the kingdom with the Son as the King and all the overcomers as His co-kings, the "kingdom-gene people"—Rev. 20:4, 6.
- f. The New Jerusalem, God's eternal kingdom, is the fullest development of the kingdom seed, the gene, sown by Jesus the Nazarene in the four Gospels—Rev. 21:2; 22:1, 3, 5b.

§ Day 3

B. In His kingly ministry for the establishing of His heavenly kingdom in the stage of His incarnation, the Lord Jesus considered Himself a Physician, a Shepherd, and the Lord of the harvest—Matt. 9:11-13, 35-38:

- 1. He came to minister as a Physician, to heal, recover, enliven, and save people that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth—vv. 11-13.
- 2. He was moved with compassion for the people, because they were harassed and cast away like sheep not having a shepherd; He saw that they were afflicted, in anguish, and in a distressed condition in which they were homeless, wandering from place to place, and helpless—vv. 35-36.
- 3. The King of the heavenly kingdom considered Himself not only the Shepherd of the sheep but also the Lord of the harvest, the One who owns the crop; because the harvest

少，我们必须祈求庄稼的主，催赶工人收割祂的庄稼——37 ~ 38 节，参林前三 6 ~ 9。

【周四】

三 子是神圣三一的中心，在祂成肉体的时期中，在祂建立属天国度的君尊职事里，完全不靠自己，不为自己，也不向着自己；祂所作的一切都是靠着神的灵，并为着父神的国——太十二 28:

- 1 神圣三一这凭神圣配搭而有的行动，给我们看见神圣三一的和谐、美丽与优越，并且是元首为我们这些祂身体肢体的配搭所立之优越、美丽的榜样；今天在召会生活里，由于缺少正确的配搭，基督的身体还没有充分地建造起来。
- 2 我们所作的不该靠自己，乃该靠一些其他的人；不仅如此，我们所作的也不该为我们自己，乃该为神在地上的权益、权利。

【周五】

四 在这世代结束之前，国度的福音要传遍整个居人之地，对万民作见证(二四 14)；这传扬，如启示录六章一至二节第一印之白马所表征的，乃是这世代终结的兆头：

- 1 神在这时代独一的定旨，乃是要借着福音的传扬，使召会作为基督的身体得着建造，以终极完成新耶路撒冷——弗三 8 ~ 11，罗一 1。
- 2 传扬基督荣耀福音的得胜者，成了骑白马的人——启六 2，十九 11、13 ~ 14。

【周六】

is great but the workers few, we must beseech the Lord of the harvest that He would thrust out workers into His harvest—vv. 37-38; cf. 1 Cor. 3:6-9.

§ Day 4

C. In His kingly ministry for the establishing of His heavenly kingdom in the stage of His incarnation, the Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father—Matt. 12:28:

1. This move of the Divine Trinity with the divine coordination shows us the harmony, beauty, and excellency in the Divine Trinity and is an excellent and beautiful pattern that the Head has set up for our coordination as members of His Body; today in the church life, the Body of Christ has not been built up adequately because of a shortage of the proper coordination.
2. What we do should not be done merely by ourselves but by some others; furthermore, what we do should not be for ourselves but for the interest, the right, of God on this earth.

§ Day 5

D. The gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age (24:14); this preaching, signified by the white horse of the first seal in Revelation 6:1-2, will be a sign of the consummation of this age:

1. God's unique purpose in this age is to have the gospel preached so that the church as the Body of Christ might be built up to consummate the New Jerusalem—Eph. 3:8-11; Rom. 1:1.
2. The overcomers who preach the gospel of the glory of Christ become the riders of the white horse—Rev. 6:2; 19:11, 13-14.

§ Day 6

貳 属天的王差遣门徒带着祂的权柄，去使万民作祂的门徒，使他们成为国度的子民，好在这地上建立祂的国，就是今日的召会——太二八 18～20，罗十四 17：

一 使万民作主的门徒，是要将他们浸入基督的死（六 3～4）、基督自己（加三 27）、三一神（太二八 19）以及基督的身体里（林前十二 13）：

- 1 水，象征基督的死和埋葬，可以看作了结受浸者老旧历史的坟墓。
- 2 因为基督的死包含在基督里面，又因为基督是三一神的具体化身（西二 9），并且三一神与基督的身体是一；所以，为初信的人施浸，乃是了结他们老旧的生命，并为着基督的身体，用新生命，就是三一神永远的生命，使他们有新生的起头；这乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里。

二 使万民作主的门徒，是要教导他们神圣奥秘范围里的神圣真理，使他们能照着那在耶稣身上是实际者而学基督——太二八 20，弗四 20～21：

- 1 我们正在从一个天然的人被训练成为一个神人，照着基督这第一个神人的模型，否认我们天然的生命，而活神圣的生命——太十一 28～30。
- 2 基督一切神圣奥秘的教训，不仅是祂向我们的揭示和光照，也是祂给我们的滋养，使我们在祂神圣的生命里得以长大成熟，好叫神永远的经纶能借着我们得以完成——弗四 15～16。

II. The heavenly King sent His disciples with His authority to disciple all the nations, making them the kingdom people for the establishing of His kingdom, which is the church today on this earth—Matt. 28:18-20; Rom. 14:17:

A. To disciple the nations is to baptize them into the death of Christ (6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13):

1. The water, signifying the death of Christ with His burial, may be considered a tomb in which the baptized ones' old history is ended.
2. Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God (Col. 2:9) and the Triune God is one with the Body of Christ, to baptize new believers is to terminate their old life and to germinate them with new life, the eternal life of the Triune God, for the Body of Christ; this is to baptize people out of their life into the Body life for the kingdom of the heavens.

B. To disciple the nations is to teach them the divine truths in the divine and mystical realm so that they may learn Christ as the reality is in Jesus—Matt. 28:20; Eph. 4:20-21:

1. We are being discipled from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man—Matt. 11:28-30.
2. All the divine and mystical teachings of Christ are not only His unveiling and enlightening but also His nourishing to us for our growth and maturity in His divine life so that the eternal economy of God may be consummated through us—Eph. 4:15-16.

第八周■周一

晨兴喂养

可一 15“ 时期满了，神的国已经临近了。你们要悔改，相信福音。”

四 26“ 耶稣又说，神的国是这样，如同人把种子撒在地上。”

在马可四章有福音的种子，或者说有福音作种子。照三节来看，主教训的时候，就是在撒种。这撒种就是奴仆救主传扬神的福音，带进神的国。（一 14～15。）这与四章二十六节一样，乃是撒出奴仆救主所说之话中生命的种子，指明祂福音的服事，是要将神的生命撒在祂所服事的人里面。这生命的长大是按照受服事之人的光景；光景不同，结果就不同，就如这比喻所描绘的。（1～20。）

主耶稣把种子撒到人心。马可四章与马太十三章，把人的心比作土壤。我们的心是田地、土壤，主耶稣把祂自己当作生命的种子，就是福音的种子撒在其中。在撒种的比喻里，主耶稣是撒种的，也是撒出去的种子。主这位撒种者，把祂自己当作生命的种子，借着祂的话撒出去。（马可福音生命读经，一四四至一四五页。）

信息选读

当主撒下神国的种子时，祂把自己撒到门徒里面。然后，这国度的种子三年半之久在门徒里面经过发展的过程。结果五旬节那天来到时，神的国就在门徒中间。从主来传福音到五旬节那天，还不到四年。那是一段撒在“土里”的种子生长的时间。这粒种子继续生长、发展，直到五旬节那天；那时国度很明显地与彼得和一百二十个人同在。

WEEK 8 — DAY 1

Morning Nourishment

Mark 1:15 ...The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth.

In Mark 4 we have the seed of the gospel, or the gospel as a seed. According to 4:3, as the Lord was teaching, He was sowing. This sowing was the Slave-Savior's proclaiming of the gospel of God, which brought in the kingdom of God (1:14-15). It was, as in 4:26, the sowing of this seed of life in the word spoken by the Slave-Savior. This indicates that His gospel service was to sow the divine life into the people whom He served. The growth of this life depends on the condition of the ones served, and its issue differs according to their various conditions, as portrayed in the parable of the sower (vv. 1-20).

The Lord Jesus sowed the seed into the human heart. In Mark 4 and Matthew 13 the human heart is likened to soil. Our heart is the field, the soil, into which the Lord Jesus has sown Himself as the seed of life, which is the seed of the gospel. In the parable of the sower, the Lord Jesus is both the Sower and the seed sown. As the Sower, the Lord sows Himself as the seed of life through His word. (Life-study of Mark, p. 122)

Today's Reading

When the Lord sowed the seed of the kingdom of God, He sowed Himself into His disciples. Then this seed of the kingdom passed through a process of development within the disciples for three and a half years. As a result, when the day of Pentecost came, the kingdom of God was present with the disciples. The time from the Lord's coming forth to proclaim the gospel until the day of Pentecost was less than four years. That was a period of time for the seed sown into the "earth" to grow. The seed continued to grow and develop until the day of Pentecost, when the kingdom was clearly present with Peter and the one hundred twenty.

神的国与人的国极其不同。人的国是组织的事；神的国不是组织的事，完全是生命的事。…神的国是什么？神的国实际上乃是神人耶稣基督，作为种子撒到相信祂的人里面。这种子撒到他们里面以后，就在他们里面生长，最后发展成为国度。…这个…国度…会使所有主的信徒都达到目标。…这个目标就是神的国得以完全发展。

为要把这件事讲得清楚，我要借用“基因”这个生物学名词。那撒到我们里面，在人性里的三一神，乃是国度的基因。我们知道，若没有人的基因，就不可能有人的生命。我们的出生、生命、存留，都来自基因。现在我们必须看见，在人性里的三一神已经撒到我们里面，成了国度的基因。赞美主，这基因在我们里面！至终，这基因会产生国度。…首先，国度是福音的结果，然后是福音的目标；在结果与目标之间有召会。你知道召会是什么？召会乃是国度的基因所产生之结果的延续。

这位撒到我们里面的乃是国度的基因，就是在人性里的三一神。这奇妙的一位就是我们的神、主、救主、救赎主、主人与生命。…一天过一天，国度的种子在我们里面成长、发展。…也许我们许多事都忘记了，但我们应该牢记，这基因正在我们里面。在人性里的三一神作为生命的种子，已经撒到我们里面，要生长、发展、并产生国度。这样，国度就是福音的结果，也是福音的目标。在结果与目标之间有召会生活，作我们里面奇妙基因之结果的延续。（马可福音生命读经，一四五至一四六、一五〇至一五二页。）

参读：马可福音生命读经，第十四篇。

The kingdom of God is very different from the kingdom of man. The kingdom of man is a matter of organization. The kingdom of God is not a matter of organization; rather, the kingdom of God is absolutely a matter of life. What is the kingdom of God? The kingdom of God is actually the God-man, Jesus Christ, sown as a seed into His believers. After this seed has been sown into them, it will grow in them and eventually develop into a kingdom ...This kingdom will bring us to the destination so that God's goal may be reached ...This goal is the full development of the kingdom of God.

In order to make this matter clear, I would like to borrow a term from biology. This term is the word gene. The Triune God in humanity sown into our being is the gene of the kingdom. We know that without human genes it is impossible to have human life. Our birth, our being, and our existence all came from a gene. Now we must see that the Triune God in humanity has been sown into us to be the gene of the kingdom. Praise the Lord that this gene is within us! Eventually, the kingdom will issue from this gene. First, the kingdom is the issue of the gospel, and then it is the goal of the gospel. Between the issue and the goal we have the church. Do you know what the church is? The church is the continuation of the issue of the gene of the kingdom.

The One who has been sown into us is the gene of the kingdom, the Triune God in humanity. This wonderful One is our God, Lord, Savior, Redeemer, Master, and life. Day by day the seed of the kingdom is growing and developing within us...We may forget many things, but we should all remember the gene that is within us. The Triune God in humanity has been sown into us as a seed of life to grow, develop, and issue in the kingdom. The kingdom, then, is the issue of the gospel and will be the goal of the gospel. Between the issue and goal we have the church life as the continuation of the issue of the marvelous gene that is within us. (Life-study of Mark, pp. 123-124, 126-128)

Further Reading: Life-study of Mark, msg. 14

第八周■周二

晨兴喂养

可四 26“ 耶稣又说，神的国是这样，如同人把种子撒在地上。”

28～29“ 地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。谷既熟了，他立刻用镰刀去割，因为收割的时候到了。”

实际上，神的国乃是神自己种到人里面，而在人里面发展成为国度。

四福音里启示三一神成为肉体。至终这位神人出来，借着传扬与教训，将祂自己撒到神所拣选的人里面。当神所拣选的人听见并接受祂的话时，他们就接受了国度的种子，就是国度的基因。这种子、基因乃是成为肉体的神，也就是在人性里的三一神。在福音书里，我们看见国度种子的撒播。

使徒行传里有几百个，甚至几千个撒种的人兴起来。所有这些撒种的人都是接受了种子、基因的人。他们接受种子，就成了一班也能把种子撒到别人里面的人。借此，撒种与种子都繁殖了。（马可福音生命读经，一五四至一五五页。）

信息选读

我们在书信里看见国度种子（基因）的生长。我们特别在林前三章看见这生长。…我们在这一章里看见种子的生长与发展。（9下，6。）…国度基因的进一步发展，可以在彼后一章看见。…（在三节和五至七节）有种子发展到成熟阶段的步骤。彼得指明，我们若有这种发展，“就必得着丰富充足的

WEEK 8 — DAY 2

Morning Nourishment

Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth.

28-29 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear. But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

The kingdom of God is actually God Himself sown into human beings and developing in them into a kingdom.

The four Gospels reveal the Triune God incarnated. This God-man eventually came forth to sow Himself into God's chosen people by proclaiming and teaching. When those who had been chosen by God heard His word and received it, they received the seed, the gene, of the kingdom. This seed, this gene, is the incarnated God, the Triune God in humanity. In the Gospels we have the sowing of this seed of the kingdom.

In Acts hundreds and even thousands of sowers were raised up. All these sowers were those who received the seed, the gene. By receiving the seed they became those who could then sow it into others. In this way we have the propagation of the sowing and of the seed. (Life-study of Mark, pp. 129-131)

Today's Reading

In the Epistles we see the growing of the seed, the gene of the kingdom. We see this growth, in particular, in chapter 3 of 1 Corinthians...Here in this chapter we have the growth, the development, of the seed [vv. 9b, 6]. Further development of the kingdom gene is seen in chapter 1 of 2 Peter...[In 2 Peter 1:3 and 5-7] we have the steps of the development of the seed unto maturity. Peter indicates that if we have this development, “the entrance into the eternal

供应，以进入我们主和救主耶稣基督永远的国。”（11。）

这种子的收成是在新约最后一卷书——启示录中。按照十四章，我们先有初熟的果子，然后有收成。（4，15。）…十四章所说那些是初熟果子的人，要在千年国里与基督一同作王。千年国将是国度基因的完全发展。在这一千年间，许多接受国度基因的人要与基督一同作王。那时，我们的父可能向祂的仇敌夸口说，“小撒但，你在哪里？你在无底坑里。撒但，我要你看我的国度；我特别请你看所有现在与基督一同作王的人。许多信入我的儿子、接受国度基因的人，已经与祂一同作王。我的儿子是王，所有得胜的信徒也与祂一同作王。撒但，看看王与一同作王的人吧。这是何等奇妙的国度！”

在千年国末了，撒但会被释放，并再次背叛。（参二十7～8。）…虽然撒但要挑动列国背叛，却丝毫不能摸着与主同作王的人，因为他们已经被国度的基因变化了，他们堕落人性的背叛元素已经被国度的基因吞没了。因此，那恶者撒但不可能再挑动这班“有国度基因的人”来背叛神。

在新天新地里，神要得着永远的国，以新耶路撒冷为京城。新耶路撒冷将由众王所组成，这些王要管治完全复兴的列国。这样，神就会有一个永远的国，是那在福音书中拿撒勒人耶稣（祂是在人性里的三一神）所撒之基因的完全发展。…在福音书里所撒的国度基因是何等地奇妙！至终，这基因要发展成为启示录二十章所说的千年国，与二十一、二十二章所说神永远的国。为着这幅国度基因及其发展的图画，赞美主！（马可福音生命读经，一五五至一五八页。）

参读：马可福音生命读经，第十五篇。

kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied” to us (v. 11).

The harvest of this seed is found in the last book of the New Testament, the book of Revelation. According to Revelation 14, we first have the firstfruits and then the harvest [vv. 4, 15]. Those who are the firstfruits spoken of in Revelation 14 will be among those who will be co-kings with Christ in the millennium. The millennium, the thousand years, will be the full development of the gene of the kingdom. During the millennium many of those who have received the kingdom gene will be co-kings with Christ. At that time our Father might boast to His enemy, “Little Satan, where are you? You are in the abyss. I ask you, Satan, to look at My kingdom. I especially ask you to look at all of those who are now co-kings with Christ. Many who have believed in My Son and received the gene of the kingdom have become co-kings with Him. My Son is the King, and all the overcoming believers are His co-kings. Satan, look at the King and the co-kings. What a wonderful kingdom this is!”

At the end of the millennium, Satan will be released and allowed to rebel again [cf. Rev. 20:7-8]...Although Satan will instigate rebellion among the nations, he will not be able to touch the co-kings, for they will have been transformed by the kingdom gene. All the rebellious element that is in the fallen humanity of these co-kings will have been swallowed up by the kingdom gene. Therefore, it will be impossible for Satan, the evil one, to instigate the “kingdom-gene people” to rebel against God.

In the new heaven and the new earth God will have an eternal kingdom with the New Jerusalem as the capital. The New Jerusalem will be a composition of kings, and these kings will rule over the fully restored nations. Then God will have an eternal kingdom as the full development of the gene sown in the Gospels by Jesus the Nazarene, who was the Triune God in humanity. How wonderful is the kingdom gene that was sown in the Gospels! Eventually, this gene will develop into the millennial kingdom spoken of in Revelation 20 and into God’s eternal kingdom in Revelation 21 and 22. Praise the Lord for this picture of the kingdom gene and its development! (Life-study of Mark, pp. 131-133)

Further Reading: Life-study of Mark, msg. 15

第八周■周三

晨兴喂养

太九 12“ …强健的人用不着医生，有病的人才用得着。”

36“ 祂看见群众，就对他们动了慈心，因为他们困苦流离，如同羊没有牧人一样。”

38“ 所以要祈求庄稼的主，催赶工人收割祂的庄稼。”

（马太九章三十六节的“困苦流离”，其原文）困苦指羊给凶牧剥皮而遭受的痛楚；流离指羊给恶牧撇弃而落到流离失所、无助无依的苦境。主耶稣这话是说出当时那些可怜的以色列人，在他们那些凶恶的牧人，祭司长和经学家等手下受折磨、遭痛苦的情景。（圣经恢复本，太九 36 注 1。）

属天的王认为以色列人是羊，祂自己是他们的牧人。基督第一次临到以色列人时，他们如同患麻风的、瘫痪的、鬼附的、和各样可怜的人，因为他们没有牧人照顾。现今基督为着建立祂属天的国度，在祂君尊的职事里不仅作医生，也作牧人服事他们，正如以赛亚五十三章六节和四十一章十一节所预言的。（马太福音生命读经，四〇一页。）

信息选读

主利用法利赛人提出问题的机会，非常甜美的启示祂自己是医生。（太九 11～12。）…主告诉法利赛人，这些税吏和罪人是病人，主对他们不是审判官，乃是医生，是医治者。属天国度的王，在祂尽职为着国度呼召人跟从祂的事上，是作医生，不是

WEEK 8 — DAY 3

Morning Nourishment

Matt. 9:12 ...Those who are strong have no need of a physician, but those who are ill.

36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

38 Therefore beseech the Lord of the harvest that He would thrust out workers into His harvest.

In Greek harassed [in Matthew 9:36] refers to the sheep's being skinned by a cruel shepherd and thus suffering pain. Cast away refers to the sheep's being abandoned by a wicked shepherd and falling into a distressed condition in which they are homeless, wandering from place to place, and helpless. The Lord Jesus' word here depicts a situation in which the pitiful Israelites were afflicted and in anguish under the hands of the chief priests and scribes, the evil shepherds.

The heavenly King considered the Israelites as sheep and Himself as the Shepherd. When Christ came to the Jews the first time, they were like lepers, paralytics, the demon-possessed, and all manner of pitiful persons because they had no shepherd to care for them. Now in His kingly ministry for the establishing of His heavenly kingdom, He ministered to them not only as a Physician but also as a Shepherd, as prophesied in Isaiah 53:6 and 40:11. (Life-study of Matthew, p. 340)

Today's Reading

The Lord took the opportunity given Him by the Pharisees' question to give a very sweet revelation of Himself as the Physician [Matt. 9:11-12]...The Lord was telling the Pharisees that these tax collectors and sinners were patients, sick ones, and that to them the Lord was not a Judge but a Physician, a Healer. In calling people to follow Him for the kingdom, the King of the heavenly kingdom

作审判官。审判官的审判是按着公义，医生的医治是按着怜悯和恩典。那些被祂作成属天国度子民的人，乃是患麻风、（八2～4、）瘫痪、（5～13，九2～8、）发烧、（八14～15、）鬼附、（16，28～32、）患各样疾病的、（16、）以及受人藐视的税吏并罪人。（九9～11。）若是祂作审判官，临到这些可怜的人，他们就都会被定罪、被弃绝，没有一个够资格、被选上并蒙呼召，成为属天国度的子民。然而祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成祂属天的新公民，给祂用以在这败坏的地上，建立祂属天的国。主这里的话，含示自义的法利赛人，不领会他们需要主作医生。他们认为自己很强健，因此被自义蒙蔽，不晓得自己是有病的。

在马太九章三十七节主对门徒说，“庄稼固多，工人却少。”属天的王认为百姓不仅是羊，也是庄稼。羊需要牧养，庄稼需要收割。虽然以色列民的首领弃绝了属天的王，百姓中仍有相当数目需要收割。

属天国度的王认为自己不仅是羊的牧人，也是庄稼的主。祂的国是用能长大并繁衍的生命之物建立的。…我们是羊群，也是庄稼。羊群是由活的动物组成，庄稼是由活的植物组成。…在这属天之王照顾之下的一切，都是活的。

我们都需要看见主耶稣是庄稼之主的异象。在三十八节主告诉我们，要祈求庄稼的主，催赶工人收割祂的庄稼。首先，神在祂的经纶里，有一个计划要完成；然后，需要祂的子民为此祈求、祷告。祂要答应他们的祷告，成就他们为祂的计划所求的。（马太福音生命读经，三六八至三六九、四〇二至四〇三页。）

参读：马太福音生命读经，第二十七、二十九篇。

ministered as a Physician, not as a Judge. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11). Had He visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them so that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. The Lord's word here implies that the self-righteous Pharisees did not realize that they needed Him as a Physician. They considered themselves strong; hence, blinded by their own self-righteousness, they did not know that they were ill.

In verse 37 the Lord said to His disciples, "The harvest is great, but the workers few." The heavenly King considered the people not only sheep but also the harvest. The sheep needed shepherding, and the harvest needed reaping. Although the leaders of the nation of Israel rejected the heavenly King, there was still a good number among the people that needed reaping.

The King of the heavenly kingdom considered Himself not only the Shepherd of the sheep but also the Lord of the harvest. His kingdom is established with things of life that can grow and multiply...We are both the flock and the crop. The flock is made up of living animals, and the crop, of living vegetation ... Everything under the care of this heavenly King is living.

We all need to see a vision of the Lord Jesus as the Lord of the harvest. In verse 38 the Lord told us to beseech the Lord of the harvest that He would thrust out workers into His harvest. First, in His economy God has a plan to accomplish; then there is the need for His people to beseech Him, to pray to Him, concerning it. In answering their prayer, He will accomplish what they have prayed concerning His plan. (Life-study of Matthew, pp. 311-312, 340-341)

Further Reading: Life-study of Matthew, msgs. 27, 29

第八周■周四

晨兴喂养

太十二 28“ 我若靠着神的灵赶鬼，这就是神的国临到你们了。”

来九 14“ 何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”

在神圣三一里有许多神圣的优越、神圣的美德、和神圣的属性，诸如合一、谦卑、美丽、以及和谐。…在马太十二章二十八节，主说，“我（子）若靠着神（三一神，包括父）的灵赶鬼，这就是神（三一神）的国临到你们了。”…难道主耶稣不能靠自己赶鬼么？…祂那时是在骄傲、自私、单独的法利赛人中间。他们不肯与任何人一同工作。在他们中间没有谦卑，并且他们满了自利、自私。现在有一位他们所定罪的，站在他们面前，告诉他们，祂以不同的方式作了一件事。…祂不是单独的。…祂乃是靠着神的灵作事，为着神的国作事。祂从未靠自己或为自己作什么。这岂不是很美么？这给我们看见神圣三一里的优越。（李常受文集一九八八年第一册，四二三至四二四页。）

信息选读

这的确是我们配搭的好榜样。主已经产生了一个身体，是由许多肢体所构成的，所以众肢体都当学祂。祂靠神的灵，为父神作工。祂从未靠自己，或为自己作任何事。…我们的行为应当就像我们的元首。祂所行所为都不靠自己，也不为自己。今天在召会生活里，由于缺少正确的配搭，基督的身体还

WEEK 8 — DAY 4

Morning Nourishment

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Within the Divine Trinity there are many divine excellencies, divine virtues, and divine attributes, such as oneness, humility, beauty, and harmony. In Matthew 12:28 the Lord said, “If I [the Son], by the Spirit of God [the Triune God including the Father], cast out the demons, then the kingdom of God [the Triune God] has come upon you.”...Couldn’t the Lord Jesus have cast out these demons by Himself?...At that time He was among the Pharisees, who were proud, selfish, and individualistic. They would not work with anyone else. There was no humility among them, and they were full of self-seeking, selfishness. Now there was One, condemned by them and standing in front of them, telling them that He did something in a different way...He was not individualistic...He was doing something by the Spirit of God and for the kingdom of God. He never did anything by Himself or for Himself. Is this not beautiful? This shows us the excellency in the Divine Trinity. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 307-308)

Today’s Reading

This is surely a good pattern for our coordination. The Lord has produced a Body constituted with many members, so all the members should learn of Him. He was working by the Spirit of God for God the Father. He never did anything by Himself or for Himself...We should behave ourselves just like our Head. He behaved Himself in a way of neither doing anything by Himself nor doing anything for Himself. Today in the church life the Body of Christ

没有充分的建造起来。我们若要与身体里的众肢体有配搭，就必须学我们的元首基督，以祂为我们的榜样。…我可能照着神的旨意作一件事，但我所作的，不该靠自己，乃该靠一些其他的人。不仅如此，我所作的也不该为我自己，乃该为神在地上的权益、权利。这是美丽的，而这样的美丽，乃是真实的优越，真实的神圣属性，也是绝佳的美德，是我们所需要效法的。

主…不说祂是靠自己，并为祂自己的国赶鬼。祂反而说，祂是靠另一位，并为另一位赶鬼。祂的灵是多么地谦卑，多么地无己。祂不靠自己或为自己作什么。在祂身上没有己，没有自私的元素。这是一种的美丽。

在马太十二章，主靠着神的灵赶鬼。希伯来九章十四节说，祂借着永远的灵将自己献上。我们再次要问，为什么主不借着祂自己将祂自己献给神？…祂是够格的；祂若肯，祂就能作；但祂不肯。祂借着一个管道，一个凭借，也就是借着永远的灵，将祂自己献上。

在此我们…看见，子的谦卑和无己，…也看见在神圣三一里的和谐。子…不信靠自己，乃信靠另一位。凡祂所作的，都不是为祂自己，乃是为着父；凡从祂所产生的结果，都是归给父。祂完全不靠祂自己，不为祂自己，也不向着祂自己。

这是我们的元首为祂的身体所立下的好榜样，我们都是这身体的肢体。…我们作事的时候，应当学习不自己去作。我们虽然是作事的人，但我们不该是管道。我们需要另一位作我们的管道，使我们能借着这管道作事。不仅如此，我们不该从我们所作的得益。应当有另一位是我们的受益人，从我们的所作和所是得益处。（李常受文集一九八八年第一册，四二四至四二八页。）

参读：在神圣三一里并同神圣三一活着，第五章。

has not been built up adequately because of the shortage of the proper coordination. If we want to be coordinated with all the members in the Body, we have to learn of Christ our Head, taking Him as our pattern...I may do something according to the will of God, but what I do should not be by myself but by some others. Furthermore, what I do should not be for myself but for the interest, the right, of God on the earth. This is a beauty, and this beauty is a real excellency, a real divine attribute, and an excellent virtue that we need to copy.

The Lord did not say that He cast out demons by Himself for His own kingdom. Instead, He said that He cast out demons by another One and for another One. His spirit was so humble, so selfless. He did nothing by Himself or for Himself. With Him there was no self, no element of selfishness. This is a beauty.

In Matthew 12 the Lord cast out demons by the Spirit of God. Hebrews 9:14 says He offered Himself through the eternal Spirit. Again, we need to ask why the Lord did not offer Himself to God by Himself...He was qualified, and He could if He would, but He would not. He offered Himself through a channel, through a means, that is, through the eternal Spirit.

We can see the humility and the selflessness of the Son...[and] the harmony in the Divine Trinity. The Son...did not trust in Himself but in another One. Whatever He did was not for Himself but for the Father, and whatever issued out of Him went to the Father. He was altogether not by Himself, for Himself, or to Himself.

This is a good pattern that our Head has set up for His Body, of which we all are members ...When we do things, we should learn to do them not by ourselves. We are the doers, but we should not be the channel. We need someone else to be our channel through which we do things. Furthermore, we should not be the beneficiary of what we do. Someone else should be our beneficiary to receive the very benefit of our doing and of our being. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 308-310)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 5

第八周■周五

晨兴喂养

太二四 14“ 这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

启六 2“ 我就观看，看哪，有一匹白马，骑在马上拿着弓，并有冠冕赐给他，他便出去，胜了又要胜。”

国度的福音，（太二四 14，）包括恩典的福音，（徒二十 24，）不仅把人带进神的救恩，也把人带进诸天的国。（启一 9。）恩典的福音重在罪的赦免、神的救赎、和永远的生命；国度的福音重在神属天的管治和主的权柄。在这世代结束之前，国度的福音要传遍天下，对万民作见证。…在这世代结束以前，就是大灾难以前，这见证必须传遍全地。

在马太二十四章四至十四节，我们看见从基督升天直到这世代的终结，就是大灾难的三年半，关于犹太人的真实历史。在大灾难来临以前，这些经文的每件事都要发生。最后一项是传扬国度的福音。我信主恢复中的召会要接受负担，把这福音传遍天下。恩典的福音已经传遍各洲，国度的福音却还没有。…这较高的福音要借着主恢复中的召会传到各洲。这世代终结最有力的兆头，要在灾难以前发生。因此，这世代终结最重要的兆头，乃是国度的福音传遍天下。（马太福音生命读经，七九七页。）

信息选读

WEEK 8 — DAY 5

Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

Rev. 6:2 And I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer.

The gospel of the kingdom [Matt. 24:14], which includes the gospel of grace (Acts 20:24), brings people not only into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The gospel of grace emphasizes forgiveness of sin, God's redemption, and eternal life, whereas the gospel of the kingdom emphasizes the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age...This testimony must spread to the whole earth before the end of this age, the time of the great tribulation.

In Matthew 24:4-14 we see the actual history concerning the Jews from Christ's ascension until the end of this age, the three and a half years of the great tribulation. Before the great tribulation comes, everything in these verses will transpire. The last item will be the preaching of the gospel of the kingdom. I believe that the churches in the Lord's recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent but not the gospel of the kingdom ...This higher gospel will be brought to every continent through the churches in the Lord's recovery. This, the strongest sign of the consummation of the age, will take place before the great tribulation. Thus, the most important sign of the consummation of the age is the preaching of the gospel of the kingdom to all the inhabited earth. (Life-study of Matthew, pp. 685-686)

Today's Reading

(启示录六章一节至八章二节中七印的) 第一印是白马与骑马者, 表征福音广传。(六 1 ~ 2。) 六章二节说, “ 我就观看, 看哪, 有一匹白马, 骑在马上拿着弓, 并有冠冕赐给他, 他便出去, 胜了又要胜。”

弓带着箭是为着打仗的。但这里只有弓, 没有箭, 指明箭已经射出, 除灭仇敌; 也指明基督那为着构成和平之福音的争战已经结束, 并且已经得胜。…冠冕表征福音已经戴上基督的荣耀为冠冕。(林后 4。) 我们今日所传的福音有一个冠冕, 这冠冕乃是基督的荣耀。我们传福音时不该觉得羞耻, 而该觉得荣耀。传福音是荣耀的事。那些传福音的人成了骑白马的人。…启示录六章二节所说, “ 出去, 胜了, ” 表征福音已经与基督一同前去, 胜过了各样的抵挡和攻击。…历代以来, 福音一直与这位得胜的基督一同继续往前。

按照圣经所言, 我们必须传福音, 使罪人得救。我们都必须结果子。虽然我们可能承认这是合乎圣经的, 但我们可能没有结任何果子。这意思是说, 我们没有骑在白马上。我们若传福音, 我们的关切乃在于神的国。我们今天在地上的关切是什么? 我们应当是那些劳苦使人得救, 为着神的国建造基督身体的人。我们大多数的人必须作事维持生活, 但我们都能为着主的权益分别一些时间给主。不信的人总是能为着娱乐和消遣分出时间来。但我们信徒有神作我们的娱乐和消遣。我们没有借口不传福音。我们必须骑在白马上, 扩展福音。(李常受文集一九九〇年第三册, 二九至三一页。)

参读: 圣经中四个“ 七” 的预言, 第二篇。

The first [of the seven seals in Revelation 6:1—8:2] is a white horse and its rider, signifying the spreading of the gospel (6:1-2). Verse 2 says, “I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer.”

A bow with an arrow is for fighting. But here there is a bow without an arrow. This indicates that the arrow has already been shot to destroy the enemy and that Christ's fighting for the constitution of the gospel of peace is finished and the victory is won. A crown signifies that the gospel has been crowned with the glory of Christ (2 Cor. 4:4). The gospel that we preach today has a crown, and this crown is the glory of Christ. We should not feel shameful when we preach the gospel. Rather, we should feel glorious. To preach the gospel is a glorious thing. Those who preach the gospel become the riders of the white horse. *Went forth conquering* in Revelation 6:2 signifies that the gospel has been going forth with Christ to conquer all kinds of opposition and attack ...Throughout all the generations the gospel has been going on with Christ as the Victor.

According to the Bible, we have to preach the gospel to get sinners saved. We all have to bear fruit. Although we may admit that this is scriptural, we may not be bearing any fruit. This means that we are not on the white horse. If we are preaching the gospel, our interest is in God's kingdom. What is our interest today on this earth? We should be those who are laboring to get people saved to build up the Body of Christ for the kingdom of God. Most of us have to work to make a living. But all of us can separate a certain amount of time to the Lord for His interest. The unbelievers can always spare time for their amusement and entertainment. But we believers have God as our amusement and entertainment. We have no excuse for not preaching the gospel. We must be on the white horse for the spreading of the gospel. (CWWL, 1990, vol. 3, “The Prophecy of the Four ‘Sevens’ in the Bible,” pp. 22-23)

Further Reading: Life-study of Matthew, msg. 61; CWWL, 1990, vol. 3, “The Prophecy of the Four ‘Sevens’ in the Bible,” ch. 2

第八周■周六

晨兴喂养

太二八 19～20“ 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”

使万民作主的门徒，就是使外邦人成为国度的子民，好在这地上，就在今天，建立祂的国，就是召会。…我们受主差遣，不仅要带人得救，也要使万民作主的门徒。这是国度的事。

在马太二十八章十九节，主说到将外邦人浸入父、子、圣灵的名里。施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并以基督的新生命重生他们，使他们成为国度的子民。（马太福音生命读经，九一六页。）

信息选读

施浸者约翰引荐的职事，开始于初步的水浸。如今，属天的王既已完成祂在地上的职事，经过死而复活的过程，并成了赐生命的灵，祂就吩咐门徒，将作祂门徒的人，浸入三一神里面。…主凭这浸吩咐门徒以后不久，就将他们和全召会都浸在圣灵里；（林前十二 13；）犹太部分在五旬节那天，（徒一 5，二 4，）外邦部分在哥尼流家里。（十一 15～17。）以后，基于这事实，门徒将新悔改的人（二 38）不仅浸入水里，也浸入基督的死、（罗六 3～4，）基督自己、（加三 27，）三一神、（太二八 19，）以及基督的身体里。（林前十二 13。）水，象征基督的死和埋葬，可以看作了结受浸者老旧历

WEEK 8 — DAY 6

Morning Nourishment

Matt. 28:19-20 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

To disciple the nations is to cause the heathen to become the kingdom people for the establishing of His kingdom, which is the church, even today on this earth. We have been sent by the Lord not only to bring people to salvation but also to disciple the nations. This is a matter of the kingdom.

In Matthew 28:19 the Lord spoke of baptizing the nations into the name of the Father and of the Son and of the Holy Spirit. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. (Life-study of Matthew, p. 787)

Today's Reading

John the Baptist's recommending ministry began with the preliminary baptism, a baptism by water only. Now, after the heavenly King accomplished His ministry on earth, had passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God...Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13), the Jewish part on the day of Pentecost (Acts 1:5; 2:4) and the Gentile part in the house of Cornelius (11:15-17). Then, based on this, the disciples baptized the new converts (2:38) not only into water but also into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be

史的坟墓。因为基督的死包含在基督里面，又因为基督是三一神的具体化身，（西二 9，）并且三一神最终与基督的身体是一；所以将初信的人浸入基督的死、基督自己、三一神、并基督的身体里，乃是作一件事：在消极方面，了结他们老旧的生命；在积极方面，为着基督的身体，用新生命，就是三一神永远的生命重生他们。因此，这里主所命定的浸，乃是为着诸天的国，把人从自己的生命浸出来，而浸入基督身体的生命里。（马太福音生命读经，九一六至九一七页。）

我们正在从一个天然的人被训练成为一个神人，照着基督这第一个神人的模型，否认我们天然的生命，而活神圣的生命。（太二八 19。）…当我在帮助（年轻人）受训练时，我也天天在许多方面受训练，否认我天然的生命，而活神圣的生命。我们应当照着基督这第一个神人的模型，过这样的生活。当基督在地上时，祂否认祂天然的生命，就是祂自己。祂说，祂所说的，不是祂的话，乃是差祂来之父的话。（约十四 24。）祂绝不从自己作什么。（五 19，30。）祂作每一件事都是从差祂来的父，也是凭差祂来的父作的。祂不是差遣者，祂乃是受差遣者。祂不是活祂自己；祂乃是活差祂来的父。（六 57 上。）这就是第一个神人的模型。

我们的大牧人和保惠师这一切神圣奥秘的教训，不仅是祂向我们的揭示和光照，也是祂给我们的滋养，使我们在祂神圣的生命里得以长大成熟，好叫神永远的经纶能借着我们得以完成。…我们也需要把（这些）神圣的真理教导人。（李常受文集一九九四至一九九七年第五册，一二一至一二二、一四八页。）

参读：活力排，第二、四、六篇；以弗所书生命读经，第四十六至四十七篇；神人的生活，第十三篇。

considered a tomb in which the baptized ones' old history is ended. Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God (Col. 2:9) and the Triune God eventually is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side, to terminate their old life, and on the positive side, to germinate them with new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here baptizes people out of their life into the Body life for the kingdom of the heavens. (Life-study of Matthew, pp. 787-788)

We are being disciplined from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man (Matt. 28:19)...While I am helping [the young people] to be disciplined, I am also being disciplined day by day in many aspects to live the divine life by denying my natural life. We should live such a life according to the model of Christ as the first God-man. When Christ was on this earth, He denied His natural life, Himself. He said that whatever He spoke was not His word but the word of the Father who sent Him (John 14:24). He never did anything out of Himself (5:19, 30). He did everything out of and by the sending Father. He was not the Sender but the sent One. He did not live Himself; instead, He lived the Sender, the Father (6:57a). This is the model of the first God-man.

[The] divine and mystical teachings of our great Shepherd and Comforter are not only His unveiling and enlightening but also His nourishing to us for our growth and maturity in His divine life that the eternal economy of God may be consummated through us...We should teach [these] divine truths. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 88-89, 108-109)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2, 4, 6; Life-study of Ephesians, msgs. 46—47; CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 13

第八周诗歌

223

圣灵的丰满 — 灵浸

降 B 大调

特 (英 273)

4/4

一 主,我来就你,自由地恳祈,求你赐我以
 你能 力; 为着你国度,能力归我属,
 3 5 $\underline{1} \cdot \underline{7}$ $\underline{1} \underline{2}$ | 3 2 1 — | 3 1 3 1 |
 坐在天上进攻你仇敌。能力!能力!
 给我穿上能力!穿上上头来的大能力! 能力!
 能力!给我穿上能力!你的身体今向你恳祈!

二 主,我仰望你,肯定地恳祈, 求你赐我以你甘雨;
 为着你身体,甘雨你供给, 使我适合你工作所需。
 甘雨!甘雨!向我浇下甘雨! 浇下上头来的圣甘雨!
 甘雨!甘雨!向我浇下甘雨! 你的身体今向你呼吁!

三 主,我等候你,确信地恳祈, 求你赐我以你圣火!
 为着你福音,圣火将我焚, 使人悔改、相信、进神国。
 圣火!圣火!焚我以你圣火! 带着你的热爱焚烧我!
 圣火!圣火!焚我以你圣火! 你的身体如此在求着!

WEEK 8 — HYMN

Lord, we come to Thee, and with liberty

Fulness of the Spirit — The Baptism

273

2. Lord, we look to Thee and with certainty
 Claim we now from Thee show'r divine.
 For Thy Body's sake, may we show'r partake,
 Thus be fitted for the work of Thine.

Shower! shower! pour on us Thy shower!
 Pour Thy heav'nly shower from on high!
 Shower! shower! pour on us Thy shower!
 Boldly, as Thy Body, now we cry!

3. Lord, we wait on Thee, and with surety
 Claim we now from Thee fire divine.
 For Thy gospel's sake, may we fire partake,
 That the People's heart Thou may refine.

Fire! fire! give us tongues of fire!
 To proclaim Thy message from on high!
 Fire! fire! give us tongues of fire!
 Boldly, as Thy Body, now we cry!

第八周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]