

二〇二六年三月  
国际长老及负责弟兄训练

话语的职事  
与为着神的经纶之神的分赐

晨兴圣言

**Int'l Training for Elders  
and Responsible Ones (March 2026)**

**The Ministry of the Word  
and God's Dispensing for God's Economy**

**Holy Word for Morning Revival**

# 话语的职事 与为着神的经纶之神的分赐

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- 第一周 “坚定持续地祷告，并尽话语的职事”
- 第二周 和好的职事
- 第三周 为着基督的身体供应生命
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- 第六周 约翰职事中之三一神的分赐
- 第七周 三一神将祂自己分赐到我们里面的永远福分，为作我们的享受并完成祂的经纶
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# The Ministry of the Word and God's Dispensing for God's Economy

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## 第一周

# “坚定持续地祷告， 并尽话语的职事”

诗歌：551

读经：徒六 4，犹 20，可十一 20～24，弗三 17～19

徒 6:4 但我们要坚定持续地祷告，并尽话语的职事。  
犹 20 亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，  
可 11:20 早晨，他们从那里经过，看见那无花果树连根都枯干了。  
可 11:21 彼得想起来，就对他说，拉比，请看，你所咒诅的无花果树，已经枯干了。  
可 11:22 耶稣回答说，你们要信神。  
可 11:23 我实在告诉你们，无论谁对这座山说，你得挪开，投在海里，他若心里不疑惑，只信他所说的成了，就必给他成了。  
可 11:24 所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。  
弗 3:17 使基督借着信，安家在你心里，叫你在爱里生根立基，  
弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，  
弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

### 【周一】

壹 “坚定持续地祷告”——徒六 4:

一 祷告的意思是说，我们看见自己一无所是，一无所能；这含示祷告是真正的否认己——可八 34，九 29。

二 祷告的人必须是一个要神和神旨意的人——太

## Week One

# “Steadfastly in Prayer and in the Ministry of the Word”

Hymns: E763

Scripture Reading: Acts 6:4; Jude 20; Mark 11:20-24; Eph. 3:17-19

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.  
Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,  
Mark 11:20 And as they passed by in the morning, they saw the fig tree withered from the roots.  
Mark 11:21 And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered.  
Mark 11:22 And Jesus answered and said to them, Have faith in God.  
Mark 11:23 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it.  
Mark 11:24 For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.  
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,  
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are  
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

### § Day 1

I. “Steadfastly in prayer”——Acts 6:4:

A. To pray means that we realize that we are nothing and that we can do nothing; this implies that prayer is the real denial of the self——Mark 8:34; 9:29.

B. A man of prayer must be one who seeks God and God’s will——Matt. 26:39;

二六 39, 约四 34, 五 30, 六 38。

三 祷告真实的意义, 乃是在灵里和神接触, 并吸取神自己—犹 20, 约十四 13, 十五 7:

1 祷告就是人的灵和神的灵接触, 在接触之间, 把神吸入到人里面—犹 20, 约四 24。

## 【周二】

2 真实的祷告, 都是人在灵里调和着是灵的神而有的—犹 20, 弗六 18, 罗八 16, 林前六 17:

a 祷告必须是神调在人的灵里和人一同祷告出来的。

b 真实的祷告乃是神人双层的祷告, 是神的灵调在人的灵里, 人的灵也调在神的灵里而有的祷告—犹 20, 罗八 4、26。

c 这个神人调在一起而有的祷告, 完全是神发起的, 神发动的; 神在人里头祷告, 人也在神里头祷告—雅五 17。

3 我们若是要有真实的祷告, 由神发起的祷告, 摸着神的祷告, 就必须是在圣灵里祷告; 在圣灵里祷告, 意思就是, 我们和圣灵在二灵的相交里一起祷告—犹 20, 林后十三 14, 腓二 1。

4 我们在其中接触神、吸入神、吸取神并被神充满的祷告, 才是真正的祷告; 唯有这种祷告应当献给神—后五 8, 八 3~4。

## 【周三、周四】

四 在圣经中有一个最高、最属灵的祷告, 就是权柄的祷告—太十八 18~19, 可十一 23~24, 弗一 20~22, 二 6, 六 12~13、18~19:

John 4:34; 5:30; 6:38.

C. The real significance of prayer is to contact God in our spirit and to absorb God Himself—Jude 20; John 14:13; 15:7:

1. Prayer is the contact of the human spirit with the divine Spirit, during which we inhale God—Jude 20; John 4:24.

## § Day 2

2. Genuine prayers are prayers that are mingled with God the Spirit in our spirit—Jude 20; Eph. 6:18; Rom. 8:16; 1 Cor. 6:17:

a. Prayer must be a joint prayer in which God is mingled with our spirit.

b. True prayers—prayers that involve God and man—are the issue of the Spirit of God being mingled with man's spirit and man's spirit being mingled with the Spirit of God—Jude 20; Rom. 8:4, 26.

c. In this prayer God and man mingle together, and God is the Initiator and the Motivator; God prays in man, and man prays in God—James 5:17.

3. If we would have genuine prayers, prayers that are initiated by God and that touch God, we must pray in the Holy Spirit; praying in the Holy Spirit means that we and the Holy Spirit pray together in the fellowship of the two spirits—Jude 20; 2 Cor. 13:14; Phil. 2:1.

4. Prayers in which we contact God, inhale God, absorb God, and are filled with God are genuine prayers; only prayers of this kind should be offered to God—Rev. 5:8; 8:3-4.

## § Day 3 & Day 4

D. The Bible contains a most lofty and spiritual prayer—the prayer of authority—Matt. 18:18-19; Mark 11:23-24; Eph. 1:20-22; 2:6; 6:12-13, 18-19:

- 1 我们如果要作一个祷告的人，就必须学习权柄的祷告；这一种祷告，就是主在马太十八章十八节所描述的。
- 2 马太十八章十八节这里有一种的祷告称为捆绑的祷告，又有一种的祷告称为释放的祷告；捆绑与释放—这就是权柄的祷告。

### 五 权柄的祷告就是马可十一章二十三至二十四节里的祷告：

- 1 信就是信我们已经得着所求的—24 节：
  - a 按照主的话，我们该相信我们已经得着了，不是我们将要得着。
  - b 盼望是期待将来的事，相信乃是看事情已经作成。
  - c 信心不但相信神能或神肯作某件事，并且相信神已经作了。
- 2 马可十一章二十至二十四节的祷告是权柄的祷告—23 节：
  - a 权柄的祷告，不是求神作什么，乃是用神的权柄，把神的权柄拿来对付难处，对付那该除去的事—亚四 7，太二—21。
  - b 神派定我们命令祂所已经命令的事，吩咐祂所已经吩咐的事—十七 20。
  - c 召会有完全的信心，里头不疑惑，清楚知道所作的是完全合乎神旨意的，就能有这样权柄的祷告—六 10，十八 19 ~ 20。
  - d 权柄的祷告是与得胜者极有关系的；每一个得胜者都必须学习对“这座山”说话—可十一 23。

## 【周五】

1. If we want to be a man of prayer, we have to learn to pray with authority; this is the kind of prayer described by the Lord in Matthew 18:18.
2. In Matthew 18:18 there is a prayer that is called binding prayer and a prayer that is called loosing prayer; to bind and to loose—this is to pray with authority.

### E. Praying with authority is praying the prayer in Mark 11:23-24:

1. Faith is believing that we have received what we have asked for—v. 24:
  - a. According to the Lord's word, we should believe that we have received, not that we will receive.
  - b. To hope means to expect something in the future; to believe means to consider something as having been done.
  - c. Faith is not only believing that God can or will do a certain thing but also believing that God has done that thing already.
2. The prayer in Mark 11:20-24 is a prayer with authority—v. 23:
  - a. A prayer with authority does not ask God to do something; instead, it exercises God's authority and applies this authority to deal with problems and things that ought to be removed—Zech. 4:7; Matt. 21:21.
  - b. God has commissioned us to command what He has commanded and give orders to what He has given orders to—17:20.
  - c. The church can have such a prayer with authority by having full faith, being without doubt, and being clear that what we do is fully according to God's will—6:10; 18:19-20.
  - d. Prayer with authority has much to do with the overcomers; every overcomer must learn to speak to "this mountain"—Mark 11:23.

## § Day 5

## 贰 “坚定持续地…尽话语的职事” —徒六 4:

一 祷告该在话语职事之前，正如使徒们所行的—4 节。

二 话语职事的一个范例是以弗所三章十七节上半：“使基督…安家在我们心里”：

1 当基督扩展到我们心里，祂就成了我们的人位—17 节上：

a 我们不仅需要接受基督在我们的灵里作生命，也需要接受祂在我们的心里作人位。

b 基督成为我们人位唯一的路，乃是祂安家在我们心里。

c 我们若以基督作我们心里的人位，那活在我们心里的人位就不是我们的己，乃是基督—加二 20。

### 【周六】

2 那位正安家在我们心里的基督，乃是无限无量、无法测量的基督—弗三 18：

a 当基督安家在我们心里，我们就会和众圣徒一同领略那阔、长、高、深，就是宇宙的量度，也是无法测量之基督的量度。

b 基督虽是无法测量的，却要安家在我们心里。

c 基督是宇宙的立方体，我们在身体里对祂的经历也必须是一“立方体”，是三度的。

3 当基督安家在我们心里，我们就被充满，成为神一切的丰满—19 节：

a 神的丰满乃是基督的身体彰显三一神到极点，就是三一神团体彰显的终极完成。

## II. “Steadfastly...in the ministry of the word”—Acts 6:4:

A. Prayer should precede the ministry of the word, just as the apostles practiced—v. 4.

B. An example of the ministry of the word is Ephesians 3:17a: “That Christ may make His home in your hearts”:

1. When Christ spreads into our hearts, He becomes our person—v. 17a:

a. We need to take Christ not only as life in our spirit but also as the person in our hearts.

b. The only way for Christ to be our person is for Him to make His home in our hearts.

c. If we take Christ as our person in our hearts, the person living in our hearts will not be the self but Christ—Gal. 2:20.

### § Day 6

2. The Christ who is making His home in our hearts is an unlimited, immeasurable Christ—Eph. 3:18:

a. As Christ makes His home in our hearts, we apprehend with all the saints the breadth, the length, the height, and the depth; these are the dimensions of the universe, the dimensions of the immeasurable Christ.

b. Although Christ is immeasurable, He is nevertheless making His home in our hearts.

c. Christ is the universal cube, and our experience of Him in the Body must be “cubical,” three-dimensional.

3. When Christ makes His home in our hearts, we will be filled unto all the fullness of God—v. 19:

a. The fullness of God is the Body of Christ as the expression of the Triune God to the uttermost, the ultimate consummation of the

- b 基督的身体乃是无限基督的无限彰显。
- c 我们若让基督安家在我们心里，就会被三一神充满到一个地步，成为祂完全的彰显。
- 4 真正的召会生活，乃是无限无量、无法测量的基督亲自安家在我们心里的结果—17 节上，四 16：
  - a 召会的内容乃是我们所接受作为我们人位的基督，就是作到我们里面的基督。
  - b 我们若要有基督身体的实际，就必须让基督安家在我们心里。
  - c 要使基督在马太十六章十八节论到召会建造的话得着应验，召会就必须进入一种光景，圣徒都让基督安家在他们心里，据有、占有并浸透他们整个里面的人。
  - d 基督越占有我们里面的人，我们就越能在身体里与别人建造在一起—弗二 21 ~ 22，四 16。

corporate expression of the Triune God.

- b. The Body of Christ is the unlimited expression of the unlimited Christ.
- c. If we let Christ make His home in our hearts, we will be filled with the Triune God to such an extent that we will become His full expression.
- 4. The genuine church life is the issue of the unlimited and immeasurable Christ personally making His home in our hearts—v. 17a; 4:16:
  - a. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being.
  - b. If we would have the reality of the Body of Christ, we must allow Christ to make His home in our hearts.
  - c. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where saints allow Christ to make His home in their hearts, possessing, occupying, and saturating their entire inner being.
  - d. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body—Eph. 2:21-22; 4:16.



# 第一周■周一

## 晨兴喂养

罗八 26 ~ 27 “...那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出来的叹息，为我们代求。那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。”

许多人一听见祷告这个辞，马上就领会说，祷告就是人来求告神，祷告就是因为人这里有了缺乏，需要物质的供应；或者有了疾病，需要医治；或者有了其他的难处，需要解决，所以就到神面前去求告，求神供应，求神医治，求神解决。...但是...这些并不是圣经里面所说，关乎祷告的正确意义。这个定义虽然不敢说错，但是太浅显，不够深刻，也不够准确。

真实的祷告，就是神人二者互相的接触。祷告不光是人来接触神，也是神来接触人。...一个真实够得上水平的祷告，定规会有一种光景，神人二者互相交流，叫人触着神，也叫神触着人；叫人和神有联结，叫神也和人有联结。所以祷告最高、最准确的一个定义，就是神人互相接触（李常受文集一九五九年第四册，二一、二五页）。

## 信息选读

一个真实的祷告，也是人来呼吸神，如同呼吸空气一样。当你这样呼吸神的时候，自然就得着神，如同呼吸空气，得着空气一样；结果不光神作了你的享受，给你得着，并且你的全人都都降服神，归向神，让神完全得着。你祷告越多，你充满神就越多。

# WEEK 1 — DAY 1

## Morning Nourishment

Rom. 8:26-27 ...In like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

Many people, upon hearing the term prayer, immediately think that it means man coming before God to make supplication. Because man is in want and needs material supply, or is sick and needs healing, or has other problems and needs some solution, he goes before God, asking Him to supply his needs, heal his sickness, and solve his problems...However,...this is not the proper meaning of prayer as it is revealed in the Bible. We dare not say that such a definition is wrong, but it is too superficial and lacks both depth and accuracy.

Real prayer is the mutual contact between God and man. Prayer is not just man contacting God but also God contacting man...Every prayer that is truly up to the standard surely will have a condition of mutual flowing between God and man so that man may actually touch God and God may actually touch man; thus, man is united with God, and God with man. Therefore, the highest and most accurate meaning of prayer is that it is the mutual contact between God and man. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 17, 19-20)

## Today's Reading

A real prayer is also man breathing in God just as he breathes in air. While you are thus breathing in God, spontaneously you are obtaining God, just as when you breath in air, you receive air. Consequently, not only is God obtained by you to become your enjoyment, but also your whole being surrenders to God, turns unto God, and is wholly gained by God. The more you pray, the more you will be filled with God.

一个够得上祷告的祷告，虽然可能求一件事也得到成全，但最终的后果乃是叫这一个祈求的人更摸着神，也让神更得着他。

真实的祷告乃是来吸取神自己，得着神自己，而让神得着我们。所有在神之外求那些人事物的，都不是祷告的本质，不过是祷告的外皮，或者说是祷告的附属品。真实的祷告，本质的祷告，都是你在那里触着神、呼吸神、享受神、得着神、充满神，而让神得着你这个人。

一个弟兄或是姊妹，若真学会了前两点祷告的秘诀，…他这一个祷告的人定规是和神合作，与神同工的，也定规让神从他里面，借着他把神自己和神的心意发表出来，最终成功了神的旨意。这就是罗马八章二十六至二十七节所说的，我们本不晓得当怎样祷告，乃是那灵在我们里面照着神来代求。真的，我们本不晓得当怎样祷告。

真实的祷告都是圣灵在人里面，借着人发表神的心意。换句话说，真实的祷告，都是双层人物的祷告。什么是双层人物的祷告？那就是说，不是人自己在那里祷告神，乃是圣灵调在人里头、穿着人、带着人和人一起来祷告。从外面看是人祷告，从里面看却又是圣灵祷告。这就是两层的人物在同一个时候发表同一个祷告。

“那灵…照着神为圣徒代求。”（罗八 27）意思就是圣灵在我们里面照着神来祷告，也就是神借着祂的灵在我们里面来祷告，所以这一个祷告定规是发表神自己，当然也发表神的心意。

真实的祷告乃是配合圣经，在神面前一呼一吸，叫我们和神，神和我们彼此接触，互相得着，结果我们和神就得以完全合作，完全同工，神就借着我们发表祂的自己和祂的心意，最终成功祂的旨意。这就是圣经里所说祷告简要的定义（李常受文集一九五九年第四册，二五至三一页）。

参读：祷告，第一章。

The ultimate result of a prayer should be that the intercessor gains more of God and is gained more by God, although the thing which he has asked of God may also be fulfilled.

Real prayer is to inhale God Himself, to obtain God, and to be obtained by God. All those prayers for people, affairs, and things that are outside God are not the essence of prayer but are merely the outer skin or accessories of prayer. A real prayer, a prayer of essence, is one in which you actually contact God, breathe Him, enjoy Him, obtain Him, are filled with Him, and allow Him to gain your being.

If a brother or sister has really learned the secret of prayer,...such a praying one will certainly cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him, ultimately accomplishing God's purpose. This is according to Romans 8:26 and 27, which tell us that we do not know for what we should pray as is fitting, but the Holy Spirit intercedes for us according to God's purpose. Actually, we do not know how to pray.

Real prayers are the Holy Spirit within man expressing God's desire through man. In other words, real prayers are prayers involving two parties. They are not simply man alone praying to God, but they are the Spirit mingling with man, putting on man, and joining with man in prayer. Outwardly it is man praying, but inwardly it is the Spirit praying. This means that two parties express the same prayer at the same time.

“The Spirit...intercedes...according to God” [Rom. 8:27]. This means that the Holy Spirit prays in us according to God; that is, God prays in us through His Spirit. Thus, such a prayer certainly expresses God's intention as well as God Himself.

Real prayer always matches the Scriptures; it is an exhaling and inhaling before God, causing us and God, God and us, to contact one another and to obtain one another. Consequently, we wholly cooperate and work with God, and God expresses Himself and His desire through us, ultimately accomplishing His purpose. This is a fundamental meaning of prayer in the Bible. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 20-24)

Further Reading: CWWL, 1959, vol. 4, “Lessons on Prayer,” ch. 1

# 第一周■周二

## 晨兴喂养

犹 20 “亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告。”

雅五 17 “以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”

我们常常提起以利亚的祷告（雅五 17）。…这里的恳切祷告，希腊原文的意思是他用祷告来祷告，或者说他在祷告里来祷告。这是圣经里一个很特别的说法。…这就是我们所说双层人物的祷告。当以利亚在那里祷告的时候，他是用一个祷告来祷告，或者说他是在一个祷告里来祷告。换句话说，他是用圣灵在他里面的那个祷告来祷告。因此以利亚的祷告，可以说就是神在以利亚里面求告祂自己。慕安得烈（Andrew Murray）弟兄曾说过，一个真实的祷告，乃是住在我们里面的基督，祷告那坐在宝座上的基督。这句话听起来很特别，好像是基督求告基督自己，但在我们的经历中的确是这样。

真实的祷告，定规是叫我们这个人神完全调和…。你祷告就是祂祷告，祂祷告也就是你祷告。祂在你里面祷告，你就在外面祷告。祂和你里外完全合一，并且还同时祷告。在这时候你和神二者不能分开，已经调成一个了。结果你不光是与神合作，还是和神同工，叫神的自己和祂的心意借着您发表出来，最终叫神的旨意得着完成。这就是圣经中要有的真实祷告（李常受文集一九五九年第四册，二九至三〇页）。

## 信息选读

犹大书二十节那里又说，要“在圣灵里祷告”。意思就是你不能在你自己里面祷告。换句话说，也

# WEEK 1 — DAY 2

## Morning Nourishment

Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit.

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.

We often speak of Elijah's prayer [James 5:17]...Earnestly prayed in Greek means “prayed with prayer,” or “prayed in prayer.” This is a very peculiar expression in the Bible...This is what we mean by prayer of two parties. When Elijah was praying, he was praying with, or in, a prayer. In other words, he prayed with the prayer of the Spirit within him. Thus, we can say that Elijah's prayer was God praying to Himself in Elijah. Andrew Murray once said that a real prayer is the Christ who indwells us praying to the Christ who is sitting on the throne. That Christ would be praying to Christ Himself sounds strange, but in our experience this is really the case.

Real prayers will certainly cause our being to be wholly mingled with God...When you pray, it is He praying, and when He prays, it is also you praying. When He prays within you, you express the prayer outwardly. He and you are altogether one, inside and outside; He and you both pray at the same time. At that time you and God cannot be separated, being mingled as one. Consequently, you not only cooperate with God but also work together with God so that God Himself and His desire may be expressed through you, thus ultimately accomplishing God's purpose. This is the real prayer that is required of us in the Bible. (CWWL, 1959, vol. 4, “Lessons on Prayer,” p. 23)

## Today's Reading

Jude 20 says, “Praying in the Holy Spirit.” This means that you should not pray in yourself. In other words, it means that your prayer should be the

就是要有双层人物的祷告。还有以弗所六章十八节说，“时时在灵里祷告。”…这里的灵不光指着圣灵，也包括我们的灵。我们祷告的时候必须是在这样的灵里来祷告。

说到祷告的原则，首先我们必须看见，祷告不该是人发起的，祷告应该是神发起的。任何一个祷告，就连你我到神面前去认罪，都该是神在你我里头作工所作出的。…若不是圣灵在我们里面作工，我们就无法凭空到神面前去认罪。…连这个认罪的祷告，发起的还不是祷告的人，乃是神的灵，其他的祷告就更不必说了。…一个够水平的祷告，也必定是神从里面经过的。…每一次当我们有过好的祷告，摸着神，摸着宝座的时候，我们还都觉得，我们这个人是在神里头走路，连我们那些祷告的话也都是在神里头说的。我们这个祷告的人，和我们祷告的话，都是从神里面经过的。就是因为有这两面的经过，所以我们在祷告的时候，常觉得神的同在比任何时候都浓厚。

很少有人会告诉你说，你必须在祷告的时候和神一同祷告。但事实上，好些祷告得好的人，都有这样的经历。…每一个好的祷告，都是在你里头的基督，祷告在宝座上的基督。

许多时候，你和弟兄姊妹一同祷告，…有的人当他祷告得非常正确的时候，你也觉得在他那些祷告的话语里碰着了神，你也觉得他那些祷告的话就是神的出来。我们碰到这种情形就说，他的灵出来了。实在说，那就是神从他里面出来了。因为那不光是他在祷告，也是神和他一同在祷告。神在他里面祷告，他也在神里面祷告。他的确能说，“我的祷告是神和我，我和神一同祷告。”…一个够水平的祷告，不光是神从人里面经过，人从神里面经过，也是人和神，神和人一同祷告（李常受文集一九五九年第四册，三〇、三三至三六页）。

参读：祷告，第二章。

expression of two parties, you and the Holy Spirit, praying as one. Ephesians 6:18 says, “By means of all prayer and petition, praying at every time in spirit.”...The spirit here does not refer solely to the Holy Spirit; rather, it also includes our human spirit. When we pray, we must pray in such a mingled spirit.

Concerning the principles of prayer, we must first see that prayer should not be initiated by man but by God. Any prayer, even our confession of sins before God, should be the result of God’s working within us...Unless the Holy Spirit works within us, we can never go before God to confess our sins...In fact, every kind of prayer that we pray should be initiated by the Spirit of God. A prayer that measures up to the standard is surely one in which God passes through it...Every time we prayed an effective prayer that touched God as well as His throne, we also felt that in such prayer we were walking in God, and even the words of our prayer were spoken in God. Both we, the praying ones, and the words of our prayer passed through God. Because of these two aspects of passing through, when we pray, we often sense God’s presence more strongly than at any other time.

Very few people would tell you that when you pray, you must pray together with God. But in reality, many who pray well have this experience... A good prayer is Christ in you praying to the Christ on the throne.

When you pray with the brothers and sisters,...while someone is praying very properly, you may sense that you have touched God in the words of his prayer and that his utterances are God’s coming forth. When we meet this kind of situation, we say that his spirit has come forth. Actually, it is God coming forth from him, for it is not only he praying there but God and he praying together. God is praying in him, and he is praying in God. He really can say, “My prayer is God and I, I and God, praying together.”...A prayer that is up to the standard is not only God passing through man and man passing through God but also man and God, God and man, praying together. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 23-28)

Further Reading: CWWL, 1959, vol. 4, “Lessons on Prayer,” ch. 2

# 第一周■周三

## 晨兴喂养

但九 19 “主啊，求你垂听！主啊，求你赦免！主啊，求你倾听并行事！我的神啊，为你自己的缘故，求你不要迟延；因你的城和你的民，都是称为你名下的。”

太二六 39 “祂就稍往前走，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。”

一个够水平的祷告，必须能说这不是人为着自己祷告，乃是人为着神祷告。所有真实的祷告，都不是人为着自己祷告，也不是人为着别人祷告，乃是人为着神祷告。连我们为罪人的得救，为弟兄姊妹的复兴代祷，都该是为着神祷告。…祷告最高的意义，就是叫神能得着祂的权益（就是权柄和利益）。从表面看，你的祷告可以为着许多的人，为着许多的事，或是为着你的自己，但是你必须追到一个根源，叫你能说，“神啊，我这些祷告都是为着你。我这些祈求能不能得着成就是非常小的事，但你在这些事上的权益是一件大的事。…连我为召会祷告也是这样；召会冷也罢，热也罢，好也罢，坏也罢，死也罢，活也罢，这都是一些小的问题，但是你的计划、你的见证、你的权益，能不能得到该得的地位，这才是个大的问题。所以我不是为着召会复兴祷告，乃是为着你的权益祷告。”（李常受文集一九五九年第四册，三六至三七页）。

## 信息选读

求主用血遮盖我，让我交通一点自己的经历。有好多次当我在财物上、需用上有了缺乏的时候，…我刚刚跪到神面前去，里面就问说，“你是为着自己祷告呢，还是为着神祷告？”每一次里面这样问

# WEEK 1 — DAY 3

## Morning Nourishment

Dan. 9:19 O Lord, hear! O Lord, forgive! O Lord, listen and take action! Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your own name.

Matt. 26:39 And going forward a little, 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.

A prayer that is up to the standard must be one in which man is not praying for himself or for others but for God. Even when we pray for sinners to be saved or for the brothers and sisters to be revived, we ought to be praying for God...The highest meaning of prayer is that it is a means by which God may gain His authority and benefit. Apparently, you may be praying for many people, for many things, or for yourself, but you must be able to go to the root of the matter and say, “O God, all these prayers are for Your sake. Whether or not my prayers are answered is of very little significance, but Your authority and benefit in these matters are of immense importance... The same is true when I pray for the church. Whether the church is cold or hot, good or bad, dead or living—these are of small concern compared to whether or not Your plan, Your testimony, and Your authority can benefit and gain their rightful places. Therefore, I am not praying for the revival of the church but for Your authority and benefit.” (CWWL, 1959, vol. 4, “Lessons on Prayer,” p. 28)

## Today's Reading

May the Lord cover me with His blood and allow me to share something from my own experience. There were quite a few times when I suffered want in material things and necessities...As I knelt down before God, there was an asking within: “Are you praying for yourself, or are you praying for God’s sake?”

的时候，我都伏在神的面前对神说，“神，如果是为着我这个人，就是穷死了、饿死了，都没有关系。但是你知道，在这里有你的权益，有你的宝座。所以我虽然向你求一点财物，还不是为着我自己，乃是为你。…”你看这是一个厉害的祷告。

我们必须用这个摸着一个最深、最厉害的原则来测量我们的祷告。你如果这样来测量，就会发现，连在祷告这样神圣的事上，你的里头大多还是满了自己，大多没有经过神的纯洁！无论是祷告的目的、动机，还是盼望，你的里面都是搀杂的。不错，你在祷告神，但你的心全数是自己在那里求。不错，你求神给你恩典，但都是你的成分在里面。你在许多祷告的事上，满了自己的搀杂。所以你必须接受神的对付，叫你有一天能对神说，“神，我在这里祷告，不是为着我自己，乃是为你。”

我们若是学过这样的功课，在神面前就没有苦求，也没有可怜地求，我们都能在那里很雄壮地求，因为不是为着自己，乃是为着神。…但以理是一个在神里头经过，也让神在他里头经过的人；他是和神一同祷告，也让神和他一同祷告的人。所以他能在哪里说，为着你自己来作这件事（但九19）。

所有正确的祷告，也都是人的话语说出神的心意来。不错，是你在那里说话，但却是神在那里把祂的心意发表出来。…所以真实的祷告都不是发表我们的意思，乃是把神的心意从我们的祷告里发表出来。…任何一个够水平的祷告，都不是从人发起的，乃是从神发起的。这个发起就是指着神把祂的心意涂抹到人里面来。人接受了这个心意，再变作祷告的话向神说出来，这就是祷告。…我们去祷告，必须先安静在神面前，和神有交通，让神把祂的心意涂抹在我们里面，这样我们的祷告才能发表神的心意（李常受文集一九五九年第四册，三七至四一页）。

参读：祷告，第三章。

Whenever there was such an asking within, I prostrated myself before God and said to Him, “O God, if it were for myself, it would not matter if I suffered poverty and starvation even unto death, but Your authority and benefit are involved. Although I am asking for some material things from You, it is still not for my own sake but for Your sake…” You see, this is a proper prayer.

You must touch this deep and tremendous principle and measure your prayers by it. Then you will discover, even in such a divine matter as prayer, how much you are still filled with yourself and how little you have passed through God’s purification. Whether it is in the intention, the motive, or the expectation of your prayer, there is mixture within you. Yes, you are praying to God, but in your heart you are praying wholly on your own and for your own sake. Therefore, you must be dealt with by God until one day you become able to say, “O God, I am praying not for myself but for Your sake. In my motive, intention, and expectation there is no place for me; rather, everything is for Your sake.”

If we would learn such a lesson, we would no longer need to implore God or beg for His pity; instead, we would be able to pray bravely and strongly, for we would be praying not for ourselves but for God’s sake…Daniel was one who passed through God and allowed God to pass through him. He was also one who prayed with God and allowed God to pray with him. Hence, he could pray, “O Lord, hear…for Your own sake” [Dan. 9:19].

Every proper prayer is also man speaking forth the intention of God. Yes, it is you who are speaking, but it is God who is expressing His heart’s intent…True prayers do not express our ideas; rather, they express God’s intention through our utterance. Every prayer which is up to the standard is not initiated by man but by God. This initiation means that God anoints His intention into man. After man receives this intention, he converts it into words and utters them to God. This is prayer…When we pray, we must first be quiet before God, fellowship with Him, and allow Him to anoint His intention into us; thus our prayer can express God’s intention. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 29-31)

Further Reading: CWWL, 1959, vol. 4, “Lessons on Prayer,” ch. 3

# 第一周■周四

## 晨兴喂养

可十一 23 ~ 24 “我实在告诉你们，无论谁对这座山说，你得挪开，投在海里，他若心里不疑惑，只信他所说的成了，就必给他成了。所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”

开头是神来发起，在过程中你不过是一个与神合作的人，而末了还是为着神的荣耀。这就是真实的祷告。真实的祷告乃是人在地上与神联结并合作，让神发表祂自己，通过人而成就祂的旨意。

一个人如果只懂得要自己和自己的心意，这个人虽然也可以祷告，却不是一个祷告的人。一个祷告的人必须达到一种境地，在宇宙中只要神和神的旨意，除此以外别无贪求。

这一点我们在主耶稣身上可以看得非常清楚。祂在地上作人的时候，祂到父面前去祷告，就是这样的光景。当祂在客西马尼园祷告的时候，虽然祂也在那里和神商量，甚至说，“若是可能，就叫这杯离开我。”但是祂又说，“不要照我的意思，只要照你的意思。”（太二六 39）祂一连三次这样对神说，“我要你的意思，不要我的意思。”我们平常以为说，一个人祷告，乃是求神替他成全什么。比方，他在神面前有一个心愿，他就照着这个心愿向神呼求，要神替他成全。但是在客西马尼园里，你看见有一个人曾这样祷告说，“不要照我的意思，只要照你的意思。”主耶稣的意思似乎是说，“我虽然在这里祷告，却不是求你为我成全什么，乃是求你成全你的心意。我在宇宙中为我自己并无所求，我所求的乃是要你能够亨通，要你的旨意能够通行。我就是这样一个只要你和你旨意的人。”（李常受文集一九五九年第四册，四六、四八页）

# WEEK 1 — DAY 4

## Morning Nourishment

Mark 11:23-24 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.

In the beginning it is God who initiates, in the process you are but one who cooperates with God, and ultimately it is for the glory of God. This is real prayer—man being united with God and cooperating with Him on earth, allowing Him to express Himself and accomplish His purpose through man.

If a person only knows how to seek after himself and his own desire, he may pray, but he is not a man of prayer. A man of prayer must become such that in all the universe he cares only for God and His will, having no other desire besides this.

We can see this characteristic very clearly in our Lord Jesus when He lived as a man on this earth. When He was praying in Gethsemane, He fellowshiped with God the matter of His death, saying, “If it is possible, let this cup pass from Me.” But then He also said, “Yet not as I will, but as You will” (Matt. 26:39). Three times He told God, “I want Your will, not Mine.” Ordinarily, we think that when a person prays, he asks God to do something for him. For example, he has a desire, so he prays according to his desire and asks God to fulfill it for him. But in Gethsemane we see One who prayed thus: “Not as I will, but as You will.” In effect, the Lord Jesus was saying, “Although I am praying here, I am not asking You to accomplish something for Me; rather, I am asking that Your will be done. I seek nothing for Myself in this universe. My only desire is that You may prosper and that Your will may be carried out. I am such a One who wants only You and Your will.” (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 34-36)

主耶稣（教导门徒）的祷告，…一开头就说，“愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”（太六9～10）这些祷告的话语很清楚地说出，祂里面所愿的和所要的是什么。如果我们光知道为着自己个人的生活、事业、家庭有祷告，那我们的祷告就相当有问题。这些证明我们在神面前还不够单纯、纯洁，我们的里面还是复杂的、搀杂的，我们要神也要别的东西。…一个祷告的人…所要的就是神和神的旨意，只要神能行得通，神的旨意能成全，他就心满意足了。

有的人也许告诉你说，祷告要有信心。但是并非你要有信心就能有信心，认真说，信心乃是神在你里头发出来的一个功用。你是住在神里面，活在神里面，让神在你里面有地位的一个人，神在你里头发出一个功用来，那个才是信心。信心不是从你来的。几乎可以说，信心就是神自己。…只有充满神的人，才充满信心。所以光是劝人要有信心没有用。…你要真有信心，就需要你是一个祷告的人，活在神里面，在神里面有对付，祂的要求肯答应，祂的剥夺你肯让，祂在你里面有地位的时候，祂在你里面就是你的信心。当祂充满你的时候，你里面就充满信心。你不必用力去信，也不必勉强去信，你定规能信。因为在你里头有一位是你所祷告的神，也是充满着你来祷告的神，祂作了你的信心。请记得，到了这个时候，你就能有把握，知道你的祷告是蒙祂悦纳的，是出乎祂的，是摸着祂的，也是祂没有办法不听的，这个就是信心。信心不是你要有就能有的，乃是神在你里面充满你到一个地步，你没有办法不有的（李常受文集一九五九年第四册，四九、六五至六六页）。

参读：祷告，第四章。

Let us look at the model prayer with which the Lord Jesus taught His disciples how to pray...At the very outset He said, "Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). These words of prayer tell us clearly what His inner desire was. If we know only how to pray for our own living, business, and family, then our prayers really fall short. This proves that we are not single and pure before God but that we are still rather complicated and mixed within—we desire other things besides God. All [a man of prayer] wants is God and God's will; he is satisfied as long as God has a way to go on and accomplish His will.

Some may tell you that prayer needs faith. But faith is not something you can have just because you want it. Actually, faith is a function that emanates from God within us. If you are one who abides in God, lives in Him, and allows Him to have standing in you, then God in you issues forth a function, which is faith. Faith does not come from you. We can almost say that faith is God Himself...Only a person who is filled with God is full of faith. It is useless, therefore, to merely exhort people to have faith...If you really want to have faith, you need to be a man of prayer who lives in God, is being dealt with by Him, is willing to yield to His demands, and who gives permission to His strippings. When He thus has place in you, then He is the faith in you. When He fills you with Himself, you are full of faith. You do not need to strive to believe or compel yourself to believe, but you surely can believe, for within you there is a God to whom you pray, and He is the very God who fills you and moves you to pray—He has become your faith. Please remember, at this time you know with assurance that your prayer is acceptable to Him, is of Him, and is touching Him, and therefore, He cannot help but answer your prayer. This is faith. Faith does not come according to your wish. Rather, it is God in you filling you to such an extent that you cannot help but have faith. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 36, 47-48)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 4

# 第一周■周五

## 晨兴喂养

徒六 4 “但我们要坚定持续地祷告，并尽话语的职事。”

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

（在以弗所书三章十六节，）里面的人，是我们重生的灵，有神的生命为其生命。我们的灵是由神的灵重生（约三 6），由神的灵内住（罗八 11、16），并与神的灵调和的（林前六 17）。为了经历基督，使我们成为神一切的丰满，我们需要得以加强到我们这里面的人里。这含示我们需要借着圣灵得以加强到我们的灵里。

因为人是魂，不是灵，所以我们的个性或我们的人位乃是在我们的魂里。这是圣经说人是魂的原因（出一 5，徒二 41）。…我们这些魂有外面的器皿—身体，和里面的器皿—灵。…我们重生以前，在我们的灵里没有生命；我们只有在魂里属人的生命。但是借着重生，现今在我们的灵里有神圣的生命。所以，我们的灵不再只是器皿，乃是成了我们的人位，有神的生命在其中。…旧人位，就是有属人生命的魂，已经被钉在十字架上，现今我们的新人位乃是有神圣生命的灵。我们那由神圣生命所重生的灵，现今就是我们里面的人（以弗所书生命读经，三三七至三三八页）。

## 信息选读

我们需要得以加强，好停留在我们的灵里，不受许多事物的思想所打岔。我们要祷告不受打岔，就必须得以加强到里面的人里。…我们需要得以加强，好叫我们全人被带回到我们的灵里。

# WEEK 1 — DAY 5

## Morning Nourishment

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

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

[In Ephesians 3:16] the inner man is our regenerated spirit, which has God's life as its life. It is our spirit regenerated by the Spirit of God (John 3:6), indwelt by the Spirit of God (Rom. 8:11, 16), and mingled with the Spirit of God (1 Cor. 6:17). In order to experience Christ unto all the fullness of God, we need to be strengthened into our inner man. This implies that we need to be strengthened into our spirit through the Holy Spirit.

Because human beings are souls, not spirits, our personality, or our person, is in our soul. This is the reason the Bible refers to men as souls (Exo. 1:5; Acts 2:41)...As souls, we have an outward vessel, the body, and an inward vessel, the spirit...Before we were regenerated, there was no life in our spirit; we simply had our human life in our soul. But through regeneration we now have the divine life in our spirit. Therefore, our spirit is no longer merely a vessel; it has become our person with the life of God...The old person, the soul with the human life, has been crucified on the cross, and now our new person is the spirit with the divine life. Our spirit regenerated with the divine life is now our inner man. (Life-study of Ephesians, p. 267)

## Today's Reading

We need to be strengthened in order to stay in our spirit and not to be distracted by thoughts regarding so many things. In order to pray without being distracted, we need to be strengthened into our inner man...We need to be strengthened so that our whole being may come back to the inner man and stay there!

我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。这些是我们人内里的各部分。借着重生，基督进到我们的灵里（提后四 22）。接着，我们该让祂扩展到我们心的每一部分。我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。

我们得救时，基督就进到我们的灵里。…当我们得以加强到里面的人里，就给基督开门，在我们里面扩展，从我们的灵扩展到我们的 心思、情感和意志的每一部分里。基督越多在我们里面扩展，就越多定居且安家在我们里面。这意思是说，祂占有我们里面的每一部分，并以祂自己充满、浸透各部分。结果我们不仅得了启示，我们也被基督充满。然后无论我们到哪里，我们都是使徒，就是受差遣的人；也是申言者，就是为基督说话的人（以弗所书生命读经，三三八至三三九、三四一页）。

我们若以基督为我们的人位，让祂扩展到我们心里，那活在我们心里的人位就不是我们的己，乃是基督（加二 20）。我们的心需要实际地成为基督的家。…占有我们心的，必须是祂而不是我们的己。关键的问题在于，活在我们心里的是谁？安家在我们心里的人位是谁？只要活在我们心里的人位仍是我们自己，我们的心就是己的家，而不是基督的家。为此我们需要为自己也为别人祷告，要在日常生活中有以基督为人位的实际。我们所作的一切，都该是基督作的，而不是自己作的。祂的口味和偏好，需要成为我们的口味和偏好。这样，基督就不仅是我们的生命，也是我们的人位。主就得以在我们心里扩展，占有我们的心，并完全安家在我们心里。至终祂要用自己浸透我们全人，我们就不再凭自己活着，乃凭基督活着（新约总论第十一册，一七四页）。

参读：以弗所书生命读经，第三十二篇。

Our heart is composed of all the parts of our soul—the mind, the emotion, and the will—plus our conscience, the main part of our spirit. These parts are the inward parts of our being. Through regeneration Christ came into our spirit (2 Tim. 4:22). After this, we should allow Him to spread Himself into every part of our heart. Our heart is the totality of all our inward parts and the center of our inward being; therefore, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself.

When we were saved, Christ came into our spirit...As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, not only do we receive the revelation, but we also are filled with Christ. Then wherever we may go, we will be the apostles, the sent ones, and the prophets, those who speak for Christ. (Life-study of Ephesians, pp. 268, 270)

If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ (Gal. 2:20). In a practical way our heart needs to become Christ's home...He, not the self, must be the One who occupies our heart. The crucial question is who is living in our heart and who is the person taking up residence in our heart. As long as we are still the person living in our heart, our heart is the home of the self, not the home of Christ. For this reason, we need to pray for ourselves and for others to have the reality of taking Christ as our person in our daily living. Everything we do should be done not by the self but by Christ. His tastes and preferences need to become ours. Then Christ will be not only our life but also our person. The Lord will thus expand in our heart, take possession of our heart, and make His home in our heart in a full way. Eventually, He will saturate our whole being with Himself, and we will live no longer by the self but by Christ. (The Conclusion of the New Testament, pp. 3390-3391)

Further Reading: Life-study of Ephesians, msg. 32

# 第一周■周六

## 晨兴喂养

弗三 18 ~ 19 “使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

基督的扩展是无法测量的。当我们在基督的扩展上经历祂时，我们要看见宇宙的量度就是基督的量度。

我们对基督的经历，需要从二度进到三度，从“平面”进到“立方体”。…在会幕和圣殿里的至圣所都是立方体。在会幕和圣殿中这个立方体的量度分别是十肘和二十肘。新耶路撒冷将是一个永远的立方体，长宽高各是一万二千斯泰底亚。今天召会生活也必须是“立方体”。…我们在召会中对基督的经历也必须是“立体的”，是三度的…。当我们成为一立方体时，我们就既不倒也不破。基督是宇宙的立方体，召会生活今天也是“立方体”，不是“线”，甚至也不是“地毯”。…当我们对基督有来、去、上、下的经历，至终我们就会有扎实的“立方体”（以弗所书生命读经，三四八至三四九页）。

## 信息选读

真正的召会生活，乃是基督亲自安家在我们心里，占有我们里面每一角落的结果。召会的内容，乃是我们以其为人位的基督，就是作到我们里面的基督。要使基督在太六章十八节论到召会建造的话得着应验，召会必须进入一种光景，有许多圣徒都让基督安家在他们心里，据有、占有并浸透他们整个里面的人。基督越占有我们里面的人，我们

# WEEK 1 — DAY 6

## Morning Nourishment

Eph. 3:17-19 That you...may be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Christ is immeasurable in His spreading forth. As we experience Christ in His spreading, we come to see that the dimensions of the universe are the very dimensions of Christ.

In our experience of Christ, we should go on from the two dimensions to three, from a “square” to a “cube.”...Both in the tabernacle and in the temple, the Holy of Holies was a cube. The dimensions of this cube in the tabernacle and temple respectively were ten cubits and twenty cubits. The New Jerusalem will be an eternal cube, twelve thousand stadia in three dimensions. The church life today must also be a “cube.”...Our experience of Christ in the church must be “cubical,” three-dimensional... When we become a cube, we cannot fall, and we cannot be broken. Christ is the universal cube, and the church life today is also a “cube,” not a “line” or even a “carpet.”...As we go back and forth and up and down in our experience of Christ, we eventually have a solid “cube.” (Life-study of Ephesians, pp. 276-277)

## Today's Reading

The genuine church life is the issue of Christ personally making His home in our heart to occupy every corner of our inner being. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints allow Christ to make His home in their heart, possessing, occupying, and saturating their entire inner being. The more Christ occupies our inner

就越能在身体里与别人建造在一起（弗二 21 ~ 22, 四 16）。身体生活的实际乃是这样对内住基督的内住经历。基督的身体，乃是我们享受基督追测不尽之丰富的完成，也是我们经历无限的基督安家于我们整个里面之人的完成。新耶路撒冷乃是基督安家在我們心里的终极结果。

基督安家在我们心里，结果使我们满有力量，能领略基督的量度—阔、长、高、深。…要领略基督的量度，需要众圣徒；不是个别的，乃是团体的。…我们经历基督，先是经历祂所是的阔，再经历祂所是的长，这是平面的。当我们在基督里长进时，就经历祂丰富的高和深，这是垂直的。

我们满有力量，不仅是要领略基督的量度，也是要认识基督那超越知识的爱。…基督是不可度量的，祂的爱也是这样，因此，是超越知识的爱。然而，我们能在灵里借着经历认识这爱。我们若以目前为止所经历基督那不可度量的爱，与祂一切可经历的爱相比，就如一滴水与大海相比一样。基督的宇宙量度和祂不可度量的爱，犹如广大无垠的大海，让我们来经历。

我们领略基督的量度，并认识祂那超越知识的爱，结果使我们被充满，成为神一切的丰满。这里“神的丰满”一辞，是指构成在我们里面之基督丰富的满溢。神的丰满，含示神所是的丰富成了祂的彰显。神的丰富在神里面，乃是神的丰富；这丰富彰显出来，就成了祂的丰满（约一 16）。神这丰满都居住在基督里面（西一 19, 二 9）。基督借着祂的内住，将神这丰满分赐到我们里面，使我们被充满，甚至成为神一切的丰满，作召会实际的出现，使神在其中得着祂彰显的荣耀（弗三 21）（新约总论第十一册，一七四至一七六页）。

参读：新约总论，第三百三十八篇。

being, the more we will be able to be built up with others in the Body (Eph. 2:21-22; 4:16). The reality of the Body life is such an inner experience of the indwelling Christ. The Body of Christ is the consummation of our enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our entire inward being. The New Jerusalem is the ultimate issue of Christ making His home in our heart.

The result of Christ's making His home in our hearts is that we are full of strength to apprehend...the breadth, length, height, and depth...To apprehend the dimensions of Christ, we need all the saints, not individually but corporately...We first experience the breadth of what He is and then the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical.

We become strong not only to apprehend the dimensions of Christ but also to know the knowledge-surpassing love of Christ...Just as Christ is immeasurable, so also is His love; hence, it is knowledge-surpassing. Yet, we can know it in our spirit by experiencing it. If we compare what we have thus far experienced of the immeasurable love of Christ to all that there is to experience, it is like comparing a raindrop to the ocean. Christ in His universal dimensions and in His immeasurable love is like a vast, limitless ocean for us to experience.

The result of apprehending the dimensions of Christ and knowing the knowledge-surpassing love of Christ is that we are filled unto all the fullness of God. Here the expression the fullness of God denotes the overflow of the riches of Christ that have been constituted into us. The fullness of God implies that the riches of all that God is have become His expression. When the riches of God are in God Himself, they are His riches, but when the riches of God are expressed, they become His fullness (John 1:16). All the fullness of God dwells in Christ (Col. 1:19; 2:9). Through His indwelling, Christ imparts the fullness of God into our being that we may be filled even unto the fullness of God to be the practical manifestation of the church, in which God may be glorified in His expression (Eph. 3:21). (The Conclusion of the New Testament, pp. 3391-3392)

Further Reading: The Conclusion of the New Testament, msg. 338

# 第一周诗歌

551

## 祷告 — 意义

8 6 8 6 (英 763)

降 B 大调

3/4

5 6 7 | 1̇ 2̇ 3̇ | F7 3 - 2̇ | B♭ 1̇ - - | E♭ 6 6 1̇ | 4̇ - 6 | B♭ 5 - - |

一 主是祷告的阿拉法，祂灵教自我灵；

F7 5 6 7 | B♭ 1̇ 2̇ 3̇ | F7 3 - 2̇ | Gm 1̇ - - | E♭ 6 4 6 | F7 5 1̇ 7 | B♭ 1̇ - - ||

我们不知如何祷告，除非祂在带领。

二 主是祷告的俄梅嘎，  
神的最大“阿们”，  
在我祷告停息之时，  
发出同感声音。

三 但在首尾两端之间，  
祂让我们接联，  
用那不清似吃话语，  
译出祂所欲言。

四 哦主，你这首先、末后，  
使我所有祷告  
与你心愿完全结合，  
说出你之所要。

五 我们不能道出之祈，  
全有你作其始；  
我们简短不清之祷，  
其终愿你也是！

# WEEK 1 — HYMN

## Christ is the Alpha of our prayers

Prayer — The Meaning

763

1. Christ is the Al - pha of our prayers; We know not how to pray  
Save as His Spir - it in our hearts Shall teach us what to say.

2. Christ is the Omega of prayer,  
The Father's great Amen  
That rounds our halting periods  
To sense beyond our ken.
3. But in the little space between  
He lets us make the links,  
And with our slow and stammering speech  
Interpret what He thinks.
4. O First and Last, take Thou the prayers  
Of every trusting soul,  
And weld them to Thine own desire  
To make a perfect whole.
5. Thou great Beginning of that Word  
We cannot speak or spell,  
Of the short syllable we lisp  
Be Thou the End as well!



## 第二周

### 和好的职事

诗歌：416

读经：罗五 10，西一 20，林后五 18～20

- 罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。
- 西 1:20 并且既借着祂在十字架上的血，成就了和平，便借着祂叫万有，无论是在地上的或是在诸天之上的，都与自己和好了。
- 林后 5:18 一切都是出于神，祂借着基督使我们与祂自己和好，又将这和好的职事赐给我们；
- 林后 5:19 这就是神在基督里，叫世人与祂自己和好，不将他们的过犯算给他们，且将这和好的话语托付了我们。
- 林后 5:20 所以我们为基督作了大使，就好像神借我们劝你们一样；我们替基督求你们：要与神和好。

### 【周一】

壹 我们对和好有基本的领会，是有益的：

- 一 和好的需要—人与神为仇为敌—罗五 10，西一 21。
- 二 和好的意义—成就和平—20 节，林后五 18。
- 三 和好的凭借—基督—西一 20，林后五 18。
- 四 和好的手续—十字架—西一 20，弗二 16。
- 五 和好的包括—在诸天之上的和在地上的万有一—西一 20。
- 六 和好的范围—在一个身体里—弗二 16。
- 七 和好的事实—我们基于法理的救赎以及本于信得称义，在神面前所有的地位—罗五 10。

## Week Two

### The Ministry of Reconciliation

Hymns: E551

Scripture Reading: Rom. 5:10; Col. 1:20; 2 Cor. 5:18-20

- Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Col. 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross-through Him, whether the things on the earth or the things in the heavens.
- 2 Cor. 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;
- 2 Cor. 5:19 Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation.
- 2 Cor. 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

### § Day 1

I. It is helpful for us to have a basic understanding of reconciliation:

- A. The need of reconciliation—enmity, enemies—Rom. 5:10; Col. 1:21.
- B. The meaning of reconciliation—to make peace—v. 20; 2 Cor. 5:18.
- C. The instrument of reconciliation—Christ—Col. 1:20; 2 Cor. 5:18.
- D. The means of reconciliation—the cross—Col. 1:20; Eph. 2:16.
- E. The scope of reconciliation—all things in the heavens and on the earth—Col. 1:20.
- F. The sphere of reconciliation—in one Body—Eph. 2:16.
- G. The fact of reconciliation—our position before God based upon judicial redemption and justification by faith—Rom. 5:10.

八 和好的经历—在一位灵里，得以进到父面前—弗二 18。

贰 新约的众执事作基督的大使，完成和好的职事—林后五 18 ~ 20，六 1：

一 基督的大使是代表神这宇宙中最高权柄的人。

二 使徒们得着基督的授权，代表祂作和好的工作—五 18、20。

三 和好的职事不仅将罪人带回归神，更将信徒绝对地带进神里面，并使他们绝对地与祂是一。

四 人与神完全的和好需要有两步：

1 第一步是罪人脱离罪与神和好—19 节：

a 为这目的，基督为我们的罪死了，使我们蒙神赦免—林前十五 3。

b 基督在十字架上担当我们的罪，使我们的罪受神审判—彼前二 24。

2 第二步是活在天然生命中的信徒脱离肉体与神和好—林后五 20：

a 为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着—14 ~ 15 节。

b 基督替我们成为罪，使罪被定罪并被除去—21 节，罗八 3。

## 【周二】

五 我们要完成和好的职事，就需要与钉十字架的基督合而为一—林后四 10 ~ 12，五 14，加二 20，五 24。

H. The experience of reconciliation—in one Spirit having access unto the Father—Eph. 2:18.

**II. As ambassadors of Christ, the new covenant ministers carry out the ministry of reconciliation—2 Cor. 5:18-20; 6:1:**

A. An ambassador of Christ is one who represents God, the highest authority in the universe.

B. The apostles were authorized by Christ to represent Him to do the work of reconciliation—5:18, 20.

C. The ministry of reconciliation is not only to bring sinners back to God but also to bring believers absolutely into God and to make them absolutely one with Him.

D. Two steps are required for men to be fully reconciled to God:

1. The first step is to reconcile sinners to God from sin—v. 19:

a. For this purpose Christ died for our sins that we might be forgiven—1 Cor. 15:3.

b. Christ bore our sins on the cross that they might be judged by God—1 Pet. 2:24.

2. The second step is to reconcile believers living in the natural life to God from the flesh—2 Cor. 5:20:

a. For this purpose Christ died for us, the persons, that we might live to Him in the resurrection life—vv. 14-15.

b. Christ was made sin on our behalf that sin might be judged and done away with—v. 21; Rom. 8:3.

## § Day 2

E. If we are to carry out the ministry of reconciliation, we need to be identified with the crucified Christ—2 Cor. 4:10-12; 5:14; Gal. 2:20; 5:24.

六 哥林多人还活在肉体里，就是活在魂里、活在外面的  
人里、活在天然的所是里—林前三 1，二 14：

- 1 肉体、天然人的幔子使他们与神有阻隔。
- 2 保罗作工，要将肉体这层阻隔的幔子割断，使哥林多的信徒能够进入至圣所—来十 19～20。

七 唯有当我们完全与神和好，我们才完全得救—  
林后六 1～2，罗五 10，来七 25。

八 我们能把人带到神面前并带进神里面的程度，  
总是由我们与神关系的远近来衡量；我们越在  
祂里面，就越能使人和好，进入祂里面—林后  
十二 12 上，五 20。

### 【周三、周四】

叁 和好的职事把我们带回归神到一个地步，  
我们能在基督里成为神的义—21 节：

- 一 我们不仅蒙神称义（加二 16）—我们实际上成了神的义。
- 二 当基督作我们的代替，死在十字架上时，神看祂不仅是担罪者，更是罪的本身；现今在复活里，基督进入我们里面作生命，这生命活在我们里面，将我们构成神的义。
- 三 基督作为代替，为我们被作成罪；现今我们由祂所构成，在祂里面成为神的义—林后五 21：
  - 1 “在祂里面”这辞，意思是与基督联合—不仅是在地位上的，也是在复活里生机上的。
  - 2 当基督死在十字架上，神为我们在肉体中定祂为罪（罗八 3，约三 14），使我们在祂的复活里与祂是一，

F. The Corinthians still lived in the flesh, that is, in the soul, the outer man, the natural being—1 Cor. 3:1; 2:14:

1. The veil of the flesh, the natural man, separated them from God.
2. Paul was working to cut asunder the separating veil of the flesh so that the believers at Corinth could enter into the Holy of Holies—Heb. 10:19-20.

G. Only when we have been fully reconciled to God are we fully saved—2 Cor. 6:1-2; Rom. 5:10; Heb. 7:25.

H. The extent to which we can bring others to God and into God is always measured by where we are with respect to God; the more we are in Him, the more we can reconcile others into Him—2 Cor. 12:12a; 5:20.

### § Day 3 & Day 4

**III. The ministry of reconciliation brings us back to God to such an extent that we become the righteousness of God in Christ—v. 21:**

- A. Not only are we justified by God (Gal. 2:16)—we actually become the righteousness of God.
- B. When Christ died on the cross as our Substitute, God considered Him not only the sin bearer but sin itself; now in resurrection Christ comes into us as life, and this life lives within us to constitute us into the righteousness of God.
- C. In substitution Christ was made sin for us; now in His constitution we become the righteousness of God in Him—2 Cor. 5:21:
  1. The phrase in Him means in union with Christ, not only positionally but also organically in resurrection.
  2. When Christ died on the cross, God condemned Him in the flesh as sin for us (Rom. 8:3; John 3:14) so that we might be one with Him in His resurrection

而成为神的义；因此，我们在与基督生机的联合里，被作成神的义。

- 四 在基督里成为神的义，乃是在我们的所是上与神是对的；这就是我们内里的所是成为透明的，明亮如水晶——一个符合神的心思和意志的内里所是——林后五 21。
- 五 哥林多后书启示信徒与神完全的和好，也启示基督是这和好的凭借。

## 【周五】

肆 这两步的和好，由帐幕的两层幔子清楚地描绘出来——出二六 31 ~ 37，来九 3：

- 一 两层幔子都表征独一的基督，就是为我们的罪而死，更是替我们而死的基督。
- 二 头一层幔子称为“帘子”——出二六 36 ~ 37：
- 1 罪人借着平息之血的和好被带到神这里，就经过这帘子进入圣所。
  - 2 这预表和好的第一步。
- 三 还有第二层幔子（31 ~ 35，来九 3），将罪人与在至圣所里的神隔开：
- 1 这层幔子需要裂开，使罪人能被带到至圣所里的神这里——太二七 51，来十 19 ~ 20。
  - 2 这预表和好的第二步。

## 【周六】

伍 与神完全和好会使我们的心宽宏——林后五 20，六 11 ~ 13：

to be God's righteousness; therefore, in the organic union with Christ we are made the righteousness of God.

- D. To become the righteousness of God in Christ is a matter of being right with God in our being; this is to have an inner being that is transparent and crystal clear—an inner being in the mind and will of God—2 Cor. 5:21.
- E. Second Corinthians reveals the complete reconciliation of the believers to God, and Christ as the means of reconciliation.

## § Day 5

**IV. The two steps of reconciliation are clearly portrayed by the two veils of the tabernacle—Exo. 26:31-37; Heb. 9:3:**

- A. Both veils signify the unique Christ—the Christ who died for our sins and also for us.
- B. The first veil is called “the screen”—Exo. 26:36-37:
1. A sinner who was brought to God through the reconciliation of the propitiating blood entered into the Holy Place by passing through the screen.
  2. This typifies the first step of reconciliation.
- C. The second veil (vv. 31-35; Heb. 9:3) still separated the sinner from God, who was in the Holy of Holies:
1. This veil needed to be rent so that the sinner might be brought to God in the Holy of Holies—Matt. 27:51; Heb. 10:19-20.
  2. This typifies the second step of reconciliation.

## § Day 6

**V. To be fully reconciled to God will cause us to be enlarged in our hearts—2 Cor. 5:20; 6:11-13:**

- 一 我们的心有多宽宏，在于我们与神和好的程度。
- 二 狭窄的心是很强的标示，说出我们只是部分与神和好，我们得拯救的百分比还很低—2 节，罗五 10。
- 三 我们若能赦免别人，忘记别人得罪了我们，那就表示我们是宽宏的人，有宽广的心—太十八 21 ~ 35，弗五 21，西三 13。
- 四 我们需要对狭窄的心与宽广的心之间的对比有深刻的印象。

## 陆 和好的结果如下：

### 一 对神有和平：

- 1 我们与神和好的结果，首先就是使我们对神有了和平—罗五 1。
- 2 如今我们既与神和好，对神有了和平，就得以走在平安的路上；这是我们与神和好的一个成果。

### 二 在神里面夸耀：

- 1 我们与神和好的结果，也是使我们能在神里面夸耀—11 节。
- 2 我们既借着主耶稣基督，得与神和好，就在神里面夸耀、欢腾、引以为荣。
- 3 我们还能因盼望神的荣耀而夸耀—2 节。
- 4 这也是我们与神和好的一个成果。

### 三 在祂的生命里得救：

- 1 我们与神和好的结果，也是使我们在祂的生命里得救—10 节。
- 2 这种生命里的得救，也是我们与神和好的成果。

- A. How large our heart is depends on the degree of our reconciliation to God.
- B. Narrowness of heart is a strong indication that we have been reconciled to God only partially and that the percentage of our salvation is quite low—v. 2; Rom. 5:10.
- C. If we are able to forgive an offense and then forget it, that is a sign that we have become an enlarged person, a person with a large heart—Matt. 18:21-35; Eph. 5:21; Col. 3:13.
- D. We need to be impressed with the contrast between narrowness of heart and largeness of heart.

## VI. These are the results of reconciliation:

### A. Having peace toward God:

1. The first result of our reconciliation to God is that we may have peace toward God—Rom. 5:1.
2. Since we have been reconciled to God and have peace toward God, we are walking on the way of peace; this is an issue of our reconciliation to God.

### B. Boasting in God:

1. As a result of our reconciliation to God, we can boast in God—v. 11.
2. Since we have been reconciled to God through the Lord Jesus Christ, we boast, exult, and glory in God.
3. We also boast in the hope of the glory of God—v. 2.
4. This also is an issue of our reconciliation to God.

### C. Being saved in His life:

1. As a result of our reconciliation to God, we are being saved in His life—v. 10.
2. This salvation in life also is an issue of our reconciliation to God.

借着和好的职事，我们得以合并到经过过程并终极完成的三一神里，而在基督里成为神人二性宇宙的扩大合并；结果，我们成为神的圣所、祂的居所、祂的至圣所——新耶路撒冷——约十四 20、23，启二一 2、10、16。

**VII. Through the ministry of reconciliation, we are incorporated into the processed and consummated Triune God to become, in Christ, an enlarged, universal, divine-human incorporation; as a result, we become God's sanctuary, His dwelling place, His Holy of Holies—the New Jerusalem—John 14:20, 23; Rev. 21:2, 10, 16.**

## 第二周■周一

### 晨兴喂养

林后五 18 ~ 20 “一切都是出于神，祂借着基督使我们与祂自己和好，…且将这和解的话语托付了我们。所以我们为基督作了大使，就好像神借我们劝你们一样；我们替基督求你们：要与神和好。”

保罗在林后五章十八至二十节…说到和解的职事。…根据二十节，基督的大使与神是一；他们像神，并且如同神一样劝人。他们的话就是神的话，他们所作的就是神所作的。不仅如此，“替基督”的意思就是代表基督。…使徒们得着基督的授权，代表祂执行和解的工作。

保罗在二十节所写的话很不寻常。他说“我们…作了大使”，接着就说，“就好像神借我们劝你们一样。”保罗的意思是说，“我们是基督的大使，正在执行和解的工作。这就好像是神借我们劝你们一样。我们与基督是一，也与神是一。基督与我们是一，神也与我们是一。因此，神、基督以及我们使徒都是一。”在新约的职事里，神、基督以及众执事都是一。…神、基督、使徒们，在执行和解的职事上乃是一（哥林多后书生命读经，三七六至三七七页）。

### 信息选读

保罗在林后五章二十节有关与神和解的话，不是对罪人说的，乃是对哥林多信徒说的。这些信徒已经局部与神和解了，但是他们还没有完全与神和好。…保罗在林前一章提到他们是圣徒，是蒙神呼召进入祂儿子交通里的一班人；因此，他们必定多多少少与神和解了。

## WEEK 2 — DAY 1

### Morning Nourishment

2 Cor. 5:18-20 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation; namely, that God in Christ was reconciling the world to Himself...and has put in us the word of reconciliation. On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

In 2 Corinthians 5:18-20 Paul [speaks] of the ministry of reconciliation... According to verse 20, the ambassadors of Christ are one with God; they are like God, and they entreat as God. Their word is God's word, and what they do is God's doing. Furthermore, the words on behalf of Christ mean "representing Christ"...The apostles were authorized by Christ to represent Him to do the work of reconciliation.

Paul's composition in 5:20 is unusual. After saying, "We are ambassadors," he says, "As God entreats you through us." Paul seems to be saying, "We are ambassadors of Christ, and we are doing a reconciling work. This is like God entreating you through us. We are one with Christ and one with God. Christ is one with us, and God also is one with us. Therefore, God, Christ, and we, the apostles, are all one." The ministry of the new covenant is a ministry in which God, Christ, and the ministers are one...God, Christ, and the apostles were one in carrying out the ministry of reconciliation. (Life-study of 2 Corinthians, pp. 317-318)

### Today's Reading

Paul's word in 2 Corinthians 5:20 about being reconciled to God is not directed to sinners; it is directed to the believers in Corinth. These believers had already been reconciled to God partially. However, they had not been fully reconciled to Him...In 1 Corinthians 1 Paul refers to them as saints, as those who had been called by God into the fellowship of His Son. Therefore, they surely had been reconciled to God to some degree.

哥林多前后书给我们看见，哥林多信徒与神局部和好之后，仍旧活在肉体里、活在外面的人里。他们与神之间，有肉体、天然的人这层分隔的幔子。这层幔子并不等于圣所入口处的帘子，而是相当于会幕里面的幔子，就是隔开圣所与至圣所的幔子。哥林多信徒也许是在圣所里面，但他们不是在至圣所里面。这意思是说，他们与神所在的地方仍是隔离的。因此，他们并没有完全与神和好。

林后五章十九节是叫世人与神和好，二十节是叫已经与神和好的信徒，进一步与神和好。…第一步是罪人脱离罪与神和好；为这目的，基督为我们的罪死了（林前十五3），使我们的罪蒙神赦免。这是基督的死客观的一面。在这一面，祂在十字架上担当我们的罪，使我们的罪受神审判。第二步是活在天然生命中的信徒脱离肉体与神和好。为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着（林后五14~15）。这是基督的死主观的一面。在这一面，祂替我们成为罪，受神审判，被神剪除，使我们能在祂里面成为神的义。借着祂死的这两面，祂就使神所拣选的人，完全与神和好了。

我们这些真信徒都能见证，我们是在祂里面。但我们在日常的生活中，是否实际地在基督里面？譬如，你开玩笑的时候是否在基督里？你开玩笑的时候，你确信你是在祂里面么？你必须承认，那时你是在基督以外。这里没有中间立场：我们若不是在基督里面，就是在基督之外。因为我们并不是一直实际地在基督里面，我们需要进一步地和好。我们需要和好，而被带回到基督里面（哥林多后书生命读经，三七八至三七九、四〇一页）。

参读：哥林多后书生命读经，第三十七篇。

The books of 1 and 2 Corinthians show that the believers at Corinth, after being reconciled to God partially, still lived in the flesh, in the outer man. Between them and God there was the separating veil of the flesh, of the natural man. This veil corresponds to the veil inside the tabernacle, the veil that separated the Holy Place from the Holy of Holies, not to the veil at the entrance to the Holy Place. The Corinthian believers may have been in the Holy Place, but they were not in the Holy of Holies. This means they were still separated from the place where God is. Therefore, they had not been reconciled to God in full.

In 2 Corinthians 5:19 it is the world that is to be reconciled to God. In verse 20 it is the believers, those who have already been reconciled to God, who are to be reconciled to Him further...The first step is to reconcile sinners to God from sin. For this purpose Christ died for our sins (1 Cor. 15:3) that they might be forgiven by God. This is the objective aspect of Christ's death. In this aspect He bore our sins on the cross that they might be judged by God upon Him for us. The second step is to reconcile believers living in the natural life to God from the flesh. For this purpose Christ died for us—the persons—that we might live to Him in the resurrection life (2 Cor. 5:14-15). This is the subjective aspect of Christ's death. In this aspect He was made sin for us to be judged and done away with by God that we might become the righteousness of God in Him. By the two aspects of His death He has fully reconciled God's chosen people to God.

As genuine believers, we can testify that we are in Him. But are we in Christ in a practical way in our daily living? For example, are you in Christ when you are joking? When you make a joke, do you have the assurance that you are in Him? You must admit that you are outside of Christ at such a time. There is no neutral ground: we are either in Christ or outside of Him. Because we are not always in Christ in a practical way, we need further reconciliation. We need to be reconciled back into Christ. (Life-study of 2 Corinthians, pp. 318-319, 339)

Further Reading: Life-study of 2 Corinthians, msg. 37

## 第二周■周二

### 晨兴喂养

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

五 24 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

哥林多人虽然已经得救，局部地与神和好，但是他们仍活在肉体里，也就是活在魂里，活在外面的人、天然的所是里。肉体、天然人的幔子仍然使他们与神有阻隔。这意思是说，他们天然的人是阻隔的幔子。因此，他们需要第二步的和好。保罗在林后五章…在哥林多人身上作工，要把肉体的幔子割开，将他们天然的生命钉十字架，销毁他们外面的人。使徒保罗在哥林多前后书所作的，乃是要将肉体这层阻隔的幔子割断，使哥林多信徒能进入至圣所（哥林多后书生命读经，三八〇页）。

### 信息选读

在圣所里有那灵的祝福、灯台与香坛。但在圣所里没有神直接的同在。我们若要得着神自己，就必须进一步地和好，进到至圣所里。我们必须接受和好的第二步，而被带进神的面光中。…这和好不仅带我们从罪里出来，也带我们从肉体、天然的人、天然的所是里出来。这样我们就被带来归向神，与神成为一。

使徒们不仅受托付完成和好的工作，和好的职事，他们也与神同工，把人带进神里面。他们知道，凭着自己他们无法把任何人带进神里面。他们没有这种能力，这种性能。他们需要与神同工。

## WEEK 2 — DAY 2

### Morning Nourishment

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

5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Although the Corinthians had been saved and reconciled to God halfway, they still lived in the flesh; that is, they lived in the soul, the outer man, the natural being. The veil of the flesh, of the natural man, still separated them from God. This means that their natural being was a separating veil. Therefore, they needed the second step of reconciliation. In 2 Corinthians 5 Paul was working... on the Corinthians to cut the veil of the flesh asunder, to crucify their natural life, to consume their outer man. What the apostle Paul was doing in 1 and 2 Corinthians was to cleave the separating veil of the flesh so that the believers at Corinth could enter into the Holy of Holies. (Life-study of 2 Corinthians, p. 320)

### Today's Reading

In the Holy Place are the blessings of the Spirit, the lampstand, and the incense altar. But in the Holy Place there is not the direct presence of God. In order to have God Himself, we must be reconciled further and come into the Holy of Holies. We must take the second step of reconciliation to be brought into the presence of God... This reconciliation brings us not only out of sin but also out of the flesh, the natural man, the natural being. Then we are brought to God and become one with Him.

Not only were the apostles commissioned with the work, the ministry, of reconciliation, but in bringing others into God, they worked together with God. They knew that by themselves they could not bring anyone into God. They did not have this ability, this capacity. They needed to do this work with God.

为神作工和与神同工，其中有重大的分别。甚至在我们的为人生活中，与一个人同工和仅仅为那人作工也是不同的。…一个妻子可能很愿意为丈夫煮饭，但她不一定愿意与丈夫一同煮。…在为主作工时，可能也有同样的情形。我们常常喜欢为主作工，但不愿意与祂一同作工。…我们若这样作工，便不能使别人与主和好而进到主里面。由于我们在作工的时候，自己并没有实际地在主里面，我们就不能使人与主和好而进到主里面。我们唯有借着与主同工，才能使别人与主和好而进到祂里面。

与神同工，意即我们是在祂里面。当我们在祂里面时，我们才能把人带到祂里面。唯有在神里面的人，才能把人带到神里面。你若不在祂里面，你就必定不能把任何人带到祂里面。我们与神有多亲近，乃是我们工作果效的度量。我们若远离神，就无法带人亲近祂。…我们若与神是一，那么，我们就能把人带到我们所在的地方。因此，我们若要把人带到主里面，我们自己就必须先在祂里面。我们越在祂里面，就越能使人与主和好而进到主里面。但愿我们对这件事有深刻的印象！

保罗在林后六章二节…说，“因为祂说，‘在悦纳的时候，我应允了你；在拯救的日子，我济助了你。’看哪，现在正是最可蒙悦纳的时候；看哪，现在正是拯救的日子。”悦纳的时候，指我们与神和好、蒙祂悦纳的时候。照上下文，这节的拯救是指和好。和好实际上就是完全得救。

保罗在五章说到和好，在六章说到拯救。因此，六章二节所提到的拯救，实际上是指和好。唯有当我们这些信徒，就是在基督里得救的人，完全与神和好，我们才完全得救。若不到这个程度，我们只有局部的得救，还没有完全的得救（哥林多后书生命读经，三八〇至三八一、四〇三至四〇六页）。

参读：哥林多后书生命读经，第四十篇。

There is an important difference between working for God and working with Him. Even in our human living, working with another person is different from simply working for that person...A wife may enjoy cooking for her husband; however, she may not like to cook a meal with her husband...The same may be true of working for the Lord. Often we like to work for the Lord, but we do not want to work with Him...If we work in this way, we will not be able to reconcile others into the Lord. Because we are not in the Lord ourselves in a practical way in our work, we cannot reconcile anyone else into the Lord. Only by working with the Lord can we reconcile others into Him.

To work together with God means that we are in Him. When we are in Him, we can bring others into Him. Only a person who is in God can bring others into God. If you are not in Him, you certainly cannot bring anyone else into Him. Our closeness to God is the measure of the result of our work. If we are far away from God, we cannot bring others close to Him...If we are those who are one with God, then we can bring others to the very place where we are. Therefore, if we want to bring others into the Lord, we must first be in Him ourselves. The more we are in Him, the more we can reconcile others into Him. May this matter be deeply impressed upon us!

In 2 Corinthians 6:2 Paul goes on to say, “For He says, ‘In an acceptable time I listened to you, and in the day of salvation I helped you.’ Behold, now is the well-acceptable time; behold, now is the day of salvation.” The phrase well-acceptable time refers to the time of our being reconciled to God, when He well accepts us. Salvation in this verse, according to the context, refers to reconciliation. Reconciliation actually is full salvation.

In chapter 5 Paul speaks of reconciliation, and in chapter 6, of salvation. Hence, the salvation mentioned in 6:2 actually refers to reconciliation. Only when we the believers, the saved ones in Christ, have been fully reconciled to God are we fully saved. Until then, we are only partially saved; we have not yet been saved in full. (Life-study of 2 Corinthians, pp. 320-321, 340-342)

Further Reading: Life-study of 2 Corinthians, msg. 40

## 第二周■周三

### 晨兴喂养

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

罗八 3 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

在〔林后五章二十一节〕有神救恩的终极完成，就是神的义。

新约的职事乃是那灵与义的职事。这职事把生命的灵分赐到信徒里面，结果就产生一种光景、情形，圣经称之为义。我们得救以前，是在一种完全被神定罪的光景里。…但是我们得救以后，就被带进一种光景里，使我们能蒙神称义。这就是义。但我们若诚实，就会承认，一面我们是在义的光景里，但另一面，与我们生活有关的一些事仍然不是对的。这些事可能不像我们得救以前生活中曾犯过的粗鄙的罪。但这些事总是不对的。特别是我们与神之间仍有阻隔，这是我们天然的人、我们的己所造成的。这就是罪（哥林多后书生命读经，三八一页）。

### 信息选读

假设有一个人和他的妻子都没有得救。他们彼此处得不好，时常争吵。…但有一天丈夫得救了，并进入召会生活中。他开始改变，这种改变影响了他的妻子。末了，妻子也得救，进到召会生活中。她和丈夫一样，也开始改变。现在这个人和他的妻子就在圣经所称为义的光景里。但这个人（现在是主

## WEEK 2 — DAY 3

### Morning Nourishment

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

[In 2 Corinthians 5:21] we have the ultimate consummation of God's salvation—the righteousness of God.

The new covenant ministry is a ministry of the Spirit and of righteousness. This ministry imparts the Spirit of life into the believers. This issues in a state, a condition, that is called righteousness. Before we were saved, we were in a condition that was altogether condemned by God...But after we were saved, we were brought into a state where we could be justified by God. This is righteousness. However, if we are honest, we will admit that, on the one hand, we are in a righteous condition, but, on the other hand, certain things related to our living still are not right. These things may not be comparable to the gross sin that may have been in our living before we were saved. Nevertheless, there are matters that are not right. In particular, there is still the separation between us and God caused by our natural man, our self. This is sin. (Life-study of 2 Corinthians, p. 321)

### Today's Reading

Suppose a certain man and his wife are not saved. They have difficulty getting along with each other and often fight...Suppose one day the husband gets saved and comes into the church life. He begins to change, and this change affects his wife. Eventually, she also gets saved and comes into the church life. Like her husband, she too begins to change. Now this man and wife are in a state that the Bible calls righteousness. However, the man, now a brother in

里的弟兄) 个性非常强。…不仅如此, 这位太太很古怪, 与人合不来, 常和别人唱反调。…这个人与妻子的和好, 并他们的义, 都不够彻底。

然而, 假如这一对弟兄姊妹听到一篇信息说, 我们需要进一步与神和好。作丈夫的开始定罪自己的个性, 作妻子的也定罪自己的乖僻, 两个人都定罪他们天然的生命。结果, 他们就有可能被带进至圣所里享受主。也许丈夫会说, “赞美主!” 妻子会回答说, “阿们!” …他们就会在一种称为神的义的情形里。

我们为什么说这义是神救恩的终极完成? 这种说法是根据彼后三章十三节, 那里说, 在新天新地, 有义居住在其中。有义居住在新天新地中, 指明一切都要完全被带回归神。一切都要服在元首之下, 建立得有秩有序。没有一件事是不对的, 没有一件事是乱了秩序的。在新天新地里一切都是对的, 都是令神满意的。神能看着全宇宙, 而称义一切事物。

可能你有把握说, 你是在基督里的新造, 但是你还不敢放胆宣告你是神的义。你没有这样的把握, 因为你像一只还没有完全从茧里出来的蝴蝶。唯有当我们的“茧”完全脱去的时候, 我们才能说我们是神的义。在那时以前, 我们只能说, 我们只有部分是神的义。我们需要十字架在我们身上进一步工作, 把我们余剩的茧销毁。至终, 最迟在新耶路撒冷里, 我们要完全成为神的义。那时, 神就能向祂的仇敌撒但夸口, 一切都是义的, 没有一件事是不对或不完美的, 一切都令神满意。因此, 神能称义新耶路撒冷里的一切事物(哥林多后书生命读经, 三八一至三八三页)。

参读: 哥林多后书生命读经, 第三十九篇。

the Lord, has a very strong disposition...Moreover, the wife is very peculiar and seldom agrees with others. Often she contradicts others...What this man and wife have is a halfway reconciliation and a halfway righteousness.

However, suppose this brother and sister hear a message on the need for further reconciliation. The husband begins to condemn his disposition, the wife condemns her peculiarity, and they both condemn their natural life. As a result, there is the possibility that they may be brought into the Holy of Holies to enjoy the Lord. Then the husband may say, “Praise the Lord!” and the wife may respond, “Amen!”...They will be in a condition that may be called the righteousness of God.

Why do we say that this righteousness is the ultimate consummation of God’s salvation? This claim is based on 2 Peter 3:13, which speaks of righteousness dwelling in the new heaven and new earth. The fact that righteousness will dwell in the new heaven and new earth indicates that everything will be brought back to God in full. Everything will be headed up and set in good order. Nothing will be wrong, and nothing will be out of order. Everything in the new heaven and the new earth will be right and satisfactory to God. God will be able to look at the entire universe and justify everything.

You may have the assurance to say that you are a new creation in Christ, [but] you may not have the boldness to declare that you are the righteousness of God. The reason you lack this boldness is that you are like a butterfly that has not fully emerged from its cocoon. Only when our “cocoon” has been fully done away can we say that we are the righteousness of God. Until then, we can say that we are only partially the righteousness of God. We need the cross to do a further work on us so that the remainder of our cocoon may be consumed. Eventually, at the latest in the New Jerusalem, we will fully be the righteousness of God. Then God will be able to boast to His enemy, Satan, that everything in the New Jerusalem is righteousness, that nothing is wrong or defective, that everything is satisfactory to God. Therefore, God will be able to justify everything in the New Jerusalem. (Life-study of 2 Corinthians, pp. 321-323)

Further Reading: Life-study of 2 Corinthians, msg. 39

## 第二周■周四

### 晨兴喂养

林后五 14 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”

三 8～9 “何况那灵的职事，岂不更带着荣光？若定罪的职事有荣光，那称义的职事，就越发充盈着荣光了。”

今天许多基督徒只知道基督为他们的罪而死（林前十五 3），却不知道基督为他们这些肉体、旧造（林后五 14）而死。…基督为使我们的罪蒙神赦免，就为我们的罪死了。然而这只是和好的起初阶段。基督在十字架上不仅为我们的罪死了，也为我们…死了。基督死在十字架上，使我们外面的人，天然的人被了结，好叫我们可以成为神的义。因此，基督为我们的罪死了，使我们蒙神赦免并称义；但基督为我们而死，使我们可以成为神的义。

新约的职事把我们带回来归给神，到一个地步，使我们能实际地成为神的义。我们不仅蒙神称义，甚至成了神的义（哥林多后书生命读经，三八四至三八五页）。

### 信息选读

新约的职事，也就是那灵与义的职事，要作出一种义的情形，先是在个人身上，其次在召会里，第三在千年国里。…虽然国度时代尚未来临，但我们能在召会生活和家庭生活中预尝国度的义。有时候，在某个地方召会的情形，可能使神称义其中的每一人、事、物。这样的召会就是神的义。这种情形也可能出现在我们的家庭生活中。我有几次看见在一

## WEEK 2 — DAY 4

### Morning Nourishment

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died.

3:8-9 How shall the ministry of the Spirit not be more in glory? For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

Many of today's Christians know only that Christ died for their sins [1 Cor. 15:3]. They do not realize that Christ died for them as the flesh, as the old creation [2 Cor. 5:14]...In order that our sins might be forgiven by God, Christ died for our sins. This, however, is simply the initial stage of reconciliation. Christ died on the cross not only for our sins, but...also for us...Christ died on the cross so that our outer man, our natural being, may be terminated in order that we may become the righteousness of God. Therefore, Christ died for our sins so that we may be forgiven and justified by God. But Christ died for us so that we may become the righteousness of God.

The new covenant ministry brings us back to God to such an extent that we actually become God's righteousness. Not only are we justified by God, but we even become the righteousness of God. (Life-study of 2 Corinthians, pp. 323-324)

### Today's Reading

The ministry of the new covenant, a ministry of the Spirit and of righteousness, will work out a condition of righteousness first in individuals, second in the church, and third in the millennial kingdom...Although the age of the kingdom has not yet come, we can have a foretaste of the righteousness of the kingdom today in the church life and in our family life. Sometimes in a certain local church the condition may be such that everything, everyone, and every matter is justified by God. Such a church is the righteousness of God. This kind of

个家庭里，每个人都已经彻底得救，显出一种样样都对，一切都令神满意，且蒙神称义的光景。…新约职事的果子就是产生这种义。

我们经历那灵在我们里面生活并工作，结果我们就成为义的。我们里面的人自然而然的是透亮的，像水晶一样纯净，并且我们能知道神的心。我们无须努力，立即就知道主的心思，并且清楚地领会祂的意愿和工作。这样，我们所作的，乃是照着主的心思和意愿。这就是义。

许多基督徒有一种观念，以为我们作错事时，我们就与神不对了。这种义的观念太肤浅了。即使我们没有作错什么事，我们与神可能仍是不对，因为我们也许不在主的心思和意愿里。…我们可能没有照着主的心思，我们所作的也许不是祂的意愿。只要我们不行神的意愿，我们就是不对的。

假如有一个青年人在学校里没有作错什么事，但是他没有好好读书。不仅如此，他坐在那里上课的时候心不在焉。…从外面看来，他也许没有错；但从里面来看，他整个人都是错的。同样的原则，许多圣徒外面看来没有什么不对。事实上，他们整个人都不在主的意愿里。

你若得着赐生命之灵的灌注并浸透，你里面的人就会透亮。你会明白主的心思，你也会知道什么是主的意愿。你自自然然就会在祂的意愿里，行祂的意愿。结果，你与祂就是对的。不仅如此，你会知道当怎样待人，也会知道当怎样处理财物。这样，你就成为一个义的人，在大小事上都是对的，与神、与人、与自己都是对的。这是一个彰显神的人，因为他的义就是神的形像，就是神彰显出来（哥林多后书生命读经，三八三至三八四、二八六至二八七页）。

参读：出埃及记生命读经，第九十九至一百零三篇。

condition may also be present in our family life. In a few cases I have seen that in a family whose members have been thoroughly saved, there is a condition where nothing is wrong, but everything is satisfactory to God and justified by Him...The fruit of the new covenant ministry is to produce this kind of righteousness.

As a result of experiencing the Spirit living and working within us, we become righteous. Spontaneously, our inner being is transparent, crystal clear, and we know the heart of God...Without effort, we know the mind of the Lord and have a clear understanding concerning His will and work. Then what we do is according to the Lord's mind and will. This is righteousness.

Many Christians have the concept that when we do something wrong, we are not right with God. This concept of righteousness is too superficial. Even when we do not do anything wrong, we still may not be right with God, for our being may not be in the mind and will of the Lord...We may not be according to the Lord's mind, and what we are doing may not be His will. As long as we are not doing God's will, we are not right.

Suppose a young person at school does not do anything wrong. But he does not study properly. Furthermore, when he sits in class, he is absent-minded...Outwardly, he may not be wrong, but inwardly, his whole being is wrong. In the same principle, outwardly, many saints are not wrong in anything. Actually, their being is not in the will of the Lord.

If you are infused and saturated by the life-giving Spirit, your inner being will become transparent. Then you will know what is in the Lord's mind. You will also understand what the will of the Lord is. Spontaneously, you will be in His will and do His will. As a result, you become right with Him. Moreover, you will realize how you should act toward others and even how you should deal with your material possessions. Then you will become a righteous person, one who is right in small things as well as in great things, one who is right with God, with others, and with himself. This is a person who expresses God, for his righteousness is the image of God, God expressed. (Life-study of 2 Corinthians, pp. 323, 239-240)

Further Reading: Life-study of Exodus, msgs. 99—103

## 第二周■周五

### 晨兴喂养

来九 3 “第二幔子后，还有一层帐幕，叫作至圣所。”

十 19～20 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”

两步的和好，由帐幕的两层幔子清楚地描绘出来。头一层幔子称为帘子（出二六 37）。罪人借着平息之血的和好被带到神这里，就经过这帘子进入圣所。这预表和好的第一步。但还有第二层幔子（31～35，来九 3），将他与在至圣所里的神隔开。这层幔子需要裂开，使他能被带到至圣所里的神这里。这是和好的第二步。哥林多的信徒已经与神和好，经过头一层幔子进入了圣所；但他们仍活在肉体里，还需要经过已经裂开的第二层幔子（太二七 51，来十 20），进入至圣所，在他们的灵里与神同活（林前六 17）。哥林多后书的目的就是要带他们到这里，使他们成为在灵里（林前二 15），在至圣所里的人。使徒说，“求你们：要与神和好”（林后五 20），就是这意思（哥林多后书生命读经，三七九页）。

### 信息选读

在旧约里，罪人要就近神，必须先来到祭坛，借着赎罪祭的血使罪得赦。他经历罪得赦免之后，才能进入圣所。这是和好的第一步，罪人借此开始与神和好。这是当时哥林多信徒的光景，也是今天大多数真基督徒的光景。他们已经借着十字架，局部地与神和好了；在十字架上，基督作了我们的赎罪

## WEEK 2 — DAY 5

### Morning Nourishment

Heb. 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies.

10:19-20 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

[The] two steps of reconciliation are clearly portrayed by the two veils of the tabernacle. The first veil is called “the screen” (Exo. 26:37). A sinner who was brought to God through the reconciliation of the propitiating blood entered into the Holy Place by passing this screen. This typifies the first step of reconciliation. The second veil (vv. 31-35; Heb. 9:3) still separated him from God, who was in the Holy of Holies. This veil needed to be rent that the sinner might be brought to God in the Holy of Holies. This is the second step of reconciliation. The Corinthian believers had been reconciled to God, having passed through the first veil and having entered into the Holy Place. But they still lived in the flesh. They needed to pass the second veil, which had been rent already (Matt. 27:51; Heb. 10:20), to enter into the Holy of Holies to live with God in their spirit (1 Cor. 6:17). The goal of 2 Corinthians was to bring them there that they might be persons in the spirit (1 Cor. 2:15), in the Holy of Holies. This is what the apostle meant by saying, “Be reconciled to God.” (Life-study of 2 Corinthians, pp. 319-320)

### Today's Reading

In the Old Testament, when a sinner came to God, he first had to come to the altar to have his sins forgiven through the blood of the sin offering. After experiencing the forgiveness of sins, he could enter the Holy Place. This is the first step of reconciliation, the step by which a sinner begins to be reconciled to God. This was the situation of the believers at Corinth, and it is also the situation of most genuine Christians today. They have been reconciled to God

祭而死，流出祂的血洗去我们的罪。我们相信祂的时候，神赦免了我们，我们就与神和好，被带回来归给祂。…然而，我们只是局部地与神和好，还不够彻底。

依照圣经，和好的含意远超过仅仅被带回归神。和好乃是被带到神里面。因此，照圣经来看，把人带到神那里，意思就是把他们带到神里面，使他们完全与神成为一。但是在许多基督教的教导中，与神是一这件事受到误解。…就着丈夫与妻子而言，有一种团体的一。但在圣经中，与神是一的意思是和祂调和。这就是在神里面，并且让神进到我们里面。圣经中的与神是一，是一种我们进到神里面、神进到我们里面的一。因此，主耶稣说，“你们要住在我里面，我也住在你们里面。”（约十五4）祂并没有说，“你们要与我同住，我就与你们同住。”有些基督徒竟然反对“借着与神调和而与神是一”这个合乎圣经的奇妙观念，这是何等可惜！

我们一直不断需要和好的职事，就是保罗受托付的职事，直到我们完全与主是一，完全在祂里面，并让祂完全在我们里面。保罗受了托付，要作一个工，把信徒完全且实际地带进神里面。我们一旦看见这一点，便有资格明白林后五章的末段和六章的前段。…与神和好就是被带进神里面，…和好的职事就是把人带进神里面的职事。

哥林多的信徒中间有许多难处，这一切难处表明，这些信徒并没有完全在神里面。…他们虽然得救，并从神而生，但他们并没有在祂里面生活。因此，他们在日常生活的许多事上，乃是在神以外。所以，保罗有负担把他们带进神里面。这就是使他们对神和好（哥林多后书生命读经，三七九至三八〇、四〇二至四〇三页）。

参读：哥林多后书生命读经，第十四、二十七篇。

in part through the cross upon which Christ died as our sin offering, where He shed His blood to wash away our sins. When we believed in Him, we were forgiven by God, reconciled to Him, and brought back to Him...However, we have been reconciled to God only partly, halfway.

The biblical understanding of reconciliation includes more than merely being brought back to God. It is to be brought back into Him. Therefore, according to the Bible, to bring others to God means to bring them into God and to make them absolutely one with Him. However, in much Christian teaching, the matter of oneness with God is wrongly understood...In the case of a husband and wife, there is a kind of corporate oneness. But in the Bible to be one with God means to be mingled with Him. It is to be in God and to allow God to come into us. Biblical oneness with God is a oneness in which we enter into God and God enters into us. Therefore, the Lord Jesus said, "Abide in Me and I in you" (John 15:4). He did not say, "Abide with Me and I with you." What a shame that some Christians oppose this wonderful biblical concept of being one with God by being mingled with Him!

Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we will continue to need the ministry of reconciliation, the ministry with which Paul was commissioned. Paul was commissioned with the work of bringing the believers into God in a way that was absolute and practical. Once we see this, we are qualified to understand the last part of chapter 5 and the first part of chapter 6 of 2 Corinthians. To be reconciled is to be brought into God and...the ministry of reconciliation is the ministry of bringing others into God.

There were many problems among the believers at Corinth. All those problems were signs that those believers were not absolutely in God... Although they had been saved and born of God, they were not living in Him. For this reason, concerning many items in their daily living, they were outside of God. Therefore, Paul was burdened to bring them into God. This was to reconcile them to God. (Life-study of 2 Corinthians, pp. 320, 339-340)

Further Reading: Life-study of 2 Corinthians, msgs. 14, 27

## 第二周■周六

### 晨兴喂养

林后六 11 ~ 13 “哥林多人哪，我们的口向你们是张开的，我们的心是宽宏的；在我们里面，你们并不受限制，你们乃是限制在自己的心肠里。但你们也要宽宏，作同样的报答，我像对孩子说的。”

我们若要与神完全和好，完全得救，我们就需要心宽宏。

已过五十年来，我认识了许多亲爱、宝贝的长老同工弟兄们，有很多位都非常严谨、梗直。…我多次想尽全力说服这些梗直的弟兄要有弹性。…然而有时这样一位梗直的弟兄会反应说，“不！那不合圣经。”这种态度明显指明，这样严谨、梗直的弟兄们，需要心宽宏。

当我们的内心宽宏时，我们不可松散，而该继续对自己严、对自己直。但我们不可把这个原则应用到别人身上。如果主在我们里面作了这样的工作，我们就是宽宏的了（哥林多后书生命读经，四三二至四三四页）。

### 信息选读

我们可能在自己的眼中很伟大，但我们的内心却极其狭窄。譬如，某人犯了错，我们可能从此不再与他交往，直到他悔改认错为止。这就是我们狭窄的记号。…我们的狭窄是很强的标示，我们只是部分与神和好，我们得拯救的百分比还很低。我们的内心究竟有多宽宏，在于我们与神和好的程度。

我参加结婚聚会的时候常被请求要说点话。我不太愿意在这种场合中说话。问题不是我无话可说，

## WEEK 2 — DAY 6

### Morning Nourishment

2 Cor. 6:11-13 Our mouth is opened to you, Corinthians; our heart is enlarged. You are not constricted in us, but you are constricted in your inward parts. But for a recompense in kind, I speak as to children, you also be enlarged.

If we would be fully reconciled to God, fully saved, we need to be enlarged in our heart.

In the past fifty years I have known many dear and precious brothers who were elders and co-workers. A good number of these brothers were very strict and straight...Many times we tried our best to convince these straight brothers to be more flexible...Nevertheless, sometimes a straight brother would respond by saying, "No! That is not the biblical way!" This attitude is a clear indication that those who are strict and straight in this way need to be enlarged.

When we become enlarged in our heart, we should not become loose. Rather, we should continue to be strict and straight concerning ourselves, but we should not apply this principle to others. If the Lord has done such a work in us, we have been enlarged. (Life-study of 2 Corinthians, pp. 361-363)

### Today's Reading

We may be great in our own eyes, yet our heart may be extremely narrow. For example, our attitude may be that if a certain one makes a mistake, we should have nothing to do with him unless he repents. This is a sign of narrowness... Our narrowness is a strong indication that we have been reconciled to God only partially and that the percentage of our salvation is quite low. How large our heart is depends on the degree of our reconciliation to God.

Often when I attend a wedding meeting, I am urged to give a word. However, I am reluctant to speak at weddings. The problem is not that I

而是我真心想说的，在这种场合可能太直率、太坦诚了。我很不喜欢在婚礼中那些好听、取悦人的话，因为那些话太不实际。倘若我要在结婚聚会中说话，我喜欢说真话，特别是说到夫妻之间彼此宽恕的困难。

一位弟兄一旦被他的妻子得罪了，他可能永不会忘记，也永不会原谅他的妻子。当然，很多妻子也是如此。我喜欢对刚结婚的弟兄姊妹这样说：“姊妹，要尽力不得罪你的丈夫，你若得罪他，他要好几年的时间才会原谅你。弟兄，不要以为你的妻子是天使；她绝对不是天使。不仅如此，你必须常常爱她。你对她的爱如果不表达出来，你可能会得罪她；她会很久忘不了你的过错。”我用这事作为另一个例子，说明心的狭窄。

所有已婚的弟兄姊妹，你们的心需要宽宏。弟兄们，你的妻子得罪过你么？我劝你忘掉吧。你若能赦免别人，忘记别人得罪了你，那就表示你是宽宏的人，是心胸宽大的人。

当你被别人得罪，你愿意赦免那人么？赦免事实上乃是忘记。也许我们应该说忘记代替赦免。这样，丈夫会对妻子说，“亲爱的，让我们都忘掉那次得罪对方的事吧。”忘记才是真正的赦免。

在你的家庭生活和召会生活中，你可能被得罪过许多次。你把所有被人得罪的事都记录下来么？你记得你的丈夫或妻子怎样得罪你么？或者记得某位长老怎样得罪你么？你记得圣徒们怎样得罪你么？我们需要赦免并忘掉所有得罪我们的事。…我们很难赦免并忘记，乃是因为我们的心还不够宽宏。因此，我们再次看见，我们的心需要宽宏。我们需要与神完全和好并且完全得救，好使我们的心的确是宽宏的（哥林多后书生命读经，四三四至四三六页）。

参读：哥林多后书生命读经，第四十二、四十六篇。

do not have anything to say. It is that what I really desire to say may be too frank and honest for the occasion. I strongly dislike the kind of nice, pleasant talk common at weddings, because it usually is far from the truth. If I were to speak at a wedding meeting, I would like to tell the truth, especially concerning the difficulty husbands and wives have in forgiving each other.

Once a certain brother has been offended by his wife, he may never forget that offense and never forgive his wife for causing it. Of course, many wives are the same way. What I would like to say to a newly married brother and sister is this: “Sister, try your best to avoid offending your husband. If you offend him, it may take him many years to forgive you. Brother, don’t think that your wife is an angel. She certainly is not an angel. Furthermore, you must love her always. If you fail to express your love for her, she may be offended and remember your failure for a long time.” I use this as another illustration of narrowness of heart.

All married brothers and sisters need to be enlarged in heart. Brothers, has your wife offended you? I urge you to forget it. If you are able to forgive an offense and forget it, that is a sign that you have become an enlarged person, a person with a large heart.

When you are offended by someone, are you willing to forgive that person? To forgive is actually to forget. Perhaps instead of talking about forgiving, we should speak of forgetting. Then a husband would say to his wife, “Dear, let us both forget that offense.” Forgetting is true forgiving.

Both in your family life and in the church life, you probably have been offended many times. Have you kept a record of all the offenses? Do you remember how your husband or wife offended you or how you were offended by a certain elder? Do you remember all the offenses caused by the saints? We need to forgive and forget all offenses...This difficulty with forgiving and forgetting is caused by a heart that has not been adequately enlarged. Thus, we see once again that we need our hearts to be enlarged. To be fully reconciled and saved will cause us to be truly enlarged in our hearts. (Life-study of 2 Corinthians, pp. 363-364)

Further Reading: Life-study of 2 Corinthians, msgs. 42, 46

# 第二周诗歌

416

## 经历基督 — 与祂交通

C 大调

特副 (英 551)

4/4

一 我已相信真事实, 我已接受主的死,  
 我已经过外院子, 阿利路亚, 赞美主!  
 借主赎罪的宝血, 我得归神成圣洁,  
 不再有分于罪孽, 阿利路亚, 赞美主!  
 (副) 阿利路亚! 阿利路亚! 裂开幔子我已过,  
 这里荣耀不败落! 阿利路亚! 阿利路亚!  
 路亚! 我今在我王的面前过生活!

二 外层幔子我已过,  
 神圣供应全得着,  
 我今与神已和谐,  
 神外世界永弃绝,  
 三 内层幔子我也过,  
 来到神的施恩座,  
 今在神前过生活,  
 不再有己的间隔,  
 四 我今是神的祭司,  
 身分地位何确实,  
 我今是在灵里面,  
 夜以继昼不间断,

进入头层的圣所,  
 阿利路亚, 赞美主!  
 经过祭坛全圣别,  
 阿利路亚, 赞美主!  
 进入二层至圣所,  
 阿利路亚, 赞美主!  
 以神作我的居所,  
 阿利路亚, 赞美主!  
 经过救赎才如此,  
 阿利路亚, 赞美主!  
 活在神的荣耀前,  
 阿利路亚, 赞美主!

# WEEK 2 — HYMN

## I've believed the true report Experience of Christ — Fellowship with Him

551



2. I'm a king and priest to God,  
 Hallelujah to the Lamb!  
 By the cleansing of the blood,  
 O glory be to God!  
 By the Spirit's pow'r and light,  
 I am living day and night,  
 In the holiest place so bright,  
 Hallelujah to the Lamb!

3. I have passed the outer veil,  
 Hallelujah to the Lamb!  
 Which did once God's light conceal,  
 O glory be to God!  
 But the blood has brought me in  
 To God's holiness so clean,  
 Where there's death to self and sin,  
 Hallelujah to the Lamb!

4. I'm within the holiest pale,  
 Hallelujah to the Lamb!  
 I have passed the inner veil,  
 O glory be to God!  
 I am sanctified to God  
 By the power of the blood,  
 Now the Lord is my abode  
 Hallelujah to the Lamb!



## 第三周

### 为着基督的身体供应生命

诗歌：补 406

读经：约壹五 14~17，约十五 4~5、7，罗十二 4~5

- 约壹 5:14 我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。
- 约壹 5:15 我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。
- 约壹 5:16 人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。
- 约壹 5:17 一切的不义都是罪，也有不至于死的罪。
- 约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。
- 约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。
- 约 15:7 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。
- 罗 12:4 正如我们一个身体上有好些肢体，但肢体不都一样的功用；
- 罗 12:5 我们许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

#### 【周一】

壹 约壹五章十四至十七节指明，我们不只拥有并享受永远的生命，我们还能将这生命供应给基督身体上其他的肢体：

- 一 十四至十七节给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。
- 二 圣经中只有约壹五章十六节提到将生命供应给别人：

## Week Three

### Ministering Life for the Body

Hymns: E1240

Scripture Reading: 1 John 5:14-17; John 15:4-5, 7; Rom. 12:4-5

- 1 John 5:14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.
- 1 John 5:15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.
- 1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
- 1 John 5:17 All unrighteousness is sin, and there is sin not unto death.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

#### § Day 1

I. In 1 John 5:14-17 there is the indication not only that we have eternal life and enjoy it but also that we can minister this life to other members of the Body:

- A. Verses 14 through 17 show us that the eternal life within us can overcome death both in ourselves and in other members of the church.
- B. Verse 16 is the only reference in the Bible to ministering life to someone:

- 1 供应生命就是分赐生命。
- 2 当我们在生命的富余，我们就能用这个富余来供应、服事人—16 节。

### 三 十四节说到在永远生命交通里的祷告：

- 1 我们应当照神的旨意求，不照我们的方式、渴望或偏好。
- 2 照神旨意的祷告，指明祷告的人住在神圣生命的交通里，也住在主自己里面；这样一位就真正与主是一—约十五 4 ~ 5。
- 3 约壹五章十五节的“知道”，乃是基于这事实：我们得着神圣的生命以后，住在主里面，并且在祂名里，在向神的祷告中与祂是一—约十五 7、16，十六 23 ~ 24。
- 4 约壹五章十六节中“人…就当…祈求”与“将生命赐给他”，主词都是指同一个人，就是那看见弟兄犯罪并为弟兄祈求的人：
  - a 这样一个住在主里面，与主是一，并且在与主是一的灵里（林前六 17）祈求的祈求者，成了神赐生命的灵能将生命赐给他所代求之人的凭借、管道。

b 这是一件在神圣生命的交通里，供应生命的事。

- 5 这里要紧的点乃是：我们若要照着约壹五章十六节所描述的为弟兄祷告，就需要与主是一—约十五 7。

### 四 生命的职事乃是供应我们所经历的基督作生命—林后—3 ~ 4:

- 1 职事的产生，乃是借着十字架的作工；乃是借着十字架的路，我们才有基督的丰富当作生命供应人—四 12。
- 2 我们能供应多少生命，能供应多少基督丰富的实

1. To minister life is to impart life.

2. When we have the surplus of life, we can minister from this supply to others—v. 16.

### C. Verse 14 speaks of prayer in the fellowship of eternal life:

1. We should ask according to God's will, not according to our way, desire, or preference.
2. The prayer that is according to God's will indicates that the praying one is abiding in the fellowship of the divine life and is also abiding in the Lord Himself, and thus he is truly one with the Lord—John 15:4-5.
3. The knowing in 1 John 5:15 is based on the fact that after receiving the divine life, we abide in the Lord and are one with Him in our praying to God in His name—John 15:7, 16; 16:23-24.
4. In 1 John 5:16 he shall ask and he will give life refer to the same person, that is, to the one who sees his brother sinning and asks concerning him:

a. Such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means, the channel, by which God's life-giving Spirit can give life to the ones for whom he is asking.

b. This is a matter of ministering life in the fellowship of the divine life.

5. The vital point is that if we would pray for a brother according to what is described in 1 John 5:16, we need to be one with the Lord—John 15:7.

### D. The ministry of life is to minister as life the Christ whom we have experienced—2 Cor. 1:3-4:

1. The ministry comes out by the working of the cross; it is by the way of the cross that we have the riches of Christ as life to minister to others—4:12.
2. How much life and how much reality of the riches of Christ we can minister

际，是根据我们得到了多少启示，以及我们因所得的启示受了多少苦—弗三 8。

## 【周二】

贰 我们若要供应生命，就需要认识、经历并得着神作复活的神—罗四 17，林后一 9，约十一 25：

一 神借着十字架作工来了结我们，把我们带到尽头，使我们不再信靠自己，乃信靠复活的神—林后一 9。

二 复活的神在我们里面作工时，便将祂的生命和性情作到我们里面—四 16。

三 十字架的杀死，结果叫复活的生命显明—10 ~ 12 节：

1 耶稣的治死，毁坏我们天然的人、外面的人和肉体，使我们里面的人有机会发展并得更新，以活出复活的生命—16 节。

2 主在我们身上所作的一切工作，就是毁坏我们外面天然的人，使我们里面基督的生命得以活出来；这是新约中，关于基督徒的人生最深奥的思想—约十二 24 ~ 26，腓一 21 上。

3 一直留在基督的死里并模成祂的死，乃是基督徒生活中一个深奥的原则—罗六 4 ~ 5，腓三 10：

a 当我们一直留在基督的死里，我们就经历基督复活的大能—10 ~ 11 节，罗八 11，林后一 8 ~ 10，四 14。

b 当我们越这样与基督同死，祂复活的大能就越在我们身上显明出来，我们也越能将生命供应给基督的

depends upon how much revelation we have received and how much we have suffered for what has been revealed to us—Eph. 3:8.

## § Day 2

II. **If we would minister life, we need to know, experience, and gain God as the God of resurrection—Rom. 4:17; 2 Cor. 1:9; John 11:25:**

A. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—2 Cor. 1:9.

B. When the God of resurrection works in us, His life and nature are wrought into us—4:16.

C. The killing of the cross results in the manifestation of resurrection life—vv. 10-12:

1. The putting to death of Jesus destroys the natural man, the outer man, and the flesh, with the result that the inner man is given the opportunity to develop and be renewed to live out the resurrection life—v. 16.

2. All the work that the Lord is doing on us is to destroy our outer, natural man so that we can live out the life of Christ from within us; this is the deepest thought in the New Testament concerning the life of a Christian—John 12:24-26; Phil. 1:21a.

3. Remaining in the death of Christ and being conformed to His death is a profound principle of the Christian life—Rom. 6:4-5; Phil. 3:10:

a. When we remain in the death of Christ, we experience the power of Christ's resurrection—vv. 10-11; Rom. 8:11; 2 Cor. 1:8-10; 4:14.

b. The more we die with Christ in this way, the more His resurrection power will be manifested in us and the more we will be able to

身体—约十一 25。

4 我们天然的力量和才干需要经过十字架的对付，好在复活里在供应生命的事上成为有用的一排三 3。

四 发芽、开花并结果的杖表征基督复活的生命，使我们能把生命供应给身体—民十七 8。

### 【周三】

叁 我们需要在生命上认识身体—约壹五 11～12，西三 4，二 19，罗八 2、6、10～11，十二 4～5：

一 基督的身体是借着基督在我们里面作生命形成的；这生命与我们调和，而成为基督的身体—约壹五 11～12，西三 4，一 18，二 19：

1 我们里面的生命，不是“肢体”的生命，乃是“身体”的生命。

2 我们众人在这个生命里乃是一；这在生命里的一，就是基督那奥秘的身体—弗五 30。

二 在生命上认识身体，是我们生命经历和属灵长大的结果—约壹二 12～14：

1 我们要认识身体，要摸着身体的实际，就必须在生命的经历和生命的长大上有进展—林前三 1～2，十四 20。

2 我们唯有达到属灵生命的第四层，才能认识基督身体的奥秘—弗四 12～13、15～16。

3 我们要认识身体，活在身体里，就需要对付肉体、己和天然—加二 20，五 24，太十六 24：

a 我们若是还照肉体活着，还活在自己里面，还凭天然的能力事奉，基督在我们里面作为身体的生命，

minister life to the Body of Christ—John 11:25.

4. Our natural strength and ability need to be dealt with by the cross so that they may become useful in resurrection for the ministry of life—Phil. 3:3.

D. The budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ for us to minister life to the Body—Num. 17:8.

### § Day 3

III. We need to know the Body in life—1 John 5:11-12; Col. 3:4; 2:19; Rom. 8:2, 6, 10-11; 12:4-5:

A. The Body of Christ is formed by Christ as life in us; this life mingles with us to become the Body of Christ—1 John 5:11-12; Col. 3:4; 1:18; 2:19:

1. The life in us is not a member life—it is a Body life.

2. We are all one in this life; this oneness in life is the mystical Body of Christ—Eph. 5:30.

B. Knowing the Body in life is the result of our experience of life and spiritual growth—1 John 2:12-14:

1. In order to know the Body and touch the reality of the Body, we must progress in the experience of life and the growth of life—1 Cor. 3:1-2; 14:20.

2. Only after we have reached the fourth stage in the spiritual life can we know the mystery of the Body of Christ—Eph. 4:12-13, 15-16.

3. In order to know the Body and live in the Body, we need to deal with the flesh, the self, and the natural constitution—Gal. 2:20; 5:24; Matt. 16:24:

a. If we still live according to the flesh and in ourselves and serve in our natural ability, the life of the Body, which is Christ Himself in us,

就无法显明出来，我们也就无法认识身体。

- b 唯有当肉体受了对付，已被摒弃，天然构成被破碎，我们才能摸着身体的实际—林前十二 12，弗四 4～6。

## 【周四】

- 三 认识身体对于单独乃是一种对付；所有不认识身体的人，都是单独的人—林前十二 14～22。
- 四 认识身体的验证乃是不能单独，能知道别人不在身体里，并认识元首基督的权柄显在身体上的次序里—18 节。

## 【周五】

肆 我们需要在实行上认识身体—20、27 节，十五 58:

- 一 地方召会乃是基督的身体在某一地方的显出—一 2，十 32 上，十二 12～13、20、27:
- 1 一个宇宙召会—基督的身体—成了许多地方召会—基督身体在地方上的显出—罗十二 4～5，十六 1。
  - 2 基督独一的身体，彰显为众地方召会—弗四 4，后一 4、11。
  - 3 每一个地方召会都是基督独一宇宙身体的一部分，是这身体在一个地方上的彰显—林前一 2，十二 27。
  - 4 我们若认识身体，在我们的考量里，基督的身体应当是第一，地方召会应当是第二—罗十二 4～5，十六 1、4、16。
- 二 在主的恢复里只有一个工作，就是身体的工作；我们今天所作的，不是我们个人的工作，乃是神经纶的工作，就是建造基督的身体—林前

cannot be manifested, and we cannot know the Body.

- b. Only when the flesh has been dealt with, the self has been abandoned, and the natural constitution has been broken can we touch the reality of the Body—1 Cor. 12:12; Eph. 4:4-6.

## § Day 4

- C. Knowing the Body is a dealing with individualism; all those who do not know the Body are individualists—1 Cor. 12:14-22.
- D. The proofs that we know the Body are that we are unable to be individualistic, we can discern those who are not in the Body, and we recognize the authority of Christ as the Head revealed in the order of the Body—v. 18.

## § Day 5

**IV. We need to know the Body in practice—vv. 20, 27; 15:58:**

- A. A local church is an expression of the Body of Christ in a particular locality—1:2; 10:32b; 12:12-13, 20, 27:
1. The one universal church—the Body of Christ—becomes the many churches—the local expression of the Body of Christ—Rom. 12:4-5; 16:1.
  2. The unique Body of Christ is expressed as the local churches—Eph. 4:4; Rev. 1:4, 11.
  3. Every local church is part of the unique, universal Body of Christ, a local expression of the Body—1 Cor. 1:2; 12:27.
  4. If we know the Body, in our consideration the Body will be first, and the local churches will be second—Rom. 12:4-5; 16:1, 4, 16.
- B. In the Lord's recovery there is only one work—the work of the Body; what we are doing today is not our personal work but the work of the economy of God—the building up of the Body of Christ—1 Cor. 15:58;

## 【周六】

伍 按照圣经的教训和我们属灵的经历，的确有“基督身体的感觉”这个东西——林前十二 26～27，林后十一 28～29：

一 基督身体的感觉来自对基督的享受——西二 16～19：

- 1 我们所享受这亲爱、宝贵的一位，作我们的食物、饮水和气息，乃是身体的头——林前十 3～4，约二十 22，西一 18，二 19。
- 2 我们对基督的享受，实际上乃是出于作头的基督；因此，当我们享受基督时，就使祂主观地在经历上作我们的头——弗三 8、17，四 15。
- 3 我们享受基督时，祂这元首就使我们对身体有感觉——西二 19。

二 基督身体的感觉，就是基督的生命在我们里面的感觉——三 4、15，罗八 2、6、10～11，十二 4～5：

- 1 基督的身体乃是基督那在我们各人里面的生命，与我们调和而成——西三 4，二 19。
- 2 说到基督身体的感觉，必须从我们里面神圣生命的感觉说起——罗八 6。

三 基督的身体是宇宙的，我们里面的生命是宇宙的，身体的感觉也是宇宙的——林前十二 26～27，林后十一 28～29：

- 1 神圣的生命和那灵一进到我们里头，我们就该有一个宇宙的感觉——身体的感觉——罗八 2、10～11，

## § Day 6

V. **According to the teaching of the Bible and our spiritual experience, there is something called the consciousness of the Body of Christ—1 Cor. 12:26-27; 2 Cor. 11:28-29:**

A. **The consciousness of the Body of Christ comes from the enjoyment of Christ—Col. 2:16-19:**

1. The dear, precious One we enjoy as our food, drink, and breath is the Head of the Body—1 Cor. 10:3-4; John 20:22; Col. 1:18; 2:19.
2. What we enjoy is actually something of Christ as the Head; thus, when we enjoy Christ, that causes Him to be our Head subjectively and experientially—Eph. 3:8, 17; 4:15.
3. When we enjoy Christ, He, the Head, causes us to become conscious of the Body—Col. 2:19.

B. **The consciousness of the Body of Christ is the sense of Christ's life within us—3:4, 15; Rom. 8:2, 6, 10-11; 12:4-5:**

1. The Body of Christ is formed by Christ as life in each of us, mingled with us—Col. 3:4; 2:19.
2. Concerning the consciousness of the Body of Christ, we need to begin with the sense of the divine life within us—Rom. 8:6.

C. **The Body of Christ is universal, the life within us is universal, and the sense of the Body is universal—1 Cor. 12:26-27; 2 Cor. 11:28-29:**

1. Once the divine life and the Spirit enter into us, we should have a universal sense—the consciousness of the Body—Rom. 8:2, 10-11; 12:4-5, 15.

十二 4 ~ 5、15。

- 2 身体的感觉是个宇宙的东西，但因着我们有自己的感觉和眼光，这个感觉在我们里面受了限制—箴十四 10，林后六 11 ~ 13。
- 3 我们若在主面前多有破碎，脱离自己更多一点，我们就会发现身体的感觉是宇宙的一—十一 28 ~ 29。
- 4 我们若有身体的感觉，当别人受苦或蒙福时，我们会认同他们，感觉同样的困苦或蒙福。

四 我们既是基督身体上的肢体，就需要有身体感，并对身体有感觉—罗十二 15，林后十一 28 ~ 29:

- 1 我们要过身体的生活，就需要有身体感—林前十二 26 ~ 27。
- 2 我们若有基督身体的感觉，又能顾到身体，我们的意念和行动，就能以身体为是一—弗四 15 ~ 16。

2. The sense of the Body is a universal matter, but this sense has been restricted in us because of our own feelings and views—Prov. 14:10; 2 Cor. 6:11-13.

3. The more we experience the Lord's breaking and are delivered from ourselves, the more we will discover that the sense of the Body is universal—11:28-29.

4. If we have the sense of the Body, when others suffer or are blessed, we will identify with them and feel the same hardship or blessing.

D. As members of the Body of Christ, we need to have the consciousness of the Body and a feeling of the Body—Rom. 12:15; 2 Cor. 11:28-29:

1. To live the Body life, we need to be conscious of the Body—1 Cor. 12:26-27.

2. If we have the consciousness of the Body of Christ and care for the Body, we will take the Body as the rule in our thoughts and actions—Eph. 4:15-16.



## 第三周■周一

### 晨兴喂养

约壹五 16～17 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。一切的不义都是罪，也有不至于死的罪。”

约翰用他在约壹五章四至十三节所写的话作基础，给我们看见这永远的生命能胜过死。我们已经接受永远的生命，这生命已经在我们里面得着证实、证明并保证。…约翰（在十四至十七节）给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。永远的生命吞灭我们里面的死，也吞灭别的肢体里面的死。

我们在召会生活里并不是单独的生活。因为召会是基督的身体，所以我们乃是和身体上同作肢体的一同生活。既然我们在身体里，我们就是肢体，和其他同作肢体的在一起。永远的生命不仅顾到我们自己的需要，也顾到我们周围同作肢体者的需要。永远的生命胜过我们里面的死，也胜过我们弟兄里面的死，特别胜过那些软弱或有难处之人里面的死（约翰一书生命读经，三九七至三九八页）。

### 信息选读

（约壹五章十四节）说到照神的旨意求，不照我们的渴望、偏好或方式求。我们怎能知道所求的是照祂的旨意？照神旨意求的人是蒙了重生、有神圣的生命、在神圣生命的交通里的人。…在神圣生命的交通里祷告的人，真正与主是一。我们乃是这样认识神的旨意：借着与祂是一，借着住在祂里面，借着留在神圣生命的交通里。

照神旨意的祷告，指明祷告的人住在神圣生命的交通里，也住在主自己里面。…这使他能向着神存

## WEEK 3 — DAY 1

### Morning Nourishment

1 John 5:16-17 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that. All unrighteousness is sin, and there is sin not unto death.

John uses what he has written in 1 John 5:4-13 as a basis to show us that this eternal life can overcome death. We have received eternal life, and this life has been testified, proved, and pledged within us...[In 5:14-17 John shows] us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

In the church life we do not live alone. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems. (Life-study of 1 John, p. 326)

### Today's Reading

First John 5:14 speaks of asking according to God's will, not according to our desire, preference, or way...A person who asks according to God's will is one who has been regenerated, who has the divine life, and who is in the fellowship of the divine life...A person who prays in the fellowship of the divine life is truly one with the Lord. It is in this way that we know God's will: by being one with Him, by abiding in Him, and by remaining in the fellowship of the divine life.

The prayer that is according to the will of God indicates that the praying one is abiding in the fellowship of the divine life and is also abiding in the Lord

坦然无惧的心。当我们在神圣生命的交通里，我们的良心没有亏欠，我们就与神有平安，我们也存坦然无惧的心祷告，不是照我们的感觉，乃是照祂的旨意。因为我们照祂的旨意祷告，所以祂就听我们。

约翰在十五节接着说，“我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”这个“知道”，乃是基于这事实：我们得着神圣的生命以后，住在主里面，并且在祂名里，在向神的祷告中与祂是一（约十五 7、16，十六 23 ~ 24）。

约翰在约壹五章十六节来到这一段话的要点。…约翰在这里是说，人若看见他的弟兄，就是在主里和他亲近的人，犯了不至于死的罪，就当为那人祈求。这里的“祈求”，必是指我们住在与神交通里而有的祷告。…“将生命赐给他”这句话的主词还是上文的“人”，这人也是“祈求”的主词。这指明祈求的人将生命赐给他所代求的人。这不是说，祈求的人本身有生命，能凭自己将生命赐给别人。这乃是说，这样一个住在主里面，与主是一，并且在与主是一的灵里（林前六 17）祈求的祈求者，成了神赐生命的灵能将生命赐给他所代求之人的凭借。这是一件在神圣生命的交通里，分赐生命的事。我们要成为能将生命分赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人。雅各书五章十四至十六节的祷告是为着医治，这里的祷告是为着分赐生命。

这里要紧的点乃是：我们若要照着约壹五章十六节所描述的为弟兄祷告，就需要与主是一。我们必须住在主里面，与祂在一灵里来祈求。因为我们这样与主是一，我们就能成为神赐生命之灵能将生命分赐给我们所代求之人的凭借、管道。这生命的分赐乃是在神圣生命的交通里进行的（约翰一书生命读经，三九九至四〇二页）。

参读：约翰一书生命读经，第三十七、三十九篇。

Himself...This makes it possible to have boldness toward God. When we are in the fellowship of the divine life and our conscience is without offense, we have peace with God, and we also have boldness to pray not according to our feeling but according to His will. Because we pray according to His will, He hears us.

In 5:15 John goes on to say, “And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.” This knowing is based on the fact that after having received the divine life, we abide in the Lord and are one with Him in our praying to God in His name (John 15:7, 16; 16:23-24).

In 1 John 5:16 John comes to his point in this section...Here John is saying that if anyone sees his brother, someone close to him in the Lord, sinning a sin not unto death, he should ask concerning that one. The word ask here must refer to a prayer made when we are abiding in fellowship with God. The subject of will give life is still he, the subject of the first predicate shall ask. This indicates that the asker will give life to the one for whom he is asking. This does not mean that the asker has life of himself and can give life by himself to others. It means that such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means by which God’s life-giving Spirit can give life to the ones for whom he is asking. This is a matter of life-imparting in the fellowship of the divine life. To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life-imparting.

The vital point here is that if we would pray for a brother according to what is described in 1 John 5:16, we need to be one with the Lord. We must abide in the Lord and ask in one spirit with Him. Because we are so one with the Lord, we can become the means, the channel, through which God’s life-giving Spirit can impart life to the one for whom we ask. This imparting of life takes place in the fellowship of the divine life. (Life-study of 1 John, pp. 327-329)

Further Reading: Life-study of 1 John, msgs. 37, 39

## 第三周■周二

### 晨兴喂养

林后四 10 ~ 12 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。这样，死是在我们身上发动，生命却在你们身上发动。”

保罗告诉我们他和他的同工被压太重，力不能胜，甚至连活命的指望都绝了之后，就说，“自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”（林后一 9）当使徒在患难的重压之下，甚至连活命的指望都绝了，他们也许问自己，他们受苦的结果是什么？答案或反应乃是死（9）。然而死的经历引我们进入复活的经历。复活就是那叫死人复活的神（约十一 25）。十字架的工作了结我们的己，使我们在复活里经历神。十字架的经历总是带进对复活之神的享受。这样的经历产生并形成职事（林后一 4 ~ 6）（李常受文集一九六七年第二册，一七一页）。

### 信息选读

保罗（在林后一章）的话给我们看见，我们需要被了结。我们需要被带到尽头。然后我们就学会不信靠自己，乃信靠神。我们说我们需要信靠神，不信靠自己，是容易的；但要在这事上被作透，是需要一些经历的。…你也许非常信靠你属灵的成就，但甚至这成就也必须被了结。

当十字架把你作透的时候，这工作就带进复活。因此，林后一章二十一至二十二节说，神已经膏了我们，印了我们，又将那灵的作质和预尝赐给

## WEEK 3 — DAY 2

### Morning Nourishment

2 Cor. 4:10-12 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

After Paul told us that he and his co-workers were so burdened that they despaired even of living, he said, “Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead” (2 Cor. 1:9). When the apostles were under the pressure of affliction, despairing even of living, they might have asked themselves what the issue of their suffering would be. The answer or response was “death.” The experience of death, however, ushers us into the experience of resurrection. Resurrection is the very God who resurrects the dead (John 11:25). The working of the cross terminates our self so that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry (2 Cor. 1:4-6). (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” p. 139)

### Today's Reading

Paul's word shows us that we need to be terminated. We need to be brought to an end. Then we will learn not to trust in ourselves but in God. For us to say that we need to trust in God and not in ourselves is easy, but to be wrought through in this matter needs a certain amount of experience... We may trust so much in our spiritual attainment, but even that has to be terminated.

When the cross has been working through us, this working brings in resurrection. Therefore, 2 Corinthians 1:21-22 says that God has anointed us, has sealed us, and has given us the pledge, the foretaste, of the Spirit. If we

我们。我们若要将出于基督的东西供应给人，就必须借着十字架的工作经历基督；十字架的工作乃是为着那灵的施膏、印涂和作质。职事乃是出于这种经历（李常受文集一九六七年第二册，一七一、一七三页）。

保罗在林后四章八节说，“我们四面受压，却不被困住；出路绝了，却非绝无出路。”四面受压，或，各面遭难。八至十八节描述使徒的生活，表明他们在复活里过钉十字架的生活，或在十字架的杀死下，活出复活的生命，为着完成他们的职事。

治死〔10〕的意思是杀死，致死，指死的工作，十字架的工作，就是主耶稣所遭受、所经过的。主在地上的时候，天天都在杀死之下。…使徒们〔也〕经历这杀死的工作，“使耶稣的生命也显明在我们的身体上。”…这种日常的杀死，是要在复活里释放出神的生命。十节的“生命”即复活的生命，就是主耶稣借着十字架的工作，所活并所显出的。

每天继续不断磨碾的工作，有一个特别的目的，就是使耶稣的生命也显明在我们的身体上。这生命乃是复活的生命。主耶稣甚至在钉十字架以前，就活出复活的生命。祂在地上所活的，乃是复活的生命。这复活的生命可以对抗被治死。

当我们在主死的杀死之下，祂复活的生命就借着我们分赐到别人里面。分赐生命到别人里面，总是我们接受十字架杀死的结果。在十二节，保罗的意思是说，“我们死了，你们哥林多人却活了。我们死了，就将生命灌注到你们里面，叫你们活着。对我们来说是被治死，对你们来说却是生命的分赐。”（哥林多后书生命读经，一〇四至一〇六页）。

参读：约翰的修补职事，第十一章。

are going to minister something of Christ to others, we have to experience Christ by the working of the cross, and the working of the cross is for the anointing, the sealing, and the pledge of the Spirit. The ministry comes out of this experience. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 139-140)

In 2 Corinthians 4:8 Paul says, "We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out." The Greek word rendered "pressed on every side" can also be translated "afflicted"...This description of the apostles' life...shows that they lived a crucified life in resurrection, or the resurrection life under the killing of the cross, for the carrying out of their ministry.

The putting to death [v. 10]...means the killing, the deadening, referring to the working of death, the working of the cross, which the Lord Jesus suffered and endured. When the Lord was on earth, He was daily under the killing. The apostles [also] experienced this killing work "that the life of Jesus also may be manifested in our body"...This daily killing is for the release of the divine life in resurrection. The life in verse 10 is the resurrection life, which the Lord Jesus lived and expressed through the working of the cross.

The continual daily grinding works for a specific purpose: that the life of Jesus also may be manifested in our body. This life is resurrection life. The Lord Jesus lived resurrection life even before He was crucified. The life He lived on earth was a life of resurrection. This resurrection life is a life that can withstand being put to death.

When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross. In verse 12 Paul seems to be saying, "We are dying, but you Corinthians are being made alive. Our dying infuses life into you and makes you alive. For us it is a matter of being put to death; for you it is a matter of the impartation of life." (Life-study of 2 Corinthians, pp. 91-93)

Further Reading: CWWL, 1980, vol. 2, "The Mending Ministry of John," ch. 11

## 第三周■周三

### 晨兴喂养

弗一 23 “召会是祂的身体，是那在万有中充满万有者的丰满。”

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

十 17 “因着只有一个饼，我们虽多，还是一个身体…”。

每一个要有属灵争战的人，都必须先认识身体。可说没有一件事，需要我们认识身体，比属灵争战更急切。因为属灵争战，并不是个人的，乃是身体的。不是我们单个信徒能够和仇敌争战，乃是整个身体才能对付仇敌。所以我们要说到属灵争战，就不能不先来看认识身体。

我们这里所说的身体，乃是指着基督那奥秘的身体，就是召会说的。这身体，乃是基督那在我们众人里面的生命，与我们调和而成的。当我们的生命经历还在第二、三层里面的时候，我们还是活在自己的生命里，对主调成这身体的生命就无法认识。乃是当我们的己生命彻底解决了，有了过约但河的经历，而进入第四层了，我们才能摸着这身体生命的实际，而认识这身体（李常受文集一九五三年第三册，六四九页）。

### 信息选读

我们每一个得救的人，都是基督身体上的一个肢体。那么，我们每一个人里面的生命，是一个肢体的生命，还是一个身体的生命？圣经和经历都证明，我们每个人虽是基督的一个肢体，但我们每个人里面所有的，绝不是肢体的生命，乃是身体的生命。我们身体上所有的肢

## WEEK 3 — DAY 3

### Morning Nourishment

Eph. 1:22-23 ...The church, which is His Body, the fullness of the One who fills all in all.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

10:17 Seeing that there is one bread, we who are many are one Body...

Everyone who wants to engage in spiritual warfare must first know the Body. Nothing requires us to know the Body so urgently as spiritual warfare, because spiritual warfare is not an individual matter but a Body matter. No individual believer can fight with the enemy; it takes the whole Body. If we wish to learn spiritual warfare, we must first know the Body.

The Body referred to here is the mystical Body of Christ, the church. This Body is formed by Christ as life in each of us, Christ mingled with us. During the second and third stages of our experience of life, we are still living in our own life; therefore, we cannot know this life that mingles with us to form the Body. Only when our self life has been utterly dealt with and we have the experience of passing through the Jordan and entering into the fourth stage will we be able to touch the reality of this life of the Body and come to know the Body. (CWWL, 1953, vol. 3, "The Experience of Life," p. 479)

### Today's Reading

Everyone who is saved is a member of the Body of Christ. Is the life in each one of us, then, a life pertaining to the members or to the Body? The Bible and our experience prove that though each one of us is a member of Christ, the life in each one of us is not a member life but a Body life. All the members of our body are sharing one life...Similarly, in the Body of

体，都是共同有身体里面那一个生命。…照样，在基督奥秘的身体上，任何一个肢体，如果和身体是联贯的，是有交通的，就他的生命必是身体的生命；身体的生命，也必是他的生命。他离开众肢体不行，众肢体离开他也不行。因为他和众肢体里面所有的生命，都是一个身体的生命，是无法分别，更是无法分开的。就是这个生命，是把我们众人联起来，成为基督的身体的；说得更准确、更透彻一点，是和我们众人调成基督的身体的。

但这件事，在我们还未把自己身上的难处对付干净以前，是没法清楚经历到的。我们若是还凭肉体活着，还活在自己里面，还凭天然的能力事奉神，基督在我们里面那身体的生命，就没法彰显出来，我们也就没法认识这身体。人越凭肉体活着，就越不觉得需要这身体的扶持。人越凭己意而行，就越不觉得需要召会的托住。人越凭天然事奉，也就越不觉得需要肢体的配搭。乃是一个人肉体受了对付，己意受了破碎，天然生命受了击打，然后他里面的生命才给他一个感觉，叫他觉得，他不过是身体上的一个肢体，在他里面的生命是没有法子独立的，所以这生命也就要求他，带着他，去和别的肢体交通，和别的肢体联结。到这时候，他才开始认识一点身体，也才有资格来摸属灵的争战。

所以一面说，人要有属灵的争战，来解决神的难处，必须先对付肉体、自己和魂生命，先解决自己的难处；另一面说，人要有属灵的争战，必须先认识身体，而要认识身体，活在身体里，也必须先对付肉体、自己和魂生命。所以不论是从争战一面说，或是从认识一面说，都需要人经过前三层的对付，脱离了肉体、自己和魂生命，而达到第四层的生命经历才可以（李常受文集一九五三年第三册，六四九至六五一页）。

参读：李常受文集一九七三至一九七四年第二册，召会事奉的基本因素，第三章。

Christ, when one member is joined to the Body or having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life. It would not do for him to be separated from the other members, or vice versa, because the life in him and in the other members is of the same Body; it can neither be distinguished nor separated. It is this life that joins us together to become the Body of Christ; or, to say it more precisely and emphatically, it is this life that mingles with us to become the Body of Christ.

We cannot, however, experience this before the difficulties of the self have been entirely dealt with. If we are still living according to the flesh, in ourselves, and serving the Lord in our natural ability, the life of the Body, which is Christ Himself in us, has no way of being manifested, and there is no way for us to know the Body. The more we live by the flesh, the less we feel the need for the support of the Body. If we live by our self-opinion, we find no need for the sustaining of the church. If we serve with our natural ability, we sense no need for the coordination of the members. Only when our flesh has been dealt with, the self-opinion has been broken, and the natural life has been smashed, will the life within cause us to realize that we are simply members of the Body and that the life in us cannot be independent. Hence, this life requires us to have fellowship with all other members and be joined to them, and it also brings us into that fellowship and the experience of being joined together. It is at this time that we begin to know a little concerning the Body and become qualified to engage in spiritual warfare.

On one hand, we say that if we want to fight the spiritual warfare and deal with God's difficulty, we must first deal with our flesh, self, and soul-life, thus solving our own difficulties; on the other hand, we say that in order to fight the battle, we must first know the Body, and in order to know the Body and live in the Body, we must first deal with our flesh, self, and soul-life. Whether, therefore, we speak from the standpoint of fighting the warfare or knowing the Body, we all must first pass through the preceding three stages—coming out of the flesh, the self, and the soul-life—in order to attain to the fourth stage of the experience of life. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 479-480)

Further Reading: CWWL, 1973-1974, vol. 2, "Basic Factors of the Church Service," ch. 3

## 第三周■周四

### 晨兴喂养

林前十二 18 ~ 20 “但如今神照着自己的意思，把肢体俱各安置在身体上了。若都是一个肢体，身体在哪里？但如今肢体是多的，身体却是一个。”

认识身体既是这样实际的一件事，那么我们凭什么才能知道一个人已经认识了身体？我们至少可以找出三点来验证：

人认识身体的头一个证明，就是不能单独。…人还未认识身体之前，他是单独的，他也能单独。他的生活、行动、工作、事奉都是单独的，外表好像和弟兄们在一起，却没有真实的配搭和联络。但等到他在生命里往前去，认识了一点身体，他就看见作基督徒不是单独的，乃是团体的。他若要一直活在主里面，就不能失去身体的交通，也不能离开肢体的配搭。到这时候，基督的身体对于他就是一个实际的东西。他在召会中，就再也不能单独事奉了。他从最深处，感觉需要别人和他一同作基督徒。…没有弟兄姊妹的配搭，就不能工作；没有召会的扶持，也不能生活。到这时候，他就很自然的，和众圣徒配搭成一个身体，而无法分离。所以，凡还能单独的，就是没有认识身体；凡真认识身体的，定规不能单独（李常受文集一九五三年第三册，六六四至六六五页）。

### 信息选读

人认识身体的第二个证明，就是能知道别人不在身体里。一个人认识了身体，不只他自己是实际地活在身体里，并且别人是否活在身体里，他也能清楚地分辨。

## WEEK 3 — DAY 4

### Morning Nourishment

1 Cor. 12:18-20 But now God has placed the members, each one of them, in the body, even as He willed. And if all were one member, where would the body be? But now the members are many, but the body one.

Since knowing the Body is such a practical thing, how may we ascertain whether or not one knows the Body as yet? We can prove it in at least three ways.

The first proof of knowing the Body is that we cannot be individualistic... Before one knows the Body, he is an individualist and can be individualistic. His life, his actions, his work, and his service are all individualistic. Outwardly, he appears to be one with the brothers, but there is no real coordination or knitting together. Not until he grows deeper in life and knows the Body to a certain extent does he see that being a Christian is a corporate matter and that he cannot go on without fellowship in the Body, nor can he depart from the coordination of the members. The Body of Christ becomes a practical matter to him. In the church life he can no longer serve alone. In the innermost part of his being, he feels that he needs to be a Christian together with others... He cannot work without the coordination of the brothers and sisters, and he cannot live without the support of the church. It is at this stage that he is being knit together spontaneously with all the saints to become one Body, no more to be separated. All those, therefore, who can still be individualistic do not know the Body, and all those with a true knowledge of the Body definitely cannot be individualistic. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 489-490)

### Today's Reading

The second proof of our knowing the Body is the ability to discern whether others are in the Body or not. One who has come to know the Body not only lives in the Body in a very practical way but also can clearly discern whether or not others are living in the Body.

人认识身体以后，所以有这分辨的能力，完全是因为他在主里面的交通达到了那个深度而有的。我们知道，我们和主的交通，乃是随着生命的经历而加深的。虽然我们灵命在第一层时，就和主有交通，而我们灵命到了第四层时，也是和主有交通，但那个交通的深浅却大有分别。当两个交通程度不同的人在一起时，交通深的人，能迁就交通浅的人，与他有交通。不过那个交通，只能限在对方的程度以内，若是超过，就显得格格不入，对方就够不上了。因此，经历深的人，能将就经历浅的人，而经历浅的人，就不能将就经历深的人。这是属灵交通的一个大原则。

认识身体的第三个证明，乃是认识权柄。一个人是否认识身体，就是看他是否认识权柄。真认识身体的人，定规认识权柄；不认识权柄的人，就是没有认识身体。认识身体，和认识权柄，乃是没法分开的。

权柄就是元首基督的权柄，显在身体上的次序里。…我们所说的权柄，也就是指着基督在祂身体上的次序里所显出的权柄。我们都是基督身体上的一个肢体，自然也都有我们各自的地位和次序。如果我们受过属灵的教导，在神面前真受过带领，认识了肉体，对付过己，破碎了天然的生命，就我们一在弟兄姊妹中间，必能立刻知道自己的次序。…这种权柄，都不是人自居的，也不是人选举的，乃是一个自然生命的次序，就是元首基督在祂身体的各肢体上所显明的（李常受文集一九五三年第三册，六六六、六六八至六六九页）。

参读：生命的经历，第十五篇。

This discerning ability after one knows the Body is absolutely due to the extent of the deep degree of fellowship he has in the Lord. Our fellowship with the Lord grows in depth in proportion to our experience of life, beginning with the initial stage of our spiritual life and continuing through the fourth stage. The degree of depth of fellowship differs greatly as we progress in the experience of life. When two people in different degrees of fellowship in the Lord come together, the one having the deeper experience can go on with the one who has the shallower experience and have fellowship with him, but that fellowship is limited in proportion to the experience of the latter. Should this fellowship go beyond the limit, it will become rather incongruous and incomprehensible to the latter. The one having deeper experience, therefore, can go on with the one who has the shallower experience, but the shallower one cannot go along with the deeper one. This is a great principle in spiritual fellowship.

The third proof of our knowing the Body is the recognition of authority. Whether or not one knows the Body depends upon whether or not he recognizes authority. Those who do not recognize authority do not know the Body. Knowing the Body and recognizing authority are inseparable.

Authority is simply the authority of Christ the Head, which is revealed in the order of the Body...When we speak of authority, we mean the authority of Christ manifested through the order of His Body. Since we are all members of the Body of Christ, we naturally have our right position and order. If we have been taught in our spirit and have been indeed led by God to recognize the flesh, if we have had the self dealt with and the natural constitution broken, we will immediately recognize our own order when placed among brothers and sisters...This kind of authority is not assumed, nor is it by election, but it is the natural order in life, which Christ the Head has manifested in all the members of His Body. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 490-493)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 15

## 第三周■周五

### 晨兴喂养

林前十二14“身体原不是一个肢体，乃是许多肢体。”

徒十三1“在安提阿当地的召会中，有几位申言者和教师…”。

宇宙召会就是所有地方召会的总和。…你若把地方召会一个一个都减掉了，就没有宇宙召会了。…把一切的地方召会加起来，所得的总和，就是宇宙召会。这宇宙召会，就是基督的身体（弗一22～23）。

在新约的时候，神是要在每一个地方都设立召会，以表显祂永远的心意。神是要每一个地方召会，各自在她们所在的地方，代表基督的身体，为基督作见证。每一个地方召会，都是宇宙召会在那个地方上的出现。所以，在耶路撒冷的召会（徒八1），在安提阿的召会（十三1），在哥林多的召会（林前一2），或在任何地方的召会，都是宇宙召会的一部分。在每一个地方的召会，都是宇宙召会在那个地方的一点出现。…每一个地方召会，都是宇宙召会在那一个时候，在那一个地方，所显出的一部分（李常受文集一九五七年第二册，二〇一至二〇二页）。

### 信息选读

宇宙召会的性质和原则，就是地方召会的性质和原则。整个的宇宙召会，性质怎样是属神的，各地的地方召会，性质也照样都是属神的。所以，宇宙召会称作“神的召会”（林前十32），地方召会也称作“神的召会”（一2）。

召会在宇宙中如何是唯一的，在各地方上也如何都是唯一的。召会的原则就是一。在宇宙中是一，在地

## WEEK 3 — DAY 5

### Morning Nourishment

1 Cor. 12:14 For the body is not one member but many.

Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers...

The universal church is the sum total of all the local churches...If we subtract all the local churches one after the other, there would be no universal church...When we add up all the local churches, the total is the universal church. This universal church is the Body of Christ (Eph. 1:22-23).

In the New Testament age God wants to establish the church in every place to express His eternal intention. God's desire is that every local church would represent the Body of Christ to testify on behalf of Christ in their respective localities. Therefore, every local church is the expression of the universal church in that locality. Therefore, the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Corinth (1 Cor. 1:2), and the church in any other locality are part of the universal church. The church in a locality is a small expression of the universal church in a particular locality... Every local church is part of the expression of the universal church at a particular time in a given locality. (CWWL, 1957, vol. 2, "The Testimony and the Ground of the Church," p. 153)

### Today's Reading

The nature and principle of the universal church are the nature and principle of the local church. Just as the nature of the entire universal church is of God, the nature of the local church in every locality is also of God. Therefore, the universal church is called "the church of God" (1 Cor. 10:32), and the local church is also called "the church of God" (1:2).

Just as the church is uniquely one in the universe, it is also uniquely one in each locality. The principle of the church is oneness. In the universe the

方上也是一。若是在台北这一个地方上，有了两个以上的召会，那就是有了毛病。正如在台北这一个地方，若有了两个以上的市政府，也定规是出了问题。在一个地方，只能有一个召会，不能有两个以上的召会。

地方召会是宇宙召会的雏形。…宇宙召会是彰显基督的，地方召会也是彰显基督的，不过小型一点就是了。每一个地方召会，都是宇宙召会的一个代表，在她所在的地方，代表宇宙召会，活出基督的身体所该有的生活，以彰显基督（李常受文集一九五七年第二册，二〇三至二〇四页）。

如果我们坚持地方召会自治的观念，认为一封写给任一地方召会的书信只属于那个地方，这就是说没有一封书信是要给我们这个时代的信徒。换言之，这意味着整本圣经都不是为着我们的。这完全不切实际。

在以弗所一章十七节，保罗祷告求父赐给信徒“智慧和启示的灵”，指明信徒也需要看见他所看见的异象，尤其是关于基督身体的异象（三3~4）。当我们在美国各地的地方召会中劳苦作工，我们不是仅仅建造众地方召会；我们的工作是要建造基督的身体。

倪柝声弟兄在他的职事里所强调的中心事项之一是基督的身体。他解释说，人偏好不受规范、不顾身体的感觉来建造召会，因而不作身体的工作。许多人建立这样的召会成为他们的小王国。我们要在倪弟兄所强调之事的光中，考量我们的工作。…要作正确的工，我们必须有真理的基础（李常受文集一九九一至一九九二年第二册，一六一、一六三页）。

参读：李常受文集一九八三年第一册，成全圣徒传扬福音、陈明真理、供应生命并照着灵而行，以担负耶稣的见证，第四章。

church is one, and in each locality the church is also one. If there are two or more churches in Taipei, there is a problem, just as there would be a problem if there were two or more city administrations in Taipei. In one locality there can be only one church, not two or more churches.

The local church is a miniature of the universal church...The universal church expresses Christ, and the local church also expresses Christ, except on a smaller scale. Every local church is a representative of the universal church, representing the universal church in its locality by living out the proper life of the Body of Christ and thus expressing Christ. (CWWL, 1957, vol. 2, "The Testimony and the Ground of the Church," p. 154)

If we hold on to the thought that the local churches are autonomous, considering that an Epistle written to any one locality belongs only to that locality, this would mean that no Epistle is intended for the believers in our time. In other words, it would mean that the entire Bible is not for us. This is altogether impractical.

In Ephesians 1:17 Paul prayed that the Father would give the believers "a spirit of wisdom and revelation," indicating that the believers also need to see the vision that he saw, especially concerning the Body of Christ (3:3-4). As we labor in the local churches in the various regions of the United States, we are not merely building up the local churches; our work is to build up the Body of Christ.

One of the central items that Brother Watchman Nee stressed in his ministry was the Body of Christ. He explained that instead of doing the work of the Body, people prefer to build up churches without any kind of regulation or consciousness of the Body. Many establish such churches as their small empires. We need to consider our work in light of Brother Nee's emphasis...In order to do a proper work, we must have the base of the truth. (CWWL, 1991-1992, vol. 2, pp. 122-123)

Further Reading: CWWL, 1983, vol. 1, "Perfecting the Saints to Preach the Gospel, Present the Truth, Minister Life, and Walk according to the Spirit in Order to Bear the Testimony of Jesus," ch. 4

## 第三周■周六

### 晨兴喂养

林后十一 28 ~ 29 “除了没有提起的事，还有为众召会的挂虑，天天压在我身上。有谁软弱，我不软弱？有谁绊跌，我不焦急？”

身体的感觉，这是个宇宙的东西。所以，绝不要轻看我们里面所得着的生命，那一个生命里的感觉，是太大的一个东西。可惜，这个感觉在我们里面受了限制。因着我们有自己的感觉，有自己的眼光，这些感觉、眼光就成了我们里面的限制。

我们若是有身体的感觉，凡是基督身体上的肢体蒙恩，不论是不是我们所在的地方，我们都会一样地快乐，甚至会因别处召会蒙恩而更加快乐。不管是不是我们所在的地方召会，只要有圣徒为难，有弟兄姊妹蒙恩，我们都感同身受，同样地感到为难，同样地感到快乐。若是我们能达到这个境地，我们这个人里面对身体的感觉是丰富的，是超越地方的。就是这个感觉，叫基督的身体所得的供应，是言语无法形容的（李常受文集一九五六年第一册，二五八至二五九页）。

### 信息选读

我们若能把宇宙的丰富带给基督的身体，我们对身体的用处便是宇宙的。这样，我们虽然在一个地方做事，但那个果效是宇宙的，而不仅仅是那个地方的。许多时候，我们都是把自己摆在自己里头，即使有时从自己里扩大了一点，却还是留在地方里；我们没有让主来扩充我们。千万记得，身体是宇宙的，里面的生命是宇宙的，里面的灵是宇宙的，里面的感觉是宇宙的，供应也是宇宙的。不在乎这个地方，也不在乎那个地方，如

## WEEK 3 — DAY 6

### Morning Nourishment

2 Cor. 11:28-29 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?

The sense of the Body...is a universal matter. Therefore, we should never despise the life that we have received. The sense in this life is a great matter. Regrettably, this sense has been restricted in us because of our own feelings and views.

If we have the sense of the Body, whenever any member in the Body of Christ is blessed, regardless of whether it is our locality, we will be very happy because another church has been blessed. Regardless of whether it is our local church, as long as the saints have hardships or have been blessed, we will identify with them and feel the same hardship or blessing. If we can reach this stage, the sense within us toward the Body will be rich. It will no longer be local but extra-local. The supply to the Body of Christ from this kind of sense is indescribable. (CWWL, 1956, vol. 1, "The Church as the Body of Christ," pp. 181-182)

### Today's Reading

If we can bring the universal riches to the Body of Christ, our usefulness to the Body is universal. Thus, we may serve in one place, but the effect is universal, not merely local. We are often shut up in ourselves. Even when we come out of ourselves, we remain in our locality and do not allow the Lord to enlarge us. The Body is universal, and the life within us is universal. The Spirit within us is universal, the sense within us is universal, and the supply is universal. It does not matter what locality is blessed. If the Body of Christ is blessed, we rejoice, and if the Body of Christ has a problem, we

果基督的身体蒙了恩典，我们就快乐；基督的身体有了为难，我们就感觉痛苦。有谁绊跌，我们不焦急；有谁软弱，我们不软弱？因为众召会的事挂在我们身上。这不仅是一个肢体的问题，这乃是众召会的事；这个感觉会叫我们蒙拯救，也会叫基督的身体得供应（李常受文集一九五六年第一册，二六〇页）。

我们要学习在身体里过生活，一直服在头之下，且顾到身体的感觉，与众肢体共同生活。我们不是以自己的属灵、圣别、得胜为中心，那会叫自己显得独特、超群，而要求、定罪别人。

我们既是基督身体上的肢体，就需要对身体有感觉。首先，这感觉乃是以头的感觉为感觉。腓立比一章八节保罗说，“我在基督耶稣的心肠里，…切切地想念你们众人。”这就是说保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说他是以基督的感觉为自己的感觉，来对待基督的身体。…我们都该像保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。再者，我们不仅要以头的感觉为感觉，还要以顾到身体为原则。保罗在林前十二章二十五节下半至二十六节也说，“总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。”我们要能有身体的生活，就必须这样顾到同作肢体的，满有对身体的感觉。

我们作肢体的，若在凡事上都能有头的感觉，又能顾到身体，我们的心思、意念、言语、行动，就都能以身体为是。我们应当否定自己，认同身体。这样，我们也就与身体毫无间隔，更不会脱节，我们所过的生活就完全是身体的生活，主也就能得着祂身体的彰显了（李常受文集一九九〇年第二册，一一三至一一四、一一六页）。

参读：哥林多后书生命读经，第四十四篇。

feel the pain. Like Paul, we should be able to say, “Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?” (2 Cor. 11:29). We feel this way because the anxious concern for all the churches is upon us. This is not merely a matter of an individual member; it is a matter of all the churches. This sense will save us and cause the Body to be supplied. (CWWL, 1956, vol. 1, “The Church as the Body of Christ,” p. 182)

We have to learn to live in the Body and submit to the Head all the time, to care for the feeling of the Body, and to live together with all the members. We should not take our own spirituality, holiness, or victory as the center. This will make us particular and individualistic and will cause us to condemn others and make demands on them.

Since we are the members of the Body of Christ, we should have a feeling for the Body. First, we must take the feeling of the Head as our own feeling. In Philippians 1:8 Paul says, “I long after you all in the inward parts of Christ Jesus.” This means that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ’s feeling as his own feeling…We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling but also do so in the principle of caring for the Body. Paul says in 1 Corinthians 12:25b-26 that “the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.” In order for us to have the Body life, we must care for our fellow members and must be full of feeling for the Body.

If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions. We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His Body. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” pp. 92-94)

Further Reading: Life-study of 2 Corinthians, msg. 44

# 第三周诗歌

# WEEK 3 — HYMN

补406

我求更深

降 B 大调

4/4

一、更深,更深,借着主的十架,让我更深入;  
死与生命,二者连在一起,使流加深,主。哦

主,我求更深,天天作工我身;遍  
我全人各部,直到全新于我主。

- 四、生活,生活,基督是我生活,祂实际无限!  
小事,大事,任何事,一切事—祂都在里面。  
每日活出基督,时刻将祂流露,  
祂名你当呼求,为得基督献所有。
- 五、人位,人位,主是我的人位,今住在我里。  
祂是我的口味、态度、动作,哦,何等希奇!  
主,你是我人位,安家在我心内;  
作我生命一切,这是何等的联结!
- 六、召会,召会,在众地方召会,有圣灵的流;  
更深,更高,基督是我生活,我被祂占有。  
召会乃是基督各方面的显出;  
主,我愿脱自己,为着建造你身体。
- 七、建造,建造,召会得着建造,靠经历基督;  
惟有如此才会产生建造,除祂无别路。  
哦主,我今求告,我愿被你建造,  
生命逐日加增,为着新耶路撒冷。

Deeper, deeper, in the cross of Jesus

The Church — Building by the Growth in Life

1240

1. Deeper, deeper, in the cross of Jesus; Deeper let me go; Death and life, they always go together; Deepen, Lord, the flow. (C) Oh, deep - er yet we pray, Do work in us each day; Go deep - er, through and through, Till in Thee we're whol - ly new.

4. Living, living, Christ is all our living,  
He's so practical:  
Small things, big things, anything and all things—  
He's involved in all.  
Live Christ in every way;  
Oh, live Him out today.  
His name you now must call,  
And give Him your all for all.
5. Person, Person, Jesus is our Person,  
Living now in us.  
He's our tastes, our attitudes and actions;  
Oh, how glorious!  
Our Person, Lord, Thou art  
Make home in all our heart.  
As life in every way  
Be our Person, Lord, each day.
6. Churches, churches, in the local churches  
We all find the flow:  
Deeper, higher, Christ as all our living,  
For the church we grow.  
The churches are today  
Just Christ in every way.  
For this, from self we cease,  
For Thy Body, Thine increase.
7. Building, building, we will see the building  
Of the church this way:  
Christ experienced will produce the building—  
He's the only way.  
Oh, build us, Lord, we pray,  
By growth of life each day.  
Oh, make us now such men  
For the new Jerusalem.



## 第四周

# 神尺度的度量 与属灵争战的职事

诗歌：补 917

读经：林后十 12～15，弗二 6，六 10～12

林后 10:12 因为我们不敢将自己，和那些自荐的人同列相比，他们拿自己度量自己，拿自己比较自己，乃是不通达的。

林后 10:13 我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。

林后 10:14 我们并非过度伸展自己，好像达不到你们，因为在基督的福音上，我们是最先来的，甚至远及你们。

林后 10:15 我们不凭别人的劳碌过度夸口，但盼望随着你们信心的增长，照着我们的尺度，因着你们得以丰盛地扩大，

弗 2:6 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里，

弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:12 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。

### 【周一、周二】

壹 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口”——林后十 13:

一 使徒保罗是勇敢的，但不是没有界限的；这表明他是在主的限制之下：

1 保罗的夸口是照着度量的神，管治的神，所分给他之尺度的度量夸口。

## Week Four

# The Measure of God's Rule and Ministry on Spiritual Warfare

R. K.; Hymns: E893

Scripture Reading: 2 Cor. 10:12-15; Eph. 2:6; 6:10-12

2 Cor. 10:12 For we do not dare to class or compare ourselves with any of those who commend themselves; but they, measuring themselves by themselves and comparing themselves with themselves, are without understanding.

2 Cor. 10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.

2 Cor. 10:14 For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ.

2 Cor. 10:15 We are not boasting beyond our measure in others' labors, but have the hope, as your faith is increasing, to be magnified in you according to our rule unto abundance,

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

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.

### § Day 1 & Day 2

I. “We will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us”—2 Cor. 10:13:

A. The apostle Paul was bold, but he was not bold without limit; this shows that he was under the restriction of the Lord:

1. Paul's boasting was according to the measure of the rule which the God of measure, the ruling God, had apportioned to him.

2 他向外邦世界（包括哥林多）的职事，是照着神的度量（弗三 1～2、8，加二 8）；因此，他的夸口也是在这界限之内。

二 林后十章十三节的“尺度”这辞，直译是“量度的竿”，如木匠的尺：

1 十三节的“度量”一辞，指明受神的管治；为着我们的工作和经历，神只分给我们这么多。

2 有一位管治者和度量者，就是度量的神，管治的神；所以我们必须留在神尺度和度量的限制之内。

三 我们从林后十章十三至十五节能看见，虽然我们期望主的工作开展，但我们必须学习如何受神的约束：

1 不要期望无限度的开展；那种开展必定不是在照着那灵而行的限制之内——罗八 4～5、14。

2 我们从经历中能见证，我们若照着那灵而开展工作，就一直有某种限制：

a 我们里面没有平安越过某种界限去开展工作。

b 外面的环境也不容我们越过特定的界限。

## 【周三】

四 保罗必须学习接受主的约束：

1 保罗想去罗马，却没有料到他是带着锁链去的一徒二六 29。

2 保罗告诉在罗马的信徒，他想从罗马经过，往西班牙

2. His ministry to the Gentile world, including Corinth, was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8); hence, his boast was within this limit.

B. The word rule in 2 Corinthians 10:13 literally means “a measuring rod,” like the rule of a carpenter:

1. The word measure in verse 13 indicates being ruled by God; God has allotted us just so much for our work and experience.

2. There is One who is ruling and measuring—the God of measure, the God who rules; therefore, we must stay within the limits of God’s ruling, of God’s measuring.

C. From 2 Corinthians 10:13-15, we can see that although we expect the Lord’s work to spread, we must learn how to be under God’s restriction:

1. We should not expect a spread that is without measure; that kind of spread would certainly not be within the limit of a walk according to the Spirit—Rom. 8:4-5, 14.

2. From experience we can testify that if we spread the work according to the Spirit, there will always be a limit:

a. Inwardly, we do not have the peace to spread the work beyond a certain point.

b. Outwardly, the environment does not allow us to go beyond a particular boundary line.

## § Day 3

D. Paul had to learn to take the Lord’s restriction:

1. Paul wanted to go to Rome, but he did not expect to go there in bonds—Acts 26:29.

2. Paul told the believers in Rome that he expected to go to Spain by way of

牙去（罗十五 24），但他从未去到西班牙。

3 保罗愿意服在神的度量之下；他所受的捆绑和监禁，都是神主宰的约束。

五 保罗基于神这度量的原则，告诉哥林多人说，他所作、所说的，都没有过了自己的度量；保罗总是在他的度量之内行事并为人——林前二 1～5、12～13。

六 使徒们总是照着神的尺度行动；神所量给他们的，都成了他们的属区。

七 在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己；我们必须知道自己的限度——林后十 12、14。

八 我们该像保罗一样，照着神所量给我们的度量行动并行事——13 节。

## 【周四】

贰 当我们在基督的升天里与祂同活，作复活里的新造，就为神的国从事属灵的争战——歌四 8，六 4、10，弗二 6，六 10～12：

一 在升天里，我们“从有狮子的洞穴，从有豹子的山岭”，与基督一同观看——歌四 8 下：

1 有狮子的洞穴和有豹子的山岭，表征诸天界，那里有撒但和他的从属。

2 胜利已经赢得了，但是撒但和他邪恶的势力仍然在诸天界里；我们必须在升天里过生活，远超过邪恶的势力——弗三 10，六 12。

3 在这里我们与撒但和他黑暗的权势争战，乃是借着在主里并在祂力量的权能里得着加力，以及借着穿

them (Rom. 15:24), but he never went to Spain.

3. Paul was willing to be subject to God's measuring; his bonds and imprisonment were God's sovereign restriction.

E. Based on the principle of God's measuring, Paul told the Corinthians that whatever he did and spoke was not beyond his measure; Paul always acted and behaved within his measure—1 Cor. 2:1-5, 12-13.

F. The apostles always moved according to God's ruling; whatever God measured out to them became their jurisdiction.

G. In the church service we need to realize that God has measured out only a certain amount to us, and we should not extend ourselves beyond our measure; we need to know our limitations—2 Cor. 10:12, 14.

H. Like Paul, we should move and act according to how much God has measured to us—v. 13.

## § Day 4

II. **As we live with Christ in His ascension as a new creation in resurrection, we engage in spiritual warfare for the kingdom of God—S. S. 4:8; 6:4, 10; Eph. 2:6; 6:10-12:**

A. In ascension we look with Christ “from the lions' dens, / From the leopards' mountains”—S. S. 4:8b:

1. The lions' dens and the leopards' mountains signify the heavenlies, where Satan and his subordinates are.

2. The victory has been gained, but Satan and his evil forces are still in the heavenlies; we must have our living in ascension, far above the evil powers—Eph. 3:10; 6:12.

3. Here we fight with Satan and his power of darkness by being empowered in the Lord and in the might of His strength, and by putting on the whole

戴神全副的军装（12～20）；这就是在基督的升天里生活的实际。

**二 属灵的争战是必需的，因为撒但的意志在对抗神的意志；我们的争战乃是要征服撒但的意志，并击败神的仇敌—太六 10：**

- 1 我们必须明白什么是主的旨意—弗五 17，西一 9。
- 2 神的旨意乃是祂所要的，以及祂所定意要成就的—弗一 5、9、11：
  - a 神有一个永远的旨意，这就是祂永远定旨的源头—11 节，三 11。
  - b 神既是永远的，是无始无终的，祂的旨意也就是永远的；这个旨意存在于宇宙起源的中心—后四 11。
  - c 神为着祂自己的旨意而创造万有，为要成就并达成祂的定旨—弗三 11。
  - d 神的旨意乃是集中在基督身上，并且是要使基督在万有中居首位；在神永远的旨意中，基督乃是一切—西一 15～18，三 4、10～11。
  - e 神所要的乃是基督连同召会；神的旨意是要得着召会作基督的身体—弗五 32，一 9、22～23，二 21～22，四 16。

**三 我们要从事属灵的争战，就必须维持升天的地位—歌四 8，弗二 6：**

- 1 以弗所六章十至十二节所提的属灵争战，乃是根据二章六节之升天的地位。
- 2 升天的地位使我们在争战中得胜，因为只有在升天的地位上，我们才有属天的权柄，才能带着权柄祷告，以对付神的仇敌。

armor of God (vv. 12-20); this is the reality of living in the ascension of Christ.

**B. Spiritual warfare is necessary because Satan's will is set against God's will; our fighting is to subdue the satanic will and defeat God's enemy—Matt. 6:10:**

1. We need to understand what the will of the Lord is—Eph. 5:17; Col. 1:9.
2. God's will is what He wants and what He intends to accomplish—Eph. 1:5, 9, 11:
  - a. God has an eternal will, which is the source of His eternal purpose—v. 11; 3:11.
  - b. Since God is eternal, without beginning or ending, His will is also eternal; it lies at the heart of the origin of the universe—Rev. 4:11.
  - c. God created all things for His will so that He might accomplish and fulfill His purpose—Eph. 3:11.
  - d. The will of God is concentrated in Christ and is for Christ to have the first place in all things; Christ is everything in God's eternal will—Col. 1:15-18; 3:4, 10-11.
  - e. God wants to have Christ with the church; the will of God is to obtain the church as the Body of Christ—Eph. 5:32; 1:9, 22-23; 2:21-22; 4:16.

**C. In order to engage in spiritual warfare, we must maintain the position of ascension—S. S. 4:8; Eph. 2:6:**

1. The spiritual warfare mentioned in Ephesians 6:10-12 is based upon the position of ascension in 2:6.
2. The position of ascension causes us to be victorious in battle because only in the position of ascension can we have heavenly authority and pray with authority to deal with God's enemy.

四 属灵的争战乃是基于基督的得胜；主耶稣借着死废除魔鬼，使他归于无有一太二七 51 ~ 54，来二 14。

## 【周五】

五 我们从事属灵的争战，征服撒但的混乱，并在神圣的经纶中得胜—弗一 10：

1 宇宙的历史乃是神的经纶与撒但的混乱的历史—创一 1 ~ 2、26，后二十 10 ~ 二一 4：

a 撒但是混乱的源头，而神自己就是神圣的经纶。

b 在圣经里，并在我们的经历中，撒但的混乱总是与神的经纶并行—林后四 6，提前一 4。

2 神不是要把我们从混乱里拯救出来，乃是要我们与祂是一，征服在旧造里撒但毁坏的混乱，而为着新造完成神圣建造的经纶—弗三 8 ~ 10，林后五 17。

3 当我们遭受混乱，我们需要为神圣的经纶站住，且活出神圣的经纶—提前一 4、18，提后四 7。

六 我们需要为着神圣的建造，就是建造召会作基督的身体，而从事属灵的争战；建造召会乃是争战的服事—太十六 18，民四 3，二六 2，尼四 14 ~ 23，提前一 18，六 12，提后四 7。

## 【周六】

七 属灵争战的目的，就是把神的国带进来—启十二 10：

1 属灵争战乃是神的国与撒但的国之间的争战—太十二 26、28 ~ 29。

2 神的国就是神圣意志的运用，以神的能力去推翻撒

D. Spiritual warfare is based on the victory of Christ; through death the Lord Jesus destroyed the devil, bringing him to nothing—Matt. 27:51-54; Heb. 2:14.

## § Day 5

E. We engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy—Eph. 1:10:

1. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:

a. Satan is the source of chaos, and God Himself is the divine economy.

b. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—2 Cor. 4:6; 1 Tim. 1:4.

2. Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos in the old creation and to carry out the constructive divine economy for the new creation—Eph. 3:8-10; 2 Cor. 5:17.

3. As we are suffering the chaos, we need to stand for and live out the divine economy—1 Tim. 1:4, 18; 2 Tim. 4:7.

F. We need to engage in spiritual warfare for the divine building, the church as the Body of Christ; the building up of the church is a service of warfare—Matt. 16:18; Num. 4:3; 26:2; Neh. 4:14-23; 1 Tim. 1:18; 6:12; 2 Tim. 4:7.

## § Day 6

G. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10:

1. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28-29.

2. The kingdom of God is the exercise of the divine will and the overthrowing of

但的能力—六 10，十二 28。

- 3 召会的工作就是把神的国带进来；召会必须借着祷告，在地上释放神国的能力—十六 18～19，六 9～10、13，十八 19，后十一 15。

叁 在婚娶之日，基督要迎娶那些多年与神的仇敌争战的人；也就是说，基督要迎娶那些已经胜过那恶者的得胜者—十九 7～9、11～16：

一 当基督来与敌基督和他的军兵争战时，祂乃是作为人子而来，祂这位人子需要一个配偶，好与祂相配，使祂得以完全；这个配偶就是祂的新妇—十四 14，十九 7～9。

二 构成基督新妇的得胜者，要与神的一切仇敌争战，并击败他们—二 7、11、17、26，三 5、12、21：

- 1 得胜者所打的仗是生命抵挡死亡的仗，并在生命中作王，胜过死亡—太十六 18，约五 24，提前六 19，提后一 10，约壹三 14，罗五 17、21。
- 2 得胜者征服撒但毁坏的混乱，而在建造的神圣经纶里得胜；他们不是从当前的混乱里被拯救出来，乃是借着经过过程并终极完成之三一神作全足的恩典，得以征服混乱—提后一 9、15，二 1、17～18，四 22。

the power of Satan by the power of God—6:10; 12:28.

3. The work of the church is to bring in the kingdom of God, and through prayer the church must release the power of the kingdom of God upon the earth—16:18-19; 6:9-10, 13; 18:19; Rev. 11:15.

**III. On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—19:7-9, 11-16:**

A. When Christ comes to fight against Antichrist and his army, He will come as the Son of Man, and as the Son of Man, He will need a counterpart to match Him and complete Him; this counterpart will be His bride—14:14; 19:7-9.

B. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them—2:7, 11, 17, 26; 3:5, 12, 21:

1. The overcomers engage in the warfare of life against death and reign in life over death—Matt. 16:18; John 5:24; 1 Tim. 6:19; 2 Tim. 1:10; 1 John 3:14; Rom. 5:17, 21.
2. The overcomers conquer the destructive chaos and triumph in the constructive divine economy; instead of being delivered out of the present chaos, they conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—2 Tim. 1:9, 15; 2:1, 17-18; 4:22.

## 第四周■周一

### 晨兴喂养

林后十 13 ~ 14 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。我们并非过度伸展自己…”

加二 8 “因为那在彼得里面运行，叫他为受割礼之人尽使徒职分的，也在我里面运行，叫我为外邦人尽使徒的职分。”

使徒〔保罗〕是勇敢的，但不是没有界限的。这表明他是在主的限制之下。他的夸口是照着度量的神，管治的神，所分给他之尺度的度量夸口。保罗向外邦世界（包括哥林多）的职事，是照着神的度量（弗三 1 ~ 2、8，加二 8）。因此，他的夸口也是在这界限之内，不是过了度量，像那些热中犹太教者那样。林后十章十三节的“尺度”这辞，直译是“量度的竿”，如木匠的尺。

十三节的“度量”一辞，指明受神的管治。我们的工作和经历都是照神所分给我们尺度的度量。不仅如此，祂给我们的享受也是有尺度的。因此，当我们说到自己的工作和经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证（哥林多后书生命读经，五二六至五二七页）。

### 信息选读

有些基督教刊物的报导极为夸大；那些报导超过度量，没有限制，不受约束。…我们见证自己的经历时，必须留在神量给我们的度量之内。我们不应该漫无量度，超过量度…夸口。有一位管治者和度量者，就是度量的神，管治的神。所以我们必须留

## WEEK 4 — DAY 1

### Morning Nourishment

2 Cor. 10:13-14 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you. For we are not extending ourselves beyond our bounds...

Gal. 2:8 (For He who operated in Peter for the apostleship to the circumcision operated also in me for the Gentiles).

The apostle was bold, but he was not bold without limit. This shows that he was under the restriction of the Lord. His boasting was according to the measure of the rule which the God of measure, the ruling God, had apportioned to him. Paul's ministry to the Gentile world, including Corinth, was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8). Hence, his boast was within this limit and, in contrast to that of the Judaizers, was not without measure. The word rule in 2 Corinthians 10:13 literally means "a measuring rod," like the rule of a carpenter.

The word measure in verse 13 indicates being ruled by God. God has allotted us just so much for our work and experience. Furthermore, He has given us just so much to enjoy. Therefore, when we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit. (Life-study of 2 Corinthians, p. 439)

### Today's Reading

The reports in certain Christian publications are exaggerations; those reports go beyond measure, beyond limit, without restriction...In testifying of our experience, we must stay within the measure that God has given us. We should not boast without measure, beyond measure...There is One who is ruling and measuring. This One is the God of measure, the God who rules.

在神尺度和度量的限制之内。保罗在这里所说的“甚至远达你们”（林后十13），指明他去哥林多乃是在神的管治和度量之下。

保罗和别的使徒没有过度地伸展自己，这与热中犹太教的教师完全不同。使徒们最先把福音传到欧洲，传到哥林多。倘若先到那里去的是热中犹太教的人，可能使徒们就不会去了；那也表明，在神的尺度下，神并没有把欧洲量给他们。这关系到保罗与热中犹太教者争执的点。

保罗在林后十章十五至十六节说，“我们不凭别人的劳碌过度夸口，但盼望随着你们信心的增长，照着我们的尺度，因着你们得以丰盛地扩大，将福音传到你们以外的地方，并不是在别人的尺度之内，凭现成的事夸口。”这里我们看见，使徒盼望随着哥林多信徒信心的增长，他们的职事借着丰盛的增大与增加，得以扩大（含称赞意），但仍是照着神所分给他们的度量。保罗盼望他在哥林多人中间，能照着神度量的限度而得以扩大。

不要期望无限度的开展。…我们从经历中能见证，我们若照着那灵而开展工作，就一直有某种限制。我们里面会感觉到，主扩展祂的工作只是要到某程度。不仅如此，主会在外面兴起环境来限制工作的开展。所以，当我们越过了某种界限去开展主的工作，我们里面就没有平安，外面的环境也不容我们越过特定的界限。

年轻人虽然还没有太多进到主的工作中，但我鼓励他们把这话留在心里，因为有一天他们会经历到这些情形。我们都需要学习知道，在事奉主并与神同工的事上，总是有界限的。在服事召会的事上，也是这样（哥林多后书生命读经，五二七至五二九页）。

参读：哥林多后书生命读经，第五十一篇。

Therefore, we must stay within the limits of God's ruling, of God's measuring. Paul's words reach even as far as you [2 Cor. 10:13] indicate that his coming to the Corinthians was under God's ruling and measuring.

In contrast to the Judaistic teachers, Paul and the other apostles did not extend themselves beyond their bounds. They were the first to go to Europe, and hence to the Corinthians, with the gospel. If the Judaizers had gone there first, probably the apostles would not have gone, and that would have been the sign that Europe had not been measured to them under God's ruling. This is related to Paul's point in arguing with the Judaizers.

In verses 15 and 16 Paul says, "We are not boasting beyond our measure in others' labors, but have the hope, as your faith is increasing, to be magnified in you according to our rule unto abundance, so that we may announce the gospel unto those parts beyond you, not so that we may boast in another man's rule in things already prepared." Here we see that the apostles had the hope that through the increase of the Corinthian believers' faith, the apostles' ministry would be magnified (in the sense of being praised) by being enlarged and increased abundantly, yet still according to the rule, the measure, that God had apportioned to them. Paul hoped to be magnified in the Corinthians according to the limit of God's measuring.

Do not expect a spread that is without measure...From experience we can testify that if we spread the work according to the Spirit, there will always be a certain limit. Inwardly, we will have the consciousness that the Lord intends to spread the work only to a certain extent. Furthermore, outwardly, in the environment, the Lord may cause matters to restrict the spread of the work. Therefore, inwardly, we do not have the peace to spread the work beyond a certain point, and outwardly, the environment does not allow us to go beyond a particular boundary line.

The young people are not yet very much into the Lord's work. Nevertheless, I would encourage them to keep this word within them, for one day they will experience it. We all need to learn that in serving the Lord and in working with God, there is always a limit. This is also true in the service of the church. (Life-study of 2 Corinthians, pp. 439-441)

Further Reading: Life-study of 2 Corinthians, msg. 51

## 第四周■周二

### 晨兴喂养

林后十 15 ~ 16 “我们不凭别人的劳碌过度夸口，但盼望随着你们信心的增长，照着我们的尺度，因着你们得以丰盛地扩大，将福音传到你们以外的地方，并不是在别人的尺度之内，凭现成的事夸口。”

主特别喜欢约束年轻人。如果年轻人无心事奉，主会挑旺他们事奉祂。但等他们被挑旺之后，祂…会限制他们。人天然的性情不喜欢这种限制。譬如，在睡觉和活动中，我们也许不喜欢受限制。我们在属灵上沉睡时，神会来挑旺我们。但我们太活跃的时候，祂就约束我们。…一位年轻弟兄可能想在年轻人中间带头。如果他带头了，他可能又想在召会中作执事或长老。在这些事上，他可能巴望有快速的进展。但神的原则乃是先叫我们快起来，又使我们慢下去；先兴起我们来，又使我们降下。当我们下沉时，祂来扶持我们。但当我们上得太高，祂就把我们拉回来。因此，神对付我们的作法就是上去下来，下来上去。我们若肯接受神这样的上上下下，最终我们就能在祂的工作中有用处（哥林多后书生命读经，五二九页）。

### 信息选读

许多年轻人受不了神的上上下下。几番上上下下，他们就想逃了。他们的态度是：“如果神要我上，就让我上到诸天之上，留在那里直等主耶稣回来。如果神要我下，就把我留在底下。我不喜欢上上下下，下下上上。”

## WEEK 4 — DAY 2

### Morning Nourishment

2 Cor. 10:15-16 We are not boasting beyond our measure in others' labors, but have the hope, as your faith is increasing, to be magnified in you according to our rule unto abundance, so that we may announce the gospel unto those parts beyond you, not so that we may boast in another man's rule in things already prepared.

The Lord is especially interested in restricting the young people. If the young ones do not have a heart to serve the Lord, He will stir them up to serve Him. But once they have been stirred up, He will limit them. Human nature does not like this kind of limitation. For example, both in our sleeping and in our activity, we may not like limitations. When, spiritually speaking, we are asleep, God will stir us up. But when we become too active, He will restrict us...A young brother may want to be a leader among the young people. If he becomes a leader, he may then want to be a deacon or an elder in the church. In these matters he may expect to make swift progress. God's way, however, is first to speed us up and then to slow us down, first to raise us up and then to lower us down. When we are down, He will lift us up. But when we get too far up, He will lower us down. Hence, God's way of dealing with us is up and down, down and up. If we can take God's ups and downs, we will eventually become useful in His work. (Life-study of 2 Corinthians, p. 441)

### Today's Reading

Many young people cannot tolerate God's ups and downs. After a few of these ups and downs, they want to quit. Their attitude may be, "If God wants me up, then let me go up to the heavens and stay there until the Lord Jesus comes back. But if God wants me down, let me stay down. But I don't like going up and down, down and up."

神不要我们一直在上，或一直在下。甚至在自然界，日夜的转换也证实这事。不会永远都是白昼或黑夜…。神创造我们，不会使我们的一日或一夜持续多年之久。这可能是照着我们的路，却不是照着神的路。

神有许多方法把我们带到低处。有些年轻人被他们的婚姻生活带到低处。某位弟兄在婚前可能像飞鹰翱翔在空中。他很容易谈到美妙而荣耀的召会生活。但是结婚没有多久，召会生活就不再荣耀了。神用婚姻生活来使这位兴奋的弟兄冷静下来。有些弟兄婚后就这样在低处沉寂了很长一段时间。但最终他会起来，只是不像从前那样冲动了。这是长进的现象。

神有时会用一个长老把你带到低处。你若遇见这情形，你该知道，把你打倒的是神，而不是长老。是神借着长老这样作。长老对你说的话可能是无心的，却把你打倒了。神这样对付我们，因为祂是度量的神，分给我们一定的度量。

我知道下沉是件严重的事。有些弟兄们下沉很久，似乎再也起不来了。但过了一段时间，他们又起来了。…这种上上下下似乎不是我们能控制、支配的。我们的确不能控制、支配。因此，我们都必须看见，是神在管治，祂乃是这样把我们限制在我们的度量里。

主的恢复在美国已经有相当的扩展，但是，这个扩展似乎有一个限度。然而，这意思不是说，主使这恢复的扩展永远停顿下来。这里的重点是说，照我们的观念来看，主的恢复一旦开始扩展，就该毫无限制地扩展下去；但神的观念不是这样（哥林多后书生命读经，五二九至五三一页）。

参读：实行召会生活的基本原则，第六章。

God does not want us to be always up or to be always down. Even in nature the alternating of day and night testifies of this. There is no such thing as an unending day or night...God did not create us so that we would have a day or night that would last for many years. This may be according to our way, but it is not according to God's way.

God has many ways to bring us down. Some young people have been brought down by their married life. Before a particular brother was married, he may have been like an eagle soaring in the air. He could easily talk about the wonderful, glorious church life. But not long after his wedding, it seems that the church life is no longer glorious. God is using his marriage to calm down such an excited brother. In some cases, such a brother may stay down for a long period of time after his marriage. But eventually, he is up again, although not in the same excited way as before. This is a sign of improvement.

Sometimes God may use one of the elders to bring you down. If such a thing happens to you, you should realize that God is the One who is putting you down, not the elder. He does it by means of the elder. Without having any intention, that elder may speak a certain word to you, and that word lowers you down. God deals with us in this way because He is a God of measure, apportioning to us a certain measure.

I realize that it is a serious matter to be down. Some brothers may be down for such a long time that it seems they will never rise up again. But perhaps after another period of time, they will once again be up...It seems that this being up and down is beyond our control or management. Yes, we do not control this or manage it. Therefore, we all must realize that God is in control and that this is His way to keep us within our measure.

In this country the Lord's recovery has spread to a certain degree. Yet it seems that there has been a limit to this spread. However, this does not mean that the Lord will permanently stop the spread of the recovery. The point here is that, in our concept, once the Lord's recovery begins to spread, it should spread farther and farther without restriction. However, this is not God's concept. (Life-study of 2 Corinthians, pp. 441-442)

Further Reading: CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6

## 第四周■周三

### 晨兴喂养

弗三 1～2 “因这缘故，我这为你们外邦人作基督耶稣囚犯的保罗，为你们祈求—谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

我们不该以为，保罗这么属灵，必定与我们完全不同。甚至他也必须学习受主的限制。…他告诉罗马的信徒，他想从罗马经过，往西班牙去（罗十五 24）。保罗从未去到西班牙，而是带着锁链到了罗马。这锁链就是主的度量、主的约束。…神是主宰一切的，任何发生在保罗身上的事，都在神的主宰之下。这意思是说，保罗所受的捆绑和监禁，都是神主宰的约束。保罗愿意服在神的度量之下。他不挣扎，也不反抗这约束。在这事上，他没有踢犁棒（哥林多后书生命读经，五三一页）。

### 信息选读

保罗基于神这度量的原则，告诉哥林多人说，他所作、所说的，都没有过了自己的度量。他总是在他的度量之内行动、行事。…他不像热中犹太教的人，他从未越过他的属区。

在林后十章十三至十五节，保罗似乎是说，“哥林多人哪，因着传犹太教的人来到你们那里，哥林多召会受了很大的亏损。…他们一面传基督，另一面又教导摩西的律法。所以他们造成了难处，破坏了召会生活。…所以你们必须知道，这些热中犹太教的人根本不该去哥林多。神并没有把哥林多这个城量给他们；哥林多不是他们的属区。坦白说，哥林多是我的属区，是神量给我的地界。”…这里的话含示，保罗定罪这些热中犹太教的人到哥林多去。因此保罗的意思是说，“我们没有像热中犹太教的人那样过度伸展自己。

## WEEK 4 — DAY 3

### Morning Nourishment

Eph. 3:1-2 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles—if indeed you have heard of the stewardship of the grace of God which was given to me for you.

We should not think that Paul was so spiritual that he was altogether different from us. Even he had to learn to take the Lord's restriction...He told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation...God is sovereign, and whatever happened to Paul was under God's sovereignty. This means that Paul's bonds and imprisonment were God's sovereign restriction. Paul was willing to be subject to God's measuring. He neither transgressed this restriction nor rebelled against it. In this matter he did not kick against the goads. (Life-study of 2 Corinthians, pp. 442-443)

### Today's Reading

Paul told the Corinthians that whatever he did and spoke was not beyond his measure. Paul always acted and behaved within his measure...In contrast to the Judaizers, he never reached beyond his jurisdiction.

In 2 Corinthians 10:13-15 Paul seems to be saying, “Corinthians, as a church, you have suffered a great deal because of the coming of the Judaistic preachers...On the one hand, they preach Christ; on the other hand, they still teach the Mosaic law. Therefore, they cause trouble and damage the church life...You must realize that these Judaizers should never have come to Corinth. God did not measure the city of Corinth to them; Corinth is not in their jurisdiction. To be honest about it, Corinth is my jurisdiction, my territory.”...There is the implication here that Paul condemned the Judaizers for coming to Corinth. Thus, Paul seems to be saying, “We do not overreach ourselves, as the Judaizers do. We were

在基督的福音上，我们是最先到你们这里来的。这表示神已经把哥林多量给我们，我们是照着神的尺度来的。神把哥林多量给我们，而没有量给热中犹太教的人。事实上，神并没有量给热中犹太教者任何东西。”

使徒们总是照着神的尺度行动。…神若量给热中犹太教的人某个属区，使徒们就不会去那个属区，否则他们就是过度伸展自己。这就是保罗在这里所说的。…今天，许多传道人和教师过度伸展自己，干扰别人的属区。…在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己。我们必须知道自己的限度，自己的属区，而不越进到别人的区域。像保罗一样，我们该照着我们的尺度行动、行事；也就是说，只照着神量给我们的度量行动、行事。

保罗从他所领受马其顿人的呼声中，知道哥林多是在他的尺度和度量之下。我们从行传十六章知道，保罗非常清楚神呼召他去欧洲。他是照着神的尺度，把基督的福音带到亚该亚。马其顿和亚该亚都在保罗的尺度之下。

在哥林多后书这一段话里，保罗表白他使徒的权柄。这权柄与属区有关。…他表白自己使徒的权柄时，并没有越过他度量的界限来行事。他是一个完全在神约束下之人的好榜样。

我鼓励青年圣徒特别要研读这一段话，从中学习如何在召会的事奉中行事，并如何在主的恢复里行动。青年人，你们必须知道自己的尺度、界限。这意思是说，你们必须知道神所量给你们的度量有多少，范围有多大。这样的约束和限制，对于我们的肉体是非常实际的对付。我们天然的人喜欢无拘无束。…所以（神）给我们一些限制和约束，好叫我们留在祂所分给我们的度量之内（哥林多后书生命读经，五三二至五三四页）。

参读：哥林多后书生命读经，第五十一篇。

the first to come to you with the gospel of Christ. That was a sign that Corinth had been measured to us. We came according to God's ruling. God has apportioned Corinth to us, not to the Judaizers. Actually, God has not apportioned anything to the Judaizers.”

The apostles always moved according to God's ruling...If God had apportioned a certain territory to the Judaizers, the apostles would not have gone to that territory, for in so doing, they would have overreached themselves. This is what Paul is saying here. Today many preachers and teachers overreach themselves and interfere with the jurisdiction of others. In the church service we need to realize that God has measured out only so much to us, and we should not extend ourselves beyond our measure. We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

Paul knew from the Macedonian call he received that Corinth was under his rule, his measure. We know from Acts 16 that Paul became clear that God had called him to Europe. He came to Achaia with the gospel of Christ according to God's ruling. Both Macedonia and Achaia were under Paul's rule.

In this section of 2 Corinthians, Paul is vindicating his apostolic authority. This authority is related to jurisdiction...In his vindication of his apostolic authority, Paul conducted himself so as not to overstep the boundary of his measure. He is a good example of a person fully under God's restriction.

I encourage the young people especially to study this portion of the Word and learn from it how to conduct themselves in the church service and how to move in the Lord's recovery. Young people, you must know your rule, your limit. This means that you must know how much God has measured to you, how much He has apportioned to you. This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation...Therefore, [God] sets up boundaries and restrictions so that we may stay within the measure that He has apportioned to us. (Life-study of 2 Corinthians, pp. 443-445)

Further Reading: Life-study of 2 Corinthians, msg. 51

## 第四周■周四

### 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。”

弗二6“祂〔神〕又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

在雅歌四章七至八节，主呼召祂的佳偶活在升天里，作复活里的新造。…主呼召她与祂同往高山，就是复活的高峰—升天。基督受死、复活，然后升天。…在基督的升天里，有祂的得胜。不再有争战，因为仇敌已经毁灭。

八节说到从有狮子的洞穴，从有豹子的山岭，来观看。胜利已经赢得，但表征撒但和他邪恶势力的狮子和豹子仍在…诸天界里（弗六12）。基督呼召祂的佳偶从这里观看，指明我们必须有升天里过生活。…争战已经过去，胜利已经赢得（雅歌生命读经，四四至四六页）。

### 信息选读

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愿，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抵抗神的意志的。

## WEEK 4 — DAY 4

### Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

In Song of Songs 4:7-8 the Lord calls His lover to live in ascension as a new creation in resurrection...He calls her to come with Him to a high mountain, which is the top of resurrection—ascension. Christ died, rose, and then ascended. In Christ's ascension is His victory. There is no more fighting, for the enemy has been destroyed.

Verse 8 speaks of looking from the lions' dens and from the leopards' mountains. The victory has been gained, but the lions and the leopards, which signify Satan and his evil forces, are still there...in the heavenlies (Eph. 6:12). Christ calls His lover to look from this, indicating that we must have our living in ascension...The war is over, and victory has been gained. (Life-study of Song of Songs, pp. 35-36)

### Today's Reading

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.

神的仇敌也必须被击败。…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、六三七页）。

只有一种人能够有属灵的争战，就是蒙了救恩，从死里复活过来，与基督一同坐在诸天界里的人。…所以若要我们的工作有争战的作用，能叫人脱离撒但的手，我们就得守住升天的地位，一直活在属天的光景中。

但是我们许多人的经历，还没有达到升天的境界，为何也能传福音带人得救，也能带人爱主呢？这是因为我们身上终久还有一部分是属天的，在我们身上总还有一部分升天的光景，所以凭那一部分还能叫人得着帮助，得着造就。虽然我们也沾染罪恶，也爱世界，也体贴肉体，但在我们身上还有局部的情形，是在诸天界里，所以还能够把人身上局部黑暗的权势对付出去，叫人来归主、爱主。因此，原则并没有两样，总是只有在属天境界里面的人，才能够对付在空中的黑暗权势，而把它赶逐出去。…我们属天的光景有多少，赶出黑暗的权势才能有多少。我们属天的成分多一点，属灵的争战就能多一点。我们属天的成分少，就无论怎样也不会有很多属灵争战的成分。所以这两者是成正比例的。等到一个人完全达到属天的境界，他整个的生活、为人、工作、行动，就都是属灵的争战，就都能把黑暗的权势，从他一切所在的地方，和他一切所碰见的人身上，赶逐出去。所以我们一在经历中达到升天的地位，能够掌权的时候，就是我们能够为着神的国度争战，为着神收复失地，而把神的国带进来的时候了（李常受文集一九五三年第三册，七一〇至七一二页）。

参读：生命的经历，第十八篇。

God's enemy must be defeated...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)

There is only one kind of people who can engage in spiritual warfare—those who have received salvation, have been raised from death, and are now sitting with Christ in the heavens...If we really desire to deliver men out of Satan's power so that they are not only saved but completely delivered from the hands of Satan, we who are preaching the gospel must be men who are sitting in the heavens and keeping the ascended position.

Since many of us have not yet reached the realm of ascension in our experience, why then is it possible that we can lead people to be saved and love the Lord? This is due to the fact that, after all, there is still a part in us that is heavenly or bears the heavenly condition; therefore, through that portion we are able to help others and edify them. Although we are defiled with sin, love the world, and mind the flesh, yet part of our condition is still heavenly; thus, we are able to chase away part of the power of darkness in men and cause them to turn to the Lord and love Him. Hence, the principle remains the same. Only those who live in the realm of the heavens can deal with the power of darkness in the air and chase the devil out...The extent to which we chase out the power of darkness is directly dependent on our heavenly condition. If we have more element of the heavens, we can engage more in spiritual warfare. If we have only a little element of the heavens, we can by no means have much element of spiritual warfare. The two are in direct proportion to one another. When a man has utterly reached the heavenly realm, his whole being, living, works, and actions are spiritual warfare. He is able to chase out the power of darkness from every place to which he comes and from all the people whom he meets. Therefore, when we in our experience have reached the position of ascension and are able to reign, that will be the time we can fight for the kingdom of God, recover the lost earth for God, and bring in the kingdom of God. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 525-526)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 18

## 第四周■周五

### 晨兴喂养

弗一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

提前六 12 “你要为信仰打那美好的仗，持定永远的生命…”。

基督徒的生活乃是经纶搀杂着混乱的生活。…我们早晨亲近主的时候，经历了经纶，但随后在一天当中，可能又经历混乱。

这是我作基督徒近七十年的经历。然而我还在学习击败混乱而回到经纶和秩序的秘诀和策略。…我不仅有神的经纶在我里面，我也有神在我里面作我的经纶。

宇宙的历史乃是神的经纶与撒但的混乱的历史。不仅如此，整本圣经…都是神圣经纶与撒但混乱的记载。在我们的婚姻生活里，我们也有神的经纶和撒但的混乱。所以会有这种情形，原因乃是在宇宙中有两个源头：神和撒但（李常受文集一九九一至一九九二年第三册，二四〇至二四一页）。

### 信息选读

今天地上满了混乱…。然而，我们不该沮丧；除了撒但的混乱之外，还有神圣的经纶。撒但的混乱要结束，神圣的经纶要达到终极的完成。撒但混乱的结局乃是火湖，神圣经纶的终极完成乃是新耶路撒冷。

我们必须看见，在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行的。…什么地方

## WEEK 4 — DAY 5

### Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

1 Tim. 6:12 Fight the good fight of the faith; lay hold on the eternal life...

The Christian life involves both the divine economy and the satanic chaos...During our time with the Lord in the morning, we experience economy, but later in the day we may experience chaos.

This has been my experience during the nearly seventy years I have been a Christian. However, I am learning the secret, the strategy, of defeating chaos and of coming back to economy and order...I have not only God's economy within me—I have God as my economy within me.

The history of the universe is a history of God's economy and Satan's chaos. Furthermore, the entire Bible...is a record of the divine economy and the satanic chaos. In our married life we also have the economy of God and the chaos of Satan. The reason for this situation is that in the universe there are two sources—God and Satan. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 199-200)

### Today's Reading

Today the earth is filled with chaos...However, we should not be discouraged. In addition to the satanic chaos, there is the divine economy. Whereas the satanic chaos will come to an end, the divine economy will reach a consummation. The end of the satanic chaos will be the lake of fire, and the consummation of the divine economy will be the New Jerusalem.

We need to realize that, both in the Bible and in our experience, the satanic chaos always goes along with the divine economy...Where there

有神圣的经纶，什么地方就有撒但的混乱。什么地方有神，什么地方也就有撒但。…我们可以说，神是在“中心线”上，而撒但是在“边线”上。

我们必须奔跑赛程，并跑完赛程，使我们能被算在得胜者中间。…在提后四章六至八节保罗说，“我现在被浇灌，我离世的时候到了。那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了；从此以后，有公义的冠冕为我存留。”那时保罗预期他在要来的国度里会得赏赐。为了要作得胜者，我们必须征服一切毁坏的混乱，并在独一无二建造的经纶里得胜。

得胜者乃是那些忍受混乱，却不失望也不沮丧的人。他们反而得了加强，能够为着神圣的经纶站住，且活出神圣的经纶。…我们若得主的加强，能征服一切毁坏的混乱，我们就要得胜地进到国度里。我们要成为那些在独一无二建造的经纶里得胜的人。

在一次聚会里，我听见有人祷告说，“主啊，拯救我们脱离混乱。”…有人可能说这〔祷告〕是对的，因为主耶稣告诉我们，要求父不叫我们陷入试诱，乃要救我们脱离那恶者（太六13）。但是这种拯救到底是什么，我们可能有错误的观念。神不是要我们从撒但的混乱里被拯救出来。神所要的，具体可见于“胜过”和“征服”二辞。…神乃是要我们征服撒但的混乱。神给我们的真实的拯救，乃是我们的征服。在以弗所六章保罗告诉我们，我们需要在主里得着加力，好站立得住，以抵挡魔鬼的诡计（10～11）。接着他说，“所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”（13）我们不是被拯救脱离混乱，乃是要站住抵挡混乱（李常受文集一九九一至一九九二年第三册，二四三至二四四、三一七至三一八、三三八至三三九页）。

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第一至五章。

is the divine economy, there is the satanic chaos. Where God is, Satan is also...We may say that God is in the “central lane” and that Satan is in the “side lane.”

We have to run the race and finish the course so that we can be counted among the overcomers...In 2 Timothy 4:6-8 Paul says, “I am already being poured out, and the time of my departure is at hand. I have fought the good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness.” At that time Paul anticipated his reward in the coming kingdom. In order to be the overcomers, we must conquer all the destructive chaos and triumph in the unique constructive economy.

The overcomers are those who suffer the chaos, but they are not disappointed or discouraged. Instead, they are strengthened and enabled to stand for and live out the divine economy...If we are enabled by the Lord to conquer all the destructive chaos, we will triumphantly enter into the kingdom. We will be those who triumph in the unique constructive economy.

In one meeting I heard someone pray, “Lord, deliver us from the chaos.”...Some may say that this [prayer] is right because the Lord Jesus told us to ask the Father not to bring us into temptation but to deliver us from the evil one (Matt. 6:13). We may, however, have a wrong concept about what this kind of deliverance is. God does not want us to be delivered out of the satanic chaos. What God wants is embodied in the words overcome and conquer...God wants us to conquer the satanic chaos. The real deliverance to us from God is our conquering. In Ephesians 6 Paul tells us that we need to be empowered in the Lord to stand against the stratagems of the devil (vv. 10-11). Then he says, “Take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand” (v. 13). We are not to be delivered out of the chaos, but we are to stand against it. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” pp. 201-202, 255-256, 271)

Further Reading: CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” chs. 1—5

## 第四周■周六

### 晨兴喂养

启十二 10 “...我们神的救恩、能力、国度并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

罗五 17 “...那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

今天神的国虽然还没有完全降到地上，神虽然还没有得着一个完全掌权的范围，祂的荣耀虽然还不能完全得着彰显，但是感谢神，在一个小的地方，在一个小的范围里面，还能有一部分神掌权的光景，还能让神彰显祂一部分的荣耀，这就是召会。召会在今天就是神掌权的一个模型。...祂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（李常受文集一九五三年第三册，七〇三页）。

### 信息选读

我们必须借着经过过程并终极完成之三一神作全足的恩典，征服撒但的混乱。...在林前十五章十节保罗说，神的恩与他同在；在加拉太六章十八节他说，主耶稣基督的恩与我们的灵同在；在提后四章二十二节他说，主与我们的灵同在。主这全足的恩典与我们的灵同在。我们借着祂作我们全足的恩典，就能征服一切撒但的混乱，并完成独一的神圣经纶。

我们按照真理就能征服一切撒但的混乱，并完成神圣的经纶；召会，就是神在肉体的显现，乃是这

## WEEK 4 — DAY 6

### Morning Nourishment

Rev. 12:10 ...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Rom. 5:17 ...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Although the kingdom of God has not yet completely come upon this earth, although God has not yet gained a sphere wherein He can exercise His authority in a full way, and although His glory has not yet been made fully manifest, nevertheless there is a small place, a small sphere, thank the Lord, where there still exists the condition of God's partial reign, which thereby manifests a portion of God's glory. This is the church. 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. (CWWL, 1953, vol. 3, "The Experience of Life," p. 519)

### Today's Reading

We have to conquer the satanic chaos by the processed and consummated Triune God as the all-sufficient grace...In 1 Corinthians 15:10 Paul says that the grace of the Lord was with him; in Galatians 6:18 he says that the grace of the Lord Jesus Christ is with our spirit; and in 2 Timothy 4:22 he says that the Lord is with our spirit. The Lord as the all-sufficient grace is with our spirit, and we can conquer all the satanic chaos and carry out the unique divine economy by Him as our all-sufficient grace.

We can conquer all the satanic chaos and carry out the divine economy according to the truth, of which the church, the manifestation of God in the

真理的柱石和根基（提前三 15 ~ 16）。背叛的人不能摇动在主恢复里的召会，因为召会是真理的柱石和根基。柱石支持建筑物，而根基托住柱石。召会是支持真理的柱石，也是托住真理的根基。因为召会是真理的柱石和根基，我们就必须是教导真理的人。我们教导真理，就会点亮在黑暗中的人，给人注射抵抗毒素，吞灭死亡，并将走岔的人带回正路上。

启示录二、三章启示，我们必须在某些情形里，来征服一切撒但的混乱，并完成独一无二的神圣经纶。

我们必须是以起初的爱爱主的人（二 4）。起初的爱可以比作新婚的爱。一对夫妇结婚一段时间之后，起初的爱很容易就消逝了。…我们必须恢复我们向我们的丈夫基督那新婚的爱。

我们也必须在召会这今日的乐园里，享受基督作生命树，使我们能成为发光的灯台（七、五）。主…告诉得胜者，祂要给他们吃整个的生命树，就是基督自己。我们该吃一棵树，宇宙的树，独一无二的树，就是生命树，也就是基督作神圣生命的具体化身。

我们必须以新婚的爱爱主，我们也必须享受祂作整个的生命树。这树是长在神的乐园里。神的乐园（七）是在千年国里的新耶路撒冷。在千年国里的新耶路撒冷，乃是神的乐园。这乐园要比伊甸园更令人喜悦。今天召会生活乃是这要来之乐园的先驱，也就是在要来之国度里新耶路撒冷的小影（李常受文集一九九一至一九九二年第三册，三一八至三二〇页）。

参读：祷告，第十八章。

flesh, is the pillar and base (1 Tim. 3:15-16). The rebellious ones cannot shake the church in the Lord's recovery, because the church is the pillar and base of the truth. The pillar supports the building, and the base holds the pillar. The church is the pillar supporting the truth, and it is the base holding the truth. Because the church is the pillar and base of the truth, we need to be those who teach the truth. Our teaching of the truth will enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track.

Revelation 2 and 3 reveal that we need to conquer all the satanic chaos and carry out the unique divine economy in certain conditions.

We need to be those who love the Lord with the first love (2:4). The first love may be compared to the love of newlyweds. After a couple has been married for a period of time, it is easy for the first love to fade away...We must recover the wedding, bridal love toward our Husband, Christ.

We also need to enjoy eating Christ as the tree of life in the church as today's Paradise so that we can be a shining lampstand (vv. 7, 5). The Lord... tells the overcomers that He will give them to eat of the entire tree of life, which is Christ Himself. We should eat one tree, the universal tree, the unique tree, that is, the tree of life, which is Christ as the embodiment of the divine life.

We have to love the Lord with a bridal love, and we have to enjoy Him as the entire tree of life. This tree is growing in the Paradise of God. The Paradise of God (v. 7) is the New Jerusalem in the millennial kingdom. The New Jerusalem in the millennial kingdom will be a paradise to God. This paradise will be much more pleasant than the garden of Eden. Today the church life is the precursor of this coming paradise, the miniature of the New Jerusalem in the coming kingdom. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 257-258)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 18

# 第四周诗歌

补 917

看哪！主必快来！

(英 893)

E 大调

4/4

1 1 1 3 3 | 6 - - 6 | 5 1 4 3 | 2 - - 2 | 3 5 6 5 |  
 一 今日争战凶猛，撒但尚未退败；战场传来呼  
 喊之声，比前更加澎湃；阴府背叛喧嚣，虽  
 仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

- 二 虽有更苦试炼，争战不断接连；  
 黑暗权势如同军队，集聚进逼无间；  
 正当儆醒等候，正逢艰苦试验；  
 却闻歌声喜乐、甘甜：“我主已快显现！”
- 三 当在末后年月，持守见证不移；  
 撒但无所不用其极，我们仍需站立；  
 应当重新得力，才能胜过仇敌；  
 直到见主，何等欢喜，叹息全都止息。
- 四 谁愿奋力进前，靠主能力遮盖？  
 谁愿坚定为主争战，直到那日奏凯？  
 得胜欢呼号声，至终必定传开；  
 何等喜乐，已先听见：“看哪，我必快来！”
- 五 谁愿走上窄路，将神旨意拣选？  
 历经风暴，通过考验，绝不退后、心变？  
 谁愿忠勇进前，忍受痛苦、凶险？  
 众得胜者仿佛看见：“我主已快显现！”
- 六 应当加紧脚步，尽管黑暗四布；  
 期待那日被提之福，荣耀辉煌夺目；  
 终将撒但征服，迎接再临基督；  
 得胜者啊，扬声欢呼：“看哪！耶稣，我主！”

# WEEK 4 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

893

1. Con - flict to - day is fierce, The strength of Sa - tan more; The  
 cry of bat - tle call - ing now Is loud - er than be - fore. The  
 re - bel voice of hell E'en strong - er now be - comes; But  
 list, the mid - night cry re - sounds, Be - hold, I quick - ly come!

2. Trials more bitter grow,  
 The fighting doth enlarge;  
 Hell's forces rally all their pow'r  
 And gather for the charge.  
 Yet while we wait and watch  
 And feel the war severe,  
 We hear the joyful song ring out,  
 Jesus, the Lord, is near!
3. 'Tis harder at the end  
 The word to testify,  
 For Satan fights with all his pow'r  
 Our witness to defy.  
 Much greater strength we need  
 The foe to overcome;  
 How happy when the Lord we see  
 And all our sighing's done!
4. Who then will forward go  
 Strong in His mighty power?  
 Who then will firmly trust the Lord  
 Until the vict'ry hour;  
 Till with the conqu'rors blest,  
 The triumph song's begun?  
 That man will then rejoice to hear,  
 Behold, I quickly come!
5. Who then will choose God's best,  
 And take the narrow track,  
 Though passing thru the wildest storms,  
 Yet never turning back?  
 Who now will dare press on,  
 Enduring pain and fear?  
 All such will then rejoice to see  
 Jesus, the Lord, is near!
6. Though deep the darkness be  
 We still would onward go,  
 Till we the day of rapture greet  
 And glory 'round shall glow.  
 'Tis there we'll see the Lord,  
 And Satan overcome;  
 The overcomers will rejoice,  
 Jesus, the Lord, has come!



## 第五周

作主忠信的管家，  
有从主来的负担供应话语，  
并彼此同心合意配搭，  
好与主合作以完成祂的经纶

诗歌：614

读经：赛一1，二1，十三1，十五1，亚十二1，  
玛一1，徒一14，二46，六4，林前十四4下

- 赛 1:1 当乌西雅、约坦、亚哈斯、希西家作犹大王的时候，亚摩斯的儿子以赛亚所看见，关于犹太和耶路撒冷的异象：  
赛 2:1 亚摩斯的儿子以赛亚所看见，关于犹太和耶路撒冷的话：  
赛 13:1 亚摩斯的儿子以赛亚所得关于巴比伦的默示：  
赛 15:1 关于摩押的默示：一夜之间，摩押的亚珥被毁坏剪除了。一夜之间，摩押的基珥被毁坏剪除了。  
亚 12:1 耶和華论以色列之话语的默示。铺张诸天、建立地基、造人里面之灵的耶和華说，  
玛 1:1 耶和華借玛拉基传给以色列之话语的默示。  
徒 1:14 这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。  
徒 2:46 他们天天同心合意，坚定持续地在殿里，并且挨家挨户擘饼，存着欢跃单纯的心用饭，  
徒 6:4 但我们要坚定持续地祷告，并尽话语的职事。  
林前 14:4 下 但那申言的，乃是建造召会。

### 【周一】

壹 神永远的经纶，就是神的计划，乃是神的家庭经营，神的家庭行政；神的分赐、分授是完成神经纶的过程、手续；因此，神

## Week Five

**Cooperating with the Lord to Carry Out  
His Economy by Being His Faithful Stewards  
Who Minister the Word with a Burden from the Lord  
and Who Coordinate with One Another in One Accord**

E. M.; Hymns: E846

Scripture Reading: Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1;  
Acts 1:14; 2:46; 6:4; 1 Cor. 14:4b

- Isa. 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah:  
Isa. 2:1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem:  
Isa. 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw:  
Isa. 15:1 The burden concerning Moab: Indeed in a night it is devastated—/ Ar of Moab is cut off. / Indeed in a night it is devastated—/ Kir of Moab is cut off.  
Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,  
Mal. 1:1 The burden of the word of Jehovah to Israel through Malachi.  
Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.  
Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,  
Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.  
1 Cor. 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

### § Day 1

I. **God's eternal economy, which is God's plan, is His household economy, His household administration; God's dispensing, God's distributing, is the process and means whereby He**

的分赐乃是为着神的经纶—提前一 3 ~ 4 与 4 节注 4:

- 一 基督是神经纶的中心、圆周、元素、范围、手续、目标和标的；事实上，神永远经纶的一切内容单单就是基督—太十七 5，路二四 44。
- 二 除非我们认识神的经纶，否则我们就无法明白圣经；圣经的中心题目乃是神的经纶，整本圣经都是关乎神的经纶—路二四 45，伯十 13，参弗三 9。
- 三 神的经纶就是要将祂自己分赐到我们里面，使我们这人由祂的所是构成；这唯有借着神将祂自己这神圣的生命分赐到我们里面，才能完成—16 ~ 17 节上，约十 10，十四 6 上，林前十五 45 下，罗八 2、6、10 ~ 11。

## 【周二】

贰 神要完成祂的经纶，必须得着忠信的管家，分赐者，将神圣生命的供应分赐给神的儿女—路十二 42，多一 7:

- 一 “管家”的原文与提前一章四节和以弗所一章十节的“经纶”同字根。
- 二 我们都必须作神经纶良善又忠信的管家，享受基督并供应基督，好分赐基督作神诸般的恩典，以供应作神家人的圣徒—林前四 1 ~ 2，弗三 2，彼前四 10，弗二 19。
- 三 奇妙的神圣传输应当天天都在发生；神丰富地供应恩典的灵，我们该不断地接受并分赐恩典的灵—约一 16，来十 29 下，加三 2 ~ 5，弗三 2，四 29。

**accomplishes His economy; for this reason God's dispensing is for God's economy—1 Tim. 1:3-4 and footnote 3 on verse 4:**

- A. Christ is the center, circumference, element, sphere, means, goal, and aim of God's economy; in fact, all the contents of God's eternal economy are simply Christ—Matt. 17:5; Luke 24:44.
- B. Unless we know God's economy, we will not understand the Bible; the central subject of the Bible is the economy of God, and the entire Bible is concerned with the economy of God—Luke 24:45; Job 10:13; cf. Eph. 3:9.
- C. God's economy is to dispense Himself into our being that our being may be constituted with His being; this can be accomplished only by God dispensing Himself into us as the divine life—vv. 16-17a; John 10:10; 14:6a; 1 Cor. 15:45b; Rom. 8:2, 6, 10-11.

## § Day 2

**II. In order to carry out His economy, God must have faithful stewards, dispensers, who dispense the divine life supply to God's children—Luke 12:42; Titus 1:7:**

- A. The Greek word for steward is of the same root as the word for economy in 1 Timothy 1:4 and Ephesians 1:10.
- B. We must all be good and faithful stewards of God's economy, those who enjoy Christ and minister Christ to dispense Christ as the varied grace of God to supply the saints as the household of God—1 Cor. 4:1-2; Eph. 3:2; 1 Pet. 4:10; Eph. 2:19.
- C. Day by day a marvelous transmission should be taking place; God is supplying the Spirit of grace bountifully, and we should be receiving and dispensing the Spirit of grace continually—John 1:16; Heb. 10:29b; Gal. 3:2-5; Eph. 3:2; 4:29.

四 基督徒的生活乃是恩典的生活，恩典的经历，好叫我们能执行恩典的管家职分，分赐恩典—三 1～2，林后十二 7～9。

五 我们要作恩典之灵全备供应的管道，将神恩典的话供应、分赐给圣徒，使他们生命长大并享受基督—徒六 4，二十 32，林后三 6，腓一 19～25，来十 29 下，约壹五 16。

### 【周三】

叁 我们尽话语职事，必须有从主来的负担：

一 向神敞开的灵乃是从神领受负担的条件；我们必须学习在我们与主亲密的交通中，借着祷告来领受负担并释放负担—路一 53，诗二七 4，赛五九 16，西四 2：

1 祷告与工作是分不开的；没有祷告，就没有工作—耶三三 2～3，赛六二 6～7，徒六 4。

2 神若给我们祷告的负担，就是要我们发表出来；负担只有借着发表来卸下一可七 29，来五 7。

3 我们在家里若无法大声祷告，就要去找一个我们可以出声，把负担发表出来的地方，像主所行的一样；我们应当出声祷告，即使是轻声祷告也可以；神要将负担说出来—可一 35，路六 12，诗四 1，五 1～3，七七 1，一〇二 1，一一六 1，一四二 1，歌二 14。

二 申言者所得着的启示，就是申言者所得着的负担；没有负担，就没有话语的职事，也没有申言，能以建造召会—赛一 1，二 1，十三 1，十五 1，亚十二 1，玛一 1，徒六 4，林前十四 4 下：

1 我们的负担是要将神的启示释放给人，神的启示只有借

D. The Christian living is the living of grace, the experience of grace, so that we may carry out our stewardship of grace, the dispensing of grace—3:1-2; 2 Cor. 12:7-9.

E. We need to be channels of the bountiful supply of the Spirit of grace, those who minister, who dispense, the word of God's grace to the saints for their growth in life and for their enjoyment of Christ—Acts 6:4; 20:32; 2 Cor. 3:6; Phil. 1:19-25; Heb. 10:29b; 1 John 5:16.

### § Day 3

**III. We must minister the word with a burden from the Lord:**

A. An open spirit to God is the condition for receiving burdens from God; we must learn to receive burdens and release burdens through prayer in our intimate fellowship with the Lord—Luke 1:53; Psa. 27:4; Isa. 59:16; Col. 4:2:

1. Prayer and work are inseparable; without prayer there is no work—Jer. 33:2-3; Isa. 62:6-7; Acts 6:4.

2. If God gives us a prayer burden, He wants it to be uttered; burdens are released only through utterance—Mark 7:29; Heb. 5:7.

3. If we cannot pray aloud in our homes, let us find a place where we can utter our burden as the Lord did; we should pray audibly even if it means praying in a low voice; God wants our burdens to be articulated—Mark 1:35; Luke 6:12; Psa. 4:1; 5:1-3; 77:1; 102:1; 116:1; 142:1; S. S. 2:14.

B. The revelations that the prophets received were the burdens that they received; without burden, there is no ministry of the word, no prophesying, for the building up of the church—Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1; Acts 6:4; 1 Cor. 14:4b:

1. Our burden is to release God's revelation to man, and God's revelation is

着神所赐给我们启示的话才能释放出来—二 11 ~ 16。

- 2 当我们在供应神的话语时，我们所关注的必须是我们有否得到神的说话，而不在于我们说话的题目；要得着神的说话，尽话语职事的人必须有负担—玛 2:7。
- 3 尽话语职事的人必须将人的情形带到神面前，体会他们的情形，并且知道神要说什么话—出 28:29 ~ 30。

### 三 在召会的治理和话语的职事上，最大的难题就是没有从主而来的负担：

- 1 没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃。
- 2 负担是最叫人受对付的；若有负担，己就会减少，并要受对付；因为有些事我们的负担不许可我们作，有些事我们得受对付，否则没有办法释放负担。
- 3 我们的事奉若只是照着责任而不是带着负担，这会叫我们失去主的同在一—参 玛 3:14，申 4:25。
- 4 什么时候我们的事奉变作尽责任，就表明我们的事奉已经堕落了。

## 【周四】

肆 我们必须同心合意，彼此配搭—徒 1:14，二 46：

- 一 看见身体最厉害的记号乃是无法单独；保罗在林前一章一节把所提尼的名字写出来，这表明他有身体的感觉，有配搭的灵。
- 二 因着我们没有感觉我们需要别人，别人也需要我们在身体里配搭，我们中间就少有受教的灵，

released through the words of revelation that God gives to us—2:11-16.

2. When we minister the word of God, our concern must be whether we have God's speaking, not the topic of our speaking; in order to have God's speaking, the one who ministers the word must have a burden—Mal. 2:7.
3. Those who minister the word must bear people's condition before God, sense their condition, and know what God wants to speak—Exo. 28:29-30.

### C. The greatest problem in the administration of the church and in the ministry of the word is not having a burden from the Lord:

1. Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing.
2. Having a burden deals with us the most; if there is a burden, the self decreases and is dealt with, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.
3. If we serve according to obligation instead of serving with a burden, such service will cause us to lose the Lord's presence—cf. Mal. 3:14; Deut. 4:25.
4. Whenever our service becomes a matter of fulfilling an obligation, our service has already degraded.

## § Day 4

IV. We must coordinate with one another in one accord—Acts 1:14; 2:46:

- A. The greatest indication that we see the Body is that we cannot be independent; Paul's reference to Sosthenes in 1 Corinthians 1:1 shows that he had a consciousness of the Body and a spirit of coordination.
- B. Because we do not have the consciousness that we need others and that others need us for our coordination in the Body, few among us have the

### 少有需要帮助的灵—太五 3:

- 1 配搭乃是说，我们没有彼此就不行。
- 2 觉得我们不需要彼此，也不需要交通，乃是最厉害的骄傲；这是最得罪主，也是最得罪身体的事。
- 3 我们若是和别人缺少配搭，就会常常非议别人所作的。

## 【周五】

### 三 神的祝福是基于我们的同心合意，在灵里彼此和谐一致，有真实的配搭和真正的一——徒一 14:

- 1 我们尽话语职事、交通、祷告时，绝不该批评别人；特别是当我们与别人一同祷告时，不该别人祷告一句，我们接着来一句相反的祷告。
- 2 在尽话语职事时批评别人，是最忌讳的一件事；这表明我们是狭窄的，至终会产生分裂。
- 3 我们一直要有一个态度，就是尊重别人、与别人合作、与别人配搭；我们该照着我们那一分服事别人，也尊重别人那一分，因为二者都是主所托付我们的；每一个人都应该有这样的谦卑，不高看自己这一分，过于别人那一分——腓二 3 ~ 4。
- 4 弟兄们要学功课，要破碎自己，迁就别人，并尊重他人所作的；唯有如此，才能使身体的感觉在我们中间一直得到保养，也才能在我们中间产生建造。
- 5 我们不论谁传讲信息，众人要如同一条命，彼此代祷、供应和扶持；我们这班事奉主的人，若不同心合意，彼此之间时常闹故事，仇敌、圣徒都会知道，甚至连儿童都会懂得。
- 6 不要给圣徒一个印象，我们比别人讲得高；反而我

### spirit of a learner and the spirit of needing help—Matt. 5:3:

1. Coordination means that we cannot do anything without one another.
2. To feel that we do not need one another and that we do not need to fellowship is the greatest form of pride; it is the most offensive thing to the Lord and to the Body.
3. If we lack coordination with others, we will always criticize what they do.

## § Day 5

### C. God's blessing is based on our one accord, being in harmony in spirit with one another, having real coordination, and having genuine oneness—Acts 1:14:

1. When we minister the word, fellowship, and pray, we should not criticize others; in particular, when we pray with others, we should avoid praying in a contradictory manner.
2. We must absolutely avoid criticizing others in the ministry of the word; criticizing others shows that we are narrow, and this will lead to division.
3. We always need to have an attitude of respect, cooperation, and coordination with others; we should serve others according to our portion and honor the portion of others, because both portions have been entrusted to us by the Lord; everyone should have the humility to not regard his portion more highly than another person's portion—Phil. 2:3-4.
4. The brothers need to learn the lesson of being broken, accommodating others, and respecting others' function; only in this way can we preserve the consciousness of the Body and produce the building among us.
5. We should all be of one soul to pray for, supply, and support whoever is speaking a message; if those who serve the Lord are continually disagreeing instead of being in one accord, the enemy, the saints, and even the children will know it.
6. We should not give the saints the impression that our speaking is higher

们要给圣徒一个印象，我们的说话和别人的说话是完全和谐一致的。

- 7 有时当弟兄在说话时，有的人就在心里批评说，“我早就知道了”；这样的灵是最拆毁神工作的。
- 8 因着有忠信的圣徒在观察我们，我们必须谨慎，不要作任何事或说任何话，激起他们对我们和主恢复的忧虑—林前一 10，林后十二 18，提前四 12，多二 7~8。
- 9 骄傲招致败坏，谦卑带来祝福—箴十六 18，彼前五 5。
- 10 事奉者之间缺少建造的一个原因，就是他们缺乏对彼此的爱：
  - a 无论主对我们所说的话，或祂为我们的祷告，都是要我们彼此相爱—约十三 34~35，十五 12、17。
  - b 一同事奉的人中间，该有特别的爱；这个相爱是来自我们与主的一。
  - c 长老们与同工们应当彼此牧养，彼此相爱，作身体生活的模型—二一 15~17，彼前一 22。

## 【周六】

四 我们需要借着操练并释放我们的灵，同心合意地祷告，而被调和在一起—太十八 19，徒一 14，诗歌六一四首：

- 1 我们应当作为团体的身体来祷告，而不是各祷告各的。
- 2 一面，我们祷告的方式，应当使下一个祷告的人能接续我们的祷告；另一面，我们也应当倾听别人的祷告，进入他们的祷告，并跟随他们的祷告。
- 3 我们向主该有满了恳求、祈求的短祷，而不是满了

than that of others; instead, the saints should have the impression that our speaking is in harmony with the speaking of others.

7. When a brother speaks, some may be critical and say in their heart, "I know this already"; this kind of spirit is destructive to God's work.
8. Because the faithful saints are observing us, we must be careful not to do anything or say anything that stirs up their concern for us and for the Lord's recovery—1 Cor. 1:10; 2 Cor. 12:18; 1 Tim. 4:12; Titus 2:7-8.
9. Pride invites destruction, but humility brings in blessing—Prov. 16:18; 1 Pet. 5:5.
10. A reason for the lack of building among the serving ones is that they are short of love for one another:
  - a. The Lord's word to us and His prayer for us were to love one another—John 13:34-35; 15:12, 17.
  - b. There should be an extraordinary love among the serving ones; such love for one another comes from our oneness with the Lord.
  - c. The elders and co-workers should shepherd one another and love one another to be a model of the Body life—21:15-17; 1 Pet. 1:22.

## § Day 6

D. We need to be blended together by praying in one accord with the exercise and release of our spirit—Matt. 18:19; Acts 1:14; Hymns, #846:

1. We should pray as a corporate body, not individualistically.
2. On the one hand, we should pray in such a way that the next one who prays can continue our prayer; on the other hand, we also should listen to others' prayers, enter into their prayers, and follow their prayers.
3. We should pray short prayers of petition and supplication to the Lord instead

向主解释，向主描述和指示的长祷。

4 长祷告总是杀死祷告聚会；长祷告指明你只顾自己和自己的感觉，而不顾别人，也不顾聚会中的气氛和那灵的流。

伍 在召会中彼此配搭而事奉，乃是凭着神七倍加强的灵，借着吃基督作生命树、隐藏的吗哪和筵席，胜过召会的堕落，为着神永远经纶最终的完成—启四 5，五 6，二 7、17，三 20～21，亚四 11～14：

一 在召会中彼此配搭而事奉，乃是享受基督作公义、和平并圣灵中的喜乐；“这样服事基督的，就为神所喜悦，又为人所称许”—罗十四 17～18。

二 在召会中彼此配搭而事奉，乃是按着神牧养人—彼前五 1～6。

三 在召会中彼此配搭而事奉，乃是作乐意施与的人—林后九 7，徒二十 35。

四 在召会中彼此配搭而事奉，乃是借着过申言的生活而建造召会，满溢出涌流的三一神，为着构成召会作神的丰满—约四 14 下，七 38～39，林前十四 4 下、26，弗三 19。

of long prayers that are full of explaining to the Lord and full of giving the Lord descriptions and instructions.

4. A long prayer always kills the prayer meeting; it indicates that you care only for yourself and for your feeling, not for others and not for the atmosphere and flow of the Spirit in the meeting.

**V. To serve in coordination with one another in the church is to overcome the degradation of the church by the sevenfold intensified Spirit of God through eating Christ as the tree of life, the hidden manna, and the feast for the finalization of God's eternal economy—Rev. 4:5; 5:6; 2:7, 17; 3:20-21; Zech. 4:11-14:**

A. To serve in coordination with one another in the church is to enjoy Christ as righteousness, peace, and joy in the Holy Spirit; “for he who serves Christ in this is well pleasing to God and approved by men”—Rom. 14:17-18.

B. To serve in coordination with one another in the church is to shepherd people according to God—1 Pet. 5:1-6.

C. To serve in coordination with one another in the church is to be a cheerful giver—2 Cor. 9:7; Acts 20:35.

D. To serve in coordination with one another in the church is to build the church by living a prophesying life to overflow with the flowing Triune God for the constituting of the church as the fullness of God—John 4:14b; 7:38-39; 1 Cor. 14:4b, 26; Eph. 3:19.



# 第五周■周一

## 晨兴喂养

提前一 3~4 “…好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这些事只引起辩论，对于神在信仰里的经纶并无助益。”

弗三 11 “这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

神的经纶是神在基督里所立的永远定旨。…圣经中所启示的基督，乃是三一神的具体化身，以及祂所经过的一切过程，包括成为肉体、为人生活、钉十字架、复活、升天和降下。…因此，基督是神永远经纶的元素、范围、手续、目标和标的。基督在神的经纶里是一切。事实上，神永远经纶的一切内容单单就是基督。

神新约的经纶是祂的计划，要在祂的三一里将自己分赐到祂所拣选的人里面。…这分赐有三个步骤。首先，这是出于父神。父是源头，起源。其次，这分赐是借着子神，祂是流道。第三，神的分赐是在灵神里，祂是凭借和范围。经过出于父神、借着子神并在灵神里这些步骤，神就将自己分赐到祂所拣选的人里面。

这分赐产生召会，以显明神万般的智慧，这是照着祂在基督里所立的永远定旨（弗三 9~11）。这就是说，借着神在祂三一里的分赐，召会得以产生，展示神诸般的智慧（新约总论第一册，一九至二一页）。

## 信息选读

# WEEK 5 — DAY 1

## Morning Nourishment

1 Tim. 1:3-4 ...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord.

God's economy is an eternal plan made by God in Christ...The Christ revealed in the Bible is the embodiment of the Triune God and all the processes through which He has passed, including incarnation, human living, crucifixion, resurrection, ascension, and descension...Christ, therefore, is the element, sphere, means, goal, and aim of God's eternal economy. Christ is everything in God's economy. In fact, all the contents of the eternal economy of God are simply Christ.

God's New Testament economy is His plan to dispense Himself into His chosen people in His trinity...This dispensing has three steps. First, it is of God the Father. The Father is the source, the origin. Second, this dispensing is through God the Son, who is the course. Third, God's dispensing is in God the Spirit, who is the instrument and sphere. Through these steps of God the Father, through God the Son, and in God the Spirit, God dispenses Himself into His chosen people.

This dispensing brings forth the church for the manifestation of the multifarious wisdom of God according to His eternal purpose made in Christ (Eph. 3:9-11). This means that through the dispensing of God in His trinity the church is produced to exhibit God's manifold wisdom. (The Conclusion of the New Testament, pp. 16-18)

## Today's Reading

今天的光景还不是这样。许多人没有活在灵里，让神在他们里面有分赐；他们还是活在魂里，以自己为中心，凭自己作主。所以我们需要帮助弟兄姊妹，使基督的成分一天一天逐渐地、更多地加在我们里面。至终，我们这些蒙神救赎、重生、变化的圣徒，借着有分于基督的生命和性情的丰富，预备好作基督的新妇，基督的配偶，成为新耶路撒冷，作基督与召会终极的成就，在永世里作神所居住的帐幕，并圣徒所居住的圣殿，成为经过过程之三一神与祂重生、变化、而得荣的三部分圣徒，联合且相调为一，终极的丰满彰显（启二一1～二二5）。那时，万有都在基督里归一于一个元首之下，就有完全的平安与和谐。

神的经纶不是顾到我们的成就，乃是要我们这些蒙拣选、得重生的人，全人被那灵充满，以至于到处是主，到处是神，使我们脱离天然自我，与众圣徒作神居所。…这是神居所的问题，毫无个人利害的问题。

神的经纶要什么？乃是要得着团体的彰显。为此，在旧约里，神按着祂的形像，照着祂的样式造人（创一26），好将祂自己放在人里面，作人的生命，与人成为一，叫人作祂的彰显和代表。

这就是神所要得着的。神之所以得着你，拯救你，重生你，变化你，叫你属灵，叫你有追求，都是为着这个。我们得救、重生、变化、属灵、追求，不是为着我们自己，乃是为了叫我们脱离天然自我，与众圣徒同作神的居所。这才是神的经纶与分赐，而不是对错、得失的问题（李常受文集一九九〇年第三册，一一六至一一七、一二〇至一二二页）。

参读：神圣三一的神圣分赐，第一章；神的经纶与分赐，第一至二篇。

However, today we have not yet arrived at such a condition. Many people are not living in the spirit to allow God to carry out His dispensing; instead, they are still living in the soul and still have themselves as the center and the lord. For this reason we must help the brothers and sisters to allow the element of Christ to increase in them day by day. Eventually, we the redeemed, regenerated, and transformed saints will be prepared to be the bride and counterpart of Christ through partaking of the riches of Christ's life and nature, and will become the New Jerusalem as the ultimate consummation of Christ and the church. The New Jerusalem will be the tabernacle for God's dwelling and the temple for the saints' dwelling in eternity and will be the ultimate and full expression of the processed Triune God, who is joined and mingled with His regenerated, transformed, and glorified tripartite saints (Rev. 21:1—22:5). At that time all things will be headed up under Christ, and there will be full peace and harmony.

God's economy is not for our achievement but for us, the chosen and regenerated ones, to be filled by the Spirit to the extent that the Lord becomes everything in us so that we may be delivered from the old man and may be built up with all the saints to be God's habitation...This is a matter of God's habitation; it has nothing to do with our personal gain or loss.

The goal of God's economy is a corporate expression. For this reason, in the Old Testament God created man in His image and according to His likeness (Gen. 1:26) so that He might put Himself into man and be man's life, that man might become one with Him and express and represent Him.

This is what God is after. God saves us for this. He regenerates us, transforms us, makes us spiritual, and causes us to be seeking, all for this. We are not saved, regenerated, transformed, spiritual, or seeking, for ourselves. Rather, we become such in order that we may be delivered from the natural life and the self so that we can be built up with all the saints into God's habitation. This is God's economy and dispensing. It is not a matter of right or wrong, gain or loss. (CWWL, 1990, vol. 3, "The Economy and Dispensing of God," pp. 91, 94-95)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 1; CWWL, 1990, vol. 3, "The Economy and Dispensing of God," chs. 1—2

## 第五周■周二

### 晨兴喂养

弗三 2 “谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

西一 25 “我照神为你们所赐我的管家职分，作了召会的执事…”。

神的分赐完全是祂经纶中的一件事：是在祂的经纶中，是在祂的计划、打算、安排之下，把这个分赐实行出来。为着实行这个分赐，祂这位三一神就选召祂所喜欢的人，能用的人，安排他们作祂的分赐者，把祂的恩典丰厚地给他们；这班人里头因着神丰厚的恩典，就有神的大能在他们里头运作。这些使徒和申言者就照着神的运作来尽他们的职事。在这种情形之下，他们的职事就称作管家的职事。他们是管家，因为他们要实行神的分赐（李常受文集一九九〇年第三册，六〇九页）。

### 信息选读

“经纶”这辞在希腊文的意思是家庭律法，就是指家庭行政说的。…神…安排一班又一班使徒和申言者来作祂这个家政的管家，来分配这大家庭里的丰富，叫有分于这个家的每一分子，就是家人，个个都能分享这个大家庭家主的丰富，满足家主的心意。

保罗实在是这样一个管家，执行他的管家职分，把神丰富的恩典，就是基督那无量的丰富分赐出去。所以保罗的管家职分就是神经纶的实行。经纶这辞在以弗所三章九节翻作经纶，但是在二节却翻作管家职分。…神的家政，就是神在宇宙家族中的

## WEEK 5 — DAY 2

### Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

Col. 1:25 ...I became a minister according to the stewardship of God, which was given to me for you...

God's dispensing is fully something that is in His economy, something in His plan, something in His purpose and arrangement. In order to carry out this dispensing and for the execution of this dispensing, the Triune God selected some with whom He was pleased and whom He could use and made them His dispensers, richly bestowing upon them His grace. Through God's rich grace there was an operation of God's power within these people. These apostles and prophets then fulfilled their ministry according to the operation of God. Under such circumstances the ministry of these ones is called the stewardship. They are the stewards because they are there to execute God's dispensing. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," p. 499)

### Today's Reading

In Greek the word for economy (oikonomia) denotes a household law, a household administration...God has arranged to have many apostles and prophets to be stewards in His household management to manage the distribution of the riches of His great family so that all the members of His family, that is, those who have a part in this family, will be able to share in the riches of God's great household and thus satisfy His desire.

The apostle Paul was indeed such a steward. He exercised his stewardship to dispense God's rich grace, that is, the unsearchable riches of Christ, to others. Hence, Paul's stewardship was the execution of God's economy. In Ephesians 3:9 the word oikonomia is translated "economy," whereas in 3:2 it is translated "stewardship"...God's economy, God's

这一个行政，乃是要来分赐神在基督里那无限量丰富的丰富。保罗蒙了特别的恩典，受了特别的托付，也从神得到了特别的运作，就把基督追测不尽的丰富，传给神所拣选的外邦人，这个就是他的管家职分。所以管家的职分就是神的经纶。…召会乃是建造在使徒和申言者的根基上，就是在他们所看见的启示，所看见的异象上。如同主耶稣在马太十六章所说的话一样，主要把祂的召会建造在这磐石上（18），这磐石还不重在这磐石的本身，乃是重在所看见的那个磐石的异象。彼得回答主说，“你是基督，是活神的儿子。”（16）…使徒们所看见的异象、启示乃是召会被建造的基础。在这个基础上以基督各面的丰富，就是基督无限量的丰富来建造；基督那无限量的丰富，就是神无限量的恩典（李常受文集一九九〇年第三册，六〇九至六一一页）。

每一肢体都得了恩典（参弗四7，罗十二6上）。…所有的肢体都是神诸般恩典的管家（彼前四10）。…神的恩典不是只有一面，乃是有许多面。…新约给我们看见，用一杯凉水服事圣徒也是恩典的一面。…一位弟兄若因着某种情形非常受困扰，我去同他祷告，那又是恩典的另一面。神的恩典是多方面的。我们可以用许多方式向圣徒说明这点。

所有圣徒作为基督身体的肢体，乃是神诸般恩典的管家。一面，我们是基督身体上的肢体；另一面，我们是神的管家。…管家总是供应人某些需要。所以我们必须帮助圣徒们看见，今天在召会生活中，每一位弟兄和姊妹，作为基督的肢体，都该是神所选定、任命、嘱咐的管家，用祂恩典的某些方面来服事人，给人供应（李常受文集一九七九年第二册，一一四至一一五页）。

参读：神的经纶与分赐，第七篇；哥林多前书生命读经，第三十四篇；腓立比书生命读经，第七篇。

universal household administration, is to distribute God's unlimited riches in Christ. Paul says that he received a special commission, a special grace, and a special operation to transmit the unsearchable riches of Christ to the Gentiles chosen by God. This was his stewardship. Hence, the stewardship is God's economy...The church is built on the foundation of the apostles and prophets. This means that it is built on the revelation and the vision that they saw. This is similar to what the Lord Jesus said in Matthew 16:18. He would build His church upon "this rock." That rock is not mainly the rock itself but the revelation concerning the rock. Peter told the Lord, "You are the Christ, the Son of the living God" (v. 16)...The revelation and vision that the apostles saw is the foundation for the building up of the church. Upon this foundation are built all the riches of Christ. These are the unsearchable riches of Christ. The unsearchable riches of Christ are the unlimited grace of God. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," p. 500)

Every member has been given grace [cf. Eph. 4:7; Rom. 12:6a]...All the members are stewards of the varied, or manifold, grace of God [1 Pet. 4:10]...God's grace is not only of one aspect; it has manifold aspects...The New Testament shows us that to serve the saints with a cup of cold water is...an aspect of grace...If a brother is very bothered by a certain situation, and I go to pray with him, that is still another aspect of grace. God's grace is manifold. We can illustrate this point to the saints in many ways.

All the saints as members of the Body of Christ are stewards of the manifold grace of God. On the one hand, we are members of the Body of Christ, and on the other hand, we are stewards of God...A steward is one who always supplies others with certain needs, so we have to help the saints realize that every brother and every sister today in the church life as a member of Christ should be a steward of God assigned by God, commissioned by God, charged by God, with some aspect of His grace to minister to others for their supply. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 92-93)

Further Reading: CWWL, 1990, vol. 3, "The Economy and Dispensing of God," ch. 7; Life-study of 1 Corinthians, msg. 34; Life-study of Philipians, msg. 7

## 第五周■周三

### 晨兴喂养

赛十三 1 “亚摩斯的儿子以赛亚所得关于巴比伦的默示〔直译，负担〕。”

亚十二 1 “耶和华论以色列之话语的默示〔直译，负担〕。铺张诸天、建立地基、造人里面之灵的耶和华说。”

你…总得在神面前得着这个启示、光照。但是有了启示、光照，还没有话语的职事。你需要有更新的悟性，更新的心思。…思想清楚了，还不一定能作话语的执事，因为〔你〕还没有话。…如果没有话，你在讲台上讲了半天，你那个意思还没有出去。所以你在神面前总得有话。

重担是灵里的光照，悟性定住光照的思想，并加上里面的话。你那个重担，最末了的一步，就是要将里面的话释放出去。这三者连在一起，合成为申言者的重担。重担是光，加上思想，又加上里面的话。我们的重担，是要将神的启示给人，而神的启示是借我们所得着启示的话把它带出去的（倪柝声文集第三辑第七册，二二七、二三〇页）。

### 信息选读

在…话语的职事上，最大的难处就是没有负担，或者说不接受负担，不注意负担。…可能在讲台释放话语，却是个没有负担的话语。讲台的负担不是你讲得好，负担就卸了。…这不是你道讲得好不好的问题，也不是他们受不受感动的问题，更不在于你如何将信息讲得有条有理，乃是在于众人听了之后，会产生什么样的果效。如果他们是尚未得救的，

## WEEK 5 — DAY 3

### Morning Nourishment

Isa. 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw.

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

We must receive revelation and light from God. Yet revelation and light alone do not constitute the ministry of the word. One must be renewed in his mind and understanding...Yet even if our mind is clear, we still may not be a minister of the word because we still do not have the proper words...If we do not have the appropriate words, we may speak for hours on the platform without conveying what we know. This is why we have to have words from God.

A burden is the light we receive in the spirit, the thoughts that capture the light, and finally the inner words that supplement the light and thoughts. The last step of the burden is the release of the inner word. The combination of these three things makes up the burden of the prophets. Burden is light plus thoughts plus the inner words. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that we have received. (CWWN, vol. 53, "The Ministry of God's Word," pp. 195, 197)

### Today's Reading

The greatest problem in...the ministry of the word is not having a burden or, we can say, not receiving a burden or not paying attention to a burden... Those who minister the word may...do so without a burden. The discharge of our burden when we minister the word does not depend on how well we speak...It is not a matter of how well we speak, the logistics of our presentation, or whether the saints are touched; rather, it is a matter of what will be produced in the saints. If some are not yet saved, we should receive

你就该接受负担，背负他们的灵魂，靠着主的恩典，在释放话语时，将救恩种到他们里面。…他们若是已经得救却不爱主，你就该接受一个负担，使他们爱主。他们若是爱主却不肯把自己交给主，不肯接受主的对付，你就当接受负担，使他们愿意将自己交给主，受主对付。

我们服事神的话语，不是去注意更换讲台的道，乃要注意有没有神的说话。讲台要有神的说话，就需要站讲台的人里面有负担。一篇有负担的话，可能惹动人的反感，却也可能在人里面挑动人；然而，无论如何，众人都不得不承认那是神的说话。…一篇好听却没有神说话的道，…不能摸着人，不能在人里面翻转人，也无法满足真正饥渴的人。因为那篇道可能是圣经里的话，却不是神现今…要向众人说的话。

所以，我们的讲台不能太便当、太便宜。…一个尽话语职事的人，是背负着人在神面前光景的人。…他有一个责任，知道他要给这些人什么。这些人的光景如何，神要对这些人说什么话，统统是他需要接受的负担。

没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃。这个问题不在于方法，乃在乎“人”。…你若有负担，你这个“自己”不可能加多，反而会减少，并要受对付；因为有些事你的负担不许可你作，有些事你得受对付，否则没办法释放负担。所以，负担是最叫人受对付的。

现今在召会里的情形，好像已经往负责任的趋向去了，大家没有什么负担，都像在作大公司的雇员一样。这是很危险的事；这会叫我们失去主的同在。…每一个事奉主的人，都该接受负担，都该有负担（李常受文集一九五七年第二册，三〇三至三〇四、三〇六、三一〇至三一二页）。

参读：倪柝声文集第二辑第二十二册，第三十一篇；神话语的职事，第十二章。

a burden to bear their souls by the Lord's grace in order to sow the seed of salvation into them when we release the word...If they are saved but do not love the Lord, our burden should be for them to love the Lord. If they love the Lord but are not willing to give themselves to the Lord and receive His dealing, our burden should be for them to willingly give themselves to the Lord and be dealt with by Him.

When we minister the word of God, our concern should be whether we have God's speaking, not the topic of our speaking. In order to have God's speaking, the one who ministers the word must have a burden. People may have a negative reaction or be stirred up when they hear a message that is spoken with a burden, but they cannot deny that it is God's speaking...A message that sounds nice but is void of God's speaking cannot touch people, turn them inwardly, or satisfy those who are hungry and thirsty, because they are not the words that God wants to speak even if they are from the Bible.

Therefore, speaking should not be easy or cheap...One who ministers the word should bear people's condition before God. He bears the responsibility of knowing their needs. He needs to sense their condition and know what God wants to speak.

Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing. Such an outcome is not related to our method but to our person. If there is a burden, our self decreases and is dealt with. It will not increase, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden. Hence, having a burden deals with us the most.

It seems as if the brothers in the churches serve according to obligation as employees in a company. They do not seem to have much burden. Such service is dangerous and will cause us to lose the Lord's presence...Everyone who serves the Lord must receive a burden and have a burden. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 233, 235, 238-239)

Further Reading: CWWN, vol. 42, ch. 31; CWWN, vol. 53, "The Ministry of God's Word," ch. 12

## 第五周■周四

### 晨兴喂养

林前一1 “凭神旨意，蒙召作基督耶稣使徒的保罗，和弟兄所提尼。”

太五3 “灵里贫穷的人有福了，因为诸天的国是他们的。”

我们中间另一个难处，是一起配搭事奉的人，个个都能干，灵里却没有配搭的感觉；好像一件事没有别人，自己也能完成。所以，我们中间少有受教的灵，少有需要帮助的灵。一个真实在灵里配搭的人，会有很重的感觉，自己缺了别人不行，非得别人的帮助不可，非与别人配搭不可。我们现在的配搭，可以说是规矩上的配搭，大家照着规矩作，你作你的一分，我作我的一分；我不一定需要你，你也不一定需要我。彼此之间不吵也不闹，但灵里相互依赖的光景很少，这就是事奉的灵不对。

恐怕在青年工作，或儿童工作中的弟兄姊妹，就是这样的光景，只有规矩上的配搭；个人作自己该作的事，轮到谁作谁就作。实在说，这个不叫配搭，这个最多只是合作。配搭乃是说，我没有你不行，我感觉需要你，你也感觉需要我。不仅作青年工作的人需要这样，在召会整体事奉上，都该如此。正常的光景应当是执事与长老彼此需要，圣徒们觉得没有长老不行，没有执事也不行（李常受文集一九五七年第二册，三一四至三一五页）。

### 信息选读

我们缺少身体的交通，我们众人来在一起时，很少能坐下来好好有交通。比方弟兄姊妹从外埠到台北来，大家聚会时坐在一起，散会后各走各的，没有多少的交通。我们初到台湾来的头六年，并不是

## WEEK 5 — DAY 4

### Morning Nourishment

1 Cor. 1:1 Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother.

Matt. 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Another problem among us is that although the serving ones are capable, they do not have a feeling for coordination in their spirit when they come together to serve. It seems as if everyone is able to serve without others. Consequently, few among us have the spirit of a learner and the spirit of needing help. Those who truly coordinate in spirit should have a strong feeling that they cannot do anything without the help and coordination of others. Our present coordination is one of formality. We do our part without needing anyone else. We may not argue, but there is not much interdependence in spirit. This shows that our spirit of service is improper.

This is the situation of those who work with the young people and the children. The coordination is formal; everyone does what he should do when it is his turn. This is cooperation, not coordination. Coordination means that we cannot do anything without one another. There is a sense that we need others and that others need us. Those who work with young people should be like this; all the service of the church should also be like this. It is normal when the deacons and elders mutually need one another, and the saints feel that they cannot do anything without the elders and deacons. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," p. 240)

### Today's Reading

We lack the fellowship of the Body. When we come together, we seldom have thorough fellowship. For example, when saints from other cities visit... we sit together for a meeting. After the meeting, however, we all go our separate ways without fellowshiping. This was not our situation during our

这样的光景；我们每到特会，大家来在一起，都有许多的交通。现在的光景是大家来在一起，你能我也能，你精明我也精明，你懂这个，我懂那个；…谁也不需要谁，所以都不需要交通。这是最厉害的骄傲，也是最得罪主、最得罪身体的事。

如果我们失去在身体里配搭、互相为命的原则，那么无论在治理或话语上，都不会强。那个原则一旦失去，祝福自然就没有多少。我们现在的配搭成了机械性的，轮到谁该作事，谁就来作；彼此没有一种感觉，觉得别人不作，我就没有办法，我实在需要别人。若是大家只是配在一起，拼凑在一起，分工合作，各作各的，这就不过像个社团，或是某大机构里的分工。

什么叫作看见身体？看见身体最厉害的感觉乃是没法单独，并且迫切觉得需要身体，需要弟兄姊妹。我们现今的配搭，好比一套机关式、机械式的工作，像是机关办公，又像是机械在推动，里头生命交通的味道非常缺。

因着我们缺少在灵里互相为命，互相倚靠的配搭事奉，所以常有踩到别人脚跟的情形。…自己不作就算了，一作就推翻别人所作的。…好像一件事在别人手里，你管不到；等到有一天，机会来了，轮到你作，你就完全照你的方法，把别人的方法推翻。…这…乃是愚昧人的作法。

我们若是接受破碎，生命有长进，学了美好的功课，在这些事上我们会蒙拯救。…在身体的配搭里，个个都得尽功用，都得尊重别人所作的；不仅不践踏别人的工作，反要把自己所作的，与别人所作的配起来，叫基督的身体得到供应，一点不损伤身体，并且使身体配搭的感觉越过越甜美，使身体的建造越过越结实（李常受文集一九五七年第二册，三一六至三一八、三二四页）。

参读：召会的治理与话语职事，第二至三、五篇。

first six years in Taiwan. In those years, whenever we had a conference, we came together and had much fellowship. Now we are all capable, brilliant, and knowledgeable. We do not need one another; we do not need to fellowship. This is the greatest form of pride. It is the most offensive thing to the Lord and to the Body...

If we lose the principle of coordination and dependence in the Body, we will not be strong in our administration of the church and ministry of the word. Once we lose this principle, we will not have much blessing. Our coordination should not become mechanical, and we should not work only when it is our turn. We should have the feeling that we cannot do anything without others, that we truly need one another. If we come together and assign work, with each doing only his own work, our situation is similar to the division of labor in a civic organization or a large institution.

What does it mean to see the Body? The greatest indication that we see the Body is that we cannot be independent. We feel that we need the Body, that we need the brothers and sisters. Presently, however, our coordination can be compared to work in an organization. It seems that we are moving like a machine and that we lack the sense of the fellowship of life.

Because we lack coordination in our service and do not rely and mutually depend on one another, we often step on others...We either do not work, or we do the job of others...When a certain matter is in others' hands, we are not able to do anything, but when an opportunity comes to us, we do it according to our way and discard the help of others...This is a foolish way.

If we have grown in life, been broken, and learned some lessons, we will be saved in all these matters. In the coordination of the Body, everyone needs to function and respect what others do. We should not criticize others but should join their labor so that the Body of Christ can be supplied, not damaged. In this way the feeling of coordination in the Body will be sweet, and the building up of the Body will be strong. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 241-242, 246)

Further Reading: CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," chs. 2—3, 5

## 第五周■周五

### 晨兴喂养

腓二 3~4 “凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强；各人不单看重自己的长处，也看重别人的。”

在公开的讲道中，踩踏别人的脚跟，是在一起事奉最忌讳…的一件事。你讲祷告，他讲安静的默想；他讲热心，你讲在至圣所，这些只有注意点的不同，并没有异端和真理的不同。你不需要去踏别人的脚跟…。你那样作，不过表明你太狭窄，…至终会产生分裂。我们若是那样作工，我们中间不仅没有建造，反而会带来毁坏。

我们只能积极地作我们该作的那一分，学习接受别人的帮助。要永远记得，没有人能作我们的那一分。…另一面，我们也要承认，我们…不能代替别人。…你的功用就是你的功用，别人的功用就是别人的功用。我们在…尽话语职事、交通、祷告时，要绝对避免踏别人的脚背。不要人在那里祷告一句，你接着来一句相反的祷告（李常受文集一九五七年第二册，三一九至三二〇页）。

### 信息选读

我们与别人一同事奉时，千万要尊重别人的作法。并不是长老聚会交给家负责的事，家负责都不能随便更改。…读帖撒罗尼迦前书，或约翰福音都可以，也都不在于这些作法。况且长老们也不会逼着我们，非要读什么、说什么。…我们在事奉上，总要避免改人的作法。…改别人指定的作法，…证明我们没有学过多少属灵的功课，在作人作事的经验上都差得远。

## WEEK 5 — DAY 5

### Morning Nourishment

Phil. 2:3-4 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves; not regarding each his own virtues, but each the virtues of others also.

When we serve together, we must absolutely avoid criticizing others in the ministry of the word. Some may speak about prayer and others about meditating; some may speak of being zealous and others of being in the Holy of Holies. These are not heretical teachings; they are merely different in emphasis. Criticizing others shows that we are narrow, and this will lead to division. If this is the way we work, there will be no building among us; on the contrary, there will be destruction.

We should simply labor positively and learn to receive help from others. We should realize that no one can do our part...However, we also need to admit that we cannot replace others. Every person has his own function. When we minister the word, fellowship, and pray, we should not criticize others. In particular, when we pray with others, we should avoid praying in a contradictory manner. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 243-244)

### Today's Reading

We need to respect the ways of the ones with whom we serve. Even though the elders will not force a group to study a certain book or speak certain things, we should not casually change what they commit to us...It is all right to study either John or 1 Thessalonians; it does not matter which book is studied...In our service we should always avoid changing the ways of others. Changing the way others do things indicates that we have not learned many spiritual lessons. It also indicates that we are inexperienced in the way we conduct ourselves.

有些弟兄带领圣徒热心事奉，盼望他们多花时间在主面前，学习与主有交通，认识内住的圣灵；这些我们都不必改他们。有时，甚至还可以称赞他们爱主很好，热心也不错；但这不能是伪装的称赞，乃是为要再积极地补上另一面。我们一直要有一个态度，就是我们的灵与别人是合作的、是配搭的、是尊重别人的。在事奉中，虽然某一部分是主托付我作的，…但另一面，我也得非常尊重别人所作的。…每一个人都应该有这样的谦卑，不看自己这一部分重，甚至重到一个地步，踏到别人那一部分。…我们要顾到别人的感觉。除非人所讲的，是得罪主的异端，会使工作和召会为难；否则，我们一直要尊重别人，迁就别人，并且接受别人的帮助。

盼望主恩待我们，使我们看见这是一个生命的问题，有破碎、谦卑等讲究。一个能达到同样目的，又不强迫别人用他方法的人，乃是最谦卑的人。我们都爱主，都愿意为主活，愿意召会得造就，这些目的都是对的，但在作法上不一定要照我们的作法。你与弟兄出去传福音，这个目的是对的；然而，你可以照他的作法，他也可以照你的作法。当你不勉强别人照你的作法时，你就会看见其中有祝福。你有属灵的东西，照他的作法可以；他有属灵的东西，照你的作法也可以，二者都可以。

弟兄们要学功课，要破碎自己，迁就别人，并尊重别人所作的。我们的主是太大了，祂的工作…是多方面的。所以，我们必须忠心作主所托付我们的，也学习和别人配搭着作，并尊重别人所作的。除非别人所作的…是…异端，否则我们不愿意去侵犯、干涉，也不愿意踏着别人的脚跟。如此才能使身体的感觉，在我们中间一直得到保养，也才能在我们中间产生建造（李常受文集一九五七年第二册，三二一至三二三页）。

参读：长老训练第四册，第五章。

Some brothers lead the saints to serve fervently, hoping that they can spend more time to learn to fellowship with the Lord and to know the indwelling Spirit. We should not change their practice. We should even praise them, saying that it is good to love the Lord and be fervent. However, our praise should not be insincere. It should positively supplement their labor. We always need to have an attitude of respect, cooperation, and coordination with others. We should serve according to our portion and honor the portion of others, because both portions have been entrusted by the Lord. Everyone should have the humility to not regard his portion higher than another person's. We should take care of others' feelings. Unless they speak heresy and create problems for the work and the church, we should always respect them, be accommodating toward them, and receive help from them.

May the Lord grant us grace to see that this is a matter of life that involves being broken and being humble. Those who can reach a goal without forcing others to take their way are truly humble. As those who love the Lord, we desire to live for Him and build up the church. These goals are right, but there are many ways to reach these goals. For example, preaching the gospel with a brother is a good goal that can be done according to his way or according to our way. We receive the blessing when we do not force others to do things our way. If we have spiritual content, we can minister his way, and if he has spiritual content, he can minister our way. Both ways are acceptable.

The brothers need to learn the lesson of being broken, accommodating others, and respecting others' function. Our Lord is great, and His work has many aspects. Thus, we must be faithful to what the Lord has entrusted us with and learn to work in coordination with others, respecting what they do. Unless they speak heresy, we should not interfere, intervene, or criticize. Only in this way can we preserve the consciousness of the Body and produce the building among us. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 244-246)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," ch. 5

## 第五周■周六

### 晨兴喂养

太十八 19 “...你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”

徒一 14 “这些人...都同心合意，坚定持续地祷告。”

我竭尽所能要进入你们的祷告，但是办不到。我要坦率地说，你们的祷告不是团体的祷告。你们都是各祷各的。...我们必须学习，当我们来到祷告聚会中，乃是团体的身体来祷告。在属灵的范围里祷告，必须是团体的。甚至在属世的范围里，一队有十一个球员踢足球，或者有五个球员打篮球，也不是各打各的，乃是团体的进行。这半个多小时，我在等候、观察并寻找时机，要进入你们的祷告，但我看不见你们的路线和目标。每个祷告的人都有自己的心思、自己的目标。这完全是由于我们传统的背景。我盼望我们都能领悟，今天早晨我们的祷告聚会没有路线，没有目标。我们不过是来在一起发表自己的感觉（李常受文集一九八四年第二册，二五〇至二五一页）。

### 信息选读

长祷告总是杀死祷告聚会。长祷告指明你只顾自己，不顾别人。你只顾自己的感觉，不顾聚会中的气氛和流。我们来在一起祷告，...都必须持守这样的态度同这样的灵：我们不是中心、流、路线、目标；主（就是那灵）才是。因此，我们该是敞开的一向主敞开，向那灵敞开。若是祂要用我开始一个祷告，也许我只祷告两秒钟。我不会祷告得很长，来发表

## WEEK 5 — DAY 6

### Morning Nourishment

Matt. 18:19 ...If two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

Acts 1:14 These all continued steadfastly with one accord in prayer...

I did my best to enter into your prayers, but I could not make it. I would like to say frankly that your prayers were not prayers in a corporate way. All of you prayed individualistically...We must learn to come to a prayer meeting to pray as a body, a corporate body. To pray in the spiritual realm must be something corporate. Even in the worldly realm, to play football with eleven members on your team or basketball with five members on your team is not done individualistically but in a corporate way. I was waiting, watching, and seeking a time for over half an hour that I could enter into your prayer, but I could not see what your line or what your goal was. Everyone who prayed had his own mind, his own goal. This is altogether due to our traditional background. I hope that we all can realize that this morning we had a prayer meeting without a line, without a goal. We just came together to express our own feeling. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 193)

### Today's Reading

A long prayer always kills the prayer meeting. A long prayer indicates that you care only for yourself and that you do not care for others. You care only for your feeling; you do not care for the atmosphere and the flow in the meeting. When we come together to pray,...we all must hold such an attitude with such a spirit that we are not the center, the flow, the line, the goal, but the Lord, the Spirit, is. Therefore, we are open—open to the Lord and open to the Spirit. If He would use us to start a prayer, maybe we would pray for just two seconds. We would not

自己的意见、自己的感觉。也许我里面觉得，这次祷告聚会应当以主的怜悯来开头，我会祷告：“主，怜悯我们。主，感谢你。你的怜悯比你的恩典够得更远。”这就够好了。主只用我们这么多，以祂的怜悯来开始祷告聚会。

我们若是…即时跟随活的灵，就没有人会作满了道理的长祷告。…祷告聚会需要许多即时、新鲜的灵感同新鲜的点。…我们都该一个接着一个祷告，正如球赛中的球队，队员同打一个球。然而，今天早晨每个祷告的人都有自己的球。我进来的时候，不晓得该接哪个球。

我们在这里受主的训练，并且我们是领头的人。我们是所谓的同工，整个主的恢复都在我们手中；然而我们领头的人却是这样聚祷告聚会。既是这样，我们能盼望召会的祷告聚会如何？从我们的祷告来看，似乎…我们不过是一班基督徒来在一起祷告，不像是在主的恢复里。

长祷告会杀死祷告聚会。…你的祷告试验人的耐心会持续多久。…你相信在行传一章，当那一百二十人聚集在耶路撒冷时，他们是像我们这样祷告么？他们若这样祷告，我确信十天后他们会疲乏厌倦。

我们必须学习忘记我们所有的一切，所知道的一切，甚至最近所听见的一切。让我们来在一起，以敞开的灵，丝毫不受霸占地祷告；只要倒空的来到祷告聚会中。我们来到祷告聚会中，全人应当在祭坛上，这样主就能在我们里面运行，甚至暴露我们。我们来到祷告聚会中，应当存着一无所知，只知道主自己的态度（李常受文集一九八四年第二册，二五一至二五三页）。

参读：长老训练第二册，第十章。

pray a long prayer to express our opinion, our feeling. Perhaps we have the inner feeling that this meeting of prayer should begin with the Lord's mercy. Then maybe we would pray, "Lord, have mercy upon us. Thank You, Lord. Thank You that Your mercy can reach much further than Your grace." This is good enough. The Lord just uses us this much to open the prayer meeting with His mercy.

If we were following the living Spirit instantly, no one would pray a long prayer full of doctrinal points...The prayer meetings need a lot of instant, fresh inspiration with fresh points...We all would pray one after another just like a team in a ball game. The members of one team play with one ball. This morning, however, everyone who prayed had their own ball. When I came in, I did not know "which ball I should catch."

We are here in the Lord's training, and we are the leading ones. We are the so-called co-workers, and the entire recovery of the Lord is in our hands. Yet we, the leading ones, were holding a prayer meeting in such a way. Since this is the case, what could we expect of the church prayer meetings? From our prayer it seems that we...are merely a group of Christians coming together to pray but seemingly not something in the Lord's recovery.

Long prayers kill the prayer meeting...Your prayer tests how long people's endurance will last...Do you believe that when the one hundred twenty met together in Jerusalem in Acts 1, they prayed in our way? If they had prayed in this way, I am sure they would have been tired and bored after ten days.

We must learn to forget all the things that we have, all the things that we know, and even all the things that we have heard recently. Let us come together to pray with an open spirit with nothing occupying us; just come to the prayer meeting in an empty way. We should come to the prayer meeting with our whole being on the altar so that the Lord can operate within us and even expose us. We should come to the prayer meeting with the attitude that we do not know anything but that we only know the Lord Himself. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 193-195)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 10

# 第五周诗歌

# WEEK 5 — HYMN

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## 教会 — 建造

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降 E 大调

E <sup>b</sup> 3	5	4	B <sup>b</sup> <sub>7</sub> 3	•	2	2	Cm	1	A <sup>b</sup> 4	E <sup>b</sup> 3	—	—			
一	灵	能	交	流,	恩	主,	灵	能	交	流!					
E <sup>b</sup> 3	3	#4	Gm	5	5	5	Cm	6	F <sup>7</sup> 7	B <sup>b</sup> 6	5	—	—		
我	今	切	求,	恩	主,	灵	能	交	流!						
C <sup>7</sup> 4	3	6	F <sup>7</sup> b7	•	6	2	B <sup>b</sup> <sub>7</sub>	3	2	5	E <sup>b</sup> <sub>7</sub> 6	•	5	1	
甚	愿	一	反	己	往,	推	倒	铁	壁	铜	墙,				
A <sup>b</sup> 1	7	6	E <sup>b</sup> 5	•	3	6	Cm	4	B <sup>b</sup> <sub>7</sub> 6	7	E <sup>b</sup> 1	—	—		
灵	能	交	流	通	畅,	灵	能	交	流!						

- 二 灵能交流, 恩主, 灵能交流!  
我今恳求, 恩主, 灵能交流!  
不再自满自负, 不再作茧自缚,  
灵能交流无阻, 灵能交流!
- 三 灵能交流, 恩主, 灵能交流!  
我今祈求, 恩主, 灵能交流!  
不再不凡自命, 不再自觉聪明,  
灵能交流不停, 灵能交流!
- 四 灵能交流, 恩主, 灵能交流!  
我今寻求, 恩主, 灵能交流!  
不再自藏自隐, 不再独善己身,  
灵能交流日深, 灵能交流!
- 五 灵能交流, 恩主, 灵能交流!  
我今要求, 恩主, 灵能交流!  
打倒自持架格, 走下作人宝座,  
流出活水江河, 灵能交流!
- 六 灵能交流, 恩主, 灵能交流!  
允我所求, 恩主, 灵能交流!  
切愿能被建造, 不但与你相交,  
且能与人相调, 灵能交流!

## Oh, may my spirit flow

### The Church — Her Building

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1. Oh, may my spir - it flow, Oh, may it flow! Now I be - seech Thee, Lord Oh, may it flow!  
My past I would forsake, The i - ron walls would break, My spir - it free would make; Oh, may it flow!

2. Oh, may my spirit flow,  
Oh, may it flow!  
Now I implore Thee, Lord,  
Oh, may it flow!  
No more self-satisfied,  
No more in self-bound pride,  
No more my spirit tied;  
Oh, may it flow!
3. Oh, may my spirit flow,  
Oh, may it flow!  
For this I plead with Thee,  
Oh, may it flow!  
High-minded not to be,  
Pride shall not prison me,  
I'd flow unceasingly,  
In spirit flow.
4. Oh, may my spirit flow,  
Oh, may it flow!  
For this I seek Thee, Lord,  
Oh, may it flow!  
No more to isolate,  
Nor self to perfect make,  
My spirit nought abate,  
Deeply to flow.
5. Oh, may my spirit flow,  
Oh, may it flow!  
I ask Thee, gracious Lord,  
Oh, may it flow!  
My trust in self o'erthrow,  
Down from self's throne I'll go,  
That living water flow  
In spirit, Lord.
6. Oh, may my spirit flow,  
Oh, may it flow!  
Answer my prayer, dear Lord,  
Oh, may it flow!  
Not just commune with Thee,  
I long to builded be,  
Mingle with others free  
In spirit, Lord.



## 第六周

### 约翰职事中之三一神的分赐

诗歌：382

读经：约一 1，十四 7～21、23，三 34，十六 13～15，约壹二 27，三 9，启二一 9～10，二二 13

- 约 1:1 太初有话，话与神同在，话就是神。  
约 14:7 你们若认识我，也就认识我的父；从今以后，你们认识祂，并且已经看见祂。  
约 14:8 腓力对祂说，主啊，将父显给我们看，我们就知足了。  
约 14:9 耶稣对他说，腓力，我与你们同在这样长久，你还不认识我么？人看见了我，就是看见了父；你怎么说，将父显给我们看？  
约 14:10 我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。  
约 14:11 你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。  
约 14:12 我实实在在地告诉你们，我所作的事，信入我的人也要作，并且要作比这更大的事，因为我往父那里去。  
约 14:13 你们在我的名里无论求什么，我必作成，叫父在子身上得荣耀。  
约 14:14 你们若在我的名里求我什么，我必作成。  
约 14:15 你们若爱我，就必遵守我的诫命。  
约 14:16 我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。  
约 14:18 我不撇下你们为孤儿，我正往你们这里来。  
约 14:19 还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。  
约 14:20 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。  
约 14:21 有了我的诫命又遵守的，这人就是爱我的；爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。  
约 14:23 耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。  
约 3:34 神所差来的，就说神的话，因为祂赐那灵是没有限量的。  
约 16:13 只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。

## Week Six

### The Triune God's Dispensing in the Ministry of John

R. M.; Hymns: E501

Scripture Reading: John 1:1; 14:7-21, 23; 3:34; 16:13-15; 1 John 2:27; 3:9; Rev. 21:9-10; 22:13

- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.  
John 14:7 If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.  
John 14:8 Philip said to Him, Lord, show us the Father and it is sufficient for us.  
John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?  
John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.  
John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.  
John 14:12 Truly, truly, I say to you, He who believes into Me, the works which I do he shall do also; and greater than these he shall do because I am going to the Father.  
John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.  
John 14:14 If you ask Me anything in My name, I will do it.  
John 14:15 If you love Me, you will keep My commandments.  
John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,  
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.  
John 14:18 I will not leave you as orphans; I am coming to you.  
John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.  
John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.  
John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.  
John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.  
John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.  
John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

约 16:14 祂要荣耀我，因为祂要从我有所领受而宣示与你们。  
约 16:15 凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。  
约壹 2:27 你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。  
约壹 3:9 凡从神生的，就不犯罪，因为神的种子住在他里面；他也不能犯罪，因为他是从神生的。  
启 21:9 拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。  
启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。  
启 22:13 我是阿拉法，我是俄梅嘎；我是首先的，我是末后的；我是初，我是终。

## 【周一】

壹 约翰著作的主题是：整个宇宙的实际、中心和内容，就是三一神要把祂自己分赐到祂的选民里面，作他们的生命和生命的供应，使他们都成为神圣的，完满的彰显祂，直到永远；这也该是我们的实际、中心和内容。

贰 约翰的著作揭示，在神圣的行动里以及在我们的经历里，神圣的三一将祂自己分赐到我们里面：

一 约翰十四章六节说，“我就是道路、实际、生命；若不借着祂，没有人能到父那里去”；我们若要达到父这标的，必须借着那是道路的子才能达到。

二 七至十四节给我们看见，父化身子里，显于信徒中间—子在信徒中间，乃是父的化身；在这些经文里，主给我们看见，祂在父里面，父也在祂里面；子与父原是一；祂们是互相内住的。

三 十五至二十节继续给我们看见，子实化为那

John 16:14 He will glorify Me, for He will receive of Mine and will declare it to you.

John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1 John 3:9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

## § Day 1

I. **The subject of John's writings is the reality, the center, and the content of the entire universe, which is that the Triune God wants to dispense Himself into His chosen people as their life and life supply to make them all divine to express Him in full and for eternity; this should also be our reality, our center, and our content.**

II. **John's writings unveil the Divine Trinity dispensing Himself into us in the divine move and in our experience:**

A. John 14:6 says, "I am the way and the reality and the life; no one comes to the Father except through Me"; if we are going to reach the Father as our object, we must reach Him through the Son, who is the way.

B. Verses 7 through 14 show the Father embodied in the Son seen among the believers—the Son being the Father's embodiment among the believers; in these verses the Lord showed us that He is in the Father and that the Father is in Him; the Son and the Father are one; They mutually indwell each other.

C. Verses 15 through 20 go on to show us the Son realized as the Spirit

灵，住在信徒里面—那灵是子的实化，住在信徒里面。

四 父是标的，子是化身，那灵乃是实化，这三者都在我们这些容器里面；标的、化身和实化乃是在我们这些瓦器里面超越的宝贝—林后四7。

五 约翰十四章二十一节和二十三节给我们看见，子向爱祂的人显现，以及父与子同来，同爱子的人安排住处：

1 父这标的是在耶稣这化身里，这化身乃是在那灵作祂的实化里，而这实化就是如今住在我们众人里面的那灵；但我们需要问，我们是否每日甚至每时享受主耶稣向我们的显现。

## 【周二】

2 我们可能失去主向我们的显现，但这并不是说我们失去了住在我们里面的那灵；那灵是一直住在信徒里面的。

3 那些相信自己可能失去救恩的人，事实上乃是相信“升降电梯式的救恩”；当“电梯”上升时，他们得救了；当“电梯”下降时，他们就不得救了。

4 但我们的救恩不是升降的电梯，乃是我们绝不能从其上被挪去的“楼梯”；我们虽然已在这楼梯上，我们仍要享受这楼梯最高部分的福分。

5 我们要在“顶层”，不要在“地下室”；这就是为什么我们需要爱主耶稣，并且说，“主耶稣，我爱你”；当我们爱祂时，我们就被带到顶层，然后我们就看见诸天之上的一切—林前二9~10，西三1~2。

6 当我们爱祂的时候，不仅祂的灵住在我们里面，祂

abiding in the believers—the Spirit being the realization of the Son abiding in the believers.

D. The Father as the object, the Son as the embodiment, and the Spirit as the realization are in us, the container; the object, the embodiment, and the realization are the excellent treasure in us, the earthen vessels—2 Cor. 4:7.

E. John 14:21 and 23 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover:

1. The Father as the object is in Jesus as the embodiment, this embodiment is in the Spirit as His realization, and this realization is the very Spirit who is now abiding in all of us; but we need to ask whether or not we enjoy the manifestation of the Lord Jesus to us daily and even hourly.

## § Day 2

2. We may lose the Lord's manifestation to us, but this does not mean that we have lost the abiding of the Spirit within us; the Spirit always abides in the believers.

3. Those who believe that they can lose their salvation actually believe in an “elevator salvation”; when the elevator is up, they are saved; when it is down, they are unsaved.

4. Our salvation, however, is not an elevator but a “stairway,” from which we can never be removed; although we are on this stairway, we want to enjoy the blessing of the top part of the stairway.

5. We want to be on the “top floor,” not in the “basement”; this is why we need to love the Lord Jesus and say, “Lord Jesus, I love You”; as we love Him, we are brought up to the top floor, and we see everything in the heavens—1 Cor. 2:9-10; Col. 3:1-2.

6. When we love Him, not only does His Spirit abide in us but also He Himself

自己也要亲自向我们显现；这意思是说，当我们与所爱的那一位交通时，我们有祂的同在。

7 如果我们爱耶稣，耶稣就爱我们，父也爱我们；当子亲自向我们显现时，父就与祂同来，同我们安排住处，与我们同住—约十四 21、23。

8 我们需要更多被带到子向我们的显现里，有父与子同我们安排住处；我们需要借着爱主，而在主救恩的楼梯上往上去。

9 然后主会亲自向我们显现，父与子会同我们安排住处，作我们的享受。

#### 六 神圣三一向着信徒的神圣传输，启示于约翰十六章十三至十五节：

1 这个传输就像电流的传输；当电的开关接上时，就有了电流，就是电的流动，那个流动就是传输—参罗八 2，帖前五 16 ~ 20。

2 第一，凡父所有的，都是子的一约十六 15 上。

3 第二，凡子所有的，都由那灵领受—14 节下。

4 第三，凡那灵从子所领受的，都向信徒宣示出来—13 节、15 节下。

5 最后，凡神圣三一的所是和所有，都是我们的；诗歌三百八十二首第三节说到这个传输：

a “凡父所有全由你承，凡你所是都归于灵；灵进我灵作你实际，使你成为我的经历。”

b 这个传输是从父达到子，从子达到那灵，再从那灵达到我们；这就是神圣三一的行动为着我们的经历。

will manifest Himself to us; this means that we have the presence of the One whom we love in our fellowship with Him.

7. If we love Jesus, Jesus loves us, and the Father loves us also; when the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us—John 14:21, 23.

8. We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us; we need to go up the stairway of the Lord's salvation by loving Him.

9. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment.

#### F. The divine transmission of the Divine Trinity to the believers is revealed in John 16:13 through 15:

1. This transmission is just like the transmission of electrical current; when the electricity is switched on, there is a current of electricity, a moving of electricity, and that moving is the transmission—cf. Rom. 8:2; 1 Thes. 5:16-20.

2. First, all that the Father has is the Son's—John 16:15a.

3. Second, all that the Son has is received by the Spirit—v. 14b.

4. Third, all that the Spirit has received of the Son is disclosed to the believers—vv. 13, 15b.

5. Eventually, all that the Divine Trinity is and has is ours; stanza 3 of Hymns, #501 speaks of this transmission:

a. “All things of the Father are Thine; / All Thou art in Spirit is mine. / The Spirit makes Thee real to me, / That Thou experienced might be.”

b. This transmission is from the Father to the Son, from the Son to the Spirit, and from the Spirit to us; this is the move of the Divine Trinity for our experience.

叁 我们需要看见，约翰所供应的基督，是要将三一神作为生命分赐到我们三部分的人里面：

- 一 约翰首先供应基督是太初的神；这位神就是生命的源头，也是永远的生命作为生命水的河涌流—约一1，三36，五26，启二二1。
- 二 根据约翰所说，基督是永远的娄格斯（Logos），这一位解释、说明并彰显神—约一1，约壹一1，启十九13。
- 三 基督是神的独生子，这一位借着话、生命、光、恩典和实际，将神表明出来—约一18，三16，一34，二十31。
- 四 基督是永远的生命，就是神那神圣、非受造的生命，不仅在时间上是永久的，在性质上也是永远而神圣的，为着祂永远的分赐—约壹一2，约十一25，十四6。
- 五 基督是赐那灵者，那灵是三一神临到我们；当三一神临到我们，神就把祂自己分赐到我们里面—三34。
- 六 我们的基督是人子，有人的性情（一51，启一13）；祂是人子为着救赎，除去我们的罪，解决我们与神之间的难处，使神可以分赐到我们里面。
- 七 约翰供应基督是神的羔羊（约一29，启五6，七14、17，十三8，二二1）；这救赎的羔羊乃是为着将神作为生命分赐到人里面（参出十二8~11）。
- 八 羔羊基督为我们的罪，作了平息的祭物（约壹二2）；主耶稣基督为我们的罪，将自己当作祭物献给神（来九28），不仅为着救赎我们，更

**III. We need to see the Christ who was ministered by John for the dispensing of the Triune God as life into our tripartite being:**

- A. Christ was ministered by John as God in the beginning; this God is the very source of life and also the eternal life flowing as the river of water of life—John 1:1; 3:36; 5:26; Rev. 22:1.
- B. According to John, Christ is the eternal Logos, the One who defines, explains, and expresses God—John 1:1; 1 John 1:1; Rev. 19:13.
- C. Christ is the only begotten Son of God, the One who declared God by the Word, life, light, grace, and reality—John 1:18; 3:16; 1:34; 20:31.
- D. Christ is the eternal life, the divine, uncreated life of God, who is not only everlasting in time but also eternal and divine in nature for His eternal dispensing—1 John 1:2; John 11:25; 14:6.
- E. Christ is the Giver of the Spirit, who is the Triune God reaching us; when the Triune God reaches us, God dispenses Himself into us—3:34.
- F. Our Christ is the Son of Man with the human nature (1:51; Rev. 1:13); He is the Son of Man for redemption, to take away our sin and solve the problems between us and God, so that God might be dispensed into us.
- G. John ministered Christ as the Lamb of God (John 1:29; Rev. 5:6; 7:14, 17; 13:8; 22:1); the redeeming Lamb is for the dispensing of God as life into man (cf. Exo. 12:8-11).
- H. As the Lamb, Christ is the propitiation for our sins (1 John 2:2); the Lord Jesus Christ offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for redemption but also for the satisfying of God's demand, thus

为着满足神的要求，平息我们与神之间的关系；因此，祂是我们在神面前平息的祭物。

## 【周四】

九 基督是我们与父同在的辩护者（约壹二1）；“辩护者”，原文指被召到另一个人身边以帮助他的一位，因此是帮助者；也指提供法律之援助的人，或为别人代求的人，因此是辩护者、律师或代求者：

- 1 按照启示录十二章十节和十一节，撒但昼夜控告神的儿女，但他们能因羔羊的血胜过他。
- 2 撒但可能控告我们是不洁、不圣、不义的，但父神会说，“撒但，看看那义者耶稣基督；我的儿女有位好律师。”
- 3 我们必须告诉撒但：“住口，不要说话！”然后我们要赞美羔羊，说，“阿利路亚归与羔羊！为着血，阿利路亚！”
- 4 当我们喊，“阿利路亚！”生命又分赐到我们里面了；我们的辩护者基督处理我们的案件，好叫生命的分赐能一直进行。

十 我们的基督是阿拉法，也是俄梅嘎（二二13上）；在希腊字母当中，基督是第一个字母—阿拉法，是最后一个字母—俄梅嘎，也是中间所有的字母，为要无穷尽的分赐生命。

十一 基督是首先的，也是末后的（二8，二二13中），是永远存在、永不改变的一位：

- 1 无论逼迫的环境如何，主仍是一样；没有一事能在祂以先，也没有一事能在祂以后。
- 2 凡事都在祂管制的界限之内；基督占有每一件事物

appeasing the relationship between us and God; hence, He is the sacrifice for our propitiation before God.

## § Day 4

I. Christ is our Advocate with the Father (1 John 2:1); the Greek word for Advocate refers to one who is called to another's side to aid him; hence, a helper; it refers also to one who offers legal aid or one who intercedes on behalf of someone else; hence, an advocate, counsel, or intercessor:

1. According to Revelation 12:10-11, Satan is accusing God's children day and night, but they can overcome him because of the blood of the Lamb.
2. Satan would accuse us of being unclean, unholy, and unrighteous, but God the Father would say, "Satan, look at Jesus Christ the righteous One; My children have a good Attorney."
3. We have to tell Satan, "Shut up! Don't say anything!" and then we need to praise the Lamb by saying, "Hallelujah to the Lamb! Hallelujah for the blood!"
4. When we shout "Hallelujah," life is dispensed into us once more; Christ, our Advocate, is taking care of our case so that life dispensing can continuously go on.

J. Our Christ is the Alpha and the Omega (22:13a); in the Greek alphabet Christ is the first letter, Alpha, the last letter, Omega, and all the letters in between for the inexhaustible dispensing of life.

K. Christ is the First and the Last (2:8; 22:13b), the ever-existing, unchanging One:

1. Whatever the persecuting environment may be, the Lord remains the same; nothing can precede Him, nor can anything exist after Him.
2. All things are within the limits of His control; Christ occupies everything and

和每一个地方。

十二基督是初，也是终（13下）；初，意即祂是万有的起源；终，意即祂是万有的终结；这不仅指明没有人在主耶稣之先，也没有人在主耶稣之后，也指明没有祂，就没有起源，也没有终结（参罗十一36）。

十三基督是神创造之物的元始（启三14下）；这是指主作为神创造之物的起源或根源，含示主是神工作中不变永存的根源，目的是要把神分赐到祂所拣选的造物里面；这指明恢复后又堕落的老底嘉召会，是因离开主这源头（耶二13）而改变了。

十四基督是那活着的；基督在启示录一章十七至十八节说，“我…是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙”；基督要分赐生命，祂就必须是那活着的，好把召会作成活神的家—提前三15。

## 【周五、周六】

十五基督是那圣别的、真实的（启三7）；对于弟兄相爱的召会，主是那圣别的、真实的，恢复的召会凭着祂并以祂作元素，就能成为圣别，从世界分别出来，并对神真实而忠信。

十六基督是那阿们，那忠信真实的见证人—14节上：

1 巴别的混乱破坏了宇宙性的语言，但是“阿利路亚”与“阿们”这两个辞没有受到破坏；阿们的意思就是：“是的！”

2 阿们是一种永远的是；“是的！”就是基督自己；基督有一个名字，祂的名字叫阿们—“是的！”—

every place.

L. Christ is the Beginning and the End (v. 13c); the Beginning indicates that He is the origination of all things, and the End, that He is the consummation of all things; hence, the indication here is not only that there is nothing before or after the Lord Jesus but also that there is no origination or consummation without Him (cf. Rom. 11:36).

M. Christ is the beginning of the creation of God (Rev. 3:14b); this refers to the Lord as the origin or source of God's creation, implying that the Lord is the unchanging and ever-existing source of God's work for the purpose of dispensing God into His chosen ones; this indicates that the degraded recovered church in Laodicea has changed by leaving the Lord as the source (Jer. 2:13).

N. Christ is the living One; in Revelation 1:17-18 Christ said, "I am...the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades"; for Christ to dispense life, He must be the living One to make the church the house of the living God—1 Tim. 3:15.

## § Day 5 & Day 6

O. Christ is the Holy One and the true One (Rev. 3:7); to the church of brotherly love, the Lord is the Holy One, the true One, by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.

P. Christ is the Amen and the faithful and true Witness—v. 14a:

1. The confusion at Babel destroyed the universal language, but two words were not destroyed, Hallelujah and Amen; Amen simply means "that's it."

2. Amen is a kind of eternal yes; "That's it" is just Christ Himself; Christ has a name, and His name is called Amen—That's it!—this is for life

这是为着生命的分赐。

3 基督是那阿们（意，坚定、稳固或可靠），因此，祂作为神的见证人，乃是忠信真实的。

十七从这样一位供应给人的基督，已经产生出神的儿女来，有永远的生命（约三 16），借着住在主里面，并且在光中行，而有分于永远生命的交通（约壹一 3～7，二 6），受膏油涂抹的教导（20、27），享受神圣出生连同神圣种子的美德（三 9，二 29，四 7，五 1、4、16～21），成为耶稣的见证—灯台，作三一神的彰显（启一 9～12、20），成为庄稼连同初熟的果子，作生命的彰显（十四 1～5、15～16），并成为羔羊的新妇，作祂的扩增与满足（约三 29～30，启十九 7～9）。

十八至终，三一神与祂所救赎、重生、变化并荣化的三部分人，联结、调和、合并而成为新耶路撒冷，作三一神分赐到人里面的终极完成—二一 2～3、9～10、22～23，二二 1～2。

dispensing.

3. Because Christ is the Amen (meaning “firm,” “steadfast,” or “trustworthy”), He is faithful and true as God’s Witness.

Q. Out of such a Christ ministered, the children of God have been brought forth to have eternal life (John 3:16), to partake of the fellowship of the eternal life by abiding in the Lord and walking in the light (1 John 1:3-7; 2:6), to be taught by the anointing (vv. 20, 27), to enjoy the virtues of the divine birth with the divine seed (3:9; 2:29; 4:7; 5:1,4, 16-21), to be the testimony of Jesus—the lampstands as the expression of the Triune God (Rev. 1:9-12, 20), to be the harvest with the firstfruits as the expression of life (14:1-5, 15-16), and to be the bride of the Lamb as His increase and satisfaction (John 3:29-30; Rev. 19:7-9).

R. Eventually, the Triune God united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people will become the New Jerusalem as the ultimate consummation of the dispensing of the Triune God into man—21:2-3, 9-10, 22-23; 22:1-2.

# 第六周■周一

## 晨兴喂养

约十四 6 “…我就是道路、实际、生命；若不借着我，没有人能到父那里去。”

23 “…人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

约翰著作的主题是三一神把祂自己分赐到祂选民里面，作生命和生命供应，使他们都成为神圣的，完满地彰显祂直到永远。…整个宇宙的实际、中心和内容，就是三一神—父、子、灵—要把祂自己分赐到祂的选民里面，作他们的生命和生命的供应，使他们成为神圣的，完满地彰显祂直到永远。这也该是我们的中心、实际和内容（李常受文集一九八三年第二册，三〇九至三一〇页）。

## 信息选读

约翰十四章六至二十四节…启示，在神圣行动里，以及在我们经历里的神圣三一。…六节…给我们看见，信徒借着子到父那里去—父是信徒的标的。十四至十六章记载主在地上与祂门徒最后一次的谈话。在这最后的谈话中，祂指明祂所有的信徒都应当寻求父。换句话说，他们应当以父为他们的标的。我们若要达到父这标的，必须借着那是道路的子才能达到。

十四章七至十四节给我们看见，父化身子里，显于信徒中间—子在信徒中间，乃是父的化身。在这些经文里，主给我们看见，祂在父里面，父也在祂里面。子与父原是一，祂们是互相内住的。子住在

# WEEK 6 — DAY 1

## Morning Nourishment

John 14:6 ...I am the way and the reality and the life; no one comes to the Father except through Me.

23...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

The subject of John's writings is the Triune God dispensing Himself into His chosen people as the life and life supply to make them all divine to express Him in full for eternity...The reality, the center, and the content of the entire universe is that the Triune God—the Father, the Son, and the Spirit—wants to dispense Himself into His chosen people as their life and life supply to make them divine to express Him in full and for eternity. This should also be our center, our reality, and our content. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," p. 237)

## Today's Reading

The Divine Trinity in the divine move and in our experience is revealed... in John 14:6-24...Verse 6 shows that the believers come to the Father through the Son—the Father being the object of the believers. John 14—16 records the last conversation that the Lord had with His disciples while He was on this earth. In His last talk to them He indicated that all His believers should seek after the Father. In other words, they should take the Father as their object. If we are going to reach the Father as our object, we must reach Him through the Son, who is the way.

Verses 7 through 14 [of John 14] show the Father embodied in the Son seen among the believers—the Son being the Father's embodiment among the believers. In these verses the Lord showed us that He is in the Father and that the Father is in Him. The Son and the Father are one. They mutually

父里面，父也住在子里面。这样，子在信徒中间乃是父的化身。

十五至二十节继续给我们看见，子实化成为那灵，住在信徒里面—那灵是子的实化，住在信徒里面。父化身在子里，子实化成为那灵。子是父的化身，只在信徒中间；但那灵是子的实化，如今却住在信徒里面。…现今我们既有那灵作子的实化，住在我们里面，我们也就有父的化身，以及父作我们的标的。事实上，父作我们的标的是在我们里面，因为这标的是化身在子里，子且实化成为那灵，住在我们里面。我们若有那灵就有子，我们若有子就有父。因此，神圣三一的三者都在我们里面。

父是标的，子是化身，那灵乃是实化；这三者都在我们这些容器里面。…标的、化身和实化乃是在我们这些瓦器里面超越的宝贝（林后四7）。我们是瓦器，盛装着有三面讲究的超越神性。

约翰十四章二十一和二十三节给我们看见，子向爱祂的人显现，以及父与子同来，同爱子的人安排住处。那灵住在我们里面之后，子就亲自向爱祂的人显现。一个人有可能是耶稣基督的信徒，却不是爱祂的人。当我们信祂的时候，神圣三一的三者就都来住在我们里面。但是在我们信祂，并且祂如今住在我们里面之后，我们就需要爱祂。在二十一和二十三节里，我们看见主要我们爱祂。我们或许是基督的信徒，但在我们中间有多少人是爱耶稣的人？父这标的是在耶稣这化身里；这化身乃是在灵作祂的实化里，而这实化就是如今住在我们众人里面的那灵。但我们需要问：我们是否每日每时享受主耶稣向我们的显现？（李常受文集一九八八年第一册，四一七至四一八页）。

参读：在神圣三一里并同神圣三一活着，第四章。

indwell each other. The Son dwells in the Father, and the Father dwells in the Son. In this way the Son was the Father's embodiment among the believers.

Verses 15 through 20 go on to show us the Son realized as the Spirit abiding in the believers—the Spirit being the realization of the Son abiding in the believers. The Father is embodied in the Son, and the Son is realized as the Spirit. The Son as the Father's embodiment was only among the believers, but the Spirit as the realization of the Son is now abiding within the believers...Now that we have the Spirit as the realization of the Son abiding in us, we also have the Father's embodiment and the Father as our object. Actually, the Father as our object is within us, because the object is embodied in the Son and the Son is realized as the Spirit who indwells us. If we have the Spirit, we have the Son, and if we have the Son, we have the Father. Thus, the three of the Divine Trinity are in us.

The Father as the object, the Son as the embodiment, and the Spirit as the realization are in us, the container...The object, the embodiment, and the realization are the excellent treasure in us, the earthen vessels (2 Cor. 4:7). As earthen vessels, we contain the excellent deity in three aspects.

Verses 21 and 23 of John 14 show the Son manifesting Himself to His lover and the Father coming with Him to make an abode with the Son's lover. After the abiding of the Spirit in us, the Son will manifest Himself to His lovers. It is possible to be a believer of Jesus Christ but not be a lover of Him. When we believe in Him, the three of the Divine Trinity come to abide in us. But after we believe in Him and know that He is abiding in us, we need to love Him. In verses 21 and 23 we see the request of our love toward Him. We may be the believers of Christ, but how many among us are the lovers of Jesus? The Father as the object is in Jesus as the embodiment, this embodiment is in the Spirit as His realization, and this realization is the very Spirit who is now abiding in all of us. But we need to ask whether or not we enjoy the manifestation of the Lord Jesus to us daily and even hourly. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 303-304)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 4

## 第六周■周二

### 晨兴喂养

约十六 13 ~ 15 “只等实际的灵来了，祂要引导你们进入一切的实际；因为祂不是从自己说的，乃是把祂所听见的都说出来，并要把要来的事宣示与你们。祂要荣耀我，因为祂要从我有所领受而宣示与你们。凡父所有的，都是我的…”

我们可能在早晨花时间与主在一起，享受祂的显现，但后来我们可能对我们的配偶不高兴，而失去了主向我们的显现。但这并不是说，我们失去了住在我们里面的那灵。有些基督徒觉得，当他们失去了耶稣的显现时，他们就失去了他们的救恩；但这是不对的，因为那灵是一直住在信徒里面的。那些相信他们可能失去他们救恩的人，事实上乃是相信“升降电梯式的救恩”。…但我们的救恩…乃是“楼梯”，我们绝不能从其上被挪去。我们虽然已在这楼梯上，我们仍要享受这楼梯最高部分的福分。…这就是为什么我们需要爱主耶稣，并且说，“主耶稣，我爱你。”当我们爱祂时，我们就被带到顶层。然后我们就看见诸天之上的一切（李常受文集一九八八年第一册，四一八至四一九页）。

### 信息选读

当我们爱祂的时候，不仅祂的灵住在我们里面，祂自己也亲自向我们显现。这意思是说，当我们与所爱的那一位交通时，我们有祂的同在。如果我们爱耶稣，耶稣就爱我们，父也爱我们。当子亲自向我们显现时，父就与祂同来，同我们安排住处，与我们同住。我们需要更多被带到子向我们的显现里，有父与子同我们安排住处。我们需要借着爱主，而在主救恩的楼梯上往上去。然后主会亲自向我们显现，父与子会同我们安排住处，作我们的享受。

## WEEK 6 — DAY 2

### Morning Nourishment

John 16:13-15 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine...

In the morning we may have had a time with the Lord to enjoy His manifestation, but later we might become unhappy with our spouse and lose the Lord's manifestation to us. This, however, does not mean that we have lost the abiding of the Spirit within us. Some Christians feel that when they lose the manifestation of Jesus, they have lost their salvation, but this is not true, because the Spirit always abides in the believers. Those who believe they can lose their salvation actually believe in "elevator salvation."...Our salvation, however, is...a "stairway," from which we can never be removed. Although we are on this stairway, we want to enjoy the blessing of the top part of the stairway...This is why we need to love the Lord Jesus and say, "Lord Jesus, I love You." As we love Him, we are brought up to the top floor. Then we see everything in the heavens. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 304)

### Today's Reading

When we love Him, not only does His Spirit abide in us but also He Himself will manifest Himself to us. This means that we have the presence of the One whom we love in our fellowship with Him. If we love Jesus, Jesus loves us, and the Father loves us also. When the Son manifests Himself to us, the Father comes with Him to make an abode with us, to stay with us. We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us. We need to go up the stairway of the Lord's salvation by loving Him. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment.

神圣三一向着信徒的神圣传输，启示于约翰十六章十三至十五节。这个传输就像电流的传输。当电的开关接上时，就有了电流，就是电的流动，那个流动就是传输。第一，凡父所有的，都是子的（15）。这意思是说，父所有的都传输到子里。第二，凡子所有的，都由那灵领受（14下）。这是这个传输的更进一步。父传输给子，然后又有从子到那灵的传输。第三，凡那灵从子所领受的，都向信徒宣示出来（13、15下）。最后，凡神圣三一的所是和所有，都是我们的。

诗歌三百八十二首第三节说到这个传输。这一节说，“凡父所有全由你承，凡你所是都归于灵；灵进我灵作你实际，使你成为我的经历。”…凡父所有的，都是子的，凡子所是的，都已经由那灵领受，然后那灵向我们宣示凡祂从子所领受的。这个传输是从父达到子，从子达到那灵，再从那灵达到我们。这就是神圣三一的行动（李常受文集一九八八年第一册，四一九至四二二页）。

我们的神是三一神，为着把祂自己作到我们里面。祂是父，是整个的大西瓜；祂是子，被切成块；祂是灵，被压成汁。大西瓜要进到人里面，必须经过一步步的过程，这一步步就是分赐的过程。不仅分赐，大西瓜还要在人里面消化、吸收，成为人的组成。照样，父、子、灵三一神经过了种种过程，成为赐生命的灵，也是为着让我们喝进去，作我们的成分。这就是神圣三一的神圣分赐（李常受文集一九九〇年第三册，四五四页）。

参读：关于神圣分赐更深的研读，第一篇。

The divine transmission of the Divine Trinity to the believers is revealed in John 16:13-15. This transmission is just like the transmission of electrical current. When the electricity is switched on, there is a current of electricity, a moving of electricity, and that moving is the transmission. First, all that the Father has is the Son's (v. 15). This means that what the Father has is transmitted into the Son. Second, all that the Son has is received by the Spirit (v. 14b). This is a further step of this transmission. The Father transmits to the Son, and then there is a transmitting from the Son to the Spirit. Third, all that the Spirit has received of the Son is disclosed to the believers (vv. 13, 15b). Eventually, all that the Trinity is and has is ours.

Stanza 3 of Hymns, #501 talks about this transmission. This stanza says, "All things of the Father are Thine; / All Thou art in Spirit is mine. / The Spirit makes Thee real to me, / That Thou experienced might be." Whatever the Father has is the Son's, whatever the Son is has been received by the Spirit, and then the Spirit discloses to us whatever He has received of the Son. This transmission is from the Father to the Son, from the Son to the Spirit, and from the Spirit to us. This is the move of the Divine Trinity. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 304-306)

Our God is triune for the purpose of working Himself into us. He is the Father, the whole "melon." He is also the Son, being "cut into pieces." He is also the Spirit, being "pressed into juice." In order for a big melon to enter into man, it must pass through all these processes. These steps are the stages of the dispensing. Not only does the melon need to be dispensed, but it must also be digested and assimilated into the constitution of man. In the same way, the Triune God—the Father, the Son, and the Spirit—has been processed to become the life-giving Spirit so that we can drink Him and so that He can become our element. This is the divine dispensing of the Divine Trinity. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," p. 357)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," ch. 1

## 第六周■周三

### 晨兴喂养

约一 1 “太初有话，话与神同在，话就是神。”

三 34 “神所差来的，就说神的话，因为祂赐那灵是没有量度的。”

约壹二 2 “祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”

约翰…传讲基督是太初的神（约一 1）。保罗和彼得也都是这样传讲，指出基督一神的儿子—就是神自己（罗九 5，来一 8，彼后一 1）。…太初的意思是源头。这位神就是生命的源头，也是永远的生命（约三 36），这永远的生命乃是为着分赐。然后在约翰著作的末了一启示录二十二章，你看见永远的生命像生命水的河涌流（1），那生命的涌流就是生命的分赐（李常受文集一九八三年第二册，三一〇页）。

### 信息选读

根据约翰所说，基督是永远的娄格斯（约一 1，约壹一 1，启十九 13）。这个辞太奇妙了！它的意思是指神的话。话解释、阐明并发表神。这位…就是奇妙的基督，三一神的第二者。

基督是神的独生子（约一 18，三 16，一 34，二十 31）。在永远里的神是为着分赐生命；永远的娄格斯是为着分赐生命，而将神表明出来之神的独生子也是为着分赐生命。

在约翰的著作里，基督是永远的生命（约壹一 2，约十一 25，十四 6）。这是神圣的生命、神非受造的生命，不

## WEEK 6 — DAY 3

### Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

Christ was ministered by John as God in the beginning (John 1:1). Both Paul and Peter also ministered in this way, pointing out that Christ, the Son of God, is God Himself (Rom. 9:5; Heb. 1:8; 2 Pet. 1:1)...The beginning means the source. This God is the very source of life. He is also the eternal life (John 3:36). This eternal life is for dispensing. Then at the end of John's writings, in chapter 22 of Revelation, you can see that eternal life is flowing as the river of water of life (v. 1). That flowing of life is the dispensing of life. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 237-238)

### Today's Reading

According to John, Christ is the eternal Logos (John 1:1; 1 John 1:1; Rev. 19:13). This is a wonderful term. It means "the Word." The Word defines, explains, and expresses God...This is the wonderful Christ, the second of the Trinity.

Christ is the only begotten Son of God (John 1:18; 3:16; 1:34; 20:31). God in eternity is for dispensing life; the eternal Logos is for dispensing life; and the only begotten Son of God, who declared God, is also for dispensing life.

In John's writings Christ is the eternal life (1 John 1:2; John 11:25; 14:6). This is the divine life, the uncreated life of God, which is not only everlasting

仅在时间上是永远的，在性质上也是永远而神圣的。永远的生命就是为着生命的分赐。生命一直涌流着，生命也把自己分赐出来。这是永远的生命，所以意思是永远的分赐。

基督也是赐那灵者（三 34）。那灵是三一神临到我们。当三一神住在那不能靠近的光中，祂乃是父（提前六 16）。当祂临到我们，祂乃是那灵（林后三 17）。那灵就是三一神临到我们，而基督乃是把这样一位临到我们的灵赐给我们。临到就是分赐。…临到与分赐乃是借着子基督所赐给我们的那灵。

基督不仅是神的儿子，有神圣的性情；祂也是人子，有人的性情。祂是人子为着救赎，除去我们的罪，解决我们与神之间的难处，使神可以分赐到我们里面。

约翰传讲基督是神的羔羊（约一 29，启五 6，十三 8，二二 1）。神的羔羊不是神子而是人子。神没有血可以流出来救赎我们，神的儿子也是一样，但是羔羊—人子—有血。这不是山羊或公牛的血，乃是道道地地的人所流真正的血，这血能救赎我们。人需要人的血来救赎。这救赎乃是为着分赐神作生命。

羔羊基督为我们的罪，作了平息的祭物（约壹二 2）。…因着我们罪的缘故，神与我们之间起了风波、风暴和难处，没有平安。人子基督是神的羔羊，死在十字架上作了我们平息的祭物。祂…解决了难处；所以祂是我们的平息。祂平静了风波，也叫神平息下来。所以现今在神与我们之间有一种平安的光景，这是为着生命的分赐。如果没有这种平安的光景，就没有办法分赐生命。你要吃东西的时候，必须停下一切争执。你如果和妻子，或是和弟兄们争吵，你就不能好好地吃。你如果吵架甚至打了起来，就没有生命的分赐。吃东西与分赐生命都需要和平的光景。主耶稣在我们和神之间，为我们的罪成了平息的祭物，创造了和平的光景，乃是为着生命的分赐（李常受文集一九八三年第二册，三一〇至三一三页）。

参读：神圣三一的神圣分赐，第十章。

timewise but eternal and divine in nature. Eternal life is for life dispensing. Life flows, and life dispenses itself. This is the eternal life, which is an eternal dispensing.

Christ is also the Giver of the Spirit (3:34). The Spirit is the Triune God reaching us. When the Triune God stays in unapproachable light, He is the Father (1 Tim. 6:16). When He reaches us, He is the Spirit (2 Cor. 3:17). The Spirit is the Triune God reaching us, and Christ is the Giver of such a reaching Spirit. The reaching is the dispensing...The reaching and dispensing is by the Spirit given to us by Christ the Son.

Christ is not only the Son of God with the divine nature but also the Son of Man with the human nature. He is the Son of Man for redemption, to take away our sin and solve the problems between us and God, that God might be dispensed into us.

John ministered Christ as the Lamb of God (John 1:29; Rev. 5:6; 13:8; 22:1). The Lamb of God was not the Son of God but the Son of Man. God does not have blood to shed for our redemption, nor does the Son of God have blood, but the Lamb, the Son of Man, has blood. This is not the blood of goats or oxen but the genuine blood of a genuine man, which is able to redeem us. Men need a man's blood to redeem them. This redeeming is for the dispensing of God as life.

As the Lamb, Christ is the propitiation concerning our sins (1 John 2:2)... Because of our sins there was a turmoil, a storm, a problem between God and us. There was no peace. Christ as the Son of Man who was the Lamb of God died on the cross to be our propitiation...He solved the problem. So He is our propitiation. He calmed the turmoil, and He appeased God. So now there is a kind of peaceful condition between God and us. This is for life dispensing. If there is not such a peaceful condition, there is no way to dispense life. When we are going to eat, we must stop any fighting. We cannot eat well if we are quarreling with our wife or with the brothers. If we are quarreling and fighting, there is no life dispensing. Eating and life dispensing need a peaceful situation. The Lord Jesus became the propitiation concerning our sins between us and God to create a peaceful situation for life dispensing. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 238-239)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 10

## 第六周■周四

### 晨兴喂养

约壹二1 “我的孩子们，我将这些事写给你们，是要叫你们不犯罪。若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督。”

启二二13 “我是阿拉法，我是俄梅嘎；我是首先的，我是末后的；我是初，我是终。”

基督是与父同在的辩护者（约壹二1）。这意思是说，祂是我们的律师，祂合法地处理我们的案件。撒但一神的仇敌，也是我们狡猾的仇敌，却是非常狡诈的合法。圣经告诉我们，他昼夜在神面前控告我们（启十二10）。…他会说，“神，你是公义的。看看你所爱的儿女，他们没有一个义的。你是那样圣别；但是看看你的儿女，每一个都是污秽的。”这种控告多少是合法的。但父神会说，“撒但，看看那义者耶稣基督，我的儿女有位好律师。”于是我们的律师耶稣基督会转向撒但说，“撒但，你岂没有看见我的血么？撒但，住口吧！你什么也不要说了。”（李常受文集一九八三年第二册，三一三至三一四页）。

### 信息选读

按照启示录十二章十至十一节所说，撒但昼夜控告神的儿女，但他们能因羔羊的血胜过他。只要我们一认知我们是不洁、不圣、不义的，我们就失败了，生命的分赐也终止了。但是我们有耶稣的血！祂是我们的辩护者，我们的律师。我们必须告诉撒但：“住口，不要说话！”然后我们要赞美羔羊！向羔羊说阿利路亚！为着血，阿利路亚！当我们喊阿利路亚，生命又分赐到我们里面了。我们的辩护者基督处理我们的案件，好叫生命的分赐能一直进行。

## WEEK 6 — DAY 4

### Morning Nourishment

1 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous.

Rev. 22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

Christ is our Advocate with the Father (1 John 2:1). This means that He is our Attorney. He takes our case legally. Satan, the enemy of God and our subtle enemy, is subtly legal. The Bible tells us that he accuses us before our God day and night (Rev. 12:10)...He would say, “God, You are righteous. Look at all the children whom You love. Not one of them is righteous. And You are so holy. But look at Your children; every one is dirty.” This kind of accusation is somewhat legal. But God the Father would say, “Satan, look at Jesus Christ the righteous One. My children have a good Attorney.” Then our Attorney, Jesus Christ, would turn to Satan and say, “Satan, don’t you see My blood? Satan, shut up! Don’t say anything!” (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” pp. 239-240)

### Today's Reading

According to Revelation 12:10-11, Satan is accusing God’s children day and night. But they can overcome him by the blood of the Lamb. Once we realize that we are unclean, unholy, and unrighteous, we are defeated and the life dispensing stops. But we have the blood of Jesus. He is our Advocate, our Attorney. We have to tell Satan, “Shut up! Don’t say anything!” Then we need to praise the Lamb! Hallelujah to the Lamb! Hallelujah for the blood! When we shout Hallelujah, life is dispensed into us once more. Christ, our Advocate, is taking care of our case so that life dispensing can keep going on all the time.

我们的基督是阿拉法，也是俄梅嘎（二二 13 上）。在希腊字母当中，基督是第一个字母—阿拉法，是最后一个字母—俄梅嘎，也是中间所有的字母；祂是每一个字母。我们在自己里面什么字母也不是，但我们是在基督里面。因祂是阿拉法，所以我们也是阿拉法；因祂是俄梅嘎，所以我们也是俄梅嘎。祂是每一个字母，为要分赐生命。祂是无穷尽的，祂分赐生命也是无穷尽的。

约翰在他的著作里说到神圣的事物。神圣的事物是没有开始，也没有结束的，因为所有神圣的事物都是永远的，没有开始，也没有结束。我信约翰特意用这种辞汇写他的书，意思是要给我们看见，他传讲给我们的都是永远的，没有开始，也没有结束。所以他告诉我们，基督是永远的一位，祂是首先的，祂也是末后的（启二 8，二二 13 中）。因着祂是首先的，无人无物在祂以先；因着祂是末后的，无人无物在祂之后。这指明祂是一切。基督那永在者可以用一个无始无终的圆圈来说明。基督占有每一件事物和每一个地方，祂没有给你任何地位。你一无所是，而祂是一切。阿利路亚！祂是首先，祂是末后。这也是为着生命的分赐。

基督不仅是首先的，末后的；基督也是初，是终（13 下）。…主耶稣不仅是首先的，也是初，是创始。祂不仅是末后的，也是终，是完成，没有留下什么给别人去作。祂占有整个宇宙。在时间上，在空间上，在每一件事上，祂都是一切。…祂是首先和末后的，祂是初和终，祂是创始和完成。

基督也是神创造之物的元始（三 14）。…祂是神整个创造的开始、源起，所以整个受造之物都受祂的管理，目的是要把神分赐到祂所拣选的造物里面。当你查考圣经，看见基督所是的一切项目，就明白一切都是为着神圣的分赐（李常受文集一九八三年第二册，三一四至三一六页）。

参读：关于神圣分赐更深的研读，第一篇。

Our Christ is the Alpha and the Omega (22:13a). In the Greek alphabet Christ is the first letter, Alpha, the last letter, Omega, and all the letters in between. He is every letter. In ourselves we are no letter, but we are in Christ. As He is an Alpha, so we are an alpha. As He is an Omega, so we are an omega. He is every letter of the alphabet for the dispensing of life. He is inexhaustible, and His dispensing of life is inexhaustible.

John's writings touch the divine things. With the divine things there is no beginning and no ending, because whatever is divine is eternal, having no beginning and no ending. I believe that John purposely wrote his books using these kinds of expressions. He had an intention to show us that whatever he ministered to us is eternal, with no beginning and no ending. So he told us that Christ is the eternal One. He is the First, and He is the Last (Rev. 2:8; 22:13b). Because He is the First, no one and nothing is before Him. Because He is the Last, no one and nothing is after Him. This indicates that He is everything. Christ as the eternal One may be illustrated by a circle, which has no beginning and no ending. Christ occupies everything and every place. He does not give us any position. We are nothing, and He is everything. Hallelujah! He is the First and the Last. This is also for life dispensing.

Christ is not only the First and the Last but also the Beginning and the End (v. 13c)...The Lord Jesus is not only the First but also the Beginning, the Origination. He is not only the Last but also the End, the Completion, leaving nothing to anyone. He occupies the entire universe. In time, in space, and in all things He is everything...He is the First and the Last, the Beginning and the End, the Origination and the Completion.

Christ is also the beginning of God's creation (3:14)...God's dispensing is to dispense His life into His creature...He is the Beginning, the Origination, of God's entire creation, so the entire creation is under His direction for the purpose of dispensing God into His chosen creatures. When you get into the Bible and see all the items of Christ's being, you can see that they are for the divine dispensing. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 240-241)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," ch. 1

## 第六周■周五

### 晨兴喂养

启三 7 “…那圣别的、真实的，…这样说。”

14 “…那阿们，那忠信真实的见证人，…这样说。”

约壹一 3 “我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

启示录三章七节启示基督是那圣别的、真实的。基督要把生命分赐给人，就必须是圣别的，也必须是真实的。

基督是忠信真实的见证人（14 下）。…祂的见证从不说谎。这也是为着分赐。说谎者、作假见证的人绝不能把生命分赐给人。你如果要给生命，你就必须忠信，必须真实。你必须没有一点虚假，你才有资格把生命分赐给人。因为基督是活着的，是圣别、忠信、真实的，所以祂有资格把生命分赐到我们里面（李常受文集一九八三年第二册，三一七页）。

### 信息选读

启示录三章十四节上半说，基督是那阿们的。“阿们”是什么意思？这是独特、属天、神圣的语言。…你说阿们的时候，你的意思是“是的”。哦，神圣的分赐太奇妙了。是的！哦，三一神把祂自己分赐到我里面。是的！我真喜乐我在召会生活里。阿们！是的！荣耀的召会生活！是的，这是真实的！永远是“是的”。阿们是一种永远的是。“是的”就是基督自己。基督有一个名字，祂的名字叫阿们—是的！这也是为着生命的分赐。

从这样一位供应给人的基督，已经产生出神的儿女来。基督供应给人的结果，乃是有许多人从神而生。…

## WEEK 6 — DAY 5

### Morning Nourishment

Rev. 3:7 ...These things says the Holy One, the true One...

14...These things says the Amen, the faithful and true Witness...

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

In Revelation 3:7 Christ is revealed as the Holy One and the true One. In order to dispense life to others, He must be holy, and He must be true.

Christ is the faithful and true Witness (v. 14b)...He never tells a lie in His testimony. This also is for dispensing. A liar, a false witness, can never give life to others. If you are going to give life to others, you must be faithful, and you must be true. You must have no falsehood. Then you will be qualified to give life to others. Because He is living and holy and faithful and true, He is qualified to impart life into us. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 241-242)

### Today's Reading

Revelation 3:14a says that Christ is the Amen. What does Amen mean? This is the unique, heavenly, and divine language...When you say Amen, you mean "that's it." Oh, the divine dispensation is so wonderful! That's it! Oh, the Triune God dispenses Himself into me! That's it! I am so happy that I am in the church life. Amen! That's it! The glorious church life! That's it! It is real; it is yes forever. Amen is a kind of eternal yes. "That's it" is just Christ Himself. Christ has a name, and His name is called Amen—That's it! This is also for life dispensing.

Out of Christ being ministered, the children of God have been brought forth. The issue of Christ being ministered is that many have been born

这些儿女有永远的生命（约三 15 ~ 16、36，约壹一 2，五 12 ~ 13、20）。有永远的生命，意思就是有一些活的分赐。因着你有永远的生命，这生命就在你里面涌流。这在你里面的涌流就是生命的分赐。

我们借着住在主里面，并在光中生活行动，有分于永远生命的交通（一 3 ~ 7，二 6）。交通就是涌流。有一个生命在神与我们之间涌流。甚至在祂身体众肢体中间也有这样一道流。这流临到我们众人，甚至达到神自己。所以，这是一种交通。电是很好的说明：房子里的电灯和发电厂中间有电流，那流是所有电灯之间的交通。电流使每盏灯与发电厂有交通。

我们里面有一道流，那流是永远的生命，那流也是交通。我们都有分于这样的交通。有分于这样的交通，也许不像彼得提到有分于神圣的性情（彼后一 4）那样具体，但这交通更有可享受的。比方说，鸡有两种吃法：一种是吃鸡肉，一种是喝鸡汤。你软弱、生病的时候，鸡汤比鸡肉更好。鸡肉好比神圣的性情，而鸡汤好比神圣生命的交通。你喜欢哪一样？你如果很强健，你也许喜欢吃鸡肉。这很不错，但是喝鸡汤更有味。…如果没有鸡肉，你就不可能有鸡汤。照样，你如果没有神圣的性情，你就不会有永远生命的交通。神圣的性情是具体的实质，而神圣生命的交通便是这个实质的交通；这是为着生命的分赐。有分于永远生命之交通的路，就是住在主里面，并且在光中生活行动（李常受文集一九八三年第二册，三一七至三二〇页）。

参读：关于神圣分赐更深的研读，第二篇。

of God. These children first of all have the eternal life (John 3:15-16, 36; 1 John 1:2; 5:12-13, 20). To have the eternal life simply means to have some living dispensing. Because you have the eternal life, it flows within you. This flowing within you is the dispensing of life.

We are partakers of the fellowship of the eternal life by abiding in the Lord and walking in the light (1:3-7; 2:6). The fellowship is the flowing. There is a life that flows between God and us. Even between the members of His Body there is such a flow. This flow reaches all of us and even God Himself. So this is a kind of fellowship. Electricity is a good illustration. Within the lamps in a house and within the power plant itself there is the flow of electricity. That flow is the fellowship between all the lamps. The current brings every lamp into the fellowship with the plant.

Within us there is a flow. That flow is the eternal life, and that is the fellowship. We all are partaking of such a fellowship. To partake of such a fellowship may not be so substantial as partaking of the divine nature, which Peter mentions (2 Pet. 1:4). But this fellowship is more enjoyable. For example, there are two ways to eat chicken: one is to eat the solid chicken, and the other is to eat soup made of chicken. When you are weak or sick, chicken soup is better than chicken. We may use the chicken to illustrate the divine nature, and chicken soup to illustrate the fellowship of the divine life. Which do you prefer? If you are a strong person, you may like solid chicken. This is good, but it is more tasteful to eat the chicken soup...Without a solid chicken, you could not have chicken soup. Likewise, without the divine nature you could not have the fellowship of the eternal life. The divine nature is the solid thing, the substance, and the fellowship of the divine life is the fellowship of this substance. This is for the life dispensing. The way to partake of the fellowship of the eternal life is to abide in the Lord and walk in the light. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 242-243)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," ch. 2

## 第六周■周六

### 晨兴喂养

约壹二 27 “你们从祂所领受的膏油涂抹，住在你们里面，…祂的膏油涂抹…在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

启二一 9～10 “…你来，我要将新妇，就是羔羊的妻，指给你看。我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。”

当你借着住在主里面，并在光中生活行动而享受永远生命的交通时，你就会有神圣膏油涂抹的教导（约壹二 20、27）。神的儿女也是借着神圣的膏油涂抹而得着教导。膏油涂抹可以看作是上油。许多机器需要上点油；机器如果不上点油，就不能运转得顺畅，反而制造出噪音来。我们这些基督徒有时候会制造出许多噪音，向着我们的妻子或丈夫，或向着长老、弟兄们而发。这就是说，我们缺少膏油的涂抹。我们需要上油。阿利路亚！我们有油的源头，因为膏油涂抹就在我们里面。膏油不断的涂抹我们。这又是生命的分赐。这膏油涂抹教导我们，给我们上油，不断地调整我们。…这就是生命的分赐（李常受文集一九八三年第二册，三二〇页）。

### 信息选读

我们都已经从神而生。我们不仅是父母生的，也是神所生的，有神圣的种子（约壹三 9）。这神圣的种子就是神永远的生命。…借着这出生和种子的美德，我们能实行神圣的义（二 29），我们能实行神圣的爱

## WEEK 6 — DAY 6

### Morning Nourishment

1 John 2:27 ...The anointing which you have received from Him abides in you...His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

Rev. 21:9-10 ...Come here; I will show you the bride, the wife of the Lamb. And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God.

When we enjoy the fellowship of the eternal life by abiding in the Lord and walking in the light, we are under the teaching of the divine anointing (1 John 2:20, 27). The children of God are also brought forth to be taught by the divine anointing. The anointing may be considered as a kind of oiling. Many machines need to be oiled. If they are not oiled, they do not run smoothly. Instead, they make a lot of noise. Sometimes we Christians make a lot of noise, either to our wife or to our husband or to the elders or to the brothers. This means that we are short of anointing. We need to get oiled. Hallelujah! We have a source of oil because the anointing is within us. All the time it anoints us. This again is life dispensing. This anointing teaches us, oils us, and regulates us all the time...This is life dispensing. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," p. 243)

### Today's Reading

We were begotten not just of our parents but also of God with a divine seed (1 John 3:9). This divine seed is God's eternal life...By the virtues of this birth and seed we can practice the divine righteousness (2:29), we can practice the divine love (4:7; 5:1), and we can overcome

(四 7, 五 1), 我们还能胜过世界、死、罪、魔鬼、偶像(4、16~21)。…在属灵的语言里,美德的意思是生命动力。…我们能胜过消极的事物,因为我们有产生动力的生命。这样产生动力就是生命的分赐。

召会也是庄稼连同初熟的果子,作生命的彰显(启十四1~5、15~16)。庄稼就是农场所有活产物的收成。这表征借着生命分赐而有生命的成熟和生命的丰富。

我们也成为羔羊的新妇,作祂的加增与满足(约三29,启十九7~9)。在约翰三章,基督是新郎,召会是新妇作祂的加增。在启示录十九章,召会是妻子,为着羔羊婚娶而自己预备好了,叫祂得着满足。

末了,就会有三一神分赐到人里面的终极完成。这就是新耶路撒冷、圣城、神的帐幕、新妇、羔羊的妻,作三一神完满的彰显(二一2~3、9)。…这个团体的实体是以金子所表征父神的性情,并借着珍珠所表征子神得胜的死和分赐生命的复活,以及宝石所表征灵神变化的工作而建造成的(11、18~21)。…作为三一神完满彰显的新耶路撒冷,是由三一神供应并滋养的(二二1~2、14、17)。神(父)是源头,灵(生命水)是流,而子(生命树)是生命的供应。在启示录二十二章,一道活水的河从神的宝座流出来,在这河里长着生命树;这是三一神在祂的分赐里的清楚景象。作为源头的父在宝座上,有羔羊与祂同在,因祂是救赎的神,是“羔羊神”。…有河从这位救赎的神流出来,这河表征那灵。在生命水河的流里,羔羊成了生命树。…分赐生命的河环绕全城,从羔羊神的宝座盘旋向下流。这流就是三一神分赐到祂选民里面,完满地作生命和生命供应,直到永远(李常受文集一九八三年第二册,三二一至三二四页)。

参读:约翰著作中帐幕和祭物的应验,第三篇。

the world, death, sin, the devil, and idols (vv. 4, 16-21)...In the spiritual language virtue means life energy...We can overcome the negative things because we have the energizing life. This energizing is the dispensing of life.

The church is...the harvest with the firstfruits as the expression of life (Rev. 14:1-5, 15-16). A harvest is a gathering of all the living produce of the farm. This signifies the maturity of life and the riches of life by life's dispensing.

We also become the bride of the Lamb as His increase and satisfaction (John 3:29; Rev. 19:7-9). In John 3 Christ is the Bridegroom, and the church is the bride as His increase. In Revelation 19 the church as the wife has made herself ready for the marriage of the Lamb for His satisfaction.

Eventually, there will be the ultimate consummation of the dispensing of the Triune God into man. This will be the New Jerusalem, the holy city, the tabernacle of God, the bride, and the wife of the Lamb as the consummate expression of the Triune God (21:2-3, 9). Such a corporate entity is built with God the Father's nature, signified by the gold, God the Son's overcoming death and life-imparting resurrection, signified by the pearls, and God the Spirit's work of transformation, signified by the precious stones (vv. 11, 18-21). The New Jerusalem, as a consummate expression of the Triune God, is supplied and nourished by the Triune God (22:1-2, 14, 17). God as the Father is the source, the Spirit as the water of life is the flow, and the Son as the tree of life is the life supply. In Revelation 22 a river of living water flows from the throne of God. Within this river grows the tree of life. This is a clear view of the Triune God in His dispensing. The Father as the source is on the throne with the Lamb because He is the redeeming God, the Lamb-God...Out of this redeeming God flows the river, signifying the Spirit. In the flow of the river of water of life, the Lamb becomes the tree of life...The life-dispensing river circles the entire city as it flows downward from the throne of the Lamb-God in a spiral flowing. This flowing is the dispensing of the Triune God into His chosen people as life and the life supply in fullness for eternity. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 244-246)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 3

# 第六周诗歌

382

## 经历基督 — 作生命

8 8 8 8 副 (英 501, 不同调)

降 A 大调

6/8

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

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

# WEEK 6 — HYMN

## O glorious Christ, Savior mine

Experience of Christ — As Life

501

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



## 第七周

### 三一神将祂自己

分赐到我们里面的永远福分，  
为作我们的享受并完成祂的经纶

诗歌：9

读经：林后十三 14，约壹一 2～7、9，启二二 1

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

约壹 1:2 (这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；)

约壹 1:3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。

约壹 1:4 我们写这些事，是要叫我们的喜乐得以满足。

约壹 1:5 神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。

约壹 1:6 我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

约壹 1:9 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。

启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

### 【周一】

壹 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在”（林后十三 14）—这乃是三一神将祂自己分赐到我们里面的永远福分，为作我们的享受并完成

## Week Seven

### The Eternal Blessing of the Triune God Dispensing Himself into Us for Our Enjoyment and the Accomplishing of His Economy

R. A.; Hymns: E12

Scripture Reading: 2 Cor. 13:14; 1 John 1:2-7, 9; Rev. 22:1

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

1 John 1:4 And these things we write that our joy may be made full.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

### § Day 1

I. “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all” (2 Cor. 13:14)—this is the eternal blessing of the Triune God dispensing Himself into us for our enjoyment and the

## 祂的经纶：

- 一 圣灵作为基督的恩同父的爱的循环，传输，乃是我们基督徒生活和召会生活中的供应。
- 二 整个召会生活乃在于林后十三章十四节；这节经文描述在我们里面神圣、属灵的循环。
- 三 林后十三章十四节所启示，神圣三一的流作为神圣三一内里的循环，乃是我们属灵的命脉。
- 四 神在祂经纶里的心意，是要将祂自己在祂神圣的三一—父、子、灵—里分赐到祂所拣选的人里面；神在时间里唯一的目标，就是要把祂自己一天过一天地分赐到我们里面—诗三六 8～9。

## 【周二】

貳 我们要享受三一神将祂自己分赐到我们里面的永远福分，就需要进入并保守自己在神永远的爱里—耶三一 3：

- 一 “我们爱，因为神先爱我们”（约壹四 19）；神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄（20～21）。
- 二 申命记三十三章十九至二十节说，“我将生命与死亡，祝福与咒诅，陈明在你面前，所以你要拣选生命，使你和你后裔都得存活；且爱耶和华你的神，听从祂的话，紧联于祂，因为祂是你的生命，你的日子长久也在乎祂”：
  - 1 这些经文启示，拣选生命是借着爱主，爱主是借着听从祂的话，紧联于祂—19～20节，后二 4、7，歌三 4，八 13～14。

## accomplishing of His economy:

- A. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life.
- B. The entire church life depends upon 2 Corinthians 13:14, which is a description of the divine and spiritual circulation within us.
- C. The current of the Divine Trinity as the inner circulation of the Divine Trinity revealed in 2 Corinthians 13:14 is our spiritual pulse.
- D. God's intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God's only goal in time is to dispense Himself into us day by day—Psa. 36:8-9.

## § Day 2

II. **In order to enjoy the eternal blessing of the Triune God dispensing Himself into us, we need to enter into and keep ourselves in the eternal love of God—Jer. 31:3:**

- A. “We love because He first loved us” (1 John 4:19); God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers (vv. 20-21).
- B. Deuteronomy 30:19 and 20 say, “I have set before you life and death, blessing and curse; therefore choose life that you and your seed may live, in loving Jehovah your God by listening to His voice and holding fast to Him; for He is your life and the length of your days”:
  1. These verses reveal that the way to choose life is to love the Lord, and the way to love the Lord is to listen to His voice and hold fast to Him—vv. 19-20; Rev. 2:4, 7; S. S. 3:4; 8:13-14.

- 2 行传十一章二十三节启示我们如何紧联于祂—当巴拿巴到了安提阿，他“劝勉众人，要立定心志，一直与主同在”：
- a 紧联于主，就是要立定心志，一直与主同在。
  - b 这就是要坚定不移地忠于主，依附主，活在与主紧密的交通中。
- 三 当我们爱主耶稣，我们就在祂那被神性所丰富的人性里成为与祂一样一式；全备之神丰富的属性借着我们的芬芳之“耶稣的”人性美德得着彰显—林后二 15。
- 四 这些“耶稣的”人性美德包括超凡的爱、极广的宽恕、无上的信实、尽致的卑微、绝顶的纯洁、至圣至义以及光明正大；这些美德描述主耶稣的真实生活，如四福音书所记载的，现今是内住于我们的生命，给我们经历、享受并彰显—弗四 20 ~ 21。
- 五 基督作内住于我们的生命，使我们能过一种绝对为着神，并且为着神的满足的生活—我们的生活成为那由燔祭所预表之耶稣人性生活的复制—利一 4、13。
- 六 我们都需要花够多个人的时间与主同在，在灵里与祂有情深、私下、属灵的交通，使我们能被祂爱的素质所充满，好让祂借着我们的牧养人，并使我们能被祂照耀的元素所充满，好让人在我们身上看见祂—歌一 1 ~ 4，约四 24，路十五 20，太五 15 ~ 16。
- 七 事奉主者的人格，乃是借着爱主才得到保障；我们爱主，就保守自己在耶稣的人性这范围和领域里；我们若不爱主，就会失去主吸引的管
2. Acts 11:23 reveals how we can hold fast to Him; when Barnabas went to Antioch, he “encouraged them all to remain with the Lord with purpose of heart”:
- a. To hold fast to the Lord is to remain with the Lord with purpose of heart.
  - b. This is to be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him.
- C. As we love the Lord Jesus, we become the same as He is in His divinely enriched humanity; the bountiful God in His rich attributes is expressed through our aromatic “Jesusly” human virtues—2 Cor. 2:15.
- D. These “Jesusly” human virtues include extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and brightness and uprightness; these virtues describe the actual life of Jesus as recorded in the four Gospels, which is now our indwelling life for us to experience, enjoy, and express—Eph. 4:20-21.
- E. Christ as our indwelling life enables us to live a life that is absolutely for God and for God’s satisfaction—our living becomes a reproduction of the human living of Jesus typified by the burnt offering—Lev. 1:4, 13.
- F. We all need to spend an adequate amount of personal time with the Lord to have affectionate, private, and spiritual fellowship with Him in our spirit so that we can be filled with His loving essence for Him to shepherd others through us and so that we can be filled with His shining element for others to see Him in us—S. S. 1:1-4; John 4:24; Luke 15:20; Matt. 5:15-16.
- G. The humanity of one who serves the Lord is safeguarded through his loving the Lord; our loving the Lord keeps us in the realm and sphere of Jesus’ humanity; if we do not love the Lord, we lose the restraint

制，什么事都可能作得出来—提后四 10、14，弗四 17～21。

### 【周三】

叁 我们要享受三一神将祂自己分赐到我们里面的永远福分，就需要进入并保守自己站在基督的恩典，就是三一神作我们的享受中—罗五 2：

一 日复一日，我们需要主开通我们的耳朵，使我们听见祂口中所出的恩言，好使我们能经历父在那蒙爱者里面所恩赐我们的恩典，并能将恩典供给听见我们的人—弗一 6，赛五十四 4～5，歌八 13，路四 22，徒二十 32，弗四 29。

二 我们需要在召会生活中享受生命的恩典这降下的甘露，以保守自己在真正的一里，使基督的身体在神圣三一的神圣分赐里逐渐得着建造—诗一三三。

### 【周四】

肆 我们要享受三一神将祂自己分赐到我们里面的永远福分，就需要进入并保守自己在圣灵的交通，就是神圣生命内里的流里—林后十三 14，民六 22～27：

一 交通就是所有已经接受并得着神圣生命之信徒里面永远生命的流；这是新耶路撒冷里生命水河的涌流所描绘的一启二二 1。

二 约壹一章二至三节及六至七节启示，神圣生命的交通有垂直的一面，也有平面的一面：

that comes from His attraction, and we are liable to do anything and everything—2 Tim. 4:10, 14; Eph. 4:17-21.

### § Day 3

**III. In order to enjoy the eternal blessing of the Triune God dispensing Himself into us, we need to enter into and keep ourselves standing in the grace of Christ, which is the Triune God as our enjoyment—Rom. 5:2:**

A. Day by day we need the Lord to open our ears and cause us to hear the words of grace proceeding out of His mouth so that we can experience the Father's gracing us with His grace in the Beloved and can give grace to those who hear us—Eph. 1:6; Isa. 50:4-5; S. S. 8:13; Luke 4:22; Acts 20:32; Eph. 4:29.

B. We need to enjoy the descending dew of the grace of life in the church life to keep ourselves in the genuine oneness for the gradual building up of the Body of Christ in the divine dispensing of the Divine Trinity—Psa. 133.

### § Day 4

**IV. In order to enjoy the eternal blessing of the Triune God dispensing Himself into us, we need to enter into and keep ourselves in the fellowship of the Holy Spirit, the inner flow of the divine life—2 Cor. 13:14; Num. 6:22-27:**

A. The fellowship is the flow of the eternal life within all the believers, who have received and possess the divine life; it is illustrated by the flow of the river of water of life in the New Jerusalem—Rev. 22:1.

B. First John 1:2-3 and 6-7 reveal that the fellowship of the divine life has both a vertical aspect and a horizontal aspect:

1 二至三节说，“（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们）；我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的”：

a 交通垂直的一面是指我们与三一神的交通；交通平面的一面是指我们彼此之间的交通。

b 使徒们起首的经历是垂直的，但是当使徒们将永远的生命传与别人时，他们就经历神圣交通平面的一面。

2 六节说，“我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了”；这是交通垂直的一面。

3 七节说，“但我们若在光中行，如同神在光中，就彼此有交通”；这是交通平面的一面。

4 生命的交通，生命内里的流，带进喜乐和生命之光内里的照耀，就是内里的管制—4 ~ 5 节，约一 4，八 12，参林后五 13。

### 三 我们需要看见神圣交通垂直的一面与平面的一面之间的关系：

1 如果我们与主没有正确的交通，就很难与同作信徒的人有交通；同样的，我们若与同作信徒的人没有正确的交通，就很难与主有交通；原因是神圣的交通乃是一个交通—徒二 42。

2 我们若不是实际地在这交通里，我们就是在那灵以外，在三一神以外，在神圣的生命以外—参林后十三 14，林前一 9，腓二 1。

1. First John 1:2-3 says, “(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); that which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ”:

a. The vertical aspect of fellowship refers to our fellowship with the Triune God; the horizontal aspect of fellowship refers to our fellowship with one another.

b. The initial experience of the apostles was vertical, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship.

2. Verse 6 says, “If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth”; this is the vertical aspect of fellowship.

3. Verse 7 says, “But if we walk in the light as He is in the light, we have fellowship with one another”; this is the horizontal aspect of fellowship.

4. The fellowship of life, the inner flow of life, results in joy and in the inner shining, the inner ruling, of the light of life—vv. 4-5; John 1:4; 8:12; cf. 2 Cor. 5:13.

### C. We need to see the relationship between the vertical and horizontal aspects of the divine fellowship:

1. If we do not have the proper fellowship with the Lord, it is difficult to have fellowship with our fellow believers; in the same way, if we do not have the proper fellowship with our fellow believers, it is difficult to have fellowship with the Lord; the reason for this is that the divine fellowship is one fellowship—Acts 2:42.

2. When we are not in this fellowship in a practical way, we are out of the Spirit, out of the Triune God, and out of the divine life—cf. 2 Cor. 13:14; 1 Cor. 1:9; Phil. 2:1.

3 我们应当尽可能的，与同作信徒的人有交通；这神圣的交通不只改正我们，也塑造我们，甚至将我们重新构成；这交通将神圣的构成成分，带进我们属灵的所是里，使我们这人里面有所改变。

## 【周五】

四 平面的交通与垂直的交通交织在一起；这种交织的交通乃是真实的交通：

- 1 我们借着操练灵而彼此有真正的交通时，就会渴望祷告并接触主；这表明垂直与平面这两面交通之间的关系是何等密切。
- 2 我们与圣徒平面的交通，带我们进入与主垂直的交通里；然后，我们与主垂直的交通，又带我们进入与圣徒平面的交通里。

## 【周六】

伍 神圣的交通是基督徒生活中的一切；我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来：

- 一 正如电流就是电的本身，照样，神圣生命的交通，神圣生命的流通，就是神圣生命的本身。
- 二 我们基督徒的生活乃是在生命交通里的生活；至终，在这神圣的交通中，神就与我们交织在一起；这交织就是神与人的调和。
- 三 神圣的交通乃是一神分赐到我们这些三部分的人里面，使我们与神成为一；“交通”的希腊原文意“一同参与”，这一同参与就产生了一。
- 四 实际上，交通就是一；当神与我们有交通，我

3. We should try to have fellowship with our fellow believers as much as possible; this divine fellowship not only corrects us, but it also molds us and even reconstitutes us; this fellowship brings the divine constituent into our spiritual being, causing a change in our being.

## § Day 5

D. The horizontal fellowship is interwoven with the vertical fellowship; this interwoven fellowship is the real fellowship:

1. When we fellowship with one another in a genuine way by exercising our spirit, we are eager to pray and contact the Lord; this shows how close the relationship is between the vertical and horizontal aspects of fellowship.
2. Our horizontal fellowship with the saints brings us into vertical fellowship with the Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints.

## § Day 6

V. **The divine fellowship is everything in the Christian life; we must realize that when fellowship disappears, God also disappears; God comes as the fellowship:**

- A. Just as the current of electricity is the electricity itself, the fellowship of the divine life, the flow of the divine life, is the divine life itself.
- B. Our Christian life is a life in the fellowship of life; eventually, in this divine fellowship God is interwoven with us; this interweaving is the mingling of God with man.
- C. The divine fellowship is the dispensing of the Triune God into us, the tripartite men, making us and God one; the Greek word for fellowship means “joint participation,” and this joint participation issues in oneness.
- D. Actually, fellowship is just oneness; when God is fellowshiping with us

们也与神有交通，那就使神与我们成为一；在全宇宙中有一个大的一，这个大的一就是神圣的交通。

五 主的愿望是要使我们众人成为一，正如父、子、灵是一样；在约翰十七章，主祷告说，“使他们成为一，正如我们是一样”（22下）；基督身体的一乃是神圣三一之一的扩大（21上）。

六 神圣的交通乃是在基督身体里生活的实际：

- 1 主还没有回来（启二二 20）的原因，乃是信徒持个人主义，都是单独、有意见并且分裂的。
- 2 借着在神圣的交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前；那使一切都活起来的乃是交通—弗四 11 ~ 12，参结四七 9。

七 交通也指明为着某一共同的目的，把个人的利益放在一边，并联于别人；因此，活在神圣的交通里，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨—徒二 42，约壹一 3，林前一 9，三 6、12。

八 至终，召会与神圣的三一在交通中乃是一—约十四 21、23。

陆 我们在神圣的交通中享受基督，就在属灵的生活中不断地经历一个循环，其中有四件要紧的事物，就是永远的生命、永远生命的交通、神圣的光以及神儿子耶稣的血；这样的循环，在神圣生命的成长上带我们向前，直到我们在生命上成熟，团体地达到长成的人，达到基督丰满之身材的度量—约壹一 1 ~ 9，来六 1，弗四 13。

and when we are fellowshiping with God, that makes God and us one; in the whole universe there is a big oneness, and this big oneness is the divine fellowship.

E. The Lord desires to make us all one as the Father, the Son, and the Spirit are one; in John 17 the Lord prayed, “That they may be one, even as We are one” (v. 22b); the oneness of the Body of Christ is the enlarged oneness of the Divine Trinity (v. 21).

F. The divine fellowship is the reality of living in the Body of Christ:

1. The reason that the Lord has not yet come back (Rev. 22:20) is that the believers are individualistic, independent, opinionated, and divided.
2. By being restricted in the divine fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on; the thing that makes everything alive is fellowship—Eph. 4:11-12; cf. Ezek. 47:9.

G. Fellowship also indicates a putting away of private interests and a joining with others for a certain common purpose; hence, to live in the divine fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God’s purpose—Acts 2:42; 1 John 1:3; 1 Cor. 1:9; 3:6, 12.

H. Eventually, the church and the Divine Trinity are one in fellowship—John 14:21, 23.

**VI. As we are enjoying Christ in the divine fellowship, we continually experience a cycle in our spiritual life of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God; such a cycle brings us onward in the growth of the divine life until we reach the maturity of life to corporately arrive at a full-grown man, at the measure of the stature of the fullness of Christ—1 John 1:1-9; Heb. 6:1; Eph. 4:13.**



# 第七周■周一

## 晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

诗三六 8～9 “他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头…”

〔林后十三章十四节的〕祝福是以三一神的属性—恩、爱、交通—所组成的。父神的爱是源头、来源，恩典是爱的流出、彰显。有了爱作源头，我们可能会为别人作一些事或给人一些东西。这就是恩典作为爱的流出、彰显。…爱是联于作源头的父，恩典是联于作流道、流出、彰显的子。

圣灵的交通是沟通、来往、传输。因此，爱是源头，恩是流出，交通乃是带着源头之流出的传输。这样，我们有爱、恩与交通作我们的享受，我们能有分于这三种属性（哥林多后书生命读经，六一—五页）。

## 信息选读

完全地享受神圣三一，乃是有分于神的爱，基督的恩，并圣灵的交通。…爱流出就成了恩。接着，圣灵的交通乃是基督的恩同着父神之爱的传输。爱乃是父神；恩作为爱的流出乃是子基督；交通乃是圣灵的传输，传输子的所是作为恩典，以及父的所是作为爱。圣灵将神圣的丰富传输到我们里面，这传输就是交通。今天在我们里面有神圣三一这样奇妙的运行。

# WEEK 7 — DAY 1

## Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Psa. 36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life...

[The blessing in 2 Corinthians 13:14] is composed of attributes of the Triune God: grace, love, and fellowship. The love of God the Father is the source, the fount, and grace is the flow, the expression, of love. With love as the source, we may do something for others or give something to them. This is grace as the outflow and expression of love...Love is with the Father as the source, and grace is with the Son as the course, the flow, the expression.

The fellowship of the Holy Spirit is a matter of communication, transportation, transmission. Therefore, love is the source, grace is the flow, and fellowship is the transmission of the flow with the source. In this way we have love, grace, and fellowship as our enjoyment, and we participate in them. (Life-study of 2 Corinthians, p. 512)

## Today's Reading

To enjoy the Divine Trinity in full is to participate in the love of God, the grace of Christ, and the fellowship of the Holy Spirit...When love comes out, it becomes grace. Then the fellowship of the Holy Spirit is the transmission, the communication, of the grace of Christ with the love of God the Father. Love is God the Father, grace as the outflow of love is Christ the Son, and the fellowship is the transmission of the Holy Spirit to transmit what the Son is as grace and what the Father is as love. The Holy Spirit transmits the divine riches into our being, and this transmission is the fellowship. Today we have the Divine Trinity operating in us in such a wonderful way.

神这运行非常安静，但非常有力并有效。…爱、恩和交通在我们里面运行，在我们里面形成一个流。这流乃是神圣三一的循环。

神圣的三一有源头、流道和流通。这循环的源头，泉源，乃是父的爱。这循环的流道，流出，乃是基督所彰显并传输给我们的恩典。基督的恩典出自于父爱的源头。这循环的流通，乃是圣灵作为基督的恩同父的爱交通、传输和循环。

在我们里面有两个循环。一个循环是在我们肉身的血液循环，另一个循环是在我们灵里神圣三一的循环。这两个循环中缺少了一个，我们就会在肉身上或属灵上死亡。林后十三章十四节详细地描述这个内在、属灵的循环。这个循环是我们基督徒生活和召会生活中的供应。这就好像说，电流是整个城市能量的供应。…我们必须看见，整个召会生活乃在于林后十三章十四节。召会生活是在于父的爱，子的恩，并圣灵的交通，在我们灵里如同电流一样流通。

在我们的说话中如果没有那灵，我们的讲说就是空洞的。不仅如此，当我们听人供应话语时，我们里面的流若切断了，我们的听也是空洞的。我们需要在流中说，并在流中听。这流就是圣灵的传输，而这传输乃是一种交通，传送子基督的恩，作为三一神爱的流出。林后十三章十四节所启示，在我们里面神圣三一的流，乃是我们属灵的命脉（李常受文集一九八八年第一册，五二九至五三一页）。

参读：在神圣三一里并同神圣三一活着，第十三章；长老训练第二册，第十三章。

This operating of God is very quiet but very vigorous and efficient...The love, grace, and fellowship moving within us form a kind of current within us. This current is the circulation of the Divine Trinity.

With the Divine Trinity are the source, the course, and the flow. The source, the fountain, of this circulation is the love of the Father. The course, the outflow, of this circulation is the very grace expressed and conveyed to us by Christ. The grace of Christ comes out of the source of the love of the Father. The flow is the Holy Spirit as the fellowship, the communication, the transmission, the circulation, of the grace of Christ with the love of the Father.

We have two circulations within us. One circulation is the circulation of blood within our physical body, and the other circulation is the circulation of the Divine Trinity in our spirit. Without either of these circulations we would die either physically or spiritually. Second Corinthians 13:14 gives us a detailed description of this inner, spiritual circulation. This circulation is the supply in our Christian life and church life. This is similar to saying that the current of electricity is the supply of power to an entire city...We must see that the entire church life depends upon 2 Corinthians 13:14. It depends upon the love of the Father, the grace of the Son, and the fellowship of the Spirit to flow as a current within our spirit.

If we miss the Spirit in our speaking, our speaking is empty. Furthermore, if the current within us is cut off while we are listening to the ministry of the word, our listening is empty. We need to speak in the flow and listen in the flow. The flow is the transmission of the Holy Spirit, and this transmission is the fellowship that conveys the grace of Christ the Son as the outflow of the love of the Triune God. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 382-384)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 13; CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 13

## 第七周■周二

### 晨兴喂养

耶三一3 “耶和华从远方向我显现，说，我以永远的爱爱你，因此我以慈爱吸引了你。”

约壹四 19 “我们爱，因为神先爱我们。”

神性加上人道，乃是最高的道德。这就是神的神圣属性，从人被造的美德里面彰显出来，这也就是高超的美德。这高超的美德，照着我对圣经的认识和自己的经历来看，约计有七项。

超凡的爱—爱是这高超美德中的第一项。但这爱是超凡的，我们爱人要能爱到一个地步，爱我们的仇敌（太五 44）。

极广的宽恕—宽恕的恕，就是饶恕的意思。我们饶恕人，心要广大。狭窄的人不能饶恕人。所以这里用极广的宽恕。并且我们宽恕人要达到一个境地，能饶恕我们的仇敌，饶恕恨我们的人（李常受文集一九八九年第一册，五七四至五七五页）。

### 信息选读

有时我们能爱人，却不能饶恕人。…我因为爱你，虽然你是我的仇敌，我还可以送给你一本圣经，但是要忘记你从前得罪我，却是很难的事情。所以饶恕不是一件容易的事。因此，主在福音书为我们立下好榜样，虽然人在地上不住地欺凌祂，但祂在地上最后的一个表现，乃是为人类祷告说，“父啊，赦免他们，因为他们所作的，他们不晓得。”（路二三 34 上）这是极广的宽恕。

## WEEK 7 — DAY 2

### Morning Nourishment

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love; therefore I have drawn you with lovingkindness.

1 John 4:19 We love because He first loved us.

The highest morality is one in which divinity is added to our humanity. This is the divine attributes of God expressed in the created virtues of man. It is also the most excellent virtue. According to our understanding of the Bible and our personal experience, there are seven items of these excellent virtues.

Love is the first item of these excellent virtues. This love is extraordinary. We can love to an extent that we even love our enemies (Matt. 5:44).

To forbear is to forgive. When we forgive, our hearts have to be boundless. A narrow person cannot forgive. Hence, we need to have a boundless forbearance. We have to forbear to an extent that we can forgive our enemies and those who hate us. (CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” pp. 458-459)

### Today's Reading

Sometimes we can love others but cannot forgive them...Because I love you, even though you are my enemy, I can give you a Bible. But it is very difficult for me to forget the offense that you have done to me. Hence, it is not easy to forgive. For this reason the Lord set a good example for us in the Gospels. Although men reviled Him unceasingly while He was on earth, His last act on earth before He died was a prayer for man: “Father, forgive them, for they do not know what they are doing” (Luke 23:34a). This is boundless forbearance.

无上的信实—我们待人，要忠，要信，不卖主，不卖友，必须具备无上的信实。…尽致的卑微—卑微要能到尽致，所以不仅是卑，还要微。…卑是低下，微是变小。事奉主需要有尽致的卑微。…绝顶的纯洁—不仅是洁，还要纯。纯洁必须是绝顶的。…至圣至义—至圣，是对神；至义，是对人。对神，我们必须完全分别出来；对人，也是完全正确，没有一点差错。…光明正大—第一项是爱，末了一项是光。我们…是要在光里行事。一切行事都要在光中，不要在暗地里，也就是要正正当当、坦坦荡荡的。不要小小气气、鬼鬼祟祟。…这七项加起来，就是一个事奉主之人所该有的人格。

神住在我们的灵里，乃是住在我们的良心里。然而，这一部分，神不是用强权来管制我们，祂乃是用爱来吸引我们。好比主问彼得说，“你爱我么？”彼得回答说，“主啊，是的，你知道我爱你。”主就再对他说，“你牧养我的羊。”（约二—16）这乃是用爱来吸引。一旦我们不爱主，失去了这层吸引的管制，什么事都可能作得出来。

基督徒事奉主，一定要有事奉主者的人格。…我们的人格乃是因为我们爱神。我们已经被栽种在祂里面，我今天愿意活在祂里面，也愿意人在我身上能看出我是一个在基督里的人，并且我所活出来的就是基督。我还要让基督在我身上照常显大，无论遭遇何种境遇，或穷、或富、或苦、或乐、或安、或危，甚至死亡，都要让祂显大，祂就成了我的人格。

人格有没有保障，全看我们是否继续爱主，继续奉献（李常受文集一九八九年第一册，五七五至五七七、五八七至五八八页）。

参读：荣耀的异象与十字架的道路，第三至四篇。

We have to deal with others with consistency and in faithfulness. We should not betray others or the Lord. There must be unparalleled faithfulness. Our humility has to be absolute. Not only do we have to be humble. We have to be in humiliation. To be humble is to be low, but to be humiliated is to be made small. To serve the Lord we need an absolute humility. We have to be pure..., and this purity must be to the utmost. Toward God we have to be supremely holy, and toward man we have to be supremely righteous. Toward God we have to be fully separated, and toward man we have to be fully proper, with no fault whatsoever. The first item is love, and the last item is light...We have to walk in light. Everything we do must be in the light and must not be in darkness. We must be thoroughly upright and forthright and must not be narrow-minded or suspicious in any way.

All the seven items combined give a proper humanity for a servant of the Lord. Since God lives in our spirit, He lives in our conscience. However, God does not use brute force to rule over this part of us. Rather, He draws us with His love. We see this in the Lord's question to Peter: "Do you love Me?" Peter answered, "Yes, Lord, You know that I love You." The Lord said to him, "Shepherd My sheep" (John 21:16). This is His drawing us with His love. If we do not love the Lord, we lose the restraint that comes from this kind of attraction and are liable to do anything and everything.

For a Christian to serve the Lord, he must have the humanity of a servant of the Lord...Our humanity comes from our loving of our God. We have been planted in Him. Now we are willing to live in Him and are willing to be found by others to be a person in Him. Furthermore, what we live out is just Christ. We always allow Christ to be magnified in our body. No matter what kind of circumstance, whether it be poverty, riches, suffering, enjoyment, peace, danger, or even death, I magnify Him. In this way He becomes my humanity.

Whether our humanity will be safeguarded or not depends on whether or not we continue to love the Lord and consecrate ourselves. (CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," pp. 459-460, 467-468)

Further Reading: CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," chs. 3—4

## 第七周■周三

### 晨兴喂养

诗一三三 1~3 “…弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

恩典是我们所站的范围（罗五 2），我们必须留在恩典所在之处。…你必须站在恩典中。每当你觉得你在恩典的范围之外，就要立刻回来。你快要和妻子争吵，并觉得你是在恩典的范围之外时，就要停下你所作的，回到恩典的范围，并站在那里（罗马书生命读经，一二〇页）。

### 信息选读

我们不需要作什么罪恶的事，就可能与恩典隔绝。我们只需要留在一地太久，就会觉得我们已从恩典的范围迁入另一领域。在这样的情形中，我们该作什么？我们该祷告：“主，赦免我。将我带回恩典的范围。”我们回到恩典范围的路，与我们原初进入恩典的路一样。我们借着本于信得称义，进入恩典的范围。我们只是向神承认我们的罪，接受主耶稣作我们的救主，应用祂的血，我们就得称义了。神的称义将我们带进我们所站的这恩典中。每当我们行为不当，并觉得我们在恩典之外，我们就必须重复同样的祷告：“神啊，赦免我，用宝血洁净我。”你若这样作，就会立即被带回恩典中。

在恩典的范围里，我们在神里面夸耀（罗五 11）。这里的夸耀，原文含欢乐意。因此，我们在神里面夸耀，在神里面欢乐。我们站在恩典的范围里，行走在平安的路上，就不断在我们的神里面夸耀、欢

## WEEK 7 — DAY 3

### Morning Nourishment

Psa. 133:1-3 ...How good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments; like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

Grace is the realm in which we stand [Rom. 5:2]. We must stay where the grace is...You must stand in grace. Whenever you sense that you are out of the realm of grace, return to it immediately. If you are about to quarrel with your wife and sense that you are out of the realm of grace, stop what you are doing, return to the realm of grace, and stand there. (Life-study of Romans, p. 101)

### Today's Reading

We need not do anything sinful to be cut off from grace. We only need to stay in a place too long, and we will sense that we have moved from the realm of grace into another sphere. What should we do in such a case? We should pray, “Lord, forgive me. Bring me back to the realm of grace.” We return to the realm of grace by the same way through which we entered it originally. We entered the realm of grace through justification by faith. We simply confessed our sins to God, received the Lord Jesus as our Savior, and applied His blood, and we were justified. God’s justification brought us into this grace in which we stand. Whenever we act wrongly and sense that we are out of grace, we must repeat the same prayer: “O God, forgive me. Cleanse me with the precious blood.” If you do this, you will be brought back to grace instantly.

In the realm of grace we boast in God (Rom. 5:11). The Greek word translated “boast” has at least three meanings: “boast,” “exult,” meaning to rejoice, and “glory.” Thus, we boast in God, exult in God, and glory in God. As we stand in the realm of grace and walk the way of peace, we constantly

乐。这意思就是我们享受神。神是我们的分，给我们享受。我们有这样一位神，使我们在其中可夸耀并欢乐（罗马书生命读经，一二〇至一二二页）。

诗篇一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和華所命定的福而有的赞美。在来到一百三十三篇以前，我们必须达到一百三十二篇。这就是说，神若没有安息并居住在祂的居所里，我们就没有地方能来在一起；我们就没有锡安，没有聚集的中心。当锡安被建造，神安息在那里，并居住在耶路撒冷时，我们就有了聚集的地方，并且能在一里同居。倘若这是我们在召会聚会中的光景，我们就能享受神所命定的福。

我信（一百三十三篇一节里）“何等的善”是指二节的油，“何等的美”是指三节的甘露。

油从头上流到衣襟〔2〕，表征头与身体，基督与召会，都在神上好之油的膏抹之下。

第三节上半继续说，“又好比黑门的甘露，降在锡安山。”北风使甘露从黑门降在锡安山。这甘露表征神新鲜、复苏的恩典。这样的甘露，这样的恩典，滋润了我们。

我信（第三节下半）说到“永远的生命”，诗人是想到长寿。然而按我们的解释，我们领会这里的“生命”不是指长寿，乃是指永远的生命。我们在召会生活里住在一起，就享受神永远的生命，就是祂所命定给我们的福。这就是召会生活。

一百三十二篇是召会生命的一面，一百三十三篇是召会生活的一面。后者乃是最高的生活—弟兄在一里同住的生活。这样的生活使神进来，以上好的油和新鲜的甘露祝福我们（诗篇生命读经，五九〇至五九二页）。

参读：罗马书生命读经，第九篇。

boast, exult, and glory in our God. This means that we enjoy God. God is our portion for our enjoyment. We have such a God in which to boast, exult, and glory. (Life-study of Romans, pp. 101-102)

Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. Before we can have Psalm 133, we must reach Psalm 132. This means that without God's resting and dwelling in His dwelling place, we have no place where we can come together. We have no Zion, no center for our gathering. When Zion is built up and when God is resting there and dwelling in Jerusalem, we have a place where we can gather and where we can dwell together in oneness. If this is our situation in the meetings of the church, we will enjoy God's commanded blessing.

I believe that how good [in Psalm 133:1] refers to the oil in verse 2 and that how pleasant refers to the dew in verse 3.

For the oil to run down from the head to the hem of the garments [v. 2] signifies that both the Head and the Body, both Christ and the church, are under the anointing of God's fine oil.

Verse 3a goes on to say that it is also like “the dew of Hermon / That came down upon the mountains of Zion.” The north wind caused the dew to descend from Hermon to the mountains of Zion. This dew signifies the fresh and refreshing grace of God. Such a dew, such a grace, waters us.

I believe that by life forever [v. 3b] the psalmist had in mind a long life. In our interpretation, however, we understand the word life here to mean not long life but eternal life. As we dwell together in the church life, we enjoy God's eternal life commanded by Him as a blessing to us. This is the living of the church.

In Psalm 132 we have the church life, and in Psalm 133 we have the church living. The church living is the highest living—a living in which brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life. (Life-study of the Psalms, pp. 483-485)

Further Reading: Life-study of Romans, msg. 9

## 第七周■周四

### 晨兴喂养

约壹一 2~3 “（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们）；我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”

新约中所启示神圣生命的交通，是抽象的、奥秘的，非常难以解释。约壹一章三节里“交通”一辞，希腊原文意“一同参与，共同分享”。

用来说明交通最好的例子就是电。电虽奥秘，却很真实。当电流通过灯泡或日光灯管时，电就被显明。…灯泡和灯管是由电流连接的。…这电流就是交通的例子。交通就是所有已经接受并得着神圣生命之信徒里面永远生命的流。借着电流，所有的家被维系在一里。照样，借着永远生命的流通，就是交通，所有的信徒得以保守在一里（李常受文集一九九〇年第一册，四三七至四三八页）。

### 信息选读

约壹一章二至三节及六至七节启示，神圣生命的交通有垂直的一面，也有平面的一面。垂直的一面是指我们与三一神的交通，平面的一面是指我们彼此之间的交通。

这交通垂直的一面，是由第一班使徒们起首建立的。然后，使徒们将永远的生命传给罪人，好使他们能与使徒们有交通。在使徒们将永远的生命传给罪人以前，使徒们自己已经与父并与祂的

## WEEK 7 — DAY 4

### Morning Nourishment

1 John 1:2-3 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); that which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

The fellowship of the divine life revealed in the New Testament is abstract, mysterious, and very difficult to define. The Greek word rendered “fellowship” in 1 John 1:3 is koinonia, which means “joint participation” or “common participation.”

One of the best illustrations of fellowship is electricity. Electricity is mysterious yet very real. Electricity is manifested in light bulbs or fluorescent lamps when the current of electricity flows through them...The bulbs and lamps are connected by the current of electricity...This current of electricity is an example of fellowship. The fellowship is the flow of the eternal life within all the believers who have received and possess the divine life. By the flow of electricity all the homes are kept in oneness. Similarly, by the flow of the eternal life, the fellowship, all the believers are kept in oneness. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” p. 353)

### Today's Reading

First John 1:2-3 and 6-7 reveal that the fellowship of the divine life has both a vertical aspect and a horizontal aspect. The vertical aspect of fellowship refers to our fellowship with the Triune God. The horizontal aspect of fellowship refers to our fellowship with one another.

The vertical aspect of fellowship was initially established with the first apostles. The apostles then reported to sinners the eternal life in order that they might have fellowship with the apostles. Before the apostles reported the eternal life to them, the apostles themselves already had the vertical fellowship

儿子耶稣基督有垂直的交通了(3)。使徒们起首的经历是垂直的，但是当使徒们将永远的生命传与别人时，他们就经历神圣交通平面的一面。

六至七节也指明了神圣交通垂直与平面的两面。六节说，“我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了。”这是交通垂直的一面。七节说，“但我们若在光中行，如同神在光中，就彼此有交通。”这是交通平面的一面。神圣交通的两面是密切相关的，所以，很难说先有哪一面。如果你与主没有正确的交通，就很难与同作信徒的人有交通。同样，你若与同作信徒的人没有正确的交通，就很难与主有交通。

我们与主之间垂直的交通，受到我们与别人平面的交通所影响。…原因是神圣的交通乃是唯一的交通。每一天，我们都该在这一个有垂直与平面两面的神圣交通里。我们许多人可能以为，每一天我们是照着垂直的一面开始这交通，接着才有平面的一面。然而，许多时候这不是我们的经历。因着我们大多数人都与配偶、家人或室友住在一起，所以我们的交通常常开始于平面的一面。我们若在晚上与妻子、丈夫或室友争吵，早上就很难开始与主有垂直的交通。我们必须维持垂直与平面两面的交通，才能在属灵上健康。

我们应当尽可能的，与同作信徒的人有交通。这神圣的交通不只改正我们，也塑造我们，甚至将我们重新构成。这交通将神圣的构成成分，带进我们属灵的所是里，使我们这人里面有所改变（李常受文集一九九〇年第一册，四三八至四四二页）。

参读：三一神作三部分人的生命，第十七至十九章。

with the Father and with His Son Jesus Christ (v. 3). The initial experience of the apostles was vertical, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship.

Verses 6 and 7...also indicate the vertical and horizontal aspects of the divine fellowship. Verse 6 says, “If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.” This is the vertical aspect of fellowship. Verse 7 says, “But if we walk in the light as He is in the light, we have fellowship with one another.” This is the horizontal aspect of fellowship. Both aspects of the divine fellowship are closely related; therefore, it is difficult to say which aspect comes first. If you do not have the proper fellowship with the Lord, it is difficult to have fellowship with your fellow believers. In the same way, if you do not have the proper fellowship with your fellow believers, it is difficult to have fellowship with the Lord.

Our vertical fellowship with the Lord is affected by our horizontal fellowship with others...The reason for this is that the divine fellowship is one fellowship. Each day we should be in the divine fellowship, vertically and horizontally. Most of us may think that we daily start this fellowship according to its vertical aspect, followed by its horizontal aspect. Most of the time, however, this is not our experience. Since most of us have spouses, other family members, or roommates living with us, our fellowship usually begins in a horizontal manner. If we have a quarrel with our wife, husband, or roommate in the evening, we will find it difficult to start our vertical fellowship with the Lord in the morning. We must maintain both the vertical and horizontal aspects of the fellowship in order to be healthy spiritually.

We should try to have fellowship with our fellow believers as much as possible. This divine fellowship not only corrects us; it also molds us and even reconstitutes us. This fellowship brings the divine constituent into our spiritual being, causing a change in our being. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 354-357)

Further Reading: CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” chs. 17—19

## 第七周■周五

### 晨兴喂养

约壹一6~7 “我们若说我们与神有交通，…但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

神圣交通的垂直与平面两面，关系非常密切。我们从经历中可以看见这点。有时，我们可能假借交通圣徒的近况为名，而谈论他们，但我们的谈话实际上是闲聊。之后我们通常不能祷告，因为我们祷告的灵被我们的闲话销灭了。但我们借着操练灵而彼此有真正的交通时，就会渴望祷告并接触主。这表明垂直与平面这两面交通之间的关系何等密切。…如果两位弟兄操练他们的灵，有真正、正确、平面的交通，他们至终会被引进非常诚恳、真挚的代求里。当他们一同祷告时，神圣交通的两方面就交织在一起了。…这种交织的交通乃是真实的交通（李常受文集一九九〇年第一册，四四九页）。

### 信息选读

你若花充分的时间与主有垂直的交通，就会急切想见别的圣徒，好与他们有交通。你一旦借着祷告而与圣徒有了交通，你就再次被带进与主垂直的交通里。你与圣徒们平面的交通，带你进入与主垂直的交通里。然后，你与主的交通，又把你带进与圣徒们平面的交通里。因此，这两面总是交织在一起的。

林后十三章十四节给我们看见借着那灵而有垂直一面的神圣交通。这一节说到基督的恩，父的爱，和圣灵的交通。这里说到三一神—基督、父

## WEEK 7 — DAY 5

### Morning Nourishment

1 John 1:6-7 If we say that we have fellowship with Him...; but if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

The horizontal and vertical aspects of the divine fellowship are very closely related. We can see this from our experience. Sometimes we may talk about other saints under the pretense of having fellowship about their situation, but our conversation is actually gossip. Afterward, we often cannot pray because our praying spirit is quenched by our gossip. But when we fellowship in a genuine way by exercising our spirit, we are eager to pray and contact the Lord. This shows how close the relationship is between the vertical and horizontal aspects of fellowship...If two brothers exercise their spirit to have genuine, proper, horizontal fellowship, they will eventually be ushered into a very honest and sincere intercession. When they pray together, the two aspects of the divine fellowship are interwoven...This interwoven fellowship is the real fellowship. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 362-363)

### Today's Reading

If you have a good time with the Lord in vertical fellowship, you will be eager to see the other saints in order to have fellowship with them. Once you have fellowship with the saints through prayer, you are brought into vertical fellowship with the Lord again. Your horizontal fellowship with the saints brings you into vertical fellowship with the Lord. Then your fellowship with the Lord brings you into horizontal fellowship with the saints. Thus, these two aspects are always interwoven.

Second Corinthians 13:14 is a verse that shows the vertical aspect of the divine fellowship by the Spirit. This verse speaks of the grace of Christ, the love of the Father, and the fellowship of the Holy Spirit. The Triune God is referred to

和圣灵。不仅如此，这里还提到三样东西—恩、爱和交通。那灵是神圣三一的终极完成，照样，交通乃是爱与恩的终极完成。爱是源头，恩是流道，交通是应用。应用就是神圣三一之流的终极完成。

在神圣的三一里，父是源头，子是流道，那灵将三一神的所是应用于我们。…我们有了那灵，就有了子与父，因为父具体化身在子里面，子又实化为那灵。因此，那灵是三一神的终极完成。在这灵里面有一种特别的性能，就是神圣的交通。圣灵的交通乃是神圣交通垂直的一面。

腓立比二章一节说到平面一面的神圣交通，就是“灵的交通”。这里的“灵”是指信徒得重生的灵。神圣的灵用神圣的生命重生了我们人的灵（约三6下），如今我们人的灵正与神圣的灵调和（罗八16，林前六17）。神圣的灵是为着垂直的交通，人的灵是为着平面的交通。神圣交通的这两面是分不开的。我们若在垂直的一面与神有交通，就会被带到与同作信徒的人有平面的交通。我们若有神圣交通平面的一面，也会有垂直的一面；神圣交通的这两面是交织在一起的。

真实的交通是凭着我们的灵。当我们操练我们的灵时，就不会谈论世俗的消遣或娱乐。我们操练灵，我们谈话的性质就会改变，因为我们的灵是圣别的（参林后六6）。某个召会若有难处，我们可能只是想谈论一下局面如何，但我们里面的灵会催促我们祷告。我们的灵不容许我们闲聊别人的错误与失败。我们唯有借着操练我们的灵，才有平面交通的实际（李常受文集一九九〇年第一册，四四九至四五〇、四五三至四五四、四四八页）。

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一章。

in this verse—Christ, the Father, and the Holy Spirit. Furthermore, three things are covered—grace, love, and fellowship. Just as the Spirit is the consummation of the Divine Trinity, fellowship is the consummation of love and grace. Love is the source, grace is the course, and fellowship is the application. The application is the consummation of the flow of the Divine Trinity.

In the Divine Trinity the Father is the source, the Son is the course, and the Spirit is the application of what the Triune God is to us...If we have the Spirit, we have the Son and the Father because the Father is embodied in the Son, and the Son is realized as the Spirit. Thus, the Spirit is the consummation of the Triune God. With this Spirit there is the particular capacity of the divine fellowship. The fellowship of the Holy Spirit is the vertical aspect of the divine fellowship.

Philippians 2:1 speaks of the horizontal aspect of the divine fellowship, the “fellowship of spirit.” This refers to the regenerated human spirit of the believers. The divine Spirit regenerated our human spirit with the divine life (John 3:6b), and now our human spirit is mingled with the divine Spirit (Rom. 8:16; 1 Cor. 6:17). The divine Spirit is for vertical fellowship, and the human spirit is for horizontal fellowship. These two aspects of the divine fellowship are inseparable. If we have the vertical aspect with God, it will bring us to the horizontal aspect with our fellow believers. If we are in the horizontal aspect of the divine fellowship, we are also in the vertical aspect. These two aspects of the divine fellowship are woven together.

Real fellowship is by our spirit. When we exercise our spirit, we are unable to talk about worldly amusements and entertainment. When we exercise our spirit, the nature of our conversation will change because our spirit is holy (cf. 2 Cor. 6:6). If there are problems in a certain church, we may have a desire to merely talk about the situation, but our spirit within will urge us to pray. Our spirit will not allow us to gossip about others’ mistakes and failures. The only way to have the reality of horizontal fellowship is by exercising our spirit. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 363, 367-368, 362)

Further Reading: CWWL, 1990, vol. 2, “The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy,” ch. 1

## 第七周■周六

### 晨兴喂养

启二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

林前十 16 “…我们所擘开的饼，岂不是基督身体的交通么？”

在约壹一章一至七节，我们看见在我们属灵生活中有一个循环，由四件要紧的事物形成一永远的生命、永远生命的交通、神圣的光以及神儿子耶稣的血。永远的生命产生永远生命的交通，永远生命的交通带进神圣的光，神圣的光增加对神儿子耶稣之血的需要，使我们更多得着永远的生命。…这样的循环，在神圣生命的成长上带我们往前，直到我们生命成熟（约翰一书生命读经，八五至八六页）。

### 信息选读

我们基督徒的生活乃是神圣生命交通的生活。新约启示，基督徒的聚会、基督徒的婚姻生活以及基督徒的工作，就是神圣的交通。神圣的交通是基督徒生活的一切。在行传二章，得救的人被带进并坚定持续在使徒的交通里（42）。以后在新约圣经里，神圣的交通称为与父并与祂儿子的交通（约壹一3），圣灵的交通（林后十三14），以及灵的交通（腓二1）。

使徒们想与信徒们有交通，这是平面的交通。然后使徒们说明他们的交通乃是与三一神的交通，这是垂直的交通。垂直的交通带我们进入平面的交通里。然后平面的交通带我们进入范围更广大的垂直交通，这范围更广大的交通就是聚会。

## WEEK 7 — DAY 6

### Morning Nourishment

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

1 Cor. 10:16 ...The bread which we break, is it not the fellowship of the body of Christ?

In 1 John 1:1-7 we see a cycle in our spiritual life, a cycle formed of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God. Eternal life issues in the fellowship of the divine life, the fellowship of eternal life brings in the divine light, and the divine light increases the need for the blood of Jesus the Son of God so that we may have more eternal life...Such a cycle brings us onward in the growth of the divine life until we reach the maturity of life. (Life-study of 1 John, p. 68)

### Today's Reading

Our Christian life is a life of the fellowship of the divine life. The New Testament reveals that the Christian meeting, the Christian married life, and the Christian work are just the divine fellowship. The divine fellowship is everything in the Christian life. Those who were saved in Acts 2 were brought into and continued steadfastly in the apostles' fellowship (v. 42). Later in the New Testament, the divine fellowship is called the fellowship of the Father and of His Son (1 John 1:3), the fellowship of the Holy Spirit (2 Cor. 13:14), and the fellowship of spirit (Phil. 2:1).

The apostles wanted to have fellowship with the believers; this is horizontal fellowship. Then the apostles stated that their fellowship was with the Triune God; this is vertical fellowship. The vertical fellowship brings us into the horizontal fellowship. The horizontal fellowship then brings us into the vertical fellowship on a larger scale. This larger scale of fellowship is the meetings.

在聚会中所有的功用都该彰显神圣的交通。申言是彰显这交通，见证也是这交通的一部分。擘饼时向圣徒宣读一节圣经，可能也是这交通的一小部分。整个聚会都该是一个交通。我们该与主有垂直的交通，同时彼此之间有平面的交通。

在这神圣的交通中，神就与我们交织在一起；这交织就是神与人的调和。所有的聚会都该是垂直与平面两面交织的交通。我们的婚姻生活也应该是交织的交通。夫妻不该单单彼此有交织，也该与主有交织。…我们一同配搭和工作，也该是神圣的交通。

我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来。今天我们的聚会、我们的婚姻生活、同工之间的配搭以及众地方召会之间的交通是不正常的，因为我们缺少这交通。…神圣的交通乃是基督徒生活的一切。使徒保罗活在这交通中。当我们活在神圣的交通中，我们的基督徒生活就变得非常活泼、活跃，并且满了冲击力。我们需要借着（神的灵与人的灵这）二灵，完全进入神圣交通两面的经历。

神圣交通乃是三一神分赐到我们这些三部分的人里面，使我们与神成为一。实际上，这一乃是交通。交通的希腊原文意，一同参与，这一同参与就产生了一。…在全宇宙中有一个大的一，这个大的一就是神圣的交通。我们这些三部分的人与三一神是一。在约翰十七章，主祷告说，“使他们成为一，正如我们是一一样。”（22下）主的愿望是要使我们众人成为一，正如父、子、灵是一一样。召会的一乃是神圣三一那神圣之一的一部分。至终，召会与神圣的三一在交通中乃是一（李常受文集一九九〇年第一册，四五〇至四五二、四五六至四五七页）。

参读：以赛亚书生命读经，第二十五篇。

All the functioning in the meetings should be an expression of the divine fellowship. To prophesy is an expression of this fellowship. To testify is also a part of this fellowship. To read a verse from the Bible to the saints...may also be a small part of this fellowship. The entire meeting should be a fellowship. We should be vertically fellowshiping with the Lord and, at the same time, be horizontally fellowshiping with one another.

In this divine fellowship God is interwoven with us. This interweaving is the mingling of God with man. All the meetings should be an interwoven fellowship with both the vertical and horizontal aspects. Our married life should also be an interwoven fellowship. The husband and the wife should be interwoven not only with each other but also with the Lord...Our coordination and work together should also be the divine fellowship.

We must realize that when fellowship disappears, God also disappears. God comes as the fellowship. Today our meetings, our married life, the coordination among the co-workers, and the fellowship among the local churches are abnormal because we are short of this fellowship. The divine fellowship is everything in the Christian life. The apostle Paul lived in this fellowship. When we live in the divine fellowship, our Christian life becomes very living, active, and full of impact. We need to fully enter into the experience of the divine fellowship in its two aspects by the two spirits.

The divine fellowship is the dispensing of the Triune God into us, the tripartite men, making us and God one. Actually, this oneness is the fellowship. The Greek word for fellowship, koinonia, means “joint participation,” and this joint participation issues in oneness...In the whole universe there is a big oneness, and this big oneness is the divine fellowship. We, the tripartite men, are one with the Triune God. In John 17 the Lord prayed, “That they may be one, even as We are one” (v. 22b). The Lord’s desire is to make us all one like the Father, the Son, and the Spirit are one. The church’s oneness is a part of the divine oneness of the Divine Trinity. Eventually, the church and the Divine Trinity are one in fellowship. (CWWL, 1990, vol. 1, “The Triune God to Be Life to the Tripartite Man,” pp. 363-365, 369)

Further Reading: Life-study of Isaiah, msg. 25

# 第七周诗歌

9

## 敬拜父 — 是生命的源头

8 6 8 6 (英 12)

D 大调 3/4

D A7 Bm D F#7 Bm D G A

1 | 3 - 2 | 1 - 2 | 3  $\dot{1}$  7 | 6 -  $\dot{1}$  | 5 3 1 | 3 - 2 | 2 -

一 哦 神, 你 是 生 命 源 头, 神 圣、甘 美、丰 满!

D Bm G A A7 D A7 D

3 | 3 - 2 | 1 3 5 | 6 2  $\dot{1}$  | 7 - 7 |  $\dot{1}$  5 6 | 3 - 2 | 1 - ||

你 如 活 水 向 外 涌 流, 一 直 流 到 永 远!

- 二 你在子里因爱流出, 流到人类中间;  
且成那灵带爱流入, 流进我们里面。
- 三 我们虽都偏行己路, 满了邪恶罪愆,  
你在子里仍来救赎, 赐以生命恩典。
- 四 我们甚且将你欺侮, 时常抗拒圣灵,  
但你这灵仍然眷顾, 来作我们生命。
- 五 你在子里、借成那灵, 已与我们调和;  
你的成分借祂运行, 还要涂抹加多。
- 六 你的慈爱、子的恩典、 加上灵的交通,  
使我得享神的丰满, 直到永世无终!
- 七 三一之神, 父、子、圣灵, 如此厚待我们,  
配得我们和声响应, 赞美你爱不尽!

# WEEK 7 — HYMN

## O God, Thou art the source of life

### Worship of the Father — As the Source of Life

12

D A Bm A/C# D F# Bm A/C# D D/F# G

1. O God, Thou art the source of life, Di - vine, and rich and  
free! As liv - ing wa - ter flow - ing out Un - to e - ter - ni - ty!

A D A/G D/F# D G Em A A/G D G D/A A7 D G/D D

2. In love Thou in the Son didst flow  
Among the human race;  
Thou dost as Spirit also flow  
Within us thru Thy grace.
3. Though we in sin and wickedness  
Went far from Thee apace,  
Yet in the Son Thou didst redeem,  
Bestowing life and grace.
4. Though we have often slighted Thee,  
Thy Spirit often grieved,  
Yet Thou dost still as Spirit come  
As life to be received.
5. Thou as the Spirit in the Son  
Hast mingled heretofore;  
Thou wilt thru fellowship anoint  
And increase more and more.
6. The love of God, the grace of Christ,  
The Spirit's flowing free,  
Enable us God's wealth to share  
Thru all eternity.
7. The Father, Son, and Spirit—one,  
So richly care for us;  
Thy love with one accord we sing  
And e'er would praise Thee thus.



## 第八周

三一神作生命  
分赐到三部分的人里，  
乃是根据祂的公义，  
借着祂的圣别，而达到祂的荣耀

诗歌：764

读经：罗一 17，六 19、22，八 2、6、10～11、18、21，九 23，十一 36，十二 1～5，十六 27

- 罗 1:17 因为神的义在这福音上，本于信显示与信，如经上所记：“义人必本于信得生并活着。”
- 罗 6:19 我因你们肉体的软弱，就照着人的常情说，你们从前怎样将肢体献给不洁不法作奴仆，以至于不法，现今也要照样将肢体献给义作奴仆，以至于圣别。
- 罗 6:22 但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。
- 罗 8:2 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。
- 罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
- 罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
- 罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。
- 罗 8:18 因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。
- 罗 8:21 指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。
- 罗 9:23 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；
- 罗 11:36 因为万有都是本于祂、借着祂并归于祂；愿荣耀归与祂，直到永远。阿们。

## Week Eight

**The Dispensing of the Triune God as Life  
into the Tripartite Man  
according to His Righteousness,  
through His Holiness, and unto His Glory**

Hymns: E948

Scripture Reading: Rom. 1:17; 6:19, 22; 8:2, 6, 10-11, 18, 21; 9:23; 11:36; 12:1-5; 16:27

- Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."
- Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.
- Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- 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.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
- Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
- Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
- Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

罗 12:1 所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。  
罗 12:2 不要模仿这世代，反要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。  
罗 12:3 我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。  
罗 12:4 正如我们一个身体上有好些肢体，但肢体不都一样的功用；  
罗 12:5 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。  
罗 16:27 愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。

## 【周一】

壹 神永远的经纶，乃是要将祂自己作为生命之灵的律分赐到人里面，好使祂公义、圣别和荣耀的神圣属性，成为人的人性美德，使神得着团体的彰显，就是在众地方召会里基督身体的实际，终极完成新耶路撒冷，作为公义、圣别且荣耀的城—创二9，约十10下，十四6上，林前十五45下，罗八2，彼后三13，启二一2、9～11：

- 一 神的愿望就是把祂自己作到我们里面，到一个地步，祂成为我们，我们成为祂，我们与祂在生命、性情和形像上完全相像；这乃是祂经纶的登峰造极—约一12～13，彼后一4，林后三18。
- 二 人是按着神的形像被造为活的器皿，以接受并盛装神作生命，使神得着生命的复制、复本—创一26，二7，罗九21、23，林后四7，约十二24。

## 【周二】

贰 基督死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活成为分赐生命

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.  
Rom. 12:2 And do not be fashioned according to this age, but 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.  
Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.  
Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,  
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.  
Rom. 16:27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.

## § Day 1

I. **God's eternal economy is to dispense Himself as the law of the Spirit of life into man so that His divine attributes of righteousness, holiness, and glory would become man's human virtues for God's corporate expression as the reality of the Body of Christ in the local churches to consummate the New Jerusalem as the city of righteousness, holiness, and glory—Gen. 2:9; John 10:10b; 14:6a; 1 Cor. 15:45b; Rom. 8:2; 2 Pet. 3:13; Rev. 21:2, 9-11:**

- A. God's desire is to work Himself into us to the extent that He becomes us and we become Him, that we and He become completely identical in life, nature, and image; this is the pinnacle of His economy—John 1:12-13; 2 Pet. 1:4; 2 Cor. 3:18.
- B. Man was created in the image of God as a living vessel to receive and contain God as life for the reproduction, the duplication, of God in life—Gen. 1:26; 2:7; Rom. 9:21, 23; 2 Cor. 4:7; John 12:24.

## § Day 2

II. **Christ died on the cross to satisfy the requirements of God's righteousness, holiness, and glory and was resurrected to**

的灵作为生命树的实际，而成为我们的公义、圣别和荣耀—创三24，林前十五45下，一30，参弗五25～27：

- 一 三一神的生命分赐到我们三部分的人里面，使我们成为生命人，作神的儿子和基督的肢体，以构成基督的身体，作祂的彰显，因而完成神原初的心意—创二7、9，罗八14，十二5：
- 1 “生命〔原文，zoe，奏厄〕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” —八2。
  - 2 “基督若在你们里面，身体固然因罪是死的，灵却因义是生命〔原文，zoe，奏厄〕” —10节。
  - 3 “心思置于灵，乃是生命〔原文，zoe，奏厄〕平安” —6节。
  - 4 “那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命〔原文，zoe，奏厄〕给你们必死的身体” —11节。

### 【周三】

- 二 围着神宝座的虹，其三种主要的颜色是蓝色（蓝宝石宝座的颜色，表征神的公义—结一26，诗八九14）、红色（圣别之火的颜色，表征神的圣别—结一4、13、27，来十二29）以及黄色（光耀的金银合金的颜色，表征神的荣耀—结一4、27，来一3）。
- 三 虹围着神的宝座，表征神是立约的神，是信实的神，在祂审判地时，要遵守祂的新约，将生命的新样分赐到祂所拣选的人里面，使他们成为新耶路撒冷—创九8～17，启四3，二一2，

**become the life-dispensing Spirit as the reality of the tree of life to be our righteousness, holiness, and glory—Gen. 3:24; 1 Cor. 15:45b; 1:30; cf. Eph. 5:25-27:**

- A. The life of the Triune God dispensed into our tripartite being makes us men of life to be God's sons and the members of Christ to constitute the Body of Christ for His expression, thus fulfilling God's original intention—Gen. 2:7, 9; Rom. 8:14; 12:5:
1. “The law of the Spirit of life [Gk. zoe] has freed me in Christ Jesus from the law of sin and of death”—8:2.
  2. “If Christ is in you, though the body is dead because of sin, the spirit is life [Gk. zoe] because of righteousness”—v. 10.
  3. “The mind set on the spirit is life [Gk. zoe] and peace”—v. 6.
  4. “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life [Gk. zoe] to your mortal bodies through His Spirit who indwells you”—v. 11.

### § Day 3

- B. The three primary colors of the rainbow around God's throne are blue (the color of the sapphire throne, which signifies God's righteousness—Ezek. 1:26; Psa. 89:14), red (the color of the sanctifying fire, which signifies God's holiness—Ezek. 1:4, 13, 27; Heb. 12:29), and yellow (the color of the glowing electrum, which signifies God's glory—Ezek. 1:4, 27; Heb. 1:3).
- C. The rainbow around God's throne signifies that God is the covenanting God, the faithful God, who will keep His new covenant to impart the newness of life into His chosen ones to make them the New Jerusalem while executing His judgment upon the earth—Gen. 9:8-17; Rev. 4:3;

罗六 4, 结一 26 ~ 28, 三六 26 ~ 27:

- 1 虹是神信实守约的记号，不再有死的审判；我们必须活在新约之下，不信任何失败、软弱、黑暗或消极的事物；我们是有约的人，我们有一节应许的经文可以应付每一处境—哀三 22 ~ 23，罗八 1，林后十二 9，提后一 10，二 1，犹 24，约壹一 9，林前一 9。
- 2 我们在召会生活中可以放心，可以平安，因为不再有死亡了；我们越说“不再有”，就越领略我们没有死亡，没有失败，没有软弱，没有黑暗，因为我们是活在神的约之下，不是活在我们的感觉、我们的定罪或任何的环境之下。
- 3 我们借着神在约中大而宝贵的应许（彼后一 4），已得到了安全、保证和保护；神的约宣告说，每当乌云密布，我们必须将神的信实呼求出来，那也就是“将虹呼求出来”。
- 4 神对祂的话信实，祂的话就是遗命，就是约（林前一 9，约壹一 9）；召会人乃是在约之下的人；因此，实际上我们可以称为“约的召会”。

## 【周四】

- 四 这道虹属灵的实际应当显于今天的召会；我们需要给神完全的机会，使祂这圣别的火在我们里面作工，而让神以祂公义的同在充满我们，好叫祂借着我们配搭为团体的基督，使祂的荣耀得着辉煌的彰显—结一 5 ~ 14、26 ~ 28。
- 五 公义、圣别和荣耀的虹所表征的基督自己，乃是神赐给祂子民的约，使他们得以“基督化”，就是使他们在生命、性情和彰显上，但不在神格上，与祂一模一样—赛四二 6，来八 10 ~ 12。

21:2; Rom. 6:4; Ezek. 1:26-28; 36:26-27:

1. The rainbow is a sign of God's faithfulness in keeping His covenant that there will be no more judgment of death; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, who have a verse of promise to meet every situation—Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9.
2. We may be assured and at peace in the church life, for there is no more death; the more we say, "No more," the more we realize that we have no death, no failure, no weakness, and no darkness because we are living under God's covenant, not under our feelings, our convictions, or any environment.
3. We are secured, guaranteed, and protected by the great and precious promises in God's covenant (2 Pet. 1:4); God's covenant declares that whenever the sky is cloudy, we must call God's faithfulness to come, which means that we "call out the rainbow."
4. God is faithful to His Word, and His Word is the testament, the covenant (1 Cor. 1:9; 1 John 1:9); the church people are a people under the covenant; thus, we can actually be called "the church of the covenant."

## § Day 4

- D. The spiritual reality of this rainbow should be manifest in the church today; we need to allow God to fill us with His righteous presence by giving Him the full opportunity to work in us as the sanctifying fire for His radiant expression of glory through our coordination as the corporate Christ—Ezek. 1:5-14, 26-28.
- E. Christ Himself, signified by the rainbow of righteousness, holiness, and glory, is the covenant of God given to His people for their "Christification," which is to make them exactly the same as He is in life, nature, and expression but not in the Godhead—Isa. 42:6; Heb. 8:10-12.

六 基督是从神给我们的智慧，将祂自己传输到我们里面作为公义（使我们在灵里得重生）、圣别（使我们在魂里被变化）和救赎（使我们的身体得着荣耀）—林前一 30，罗八 10，十二 2，八 23，腓三 21。

七 基督作为神万般的智慧传输到我们里面，使我们成为三一神的杰作，作祂一切所是的智慧展示，就是祂的诗章，彰显祂无穷的智慧 and 神圣的设计—林前一 30，弗二 10，三 9~11。

八 在永远里，我们作为新耶路撒冷（这城的根基显出一道虹的样子—启二一 19~20），将是一道虹，见证神是信实的，必要成就祂的新约，将我们作成公义、圣别和荣耀，与祂一模一样—10~11 节。

## 【周五】

叁 罗马书启示，每一个召会都必须有神的公义（神的手续）为基础，神的圣别（神的性情）为过程，以及神的荣耀（神的彰显）为目标，好把我们带进神的心，就是要借着众地方召会得着基督身体的实际—一 17，八 10，六 19、22，八 18、21，九 23，十一 36~十二 5，十六 27：

一 罗马书启示，神的帐幕乃是身体生活，实化于召会生活（十二~十六），以公义（三 21~五 11）、圣别（12~八 13）和荣耀（14~39）为基本结构：

1 借着基督的救赎得称为义是在外院，圣别是在圣所，得荣是在至圣所。

2 召会生活是三一神与蒙祂拣选之人的调和；他们被

F. Christ is wisdom to us from God, transmitting Himself into us as righteousness (that we might be reborn in our spirit), sanctification (that we might be transformed in our soul), and redemption (that we might be glorified in our body)—1 Cor. 1:30; Rom. 8:10; 12:2; 8:23; Phil. 3:21.

G. The transmission of Christ, as the multifarious wisdom of God, into our being makes us the masterpiece of the Triune God as the wise exhibition of all that He is, a poem expressing His infinite wisdom and divine design—1 Cor. 1:30; Eph. 2:10; 3:9-11.

H. In eternity as the New Jerusalem (a city whose foundations have the appearance of a rainbow—Rev. 21:19-20), we will be a rainbow to testify of God's faithfulness to carry out His new covenant in making us exactly the same as He is as righteousness, holiness, and glory—vv. 10-11.

## § Day 5

**III. Romans reveals that in every church there must be the base of God's righteousness (God's procedure), the process of God's holiness (God's nature), and the goal of God's glory (God's expression) to bring us into the heart of God to have the reality of the Body of Christ through the local churches—1:17; 8:10; 6:19, 22; 8:18, 21; 9:23; 11:36—12:5; 16:27:**

A. Romans reveals the tabernacle of God as the Body life realized in the church life (chs. 12—16) with the basic structure of righteousness (3:21—5:11), holiness (v. 12—8:13), and glory (vv. 14-39):

1. Justification through Christ's redemption is in the outer court, sanctification is in the Holy Place, and glorification is in the Holy of Holies.

2. The church life is the Triune God mingled with His chosen people, who are

称义、圣别、荣化，并建造在一起，成为帐幕，就是在众地方召会里基督身体的实际，终极完成于新耶路撒冷，神终极的帐幕—启二一3。

3 三一神的分赐是根据祂的公义，借着祂的圣别，而达到祂的荣耀；三一神作为生命之分赐的最终目标，乃是荣耀，就是神在召会里并借着召会作为基督身体而有的彰显—罗五17，六19～23，八18、21，十六27，弗三16～21。

二 基督的死是为着神的公义，基督的复活是为着神的圣别，而基督的升天是为着神的荣耀；当基督回来时，祂圣徒的得荣就要得着终极完成。

三 基督作我们的代替，为我们死在十字架上，以满足神公义的要求，使我们得称义，好叫祂能将自己作为生命分赐到我们里面—约十九34，罗一17，三23～25，五18，启二二14：

1 一个正确的基督徒乃是已经与基督同死，并且天天照着这个事实行事为人的人；信徒若活在天然里，他就是不义的，但他若经历十字架的死，他就会在每一件事上，与每一个人，甚至在每一方面都是义的一加二20，林后三9。

2 唯有基督的死，以及我们与基督的同死，能满足神公义的要求，并给神有立场，公义地将祂自己作为神圣的生命分赐到我们全人里面，使我们被生命吞没，而成为生命的城—罗八10、6、11，林后五4。

3 新约执事的生活与事奉，乃是走义路，承认我们没有任何资格作神的仆人，我们是一个在肉体里的人，除了死与埋葬以外，一无用处，借此活出并真正彰显基督—太三13～17，二一32。

justified, sanctified, glorified, and built together to be the tabernacle, the reality of the Body of Christ in the local churches to consummate in the New Jerusalem, the ultimate tabernacle of God—Rev. 21:3.

3. The dispensing of the Triune God is according to His righteousness, through His holiness, and unto His glory; the ultimate goal of the dispensing of the Triune God as life is glory, the expression of God in and through the church as the Body of Christ—Rom. 5:17; 6:19-23; 8:18, 21; 16:27; Eph. 3:16-21.

B. Christ's death is for God's righteousness, Christ's resurrection is for God's holiness, and Christ's ascension is for God's glory; when Christ comes back, the glorification of His saints will be consummated.

C. As our Substitute, Christ died on the cross for us in order to fulfill God's righteous requirements for our justification so that He could dispense Himself as life into us—John 19:34; Rom. 1:17; 3:23-25; 5:18; Rev. 22:14:

1. A proper Christian is one who has died with Christ and who conducts himself daily according to this fact; if a believer lives in a natural way, he will be unrighteous, but if he experiences the death of the cross, he will be righteous in everything, with everyone, and in every way—Gal. 2:20; 2 Cor. 3:9.

2. Only the death of Christ and our death with Christ fulfill the requirements of God's righteousness and give God the ground to righteously dispense Himself as the divine life into our entire being so that we may be swallowed up by life to be the city of life—Rom. 8:10, 6, 11; 2 Cor. 5:4.

3. To live and serve as a minister of the new covenant is to take the way of righteousness, the living out and genuine expression of Christ, by recognizing that we do not have any qualification to be a servant of God, that as a man in the flesh we are good for nothing except death and burial—Matt. 3:13-17; 21:32.

## 四 圣化乃是圣别的主观活动; 这乃是活动中的圣别:

- 1 圣化乃是复活的基督作为“那灵那圣的”，就是在我们灵里那圣别的灵，将祂自己作为神的圣别性情，作到我们里面，使我们成为圣城—帖前五 23，罗六 19、22，十五 16，八 4。
- 2 神圣的圣别，在完成神圣的经纶上是主持线，就是神生机救恩的过程，作为神的行动，使人在生命和性情上成为神，但无分于神格—来二 10～11，弗一 4～5，后二—2。
- 3 新约执事的生活与事奉，乃是在生命的新样中生活行动，并在灵的新样里服事，作神福音勤奋的祭司，将得救的罪人呈献给神，作为在圣灵里得以圣别，可蒙悦纳的供物—罗六 4，七 6，十五 16。

## 五 三一神之分赐的终极目标，是让神借着基督的身体得彰显，在召会里得着荣耀—弗三 20～21，罗八 19、21、28～30，十六 27:

- 1 约翰十七章里的一就是召会；当这个一借着全然否认己而完全实现时，子就在召会中荣耀父—1、21～23 节。
- 2 这指明哪里有正当的召会生活，父就在哪里得着荣耀，因为召会生活将父彰显出来。
- 3 新约执事的生活与事奉，乃是一切都为荣耀神而行，使基督被高举—罗十一 36，林前十 31，腓一 20，林后四 5。

## 六 三一神作生命的分赐，乃是根据祂的公义，借着祂的圣别，而达到祂的荣耀；这是为使我们成为新耶路撒冷，有基督作我们公义的稳固根

## D. Sanctification is the subjective activity of holiness; it is holiness in action:

1. Sanctification is the resurrected Christ as “the Spirit the Holy,” the sanctifying Spirit in our spirit, working Himself as God’s holy nature into our being to make us the holy city—1 Thes. 5:23; Rom. 6:19, 22; 15:16; 8:4.
2. The divine sanctification is the holding line in the carrying out of the divine economy, the process of God’s organic salvation as God’s move to deify man, making man God in life and in nature but not in the Godhead—Heb. 2:10-11; Eph. 1:4-5; Rev. 21:2.
3. To live and serve as a minister of the new covenant is to walk in newness of life and serve in newness of spirit as a laboring priest of the gospel of God in order to present the saved sinners to God as an acceptable offering sanctified in the Holy Spirit—Rom. 6:4; 7:6; 15:16.

## E. The ultimate goal of the dispensing of the Triune God is that God would be expressed through the Body of Christ for His glory in the church—Eph. 3:20-21; Rom. 8:19, 21, 28-30; 16:27:

1. The oneness in John 17 is the church; when the oneness is realized in a thorough way, by the full denial of the self, the Son glorifies the Father in the church—vv. 1, 21-23.
2. This indicates that wherever there is the proper church life, there is the glorification of the Father, for the church life expresses the Father.
3. To live and serve as a minister of the new covenant is to do all to the glory of God for the exaltation of Christ—Rom. 11:36; 1 Cor. 10:31; Phil. 1:20; 2 Cor. 4:5.

## F. The dispensing of the Triune God as life according to His righteousness, through His holiness, and unto His glory is for us to become the New Jerusalem with Christ as our solid foundation of righteousness, our pure

基，作我们圣别的纯净构成成分，并作我们荣耀的辉煌彰显—启二一 2、9～11。

七 因此，那灵就是经过过程并终极完成的神，新妇就是经过过程并终极完成的召会，二者在生命里联结为一，作永世里爱的对偶—二二 17 上，参林前六 17。

constituent of holiness, and our radiant expression of glory—Rev. 21:2, 9-11.

G. Thus, the Spirit, as the processed and consummated God, and the bride, as the processed and consummated church, are joined to become a loving pair of one entity in life for eternity—22:17a; cf. 1 Cor. 6:17.

# 第八周■周一

## 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。”

“生命之灵”…这辞在全本圣经里只用过一次。罗马书直到八章二节才启示“生命之灵”这辞。然而，在八章以前，的确有好几次说到神圣、永远、非受造的生命。生命这辞在罗马书里首次出现在一章十七节；这节说，义人必本于信得生（生命）并活着。这里义人本于信所得的生命，是指神圣的生命。生命这辞在罗马书里第二次出现在二章七节，那里告诉我们：“凡恒心行善，寻求荣耀、尊贵和不朽坏的，就以永远的生命报应他们。”我们若不断寻求神，祂就会赐给我们永远的生命。五章十节说，我们要在祂的生命里得救；五章十七节告诉我们，我们受洋溢之恩，并洋溢之义的恩赐以后，就要在生命中作王。五章十八节提起称义得生命；五章二十一节说，恩典作王，叫人得永远的生命。六章四节告诉我们，要在生命的新样中生活行动。二十二至二十三节说，永远的生命是圣别的结局，并且神的恩赐，在我们的主基督耶稣里，乃是永远的生命。因此，罗马书前六章多次说到神圣的生命。生命是神救恩的目标。神救赎了我们，称义了我们，并使我们与祂和好了，使我们有分于这生命。一旦我们接受这生命，我们就应当在生命里得救，在生命中作王，在生命的新样中生活行动，并在生命里被圣别（罗马书生命读经，一九八至一九九页）。

## 信息选读

# WEEK 8 — DAY 1

## 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.

This term [the Spirit of life] is used only once in the entire Bible. In the book of Romans the term the Spirit of life is not revealed until 8:2. However, before chapter 8 we do have several references to the divine, eternal, uncreated life. The first occurrence of this word life in the book of Romans is in 1:17, which says that the righteous shall have life and live by faith. The word life in this verse denotes the divine life. The second occurrence of this word in Romans is in 2:7, where we are told that “to those who by endurance in good work seek glory and honor and incorruptibility, life eternal.” If we continually seek God, He will give us life eternal. Romans 5:10 says that we will be saved in His life, and 5:17 tells us that, after receiving the abundance of grace and of the gift of righteousness, we will reign in life. Romans 5:18 mentions justification of life, and 5:21 says that grace might reign unto eternal life. In 6:4 we are told to walk in newness of life. Romans 6:22-23 says that eternal life is the end of sanctification and that the gift of God is eternal life in Christ Jesus our Lord. Thus, in the first six chapters of Romans, there are many references to the divine life. Life is the goal of God’s salvation. God has redeemed us, justified us, and reconciled us so that we might share this life. Once we receive it, we should be saved in life, reign in life, walk in newness of life, and be sanctified in life. (Life-study of Romans, pp. 162-163)

## Today's Reading

在罗马一至六章，保罗九次说到生命。如今，在第八章二节，他忽然在“生命之灵”这辞里，将生命与那灵联在一起。…得生命的路是那灵，在祂的生命里得救的路是那灵，在生命中作王的路是那灵，在生命的新样中生活行动的路是那灵，在生命里圣别的路是那灵。那灵就是路。生命属于那灵，那灵是生命的，二者实际上乃是一。我们绝不能将生命与那灵分开，也不能将那灵与生命分开。主耶稣自己说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”（约六 63）在这话里，主耶稣将灵与生命联在一起。我们若有那灵，就有生命；我们若没有那灵，就没有生命。我们若在那灵里生活行动，就在生命里生活行动；但我们若不在那灵里生活行动，就不在生命的新样中生活行动。因此，经历神圣、永远、非受造之生命的路乃是那灵。

生命这辞在罗马第八章用了四次。二节提到生命之灵的法律。六节说，心思置于灵，乃是生命。九至十节告诉我们，基督若在我们里面，我们的灵就因义是生命。十一节说，内住的灵必赐生命给我们必死的身体。本章第一次提起生命乃与圣灵有关，第二次与我们的心思有关，第三次与我们的灵相联，第四次是我们身体的事。罗马第八章揭示四重生命。首先生命是那灵。然后那灵进入我们灵里，使我们的灵成为生命。再后那灵又从我们的灵扩展到我们的`心思里，使我们的`心思成为生命。那灵甚至将这生命分赐到我们必死的身体里，使罪的身体成为生命的身体。我们有四重生命。这一切的中心是住在我们灵里的圣灵。这生命要从我们的灵扩展到我们的`心思，遍及我们的`全魂，甚至达到我们身体所有的肢体。至终，我们的`全人要被生命充满，我们就会成为生命的人。你看见了这个么？我们可称此为四重生命。那灵是生命，我们的灵是生命，我们的`心思是生命，甚至我们的`身体也是生命的。因此，在罗马第八章和前面各章之间的关联是生命加上那灵（罗马书生命读经，一九九至二〇一页）。

参读：罗马书生命读经，第十四篇。

In Romans 1 through 6 Paul refers to life nine times. Now, in Romans 8:2, he suddenly joins life with the Spirit in the phrase the Spirit of life. The way to have life is the Spirit. The way to be saved in His life is the Spirit. The way to reign in life is the Spirit. The way to walk in newness of life is the Spirit. The way to be sanctified in life is the Spirit. The Spirit is the way. Life belongs to the Spirit, and the Spirit is of life. These two are actually one. We can never separate life from the Spirit, nor the Spirit from life. The Lord Jesus Himself said, "It is the Spirit who gives life...the words which I have spoken to you are spirit and are life" (John 6:63). In this word the Lord Jesus connected the Spirit and life. If we have the Spirit, we have life; if we do not have the Spirit, we do not have life. If we walk by the Spirit, we walk in life, but if we do not walk by the Spirit, we do not walk in the newness of life. Thus, the way to experience the divine, eternal, uncreated life is the Spirit.

The word life is used four times in Romans 8. Verse 2 mentions the law of the Spirit of life. Romans 8:6 says that the mind set on the spirit is life. In Romans 8:10 we are told that if Christ is in us, our spirit is life because of righteousness. Romans 8:11 says the indwelling Spirit will give life to our mortal bodies. The first time life is mentioned in this chapter, it is connected to the Holy Spirit, the second time it is related to our mind, the third time it is associated with our spirit, and the fourth time it is a matter of our body. Romans 8 unveils a fourfold life. First, life is the Spirit. Then the Spirit comes into our spirit to make our spirit life. Then the Spirit spreads from our spirit into our mind to make our mind life. The Spirit even imparts this life into our mortal bodies to make the body of sin a body of life. We have a fourfold life. The focus of it all is the Holy Spirit indwelling our spirit. This life will spread from our spirit into our mind and throughout our whole soul, even reaching all the members of our body. Eventually, our whole being will be filled with life, and we will be a man of life. Have you ever seen this? We may call this the fourfold life. The Spirit is life, our spirit is life, our mind is life, and even our body is of life. Thus, the connection between Romans 8 and all the foregoing chapters is life plus the Spirit. (Life-study of Romans, pp. 163-164)

Further Reading: Life-study of Romans, msg. 14

## 第八周■周二

### 晨兴喂养

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

10“但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。”

在罗马书里，保罗首先说到定罪这个主题，然后往前说到称义、圣别和得荣。神对付我们时，总是顾到祂的三个神圣属性—祂的公义、圣别和荣耀。…公义与神的行动、作法、行为和活动有关；…圣别是神的性情；…荣耀是神自己得着彰显。…所以，在公义里我们看见神的作法，在圣别里我们看见神的性情，在荣耀里我们看见神得着彰显。罗马书的三段—称义、圣别和得荣—是照着神的这三个属性构成的：称义是照着神的公义，圣别（**sanctification**）是照着神的圣别（**holiness**），得荣是照着神的荣耀（罗马书生命读经，二四一页）。

### 信息选读

在神救恩的第一阶段，我们有分于神的公义。这是称义。…在第二阶段，我们在圣别的过程中，神在这过程中将祂神圣的性情作到我们里面。…虽然我们外面已得着并有分于神的公义，但神的圣别需要作到我们里面。神救恩的第二阶段，是祂将祂圣别的性情作到我们这人里面。

为了完成这事，神经过了过程，成了便利的生命之灵（罗八2）。…在祂经过过程以前，祂能创造世界，但祂不能进入祂的造物里面。虽然祂能在我们以外作许多事，但祂不能进入我们里面，直到祂经过了成为肉

## WEEK 8 — DAY 2

### Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

In the book of Romans Paul first covers the subject of condemnation and then proceeds to cover justification, sanctification, and glorification. As God deals with us, He always cares for three of His divine attributes—His righteousness, holiness, and glory...Righteousness is related to God's acts, to His ways, actions, and activities...Holiness is God's nature...Glory is God Himself expressed...Therefore, in righteousness we see God's ways, in holiness we see God's nature, and in glory we see God expressed. Three of the sections in Romans—justification, sanctification, and glorification—were composed according to these three attributes of God: justification according to God's righteousness, sanctification according to God's holiness, and glorification according to God's glory. (Life-study of Romans, p. 197)

### Today's Reading

In the first stage of God's salvation [justification], we participate in the righteousness of God...In the second stage we are in the process of sanctification, a process in which God works His divine nature into us...Although we have obtained and participated in God's righteousness outwardly, God's holiness needs to be wrought into us inwardly. The second stage of God's salvation is that He works His holy nature into our being.

In order to accomplish this, God has been processed into the available Spirit of life (Rom. 8:2)...Before He was processed, He was able to create the world, but He was unable to enter into His creature. Although He could do many things outside of us, He could not come into us until He had passed

体、钉十字架和复活的完整过程。祂既经过过程，就成了便利的生命之灵，如今仍然是。现今祂像供人呼吸的空气一样（约二十 22），很容易进到我们里面。…基督这赐生命的灵在我们里面，我们的灵就因义是生命（罗八 10）。主借着重生，已使我们的灵成为生命。现今，祂是在我们灵里的生命之灵，正将祂自己从我们的灵扩展到我们的魂—我们的 心思、情感和意志里。至终，祂甚至要扩展到我们必死的身体里。这样，神就以祂自己浸透我们；这浸透称为圣别。借着这浸透，神就将祂自己同祂圣别的性情作到我们全人里面，作到我们的灵、魂和体里面（帖前五 23）。因此，我们全人将完全被祂圣别的性情弥漫、圣别。现今我们正经过这圣别的过程，这是神救恩的第二阶段。

在下一阶段，我们要被提并得荣。那将是我们的身体得赎。得荣的意思是，我们卑贱的身体改变形状，成为荣耀的身体（腓三 21）。那时我们要完全并绝对被带进作我们荣耀的神自己里面。然后我们要完全得荣耀。

神救恩的第一阶段，称义，顾到我们的灵；第二阶段，圣别，主要是对付我们的魂，也有一点浸透我们的身体；第三阶段，得荣，与我们物质的身体有关。在罗马八章十节保罗说，基督若在我们里面，我们的灵就因义是生命，这意思是在神的称义里，我们得着了义。借着这义，我们的灵已活过来，并实际成为生命。然而，我们的魂里还没有神圣的生命。所以，我们需要借着将心思置于灵，与内住的基督合作，使生命之灵能以祂自己浸透我们的 心思。这样，我们的 心思就会成为生命。我们若继续合作，这浸透并扩展的一位，甚至要将祂自己从我们的灵扩展到我们必死的身体里。然后我们只需要等候我们的身体被带进祂荣耀里的时候，那将是我们的得荣（罗马书生命读经，二四二至二四三页）。

参读：罗马书生命读经，第十七、三十二、六十篇。

through the complete process of incarnation, crucifixion, and resurrection. Since being processed, He has become and still is the available Spirit of life. Now, like the air for breathing (John 20:22), it is so easy for Him to enter into us...Since Christ, the life-giving Spirit, is in us, our spirit is life because of righteousness (Rom. 8:10). The Lord has made our spirit life by regeneration. Now, as the Spirit of life in our spirit, He is spreading Himself from our spirit into our soul—into our mind, emotion, and will. Eventually, He will even expand into our mortal body. In such a way God saturates us with Himself. This saturation is called sanctification. Through this saturation God works Himself with His holy nature into our entire being—into our spirit, soul, and body (1 Thes. 5:23). Thus, our whole being will be fully permeated, sanctified, with His holy nature. We are presently undergoing this process of sanctification, the second stage of God's salvation.

In the next stage we will be raptured and glorified. That will be the redemption of our body. Glorification means to transfigure our vile body into a glorious body (Phil. 3:21). At that time we will be completely and absolutely brought into God Himself as our glory. Then we will be fully glorified.

The first stage of God's salvation, justification, takes care of our spirit; the second stage, sanctification, mainly deals with our soul, with a slight amount of saturation in our body; and the third stage, glorification, concerns our physical body. In Romans 8:10 Paul says that if Christ is in us, our spirit is life because of righteousness, meaning that in God's justification we have gained righteousness. Through this righteousness our spirit has been made alive and actually becomes life. However, there is not yet the divine life in our soul. Therefore, we need to cooperate with the indwelling Christ by setting our mind upon the spirit, enabling the Spirit of life to saturate our mind with Himself. Then our mind will be life. If we continue to cooperate, this saturating and spreading One will spread Himself from our spirit even into our mortal body. Then we only need to wait for the time when our body will be brought into His glory. That will be our glorification. (Life-study of Romans, pp. 197-199)

Further Reading: Life-study of Romans, msgs. 17, 32, 60

## 第八周■周三

### 晨兴喂养

结一 28 “下雨的日子，云中虹的样子怎样，周围光辉的样子也是怎样。这就是耶和華榮耀的模式显出来的样子…”

诗八九 14 “公义和公平，是你宝座的根基；慈爱和真实，行在你面前。”

有了清明的天同着宝座，并经历一个人有金银合金与烈火的样子，结果就有一道虹的样子（结一 28）。…一道虹是围绕在坐宝座上之人的光辉。这光辉表征围绕于宝座上之主四围的辉煌和荣耀。

要明白虹的意义，我们需要记得挪亚时候的虹。当时洪水淹没全地，只有八人逃脱了那个审判。在那之后，当人看见空中风暴的云，必定惊怕会被毁灭。因此神立了一个约，应许绝不再用洪水毁灭一切的活物，并且把虹放在云彩中，作这约的记号。“我把虹放在云彩中，这就作我与地立约的记号。我使云彩遮地的时候，必有虹现在云彩中；我便记念我与你们，和各样有血肉的活物所立的约，水就再不泛滥，毁灭一切有血肉的物了。虹必现在云彩中，我必观看，记念我与地上各样有血肉的活物所立的永约。”（创九 13～16）因此，虹乃是一个记号，表明神的信实，以及祂不用洪水毁灭堕落人类的应许（以西结书生命读经，一六五至一六六页）。

### 信息选读

## WEEK 8 — DAY 3

### Morning Nourishment

Ezek. 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

Psa. 89:14 Righteousness and justice are the foundation of Your throne; lovingkindness and truth go before Your face.

As a result of having a clear sky with the throne and of experiencing a man who has the appearance of electrum and a consuming fire, we will have the appearance of a rainbow (Ezek. 1:28)...A rainbow is the brightness around the man who is sitting on the throne. This brightness signifies the splendor and glory around the Lord on the throne.

In order to understand the significance of the rainbow, we need to remember the rainbow at the time of Noah. A flood had destroyed the whole earth, and only eight people were spared from that judgment. After that, when people saw storm clouds in the sky, they might have been afraid of being destroyed. Therefore, God made a covenant in which He promised never again to destroy all living things by a flood, and He set the rainbow in the cloud as a sign of this covenant. “I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth. And when I bring clouds over the earth, and the bow is seen in the clouds, I will remember My covenant which is between Me and you and every living animal of all flesh, and never again will the waters become a flood to destroy all flesh. And the bow will be in the clouds, and I will look upon it to remember the everlasting covenant between God and every living animal of all flesh that is upon the earth” (Gen. 9:13-16). The rainbow, therefore, was a sign of God’s faithfulness and promise not to destroy the fallen human race with a flood. (Life-study of Ezekiel, pp. 133-134)

### Today's Reading

虹虽然有许多颜色，但只有红、黄、蓝三种主色。有了这三种颜色，就相映成了其他颜色，如橙、绿、紫等。…这三色照耀相映，就成了一道虹。

现在我们来查看这三色的属灵意义。蓝表征宝座。根据诗篇八十九篇十四节，公义是神宝座的根基。这指明蓝色的宝座表征神的公义。火表征圣别、分开的火，和销毁的火。这意思是说，这里的红色是指神的圣别。黄色表征在光耀的金银合金里神的荣耀。

我们得救以前，神的公义、圣别和荣耀，把我们将与神隔开。但主耶稣来死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活了，如今祂乃是我们的公义、圣别和救赎（林前一30）。祂如今也是我们的荣耀。我们在自己里面，亏缺了神的荣耀（罗三23），落在神公义的审判之下，也被神的圣别隔开。但如今我们这些信徒是在基督里，得着祂成为我们的公义、圣别和荣耀。不仅如此，因着我们在基督里，我们甚至披戴基督作我们的公义、圣别和荣耀。因着我们在基督里，在神眼中我们看起来就是公义、圣别和荣耀。

我们必须这样经历基督，使别人在接触我们的时候，能感觉到公义、圣别和荣耀。这意思是说，他们应当能感觉得到，我们有清明的天，我们有宝座，我们也是公义且正确的，没有丝毫的随便或松懈。我们也该有金银合金，是发光、照耀并有分量的。这样，我们就有虹的样子，让天使、鬼魔和撒但都能看见。…我们原是堕落的，如今却得救了，成了神按信实必拯救我们的见证。每处地方召会都该有这样一道虹的见证（以西结书生命读经，一六六至一六七页）。

参读：以西结书生命读经，第十二篇。

In the rainbow there are several different colors, but the basic colors are only three—red, yellow, and blue. When these colors are shining and blending, they produce other colors, such as orange, green, and violet...By their shining and refracting, these three colors combine to make a rainbow.

Now we need to see the spiritual significance of these three colors. Blue signifies the throne. According to Psalm 89:14, the foundation of God's throne is righteousness. This indicates that the blue throne signifies the righteousness of God. Fire signifies the sanctifying, separating, and consuming fire. This means that red here refers to God's holiness. Yellow signifies God's glory in the glowing electrum.

Before we were saved, we were kept away from God by His righteousness, holiness, and glory. But the Lord Jesus came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. In ourselves we are short of God's glory (Rom. 3:23), we are under God's righteous judgment, and we are kept away by God's holiness. But now, as believers, we are in Christ, and He has become our righteousness, holiness, and glory. Moreover, because we are in Christ, we even bear Christ as righteousness, holiness, and glory. Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory.

We need to experience Christ in such a way that when others contact us, they can sense righteousness, holiness, and glory. This means that they should be able to sense that we have a clear sky, that we have a throne, and that we are righteous and proper, not careless or loose in any way. We should also have the electrum, glowing, shining, and weighty. Then we will have the appearance of a rainbow, and the angels, the demons, and Satan will be able to see it...As those who were fallen but who have now been saved, we have become a testimony of God's faithfulness in saving us. Every local church should bear the testimony of such a rainbow. (Life-study of Ezekiel, pp. 134-135)

Further Reading: Life-study of Ezekiel, msg. 12

## 第八周■周四

### 晨兴喂养

创九 16 “虹必现在云彩中，我必观看，记念我与地上各样有血肉的活物所立的永约。”

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

我们的基督徒生活以及召会生活，绝对是约的生活。…在新约圣经的每一节，我们看见神的应许。…我们都需要学习如何活在神的约下。我们不该被自己的定罪、感觉和环境等乌云所威胁或恐吓。我们乃是在神的约下，完全在祂的祝福下。不再有定罪，不再有审判，不再有咒诅。死已经被废去，在召会中我们不断地享受生命。一切都是生命。不要怕失去你的职业或健康。不要被黑暗或消极的事物所威胁。…我们必须站在约下，不信任何的失败、软弱、黑暗或消极的事物。我们的定命是在宝血所洒过的约下。阿利路亚，我们是约人！没有乌云，也没有洪水，只有生命；没有咒诅，只有祝福。召会生活就是这样的生活，召会人乃是在约下的人（创世记生命读经，五三三至五三四页）。

### 信息选读

新耶路撒冷也像一道虹。新耶路撒冷的根基有十二层，每一层是一种颜色（启二一 19～20）。…由（这十二层根基）我们看见，圣城新耶路撒冷仿佛一道虹。这虹表征城是建造在神的信实上，也得着神的信实为保证，祂必坚守祂的约。这虹也要永远宣告，当神照着祂的公义审判罪人时，祂没有灭

## WEEK 8 — DAY 4

### Morning Nourishment

Gen. 9:16 And the bow will be in the clouds, and I will look upon it to remember the everlasting covenant between God and every living animal of all flesh that is upon the earth.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Our Christian life and church life are absolutely a covenant life...In verse after verse of the New Testament, we find God's promises...We all need to learn how to live under God's covenant. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God's covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church we continually enjoy life. Everything is life. Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing...We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing. Our destiny is under the blood-sprinkled covenant. Hallelujah, we are the covenant people! There is no cloud and no flood—only life. There is no curse—only blessing. The church life is such a life, and the church people are a people under the covenant. (Life-study of Genesis, p. 437)

### Today's Reading

The New Jerusalem has the appearance of a rainbow. The foundation stones of the New Jerusalem are of twelve layers, with each layer being a different color (Rev. 21:19-20)...From [these twelve layers] we see that the holy city, New Jerusalem, looks like a rainbow. This rainbow signifies that the city is built upon and secured by God's faithfulness in keeping His covenant. This rainbow will declare for eternity that when God judged sinners

尽所有的人，却从毁灭里救出许多人，叫这班人作祂信实的见证。

我们这些蒙神免去审判的人，就是这圣城。凭祂的公义、圣别和荣耀，我们有虹的样子，向全宇宙宣告神拯救的信实。…基督徒生活和召会生活的经历，要终极完成于这样一道虹。

当这道虹显出来时，神的心意就得着完成。历代以来，神照着祂公义的宝座、圣别的火并荣耀的性情，一直在审判堕落的人。然而，神也拯救一些人到一个地步，使他们成为光辉的虹，返照出祂的荣耀，并见证祂和祂的信实，直到永远。这一道虹显出来，指明天和地已经相通，神和人已经联结。在新耶路撒冷宝座的四围，有一班人因着神的信实得着了救恩，他们要永远的成为一道虹，返照出神的公义、圣别和荣耀。

虽然这虹要在永世里才显出来，但这道光辉的虹属灵的实际应当显在今天的召会中。在召会生活中，我们必须让神在我们里面作工，我们也必须接受恩典到一个地步，使每一件事都是纯净、公正并圣别的。这意思是说，神圣别的火必须烧掉一切与神不配的东西，使神的性情在弟兄姊妹的人性里并借着他们的人性，显为光耀的金子。这样，召会就充满了神的公义、圣别和荣耀。这三种特征要相联相映，形成一道光辉的彩虹，彰显神并为神作见证。

这对我们不该只是一个教训。这道虹的实际必须作到我们里面，使我们这些蒙神免去审判的人，有一道虹的样子，向整个宇宙作神的见证，并宣告神的信实。这意思是说，我们要披戴神的公义、圣别和荣耀（以西结书生命读经，一六七至一六九页）。

参读：创世记生命读经，第三十二篇。

according to His righteousness, He did not destroy everyone but saved many from destruction as a testimony of His faithfulness.

We, God's spared ones, will be this holy city. By His righteousness, holiness, and glory, we will have the appearance of a rainbow declaring to the whole universe God's saving faithfulness...The experience of the Christian life and of the church life will consummate in such a rainbow.

When this rainbow appears, God will have the fulfillment of His heart's desire. Throughout the ages, God has been judging fallen man according to His righteous throne, His holy fire, and His glorious nature. Nevertheless, God has saved some to such an extent that they have become a bright rainbow reflecting His glory and testifying of Him and His faithfulness forever. The appearing of this rainbow indicates that heaven and earth have been connected and that God and man have been joined. Around the throne in the New Jerusalem, there will be a group of people who have received salvation because of God's faithfulness, and for eternity they will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory.

Although this rainbow will be manifested in eternity, the spiritual reality of this bright rainbow should be manifest in the church today. In the church life we need to allow God to work in us, and we need to receive grace to the extent that everything becomes pure, just, and holy. This means that God's holy fire must burn away everything that does not match God so that God's nature is manifested as bright gold in and through the humanity of the brothers and sisters. Then the church will be filled with God's righteousness, holiness, and glory. These three characteristics will combine and reflect one another to form a bright rainbow expressing God and testifying for Him.

This should not be merely a teaching to us. Rather, the reality of this rainbow must be wrought into us so that, as God's spared ones, we will bear the appearance of a rainbow, bearing God's testimony and declaring God's faithfulness to the entire universe. This means that we will bear God's righteousness, holiness, and glory (Life-study of Ezekiel, pp. 135-137)

Further Reading: Life-study of Genesis, msg. 32

## 第八周■周五

### 晨兴喂养

罗六 19 “…现今也要照样将肢体献给义作奴仆，以至于圣别。”

八 11 “然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。”

神的分赐是根据祂的公义，也就是以祂的公义为基础。不仅如此，神的分赐也是借着祂的圣别…。末了，这个分赐乃是达到神的荣耀。

罗马书可以分为几段。在引言（一 1～17）和定罪（一 18～三 20）这两段之后，有称义（三 21～五 11）、圣别（五 12～八 13）和得荣（八 14～39）等段落。这几段分别与神的公义、圣别和荣耀有关。因此，这三种神圣的属性和罗马书的结构有密切的关系（罗马书生命读经，七五〇、七五三页）。

### 信息选读

神的义要求我们必须因我们的罪而死。然而，我们一死，就灭亡了。因着神不愿我们灭亡，祂就预备了基督作我们的代替。…基督死在十字架上的目的，…乃是要满足神公义的要求，好使神能将祂自己分赐到我们里面。

在公义的父眼中，没有什么比我们死在十字架上更义的了。我们若死了，我们在各方面就都是义的。但是我们若拒绝死，我们…可能不正直地对待人，或不合式地处理财物。因此，我们要在神面前成为义的，就不仅需要洗净，还需要死。我们死的时候，自然也就被称义了。…信徒若活在天然里，他就是

## WEEK 8 — DAY 5

### Morning Nourishment

Rom. 6:19 ...So now present your members as slaves to righteousness unto sanctification.

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

God's dispensing is according to His righteousness; that is, it is based upon His righteousness. Furthermore, it is through His holiness...Finally, this dispensing is unto God's glory.

Romans can be divided into several sections. After the introduction (1:1-17) and the section on condemnation (v. 18—3:20), there are sections on justification (v. 21—5:11), sanctification (v. 12—8:13), and glorification (vv. 14-39). These sections are related respectively to God's righteousness, holiness, and glory. Therefore, these three divine attributes are related to the very structure of the book of Romans. (Life-study of Romans, pp. 615, 617)

### Today's Reading

God's righteousness required that we die because of our sin. However, if we had died, we would have perished. Because God does not want us to perish, He provided Christ as our Substitute...The purpose of Christ's death on the cross was...to fulfill God's righteous requirements so that He could dispense Himself into us.

In the eyes of the righteous Father, nothing is more righteous than for us to die on the cross. If we die, we are righteous in every way. However, if we refuse to die, we...may treat people unfairly, and we may fail to handle our material possessions properly. Therefore, to be righteous before God, we not only need to be washed—we also need to die. When we die, we are spontaneously justified...If a believer lives in a natural way, he will be

不义的。但他若经历十字架的死，他就会在每一件事上，与每一个人，甚至在每一方面都是义的。

（基督）死的时候，我们也…在祂里面死了。这个包罗万有的死，乃是为着满足神义的要求。因为神的义已经得着满足，神才能合乎义的将祂自己分赐到蒙祂救赎并钉十字架的人里面。

罗马六章十九节…指明义将我们引进圣别。三一神的分赐是借着祂的圣别进行的。…基督的死如何是为着义，照样，基督的复活是为着圣别。事实上，复活的基督就是我们里面圣别的元素。这个圣别使我们有新生的起头，重生我们，并且圣别我们；这完全是一件生命的事。

保罗在（八章十一节）里先说到耶稣，然后才说到基督。耶稣这名与祂的死有关，而基督这名与复活和生命的分赐有关。…耶稣的死是要满足神的公义，而基督的复活乃是为着神的圣别。公义是神的手续，作事的法则，而圣别是神的性情。…当神的义借着基督的死得维持时，神就有一个地位，能够借着基督的复活，将祂自己分赐到我们里面。复活的基督进到我们里面时，就将神的性情分赐到我们里面。…这个元素使我们有新生的起头，点活我们，然后又圣别我们。这就是圣别。圣别包括一段漫长的过程，开始于我们得救的时候，然后延续在我们基督徒的一生中。在这个过程中，我们被变化，甚至模成神长子的形像。

罗马书不仅论到公义与圣别这两种属性，也论到荣耀的属性。得荣开始于基督升天的时候，而完成于祂再来的时候。基督的升天乃是为着荣耀。因此，基督的死是为着神的公义，基督的复活是为着神的圣别，而基督的升天是为着神的荣耀。当基督回来时，祂圣徒的得荣就要得着终极完成（罗马书生命读经，七五五至七五九页）。

参读：罗马书生命读经，第六十一至六十二篇；生命树，第九至十章。

unrighteous. But if he experiences the death of the cross, he will be righteous in everything, with everyone, and in every way.

When [Christ] died...we [also] died in Him. This all-inclusive death was for the fulfillment of God's righteous requirements. Because God's righteousness has been satisfied, God is justified in dispensing Himself into His redeemed and crucified people.

[Romans 6:19] indicates that righteousness ushers us into holiness, into sanctification. The dispensing of the Triune God takes place through His holiness...Just as the death of Christ is for righteousness, so the resurrection of Christ is for holiness. In fact, the resurrected Christ is the very element of holiness within us. This holiness germinates us, generates us, and sanctifies us. This is wholly a matter of life.

In Romans 8:11 Paul first speaks of Jesus and then of Christ. The name Jesus is related to His death, and the title Christ is related to resurrection and the impartation of life. The death of Jesus was for the fulfillment of God's righteousness, but the resurrection of Christ was for God's holiness. Righteousness is God's procedure, His way of doing things, whereas holiness is God's nature...When God's righteousness is upheld through the death of Christ, God is in a position to impart Himself into us through the resurrection of Christ. As the resurrected Christ comes into us, He imparts God's nature into us...This element germinates us, enlivens us, and then sanctifies us. This is sanctification. Sanctification involves a long process that begins when we are saved and continues throughout our Christian life. In this process we are transformed and even conformed to the image of the firstborn Son of God.

Romans covers not only the attributes of righteousness and holiness but also the attribute of glory. Glorification began at the time of Christ's ascension, and it will consummate at His coming back. Christ's ascension is for glory. Therefore, Christ's death is for God's righteousness, His resurrection is for God's holiness, and His ascension is for God's glory. When Christ comes back, the glorification of His saints will be consummated. (Life-study of Romans, pp. 619-622)

Further Reading: Life-study of Romans, msgs. 61—62; CWWL, 1965, vol. 2, "The Tree of Life," chs. 9—10

## 第八周■周六

### 晨兴喂养

罗十二5“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。”

十六27“愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。”

圣别基本上是个人的事，而得荣主要的是团体的事。假如在这一天中我向妻子发了脾气，这就破坏了我个人的圣别。虽然我向主认罪，也接受了祂的洁净，但在那天晚上的聚会中，可能众人都觉得荣耀，我却没有荣耀的感觉。…然而，我若终日留在与主的交通中，甚至在妻子为难我时也不例外；那么，那一天所发生的每一件事，就都对经历圣别的过程有所帮助。因此，在聚会中我就能感受到荣耀。这说明一个事实：我们越经历圣别，就越有分于得荣。

荣耀一神在召会中的彰显一乃是神分赐的目标。然而，圣别是过程，公义是托住的立场。因此，三一神的分赐乃是根据祂的公义，借着祂的圣别，而达到祂荣耀的目标（罗马书生命读经，七六五页）。

### 信息选读

旧约的帐幕给我们看见，三一神乃是给我们享受的。帐幕有三部分—外院、圣所和至圣所。在外院有神的公义，在圣所有神的圣别，在至圣所有神的荣耀。…在至圣所里乃是神的自己。见证的柜就是神的具体化身，柜内有隐藏的吗哪，表征基督是我们的享受。在神圣启示的结语里，新耶路撒冷称为神的帐幕（启二一2～3）。这帐幕是神在这宇宙中

## WEEK 8 — DAY 6

### Morning Nourishment

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

16:27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.

Sanctification is primarily an individual matter, whereas glorification is mainly a corporate matter. Suppose I lose my temper with my wife during the day. This damages my personal sanctification. Although I confess to the Lord and receive His cleansing, I may have no sense of the glory in the meeting that night...However, suppose I stay in fellowship with the Lord all day, even when my wife gives me a difficult time. Everything that happens during the day only helps the process of sanctification. Therefore, in the meetings, I will be able to sense the glory. This illustrates the fact that the more sanctification we experience, the more we will participate in the glorification.

Glory, the expression of God in the church, is God's goal in His dispensing. However, sanctification is the process, and righteousness is the supporting ground. Therefore, the dispensing of the Triune God is according to His righteousness, through His holiness, and unto the goal of His glory. (Life-study of Romans, pp. 627-628)

### Today's Reading

The tabernacle of the Old Testament shows us that the Triune God is for our enjoyment. There are three parts to the tabernacle—the outer court, the Holy Place, and the Holy of Holies. In the outer court is the righteousness of God, in the Holy Place is the holiness of God, and in the Holy of Holies is the glory of God...In the Holy of Holies is God Himself. The Ark of the Testimony is the very embodiment of God, and inside the Ark is the hidden manna, which signifies that God is our enjoyment. At the conclusion of the divine

一切工作的总结、终极和中心的结果。包含在这帐幕里的，有外院里的称义，圣所里的圣别，和至圣所里的得荣。

罗马书…包含称义、圣别、得荣的步骤，以履行神公义、圣别、荣耀的要求。第一步的称义…从一章一节至五章十一节…告诉我们，我们是有罪的，并且在神的定罪之下，但借着耶稣的血，我们已经得称为义。五章十二节至八章十三节说到圣别，八章十四至三十九节说到得荣。圣别的意思是与神调和。…神不仅称义我们，也将我们放在基督里面。神使我们与基督联合，将我们接枝在基督里面，也使我们与基督成为一。我们现今是在基督里面。…基督是灵，而这灵乃是生命之灵（2）。祂在你里面，你也在祂里面；你必须学习不凭你自己，乃凭祂并在祂里面活着。凭生命之灵，并在生命之灵里面活着，就是在圣别的过程之中。圣别的意思就是与神圣的性情调和。只有基督在祂神圣的性情里是圣的。八章十四至三十九节告诉我们，在我们称义并圣别之后，还要得荣耀。

九至十一章是一段括弧的话，说到神的拣选。十二至十六章启示身体生活。因此，整卷罗马书启示神的帐幕。借着基督的救赎得称为义是在外院，圣别是在圣所，得荣是在至圣所。召会生活是三一神与蒙祂拣选之人的调和。称义、圣别、得荣这三个阶段，具体表现了召会生活，也就是身体生活。召会生活乃是三一神（那作源头的神化身在基督里，且实化为那灵）与蒙祂拣选之人的调和。这些蒙拣选的人得称义、圣别、得荣并建造在一起，就形成帐幕，就是身体，召会。这真理是一切与神定旨有关之事的种子（李常受文集一九六五年第二册，二〇七至二〇九页）。

参读：关于主的恢复，第五篇；那灵同我们的灵，第二、十二篇。

revelation, the New Jerusalem is called the tabernacle of God (Rev. 21:2-3). This tabernacle is the total, ultimate, and central outcome of all the work of God in this universe.

The book of Romans...includes the steps of justification, sanctification, and glorification to meet the requirements of God's righteousness, holiness, and glory. The first step of justification...from Romans 1:1 to 5:11...tells us that we are sinful and under God's condemnation, but through the blood of Jesus, we have been justified. From 5:12 through 8:13 is sanctification, and 8:14-39 talks about glorification...To be sanctified means to be mingled with God...God has not only justified us but has also put us into Christ. God has identified us with Christ, has grafted us into Christ, and has made Christ one with us. We are now in Christ...Christ is the Spirit, and this Spirit is the Spirit of life [v. 2]. He is in you, you are in Him, and you have to learn to live not by yourself but by Him and in Him. To live by and in the Spirit of life is to be in the process of sanctification. Sanctification means to be mingled with the divine nature. Only Christ in His divine nature is holy. Romans 8:14-39 tells us that after we are justified and sanctified, we will be glorified.

Romans 9—11 is a parenthetical section that talks about God's selection. Chapters 12 through 16 reveal the Body life. Thus, the book of Romans reveals the tabernacle of God. Justification through Christ's redemption is in the outer court, sanctification is in the Holy Place, and glorification is in the Holy of Holies. The church life is the mingling of the Triune God with His chosen people. The three stages of justification, sanctification, and glorification embody the church life, the Body life. The church life is the Triune God (God as the source embodied in Christ and realized as the Spirit) mingled with His chosen people. These chosen people are justified, sanctified, glorified, and built together to form the tabernacle, the Body, the church. This truth is the seed of all things related to God's purpose. (CWWL, 1965, vol. 2, "The Tree of Life," pp. 157-159)

Further Reading: CWWL, 1983, vol. 2, "Concerning the Lord's Recovery," ch. 5; CWWL, 1993, vol. 2, "The Spirit with Our Spirit," chs. 2, 12

# 第八周诗歌

764

## 荣耀的盼望 — 基督在我里面

11 9 11 9 副 (英 948)

降 B 大调

4/4

$\overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1} \quad \overset{E^b}{6} \cdot \overset{E^b}{7} \quad 1 - \mid \overset{F}{7} \cdot \overset{F}{1} \quad \overset{F}{2} \cdot \overset{F}{1}$   
 一 历 代 隐 藏 奥 秘, 向 我 已 显 明, 就 是 荣 耀  
 $3 \cdot 2 \quad 4 \cdot 7 \mid 1 - - 0 \mid \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1}$   
 基 督 - 神 实 际。 祂 是 神 的 化 身, 也 是  
 $\overset{F_7}{6} \cdot \overset{F_7}{7} \quad 1 - \mid \overset{F_7}{7} \cdot \overset{F_7}{1} \quad \overset{F_7}{2} \cdot \overset{F_7}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \mid$   
 我 生 命, 更 是 我 的 荣 耀, 我 所 期。  
 $3 \quad 3 \quad \overset{F_7}{5} \cdot \overset{F_7}{4} \quad \overset{B^b}{2} \cdot \overset{B^b}{7} \mid 1 \quad 1 \quad 3 - \mid \overset{E^b}{6} \quad \overset{E^b}{6} \quad \overset{E^b}{2} \cdot \overset{E^b}{3}$   
 (副) 荣 耀! 荣 耀! 基 督 在 心 房! 荣 耀! 荣 耀!  
 $\overset{F}{2} \cdot \overset{F}{1} \mid \overset{F}{7} \quad \overset{C_7}{6} \quad \overset{F}{5} \quad 0 \mid \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{E^b}{1}$   
 祂 是 我 盼 望! 现 今 在 我 里 面, 乃 是  
 $\overset{F_7}{6} \cdot \overset{F_7}{7} \quad 1 - \mid \overset{F_7}{7} \cdot \overset{F_7}{1} \quad \overset{F_7}{2} \cdot \overset{F_7}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \mid 1 - - 0 \parallel$   
 一 奥 秘! 将 来 是 我 荣 耀, 我 所 期。

二 祂已将我重生, 在我的灵中; 现今在我魂里变化我;  
 还要改变我体, 和祂体相同, 使我完全与祂像符合。

三 今在生命、性情, 祂与我合一; 将来我要在祂荣耀里;  
 与祂完全合一, 享受祂自己, 和祂全然相象, 毫无异!

# WEEK 8 — HYMN

## Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

$\overset{A^b}{5} \quad \overset{A^b/C}{6} \quad \overset{D^b}{7} \quad \overset{B^b m}{8} \quad \overset{E^b}{9} \quad \overset{E^b/G}{10} \quad \overset{A^b}{11} \quad \overset{D^b/A^b}{12}$   
 1. Mys-t'ry hid from ag-es now revealed to me, 'Tis the Christ of God's re-a-li-ty.  
 $\overset{A^b}{5} \quad \overset{A^b/C}{6} \quad \overset{D^b}{7} \quad \overset{B^b m}{8} \quad \overset{E^b}{9} \quad \overset{E^b/G}{10} \quad \overset{A^b}{11} \quad \overset{D^b/A^b}{12}$   
 He embod-ies God, and He is life to me, And the glo-ry of my hope He'll be.  
 $\overset{A^b}{5} \quad \overset{E^b_7}{6} \quad \overset{F m}{7} \quad \overset{C^7}{8} \quad \overset{D^b}{9} \quad \overset{B^b_7/D}{10} \quad \overset{E^b}{11} \quad \overset{B^b_7}{12} \quad \overset{E^b}{13} \quad \overset{E^b/G}{14}$   
**Chorus**  
 (C) Glo-ry, glo-ry, Christ is life in me! Glo-ry, glo-ry, what a hope is He!  
 $\overset{A^b}{5} \quad \overset{A^b/G^b}{6} \quad \overset{D^b/F}{7} \quad \overset{D^b}{8} \quad \overset{E^b}{9} \quad \overset{E^b/G}{10} \quad \overset{A^b}{11} \quad \overset{D^b/A^b}{12}$   
 Now within myspir-it He's the mys-tery! Then the glo-ry He will be to me.

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

