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國際長老及負責弟兄訓練

活在神國的實際裏

晨興聖言

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

Living in the Reality of the Kingdom of God

Holy Word for Morning Revival

活在神國的實際裏

篇題

- 第一週 神的國—神聖生命的範圍以及神聖種類的範圍
- 第二週 藉着過隱藏的生活而過國度的生活
- 第三週 國度與召會
- 第四週 國度的操練爲着召會的建造
- 第五週 活在神的主宰權柄之下並照着神的憐憫而活
- 第六週 在生命上儆醒並在服事上忠信
- 第七週 爲帶進神的國而有屬靈的爭戰，以及活在神愛子的國裏
- 第八週 傳揚國度的福音並使萬民作主的門徒

Living in the Reality of the Kingdom of God

Contents

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

第一週

神的國—神聖生命的範圍 以及神聖種類的範圍

讀經：約三 5～6，十八 36，一 12～13，彼後一 4

【週一】

壹 神的國是神聖生命的範圍——約三 3、5、15～16，十八 36，一 12～13：

- 一 新約把神的生命看作『那生命』，也就是說，惟有神的生命纔真正是生命，並且能算是生命——弗四 18。
- 二 主耶穌來，是要叫我們得生命，為此祂捨去祂的魂生命，好將祂裏面的神聖生命釋放出來，並且在祂的復活裏，將神聖的生命分賜到神所揀選並救贖的人裏面——太十六 24～26，路九 24～25。
- 三 神的國是由神的生命所構成的生機體，作為神施行管治的範圍，在其中祂以祂的生命掌權，並在神聖生命裏彰顯祂自己這神聖的三一——約三 5，十五 1～8、26。
- 四 神的國乃是神在基督裏作生命連同其一切活動的總和——十一 25，十 10 下，十四 6。

【週二】

五 進入神的國惟一的路，乃是接受神作生命並得着神

Week One

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

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

§ Day 1

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

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

§ Day 2

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

自己；這就是重生——三 5、15，約壹五 11～12：

- 1 神的國是神聖的範圍，人必須有神聖的生命纔能進入；因此，我們要看見或進入神的國，神的要求是必須重生——約三 3、5。
- 2 藉着重生，我們就接受神聖的生命（神的生命），所以重生是進神國的惟一入口——3、5、15 節。
- 3 我們已經生入神的國，現今那在我們靈裏神聖的生命認識神的國——5～6 節。

【週三】

六 生命的感覺就是在我們裏面之神聖生命的感覺、知覺——羅八 6，弗四 18～19：

- 1 生命感覺的源頭是神聖的生命、生命的律、聖靈、住在我們裏面的基督以及在我們裏面運行的神——羅八 2、10～11，腓二 13。
- 2 生命的感覺與死的感覺和生命平安的感覺都有關聯——羅八 6，賽二六 3。

【週四】

- 3 生命的感覺使我們知道我們是活在天然的生命裏，或活在神聖的生命裏；也使我們知道我們是活在肉體裏，或活在靈裏——羅八 6。
- 4 我們活接枝的生命，該按照生命的原則，而不按照對錯的原則——創二 9、16～17，林後十一 2～3。
- 5 我們若要跟隨生命的感覺，就需要過平靜、穩定、不急促的生活，在神聖三一的分賜之下過平常的日子——約十四 27，十六 33，帖前五 23，帖後三 16，賽三十 15，三二 17。

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

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

§ Day 3

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

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

§ Day 4

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

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

【週五】

- 七 信徒藉着信入子，得了神聖的生命，神聖的生命是在子裏面，而子就是生命；並且信徒藉着從神生，就從那靈而生——約三 6。
- 八 信徒不是在神之外，在自己裏面有生命，乃是在與主生機的聯結裏纔有生命；也就是說，他們惟有在基督裏纔有生命——十五 4～5，羅八 2。
- 九 信徒裏面神聖的生命，乃是基督身體的生命，因此這不是個人的生命，而是團體的生命，就是基督作身體的生命，在身體裏為信徒所經歷並享受——林前十二 26～27，西三 4。
- 十 信徒將經歷並享受神的生命，直到永遠——啓二 2。
- 十一 在神聖的生命中長大，就是神成分的加多，基督身量的增長，以及聖靈地位的開展——弗四 15～16。
- 十二 在神聖生命中的長大，乃是人成分的減少，天然生命的破碎，以及魂的各部分被征服——彼前二 2，彼後三 18，西二 19。

【週六】

- 貳 神的國不僅是神聖生命和神聖管治的範圍，也是神聖種類的範圍，在其中有一切神聖的事物——約三 3、5，十八 36：
- 一 在約翰三章，神的國指神的種類，多過於指神

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

§ Day 5

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

§ Day 6

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

的掌權。

二 神成為人，進到人的種類裏；而人在生命和性情上（但不在神格上）成為神，進到神聖的種類裏——一 1、12～14，彼後一 4。

三 要進入這個神聖的範圍，就是神聖種類的範圍，我們就必須從神而生，有神聖的生命和神聖的性情——約一 12～13，三 3、5～6，彼後一 4：

1 神造人，不是照着人的類，乃是按着神的形像，照着祂的樣式造的，使人成了神的類，神的種類——創一 26。

2 信徒藉着重生由神而生，成為祂的兒女，有祂的生命和性情，但無分於祂的神格；他們比亞當更從神類——約一 12～13：

a 亞當只有神外面的樣子，而沒有神裏面的實際——12～14 節。

b 我們是基督裏的信徒和神的兒女，有神聖生命的實際，並且全人正被變化並模成主的形像——林後三 18，羅十二 2，八 29。

c 我們的第二次出生，重生，使我們得進神的國，成為神的種類——約三 3、5～6。

d 神所有的兒女都是在神聖種類的範圍裏——一 12～13，三 3、5。

e 信徒是在神聖種類裏（也就是在神國裏）的神人——約壹三 1 上，約一 12～13，三 3、5。

四 在約翰福音裏，我們看見信徒活在神的國這神聖種類範圍裏的各面：

1 『從祂的豐滿裏我們都領受了，而且恩上加恩』——一 16。

2 『我所賜的水，要在他裏面成為泉源，直湧入永遠

reign of God.

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

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

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

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

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

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

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

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

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

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

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

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

的生命』——四 14 下。

3 『那喫我的人，也要因我活着』——六 57 下。

4 『我愛你們，正如父愛我一樣；你們要住在我的愛裏』——十五 9。

5 『這些事我已經對你們說了，是要叫我的喜樂可以在你們裏面，並叫你們的喜樂可以滿足』——11 節。

6 『行真理的必來就光，要顯明他的行為是在神裏面行的』——三 21。

7 『時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。神是靈；敬拜祂的，必須在靈和真實裏敬拜』——四 23 ~ 24。

8 『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就』——十五 7。

9 『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面』——十四 20。

10 『你們要彼此相愛，像我愛你們一樣』——十五 12 上。

into eternal life"—4:14b.

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

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

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

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

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

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

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

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

第一週■週一

晨興餽養

約三 3『…我實實在在的告訴你，人若不重生，就不能見神的國。』

十一 25『耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

人作為受造者並無神的生命，也無分於神的國。尼哥底母雖是上流人，是好人，但他沒有神的生命，因此不明白神的事，也無分於神的國。國是個範圍，也是個生命的領域（界）。範圍是權柄的事，界是生命的事。要明白某界裏的事，就必須有某種的生命；照樣，要服某範圍內的權柄，也必須有某種的生命。

國也是個界；人的國是人的界，神的國是神的界。界是生命的事；你有那種生命，就能有分於那種界，反之亦然。你有分於人界，因為你有人的生命；你有分於神界，就必然有神的生命。（李常受文集一九五五年第二冊，四六一至四六二頁。）

信息選讀

在馬可四章二十六至二十九節，主用一個比喻，來說明神的國。祂說神的國如同人把種子撒在地裏，種子就漸漸生長，直到成熟，然後收割。從撒種的時候到收割的時候，就是國度生長的過程。收割乃是國度完全的實現。我們從這個比喻就能領會，現今我們是在生長的過程中。假定我有一顆小小的康乃馨種子，撒在地裏。一段時間過後，就會發出嫩芽。然後嫩芽漸漸生長，直到

WEEK 1 — DAY 1

Morning Nourishment

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

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

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

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

Today's Reading

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

終極的完成，就是康乃馨國度的實現。想想幾棵康乃馨在不同的生長階段：一株是嫩芽，另一株有長的幹，再一株有了花苞，最後一株的花苞已經開花。這就是康乃馨國度完全的實現，從撒種在地裏，繼續直到完全開花，就是康乃馨生命終極的實現。

主耶穌告訴我們要禱告說，『願你的國來臨。』（太六 10。）但國度不會按照許多基督徒所以為的方式來臨。就一面的意義說，國度已經來臨；然而就另一面意義說，國度正在來臨。再用我們的例子，就一面說，康乃馨的國度已經在種子的形狀裏來臨。有一天，當康乃馨完全開花時，那就是康乃馨國度完全的來臨。照樣，基督的國度已經來臨了，從祂將自己撒在人性的土裏時，基督的國就來臨了。生長的過程要繼續直到完全收割的時候，那時基督的國就要完全實現。

國度是甚麼？國度就是基督撒進我們裏面，在我們裏面生長，在我們裏面成熟，而達到收割的時候。國度不是僅僅一個時代或一個範圍，國度乃是基督在祂一切行動裏作我們生命的總和。

動物的國度乃是所有動物的生命，連同其一切活動的總和。鳥在飛翔，猴子爬樹，烏龜游水。…照樣，基督的國度乃是基督作我們的生命，連同祂一切活動的總和。我們都有基督在我們裏面作生命，我們也在基督裏有許多活動。這就是基督的國度。最近我觀看、觀察、並享受眾肢體在聚會中許多的活動；你也許說那是召會的聚會，我同意，但那也是基督的國度，連同祂的生命和活動。（李常受文集一九七二年第二冊，三一至三二頁。）

參讀：國度，第六章。

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

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

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

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

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

第一週■週二

晨興餽養

約三 5～6『…我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。從肉體生的，就是肉體；從那靈生的，就是靈。』

主（在約翰三章三節和五節）的話清楚的啓示，重生是進神的國惟一的入口。要進入神的國，我們必須重生。除此以外，我們再無別路可以進入神的國。神的國就是神的掌權。這是一個神聖的範圍，人必須有神的生命纔能進入。只有神的生命纔能領悟神的事物。因此，要看見或進入神的國，需要由神的生命所重生。

國度總是與生命有關。…只有人纔能有分於人的國度，因為只有人纔有人的生命。因此，若無神的生命，我們怎能有分於神的國？（約翰福音生命讀經，一二一至一二二頁。）

信息選讀

神的國不單是神的掌權，也是神聖的領域或範圍。…因此，我們需要得着重生，好叫我們有神聖的生命，這生命能使我們進入神聖的範圍，並有分於神聖的國。即或我們不是墮落或有罪的，我們還是需要重生；因為不論人的生命多善良，多純潔，仍然不能領悟神聖範圍的事，也不配資格進入神聖的國。…只有神的生命纔滿足神國的要求。我們人的生命怎能知道神國中神聖的事呢？怎能與神聖的國相配呢？這是不可能的。我們需要神聖的生命，我們需要重生。重生是進入神的國惟一路，惟一的入口。

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

神聖的生命把我們帶進神的國。我們都是生入人的國的。從無一人是歸化到人的國中的。比方一隻狗出生，就立刻在狗的國中。牠知曉一切狗的事，無需人教導牠作狗，說，『小狗，你必須知道你是狗，你是在狗的國中，從今以後你必須天天吠叫。』狗是在狗的國中，從出生就知道一切狗的事。這就何以主耶穌對尼哥底母說，他必須生入神的國。我們不能藉學習或歸化而進入神的國。你也許可以歸化為某一國的公民，但你永遠不可能歸化進入一個國。

我們一重生，就被遷入神的國。歌羅西一章十三節說，神『拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏』。…當我們呼喊主的名，那神聖的靈就進到我們裏面，重生我們，把我們生入了神的國。雖然你對神國的事知道得很少，在你裏面的靈卻知道這國的事。在你靈裏神聖的生命認識神的國。

許多青年人到我這裏來問到吸菸、看電影、喫喝、穿着、婚姻的事。…每當青年人來問我這樣的問題，我總把這樣的問題轉過來問他說，『為甚麼問我該不該吸菸？你比我更清楚。你不該來問我，因為你已經曉得答案了。…告訴我實話，你豈不是已經知道該不該吸菸了麼？』一旦他承認他已經知道了，我就追問他，『你怎麼知道？你從那裏知道？』他們總是答說，他們裏面有個東西知道。我們所以知道，因為我們已經生入了神的國。（約翰福音生命讀經，一二二至一二四頁。）

參讀：包羅萬有內住的靈，第三章；給在職聖徒的信息，第三篇。

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

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

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

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

第一週■週三

晨興餽養

羅八2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

羅馬八章六節說，心思置於肉體，就是死；心思置於靈，乃是生命平安。二節說到生命之靈的律，十一節說到那住在我們裏面的靈。…（在）以弗所四章十八節有神的生命。不信的人與神的生命隔絕。接着十九節說，他們『感覺…喪盡』。希伯來八章十節說，在新約裏，神將祂的律法寫在信徒裏面；然後約壹二章二十七節說到膏油的塗抹在凡事上教導信徒；約翰十五章四至五節說到我們與主的互住；腓立比二章十三節說到神為着祂的美意，在我們裏面運行，使我們立志並行事。…在全本新約裏，你找不到直接用『生命的感覺』一辭的經文；但以上所列的經文，都透徹的含示並說到生命的感覺。（李常受文集一九七九年第一冊，七二九至七三〇頁。）

信息選讀

在消極一面，生命的感覺是死的感覺，一種消極的感覺。…羅馬八章六節完全是說到感覺，因為它說心思置於肉體，就是死。…你將心思置於肉體，就有死的感覺；你覺得死就在那裏。

死的感覺是內裏軟弱、虛空、不適、不安、沉悶、枯乾、黑暗、痛苦的感覺等——在消極一面。（6上。）當你覺得自己裏面軟弱、虛空、不適、不安、沉悶、枯乾、黑暗、並且痛苦，這指明死就在那裏。

WEEK 1 — DAY 3

Morning Nourishment

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

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

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

Today's Reading

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

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

死在這裏，就是說，你將你的心思置於肉體。將心思置於肉體，意思就是活在肉體裏。心思是我們日常生活的鑰匙。這鑰匙為我們開門，使我們行在路上。將心思置於肉體，意思就是開肉體的門，並走屬肉體的路。因此，當你覺得死在這裏，就必須領悟，你正在肉體裏生活、行事為人。這是生命的感覺消極的功用。

在積極一面，生命的感覺發揮功用，給我們以下積極的知覺——剛強、飽足、平安、安息、釋放、活潑、滋潤、明亮、舒服等。（6下。）我們不是軟弱的，乃是剛強的。我們不是虛空的，乃是飽足的。我們沒有不適和不安，乃有平安和安息。我們沒有沉悶，乃有釋放和活潑。…我們有滋潤的感覺與枯乾相對，明亮與黑暗相對，以及舒服與痛苦相對。這一切都是我們從生命感覺的功用所得着積極的感覺。當我們有這幾種感覺，就必須領悟，這是生命的感覺在作工。

因此，羅馬八章六節所含示主要的事，就是生命的感覺。將心思置於靈，就是生命平安。這完全是感覺和知覺的事。這知覺是生命的感覺。它的功用不僅引導我們，也支配我們，管制我們，並指引我們。死的感覺和生命平安的感覺，是生命感覺之意義的兩方面。

以弗所四章十九節說，不信的人『感覺喪盡』。這裏的『感覺』主要是指人良心的感覺。…對自己內裏感覺最不在意的人，是最有罪的人。不信者若竭力要作好人，就必顧到自己內裏的感覺。那些只受法律、警察支配的人，構不上道德的標準。甚至對不信的人而言，道德的標準也必須照着他們良心內裏的感覺。當然，對信徒而言，生命的感覺不僅僅是良心的事，乃是與照着生命（神的生命）感覺而有的良心感覺有關。（李常受文集一九七九年第一冊，七三〇至七三二頁。）

參讀：羅馬書生命讀經，第六十五篇。

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

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

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

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

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

第一週■週四

晨興餽養

路一 79『要照亮坐在黑暗中死蔭裏的人，把我們的腳引到平安的路上。』

弗四 18～19『他們在悟性上既然昏暗，就因着那在他們裏面的無知，因着他們心裏的剛硬，與神的生命隔絕了；他們感覺既然喪盡…。』

無論不信的人多有道德，他們只有人的良心可遵照；而因着人的墮落，良心已大大受了破壞。…他們受破壞的良心不太有作用。即使不信者的良心的確起作用，那也是他們僅有的。

我們信徒不僅有受造的良心，也有得更新的良心。我們的良心，是我們靈的一部分，（羅九 1，參八 16，）藉着我們靈的重生得了更新。除了這得更新的良心以外，我們還有這五樣重大的東西：神聖的生命、神聖生命的律、聖靈、基督和神。因此，不信者受造的良心，和那有三一神這神聖生命內住的信徒得更新的良心，其間是無法比較的。（李常受文集一九七九年第一冊，七三四至七三五頁。）

信息選讀

任何有生命的東西都有感覺。生命越高，感覺就越強。神聖的生命是最強、最高的生命，所以有最豐富、最強、最敏銳的感覺。（弗四 18～19。）…我們基督徒該是一直滿了感覺的人。我們不該遲鈍或麻木。我們必須富有感覺，滿了感覺，因為我們在生命裏是活潑而豐富的。這是因為我們有重生的靈，帶着更新的良心。我們也有神聖的生命、神聖生命的律、聖靈、基督和神。所以生命的感覺在我們裏面是高的、豐富的、強的和敏銳的。

WEEK 1 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

我們若活在天然的生命裏，感覺就是死的，完全是在消極的一面。…我們若活在神聖的生命裏，感覺就是生命的，完全是在積極的一面；於是我們有生命平安的感覺，同其一切積極的點。生命的感覺使我們知道我們是活在天然的生命裏，或活在神聖的生命裏。生命的感覺引導我們，支配我們，管制我們，並指引我們。…既然我們追求基督作我們的生命，我們就必須顧到這生命的感覺。我們若沒有剛強、飽足、平安、安息、釋放、活潑、滋潤、明亮、舒服等積極的感覺，就必須知道，我們不是活在神聖的生命裏；我們就必是活在天然的生命裏。…活在天然的生命裏是一件事，活在肉體裏是另一件事。你也許認為天然的生命和肉體是一樣的，但二者仍有一些不同。…絕無良善的肉體。但天然的生命有時候也許是良善的。天然的生命與神聖的生命相對，肉體與靈相對。

所以，關於生命感覺的功用有兩方面。第一方面是讓你知道你是否活在神聖的生命裏，第二方面是讓你知道你是否活在你的靈裏。消極的說，生命感覺的功用使你知道你是否活在天然的生命裏，作天然的人，也讓你知道你是否活在肉體裏。…許多時候我們覺得自己是在肉體裏生活、行事為人並行動。有時候我們不是那麼屬肉體，但我們仍然感覺到，我們是在天然的生命裏，在我們天然的人裏行事為人，而不在神聖的生命裏。…我們需要許多禱告，將自己禱告到生命的感覺裏。然後我們釋放話語就能實際的在交通裏，而非僅在教訓上。我們的信息會是一種交通，告訴人我們如何經歷了這些事，生命的感覺對我們是如何的真實且實際，我們又如何天天在裏面這種管制、引導、指引的元素之下。（李常受文集一九七九年第一冊，七三三、七三五至七三七頁。）

參讀：約翰一書生命讀經，第五、二十六篇。

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

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

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

第一週■週五

晨興餽養

西三4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

二19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

基督在我們裏面的長大，就是國度的來臨。禱告說『願你的國來臨』，這雖然很好，但禱告說『主阿，願你在我裏面長大』更實際。『願你的國來臨，』可能只是一個宗教儀式上的套語。雖然這禱告被千千萬萬的基督徒複誦超過一千九百年了，國度仍然沒有來臨。主答應那個禱告不太困難，但我們要讓祂在我們裏面長大就很困難。…藉着靈裏貧窮和清心，我們就能讓主有立場在我們裏面長大；這長大就是國度真正的來臨。我們越快讓祂在我們裏面長大，就越加快國度的來臨。（李常受文集一九七二年第二冊，六三至六四頁。）

信息選讀

心清〔參太五8〕乃是動機的事。我們不該在神自己之外有任何的目標。清心就是只尋求神。…我們都需要禱告說，『主阿，賜我一顆清潔的心。純淨我的動機，直到我只有惟一的目標：我的全人完全專注於神。』…我們不該只在意平安、快樂、物質的祝福、或屬靈的祝福，並且我們不該尋求這些事物。我們的心應當置於神。神乃是我們的目標，祂乃是我們的動機。願主對付我們的心，直到我們的心單一、簡單，絕對專注於神自己，直到一個地步，我們不尋求別的事物。

WEEK 1 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

你若要接受基督，就必須禱告說，『主阿，使我靈裏貧窮，使我清心。主阿，倒空我的靈，純淨我的心。賜我單一為着你的心。』…主耶穌就要立刻進到我們裏面。首先，祂要進到我們靈裏，然後祂要開始將祂自己，從我們的靈擴展到我們心裏。祂不僅要作國度的種子進到我們裏面，祂也要長在我們裏面。當祂生長時，就一直在我們裏面擴展並擴增。這就是國度的生長，這也就是國度逐漸的來臨。

在馬太七章十六節主耶穌問說，『人豈能從荊棘收取葡萄？或從蒺藜收取無花果？』…我們必須承認，在我們自己裏面，我們不是葡萄和無花果，我們乃是荊棘和蒺藜。…基督的生命乃是結葡萄的生命，也是結無花果的生命。…當這生命進到我們裏面，就會產生葡萄和無花果，作生命的彰顯。

我們需要禱告求主憐憫，使我們靈裏貧窮，心裏純潔，在我們所作的一切事上，按着神的旨意是對的。我們若這樣禱告，主耶穌就要一點一點的頂替我們，也要一部分一部分的充滿我們。祂要一直在我們裏面生長，並一直在我們裏面擴增。至終我們不再產生荊棘和蒺藜，乃要產生葡萄和無花果；這些乃是國度生命兩種不同的彰顯。葡萄和無花果二者都是用來餵養人的。這就是國度的生活。不是外面的行為；乃是內裏生命的彰顯，就是基督在我們裏面擴展。如果祂要擴展到我們裏面的全人，我們就需要靈貧心清，並且在我們所作的一切事上，不照着我們的觀念，乃按着神自己是對的。這就是基督將祂自己撒在我們裏面，並將祂自己擴展到我們裏面，使我們有團體生活的路。這團體的生活就是國度；這就是召會生活的實際。基督作生命，正將祂自己擴展到我們裏面。現在我們能更充分的看見，國度乃是基督作生命，帶着祂一切的活動擴展到我們裏面的總和。（李常受文集一九七二年第二冊，六二至六三、六七至六八頁。）

參讀：真理課程三級卷四，第五十四課；國度與召會，第二章。

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

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

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

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

第一週■週六

晨興餽養

約一 12 ~ 13『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。』

在約翰福音裏，神國的啓示是基於三章的兩節聖經。三節說，『我實實在在的告訴你，人若不重生，就不能見神的國。』五節說，『我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。』…要見神的國，就必須重生。要進神的國，就必須從水和靈生。水表徵我們眾人受浸所歸入之基督的死，靈表徵復活。（李常受文集一九九四至一九九七年第四冊，五六一至五六二頁。）

信息選讀

（約翰三章）說到尼哥底母，他是一個真正尋求的人，在夜裏來見主耶穌。（2。）他帶着很多的知識和許多的觀念而來。…他可能以為他需要更好的教訓，來改良他自己。但主的回答向他揭示，他需要重生。

我們若不重生，就沒有見神的國的性能。重生就是從表徵基督之死的水而生，也是從表徵基督之復活的靈而生。我們必須與基督同死，並復活成為一個新的人，屬於另一個種類，就是新的種類。

神的國是神的掌權。這神聖的掌權是一個範圍，不僅是神聖管理的範圍，也是神聖種類的範圍，在其中有一切神聖的事物。植物的國是植物種類的範圍，動物的國是動物種類的範圍。照樣，神的國是神聖種類的範圍。

WEEK 1 — DAY 6

Morning Nourishment

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

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

Today's Reading

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

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

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

神成為肉體，進到人的種類裏；而人成為神，有神的生命和性情，（但無分於祂神聖的神格，）進到祂神聖的種類裏。在約翰三章，神的國指神的種類，多過於指神的掌權。

我們要進入神聖的範圍，就是神聖種類的範圍，就必須從神而生，有神聖的性情和生命。…人是按着神的形像，照着祂的樣式造的，這指明人是照着神的種、神的類造的。創世記一章說，各樣的活物都是各從其類造的。但神造人，不是照着人的類，乃是按着神的形像，照着祂的樣式造的，使人成了神的類。

信徒藉着重生從神而生，成為祂的兒女，有祂的生命和性情，但無分於祂的神格，（約一 12 ~ 13，）他們比亞當更從神類。亞當只有神外面的樣子，而沒有神裏面的實際，就是神聖的生命。我們裏面有神聖生命的實際，並且全人正被變化並模成主的形像。神所有的兒女都是在神聖種類的範圍裏，這樣說是合邏輯的。

因此，在重生裏，神生神（在神的生命和性情上，但不在神的神格上）。人生人，羊生羊。如果羊不生羊，那麼羊生甚麼？如果神所生的不是神，那又是甚麼？如果神的兒女不是從神的種、神的類，那他們是從甚麼種？如果他們不是神，他們是甚麼？我們這些從神生的，都是神。但是在發表上，為免引起神學上的誤解，最好說我們是在神聖種類裏（也就是在神國裏）的神人。

這些神人是神所生的兒女，不僅構成神的家，（提前三 15，彼前四 17，約十四 2，）也是基督身體藉以建造起來的構成分子，而基督的身體要終極完成新耶路撒冷，作神與基督永遠的國。（林前六 9，弗五 5，彼後一 11，啓十一 15。）（李常受文集一九九四至一九九七年第四冊，五六二至五六五頁。）

參讀：約翰福音結晶讀經，第十二篇。

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

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

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

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

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

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

第一週詩歌

WEEK 1 — HYMN

535

裏面生命的各方面－裏面的認識

10 10 10 10 (英 739)

降 A 大調

4/4

一 在神所重生聖徒的靈中，裏面的
認識實際又豐富；所以不需要外面的
教導，乃是在裏面對神有領悟。

- 二 永遠的生命，最好也最高，具有各種樣神聖的功能；
藉着這生命對神的認識，遠超過外面知識的供應。
- 三 生命的律法放在我心裏，由神的聖靈寫在我心上；
裏面的管治，使我認識神，遠超過外面教導的影響。
- 四 恩膏的塗抹住在我靈中，將神的事情向我心顯明；
藉着這塗抹我能認識神，超過藉外面教導之所能。
- 五 三而一的神住在我裏面，時刻在運行、生活並行動；
藉神在裏面運行的感覺，對神的認識高超且深宏。
- 六 我今既有這裏面的認識，我就不需要外面的知識；
只需要時刻活在靈裏面，行事與為人全照靈指示。
- 七 我們越活在基督的裏面，越憑着裏面感覺而行動，
我們就越有裏面的認識，神越將基督銘刻我心中。
- 八 藉着這裏面生命的認識，我們能維持與神的交通；
藉着這裏面隱藏的認識，神性的豐滿要輸供無窮。

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

1. In those re - gen - e - rat - ed by the Lord
There is an in - ner know - ledge boun - ti - ful;
Thus we the out - ward teach - ings do not need,
But God we in - ward - ly may know in full.

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

第一週・申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第二週

藉着過隱藏的生活而過國度的生活

讀經：賽四五 15，三七 31，太六 2～4、5～15、16～18，十四 22～23，詩四二 7，歌四 12

【週一】

壹 我們要學習主的榜樣，獨自上山去禱告而過隱藏的生活——太十四 23，參路六 12：

一 主沒有與羣眾在一起留在所行神蹟的結果裏（指除了婦女孩子，食飽五千人的神蹟），乃是離開羣眾，在山上獨自在禱告中與父在一起——太十四 14～23：

- 1 主催門徒離開，祂好有更多的時間獨自禱告父——22～23 節。
- 2 祂需要獨自禱告祂在諸天之上的父，好叫祂在地上為着建立諸天之國，無論作甚麼，都能與父是一，並有父與祂同在；祂不是在野地，乃是在山上禱告；祂離開羣眾，甚至離開門徒，為要獨自與父接觸。

二 我們應當寶貝這三句話：『與父在一起』、『在山上』、『在禱告中』：

- 1 與別人一起禱告是很好的，但通常我們需要獨自禱告；我們與別人一起禱告時，無法像我們獨自向主

Week Two

Living the Kingdom Life by Living a Hidden Life

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

§ Day 1

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

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

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

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

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

禱告時享受主那樣深。

- 2 甚至主耶穌也告訴我們，我們禱告時，要私下關上門，向那在隱密中察看我們的父禱告（六6）；這樣，我們就會感覺到祂與我們是何等親，我們與祂是何等近。
- 3 我們必須學習離開羣眾、家庭、朋友和召會裏的聖徒，去到更高一層的『高山』；我們需要達到更高一層，離開羣眾和屬地的事物，獨自與父在一起，隱密的與祂有親密的交通。

【週二】

貳 國度子民的原則乃是過隱藏的生活，不將自己的義行表現在人前，這些義行就如施捨（2～4）、禱告（5～15）及禁食（16～18）：

- 一 在這三個例證當中，主都使用了『隱密』這辭（4、6、18）；我們的父是在隱密中，祂在隱密中察看；國度子民是天父的兒女，必須活在父隱密和隱藏的同在裏，並顧到父隱密和隱藏的同在。
- 二 國度子民在國度屬天的管治之下，活在倒空、謙卑的靈裏，以純潔、單一的心行事，就不可在肉體裏作甚麼，得人的稱讚；乃是必須在靈裏作一切事，討他們天父的喜悅——五3、8。
- 三 在隱密中行義，結果乃是殺死肉體和己；在社會上甚至在墮落的基督教中，如果不允許人顯揚他們的善行，他們就不幹了；己喜愛得人榮耀，肉體喜愛被人注視。
- 四 在明處長大的聖徒，不是健康的長大；我們都需要一些生命中隱密的長大，一些對基督隱密

privately.

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

§ Day 2

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

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

的經歷；我們需要隱密的禱告主、敬拜主、接觸主並與主交通。

【週三】

- 五 我們該多多禱告，但不要讓別人知道我們有多少禱告；我們若天天禱告而不告訴別人，或者不讓別人知道，這表示我們是健康的，並且我們正在長大。
- 六 國度子民必須有密室禱告的經歷，在隱密中接觸他們的天父，經歷對父隱密的享受，並從祂接受隱密的回答——六 6。
- 七 無論何時我們在義行上顯揚自己，我們就不健康；這樣的顯揚大大阻撓我們在生命裏長大。
- 八 我們人的生命喜愛炫耀、公開顯揚，但神的生命總是隱藏的；假冒為善的人就是有外面的表顯，裏面卻空無一物的人。
- 九 我們在天然的生命裏，絕不可能實行在隱密中過隱藏的生活；只有在神聖的生命，不喜歡顯揚的生命裏，纔可能實行；我們若認真要成為國度的子民，就必須學習憑着我們父隱藏的生命而活。
- 十 宇宙指明神是隱藏的，神是隱密的；我們若憑着神的愛愛人，這愛就始終是隱藏的。

【週四】

叁『救主以色列的神阿，你實在是自隱的神』——賽四五 15：

- 一 信徒可能認識神是全能的神，是公義的神，是滿有恩典和憐恤的神，卻不認識神是一位自隱的神。

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

§ Day 3

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

§ Day 4

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

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

二 神在祂的子民中間，也在他們個人的生活裏作了許許多多的事，但神卻把自己隱藏起來：

- 1 神喜歡隱藏，我們卻喜歡顯揚；神不求外在的顯明，但我們沒有外在的顯明就不滿意。
- 2 在迦密山頂，神是明顯的與以利亞同在，但神一從祂顯明的同在中隱退，以利亞就受不了——王上十九 9 ~ 18：
 - a 神知道以利亞願意神是一位顯明的神；他不知道神是願意自隱的。
 - b 神不在大風和烈風裏，不在地震裏，也不在火裏；神乃是在『微小柔細的聲音』裏對以利亞說話——12 節。
 - c 神以微小柔細的聲音對以利亞說話，指明神將以利亞引進新約時代；在新約時代神對祂的子民說話不是發聲如雷，乃是以微小柔細的聲音說話——參約壹二 27。
 - d 以利亞對神說，只剩下他一個忠信者；但神非常柔細的回答以利亞說，祂為自己留下七千人，是未曾向巴力屈膝的——王上十九 18，參羅十一 2 ~ 5。
 - e 以利亞以為看得見的纔算得數，但神是一位自隱的神；神在暗中為祂自己留下七千得勝者，是未曾向巴力屈膝的；神的活動隱藏到連申言者以利亞都不知道。

三 聖經啓示，神有一個脾氣，就是不樂意顯揚；祂不願意在明處作事，乃喜歡在暗中作工——太十七 1 ~ 9，約二十 14 ~ 17，路二四 13 ~ 37，約二十 24 ~ 29，賽三九 2 ~ 8：

- 1 『你們雖然沒有見過祂，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂』；信徒沒有見過祂，卻是愛祂，這是個奇蹟，

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

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

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

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

也是個奧祕——彼前一 8。

- 2 主復活後給祂的跟從者主要的訓練，就是叫他們認識祂是一位自隱的神。
- 3 神經綸的一切是以基督為其中心與普及，不在看得見的範圍，乃在看不見之信的氣氛和範圍裏——林後四 13、16～18，五 7，來十一 1，弗三 17 上，提前一 4 下。

【週五】

肆 詩篇四十二篇七節說，『深淵就與深淵響應』：

- 一 別人的深處只能與從我們深處出來的響應；凡不是從深處出來的，就永遠不能達到別人的深處。
- 二 國度的生活是深處的生活，是能『往下扎根，向上結果』的生活——賽三七 31，參徒六 7，十二 24，十九 20。
- 三 我們已經被栽種到基督這美地的實際裏，需要花時間（特別是早晨與主同在的時間）來吸取祂：
 - 1 看不見的生命叫作根，看得見的生命叫作葉子；許多基督徒的難處就在於看得見的生命雖然有許多，看不見的生命卻少得很；換句話說，就是缺少隱藏的生活。
 - 2 如果你所有的經歷都是顯露的，那你所有的都是往上長的，不是往下長的；這樣，你就是只有葉子沒有根的人，你就是土淺的人。
 - 3 基督徒的美德只有顯在人面前，沒有隱藏在深處的，這樣的人是沒有根的，經不起試煉和試誘；求神作工在我們身上，使我們能往下扎根——太十三 20～21，路八 13。

have not seen—1 Pet. 1:8.

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

§ Day 5

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

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

【週六】

四 我們需要像使徒保羅一樣，對基督有深處的經歷——林後十二 1～4：

- 1 保羅被提到第三層天裏，並且被提進樂園裏，但他到十四年後纔說這個經歷；保羅的根是深深的長在地下的。
- 2 我們要有保羅的工作，就得有保羅的『根』；我們要有保羅外面的生活，就得有保羅裏面的生命；我們要有保羅顯露的能力，就得有保羅隱密的經歷。
- 3 沒有根，就是沒有隱藏的寶貝；沒有根，就是沒有隱藏的生命，沒有隱藏的經歷；有些經歷我們必須遮蓋起來；一切若都不遮蓋起來，就要失去一切了——參賽三九 2～8。
- 4 沒有深處的生活，我們只能用表面的工作得着人表面的感動；只有『深淵…與深淵響應』。

五 純潔、美麗的屬靈生活，是出自與神內裏、隱藏、不間斷的交通；所以說，『他必如百合花開放，如利巴嫩的樹木扎根』（何十四 5）；這樣的生活能多結果子（5～7）。

六 要有深處的生活，就必須與主有直接、親密的交通；雅歌四章十二節說，『我妹子，我新婦，乃是關鎖的園，禁閉的井，封閉的泉』：

- 1 這時愛主的尋求者在其屬靈長進上成爲一個園子，作基督私有的享受。
- 2 她不是一個公園，乃是一個關鎖的園；她所有的一切，只求良人的喜悅，不求人的喜悅。
- 3 如果今天的信徒關鎖多一點，蓋扎得緊一點，他們

§ Day 6

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

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

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

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

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

作工就會更有功效。

- 4 願主恩待我們，讓十字架在我們裏面作更深的工，好使我們深深扎根，過深處隱藏的生活，以滿足神的要求，使神心滿意足。

become more prevailing.

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

第二週■週一

晨興餽養

太十四 23『既解散了羣眾，祂就獨自上山去禱告。到了晚上，只有祂單獨在那裏。』

路六 12『那些日子，耶穌出去上山禱告，整夜禱告神。』

在行了（食飽五千人的）神蹟後，主就獨自上山去禱告。

主沒有與羣眾在一起留在所行神蹟的結果裏，乃是離開他們，在山上獨自在禱告中與父在一起。我們若到一個地方去，有了極大的成功，我們會立即離開，還是會留下來享受這個大的成功？我們必須看見並跟從主耶穌的榜樣。祂沒有留在所行大神蹟的結果裏。祂獨自上山去禱告。『獨自』這辭很有意義。這意思是說，祂不讓人知道祂去禱告；否則，他們會跟着祂。祂離開他們，獨自在禱告中與父在一起。我喜歡這三句話：『在山上』、『在禱告中』、『與父在一起』。我們應當從主在這裏的榜樣學，操練在山上在禱告中與祂在一起。祂望着天，意思是祂不信靠自己。祂上山去，意思是祂要在禱告中與父在一起。（李常受文集一九九四至一九九七年第三冊，七〇九至七一〇頁。）

信息選讀

與別人一起禱告是很好的，但通常我們需要獨自禱告。我們與別人一起禱告時，無法像我們獨自向主禱告時享受主那樣深。甚至主耶穌也告訴我們，我們禱告時，要私下關上門，隱密的向那

WEEK 2 — DAY 1

Morning Nourishment

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

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

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

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

Today's Reading

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

在隱密中察看我們的父禱告。（太六 6。）這樣，我們就會感覺到祂與我們是何等親，我們與祂是何等近。我們必須學習離開羣眾、家庭、朋友、和召會裏的聖徒，去到更高一層的『高山』。我們必須上得更高，遠離較低一層屬地的事物，獨自與父在一起，隱密的與祂有親密的交通。這就是『上山禱告』的意義。

我們需要來看，主耶穌為甚麼在這神蹟之後，立即到山上去。（十四 23。）約翰六章二十七節告訴我們這個理由。這一節說，主在行了神蹟之後說，『不要為那必壞的食物勞力，要為那存到永遠生命的食物勞力，就是人子要賜給你們的，因為祂是父神所印證的。』主告訴那些得着祂餵養的人，不要尋求那必壞的食物，乃要尋求那存到永遠生命的食物。我信主耶穌到山上，是這樣禱告：『父阿，在你的祝福下，我向你禱告。你藉着祝福餵養了五千人；但是父阿，他們只是尋求那必壞的食物。我仰望你祝福他們，使他們尋求那存到永遠生命的食物。父阿，你知道我是你所差遣的那一位；只有我能給他們那存到永遠生命的食物，但他們不是這樣認識我。他們只知道我能行神蹟，用物質的食物餵養他們。但他們卻不知道，惟有我能給他們永遠生命的食物。』

在約翰六章，主啟示祂是從天上來的糧，也就是生命的糧。至終，祂告訴我們，這糧就是祂的話。『我對你們所說的話，就是靈，就是生命。』（63。）三章三十四節說，祂是那說神的話並無限賜給那靈的一位。要這樣認識祂，需要有啟示，因此祂獨自到山上為他們禱告。（李常受文集一九九四至一九九七年第三冊，七一〇至七一二頁。）

參讀：神人的生活，第十四篇。

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

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

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

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

第二週■週二

晨興餽養

太六1『你們要小心，不可將你們的義行在人前，故意叫他們注視；不然，在你們諸天之上的父面前，你們就沒有賞賜了。』

3～4『但你施捨的時候，不要讓左手知道右手所作的，好叫你的施捨可在隱密中，你父在隱密中察看，必要報答你。』

（馬太六章一節）的『義』是指義行，如二至四節所說的施捨，五至十五節所說的禱告，及十六至十八節所說的禁食。毫無疑問，這些經節說到國度子民的義行。然而，實際上，這些經節暴露己和肉體。…當然，這些經節沒有用『己』和『肉體』二辭，然而…在這十八節中，主用了三個例證——施捨、禱告和禁食——啓示出我們是如何充滿了己和肉體。

人那尋求榮耀自己的肉體，總想在人前行善，得人稱讚。但國度子民在國度屬天的管治之下，活在倒空、謙卑的靈裏，以純潔、單一的心行事，就不可在肉體裏作甚麼，得人的稱讚；乃必須凡事行在靈裏，討他們天父的喜悅。（馬太福音生命讀經，二八七至二八八頁。）

信息選讀

對於國度子民，神不僅是他們的神，也是他們的父；…他們不僅有人受造的天然生命，也有神非受造的屬靈生命。因此，王在山上將國度的新律法頒佈給他們，用意是要他們不憑着人墮落的生命，乃憑着父永遠的神聖生命來遵行；不是要得人的榮耀，乃是要得父的賞賜。

WEEK 2 — DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

（在馬太六章四、六、十八節，）主都使用了『隱密』這辭。…我們必須在隱密中行義，因為我們的父是在隱密中。在四節主說，我們的父在隱密中察看。國度子民是天父的兒女，必須活在父的同在裏，並顧到父的同在。…天父在隱密中的察看，必是他們在隱密中行義的激勵。在這節主也說，父必要報答我們。這可能發生在今世，（林後九 10 ~ 11，）或在來世作為賞賜。（路十四 14。）

在隱密中行義，結果乃是殺死己和肉體。今天如果不允許人在社會上顯揚他們的善行，他們就不幹了。…對我們國度子民而言，關於義行的基本原則是絕不要顯揚自己。盡可能隱藏自己、遮蓋自己、並在隱密中行事。我們該隱藏到一個地步，正如主耶穌所說的，左手不知道右手所作的。（太 6:3。）

雖然主說到賞賜，（1，5，）但這裏重要的事不是賞賜，乃是在生命裏長大。在明處長大的聖徒，不是健康的長大。我們都需要一些生命中隱密的長大，一些對基督隱密的經歷。我們需要隱密的禱告主、敬拜主、接觸主、並與主交通，也許連最親近我們的人，也不知道或領會我們在作甚麼。我們需要這些對主隱密的經歷，因為這樣的經歷殺死我們的己和我們的肉體。雖然怒氣和情慾很醜陋，但最阻撓我們生命長大的乃是己。己是最明顯的，它喜歡公開在人面前行事。己喜歡在人面前行義。我們都必須承認，我們有這樣的己，沒有一人例外。那些行事總要公開顯揚的人，就是滿了己，滿了肉體。己喜愛得人榮耀，肉體喜愛被人注視。…每當我們來到這段話時，我們必須領悟這段話乃是暴露我們的己和我們的肉體。（馬太福音生命讀經，二八八至二九一頁。）

參讀：馬太福音生命讀經，第二十一篇。

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

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

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

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

第二週■週三

晨興餽養

太六 6『你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。』

18『爲要不叫人，只叫你在隱密中的父，看出你在禁食；你父在隱密中察看，必要報答你。』

那些只知道顯揚己並炫耀肉體的聖徒，不會在生命裏長大。真正生命的長大，乃是除去己。…我們該多多禱告，但不要讓別人知道我們有多少禱告；這纔是健康的。你若天天禱告而不告訴別人，或者不讓別人知道，這表示你是健康的，並且你正在長大。然而，假定你一直告訴別人你有多少禱告，你若這樣作，不僅要失去賞賜，你也不健康，不會在生命裏長大。我們都必須承認，我們裏面有狡猾的己、詭詐的肉體。…當我們獨自在房間禱告的時候，我們常常盼望別人能聽見。照樣，我們行義，用意是要別人能看見。這樣的願望和用意是不健康的；這些指明我們不是在生命裏長大。…你的義行若在隱密中，你就能確信自己是在生命裏長大，並且是健康的。但無論何時你在義行上顯揚自己，你就不健康。這樣的顯揚大大阻撓了你在生命裏長大。（馬太福音生命讀經，二九一至二九二頁。）

信息選讀

宇宙指明神是隱藏的，神是隱密的。…我們也許看見了神所作的事，但我們沒有人見過祂，因為祂總是隱藏的，總是隱密的。神的生命屬於這樣隱密和隱藏的性質。我們若憑着自己的生命愛人，這生命就想

WEEK 2 — DAY 3

Morning Nourishment

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

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

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

Today's Reading

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

要在人面前炫耀自己。但我們若憑着神的愛愛人，這愛就始終是隱藏的。我們人的生命喜愛炫耀、公開顯揚，但神的生命總是隱藏的。假冒為善的人就是有外面的表顯，裏面卻空無一物的人。他所有的一切僅僅是外面的表演，裏面沒有實際。這完全與神的性情和祂隱藏的生命相對。雖然神的內涵極其豐富，但表顯出來的只有一點點。我們若憑着這神聖的生命而活，也許會多多禱告，但別人不會知道我們禱告了多少。我們可能多多施捨，幫助別人，但沒有人會知道我們給了多少。我們可能常常禁食，但這也不為人所知。我們裏面可能有許多，但表顯出來的卻不多。這就是國度子民在行義一事上的性質。

這與屬世之人的性質迥然不同。當世人捐出一百元時，他們就大作廣告，好像他們捐了一筆很大的數目。但我們基督徒捐出一百元時，最好只讓別人知道我們捐了一角。我們所作的比別人所看見的多。我們在天然的生命裏，絕不能實行這樣的施捨，只有在神聖的生命，不喜歡顯揚的生命裏，纔可能這樣實行。這是本段話的重點。

我們若認真要成為國度的子民，就必須學習憑着我們父隱藏的生命而活。我們不可憑着自己天然的生命而活，這生命總是炫耀自己。我們若憑着我們父隱藏的生命而活，我們會作許多事而不公開顯揚。反之，我們所作的一切都會在隱密中，從人眼前隱藏。許多聖徒的傳記顯示他們在隱密中作了某些事，這些事常常到他們死後纔為人所知。這是正確的路。…我們的禱告該在隱密中。…國度子民必須有密室禱告的經歷，在隱密中接觸他們的天父，經歷對父隱密的享受，並從祂接受隱密的回答。（太六6。）（馬太福音生命讀經，二九二至二九三、二九五至二九六頁。）

參讀：馬太福音生命讀經，第二十一篇。

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

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

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

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

第二週■週四

晨興餽養

賽四五 15『救主以色列的神阿，你實在是自隱的神。』

王上十九 12『地震後有火，耶和華也不在火中；火後有微小柔細的聲音。』

〔神的兒女可能〕認識神是全能的神，是公義的神，是滿有恩典和慈愛的神，卻不認識神是一位自隱的神。

以賽亞〔在以賽亞四十五章十五節的〕表達是非常重要的。他這話不是憑空說的，也不是想像出來的；乃是他根據許多的事實所產生出來的發表。他把那些事實都看過、都研究過了，就得到一個結論：『神阿，你實在是自隱的神。』當申言者看看神所作的事，看看以色列人在神手中的遭遇，看看神百姓的經歷，就叫他不能不承認，神的確是一位自隱的神。以賽亞為甚麼會得到這一個結論？…那是因為神在以色列人中間，在以色列人身上，作了許許多多的事，但神卻把自己隱藏起來。祂一直在作事，卻一直是隱藏的。許多事都是祂作的，以色列人卻不知道作事者是誰。所以有一天以賽亞就驚歎說，『神阿，你實在是自隱的神。』（李常受文集一九五六年第二冊，八至九頁。）

信息選讀

我們的個性與神的個性截然不同。神喜歡隱藏，我們卻喜歡顯揚；神不求外在的顯明，但我們沒有外在的顯明就不滿意。

WEEK 2 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

『以利亞是與我們性情相同的人，』（雅五 17，）他受不住神這個試驗。在迦密山頂，神是明顯的與他同在。但神一隱退，以利亞就受不了。他就心灰意冷跑到山洞裏去。當神問他說，『你在這裏作甚麼？』他回答說，『我為耶和華萬軍之神大發妒忌；因為以色列人背棄了你的約，拆毀了你的壇，用刀殺了你的申言者，只剩下我一個人，他們還尋索要奪我的命。』（王上十九 9～10。）神知道以利亞的難處；他知道以利亞願意神是一位顯明的神，但他不曉得神是自隱的神。於是神給他一個說明。在那裏『有烈風大作』（11 上，）以利亞以為神在其中，但『耶和華卻不在風中』（11 中。）風後有地震，以利亞以為神必定在其中，但『耶和華卻不在其中』（11 下。）地震後有火；以利亞以為神是烈火，神該在其中了，但『耶和華也不在火中』（12 上。）火後有微小柔細的聲音，神就在其中。（12 下。）以利亞對神說，『只剩下我一個人。』（14。）但神非常柔細的回答說，『有七千人是未曾向巴力屈膝的。以利亞，我是隱藏的神。我為自己留下了七千人，這是你所不知道的。』（參 18。）以利亞以為看得見的纔算得數，但神是一位自隱的神。…神為祂自己留下七千人，是未曾向巴力屈膝的，但神的活動隱藏到連申言者以利亞都不知道。

你若把聖經好好的讀過，就看見神有一個脾氣，就是不樂意顯揚。祂不願意在明處作事，乃喜歡在暗中作工。祂造了宇宙，祂就隱藏在宇宙中人所不知道的地方，以致人找不着祂。祂住在一個人裏面，但…就連祂的門徒與祂同在三年半，還未能真正的認識祂。這在告訴我們，祂是一直把自己隱藏着。有一刻祂把自己顯出來，隨後又隱藏回去。（李常受文集一九五六年第二冊，九至一〇、一三至一四頁。）

參讀：自隱的神。

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

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

Further Reading: A God Who Hides Himself (booklet)

第二週■週五

晨興餽養

詩四二 7『你的瀑布發聲，深淵就與深淵響應；你的波浪洪濤，都漫過我身。』

賽三七 31『猶大家所逃脫餘剩的，仍要往下扎根，向上結果。』

所有的深處，只能因着深處的呼喊纔能有響應。（詩四二 7。）淺的東西，永遠摸不着深的；在外面的，也永遠摸不着裏面的。深處只能與深處響應。…別人的深處，只能與你的深處響應。…如果深處沒有東西出來，你得着的幫助就不過是浮淺的。…我們要看見深處的緊要。凡不是從深處出來的，就永遠不能達到深處。你如果不從深處得着益處，得着幫助，你就不能從深處有東西出來。因此，我們如果要在屬靈的事上幫助人，就必須從深處有東西出來。你在神面前如果不往深處去，你就沒有法子得着別人。你的發表如果不是從深處出來的，儘管你能得着別人的情感，你能得着別人的理想，你能使人流淚，你能使人快樂，你能使人一時興奮，但是，你不能摸着人的深處。是深處纔能與深處響應。（倪柝聲文集第二輯第十七冊，五一至五二頁。）

信息選讀

傳道、聽道有一個原則，這原則就在主耶穌所說的那一個撒種的比喻裏面。撒種的時候，有落在路旁的，有落在土淺石頭地上的，有落在荊棘裏的，有落在好土裏的；這給我們看見，傳神話語的時候，人的接受，有四種不同的態度。主耶穌告訴我們，在這幾種不同的情形中，有一種叫作土淺石頭地，上面是土，下面是石頭。種子落在這一種的地上，長得頂

WEEK 2 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

快，但是，日頭出來一曬，因為沒有根，就枯乾了。

甚麼是根呢？根是長在下面的。甚麼是葉子呢？葉子是長在上面的。換句話說，看不見的生命叫作根，看得見的生命叫作葉子。許多基督徒的難處就在這裏：看得見的生命雖然有，但是看不見的生命卻少得很。換句話說，人缺少隱藏在深處的生活。…你所有屬靈的經歷如果都是人所知道的，你就沒有根。…如果你所有的經歷都是顯露的，那你所有的都是往上長的，不是往下扎根的。這樣，你就是光有葉子沒有根的人，你就是土淺的人。

在屬靈的生命中，一面我們要看見甚麼叫作基督的身體，就是說，我們要有一個身體的生命；另一面我們也要看見，我個人從主得着來作肢體的那一分是頂個人的，那一點是我個人在神面前得着的，那一點是我在神面前應當守着的。如果不守着，我就失去我作肢體的特點，我在神的面前就沒有特別的用處。神所給你的那一個特點，一顯露，就要枯乾了。

主耶穌在山上的教訓是很特別的，一面祂說，『你們是世上的光。城立在山上，是不能隱藏的，』（太5:14，）是公開的；另一面，祂說，『你施捨的時候，不要讓左手知道右手所作的，好叫你的施捨可在隱密中，…你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父。』（六3～4，6。）一面，…要作基督徒就公開的作基督徒，公開宣告說，我是基督徒；另一面，基督徒有許多的美德，是應當隱藏，不應當顯露的。只有顯在人面前的，沒有隱藏在深處的，這樣的人，是沒有根的，是經不起試煉、經不起試探的。…求神作工在我們身上，使我們能往下扎根。（倪柝聲文集第二輯第十七冊，五二至五四頁。）

參讀：倪柝聲文集第二輯第十七冊，第七篇；第二輯第十八冊，第六十五篇。

it withers because of the lack of root.

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

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

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

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

第二週■週六

晨興餽養

林後十二 3～4『並且我認得這樣一個人，（或在身內，或在身外，我都不曉得，只有神曉得，）他被提進樂園裏，聽見不能言傳的話語，是人不可說的。』

許多弟兄姊妹經不起神的顯現，經不起神的啓示，甚麼時候得着了一點，他們就要吹號了，一下子甚麼人都知道了。…保羅…是何等的深！我們若能把神的東西保守七年已經穀好了，但是保羅藏了十四年。（林後十二 2。）十四年之久，神的召會不知道保羅這個經歷；十四年之久，使徒們不知道保羅這個經歷。保羅是一個有根的人！

根是主要的問題。要有保羅的工作，就得有保羅的根；要有保羅的生活，就得有保羅的生命；要有保羅外面的能力，就得有保羅裏面的經歷。今天的難處，就是在神的兒女中藏不了屬靈的東西，藏不了特別的經歷。只要有一點的經歷，就給許多人知道了。…這就是沒有根。我們要求神給我們看見保羅的經歷，帶領我們往深處去。（倪柝聲文集第二輯第十七冊，五四至五五頁。）

信息選讀

以賽亞三十九章說到巴比倫王聽見希西家病而痊愈，就送書信和禮物給他。希西家雖然蒙了神的恩典，卻經不起神的恩典。聖經記載說，『希西家喜歡見使者，就把他的寶庫，銀子、金子、香料、和貴重的膏油，以及他整個軍器庫，並他所珍藏的一切，都給他們看。』（賽三九 2。）他經不起試探。

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

那麼，我們該不該作見證呢？見證是該作的，保羅也作見證，歷世歷代許多神的兒女都作見證。不過，作見證是一件事，喜歡顯露自己的經歷又是一件事。我們爲着甚麼要作見證呢？是因爲要人得着益處，不是因爲自己喜歡講。

作見證說神在你身上作了何等大的事是可以的，但是拿來當作新聞告訴人，就是顯露自己，就叫作沒有根。沒有根，就是沒有暗中的寶貝，…沒有暗中的生命，…沒有暗中的經歷。有許多的經歷，我們要留起來；如果不留起來，我們就要失去所有的了。

我們所有在神面前隱祕的東西，不能都拿出來。…神在裏面動，我們纔能動。有的時候，神要你對弟兄說話，你可不要把它壓住了；你如果壓住了，你就違反了肢體的律。肢體有一個律就是交通；你一壓住，就不能流通。我們要積極，不能消極，我們要將生命給人。但是，一天到晚想自己，一天到晚說自己的事情，這一種的多話，這一種的顯露，是要叫自己受攻擊的。我們盼望一面知道甚麼是身體，知道身體上的流通，另一面我們在主的面前，有我們隱藏的部分，就是許多經歷是人所不知道的。所有的根，都是不能顯露的。

往深處去的，往下面扎根的，結局你就看見深淵與深淵響應。你裏面有深的，人的深處就要被摸着。你只要裏面動一動，人就得了幫助，人就要得着光，人就知道在那裏有一件東西是他所不知道的。…沒有深處，你只能用表面的工作得着人表面的感動。我們說了再說，只有深淵是與深淵響應的。（倪柝聲文集第二輯第十七冊，五五至六〇頁。）

參讀：歌羅西書生命讀經，第四十四、五十一至五十三篇。

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

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

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

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

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

第二週詩歌

415

經歷基督—與祂交通

8 7 8 7 雙重 (英 553)

G 大調

2/4

一 在祂同在的祕密處,我得安居何甘美!在祂
 面前時常俯伏,所學功課何寶貴!憂慮
 不能將我攪擾,試煉也不能壓住;每逢撒但引誘
 吼叫,我就到祂隱密處,我就到祂隱密處。

- 二 當我帶着疲倦、乾渴，
 就得蔭庇、涼爽、快樂，
 在此投身救主胸懷，
 我雖嘗試，也說不來
- 三 但有一事是我所知：
 祂就耐心聽我心事，
 你想從來祂不責備？
 如果祂是從來也未
- 四 這隱密處如何美佳，
 請去住在祂的蔭下，
 若你的靈與祂相交，
 你的臉面就必返照

來到祂的翅膀間，
 活泉清澈而新鮮；
 彼此交通滿香甜；
 祂那祕密的語言。

當我向祂訴苦情，
 並且鼓舞我萎靈。
 那祂就是很虛偽，
 責備祂所見的罪。

如果你也願知曉，
 就必嘗到這味道；
 安靜住於祂榮光，
 祂那榮美的形像。

WEEK 2 — HYMN

In the secret of His presence Experience of Christ — Fellowship with Him

553

1. In the se - cret of His pre - sence How my soul de - lights to
 hide! Oh, how pre - cious are the les - sons Which I learn at Je - sus'
 side! Earthly cares can nev - er vex me, Nei - ther tri - als lay me
 low; For when Sa - tan comes to tempt me, To the se - cret place I
 go. To the se - cret place I go.

2. When my soul is faint and thirsty,
 'Neath the shadow of His wing
 There is cool and pleasant shelter,
 And a fresh and crystal spring;
 And my Savior rests beside me,
 As we hold communion sweet;
 If I tried, I could not utter
 What He says when thus we meet.
3. Only this I know: I tell Him
 All my doubts and griefs and fears;
 Oh, how patiently He listens!
 And my drooping soul He cheers;
 Do you think He ne'er reproves me?
 What a false friend He would be,
 If He never, never told me
 Of the sins which He must see.

4. Would you like to know that sweetness
 Of the secret of the Lord?
 Go and hide beneath His shadow;
 This shall then be your reward;
 And whene'er you leave the silence
 Of that happy meeting-place,
 By the Spirit bear the image
 Of the Master in your face.

(Repeat the last line of each stanza)

第二週・申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第三週

國度與召會

讀經：太十六 18～19，十八 17～18，十三 44～46，可四 26～29，羅十四 17，林前四 20，加五 19～21，西四 11，啓十一 15，十二 10

【週一、週二】

壹 今天召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增——但二 34～35，可四 26～29：

一 在生命上，基督擴增成為召會；在行政上，基督擴增成為國度——約三 15、29 上、30 上，但二 34～35、44。

二 基督不僅是召會，基督也是神的國；召會和國度都是祂的擴增——林前十二 12，路十七 21，可四 26～29。

貳 聖經首先陳明國度，然後陳明召會；國度的出現產生召會——太四 23，十六 18～19：

一 神的生命就是神的國度；神聖的生命就是國度，這生命產生召會——約三 3、5，太七 14、21，十九 17、29，二五 46：

1 國度乃是生命的範圍，讓生命行動、治理、管治，使生命能達成其目的，而這範圍就是國度。

Week Three

The Kingdom and the Church

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

§ Day 1 & Day 2

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

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

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

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

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

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

- 2 福音帶進神聖的生命，這生命有其範圍，這範圍就是國度；神聖生命同其範圍產生召會——提後一 10。
- 3 國度的福音產生召會，因為國度就是生命本身，而召會乃是生命的結果——太四 23，徒八 12。

二 國度是召會的實際；因此，我們離了國度的生命，就不能過召會生活——太五 3，十六 18～19，啓一 4～6、9：

- 1 諸天之國的實際（太五～七）乃是召會生活的內容；沒有國度的實際，召會就是空洞的。
- 2 因着國度的生命產生召會生活，所以當我們團體的在國度生命裏生活，我們自然就過召會生活——羅十四 17。
- 3 信徒不活在國度的實際裏，就不能被建造到召會的結構裏——弗二 22。

【週三】

三 沒有國度作召會的實際，召會就不能被建造——太十六 18～19：

- 1 召會是藉着國度的權柄產生的。
- 2 國度鑰匙的賜給，是為使召會能穀被建造——19 節，十八 18，參約二十 23。
- 3 當諸天的國能在一班信徒身上施行權柄，那一班信徒就能被建造成為召會——西二 19，弗四 15～16。

【週四】

叁 真正的召會就是在今世神的國；今天信徒乃是在召會中過國度生活——太十六 18～19，十八 17～18，十三 44～46，羅十四 17，林

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

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

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

§ Day 3

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

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

§ Day 4

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

前四 20, 弗二 19, 西四 11, 啓一 4 ~ 6:

一 主耶穌每次說到召會時，都將召會聯於國度；這指明國度與召會有何等密切的關聯——太十六 18 ~ 19, 十八 17 ~ 18:

- 1 羅馬十四章十七節證明，今世的召會乃是神的國。
- 2 林前四章二十節的『神的國』是指召會生活（17），這含示就着權柄的一面說，今世的召會就是神的國。
- 3 以弗所二章十九節的『同國之民』一辭，指明神的國，就是神運用祂權柄的範圍。
- 4 保羅和他的同工爲着建立眾召會，在福音工作上所作的，乃是爲着神的國——西四 11。
- 5 啓示錄一章六節的『國度』一辭啓示，召會在那裏，神的國就在那裏；召會代表國度。

二 在主的恢復裏，我們乃是同時在國度和召會裏，在寶貝和珠子裏——太十三 44 ~ 46。

肆 在作爲國度的召會裏，我們乃是在國度的管治、行政、管教和操練之下——林前六 9 ~ 10, 加五 19 ~ 21, 弗五 5:

一 雖然今天召會是神的國，但惟有當我們在靈裏，而不在天然的人裏生活、行動、爲人時，我們纔在國度的實際裏——羅八 4, 加五 16、25。

【週五】

二 我們這些在神聖三一分賜之下的人，需要在召會中過國度的生活，在神聖的生命裏長大並發展，直到我們達到成熟——林後十三 14, 羅十四 17, 彼後一 5 ~ 7。

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

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

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

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

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

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

§ Day 5

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

伍 召會帶進國度——太六 10，十二 22～29，啓十一 15，十二 10：

一 召會的產生乃是爲着帶進國度——太十六 18～19，十八 17～18，啓一 6、9，十一 15：

- 1 召會的職責乃是繼續基督的得勝，並帶進神的國——十二 10，十一 15。
- 2 召會在地上的工作，就是要把神的國帶進來；召會一切的工作，都是受神國原則的管治。
- 3 召會要負責將天上的旨意帶到地上，並將其實行在地上——太六 10，七 21，十二 50。

二 在諸天管治之下產生的召會，藉着服在天的管治之下，對付神的仇敵——十六 18～19，弗六 10～18：

- 1 諸天的國要得建立，就需要有屬靈的爭戰——太十二 22～29。
- 2 召會的職責就是繼續基督在地上的爭戰；召會必須繼續基督所作那抵擋撒但的得勝工作——來二 14，約壹三 8 下，西二 15，詩一四九 5～9。

【週六】

陸 召會應當禱告以帶進神的國——太六 10：

- 一 雖然今天國度在召會生活中，但國度的實現還沒有來臨。
- 二 國度的來臨不是自動的；沒有禱告，國度就不能來臨；因此，我們必須爲國度的來臨禱告。
- 三 召會的禱告是抑制撒但最有效的憑藉——十六 19，十八 18。

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

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

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

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

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

§ Day 6

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

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

四 召會必須作天的出口，讓天的權柄彰顯在地上——十六 18～19，十八 17～18。

五 真實的禱告乃是與神同工，將祂的國帶到地上，並將祂的旨意施行在地上；因此，禱告是屬靈的爭戰——六 10，林後十 4，弗六 12。

柒 那些常將神的國度——關係到神的旨意和神的仇敵——放在面前的，乃是在神手裏最有用處的工人——太六 33，七 21，二五 21、23，西四 11。

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

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

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

第三週■週一

晨興餽養

但二 35『…打碎這像的石頭，變成一座大山，充滿全地。』

約三 29～30『娶新婦的，就是新郎；…祂必擴增，我必衰減。』

〔在〕但以理二章三十五節下半…石頭擴增成為大山，表徵基督的擴增。基督是可以擴增的，這事實在約翰三章啓示出來。三十節論到基督說，『祂必擴增。』這節裏的擴增乃是二十九節所說的新婦：『娶新婦的，就是新郎。』所以，基督有一個擴增，這個擴增就是祂的新婦。就如夏娃是亞當的擴增，照樣，新婦乃是基督這新郎的擴增。

今天召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增。在生命上，基督擴增成為召會；在行政上，基督擴增成為神永遠的國。因此，基督不僅是召會，基督也是神的國。召會和國度都是祂的擴增。

馬可四章二十六至二十九節種子的比喻，啓示神的國如何是基督的擴增。二十六節說，『神的國是這樣，如同人把種子撒在地上。』這種子就是基督作神聖生命的具體化身。按這比喻，這種子發芽、長大、結果、成熟並產生收成。（27～29。）從基督來將自己種到人性這『泥土』裏，祂就一直長大並擴增。至終，這擴增要成為充滿全地的大山，作神永遠的國。（但以理書生命讀經，二二至二三頁。）

信息選讀

WEEK 3 — DAY 1

Morning Nourishment

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

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

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

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

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

Today's Reading

我們應當悔改，不僅是為着得赦免，不僅是為着得平安，不僅是為着得生命，乃是因着有諸天的國，所以我們必須悔改。我們必須悔改，好有分於這個國度。

不僅施浸者約翰開始傳福音時說，『你們要悔改，因為諸天的國已經臨近了。』（太三 2。）主耶穌開始盡職時，也說了同樣的話。（四 17。）在這新約時代，當神向人陳明福音時，乃是將國度當作福音的超絕目標。

有多少人看見重生的目的？我們的主說，『人若不重生，就不能見神的國。』（約三 3。）…重生的目的，乃是使我們能穀進國度。…如果我要活在神的國裏，我就需要在我天然所得的生命之外，另得着一個生命。我必須再生一次。我必須接受神的生命，因為除非我得着祂的生命，我就不能活在祂的國裏。…福音總是着眼於神的國；因此福音稱為『國度的福音』。（太二四 14。）…但甚麼是國度？（李常受文集一九五七年第三冊，三一一至三一三頁。）

神的國度就是神的生命，但召會不是生命，生命也不是召會。召會是生命的產物。神聖的生命就是國度，這生命產生了召會。新約的觀念是福音帶進國度。…福音帶進神的國度，福音也產生神的召會。這就是為何福音在新約裏稱為國度的福音。（太四 23，九 35，二四 14。）…國度的福音生出並產生召會，因為國度就是生命本身，而召會是生命的結果、產物。…新約說到傳和平為福音。（弗二 17。）這和平產生召會。…聖經也告訴我們要傳赦罪，（路二四 47，）傳國度的福音，但從未說要傳召會，因為召會是所傳之事的產物。（李常受文集一九八四年第二冊，一五九頁。）

參讀：李常受文集一九五七年第三冊，國度與召會，第四章。

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

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

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

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

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

第三週■週二

晨興餽養

太四 23『耶穌走遍加利利，…傳揚國度的福音…。』

十六 18～19『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。我要把諸天之國的鑰匙給你…。』

主告訴彼得，祂要把祂的召會建造在彼得從父所領受基督的啓示上。此後主立刻對彼得說，『我要把諸天之國的鑰匙給你。』（太十六 19。）…要產生召會並建造召會，我們就需要國度。實際上，國度乃是召會的實際。

施浸者約翰、耶穌和十二使徒，告訴人國度已經臨近，藉此開始新約的福音。這就是說，時候到了，神要來將自己當作生命分賜給人。福音帶來神作生命，生命就是國度。國度乃是生命的範圍，讓生命行動、工作、治理、管治，使生命能達成其目的。…福音帶進神聖的生命，神聖的生命有它行動、工作、治理、管治的範圍，使這生命能達成其目的。這就是國度，這神聖的生命同其範圍產生了召會。（李常受文集一九八四年第二冊，一五九至一六〇頁。）

信息選讀

照着新約，召會與國度有密切的關係。在馬太十六章…十九節裏『諸天之國』與十八節的『召會』交互使用，有力的證明，真正的召會就是今世的諸天之國。羅馬十四章十七節證實這點，那裏所說神的國，乃指正常的召會生活。所以，今天的召會就是國度。

WEEK 3 — DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

雖然召會與國度有密切的關係，然而二者有所不同。任何一種生命就是一個國度，所以國度就是生命本身。例如，動物的生命是動物的國度，人的生命是人的國度。同樣的原則，神的生命就是神的國度。然而，召會不是生命，生命也不是召會。召會乃是生命的產物。神聖的生命是國度，這生命產生召會。

那裏缺少國度的實際，那裏就缺少召會的建造。不活在國度實際裏的信徒，至多只能是得救的人；他無法被建造到召會的結構裏。

國度既是召會的實際，照着新約的啓示，我們若沒有正當的國度生活，就無法過召會生活。…新約開始所傳的福音與救恩無關，乃與國度有關。…重生的結果乃是國度，因重生帶進神國的入口。神重生我們時，祂乃是將我們重生到祂的國裏。

諸天之國的實際乃是召會生活的內容。這就是說，沒有國度的實際，召會就是空洞的。國度的實際，實際上就是基督自己作我們的生命。基督作生命乃是素質、本質，讓我們過正當的生活，好叫我們在這生活中，能與其他的信徒同被建造，帶進真實的召會生活，就是基督這三一神具體化身的榮耀彰顯。…基督得着彰顯，整個三一神就得着彰顯。這彰顯在於信徒有否過國度實際的生活，這實際完全啓示並描述在馬太五至七章。這幾章是關於諸天之國憲法的完整信息，這憲法就是國度生活的實際。（新約總論第六冊，一九五至一九八頁。）

參讀：李常受文集一九五七年第三冊，國度與召會，第五至六章。

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

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

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

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

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

第三週■週三

晨興餽養

太十六 18～19『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。』

四福音只有兩次記載主在地上時題到召會，兩次都是在特別宣揚國度的一卷書裏。從這事實我們知道，國度和召會是何等密切關聯。整本新約給我們看見，這兩者緊緊相聯，一同進展。當主說，『我要把我的召會建造在這磐石上，』祂立即加上一句：『我要把諸天之國的鑰匙給你。』（太十六 18～19。）主國度的鑰匙給彼得，是為使召會能穀被建造。那裏沒有國度的權柄，那裏就沒有召會的建造。任何人拒絕服在國度的權下，他最多只能是一個得救的人；他絕不能被建造到召會的結構裏。（李常受文集一九五七年第三冊，三三九至三四〇頁。）

信息選讀

聖經首先陳明國度，然後陳明召會。那裏有諸天之國的掌權，那裏召會必被建造起來。那裏有一班人接受諸天的行政管理，那裏召會就產生了。所以看起來是國度的出現產生了召會，但新約超越這點。這只是新約啓示的一半，另一半乃是：召會帶進國度。在諸天管治之下而產生的召會，因着服在諸天的管治之下，就對付了神的仇敵。因着仇敵的出現，神的旨意受

WEEK 3 — DAY 3

Morning Nourishment

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

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

Today's Reading

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

攔阻不能行在地上；乃是召會運用神的權柄，纔將他趕出去，然後新耶路撒冷纔出現。在新耶路撒冷裏，你看見國度和召會調成爲一個。新耶路撒冷是新婦，按照以弗所五章，這新婦就是召會。新耶路撒冷也是一座城，這說出行政；在這行政的中心有神和羔羊的寶座。新耶路撒冷將召會和國度結合在一起。我們這樣說，就把整本新約的內容總括在一句話裏了。我們可以用三個辭句來表達：國度產生召會，召會帶進國度，終極結果就是國度與召會。新約開始於陳明國度，然後陳明召會。但召會怎樣成爲實際呢？乃是藉着運用國度的權柄。當召會容許國度掌權管理，服在其支配之下時，召會就將諸天的管治帶到地上。在整本新約裏我們一直看見，召會與國度調在一起，國度與召會調在一起，至終這調和產生新耶路撒冷。在新耶路撒冷裏，我們能穀看出召會的性質和國度的光景，神在那裏能穀完全彰顯祂主宰的權柄，因此能穀執行祂的旨意，彰顯祂的榮耀。

召會產生（是）爲着帶進國度！召會…（是）藉着國度的權柄產生的！神的目的是要將祂諸天的管治帶到地上，而在召會之外，祂的目標就不能達到。祂需要一班人服在諸天的管治之下，使他們在這管治之下建造成爲召會。…我們得救的人是在召會裏，但僅僅得救，並不能把我們構成召會。召會是一個身體，因此需要彼此相聯，需要建造。（李常受文集一九五七年第三冊，三四〇至三四二頁。）

參讀：李常受文集一九五七年第三冊，國度與召會，第七章。

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

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

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

第三週■週四

晨興餽養

羅十四 17『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』

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

神的國…是召會的生活。…根據某些聖經教師的說法，國度還沒有來到。他們宣稱現今是召會時代，下一個時代纔是國度時代。但是在羅馬十四章十七節，保羅不是說神的國『將不在於』；他乃是用現在式說神的國『不在於』。十四章是說到接納信徒，照上下文看，國度就是今日的召會生活。召會生活的實際乃是國度。十二章說到身體生活，十四章說到國度生活。這指明在羅馬書，國度生活就是身體生活的實際。

在一面意義上，說今世是召會時代，來世是國度時代，這樣說是對的。然而，在另一面意義上，神的國今天就在這裏，因為國度是召會的實際，也是召會的生活。因此，召會就是國度。既然今日召會就是國度，那麼說國度已經完全被懸起來，直到要來的時代，這樣說是不正確的。十四章十七節確實的證明，國度就是今日的召會生活。（新約總論第七冊，二二三頁。）

信息選讀

在論到召會的使徒行傳裏，也常常題到國度。（八 12，十四 22，十九 8，二十 25，二八 23，31。）在使徒行傳裏，信徒們傳揚神的國為福音，（八 12，）

WEEK 3 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

福音甚至被稱為神國的福音。所以，說國度與今天的召會生活完全是分開的，這種說法是不正確的。

按照新約的啟示，正當的召會生活乃是國度生活。我們若活在我們裏面之活神的管治下，也就是活在諸天之國的管治下，我們將會有馬太五、六、七章所記載的那種生活，也會有實行在召會生活中的國度生活。因此，我們不能把神的國和召會分開。

以弗所二章十九節的『同國之民』一辭，指明神的國。所有的信徒，無論是猶太人或外邦人，都是神國裏的國民。神的國是神施行祂權柄的範圍。一個人只要是信徒，他就是神國裏的國民。公民權包括了權利和義務，這兩件事總是並行的。我們享受國家的權利，也要擔負國家的義務。…十九節使我們有根據，能說現今召會乃是神的國。這裏題到的同國之民，是與國有關，不是與家有關。家是由家人組成，而不是由國民組成。一面，我們是神家裏的親人；另一面，我們是神國裏的國民。

雖然現今召會乃是神的國，但我們只有在靈裏生活行動的時候，纔是在神國的實際裏。每當我們照着舊人行事為人，或是在肉體或己裏生活，我們實際上是在神國之外。這就是說，當我們在肉體裏，我們就是在墮落之人的性情這個舊範圍裏，這墮落之人性的範圍，完全被撒但篡竊以形成他的國。因此，一位真基督徒若活在肉體裏，而不活在靈裏，實際上，他可能就是活在撒但的國裏，而不是活在神的國裏。只有當我們在靈裏生活、行動、行事，並全人都在靈裏，而不在天然的人裏，我們纔是在神的國裏，我們也實際的是神的國。（新約總論第七冊，二二四、二二〇至二二二頁。）

參讀：新約總論，第二百零九篇、二百四十至二百四十一篇。

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

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

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

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

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

第三週■週五

晨興餽養

可四 26～29『耶穌又說，神的國是這樣，如同人把種子撒在地上，黑夜睡覺，白日起來，這種子就發芽漸長，怎麼會這樣，他並不知道。地生五穀，是出於自然的：先發苗，後長穗，再後穗上結成飽滿的子粒。穀既熟了，他立刻用鐮刀去割，因為收割的時候到了。』

耶穌基督是神國的種子，這種子已撒在相信祂的人裏面。現今這種子正在信徒裏面生長並發展。至終，這種生長和發展會有結果，這結果就是國度。

在馬可四章二十六至二十九節種子的比喻裏，我們看見國度種子的發展。在二十六節…裏的『人』就是主耶穌作撒種的人，『種子』就是撒在基督之信徒裏面那神聖生命的種子，（約壹三 9，彼前一 23，）指明神的國是生命，是神生命的事。這生命發芽、長大、結果、成熟並產生收成。

在馬可四章二十八…節…『地』就是好土，（8，）象徵神所創造的好心，為着神聖的生命在人裏面長大。這樣的好心與撒在其中神聖生命的種子合作，使這種子自然的長大並結實，叫神得着彰顯。…種子就是基督，我們就是祂作種子撒在其中的土壤。種子長大，至終會產生收成，就是國度完滿的實現。（新約總論第八冊，八至九頁。）

信息選讀

召會在神眼中是極其重要的，她的地位和基督是相聯的，她所負的責任，就是繼續基督在地上的爭

WEEK 3 — DAY 5

Morning Nourishment

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

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

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

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

Today's Reading

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

戰。基督這頭已經升天了，祂的身體還在地上。召會作為基督的身體，乃是基督的繁殖，繼續基督的地位和工作，就是反對神的仇敵。

以弗所一章二十至二十三節給我們看見，那運行在基督身上的大能，不只叫祂從死裏復活，並且使祂升到天上。這復活的能力就是升天的能力。因為祂的復活，召會纔有生命；因為祂的升天，召會纔有權柄的地位，纔有國度。這樣，祂就能把天帶到地上，神的旨意也就能通行在地上了。基督升到天上，得着了天上的權柄，就能把天帶到地上。單是復活不穀，還得升天；站在天上的地位，就能遠超過一切。主升到天上，所有仇敵的權勢都被祂超越了，並且萬有都服在祂的腳下。（只是如今這事還未彰顯出來。）

二十三節指明，召會與基督是分不開的；召會是充滿基督的，召會就是基督的豐滿，基督的洋溢。神的心意就是要得到一個團體的人——召會，由一個一個聖徒裏面的基督合成的。召會是團體的基督…。召會作為基督的身體，乃是基督的繼續；基督所有的一切，乃是召會的，基督所得着的地位，召會也得着；基督所完成的工作，召會繼續維持。

基督的十字架產生了召會，而召會帶進國度；所以，召會是介乎十字架和國度之間。在這期間，就是召會在地上實現主的得勝的時候。頭得勝了，身體也要得勝。主在十字架上毀壞了魔鬼，並用復活的生命產生了召會。今天神要藉着召會，在地上建立祂的國度。今天召會必須繼續基督所作那抵擋撒但的得勝工作，並負責將天上的旨意帶到地上，並將其實行在地上。（倪柝聲文集第二輯第二十四冊，五三至五五頁。）

參讀：李常受文集一九五七年第三冊，國度與召會，第八章。

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

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

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

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

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

第三週■週六

晨興餽養

林後十4『我們爭戰的兵器，本不是屬肉體的，乃是在神面前有能力，可以攻倒堅固的營壘。』

弗六12『因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

約翰十二至十六章，三次說到撒但是這世界的王。（十二31，十四30，十六11。）現今，他是世界的王，世界各國是其區域。在千年國時，他要被扔到無底坑，那時他就受到了限制。在那時之前，召會就要在地上限制撒但的活動。今天召會的禱告最能叫撒但受限制，這就是小規模的國度。凡能彰顯神權柄的地方，就是國度所及的地方。（太十二28。）今天我們在這裏的責任，乃是不許可撒但的旨意通行。召會在那裏出現，那裏撒但的權柄就要退出。召會在地上要繼續彰顯基督對撒但的得勝地位。（倪柝聲文集第二輯第二十四冊，五五頁。）

信息選讀

今天召會在地上的責任頂大，消極一面，召會要管住黑暗的權勢，繼續基督對撒但的爭戰，積極一面，召會要將神的旨意帶到地上來。我們在一個地方，就當在一個地方站住。我們看看每日的新聞，就能知道仇敵的工作是甚麼，好能有反對的禱告。（參林後十4，弗六12。）…我們的禱告必須是在神面前有能力，以反對黑暗的權勢。今天我們要學習管理一切，將來纔能掌權。我們是藉天上的寶座，管理地

WEEK 3 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

上的寶座。今天信徒的失敗是因不用權柄——以祈禱管理政治。我們應當一見甚麼是魔鬼的權勢或工作，立即用權柄禱告。世上若無基督徒，就完全像地獄了。我們必須學習用基督得勝的權柄，管住黑暗的權勢。

每一個世人都已經被撒但擄去，但神要我們基督徒用福音把被擄的人奪回，帶到神這一邊。藉此，神多得一個人，撒但就少一個人。提前二章四節說，神願意萬人得救。可見，福音是神旨意的部分。神拯救人的目的，乃是要叫人得救，並多有神的權柄在他身上。所以，神要我們傳福音，以通行神的旨意。所有不開口，不為神作見證的人，都是不能維持神旨意的人。

真實的禱告乃是與神同工，將祂的國帶到地上，並將祂的旨意施行在地上。所以，禱告就是從事屬靈的爭戰。（林後十2，4，太六10，弗六12。）禱告乃是推翻黑暗的權勢，在地上為神的旨意鋪路。

我們是超凡、不屬世的人。（約十七16。）神藉着十字架，已經把我們從世界中拯救出來，（加六14，）歸給神，歸給神的旨意。我們不該屬世，以致再回到撒但的權下。不屬世就使撒但在我們身上沒有地位，不屬世就是脫離撒但的權柄，脫離他的管轄和國度。這樣纔能讓神的旨意有路通行在地上。

但願神藉召會執行祂的旨意，完成祂的旨意。召會今天在地上的地位與責任，乃是繼續基督在地上的得勝，並帶進神的國。當召會忠心於她的地位和責任，神永遠的旨意就成功了。（倪柝聲文集第二輯第二十四冊，五五至五九頁。）

參讀：真理課程一級卷二，第二十三課。

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

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

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

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

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

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

第三週詩歌

751

國度 — 作操練與獎賞

降B大調

11 12 12 12 (英 947)

3/4

一 今 天 神 的 國 度, 對 我 是 操 練,
 將 來 卻 是 獎 賞, 與 主 一 同 掌 權。
 這 是 神 的 智 慧, 現 今 將 我 訓 練,
 使 祂 計 畫 完 成, 將 祂 公 義 彰 顯。

- 二 我們為神所生,好為祂作王, 五 如此,基督帶着國度降臨時,
 但是還需訓練,纔能像王一樣, 要將祂的王權賜我作為賞賜;
 好在祂的國中,勝任作王掌權, 如此,主要藉我使祂公義彰顯,
 使祂神聖王權,藉我得着彰顯。 並將祂的智慧給眾天使看見。
- 三 今天我需學習服神的權柄, 六 為着這個,使徒曾努力向前,
 甘願受祂管治,嚴格對付言行。 願出任何代價,不甘落在後面;
 如此祂的權柄,我就得以分享, 也為這個,他勸我們忠誠向上,
 將來管理列國,與祂兒子同王。 好在將來得着國度作為獎賞。
- 四 嚴格對待自己,持守着公義, 七 求主賜我恩典,為國度活着,
 對人寬大有恩,對神靈中歡喜; 今天受你訓練,將來你肯賞我;
 一直都要活在國度實際裏面, 求使國度實際,今天作我操練,
 為着國度實現,能得進入掌權。 將來我的獎賞,乃是國度實現。

WEEK 3 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947

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

第三週・申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第四週

國度的操練 爲着召會的建造

讀經：太十六 16～18、21～28

【週一】

壹 馬太十六章啓示召會建造的路，也啓示這建造的仇敵：

- 一 基督，活神的兒子，要在祂自己這磐石上，並以彼得這樣經過變化的人爲石頭，建造召會——16～18 節。
- 二 陰間的門，就是撒但黑暗的權勢或能力，攻擊召會，要攔阻主建造召會——18 節。

三 主要建造召會，就必須經過死並進入復活——21 節：

- 1 召會是藉着基督的死與復活產生的——約十二 24。
- 2 建造召會的路，乃是藉着釘死和復活——參林後四 10～12，加二 20。
- 3 惟有藉着釘死而在復活的範圍裏，召會纔存在並得着建造——創二 21～22，參弗四 15～16。

四 彼得憑好心責勸主，想要阻止主去耶路撒冷釘十字架——太十六 22：

- 1 攔阻主建造召會的不是彼得，乃是從陰間的一個門（就是從彼得的己這個門）出來的撒但——23 節。

Week Four

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

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

§ Day 1

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

- A. Christ, the Son of the living God, builds the church on Himself as the rock, with stones such as Peter, a transformed person—vv. 16-18.
- B. The gates of Hades, Satan's authority or power of darkness, attack the church to frustrate the Lord from building up the church—v. 18.

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

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

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

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

2 撒但乃是從己、心思和魂生命這幾個主要的門出來，攻擊並破壞召會——23 ~ 26 節。

【週二】

貳 召會的建造，在於運用三把鑰匙關上陰間的門——24 ~ 26 節：

一 我們需要學習運用否認己這把鑰匙——24 節：

- 1 肉體乃是被罪這撒但的性情所敗壞之受造的身體（羅六 12、14，七 8、11、17、20）；己是受造的魂加上屬撒但的心思，也就是撒但的心思。
- 2 當撒但的心思、思想注射到人的魂裏，人的魂就成了己，就是撒但的具體表現——創三 1 ~ 6，太十六 22 ~ 23：
 - a 夏娃把善惡知識樹的果子喫進她身體裏以前，撒但的思想、心思就已經注射到她的魂裏。
 - b 夏娃的心思被撒但的思想所毒化之後，她的情感就被挑動；接着，她運用意志作了決定，要喫知識樹上的果子。
 - c 到這時候，她魂的每一部分——心思、情感和意志——都被毒化了。
 - d 己是魂生命的具體表現，魂生命又藉着心思發表出來；因此，己、魂生命和心思乃是三而一的。
 - e 這三者背後乃是撒但，他操縱己，為要破壞召會——23 節。

【週三】

3 己就是那向神宣告獨立的魂：

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

§ Day 2

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

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

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

§ Day 3

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

- a 主不看重我們所作的，乃看重我們倚靠祂——七 21 ~ 23，參書九 14。
- b 基督身體的仇敵就是己；因着己是獨立的，所以己是基督身體建造最大的難處，最大的攔阻和反對。
- c 我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹——出十七 11 ~ 13，徒九 25，林後十一 33。
- d 主和身體乃是一；因此，我們若倚靠身體，也就倚靠主，我們若向身體獨立，我們向着主就自然而然獨立。
- e 當我們倚靠時，己就消失，我們就沒有己，而有主的同在，並且滿了平安。
- f 只有當己的生命藉着十字架完全被對付，我們纔能摸着基督身體的實際而認識身體。

【週四】

- 4 以下是己的一些表顯（見詩歌六二八首，第五、六節）：
 - a 野心、驕傲與自高——太二十 20 ~ 28，彼前五 5，羅十二 3，民十二 1 ~ 10，十六 1 ~ 3，腓二 3 ~ 4。
 - b 自義、自是，以及暴露、批評和定罪別人——太九 10 ~ 13，路十八 9 ~ 14，彼前四 8，約三 17，八 11，路六 37，太七 1 ~ 5。
 - c 內顧自己與輕看自己——歌二 8 ~ 9，林前十二 15 ~ 16。
 - d 當我們在己裏，就會被召會、帶領的人或聖徒得罪——太六 14 ~ 15，十八 21 ~ 35，可十一 25 ~ 26，西三 13。
 - e 失望與灰心——參羅八 28 ~ 29，林後四 1。
 - f 自愛、保留自己、自私自利以及自憐——太十三 5、

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

§ Day 4

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

20 ~ 21。

- g 發怨言與起爭論——出十六 1 ~ 9，腓二 14。
 - h 基於天然口味和偏愛的天然感情（友誼）——太十二 46 ~ 50，腓二 2 下，林前十二 25。
 - i 固執己見與持異議——約十一 21、23 ~ 28、39，徒十五 35 ~ 39，參林前七 25、40。
 - j 當我們在己裏，我們就是個人主義與獨立的——十六 12。
- 5 我們若運用否認己的鑰匙來鎖住己，我們就不可能被得罪；不被得罪的人有福了——參路二三 34，徒七 60：
- a 假如我們會被得罪，就證明我們滿了己。
 - b 如果我的己被鎖住了，就無論你對我作甚麼，或者怎樣對待我，我都不會被得罪——路二三 34，徒七 60。
- 6 我們需要學習，在各種情況中運用否認己的鑰匙來鎖住己：
- a 不管遇到順境或逆境，不管弟兄們是愛我們或恨我們，我們都必須鎖住己——林後十二 15。
 - b 假如己被鎖住，召會就會得着建造。

【週五】

二 我們需要學習運用背十字架這把鑰匙——太十六 24：

- 1 背起十字架意思就是接受神的旨意；十字架就是神的旨意——二六 39，約十八 11：
- a 主耶穌不是像犯人一樣，被逼去釘十字架；祂乃是心甘情願去的，因為十字架是神的旨意——太二六 39。

13:5, 20-21.

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

§ Day 5

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

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

- b 主耶穌願意釘十字架，使生命能藉着祂的死釋放出來，好產生並建造召會——約十二 24。
- c 十字架對主來說是極大的受苦，但祂不在乎這種受苦，乃在乎完成神的定旨——來十二 2，西一 24。
- 2 『就當…背起他的十字架』（太十六 24）的意思是，我們不是被迫背十字架，乃是甘願背十字架：
 - a 我們的丈夫、妻子和兒女是神的旨意，因此是我們的十字架。
 - b 獨一的召會是神的旨意，在召會中每一位弟兄和姊妹也是神的旨意；因此，背十字架就是背負召會，並背負所有的聖徒，使我們有真正的一——約十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。
- 3 我們不僅需要背起我們的十字架，也要背着我們的十字架，也就是留在十字架上，天天把我們的舊人留在十字架的了結裏——路十四 27，羅六 6，加二 20，腓三 10，林前十五 31：
 - a 我們已經藉着主的釘十字架接受了神聖的生命；現今我們要在這生命裏得着建造，就需要甘願並快樂的背起十字架。
 - b 我們不該顧到我們的口味、感受或感覺；相反的，我們只該顧到神的旨意，就是要有真正的一——約十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。

【週六】

三 我們需要學習運用喪失魂生命這把鑰匙——太十六 25:

- 1 救魂生命，就是讓魂得着享受，而取悅己；喪失魂生命，就是使魂失去享受：

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

§ Day 6

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

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

- a 神乃是將人創造成一個需要享受的魂（創二 7）。
 - b 接受神到人的靈裏並藉着魂彰顯神，應該是人的喜樂和娛樂——參尼八 10，羅十四 17。
 - c 主耶穌在今世喪失魂的享受，使祂在來世可以得着祂的魂生命（約十 11，賽五三 12）；我們也必須如此行（約十二 24 ~ 26）。
 - d 我們若在今世救我們的魂生命，就要在來世喪失魂生命，但我們若在今世喪失魂生命，就要在來世得着魂生命——太十六 25。
 - e 我們需要愛主耶穌，恨惡並否認我們的魂生命，雖至於死也不愛自己的魂生命——林前十六 22，二 9，路十四 26，九 23，啓十二 11。
- 2 我們若願意為主、為召會並為眾聖徒的緣故，喪失我們現今一切屬魂的享受，別人就要得我們的餵養，並藉着我們得建造；這不是受苦，乃是喜樂——來十二 2。
- 3 在國度實現時得着國度賞賜，得以分享王治理全地的喜樂，乃在於我們今世是救自己的魂生命或喪失自己的魂生命——太十六 25 ~ 28，二五 21、23。

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

第四週■週一

晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

21『從那時候，耶穌纔指示祂的門徒，祂必須往耶路撒冷去，受長老、祭司長和經學家許多的苦，並且被殺，第三日復活。』

召會如何能實際的被建造呢？在馬太十六章二十一至二十六節可以找到答案。…若不是基督已經釘十字架並復活，祂就不能建造召會。…二十一節…指出建造召會的路乃是藉着死和復活。主耶穌在山上變了形像，但是這種變化形像是暫時的。藉着死和復活，基督永遠的變了形像。復活是一種變化形像。藉着死和復活，基督進入了變化形像的範圍。召會存在於這種變化形像的範圍內。召會不能存在於天然生命裏或屬肉體的人身上。

二十四節…的『我』意義重大，這個『我』乃是榜樣、道路。再者，這個『我』乃是釘死和復活的『我』。…由於基督的釘死和復活纔有召會的產生。不僅我們被玷污的己必須被否認，連主純潔、無罪的己，也必須被否認。假如主沒有否認己而上十字架，祂就不能復活，也就沒有召會了。我們必須跟從祂，這意思就是我們必須像祂一樣否認己，並且像祂一樣讓己被釘死。沒有這個，召會就不能被建造。（李常受文集一九七八年第一冊，九五、九一頁。）

信息選讀

WEEK 4 — DAY 1

Morning Nourishment

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

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

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

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

Today's Reading

馬太十六章二十二節說，『彼得就拉祂到一邊，責勸祂說，主阿，神眷憐你，這事絕不會臨到你。』彼得好心的告訴主，神應該眷憐祂。這一節是很難繙的。有人說應該繙成：『主阿，可憐你自己罷！』根據這種譯法，彼得就是勸主憐憫祂自己。另一種繙譯是：『主阿，神眷憐你。』這裏的主詞究竟是神還是主耶穌，很難決定。無論如何，這裏的着重點是在於己。不管主詞是神或主耶穌，強調的乃是己。

二十三節說，『祂卻轉過來，對彼得說，撒但，退我後面去罷！』然後在二十四至二十五節，主對祂的門徒說，『若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得着魂生命。』按照這些經節，主乃是榜樣和道路。若有人要跟從主，就是要以主為榜樣和道路，那人就必須否認己，背起他的十字架，並跟從主。

為着解釋十六至十九節，二十一至二十六節是必需的。…十八節說到門，十九節說到鑰匙。要知道甚麼是門和鑰匙，我們需要看二十一至二十六節。撒但從好些門出來。第一道門是己。這意思是說，我們的己是陰間的一道門，撒但從這門出來。甚至我們的好心，也可能讓撒但從己的門出來。不論我們的心是好是壞，己是撒但出來的第一道門。除了己外，二十一至二十六節也說到心思和魂，這兩者也是撒但出來的門。因此，己、魂和心思是撒但藉以出來主要的門。許多時候，撒但從你的心思出來，因為你的心思向着他一直是敞開的門。（李常受文集一九七八年第一冊，八四至八五頁。）

參讀：李常受文集一九七八年第一冊，國度的操練為着召會的建造，第三至四章。

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

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

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

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

第四週■週二

晨興餽養

太十六 19『我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。』

24『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

從整個歷史來看，召會…主要是被己破壞。路德馬丁曾說過，雖然他懼怕羅馬教皇，但他更懼怕在他自己心裏更強的教皇，就是己。…己是魂的具體表現，魂是藉着心思發表出來。因此，己、魂、和心思乃是三而一的。這三者的背後乃是撒但，他操縱己，為要破壞召會生活。我們都需要為自己留意這些話。（李常受文集一九七八年第一冊，八六頁。）

信息選讀

基督是神的具體化身；照樣，己乃是撒但的具體化身。主耶穌對彼得說，『撒但，退我後面去罷！』（太十六 23。）…主是對彼得說話，但祂卻稱彼得為撒但，因為撒但具體化在彼得裏面。撒但具體化在那裏？撒但藉着佔有彼得的心思，而具體化在他的魂裏。心思是魂的首要部分，也是魂的代表。佔有一個人的心思，就是佔有他整個人。

〔在〕創世記三章一至六節…我們看見，夏娃把善惡知識樹的果子喫進她身體裏以前，撒但的思想、心思就已經注射到她的魂裏。撒但來到夏娃面前，目的就是要把他的思想放進她的心思裏。撒但乃是藉着對她說話來作這事。他說，『神豈是真說，你

WEEK 4 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

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

們不可喫園中所有樹上的果子麼？』（1。）這是引動夏娃的心思，於是夏娃回答撒但；（2～3；）她一回答，她的心思就被撒但思想的『餌』『鈎住』了。

每一天，撒但都試着對我們作同樣的事…。比方說，你早上起來時，突然心思裏會對洛杉磯召會興起一個批評的思想。這樣一個思想就是撒但的餌；你越注意這餌，就越會被撒但鈎住。最後，你可能決定放棄召會生活。

面對這從撒但而來的突擊，夏娃的心思受到了侵襲。撒但的思想注射到她裏面，她的心思就被撒但的思想所毒化。之後，她的情感就被挑動，她『見那棵樹的果子好作食物，也悅人的眼目，且是可喜愛的，能使人有智慧』（6上。）接着，她運用意志作了決定，要喫善惡知識樹上的果子。於是她『就摘下果子來喫了』（6下。）到這時候，她魂的每一部分——心思、情感和意志——都被毒化了。

己的源頭就是撒但把他的思想注射到人的心思裏。…每當魂不倚靠神，並向神獨立時，魂立刻成了己。這就是說，每當我們憑自己作事而不倚靠神時，我們就在己裏。

神乃是將人創造成一個經常倚靠神的魂。人是魂，（二7，）這樣一個魂應該凡事倚靠神。…然而，魂成了己。己就是那向神宣告獨立的魂。我們若看見己的異象，就會看見己是甚麼——己就是那向神宣告獨立的魂。我們若看見這異象，就會領悟自己不能再向神獨立。那時我們會說，『我必須一直倚靠神。不論我作的是甚麼，我必須倚靠神；不論我的所是如何，我必須倚靠神。』（李常受文集一九六五年第三冊，二六〇至二六五頁。）

參讀：李常受文集一九七八年第一冊，國度的操練為着召會的建造，第五至六章。

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

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

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

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

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

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

第四週■週三

晨興餽養

路九 23『耶穌又對眾人說，若有人要跟從我，就當否認己，天天背起他的十字架，並跟從我。』

林前十五 31『弟兄們，我指着我為你們在我們主耶穌耶穌裏所有的誇耀，鄭重的說，我是天天死。』

因着己是獨立的，所以己是基督身體建造最大的難處。我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹。每當我們向弟兄姊妹獨立，我們就在己裏，在獨立的魂裏。今天對我們而言，向身體獨立就等於向神獨立。這不是道理上的事，乃是經歷上的事。你若核對你的經歷，就會發現當你向弟兄姊妹獨立時，你覺得你向神也是獨立的。

我們若倚靠身體，也就倚靠主。…你之所以沒有主的同在，是因為你與身體隔絕了，因為你與身體上的肢體沒有正確的關係。你要竭力被建造起來，並與身體有對的關係。你若與身體是對的，並且被建造在身體裏，就必定覺得主的同在。（李常受文集一九六五年第三冊，二六六至二六七頁。）

信息選讀

主耶穌並不看重我們所作的；祂乃是看重我們倚靠祂。我們若看見這個，就不會注意我們所作的，而會注意我們是否倚靠主。我們需要問自己：我是向主獨立，還是倚靠祂？我們若向主獨立，我們就在己裏。我們若倚靠主，自然就倚靠身體。

WEEK 4 — DAY 3

Morning Nourishment

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

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

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

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

Today's Reading

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

主和身體乃是一。你若倚靠主，就是倚靠身體；你倚靠身體，就是倚靠主。你若是向身體獨立，不管你想作多少好事，你向着主自然而然的是獨立的，並且是在己裏。不僅如此，因着你在己裏，你還是與撒但結合的。在這『公司』裏，己是經理，而撒但是總裁。

哦，我們多麼需要看見有關己的異象！我們若看見這異象，就會恨惡向着主和身體的獨立。這樣，我們纔會喜愛倚靠身體，倚靠弟兄姊妹，並倚靠主。

我們怎麼知道我們倚靠神？我們乃是藉着裏面真正的平安得知的。…有些向身體獨立的弟兄，可能聲稱他們是為神作事；然而，他們裏面沒有平安。他們越聲稱自己是為神作事，就越覺得自己沒有平安。…他們會爭辯說，『我有平安。難道我需要與你們這些人有關聯麼？我在傳福音，作主的工，我有平安。』這是何種的平安？這不是真正的平安，而是人造的平安，是己在那裏製造、維持的平安。

看見有關己的異象，與身體很有關係。今天我們是在主的恢復裏，而主的恢復至終要來到這件極重要的事上，就是建造基督的身體。基督身體的仇敵就是己。身體最大的難處、最大的攔阻和反對，也是己。我們只要有了己，就沒有身體。我們有了身體，就沒有己。為了使身體建造起來，己，就是獨立的魂，必須受對付。己是獨立的『我』。當我們獨立時，我們就是在己裏，身體不見了，我們也沒有平安。（李常受文集一九六五年第三冊，二六七至二七〇頁。）

參讀：從天上來的異象，第三至四章。

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

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

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

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

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

第四週■週四

晨興餽養

路二三 34『當下耶穌說，父阿，赦免他們，因為他們所作的，他們不曉得。…』

林後十二 15『我極其喜歡為你們花費，並完全花上自己。難道我越發愛你們，就越發少得你們的愛麼？』

被得罪是一件非常嚴重的事。不要隨便的說，『在召會生活中，我被得罪了。長老和別的帶頭弟兄把我得罪了。』雖然別人可能得罪你，但頭一個受害者卻是你。一面來說，我定罪所有得罪人的事；但另一面我必須說，你沒有理由被得罪。我們若不在自己裏面，就不會被得罪。倘若我運用否認己的鑰匙來關鎖己，我就不可能被得罪。…由於己的門敞開，撒但就出來，我們就被得罪了。

不要以為召會錯了，就不再是召會。比方，當你的小孩犯了錯，他還是你的小孩。不管召會是對是錯，仍是召會。在召會中，雖然你會被某事或某人得罪，但不要為自己找任何藉口，否則這將阻撓召會的建造。（李常受文集一九七八年第一冊，八七至八八頁。）

信息選讀

當有些事情發生摸着了我們，己就敞開了門。因着我們向陰間是敞開的，就有一些東西從陰間——撒但——出來。我們何等需要運用否認己的鑰匙來鎖住己！避免被人得罪的路，就在於藉着否認己來關鎖己。那些不被得罪的人，有福了。…當主耶穌來設立祂的審判臺時，祂要我們向祂交賬。祂會問我們為甚麼在某些地方被得罪。假如我們為自己找

WEEK 4 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

藉口，主是不會接受的。問題不是得罪，而是己。有些病菌很容易傳染，但沒有一種病菌會使桌子生病。假如你會被得罪，就證明你滿了己。如果我將我的己鎖住，就無論你對我作甚麼，或者怎樣對待我，我都不會被得罪。

在召會生活中，不應該有任何天然的友誼。如果你把某些人當作你特別的朋友，這也指明你是滿了己。某些人合你的口味，你也合他們的口味，你們彼此餵養個人的口味。這是非常損害並攔阻建造的。在召會裏，在弟兄姊妹中間，只應該有純淨、神聖的愛，不應該有任何私人的情感。

為着召會生活中主的建造，每一件天然的事都必須被拔出。不應該有天然的情感、關係或感覺。…每當一位弟兄用天然的情感愛我，我就害怕。那就是我使用鑰匙來否認己的時候。我要鎖住我的己並避開那位弟兄的情感。無論甚麼時候，當你發現你在餵養一個弟兄的己，並且他也在餵養你的己，你就必須運用這把鑰匙來關鎖己的門。假如你不鎖住己，撒但就會從己的門出來，…主就不可能用你們來建造召會。

我很高興在召會中有弟兄之家和姊妹之家。但根據經歷，我們知道住在其中會產生兩種結果：有些人形成天然的友誼；另有些人不滿意而失望。但無論情形如何，你不應該失望，失望證明你在己裏面。那些住在弟兄姊妹之家的弟兄姊妹，他們的己必須被鎖住。若是己被鎖住，我們就會有建造。假如你使用否認己的鑰匙，其他的人或許會被得罪，但你卻不會被得罪。反之，你會被建造，因為你裏面的己已經被鎖住。我們都要使用這把否認己的得勝鑰匙來鎖住己、魂和心思。否則，召會的建造就會受阻礙。（李常受文集一九七八年第一冊，八八至九一頁。）

參讀：馬太福音生命讀經，第四十八篇。

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

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

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

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

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

第四週■週五

晨興餽養

太二六 39『祂〔耶穌〕…面伏於地，禱告說，我父阿，若是可能，就叫這杯離開我；然而不要照我的意思，只要照你的意思。』

弗四 3『以和平的聯索，竭力保守那靈的一。』

釘十字架是羅馬政府用來處死犯人的方法。無疑的，對於犯人，十字架是一種受苦，因為不是他選擇釘十字架；相反的，犯人是被迫釘十字架。但主耶穌的釘十字架完全不同，祂不是被迫忍受釘死的苦，而是祂自己揀選的。…祂乃是心甘情願的，因為祂的十字架是神的旨意。因此，祂的釘十字架是為着完成神的旨意。…換句話說，基督不像犯人被迫去受死。相反的，祂願意被釘死，藉着死，使祂的生命得以釋放出來而產生召會。

當主在十字架上時，忍受了極大的痛苦。但那痛苦不是強加於祂的，乃是祂甘願接受的。在馬太二十六章三十九節主向父禱告說，『不要照我的意思，只要照你的意思。』同時祂也禱告：『願你的旨意成就。』（42。）主是甘願背起十字架，上十字架，而且留在十字架上，直等到神的旨意成就。這是在聖經中第一次題到十字架的意義。（李常受文集一九七八年第一冊，九七至九八頁。）

信息選讀

我們不是被迫背負十字架，我們乃是甘願背起十字架。請注意，主耶穌不是說，『就當否認己而被釘十字架。』不，祂是說，『就當…背起祂的十字架。』（太十六 24。）…然而，有些弟兄曾說，『我已多次被我親愛的妻子釘十字

WEEK 4 — DAY 5

Morning Nourishment

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

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

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

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

Today's Reading

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

架。』這樣的弟兄不是背負十字架的人；他們是罪犯而被他們的妻子處決。假如你說你的孩子一直將你釘十字架，你就不是一個背負十字架的人，而是一個被處決的罪犯。…『你是罪犯，還是背負十字架的人？』我們都必須說，『讚美主，我不是罪犯，我乃是甘願背負十字架的人。我沒有被別人釘十字架；反之，我要拿起十字架而且背負它。』

倘若一位弟兄的妻子使他受苦，既然不許可離婚，對於妻子他只有兩個選擇。他可以像一個在十字架上被處決的罪犯因妻子受苦，或者把妻子當作神的旨意，當作他的業分。他可以說，『神已經把她指派給我。不是我要和她結婚，乃是神要把她給我。這是神的旨意，神的命定。阿利路亞，我甘心樂意背十字架！我不是罪犯，而是快樂的背負十字架的人。』如果我們這樣作，主就與我們同在，我們將享受生命的豐富。而且，我們就有一個建造成為一的剛強見證。

我們需要禱告：『主阿，使我像你一樣作個樂意背負十字架的人。在馬太二十六章，你明白了神的旨意，就甘願去作，歡樂的背起十字架。你能召十二營天使來搭救你，但你不這樣作。…主，感謝你，藉着你甘願背負十字架，我們今天在這裏得以成為召會。現在，主，我們要有分於你的甘願背起十字架，使你的生命可以釋放出來。』

我們必須說，『主阿，你的旨意是在宇宙中只有一個召會，在每一個城市只有一個召會。主，你的旨意也是要我與所有的弟兄姊妹是一。只要是信徒，我就必須接納，沒有任何選擇或偏愛。我喜歡或不喜歡都算不得甚麼。』這是我們能被建造在一起惟一的路。否則，我們的偏愛和口味會不斷的變動。…在召會生活和婚姻生活中，不該上下波動。能使我們穩固並堅定的，乃是背負十字架。（李常受文集一九七八年第一冊，九九、一〇一、一〇三、一〇五頁。）

參讀：李常受文集一九七八年第一冊，國度的操練為着召會的建造，第七至第八章。

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

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

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

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

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

第四週■週六

晨興餵養

太十六 25『因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得着魂生命。』

來十二 2『望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。』

喪失魂意思是喪失魂的享受，而得着魂意思是有魂的享受。

關於喪失魂，主並沒有說到受苦。…喪失魂表面上是受苦，實際上卻是真正的喜樂。倘若一位姊妹因饒恕她的丈夫而喪失魂，那麼對她和她的家庭就是一件喜樂的事，結局就是建立起正確的家庭生活。召會建造的原則也相同。喪失我們魂的享受是喜樂，因為結果我們看見召會的建造。如果你樂意實際的喪失你的魂，別人就要被你滋養，並藉着你建造起來。這不是受苦，乃是喜樂。（李常受文集一九七八年第一冊，一一〇、一一五頁。）

信息選讀

主並沒有流着淚去釘十字架，反之，祂是歡歡喜喜的去。祂上十字架就是喪失祂的魂。但因為祂豫見其結果，祂並不為着自己要喪失魂而感覺難過。祂知道藉着祂的死，就要結出許多子粒來。（約十二 24。）

人在神之外所尋找的所有娛樂，都是為着魂的滿足。當他們聽音樂或享受某些運動的時候，他們很快樂。香港有許多人喜歡打麻將；對他們來說，那

WEEK 4 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

是最好的娛樂和享受。…凡在靈裏得了重生，而仍然打麻將的人，在主來的時候，至終必要喪失他的魂。對他來說，不打麻將使他的魂受苦。…若是他現在不喪失魂，當主回來時就要喪失魂。主會對他說，『因為你是這樣救你的魂，所以現在你必須喪失它。』…拯救魂就是保守魂在它的享受中。

神…自己甚至曾被地所棄絕。當祂在肉體裏來時，祂被棄絕。今世，就是召會時代，乃是世界棄絕基督的時代。因着被棄絕，所以祂今天在這地上沒有喜樂。作為祂的跟從者，我們有分於祂的定命。我們這些跟隨主耶穌之人的定命，是不受這世界歡迎，反而被世界棄絕。所以這個世代不是讓我們的魂得着享受的時候，而是喪失這享受的時候。主耶穌回來的時候，將是祂享受這地的時候。撒但要被捆綁，基督要恢復這地，全地都要為祂所統治。到那時，基督將享受這地，同時所有跟隨祂的人也要有分於這享受。這就是馬太二十五章二十一和二十三節的意思；這兩節都說，『好，良善又忠信的奴僕，你在不多的事上既是忠信的，我要把許多事派你管理；進來享受你主人的快樂。』在千年國期間，這事將要發生；那時主耶穌要取回這地，且要享受這地。因着再度據有這地，主要得着享受；並要請祂的跟隨者，同夥，進入祂的享受。這就是我們魂的得救。

主使一位弟兄有負擔給另一位弟兄一筆款項，但仇敵試誘他降低這數額。當這位弟兄蒙光照，看到仇敵的詭計時，他就說，『撒但，如果你再對我說這件事，我要把所有的都給出去…。』我們失去有一大筆存款的快樂，就是喪失我們的魂。（李常受文集一九七八年第一冊，一一五、一二七至一二八、一三一至一三二頁。）

參讀：生命的基本功課，第四課。

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

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

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

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

第四週詩歌

WEEK 4 — HYMN

362

與基督的聯合—聯於祂死與復活

8 7 8 7 雙副 (英 481)

G 大調

3/4

一 我已與基督同釘死,脫自己、罪惡、俗世;
所以我能平安接領主從死得生的命。
我甘願和祂同受苦,效法祂至死順服;
我願跟主耶穌基督直走十字架的路。
(副) 一直走十架窄路! 主是受死在那裏!
求主使我能同你 一直走十架窄路!

二 我何難與基督同死, 因復活我已認識;
我何難與耶穌同苦, 因神旨我願順服。
主藉着復活的能力, 今生在我的靈裏,
因此我歡樂着舉足, 直走十字架的路。

三 同主死,就必同主生, 同受苦,必同高升;
得勝者惟獨照這樣, 纔能蒙基督獎賞。
真可樂!若在那早晨, 你聽主對你發聲,
以爲你曾忠心順服, 直走十字架的路!

Crucified with Christ my Savior

481

Union with Christ — Identified with His Death and Resurrection

1. Cru - ci - fied with Christ my Sav - ior, To the world and self and
sin; To the death - born life of Je - sus I am sweet - ly en - t'ring
in: In His fel - low - ship of suf - fring, To His death con - formed to
be, I am go - ing with my Sav - ior All the way to Cal - va -
ry. (C) All the way to Cal - va - ry, Where my Sav - ior went for
me, Help me, Lord, to go with Thee, All the way to Cal - va - ry.

2. 'Tis not hard to die with Christ

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

3. If we die we'll live with Christ,

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

第四週・申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第五週

活在神的主宰權柄之下 並照着神的憐憫而活

讀經：啓四 11，但四 3、34～35，羅九 15～16、18～23，來四 16

【週一、週二】

壹 我們要看見神主宰權柄的異象，這是很重要的——但四 3、34～35，羅九 18～23：

一 主宰的權柄是指神無限的權柄、能力和地位——啓四 11，五 13：

- 1 神是主宰一切者，祂在一切之上，在一切背後，也在一切之中——王上二 19。
- 2 神有完全的能力，能照着祂的心願，並照着祂永遠的經綸，完成祂所要的——但四 34～35，弗一 4～5、9～11。

二 羅馬九章十九至二十三節說到神的主宰權柄：

- 1 『有誰抗拒祂的旨意？人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你爲甚麼這樣造我？』——19 節下～20 節：
 - a 我們都必須領悟我們是誰；我們是神的造物，祂是我們的創造者——賽四 2 5。
 - b 我們是祂的造物，不該抗拒祂的定旨，或向祂這創造者頂嘴——羅九 20。

Week Five

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

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

§ Day 1 & Day 2

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

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

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

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

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

- 2 『窑匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』——21 節：
- a 神是窑匠，我們是祂手中的泥；神這位窑匠是主宰一切的——耶十八 1 ~ 6。
 - b 我們的神是窑匠，對我們有完全的權利；祂對我們，有權利作祂所喜歡的——賽二九 16，六四 8。
 - c 神若願意，就能將一個器皿作成貴重的，又將另一個器皿作成卑賤的——羅九 21。
- 3 羅馬九章二十一至二十三節啓示，神照着祂的豫定，主宰的將我們造成祂的容器——林後四 7，提後二 20 ~ 21，弗一 5、11：
- a 神這窑匠造出蒙憐憫的器皿來盛裝祂自己，藉以彰顯祂榮耀的豐富，這乃是出於祂的主宰權柄——羅九 23。
 - b 作貴重的器皿不是我們選擇的結果，乃是起源於神的主宰權柄——21 節。
 - c 神的主宰權柄是祂揀選的基礎；祂的揀選在於祂的主宰權柄——11、18 節，十一 5、28。
- 4 『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富』——九 23：
- a 神在祂的主宰裏，有權柄將祂所揀選並呼召的人，作成蒙憐憫的器皿以盛裝祂，使祂的榮耀得顯明——11、18、23 ~ 24 節。
 - b 照着祂的主宰權柄，祂已豫備我們得榮耀——23 節。

【週三】

貳 『「我要向誰施憐憫，就向誰施憐憫；…」這
樣看來，這不在於那定意的，也不在於那奔跑

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

§ Day 3

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

的，只在於那施憐憫的神』——15 節上、16 節：

一 憐憫是神的屬性中構得最遠的，比祂的恩典和愛構得更遠——太九 13：

- 1 按我們天然的光景，我們離神太遠，完全不配得祂的恩典；我們只適合接受祂的憐憫——弗二 4。
- 2 人的不信從給神的憐憫機會，神的憐憫就將救恩帶給人——羅十一 32。

二 我們的觀念是：那定意的會得着祂所定意要得着的，那奔跑的會得着祂所追求的——九 16：

- 1 若是如此，神的揀選就是照着我們的努力和勞苦了。
- 2 反之，神的揀選是出於施憐憫的神；我們不需要定意或奔跑，因為神憐憫我們。
- 3 我們若認識神的憐憫，就不會信靠自己的努力，也不會因自己的失敗而失望；我們可憐光景的盼望，是在於神的憐憫——弗二 4。

【週四、週五】

三 我們若要在神新約的經綸裏事奉神，就需要認識這完全在於神主宰的憐憫——羅九 15 ~ 16，來四 16：

- 1 我們若認識神的主宰權柄，就會為着祂的憐憫感謝祂，領悟我們乃是在祂主宰的憐憫之下——羅九 15：
 - a 『主宰的憐憫』一辭，意思是神的憐憫完全在於神主宰的權柄。
 - b 作蒙憐憫的器皿不是我們選擇的結果，乃是起源於神的主宰權柄——18 節。
 - c 神對我們的憐憫是在於祂主宰的權柄；要解釋神對

who shows mercy"—vv. 15a, 16:

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

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

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

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

§ Day 4 & Day 5

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

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

我們的憐憫，我們只能說這是在於祂主宰的權柄，祂已選擇要向我們施憐憫——15 ~ 16、23 節。

- 2 在神主宰的憐憫裏，我們的心傾向於祂；因着祂給我們的憐憫，我們天天尋求祂——耶二九 13，申四 29，賽五五 6。
- 3 我們越看見與我們有關的每件事都在於神的憐憫，就會越在主面前背負我們的責任；然而，甚至我們樂意背負責任也是出於神的憐憫。
- 4 因着神的憐憫，我們對福音有反應而別人沒有反應，我們接受關於基督是生命的話而別人拒絕接受，我們走主恢復的路而別人退後不走這條路。
- 5 就着神的恢復來說，神向祂所要施憐憫的人施了憐憫。

【週六】

四 羅馬九章所啓示的原則乃是，一切皆在於神的憐憫——15 ~ 16 節：

- 1 使徒保羅把這原則應用在以色列人身上，叫我們看見一切發生在以色列人身上的事，都是出於神的憐憫——16、23 節。
- 2 我們總得有一次看見神的憐憫，並且確定的碰見神的憐憫——弗二 4，太九 13：
 - a 對於這件事，我們最少需要有一次眼睛得開而看見；起碼要有一次看見一切在於神的憐憫。
 - b 不論我們是一次的看見，或是經過一段過程的看見，當我們摸到這件事，就會摸着一個事實，不是一個感覺；這事實就是：一切皆在於神的憐憫。

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

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

§ Day 6

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

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

第五週■週一

晨興餽養

但四 34～35『…我〔尼布甲尼撒〕便頌讚至高者，讚美尊敬那永活者；因為祂的權柄是永遠的權柄，…在天上的萬軍和地上的居民中，祂照自己的意旨行事；無人能…對祂說，你作甚麼呢？』

賽六四 8『耶和華阿，現在你仍是我們的父；我們是泥土，你是窯匠；我們都是你手的工作。』

主宰權柄…是神的一個屬性。祂是主宰一切的。主宰權柄指明神無限的權柄與能力。神的地位也是無限的。我們無法說神的地位有多高。同樣，我們無法測度神的榮耀與尊大。祂是主宰一切者，祂的權柄、能力、和地位沒有限量。（新約總論第一冊，一三三至一三四頁。）

信息選讀

〔在羅馬九章，〕保羅訴諸神的主宰權柄，問說，『人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？』（20。）在下一節保羅接着說，『窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』在此保羅說，作為創造者，神有主宰的權柄作祂所喜歡作的。我們是誰，竟敢與祂爭辯？我們需要認識，我們是泥土，而神是窯匠。祂有權柄從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿。祂有權作成可怒的器皿，（22，）也有權作成蒙憐憫的器皿。（23。）

在十六節保羅說，『這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。』

WEEK 5 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

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

成為蒙憐憫、貴重、得榮耀的器皿，不在於我們的定意或奔跑，只在於神向我們所施的憐憫。我們是蒙憐憫的器皿，乃是出於神主宰的憐憫。成為蒙憐憫的器皿不是我們決定的。神在我們出生以前就作了這個決定。只因着神的主宰權柄，我們纔能說我們是蒙憐憫的器皿。我們在自己裏面，或出於自己，都無權這樣說。那位對泥土有權柄的窯匠，已定意要把我們作成蒙憐憫的器皿。然而，我們承認自己是蒙憐憫的器皿，乃是神已經這樣作的明證。

神的憐憫是照着祂的旨意。在十八節保羅下結論說，『神願意向誰施憐憫，就向誰施憐憫；願意叫誰剛硬，就叫誰剛硬。』我們無法解釋神為何甚願意向我們施憐憫。我們只能說，照着神的旨意，神的憐憫臨到了我們。…不僅如此，神的憐憫也是在於祂主宰的權柄。（20～23。）要解釋神向我們施憐憫，只能說這是在於祂主宰的權柄，祂已定意要憐憫我們。想一想以掃和雅各的例子。誰能說為何神定意要揀選雅各而不揀選以掃？我們只能說，乃是在於祂主宰的權柄，神揀選了一個，而沒有揀選另一個。神的揀選完全是照着祂的主宰權柄。

作為蒙神恩典的人，我們不僅該為着祂的憐憫感謝祂，也該為着祂的主宰權柄敬拜祂。有些詩歌說到神的憐憫，但是很難找到一首詩歌是論到神的主宰權柄。…我們需要和保羅一同被帶到神的主宰權柄這裏。不是與祂理論，反而我們該說，『哦，父神，為着你的主宰權柄，我敬拜你。雖然我不配，但在你的主宰權柄裏，你已定意向我施憐憫。』千萬不可大膽來摸神的主宰權柄。要留意保羅的警告，他問說，『你是誰，竟向神頂嘴？』（20。）我們若認識自己不過是泥土，就不會與神爭辯了。反之，我們要為着祂的主宰權柄敬拜祂。（出埃及記生命讀經，二六九至二七二頁。）

參讀：出埃及記生命讀經，第二十一至二十二篇。

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

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

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

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

第五週■週二

晨興餽養

羅九 19～21『這樣，你必對我說，祂為甚麼還指責人？有誰抗拒祂的旨意？人哪，你是誰，竟向神頂嘴？被塑造者豈能對塑造他者說，你為甚麼這樣造我？窯匠難道沒有權柄，從同一團泥裏，拿一塊作成貴重的器皿，又拿一塊作成卑賤的器皿麼？』

我們都必須領悟我們是誰。我們是神的造物，祂是我們的創造者。我們是祂的造物，不該對祂這位創造者說甚麼。…神是窯匠，我們是泥塊。神這位窯匠對泥塊有權柄。祂若願意，祂能作一個貴重的器皿，也能作一個卑賤的器皿。這不在於我們的揀選——這在於祂的主宰。（羅馬書生命讀經，三一三頁。）

信息選讀

羅馬九章二十一節揭示神造人的目的。本節在啓示神造人的目的上是獨特的。沒有本節，我們很難領悟神造人的目的，是要使人作祂的器皿，以盛裝祂。我們都必須徹底領會，我們是神的容器，神是我們的內容。林後四章七節說，『我們有這寶貝在瓦器裏。』我們是瓦器，神是寶貝和內容。神照着祂的預定，主宰的造了我們作祂的容器。

提後二章二十至二十一節表達同樣的思想；那裏說，我們是貴重的器皿。所以，我們需要潔淨自己，脫離卑賤的事，使我們分別為聖，合乎主人使用。然而，我們成為貴重的器皿，不是我們揀選的結果；這乃是起源於神的主宰。神藉着所造蒙憐憫以盛裝

WEEK 5 — DAY 2

Morning Nourishment

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

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

Today's Reading

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

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

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

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

『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；這器皿就是我們這蒙祂所召的，不但從猶太人中，也從外邦人中，這有甚麼不可？』（23～24。）一切都在於神的權柄。神有權柄將我們這些祂所揀選並呼召的人——不但從猶太人中，也從外邦人中——作成蒙憐憫的器皿以盛裝祂，使祂榮耀的豐富得以彰顯，得以顯明。…我們被祂的主宰豫定作祂的容器，就是貴重的器皿，彰顯祂在榮耀裏的所是。那不但是祂的憐憫，也是祂的主宰。

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

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

參讀：羅馬書生命讀經，第二十二、五十八篇。

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

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

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

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

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

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

第五週■週三

晨興餵養

太九 13『你們去研究，「我要的是憐憫，不是祭祀，」是甚麼意思；我來本不是召義人，乃是召罪人。』

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

憐憫是神的屬性中構得最遠的。憐憫比恩典構得更遠。神的愛沒有祂的恩典構得遠，祂的恩典又沒有祂的憐憫構得遠。我的光景若很好，地位也與你相配，你送我禮物，那是恩典。但我的光景若很可憐，地位也與你懸殊，你送我東西，那是憐憫。我若是你親愛的朋友，到你這裏來，你送我禮物，那是恩典。然而，我若是可憐、不潔的乞丐，無法為自己作甚麼，而你送我禮物，那是憐憫。…恩典只延及相稱的情況。但憐憫構得更遠，達到可憐且不配得恩典的情況。按我們天然的光景，我們離神太遠，完全不配得祂的恩典。我們只適合接受祂的憐憫。（新約總論第一冊，一一四頁。）

信息選讀

臨到我們的是神的憐憫。我們沒有一人在符合祂恩典的光景裏。我們這樣貧窮又可憐，需要神的憐憫延及我們墮落的光景。神的憐憫把我們帶到祂的恩典裏。我們何等需要領悟這點，並為着神的憐憫敬拜祂！即使現在，我們得救並有分於神生命的豐富之後，在有些方面，我們的光景仍需要神的憐憫臨到我們。因這緣故，希伯來四章十六節說，我們首先需要受憐憫，然後纔能得恩典，作應時的幫助。哦，我們何等需要神的憐憫！…使我們有資格有分於神恩典的，總是祂的憐憫。

WEEK 5 — DAY 3

Morning Nourishment

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

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

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

Today’s Reading

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

我們的觀念是：那定意的會得着他所定意要得着的，那奔跑的會得着他所追求的。（參羅九 16。）若是如此，神的揀選就是照着我們的努力和勞苦了。但情形並非如此；反之，神的揀選是出於施憐憫的神。我們不需要定意或奔跑，因為神憐憫我們。我們若認識神的憐憫，就不會信靠自己的努力，也不會因自己的失敗而失望。我們可憐光景的盼望，是在於神的憐憫。

羅馬十一章三十二節說，『因為神將眾人都圈在不信從之中，為要憐憫眾人。』人的不信從給神的憐憫機會，神的憐憫就將救恩帶給人。神的憐憫是何等奇妙！

神的憐憫和祂的恩典都是神愛的彰顯。當我們在可憐的光景中，神的憐憫臨到我們，把我們帶進一種光景，使神能以恩典厚待我們。路加十五章二十至二十四節說，父親看見浪子回家，對他動了慈心，這是更深的憐憫，彰顯父親熱切的愛。接着，父親給他兒子穿上那上好的袍子，又給他喫肥牛犢。這是恩典，這也顯明父的愛。神的憐憫比祂的恩典構得更遠，如同一座橋梁，將我們與神的恩典連接起來。

常常因着我們可憐的光景，我們需要先受憐憫，纔能得恩典。我們像乞丐一樣來到施恩的寶座前，（來四 16，）光景多少有點像浪子回到父親那裏一樣。…我們來到施恩的寶座前，也許覺得我們很可憐，並說，『父阿，我甚麼都不配。』但父會說，『你不配，但我有憐憫。我的憐憫臨到你，使你有資格接受我的恩惠。我的憐憫將我帶給你，使我給你穿上那上好的袍子。』神的憐憫對我們總是便利的。（新約總論第一冊，一一四至一一六頁。）

參讀：新約總論，第十至十一篇。

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

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

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

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

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

第五週■週四

晨興餽養

羅九 15～16『因為祂對摩西說，「我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。」這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。』

我們需要為着神的主宰權柄敬拜祂。我們應當說，『主，為着你的主宰權柄，我敬拜你，因你的主宰權柄反映出你的憐憫。主，我既軟弱又有罪，有時候甚至是悖逆的。但是主，我感謝你，我的心已被軟化，總是願意悔改。主，我感謝你給我這樣一顆柔軟的心。』…如果你知道神的主宰權柄，你會為着祂的憐憫感謝祂。你會看見，連你來參加召會的聚會，也是在神主宰的憐憫之下。想一想，多少人被罪惡的事或世界的事所纏累，但我們渴望在主的同在中聚在一起，聽祂的話語，尋求祂的心意，並實行與祂是一。…讚美神，我們是在祂主宰的憐憫之下。（出埃及記生命讀經，二八四至二八五頁。）

信息選讀

我們能參加召會的聚會乃是由於主的憐憫。我們很多人能作見證，一週中最喜樂的晚上就是聚會的晚上。…讚美主，因着祂主宰的憐憫，我們能來在一起聚會！

我們越認識神的主宰權柄，就越會為祂的憐憫感謝祂。阿利路亞，神的憐憫主宰的臨到我們！…有時候我們或許是頑梗的，但在神主宰的恩典中，我們只能頑梗片時。然後我們向主或者向我們所冒犯的人悔改。這個願意悔改就是主給我們的憐憫。

WEEK 5 — DAY 4

Morning Nourishment

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

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

Today’s Reading

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

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

早晨是我們向主悔改認罪最好的時間。我感謝主，每天早晨我們都能有一個新的開始。當我們花時間與祂同在，就會發覺我們犯了不少錯誤。然後我們悔改、認罪，並經歷真正屬靈的潔淨。我們願意悔改、認罪、並被主潔淨，這是何等的憐憫！

當許多人沉淪於屬世的享樂，我們卻渴慕追求主，並在祂的同在中聚在一起。在神主宰的憐憫裏，我們的心傾向於祂。（出埃及記生命讀經，二八五至二八六頁。）

我們若回顧已往，就會敬拜主。…在我們出生以前，祂就揀選了我們，預定了我們，並安排每一件與我們有關的事，包括我們出生的時間和地點。不僅如此，祂還定好我們所有的年日，以及我們所在的地方。按着神的安排，我生在二十世紀。再者，我還生在一個很容易接觸到基督徒的地區。這完全是出乎神。…臨到我們的每一件事，都是在於神聖的憐憫。

我們若要在神兒子的福音上正確的事奉神，就必須認識，這福音包含了恩典的揀選。福音完全是一件神主宰憐憫的事。…多年的經歷使我強烈且深刻的相信，每件發生在我們身上的事，都是出於神。一切都在於神的憐憫。我們越看見這個，就越自然的在主面前背負我們的責任。

為甚麼有些信徒願意背負他們的責任，有些卻不願意？答案就在於神的憐憫。保羅在羅馬九章十五節引用主的話：『我要向誰施憐憫，就向誰施憐憫。』由於神在祂恩典揀選裏的憐憫，當別人對福音沒有反應的時候，我們有反應；當別人拒絕接受關於基督是我們的生命的話時，我們卻接受了；當別人退卻，不接受今天主恢復的路時，我們卻走在這條路上。有些人能作見證，他們今天雖然在主的恢復裏，但那些帶他們走這條路的人，自己卻不走這條路了。（羅馬書生命讀經，七二〇至七二三頁。）

參讀：新約總論，第一百一十篇。

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

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

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

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

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

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

第五週■週五

晨興餽養

羅九 18『這樣看來，神願意向誰施憐憫，就向誰施憐憫；願意叫誰剛硬，就叫誰剛硬。』

23『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。』

說到主的恢復，神要向誰施憐憫，就向誰施憐憫。我們在主的恢復裏，並不是因着我們比別人聰明，或是比別人更追求主。我們在這裏，完全是由於神的憐憫。你若思想主怎樣將你帶進主恢復裏的召會生活，你就會為着祂的憐憫敬拜祂。我相信我們這些在主恢復裏的人，乃是照着祂恩典的揀選所剩下的餘數。（羅十一 5。）說到福音、生命的職事、以及主恢復裏的召會生活，神都向我們施了憐憫。為着神主宰的憐憫，我們該何等的讚美祂！（羅馬書生命讀經，七二三頁。）

信息選讀

我們不該信靠自己，也不該以為我們在這裏，是因着我們算得了甚麼，或是因着我們作了甚麼。…我們能彀得救，並且願意走主的道路，這是何等的憐憫！不僅如此，我們願意從現今這邪惡的世代中分別出來，也是主的憐憫。世界是可愛的，也是吸引人的。然而，我能作見證，我對世界的事物一點胃口也沒有。我被一種神聖的絕緣體所遮蓋，使我脫離這世界的系統。這是神憐憫的另一面。

我們若要服事主，就必須認識那靈、那靈裏的生命、以及神的義。不僅如此，我們還必須認識神在祂恩典揀選裏的憐憫。…我仰望主，使我們對祂揀選我們的憐憫

WEEK 5 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

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

這件事有深刻的印象。不要信靠你能作甚麼，或是你計畫要作甚麼。反之，要在主面前俯伏，為着祂的憐憫敬拜祂。你越為着主的憐憫敬拜祂，你就越被拔高。不要掙扎努力去背負責任；你會發現在主的憐憫裏，乃是主在背負你。我們都需要這樣來認識主。主揀選我們、預定我們、呼召我們，並且把我們擺在祂的恢復裏，這是何等的憐憫！對於我們的將來，我們不信靠自己，我們乃是信靠祂，以及祂奇妙的憐憫。每一件與我們有關的事，都是主發起的。一切都在於祂，沒有一件事是出於我們的。我能作見證，我們越為着神的憐憫敬拜祂，我們就越深入祂的心，也越與祂是一。

不要掙扎着想背負甚麼責任，反要為着神的揀選敬拜祂。你若這樣作，祂就要背負着你來負責任。我們越想憑自己來負責任，我們裏面就越受苦，並且滿了苦味。但我們若為着主的憐憫敬拜祂，並經歷祂背負着我們來負責任，我們裏面就滿了甜如蜜的味道。我天天喜樂的原因之一，就是我學會信靠主的憐憫，並且為此敬拜祂。多年前，我常求主為我作許多事，但現在我的禱告則是為着祂的憐憫感謝祂。祂說，祂要向誰施憐憫，就向誰施憐憫，要對誰動憐恤，就對誰動憐恤。我們若享受主的憐憫，為着祂的揀選敬拜祂，我們就要在諸天界裏了。

我們同主前行，並不在於我們的定意或奔跑，乃在於神的憐憫。我們的定意是無益的，我們的奔跑是徒然的。然而，神的憐憫卻奇妙的運行。我們是善變的，總是刻變時翻。我們屬靈的光景有如不穩定的天氣。因此，我們需要看見，恩典的揀選並不在於我們，乃在於神在創立世界以前，就揀選了我們。我們今天所經歷的，與神在已過永遠裏的揀選有關。我們若看見這個，就會轉眼不看自己，不看我們的環境，只定睛注視祂。（羅馬書生命讀經，七二三至七二五頁。）

參讀：神的福音，第二篇。

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

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

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

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

第五週■週六

晨興餽養

弗二4『然而神富於憐憫，因祂愛我們的大愛。』

羅十一32『因為神將眾人都圈在不信從之中，為要憐憫眾人。』

〔羅馬九章〕所啟示的原則乃是，一切皆在於神的憐憫。使徒〔保羅〕把這原則應用在以色列人身上，叫我們看見一切發生在以色列人身上的事，都是出於神的憐憫。

熱心與追求並沒有用，不熱心、不追求也沒有用。等太久或不等，跑得太快或者跑得太慢，都沒有用。…一切在於神的憐憫。只有聖靈纔能引領人到正確的地步。你總得有一次看見甚麼是神的憐憫。…不論你是一次的看見，或是經過一段過程的看見，當你摸到這件事，就會摸着一個事實；不是一個感覺，乃是一個事實。這事實就是：一切皆在於神的憐憫。（倪柝聲文集第三輯第十一冊，一至二頁。）

信息選讀

神的憐憫乃是一個事實，事實是不在乎感覺的。以重生得救為例，我們常對罪人說，你總要有一次清楚悔改信主。…人在對神的憐憫的認識上，原則是一樣的。他總得有一次清楚的碰見神的憐憫。

有三種人是應當受神的對付的，就是意志強的人、情感強的人、和心思強的人。…〔人的意志、情感、心思〕需要被神打斷。神要對付人的強點，過於對付他的弱點。有的時候，強點攔阻人靈命的

WEEK 5 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

進步多過他的弱點。人在這三方面沒有受過對付，就不能認識神的憐憫。

人被神對付過，在他的屬靈生命上就有了調整。…有的人等太久，有的人不等。…有的人裏面的人不殼大，外面的人太大。…有的人心思太強，有的人情感、意志太強。…這些光景都需要調整。

我們的屬靈生命若要有合式的調整，就需要我們這個人的光景是恰好的，也不太多，也沒有不殼。好比打彈球機 (pinball machine)，需要球送得剛剛好，纔能拿到分數，不然左邊有釘，右邊也有釘。在屬靈的追求上有許多的試探，我們的心思、情感和意志都會成為攔阻，太過和不殼都會落在危險裏。

一切都是在於神的憐憫。我沒有得救以前，準備留美。假如早去兩個月，就不會與余慈度小姐相會，或許就永遠不會得救。即使後來有機會，我也不一定能信。乃是神的憐憫叫我不早不晚，剛好在那個時候碰見余慈度小姐。

只有神能殼作得恰到好處。我們人說話，總是容易說得太過或者不殼。沒有一個人能傳一篇道是適合各種人的需要的，即使使徒保羅、彼得也是一樣。因為話講出來，總不容易說得恰到好處，因此就容易叫人誤會。

召會二千年以來的道路乃是仰望神的憐憫。只有神的憐憫，纔能殼叫我們被調整過來。我常對一些青年人說，五年以後，你纔會知道，一切都是在於神的憐憫。（倪柝聲文集第三輯第十一冊，二至五頁。）

參讀：倪柝聲恢復職事過程中信息記錄，第一篇。

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

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

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

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

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

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

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

第五週詩歌

22

敬拜父—祂的憐憫

8 7 8 7 8 7 重 (英 26)

F 大調

4/4

||: 3 · #2 3 1 | 5 · #4 5 3 | 2 · #1 2 4 3 2 | 1 — — :||

一 父, 我讚美 你的憐憫, 如此高大並深闊;
因着我的軟弱、失敗, 你的憐憫時加多。

6 · #5 6 4 | 5 · #4 5 3 | 6 · 5 4 3 2 1 |

我 今 敬 拜, 我 今 敬 拜, 你 這 憐 憫 抬 舉

7 — 5 4 | 3 — 5 — | 4 — 6 — | 7 — 2 — | 1 — — ||

我! 你 這 憐 憫 抬 舉 我!

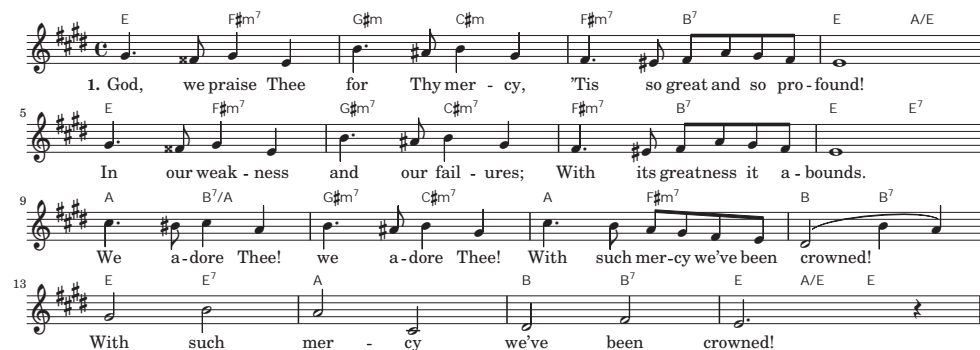
- | | |
|---------------|-----------|
| 二 對你憐憫我們驚奇, | 如此低就且不移, |
| 竟然臨及我這罪人, | 且要維持永無已。 |
| 何能使我、何能使我 | 從這憐憫被遺棄? |
| 三 我們感激你的憐憫, | 如此豐富且充足! |
| 因這憐憫、藉着救贖, | 你會豐厚賜眷顧。 |
| 捨此何能、捨此何能 | 使我如此蒙愛護? |
| 四 哦, 你憐憫富有感召, | 柔細、可愛又甘甜! |
| 藉你忍耐和你恩慈, | 正合我需賜恩典。 |
| 我們寶貴、我們寶貴 | 你這憐憫的完全。 |
| 五 我今享受你的憐憫, | 永遠不舊、永遠新; |
| 每日早晨臨到我身, | 猶如甘露施滋潤。 |
| 何等甜美、何等甜美, | 滿心讚美你憐憫。 |
| 六 對你讚美何能止息, | 因你憐憫永持久; |
| 你的恩惠、你的眷顧, | 全都為我永保守。 |
| 可靠憐憫、可靠憐憫, | 永不能叫我蒙羞。 |

WEEK 5 — HYMN

God, we praise Thee for Thy mercy

Worship of the Father — His Mercy

26



1. God, we praise Thee for Thy mer - cy, 'Tis so great and so pro - found!
In our weak - ness and our fail - ures; With its greatness it a - bounds.
We a - dore Thee! we a - dore Thee! With such mer - cy we've been crowned!
With such mer - cy we've been crowned!

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

第五週・申言

申言稿：_____

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Composition for prophecy with main point and sub-points:

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

第六週

在生命上儆醒並在服事上忠信

讀經：太二五 4、9～10、14～15、20～23

【週一】

壹 爲着生命，我們需要油，就是神的靈，更要被這靈充滿，使我們能過童女的生活，作主的見證——太二五 4、9～10：

一 『那時，諸天的國好比十個童女，拿着她們的燈，出去迎接新郎』——1 節：

- 1 童女象徵信徒生命的一面——林後十一 2。
- 2 信徒是國度的子民，乃像貞潔的童女，在黑暗的世代裏爲主作見證（燈），並從世界走出去迎接主；爲此，他們不僅需要聖靈的內住，也需要聖靈的充滿。
- 3 燈象徵信徒的靈（箴二十 27），裏面裝着神的靈作油（羅八 16）：
 - a 信徒從他們的靈裏，照耀出神的靈所發的光；爲要讓神聖的光照進人內裏的各部分，神的靈作爲油，必須浸潤（調和）作爲燈芯的人的靈（參 16），並與人的靈一同『焚燒』（十二 11）。
 - b 因此，信徒成了世上的光，如同燈照耀在這黑暗的世代裏（太五 14～16，腓二 15～16），爲主作見證，使神得着榮耀。

Week Six

Being Watchful in Life and Faithful in Service

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

§ Day 1

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

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

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

4 精明的童女拿着她們的燈，又在器皿裏帶着油——太二五 4：

- a 人是為着神造的器皿（羅九 21、23 ~ 24），人的個格是在他的魂裏；因此，馬太二十五章四節裏的『器皿』象徵信徒的魂。
- b 五個精明的童女不僅在她們的燈裏有油，也在器皿裏帶着油；燈裏有油，表徵她們有神的靈住在她們的靈裏（羅八 9、16）；器皿裏帶着油，表徵她們有神的靈充滿，浸透她們的魂（參彼前二 25，來十三 17）。

【週二、週三】

- c 馬太二十五章九節裏的『買』指明需要付代價；聖靈的充滿是要出代價的，就如撇下世界、對付己、愛主勝過一切、因基督將萬事看為損失等等；我們今天若不出這代價，到復活之後還是要出——參啓三 18，林後五 10。
- d 我們急切的需要，乃是更多得着那靈，就是經過過程之三一神的終極完成，也就是過一種買額外的一分那靈以浸透我們全人的生活——太二五 9，參但五 27。

二 我們每天需要做醒，付代價買那靈（就是金油），使我們能為耶穌的見證用那靈供應眾召會，並得主賞賜，有分於羔羊的婚筵——太二五 9 ~ 10，啓三 18，亞四 6、12 ~ 14，士九 9：

- 1 我們的眼睛需要得開啓，看見主無上的寶貝，使我們愛主勝過一切——太二二 37，腓三 8，彼前二 4、6 ~ 7，一 19。
- 2 我們需要因基督將萬事看作虧損，為要贏得祂，給人看出我們是在祂裏面，並認識祂——腓三 7 ~ 10。

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

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

§ Day 2 & Day 3

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

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

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

- 3 我們需要每日清早在主的話上享受主，使我們每天有新的起頭——詩一九 147 ~ 148。
- 4 我們需要徹底對付罪——約壹一 7、9。
- 5 我們需要天天、時時住在與主的交通裏——6 節，林後十三 14。
- 6 我們需要贖回光陰，花工夫被神的聖言浸透並泡透——提後三 16 ~ 17，西三 16。
- 7 我們需要為我們禱告的生活儆醒、警戒，贖回光陰禱告——弗六 18，但六 10，西四 2。
- 8 在這些邪惡的日子裏，我們需要贖回光陰，在靈裏被充滿，用詩章、頌辭、靈歌，彼此對說，凡事時常感謝主，憑着敬畏基督，彼此服從——弗五 14 ~ 21。
- 9 我們不可說敗壞、腐壞（有毒、難聽、無價值）的話，叫神的聖靈憂愁，乃該說恩典的話，好將恩典供給聽見的人——四 29 ~ 30。
- 10 我們不該銷滅那靈，乃該常常喜樂，不住的禱告，凡事謝恩；因為這是神在基督耶穌裏對我們的旨意——帖前五 16 ~ 19。
- 11 我們需要照着調和的靈生活、行動、舉止、行事並為人——羅八 4，林前六 17。
- 12 我們需要被耶穌基督之靈全備的供應（就是基督身體的供應）所充滿，而活基督，使基督得顯大——腓一 19 ~ 21 上，詩一三三，帖前五 25。

【週四】

貳 為着服事、工作，我們需要銀子，就是屬靈的恩賜，使我們能裝備為良善的奴僕，

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

§ Day 4

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

完成主所要完成的——太二五 20 ~ 23, 參二四 45 ~ 51:

一 『諸天的國又好比一個人要往外國去，就叫了自己的奴僕來，把他的家業交給他們，按照各人的才幹，個別的給了一個五他連得銀子，一個二他連得，一個一他連得，就往外國去了』——二五 14 ~ 15:

- 1 奴僕象徵信徒服事的一面——林前七 22 ~ 23，彼後一 1，羅一 1。
- 2 『他的家業』象徵召會（弗一 18）同所有的信徒，他們乃是神的家人（太二四 45）。
- 3 銀子象徵屬靈的恩賜（二五 15 ~ 23，羅十二 6，林前十二 4，彼前四 10，提後一 6 ~ 7）；在生命上那靈的充滿，是為着我們在服事（工作）上運用屬靈的恩賜；在服事上屬靈的恩賜，配上在生命上那靈的充滿，使我們能成為基督完美的肢體。
- 4 『你主人的快樂』表徵在要來的國度裏對主的享受，作為我們忠信服事祂的賞賜（太二五 21、23）；這不是指外面的地位，乃是指裏面的滿足；有分於主的快樂，乃是最大的賞賜，比要來之國度裏的榮耀和地位更好。
- 5 在今世我們必須運用主的恩賜拯救人，並將祂的豐富供應他們——27 節。

【週五】

- 二 我們裏面服事主的動機，乃是我們對祂的愛——出二一 5，啓二 4 ~ 5。
- 三 我們服事主，應當總是本於祂這祝福的源頭，藉着祂作方法和能力，並歸於祂，使祂得着榮耀——羅十一 36，參民十八 1。

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

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

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

§ Day 5

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

四 我們需要照着神的旨意，藉着與身體的肢體配搭，用全人服事主——羅十二 1～2、11，徒十三 36，林前十二 14～22。

五 我們需要運用主的恩賜，以基督服事人，將基督當作恩典供應給他們，而建造召會——太二五 27，彼前四 10，西一 7，四 12：

- 1 我們需要作神福音勤奮的祭司，拯救罪人，將他們當作可蒙悅納的祭物獻給神，至終把他們在基督裏成熟的獻上——羅十五 16，十二 1，西一 28。
- 2 我們需要按時把基督當作屬靈的糧供應人——太二四 45：
 - a 無論得時不得時，我們需要天天對各種人講說基督——徒五 42，八 4，提後四 2。
 - b 我們需要迫切而竭力的建立在任何聚會中說話的習慣——林前十四 26、4～5、12、31。
- 3 我們需要以我們父神愛和赦免的心，並我們救主基督牧養和尋找的靈，照顧人；為着基督身體的建造，在我們的所是所作上，愛乃是極超越的路——約二一 15～17，林前十二 31 下，十三 4～8、13。

【週六】

- 4 我們不該因批評、審判、暴露，而虐待作我們同伴的信徒，乃該勸戒不守規矩的人，撫慰灰心、『小魂』的人，扶持在靈、魂、體方面軟弱的人，或是在信心上軟弱的人，又要對眾人恆忍——太二四 49，帖前五 14。
- 5 我們不該因着與世界的牽連，而將主的恩賜棄之不用，以屬地的藉口為掩飾，任其荒廢——太二五 18～19。

六 我們在福音上為主工作勞苦，不是憑我們天然

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

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

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

§ Day 6

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

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

的生命和才幹，乃是憑主復活的生命和大能；復活乃是我們事奉神的永遠原則——民十七 8，林前十五 10、58，十六 10：

- 1 賜生命的靈乃是三一神的實際，復活的實際，以及基督身體的實際——約十六 13 ~ 15，二十 22，林前十五 45 下，弗四 4。
 - 2 所有認識復活的人，都是對自己絕望的人，他們知道自己不能；凡是死的，全是我們的，凡是活的，全是主的——民十七 8，林後一 8 ~ 9，參傳九 4。
 - 3 我們必須承認，我們一無所是，一無所有，並且一無所能；我們必須到了盡頭，纔相信自己是一無用處——出二 14 ~ 15，三 14 ~ 15，路二二 32 ~ 33，彼前五 5 ~ 6。
 - 4 復活的基督作為賜生命的靈，活在我們裏面，使我們能作我們在自己裏面絕不能作到的事——林前十五 10，林後一 8 ~ 9、12，四 7 ~ 18。
- 七 我們需要常常竭力多作主工，因為知道我們在主復活的生命裏，用主復活的大能為祂勞苦，絕不會徒然；其結果必要完成神永遠的定旨——林前十五 58。

life and natural ability but by the Lord's resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:

1. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.
2. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—Num. 17:8; 2 Cor. 1:8-9; cf. Eccl. 9:4.
3. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-34; 1 Pet. 5:5-6.
4. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9, 12; 4:7-18.

G. We should always abound in the work of the Lord, knowing that our labor for the Lord in His resurrection life with His resurrection power will never be in vain but will result in the fulfilling of God's eternal purpose—1 Cor. 15:58.

第六週■週一

晨興餽養

太二五 1～4『那時，諸天的國好比十個童女，拿着她們的燈，出去迎接新郎。其中五個是愚拙的，五個是精明的。愚拙的拿着她們的燈，卻沒有帶着油；但精明的拿着她們的燈，又在器皿裏帶着油。』

童女象徵信徒生命的一面。（林後十一 2。）信徒是國度的子民，乃像貞潔的童女，在黑暗的世代裏為主作見證（燈），並從世界走出去迎接主。為此，他們不僅需要聖靈的內住，也需要聖靈的充滿。

作童女不是工作、服事或活動的事，乃是生命的事。此外，我們不僅是童女，還是貞潔、純潔的童女。作童女不在於我們作甚麼或能作甚麼；作童女絕對在於我們的所是。…雖然我是個老人，行事為人卻像童女。我絕不會出賣我童女的身分。甚至在仇敵面前，我也是童女。（馬太福音生命讀經，八二五至八二六頁。）

信息選讀

（在馬太二十五章一節，）燈象徵信徒的靈，（箴二十 27，）裏面裝着神的靈作油。（羅八 16。）信徒從他們的靈裏，照耀出神的靈所發的光。因此，他們成了世上的光，如同燈照耀在這黑暗的世代裏，（太五 14～16，腓二 15～16，）為主作見證，使神得着榮耀。因此，我們作童女，不是拿着武器爭戰，或拿着運動器具遊戲，乃是拿着燈作見證、發光並照亮。

馬太二十五章二節說，『其中五個是愚拙的，五個是精明的。』五由四加一所組成，表徵人（四所

WEEK 6 — DAY 1

Morning Nourishment

Matt. 25:1-4 At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were foolish and five were prudent. For the foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps.

Virgins signify believers viewed from the aspect of life (2 Cor. 11:2). Believers, who are the kingdom people, are like chaste virgins. As virgins, they bear the Lord's testimony (the lamp) in the dark age and are going out of the world to meet the Lord. For this they need not only the indwelling but also the filling of the Holy Spirit.

Being a virgin is not a matter of work, service, or activity but a matter of life. Moreover, we are not only virgins but chaste, pure virgins. Being a virgin is not a matter of what we do or are able to do; it is absolutely a matter of what we are...Although I am an old man, I conduct myself like a virgin. I would never sell my status as a virgin. Even before the enemy, I am a virgin. (Life-study of Matthew, p. 712)

Today's Reading

[In Matthew 25:1] lamps signify the spirit of the believers (Prov. 20:27), which contains the Spirit of God as the oil (Rom. 8:16). The believers shine forth the light of the Spirit of God from within their spirit. Thus, they become the light of the world and shine as a lamp in the darkness of this age (Matt. 5:14-16; Phil. 2:15-16), bearing the testimony of the Lord for the glorification of God. Thus, as virgins, we do not take weapons for fighting or sports equipment for playing but lamps for testifying, shining, and enlightening.

Verse 2 of Matthew 25 says, "Five of them were foolish and five were prudent." Five is composed of four plus one, signifying that man (signified

象徵的) 加上神(一所象徵的), 以承擔責任。…所有的信徒要負責被聖靈充滿。…愚拙的所以愚拙, 是因為她們只有油在燈裏, 卻沒有額外的油在器皿裏。除了重生的靈之外, 她們沒有充滿的靈, 額外的聖靈。

人是為着神造的器皿, (羅九 21, 23 ~ 24,) 人的個格是在他的魂裏。因此, 馬太二十五章四節裏的『器皿』象徵信徒的魂。五個精明的童女不僅在她們的燈裏有油, 也在器皿裏帶着油。燈裏有油, 表徵她們有神的靈住在她們的靈裏; (羅八 9, 16;) 器皿裏帶着油, 表徵她們有神的靈充滿、浸透她們的魂。

我們對燈和器皿需要非常清楚。…在燈裏有油, 就是聖靈。新約啟示, 我們的靈乃是聖靈內住的所在。照着羅馬九章, 我們是神所造的器皿; 我們的所是, 我們的個格, 在我們的魂裏。因此, 馬太二十五章四節的器皿象徵我們的魂。藉着重生, 我們有神的靈在我們的靈裏。這使我們的燈發光。但問題是我們有沒有額外的聖靈充滿我們的魂。雖然我們燈裏有油, 但我們魂裏需要額外的油。這表徵那靈必須從我們靈裏擴展到我們魂的每一部分。然後在我們的魂裏, 我們將有額外的聖靈。我們若有這額外的分, 就是精明的; 我們若沒有, 就是愚拙的。換句話說, 我們若對聖靈的充滿漠不關心, 就是愚拙的。我們若有智慧, 就會禱告說, 『主, 憐憫我。我不單要有你的靈在我的靈裏, 也要有你的靈在我的魂裏。主, 我需要那靈的充滿, 我需要額外的聖靈充滿我的全人。』…為要做醒豫備, 我們需要聖靈的充滿, 那靈自己從我們的靈擴展到我們裏面的每一部分。(馬太福音生命讀經, 八二六至八二九頁。)

參讀: 馬太福音生命讀經, 第六十三至六十四篇。

by four) with God (signified by one) added to him bears responsibility...All believers bear the responsibility of being filled with the Holy Spirit. The foolish ones were foolish because they had oil only in the lamp but not the extra portion of oil in the vessel. In addition to the regenerating Spirit, they did not have the infilling Spirit, the extra portion of the Holy Spirit.

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

We need to be very clear about the lamps and the vessels ...Within the lamp is the oil, the Holy Spirit. The New Testament reveals that our spirit is the place that the Holy Spirit indwells. According to Romans 9, we are vessels made by God. Our being, our personality, is in our soul. Therefore, the vessel in Matthew 25:4 signifies our soul. Through regeneration we have the Holy Spirit in our spirit. This causes our lamp to burn. But the question is whether or not we have the extra portion of the Holy Spirit filling our soul. Although we have the oil in our lamp, we need the extra portion of the oil in our soul. This signifies that the Spirit must spread from within our spirit to every part of our soul. Then in our soul we will have an extra amount of the Holy Spirit. If we have this extra portion, we are prudent. If we do not have it, we are foolish. In other words, if we are indifferent to the infilling of the Holy Spirit, we are foolish. If we are wise, we will pray, "Lord, have mercy on me. I want to have Your Spirit not only in my spirit but also in my soul. Lord, I need the infilling of the Spirit. I need the extra portion of the Holy Spirit to fill my entire being."...In order to be watchful and ready, we need the infilling of the Holy Spirit, the spreading of the Spirit Himself from our spirit to every part of our inward being. (Life-study of Matthew, pp. 712-715)

Further Reading: Life-study of Matthew, msgs. 63—64

第六週■週二

晨興餵養

弗五 17～19『所以不要作愚昧人，卻要明白甚麼是主的旨意。不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠。』

馬太二十五章九節說，『精明的回答說，恐怕不穀我們和你們用的，不如你們到賣油的那裏，為自己買罷。』…我們能藉許多東西，但我們不能藉聖靈的充滿。這就像喫一樣，沒有人能替你喫。

聖靈的充滿是要出代價的，就如撇下世界、對付己、愛主勝過一切、因基督將萬事看為損失等等。我們今天若不出這代價，到復活之後還是要出。不付代價的人，就沒有額外的聖靈。至終，愚拙的童女會領悟，她們需要用全心、全魂愛主。她們會看見，她們需要撇下世界，並對付己。（馬太福音生命讀經，八三〇至八三一頁。）

信息選讀

我們有聖靈在我們重生的靈裏；但問題是，我們是否有額外的聖靈在我們魂裏，浸透我們的所是。問題不是童女的燈。甚至五個愚拙童女的燈也是燃燒的。她們的燈『要滅了』，（太二五 8，）這事實證明愚拙童女的燈是點着的，裏面有油，卻沒有充足的供應。她們器皿裏沒有額外的油。

我們讀馬太二十五章一至十三節的上下文，就能看見儆醒就是被聖靈充滿。我們若不是整天被充滿，就不是儆醒的。這是嚴肅的。…作為得救的信徒，我們應當是充滿那靈而時時儆醒的人。我們的燈天

WEEK 6 — DAY 2

Morning Nourishment

Eph. 5:17-19 Therefore do not be foolish, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissoluteness, but be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

Matthew 25:9 says, “The prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.”...We may borrow many things, but we cannot borrow the infilling of the Holy Spirit. This is like eating. No one can eat for you.

Having the filling of the Holy Spirit is obtained at a cost, such as giving up the world, dealing with the self, loving the Lord above all, and counting all things loss for Christ. If we do not pay this price today, we will have to pay it after we are resurrected. Those who do not pay the price do not have the extra portion of the Holy Spirit. Eventually, the foolish virgins will realize that they need to love the Lord with all their heart and soul. They will see that they need to give up the world and deal with the self. (Life-study of Matthew, pp. 716-717)

Today's Reading

We have the Holy Spirit in our regenerated spirit, but there is a question as to whether or not we have an extra portion of the Holy Spirit in our soul, saturating our being. The problem was not with the lamps of the virgins. Even the lamps of the five foolish virgins were burning. The fact that their lamps were “going out” (Matt. 25:8) proves that their lamps were lighted, having oil in them, but not having an adequate supply. They did not have the extra portion of the oil in their vessels.

By reading the context of Matthew 25:1-13, we can see that to be watchful is to be filled with the Holy Spirit. If we are not being filled all day long, we are not being watchful. This is serious...As saved believers, we should be people who are watching all the time by being filled with the Spirit. Every

天都燃燒，並且我們的魂、我們的所是，天天都充滿額外的聖靈。這靈乃是浸透的靈，我們需要讓這靈從我們的靈浸透我們全人，達到我們的魂，甚至浸潤我們的魂。這樣，我們就肯定是儆醒的人，豫備好自己，為着祂的回來。我們基督徒在主面前有兩種身分——我們在生命上是童女，我們也是奴僕事奉主。我們必須在生命上儆醒，在事奉上忠信，在主回來時豫備好。

我們若對主今日的行動認真，就必須每天每早晨被那靈充滿。我們需要認罪，但我們也需要出代價。進到我們靈裏的聖靈是白白賜給的；但充滿我們全人，尤其是浸透我們魂的那靈，不是白白給的。這是你必須出代價去得的，你必須買。我們作為罪人悔改並認罪、相信主耶穌時，立刻就得了重生，那靈就白白的賜給我們。但我們天天需要祂的充滿、祂的浸透，從我們的靈浸潤我們的魂。我們需要出代價。…我們許多人愛我們的牀過於愛主。我們在每天的生活中，也許愛許多事物。這些事物即使不是罪惡的，卻頂替了主。我們也許不把我們上好的愛給祂，乃是給許多其他的東西。現在我們必須放下這一切其他的東西，意思就是我們必須出代價豫備好自己。

你的所是已經被那靈浸透了麼？…你是活的麼？你是充滿的麼？你是整天儆醒的麼？你是禱告的麼？你每天進入祂的話，並留在與祂的交通中麼？你也許說你很累，你沒有時間，但你也許有很多時間打電話閒談，你為甚麼不花十分鐘禱告？你也許打電話超過一小時，卻沒有五分鐘的禱告。（李常受文集一九八五年第五冊，六一二至六一三、六一五至六一六、六一八至六一九頁。）

參讀：實行主當前行動之路，第七章。

day our lamp is burning, and every day our soul, our being, is filled with the extra portion of the Holy Spirit. This Spirit is the saturating Spirit, which we need to allow to saturate our entire being from within our spirit to reach and even to penetrate our soul. Then we are surely watchful persons, getting ourselves ready for His coming back. We Christians have two kinds of statuses before the Lord—we are virgins in life, and we are slaves for our service to the Lord. We must be watchful in life and faithful in service to be ready at our Lord's return.

If we do mean business with the Lord's present-day move, we must be filled with the Spirit every morning of every day. We need to confess our sins, but we also need to pay the price. The Spirit who came into our spirit was given freely, but the saturating Spirit to fill our entire being, especially our soul, is not free. It is something that we have to pay the price for, that we have to buy. When we as sinners repented and confessed our sins and believed in the Lord Jesus, we immediately got regenerated, and the Spirit was given to us freely. But daily we need His filling, His saturating, from our spirit to penetrate our soul. We need to pay the price...Many of us love our beds more than the Lord. In our daily life we may love a lot of things. Even though these things may not be sinful, they are replacements of the Lord. We may not give our first love to Him but to many other things. Now we have to drop all these other things, which means that we have to pay the price to get ourselves ready.

Has your being been saturated with the Spirit?...Are you living? Are you being filled? Are you watching all day? Are you praying? Are you getting into His Word every day and remaining in fellowship with Him? You may say that you are tired and that you do not have the time, but you may have a lot of time to make phone calls and to gossip. Why would you not spend ten minutes for prayer? You may talk on the telephone for over an hour and yet not have five minutes for prayer. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 501, 503, 505)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 7

第六週■週三

晨興餵養

弗四 30『…不要叫神的聖靈憂愁，你們原是在祂裏面受了印記，直到得贖的日子。』

帖前五 16～19『要常常喜樂，不住的禱告，凡事謝恩；因為這是神在基督耶穌裏對你們的旨意。不要銷滅那靈。』

每天早晨你必須到主面前說，『主，感謝你，我在這裏。充滿我，浸透我，滲透我。我要在你裏面被你滲透。』…每天有三次這樣的禱告，並不太過。…我們越多這樣禱告越好。人也許教導你不該喫得太多，但沒有人教導你不要呼吸得太多。你的呼吸不該減少；反之，你最好操練更多的呼吸，並操練深呼吸。這樣禱告乃是在你的器皿裏得着油。（李常受文集一九八五年第五冊，六二六頁。）

信息選讀

以弗所四章三十節告訴我們，不要叫神的聖靈憂愁；…聖靈…乃是在我們裏面。我們必須叫祂喜樂。因為祂已經使我們與祂聯結為一，（林前六 17，）當我們不喜樂，就指明祂也不喜樂。你若不來聚會，或者你若來聚會，卻不盡功用，這就使那靈不喜樂。一天的末了，你可能覺得不太好，但是當你來到聚會中並且盡功用，你就覺得真是喜樂。這意思是聖靈在你裏面喜樂。你若不覺得喜樂，這就指明你叫祂憂愁了。你為甚麼叫祂憂愁呢？因為你沒有買祂，你沒有為祂付代價；祂就是油。

有時我們甚至到一個地步，不僅叫聖靈憂愁，也銷滅祂。（帖前五 19。）有時我們也許告訴主，請祂容

WEEK 6 — DAY 3

Morning Nourishment

Eph. 4:30 ...Do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

1 Thes. 5:16-19 Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit.

Every day in the morning you must go to the Lord, saying, “Lord, thank You that I am here. Fill me up. Saturate me. Soak me. I want to be soaked in You and with You.”...It is not too much to have this kind of prayer three times a day...The more we pray this way, the better. People may teach you that you should not eat so much, but no one has ever taught you not to breathe too much. Your breathing should not be reduced. Rather, you had better exercise to have more breathing and to breathe deeply. To pray in this way is to gain the oil in your vessel. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” p. 510)

Today’s Reading

Ephesians 4:30 tells us not to grieve the Holy Spirit [who] ...is in us. We must make Him happy. Because He has really joined us with Him as one (1 Cor. 6:17), when we are unhappy, this indicates that He is unhappy. If you do not come to the meeting, or if you come and do not function, this makes the Spirit unhappy. At the end of the day you may not feel so good, but when you come to the meeting and function in it, you feel so happy. This means that the Holy Spirit is happy within you. If you do not feel happy, this is an indication that you have grieved Him. Why have you grieved Him? Because you did not buy Him. You did not pay the price for Him. He is the oil.

Sometimes we even go further not only to grieve Him but also to quench Him [1 Thes. 5:19]. Sometimes we may tell the Lord to tolerate us for a certain

忍我們一段時間，不要來感動我們。我們也許知道那靈在我們裏面運行，但我們也許不喜歡這運行。銷滅那靈就是拒絕買油。在許多事上我們沒有買那靈，所以我們錯過了累積多而又多的那靈在我們裏面的機會。

全本新約幾乎最末了的一個囑咐，乃是照着靈而行；（羅八4；）這靈乃是我們人的靈調和着神的聖靈，（參16，）也就是我們調和的靈。行的意思是生活、行動、舉止、作事並為人。我們的行事為人必須照着靈，這就是買那靈。我們的思想、我們的說話、我們態度的表達應當照着靈。如果你照着靈行事為人，這就是買那靈。但照着靈而行、照着靈行事為人，需要我們付極大的代價。你也許需要停止過多的電話交談，停止從報紙的頭一頁往前讀到下一頁。

我的負擔是與你們交通，好使你們能興起，過一種生活，在作任何事上總不浪費時間，而買額外的油。你若作些事而感覺在浪費時間，你最好停止作那件事，用那時間去接觸主，去禱告。這就是儆醒禱告。儆醒就是不讓你的時間過去，不浪費你的時間，抓住所有的時間作為買油的機會。買油就是贖回光陰最好的路，因為時日短少了。

我們每個人都需要過這樣一種天天買油，甚至時時買油的生活。我們都需要在我們穿着、購物、談話、並生活的方式上買油。在每件事上我們都必須認真，並思想主耶穌在馬太二十五章一至十三節所題的嚴肅比喻。我們能否及早被提進入婚筵，在於我們是否從這時刻起天天買那靈。這是一生之久的事，不是隔夜的事。…主所需要並我們所需要的一件事，乃是興起付代價，在我們日常生活中，隨時在一切事上買油。（李常受文集一九八五年第五冊，六五三至六五四、六五六至六五七頁。）

參讀：實行主當前行動之路，第八章。

time and not to inspire us. We may know that the Spirit is moving within us, but we may not like it. To quench the Spirit is to reject the buying of the oil. In many things we do not buy the Spirit, so we miss the chance to accumulate more and more of the Spirit in our being.

Nearly the last charge in the entire New Testament is to walk according to the spirit (Rom. 8:4), which is our human spirit mingled with God's Holy Spirit (cf. v. 16), our mingled spirit. To walk means "to live, to act, to behave, to do things, to have our being." We have to have our being according to the spirit, and this is to buy the Spirit. Our thinking and our speaking, the expression of our attitude, should be according to the spirit. If you are having your being according to the spirit, this is to buy the Spirit. But to walk, to have your being according to the spirit, needs you to pay a great price. You may need to stop your excessive talking on the telephone and stop your further reading of the newspaper from the first page to the next.

My burden is to fellowship with you that you may rise up to live a life of always buying an extra portion of the oil by not wasting your time in doing anything. If you do something, and you feel that it is a waste of time, you had better stop doing it. Use that time to contact the Lord, to pray. This is to watch unto prayer. To be watchful is not to let your time go, not to waste your time, but to take every time as a chance to buy the oil. To buy the oil is the best way to redeem our time, for the days are short.

All of us need to live such a life of buying the oil daily, even hourly. We need to buy the oil in the way we dress, shop, talk, and live. In everything we must be serious and consider the solemn parable given by the Lord Jesus in Matthew 25:1-13. Whether or not we will be raptured early to enter into the wedding feast depends upon our daily buying of the Spirit from this moment. This is a lifelong matter, not an overnight matter...The one thing that the Lord needs and that we need is to rise up to pay the price to buy the oil all the time in all the matters in our daily life. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 530-533)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 8

第六週■週四

晨興餵養

太二五 14 ~ 15『諸天的國又好比一個人要往外國去，就叫了自己的奴僕來，把他的家業交給他們，按照各人的才幹，個別的給了一個五他連得銀子，一個二他連得，一個一他連得，就往外國去了。』

〔馬太二十五章十四至三十節〕這銀子的比喻，與〔一至十三節〕十個童女的比喻一樣，也是關於諸天的國。這裏的人象徵基督；祂要往外國去，就是到諸天之上。…十四節說，這人把他的家業交給他的奴僕。奴僕象徵信徒服事的一面。（林前七 22 ~ 23，彼後一 1，雅一 1，羅一 1。）…信徒向着基督的身分有兩面：在生命一面，他們是童女，為祂而活；在服事、工作一面，他們是祂所買、服事祂的奴僕。

我信交給奴僕的家業包括福音、真理、信徒和召會。信徒是神的基業，神的家業。（弗一 18。）馬太二十四章四十五節指明，信徒也是祂的家人。（馬太福音生命讀經，八三七頁。）

信息選讀

〔馬太二十五章三節〕童女比喻裏的油，象徵神的靈；〔十五節〕比喻裏的銀子，象徵屬靈的恩賜。（羅十二 6，林前十二 4，彼前四 10，提後一 6 ~ 7。）…在生命上那靈的充滿，是為着我們在服事上運用屬靈的恩賜；在服事上屬靈的恩賜，配上在生命上那靈的充滿，使我們能成為基督完美的肢體。

信徒…有雙重的身分。這雙重身分的第一面與生命有關，第二面與服事有關。沒有一個基督徒該忽略這兩面；反之，我們必須正確的留意這兩面，在

WEEK 6 — DAY 4

Morning Nourishment

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

This parable of the talents [Matt. 25:14-30], like the parable of the ten virgins, concerns the kingdom of the heavens. The man here signifies Christ, who was about to go abroad, that is, into the heavens...Verse 14 says that this man delivered his possessions to his slaves. The slaves signify believers viewed from the aspect of service (1 Cor. 7:22-23; 2 Pet. 1:1; James 1:1; Rom. 1:1)... The believers' status in their relationship toward Christ is of two aspects: in life they are the virgins living for Him; in service, in work, they are His purchased slaves serving Him.

I believe that the possessions delivered to the slaves include the gospel, the truth, the believers, and the church. The believers are God's inheritance, God's possession (Eph. 1:18). Matthew 24:45 indicates that the believers are also His household. (Life-study of Matthew, pp. 721-722)

Today's Reading

In the parable of the virgins, oil signifies the Spirit of God, whereas in this parable, talents signify spiritual gifts (Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6)...The filling of the Spirit in life enables us to use the spiritual gift in service, and the spiritual gift in service matches the filling of the Spirit in life, that we may be a perfect member of Christ.

The believers...have a dual status. The first aspect of this dual status is related to life, and the second aspect is related to service. No Christian should neglect these two aspects; rather, we must pay the proper attention to both,

生命和服事上成為正確的。在生命上，我們是童女；在服事上，我們是奴僕。這就是說，在儆醒上，我們是童女；這與我們的所是有關。但在忠信上，我們是奴僕；這與我們的所作有關。

我們也許喜歡『童女』一辭，卻不喜歡聽見我們是奴僕。然而，我們不僅是童女，也是奴僕。對童女而言，主是新郎；但對奴僕而言，祂是主人。因此，不僅我們有雙重的身分，主也有雙重的身分。一面，祂是使我們喜樂的新郎；另一面，祂是我們嚴厲的主人。有時候，祂非常喜悅我們；但有時候，祂嚴厲的對付我們。

童女需要內在的東西——油在器皿裏內在的充滿；然而，奴僕需要外在的東西——屬靈的才幹。聖靈的充滿是內在的；但是才幹，屬靈的恩賜，是外在的。我們是器皿，裏面需要油；我們是奴僕，外面需要才幹。

充滿器皿的油達到器皿的底部。我們這人的更新是從裏面進行的，變化也是從裏面發生的。…我們需要從裏面得更新，這事實不是說，我們不需要外面的活動。那領五他連得銀子的，用這些殷勤作買賣，另外賺了五他連得。這指明我們需要裏面的更新和外面的服事，裏面的長大和外面的行動。我們對這原則需要有深刻的印象。在生命方面，我們需要從裏面得更新；在服事方面，我們外面需要十分活躍。有時候我們可能外面很活躍，以致忽畧了裏面的更新。但有時候我們可能很注意裏面的生命，以致沒有好好工作。這樣就是沒有翻過的餅，（何七8，）一面燒焦成炭，另一面是生的；兩面都不適合喫。我們需要是個翻過的餅。我們若過度工作，主會告訴我們要休息。但我們若休息太過，主會告訴我們去工作。（馬太福音生命讀經，八三七至八三八、八三五至八三六頁。）

參讀：馬太福音生命讀經，第六十五至六十六篇。

becoming proper in life and in service. Regarding life, we are virgins; regarding service, we are slaves. This means that in watchfulness we are virgins. This relates to what we are. But in faithfulness we are slaves. This relates to what we do.

Although we may like the term virgins, we may not like hearing that we are slaves. Nevertheless, we are not only virgins but also slaves. To the virgins the Lord is the Bridegroom, but to the slaves He is the Master. Thus, not only we have a dual status, but the Lord also has a dual status. On the one hand, He is our pleasant Bridegroom and, on the other, our strict Master. Sometimes He is very pleasant with us, but at other times He deals with us in a strict way.

The virgins need something inward—the inward filling of the oil in the vessel. The slaves, however, need something outward—the spiritual talent. The infilling of the Holy Spirit is inward, but the talent, the spiritual gift, is outward. As vessels we need the oil inwardly, and as slaves we need the talents outwardly.

The oil that fills the vessel reaches the very bottom of the vessel. It is from within that the renewing of our being takes place, and it is from within that transformation transpires. The fact that we need to be renewed from within does not mean that we do not need outward activities. The one who received five talents traded with them diligently and gained another five talents. This indicates that we need both the inward renewing and the outward service, the inward growth and the outward actions. We need to be deeply impressed with this principle. Regarding the aspect of life, we need to be renewed from within, and regarding the aspect of service, we need to be very active outwardly. Sometimes we may be so active outwardly that we neglect the inward renewing. But at other times we may care so much for the inner life that we do not work adequately. To be like this is to be an unturned cake (Hosea 7:8). On one side we are burned to charcoal, and on the other side we are raw. Neither side is good for eating. We need to be a turned cake. If we work too much, the Lord will tell us to rest. But if we rest too much, the Lord will tell us to work. (Life-study of Matthew, pp. 722, 720-721)

Further Reading: Life-study of Matthew, msgs. 65—66

第六週■週五

晨興餽養

太二四 45『這樣，誰是那忠信又精明的奴僕，爲主人所派，管理他的家人，按時分糧給他們？』

林前十四 31『因爲你們都能一個一個的申言，爲要使眾人得學習，使眾人得勉勵。』

我們要怎樣在服事上忠信？…馬太二十四章四十五至五十一節清楚的告訴我們，主託付我們照顧祂的家人。祂的家人是指信徒，（弗二 19，）就是召會。（提前三 15。）今天召會乃是主的家，也是主的家人，就是我們所說的家屬。…主囑咐我們，託付我們，要供應祂的家人，就是供應召會裏的信徒。

按照馬太二十四章四十五節，我們所供應的乃是食物。…我們必須按時分糧，就是分配生命的供應給主的子民。不要說別人有教導的恩賜，能教導你神的話，供應你屬靈的食物，但你沒有那樣的恩賜。…所有主的僕人都爲着他們的使命，領受了恩賜。（李常受文集一九八五年第五冊，六三二頁。）

信息選讀

主升天之前，將祂的召會連同所有的信徒交給我們。…祂給了我們兩類的東西：一類是祂的家業，一類是銀子。今天我們有召會連同所有的信徒作家業，這是我們的分，我們能供應給他們，我們也有銀子作屬靈的恩賜。你不能說你沒有恩賜；事實上，你很有恩賜。爲此，我總是鼓勵你要盡功用。有些人也許以爲這只是我的實行。他們也許說，在整個基督教裏，他們只看到好的教師向大會眾講道。他們從來沒有看過一個聚會有這麼多人站起來說話。

WEEK 6 — DAY 5

Morning Nourishment

Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

In what way should we be faithful in the service?...In Matthew 24:45-51...the Lord commissioned us to take care of His household. His household refers to the believers (Eph. 2:19), who are the church (1 Tim. 3:15). The church today is the Lord's house and also the Lord's household, what we refer to as the folks ...The Lord charged us, commissioned us, to minister something to His household, that is, to the believers in the church.

According to Matthew 24:45, what we minister is food ...At the proper time we have to minister food, the life supply, to the Lord's people. Do not say that others have a gift of teaching to teach you the Word of God and minister spiritual food to you but that you do not have such a gift ...All of the Lord's servants received the gift for their commission. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 514-515)

Today's Reading

The Lord, before going to the heavens, delivered to us His church with all the believers...He gave us two categories of things: one is His possessions, the other is the talents. Today we have the church with all the believers as the possession, the portion to us, to which we can give something, and we have the talents as the spiritual gifts. You cannot say that you are not gifted. Actually, you are much gifted. For this reason I have always encouraged you to function. Some may consider this merely to be my practice. They may say that in all of Christianity they only saw the practice of good preachers speaking to a crowd. They never saw a meeting with so many standing up to speak. Some

有些人甚至說這是『爆玉米花』聚會。一個接一個站起來，好像爆玉米花一樣。…這正是我們所盼望有的。這不是我的教訓，這是聖經的教訓。（林前十四 24, 26, 29～32。）我們都必須學習盡功用。…不要黏在椅子上。…你必須跳起來說話。你說話就是按時分糧給主的家人。

供應食物的人知道要按時供餐。你若每天供應食物，你就必須作早餐、午餐和晚餐。泡杯咖啡、買一個甜甜圈作早餐，乃是懶惰的方式。在屬靈的範圍裏，我們若是像這樣，我們就不是好僕人，沒有按時將生命的供應供給主人的家人。早晨應當按時供應早餐。還有，好妻子總是會豫備最好的三明治給丈夫帶到辦公室，作為按時的午餐，並習慣為家人豫備豐盛的晚餐。

每當我們聚在一起，這就是你按時供應合式的食物給主的家屬的時間。然而，如果我懶惰，沒有讀主的話；如果我在主的話上沒有殷多的殷勤勞苦，就來對你們說話，我就只能供應你們『一杯咖啡和幾個甜甜圈』。烹煮一頓滋養、美味的早餐，需要你的殷勤。照馬太二十五章十四至三十節這個比喻的上下文，忠信的人就是殷勤的人。忠信在此等於殷勤，懶惰等於怠惰。我們必須殷勤尋求主的話，使我們豫備好，來到聚會時能供應美好的食物。喫的時候就是『按時』；聚會的時候就是『按時』。在主日上午、主日晚上、週二晚上、週五晚上，我們都有指定的時候。聚會的時間，就是指定的時候，我們眾人必須將一些生命的供應，供給神家的人，供給同作信徒的人，就是供給我們的家業。

主將召會給了我們，作為我們服事的對象，祂也給了我們才能、技巧、恩賜，來顧到我們的職責。（李常受文集一九八五年第五冊，六三三至六三五頁。）

參讀：實行主當前行動之路，第八至九章。

have even called this a “popcorn” meeting. One after another stands up like popcorn popping...This is altogether what we expect to have. This is not my teaching; this is the Bible’s teaching (1 Cor. 14:24, 26, 29-32). We all have to learn to function...Do not just be stuck to your chair...You have to jump up to say something. For you to speak is to minister food to the Lord’s household at the proper time.

Whoever serves food knows the proper time. If you are serving food every day, you have to make breakfast, lunch, and dinner. To buy a cup of coffee and a doughnut for breakfast is the lazy way. If we are like this in the spiritual realm, we will be poor slaves to minister the life supply to the master’s folks at the proper time. The proper time in the morning is breakfast. Also, good wives prepare the best sandwiches for their husbands to bring to the office for lunch at the proper time and are accustomed to preparing a big dinner for their family.

Whenever we meet together, this is one of the proper times, the appointed times, for you to minister the proper food to the Lord’s folks. Suppose, however, that I was sloppy, not reading the Word. If I did not labor adequately in the Word and came to speak to you, I would just be ministering to you “a cup of coffee and some doughnuts.” To cook a nourishing, good breakfast requires your diligence. According to the context of this parable, the faithful one is the diligent one. Faithful here equals diligent, and slothful equals lazy. We must be diligent in seeking the Word so that we could prepare to serve good food when we come to the meeting. The eating time is the proper time, and the meeting time is the proper time. We have the proper time on the Lord’s Day morning, on the Lord’s Day evening, Tuesday evening, and Friday evening. The meeting times are the proper times when we all have to minister some portion of the life supply to our folks, to our fellow believers, to our possessions.

The Lord has given us the church as the object for us to serve, and He has also given us the ability, the skill, the gift, to care for our obligation. (CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” pp. 515-516)

Further Reading: CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” chs. 8—9

第六週■週六

晨興餽養

太二四 48 ~ 49『若是那惡僕…動手打那些和他同作奴僕的，又和酒醉的人一同喫喝。』

二五 18 ~ 19『但那領一他連得的，去掘開地，把他主人的銀子埋藏了。過了許久，那些奴僕的主人竟然來和他們算賬。』

我們眾人都應該按時分糧給主的子民，（太二四 45，）並且充分使用主的恩賜。（二五 20，22。）…我們不該動手打那些和我們同作奴僕的人。（二四 49。）…我惟一的負擔乃是釋放信息。雖然我無意暴露任何人，許多人卻藉着我所釋放信息裏的光被暴露。那不是我的工作，乃是主的工作。…我們必須花費我們的時間…為着主的權益有積極的事奉。（李常受文集一九八五年第五冊，六六四至六六六頁。）

信息選讀

再者，我們不該是那些『和酒醉的人一同喫喝』的人。（太二四 49。）這比動手打同作奴僕的人飄離得更遠、墮落得更甚。…屬世的人被屬世的事物迷醉，甚至麻醉。他們被現今的世代所麻醉。與他們一同喫喝，就是享受他們所享受的。

我們不該與酒醉的人一同喫喝，也不該掘開地，把主的銀子埋藏了。（二五 18。）地乃是象徵世界，所以掘開地是表徵鑽進世界。任何與世界的聯合、牽連，甚至一點世俗的交談，都會埋藏主所給我們的恩賜。

我們要成為忠信的，路就是散佈主的話，這話對每一個飢渴的人乃是食物。主的家業不僅由信徒組成，也

WEEK 6 — DAY 6

Morning Nourishment

Matt. 24:48-49 But if that evil slave...begins to beat his fellow slaves and eats and drinks with the drunken.

25:18-19 But he who had received the one went off and dug in the earth and hid his master's money. Now after a long time the master of those slaves came and settled accounts with them.

All of us should be those who are feeding the Lord's people at the proper time (Matt. 24:45) and using the Lord's talents in full (25:20, 22)...We should not be those beating our fellow slaves (24:49)...My only burden is to release messages. Although I have no intention of exposing anyone, many are exposed by the light in the messages I release. That is not my job but the Lord's work ...We must spend our time...to do a positive service for the Lord's interest. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 539-540)

Today's Reading

Furthermore, we should not be one who "eats and drinks with the drunken" (Matt. 24:49). This is to drift away further, a further fall from beating the fellow slaves ...The worldly people are drunk and even drugged with worldly things. They are stupefied with the present age. To eat and drink with them is to enjoy what they enjoy.

We should not eat and drink with the drunken, nor should we dig in the earth and hide the Lord's talent (25:18). The earth signifies the world, so to dig in the earth signifies getting into the world. Any association, any involvement, with the world, even a little worldly talk, will bury the Lord's gift to us.

The way to be faithful is to scatter the Lord's word, which is food to every hungry one. The Lord's household is composed not only of believers but also

由罪人組成。誰要去餵養飢渴的罪人？我們都必須說，『我去！』我們必須去。…我們必須盡所能的傳佈神的話。…許多基督徒幾乎沒有甚麼真理；他們有神的話，但他們不在意神的話，也不明白有多少豐富在其中。在這背道的時代，靠着主的憐憫，祂向我們打開祂的話。許多神聖的豐富都刊印出版了。…我們為甚麼不帶着這些豐富出去？…這是餵養主子民的一條路。

主把銀子給了祂所有的奴僕。…每一個人都需要去作生意，作事業，為主國度賺錢。我們要作這事，就必須按時餵養祂的子民。每一天都是指定的時候，都是用餐的時候。…各處都有人豫備好要喫，所以我們需要充分使用主的銀子。得到五他連得銀子的奴僕另外賺取五他連得的利潤，得到二他連得銀子的奴僕另外賺取二他連得的利潤。這指明他們完全使用主的銀子，沒有任何損失或浪費，所以他們得着同樣的賞賜。

此外，我們必須靠着祂的憐憫，藉着祂的恩典，盡所能不動手打同作奴僕的，就是同作信徒的。不要批評或埋怨他們；不要用消極的話說到他們，因為你沒有時間這樣作。你的口不是被造來批評的，乃是被造來說出基督的。批評弟兄們就是動手打同作奴僕的，這會使我們受懲治。我們也不該鑽到世界裏，與麻醉的屬世之人一同享樂。我們必須是清明的人。我們不該掘開地，把我們的銀子埋起來。我們應當有工作好賴以維生，但我們不該鑽進去。我們與屬世之人不同。我鼓勵我所有的孫子盡所能的得着最高的教育，但我不同意他們任何人『鑽進』他們的教育裏，只是成為專家。我也鼓勵召會中所有的青年人受最高的教育，但不要鑽一個洞，把主給你的恩賜埋起來。我們都需要在對主的服事上忠信。（李常受文集一九八五年第五冊，六六六至六六七、六七一至六七四頁。）

參讀：實行主當前行動之路，第十章。

of sinners. Who will go to feed the hungry, sinful people? We all have to say, "Me!" We have to go...We must do everything that we can to spread the Word of God. Many Christians are nearly void of the truth; they have the Word of God, but they do not care for it, nor do they realize how much is in it. In this age of apostasy the Lord, by His mercy, has opened up His Word to us. Many of the divine riches have been printed and published...Why do we not go out with these riches?...This is one of the ways to feed the Lord's people.

The Lord has given talents to all His slaves ...Everyone was required to trade, to do business, to make money for the Lord's kingdom. In order to do this, we have to feed His people at the proper time. Every day is a proper time, a meal time...There is someone ready to eat everywhere, so we need to be those using the Lord's talent in full. The five-talented slave made a profit of five talents, and the two-talented slave made a profit of two talents. This indicates that they used the Lord's talent in full, without any loss or waste, so they both received the same reward.

Also, by His mercy and through His grace we must do the best not to beat the fellow slaves, the fellow believers. Do not criticize or murmur about them. Do not speak anything negative about them, because you do not have the time to do it. Your mouth was not made for criticizing but for speaking forth Christ. To criticize the brothers is to beat the fellow slaves. This will cause us to be punished. We should also not go into the world to enjoy ourselves with the stupefied, drugged, and worldly people. We have to be the sober ones. We should not dig into the earth to bury or hide our talent. We should have a job to maintain our living, but we should not dig into it. We are different from the worldly people. I encourage all my grandchildren to do their best to get the highest education, but I do not agree that any one of them would "dig into" their education just to become an expert. I also encouraged all the young people in the churches to get the highest education, but do not dig a hole that buries the talent the Lord gave you. We all need to be faithful in the Lord's service. (CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," pp. 540-541, 544-546)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 10

第六週詩歌

日近一日

補930

(英1307)

C大調

4/4

7 1 2 | 3--3 | 4 3 2 1 | 6-5- | 0 5 5 4 | 3--1 |
 一 日 近 一 日， 恩 主 耶 穌 快 回 來； 贖 回 光 陰， 勿
 4 3 2 1 | 2--- | 0 7 1 2 | 3--3 | 4 3 2 1 | 7-
 讓 今 生 空 白。 精 明 童 女 儆 醒 豫 備 不 稍
 i- | 0 i i 6 | 5--1 | 4 3 2 1 | 2--- | 0 5 6 7 |
 怠， 切 切 等 候 面 見 新 郎 風 采。 當 祂 來
 i--i | 7 6 5·6 | 6-5- | 0 5 6 7 | i--i 7 |
 臨， 我 們 是 否 正 等 待？ “己” 的 糾 纏， 是
 6 5 4 3 | 3·4 5- | 0 5 3 2 | i--i | 7 6 5 4 |
 否 脫 離 無 礙？ 何 等 巴 望 被 提 進 入 祂
 3-1- | 1 1 5 4 | 3--3 | 4 2 1 7 | 1--- | 1 ||
 同 在， 享 受 婚 筵， 作 祂 新 婦、 至 愛！

二 主，助我們，黃金歲月全贖回；屬天膏油，器皿裏常豫備。
每一試煉，都知是你所量給，使你加多，你愛更顯豐沛。
主必快來，現今每刻都寶貴；被靈充滿，買油應當加倍。
苦難試煉，放膽迎接毫不畏；今雖傷痛，那日國度甘美。

三 主，轉我們，屬魂享樂不留戀，惟注視你溫柔、美麗榮臉。
保守我們，奔跑賽程不困倦，忍耐到底，直至見你顯現。
當主來臨，能否被提到祂前？能否見祂，坐席享受婚筵？
應當儆醒，無一刻鬆懶隨便；朝思暮想，惟盼新郎歸旋。

四 同眾童女，歡喜出去迎新郎；靈裏焚燒，燈都發光剔亮；
器皿充滿，眼目注視祂榮光；與祂同在，完全滿足歡暢。
完全滿足一新郎新婦永同享；完全滿足一直到永世無疆！
何等安息！喜樂、恩愛又輝煌，永世對耦，福樂盈溢無上！

WEEK 6 — HYMN

The day approaches; Jesus soon is coming

Hope of Glory — Preparing for Christ's Return

1307

1. The day ap-proach-es; Je-sus soon is com-ing. Redeem the time; it must not slip a-
 way. Lord, make us rea-dy for the cry: "Be-hold Him!" By us-ing ev-ery moment of each
 day. (C) When Je-sus comes, will we go in to meet Him? When Je-sus comes, will we from self have
 ceased? He's coming soon to take the wise ones with Him. Oh, let us not be left outside the feast.

2. Lord, help us to redeem these golden moments;
 Our vessels fill with ointment from above;
 Help us amen each trial and tribulation;
 Increase in us; make us abound in love.

Chorus He's coming soon—these moments are so precious.
 The oil is here—Oh, let us buy the more.
 Amen the trials and welcome tribulations—
 The kingdom's ours through these afflictions sore.

3. Lord, ever turn us from our soulish pleasures
 To gaze upon Thy tender, loving face.
 Oh, keep us running forth to meet the Bridegroom
 And patiently attending to the race.

When Jesus comes, will we be in His presence?
 When Jesus comes, will we His face behold?
 Oh, let us not return to sloth and folly,
 But jealously His loving presence hold.

4. As His dear Bride, let us go forth to meet Him,
 Our lamps well-trimmed, our fires burning bright,
 Our vessels filled, our eyes set on His glory,
 To be with Him completely satisfied.

Yes, satisfied—Christ and His Bride together.
 Yes, satisfied—throughout eternity.
 Oh, what a rest, what joy, what love, what favor
 To be His Bride when He comes to His feast!

第六週・申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第七週

為帶進神的國而有屬靈的爭戰，
以及活在神愛子的國裏

讀經：啓十一 15，十二 10，四 11，太六 10，七 21，十二 26、28，西一 12～13

【週一】

壹 屬靈爭戰的目的是要帶進神的國——太六 10：

一 屬靈的爭戰是必需的，因為撒但的意志在對抗神的意志——弗五 17。

二 屬靈爭戰的源頭，乃在於神的意志與撒但意志之間的衝突——太六 10，七 21，賽十四 12～14：

1 路西弗因着自己的高位和美麗而驕傲，以致興起邪惡的意圖，這就成了撒但的意志——結二八 12～19，賽十四 12～15。

2 在神的天使長興起與神的意志敵對之前，宇宙中沒有爭戰；路西弗的背叛是現今發生在國家之間，以及社會、家庭和個人裏面一切爭戰的起頭——參啓十二 3～11，加五 17。

三 神要受造的『人』對付受造而墮落的『撒但』；為此，人的意志必須與神的意志站在一起——創一 26，太二六 39，十二 30，七 21。

Week Seven

Spiritual Warfare to Bring In the Kingdom of God and Living in the Kingdom of the Son of God's Love

Scripture Reading: Rev. 11:15; 12:10; 4:11; Matt. 6:10; 7:21; 12:26, 28; Col. 1:12-13

§ Day 1

I. The purpose of spiritual warfare is to bring in the kingdom of God—Matt. 6:10:

A. Spiritual warfare is necessary because Satan's will is set against God's will—Eph. 5:17.

B. Spiritual warfare has its source in the conflict between the divine will and the satanic will—Matt. 6:10; 7:21; Isa. 14:12-14:

1. Lucifer's pride in his high position and beauty gave rise to an evil intention, which became the satanic will—Ezek. 28:12-19; Isa. 14:12-15.

2. Before the archangel of God rose up to contradict the divine will, there was no war in the universe; the rebellion of Lucifer was the beginning of all the fighting that is now taking place among nations, in society, in the family, and within individuals—cf. Rev. 12:3-11; Gal. 5:17.

C. God wants His creature man to deal with His fallen creation Satan; for this, the human will must stand with the divine will—Gen. 1:26; Matt. 26:39; 12:30; 7:21.

四 作為召會，我們的爭戰乃是要征服撒但的意志並擊敗神的仇敵——弗六 11 ~ 13。

【週二】

五 屬靈爭戰乃是神的國與撒但的國之間的爭戰——太十二 26、28：

- 1 神的國與撒但的國二者敵對——26、28 節：
 - a 神的國無論從時間說或從空間說，都是永遠的；撒但的國不是永遠的。
 - b 神的國是合法的，而撒但的國是非法的，因為撒但的國是藉着背叛神而設立的。
- 2 神的國不會自動來臨；要使神的國來臨，就需要有屬靈的爭戰——22 ~ 29 節。
- 3 召會的職責就是繼續基督所作那抵擋撒但的得勝工作——來二 14，約壹三 8 下，西二 15，詩一四九 5 ~ 9。
- 4 神的國就是神聖意志的行使，以神的能力去推翻撒但的能力——太六 10。
- 5 甚麼時候魔鬼被趕走，甚麼地方仇敵的工作被神的能力取代，就是神的國臨到了——十二 28。

六 『當你爭戰的日子，你的民要以奉獻為彩飾，甘心獻上自己』——詩一一〇 3 上：

- 1 就屬靈的意義說，我們現今正在基督爭戰的日子，為着祂，我們必須成為甘心祭——利二二 18，申十二 6。
- 2 我們要從事屬靈的爭戰，以擊敗神的仇敵並帶進神的國，就需要絕對並徹底的奉獻給主；在神的眼中，這樣的奉獻乃是一種彩飾——詩一一〇 3 上。

【週三】

D. As the church, our fighting is to subdue the satanic will and defeat God's enemy—Eph. 6:11-13.

§ Day 2

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

1. The kingdom of God is versus the kingdom of Satan—vv. 26, 28:
 - a. God's kingdom is eternal, both in time and in space; Satan's kingdom is not eternal.
 - b. God's kingdom is legal, whereas Satan's kingdom is not legal, for it was established by rebellion against God.
2. The kingdom of God will not come automatically; in order for the kingdom of God to come, there is the need of spiritual fighting—vv. 22-29.
3. The responsibility of the church is to continue the victorious work that Christ has carried out against Satan—Heb. 2:14; 1 John 3:8b; Col. 2:15; Psalms 149:5-9.
4. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—Matt. 6:10.
5. Whenever the devil has been cast out and wherever the work of the enemy has been displaced by God's power, the kingdom of God is there—12:28.

F. "Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration"—Psalms 110:3a:

1. In a spiritual sense, we are now in the day of Christ's warfare, and for Him we need to be a voluntary offering, a freewill offering—Lev. 22:18; Deut. 12:6.
2. In order to engage in spiritual warfare to defeat God's enemy and bring in the kingdom of God, we need an absolute and thorough consecration to the Lord; in the eyes of God, such a consecration is a matter of splendor—Psalms 110:3a.

§ Day 3

貳 父已經『拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏』——西一 12～13：

一 『黑暗的權勢』乃是指撒但的權勢；神乃是光，撒但就是黑暗：

- 1 撒但黑暗的權勢，就是那在諸天界裏、在空中的邪惡權勢——弗六 12。
- 2 諸天界裏邪惡、背叛的權勢，就是撒但的國，黑暗的權勢——太十二 26。
- 3 蒙拯救脫離黑暗的權勢，乃是蒙拯救脫離掌死權的魔鬼——來二 14，約十七 15。
- 4 我們已經藉着基督的死，並藉着在復活裏基督的生命，蒙拯救脫離魔鬼撒但——西二 15，約五 24。

二 父已經『把我們遷入祂愛子的國裏』——西一 13：

- 1 神愛子的國乃是基督的權柄——啓十一 15，十二 10。
- 2 神的兒子是神聖生命的具體化身和彰顯；因此，子的國乃是生命的範圍——約壹五 11～12：
 - a 遷入父愛子的國裏，就是遷入那是我們生命的子裏——西三 4。
 - b 子作為復活，現今乃是賜生命的靈；祂在祂復活的生命裏，用愛來管理我們——彼前一 3，羅六 3～4，林前十五 45 下。
 - c 我們在復活裏，憑着子作我們的生命而活，我們就活在祂的國裏，在父的愛裏享受祂——約六 57。
- 3 我們遷入神愛子的國裏，這事實指明，這生命的範圍是在愛裏，不是在懼怕裏——西一 13：

II. The Father has "delivered us out of the authority of darkness" and has "transferred us into the kingdom of the Son of His love"—Col. 1:12-13:

A. The authority of darkness denotes the authority of Satan; God is light, and Satan is darkness:

1. Satan's authority of darkness is the authority of evil in the heavenlies, in the air—Eph. 6:12.
2. The authority of evil, of rebellion, in the heavenlies is the kingdom of Satan, the authority of darkness—Matt. 12:26.
3. To be delivered out of the authority of darkness is to be delivered from the devil, who has the might of death—Heb. 2:14; John 17:15.
4. We have been delivered from the devil, Satan, by the death of Christ and by the life of Christ in resurrection—Col. 2:15; John 5:24.

B. The Father has "transferred us into the kingdom of the Son of His love"—Col. 1:13:

1. The kingdom of the Son of God's love is the authority of Christ—Rev. 11:15; 12:10.
2. The Son of God is the embodiment and expression of the divine life; therefore, the kingdom is of the Son as a realm of life—1 John 5:11-12:
 - a. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, who is life to us—Col. 3:4.
 - b. The Son as resurrection is now the life-giving Spirit, and He rules us in His resurrection life with His love—1 Pet. 1:3; Rom. 6:3-4; 1 Cor. 15:45b.
 - c. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love—John 6:57.
3. The fact that we have been transferred into the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear—Col. 1:13:

- a 今天我們所在其中的國，乃是充滿生命、光與愛的範圍——約壹一 1 ~ 2、5、7，四 8、16。
- b 子作為神聖之愛的對象，帶著復活的權柄，在神聖的愛裏對我們成了神聖生命的具體化身；這就是父愛子的國——西一 13。
- c 父已把我們遷入一個範圍，在其中我們是在愛裏並憑着生命受管理：
 - (一) 在此，我們在屬天的管理和約束之下，有在愛中、憑着生命並在亮光下的真正自由——太七 13 ~ 14。
 - (二) 在這國裏，我們享受基督並過召會生活——西一 12，四 15 ~ 16。

【週四】

三 神愛子的國是神旨意的一個重要方面——一 9，四 12：

- 1 神是一位有定旨的神，有祂自己喜悅的旨意；祂為自己的旨意創造了萬有，好成就並完成祂的定旨——啓四 11，弗三 9 ~ 11。
- 2 父永遠的旨意，乃是要把召會建造在子基督這磐石上——太十六 18，弗二 21 ~ 22，四 16。
- 3 神的旨意是要為基督得着一個身體，作祂的豐滿，祂的彰顯——羅十二 2 ~ 5，弗一 5、9、11、22 ~ 23。
- 4 國度絕對是神旨意的事，並且完全成就祂的旨意；事實上，國度就是神的旨意——太六 10。
- 5 我們這些國度的子民，活在神愛子的國裏，是要在地上實行父的旨意——七 21，十二 50。

【週五】

- a. The kingdom in which we find ourselves today is a realm full of life, light, and love—1 John 1:1-2, 5, 7; 4:8, 16.
- b. The Son as the object of the divine love becomes to us the embodiment of the divine life in the divine love with the authority of resurrection; this is the kingdom of the Son of God's love—Col. 1:13.
- c. The Father has transferred us into a realm where we are ruled in love with life:
 - (1) Here, under the heavenly ruling and restriction, we have genuine freedom in love, with life, and under light—Matt. 7:13-14.
 - (2) Here in this kingdom we enjoy Christ and have the church life—Col. 1:12; 4:15-16.

§ Day 4

C. The kingdom of the Son of God's love is a crucial aspect of God's will—1:9; 4:12:

- 1. God is a God of purpose, having a will of His own pleasure, and He created all things for His will so that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11.
- 2. The Father's eternal will is to build up the church upon Christ the Son as the rock—Matt. 16:18; Eph. 2:21-22; 4:16.
- 3. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2-5; Eph. 1:5, 9, 11, 22-23.
- 4. The kingdom is absolutely a matter of God's will and completely fulfills His will; in fact, the kingdom is God's will—Matt. 6:10.
- 5. As the kingdom people, those who are living in the kingdom of the Son of God's love, we are here on earth to do the Father's will—7:21; 12:50.

§ Day 5

四 在神愛子的國裏只有一個人位——包羅萬有的基督，和一條道路——十字架——西二 9、14～15：

- 1 這一個人位——基督，乃是宇宙的中心和焦點——15～17。
- 2 神的心意不是要賜給我們許多的事物；祂要賜給我們一個人位，就是包羅萬有的基督——二 10。
- 3 十字架乃是神行政的中心——14～15 節：
 - a 神藉着十字架對付宇宙中一切消極的事物。
 - b 神藉着十字架管理萬有，並藉着十字架對付萬有。

【週六】

五 在神愛子的國裏，基督在萬有中居第一位，居首位——一 18：

- 1 在舊造並在新造中，在宇宙並在召會中，基督都居第一位，居首位。
- 2 我們若看見基督居首位的異象，我們的基督徒生活和召會生活就會有徹底的改變，因為我們會領悟，基督必須在凡事上是第一的：
 - a 讓主在凡事上居首位，就是用起初的愛，上好的愛來愛祂——啓二 4。
 - b 我們要讓基督居首位，就必須願意受調整、被破碎、成為無有，使主在我們裏面，藉着我們並在我們中間，能有路建造祂生機的身體。
- 3 在神愛子的國裏，我們經歷並享受基督的包羅萬有——西一 12、27，二 9、16～17，三 1、4、11：
 - a 基督是三一神的具體化身，就是神格一切的豐滿都有形有體的居住在祂裏面的那一位——二 9。

D. In the kingdom of the Son of God's love, there is only one person—the all-inclusive Christ—and one way—the cross—Col. 2:9, 14-15:

1. The one person, Christ, is the center, the focal point, of the universe—1:15-17.
2. God's intention is not to give us many items; He intends to give us one person, the all-inclusive Christ—2:10.
3. The cross is the center of God's government—vv. 14-15:
 - a. By the cross God has dealt with all the negative things in the universe.
 - b. God governs everything by the cross and deals with everything by the cross.

§ Day 6

E. In the kingdom of the Son of God's love, Christ has the first place, the preeminence, in all things—1:18:

1. Both in the old creation and in the new creation, in the universe and in the church, Christ is the first and occupies the first place of preeminence.
2. If we see the vision of the preeminence of Christ, our Christian life and our church life will be revolutionized, for we will realize that in all things Christ must be first:
 - a. To give the Lord the first place in all things is to love Him with the first love, the best love—Rev. 2:4.
 - b. In order to give Christ the preeminence, we must be willing to be adjusted, to be broken, and to be made nothing so that He can have a way in us, through us, and among us for the building up of His organic Body.
3. In the kingdom of the Son of God's love, we experience and enjoy Christ in His all-inclusiveness—Col. 1:12, 27; 2:9, 16-17; 3:1, 4, 11:
 - a. Christ is the embodiment of the Triune God, the One in whom all the fullness of the Godhead dwells bodily—2:9.

- b 基督是我們所分得的分，我們的美地——神聖的基業，給我們享受——一 12。
- c 基督是宇宙中一切正面事物的實際——二 16 ~ 17。
- d 基督是坐在神右邊的那一位——三 1。
- e 基督住在我們裏面，成了我們榮耀的盼望——一 27。
- f 基督是我們的生命——三 4。
- g 基督是一個新人的構成成分——10 ~ 11 節。

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

第七週■週一

晨興餽養

太六10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

弗六11～12『要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

一九二八年倪弟兄召開第一次得勝者特會，說到屬靈的爭戰。…倪弟兄指出，在宇宙中有三個意志：神的意志、撒但的意志、以及人的意志。我們若要知道召會如何能作神的戰士，從事屬靈的爭戰，我們就必須認識這三個意志，這三個意願。神的意志是自有永有的，是永遠的、非受造的。作為受造之物的天使也有意志。眾天使中的一位，就是天使長，受神指派管理亞當被造之前的宇宙。這天使長因着自己的高位和美麗，就變得驕傲起來。這驕傲使他興起邪惡的意圖，這就成了撒但的意志。因此，在神的意願，神的意志之外，還有第二個意願，第二個意志；因為撒但的意志如今是對抗神的意志的。（以弗所書生命讀經，六三四頁。）

信息選讀

一切爭戰都源自這兩個意志的衝突。在撒但的意志興起與神的意志敵對之前，宇宙中沒有爭戰。宇宙中的衝突起始於天使長對神的背叛。那背叛乃是現今發生在國家之間，以及社會、家庭、和個人裏面一切爭戰的起頭。歷代以來，國家、團體、人羣之間，甚至人自己裏面，都一直有爭戰。

WEEK 7 — DAY 1

Morning Nourishment

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

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

In 1928 Brother Nee held his first overcomer conference on spiritual warfare...Brother Nee pointed out that in the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 515)

Today's Reading

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals. Throughout history there have been wars between nations, groups, persons, and even

譬如，你也許經歷理智與情慾內裏的爭戰。各式各樣的爭戰，其源頭都在於神的意志與撒但的意志之間的衝突。

我們不知道撒但背叛和亞當受造之間相隔有多久。我們只知道在某個時候，神造了人，並且賦與他自由的意志。因着神的偉大，祂給人自由的意志。…神給人自由的意志，指明祂不勉強人順從祂。我年輕時，認為神創造人時給人自由意志是不智慧的。我若是神，我必定叫人無所選擇；…但神是偉大的，祂給人選擇的自由。

我們在創世記二章看見，人可以自由的運用他的意志，或喫生命樹，或喫善惡知識樹。這兩棵樹分別代表神的意志和撒但的意志。因此，在園子裏有一個三角的局面：生命樹代表神的意志，善惡知識樹代表撒但的意志，亞當代表人的意志。實際上，生命樹是指神自己，善惡知識樹是指撒但。所以，有三個人位——神、撒但和人——各有一個意志。

雖然有三個意志，但衝突只牽涉兩方——神和撒但。要緊的問題乃是，人是選擇神的意志還是選擇撒但的意志。…我們都知道，人的意志是站在撒但意志的那一邊。這意思是說，人揀選跟從撒但，與撒但的意志站在同一邊。所以撒但暫時得了勝。然而，藉着悔改，人能從撒但的意志轉向神的意志，從撒但那一邊轉到神這一邊。

神的仇敵…必須被擊敗。為此，召會必須是戰士。…因此，…我們…爭戰，為要征服撒但的意志。…我們的爭戰是為着擊敗神的仇敵。（以弗所書生命讀經，六三四至六三七頁。）

參讀：馬太福音生命讀經，第三十三篇；國度，第八至九章。

within individuals. For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

We do not know how much time elapsed between the rebellion of Satan and the creation of Adam. We simply know that at a particular time, God created man and endowed him with a human will that was free. It is because of God's greatness that He gave man a free will ...By giving man a free will, God was indicating that He would not force man to obey Him. When I was young, I thought that God was not wise in creating man with a free will. If I had been God, I would have made it impossible for man to have had a choice...But in His greatness God gave man freedom of choice.

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will, respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

Although there were three wills, the controversy involved just two parties—God and Satan. The crucial issue was whether man would choose the divine will or the satanic will ...As we all know, the human will took sides with the satanic will. This means that man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily. However, through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side.

God's enemy must be defeated. For this, the church must be a warrior... Therefore, ...we fight to subdue the satanic will ...Our fighting is for the defeat of God's enemy. (Life-study of Ephesians, pp. 515-517)

Further Reading: Life-study of Matthew, msg. 33; CWWL, 1972, vol. 2, "The Kingdom," chs. 8—9

第七週■週二

晨興餽養

太十二 26『若撒但趕逐撒但，他就自相分爭，他的國怎能站住？』

28『我若靠着神的靈趕鬼，這就是神的國臨到你們了。』

約十四 30『以後我不再同你們多說話，因為這世界的王將到，他在我裏面是毫無所有。』

召會在今天就是神掌權的一個模型。…〔神〕要藉着召會捆綁撒但，消除他的權勢，好使祂的名為全地所尊崇，祂的國度在全地得建立，祂的旨意在全地能通行。這就是召會的使命，這也就是召會屬靈爭戰的目的。

宇宙中有神的國，也有撒但的國；我們所說的屬靈爭戰，就是這兩國之間的爭戰。

神的國無論從時間說，或從空間說，都是永遠的。神如何是從永遠到永遠的，神的國也如何是從永遠到永遠的。並且神的國也是光明的，就像神自己是光明的一樣。撒但的國不是永遠的，按時間說，是在時間裏面；按空間說，只限於空中和地面。並且撒但的國也是黑暗的，和神的國相對。

此外，還有一個很大的分別，就是神的國是合法的，而撒但的國是非法的。宇宙都是神創造的，都是屬於神的，所以神有合法的權柄在其中掌權。但撒但的國，卻是因着他背叛神而設立的，所以完全是非法的。（李常受文集一九五三年第三冊，七〇三至七〇四頁。）

WEEK 7 — DAY 2

Morning Nourishment

Matt. 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing.

Today the church is a model of God's reign...It is through the church that God will bind Satan and destroy his power. Thus, His name will be honored in the whole earth, His kingdom set up, and His will done. This is the commission of the church. This also is the purpose of the church's spiritual warfare.

In the universe there is the kingdom of God, and there is also the kingdom of Satan. The spiritual warfare we are speaking of is the warfare between these two kingdoms.

God's kingdom is eternal, both in time and in space. Since God Himself is from eternity to eternity, so also is His kingdom from eternity to eternity. Furthermore, since God Himself is in light, so also is God's kingdom in light. Satan's kingdom is not eternal. As to time, it is limited in time; as to space, it is limited to the air and the earth. Furthermore, Satan's kingdom is in darkness, the exact opposite of the kingdom of God.

In addition, there is still another great difference: God's kingdom is legal, whereas the kingdom of Satan is illegal. The whole universe was created by God and belongs to Him; hence, God has the legal right to reign. On the contrary, Satan's kingdom was established by rebellion against God; hence, it is entirely illegal. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 519-520)

撒但的國…組織成了一個系統，由撒但藉着來霸佔空中和地上，以推翻神在其中的權柄，而建立他自己的國。所以撒但用他背叛的勢力所組成的這個國，完全是非法的。

新約時代開始…，主耶穌出來作工，就宣告說，『你們要悔改，因為諸天的國已經臨近了。』（太四 17。）主這話的意思就是說，從前在這裏是地上的國，是撒但的國，是撒但在掌權，現在諸天的國，就是神的國要來，神要來地上掌權。以後主教導門徒們禱告，就說，願神的國來臨。（六 10。）這事的成全，乃是在將來第七號吹響的時候。（啓十一 15。）那時世上的國，成了神和基督的國，神的國就具體而完滿的臨到地上。

〔現在〕就是神要祂的子民在地上為祂爭戰的時候。最晚從主耶穌出來作工開始，直到祂再來，所有屬神的人，在地上為神所作的一切，都是屬靈的爭戰。神就是要藉着屬乎祂的人，把撒但擄去的人搶救回來，而奪回撒但所霸佔的地。…主在馬太十二章給我們看見，〔這〕就是神的國與撒但的國之間的爭戰。（李常受文集一九五三年第三冊，七〇五至七〇六頁。）

許多基督徒不知道傳福音的真義。聖經說，我們必須為着國度悔改。（太四 17。）神的國實際上就是神聖意志的行使。當罪人為着神的國悔改時，他們就從撒但那一邊轉到神這一邊，就是轉向神的國，神的意志。一個人從撒但的意志轉向神的意志之後，就必須相信主耶穌並且受浸。藉着受浸，他從黑暗的權勢，就是撒但的意志，遷到神愛子的國裏。（西一 13。）（以弗所書生命讀經，六三六頁。）

參讀：歌羅西書生命讀經，第四篇；國度之於信徒，第七篇。

The kingdom of Satan...[is] organized altogether into a system through which Satan usurps the air and the earth to the end that he may overthrow God's authority and set up his own kingdom. Therefore, this kingdom, organized by Satan's rebellious force, is absolutely illegal.

At the beginning of the dispensation of the New Testament,...the Lord Jesus came forth to His ministry and declared, "Repent, for the kingdom of the heavens has drawn near." What the Lord meant was that before this it was the kingdom of earth, the kingdom of Satan, wherein Satan ruled, that held sway; but now it is the kingdom of the heavens, the kingdom of God, coming upon this earth to reign. Later, He taught the disciples to pray, "Let thy kingdom come." The full accomplishment of this matter will be seen at the sound of the seventh trumpet in the future (Rev. 11:15). Then the kingdom of this world will become the kingdom of God and Christ. Thus, God's kingdom will practically and completely come upon the earth.

[Now] is the time for the people of God to fight for Him on the earth. From the time the Lord Jesus came forth to minister, until the time of His second coming, all the works that the people of God are doing for Him are instances of spiritual warfare. God's desire is to rescue, through those who belong to Him, the people who were captured by Satan, and to recover the earth, which was usurped by Satan. This...is, according to what the Lord has shown us in Matthew 12, the warfare between the kingdom of God and the kingdom of Satan. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 521-522)

Many Christians do not know the true significance of the preaching of the gospel. The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13). (Life-study of Ephesians, pp. 516-517)

Further Reading: Life-study of Colossians, msg. 4; CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," ch. 7

第七週■週三

晨興餽養

西一 13『祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。』

來二 14『兒女既同有血肉之體，祂也照樣親自分於血肉之體，為要藉着死，廢除那掌死權的，就是魔鬼。』

黑暗的權勢指撒但的權勢。神是光，而撒但是黑暗。神拯救了我們脫離撒但黑暗的權勢，進入神奇妙的光中。黑暗是作為死亡的撒但，但光是作為生命的神。蒙拯救脫離黑暗的權勢，乃是蒙拯救脫離掌死權的魔鬼。（來二 14，約十七 15。）我們已經藉着基督的死，（西二 14～15，）並藉着在復活裏基督的生命，（約五 24，）蒙了拯救脫離魔鬼撒但。（新約總論第八冊，三八至三九頁。）

信息選讀

我們不僅蒙了拯救脫離黑暗的權勢，也遷入神愛子的國裏。子的國乃是基督的權柄。（啓十一 15，十二 10。）

按照新約，神的兒子是神聖生命的彰顯及其具體化身。這就是說，子的國乃是生命的範圍。我們所遷入的國，是神愛子的國，這事實指明這生命的範圍乃是在愛裏，不是在懼怕裏。今天我們…所在其中的國，乃是充滿生命、光與愛的範圍。

子是父這生命源頭的彰顯。（約一 4，18，約壹一 2。）父作生命的源頭，彰顯在子裏。愛子是父愛的對象，在神聖的愛裏帶着在復活裏的權柄，對我

WEEK 7 — DAY 3

Morning Nourishment

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

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

The authority of darkness denotes the authority of Satan. God is light, and Satan is darkness. God has delivered us out of Satan's authority of darkness into God's marvelous light. Darkness is Satan as death, but light is God as life. To be delivered out of the authority of darkness is to be delivered from the devil, who has the might of death (Heb. 2:14; John 17:15). We have been delivered from the devil, Satan, by the death of Christ (Col. 2:14-15) and by the life of Christ in resurrection (John 5:24). (The Conclusion of the New Testament, pp. 2581-2582)

Today's Reading

We have not only been delivered out of the authority of darkness but also transferred into the kingdom of the Son of God's love. The kingdom of the Son is the authority of Christ (Rev. 11:15; 12:10).

According to the New Testament, the Son of God is the expression of the divine life and its embodiment. This means that the kingdom of the Son is a realm of life. The fact that the kingdom into which we have been transferred is the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear. The kingdom in which we find ourselves today is a realm full of life, light, and love.

The Son of the Father is the expression of the Father as the source of life (John 1:18, 4; 1 John 1:2). The Father as the source of life is expressed in the Son. The Son of the Father's love is the object of the Father's love to be the embodiment

們作生命的具體化身。子作神聖生命的具體化身，是父愛的對象。具體化身在子裏的神聖生命，在神聖的愛裏賜給我們。因此，神聖之愛的對象，在神聖的愛裏帶着在復活裏的權柄，對我們成為生命的具體化身。這就是父愛子的國。

遷入父愛子的國裏，乃是遷入那是我們生命的子裏。（約壹五 12。）在復活裏的子，（彼前一 3，羅六 4～5，）現今是賜生命的靈；（林前十五 45 下；）祂在祂復活的生命裏用愛來管理我們。這是父愛子的國。當我們在復活裏，憑着子作我們的生命而活，我們就活在祂的國裏，在父的愛裏享受祂。

我們已經遷入一個範圍，在其中我們是在愛裏並憑着生命受管理。在此，我們在屬天的管理與約束之下，有在愛中、憑着生命、並在亮光下的真正自由，正當的自由。這就是蒙拯救脫離黑暗的權勢，並遷入父愛子之國裏的意義。在這國裏，我們享受基督，並過召會生活。

『神的兒子』一辭，對父是何等悅耳。主耶穌受浸時，父宣告說，『這是我的愛子，我所喜悅的。』（太三 17。）主變化形像時，父作了同樣的宣告。（十七 5。）因為父喜悅祂的兒子，父愛子的國就是喜樂的事，喜悅的事。因這緣故，父愛子的國僅僅包括三部分——召會生活的部分，在千年國時諸天之國的屬天部分，以及新天新地同新耶路撒冷作召會與國度的完成。在這三部分的每一部分，神愛子的國都是喜悅的事。父藉着祂的憐憫與恩典，將我們從撒但的黑暗，遷入國度這喜樂的部分。（新約總論第八冊，三九至四〇頁。）

參讀：新約總論，第二百四十四篇。

of life to us in the divine love with the authority in resurrection. The Son, as the embodiment of the divine life, is the object of the Father's love. The divine life embodied in the Son is given to us in the divine love. Therefore, the object of the divine love becomes to us the embodiment of life in the divine love with the authority in resurrection. This is the kingdom of the Son of His love.

To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son who is life to us (1 John 5:12). The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father's love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love.

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of the Father's love. Here in this kingdom we enjoy Christ and have the church life.

The words the Son of God are a delight to the Father's ears. When the Lord Jesus was baptized, the Father declared, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight. This is the reason it comprises only three sections—the section of the church life, the section of the heavenly part of the kingdom of the heavens in the millennium, and the new heaven and the new earth with the New Jerusalem as the consummation of the church and the kingdom. In each of these three sections the kingdom of the Son of God's love is a matter of delight. The Father, by His mercy and grace, has transferred us out of the darkness of Satan into this pleasant part of the kingdom. (The Conclusion of the New Testament, pp. 2582-2583)

Further Reading: The Conclusion of the New Testament, msg. 244

第七週■週四

晨興餽養

啓四 11『…你創造了萬有，並且萬有是因你的旨意存在並被創造的。』

羅十二 2『…藉着心思的更新而變化，叫你們驗證何爲神那美好、可喜悅、並純全的旨意。』

5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

神創造之工的基礎，乃是神的意願和計畫。（弗一 10～11。）啓示錄四章十一節說，萬有是因神的旨意被創造的。神是一位有定旨的神，有一個出自祂自己喜悅的意願。祂爲自己的旨意（意願）創造了萬有，好成就並完成祂的定旨。…照着那個意願和計畫，（神）創造了萬有，好使祂能得着召會。（新約總論第七冊，一四頁。）

神的旨意…這種子由主耶穌在馬太七章二十一節撒下，在羅馬十二章二節發展。…按照十二章的上下文，神的旨意很清楚，乃是有身體生活，召會，或者我們可以說是國度。國度乃是神的旨意，而召會就是國度。（李常受文集一九七二年第二冊，五〇五頁。）

信息選讀

我們若活在諸天之國的實際裏，就要實行天上父的旨意。我們在這裏不是爲着別的，乃是爲着實行父的旨意。要實行父的旨意，我們需要走狹路，就是那引到生命的路。我們的父有一個旨意要成就，但我們惟有藉着祂的生命纔能成就這旨意。所以，我們需要活在天父的生命裏，憑着祂的生命而活。這樣的生活乃是爲着實行父的旨意。

WEEK 7 — DAY 4

Morning Nourishment

Rev. 4:11 ...You have created all things, and because of Your will they were, and were created.

Rom. 12:2 ...Be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

5 So we who are many are one Body in Christ, and individually members one of another.

The basis of God's work in creation was God's will and plan (Eph. 1:10-11). Revelation 4:11 says that all things were created according to God's will. God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose...According to [His] will and plan, He created all things so that He may have the church. (The Conclusion of the New Testament, p. 2056)

The will of God [as a] seed is sown by the Lord Jesus in Matthew 7:21 and is developed in Romans 12:2 ...According to the context of Romans 12, it is clear that the will of God is to have the Body life, the church, or we may say the kingdom. The kingdom is the will of God, and the church is the kingdom. (CWWL, 1972, vol. 2, "The Kingdom," pp. 392-393)

Today's Reading

If we live in the reality of the kingdom of the heavens, we shall do the will of the Father who is in heaven. We are not for anything other than doing the will of the Father. We are here for the accomplishment of the Father's will. In order to do the will of the Father, we need to walk in the constricted way, the way that leads to life. Our Father has a will to accomplish, but we can accomplish it only by His life. Therefore, we need to live in the life of the heavenly Father and by His life. This kind of living is for doing the Father's will.

在馬太十六章我們看見，父的旨意是要將召會建造在子這磐石上。這在使徒行傳、書信和啓示錄裏得着完全的發展。新約啓示出父那神聖、永遠的旨意，乃是要建造召會。那些活在諸天之國實際裏的信徒，團體的經歷神聖三一的分賜，要走那引到生命的路，並要接受基督的話作他們生活工作的根基，以實行父的旨意，建造召會作三一神團體的彰顯。（新約總論第六冊，一八一頁。）

若是（我們）裏頭有主的寶座，主是在寶座上作王，從這羔羊的寶座就會有生命水流出來。…從寶座流出生命水的河。（啓二二1。）我們要看見，寶座一設立是我們裏面，生命就湧流，變作我們裏面的供應，變作我們裏面的能力；我們就滿足、剛強、明亮、並且豐富了。祂在我們裏面掌權，祂的旨意就得着通行，祂的榮耀也就得着彰顯。到這時，祂不只是在天上得高舉，更是在你我裏面得高舉。祂不只在寶座上得着國度，更在你我裏面得着國度。你我就是祂的國度，你我裏面有祂的掌權。我們就在祂的生命裏，活在祂的國度裏。

若是如此，我們就在祂的榮耀裏，這個光景會帶進祂的國度，帶進祂的掌權，會把祂從天上帶下來。祂要從天上帶着榮耀，帶着權柄，帶着國度回到地上，明顯的設立祂的國度。祂要以你我為根基，以你我這些讓祂掌權的人為根基，使祂能在地上建立祂的國。當祂在地上設立祂的國度之先，祂乃是先在你我裏面設立祂的國度。

這位主今天在聖靈中進到我們裏面，設立祂的寶座，作我們的君王，我們必須服在祂的權柄之下，承認祂是我們的君王，接受祂的管治。若是我們都活在這樣的光景中，從我們裏面的這個寶座，就要流出生命的活水，供應人的需要。（李常受文集一九五七年第二冊，六一二至六一三頁。）

參讀：國度之於信徒，第一至三篇。

In chapter 16 of Matthew we see that the Father's will is to build the church upon the Son as the rock. This is fully developed in the Acts, the Epistles, and the book of Revelation. The New Testament reveals that the Father's divine, eternal will is to build up the church. Those believers who live in the reality of the kingdom of the heavens, corporately experiencing the dispensing of the Divine Trinity, will take the way which leads to life and will take the words of Christ as the ground for their living and work to do the will of the Father to build up the church for the corporate expression of the Triune God. (The Conclusion of the New Testament, pp. 1725-1726)

If the Lord's throne is in us and the Lord is reigning on the throne, then from the throne of God and of the Lamb the water of life will flow...Out of the throne proceeds a river of water of life (Rev. 22:1). We need to see that once the throne is set up in us, life will flow, and this flow will become our inward supply, our inward strength. We will then be satisfied, strengthened, enlightened, and enriched. When Christ reigns in us, His will, will be done, and His glory will be expressed. As a result, He will be exalted not only in heaven but also in us. He will obtain His kingdom not only on the throne in heaven but also in us. We will be His kingdom, and we will have His rule in us. We will be in His life and will live in His kingdom.

When this is our experience, we will be in His glory, and this will bring in His kingdom, His reigning, and will bring Him down from heaven. He will come back to the earth with His glory, authority, and kingdom to openly establish His kingdom. He will take us, those who allow Him to reign, as the base for Him to establish His kingdom. Before He establishes His kingdom on the earth, He must first establish His kingdom in us.

Today the Lord as the Spirit has entered into us to establish His throne in us and become our King, and we must submit to His authority, acknowledge Him as our King, and receive His ruling. If we live in such a condition, from the throne within us will flow the living water, the water of life, which will supply the need of others. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," p. 438)

Further Reading: CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 1—3

第七週■週五

晨興餽養

西二 14～15『塗抹了規條上所寫，攻擊我們，反對我們的字據，並且把它撤去，釘在十字架上。既將執政的和掌權的脫下，神就把他們公然示眾，仗着十字架在凱旋中向他們誇勝。』

20～21『你們若是與基督同死，脫離了世上的蒙學，為甚麼仍像在世界中活着，服從那不可拿，不可嘗，不可摸等類的規條？』

我們可以這樣說，新約聖經的總題乃是基督，整本新約都是講基督。從基督產生出三件大的東西：第一，十字架；第二，召會；第三，國度。…基督成功了十字架，十字架產生召會，召會就帶進國度。等到國度完全實現，神的旨意就能通行在宇宙中，神的名也能在地上被人尊為聖。（太六 9～10。）到這時候，神一切的計畫就都完成了。（李常受文集一九五七年第二冊，五六一頁。）

信息選讀

在神的經綸裏，神給我們一個人位和一條道路。這一個人位乃是居首位並包羅萬有的基督，這一條道路乃是十字架。基督是包羅萬有者，祂對我們乃是一切。祂是神，是人，也是宇宙中一切正面事物的實際。神已經將這奇妙的人位賜給我們，作我們的救恩。這一個人位——基督，乃是宇宙的中心；這一條道路——十字架，乃是神行政的中心。神藉着十字架管理萬有，並藉着十字架對付萬有。因此，基督如何是宇宙的中心點，十字架也照樣是神行政的中心。

基督不該被規條、儀文、神祕主義、或哲學頂替。基督是一切，祂絕不可被任何事物頂替。

WEEK 7 — DAY 5

Morning Nourishment

Col. 2:14-15 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross. Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

20 If you died with Christ from the elements of the world, why, as living in the world, do you subject yourselves to ordinances?

We can say that the general subject of the New Testament is Christ; the entire New Testament concerns Christ. From Christ three great items are produced: the cross, the church, and the kingdom ...Christ accomplished the work of the cross, the cross produced the church, and the church brought in the kingdom. In the full manifestation of the kingdom, the will of God will have been done in the universe, and His name will have been sanctified on earth (Matt. 6:9-10). At that time all of God's plan will have been fulfilled. (CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," p. 402)

Today's Reading

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government.

Christ should not be replaced by ordinances, observances, mysticism, or philosophy. Christ is everything and must not be replaced by anything.

歌羅西書清楚的說出，包羅萬有的基督乃是我們的一切。神的心意不是要賜給我們千萬的事物，乃是單要賜給我們一個人位，就是包羅萬有的基督。

保羅…給我們看見，十字架乃是神惟一的路。神的路不是禁慾主義，不是自表卑微、自我貶抑、或苦待己身。惟一的路乃是十字架的路。藉着十字架，神對付了宇宙中一切反面的事物；不僅如此，神還藉着十字架管理萬有。因此，我們有一個人位和一條道路，也就是說，我們有基督和十字架。

我們開車的時候，會遇到許多十字路口。你知道每一個十字路口都是一個十字架麼？…經過許多的十字路口，我們纔能抵達目的地。…我們若不經過十字架，也不能在屬靈上有長進。只有當我們到達新耶路撒冷時，纔不再需要經過十字架；因為乃是到那個時候，一切消極的事物纔被除盡。在我們到達新耶路撒冷之前，我們還需要一天過一天的經過十字架，與主一同生活行動。

在就寢前，我們需要把十字架應用到每一個問題，以及每一件消極、天然、有罪的事上。我們可以禱告主說，『主阿！我盼望這一切事都經過十字架。我不要帶着還沒有經過對付之天然的、有罪的、消極的、或屬世的元素去睡覺。主阿，我上牀睡覺時，我盼望是一個被釘死的人。』

保羅能寫這樣的話，乃是因為他看見了一個清楚的異象：包羅萬有的基督是那一個人位，十字架是神行政裏的那一條道路。因此他不在意那些關於拿、嘗、摸等的規條。他不讓規條霸佔他。他知道一切物質的東西一經使用，就毀滅，至終成為無有。保羅知道，在歌羅西的信徒們需要看見包羅萬有的基督，以及十字架作神行政中的道路這個大的異象。我們也需要對基督和十字架有清楚的看見。（歌羅西書生命讀經，二五九至二六〇、二六四至二六五、二六七頁。）

參讀：國度之於信徒，第四至六篇。

Colossians makes it clear that the all-inclusive Christ is everything to us. God's intention is not to give us thousands of items; it is simply to give us one person, the all-inclusive Christ.

Paul ...shows us that the cross is God's unique way. God's way is not asceticism. It is not to humble ourselves, to abase ourselves, or to treat ourselves severely. The one way is the way of the cross. By the cross God has dealt with all the negative things in the universe. Furthermore, God is still governing everything through the cross. Therefore, we have one person and one way; that is, we have Christ and the cross.

As we drive, we come to many intersections. Have you realized that every intersection is a cross?...By passing through many crosses, ...we get to our destination ...We [also] cannot progress spiritually without passing through the cross. Only when we arrive at the New Jerusalem will we cease to pass through the cross, for by that time all the negative things will have been eliminated. Until we come to the New Jerusalem, we need to pass through the cross day by day in our walk with the Lord.

At bedtime we need to apply the cross to every problem and to every negative, natural, or sinful thing. We may pray, "Lord, I want all these things to pass through the cross. I do not want to go to sleep with any natural, sinful, negative, or worldly element that has not been dealt with. When I go to bed, Lord, I want to be a person who has been crossed out."

Paul could write such a word because he had seen a clear vision of the all-inclusive Christ as the one person and of the cross as the one way in God's administration. Therefore, he did not care for regulations about handling, tasting, or touching. He would not be occupied with ordinances. He knew that all material things perish when used and eventually come to nothing. Paul realized that the believers in Colossae needed to see a great vision of the all-inclusive Christ and of the cross as God's way in His administration. We also need a clear view of Christ and the cross. (Life-study of Colossians, pp. 211-212, 215-217)

Further Reading: CWWL, 1957, vol. 2, "What the Kingdom Is to the Believers," chs. 4—6

第七週■週六

晨興餽養

西一 15『愛子是那不能看見之神的像，是一切受造之物的首生者。』

18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

基督是那居首位與包羅萬有者，是神的中心與普及。歌羅西書啓示基督是居首位的，祂在凡事上居首位。在首先的創造和新造中，基督都居首位。（一 15，18。）…基督在新造中居首位，意思是說，祂是在復活裏的頭一位。祂在創造與復活中，都是第一位。這意思是說，祂在舊造的宇宙和新造的召會中，都居第一位。宇宙乃是召會存在的環境，召會的存在是作基督的身體，以完滿的彰顯基督。…祂在凡事上都是第一位。（歌羅西書生命讀經，四八頁。）

信息選讀

歌羅西一章十九節說，『因為一切的豐滿，樂意居住在祂裏面。』這節所說的豐滿究竟是甚麼？許多人會回答說，這是神格的豐滿。雖然這樣回答沒有錯，但保羅在此卻沒有用『神格的』或『神的』這些辭來形容豐滿這辭。他只說，一切的豐滿喜歡、樂意居住在基督裏面。在這個宇宙中有一個東西叫作豐滿，這豐滿樂意居住在居首位、包羅萬有的基督裏面。

十九節的豐滿，不是指神所是的豐富，乃是指那些豐富的彰顯。不論在受造之物中，或在召會裏，神豐富之所是的一切彰顯，都居住在基督裏面。一切受造之物，以及整個召會，都充滿了這位作神豐富之彰顯的基督。這樣的豐滿，樂意如此。這是基督所喜悅的。

WEEK 7 — DAY 6

Morning Nourishment

Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation.

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

Christ is the preeminent and all-inclusive One, the centrality and universality of God...Colossians reveals that Christ is preeminent, that He has the first place in everything, both in the first creation and in the new creation...[1:15, 18]... For Christ to be preeminent in the new creation means that He is the first in resurrection. He is the first both in creation and in resurrection. This means that He is the first in the old creation, the universe, and in the new creation, the church. The universe is the environment in which the church exists as the Body of Christ to express Christ in full...He is first in everything. (Life-study of Colossians, p. 41)

Today's Reading

Colossians 1:19 says, "For in Him all the fullness was pleased to dwell." What is the fullness spoken of in this verse? Many would answer that it is the fullness of the Godhead. Although this is correct, here Paul does not modify the word fullness by a phrase such as of the Godhead or of God. He simply says that all the fullness was pleased, was happy, to dwell in Christ. There is something in this universe known as the fullness, and this fullness is pleased to dwell in the preeminent, all-inclusive Christ.

In 1:19 fullness does not denote the riches of what God is, but the expression of those riches. All the expression of the rich being of God, both in creation and in the church, dwells in Christ. All creation and all the church are filled with Christ as such an expression of God's riches. Such a fullness is pleased with this. This is pleasant to Christ.

十九節之後的幾節裏，有好幾個人稱代名詞（中文譯為『自己』），指出這豐滿是一個人位。這指明這豐滿乃是神的彰顯，甚至就是神自己。在這豐滿裏，子乃是居首位的，因為一切的豐滿樂意居住在祂裏面。因此，祂必須在環境中並在召會裏居首位。祂是居首位者。

祂也是包羅萬有者。基督是宇宙中一切正面事物的實際。我們若認識聖經和神的經綸，我們就領會，基督就是諸天、地、太陽、生命、光、星辰、樹木、花、水、空氣和食物。物質的東西，乃是祂之於我們所是的一幅圖畫。不僅如此，基督也是一切神聖的屬性，諸如能力、聖別、公義、恩慈和愛。祂也是人性的美德，諸如謙卑、忍耐。再者，祂是召會和召會的各肢體，祂是神的建造以及這建造中的每一塊石頭。這意思是說，基督是你，也是我。

有些人曲解我們的話，錯誤的指控我們教導泛神論。泛神論是屬撒但的信仰，將神與宇宙混為一談。這是屬鬼魔的，我們毫無保留的將之棄絕。但根據聖經的啓示，我們必須見證，基督那包羅萬有者，乃是一切正面事物的實際。當我們說到基督是你也是我時，我們不是說，我們是神或我們將要變成神。照樣，當我們說基督是真正的食物（見約六 55）時，我們不是說物質的食物是神。這種觀念不僅是荒謬的，也是屬撒但的。

基督是包羅萬有者，祂是神的中心與普及。…祂是輪軸，也是輪輞。換句話說，基督乃是一切。我再說，這不是泛神論。…基督的確是中心和圓周，就是神經綸的中心和普及。在神的經綸裏，基督乃是一切。…在歌羅西的聖徒轉向宗教和哲學乃是錯誤的。這樣的事與神的經綸是相對的。在神的經綸裏，只有基督有地位；基督乃是一切，又在一切之內。（歌羅西書生命讀經，四九至五一頁。）

參讀：歌羅西書生命讀經，第五篇；國度，第一至三、五十章。

Many of the personal pronouns in the verses following 1:19 refer to the fullness as a person. This indicates that the fullness is the expression of God, even God Himself. In this fullness the Son is preeminent, for all the fullness is pleased to dwell in Him. Therefore, He must have the first place in the environment and in the church. He is the preeminent One.

He is also the all-inclusive One. Christ is the reality of all the positive things in the universe. If we know the Bible and God's economy, we will realize that Christ is the heavens, the earth, the sun, life, light, the star, trees, flowers, water, air, and food. The material things are pictures of what He is to us. Furthermore, Christ is all the divine attributes, such as power, holiness, righteousness, kindness, and love. He is also the human virtues such as humility and patience. Moreover, He is the church and every member of the church, God's building and every stone in the building. This means that Christ is you and me.

Some twist our words and falsely accuse us of teaching pantheism. Pantheism is the satanic belief that identifies God with the universe. This is devilish, and we repudiate it without reservation. But according to the revelation of the Bible, we must testify that Christ, the all-inclusive One, is the reality of all positive things. When we say that Christ is you and me, we do not mean that we are God or that we will ever become God. Likewise, when we say that Christ is the real food (see John 6:55), we do not mean that physical food is God. Such a concept is not only absurd but also satanic.

As the all-inclusive One, Christ is the centrality and universality of God ...He is the hub and also the rim. In other words, Christ is all. Again I say that this is not pantheism. Christ truly is the center and the circumference, the centrality and universality of God's economy. In God's economy Christ is everything. The saints in Colossae were wrong in turning to religion and philosophy. Such things are against God's economy, where there is room only for Christ, the One who is all and in all. (Life-study of Colossians, pp. 41-43)

Further Reading: Life-study of Colossians, msg. 5; CWWL, 1972, vol. 2, "The Kingdom," chs. 1—3, 50

第七週詩歌

748

國度－實際

8 8 8 8 (英 944)

降 E 大調

3/4

一 諸 天 國 度，牠 的 實 際，在 於 受
天 管 治 生 活；這 種 生 活，性
質 神 聖，全 讓 基 督 居 衷 活 着。

- 二 這種生活：靈裏貧窮，心裏飢渴、哀慟、溫柔；
對人總是滿了憐恤，對神又是清心尋求。
- 三 作神兒子，製造和睦；為着公義，忍受逼迫；
為主受人辱罵、毀謗；無怨無恨，歡喜快樂。
- 四 作鹽消滅地上敗壞；作光照亮世上黑暗；
存心行動，正直真誠，只愛不恨，像父完全。
- 五 自榮自耀全都拋棄，永遠為着神國禱告；
先求神國和神的義，一切需要惟神是靠。
- 六 對己嚴格，對人有恩，對神，又是殷勤求尋；
永遠遵行天父旨意，照主話語行事為人。
- 七 對待撒但，不留地步，同樣拒絕世界人情；
只願順服諸天管治，接受神的完全權柄。
- 八 這種生活征服一切，藉神大能遵神吩咐；
促進主的再來日子，帶進國度實現之福。

WEEK 7 — HYMN

The essence of the Kingdom is

The Kingdom — Its Reality

944

1. The es - sence of the King - dom is A life that's un - der heav - en's
rule, A life whose na - ture is di - vine With Christ ex - pe - ri - enced in full.

2. Such is this life: in spirit poor,
With heart repentant, mourning, meek,
Which is to others merciful
And purely God Himself doth seek;
3. As sons of God the peace to make,
For righteousness e'en suffering pain;
Reviled and hurt for Jesus' sake,
Exceeding joyfulness to gain;
4. As salt to kill corruption rife,
In darkness shining as the light,
In heart and action right and true,
In perfect love to claim no right.
5. This life self-glory doth renounce
And ever for God's kingdom prays;
It trusts in God for every need
And seeks His kingdom first always.
6. 'Tis strict with self, with others kind,
And always dealing with the Lord;
It ever does the Father's will
And acts according to His word.
7. To Satan it does not give ground,
Nor to the world, or self, or sin,
But seeks beneath the heaven's rule
God's full authority to win.
8. 'Tis such a life which subjugates
All things with pow'r to God's behest;
The time it hastens when the Lord
Will here His kingdom manifest.

第七週・申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第八週

傳揚國度的福音 並使萬民作主的門徒

讀經：太十二 28，二四 14，二八 18～20，可四 26～29，路十七 21，啓六 1～2，十四 4

【週一】

壹 羔羊無論往那裏去，我們都必須跟隨祂（啓十四 4），將國度的福音傳遍整個居人之地，使國度的種子（基因）得着繁殖與發展，以終結這個世代——太二四 14，可四 26：

一 神的國就是基督自己——路十七 21，太十二 28：

- 1 在人性裏的三一神（西二 9）乃是神國的種子（基因），撒到神所揀選的人裏面，使祂可以在他們裏面生長，活在他們裏面，並從他們裏面彰顯出來，而發展成為神掌權的範圍（可四 26～29，林前三 6～9）。
- 2 整本新約教訓的內在元素，乃是三一神已經成為肉體，為要撒到祂所揀選的人裏面，在他們裏面發展成為國度。

【週二】

3 神的目標是要使神的國得着完滿的發展：

a 在福音書裏，有國度種子（基因）的撒播——可四

Week Eight

Preaching the Gospel of the Kingdom and Discipling the Nations

Scripture Reading: Matt. 12:28; 24:14; 28:18-20; Mark 4:26-29; Luke 17:21; Rev. 6:1-2; 14:4

§ Day 1

I. **We need to follow the Lamb wherever He may go (Rev. 14:4) to preach the gospel of the kingdom to the whole inhabited earth for the propagation and development of the seed, the gene, of the kingdom to consummate this age—Matt. 24:14; Mark 4:26:**

A. **The kingdom of God is Christ Himself—Luke 17:21; Matt. 12:28:**

1. The Triune God in humanity (Col. 2:9) is the seed, the gene, of the kingdom of God to be sown into God's chosen people so that He might grow in them, live in them, and be expressed from within them to develop into God's ruling realm (Mark 4:26-29; 1 Cor. 3:6-9).
2. The intrinsic element of the entire teaching of the New Testament is that the Triune God has been incarnated in order to be sown into His chosen people and develop within them into a kingdom.

§ Day 2

3. God's goal is the full development of the kingdom of God:

a. In the Gospels we have the sowing of the seed, the gene, of the kingdom—Mark 4:3,

3、14，太九 35。

- b 在使徒行傳裏，藉着成千已經接受這國度種子（基因）的人作為撒種者，這撒播得以繁殖並開展——六 7，十二 24，十九 20。
- c 在書信裏，我們看見國度種子（基因）的生長——林前三 6、9 下，彼後一 3 ~ 11。
- d 這種子的收成見於啟示錄，其中有初熟果子和莊稼的收割——十四 4、15 ~ 16，可四 29，太十三 39。
- e 千年國將是這國度種子（基因）的完滿發展，有子作王，以及所有的得勝者，就是『有國度基因的人』，與祂一同作王——啟二十 4、6。
- f 新耶路撒冷作為神永遠的國，乃是四卷福音書中拿撒勒人耶穌所撒之國度種子（基因）最完滿的發展——啟二一 2，二二 1、3、5 下。

【週三】

二 主耶穌在祂成肉體的時期中，在祂建立屬天國度的君尊職事裏，把自己視為醫生、牧人和莊稼的主——太九 11 ~ 13、35 ~ 38：

- 1 祂來盡職是作醫生，醫治、恢復、點活並拯救人，使他們能重新構成為祂屬天的新公民，給祂用以在這敗壞的地上，建立祂屬天的國——11 ~ 13 節。
- 2 祂對眾人動了慈心，因為他們困苦流離，如同羊沒有牧人一樣；祂看見他們受折磨、遭痛苦，落到流離失所、無助無依的苦境——35 ~ 36 節。
- 3 屬天國度的君王認為自己不僅是羊的牧人，也是莊稼的主，作物的擁有者；因為莊稼固多，工人卻

14; Matt. 9:35.

- b. In the Acts we have the propagation and spreading of this sowing by thousands of sowers who have received the seed, the gene, of the kingdom—6:7; 12:24; 19:20.
- c. In the Epistles we see the growing of the seed, the gene, of the kingdom—1 Cor. 3:6, 9b; 2 Pet. 1:3-11.
- d. The harvest of this seed is found in the book of Revelation with the reaping of the first-fruits and the harvest—14:4, 15-16; Mark 4:29; Matt. 13:39.
- e. The millennial kingdom will be the full development of the seed, the gene, of the kingdom with the Son as the King and all the overcomers as His co-kings, the "kingdom-gene people"—Rev. 20:4, 6.
- f. The New Jerusalem, God's eternal kingdom, is the fullest development of the kingdom seed, the gene, sown by Jesus the Nazarene in the four Gospels—Rev. 21:2; 22:1, 3, 5b.

§ Day 3

B. In His kingly ministry for the establishing of His heavenly kingdom in the stage of His incarnation, the Lord Jesus considered Himself a Physician, a Shepherd, and the Lord of the harvest—Matt. 9:11-13, 35-38:

- 1. He came to minister as a Physician, to heal, recover, enliven, and save people that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth—vv. 11-13.
- 2. He was moved with compassion for the people, because they were harassed and cast away like sheep not having a shepherd; He saw that they were afflicted, in anguish, and in a distressed condition in which they were homeless, wandering from place to place, and helpless—vv. 35-36.
- 3. The King of the heavenly kingdom considered Himself not only the Shepherd of the sheep but also the Lord of the harvest, the One who owns the crop; because the harvest

少，我們必須祈求莊稼的主，催趕工人收割祂的莊稼——37 ~ 38 節，參林前三 6 ~ 9。

【週四】

三 子是神聖三一的中心，在祂成肉體的時期中，在祂建立屬天國度的君尊職事裏，完全不靠自己，不爲自己，也不向着自己；祂所作的一切都是靠着神的靈，並爲着父神的國——太十二 28：

- 1 神聖三一這憑神聖配搭而有的行動，給我們看見神聖三一的和諧、美麗與優越，並且是元首爲我們這些祂身體肢體的配搭所立之優越、美麗的榜樣；今天在召會生活裏，由於缺少正確的配搭，基督的身體還沒有充分的建造起來。
- 2 我們所作的不該靠自己，乃該靠一些其他的人；不僅如此，我們所作的也不該爲我們自己，乃該爲神在地上的權益、權利。

【週五】

四 在這世代結束之前，國度的福音要傳遍整個居人之地，對萬民作見證（二四 14）；這傳揚，如啓示錄六章一至二節第一印之白馬所表徵的，乃是這世代終結的兆頭：

- 1 神在這時代獨一的定旨，乃是要藉着福音的傳揚，使召會作爲基督的身體得着建造，以終極完成新耶路撒冷——弗三 8 ~ 11，羅一 1。
- 2 傳揚基督榮耀福音的得勝者，成了騎白馬的人——啓六 2，十九 11、13 ~ 14。

【週六】

is great but the workers few, we must beseech the Lord of the harvest that He would thrust out workers into His harvest—vv. 37-38; cf. 1 Cor. 3:6-9.

§ Day 4

C. In His kingly ministry for the establishing of His heavenly kingdom in the stage of His incarnation, the Son as the center of the Divine Trinity was altogether not by Himself, for Himself, or to Himself; whatever He did was by the Spirit of God and for the kingdom of God the Father—Matt. 12:28:

1. This move of the Divine Trinity with the divine coordination shows us the harmony, beauty, and excellency in the Divine Trinity and is an excellent and beautiful pattern that the Head has set up for our coordination as members of His Body; today in the church life, the Body of Christ has not been built up adequately because of a shortage of the proper coordination.
2. What we do should not be done merely by ourselves but by some others; furthermore, what we do should not be for ourselves but for the interest, the right, of God on this earth.

§ Day 5

D. The gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age (24:14); this preaching, signified by the white horse of the first seal in Revelation 6:1-2, will be a sign of the consummation of this age:

1. God's unique purpose in this age is to have the gospel preached so that the church as the Body of Christ might be built up to consummate the New Jerusalem—Eph. 3:8-11; Rom. 1:1.
2. The overcomers who preach the gospel of the glory of Christ become the riders of the white horse—Rev. 6:2; 19:11, 13-14.

§ Day 6

貳 屬天的王差遣門徒帶着祂的權柄，去使萬民作祂的門徒，使他們成為國度的子民，好在這地上建立祂的國，就是今日的召會——太二八 18～20，羅十四 17：

一 使萬民作主的門徒，是要將他們浸入基督的死（六 3～4）、基督自己（加三 27）、三一神（太二八 19）以及基督的身體裏（林前十二 13）：

- 1 水，象徵基督的死和埋葬，可以看作了結受浸者老舊歷史的墳墓。
- 2 因為基督的死包含在基督裏面，又因為基督是三一神的具體化身（西二 9），並且三一神與基督的身體是一；所以，為初信的人施浸，乃是了結他們老舊的生命，並為着基督的身體，用新生命，就是三一神永遠的生命，使他們有新生的起頭；這乃是為着諸天的國，把人從自己的生命浸出來，而浸入基督身體的生命裏。

二 使萬民作主的門徒，是要教導他們神聖奧秘範圍裏的神聖真理，使他們能照着那在耶穌身上是實際者而學基督——太二八 20，弗四 20～21：

- 1 我們正在從一個天然的人被訓練成為一個神人，照着基督這第一個神人的模型，否認我們天然的生命，而活神聖的生命——太十一 28～30。
- 2 基督一切神聖奧秘的教訓，不僅是祂向我們的揭示和光照，也是祂給我們的滋養，使我們在祂神聖的生命裏得以長大成熟，好叫神永遠的經綸能藉着我們得以完成——弗四 15～16。

II. The heavenly King sent His disciples with His authority to disciple all the nations, making them the kingdom people for the establishing of His kingdom, which is the church today on this earth—Matt. 28:18-20; Rom. 14:17:

A. To disciple the nations is to baptize them into the death of Christ (6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13):

1. The water, signifying the death of Christ with His burial, may be considered a tomb in which the baptized ones' old history is ended.
2. Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God (Col. 2:9) and the Triune God is one with the Body of Christ, to baptize new believers is to terminate their old life and to germinate them with new life, the eternal life of the Triune God, for the Body of Christ; this is to baptize people out of their life into the Body life for the kingdom of the heavens.

B. To disciple the nations is to teach them the divine truths in the divine and mystical realm so that they may learn Christ as the reality is in Jesus—Matt. 28:20; Eph. 4:20-21:

1. We are being discipled from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man—Matt. 11:28-30.
2. All the divine and mystical teachings of Christ are not only His unveiling and enlightening but also His nourishing to us for our growth and maturity in His divine life so that the eternal economy of God may be consummated through us—Eph. 4:15-16.

第八週■週一

晨興餽養

可一 15『時期滿了，神的國已經臨近了。你們要悔改，相信福音。』

四 26『耶穌又說，神的國是這樣，如同人把種子撒在地上。』

在馬可四章有福音的種子，或者說有福音作種子。照三節來看，主教訓的時候，就是在撒種。這撒種就是奴僕救主傳揚神的福音，帶進神的國。（一 14～15。）這與四章二十六節一樣，乃是撒出奴僕救主所說之話中生命的種子，指明祂福音的服事，是要將神的生命撒在祂所服事的人裏面。這生命的長大是按照受服事之人的光景；光景不同，結果就不同，就如這比喻所描繪的。（1～20。）

主耶穌把種子撒到人心裏。馬可四章與馬太十三章，把人的心比作土壤。我們的心是田地、土壤，主耶穌把祂自己當作生命的種子，就是福音的種子撒在其中。在撒種的比喻裏，主耶穌是撒種的，也是撒出去的種子。主這位撒種者，把祂自己當作生命的種子，藉着祂的話撒出去。（馬可福音生命讀經，一四四至一四五頁。）

信息選讀

當主撒下神國的種子時，祂把自己撒到門徒裏面。然後，這國度的種子三年半之久在門徒裏面經過發展的過程。結果五旬節那天來到時，神的國就在門徒中間。從主來傳福音到五旬節那天，還不到四年。那是一段撒在『土裏』的種子生長的時間。這粒種子繼續生長、發展，直到五旬節那天；那時國度很明顯的與彼得和一百二十個人同在。

WEEK 8 — DAY 1

Morning Nourishment

Mark 1:15 ...The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth.

In Mark 4 we have the seed of the gospel, or the gospel as a seed. According to 4:3, as the Lord was teaching, He was sowing. This sowing was the Slave-Savior's proclaiming of the gospel of God, which brought in the kingdom of God (1:14-15). It was, as in 4:26, the sowing of this seed of life in the word spoken by the Slave-Savior. This indicates that His gospel service was to sow the divine life into the people whom He served. The growth of this life depends on the condition of the ones served, and its issue differs according to their various conditions, as portrayed in the parable of the sower (vv. 1-20).

The Lord Jesus sowed the seed into the human heart. In Mark 4 and Matthew 13 the human heart is likened to soil. Our heart is the field, the soil, into which the Lord Jesus has sown Himself as the seed of life, which is the seed of the gospel. In the parable of the sower, the Lord Jesus is both the Sower and the seed sown. As the Sower, the Lord sows Himself as the seed of life through His word. (Life-study of Mark, p. 122)

Today's Reading

When the Lord sowed the seed of the kingdom of God, He sowed Himself into His disciples. Then this seed of the kingdom passed through a process of development within the disciples for three and a half years. As a result, when the day of Pentecost came, the kingdom of God was present with the disciples. The time from the Lord's coming forth to proclaim the gospel until the day of Pentecost was less than four years. That was a period of time for the seed sown into the "earth" to grow. The seed continued to grow and develop until the day of Pentecost, when the kingdom was clearly present with Peter and the one hundred twenty.

神的國與人的國極其不同。人的國是組織的事；神的國不是組織的事，完全是生命的事。…神的國是甚麼？神的國實際上乃是神人耶穌基督，作為種子撒到相信祂的人裏面。這種子撒到他們裏面以後，就在他們裏面生長，最後發展成為國度。…這個…國度…會使所有主的信徒都達到目標。…這個目標就是神的國得以完全發展。

為要把這件事講得清楚，我要借用『基因』這個生物學名詞。那撒到我們裏面，在人性裏的三一神，乃是國度的基因。我們知道，若沒有人的基因，就不可能有人的生命。我們的出生、生命、存留，都來自基因。現在我們必須看見，在人性裏的三一神已經撒到我們裏面，成了國度的基因。讚美主，這基因在我們裏面！至終，這基因會產生國度。…首先，國度是福音的結果，然後是福音的目標；在結果與目標之間有召會。你知道召會是甚麼？召會乃是國度的基因所產生之結果的延續。

這位撒到我們裏面的乃是國度的基因，就是在人性裏的三一神。這奇妙的一位就是我們的神、主、救主、救贖主、主人與生命。…一天過一天，國度的種子在我們裏面成長、發展。…也許我們許多事都忘記了，但我們應該牢記，這基因正在我們裏面。在人性裏的三一神作為生命的種子，已經撒到我們裏面，要生長、發展、並產生國度。這樣，國度就是福音的結果，也是福音的目標。在結果與目標之間有召會生活，作我們裏面奇妙基因之結果的延續。（馬可福音生命讀經，一四五至一四六、一五〇至一五二頁。）

參讀：馬可福音生命讀經，第十四篇。

The kingdom of God is very different from the kingdom of man. The kingdom of man is a matter of organization. The kingdom of God is not a matter of organization; rather, the kingdom of God is absolutely a matter of life. What is the kingdom of God? The kingdom of God is actually the God-man, Jesus Christ, sown as a seed into His believers. After this seed has been sown into them, it will grow in them and eventually develop into a kingdom ...This kingdom will bring us to the destination so that God's goal may be reached ...This goal is the full development of the kingdom of God.

In order to make this matter clear, I would like to borrow a term from biology. This term is the word gene. The Triune God in humanity sown into our being is the gene of the kingdom. We know that without human genes it is impossible to have human life. Our birth, our being, and our existence all came from a gene. Now we must see that the Triune God in humanity has been sown into us to be the gene of the kingdom. Praise the Lord that this gene is within us! Eventually, the kingdom will issue from this gene. First, the kingdom is the issue of the gospel, and then it is the goal of the gospel. Between the issue and the goal we have the church. Do you know what the church is? The church is the continuation of the issue of the gene of the kingdom.

The One who has been sown into us is the gene of the kingdom, the Triune God in humanity. This wonderful One is our God, Lord, Savior, Redeemer, Master, and life. Day by day the seed of the kingdom is growing and developing within us...We may forget many things, but we should all remember the gene that is within us. The Triune God in humanity has been sown into us as a seed of life to grow, develop, and issue in the kingdom. The kingdom, then, is the issue of the gospel and will be the goal of the gospel. Between the issue and goal we have the church life as the continuation of the issue of the marvelous gene that is within us. (Life-study of Mark, pp. 123-124, 126-128)

Further Reading: Life-study of Mark, msg. 14

第八週■週二

晨興餽養

可四 26『耶穌又說，神的國是這樣，如同人把種子撒在地上。』

28～29『地生五穀，是出於自然的：先發苗，後長穗，再後穗上結成飽滿的子粒。穀既熟了，他立刻用鐮刀去割，因為收割的時候到了。』

實際上，神的國乃是神自己種到人裏面，而在人裏面發展成為國度。

四福音裏啓示三一神成為肉體。至終這位神人出來，藉着傳揚與教訓，將祂自己撒到神所揀選的人裏面。當神所揀選的人聽見並接受祂的話時，他們就接受了國度的種子，就是國度的基因。這種子、基因乃是成為肉體的神，也就是在人性裏的三一神。在福音書裏，我們看見國度種子的撒播。

使徒行傳裏有幾百個，甚至幾千個撒種的人興起來。所有這些撒種的人都是接受了種子、基因的人。他們接受種子，就成了一班也能把種子撒到別人裏面的人。藉此，撒種與種子都繁殖了。（馬可福音生命讀經，一五四至一五五頁。）

信息選讀

我們在書信裏看見國度種子（基因）的生長。我們特別在林前三章看見這生長。…我們在這一章裏看見種子的生長與發展。（9下，6。）…國度基因的進一步發展，可以在彼後一章看見。…（在三節和五至七節）有種子發展到成熟階段的步驟。彼得指明，我們若有這種發展，『就必得着豐富充足的

WEEK 8 — DAY 2

Morning Nourishment

Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth.

28-29 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear. But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

The kingdom of God is actually God Himself sown into human beings and developing in them into a kingdom.

The four Gospels reveal the Triune God incarnated. This God-man eventually came forth to sow Himself into God's chosen people by proclaiming and teaching. When those who had been chosen by God heard His word and received it, they received the seed, the gene, of the kingdom. This seed, this gene, is the incarnated God, the Triune God in humanity. In the Gospels we have the sowing of this seed of the kingdom.

In Acts hundreds and even thousands of sowers were raised up. All these sowers were those who received the seed, the gene. By receiving the seed they became those who could then sow it into others. In this way we have the propagation of the sowing and of the seed. (Life-study of Mark, pp. 129-131)

Today's Reading

In the Epistles we see the growing of the seed, the gene of the kingdom. We see this growth, in particular, in chapter 3 of 1 Corinthians...Here in this chapter we have the growth, the development, of the seed [vv. 9b, 6]. Further development of the kingdom gene is seen in chapter 1 of 2 Peter...[In 2 Peter 1:3 and 5-7] we have the steps of the development of the seed unto maturity. Peter indicates that if we have this development, "the entrance into the eternal

供應，以進入我們主和救主耶穌基督永遠的國。』
（11。）

這種子的收成是在新約最後一卷書——啓示錄中。按照十四章，我們先有初熟的果子，然後有收成。（4，15。）…十四章所說那些是初熟果子的人，要在千年國裏與基督一同作王。千年國將是國度基因的完全發展。在這一千年間，許多接受國度基因的人要與基督一同作王。那時，我們的父可能向祂的仇敵誇口說，『小撒但，你在那裏？你在無底坑裏。撒但，我要你看我的國度；我特別請你看所有現在與基督一同作王的人。許多信入我的兒子、接受國度基因的人，已經與祂一同作王。我的兒子是王，所有得勝的信徒也與祂一同作王。撒但，看看王與一同作王的人罷。這是何等奇妙的國度！』

在千年國末了，撒但會被釋放，並再次背叛。（參二十7～8。）…雖然撒但要挑動列國背叛，卻絲毫不能摸着與主同作王的人，因為他們已經被國度的基因變化了，他們墮落人性的背叛元素已經被國度的基因吞沒了。因此，那惡者撒但不可能再挑動這班『有國度基因的人』來背叛神。

在新天新地裏，神要得着永遠的國，以新耶路撒冷為京城。新耶路撒冷將由眾王所組成，這些王要管治完全復興的列國。這樣，神就會有一個永遠的國，是那在福音書中拿撒勒人耶穌（祂是在人性裏的三一神）所撒之基因的完全發展。…在福音書裏所撒的國度基因是何等的奇妙！至終，這基因要發展成為啓示錄二十章所說的千年國，與二十一、二十二章所說神永遠的國。為着這幅國度基因及其發展的圖畫，讚美主！（馬可福音生命讀經，一五五至一五八頁。）

參讀：馬可福音生命讀經，第十五篇。

kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied” to us (v. 11).

The harvest of this seed is found in the last book of the New Testament, the book of Revelation. According to Revelation 14, we first have the firstfruits and then the harvest [vv. 4, 15]. Those who are the firstfruits spoken of in Revelation 14 will be among those who will be co-kings with Christ in the millennium. The millennium, the thousand years, will be the full development of the gene of the kingdom. During the millennium many of those who have received the kingdom gene will be co-kings with Christ. At that time our Father might boast to His enemy, “Little Satan, where are you? You are in the abyss. I ask you, Satan, to look at My kingdom. I especially ask you to look at all of those who are now co-kings with Christ. Many who have believed in My Son and received the gene of the kingdom have become co-kings with Him. My Son is the King, and all the overcoming believers are His co-kings. Satan, look at the King and the co-kings. What a wonderful kingdom this is!”

At the end of the millennium, Satan will be released and allowed to rebel again [cf. Rev. 20:7-8]...Although Satan will instigate rebellion among the nations, he will not be able to touch the co-kings, for they will have been transformed by the kingdom gene. All the rebellious element that is in the fallen humanity of these co-kings will have been swallowed up by the kingdom gene. Therefore, it will be impossible for Satan, the evil one, to instigate the “kingdom-gene people” to rebel against God.

In the new heaven and the new earth God will have an eternal kingdom with the New Jerusalem as the capital. The New Jerusalem will be a composition of kings, and these kings will rule over the fully restored nations. Then God will have an eternal kingdom as the full development of the gene sown in the Gospels by Jesus the Nazarene, who was the Triune God in humanity. How wonderful is the kingdom gene that was sown in the Gospels! Eventually, this gene will develop into the millennial kingdom spoken of in Revelation 20 and into God’s eternal kingdom in Revelation 21 and 22. Praise the Lord for this picture of the kingdom gene and its development! (Life-study of Mark, pp. 131-133)

Further Reading: Life-study of Mark, msg. 15

第八週■週三

晨興餽養

太九 12『…強健的人用不着醫生，有病的人纔用得着。』

36『祂看見羣眾，就對他們動了慈心，因為他們困苦流離，如同羊沒有牧人一樣。』

38『所以要祈求莊稼的主，催趕工人收割祂的莊稼。』

（馬太九章三十六節的『困苦流離』，其原文）困苦指羊給兇牧剝皮而遭受的痛楚；流離指羊給惡牧撇棄而落到流離失所、無助無依的苦境。主耶穌這話是說出當時那些可憐的以色列人，在他們那些兇惡的牧人，祭司長和經學家等手下受折磨、遭痛苦的情景。（聖經恢復本，太九 36 註 1。）

屬天的王認為以色列人是羊，祂自己是他們的牧人。基督第一次臨到以色列人時，他們如同患癲瘋的、癱瘓的、鬼附的、和各樣可憐的人，因為他們沒有牧人照顧。現今基督為着建立祂屬天的國度，在祂君尊的職事裏不僅作醫生，也作牧人服事他們，正如以賽亞五十三章六節和四十一章十一節所豫言的。（馬太福音生命讀經，四〇一頁。）

信息選讀

主利用法利賽人題出問題的機會，非常甜美的啓示祂自己是醫生。（太九 11～12。）…主告訴法利賽人，這些稅吏和罪人是病人，主對他們不是審判官，乃是醫生，是醫治者。屬天國度的王，在祂盡職為着國度呼召人跟從祂的事上，是作醫生，不是

WEEK 8 — DAY 3

Morning Nourishment

Matt. 9:12 ...Those who are strong have no need of a physician, but those who are ill.

36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.

38 Therefore beseech the Lord of the harvest that He would thrust out workers into His harvest.

In Greek harassed [in Matthew 9:36] refers to the sheep's being skinned by a cruel shepherd and thus suffering pain. Cast away refers to the sheep's being abandoned by a wicked shepherd and falling into a distressed condition in which they are homeless, wandering from place to place, and helpless. The Lord Jesus' word here depicts a situation in which the pitiful Israelites were afflicted and in anguish under the hands of the chief priests and scribes, the evil shepherds.

The heavenly King considered the Israelites as sheep and Himself as the Shepherd. When Christ came to the Jews the first time, they were like lepers, paralytics, the demon-possessed, and all manner of pitiful persons because they had no shepherd to care for them. Now in His kingly ministry for the establishing of His heavenly kingdom, He ministered to them not only as a Physician but also as a Shepherd, as prophesied in Isaiah 53:6 and 40:11. (Life-study of Matthew, p. 340)

Today's Reading

The Lord took the opportunity given Him by the Pharisees' question to give a very sweet revelation of Himself as the Physician [Matt. 9:11-12]...The Lord was telling the Pharisees that these tax collectors and sinners were patients, sick ones, and that to them the Lord was not a Judge but a Physician, a Healer. In calling people to follow Him for the kingdom, the King of the heavenly kingdom

作審判官。審判官的審判是按着公義，醫生的醫治是按着憐憫和恩典。那些被祂作成屬天國度子民的人，乃是患癩瘋、（八2～4、）癱瘓、（5～13，九2～8、）發燒、（八14～15、）鬼附、（16，28～32、）患各樣疾病的、（16、）以及受人藐視的稅吏並罪人。（九9～11。）若是祂作審判官，臨到這些可憐的人，他們就都會被定罪、被棄絕，沒有一個有資格、被選上並蒙呼召，成為屬天國度的子民。然而祂來盡職是作醫生，醫治、恢復、點活並拯救他們，使他們能重新構成爲祂屬天的新公民，給祂用以在這敗壞的地上，建立祂屬天的國。主這裏的話，含示自義的法利賽人，不領會他們需要主作醫生。他們認爲自己很強健，因此被自義蒙蔽，不曉得自己是有病的。

在馬太九章三十七節主對門徒說，『莊稼固多，工人卻少。』屬天的王認爲百姓不僅是羊，也是莊稼。羊需要牧養，莊稼需要收割。雖然以色列民的首領棄絕了屬天的王，百姓中仍有相當數目需要收割。

屬天國度的王認爲自己不僅是羊的牧人，也是莊稼的主。祂的國是用能長大並繁衍的生命之物建立的。…我們是羊羣，也是莊稼。羊羣是由活的動物組成，莊稼是由活的植物組成。…在這屬天之王照顧之下的一切，都是活的。

我們都需要看見主耶穌是莊稼之主的異象。在三十八節主告訴我們，要祈求莊稼的主，催趕工人收割祂的莊稼。首先，神在祂的經綸裏，有一個計畫要完成；然後，需要祂的子民爲此祈求、禱告。祂要答應他們的禱告，成就他們爲祂的計畫所求的。（馬太福音生命讀經，三六八至三六九、四〇二至四〇三頁。）

參讀：馬太福音生命讀經，第二十七、二十九篇。

ministered as a Physician, not as a Judge. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11). Had He visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them so that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. The Lord's word here implies that the self-righteous Pharisees did not realize that they needed Him as a Physician. They considered themselves strong; hence, blinded by their own self-righteousness, they did not know that they were ill.

In verse 37 the Lord said to His disciples, "The harvest is great, but the workers few." The heavenly King considered the people not only sheep but also the harvest. The sheep needed shepherding, and the harvest needed reaping. Although the leaders of the nation of Israel rejected the heavenly King, there was still a good number among the people that needed reaping.

The King of the heavenly kingdom considered Himself not only the Shepherd of the sheep but also the Lord of the harvest. His kingdom is established with things of life that can grow and multiply...We are both the flock and the crop. The flock is made up of living animals, and the crop, of living vegetation ... Everything under the care of this heavenly King is living.

We all need to see a vision of the Lord Jesus as the Lord of the harvest. In verse 38 the Lord told us to beseech the Lord of the harvest that He would thrust out workers into His harvest. First, in His economy God has a plan to accomplish; then there is the need for His people to beseech Him, to pray to Him, concerning it. In answering their prayer, He will accomplish what they have prayed concerning His plan. (Life-study of Matthew, pp. 311-312, 340-341)

Further Reading: Life-study of Matthew, msgs. 27, 29

第八週■週四

晨興餽養

太十二 28『我若靠着神的靈趕鬼，這就是神的國臨到你們了。』

來九 14『何況基督藉着永遠的靈，將自己無瑕無疵的獻給神，祂的血豈不更潔淨我們的良心，使其脫離死行，叫我們事奉活神麼？』

在神聖三一裏有許多神聖的優越、神聖的美德、和神聖的屬性，諸如合一、謙卑、美麗、以及和諧。…在馬太十二章二十八節，主說，『我（子）若靠着神（三一神，包括父）的靈趕鬼，這就是神（三一神）的國臨到你們了。』…難道主耶穌不能靠自己趕鬼麼？…祂那時是在驕傲、自私、單獨的法利賽人中間。他們不肯與任何人一同工作。在他們中間沒有謙卑，並且他們滿了自利、自私。現在有一位他們所定罪的，站在他們面前，告訴他們說，祂以不同的方式作了一件事。…祂不是單獨的。…祂乃是靠着神的靈作事，為着神的國作事。祂從未靠自己或為自己作甚麼。這豈不是很美麼？這給我們看見神聖三一裏的優越。（李常受文集一九八八年第一冊，四二三至四二四頁。）

信息選讀

這的確是我們配搭的好榜樣。主已經產生了一個身體，是由許多肢體所構成的，所以眾肢體都當學祂。祂靠神的靈，為父神作工。祂從未靠自己，或為自己作任何事。…我們的行為應當就像我們的元首。祂所行所為都不靠自己，也不為自己。今天在召會生活裏，由於缺少正確的配搭，基督的身體還

WEEK 8 — DAY 4

Morning Nourishment

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

Within the Divine Trinity there are many divine excellencies, divine virtues, and divine attributes, such as oneness, humility, beauty, and harmony. In Matthew 12:28 the Lord said, “If I [the Son], by the Spirit of God [the Triune God including the Father], cast out the demons, then the kingdom of God [the Triune God] has come upon you.”...Couldn’t the Lord Jesus have cast out these demons by Himself?...At that time He was among the Pharisees, who were proud, selfish, and individualistic. They would not work with anyone else. There was no humility among them, and they were full of self-seeking, selfishness. Now there was One, condemned by them and standing in front of them, telling them that He did something in a different way...He was not individualistic...He was doing something by the Spirit of God and for the kingdom of God. He never did anything by Himself or for Himself. Is this not beautiful? This shows us the excellency in the Divine Trinity. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 307-308)

Today's Reading

This is surely a good pattern for our coordination. The Lord has produced a Body constituted with many members, so all the members should learn of Him. He was working by the Spirit of God for God the Father. He never did anything by Himself or for Himself...We should behave ourselves just like our Head. He behaved Himself in a way of neither doing anything by Himself nor doing anything for Himself. Today in the church life the Body of Christ

沒有充分的建造起來。我們若要與身體裏的眾肢體有配搭，就必須學我們的元首基督，以祂為我們的榜樣。…我可能照着神的旨意作一件事，但我所作的不能靠自己，乃該靠一些其他的人。不僅如此，我所作的也不能為我自己，乃該為神在地上的權益、權利。這是美麗的，而這樣的美麗，乃是真實的優越，真實的神聖屬性，也是絕佳的美德，是我們所需要效法的。

主…不說祂是靠自己，並為祂自己的國趕鬼。祂反而說，祂是靠另一位，並為另一位趕鬼。祂的靈是多麼的謙卑，多麼的無己。祂不靠自己或為自己作甚麼。在祂身上沒有己，沒有自私的元素。這是一種的美麗。

在馬太十二章，主靠着神的靈趕鬼。希伯來九章十四節說，祂藉着永遠的靈將自己獻上。我們再次要問，為甚麼主不藉着祂自己將祂自己獻給神？…祂是殷格的；祂若肯，祂就能作；但祂不肯。祂藉着一個管道，一個憑藉，也就是藉着永遠的靈，將祂自己獻上。

在此我們…看見，子的謙卑和無己，…也看見在神聖三一裏的和諧。子…不信靠自己，乃信靠另一位。凡祂所作的，都不是為祂自己，乃是為着父；凡從祂所產生的結果，都是歸給父。祂完全不靠祂自己，不為祂自己，也不向着祂自己。

這是我們的元首為祂的身體所立下的好榜樣，我們都是這身體的肢體。…我們作事的時候，應當學習不自己去作。我們雖然是作事的人，但我們不該是管道。我們需要另一位作我們的管道，使我們能藉着這管道作事。不僅如此，我們不該從我們所作的得益。應當有另一位是我們的受益人，從我們的所作和所是得益處。（李常受文集一九八八年第一冊，四二四至四二八頁。）

參讀：在神聖三一裏並同神聖三一活着，第五章。

has not been built up adequately because of the shortage of the proper coordination. If we want to be coordinated with all the members in the Body, we have to learn of Christ our Head, taking Him as our pattern...I may do something according to the will of God, but what I do should not be by myself but by some others. Furthermore, what I do should not be for myself but for the interest, the right, of God on the earth. This is a beauty, and this beauty is a real excellency, a real divine attribute, and an excellent virtue that we need to copy.

The Lord did not say that He cast out demons by Himself for His own kingdom. Instead, He said that He cast out demons by another One and for another One. His spirit was so humble, so selfless. He did nothing by Himself or for Himself. With Him there was no self, no element of selfishness. This is a beauty.

In Matthew 12 the Lord cast out demons by the Spirit of God. Hebrews 9:14 says He offered Himself through the eternal Spirit. Again, we need to ask why the Lord did not offer Himself to God by Himself...He was qualified, and He could if He would, but He would not. He offered Himself through a channel, through a means, that is, through the eternal Spirit.

We can see the humility and the selflessness of the Son...[and] the harmony in the Divine Trinity. The Son...did not trust in Himself but in another One. Whatever He did was not for Himself but for the Father, and whatever issued out of Him went to the Father. He was altogether not by Himself, for Himself, or to Himself.

This is a good pattern that our Head has set up for His Body, of which we all are members ...When we do things, we should learn to do them not by ourselves. We are the doers, but we should not be the channel. We need someone else to be our channel through which we do things. Furthermore, we should not be the beneficiary of what we do. Someone else should be our beneficiary to receive the very benefit of our doing and of our being. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," pp. 308-310)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 5

第八週■週五

晨興餽養

太二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期纔來到。』

啓六 2『我就觀看，看哪，有一匹白馬，騎在馬上的拿着弓，並有冠冕賜給他，他便出去，勝了又要勝。』

國度的福音，（太二四 14，）包括恩典的福音，（徒二十 24，）不僅把人帶進神的救恩，也把人帶進諸天的國。（啓一 9。）恩典的福音重在罪的赦免、神的救贖、和永遠的生命；國度的福音重在神屬天的管治和主的權柄。在這世代結束之前，國度的福音要傳遍天下，對萬民作見證。…在這世代結束以前，就是大災難以前，這見證必須傳遍全地。

在馬太二十四章四至十四節，我們看見從基督升天直到這世代的終結，就是大災難的三年半，關於猶太人的真實歷史。在大災難來臨以前，這些經文的每件事都要發生。最後一項是傳揚國度的福音。我信主恢復中的召會要接受負擔，把這福音傳遍天下。恩典的福音已經傳遍各洲，國度的福音卻還沒有。…這較高的福音要藉着主恢復中的召會傳到各洲。這世代終結最有力的兆頭，要在災難以前發生。因此，這世代終結最重要的兆頭，乃是國度的福音傳遍天下。（馬太福音生命讀經，七九七頁。）

信息選讀

WEEK 8 — DAY 5

Morning Nourishment

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

Rev. 6:2 And I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer.

The gospel of the kingdom [Matt. 24:14], which includes the gospel of grace (Acts 20:24), brings people not only into God's salvation but also into the kingdom of the heavens (Rev. 1:9). The gospel of grace emphasizes forgiveness of sin, God's redemption, and eternal life, whereas the gospel of the kingdom emphasizes the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end of this age...This testimony must spread to the whole earth before the end of this age, the time of the great tribulation.

In Matthew 24:4-14 we see the actual history concerning the Jews from Christ's ascension until the end of this age, the three and a half years of the great tribulation. Before the great tribulation comes, everything in these verses will transpire. The last item will be the preaching of the gospel of the kingdom. I believe that the churches in the Lord's recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent but not the gospel of the kingdom ...This higher gospel will be brought to every continent through the churches in the Lord's recovery. This, the strongest sign of the consummation of the age, will take place before the great tribulation. Thus, the most important sign of the consummation of the age is the preaching of the gospel of the kingdom to all the inhabited earth. (Life-study of Matthew, pp. 685-686)

Today's Reading

（啓示錄六章一節至八章二節中七印的）第一印是白馬與騎馬者，表徵福音廣傳。（六 1～2。）六章二節說，『我就觀看，看哪，有一匹白馬，騎在馬上的拿着弓，並有冠冕賜給他，他便出去，勝了又要勝。』

弓帶着箭是爲着打仗的。但這裏只有弓，沒有箭，指明箭已經射出，除滅仇敵；也指明基督那爲着構成和平之福音的爭戰已經結束，並且已經得勝。…冠冕表徵福音已經戴上基督的榮耀爲冠冕。（林後四 4。）我們今日所傳的福音有一個冠冕，這冠冕乃是基督的榮耀。我們傳福音時不該覺得羞恥，而該覺得榮耀。傳福音是榮耀的事。那些傳福音的人成了騎白馬的人。…啓示錄六章二節所說，『出去，勝了，』表徵福音已經與基督一同前去，勝過了各樣的抵擋和攻擊。…歷代以來，福音一直與這位得勝的基督一同繼續往前。

按照聖經所言，我們必須傳福音，使罪人得救。我們都必須結果子。雖然我們可能承認這是合乎聖經的，但我們可能沒有結任何果子。這意思是說，我們沒有騎在白馬上。我們若傳福音，我們的關切乃在於神的國。我們今天在地上的關切是甚麼？我們應當是那些勞苦使人得救，爲着神的國建造基督身體的人。我們大多數的人必須作事維持生活，但我們都能爲着主的權益分別一些時間給主。不信的人總是能爲着娛樂和消遣分出時間來。但我們信徒有神作我們的娛樂和消遣。我們沒有藉口不傳福音。我們必須騎在白馬上，擴展福音。（李常受文集一九九〇年第三冊，二九至三一頁。）

參讀：聖經中四個『七』的豫言，第二篇。

The first [of the seven seals in Revelation 6:1—8:2] is a white horse and its rider, signifying the spreading of the gospel (6:1-2). Verse 2 says, “I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer.”

A bow with an arrow is for fighting. But here there is a bow without an arrow. This indicates that the arrow has already been shot to destroy the enemy and that Christ’s fighting for the constitution of the gospel of peace is finished and the victory is won. A crown signifies that the gospel has been crowned with the glory of Christ (2 Cor. 4:4). The gospel that we preach today has a crown, and this crown is the glory of Christ. We should not feel shameful when we preach the gospel. Rather, we should feel glorious. To preach the gospel is a glorious thing. Those who preach the gospel become the riders of the white horse. *Went forth conquering* in Revelation 6:2 signifies that the gospel has been going forth with Christ to conquer all kinds of opposition and attack ...Throughout all the generations the gospel has been going on with Christ as the Victor.

According to the Bible, we have to preach the gospel to get sinners saved. We all have to bear fruit. Although we may admit that this is scriptural, we may not be bearing any fruit. This means that we are not on the white horse. If we are preaching the gospel, our interest is in God’s kingdom. What is our interest today on this earth? We should be those who are laboring to get people saved to build up the Body of Christ for the kingdom of God. Most of us have to work to make a living. But all of us can separate a certain amount of time to the Lord for His interest. The unbelievers can always spare time for their amusement and entertainment. But we believers have God as our amusement and entertainment. We have no excuse for not preaching the gospel. We must be on the white horse for the spreading of the gospel. (CWWL, 1990, vol. 3, “The Prophecy of the Four ‘Sevens’ in the Bible,” pp. 22-23)

Further Reading: Life-study of Matthew, msg. 61; CWWL, 1990, vol. 3, “The Prophecy of the Four ‘Sevens’ in the Bible,” ch. 2

第八週■週六

晨興餽養

太二八 19 ~ 20『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，凡我所吩咐你們的，無論是甚麼，都教訓他們遵守；看哪，我天天與你們同在，直到這世代的終結。』

使萬民作主的門徒，就是使外邦人成為國度的子民，好在這地上，就在今天，建立祂的國，就是召會。…我們受主差遣，不僅要帶人得救，也要使萬民作主的門徒。這是國度的事。

在馬太二十八章十九節，主說到將外邦人浸入父、子、聖靈的名裏。施浸乃是帶悔改的人脫離老舊的光景，進入新的境地；這是藉着了結他們老舊的生命，並以基督的新生命重生他們，使他們成為國度的子民。（馬太福音生命讀經，九一六頁。）

信息選讀

施浸者約翰引薦的職事，開始於初步的水浸。如今，屬天的王既已完成祂在地上的職事，經過死而復活的過程，並成了賜生命的靈，祂就吩咐門徒，將作祂門徒的人，浸入三一神裏面。…主憑這浸吩咐門徒以後不久，就將他們和全召會都浸在聖靈裏；（林前十二 13；）猶太部分在五旬節那天，（徒一 5，二 4，）外邦部分在哥尼流家裏。（十一 15 ~ 17。）以後，基於這事實，門徒將新悔改的人（二 38）不僅浸入水裏，也浸入基督的死、（羅六 3 ~ 4，）基督自己、（加三 27，）三一神、（太二八 19，）以及基督的身體裏。（林前十二 13。）水，象徵基督的死和埋葬，可以看作了結受浸者老舊歷

WEEK 8 — DAY 6

Morning Nourishment

Matt. 28:19-20 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

To disciple the nations is to cause the heathen to become the kingdom people for the establishing of His kingdom, which is the church, even today on this earth. We have been sent by the Lord not only to bring people to salvation but also to disciple the nations. This is a matter of the kingdom.

In Matthew 28:19 the Lord spoke of baptizing the nations into the name of the Father and of the Son and of the Holy Spirit. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ, that they may become the kingdom people. (Life-study of Matthew, p. 787)

Today's Reading

John the Baptist's recommending ministry began with the preliminary baptism, a baptism by water only. Now, after the heavenly King accomplished His ministry on earth, had passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God...Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13), the Jewish part on the day of Pentecost (Acts 1:5; 2:4) and the Gentile part in the house of Cornelius (11:15-17). Then, based on this, the disciples baptized the new converts (2:38) not only into water but also into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (Matt. 28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be

史的墳墓。因為基督的死包含在基督裏面，又因為基督是三一神的具體化身，（西二 9，）並且三一神最終與基督的身體是一；所以將初信的人浸入基督的死、基督自己、三一神、並基督的身體裏，乃是作一件事：在消極方面，了結他們老舊的生命；在積極方面，為着基督的身體，用新生命，就是三一神永遠的生命重生他們。因此，這裏主所命定的浸，乃是為着諸天的國，把人從自己的生命浸出來，而浸入基督身體的生命裏。（馬太福音生命讀經，九一六至九一七頁。）

我們正在從一個天然的人被訓練成為一個神人，照着基督這第一個神人的模型，否認我們天然的生命，而活神聖的生命。（太二八 19。）…當我在幫助（年輕人）受訓練時，我也天天在許多方面受訓練，否認我天然的生命，而活神聖的生命。我們應當照着基督這第一個神人的模型，過這樣的生活。當基督在地上時，祂否認祂天然的生命，就是祂自己。祂說，祂所說的，不是祂的話，乃是差祂來之父的話。（約十四 24。）祂絕不從自己作甚麼。（五 19，30。）祂作每一件事都是從差祂來的父，也是憑差祂來的父作的。祂不是差遣者，祂乃是受差遣者。祂不是活祂自己；祂乃是活差祂來的父。（六 57 上。）這就是第一個神人的模型。

我們的大牧人和保惠師這一切神聖奧祕的教訓，不僅是祂向我們的揭示和光照，也是祂給我們的滋養，使我們在祂神聖的生命裏得以長大成熟，好叫神永遠的經綸能藉着我們得以完成。…我們也需要把（這些）神聖的真理教導人。（李常受文集一九九四至一九九七年第五冊，一二一至一二二、一四八頁。）

參讀：活力排，第二、四、六篇；以弗所書生命讀經，第四十六至四十七篇；神人的生活，第十三篇。

considered a tomb in which the baptized ones' old history is ended. Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God (Col. 2:9) and the Triune God eventually is one with the Body of Christ, to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ is to do just one thing: on the negative side, to terminate their old life, and on the positive side, to germinate them with new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here baptizes people out of their life into the Body life for the kingdom of the heavens. (Life-study of Matthew, pp. 787-788)

We are being disciplined from being a natural man to being a God-man, living the divine life by denying our natural life according to the model of Christ as the first God-man (Matt. 28:19)...While I am helping [the young people] to be disciplined, I am also being disciplined day by day in many aspects to live the divine life by denying my natural life. We should live such a life according to the model of Christ as the first God-man. When Christ was on this earth, He denied His natural life, Himself. He said that whatever He spoke was not His word but the word of the Father who sent Him (John 14:24). He never did anything out of Himself (5:19, 30). He did everything out of and by the sending Father. He was not the Sender but the sent One. He did not live Himself; instead, He lived the Sender, the Father (6:57a). This is the model of the first God-man.

[The] divine and mystical teachings of our great Shepherd and Comforter are not only His unveiling and enlightening but also His nourishing to us for our growth and maturity in His divine life that the eternal economy of God may be consummated through us...We should teach [these] divine truths. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 88-89, 108-109)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2, 4, 6; Life-study of Ephesians, msgs. 46—47; CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 13

第八週詩歌

223

聖靈的豐滿－靈浸

特 (英 273)

降 B 大調

4/4

一 主,我來就你,自由的懇祈,求你賜我以
 你能力;爲着你國度,能力歸我屬,
 坐在天上進攻你仇敵。能力!能力!
 給我穿上能力!穿上上頭來的大能力!能力!
 能力!給我穿上能力!你的身體今向你懇祈!

二 主,我仰望你,肯定的懇祈, 求你賜我以你甘雨;
 爲着你身體,甘雨你供給, 使我適合你工作所需。
 甘雨!甘雨!向我澆下甘雨! 澆下上頭來的聖甘雨!
 甘雨!甘雨!向我澆下甘雨! 你的身體今向你呼籲!

三 主,我等候你,確信的懇祈, 求你賜我以你聖火!
 爲着你福音,聖火將我焚, 使人悔改、相信、進神國。
 聖火!聖火!焚我以你聖火! 帶着你的熱愛焚燒我!
 聖火!聖火!焚我以你聖火! 你的身體如此在求着!

WEEK 8 — HYMN

Lord, we come to Thee, and with liberty

Fulness of the Spirit — The Baptism

273

1. Lord, we come to Thee, and with li - berty Claim we now from Thee pow'r of might;
 For Thy kingdom's sake, may we pow'r partake, Sit - ting in the heav-en - lies to fight.
 (C) Pow - er! pow - er! clothe us with Thy pow - er! With Thy might - y pow - er from on high!
 Pow - er! pow - er! clothe us with Thy pow - er! Bold - ly, as Thy Bo - dy, now we cry!

2. Lord, we look to Thee and with certainty
 Claim we now from Thee show'r divine.
 For Thy Body's sake, may we show'r partake,
 Thus be fitted for the work of Thine.

Shower! shower! pour on us Thy shower!
 Pour Thy heav'nly shower from on high!
 Shower! shower! pour on us Thy shower!
 Boldly, as Thy Body, now we cry!

3. Lord, we wait on Thee, and with surety
 Claim we now from Thee fire divine.
 For Thy gospel's sake, may we fire partake,
 That the People's heart Thou may refine.

Fire! fire! give us tongues of fire!
 To proclaim Thy message from on high!
 Fire! fire! give us tongues of fire!
 Boldly, as Thy Body, now we cry!

第八週・申言

申言稿: _____

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

Composition for prophecy with main point and sub-points.

[illegible]