

主今日恢复之主要项目的重点

The Crucial Points of the Major Items of the Lord's Recovery Today

第一篇

Message One

神经纶的恢复

The Recovery of the Economy of God

读经：徒二六 16 ~ 19，提前一 3 ~ 6，六 3 ~ 4，
林后十一 2 ~ 3，罗十六 17，提后四 22

Scripture Reading: Acts 26:16-19; 1 Tim. 1:3-6; 6:3-4; 2 Cor. 11:2-3; Rom. 16:17; 2 Tim. 4:22

AY 诗歌：382，447

纲 目

Outline

周 一

Day 1

壹 我们必须在神的经纶、神经纶的标的、
以及神经纶的目标这属天异象的真理
中行事为人；这异象必须在我们里面
日日得更新，成为支配我们一切生活、
工作与活动的异象—箴二九 18 上，徒
二六 16 ~ 19，约壹一 7，约叁 3 ~ 4：

I. We must walk in the truth of the heavenly vision of God's economy, of the mark of God's economy, and of the goal of God's economy; this vision must be renewed in us day by day to be the controlling vision of all our life, work, and activity—Prov. 29:18a; Acts 26:16-19; 1 John 1:7; 3 John 3-4:

一 神的经纶是祂的计划，要将祂自己分赐到祂
所拣选、预定、并救赎的人里面，作他们的
生命、生命的供应和一切，以产生、构成、
并建造基督生机的身体—提前一 3 ~ 6，六
3 ~ 4，林后十一 2 ~ 3，多一 9，西二 19。

A. God's economy is His plan to dispense Himself into His chosen, predestinated, and redeemed people as their life, their life supply, and their everything to produce, constitute, and build up the organic Body of Christ—1 Tim. 1:3-6; 6:3-4; 2 Cor. 11:2-3; Titus 1:9; Col. 2:19.

周 二

Day 2

二 神经纶的标的，就是神经纶的战略和中心点，乃是内住、主观的基督，作为那灵在我们的灵里，就是在我们调和的灵里——林后三 17，提后四 22，罗八 16，林前六 17：

1 我们必须心无旁骛，专注于我们人的灵里那包罗万有神圣的灵，使我们不至偏离神圣经纶的标的一提前一 6，玛二 15～16，罗一 9，八 4，6，加五 25，腓三 3，林后二 13。

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

a 诸天是为着地，地是为着人，神给人造了灵，使人可以接触神，接受神，盛装神，敬拜神，活神，为神完成神的定旨，彰显神，并与神成为一——亚十二 1，约四 24。

b 神若不是灵，我们若没有灵来接触神，与神成为一，整个宇宙就是空洞的，我们也一无所是——传一 2，三 11，伯三二 8，参罗九 21，23，林后四 7。

3 我们活在灵里并操练灵时，作为赐生命之灵的基督对我们就能成为一切；活在魂里，乃是活在敌基督的原则里——亚四 6，十二 1，林前十五 45 下，六 17，约壹二 18～19。

4 主的恢复乃是恢复我们灵里的一；在我们的灵里，就是在耶路撒冷，是单纯与一的所在，但在我们的心思里，就是在巴比伦，是混乱和分裂的所在——约四 24，弗二 22，罗一 9，提后一 6～7。

5 我们的灵是恩典的“国家”，为着一个新人，恩典吞没种族；我们的心思是争吵的“国家”；享受主作为那灵在我们的灵里，就是有恩典与我们同在；把这个失去了，就是召会的堕落——四 22，加六 18，五 15，西三 10～11。

B. The mark of God's economy, the strategic and central point of God's economy, is the indwelling, subjective Christ as the Spirit in our spirit, our mingled spirit—2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:16; 1 Cor. 6:17:

1. We must be narrowed down to and even zeroed in on the all-inclusive divine Spirit in our human spirit so that we may be kept from missing the mark of the divine economy—1 Tim. 1:6; Mal. 2:15-16; Rom. 1:9; 8:4, 6; Gal. 5:25; Phil. 3:3; 2 Cor. 2:13.

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

a. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, contain God, worship God, live God, fulfill God's purpose for God, express God, and be one with God—Zech. 12:1; John 4:24.

b. Without God being the Spirit and without our having a spirit to contact God, to be one with God, the whole universe is empty and we are nothing—Eccl. 1:2; 3:11; Job 32:8; cf. Rom. 9:21, 23; 2 Cor. 4:7.

3. Christ as the life-giving Spirit can be everything to us when we live in and exercise our spirit; to live in our soul is to live in the principle of antichrist—Zech. 4:6; 12:1; 1 Cor. 15:45b; 6:17; 1 John 2:18-19.

4. The Lord's recovery is the recovery of the oneness in our spirit; to be in our spirit is to be in Jerusalem, the place of simplicity and oneness, whereas to be in our mind is to be in Babylon, the place of confusion and division—John 4:24; Eph. 2:22; Rom. 1:9; 2 Tim. 1:6-7.

5. Our spirit is a “country” of grace to swallow up race for the one new man; our mind is a “country” of quarreling; to enjoy the Lord as the Spirit being in our spirit is to have grace with us; when this is lost, the degradation of the church is present—4:22; Gal. 6:18; 5:15; Col. 3:10-11.

三 神永远经纶的目标乃是基督生机身体的实际，终极完成于新耶路撒冷——弗一22～23，启二一2～3，9～10：

- 1 没有地方召会，就没有基督身体实际的彰显，也不可能有基督身体的实际——10～13，二7。
- 2 神永远的经纶是要得着基督的身体；任何在此之外的工作，都不在神经纶的中心线——弗四1～6，11～16。
- 3 我们必须跟从使徒保罗的脚踪，将众圣徒带到基督身体全体的相调生活中——林前十二24，罗十六1～20。
- 4 为着主在今时代的恢复，我们必须与主合作，作得胜者，就是在今日的耶路撒冷（召会生活）里作今日的锡安，为着建造基督的身体，终极完成新耶路撒冷——启三21～22，十四1～5，士五15～16，31。

四 神经纶那独一而健康的教训，乃是使徒的教训，凡与此不同的教训，会使我们与那位作我们生命和一切的主耶稣基督分开，而失去对祂自己这宝贵人位真正的珍赏、爱 and 享受——提前一3～4，徒二42，林后十一2～3。

五 今天我们能同心合意，因为我们只有一个异象，就是神永远经纶的异象——徒一14，林前一9～10，耶三二39。

贰 神的经纶是借着使徒揭示的，但因为信徒失去了对神的经纶正确的领会，就需要由主来恢复：

C. The goal of God's eternal economy is the reality of the organic Body of Christ, consummating in the New Jerusalem—Eph. 1:22-23; Rev. 21:2-3, 9-10:

1. Without the local churches, there is no practical expression of the Body of Christ, and there can be no reality of the Body of Christ—1:10-13; 2:7.
2. God's eternal economy is to obtain the Body of Christ; any work outside of this is not on the central lane of God's economy—Eph. 4:1-6, 11-16.
3. We must follow the footsteps of the apostle Paul to bring all the saints into the blending life of the entire Body of Christ—1 Cor. 12:24; Rom. 16:1-20.
4. For the Lord's recovery in this age, we must cooperate with the Lord to be the overcomers as today's Zion in today's Jerusalem (the church life) for the building up of the Body of Christ to consummate the New Jerusalem—Rev. 3:21-22; 14:1-5; Judg. 5:15-16, 31.

D. Teachings that differ from the unique and healthy teaching of God's economy, the teaching of the apostles, separate us from the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ Himself as our life and our everything—1 Tim. 1:3-4; Acts 2:42; 2 Cor. 11:2-3.

E. Today we can be in one accord because we have only one vision, the vision of the eternal economy of God—Acts 1:14; 1 Cor. 1:9-10; Jer. 32:39.

II. God's economy was unveiled through the apostles, but because the believers lost the proper understanding of God's economy, there is the need for it to be recovered by the Lord:

- 一 “恢复”和“经纶”这两个辞，是从两个不同的观点来看同一件事——就神一面说，是经纶的事；就我们一面说，是恢复的事——提前一4，弗一10，三9。
- 二 “恢复”的意思是回到起初；我们需要回到起初，接受主的恩典回到神原初的心意，回到神在起初所命定的——太十九8。
- 三 一个有力而扎实的原则，就是每当神大体的子民失败，不能完成神的定旨，神就进来有所恢复；祂的恢复总是在少数人身上，在主得胜者这些遗民身上，而不是在多数人身上——王下二二8，拉一3～11，尼二11，17，启三21，十八4。

周 四

- 四 我们的异象不该受现今的光景或传统的作法所管制，乃该照着神恢复的当前进展，受圣经所启示神原初的心意和标准所管制：

- 1 主的恢复是要恢复基督作我们的中心、实际、生命和一切——西一17下，18下，启二4，7，17，三20，诗八十1，15，17～19。
- 2 主的恢复是要恢复基督身体的一——约十七11，21～23，弗四3～4上，启一11。
- 3 主的恢复是要恢复基督身体众肢体的功用——弗四15～16，林前十四4下，26，31。

- A. The words recovery and economy refer to one thing as seen from two different viewpoints; with God it is a matter of economy; with us it is a matter of recovery—1 Tim. 1:4; Eph. 1:10; 3:9.
- B. Recovery means to go back to the beginning; we need to go back to the beginning, receiving the Lord's grace to go back to God's original intention, to what God ordained in the beginning—Matt. 19:8.
- C. There is a strong and solid principle that whenever the majority of the people of God fail to carry out God's purpose, God comes in to have a recovery; His recovery is always with the minority, with a remnant of overcomers, not with the majority—2 Kings 22:8; Ezra 1:3-11; Neh. 2:11, 17; Rev. 3:21; 18:4.

Day 4

- D. Our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures according to the present advance of His recovery:

1. The Lord's recovery is the recovery of Christ as our center, reality, life, and everything—Col. 1:17b, 18b; Rev. 2:4, 7, 17; 3:20; Psalms 80:1, 15, 17-19.
2. The Lord's recovery is the recovery of the oneness of the Body of Christ—John 17:11, 21-23; Eph. 4:3-4a; Rev. 1:11.
3. The Lord's recovery is the recovery of the function of all the members of the Body of Christ—Eph. 4:15-16; 1 Cor. 14:4b, 26, 31.

五 我们在主的恢复里，必须对神的经纶有清楚的异象，然后被这异象所管制、支配并指引；因为我们在这里乃是在主的恢复里实行神的经纶——徒二六 18～19，箴二九 18 上。

周 五

叁 我们要认识主的恢复，以完成神的经纶，就必须远离死亡和分裂：

一 我们必须远离死亡，并被基督这生命所吞灭；召会里的每一件事都必须是在生命的性质里，有生命的内容，并在生命的流与分赐里——林后五 4，约七 38，约壹五 16 上。

二 我们必须弃绝任何一种分裂，（林前一 10，）抵挡任何教训之风和任何属灵死亡的散布，（弗四 14，提后二 16～17，）并要留意且避开那些造成分立和绊跌之事，违反神经纶之教训的人。（罗十六 17，多三 10。）

三 利未记启示，我们这些神的祭司首先要对付的，就是我们的听；我们的行动（脚）和工作（手），总是受我们所听见的指引——八 23～24，十四 14～17：

1 我们若不顾到我们的听，却去倾听消极的谈话，我们的行为和工作就会受到消极的影响。

2 一个召会若停止听消极的事，那个召会就会很健康、很活；最软弱、最死沉的召会，乃是满了批评、闲话和争论的召会。

E. We in the Lord's recovery must have a clear vision of God's economy and then be governed, controlled, and directed by this vision, for we are here to carry out God's economy in His recovery—Acts 26:18-19; Prov. 29:18a.

Day 5

III. In order to realize the recovery of the Lord for the carrying out of the economy of God, we must stay away from death and division:

A. We must stay away from death and be swallowed up by Christ as life; everything in the church must be in the nature of life, with the content of life, and in the flow and imparting of life—2 Cor. 5:4; John 7:38; 1 John 5:16a.

B. We must reject any kind of division (1 Cor. 1:10), stand against any wind of teaching and any spreading of spiritual death (Eph. 4:14; 2 Tim. 2:16-17), and mark and turn away from those who make divisions and causes of stumbling contrary to the teaching of God's economy (Rom. 16:17; Titus 3:10).

C. Leviticus reveals that the first thing that we as God's priests need to deal with is our listening; our moving (feet) and working (hands) are always under the direction of our hearing—8:23-24; 14:14-17:

1. If we do not take care of our hearing but give ear to negative speaking, our deeds and our work will be affected in a negative way.

2. If any church would stop hearing negative things, that church would be very healthy and living; the church that is the weakest and the most deadened is the one full of criticism, gossip, and reasoning.

- 3 因着我们常听不洁的事，就是那些不健康和容易传染的事，我们就需要用基督的血洗净我们的耳朵；我们被血洗净之后，就能享受那灵的膏抹。
- 4 积极的听会拯救我们脱离消极的听；我们若从早到晚都听神的话，就无暇听任何消极的谈话—启二 7，约十 3～5，16，27，歌二 8，14。

周 六

四 我们要享受基督作我们的素祭，而过素祭的召会生活，就必须洁除任何的酵（作头的野心）和蜜（天然的感情）—利二 11：

- 1 野心和天然的感情是并行的；一个有野心的人，会爱凡帮助他得到他所要的人；但是凡阻挡他，不让他达成他野心的人，会被视为仇敌—约叁 9。
- 2 我们不该因着任何人而走主恢复的路或离开这条路；我们乃是因认识主的恢复，而跟从神经纶的异象—徒二六 19，提后一 15，二 1～15。

五 我们若要为着召会生活而过圣别的生活，就必须谨慎我们所接触的是何种人；利未记十一章一切动物表征不同种类的人，而吃表征我们与人的接触—参徒十 9 下～15，27～29：

- 1 吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们里面的构成；凡我们所接触的，我们会接受，凡我们所接受的，会将我们重新构成，使我们成为与现今不同的人。
- 2 “你们不要受迷惑：滥交败坏善行”—林前十五 33。
- 3 “与智慧人同行的，必得智慧；和愚昧人作伴的，必受亏损”—箴十三 20。

3. Because we often hear unclean things, things that are unhealthy and contagious, we need to wash our ears with the blood of Christ; after the washing of the blood, we will enjoy the anointing of the Spirit.
4. Positive listening will rescue us from negative listening; if we listen to God's word from morning to evening, we will not have an ear to listen to any negative speaking—Rev. 2:7; John 10:3-5, 16, 27; S. S. 2:8, 14.

Day 6

D. In order to enjoy Christ as our meal offering to live a meal offering church life, we must be purified from any leaven (ambition for leadership) and honey (natural affection)—Lev. 2:11:

1. Ambition and natural affection go together; a person who is ambitious will love anyone who helps him to gain what he desires, but whoever hinders him from fulfilling his ambition will be regarded as his enemy—3 John 9.
2. We should neither take the way of the Lord's recovery nor leave this way because of any person; we are following the vision of God's economy in the realization of the Lord's recovery—Acts 26:19; 2 Tim. 1:15; 2:1-15.

E. For us to live a holy life for the church life, we must be careful about the kind of people we contact; in Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people—cf. Acts 10:9b-14, 27-29:

1. To eat is to contact things outside of us and to receive them into us with the result that they eventually become our inner constitution; whatever we contact, we will receive, and whatever we receive will reconstitute us, making us a different person from what we are now.
2. “Do not be deceived: Evil companionships corrupt good morals”—1 Cor. 15:33.
3. “He who walks with wise men will be wise, / But the companion of fools will be troubled”—Prov. 13:20.

4 “要远避世俗的空谈，因为这些空谈必进而成为更不敬虔。他们的话必像毒疮蔓延；其中有许米乃和腓理徒，他们在真理上偏离了目标...。你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平”——提后二 16～18，22。

4. “Avoid profane, vain babblings, for they will advance to more ungodliness, and their word will spread like gangrene, of whom are Hymenaeus and Philetus, who concerning the truth have misaimed... But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart”—2 Tim. 2:16-18, 22.

第一周 周一

晨兴喂养

提前一 3～6 “我…曾劝你…嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这些事只引起辩论，对于神在信仰里的经纶并无助益。这嘱咐的目的乃是爱，这爱是出于清洁的心、无亏的良心、并无伪的信心。有人失去目标，偏离这些，转向虚空的谈论。”

我…的负担，是要和你们交通到神的经纶。…〔提前一章三至七节〕含有两个非常重要的辞：“神的经纶”以及“失去目标”。使徒保罗蒙神拣选，背负神经纶的责任，并且在这经纶里训练他属灵的儿子提摩太。有一件很有意思的事值得注意：保罗写信给提摩太的时候，正是许多基督徒偏离了原初道路的时候。他们失去了神经纶的中心目标，而去注意别的事情。（李常受文集一九六四年第三册，一八九页。）

信息选读

神在信仰里的经纶，乃是神的家庭经营，神的家庭行政，…要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，（提前三 15，）基督的身体。使徒的职事乃是以神这经纶为中心；（西一 25，林前九 17；）然而那些异议者不同的教训，被神的仇敌利用，使神的子民从这经纶岔出去。在地方召会的行政和牧养中，我们必须使众圣徒完全清楚这神圣的经纶。（圣经恢复本，提前一 4 注 4。）

按历史来看，有两个主要的因素—犹太教和智慧派—叫早期的基督徒受到打岔，离开正路。…表面看

WEEK 1 — DAY 1

Morning Nourishment

1 Tim. 1:3-6 Even as I exhorted you...that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith. But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith; from which things some, having misaimed, have turned aside to vain talking.

My burden...is to share with you something of God's economy.... [First Timothy 1:3-7] contains two very important expressions as indicated in Greek, the original language of the New Testament: God's economy and misaimed. The apostle Paul was chosen by God to bear the responsibility for God's economy, and he trained his spiritual son Timothy in this economy. It is quite interesting to note that Paul's Epistles to Timothy were written at a time when many Christians had drifted from the original pathway. They had missed the central mark of God's economy and were paying attention to something else. (CWWL, 1964, vol. 3, "The Economy of God," p. 151)

Today's Reading

God's economy in faith is His household economy, His household administration ..., which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church (1 Tim. 3:15), the Body of Christ. The apostle's ministry was centered on this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the different teachings of the dissenting ones were used by God's enemy to distract His people from this economy. In the administration and shepherding of a local church, this divine economy must be made fully clear to the saints. (1 Tim. 1:4, footnote 3)

According to history two prevailing elements distracted the early Christians from the right track: Judaism and Gnosticism.... Apparently, it

来，乃是犹太教和智慧派中的一些好东西，转移了这些早期基督徒的目标。犹太教徒非常强调旧约摩西的律法。…今天虽然没有犹太教徒或智慧派人士来搅扰我们，但还是有许多事情叫我们分心。…我们如果花时间去主面前，就会晓得仇敌一直利用基督教中美好的事物，来打岔主的儿女，使他们偏离神经纶的目标。

什么是神的经纶？…我们若有属灵的认识，透彻且仔细的研读圣经，就会晓得神的经纶乃是神要把祂自己分赐到人性里面的计划。神的经纶就是神的分赐，其意义无非就是神把祂自己分赐到人性里面。…全能且包罗万有的神，在这神圣的分赐里，是要将祂自己，而不是其他的东西，分赐到我们里面。

神太丰富了。…〔祂的〕资本就是祂自己，神要用这笔资本来大量“制造”祂自己。神自己是企业家，是资本，也是产品。神的心意是将祂自己经过大量生产白白分赐给许多人。因此，神需要这样一个神圣的安排、神圣的管理、神圣的分赐、神圣的经纶，好将祂自己带进人性里。

现在我们要说得更专一一点。我们既然知道神的定旨是要将祂自己分赐到人性里面，我们就必须探讨神的所是，才晓得祂分赐的是什么。换句话说，我们需要认识神的本质。一个企业家计划制造一种产品的时候，首先必须清楚产品的本质，或基本成分。神的本质是灵。（约四 24。）全能、包罗万有、宇宙之神的素质就是灵。神是制造者，祂要复制出像祂自己的产品；因此，祂复制出来的必须是灵，就是祂自己的本质。（李常受文集一九六四年第三册，一九〇至一九二页。）

参读：李常受文集一九六四年第三册，神的经纶，第一、四至五章；异象的高峰与基督身体的实际，第一篇。

was the good elements of Judaism and Gnosticism that sidetracked these early Christians.... The Judaizers strongly stressed the Mosaic Law of the Old Testament. Today, even though there are no Judaizers or Gnostics to disturb us, there is still much to distract us.... If we spend time with the Lord, we will realize that the enemy is persistent in utilizing even the good things of Christianity to distract the Lord's children from the mark of God's economy.

What is God's economy?...If we would make a thorough and careful study of the Scriptures with spiritual insight, we would realize that God's economy is simply His plan to dispense Himself into humanity. God's economy is God's dispensation, which means nothing else than God dispensing Himself into the human race.... In this divine dispensation God, who is almighty and all-inclusive, intends to dispense nothing other than Himself to us.

God is exceedingly rich.... [His] capital is simply Himself, and with it He intends to "manufacture" Himself in mass production. God Himself is the Businessman, the capital, and the product. His intention is to dispense Himself to many people in mass production and free of charge. Therefore, God requires such a divine arrangement, a divine management, a divine dispensation, a divine economy in order to bring Himself into humanity.

Let us be more specific. Now that we know God's purpose is to dispense Himself, we must discover what God is in order to know what He is dispensing. In other words, what is the substance of God? When a businessman plans to manufacture a product, he must first of all be clear about the substance, or its basic constituent. God's substance is Spirit (John 4:24). The very essence of the almighty, all-inclusive, universal God is simply Spirit. God is the Manufacturer, and He intends to reproduce Himself as the product; therefore, whatever He reproduces must be Spirit, the very substance of Himself. (CWWL, 1964, vol. 3, "The Economy of God," pp. 151-153)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," chs. 1, 4-5; The High Peak of the Vision and the Reality of the Body of Christ, ch. 1

第一周 周二

晨兴喂养

亚十二 1 “...铺张诸天、建立地基、造人里面之灵的耶和华说。”

林后三 17 “而且主就是那灵；主的灵在哪里，哪里就有自由。”

提后四 22 “愿主与你的灵同在。愿恩典与你同在。”

神在祂的创造里，造了三样极其关键、同等重要的东西—诸天、地、和人的灵。诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一。在神的经纶里，神计划要使基督作祂在地上行动的中心与普及。为使祂所拣选的人能关心祂这位创造主并救赎主，祂需要为人创造一个接受的器官，使人能接受神计划里之基督一切的所是。…（弗一 17～18 上，三 5。）（圣经恢复本，亚十二 1 注 2。）

信息选读

神的圣灵一住在我们人的灵里，就把神在基督里的一切所是分赐到我们全人里面，这正是三一神奥秘分赐的焦点、目标。这也是属灵争战的战场。从已过到现在，狡猾的仇敌一直利用许多美好的，甚至合乎圣经的事物来打岔神的圣徒！连有心追求的圣徒也受打岔，而偏离了神经纶的目标。今天在一个混乱的时代，就像当日保罗写信给提摩太的那个时代，我们必须心无旁骛，专注于我们人的灵里那包罗万有神圣的灵，使我们不至失去神经纶的目标。因此，今天基本的需要乃是要回到我们的灵里，住在我们的灵里，并且运用我们的灵来实化神的灵。这样，我们就可以享受基督追测不尽的丰富，借此有分于神一切的丰满。愿主恩待我们，带领我们有这样的体认，并在日常生活和一切所行的事上，都付诸实行。

WEEK 1 — DAY 2

Morning Nourishment

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

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God. In His economy God planned to have Christ as the centrality and universality of His move on earth. For His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for Him to create a receiving organ so that they would have the capacity to receive all that God had planned for Christ to be....(Eph. 1:17-18a; 3:5). (Zech. 12:1, footnote 2)

Today's Reading

The Holy Spirit of God, dwelling in our human spirit to dispense all that God is in Christ into our being, is the focus, the very mark, of this mysterious distribution of the Triune God. This is the battleground of the spiritual warfare. How much the subtle enemy has been and still is distracting the saints of God, even the seeking ones, from this mark of God's economy by many good and even scriptural things! In such a time of confusion, as in the time when the Epistles to Timothy were written, we must be narrowed down and even zeroed in to the all-inclusive divine Spirit in our human spirit that we may be kept from missing the mark of the divine economy. Therefore, returning to, abiding in, and exercising our spirit to realize the Spirit of God are fundamentally necessary today. It is by so doing that we can partake of all the fullness of God by enjoying the unsearchable riches of Christ. May the Lord grant us grace that we may be brought into such a realization and practice it in our daily life and in all that we do.

包罗万有的基督作美地，是在我们的灵里；而祂住在至圣所里，也是在我们的灵里。我们如果不晓得如何分辨灵与魂，就会失去目标，而无法享受基督。我们必须天天经历活的基督，祂对我们是主观的。基督在我们里面，祂是活的、真实的，也是实际的。…我实在仰望主开启我们的眼睛，好看见属天的异象和里面的启示，就是这位活的、内住的、主观的基督在我们灵里，乃是神经纶的目标。（李常受文集一九六四年第三册，一八七至一八八、四四一页。）

召会生活就是恩典吞灭种族。种族的英文字 race 和恩典的英文字 grace 比较，少了一个字母 g。如果我们把 g 加到种族的英文字上，就不再有种族 (race)，只有恩典 (grace) 了。倘若有种族 (race)，就表明我们缺少恩典 (grace)。（与长老们在实行一面的谈话，二一页。）

加拉太六章十八节说，主的恩与我们的灵同在。当我们进入我们的灵里，我们就享受主作恩典。当我们要和妻子或丈夫争吵时，就必须赶快回到灵里。…心思是一个争吵的国，但灵是一个恩典的国。问题不是要压抑克服，乃是要在正确的国里。正确的国是在我们的灵里。（李常受文集一九七三至一九七四年第一册，八三八页。）

保罗说，“愿主与你的灵同在。愿恩典与你同在。”（提后四 22。）我们若不经主与我们的灵同在，而失去了恩典，那就是召会的堕落。这是我们所必须当心的。我们最高的享受，最高的经历，就是我们的主与我们的灵同在。…享受主的灵在我们的灵里，就是有恩典与我们同在。把这个失去了，就是召会的堕落。（如何作同工与长老，并如何履行同工与长老的义务，四五至四六页。）

参读：李常受文集一九六四年第三册，神的经纶，第二十四章；如何作同工与长老，并如何履行同工与长老的义务，第三篇；活在灵中，第五篇；约伯记生命读经，第十九、二十四、二十七篇。

The all-inclusive Christ as the good land is in the spirit, and His dwelling in the Holy of Holies is also in our spirit. If you do not know how to discern the spirit from the soul, you will miss the mark and cannot enjoy Christ. Every day you must deal with the living Christ, who is subjective to you. Christ is within you, and He is living, real, and practical....I do look to the Lord that our eyes will be opened to see the heavenly vision and the inner revelation of this living, indwelling, subjective Christ in our spirit as the mark of God's economy. (CWWL, 1964, vol. 3, "The Economy of God," pp. 149-150, 341)

The church life is...the grace that swallows up race. Race is short of a letter, G. If we add G to our race, there will be no more race, only grace. If there is still race, it indicates we are short of grace. (Practical Talks to the Elders, p. 21)

Galatians 6:18 says that the Lord's grace is with our spirit. When we get into our spirit, we enjoy the Lord as grace. When we begin to quarrel with our wife or husband, we must run back to the spirit....The mind is a quarreling country, but the spirit is a country of grace. It is not a matter of trying to overcome; it is a matter of being in the right country. The right country is in our spirit. (CWWL, 1973-1974, vol. 1, "The Indwelling Christ in the Canon of the New Testament," p. 613)

Paul said, "The Lord be with your spirit. Grace be with you" (2 Tim. 4:22). If we do not experience the Lord's being with our spirit and therefore lose the presence of grace, that is the degradation of the church. We need to be careful about this. Our highest enjoyment and experience are that our Lord is with our spirit.... To enjoy the Lord's Spirit being in our spirit is to have grace with us. When this is lost, the degradation of the church is present. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 45)

Further Reading: The Economy of God, ch. 24; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3; Living in the Spirit, ch. 5; Life-study of Job, msgs. 19, 24, 27

第一周 周三

晨兴喂养

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

弗四 3～5 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸。”

罗马书末了三章给我们看见，使徒照着神并照着基督的接纳，而有一种基督身体生活的相调和交通。这样的解释，是历代的解经家所没有看见的。十六章给我们看见使徒的一个绝佳的榜样，他将众圣徒带到基督身体全体相调的生活中。我们在这样的生活中，才能真实的在生命中作王。

我们必须跟随使徒的脚踪；他借着推荐与问安，将我们带进基督身体全体相调等等生活中，使平安的神，能将撒但践踏在我们脚下，而我们能得享基督丰富的恩典。（1～16，21～24，20。）（经历神生机的救恩等于在基督的生命中作王，七四至七五页。）

信息选读

今天我们能同心合意，因为我们只有一个异象，只有一个看法。我们都在这一个构上时代，并承继一切的异象里，只有一个眼光，只说一样的话，一心一口，同声同调，一同事奉神。结果出来一个力量，成为我们的士气，也成为我们的冲击力；这就是我们的能力。主的恢复在地上有了这个能力，自然就有繁增的美丽光景。（时代的异象，五八页。）

“恢复”和“经纶”二辞是从两个观点来看同一件事。在神那一面是经纶，在我们这一面是恢复。

WEEK 1 — DAY 3

Morning Nourishment

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

Eph. 4:3-5 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism.

The last three chapters of Romans show us the blending and fellowship of the Body life brought forth through the apostle's receiving according to God and Christ; such an explanation was not seen by the Bible expositors throughout the generations. Romans 16 gives us an excellent pattern of the apostle in bringing all the saints into the blending life of the entire Body of Christ. It is in such a life that we can truly reign in life.

We must follow in the footsteps of the apostle. He brought us into the blending life of the entire Body of Christ by recommendations and greetings that the God of peace may crush Satan under our feet and that we may enjoy the rich grace of Christ (16:1-16, 21-24, 20). (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 70)

Today's Reading

Today we can be in one accord because we have only one vision and one view. We are all in this up-to-date, all-inheriting vision. We have only one viewpoint. We speak the same thing with one heart, one mouth, one voice, and one tone, serving the Lord together. The result is a power that will become our strong morale and our impact. This is our strength. Once the Lord's recovery possesses this power, there will be the glory of increase and multiplication. (The Vision of the Age, p. 54)

The words recovery and economy refer to one thing as seen from two viewpoints. With God, it is a matter of economy; with us, it is a matter of

神的经纶乃是由使徒们揭示出来，但因着信徒失去对神经纶的正确领会，就需要有恢复。因此，今天正被恢复的，就是神的经纶。

主的恢复也是恢复身体的一。这意思是，在恢复里，我们必须看见宇宙的身体，并且在一个身体的限制和规律之下作一切事。我们都需要学习如何实行主的恢复，就是一个身体。（撒母耳记生命读经，二三七至二三八页。）

我们相信今天神所要恢复的，乃是最难的点…，就是以弗所四章。…神今天在各处作恢复的工作，神在祂恢复的工作中，末了的恢复也许就是身体的见证。神今天的带领乃是叫我们看见当初，回到当初的光景。（倪柝声文集第三辑第十一册，二五一至二五二页。）

在圣经中，旧约和新约都有一个有力、扎实的原则，就是每当神大体的子民未能完成神的定旨时，神就进来有所恢复。…神绝不会放弃祂的定旨。…圣殿被毁，百姓被掳。然后神进来完成祂恢复的工作，但那恢复不是借着神全体的子民。只有少数分散的人归回，为着神的恢复重建圣殿。…国乃是借着他们得恢复。他们重建被毁的圣殿，并恢复城。

我们能确信，主要借着祂恢复的原则，使祂身体建造的预言得应验。祂的恢复总是借着少数人，不是多数人。（李常受文集一九七二年第三册，五七三至五七六页。）

参读：关于相调的实行，第三章；经历神生机的救恩等于在基督的生命中作王，第六篇；时代的异象，第二至三篇；撒母耳记生命读经，第三十篇；倪柝声恢复职事过程中信息记录，第五十、六十四篇；圣经中最大的预言及其应验，第二章；活力排的训练与实行，第一篇。

recovery. God's economy was unveiled through the apostles, but because the believers lost the proper understanding of God's economy, there is the need for it to be recovered. Therefore, what is being recovered today is God's economy.

The Lord's recovery is also to recover the oneness of the Body. This means that in the recovery we must see the universal Body and do everything in the limitation, the regulation, of the one Body. We all need to learn how to practice the Lord's recovery of the one Body. (Life-study of 1 & 2 Samuel, p. 195)

We believe that God is recovering the most difficult thing today,...the fulfillment of Ephesians 4....God is doing a recovery work everywhere. The ultimate work among all these works may very well be the recovery of the Body testimony. God's leading today is to bring us back to the beginning and to recover us to the condition at the beginning. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," pp. 220-221)

In the Bible, both in the Old and New Testaments, there is a strong and solid principle that whenever the majority of the people of God fail to carry out God's purpose, God comes in to have a recovery.... God would never give up His purpose....The temple was destroyed, and the people were carried away. God then came in to carry out His recovery work, but that recovery was not with the whole body of the people of God. Only a small number of the scattered people returned to rebuild the temple for God's recovery.... It was through them that the nation, in a sense, was recovered. They rebuilt the destroyed temple and recovered the city.

We can be assured that the Lord will fulfill His prophecy about the building of the Body by the principle of His recovery. His recovery is always with the minority, not the majority. (CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," pp. 433-435)

Further Reading: The Practical Points concerning Blending, ch. 3; The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, msg. 6; The Vision of the Age, chs. 2-3; Life-study of 1 & 2 Samuel, msg. 30; Messages Given During the Resumption of Watchman Nee's Ministry, vol. 2, chs. 50, 64; The Greatest Prophecy in the Bible and Its Fulfillment, ch. 2; The Training and the Practice of the Vital Groups, msg. 1

第一周 周四

晨兴喂养

弗四 12, 16 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，…本于祂〔元首基督〕，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

主恢复头一个主要项目，乃是恢复基督，并恢复基督为着召会作信徒的生命。（西一 15～19，三 4 上，太十六 16～18。）…今天基督教的光景，就像启示录三章十四至二十二节主的书信里所描述老底嘉召会的光景。按照二十节，基督是在老底嘉召会的门外。照样，在今天的基督教中，基督的名在那里，但是基督的人位和实际却不在那里。（照着神命定之路召会生活的实行，九页。）

信息选读

主恢复的第二个主要项目，乃是恢复地方召会生活。（徒九 31，十四 23。）倪弟兄非常强调这事。…我们都必须看见，在恢复里，就是在众地方召会里，我们都是牧人，我们也都是被牧养的人。

主恢复的第三个主要项目，乃是恢复基督身体独一的一。（约十七 11，22～23，弗四 3～6。）…按照保罗的教训，在基督徒中间的不同是不可避免的，但没有一个不同能够成为分裂的因素。在罗马十四章保罗用吃和守日子为例，（2～6，）指出信徒中间有许多的不同。虽然保罗教导说，这样的不同不该成为信徒中间分裂的因素；许多基督徒却用了许多的不同来制造分裂，作为他们的荣耀。然而，

WEEK 1 — DAY 4

Morning Nourishment

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ. Eph. 4:15-16 ...The Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

The first major item of the Lord's recovery is the recovery of Christ and of Christ as life to the believers for the church (Col. 1:15-19; 3:4a; Matt. 16:16-18). Christ is the central item of the entire Bible.... The situation of today's Christianity is like that of the church in Laodicea in the Lord's epistle in Revelation 3:14-22. According to verse 20, Christ was outside the door of the church in Laodicea. Likewise, in today's Christianity the name of Christ is there, but the person and the reality of Christ are absent. (The Practice of the Church Life according to the God-ordained Way, p. 13)

Today's Reading

The second main item of the Lord's recovery is the recovery of the local church life (Acts 9:31; 14:23). Brother Nee stressed this very much.... We all need to see that in the recovery, that is, in the local churches, we are all pastors and we are all pastored ones.

The third major item of the Lord's recovery is the recovery of the unique oneness of the Body of Christ (John 17:11, 22-23; Eph. 4:3-6)....According to Paul's teaching, differences among Christians are unavoidable, but no difference is qualified to be a factor of division. In Romans 14 Paul pointed out that there were differences among the believers, using the matters of eating and the observing of days as examples (vv. 2-6). Although Paul taught that such differences should not be factors of division among the believers, some Christians have used differences to build up divisions as their glory.

对我们而言，这种的作法乃是羞耻。（照着神命定之路召会生活的实行，一〇至一二页。）

主的恢复乃是恢复三个主要项目。这些项目对我们实行召会生活是极重要的；我们不可漏掉其中任何一项，这是至关重要的。

首先，主的恢复是恢复基督身体的一。过去这些世纪以来，基督徒一再分裂。…主的恢复乃是见证，不管种族、文化、和教育水平有何不同，所有的基督徒都应该是一。我们没有理由分裂。

第二，主的恢复不是恢复任何的道理，乃是恢复基督作我们一切的一切。基督是一切；祂是中心，祂也是圆周。我们只在意基督。过去六十年来，主使用我们出版了许多书报，论到基督、召会、和在一里之基督的身体。

第三，主的恢复是恢复基督身体所有肢体的功用。主渴望祂身体上的每个肢体都是尽功用的肢体。几乎所有的基督徒团体都实行圣品阶级与平信徒制度。圣品阶级是专业的传道人和牧师，他们代替召会中其他的肢体来事奉神。实际上，圣品阶级取代了基督身体上的肢体，这样的取代自然就废除并扼杀了基督肢体的功用、性能和用处。这实在得罪主。主的恢复是要废除圣品阶级与平信徒制度，并要发展基督生机身体上所有肢体的恩赐、功用和性能。（弗四 11～16。）

根据马太二十五章十四至三十节的比喻，主把银子分给了我们所有人。…身体上的每个肢体，不管得救多久，不管领受了几他连得，都必须服事。只要他已经得救，就必须参与召会的服事。（召会的异象与建造，八六至八八页。）

参读：照着神命定之路召会生活的实行，第一篇；召会的异象与建造，第八章；召会与地方召会的历史，第九章。

However, to us this kind of practice is a shame. (The Practice of the Church Life according to the God-ordained Way, pp. 14-15)

The Lord's recovery is the recovery of three main items. These items are vital for our practice of the church life, and it is crucial for us not to miss any of them.

First, the Lord's recovery is the recovery of the oneness of the Body of Christ. Throughout the past centuries, Christians have been divided again and again....The Lord's recovery is testifying that regardless of differing races, cultures, or levels of education, all Christians should be one. There is no reason for us to be divided.

Second, the Lord's recovery is the recovery, not of any doctrine, but of Christ as our all in all. Christ is everything. He is the center, and He is also the circumference. We only care for Christ. In the past sixty years, the Lord has used us to put out many publications concerning Christ, the church, and the Body of Christ in oneness.

Third, the Lord's recovery is the recovery of the function of all the members of the Body of Christ. The Lord desires that every member of His Body be a functioning member. Almost all Christian groups practice the system of the clergy and laity. The clergy are the professional preachers, pastors, and ministers, who serve God in place of the other members of the church. Actually, the clergy replaces the members of the Body of Christ, and this replacement spontaneously annuls and kills the function, the capacity, and the usefulness of the members of Christ. This is an offense to the Lord. The Lord's recovery is for the annulling of the clergy and laity and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ (Eph.4:11-16).

According to the parable in Matthew 25:14-30, the Lord has distributed talents to all of us....Every member of the Body, regardless of how long he has been saved and how many talents he has received, must serve. As long as he has been saved, he must participate in the church service. (The Basic Principles for the Practice of the God-ordained Way, pp. 1-4)

Further Reading: The Practice of the Church Life according to the God-ordained Way, ch. 1; The Basic Principles for the Practice of the God-ordained Way; CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," ch. 9

第一周 周五

晨兴喂养

林后五 4 “…好叫这必死的被生命吞灭了。”

约七 38 “信入我的人，就如经上所说，从他腹中要流出活水的江河来。”

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的…”

我们这些已经重生的人，都有神圣的生命。然而，我们在召会事奉里也许不太运用这神圣的生命。我们可能只是作事、说话、闲谈、发问，以“交通”为名义运用我们的心思和情感，而不运用我们里面的神圣生命。…真实的交通乃是生命的涌流，彼此分赐生命。我将生命供应给你，你也将生命供应给我，在这生命的交流里就有真实的交通。…在召会里，每一件事都必须在生命的性质中，有生命作内容，并分赐生命。…我们的工作、说话、交通、服事、尽职、传讲信息、研读圣经和祷告，都必须是在生命的涌流和生命的分赐中。（李常受文集一九七三至一七九四年，七三九页。）

信息选读

我们…必须避开那些制造分立的人。（罗十六 17，多三 10，林前一 13。）即使我们的至亲，如我们的丈夫、妻子、父亲、母亲、兄弟、姊妹，是一个制造分立的人，我们也必须避开他们的分裂。同样的原则适用于我们亲密而接近的朋友。虽然避开那些我们亲密的朋友是很难的事，但我们必须看见友谊是一回事，在基督里并在祂身体里的交通是另一回事。当摩西的姐姐米利暗得了大麻风，她就在摩西的面前被隔离。（民十二。）隔离是医学的名

WEEK 1 — DAY 5

Morning Nourishment

2 Cor. 5:4 ...What is mortal may be swallowed up by life.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death...

As those who have been born again, we have the divine life. However, we may not exercise the divine life much in the church service. We may simply do things and talk, gossip, ask questions, and exercise our mind and emotions in the name of "fellowship," yet without the exercise of the divine life in us....Genuine fellowship is the flow and the mutual imparting of life. I minister life to you, and you return life to me, and in this life current there is the real fellowship....Everything in the church must be in the nature of life, with the content of life, and in the imparting of life.... Our work, speaking, fellowship, service, ministry, message, Bible study, and prayer must be in the flow and imparting of life. (CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," p. 549)

Today's Reading

We ...need to turn away from those who make divisions (Rom. 16:17; Titus 3:10; 1 Cor. 1:13). Even if a close relative such as our husband, wife, father, mother, brother, or sister is a division-maker, we must turn away from their division. The same applies to our intimate and close friends.... When Moses' sister, Miriam, became leprous, she was quarantined in Moses' presence (Num. 12). To quarantine is a medical term that means to separate. To separate, or to quarantine, a leper was not to give him up or to cast him away; it was simply to keep the leprous one separate from

辞，意思是分开。将一个患麻风的人分开或隔离，不是要放弃他或把他赶走，只是要将患麻风的人从神其余的子民中分开，好叫神的子民不受麻风的感染。一旦麻风治好了，那人就被宣告为洁净，就能回到神子民的交通中。按照利未记十三章和十四章，要分辨一个人是否患了麻风，或是否已经从麻风得了洁净，是一件难事。这事不能由普通的人鉴别，必须由正当的祭司极为小心地来分辨。（照着神命定之路召会生活的实行，一五至一六页。）

我们无论往哪里去，都需要顾到我们的听。我们若这样作，凡我们所听到的，就都是正确而积极的。这样我们必会走正确的路，作正确的工。然而，我们若不顾到我们的听，却去倾听消极的谈话，我们的行为和工作就会受到消极的影响。…一个召会若停止听消极的事，那个召会就会很健康、很活。最软弱、最死沉的召会，乃是满了批评、闲话和争论的召会。

我们既是神的祭司，就需要问问自己想听什么。我们要听积极的事，还是消极的事？因着我们常听不洁的事，就是那些不健康和容易传染的事，我们就需要用基督的血洗净我们的耳朵。按照圣经，哪里有血的洗净，哪里就有灵的膏抹。我们被血洗净之后，就能享受那灵的膏抹。这样，我们就会忘了所听见消极的事，至少不会重复这些事。我们会成为健康的活人，召会也会在我们的健康中往前。

我们这些神的祭司首先要对付的，就是我们的听。积极的听会拯救我们脱离消极的听。我们若从早到晚都听神的话，就无暇听任何消极的谈话。（利未记生命读经，三〇六至三〇七、三一二页。）

参读：为着召会的建造正常结果子和牧养的路，第一、三章；新约的职事以及使徒的教训和交通，第二章；利未记生命读经，第二十二、二十九至三十、三十七篇；召会与地方召会的历史，第十章。

the rest of God's people so that they would not be contaminated by the leprosy. Once the leprosy was healed, that man was declared clean, and he could come back into the fellowship of God's people. According to Leviticus 13 and 14, to discern whether or not a person was leprous or was cleansed from leprosy was a difficult thing. This could not be discerned by ordinary people; it could be discerned only with great care and by a proper priest. (The Practice of the Church Life according to the God-ordained Way, pp. 17-18)

Wherever we go, we need to take care of our hearing. If we do this, whatever we hear will be right and positive. Then we will go the right way and do the right work. However, if we do not take care of our hearing but give ear to negative speaking, our deeds and work will be affected in a negative way. If any church would stop hearing negative things, that church would be very healthy and living. The church that is the weakest and the most deadened is the one full of criticism, gossip, and reasoning.

Since we are God's priests, we need to ask ourselves what kind of things we are willing to hear. Do we intend to hear positive things or negative things? Because we often hear unclean things, things that are unhealthy and contagious, we need to wash our ears with the blood of Christ. According to the Bible, where the blood washes, there the Spirit anoints. After the washing of the blood, we will enjoy the anointing of the Spirit. Then we will forget the negative things we heard, or at least we will not repeat these things. We will also become healthy and living, and the church will go on in our health.

The first thing that we as God's priests need to deal with is our listening. Positive listening will rescue us from negative listening. If we listen to God's word from morning to evening, we will not have an ear to listen to any negative speaking. (Life-study of Leviticus, pp. 261, 260-261, 266)

Further Reading: The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, chs. 1, 3; The Ministry of the New Testament and the Teaching and Fellowship of the Apostles, ch. 2; Life-study of Leviticus, msg. 22, 29-30, 37; CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," ch. 10

第一周 周六

晨兴喂养

利二 11 “你们献给耶和华的素祭都不可搀酵；因为你们不可烧一点酵、一点蜜当作火祭献给耶和华。”

提后二 22 “你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”

素祭里没有会发酵的蜜，（利二 11，）表征在基督里没有天然的感情和天然的良善。…没有什么比野心和天然的感情更破坏召会生活、主的职事和主的工作。有野心要带头乃是酵，酵就带进败坏。天然的感情是蜜，蜜带进腐败。

野心与感情密切相关。假定一位弟兄有某种野心。他的野心若得着满足，他就高兴；若没有得着满足，他就不高兴。凡帮助他得着他所想要的，他就爱他们；凡拦阻他满足他野心的，他就视为仇敌。

我们若要长期事奉主，必须仰望主洁净我们，脱离野心和天然的感情。…我们只该有主的死〔由利未记二章十三节素祭的盐所表征〕废除的功效。这样，我们就会有纯净的谦卑和纯净的爱。我们会纯净，会活出主耶稣在地上所过的生活，就是一种没有酵、没有蜜，却满了盐的生活。（利未记生命读经，一三三至一三四页。）

信息选读

是主怜悯我，启示给我看见异象。所以我劝你们，不要跟随我，乃要跟随我蒙主怜悯，承继倪弟兄和历代主的仆人所留下，传承给你们看见的这个异象。这实在是从亚当头一幕的异象，直到新耶路撒冷未

WEEK 1 — DAY 6

Morning Nourishment

Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

In the meal offering there is no honey, which will ferment (Lev. 2:11). This signifies that there is no natural affection or natural good in Christ.... Nothing damages the church life, the Lord's ministry, and the Lord's work more than ambition and natural affection. Ambition for leadership is leaven, and leaven brings in corruption. Natural affection is honey, and honey brings in rottenness.

Ambition and affection are closely related. Suppose a brother has a particular ambition. If his ambition is fulfilled, he will be happy. If it is not fulfilled, he will be unhappy. He will love anyone who helps him to gain what he desires. But anyone who hinders him in fulfilling his ambition will be regarded as an enemy.

If we want to serve the Lord for a long period of time, we must look to the Lord to purify us from ambition and natural affection....We should have only the crossing out of the Lord's death [signified by the salt of the meal offering in verse 13]. Then we will have pure humility and pure love. We will be pure, and we will live a life like that of the Lord Jesus when He was on earth, a life without leaven and honey but full of salt. (Life-study of Leviticus, pp. 115-117)

Today's Reading

It is the Lord's mercy that He has revealed to me the vision. I advise you not to follow me but to follow this vision which Brother Nee and all the servants of the Lord throughout the ages have left to us and which I have handed to you. This is indeed the vision that extends from the first scene of Adam to the

了一幕的异象。五十多年过去了，我亲眼看见，走到主恢复里，停留一下又出去的，至终都没有结果，因为路只有一条。属灵的事是一元化的：一位神，一位主，一位灵，一个召会，一个身体，一个见证，一条路，一个流，一个工作。如果你不走这条路，你将无路可走。（时代的异象，五四页。）

利未记十一章所说到的动物…都有重大的意义，它们乃是表征各类的人。这由行传十章九节下半至十四节，二十七至二十九节可得证明。彼得“看见天开了，有一器皿降下，好像一块大布，系着四角，锤在地上，里面有地上各样四足的走兽和爬物，并天空的飞鸟”。（11～12。）起初，彼得不明白这些走兽、爬物和飞鸟表征人；最后他终于明白这点，因为在哥尼流家里的乃是人，不是走兽。（27～28。）

吃乃是接触那在我们外面，却能影响我们里面的东西，特指我们与人的接触。我们吃的时候，是接触那在我们外面，原来与我们无关的食物。然而，我们若将它吃下去，它就能影响我们里面。在利未记十一章，我们所吃的东西表征人，而吃就表征我们与人的接触。

吃不仅是接触食物，更是将食物接受到里面；食物一旦接受到里面，就能在里面消化，成为我们的构成成分，就是我们的所是，我们的构成。我们都是我们所吃并消化之食物的构成。至终，我们所消化的成了我们；这些东西成了我们的构成。这指明接触人是重要的事。我们若想要过圣别之神所要求的圣别生活，就需要谨慎我们与人的接触。我们与某种人接触，就能叫我们被重组，因而变成那一种人。凡我们所接触的，我们就接受；凡我们所接受的，就重组我们，使我们与现在不一样。（利未记生命读经，三六五至三六七页。）

参读：利未记生命读经，第十三、三十六篇。

last scene of the New Jerusalem. More than fifty years have passed. I have seen with my own eyes that those who take the way of the Lord's recovery for a while and then leave do not come to a proper ending. There is only one way. All spiritual things are one. There is one God, one Lord, one Spirit, one church, one Body, one testimony, one way, one flow, and one work. If you do not take this way, you will have no way to take. (The Vision of the Age, p. 51)

The animals mentioned in Leviticus 11...bear a great significance, for they typify persons; they are figures that describe different kinds of persons. This is proved by Acts 10:9b-14, 27-29. Peter "beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four comers onto the earth, in which were all the four-footed animals and reptiles of the earth and birds of heaven" (vv. 11-12). At first, Peter did not understand that these animals, reptiles, and birds were figures of people. Eventually he came to understand this, for in the house of Cornelius there were people, not beasts (vv. 27-28).

To eat is to contact the things outside of us that could affect us inside. This especially refers to our contacting of people. When we eat we contact something that is outside of us, something that has nothing to do with us. However, if we eat that thing, it can affect us inside. In Leviticus 11 the things we eat signify people, and eating signifies our contacting of people.

To eat is not merely to contact something but also to receive something into us. Once a thing is received into us, that thing can be digested inside to become our constituent, that is, our being, our constitution. We all are a constitution of the food we eat and digest. Eventually, what we digest becomes us; it becomes our very constitution. This indicates that contacting people is an important matter. If we intend to live a holy life as required by the holy God, we need to be careful about our contact with people. Our contact with certain kinds of people can cause us to be reconstituted and thus make us another kind of person. Whatever we contact we will receive, and whatever we receive will reconstitute us, making us a different kind of person from what we are now. (Life-study of Leviticus, pp. 313-314)

Further Reading: Life-study of Leviticus, msg. 13, 36

第一周诗歌

经历神 — 神人联调

附 5

8 8 8 8 8 8 重

A 大调

4/4

^A 1 - 1 • 2 | 3 - - 5 | ^{Bm} 4 6 | ^E 7 2 | ^A 1 - - 3 | ^D 4 2 | ^E 7 5 |
 一 何 大 神 迹! 何 深 奥 秘! 神 竟 与
^A 1 - 2 1 | ^{B7} 7 - 6 - | ^E 5 - - - | ^A 5 - 7 | ^E 1 - 7 | ^A 5 | 1 -
 人 联 调 为 一! 神 成 为 人, 人 成
^E 3 - | 2 - - 5 | ^D 6 1 - 6 | ^A 5 1 - 2 | ^{E7} 3 - 2 - | 1 - - - |
 为 神, 天 使、世 人 莫 测 经 纶;
^{E7} 3 - 2 5 | ^A 1 - 2 3 | ^D 4 6 | ^{B7} 2 1 | 7 • 6 5 5 | ^A 3 5 1 5 |
 出 自 神 的 心 爱 美 意, 达 到 神
^D 6 1 4 6 | ^E 7 2 5 7 | ^A 1 - - 1 | 3 - 3 - | ^E 2 - - 2 | ^{E7} 4 -
 的 最 高 目 的。出 自 神 的 心 爱
^A 4 - | 3 - - 3 | ^D 6 - 6 - | ^A 5 - 4 2 | ^{E7} 1 - 7 - | ^A 1 - - - ||
 美 意, 达 到 神 的 最 高 目 的。

二 神成肉身,来作神人, 为要使我能成为神,
 生命、性情与祂同类, 惟我无分祂的神位;
 祂的属性变我美德, 祂的荣形在我显活。
 祂的属性变我美德, 祂的荣形在我显活。

三 不再是我单独活着, 乃是神我共同生活;
 并与众圣神里配搭, 建成三一宇宙之家,
 且成基督生机身体, 作祂显身团体大器。
 且成基督生机身体, 作祂显身团体大器。

四 最终圣城耶路撒冷, 异象、启示集其大成。
 三一之神,三部分人, 永世对偶是人又神;
 神性人性互为居所, 神的荣耀在人显赫。
 神性人性互为居所, 神的荣耀在人显赫。

WEEK 1 — HYMN

What miracle! What mystery!

- 1 What miracle! What mystery!
 That God and man should blended be!
 God became man to make man God,
 Untraceable economy!
 From His good pleasure, heart's desire,
 His highest goal attained will be.
 From His good pleasure, heart's desire,
 His highest goal attained will be.
- 2 Flesh He became, the first God-man,
 His pleasure that I God may be:
 In life and nature I'm God's kind,
 Though Godhead's His exclusively.
 His attributes my virtues are;
 His glorious image shines through me.
 His attributes my virtues are;
 His glorious image shines through me.
- 3 No longer I alone that live,
 But God together lives with me.
 Built with the saints in the Triune God,
 His universal house we'll be,
 And His organic Body we
 For His expression corp'rately.
 And His organic Body we
 For His expression corp'rately.
- 4 Jerusalem, the ultimate,
 Of visions the totality;
 The Triune God, tripartite man—
 A loving pair eternally—
 As man yet God they coinhere,
 A mutual dwelling place to be;
 God's glory in humanity
 Shines forth in splendor radiantly!

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

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.