

第四篇

领头者的心与灵

读经：结三六 26～27，太五 3，8，弗三 16～17，
20～21，启一 10，四 2，十七 3，二一 10

纲 要

周 一

壹 神应许祂的选民，祂要赐他们新心与新灵，又要将祂的灵放在他们里面——结三六 26～27：

一 我们都需要新的开始，以维持我们心与灵的新鲜——林后四 16，罗七 6，参箴四 23，彼前三 4。

二 我们的心是爱的器官，我们的灵是接受的器官；当我们在堕落退后的情形里，我们的心向主是刚硬的，我们的灵是死的——弗二 1，四 18。

三 当主拯救或复兴我们时，祂更新我们的心，使我们的石心变为肉心，就是柔软并爱祂的心；不仅如此，祂用祂神圣的生命点活并更新我们的灵——参林后三 3，西二 13。

四 结果我们就用更新的心爱主、渴望祂，并且借着运用更新的灵，就能接触祂、接受祂并盛装祂。

贰 新约开始就说到我们的心和我们的灵——太三 2，约三 6：

一 在新约里施浸者约翰首先传福音，宣告说，“你们要悔改，因为诸天的国已经临近了”——太三 2：

Message Four

The Heart and Spirit of a Leading One

Scripture Reading: Ezek. 36:26-27; Matt. 5:3, 8; Eph. 3:16-17, 20-21; Rev. 1:10; 4:2; 17:3; 21:10

OUTLINE

Day 1

I. God's promise to His chosen ones was that He would give them a new heart and a new spirit and that He would put His Spirit within them—Ezek. 36:26-27:

A. We all need a new start to maintain the newness of our heart and our spirit—2 Cor. 4:16; Rom. 7:6; cf. Prov. 4:23; 1 Pet. 3:4.

B. Our heart is our loving organ, and our spirit is our receiving organ; while we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened—Eph. 2:1; 4:18.

C. When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him; furthermore, He enlivens and renews our spirit with His divine life—cf. 2 Cor. 3:3; Col. 2:13.

D. As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit.

II. The New Testament begins by speaking of our heart and our spirit—Matt. 3:2; John 3:6:

A. John the Baptist first preached the gospel in the New Testament by declaring, “Repent, for the kingdom of the heavens has drawn near”—Matt. 3:2:

- 1 按照希腊原文，悔改就是心思改变，或想法转变；因为心思是心的主要部分，悔改就是心的问题。
 - 2 彻底悔改的心就会成为新心；因为我们的神是生命的神，也是全能的，祂借着变化我们的心而赐给我们新心—林后三 16，18。
- 二 柔软的心乃是被变化的心，就是新心；我们信徒需要一再地悔改；每次我们悔改，我们的心就更被变化并更新；在启示录二至三章，主一再地呼召众召会要悔改—二 5，16，21～22，三 3，19。

周 二

叁 一个人作为领头者，必须有宽宏的心：

一 领头者必须有宽大的心—诗一一九 32：

- 1 我们必须是真正新约的执事，有宽宏的心，带着供应的生命（就是多结果子的生命）之亲密的关切—林后七 2～3：
 - a 使徒有宽宏的心，能容纳所有的信徒，不论他们的光景如何；使徒也有张开的口，率直地向所有的信徒指出他们误入歧途的真实光景—六 11。
 - b 要将误入歧途、被岔开的信徒带回与神和好，需要这样的敞开与宽宏。
- 2 所罗门王会治理神的百姓，因他有智慧和宽广的心；这二者乃是一件事的两面：
 - a 虽然他只求智慧和知识，好在神的百姓中出入，（王上三 5～9，代下一 10，）神却给他“宽广的心，如同海边的沙那样不可测量”。（王上四 29。）

1. According to the Greek, to repent is to have a change in our mind or a turn in our thinking; because the mind is the main part of the heart, to repent is a matter of the heart.
 2. A thoroughly repentant heart will become a new heart; because our God is a God of life and is all-powerful, He gives us a new heart by transforming our heart—2 Cor. 3:16, 18.
- B. A softened heart is a transformed heart, a new heart; we believers need to repent again and again; every time we repent, our heart will be more transformed and renewed; in Revelation 2 and 3 the Lord repeatedly calls the churches to repent—2:5, 16, 21-22; 3:3, 19.

Day 2

III. As a leading one, a person must have an enlarged heart:

A. A leading one must be large in heart—Psa. 119:32:

1. We must be genuine ministers of the new covenant, having an enlarged heart with the intimate concern of the ministering life, which is a fruitful life—2 Cor. 7:2-3:
 - a. With an enlarged heart the apostles were able to embrace all believers regardless of their condition, and with an opened mouth they were able to speak to all believers frankly concerning the real situation into which they had been misled—6:11.
 - b. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God.
2. Solomon was competent to oversee God's people because he had wisdom and a large heart, which are two aspects of one thing:
 - a. Though he only asked for the wisdom and knowledge to go out and come in among God's people (1 Kings 3:5-9; 2 Chron. 1:10), God gave him "largeness of heart, even as the sand that is on the seashore" (1 Kings 4:29).

b 海沙是包括海的，神“用沙为界限，使海不得越过”；（耶五 22）；这表明所罗门的心比海还大。

二 今天很多地方召会中的难处，都是因为长老们的心不够宽大；骄傲是愚昧的一种表现，由于心窄小：

1 骄傲是我们天生堕落性情的属性。

周 三

2 主甚至对保罗也提防他过于高抬自己，所以让从撒但来的一根刺，加在他的肉体上一林后十二 7。

3 因此，使徒保罗教导说，初信的不可作召会的监督，恐怕他为高傲所蒙蔽，就落在为魔鬼所预备的审判里—提前三 6。

4 一直要记住，谦卑要救你免去各种的毁坏，而邀来神的恩典—雅四 6。

5 骄傲使你成为一个绝顶愚昧的人。

6 在主工作中的争竞，不仅是雄心的表记，也是骄傲的表记。

7 只顾自己的威望，而忽略别人的尊严，乃是狡猾骄傲的表记。

8 提到自己的才能、成功、完全和美德，乃是骄傲的一种轻率形态。

9 看自己过于所当看的，是骄傲的另一种形态，抹煞身体生活中正确并生机的等次—罗十二 3。

10 基督在祂的人性里降卑自己，来洗门徒的脚，这给我们一个好模型，如何降卑自己，而逃避骄傲—约十三 3 ~ 5。

b. The seashore encloses the sea, God having “set the sand as a boundary for the sea” (Jer. 5:22); this shows that Solomon’s heart was larger than the sea.

B. There are difficulties in many local churches today because the elders do not have a large heart; pride, an expression of foolishness, comes from having a narrow heart:

1. Pride is an attribute of our fallen nature by birth.

Day 3

2. Even with Paul, the Lord was wary of his exceeding exaltation of himself, so He let him have a thorn in his flesh from Satan—2 Cor. 12:7.

3. Hence, the apostle Paul taught that a new convert should not be an overseer of the church, lest being blinded with pride he fall into the judgment prepared for the devil—1 Tim. 3:6.

4. Always remember that humility saves you from all kinds of destruction and invites God’s grace—James 4:6.

5. Pride makes you a top fool.

6. Rivalry in the Lord’s work is not only a sign of ambition but also a sign of pride.

7. Caring for your prestige and neglecting others’ dignity are a sign of subtle pride.

8. Referring to your capacity, success, perfection, and virtue is a careless form of pride.

9. Thinking more highly of yourself than you ought to think is another form of pride and annuls the proper and organic order in the Body life—Rom. 12:3.

10. Christ in His humanity humbling Himself to wash His disciples’ feet gives us a good model of how to humble ourselves to escape from pride—John 13:3-5.

- 11 争论谁为大，乃是骄傲的丑陋形态—可九 34。
- 12 想要为大，不想作仆役；想要为首，不想作奴仆，也都是骄傲的表记—太二十 26 ~ 27。
- 13 作主宰辖管在你牧养下之召会的众肢体，乃是你骄傲的一个很强的表记—彼前五 3。
- 14 使徒保罗给我们看见一个好的模型—提前一 16：
- a 他传基督为主，也传自己为主的缘故，作信徒的奴仆—林后四 5。
- b 他见证说，无论谁软弱，他也软弱；并且向软弱的人，他就成为软弱的，为要得着软弱的人—十一 29，林前九 22。
- 15 用温柔（谦卑的温和表现）挽回一个偶然为某种过犯所胜的弟兄，就保护我们不受同样的试诱—加六 1。
- 16 自夸、自高、自荣、贪图虚荣，都是骄傲的丑陋、卑下的表现—五 26。
- 三 各地领头人要把心放大，就要到外地去走一走；若是环境许可，能到海外去走一走，那是更好；我们越有分于主的行动，就见得越多—结一 15 ~ 21。
- 四 人得罪了你，你能饶恕他，这是心宽大的问题；若是你和弟兄们有争执，十之八九都是因为你的心窄小—太六 14 ~ 15。

周 四

肆 主耶稣在施浸者约翰之后教导说，我们需要在灵里从那灵而生—约三 6：

11. Arguing about who is greater is an ugly form of pride—Mark 9:34.
12. Wanting to be great and not to be a servant and wanting to be the first and not to be a slave are also signs of pride—Matt. 20:26-27.
13. Lording it over the members of your church under your shepherding is a strong sign of your pride—1 Pet. 5:3.
14. The apostle Paul presented us with a good model—1 Tim. 1:16:
- a. He preached Christ as the Lord and himself as the believers' slave for the Lord's sake—2 Cor. 4:5.
- b. He testified that whoever was weak, he also was weak, and that to the weak he became weak that he might gain the weak—11:29; 1 Cor. 9:22.
15. To restore a brother, overtaken in some offense, with meekness (a gentle expression of humility) protects us from being tempted also—Gal. 6:1.
16. Self-boasting, self-exaltation, self-glorification, and lusting after vainglory are all ugly and base expressions of pride—5:26.
- C. In order to enlarge their heart, the leading ones in different localities should go to visit other places; if circumstances allow, it would be even better to travel overseas; the more we participate in the Lord's move, the more we see—Ezek. 1:15-21.
- D. The ability to forgive others when they have offended you is a matter of largeness of heart; if we have an argument with a brother, it is mostly because of the narrowness of our heart—Matt. 6:14-15.

Day 4

IV. The Lord Jesus followed John the Baptist by teaching that we need to be born of the Spirit in our spirit—John 3:6:

- 一 我们的灵再生一次，是当神作为那灵进入其中，以神圣的生命重生我们时；重生就是人在天然的生命之外，得着神永远的生命，作为新人的新源头和新元素。
- 二 我们需要悔改，好使我们得着新心；我们也需要信入主耶稣，好使我们的灵重生成为新灵。
- 三 我们需要爱的心和大能的灵——可十二30，提后一7。
- 四 领头人必须是属灵的人，有操练过的灵；他必须是由他的灵所管理、支配、引导、带领并控制的；刚强的灵乃是对神子民中的领导者首要的要求——提前四7，林前二15，十四32，约四24，林后二13，罗一9，八16，林前六17。
- 五 我们能借着在灵的新样里服事（罗七6，一9）并操练信心的灵，（林后四13，）维持灵的新鲜；信心不是在我们的心思里，乃是在我们那与圣灵调和的灵里；（罗八16，林前六17；）怀疑才是在我们的心思里。

周 五

伍 我们必须清心，（太五8，）并且灵里贫穷（3）：

- 一 我们需要清心，使我们看见神；我们也需要灵里倒空，使我们能接受诸天的国。
- 二 清心是只有一个目标和标的；只有神该是我们的目标；甚至我们在召会生活的事奉和尽功用上，除了神自己之外，也不该想要得着什么。
- 三 我们来到聚会中，若觉得里面是富足的，没有缺乏，这就向神关了门；（启三16～17，

- A. Our spirit is born again when God as the Spirit enters into it to regenerate us with the divine life; to be regenerated is to have the divine, eternal life (in addition to the human, natural life) as the new source and new element of a new person.
- B. We need to repent in order to have a new heart, and we need to believe into the Lord Jesus so that our spirit will be reborn to become a new spirit.
- C. We need a loving heart and a powerful spirit—Mark 12:30; 2 Tim. 1:7.
- D. A leading one must be a spiritual man with an exercised spirit; he must be dominated, governed, directed, led, and controlled by his spirit; a strong spirit is the main requirement for the leadership among God's people—1 Tim. 4:7; 1 Cor. 2:15; 14:32; John 4:24; 2 Cor. 2:13; Rom. 1:9; 8:16; 1 Cor. 6:17.
- E. We can maintain the newness of our spirit by serving in newness of spirit (Rom. 7:6; 1:9) and by exercising our spirit of faith (2 Cor. 4:13); faith is in our spirit, which is mingled with the Holy Spirit (Rom. 8:16; 1 Cor. 6:17), not in our mind; doubts are in our mind.

Day 5

V. We need to be pure in heart (Matt. 5:8) and poor in spirit (v. 3):

- A. We need a pure heart in order to see God, and we need a spirit that is emptied in order to receive the kingdom of the heavens.
- B. To be pure in heart is to be single in our goal and aim; our goal should be God alone; even in our service and function in the church life, we should not have an intention to gain anything but God Himself.
- C. If we come to a meeting with a sense that we are inwardly rich and have no need, this will close the door to God (Rev. 3:16-17, 20); we

20;) 我们要祷告说, “哦主, 感谢你, 一直与我同在, 但我仍然缺少你。我要灵里倒空, 好使你在我里面得着更多的空间。哦主, 我向你敞开, 求你在我的灵里得着更多的立场。”

陆 我们需要被加强到我们得重生的灵里, 使基督安家在我们心里—弗三 16 ~ 17:

- 一 当一个得救的人被加强到他的灵里, 并且心里被基督据有, 他的深处就会有一种对召会生活的渴望, 他对于何为正确的召会生活也会有内在的认知。
- 二 认识召会, 不是外在的, 完全是内里的; 锡安大道在我们心中, 意思是我们需要在里面接受召会的路, 而不仅是外面的接受—诗八四 5。

周 六

- 三 当我们借着那灵, 被加强到我们的灵里, 并让基督安家在我们心里, 神就能极其充盈地成就一切, 超过我们为召会生活所求所想的; 倘若所有的圣徒天天都为此祷告, 荣耀的召会生活就会扩展并普及全美国和全世界—弗三 20 ~ 21。

柒 我们需要在我们的灵里, 好看见启示录的异象:

- 一 这卷书是由四个主要的异象构成: 众召会, (一~三,) 世界的定命, (四~十六,) 大巴比伦, (十七~二十,) 以及新耶路撒冷; (二一~二二;) 约翰是在灵里看见这四个异象; (一 10, 四 2, 十七 3, 二一 10;) 我们也需要在灵里, 好看见这卷书中的异象。
- 二 倘若我们祷告三十天, 求主加强我们到我们的

need to pray, “O Lord, thank You for always being with me, yet I am still short of You; I want to be emptied in my spirit so that You can have more room in me; O Lord, I open to You and ask You to gain more ground within my spirit.”

VI. We need to be strengthened into our regenerated spirit so that Christ may make His home in our hearts—Eph. 3:16-17:

- A. When a saved one is strengthened into his spirit and possessed by Christ in his heart, deep within he has a longing for the church life and an inner consciousness concerning what the proper church life is.
- B. To know the church is not outward but absolutely inward; that the highways to Zion are in our heart means that we need to take the way of the church internally, not merely externally—Psa. 84:5.

Day 6

- C. When we are strengthened through the Spirit into our spirit and when Christ makes His home in our heart, God is able to do superabundantly above all that we ask or think concerning the church life; if all the saints pray daily for this, the glorious church life will spread and be prevailing throughout the United States and the whole world—Eph. 3:20-21.

VII. We need to be in our spirit in order to see the visions in the book of Revelation:

- A. This book is composed of four major visions: the churches (chs. 1—3), the destiny of the world (chs. 4—16), Babylon the Great (chs. 17—20), and the New Jerusalem (chs. 21—22); John was in his spirit when he saw these four visions (1:10; 4:2; 17:3; 21:10); we too need to be in our spirit to see the visions in this book.
- B. If we pray for thirty days that the Lord would strengthen us into our spirit

灵里，并占有我们的心，我们对于整个宇宙的局势，包括召会、世界、大巴比伦和新耶路撒冷，就会有确定的把握。

捌 主的恢复有赖于我们得更新、得洁净的心，以及我们得更新、被加强的灵；当我们的灵完全被基督据有，我们的灵彻底被那灵浸透，神就会有路，这恢复就会得胜地普及出去。

and take over our heart, we will have a clear view and will be assured concerning the whole situation of the universe, including the church, the world, Babylon the Great, and the New Jerusalem.

VIII. The Lord's recovery depends upon our renewed, purified heart and our renewed, strengthened spirit; when our heart is fully possessed by Christ and our spirit is thoroughly saturated with the Spirit, God will have a way, and the recovery will be prevailing.

结三六 26～27 “我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。我必将我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章。”

〔以西结三十六章二十六至二十七节〕是神给以色列人，就是给蒙祂呼召之人的应许。他们受了打岔，但神呼召他们回来，并应许要赐给他们新心和新灵。他们是神所创造的人，已经有了心和灵，但因着他们受了打岔，他们的心和灵变得老旧。然而，神不放弃他们，反倒进来应许要赐给他们新心和新灵，使他们有一个新的开始。我们今日也需要这个新的开始（李常受文集一九七五至一九七六年第二册，四四三页）。

我们的心是爱的器官，我们的灵是接受的器官。当我们在堕落退后的情形里，我们的心向主是刚硬的，我们的灵是死的（弗二 1，四 18）。当主拯救或复兴我们时，祂更新我们的心，使我们的石心变为肉心，就是柔软并爱祂的心（参林后三 3）。不仅如此，祂用祂神圣的生命点活并更新我们的灵（西二 13）。结果我们就用我们更新的心爱主、渴望祂，并且借着运用我们更新的灵，就能接触祂、接受祂并盛装祂（圣经恢复本，结三六 26 注 1）。

信息选读

新约的开头说到我们的心和我们的灵。在新约里施浸者约翰首先传福音，宣告说，“你们要悔改，因为诸天的国已经临近了。”（太三 2）。按照原文，悔改就是心思改变，或想法转变。心思是心的主要部分。因此，悔改是与心有关的一件事。我们的经历证实这点。在新约里的福音传扬，是开始于心。

Ezek. 36:26-27 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.

[Ezekiel 36:26-27] was God's promise to the children of Israel, His called ones. They were distracted, but God called them back with a promise that He would give them a new heart and a new spirit. As God-created men they already had a heart and spirit, but because they were distracted, their heart and spirit became old. However, God would not give them up and came in to promise them a new start by giving them a new heart and a new spirit. We also need this new start today. (CWWL, 1975-1976, vol. 2, p. 337)

Our heart is our loving organ, and our spirit is our receiving organ. While we are in a fallen or backslidden state, our heart toward the Lord is stony and hard, and our spirit is deadened (Eph. 2:1; 4:18). When the Lord saves us or revives us, He renews our heart, making our stony heart a heart of flesh, a heart that is soft and loving toward Him (cf. 2 Cor. 3:3). Furthermore, He enlivens and renews our spirit with His divine life (Col. 2:13). As a result, we love the Lord and desire Him with our renewed heart, and we can contact Him, receive Him, and contain Him by exercising our renewed spirit. (Ezek. 36:26, footnote 1)

Today's Reading

The New Testament begins by speaking of our heart and our spirit. John the Baptist first preached the gospel in the New Testament by declaring, "Repent, for the kingdom of the heavens has drawn near" (Matt. 3:2). According to the Greek, to repent is to have a change in our mind or a turn in our thinking. The mind is the main part of the heart. Therefore, to repent is a matter of the heart. Our experience confirms this. The preaching of the gospel in the New Testament began with the heart.

一个彻底悔改的心，会成为一个新心。神虽应许要赐我们新心，却不是象外科医生进行器官移植手术那样，取出我们的旧心，放进一颗新心。因着祂是生命的神，满有大能，所以祂是借着变化我们的心而赐给我们新心。我们悔改时，奇妙的事就在我们心里发生。我们说，“哦，神啊，我真是罪恶不堪。我很亏欠。我在你面前悔改。求你赦免我。”或许我们觉得这是我们所作的。一面，这是我们所作的，但另一面，当我们悔改时，奇妙的神就进到我们里面，变化我们的心。我们可能丝毫没有意识到神正在作这奇妙的工，但就在我们向祂悔改后不久，我们就发现自己的心改变了。先前，我们的心是刚硬的，但悔改之后，我们发现心变得柔软了。

我青少年的时候…，没有人能改变我或使我屈服；但有一天我悔改了。我听完一篇福音信息之后，走在街上，向着天说，“神，我从前不要你，真是犯了大错。现在我要你。我爱你，我为着过去悔改。”我回到家，就发现我的心改变了，因为心柔软了。我的母亲也注意到这个改变，很希奇看到我改变。我们的心变柔软是一个征兆，说明我们真的悔改了。柔软的心乃是被变化的心，就是新心。

不是只有未信主的人需要悔改；我们信徒也需要一再悔改。我们也许需要为着不够爱主而悔改。每次我们悔改，我们的心就更被变化和更新。悔改就象洗手—洗一次是不够的。我们要时时悔改。在启示录二至三章，主再三呼召众召会要悔改（二 5、16、21～22，三 3、19）。我们必须悔改，因为悔改是医治我们的心最好的药，也是规范我们的心最好的路。悔改更新我们的心（李常受文集一九七五至一九七六年第二册，四四四至四四五页）。

参读：李常受文集一九七五至一九七六年第二册，四四一至四四五页；李常受文集一九七〇年第一册，在生命里长大的路，第九章。

A thoroughly repentant heart will become a new heart. Although God promised to give us a new heart, He does not take out our old heart and put in a new one like a surgeon performing a transplant. Because He is a God of life and is all-powerful, He gives us a new heart by transforming our heart. When we repent, something marvelous happens in our heart. We may feel that it is our doing when we say, “O God, I am utterly sinful. I am sorry. I repent before You. Please forgive me.” On one hand, this is our doing, but on the other hand, while we are repenting, the wonderful God gets into us and transforms our heart. We may not have any consciousness that God is doing this marvelous work, but soon after we repent to Him, we discover that our heart is changed. It was previously hardened, but after we repent, we find that it has been softened.

When I was a teenager,...no one could change me or subdue me, but one day I repented. While I was walking on the street after hearing a gospel message, I spoke to the heavens, saying, “God, I made a great mistake to not want You before. Now I want You. I love You. I repent for the past.” When I arrived home, I discovered that my heart had changed, for it was softened. My mother also noticed this change and marveled to see it. To be softened in our heart is a sign that we have truly repented. A softened heart is a transformed heart, a new heart.

Repentance is not something that only unbelievers need. We believers need to repent again and again. We may need to repent for not loving the Lord enough. Every time we repent, our heart will be more transformed and renewed. Repenting is like washing our hands—once is not enough. We need to repent all the time. In Revelation 2 and 3 the Lord repeatedly calls the churches to repent (2:5, 16, 21-22; 3:3, 19). We need to repent, because repentance is the best dose to heal our heart and the best way to regulate our heart. Repenting renews our heart. (CWWL, 1975-1976, vol. 2, pp. 337-338)

Further Reading: CWWL, 1975-1976, vol. 2, pp. 337-345; CWWL, 1970, vol. 1, pp. 431-437

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

诗一一九 32 “你既开广我的心，我就奔跑你诚命的道路。”

〔全然成熟、适应一切的〕使徒有宽宏的心，能容纳所有的信徒，不论他们的光景如何；使徒也有张开的口，率直地向所有的信徒指出他们误入歧途的真实光景。要将误入歧途、被岔开的信徒带回与神和好，需要这样的敞开与宽宏（圣经恢复本，林后六 11 注 1）。

信息选读

长老的心第一必备的条件就是宽大。在圣经里头，有一位很好的治理者，那就是所罗门王。他是全圣经里面，作治理的人一个标准的代表人物，标准的典型人物。读经的人都承认：若是要找一个经历十字架的典型人物，那是要找大卫；若是要找一个能够治理神百姓的标准人物，那就非找所罗门王不可。…所罗门王所以会治理，乃是在于两件事，就是广大的心和智慧聪明。实在说来，这两件事就是一件事的两面。

你记得，所罗门很年轻就登了王位，他一登王位就到神面前去献祭。夜里神向他显现的时候，他向神要求说，“神啊，如今你使仆人接续我父亲大卫作王；但我是幼童，不知道怎样出入。…求你

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

Psa. 119:32 I run the way of Your commandments, for You enlarge my heart.

With an enlarged heart [the all-mature and all-fitting apostles] were able to embrace all believers regardless of their condition, and with an opened mouth they were free to speak to all believers frankly concerning the real situation into which they had been misled. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God. (2 Cor. 6:11, footnote 1)

Today's Reading

Largeness is the first necessary condition of an elder's heart. In the Bible, there is one very good ruler, King Solomon. All readers of the Bible admit that he is a standard and a typical character concerning administration in the Bible. If we want to find a standard character on experiencing the cross, we have to go to David. But to find a standard character on managing God's people, we have to go to Solomon....King Solomon was competent at managing for two reasons: he had wisdom, and he had a large heart. Actually, these are two aspects of one thing.

You will recall that Solomon succeeded to the throne when he was very young. As soon as he succeeded to the throne, he went to offer sacrifices to God. In the night, while God appeared to him, Solomon prayed, "And now, O Jehovah my God, You have made Your servant king in the place of David my father, though I am a little child; I do

赐仆人聪明的心〔直译，能听的心〕，可以审断你的民，能辨别善恶。”〔王上三7、9〕…所罗门深深地感觉到，一个年轻的人要治理神成千成万的百姓，需要神给他智慧。所以他就在神面前求。但很希奇，…神…不光给他智慧，还给他一颗广大的心，王上四章二十九节说，“神赐给所罗门智慧、极大的聪明和宽广的心，如同海边的沙那样不可测量。”这个“不可测量”是中文加上去的。原文的意思是说，那个广大的心如同海沙一样。中国人是说心大如同海涵，如同海能够包涵。但是这里的心如同海沙。海沙是包括海的。圣经说，神用沙为界限，使海不得越过〔耶五22〕。所以所罗门的心比海还大。

当神给所罗门智慧的时候，神就给他这样一颗广大的心。弟兄们要知道，一切有智慧的人，他们的心都是大的。所有心窄的人，都是最愚昧的人。你若是要作一个愚昧的人，让我教你一个方法，你只要把心弄小了。同样的原则，只要你把心放大了，你就是最智慧的人。广大的心和智慧聪明是没有法子分开的。所以我说，这两件事实在就是一件事的两面。

骄傲是愚昧的一种表现。但骄傲是从哪里来的？是从窄小来的。人小，心小，就容易骄傲。一个心大的人，最不容易骄傲。…骄傲就是人小的一种表现。比方说，有一天你讲了一篇道，讲得相当好，你就骄傲起来，这个骄傲就证明你小。你若是大的话，不要说讲一篇好的道，就是讲万篇好的道都不觉得什么。所有的愚昧都是证明人的心肠狭窄，所有的骄傲都是证明人太小（长老治会，三七至三九页）。

参读：长老治会，第三篇。

not know how to go out or come in....Give therefore to Your servant an understanding heart to judge Your people and to discern between good and evil” (1 Kings 3:7-9). He wanted wisdom from God. Everyone knows that the most necessary thing in management is wisdom. To have cleverness is not enough, because cleverness is common, whereas wisdom is extraordinary. Solomon deeply felt that for a young man to rule the myriads of God’s people, he needed wisdom from God. That was why he sought for wisdom before God. Surprisingly, however, though he asked only for wisdom, God gave him, in addition to wisdom, also a large heart. First Kings 4:29 says, “And God gave Solomon wisdom and very much understanding and largeness of heart, even as the sand that is on the seashore.” It says that largeness of heart is like the sand on the seashore. A Chinese proverb speaks of the heart being as large as the capacity of the sea, but here the heart is as large as the sand on the seashore. The seashore encloses the sea. The Scriptures say that God has “set the sand as a boundary for the sea” (Jer. 5:22). Therefore, Solomon’s heart was larger than the sea.

At the time when God gave Solomon wisdom, He also gave him a large heart. We have to know that all wise ones have large hearts, and everyone with a narrow heart is a foolish person. If you want to be a foolish person, let me teach you a way: simply make your heart small. In the same principle, if you enlarge your heart, you will become the wisest person. You cannot separate a large heart from wisdom and prudence. This is why I say that these are two aspects of one thing.

Pride is an expression of foolishness. But from where does pride come? It comes from being narrow. When a person is narrow and his heart is narrow, it is easy for him to be proud. It is very hard for a person with a large heart to be proud....Pride is the expression of the narrowness of a person. Suppose you give a message unusually well one day, and as a result, you become proud. This pride proves your narrowness. If your heart is large, even if you have preached very well a thousand times, let alone only once, you would not feel anything. All foolishness proves that a person’s heart is narrow, and all pride proves that you are too small. (The Elders’ Management of the Church, pp. 39-40)

Further Reading: The Elders’ Management of the Church, ch. 3

太六 14～15 “因为你们若赦免人的过犯，你们的天父也必赦免你们；你们若不赦免人的过犯，你们的父也必不赦免你们的过犯。”

一个治理神百姓的人，最需要智慧，但智慧的秘诀乃是在于心地宽大。…你不知道这一点对于作长老的人影响有多大。你许多的判断不够准确，就是因为你的心肠狭窄。从表面来说，是因为你没有智慧，实在说来，就是因为你的心肠狭窄。许多的事处理不当，也许你说，这是因为你这个人糊涂。但实在说来，糊涂就是因为你的心肠狭窄。你只要把心肠放大了，马上就是一个有智慧的人。

所以弟兄们，要在一切的事上，学习操练把你的心肠放大。…无论是研究真理，追求属灵，和弟兄姊妹来往，判断人，处理事情，都得学习大。一摸着召会的事，一摸着属灵的事，你的心总要学习放大。一直要大，大能解决许多的问题（长老治会，三九页）。

信息选读

比方今天在召会中有一件事，什么人都知道了，就是不给你知道，你的心会不会怪？如果你的心地宽大，你就不会怪，否则你一定会怪。或者今天有一个弟兄得罪了你，你肯不肯让他过去？那也要看你的心是大的，还是小的。小了就不能让他过去，大了就可以让他过去，这是定规的。你能把召会中一切的事，都带到这个原则里来。

Matt. 6:14-15 For if you forgive men their offenses, your heavenly Father will forgive you also; but if you do not forgive men their offenses, neither will your Father forgive your offenses.

A person who oversees God's people needs much wisdom, but the secret of wisdom is to have a large heart....You have no idea how much this matter affects those serving as elders. Many of your inaccurate judgments are caused by your narrow heart. On the surface it appears that you lack wisdom, but actually, the problem comes because your heart is narrow. When many matters are poorly managed, you may attribute the cause to your foolishness, but actually your foolishness comes from your narrow heart. If you would only enlarge your heart, immediately you would become a person of wisdom.

Therefore, brothers, learn to enlarge your heart in all things....Whether in learning the truth, in seeking to be spiritual, in contacting the brothers and sisters, in discerning others, or in managing affairs, we must learn to be large. Whenever we touch the affairs of the church and whenever we touch any spiritual matter, we have to learn to be large in our heart. We need to continue to be large. Largeness can solve many problems. (The Elders' Management of the Church, pp. 40-41)

Today's Reading

Suppose today everyone else in the church knows about a certain matter, but this matter is concealed from you. In your heart would you blame others? If your heart is large, you will not do this. Otherwise, you will surely complain about it. Perhaps a brother offends you today. Are you able to let the matter go? It depends on whether your heart is large or small. Surely, if your heart is small, you will not be able to let it go. If it is large, you will be able to let it go. Everything in the church can be governed by this principle.

弟兄们，今天很多地方召会中的难处，也都是因为长老们的心不够大。所以我绝对赞成，各地的长老们能到外地去走一走；…若是环境许可，能到海外去走一走，那是更好。人一出来走一走，心就大了。骄傲是不该，夸大是不该，想要大也是不该，但是总要学习把心放大。不是说，一个人松松的就是心大。人还是满紧的，但心却是大的。

当然，这个功课不是天然的生命能学得来的。…要放大自己的心，必须主莫大的恩典。请记住，能饶恕别人，这是心大的问题；能祝福咒诅你的，也是心大的问题。你的心该大到一个地步，人得罪了你，一向你承认，你就能饶恕他。人虽然逼迫你，苦害你，你还能爱他。有人顶撞你，你还过得去，这是心大的问题。

这一个心大所给你的智慧，是无法估量的。在一切的事上，我们为人行事，紧是该的，张狂是不该的，但是首要的是心该宽大。什么时候你的心不放大，你要预备好，将来一定要错，定规要吃后悔的果子。比方今天一个弟兄向你有要求，你的心不够大，不肯答应他，你将来一定要懊悔。或者今天一个弟兄求你赦免他，你也因着心不够大，不肯赦免，将来也定规要懊悔。所以弟兄们，你的心一定要大。我们原来都是小的人，一定要学习把心放大。若是你和弟兄们有争执，十之八九都是因为你的小心。这些年间，我们碰到心大的人并不多（长老治会，四〇至四二页）。

参读：哥林多后书生命读经，第四十四篇；如何作同工与长老，并如何履行同工与长老的义务，第四篇。

Brothers, there are difficulties in many local churches today because the elders do not have a large heart. Therefore, I fully agree that the elders in the different localities should go to visit other places....If circumstances allow, it would be even better to travel overseas. Once a man goes out for a visit, his heart will be enlarged. It is wrong to be proud, and it is wrong to be boastful. It is also wrong to strive to be large, but you must learn to enlarge your heart. It does not mean that to have a large heart is to be loose. You must still be strict with yourself, yet your heart toward others must be large.

Of course, the natural life can never learn this lesson....In order to enlarge our own heart, we need the Lord's abundant grace. Please remember that the ability to forgive others is a matter that has to do with the largeness of heart. The ability to bless the ones who curse us also has to do with a large heart. Your heart must be so large that whenever others offend you, you can forgive them as soon as they confess to you. Though others may persecute you and inflict harm on you, you can still love them. To be able to forgive others when they have offended you is something that has to do with a large heart.

Oh, the wisdom that comes from a large heart is immeasurable! In everything we do, it is right for us to be disciplined, and it is wrong to be presumptuous. But the most important thing is that our heart has to be large. If the heart is not large enough, you must prepare yourselves to make mistakes in the future; you will surely eat the fruit of regret. Suppose a brother asks you to do something today. If your heart is not large enough and you deny his request, you will surely regret it later. Or, if a brother asks for your forgiveness today, and you would not forgive him due to your narrowness in heart, you will surely regret it later. Therefore, brothers, your heart must be enlarged. We are narrow persons, but we must learn to enlarge our hearts. If you have an argument with a brother, eight or nine times out of ten it is because of the narrowness of your heart. In these years, I have not met many people with a large heart. (The Elders' Management of the Church, pp. 41-43)

Further Reading: Life-study of 2 Corinthians, msg. 44; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 4

第四周●周四

晨兴喂养

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

林后四 13 “并且照经上所记：‘我信，所以我说话；’我们既有这同样信心的灵，也就信，所以也就说话。”

在施浸者约翰开始传福音、呼召人心里悔改之后，主耶稣接着教导我们需要在灵里从那灵而生（约三 6）。心里悔改只是第一步。我们心里悔改之后，接下来需要灵里重生。一个正确、平衡的人，有良好的心和正确的灵。良好的心是悔改、得更新、被软化的心；正确的灵是得重生的灵。…我们悔改的时候，神就进来摸着我们的心；当我们相信主，神就进入我们灵里，用祂的生命生了我们（李常受文集一九七五至一九七六年第二册，四四五页）。

重生就是人在天然的生命之外，得着神永远的生命，作为新人的新源头和新元素（圣经恢复本，约三 6 注 2）。

信息选读

正确的心和正确的灵乃是新心和新灵。我们需要悔改，好使我们得着新心；我们也需要信入主耶稣，好使我们的灵得重生成为新灵。神不是取走我们的旧心，代之以新心，乃是将我们的旧心变化成为新心。同样的原则，祂也不是要取走我们旧的灵，代之以新的灵。反之，当我们信入主，神这灵就进入我们灵里，将祂的生命元素带进我们的灵里，而生了我们的灵。

<< WEEK 4 — DAY 4 >>

Morning Nourishment

John 3:5-6 Jesus answered, 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.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak.

After John the Baptist began to preach the gospel by calling men to repent in their heart, the Lord Jesus followed by teaching that we need to be born of the Spirit in our spirit (John 3:6). To repent in our heart is only the first step. Following repentance in our heart, we need to be reborn in our spirit. A proper, balanced man has a good heart and a proper spirit. A good heart is a repenting, renewed, softened heart, and a proper spirit is a spirit that is born again....When we repent, God comes in to touch our heart; when we believe in the Lord, God enters into our spirit to beget us with His life. (CWWL, 1975-1976, vol. 2, p. 338)

To be regenerated is to have the divine, eternal life (in addition to the human, natural life) as the new source and new element of a new person. (John 3:6, footnote 2)

Today's Reading

A proper heart and a proper spirit are a new heart and a new spirit. We need to repent in order to have a new heart, and we need to believe into the Lord Jesus so that our spirit will be reborn to become a new spirit. God does not take away our old heart and replace it with a new one but transforms our old heart into a new one. In the same principle, He does not take away our old spirit and replace it with a new one. Instead, when we believe into the Lord, God as the Spirit comes into our spirit to beget our spirit by bringing His life element into our spirit. In

这样，我们的旧灵就成了新灵。作为信徒，我们有新心和新灵；这使我们成为正确的人。

马可十二章三十节说，“你要全心…爱主你的神。”我们的心必须是爱的心—不爱世界而爱神。提后一章七节说，“神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”我们的灵该有能力、有爱、并清明自守（李常受文集一九七五至一九七六年第二册，四四六、四四八页）。

为着众召会中的领导，我们需要刚强的灵。许多人为领头人需要知识、才能和其他的属性。这些在神子民当中没有多少意义。在神行动的 leadership 上，我们的所是必须被消减，但最终的要求是要有刚强的灵。…一个人在他的灵里完全被建造起来，当他为神说话时，就某一面说并不需要接受圣灵的能力或默示，因他从灵所发表的，都是出于神的。…神子民当中领导的标准，就是这样一个建造起来之人的灵。…保罗总结他给提摩太的第二卷书信说，“愿主与你的灵同在。”（四 22）…唯有主的同在足以领导，并且祂的同在是在我们的灵里。聪明、恩慈和谨慎，还不能使我们够资格作长老。唯有运用我们的灵，使我们够资格作长老。…为着众召会中的领导，我们需要专注于将我们的灵建造起来。我们没有借口不运用我们的灵。我们也许没有圣灵的默示，但林前十四章三十二节说，“申言者的灵，是服从申言者的。”所以，我们不需要等候默示。…说别人更有资格、更老练，所以我们不该说话，这是因为我们的灵软弱而找借口。我们的灵若刚强，我们就会在每个聚会中运用灵尽功用（李常受文集一九七五至一九七六年第一册，五四八、五五〇至五五一页）。

信心不是在我们的心思里，乃是在我们那与圣灵调和的灵里。怀疑才是在我们的心思里。…使徒是借着调和的灵，在复活里过钉十字架的生活，以完成他们的职事（圣经恢复本，林后四 13 注 2）。

参读：李常受文集一九七五至一九七六年第一册，五四八至五五七页。

this way, our old spirit becomes a new spirit. As believers, we have a new heart and a new spirit; this makes us proper persons.

Mark 12:30 says, “You shall love the Lord your God from your whole heart.” Our heart needs to be a loving heart—loving not the world but God. Second Timothy 1:7 says, “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” Our spirit should be powerful, loving, and sober. (CWWL, 1975-1976, vol. 2, pp. 339-340)

We need a strong spirit for the leadership in the churches. Many think that a leader needs knowledge, ability, and other attributes. These things do not mean much among God's people. In the leadership for God's move, what we are must be reduced, but the ultimate requirement is to have a strong spirit. When a person who is fully built up in his spirit speaks for God, in a sense, there is no need for him to receive the power or inspiration of the Holy Spirit, for whatever he expresses from his spirit is something of God....The standard of the leadership among God's people is such a built-up human spirit. Paul concluded his second Epistle to Timothy by saying, “The Lord be with your spirit” (4:22)....Only the Lord's presence is adequate for the leadership, and His presence is with us in our spirit. To be clever, kind, and careful does not make us adequate to be an elder. Only exercising our spirit can make us adequate as an elder. For the leadership in the churches, we need to pay our full attention to building up our spirit. There is no excuse not to exercise our spirit. We may not have the inspiration of the Holy Spirit, but 1 Corinthians 14:32 says, “The spirits of prophets are subject to prophets.” Therefore, we do not need to wait for inspiration....To say that we should not speak because others are more qualified or more experienced is to make an excuse because we have a weak spirit. If our spirit is strong, we will exercise our spirit to function in every meeting. (CWWL, 1975-1976, vol. 1, pp. 405-407)

Faith is in our spirit, which is mingled with the Holy Spirit, not in our mind. Doubts are in our mind....By the mingled spirit...the apostles lived a crucified life in resurrection for the carrying out of their ministry. (2 Cor. 4:13, footnote 2)

Further Reading: CWWL, 1975-1976, vol. 1, pp. 405-412

第四周●周五

晨兴喂养

太五8“清心的人有福了，因为他们必看见神。”

3“灵里贫穷的人有福了，因为诸天的国是他们的。”

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

当主在山上教训祂的门徒时，祂说，“清心的人有福了，因为他们必看见神。”（太五8）又说，“灵里贫穷的人有福了，因为诸天的国是他们的。”（3）灵里贫穷的意思，不是要有一个贫穷的灵，而是灵不被神以外的事物占满。我们需要清心以看见神，也需要倒空的灵以接受诸天的国。我们必须灵里倒空，使我们的灵有更多空间让神进来（李常受文集一九七五至一九七六年第二册，四四六至四四七页）。

信息选读

作为信徒，我们的心已经得了更新，灵里已经得了重生，但我们仍需要清心并灵里贫穷。清心是目的专一，只有一个目标和标的。我们的目标该只有神自己。倘若我们对准神以外的任何事物，我们的心就不清，反而很复杂。我们的心要单纯，除神以外别无所求。甚至我们在召会生活里服事和尽功用时，也不该有一种意图，要得着任何在神自己以外的事物。我们若单纯只在意神，我们在所作的一切事上就都是清心的。为着我们的基督徒行事为人，我们要清心，没有任何在神以外的目标。

我们也必须灵里贫穷。如果我们来聚会，觉得自己里面富足，而不觉得有需要，就会向神关门。要灵里

<< WEEK 4 — DAY 5 >>

Morning Nourishment

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

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

When the Lord was teaching His disciples on the mount, He said, “Blessed are the pure in heart, for they shall see God” (Matt. 5:8), and, “Blessed are the poor in spirit, for theirs is the kingdom of the heavens” (v. 3). To be poor in spirit does not mean to have a poor spirit but to not be filled with things other than God. We need a pure heart in order to see God, and we need a spirit that is emptied in order to receive the kingdom of the heavens. We need to be emptied in our spirit so that our spirit will have more capacity for God to come in. (CWWL, 1975-1976, vol. 2, p. 339)

Today's Reading

As believers, we have been renewed in our heart and regenerated in our spirit, but we still need to purify our heart and be poor in spirit. To be pure in heart is to be single in our goal and aim. Our goal should be God alone. If we are aiming at anything other than God, our heart is not pure but complicated. We need to be simplified in our heart by seeking after nothing but God. Even in our service and function in the church life, we should not have an intention to gain anything other than God Himself. If we are simplified to care only for God, our heart will be pure in whatever we do. For our Christian walk, we need to be pure in our heart, not having any goal besides God.

We also need to be poor in spirit. If we come to a meeting with a sense that we are inwardly rich and have no need, this will close the door to God. To be

贫穷，我们就要祷告：“哦主，感谢你，一直与我同在，但我仍然缺少你；我要灵里倒空，好使你在我里面得着更多的空间；哦主，我向你敞开，求你在我的灵里得着更多的立场。”最近，在我释放一篇信息以后，有个年轻人来用许多问题质问我。我感觉到回答他的问题对他而言毫无意义，因为他没有谦卑，反倒灵里自满。我们心里悔改并灵里重生之后，仍需要清心并灵里贫穷。

〔在以弗所三章十六至十七节，〕我们里面的人就是我们得重生的灵，神已将祂自己安置在这灵里。我们必须被加强到这灵里，我们的心也必须被基督占有。…我们要核对自己：是否有被加强到我们的灵里？是否让主接管我们的心？我们必须让神借着那灵，用大能使我们得以加强到我们的灵里；我们的心也必须被主据有，使祂能安家在我们心里。

倘若我们借着那灵，得以加强到我们里面的人里，并为基督所据有，使祂安家在我们心里，我们就自然进入正确的召会生活。…只要信徒得到帮助，心和灵正确，他们就会开始寻求召会，他们也就很容易辨别何为正确的召会生活。当一个得救的人被加强到他的灵里，并且心里被基督据有，他的深处就会有一种对召会生活的渴望，他对于何为正确的召会生活也会有内在的认知。认识召会，不是外在的，完全是内里的（李常受文集一九七五至一九七六年第二册，四四七至四四九页）。

〔在诗篇八十四篇五节，〕锡安大道表征我们想要进入作为神殿的召会。…一面，我们已进入神里面；另一面，我们还在进入神的大道上。大道在我们心中，意思是我们需要在里面接受召会的路，而不仅是外面的接受（圣经恢复本，诗八四5注1）。

poor in spirit, we need to pray, “O Lord, thank You for always being with me, yet I am still short of You. I want to be emptied in my spirit so that You can have more room in me. O Lord, I open to You and ask You to gain more ground within my spirit.” Recently, after I gave a message, a young man came to challenge me with many questions. I sensed that the answers to his questions meant nothing to him because he was not humble but full in his spirit. After repenting in our heart and being regenerated in our spirit, we still need to be pure in heart and poor in spirit.

[In] Ephesians 3:16-17...our inner man is our regenerated spirit, where God has installed Himself. We need to be strengthened into this spirit, and our heart needs to be occupied by Christ....We need to check with ourselves concerning whether we are being strengthened into our spirit and whether we are allowing the Lord to take over our heart. We need to be strengthened with power through the Spirit into our spirit, and our heart needs to be possessed by the Lord so that He can make His home in it.

If we are being strengthened by the Spirit into our inner man and are being possessed by Christ as He makes His home in our heart, we will spontaneously enter into the proper church life....As soon as believers are helped to be right in their heart and spirit, they begin to seek after the church, and it becomes easy for them to discern what the proper church life is. When a saved one is strengthened into his spirit and possessed by Christ in his heart, deep within he has a longing for the church life and an inner consciousness concerning what the proper church life is. To know the church is not outward but absolutely inward. (CWWL, 1975-1976, vol. 2, pp. 339-341)

[In Psalm 84:5] the highways to Zion signify our intention to enter into the church as the house of God....On the one hand, we have entered into God; on the other hand, we are still on the highways to enter into God. That the highways are in our heart means that we need to take the way of the church internally, not merely externally. (Psa. 84:5, footnote 1)

Further Reading: Lessons on the Eldership, vol. 1, lsn. 14

第四周●周六

晨兴喂养

弗三 20～21 “然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

以弗所三章十六至十七节说到被加强到里面的人里，并且基督安家在我们心里。…根据下文〔二十至二十一节〕，被加强到我们的灵里和基督安家在我们心里，都是为着召会。当我们借着那灵，被加强到我们的灵里，并让基督安家在我们心里，神就能极其充盈地成就一切，超过我们为召会生活所求所想的。

以弗所书是一卷论到召会的书。因此，被加强到里面的人里，以及基督安家在我们心里，都是为着召会。我们赞美主，祂的恢复已经来到美国，而我们也被带进这恢复里。然而，我们需要借着被加强到我们的灵里，并让基督完全据有我们的心，而让神在我们中间有路。倘若所有的圣徒天天都为此祷告，…荣耀的召会生活就会扩展并普及全美国〔和全世界〕（李常受文集一九七五至一九七六年第二册，四五〇至四五一页）。

信息选读

主的恢复不是一种寻常的基督教工作；它完全在于我们的心和灵。电很有能力，但要让电发挥功效，必须有电线来传输。同样的，神是大能的，祂能极其充盈地成就一切，超过我们所求所想的，但祂需要我們被基督据有、得更更新的心，和我们得更更新、蒙重生、被加强的灵，祂才有路。

圣经最后一卷书—启示录，是由四个主要的异象构成：众召会（一～三），世界的定命（四～十六），大巴比

<< WEEK 4 — DAY 6 >>

Morning Nourishment

Eph. 3:20-21 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us, to Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

[Ephesians 3:16-17] speaks of being strengthened into the inner man and Christ making His home in our heart....According to the context [in verses 20 and 21], being strengthened into our spirit and Christ making His home in our heart are for the church. When we are strengthened through the Spirit into our spirit and when Christ makes His home in our heart, God is able to do superabundantly above all that we ask or think concerning the church life.

Ephesians is a book concerning the church. Therefore, being strengthened into the inner man and Christ making His home in our heart are for the church. We praise the Lord that His recovery has come to the United States and that we have been brought into this recovery. However, we need to allow God to have a way among us by being strengthened into our spirit and allowing Christ to take full possession of our heart. If all the saints pray daily for this, within a few years the glorious church life will spread and be prevailing throughout the United States. (CWWL, 1975-1976, vol. 2, p. 342)

Today's Reading

The Lord's recovery is not an ordinary Christian work; it altogether depends on our heart and spirit. Electricity is powerful, but in order for it to operate, wires are needed to transmit it. Similarly, God is powerful; He is able to do superabundantly above all that we ask or think, but He needs our renewed heart possessed by Christ and our renewed, regenerated, and strengthened spirit in order to have a way.

The last book of the Bible, Revelation, is composed of four major visions: the churches (chs. 1—3), the destiny of the world (chs. 4—16), Babylon the Great (chs.

伦（十七～二十），以及新耶路撒冷（二一～二二）。使徒约翰看见每一个异象时，都是在灵里。约翰在一章十至十二节说，“当主日我在灵里，听见在我后面有大声音如吹号说，你所看见的，当写在书上，寄给那七个召会。…我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”在灵里乃是看见众召会的路。

当约翰看见第二个主要异象，就是关于世界的定命时，他也是在灵里，看见神的宝座在天上（四2）。地上所发生的一切，都在诸天之上神圣宝座的主宰之下。看见这点，对于正在受苦的使徒乃是极大的鼓励和安慰。…接下来，约翰在灵里被带到旷野，看见第三个主要异象—巴比伦，就是背道的召会（十七3）。他看得很清楚。至终，他在灵里被带到一座高大的山，看见新耶路撒冷，就是第四个并最终的主要异象（二一10）。

如果我们三十天之久，天天这样祷告：“主，加强我到我的灵里，安家在我的心里”，我们内里的眼睛会被开启。我们会清楚看见宇宙中正在进行这四件主要的事：众召会、世界、大巴比伦和新耶路撒冷。世界要被神审判，大巴比伦要倾倒，但众召会要成为新耶路撒冷，存到永远。…倘若我们祷告三十天，求主加强我们到我们的灵里，并占有我们的心，我们就会看见神的经纶。我们会有清楚的眼光，并且对于整个宇宙的局势，包括召会、世界、大巴比伦和新耶路撒冷，有确定的把握。

主的恢复有赖于我们得更新、得洁净的心，以及我们得更新、被加强的灵。当我们的灵完全被基督据有，我们的灵彻底被那灵浸透，神就会有路，这恢复就会得胜地普及出去（李常受文集一九七五至一九七六年第二册，四五—、四五三至四五四页）。

参读：倪柝声文集第三辑第十二册，第二篇。

17—20), and the New Jerusalem (chs. 21—22). The apostle John was in spirit when he saw each of these visions. In 1:10-12 John says, “I was in spirit on the Lord’s Day and heard behind me a loud voice like a trumpet, saying, What you see write in a scroll and send it to the seven churches....And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.” Being in spirit is the way to see the churches.

When John saw the second major vision, concerning the destiny of the world, he was also in spirit and saw God’s throne in heaven (4:2). Whatever is happening on earth is under the sovereignty of the divine throne in the heavens. Seeing this was a great encouragement and comfort to the suffering apostle. Next John was carried away in spirit into a wilderness to see the third major vision—Babylon, which is the apostate church (17:3). He saw it clearly. Ultimately, he was carried away in spirit onto a great and high mountain to see the New Jerusalem, the fourth and final major vision (21:10).

Our inner eyes will be opened if for a period of thirty days we daily pray, “Lord, strengthen me into my spirit and make Your home in my heart.” We will see clearly the four major things going on in the universe: the churches, the world, Babylon the Great, and the New Jerusalem. The world will be judged by God, and Babylon the Great will fall, but the churches will become the New Jerusalem, which will remain forever....If we pray for thirty days that the Lord would strengthen us into our spirit and take over our heart, we will see God’s economy. We will have a clear view and will be assured concerning the whole situation of the universe, including the church, the world, Babylon the Great, and the New Jerusalem.

The Lord’s recovery depends upon our renewed, purified heart and our renewed, strengthened spirit. When our heart is fully possessed by Christ and our spirit is thoroughly saturated with the Spirit, God will have a way, and the recovery will be prevailing. (CWWL, 1975-1976, vol. 2, pp. 342-345)

Further Reading: CWWN, vol. 58, ch. 2

第四周诗歌

补 446

进入我心

(英1134)

F 大调

6/4

1 | 3 . 3 3 3 2 1 | 1 - - 7 - 2 | 4 . 4 4 4 3 2 |
 一 用 你 大 能 将 我 加 强, 主, 使 我 进 入 全 人 深
 3 - - 3 - 3 | 5 . 5 5 5 5 5 | 5 - - 4 - 3 |
 处, 使 我 灵 刚 强、我 心 顺 服, 让
 2 . 2 2 #4 - 2 | 5 - - 5 - 0 | 3 . 3 3 1 - - |
 你 能 安 家 无 阻。 (副) 进 入 我 心!
 3 . 3 3 1 - 3 | 5 . 4 3 2 - 4 | 4 - - 3 - 5 |
 进 入 我 心! 来 安 家 我 心, 主 耶 稣! 满
 6 - 6 5 - 1 | 4 - 4 3 - 5 | 6 7 1 4 - 3 | 2 - - 1 - ||
 带 丰 富, 恩 主, 请 进! 来 安 家 我 心, 主 耶 稣!

- 二 在我心房开展,主耶稣, 你的安家是我所慕;
 从我灵中向外开展,主, 占有我全心各部。
- 三 来安家我心中,主耶稣, 使我全心成你住处;
 愿你充满,显明你丰足, 来安家我心,恩主。
- 四 你必运行,充盈成就,主, 超我所想、所能求诉;
 我今敞开,切求主进入, 现在就进来居住。

WEEK 4 — HYMN

Oh, strengthen my spirit, Lord Jesus

Longings — For Sanctification

1134

1. Oh, strength - en my spir - it, Lord Je - sus, Oh, strength - en my spir - it, I
 pray; Oh, strengthen my spir - it with pow - er And spread to my heart to - day.
 (Chorus)
 (C) In - to my heart, in - to my heart, Spread in - to my heart, Lord
 Je - sus; Make home to - day and have Your way In all of my heart, Lord Je - sus.

2. Spread into my heart, O Lord Jesus,
 Spread into my heart, I pray;
 Spread into my heart from my spirit,
 Spread into my heart today.
3. Make home in my heart, O Lord Jesus,
 Make home in my heart, I pray;
 That we may be filled with Your fullness,
 Make home in my heart today.
4. To Him who is able to do it
 Above all we think or say,
 We open our hearts wide and welcome
 Him into our heart today.

第四周 · 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.