

第二週

神的喜悅

詩歌：

讀經：弗四 11～16，腓二 13，太三 13～17，十七 5，
加一 15～16，羅十四 17～18

【週一】

壹 神的喜悅，祂心頭的願望，是要應付這個時代的要求，就是神在這個時代的需要：

- 一 神在這個時代不再需要『屬靈大漢』；祂乃是要身體的見證，就是基督身體的實際，終極完成於新耶路撒冷；這就是照着主關於建造祂身體的話，成就祂的心願——太十六 18，弗四 1～16。
- 二 以弗所四章十五至十六節說到身體的眾肢體都長到元首裏面，本於元首而盡功用；如此，『全身』（藉着供應的節與每一部分的功用）便『叫身體漸漸長大，以致在愛裏把自己建造起來』。
- 三 倪弟兄和李弟兄作為今時代的執事，乃是我們的榜樣，使我們被成全，『目的是為着職事的工作，為着建造基督的身體；』我們在今世正在得成全，成為基督身體上盡功用的肢體——11～12 節，提前一 16，四 12，林前四 16～17。
- 四 『屬靈大漢』攔阻了召會職事的產生；我們需要看見召會內在的所是；所有領一他連得銀子

Week Two

God's Good Pleasure

Hymns:

Scripture Reading: Eph. 4:11-16; Phil. 2:13; Matt. 3:13-17; 17:5; Gal. 1:15-16; Rom. 14:17-18

§Day 1

I. God's good pleasure, His heart's desire, is to meet the demand of this age, which is God's need in this age:

- A. God does not need "spiritual giants" any longer in this age; what He needs is the Body testimony, which is the reality of the Body of Christ consummating in the New Jerusalem; this is to fulfill the Lord's heart's desire according to His word concerning the building up of His Body—Matt. 16:18; Eph. 4:1-16.
- B. Verses 15 and 16 say that all the members of the Body grow up into the Head and function out from the Head; thus, "all the Body" (with the supplying joints and the functioning of each one part) "causes the growth of the Body unto the building up of itself in love."
- C. As ministers of the present age, Brother Nee and Brother Lee are patterns to us so that we may be perfected "unto the work of the ministry, unto the building up of the Body of Christ"; we are being perfected in this present age to become functioning members of the Body of Christ—vv. 11-12; 1 Tim. 1:16; 4:12; 1 Cor. 4:16-17.
- D. "Spiritual giants" are a hindrance to the producing of the church ministry; we need to see what the church is intrinsically; the church

的人都盡功用，召會作基督的身體就產生出來；銀子象徵屬靈的恩賜，基督身體上的每一個肢體最少都有一他連得—太二五 14～30，羅十二 6，林前十二 4，十二 27，彼前四 10：

- 1 爲着主的工作，我們需要銀子，屬靈的恩賜，使我們得着裝備成爲良善的奴僕，完成神永遠的經綸；我們固然必須使所有五他連得的來服事，也必須使二他連得的來服事，但我們更必須使所有一他連得的來服事。
- 2 五個一他連得的加起來就等於一個五他連得的；今天如果在召會裏，所有一他連得的人都拿出來，在我們中間就用不着有這麼多大的恩賜；只要這些一他連得的都出去，整個世界就要被征服了！（參徒十七 6 下。）
- 3 假若我們的工作不能產生一他連得的出來，我們的工作就是失敗的；提後二章二節和以弗所四章十一至十二節是我們今天工作的路；只有教別人作，工作纔能成功；今天召會的建造，乃在於一他連得的人有沒有被成全、建造並興起來；今天所需要的，乃是能『帶』人在召會中盡功用服事主的人，不是能『代』人服事的人。

【週二】

- 五 今天神所要恢復的，乃是最難的點，就是以弗所四章十一至十六節的應驗；神末了的工作就是恢復身體的見證。
- 六 我們需要看見身體會受錯用『屬靈追求』所破壞（見李弟兄爲這事所作的見證，『歷史與啓示』下冊，七七至八六頁）：

as the Body of Christ is brought forth when all the one-talented ones are functioning; talents signify spiritual gifts, and each member of the Body of Christ has at least one talent—Matt. 25:14-30; Rom. 12:6; 1 Cor. 12:4, 12-27; 1 Pet. 4:10:

1. For the work of the Lord, we need the talent, the spiritual gift, that we may be equipped as good slaves to accomplish God's eternal economy; surely, we must make all the five-talented ones serve and the two-talented ones serve, but even more, we must make all the one-talented ones serve.
2. When five one-talented ones are put together, they equal one who has five talents; if all the one-talented ones in the church today would bring forth their talents, there would be no need for so many great gifts among us; just by the coming forth of the one-talented ones, the whole world will be conquered (cf. Acts 17:6b)!
3. If our work does not bring out the one-talented ones, our work is a failure; 2 Timothy 2:2 and Ephesians 4:11-12 are the way of our work today; only those who teach others to work will succeed in the work; today the building up of the church hinges on the perfecting, building up, and raising up of the one-talented ones; what is needed today is men who can lead others into their function in serving the Lord for the church, not men who will replace others in their service.

§Day 2

- E. God is recovering the most difficult thing today, which is the fulfillment of Ephesians 4:11-16; God's ultimate work is the recovery of the Body testimony.
- F. We need to see that the Body can be damaged by the misuse of "spiritual pursuit" (see Brother Lee's testimony about this in The History and Revelation of the Lord's Recovery, vol. 2, pp. 346-354):

- 1 賓路易師母 (Mrs. Penn-Lewis) 和史百克 (T. Austin-Sparks) 是二十世紀屬靈造詣很深的人，他們開始時同工，後來卻分開了，不能屬靈在一起；這就給我們看見，『屬靈』是會叫人分開的。
- 2 賓路易師母認識主的死主觀的經歷，史百克看見基督的復活和復活的生命；但因為他有他自己屬靈的認識，覺得他屬靈的認識比賓路易師母高，所以他離開，另外開始自己的工作；他們之間確實有一點競爭的意味。
- 3 史百克雖然『屬靈』，對召會的認識卻很膚淺；因着他不穀認識召會（召會的合一與召會的立場），他第二次也是末次訪問臺灣時發表了異議的看法，這個異議所帶給我們的虧損，遠比他給我們的幫助多上十倍，甚至五十倍。
- 4 在那時以前，我們中間同心合意，非常和諧，但那些說自己得到史百克弟兄『幫助』的人，成了分裂的因素。
- 5 我們的確需要成為真正屬靈的人，就是由調和的靈所管理、支配、引導、推動、管治、約束並帶領的人；一個真正屬靈的人照着靈生活，不但在他的靈裏，也在身體裏、藉着身體、為着身體作每一件事並說每一句話；我們若真屬靈，就會竭力『以和平的聯索，竭力保守那靈的一』—弗四 3，林前二 14～15，三 1，3。

【週三】

貳 神的喜悅，祂心頭的願望，乃是使神喜樂的：

1. In the twentieth century Mrs. Penn-Lewis and T. Austin-Sparks were people with high spiritual attainment who began to work together, but they were divided and could not be spiritual together; this shows that being "spiritual" can result in division.
2. Mrs. Penn-Lewis knew the subjective experience of the Lord's death, and T. Austin-Sparks saw the resurrection of Christ and the resurrection life; but because he had his own spiritual knowledge and felt that his spiritual knowledge was higher than that of Mrs. Penn-Lewis, he left and started his own work; there was even a sense of rivalry between them.
3. Although T. Austin-Sparks was "spiritual," he was shallow in his understanding of the church; because he did not have a sufficient understanding of the church (the oneness of the church and the ground of the church), during his second and final visit to Taiwan, he expressed dissenting views, and the loss brought about by this was ten times, even fifty times, greater than the help he rendered.
4. Before that time we had the one accord and were in harmony, but those who said that they were "helped" by Brother Austin-Sparks became factors of division.
5. We surely need to be genuine spiritual men, those who are dominated, governed, directed, moved, ruled, controlled, and led by our mingled spirit; a true spiritual man, who lives according to the spirit, will do everything and speak everything not only in his spirit but also in the Body, through the Body, and for the Body; if we are truly spiritual, we will be diligent to "keep the oneness of the Spirit in the uniting bond of peace"—Eph. 4:3; 1 Cor. 2:14-15; 3:1, 3.

§Day 3

II. God's good pleasure, God's heart's desire, is what makes God happy:

一 神喜悅創造地；祂的國要建立在地上——伯三 4, 7, 太六 10, 啓五 10, 十一 15, 二一 1, 亞十二 1。

二 神喜悅創造人；神對於祂所造的每一項都說『好』，（創一 4, 10, 12, 21, 25,）但對於人的創造，祂說『甚好』，因為人有神的形像並得着神的管治權，為着神的榮耀和神的國。（26, 31, 賽四三 7, 太六 10, 13 下。）

三 神喜悅成為肉體；（路二 9～14；）耶穌是奇妙的策士、全能的神、永遠的父、和平的君，來作獨一的治理者，三一神的政權必擔在祂的肩頭上；（賽九 6～7；）祂是我們的救主和我們的以馬內利，神人，那與人聯結、調和、合併者。（太一 21, 23, 約十四 9～11, 16～20。）

四 神喜悅基督的受浸；當主受浸要開始祂公開的職事時，『諸天向祂開了，…看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的；』主耶穌站住一個典型之人的地位受浸，盡全般的義，讓自己擺到死與復活裏，使祂能殼在復活裏生活盡職——太三 13～17。

五 神喜悅復活得榮的基督；基督變化形像作為復活之豫像的時候，『看哪，又有聲音從雲彩裏出來，說，這是我的愛子，我所喜悅的，你們要聽祂；』（十七 5；）神喜悅祂兒子的復活與得榮。（路二四 26。）

六 神喜悅祂的浪子回到祂那裏；路加十五章浪子的比喻，可以稱為喜樂父親的比喻；父親『跑』向回來的兒子後，（20，）就吩咐僕人把肥牛

A. God is happy with the creation of the earth; His kingdom will be set up on the earth—Job 38:4, 7; Matt. 6:10; Rev. 5:10; 11:15; 21:1; Zech. 12:1.

B. God is happy with the creation of man; for each of the items that God had created, He said "good" (Gen. 1:4, 10, 12, 21, 25), but for the creation of man, He said "very good" because man had God's image and had been given God's dominion for the glory of God and the kingdom of God (vv. 26, 31; Isa. 43:7; Matt. 6:10, 13b).

C. God is happy with the incarnation (Luke 2:9-14); Jesus is the Wonderful Counselor, the Mighty God, the Eternal Father, and the Prince of Peace to be the unique Governor, and the government of the Triune God is upon His shoulder (Isa. 9:6-7); He is our Savior and our Emmanuel, the God-man, the One who is united, mingled, and incorporated with man (Matt. 1:21, 23; John 14:9-11, 16-20).

D. God is happy with Christ's baptism; when He was baptized to begin His public ministry, "the heavens were opened to Him.... And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight"; the Lord Jesus, taking the standing of a typical man, was baptized to fulfill all righteousness and to allow Himself to be put into death and resurrection so that He might live and minister in resurrection—Matt. 3:13-17.

E. God is happy with the resurrected and glorified Christ; when Christ was transfigured, as a foreshadowing of His resurrection, "behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!" (17:5); God took pleasure in the resurrection and glorification of His Son (Luke 24:26).

F. God is happy when His prodigal sons return to Him; the parable of the prodigal son in Luke 15 may be called the parable of a happy father; after the father "ran" to his returning son (v. 20), he told his servants

犢牽來宰了，說，『讓我們喫喝快樂；』（23；）這裏我們看見神的歡樂。

- 七 神喜悅祂兒子啓示在我們裏面——『神…樂意將祂兒子啓示在我裏面』（加一 15～16）——以及我們完全被帶進神兒子的名分裏；（四 4～6，弗一 4～5；）這成就神的喜悅，使祂得着許多兒子，作祂團體的彰顯；神的兒子啓示在我們裏面，就帶我們進入地的意義，人的意義，以及成為肉體、釘十字架並復活之主的意義裏。

【週四、週五】

- 八 神喜悅爲着祂的美意，在我們裏面運行，使我們立志並行事；（腓二 13；）有身體生活之供應（一 19）的基督徒生活是喜樂的生活；我們裏面的喜樂，指明我們照着神的喜悅生活行動；腓立比書是保羅在監牢裏所寫的書信，（13，四 22，）說到對基督的經歷和享受，其結果乃是喜樂，所以也是一卷充滿喜樂、歡喜的書。（一 4，18，25，二 2，17～18，28～29，三 1，四 1，4。）
- 九 神喜悅得着神人（屬神的人），（詩九十標題，申三三 1，拉三 2，）就是與神合而爲一，活神並活出神以得着神的人；（提後三 16～17，提前六 11～12，腓三 8，14；）拿撒勒人耶穌是活出神之神人的標準模型；（約六 57，五 19，30，十 30；）主說祂來不行自己的意思，也不尋求自己的榮耀；（五 19，30，六 38，七 18；）當我們接受基督作釘死的生命，使祂顯爲復活的生命，我們就經歷祂作內住並加力的復活大能，使我們能否認自己的意思和自己的榮耀。（腓三 10，林後四 5～7，羅十四 7～9。）

to bring the fattened calf and slaughter it, and he said, "Let us eat and be merry" (v. 23); here we see the merriment of God.

- G. God is happy when His Son is revealed in us—"It pleased God...to reveal His Son in me" (Gal. 1:15-16)—and when we are fully brought into the sonship of God (4:4-6; Eph. 1:4-5); this fulfills God's good pleasure to have many sons for His corporate expression; the Son revealed in us has brought us into the meaning of the earth, of man, and of the incarnate, crucified, and resurrected Lord.

§Day 4 & §Day 5

- H. God is happy to operate in us "both the willing and the working for His good pleasure" (Phil. 2:13); the Christian life with the supply of the Body life (1:19) is a happy life; our inward joy is an indication that we are living and walking according to God's good pleasure; since the book of Philippians, written by Paul in prison (v. 13; 4:22), is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing (1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4).
- I. God is happy to have a man of God (Psa. 90, title; Deut. 33:1; Ezra 3:2) who lives God and lives out God in order to gain God by being one with God (2 Tim. 3:16-17; 1 Tim. 6:11-12; Phil. 3:8, 14); Jesus of Nazareth is the standard pattern of a man of God who lived out God (John 6:57; 5:19, 30; 10:30); the Lord said that He did not come to do His own will or to seek His own glory (5:19, 30; 6:38; 7:18); when we take Christ as our crucified life for His manifestation as the resurrection life, we will experience Him as the indwelling and enabling power of resurrection to deny our will and our glory (Phil. 3:10; 2 Cor. 4:5-7; Rom. 14:7-9).

十 神喜悅我們喫基督作我們屬靈的食物而因祂活着；（約六 57；）喫基督乃是喫祂的話，藉着運用我們的靈來禱讀主的話並默想主的話，使祂的話成為我們心中的歡喜快樂；（耶十五 16，詩一一九 15～16，書一 8～9；）因基督活着，意思是基督加力的元素成為供應的因素，使我們活基督。

十一神喜悅我們天天得以加強到裏面的人裏，使基督藉着信，安家在我们心裏；我們裏面的人是我們重生的靈，有神的生命為其生命。（弗三 16～17，約三 6 下，羅八 10。）

十二神喜悅我們留在靈裏，注意我們的靈；（6 下；）當主說，『你們要住在我裏面，』（約十五 4，）這位奇妙的『我』就在我們的靈裏；當我們因着在靈裏而在祂裏面，這世界的王在我們裏面是毫無所有——沒有立場，沒有機會，沒有盼望，任何事都沒有可能。（十四 30，參十二 31～32。）

十三神喜悅我們作奴僕服事祂，以公義、和平、並聖靈中的喜樂，活在神國的實際裏；這為神所喜悅，又為人所稱許，並且保守召會的一，而有實行的身體生活——羅十四 17～18。

【週六】

十四神喜悅我們在靈裏敬拜祂；神永遠的經綸是以我們調和的靈為中心，並且是藉着我們調和的靈而得以完成——這調和的靈就是神聖的靈和我們人的靈調和在一起成為一靈——約四 23～24，羅八 16，林前六 17，羅一 9。

J. God is happy when we eat Christ as our spiritual food in order to live because of Him (John 6:57); to eat Christ is to eat His words by exercising our spirit to both pray-read and muse upon His words so that His words become the gladness and joy of our heart (Jer. 15:16; Psa. 119:15-16; Josh. 1:8-9); to live because of Christ means that the energizing element of Christ becomes the supplying factor for us to live Christ.

K. God is happy when we are daily strengthened into our inner man so that Christ may make His home in our hearts through faith; our inner man is our regenerated spirit, which has God's life as its life (Eph. 3:16-17; John 3:6b; Rom. 8:10).

L. God is happy when we remain in our spirit and pay attention to our spirit (v. 6b); when the Lord says, "Abide in Me" (John 15:4), this wonderful "Me" is in our spirit, and when we are in Him by being in our spirit, in us the ruler of this world has nothing—no ground, no chance, no hope, and no possibility in anything (14:30; cf. 12:31-32).

M. God is happy when we serve Him as a slave by living in the reality of the kingdom of God in the way of righteousness, peace, and joy in the Holy Spirit; this is well pleasing to God and approved by men, and it preserves the oneness of the church for the practical Body life—Rom. 14:17-18.

§Day 6

N. God is happy when we worship Him in spirit; God's eternal economy is focused on and is carried out by our mingled spirit—the divine Spirit mingled together with our human spirit as one spirit—John 4:23-24; Rom. 8:16; 1 Cor. 6:17; Rom. 1:9.

十五神喜悅我們在祂的職事裏與祂是一，以完成祂永遠的經綸；在主職事裏，我們只在意神聖的分賜，就是三一神具體化身在基督裏，實化為那靈，分賜到祂所揀選的人裏面——弗一 9～11，三 2，9～10，林後三 3，6，彼前四 10。

十六我們必須是一班能使神在我們裏面、同着我們、藉着我們得着喜悅的人；我們必須『懷着雄心大志，…要討主的喜悅』，（林後五 9，）就是要與基督這在十字架上犧牲自己，生產那使神和人喜樂的新酒者是一。（士九 12～13，太九 17。）

十七神喜悅我們得榮耀——『今時的苦楚，不配與將來要顯於我們的榮耀相比。受造之物正在專切期望着，熱切等待神的眾子顯示出來。…指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。我們知道一切受造之物一同歎息，一同受生產之苦，直到如今。不但如此，就是我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖』——羅八 18～19，21～23，參弗一 4～5。

O. God is happy when we are one with Him in His ministry to carry out His eternal economy; in the Lord's ministry we care only for the divine dispensing of the Triune God, embodied in Christ and realized as the Spirit, into His chosen people—Eph. 1:9-11; 3:2, 9-10; 2 Cor. 3:3, 6; 1 Pet. 4:10.

P. We must be a people in whom, with whom, and through whom God may have His good pleasure; we must be "determined...to gain the honor of being well pleasing to Him" (2 Cor. 5:9) by being one with Christ as the One who sacrificed Himself on the cross to produce new wine to cheer God and men (Judg. 9:12-13; Matt. 9:17).

Q. God will be happy with our glorification—"The sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us. For the anxious watching of the creation eagerly awaits the revelation of the sons of God...The creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body"—Rom. 8:18-19, 21-23; cf. Eph. 1:4-5.

第二週 ■ 週一

晨興餽養

弗四 15～16『惟在愛裏持守着真實，我們就得
以在一切事上長到祂，就是元首基督裏面；本
於祂，全身藉着每一豐富供應的節，並藉着每
一部分依其度量而有的功用，得以聯絡在一
起，並結合在一起，便叫身體漸漸長大，以致
在愛裏把自己建造起來。』

今天…神不要屬靈大漢，祂乃是要身體的見證。
今天弟兄姊妹只能作肢體；小肢體也是肢體，大肢
體也不過是肢體，沒有一個肢體能彀作全體。當全
召會起來傳福音的時候，人就只能說是召會帶他
得救，不能說是某博士帶他得救。…今天不是同
工單獨事奉主的時候，乃是召會起來事奉主的時
候。（倪柝聲恢復職事過程中信息記錄，一四四至
一四五頁。）

神今天正在作恢復身體見證的工作，祂所賜的恩
賜，乃是要成全眾聖徒都能盡職。現在不再只是有
特別恩賜的工人能作工，一般弟兄姊妹也能傳福音，
也能醫病，也能栽培人，也能救人。召會能生產、
有根基、可靠、復興、事奉等，建造起來就像新耶
路撒冷那樣堅固。（倪柝聲文集第三輯第十六冊，
二五至二六頁。）

信息選讀

在傳福音的事上，我們需要恢復召會傳福音。不是
登大幅廣告請人來，乃是要弟兄姊妹個個去請人。…這
樣，整個召會就能起來服事。這樣的服事乃是全體的服
事；若只有少數人的服事，我們還未達到神的水準。

WEEK 2 — DAY 1

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him
in all things, who is 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.

Today...God no longer needs spiritual giants. He needs the testimony of
the Body. Today we only need to be members. A small member is a member,
and a big member is also a member. No member can be the whole Body.
When the whole church rises up to preach the gospel, others will say that
the church saved them; they will not say that Dr. So-and-so saved them....
This is not the time for the co-workers to serve the Lord by themselves but
the time for the whole church to rise up to serve Him together. (CWWL,
1932-1949, vol. 2, p. 242)

Today God is doing the work of recovering the Body testimony. The gifts
that He has given are for the perfecting of the saints for the ministry. One or
two specially gifted workers no longer can fulfill the task; all the brothers and
sisters can preach the gospel, heal the sick, edify the saints, and save the lost.
The church can beget, be established, be revived, be firm, and rise up to serve.
It will be built up like the New Jerusalem and be strong. (CWWN, vol. 62, p.
271)

Today's Reading

We have to recover the kind of preaching [of the gospel] that is done by the whole
church. We do not need to invite people with big advertisements. Rather, we should
ask all the brothers and sisters to invite people individually.... In this way the whole
church will be able to rise up to serve. This kind of service will be the whole Body

今天，…〔神要〕引進召會的職事，召會的事奉。在中國，甚至在全世界，今天好像再沒有大佈道家興起；不但沒有興起的，反而有的去世了。有些按着年歲是不該去世的，按着他們的職事也不應去世的，但是卻去世了。原因恐怕是因為屬靈大漢攔阻了召會職事的產生。…即使在同工中間，也常有單獨的感覺；雖然沒有用配搭這個名詞，但總覺得需要那個東西，需要那個實際。（倪柝聲文集第三輯第十一冊，一一二、一一六頁。）

今天召會所有的難處，都是在有一他連得的人身上。主給我們看見，沒有一個人的恩賜多過五他連得。召會，二十年之久，也許得着一個五他連得的人，但是召會天天能彀得着五個一他連得的人。任何神的兒女，就是頂不行的，還是有一他連得；把五個一他連得擺在一起的時候，就等於一個五他連得。今天如果在召會裏，所有一他連得的人都拿出來，在我們中間，就用不着有這麼多大的恩賜。就是這些一他連得的出去，我告訴你們，整個世界要被打倒了。

所以，你們自己要在這裏看清楚：不是說你們自己能作多少工，也不是說你們自己能背負多少重擔。乃是說，你們能叫所有的弟兄姊妹，所有一他連得的人都出來作事情，都出來事奉。…如果只是你一個人一天忙到晚，就算不得召會。如果你一天忙到晚，也叫全體一他連得的都在那裏作，都在那裏忙，是召會在那裏事奉，是召會在那裏傳福音。是召會在那裏作，是身體在那裏活動，而不是幾個肢體代替身體在那裏活動。（教會的路，一六三至一六四頁。）

參讀：倪柝聲恢復職事過程中信息記錄，第二十六、四十五至四十六、四十九至五十篇；教會的路，第五篇。

serving together. If we have only a few serving today, we have not reached God's standard. [Today] God wants to bring in the ministry of the church and the service of the church. In China and even in the whole world, there seem to be no great evangelists being raised up. Not only are there no new ones being raised up, but the old ones are passing away. Some should not have passed away according to their age or their ministry, but they did pass away. This is probably because spiritual giants are a hindrance to producing the church ministry....Even among the co-workers now, there is always the sense of loneliness. Although the term coordination is not there, there is a cry for the reality of coordination. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 324, 327-328)

All the problems in the church today issue from the one-talented ones. The Lord has shown us that there is not one whose gift exceeds five talents. For a span of twenty years the church may have only one with five talents, but every day the church can have five persons, each with one talent. Any one of the children of God, even the one in the poorest condition, still has one talent; and when you put five of the one-talented ones together, it equals one who has five talents. If all the one-talented ones in the church today would bring forth their talents, there would be no need of so many great gifts among us. Just by the coming forth of the one-talented ones, let me tell you, the whole world will be conquered.

You must be clear, therefore, that it is not how much work you yourselves can do or how much burden you yourselves can bear, but it is how much you are able to cause all the brothers and sisters, all the one-talented ones, to come forth to work and serve.... If it is you alone who are busy from dawn to dusk, this is not the church. If you are busy from morning to evening and you cause all the one-talented ones to work and be busy, this is the church serving, this is the church preaching the gospel. It is the church that is working; it is the Body that is acting and not several members replacing the activity of the Body. (Watchman Nee, Further Talks on the Church Life, The Stream Publishers, 1974, pp. 143-144)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, 2nd ed., vol. 1, chs. 26, 45-46, 49-50

第二週 ■ 週二

晨興餽養

弗四 12～13『爲要成全聖徒，目的是爲着職事的工作，爲着建造基督的身體，直到我們眾人都達到了信仰上…的一…。』

3『以和平的聯索，竭力保守那靈的一。』

我們相信今天神所要恢復的，乃是最難的點。…以弗所四章說，那職事的工作，目的是叫我們達到信仰上的一。（12～13。）召會乃是基督的身體，召會是在愛裏把自己建造起來。對於新天新地、火湖等這些東西，我們不擔心，但是我睡在牀上時，常常懼怕以弗所書不能應驗。…今天神的兒女當中混亂不堪，分門別類，甚麼時候纔能合一？今天各種樣的職事，複雜得很，如何能覓恢復這一章呢？

然而…我們相信總有一天神的恢復要到一個地步，以弗所四章一定會實現。神今天在各處作恢復的工作，神在祂恢復的工作中，末了的恢復也許就是身體的見證。神今天的帶領乃是叫我們看見當初，回到當初的光景。（倪柝聲文集第三輯第十一冊，二五一至二五二頁。）

信息選讀

二千年來，召會受了所謂屬靈追求的毒害，不知有多深。或許你們聽見這句話，會覺得非常扎耳。屬靈追求有甚麼錯呢？屬靈追求有甚麼不好呢？不錯，屬靈追求很好，但是也很毒害人，很陷害人。二千年來，主的召會在地上，得屬靈追求幫助的不是沒有，但是不多；反而受屬靈追求之害的，是多

WEEK 2 — DAY 2

Morning Nourishment

Eph. 4:12-13 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, until we all arrive at the oneness of the faith...

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

God is recovering the most difficult thing today.... Ephesians 4 says that the work of the ministry is to arrive at the oneness of the faith. The church is the Body of Christ, and it builds itself up in love. We are not concerned about things like the new heaven, the new earth, and the lake of fire. But when I lie on my bed, I am always apprehensive about the fulfillment of Ephesians 4.... Among God's children today, there is much confusion, and there are all kinds of divisions. When will we be one? Today there are all kinds of ministries; the situation is very complicated. How can this chapter be recovered?

Yet...we believe that there will be a day when God's recovery will reach 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. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 486-487)

Today's Reading

For two thousand years the church has been severely damaged by so-called "spiritual pursuit." It may be hard to accept this word, because nothing seems to be wrong with spiritual pursuit. Yes, spiritual pursuit is very good, but it also can damage and ensnare people. In the past two thousand years a few have been helped by spiritual pursuit. However, a great number have been hurt due to spiritual pursuit. This does not mean that spiritual pursuit in itself is wrong,

而又多。這不是說屬靈追求本身是錯的，也不是說我們不該有屬靈追求；而是說，人錯用了屬靈追求。

賓路易師母（一位屬靈造詣很深的人）在五十歲左右，得着了一個青年同工，就是史百克弟兄。…他們同工的時間並不長久，以後史百克弟兄離開了賓路易師母，自己開始聚會。…因為賓路易師母把主的桌子和受浸完全靈然化。賓路易師母覺得，受浸不需要有實在的水，只需要經歷聖靈，就是真正的受浸。主的桌子也是這樣。…賓路易師母那麼屬靈，史百克弟兄也那麼屬靈。這樣屬靈的兩個人分開了，不能屬靈在一起，…這就給我們看見，『屬靈』是會叫人分開的。…賓路易師母認識主的死主觀的經歷，實在可貴可寶；史百克弟兄對基督的復活、復活的生命、以及身體的原則，那個看見也是極其寶貴。…為甚麼他們同工一段時間後，史百克弟兄會離開？因為史百克弟兄有他自己屬靈的認識，他覺得他屬靈的認識比賓路易師母高，所以他離開，自己另外開始一個工作。

史弟兄來了（臺灣）兩次，講了一些屬靈的信息，在某方面是給了我們一些幫助，但因着他不穀認識召會，不穀認識召會的合一，不穀認識召會的立場，不穀認識在召會立場上保守一，並且有異議。這個異議所帶給我們的虧損，遠比他給我們的幫助多上十倍，甚至五十倍。有十年之久，我們在這裏喫這個苦，把我們從一九四九年以來，所有的勞苦統統打住，不知有多少好的青年被破壞了。幸虧這不是一般基督教的工作，否則早就垮了。因着這是主的恢復，老根老本在這裏，生命的暗流在這裏，所以又長出今天的結果。（李常受文集一九八一年第二冊，四三三、四三六至四三七、四四二頁。）

參讀：倪柝聲恢復職事過程中信息記錄，第四十六至四十七、五十三、五十五、六十一篇。

nor does it mean that we should not have spiritual pursuit. Rather, it means that people have misused spiritual pursuit.

Around the age of fifty Mrs. Penn-Lewis, [a person with high spiritual attainment], gained a young co-worker named T. Austin-Sparks....They worked together for a short time, and then he left and started his own meeting...because she completely spiritualized the Lord's table and baptism. Mrs. Penn-Lewis felt that there was no need of actual water in a baptism because as long as a person experienced the Holy Spirit, he was truly baptized. It was the same with the Lord's table. Mrs. Penn-Lewis and T. Austin-Sparks, who were quite spiritual, were divided and could not be spiritual together. This shows that being "spiritual" can result in division. Mrs. Penn-Lewis knew the subjective experience of the Lord's death. This was truly precious. T. Austin-Sparks saw the resurrection of Christ, the resurrection life, and the principle of the Body. This seeing was also extremely precious.... Why did T. Austin-Sparks leave after both of them had worked together for a period of time? It was because he had his own spiritual knowledge and felt that his spiritual knowledge was higher than that of Mrs. Penn-Lewis. Thus, he left and started his own work.

T. Austin-Sparks came twice and gave some spiritual messages that rendered us help in some respects. However, because he did not have a sufficient understanding of the church, the oneness of the church, the ground of the church, and the keeping of the oneness on the ground of the church, but instead expressed dissent, the loss brought about by this was ten times, even fifty times, greater than the help he rendered. For a period of ten years we were suffering because he wiped out all our labor from 1949 and damaged many excellent young people. Thankfully, this is not an ordinary Christian work. Otherwise, it would have collapsed a long time ago. Since this is the Lord's recovery, the roots and the hidden flow of life are still here; hence, we are again seeing fruit being produced. (CWWL, 1981, vol. 2, "The History and Revelation of the Lord's Recovery," pp. 328, 331, 335)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, chs. 46-47, 53, 55, 61

第二週 ■ 週三

晨興餽養

太三 16～17『耶穌受了浸，隨即從水裏上來，看哪，諸天向祂開了…。看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。』

加一 15～16『…那把我…分別出來…的神，…樂意將祂兒子啓示在我裏面…。』

神的喜悅首先彰顯在創造地的事上。（參伯三八4，7。）

神的國要建立在地上，不是建立在別的星球上。（太六10，啓十一15。）永世裏的宇宙稱為新天新地。（啓二一1。）神永遠的國不在月球上，也不在火星上。地是神的喜悅所在之處，甚至到永世的時候也是如此。（李常受文集一九七八年第二冊，五七八、五八〇頁。）

信息選讀

當神看見人在祂其餘的受造之物當中，祂向着人的愛促使祂說『甚好』。人乃是神心頭所喜悅的。神喜愛地，因為地是為着神所喜悅的這個人而豫備的。

天上的眾軍也因成為肉體而歡呼，就如他們在神立大地根基的時候所作的。主的使者報給牧羊人『大喜的好信息』。（參路二9～14。）…是甚麼使神這樣滿意於『救主，就是主基督』（11）的降臨呢？在成為肉體之前，地是地，人是人，而神是神。但在成為肉體的時候，神卻使祂自己與人合而為一。耶穌乃是神與人的調和。…『人要稱祂的名為以馬內利。（以馬內利繙出來，就是神與我們同在。）』

WEEK 2 — DAY 3

Morning Nourishment

Matt. 3:16-17 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him.... And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Gal. 1:15-16 ...It pleased God, who set me apart..., to reveal His Son in me...

God's good pleasure was expressed first in the creation of the earth [cf. Job 38:4, 7].

God's kingdom will be set up on earth, not on any other planet (Matt. 6:10; Rev. 11:15). The eternal universe will be called the new heaven and the new earth (21:1). God's eternal kingdom will not be on the moon or on Mars. The earth is where His pleasure lies, even unto eternity. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 418-419)

Today's Reading

As God saw man in the midst of the rest of His creation, His love toward man prompted Him to say "very good" [Gen. 1:31]. Man is the delight of God's heart. God loves the earth because it was prepared for this man in whom He delights.

As happened when the foundations of the earth were laid, the heavenly hosts rejoiced also at the incarnation. The angel of the Lord brought "good news of great joy" to the shepherds [Luke 2:9-14]. What made God so pleased with the advent of the "Savior..., who is Christ the Lord" (v. 11)? Before the incarnation the earth was the earth, man was man, and God was God. But at this point God made Himself one with man. Jesus is the mingling of God and man. "They shall call His name Emmanuel" (which is translated, God with us)" (Matt. 1:23). When Jesus was living on this earth, He was a wonder. He was the

（太一 23。）…當耶穌活在地上的時候，祂是一個奇蹟。祂乃是那位大神與祂的造物調和。

基督藉着受浸，開始了祂公開的職事。…（馬太三章十七節）的喜悅一辭，與以弗所一章五節、九節的喜悅，是同一個字根。父喜悅這一位將自己交給施浸者約翰而受浸的人，祂受浸就是象徵祂接受了十字架。後來祂問西庇太的兒子：『我所喝的杯，你們能喝麼？我所受的浸，你們能受麼？』（可十 38。）祂所說的受浸就是指祂的釘十字架。…在神的眼中，基督的死是可喜悅的。神喜悅釘十字架的基督。一週又一週，我們在擘餅的時候，乃是向宇宙陳列這可喜悅的死。（林前十一 26。）

神的喜悅與我們息息相關。（加一 15 ~ 16。）我們得救的那日，天上有歡樂，因為那時神的兒子被啓示在我們裏面。神這喜悅，和其他令神喜悅的事物都有關連。若是沒有地，耶穌怎能在拿撒勒生活呢？若是沒有創造人，怎能有以馬內利—神與我們同在呢？沒有地，沒有人，就不可能有神兒子的成為肉體、釘十字架和復活。藉着與人調和，祂不只是神的兒子，也成為人的兒子。

當祂進到我們裏面的時候，地的意義，人的意義，以及成為肉體、釘十字架並復活的意義，都成了我們的分。今天基督在那裏？祂是宇宙性的。祂是神，又是人；祂在天上，也在地上。我們與祂合而為一。我們從前是平凡的人，是微不足道的罪人。但如今我們身上有了一些美妙的事。我們很難向人解釋，我們是甚麼，我們是誰，甚至我們在那裏。神的兒子被啓示在我們裏面，就帶我們進入地的意義，人的意義，以及成為肉體、釘十字架並復活之主的意義裏。（李常受文集一九七八年第二冊，五八〇至五八三頁。）

參讀：生命信息，第三十三至三十八章；初信造就，第四十九篇。

great God mingled with His creature.

Christ began His public ministry by being baptized....The word delight [in Matthew 3:17] is from the same root in Greek as good pleasure in Ephesians 1:5 and 9. The Father took pleasure in this One who turned Himself over to John the Baptist to be baptized. By receiving baptism He was symbolically receiving the cross. This is apparent from His questions to the sons of Zebedee much later: "Are you able to drink the cup which I drink, or to be baptized with the baptism with which I am baptized?" (Mark 10:38). By baptism He meant His crucifixion. In the eyes of God, then, the death of Christ was pleasant. God delights in the crucified Christ. From week to week as we have the Lord's table, we display this pleasant death to the universe (1 Cor. 11:26).

God's good pleasure is wrapped up with us [cf. Gal. 1:15-16]. There was joy in heaven the day we were saved because the Son of God was then revealed in us. This pleasure of God relates to all the other things that made God happy. If there had been no earth, how could Jesus have lived in Nazareth? Without the creation of man, how could there be Emmanuel, God with us? Without the earth and man, there could not have been the incarnation, crucifixion, and resurrection of the Son of God. It was by His mingling with man that He became the Son of Man, instead of remaining as only the Son of God.

When He came into us, the meaning of the earth, of man, of the incarnation, of the crucifixion, and of the resurrection all became our portion. Where is Christ today? He is universal. He is both God and man. He is in the heavens and on the earth. We are one with Him. At one time we were ordinary people, insignificant sinners. But now there is something wonderful about us. It is hard for us to explain to others what we are, who we are, and even where we are! The Son revealed in us has brought us into the meaning of the earth, of man, and of the incarnated, crucified, and resurrected Lord. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 419-421)

Further Reading: CWWL, 1978, vol. 2, "Life Messages, Volume 1," chs. 33-38; CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 49

第二週 ■ 週四

晨興餽養

腓二 13『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

約五 30『…我不尋求自己的意思，只尋求那差我來者的意思。』

我們的生活，基督徒生活和召會生活，都是根據神的喜悅。基督徒的生活是喜樂的生活。新約多次勸勉我們要喜樂：『你們要在主裏常常喜樂，我再說，你們要喜樂。』（腓四 4。）我們應當天天喜樂，不是在自己裏面，而是在主裏面喜樂。我們是一班『用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠，凡事要在我們主耶穌基督的名裏，時常感謝神與父』（弗五 19～20）的人。

我們這樣喜樂，因為神為着祂的美意，在我們裏面運行，使我們立志並行事。（腓二 13。）…我們喜樂，就表示神在我們裏面喜樂。我們裏面的喜樂，指明我們照着神的喜悅生活行動。

神已經預定了我們人作祂的兒子，（弗一 5，）這乃是按着祂的喜悅。

神最喜悅的事就是在這地上有一班活祂的人，這是祂的心願。即使你很年輕，神也要你在家人面前活祂。…活祂的意思就是與祂合而為一。這就使你成為一個神人。這不僅是你代表祂而已，這乃是神從你裏面活出來。祂要在你的說話中說話，祂盼望你所作的正是祂所在作的。你只是一個人，但你能過一種神聖的生活。（李常受文集一九七八年第二冊，五八四、五八六至五八七頁。）

信息選讀

WEEK 2 — DAY 4

Morning Nourishment

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

John 5:30 ...I do not seek My own will but the will of Him who sent Me.

Our life, the Christian life and the church life, is according to God's good pleasure. The Christian life is a happy life. Many times the New Testament exhorts us to be happy. "Rejoice in the Lord always; again I will say, rejoice" (Phil. 4:4). We should be rejoicing day after day, not in ourselves but in the Lord. We are a people "singing and psalming with [our] heart to the Lord, giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father" (Eph. 5:19-20).

[We are happy] because we have the very God working within us both the willing and the working for His good pleasure [Phil. 2:13]....When we are happy, we are registering God's happiness within us. Our inward joy is an indication that we are living and walking according to His good pleasure.

God has predestinated us human beings to be His sons (Eph. 1:5). This is according to His good pleasure.

The most pleasant thing to God is to have some people on this earth who are living Him. This is His heart's desire. Even if you are young, God wants you to live Him before your family.... Living Him means being one with Him. This is what makes you a man of God. It is not merely that you represent Him. God wants to be lived out of you. In your speaking, He would speak. He would like the work that you do to be what He is doing. You are only a human being, but you can have a divine living. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 422, 425-426)

Today's Reading

保羅是在召會墮落的時候寫（提摩太前後書）的。這時候要『叫屬神的人得以完備，為着各樣的善工，裝備齊全』。（提後三 17。）你想要成為神人麼？在前一節把路告訴了我們：『聖經都是神的呼出。』（16。）藉着吸入神的話，你自然而然就會活神。每天早晨要花十分鐘來禱讀主的話。藉着吸入祂的話，並且喫祂，你就要成為一個神人。

〔拿撒勒人耶穌是〕神人的標準模型。…然而祂並沒有活出祂自己。祂這樣說明祂與父的關係：『活的父怎樣差我來，我又因父活着…。』（約六 57。）祂也對猶太人說，『我實實在在的告訴你們，子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。』（五 19。）祂能說，『我從自己不能作甚麼。』（30。）在約翰十章三十節祂繼續說，『我與父原是一。』…這裏有一個活出神的人。這就是父喜悅祂的原因。不論你多想為神作工，祂都不會受感動的。你只要活祂，就摸着祂的心。

既然我們裏面有自己的生命，也有神聖的生命，那我們要怎樣活出神聖的生命呢？從耶穌的生平裏我們可以看見，必須棄絕我們自己的生命。祂說，『因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。』（六 38。）這一節清楚說明，主耶穌有祂自己的意思，但祂把自己的意思擺在一邊。…每當我們尋求自己的意思和榮耀時，難處就發生了。意思和榮耀這兩個辭，組成了我們人類生活的要素。因為我們覺得自己微不足道，所以每當我們有了一點小工作，…若有人干涉我們的作法，我們就惱怒起來。但我們若有恩典，棄絕我們的意思，拒絕我們的榮耀，在家庭裏就有平安，在召會裏也有平安。『主，使我甘願棄絕自己的意思，就如你在地上所作的一樣。賜給我恩典，叫我活在地上不尋求自己的榮耀。主，在我裏面作恩典，使我能棄絕我的意思和我的榮耀。』（李常受文集一九七八年第二冊，五八七至五八八、五九〇至五九一頁。）

參讀：生命的經歷與長大，第三篇；馬太福音生命讀經，第六十五至六十六篇。

Paul wrote [the Epistles to Timothy] when the church was in a state of degradation. In such a time “the man of God may be complete, fully equipped for every good work” (2 Tim. 3:17). Would you like to be a man of God? The preceding verse tells us the way: “All Scripture is God-breathed” (v. 16). By breathing in God’s Word, spontaneously you will live God. Take ten minutes every morning to pray-read the Word. By breathing in His Word and eating of Him, you will become a man of God.

[Jesus of Nazareth is] the standard pattern of a man of God.... However, He did not live out Himself. He explained His relation to the Father in this way: “As the living Father has sent Me and I live because of the Father...” (John 6:57). He also told the Jews, “Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner” (5:19). He could say, “I can do nothing from Myself” (v. 30). In 10:30 He went on to say, “I and the Father are one.” Here was a man who lived out God. This is why the Father delighted in Him. However much you try to do for God, He will not be impressed. Simply live Him, and you will touch His heart.

Since we have within us our own life as well as the divine life, how are we to live out the divine life? We can see from the life of Jesus that there must be a setting aside of our own life. He said, “I have come down from heaven not to do My own will but the will of Him who sent Me” (6:38). This verse clearly indicates that the Lord Jesus had a will of His own but that He laid it aside. Problems arise when we seek our own will and glory. These two terms comprise the essence of our human life. Because we feel insignificant, whenever we get a little job,...we get annoyed if anyone interferes with the way we do it. But there will be peace in the family and peace in the church if we have the grace to put aside our will and our glory. “Lord, make me willing to lay aside my will, as You did when You were on this earth. Grant me the grace to live on earth not seeking my own glory. Lord, be the grace within me that I may put aside my will and my glory.” (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 426-428)

Further Reading: CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 3; Life-study of Matthew, msg. 65-66

第二週 ■ 週五

晨興餽養

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

約十五 4『你們要住在我裏面，我也住在你們裏面。…』

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

無論我們自以為多願意，實際上我們毫無辦法棄絕自己的意思，棄絕自己的榮耀。只有在復活裏，纔能活出這樣的生活來。主自己是復活，（約十一 25，）惟有在祂裏面我們纔能有十字架下的生活。

父所喜悅的乃是我們落在地裏死了，也就是說，我們有了釘十字架的生命。我們死了，裏面生命的能力就必發動。死亡引進復活的大能。『主，開我的眼睛，使我看見我的意思和榮耀必須被擺在一邊。然後給我看見，你是我裏面復活的大能。我讚美你，我不是一塊沒有生命的石頭，而是一粒麥子，你在我裏面乃是復活的大能。主，賜給我異象，我若死了，你就活了。我在這裏是在你的面前。』主會在我們裏面作出願意的心來，那不是出於我們自己的。（李常受文集一九七八年第二冊，五九三至五九四頁。）

信息選讀

我們的魂是天然的人；我們的靈，就是由聖靈重生並有聖靈內住的靈，乃是裏面的人。這第二個人位，就是裏面的人，纔是神喜悅的對象。事實上，這個人位就是與你調和的耶穌基督。…你魂裏的人位是頂撞神的，是不討神喜悅的，但你靈中的那一位對祂卻是馨香之氣。

神要我們成為一個在靈裏的人。魂的功用是作器官，

WEEK 2 — DAY 5

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

John 15:4 Abide in Me and I in you...

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

It is beyond our ability to lay aside our will and our glory, however willing we may think we are. Such a life can be lived only in resurrection. The Lord Himself is the resurrection (John 11:25). Only in Him can we have a life under the cross.

The Father's pleasure is that we fall into the earth and die, that is, that we live a crucified life. When we die, the inner power of life will be energized. Death ushers in the resurrection power. "Lord, open my eyes to see that my will and my glory have to be put aside. Then show me that You are the resurrection power within me. I praise You that I am not a lifeless stone. I am a grain of wheat. Within me You are the resurrection power. Lord, give me the vision that if I die, You live. I am here before You." The Lord will work in us the willingness. It does not come from ourselves. (CWWL, 1978, vol. 2, "Life Messages, Volume 1," pp. 429-430)

Today's Reading

Our soul is the natural man. Our spirit, regenerated and indwelt by the Holy Spirit, is the inner man. It is this second person, the inner man, that is the object of God's good pleasure. In actuality, this person is Jesus Christ, mingled with you....The person in your soul is offensive and displeasing to God, but the One in your spirit is a sweet fragrance to Him.

God wants us to be persons in the spirit. The soul's use is as an organ; it is

不是作我們的人位。然而，在一天的生活中，我們太多的時候從靈到魂，又從魂到靈，來來回回的旅行。…要求主幫助你來操練：『主阿，感謝你，我有一個新的人位。我不是那個舊人；我重生的靈，你所內住的靈，纔是我的新人位。幫助我生活、行動，一言一行，不再在魂裏，全都在靈裏。我要憑着裏面的人而活。』

父…的喜悅就是我們照着祂榮耀的豐富，得以加強到裏面的人裏。道德和倫理的美德，都無法與我們所彰顯出來的神聖生命相比。這不是因為我們不愛世界，就不上百貨公司，也不去屬世的娛樂場所，那種態度太膚淺了。我們的所作所為，乃是藉着祂的靈，用大能得以加強到裏面的人裏的結果。

主的恢復不是為着道理，也不是為着外面的作法。主的恢復乃是我們能殼經歷這樣加強到裏面的人裏，使基督佔有我們的全人，直到最終我們被神充滿，成為祂完滿的彰顯。…只要禱告說，『主阿，感謝你，因為在我重生的靈裏有基督住着。照着你榮耀的豐富，藉着你大能的靈，使我得以加強到裏面的人裏。從我的靈裏擴展出去，在我心裏定居。安家在我全人的裏面，叫我被神充滿，成為祂完滿的彰顯。』

但願父叫我們眾人加強到裏面的人裏，使基督安家在我們心裏，並且使我們同被建造，成為神在靈裏的居所。這就是神的喜悅。…無論我們遇到甚麼一大事、小事、好事、壞事、對的事、錯的事—我們都必須在靈裏。…這位奇妙的『我』就在我們的靈裏。要住在祂裏面，（約十五4，）那是我們必須在的地方；要留在那裏。你若遷出來了，就要遷回去。…神看見我們留在靈裏就甚喜樂。我們的靈是我們的盼望，是我們的家，是我們的國，我們不該在別的地方。（李常受文集一九七八年第二冊，六一七、六一九、六二三至六二四、六二六、六一五頁。）

參讀：神聖的經綸，第一章；倪柝聲文集第三輯第十六冊，第二十三、三十篇。

not to be our person. Many, many times in the course of the day, however, we travel back and forth from spirit to soul and from soul to spirit. Ask the Lord to help you practice. “Lord, thank You that I have a new person. I am not that old man. My regenerated spirit, indwelt by You, is my new person. Help me to walk, live, act, and speak in the spirit, no longer in the soul. I want to live by the inner man.”

[The Father’s] good pleasure is that we be strengthened into the inner man according to the riches of His glory. Morality and ethical virtue cannot compare with the expression of the divine life through us. It is not a matter of staying away from department stores or from places of worldly entertainment because we do not love the world anymore. That attitude is too shallow. What we do is the outcome of our being strengthened with power through His Spirit into the inner man.

The Lord’s recovery is not for doctrines or for outward practices. It is for the experience of being strengthened into our inner man, that Christ may occupy our whole being until eventually we are filled with God unto His full expression.... Pray, “Father, thank You for my regenerated spirit where Christ dwells. Do strengthen me according to the riches of Your glory, through Your powerful Spirit, into my inner man. Spread out from my spirit and settle also in my heart. Make Your home in my whole inward being, that I may be filled with You, unto Your full expression.”

May the Father strengthen us all into the inner man, that Christ may make His home in our hearts, and that we may be built together into a dwelling place of God in spirit. This is His good pleasure. Whatever confronts us—things great or small, good or bad, right or wrong—we need to be in our spirit.... This wonderful “Me” is right in our spirit. We must abide in Him [cf. John 15:4]. Stay there. If you have moved out, move back in. God is happy when He sees that we remain in our spirit. Our spirit is our hope. It is our home. It is our country. There is no place else that we should be. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 450-451, 453-455, 446-447)

Further Reading: CWWL, 1984, vol. 3, “The Divine Economy,” ch. 1; CWWN, vol. 62, chs. 23, 30

第二週 週六

晨興餽養

約四 24『神是靈；敬拜祂的，必須在靈和真實裏敬拜。』

羅一 9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我怎樣在禱告中，常常不住的題到你們。』

神新約經綸的中心是在於我們人的靈，這經綸的實施是藉着神聖的靈和人的靈調和在一起。（林前六 17。）…保羅說，『在我，活着就是基督。』（腓一 21。）基督是誰？祂豈不就是神麼？『我』是誰？是大數的掃羅，他不過是一個人。人怎麼能活神呢？我們不太瞭解，但我們可以藉着喫主的話來享受祂所說的。主的話說，與主聯合的，便是與主成爲一靈，我們就回答說，『阿利路亞！我是一個人，但我有靈！我與主成爲一靈。』（李常受文集一九七八年第二冊，六二九至六三〇頁。）

信息選讀

約翰四章二十四節告訴我們：『神是靈；敬拜祂的，必須在靈…裏敬拜。』『在…裏』可視爲助格介系詞，因此也可繙作『用』。我們用我們的靈敬拜。這指明我們靈的作用是一個器官。我們用眼睛看，用耳朵聽，用靈敬拜。我們說在靈裏敬拜，意思就是在靈的範圍裏敬拜。我們說用靈敬拜，意思是說用靈這個部分敬拜。這樣，靈不但成了新人位，成了裏面的人，也成了我們用來敬拜神的新器官。

希臘字的敬拜一辭也含示事奉的思想。羅馬一章九節…的事奉一辭，有些版本繙作敬拜。無論我們說敬拜，或說事奉，意義都是相同的。我們的敬拜

WEEK 2 — DAY 6

Morning Nourishment

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.

God's New Testament economy is focused on our human spirit and is carried out by the divine Spirit and the human spirit being mingled together [cf. 1 Cor. 6:17]. Paul says, "To me, to live is Christ" (Phil. 1:21). Who is Christ? Is He not God? Who is "me"? It is Saul of Tarsus, a mere man. How could a man live God? We do not understand very well, but we can enjoy what the Word says by eating it. When the Word says that we are joined to Him in one spirit, we reply, "Hallelujah! I am a man, but I have a spirit! I am one spirit with the Lord!" (CWWL, 1978, vol. 2, "Life Messages, Volume 1," p. 458)

Today's Reading

In John 4:23 and 24 we are told that God is to be worshipped in spirit. The word in may be considered as an instrumental preposition and can therefore be translated "with." We worship with our spirit. This indicates that our spirit serves as an organ. We see with our eyes, hear with our ears, and worship with our spirit. When we say we worship in spirit, we mean that we worship in the realm of the spirit. When we say we worship with our spirit, we mean that the spirit is the part of our being by which we worship. The spirit then has become not only the new person, the inner man, but also the new organ with which we worship God.

The word worship in Greek implies also the thought of service....The word serve [in Romans 1:9] is translated "worship" in some other versions. Whether we say worship or serve, the meaning is the same. Our worship is our service to

就是我們對神的事奉，我們對神的事奉也就是我們的敬拜。我們敬拜祂的時候，就是事奉祂；我們事奉祂的時候，也就是敬拜祂。

今天在神眼中最喜悅的事，就是我們留在靈裏。願我們離了靈，就不說甚麼。願我們不在靈裏，就不去那裏，也不作甚麼。『在靈裏』應當終日管治我們，指引我們所有的行動。我們的說話、思想、行動、工作，若都在靈裏，我們就是得勝、聖別並屬靈的。我們不但自己喜樂，也使神、人一同喜樂。這樣的日常生活是神所喜悅的。在靈裏的基督徒生活和召會生活，是祂所喜悅的。

日子將到，我們都要得榮耀。我們要和基督一同在變化山上。當那日神要興奮得忘形，並且要指着我們對撒但說，『撒但，看看我的兒女！我的兒女終於得榮耀了！』羅馬八章的確暗示這個思想：『因為我算定今時的苦楚，不配與將來要顯於我們的榮耀相比。受造之物正在專切期望着，熱切等待神的眾子顯示出來。…指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。我們知道一切受造之物一同歎息，一同受生產之苦，直到如今。不但如此，就是我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』（18～19，21～23。）

這個恢復乃是叫神重新得着祂的喜悅。當然今天的基督教對祂並不是喜樂的根源。我們必須是一班能使神在我們中間得着喜悅的人。…如今我們是照着神的喜悅而生活、行動。當我們得榮耀的日子，那個喜悅要達到極點。（李常受文集一九七八年第二冊，六二七至六二八、六三七、五八五頁。）

參讀：神人的生活，第八、十、十四篇；為着建造基督的身體那合乎聖經的聚會與事奉之路，第二十六章。

God; our service to Him is also our worship. When we worship Him, we serve Him; when we serve Him, we worship Him.

The most pleasant thing in the eyes of God today is that we remain in our spirit. May we not want to say anything apart from our spirit. May we not want to go anywhere or do anything without being in our spirit. All day long “in spirit” should govern us and direct all our activities. If we speak, think, move, and act in spirit, we are victorious, holy, and spiritual. We will be pleasant not only to ourselves but to God and others as well. Such a daily life is a good pleasure to God. A Christian life and a church life that are in spirit are what please Him.

The day will come when we will all be glorified. We will be with Christ on the Mount of Transfiguration. In that day God will be beside Himself with excitement and will call Satan’s attention to us: “Satan, look at My children! My children are glorified!” Surely this thought is hinted at in Romans 8: “The sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us. For the anxious watching of the creation eagerly awaits the revelation of the sons of God....The creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body” (vv. 18-19, 21-23).

The recovery is for God to regain His good pleasure. Surely today’s Christianity is no source of joy to Him. We must be a people among whom God may have His good pleasure. We are now living and walking according to the pleasure of God. That pleasure will reach its climax on the day that we are glorified. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 457, 463, 422-423)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” chs. 8, 10, 14; CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 26

第二週詩歌

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經歷基督—作內住者

8 7 8 7 副 (英 538)

降 A 大調

3/4

1. 2 | 3. 1 2 3 | 2 1 1. 6 | 5. 1 7 1 | 2 —
 一 神 的 心 意 所 喜 所 愛: 基 督 啓 示 我 靈 中;
 1. 2 | 3. 1 2 3 | 2 1 1. 6 | 5. 1 2 7 | 1 —
 不 是 接 受 外 面 宗 教, 乃 讓 基 督 來 居 衷。
 3. 4 | 5. 3 4 3 | 3 2 2. 3 | 4. 2 3 4 | 3 —
 (副) 神 的 心 意 所 喜 所 愛: 基 督 作 到 我 裏 面;
 3. 2 | 1. 2 1 7 | 6. 1 1. 2 | 3 1 2 7 | 1 — ||
 不 是 有 何 外 面 成 就, 乃 讓 基 督 來 擴 展。

- | | | |
|---|-----------|----------|
| 二 | 神的心意所喜所愛: | 基督活在我裏面; |
| | 不是注意外面事工, | 乃享基督作恩典。 |
| 三 | 神的心意所喜所愛: | 基督成形我魂間; |
| | 不是跟隨外面儀式, | 乃讓基督時加添。 |
| 四 | 神的心意所喜所愛: | 基督安家在心頭; |
| | 不僅外面對祂事奉, | 更讓基督全佔有。 |
| 五 | 神的心意所喜所愛: | 基督成爲我盼望; |
| | 不是外面客觀榮耀, | 乃是基督作榮光。 |
| 六 | 神的心意所喜所愛: | 基督居衷作一切; |
| | 不是外面有何得着, | 乃有基督作祕訣。 |

WEEK 2 — HYMN

It is God's intent and pleasure
 Experience of Christ — As the Indwelling One

538

1. It is God's intent and pleasure To have Christ re-vealed in
 me, Noth-ing out-ward as re-li-gion, But His Christ with-in to
 be. (C) It is God's intent and pleasure That His Christ be wrought in
 me; Noth-ing out-ward-ly per-form-ing, But His Christ my all to be.

2. It is God's intent and pleasure
 That His Christ may live in me;
 Nothing as an outward practice,
 But Christ working inwardly.
3. It is God's intent and pleasure
 That His Christ be formed in me;
 Not the outward forms to follow,
 But Christ growing inwardly.
4. It is God's intent and pleasure
 That His Christ make home in me;
 Not just outwardly to serve Him,
 But Christ dwelling inwardly.
5. It is God's intent and pleasure
 That His Christ my hope may be;
 It is not objective glory,
 But 'tis Christ subjectively.
6. It is God's intent and pleasure
 That His Christ be all in me;
 Nothing outwardly possessing,
 But His Christ eternally.

第二週・申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]