

第五周

祭司经学家以斯拉，
以及需要许多以斯拉—
精通神话语的人

诗歌：403

读经：拉七 6, 11~12, 21, 八 21~23, 尼八 1~9, 11~13, 十二 26

【周一】

壹 以斯拉是祭司，也是经学家；因此，他不是一位字句经学家，乃是一位祭司经学家—拉七 6, 11~12, 21, 尼八 1~2, 8~9, 11~12, 十二 26:

一 祭司是与主调和、并被主浸透的人；以斯拉就是这种人—拉八 21~23。

二 以斯拉是信靠神的人，他与神是一，精通神的话，并认识神的心、神的渴望和神的经纶—七 6, 11~12, 21。

三 以斯拉是一位祭司经学家，不断与主接触，而与主是一—尼八 1~2, 8~9, 11~12, 十二 26。

四 以斯拉没有说什么新的东西，他是说摩西所已经说过的—拉七 6, 尼八 14, 彼后 1:12。

Week Five

**Ezra, a Priestly Scribe,
and the Need for Ezras—
Those Skilled in the Word of God**

Hymns: 542

Scripture Reading: Ezra 7:6, 11-12, 21; 8:21-23; Neh. 8:1-9, 11-13; 12:26

§ Day 1

I. Ezra was a priest and also a scribe; thus, he was not a letter scribe but a priestly scribe—Ezra 7:6, 11-12, 21; Neh. 8:1-2, 8-9, 11-12; 12:26:

A. A priest is one who is mingled with the Lord and saturated with the Lord; Ezra was this kind of person—Ezra 8:21-23.

B. Ezra was a man who trusted in God, who was one with God, who was skilled in the word of God, and who knew God's heart, God's desires, and God's economy—7:6, 11-12, 21.

C. As a priestly scribe, Ezra was one with the Lord by contacting Him continually—Neh. 8:1-2, 8-9, 11-12; 12:26.

D. Ezra spoke nothing new; what he spoke had been spoken by Moses—Ezra 7:6; Neh. 8:14; 2 Pet. 1:12.

五 祭司和利未人都聚集到经学家以斯拉那里，要深入领略律法书上的话；尼希米八章十三节里，“深入领略”指领略律法的话内在的意义。

【周二】

贰 以斯拉用属天的真理教育以色列人，把他们重新构成，使以色列能成为神的见证—1~3, 5~6, 8, 13~18 节：

一 神对以色列的心意，是要在地上得着一班神圣构成的子民，作祂的见证—被神的话重新构成的子民—赛四九6, 六十1~3, 西三16。

二 在被掳归回之后，以色列百姓仍然是任性的，因为他们生在并长在巴比伦，在构成上已成了巴比伦人：

1 巴比伦的元素已作到他们里面，构成到他们全人里面—亚三3~5。

2 他们返回列祖之地，成为以色列的国民后，需要被神的话重新构成—尼八1~3, 5~6, 8, 13。

【周三】

三 神的子民需要教导和重新构成，好被带进照着神的文化，就是彰显神的文化中；这种文化需要许多教育—8 节。

四 以斯拉在神百姓的重新构成上非常有用，因为他具有属天神圣之构成与文化的总和，并且借着祂，百姓得以被神的话重新构成—1~2 节。

五 以斯拉把百姓带回到神的话上，使他们重新受

E. The priests and the Levites were gathered to Ezra the scribe in order to gain insight into the words of the law; in Nehemiah 8:13 insight refers to apprehending the intrinsic significance.

§ Day 2

II. Ezra reconstituted the people of Israel by educating them with the heavenly truths so that Israel could become God's testimony—vv. 1-3, 5-6, 8, 13-18:

A. God's intention with Israel was to have on earth a divinely constituted people to be His testimony—a people reconstituted with the word of God—Isa. 49:6; 60:1-3; Col. 3:16.

B. After the return from captivity, the people of Israel were still unruly, for they had been born and raised in Babylon and had become Babylonian in their constitution:

1. The Babylonian element had been wrought into them and constituted into their being—Zech. 3:3-5.

2. After they returned to the land of their fathers to be citizens of the nation of Israel, they needed to be reconstituted with the word of God—Neh. 8:1-3, 5-6, 8, 13.

§ Day 3

C. There was the need of teaching and reconstitution to bring the people of God into a culture that was according to God, a culture that expressed God; this kind of culture requires a great deal of education—v. 8.

D. For the reconstituting of God's people, Ezra was very useful, for he bore the totality of the heavenly and divine constitution and culture, and he was one through whom the people could be reconstituted with the word of God—vv. 1-2.

E. Ezra brought the people back to the Word of God so that they might be re-

教育，并被圣言中的属天真理重新构成。

六 要重新构成神的百姓，需要用神口里所出、并彰显神的话教育他们——诗一一九 2, 9, 105, 130, 140:

- 1 重新构成神的百姓，就是教育他们，把他们摆进神的话里，使他们被神的话浸透——西三 16。
- 2 当神的话在我们里面作工，神的灵，就是神自己，自然而然地就借着话将神的性情同神的元素分赐到我们里面；这样，我们就被重新构成——提后三 16 ~ 17。

【周四】

七 借着以斯拉的职事，以色列人（在预表上）被重新构成，结果成为特别的国，就是圣别、分别归神、且彰显神的国——赛四九 6, 六十 1 ~ 3, 亚四 2:

- 1 被掳归回的人是个别地并团体地被重新构成，作神的见证。
- 2 他们被神的思想、神的考量、并神的一切所是灌输，使他们成为神的复制。
- 3 借着这种神圣的构成，人人都在生命和性情上成为神；结果，他们成为神圣的国，彰显神圣的特性——彼前二 9。

叁 在主的恢复里我们需要许多以斯拉，他们是祭司教师，就是那些与神接触，被神浸透，与神是一，与神调和，被神充满，并精通神话语的人；只有这种人才够资格在主的恢复里作教师——太十三 52, 林后三 5 ~ 6, 提前二 7, 提后一 11:

educated and reconstituted with the heavenly truths in the divine Word.

F. In order to reconstitute the people of God, there was the need to educate them with the word that comes out of the mouth of God and that expresses God—Psa. 119:2, 9, 105, 130, 140:

1. To reconstitute the people of God is to educate them by putting them into the word of God so that they may be saturated with the word—Col. 3:16.
2. As the word of God works within us, the Spirit of God, who is God Himself, through the word spontaneously dispenses God's nature with God's element into our being; in this way we are reconstituted—2 Tim. 3:16-17.

§ Day 4

G. As a result of being reconstituted through the ministry of Ezra, Israel (in type) became a particular nation, a nation sanctified and separated unto God, expressing God—Isa. 49:6; 60:1-3; Zech. 4:2:

1. The returned captives were reconstituted personally and corporately to become God's testimony.
2. They were transfused with the thought of God, with the considerations of God, and with all that God is; this made them God's reproduction.
3. By this kind of divine constitution, everyone became God in life and in nature; as a result, they became a divine nation expressing the divine character—1 Pet. 2:9.

III. In the Lord's recovery we need Ezras, priestly teachers who contact God, who are saturated with God, who are one with God, who are mingled with God, who are filled with God, and who are skillful in the Word of God; this is the kind of person who is qualified to be a teacher in the recovery—Matt. 13:52; 2 Cor. 3:5-6; 1 Tim. 2:7; 2 Tim. 1:11:

一 主耶稣向人施教，为要将他们从撒但的黑暗里，带到神圣的光中—可六 6，参徒二六 18:

- 1 人堕落到罪中，就中断了与神的交通，使所有的人蒙昧无知，不认识神；这样的无知，带来黑暗和死亡—弗四 17 ~ 18。
- 2 主是世界的光，如同大光照亮坐在死亡阴影中的人—约八 12，太四 12 ~ 16。
- 3 主的教训释放出亮光的话，使那些在黑暗和死亡里的人得着生命的光—约一 4。

【周五】

二 教导等于启示，启示就是揭开帕子—提前二 7，弗三 3 ~ 4，9:

- 1 教导就是把帕子卷去；我们教导人时，该除去帕子，使他们看见关于三一神的事。
- 2 我们在召会的聚会中说话时，我们的说话该是卷去帕子；这就是说，我们的教导该陈明启示—提前四 6。
- 3 今天的以斯拉应当劳苦用真理教育神的子民，借此构成他们，使他们成为神在地上的见证，祂团体的彰显—尼八 1 ~ 8，13，提后二 2，15，提前三 15。

【周六】

三 主的恢复有最高的真理，就是在已过历世纪中所恢复一切真理的终极完成—二 4，提后二 2，15:

- 1 我们必须应付的最大需要，乃是把主恢复里的圣徒带到真理中，好将恢复带往前去—提前二 4，提后二 2，15。
- 2 我们有圣经里客观的真理，也有主观的真理—路二四

A. The Lord Jesus taught the people in order to bring them out of the satanic darkness into the divine light—Mark 6:6; cf. Acts 26:18:

1. Man's fall into sin broke his fellowship with God, making all men ignorant of the knowledge of God, with such ignorance issuing in darkness and death—Eph. 4:17-18.
2. The Lord as the light of the world came as a great light to shine on the people who were sitting in the shadow of death—John 8:12; Matt. 4:12-16.
3. The Lord's teaching released the word of light that those in darkness and death might receive the light of life—John 1:4.

§ Day 5

B. Teaching equals revelation, which is the opening of the veil—1 Tim. 2:7; Eph. 3:3-4, 9:

1. To teach is to roll away the veil; as we are teaching others, we should be taking away the veil so that they may see something of the Triune God.
2. When we speak something in the church meeting, our speaking should be the rolling away of the veil; this means that our teaching should present a revelation—1 Tim. 4:6.
3. Today's Ezras should labor to constitute God's people by educating them with the truth so that they may be God's testimony, His corporate expression, on the earth—Neh. 8:1-8, 13; 2 Tim. 2:2, 15; 1 Tim. 3:15.

§ Day 6

C. The recovery has the highest truth—the truth that is the consummation of the truths recovered during the past centuries—2:4; 2 Tim. 2:2, 15:

1. The greatest need that must be met is to bring the saints in the Lord's recovery into the truth to carry the recovery on—1 Tim. 2:4; 2 Tim. 2:2, 15.
2. We have both the objective truths and the subjective truths in the Holy

39, 林前十五 45 下, 罗八 34, 10, 西三 1, 一 27。

3 我们研究圣经, 不该只注意“枝节”, 乃该深入“根本”和“主干”。

4 我们需要看见神经纶和基督身体之各步骤的结晶意义—约一 14, 林前十五 45 下, 弗一 22~23, 四 4~6。

四 为真理所构成, 就是得着真理作到我们里面, 成为我们内在的所是, 我们生机的构成—约贰 2:

1 神圣启示的内在元素必须作到我们全人里面, 并构成到我们全人里面—西三 16。

2 真理一旦经过我们的悟性而进到我们的记忆, 就留在我们的记忆里; 这样, 我们就把真理存在我们的记忆里, 使我们有真理的储存—彼前一 13, 彼后一 15, 三 1。

3 真理进入我们的记忆里, 就成了常时、长期的滋养; 这样, 我们就有真理的储存, 我们就常时在滋养之下—西三 16, 4, 提前四 6。

五 主恢复里的众圣徒都应当在神圣的启示上受训练—提后二 2, 15:

1 圣经中几乎所有重要的启示, 都包括在倪弟兄和李弟兄的职事里; 我们应当注意这些纯正、健康的事, 而不要把时间浪费于收集“毒瓜”—王下四 38~41。

2 我们都需要借着生命读经和圣经恢复本连同注解得帮助, 看见圣经话语内在的意义—尼八 8, 13。

Scriptures—Luke 24:39; 1 Cor. 15:45b; Rom. 8:34,10; Col. 3:1; 1:27.

3. In our study of the Bible, we should not pay attention merely to the "branches" but go deeply into the "roots" and the "trunk."

4. We need to see the crystallized significances of the steps of God's economy and of the Body of Christ—John 1:14; 1 Cor. 15:45b; Eph. 1:22-23; 4:4-6.

D. To be constituted with the truth is to have the truth wrought into us to become our intrinsic being, our organic constitution—2 John 2:

1. The intrinsic element of the divine revelation must be wrought into and constituted into our being—Col. 3:16.

2. Once the truth gets into us through our understanding, it remains in our memory, and then we retain the truth in our memory, causing us to have an accumulation of the truth—1 Pet. 1:13; 2 Pet. 1:15; 3:1.

3. After the truth gets into our memory, it becomes a constant and long-term nourishment; then we have an accumulation of the truth, and we are under the constant nourishment—Col. 3:16, 4; 1 Tim. 4:6.

E. All the saints in the Lord's recovery should be trained in the divine revelation—2 Tim. 2:2, 15:

1. Nearly all the crucial revelations in the Bible have been covered in the ministry of Brother Nee and Brother Lee; we should pay our attention to these pure and healthy things and not waste our time collecting "poisonous gourds"—2 Kings 4:38-41.

2. We all need to be helped through the Life-studies and the Recovery Version with the footnotes to see the intrinsic significance of the word of the Bible—Neh. 8:8, 13.

第五周■周一

晨兴喂养

拉七 6 “这以斯拉…是经学家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他神的手幫助他。”

尼八 13 “次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那里，要深入領略律法書上的話。”

以斯拉是一個祭司，是亞倫的後裔，又是一個經學家。舊約的經學家等於新約里的教師。…申言者乃是直接從神那里說話的人，而教師是將申言者所說的話教導人的人。例如，我們知道摩西是申言者，因為他直接從神那里說話。但經學家乃是教師，將摩西所說的話教導人。（李常受文集一九六九年第二冊，四九四頁。）

信息选读

哈該和撒迦利亞是申言者，因為他們直接從神那里說話。哈該所說的是新的，從未向任何人啟示過。撒迦利亞的信息更是美妙；他說基督是那苗、帶著七眼的基石、以及頂石。（亞三 8～9，四 7。）摩西有說過這話么？沒有，乃是撒迦利亞第一個說的。撒迦利亞不是教師，乃是申言者，從神即時、現時、最新的默示來說話。以斯拉沒有說任何新的事。他所說的是摩西已經說過的。他是經學家和教師。但按照神恢復的原則，我們不需要老舊的教師，我們需要祭司教師。以斯拉也是一個祭司。

祭司乃是與主調和、被主浸透、從主得喂养、整天吸入主的人。凡他所說的就是主自己。主恢復里

WEEK 5 — DAY 1

Morning Nourishment

Ezra 7:6 This Ezra...was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.

Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.

Ezra was a priest, a descendant of Aaron, and he was also a scribe. The scribe in the Old Testament equals the teacher in the New Testament...The prophet is one who speaks directly from God, and the teacher is one who teaches the things spoken by the prophet. We know, for example, that Moses was a prophet, because he spoke something directly from God. But a scribe is a teacher who teaches the things spoken by Moses. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," p. 374)

Today's Reading

Haggai and Zechariah were prophets because they spoke directly from God. What was spoken by Haggai was new; it was never revealed to anyone else. Zechariah's message is even more marvelous. He said that Christ is the shoot, the foundation stone with seven eyes, and the topstone. Did Moses say this? No, Zechariah was the first to say it. Zechariah was not a teacher but a prophet, speaking from God's instant, present, up-to-date inspiration. Ezra spoke nothing new. What he spoke had been already spoken by Moses. He was a scribe and a teacher. But according to the principle in God's recovery, we do not need an old teacher, but a priestly teacher. Ezra was also a priest.

A priest is one who is mingled with the Lord, saturated with the Lord, feeding upon the Lord, and breathing Him in all day long. Whatever he

的教师必须就是这样。以斯拉就是这种人。他宣告禁食，他自己也禁食；他就是一个不断接触主而与主是一的人。他不是字句经学家，乃是祭司经学家。

有些人有一点知识，就喜欢教导他们所知道的，但他们自己不是那种人。今天主的恢复并不需要这种教师。我们需要以斯拉，就是祭司经学家，祭司教师。这样的教师不断并时刻接触神，被神浸透并与神是一。以斯拉非常有主的同在。他有地位可以求王派军队保护他回耶路撒冷去，但他没有这样行，他乃是信靠主。这样的人才够资格作主恢复里的教师。…你必须信靠主。在主建造的恢复里，我们不需要客观的教师。光有教训的知识不会有帮助。我们需要生命；我们需要祭司职分与教训调和。…光有知识并不建造人，只会杀死人。乃是祭司教师才建造人。这样的人能以人数的增长加强主的恢复，并以对基督丰富的经历充实主的恢复。赞美主，有些人是这样的以斯拉；我有充分的确信，主要带进更多更多的以斯拉，就是那些与神是一，被神浸透、充满，并在神的工作上有技巧的人。这些人是适当的人，把相当多被掳回归的人带进来，并把更多基督的丰富带回主的恢复里。（李常受文集一九六九年第二册，四九四至四九六页。）

〔尼希米八章记载，〕宗族的首领、祭司、和利未人，都聚集到经学家以斯拉那里，要深入领略律法书上的话。（13。）今天许多人读圣经，但没有深入领略圣经。…在十三节里，“深入领略”是指洞察其内在的意义。我们都需要得帮助，看见圣经话语内在的意义。（尼希米记生命读经，二、三页。）

参读：从利未记至尼希米记看生命的路线，第十二至十三篇；神殿与神城的恢复，第七章。

speaks is just the Lord Himself. This is exactly what the teachers in the Lord's recovery must be. Ezra was this kind of person. He proclaimed a fast, and he fasted; he was simply one with the Lord by contacting the Lord continually. He was not a letter-scribe, but a priestly scribe.

Some people have a certain amount of knowledge, and they like to teach what they know, but they themselves are not that kind of person. The Lord's recovery today does not need this kind of teacher. We need Ezra, the priestly scribe, the priestly teacher. This is the teacher who contacts God constantly and instantly, who is saturated with God and one with God. Ezra was very much with the Lord. He was in a position to ask the king for an army to protect him while returning to Jerusalem, but he did not do it. He put his trust in the Lord. This is the kind of person who is qualified to be a teacher in the Lord's recovery...You must put your trust in the Lord. We do not need objective teachers in the recovery of the Lord's building...We need the life; we need the priesthood to be mingled with the teaching...Mere knowledge does not build; it kills. It is the priestly teacher who builds. This is the kind of person who can strengthen the recovery with an increase of numbers and enrich it with the rich experiences of Christ. Praise the Lord there are such Ezras, and I have full assurance that the Lord is going to bring in more and more Ezras—those who are one with God, saturated with God, filled with God, and skillful in the Word of God. These persons are the right ones to bring in a good number of returned captives and to bring more riches of Christ into the recovery of the Lord. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 374-375)

On the second day the heads of the fathers' houses, the priests, and the Levites were gathered to Ezra the scribe in order to gain insight into the words of the law (Neh. 8:13). Today many read the Bible without insight... Here in verse 13 insight refers to the intrinsic significance. We all need to be helped to see the intrinsic significance of the word of the Bible. (Life-study of Nehemiah, p. 19)

Further Reading: CWWL, 1954, vol. 4, pp. 557-563, 569-572, 578-579; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," ch. 7

第五周■周二

晨兴喂养

尼八 2～3 “…祭司以斯拉将律法书带到…会众…面前。…念这律法书。众民侧耳而听。”

6 “以斯拉颂赞耶和华至大的神；众民都举手应声说，阿们，阿们…”

8 “他们念神的律法书，解译并讲明意思，使百姓明白所念的。”

我们要被重新构成，需要借着回到神的律法，就是祂的话，而回到神面前。（尼八。）…没有人不回到神的话，而能回到神面前。

我们都有自己的个性和习惯性的行为，但神能借着祂的话将我们重新构成。这就是我们需要读圣经的原因。神的话逐渐改变我们的心思，和我们的思维方式。神的话与那灵是一。（弗六 17。）当神的话在我们里面作工，那灵就借着话，自然而然将神的性情同神的元素，分赐到我们这人里面。我们甚至不知道这样的分赐正在我们里面进行。借此，我们就被重新构成。（尼希米记生命读经，二〇至二一页。）

信息选读

那些从巴比伦被掳之地回归耶路撒冷的人，多半不是生在以色列，乃是生在巴比伦，也长在巴比伦。巴比伦的元素已作到他们里面，构成到他们全人里面。所以，他们返回列祖之地，成为以色列的国民后，需要被重新构成。以斯拉在这点上非常有用，因为借着祂，百姓得以被神的话所重新构成。

WEEK 5 — DAY 2

Morning Nourishment

Neh. 8:2-3 And Ezra the priest brought the law before the assembly... And he read in it...And the ears of all the people were attentive to the book of the law.

6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen...

8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

In order to be reconstituted, we need to come back to God by coming back to His law, that is, His word (Neh. 8)...No one can come back to God without coming back to His word.

God's word reconstitutes us. We all have our own kind of disposition and habitual behavior, but God is able to reconstitute us through His word. This is why we need to read the Bible. God's word gradually changes our mind and our way of thinking. The word of God is one with the Spirit (Eph. 6:17). When the word of God works within us, the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being. We may not even be aware that such a dispensing is taking place within us. By this way we are reconstituted. (Life-study of Nehemiah, p. 17)

Today's Reading

Most of those who had returned to Jerusalem from the captivity in Babylon had been born not in Israel but in Babylon, and they were raised in Babylon. The Babylonian element had been wrought into them and constituted into their being. Therefore, after they returned to the land of their fathers to be citizens of the nation of Israel, they needed a reconstitution. Ezra was very useful at this point, for he was one through whom the people could be reconstituted with the word of God.

神对以色列的心意，是要在地上得着一班有神圣构成的百姓，作祂的见证。神的百姓要作祂的见证，就必须被神的话重新构成。在以斯拉和尼希米带领下，归回的以色列人借着神的话，集体地被神以祂自己所构成，成为一个国，作神的见证。

照着尼希米八章一至八节，以色列众民如同一人，聚集在水门前，请以斯拉将摩西的律法书带来读给他们听。以斯拉就这样行，颂赞耶和华至大的神，众民都举手应声说，“阿们，阿们，”就面伏于地，敬拜耶和华。这指明背叛的以色列人，已被神借摩西所说的话完全折服，并完全征服。

神的话是神的灵扎实的基础；神的灵就是神自己，将神的元素分赐到我们这些人里面，使我们被神构成。这该是我们每天亲身的经历。我们来在一起，需要更多读神的话。我们这样作，就是照着神圣构成的方式来在一起。

我们要被重新构成，需要一再读圣经的六十六卷书。我读主的话超过六十五年了，我能见证，借着每天读主的话，我已被重新构成。每天我都更多被重新构成。

省长尼希米和作祭司的经学家以斯拉，并帮助百姓明白的利未人，嘱咐众民要圣别那日归耶和华他们的神，不要悲哀哭泣；因为众民听见律法书上的话都哭了。尼希米嘱咐他们去吃筵席，不要忧愁，去吃满了喜乐的筵席。百姓很难这样作，因为他们被话语折服并征服，领悟自己是罪恶的。（尼八9～10上。）尼希米对他们说，“不要忧愁，因耶和华的喜乐是你们的力量。”（10下。）于是众民“都去吃喝，也分给人，大大快乐”。（12。）（尼希米记生命读经，二一至二二页。）

参读：尼希米记生命读经，第三篇；倪柝声文集第二辑第二十册，一九三至一九六页。

God's intention with Israel was to have on earth a divinely constituted people to be His testimony. In order for God's people to be His testimony, they had to be reconstituted with the word of God. Under Ezra and Nehemiah the returned people of Israel were collectively constituted by and with God through His word to be a nation as God's testimony.

According to Nehemiah 8:1-8 all the people of Israel gathered as one man before the Water Gate and told Ezra to bring the book of the law of Moses and read to them. Ezra did it and blessed Jehovah the great God, and all the people answered, "Amen, Amen," lifting up their hands; and they worshipped Jehovah with their faces to the ground. This indicates that rebellious Israel had been fully convinced and fully subdued by the word of God spoken through Moses.

The word of God is the solid base for the Spirit of God, who is God Himself, to dispense God's element into our being to cause us to be constituted with God. This should be our personal experience day by day. When we come together, we then need to read even more of the Word of God. To do this is to come together according to the way of the divine constitution.

In order to be reconstituted, we need to read the sixty-six books of the Bible again and again. As one who has been reading the Word for more than sixty-five years, I can testify that I have been reconstituted through the daily reading of the Word. Every day I am reconstituted a little more.

Nehemiah the governor, Ezra the priest and scribe, and the Levites who helped the people understand charged all the people to sanctify that day unto Jehovah their God and not to mourn or weep, for all the people wept when they heard the words of the law. Nehemiah charged them to have a feast without grief, a feast full of joy. It was hard for the people to do this, because they had been convinced and subdued by the word to realize they were sinful (vv. 9-10a). Nehemiah said to them, "Do not be grieved, for the joy of Jehovah is your strength" (v. 10b). Then all "went their way to eat and to drink and to send portions and to make great rejoicing" (v. 12). (Life-study of Nehemiah, pp. 17-19)

Further Reading: Life-study of Nehemiah, msg. 3; CWWN, vol. 40, pp. 156-158

第五周■周三

晨兴喂养

西三 16 “当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

提后三 16~17 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”

经过（在西乃山）这段教育和训练的时间，以色列国成了一支军队，不但是形成或组织成的，更是构成的，成为神与人，人与神的构成。因此在预表上，以色列人是神人。…与他们有关的一切，甚至他们环境中日间的云柱和夜间的火柱，都是神的彰显。他们的往前就是神的往前。（诗六八。）

然而，不久以后，以色列人就不再彰显神，神也任凭他们死在旷野。然后神兴起第二代，他们借着大神迹过约但河。他们这支属天构成的军队来到耶利哥，众人一呼喊，耶利哥城就倒塌。这是神的见证，是神人的行动、生活，也是神的前进。但他们来到艾城，他们中间有一个人使他们失败。从那时起，以色列人中间没有别的，只有堕落。神差遣申言者警告他们，要带回他们，但他们拒绝与神同行。至终，神带进巴比伦人占有美地，并将以色列人带到巴比伦，受管教并惩罚。（以斯拉记生命读经，三七至三八页。）

信息选读

神无法忘记美地，应许之地，以马内利之地。（赛八 8。）美地该是神人的地，作神的见证。首先，有

WEEK 5 — DAY 3

Morning Nourishment

Col. Let the word of Christ dwell in you richly in all 3:16 wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs...

2 Tim. All Scripture is God-breathed and profitable 3:16-17 for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work.

As a result of this time of education and training [at Mount Sinai], the nation of Israel became an army not only formed and organized but also constituted to be God with man and man with God. Hence, in typology the Israelites were God-men...Everything related to them, even their environment with the pillar of cloud in the day and the pillar of fire at night, was God's expression. Their going forth became God's going forth (Psa. 68).

After a short time, however, the children of Israel no longer expressed God, and He let them die in the wilderness. Then God raised up the second generation, and they crossed the river Jordan by a great miracle. As a heavenly constituted army, they came to Jericho. When they shouted, the city of Jericho fell. This was God's testimony. This was the move, the living, of God-men; it was God marching on. But when they came to the city of Ai, one among them caused them to fail. From that time onward, there was nothing among the Israelites but degradation. God sent the prophets to warn them and bring them back, but they refused to go along with God. Eventually, God brought in the Babylonians to possess the good land and carry the people of Israel away to Babylon to be disciplined and punished. (Life-study of Ezra, p. 32)

Today's Reading

God could not forget the good land, the promised land, the land of Immanuel (Isa. 8:8). The good land should be the land of God-men for

在王室后裔所罗巴伯领导下的回归。所罗巴伯适合在第一次的被掳回归中领头，因为他有管理并治理的才能。他是位很强的省长，并且在重建殿与坛的事上领导百姓。

然而，百姓仍是野的，因他们得着了巴比伦的构成，所以需要以斯拉，他是事奉神的祭司，也是精通神话语和摩西律法的经学家，学者。（拉七6，11。）他具有属天神圣之构成与文化的总和。以斯拉召聚百姓，不但承认自己的罪，也承认以色列的罪，把他们带回到神的话。

今天在召会生活中，长老主要的责任是用真理教导圣徒。圣经说，作长老的资格，其中一项是善于教导。（提前三2。）保罗告诉我们，有些长老也许不带职业，他们在“话语和教导上劳苦”，该得召会的供养。（五17～18。）然而，我观察到有些长老在真理的认识上不够，甚至不清楚某件事是否为真理的一个项目。

呼求主是必需的，我们需要在日常生活中的实行，但呼求主名不是真理。同样，受浸、长老治会、洗脚和祷读也不是真理。另一面，因信称义是真理。重生、圣别、更新、变化、模成、改变形状、在生命和性情上（但不在神格上）成为神——这一切都是真理。

所有的长老和同工都必须和以斯拉一样，精通神的话。…倪弟兄和我都花了许多时间学习，要精通神的话语。…今天不只需要所罗巴伯，也需要更多以斯拉。…今天我们需要以斯拉教导百姓，教育百姓，并用属天的真理构成百姓。（以斯拉记生命读经，三八至四〇页。）

参读：以斯拉记生命读经，第二、四至五篇。

the testimony of God. First, there was a return under the leadership of Zerubbabel, a descendant of the royal family. It was fitting for him to take the lead in the first return from captivity, because he had the capacity to administrate and to govern. He was a strong governor and he led the people in rebuilding the temple with the altar.

However, the people were still unruly, for they had become Babylonian in their constitution. Therefore, there was the need for an Ezra, a priest who served God, and also a scribe, a scholar, who was skilled in the Word of God, skilled in the law of Moses (Ezra 7:6, 11). He bore the totality of the heavenly and divine constitution and culture. Ezra called the people together and confessed not only his own sin but also the sin of Israel, to bring them back to the Word of God.

In the church life today, the main responsibility of the elders is to teach the saints with the truths. The Bible says that one of the qualifications of an elder is being apt to teach (1 Tim. 3:2). Paul tells us that certain elders may not have a job but may “labor in word and teaching” and therefore should be supported by the church (5:17-18). However, I have observed that some elders are deficient in the knowledge of the truth and may not even be clear whether a particular matter is an item of the truth.

Calling on the Lord is necessary, and we need to have such a practice in our daily life, but calling on the Lord’s name is not a truth. Likewise, baptism, presbytery, foot-washing, and pray-reading are not truths. On the other hand, justification by faith is a truth. Regeneration, sanctification, renewing, transformation, conformation, transfiguration, being made God in life and in nature but not in the Godhead—all these are truths.

Like Ezra, all the elders and co-workers must be skilled in the Word of God...Brother Nee and I spent a great deal of time in learning to be skillful in the Word...Today there is the need not just for Zerubbabels but for more Ezras...Today we need Ezras to teach the people, to educate them, and to constitute them with the heavenly truths. (Life-study of Ezra, pp. 32-34)

Further Reading: Life-study of Ezra, msgs. 2, 4-5

第五周■周四

晨兴喂养

赛四九6 “…你〔要〕作我的仆人，使雅各众支派复兴，使以色列中得保全的归回，…我还要立你作外邦人的光，叫你施行我的救恩，直到地极。”

彼前二9 “…你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

除了重新受教育以外，以色列人也需要像儿女被父母养育那样被养育。…父母将他们所是的、所想的，灌输到儿女里面。至终，这将他们的儿女构成与他们一样。这是以色列人所需要的。

尼希米在以斯拉的帮助下，将这国彻底地重新构成。结果，以色列人成为特别的国，就是圣别、分别归神、且彰显神的国。他们被神的思想、神的考量、并神的一切所是灌输，使他们成为神的复制。借着这种神圣的构成，人人都在生命和性情上成为神。结果，他们在地上成为神圣的国，彰显神圣的特性。他们是个别地并团体地被重新构成，作神的见证。归回的俘虏借着在尼希米领导之下所进行的重新构成，至终成为神的见证。（尼希米记生命读经，三八页。）

信息选读

会堂是犹太人聚会的地方，他们在那里诵读并研习圣经。（路四16～17，徒十三14～15。）…主在会堂带着权柄教训众人。人堕落到罪中，就中断了与神的交通，使所有的人蒙昧无知，不认识神。

WEEK 5 — DAY 4

Morning Nourishment

Isa. 49:6...You [will] be My Servant to raise up the tribes of Jacob and bring back the preserved of Israel; I will also set You as a light of the nations that You may be My salvation unto the ends of the earth.

1 Pet. 2:9...You are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

In addition to being re-educated, the people of Israel needed to be raised up in much the same way as parents raise their children...Parents transfuse what they are and what they think into their children. Eventually, this constitutes their children to be the same as they are. This is what the children of Israel needed.

Nehemiah, with the help of Ezra, totally reconstituted the nation. Then Israel became a particular nation, a nation sanctified and separated unto God, expressing God. They were transfused with the thought of God, with the considerations of God, and with all that God is, making them God's reproduction. Everyone became God in life and in nature by this kind of divine constitution. As a result, they became a divine nation on earth expressing the divine character. They were reconstituted personally and corporately to be God's testimony. The returned captives became God's testimony through the reconstitution which took place under the leadership of Nehemiah. (Life-study of Nehemiah, pp. 32-33)

Today's Reading

A synagogue is a meeting place where the Jews read and learn the Holy Scriptures (Luke 4:16-17; Acts 13:14-15). In the synagogue, the Lord Jesus taught the people with authority. Man's fall into sin broke his fellowship with God. As a result, man became ignorant of the knowledge of God. Such

这样的无知，首先带来黑暗，然后带来死亡。奴仆救主是世界的光，（约八12，九5，）来到黑暗之地，加利利，如同大光照亮坐在死亡阴影中的人。（太四12～16。）祂的教训释放出亮光的话，光照在死亡黑暗里的人，使他们得着生命的光。（约一4。）…奴仆救主在服事时所行的第一件事是传福音。现在，神的奴仆作堕落之人的奴仆救主，在服事里所行的第二件事，就是施教，…将人从撒但的黑暗里，带到神圣的光中。（徒二六18。）

在神的主宰权柄下，主耶稣在加利利长大；而祂开始祂的传扬与教训，也不是从犹太地，乃是从加利利。按照圣经的记载，加利利不仅是受藐视的地区，也是一个黑暗之地。马太四章十五至十六节论到这事说，“西布伦地和拿弗他利地，沿海的路，约但河外，外邦人的加利利：那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。”…主耶稣行过加利利时，祂是照在黑暗中的大光，照耀坐在死亡境域里的人。奴仆救主的教训…就是大光的照耀。从祂口里出来的每一句话，都是照耀的话语。因此，祂教训人的时候，光就照在他们身上。这样，主的教训光照了黑暗里的人。

按照马可一章二十二节，那些在会堂里的人很惊讶主的教训，说祂教训他们，像有权柄的人，不像经学家。自命为经学家的人，凭自己将虚空的知识教训人，没有权柄，也没有能力；但神所授权的奴仆，凭神将实际教训人，不仅有属灵的能力征服人，也有神圣的权柄使人服从神圣的管治。（马可福音生命读经，六〇至六二页。）

参读：约翰一书生命读经，第五、七、九至十一、十七至十八、二十二、二十八、三十二、三十九至四十篇。

ignorance issued first in darkness and then in death. The Slave-Savior, as the light of the world (John 8:12; 9:5), came to Galilee, the land of darkness, where people were sitting in the shadow of death, and He came as a great light to shine upon them (Matt. 4:12-16). His teaching released the word of light to enlighten those in the darkness of death so that they might receive the light of life (John 1:4)...The first thing the Slave-Savior did in His service was to preach the gospel. Now the second thing the Slave of God as the Slave-Savior to fallen men did in His service was to carry out such teaching...to bring people out of satanic darkness into the divine light (Acts 26:18).

It was of God's sovereignty that the Lord Jesus was raised in the region of Galilee and also that He began His preaching and teaching not from Judea, but from Galilee. According to the biblical record, Galilee was not only a despised region, but was also a place of darkness...Matthew 4:15-16 says, "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles: The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen..." When the Lord Jesus walked through Galilee, He was a great light shining in the darkness and shining upon the people sitting in the region and shadow of death. In particular, the teaching of the Slave-Savior was the shining of a great light. Every word that issued out of His mouth was an enlightening word. Therefore, while He was teaching the people, the light was shining upon them. In this way the people in darkness were enlightened by the Lord's teaching.

According to Mark 1:22, those in the synagogue were astounded at the Lord's teaching and said that He taught as One having authority and not as the scribes. The self-appointed scribes, teaching vain knowledge by themselves, had no authority and no power. But this God-authorized Slave, teaching realities by God Himself, had not only spiritual power to subdue people but also divine authority to subject them to the divine ruling. (Life-study of Mark, pp. 51-53)

Further Reading: Life-study of 1 John, msgs. 5, 7, 9-11, 17-18, 22, 28, 32, 39-40

第五周■周五

晨兴喂养

提后三 16 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

我们若有正确、充分的属灵经历，就会领悟提后三章十六节的教训等于启示。教训实际上一点不差就是神圣的启示。…你在…教导…青年人时，…必须把启示陈明给他们。

你教导青年人时，该除去帕子，使他们看见关于三一神的事。某个东西也许隐而不显，但借着你的教导，你该逐渐揭开帕子。这就是教训。…他们听你的时候，帕子该一点一点地被卷去。教训就是把帕子卷去。（李常受文集一九八四年第一册，五三二页。）

信息选读

现在我们能看见，圣经对于教训是有益的，意思是圣经对于揭示、卷去帕子是有益的。…你需要一次又一次地，…逐渐卷去帕子。你若这样作，你的教导方式就是揭示。这样的教导总是向人陈明启示。在这样教导之下受教的人，就能看见关于三一神的事。…你在召会的聚会中说话时，你的说话该是卷去帕子。这就是说，你的说话该陈明启示。

在提后三章十六节里，教训之后是督责，这是很

WEEK 5 — DAY 5

Morning Nourishment

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

If we have the proper and adequate spiritual experience, we will realize that in 2 Timothy 3:16 teaching equals revelation. Teaching is actually nothing less than a divine revelation...As you are teaching the young people in your class in the summer school of truth, you must present a revelation to them.

A revelation is the opening of a veil. As you are teaching the young people, you should be taking away a veil so that they may see something of the Triune God. A certain matter may be hidden from view, but by your teaching you should gradually open the veil. This is teaching...As they are listening to you, the veil should be rolled away little by little. To teach is to roll away the veil. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 421-422)

Today's Reading

Now we can see that for the Bible to be profitable for teaching means that it is profitable for unveiling, for rolling away the veil...Time after time and in session after session, you need to gradually roll away the veil. If you do this, your way of teaching will be an unveiling. This kind of teaching always presents a revelation to others. Those who are under such teaching will be able to see something concerning the Triune God.

When you speak something in the church meeting, your speaking should be the rolling away of the veil. This means that your speaking should present

有意义的。…没有人能在看见神的事之后，而不受所看见之事督责的。…每当我们看见神的事，我们就看见我们的错误、过错、缺点，和我们的罪。结果我们就受督责，受责备。…每当我们读圣经得着启示时，这启示就会督责我们，责备我们。

教训或启示，带来督责，而督责产生改正。改正就是矫正错误，使人转到正路，恢复到正直的情形。…我们受改正以后，就会得着正确的教导—在义上的教导。这里保罗提到教训、督责和改正时，没有使用任何形容词，提到教导时却使用形容词，说到在义上的教导。义就是对的意思。因此，这里的教导，是要我们成为对的。

我们受督责并受责备，原因是我们在许多不同方式和方面都是错误的。我们也许对神，对基督，并对那灵是错误的。我们也许对召会，对弟兄姊妹，对我们的丈夫或妻子，对我们的父母，对我们的儿女，对我们的邻居，甚至对我们自己，也是错误的。我们也许在用钱的方式上，在用时间的方式上，在穿着的方式上，或在梳理头发上，都是错误的。因着我们也许在许多不同的事上是错误的，我们就在读圣经时受所得的启示责备。

在提后三章十七节保罗接着说，“叫属神的人得以完备，为着各样的善工，装备齐全。”属神的人就是神人，也就是有分于神的生命和性情，（约一13，彼后一4，）在神的生命和性情上与祂是一，（林前六17，）因而彰显神的人。这样一个神人，这样一个属神的人，是借着神呼出祂自己而产生的。神的呼出产生神人。（李常受文集一九八四年第一册，五三二至五三五页。）

参读：罗马书生命读经，第二十五篇；以弗所书生命读经，第二十、四十七、六十四篇。

a revelation. It is significant that in 2 Timothy 3:16 teaching is followed by conviction, or reproof...No one can see something of God without being convicted by what he sees. Whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and sins. The result is that we are convicted; we are rebuked...When in our reading of the Scriptures we receive a revelation, the revelation will convict us and rebuke us.

Teaching, or revelation, brings us conviction, and conviction produces correction. Correction is a matter of setting right what is wrong, turning someone to the right way, and restoring to an upright state. After we have been corrected, we will receive the proper instruction—the instruction in righteousness. Whereas Paul here does not use any modifiers for teaching, conviction, and correction, he does use a modifier for instruction and speaks of the instruction in righteousness. Righteousness is a matter of being right. Hence, the instruction here is for us to be right.

The reason we are convicted and rebuked is that we are wrong in many different ways and aspects. We may be wrong with God, with Christ, and with the Spirit. We may be wrong with the church, with the brothers and sisters, with our husband or wife, with our parents, with our children, with our neighbors, and even with ourselves. We may be wrong in the way we spend our money, in the way we spend our time, in the way we dress, or in the way we style our hair. Because we may be wrong in so many different things, we are rebuked by the revelation we receive when we read the Scriptures.

In verse 17 Paul goes on to say, “That the man of God may be complete, fully equipped for every good work.” A man of God is a God-man, one who partakes of God’s life and nature (John 1:13; 2 Pet. 1:4), thus being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him. Such a God-man, such a man of God, is produced by God’s breathing out of Himself. God’s breathing produces God-men. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 422-424)

Further Reading: Life-study of Romans, msg. 25; Life-study of Ephesians, msg. 20, 47, 64

第五周■周六

晨兴喂养

提前二 3～4 “…我们的救主神…愿意万人得救，并且完全认识真理。”

提后二 2 “你在许多见证人面前从我所听见的，要托付那忠信、能教导别人的人。”

15 “你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。”

要在真理上得建立，不是一项容易的工作。你必须研读〔恢复本〕经文和每一个注解。若是可能，查考串珠也有帮助。然后你需要研读生命读经的信息。…你必须把恢复本的经文带着注解并生命读经的信息，当作教科书。因着这是我的著作，我晓得它的性质。我和你们交通这事，是要让你们晓得我们的书撰写的方式。倘若你仅仅轻率地阅读，你无法进入其中。（李常受文集一九八四年第二册，四〇二页。）

信息选读

倘若你仅仅读生命读经〔而没有研读〕，你只会得着暂时的滋养。那对你只会成为一种灵感。灵感好像空中的蒸气。但是当我们所读的在我们里面成为真理，这种滋养便永远存留。…我从主所得着的常是扎实的真理，因此它留在我里面，一直滋养我。你必须要有真理。要真理进入你里面，唯一的路是经过你的思考。那样它就留在你的记忆里。如果你不明白，真理就无法进入你里面。真理是借着你的思考、你的悟性而进入你里面的。如果真理进入你的记忆里，它就成了常时、长期的滋养。这样，

WEEK 5 — DAY 6

Morning Nourishment

1 Tim. 2:3-4...Our Savior God...desires all men to be saved and to come to the full knowledge of the truth.

2 Tim. 2:2 And the things which you have heard from me through many witnesses,...commit to faithful men, who will be competent to teach others also.

15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

It is not an easy task to be built up in the truth. You must study the [Recovery Version] text and every footnote...It is helpful to take care of the cross references. Then you need to study the Life-study messages...Consider the text of the Recovery Version with the footnotes and the Life-study messages as a textbook. Because this is my work, I know the nature of it. I am fellowshipping this with you to let you know the way our publications were written. If you merely read them in a light way, you cannot get into them. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 312)

Today's Reading

If you merely read the Life-studies [without studying], you will receive only a temporary nourishment. That will become only a kind of inspiration to you,...like a vapor in the air. When what we read becomes a truth in our being, this nourishment remains forever...What I have received from the Lord is always the solid truth, so it remains in me, nourishing me all the time. You must have the truth. The only way for the truth to get into you is through your mentality. Then it remains in your memory. If you do not understand, the truth cannot get into you. The truth gets into you through your mentality, your understanding. Also, if the truth gets into your memory, it becomes a constant and long-term nourishment. Then you have an accumulation of the

你就有真理的储存，你就是一个常时在滋养之下的人。到那时候你就晓得如何向别人陈明真理，不是仅仅激发或激动人，而是使人扎实，得着真理的构成。（李常受文集一九八四年第二册，四〇二至四〇三页。）

一般基督徒读圣经，只看见圣经教导人要谦让、忍耐、仁慈、公义、节制等，以为和中国儒家所教导的，没有多大不同，都很对、很好。至于圣经所启示，关于神的经纶与神的奥秘，人完全不懂。

因这缘故，我在美国、台湾，就鼓励众圣徒，每天要花二小时，以生命读经为辅助来研读新约。这样，只要四年就能读完全部新约。盼望所有的青年人，都能花这个工夫。这样，四年后你们就会成为优秀的圣经教师，把新约讲得头头是道，也就能应付主在各地广大的需要。

一个青年人，如果十五岁时马马虎虎，到了十八岁就会是糊里糊涂。然而，他若肯下功夫读三年高中，就能学习得很多。如果再读四年大学，到了二十二岁，他里面就更明亮，甚至能教导别人了。…今天有大学资格的人，无疑都是社会中的佼佼者。所以即使有人过了年龄，若是可能，最好还是回学校去取得大学资格，否则人很难信服。

十八岁的人读经，必须用一种更深入的方法，如同所罗门所说，趁着年幼，记念造我们的主，（传十二1，）青年人一定要趁着年幼，好好学习最高的真理。（李常受文集一九八四年第五册，五〇四至五〇六页。）

参读：健康的话，第二章；新约总论，第七至八、十篇。

truth, and you are a person continually under the constant nourishment. You will then know how to present the truth to others, not merely to inspire them or to stir them up but to make them solid and constituted with the truth. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 312-313)

Most Christians when reading the Bible see only that it teaches people to be forbearing, patient, kind, righteous, and temperate. They consider this kind of teaching to be good and proper and more or less the same as the teachings of the Chinese Confucianists. They are totally ignorant of the revelation in the Bible regarding God's economy and God's mysteries.

For this reason I have been encouraging all the saints in America and in Taiwan to spend two hours a day to study the Bible with the help of the Life-study messages. In this way the entire New Testament can be read through in four years. I hope that all the young people will spend the time to do this. Then in four years you will become excellent Bible teachers, able to present the New Testament clearly and logically and to meet the Lord's great need in every place.

A young person who is sloppy at age fifteen will be a foolish person at age eighteen. However, if he is willing to study hard during high school, he can learn many things. If he continues with another four years of college, by age twenty-two he will be more enlightened inwardly and able to teach others... Today those who have a college education are distinguished in society. Thus, even if you are no longer a young person, it would be best for you to go back to school to get a college education if possible. Otherwise, it will be difficult to convince others.

An eighteen-year-old must study the Bible utilizing a more in-depth method, just as Solomon says that we should remember our Lord in the days of our youth (Eccl. 12:1). The young people must learn the highest truths while they are in their youth. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 385-386)

Further Reading: CWWL, 1978, vol. 3, "The Healthy Word," ch. 2; The Conclusion of the New Testament, msgs. 7-8, 10

第五周诗歌

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经历基督 — 祂的丰富

8 7 8 7 副 (英 542)

降 A 大调

3/4

一 哦,我主的神圣丰富,深阔无人能测透;
 神性所有一切丰富,在祂全归我享受。
 (副) 神圣丰富! 荣耀丰富! 基督丰富全为我!
 深广无限,人难测度,却成实际我得着!

二 哦,我主的神圣丰富, 一切一切全包括:
 生命、亮光、智慧、能力、 医治、平安和喜乐。

三 完全救赎、丰满救恩、 称义、成圣并释放、
 复活大能、升天超越, 神所喜爱的宝藏!

四 哦,我主的神圣丰富, 乃是神来作一切!
 凡神所是并祂所有, 全在我灵被领略。

五 哦,我主的神圣丰富, 谁能穷知其所有!
 长、阔、高、深,无法测量, 却都作了我享受!

六 愿我认识我主丰富, 丰满经历神基督;
 并与别人共同分享, 使神心满、我意足。

WEEK 5 — HYMN

O the riches of my Savior

Experience of Christ — His Riches

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1. O the rich - es of my Sav - ior, So un - search - a - ble, im -
 mense; All the ful - ness of the God - head I may now ex - pe - ri -
 ence. (C) O the rich - es, O the rich - es, Christ my Sav - ior has for
 me! How un - search - a - ble their mea - sure, Yet my full re - a - li - ty!

2. O the riches of my Savior,
 All-embracing: life and light,
 Wisdom, power, healing, comfort,
 Treasures rich of God's delight;
3. God's redemption, full salvation,
 And His resurrection pow'r,
 Sanctifying, glorifying,
 All transcending every hour!
4. O the riches of my Savior—
 Nothing less than God as all!
 All His person and possessions,
 Now my spirit doth enthrall.
5. O the riches of my Savior!
 Who can know their breadth and length,
 Or their depth and height unmeasured,
 Yet they are my joy and strength.
6. May I know these boundless riches,
 Christ experience in full;
 And with others may I share them
 In their content bountiful.

