

第五篇

在神的家中當怎樣行— 操練自己以至於敬虔

詩歌：382

讀經：提前三 15 上、16 上，四 7 下～8，六 3，
提後一 7，四 22，多一 1

【週一】

壹 『我將這些事寫給你，…你也可以知道在神的家中當怎樣行』—提前三 14～15 上：

- 一 保羅所服事給提摩太的，完全是關於在召會中當怎樣行——3～5、18～19。
- 二 我們在召會中行事為人的路，乃是藉着成為愛慕神話語的人——三 15 上，參約六 63、68。
- 三 我們要知道在召會生活中當怎樣行，就必須遵循這兩個管治原則：尊重基督的元首權柄，以及擔負真理——西二 19，弗四 15。
- 四 我們要在神的家——召會——中有正確的行事為人，就需要顧到健康的教訓——提後四 3～4。
- 五 我們必須在我們的靈裏生活行動，使神能在召會中顯明為活的神——約四 23～24，林前六 17，提前三 15～16。

Message Five

How to Conduct Ourselves in the House of God— Exercising Ourselves unto Godliness

Hymns: 501

Scripture Reading: 1 Tim. 3:15a, 16a; 4:7b-8; 6:3; 2 Tim. 1:7; 4:22; Titus 1:1

§ Day 1

I. "I write that you may know how one ought to conduct himself in the house of God"—1 Tim. 3:15a:

- A. What Paul ministered to Timothy was entirely concerning how to conduct himself in the church—1:3-5, 18-19.
- B. The way to conduct ourselves in the church is by becoming one who loves the Word of God—3:15a; cf. John 6:63, 68.
- C. Respecting the headship of Christ and bearing the truth are two governing principles that we must follow in order to know how to conduct ourselves in the church life—Col. 2:19; Eph. 4:15.
- D. In order to properly conduct ourselves in the house of God, the church, we need to take care of the healthy teaching—2 Tim. 4:3-4.
- E. We must live and act in our spirit so that in the church God can be manifested as the living God—John 4:23-24; 1 Cor. 6:17; 1 Tim. 3:15-16.

貳 『大哉！敬虔的奧秘！這是眾所公認的』—
16 節上：

- 一 『敬虔』這個重要的辭在提摩太前後書中使用了九次—提前二 2，三 16，四 7~8，六 3、5~6、11，提後三 5。
- 二 敬虔是個奧秘，因為又真又活，卻不可見—提前三 16 上，六 11。
- 三 對真理完全的認識乃是合乎敬虔的一多一 1。
- 四 神永遠經綸的真理，實際，是合乎敬虔的，敬虔就是神顯現於人—1 節，提前三 16 上。
- 五 敬虔乃是像神，與神相像，彰顯神—西一 15，三 10。
- 六 敬虔並非僅僅外面的事；提前三章十六節的『顯現』這辭，指明敬虔是裏面的生命連同外面的彰顯。
- 七 我們這些在基督裏的信徒該追求敬虔；追求敬虔乃是過一種顯明神的日常生活—六 11。
- 八 為要使神顯現於肉體，我們整個生活都需要彰顯敬虔—約壹三 2，二 28。
- 九 神的經綸是神進入我們裏面，而敬虔是神從我們而出—提前一 4，三 16 上：
 - 1 基督徒的生活就是神進神出—約四 14，七 29。
 - 2 因為敬虔是神的彰顯，基督徒的生活該是在凡事上彰顯神並帶有神樣式的生活—來一 3，林後三 18。
 - 3 提前二章二節說，我們需要十分敬虔的過平靜安寧的生活；我們在各處並在一件事上，即便是小事，

II. "Confessedly, great is the mystery of godliness"—v. 16a:

- A. The important word godliness is used nine times in 1 and 2 Timothy—1 Tim. 2:2; 3:16; 4:7-8; 6:3, 5-6,11; 2 Tim. 3:5.
- B. Godliness is a mystery because it is real and living yet invisible—1 Tim. 3:16a; 6:11.
- C. The full knowledge of the truth is according to godliness—Titus 1:1.
- D. The truth, the reality, of God's eternal economy is according to godliness, which is God manifested in man—v. 1; 1 Tim. 3:16a.
- E. Godliness is godlikeness, being like God, expressing God—Col. 1:15; 3:10.
- F. Godliness is not merely an outward matter; the word manifested in 1 Timothy 3:16 indicates that godliness is an inward life with an outward expression.
- G. As believers in Christ, we should pursue godliness; to pursue godliness is to live a daily life that manifests God—6:11.
- H. In order for God to be manifested in the flesh, godliness needs to be expressed in our whole living—1 John 3:2; 2:28.
- I. God's economy is God coming into us, and godliness is God going out of us—1 Tim. 1:4; 3:16a:
 1. The Christian life is simply God coming in and God going out—John 4:14; 7:29.
 2. Because godliness is the expression of God, the Christian life should be a life that expresses God and bears God's likeness in all things—Heb. 1:3; 2 Cor. 3:18.
 3. First Timothy 2:2 says that we need to lead a quiet and tranquil life in all godliness; even in small things, we need to lead a life in all godliness,

都需要十分敬虔的過生活。

4 我們的召會生活、日常生活和家庭生活，就是神終日進進出出—林後十三 14，三 18。

十 活神的召會是敬虔終極的奧秘，因為正當的召會生活乃是神在肉體的團體顯現—提前三 15～16，西一 15。

【週四】

叁 『操練自己以至於敬虔』—提前四 7 下：

一 我們在召會生活中行事為人的路，就是操練自己以至於敬虔—三 15 上，四 7 下，二 2。

二 我們都必須操練我們的靈，因為神的奧秘乃是在於我們的靈—弗一 9，三 3～4、9，五 32，西一 26～27，二 2，提後四 22。

三 我們基督徒的生活是敬虔的生活，來自於神將祂自己分賜到我們裏面；這在於我們的靈得着完全的操練—林後十三 14，提後四 22，門 25。

四 我們需要建立起運用靈的習慣—提前四 7 下，林前六 17，弗二 22：

1 來自神的分賜的敬虔生活，在於操練我們的靈—提前四 7 下，約四 23～24。

2 我們若不剛強的操練我們的靈，與主合作，神就無法將祂自己分賜到我們裏面—林後十三 14，林前六 17，羅八 4、9。

五 『操練』這辭含示勉強—提前四 7 下：

1 操練總是一件勉強的事。

2 每當我們在艱難的光景中，我們必須勉強自己操練

everywhere and in everything.

4. Our church life, our daily life, and our family life are simply God coming in and God going out all day—2 Cor. 13:14; 3:18.

J. The church of the living God is the ultimate mystery of godliness because the proper church life is the corporate manifestation of God in the flesh—1 Tim. 3:15-16; Col. 1:15.

§ Day 4

III. "Exercise yourself unto godliness"—1 Tim. 4:7b:

A. The way to conduct ourselves in the church life is to exercise ourselves unto godliness—3:15a; 4:7b; 2:2.

B. We all have to exercise our spirit because the mystery of God is with our spirit—Eph. 1:9; 3:3-4, 9; 5:32; Col. 1:26-27; 2:2; 2 Tim. 4:22.

C. Our Christian life is a life of godliness, which comes out of God's dispensing of Himself into us; this depends upon our spirit being fully exercised—2 Cor. 13:14; 2 Tim. 4:22; Philem. 25.

D. We need to build up the habit of exercising our spirit—1 Tim. 4:7b; 1 Cor. 6:17; Eph. 2:22:

1. A godly life issuing from God's dispensing depends upon the exercise of our spirit—1 Tim. 4:7b; John 4:23-24.

2. If we do not exercise our spirit strongly to cooperate with the Lord, God cannot dispense Himself into us—2 Cor. 13:14; 1 Cor. 6:17; Rom. 8:4, 9.

E. The word exercise implies forcing—1 Tim. 4:7b:

1. To exercise is always a forced matter.

2. Whenever we are in a hard situation, we have to force ourselves to exercise

我們的靈—參羅八 28。

- 3 我們基督徒若要剛強並在主裏長大，就必須勉強自己用我們的靈—提後四 22，啓一 10，四 2，十七 3，二一 10，羅八 16。

【週五】

六 操練我們的靈，乃是將我們的心思置於靈—六節，瑪二 15 ~ 16:

- 1 當我們將心思置於靈，我們就有內裏生命平安的感覺，就是剛強、飽足、安息、釋放、活潑、滋潤、明亮和舒適的感覺。
- 2 當我們將心思置於肉體，我們就有內裏死的感覺，就是軟弱、虛空、不適、不安、下沉、枯乾、黑暗和痛苦的感覺。
- 3 我們基督徒的生活不是按照對錯的標準，乃是照着靈，並且我們憑着內裏生命平安的感覺認識靈—羅八 6、16，九 1，林後十三 14。

七 操練我們的靈，乃是辨明我們的靈與魂—來四 12:

- 1 我們應當一直保持警覺，辨明並拒絕一切不是出於靈，而是出於魂，出於己的事—太十六 25，參路九 25。
- 2 我們必須一直保持我們的靈與魂分開—來四 12，帖前五 23。
- 3 仇敵的計謀總是要使我們的靈一直與我們的魂攙雜在一起。
- 4 我們的一切所是、所有並所作，都必須在靈裏；神之於我們的一切，都是在我們的靈裏—提後四 22。

【週六】

our spirit—cf. Rom. 8:28.

3. If we Christians want to be strong and grow in the Lord, we must force ourselves to use our spirit—2 Tim. 4:22; Rev. 1:10; 4:2; 17:3; 21:10; Rom. 8:16.

§ Day 5

F. To exercise our spirit is to set our mind on the spirit—v. 6; Mal. 2:15-16:

1. When we set our mind on the spirit, we have the inner sense of life and peace, the sense of strength, satisfaction, rest, release, liveliness, watering, brightness, and comfort.
2. When we set our mind on the flesh, we have the inner sense of death, the sense of weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, and pain.
3. Our Christian life is not according to the standard of right and wrong but according to the spirit, and we know the spirit by the inner sense of life and peace—Rom. 8:6,16; 9:1; 2 Cor. 13:14.

G. To exercise our spirit is to discern our spirit from our soul—Heb. 4:12:

1. We should always be on the alert to discern and deny anything that is not of the spirit but of the soul, the self—Matt. 16:25; cf. Luke 9:25.
2. All the time we need to keep our spirit separate from our soul—Heb. 4:12; 1 Thes. 5:23.
3. The enemy's strategy is always to mix our spirit with our soul.
4. Whatever we are, whatever we have, and whatever we do must be in the spirit; everything that God is to us is in our spirit—2 Tim. 4:22.

§ Day 6

八 為要證明操練以至於敬虔就是操練我們的靈，我們必須讀提摩太後書；在那裏保羅說，神賜給我們的，乃是能力、愛並清明自守的靈；這樣的靈乃是帶着剛強的意志、愛的情感並清明自守的心思——1:7:

- 1 提後一章七節裏的『靈』，指我們由聖靈重生並內住之人的靈——約三 6，羅八 16。
- 2 將神的恩賜如火挑旺起來，與我們重生的靈有關——提後一 6。
- 3 『能力』說到我們的意志，『愛』說到我們的情感，『清明自守』說到我們的心思——7 節。

九 操練自己以至於敬虔，就是操練我們的靈，在日常生活中活基督，以建造召會作基督的身體——提前四 7 下，弗二 20～22，四 12、16，林前十四 4、12。

H. In order to prove that the exercise unto godliness is the exercise of the spirit, we need to go to 2 Timothy, where Paul says that God has given us a spirit that is strong, loving, and sober; such a spirit is with a strong will, a loving emotion, and a sober mind—1:7:

1. The word spirit in 2 Timothy 1:7 denotes our human spirit, regenerated and indwelt by the Holy Spirit—John 3:6; Rom. 8:16.
2. To fan into flame the gift of God is related to our regenerated spirit—2 Tim. 1:6.
3. Of power refers to our will, of love to our emotion, and of sobermindedness to our mind—v. 7.

I. To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life for the building up of the church as the Body of Christ—1 Tim. 4:7b; Eph. 2:20-22; 4:12, 16; 1 Cor. 14:4, 12.

第五週■週一

晨興餽養

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

西二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

保羅所服事給提摩太的，完全是關於在墮落的時期，在召會中當怎樣行。關於在神的家中當怎樣行，…（以下是其中）兩個點。首先，…我們必須尊重基督的元首權柄。無論我們是甚麼、作甚麼、說甚麼，都該在一種靈裏，就是尊重基督的元首權柄。尊重基督的元首權柄會保護我們，在召會生活中免於許多錯誤。…今天基督教的主要問題，就是不顧基督的元首權柄。…第二件事乃是，全召會都是真理的柱石和根基。（提前三 15。）不只領頭的人，乃是召會中每一個肢體都應該實行真理，認識真理，使我們能成為柱石，在這個黑暗的世代中擔負神的真理。我們要知道在召會生活中當怎樣行，就必須遵循這兩個管治原則：尊重基督的元首權柄，以及擔負真理。（李常受文集一九七八年第二冊，八五四至八五五頁。）

信息選讀

我們要在神的家—召會—中有正確的行事為人，也需要顧到健康的教訓。提後四章三至四節說，『因為時候要到，那時人必容不下健康的教訓，反而耳朵發癢，隨着自己的情慾，給自己堆積起教師來；並且轉耳離棄真理，偏向虛構無稽之事。』用『容』

WEEK 5 — DAY 1

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

What Paul ministered to Timothy was entirely concerning how to conduct himself in the church in a time of degradation...Two points concerning how to conduct ourselves in the house of God [are], first,...we must respect the headship of Christ. Whatever we are, do, and say should be in a spirit that respects the headship of Christ. Respecting the headship of Christ safeguards us from many kinds of mistakes in the church life...The main problem with Christianity today is that it disregards the headship of Christ...The second matter...is that the entire church is the pillar and base of the truth (1 Tim. 3:15). Not the leading ones only but every member in the church should practice to know the truth so that we can be a pillar to bear God's truth in this dark age. Respecting the headship of Christ and bearing the truth are two governing principles we must follow in order to know how to conduct ourselves in the church life. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," p. 625)

Today's Reading

In order to properly conduct ourselves in the house of God, the church, we also need to take care of the healthy teaching. Second Timothy 4:3-4 says, "The time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears, and they will turn away their ear from the truth and will be turned aside to

(tolerate) 這個字是指忍受某種苦難。對某些人而言，健康的教訓成了他們必須忍受的事物。…(他們)可能比較喜歡聽那些能搔他們發癢耳朵的教訓。我們在召會中的行事為人，不該照着我們發癢的耳朵，反而需要照着健康的教訓。

一種教訓是令人厭煩或是幫人搔癢並不重要；我們需要思考的乃是，到底這是不是健康的教訓？…召會中的教訓必須是健康的。為着我們在召會生活中的行事為人，只聽健康的教訓是另一個管治原則。保羅在三卷提字書裏，七次用到『健康的教訓』、『健康的話』、『健康話語』、和『健康言語』這些辭。(提前一10，六3，提後一13，四3，多一9，二1，8。)他知道當召會生活墮落時，人會厭煩健康的教訓，偏好那些能搔他們發癢耳朵的教訓。…我們的行事為人不該照着意見、好惡，而需要按着健康的教訓。我們應該接受並應用任何在屬靈上健康的教訓，拒絕任何不健康的教訓。正確的教訓不在於合乎我們的口味，而在於是否健康。

保羅在提前一章三至四節寫道：『我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』我們不該教導任何與神的經綸不同的事。『經綸』(economy)這個辭是一個英語化的希臘辭，表示一種安排，管家職分，或是為着分賜的一種行政。按照新約的啓示，神有一個經綸，要將祂自己在基督裏分賜到祂所揀選的人裏面，而產生召會，就是基督的身體。(李常受文集一九七八年第二冊，八六〇至八六一、八五五頁。)

參讀：基督徒生活與召會生活極重要的原則，第八章；完成神永遠定旨的生活，第二章。

myths.” The word tolerate is used to indicate enduring some kind of suffering. To some the healthy teaching becomes something that must be tolerated...Such ones may prefer to hear teachings that will tickle their itching ears. We need to conduct ourselves in the church not according to our itching ears but according to the healthy teaching.

Whether a teaching is boring or tickling does not mean anything; we need to consider only whether or not it is a healthy teaching...The teaching in the churches must be healthy. Heeding only healthy teaching is another governing principle for our conduct in the church life. Paul used the terms healthy teaching, healthy words, and healthy speech seven times in the Epistles to Timothy and Titus (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Titus 1:9; 2:1, 8). He knew that when the church life is in degradation, people will be bored of the healthy teaching and will prefer to have their ears tickled...We need to conduct ourselves not according to our opinion or our likes or dislikes but according to the healthy teaching. We should receive and apply any teaching that is spiritually healthy, and we need to reject any teaching that is not healthy. The proper teaching is not a matter of our taste but a matter of what is healthy.

In 1 Timothy 1:3-4 Paul wrote, “Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith.” We should not teach anything that is different from God’s economy. The word economy is an anglicized Greek word, denoting a dispensation, a stewardship, or an administration to dispense something. According to the revelation of the New Testament, God has an economy to dispense Himself in Christ into His chosen people to produce the church, the Body of Christ. (CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” pp. 629-630, 625-626)

Further Reading: CWWL, 1978, vol. 2, “Crucial Principles for the Christian Life and the Church Life,” ch. 8; CWWL, 1963, vol. 2, “The Living That Fulfills God’s Eternal Purpose,” ch. 2

第五週■週二

晨興餽養

提前三 16『…大哉！敬虔的奧秘！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。』

六 11『但你這屬神的人阿，要逃避這些事，竭力追求公義、敬虔、信、愛、忍耐、溫柔。』

『敬虔』（godliness）這名詞在提摩太前後書中使用了九次。（提前二 2，三 16，四 7～8，六 3，5～6，11，提後三 5。）此外，『敬虔的』（godly）這形容詞出現了兩次，（提前二 10—中文譯為『敬神』，提後三 12，）而『不敬虔』（ungodliness）這名詞用了一次。（二 16。）…少有基督徒知道，『敬虔』這辭的正確定義是神顯現於肉體，或，神在肉體的顯現。…提前三章十五節說，召會是活神的家，真理的柱石和根基。十六節指明，召會是神顯現於肉體，或，神在肉體的顯現。有人可能認為，說召會是神顯現於肉體是異端。大部分的聖經學者都不了解，十六節啓示：敬虔的奧秘就是神顯現於召會；他們認為這節僅僅是指着基督說的。然而，因為『被接去於榮耀裏』是十六節的最後一句，所以這必定不僅是指基督的升天，也指召會的被提，因為基督的升天是在祂被傳於萬邦之前。這證明神顯現於肉體不只是指着基督，也是指着召會，祂的身體。（李常受文集一九七八年第三冊，一八〇至一八一頁。）

信息選讀

頭是甚麼，身體也必定是甚麼。基督一頭—是神在肉體的顯現；因此，召會—祂的身體—也必定是

WEEK 5 — DAY 2

Morning Nourishment

1 Tim. 3:16 ...Great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

6:11 But you, O man of God, flee these things, and pursue righteousness, godliness, faith, love, endurance, meekness.

The word godliness is used nine times in [1 and 2 Timothy] (1 Tim. 2:2; 3:16; 4:7-8; 6:3, 5-6, 11; 2 Tim. 3:5). Also, the word godly occurs twice (1 Tim. 2:10; 2 Tim. 3:12), and the word ungodliness is used once (2:16)...Very few Christians know that the proper definition of the term godliness is God manifested in the flesh, or the manifestation of God in the flesh...First Timothy 3:15 says that the church is the house of the living God, the pillar and base of the truth. Verse 16 indicates that the church is God manifested in the flesh, or the manifestation of God in the flesh. Some may think that to say that the church is God manifested in the flesh is heretical. Most Bible scholars do not realize that 1 Timothy 3:16 reveals that the mystery of godliness is God manifested in the church; they think that this verse refers only to Christ. However, because taken up in glory is the last phrase in verse 16, it must refer not only to Christ's ascension but also to the church's rapture, for Christ's ascension preceded His being preached among the nations. This proves that God's being manifested in the flesh refers not only to Christ but also to the church, His Body. (CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," pp. 130-131)

Today's Reading

If the head is something, the body must be the same thing. Christ, the Head, is the manifestation of God in the flesh; therefore, the church, His Body, also

神在肉體的顯現。林前十四章二十四至二十五節說，倘若召會有正確的聚集，當不信者進來時，他就會說，『神真是在你們中間。』每當召會正確的聚在一起，就有神的同在一神顯現於肉體。

敬虔是個奧祕，因為又真又活，卻不可見。當不信者進到召會聚會中，可能覺得相當神祕，不懂為甚麼這一班人又唱又叫，還見證他們個人的經歷。…許多不信者不懂這個奧祕，但是當他們進到聚會中，常會發現有神。召會是神顯現於肉體，敬虔的奧祕。

簡而言之，神的經綸是神進入我們裏面，而敬虔是神從我們而出。…這個交流可比作電路中的電流；那就是電不斷的來來往往。在我們裏面、在我們中間有神聖的電流，就是三一神的流進流出。神的流進是神的經綸，而神的流出就是敬虔。

保羅勸提摩太仍留在以弗所，惟一的目的是要囑咐那幾個人，不可教導不同的事。（提前一3。）我們只該教導神的流進與流出，此外別無教導。…我們需要教導神的經綸。

一位新得救的青年姊妹可能問另一位姊妹，關於姊妹頭髮正確的長度。這位姊妹該回答她說，『我們的得救不是為着頭髮有特定的長度。頭髮不是我們的救主。我們得救是為着基督；基督今天是賜生命的靈。如今祂正將祂自己分賜到我們全人裏面。』…不論有人問甚麼問題，我們只該給一個答案—神的經綸。聖經教導神的經綸，就是神的管家職分，將神分賜到我們裏面。神的經綸產生敬虔，神的經綸該是我們交通的獨一題目。（李常受文集一九七八年第三冊，一八一至一八二、一八四頁。）

參讀：神經綸的要素，第五章；神對基督與召會的心意，第四章。

must be the manifestation of God in the flesh. First Corinthians 14:24-25 says that when the church is meeting properly, if an unbeliever enters, he will say, "Indeed God is among you." Whenever the church comes together properly, God's presence is there—God is manifested in the flesh.

Godliness is a mystery because it is real and living yet invisible. When unbelievers come into a church meeting, they may consider it to be quite mysterious, not understanding why a group of people are singing, shouting, and giving testimonies concerning their personal experiences...Many unbelievers do not understand this mystery, but often when people come into a meeting, they realize that God is there. The church is God manifested in the flesh, the mystery of godliness.

In brief, God's economy is God coming into us, and godliness is God going out of us...This traffic may be likened to an electrical current in a circuit, which is electricity constantly coming and going. We have a divine current among us and within us; it is the Triune God coming in and going out. God coming in is God's economy, and God going out is godliness.

Paul charged Timothy to remain in Ephesus with the sole purpose of charging certain ones not to teach different things (1 Tim. 1:3). We should always teach God's coming in and God's going out and nothing else...We need to teach God's economy.

A newly saved young sister may ask another sister concerning the proper length of hair for a sister. The sister should answer her, "We are not saved in order to have a certain length of hair. Hair is not our Savior. We have been saved for Christ, and Christ today is the life-giving Spirit. He is now dispensing Himself into our being."...Regardless of the question that is raised, we should give only one answer—God's economy. The Bible teaches God's economy, which is God's stewardship, the dispensing of God into us. God's economy, which issues in godliness, should be the unique topic of our fellowship. (CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," pp. 131-133)

Further Reading: CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," ch. 5; CWWL, 1963, vol. 2, "God's Intention concerning Christ and the Church," ch. 4

第五週■週三

晨興餽養

提前二 2『…使我們可以十分敬虔莊重的過平靜安寧的生活。』

約壹三 2『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

提前二章二節說，我們需要十分敬虔的過平靜安寧的生活。我們在臥室裏所掛的圖畫，可以指明我們在個人生活中，是否在意敬虔。我們所選的圖畫可能將神顯示給別人，也可能顯出其他的東西。我們可以將同樣的原則應用在日常生活的千百件事上。…這不只是外面的事。如果我們在臥房裏跪下禱告，而牆上掛着某一種圖畫，我們會立刻感覺要起身把它扔掉。…因為三一神在祂的經綸裏已經分賜到我們裏面，所以我們裏面會有感覺：只要那幅畫掛在我們的牆上，祂就不喜悅。這是敬虔，不是道理。（李常受文集一九七八年第三冊，一八五頁。）

信息選讀

如果我們上酒吧，隔天早晨我們會很難禱告，因為分賜到我們裏面的三一神不同意我們上酒吧。這不是外面的規範，而是裏面的實際。我們身為神的兒女，無論年齡或身分如何，都有三一神的實際在我們裏面。這就是敬虔。

如果一位弟兄打着一條顯眼的領帶來講說神的話，他可能會失去裏面那靈的膏抹，而且聽他說話的聖徒們會被領帶打岔。因此，打這種領帶不是敬虔，不是神顯現於肉體。這些並非不重要的小事。

WEEK 5 — DAY 3

Morning Nourishment

1 Tim. 2:2 ...We may lead a quiet and tranquil life in all godliness and gravity.

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

First Timothy 2:2 says that we need to lead a quiet and tranquil life in all godliness. The kind of pictures we hang in our bedroom may indicate whether or not we care for godliness in our private life. The pictures we choose may manifest God to others, or they may manifest something else. We can apply the same principle to hundreds of things in our daily life...This is not merely an outward matter. If we kneel down to pray in our bedroom while a certain kind of picture is hanging on the wall, we may immediately have a sense to rise up and throw it away...Because the Triune God has been dispensed into us in His economy, we may have a sense from within that He is not happy as long as that picture is hanging on our wall. This is godliness, not a doctrine. (CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," pp. 133-134)

Today's Reading

If we go to a bar, the next morning we will have difficulty praying because the Triune God who has been dispensed into us does not agree with our going to a bar. This is not an outward regulation but an inward reality. As children of God, regardless of our age or status, we all have the reality of the Triune God within us. This is godliness.

If a brother tries to speak the word of God while wearing a showy tie, he may lose the anointing of the Spirit within, and the saints who are listening to him may be distracted by the tie. Wearing such a tie, therefore, cannot be godliness, God manifested in the flesh. These are not insignificant matters. My burden is

我的負擔不是要為我們該打何種領帶或為任何其他的事頒佈規定，而是要我們看見，不論作甚麼、是甚麼或穿甚麼，都該給人敬虔的印象。

我們該在〔我們的談話上〕十分敬虔的過生活。我們口中所出的話，應該給人一種印象，就是神顯現於肉體。我們不該讓鬆散的談論和閒談進到召會生活中來。我們必須操練我們的靈，拒絕這種談論，這種談論不會給人神顯現於我們肉體的印象。

即便是在小事上，我們也需要十分敬虔的過生活。我們決定是否要買一雙鞋子時，不該先考慮樣式。反之，我們需要考慮神能否藉這雙鞋子得彰顯。

我們需要十分敬虔的過生活，不只在諸如聚會、唱詩、讚美、和見證這些事上，也在各處並在一切事上。十九世紀末，一位有名的基督徒傳道人，有一次他購置了新的房子，並搬遷進去。當他把一切整理好，房子也裝潢好，就邀請他的父親來參觀他的新家。他父親看完了每一個房間之後，說，一切都很好，只是沒有看見任何一樣東西可以指明這房子的主人是神的兒女。我們家中所展現的，該使人對敬虔有強烈的印象。敬虔並非僅僅外面的事。提前三章十六節的『顯現』這辭，指明敬虔是裏面的生命連同外面的彰顯。為要使神顯現於肉體，我們整個生活都需要彰顯敬虔。我們的說話、表達、行為、和穿着都該給人一個印象，就是神在我們身上顯現。如果我們操練十分敬虔的過生活，就不會去某些場合，不會參加某些活動。敬虔不會許可我們摸不潔之物；反之，敬虔會將我們從所有不敬虔的事物中分別出來。（李常受文集一九七八年第三冊，一八五至一八七頁。）

參讀：提摩太前書生命讀經，第八篇；提多書生命讀經，第一篇；神經綸中的兩大奧祕，第五章。

not to give regulations concerning the kind of ties we should wear or concerning anything else. Rather, we need to see that whatever we do, whatever we are, and whatever we wear should give others an impression of godliness.

We should lead a life in all godliness [in] our conversations. The words out of our mouth should give others the impression of God being manifested in the flesh. We should not allow loose talk and gossip to come into the church life. We must exercise our spirit to reject such talk, which does not bear any impression of God being manifested in our flesh.

Even in the small things, we need to lead a life in all godliness. When deciding whether or not to buy a certain pair of shoes, we should not consider the style first. Rather, we need to consider whether God could be manifested in this pair of shoes.

We need to lead a life in all godliness, not only in certain things, such as coming to the meetings, singing, praising, and testifying, but everywhere and in everything. A famous Christian minister in the late 1800s once purchased and moved into a new house. Once he had arranged everything and decorated the house, he invited his father to come to see his new house. After his father had looked in every room, he said that everything was nice but that he did not see anything indicating that the house's owner was a child of God. What we display in our home should strongly impress others with godliness. Godliness is not merely an outward matter. The word manifested in 1 Timothy 3:16 indicates that godliness is an inward life with an outward expression. In order for God to be manifested in the flesh, godliness needs to be expressed in our whole living. Whatever we say, express, do, and wear should give an impression of God being manifested in us. If we practice to lead a life in all godliness, we will not go to certain places or attend certain events. Godliness would not allow us to touch unclean things; rather, godliness will separate us from all ungodly things. (CWWL, 1978, vol. 3, "Crucial Elements of God's Economy," pp. 134-135)

Further Reading: Life-study of 1 Timothy, msg. 8; Life-study of Titus, msg. 1; CWWL, 1977, vol. 2, "The Two Great Mysteries in God's Economy," ch. 5

第五週■週四

晨興餽養

提前四 7～8 『…操練自己以至於敬虔。因為操練身體益處還少；惟獨敬虔，凡事都有益處，有今生和來生的應許。』

我們在召會生活中行事為人的路，就是操練自己以至於敬虔。任何事若對於別人不是正確、敬虔的見證，我們都不該作。我們不需要思考一件事是否合乎律法或是否正確，而該思考它是否有敬虔的彰顯，就是神顯現於肉體。…有些弟兄可能會到酒吧去喝啤酒。他們可能告訴其他的聖徒說，他們得了自由，脫離一切的束縛，而且在召會生活中不該有任何律法。…所有的聖徒該回答：『不，在召會生活中我們不接受這種說法。』我們必須明辨、剛強，不是要造成分裂，而是要保守召會在正確的路線上，顯大我們的神。我們的生活該是敬虔的，而非鬆散的。我們都該將這事帶到主面前。（李常受文集一九七八年第二冊，八五八至八五九頁。）

信息選讀

神的經綸就是祂的家庭行政，祂的計畫，要將祂自己分賜到我們裏面。祂的分賜產生敬虔的生活。事實上，敬虔乃是神聖分賜的結果。…這樣來自神的分賜的敬虔生活，在於操練我們的靈。…敬虔的生活來自神的分賜，但神不是將自己分賜到無生命的器皿裏。…在〔藥房〕裏，藥師把藥分配到無生命的瓶子裏，因為瓶子是無生命的，所以不需要瓶子的合作。然而，神正將自己分賜到我們這些活的器皿裏，我們已經有自己的口味、揀選、偏好、感覺、思想、頭腦、意志等；我們若不剛強的操練我們的靈，與主合作，

WEEK 5 — DAY 4

Morning Nourishment

1 Tim. 4:7-8 ...Exercise yourself unto godliness. For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.

The way to conduct ourselves in the church life is to exercise ourselves unto godliness. We should not do anything that is not a proper testimony of godliness to others. We do not need to consider whether or not something is legal or right but whether it is an expression of godliness, God manifested in the flesh. Some brothers may go to bars to drink beer. They may tell the other saints that they have been liberated from all bondage and that in the church life there should be no legalities...All the saints should reply, "No, in the church life we do not accept this kind of speaking." We must be discerning and strong, not to cause division but to keep the church in the right lane to manifest our God. Our living should be godly, not loose. We should all bring this matter to the Lord. (CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," p. 628)

Today's Reading

God's economy is His household administration, His plan, to dispense Himself into us. His dispensing produces a life of godliness. Actually, godliness is the issue of the divine dispensing. Such a godly life issuing from God's dispensing depends upon the exercise of our spirit...A godly life comes out of God's dispensing, but God is not dispensing Himself into lifeless vessels...In the [pharmacy], drugs are dispensed into lifeless bottles, and because they are lifeless, their cooperation is not required. God, however, is dispensing Himself into us, the living vessels, who already have our own taste, choice, preference, feeling, thinking, mentality, will, etc. If we do not exercise our spirit strongly to cooperate with the Lord, God cannot dispense Himself into

神就無法將祂自己分賜到我們裏面。我們的靈不僅是接受的器官，保留的器官，也是為着神分賜的入口。我們的靈大大敞開的時候，我們的全人就敞開。然後神就有路將祂自己分賜到我們裏面。神的分賜在於我們的配合，我們的配合就是操練我們的靈。

這就是我們必須禱告的原因。正如走路操練我們的腳和腿，照樣，惟有禱告操練我們的靈。我們禱告的時候，不該這麼關切物質的事物，或以我們個人的事務為目標。我們應當在靈裏禱告，好摸着神，接觸神，並敬拜神。這種禱告操練我們的靈，敞開我們的靈，並使我們得在靈裏遇見神；然後神聖的分賜立刻流進我們的靈裏。今天我們基督徒的生活是敬虔的生活，來自於神將祂自己分賜到我們裏面。這在於我們的靈得着完全的操練。（李常受文集一九七九年第一冊，八〇三至八〇四頁。）

你早上起來如果甚麼也不說，你可能有例行公事的禱告，卻沒有真正的摸着主；這是因為你沒有操練靈。我們必須建立說『哦，主』的習慣。當我們說『哦，主』的時候，我們就摸着主。這是操練靈的習慣。…在艱難的光景中，…我們應當勉強自己說，『哦，主耶穌！』…奧林匹克運動員…勉強自己操練。我們基督徒若要剛強並要在主裏長大，就必須勉強自己用我們的靈。

假定我們的家庭生活遇到了難處。…那時你如果不操練你的靈，你整個魂，包括你的心思、意志、情感，就會得勝。你的魂就會勝過你，制伏你，征服你的靈。這甚至會使你很厲害的發脾氣。因此，每當你在艱難的光景中，你必須勉強自己操練你的靈。勉強你自己操練、使用你的靈，會使你成為不一樣的人。…操練我們自己以至於敬虔，乃是在我們日常生活中操練我們的靈活基督。（李常受文集一九九三年第二冊，二四一至二四二頁。）

參讀：生命的基本功課，第一七至一八課；真理信息，第一章；健康的話，第五章。

us. Our spirit is not only the receiving organ, the retaining organ, but also the opening for God's dispensing. When our spirit opens wide, our whole being opens. Then God has a way to impart Himself into us. God's dispensing depends upon our coordination, and our coordination is the exercise of our spirit.

This is why we have to pray. Just as walking exercises our feet and legs, only prayer exercises our spirit. When we pray, we should not be concerned so much for material things and for our personal affairs as the goal. We should pray in the spirit in order to touch God, to contact God, and to worship God. This kind of prayer exercises our spirit and opens our spirit, and in our spirit we meet God. Then the divine dispensing immediately flows into our spirit. Today our Christian life is a life of godliness, which comes out of God's dispensing of Himself into us. This depends upon our spirit being fully exercised. (CWWL, 1979, vol. 1, "Basic Lessons on Life," p. 599)

If you rise up in the morning without saying anything, you may pray in a routine way without really touching the Lord. This is because there is no exercise of your spirit. We have to build up a habit of saying, "O Lord." When we say, "O Lord," we touch the Lord. This is the habit of exercising our spirit. In a hard situation...we should force ourselves to say, "O Lord Jesus!"...The Olympic athletes...force themselves to exercise. If we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit.

Let us suppose that a problem comes into your family life...If you do not exercise your spirit at that time, your entire soul with your mind, will, and emotion will become prevailing. Then the soul will overcome and subdue you, conquering your spirit. This can even cause you to lose your temper in a bad way. Therefore, whenever you are in a hard situation, you have to force yourself to exercise your spirit. To force yourself to exercise, or to use, your spirit makes you a different person. To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 181-182)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsns. 17-18; CWWL, 1978, vol. 3, "Truth Messages," ch. 1; CWWL, 1978, vol. 3, "The Healthy Word," ch. 5

第五週■週五

晨興餽養

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。』

來四 12『因為神的話是活的，是有功效的，比一切兩刃的劍更鋒利，能以刺入、甚至剖開魂與靈，骨節與骨髓，連心中的思念和主意都能辨明。』

心思是魂的大部分，而魂是居於我們外面的肉體和我們裏面的靈之間。…我們…必須學習將我們的心思置於靈。我們的心思非常『多話』。…我們若不控制我們的心思，就會飄盪幻想，在很短時間內徧遊地球。…所以我們必須將我們的心思引到我們的靈。我們這樣作時，就會向主歌唱，讚美主，並說出主來。

夫妻很容易犯罪，因為他們在一起的時候，不將心思置於靈。他們在別人面前會約束自己所說的話。但是他們在一起時，就任意說別人閒話，或消極的說到召會。…我們必須學習使我們的靈如火挑旺起來，並且控制我們的心思。不要讓心思置於肉體，乃要引導心思，將心思置於靈。這個習慣必須在我們裏面建立起來。我們的心思置於肉體，就是死；我們的心思置於靈，乃是生命平安。（李常受文集一九九三年第二冊，二四八頁。）

信息選讀

希伯來四章十二節用了『辨明』這個辭。那裏說，神的話能剖開我們的靈與魂，連心中的思念和主意都能『辨明』。我們的思念通常是欺騙人的。但我們若操練我們的靈，就會辨明我們的思念是邪惡的，因為在我們

WEEK 5 — DAY 5

Morning Nourishment

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

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

The mind is the great part of the soul, and the soul is in between our outward flesh and our inward spirit...We must learn to set our mind on the spirit. Our mind is very "talkative"...If we do not control our mind, we can wander in our imagination all over the globe within a short time...This is why we must direct our mind to the spirit. When we do this, we will sing to the Lord, praise the Lord, or speak forth the Lord.

It is easy for a husband and a wife to commit sins because when they are with each other, they do not set their mind on the spirit. Before other people, they will be restricted in what they say. But when they are together, they may feel free to gossip about others or speak negatively about the church...We have to learn to fan our spirit into flame and to control our mind. Do not let the mind be set on the flesh, but direct it to be set on the spirit. This habit has to be built up in us. To set our mind on the flesh is death. To set our mind on the spirit is life and peace. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 185-186)

Today's Reading

In Hebrews 4:12 the word discern is used. It says that the word of God can divide our soul from our spirit and is able to discern the thoughts and intentions of the heart. Quite often our thoughts are deceiving. But if we exercise our spirit, there is a discernment that our thoughts are evil, because

的思念背後有邪惡的主意。辨明心中的思念和主意，等於剖開靈與魂。…仇敵的計謀總是要使我們的靈一直與我們的魂攙雜在一起。…甚麼時候有了這樣的攙雜，靈就失敗，魂就得勝。…一個弟兄開始要對他妻子說到另一個人時，他必須想一想：『這是出於我的靈，還是出於我的魂？』如果這是出於他的魂，他所說的就是閒話或批評。如果這是出於他的靈，他所說的必是受主的引導。這表明我們必須辨明我們的靈與魂。我們這些尋求基督的人，必須學習將我們的靈如火挑旺起來，將我們的心思置於靈，並且辨明我們的靈與魂。

我們應當一直跟隨我們的靈，並且在一切事上照着我們的靈而行，這是根據羅馬八章四節。我們應當一直保持警覺，辨明一切不是出於靈，而是出於魂的事。這樣，我們就會一直留在靈裏。這就是操練、使用、運用我們的靈。…當然，我們很容易知道甚麼是出於肉體的，甚麼是出於靈的；但在甚麼是出於魂的與甚麼是出於靈的這二者之間，通常是混淆不清的。所以我們必須辨明。

如果我們要照着靈而行，我們必須學習作事不要太快，說話也不要太快。…我在回信的事上有這樣的經歷。有時候我寫了信，等一天再寄出。第二天可能有新的想法臨到我，要包括在那封信裏，或者發現自己說了甚麼錯的話。這樣等，會幫助我們照着靈而行。

在基督徒生活中一直有爭戰。甚至在我們裏面，在靈與肉體之間也有爭戰；在靈與魂之間，更是這樣。…我們…應當一直辨明甚麼是出於靈，甚麼是出於魂。如果一件事不是出於靈，我們就不要說，也不要作。這就是運用、操練我們的靈。（李常受文集一九九三年第二冊，二四八至二五〇頁。）

參讀：李常受文集一九六四年第一冊，操練我們的靈以實行身體生活，第三章；新約總論，第三百六十三篇。

behind our thoughts there is an evil intention. To discern the thoughts and intents of the heart equals the dividing of the soul from the spirit...The enemy's strategy is always to mix our spirit up with our soul...Whenever such mixing is there, the spirit loses and the soul wins. Before a brother begins to talk to his wife about another brother, he has to consider, "Is this of my spirit or of my soul?" If it is of his soul, what he says will be either gossip or criticism. If it is of his spirit, what he says will be something led by the Lord. This shows that we have to discern our spirit from our soul. We, the ones who are seeking after Christ, must learn to fan our spirit into flame, to set our mind on the spirit, and also to discern our spirit from our soul.

We should always follow our spirit and walk in all things according to our spirit. This is according to Romans 8:4. We should always be on the alert to discern anything that is not of the spirit but of the soul. Then we will remain in the spirit all the time. This is to exercise, to use, to employ, our spirit. Of course, it is easy to know what is of the flesh and what is of the spirit; but quite often it is a very mixed-up situation between what is of the soul and what is of the spirit. This is why we have to discern.

If we are going to walk according to our spirit, we must learn not to do things too fast or to say things too quickly...I have had this experience in writing answers to letters. Sometimes I will write a letter and then keep it for another day before I mail it. The next day a new thought might come to me to include in that letter, or I may realize that I said something wrong. To wait in this way helps us to walk according to our spirit.

The battle in the Christian life is always there. Even within us there is a battle between the spirit and the flesh and even more between the spirit and the soul...We should...always discern what is of the spirit and what is of the soul. If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 186-187)

Further Reading: CWWL, 1964, vol. 1, "Exercising Our Spirit to Practice the Body Life," ch. 3; The Conclusion of the New Testament, msg. 363

第五週■週六

晨興餽養

提後一 6～7『為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，再如火挑旺起來。因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』

我們棄絕那世俗的言語，和老婦的虛構無稽之事，應當操練以至於敬虔。這樣的操練，就像體操。以至於敬虔，意即以敬虔為目的。敬虔就是基督從我們身上活出，成為神在肉體的顯現。今天這位基督就是那靈，住在我們靈裏。（林後三 17，羅八 9～10，提後四 22。）因此，操練自己以至於敬虔，就是操練我們的靈，在日常生活中活出基督。

在提前四章七節，保羅用一個指體操運動的希臘字，說到操練以至於敬虔。我們從三章十六節知道，敬虔的奧祕，神顯現於肉體，是極大的。我們必須藉着我們的靈同內住的靈，操練自己達到這目標，以至於神得着彰顯。…我們操練以至於敬虔，是非常重要的。我們裏面需要餽養，外面該有敬虔。我們該從裏面得着基督的餽養，然後我們該有彰顯神的生活。（提摩太前書生命讀經，八九至九〇頁。）

信息選讀

你若要將你的靈挑旺起來，就必須敞開口，敞開心，敞開靈。…保羅是照着他的經歷寫提後一章六至七節。他題醒提摩太要將神在他裏面的恩賜挑旺起來。然後他說，神賜給我們的，不是膽怯的靈。神所賜給我們的靈是在我們人的中心，被我們魂的三部分—意志、情感、心思—圍繞。神所賜給我們的靈乃是能力、愛、並清明自守的靈。能力屬於我們的意志，愛屬於我們的情感，清明自守屬於我們

WEEK 5 — DAY 6

Morning Nourishment

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Refusing the profane and old-womanish myths, we should exercise unto godliness. Such exercise is like gymnastics. The words unto godliness mean “with a view to godliness.” Godliness is Christ lived out of us to be the manifestation of God. Today this very Christ is the Spirit dwelling in our spirit (2 Cor. 3:17; Rom. 8:9-10; 2 Tim. 4:22). Hence, to exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life.

In 1 Timothy 4:7 Paul uses a Greek term referring to gymnastic exercise with respect to exercise unto godliness. We know from 3:16 that the mystery of godliness, God manifest in the flesh, is great. By our spirit with the indwelling Spirit, we must exercise ourselves unto this goal, unto the expression of God. It is of crucial importance that we exercise unto godliness. Inwardly, we need nourishment, and outwardly, we should have godliness. From within we should be nourished with Christ, and then we should have a living that is the expression of God. (Life-study of 1 Timothy, second edition, pp. 73-74)

Today's Reading

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. Paul wrote 2 Timothy 1:6-7 according to his experience. He reminded Timothy to fan into flame the gift of God within him. Then he said that God has not given us a spirit of cowardice. Instead, God has given us a spirit in the center of our being surrounded by the three parts of the soul—the will, the emotion, and the mind. The spirit given to us by God is of power, of love, and of sobermindedness. Power belongs to our will. Love belongs to our emotion. Sobermindedness belongs to our mind.

的心思。神賜給我們的靈屬於這三件事。我們的意志應當剛強，滿了能力；我們的情感應當愛人，滿了愛；我們的心思應當清明，滿了清明自守。

按照神聖的啓示來看，神賜給我們的，不是膽怯的靈，而是能力的靈。這就是說，你的靈聯於你的意志，這意志是有能力的。所以每當你操練靈的時候，你必須看見，你的意志在其中有分。我們的靈不僅被有能力的意志圍繞，也被愛的情感和清明的心思圍繞。這就是說，你的心思不應當是模糊不清的，乃該是非常清楚、清明的。

保羅有這啓示，也有經歷。…六至七節給我們看見，我們得救的人有本錢過基督徒生活和召會生活。這本錢乃是神所賜的靈。按照神的命定，神所賜的這靈是被我們意志的能力、我們情感的愛、以及我們心思的清明自守所圍繞。這三個助手圍繞着我們的靈，…來提高我們，並幫助我們。

我們必須操練這樣一個神所賜的靈。…沒有神給你造的雙腿，你怎能跑？…照樣，如果神不給我們靈，我們就沒有本錢跑基督徒的賽程。但今天我們有一個大的賬戶，在銀行裏我們有一大筆存款；我們有神所賜的靈。只要我們有神所賜的靈，我們就有能力、愛、和清明的心思，我們的天是晴朗的。

我們該一直相信、宣告並聲明，我們是剛強的。我們是滿了愛的，我們能愛我們的仇敵，我們能愛每一個人。我們是非常清明的，我們的天明亮如水晶。你必須信，因為你有這個本錢，這是你的性能。你應當聲明並宣告說，『我是剛強的！我是愛人的！我是清明的！』你若這麼說，你就有福了。這是操練你的靈的路，這就是將你的靈如火挑旺起來。然後你會禱告。你越禱告，你就越挑旺，你裏面就越焚燒起來。（李常受文集一九九三年第二冊，二四四至二四五、二四七頁。）

參讀：那靈同我們的靈，第八章；書信中神的靈同人的靈，第十章。

God has given us a spirit of these three things. Our will should be strong, full of power; our emotion should be loving, full of love; and our mind should be sober, full of sobermindedness.

According to the divine revelation, God does not give us a spirit of cowardice but a spirit of power. That means our spirit is connected to our will, which is powerful. So whenever we exercise our spirit, we have to realize that our will is involved. Our spirit is surrounded not only by the powerful will but also by the loving emotion and by the sober mind. That means that our mind should not be cloudy or foggy but very clear, very sober.

Paul had the revelation of this and also the experience...Verses 6 and 7...show us that we saved ones have the capital to live the Christian life and the church life. This capital is the God-given spirit. This God-given spirit, according to God's ordination, is surrounded by the power of our will, by the love of our emotion, and by the sobermindedness of our mind. These three helpers are surrounding our spirit...to uplift us and help us.

We have to exercise such a God-given spirit...Without God creating two legs for you, how could you run?...In like manner, if God did not give us a spirit, we would not have the capital to run the Christian race. But today we have a great account, a great deposit in the bank. We have a God-given spirit. As long as we have the God-given spirit, we have power, love, and sobermindedness with a clear sky.

We should always believe and declare and claim that we are strong. We are full of love. We can love our enemies. We are well able to love everyone. We are very clear. Our sky is crystal clear. We have to believe because we have this capital. This is our capacity. We should claim and declare, "I am strong! I am loving! I am clear!" We are blessed if we say this. This is the way to exercise our spirit. This is to fan our spirit into flame. Then we will pray. The more we pray, the more we are fanning, and the more burning there will be within us. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 183-185)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 8; CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 10

第五週詩歌

382

經歷基督—作生命

8 8 8 8 副 (英 501, 不同調)

降 A 大調

6/8

$\overset{A^b}{5}$ | $\overset{A^b}{5}$ $\overset{A^b}{3}$ $\overset{A^b}{4}$ $\overset{A^b}{5}$ $\overset{A^b}{1}$ $\overset{A^b}{2}$ | $\overset{A^b}{3} \cdot \overset{A^b}{3}$ $\overset{A^b}{2}$ $\overset{A^b}{1}$ | $\overset{D^b}{1}$ $\overset{D^b}{1}$ $\overset{D^b}{2}$ $\overset{D^b}{1}$ $\overset{D^b}{6}$ |
 一 榮 耀 基 督, 親 愛 救 主, 你 是 神 的 榮 耀
 $\overset{A^b}{1}$ \cdot $\overset{A^b}{5}$ $\overset{A^b}{7}$ $\overset{A^b}{1}$ | $\overset{E^b}{2}$ $\overset{E^b}{2}$ $\overset{E^b}{7}$ $\overset{E^b}{6}$ $\overset{E^b}{7}$ | $\overset{A^b}{1}$ $\overset{A^b}{2}$ $\overset{A^b}{3}$ $\overset{A^b}{3}$ |
 顯 出! 原 是 永 遠 無 限 的 神, 竟
 $\overset{B^b}{2}$ $\overset{B^b}{3}$ $\overset{B^b}{2}$ $\overset{B^b}{1}$ | $\overset{E^b}{7}$ $\overset{E^b}{1}$ $\overset{E^b}{2}$ $\overset{E^b}{3} \cdot \overset{E^b}{2}$ | $\overset{A^b}{1}$ $\overset{A^b}{1}$ $\overset{A^b}{1}$ $\overset{A^b}{7}$ $\overset{A^b}{6}$ |
 作 時 間 有 限 的 人。副 榮 耀 基 督, 大
 $\overset{E^b}{7}$ $\overset{E^b}{7}$ $\overset{E^b}{7}$ $\overset{E^b}{5}$ $\overset{E^b}{5}$ | $\overset{E^b}{4}$ $\overset{E^b}{4}$ $\overset{E^b}{4}$ $\overset{E^b}{3}$ $\overset{E^b}{\#2}$ | $\overset{A^b}{3} \cdot \overset{A^b}{3}$ $\overset{A^b}{1}$ $\overset{A^b}{2}$ |
 神 化 身, 奧 妙、豐 富, 享 受 不 盡! 聖
 $\overset{C^7}{3}$ $\overset{C^7}{3}$ $\overset{C^7}{2}$ $\overset{C^7}{7}$ | $\overset{F^m}{1}$ $\overset{F^m}{1}$ $\overset{F^m}{1}$ $\overset{F^m}{6}$ | $\overset{D^b}{5} \cdot \overset{D^b}{1}$ $\overset{D^b}{1}$ $\overset{D^b}{7}$ $\overset{D^b}{2} \cdot \overset{D^b}{2}$ | $\overset{A^b}{1} \cdot \overset{A^b}{1}$ ||
 中 之 聖, 人 中 之 人, 在 我 靈 裏 作 我 福 分!

- 二 神的豐盛藏你裏面, 神的榮耀從你彰顯;
 前在肉身成功救贖, 今成那靈與我聯屬。
 三 凡父所有全由你承, 凡你所是都歸於靈;
 靈進我靈作你實際, 使你成為我的經歷。
 四 靈今藉你生命活話, 在我裏面將你實化;
 接受這話, 接觸這靈, 你就作了我的供應。
 五 靈裏敬拜, 靈裏瞻仰, 如鏡返照你的榮光,
 我就變成你的形狀, 使你從我得着顯彰。
 六 惟有如此纔能成聖, 必須如此纔能得勝;
 捨此無法摸着生命, 捨此無路可以屬靈。
 七 藉此你靈浸透全人, 到處是你, 到處是神!
 我就脫離天然自我, 與眾聖徒作神居所。

WEEK 5 — HYMN

O glorious Christ, Savior mine

Experience of Christ — As Life

501

G D/F# Em G7/D C Am
 1. O glo - ri - ous Christ, Sav - ior mine, Thou art tru - ly ra - diance di -
 vine; God in - fi - nite, in e - ter - ni - ty, Yet man in time, fi -
 nite to be. (C) Oh! Christ, ex - pres - sion of God, the Great, In - ex - haust - i - ble, rich, and
 sweet! God min - gled with hu - man - i - ty Lives in me my all to be.

2. The fulness of God dwells in Thee;
 Thou dost manifest God's glory;
 In flesh Thou hast redemption wrought;
 As Spirit, oneness with me sought.
3. All things of the Father are Thine;
 All Thou art in Spirit is mine;
 The Spirit makes Thee real to me,
 That Thou experienced might be.
4. The Spirit of life causes Thee
 By Thy Word to transfer to me.
 Thy Spirit touched, Thy word received,
 Thy life in me is thus conceived.
5. In spirit while gazing on Thee,
 As a glass reflecting Thy glory,
 Like to Thyself transformed I'll be,
 That Thou might be expressed thru me.
6. In no other way could we be
 Sanctified and share Thy vict'ry;
 Thus only spiritual we'll be
 And touch the life of glory.
7. Thy Spirit will me saturate
 Every part will God permeate,
 Deliv'ring me from the old man,
 With all saints building for His plan.

