

第七篇

使徒保羅的榜樣

詩歌：378

讀經：提前一 16，四 12，帖前二 1～12

【週一】

壹 保羅是信徒的榜樣，他在靈裏活基督、顯大基督並供應基督作為那靈，為着建造基督的身體—提前一 16，四 12，羅八 16，腓一 19～21 上、25，林後三 3、6：

一 主向保羅顯現，選定保羅作執事和見證人，將保羅所看見祂的事，和祂將要顯現給保羅的事，見證出來—徒二六 16～19，參一 8，二三 11，二十 20、31：

1 保羅過一種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似—弗四 20～21，腓四 5～8、11～13。

2 這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個—保羅—繼續活着；保羅是成為肉體、釘死十架、復活、被神高舉之基督的活見證人—徒一 8，腓二 2、5，一 8，二 13，徒二七 22、24～25，二八 3～9，見 9 註 1。

二 保羅以基督為一切—作他的生活、榜樣、目標和祕訣—腓一 19～21 上，二 5～16，三 7～

Message Seven

The Pattern of the Apostle Paul

Hymns: 499

Scripture Reading: 1 Tim. 1:16; 4:12; 1 Thes. 2:1-12

§ Day 1

I. **Paul was a pattern to the believers of living Christ, magnifying Christ, and ministering Christ as the Spirit in his spirit for the building up of the Body of Christ—1 Tim. 1:16; 4:12; Rom. 8:16; Phil. 1:19-21a, 25; 2 Cor. 3:3, 6:**

A. The Lord appeared to Paul to appoint him as a minister and a witness both of the things in which Paul had seen Him and of the things in which He would appear to Paul—Acts 26:16-19; cf. 1:8; 23:11; 20:20,31:

1. Paul lived a life that was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before—Eph. 4:20-21; Phil. 4:5-8, 11-13.

2. The wonderful, excellent, and mysterious God-man, who lived in the Gospels, continued to live through Paul as one of His many members; Paul was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ—Acts 1:8; Phil. 2:2, 5; 1:8; 2:13; Acts 27:22, 24-25; 28:3-9, see footnote 1 on v. 9.

B. Paul took Christ as everything—as his living, pattern, goal, and secret—Phil. 1:19-21a; 2:5-16; 3:7-14; 4:11-13.

14, 四 11 ~ 13。

- 三 保羅在新約的職事，就是在那靈的職事、義的職事並和好的職事裏，被神注入，將神照耀出來—林後三 18，四 1，三 6、8 ~ 9，五 18 ~ 20。
- 四 因着保羅是信徒的榜樣（提前一 16），他就能囑咐提摩太『在言語、為人、愛、信、純潔上』作榜樣（四 12）。

【週二】

- 五 保羅是我們的榜樣，他作基督的大使（弗六 20，林後五 18 ~ 20），有以下的資格：
- 1 他不憑他所是的或所能作的，乃憑那不死的生命（就是基督自己）而活—4 節，約十四 6，西三 4，加二 20。
 - 2 他懷着雄心大志，在一切事上都要討基督的喜悅—就是在各方面活基督、長基督、彰顯基督並繁殖基督—林後五 9，西一 10。
 - 3 他受基督的愛困迫，不再向自己活，乃向主活；我們『向主』活，意即服在主的指引和管制之下，願意履行祂的要求，滿足祂的渴望，並完成祂所要作的—林後五 14 ~ 15。
 - 4 他不在外面按着舊造裏的肉體認人，乃在裏面按着新造裏的靈認人—16 ~ 17 節，加六 15。
- 六 保羅是我們的榜樣，他活神並事奉神，乃是在他重生的靈裏，憑着內住的基督（賜生命的靈），而不是在他的魂裏，憑魂的能力和才能；他是屬靈的人，為着那靈撒種，結那靈的果子—羅一 9，七 6，八 4、16，加三 3，五 16、22 ~ 25，六 8，林後四 5，林前二 15，林後二 13。

- C. Paul was infused with God to shine forth God in the ministry of the new covenant, which is the ministry of the Spirit, the ministry of righteousness, and the ministry of reconciliation—2 Cor. 3:18; 4:1; 3:6,8-9; 5:18-20.
- D. Because Paul was a pattern to the believers (1 Tim. 1:16), he could charge Timothy to be a pattern "in word, in conduct, in love, in faith, in purity" (4:12).

§ Day 2

- E. Paul is our pattern in his being an ambassador of Christ (Eph. 6:20; 2 Cor. 5:18-20) with the following qualifications:
1. He did not live by what he was or could do but by the immortal life, which is Christ Himself—v. 4; John 14:6; Col. 3:4; Gal. 2:20.
 2. He was determined to gain the honor of being well pleasing to Christ in all things—living Christ, growing Christ, expressing Christ, and propagating Christ in every respect—2 Cor. 5:9; Col. 1:10.
 3. He was constrained by the love of Christ to no longer live to himself but to live to the Lord; for us to live "to the Lord" means that we are under the Lord's direction and control and that we want to fulfill His requirements, satisfy His desires, and complete what He intends—2 Cor. 5:14-15.
 4. He did not know others outwardly according to the flesh in the old creation but inwardly according to the spirit in the new creation—vv. 16-17; Gal. 6:15.
- F. Paul is our pattern by living and serving God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul; he was a spiritual man who sowed unto the Spirit to bear the fruit of the Spirit—Rom. 1:9; 7:6; 8:4,16; Gal. 3:3; 5:16, 22-25; 6:8; 2 Cor. 4:5; 1 Cor. 2:15; 2 Cor. 2:13.

七 保羅是我們的榜樣，他有身體感且以身體為中心，在身體裏、藉着身體並為着身體作一切事—羅十二4～5，林前十二12～27，弗四1～6、15～16，西二19，徒二八13～15與15註2。

【週三】

貳 牧養人，顧惜並餵養人，最好的路乃是給他們正確的榜樣；保羅自己活基督，他就以此餵養他屬靈的兒女—帖前二1～12，林後一23～24，十一28～29，林前九22，徒二十28：

一 保羅和他的同工乃是所傳之福音的模型；『你們知道，我們在你們中間，為你們的緣故是怎樣為人』—帖前一5下。

二 在召會裏，人比甚麼都要緊；人就是方法，人就是主的工作；你的是的，就是你所作的一約五19，六57，腓一19～26，徒二十18～35，太七17～18，十二33～37。

三 我們需要跟隨使徒的榜樣，注意生命過於工作—約十二24，林後四12。

四 使徒不僅傳福音，也活福音；他們盡職傳福音，不僅憑着言語，也憑着展示神能力的生生活，就是在聖靈裏，並在信心確據裏的生活—帖前一5。

五 帖撒羅尼迦的聖徒成了效法使徒的人；這引導他們跟從主，以主為榜樣，因而使他們成了所有信徒的榜樣—6～7節。

六 使徒保羅一再強調使徒進到信徒那裏；這表明在使徒將福音注入初信者裏面時，使徒的行事

G. Paul is our pattern in his being Body-conscious and Body-centered, doing everything in the Body, through the Body, and for the Body—Rom. 12:4-5; 1 Cor. 12:12-27; Eph. 4:1-6, 15-16; Col. 2:19; Acts 28:13-15 and footnote 2 on v. 15.

§ Day 3

II. The best way to shepherd people, to cherish and nourish them, is to give them a proper pattern; Paul fed his spiritual children with his own living of Christ—1 Thes. 2:1-12; 2 Cor. 1:23—2:14; 11:28-29; 1 Cor. 9:22; Acts 20:28:

A. Paul and his co-workers were a pattern of the glad tidings that they spread; "you know what kind of men we were among you for your sake"—1 Thes. 1:5b.

B. In the church the most important thing is the person; the person is the way, and the person is the Lord's work; what you are is what you do—John 5:19; 6:57; Phil. 1:19-26; Acts 20:18-35; Matt. 7:17-18; 12:33-37.

C. We need to follow the pattern of the apostles to pay more attention to life than to work—John 12:24; 2 Cor. 4:12.

D. The apostles not only preached the gospel but also lived it; their ministering of the gospel was not only by word but also by a life that displayed the power of God, a life in the Holy Spirit and in the assurance of faith—1 Thes. 1:5.

E. The saints in Thessalonica became imitators of the apostles; this led them to follow the Lord, to take Him as their pattern, thus making them a pattern to all other believers—vv. 6-7.

F. The apostle Paul stressed repeatedly the apostles' entrance toward the believers; this shows that their manner of life played a great role in

為人扮演了重要的角色—5、9 節，二 1:

- 1 使徒一面爭戰，一面在神裏面放膽，對帖撒羅尼迦人講說福音—2 節。
- 2 使徒毫無錯謬、污穢或詭詐—3 節。

【週四】

- 3 神首先試驗並驗中使徒，然後把福音託付他們；因此，他們的講說、他們福音的傳揚，不是出於自己，要討人喜歡，乃是出於神，要討神喜歡；祂一直察驗、察看並試驗他們的心—4 節，詩二六 2，一三九 23 ~ 24，林後一 12，六 6，七 3。
- 4 使徒沒有用過諂媚的話，也沒有藉掩飾而貪婪—帖前二 5：
 - a 藉掩飾而貪婪，就是混亂或攪混神的話—林後二 17，四 2。
 - b 也是為利假裝敬虔—提前六 5，多一 11，彼後二 3。

【週五】

- 5 使徒沒有尋求從人來的榮耀—帖前二 6 下：
 - a 尋求從人來的榮耀，對每一個基督的工人都是真試誘，許多已被這事吞滅、破壞—參撒十五 12。
 - b 路西弗由於尋求榮耀，成為神的對頭撒但；凡尋求從人來的榮耀，都是撒但的跟從者—結二八 13 ~ 17，賽十四 12 ~ 15，太四 8 ~ 10。
 - c 我們能給主用多少，我們的用處會持續多久，乃在於我們是否尋求從人來的榮耀—參約七 17 ~ 18，五 39 ~ 44，十二 43，林後四 5。

infusing the gospel into the new converts—vv. 5, 9; 2:1:

1. The apostles were struggling and speaking the gospel to the Thessalonians in the boldness of God—v. 2.
2. The apostles were free from deception, uncleanness, and guile—v. 3.

§ Day 4

3. The apostles were first tested and approved by God and then were entrusted by Him with the gospel; hence, their speaking, the preaching of the gospel, was not of themselves to please men but of God to please Him; God proved, examined, and tested their hearts continually—v. 4; Psa. 26:2; 139:23-24; 2 Cor. 1:12; 6:6; 7:3.
4. The apostles were neither found with flattering speech nor with a pretext for covetousness—1 Thes. 2:5:
 - a. To have any pretext for covetousness is to peddle or adulterate the word of God—2 Cor. 2:17; 4:2.
 - b. It is also to pretend to be godly for the sake of gain—1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3.

§ Day 5

5. The apostles did not seek glory from men—1 Thes. 2:6a:
 - a. To seek glory from men is a real temptation to every Christian worker; many have been devoured and spoiled by this matter—cf. 1 Sam. 15:12.
 - b. Lucifer became God's adversary, Satan, because of glory-seeking; anyone who seeks glory from men is a follower of Satan—Ezek. 28:13-17; Isa. 14:12-15; Matt. 4:8-10.
 - c. How much we will be used by the Lord and how long our usefulness will last depend on whether we seek glory from men—cf. John 7:17-18; 5:39-44; 12:43; 2 Cor. 4:5.

6 使徒雖然是基督的使徒，卻不維護自己的權柄和尊嚴——帖前二 6 上：

a 在基督徒的工作中維護權柄、尊嚴或權利，就破壞了工作；主耶穌在地上時放棄了祂的尊嚴（約十三 4～5），使徒也寧可不用祂的權利（林前九 12）。

b 我們若效法這個榜樣，就會把基督身體裏這種要求地位的致命病菌殺死——太二十 20～28。

7 使徒顧惜信徒並切慕他們，如同乳母顧惜、切慕自己的孩子——帖前二 7～8，參加四 19，賽四九 14～15，六六 12～13：

a 顧惜人就是使人快樂，安慰人，叫人覺得你令他們愉快，在每件事上並在每一方面都叫人容易接觸你。

b 在我們天然的人性裏顧惜人，是不真的；我們顧惜人必須有主的同在作迷人的因素，作復活的實際。

c 顧惜人包含餵養人；餵養人是以那在三個時期中盡其豐滿職事之包羅萬有的基督餵養他們——弗五 29。

【週六】

8 使徒不但將神的福音分給帖撒羅尼迦人，連自己的性命也分給他們——帖前二 8：

a 過潔淨、正直的生活（3～6、10），並且愛初信者，甚至將我們的性命分給他們（7～9、11），乃是我們將福音注入他們裏面的必要條件。

b 保羅為聖徒的緣故，不僅願意花費他所有的，也願意花上他自己，就是他這個人——林後十二 15。

9 在勸勉信徒上，使徒看自己是父親，要叫他們行事

6. The apostles did not stand on their own authority or dignity as apostles of Christ—1 Thes. 2:6b:

a. To assert authority, dignity, or right in Christian work damages that work; the Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle preferred not to use his right (1 Cor. 9:12).

b. If we follow this pattern, we will kill a deadly disease germ in the Body of Christ, the germ of assuming a position—Matt. 20:20-28.

7. The apostles cherished the believers and yearned over them as a nursing mother would cherish and yearn over her own children—1 Thes. 2:7-8; cf. Gal. 4:19; Isa. 49:14-15; 66:12-13:

a. To cherish people is to make them happy, to comfort them, to make them feel that you are pleasant to them, easy to be contacted in everything and in every way.

b. To cherish people in our natural humanity is not genuine; we must cherish people with the Lord's presence as the charming factor, as the reality of resurrection.

c. Cherishing includes nourishing; to nourish people is to feed them with the all-inclusive Christ in His full ministry of three stages—Eph. 5:29.

§ Day 6

8. The apostles not only imparted the gospel of God to the Thessalonians; they also imparted their own souls—1 Thes. 2:8:

a. To live a clean and upright life (vv. 3-6, 10) and to love the new converts, even by giving our own souls to them (vv. 7-9, 11), are the prerequisites for infusing them with the gospel.

b. Paul was willing to spend not only what he had but also himself, his very being, on behalf of the saints—2 Cor. 12:15.

9. The apostles considered themselves as fathers in exhorting the believers to

爲人配得過神，而有一種生活行動，使他們能進入神的國，並將他們引進神的榮耀—帖前二 11 ~ 12。

walk in a manner worthy of God, to have a walk that will enable them to enter into the kingdom of God and usher them into the glory of God—1 Thes. 2:11-12.

第七週■週一

晨興餽養

提前一 16『然而，我所以蒙了憐憫，是要叫耶穌基督在我這罪魁身上，顯示祂一切的恆忍，給後來信靠祂得永遠生命的人作榜樣。』

腓一 21『因為在我，活着就是基督，死了就有益處。』

在風暴的海上，主不僅使保羅成了與他同船之人的主人，（徒二七 24，）也使保羅成了他們生命的保證人和安慰者。（22， 25。）…在他漫長、不幸且受監禁的航程中，主保守使徒在祂的超越裏，使他能活出一種生活，遠超憂慮的境域。這種生活是全然尊貴，有人性美德的最高標準，彰顯最高超的神聖屬性，與多年前主在地上所過的生活相似。這是耶穌在祂被神性所豐富的人性裏，再次活在地上！這是從前活在福音書裏那奇妙、超絕、奧祕的神人，藉着祂許多肢體中的一個，在使徒行傳裏繼續活着！這是成為肉體、釘死十架、復活、被神高舉之基督的活見證人！保羅在他的航程裏活基督，並顯大基督。（腓一 20～21。）（聖經恢復本，徒二八 9 註 1。）

信息選讀

當主耶穌（首次）向保羅顯現時，他給保羅託付，選定他作執事和見證人。…執事是為着職事，見證人是為着見證。職事主要的與工作有關，與執事的所作有關；見證與人有關，與見證人的所是有關。

在行傳二十六章十六節，主耶穌對保羅說，『我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』這裏『你所看見我的事』，以及『我將要顯現給你的事』，

WEEK 7 — DAY 1

Morning Nourishment

1 Tim. 1:16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

Phil. 1:21 For to me, to live is Christ and to die is gain.

On the sea in the storm, the Lord had made the apostle [Paul] not only the owner of his fellow voyagers (Acts 27:24) but also their life-guarantor and comforter (vv. 22, 25)...All during the apostle's long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ (Phil. 1:20-21). (Acts 28:9, footnote 1)

Today's Reading

When the Lord Jesus [first] appeared to Paul, He commissioned him, appointing him as a minister and a witness...A minister is for the ministry; a witness is for the testimony. The ministry is related mainly to the work, to what a minister does. A testimony is related to the person, to what a witness is.

In Acts 26:16 the Lord Jesus said to Paul, "I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you." Notice that here the phrase in which is used twice. Here Paul was saying that the Lord had

含『你在這些事中曾看見我』，並『我要在這些事中向你顯現』的意思。在這裏保羅乃是說，主選定他作執事和見證人，為要將主已經啓示保羅的事，和主將要啓示他的事，見證出來。雖然保羅的意思是這樣，但他不是這樣來陳明這事。這一節乃是說，保羅在一些事中曾看見過主，主也要在一些事中向他顯現。

十六節指明，保羅並非領受一些事的啓示而沒有看見基督；反之，他乃是在所領受的事中看見基督。換句話說，凡基督向保羅啓示的事，莫不是以祂自己作那些事的內容。這就是保羅要將他所看見主的事見證出來的原因。在保羅所看見的一切異象中，他看見了基督。不僅如此，他也要將主所要顯現給他的事，見證出來。這裏主似乎對保羅說，『在你將要領受的一切異象和啓示中，我都要向你顯現。』這指明如果我們只看見異象和啓示，而沒有看見主，那我們所看見的就是虛空。

我們不贊成僅僅用神學的方式來研讀聖經。這樣研讀聖經的人，可能學習了神學，但他們沒有看見基督。研讀聖經來學習神學，與研讀聖經為要看見基督大不相同。

當保羅在往大馬色去的路上，基督向他啓示了一些事，而保羅在那些事中看見了基督。主指明祂要向保羅啓示更多的事，在那些事中，主自己也要向他顯現。所以，保羅所看見的不僅是事情本身，更是基督在这一切事中向他顯現了。

在我們從主領受的任何亮光中，我們都必須看見基督。凡我們所看見的，不論是光照、異象或啓示，都必須有基督向我們顯現。…如果我們研讀聖經，獲得聖經知識而沒有看見基督，那知識就是虛空的。我們都需要學習在所啓示我們的事中看見基督。（使徒行傳生命讀經，六八一至六八四頁。）

參讀：使徒行傳生命讀經，第二十六、六十八篇；腓立比書生命讀經，第二十一篇。

appointed him as a minister and a witness of the things He revealed to Paul and of the things He would reveal to him. Although this was Paul's meaning, this was not the way he presented the matter. Rather, this verse speaks of the things in which Paul had seen the Lord and of the things in which the Lord would yet appear to him.

Acts 26:16 indicates that Paul did not receive the revelation of things without seeing Christ. Instead, he received the things in which he saw Christ. In other words, Christ did not reveal things to Paul without Himself as the content of those things. This is the reason that Paul would be a witness of the things in which he had seen the Lord. In all the visions that Paul saw, he saw Christ. Furthermore, he would be a witness of the things in which the Lord was yet to appear to him. Here the Lord seemed to be saying to Paul, "In all the visions and revelations you will receive, I will appear to you." This indicates that if we only see visions and revelations and do not see the Lord, then what we see is vanity.

We do not agree with studying the Bible merely in a theological way. Those who study the Bible in this way may learn theology, but they do not see Christ. There is a great difference between studying the Bible to learn theology and studying the Bible in order to see Christ.

As Paul was on the way to Damascus, Christ revealed certain things to him, and in those things Paul saw Christ. The Lord indicated that He would reveal more things to Paul, and in those things the Lord Himself would appear to him. Therefore, what Paul saw was not merely the things themselves but Christ as the One appearing in all these things.

In any light we receive of the Lord, we must see Christ. Christ must appear to us...in the way of enlightenment, vision, or revelation...If we study the Bible and gain knowledge of the Scriptures without seeing Christ, that knowledge is vanity. We all need to learn to see Christ in the things that are revealed to us. (Life-study of Acts, second edition, pp. 578-581)

Further Reading: Life-study of Acts, msgs. 26, 68; Life-study of Philippians, msg. 21

第七週■週二

晨興餽養

林後五 14～15『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。』

使徒保羅乃是基督的大使。大使是代表最高權柄的人。…宇宙中最高的權柄乃是神，神已將天上和地上所有的權柄，都賜給了基督。（太二八 18。）神設立基督作萬王之王，萬主之主。（提前六 15，啓十七 14。）今天耶穌乃是基督，萬有之主，最高的權柄。這個最高的權柄，需要一些穀資格在地上代表祂的大使。主的職事不是僅僅作傳道人或教師，乃是由屬天權柄授權，作代表全宇宙最高權柄的人。（李常受文集一九六七年第二冊，二一二頁。）

信息選讀

保羅作為基督的大使，知道他裏面的一切，他所是的一切，他所有的一切，都是必死的。（林後五 4。）我們的智慧是必死的，我們的才能是必死的。一切我們所能作的，…所是的，以及…所有的，都會消逝。因這緣故，我們不該信靠我們的所是。…我們是必死的人，但神已經將一些永遠的東西、永遠不死的東西、永遠常存的東西，作到我們裏面。因着我們已經接受主耶穌，祂也活在我們裏面，我們就擁有祂不死的神性。至終，…必死的要被神聖的生命吞滅了。（4。）

因着我看見我有基督在我裏面作不死的生命，我就必須懷着雄心，一直努力討祂喜悅。（9。）如果你要成為基督的大使，在全宇宙中必定有這麼一天，

WEEK 7 — DAY 2

Morning Nourishment

2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority...The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 171)

Today's Reading

As an ambassador of Christ, Paul realized that whatever was within him, whatever he was, and whatever he had was mortal (2 Cor. 5:4)...Our wisdom is mortal, and our ability is mortal. Whatever we can do,...we are, and...we have is going to die. This is why we should not have any trust in what we are...We are mortal beings, but God has wrought into us something which is eternal, something which will never die, something which will last forever. Because we have received the Lord Jesus and He lives in us, we possess His eternal divinity. Eventually,...mortality will be swallowed up by the divine life [v. 4].

Since I realize that I have Christ as the eternal life within me, I have to endeavor with an ambition to please Him all the time (v. 9). If we are going to be an ambassador of Christ, there must be one day in this whole universe

你下定決心，呼天喚地作見證，你現在要絕對的為着基督，你只有一個雄心，就是討基督喜悅。神已經將祂自己這不死的生命作到我們裏面，使我們不憑自己而活，乃憑這生命而活。現在我們必須懷着雄心討祂喜悅。

保羅…是一個向主活着的人。（15。）裝備我們成為基督大使的…一個項目，乃是基督困迫的愛。你必須是一個被基督的愛沖激的人。保羅在林後五章十四至十五節告訴我們，基督受死的愛，像大水澎湃沖向我們，迫使我们情不自禁的向祂活着。被困迫就像被浪潮沖走。基督的愛像浪潮一樣強烈，將你征服，將你沖走。我們必須被基督的愛所沖沒。我們需要被祂的愛所困迫，以致我們別無選擇。我們應當能說，『我沒有別的路可走，我必須愛主，因為祂的愛困迫我。我能作甚麼呢？』…我們都必須這樣被基督的愛困迫。

我必須承認，我多年來天天禱告，求主向我啓示祂的愛，好使我能被基督的愛所困迫。我這樣禱告：『主阿，用你的愛困迫我。哦，主阿，用你的愛沖沒我。』…我們中間的青年人必須看見，雖然他們今天愛主，但他們在基督徒的經歷上，仍在十字路口。有許多方向讓他們選擇，讓他們走。你也許有許多選擇，然而一旦你被基督的愛所沖沒，你就失去所有的選擇。

一個作大使的人…乃是…不照着肉體，乃照着基督，在靈裏認人。我們絕不該憑外表，照着肉體考慮事情或者認人，乃該一直照着基督，在靈裏考慮事情並認人。（李常受文集一九六七年第二冊，二一三至二一六頁。）

參讀：一個在靈裏之人的自傳，第六章；哥林多後書生命讀經，第十三至十四、二十五、二十九篇。

in which we make a decision, calling the heavens and the earth to be the witnesses, that we are now absolutely for Christ, that we have only one ambition—to please Christ. God has wrought Himself as the eternal life into us so that we should not live by ourselves but by this life. Now we have to be ambitious to please Him.

Paul was a person who lived to the Lord (v. 15). Another item which equips us to be the ambassadors of Christ is the constraining love of Christ. We must be persons carried away by the love of Christ. In 2 Corinthians 5:14-15 Paul tells us that the dying love of Christ is like the rushing of great waters toward us, impelling us to live to Him beyond our own control. To be constrained is similar to being carried away by a tide of water. The love of Christ is as strong as a tide of water which overcomes us and carries us away. We need to be flooded by the love of Christ. We need to be constrained by His love so that we have no choice. We should be able to say, “I have no other way to go. I have to love the Lord because His love has constrained me. What can I do?”...We all have to be constrained by the love of Christ in such a way.

I must confess that I have prayed day by day for years that the Lord would show me His love so that I could be constrained by the love of Christ. I prayed in this way: “Lord, constrain me with Your love. O Lord, flood me with Your love.”...The young saints among us need to realize that although they love the Lord today, they are still at the crossroads of their Christian experience. There are many directions for them to choose, to take. They may have many choices, but once they are flooded by the love of Christ, they lose all the choices.

A person who is an ambassador of Christ...does not know people according to the flesh but according to Christ in the spirit. You should never consider anything or try to know a person by the outward appearance according to the flesh but always according to Christ in the spirit. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 172-174)

Further Reading: CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 6; Life-study of 2 Corinthians, msgs. 13-14, 25, 29

第七週■週三

晨興餽養

帖前二 1～3『弟兄們，你們自己原曉得，我們進到你們那裏，並不是徒然的。我們從前在腓立比受苦害，又被凌辱，就如你們所知道的，然而還是在我們的神裏面放膽，在極大的爭戰中，對你們講說了神的福音。我們的勸勉不是出於錯謬，不是出於污穢，也不是用詭詐。』

保羅…作了剛強的見證，說到他在帖撒羅尼迦人中間的生活。他題醒他們，使徒是如何來到他們那裏，以及使徒在他們中間的生活態度。保羅為甚麼強調這事？他強調這事，是要給年幼的聖徒看見正當生活的榜樣。我盼望所有的長老和帶頭的，都從保羅這個實例看見，我們必須是眾聖徒的榜樣。在每一個地方召會裏，必須有一些榜樣、一些模型，讓別人效法。

給初信者和年幼信徒許多教導，不是照顧他們的正確之路；撫育他們的正確之路乃是給他們榜樣看。你給他們榜樣看，就是澆灌他們、供應他們、乳養他們、顧惜他們；這是撫育。你若覺得自己的經歷有些欠缺，你可以將聖經裏不同的人指給初信者看。譬如，舊約的以諾、挪亞、亞伯拉罕和大衛，新約的彼得、約翰、保羅和提摩太等人。我們可以這樣題出聖經人物的生活，來撫育年幼的信徒長大。（帖撒羅尼迦前書生命讀經，一二七至一二九頁。）

信息選讀

照顧孩子在於九分餽養和一分教導，這也應當是我們照顧召會裏初信者的作法。…餽養包括從聖經或召會歷史中題出榜樣。我們讀歷代聖徒的傳記，就餽養了自己，也經歷了撫育。這裏的重

WEEK 7 — DAY 3

Morning Nourishment

1 Thes. 2:1-3 For you yourselves know, brothers, our entrance toward you, that it has not been in vain. But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle. For our exhortation is not out of deception nor out of uncleanness nor in guile.

Paul...gives a strong testimony of his living among the Thessalonians. He reminds them of the apostles' coming and of their manner of life among them. Why did Paul emphasize this? He emphasized it because he was presenting a pattern of a proper living to the young saints. I hope that all the elders and leading ones will see from Paul's example that we must be a pattern to the saints. In every local church there must be some patterns, some models, for others to follow.

To give the new believers and young ones a lot of teaching is not the proper way to take care of them. The proper way to foster them is to show them a pattern. By showing them a pattern, you water them, supply them, nourish them, and cherish them. This is fostering. If you find that your experience is somewhat lacking, point the new believers to different people in the Bible, for example, to ones such as Enoch, Noah, Abraham, and David in the Old Testament and Peter, John, Paul, and Timothy in the New Testament. We can present the lives of Bible characters in such a way as to foster the growth of the young ones. (Life-study of 1 Thessalonians, 2nd edition, pp. 107-108)

Today's Reading

Caring for children is ninety percent a matter of feeding and ten percent a matter of teaching. This also should be our practice in caring for new believers in the church...Feeding involves the presenting of patterns either from the Bible or from church history. By reading the biographies of saints throughout the ages,

點是說，餵養人和撫育人最好的路，是給他們一個正確的榜樣。

保羅在帖撒羅尼迦前書不是傳講自己，而是以他自己活基督的生活來餵養他屬靈的兒女。這意思是說，保羅用他的生活方式來餵養他屬靈的兒女。這是他強調他進到帖撒羅尼迦人那裏、他的傳揚、他對待神話語的方式、以及他生活態度的原因。

使徒一再強調他們進到信徒那裏，（一5，9，〔二1，〕）這表明在使徒將福音注入初信者裏面時，使徒的行事為人扮演了重要的角色。他們的行事為人不僅是他們所說的，更是他們所是的。…使徒進到他們那裏，並不是徒然的。使徒是如何信主並跟從主的榜樣。因為有許多人藉着使徒信了主耶穌，所以不到一個月就興起了一個召會。

使徒們傳福音的時候經歷了神。他們在為福音的爭戰中享受神作他們的膽量。他們雖然受腓立比人的凌辱，然而還是放膽，這不是在他們自己裏面，而是在神裏面。苦難與逼迫不能打倒他們，因為他們與三一神有生機的聯結。按照二章二節所說，他們在極大的爭戰中，講說神的福音。這指明他們一面傳福音一面爭戰，因為逼迫還沒有過去。因此，他們一面爭戰，一面在神裏面放膽，對帖撒羅尼迦人講說福音。

在三節…錯謬是指目標，污穢是指動機，詭詐是指手段。這三者都是屬於且由於那狡猾、迷惑人的魔鬼。勸勉包括講說、傳揚、教導和懇求。…使徒並不貪婪，也沒有意思要從甚麼人得着好處。他們帶着福音來到帖撒羅尼迦人那裏，完全是誠實而忠信的。（帖撒羅尼迦前書生命讀經，一二九、一一三至一一五頁。）

參讀：倪柝聲—今時代神聖啓示的先見，第十一章；倪柝聲恢復職事過程中信息記錄，第十、三十三篇。

we nourish ourselves and experience a kind of fostering. The point here is that the best way to feed others and foster them is to give them a proper pattern.

In the book of 1 Thessalonians Paul was not preaching himself. Rather, he was feeding his spiritual children with his own living of Christ. This means that Paul's way of living was used to feed his spiritual children. This was the reason he emphasized his coming to the Thessalonians, his preaching, his way of handling the word of God, and his manner of living.

The apostle stresses repeatedly [the apostles'] entrance toward the believers (1:5, 9; [2:1]). This shows that their manner of life played a great role in infusing the gospel into the new converts. It was not only what the apostles said but also what they were...The apostles' entrance was not in vain. They were a pattern of how to believe in the Lord and follow Him. Because many came to believe in the Lord Jesus through the apostles, a church was raised up in less than a month.

In the preaching of the gospel, the apostles experienced God. They enjoyed Him as their boldness in the struggle for the gospel. They were bold not in themselves but in God...Suffering and persecution could not defeat them, because they were in the organic union with the Triune God. According to verse 2, they spoke the gospel of God in much struggle. This indicates that while they were preaching, they were fighting, because persecution was still going on. Hence, they were struggling and speaking the gospel to the Thessalonians in the boldness of God.

In verse 3...deception refers to the goal, uncleanness to the motive, and guile to the means. All three are of and by the subtle and deceiving devil. The word exhortation includes speaking, preaching, teaching, instructing, and entreating...The apostles were not greedy, and they had no intention of making a gain of anyone. Their coming to the Thessalonians with the gospel was altogether honest and faithful. (Life-study of 1 Thessalonians, second edition, pp. 108, 95-96)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11; Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 1, chs. 10, 33

第七週■週四

晨興餽養

帖前二 4～5『但神怎樣驗中了我們，把福音託付我們，我們就照樣講，不是要討人喜歡，乃是要討那察驗我們心的神喜歡。因為我們從來沒有用過諂媚的話，就如你們所知道的；也沒有藉掩飾而貪婪，這是神可以作見證的。』

帖前二章四節的『驗中』含示試驗。神驗中使徒以前，先試驗他們。神根據這驗中，把福音託付他們。神作這事非常謹慎，因為祂知道我們的心。

按我們的意見，神既然無所不知，就不需要試驗我們。不錯，在我們出生以前，祂已經知道我們會是那一種人。既是這樣，神為甚麼試驗我們？神的試驗主要不是為着祂自己，乃是為着我們。神認識我們，但我們不認識自己。因為我們不韋認自己，所以我們以為自己是正直、誠實並忠信的。但我們受試驗的時候，就會看見我們真正的所是，我們會發現，我們自己裏面是不誠實、不忠信、也不可靠的。…神這樣察驗我們之後，我們纔能被驗中。（帖撒羅尼迦前書生命讀經，一一五至一一六頁。）

信息選讀

我勸青年人不要信任自己，因為他們還沒有受過試驗。我確信神要用青年人，但是神要先試驗他們，然後纔用他們。神試驗我們而驗中我們以後，纔能對我們有所託付。神的託付是根據祂驗中了我們。但我們不能驗中我們自己。惟有在神試驗我們以後，祂纔會驗中我們。然後祂會把一些事託付我們，並開始使用我們。

WEEK 7 — DAY 4

Morning Nourishment

1 Thes. 2:4-5 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts. For neither were we found at any time with flattering speech, even as you know, nor with a pretext for covetousness; God is witness.

The word approved in 1 Thessalonians 2:4 implies being tested. God tested the apostles before He approved them. Based upon this approvedness, God entrusted them with the gospel. God did this in a careful way, for He knows our hearts.

According to our opinion, since God already knows everything, it is not necessary for Him to test us. Yes, before we were born, He already knew what kind of person we would be. Why, then, does God test us? God's testing is not mainly for Himself; it is primarily for us. God knows us, but we do not know ourselves. Because we do not know ourselves adequately, we may think that we are upright, honest, and faithful. However, when we are put to the test, we will see what we really are and discover that in ourselves we are not honest, faithful, or trustworthy...Only after God proves us in this way will we have approvedness. (Life-study of 1 Thessalonians, 2nd edition, p. 96)

Today's Reading

I would encourage the young people not to have confidence in themselves, for they have not yet been tested. I have the assurance that God will use the young people. But God's using of them will come after His testing of them. God cannot entrust anything to us until we have the approvedness that comes from His testing. God's entrusting is based on our approvedness. But we cannot approve ourselves. Only after God has tested us will He grant us approvedness. Then He will entrust something to us and begin to use us.

神乃是這樣把福音託付使徒。因着使徒接受了福音的託付，所以他們的講說不是要討人喜歡，乃是要討那察驗我們心的神喜歡。他們的講說是根據神的託付。神把福音託付了他們，所以他們的講說是要討神的喜歡。…帖前二章四節給我們看見，我們必須被神驗中，然後神就對我們有所託付。此後我們還需要講說，要討那察驗我們心的神喜歡。這指明我們需要經過試驗、驗中和託付，然後就會有可講說、可教導的。

（在五節）掩飾原文或作假裝，遮掩。藉掩飾而貪婪，就是混亂或攙混神的話，（林後二 17，四 2，）也是為利假裝敬虔。（提前六 5，多一 11，彼後二 3。）

帖前二章五節說，使徒從來沒有用過諂媚的話。我們都必須避免用諂媚的話，絕不以諂媚的態度對人說話。保羅在這一節裏還說，使徒沒有藉掩飾、遮掩而貪婪。他們沒有邪惡的動機，而用辦法去遮掩。他們沒有掩飾或假冒，所以他們不混亂或攙混神的話。攙混就是拿劣貨與原來的東西混在一起。譬如，用銅與金混合，或用水與酒攙調，而將其當作純品販賣。歷世紀以來，許多傳道人和教師就是這樣攙混神的話。他們在掩飾之下傳講，目的是要為自己得利。

五節教我們要學習不用諂媚的話，也不藉掩飾而貪婪。在我們基督徒的工作中，不可給這類不潔的事物留地步。主的僕人不應當用諂媚的話，也不應當藉某一種掩飾而貪婪。但願主憐憫我們並純淨我們，救我們脫離這一切事。但願我們能說，我們不用諂媚的話，也沒有藉掩飾而貪婪，這是神可以作見證的。（帖撒羅尼迦前書生命讀經，一一六至一一七頁。）

參讀：倪析聲文集第二輯第二十四冊，第九十八、一百零四篇。

It was in this way that God entrusted the apostles with the gospel. Because the apostles had been entrusted with the gospel, they spoke not as pleasing men but as pleasing God, who proves our hearts. Their speaking was based on God's entrusting. Because He had entrusted them with the gospel, they spoke as pleasing God. In 1 Thessalonians 2:4 we see that we must be approved and then have something entrusted to us. Then we need to speak as pleasing God, the One who proves us. This indicates that we need to pass through testing, approving, and entrusting. Then we will have something to preach and teach.

The Greek word rendered "pretext" [in verse 5] also means "pretense, cloak." To have any pretext for covetousness is to peddle or adulterate the word of God (2 Cor. 2:17; 4:2). It is also to pretend to be godly for the sake of gain (1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3).

According to 1 Thessalonians 2:5, the apostles were never found with flattering speech. We all must avoid flattery, never speaking in a way to flatter others. In this verse Paul also says that the apostles did not have a pretext, a cloak, for covetousness. They did not have an evil motive that was covered in some way. Because they did not have any pretext or pretense, they did not peddle the word of God or adulterate it. To adulterate something is to mix it with an inferior material, for example, to mix gold with copper or wine with water, and then to sell it as if it were pure. Throughout the centuries many preachers and teachers have adulterated the word of God in this way. They preached under a pretext in order to make gain for themselves.

From verse 5 we learn to avoid flattery and a pretext for covetousness. In our Christian work we must give no place to such unclean things. No servant of the Lord should use flattery or have some kind of pretext for covetousness. May the Lord have mercy on us and purify us from all these things. May we be able to say that God is our witness that we do not speak words of flattery or have any pretext for covetousness. (Life-study of 1 Thessalonians, second edition, pp. 96-98)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," chs. 98, 104

第七週■週五

晨興餽養

帖前二 6～7『我們作基督的使徒，雖然有權利叫人尊重，卻沒有向你們，或向別人，尋求從人來的榮耀；只在你們中間為人溫和，如同乳母顧惜自己的孩子。』

尋求從人來的榮耀，對每一個基督的工人都是真試誘，〔參帖前二 6，〕許多已被這事吞滅、破壞。…叫人尊重，〔6，〕原文或譯作，維護權柄。…在基督徒的工作中維護權柄、尊嚴或權利，就破壞了工作。主耶穌在地上時放棄了祂的尊嚴，（約十三 4～5，）使徒也寧可不用他的權利。（林前九 12。）…天使長的墮落是由於尋求榮耀。…他雖然是帶頭的天使，有很高的地位，但他還尋求榮耀。…根據新約聖經，凡尋求從人來的榮耀，都是撒但的跟從者。尋求榮耀是撒但所佈的陷阱，要叫基督的工人跌入其中。…能逃避這陷阱的人不多。（帖撒羅尼迦前書生命讀經，二八頁。）

信息選讀

我們能給主用多少，我們的用處會持續多久，乃在於我們是否尋求從人來的榮耀。…為自己尋求榮耀，總會使一個人的用處報廢。所以但願我們眾人，特別是青年人，接受警告，絕對不在主的工作中尋求榮耀。

帖前二章六節清楚指明，使徒雖然是基督的使徒，卻不維護〔自己的〕權柄。…他們必須忘記他們是使徒，而像奴僕般服事神的子民。他們不該題醒別人他們是基督的使徒，卻要記得自己是服事信徒的弟兄。

WEEK 7 — DAY 5

Morning Nourishment

1 Thes. 2:6-7 Nor did we seek glory from men, neither from you nor from others, though we could have stood on our authority as apostles of Christ. But we were gentle in your midst, as a nursing mother would cherish her own children.

To seek glory from men is a real temptation to every Christian worker [cf. 1 Thes. 2:6]. Many have been devoured and spoiled by this matter. The Greek words rendered “stood on our authority” also mean “asserted authority.”...To assert authority, dignity, or right in Christian work damages that work. The Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle preferred not to use his right (1 Cor. 9:12). The fall of the archangel was due to the seeking of glory...Even though he was a leading angel with a very high position, he was still seeking glory...According to the New Testament, anyone who seeks glory from men is a follower of Satan. The seeking of glory is a trap spread by Satan to snare Christian workers...Not many have escaped this trap. (Life-study of 1 Thessalonians, second edition, p. 98)

Today's Reading

How much we will be used by the Lord and how long our usefulness will last depend on whether we seek glory from men...The seeking of glory for the self always kills one's usefulness. Therefore, may we all, especially the young, be warned never to seek glory in the Lord's work.

First Thessalonians 2:6 indicates clearly that the apostles did not stand on their authority as apostles of Christ...They had to forget that they were apostles and serve God's people as slaves. They were not to remind others of the fact that they were apostles of Christ. Instead, they were to keep in mind that they were brothers serving believers.

信徒與非信徒可能都認為帶頭的人、長老或使徒是尊貴的人。但是在地方召會中沒有尊貴的人。我們不是尊貴的人，乃是彼此服事的奴僕。但是我認識一些人，他們沒有地位、沒有名聲的時候，並不要求甚麼。然而，一旦他們有了地位，也許是在一個事奉小組裏有了地位之後，就開始要求尊嚴。這是可恥的。…長老的妻子不應當因為自己是長老的妻子，而要求尊嚴。…她只是一位服事召會的小姊妹。不僅如此，她的丈夫也不是尊貴的人，而是奴僕。他既是長老，就是被指派，像奴僕一樣服事召會的人。我們都當有這種態度。

保羅說，『我們作基督的使徒，雖然有權利叫人尊重。』（6。）這話指明，甚至在召會初期，就已經有要求尊嚴的試誘。…但保羅不維護他使徒的權柄，而為自己求甚麼。保羅拒絕叫人尊重，或維護權柄；他是我們眾人的好榜樣。我們若效法這個榜樣，就會把基督身體裏，這種要求地位的致命病菌殺死。

在七節…乳母，原文（有時）指母親，因此指乳養的母親。（參加四 19。）顧惜包括餵養；指明不僅餵養，更有親切的照顧。…保羅雖然是弟兄，但他認為自己是乳養的母親。他當然沒有想到地位、尊嚴或權柄。…乳母有甚麼地位可言？有甚麼地位、尊嚴或權柄是屬於她的？她的尊嚴在於乳養並顧惜她的孩子，溫柔的照顧他們。…保羅認為自己不僅是服事人的，也是顧惜人的。他當然沒有控制信徒。他不僅服事他們，更顧惜他們。他對他們的照顧滿了溫柔。（帖撒羅尼迦前書生命讀經，一一八至一二〇頁。）

參讀：活力排，第七、十篇。

Those who are believers and also those who are not believers may consider the leading ones, the elders, or the apostles as dignitaries. However, in the local churches there are no dignitaries. Instead of being dignitaries, we are slaves serving one another. Nevertheless, I know of certain ones who did not assume anything when they did not have a position or title. But as soon as they were given a position, perhaps in a service group, they began to assume authority. This is shameful. A sister whose husband is an elder should not assume authority because she is the wife of an elder...She is simply a little sister serving the church. Furthermore, her husband is not a dignitary; he is a slave. As an elder, he has been appointed to serve the church as a slave. We all should have this attitude.

Paul's statement, "We could have stood on our authority as apostles of Christ" [v. 6], indicates that even in the early days there was the temptation of assuming authority...Paul, however, did not stand on his authority as an apostle in order to claim something for himself. By refusing to stand on his authority or assert authority, Paul is a good pattern for us all. If we follow this pattern, we will kill a deadly disease germ in the Body of Christ, the germ of assuming a position.

In verse 7...the Greek word rendered "nursing mother," trophos, sometimes means "a mother"; hence, a nursing mother (cf. Gal. 4:19). Cherishing includes nourishing. Therefore, this word not only includes nourishing but also includes tender care. Even though Paul was a brother, he considered himself a nursing mother. Surely, he had no thought of position, dignity, or authority...What position does a nursing mother have? What rank, dignity, or authority belongs to her? Her authority consists in nourishing and cherishing her children, in taking care of them in a tender way. Paul regarded himself as a cherishing one, not merely as one who served. He certainly did not control the believers. Neither did he merely serve them. Rather, he cherished them. His care for them was full of tenderness. (Life-study of 1 Thessalonians, second edition, pp. 98-100)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 7, 10

第七週■週六

晨興餵養

帖前二 8『我們這樣切慕你們，不但樂意將神的福音分給你們，連自己的性命也願意分給你們，因你們是我們所愛的。』

11～12『正如你們所知道的，我們怎樣勸勉你們，撫慰你們，向你們作見證，待你們每一個人，好像父親待自己的孩子一樣；要叫你們行事為人，配得過那召你們進入祂自己的國和榮耀的神。』

在帖前二章八節…切慕，意熱切喜愛、熱切渴望，就像乳養的母親熱切關心她所餵養、顧惜的孩子。這就是使徒對初信者所作的。…使徒不但將神的福音分給帖撒羅尼迦人，連他們自己的性命也分給他們。過潔淨、正直的生活，（3～6，10，）並且愛初信者，甚至將我們的性命分給他們，（7～9，11，）這些乃是我們傳福音時，將所傳達的救恩注入別人裏面的必要條件。

保羅在八節說到將自己的性命分給帖撒羅尼迦人，這話就好比他在林後十二章所說，他為信徒的緣故花上自己。（15。）保羅不僅願意花費他所有的，也願意花上他自己，就是他這個人。…這好比乳養的母親將她自己給她的孩子一樣。（帖撒羅尼迦前書生命讀經，一二一頁。）

信息選讀

（在帖前二章十一節）使徒有力的強調他們的所是或為人，（一5，）因為他們的所是開了一條路，將初信者帶進神完全的救恩。…在顧惜信徒如同自己的孩子上，使徒看自己是乳養的母親；在勸勉信徒上，他看自己是父親。（二11。）

WEEK 7 — DAY 6

Morning Nourishment

1 Thes. 2:8 Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us.

11-12 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying, so that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

The word yearning [1 Thes. 2:8] indicates being affectionately fond of, affectionately desirous of, like a nursing mother affectionately interested in her child whom she nourishes and cherishes. This was what the apostles did with the new believers. The apostles not only imparted the gospel of God to the Thessalonians; they also imparted their own souls. To live a clean and upright life [vv. 3-6, 10] and to love the new converts, even by giving our own souls to them [vv. 7-9, 11], are the prerequisites for infusing others with the salvation conveyed in the gospel that we preach.

Paul's word in verse 8 about imparting their own souls to the Thessalonians can be compared to his word in 2 Corinthians 12 about being spent for the sake of the believers. Paul was willing not only to spend what he had but also to spend himself, his very being...This can be compared to a nursing mother giving herself to her child. (Life-study of 1 Thessalonians, 2nd edition, pp. 100-101)

Today's Reading

[In 1 Thessalonians 2:11] the apostle was strong in stressing what or how they were (1:5), for what they were opened the way to bring the new converts into God's full salvation. In cherishing the believers as their own children, the apostles considered themselves as nourishing mothers. In exhorting them, they considered themselves fathers [2:11].

神的呼召 (12) 是照着祂的揀選，也是隨着祂的揀選。(一 4。) 信徒從前是拜偶像的人，(9,) 在撒但的國裏。(太十二 26。) 現今藉着在基督裏的救恩，他們蒙了呼召，並已信入神的國；這國乃是他們在神聖的管治下，帶着進入神榮耀的指望，敬拜並享受神的範圍。神的榮耀與祂的國並行。

帖前二章十二節指明，行事為人配得過神，與進入神的國並被引進神的榮耀有關。這裏的思想相當深。…沒有多少信徒受過教導，看見基督徒要有一種生活行動，使他們能進入神的國，並被引進神的榮耀。…這樣的話卻包括在保羅對年幼信徒的教導中。

二章一至十二節給我們看見，我們該如何行事為人，作初信者的榜樣。…我們的動機…必須單純，特別是在錢財的事上更是如此。這幾節經文所寫的許多話，都與錢財、貪婪、貪慾有關。我們若在錢財上不單純，我們若不純誠、不誠實、不忠信，就可能成為混亂並攙混神話語的人。不僅如此，這動機會叫我們用諂媚的話，並且藉掩飾而貪婪。這些都是嚴重的事。因此，我們若要成為年幼聖徒正確的榜樣，我們的貪婪就必須受對付，錢財的事必須在我們的腳下。我們絕不該說諂媚的話，不該藉掩飾而貪婪，也不該為自己尋求榮耀。此外，我們不該想要討人的喜歡，反而要盡全力討神的喜歡。這樣，別的信徒就有好榜樣可以效法。

我們必須成為別人的榜樣，並要像母親一樣撫育他們、顧惜他們，也要像父親一樣勸勉他們，要行事為人配得過神。…只有活神的生活，纔配得過神。我們活神的時候，行事為人就配得過祂。這樣的行事為人要引導我們進入神的國，並引我們進入神的榮耀裏。這是神呼召的目標。(帖撒羅尼迦前書生命讀經，一二二至一二四頁。)

參讀：帖撒羅尼迦前書生命讀經，第十二至十三篇。

God's calling [v. 12] is according to His selection, and it follows His selection (1:4). As worshippers of idols (v. 9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ they were called, and they have believed into the kingdom of God, which is the sphere in which they can worship and enjoy God under the divine ruling with the view of entering into God's glory. God's glory goes with His kingdom.

Walking in a manner worthy of God [1 Thes. 2:12] is related to entering into His kingdom and being ushered into His glory. The thought here...is quite deep...Not many believers are taught to have a Christian walk that will enable them to enter into the kingdom of God, a walk that will usher them into God's glory...This is included as part of Paul's teaching to young believers.

First Thessalonians 2:1-12 shows us how we should conduct ourselves as a pattern for new believers...We need to be pure in our motives, especially concerning money. Much of what is written in these verses is related to money, greed, and covetousness. If we are not pure concerning money, if we are not sincere, honest, and faithful regarding it, we may be among those who adulterate the word of God and peddle it. Furthermore, this motive may cause us to use flattery and to have a pretext for covetousness. All of these are serious matters. Therefore, if we would be a proper pattern for young saints, our greed must be dealt with, and money matters must be under our feet. We should never speak words of flattery, we should never have any pretext, and we should never seek glory for ourselves. Moreover, instead of trying to please man, we should do our best to please God. Then other believers will have a good pattern to follow.

We need to be a pattern to others and foster them, cherishing them as mothers and exhorting them as fathers to walk in a manner worthy of God...Only a life that lives God is worthy of God. When we live God, we walk in a manner worthy of Him. Such a walk will lead us into the kingdom and usher us into the glory of God. This is the goal of God's calling. (Life-study of 1 Thessalonians, second edition, pp. 101-103)

Further Reading: Life-study of 1 Thessalonians, msgs. 12-13

第七週詩歌

378

經歷基督—作生命

8 8 8 8 8 重 (英 499)

A 大調

4/4

A 1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 等 生 命! 何 等 平 安! 基 督 活
 A E B7 E A E
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 |
 在 我 的 裏 面! 我 已 與 祂 同
 A E D A E7 A
 1 - 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 釘 十 架, 榮 耀 事 實、 奇 妙 救 法!
 E A D B7 E A
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 現 在 活 着 不 再 是 我, 乃 是 基
 D E A E
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 |
 督 在 我 活 着! 現 在 活 着 不
 E7 A D A Bm A E7 A
 4 - 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 再 是 我, 乃 是 基 督 在 我 活 着!

- 二 何等快樂!何等安息! 基督成形在我心裏!
 祂的生命、祂的性情, 在我全人都已組成;
 我的一切全都了結, 祂的成分作我一切!
 我的一切全都了結, 祂的成分作我一切!
- 三 何等榮耀!何等可誇! 總叫基督照常顯大!
 無論禍、福,無論生、死, 並無一事叫我羞恥;
 任何境遇、一切事故, 都是叫我彰顯基督!
 任何境遇、一切事故, 都是叫我彰顯基督!
- 四 何等結果!何等有福! 我能活着就是基督!
 祂的心意是我愛好, 祂的榮耀是我發表;
 無何可要、無何可寶, 惟有基督是我目標!
 無何可要、無何可寶, 惟有基督是我目標!

WEEK 7 — HYMN

Oh, what a life! Oh, what a peace

Experience of Christ — As Life

499

1. Oh, what a life! Oh, what a peace! The Christ who's all with - in me lives.
 With Him I have been cru - ci - fied; This glo - rious fact to me He gives.
 Now it's no long - er I that live, But Christ the Lord with - in me lives. Now
 it's no long - er I that live, But Christ the Lord with - in me lives.

2. Oh, what a joy! Oh, what a rest!
 Christ now is being formed in me.
 His very nature and life divine
 In my whole being inwrought shall be.
 All that I am came to an end,
 And all of Christ is all to me.
3. Oh, what a thought! Oh, what a boast!
 Christ shall in me be magnified.
 In nothing shall I be ashamed,
 For He in all shall be applied.
 In woe or blessing, death or life,
 Through me shall Christ be testified.
4. Oh, what a prize! Oh, what a gain!
 Christ is the goal toward which I press.
 Nothing I treasure, nor aught desire,
 But Christ of all-inclusiveness.
 My hope, my glory, and my crown
 Is Christ, the One of peerlessness.

(Repeat the last two lines of each stanza)

