

第一週

被帶回歸向基督自己 而有真正的召會生活

R. K. 詩歌：378

讀經：弗三 8、14～18，腓三 3～16，西一
15～18，三 10～11

【週一】

壹 我們作為在基督裏的信徒和神的兒女，需要從一切打岔中得釋放，被帶回歸向基督自己—弗三 8、14～18，西三 10～11：

一 神要基督在萬有中作中心，並在萬有中居首位—基督是一切，又在一切之內—15～18。

二 基督是奇妙的；祂是全宇宙中的奇妙，基督之所是的每一項都是奇妙的一賽九 6，士十三 18，弗三 8。

三 神的旨意，就是神在宇宙中永遠的定旨和願望，乃是要叫基督作我們的一切，並叫基督作到我們的裏面，成為我們的生命和一切—17 節上。

四 保羅寫他的書信，是因為他清楚，許多美好的事物，包括道理、倫理、道德、教訓、文化，都使人受打岔離開基督—腓三 4～8：

Week One

Being Brought Back to Christ Himself for the Genuine Church Life

R. K. Hymns: 499

Scripture Reading: Eph. 3:8, 14-18; Phil. 3:3-16; Col. 1:15-18; 3:10-11

§ Day 1

I. **We, believers in Christ and children of God, need to be freed from all distractions and brought back to Christ Himself—Eph. 3:8, 14-18; Col. 3:10-11:**

A. God wants Christ to be the center of all things and to have the first place in all things—Christ being all and in all—1:15-18.

B. Christ is wonderful; He is the wonder of the entire universe, and every item of what Christ is, is wonderful—Isa. 9:6; Judg. 13:18; Eph. 3:8.

C. God's will, which is His eternal purpose and desire in the universe, is that Christ be everything to us and be wrought into us as our life and everything—v. 17a.

D. Paul wrote his Epistles because he was clear that many good things, such as doctrines, ethics, morality, teachings, and culture, are distractions from Christ—Phil. 3:4-8:

- 1 使徒保羅給我們看見，這些事物不是基督自己，並指明它們若使我們受打岔離開基督，就是與基督相對—林前七 35。
- 2 當我們轉離所有打岔人的事物並轉向基督，我們就被帶回歸向基督自己，使我們可以認識基督，經歷基督，享受基督，彰顯基督，並被基督構成—一加二 20，四 19，腓三 9 ~ 10。

【週二】

五 腓立比三章三至十六節陳明基督是信徒追求的標竿：

- 1 保羅因着以認識基督為至寶，所以將萬事看作虧損—8 節上。
- 2 保羅虧損萬事，看作糞土，為要贏得基督—7、8 節下。
- 3 保羅切慕給人看出他是在基督裏面—9 節。
- 4 給人看出我們是在基督裏面的必要條件，就是我們沒有自己的義，乃是藉着信基督而有神的義—9 節。
- 5 保羅渴望認識基督、並祂復活的大能、以及同祂受苦的交陪—10 節。
- 6 在腓立比三章十節保羅說到模成基督的死；這指明保羅渴望以基督的死作他生活的模子。
- 7 保羅經歷基督作奠祭，並且也成為奠祭，澆奠在聖徒信心的祭物和供奉上一二 17，提後四 6。

【週三、週四】

六 我們需要看見屬天的異象，就是神的心意是要使基督成為我們的一切：

1. The apostle Paul shows us that these things are not Christ Himself, and he indicates that if they distract us from Christ, they are versus Christ—1 Cor. 7:35.
2. When we turn away from all distractions and turn to Christ, we will be brought back to Christ Himself so that we may know Christ, experience Christ, enjoy Christ, express Christ, and be constituted with Christ—Gal. 2:20; 4:19; Phil. 3:9-10.

§ Day 2

E. In Philippians 3:3-16 Christ is presented as the goal of the believers' pursuit:

1. On account of the excellency of the knowledge of Christ, Paul counted all things to be loss—v. 8a.
2. Paul suffered the loss of all things and counted them as refuse in order to gain Christ—vv. 7, 8b.
3. Paul's earnest desire was to be found in Christ—v. 9.
4. The necessary condition of being found in Christ is not having our own righteousness but the righteousness of God through faith in Christ—v. 9.
5. Paul aspired to know Christ, the power of His resurrection, and the fellowship of His sufferings—v. 10.
6. In Philippians 3:10 Paul speaks of being conformed to Christ's death; this indicates that Paul desired to take Christ's death as the mold of his life.
7. Paul experienced Christ as the drink offering and became a drink offering that was poured out upon the sacrifice and service of the saints' faith—2:17; 2 Tim. 4:6.

§ Day 3 & Day 4

F. We need to see a heavenly vision of God's intention to make Christ everything to us:

1 我們若從主接受新的憐憫和恩典，就能放下一切美好的事物，甚至是最好的事物，而努力面前的，好取得基督自己—腓三 7 ~ 8、13。

2 我們需要禱告，好叫基督在我們日常生活中成為我們的一切—西三 17：

a 我們作各種事情的時候，應當在我們所作的事上應用基督。

b 每天我們需要禱告，使我們對基督—這住在我們裏面並作我們生命和一切的一位—有新的經歷；這是我們今天極大的需要—弗三 17 上。

貳 我們被帶回歸向基督自己，結果乃是真正的召會生活—林前一 2，十二 27，羅十六 1、4 ~ 5、16、20：

一 真正的召會生活乃是眾聖徒以團體的方式實化、經歷並彰顯基督—弗三 16 ~ 21：

1 神計畫要有召會，目的乃是為着彰顯基督；因此，召會乃是基督的彰顯—9 ~ 11、21 節。

2 召會生活一點不差就是我們所經歷並享受，且藉着我們得着彰顯之包羅萬有的基督，連同祂追測不盡的豐富—8、21 節。

3 我們若要有這樣的召會生活，就需要被基督構成，直到我們的一切所是並一切所有都只是基督自己，祂是一切，又在一切之內；這就是召會生活的素質和本質—西一 12，二 9 ~ 10、16 ~ 17，三 4、10 ~ 11，四 15 ~ 16。

二 真正的召會生活就是基督的生活，就是基督自己—三 4，約十一 25：

1 真正的召會生活不是教訓或道理的事；乃是一種生

1. If we receive new mercy and grace from the Lord, we will be able to drop all the good things—even the best things—and stretch forward to lay hold of Christ Himself—Phil. 3:7-8, 13.

2. We need to pray that Christ will be everything to us in our daily life—Col. 3:17:

a. As we are doing various things, we should apply Christ in what we are doing.

b. Every day we need to pray for new experiences of Christ—the One who dwells in us to be our life and everything; this is our great need today—Eph. 3:17a.

II. The issue of our being brought back to Christ Himself is the genuine church life—1 Cor. 1:2; 12:27; Rom. 16:1, 4-5, 16, 20:

A. The genuine church life is Christ realized, experienced, and expressed by all the saints in a corporate way—Eph. 3:16-21:

1. God planned the church for the purpose of expressing Christ; thus, the church is the expression of Christ—vv. 9-11, 21.

2. The church life is nothing other than the all-inclusive Christ with His unsearchable riches experienced and enjoyed by us and expressed through us—vv. 8, 21.

3. If we would have such a church life, we need to be constituted with Christ until all that we are and have is simply Christ Himself, who is all and in all; this is the essence and the substance of the church life—Col. 1:12; 2:9-10, 16-17; 3:4, 10-11; 4:15-16.

B. The genuine church life is the life of Christ, Christ Himself—3:4; John 11:25:

1. The genuine church life is not a matter of teaching or doctrine; rather, it is a

活，基督自己在其中被我們實化、經歷、享受、彰顯並展覽出來一腓三 10。

2 惟有憑着我們在日常生活中經歷基督，纔能實現真正的召會生活—羅八 9 ~ 11、17。

【週五】

三 實化真正召會生活的路，乃是經歷基督作我們的一切—西一 27，二 17，三 1、4、10 ~ 11、15 ~ 17：

- 1 真正的召會生活來自裏面對基督真實的享受—弗三 17 上。
- 2 基督發展到我們裏面就產生真正的召會生活—四 13、15 ~ 16。
- 3 我們要有照着神永遠定旨彰顯基督的召會生活，我們的魂必須被基督這靈征服並浸透—帖前五 23，弗三 17 上，加四 19，林前十五 45 下，林後三 17。

四 真正的召會生活需要我們背起我們的十字架，並跟從主—太十 38：

- 1 我們這些基督的信徒已經與祂同釘十字架，現在我們必須背十字架—加二 20，太十六 24。
- 2 己必須被除去，使基督能成爲召會生活的實際—23 ~ 24 節，羅六 5。
- 3 要實化真正的召會生活沒有別的路，只有否認我們天然的生命與魂生命，並且在靈裏跟從主—太十六 24 ~ 27。

【週六】

五 真正的召會生活是藉着對內住基督的內裏經歷—弗三 16 ~ 17 上，四 12、16，二 21 ~ 22：

life in which Christ Himself is realized, experienced, enjoyed, expressed, and exhibited by us—Phil. 3:10.

2. The genuine church life can be realized only by the experience of Christ in our daily life—Rom. 8:9-11, 17.

§ Day 5

C. The way to realize the genuine church life is to experience Christ as everything to us—Col. 1:27; 2:17; 3:1, 4, 10-11, 15-17:

1. The genuine church life comes from the genuine inner enjoyment of Christ—Eph. 3:17a.
2. The development of Christ into our inward being issues in the genuine church life—4:13, 15-16.
3. In order to have a church life to express Christ according to God's eternal purpose, our soul must be subdued and saturated with Christ as the Spirit—1 Thes. 5:23; Eph. 3:17a; Gal. 4:19; 1 Cor. 15:45b; 2 Cor. 3:17.

D. The genuine church life requires us to take up our cross and follow Him—Matt. 10:38:

1. We, His believers, were crucified with Christ, and now we must bear the cross—Gal. 2:20; Matt. 16:24.
2. The self must be crossed out so that Christ can come to be the reality of the church life—vv. 23-24; Rom. 6:5.
3. There is no other way to realize the genuine church life but to deny our natural life and the soul-life and follow the Lord in our spirit—Matt. 16:24-27.

§ Day 6

E. The genuine church life is through the inner experience of the indwelling Christ—Eph. 3:16-17a; 4:12, 16; 2:21-22:

- 1 整本新約都充滿關於內住基督的啓示—羅五 10、17，加一 15 ~ 16，二 20，四 19，林前一 2、9、24、30，腓一 20 下 ~ 21 上，西一 27。
- 2 保羅在以弗所三章十六至二十一節禱告，要我們藉大能得以加強到裏面的人裏，結果基督就能安家在我們心裏，進而以祂自己來佔有、據有、浸潤並浸透我們整個裏面的人—16 ~ 17 節上。
- 3 一旦基督能安家在我們心裏，佔有我們全人裏面的各部分，我們就能有真正的召會生活—二 21 ~ 22，四 12、16。

六 我們要有真正的召會生活，就需要經歷並享受基督的豐富—三 8：

- 1 真正的召會生活不是組織，乃是在我們靈裏；我們的靈受基督的豐富所滋養，直到我們被充滿，成爲神一切的豐滿—8 節。
- 2 真正的召會生活乃是尋求主的信徒所過的團體生活，他們被基督的豐富所充滿，成爲神一切的豐滿，就是成爲三一神的彰顯—19 節。
- 3 藉着對內住基督內裏的經歷，我們與眾聖徒一同領畧基督無限的量度，並有真正的召會生活而建造基督的身體—17 ~ 18 節，二 21 ~ 22，四 16。
- 4 倘若我們都經歷並享受基督的豐富，自然會產生真正的召會生活，作基督的豐滿，基督的彰顯—三 8、17 上，二 22。

七 所有的聖徒都需要在日常生活中經歷一些出於基督的事物，並帶着他們所經歷的基督來在一起，以展覽這位基督，與別人彼此分享祂，並與父神一起享受祂，使父神喜悅；這就是真正

1. The entire New Testament is filled with the revelation of the indwelling Christ—Rom. 5:10, 17; Gal 1:15-16; 2:20; 4:19; 1 Cor. 1:2, 9, 24, 30; Phil. 1:20b-21a; Col. 1:27.
2. In Ephesians 3:16-21 Paul prayed that we would be strengthened with power into the inner man with the result that Christ could make His home in our hearts and thereby occupy, possess, permeate, and saturate our whole inner being with Himself—vv. 16-17a.
3. When Christ is able to make His home in our hearts, occupying all the inward parts of our being, we will be able to have the genuine church life—2:21-22; 4:12, 16.

F. In order for us to have the genuine church life, we need to experience and enjoy the riches of Christ—3:8:

1. The genuine church life is not an organization; it is in our spirit, which is nourished with the riches of Christ until we are filled unto all the fullness of God—v. 8.
2. The genuine church life is a corporate life of seeking believers who are filled with the riches of Christ unto all the fullness of God, that is, unto the expression of the Triune God—v. 19.
3. It is through the inner experience of the indwelling Christ that we apprehend with all the saints the unlimited measure of Christ and have the genuine church life for the building up of the Body of Christ—vv. 17-18; 2:21-22; 4:16.
4. If we all experience and enjoy the riches of Christ, the genuine church life as the fullness, the expression, of Christ will be produced spontaneously—3:8, 17a; 2:22.

G. All the saints need to experience something of Christ in their daily life and come together with the Christ whom they have experienced to exhibit this Christ, to share Him with one another, and to enjoy Him with God the Father for His pleasure; this is the genuine church life—1 Cor. 14:26; Heb.

的召會生活—林前十四 26, 來十 25。

10:25.

第一週■週一

晨興餽養

腓三 7～8『只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。…我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

神的心意就是祂永遠的定旨，這定旨是出於祂心頭的願望（弗一 9～11，三 9～11）。…在包羅萬有的基督裏，我們有神、人、創造主、受造之物、救贖主、救贖、神聖的生命、人的生命和許多其他正面的事物。…少有信徒領悟神救恩的目的，不光是潔淨我們的罪、拯救我們不下地獄並救拔我們脫離悲傷。作為基督裏的信徒，我們領會神愛我們、我們是有罪的、我們離開基督的結局就是下火湖。我們也承認我們需要神的一些事物，就如平安和喜樂。然而，我們也許從來沒有領會，神的心意和祂救恩的目的，是要將包羅萬有的基督作到我們裏面，作我們的力量、亮光、引導、健康、知識、智慧和一切。神…按着祂的形像，創造我們作為器皿，以盛裝祂作我們的內容（李常受文集一九六四年第二冊，一〇一至一〇二頁）。

信息選讀

一般說來，我們基督徒的方向偏離了基督。我們應該只有一個方向，就是基督自己。今天許多信徒熱中於基督以外的許多美好事物。…然而，他們雖然在名義上有基督，他們每天的經歷卻遠離基督。

我將這件事帶到你們面前，催促你們到主面前，向祂敞開自己。你可以告訴祂：『主，我聽了關於你的事，也看見了關於你永遠定旨的事。你要作我的一切。主，在你的光中並在你的同在裏暴露我。』

WEEK 1 — DAY 1

Morning Nourishment

Phil. 3:7-8 But what things were gains to me, these I have counted as loss on account of Christ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

God's intention is His eternal purpose, which comes out of His heart's desire (Eph. 1:9-11; 3:9-11)...In the all-inclusive Christ we have God, man, the Creator, the creature, the Redeemer, redemption, the divine life, the human life, and many other positive matters. Not many believers realize that the purpose of God's salvation involves more than cleansing us from our sins, saving us from hell, and rescuing us from sorrow. As believers in Christ, we realize that God loves us, that we are sinful, and that our destiny apart from Christ is to go to the lake of fire. We also recognize the fact that we need certain things of God, such as peace and joy. However, we may never have realized that God's intention and the purpose of His salvation is to work the all-inclusive Christ into us as our strength, light, guidance, health, knowledge, wisdom, and everything...God created us as vessels in His image to contain Him as our content. (CWWL, 1964, vol. 2, p. 81)

Today's Reading

In general, our direction as Christians is away from Christ. We should have only one direction—Christ Himself. Many believers today are for many good things other than Christ...Although they may have Christ in name, Christ is very distant from their daily experience.

I simply bring this matter to you and urge you to go to the Lord and open yourself to Him. You may tell Him, "Lord, I have heard something about You and have seen something concerning Your eternal purpose. You want to be everything to me. Lord, expose me in Your light and in Your presence. Show

給我看見我在那裏，以及我是甚麼。』

我們都需要禱告，好看見基督在我們日常生活中是我們的生命和一切這個異象。我們需要領略關於基督當前的亮光、啓示、異象和看見。…我們必須從主接受新的憐憫和恩典，使我們能放下一切美好的事物，甚至是最好的事物，而努力面前的，好得着基督自己（腓三7～8、13）。

老底嘉的召會以他們所達到的為滿足（啓三17）。老底嘉的聖徒所得着的，成了遮蔽他們眼睛的帕子。為這緣故，主勸他們要買眼藥，使他們得以看見（18）。真正的眼藥是放下我們所有的一切。若有一條手帕蓋住我的眼睛，最好的『眼藥』乃是拿下手帕。

我們擁有的許多事物起頭都是神賜給我們的。然而，因着這些事物對我們已成為老舊的，它們在我們的經歷中就成了死的，並成為我們的帕子。…放下邪惡和錯誤的事物還不彀；我們甚至必須放下美好和正確卻變得老舊的事物。…一件事物即使是好的，但若變得老舊並失味，對我們也無益處。

我們今天所需要的，乃是現今的、活的、當前的基督。基督自己沒有改變（來十三8）；然而，…我們對基督的領會、看見和經歷，必須是活的、新穎的、新鮮的、當前的、現今的。我的負擔不是要給主的兒女更多道理和教訓；我的負擔是願主開啓我們的眼睛，將我們帶進對祂自己新的經歷裏。我們不該以我們既有的為滿足。我們需要放下一切老舊的經歷，放下我們已過所達到的，並且不將任何事物留在我們手中。我們該雙手空空的向主敞開自己，仰望祂使我們對祂這活的一位有新的經歷（李常受文集一九六四年第二冊，一〇八至一一〇頁）。

參讀：成全訓練，第五至六章；基督的中心與普及，第一章。

me where and what I am.”

We all need to pray to see the vision of Christ being life and everything to us in our daily life. We need to apprehend the present light, the present revelation, the present vision, and the present seeing of Christ...We must receive new mercy and grace from the Lord so that we may be able to drop all the good things—even the best things—and stretch forward to lay hold of Christ Himself (Phil. 3:7-8, 13).

The church in Laodicea was satisfied with what it had attained (Rev. 3:17). What the saints in Laodicea possessed became a veil that covered their eyes. For this reason the Lord counseled them to buy eyesalve that they might see (v. 18). The real eyesalve is the dropping of everything that we have. If there is a handkerchief covering my eyes, the best “eyesalve” is simply to drop the handkerchief.

Many of the things that we have were originally given to us by God. However, because these things have become old to us, they have become dead in our experience and have become veils to us...It is not enough to drop the evil and wrong things; we must drop even the good and right things that have become old...Even if something is good, it does not benefit us if it has become old and tasteless...

What we need today is the present, living, up-to-date Christ. There is no change with Christ...However,...we must have an understanding, realization, and experience of Christ that is living, new, fresh, up-to-date, and present. My burden is not to give the Lord's children more doctrines and teachings; my burden is that the Lord would open our eyes and bring us into the new experience of Himself. We should not be content with what we have. We need to drop all our old experiences, drop what we have attained in the past, and retain nothing in our hands. We should simply open ourselves to the Lord with empty hands, looking unto Him for a new experience of Him as the living One. (CWWL, 1964, vol. 2, pp. 85-87)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” chs. 5-6; CWWL, 1964, vol. 1, “The Centrality and Universality of Christ,” ch. 1

第一週■週二

晨興餽養

腓三 9 ~ 10『…給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義，使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

我們可以用觀光客…購物為例，說明如何得着對基督之認識的至寶。…觀光客看見展示的珠寶，通常都很興奮。…他們進入商店之前，對這些珠寶的寶貴毫無所知。一旦他們看見了，也知道了這些東西的寶貴，就願意付代價來得着它們。同樣，我們需要有啓示，知道基督的寶貴，祂的無上寶貝。

我們若得了基督是至寶的啓示，我們自然會以認識基督為至寶（腓立比書生命讀經，一九一至一九二頁）。

信息選讀

在道理上領會給人看出我們是在基督裏面是一回事，而在我們日常生活中給人看出我們是在基督裏面，完全是另一回事。我若到你家去看望你，我會看出你在那裏？…我們若活在文化裏，別人就看出我們是在文化裏。我們若活得好行為裏，別人就要看出我們是在我們的行為裏。…當保羅還憑律法活着的時候，別人看出他是在律法裏面。但有一天，他開始以認識基督為至寶。他看見一個異象，就是基督必須是他的一切：愛、恩慈、謙卑、智慧、忍耐、意向、態度，甚至是他的言語、發表和表情。因他以認識基督為至寶，他就甘心將萬事看作虧損。不僅如此，他還虧損萬事，看作糞土，為要贏得基督，並且給人看出他是在基督裏面（腓三 8 ~ 9）。

WEEK 1 — DAY 2

Morning Nourishment

Phil. 3:9-10 ...Found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith, to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Gaining the excellency of the knowledge of Christ may be illustrated by the experience of tourists shopping...Often when tourists see precious items on display, they become excited...Before they entered the store, they did not know anything of the excellency of these precious items. But once they saw them and gained the excellency of the knowledge concerning them, they were willing to pay the price to possess them. In like manner, we need a revelation of Christ's excellency, of His supreme preciousness.

If we have a revelation of Christ's excellency, we shall automatically have the excellency of the knowledge of Christ. (Life-study of Philippians, p. 161)

Today's Reading

It is one thing to have a doctrinal understanding of being found in Christ; it is quite another thing to be found in Christ in our daily living. If I were to visit you in your home, where would I find you?...If we live in our culture, we shall be found by others in culture. If we live in our good behavior, we shall be discovered by others in our behavior..When Paul was still living by the law, he was found in the law. But one day he began to have the excellency of the knowledge of Christ. He saw the vision that Christ must be his everything: love, kindness, humility, wisdom, patience, intention, attitude, and even his words, utterances, and expressions. On account of this excellency of the knowledge of Christ, he was willing to count all things to be loss. Furthermore, he suffered the loss of all things and counted them refuse in order to gain Christ and be found in Him.

我們必須有異象，看見基督的寶貴。然後，我們必須贏得我們所看見的這位基督。…要認識基督，不僅要有關乎基督的知識，更要贏得祂…的人位。基督是神格豐滿的具體表現（西二 9），又是一切正面事物影兒的實際（二 16～17）。…贏得基督就是…經歷、享受並支取祂一切追測不盡的豐富（弗三 8）。我們既贏得基督，就該也活在祂裏面，成爲一班在經歷上在祂裏面的人。這樣，當別人看見…或觀察我們的時候，就會看出我們是在基督裏面。人不會看出我們是在自己的美德裏面；我們會給人看出我們是在基督裏面，並且只在基督裏面。哦，願我們都贏得祂，並且給人看出我們是在祂裏面！願我們都願意虧損萬事，看作糞土，爲要給人看出我們是在基督裏面。…我們若贏得基督，並且活在祂裏面，祂作爲我們的義，就要成爲我們在神和人面前的彰顯。這樣，人不只籠統的看出我們是在基督裏面，人也要看出我們是在義裏面，這義就是基督自己從我們裏面活出來。惟有當人看出我們是在基督裏面時，主纔會得着滿足。照樣，當人看出信徒是在基督裏面時，服事主的人纔會喜樂並滿足。

在腓立比三章十節保羅用『模成祂的死』這辭。…基督的死是個模子，使我們被模成這模子的形狀；這就像麵團放在糕餅的模子裏，模成模子的形狀一樣。保羅一直過釘十字架的生活，就是在十字架下的生活，正如基督在祂爲人的生活中所過的。藉着這樣的生活，我們就能經歷並彰顯基督復活的大能。基督之死的模子，是指基督不斷的將祂人的生命治死，使祂得以憑神的生命活着（約六 57）。我們的生活應當模成祂這模子的形狀，就是向我們人的生命死，而活神的生命。模成基督的死，乃是認識並經歷基督、和祂復活的大能、以及同祂受苦之交通的條件（腓立比書生命讀經，一九六至一九七、二一九頁）。

參讀：腓立比書生命讀經，第十八至二十三篇；歌羅西書生命讀經，第三十八篇；耶利米書生命讀經，第十二篇。

We need to have a vision of the preciousness of Christ. Then we need to gain the very Christ we have seen...To know Christ is not merely to have the knowledge concerning Him but to gain His very person. Christ is the embodiment of the fullness of the Godhead (Col. 2:9) and the reality of the shadows of all positive things (Col. 2:16-17). To gain Him is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8). As we gain Christ, we should also live in Him and become those who are in Him in experience. Then when others see us or observe us, they will find us in Christ. We shall not be found in our own virtues—we shall be found in Christ and in Him alone. Oh, that we may gain Him and be found in Him! May we be willing to suffer the loss of all things and count them refuse in order to be found in Christ. If we gain Christ and live in Him, He as our righteousness will become our expression before both God and man. Then we shall not simply be found in Christ in a general way, but we shall be found in the very righteousness that is Christ Himself lived out of us. Only when we are found in Christ will the Lord be satisfied. Likewise, those who serve the Lord will be pleased and satisfied only when the believers are found in Christ.

In Philippians 3:10 Paul uses the expression being conformed to His death...Christ's death is a mold to which we are conformed in much the same way that dough is put in a cake mold and conformed to it. Paul continually lived a crucified life, a life under the cross, just as Christ did in His human living. Through such a life, the resurrection power is experienced and expressed. The mold of Christ's death refers to the continual putting to death of His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold—dying to our human life in order to live the divine life. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings. (Life-study of Philippians, pp. 165-166, 184)

Further Reading: Life-study of Philippians, msgs. 18-23; Life-study of Colossians, msg. 38; Life-study of Jeremiah, msg. 12

第一週■週三

晨興餽養

腓三 13 ~ 15 『…我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。所以我們凡是長成的人，都要思念這事；你們若思念任何別的事，神也必將這事啓示你們。』

願主開啓我們的眼睛，使我們看見，我們所需要的不是良善，乃是得着基督作我們的生命和一切。我們需要從邪惡的事物轉向美好的事物，但與此相較，我們更需要從不憑基督作我們的生命而活，轉向憑基督作我們的生命而活。我們需要看見屬天的異象，就是神的心意，是要使基督成爲我們的一切。我們每天所需要的，是不注意別的，只注意基督（太十七 4 ~ 5）。…當我們接受這樣的異象，我們會爲着基督以外的許多美好事物悔改，就如我們的謙卑、我們對基督徒信仰的熱心甚至我們對基督的愛。

在這末後的日子裏，主在祂的恢復裏所要恢復主要的項目，乃是對基督真實的經歷。主所關切的，主要不是恢復各種的形式或道理。祂這活的一位，要恢復我們在日常生活中經歷祂自己作我們的生命和一切（李常受文集一九六四年第二冊，一〇六至一〇八頁）。

信息選讀

雖然基督是一切，但有個難處。難處是我們裏面雖然有基督，但我們沒有在在日常生活中應用祂。我們有基督，但我們在考慮事情時，沒有憑着基督考慮。我們有基督，但我們要作事時，沒有憑着基督作。我們有基督，但我們與人說話時，沒有憑着基督說。這可比喻爲擁有好車，卻不知道如何駕駛。

WEEK 1 — DAY 3

Morning Nourishment

Phil. 3:13-15 ...One thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward. Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

May the Lord open our eyes to see that what we need is not to be good but to have Christ as our life and our everything. We need to turn not so much from evil things to good things but from not living by Christ as our life to living by Christ as our life. We need to see a heavenly vision of God's intention to make Christ everything to us. Day by day our need is to pay attention to nothing but Christ (Matt. 17:4-5)...When we receive such a vision, we will repent of many good things that are apart from Christ, such as our humility, our zeal for the Christian faith, and even our love for Christ.

In these last days the main item that the Lord is recovering in His recovery is the genuine experience of Christ. The Lord is concerned not mainly with recovering various forms or doctrines. Rather, He as the living One wants to recover our experience of Himself as our life and our everything in our daily life. (CWWL, 1964, vol. 2, pp. 85-86)

Today's Reading

Although Christ is everything, there is a problem. The problem is that although we have Christ within us, we do not apply Him in our daily life. We have Christ, but when we are thinking about something, we do not think by Christ. We have Christ, but when we are going to do something, we do not do it by Christ. We have Christ, but when we speak with people, we do not speak by Christ. This can be likened to owning a nice car but not knowing how to

我們已將基督接受到我們裏面，但我們沒有將基督應用於我們的日常生活。

今天基督徒常常說到基督徒要作合宜的事。日復一日，他們尋求主的旨意，好知道他們該作甚麼或不該作甚麼；然而，這種尋求是不毅的。我們不能僅僅尋求知道我們該不該作某一件事，反而需要問：『我若作這件特定的事，那會是我單獨作呢，還是會有基督與我同作？』…我們在從事一件特別的活動時，必須核對、斷定在活動的是誰：是我們單獨活動呢，還是基督在我們裏面並藉着我們活動？在加拉太書裏使徒保羅見證說，『現在活着的，不再是我，乃是基督在我裏面活着。』（二 20）我們也許常常問：『主，我作這事合宜麼？』但我們也該核對，到底是我們憑自己活動，還是那活在我們裏面的基督在活動。

有一天，一位年輕的弟兄問我：『李弟兄，為甚麼有些人說基督徒不該去看電影？』我回答他的問題時，沒有給他長篇的答覆；我只是問他：『你看電影時，基督與你同去麼？』那位年輕的弟兄回答我：『當然，基督沒有與我同去看電影。』姑且不說去看電影；我還要問，我們去傳福音時，去傳的人是誰？是我們憑自己傳福音，還是我們裏面的基督去傳？我們探訪另一位聖徒時，是我們單獨探訪那位聖徒，還是我們裏面的基督在我們裏面並同着我們作這事呢？換句話說，我們在日常生活中作一切事時，有沒有在這些事上真正應用基督？倘若我們有啓示，知道基督是我們的一切，我們就會核對。日復一日，時時刻刻，在我們所作的事上，我們會核對，到底我們所作的是不是基督活在我們裏面。我們會核對自己是否在所作的每件事上應用基督（神的奧祕與基督的奧祕，五八至五九頁）。

參讀：神的奧祕與基督的奧祕，第二、五至六章；主恢復中應有的認識，第二至三篇。

drive it. We have received Christ into us, but we do not apply Christ to our daily living.

Christians today often speak about doing what is right as Christians. Day by day they seek the Lord for His will so that they can know what they should or should not do. This kind of seeking, however, is short. Rather than seeking simply to know whether or not we should do a particular thing, we need to ask, "If I do this particular thing, will I be doing it alone, or will Christ be doing it with me?"...When we are engaged in a particular activity, we must check to determine who it is that is acting. Are we acting alone, or is Christ acting in us and through us? In Galatians the apostle Paul testified, saying, "It is no longer I who live, but it is Christ who lives in me" (2:20). We may often inquire, "Lord, is this right for me to do?" but we should also check to see whether we are acting by ourselves or whether it is Christ who is living in us.

One day a young brother asked me, "Brother Lee, why do some say that Christians should not go to movies?" In response to his question, I did not give him a long answer; I simply asked him, "When you go to a movie, does Christ go with you?" The young brother answered me, "Of course, Christ does not go with me to the movie." Let alone going to movies, I would also ask, when we go to preach the gospel, who is the person who is going to preach? Do we go by ourselves to preach the gospel, or is Christ within us the One who is going to preach? When we visit another saint, do we visit that saint alone, or does Christ within us do it in us and with us? In other words, when we are doing all the things that we do in our daily life, do we truly apply Christ in what we are doing? If we have the revelation that Christ is everything to us, we will check. Day by day, moment by moment, and in whatever we are doing, we will check to see whether or not what we are doing is Christ living within us. We will check to see whether or not we are applying Christ in everything we do. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 150-151)

Further Reading: CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," chs. 2, 5-6; CWWL, 1975-1976, vol. 3, "Young People's Training," chs. 2-3

第一週■週四

晨興餽養

弗三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

十二 27『你們就是基督的身體，並且各自作肢體。』

要在我們所作的每件事上應用基督，並經歷基督作我們的一切，我們不僅需要有基督是誰的啓示，也需要被帶到盡頭。在保羅給歌羅西人…的書信裏，他多次說到這點。他說我們死了（西二 20，三 3），我們埋葬了（二 12），我們必須脫去舊人（三 9），我們受了割禮（二 11）。為甚麼保羅說到這一切經歷？他這樣作是要清楚指明，神的心意是要我們被帶到盡頭，並且事實上，我們已經被帶到盡頭。…我們必須『出去』，基督纔能進來；我們必須下寶座，基督纔能得加冠；我們必須被帶到盡頭，基督纔能作我們的一切（神的奧祕與基督的奧祕，六〇頁）。

信息選讀

保羅不傳宗教、道理或教訓，他乃是傳基督這活而神聖之人位的豐富。基督追測不盡的豐富是為着召會。召會獨一的內容乃是基督的豐富，這豐富是藉着基督身體所有的肢體而得着實化，也由所有的肢體來經歷。我們若要有真正的召會生活，就必須經歷基督的豐富。否則，我們所有的就僅僅是組織或社團。基督真正的身體乃是來自基督的豐富。…

WEEK 1 — DAY 4

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place...

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

To apply Christ in everything we do and to experience Christ as everything to us, we need not only the revelation of who Christ is; we also need to be brought to our end. In...Colossians [Paul] refers to this numerous times. He says that we are dead (2:20; 3:3), that we have been buried (2:12), that we have to put off the old man (3:9), and that we have been circumcised (2:11). Why does Paul refer to all these experiences? He does so in order to make clear that God's intention is that we would be brought to our end and that, in fact, we have been brought to our end already...We have to be "out" so that Christ can come in; we have to be dethroned so that Christ can be crowned; and we have to be brought to our end so that Christ can be everything to us. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," p. 151)

Today's Reading

Paul preached not religion, doctrines, or teachings but the riches of a living and divine person, Christ. The riches of Christ, which are unsearchable, are for the church. The unique content of the church is the riches of Christ realized and experienced by all the members of the Body. In order to have a genuine church life, we must experience the riches of Christ. Otherwise, we will have only an organization or a social gathering. The genuine Body of Christ comes out of the riches

基督是那在萬有中充滿萬有者（弗一 22 ~ 23），祂是無限的。這樣一位宇宙般浩大的基督，需要一個身體作祂的豐滿。因此，召會是基督的豐滿。

我們需要認識『基督的豐富』和『基督的豐滿』的差別。基督的豐富乃是基督所是的一切項目，就如光、生命、道路、羔羊、門、草場、牧人、救贖主、救主和那偉大的我是。基督是一切。我們若需要愛、卑微、忍耐或智慧，基督就是愛、卑微、忍耐和智慧。基督也是我們的力量、能力和權柄。基督的豐富就是基督作了我們所需要的一切；基督的豐滿乃是作基督身體的召會。基督是頭，身體是頭的豐滿；身體必須與頭相配。這位基督既是宇宙般的浩大，就需要召會作祂的身體，好作祂的豐滿彰顯祂。

當眾聖徒都經歷並享受基督作他們的愛、忍耐、卑微和一切，這享受自然會產生召會生活作基督的豐滿。我們若要實行召會生活，首先需要領悟，召會生活不是組織，不是社會團體，不是宗教社團，而是享受基督豐富的結果。

每逢我們聚集，都該帶着基督的富餘，眾人將基督帶來而彼此分享。一位弟兄也許享受基督作他的愛，就將這樣的基督帶來。別的弟兄姊妹也許經歷基督作他們的卑微、忍耐和智慧，就將那樣的基督帶來。當我們聚在一起，各人都將自己所享受的那一分基督帶來，就會有基督的展示，有基督團體的彰顯。這是真正、正確的召會生活，也是基督的身體，作基督的豐滿。…我們越經歷基督，我們的召會生活就越真實。我們若要有真正、正確、充分的召會生活，就必須對基督的豐富有完滿的經歷（李常受文集一九六八年第一冊，一六二至一六四頁）。

參讀：召會建造的藍圖與立場，第三篇。

of Christ...Christ is the One who fills all in all [Eph. 1:22-23], for He is unlimited. Such a universally great Christ needs a Body to be His fullness. Thus, the church is the fullness of Christ.

We need to understand the difference between the riches of Christ and the fullness of Christ. The riches of Christ are all the items of what Christ is, such as the light, the life, the way, the Lamb, the door, the pasture, the Shepherd, the Redeemer, the Savior, and the great I Am. Christ is everything. If we need love, humility, patience, or wisdom, Christ is love, humility, patience, and wisdom. Christ is also our strength, power, and authority. The riches of Christ are Christ as whatever we need. The fullness of Christ is the church as the Body of Christ. Christ is the Head, and the Body is the fullness of the Head. The Body must match the Head. Since Christ is universally great, He needs the church as His Body to express Him as His fullness.

When all the saints experience and enjoy Christ as their love, patience, humility, and everything, this enjoyment will spontaneously issue in the church life as the fullness of Christ. In order to practice the church life, we first need to realize that the church life is not an organization, a social group, or a religious society but the outcome, the result, of the enjoyment of the riches of Christ.

Whenever we meet, we should meet with a surplus of Christ, bringing Christ to share with one another. One brother may come with the Christ he has enjoyed as his love. Other brothers and sisters may come with the Christ they have experienced as their humility, patience, and wisdom. When we all come together with a portion of Christ that we have enjoyed, we will have an exhibition of Christ, a corporate expression of Christ, which is the genuine, proper church life and the Body of Christ as the fullness of Christ...The more we experience Christ, the more genuine our church life will be. In order to have a genuine, proper, and adequate church life, we must have the full experience of the riches of Christ. (CWWL, 1968, vol. 1, pp. 129-131)

Further Reading: CWWL, 1961-1962, vol. 1, "The Blueprint and the Ground for the Building Up of the Church," ch. 3

第一週■週五

晨興餽養

太十六 24 ~ 25 『…耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得着魂生命。』

羅六 5 『我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長。』

在馬太十六章二十四節主告訴我們，我們若要跟從祂，就必須否認或棄絕己。在我們裏面有天然、屬魂的生命，聖經稱為己，在這己裏有撒但的『腳』。撒但在那裏。每當你顧到你的己，同情你的己，為你的己作甚麼，隨從你的己，你就在撒但的手下。在這樣的情形裏不可能有召會生活。這是因為己、魂生命、天然的生命，與召會生活相反。我們必須清楚，召會不是用天然的生命，乃是用屬靈的生命建造的，不是用魂，乃是用靈建造的。不但如此，我們所必須否認的己就是魂，因為在二十五節主說，『凡要救自己魂生命（希臘文，psuche，樸宿克，意，魂）的，必喪失魂生命；凡為我喪失自己魂生命的，必得着魂生命。』因此，這節裏的魂或魂生命，就是二十四節裏的己。魂生命就是天然的生命，就是我們這人，我們的己。每當我們照着我們的己作甚麼或說甚麼，我們就是與撒但站在一起，並且破壞召會的建造（李常受文集一九六三年第二冊，一九〇頁）。

信息選讀

例如，也許幾分鐘前我纔領受了關於召會的屬天啓示，但此刻我若在己、魂生命、天然的生命裏，

WEEK 1 — DAY 5

Morning Nourishment

Matt. 16:24-25 ...Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection.

The Lord told us that if we would follow Him, we must deny, or renounce, the self (Matt. 16:24). Within us there is a natural, soulish life that the Scriptures call the self, and within this self are the “feet” of Satan. Satan is there. Whenever you take care of your self, sympathize with your self, do something for your self, and go along with your self, you are under the hand of Satan. In such a case it is impossible to have the church life. This is because the self, the soulish life, the natural life, is contrary to the church life. We must be clear that the church is built not with the natural life but with the spiritual life, not by the soul but by the spirit. Furthermore, the self that we must deny is the soul, for in the very next verse the Lord said, “Whoever wants to save his soul-life [Gk. psuche; lit., soul] shall lose it; but whoever loses his soul-life for My sake shall find it” (v. 25). Hence, the soul, or the soul-life, in verse 25 is the self in verse 24. The soul-life is the natural life, which is our very being, our self. Whenever we do or say something according to our self, we stand together with Satan and damage the building up of the church. (CWWL, 1963, vol. 2, p. 145)

Today's Reading

For example, a few minutes ago I might have received a heavenly revelation for the church, but if at this moment I am in the self, the soul-life,

事實上我就在反對召會並阻撓主建造召會。主告訴我們要作三件事：(一)否認我們的己，(二)拿起並背起十字架，(三)跟從祂。…背十字架的意思就是將基督的死應用於我們的己（參羅八 13，加五 24，西三 5）。…對於基督，背十字架在先，隨後是釘十字架。然而，在我們的情形裏，我們是先釘十字架，然後背十字架。…我們可以說，主已將我們置於十字架，但如今我們需要將十字架應用於我們自己。這就是說，我們必須背十字架，將主的死應用於我們的己，並且承認我們天然的生命、我們的己和我們的舊人已在主裏被置於十字架（羅六 6，加二 20）。

每一天，每一刻，你都將你的己置於死，你只要承認主在十字架上將你置於死所完成的榮耀事實，並且藉着不給你的己任何地位，將這點應用在你自己身上。你可以說，『我承認基督已將我置於十字架。我，這天然的人，已被釘十字架，並且己已被了結。現今我跟從主，意思就是我在主裏，在靈裏行動生活。』…惟有我們在靈裏，就是在我們人重生的靈與是靈的主調和的靈裏生活行動，…我們纔是跟從主。今天主在我們的靈裏（提後四 22），並且祂是為着召會。要跟從主，我們需要在靈裏並為着召會行動生活。這是實化真正召會生活的路。路就是否認我們天然的生命，背十字架，並且領悟一個事實，就是我們天然的生命已被置於死，現今我們不憑天然的生命，乃憑屬靈的生命生活行動。那就是說，我們在靈裏並為着召會生活行動。…我們要看見真正的召會生活就是基督的生活，這是很重要的。真正的召會生活就是基督被我們實化、經歷、享受並彰顯出來。因此，實化召會生活的路就是否認我們的己，並承認天然的生命不過是泥土，不是石頭；天然生命只適於仇敵撒但的建造，就是巴別城，不適於神的建造，就是新耶路撒冷（李常受文集一九六三年第二冊，一九〇至一九二頁）。

參讀：李常受文集一九六四年第三冊，四五八至四五九、四六二至四六三頁；主恢復的道路，第十五篇。

the natural life, I am actually against the church and frustrate the Lord's building up of the church. The Lord told us to do three things: (1) to deny our self, (2) to take up and bear the cross, and (3) to follow Him...To bear the cross means to apply the death of Christ to our self (cf. Rom. 8:13; Gal. 5:24; Col. 3:5)...With Christ, bearing the cross was first and being crucified followed. However, in our case, first we are crucified, and then we bear the cross...We may say that the Lord has put us on the cross, but now we need to apply the cross to ourselves. This means that we must bear the cross, apply the Lord's death to our self, and recognize that in the Lord our natural life, our self, and our old man have been put on the cross (Rom. 6:6; Gal. 2:20).

Day by day and moment by moment you put your self to death. You simply recognize the glorious fact of what the Lord has accomplished on His cross in putting you to death, and you apply this to yourself by not giving any ground to your self. You may say, "I recognize that Christ has put me on the cross. I, the natural man, have been crucified, and the self has been put to an end. Now I follow the Lord, which means that I walk and live in the Lord, in the spirit..."...Only when we live and walk in the spirit—the regenerated human spirit mingled with the Lord as the Spirit...—are we following the Lord. Today the Lord is in our spirit (2 Tim. 4:22), and He is for the church. In order to follow the Lord, we need to walk and live in the spirit and for the church. This is the way to realize the genuine church life. The way is to deny our natural life, to bear the cross, and to realize the fact that our natural life has been put to death and that now we live and walk not by the natural life but by the spiritual life. That is, we live and walk in the spirit and for the church. It is important for us to see that the genuine church life is the life of Christ. It is Christ realized, experienced, enjoyed, and expressed by us. Therefore, the way to realize the church life is to deny our self and acknowledge that the natural life is just clay, not stone; thus, it is good only for the enemy Satan's building, the city of Babel, not for God's building, the New Jerusalem. (CWWL, 1963, vol. 2, pp. 145-146)

Further Reading: CWWL, 1964, vol. 3, pp. 355, 358; CWWL, 1965, vol. 4, "The Way of the Lord's Recovery," ch. 15

第一週■週六

晨興餽養

弗三 16 ~ 19 『願祂…藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。』

首先，我們在靈裏得重生。現今我們需要得加強到我們的靈裏，使基督將祂自己從我們的靈擴展到我們的全心（弗三 16 ~ 17），也就是擴展到我們裏面的全人裏。藉着在我們裏面這樣擴展，基督就佔有我們的心，並安家在我們心裏。基督安家在我們心裏，結果就使我們滿有力量，能和眾聖徒一同領畧基督那無法測度的量度，就是祂的闊、長、高、深（17 ~ 18）。至終，我們就被充滿，成為神一切的豐滿（19）。這豐滿就是召會這隱藏在神裏面的奧祕（李常受文集一九六七年第二冊，七〇三頁）。

信息選讀

我們的靈得加強時，就給基督道路和立場，使祂能佔有、浸透並浸潤我們全人，而安家在我們心裏。然後我們就知道基督是何等的無限。我們會知道物理學家和數學家所不知道的，就是基督乃是那闊、長、高、深。…基督是無法測度、無限的。祂是深奧的，遠超我們的發表所能形容。然而，我們能享受祂。…藉着我們對祂的享受，至終我們就被充滿，成為神一切的豐滿。這豐滿就是召會。

WEEK 1 — DAY 6

Morning Nourishment

Eph. 3:16-19 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, may be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

First, we were regenerated in our spirit. Now we need to be strengthened into our spirit so that Christ may spread Himself from our spirit into our whole heart [Eph. 3:16-17], that is, into our whole inner being. By spreading within us in this way, Christ occupies our heart and makes His home in our heart. As a result of Christ's making His home in our heart, we will be full of strength to apprehend with all the saints the immeasurable dimensions of Christ—the breadth and length and height and depth (vv. 17-18). Eventually, we will be filled unto all the fullness of God (v. 19). This fullness is the church as the mystery hidden in God. (CWWL, 1967, vol. 2, pp. 551-552)

Today's Reading

When our spirit is strengthened, this gives the way and the ground to Christ so that He may occupy, saturate, and permeate our whole being to make His home in our heart. Then we will know how unlimited Christ is. We will know what the physicists and the mathematicians do not know—that Christ is the breadth, the length, the height, and the depth...Christ is immeasurable, unlimited. He is profound and far beyond our utterance to describe. Nevertheless, we can enjoy Him...Through our enjoyment of Him, we will eventually be filled unto all the fullness of God. This fullness is the church.

使徒保羅是位美妙的著者。在以弗所五章十八節，他說，『不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿。』這節經文所題到的靈，乃是人重生的靈，而不是神的靈。醉酒是在身體裏被充滿，而在重生的靈裏被充滿，乃是被基督充滿（一23），而成爲神一切的豐滿（三19）。我們需要在我們的靈裏被基督的豐富所充滿，而成爲神一切的豐滿。

我們在靈裏被基督的豐富所充滿的路，見於六章十七至十八節，那裏說，『藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告。』被基督充滿並享受祂豐富的路，乃是藉着各樣的禱告和祈求，接受神的話，時時在靈裏禱告。我們可以將這視爲享受基督一切豐富的祕訣和鑰匙。日復一日，我們需要接受聖經中神的話。我們需要看見，神的話乃是靈（約六63，弗六17），因爲話是神的氣（提後三16），而這氣就是那靈（約二十22）。藉着各樣的禱告和祈求接受話，就是以不只一種禱告，更是多種禱告接受話。

我們要藉着各樣的禱告和祈求接受話，就需要禱讀。我們需要將讀主的話和禱告調在一起。我們不需要用自己的話作禱告文章。我們只要拿起聖經，打開，就可以用所讀的話禱告。按我的經歷，我能說，禱讀最好的路是對聖經的每一句話都說阿們。有些時候你禱讀時，會被喜樂充滿，以致自然而然的說阿利路亞。你若這樣讀經，我確信你會享受基督的豐富，並被基督所充滿。你會被基督的豐富所充滿，而成爲神一切的豐滿。然後自然而然的，從這享受中召會就產生了。真正的召會生活，是藉着我們禱讀主的話享受基督所產生的（李常受文集一九六七年第二冊，七〇三至七〇五頁）。

參讀：李常受文集一九七五至一九七六年第三冊，六五〇頁；李常受文集一九七七年第三冊，一〇七、一一一至一一二頁；李常受文集一九八二年第一冊，三一三至三一四頁。

The apostle Paul was a marvelous writer. In Ephesians 5:18 he said, "Do not be drunk with wine, in which is dissoluteness, but be filled in spirit." The spirit mentioned in this verse is the regenerated human spirit, not the Spirit of God. To be drunk with wine is to be filled in the body, whereas to be filled in our regenerated spirit is to be filled with Christ (1:23) unto all the fullness of God (3:19). We need to be filled in our spirit with the riches of Christ unto all the fullness of God.

The way for us to be filled in our spirit with Christ's riches is found in 6:17 and 18, which say, "Receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit." The way to be filled with Christ and to enjoy His riches is to receive the word of God by means of all prayer and petition, praying at every time in our spirit. We may consider this the secret, the key, to the enjoyment of all the riches of Christ. Day by day we need to receive the word of God in the Bible. We need to realize that God's word is the Spirit (John 6:63; Eph. 6:17) because the word is God's breath (2 Tim. 3:16), and this breath is the Spirit (John 20:22). To receive the word by means of all prayer and petition is to receive the word not just with one kind of prayer but with many kinds of prayer.

To receive the word by means of all prayer and petition, we need to pray-read. We need to mingle our reading of the Word and our prayer together. We do not need to compose a prayer with our own words. We can simply pick up the Bible and open it and pray with the words that we read. Based on my experience, I can say that the best way to pray-read is to say Amen to every word of the Bible. At certain times when you are pray-reading, you will be so filled with joy that you will spontaneously say Hallelujah. If you will deal with the Bible in this way, I assure you that you will enjoy the riches of Christ and will be filled with Christ. You will be filled with the riches of Christ unto all the fullness of God. Then spontaneously, out of this enjoyment the church life will come forth. The genuine church life issues out of the enjoyment of Christ through our pray-reading the word. (CWWL, 1967, vol. 2, pp. 552-553)

Further Reading: CWWL, 1975-1976, vol. 3, p. 517; CWWL, 1977, vol. 3, pp. 82, 85; CWWL, 1982, vol. 1, pp. 258-259

第一週詩歌

378

經歷基督—作生命

8 8 8 8 8 8 重 (英 499)

A 大調

4/4

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
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 |
 在 我 的 裏 面! 我 已 與 祂 同
 1 - 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 釘 十 架, 榮 耀 事 實、 奇 妙 救 法!
 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
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 |
 督 在 我 活 着! 現 在 活 着 不
 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 1 — 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)

