

第六週

讓基督的平安在我們心裏作仲裁，
讓基督的話豐豐富富的住在我們裏面，
並堅定持續的禱告，
而有真正的召會生活

M. C. 詩歌：588

讀經：西三 15 ~ 16，四 2

【週一】

壹 我們需要讓基督的平安在我們心裏作仲裁—西三 12 ~ 15，弗二 14 ~ 18，羅五 1，太十八 21 ~ 35：

一 『作仲裁』一辭的希臘文也可譯為『作裁判』，『作主席』，或『登位作每件事的管治者和決斷者』；基督那作仲裁的平安，消除我們與任何人的嫌隙—西三 13。

二 我們常常發現我們裏面有三派：一派是積極的，另一派是消極的，還有一派是中立的；因此，需要內裏的仲裁來解決我們裏面的爭執：

1 每當我們感覺我們裏面各派在爭執或爭吵時，我們需要讓基督的平安作主席，並讓這平安，就是新人的一，在我們裏面管治並下最後的斷語。

Week Six

**Allowing the Peace of Christ to Arbitrate
in Our Hearts, Letting the Word of Christ
Dwell in Us Richly, and Persevering
in Prayer for the Genuine Church Life**

M. C. Hymns: 812

Scripture Reading: Col. 3:15-16; 4:2

§ Day 1

I. We need to allow the peace of Christ to arbitrate in our hearts—Col. 3:12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35:

A. The Greek term for arbitrate can also be rendered "umpire," "preside," or "be enthroned as a ruler and decider of everything"; the arbitrating peace of Christ dissolves our complaint against anyone—Col. 3:13.

B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:

1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.

2 我們需要把我們的意見、觀念擺在一邊，聽內住之裁判的話。

【週二】

三 我們若讓基督的平安在我們心裏作仲裁，這平安會解決我們中間所有的爭執，我們就會與神有縱的平安，並與聖徒有橫的平安：

- 1 藉着基督的平安作仲裁，我們的難處解決了，聖徒之間的摩擦也消失了；然後召會生活就能甜美的得保全，新人也實際的得以維持。
- 2 基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷—參賽九 6～7。
- 3 如果我們一直讓基督的平安登位施行管治，我們就不會得罪別人或破壞別人；我們反而會靠着主的恩典並有祂的平安，把生命供應給別人。
- 4 這平安應當將所有的信徒聯結一起，成為他們的聯索—弗四 3。

【週三】

貳 我們需要讓基督的話豐豐富富的住在我們裏面—西三 16：

一 我們需要讓主的話在我們裏面居首位，並且居住在我們裏面，使我們經歷神話語的功用在我們裏面運行，並將基督的豐富供應到我們這人裏面：

- 1 神的話光照（詩一一九 105、130）、餵養（太四 4，提前四 6）並滋潤我們，解我們的乾渴（賽五五 1、8～11）。
- 2 神的話加強（約壹二 14 下，箴四 20～22）、洗滌（弗

2. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee.

§ Day 2

C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:

1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
3. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord's grace and with His peace, we will minister life to others.
4. This peace should bind all the believers together and become the uniting bond—Eph. 4:3.

§ Day 3

II. We need to let the word of Christ dwell in us richly—Col. 3:16:

A. We need to allow the word of the Lord to have the first place in us and to inhabit us so that we may experience the functions of the word of God operating within us and ministering the riches of Christ into our being:

1. The word of God enlightens us (Psa. 119:105, 130), nourishes us (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:1, 8-11).
2. The word of God strengthens us (1 John 2:14b; Prov. 4:20-22), washes us (Eph.

五 26) 並建造我們 (徒二十 32) 。

- 3 神的話使我們完備，使我們完全 (提後三 15 ~ 17)，並且聖別我們，帶我們進入三一神裏的一 (約十七 14 ~ 21) 。

【週四】

二 歌羅西三章十六節說到讓基督的話豐豐富富的住在我們裏面，『用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神』：

- 1 要讓基督的話豐豐富富的住在我們裏面，歌唱神的話是一條路；我們不僅要禱讀神的話，更要學習唱讀並頌詠神的話—詩一一九 54。
- 2 頌詠神的話包含專注思想、默想、享受神的話，從而給這話更多的機會來浸透我們 (15)；要運用我們的靈並被帶進那靈裏，上好的路就是歌唱並頌詠神的話 (林前十四 15，詩四七 6 ~ 7)。
- 3 在歌唱並頌詠神的話時，我們可用任何一種曲調，甚至用我們自己作的自來調；我們需要建立天天歌唱並頌詠神的話的習慣。
- 4 我們越歌唱並頌詠主的話，就越給話機會住在我們裏面，深深浸沉在我們裏面，並用神聖的元素浸潤我們，然後我們就會自然而然的活基督—參約六 57、63。

三 每一天我們都需要按照以下的生命原則，實行讀神寫出來的話而來到基督這活的話跟前，讓祂向我們個人說話，而成爲那靈應用的話，好使祂得以注入我們裏面—啓十九 13，太四 4，約五 39 ~ 40，六 63，八 31 ~ 32，十五 7，申十七 18 ~ 19：

- 1 我們必須全人向主敞開，好得着神聖之光內裏的照耀和神聖生命的供應；經歷最多變化的人，乃是

5:26), and builds us up (Acts 20:32).

3. The word of God completes, perfects (2 Tim. 3:15-17), and sanctifies us to bring us into the oneness in the Triune God (John 17:14-21).

§ Day 4

B. Colossians 3:16 speaks of letting the word of Christ dwell in us richly, "teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace" in our hearts to God:

1. One way to let the word of Christ dwell in us richly is by singing it; in addition to pray-reading the Word, we need to learn to sing-read and psalm the word of God—Psa. 119:54.
2. Psalming the word of God includes dwelling upon it, musing on it, and enjoying it, thereby giving more opportunity for the word to saturate us (v. 15); singing and psalming the word are excellent ways to exercise our spirit and to be ushered into the Spirit (1 Cor. 14:15; Psa. 47:6-7).
3. In singing and psalming God's word, we may use any kind of melody, even a spontaneous one of our own composition; we need to build up the habit of singing and psalming the word day by day.
4. The more we sing and psalm the Lord's word, the more we give opportunity to the word to dwell in us, sink into us, and permeate us with the divine element; then spontaneously, we will live Christ—cf. John 6:57, 63.

C. Daily we need to practice coming to Christ as the living word in God's written word so that He may speak to us personally as the applied word of the Spirit for Him to be infused into us according to the following life principles—Rev. 19:13; Matt. 4:4; John 5:39-40; 6:63; 8:31-32; 15:7; Deut. 17:18-19:

1. We must open our entire being to the Lord for the inner shining of the divine light and the supplying of the divine life; the one who experiences the

絕對向主敞開的人—詩一一九 105，箴二十 27，詩一三九 23 ~ 24。

- 2 我們必須全心尋求主——一九 2，可十二 30。
- 3 我們必須對付使我們與主分開的任何事物—徒二四 16，提後一 3 上，約壹一 9，參結一 22、26。
- 4 我們必須在主面前謙卑自己，將我們的自信、自恃撇在一旁，並仰望祂的憐憫和恩典—賽六六 1 ~ 2，彼前五 5。
- 5 我們必須運用靈禱告神的話，且用神的話禱告，並運用全人歌唱、頌詠、默想祂的話—弗六 17 ~ 18，詩一一九 15 ~ 16，參利十一 3。

四 我們讓神的話居住在我們裏面，藉此就能成爲屬神的人，被神的氣充滿，使我們被神的話裝備齊全，這話乃是對抗召會敗落的抗毒劑—提後三 14 ~ 17。

【週五】

叁 我們需要堅定持續的禱告—西四 2 ~ 3:

- 一 我們需要有充分的時間來禱告，這使我們能更多吸取基督這包羅萬有之地的豐富——一 12，二 6 ~ 7，四 2:
- 1 我們需要花時間吸取主，確定且有功效的接觸祂—路八 13，太十四 22 ~ 23，六 6。
- 2 早晨遇見神，不僅是在一天的清早遇見祂，並且也是在滿了光的情形裏遇見祂；我們該獨自到神前，不受任何人、事、物打岔或佔有一箴四 18，出三三 11 上，三四 3 ~ 4，可一 35。

greatest amount of transformation is the one who is absolutely open to the Lord—Psa. 119:105; Prov. 20:27; Psa. 139:23-24.

2. We must seek the Lord with all our heart—119:2; Mark 12:30.
3. We must deal with anything that separates us from the Lord—Acts 24:16; 2 Tim. 1:3a; 1 John 1:9; cf. Ezek. 1:22, 26.
4. We must humble ourselves before the Lord, putting aside our self-confidence and self-assurance and looking to Him for His mercy and grace—Isa. 66:1-2; 1 Pet. 5:5.
5. We must exercise our spirit to pray over and with God's word and exercise our whole being to sing, psalm, and muse on His word—Eph. 6:17-18; Psa. 119:15-16; cf. Lev. 11:3.

D. By allowing the word of God to inhabit us, we can become a man of God filled with the breath of God so that we can be fully equipped with God's word as the divine antidote against the decline of the church—2 Tim. 3:14-17.

§ Day 5

III. We need to persevere in prayer—Col. 4:2-3:

- A. We need to allow adequate time for prayer, which will enable us to absorb more of the riches of Christ as the all-inclusive land—1:12; 2:6-7; 4:2:
1. We need to take time to absorb the Lord, contacting Him in a definite and prevailing way—Luke 8:13; Matt. 14:22-23; 6:6.
2. To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light; we should go to God alone, without any persons, matters, or things to distract or occupy us—Prov. 4:18; Exo. 33:11a; 34:3-4; Mark 1:35.

3 我們來到施恩寶座前禱告的時候，恩典就會像江河一樣，在我們裏面湧流，並供應我們—來四 16，參啓二二 1。

【週六】

二 爲了要在神這一邊與撒但爭戰，我們需要堅定持續的禱告—但六 10:

1 我們這些與神站在同一邊的人，發現整個墮落的宇宙都在反對我們，尤其是反對我們的禱告；敵擋禱告的不僅在我們外面，也在我們裏面—太二六 41。

2 禱告就是反對墮落宇宙中的潮流、趨勢—路十八 1～8。

三 我們需要劃出定時禱告的時間；我們的態度應當把禱告當作我們最重要的事，不讓任何的事打岔—但六 10，徒十二 5、12。

四 我們需要藉着不斷操練我們的靈，留在禱告的氣氛裏—弗六 18，提前四 7，提後一 7，西一 3、9:

1 我們需要不住的禱告，堅定持續的禱告，保持自己親密的聯於主—帖前五 17，太二六 41，西二 19。

2 即使在最小的事上，我們都需要求問主；這樣作，就是堅定持續的禱告，並因此而活基督—參書九 14，腓四 7～8。

肆 我們藉着堅定持續的禱告，受基督的平安管治，並讓基督的話內住，祂就以祂自己浸潤並頂替我們，直到我們一切天然的區別都被消除，我們就有真正的召會生活—西三 15～16，四 2，三 10～11。

3. When we pray, coming forward to the throne of grace, grace will become a river flowing in us and supplying us—Heb. 4:16; cf. Rev. 22:1.

§ Day 6

B. In order to fight on God's side against Satan, we need to persevere in prayer—Dan. 6:10:

1. As those who take sides with God, we find that the whole fallen universe is against us and, in particular, against our prayer; resistance to prayer lies not only outside of us but even within us—Matt. 26:41.

2. To pray is to go against the current, the trend, in the fallen universe—Luke 18:1-8.

C. We need to set aside definite times for prayer; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10; Acts 12:5, 12.

D. We need to remain in an atmosphere of prayer by continually exercising our spirit—Eph. 6:18; 1 Tim. 4:7; 2 Tim. 1:7; Col. 1:3, 9:

1. We need to pray without ceasing, to persevere in prayer, keeping ourselves intimately connected to the Lord—1 Thes. 5:17; Matt. 26:41; Col. 2:19.

2. Even in the smallest details we need to inquire of the Lord; to do this is to persevere in prayer and thereby to live Christ—cf. Josh. 9:14; Phil. 4:7-8.

IV. As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all our natural distinctions have been eliminated for us to have the genuine church life—Col. 3:15-16; 4:2; 3:10-11.

第六週■週一

晨興餽養

西三 13 ~ 15『倘若這人與那人有嫌隙，總要彼此容忍，彼此饒恕；主怎樣饒恕了你們，你們也要怎樣饒恕人。在这一切之上，還要穿上愛，愛是全德的聯索。又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安；且要感恩。』

按原文，〔歌羅西三章十五節裏的〕『作仲裁』也可以繙譯爲『作裁判』，『作主席』，或『登位作每件事的管治者和決斷者』。基督那在我們心裏作仲裁的平安，消除了十三節的嫌隙。

十五節的『這平安』是指基督的平安。我們乃是在基督的一個身體裏，爲這平安蒙召的。爲着基督身體正當的生活，我們需要基督的平安在我們心裏，在祂身體眾肢體的關係上，仲裁、調整並斷定一切的事。我們是爲了基督的平安蒙召的，這也該是我們讓這平安在我們心裏作仲裁的動機（歌羅西書生命讀經，二九八至二九九頁）。

信息選讀

各派之間不同的意見與爭議，總需要仲裁者來平息。…我們常常發現我們裏面有三派：一派是積極的，一派是消極的，還有一派是中立的。我們基督徒比不信的人還麻煩。得救以前，我們是在撒但那一派的控制之下。我們縱情屬世的享樂，裏面一點爭執都沒有。但如今我們得救了，也許有一派鼓勵我們作一件事，另一派卻鼓勵我們作另一件事。…我們需要有人來主持我們裏面所開的會議。從歌羅西三章十五節來看，這個主持人，這位仲裁者，乃是基督的平安。

WEEK 6 — DAY 1

Morning Nourishment

Col. 3:13-15 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive. And over all these things put on love, which is the uniting bond of perfectness. And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

In Colossians 3:15...the Greek term for arbitrate can also be rendered “umpire,” “preside,” or “be enthroned as a ruler and decider of everything.” The arbitrating peace of Christ in our hearts dissolves the complaint mentioned in verse 13.

The relative pronoun which in verse 15 refers to the peace of Christ. We were called to this peace in the one Body of Christ. For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationships between the members of His Body. Our having been called to the peace of Christ should also motivate us to let this peace arbitrate in our hearts. (Life-study of Colossians, p. 242)

Today's Reading

An arbitrator is always needed to settle disagreements or disputes between parties...Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party. As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else...We need someone or something to preside over the conferences that take place within our being. According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

我們裏面都有一樣東西，稱作基督的平安。這是保羅在以弗所二章十五節所說的和平，那裏告訴我們，基督在祂自己裏面，將兩下創造成一個新人。藉着將猶太人和外邦人創造成一個新人，基督已經成就了和平。這就是歌羅西三章十五節的平安。

文化背景不同、國籍不同的信徒，已經被創造成一個新人。這個新人的一就產生真正的和平。離了基督與召會，不同種族和國籍的人絕無法有真正的一。我們在主的恢復中乃是一，因為我們是在基督裏並在召會中。我們在新人裏；在新人裏沒有希利尼人、猶太人、受割禮的或未受割禮的，在新人裏也不分種族、階級和國籍。相反的，在新人裏有一，因為基督是一切，又在一切之內。這一乃是我們的平安。三章十五節中基督的平安，就是在新人裏使人和平的一。

你知不知道，你有一位仲裁者在你裏面？我們從歌羅西書清楚看見，基督的平安乃是我們裏面的仲裁者。這位仲裁者必須平息我們裏面一切的爭執。…每當我們發覺我們裏面各派有不同的意見和爭執時，我們立刻就要讓基督的平安來作主，並讓這個平安，就是新人的一，來管理我們。讓這平安，這個一，來下斷語。

基督的平安就是新人的一，這新人是由不同的種族所構成的。…基督藉着祂的死已經成就了和平；也就是說，祂產生了一。這個新人的一現今就在我們裏面。現今我們必須讓這個一，就是基督的平安，在我們心裏作仲裁。…我們需要把我們的意見、觀念放下，聽裏面裁判的話。我們不需要爭吵、各持己見。我們應當只讓基督的平安下最後的斷案（歌羅西書生命讀經，二九九至三〇二、三二七至三二八頁）。

參讀：歌羅西書生命讀經，第二十八至三十、三十二至三十三、三十五、三十九篇。

Within us we all have something called the peace of Christ. This is the peace about which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples. By creating the Jews and the Gentiles into one new man, Christ has made peace. This is the very peace in Colossians 3:15.

Believers with different cultural backgrounds and nationalities have been created into one new man. The oneness of the new man produces genuine peace. Apart from Christ and the church, those of different races and nationalities cannot be truly one. We in the Lord's recovery are one because we are in Christ and in the church. We are in the new man, where there is no Greek, Jew, circumcision, or uncircumcision. In the new man there are no different races, classes, or nationalities. Rather, there is oneness because Christ is all and in all. This oneness is our peace. The peace of Christ in Colossians 3:15 is simply the peaceful oneness in the new man.

Do you realize that you have an arbitrator within you? From Colossians we see clearly that the peace of Christ is our inward arbitrator. This arbitrator must settle all the disputes within us...Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word.

The peace of Christ is the very oneness of the new man composed of different peoples...Through His death Christ has made peace; that is, He has produced oneness. This oneness of the new man is now within us. This oneness, the peace of Christ, must now be permitted to arbitrate in our hearts...We need to set aside our opinion, our concept, and listen to the word of the indwelling referee. There is no need for us to quarrel or to express our opinion. We should simply let the peace of Christ make the final decision. (Life-study of Colossians, pp. 242-245, 265)

Further Reading: Life-study of Colossians, msgs. 28-30, 32-33, 35, 39

第六週■週二

晨興餽養

弗二 15『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

四 3『以和平的聯索，竭力保守那靈的一。』

我們若讓基督的平安在我們心裏作仲裁，這平安會止息我們中間所有的爭執。在歌羅西的聖徒受不同主義、哲學和作法的攪擾。…保羅只有在歌羅西書這卷對付文化以及文化的主義和作法的書信中，題到基督的平安在裏面作仲裁，這實在很有意義。這位仲裁者止息一切出於文化的意見（歌羅西書生命讀經，三四二頁）。

信息選讀

基督的平安要在我們心裏作仲裁，就必須…為王作管治者和決斷者。…我們就以一位弟兄被長老得罪為例。…因着主的憐憫，主會臨到他，使他思念在上面的事，因而使他再一次經歷神聖的傳輸，帶來基督的平安作仲裁。然後，這位弟兄被基督的平安所管治，他就會承認，即使長老錯了，他自己更是錯了。他會立即向主認罪，接受恩典，愛那位長老。藉着基督的平安作仲裁，我們的難處就解決了，聖徒之間的摩擦也消失了。

召會生活就是新人的生活，不是單靠教訓得保全的，乃是靠着我們思念在上面的事，並讓屬天的傳輸將神聖的元素分賜到我們裏面纔得以保全。然後我們就有新人的更新，並經歷基督的平安在我們裏

WEEK 6 — DAY 2

Morning Nourishment

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us. The saints in Colossae were troubled by different isms, philosophies, and practices...It is significant that only in the book of Colossians, a book that deals with culture and its isms and practices, does Paul speak of the inward arbitration of the peace of Christ. This arbitrator calms down all the opinions which have their source in our culture. (Life-study of Colossians, pp. 276-277)

Today's Reading

For the peace of Christ to arbitrate in our hearts,...it must be enthroned as the ruler and decider...Let us take as an example a brother who is offended by one of the elders...In His mercy, the Lord will come to him and cause him to set his mind on the things above so that once again he can experience the divine transmission which gives rise to the arbitrating peace of Christ. Then, ruled by the peace of Christ, the brother will admit that even though the elder might have been wrong, he himself was wrong to a greater degree. Immediately he will confess to the Lord, receive grace, and have love for that elder. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears.

The church life as the life of the new man is preserved not by mere teachings, but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the renewing of the new man and experience the peace of Christ ruling

面施行管治。基督的平安實際上就是基督自己顯在某一特別的方面。因此，基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷。在弟兄被長老得罪的事例中，基督的話是要愛那位長老，找他交通，並且和他一同享受主。這就是作平安的基督登位管治、決斷並下斷語。

我們要有正確基督徒的行事為人，並保全召會生活，就需要基督的平安作仲裁。不然，摩擦就無法消除。惟有屬天的基督，那位代求者、盡職者及管理者，纔能解決我們的難處，並消除摩擦。

當基督的平安在我們心裏作王，作我們裏面獨一的裁判，我們就與神有縱的平安，與眾聖徒有橫的平安（和平）。我們讚美主，我們享受平安，並且在這平安裏，新人一召會生活一就得以保全！當基督的平安在我們心裏當家，新人就不斷得以更新。如果我們一直讓基督的平安作王管治，我們就不會得罪別人，破壞別人。我們反而會靠着主的恩典和平安，把生命供應給別人。一個地方召會裏的一，和眾召會之間的一，不是靠着人為的努力而維持的，這個一單單是由基督的平安作仲裁來維持的。…眾召會以及整個恢復，都在基督的平安作仲裁之下。基督在我們裏面是供應的恩典，也是作仲裁的平安。

我們必須先讓基督作仲裁的平安在我們裏面作王。…如果你沒有求主管治你自己，反而求主管治別人，主就會說，『讓我先在你裏面設立我的寶座罷，讓我先管治你，征服你，並為你下最後的決斷。』倘若我們讓基督作王的平安在我們心裏作仲裁，我們的婚姻生活、家庭生活、召會生活，就要蒙保守在裏面（歌羅西書生命讀經，七〇一至七〇三頁）。

參讀：歌羅西書生命讀經，第四十七、五十二至五十三、五十五、五十八、六十三至六十五篇。

within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, the arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision. In the case of the brother offended by the elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him. This is Christ enthroned as peace ruling, deciding, and uttering the last word.

In order to have a proper Christian walk and preserve the church life, we need the arbitrating peace of Christ. Otherwise, there will be no way for friction to be dissolved. Only the heavenly Christ, the One who is interceding, ministering, and administrating, can solve our problems and resolve the friction.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ...All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace.

We need to allow the arbitrating peace of Christ to be enthroned in us first...If instead of praying for yourself to be ruled by the Lord, you ask Him to rule others, the Lord may say, "Let Me first set up My throne in you. Let Me rule you, subdue you, and make the final decisions for you." If we allow the enthroned peace of Christ to arbitrate in our hearts, our married life, family life, and church life will all be preserved in oneness. (Life-study of Colossians, pp. 564-566)

Further Reading: Life-study of Colossians, msgs. 47, 52-53, 55, 58, 63-65

第六週■週三

晨興餽養

西三 16『當用各樣的智慧，讓基督的話豐富豐富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。』

提後三 16～17『聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，叫屬神的人得以完備，為着各樣的善工，裝備齊全。』

我們需要基督的平安作仲裁來保守我們在一裏，使基督能對我們說話。然後我們需要讓神的話居首位。如果我們這樣作，我們就經歷神話語的功用。

首先，神的話光照我們。…因着神的話滿了光，並且光照我們，就使我們清楚許多事情。

其次，神的話是食物，滿了滋養。這意思是說，神的話光照我們的時候，就滋養我們。

神的話也解我們的乾渴。乾渴比飢餓還要嚴重。…倘若我們沒有水，我們簡直活不了。

神的話〔也〕使我們剛強。基督徒所以軟弱，乃因他們乾渴，營養不良。又饑又渴的人無法剛強起來（歌羅西書生命讀經，七一五、七〇九至七一〇頁）。

信息選讀

如果我們經歷了神的話滋養我們、加強我們，我們不僅靈裏剛強，魂裏也是剛強的。換句話說，我們在心理上、在屬靈上，都是剛強的。不僅如此，神的話甚至使我們的身體也強壯起來。…神的話在我的靈裏，使我的靈剛強、喜樂。這種力量和喜樂，有助於我身體的健康。我們在靈裏、在精神上喜樂

WEEK 6 — DAY 3

Morning Nourishment

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

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

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God.

First, the word of God enlightens us...Because God's word is full of light and it enlightens us, it can make us very clear about many different things.

Second, the word of God is food, full of nourishment. This means that God's word nourishes us while it enlightens us.

The word of God also quenches our thirst. Thirst is even more serious than hunger...If we do not have water, we simply have no way to live.

The word of God [also] strengthens us. Christians are weak because they are thirsty and undernourished. No one who is hungry and thirsty can be strong. (Life-study of Colossians, pp. 575, 571)

Today's Reading

If we experience the word of God nourishing us and strengthening us, we shall be strong not only in spirit, but also in our soul. In other words, we shall be strong psychologically as well as spiritually. Furthermore, God's word will even strengthen us physically...God's word in my spirit makes my spirit strong and happy. This strength and happiness help me to be healthy physically. It is a fact that when we are happy spiritually and psychologically,

的時候，我們的身體也健康，這乃是一個事實。…神的話使我們靈裏剛強，也使我們魂裏剛強。我們在靈裏、在魂裏得着加強，我們的身體就健康了。神的話是上好的良藥，使我們剛強，並醫治我們。

神的話也洗滌我們。神的話生機的、新陳代謝的洗滌我們的全人。

不僅如此，神的話也把我們建造起來。我們既是召會—身體—的肢體，就必須建造起來。我們都有怪僻，所以人就很難對付我們，更不用說把我們建造起來。然而，神的話能在裏面摸着我們，使我們能在召會中建造起來。因着我們在自己裏面都有怪僻，若不是基督的話住在我們裏面，我們就無法這樣建造起來。雖然基督的平安在我們裏面作仲裁，但不是基督的平安把我們建造起來。這平安保守我們在正確的光景中，讓神的話來完成建造的工作。…把我們建造起來的乃是基督的話。

…神的話越在我們中間釋放出來，我們就越有建造。神的話也使人完備並完全。…嬰孩在器官上是完備的，但在功用上還不完備。小孩子身體上的器官要合式的盡功用，就需要長大。完全總是藉着長大而有的。小孩子越長大，他的功用就越完備、越完全。在屬靈的經歷上也是這樣。我們既是基督身體上的肢體，就都該盡功用。但如果我們要盡功用，就必須先藉着神的話得以完全。因為神的話滋養我們，我們就長大。然後藉着長大，就產生功用。我們由神的話所得的滋養，使我們這些身體上的肢體得以完備並完全。因這緣故，我們說，神的話使我們完全。

神的話的確在美德的事上造就我們。我們越有神的話，就越有美德。我們的恩慈、忍耐、智慧、謙卑，都要因着神的話而加增（歌羅西書生命讀經，七一〇至七一二頁）。

參讀：出埃及記生命讀經，第五十九篇。

we shall be healthy in body. The word of God makes us strong in spirit and also in soul. Strengthened in spirit and soul, we shall be healthy in body. The word of God is the best cure; it strengthens us and it heals us.

The word of God also washes us. It washes our being organically and metabolically.

Furthermore, the word of God builds us up. As members of the church, the Body, we all need to be built up. Because we are peculiar, it is difficult for anyone to deal with us, much less to build us together. However, the word of God can touch us inwardly and make it possible for us to be built up in the church. Because we are peculiar in ourselves, we cannot be built up in this way unless the word of Christ inhabits us. Although the peace of Christ arbitrates within us, it is not the peace which builds us up. The peace keeps us in the proper situation for the building work to be done by God's word... It is the word of Christ which builds us up...The more the word of God is released among us, the more building up there will be.

The word of God also completes and perfects...A baby is complete in organs, but not in functions. In order for a child's bodily organs to function properly, the child needs to grow. Perfection always comes by the way of growth. The more a child grows, the more his functions are completed and perfected. The same is true in spiritual experience. As members of the Body, we all should function. But if we would function, we first need to be perfected by the word of God. Because God's word nourishes us, we have growth. Then through the growth, the functions come forth. The nourishment we receive from the word of God completes us and perfects us as members of the Body. For this reason, we say that the word of God perfects us.

The word of God truly edifies us in the matter of virtues. The more we have of the word of God, the more virtues we shall have. Our kindness, patience, wisdom, and humility will all be increased by the word of God. (Life-study of Colossians, pp. 571-573)

Further Reading: Life-study of Exodus, msg. 59

第六週■週四

晨興餽養

詩一一九 54『在我寄居的住所，你的律例成了我的詩歌。』

15『我要默想你的訓辭，看重你的道路。』

我們感謝主恢復禱讀主話。現今我們必須往前到唱讀神的話。…我們若真渴望被活的話浸透，使我們活基督，就需要跟隨保羅在歌羅西三章十六節所提倡的實行。這就是說，我們必須讓基督的話豐富富的住在我們裏面，不是單單憑着來自心思的知識，乃是憑着來自我們靈的各樣智慧，包括歌唱和頌詠。…頌詠神的話包括默想這話，並享受這話。我們頌詠神的話時，就思想這話，默想這話，並享受這話，因此給這話更多的機會浸透我們。

我們若只讀神的話，我們所讀的那段話就不太有機會深入我們裏面，並浸透我們這人。但我們若歌唱神的話，特別是頌詠這話，就將我們全人更完全的向話敞開，並給這話機會深入我們，並浸透我們。…在歌唱並頌詠神的話時，讓我們運用我們的聲音、我們的心思、我們的心和我們的靈。…我們若花一點時間歌唱主的話，就會覺得我們裏面被這話充滿並浸透。那麼我們自然而然就會活基督（腓立比書生命讀經，四二五至四二六、四二九頁）。

信息選讀

我們的光景若正常，每逢來到神的話面前，都該得着幫助，並且大得祝福。…聖經都是神的呼出（提後三 16）；因此，聖經的話就是神的氣。再者，主耶穌是神的具體化身（西二 9），祂自己就稱為話（約

WEEK 6 — DAY 4

Morning Nourishment

Psa. 119:54 Your statutes have become my songs of praise in the house of my pilgrimage.

15 I will muse upon Your precepts and regard Your ways.

We are thankful for the recovery of pray-reading the Word. Now we must go on to sing-read the Word of God. If we sincerely desire to be saturated with the living Word so that we may live Christ, we need to follow the practice advocated by Paul in Colossians 3:16. This means that we must let the word of Christ inhabit us in a rich way, not by mere knowledge from the mind, but by every kind of wisdom from our spirit, including singing and psalming...Psalming the Word includes musing upon it and enjoying it. As we psalm the Word, we dwell upon it, muse on it, and enjoy it, thereby giving more opportunity for the Word to saturate us.

If we only read the Word, there is little opportunity for the portion we read to sink into us and saturate our being. But if we sing the Word, and especially if we psalm it, we open our being more fully to the Word and give it the opportunity to sink into us and saturate us...In singing and psalming the Word of God, let us exercise our voice, our mind, our heart, and our spirit. If we take even a little time to sing the Word, we shall sense that we are inwardly filled and saturated with it. Then spontaneously we shall live Christ. (Life-study of Philippians, pp. 356-357, 359)

Today's Reading

If our condition is normal, we should be helped and very much blessed whenever we come to the Word of God...All Scripture is God-breathed (2 Tim. 3:16); therefore, the words of the Bible are God's breath. Furthermore, as the embodiment of God (Col. 2:9), the Lord Jesus is Himself called the Word (John

一 1、14，啓十九 13)。因此，來到話面前就該等於來到神面前。…神的話包含神的一切所是。這就是神的話這樣豐富、實際、活潑、光照人的原因。…倘若我們裏面沒有造成攔阻的難處，每當我們來到神的話面前，就該得着祝福。

你讀神的話時，也許呼求主，切望從主有所得着。然而，在你裏面也許有攔阻或阻撓。可能有一種罪纏累、攔掠並據有你。一面，你愛神的話。另一面，某種罪隱藏在你心裏，而你不願意主去對付它；這隱藏的罪會使你不能從神的話領受祝福。

我們若要從神的話得着祝福，首先必須對付我們的心，絕對且全心的歸向主。…我們若對付我們的心，並對付我們與主之間消極的事物，我們的光景纔可能正常。這樣，我們就很可能從神的話得着幫助。

聖經要求於我們的，比其他的書更多。聖經要求我們謙卑自己，並且將我們的自信、自恃撇在一旁。我們來到神的話面前，需要禱告求主憐憫我們。…我們要學習禱告說，『主，憐憫我。我不要被任何事物遮蔽，我不要在你我之間有任何事物。主，求你使我們之間沒有間隔。』這不僅該是我們的禱告，也該是我們向着主的態度。

我們來到主話面前，不該有任何自信。我們不該確信我們與主之間沒有問題了。…雖然我們沒有察覺，但我們與主之間仍然有許多問題。所以，我們需要在主面前謙卑自己。聖經說，『神敵擋狂傲的人，賜恩給謙卑的人。』（雅四 6）我們來到主的話面前若不謙卑自己，我們從主的話得幫助就要大受攔阻（出埃及記生命讀經，八〇三、八〇五至八〇八頁）。

參讀：腓立比書生命讀經，第四十至四十一篇。

1:1, 14; Rev. 19:13). Thus, coming to the Word should be the equivalent of coming to God...The Word of God contains all that God is. This is the reason the Word of God is so rich, substantial, living, and enlightening...Provided we have no problems within us which cause a hindrance, we should receive blessing whenever we come to the Word of God.

In reading the Word of God, you may cry out to the Lord and be desperate to receive something from the Lord. However, there may be hindrances or frustrations within you. There may be a certain sin that besets, captures, and possesses you. On the one hand, you love the Word of God. On the other hand, a certain sin may lie hidden in your heart, and you may not be willing for the Lord to deal with it. Such a hidden sin will prevent you from receiving blessing from the Word.

If we want to receive blessing from the Word of God, we must first deal with our heart and turn to the Lord absolutely and with our whole heart... If we deal with our heart and with the negative things between us and the Lord, our condition is likely to be normal. Then it is very possible that we shall receive help from the Word.

The Bible requires more of us than any other book. The Bible demands that we humble ourselves and put aside our self-confidence and self-assurance. In coming to the Word, we need to pray that the Lord will have mercy on us...Let us learn to pray, "Lord, have mercy on me. I don't want to be covered by anything, and I don't want to have anything between You and me. Lord, grant that there will be nothing between us." This should be not only our prayer, but also our attitude toward the Lord.

In coming to the Word, we should not have any self-confidence. We should not presume to have the assurance that there are no problems between us and the Lord...Although we may not realize it, there may be still a number of problems between us and Him. Therefore, we need to humble ourselves before the Lord. The Bible says, "God resists the proud but gives grace to the humble" (James 4:6). If we do not humble ourselves in coming to the Word, we shall be greatly hindered in receiving help from the Word. (Life-study of Exodus, pp. 690, 692-694)

Further Reading: Life-study of Philippians, msgs. 40-41

第六週■週五

晨興餽養

西四2『你們要堅定持續的禱告，在此儆醒感恩。』

二6～7『你們既然接受了基督，就是主耶穌，在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。』

我們是植物，生根於基督這真土壤裏〔西二7〕。基督是我們生長的土地。不僅如此，基督也是我們長大所需要的一切。

神乃是藉着進到我們裏面，叫我們生長的。神越加到我們裏面，就越使我們生長。…基督身體的長大在於我們裏面神的增長，神的加添，神的增多。所以，神是以非常主觀的方式把祂自己給了我們，而叫我們生長。

神既然藉着這種方式叫人生長，我們就需要花時間來吸取祂。…我們每天怎樣花時間喫東西，我們也該照樣花時間吸取主，花時間吸收基督的豐富。…如果我們匆匆忙忙，就不能吸收多少祂的豐富。我們需要有充分的時間來禱告，這使我們能更多吸取神的豐富（歌羅西書生命讀經，三七一、五六七至五六八頁）。

信息選讀

既然今天我們的需要是被那靈充滿並浸透，我們就必須來看，要經歷那靈需要作些甚麼。主的話啓示，在神一面，一切都豫備好了。神豫備好了，並且在等候我們。…我們需要作的第一件事就是到主面前去；要如此行，我們就需要學習如何確定並有效能的接觸主。我怕許多信徒禱告了多年，並花了

WEEK 6 — DAY 5

Morning Nourishment

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

We are plants rooted in Christ as the real soil [cf. Col. 2:7]. Christ is the earth in which we grow. Furthermore, Christ is all that we need for growth.

[God] gives the growth by getting into us. The more God is added to us, the more growth He gives...The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way.

Since God gives growth in this way, we need to take time to absorb Him... As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ...If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God. (Life-study of Colossians, pp. 298, 456)

Today's Reading

Since our need today is to be filled and saturated with the Spirit, we must consider what we need to do in order to experience the Spirit. The Lord's Word reveals that on God's side everything is ready. God is ready and is waiting for us...The first thing we must do is to go to the Lord. To do this we need to learn how to contact the Lord in a definite and prevailing way. I am afraid that many believers have been praying for a number of years and have

許多時間讀主的話，卻從來沒有確定並有效能的接觸主。

我們早晨與主同在的時間要成功，必須先作一件事。我們必須到主面前去，有一段確定的時間讓祂鑒察我們、光照我們並遇見我們。我們必須特意、確定的到主面前去，與祂有這樣一段時間。…我們若渴望作正常、活而屬靈的基督徒，就必須這樣到主面前去。我們若這樣作，並且確定的被主遇見，…結果是我們會被聖靈充滿，並且在我們的生活裏會有很大的改變。我們會領悟作基督徒乃是要在靈裏，並且基督徒的生活完全是在靈裏的事（李常受文集一九六三年第四冊，三八、四一頁）。

我們禱告的時候，就進入至聖所，來到施恩的寶座前。…禱告乃是來到施恩寶座前的路。我們來到施恩的寶座前，就受憐憫，得恩典，滿足我們應時的需要（參來四16）。我們來到施恩的寶座前禱告的時候，憐憫和恩典就像江河一樣，在我們裏面湧流，並供應我們。這是何等的賞賜！在禱告中得着恩典的水流，的確比我們的禱告得着答應還要重要。我們的禱告有沒有得着答應是次要的，主要的乃是恩典如同江河從寶座流到我們裏面。

要得着這恩典的江河，就要把我們屬靈的電池充滿屬天的電流。屬天的電流，神聖的電流，乃是一神作恩典從寶座流到我們裏面。這流帶來說不出的供應和享受。

今天基督徒所以軟弱，原因就在於他們屬靈的電池沒有充電。他們因着缺少禱告，就缺少屬天的傳輸。我們在一天的生活當中，必須一再充滿神聖的電流。這的確是堅定持續禱告的賞賜（歌羅西書生命讀經，七二二至七二三頁）。

參讀：接觸主，在靈裏被充滿，並有正確的基督徒聚會，以完成神永遠的定旨，第三章。

spent much time reading the Word but have never contacted the Lord in a definite and prevailing way.

In order for our morning time with the Lord to be successful, we must first do one thing. We must go to the Lord to have a definite time in which we allow Him to search us, enlighten us, and meet us. We must go to the Lord in a purposeful and definite way to have such a time...If we desire to be normal, living, and spiritual Christians, we must go to the Lord in this way. If we do this and are met by the Lord in a definite way,...the result will be that we will be filled with the Holy Spirit, and there will be a great change in our life. We will realize that to be a Christian is to be in the spirit and that the Christian life is absolutely a matter in the spirit. (CWWL, 1963, vol. 4, pp. 28, 31)

When we pray, we enter into the Holy of Holies and approach the throne of grace...Prayer is the way to come forward to the throne of grace. Coming forward to the throne of grace, we receive mercy and grace to meet our timely need [cf. Heb. 4:16]. When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Receiving the flow of grace in prayer is actually more important than having our prayers answered. Whether or not our prayer is answered is secondary. The primary thing is that grace flows like a river from the throne and into our being.

To receive this river of grace is to have our spiritual battery charged with heavenly current. The heavenly current, the divine electricity, is the Triune God as grace flowing out of the throne and into us. The supply and enjoyment this brings is unspeakable.

Christians today are weak because their spiritual batteries are not charged. Because they are short of prayer, they are short of the heavenly transmission. Again and again during the day, we need to be charged with the divine electrical current. This surely is a reward for persevering in prayer. (Life-study of Colossians, pp. 581-582)

Further Reading: CWWL, 1963, vol. 4, "Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose," ch. 3

第六週■週六

晨興餽養

太二六 41『要做醒禱告，免得入了試誘；你們的靈固然願意，肉體卻軟弱了。』

弗六 18『時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。』

雖然在宇宙中激烈進行的爭戰是在神與撒但之間，但與另一方也有牽連。這第三方包括神所揀選並救贖的人，他們是真正決定這場爭戰勝負的人。

爲了要在神這一邊與撒但爭戰，我們需要堅定持續的禱告。這種的堅定持續是必需的，因爲整個世界的趨向都是遠離神的。禱告乃是在墮落的宇宙中抵擋潮流。堅定持續的禱告就像逆水行舟。…無疑的，要這樣堅定持續的划船或禱告，都需要極大的力量。…世界上有一股強大的潮流，敵擋神的旨意。我們這些與神站在一起的人，發現整個宇宙都在反對我們，尤其是反對我們的禱告（歌羅西書生命讀經，七一八至七一九頁）。

信息選讀

在你想要堅定持續的禱告以前，首先該爲你的禱告生活和主辦交涉，要確定的向主禱告說，『主，在禱告的事上，我向你是認真的。我呼天喚地作見證，從現在開始，我要有禱告的生活。我不要作一個不禱告的人，我要作一個禱告的人。』如果你沒有向主有過這樣的禱告，你就無法堅定持續的禱告。我們要對祂說，『主，我在這事上很迫切。我把自已獻給你，好叫我有禱告的生活。主，保守我

WEEK 6 — DAY 6

Morning Nourishment

Matt. 26:41 Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

Although the battle raging in the universe is between God and Satan, another party is involved. This third party consists of God's chosen and redeemed people, the ones who will actually decide the outcome of the battle.

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. Persevering in prayer is like rowing a boat upstream...No doubt, to persevere in this way, either in rowing or in praying, requires a great deal of energy...There is a strong current in the world in opposition to the will of God. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer. (Life-study of Colossians, pp. 578-579)

Today's Reading

Before you try to persevere in prayer, you should first make a deal with the Lord concerning your prayer life. Pray to Him in a definite way and say, "Lord, I mean business with You about this matter of prayer. I call heaven and earth to witness that from this time forth I will have a life of prayer. I will not be a prayerless person. Rather, I will be a praying person." If you do not have such a prayer to the Lord, you will not be able to persevere in prayer. We need to say to Him, "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit

在禱告的靈裏。如果我忘記了、忽畧了，我知道你不會忘記。求你一再題醒我要禱告。』…我們都必須為着我們的禱告生活向主許願。我們應當告訴主：『主，我知道如果我忘了所許的願，你不會忘記。主，從一開始我就要清清楚楚的把責任交給你。主，不要讓我過去，要題醒我禱告。』

我們為禱告和主辦了這樣的交涉以後，就該劃出定時禱告的時間。比方說，你可以每天早晨留下十分鐘。…我們的態度應當把禱告當作我們最重要的事，不讓任何的事打岔。如果我們沒有這種態度，我們的禱告生活就無法成功。不論我們每天必須作多少事，我們至少能在某些時段留下幾分鐘來禱告。早晨我們可以有一些禱告，然後中午、下班後以及晚間可以再有些時間禱告。我們在一天之內劃出確定的時間，就能留下半個鐘頭來禱告了。

我們若要經歷基督並活基督，就需要留在禱告的氣氛裏。…藉着禱告，我們就被帶進靈裏，在靈裏我們與主是一，並接受祂作我們的生命。這個經歷太寶貴了，因此當我們這樣享受時，我們不願意停下來。我們喜歡留在靈裏，與主是一。然而，只要我們禱告的時間過了，我們多半又回到天然生活的方式裏。我們不再在禱告的氣氛裏，反而又自動的開始竭力想要聖別、屬靈、得勝。每當我們失敗了，我們就悔改，向主認罪，決心重頭再來一遍。這不是過基督徒生活的路。相反的，我們日常的生活應當與我們在真正禱告裏的經歷一樣。當我們把自己禱告到靈裏，我們就與主是一，享受祂的同在，並且自然而然的活祂。我們用不着努力，就能聖別、屬靈且得勝；我們沒有難處，也沒有罣慮（歌羅西書生命讀經，七二〇至七二一、四一五至四一六頁）。

參讀：長老訓練第六冊，第十章。

of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer.”...We all need to make a vow to Him concerning our prayer life. We should tell the Lord, “Lord, I know that if I forget this vow, You will not forget it. From the very beginning, Lord, I want to clearly hand the responsibility over to You. Lord, don’t let me go. Remind me to pray.”

After we make such a deal with the Lord concerning prayer, we should set aside definite times for prayer. For instance, you may reserve ten minutes every morning...Our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it. If we do not have this attitude, we shall not be able to have a successful prayer life. No matter how many things we have to do each day, we can reserve at least a few minutes here and there for prayer. We may pray a little in the morning. Then again at noon, after work, and in the evening we may have other times for prayer. By setting aside definite times during the day, we may be able to have a half hour reserved for prayer.

If we would experience Christ and live Him, we need to remain in an atmosphere of prayer...By prayer we are brought into the spirit, where we are one with the Lord and take Him as our life. This experience is so precious that when we are enjoying it, we do not want it to end. We like to remain in spirit to be one with the Lord. However, as soon as our time of prayer is over, most of the time we revert to our natural way of living. We are no longer in an atmosphere of prayer. Automatically we begin to try once again to be holy, spiritual, and victorious. Whenever we fail, we repent, confess to the Lord, and resolve to try again. This is not the way to live the Christian life. On the contrary, our daily living should be the same as our experience in genuine prayer. When we pray ourselves into the spirit, we are one with the Lord, we enjoy His presence, and we spontaneously live Him. Without exerting any effort, we are holy, spiritual, and victorious. We have no problems and no anxieties. (Life-study of Colossians, pp. 579-580, 334)

Further Reading: CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” ch. 10

第六週詩歌

588

讀經—從主話得餵養

6 6 8 6 (英 812)

F 大調

3/4

F B^b F C₇ B^b C
3 3 3 | 4 - 1 | 3 - - | 5 4 3 | 2 - 3 | 2 - - |

一 主阿，我來就你，我心飢渴要你！

G_m F D_m G_m F C₇ F
3 4 6 | 5 - 3 | 3 - 2 | 4 - 2 | 1 7 1 | 3 - 2 | 1 - - ||

深願在此喫你喝你，享受你的自己。

二 得見你的面目， 乃是我心所慕！
甚願在此與你接觸， 靈裏得着飽足。

三 你的榮耀面光， 我心何等欣賞！
真願留此不再他往， 一直向你瞻仰。

四 在這交通裏面， 你是我的恩典！
使我心歡，使我靈滿， 全人進入平安。

五 還要在此等候， 還要向你尋求！
讀經、禱告交替不休， 直到被你浸透！

WEEK 6 — HYMN

I come to Thee, dear Lord

Study of the Word — Feeding on the Word

812

1. I come to Thee, dear Lord, My heart doth thirst for Thee;
Of Thee I'd eat, of Thee I'd drink. En - joy Thee tho - rough - ly.

2. Just to behold Thy face,
For this my heart doth cry;
I deeply long to drink of Thee
My thirst to satisfy.
3. Thy glorious, radiant face
My heart delights to see;
Here I'd abide and ne'er depart,
Beholding constantly.
4. In such a fellowship
Thou, Lord, art grace to me;
My heart and spirit gladdened, filled,
I enter rest in Thee.
5. Lord, I would linger here,
Still seeking after Thee,
Continue in the Word and prayer
Till Thou dost flow thru me.

第七週

經營包羅萬有的基督—
『流奶與蜜之地』—
並將基督的富餘
帶到召會聚會中，
為着展覽基督並團體的敬拜神

R. K. 詩歌：624

讀經：申八7～10，十二6～7、11～12、18

【週一】

壹 我們這些在基督裏的信徒，已經被基督領進祂自己這由迦南地所豫表的美地，就需要經營基督—林前一30，西一12：

一 以色列人進入並據有迦南地，得着他們所分得的分以後，就經營那地—申八7～10，十二6～7、11～12、18：

- 1 他們肯不肯經營那地，是個嚴肅的問題；他們必須在那地上經營耕種。
- 2 這一幅圖畫說出，我們該如何殷勤的經營基督，使我們能享受祂包羅萬有的豐富—弗三8，一7，林前十五58，腓三10。

Week Seven

**Laboring on the All-inclusive Christ—
“a Land Flowing with Milk and Honey”—
and Bringing the Surplus of the Riches of Christ
to the Meetings of the Church for an Exhibition
of Christ and the Corporate Worship of God**

R. K. Hymns: 864

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18

§ Day 1

I. As believers in Christ who have been led by Christ into Himself as the good land typified by the land of Canaan, we need to labor on Christ—1 Cor. 1:30; Col. 1:12:

A. After the people of Israel entered into and possessed the land of Canaan and received their allotted portion, they labored on the land—Deut. 8:7-10; 12:6-7, 11-12, 18:

1. Whether or not they were willing to labor on the land was a serious matter; they had to labor on and cultivate the land.
2. This is a picture of how we need to labor diligently on Christ so that we may enjoy His all-inclusive riches—Eph. 3:8; 1:7; 1 Cor. 15:58; Phil. 3:10.