

第一週

藉着否認己並轉向靈，
以基督作一切而得着祂

詩歌：399

讀經：太三 17，十二 18，十六 24，可九 7～8，
林後二 10，加一 15 下～16 上，西二 16～17

【週一】

壹 基督是神的心願—太三 17，十二 18，十七
5，加一 15 下～16 上：

一 神的心願乃是要宇宙間所有的人事物都彰顯基督；當萬有都在基督裏歸一於一個元首之下，就有完全的平安與和諧，宇宙中的萬有都要彰顯基督—西一 15～19，三 10～11，弗一 10、22～23，四 15～16，賽五五 11～13。

二 我們活着是為着彰顯基督，我們傳福音是為着彰顯基督，我們的工作是為着彰顯基督，召會也是為着彰顯基督—四三 7，林後四 5，林前十五 58，約十七 23，弗一 23，三 19～21。

三 基督是宇宙中每一正面事物的實際—西二 16～17：

1 整個宇宙乃是神所畫的一幅大圖畫，是說到基督，是基督的描寫，為着彰顯基督—一 15～17，詩十九 1～6，羅一 20，來十一 3。

Week One

**Taking Christ as Everything to Gain Him
by Denying Our Self and Turning to Our Spirit**

Hymns: 538

Scripture Reading: Matt. 3:17; 12:18; 16:24; Mark 9:7-8; 2 Cor. 2:10; Gal. 1:15a, 16a; Col. 2:16-17

§ Day 1

I. Christ is the desire of God's heart—Matt. 3:17; 12:18; 17:5; Gal. 1:15a, 16a:

A. God's heart's desire is that every person, every matter, and everything in the universe would express Christ; when everything is headed up in Christ, there will be absolute peace and harmony, and everything in the universe will express Christ—Col. 1:15-19; 3:10-11; Eph. 1:10, 22-23; 4:15-16; Isa. 55:11-13.

B. We exist for the expression of Christ, we preach the gospel for the expression of Christ, our work is for the expression of Christ, and the church is for the expression of Christ—43:7; 2 Cor. 4:5; 1 Cor. 15:58; John 17:23; Eph. 1:23; 3:19-21.

C. Christ is the reality of every positive thing in the universe—Col. 2:16-17:

1. The entire universe is a great painting drawn by God that speaks of Christ, describes Christ, and is for the expression of Christ—1:15-17; Psa. 19:1-6; Rom. 1:20; Heb. 11:3.

2 我們每日喫喝基督，每週在祂裏面有完成和安息，每月在祂裏面經歷新的開始，並且終年經歷祂作我們的喜樂和享受—西二 16 ~ 18 上。

【週二】

四 我們必須有內裏的看見和領悟：神不要別的，只要基督自己；神在祂恢復中的目標是要恢復基督作我們的一切—林前一 9：

- 1 基督進到我們裏面，不僅要作我們的生命，也要作我們的一切；祂是我們生命的氣（約二十 22）、生命的水（四 14，七 37 ~ 39）、生命的糧（六 35、48）、生命的光（一 4，八 12）和生命的住處（十四 23，十五 1、4 ~ 5）。
- 2 我們行事為人必須配得過主，以致凡事蒙祂喜悅，藉着在各方面活基督、長基督、彰顯基督並繁殖基督，在一切善工上結果子—西一 9 ~ 10。
- 3 我們必須讓神把基督作到我們裏面，作到一個地步，祂實在作了我們的一切—我們極大的喜樂和極大的賞賜—弗三 16 ~ 19，詩四三 4 上，創十五 1，約十五 11，羅十四 17，腓三 14。
- 4 我們今天最大的需要，乃是要看見基督就是那靈，內住於我們的靈；我們若是沒有看見這一個，基督的一切對我們不過只是客觀的道理而已—林前十五 45 下，林後三 17 ~ 四 1，提後四 22，林前六 17，約四 24。
- 5 基督也是話；當我們用靈接觸主話的時候，祂的話就成為靈；當祂的話成為靈的時候，那靈就進到我們裏面，使我們能完全被祂佔有，被祂變化，並與祂調和，以滿足神心頭的願望—弗六 17 ~ 18，約五 39 ~ 40，六 63。

五 當我們看見了包羅萬有的基督，也學會了享受

2. Daily we eat and drink Christ, weekly we have completion and rest in Him, monthly we experience a new beginning in Him, and throughout the year He is our joy and enjoyment—Col. 2:16-18a.

§ Day 2

D. We must see and realize inwardly that God does not want anything other than Christ Himself; God's goal in His recovery is to recover Christ as everything to us—1 Cor. 1:9:

1. When Christ enters into us, He not only wants to be our life but also our everything; He is our breath of life (John 20:22), water of life (4:14; 7:37-39), bread of life (6:35, 48), light of life (1:4; 8:12), and abode of life (14:23; 15:1, 4-5).
2. We must walk worthily of the Lord to please Him in all things, bearing fruit in every good work by living Christ, growing Christ, expressing Christ, and propagating Christ in every respect—Col. 1:9-10.
3. We must allow God to work Christ into us to such an extent that He is everything to us—our exceeding joy and our exceedingly great reward—Eph. 3:16-19; Psalms 43:4a; Genesis 15:1; John 15:11; Romans 14:17; Phil. 3:14.
4. The greatest need for us today is to see that Christ is the Spirit indwelling our spirit; if we do not see this point, everything of Christ will be merely an objective doctrine to us—1 Cor. 15:45b; 2 Cor. 3:17—4:1; 2 Tim. 4:22; 1 Cor. 6:17; John 4:24.
5. Christ is also the Word; when we contact the Lord's Word with our spirit, His words become spirit, and when His words become spirit, the Spirit enters into us so that we can be completely occupied by Him, transformed by Him, and mingled with Him to satisfy the desire of God's heart—Eph. 6:17-18; John 5:39-40; 6:63.

E. When we have seen the all-inclusive Christ and have learned the secret

祂的祕訣，我們就會忠信於主的恢復—可九7～8，徒二六19、22，林前一2、9～10，二9～10，林後二10，提後四9～18，腓一19～21上：

- 1 我們該專注於祂，不該專注於祂以外的任何人事物；我們該對準祂，以祂為神所指定我們惟一的中心，好使信徒中間一切的難處得以解決—林前一9，啓二4～5，西一17下、18下。
- 2 人會離開主的恢復，就表示他從來沒有看見主的恢復是甚麼；我們是不是穩妥的在主的恢復裏，蒙保守不至於分裂，全在於我們所看見的異象；我們惟有專注於基督，纔能蒙拯救脫離分裂。
- 3 我們若只在意基督是我們獨一的中心、選擇、偏好、口味和享受，這會保守我們在主恢復中的召會裏，直到祂回來；否則，我們最終會失望、受打岔，而離棄主的恢復。

【週三】

貳 我們必須跟隨保羅在腓立比書中的榜樣，以基督作一切：

- 一 『因為在我，活着就是基督』—保羅以基督為他的生活—一21上。
- 二 『無論是生，是死，總叫基督在我身體上，現今也照常顯大』—保羅以基督為他的彰顯—20節。
- 三 『你們裏面要思念基督耶穌裏面所思念的』—保羅以基督的心思為他的心思—二5。
- 四 『並且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』—保羅以基督作

of enjoying Him, we will be faithful to the Lord's recovery—Mark 9:7-8; Acts 26:19, 22; 1 Cor. 1:2, 9-10; 2:9-10; 2 Cor. 2:10; 2 Tim. 4:9-18; Phil. 1:19-21a:

1. We should concentrate on Him, not on any persons, things, or matters other than Him; we should focus on Him as our unique center appointed by God so that all the problems among the believers may be solved—1 Cor. 1:9; Rev. 2:4-5; Col. 1:17b, 18b.
2. For a person to leave the Lord's recovery means that he has never seen what the recovery is; whether or not we are secure in the recovery and protected from divisiveness depends on the vision we have seen; it is only by focusing on Christ that we can be saved from division.
3. If we care only for Christ as our unique center, choice, preference, taste, and enjoyment, this will preserve us in the church in the Lord's recovery until He comes back; otherwise, we will be disappointed or distracted and forsake the Lord's recovery.

§ Day 3

II. We must follow the pattern of Paul in Philippians to take Christ as everything:

- A. “For to me, to live is Christ”—Paul took Christ as his living—1:21a.
- B. “As always, even now Christ will be magnified in my body, whether through life or through death”—Paul took Christ as his expression—v. 20.
- C. “Let this mind be in you, which was also in Christ Jesus”—Paul took the mind of Christ as his mind—2:5.
- D. “And be 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”—Paul took Christ as his lived-out

他所活出的義—三9。

五 『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』—保羅以認識基督為超絕—8節。

六 『我只有一件事，就是忘記背後，努力前面的，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』—保羅以基督為他的目標—13～14節。

七 『弟兄們，凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的；若有甚麼德行，若有甚麼稱讚，這些事你們都要思念』—保羅以基督為他的美德—四8。

八 『我在那加我能力者的裏面，凡事都能作』—保羅以基督作他的能力，活出基督作他絕佳的生活—13節。

九 『我已經學會了，無論在甚麼景況，都可以知足。我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣』—保羅以基督為他的祕訣—11～12節，參4～7節。

十 『我們的國籍乃是在諸天之上，我們也熱切等待救主，就是主耶穌基督，從那裏降臨；祂要按着祂那甚至能叫萬有歸服自己的動力，將我們這卑賤的身體改變形狀，使之同形於祂榮耀的身體』—保羅以基督為他的期待—三20～21。

righteousness—3:9.

E. “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”—Paul considered the knowledge of Christ to be supereminent—v. 8.

F. “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”—Paul took Christ as his goal—vv. 13-14.

G. “Brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things”—Paul took Christ as his virtues—4:8.

H. “I am able to do all things in Him who empowers me”—Paul took Christ as his power to live out Christ as his magnificent living—v. 13.

I. “I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack”—Paul took Christ as his secret—vv. 11-12; cf. vv. 4-7.

J. “Our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ, who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself”—Paul took Christ as his expectation—3:20-21.

【週四】

§ Day 4

叁 我們得着基督，好叫祂能得着我們（12，參哈一1），如以下各方面：

一 得着基督使我們感到神的同在（是靈的基督）——約二十22，出三三11上、14：

1 我們只該怕一件事，就是失去我們主的同在——林後二10，參弗四30，帖前五19。

2 『過兩天祂必使我們活過來，第三天祂必使我們興起，我們就在祂面前活着』（何六2）——第三天的實際，乃是復活之基督的人位（同在）帶着復興（哈三2）的實際。

二 得着基督使我們覺得裏面明亮清楚——啓二二1，約一4，八12，結一22、26。

三 得着基督使我們覺得裏面有供應，有基督作我們的靈食和靈水——林前十3～4，約六57，四10、14、24，林前十二3下、13。

四 得着基督使我們生命長大，並變化成爲祂的形象——西二19，林後三18，羅十二2。

五 得着基督使我們有活力並有行動——但十一32下，徒一8，五20，十三1～4，林前十四31，參結三1～3，詩六八11～13、19。

【週五】

肆 我們要以基督作一切並在一件事上得着祂，就必須學習一直否認己並轉向靈：

一 我們必須完全進到我們的靈裏，因爲主作爲那靈——基督身體的實際——是在我們的靈裏——提後四22，弗一17，二22，三5、16，四23，五18，六18。

III. We gain Christ that He might gain us (v. 12; cf. Hab. 1:1) according to the following aspects:

A. Gaining Christ causes us to have a sense of God's presence (the pneumatic Christ)—John 20:22; Exo. 33:11a, 14:

1. We should be afraid of only one thing—that we would lose the presence of our Lord—2 Cor. 2:10; cf. Eph. 4:30; 1 Thes. 5:19.

2. “He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence” (Hosea 6:2)—the reality of the third day is the person, the presence, of the resurrected Christ with the reality of revival (Hab. 3:2).

B. Gaining Christ causes us to feel bright and clear inwardly—Rev. 22:1; John 1:4; 8:12; Ezek. 1:22, 26.

C. Gaining Christ causes us to feel inwardly supplied with Christ as our spiritual food and spiritual drink—1 Cor. 10:3-4; John 6:57; 4:10, 14, 24; 1 Cor. 12:3b, 13.

D. Gaining Christ causes us to grow in life and be transformed into His image—Col. 2:19; 2 Cor. 3:18; Rom. 12:2.

E. Gaining Christ causes us to have vitality and to take action—Dan. 11:32b; Acts 1:8; 5:20; 13:1-4; 1 Cor. 14:31; cf. Ezek. 3:1-3; Psa. 68:11-13, 19.

§ Day 5

IV. In order to take Christ as everything and gain Him in all things, we must learn to continually deny our self and turn to our spirit:

A. We must enter into our spirit completely because the Lord as the Spirit, the reality of the Body, is in our spirit—2 Tim. 4:22; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

- 二 我們必須學習如何將我們的心思置於靈；換句話說，我們必須學習信靠神並倚靠主；為着召會生活過基督徒生活真正的祕訣，乃是我們要把心思置於靈——羅八 6。
- 三 一直轉到靈裏，乃是作基督徒的祕訣；跟隨主的路，享受主豐富的路，活在基督身體實際裏的路，並在新約職事裏盡功用的路，就是一直操練拒絕己、喪失魂生命並轉向我們的靈——林後三 3、6、16～四 1，提後四 22，腓一 19，羅八 16。
- 四 我們藉着聖靈的能力所作主的工，乃是由靈及靈的工作；這工作是從我們的靈開始，達到別人的靈——林前二 4～5、13、15，林後三 6，十三 3，參詩四二 7 上。
- 五 我們有靈為接觸並接受神，有魂為活出並彰顯神；接受神、活出神、彰顯神該是我們的喜樂、消遣和娛樂——約四 10、14、24，六 57，路一 46～47，林前十 31。
- 六 神創造魂的目的，乃是為了彰顯祂，不是為着魂本身的享受或愛好；在神的經綸裏，沒有自私的享受；保羅的職事乃是將基督的豐富當作恩典，分賜給信徒作他們的享受——創一 26，二 7，弗三 2。
- 七 否認己，意思是棄絕魂的慾望、愛好和選擇；人頭一次的罪，乃是為自己作一些事來滿足他的己——創三 1～7。

【週六】

- 八 凡從我們的己（我們墮落之魂的心思、情感和意志）出來的，都是與撒但和鬼聯結的——太十六 21～27：

- B. We must learn how to set our mind on the spirit; in other words, we must learn how to trust in God and depend on the Lord; the real secret of living the Christian life for the church life is for us to set our mind on the spirit—Rom. 8:6.
- C. Turning to the spirit is the secret of being a Christian; the way to follow the Lord, enjoy the Lord's riches, live in the reality of the Body of Christ, and function in the New Testament ministry is to continually exercise to reject our self, lose our soul-life, and turn to our spirit—2 Cor. 3:3, 6, 16—4:1; 2 Tim. 4:22; Phil. 1:19; Rom. 8:16.
- D. The work of the Lord, which we carry out by the power of the Holy Spirit, is a work that begins with the spirit and ends with the spirit; this work begins from our spirit and ends in others' spirits—1 Cor. 2:4-5, 13, 15; 2 Cor. 3:6; 13:3; cf. Psalms 42:7a.
- E. We have a spirit to contact and receive God and a soul to live out and express God; taking in God, living out God, and expressing God should be our joy, amusement, and entertainment—John 4:10, 14, 24; 6:57; Luke 1:46-47; 1 Cor. 10:31.
- F. The soul was created by God for the purpose of expressing Him, not to have its own enjoyment or preferences; in God's economy there is no selfish enjoyment; Paul's ministry was to dispense the riches of Christ as grace to the believers for their enjoyment—Gen. 1:26; 2:7; Eph. 3:2.
- G. To deny our self means to reject the soul's desire, preference, and choice; man's first sin was to do something for himself, to satisfy the self—Gen. 3:1-7.

§ Day 6

- H. Anything that comes out of our self (the mind, emotion, and will of our fallen soul) is connected to Satan and to demons—Matt. 16:21-27:

- 1 以色列是耶和華不貞的妻子，成了邪惡的；我們需要領悟，我們一旦棄絕神，也可能行任何一種惡事—何四 1，弗四 17 ~ 21。
- 2 我們必須領悟，若是沒有留在靈裏與神的交通中，我們就會失去神的同在，在肉體裏，行事為人與屬世的人一樣—腓二 1 ~ 2，約壹一 3，弗四 17 ~ 19，創二十，參十二 11 ~ 13，十三 18。
- 3 我們不能請假離開我們在靈中與神的交通；我們的保護不是我們的己，乃是神的同在—約壹一 3，參詩三一 20。

九 禱告是真正的否認己：

- 1 其實，我們的禱告不必很長，只要呼喊『哦，主耶穌』就穀了；即使這麼一個短短的禱告，就指明『不再是我，乃是基督』—羅十 12 ~ 13，加二 20。
- 2 我們的禱告見證我們沒有靠自己的努力，去應付處境（『趕鬼』）；我們乃是應用基督—可九 14 ~ 29。
- 3 禱告就是把基督同祂的死與復活作我們的頂替這個異象實行出來，使我們完全被『基督化』，滿足神的心願—2 ~ 13 節。

1. As the unchaste wife of Jehovah, Israel became evil; we need to realize that once we forsake God, we too can do any kind of evil—Hosea 4:1; Eph. 4:17-21.
2. We must realize that if we do not remain in fellowship with God in our spirit, we lose God's presence and are capable of being in the flesh and of behaving like the worldly people—Phil. 2:1-2; 1 John 1:3; Eph. 4:17-19; Gen. 20; cf. 12:11-13; 13:18.
3. We cannot afford to take a vacation from our fellowship with God in our spirit; our protection is not our self; it is God's presence—1 John 1:3; cf. Psa. 31:20.

I. Prayer is the real denial of the self:

1. Actually, we do not need to pray in a lengthy way; it is sufficient simply to call “O Lord Jesus”; even such a short prayer means “no longer I but Christ”—Rom. 10:12-13; Gal. 2:20.
2. Our prayer testifies that we do not exercise our self-effort to deal with the situation (to “cast out demons”); instead, we apply Christ—Mark 9:14-29.
3. To pray is to practice the vision concerning Christ with His death and resurrection being our replacement so that we may be fully “Christified” to satisfy the desire of God's heart—vv. 2-13.

第一週■週一

晨興餽養

太三 17『看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。』

加一 15 ~ 16『…神，既然樂意將祂兒子啓示在我裏面，叫我把祂當作福音傳在外邦人中…。』

每一位長老同工，都應該越過越清楚，在神的心願裏只有基督，…神的心願完全在基督身上。…神的心意要作到一個地步，基督不僅顯在萬有中，充滿在萬有中，並且基督就是萬有。

或許你說，『我知道，這就是我們今天喫飯、穿衣，都為着榮耀基督。』這是基督教一般的說法，太淺顯了。或者你又說，『這是指着我們喫飯、穿衣，就能活着為基督，工作事奉祂。』這還不是我們所說的意思。我們的意思是，就連你身上穿衣的事、喫飯的事，都是顯明基督。神的心意是要達到一個地步，宇宙間所有的人、事、物統統是為着基督。…宇宙間（每一正面的事物）都是基督自己的彰顯（李常受文集一九六七年第一冊，二三七至二三八頁）。

信息選讀

在聖經裏有句話說，『因為一切的豐滿，樂意居住在祂裏面。』（西一 19）還有一句說，『使祂可以在萬有中居首位。』（18）為甚麼今天我們在這裏活着？乃是為着基督的彰顯。為甚麼我們要在這裏傳福音？為着基督的彰顯。為甚麼我們要在這裏有一個工作？為着基督的彰顯。為甚麼今天要在這裏有召會？為着基督的彰顯。

不僅舊約的豫表是基督的說明，連舊約的命令都

WEEK 1 — DAY 1

Morning Nourishment

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Gal. 1:15-16 But when it pleased God...to reveal His Son in me that I might announce Him as the gospel among the Gentiles...

As the elders and co-workers go on with the Lord, they should become more and more clear that God's heart's desire is only Christ...The desire of God's heart is entirely centered on Christ...God's intention is to work to such an extent that Christ will be expressed in all things, fill all things, and even be all things.

Perhaps you may say, "I know that our food and clothing should glorify Christ." This type of speaking is common in Christianity, but it is too shallow. You also may say, "Since food and clothing refer to our living, this means that our living, our working, and our serving should be for Christ," but this is not what we mean. Rather, we should express Christ Himself even in matters related to food and clothing. God's heart's desire is that every person, every matter, and every thing in the universe would express Christ...Every positive item in the universe should express Christ Himself. (CWWL, 1967, vol. 1, p. 179)

Today's Reading

Colossians 1:19 says, "In Him all the fullness was pleased to dwell." Verse 18 speaks of Christ having "the first place in all things." We exist for the expression of Christ, we preach the gospel for the expression of Christ, our work is for the expression of Christ, and the church is for the expression of Christ.

The Old Testament types and the Old Testament commandments are

是基督的說明。神命令當守安息日；安息日是個說法，安息日的實際乃是基督。神命令當聖別；聖別也是一個說法，其實際乃是基督。整本聖經的每句話都是說法，其實際乃是基督自己。整個宇宙，連一棵樹木，一株花草，都是一個說法，為着說明基督。花的美是表明基督的美，美的實際是基督自己。果子的甜也是表明基督的甜，甜的實際是基督自己。所以，聖經裏是用各種樣的花，各種樣的果子說明基督。…義是基督，聖是基督，清心的清是基督，忍耐的忍是基督，力量是基督，勞苦是基督；宇宙間的一切，全都彰顯基督。

宇宙乃是神所畫的一幅大圖畫，在這幅圖畫裏，形形色色的萬物、萬事、萬人，全數都是基督的描寫。夫妻的關係是基督的描寫，主僕的關係是基督的描寫，父子的關係是基督的描寫。…你我今天要看見到一個地步，看見基督不僅是神的心願，基督更是萬事、萬物、萬有的實際。我們今天傳福音是傳甚麼？傳基督。講道是講甚麼？講基督。治理召會是治理甚麼？把基督治理到人裏面，並且把基督從人裏面治理出來。

聖經裏許多地方要人聖別、有愛心、光明、誠實、公義；這些都是影兒，基督纔是它的實際。…聖經說要忍耐，意思是要你有基督，要你活出基督。不要說，聖經要人愛人如己，我就去愛人罷。那是錯的，也是行不通的。聖經裏愛人如己的愛，就是基督。神要人誠實，意思也是要我活出基督。所以甚麼是義？義就是基督；甚麼是誠？誠就是基督；甚麼是聖？聖就是基督（李常受文集一九六七年第一冊，二三八、二四〇至二四二頁）。

參讀：事奉上的基本認識，第二篇；經歷基督作眾聖徒的分，第六、八至九篇；以西結書生命讀經，第十一篇。

explanations of Christ. God commands that we keep the Sabbath, and Christ is the reality of the Sabbath. God commands that we be holy, and Christ is the reality of holiness. Every sentence in the entire Bible points to the reality of Christ Himself. The entire universe, even every tree, flower, and blade of grass, speaks of Christ. The beauty of a flower expresses the beauty of Christ because the reality of beauty is Christ Himself. The sweetness of a piece of fruit expresses the sweetness of Christ, because the reality of sweetness is Christ Himself. Hence, the Bible uses many flowers and fruits to show forth many aspects of Christ...Righteousness is Christ. Holiness is Christ. Purity is Christ. Patience is Christ. Power is Christ. Suffering is Christ. Everything in the universe is an expression of Christ.

The universe is a great painting drawn by God. In this painting, various things, matters, and persons describe Christ. The relationship between a husband and a wife is a description of Christ. The relationship between a master and a servant is a description of Christ. The relationship between a father and a son is a description of Christ...Today our vision of Christ must be so clear that we see that Christ is not only the desire of God's heart but even more the reality of all positive things, matters, and persons. In our gospel preaching we should preach Christ. In our messages we should speak Christ. In our administration of the church, we should administrate so that Christ can be ministered into people and then be ministered into others through them.

The Bible tells us in many places that we should be holy, loving, righteous, and patient; these things are shadows of Christ, who is the reality...When the Bible speaks of patience, it means that we should turn to Christ and live out Christ who is the reality of patience. It is wrong to think that we must try our best to love others because the Bible says that we should love others as ourselves. The love which the Bible speaks of is actually Christ. Also, God wants us to be honest by living out Christ. It is the same with respect to righteousness, sincerity, and holiness. God wants Christ to be our righteousness, sincerity, and holiness. (CWWL, 1967, vol. 1, pp. 179, 181-182)

Further Reading: CWWL, 1967, vol. 1, pp. 179-188, 59-68, 81-104; Life-study of Ezekiel, msg. 11

第一週■週二

晨興餽養

林前一9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

林後三17『而且主就是那靈；主的靈在那裏，那裏就有自由。』

聖經給我們看見，基督進到我們裏面，不僅要作我們的生命，也要作我們的一切。在四福音書裏，約翰福音的地位很特別，給我們看見，主不僅要來作我們的生命，並且還要作我們的一切。因為約翰福音這卷書不僅說主是生命，還說主是生命的光（一4，八12），是生命之氣（二十22），是生命的水（四14，七38），是生命的糧（六35、48）。以我們的肉身而論，我們的生命要得着維持，一定要有陽光、空氣、水分和糧食。…照樣，在屬靈生命上，我們生命的得着是由於基督，我們生命的維持也是由於基督。不僅如此，約翰福音到了十五章又說，主是葡萄樹，我們是主這棵樹上的枝子（5）。請想想看，枝子的一切都是從樹得來的，樹不僅是枝子的生命，也是枝子的一切（李常受文集一九六七年第一冊，二四五頁）。

信息選讀

我們必須看見，基督…是靈（林前十五45下）。…因着主就是那靈（林後三17），所以使徒說，『願主與你的靈同在。』（提後四22）…並且我們是與主聯合，與主成爲一靈（林前六17）。我們要真正敬拜神，就『必須在靈…裏敬拜』（約四24）。我們讀聖經，也必須摸着靈，因爲主說，『我對你們所說的話，就是靈。』（約六63）基督徒生活的關

WEEK 1 — DAY 2

Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

The Bible shows that when Christ enters into us, He not only wants to be our life, but also our everything. Of the four Gospels the Gospel of John has a very special place, showing that the Lord has come not only to be our life but also to be our everything. The Gospel of John speaks not only of the Lord as life but also of the Lord as the light of life (1:4; 8:12), the breath of life (20:22), the water of life (4:14; 7:38), and the bread of life (6:35, 48). In order to sustain our physical life, we must have sunshine, air, water, and food...Similarly, we obtain our spiritual life from Christ, but our spiritual life is also sustained by Christ. In John 15:5 the Lord said that He is the vine and that we are the branches of the vine. Everything that the branches have comes from the vine; the vine provides both life and a life supply to the branches. (CWWL, 1967, vol. 1, p. 184)

Today's Reading

We...must see that Christ is the Spirit [1 Cor. 15:45b]. Since the Lord is the Spirit [2 Cor. 3:17], Paul said, "The Lord be with your spirit" (2 Tim. 4:22)...Furthermore, we are "joined to the Lord" and are "one spirit" with Him (1 Cor. 6:17). If we would genuinely worship God, we must "worship in spirit" (John 4:24). When we read the Bible, we must also touch the spirit, because the Lord says, "The words which I have spoken to you are spirit" (6:63). The key to the Christian life lies in walking "according to

鍵在於『照着靈而行』（羅八4）。我們『不要銷滅那靈』（帖前五19）。

我們今天最大的需要，乃是要看見主耶穌就是那靈，祂經過了成爲肉體，死而復活，成了這一個靈。這是屬靈長進與事奉的關鍵。我們若是沒有看見這一個，前面所題的都只是道理。基督是神的心願，是道理；基督是萬有的實際，也是道理；基督作我們的生命，還是道理；基督是我們的一切，仍舊是道理。我們必須有一個看見，這一位作神心願的基督，作萬有實際的基督，作我們生命的基督，作我們一切的基督，祂今天乃是靈（李常受文集一九六七年第一冊，二四七至二四八頁）。

如果我們要在一樣的意見裏彼此和諧，就必須有異象，看見基督在神經綸裏的地位。…如果你看見了包羅萬有的基督，也學會了享受祂的祕訣，你的想法和說法就會改變。你會變得單純、簡單，而不會發表自己的意見；你只在意享受基督、講說基督。你成了一個不知道別的，只知道基督的人，你就會忠信於主的恢復。

如果你能捨棄召會生活，就證明你從來沒有看見召會。召會不論好或壞，健康或不健康，活或死，召會仍是召會。如果我們看見這個，就指明我們看見了基督是神獨一的中心。…我們是不是穩妥的在主的恢復裏，蒙保守不至於分裂，全在於我們所看見的異象。如果我們看見基督是獨一的中心，我們就得以穩固，不管主的恢復裏發生甚麼事，我們都會留在召會生活裏。我們裏面會有把握，我們是在主的恢復裏。…我們要學習不在基督以外有甚麼選擇、偏好或口味。包羅萬有的基督是我們獨一的選擇、偏好、口味和享受。這會保守我們在主恢復中的召會裏，直到祂回來。否則，我們最終會失望、受打岔，而離棄主的恢復（哥林多前書生命讀經，六六至六七、六四、六八至六九頁）。

參讀：哥林多前書生命讀經，第三至四、六篇。

the spirit” (Rom. 8:4). Furthermore, we should not “quench the Spirit” (1 Thes. 5:19).

The greatest need for us today is to see that the Lord Jesus is the Spirit. He passed through incarnation, death, and resurrection, and became the life-giving Spirit. This is the key to our spiritual growth and service. If we do not see this point, everything that we speak will become doctrine, including Christ being God’s heart’s desire, Christ being the reality of all positive things, Christ being our life, and Christ being everything to us. We must see that the Christ who is the desire of God’s heart, the Christ who is the reality of all things, the Christ who is our life, and the Christ who is everything to us today is the Spirit. (CWWL, 1967, vol. 1, pp. 185-186)

If we would be attuned in the same opinion, we need to have a vision of the place of Christ in God’s economy...When you have seen the all-inclusive Christ and have learned the secret of enjoying Him, your way of thinking and speaking will be changed. Then you will become pure and simple. Instead of expressing your own opinions, you will care only to enjoy Christ and speak of Him. Having become a person who does not know anything except Christ, you will be faithful to the Lord’s recovery.

If you are able to give up the church life, this proves that you have never seen the church. Whether the church is good or bad, healthy or unhealthy, living or dead, it is still the church. If we realize this, it indicates that we have seen that Christ is God’s unique center. Whether or not we are secure in the recovery and protected from divisiveness depends on the vision we have seen. If we have seen that Christ is the unique center, we shall be secure. No matter what may take place in the recovery, we shall remain in the church life. We shall have the assurance within us that we are in the Lord’s recovery. Let us learn not to have any choice, preference, or taste other than Christ. The all-inclusive Christ is our unique choice, preference, taste, and enjoyment. This will preserve us in the church in the Lord’s recovery until He comes back. Otherwise, eventually we shall be disappointed or distracted and forsake the Lord’s recovery. (Life-study of 1 Corinthians, pp. 56, 53-54, 57-58)

Further Reading: Life-study of 1 Corinthians, msgs. 3-4, 6

第一週■週三

晨興餽養

腓三 13 ~ 14 『弟兄們，…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。』

新約中，特別是保羅的書信裏，主要的啓示，是神在祂新約的經綸裏，為我們所豫備的基督，成為我們的經歷。

『在我，活着就是基督。』（腓一 21）這話給我們看見，那豐豐富富經歷基督的保羅，乃是以基督為他的生活。…他是活基督。

『無論是生，是死，總叫基督在我身體上，現今也照常顯大。』（20）這話給我們看見，對基督富有經歷的保羅，也是以基督為他的彰顯。他的一切生活和工作，都不是為着彰顯他自己，表現他的學問、才幹或其他的優點特長。他所是所為，都是為彰顯基督，甚至為顯大基督，使基督在他身上，不只得着彰顯，甚至得着顯大（生命課程卷三，二一七至二一八頁）。

信息選讀

『你們裏面要思念基督耶穌裏面所思念的。』（腓二 5）…保羅不只在外面以基督為生活，為彰顯，也在裏面以基督的心思為心思。照這經文的下文看，這裏所說基督的心思所思念的，乃是祂從神的形狀變成人的樣式，而成為人，甚至倒空自己，取了奴僕的形狀，而降卑自己，順從至死，且死在十字架上。

『給人看出我是在祂裏面，不是有自己那本於律

<< WEEK 1 – DAY 3

Morning Nourishment

Phil. 3:13-14 Brothers,...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.

The main revelation in the New Testament, especially in Paul's Epistles, is the very Christ, whom God in His economy has prepared for us to be our experience.

“For to me, to live is Christ” (Phil. 1:21). This word reveals to us that Paul, who experienced Christ richly and abundantly, took Christ as his living...He lived Christ.

“As always, even now Christ will be magnified in my body, whether through life or through death” (Phil. 1:20). This word shows us that Paul, who was rich in the experience of Christ, took Christ also as his expression. All his life and work were not for expressing himself or for displaying his knowledge, his ability, or his other merits and strong points. What he was and what he did were for expressing Christ, even for magnifying Christ, that Christ would be not only expressed through him but even magnified in him. (Life Lessons, vol. 3, p. 36)

Today's Reading

“Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5)...Paul not only took Christ as his living and expression without, but he also took the mind of Christ as his mind within. According to the text which follows, the thinking in the mind of Christ in this verse was that of One who changed from the form of God into the likeness of man to become a man, even emptying Himself to take the form of a slave and to humble Himself, becoming obedient unto death, even the death of a cross.

“And be found in Him, not having my own righteousness...but...the

法的義，乃是有…那基於信、本於神的義。』（三9）保羅經歷基督，給人看出他是在基督裏的人，所有的不是他憑自己遵行律法而有的義，乃是他因信基督，從神而得的義，就是基督自己從他裏面活出來，而顯為他的義。如此他乃是以基督作他所活出的義。

那追求認識基督，要更深經歷祂的保羅，把竭力追求基督，當作他惟一的一件事，而忘記背後，努力面前的竭力追求（13～14）。…他以基督為目標，竭力追求，要得神在基督耶穌裏，召他向上去得的獎賞。這獎賞也是基督，就是基督作追求祂者的享受。

『我在那加我能力者的裏面，凡事都能作。』（四13）經歷基督的保羅，是在基督裏得着基督的加力，而凡事都能作，主要就是能活出四章八節所說，那種彰顯神屬性的美德。這給我們看見，保羅經歷基督，乃是以基督作能力，活出基督作他絕佳的生活。

『我已經學會了，無論在甚麼景況，都可以知足。我知道怎樣處卑賤，也知道怎樣處富餘；…在各事上，並在一切事上，我都學得祕訣。』（11～12）豐厚又充沛經歷基督的保羅，無論在甚麼處境，無論在甚麼事上，都學得了祕訣，知足常樂。…他所學得的這個祕訣，乃是基督。所以他是以基督作祕訣，而經歷基督，在任何環境，任何事上，都能因着基督，知足常樂。

『我們的國籍乃是在諸天之上，我們也熱切等待救主，就是主耶穌基督，從那裏降臨。』（三20）保羅所過經歷基督的生活，乃是等候救主，主耶穌基督從天上來臨，將他卑賤的身體改變形狀，使之同形於祂榮耀的身體。這是以他所經歷的基督作期待（生命課程卷三，二一八至二二二頁）。

參讀：生命課程卷三，第二十九課。

righteousness which is out of God and based on faith” (Phil. 3:9). In experiencing Christ, Paul was found by others to be a man in Christ, not having a righteousness which was from his own keeping of the law, but having the righteousness from God through his faith in Christ, which is just Christ Himself lived out from him to be expressed as his righteousness. In such a way, Paul took Christ as the righteousness which he lived out.

Paul, who pursued the knowledge of Christ in order to experience Him more deeply, considered his pursuit of Christ to be his only task. Thus, he pursued by forgetting the things which were behind and stretching forward to the things which were before [Phil. 3:13-14]...He took Christ as his goal, pursuing to obtain the prize of the high calling of God in Christ Jesus. This prize is also Christ, that is, Christ as the enjoyment of His pursuers.

“I am able to do all things in Him who empowers me” (Phil. 4:13). Paul, who experienced Christ, was empowered by Christ; hence, he was able to do all things in Christ, which is mainly to live out the various kinds of virtues which express God’s attributes mentioned in verse 8 preceding this word. This shows us that Paul experienced Christ by taking Christ as power to live out Christ as his magnificent living.

“I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret...” (Phil. 4:11-12). In any environment and in any matter, Paul, who experienced Christ richly and abundantly, learned the secret to be content and to rejoice always...The secret he learned was just Christ. Thus, he took Christ as the secret to experience Christ, being content and rejoicing always in any situation and in any matter.

“For our commonwealth exists in the heavens, from which also we eagerly await a Savior, the Lord Jesus Christ...” (Phil. 3:20-21). The life which Paul lived in the experience of Christ was one that awaited the Savior, the Lord Jesus Christ, who would come from the heavens to transfigure his body of humiliation, conforming it to the body of His glory. Thus, he took the Christ whom he experienced as his expectation. (Life Lessons, vol. 3, pp. 36-39)

Further Reading: Life Lessons, vol. 3, lsn. 29

第一週■週四

晨興餽養

腓三 8『…我主基督耶穌…；我因祂已經虧損萬事，看作糞土，為要贏得基督。』

12『…我乃是竭力追求，或者可以取得基督耶穌所以取得我的。』

如何知道我們是否得着了基督，有五點可以證明。第一，有神的同在，覺得神像新鮮的空氣給你吸進來了。第二，覺得自己是在光中，裏頭放明。第三，覺得裏面有供應，有活水解渴，有靈糧充飢。第四，你裏頭的光景，越過要求越高，好像溫度計一樣，是一直往上的，生命是一直在長的。第五，裏頭有活力，一到聚會中，就覺得不禱告不行，不唱詩不行，一定要有所活動纔行。你若有這五方面的感覺，就證明你得着了基督（李常受文集一九六七年第一冊，八六至八七頁）。

信息選讀

（基督作我們生命的第一方面，是有神同在的感覺。）比方，你早晨起來，經過禱讀主的話，你就覺得你這個人，是在神的面光中，是在神裏面，神和你這個人是調在一起的。神好像一朵雲彩，你在祂的覆蓋之下；神好像是一團空氣，你就活在這團空氣裏。你裏頭滿了神的感覺，滿了神的同在，這個就是你經歷基督作生命了。

其次，當你真得着基督的時候，你裏頭還有另一種感覺，就是覺得裏面明亮，滿了光。因為基督是生命，而這生命就是人的光（約一 4）。試問你每一次禱讀之後，裏面有沒有覺得放明…？在沒有禱讀之前，你裏面可能是昏暗不明的，但一開始禱讀後，

WEEK 1 — DAY 4

Morning Nourishment

Phil. 3:8 ...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.

Phil. 3:12 ...I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Whether or not we have actually gained Christ can be proven by five points. First, we will have the presence of God; we will sense that God is like fresh air being breathed in by us. Second, we will sense that we are in the light and are shining inwardly. Third, we will feel that we are supplied within, having living water to quench our thirst and living bread to satisfy our hunger. Fourth, the demands related to positive and negative matters will become higher and higher, just like a rising thermometer. This indicates that life is continually growing. Fifth, we will have an inward vitality. Whenever we come to the meeting, we will feel that we have to pray and sing; we will feel that we must be active. These five aspects are proof that we have gained Christ. (CWWL, 1967, vol. 1, pp. 67-68)

Today's Reading

[The first aspect of Christ being life to us is that we sense the presence of God.] Suppose after pray-reading the Word in the morning, we feel that we are in God's presence, we are in God, and we are mingled with God as one. God is like a cloud, and we feel as if we are under His covering; God is like a mass of air, and we feel as if we are full of God's consciousness, God's presence. This is the experience of Christ as life.

Next, when we have truly gained Christ, we have another feeling; we feel clear, bright, and full of light inwardly. This is because Christ is life, and this life is the light of men (John 1:4). When we finish pray-reading, we feel bright within...Before we pray-read, we may sense darkness within; however, the more we pray-read, the more we are shining within. This is proof that we

你越禱讀就越覺得裏面明亮。這就證明你得着了基督。所以，得着基督的路就在這裏。

第三方面，就是當你經歷基督時，你裏頭會有供應，…就是有活水和靈糧。你裏頭覺得有供應，有活水解你的乾渴，有靈糧充你的飢餓。你裏頭一經歷基督作生命，你就得着供應，覺得不乾渴，也不飢餓，有一種得飽足的光景。

第四方面，我們經歷基督是生命，就要看見這生命是活的，在我們裏面是會長大的。…從前我沒有得着多少基督，生命低淺時，對父母、兄弟姊妹的態度並不太好，但我並不覺得自己那樣是不合宜的。然而，經過持續的禱讀主的話，主的生命在我裏面長；生命一長，我就覺得自己對他們的態度不對。我知道這個不對，並不是有人指責我，而是我裏頭生命的長大，叫我感覺到的。這種對付罪、對付錯誤，是生命長大消極一面的表現。積極一面的表現，是當生命在我們裏面長大時，我們會覺察自己從前對神的奉獻太低、太淺，還有所保留，需要再奉獻。我們奉獻的標準是無法定規的，乃是以生命的高低為準則。

第五方面，這生命是會活動並行動的。…主的生命在你裏面，你經歷基督在你裏面不是死沉的，而是像一股活力在推動你。然而，若是你裏面死沉，你到聚會中，雖然表面很好，但你坐在那裏就像個死透的人。…若是生命在你裏頭，你經歷基督作生命，你到聚會中，…因為有生命，一定會有活動（唱詩、禱告），這是勉強不了的。…你是活的基督徒，或是死的基督徒，端看你有沒有行動。你若經歷基督在你裏面作生命，這生命必定叫你有所行動（李常受文集一九六七年第一冊，八〇、八二至八四、八六頁）。

參讀：李常受文集一九七八年第一冊，國度的操練為着召會的建造，第六章。

have gained Christ. This is the way to gain Christ.

The third aspect of the experience of Christ as life is our being inwardly supplied...Christ is the living water and living bread. When we are inwardly supplied, the living water quenches our thirst, and the spiritual bread satisfies our hunger. Once we experience Christ as life, we are inwardly supplied. Rather than feeling thirsty or hungry, we are satisfied.

The fourth aspect related to the experience of Christ as life involves the ability of life to grow in us...A person who is not gaining much of Christ and who has a low level of life may not have a good attitude toward his parents and siblings. He also may feel that there is nothing improper with his attitude. After pray-reading the Word, the Lord's life will begin to grow in him. After there has been some growth in life, he will begin to feel that his attitude toward his parents is not proper. This knowledge does not come from someone's rebuke; it is the growth in life within that causes him to have this feeling. Dealing with sins and mistakes is a manifestation of the growth in life that relates to negative matters. In regard to positive matters, the growth in life may cause a person to perceive that his consecration to God is too low and shallow and that he needs to consecrate again in order to deal with his reservations before God. There is no way to determine a standard for consecration; the criterion depends on the level of our life.

The fifth aspect of the experience of Christ is that life is active and takes action...When we are experiencing the Lord's life in us, we will sense that Christ is not dead within us; rather, He is vigorously motivating us. However, if we are deadened within, we may look nice on the surface when we come to the meeting, but we will act like a dead person...If we are experiencing Christ as life, surely there will be activities in us [singing and praying] related to life...Whether we are a living Christian or a dead Christian depends on whether or not we move. If we experience Christ as life in us, this life will surely cause us to move. (CWWL, 1967, vol. 1, pp. 63, 65-68)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," ch. 6

第一週■週五

晨興餽養

提後四 22『願主與你的靈同在。願恩典與你們同在。』

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

撒但住在我們身體的肢體裏，但神在我們靈裏。…羅馬八章六節…包含一個真正的祕訣。這裏有三樣東西：心思、肉體和靈。…我們必須學習如何將我們的心思置於靈。換句話說，我們必須學習信靠神並倚靠主。

雖然我們必須研讀聖經連同其敘述與教導，但真正的祕訣是在羅馬八章六節。我們也許非常認識聖經，但我們若沒有應用八章六節，我們所知並所作的一切，都不會有甚麼果效。

現在我們必須禱告：『主，幫助我選擇你。幫助我倚靠你，信靠你，放下我的努力與掙扎。幫助我絕不憑自己作任何事來勝過惡或試誘；卻要幫助我一直倚靠你，與你站在一邊，並且信靠你。…主，幫助我一直全人投注於你，…倚靠你。』（李常受文集一九六七年第一冊，三〇六至三〇九頁）

信息選讀

得救的人裏面不只有受造的靈，還有重生的靈，和一個內住在我們裏面的聖靈。我們的寶貝、財產、屬靈的本能和兵器，統統都在我們裏面。許多基督徒有一個錯誤的觀念，以為經過長期的禱告，天上就要來個大能力，好像原子彈臨到我們身上一樣。這樣的想法並不正確，因為我們的能力不是從天上來，我們的能力乃是在我們裏頭，在我們靈裏。所以，希伯來四章說，要坦然無懼的來到施恩的寶座

<< WEEK 1 – DAY 5

Morning Nourishment

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

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

Satan dwells in the members of our body, but God is in our spirit...Romans 8:6 contains a real secret. In this verse there are three things: the mind, the flesh, and the spirit. We must learn how to set our mind on the spirit. In other words, we must learn to trust in God and depend on the Lord.

Although we must study the Bible with its narratives and instructions, the real secret is in Romans 8:6. We may be very knowledgeable of the Scriptures, but if we do not apply Romans 8:6, whatever we know and do will accomplish little.

Now we must pray, “Lord, help me to choose You. Help me to rely on You, depend on You, and drop my effort and striving. Help me to never do anything by myself to overcome evil or temptation. Rather, help me always to rely on You, stand with You, and trust in You...Lord, help me always to thrust myself upon You...and depend on You.” (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon,” pp. 232, 234-235)

Today's Reading

A person who is saved not only has a created spirit but also a regenerated spirit and a spirit indwelt by the Holy Spirit. Our treasure, our possession, and our spiritual capacities and weapons are in us. Many Christians have a wrong concept; they think that they must pray for an extended period of time in order for power to come upon them from heaven like an atomic bomb. This kind of thinking is not accurate, because our power does not come from heaven; our power is in our spirit. Hence, Hebrews 4:16 says that we should come forward with boldness to the throne of grace...Chapter 10 then speaks

前(16)。…十章就說，要前來進入至聖所(19~22)，而這個至聖所就是我們的靈(四12，提後四22)。我們必須一直學習回到靈裏。在臺上講道的人更要學習回到靈裏，不被底下聽道的人所影響。…一個能這樣練達的回到裏面的人，他所講的道都是強的。一直回到靈裏，從靈裏摸着感覺，而後從靈裏有所發表。總之，一直回到靈裏，乃是作基督徒的祕訣。盼望大家都能好好學習並應用這點。

我們讀經時，要管住我們的思想。然而，要怎麼管呢？實在說，不是管住你的思想，而是不理你的思想，只管回到靈裏。你一禱讀就隨從靈，不隨從肉體。…基督徒聖別的祕訣、屬靈得勝的祕訣、生命長大的祕訣、摸着能力的祕訣、享受主豐富的祕訣只有一個，就是一直的回到靈裏。

我們的口是非常難辦的(詩三九1，一二〇2~4，一四一3)。…但今天並不需要你去管住你的口，你只要學一個功課，操練一個祕訣，就是每逢要說話之前，先回到靈裏。…我們基督徒不是管話對不對，而是要回到靈裏。在開口之前，要先回到靈裏；一切的祕訣就在這裏(李常受文集一九六七年第一冊，一二九至一三一頁)。

人第一次的罪不是姦淫、偷竊或殺人；而是照着他自己的喜好，喫了一些東西。喫果子並沒有錯，但是照着魂的喜好喫果子，乃是『己』的活動。故此，人第一次的罪乃是為自己作一些事來滿足己。…魂的被造是為着彰顯神。但是當魂作一些事來滿足它自己時，魂就變成自私的。…否認己，意思是棄絕魂的渴望、愛好和選擇。每當魂為自己有所要求的時候，我們就必須否認魂(李常受文集一九七八年第一冊，一二五頁)。

參讀：由基督與召會的觀點看新約概要卷二，第十一章。

of entering and coming forward to the Holy of Holies [vv. 19, 22]. This Holy of Holies is our spirit (4:12; 2 Tim. 4:22). We must learn to turn to our spirit. Those who minister the word should learn even more to turn to their spirit and not be affected by those who listen to them...One who is experienced in turning to his spirit can give powerful messages because he can sense the feeling of the Spirit and then utter something from his spirit. Turning to the spirit is the secret of being a Christian. I hope that we will learn and earnestly apply this secret.

When we read the Bible, we must control our thoughts, but it is not truly even a matter of controlling our thoughts. Rather, we should just ignore them by turning to our spirit. As soon as we pray-read, we will follow the spirit, not the flesh...The secret to a Christian's sanctification, spiritual victory, growth in life, power, and enjoyment of the Lord is to turn to the spirit.

Our tongue is very difficult to manage [Psa. 39:1; 120:2-4; 141:3]...However, today we do not need to try to control our mouth. We only need to learn the secret and practice the secret; that is, whenever we are about to speak, we must turn to our spirit...As Christians we should not care whether we are saying the right thing, but whether we are turning to our spirit. Before we open our mouth, we should turn to our spirit. This is the secret. (CWWL, 1967, vol. 1, pp. 99-101)

Man's first sin was not adultery, stealing, or murder; it was taking something according to his own preference. To take fruit was not wrong, but to take fruit according to the preference of the soul was the activity of the self. Therefore, man's first sin was to do something for himself, to satisfy the self. The soul was made to express God. But when the soul does something to satisfy itself, it becomes selfish...To deny ourselves means to reject the soul's desire, preference, and choice. Whenever the soul wants something for itself, we must deny the soul. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," p. 102)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," ch. 11

第一週■週六

晨興餽養

太十六 24『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

羅十 13『因為「凡呼求主名的，就必得救」。』

我們必須清楚看見，今天跟隨主的路，屬靈的路，得勝的路，聖別的路，生命的路，享受主豐富的路，就是拒絕魂，並且回到靈裏。…拒絕魂，就是拒絕你的心思、情感、意志。無論你作甚麼，…要先回到靈裏。你一不在靈裏，就飄蕩，就沒有安息。神留了一個安息給我們，這個安息就在我們靈裏；我們必須竭力進入，並常常進入這安息。…在交通之前，…讀經…之前，…禱告之前，先回到靈裏。無論你作甚麼，都要學習在未作之前，先回到靈裏。因為你若不回到靈裏，就是在魂裏。…當你在魂裏時，你是和撒但聯結的。因此，無論是好也罷，壞也罷，都不要管，乃要學習回到靈裏；無論大小事都要先回到靈裏（李常受文集一九六七年第一冊，一三四頁）。

信息選讀

（在馬可九章）孩子的父親請過主的門徒把靈趕出去，他們卻無能為力（18）。…主從變化山上下來時，就遇到這種光景；接着，祂就把聾啞的靈趕了出去。…二十八節說，『耶穌進了屋子，門徒暗暗的問祂說，我們為甚麼不能趕出它去？』…二十九節是主回答門徒的話：『非用禱告，這一類的靈總不能出來。』主在這裏的話指明，門徒沒有禱告，因此不能趕出這一類的靈。

WEEK 1 — DAY 6

Morning Nourishment

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Rom. 10:13 For “whoever calls upon the name of the Lord shall be saved.”

We must see clearly that the way to follow the Lord, the way to spirituality, the way to victory, the way to sanctification, the way to life, and the way to enjoy the Lord's riches is to reject our soul and turn to our spirit...To reject our soul means to reject our mind, emotion, and will...We must turn to our spirit before we do anything. As soon as we get out of the spirit, we will wander and be without rest. God has a rest for us, and this rest is in our spirit. We must be diligent to enter into this rest. Before we fellowship,...before we read the Bible,...before we pray, we must turn to our spirit. Whatever we plan to do, we should learn to turn to our spirit first, because if we do not turn to our spirit, we will be in our soul...When we are in our soul, we are connected to Satan. Hence, we should not care whether we are about to do something that is good or bad. Instead, we should learn to turn to our spirit. In matters both great and small, we must first turn to our spirit. (CWWL, 1967, vol. 1, p. 103)

Today's Reading

[In Mark 9] the father of the child had asked the Lord's disciples to cast out the demon, but they were not able to do so [v. 18]..When the Lord came down from the Mount of Transfiguration, He came into that situation. He then proceeded to cast out the dumb and deaf spirit. Verse 28 says, “And when He entered into the house, His disciples questioned Him privately, Why were we not able to cast it out?” In verse 29 we have the Lord's answer to the disciples' question: “This kind cannot come out by any means, except prayer.” The Lord's word here indicates that the disciples failed to pray, and that was the reason they could not cast out the demon.

禱告的意思是說，我們看見自己是一無所有，一無所能的。這含示禱告是真正的否認己。…禱告實際上就是宣告：『不再是我，乃是基督。』

門徒不禱告，卻想要趕鬼。他們也許對自己說，『我們觀察主趕鬼兩年多，已經從祂學會了。我們應當能從這個孩子身上把鬼趕出去。』…我們可以說，他們想要趕鬼，卻沒有所需要的能力、力量，也就是沒有神聖的電力。

我要強調一個事實，就是九章二十九節的『禱告』，實際上是指『不再是我，乃是基督』。在這件事上，我們要明白這個事例為甚麼緊接在啓示基督作我們的頂替，並在主說否認己的話之後（八 27 ~ 38）。

馬可九章十四至五十節，實際上就是基督作我們的頂替這個啓示的應用。門徒所得的啓示，乃是基督藉着祂的死與復活，成為完全的頂替。死亡了結我們，復活卻把基督帶給我們。結果『不再是我，乃是基督』。然而，這個啓示要怎樣應用？從趕出一個人兒子身上的啞吧靈這個事例來看，這個異象乃是藉着禱告來應用的。…我們可以在婚姻生活中用脾氣來說明一個事實，就是有些『鬼』只能藉着禱告趕出去。…如果你問主，你為甚麼不能趕出脾氣鬼，祂也許會說，『非用禱告，這一類的靈總不能出來。你需要禱告。』

其實，我們的禱告不必很長，只要呼喊『哦，主耶穌』就穀了。即使這麼一個短短的禱告，就指明『不再是我，乃是基督』。你的禱告見證你沒有靠自己的努力，去應付處境，你乃是應用基督。這就是把基督同祂的死與復活作我們頂替的這個異象實行出來（馬可福音生命讀經，二七三至二七六頁）。

參讀：馬可福音生命讀經，第二十七篇；創世記生命讀經，第五十五篇。

To pray means that we realize that we are nothing and that we can do nothing. This implies that prayer is the real denial of the self...To pray is actually to declare, "Not I, but Christ."

Perhaps they said to themselves, "We have been watching the Lord cast out demons for more than two years, and we have learned of Him. We should be able to cast the demon out of this child..." We may say that they tried to cast out the demon without the necessary power, energy, divine electricity.

I wish to emphasize the fact that the word prayer in 9:29 actually indicates "no longer I but Christ." Concerning this matter, we need to understand why this case immediately follows the revelation of Christ as our replacement and the Lord's word about denying ourselves [8:27-38].

Mark 9:14-50 is actually a practicing of the revelation of Christ as our replacement. It had been revealed to the disciples that Christ is the entire replacement through His death and resurrection. Death terminates us, and resurrection brings Christ to us. The result is "no longer I but Christ." But how can this revelation be applied? According to the case of the casting of the dumb spirit out of the man's son, this vision is applied by prayer...We may use the matter of temper, especially in married life, as an illustration of the fact that certain "demons" can be cast out only through prayer. If you ask the Lord why you are not able to cast out the demon of your temper, He may say, "This kind cannot be cast out except by prayer. You need to pray."

Actually, we do not need to pray in a lengthy way. It is sufficient simply to call, "O Lord Jesus!" Even such a short prayer indicates "no longer I but Christ." Your prayer testifies that you do not exercise your self-effort to deal with the situation. Instead, you apply Christ. This is to practice the vision concerning Christ with His death and resurrection being our replacement. (Life-study of Mark, pp. 240-242)

Further Reading: Life-study of Mark, msg. 27; Life-study of Genesis, msg. 55

第一週詩歌

WEEK 1 — HYMN

399

經歷基督—作內住者

8 7 8 7 副 (英 538)

降 A 大調

3/4

一 神的心意所喜所愛: 基督啓示我靈中;
不是接受外面宗教, 乃讓基督來居衷。

(副) 神的心意所喜所愛: 基督作到我裏面;
不是有何外面成就, 乃讓基督來擴展。

- 二 神的心意所喜所愛: 基督活在我裏面;
不是注意外面事工, 乃享基督作恩典。
- 三 神的心意所喜所愛: 基督成形我魂間;
不是跟隨外面儀式, 乃讓基督時加添。
- 四 神的心意所喜所愛: 基督安家在心頭;
不僅外面對祂事奉, 更讓基督全佔有。
- 五 神的心意所喜所愛: 基督成爲我盼望;
不是外面客觀榮耀, 乃是基督作榮光。
- 六 神的心意所喜所愛: 基督居衷作一切;
不是外面有何得着, 乃有基督作祕訣。

It is God's intent and pleasure

Experience of Christ — As the Indwelling One

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1. It is God's in - tent and plea - sure To have Christ re - vealed in
me, Noth - ing out - ward as re - li - gion, But His Christ with - in to
be. (C) It is God's in - tent and plea - sure That His Christ be wrought in
me; Noth - ing out - ward - ly per - form - ing, But His Christ my all to be.

- 2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.
- 3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.
- 4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.
- 5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.
- 6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

