

第二週

學得在基督這位加力者裏面
作一切事的祕訣，使我們活基督、
顯大基督並贏得基督，
好使祂在召會中得着榮耀

詩歌：補 432

讀經：腓一 19 ~ 21 上，二 2，三 14，四 6 ~ 8、
11 ~ 13

【週一】

壹 保羅學得在基督這位加力者裏面作一切事的祕訣—腓四 11 下 ~ 13:

- 一 『學得祕訣』這話，指明保羅進到了一個新的情形、新的環境；每當我們被擺在新的環境裏，我們就需要學習活在那個環境裏的祕訣。
- 二 『我都學得祕訣』，直譯，『我都已經被引進』；這是個隱喻，說到人被引進祕密社團，受其基本原則的教導。
- 三 保羅悔改信主之後，被引進基督與基督的身體，學得如何以基督為生命（西三 4），如何活基督（腓一 21 上）、顯大基督（20）、贏得基督（三 8、12），以及如何過召會生活（一 8、19，二 1 ~

Week Two

**Learning the Secret of Doing All Things
in Christ as the Empowering One for Us
to Live Christ, Magnify Christ, and Gain Christ
for His Glory in the Church**

Hymns: 564

Scripture Reading: Phil. 1:19-21a; 2:2; 3:14; 4:6-8, 11-13

§ Day 1

I. Paul learned the secret of doing all things in Christ as the empowering One—Phil. 4:11b-13:

- A. The phrase learned the secret indicates that Paul had come into a new situation, a new environment; whenever we are put in a new environment, we need to learn the secret of living in that environment.
- B. I have learned the secret literally means “I have been initiated”; the metaphor here refers to a person's being initiated into a secret society with instruction in its rudimentary principles.
- C. After Paul was converted to Christ, he was initiated into Christ and into the Body of Christ; he then learned the secret of how to take Christ as life (Col. 3:4), how to live Christ (Phil. 1:21a), how to magnify Christ (v. 20), how to gain Christ (3:8, 12), and how to have the church life (1:8, 19; 2:1-4,

【週二】

貳 信徒是門徒，學習者，正在學習祕訣，就是藉着讓實際的靈引導他們進入四福音書所記載耶穌一生真實光景的一切實際，而照着那在耶穌身上是實際者學基督；耶穌在生活中總是在神裏面，同着神並為着神行事；神是在祂的生活中，並且祂與神是一——約十六13，弗四20～21：

- 一 跟從基督的人乃是藉着基督在地上的人性生活作為神人的模型——在人性裏否認己而活神（約五19、30）——而受訓練作門徒；這徹底改變了他們對人的觀念（腓三10，一21上）。
- 二 因為基督在祂的人性裏否認己而活神，所以祂『因所受的苦難學了順從』（來五8）；『順從至死，且死在十字架上』（腓二8）。
- 三 我們照着基督的榜樣跟祂學（太十一29），不是憑我們天然的生命，乃是憑着祂在復活裏的生命；這生命是順從的生命；門徒乃是一個在人性生活裏活神聖生命的人。
- 四 『我在主的恢復中觀察倪弟兄如何行事為人十八年之久。我在他身上所觀察到的一切，都成了將我構成門徒的事物。』（李常受文集一九九四至一九九七年第五冊，活力排，一〇二頁）
- 五 我們作為主的門徒，祂的學習者，一直在祂這恩典之神的訓練之下，祂也作為『我們救主神的恩慈，和祂對人的愛』向我們顯現；這恩典『教

§ Day 2

II. The believers are disciples, learners, who are learning the secret, which is to learn Christ as the reality is in Jesus by allowing the Spirit of reality to guide them into all the reality of the actual condition of the life of Jesus as recorded in the four Gospels, a life in which Jesus did everything in God, with God, and for God; God was in His living, and He was one with God—John 16:13; Eph. 4:20-21:

- A. The followers of Christ were disciplined through Christ's human living on the earth as the model of a God-man—living God by denying Himself in His humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a).
- B. Because Christ lived God by denying Himself in His humanity, He “learned obedience from the things which He suffered” (Heb. 5:8), “becoming obedient even unto death, and that the death of a cross” (Phil. 2:8).
- C. We learn Christ (Matt. 11:29) according to His example, not by our natural life but by His life in resurrection, which is a life of obedience; a disciple is one who lives the divine life in his human life.
- D. “I was in the recovery observing how Brother Watchman Nee acted for eighteen years. All that I observed in him became things disciplining me” (The Collected Works of Witness Lee, 1994-1997, vol. 5, “The Vital Groups,” p. 76).
- E. As the Lord's disciples, His learners, we are continually under His training as the grace of God, who also appeared to us as “the kindness and the love to man of our Savior God”; this grace is “training us that,

導我們棄絕不敬虔和屬世的情慾，好在今世過自守、公義、敬虔的生活，等候那有福的盼望，就是至大的神和我們的救主，耶穌基督之榮耀的顯現』—多三4，二11～13。

六 因着姊妹們在召會生活中乃是主的門徒，老年姊妹們該與主是一，訓練年輕的姊妹們『愛丈夫，愛兒女，清明自守，貞潔，料理家務，良善，服從自己的丈夫，免得神的話被毀謗』—二3～5。

七 我們作為主的門徒，需要順從主的話，『去研究…〔這〕是甚麼意思』；神願意向可憐的罪人施憐憫，照樣，祂也要我們憑愛向人施憐憫—太九12～13，彌六6～8，可十二33。

【週三】

叁 腓立比四章裏的祕訣，乃是在那位加我們能力的基督裏面作一切事—13節，補充本詩歌四三二首：

一 保羅是一個在基督裏的人（林後十二2上），他盼望給人看出他是在基督裏面；在腓立比四章十三節他宣告，他在那加他能力的基督裏面，凡事都能作；這是保羅對基督的經歷包羅並總結的話；主在約翰十五章五節說到我們與祂生機的聯結，說，『離了我，你們就不能作甚麼』；保羅在這裏是從正面說這事。

二 保羅從前完全是在猶太教裏，律法之下，並且總是給人看出他是在律法裏面；但他在悔改信主時，就從律法和先前的宗教遷到基督裏，成了『在基督裏的人』—林後十二2上。

denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present age, awaiting the blessed hope, even the appearing of the glory of our great God and Savior, Jesus Christ”—Titus 3:4; 2:11-13.

F. Because the sisters in the church life are the Lord's disciples, the older sisters should be one with the Lord to train the young sisters “to love their husbands, to love their children, to be of a sober mind, pure, workers at home, good, subject to their own husbands, that the word of God would not be blasphemed”—2:3-5.

G. As the Lord's disciples, we need to obey the Lord's word to “go and learn what this means”; God desires to show mercy to pitiful sinners, so He wants us to show mercy in love to others—Matt. 9:12-13; Micah 6:6-8; Mark 12:33.

§ Day 3

III. The secret in Philippians 4 is to do all things in Christ as the One who empowers us—v. 13; Hymns, #564:

A. Paul was a man in Christ (2 Cor. 12:2a), and he desired to be found in Christ by others; in Philippians 4:13 he declared that he was able to do all things in Him, the very Christ who empowered him; this is an all-inclusive and concluding word concerning his experience of Christ; it is the converse of the Lord's word in John 15:5 concerning our organic relationship with Him: “Apart from Me you can do nothing.”

B. Paul had been altogether in the Jewish religion under the law and had always been found by others in the law, but at his conversion he was transferred from the law and his former religion into Christ and became “a man in Christ”—2 Cor. 12:2a.

- 三 現今他期望所有觀察他的，都看出他是在基督裏面；這指明他渴望全人浸沒在基督裏面，給基督浸透，使所有觀察他的，都看出他是完全在基督裏面；惟有給人看出我們是在基督裏面，基督纔會從我們得着彰顯並顯大—腓三9上，一20。
- 四 一面，藉着基督的加力，我們能過知足的生活（四11～12）；另一面，藉着基督的加力，我們能成爲真實的、莊重的、公義的、純潔的、可愛的、有美名的（8）。
- 五 保羅說到基督是加力者的話，特別適用於基督加我們能力，使我們活祂作我們人性的美德，因而顯大祂那無限的偉大；要過這一切美德的生活，比作基督教的工作難多了。

【週四】

肆 在基督這加力者裏面作一切事，實際的路見於腓立比四章六至七節：『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念』：

- 一 基督自己就是神那超越人所能理解的平安—賽九6，約十四27，路七50，羅三17，五1，八6，十五13，十六20。
- 二 『告訴神』，直譯，給神知道；『給』，表示向前的動作，有活的聯合並交往之意，含示交通；因此，這裏『告訴神』的意義，乃是『在與神的交通中』—腓四6。

- C. Now he expected to be found in Christ by all who observed him; this indicates that he aspired to have his whole being immersed in and saturated with Christ so that all who observed him might find him fully in Christ; only when we are found in Christ will Christ be expressed and magnified—Phil. 3:9a; 1:20.
- D. On the one hand, by the empowering of Christ we can live a contented life (4:11-12); on the other hand, by the empowering of Christ we can be true, dignified, righteous, pure, lovely, and well spoken of (v. 8).
- E. Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness; to live a life of these virtues is much more difficult than doing a Christian work.

§ Day 4

IV. The practical way to do all things in Christ as the empowering One is seen in Philipians 4:6-7: “In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus”:

- A. Christ Himself is the peace of God, which surpasses every man's understanding—Isa. 9:6; John 14:27; Luke 7:50; Rom. 3:17; 5:1; 8:6; 15:13; 16:20.
- B. To God denotes motion toward, in the sense of a living union and communion, implying fellowship; hence, the sense of to God here is “in the fellowship with God”—Phil. 4:6.

三 在禱告中與神交通的結果，乃是我們得享神的平安；神的平安實際上就是平安的神自己（9），藉着我們禱告與祂交通，注入我們裏面，抗拒苦惱，化解罣慮（約十六 33）。

四 平安的神在基督裏，在我們的心懷意念前巡查，保守我們平靜安寧（參賽三十 15 上）；我們若要過一無罣慮的生活，就必須領悟，我們所有的遭遇，不論是好是壞，都是神派定的，目的是要使我們達到贏得基督、活基督並顯大基督的定命（羅八 28～30，太十 29～31，林後四 15～18）。

【週五】

伍 學習在基督這位加力者裏面作一切事的祕訣，乃是『禱告與主來往交通』，祂是我們的王、我們的主、我們的頭和我們的丈夫（詩歌五六八首）；和神接觸的禱告，乃是說出心頭的真話：

一 我們可能在悲傷、受壓、失望的光景中；我們應當把我們的難處帶到主那裏，告訴祂；祂是最好的傾聽者；祂知道我們的情感，與我們的心表同情；祂能安慰並扶助我們。

二 我們應當知道，我們在主面前，有一次的訴說，有一次的傾心，就是與祂多一次的親密，多一次的認識；當這時候，我們與祂親近一次，要勝過平常的交通幾百次；藉着這樣的接觸，我們的生命纔能進步—詩六二 6～8，五六 8，參撒上一 15。

三 一個人如果沒有在主面前流過淚，沒有將一切苦樂的事都帶到主面前與祂分一分，沒有將他

C. The result of practicing fellowship with God in prayer is that we enjoy the peace of God; the peace of God is actually God as peace (v. 9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33).

D. The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil (cf. Isa. 30:15a); if we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God in order to serve us in fulfilling our destiny to gain Christ, live Christ, and magnify Christ (Rom. 8:28-30; Matt. 10:29-31; 2 Cor. 4:15-18).

§ Day 5

V. To learn the secret of doing all things in Christ as the empowering One is to “pray to fellowship with Jesus,” who is our King, our Lord, our Head, and our Husband (Hymns, #784); prayer that contacts God consists of words spoken genuinely from the heart:

A. We may be in a situation of sorrow, depression, and disappointment; we should bring our problems to the Lord and tell Him about them; He is the best listener; He knows our emotion, and He sympathizes with our heart; He can comfort us and help us.

B. We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more; intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him; it is by these contacts that we grow in life—Psa. 62:6-8; 56:8; cf. 1 Sam. 1:15.

C. If a person has never shed tears before the Lord, never shared his joy or sorrow with the Lord, and never talked with the Lord about his private

祕密的事和主談一談，這樣的人與主就沒有親密的交通，沒有親密的來往；一個人惟有凡事告訴主，纔能與主更親。

- 四 我們每一件難處，祂都表同情；我們的主肯擔當我們一切的憂慮，肯耐心聽我們的告訴；我們要享受祂作生命的活水，就需要對祂這靈磐石說話—民二十8，林前十4，出十七6，詩歌二〇二首。

【週六】

- 五 詩篇一百零二篇的標題說，『困苦人發昏的時候，在耶和華面前傾吐苦情的禱告』；我們也許向神抱怨，但我們的抱怨也許是向神最好的禱告，最討神喜悅的禱告；當我們抱怨時，神就歡樂，因為祂使萬有互相効力，叫我們得益處，使我們模成祂兒子的形像—羅八28～29。

- 六 詩篇七十三篇是記載尋求之詩人真誠的禱告，他因自己的受苦以及惡人興旺的光景，幾乎絆跌；他認為他徒然潔淨了自己的心，因為他沒有享受物質的興旺，反而終日遭災難，每早晨受懲治—12～16節：

- 1 詩人因惡人興旺而困惑，其解答是在神的聖所裏得着的（17）；首先，神的聖所，祂的居所，是在我們靈裏（弗二22），第二，神的聖所乃是召會（提前三15）；進入神的聖所，就是轉向我們的靈，並參加召會的聚會和職事的聚會；在我們的靈裏並在召會中，我們得着神聖的啓示，並得着一切問題的說明。
- 2 主的尋求者藉着他真誠的與主談話，並藉着進入神的聖所，至終蒙主光照到一個地步，他能對主說，

matters, he has never had any intimate fellowship with the Lord, and he has never had any deep acquaintance with the Lord; one can only be drawn closer to the Lord through telling Him everything.

- D. He is sympathetic to every one of our problems; our Lord is willing to bear all our anxieties, and He is happy to listen to our speaking; in order to enjoy Him as the living water of life, we need to speak to Him as our spiritual rock—Num. 20:8; 1 Cor. 10:4; Exo. 17:6; Hymns, #248.

§ Day 6

- E. The title of Psalm 102 says, “A Prayer of an afflicted one, when he is fainting and pours out his complaint before Jehovah”; we may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His Son—Rom. 8:28-29.

- F. Psalm 73 is a record of the sincere prayer of the seeking psalmist who was nearly stumbled by his own suffering and by the prosperity of the wicked; he considered that he had purified his heart in vain because, instead of enjoying material prosperity, he was plagued all day long and chastened every morning—vv. 12-16:

1. The solution to the psalmist's perplexity concerning the prosperity of the wicked was obtained in God's sanctuary (v. 17); first, God's sanctuary, His habitation, is in our spirit (Eph. 2:22) and, second, it is the church (1 Tim. 3:15); to go into the sanctuary of God is to turn to our spirit and go to the meetings of the church and the meetings of the ministry; in our spirit and in the church we receive divine revelation and obtain the explanation to all our problems.
2. Through his honest conversation with the Lord and his entering into God's sanctuary, the Lord's seeker was eventually enlightened by the Lord to the

『除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。我的肉體和我的心腸衰殘，但神是我心裏的磐石，又是我的業分，直到永遠』—一詩七三 25 ~ 26。

- 3 神對尋求祂者的目的，是要他們在基督裏面得着一切，而不被打岔離開對基督絕對的享受；神在祂經綸裏終極的願望，是要我們活基督、顯大基督並贏得基督，好使祂在召會中得着榮耀—腓一 19 ~ 21 上，三 7 ~ 8，賽四三 7，林前十 31，六 20，彼前四 11，弗三 16 ~ 21。

extent that he was able to say to Him, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth. / My flesh and my heart fail, / But God is the rock of my heart and my portion forever”—Psa. 73:25-26.

3. God's intention with His seekers is that they may find everything in Christ and not be distracted from the absolute enjoyment of Christ; God's ultimate desire in His economy is for us to live Christ, magnify Christ, and gain Christ for His glory in the church—Phil. 1:19-21a; 3:7-8; Isa. 43:7; 1 Cor. 10:31; 6:20; 1 Pet. 4:11; Eph. 3:16-21.

第二週■週一

晨興餽養

腓四 11 ~ 13 『…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。我在那加我能力者的裏面，凡事都能作。』

（在腓立比四章十二節，）『我都學得祕訣』，直譯，『我都已經被引進』。這是個隱喻，說到人被引進祕密社團，受其基本原則的教導。保羅悔改信主之後，被引進基督與基督的身體，學得如何以基督為生命，如何活基督、顯大基督、贏得基督，以及如何過召會生活的祕訣。這些都是基本的原則（聖經恢復本，腓四 12 註 7）。

信息選讀

保羅在腓立比書裏用了許多不尋常的辭句。其中一個見於四章十二節，保羅在這裏說，『在各事上，並在一切事上，我都學得祕訣。』『學得祕訣』這話，指明保羅進到了一個新的情形、新的環境。每當我們被擺在新的環境，我們就需要學習活在那個環境的祕訣。有人從西方到遠東，就是進到一個新的環境。他要生存，就得學習在那裏生活的祕訣。譬如，美國的弟兄姊妹來遠東訪問，需要學會用筷子喫飯的祕訣。他們若沒有學會祕訣，就喫不了飯。

保羅在腓立比四章十二節…似乎說，『在一切事上，我都學得祕訣，使我知道怎樣處缺乏，怎樣處富餘。我已經學得一種特別的祕訣。』保羅所學得

WEEK 2 — DAY 1

Morning Nourishment

Phil. 4:11-13 ...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. I am able to do all things in Him who empowers me.

[I have learned the secret literally means] “I have been initiated.” The metaphor in Philippians 4:12 refers to a person’s being initiated into a secret society with instruction in its rudimentary principles. After Paul was converted to Christ, he was initiated into Christ and the Body of Christ. He then learned the secret of how to take Christ as life, how to live Christ, how to magnify Christ, how to gain Christ, and how to have the church life, all of which things are rudimentary principles. (Phil. 4:12, footnote 4)

Today’s Reading

In the book of Philippians Paul uses a number of unusual expressions. One of these expressions is found in verse 12 of chapter 4. Here Paul says, “In everything and in all things I have learned the secret.” The phrase learned the secret indicates that Paul had come into a new situation, a new environment. Whenever we are put in a new environment, we need to learn the secret of living in that environment. For someone from the West to go to the Far East is for him to go into a new environment. In order to live, he must learn the secret of life there. For example, when brothers and sisters from the United States visit the Far East, they need to learn the secret of eating with chopsticks. If they do not learn the secret, they will not be able to eat.

In Philippians 4:12 ... Paul seems to be saying, “In all things I have been instructed with the secret so that I know how to be in want and how to abound. I have been initiated with a type of secret knowledge.” What is the

的祕訣是甚麼？因着保羅受教導學了某種的祕訣，所以他能處任何的情形；不管他是富或貧，飽足或飢餓，祕訣就在十三節：『我在那加我能力者的裏面，凡事都能作。』這祕訣不是基督在我們裏面，而是我們在祂裏面。

我們許多人不知道如何應用我們在基督裏的事實。以坐車來聚會為例：我來聚會的祕訣乃是坐在車裏，讓別人開車。如果我拒絕上車，或不喜歡坐在車子裏，而愚昧的要離開車子，這會造成何等的難處！在我們得救那天，神就把我們擺進屬天的車子，宇宙最好的車子裏；這車子的名字是基督。在我們得救那天，我們就被擺到祂裏面。我們若操練實際的在祂裏面，就不會急切憑自己作這麼多事；我們反而有安息、有平安。我們若在基督裏，就會有安息，不會努力去勝過諸如脾氣等類的消極事物。雖然我們得救那天就被擺在基督裏，但是就着許多基督徒的感覺來說，他們還沒有在基督裏。

在祂裏面的祕訣…需要操練。我們要操練這個祕訣，首先必須看見基督在我們裏面活着。其次，我們必須否認肉體和天然的人。我們該將萬事看作虧損，不寶貝或珍賞我們天然人的任何東西，就如我們的謙卑或其他美德。我們需要將一切的優點、特性和美德，都看作虧損。我們不該信靠基督以外的任何事物。第三，我們不該憑自己作任何事，因為我們不是單獨的；有另一個人活在我們裏面。

我們行動之前，應該等一等，看看是我們還是基督在行動。我們這樣作，就讓住在我們裏面的基督替我們活着。這就是操練這個祕訣（李常受文集一九七八年第一冊，五一二至五一五頁）。

參讀：經歷基督，第十章。

secret Paul learned? Because Paul had been instructed with the particular secret, he could handle any situation, whether he was rich or poor, filled or hungry. The secret is in Philippians 4:13: "I am able to do all things in Him who empowers me." The secret is not that Christ is in us; it is that we are in Him.

Most of us do not know how to apply the fact that we are in Christ. Take riding in a car to the meeting as an example. My secret in coming to the meeting is simply to sit in the car and to let someone else drive. What a problem it would be if I refused to get into the car or did not like being in the car and did certain foolish things to get out of the car! On the day we were saved, God put us into the heavenly car, the best car in the universe. The name of this car is Christ. On the day we were saved, we were put into Him. If we would exercise to be in Him in a practical way, we would not be active to do so many things on our own. Instead, we would simply rest and be at peace. If we are in Christ, we will be at rest and not endeavor to overcome negative things such as our temper. Although we were put into Christ on the day we were saved, to the feeling of many Christians they are not yet in Christ.

The secret of being in Him... needs to be put into practice. In order to practice this secret, we first need to realize that Christ lives in us. Second, we must deny the flesh and the natural man. We should count all things as loss and not treasure or appreciate anything of our natural man, such as our humility or other virtues. All our good points, attributes, and virtues need to be counted as loss. We should not have any confidence in anything other than Christ. Third, we should not do anything by ourselves, for we are not alone. Another person lives in us.

Before we act, we should wait a while to see whether it is we or Christ who is acting. By doing this we allow the Christ who dwells in us to live for us. This is the practice of the secret. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 399-401)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," ch. 10

第二週■週二

晨興餽養

弗四 20 ~ 21 『…學了基督；如果你們真是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

太十一 29 『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

（基督）在復活裏成了賜生命的靈，並進到（門徒）裏面。祂將自己吹入他們裏面，說，『你們受聖靈。』（約二十 22）在創世記二章，神用地上的塵土造人，然後將生命之氣吹到人裏面（7）。這就叫人活了，也就是說，成了一個活的人。基督在祂復活的當日，將自己吹到祂的門徒裏面，他們也成了活的。他們靠神聖的生命得以活過來。吹入他們裏面的生命與實際之靈，要引導他們進入他們與主同在三年半之久對主所觀察之一切的實際。

跟從基督的人乃是藉着基督在地上的人性生活作為神人的模型—在人性裏否認己而活神（約五 19、30）—而受訓練作門徒；這徹底改變了他們對人的觀念（腓三 10，一 21 上）。門徒因着看見主耶穌在祂的人性裏，否認祂自己而活神，他們的觀念就徹底改變了（李常受文集一九九四至一九九七年第五冊，一〇一至一〇二頁）。

信息選讀

（跟從基督的人）藉着基督的釘十字架，廢除他們人的生命，使他們活神聖的生命（加二 20），而被構成門徒。…他們也藉着基督的復活，認識祂是神的長子（羅一 4，徒十三 33，羅八 29），而被構成門徒。身為神的獨生子，基督只有神聖的生命和

WEEK 2 — DAY 2

Morning Nourishment

Eph. 4:20-21 ...Learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

In resurrection He [Christ] became the life-giving Spirit and entered into them [the disciples]. He breathed Himself into them, saying, “Receive the Holy Spirit” (John 20:22). In Genesis 2 God formed man from the dust of the ground and breathed into man the breath of life (v. 7). This caused man to become living, that is, a living person. On the day of His resurrection Christ breathed Himself into His disciples, and they also became living. They were made alive with the divine life. The Spirit of life and of reality who was breathed into them would guide them into all the reality of what they had observed of the Lord when they were with Him for three and a half years.

The followers of Christ were discipled through Christ’s human living on the earth, as the model of a God-man—living God by denying Himself in humanity (John 5:19, 30), revolutionizing their concept concerning man (Phil. 3:10; 1:21a). The concept of the disciples was revolutionized by what they saw of the Lord Jesus living God by denying Himself in His humanity. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 76)

Today’s Reading

They were discipled through Christ’s crucifixion to annul their human life for them to live the divine life (Gal. 2:20). They were also discipled through Christ’s resurrection to know Him as God’s firstborn Son (Rom. 1:4; Acts 13:33; Rom. 8:29). As the only begotten Son of God, Christ had only the divine life and nature. He had nothing human. But as the firstborn Son of

性情；祂沒有任何人性的東西。但是身為神的長子，祂兼有神人二性。基督有人性的生命和性情，但祂藉着否認祂的人性生命和性情，而活神聖的生命和性情。這是祂神聖奧祕的生活，使所有跟從祂的人在三年半之中被構成祂的門徒。…他們也被構成門徒，認識祂是賜生命的靈（林前十五 45）。

基督的復活乃是為要產生神的許多兒子，作祂的繁殖與擴增（來二 10，約十二 24）。…我們若向我們裏面的那靈敞開，禱告着來思想這裏所交通的，我們就會被構成門徒。惟有被構成門徒的人，纔是活力排的構成分子。他們已經被構成門徒，成了有活力的人。門徒乃是在人性生活中活神聖生命的人。職事的活力乃是由於一個人在他人性的生活中活出神聖的生命來；這樣，他所說的就是神聖的，是出於一個被釘十字架的人性生活。我們必須否認我們人性的生命，好釋放一些神聖的東西。這是我們有活力的主要因素（李常受文集一九九四至一九九七年第五冊，一〇二至一〇三頁）。

基督對我們不僅是生命，也是榜樣（約十三 15，彼前二 21）。我們照着祂的榜樣跟祂學（太十一 29），不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命。根據新約，主耶穌並沒有直接進到我們裏面作生命。祂乃是在地上活了三十年之後，又盡職了三年半。祂在地上三十三年半的一生當中，設立了模型，模子，榜樣；這是一件意義重大的事。寫四卷福音書的一個原因，就是要給我們看見，神所要之生命的模型是甚麼，能滿足神並完成祂定旨之生命的模子是甚麼。因這緣故，新約從四方面給我們一部獨特的傳記—主耶穌的傳記。主耶穌設立了啓示在福音書裏的模型之後，就被釘在十字架上，然後進入復活。祂乃是在復活裏，進到我們裏面作我們的生命（以弗所書生命讀經，四七四至四七五頁）。

參讀：以弗所書生命讀經，第四十六、四十九、九十三篇。

God, He is both divine and human. Christ had the human life and nature, but He lived the divine life and nature through the denying of His human life and nature. This was His divine and mystical living to disciple all His followers for three and a half years. They were also disciplined to know Christ as the life-giving Spirit (1 Cor. 15:45).

Christ's resurrection was for the producing of the many sons of God as His multiplication and increase (Heb. 2:10; John 12:24). If we open to the Spirit within us as we prayerfully consider this fellowship, we will be disciplined. Only the disciplined ones are the constituents of the vital groups. They have been disciplined to be vital. A disciple is one who lives the divine life in his human life. The vitality of the ministry is due to a person's living the divine life out of his human life. Then what he utters is divine out of a crucified human life. We need to deny our human life for the releasing of something divine. This is the main factor of our being vital. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 76-77).

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life. According to the New Testament, the Lord Jesus did not come into us as life directly. Rather, after living on earth for thirty years, He ministered for another three and a half years. During the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model. This is a matter of great significance. One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose. For this reason, the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross and then He entered into resurrection. It is in resurrection that He comes into us to be our life. (Life-study of Ephesians, p. 393)

Further Reading: Life-study of Ephesians, msgs. 46, 49, 93

第二週■週三

晨興餽養

林後十二 2『我認得一個在基督裏的人…。』

腓三 9『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。』

保羅從前完全是在猶太教裏，律法之下，並且總是給人看出他是在律法裏面。但他在悔改信主時，就從律法和先前的宗教遷到基督裏，成了『在基督裏的人』（林後十二 2）。現今他期望所有觀察他的，無論猶太人、天使或鬼魔，都看出他是在基督裏面。這指明他渴望全人浸沒在基督裏面，給基督浸透，使所有觀察他的，都看出他是完全在基督裏面。惟有給人看出我們是在基督裏面，基督纔會從我們得着彰顯並顯大（腓一 20）（聖經恢復本，腓三 9 註 1）。

信息選讀

基督活在信徒裏面，叫他們在那加他們能力者的裏面，凡事都能作。…（腓四 13）。基督加我們能力，就是使我們在裏面有動力。基督住在我們裏面（西一 27），祂加我們能力，使我們有動力，不是從外面，乃是從裏面。…保羅是一個在基督裏的人（林後十二 2），他盼望給人看出他是在基督裏面（腓三 9）。在腓立比四章十三節他宣告，他在那加他能力的基督裏面，凡事都能作。這是保羅對基督的經歷包羅並總結的話。主在約翰十五章五節說到我們與祂生機的聯結，說，『離了我，你們就不能作甚麼。』保羅在腓立比四章十三節是從正面說這事。只要我們有基督，並且在祂裏面，我們就在祂裏面凡事都能作。

WEEK 2 — DAY 3

Morning Nourishment

2 Cor. 12:2 I know a man in Christ...

Phil. 3:9 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 had been altogether in the Jewish religion under the law and had always been found by others in the law. But at his conversion he was transferred from the law and his former religion into Christ and became “a man in Christ” (2 Cor. 12:2). Now he expected to be found in Christ by all who observed him—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in and saturated with Christ that all who observed him might find him fully in Christ. Only when we are found in Christ will Christ be expressed and magnified (Phil. 1:20). (Phil. 3:9, footnote 1)

Today's Reading

Christ lives in the believers for them to be able to do all things in Him who empowers them ...(Phil. 4:13). To be empowered by Christ is to be made dynamic inwardly. Christ dwells in us (Col. 1:27), and He empowers us, makes us dynamic, from within, not from without. Paul was a person in Christ (2 Cor. 12:2) and he desired to be found in Christ by others (Phil. 3:9). In 4:13 he declared that he could do all things in Christ, the One who empowered him. This is an all-inclusive and concluding word of Paul's experience of Christ. It is the converse of the Lord's word concerning our organic relationship with Him in John 15:5, “Apart from Me you can do nothing.” As long as we have Christ and are in Him, we can do all things in Him.

在腓立比三章保羅見證他追求基督，為要贏得祂，並且給人看出他是在基督裏面。如今在四章十三節保羅說，他在基督裏面。在基督那加他能力者的裏面，保羅凡事都能作。基督是他知足的祕訣。藉着在基督裏面，保羅就在祂裏面凡事都能作。…十三節的『凡事』，是指十二節所題的事，以及八節所列的美德。…藉着基督的加力，我們能過知足的生活（11～12），並且成為真實的、莊重的、公義的、純潔的、可愛的、有美名的。這就是說，我們是在基督裏的人，祂加我們能力，活出各樣的美德。這就是活基督，在祂的美德上顯大基督。

保羅說到基督是加力者的話，特別適用於基督加我們能力，使我們活祂作我們人性的美德，因而顯大祂那無限的偉大。…神按着祂的形像造人，就是按着祂愛、光、聖、義的屬性造人。…這六項，凡是真實的、莊重的、公義的、純潔的、可愛的、有美名的，都在愛、光、聖、義這四種神聖屬性裏面。這是真正的美德，因為這就是基督的彰顯。…要過這一切美德的生活，比作基督教的工作難多了。許多人能傳揚福音，教導聖經，甚至建立召會，卻無法過這樣的生活，就是滿了真實、莊重、公義、純潔、可愛、有美名之美德的生活。要活基督作我們人性的美德，以彰顯神聖的屬性，我們需要內住基督的加力。…我們若要經歷基督作加力者，使我們在祂裏面凡事都能作，我們就需要讓祂活在我們裏面（加二 20）、成形在我們裏面（四 19）、安家在我們裏面（弗三 17）並且在我們身上顯大（腓一 20）。…〔當〕基督活在我們裏面、成形在我們裏面、安家在我們裏面並且在我們身上顯大，就為祂豫備好道路，加力給我們。然後，藉着內住基督的加力，我們就能作腓立比四章八至十二節所說的一切事（新約總論第五冊，五六七至五七〇頁）。

參讀：活力排，第二至三、十至十一篇。

In Philippians 3 Paul testified that he pursued Christ in order to gain Him and be found in Him. Now in 4:13 Paul says that he is in Him. In Christ as the One who empowers him Paul could do all things. Christ was his secret of sufficiency. By being in Him Paul could do all things in Him. The “all things” in Philippians 4:13 refer to the things mentioned in verse 12 and to the virtues listed in verse 8... By the empowering of Christ we can live a contented life (vv. 11-12) and be true, honorable, righteous, pure, lovely, and well spoken of. This means that we are persons in Christ, who empowers us to live out every kind of virtue. This is to live Christ, to magnify Christ in His virtues.

Paul's word about Christ as the empowering One specifically applies to Christ's empowering us to live Him as our human virtues and thereby to magnify Him in His unlimited greatness...God created man in His image, that is, in His attributes of love, light, holiness, and righteousness...The six items, whatever is true, honorable, righteous, pure, lovely, and well spoken of, are in these four divine attributes of love, light, holiness, and righteousness. This is the real virtue, for it is the expression of Christ. To live a life of all these virtues is much more difficult than doing a Christian work. Many can preach the gospel, teach the Bible, and even establish churches, but they are not able to live this kind of life, a life full of the virtues of being true, honorable, righteous, pure, lovely, and well spoken of. In order to live Christ as our human virtues for the expression of the divine attributes, we need to be empowered by the indwelling Christ. If we would experience Christ as the empowering One enabling us to do all things in Him, we need to let Him live in us (Gal. 2:20), be formed in us (Gal. 4:19), make His home in us (Eph. 3:17), and be magnified in us (Phil. 1:20)...When Christ lives in us, is formed in us, makes His home in us, and is magnified in us, the way is prepared for Him to empower us. Then, empowered by the indwelling Christ, we shall be able to do all the things spoken of in Philippians 4:8 through 12. (The Conclusion of the New Testament, pp. 1554-1556)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 2-3, 10-11

第二週■週四

晨興餽養

腓四 6~7『應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。』

（腓立比四章六節的告訴神，）直譯，給神知道。『給』，表示向前的動作，有活的聯合並交往之意，含示交通。因此…是在與神的交通中（聖經恢復本，腓四 6 註 4）。

在禱告中與神交通的結果，乃是得享神的平安。神的平安實際上就是平安的神自己（腓四 9），藉着我們禱告與祂交通，注入我們裏面，抗拒苦惱，化解罣慮（約十六 33）（腓四 7 註 1）。

平安的神在基督裏，在我們的心懷意念前巡查，保守我們平靜安寧（腓四 7 註 2）。

信息選讀

罣慮是與謙讓宜人對立的。罣慮像一條蟲，把我們謙讓宜人的能力吞噬。我們若沒有謙讓宜人，我們就很容易惱怒或發脾氣。怒氣常是從罣慮來的。我若為着我的將來、我的景況或我的家庭擔憂，我就會和別人處得不愉快。這些憂慮會使我厭煩每一個人。惟有當我們喜樂知足的時候，我們纔有謙讓宜人。…一個憂愁、不知足的人很容易被激怒、被得罪。保羅滿了喜樂與知足，所以他一無罣慮，並有豐盛的謙讓宜人。

我們若要有一無罣慮的生活，就必須領悟，我們所有的遭遇，不論是好是壞，都是神所派定的。我們需要對這個領悟有充分的把握。假如一位弟兄經

WEEK 2 — DAY 4

Morning Nourishment

Phil. 4:6-7 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

[To God in Philippians 4:6] denotes motion toward, in the sense of a living union and communion, implying fellowship, hence,...in the fellowship with God. (Phil. 4:6, footnote 4)

The result of practicing fellowship with God in prayer is that we enjoy the peace of God. The peace of God is actually God as peace (Phil. 4:9) infused into us through our fellowship with Him by prayer, as the counterpoise to troubles and the antidote to anxiety (John 16:33). (Phil. 4:7, footnote 1)

The God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil. (Phil. 4:7, footnote 2)

Today's Reading

Anxiety is opposed to forbearance. Anxiety is like a worm that devours our ability to forbear. If we have no forbearance, it will be easy for us to be upset or to lose our temper. Anger often comes out of anxiety. If I am worried about my future, my circumstances, or my family, I will not be happy with others. This worry will cause me to be upset with everyone. Only when we are happy and contented do we have forbearance...One who is sorrowful and discontented, on the contrary, is easily irritated or offended. Because Paul was full of happiness and contentment, with him there was no anxiety but an abundance of forbearance.

If we would have a life free of anxiety, we need to realize that all our circumstances, good or bad, have been assigned to us by God. We need to have this realization with a full assurance. Suppose a brother is in business

商，他的生意興旺，賺了一大筆錢。後來他的生意失敗了，所賠的錢比已往賺的錢還要多。賺錢和賠錢都是神派定給他的。倘若這位弟兄有充分的把握，相信他的環境是神所派定的，他就能毅為着主的安排敬拜主。或許賠錢比賺錢對他更有益處，因為藉着這樣的損失，他就得着成全並建造。

照樣，疾病與健康都是神所派定的。我們都應當切慕健康。但有時候，健康不像疾病那樣能成全我們。此外，我們不健康的時候也許比健康的時候更願意禱告。

要一無罣慮，第一個先決的條件就是要有充分的把握，知道我們所經歷的一切苦難，都是神所派定的。…祂知道我們的需要。

我年幼的時候讀過一則故事，說到兩隻麻雀的對話。它們所談的是人中間極為普遍的憂愁與煩惱。一隻麻雀對另一隻說，人類為甚麼有那麼多的煩惱。另一隻回答說，『我想這是因為他們不像我們有一位父看顧我們。我們甚麼事都不必煩惱，因為我們的父看顧我們。』不錯，我們的父的確看顧我們。但是有時候祂差派艱難、苦難給我們，目的是要使我們達到顯大基督的定命。我們能毅一無煩惱，不是因為神應許我們沒有苦難的生活，乃是因為我們知道，所有臨到我們的環境都是神所派定的。保羅不在意是生、是死，他只在意基督在他身上顯大。他領悟每一種景況都是為着他的益處。這是一無罣慮的路。

為甚麼有些聖徒會擔心賠錢？因為他們想要賺更多的錢。為甚麼有些人擔心身體的健康？他們罣慮是因為他們怕死。…我們若賠了錢，甚至失了業，也不必罣慮。這種損失乃是來自神的派定，我們不必為此罣慮（腓立比書生命讀經，六三五至六三八頁）。

參讀：初信課程，第二十二至二十四課。

as a merchant. His business may prosper, and he may earn a good deal of money. Later his business may fail, and he may lose much more than he earned. Both earning money and losing it are God's assignment to him. If this brother has the full assurance that his circumstances come from God's assignment, he will be able to worship the Lord for His arrangement. Perhaps losing money will benefit him more than earning money, for through such a loss he may be perfected and built up.

Likewise, both illness and good health come from God as His assignment. We should all aspire to be healthy. But sometimes good health does not perfect us as much as a period of illness. Furthermore, when our health fails, we may be more inclined to pray than when we are in good health.

The first prerequisite to having no anxiety is to have the full assurance that all the sufferings we experience are God's assignment... He knows what we need.

When I was very young, I read a story about a conversation between two sparrows who were talking about the sorrows and the worries common among human beings. One sparrow asked the other why people worry so much. The other sparrow answered, "I don't think they have a Father who cares for them like we do. We don't need to worry about anything because our Father takes care of us." Yes, our Father does care for us. But sometimes He sends us hardships and sufferings to serve in fulfilling our destiny to magnify Christ. We can be freed from worry, not because God has promised us a life without suffering but because we know that all our circumstances come to us as God's assignment. Paul did not care about life or death. He cared only that Christ would be magnified in him. He realized that every circumstance was for his good. This is the way to have no anxiety.

Why do certain saints worry about losing money? Simply because their desire is to have more money. Why are others anxious about their health? They are anxious because they are afraid to die... If we lose money or even lose our job, we need not be anxious. Such a loss comes from God's assignment, and we need not be anxious about it. (Life-study of Philippians, pp. 530-532)

Further Reading: CWWL, 1959, vol. 3, "Lessons for New Believers," lsns. 22-24

第二週■週五

晨興餽養

太十四 12『約翰的門徒進前來，把屍體領去，埋葬了，就去報告耶穌。』

可六 30『使徒…將他們所作、所教訓的一切，都報告給祂。』

民二十 8『你拿着杖，…招聚會眾，…吩咐磐石發出水來…。』

主耶穌是人頂容易把話告訴祂的一位。任何的話，祂都讓人告訴祂。聖經記主將話告訴人的地方很多；但是，說人把話告訴主的並不多。照我所知道的，只有這裏所列的兩處聖經。一處在馬太十四章，是約翰的門徒將話告訴主（12）。又一處在馬可六章，是主耶穌自己的門徒來告訴主（30）。…一幅是傷心的圖畫，一幅是喜樂的圖畫。一幅給我們看見，施浸者約翰的門徒，眼看他們的老師死了，遭了不測的慘禍，這是多麼悲哀的一件事！約翰的門徒，把他們的老師埋葬了，就去告訴主耶穌。另一幅給我們看見，主的十二個門徒，奉差遣出去傳福音，醫病趕鬼，這是十分快樂的一件事，門徒也來告訴主（倪柝聲文集第一輯第十八冊，一〇一至一〇二頁）。

信息選讀

主耶穌是很容易讓人把話語告訴祂的一位。任何的話語，祂都讓人告訴祂。…多少的時候，我們需要有一個人，可以讓我們把我們的愁苦或者喜樂告訴他；但是，沒有人是可以告訴的。…我們遇見頂艱難不能解決的事，要告訴人，人卻以為這是無關緊要的閒事。在我

WEEK 2 — DAY 5

Morning Nourishment

Matt. 14:12 And his disciples came and took the corpse and buried it; and they came and reported the matter to Jesus.

Mark 6:30 And the apostles...reported to Him all that they did and all that they taught.

Num. 20:8 Take the rod, and gather the assembly,...and speak to the rock...so that it yields its water...

The Lord Jesus is a person in whom men can most easily confide. He allows others to tell Him anything. The Bible records many instances in which the Lord spoke to men. But it does not record many instances of men speaking to Him. To my knowledge, there are only two passages of Scripture that talk about this. The first is in Matthew 14, where John's disciples came to tell the Lord something [v. 12]. The second is in Mark 6, where the Lord's own disciples came to tell Him something [v. 30]. One is a sad picture; the other is a happy picture. One picture shows us that John the Baptist's disciples realized that their teacher was dead and had come to a tragic end. What a sad thing this was! After John's disciples had buried their teacher, they came to tell Jesus about it. The other picture shows us the Lord's twelve disciples being sent to preach the gospel, heal the sick, and cast out demons. This was a happy experience, and the disciples came and told the Lord about it. (CWWN, vol. 18, p. 327)

Today's Reading

Men can easily tell the Lord what they want to say. Any words can be told to Him...Many times we need someone to share our sorrow or joy, but we are unable to find someone... If we encounter a difficult or unsolvable problem, we want to tell others, but they may think that it is an unimportant matter. It is something very important and crucial to us. But when we tell others about

們以為是天大的事，最要緊的事，跑去告訴人，人卻不理我們。有的時候，我們覺得有一件很快樂的事，跑去告訴人，人也不能領會我們，不和我們一同快樂。有的時候，我們覺得苦悶，人也不能感覺我們的苦悶。

有的人，把死人埋葬了以後就說，『我的一切都完了，我絕望了。他死了，我也失去了一切，我所有的也跟他去了。』豈知，這樣的時候，正是你當親近主的時候，你可以把你的傷心去告訴主。祂不會說你太屬世，太多情，或者說你太捨不得死人；祂知道你的情感，祂體會你的心腸。有的人從來沒有遭遇父母、妻子、兄弟、親友死亡的悲傷，但…有甚麼東西失去了，…（就覺得）所有的景物好像都毫無生氣，（他們）找不到出路。這時候，…（他們）應當像約翰的門徒，把屍首埋葬了，跑去告訴主。你知道麼？在主面前，有一次的訴說，有一次的傾心，就是與祂多一次的親密，多一次的認識。當這時候，你與祂這樣親近一次，要勝過平常的交通幾百次。惟有這樣，你的生命纔能進步。你當把你的難處帶到主那裏，告訴祂。祂能安慰你，祂能扶助你。一個人如果沒有在主面前流過淚，沒有將他一切苦樂的事都帶到主面前與祂分一分，沒有將他祕密的事和主談一談，這樣的人與主就沒有親密的交通，沒有親密的來往。我們不是說你不能請人代禱，求人幫助，我們是說，惟有告訴主，你纔能與主更親。

無論你把甚麼事來告訴主，祂都肯聽。…我們每一件難處，祂都表同情。祂看顧每一個人的事。在祂心中，好像世上只有你這一個人的事。祂背負你一切的憂患。…我們的主肯擔當我們一切的憂慮，肯耐心聽我們的告訴（倪柝聲文集第一輯第十八冊，一〇二至一〇五頁）。

參讀：撒母耳記生命讀經，第六篇；約書亞記生命讀經，第九篇；倪柝聲文集第一輯第十八冊，告訴祂。

it, they ignore us. Sometimes we tell others about something very joyous, but they do not understand and share our joy. At other times we feel depressed, but others cannot share our depression.

Some would bury their dead and then say, “Everything with me is over. I have lost all hope. He is dead, and I have lost everything. Everything I had left with him.” Yet these are the times when we should draw near to the Lord. We can tell the Lord our sorrow. He will not rebuke us as being too worldly, too affectionate, or too attached to our dead ones. He knows our emotion, and He sympathizes with our heart. Some may have never experienced the sorrow of losing their parents, wife, brothers, or relatives. Nevertheless, when they lose something,...they feel...that everything around them has lost its ardor; they find no way out. At such times...they should bury the corpse, like the disciples of John did, and go and tell the Lord. We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more. Intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him. By these contacts we advance in life. We should bring our problems to the Lord and tell Him about them. He can comfort us and help us. If a person has never shed tears before the Lord, if he has never shared his joy or sorrow with the Lord, and if he has never talked with the Lord about his private matters, he has never had any intimate fellowship with the Lord; he has never had any deep acquaintance with Him. We are not saying that you cannot ask others to pray for you or ask others to help you. We are saying that one can only be drawn closer to the Lord through telling Him everything.

No matter what we tell Him, He will listen...He is sympathetic to every one of our problems. He cares for the affairs of us all. In His heart, there seems to be no one else's affairs but ours. He bears all our sorrows...Our Lord is willing to bear all our anxieties and patient to listen to our speaking. (CWWN, vol. 18, pp. 327-329)

Further Reading: Life-study of 1 & 2 Samuel, msg. 6; Life-study of Joshua, msg. 9; CWWN, vol. 18, issue no. 34, “Tell Him”

第二週■週六

晨興餽養

詩一四二 2『我在祂面前傾吐我的苦情，在祂面前訴說我的患難。』

七三 16～17『我思索要明白這事，眼看實係為難；等我進了神的聖所，我纔看清他們的結局。』

主在祂的主宰裏可能容讓我們賠錢；但是當每一分錢都沒有了，神仍然在這裏。我們也許向神抱怨，但我們的抱怨也許是向神最好的禱告，最討神喜悅的禱告。當我們抱怨時，神就歡樂，因為祂使萬有都互相効力，叫我們得益處，使我們模成祂長子的形像（李常受文集一九九一至一九九二年第二冊，六五二至六五三頁）。

信息選讀

詩篇一百零二篇七節說，『我做醒不睡，就像房頂上孤單的麻雀。』這裏的『房頂』指猶太人房屋的平頂，人常上房頂去禱告（參徒十 9）。…既然詩篇一百零二篇七節指基督，這節就指明主耶穌在地上時，可能有時候也像房頂上孤單的麻雀，在夜間做醒禱告，顧到神的權益。這也是這篇詩作者的景況。因着錫安遭破壞，他無法睡覺，也無法躺在牀上。他上房頂去，在那裏向神傾吐苦情，求祂垂顧錫安、城與殿。

七節是關於基督的受苦和祂的困苦特別的經文。祂的受苦與祂為神家的焦急有關（約二 17，詩六九 9）。基督在祂的受苦裏是做醒者，不顧自己的權益，只顧神家的權益。…這是基督受苦的一方面。…基督的受苦是為着產生召會。

WEEK 2 — DAY 6

Morning Nourishment

Psa. 142:2 I pour out my complaint before Him; I declare my trouble before Him.

73:16-17 When I considered this in order to understand it, it was a troublesome task in my sight, until I went into the sanctuary of God; then I perceived their end.

The Lord in His sovereignty may allow us to lose our money, but when every cent is gone, God is still here. We may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God. While we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His firstborn Son. (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 488)

Today's Reading

Psalm 102:7 says, "I watch, and I am like / A lone sparrow on a housetop." The "housetop" here refers to the flat roof of a Jewish house. People would often go to the housetop to pray [cf. Acts 10:9]... Since Psalm 102:7 refers to Christ, this verse indicates that when the Lord Jesus was on earth, probably there were times when in the night He, like a lone sparrow on a housetop, would watch and pray, caring for God's interest. This was also the situation of the writer of this psalm. Because of the devastation of Zion, he could not sleep or stay in bed. Instead, he went to the housetop where he poured out his complaint to God, asking Him to look upon Zion, the city, and the temple.

Verse 7 is a particular verse concerning Christ's suffering, His affliction. His affliction was related to His zeal for God's house (John 2:17; Psa. 69:9). In His suffering Christ was a watcher, caring not for His own interest but for the interest of God's house... This was an aspect of Christ's suffering... Christ's suffering was for the producing of the church.

詩篇七十三篇二至十六節記載尋求神之詩人的受苦和困惑。二節…指明詩人因着惡人興旺而幾乎絆跌（3～12）。…這虔誠尋求神的人在受苦，但他若告訴別人關於他的情況，別人就會絆跌，並且會說，『凡遵守律法的必興旺。』（參詩一）然而這裏有一個人遵守律法，卻一點也不興旺。因此在七十三篇十六節詩人告訴我們，他很迷惑：『我思索要明白這事，眼看實係為難。』這是一句很重的話。詩人越思想這情況，就越困擾、困惑。

詩人在神的聖所裏得着了解答〔17〕。…今天神的聖所在那裏？首先，神的聖所，祂的居所，是在我們靈裏；第二，神的聖所乃是召會。因此，我們要進入神的聖所，就需要轉向我們的靈，並參加召會的聚會。我們一在聖所裏一在靈裏並在召會中，就會對惡人的情形有另一種看法，有特別的領會。

『除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。』（25）這節啓示，單純尋求神的人以神作他在天上惟一的產業，在地上獨一的愛慕。神是詩人獨一的目標；詩人除了神並得着神以外，不在意任何事物。…（同樣的，）保羅在腓立比三章八節說，他將萬事看作糞土，為要贏得基督。

詩篇七十三篇末了有這樣的話：『我的肉體和我的心腸衰殘，但神是我心裏的磐石，又是我的業分，直到永遠。』（26）這裏詩人得到關於他受苦和惡人興旺之問題的解答。不在意神的人也許贏得許多事物，並且似乎也興旺。然而，在意神的人會受神限制，甚至被神剝奪許多事物（詩篇生命讀經，五一〇、四三四至四三六頁）。

參讀：金燈臺的終極意義，第四篇；詩篇生命讀經，第三十、三十七篇。

Psalm 73:2 through 16 is a record of the sufferings and puzzles of the God-seeking psalmist. Verse 2... indicates that the psalmist was nearly stumbled by the situation concerning the prosperity of the wicked (vv. 3-12)... This pious seeker of God was suffering, but if he had told others about his situation, they would have been stumbled and would have said, "Whoever keeps the law will be prosperous" [Psa. 1]. However, here is one who kept the law, yet was not at all prosperous. In 73:16 the psalmist tells us that he was puzzled. "When I considered this in order to understand it, / It was a troublesome task in my sight." This is a heavy word. The more the psalmist considered the situation, the more he was troubled and puzzled.

The psalmist obtained the solution in the sanctuary of God [v. 17]...Where is God's sanctuary today? First, God's sanctuary, His habitation, is in our spirit. Second, God's sanctuary is the church. Thus, to go into the sanctuary of God, we need to turn to our spirit and then go to the meetings of the church. Once we are in the sanctuary—in the spirit and in the church—we will have another view, a particular perception, of the situation concerning the wicked.

"Whom do I have in heaven but You? / And besides You there is nothing I desire on earth" (v. 25). This verse reveals that God's pure seeker would have God as his only possession in heaven and his unique desire on earth. God was the psalmist's unique goal. The psalmist did not care for anything except God and gaining Him... [Similarly], Paul said that he counted all things as refuse in order to gain Christ [Phil. 3:8].

Psalm 73 ends with these words: "My flesh and my heart fail, / But God is the rock of my heart and my portion forever" (v. 26). Here we have the answer to the psalmist's question concerning his suffering and the prosperity of the wicked. The one who does not care for God may gain many things and seem to prosper. However, the one who cares for God will be restricted by God and even stripped by God of many things. (Life-study of the Psalms, pp. 419, 353-355)

Further Reading: CWWL, 1977, vol. 3, "The Ultimate Significance of the Golden Lampstand," ch. 4; Life-study of the Psalms, msgs. 37, 30

第二週詩歌

WEEK 2 — HYMN

補 432

奇妙祕訣我已學會

(英564)

降 E 大調

4/4

5 4 | 3 3 2 1 | 5 5 4 3 | 6 · 6 6 6 | 5 -

一 奇 妙 祕 訣 我 已 學 會, 就 是 住 在 主 裏 面;

5 5 | 1̇ 1̇ 5 3 | 6 5 3 1 | 2 · 2 2 3 | 2 -

在 此 暢 飲 生 命 純 泉, 日 日 飽 嘗 祂 聖 言。

5 4 | 3 3 2 1 | 5 5 4 3 | 6 · 6 6 6 | 5 -

在 祂 有 能 寶 血 底 下, 我 得 加 力 享 肥 甘;

5 4 | 3 5 1̇ 5 | 6 5 4 2 | 1 · 1 3 2 | 1 -

敗 壞 的 “己” 日 漸 消 逝, 當 我 浸 沒 祂 裏 面。

1 3 | 5 · 5 3 2 | 1 - 2 3 | 4 · 3 4 6 | 5 -

(副) 我 今 住 在 主 裏 面, 相 信 祂 可 靠 聖 言;

5 5 | 1̇ 1̇ 5 3 | 6 5 3 1 | 2 - - - |

甜 美 安 息, 隱 藏 祂 愛 胸 懷 間。

0 0 5 4 | 3 3 2 1 | 5 - 4 3 | 6 · 6 6 6 | 5 -

是 的, 住 在 主 裏 面, 相 信 祂 可 靠 聖 言;

5 4 | 3 5 1̇ 5 | 6 5 4 2 | 1 - ||

甜 美 安 息, 隱 藏 祂 愛 胸 懷 間。

二 我與基督已經同釘， 祂今與我同生活；
 我已停下一切掙扎， 今是祂，不再是我。
 當我意志降服於祂， 祂靈掌權我心內；
 祂的救贖、拯救有能， 使我潔淨並脫罪。

I have learned the wondrous secret

Experience of Christ — Abiding in Him

564

1. I have learned the wondrous se-cret Of a - bid - ing in the Lord; I have tast-ed life's pure
 foun-tain, I am drink - ing of His word; I have found the strength and sweetness Of a -
 bid - ing 'neath the blood; I have lost my - self in Je - sus, I am sink - ing in - to
 God. (C) I'm a - bid - ing in the Lord And con - fid - ing in His word; I am hid - ing in the bosom of His love.
 Yes, a - bid - ing in the Lord And con - fid - ing in His word, I am hid - ing in the bosom of His love.

2. I am crucified with Jesus,
 And He lives and dwells with me;
 I have ceased from all my struggling,
 'Tis no longer I, but He.
 All my will is yielding to Him,
 And His Spirit reigns within;
 And His precious blood each moment
 Keeps me cleansed and free from sin.

