

第八週

在生命中作王

詩歌：751

讀經：羅五 10, 17, 21, 十二 5~7, 十六 1~16, 20

【週一】

壹 神完整的救恩是要我們憑洋溢之恩，並洋溢之義的恩賜，在生命中作王—羅五 17, 21:

一 在生命中作王乃是對神生機救恩完滿的經歷—10, 17, 21 節。

二 義的恩賜是為着神法理的救贖；恩典是為使我們經歷神生機的救恩—17, 五 10:

1 義的恩賜乃是神法理的救贖實際的應用在我們身上—三 24, 26。

2 恩典是神自己作我們全豐全足的供應，為着我們生機的救恩—林前十五 10，林後十二 9。

三 追求基督最高的成就，乃是藉着基督的洋溢之恩，在祂神聖的生命裏與祂一同作王—腓三 13~14，羅五 17, 21:

1 在生命中作王，就是勝過、征服、並轄管撒但、世界、罪、肉體、己、和一切環境遭遇—八 2, 35~37。

Week Eight

Reigning in Life

Hymns: 947

Scripture Reading: Rom. 5:10, 17, 21; 12:5-7; 16:1-16, 20

§ Day 1

I. **God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness—Rom. 5:17, 21:**

A. Reigning in life is the full experience of the organic salvation of God—vv. 10, 17, 21.

B. The gift of righteousness is for God's judicial redemption; grace is for us to experience God's organic salvation—1:17; 5:10:

1. The gift of righteousness is God's judicial redemption applied to us in a practical way—3:24, 26.

2. Grace is God Himself as our all-sufficient supply for our organic salvation—1 Cor. 15:10; 2 Cor. 12:9.

C. The highest attainment of pursuing Christ is to reign with Christ in His divine life through His abounding grace—Phil. 3:13-14; Rom. 5:17, 21:

1. To reign in life is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances—8:2, 35-37.

- 2 所有接受了洋溢之恩並洋溢之義恩賜的信徒，都需要在神聖的生命中操練受約束和限制—參太八 9。

【週二】

貳 我們需要進入在生命中作王的經歷—羅五 17, 21:

一 我們蒙了重生，得着神聖、屬靈、屬天、君王和君尊的生命；這生命使我們登寶座作王掌權，管理萬有一約一 12 ~ 13, 三 3, 5, 啓五 10。

二 在經歷上，在生命中作王就是在神聖生命的管治之下—太八 9:

- 1 基督是在生命中作王的榜樣，祂一直在父神聖生命的管治之下—參 5 ~ 13 節。
- 2 保羅是一個榜樣，他在生活和職事上都在神聖生命的管治之下—林後二 12 ~ 14。
- 3 我們在神聖生命的管治之下，藉此在生命中作王，就蒙拯救脫離黑暗的權勢—西一 13 上。
- 4 我們在神聖生命的管治之下，就活在神愛子的國裏，在愛的甜美中受管理和約束—13 節下。

三 在生命中作王就是征服各樣的不順從—羅五 17 ~ 18, 21:

- 1 一個掌權的靈必定是剛強、活潑的；是主動的，不是被動的；是積極的，不是消極的；是殷勤的，不是鬆懈的。
- 2 有這樣靈的人，不只守住等次的地位，服神的權柄，也是信心剛強，一直在升天的地位上運用神的權

2. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life—cf. Matt. 8:9.

§ Day 2

II. We need to enter into the experience of reigning in life—Rom. 5:17, 21:

A. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this life enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10.

B. In experience, to reign in life means to be under the ruling of the divine life—Matt. 8:9:

1. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father—cf. vv. 5-13.
2. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.
3. When we reign in life by being under the ruling of the divine life, we are delivered from the authority of darkness—Col. 1:13a.
4. When we are under the ruling of the divine life, we live in the kingdom of the Son of God's love, where we are ruled and restricted in the sweetness of love—v. 13b.

C. To reign in life is to subdue all kinds of insubordination—Rom. 5:17-18, 21:

1. A reigning spirit must be strong and living, active and not passive, positive and not negative, diligent and not loose.
2. One who has such a spirit not only keeps the position of order and submits to God's authority but also has strong faith and exercises God's authority

柄—太二八 18，弗二 6。

四 在生命中作王就是使我們的心受主引導—箴二一 1，帖後三 5。

五 我們既如同神一樣在生命中作王，就在生命、性情、彰顯和功用上成爲神，只是無分於神格—羅五 17，21，西三 4，彼後一 4。

【週三】

叁 羅馬五章裏的在生命中作王，乃是開啓六至十六章裏一切事的鑰匙：

一 我們必須在這光中來看六至十六章裏的一切事。

二 在生命中作王在六至十六章得着說明；其中所闡述的一切事，不是我們努力的結果，乃是我們接受洋溢之恩的結果—五 21。

三 我們若在生命中作王，就在六至十六章裏所陳明的一切事上有分。

【週四】

肆 我們在生命中作王，在神聖生命的管治之下，其結果乃是真實並實際的身體生活，顯在召會生活中—五 17，21，十二 5～8：

一 羅馬十二至十三章中過身體生活的每一項，都需要我們受神聖生命的管治而向主活—參林後五 14～15：

1 我們必須將身體獻上，當作活祭—羅十二 1 中。

2 我們不該模倣這世代，反要藉着心思的更新而變化—2 節。

3 我們不該看自己過於所當看的，乃要照着神所分給

consistently in the position of ascension—Matt. 28:18; Eph. 2:6.

D. To reign in life is to have our hearts directed by the Lord—Prov. 21:1; 2 Thes. 3:5.

E. Since we reign in life as God does, we become God in life, nature, expression, and function but not in the Godhead—Rom. 5:17, 21; Col. 3:4; 2 Pet. 1:4.

§ Day 3

III. Reigning in life in Romans 5 is the key to everything in Romans 6—16:

A. We need to see everything in chapters 6 through 16 in this light.

B. Reigning in life is defined in chapters 6 through 16; all the matters expounded in these chapters are the issue not of our endeavoring but of our receiving the abundance of grace—5:21.

C. If we reign in life, we are in all the matters presented in chapters 6 through 16.

§ Day 4

IV. The issue of our reigning in life, under the ruling of the divine life, is the real and practical Body life expressed in the church life—5:17, 21; 12:5-8:

A. Each item of the living of the Body life in Romans 12—13 requires us to be ruled by the divine life to live to the Lord—cf. 2 Cor. 5:14-15:

1. We must present our bodies as a living sacrifice—Rom. 12:1b.

2. We should not be fashioned according to this age, but we should be transformed by the renewing of the mind—v. 2.

3. We should not think more highly of ourselves than we ought to think, but to think

各人信心的度量，看得清明適度—3 節。

4 我們應當承認我們在基督身體上有好些肢體，但所有的肢體不都有一樣的功用—4 ~ 5 節。

二 我們需要藉着在生命中作王，為着身體的生活，活出最高美德的生活：

1 我們愛人不可假冒，並且愛弟兄要彼此親熱—9 節上，10 節上。

2 我們殷勤不可懶惰，要靈裏火熱，常常服事主—11 節。

3 我們在患難中應當忍耐—12 節中。

4 我們應當與喜樂的人同樂，與哀哭的人同哭—15 節。

5 若是可能，我們總要盡力與眾人和睦—18 節。

【週五】

伍 我們需要在生命中作王，效法使徒保羅將各地的召會帶進基督身體的交通裏—十六 1 ~ 16:

一 在組成基督一個宇宙身體的眾召會之間沒有組織，卻有基督身體的交通—腓一 5。

二 眾召會中間的交通乃是基督身體的交通—林前十 16:

1 主的恢復是基於這真理：基督只有一個身體，這身體彰顯於許多地方，作為眾地方召會—弗一 22 ~ 23，四 4，啓一 11。

2 因着靈是一位，所以只有一個身體，身體裏也只有一个生命的循環；這循環就是基督身體的交通—弗

so as to be sober-minded, as God has apportioned to each a measure of faith—v. 3.

4. We should consider that in the Body of Christ we have many members, and all the members do not have the same function—vv. 4-5.

B. We need to live a life of the highest virtues for the Body life by reigning in life:

1. We should love without hypocrisy and love one another warmly in brotherly love—vv. 9a, 10a.

2. We should not be slothful in zeal, but we should be burning in spirit, serving the Lord—v. 11.

3. We should endure in tribulation—v. 12b.

4. We should rejoice with those who rejoice, and we should weep with those who weep—v. 15.

5. If possible, as far as it depends on us, we should live in peace with all men—v. 18.

§ Day 5

V. We need to reign in life in imitating the apostle Paul to bring the local churches into the fellowship of the Body of Christ—16:1-16:

A. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ—Phil. 1:5.

B. The fellowship among the churches is the fellowship of the Body of Christ—1 Cor. 10:16:

1. The Lord's recovery is based on the truth that Christ has only one Body, which is expressed in many localities as the local churches—Eph. 1:22-23; 4:4; Rev. 1:11.

2. Because there is one Spirit, there is only one Body, and there is only one circulation of life in the Body; this circulation is the fellowship of the Body of

四 4，約壹一 3，7。

3 基督身體的交通就是那靈的循環；當那靈在基督身體裏面循環時，神性、人性、基督的人位、基督的死、以及基督的復活都在循環。

4 神聖的交通乃是活在基督身體裏的實際—林前一 9，十二 12～13，27。

【週六】

三 憑着眾召會在基督身體裏的交通，平安的神就要將撒但踐踏在我們的腳下—羅十六 20。

陸 羅馬十六章給了我們使徒保羅絕佳的榜樣，他將眾聖徒帶到基督身體全體相調的生活中；乃是在這樣的生活，我們纔能真正的在生命中作王—五 17：

一 保羅對聖徒一一題名問安，至少有二十七個名字；這給我們看見，他對每一位聖徒都相當的認識、了解、關心—十六 1～16。

二 保羅的推薦與問安表達眾聖徒之間相互的關切，以及眾召會之間相互的交通—參西四 15～16。

Christ—Eph. 4:4; 1 John 1:3, 7.

3. The fellowship of the Body of Christ is the circulation of the Spirit; when the Spirit is circulating within the Body of Christ, divinity, humanity, Christ's person, Christ's death, and Christ's resurrection are all circulating.

4. The divine fellowship is the reality of living in the Body of Christ—1 Cor. 1:9; 12:12-13, 27.

§ Day 6

C. It is by the churches' fellowship in the Body of Christ that the God of peace will crush Satan under our feet—Rom. 16:20.

VI. Romans 16 gives us an excellent pattern of the apostle Paul in bringing all the saints into the blending life of the entire Body of Christ; it is in such a life that we can truly reign in life—5:17:

A. Paul greeted the saints one by one, mentioning at least twenty-seven names; this shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them—16:1-16.

B. Paul's recommendations and greetings express both the mutual concern among the saints and the mutual fellowship among the churches—cf. Col. 4:15-16.

第八週 ■ 週一

晨興餽養

羅五 10『因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

17『若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更藉着耶穌基督一人，在生命中作王了。』

我們是藉着基督的死得着救贖，也是藉着祂的死得着稱義，更是藉着祂的死得以與神和好；這些都是法理的一面。但是羅馬書給我們看見，神的救恩不光有法理的一面，更有生機的一面。這個生機的救恩，就是五章十節所說，更要在祂的生命裏得救。今天我們乃是在這生機救恩的過程中，經過種種過程，叫我們在生命裏得救。

我們在生機的救恩裏得救有多少，我們彰顯出來作王的生活就有多少。在生命中作王，就是我們經歷神生機救恩的驗證。（李常受文集一九九四至一九九七年第五冊，六一六至六一七頁。）

信息選讀

羅馬五章十七節…裏所說洋溢之義的恩賜，是指法理方面的救贖。而洋溢之恩，乃是經過過程的三一神。…我們所得的生命，…使我們作王管理一切。…我們已經在客觀上接受了義，現今還需要不斷的接受洋溢的恩典，（就是經過過程的三一神成爲終極完成的靈，）使我們能在主觀的生命中作王。（李常受文集一九九四至一九九七年第五冊，六一七頁。）

WEEK 8 — DAY 1

Morning Nourishment

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

We were redeemed, justified, and reconciled to God through the death of Christ. This is on the judicial side. However, Romans shows that God's salvation has not only the judicial aspect but also the organic aspect. The organic salvation is referred to in Romans 5:10...Today we are passing through the processes of God's organic salvation in order that we may be saved in His life.

How much we are saved in God's organic salvation determines how much our reigning in life is manifested. Our reigning in life is proof of our experience of God's organic salvation. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 491)

Today's Reading

[In Romans 5:17] the abundance of the gift of righteousness refers to judicial redemption, and the abundance of grace is the processed Triune God. The life that we have received...enables us to reign over all things...We have received righteousness objectively, but we still need to receive continually the abundance of grace (the processed Triune God as the consummated Spirit) that we may reign in life subjectively. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 491-492)

我們需要來到那是恩典的神面前，並且一再領受恩典，直到我們被恩典充滿。…當恩典得以充滿我們，就在我們裏面洋溢，然後在我們裏面作王。作王的恩典總是隨着洋溢的恩典。

我們若缺少恩典，恩典就無法在我們裏面作王。惟有恩典充滿我們到極致，然後從我們滿溢出去，我們纔能經歷恩典作王。恩典作王，罪、死和撒但就被征服，並在我們的腳下，我們也成爲恩典中的王。恩典在我們裏面作王時，我們就在生命中作王。

不要以爲藉着恩典在生命中作王是不可能經歷的。…每當我們被恩典充滿，恩典就滿溢並作王。然後我們就藉着恩典在生命中作王，勝過罪、死和撒但。…在生命中作王的原則啓示在第五章，但在生命中作王的經歷是在第八章。在生命中作王比在基督的生命裏得救更大、更高。

在這事上，道理、教訓和勸勉都沒有用。就一面說，甚至我們的禱告也沒有功效，無法使我們藉着恩典在生命中作王。惟一管用的就是來到神聖的源頭，並從我們這人深處敞開自己，好被神這恩典充滿。我們要被充滿，就必須求主除去所有的絕緣體和阻撓。我們需要禱告：『主，我願意把所有的攔阻除去。我要使自己直接向你敞開。主，以你自己作恩典完全充滿我。』無論你在那裏，在工作中、在學校裏、在車子裏，要一直向主敞開，好被祂這恩典充滿。…你這樣領受恩典，就會被恩典充滿，至終恩典會從你裏面滿溢出來。然後你會藉着恩典在生命中作王，勝過罪、死和撒但。在你的經歷中，這三個仇敵會完全被征服。…罪、死和撒但仍在我們裏面作工。但我們若來到屬天的源頭，並徹底敞開自己，好被恩典充滿，我們就會在生命中作王勝過這一切。這是我們今天在召會生活裏的需要。（羅馬書生命讀經，五九八至五九九頁。）

參讀：羅馬書中所啓示在基督的生命裏得救，第一章；在靈和真實裏的召會生活，三一至三二、三五至三八頁。

We need to come to the very God who is grace and receive grace again and again until we are filled with grace...When grace is allowed to fill us, it abounds in us and then reigns in us. The reigning grace always follows the abounding grace.

If we are short of grace, grace cannot reign within us. Only when grace fills us up to the brim and then overflows from us can we experience the reigning of grace. When grace reigns, sin, death, and Satan are subdued and are under our feet, and we become kings in grace. As grace reigns in us, we reign in life.

Do not consider that the experience of reigning in life by grace is an impossibility...Whenever we are filled with grace, grace overflows and reigns. Then by grace we reign in life over sin, death, and Satan...The principle of reigning in life is revealed in chapter 5, but the experience of reigning in life is in chapter 8. Reigning in life is greater and higher than being saved in the life of Christ.

Doctrine, teaching, and exhortation are of no avail. In a sense, not even our prayer is effectual in enabling us to reign in life by grace. The only thing that works is to come to the divine source and open ourselves from the depths of our being to be filled with God as grace. In order to be filled, we must ask the Lord to remove all insulation and frustration. We need to pray, "Lord, I am willing for every hindrance to be removed. I want to keep myself directly open to You. Lord, fill me completely with Yourself as grace." Wherever you are, at work, at school, or in your car, stay open to the Lord to be filled with Him as grace...As you receive grace in this way, you will be filled with grace and eventually grace will overflow from within you. Then you will reign in life by grace over sin, death, and Satan. In your experience these three enemies will be utterly subdued. Sin, death, and Satan are still working within us. But if we come to the heavenly source and open ourselves thoroughly to be filled with grace, we shall reign over them in life. This is our need today in the church life. (Life-study of Romans, pp. 509-510)

Further Reading: CWWL, 1990, vol. 2, "To Be Saved in the Life of Christ as Revealed in Romans," ch. 1; CWWL, 1970, vol. 3, pp. 21, 24-25

第八週 ■ 週二

晨興餽養

約三 5『…人若不是從水和靈生的，就不能進神的國。』

羅五 21『使罪怎樣在死中作王，恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。』

我們藉着在神聖的生命中作王，就在基督神聖的生命中得救，脫離各樣的不順從。在生命中得救，使我們像王一樣掌權。按照羅馬五章十七節，那些受洋溢之恩，並洋溢之義恩賜的人，就是那些得着稱義的人，要在生命中作王。一個得着稱義的人，應當作王，因為他有神聖的生命，王的生命，可憑以作王。沒有王的生命，就沒有人能作王。我們蒙基督救贖、罪得赦免並蒙基督的血洗淨時，我們就得着稱義。不僅如此，我們蒙了重生，得着神聖、屬靈、屬天、君王和君尊的生命。因此，我們現今能像王一樣，在生命中掌權。（李常受文集一九九〇年第二冊，三六六至三六七頁。）

信息選讀

保羅告訴我們，我們因着一個生命得救，這生命不僅是神聖的，也是君尊的、君王的生命。這是能作王的生命。（羅五 17。）我們已經接受了一個生命，這生命不僅賜給我們能力，使我們成爲屬靈、屬天且神聖的，也賜給我們能力作王。在這生命裏，我們管理一切消極的事物。

在基督的神聖生命中作王，拯救我們脫離各樣的不順從。（17。）在基督的神聖生命中作王，拯救我們脫離許多種消極的事物。我們管理罪、世界、撒但、天然的人、己、和個人主義，爲要成就神新約的經綸，完成基督生機身體的建造。…我們必須

WEEK 8 — DAY 2

Morning Nourishment

John 3:5 ...Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

By reigning in the divine life of Christ, we are saved from all kinds of insubordination. To be saved in life causes us to reign as kings. According to Romans 5:17, those who receive the abundance of grace and the abundance of the gift of righteousness, those who are justified, will reign in life. A justified person should reign because he has the divine life, a kingly life, with which to reign. Without the kingly life, no one can reign. When we were redeemed by Christ, forgiven of our sins, and washed by the blood of Christ, we were justified. In addition, we were regenerated with a divine, spiritual, heavenly, kingly, and royal life. Thus, we are now able to reign in life as kings. (CWWL, 1990, vol. 2, "To Be Saved in the Life of Christ as Revealed in Romans," p. 301)

Today's Reading

Paul tells us that we were saved with a life that is not only divine but also royal and kingly. It is a life that is able to reign (Rom. 5:17). We have received a life that not only gives us the ability to be spiritual, heavenly, and divine but also gives us the ability to reign. In this life we reign over all the negative things...

Reigning in the divine life of Christ saves us from all kinds of insubordination (v. 17). It saves us from many kinds of negative things. We reign over sin, the world, Satan, the natural man, self, and individualism for the accomplishing of the building up of the organic Body of Christ in fulfilling the New Testament economy of God. We must learn to exercise

操練我們的君王身分。…我們必須學習，不說任何發表背叛的話。這意思是我們乃是在學習作王。許多時候罪的事物或世界的事物，在我們裏面興起來。這些事發生時，通常管理這些事物最好的路，乃是對罪或對世界說，『停止！到此為止。』…今天當我覺得要發脾氣時，我就說，『脾氣，停止！你不是王，我纔是王。不要想征服我或推翻我。是我管制你。到此為止。』對你的脾氣發命令，實在有用。

要在生命中作王，勝過這麼多背叛的事物，首先我們必須順從並服從主。我們若不服從作我們主人、作我們神的這位主，就沒有人會服從我們。我們若作王，就必須先服在一位之下。當我們服從主，取了服從之人的地位，立刻我們就有深刻的感覺，在我們裏面有恩典。…當我們對洋溢的恩典有這樣的感覺時，那就是我們服從主的標記。在這樣的時候，我們就在生命中作王。

在民數記十六章，當可拉、大坍和亞比蘭起來抵擋摩西和亞倫時，摩西面伏於地。（4。）他面伏於地，是將自己服從於耶和華。因着他的服從，耶和華就能進來對付那情形。（23～24，31～35。）似乎是摩西在管理並作王，事實上乃是耶和華在作王。耶和華的作王是從摩西的服從而來。當摩西將自己服從於耶和華時，在表號上，摩西必然享受了洋溢的恩典。洋溢的恩典乃是對基督豐滿的享受。我們對我們主人的服從，會使主人進來管制背叛的人。對背叛的人，這是一種管制，但是對服從的人，這是享受洋溢的恩典。

你的脾氣發作，事實上乃是個『背叛者』。當你服從主的時候，所有的『背叛者』都被征服了。你應當告訴主：『主，我服從你。我不同意我的脾氣發作，它只是一個背叛者。我服從你。』這樣，你就管制了你的脾氣。（李常受文集一九九〇年第二冊，三六七至三六九、三七一至三七二頁。）

參讀：羅馬書中的生命救恩，第七篇。

our kingship.. We must learn not to say any word that expresses anything of rebellion. This means that we are learning to reign. Many times something of sin or of the world rises up within us. When this happens, often the best way to reign over this thing is to say to sin or the world, “Stop! Don’t go any further.”...Today, when I feel my temper rising, I say, “Stop! Temper, you are not the king. I am the king. Don’t try to overcome or overrun me. I am ruling over you. Don’t go any further.” To speak a word of command to your temper really works.

To reign in life over so many rebellious things, we must first be obedient and submissive to the Lord. If we are not submissive to the Lord, who is our Master and our God, no one will be submissive to us. If we are going to reign, we must first be under someone. When we are submissive to the Lord, taking the position of one who is submissive to the Lord, immediately we have the deep sensation of grace within us...When we have this sense of abundant grace, this is a sign that we are submissive to the Lord. At such a time, we reign in life.

In Numbers 16 when Korah, Dathan, and Abiram rose up against Moses and Aaron, Moses fell on his face (v. 4). In falling upon his face, Moses submitted himself to Jehovah. Because of his submission, Jehovah was able to come in to deal with the situation (vv. 23-24, 31-35). It seemed that Moses was ruling and reigning. Actually, Jehovah was reigning. Jehovah’s reigning came out of Moses’ submission. Surely Moses enjoyed the abundance of grace, in figure, when he submitted himself to God. The abundance of grace is just the fullness of the enjoyment of Christ. Our submission to our Master will cause the Master to come in to rule over the rebellious ones. To the rebellious ones, it is a kind of ruling, but to the submissive ones, it is the enjoyment of the abundance of grace.

Your rising temper is actually a “rebel.” As you submit to the Lord, all the “rebels” are subdued. You should tell the Lord, “Lord, I am submissive to You. I don’t agree with my rising temper, which is just a rebel. I am submissive to You.” In this way you rule over your temper. (CWWL, 1990, vol. 2, “To Be Saved in the Life of Christ as Revealed in Romans,” pp. 301-304)

Further Reading: CWWL, 1990, vol. 2, “Salvation in Life in the Book of Romans,” ch. 7

第八週 ■ 週三

晨興餽養

羅八 37 ~ 39 『然而藉着那愛我們的，在这一切的事上，我們已經得勝有餘了。因為我深信，無論是死，是生，是天使，是掌權的，是現今的事，是要來的事，是有能的，是高，是深，或是別的受造之物，都不能叫我們與神的愛隔絕，這愛是在我們的主基督耶穌裏的。』

當我們在生命中作王時，我們就在羅馬六至十六章裏所陳明的一切事上有分。當我們在生命中作王時，我們就被神的聖別性情所浸透、充滿，使我們在性情上得以聖別，並且我們調和的靈要擴展到我們的心思裏，而更新我們的心思。當我們在生命中作王時，我們就能被模成神長子的形像，並在我們一生之中，藉着內住之靈的印塗而被榮化。…我們也得着神的義，就是主觀的基督，且享受神的豐富。…我們就能在这一切事上有分，並且能構成基督得勝的新婦，作祂的滿足、快樂和喜悅。（李常受文集一九九四至一九九七年第五冊，五五六頁。）

信息選讀

我們在生命中作王，而在那靈裏被聖別；（羅六 19, 22, 十五 16;）…在心思裏為調和的靈所更新；（十二 2, 弗四 23;）…漸漸變化成為基督的形像，從榮耀到榮耀，乃是從主靈變化成的；（羅十二 2, 林後三 18;）…被模成為神長子的形像；這是藉着那靈的代求，使萬有互相効力，叫愛神的人都被模成。（羅八 26 ~ 29。）…我們（也）…被榮化，（30,）好在我們的身體裏得贖，（23 下,）藉着內住之靈的印塗，（弗四 30,）得以終極的有分於我們神聖的兒子名分。（羅八 23 下。）

WEEK 8 — DAY 3

Morning Nourishment

Rom. 8:37-39 But in all these things we more than conquer through Him who loved us. For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

When we are reigning in life, we are in all the matters presented in Romans 6 through 16. When we are reigning in life, we are being soaked and saturated with the holy nature of God for sanctification in our disposition, and our mingled spirit spreads into our mind to renew our mind. When we are reigning in life, we can be conformed to the image of God's firstborn Son and glorified through the sealing of the indwelling Spirit throughout our entire life...We also gain the righteousness of God, which is the subjective Christ, and we enjoy the riches of God...We can be in all these things, and we can be constituted Christ's overcoming bride for His satisfaction, pleasure, and delight. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 439)

Today's Reading

We reign in life in being sanctified in the Spirit (Rom. 6:19, 22; 15:16),... in being renewed by the mingled spirit in our mind (12:2b; Eph. 4:23),... in being transformed to the image of Christ from glory to glory by the Lord Spirit (Rom. 12:2b; 2 Cor. 3:18)...We reign in life in being conformed to the image of God's firstborn Son through the Spirit's interceding that all things may work together for the conformation of those who love God (Rom. 8:26-29)...We reign in life in being glorified (v. 30) to be redeemed in our body (v. 23c) to participate in our divine sonship ultimately (v. 23b) through the sealing of the indwelling Spirit (Eph. 4:30).

當我們在生命中作王，我們就在環境的艱難和苦難上得勝有餘；這是因着有神幫助我們，祂不吝惜自己的兒子，把萬有和祂一同白白的賜給我們，並且揀選我們，稱我們為義；（31～33；）因着有基督已經為我們死了，而且已經復活了，現今坐在神的右邊，為我們代求；（34；）因着被基督那不能隔絕的愛，以及在基督裏神那不能隔絕的愛所奪取；（35～39；）且因着向基督並向神忠信至死。（38。）

當我們領受洋溢之恩並洋溢之義的恩賜，在生命中作王時，我們就得着神的義，就是主觀的基督。（九18～33，腓三9，林前一30。）我們得着這義，是本於信顯示與信，（羅一17上，）並且是照着祂的憐憫，為要在那些蒙憐憫的器皿上，彰顯祂榮耀的豐富。（九18～23。）…我們（也）藉着呼求主的名、（十13、）相信主的話、（14、）並傳報喜信，（15、）而享受神的豐富。（12～15。）

我們在生命中作王，而活接枝的生命。（十一17～24，加二20上。）…我們原是野橄欖樹的枝子，（羅十一17，24，）接枝在基督這栽種的橄欖樹上；基督與以色列乃是一。（24，詩八十15～17，太二15。）我們因信站住，好有分於橄欖根（這根托着我們—羅十一18）的肥汁。（20，17。）不僅如此，我們這些接上的枝子，與基督這栽種的橄欖樹，一同活一個調和的生命，過一個調和的生活。

在生命中作王乃是對神生機救恩完滿的經歷。神完整的救恩是藉着我們接受恩典與義；這完整救恩的結果，是使我們在生命中作王，這是神完整救恩的目標。羅馬五章所說的在生命中作王，乃是打開該書其餘部分的鑰匙。我們需要在這光中來看六至十六章的一切事。這是以全新的方式解釋羅馬書。（李常受文集一九九四至一九九七年第五冊，五五三至五五六頁。）

參讀：經歷神生機的救恩等於在基督的生命中作王，第四至六篇。

When we reign in life, we more than conquer the environmental hardships and sufferings by having God being for us, who did not spare His own Son, who gives us freely all things with Him, and who has chosen us and justified us (Rom. 8:31-33); by having Christ who died for us, who was raised, and who is sitting at the right hand of God interceding for us (v. 34); by being captivated by the love of Christ and by the love of God in Christ from which we are inseparable (vv. 35-39); and by being faithful to Christ and God unto death (v. 38).

When we receive the abundance of grace and of the gift of righteousness to reign in life, we gain the righteousness of God, which is the subjective Christ (9:18-33; Phil. 3:9; 1 Cor. 1:30). This righteousness is gained out of faith to faith (Rom. 1:17a) according to His mercy in order to make known the riches of His glory upon vessels of mercy (9:18-23). When we reign in life, we enjoy the riches of God (10:12-15) by calling on the name of the Lord (v. 13), by believing in the Lord's word (v. 14), and by announcing the glad tidings (v. 15).

We reign in life in living a grafted life (11:17-24; Gal. 2:20a)...We are branches of the wild olive tree (Rom. 11:17, 24) that were grafted into Christ, the cultivated olive tree, who is one with Israel (v. 24; Psa. 80:15-17; Matt. 2:15). We stand by faith to partake of the root (which bears us, Rom. 11:18) of fatness of the olive tree (vv. 20, 17). Furthermore, we, as the grafted branches, and Christ, as the cultivated olive tree, live together one mingled life in one mingled living.

Reigning in life is the full experience of the organic salvation of God. God's complete salvation is through our receiving grace and righteousness, and this complete salvation issues in our reigning in life as the goal of His complete salvation. Reigning in life in Romans 5 is the key to open up the rest of the book. We need to see everything in Romans 6 through 16 in this light. This is altogether a new way to interpret the book of Romans. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," pp. 437-439)

Further Reading: CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," chs. 4-6

第八週 ■ 週四

晨興餽養

羅十二 1～2『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

在羅馬十二至十三章中所題的每一項，都是為着過身體的生活。每一項都要求我們受神聖生命的管治。所有這些項目都是小的事情，但惟有當我們受神聖生命的管治時，我們纔能作到這些事。

將我們的身體獻上，當作活祭，（十二 1，）乃是在生命中作王的事。若不是在生命中作王，沒有人能將自己的身體獻上，當作活祭。當我們在生命中作王時，我們就不模倣這世代，反要藉着心思的更新而變化，驗證何為神的旨意。（2。）…當我們受神聖生命的控制，我們必然會照着神所分給各人信心的度量，看得清明適度。（3 下。）我們對自己的看法，像一匹野馬一樣；但藉着在生命中作王，我們的看法就受到約束。（李常受文集一九九四至一九九七年第五冊，五六一至五六二頁。）

信息選讀

當〔執事和女執事〕受神聖生命的管治時，他們就會在各自特別的服事上，忠於服事。（羅十二 7 上。）…當我們在神聖生命的管治下，我們就能教導、勸勉、單純的分授、殷勤的帶領、並甘心樂意的施憐憫。（7 下～8。）照樣，當我們是一個在神聖生命管治下的人，我們就會在恭敬人的事上，互相爭先。（10 下。）

羅馬十二章九至二十一節這一段，是說到為着基督身體的生活，活出最高美德的生活。…憑我們自己，我們永遠

WEEK 8 — DAY 4

Morning Nourishment

Rom. 12:1-2 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service. And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

All the items mentioned in Romans 12 through 13 are for the living of the Body life. Each item requires us to be ruled by the divine life. All these items are small things, yet they can be done by us only when we are ruled by the divine life.

To present our bodies a living sacrifice (12:1) is a matter of reigning in life. Without reigning in life, no one can present his body a living sacrifice. When we reign in life, we are not being fashioned according to this age but are being transformed by the renewing of the mind, proving what the will of God is (v. 2). When we are controlled by the divine life, we surely will think so as to be sober-minded, as God has apportioned to each a measure of faith (v. 3b). Our thinking about ourselves is like a wild horse. But by reigning in life, our thinking is bridled. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 444)

Today's Reading

When [the deacons or deaconesses] are ruled by the divine life, they will serve faithfully in their particular service (Rom. 12:7a). As we are under the ruling of the divine life, we are able to teach, exhort, give in simplicity, lead in diligence, and show mercy in cheerfulness (vv. 7b-8). Likewise, when we are under the ruling of the divine life, we will take the lead in showing honor one to another (v. 10b).

Romans 12:9-21 is a section on living a life of the highest virtues for the Body life...We can have such a living for the Body life [not in ourselves

無法實行這些美德。我們惟有藉着在生命中作王，纔能爲着基督身體的生活，過這種最高美德的生活。…我們天然的生命是作不到的，但藉着在神聖生命的管治之下過生活，我們就能有這些美德，而過身體的生活。我們要看見身體生活得建造，成爲實行上的實際，就必須在生命中作王；而在實行上，在生命中作王就是在神聖生命的管治之下。

神的意願是要得着身體的生活。十三章給我們看見，一個在身體生活中的人所活出之生命的另外一些方面。…惟有活在神聖生命的管治下，我們纔能成爲這種人。我們必須服從一切的權柄，看見他們乃是在神主宰的安排下所設立的。不僅如此，我們必須凡事都不虧欠人，惟有彼此相愛，要常以爲虧欠；且要愛鄰舍如同自己。最後，我們必須『在白晝』過儆醒的生活。（13。）我們在生命中作王的一個果效，乃是睡醒過來，儆醒留意，不被這世代所迷惑而沉睡。我們必須是那些不爲肉體打算，不放縱私慾的人，乃要睡醒過來，好像在白晝，穿上主耶穌基督作我們的第二件衣服，（詩四五 13～14，）活出祂作我們主觀的義，並且顯大祂。…神完整的救恩是要我們憑神洋溢之恩（神自己作我們生機救恩的全足供應），並洋溢之義的恩賜（神法理的救贖實際的應用在我們身上），在生命中作王。當我們都在生命中作王，在神聖生命的管治下生活，結果就有真實、實際的身體生活。（李常受文集一九九四至一九九七年第五冊，五六二至五六三頁。）

保羅開始說到召會生活，就懇求信徒將身體獻上，因爲就着人說，沒有甚麼比我們的身體更真實、更實際。你的身體若不在召會生活裏，請不要說你自己多麼爲着召會生活。…我們是在我們的身體裏。我們的身體在那裏，我們就在那裏。（羅馬書生命讀經，三五二至三五三頁。）

參讀：羅馬書中神完整的救恩結晶讀經，第二、四至六篇。

but] only by reigning in life...Our natural life cannot make it; but by living a life under the ruling of the divine life, we are able to live the Body life with these virtues. To see the Body life built up as a practical reality, we must reign in life, and to reign in life in practice is to be under the ruling of the divine life.

God's will is to have the Body life. Romans 13 presents some additional aspects of the life of one who is living in the Body life...Only by living under the ruling of the divine life can we be this kind of people. We must be subject to all authorities, realizing that they have been established under the sovereign arrangement of God. Furthermore, we must owe nothing to anyone except to love one another, loving our neighbor as ourselves. Finally, we must live a watchful life "in the day" (v. 13). One effect of our reigning in life is that we are awakened, made alert, made watchful, and not lulled to sleep by this age. We must be those who make no provision for the flesh to fulfill its lusts but rather are awake as in the day, putting on the Lord Jesus Christ as our second garment (Psa. 45:13-14) to live Him as our subjective righteousness and to magnify Him. God's complete salvation is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way). When we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," pp. 444-445)

When Paul began to speak about the church life, he implored the believers to present their bodies because as human beings nothing is more real and practical than our body. If your body is not in the church life, please do not say how much you yourself are for the church life...We are in our bodies. Where our bodies are, we are. (Life-study of Romans, p. 298)

Further Reading: CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," chs. 2, 4-6

第八週 ■ 週五

晨興餽養

羅十六 16『你們要用聖別的親嘴彼此問安。基督的眾召會都問你們安。』

林前十 16『…我們所擘開的餅，豈不是基督身體的交通麼？』

十二 13『…我們…都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

我們（在羅馬書）看見保羅如何設立過召會生活的榜樣，為着過身體的生活。（十五 14～十六 27。）一個在生命中作王之人的榜樣，頭一項就是傳福音。當我們在神聖生命的管治之下，我們就自然而然的傳福音。

保羅首先傳福音給外邦人，（十五 14～24，）然後把他們帶進基督身體的交通裏，使他們藉着在愛裏供給耶路撒冷聖徒的需要，而與猶太召會有交通。（25～33。）

在十六章一至二十四節，保羅藉着推薦與問安，就把在他職事下的許多聖徒和許多地方召會聯調一起，為着在基督身體宇宙的交通中有基督身體實際的生活。…今天，所有接受了洋溢之恩並洋溢之義恩賜的信徒，都需要在神聖的生命中操練生命的約束和限制。（李常受文集一九九四至一九九七年第五冊，五六八至五六九頁。）

信息選讀

一個身體，一個宇宙召會，包括所有地方召會。地方召會可能有幾千個，但合起來構成了一個宇宙召會。…保羅在以弗所四章四節說，『一個身體和一位靈。』身體題在靈之前，因為我們中間的一與

WEEK 8 — DAY 5

Morning Nourishment

Rom. 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.

1 Cor. 10:16 ...The bread which we break, is it not the fellowship of the body of Christ?

12:13...In one Spirit we were all baptized into one Body...and were all given to drink one Spirit.

We see how Paul set up a pattern of living the church life for the living of the Body life (Rom. 15:14—16:27). The first item in the pattern of one who is reigning in life is the preaching of the gospel. When we are under the ruling of the divine life, we will spontaneously preach the gospel.

Paul first preached the gospel to the Gentiles (15:14-24) and then brought them into the fellowship of the Body of Christ with the Jewish churches through their giving in love to provide for the necessities of the saints in Jerusalem (vv. 25-33).

By his recommendations and greetings in 16:1-24, Paul was blending together many saints and many churches under his ministry for the practical living of the Body of Christ in the universal fellowship of the Body...Today there is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 451)

Today's Reading

The one Body, the one universal church, comprises all the local churches. There may be thousands of local churches, but together they constitute one universal church. In Ephesians 4:4 Paul says, "One Body and one Spirit." The Body is mentioned before the Spirit because the oneness among us is related

身體有關，也是為着身體的。不僅如此，這一節不僅啟示了身體的獨一性，也表明一個身體是由一位靈所決定的。因着有一位靈，所以有一個身體。…我們必須保守身體獨一的一，因為身體和靈都是一。

那靈是這一個身體的素質。身體若沒有那靈，就是空洞且沒有生命。四節所說的身體是基督的身體，而基督身體的素質乃是那靈。因此，身體與身體的素質乃是一。

因着靈是一位，所以只有一個身體。再者，這身體只有一個生命的循環，一個交通。這個循環是基督身體的交通。…在組成基督一個宇宙身體的眾召會之間沒有組織，卻有基督身體的交通。…如果眾召會都留在身體的循環和交通裏，就會很健康。然而在人天然的觀念中，要麼就是有組織，不然就是與別人無關。一面，我們在眾召會之間不該有組織；另一面，我們應該敞開和眾召會有交通。但是，有些地方或區域的召會，可能不願意和別的召會有交通。這樣的態度完全是錯的。（新約總論第七冊，一六六至一六七頁。）

神聖的交通乃是在基督身體裏生活的實際。歷世紀以來，主一直受阻撓，就是因着缺少交通。在啓示錄二十二章二十節，主耶穌說，『我必快來！』但將近二千年過去，主仍沒有回來。原因乃是信徒持個人主義，都是單獨、有意見、並且製造分裂的。羅馬天主教藉着組織來管制人，但那些脫離了天主教的人卻帶進一個又一個的分裂。…實際上，神聖的交通該管制信徒。

我們在這交通裏受限制。藉着在這交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前。（李常受文集一九九〇年第一冊，四四二至四四三頁。）

參讀：新約總論，第二百九十八篇。

to the Body and is for the Body. Furthermore, this verse not only reveals the uniqueness of the Body; it also shows that the one Body is determined by the one Spirit. Because there is one Spirit, there is one Body.. We must keep the unique oneness of the Body because the Body and the Spirit are one.

The Spirit is the essence of the one Body. Without the Spirit, the Body is empty and has no life. The Body in Ephesians 4:4 is the Body of Christ, and the essence of the Body of Christ is the Spirit. Hence, the Body and the essence of the Body are one.

Because there is one Spirit, there is only one Body. Moreover, there is only one circulation, one fellowship, of life in the Body. This circulation is the fellowship of the Body of Christ. Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ... If all the churches stay in this circulation, in the fellowship of the Body, they will be healthy. However, the natural human thought is either to have organization or to have nothing to do with others. On the one hand, we should not have any organization among the churches; on the other hand, we should be open to have fellowship with all the churches. However, the church in a certain locality or the churches in a particular region may not be willing to have fellowship with other churches. This attitude is absolutely wrong. (The Conclusion of the New Testament, pp. 2185-2186)

The divine fellowship is the reality of living in the Body of Christ. The Lord has been frustrated throughout the centuries because of the lack of fellowship. In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive. The Roman Catholic Church controlled people by its organization, but those who broke away from Catholicism brought in division after division...Actually, the divine fellowship should control the believers.

We are restricted in this fellowship. By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 357)

Further Reading: The Conclusion of the New Testament, msg. 298

第八週 ■ 週六

晨興餽養

羅十六 1『我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事。』

3~4『問我在基督耶穌裏的同工，百基拉和亞居拉安；他們為我的性命，將自己的頸項置於度外，不但我感謝他們，就是外邦的眾召會也感謝他們。』

20『平安的神快要將撒但踐踏在你們的腳下。…』

羅馬十六章給我們看見使徒的一個絕佳的榜樣，他將眾聖徒帶到基督身體全體相調的生活中。乃是在這樣的生活，我們纔能真正的在生命中作王。

我們必須跟隨使徒的腳蹤；他藉着推薦與問安，將我們帶進基督身體全體相調的生活中，使平安的神，能將撒但踐踏在我們腳下，而我們能得享基督豐富的恩典。（1~16, 21~24, 20。）在十六章，使徒保羅對聖徒一一題名問安，至少有二十七個名字，…並且普遍的問聖徒的安。這給我們看見，他對每一位聖徒都相當的認識、了解、關心。這樣的推薦和問安，不僅說到眾聖徒之間的關切，也說到眾召會之間的交通。因着召會這樣在身體裏的交通，就使平安的神能將撒但踐踏在我們腳下，而我們能得享基督豐富的恩典。（李常受文集一九九四至一九九七年第五冊，六四六至六四七頁。）

信息選讀

保羅發起關切的交通。（羅十六 1~19, 21~23。）他關切聖徒、主的僕人、和眾召會。他是全然浸沉在關切之交通裏的弟兄。羅馬十六章裏所記

WEEK 8 — DAY 6

Morning Nourishment

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.

3-4 Greet Prisca and Aquila, my fellow workers in Christ Jesus, who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

20 Now the God of peace will crush Satan under your feet shortly...

Romans 16 gives us an excellent pattern of the apostle in bringing all the saints into the blending life of the entire Body of Christ. It is in such a life that we can truly reign in life.

We must follow in the footsteps of the apostle. He brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and we may enjoy the rich grace of Christ (vv. 1-16, 21-24, 20). In Romans 16 the apostle Paul greeted the saints one by one, mentioning at least twenty-seven names...Moreover, he greeted the saints generally. This shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them. Such recommendations and greetings show both the mutual concern among the saints and the mutual fellowship among the churches. It is by the churches' fellowship in the Body that the God of peace will crush Satan under our feet and we will be able to enjoy the rich grace of Christ. (CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 515-516)

Today's Reading

Paul initiated the fellowship of concern [Rom. 16:1-19, 21-23]. He was concerned for the saints, the Lord's servants, and for the churches. He was a brother who was altogether immersed in the fellowship of concern. All

載一切特別的問安，證明他廣闊的關切。我喜歡本章，因為本章啓示在這關切的交通裏包括眾召會。這關切的交通是在眾召會裏的眾聖徒中間，也是在眾召會之間。

在一節保羅說，『我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事。』非比是女執事，就是服事的人。保羅非常敬重她，在下一節他說，『她素來護助許多人，也護助了我。』護助許多人，或譯作，是許多人的保護者。在原文，保護者是個尊貴的辭，表明幫助、扶持、供應別人的人。…保羅用這辭說到非比，說出她何等受到珍賞並尊敬。非比是姊妹，她不計任何代價，不計任何花費服事別人。我們在召會生活裏若對主認真，也需要不計花費服事召會，並顧念召會。我們若無心顧念召會，就不配實行召會生活。實行召會生活的第一個條件，就是我們要服事召會。…我們在召會生活裏必須（如同非比姊妹）是服事的人。

第二，保羅指明我們需要為召會，將自己的頸項置於度外。保羅在四節題到百基拉和亞居拉說，『他們為我的性命，將自己的頸項置於度外，不但我感謝他們，就是外邦的眾召會也感謝他們。』我們需要為召會生活，將自己的性命置於度外。百基拉和亞居拉不把自己的性命看為寶貴，他們願意不計自己性命的代價顧念召會；所以，外邦世界的眾召會都感謝他們。不要以為保羅隨便的說到百基拉和亞居拉。他這樣寫有明確的目的，指明我們若真愛主的召會，就需要為召會，將我們的性命置於度外。我們必須願意付這代價，不但為一個召會，也為眾召會。有些親愛的聖徒只顧念他們所在地的召會；這是絕對錯誤的。百基拉和亞居拉是為着眾召會的。雖然被主定在一個地方是對的，但我們的心應當寬廣，足以包容眾召會。（羅馬書生命讀經，四二四至四二五頁。）

參讀：羅馬書生命讀經，第二十五至二十七、三十、四十六至四十九篇。

of the particular greetings recorded in Romans 16 are an evidence of his far-reaching concern. I like this chapter because it reveals that included in this fellowship of concern are the churches. This fellowship of concern was among the saints within the churches and between the churches.

In 16:1 Paul says, “I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.” Phoebe was a deaconess, that is, a serving one. Paul held her in such high esteem that in the following verse he said that “she herself has also been the patroness of many, of myself as well.” The term patroness in Greek is a word of dignity, denoting one who helps, sustains, and supplies...Paul’s use of this word with reference to Phoebe discloses how much she was appreciated and regarded. Phoebe was a sister who served others at any price and at any cost. If we mean business with the Lord in the church life, we also need to serve the church and care for it regardless of the cost. If we lack the heart to care for the church, we are unworthy of the practice of the church life. The first requirement for the practice of the church life is that we serve the church...[Like Phoebe] we all must be the serving ones in the church life.

Second, Paul indicates that we need to risk our necks for the church. Speaking of Prisca and Aquila, Paul says in 16:4 that they “risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.” We need to risk our lives for the church life. Prisca and Aquila did not count their own lives as dear to them; they were willing to care for the churches at the cost of their own lives. Therefore, all the churches of the nations, of the Gentile world, were grateful to them. Do not think that Paul spoke about Prisca and Aquila in a light way. He wrote with a definite purpose, indicating that if we truly love the Lord’s church, we need to risk our lives for it. We must be willing to pay this cost not only for one church but also for the churches. Some dear saints only care for the church in their locality. This is absolutely wrong. Prisca and Aquila were for all the churches. Although it is right to be located by the Lord in a specific place, our heart should be wide and broad enough to embrace all the churches. (Life-study of Romans, pp. 360-362)

Further Reading: Life-study of Romans, msgs. 25-27, 30, 46-49

第八週詩歌

751

國度—作操練與獎賞

降B大調

11 12 12 12 (英 947)

3/4

一 今 天 神 的 國 度, 對 我 是 操 練,
 將 來 卻 是 獎 賞, 與 主 一 同 掌 權。
 這 是 神 的 智 慧, 現 今 將 我 訓 練,
 使 祂 計 畫 完 成, 將 祂 公 義 彰 顯。

- 二 我們為神所生,好為祂作王, 五 如此,基督帶着國度降臨時,
 但是還需訓練,纔能像王一樣, 要將祂的王權賜我作為賞賜;
 好在祂的國中,勝任作王掌權, 如此,主要藉我使祂公義彰顯,
 使祂神聖王權,藉我得着彰顯。 並將祂的智慧給眾天使看見。
- 三 今天我需學習服神的權柄, 六 為着這個,使徒曾努力向前,
 甘願受祂管治,嚴格對付言行。 願出任何代價,不甘落在後面;
 如此祂的權柄,我就得以分享, 也為這個,他勸我們忠誠向上,
 將來管理列國,與祂兒子同王。 好在將來得着國度作為獎賞。
- 四 嚴格對待自己,持守着公義, 七 求主賜我恩典,為國度活着,
 對人寬大有恩,對神靈中歡喜; 今天受你訓練,將來你肯賞我;
 一直都要活在國度實際裏面, 求使國度實際,今天作我操練,
 為着國度實現,能得進入掌權。 將來我的獎賞,乃是國度實現。

WEEK 8 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947

1. God's King - dom to - day is a real ex - er -
 cise, But when Christ comes to reign it will be a great
 prize; It is wis - dom di - vine that we now may be
 trained That His plan be ful - filled and His jus - tice main - tained.

- God's children, we're born to be kings with His Son,
 And we need to be trained that we may overcome
 And to know how to rule in His kingdom as kings,
 That His kingship thru us be expressed o'er all things.
- Today we must learn to submit to His throne,
 How to have a strict life and His government own;
 His authority then we'll be able to share,
 O'er the nations to rule with God's Son as the heir.
- With a life strict to self we must righteousness hold,
 Kind to others in peace, and with God joyful, bold;
 In the Kingdom's reality e'er to remain,
 For its manifestation prepared thus to reign.
- Then Christ when He comes with the kingdom from God
 Will to us grant His kingship to share as reward;
 Thus the Lord will His righteousness thru us maintain
 And His wisdom to heavenly powers make plain.
- For this the Apostle pressed on at all cost,
 For the Kingdom assured that he would not be lost;
 'Tis for this he charged others, Be true to the Lord.
 That the Kingdom might be unto them a reward.
- O Lord, give us grace for Thy Kingdom to live,
 To be trained that Thou may the reward to us give;
 Make the Kingdom's reality our exercise,
 That its manifestation may be our great prize.

第八週・申言

申言稿: _____

Horizontal lines for writing the prophecy draft.

Composition for prophecy with main point and sub-points:

Horizontal lines for writing the prophecy composition with main points and sub-points.