

第一周

享受包罗万有的基督 是召会一切难处的唯一解答

诗歌：诗 366

读经：林前一 2, 9, 二 9~10, 十三 1~8, 耶二 13, 哀三 22~24

【周一、周二】

壹 哥林多前书是一卷论到享受包罗万有之基督是召会一切难处唯一解答的书；神在祂恢复里的心意，是要恢复基督作神经纶唯一的中心，并恢复基督作我们的一切，作我们的分，供我们享受——2, 9, 24, 30:

一 我们都已蒙召，进入了基督的交通，即对基督的享受中；(9;)“交通”这辞包含享受的思想；基督是神赐给我们，作我们所分得的分，给我们享受。(2, 西一 12。)

二 在哥林多前书，使徒保罗的用意是要解决哥林多圣徒中间的难处；对一切的难处，特别是分裂的事，唯一的解答乃是享受包罗万有的基督。

三 我们该专注于基督，不该专注于祂以外的任何人事物；我们该对准祂，以祂为神所指定我们唯一的中心，使信徒中间一切的难处得以解决——

Week One

The Enjoyment of the All-inclusive Christ as the Unique Solution to All Problems in the Church

Hymns: 477

Scripture Reading: 1 Cor. 1:2, 9; 2:9-10; 13:1-8; Jer. 2:13; Lam. 3:22-24

§ Day 1 & Day 2

I. **First Corinthians is a book on the enjoyment of the all-inclusive Christ as the unique solution to all problems in the church; God's intention in His recovery is to recover Christ as the unique center of God's economy and as everything to us as our portion for our enjoyment—1:2, 9, 24, 30:**

A. We have all been called into the fellowship, the enjoyment, of Christ (v. 9); the word fellowship includes the thought of enjoyment; Christ is our allotted portion given to us by God for our enjoyment (v. 2; Col. 1:12).

B. In 1 Corinthians the apostle Paul's intention was to solve the problems among the saints in Corinth; for all the problems, especially the matter of division, the only solution is the enjoyment of the all-inclusive Christ.

C. We should concentrate on Christ, not on any persons, things, or matters other than Christ; we should focus on Christ as our unique center appointed by God so that all the problems among the believers may be

一 9, 西一 17 下, 18 下。

四 我们的目标是最完满地享受基督和最完满地得着基督, 使基督的身体得着建造; 这带进我们对基督极点的享受, 作我们在千年国里的奖赏—腓三 14, 太二五 21, 23。

五 我们需要是思念“同一件事”的人; 在腓立比书中, “同一件事”是指对基督主观的认识、经历和享受; 同一件事乃是追求基督以赢得祂并取得祂—二 2, 5, 一 20 ~ 21, 三 7 ~ 14, 四 13。

六 不思念同一件事, 而思念别的事, 就是背叛神的经纶; 神的经纶就是要我们思念同一件事; 在召会生活中, 我们需要帮助所有圣徒思念同一件事; 为着召会生活, 身体生活, 我们的思念该集中于并充满对基督的享受。

七 哥林多前书启示, 神已将这位至少有二十项丰富的包罗万有之基督赐给我们, 作我们的分, 给我们享受; 基督徒生活和召会生活的秘诀是我们要享受基督—一 9:

- 1 我们需要享受基督作神所赐给我们的分—2 节。
- 2 我们需要享受基督作神的能力和智慧, 成了我们的公义、圣别和救赎—24, 30 节。
- 3 我们需要享受基督作荣耀的主, 就是荣耀的王, 使我们得荣耀—二 7 ~ 8, 罗八 30, 诗二四 6 ~ 10。
- 4 我们需要享受基督作神的深奥 (神深奥的事)—林前二 10。
- 5 我们需要享受基督作神建造的唯一根基—三 11。
- 6 我们需要享受基督作我们的逾越节、(五 7、) 无酵饼、(8、) 灵食、灵水和灵磐石。(十 3 ~ 4。)

solved—1:9; Col. 1:17b, 18b.

D. Our goal is the fullest enjoyment of Christ and the fullest gaining of Christ for the building up of the Body of Christ; this issues in our having the uttermost enjoyment of Christ as our prize in the millennial kingdom—Phil. 3:14; Matt. 25:21, 23.

E. We need to be those who are thinking “the one thing”; the one thing in Philippians refers to the subjective knowledge, experience, and enjoyment of Christ; the one thing is the pursuing of Christ to gain Him and possess Him—2:2, 5; 1:20-21; 3:7-14; 4:13.

F. To think something other than the one thing is to rebel against God's economy; God's economy is that we think the one thing; in the church life we need to help all the saints to think the one thing; our thoughts should be focused on and filled with the enjoyment of Christ for the church life, the Body life.

G. First Corinthians reveals that God has given the all-inclusive Christ, with the riches of at least twenty items, to us as our portion for our enjoyment; the secret of the Christian life and the church life is for us to enjoy Christ—1:9:

1. We need to enjoy Christ as the portion given to us by God—v. 2.
2. We need to enjoy Christ as God's power and God's wisdom as righteousness, sanctification, and redemption to us—vv. 24, 30.
3. We need to enjoy Christ as the Lord of glory, even as the King of glory, for our glorification—2:7-8; Rom. 8:30; Psa. 24:6-10.
4. We need to enjoy Christ as the depths (deep things) of God—1 Cor. 2:10.
5. We need to enjoy Christ as the unique foundation of God's building—3:11.
6. We need to enjoy Christ as our Passover (5:7), the unleavened bread (v. 8), the spiritual food, the spiritual drink, and the spiritual rock (10:3-4).

7 我们需要享受基督作头（十一 3，西二 19，弗一 19～23）和身体。（林前十二 12，24～25 上，弗四 15～16。）

8 我们需要享受基督作初熟的果子，（林前十五 20，23，）第二个人，（47，）和末后的亚当，祂成了赐生命的灵，（45，）作我们的一切。

【周三、周四】

贰 神信实地呼召我们进入了祂儿子的交通，进入对祂儿子的享受，但许多时候我们对祂呼召我们进入祂的心意并不忠信——耶二 13，哀三 22～24：

一 神在祂经纶里的心意，是要作活水的泉源、源头，好将祂自己分赐到我们里面，作我们的满足和享受；这享受的目标是要产生召会，就是神的配偶，作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显——约三 29～30，弗三 16～19，21。

二 接受神作活水的泉源，唯一的路就是天天喝祂并将祂涌流出来；这需要我们不断地呼求主（连同歌颂、称谢、喜乐、祷告、赞美、并传扬神拯救的作为）——诗三六 8～9，赛十二 3～6，林前十二 13，约七 37～39，四 10，14，罗十 12～13，帖前五 16～18。

三 神的百姓本该喝神而享受神，但他们反倒向祂不忠信，作了两件恶事——“我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子”——耶二 13：

1 第一，神的百姓离弃这位作他们享受之泉源、源头的神；第二，他们转向神以外的源头，那不能满足他们，或使他们成为神的扩大，作祂的丰满，使祂

7. We need to enjoy Christ as the Head (11:3; Col. 2:19; Eph. 1:19-23) and the Body (1 Cor. 12:12, 24-25a; Eph. 4:15-16).

8. We need to enjoy Christ as the firstfruits (1 Cor. 15:20, 23), the second man (v. 47), and the last Adam, who became the life-giving Spirit (v. 45), to be everything to us.

§ Day 3 & Day 4

II. God is faithful in calling us into the fellowship, into the enjoyment, of His Son, but many times we are unfaithful to His calling us into His intention—1:9; Jer. 2:13; Lam. 3:22-24:

A. God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into us for our satisfaction and enjoyment; the goal of this enjoyment is to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression—John 3:29-30; Eph. 3:16-19, 21.

B. The only way to take God as the fountain of living waters is to drink of Him and flow Him out day by day; this requires us to call on the Lord continually (with singing, thanking, rejoicing, praying, praising, and making God's saving deeds known to others)—Psa. 36:8-9; Isa. 12:3-6; 1 Cor. 12:13; John 7:37-39; 4:10, 14; Rom. 10:12-13; 1 Thes. 5:16-18.

C. Instead of enjoying God by drinking of Him, God's people were unfaithful to Him by committing two evils—“My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water”—Jer. 2:13:

1. First, God's people forsook God as their fountain, their source, for their enjoyment; second, they turned to sources other than God that could not satisfy them or make them the enlargement of God as His fullness for His

得着彰显。

2 凿出池子描绘以色列用人的劳碌辛苦，制作一些东西（偶像）顶替神；那些池子是破裂不能存水的，指明除了神自己分赐到我们里面作活水给我们享受以外，没有什么能解我们的干渴，也没有什么能使我们成为神的扩增，使祂得着彰显—约四 13 ~ 14。

四 恶人邪恶的光景，乃是他们没有就近主来吃喝并享受主；他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂；在神眼中，没有比这更邪恶的事—赛五七 20，参五五 1 ~ 2，6 ~ 7。

五 我们虽然不忠信，神却是信实的，但祂的信实不是照着我们天然的领会或观念：

1 神信实地取去我们的偶像；凡我们里面所爱的任何事物，超过了对主的爱，或在我们的生活中顶替了主，就是偶像—结十四 3，约壹五 21。

2 我们外面环境的平安，个人的舒适和安逸，以及我们的财物都能成为我们的偶像，引我们走迷；但神信实地取去这些事物，使我们饮于祂这活水的泉源。

3 神信实地允许我们有难处，使我们学习不靠自己，只信靠祂，使祂得以引导我们进入祂的经纶，使我们享受基督，吸取基督，喝基督，吃基督，并吸收基督，好叫神在我们身上得着扩增，以完成祂的经纶—耶十七 7 ~ 8，林后 1 ~ 8 ~ 9，约十六 33，林前十 3 ~ 4，十二 13。

4 除了我们享受基督以外，神对任何事物都不感兴趣；我们也许以为，因着我们的失败，我们是无望的；但神不失望；我们的失败开路让基督进来作我们的一切，使祂能把我们带到成熟—罗八 28 ~ 29，来

expression.

2. The hewing out of cisterns portrays Israel's toil in their human labor to make something (idols) to replace God; that the cisterns were broken and could hold no water indicates that apart from God dispensed into us as living water for our enjoyment, nothing can quench our thirst and make us God's increase for His expression—John 4:13-14.

D. The evil condition of the wicked is that they do not come to the Lord to eat, drink, and enjoy the Lord; they do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him; in the sight of God nothing is more evil than this—Isa. 57:20; cf. 55:1-2, 6-7.

E. Although we are unfaithful, God is faithful, but His faithfulness is not according to our natural understanding or concept:

1. God is faithful to take away our idols; anything within us that we love more than the Lord or that replaces the Lord in our life is an idol—Ezek. 14:3; 1 John 5:21.

2. The outward peace in our environment, our personal comfort and ease, and our possessions can become idols to us to lead us astray; but God is faithful to take these things away so that we may drink of Him as the fountain of living waters.

3. God is faithful in allowing us to have troubles so that we may learn not to trust in ourselves but in Him and so that He may lead us into His economy for us to enjoy Christ, to absorb Christ, to drink Christ, to eat Christ, and to assimilate Christ so that God may increase in us to fulfill His economy—Jer. 17:7-8; 2 Cor. 1:8-9; John 16:33; 1 Cor. 10:3-4; 12:13.

4. God is not interested in anything other than our enjoyment of Christ; we may think that because of our failure, we are hopeless, but with God there is no disappointment; our failure simply opens the way for Christ to come in to be everything to us, enabling Him to bring us on to maturity—Rom. 8:28-29;

【周五】

§ Day 5

叁 哥林多前书启示，享受主的路乃是爱祂，（二9～10，十六22，）并彼此相爱；（十三1～8上；）主的恢复乃是恢复用起初的爱来爱主耶稣，（启二4，约壹四19，）并恢复彼此相爱，使基督生机的身体得着建造（弗四16）：

III. First Corinthians reveals that the way to enjoy the Lord is to love Him (2:9-10; 16:22) and to love one another (13:1-8a); the Lord's recovery is a recovery of loving the Lord Jesus with the first love (Rev. 2:4; 1 John 4:19) and of loving one another for the building up of the organic Body of Christ (Eph. 4:16):

一 爱主是不可缺的，这使我们能进入祂的心，领略祂心中一切的秘密，并使我们领略且有分于神为我们命定并预备之深奥、隐藏的事—林前二9～10，太二二37～38，诗七三25，一一六1～2：

A. Our loving the Lord is the indispensable requirement for enabling us to enter into His heart and apprehend all its secrets and for our realization of and participation in the deep and hidden things God has ordained and prepared for us—1 Cor. 2:9-10; Matt. 22:37-38; Ps. 73:25; 116:1-2:

1 召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富；我们若要享受基督，就必须用起初的爱来爱祂—启二4～5，7。

1. The content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be; but to enjoy Christ requires that we love Him with the first love—Rev. 2:4-5, 7.

2 召会的堕落开始于离弃对主起初的爱；以起初的爱，上好的爱来爱主，乃是在凡事上让主居首位，居第一位，被祂的爱困迫，尊崇祂，并在我们的生活中接受祂作一切—4～5节，西一18下，林后五14～15，可十二30，诗七三25～26。

2. The degradation of the church begins with our leaving the first love toward the Lord; to love the Lord with the first love, the best love, is to give the Lord the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life—vv. 4-5; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Ps. 73:25-26.

3 我们信主耶稣时所接受的生命乃是一个位，我们应用并享受这人位唯一的路，乃是用起初的爱来爱祂；作我们生命的主耶稣既是一个位，我们就必须与祂有新鲜的接触，此时此刻并天天享受祂现今的同在一—约十一25，十四5～6，提前一14，约十四21，23，林后五14～15，启二4～7，西一18下，罗六4，七6。

3. The very life that we received when we believed in the Lord Jesus is a person, and the only way to apply and enjoy this person is by loving Him with the first love; since the Lord Jesus as our life is a person, we need a new contact with Him to enjoy His present presence at this very moment and day by day—John 11:25; 14:5-6; 1 Tim. 1:14; John 14:21, 23; 2 Cor. 5:14-15; Rev. 2:4-7; Col. 1:18b; Rom. 6:4; 7:6.

4 我们必须是一个被基督的爱冲没的人；神圣的爱该

4. We must be persons who are flooded with the love of Christ; the divine love

像大水澎湃冲向我们，迫使我们情不自禁地向祂活着并爱祂到极点—林后五 14。

5 我们要爱主到极点，就需要渴望并寻求一生一世住在神的殿中，瞻仰祂的荣美（可爱、可悦、可喜），在神的殿里求问神；求问神就是在我们日常生活中凡事问问神—诗二七 4。

【周六】

二 为着建造召会作基督生机的身体，在我们的所是和所作上，爱乃是极超越的路—林前十二 31 下~十三 8, 13, 参十四 1, 3, 4 下：

1 “知识是叫人自高自大，唯有爱建造人；”我们可能听了职事的信息，只得了一些知识，就自高自大—八 1 下，参林后三 6。

2 当生命之灵的律，就是爱的律，（罗八 2，加六 2~3，）在我们里面得以发动，我们在主里的劳苦就是爱心的劳苦；（林前十五 58，帖前一 3；）在其中我们扶助并扶持软弱的人；（徒二十 35，帖前五 14；）“软弱的人”指那些在灵、魂、体方面软弱，或是在信心上软弱的人。

3 我们所爱的基督乃是爱召会的基督；（弗五 25；）当我们爱祂，我们就会像祂那样爱召会；召会生活乃是弟兄相爱的生活，（约壹四 7~8，约贰 5~6，约十五 12，17，启三 7，弗五 2，参犹 12 上，）并且身体在爱里把自己建造起来。（弗四 16。）

4 神赐给我们的灵，就是蒙了重生的灵，乃是爱的灵；我们需要有一个火热的爱的灵，以征服今日召会的堕落—提后一 7，罗十二 10~11。

5 我们为着基督身体的一、建造和实际，越进入一同相调的经历与享受，彼此相爱对我们就越真实—林

should be like the rushing tide of great waters toward us, impelling us to live to Him and love Him to the uttermost beyond our own control—2 Cor. 5:14.

5. In order to love the Lord to the uttermost, we need to be those who desire and seek to dwell in the house of God all the days of our life, to behold His beauty (loveliness, pleasantness, delightfulness), and to inquire of God in His temple; to inquire of God is to check with God about everything in our daily life—Psa. 27:4.

§ Day 6

B. Love is the most excellent way for us to be anything or do anything for the building up of the church as the organic Body of Christ—1 Cor. 12:31b—13:8, 13; cf. 14:1, 3, 4b:

1. “Knowledge puffs up, but love builds up”; we may listen to the messages of the ministry and become puffed up with mere knowledge—8:1b; cf. 2 Cor. 3:6.

2. When the law of the Spirit of life as the law of love (Rom. 8:2; Gal. 6:2-3) is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3), in which we support and sustain the weak (Acts 20:35; 1 Thes. 5:14); the weak refers to those who are weak either in their spirit or soul or body, or are weak in faith.

3. The Christ whom we love is the church-loving Christ (Eph. 5:25); when we love Him, we will love the church as He does; the church life is a life of brotherly love (1 John 4:7-8; 2 John 5-6; John 15:12, 17; Rev. 3:7; Eph. 5:2; cf. Jude 12a), and the Body builds itself up in love (Eph. 4:16).

4. Our God-given, regenerated spirit is a spirit of love; we need a burning spirit of love to conquer the degradation of today's church—2 Tim. 1:7; Rom. 12:10-11.

5. Our love for one another is made real to us as we enter more and more into the experience and enjoyment of being blended together for the oneness,

前十二 14 ~ 27，罗十六 1 ~ 16，西四 16，约十二
24，利二 4 ~ 5。

the building up, and the reality of the Body of Christ—1 Cor. 12:14-27; Rom.
16:1-16; Col. 4:16; John 12:24; Lev. 2:4-5.

第一周■周一

晨兴喂养

林前一 2 “…给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各地呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”

9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

（林前一章九节里，）进入了祂儿子我们主耶稣基督的交通，意即有分于那与神儿子耶稣基督联合，并共同享受祂的交通。神已经呼召我们进入这样的交通，享受基督作祂赐给我们的分。就如二节所说“祂是他们的，也是我们的”。此乃强调基督是信徒唯一中心的重要事实，好解决信徒中间的难处，特别是分裂的难处。（哥林多前书生命读经，二八页。）

信息选读

哥林多前书向我们揭示，我们蒙召所进入的基督，乃是包罗万有的。祂是神赐给我们的分，（一 2，）是神的能力和智慧，成了我们的公义、圣别和救赎。（24，30。）为着叫我们得荣耀，（二 7，罗八 30，）祂是荣耀的主。（林前二 8。）祂是神的深奥（神深奥的事），（10，）是神建造的唯一根基，（三 11，）是我们的逾越节、（五 7、）无酵饼、（五 8、）灵食、灵水和灵磐石，（十 3～4，）是头，（十一 3，）是身体，（十二 12，）是初熟的果子，（十五 20，23，）第二个人，（47，）和末后的亚当；（45，）祂是这样的一位，成了赐生命的灵，（45，）好给我们接受到我们里面，作我们的一切。神已将这位至少有二十项丰富的包罗万有者赐给我们，作我们的分，给我们享受。我们该专注于祂，不该专注于祂以外

WEEK 1 — DAY 1

Morning Nourishment

1 Cor. 1:2 ...To those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

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

Into the fellowship [in 1 Corinthians 1:9] denotes to partake of the fellowship of the union with God's Son, Jesus Christ, and of the participation in Him. God has called us into such a fellowship that we may enjoy Christ as our God-given portion. This word, like the word in verse 2 concerning Christ's being theirs and ours stresses again the crucial fact that Christ is the unique center of the believers for the solving of the problems among them, especially the problem of division. (Life-study of 1 Corinthians, second edition, p. 23)

Today's Reading

First Corinthians unveils to us that the very Christ, into whom we all have been called, is all-inclusive. He is the portion given to us by God (1:2). He is God's power and God's wisdom as righteousness, sanctification, and redemption to us (vv. 24, 30). He is the Lord of glory (2:8) for our glorification (v. 7; Rom. 8:30). He is the depths (deep things) of God (1 Cor. 2:10). He is the unique foundation of God's building (3:11). He is our Passover (5:7), the unleavened bread (v. 8), the spiritual food, the spiritual drink, and the spiritual rock (10:3-4). He is the Head (11:3) and the Body (12:12). He is the firstfruits (15:20, 23), the second man (v. 47), and the last Adam (v. 45); and as such He became the life-giving Spirit (v. 45) that we may receive Him into us as our everything. This all-inclusive One, with the riches of at least twenty items, God has given to us as our portion for our enjoyment. We should concentrate on Him, not on any persons, things, or matters other than Him...It is into the

的任何人事物。…我们蒙了神的呼召，乃是进入这样一位的交通里。祂这交通成了使徒在祂的身体—召会—中与信徒共享的交通，（徒二 42，约壹一 3，）也该是我们在祂的筵席上有分于祂的血和身体时，所享受的交通。（林前 10:16, 21。）这样的交通，就是由圣灵所实施的交通，（林后 13:14，）必是唯一的，因为祂是独一的；这交通禁止在祂独一身体的肢体中间有任何分裂。

交通…是指我们与基督已经成为一，也就是说我们享受基督和祂的一切所是，祂也享受我们和我们的所是。结果，不仅有互相的来往，并且在每一方面都是彼此互相的。基督的一切所是都成了我们的，我们的一切所是也都成为祂的。…我们已经蒙召进入一种彼此互相里，我们在其中享受神儿子的所是，在其中我们与祂是一，祂也与我们是一。在哥林多前书的另一处，六章十七节，保罗说，“与主联合的，便是与主成为一灵。”我们已经蒙召进入这样的一里，在这个一里，我们享受基督的所是，祂也享受我们的所是。…你也许说，“我当然信我们已经蒙召来享受基督，但基督真能享受我们么？你可以说这是事实，但我信不来。”然而，基督会说，“孩子，我非常享受你。你不晓得我多么享受你，甚至你软弱下沉的时候，我仍旧享受你，因为我与你是一灵。”

一章九节与二节有关。在二节保罗说，“同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”基督是我们的，也是他们的；祂属于我们和所有其他的信徒。…我们在各处所呼求的主耶稣基督，是我们的主，也是他们的主；是我们的分，也是他们的分。这就是说，众圣徒都有主作他们独一的分。原因是我们都已经蒙召，进入了神儿子主耶稣基督的交通。（哥林多前书生命读经，二八至三〇页。）

参读：哥林多前书生命读经，第三至五、十六篇。

fellowship of such a One that we have been called by God. This fellowship of God's Son became the fellowship that the apostles shared with the believers (Acts 2:42; 1 John 1:3) in His Body, the church, and should be the fellowship that we enjoy in partaking of His blood and His body at His table (1 Cor. 10:16, 21). Such a fellowship, which is carried out by the Spirit (2 Cor. 13:14), must be unique, because He is unique; it forbids any division among the members of His unique Body.

Fellowship...means that we and Christ have become one. It also means that we enjoy Christ and all He is, and that He enjoys us and what we are. As a result, there is not only a mutual communication but a mutuality in every way. All that Christ is becomes ours, and all that we are becomes His...We have been called into a mutuality in which we enjoy what the Son of God is, and in which we are one with Him and He is one with us. Elsewhere in 1 Corinthians, in 6:17, Paul says, "He who is joined to the Lord is one spirit." We have been called into such a oneness. In this oneness we enjoy what Christ is, and He enjoys what we are. You may say, "I certainly believe that we have been called to enjoy Christ. But how can it be true that Christ enjoys us? You may say that this is true, but I find it hard to believe." Christ, however, would say, "Child, I enjoy you very much. You don't realize how much I enjoy you. Even when you are weak and low, I still enjoy you, for I am one spirit with you."

In chapter 1, verse 9 is related to verse 2. In verse 2 Paul says, "With all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours." Christ is ours, and He is also theirs. He belongs to us and to all the other believers...The very Lord Jesus Christ upon whose name we are calling in every place is our Lord and their Lord, our portion and their portion. This means that all the saints have the Lord as their unique portion. The reason for this is that we all have been called into the fellowship of God's Son, the Lord Jesus Christ. (Life-study of 1 Corinthians, 2nd edition, pp. 23-25)

Further Reading: Life-study of 1 Corinthians, msgs. 3-5, 16

第一周■周二

晨兴喂养

腓三 14 “向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

二 2 “你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”

腓立比人使保罗喜乐满足的路乃在于思念相同的事，甚至是思念同一件事。（腓二 2。）从腓立比书全文看，同一件事必是指对基督主观的认识和经历。（一 20～21，二 5，三 7～9，四 13。）基督，唯有基督，该是我们全人的中心和普及。我们的思念应当集中在对基督宝贵的认识和经历上。任何别的事物，都会使我们的思念不同，造成我们中间的不合。

腓立比的圣徒都很好，当地的召会也建立得很有秩序。然而，他们中间有不合的情形。他们虽然在灵里是一，却没有同魂一齐努力。虽然他们都爱主，却没有思念相同的事，…因着心头的重压，（保罗）恳求腓立比人要魂里联结，思念相同的事，使他的喜乐满足。（腓立比书生命读经，八七至八八页。）

信息选读

保罗向着标竿竭力追求，要得奖赏。（腓三 14。）基督是标竿也是奖赏。标竿是最完满的享受基督，赢得基督；奖赏是在千年国里，对基督极点的享受，作奔跑新约赛程之得胜者的赏赐。保罗操练自己，忘记背后，努力面前的，为要达到标竿，得着奖赏。

WEEK 1 — DAY 2

Morning Nourishment

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

The way the Philippians could make Paul's joy full was to think the same thing, even the one thing (Phil. 2:2). According to the context of the entire book, the one thing must refer to the subjective knowledge of Christ and experience of Christ (1:20-21; 2:5; 3:7-9; 4:13). Christ, and Christ alone, should be the centrality and universality of our entire being. Our thinking should be focused on the excellency of the knowledge of Christ and the experience of Christ. Focusing on anything else causes us to think differently, thus creating dissensions among us.

The saints in Philippi were good, and the church in that city had been well established. However, there was dissension among them. Although they were one in spirit, they were not striving together with one soul. Although they all loved the Lord, they were not thinking the same thing...Out of heaviness of heart, [Paul] appealed to the Philippians to make his joy full by being joined in soul and by thinking the same thing. (Life-study of Philippians, second edition, p. 75)

Today's Reading

Paul was pursuing toward the goal for the prize [Phil. 3:14]. Christ is both the goal and the prize. The goal is the fullest enjoyment and gaining of Christ, and the prize is the uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race...To reach the goal for the prize, Paul was exercised to forget the things which are behind and to stretch forward to the things which are before.

召我向上，就是去得神从上头、从诸天之上召我去得的奖赏。这属天的呼召，（来三1，）与腓立比三章二十节在诸天之上的国籍相符。…这向上的呼召，是要得着基督；而向以色列人属地的呼召，是要得着物质的地土。…我们应该看见神设立了标竿，预备了奖赏的事实。我们需要好好奔跑赛程，忘记背后，努力面前的，竭力追求基督；“面前的”就是关于基督和祂的身体召会的事。让我们都忘记背后，留意我们前面光明的前途，就是赢得基督，并在祂的身体里经历祂到极点。（新约总论第十二册，四二页。）

在召会生活中，我们帮助众圣徒思念同一件事—为着召会生活享受基督。我们都为着召会生活思念经历基督的事。…不思念同一件事，而思念别的事，就是背叛神的经纶。神的经纶就是要我们思念同一件事。某位弟兄得罪了你么？你不该思念那件得罪你的事，因为神的经纶不容许。你若思念那件事，你就是背叛神。这是严肃的事。发怨言也是背叛。神的经纶不容许我们发怨言；这样作就是不顺从。

我们若在起争论和发怨言的事上蒙光照，我们就会说，“主啊，赦免我的背叛。…我要顺从你的经纶，思念同一件事。虽然有人得罪了我，我不要思念那些事，我只要思念对基督的享受和经历。”这样作就是作成我们自己的救恩。…作成我们自己的救恩，就是作出这真正的一。当我们不在真正的一里，我们就在某种堕落的光景里。因此，我们需要那是真正的一作我们的拯救。我们需要不仅在灵里是一，也在魂里联结。…我们需要思念同一件事。当我们思念同一件事时，我们就不仅在灵里是一，也在魂里联结。（李常受文集一九七八年第一册，四六八至四六九页。）

参读：约翰福音结晶读经，第十三篇。

To be called upward is for the obtaining of the prize to which God has called us from above, from the heavens. This heavenly calling (Heb. 3:1) corresponds with the heavenly commonwealth in Philippians 3:20... This upward calling is to take possession of Christ, whereas the earthly calling to the children of Israel was to take possession of the physical land. We should see the fact that God has set up a goal and prepared a prize. We need to run a good race and to pursue Christ by forgetting the things which are behind and stretching forward to the things which are before, that is, the things concerning Christ and His Body, the church. Let us all forget the things behind and pay attention to the bright future ahead of us, a future of gaining Christ and experiencing Him to the uttermost in His Body. (The Conclusion of the New Testament, pp. 3512-3513)

In the church life we help all the saints to think one thing—the enjoyment of Christ for the church life. We all think of the experience of Christ for the Body life. To think something other than the one thing is to rebel against God's economy. God's economy is that we think the one thing. Has a certain brother offended you? You should not think about that offense, for God's economy does not allow you to do so. If you think about the offense, you rebel against God. This is a serious matter. Murmuring is also rebellious. God's economy does not allow us to murmur. To do so is to be disobedient.

If we are enlightened concerning reasoning and murmuring, we will say, "Lord, forgive my rebellion...I want to be obedient, obeying Your economy to think the one thing. Although certain ones have offended me, I do not want to think about the offenses. Instead, I want to think only of the enjoyment and experience of Christ." To do this is to work out our salvation...To work out our own salvation is to work out [the] genuine oneness. When we are not in the genuine oneness, we are in some kind of hell. Thus, we need the salvation that is the genuine oneness. We need to be one not only in spirit but also in soul... We need to think the one thing. When we think the one thing, we are one not only in spirit but also in soul. (CWWL, 1978, vol. 1, "The Experience of Christ," p. 363)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," msg. 13

第一周■周三

晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

（在耶利米二章十三节）神要作活水的泉源给祂的选民喝，目的是祂要得着扩增并扩大。

神需要对祂的选民作活水的泉源，乃因祂有一个经纶；而祂的经纶是要为自己产生一个配偶，新妇。神经纶的目的是神不再独居，乃要得着一个妻子，作祂的扩增，祂的扩大，好与祂这丈夫相配。…施浸者约翰提到基督，说，“祂必扩增。”（约三 30。）在前一节约翰说，“娶新妇的，就是新郎。”三十节的扩增，就是二十九节的新妇。新郎是基督，新妇是祂的扩增，祂的扩大。正如夏娃是用亚当的肋骨建造的，是亚当的扩增；照样，神的选民是新妇，是基督这新郎的扩增。（耶利米书生命读经，三〇、三二至三三页。）

信息选读

神的经纶是要使祂自己得着彰显。神不要独自彰显祂自己，乃要借着祂的配偶彰显祂自己。我们虽然不忠信，神却是信实的。哀歌三章二十三节下半说，“你的信实，极其广大。”有一首著名的诗歌论到神的信实，（诗歌十三首，）副歌说，“你的

WEEK 1 — DAY 3

Morning Nourishment

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

God is the fountain of living waters [Jer. 2:13]...God's purpose in wanting to be the fountain of living waters for His elect to drink is that He would be increased and enlarged.

God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself. The purpose of God's economy is that God would no longer be alone but would have a wife to be His increase, His enlargement, and thus to match Him as the Husband...John the Baptist, speaking of Christ, says, "He must increase" [John 3:30]. In the previous verse John had said, "He who has the bride is the bridegroom." The increase in verse 30 is the bride in verse 29. The Bridegroom is Christ, and the bride is His increase, His enlargement. Just as Eve was the increase of Adam, being built from Adam's rib, so God's elect as the bride are the increase of Christ as the Bridegroom. (Life-study of Jeremiah, pp. 25, 27)

Today's Reading

God's economy is to have an expression of Himself. God does not want to express Himself by Himself alone; rather, He wants to express Himself through His counterpart. Although we are unfaithful, God is faithful. Lamentations 3:23b says, "Great is Your faithfulness." The chorus of a well-known hymn on God's faithfulness (Hymns, #19) says, "Great is Thy faithfulness!.../ Morning

信实广大！…你的怜悯每晨都是新鲜！我所需要一切全由你供给…”我们对圣经并对这首诗歌所谈关于神信实的领会，可能是天然的，也可能是属灵的。…有人说神是信实的，意思是祂信实地顾到他们物质的需要。然而，在林前一章九节保罗说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”神在这件事上是信实的，但祂也许没有信实地供给你大的房子，或高薪的工作。我不否认神信实地顾到我们的福利。我的点乃是，神的信实并非照着我们天然的领会。

看看使徒保罗的苦难。他蒙神呼召、受神托付、委以负担、并受差遣，然而他无论去到哪里，都有难处。比如，他一开始传扬基督，就遭受逼迫。…难道这是神对保罗不信实么？不，这意思乃是：神的信实不是按照我们天然的领会。

我们相信主耶稣时，也许期望有平安和祝福；但我们也许反而有了许多难处，失去了我们的安全、健康或财产。有些基督徒经历这样的事，就疑惑神的信实，问说为什么神不阻止艰难临到他们。…我们要领悟，神允许我们有难处，但祂在祂的定旨上是信实的，就是要使我们转离偶像，带领我们归向祂自己。我们的平安、安全、健康和财产，也许成了我们的偶像，而神是信实的，祂取去这些东西，为要我们饮于祂这活水的泉源。…神的信实就是要对付这些偶像，好使我们饮于祂。

在引导我们进入祂的经纶上，神是信实的；祂的经纶乃是要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，以完成祂的经纶。这就是神的信实。（耶利米书生命读经，三二至三五页。）

参读：耶利米书生命读经，第四、六篇；得胜者，第二至三章。

by morning new mercies I see. / All I have needed Thy hand hath provided…” We may understand what the Bible says and what this hymn says about God’s faithfulness either in a natural way or in a spiritual way…When some say that God is faithful, they mean that He is faithful to take care of their material needs. However, in 1 Corinthians 1:9 Paul says, “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.” God is faithful in this matter, but He may not be faithful to provide you a large house or a well-paying job. I would not deny the fact that God is faithful in caring for our welfare. My point is that God’s faithfulness is not according to our natural understanding.

Consider the sufferings of the apostle Paul. He was called, commissioned, burdened, and sent by God, but wherever he went, he had troubles. For example, as soon as he began to preach Christ, he began to suffer persecution… Does this mean that God was not faithful to Paul? No, it means that God’s faithfulness is not according to our natural understanding.

When we believed in the Lord Jesus, we might have expected to have peace and blessing. But instead we might have had many troubles and might have lost our security, our health, or our possessions. When some Christians experience such things, they may question God’s faithfulness and ask why He did not prevent hardships from happening to them. We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living waters…God’s faithfulness is a matter of dealing with these idols and causing us to drink of Him.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy. This is God’s faithfulness. (Life-study of Jeremiah, pp. 26-29)

Further Reading: Life-study of Jeremiah, msgs. 4, 6; CWWL, 1991-1992, vol. 4, “The Overcomers,” chs. 2-3

第一周■周四

晨兴喂养

哀三 22 ~ 24 “我们不至消灭，是出于耶和华的慈爱，因祂的怜恤不至断绝；每早晨这些都是新的；你的信实，极其广大。我的魂说，耶和华是我的分；因此，我要仰望祂。”

恶人的邪恶光景，乃是他们没有就近主来吃主并享受主。（参赛五五 1 ~ 2。）他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂。在神眼中，没有比这更邪恶的事。（圣经恢复本，赛五七 20 注 1。）

以色列人没有饮于神这活水的泉源，反而饮于他们的偶像。所以，神用巴比伦人对付这些偶像，也毁灭对他们成了偶像的耶路撒冷，甚至圣殿。我们要看见，我们不比以色列人好。任何事物对我们都能成为偶像。但神在完成祂经纶的事上是信实的；因着祂的信实，祂就对付我们的偶像，使我们饮于祂。我们都需要饮于神这活水的泉源，将基督接受到里面，并吸收祂，这样祂就能扩增，以完成神的经纶，借着祂的配偶得着彰显。（耶利米书生命读经，三五页。）

信息选读

我们也许以为，因着我们的失败，我们是无望的。…哀歌三章二十二至二十五节…是在巴比伦人毁灭了耶路撒冷，焚烧了圣殿，并将许多人掳去以后写的。…当然，以色列人必定觉得，神丢弃了他们，他们完了。耶利米一面哭泣，一面写作。在他的写作里他能说，他们不至消灭，是出于耶和华的慈爱。他能说，他们仍在那里，神没有丢弃他们。首领、申言者和祭司失败了，但神的怜恤不至断绝，反而，每早晨这些都是新的。耶利

WEEK 1 — DAY 4

Morning Nourishment

Lam. 3:22-24 It is Jehovah's lovingkindness that we are not consumed, for His compassions do not fail; they are new every morning; great is Your faithfulness. Jehovah is my portion, says my soul; therefore I hope in Him.

The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord (cf. Isa. 55:1-2). They do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him. In the sight of God, nothing is more evil than this. (Isa. 57:20, footnote 1)

Instead of drinking of God as the fountain of living waters, Israel drank of their idols. Therefore, God used the Babylonians to deal with these idols and also to destroy Jerusalem and even the temple, which had become an idol to them. We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God's economy to have His expression through His counterpart. (Life-study of Jeremiah, p. 29)

Today's Reading

We may think that because of our failure, we are hopeless...Lamentations 3:22-25...[was] written after the Babylonians had destroyed Jerusalem, burned the temple, and carried away many into captivity...Surely, the people of Israel must have felt that God had given them up and that they were finished. On the one hand, Jeremiah was weeping; on the other hand, he was writing. In his writing he could say that it was of Jehovah's lovingkindness that they were not consumed. He could say that they were still there and that God had not given them up. The princes, the prophets, and the priests had failed, but God's compassions do not fail; rather, they are new every morning. Jeremiah could

米甚至能宣告，耶和华是他的分，他要仰望祂，因那等候祂的，必蒙祂善待。为什么在神里面有盼望？因为神不失望。

我们要看见，以色列的失败为基督开了路，使祂进来作他们的义。今天我们的情况也是一样。我们的失败为基督开路，使祂进来。…照耶利米的预言，无论以色列多么邪恶、奸恶，无论他们离弃神多少次，去为自己凿出破裂的池子，他们仍要得复兴。在以色列复兴时，基督将是他们的公义、救赎和生命，（耶三一 33 ~ 34，）基督也要被高举为他们的中心与普及。神要进来，将祂自己这神圣的生命分赐到祂的选民里面，作他们的生命，和生命之律连同其性能，使他们认识神并活神。至终，他们要和保罗以及今天在基督里的信徒一样，成为新造。

神是信实的，但我们既不忠信，也不贞洁，反而有了许多别的丈夫。我们失败亏欠神以后，也许得着一些怜悯和恩典，因而悔改哭泣。…我们悔改哭泣的时候，神就欢乐。…我们悔改以后，应当开始饮于活水，赞美神，为凡事感谢祂，并且享受祂。这是神所要的。除了我们享受基督以外，神对任何事物都不感兴趣。

今天我们若失败亏欠神，我们不该失望；神有路来对付我们。祂有路使我们成熟，然后将我们带进新耶路撒冷。…神是忍耐、同情并怜恤的，祂会花时间使我们成熟。每位信徒，无论现在软弱或刚强，都要在新耶路撒冷里，在其中每个人都要成熟。无论我们是殷勤或只是稍微寻求神，神都有路使基督成为我们的公义、救赎、生命、生命之律、生命的性能，这样我们就能成熟。（耶利米书生命读经，三五至三九页。）

参读：哥林多前书中为着基督的身体享受基督，第三章。

even declare that Jehovah was his portion and that he hoped in Him, for He is good to those who wait on Him. Why is there hope in Him? There is hope in God because with God there is no disappointment.

We need to see that Israel's failure opened the way for Christ to come in to be their righteousness. The situation is the same with us today. Our failure opens the way for Christ to come in. According to the prophecy of Jeremiah, no matter how evil and wicked Israel may be and no matter how often they have forsaken God to hew out broken cisterns for themselves, Israel will be restored. In the restoration of Israel, Christ will be their righteousness, redemption, and life (Jer. 31:33-34), and Christ will be exalted to be their centrality and universality. God will come in to dispense Himself into His elect as the divine life to be their life and life law with its capacity to know God and to live God. Eventually, they, like Paul and the believers in Christ today, will be a new creation.

Whereas God is faithful, we are neither faithful nor chaste but go to many other husbands. After failing God, we may receive some mercy and grace and therefore repent and weep...While we are repenting and weeping, God is rejoicing...After repenting, we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him. This is what God wants. God is not interested in anything other than our enjoyment of Christ.

If we fail God today, we should not be disappointed. God has a way to deal with us. He has a way to cause us to mature and then to bring us into the New Jerusalem. God is patient, sympathetic, and compassionate, and He will take the time to make us mature. Every believer, whether presently weak or strong, will be in the New Jerusalem, and everyone there will be mature. Whether we seek God diligently or only a little, God has a way to make Christ our righteousness, our redemption, our life, our life law, and our life capacity so that we can be matured. (Life-study of Jeremiah, pp. 29-31, 29, 31)

Further Reading: CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in 1 Corinthians," ch. 3

第一周■周五

晨兴喂养

林前二 9 ~ 10 “只是如经上所记：‘神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。’但神借着那灵向我们启示了，因为那灵参透万事，甚至神的深奥也参透了。”

我们若要领略且有分于神为我们命定并预备之深奥、隐藏的事，就不仅需要信祂，也需要爱祂。敬畏神、敬拜神、信神（就是接受神），都还不够；爱祂是不可缺的。爱神的意思，是把我们的全人，灵、魂、体，连同我们的心、心思和力量，（可十二 30，）都完全摆在祂身上。这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际的与祂是一。这样，我们与神就有最亲近、最密切的交通，能进入祂的心，领略祂心中一切的秘密，（诗七三 25，二五 14，）不仅晓得，更经历、享受并完全有分于神这些深奥、隐藏的事。（圣经恢复本，林前二 9 注 1。）

信息选读

生命不是知识，不是恩赐，也不是能力。生命乃是奇妙、独一无二且刚强的人位。…耶稣作我们的生命既是一个人位，我们就必须接触祂。…你可能认识耶稣二十多年了，但今天却失去祂的同在。我可能五分钟前才认识耶稣，但我如今有祂的同在。所以我得着祂，你却失去祂。我们必须忘掉我们的知识和已过的经历，甚至忘掉我们对耶稣所有的认识，那并没有什么意义。我们需要耶稣现今的同在。我们需要祂在这一刻并天天的同在。无论我们认识祂多少，或在已

WEEK 1 — DAY 5

Morning Nourishment

1 Cor. 2:9-10 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.” But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him. To fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize but also experience, enjoy, and fully participate in these deep and hidden things of God. (1 Cor. 2:9, footnote 3)

Today’s Reading

Life is not knowledge, it is not gifts, neither is it power. Life is a wonderful, unique, and strong person. Since Jesus as our life is a person, we must contact Him...You may have known Jesus for over twenty years and yet today miss His presence. Perhaps I came to know Him just five minutes ago, but I am in His presence. Thus, I get Him, and you miss Him. We must forget about our knowledge and past experiences. We even need to forget all that we know about Jesus. It means little. We need the present presence of Jesus. We need His presence at this very moment and day by day. We need the present person all the time, no matter how much we have known Him and experienced Him in the

过对他经历有多少，我们一直需要这位现时的人位。我们终日需要时时刻刻与基督有新的接触。祂是一个活的人位在我们里面，所以我们必须接触祂。我们必须告诉祂说，“主耶稣，我爱你！哦，主耶稣，我爱你！我恨恶并厌弃我自己。我将自己摆在一边，好叫我能天天时刻地接受你作我的生命。”（李常受文集一九七二年第一册，二九九至三〇一页。）

保罗在林后五章十四节说，“基督的爱困迫我们。”因着基督的爱困迫保罗，所以他是一个向主活着的人。（15。）装备我们成为基督大使的…一个项目，乃是基督困迫的爱。我们必须是一个被基督的爱冲激的人。保罗在十四至十五节告诉我们，基督受死的爱，像大水澎湃冲向我们，迫使我们情不自禁地向祂活着。…基督的爱像浪潮一样强烈，将我们征服，将我们冲走。我们必须被基督的爱所冲没。我们需要被祂的爱所困迫，以致我们别无选择。我们应当能说，“我没有别的路可走，我必须爱主，因为祂的爱困迫我。我能作什么呢？”当洪水来的时候，你无法选择是否接受。…我们都必须这样被基督的爱困迫。

我必须承认，我多年来天天祷告，求主向我启示祂的爱，好使我能被基督的爱所困迫。我这样祷告：“主啊，用你的爱困迫我。哦，主啊，用你的爱冲没我。”我们每个人都需要这样祷告。我们中间的青年人必须看见，虽然他们今天爱主，但他们在基督徒的经历上，仍在十字路口。有许多方向让他们选择，让他们走。你也许有许多选择，然而一旦被基督的爱所冲没，你就失去所有的选择。（李常受文集一九六七年第二册，二一五至二一六页。）

参读：雅歌中所描绘的生命与建造，第一章；一个在灵里之人的自传，第六章。

past. We need a new contact with Christ all day, moment by moment. He is a living person within us, so we must contact Him. We must tell Him, “Lord Jesus, I love You! O Lord Jesus, I love You! I hate and repudiate myself. I put myself aside so that I may take You as my life, moment by moment and day by day.” (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 229-230)

In 2 Corinthians 5:14 Paul says that “the love of Christ constrains us.” Because the love of Christ constrained him, Paul was a person who lived to the Lord (v. 15). Another item which equips us to be the ambassadors of Christ is the constraining love of Christ. We must be persons carried away by the love of Christ. In 2 Corinthians 5:14-15 Paul tells us that the dying love of Christ is like the rushing of great waters toward us, impelling us to live to Him beyond our own control...The love of Christ is as strong as a tide of water which overcomes us and carries us away. We need to be flooded by the love of Christ. We need to be constrained by His love so that we have no choice. We should be able to say, “I have no other way to go. I have to love the Lord because His love has constrained me. What can I do?” When the flood waters come, we do not have a choice as to whether we will receive them or not...We all have to be constrained by the love of Christ in such a way.

I must confess that I have prayed day by day for years that the Lord would show me His love so that I could be constrained by the love of Christ. I prayed in this way: “Lord, constrain me with Your love. O Lord, flood me with Your love.” All of us need to pray in this way. The young saints among us need to realize that although they love the Lord today, they are still at the crossroads of their Christian experience. There are many directions for them to choose, to take. They may have many choices, but once they are flooded by the love of Christ, they lose all the choices. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 173-174)

Further Reading: CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” ch. 1; CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 6

第一周■周六

晨兴喂养

林前十三 4 “爱是恒久忍耐，又有恩慈；爱是不嫉妒；爱是不自夸，不张狂。”

提后一 7 “因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

林前十二章的末了启示，爱是极超越的路。（31下。）一个人如何作长老？…一个人如何作同工？…我们如何牧养人？爱是极超越的路。…爱是我们申言并教导人极超越的路。为着我们的所是和所作，爱乃是极超越的路。（李常受文集一九九四至一九九七年第五册，一七一至一七二页。）

信息选读

神赐给我们的灵，乃是我们那由圣灵重生并内住之人的灵。这灵乃是爱的灵，因此也是能力并清明自守的灵。（提后一 7。）我们可能自以为很有能力，也清明自守，但我们的灵却不是爱的灵。我们与人谈话的方式可能满了能力，并且也清明自守，但是我们的谈话却使人受威吓。

保罗说，我们必须使我们的恩赐如火挑旺起来。（6。）神所赐给我们主要的恩赐，乃是我们重生的灵，连同祂的灵、祂的生命和祂的性情。我们必须把这恩赐如火挑旺起来。这意思是说，我们必须激动我们的灵，使我们的灵火热起来。罗马十二章十一节说，我们应当灵里火热。…我们必须有一个火热的爱的灵，而不是一个焚烧的权柄的灵，那会造成损害。

根据我…的观察，大多数同工的灵都是“能力”的灵，而不是爱的灵。我们需要爱的灵，好征服今日召会的堕落。我们不该说什么或作什么去威吓人；

WEEK 1 — DAY 6

Morning Nourishment

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up.

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder?...How can one be a co-worker?...How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 126)

Today's Reading

The spirit that God has given us is our human spirit regenerated and indwelt by the Holy Spirit. This spirit is a spirit of love; hence, it is of power and of sobermindedness (2 Tim. 1:7). We may think that we are very powerful and sober, but our spirit is not of love. We talk to people in a way that is full of power and sobermindedness, but our talk threatens them.

Paul says that we need to fan our gift into flame (v. 6). The main gift that God has given us is our regenerated human spirit with His Spirit, His life, and His nature. We must fan this gift into flame. This means that we have to stir up our spirit so that our spirit will be burning. Romans 12:11 says that we should be burning in spirit...We must have a burning spirit of love, not a burning spirit of authority, which damages.

According to my observation..., most of the co-workers have a human spirit of “power” but not of love. We need a spirit of love to conquer the degradation of today's church. We should not say or do anything to threaten people. Instead,

反之，我们说话或行事，都该一直凭着已经如火挑旺起来的爱的灵。这是主的恢复所需要的。

爱是有效能的。我们应当爱每一个人，甚至爱我们的仇敌。如果同工和长老不爱那些不好的人，最终长老和同工就会无事可作。我们必须借着一无分别的爱恶人也爱好人而得以完全，像我们的父是完全的一样。（太五 48。）我们必须像我们的父一样完全，因为我们是祂的众子，是祂的种类。这是非常重要的。我们如何作长老和同工？乃是在每一方面都凭着爱。我们必须爱任何一种人。主耶稣说，祂来是作医生，不是为着强健的人，乃是为着有病的人。主说，“强健的人用不着医生，有病的人才用得着。”（九 12。）

召会既不是逮捕人的警察局，也不是审判人的法庭，乃是养育信徒的家。作父母的都知道，他们的孩子越坏，就越需要父母的养育。…召会是爱的家，为着养育儿女。召会也是医院，为着医治并恢复有病的人。最后，召会也是学校，为着教导并造就尚未学习的人，就是那些没有多少认识的人。召会既是家、医院和学校，同工和长老就应当与主是一，在爱里养育、医治、恢复并教导人。

然而，有些召会是逮捕罪人的警察局，也是审判这些人的法院。保罗的态度不是这样。他说，“有谁软弱，我不软弱？”（林后十一 29 上。）当经学家和法利赛人带着一个行淫的妇人到主那里时，祂对他们说，“你们中间谁是没有罪的，谁就先拿石头打她。”（约八 7。）当众人都离开后，主问那犯罪的妇人，说，“妇人，那些人在哪里？没有人定你的罪么？”她说，“主啊，没有。”然后耶稣说，“我也不定你的罪。”（十 10-11。）谁是没有罪的？谁是完全的？…我们不该以为别人是软弱的，我们不是软弱的。这不是爱。爱遮盖人并建造人，所以为着建造基督的身体，在我们的所是和所作上，爱乃是极超越的路。（李常受文集一九九四至一九九七年第五册，一六九至一七〇、一七二至一七三页。）

参读：活力排，第四、八篇；诗篇生命读经，第十一至十二篇。

we should always say and do things with a spirit of love, which has been fanned into flame. This is what the recovery needs.

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually, they will have nothing to do. We must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species. This is most crucial. How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. The Lord Jesus said that He came to be a Physician, not for the healthy ones but for the sick ones. The Lord said, “Those who are strong have no need of a physician, but those who are ill” (9:12).

The church is not a police station to arrest people or a law court to judge people but a home to raise up the believers. Parents know that the worse their children are, the more they need their raising up...The church is a loving home to raise up the children. The church is also a hospital to heal and to recover the sick ones. Finally, the church is a school to teach and edify the unlearned ones who do not have much understanding. Because the church is a home, a hospital, and a school, the co-workers and elders should be one with the Lord to raise up, to heal, to recover, and to teach others in love.

Some of the churches, however, are police stations to arrest the sinful ones and law courts to judge them. Paul's attitude was different. He said, “Who is weak, and I am not weak?” (2 Cor. 11:29a). When the scribes and Pharisees brought an adulterous woman to the Lord, He said to them, “He who is without sin among you, let him be the first to throw a stone at her” (John 8:7). After all of them left, the Lord asked the sinful woman, “Woman, where are they? Has no one condemned you?” She said, “No one, Lord.” Then Jesus said, “Neither do I condemn you” (vv. 10-11). Who is without sin? Who is perfect?...We should not consider that others are weak but we are not. That is not love. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 124-127)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” chs. 4, 8; Life-study of the Psalms, msgs. 11-12

第一周诗歌

366

与基督的联合 — 联于祂死与复活

6 6 6 6 双副 (英 477)

降 A 大调

6/8

一 基督虽能千回 降生于伯利恒，
若未活你心内，救恩仍是无成。各
各他的十架，还不会拯救你；在
你里的十架，才有能医治你。副哦！
基督的十字架，我接你进我心，使
我脱自己管辖，完全凭主而生存。

二 人哪！你爱何物，你就变成该物：
成神，你若爱神；成尘，你若爱尘；
你出，神就进入；你死，神就生苏；
无你，就有基督；无物，就得万物。

三 你若要想得神，切勿跟从智慧；
“爱”是最短路径，使你免去迂回。
你若不为自己，寻求什么利益，
神的荣耀自己，就要充满了你。

WEEK 1 — HYMN

Though Christ a thousand times

Union with Christ — One with Him

477

1. Though Christ a thousand times In Beth-le-hem be born,
If He's not born in thee Thy soul is still for-lorn. The
Cross on Gol-go-tha, Will nev-er save thy soul; The
Cross in thine own heart, A-lone can make thee
whole. (C) O, Cross of Christ, I take thee In-to this heart of mine, That
I to my own self may die And rise to thy life Di-vine.

2. What e'er thou lovest, man,

That too become thou must;
God, if thou lovest God,
Dust, if thou lovest dust.

Go out, God will come in;
Die thou and let Him live;
Be not and He will be;

Wait and He'll all things give.

3. To bring thee to thy God,

Love takes the shortest route;
The way which knowledge leads,
Is but a roundabout.

Drive out from thee the world,
And then thy heart shall be
Filled with the love of God,

And holy like as He.

