

第一周

建立操练灵的习惯，将神赐给我们的灵
如火挑旺起来，
借此活在神永远经纶的实际里，
以完成这经纶

诗歌：628

读经：提前四 7～8，提后一 6～7，四 22

【周一】

壹 神永远的经纶乃是祂的家庭行政，要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会—基督的身体；神永远的经纶乃是祂永远的计划，而祂神圣的分赐乃是祂完成祂计划的凭借—提前一 3～4，三 15，罗十二 5，弗一 10，三 8～9，二 10：

一 基督是神经纶的中心、圆周、元素、范围、凭借、目标和目的；事实上，神永远经纶的一切内容就是基督—太十七 5，弗三 6，路二四 44。

二 除非我们认识神的经纶，否则我们就无法明白圣经；圣经的中心题目乃是神的经纶，整本圣经都是关乎神的经纶—45 节，伯十 13，参弗三 9。

Week One

**Living in the Reality of God's Eternal Economy
for Its Fulfillment by Building Up a Habit
of Exercising Our Spirit,
Fanning Our God-given Spirit into Flame**

Hymns: 866

Scripture Reading: 1 Tim. 4:7-8; 2 Tim. 1:6-7; 4:22

§ Day 1

I. God's eternal economy is His household administration to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ; God's eternal economy is His eternal plan, and His divine dispensing is the means by which He accomplishes His plan—1 Tim. 1:3-4; 3:15; Rom. 12:5; Eph. 1:10; 3:8-9; 2:10:

A. Christ is the center, circumference, element, sphere, means, goal, and aim of God's economy; in fact, all the contents of God's eternal economy are simply Christ—Matt. 17:5; Eph. 3:6; Luke 24:44.

B. Unless we know God's economy, we will not understand the Bible; the central subject of the Bible is the economy of God, and the entire Bible is concerned with the economy of God—v. 45; Job 10:13; cf. Eph. 3:9.

- 三 神的经纶就是要将神自己分赐到我们里面，使我们这人由祂的所是构成；这唯有借着神将祂自己这神圣的生命分赐到我们里面，才能完成——约十 10，十四 6 上，林前十五 45 下，罗八 2，6，10～11。
- 四 新约职事中的领导，乃是神所赐关于神永远经纶那控制之启示的领导——徒二六 19，箴二九 18。
- 五 与神的经纶不同的教训，使我们离开对那位作我们生命和一切的主耶稣基督这宝贵人位真正的珍赏、爱和享受；（林后十一 2～3；）异议者不同的教训（提前一 3）引起信徒中间的嫉妒与不合，这违反使徒关于留在神经纶教训里之嘱咐的目的（目标），就是爱。（5，约十三 34，加五 13～14。）
- 六 神的神圣分赐把信徒作成神，使他们在生命和性情上，但不在神格上，成为神，好建造召会作基督的身体，并预备基督的新妇，以引进基督的国；为这缘故，神来成为一个人，使祂自己“人化”了；然后祂将自己作为生命分赐到我们里面，使我们在祂的生命和性情上“神化”了，但无分于祂的神格。
- 七 神在祂经纶里的目的，是要把祂自己在祂神圣的三一——父、子、灵——里，分赐到祂所拣选的人里面；神在时间里唯一的目标，是要把祂自己一天过一天地分赐到我们里面。

【周二】

贰 在神原初心意的“蓝图”里，人是整个宇宙的中心，而人的中心乃是他的灵——亚十二 1，创二 7，箴二十 27：

- C. God's economy is to dispense Himself into our being so that our being may be constituted with His being; this can be accomplished only by God's dispensing Himself into us as the divine life—John 10:10; 14:6a; 1 Cor. 15:45b; Rom. 8:2, 6, 10-11.
- D. The leadership in the New Testament ministry is the leadership of the controlling, God-given revelation of God's eternal economy—Acts 26:19; Prov. 29:18.
- E. Different teachings other than God's economy separate us from the genuine appreciation, love, and enjoyment of the precious person of the Lord Jesus Christ as our life and our everything (2 Cor. 11:2-3); the different teachings of the dissenting ones (1 Tim. 1:3) caused envy and discord among the believers, which are contrary to love, the end (the objective and purpose) of the apostle's charge to remain in the teaching of God's economy (v. 5; John 13:34; Gal. 5:13-14).
- F. God's divine dispensing deifies the believers, making them God in life and nature but not in the Godhead for the building up of the church as the Body of Christ and for the preparation of the bride of Christ to usher in the kingdom of Christ; for this purpose God became a man to “man-ize” Himself; then He dispenses Himself as life into us to “God-ize” us in His life and nature but not in His Godhead.
- G. God's intention in His economy is to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people; God's only goal in time is to dispense Himself into us day by day.

§ Day 2

II. In the “blueprint” of God's original intention, man is the center of the entire universe, and the center of man is his spirit—Zech. 12:1; Gen. 2:7; Prov. 20:27:

一 诸天是为着地，地是为着人，神给人造了灵，使人可以接触神，接受神，盛装神，敬拜神，活神，为神完成神的定旨，彰显神，并与神成为一——约四 24，林前六 17。

二 神若不是灵，我们若没有灵来接触神，与神成为一，整个宇宙就是空洞的，我们也一无所是——传一 2，三 11，伯三二 8，十二 10，林后四 13，16～18。

三 由于人的堕落，人不仅疏忽并忽略人的灵，甚至拒绝承认人有灵——帖前五 23，来四 12，参犹 19。

四 人是器皿，原该借着操练他的灵，接受在基督里的神作为生命树，使生命如同河在人的最深处流进流出，使他得变化成为宝贵的材料，为着神的建造，就是神永远的彰显——创一 26，二 7～12，22，提前四 7～8：

1 神的气成了我们人的灵，我们的灵乃是神的灯，以盛装神作油，并给我们亮光——创二 7，箴二十 27。

2 人的灵因着堕落，成了残破的灯，但借着神在祂救恩里的恢复，人的灵由那赐生命且七倍加强的灵所重生、重建并加强——创二 7，箴二十 27，约三 6，启四 5，林前十五 45 下。

【周三】

3 人里面的中央政府并最重要的部分应当是他的灵；一个受自己的灵管治并支配的人就是属灵的人——二 14～15，三 1，十四 32，林后二 12～15，弗三 16，彼前三 4，但六 3，10。

五 神的经纶战略、中心的点，乃是神圣的灵住在我们的灵里，二者调和一起成为一灵，就是调和

A. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, contain God, worship God, live God, fulfill God's purpose for God, express God, and be one with God—John 4:24; 1 Cor. 6:17.

B. Without God being the Spirit and without us having a spirit to contact God, to be one with God, the whole universe is empty, and we are nothing—Eccl. 1:2; 3:11; Job 32:8; 12:10; 2 Cor. 4:13, 16-18.

C. Due to the fall, men have not only overlooked and neglected the human spirit but also have even refused to admit that man has a spirit—1 Thes. 5:23; Heb. 4:12; cf. Jude 19.

D. Man as a vessel, through the exercise of his spirit, was to receive God in Christ as the tree of life so that life as a river would flow in and out of his innermost being for his transformation into precious materials for God's building, God's eternal expression—Gen. 1:26; 2:7-12, 22; 1 Tim. 4:7-8:

1. The breath of God has become our human spirit, and our spirit is God's lamp to contain God as the oil and to give us light—Gen. 2:7; Prov. 20:27.

2. Man's spirit became a broken lamp through his fall, but through God's recovery in His salvation, man's spirit is regenerated, rebuilt, and reinforced with the vivifying, sevenfold intensified Spirit—Gen. 2:7; Prov. 20:27; John 3:6; Rev. 4:5; 1 Cor. 15:45b.

§ Day 3

3. The central government and most prominent part of man's being should be his spirit; a man who is ruled and controlled by his spirit is a spiritual man—2:14-15; 3:1; 14:32; 2 Cor. 2:12-15; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.

E. The strategic and central point of God's economy is the divine Spirit dwelling in our human spirit and the two mingled together as one spirit,

的灵—约三 6, 四 24, 罗八 16, 林后三 17, 提后四 22, 林前六 17, 提前一 4, 林后四 13:

- 1 完成神经纶伟大的路, 乃是我们借着操练我们的灵, 照着那灵生活并作一切的事—伯十 13, 弗三 9, 罗八 4, 加五 25。
- 2 每当我们转向我们的灵, 并操练我们的灵, 我们就摸着基督的身体, 因为基督的身体乃是在我们灵里—弗一 17, 二 22, 三 5, 16, 四 23, 五 18, 六 18。
- 3 当我们在灵里, 我们就胜过世界, 我们不能犯罪, 那恶者也不能摸我们, 并且我们蒙保守, 远避偶像—约壹五 4, 18 ~ 19, 21, 约十四 30。

【周四】

叁 接受神圣三一的神圣分赐并作这分赐的管道, 使圣徒们在生命里长大并享受基督, 关键乃是操练我们的灵, 就是将神所赐给我们的灵如火挑旺起来—腓一 25, 提前四 7 ~ 8, 提后一 6 ~ 7, 四 22, 徒六 10, 林前十四 32:

- 一 敬虔是彰显神的生活, 是为着神圣经纶之神圣分赐的结果, 这分赐是在于操练我们的灵, 在日常生活中活基督, 使神在召会生活中得着团体的显出—提前一 3 ~ 4, 三 15 ~ 16, 四 7 ~ 8, 提后一 6 ~ 7。
- 二 “操练”这辞含示勉强; 我们基督徒若要刚强并在主里长大, 就必须勉强自己用我们的灵, 直到我们建立起操练灵的坚强习惯—提前四 7。
- 三 操练我们的灵, 就是将我们的灵如火挑旺起来—

the mingled spirit— John 3:6; 4:24; Rom. 8:16; 2 Cor. 3:17; 2 Tim. 4:22; 1 Cor. 6:17; 1 Tim. 1:4; 2 Cor. 4:13:

1. The great way to fulfill God's economy is for us to live and do everything according to the Spirit by exercising our spirit—Job 10:13; Eph. 3:9; Rom. 8:4; Gal. 5:25.
2. Whenever we turn to our spirit and exercise our spirit, we touch the Body, because the Body is in our spirit—Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.
3. When we are in our spirit, we overcome the world, we cannot sin, the evil one cannot touch us, and we are guarded from idols—1 John 5:4, 18-19, 21; John 14:30.

§ Day 4

III. The key to receiving the divine dispensing of the Divine Trinity and being a channel of this dispensing for the saints' growth in life and their enjoyment of Christ is to exercise our spirit, which is to fan our God-given spirit into flame—Phil. 1:25; 1 Tim. 4:7-8; 2 Tim. 1:6-7; 4:22; Acts 6:10; 1 Cor. 14:32:

- A. Godliness, a living that is the expression of God, is the issue of the divine dispensing for the divine economy, and this dispensing depends on the exercise of our spirit to live Christ in our daily life for the corporate manifestation of God in the church life—1 Tim. 1:3-4; 3:15-16; 4:7-8; 2 Tim. 1:6-7.
- B. The word exercise implies forcing; if we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit until we build up a strong habit of exercising our spirit—1 Tim. 4:7.
- C. To exercise our spirit is to fan our spirit into flame—2 Tim. 1:6-7:

提后一 6 ~ 7:

- 1 六节说到“神的恩赐”，七节指明神赐给我们的乃是我们重生的灵，就是我们调和的灵，这灵乃是能力、爱、并清明自守的灵；因此，神的恩赐就是神所赐给我们的灵。
- 2 我们得救的人有本钱过基督徒生活和召会生活；这本钱乃是神所赐给我们的灵。
- 3 在我们那有圣灵内住之重生的灵里有火；事实上，我们的灵就是火——路十二 49 ~ 50，罗十二 11，后四 5，箴二十 27。

【周五】

四 我们要操练我们的灵，就必须对付那包围我们灵之魂的各部分——我们的心思、情感和意志——参彼前三 4:

- 1 能力的灵乃是灵带着被征服并复活的意志，爱的灵乃是灵带着被神这爱所充满的情感，清明自守的灵乃是灵带着被更新的心思——提后一 7。
- 2 我们亲爱的主耶稣是我们魂的牧人和监督；我们的魂是我们内里的所是一真人位；主借着顾到我们里面各部分的益处，并监督我们真人位的光景，而牧养我们——彼前二 25，诗二三 1 ~ 6，参来十三 17。
- 3 因着操练灵是联于我们魂的各部分，并且对于活在神经纶的实际中极为重要，我们就需要凭着“坚固门徒的魂”而与我们主天上的职事合作——徒十四 22。
- 4 坚固门徒的魂就是：(一)坚固他们的心思，使他们认识并领会主和关于主的事；(林前二 16，腓三

1. Second Timothy 1:6 refers to “the gift of God,” and verse 7 indicates that what God has given us is our regenerated spirit, our mingled spirit, of power, of love, and of sobermindedness; thus, the gift of God is our God-given spirit.
2. We saved ones have the capital to live the Christian life and the church life, and this capital is our God-given spirit.
3. Fire is in our regenerated spirit, which is indwelt by the Holy Spirit; actually, our spirit is the fire—Luke 12:49-50; Rom. 12:11; Rev. 4:5; Prov. 20:27.

§ Day 5

D. To exercise our spirit, we must deal with the parts of our soul surrounding our spirit—our mind, emotion, and will—cf. 1 Pet. 3:4:

1. A spirit of power is a spirit with a subdued and resurrected will, a spirit of love is a spirit with an emotion filled with God as love, and a spirit of sobermindedness is a spirit with a renewed mind—2 Tim. 1:7.
2. Our dear Lord Jesus is the Shepherd and Overseer of our souls; our soul is our inner being, our real person; our Lord shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person—1 Pet. 2:25; Psa. 23:1-6; cf. Heb. 13:17.
3. Because the exercise of the spirit is linked to the parts of our soul and is so vital to living in the reality of God’s economy, we need to cooperate with our Lord in His heavenly ministry by “establishing the souls of the disciples”—Acts 14:22.
4. To establish the souls of the disciples is to establish them (1) in their mind, that they may know and understand the Lord and the things concerning Him

10；) (二)坚固他们的情感，使他们爱主并有心为着主的权益；（可十二 30，罗十六 4；）(三)坚固他们的意志，使他们刚强与主同在，行主所喜悦的事。（徒十一 23，西一 10，帖前四 1。）

五 操练我们的灵，将神赐给我们的灵如火挑旺起来，乃是要常常喜乐，不住地祷告，凡事谢恩，以享受内住的灵作为在基督里作一切事的秘诀—林后十二 2 上，腓四 11～13，诗九一 1，帖前五 16～18。

六 操练我们的灵，将神赐给我们的灵如火挑旺起来，乃是将我们的心思置于灵—罗八 6，玛二 15～16：

- 1 当我们将心思置于灵，我们就有内里生命平安的感觉，就是刚强、饱足、安息、释放、活泼、滋润、明亮和舒适的感觉。
- 2 当我们将心思置于肉体，我们就有内里死的感觉，就是软弱、虚空、不适、不安、下沉、枯干、黑暗和痛苦的感觉。
- 3 我们基督徒的生活不是按照对错的标准，乃是照着灵，并且我们凭着内里生命平安的感觉认识灵—罗八 6，林后二 13～14。

【周六】

七 操练我们的灵，将神赐给我们的灵如火挑旺起来，乃是辨明我们的灵与魂—来四 12：

- 1 我们应当一直保持警觉，辨明并拒绝一切不是出于灵，而是出于魂，出于己的事—太十六 25，参路九 25。
- 2 我们的一切所是、所有并所作，都必须在灵里；神之于我们的一切，都是我们的灵里—罗二 28～29，一 9，八 4，十二 11。

(1 Cor. 2:16; Phil. 3:10); (2) in their emotion, that they may love the Lord and have a heart for the Lord's interest (Mark 12:30; Rom. 16:4); and (3) in their will, that they may be strong to remain with the Lord and do the things that please the Lord (Acts 11:23; Col. 1:10; 1 Thes. 4:1).

E. To exercise our spirit, to fan our God-given spirit into flame, is to rejoice always, pray unceasingly, and give thanks in everything in order to enjoy the indwelling Spirit as the secret of doing all things in Christ—2 Cor. 12:2a; Phil. 4:11-13; Psalms 91:1; 1 Thes. 5:16-18.

F. To exercise our spirit, to fan our God-given spirit into flame, is to set our mind on the spirit—Rom. 8:6; Mal. 2:15-16:

1. When we set our mind on the spirit, we have the inner sense of life and peace, the sense of strength, satisfaction, rest, release, liveliness, watering, brightness, and comfort.
2. When we set our mind on the flesh, we have the inner sense of death, the sense of weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, and pain.
3. Our Christian life is not according to the standard of right and wrong but according to the inner sense of life and peace in our spirit—Rom. 8:6; 2 Cor. 2:13-14.

§ Day 6

G. To exercise our spirit, to fan our God-given spirit into flame, is to discern our spirit from our soul—Heb. 4:12:

1. We should always be on the alert to discern and deny anything that is not of the spirit but of the soul, the self—Matt. 16:25; cf. Luke 9:25.
2. Whatever we are, whatever we have, and whatever we do must be in spirit; everything that God is to us is in our spirit—Rom. 2:28-29; 1:9; 8:4; 12:11.

八 操练我们的灵，将神赐给我们的灵如火挑旺起来，就是借着同那些清心呼求主的人追求基督，而过正常的召会生活，并胜过召会的堕落—提后二 22。

九 操练我们的灵，将神赐给我们的灵如火挑旺起来，乃是为着神的权益—基督、神的国、以及神的家—作为神永远经纶的目标，有个人倾心吐意的祷告、亲近神——6～8，提前一 3～4，二 1～3，8，王上八 48，犹 19～21。

H. To exercise our spirit, to fan our God-given spirit into flame, is to live the normal church life and overcome the church's degradation by pursuing Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.

I. To exercise our spirit, to fan our God-given spirit into flame, is to pray, to approach God in a personal and confiding manner, for the interests of God—Christ, the kingdom of God, and the house of God—as the goal in God's eternal economy—1:6-8; 1 Tim. 1:3-4; 2:1-3, 8; 1 Kings 8:48; Jude 19-21.

第一周■周一

晨兴喂养

提前一 3～4 “我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

提摩太前书是论到神的经纶。在保罗的时代，有些人在教导与神的经纶不同的事。保罗告诉我们，我们必须将这一切不同的教训放在一边，并回到神的经纶。神的经纶就是祂的家庭行政，祂的计划，要将祂自己分赐到我们里面。祂的分赐产生敬虔的生活。

这样来自神的分赐的敬虔生活，在于操练我们的灵；…敬虔的生活来自神的分赐，但神不是将自己分赐到无生命的器皿里，…（而是）分赐到我们这些活的器皿里。我们已经有自己的口味、拣选、偏好、感觉、思想、头脑、意志等；我们若不刚强地操练我们的灵，与主合作，神就无法将自己分赐到我们里面。我们的灵不仅是接受的器官，保留的器官，也是为着神分赐的入口。我们的灵大大敞开的时候，我们的全人就敞开。然后神就有路将自己分赐到我们里面。神的分赐在于我们的配合，我们的配合就是操练我们的灵（李常受文集一九七九年第一册，八〇三至八〇四页）。

信息选读

圣经包括六十六卷书，开始于创世记的神和神的创造，终极完成于启示录的新耶路撒冷；在圣经这两端之间，有许多的历史、教训、预言和预表。我们若只照着这些事来明白圣经，就仍不认识圣经。我们需要看见，神永远的经纶，就是神永远的目的

WEEK 1 — DAY 1

Morning Nourishment

1 Tim. 1:3-4 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

First Timothy is dealing with God's economy. At Paul's time some were teaching different things other than God's economy. Paul told us that we have to put all these different teachings aside and come back to the economy of God. God's economy is His household administration, His plan, to dispense Himself into us. His dispensing produces a life of godliness.

Such a godly life issuing from God's dispensing depends upon the exercise of our spirit...A godly life comes out of God's dispensing, but God is not dispensing Himself into lifeless vessels...[but] into us, the living vessels, who already have our own taste, choice, preference, feeling, thinking, mentality, will, etc. If we do not exercise our spirit strongly to cooperate with the Lord, God cannot dispense Himself into us. Our spirit is not only the receiving organ, the retaining organ, but also the opening for God's dispensing. When our spirit opens wide, our whole being opens. Then God has a way to impart Himself into us. God's dispensing depends upon our coordination, and our coordination is the exercise of our spirit. (CWWL, 1979, vol. 1, "Basic Lessons on Life," p. 599)

Today's Reading

The Bible, which consists of sixty-six books, begins with God and His creation in Genesis and consummates with the New Jerusalem in Revelation. Between these two ends of the Bible, there are history, teachings, prophecies, and types. But if we understand the Bible only according to these things, we still do not know the Bible. We need to see the eternal economy of God, which

同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的丰满，祂的彰显。

经纶是为着分赐而执行一项计划的安排。神的经纶是神的计划、神的安排，要把祂自己，祂的元素、生命、性情、属性，以及祂所完成、所达到的一切，都分赐到祂所拣选的人里面，使他们在神圣源头的神圣元素里，由神圣的素质所构成，而重新被建造，好成为神圣的。…神用神圣的构成重新建造我们之后，我们就像主耶稣一样，在人性里带着神性，也在神性里带着人性。基督在成为肉体之前只有神性，但在成为肉体之后成了神人，就是带着神性的人。现今祂在人性里带着神性，又在神性里带着人性。我们借着基督得了重生，成为祂的一部分，如今也与祂一样，在人性里带着神性，又在神性里带着人性。

重生的人在人性里带着神性，又在神性里带着人性，自然而然成了一个生机体，就是基督的身体；基督的身体就是神的召会作神新造里的新人，以完成神的新“事业”，就是建造基督的身体，作三一神的丰满和彰显。这丰满乃是三一神的生机体，要终极完成于新耶路撒冷。圣经开始于神在祂的创造里，这乃是起初；圣经结束于新耶路撒冷，就是三一神和一切祂所拣选、救赎、重生、变化、模成并荣化之三部分人的调和。因此，新耶路撒冷乃是神和人的构成，要彰显神，直到永远。…这样的看见，就是对整本圣经的概览。我们读圣经时，需要将我们的注意力集中在神那为着神圣分赐的永远经纶上。除非我们认识神的经纶，否则我们就无法明白圣经（约伯记生命读经，六五至六七页）。

参读：生命的基本功课，第十七至二十课；约伯记生命读经，第九、十六、十九、二十一、二十四、二十七至二十八篇。

is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression.

An economy is an arrangement to carry out a plan for dispensing. God's economy is God's plan, God's arrangement, for God to dispense Himself in His element, life, nature, and attributes, and all that He has achieved and attained into His chosen people that they may be rebuilt by being constituted with the divine essence in the divine element of the divine source to be something divine...After God's rebuilding with the divine constitution we, like the Lord Jesus, become divinely human and humanly divine. Before incarnation Christ was only divine, but after His incarnation He became a God-man, a man with the divine nature. Now He is divinely human, and He is also humanly divine. Having been regenerated by Christ, we have become a part of Him, and now we are the same as He is—divinely human and humanly divine.

The regenerated ones, who are divinely human and humanly divine, spontaneously become an organism, the Body of Christ, which is the church of God as the new man in God's new creation to carry out God's new "career," that is, to build up the Body of Christ for the fullness, the expression, of the Triune God. This fullness as the organism of the Triune God will consummate in the New Jerusalem. The Bible begins with God in His creation as the initiation and ends with the New Jerusalem, which is the mingling of the Triune God and all His chosen, redeemed, regenerated, transformed, conformed, and glorified tripartite people. The New Jerusalem is thus a constitution of God with man to express God for eternity. To see this is to have an overview of the entire Bible. In our reading of the Bible, we need to focus our attention on God's eternal economy for the divine dispensing. Unless we know God's economy, we will not understand the Bible. (Life-study of Job, pp. 57-58)

Further Reading: CWWL, 1979, vol. 1, "Basic Lessons on Life," lsns. 17-20; Life-study of Job, msgs. 9, 16, 19, 21, 24, 27-28

第一周 ■ 周二

晨兴喂养

创二 7 “耶和华神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成为活的魂。”

亚十二 1 “...铺张诸天、建立地基、造人里面之灵的耶和华说。”

诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一。在神的经纶里，神计划要使基督作祂在地上行动的中心与普及。为使祂所拣选的人能关心祂这位创造主并救赎主，祂需要为人创造一个接受的器官，使人能接受神计划里之基督一切的所是。因此，撒迦利亚书嘱咐我们要尽力注意我们人的灵，好使我们得着该书所启示的基督，并明白其中所启示一切关于祂的事（弗一 17 ~ 18 上，三 5）（圣经恢复本，亚十二 1 注 2）。

信息选读

神给人造了一个灵，而这灵是人里面特别的器官，其功用是接触神并盛装神。神造人成为活物，但人不同于一切其他的活物；唯独人有人的灵。

在神的创造里祂作了一件特别的事，以产生我们的灵（创二 7）。神借着说话创造了宇宙。神说有，就有（诗三三 9）。但是当神来创造人时，祂乃是将祂的生命之气吹到人里面。我们的气不是我们自己，但没有一样东西比我们的气更接近我们。照样，神的生命之气不是神自己，不是神圣的灵，也不是神圣的生命，但神的气非常接近神，接近神圣的灵，并接近神圣的生命。

WEEK 1 — DAY 2

Morning Nourishment

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Zech. 12:1 ...Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.

The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God. In His economy God planned to have Christ as the centrality and universality of His move on earth. For His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for Him to create a receiving organ so that they would have the capacity to receive all that God had planned for Christ to be. Hence, [the book of Zechariah] charges us to pay full attention to our human spirit, that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him (Eph. 1:17-18a; 3:5). (Zech. 12:1, footnote 2)

Today's Reading

Man was created by God with a spirit, and this spirit is a particular organ within man that functions to contact God and contain God. Man was created by God to be a living creature, but he is different from all the other living creatures. Only man has a human spirit.

In God's creation, He did something particular to produce our spirit (Gen. 2:7). God created the universe by speaking. God spoke, and it was (Psa. 33:9). But when God came to the creation of man, He breathed His breath of life into man...God's breath of life is not God Himself, not the divine Spirit, and not the divine life, but it is very close to God, close to the divine Spirit, and close to the divine life.

我们若没有灵，就会像野兽一样；我们会变得毫无意义。宇宙中若没有神，整个宇宙也就是空洞的。所以要领略我们的意义和宇宙的意义，其关键乃在于神的存在，也在于我们有灵。神是灵；我们必须在我们的灵里接触祂，敬拜祂（约四 24）。这二灵应当彼此接触，也应当成为一（林前六 17）。这样，整个宇宙才有意义，然后我们的生命才有意义。…由此我们能看见我们灵的重要性。

很可惜的是，由于人的堕落，人不仅疏忽并忽略人的灵，甚至拒绝承认人有灵。…大多数人顾到法律，不顾他们的良心。今天的社会非常需要法律，因为多数人忽略他们灵的一部分，就是他们的良心。良心的功用是在我们作错事的时候，审判我们，定罪我们。…一些只受法律管治的人，想要找法律的漏洞，好作不义不正的事。但那些凭良心而活的人，活得更高尚。我们里面的良心比外面的法律控制我们更严。

身为基督徒，我们的灵已经得了重生。得重生就是得加强，一个更刚强、更丰富的东西加到我们里面。这就是加到我们灵里的神的生命。…当我们信主耶稣的时候，神首先赐给我们神圣的生命。其次，神赐给我们圣灵。祂也赐给我们许多属天的事物，就如祂的赦免、公义、平安和喜乐。神已经赐给我们称义、和好以及祂全备的救恩。这一切都是在神的生命和神的灵之外，另赐给我们的。事实上，这一切属天的事物都包括在神的生命和神的灵里，二者已经加到我们灵里了。我们有一个得重生并得加强的灵，这灵是刚强的灵，有一个同伴。这个同伴就是三一神。三一神成了我们灵里的同伴。我们所有的是何等丰富的灵！（李常受文集一九九三年第二册，二三九至二四〇页）。

参读：活在灵中，第五篇；雅歌生命读经，第五篇。

If we did not have a spirit, we would be like the beasts. We would become meaningless. Also, if there were no God in the universe, the whole universe would become empty. So the key to our meaning and the meaning of the universe is in God's existence and also in our having a spirit. God is Spirit, and we must contact Him, worship Him, in our spirit (John 4:24). These two spirits should contact each other and should become one (1 Cor. 6:17). Then the whole universe becomes meaningful. Then our life has meaning...By this we can see the importance of our spirit.

Regretfully, due to the fall, men have not only overlooked and neglected the human spirit but also have even refused to admit that man has a spirit...Most people take care of the law, not their conscience. Today's society needs the law so much because most people neglect one part of their spirit—their conscience. The conscience functions to judge us and condemn us when we do something wrong...Some who are governed merely by the law like to find loopholes in the law so that they can carry out things that are unrighteous and unjust. Those who live by the conscience, however, live in a higher way. Our inward conscience controls us much more than the outward law does.

As Christians, our spirit has been regenerated. To be regenerated is to be reinforced...God's life...has been added into our spirit...When we believe in the Lord Jesus, God first gives us the divine life. Second, God gives us the Holy Spirit. Also, He gives us many heavenly things, such as His forgiveness, righteousness, peace, and joy. God has given us justification, reconciliation, and His full salvation. All these were given in addition to God's life and God's Spirit. Actually, all these heavenly things are included in God's life and God's Spirit, which have been added into our spirit. We have a regenerated and reinforced spirit, a very strong spirit, with a companion. This companion is the Triune God. The Triune God becomes our companion in our spirit. What an enriched spirit we have! (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 180-181)

Further Reading: CWWL, 1975-1976, vol. 1, "Living in the Spirit," ch. 5; Life-study of Song of Songs, msg. 5

第一周 ■ 周三

晨兴喂养

罗八 16 “那灵自己同我们的灵见证我们是神的儿女。”

林前二 15 “唯有属灵的人看透万事，却没有一人看透他。”

我们若不儆醒祷告，就会偏离神经纶的目标——基督作为那灵住在我们灵里。…我们唯有借着转向我们的灵，才能照着基督行事为人。我们在个人的行事中需要儆醒祷告；当我们与别人在一起时，需要顾到我们灵里生命的感觉，而活在我们的灵里（参罗八 6）。…唯有持续的祷告，才能保守我们在灵里。

今天神的灵，三一神包罗万有的灵，住在我们重生之人的灵里，并在我们的灵里运行。这二灵乃是一，共同生活、工作、存在，成为一个调和的灵。…照着我们的灵而行，可视为圣经里对信徒终极的嘱咐（李常受文集一九七九年第一册，一六二至一六三页）。

信息选读

要留意你的灵。你魂所有的内室必须受灵管制。…你里面的中央政府是什么？很抱歉，我不信是你的灵。…弟兄们来在一起，因为他们由祷告开始，中央政府就施行管理。谈话的前几分钟继续祷告的气氛；但过不了多久，中央政府就崩溃了。一位弟兄发表他的意见；另一位说，第一位不熟悉状况，所以不知道如何正确地处理。…你祷告时留意你的灵，与弟兄们谈话时却忽视你的灵，这是正确的么？

WEEK 1 — DAY 3

Morning Nourishment

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Cor. 2:15 But the spiritual man discerns all things, but he himself is discerned by no one.

If we do not watch and pray, we will miss the mark of God's economy—Christ as the Spirit dwelling in our spirit...It is only by turning to our spirit that we can walk and have our being according to Christ. In our personal walk we need to watch and pray, and when we are with others, we need to live in our spirit by caring for the sense of life in our spirit (cf. Rom. 8:6)...Only continual prayer keeps us in our spirit [cf. 1 Thes. 5:17].

The Spirit of God today, the all-inclusive Spirit of the Triune God, dwells in our regenerated human spirit and works in our spirit. These two spirits are one; they live, work, and exist together as one mingled spirit...To walk according to our spirit may be considered the consummate charge in the Scriptures to the believers. (CWWL, 1979, vol. 1, p. 130)

Today's Reading

Care for your spirit. All the inner chambers of your soul must be controlled by the spirit...What is the central government in you? Sorry, I do not believe it is your spirit. When the brothers come together, the central government is in control because they begin by praying. The first few minutes of talk continue the atmosphere of prayer. But before too many minutes have gone by, the central government collapses. One brother expresses his opinions. Another says that the first is unfamiliar with the situation and therefore does not know how to handle it properly...Is it right to heed your spirit when you pray, but disregard it when you talk to your brothers?

你若是较年长的，你的意见也许不是这么明显。…你表面上平易近人；然而，你里面不情愿，也不满意。这种不满意也许成了你的中央政府。…在姊妹们的中央政府里，情感占有总统、行政院长、参谋总长的职位。灵在她们祷告时有用，但她们生气时，就觉得必须发泄她们的情感。后来她们会悔改，但她们当时还是向脾气让步了。…有些圣徒是以快速行动为中央政府。他们不顾到灵，就作决定、采取行动并将事作成，且是越快越好。

似乎只有我们祷告时，我们的灵才得着正常的地位。我们一祷告完，实际上就是说，“灵啊，再见。现在我的祷告结束了，我不再需要你了。我要以自己的方式料理事情。”这样的态度使我们像不信者一样。…甚至主也无法管制你。…神是在你的灵里管制你。你若不接触祂，祂就无法管制你。主像电一样。电流若无法通到插座，你即使把灯插上插头，打开开关时灯也不会亮。

我们让灵作我们的中央政府会如何呢？我们会发觉我们的思想受约束。我们不敢发表自己的意见，言语不会这样轻易的从我们口中出来。我们的骄傲会被击杀。甚至在我们所行最小的事上，我们也会感受到约束或困迫。…你在灵以外，就觉得可以随意生活。你也许恨别人、说谎或偷窃。你的行动也许很狂野。论到那些完全忽视灵，忽视他们与神最接近之部分的人，圣经说，“神就任凭他们。”（罗一28）…然而，你得救以后，神要将你转向你的灵。那是祂所在之处，在那里你就能接触祂。在大事上，在小事上，甚至在你的言语上，神都要将你带到祂严格的管制之下（李常受文集一九七九年第一册，五二五至五二七页）。

参读：经历基督，第十、二十三章；活力排，第一篇。

If you are older, your opinions may not be so manifested...Outwardly, you are smooth and agreeable. Inwardly, however, you are unwilling and dissatisfied. Dissatisfaction may be your central government. In the central government of the sisters, emotion holds the posts of president, prime minister, and chief of staff. The spirit is useful when they pray, but when they are angry, they feel they must give vent to their emotions. Later, they will repent, but at the time they give way to their temper. The central government of some saints is quick action. Without regard for the spirit, they make decisions, take action, and get things done, the quicker the better.

It seems that only when we pray is our spirit given its normal place. As soon as we finish praying, we in effect say, "Goodbye, spirit. Now that my praying is over, I do not need you any longer. I want to take care of things myself in my way." This kind of attitude makes us like the unbelievers. Even the Lord has no way to control you...God controls you in your spirit. If you do not contact Him, He cannot control you. The Lord is like electricity. If the current cannot get through to the outlet, you may have the lamp plugged in, but the light will not go on when you turn the switch.

What is it like to let the spirit be our central government? We will find our thoughts restricted. We will not dare to utter our opinion. Words will not come out of our mouth so lightly. Our pride will be smitten. We will sense a restraint or a constraint in even the smallest things we do. When you were out of the spirit, you felt free to live as you wanted. You may have hated others, told lies, or stolen. Your actions may have been wild. The Bible says of those who utterly disregarded their spirit, the part of their being closest to God, that "God gave them up" (Rom. 1:28)...After you are saved, however, God would have you turn to your spirit. That is the place where He is, the place where He may be contacted. God wants to bring you under His strict control, in big things and in small, even in your words. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 392-393)

Further Reading: CWWL, 1978, vol. 1, "The Experience of Christ," chs. 10, 23; CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 1

第一周 ■ 周四

晨兴喂养

提前四 7～8 “…操练自己以至于敬虔。因为操练身体益处还少；唯独敬虔，凡事都有益处，有今生和来生的应许。”

提后一 6～7 “…将…在你里面神的恩赐，再如火挑旺起来。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。”

我们已经看见我们灵的重要性，现在我们要来看我们灵的操练。我们必须建立操练灵的习惯。我早上起来的时候，自然而然会说的第一句话是：“哦，主。”借着说“哦，主”而呼求主，乃是操练灵的习惯。…这会有很大的不同。你早上起来如果什么也不说，你可能有例行公事的祷告，却没有真正地摸着主；这是因为你没有操练灵。我们必须建立说“哦，主”的习惯。当我们说“哦，主”的时候，我们就摸着主。这是操练灵的习惯（李常受文集一九九三年第二册，二四一页）。

信息选读

我们应当勉强自己说，“哦，主耶稣！”“操练”这个辞含示勉强。操练总是一件勉强的事。当奥林匹克运动员为着练习或竞赛操练自己时，他们必须有刚强的意志。他们勉强自己操练。我们基督徒若要刚强并要在主里长大，就必须勉强自己用我们的灵。

假定我们的家庭生活遇到了难处；可能是在你和配偶之间、你和儿女之间或你和父母之间的难处。那时你如果不操练你的灵，你整个魂，包括你的心思、意志、情感，就会得胜。你的魂就会胜过你，

WEEK 1 — DAY 4

Morning Nourishment

1 Tim. 4:7-8 ...Exercise yourself unto godliness. For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.

2 Tim. 1:6-7 ...Fan into flame the gift of God, which is in you through the laying on of my hands. For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Now that we have seen the importance of our spirit, we want to see the exercise of our spirit. We must build up a habit of exercising our spirit...In the morning, the first thing I spontaneously say is “O Lord.” To call on the Lord by saying, “O Lord” is a habit of exercising our spirit...[It] makes a big difference. If you rise up in the morning without saying anything, you may pray in a routine way without really touching the Lord. This is because there is no exercise of your spirit. We have to build up a habit of saying, “O Lord.” When we say, “O Lord,” we touch the Lord. This is the habit of exercising our spirit. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” p. 181)

Today's Reading

We should force ourselves to say, “O Lord Jesus!” The word exercise implies forcing. To exercise is always a forced matter. When the Olympic athletes are exercising to practice or compete, they must have a strong will. They force themselves to exercise. If we Christians want to be strong and want to grow in the Lord, we must force ourselves to use our spirit.

Let us suppose that a problem comes into your family life. It may be a problem between you and your spouse, between you and your children, or between you and your parents. If you do not exercise your spirit at that time, your entire soul with your mind, will, and emotion will become prevailing.

制伏你，征服你的灵。这甚至会使你很厉害地发脾气。因此，每当你在艰难的光景中，你必须勉强自己操练你的灵。勉强你自己操练、使用你的灵，会使你成为不一样的人。

在提前四章七至八节里，保罗说到两种操练。在操练身体之外的那种操练，也就是操练以至于敬虔的操练，必定是灵的操练。操练我们自己以至于敬虔，乃是在我们日常生活中操练我们的灵活基督。

提后一章六至七节指明，我们必须将我们的灵，如火挑旺起来。…有些人可能以为，这两节不是说我们应当将我们的灵挑旺起来，而是说将我们的恩赐挑旺起来。但你若深入这节经文，你就会看见，将我们的恩赐挑旺起来，就是将我们的灵挑旺起来。保罗在六节告诉我们：“将…神的恩赐，再如火挑旺起来。”到了七节他说，“因为神赐给我们的…灵。”神所给我们的灵，是我们必须挑旺起来的。我们必须挑旺我们的灵。

我们可以说，我们必须如火挑旺起来的神的恩赐，乃是属灵的恩赐。但若没有我们的灵，我们怎能有恩赐？属灵的恩赐是在我们的灵里。在我们那有圣灵内住的重生的灵里有火。事实上，我们可以说，我们的灵就是火。

你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深地用口、用心来说，“哦，主耶稣。”然后你还必须更深地用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开你的灵。火就会烧起来。你如果下沉，就应当从你的深处操练你的灵，一再地呼求：“哦，主耶稣。”这样，你就会高昂起来（李常受文集一九九三年第二册，二四一至二四四页）。

参读：提摩太前书生命读经，第三至四篇；提摩太后书生命读经，第一篇。

Then the soul will overcome and subdue you, conquering your spirit. This can even cause you to lose your temper in a bad way. Therefore, whenever you are in a hard situation, you have to force yourself to exercise your spirit. To force yourself to exercise, or to use, your spirit makes you a different person.

In [1 Timothy 4:7-8] Paul speaks of two kinds of exercise. The exercise besides that of the body, which is the exercise unto godliness, must be the exercise of the spirit. To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life.

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame... Some might think that these verses do not say that we should fan our spirit but that we should fan our gift. But if you get into these verses, you will see that the fanning of our gift into flame is the fanning of our spirit into flame. Paul tells us in verse 6 to “fan into flame the gift of God.” Then in verse 7 he says, “For God has not given us a spirit...” Our God-given spirit is what we must fan into flame. We have to fan our spirit.

We may say that the gift of God that we must fan into flame is a spiritual gift. But without our spirit, how could we have the gift? The spiritual gift is in our spirit. There is fire in our regenerated spirit, which is indwelt by the Holy Spirit. Actually, we may say that our spirit is the fire.

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, “O Lord Jesus.” But then you have to go deeper by using your mouth with your heart to say, “O Lord Jesus.” Then you need to go even deeper by using your mouth with your heart and with your spirit to say, “O Lord Jesus.” This is to open up your spirit from deep within. Then the fire burns. If you are down, you should call “O Lord Jesus” again and again from deep within with the exercise of your spirit. Then you will be up. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 181-183)

Further Reading: Life-study of 1 Timothy, msgs. 3-4; Life-study of 2 Timothy, msg. 1

第一周 ■ 周五

晨兴喂养

徒十四 22 “坚固门徒的魂，劝勉他们恒守信仰，又说，我们进入神的国，必须经历许多患难。”

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。”

人的魂是由人的心思、情感、意志所组成的。坚固门徒的魂就是：(一)坚固他们的的心思，使他们认识并领会主和关于主的事；…(二)坚固他们的情感，使他们爱主并有心为着主的权益；…(三)坚固他们的意志，使他们刚强与主同在，行主所喜悦的事（圣经恢复本，徒十四 22 注 1）。

信息选读

提后一章七节说到能力、爱、清明自守这三个项目，是很有意思的。…这是因为魂完全包围着我们的灵，而魂是由心思、情感、意志三部分所组成。所以说到灵，不是说到一个、两个或四个项目，而是三个项目。灵是由魂的三部分所包围，因此，这三部分必定与我们的灵适切相关。

首先，我们的“意志”必须被灵征服，而成为降服的。…能力的灵指明，意志必定是被征服而向灵降服的。…有时，我们会说一个人有刚强的意志力。事实上，我们可能用错了字眼。他的意志不是刚强的，而是刚硬、顽固的。…我们的意志唯有在灵的管治下，才会刚强并有能。何时一位信徒成为殉道者，他必是刚强的；他有刚强的意志，因为那时他的意志全然降服于灵。我们的意志被征服并降服于

WEEK 1 — DAY 5

Morning Nourishment

Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.

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

Man's soul is composed of his mind, emotion, and will. To establish the souls of the disciples is to establish them (1) in their mind, that they may know and understand the Lord and the things concerning Him...; (2) in their emotion, that they may love the Lord and have a heart for the Lord's interest...; and (3) in their will, that they may be strong to remain with the Lord and do the things that please the Lord. (Acts 14:22, footnote 1)

Today's Reading

[Second Timothy 1:7] is very interesting. Three items are mentioned: power, love, and sobermindedness...This is because the soul completely surrounds our spirit. Since the soul is composed of three parts—the mind, emotion, and will—the spirit is not mentioned with one, two, or four items, but with three. The spirit is surrounded by three parts of the soul. Therefore, each of these three parts must be related to the spirit in a proper way.

First, our will has to be subdued by the spirit in order to become submissive...A spirit of power means that the will must be first subdued and then submissive to the spirit. Sometimes we describe a certain person by his strong will. Actually, we are using the wrong expression to describe that person. His is not a strong will, but a hard, stubborn one...Our will can become strong and powerful only under the control of the spirit. Whenever a believer becomes a martyr, he is strong; he has a strong will because at that time his will is completely submissive to the spirit. When our will is subdued and becomes

灵时，我们的意志就变得刚强而有能。这样，我们就真正有一个能力的灵！

然而，许多时候，当灵征服了我们的意志，并使其降服于主，我们会变得非常冰冷。因此，我们需要爱作为平衡。我们不仅需要能力的灵，更需要爱的灵。即使我们的意志是降服的，若是没有爱的灵，我们对人就会是冷漠的。我们甚至会批评他们，定罪他们，认为他们太叛逆了。我们必须用爱的灵平衡我们能力的灵。我们的灵必须既有能力，又有爱。

主耶稣在地上的时候，祂的意志是降服于灵的，祂顺从父。因此，祂的灵很刚强，却又一直满了爱。祂不仅有刚强的灵，还有爱的灵。祂非常平衡。对于那恶者撒但，祂的灵非常刚强而有能！但对于罪人和税吏，祂的灵满了爱与同情。这是真正的平衡。

我们有了情感之后，还需要再被平衡！现在我们必须有清明自守的灵。…单单只有爱，会使我们变得愚昧且盲目，甚至把我们带进黑暗里。因此，我们必须保持平衡，不要愚昧地爱，而要以健全的心思，清楚、正确、清明地来爱。

因此，对付灵并不是对付灵本身，而是对付在灵周围之魂的各部分。（正如水源是纯净的，但水也许流过硫磺，就有了硫磺味，）问题不在于水源，乃在于水所流过的通道。…如果我们的思路错了，我们的灵就绝不可能正确。当我们的意志或情感不对时，我们的灵也绝不可能是对的。所以，我们必须对付魂的各部分：意志必须被征服，情感必须受平衡，心思必须清明或健全。如此，灵就会有能力、满了爱且是清明的。这给我们看见魂的三部分如何与灵的操练有关系（译自英文“水流报”合订本第一册，二九八至三三一页）。

参读：生命信息，第二十六章。

submissive to the spirit, it becomes strong and powerful. Then we will truly have a spirit of power!

However, many times when the spirit subdues our will and makes it submissive to the Lord, we then become very cold. Therefore, we need love as a balance. We not only need a spirit of power, but also a spirit of love. Even though our will is submissive, if we do not have a spirit of love, it is very easy for us to be cold toward others. We will even be critical of them, condemning them because they are so rebellious...We must balance our spirit of power with a spirit of love. Our spirit has to be both of power and of love.

When the Lord Jesus was on earth, His will was submissive to the spirit, and He was obedient to the Father. Therefore, His spirit was very strong—but it was also continually full of love. He had not only a strong spirit, but one of love. He was very balanced. His spirit toward Satan, the evil one, was very strong and powerful! But toward the sinners and publicans, His spirit was full of love and sympathy. Here is real balance.

Love is a matter of the emotion...After we become emotional, we need to be balanced again! Now we must have a spirit of sobermindedness...Love alone causes us to be foolish and blind and will even bring us into darkness. Therefore, we must be so balanced that we will not love foolishly, but clearly, properly and soberly with a sound mind.

Therefore, to deal with the spirit is not a matter of dealing with the spirit itself, but with all of the parts of the soul which surround it...[A spring itself is pure, but the water may flow through sulphur or salt.] The passage through which the water flows is the problem...If our mind is wrong, our spirit could never be right. When our will or emotion are wrong, our spirit could never be right. So, we must deal with all these parts of the soul. The will has to be subdued, the emotion has to be balanced, and the mind has to be sober or sound. Then the spirit will be powerful, loving and sober. Thus, we see how these three parts of the soul are related to the exercise of the spirit. (The Stream Magazine, Book One, pp. 302-306)

Further Reading: The Stream Magazine, Book One, pp. 298-331; CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 26

第一周 ■ 周六

晨兴喂养

罗八6 “因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

不要让你的心思像“野马”一样。心思占魂的大部分，而魂是居于我们外面的肉体和我们里面的灵之间。…我们将我们的灵如火挑旺起来之后，必须学习将我们的心思置于灵。我们的心思非常“多话”。…我们若不控制我们的心思，就会飘荡幻想，在很短时间内遍游地球。…所以我们必须将我们的心思引到我们的灵。我们这样作时，就会向主歌唱，赞美主，并说出主来。

夫妻…在别人面前会约束自己所说的话。但是当他们在一起时，就任意说别人闲话，或消极地说到召会。那时他们就发死，因为他们将心思置于肉体。我们必须学习使我们的灵如火挑旺起来，并且控制我们的心思。不要让心思置于肉体，乃要引导心思，将心思置于灵。这个习惯必须在我们里面建立起来。我们的心思置于肉体，就是死；我们的心思置于灵，乃是生命平安（李常受文集一九九三年第二册，二四七至二四八页）。

信息选读

希伯来四章十二节用了“辨明”这个辞。…我们的思念通常是欺骗人的。但我们若操练我们的灵，就会辨明我们的思念是邪恶的，因为在我们的思念背后有邪恶

WEEK 1 — DAY 6

Morning Nourishment

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

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Do not let your mind be a “wild horse.” The mind is the great part of the soul, and the soul is in between our outward flesh and our inward spirit...After fanning our spirit into flame, we must learn to set our mind on the spirit. Our mind is very “talkative.”...If we do not control our mind, we can wander in our imagination all over the globe within a short time...This is why we must direct our mind to the spirit. When we do this, we will sing to the Lord, praise the Lord, or speak forth the Lord.

Before other people, [a husband and a wife] will be restricted in what they say. But when they are together, they may feel free to gossip about others or speak negatively about the church. At that time they are in death because they are setting their mind on the flesh. But we have to learn to fan our spirit into flame and to control our mind. Do not let the mind be set on the flesh, but direct it to be set on the spirit. This habit has to be built up in us. To set our mind on the flesh is death. To set our mind on the spirit is life and peace. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 185-186)

Today's Reading

In Hebrews 4:12 the word discern is used...Quite often our thoughts are deceiving. But if we exercise our spirit, there is a discernment that our thoughts are evil, because behind our thoughts there is an evil intention. To discern

的主意。辨明心中的思念和主意，等于剖开灵与魂。…仇敌的计谋总是要使你的灵一直与你的魂搀杂在一起。在今天的世界上，几乎每一个人都在搀杂的情形里，…什么时候有了这样的搀杂，灵就失败，魂就得胜。

一个弟兄开始要对他妻子说到另一个人时，他必须想一想：“这是出于我的灵，还是出于我的魂？”如果这是出于他的魂，他所说的就是闲话或批评。如果这是出于他的灵，他所说的必是受主的引导。这表明我们必须辨明我们的灵与魂。

事实上，我们的人位，我们的所是，是相当复杂的。我们不是那么简单，因为我们有三部分。我们有坏的肉体，有好的灵，也有介于中间的魂。我们应当一直跟随我们的灵，并且在一切事上照着我们的灵而行，这是根据罗马八章四节。我们应当一直保持警觉，辨明一切不是出于灵，而是出于魂的事。…神赐给我们的灵是我们的性能和本钱。我们必须使用我们的灵，运用我们的灵，并借着将我们的灵如火挑旺起来，借着将心思置于灵，借着辨明灵与魂，来操练我们的灵。当然，我们很容易知道什么是出于肉体的，什么是出于灵的；但在什么是出于魂的与什么是出于灵的这二者之间，通常是混淆不清的。所以我们必须辨明。

我们基督徒的行事为人是非常细的。如果我们要照着灵而行，我们必须学习作事不要太快，说话也不要太快；等一等比较保险。我在回信的事上有这样的经历。有时候我写了信，等一天再寄出。第二天可能有新的想法临到我，要包括在那封信里，或者发现自己说了什么错的话。这样等，会帮助我们照着灵而行。…在我们里面，在灵与肉体之间…有争战；在灵与魂之间，更是这样。…如果一件事不是出于灵，我们就不要说，也不要作。这就是运用、操练我们的灵（李常受文集一九九三年第二册，二四八至二五〇页）。

参读：那灵同我们的灵，第六至八篇。

the thoughts and intents of the heart equals the dividing of the soul from the spirit...The enemy's strategy is always to mix our spirit up with our soul. In today's world nearly everyone is in a mixed situation...Whenever such mixing is there, the spirit loses and the soul wins.

Before a brother begins to talk to his wife about another brother, he has to consider, "Is this of my spirit or of my soul?" If it is of his soul, what he says will be either gossip or criticism. If it is of his spirit, what he says will be something led by the Lord. This shows that we have to discern our spirit from our soul.

Actually, our person, our being, is quite complicated. We are not so simple, because we have three parts. We have the flesh, which is bad; the spirit, which is good; and the soul, which is in between. We should always follow our spirit and walk in all things according to our spirit. This is according to Romans 8:4. We should always be on the alert to discern anything that is not of the spirit but of the soul. Our God-given spirit is our capital and our capacity. We have to use our spirit, to employ our spirit, and to exercise our spirit by fanning it into flame, by setting our mind on it, and by discerning it from our soul. Of course, it is easy to know what is of the flesh and what is of the spirit; but quite often it is a very mixed-up situation between what is of the soul and what is of the spirit. This is why we have to discern.

Our Christian walk is a very fine walk. If we are going to walk according to our spirit, we must learn not to do things too fast or to say things too quickly. It is safe to wait awhile. I have had this experience in writing answers to letters. Sometimes I will write a letter and then keep it for another day before I mail it. The next day a new thought might come to me to include in that letter, or I may realize that I said something wrong. To wait in this way helps us to walk according to our spirit. Within us there is a battle between the spirit and the flesh and even more between the spirit and the soul...If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 186-187)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," chs. 6-8

第一周诗歌

628

聚会 — 运用灵

6 5 6 5 (英 866)

D 大调

4/4

1 · 1̣ 2 6 | 5 - 3 - | 3 · 3̣ #4 4 | 5 - - - |
 一 灵 要 操 练、运 用， 头 脑 要 拒 绝，
 ị · ị 5 #5 | 6 - 6 - | 5 · 3̣ 4 2 | 1 - - - ||
 每 逢 我 们 聚 集， 以 此 为 秘 诀。

- | | |
|------------------------|------------------|
| 二 灵要操练、运用，
彼此交通、分享， | 仪式全弃绝；
基督作一切。 |
| 三 灵要操练、运用，
彼此事奉、供应， | 情感要抛弃；
基督是实际。 |
| 四 灵要操练、运用，
彼此相助、联络， | 魂要全舍弃；
以主为凭倚。 |
| 五 灵中得着释放，
脱开自觉、自责， | 脱开了自义；
不再理自己。 |
| 六 灵中得着释放，
自爱、自骄、自荣， | 脱开了己意；
全都被贬抑。 |
| 七 灵要操练、运用，
借着洗罪宝血， | 取用主得胜；
并主大能名。 |
| 八 灵要操练、运用，
用灵接触主话， | 如此摸着主；
饱尝主丰富。 |
| 九 乃是借着用灵，
乃是借着用灵， | 基督被见证；
人们得供应。 |
| 十 灵要操练、运用，
灵要操练、运用， | 这是我需要；
如此主引导。 |

WEEK 1 — HYMN

Exercise the spirit (Meetings)

Meetings — Exercising the Spirit

866

- | | |
|---|--|
| 2. Exercise the spirit!
All the forms forsake;
Share with one another,
Each of Christ partake. | 7. Exercise the spirit,
Victory to claim
By the blood which cleanses
And the mighty Name. |
| 3. Exercise the spirit!
Natural sense renounce;
Serve with one another,
Christ the Lord announce. | 8. Exercise the spirit
Thus to touch the Lord;
Ever by the spirit
Take Him thru His Word. |
| 4. Exercise the spirit!
Soulsh life deny;
Helping one another,
On the Lord rely. | 9. It is by the spirit
Christ is testified;
It is by the spirit
Man is satisfied. |
| 5. Freed within the spirit
From self-righteousness,
From self-condemnation
And self-consciousness. | 10. Exercise the spirit!
This is what we need!
Exercise the spirit!
May the Lord so lead! |
| 6. Freed within the spirit
From self-will and pride,
From self-love and glory,
All to override. | |

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]