

第五周

借着吸入并呼出神的话
作神的气，
成为装备齐全的神人

诗歌：579

读经：提后三 14 ~ 17

【周一】

壹 神最终的目的是要得着一个团体的神人，作祂团体的显出；神不是要好人，乃是要神人，就是有神的气之属神的人——约一 1，14，提前三 15 ~ 16，提后三 16 ~ 17：

一 “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”——创二 7：

1 吹进人身体里的生命之气，成了人的灵——箴二十 27，伯三二 8。

2 吹进人身体里的生命之气，不是神永远的生命，也不是神的灵；但因为人的灵是出于神的生命之气，所以和神的灵非常接近——参创二 7 ~ 9。

3 因此，神的灵与人的灵之间能有传输，人的灵也能接触神，并与神成为一——罗八 16，林前六 17。

Week Five

**Being a Fully Equipped Man of God
by Inhaling and Exhaling the Word of God
as the Breath of God**

Hymns: 799

Scripture Reading: 2 Tim. 3:14-17

§ Day 1

I. God's ultimate intention is to gain a corporate God-man for His corporate manifestation; God does not desire a good man but a God-man, a man of God with the breath of God—John 1:1, 14; 1 Tim. 3:15-16; 2 Tim. 3:16-17:

A. “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”—Gen. 2:7:

1. The breath of life breathed into man's body became the spirit of man, the human spirit—Prov. 20:27; Job 32:8.

2. The breath of life breathed into man's body was not the eternal life of God nor the Spirit of God, but because the human spirit came out of God's breath of life, it is very close to the Spirit of God—cf. Gen. 2:7-9.

3. Thus, there can be a transmission between God the Spirit and man's spirit, and the human spirit is able to contact God and be one with God—Rom. 8:16; 1 Cor. 6:17.

二 “就向他们吹入一口气，说，你们受圣纽玛”——约二十 22（直译）：

- 1 圣纽玛就是圣灵，或圣气。
- 2 约翰福音里有三个奇妙的辞：“话”、“肉体”、“气”；话就是神，肉体就是人，气就是那灵——1，14，二十 22。
- 3 话成了肉体，完成法理的救赎，然后复活成为圣气，住在我们里面并供应我们，使我们得着生机的拯救——14，29，林前十五 45 下，罗五 10，十 12～13，参哀三 55～56。

【周二】

三 “圣经都是神的呼出”——提后三 16 上：

- 1 圣经，神的话，乃是神的呼出。
- 2 神的说话就是神的呼出；因此祂的话就是灵或气——约六 63。

四 这一切都启示，我们要成为有神的气之装备齐全的神人，就需要操练我们的灵，不断地接受那灵，也需要吸入神的话——提前四 7，加三 2，弗六 17～18 上。

贰 神呼出的圣经，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全——提后三 14～17：

一 圣经是神的气，这气就是灵，而灵赐人生命——约六 63：

- 1 我们读圣经该是吸入神，得着生命；我们教导圣经

B. “He breathed into them and said to them, Receive the Holy Pneuma”——John 20:22 (lit.):

1. The Holy Pneuma is the Holy Spirit, or Holy Breath.
2. In the Gospel of John there are three wonderful words: Word, flesh, and breath; the Word is God, the flesh is man, and the breath is the Spirit—1:1, 14; 20:22.
3. The Word became flesh to accomplish judicial redemption and then resurrected to become the Holy Breath indwelling us and supplying us for our organic salvation—1:14, 29; 1 Cor. 15:45b; Rom. 5:10; 10:12-13; cf. Lam. 3:55-56.

§ Day 2

C. “All Scripture is God-breathed”——2 Tim. 3:16a:

1. The Scripture, the word of God, is the breathing out of God.
2. God’s speaking is God’s breathing out; hence, His word is spirit, or breath——John 6:63.

D. This all reveals that being a fully equipped man of God with the breath of God requires the exercise of our spirit, the continual receiving of the Spirit, and the breathing in of God’s word——1 Tim. 4:7; Gal. 3:2; Eph. 6:17-18a.

II. The God-breathed Scripture is profitable for teaching, conviction, correction, and instruction in righteousness, that the man of God maybe complete, fully equipped for every good work——2 Tim. 3:14-17:

A. The Bible is God’s breath, this breath is the Spirit, and the Spirit gives life——John 6:63:

1. Our reading of the Bible should be our inhaling of God to receive life, and our

该是呼出神，分赐生命—徒六 4。

- 2 一个装备齐全之属神的人，乃是在灵里，借着各样的祷告和祈求来读圣经，好吸入神，并且供应话作为那灵，好将神呼出到人里面—弗六 17 ~ 18 上，徒六 10，林后三 6。

【周三】

二 在神一面，圣经是神的呼出；在我们一面，圣经是叫我们得着神的气，在四件事上作我们的益处：教训、督责、改正、和在义上的教导：

- 1 教训等于启示；教训就是把帕子卷去，使人看见关于三一神和祂经纶的事—弗一 17，三 9。
- 2 督责来自我们所看见的启示；每当我们看见神的事，我们就看见自己的错误、过错、缺点和罪；结果我们就受督责，受责备；我们越看见神、认识神并爱神，就越厌恶自己、否认自己—参赛六 1 ~ 8，伯四二 5 ~ 6，太十六 24。
- 3 在督责之后是改正，就是矫正错误，使人转到正路，恢复到正直的情形—参七 13 ~ 14，雅五 19 ~ 20。
- 4 在义上的教导就是受神圣的教导，享受基督作我们活出的义，并且受神圣的管教，与神与人都是对的一排三 9。

【周四】

三 神借着圣经的教训、督责、改正、并在义上的教导而呼出祂自己，结果乃是叫属神的人得以完备，为着各样的善工，装备齐全—提后三 17：

teaching of the Bible should be our exhaling of God to impart life—Acts 6:4.

2. A fully equipped man of God reads the Bible by means of all prayer and petition in the spirit to inhale God and ministers the word as the Spirit to exhale God into others—Eph. 6:17-18a; Acts 6:10; 2 Cor. 3:6.

§ Day 3

B. On God's side, the Bible is God's breathing; on our side, the Bible is for us to receive the breath of God as our profit in four matters: teaching, conviction, correction, and instruction in righteousness:

1. Teaching equals revelation; to teach is to roll away the veil so that others may see something of the Triune God and His economy—Eph. 1:17; 3:9.
2. Conviction comes from the revelation that we have seen; whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and sins, and the result is that we are convicted and reproved; the more we see God, know God, and love God, the more we abhor ourselves and deny ourselves—cf. Isa. 6:1-8; Job 42:5-6; Matt. 16:24.
3. Correction follows conviction and is a matter of setting right what is wrong, turning someone to the right way, and restoring a person to an upright state—cf. 7:13-14; James 5:19-20.
4. Instruction in righteousness is to be divinely instructed to enjoy Christ as our lived-out righteousness and to be divinely disciplined in being right with God and with man—Phil. 3:9.

§ Day 4

C. The issue of God's breathing out of Himself through the Scripture for teaching, conviction, correction, and instruction in righteousness is that the man of God becomes complete, fully equipped for every good work—2 Tim. 3:17:

- 1 属神的人乃是神人，就是有分于神的生命和性情，（约一 12 ~ 13，彼后一 4，）在神的生命和性情上与祂是一，（林前六 17，）因而彰显神的人。
- 2 神的呼出产生神人；我们需要带着祷告来读圣经，而不断吸入三一神，好得着启示、督责、改正、和在义上的教导。

【周五】

叁 接受神的话作神的气，好被神所构成，也就是接受神的话作那灵的剑，好击杀神的对头——弗六 17 ~ 18 上：

- 一 撒但不只是我们外面的仇敌，也是我们里面的对头；我们要对付这个里面的对头，就需要经历话的杀死能力，用圣经常时的话祷告，使其成为那灵即时的话——约六 63，弗五 26，启二 7。
- 二 剑、那灵和话，三者乃是一；当圣经中常时的话成了即时的话（指那灵在任何情况下，当时所说应用的话），那话就是那灵，也就是剑，可以击杀对头——来四 12。
- 三 我们越在灵里借着各样的祷告接受神的话，我们里面消极的元素也就越被击杀；至终，已这最厉害的仇敌，就是基督身体的仇敌，就要被治死——参启一 16，二 16。
- 四 每当我们被自己里面某些消极的东西困扰时，我们应当在灵里借着各样的祷告接受神的话；当我们里面消极的东西借着祷告被杀死时，主就得胜。

【周六】

1. A man of God is a God-man, one who partakes of God's life and nature (John 1:12-13; 2 Pet. 1:4), thus, being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him.
2. God's breathing produces God-men; we need to continually inhale the Triune God by reading the Scripture with prayer to receive revelation, conviction, correction, and instruction in righteousness.

§ Day 5

III. To receive the word of God as the breath of God in order to be constituted with God is also to receive the word of God as the sword of the Spirit in order to slay God's adversary—Eph. 6:17-18a:

- A. Satan is not only the enemy outside of us but also the adversary inside of us; to deal with this inward adversary, we need to experience the killing power of the word, praying over the constant word of the Bible so that it becomes the instant word of the Spirit—John 6:63; Eph. 5:26; Rev. 2:7.
- B. The sword, the Spirit, and the word are one; when the constant word in the Bible becomes the instant word (the applied word spoken at the moment by the Spirit in any situation), that word is the Spirit as the sword that kills the adversary—Heb. 4:12.
- C. The more we take the word of God by means of all prayer in spirit, the more the negative elements in our being are slain; eventually, the self, the worst foe of all, the enemy of the Body, will be put to death—cf. Rev. 1:16; 2:16.
- D. Whenever we are troubled by something negative within us, we should take the word of God by means of all prayer in spirit; when the negative things in us are killed through pray-reading, the Lord is victorious.

§ Day 6

- 五 我们借着接受作为那灵的话，就是击杀的剑，蒙保守在召会生活和职事里；这话就是属灵的抗生素，杀死我们里面的“病菌”，使我们能过健康的身体生活，健康的召会生活。
- 六 得胜者遵守主的话，乃是借着常来到主面前，在写成的话里接触祂作活的话，使祂在他们里面能成为应用的话，作为分赐的灵——三 8，约一 1，五 39～40，六 63。
- 七 得胜者完全被作为神话语的那灵所构成，成为基督的新妇和新人，就是团体的神人，有神的气作为击杀的剑，以除灭神的仇敌，使神的众子得以显现——启二 7，二二 17 上，十九 13～15，帖后二 8。

- E. We are preserved in the church life and in the ministry by receiving the word as the Spirit to be the killing sword, which is a spiritual antibiotic to kill the “germs” within us so that we can live a healthy Body life, a healthy church life.
- F. The overcomers keep the Lord’s word by always coming to the Lord to contact Him as the living word in the written word so that He can become the applied word as the dispensing Spirit in them—3:8; John 1:1; 5:39-40; 6:63.
- G. The overcomers are fully constituted with the Spirit as the word of God to be the bride of Christ and the new man, the corporate man of God with the breath of God as the killing sword for the destruction of the enemies of God and the manifestation of the sons of God—Rev. 2:7; 22:17a; 19:13-15; 2 Thes. 2:8.

第五周 ■ 周一

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。”

约二十 22 “...〔耶稣〕就向他们吹入一口气，说，你们受圣灵。”

吹进人身体里的生命之气，成了人的灵（参伯三二 8）。人的灵是人里面的器官，使人能接触神，接受神，盛装神，并将神吸收到他全人里面，作他的生命和一切。这灵是神特别造的，在神的圣言中列为与天地并重（亚十二 1）。人的灵是为着让人敬拜神（约四 24），由神重生（三 6 下），并联于神（林前六 17，提后四 22），使人得以在与神生机的联结里行事、生活（罗八 4 下），以完成神的定旨。

吹在人鼻孔里的生命之气，不是神永远的生命，也不是神的灵。...主在复活那天将圣灵吹到祂门徒里面（约二十 22），在此之前，人并没有得着神的灵。然而，因为人的灵是出于神的生命之气，所以和神的灵非常接近。因此，神的灵与人的灵之间能有传输，人的灵也能接触神，并与神成为一（圣经恢复本，创二 7 注 5）。

信息选读

〔约翰二十章二十二节所说的圣灵〕就是七章三十九节所期待的那灵，也是十四章十六至十七、二十六节，十五章二十六节，十六章七至八、十三节所应许的那灵。因此，主将圣灵吹入门徒里面，乃是成就祂关于圣灵作保惠师的应许。这成就与行传二章一至四节者不同，那是主成就路加二十四章四十九节

WEEK 5 — DAY 1

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.

John 20:22 ...He breathed into them and said to them, Receive the Holy Spirit.

The breath of life breathed into man's body became the spirit of man, the human spirit (cf. Job 32:8). Man's spirit is his inward organ for him to contact God, receive God, contain God, and assimilate God into his entire being as his life and his everything. It was specifically formed by God and is ranked in importance with the heavens and the earth in God's holy Word (Zech. 12:1). The spirit of man is for man to worship God (John 4:24), to be regenerated by God (3:6b), and to be joined to God (1 Cor. 6:17; 2 Tim. 4:22) that man may walk and live in an organic union with God (Rom. 8:4b) to fulfill God's purpose.

The breath of life breathed into man's nostrils was not the eternal life of God nor the Spirit of God...Man did not receive the Spirit of God until the Lord breathed the Holy Spirit into His disciples on the day of His resurrection (John 20:22). Nevertheless, because the human spirit came out of God's breath of life, it is very close to the Spirit of God. Thus, there can be a transmission between God the Spirit and man's spirit, and the human spirit is able to contact God and be one with God. (Gen. 2:7, footnote 5)

Today's Reading

[The Holy Spirit mentioned in John 20:22] was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. This fulfillment differs from the one in Acts 2:1-4, which was the fulfillment of the Father's promise in Luke 24:49...In Acts 2 the Spirit as a rushing, violent wind came as power upon the disciples for

所说父的应许。…在使徒行传，为着门徒的工作，圣灵像一阵暴风刮过，降在他们身上作能力（一8）。在〔约翰二十章二十二节〕，为着门徒的生命，圣灵像一口气，吹入他们里面作生命。主把圣灵吹入门徒里面，借此将自己分赐到他们里面作生命和一切。这样，祂在十四至十六章所说的一切就能成就了。

落在地里死了，又从地里长出来，怎样使一粒麦子变成另一种又新又活的形态；照样，主的死与复活也使祂从肉体变成那灵。祂在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵（林前十五45）。…祂是那灵，就得以吹入门徒里面。祂是那灵，就能给祂的信徒接受到里面，并且如同活水的江河，从他们里面涌流出来（约七38~39）。祂是那灵，就能借着死与复活回到门徒中间，进入他们里面作保惠师，开始住在他们里面（十四16~17）。祂是那灵，就能活在门徒里面，门徒也能因祂活着，并与祂同活（19）。祂是那灵，就能住在门徒里面，门徒也能住在祂里面（20，十五4~5）。祂是那灵，就能与父到爱祂的人那里，同祂安排住处（十四23）。祂是那灵，就能使祂一切的所是和所有，全被门徒实化（十六13~16）。

主是“话”，这话就是永远的神（一1）。为着完成神永远的定旨，祂采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人（14），作神的羔羊，为人成功救赎（29），将神向人表明出来（18），并将父显给祂的信徒看（十四9~11）；第二个步骤是死而复活，化身成为那灵，使祂能将自己分赐到信徒里面，作他们的生命和一切，并使祂能产生神的众子，就是祂的许多弟兄，为要建造祂的身体，就是召会，神的居所，以彰显三一神，直到永远（圣经恢复本，约二十22注1）。

参读：提摩太后书生命读经，第六篇。

their work (1:8). Here [in John 20:22] the Spirit as breath was breathed as life into the disciples for their life. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything. Thus, all that He had spoken in chapters 14—16 could be fulfilled.

As falling into the ground to die and growing out of the ground transform the grain of wheat into another form, one that is new and living, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit (1 Cor. 15:45)...It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that through His death and resurrection He came back to the disciples, entered into them as their Comforter, and began to abide in them (14:16-17). It is as the Spirit that He can live in the disciples and enable them to live by and with Him (v. 19). It is as the Spirit that He can abide in the disciples and enable them to abide in Him (v. 20; 15:4-5). It is as the Spirit that He can come with the Father to His lover and make an abode with him (14:23). It is as the Spirit that He can cause all that He is and has to be fully realized by the disciples (16:13-16).

The Lord was the Word, and the Word is the eternal God (1:1). For the accomplishing of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (v. 14), to be the Lamb of God to accomplish redemption for man (v. 29), to declare God to man (v. 18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. (John 20:22, footnote 1)

Further Reading: Life-study of 2 Timothy, msg. 6

第五周 ■ 周二

晨兴喂养

提后三 14～16 “但你所学习、所确信的，要活在其中，因为知道你是跟谁学的，并且知道你是从小明白圣经；这圣经能使你借着相信基督耶稣，有得救的智慧。圣经都是神的呼出…”。

神的呼出，指明圣经，神的话，乃是神的呼出。神的说话就是神的呼出。因此，祂的话就是灵（约六 63）或气。所以，圣经乃是这位是灵之神的具体化。那灵乃是圣经的素质、本质，犹如磷是火柴的基本本质。我们必须用我们的灵，划擦圣经的灵，以点着神圣的火。

圣经（神的话）既为是灵之神的具体化，也就是基督的具体化。基督是神活的话（启十九 13），圣经是神写的话（太四 4）（提摩太后书生命读经，六〇至六一页）。

信息选读

圣经，尤其是新约，没有教导我们用凡俗、世俗的方式读圣经。反之，以弗所六章十七至十八节告诉我们，要借着各样的祷告和祈求，接受神的话。我们需要借着祷告接受神的话，因为按照提后三章十六节，圣经乃是神的呼出。这指明圣经是神所呼出的。神已将祂自己呼出在圣经里，因此我们读圣经，该是我们接受神的气。神将祂自己呼出时，乃是呼出祂自己。我们读圣经或接受圣经时，就是吸入神。所以读圣经与神的呼出和我们的吸入二者有关。

WEEK 5 — DAY 2

Morning Nourishment

2 Tim. 3:14-16 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them and that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus. All Scripture is God-breathed...

The expression God-breathed indicates that the Scripture, the word of God, is the breathing out of God. God's speaking is God's breathing out. Hence, His word is spirit (John 6:63), or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to kindle the divine fire.

As the embodiment of God the Spirit, the Scripture (God's word) is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4). (Life-study of 2 Timothy, 2nd ed., p. 49)

Today's Reading

The Bible, especially the New Testament, does not teach us to read the Scriptures in a common, secular way. Rather, Ephesians 6:17 and 18 tell us to receive the word of God by means of all prayer and petition. The reason we need to receive the word of God by prayer is that, according to 2 Timothy 3:16, the Scriptures are God-breathed. This indicates that the Scriptures are the breathing out of God. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be our receiving of God's breath. When God breathes Himself out, He exhales Himself. When we read the Scriptures, or when we receive the Scriptures, we inhale God. Reading the Bible therefore involves both God's exhaling and our inhaling.

所有世俗的书在性质上是相同的，然而圣经与其他的书不同。圣经是独特的。

在希腊文里，“灵”是“纽玛”（pneuma），也就是“气”。因此，可以说圣灵就是圣气（参约二十22）。神是灵，而灵是圣气。说圣经都是神的呼出，就是说圣经是那灵之神的气，呼出。神已将祂自己呼出，神这呼出就是圣经。提后三章十六节告诉我们，圣经是神的呼出，所说的就是这个。

在约翰六章六十三节主耶稣说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”从主耶稣口里所出的话就是灵，就是“纽玛”。祂的话是那赐人生命之灵的具体化。

我们从经历中知道，在我们研读并教导圣经时要非常有灵，我们就需要有许多祷告。我们必须是祷告的人。…我们必须是不断吸入主的人，一直吸入神的人。我们读圣经该是一种吸入，我们教导圣经该是一种呼出。

圣经是神的气；这气就是灵，而灵赐人生命。你吸入那灵时，不仅接受揭示、督责、改正和教导—你乃是接受生命。…你在暑期真理学校里施教时，需要摸着那灵。你该觉得你不仅摸着那灵，也摸着你学生的灵。你该觉得你在呼出神，他们在吸入神。这就是说，在你的呼出和他们的吸入之间，有一种来往交通。这指明你教导的方式是正确的，因你在操练供应生命给青年人。

将自己祷告到主里面，将神吸入到你里面。然后，你成为祷告的人，就是吸入神的人，再回到你的班上，并呼出你从神所接受的（李常受文集一九八四年第一册，五二六至五二七、五三〇至五三一、五三九至五四〇页）。

参读：教师训练，第一章。

Whereas all secular books are the same in nature, the Bible is different from other books. The Bible is unique.

The Greek word for Spirit is pneuma, which is also the word for breath. Thus, we may say that the Holy Spirit is the holy breath (cf. John 20:22). God is Spirit, and the Spirit is the holy breath. To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of the very God who is Spirit. God has breathed Himself out, and this breathing out of God is the Bible. This is what 2 Timothy 3:16 is saying when it tells us that the Scriptures are God-breathed.

In John 6:63 the Lord Jesus said, “It is the Spirit who gives life...the words which I have spoken to you are spirit and are life.” The words that proceed out of the mouth of the Lord Jesus are spirit, pneuma. His words are the embodiment of the Spirit, who gives life.

From experience we know that in order for there to be much spirit in our reading and teaching of the Bible, we need much prayer. We must be a person of prayer...We must be a person who is continually breathing the Lord, a person who is always inhaling God. Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling.

The Bible is God’s breath, this breath is the Spirit, and the Spirit gives life. When you breathe the Spirit, you receive not only unveiling, rebuking, correcting, and instructing—you receive life...As you are teaching in the summer school of truth, you need to touch the Spirit. You should have the sense that you are touching not only the Spirit but also the spirits of your students. You should have the sense that you are exhaling God and that they are inhaling God. This means that there is a communication between your exhaling and their inhaling. This indicates that your way of teaching is right, for you are exercising to minister life to the young people.

Pray yourself into the Lord, breathing God into you. Then, having become a praying person, a person who inhales God, go back to your class and exhale what you have received of God. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 418, 420-421, 428)

Further Reading: CWWL, 1984, vol. 1, “Teachers’ Training,” ch. 1

第五周 ■ 周三

晨兴喂养

提后三 16 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

弗三 9 “…将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

在神一面，圣经都是神的呼出。在我们一面，圣经是叫我们在四件事上得着益处—教训、督责、改正和教导。这里的次序很有意义。为什么第一是教训，不是教导？为什么改正在教导之前，督责在改正之前？为什么第一是教训？（李常受文集一九八四年第一册，五三一至五三二页）。

信息选读

我们若有正确、充分的属灵经历，就会领悟提后三章十六节的教训等于启示。教训实际上一点不差就是神圣的启示。…启示就是揭开帕子。你教导青年人时，该除去帕子，使他们看见关于三一神的事。…这就是教训。

圣经对于教训是有益的，意思是圣经对于揭示、卷去帕子是有益的。…你需要一次一次地，一堂一堂地，逐渐卷去帕子。你若这样作，你的教导方式就是揭示。这样的教导总是向人陈明启示。在这样教导之下受教的人，就能看见关于三一神的事。…这种对教训的领会，不但适用于在暑期真理学校施教的人，也适用于为主说话的人。你在召会的聚会中说话时，你的说话该是卷去帕子。这就是说，你的说话该陈明启示。

WEEK 5 — DAY 3

Morning Nourishment

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Eph. 3:9 ...Enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

On God's side the Bible is God's breathing. On our side the Bible is for us to receive profit in four matters—teaching, conviction or reproof, correction, and instruction. The order here is significant. Why does teaching and not instruction come first? Why does correction come before instruction, and conviction before correction? And why does teaching come first? (CWWL, 1984, vol. 1, "Teachers' Training," p. 421)

Today's Reading

If we have the proper and adequate spiritual experience, we will realize that in 2 Timothy 3:16 teaching equals revelation. Teaching is actually nothing less than a divine revelation. A revelation is the opening of a veil. As you are teaching the young people, you should be taking away a veil so that they may see something of the Triune God...This is teaching.

For the Bible to be profitable for teaching means that it is profitable for unveiling, for rolling away the veil...Time after time and in session after session, you need to gradually roll away the veil. If you do this, your way of teaching will be an unveiling. This kind of teaching always presents a revelation to others. Those who are under such teaching will be able to see something concerning the Triune God. This understanding of teaching applies not only to those who teach in the summer school of truth but to all those who speak for the Lord. When you speak something in the church meeting, your speaking should be the rolling away of the veil. This means that your speaking should present a revelation.

在提后三章十六节里，教训之后是督责，这是很有意义的。这个原因是，没有人能在看见神的事之后，而不受所看见之事督责的。每当我们看见神的事，我们就看见自己的错误、过错、缺点和罪。结果我们就受督责，受责备。这个督责来自我们所接受的启示。…每当我们读圣经得着启示时，这启示就会督责我们，责备我们。

在督责之后是改正。教训或启示，带来督责，而督责产生改正。改正就是矫正错误，使人转到正路，恢复到正直的情形。

我们受改正以后，就会得着正确的教导——在义上的教导。这里保罗提到教训、督责和改正时，没有使用任何形容词，提到教导时却使用形容词，说到在义上的教导。义就是对的意思。因此，这里的教导，是要我们成为对的。…我们受督责并受责备，原因是我们在许多不同方式和方面都是错误的。我们也许对神，对基督，并对那灵是错误的。我们也许对召会，对弟兄姊妹，对我们的丈夫或妻子，对我们的父母，对我们的儿女，对我们的邻居，甚至对我们自己，也是错误的。我们也许在用钱的方式上，在用时间的方式上，在穿着的方式上，或在梳理头发上，都是错误的。因着我们也许在许多不同的事上是错误的，我们就在读圣经时受所得的启示责备。

我们从经历中知道，常常我们得着启示以后，立刻就受责备。我能见证，我一再被来自读圣经或来自教训的启示所责备。你没有过这样的经历么？因为我们有罪、不义的，我们就需要来自教训的责备（李常受文集一九八四年第一册，五三二至五三五页）。

参读：教师训练，第二章。

It is significant that in verse 16 teaching is followed by conviction, or reproof. The reason for this is that no one can see something of God without being convicted by what he sees. Whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and sins. The result is that we are convicted; we are rebuked. This conviction comes from the revelation we receive...When in our reading of the Scriptures we receive a revelation, the revelation will convict us and rebuke us.

Conviction is followed by correction. Teaching, or revelation, brings us conviction, and conviction produces correction. Correction is a matter of setting right what is wrong, turning someone to the right way, and restoring to an upright state.

After we have been corrected, we will receive the proper instruction—the instruction in righteousness. Whereas Paul here does not use any modifiers for teaching, conviction, and correction, he does use a modifier for instruction and speaks of the instruction in righteousness. Righteousness is a matter of being right. Hence, the instruction here is for us to be right. The reason we are convicted and rebuked is that we are wrong in many different ways and aspects. We may be wrong with God, with Christ, and with the Spirit. We may be wrong with the church, with the brothers and sisters, with our husband or wife, with our parents, with our children, with our neighbors, and even with ourselves. We may be wrong in the way we spend our money, in the way we spend our time, in the way we dress, or in the way we style our hair. Because we may be wrong in so many different things, we are rebuked by the revelation we receive when we read the Scriptures.

From our experience we know that often we are rebuked immediately after receiving a revelation. I can testify that time after time I have been rebuked by a revelation that came from reading the Bible or from a teaching. Have you not had such an experience? Because we are sinful and unrighteous, we need the rebuking that comes through teaching. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 421-423)

Further Reading: CWWL, 1984, vol. 1, “Teachers’ Training,” ch. 2

第五周 ■ 周四

晨兴喂养

腓三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

提后三 17 “叫属神的人得以完备，为着各样的善工，装备齐全。”

属神的人，指有分于神的生命和性情（约一 12 ~ 13，彼后一 4），在神的生命和性情上与祂是一（林前六 17），因而彰显神的人。这相当于敬虔的奥秘，就是神显现于肉体（提前三 16）。借着神所呼出的圣经，叫属神的人得以完备，为着各样的善工，装备齐全（17）。这里的完备，即在资格上完备并完全。装备，指装配，设备，预备（提摩太后书生命读经，六一页）。

信息选读

我们也许记忆经文，背诵经文，而没有经历任何责备。但从主的话接受启示的时候，那启示就暴露我们的罪，并责备我们。我们不是受人责备，也不是直接受神责备——我们乃是受话语教训的责备。我们这样受责备，自然而然就受改正；我们受改正，就得着在义上的教导。结果我们就受调整。…我们也许在某件事上受调整，在那件事上成为对的。然而，我们在这件事上也许不是一次就永远对了。譬如，假定某位弟兄错待他的妻子。在来自主话的启示之下，他受责备并被调整。他悔改，然后向妻子道歉，结果他现在与妻子是对的。但数天后，他也许又错待妻子，他又需要受责备、改正并调整。

WEEK 5 — DAY 4

Morning Nourishment

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

A man of God is one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4) and thus becomes one with Him in His life and nature (1 Cor. 6:17) and thereby expresses Him. This corresponds to the mystery of godliness, which is God manifested in the flesh (1 Tim. 3:16). Through the God-breathed Scripture, the man of God may be complete, fully equipped for every good work [v. 17]. Complete here means “complete and perfect in qualifications,” and equipped denotes being “fitted out, furnished, made ready.” (Life-study of 2 Timothy, 2nd ed., p. 49)

Today's Reading

We may memorize Bible verses and recite them without experiencing any rebuking. But when we receive a revelation from the Word, that revelation exposes our sinfulness and rebukes us. We are not rebuked by man, nor are we rebuked directly by God—we are rebuked by the teaching of the Word. When we are rebuked in this way, we are spontaneously corrected, and when we are corrected, we have the instruction in righteousness. The result is that we are adjusted. We may be adjusted in a particular matter and become right in this matter. However, we may not be right in this matter once for all. For example, suppose a brother is wrong with his wife. Under the revelation from the Word, he is rebuked and adjusted. He repents and then apologizes to his wife, and as a result, he is now right with her. But a few days later he may be wrong with her again, and once again he will need to be rebuked, corrected, and adjusted.

属神的人乃是神人，就是有分于神的生命和性情（约一 12 ~ 13，彼后一 4），在神的生命和性情上与祂是一（林前六 17），因而彰显神的人。这样一个神人，这样一个属神的人，是借着神呼出祂自己而产生的。神的呼出产生神人。

你也许是好人（good man），却不是神人（God-man）。…你该只有一个“o”，但你不是只有一个“o”，而是有两个“o”。你越接受教训、启示，这多出的“o”就越被除去。然而，这第二个“o”很难一次永远地除去，因为它好像人的胡须，刮了又长出来；又像草地，割了又复生。从经历中我们知道，第二个“o”一直回来。…我们需要来自圣经的教训，一再刮去这个“o”。

提后三章十七节开头的“叫”，指明这节是前节的结果。教训、督责、改正和在义上教导的结果，是叫属神的人得以完备。…在暑期真理学校里，你所陈明的该是那种揭示、卷去帕子的教训。然后你班上的青年人会看见神的事，他们所看见的会责备他们、改正他们并在义上给他们正确的教导，使他们对神、与人都是对的。结果就叫属神的人得以完备，为着各样的善工装备齐全。

暑期真理学校的目的不是给青年人头脑的知识。我们暑期学校的目标是要陈明一个教训又一个教训，一个启示又一个启示，使青年人能看见神，看见自己，并且受督责、改正并教导，使他们对神、与人都是对的，叫属神的人得以完备，为着各样的善工装备齐全。这样的人将是真实属神的人，真正的神人，一直吸入三一神，因而接受启示、督责、改正和义上的教导（李常受文集一九八四年第一册，五三五至五三七页）。

参读：以弗所书生命读经，第六十八篇。

A man of God is a God-man, one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4), thus being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him. Such a God-man, such a man of God, is produced by God's breathing out of Himself. God's breathing produces God-men.

You may be a good man but not a God-man...You should have only one o, but instead of one you have two. The more you receive teaching, revelation, the more this extra o will be cut off. However, it is hard to get rid of the second o once for all, for it is like a man's beard that appears again after it has been shaved or like the grass that grows again after the lawn has been mowed. From experience we know that the second o always comes back... We need the teaching from the Scriptures to shave away this o again and again.

The word that at the beginning of 2 Timothy 3:17 indicates that this verse is an issue of the preceding verse. The issue of teaching, conviction, correction, and instruction in righteousness is that the man of God becomes complete. In the summer school of truth you should present a teaching that is an unveiling, the rolling away of the veil. Then the young people in your class will see something of God, and what they see will rebuke them, correct them, and afford them the proper instruction in righteousness to make them right both with God and with man. The issue, the outcome, will be that the man of God becomes complete and equipped for every good work.

The purpose of the summer school of truth is not to give mental knowledge to the young people. The goal of our summer school is to present teaching after teaching, revelation after revelation, so that the young ones may see God, see themselves, and be convicted, corrected, and instructed to be right with God and man so that the man of God may be complete, fully equipped for every good work. Such a person will be a true man of God, a real God-man, continually inhaling the Triune God and thereby receiving revelation, conviction, correction, and instruction in righteousness. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 423-425)

Further Reading: Life-study of Ephesians, msg. 65

第五周 ■ 周五

晨兴喂养

弗六 17 ~ 18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

话就是圣经。但如果这话只是印出来的字句，就不是那灵，也不是剑。以弗所六章十七节的“话”，原文是 rhema，雷玛，就是那灵在一切情况下，所说即时的话。当 logos，娄格斯，圣经中常时的话，成了即时的“雷玛”时，这“雷玛”就是那灵。成为那灵的“雷玛”，就是砍碎仇敌的剑。譬如，我们也许对某一节经文一读再读，它仍然是“娄格斯”一字句的话。这样的话不能杀死任何东西。但有一天这经节对我们成了“雷玛”，就是应时、即时、活的说话，那时这“雷玛”就成了那灵。因此，主耶稣在约翰六章六十三节说，“我对你们所说的话，就是灵，就是生命。”原文在这里也用“雷玛”。即时、应时的话乃是那灵；这样的话就是剑。因此，剑、那灵和话，三者乃是一。不仅如此，使用这剑击杀仇敌的，不是那灵，乃是我们（以弗所书生命读经，六五八页）。

信息选读

在属灵的争战里，我们不仅需要对付客观的仇敌，更需要对付主观的对头。撒但不只是我们外面的仇敌，也是我们里面的对头。…因着仇敌的元素是在我们里面，所以我们需要话的杀死能力，主观的应用到我们的所是里。因着仇敌把他自己注射到我们的所是里，我们所需要的，乃是话的杀死能力应用到我们身上，来对付仇敌在我们里面的元素。

WEEK 5 — DAY 5

Morning Nourishment

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

The Word is the Bible. But if this Word is only printed letters, it is neither the Spirit nor the sword. The Greek for word in Ephesians 6:17 is rhema, the instant word spoken at the moment by the Spirit in any situation. When the logos, the constant word in the Bible, becomes the instant rhema, this rhema will be the Spirit. This rhema, which becomes the Spirit, is the sword that cuts the enemy to pieces. For example, we may read a particular verse again and again, only to have it remain the logos, a word in letters. Such a word cannot kill anything. But one day this verse becomes the rhema to us, the present, instant, living speaking. At that time this rhema becomes the Spirit. For this reason, in John 6:63 the Lord Jesus said, “The words which I have spoken to you are spirit and are life.” Here the Greek text also uses rhema. The instant, present word is the Spirit. This kind of word is the sword. Therefore, the sword, the Spirit, and the word are three that are one. Furthermore, we, not the Spirit, are the ones to use this sword to kill the enemy. (Life-study of Ephesians, 2nd ed., pp. 533-534)

Today's Reading

In spiritual warfare we must deal not only with the objective enemy but even the more with the subjective adversary. Satan is not only the enemy outside us; he is also the adversary inside us...Because the enemy's elements are within us, we need the killing power of the word to be applied to our being subjectively. Since the enemy has injected himself into our being, what we need is for the killing power of the word to be applied to us to deal with the elements of the enemy within us.

大多数火烧的箭，不是从外面的仇敌来的，乃是来自里面的对头来的。…由此我们看见，我们必须同时面对仇敌和对头。在我们的经历中，最终我们会明白，最棘手的仇敌乃是己。己是我们最厉害的仇敌。我们许多次受试诱，都不是由于客观的仇敌，乃是由于己，就是我们自己内里的所是。

因着己是最大的仇敌，所以我们需要经历神话语的杀死能力。当我们祷读时，我们一面得着滋养，一面某些元素就被杀死。也许你受到疑惑、忌恨、嫉妒、骄傲以及自私的困扰。你知道这些东西能借着祷读主话而被杀死么？…借着祷读，里面的对头就被除灭。我们祷读主话一段时间后，就会发觉攻击我们的对头消失了。就着非常实际的意义说，我们的对头被接受到我们里面的话杀死了。…一个弟兄正与妻子发生难处，也许祷读到保罗所说丈夫要爱妻子的话。他越祷读这一节，就越感觉到对他妻子的爱实际地分赐到他里面，吞灭了他里面这难处消极的元素。

我们越在灵里借着各样的祷告接受神的话，我们里面消极的东西也就越被治死。因此，祷读不仅是享受筵席，也是争战的路。当我们祷读主话时，争战正在凶猛进行，把我们里面消极的元素除灭。至终，最厉害的仇敌一己，要被治死。当我们里面消极的元素借着祷读被治死时，主就得胜。因着祂是得胜的，我们就也是得胜的。

祷读是杀死我们里面对头的路。每一天，无论在何种环境里，你都应该祷读。每当你被自己里面某些消极的东西困扰时，你要借着在灵里的祷告接受神的话。你这么作，消极的元素就会被杀死（以弗所书生命读经，九八七至九九〇页）。

参读：罗马书的结晶，第八篇。

Most of the flaming darts come not from the enemy without but from the adversary within...By this we see that we must face the adversary as well as the enemy. In our experience we eventually come to realize that the most difficult foe is the self. The self is our worst enemy. Many times we are tempted not by an objective enemy but by the self, our own inner being.

Because the self is the greatest enemy, we need to experience the killing power of God's word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand. Perhaps you are troubled by doubts, hatred, jealousy, pride, or selfishness. Do you realize that these things can be killed through pray-reading the Word?...By pray-reading, the inward adversary is slain. After a time of pray-reading the Word, we may discover that the adversary who was attacking us has disappeared. In a very practical sense, he has been slain by the word we have taken into us. A brother who is having a problem with his wife may pray-read Paul's word about husbands loving their wives. The more he pray-reads this verse, the more he senses that love for his wife is imparted into him in a practical way that swallows up the negative element of his problem.

The more we take the word of God by means of all prayer in spirit, the more the negative things within us will be put to death. Thus, pray-reading is not only feasting; it is also a way of fighting. As we pray-read the Word, the battle is raging as the negative elements in our being are slain. Eventually, the self, the worst foe of all, will be put to death. When the negative things in us are killed through pray-reading, the Lord is victorious. Because He is victorious, we are victorious also.

Pray-reading is the way to kill the adversary within us. Every day and in every kind of situation, you should pray-read. Whenever you are troubled by something negative within you, take the word of God by means of prayer in spirit. As you do this, the negative element will be killed. (Life-study of Ephesians, 2nd ed., pp. 797-799)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 8

第五周 ■ 周六

晨兴喂养

启一 16 “…从祂口中出来一把两刃的利剑…”

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别。”

我不是从来不被得罪的“大理石”人。我在召会生活中，或在我的家庭生活中，也常被人得罪。对一切得罪的事，我怎能过得去呢？我乃是借着接受话作那灵而过去。我所接受作那灵的话成为剑，击杀仇敌。表面看来，那灵的剑击杀我的情感；实际上，它击杀那利用我情感的空中邪灵。我的情感直接被击杀，邪灵间接被击杀。这样，我对得罪的事就能过得去（李常受文集一九八四年第一册，五四四至五四五页）。

信息选读

假定晚上我被一位长老得罪。因着我敬畏主，我就不敢与别人谈论这事。次日早晨我起来在话中接触主。我没有读任何论及我情感之事的经文，我不过开始运用灵读圣经。…我读…时，以活的方式接受话作为那灵，那是话的灵，就成为剑，直接击杀我的情感，间接击杀邪恶的势力。自然而然地，得罪的事消失了，对召会没有造成损害。然而，得罪的事若留着，就会对召会生活造成严重的损害。

没有那是灵的话作击杀的剑，多年来我们就无法蒙保守在召会生活里。半个多世纪以来，我旅行、

WEEK 5 — DAY 6

Morning Nourishment

Rev. 1:16 ...Out of His mouth proceeded a sharp two-edged sword...

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.

I am not a “marble” person who cannot be offended. I have often been offended by others in the church life or in my family life. How have I been able to get through all the offenses? I get through by receiving the word as the Spirit. The word I receive as the Spirit then becomes the sword to slay the enemy. Apparently, the sword of the Spirit kills my emotion; actually, it kills the evil spirit in the air who takes advantage of my emotion. Whereas my emotion is killed directly, the evil spirit is killed indirectly. In this way I have been able to get through the offenses. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 431-432)

Today's Reading

Suppose in the evening I am offended by one of the elders. Because I fear the Lord, I do not dare to talk about this with others. The next morning I rise up to contact the Lord in the Word. I do not read any verses that touch the matter of my emotion. Instead, I simply begin to read the Bible with the exercise of the spirit...As I read..., I receive the word in a living way as the Spirit, and the Spirit, which is the word, becomes the sword that kills my emotion directly and kills the evil force indirectly. Spontaneously, the offense is gone, and no damage is done to the church. However, if the offense were allowed to remain, it would cause serious damage to the church life.

Without the word as the Spirit to be the killing sword, there would be no way for us to be kept in the church life over the years. For more than half a century,

探访众召会，并接触千万的圣徒。若没有话作为那灵击杀一切仇敌，我就无法仍在这里尽职事。我若允许自己被某处召会或某个圣徒得罪，我的职事就了了。我借着话作为那灵的击杀，蒙保守在召会生活和职事里。

假定一位弟兄对他所在地的召会不高兴。他迁到另一个城市，假定他喜欢那里的召会。然而，过了一小段时间之后，他又不高兴这个地方的召会，所以他就迁到另一个地方。…这样的人不能有分于召会的建造。反之，因着没有击杀他里面的仇敌，他会使召会遭损害。

照着保罗在以弗所书这卷论到召会的书末了的话，我们需要以活的方式接受神的话，就是接受话作为那灵。然后那灵会成为击杀的剑。这话首先直接击杀我们，然后间接击杀空中黑暗的权势。…我们以活的方式所接受作为那灵的话，乃是击杀我们里面“病菌”的属灵抗生素。病菌被击杀，空中邪恶的势力就无法利用我们。然后我们就能过健康的身体生活，健康的召会生活。

这是我多年来蒙保守在召会生活和职事里的路。没有借着话作为那灵的击杀，我的职事就了结了。我要再强调，我们需要以活的方式接受神的话；这样，在我们的经历中那灵就成为击杀的剑。话成为那灵，而那灵成为剑—那灵的剑，击杀我们里面的病菌和空中的邪灵。这样，基督的身体、召会生活和我们的职事就蒙拯救。这使我们的职事能长命。然而，某些弟兄的职事不持久。在他们的情形里，被击杀的是他们的职事，不是仇敌（李常受文集一九八四年第一册，五四五至五四七页）。

参读：以弗所书生命读经，第九十七篇。

I have been traveling, visiting the churches, and contacting thousands of saints. Without the word as the Spirit to kill all the enemies, I would not still be here ministering. If I had allowed myself to remain offended with a certain church or saint, I would have been finished with the ministry. I have been kept in the church life and in the ministry through the killing of the word as the Spirit.

Suppose a particular brother is not happy with the church in his locality. He moves to another city, supposing that he will like the church there. However, after a short period of time, he becomes unhappy with this local church, so he moves to another place...Such a person cannot participate in the building up of the church. On the contrary, because there is no killing of the enemy within him, he causes the church to suffer damage.

According to Paul's word toward the end of Ephesians, a book concerning the church, we need to receive the word of God in a living way, that is, receive the word as the Spirit. The Spirit will then become the killing sword. This sword first kills us directly and then kills the power of darkness in the air indirectly...The word that we receive in a living way as the Spirit is a spiritual antibiotic that kills the "germs" within us. When the germs are killed, the evil forces in the air have no way to take advantage of us. Then we can live a healthy Body life, a healthy church life.

This is the way I have been preserved in the church life and in my ministry for so many years. Apart from the killing of the word as the Spirit, my ministry would have been terminated. Once again I would emphasize that we need to receive the word of God in a living way so that in our experience the Spirit becomes the killing sword. When the word becomes the Spirit, the Spirit becomes the sword—the sword of the Spirit that kills the germs in us and the evil spirits in the air. In this way the Body, the church life, and our ministry are saved. This will enable our ministry to have a long life. However, the ministry of certain brothers has not lasted long. In their situation it was their ministry and not the enemy that was killed. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 432-433)

Further Reading: Life-study of Ephesians, msg. 97

第五周诗歌

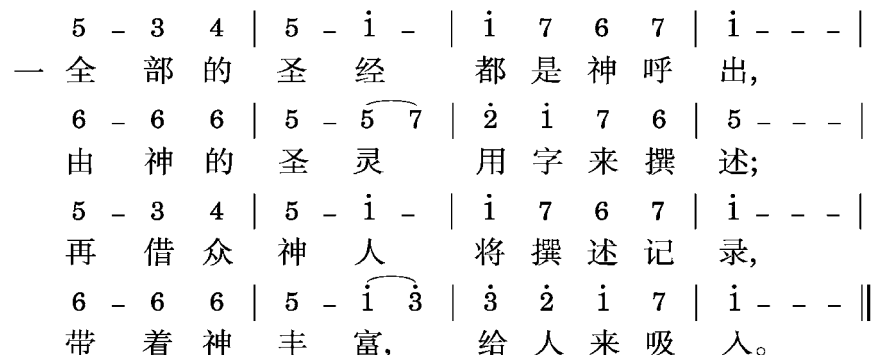
读 经 — 神话语的功用

579

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降 B 大调

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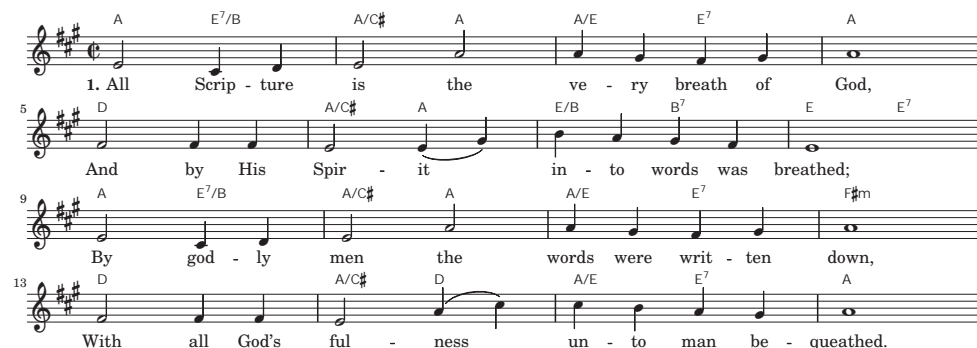
- 二 这是神呼出,作人的亮光,
用神圣光线将人来照亮;
照在黑暗中,使人能看明
自己的需要并真实光景。
- 三 这是神呼出,作人的生命,
使人能得着神圣的性情;
点活死的人,且将人重生,
更新人心思变化魂生命。
- 四 这是神呼出,作人的智慧,
神圣的知识,教导人领会;
向人来启示神永远旨意,
领导人达到神终极目的。
- 五 这是神呼出,作人的能力,
神圣的能力,向人来供给;
软弱者刚强,疲倦者加力,
使人有力量完成神旨意。
- 六 这是神呼出,为给我呼吸,
好叫我享受神作我福气;
借着运用灵,吸入神所呼,
应付我需要,享受神丰富。

WEEK 5 — HYMN

All Scripture is the very breath of God

Study of the Word — The Function of the Word

799



2. It is the breath of God as light to man,
With rays divine man to illuminate;
It shines in darkness and to man reveals
What is his truest need and actual state.
3. It is the breath of God as life to man,
Nature divine to man it doth impart;
The dead it quickens and regenerates,
Transforms the soul-life and renews the heart.
4. It is the breath of God as wisdom too,
Knowledge divine to man it has to teach;
Th' eternal purpose of the Lord it shows,
And leadeth man God's final goal to reach.
5. It is the breath of God as strength to man,
Power divine to man it doth transmit,
Strength'ning the weak, empowering the faint,
Enabling man God's purpose full to fit.
6. It is the breath of God for us to breathe,
That as our portion God we may enjoy;
Receiving it by spirits exercised,
Our need is met, His wealth we may employ.

申言稿: _____

Composition for prophecy with main point and sub-points:
