

第六周

作贵重的器皿，
同那清心呼求主的人，
竭力追求公义、信、爱、和平

诗歌：595

读经：提后二 20～22，罗九 21，23，林后四 7

【周一、周二】

壹 保罗在提后二章二十至二十一节说到，有贵重的器皿，也有卑贱的器皿：

一 贵重的器皿是由神性，以及蒙救赎得重生的人性所构成；卑贱的器皿是由堕落的人性所构成——弗二 2～3，彼后一 4。

二 保罗在罗马九章二十一节说到贵重的器皿，在二十三节又说到蒙怜悯、预备得荣耀的器皿。

三 我们是预备得荣耀的贵重器皿，意即我们是被设计来盛装神作我们的尊贵和荣耀。

四 神拣选我们，乃是要我们作被经过过程并终极完成之三一神充满的贵重器皿——21～23 节，林后十三 14。

五 神要得着敞开的器皿——罗九 23，林后四 7：

1 神的心意乃是要造一个器皿来盛装祂、彰显祂，因

Week Six

**Being a Vessel unto Honor,
and Pursuing Righteousness, Faith, Love, Peace
with Those Who Call on the Lord out of a Pure Heart**

Hymns: 821

Scripture Reading: 2 Tim. 2:20-22; Rom. 9:21, 23; 2 Cor. 4:7

§ Day 1 & Day 2

I. In 2 Timothy 2:20-21 Paul speaks of honorable and dishonorable vessels:

A. Honorable vessels are constituted of both the divine nature and the redeemed and regenerated human nature; dishonorable vessels are constituted of the fallen human nature—Eph. 2:2-3; 2 Pet. 1:4.

B. In Romans 9:21 Paul speaks of vessels unto honor, and in Romans 9:23, of vessels of mercy prepared unto glory.

C. The fact that we are vessels of honor prepared unto glory means that we have been designed to contain God as our honor and glory.

D. God chose us so that we may be vessels of honor filled with the processed and consummated Triune God—vv. 21-23; 2 Cor. 13:14.

E. God wants an open vessel—Rom. 9:23; 2 Cor. 4:7:

1. God's intention was to create a vessel to contain Him and to express Him, so

此神只要器皿是敞开的—提后二 21，罗十一 24。

- 2 如果器皿是敞开的，神就能完成祂的定旨；但如果器皿是关闭的，神的定旨就会受到拦阻—西四 3。
- 3 神不要我们作什么；祂只要我们成为一个活的器皿，一个洁净、倒空、并敞开的器皿。
- 4 保罗的十四封书信可用一个辞来表达—“敞开的器皿”。

六 我们若洁净自己，脱离卑贱的器皿，就必成为贵重的器皿—提后二 21：

- 1 洁净自己指离开不义，（19，）这是内在神圣性质的外在证据。
- 2 我们不但该洁净自己，脱离任何不义的事，也该脱离卑贱的器皿；这就是说，我们必须远离他们。
- 3 我们若洁净自己，脱离这些消极的事和消极的人，就必成为贵重的器皿。
- 4 在提后二章二十一节，“贵重”是性质的问题，“分别为圣”是地位的问题，“合乎…使用”是功用的问题，“预备”是训练的问题。

【周三】

贰 我们要竭力追求公义、信、爱、和平—22 节：

- 一 我们基督徒生活的管制原则，应当是竭力追求经历基督并享受基督—腓三 12。
- 二 我们对基督的经历，乃在于神义的根基，这义是神宝座不可摇动的根基—诗八九 14：
 - 1 圣别与神里面的性情有关，而公义与神外面的行动、作法、行为、和活动有关—弗四 24。

God only wants an opening of the vessel—2 Tim. 2:21; Rom. 11:24.

2. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated—Col. 4:3.
3. God does not want us to do anything; He wants us only to be a living vessel, a clean, empty, and open vessel.
4. The summary of Paul's fourteen Epistles may be expressed in two words—open vessel.

F. If we cleanse ourselves from vessels unto dishonor, we will be vessels unto honor—2 Tim. 2:21:

1. To cleanse ourselves is to depart from unrighteousness (v. 19), as an outward evidence of the inward divine nature.
2. We should cleanse ourselves not only from anything unrighteous but also from the dishonorable vessels; this means that we must stay away from them.
3. If we cleanse ourselves from these negative things and negative persons, we will be vessels unto honor.
4. In 2 Timothy 2:21 unto honor is a matter of nature, sanctified is a matter of position, useful is a matter of practice, and prepared is a matter of training.

§ Day 3

II. We need to pursue righteousness, faith, love, and peace—v. 22:

- A. A governing principle of our Christian life should be pursuing the experience of Christ and the enjoyment of Christ—Phil. 3:12.
- B. Our experience of Christ rests on the foundation of God's righteousness, the unshakable foundation of God's throne—Psa. 89:14:
 1. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities—Eph. 4:24.

2 神所作的一切都是对的一诗八九 14。

3 神的公义就是神在祂公平和公义之行动上的所是。

三 在新约中，“信”有两种意义—客观的与主观的：

1 在客观的意义上，“信仰”是指新约关于基督的身位和祂救赎工作的全部启示—徒六 7，十四 22，罗十六 26，林前十五 14，提前一 19 下，犹 3，20。

2 在主观的意义上，“信”指相信的行动—路十八 8，可十一 22。

3 因着信，我们由神而生，成为祂的儿子，有分于祂的生命和性情以彰显祂—加三 26，约一 12 ~ 13，彼后一 4。

4 因着信基督，我们被放在基督里，成为祂身体的肢体，分享祂一切的所是，叫祂得着彰显—约三 15，罗十二 4 ~ 5。

5 真正的信乃是基督自己注入我们里面，成为我们相信祂的能力；主耶稣注入我们里面以后，就自然而然成为我们的信—来十一 1，3，十二 2。

6 在提前一章十九节，“信仰”是客观的，指我们相信的事物；本节开头的“信心”是主观的，指我们相信的行动。

【周四】

四 爱是神素质的性质—约壹四 19：

1 神圣的爱乃是神素质的属性，主要是彰显在差祂的儿子救赎我们，并将神的生命分赐到我们里面，使我们成为祂的儿女—约三 16，约壹四 9 ~ 10。

2. Everything that God does is right—Psa. 89:14.

3. The righteousness of God is what God is in His actions with respect to justice and righteousness.

C. In the New Testament faith bears two denotations—objective and subjective:

1. In the objective denotation, faith refers to the entire revelation of the New Testament concerning the person of Christ and His redemptive work—Acts 6:7; 14:22; Rom. 16:26; 1 Cor. 15:14; 1 Tim. 1:19b; Jude 3, 20.

2. In the subjective denotation, faith refers to the act of believing—Luke 18:8; Mark 11:22.

3. By faith we are born of God to be His sons, partaking of His life and nature to express Him—Gal. 3:26; John 1:12-13; 2 Pet. 1:4.

4. By faith in Christ, we are put into Christ to become the members of His Body, sharing all that He is for His expression—John 3:15; Rom. 12:4-5.

5. Genuine faith is Christ Himself infused into us to become our ability to believe in Him; after the Lord Jesus has been infused into us, He spontaneously becomes our faith—Heb. 11:1, 3; 12:2.

6. The faith in 1 Timothy 1:19 is objective, referring to the things in which we believe, whereas faith at the beginning of this verse is subjective, referring to the act of our believing.

§ Day 4

D. Love is the nature of God's essence—1 John 4:19:

1. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us so that we may become His children—John 3:16; 1 John 4:9-10.

- 2 神就是爱；我们爱，因为神先爱我们——8，19 节。
- 3 爱就是神自己，住在爱里面，就是过着习惯地用这爱爱别人的生活——8 节。

五 新约说到神的平安与平安的神——约二十 19，弗二 14，彼后一 2：

- 1 论到平安的神，我们需要罗马十六章二十节和腓立比四章七节。
- 2 平安的神守卫我们的心，祂在基督耶稣里巡查我们的心怀意念——罗十五 33，腓四 9。
- 3 神的平安与平安的神乃是一——帖前五 23。
- 4 在我们的经历中，平安是恩典所产生的光景；恩典是本质，而平安是光景——林前一 3。

【周五】

叁 我们都该作清心呼求主名的人——提后二 22：

一 呼求主名不是新约的新作法，乃是开始于创世记四章二十六节，人类的第三代以挪士：

- 1 接着有约伯、（伯十二 4，二七 10、）亚伯拉罕、（创十二 8，十三 4，二一 33、）以撒、（二六 25、）摩西和以色列人；（申四 7；）这些及其他许多人都在旧约时代呼求主名。
- 2 在新约里，彼得首次提起呼求主名：“那时，凡呼求主名的，就必得救”——徒二 21。
- 3 根据行传七章五十九节，司提反被人用石头打的时候呼求主，说，“主耶稣，求你接收我的灵！”
- 4 我们传福音，帮助人得救时，需要鼓励他们呼求主

2. God is love; we love because He first loved us—vv. 8, 19.

3. To abide in love is to live a life in which we love others habitually with the love that is God Himself—v. 8.

E. The New Testament speaks about both the peace of God and the God of peace —John 20:19; Eph. 2:14; 2 Pet. 1:2:

1. Concerning the God of peace, we need Romans 16:20 and Philippians 4:7.
2. The God of peace guards over our hearts, and He patrols before our hearts and thoughts in Christ Jesus—Rom. 15:33; Phil. 4:9.
3. The peace of God and the God of peace are one—1 Thes. 5:23.
4. In our experience peace is a condition that results from grace; grace is a substance, and peace is a condition—1 Cor. 1:3.

§ Day 5

III. We all should be those who call on the name of the Lord out of a pure heart— 2 Tim. 2:22:

A. Calling on the name of the Lord is not a new practice in the New Testament; it began with Enosh, the third generation of mankind, in Genesis 4:26:

1. Calling on the name of the Lord was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (26:25), and Moses and the children of Israel (Deut. 4:7); all of these and many others practiced calling upon the Lord in the Old Testament age.
2. In the New Testament, calling on the name of the Lord was mentioned first by Peter: “It shall be that everyone who calls on the name of the Lord shall be saved”—Acts 2:21.
3. According to Acts 7:59, when Stephen was being stoned, he was calling upon the Lord and saying, “Lord Jesus, receive my spirit!”
4. When we preach the gospel and help others to be saved, we need to

名说，“哦，主耶稣”——参罗十 9 ~ 13。

5 呼求主名乃是使我们不仅得救，更得以享受祂丰富的秘诀——弗一 18，三 16。

【周六】

二 提后二章二十二节说，我们要“清心呼求主”：

- 1 在圣经里，清心的意思是只为着神。
- 2 清心是将心定准于神——太五 8。
- 3 我们事奉主，是单纯地为着主，一点也不为着别的；我们该完全为着神——帖前五 23。
- 4 我们所注意的，就是清心和呼求主——提后二 22。

encourage them to call on the name of the Lord and say, “O Lord Jesus”—cf. Rom. 10:9-13.

5. Calling on the name of the Lord is the secret not only to our salvation but also to our enjoyment of the Lord’s riches—Eph. 1:18; 3:16.

§ Day 6

B. Second Timothy 2:22 says that we need to “call on the Lord out of a pure heart”:

1. In the Bible to be pure means to be only for God.
2. A pure heart is a heart fixed on God—Matt. 5:8.
3. In serving the Lord, we should be purely for Him and not for anything else; we should be wholly for God—1 Thes. 5:23.
4. Our focus should be on calling on the Lord and having a pure heart—2 Tim. 2:22.

第六周 ■ 周一

晨兴喂养

提后二 20～21 “但在大户人家，不但有金器银器，也有木器瓦器；有作为贵重的，也有作为卑贱的；所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

贵重的器皿是由神性（金），以及蒙救赎得重生的人性（银）所构成。这些器皿，就像提摩太和别的真信徒，构成了托住真理的确定根基。卑贱的器皿是由堕落的人性（木与土）所构成。

洁净自己就是“离开不义”（提后二 19、21），这是内在神圣性质的外在证据。提后二章二十一节的“这些卑贱的”，指卑贱的器皿，包括十六至十八节所说的那些人。我们不但该洁净自己，脱离任何不义的事，也该脱离卑贱的器皿。这就是说，我们必须远离他们。因此，我们必须洁净自己脱离不义的事，并脱离卑贱的木器瓦器。我们若洁净自己，脱离这些消极的事和消极的人，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。“贵重”是性质的问题，“分别为圣”是地位的问题，“合乎…使用”是功用的问题，“预备”是训练的问题（提摩太后书生命读经，四一至四二页）。

信息选读

照我的经历来看，没有别的事情比领悟主不要我们作什么更讨祂喜悦。祂只要我们爱祂，把自己向祂敞开，并且让祂从我们里面活出来。…从起初神造人，神就无意要求人来为祂作什么。神的心意乃是要造一个器皿来盛装祂、彰显祂，因

WEEK 6 — DAY 1

Morning Nourishment

2 Tim. 2:20-21 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor. If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

Honorable vessels are constituted of both the divine nature (gold) and the redeemed and regenerated human nature (silver). These, like Timothy and other genuine believers, constitute the sure foundation that holds the truth. Dishonorable vessels are constituted of the fallen human nature (wood and earth).

To cleanse ourselves is to depart from unrighteousness [cf. 2 Tim. 2:19, 21], as an outward evidence of the inward divine nature. The word these in verse 21 refers to the vessels unto dishonor, including those mentioned in verses 16 through 18. We should cleanse ourselves not only from anything unrighteous but also from the dishonorable vessels. This means that we must stay away from them. Hence, we must cleanse ourselves from the unrighteous things and from the dishonorable vessels of wood and earth. If we cleanse ourselves from these negative things and negative persons, we will be vessels unto honor, sanctified, useful to the master, and prepared unto every good work. Unto honor is a matter of nature, sanctified is a matter of position, useful is a matter of practice, and prepared is a matter of training. (Life-study of 2 Timothy, 2nd ed., p. 34)

Today's Reading

According to my experience, nothing pleases the Lord so much as for us to realize that He does not want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us...From the very beginning when God created man, God had no intention to ask man to do anything for Him. God's intention was to create a vessel to contain Him

此神只要器皿是敞开的。如果器皿是敞开的，神就能完成祂的定旨；但如果器皿是关闭的，神的定旨就会受到拦阻。

在我们堕落的性情里面有一种本质很邪恶，就是喜欢知道，也喜欢作。…宗教帮助人去知道，也帮助人去作。甚至今天基督教也成了这一种重在“知道”和“作”的主动宗教。神学院只教育人去知道、去作，…这完全是一种违反神永远定旨的教育。难怪在成千的基督徒中间，你几乎找不到一个认识神不要我们去知道，也不要我们去作；神只要我们爱祂，把自己向祂敞开。“主，我爱你。我实在领悟我只是一个虚空的器皿，但你宝贝这个瓦器，因为这个瓦器是你照着永远的计划所创造的，要完成你心头的愿望。主，我单单爱你，我喜欢盛装你，我喜欢被你充满、被你浸透、被你浸润。怜悯我，使我一直向你敞开。”

我们都必须承认，许多时候我们在祷告中没有向祂敞开。甚至在祷告的时候，我们仍旧是关闭的。我们基本上都有同样的经历。从我们得救那天起，我们从来没有完全把自己敞开，我们总是有一些保留。…你以为你向着主是敞开的，事实上，你没有完全敞开，你只敞开了一部分。你表面上肤浅的敞开，全人深处却没有敞开，因此主就不能作什么。

神不要我们作什么；祂只要我们成为一个活的器皿。…神创造了一个活物，非常给祂惹麻烦。祂造了一个活的瓶子，情感丰富、意志刚强，而且还有心思。这个活的瓶子堕落以后，就成了神的难处。…基督徒不是冷淡，就是太热中于知道和作为。无论在哪一面，主都无法得着这个器皿（李常受文集一九八〇年第一册，三二三至三二六页）。

参读：提摩太后书生命读经，第四篇。

and to express Him, so God only wants an opening of the vessel. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated.

In our fallen nature there is a substance so evil that likes to know and likes to do...Religion helps people to know, and religion helps people to do. Even today Christianity has become such an active religion of knowing and doing. Seminaries just educate people to know and to do...This is altogether a kind of education against God's eternal purpose. It is no wonder that among thousands of Christians you can hardly find one who knows that God does not want us either to know or to do; God wants us only to love Him and to keep ourselves open to Him. "Lord, I love You. I fully realize that I am just an empty vessel, yet You treasure this earthen vessel because this earthen vessel was created by You according to Your eternal plan to fulfill Your heart's desire. Lord, I just love You. I like to contain You. I like to be filled up with You. I like to be saturated and permeated with You. Have mercy upon me that I may keep myself open to You all the time."

We all have to confess that many times in our prayer we are not open to Him. Even in our prayer we still keep ourselves closed...We all have the same kind of experience. Since the day we were saved, we never opened ourselves in an absolute way. We always opened ourselves with some amount of reservation...You think that you are open to the Lord. Actually, you are not entirely open. You are open but only partially. You are open superficially and in a shallow way. In the depths of your being you are not open, so the Lord cannot do anything.

God does not want us to do anything; He wants us only to be a living vessel...God created a living thing. God created something so bothering to Him. He created a living jar full of emotions, with a strong will, and with a mind. After the fall this living jar became a problem to God...Either the Christians are indifferent, or they are too hot in knowing and in doing. On either side the Lord could not get the vessel. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 239-241)

Further Reading: Life-study of 2 Timothy, msg. 4

第六周 ■ 周二

晨兴喂养

罗九 23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

林后四 7 “但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”

保罗的十四封书信…总归可用一个辞来表达：“敞开的器皿”。神要一个敞开的器皿。保罗在罗马九章二十三节告诉我们，神把我们造成“蒙怜悯、早预备得荣耀的器皿”。然后在林后四章七节说，“我们有这宝贝在瓦器里。”这两处经文可视为我们经历基督与召会的基本秘诀。…如果你不晓得你必须是一个敞开的器皿，基督与召会（就）没有路。…敞开的器皿就是不作什么，只是一直敞开，好得着充满。经过种种过程的神—三一神、包罗万有的灵、复合的灵—在这里等候得着一个入口，好进到你里面去。祂进到你里面有多少，在于你向祂敞开有多少（李常受文集一九八〇年第一册，三二六页）。

信息选读

主所要的乃是我们爱祂，保守自己一直敞开。不要作什么，只要让祂进来。…如果你爱召会，却不把自己完全敞开，你就仍然喜爱为主作些什么。…这就是天然的生命带着堕落的性情。正当的光景乃是：我不需要作什么，但我需要爱主爱到极点，一直向祂大大的敞开。这完全启示在新约里。…倘若你以此为秘诀，再去读保罗所写的书信，你就会看见这是他书信里真正的本质。

WEEK 6 — DAY 2

Morning Nourishment

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

The summary of [Paul's] fourteen Epistles may be expressed in just two words: open vessel. God wants an open vessel. In Romans 9:23 Paul tells us that God created us as vessels of mercy unto glory. Then in 2 Corinthians 4:7 he says that “we have this treasure in earthen vessels.” These two verses may be considered as a basic secret to our experience of Christ and the church...If you do not realize that you have to be an open vessel, Christ and the church...have no way...An open vessel is doing nothing but keeping itself open to the filling up. The processed God—the Triune God, the all-inclusive Spirit, the compound Spirit—is here waiting for an opening to get into you. How much He would enter into you depends upon how much opening you would give Him. (CWWL, 1980, vol. 1, “Perfecting Training,” p. 241)

Today's Reading

What the Lord wants is that we love Him, that we keep ourselves open. Do not do anything. Let Him in. If you love the church but do not open yourself up absolutely, you will still love to do something for the Lord...This is the natural life with the fallen nature. The proper situation is that I do not need to do anything, yet I need to love the Lord to the uttermost, keeping myself wide open all the time to Him. This is what is fully revealed in the New Testament...If you take this as a key and read once again the Epistles written by Paul, you will see that this is the genuine substance in his Epistles.

当你进到我所交通的经历里，你会跪下来敬拜主，说，“主，现在我晓得了，我必须爱你，必须尽力事奉你，我必须有一颗敞开的心，向着你是一个敞开的人。主啊，因着你的怜悯和说话，你不要我作什么。主啊，我在这里。”这真是美妙，这正是主今天所要的，主的见证就在这一个点上。器皿只能盛装东西，灯台只能为着添油把自己敞开。口一封闭，油就无法再添进来了。这意思是说，不再继续有油了。灯台什么也不作，只是把自己敞开，接受油并照耀。它接受了加添的油，就有所彰显，发出光来。事实上，灯台就是真正盛装油的器皿。

现在你就能明白马太二十五章里十个童女的比喻了，那就是器皿有额外的油。器皿盛装油是为着照耀并焚烧，这就是童女。童女在主眼中不是一个忙忙碌碌、活跃有所作为的人，而是一个敞开自己来接受油的人；然后油会从里面焚烧而照耀出去。

你爱主，你保守自己一直向祂敞开，然而你不作什么，祂要作成一切。这不但是可能的，也是主所要求的。主要求你停下你的作为，但祂不要你打盹或漠不关心；祂要你非常儆醒。要爱祂，把自己一直向祂敞开，天天告诉祂说，“主，我爱你。主，我在这里向你敞开。主，怜悯我，因着你的恩典，我不喜欢我的全人有哪一部分向你是关闭的，我喜欢完完全全地向你敞开。”

真正的基督徒生活就是爱主，保守自己一直向主敞开，并停下自己的作为。然后主就来作成一切，这器皿便单单盛装主，享受主的充满，并享受主的作为。这就是正当且真实的基督徒生活（李常受文集一九八〇年第一册，三二七至三三〇、三三三、三三五页）。

参读：成全训练，第二十二章。

When you enter into the experience of my fellowship, you will kneel down and worship the Lord. You would say, “Lord, now I know. I must love You. I must serve You to the uttermost. I must have an open heart with an open being to You. O Lord, by Your mercy and Your speaking, You do not want me to do anything. Lord, I am here.” This would be wonderful. This is what the Lord wants today. The Lord’s testimony is just here at this point. A vessel can only contain something, and the lampstand can only keep itself open for the refilling of the oil. When the opening is shut, there is no more refilling. That means there will be no continuation of the oil. The lampstand does not do anything. It just opens itself to receive the oil and to shine. It receives the filling oil, and then it expresses something; it shines. Actually, a lampstand is a real vessel containing oil.

Now you can understand the parable of the ten virgins in Matthew 25. That is just the vessel with an extra portion of oil. There the vessel contains the oil for shining and burning. This is a virgin. A virgin in the eyes of the Lord is not one who is so busy and so active in doing but one who keeps himself open to receive the oil. Then the oil may burn from within to shine out.

You love the Lord, and you keep yourself open to Him all the time. Yet you would not do anything, but He would do everything. Not only is this possible, but this is also required by the Lord. The Lord requires you to stop your doing. But He does not want you to be sleepy or indifferent; He wants you to be very alert. Love Him and keep yourself open to Him. Tell Him every day, “Lord, I love You. Lord, I am here open to You. Lord, have mercy upon me, and by Your grace I do not like to have any part of my being closed to You. I like to keep myself entirely and thoroughly open to You.”

A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing. Then the Lord comes in and the Lord does everything and this vessel just contains the Lord and enjoys the Lord’s filling up and enjoys the Lord’s doing. This is the proper and genuine Christian life. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 242-244, 246-247)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” ch. 22

第六周 ■ 周三

晨兴喂养

提后二 22 “你要逃避青年人的私欲，…竭力追求公义、信、爱、和平。”

诗八九 14 “公义和公平，是你宝座的根基；慈爱和真实，行在你面前。”

神是圣别的，也是公义的。圣别与神里面的性情有关，而公义与神外面的行动、作法、行为和活动有关。神所作的一切都是公义的。…神的公义就是在有关公平和公义之行动上神的所是。神是公平、公义的。凡神在祂公平和公义上的所是，就构成祂的公义。

神的作为是祂的活动，而神的道路是祂管治的法则（启十五 3）。…你若认识神的道路，就无须等到看见祂的作为才赞美祂。虽然祂的作为尚未来到，但你知道它会来到，因为你认识神作事的管治法则（新约总论第一册，一〇一至一〇二页）。

信息选读

“信”这辞有两种意义。第一种意义指信徒所相信的事物；这是客观的信（信仰）（弗四 13，提前一 19 下，提后四 7）。第二种意义指信徒信的行动；这是主观的信（加二 20）。基督是我们信仰的对象，这信仰是客观的。然后我们信主，这个信是主观的行动，是我们对主耶稣行动的信。

信徒的信实际上不是他们自己的信，乃是基督进到他们里面作他们的信。…当我们悔改归向神，那是灵的基督作神那圣化人的灵（彼前一 2 上），就在我们里面运行，作我们的信，使我们凭这信信靠

WEEK 6 — DAY 3

Morning Nourishment

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace...

Psa. 89:14 Righteousness and justice are the foundation of Your throne; lovingkindness and truth go before Your face.

God is righteous as well as holy. Whereas holiness is related to God's inward nature, righteousness is related to God's outward acts, ways, actions, and activities. Everything God does is righteous. The righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness.

God's works are His acts, whereas God's ways are His governing principles [cf. Rev. 15:3]...If you know God's ways, you will not need to wait to see His works in order to praise Him. Although His works have not yet come, you will know they will come because you know the governing principles by which God does things. (The Conclusion of the New Testament, p. 87)

Today's Reading

The word faith bears two denotations. The first denotation refers to the things the believers believe in; it is the objective faith (Eph. 4:13; 1 Tim. 1:19b; 2 Tim. 4:7). The second denotation refers to the believing action of the believers; this is the subjective faith (Gal. 2:20). Christ is the object of our faith. Here the faith is objective. Then we believe in the Lord. This believing is a subjective action, our acting faith in the Lord Jesus.

The faith of the believers is actually not their own faith but Christ entering into them to be their faith...When we repented unto God, the pneumatic Christ as the sanctifying Spirit of God (1 Pet. 1:2a) moved within us to be our faith by which we believed on the Lord Jesus (Acts 16:31)...As sinners, we did not have

主耶稣（徒十六 31）。…我们这些罪人，原是没有信的。信乃是借着我们听见话而进到我们里面的（罗十 17）。这话就是基督自己。

我们听福音的时候，传讲的人把基督描绘给我们听。我们越听，就越看见基督，也越受基督吸引。…传福音的人传讲基督，陈明基督的荣美。你听了关于基督的这些话之后，也就是说，你看见了这样一位基督之后，你里面就有一种对基督的珍赏，而你对祂的珍赏乃是你被祂吸引的反应。我们能相信主耶稣，是因为我们听见人说到祂，也就是说，我们看见了祂。我们读圣经，在圣经里我们看见一些关于祂的事。

〔我们应当〕告诉人关于基督在祂的神性和人性里，关于祂是神的独生子和长子。许多有逻辑、有思想的人，会受宇宙中这样一个奇妙的人位所吸引。…有谁看见了…这样一位基督之后，还会不信祂？信是来自听见，听见等于看见，而看见等于认识基督。信来自听，听是从基督的话而来。

有人在正当的传福音时，那灵（即那是灵的基督）就伴随着人的传讲。人的传讲是在你身外讲说基督，但那是灵的基督立即伴随着那个传讲，而在你里面工作。这样，你就悔改，并珍赏这样的一位。在你里面自然而然地就会有东西升起。这就是你的信，你的相信。你的相信是来自你对基督的认识。你的相信事实上就是你对基督的珍赏，作为你对祂吸引的反应。

许多年轻人被救主的荣美吸引。甚至他们的父母逼迫他们，以死威胁他们，他们也不放弃他们对基督的信。这种的信，乃是基督自己。凭这样的信，相信的人信神叫耶稣基督从死人中复活，使他们能够得救（罗十 9 下～10 上，五 1）。借着信，他们就得进入现在所站的恩典中（2）（李常受文集一九九四至一九九七年第一册，三三四至三三六页）。

参读：新约总论，第七至八篇。

faith. Faith came into us by our hearing the word [Rom. 10:17]. This word is just Christ Himself.

When we heard the gospel, the preacher described Christ to us. The more we heard, the more we saw Christ and were attracted to Christ...The preachers preach Christ to present Christ's beauty. After hearing such a word about Christ, that is, after seeing such a Christ, within us there is an appreciation of Christ, and our appreciation of Him is the reaction to His attraction. We can believe in the Lord Jesus because we hear about Him; that is, we see Him. We read the Bible, and in the Bible we see something about Him.

Tell people about Christ in His divinity and humanity, in His being the only begotten Son of God and the firstborn Son of God. Many logical and thoughtful people would be attracted to such a wonderful person in the universe...After seeing...such a Christ, who would not believe in Him? Faith comes from hearing, hearing equals seeing, and seeing equals knowing Christ. Faith comes from hearing, and hearing is from the word of Christ.

When the proper preaching of the gospel is going on, the Spirit, the pneumatic Christ, accompanies that preaching. That preaching speaks Christ outside of you, but the pneumatic Christ right away accompanies that preaching and works within you. Then you repent and appreciate such a One. Spontaneously, something within you rises up. This is your faith, your believing. Your believing comes from your knowing of Christ. Your believing actually is your appreciation of Christ as a reaction to His attraction.

Many young people have been attracted by the Savior's beauty. Even if their parents persecute them and threaten them to death, they will not give up their faith in Christ. This kind of faith is Christ Himself. By such a faith the believing ones believe that God raised Jesus Christ from the dead that they may be saved (vv. 9b-10a; 5:1). They have access through faith into the grace in which they now stand (v. 2). (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 273-274)

Further Reading: The Conclusion of the New Testament, msgs. 7-8

第六周 ■ 周四

晨兴喂养

约三 16 “神爱世人，甚至将祂的独生子赐给他们…。”

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

神圣的爱是神素质的性质。因此，爱是神素质的属性。约翰三章十六节告诉我们：“神爱世人，甚至将祂的独生子赐给他们。”约壹四章九节说，“神差祂的独生子到世上来，使我们借着祂得生并活着，在此神的爱就向我们显明了。”世上，指堕落的人类所在的地方，与提前一章十五节者同。

约壹四章十节接着说，“不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”“此”字指上述的事实：不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物。在这事实里，有神高超、高贵的爱。神圣的爱这神素质的属性，主要是彰显在差祂的儿子救赎我们，并将神的生命分赐到我们里面，使我们成为祂的儿女（新约总论第一册，八九至九〇页）。

信息选读

以弗所二章四节说，“神富于怜悯，因祂爱我们的大爱。”爱的对象应该是在可爱的光景里，但怜悯的对象总是在可怜的光景里。因此，神的怜悯比祂的爱达到得更远。神爱我们，因为我们是祂拣选的对象；然而我们因着堕落变得极为可怜，甚至死在过犯并罪之中，所以我们需要神的怜悯。因着祂的大爱，

WEEK 6 — DAY 4

Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son...

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

The divine love...is the nature of God's essence. Thus, it is an essential attribute of God...First John 4:9 says, "In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him." As in 1 Timothy 1:15, the "world" refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life, they might become His children. In this the love of God has been manifested.

First John 4:10 goes on to say, "Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins." The word herein refers to the following fact: not that we have loved God but that He loved us and sent His Son as a propitiation for our sins. In this fact is the higher and nobler love of God. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us that we may become His children. (The Conclusion of the New Testament, p. 75)

Today's Reading

Ephesians 2:4 says, "God, being rich in mercy, because of His great love with which He loved us." The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. Hence, God's mercy reaches further than His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins; therefore, we need God's mercy. Because of His great love, God is rich in mercy to save

神是富于怜悯的，把我们从可怜的地位，救到适合祂爱的光景。神高贵的爱这素质的属性，需要祂怜悯的属性，好叫祂能在我们堕落生命的深坑中临到我们。

因为神是灵也是爱，我们越在祂的分赐之下，我们就越有爱。事实上，神的性质越分赐到我们里面，我们就越成为爱。…借着神将祂自己分赐到我们里面，由于这位是爱的神构成的工作，我们就成为爱。作神素质之性质的爱分赐到我们里面，我们就会在爱里对别人反应。

神的另一个属性是平安（和平）。新约说到…平安的神（罗十六 20）…〔以及〕神的平安（腓四 7）…。神的平安实际上就是平安的神自己，借着我们的祷告与祂交通，注入我们里面，抗拒苦恼，化解挂虑（约十六 33）。平安的神在基督耶稣里，在我们的心怀意念前守卫。…神的平安与平安的神乃是一。…我们所享受真实的平安就是神自己。享受平安之神的路，乃是借着祷告与祂有交通。

在帖前五章二十三节…我们看见，和平的神是那圣别人的，祂的圣别带来和平。

在我们的经历中，平安是恩典所产生的光景，出于我们对父神的享受。我们享受神作恩典，就在满了安息与满足的光景中。…平安的本质是神自己，平安的光景是出于我们享受神作恩典。…平安是恩典的结果，这事实由保罗在以弗所一章二节和其他书信问候圣徒的方式所指明：“愿恩典与平安，从神我们的父，并主耶稣基督归与你们。”这平安由享受神作恩典所产生，也是我们在基督里所享受之神的一个属性（新约总论第一册，九〇、八五、一二三至一二四页）。

参读：新约总论，第九至十篇。

us from our wretched position to a condition that is suitable for His love. The nobler love of God as His essential attribute needs His attribute of mercy to reach us in the deep pit of our fallen life.

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love...Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love.

Another attribute of God is peace. The New Testament speaks about both the peace of God [Phil. 4:7] and the God of peace [Rom. 16:20]...The peace of God is actually God as peace, infused into us through our fellowship with Him by prayer, as the counterpoise of troubles and the antidote to anxiety (John 16:33). The God of peace mounts guard over our hearts and thoughts in Christ Jesus. The peace of God and the God of peace are one...The genuine peace we enjoy is God Himself. The way to enjoy the God of peace is by praying to have fellowship with Him.

In 1 Thessalonians 5:23...we see that the God of peace is the Sanctifier. His sanctification brings in peace.

In our experience peace is a condition that results from grace, that issues from the enjoyment of God our Father. When we enjoy God as grace, we are in a condition that is full of rest and satisfaction. This is peace...The substance of grace is God Himself, and the condition of peace is that which issues out of our enjoyment of God as grace. We all can testify of the peace we have when we enjoy God as grace. The fact that peace is the issue of grace is indicated by the way Paul greets the saints in Ephesians 1:2 and in other Epistles: "Grace to you and peace from God our Father and the Lord Jesus Christ." This peace results from the enjoyment of God as grace which is also an attribute of the God whom we enjoy in Christ. (The Conclusion of the New Testament, pp. 75-76, 70, 105-106)

Further Reading: The Conclusion of the New Testament, msgs. 9-10

第六周 ■ 周五

晨兴喂养

徒二 21 “那时，凡呼求主名的，就必得救。”

七 59 “他们正用石头打的时候，司提反呼求说，主耶稣，求你接收我的灵！”

呼求主名不是新约的新作法。这件事开始于创世记四章二十六节，人类的第三代以挪士。接着有约伯（伯十二 4，二七 10）、亚伯拉罕（创十二 8，十三 4，二一 33）、以撒（二六 25）、摩西和以色列人（申四 7）、参孙（士十五 18，十六 28）、撒母耳（撒上十二 18，诗九九 6）、大卫（撒下二二 4、7...）、诗人亚萨（诗八十 18）、诗人希慢（八八 9）、以利亚（王上十八 24）、以赛亚（赛十二 4）、耶利米（哀三 55、57）和其他的人（诗九九 6）；他们在旧约时代都呼求主名。以赛亚也嘱咐寻求神的人，要呼求祂（赛五五 6）。甚至外邦人也晓得，以色列的申言者习惯呼求神的名（拿一 6，王下五 11）。…神命令并愿意祂的百姓呼求祂（诗五十 15，耶二九 12，诗九一 15，番三 9，亚十三 9）。这是饮于神救恩泉源的喜乐之路（赛十二 3～4），也是以神为乐的享受之路（伯二七 10）。以神为乐就是享受神。因此，神的子民必须天天呼求祂（诗八八 9）。这是约珥关于新约禧年所预言的欢乐作法（珥二 32）（使徒行传生命读经，七七至七八页）。

信息选读

在新约里，彼得在五旬节那天，首次提起呼求主名（徒二 21），应验了约珥的预言。这应验是关乎神在经纶一面，将包罗万有的灵浇灌在祂所拣选的人身上，使他们能有分于新约的禧年。约珥关于神新约禧年的预言及其

WEEK 6 — DAY 5

Morning Nourishment

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved.

7:59 And they stoned Stephen as he called upon the Lord and said, Lord Jesus, receive my spirit!

Calling on the name of the Lord is not a new practice that began with the New Testament. Rather, it began with Enosh, the third generation of mankind, in Genesis 4:26. It was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (26:25), Moses and the children of Israel (Deut. 4:7), Samson (Judg. 15:18; 16:28), Samuel (1 Sam. 12:18; Psalms 99:6), David (2 Sam. 22:4, 7...), the psalmist Asaph (Psa. 80:18), the psalmist Heman (88:9), Elijah (1 Kings 18:24), Isaiah (Isa. 12:4), Jeremiah (Lam. 3:55, 57), and others (Psa. 99:6), all of whom practiced calling on the name of the Lord in the Old Testament age. Isaiah charged the seekers of God to call upon Him (Isa. 55:6). Even the Gentiles knew that the prophets of Israel had the habit of calling on the name of God (Jonah 1:6; 2 Kings 5:11)...It is God's commandment (Psa. 50:15; Jer. 29:12) and desire (Psa. 91:15; Zeph. 3:9; Zech. 13:9) that His people call on Him. This is the joyful way to drink from the fountain of God's salvation (Isa. 12:3-4) and the enjoyable way to delight oneself in God (Job 27:10), that is, to enjoy Him. Hence, God's people must call upon Him daily (Psa. 88:9). Such a jubilant practice was prophesied by Joel (Joel 2:32) for the New Testament jubilee. (Life-study of Acts, 2nd ed., pp. 67-68)

Today's Reading

In the New Testament, calling on the name of the Lord was mentioned first by Peter, in Acts 2:21, on the day of Pentecost, as the fulfillment of Joel's prophecy. This fulfillment is related to God's outpouring of the all-inclusive Spirit economically upon His chosen people so that they may participate in

应验有两面：在神那一面，祂在复活基督的升天里，将祂的灵浇灌下来；在我们这一面，我们呼求这位成就一切、达到一切并得着一切，升天之主的名。我们这些在基督里的信徒，要有分于并享受包罗万有的基督，和祂所成就、所达到、所得着的一切，呼求祂的名是极其需要的（林前一2）。在神新约经纶里，这是一种主要的作法，使我们能享受这位经过过程的三一神，叫我们完全得救（罗十10～13）。早期的信徒在各处都呼求主名（林前一2）。对不信的人，尤其对逼迫的人，呼求主名成了基督信徒普遍的记号（徒九14、21）。司提反在遭逼迫时，曾呼求主名（七59），这必定使逼迫他的扫罗印象深刻（五8～60，二二20）。然后，不信的扫罗以他们的呼求为记号，逼迫那些呼求的人（九14、21）。等到他被主得着以后，那把他带进基督身体交通里的亚拿尼亚，立刻嘱咐他要呼求着主的名受浸，向人表明他也成了这样呼求的人。他在提后二章二十二节对提摩太所说的话，指明早期所有寻求主的人都呼求主名。毫无疑问，他是一个这样实行的人，因为他嘱咐他的青年同工提摩太要照样作，使提摩太能和他一样享受主。

我们传福音，帮助人得救时，需要鼓励他们呼求主名说，“哦，主耶稣！”我们从经历知道，人呼求主名越强，他对救恩的经历就越强。

根据行传七章五十九节，司提反被人用石头打的时候，“呼求说，主耶稣，求你接收我的灵！”大数的扫罗赞同他被杀，并且参与对耶路撒冷召会的大逼迫。根据九章十四节，扫罗从祭司长得来权柄，要捆绑一切呼求主耶稣之名的人。他去大马色的用意，就是要捉拿一切呼求主名的人。这指明呼求主耶稣的名，在早期是跟从主之人的记号。这种呼求必定是别人听得见的，因而成了一个记号。在扫罗的时代，信徒乃是呼求主耶稣之名的人（使徒行传生命读经，七八至八一页）。

参读：使徒行传生命读经，第九篇。

His New Testament jubilee...Calling on the Lord's name is vitally necessary in order for us, the believers in Christ, to participate in and enjoy the all-inclusive Christ with all He has accomplished, attained, and obtained (1 Cor. 1:2). It is a major practice in God's New Testament economy that enables us to enjoy the processed Triune God for our full salvation (Rom. 10:10-13). The early believers practiced this everywhere (1 Cor. 1:2), and to the unbelievers, especially the persecutors, it became a popular sign of Christ's believers (Acts 9:14, 21). When Stephen suffered persecution, he practiced this (7:59), and his practice surely impressed Saul, one of his persecutors (vv. 58-60; 22:20). Later, the unbelieving Saul persecuted the callers (9:14, 21) by taking their calling as a sign. Immediately after Saul was caught by the Lord, Ananias, who brought Saul into the fellowship of the Body of Christ, charged him to be baptized, calling on the name of the Lord, to show others that he too had become such a caller. By his word to Timothy in 2 Timothy 2:22, Paul indicated that in the early days all the Lord's seekers practiced such calling. Undoubtedly, he was one who practiced this, since he charged his young coworker Timothy to do this that Timothy might enjoy the Lord as he did.

When we preach the gospel and help others to be saved, we need to encourage them to call on the name of the Lord and say, "O Lord Jesus!" From experience we know that the stronger a person calls on the name of the Lord Jesus, the stronger will be his experience of salvation.

According to Acts 7:59, when Stephen was being stoned, "he called upon the Lord and said, Lord Jesus, receive my spirit!" Saul of Tarsus approved of this killing and joined in the great persecution against the church in Jerusalem. According to 9:14, Saul had authority from the chief priests to bind all who called on the name of the Lord Jesus. Saul's intention in going to Damascus was to arrest all those who called on the Lord's name. This indicates that in the early days calling upon the name of the Lord Jesus was a sign of being a follower of the Lord. (Life-study of Acts, 2nd ed., pp. 68-70)

Further Reading: Life-study of Acts, msg. 9

第六周 ■ 周六

晨兴喂养

提后二 22 “…同那清心呼求主的人，竭力追求公义、信、爱、和平。”

太五 8 “清心的人有福了，因为他们必看见神。”

在召会荒凉的时候，只有清心的人能摸着路（提后二 22）。许多在荒凉之下的人摸不着路，是因他们不清心，无法在性质上断定事情。

我们摸一个工人的工作，要摸其性质。…性质必须是金的、银的；存心必须要清洁。…一个为主作工的人，他的存心必须是清的，而不是浑的。清乃是单纯；浑就是混杂、不单纯。有人传福音可能如保罗所说，是因着嫉妒（腓一 15）。碰着这样的人时，我们或许会觉得他很热心，工作也有些果效；但若是我们去摸他的存心，就会摸着他的心并不清洁（李常受文集一九五六年第二册，三九二页）。

信息选读

只有清心的人，才能得着活在神面前的人作同工。他们的心是对付过的，他们与人接触时，能摸着人心的光景。他们与清心的人站在一起，一同维持主的见证，一同走主的路，一同作主的工，并不是凭外面道理上相同的见地，而是因他们里面都有清洁的心。道理的见解不同总是叫人分裂。一个真实清心的人，碰着另一个清心的人时，能为那人殉道，爱他好像爱主一样，肯为他出任何代价。所以，我们要得着最好的同工、同伴，我们的心必须清洁。

WEEK 6 — DAY 6

Morning Nourishment

2 Tim. 2:22 ...Pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

During the desolation of the church, only those with a pure heart can find the way [2 Tim. 2:22]. In the desolation of the church many people cannot find the way, because their heart is impure, and they are unable to discern the nature of things.

In touching someone's work, we must discern its nature...Our nature must be gold and silver, and our motive must be pure...One who works for the Lord must have a clear motive, not a cloudy one. A clear motive is pure; a cloudy motive is mixed and impure. Paul says that some preach Christ because of envy (Phil. 1:15). Such persons may be zealous and obtain good results, but when we examine their motive, we see that their hearts are not pure. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 2: The Course of the Church," p. 297)

Today's Reading

Those who are pure in heart will find others who live before God to be their co-workers. Since their heart has been dealt with, they are able to discern the condition of the heart of those they contact. The pure in heart stand together to maintain the Lord's testimony, walk in the Lord's way, and do the Lord's work because inwardly their hearts are pure, not because they share the same doctrinal viewpoint. Differences in opinion related to doctrine lead to divisions. When one who is pure in heart meets another person who is pure in heart, he can willingly be martyred for that person and love him as if he were the Lord. We gain the best co-workers and companions when we are pure in heart.

一位已经故去的…弟兄，我们在一起配搭约二十年之久。我们彼此之间没有一点难处，那是因为主将我们带在一起，我碰着他的心只要主，不要别的。我今天能见证，他在召会中出了许多代价，受了许多苦，有过许多牺牲，但他从来没有为自己有任何感觉，也不为自己说什么。他实在是一个清心的人，所以我们能同心，能一同事奉主，一同走主的道路。只有清心的人才能摸着主的路。

清心的目标是神，祷告的含意就是没有自己。祷告主，是一切让主来作，一切都是主的办法，不是人的意见。如果一切是出乎人的，有人的办法、主张、能力，就不需要祷告主了。…我们能不能得着主在这时代兴起来的人作我们的同伴，不仅要看我们的心清不清，还要看我们有没有停下自己的一切。我们的才干、聪明、办法、智慧，停下来了没有？是我们和弟兄们一同服在主面前，寻求主的引导？还是我们要贯彻自己的主张？如果要贯彻我们的主张，就不需要祷告主；如果要和弟兄们一同服在主面前，寻求主的引导，就需要祷告主。

提后二章二十二节说，要“清心呼求主”。我们所注意的，就是清心和呼求主。正如在身体里，只要是外面加进来的东西，都不太能和身体的肢体调和、相合。同样的原则，你若是清心祷告主的人，碰着一位不清心祷告的人，也没有办法和他在一起。这不是宗派的问题。若说这样合不来就是宗派，那么即使是这样混在一起，神也要定罪，因为神定罪混杂的事。清心的人和不清心的人，倚靠神和倚靠自己的人，受神引导作工和用自己办法作工的人，不能混在一起；从来没有一个混杂能蒙神称许（李常受文集一九五六年第二册，三九五至三九六、三九九至四〇〇页）。

参读：召会的历程，第六篇。

I coordinated with another brother for about twenty years before he passed away. There were no problems between us because the Lord brought us together. I felt that his heart was for nothing but the Lord. I can testify that he paid a great price for the church and suffered much. However, he never had any feeling for himself, nor did he speak for himself. He had a pure heart; thus, we served the Lord together in one accord and walked in the Lord's way together. Only those who are pure in heart can walk in the Lord's way.

A pure heart seeks only God, and prayer implies that there is nothing of the self. Prayer means that we allow the Lord to do everything according to His way and not according to man's opinion. If we do things out of ourselves by human methods, opinions, and power, we have no need of prayer...Whether we can find those whom the Lord has raised up to be our companions depends not only on the purity of our heart but also on whether we have stopped all the activity of the self. Have we stopped our ability, cleverness, methods, and wisdom? Do we submit ourselves to the Lord and seek His leading, or do we insist on our opinions? If we want to push our opinions through, we do not need to pray; if we want to submit ourselves to the Lord and seek His leading, we need to pray.

Second Timothy 2:22 says that we need to “call on the Lord out of a pure heart.” Our focus is on calling on the Lord and having a pure heart. Anything added to our physical body from the outside cannot become one with our body. In the same principle, if we are ones who pray to the Lord out of a pure heart, we cannot be joined to someone who does not. This is not a question of sectarianism. If we call this sectarianism and try to join with ones who do not pray out of a pure heart, God will condemn us, because He condemns any mixture. The pure in heart and those with an impure heart, those who rely on the Lord and those who do not rely on the Lord, and those who are led by the Lord in their work and those who work by their own methods should not be mixed together. No mixture is approved by God. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 2: The Course of the Church,” pp. 299-300, 302)

Further Reading: CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 2: The Course of the Church,” ch. 6

第六周诗歌

教会 — 基督的器皿

595

8 8 8 8 (英 821)

降 E 大调

3/4

3 4 6 | 5 - 1 | 3 - 2 | 1 - 4 | 4 3 6 |
一 教会 乃 是 基 督 器 皿, 将 祂 盛
6 5 i | 7 5 6 | 5 - - | 6 2 3 | 4 - 6 |
装, 将 祂 彰 显; 犹 如 人 的 血
5 - i | 7 - 6 | 5 3 2 | 1 - 2 | 3 - 2 | 1 - - ||
肉 身 体, 人 在 其 中 得 着 表 现。

- 二 如同圣殿之于约柜, 是其容器、安息之所;
教会乃是基督住处, 内容基督在她住着。
- 三 基督乃是神的奥秘, 将神解说, 将神表现;
教会也是基督奥秘, 将祂言明, 将祂彰显。
- 四 基督教会所有肢体, 原都属于泥土之类;
所以需要重生变化, 变为透明, 成为宝贵。
- 五 借着变化同被建造, 来作基督透明器皿;
盛装基督所有丰盛, 将祂一切显于人群。
- 六 三一之神合作同工, 完成所有变化工作;
教会得成团体器皿, 如同圣城作神居所。
- 七 如此教会何其宝贵, 各方都是透明、透亮;
盛装基督和神丰满, 照出基督和神荣光。
- 八 神作亮光, 主作生命, 灵作活的生命水流;
三一之神由她彰显, 显于万有直到永久!

WEEK 6 — HYMN

The Church the vessel is to Christ

The Church — The Vessel of Christ

821

1. The Church the ves - sel is to Christ, Him to con - tain and Him ex - press,
Just as the hu - man bo - dy doth Man's life show forth, his life pos - sess.

2. As was the temple to the ark,
Receptacle and resting-place;
So Christ the Church's content is,
And in the Church, Christ's dwelling-place.
3. As Christ is God's true mystery,
God to explain and God express;
So is the Church Christ's mystery,
Christ to explain and manifest.
4. The members of the Church of Christ
Are all primarily of clay;
They need to be transformed and made
Transparent, precious day by day.
5. By transformation they are built,
A vessel they to Christ afford;
His all-inclusiveness they hold;
Transparent, they express the Lord.
6. Thru all the transformation work
The triune God performs in them,
The Church a corporate vessel is
And like the new Jerusalem.
7. How precious she in each respect,
Transparent too in every phase;
Christ with God's fulness she contains,
Christ with God's glory she displays.
8. With Christ as life, with God as light,
And with the Spirit's living flow,
The triune God she manifests
For all the universe to know.

