

第一周

基督徒生活的内在意义

诗歌：补 406

读经：约十四 21, 23, 林后二 10, 四 6～7

【周一】

壹 基督徒的生活乃是活基督的生活；我们活着应当就是基督，而活基督的路就是爱基督—腓一 19～21 上，加二 20：

一 我们可以凭着爱基督到极点而活基督；我们若不爱基督，就不能活祂；爱祂是将我们全人专注于祂最好的路—林后五 14，约壹四 19，腓一 19～21 上，可十二 30，启二 4～5，约十四 21, 23，二一 15～17，彼前一 8，林前二 9，十六 22。

二 爱神的意思，是把我们全人，灵、魂、体，连同我们的心、魂、心思和力量，（可十二 30，）都完全摆在祂身上；这就是说，我们全人都让祂占有，消失在祂里面，以致祂成了我们的一切，我们在日常生活里，实际地与祂是一。

三 当我们爱祂，“那灵参透万事，甚至神的深奥也参透了；”（林前二 10；）“参透”这辞原文意，积极地探究，含示准确的知识，不是发现的，乃是探索的；神的灵探索神关于基督的深奥，并在我们灵里，向我们显示这深奥，使

Week One

The Intrinsic Significance of the Christian Life

Hymns: E1240

Scripture Reading: John 14:21, 23; 2 Cor. 2:10; 4:6-7

§ Day 1

I. **The Christian life is a life of living Christ; our living should be Christ, and the way to live Christ is to love Christ—Phil. 1:19-21a; Gal. 2:20:**

A. We can live Christ by loving Christ to the uttermost; if we do not love Christ, we cannot live Him, and loving Him is the best way to concentrate our entire being on Him—2 Cor. 5:14; 1 John 4:19; Phil. 1:19-21a; Mark 12:30; Rev. 2:4-5; John 14:21, 23; 21:15-17; 1 Pet. 1:8; 1 Cor. 2:9; 16:22.

B. To love God means to set our entire being—spirit, soul, and body with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life.

C. When we love Him, “the Spirit searches all things, even the depths of God” (1 Cor. 2:10); the Greek word for searches is used in reference to active research, implying accurate knowledge gained not by discovering but by exploring; the Spirit of God explores the depths of God concerning Christ and shows them to us in our spirit for our realization and

我们领略并有分。

- 四 过基督徒的生活就是爱神的儿子耶稣，好使我们蒙父和子所爱，并享受子向我们的显现，并父和子的眷临，使父和子同我们安排相互的住处——约十四 21，23。

【周二】

- 五 基督徒的生活就是以神自己作为我们的爱来爱神并彼此相爱的生活；基督曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，正如祂在那寻找失丧者并拯救罪人之职事旅程中所是的一约壹四 16～19，路十 25～37，十九 10，弗四 20～21，参加五 13～15。

- 贰 过基督徒的生活，就是凡事都要在基督的人位里行，也就是在基督的面前行——林后二 10，四 6～7：

- 一 二章十节的“面”原文与四章六节的“面”相同，指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。
- 二 作信徒榜样的使徒保罗（提前一 16）是照着基督眼中所表露祂全人的标示，在祂面前生活行动的人。
- 三 我们的心几时转向主，帕子就几时从我们心里除去，我们就能用没有帕子遮蔽的脸，观看荣耀的主；事实上，我们偏离的心就是帕子；没有帕子遮蔽的脸，就是没有帕子遮蔽的心，好观看显在耶稣基督面上之神的荣耀——林后三 16，18，四 6～7，撒下十六 7，弗一 18 上。

participation.

- D. To live the Christian life is to love Jesus the Son of God so that we will be loved by the Father and the Son and enjoy the Son's manifestation to us and Their visitation to us for Them to make a mutual abode with us—John 14:21, 23.

§ Day 2

- E. The Christian life is a life of loving God and loving one another with God Himself as our love; Christ lived in this world a life of God as love, and He is now our life that we may live the same life of love in this world and be the same as He is in His lost-one-seeking and sinner-saving ministry journey—1 John 4:16-19; Luke 10:25-37; 19:10; Eph. 4:20-21; cf. Gal. 5:13-15.

II. To live the Christian life is to do all things in the person of Christ, in the face of Christ—2 Cor. 2:10; 4:6-7:

- A. The Greek word for *person* is literally “face,” as in 4:6; it refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person.
- B. The apostle Paul, who was a pattern for the believers (1 Tim. 1:16), was one who lived and acted in the presence of Christ, according to the index of His whole person, expressed in His eyes.
- C. Whenever our heart turns to the Lord, the veil is taken away from our heart, and we can behold the Lord of glory with an unveiled face; actually, our turned-away heart is the veil; an unveiled face is an unveiled heart to behold the glory of God in the face of Jesus Christ—2 Cor. 3:16, 18; 4:6-7; 1 Sam. 16:7; Eph. 1:18a.

四 神的荣耀是显在基督的面上，而基督的面，就是祂的人位，乃是住在我们灵里的宝贝——林后四 6～7，彼前三 4。

五 我们是没有价值且脆弱的瓦器，但我们灵里盛装着无价之宝，就是基督自己的面，基督自己的人位；（林后二 10，四 6～7；）在全宇宙中，没有什么像观看耶稣的面那么宝贵（创三 23，出二 53，三 11，14，诗二 74，8，启二 24）：

1 只有当我们活在基督的面前，注视祂所是的标示，我们才会感觉到祂之于我们是如此的宝贝；我们有难处只要告诉祂；祂就在我们里面，面对面与我们同在一排四 6。

2 看见神等于得着神，也就是在神的元素上接受神到我们里面来变化我们；（伯四 25～6，太五 8；）我们今天所观看的这位神，乃是终极完成的灵，我们可以在我们的灵里注视祂，好将神的丰富吸收到我们里面，而逐日在神圣的变化之下。（林后三 18 下，太十四 22～23，西四 2。）

六 当我们把心转向在我们灵里的主，面对面地观看祂并将祂照耀到别人里面，（赛六十 1，5，）我们就在变化成祂荣耀形像的过程中，直到那日“我们必要像祂；因为我们必要看见祂，正如祂所是的”——林后三 18～四 1，约壹三 2，启二 24。

【周三】

叁 过基督徒的生活，就是行事为人要与我们所蒙的呼召相配——弗四 1～4：

一 行事为人神的呼召相配之第一项，乃是我们凭那由神圣属性所加强之变化过的人性美德，

D. The glory of God is in the face of Christ, and His face, His person, is the indwelling treasure in our spirit—2 Cor. 4:6-7; 1 Pet. 3:4.

E. We are earthen vessels who are worthless and fragile, but within our spirit we contain a priceless treasure, the face, the person, of Christ Himself (2 Cor. 2:10; 4:6-7); in the whole universe there is nothing so precious as to behold the face of Jesus (Gen. 32:30; Exo. 25:30; 33:11, 14; Psalms 27:4, 8; Rev. 22:4):

1. It is only when we are living in His presence, looking at the index of His being, that we will sense that He is such a treasure to us; if we have some problem, we just need to tell Him; He is right within us, and He is with us face to face—Phil. 4:6.

2. Seeing God equals gaining God, which is to receive God in His element into us to transform us (Job 42:5-6; Matt. 5:8); the very God whom we look at today is the consummated Spirit, and we can look at Him in our spirit to absorb the riches of God into our being and be under the divine transformation day by day (2 Cor. 3:18b; Matt. 14:22-23; Col. 4:2).

F. As we turn our heart to the Lord in our spirit to behold Him face to face and beam Him into others (Isa. 60:1, 5), we are in the process of being transformed into His glorious image unto the day when “we will be like Him because we will see Him even as He is”—2 Cor. 3:18—4:1; 1 John 3:2; Rev. 22:4.

§ Day 3

III. To live the Christian life is to walk worthily of the calling with which we were called—Eph. 4:1-4:

A. The first item of a walk worthy of God's calling is for us to be diligent to keep the oneness of the Spirit as the reality of the Body of Christ, with

竭力保守那灵的一，就是基督身体的实际—1～4 节：

- 1 在得荣耶稣的灵里，有耶稣变化过的人性；为着一个身体饮于并涌流出这一位灵，乃是饮于并涌流出那人耶稣的灵，饮于并涌流出耶稣的人性，连同祂被神性所丰富的人性美德，就如卑微、温柔、恒忍，在爱里彼此担就—约七 37～39 上，林前十二 13，徒十六 7，弗四 2～3。
- 2 我们若呼求主名，并且从祂得喂养，就会享受为人的耶稣，而祂那被拔高人性里的一切美德，将在耶稣的灵里成为我们的，使我们在实际的灵里实行被恢复的召会生活，而实际的灵乃是基督身体的实际—林前一 2，十 3～4，17，十二 3 下，13，十六 13，弗四 3～4 上。

【周四】

二 行事为人与神的呼召相配之第二项，乃是我们要在一切事上长到元首基督里面—15～16 节：

- 1 我们要为着基督身体的建造，在一切事上长到基督里面，就需要享受基督作我们包罗万有、宇宙的顶替，为使一个新人得以产生；所以，我们必须“听祂”，并且“只见耶稣”—可九 7～8。
- 2 凡不是基督的人事物，神都“解雇”；神以基督顶替了在祂旧约经纶里的一切—一 1～8，太十七 3～5，西二 16～17，来十 5～10，十一 5～6，参赛二二 20～25。
- 3 当神创造我们的时候，祂“雇”了我们；当祂把我们摆在十字架上，与基督同钉的时候，祂就“解雇”了我们；而当祂使我们与基督一同复活的时候，借着使我们成为神人的新种类，神的新发明，作神团体的杰作，祂就“重新雇用”我们，将我们带回到祂原初的

the transformed human virtues strengthened by and with the divine attributes—vv. 1-4:

1. In the Spirit of the glorified Jesus, there is the transformed humanity of Jesus; to drink of and flow out the one Spirit for the one Body is to drink of and flow out the Spirit of the Man Jesus, to drink of and flow out the humanity of Jesus with His divinely enriched human virtues of lowliness, meekness, and long-suffering for bearing one another in love—John 7:37-39a; 1 Cor. 12:13; Acts 16:7; Eph. 4:2-3.
2. If we call on the name of the Lord and feed upon Him, we will enjoy Jesus as a man, and all the virtues of His uplifted humanity will be ours in the Spirit of Jesus for the practice of the recovered church life in the Spirit of reality as the reality of the Body of Christ—1 Cor. 1:2; 10:3-4, 17; 12:3b, 13; 16:13; Eph. 4:3-4a.

§ Day 4

B. The second item of a walk worthy of God's calling is for us to grow up into Christ the Head in all things—vv. 15-16:

1. In order to grow up into Christ in all things for the building up of His Body, we need to enjoy Christ as our all-inclusive, universal replacement for the producing of the one new man, so we must “hear Him” and see “Jesus only”—Mark 9:7-8.
2. Whatever or whoever is not Christ, God “fires”; God has replaced everything in His Old Testament economy with Christ—1:1-8; Matt. 17:3-5; Col. 2:16-17; Heb. 10:5-10; 11:5-6; cf. Isa. 22:20-25.
3. When God created us, He “hired” us; when He put us on the cross, crucifying us with Christ, He “fired” us; when He resurrected us together with Christ, He “re-hired” us by making us a new species of God-men, a new invention of God as His corporate masterpiece, bringing us back to His original intention of creating us for His glory, His corporate expression—Gen. 1:26; Gal. 2:20; Eph.

心意，就是创造我们，为使祂得着荣耀，得着祂团体的彰显—创一26，加二20，弗二6，10，15，赛四三7。

三 行事为人与神的呼召相配之第三项，乃是我们照着那在耶稣身上是实际者而学基督—弗四20～24：

- 1 “那在耶稣身上是实际者”是指耶稣一生的真实光景，如四福音书所记载的；耶稣在生活中总是在神里面，同着神并为着神行事；神是在祂的生活中，并且祂与神是一—20～21节。
- 2 在祂地上的生活中，祂设立了一个榜样，如福音书中所启示的；此后，祂钉死并复活成了赐生命的灵，使祂可以进到我們里面，作我们的生命；我们照着祂的榜样跟祂学，不是凭我们天然的生命，乃是凭祂在复活里作我们的生命—林前十五45下，西三4。
- 3 当我们爱主，接触祂，向祂祷告，我们就自然而然地照着福音书中所描绘的模子、模型、榜样活祂；这样，我们就被形成、被模成这个模子的形像—这就是学基督的意思—太十一29，罗八29。

四 行事为人与神的呼召相配之第四项，乃是我们要在爱中—弗五2，8：

- 1 我们需要作神性情的有分者，享受者；（彼后一4；）神的性情就是神的所—神是灵，（约四24，）是爱，（约壹四8，16，）也是光；（一5；）灵是指神人位的性质，爱是指神素质的性质，光是指神彰显的性质。
- 2 我们需要花够多个人的时间与主同在，在灵里与祂私下交通，使我们能被祂爱的素质所充满，使祂借着我們牧养人，并被祂照耀的元素所充满，使人在我們身上看见祂—约四24，路十五20，太五15～16。

2:6, 10, 15; Isa. 43:7.

C. The third item of a walk worthy of God's calling is for us to learn Christ as the reality that is in Jesus—Eph. 4:20-24:

1. The reality is in Jesus refers to the actual condition of the life of Jesus as recorded in the four Gospels; Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God—vv. 20-21.
2. In His life on earth He set up a pattern, as revealed in the four Gospels; then He was crucified and resurrected to become the life-giving Spirit so that He might enter into us to be our life; we learn from Him, according to His example, not by our natural life but by Him as our life in resurrection—1 Cor. 15:45b; Col. 3:4.
3. As we love the Lord, contact Him, and pray to Him, we automatically live Him according to the mold, the form, the pattern, described in the Gospels; in this way we are shaped, conformed, to the image of this mold—this is what it means to learn Christ—Matt. 11:29; Rom. 8:29.

D. The fourth item of a walk worthy of God's calling is for us to live in love and light—Eph. 5:2, 8:

1. We need to be partakers, enjoyers, of the divine nature (2 Pet. 1:4); the divine nature is what God is—God is Spirit (John 4:24), God is love (1 John 4:8, 16), and God is light (1:5); Spirit is the nature of God's person, love is the nature of God's essence, and light is the nature of God's expression.
2. We all need to spend an adequate amount of personal time with the Lord to privately fellowship with Him in our spirit so that we can be filled with His loving essence for Him to shepherd others through us and so that we can be filled with His shining element for others to see Him in us—John 4:24; Luke 15:20; Matt. 5:15-16.

五 行事为人与神的呼召相配之第五项，乃是我们要凭着在灵里被充满并满溢基督而活—弗五 18：

- 1 彼此对说、歌唱、颂咏、感谢神、并凭着敬畏基督彼此服从，不仅是在灵里被充满的流出，也是在灵里被充满的路—19～21 节。
- 2 在灵里被充满，就是被基督的丰富所充满，而成为基督的丰满，基督的满溢；我们呼求主并祷读主的话，就能不断接受祂作恩典，恩上加恩，而成为祂的丰满，祂的满溢—三 8，一 23，三 19 下，罗十 12～13，弗六 17～18，约一 16。

【周五】

肆 过基督徒的生活，就是我们要接受圣灵的管治：

一 借着我们接受圣灵的管治，神要把我们从这器皿倒在那器皿里，除净我们天然外面之人的渣滓、糟粕，以除去我们的味道，改变我们的气味，直到我们有基督纯净的味道，散发出基督纯净的馨香之气—耶四八 11，林后二 14～15，歌四 16，王下四 8～9：

- 1 “万灵的父”借着试炼和责打，管教我们，“使我们有分于祂的圣别”—来十二 4～13。
- 2 那些从未受过试炼和责打的，就是没有从这器皿倒在那器皿里；因此，他们天然的个性，他们外面的人，他们的己，其渣滓、糟粕、沉淀物的原味尚存，香气未变—耶四八 11，罗八 28～29，歌四 16。

二 马利亚有一玉瓶盛满了一磅至贵的真哪哒香膏；当她打破玉瓶，把膏浇在主的头上时，“屋里就满了膏的香气”—约十二 2～3，可十四 3，

E. The fifth item of a walk worthy of God's calling is for us to live by being filled in spirit to overflow with Christ—Eph. 5:18:

1. Speaking, singing, psalming, giving thanks to God, and subjecting ourselves to one another in the fear of Christ are not only the outflow of being filled in spirit but also the way to be filled in spirit—vv. 19-21.
2. To be filled in spirit is to be filled with the riches of Christ to become the fullness of Christ, the overflow of Christ; by calling on the Lord and pray-reading His Word, we can continually receive Him as grace upon grace to become His fullness, His overflow—3:8; 1:23; 3:19b; Rom. 10:12-13; Eph. 6:17-18; John 1:16.

§ Day 5

IV. To live the Christian life is for us to accept the discipline of the Holy Spirit:

A. God wants to take away our taste and change our scent by our accepting the discipline of the Holy Spirit, which is God's emptying us from vessel to vessel for the removal of the lees, the dregs, of our natural outer man until we have the pure taste of Christ and exude the pure fragrance of Christ—Jer. 48:11; 2 Cor. 2:14-15; S. S. 4:16; 2 Kings 4:8-9:

1. “The Father of spirits” disciplines us through trials and chastisement “that we might partake of His holiness”—Heb. 12:4-13.
2. Those who have never gone through trials and chastisement have not been emptied from vessel to vessel; thus, the taste of the lees, the dregs, the sediment, of their natural disposition, their outer man, their self, remains within them and their scent is not changed—Jer. 48:11; Rom. 8:28-29; S. S. 4:16.

B. Mary had an alabaster flask filled with a pound of ointment of very valuable pure nard; when she broke the flask and poured it out on the Lord, “the house was filled with the fragrance of the ointment”—John

参歌一 12。

- 三 玉瓶表征我们外面的人，需要打破才能让里面的人能够冲得出来；主多方地在我们里面并在我们身上作工，目的就是要打破这瓦器，这玉瓶，这外壳——林后四 7，约十二 3，24，罗八 28～29。

【周六】

- 四 我们天然的所是算不得什么；唯有那灵构成到我们这人里面的才算数；圣灵的管治拆毁我们天然的性情和习惯，好在我们身上有圣灵的组织，使我们变为成熟、甘甜；神安排我们环境中的一切，来拆毁我们天然的所是，好在我们里面形成新的性情、新的品格和新的属性——约三 6，林后五 17，加六 15。

五 不能被破碎有两个主要原因：

- 1 一个人不能被破碎，是因为活在黑暗里；对于一切发生在他身上的事，他总是怪别人或怪环境；他没有启示，看不见神的手，看不见是神在对付他——参伯十 13，弗三 9。
 - 2 一个人不能被破碎，是因为太自爱；我们必须求神除去我们爱自己心；所有的误会，所有的不满，只有一个原因，就是我们私下的自爱。
- 六 我们需要看见，我们所经历的一切事，只有一个目的——叫神的生命能借着我们得释放并在我们身上得彰显；盼望我们外面的人被拆毁到一个地步，让里面的人能出得来、能看得见；这是宝贵的事，这就是事奉主之人的路——约十二 24～26，林后四 12。

12:2-3; Mark 14:3; cf. S. S. 1:12.

- C. The alabaster flask signifies our outer man, which needs to be broken so that the inner man can break forth; the Lord works in us and on us in so many different ways for the purpose of breaking the earthen vessel, the alabaster flask, the outer shell—2 Cor. 4:7; John 12:3, 24; Rom. 8:28-29.

§ Day 6

- D. What we are by nature means nothing; only what the Spirit constitutes into our being counts; the discipline of the Holy Spirit destroys our natural disposition and habits and brings in the constitution of the Holy Spirit in maturity and sweetness; God orders everything in our environment to tear down what we are naturally so that He may form in us a new disposition, new character, and new attributes—John 3:6; 2 Cor. 5:17; Gal. 6:15.

E. There are two main reasons for not being broken:

1. A person is not broken because he is living in darkness; in all that happens to him, he puts all the blame on other people or the environment; he has no revelation of God's hand and that God is the One who is dealing with him—cf. Job 10:13; Eph. 3:9.
2. A person is not broken because he loves himself too much; we have to ask God to remove self-love from us; all misunderstandings and dissatisfactions arise from only one thing—secret self-love.

- F. We need to realize that everything through which we pass has only one purpose—that God's life would be released through us and expressed in us; may our outer man be broken to such an extent that the inner man can be released and expressed; this is precious, and this is the way of the servants of the Lord—John 12:24-26; 2 Cor. 4:12.

关于外面之人的破碎与灵的出来 以及神的彰显之交通

我们必须认识神今天把我们放在世上是为什么。我顶直地说，神把我们放在世上，乃是要我们在罪人、圣徒、世人里面，作出饥渴慕义的心。我们出去作工，必须能够在人里面造出饥渴的心。在你里面必须有一种说不出的新鲜、能力、滋润和供应。人遇见你，就不能不去寻求神。人遇见你，与你来往时，就因你产生这种渴望寻求神的感觉。如果人与你经常见面，和你来往，却不能产生羡慕神的心，那就是你的失败。或者你读经祷告、事奉、传福音，而不能产生那种叫人饥渴的能力，那也是你的失败。（倪柝声文集第二辑第二十二册，一二页）

王下四章说到那个书念的妇人接待以利沙的事，圣经记载说，“一日，以利沙经过书念，在那里有一个大户的妇人，强留他吃饭。此后，以利沙每从那里经过，就转进去吃饭。妇人对丈夫说，我看出那常从我们这里经过的是圣别的神人。”（8～9。）以利沙经过书念，没有讲过一篇道，没有行过一件神迹，他每从那里经过，就是进去吃饭。那个女人凭着他的吃饭，就认识他是一个神人。这就是以利沙所给人的印象。

今天我们也要问一问自己，我们所给人的印象是什么，或者说，从我们身上出去的是什么东西。我们一再提起，我们外面的人必须被破碎。如果不是这样，我们所给人的印象，就都是我们那个外面的人。我们每一次到人面前去的时候，或者叫人心里难受，觉得你是一个爱自己的人，觉得你是一个刚硬的人，觉得你是一个骄傲的人；或者你给人一个另外的印象，叫人觉得你是一个聪明的人，觉得你是一个口才非常好的人。也许你是给人一个所谓好的印象。但是，这一个印象能满足神的心么？这一个印象能满足召会的需要么？神不满意这个，召会也不需要这个。

…我们外面的人必须被破碎。如果外面的人没有被破碎，我们的灵就不能出去，我们就不能给人一个灵的印象。

…给人印象的都是我们身上最强的东西。（倪柝声文集第三辑第八册，人的破碎与灵的出来，二七三至二七四，二七二页）

Fellowship concerning the Breaking of the Outer Man for the Release of the Spirit and the Expression of God

We have to know why God has put us in the world. He has put us in the world so that our presence would create a hunger and thirst for righteousness in sinners, believers, and the world. In our work, we have to create a hunger within others. There must be an enigmatic freshness, power, nourishment, and supply within us that will drive others to seek after God by our presence. Others should have a desire to seek after God as a result of meeting us and speaking to us. If we always see others and communicate with them without creating a desire within them for God, it means that we have failed. If our reading of the Bible, prayer, service, and gospel preaching do not produce such a powerful hunger within man, our work has failed. (The Collected Works of Watchman Nee, vol. 42, p. 238)

Second Kings 4 gives us the account of the Shunammite woman's reception of Elisha. The Bible says that “one day Elisha was passing through Shunem; and there was a wealthy woman there, who compelled him to have a meal. So whenever he passed through, he would turn aside and have a meal there. And she said to her husband, Now I know that this man who continually passes through unto us is a holy man of God” (vv. 8-9). Elisha passed through Shunem. He did not give one message or perform one miracle. Every time he passed through, he turned aside and had a meal there. The woman identified him as a man of God by the way he took his meal. This was the impression that Elisha gave to others.

Today we have to ask ourselves, “What is the impression that we give to others? What is the thing that comes out of us?” We have spoken repeatedly that the outer man must be broken. If the outer man is not broken, the impression that others receive from us will be nothing but the outer man. Every time we contact others, we may give them an unpleasant feeling that we are self-loving, stubborn, and proud. Or we may give them an impression that we are clever and extremely eloquent. Perhaps we give others a so-called good impression. But does this impression satisfy God? Does it meet the church's need? God is not satisfied, and the church has no need of our so-called good impressions.

…If the outer man is not broken, our spirit will not be released, and the impression we give to others will not be an impression of the spirit.

…What generates an impression in others is the strongest spots we have in ourselves. (The Collected Works of Watchman Nee, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” pp. 238, 237)

第一周■周一

晨兴喂养

可十二 30 “你要全心、全魂、全心思并全力，爱主你的神。”

约十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

我们基督徒应当保持清洁的良心，但我们基督徒生活主要的点，乃是活基督。活基督该是我们的目标。…活基督〔该〕是主要的。基督徒生活中一切的难处都是由于我们不活基督。

当我们从事日常的活动，我们的生活不该是这些活动，乃该是基督。我们的的心思该专注于基督，但这种心思的专注，在于我们对基督的爱。这就是为什么新约吩咐我们要爱基督（可十二 30，启二 4～5，约十四 23，二一 15～17，彼前一 8）。我们若不爱基督，就不能活祂；爱祂是将我们全人专注于祂最好的路。一个年轻的母亲生了孩子，她的整个生活就是那个新生儿。对她而言，活着就是她的孩子。这是因为她对她孩子的爱。当我们爱基督爱到至极，我们全人就被祂占有，我们就活祂。这正是保罗的经历。…对保罗而言，继续活着是基督；即使他死了，也有益处（腓一 21）。

活基督需要我们爱祂到至极。有时候我们被一事物吸引，晚上就会梦见那个事物。…我们需要被基督吸引到这个地步（李常受文集一九八九年第三册，三八至三九页）。

信息选读

WEEK 1 — DAY 1

Morning Nourishment

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.

John 14:23 Jesus answered..., If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

We Christians should keep a clean conscience but the main point of our Christian life is to live Christ. To live Christ should be our goal...Living Christ should be primary. All the troubles in our Christian life come because of our not living Christ.

As we are engaged in our daily activities, our living should not be those activities but Christ. Our mind should be concentrated on Christ, but this concentration of our mind depends upon our love for Christ. This is why the New Testament charges us to love Christ (Mark 12:30; Rev. 2:4-5; John 14:23; 21:15-17; 1 Pet. 1:8). If we do not love Christ, we cannot live Him, and loving Him is the best way to concentrate our entire being on Him. When a young mother delivers a child, her whole living is that new baby. For her, to live is her new baby. This is because of her love for her child. When we love Christ to the uttermost, our entire being is occupied with Him, and we live Him. This was Paul's experience...To Paul, to continue to live was Christ, and if he should die, it was gain [Phil. 1:21].

Living Christ requires that we love Him to the uttermost. Sometimes when we have been very captivated by something, that night we would have a dream about that thing...Christ needs to captivate us to such an extent. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 30-31)

Today's Reading

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

林前二章十节说，那灵参透万事。参透，原文的意思是积极地探究；含示准确的知识，不是发现的，乃是探索而得的。神的灵探索神关于基督的深奥，并在我们灵里，向我们显示这深奥，使我们领略并有分。神的深奥指神深奥的事，就是基督在各方面作了我们的永分，为神所预定、预备，而白白恩赐我们的。这些是人心未曾想到的，但借着神的灵，在我们的灵里向我们启示出来。因此，我们若要有分于这些，就必须属灵。我们必须在我们的灵里行事为人，生活在我们的灵里，使我们能享受基督作我们的一切（哥林多前书生命读经，一七五至一七七页）。

当我们爱祂的时候，不仅祂的灵住在我们里面，祂自己也亲自向我们显现（约十四 21）。这意思是说，当我们与所爱的那一位交通时，我们有祂的同在。…我们需要更多被带到子向我们的显现里，有父和子与我们一同安排住处（23）。我们需要借着爱主，而在主救恩的楼梯上往上去。然后主会亲自向我们显现，父和子会与我们一同安排住处，作我们的享受（李常受文集一九八八年第一册，四一九至四二〇页）。

参读：生命的经历与长大，第五篇；哥林多前书生命读经，第十六篇。

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

First Corinthians 2:10 says that the Spirit searches all things. The Greek word rendered “searches” includes active research and implies accurate knowledge gained not by discovering but by exploring. The Spirit of God explores the depths of God concerning Christ and shows them to us in our spirit for our realization and participation. The depths of God refers to the deep things of God, which are Christ in many aspects as our eternal portion, foreordained, prepared, and given to us freely by God. These have never arisen in man’s heart but are revealed to us in our spirit by God’s Spirit. Hence, in order to partake of them, we must be spiritual. We must move, act, and live in our spirit that we may enjoy Christ as everything to us. (Life-study of 1 Corinthians, 2nd ed., pp. 144-145)

When we love Him, not only does His Spirit abide in us but also He Himself will manifest Himself to us [John 14:21]. This means that we have the presence of the One whom we love in our fellowship with Him...We need to be brought more and more into the manifestation of the Son to us, with the Father and the Son making an abode with us [v. 23]. We need to go up the stairway of the Lord’s salvation by loving Him. Then He will manifest Himself to us, and the Father and the Son will make Their abode with us for our enjoyment. (CWWL, 1988, vol. 1, “Living in and with the Divine Trinity,” pp. 304-305)

Further Reading: CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 5; Life-study of 1 Corinthians, msg. 16

第一周■周二

晨兴喂养

约壹四 19 “我们爱，因为神先爱我们。”

林后二 10 “你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

神先爱我们（约壹四 19），将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄（20～21）。…凡习惯恨弟兄的，就证明他不是住在神圣的爱里，也不是住在神圣的光中（二 9～11）。我们住在主里面，就住在神圣的爱里，也住在神圣的光中，我们就不恨弟兄，反倒习惯爱他们，在神圣的光与神圣的爱里活出神圣的生命。

约翰在四章二十一节说，“爱神的，也当爱他的弟兄，这是我们从祂所受的诫命。”这里的诫命乃是弟兄相爱的诫命（二 7～11，约十三 34）。约翰在这里所写的可以简单概括如下：神就是爱，我们若住在神里面，就会用祂作我们的爱来爱弟兄。这是约翰在这些经节里的基本思想（约翰一书生命读经，三七六至三七七页）。

信息选读

林后二章十节提到“在基督的面前”。保罗说，“你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”保罗在基督的面前饶恕一个弟兄。“面”在原文指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。眼睛周围的部分乃是一切内在思想和感觉的标示，表明一个人所想的是什么，

WEEK 1—DAY 2

Morning Nourishment

1 John 4:19 We love because He first loved us.

2 Cor. 2:10 But whom you forgive anything, I also forgive;...What I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.

God first loved us [1 John 4:19] in that He has infused us with His love and generated within us the love with which we love Him and love the brothers (vv. 20-21)...He who hates a brother habitually proves that he is not abiding in the divine love or in the divine light (2:9-11). When we abide in the Lord, we abide both in the divine love and in the divine light. We do not hate the brothers but love them habitually, living the divine life in the divine light and the divine love.

In 4:21 John says, “And this commandment we have from Him, that he who loves God love his brother also.” The commandment here is the commandment of brotherly love (2:7-11; John 13:34). It is possible to summarize John’s writing here in a simple way: God is love, and if we abide in Him, we will love the brothers with Him as our love. This is John’s basic thought in these verses. (Life-study of 1 John, 2nd ed., p. 310)

Today’s Reading

Second Corinthians 2:10 mentions “the person of Christ.” The American Standard Version translates this phrase as “the presence of Christ.” In the original Greek text the common word for presence is parousia. But the word for person here is prosopon. Paul said, “Whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.” Paul forgave a brother in the person of Christ. This Greek word means the face, the part around the eyes, which is the index of all the

里面的感觉如何。保罗在基督的面前，照着祂眼睛所表露祂全人的标示，饶恕那位弟兄。保罗不仅在主面前，也在基督内在感觉和思想的标示下生活。这是如此的深，如此的柔和，如此的细致。

我无法充分表达当我发现“面”这字的意义时，我里面的感觉。我在主面前屈膝说，“主啊，这么多年来，我从来不知道，我不仅必须活在你的同在里，还必须这样柔细地活在你面前。”我们不仅是活在祂的同在里，更是活在祂面前。…我们也许说，我们是在主的同在里生活、行事、为人；但谁是在基督的面前行事为人？…在二章十节这里，有句话告诉我们，保罗就是这样的人，他一直在主眼睛的标示下，就是在主内在感觉和思想的标示下，在祂面前生活行动。

保罗注视主眼睛的标示，他知道他必须饶恕那位弟兄。他饶恕弟兄，不是照着自己的感觉，不是照着自己的思想，乃是照着那位内住在他里面者的感觉和思想。他在基督的面前行事为人。当他饶恕人时，他乃是在基督的面前饶恕人。他要让哥林多人晓得，他的饶恕，不是照着他自己，或照着他的肉体，乃是在基督的面前。这就是凭基督而活的意思。使徒保罗被消减到这样的地步，他绝不在自己面前行事为人；他乃是在基督面前，在基督的面光、思想中，在基督感觉和思想的表达下行事为人。活在基督的面前，是如此的柔细，如此的深。保罗是一个被消减到无有，只接受基督作他人位的人。他是在基督的面前行事为人（李常受文集一九六七年第 二册，一九六至一九七页）。

参读：约翰一书生命读经，第三十五篇；路加福音生命读经，第二十五篇；一个在灵里之人的自传，第四章。

inward thoughts and feelings to signify the presentation of the whole person. The part of the face around the eyes is the index of all the inward thoughts and feelings, signifying what a person is thinking and how he feels within. Paul forgave that brother

in the person of Christ, according to the index of His whole person expressed in His eyes. Paul lived not only in the presence of the Lord but also in the index of the inward feelings and thoughts of Christ. This is so deep, so tender, and so delicate. I cannot fully express the feeling I had within when I discovered the meaning of this word person. I bowed before the Lord and said, “Lord, for all these years I have never realized that I have to live not merely in Your presence but in Your person in such a tender way.” It is not just to live in His presence but even more to live in His person...We may say that we live, act, and behave in the presence of the Lord, but who behaves himself in the person of Christ...? But here in 2:10 there is a phrase telling us that Paul was such a person, behaving himself all the time in the index of the Lord’s eyes, the index of His inward feelings and thoughts, in His person.

Paul looked at the index of the Lord’s eyes, and he knew that he had to forgive that brother. He forgave him not according to his feeling, not according to his thought, but according to the feeling, the thought, of the Indweller within him. He was behaving himself in the person of Christ. When he forgave, he forgave in the person of Christ. He wanted to let the Corinthians know that he did not forgive according to himself or according to his flesh but in the person of Christ. This is what it means to live by Christ. The apostle Paul had been reduced to such an extent that he never behaved himself in his person. He behaved himself in the person of Christ, in the face, in the thought, in the expression of the feeling of Christ. To live in the person of Christ is so tender and so deep. Paul was a person reduced to nothing except taking Christ as his person. He behaved himself in the person of Christ. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 158-159)

Further Reading: Life-study of 1 John, msg. 35; Life-study of Luke, msg. 25; CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” ch. 4

第一周■周三

晨兴喂养

弗四 1～3 “所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联索，竭力保守那灵的一。”

与神呼召相配的行事为人，第一项是保守一，第二项是长到元首基督里面，第三项是照着那在耶稣身上是实际者，学了基督。

我们要有以弗所四章二节所说的美德，就需要有变化过的人性。在我们天然的人性里，没有卑微、温柔、恒忍。但这些美德可以在我们变化过的人性，也就是耶稣的人性里找着。…柔和谦卑是耶稣人性的特征（太十一 29）。在我们身上，任何看来是柔和谦卑的，都是假的，经不起任何真实的试验。赞美主，耶稣在祂复活生命里的人性，今天可以成为我们的！我们越被变化，就越有耶稣的人性。借着有复活基督的人性，我们自然而然地就有保守那灵的一所需要的美德（以弗所书生命读经，四六九、三七三至三七四页）。

信息选读

在会幕及其四十八块包金的皂荚木竖板这幅图画中（出二六 15～30），可以看见在三神里真正的一。木板本身是彼此分开的，但在金子里乃是一。把板连接一起的钐也是用包金的皂荚木作成的。…金钐表征联结的灵，皂荚木表征人性，金表征神性。…这指明联结的灵不仅是神的圣灵，乃是圣灵调和了我们的灵。

WEEK 1—DAY 3

Morning Nourishment

Eph. 4:1-3 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, with all lowliness and meekness, with long-suffering, bearing one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace.

The first item of a walk worthy of God's calling is to keep the oneness, and the second is to grow up into Christ the Head. The third item is to learn Christ as the reality is in Jesus.

In order to have the virtues spoken of in Ephesians 4:2, we need a transformed humanity. In our natural humanity there is no lowliness, meekness, or long-suffering. But these virtues are to be found in our transformed humanity, that is, in the humanity of Jesus...Meekness and lowliness are characteristics of the humanity of Jesus [Matt. 11:29]. Any meekness or lowliness that we may seem to have in ourselves is a pretense and cannot survive any real testing. Praise the Lord that the humanity of Jesus in His resurrection life can be ours today! The more we are transformed, the more of the humanity of Jesus we have. By having the humanity of the resurrected Christ, we spontaneously have the virtues required to keep the oneness of the Spirit. (Life-study of Ephesians, 2nd ed., pp. 377, 296-297)

Today's Reading

The genuine oneness in the Triune God is seen in the picture of the tabernacle with its forty-eight boards of acacia wood overlaid with gold. In themselves the boards were separate from one another, but in the gold they were one. The bars that held the boards together were also made of acacia wood overlaid with gold...The golden bars signify the uniting Spirit. The acacia wood signifies humanity, and the gold signifies the divine nature...This indicates that the uniting Spirit is not merely the Holy Spirit of God but the Holy Spirit mingled with our spirit.

这调和的灵可见于罗马八章。…〔四节〕的灵乃是我们人的灵调和着神的圣灵。不仅如此，十六节…清楚地指出调和的灵，也就是那灵同我们的灵。在那构成联结之门的调和之灵里，有变化过的人性，带着卑微、温柔和恒忍的美德。

多年来我想要温柔、卑微，但是我一次又一次地失败。最终我学到，以弗所四章二节的卑微、温柔和恒忍，无法在我们天然的人性里找着；这些乃是变化过之人性的特征，也就是耶稣基督人性的特征。这变化过的人性及其所有的美德，是由联结之门内的皂莢木所表征的。这指明在联结的灵里有变化过的人性，就是我们那被基督复活的生命变化过的人性。

保守那灵的一需要变化。…你若还没有被变化，你就没有保守一所需要的卑微和温柔。我们越被变化，就自然而然地越承受卑微、温柔和恒忍。这一切美德，都是我们借变化而得的产业。

那灵的一，是那些如同婴孩或儿童的基督徒不能保守的；唯有变化过的人，才能保守一。凡是天然和属肉体的人，无法温柔、卑微和恒忍。他们不能保守一，因为在他们天然的人里，没有什么能使他们保守一。所以，我盼望再一次强调，四章二节含示变化的需要。我们在一这事上有难处，因为我们太天然，太属肉体，也太在自己里面。但我们若被变化，我们就自然而然地保守一，因为在我们变化过的人性里有卑微、温柔和恒忍。

二节指明变化的需要，三节指明十字架的需要。我们需要变化，使我们有卑微、温柔和恒忍；我们也需要被十字架除掉，使我们有和平的联索。这样，我们就会保守那灵的一（以弗所书生命读经，三七四至三七七页）。

参读：以弗所书生命读经，第三十六篇。

This mingled spirit is seen in Romans 8...The spirit in verse 4 is our human spirit mingled with God's Holy Spirit. Furthermore, verse 16...clearly points to the mingled spirit, that is, the Spirit with our spirit. In the mingled spirit, which constitutes the uniting bars, there is the transformed humanity with the virtues of lowliness, meekness, and long-suffering.

For years I tried to be meek and lowly, but I failed time after time. Eventually, I learned that the lowliness, meekness, and long-suffering in Ephesians 4:2 are not to be found in our natural humanity but are characteristics of the transformed humanity, the humanity of Jesus Christ. This transformed humanity with all its virtues is typified by the acacia wood within the uniting bars. This indicates that in the uniting Spirit there is the transformed humanity, our humanity transformed by the resurrection life of Christ.

Keeping the oneness of the Spirit requires transformation...If you have not been transformed, you will not have the lowliness or the meekness necessary to keep the oneness. The more we have been transformed, the more we spontaneously inherit lowliness, meekness, and long-suffering. All these virtues are our heritage by transformation.

The oneness of the Spirit cannot be kept by babyish or childish Christians. It can be kept only by the transformed ones. Those who are natural and fleshly cannot be meek, lowly, or long-suffering. They cannot keep the oneness, because nothing in their natural being can ever enable them to keep it. Therefore, I wish to emphasize the fact once again that 4:2 implies the need of transformation. We have problems with oneness because we are so natural, so fleshly, and so much in ourselves. But if we have been transformed, we keep the oneness spontaneously because in our transformed humanity we have lowliness, meekness, and long-suffering.

Ephesians 4:2 indicates the need of transformation, and 4:3 indicates the need of the cross. We need to be transformed in order to have lowliness, meekness, and long-suffering; and we need to be crossed out in order to have the uniting bond of peace. Then we will keep the oneness of the Spirit. (Life-study of Ephesians, 2nd ed., pp. 297-299)

Further Reading: Life-study of Ephesians, msg. 36

第一周■周四

晨兴喂养

弗四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

五 15 “你们要仔细留意怎样行事为人，不要像不智慧的人，乃要像有智慧的人。”

18 “不要醉酒，醉酒使人放荡，乃要在灵里被充满。”

凭着在灵里被充满而活着，乃是与神呼召相配之行事为人的第五项。这样与神呼召相配的行事为人，头四项乃是：保守一、长到元首里面、学了基督以及活在爱与光中。保罗在以弗所四章说到保守一、长到元首里面以及学了基督。在五章他说到活在爱与光中以及在灵里被充满而活着。因此，在五章有三个重要的辞：爱、光与灵。这一章的前十四节说到爱与光，后半段则说到调和的灵。

在灵里被充满（18），就是在我们重生的灵里，亦即在有神的灵内住于其中之人的灵里被充满。我们的灵不该是空的，乃该被基督的丰富所充满，成为神一切的丰满（三 19）。五章十八节至六章九节所有的项目都关系到一件事，就是在灵里被充满。许多人读以弗所五章只注意一些细节，像作妻子的要服从自己的丈夫，或是作丈夫的要爱他们的妻子；但他们没有看见这一切美德的源头，乃是在灵里被充满。当我们在灵里被基督充满，成为神一切的丰满时，作妻子的就会服从丈夫，作丈夫的就会爱妻子，作父母的就会照顾儿女，作奴仆的就会顺从主人，并且作主人的也会合宜地对待奴仆。这一切事都是在灵里被充满的结果（以弗所书生命读经，五二〇至五二一页）。

信息选读

WEEK 1—DAY 4

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

5:15 Look therefore carefully how you walk, not as unwise, but as wise.

18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

To live by being filled in spirit is the fifth item of a walk worthy of God's calling. The first four aspects of such a worthy walk are the keeping of the oneness, the growing up into the Head, the learning of Christ, and the living in love and light. In Ephesians 4 Paul speaks of keeping the oneness, of growing up into the Head, and of learning Christ. In chapter 5 he speaks of living in love and in light and of living by being filled in spirit. Thus, in chapter 5 there are three crucial words: love, light, and spirit. Love and light are covered in the first fourteen verses. The next section of this chapter deals with the mingled spirit.

To be filled in spirit (v. 18) is to be filled in our regenerated spirit, the human spirit indwelt by the Spirit of God. Our spirit should not be empty but should be filled with the riches of Christ unto all the fullness of God (3:19). All the items in 5:18—6:9 are related to the one matter of being filled in spirit. Many readers of this chapter pay attention to such details as wives submitting to their own husbands or husbands loving their wives, but they fail to see the source of all these virtues, that is, being filled in spirit. When we are filled in our spirit with Christ unto all the fullness of God, then wives will be subject to their husbands, husbands will love their wives, parents will care for their children, slaves will obey their masters, and masters will treat their slaves in a proper way. All these things are the issue of being filled in spirit. (Life-study of Ephesians, 2nd ed., pp. 419-420)

Today's Reading

如果我们的灵是瘪的，就需要被“纽玛”（意即气—译者注）充满。我们需要来到属天的“充气站”，把我们的灵灌满“纽玛”。这样，我们就必在灵里被充满。按照以弗所三章，我们要被基督的丰富充满，成为神一切的丰满。如果我们的灵充满基督的丰富，我们在基督徒的生活中就不会有问题。

凭着在灵里被充满而活着，是与神呼召相配之行事为人的第五项。头一项是保守一，这是为着身体生活，就是召会生活。第二项是在一切事上长到元首基督里面，这是为着建造。接着，我们借着被摆在模子里，就是照着那在耶稣身上是实际者之生活的标准，学了基督。我们基督徒有一个高的标准，带着一个拔高的原则，来管制我们日常的行事为人。学基督乃是以祂为标准，并以祂的生活为原则。与神呼召相配之生活的第四项，乃是在爱里并在光中的生活。我们不仅要照着实际并凭着恩典生活，也必须活在爱里，并活在光中。我们必须是亲密地与神一同生活，并在祂面光中行事为人的人。我们的日常生活必须完全照着神的心意，并且是在祂的面前。如果我们有这四方面相配的行事为人，我们自然就会在我们的灵里被充满。

这五个项目安排的顺序很美妙。首先我们保守一，然后我们长到基督里。此后，我们学了基督，并活在爱与光中。最后我们就自然而然地在我们的灵里被基督的丰富所充满，成为神一切的丰满。从这种里面的充满，要生出服从、爱、顺从、关心，以及正确的基督徒生活、召会生活、家庭生活并社会生活中一切别的美德。所以，与神呼召相配之行事为人的第五项，乃是前四项的结果；也就是说，这是保守一、长到基督里、学了基督以及活在爱与光中的结果。当我们显出这五项与神呼召相配的行事为人，我们会有何等的生活！如果我们里面被充满，成为神的丰满，我们无论在家里、在召会中或是在社会里，就都没有问题。这是本篇信息的要点（以弗所书生命读经，五二一至五二二页）。

参读：以弗所书生命读经，第五十一篇。

If our spirit is flat, it needs to be filled with pneuma. We need to go to the heavenly “filling station” and get our spirit filled with pneuma. In this way we will be filled in spirit. According to Ephesians 3, we are to be filled with the riches of Christ unto all the fullness of God. If our spirit is filled with the riches of Christ, we will have no problems in our Christian life.

Living by being filled in spirit is the fifth aspect of a walk worthy of God’s calling. The first aspect is the keeping of the oneness. This is for the Body life, the church life. The second aspect is the growing up into Christ the Head in all things. This is for the building. Following this, we learn Christ by being placed into the mold, the standard of a living according to the reality in Jesus. We Christians have a high standard with an uplifted principle to govern our daily walk. To learn Christ is to take Him as the standard and to take His life as the principle. Fourth, a life worthy of God’s calling is a life in love and in light. We must live not only according to reality (truth) and by grace but also in light and in love. We need to be those who live in intimacy with God and walk in His presence. Our daily life must be altogether according to God’s heart and in His presence. If we have these four aspects of a worthy walk, we will spontaneously be filled in our spirit.

These five items are arranged in a marvelous sequence. First, we keep the oneness, and then we grow in Christ. After this, we learn Christ and live in love and in light. Then we are spontaneously filled in our spirit with the riches of Christ unto all the fullness of God. Out of this inner filling will come submission, love, obedience, care, and all the other attributes of a proper Christian life, church life, family life, and community life. Therefore, the fifth aspect of a walk worthy of God’s calling is the issue of the first four aspects; that is, it is the issue of keeping the oneness, growing in Christ, learning Christ, and living in love and in light. What a life we have when we demonstrate these five aspects of a worthy walk! If we are filled inwardly unto the fullness of God, there will be no problems at home, in the church, or in the community. This is the crucial point in this message. (Life-study of Ephesians, 2nd ed., pp. 420-421)

Further Reading: Life-study of Ephesians, msg. 51

第一周■周五

晨兴喂养

耶四八 11 “摩押自幼年以来，常享安逸，如酒在渣滓上澄清，没有从这器皿倒在那器皿里，也未曾被迁徙；因此，他的原味尚存，香气未变。”

来十二 11 “一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。”

耶利米四十八章十一节…〔描述〕许多人在神面前没有经过责打，没有经过试炼。…摩押人从幼年起，常享安逸，没有难处，没有痛苦。这一个安逸叫他变作什么种情形呢？像酒在渣滓上澄清。…那些用果汁作的酒，或者用葡萄汁作的酒，如果只是在渣滓上澄清，下面就都是葡萄的渣滓。酒在上面，渣在下面。要彻底地澄清，需要把酒从这器皿倒到那器皿。…倒了一次还不行，因总有渣滓漏过去，所以还要找器皿再倒。…一直倒，一直倒，要倒到酒里一点渣滓都没有。神说，摩押从小就安逸，就像在渣滓上澄清的酒，从小就没有从这一个器皿倒到那一个器皿，所以他的渣滓老跟着他。你如果要除去渣滓，就要从这器皿倒到那器皿。一次一次地倒，倒到有一天，你下面的那些渣滓就倒光了。摩押是满了渣滓，虽然上面是清的，下面却从来没有倒过。没有经过试炼，没有受过责打的人，就是没有从这器皿倒到那器皿的人（倪柝声文集第三辑第四册，一七六至一七七页）。

信息选读

安逸，并不是一件好事。弟兄姊妹，神要洁净我们，所以祂要管教我们，…所以祂要鞭打我们。千万不要以为安逸就是好。摩押的安逸，不过叫他永远是摩押！

WEEK 1—DAY 5

Morning Nourishment

Jer. 48:11 Moab has been at ease from his youth;...and has not been emptied from vessel to vessel; nor has he gone into exile. Therefore his taste remains in him, and his scent is not changed.

Heb. 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

Jeremiah 48:11 describes those who have never suffered any chastisement or sufferings before the Lord. The Moabites had been at ease from their youth. They experienced no suffering or pain. What did such ease produce? They became like wine settled on its lees. If a person brews liquor from grapes or other kinds of fruit, the wine surfaces to the top, while the lees settle to the bottom. The wine floats, while the lees sink. In order to clear the wine, it has to be poured from vessel to vessel...One pouring is not enough; some lees are bound to escape into the other vessel. This is why he has to do this again... He has to keep pouring until no lees are left in the wine. God said that Moab had been at ease from his youth and had settled on his lees. He had not been emptied from vessel to vessel, and his lees always followed him. One must be emptied from vessel to vessel if he wants to do away with the lees. He has to be poured out again and again until one day the lees at the bottom are gone. Moab was full of lees; although he was clear at the top, he was not emptied at the bottom. Those who have never gone through trials and chastisement have never been emptied from vessel to vessel. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 703-704)

Today's Reading

To be at ease is not a good thing. Brothers and sisters, God wants to purify us. This is why He disciplines and scourges us. Never consider ease and comfort to be something good. Moab's ease caused him to remain Moab forever!

这里有八个字讲得非常好：他的“原味尚存，香气未变”。因为没有从一个缸倒到另外一个缸，没有从一个锅倒到另外一个锅，没有从一个器皿倒到另外一个器皿，没有受神的管教，没有受神的对付，所以摩押的原味都在，摩押的香气从来没有变！

弟兄们，所以神要作事，神要把你的原味弄掉，神要把你的香气变过，神不要你的原味和香气。…你没有信主的时候是这一种味道，到了今天，你信主已经十年了，还是这一种味道。你信主以前的香气如何，现在仍旧是如何。这里的“香气”，在希伯来文里，意思就是“气味”，就是原来的味道。你在没有得救以前，是什么种味道的人，到了今天，仍旧是什么种味道的人，并没有改变。

神的管教是可宝贝的！祂要把我们连根拔起，从这器皿倒到那器皿。神给我们许多的管教，神给我们许多的对付，为要叫我们失去原来的味道，为要叫我们结出平安的果子，…就是义的果子。

请你们记得：果子是平安。人必须在神面前是平安的，才能得着果子。最怕的是在管教底下埋怨，在管教底下不平，在管教底下不服。在管教底下觉得愁苦是可以的，但是埋怨、不服，是不应该的。我看见许多人的难处，就是没有平安。所以在管教底下需要有平安的果子。你若是要结出平安的果子来，你就要先学习接受，先学习和神不争，先学习和神不闹意见。…有了这个平安的果子，就自然而然有义的果子。…你里面的果子如果是平安，显出来的情形就是义。你里面如果有平安的果子，就自然而然有分于神的圣别。

…我们是盼望神造一个东西在我们里面，那一个东西就是圣别的品格（倪柝声文集第三辑第四册，一七七至一八〇页）。

参读：初信造就，第四十一至四十二篇。

Here are some sobering words: “His taste remains in him, / And his scent is not changed.” Because Moab was not emptied from vat to vat, from pot to pot, and from vessel to vessel, and because he was never disciplined and dealt with by God, his taste remained in him and his scent never changed!

Brothers, this is why God has to work on you. He wants to take away your taste and change your scent. God does not want your own taste and scent...You had a certain kind of taste before you believed in the Lord. Today you may have been a believer for ten years, yet your taste is still the same. Your scent remains the same as it was before you believed in the Lord. The word scent in Hebrew means “smell,” which is the flavor of something in its original state. You had a certain smell before you were saved. Today you have the same smell; there is no change in you at all.

God’s discipline is indeed precious! He wants to uproot us and to empty us from vessel to vessel. God disciplines us and deals with us in many ways so that we may lose our original smell and yield the peaceable fruit...of righteousness.

Please remember that the fruit is peaceable. A man must be at peace with God in order to obtain this fruit. The worst thing one can do is to murmur, to lose his peace, and to rebel during times of discipline. One can be grieved by the discipline, but he should not murmur or rebel. The problem with many people is that they have no peace. This is why we need the peaceable fruit when we are under discipline. If you want the peaceable fruit, you must first learn to accept the discipline. You must learn not to fight with God or argue with Him...Once you have the fruit of peace, you have the fruit of righteousness...If the inward fruit is peace, the outward expression is righteousness. If you have the fruit of peace within, you will spontaneously partake of God’s holiness.

Our hope is that God would constitute us with something, something called a holy character. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 704-705)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” chs. 41-42

第一周■周六

晨兴喂养

林后四 16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

弗三 16～17 “愿祂…借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”

我们与生俱来的所是，无论好坏，无论有没有用，都是天然的，都会拦阻圣灵将神圣的生命构成到我们这些人里面。为这缘故，我们天然的力量、天然的智慧、天然的聪明、天然的个性、天然的缺点、天然的美德和天然的属性，加上我们的性格和习惯，都必须被拆毁，好使圣灵在我们里面形成新的个性、新的性格、新的习惯、新的美德和新的属性。为了完成这重新构成的工作，神的圣灵在我们里面运行，用神圣的生命光照、感动、引导并浸透我们；祂也在我们的环境里作工，安排我们处境里的每一细节和人事物，好拆毁我们天然的所是。祂也许将某个人安排在我们家里，为要拆毁我们天然的快或慢。祂也许安排某些事，废掉我们天然的聪明或迟钝。祂也许安排另一种处境，拆毁我们天然的智慧或愚拙。祂用各种人事物拆毁我们天然人的各方面，为要将我们模成基督的形像（倪柝声—今时代神圣启示的先见，一一八至一一九页）。

信息选读

住在我们灵里的圣灵，受我们外面之人的局限和拘禁。为这缘故，外面的人必须被破碎，使里面的人（带着圣灵的人灵）能得释放（参林后四 16）（倪柝声—今时代神圣启示的先见，一二一页）。

WEEK 1—DAY 6

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Eph. 3:16-17 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, and natural attributes, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes. In order to accomplish this work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life. He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down what we are naturally. He may arrange to place a certain person in our home in order to tear down our natural quickness or slowness. He may arrange certain matters to abolish our natural cleverness or dullness. He may arrange another situation to tear down our natural wisdom or folly. He uses all kinds of persons, matters, and things to tear down all aspects of our natural being in order that He may conform us to the image of Christ. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 115-116)

Today's Reading

The Holy Spirit dwelling in our spirit is confined and imprisoned by the outer man. For this reason the outer man must be broken that the inner man (the human spirit with the Holy Spirit) might be released [cf. 2 Cor. 4:16]. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 117)

为什么有的人经过多少年的对付，还是那么一回事呢？…有两个最大的原因：

第一，是因为他们住在黑暗里，…看不见神的手。神在那里作，神在那里拆毁，他们并不知道是神作的。他们缺少光，他们没有活在光里面。他们所看见的只是人，他们只看见人和他们作对；…只看见环境，以为环境太坏。…但愿神给我们一个启示，看见这是神的手，跪下来对主说，“这是你，这是你，我接受。”…至少要认识那对付我们的手，不是世人，不是我们家里的人，不是〔圣徒〕，…是神对付我们。…凡是主所作的事，我们就接受，就相信，因为主所作的事不会错。

第二，是因为他们太自爱。…当神要把我们那个自爱的心除去的时候，我们要敬拜着说，“主啊！如果这是你的手，就让我从心里接受。”我们要记得，所有的误会，所有的不平，所有的不满，只有一个原因，就是我们私下的自爱。…许多时候发生问题，就是因为我们又在那里想拯救自己。…自爱是基本的难处。但愿主今天在我们里面说话，但愿我们能祷告说，“我的神啊！我看见了这一切都是出乎你。…你这样作，没有别的，就是要达到你的目的，好使你的生命能从我身上活出来。…我因为自爱，作了许多事来拯救我自己，所以耽误了你的时间。今天我看见你的手，我愿意将我自己奉献给你，我再一次将我自己交在你的手里。”

盼望主在我们身上打出一条路来，把我们外面的人拆毁到一个地步，让里面的人能出得来、能看得见。这是宝贵的事，这就是事奉主之人的路（倪柝声文集第三辑第八册，一七七至一八〇页）。

参读：倪柝声—今时代神圣启示的先见，第十五至十六章。

Why do so many people remain unchanged after being dealt with for years?...There are two main reasons.

First, these ones are living in darkness,...not [seeing] God's hand. God is working and breaking, yet they do not know that God is doing the work. They are short of light, and they are not living in the light. They only see men, thinking that men are opposing them. Or they only see the environment, complaining that it is too harsh...May the Lord grant us the revelation to see God's hand. May we kneel down and say, "This is You. This is You. I accept it."... At a minimum we have to know that hand and see that it is not the world, our family, or the [saints] who are dealing with us...God is the One who is dealing with us...We have to accept and believe everything that the Lord has done. He can never be wrong in what He does.

Second, a person is not broken because he loves himself too much...When God plucks this self-love from us, we have to worship Him, saying, "Lord! If this is Your hand, I accept it from my heart." We have to remember that all misunderstandings, complaints, and dissatisfactions arise from only one thing—secret self-love...Many times problems arise because we try to save ourselves...Self-love is the root of our problem. May the Lord speak within us today, and may we pray, "My God! I now see that everything comes from You...All of these things were done with only one purpose in mind—that Your life would be expressed through me...Through self-love I have done many things to save myself, and I have wasted much of Your time. Today I see Your hand, and I willingly consecrate myself to You. I commit myself to Your hand once again."

Hopefully the Lord will find a way through us. May our outer man be broken to such an extent that the inner man can be released and expressed. This is precious, and this is the way of the servants of the Lord. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," pp. 157-159)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 15-16

第一周诗歌

我求更深

补 406

(英1240)

降 B 大调

4/4

5̣ 3̣ 1̣ 5̣ | 3̣ . 3̣ 3̣ 2̣ 1̣ 6̣ | 5̣ 1̣ 7̣ 1̣ | 2 - - - |
一 更深,更深,借着主的十架,让我更深入;
5̣ 3̣ 1̣ 5̣ | 3̣ . 3̣ 3̣ 2̣ 1̣ 6̣ | 5̣ 1̣ 7̣ 2̣ | 1 - - 5̣ |
死与生命,二者连在一起,使流加深,主。 哦
3̣ - 3̣ . 2̣ 1̣ . 6̣ | 5̣ - - 1̣ | 2̣ - 2̣ . 2̣ 1̣ . 2̣ | 3̣ - - 5̣ |
主, 我求更深,天天作工我身;遍
3̣ - 3̣ . 2̣ 1̣ . 6̣ | 5̣ - - 1̣ . 3̣ | 2̣ 2̣ 1̣ 7̣ | 1 - - - ||
我 全人各部,直到全新于我主。

二 更高,更高,在主生命里面,主,我何低浅!
借你生命我能更高,更高一更高往上面。
哦主,我求更高,变化乃我需要—
流中更加丰盛,唯愿认识你生命。

三 长大,长大,主在我里长大,一天过一天;
祂今流入我的一切生活—这是祂所愿。
哦主,长在我里,逐日增加不已;
知识不足应付,必须长大并成熟。

四 生活,生活,基督是我生活,祂实际无限!
小事,大事,任何事,一切事—祂都在里面。
每日活出基督,时刻将祂流露;
祂名你当呼求,为得基督献所有。(辞接后面)

WEEK 1 — HYMN

Deeper, deeper, in the cross of Jesus

The Church — Building by the Growth in Life

1240



2. Higher, higher, in the life of Jesus;
Lord, we are so low.
By Thy life we all can go much higher—
Higher let us go.
Oh, higher yet we pray—
Transform us every day—
And richer in the flow;
May Thy life be all we know.

3. Growing, growing, in us He is growing,
More and more each day.
Into all our living He is flowing—
This is now His way.
For growth, O Lord, we pray;
Increase in us each day.
It's not enough to know;
Now Thy life in us must grow.

4. Living, living, Christ is all our living,
He's so practical:
Small things, big things, anything and all things—
He's involved in all.
Live Christ in every way;
Oh, live Him out today.
His name you now must call,
And give Him your all for all.

(To be continued on the next page)

- 五 人位,人位,主是我的人位,今住在我里;
祂是我的口味、态度、动作,哦,何等希奇!
主,你是我人位,安家在我心内;
作我生命一切,这是何等的联结!
- 六 召会,召会,在众地方召会,有圣灵的流;
更深,更高,基督是我生活,我被祂占有。
召会乃是基督各方面的显出;
主,我愿脱自己,为着建造你身体。
- 七 建造,建造,召会得着建造,靠经历基督;
唯有如此才会产生建造,除祂无别路。
哦主,我今求告,我愿被你建造,
生命逐日加增,为着新耶路撒冷。
- 八 快来,快来,基督必要快来,娶祂的新妇;
在召会中我们准备等候,身体得救赎。
哦主,愿你快来—此声出自心怀;
我们赞美不住,愿你快来,主耶稣!

申言稿: _____

5. Person, Person, Jesus is our Person,
Living now in us.
He's our tastes, our attitudes and actions;
Oh, how glorious!
Our Person, Lord, Thou art
Make home in all our heart.
As life in every way
Be our Person, Lord, each day.

7. Building, building, we will see the building
Of the church this way:
Christ experienced will produce the building—
He's the only way.
Oh, build us, Lord, we pray,
By growth of life each day.
Oh, make us now such men
For the new Jerusalem.

6. Churches, churches, in the local churches
We all find the flow:
Deeper, higher, Christ as all our living,
For the church we grow.
The churches are today
Just Christ in every way.
For this, from self we cease,
For Thy Body, Thine increase.

8. Coming, coming, Jesus soon is coming
For His chosen Bride.
In, the churches we are all preparing
To be glorified.
Lord Jesus, come again
This cry is deep within
We'll praise Thee to the end,
Oh, come back! Come back! Amen!

Composition for prophecy with main point and sub-points:
