

第三周

彼得书信中的生命与建造

诗歌：补 125

读经：彼前一 8，二 1～5，9，彼后一 3～4

【周一】

壹 彼得书信和整本圣经的中心思想，乃是生命与建造——彼前一 23，二 2～5，彼后一 3～4：

一 生命乃是三一神具体化身在基督里，实化为那灵，将祂自己分赐到我们里面，给我们享受；建造乃是召会，就是基督的身体，神属灵的殿，作神的扩大和扩展，使神得着团体的彰显——创二 8～9，22，太十六 18，西二 19，弗四 16。

二 基督作为生命的种子，乃是我们里面生命的能力，这能力已将一切关于生命和敬虔的事赐给我们，好借着生命的长大和发展，建造召会作生命的富余和生命的彰显——彼后一 3～4，参徒三 15，诗歌一五四首第四节。

【周二】

贰 神的目标是要得着用活石所建造之属灵的殿——彼前二 5：

Week Three

Life and Building in Peter's Epistles

Hymns: 1242

Scripture Reading: 1 Pet. 1:8; 2:1-5, 9; 2 Pet. 1:3-4

§ Day 1

I. **The central thought of Peter's Epistles and of the entire Scripture is life and building—1 Pet. 1:23; 2:2-5; 2 Pet. 1:3-4:**

A. Life is the Triune God embodied in Christ and realized as the Spirit dispensing Himself into us for our enjoyment, and building is the church, the Body of Christ, God's spiritual house, as the enlargement and expansion of God for the corporate expression of God—Gen. 2:8-9, 22; Matt. 16:18; Col. 2:19; Eph. 4:16.

B. Christ as the seed of life is the power of life within us that has granted to us all things which relate to life and godliness for the building up of the church as the rich surplus of life and the expression of life through the growth and development of life—2 Pet. 1:3-4; cf. Acts 3:15; Hymns, #203, stanza 4.

§ Day 2

II. **God's goal is to have a spiritual house built up with living stones—1 Pet. 2:5:**

- 一 作为我们的生命，基督是不能坏的种子；为着神的建造，祂是活石——一 23，二 4。
- 二 彼得在悔改信主时，主给他取了一个新名，就是彼得——石头；（约一 42；）当他得着关于基督的启示之后，主进一步启示祂是磐石——石头；（太十六 18；）这两件事给彼得深刻的印象，就是基督和祂的信徒都是为着神的建造的活石。（彼前二 4～8，徒四 11，赛二八 16，亚四 7。）
- 三 我们这些在基督里的信徒，借着重生和变化，已成为活石，作基督的复制；我们原是用泥土造的，（罗九 21，）但在重生时，得着了神圣生命的种子，而这种子在我们里面长大，就把我们变化为活石。（彼前二 5。）

【周三】

叁 神的建造是活的，所以是在长大；召会这神的家真实的建造，乃是借着信徒生命的长大——弗二 21：

- 一 我们要为着神的建造而在生命里长大，就必须爱主，留意我们的灵，切切保守我们的心，而留在生命的路径上——彼前一 8，二 2，5，三 4，15，箴四 18～23，申十 12，可十二 30。
- 二 我们若要基督的生命在我们里面不受拦阻，就必须经历十字架的破碎，就是基督在祂包罗万有之灵，即荣耀之灵里的治死，使我们里面的障碍能受对付并被除去，如下所述——彼前一 11，四 14，诗一三九 23～24：
- 1 作基督徒的意思是不以基督之外的任何事物为我们

- A. As life to us, Christ is the incorruptible seed; for God's building, He is the living stone—1:23; 2:4.
- B. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42); when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:18); by these two incidents Peter received the impression that both Christ and His believers are living stones for God's building (1 Pet. 2:4-8; Acts 4:11; Isa. 28:16; Zech. 4:7).
- C. We, the believers in Christ, are living stones as the duplication of Christ through regeneration and transformation; we were created of clay (Rom. 9:21), but at regeneration we received the seed of the divine life, which by its growing in us transforms us into living stones (1 Pet. 2:5).

§ Day 3

III. Since God's building is living, it is growing; the actual building up of the church as the house of God is by the believers' growth in life—Eph. 2:21:

- A. In order to grow in life for God's building, we must love the Lord, take heed to our spirit, and guard our heart with all vigilance to stay on the pathway of life—1 Pet. 1:8; 2:2, 5; 3:4, 15; Prov. 4:18-23; Deut. 10:12; Mark 12:30.
- B. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross, the killing death of Christ in the all-inclusive Spirit of Christ as the Spirit of glory, so that the following obstacles within us can be dealt with and removed—1 Pet. 1:11; 4:14; Psalms 139:23-24:
- 1. Being a Christian means not taking anything other than Christ as our aim; the

的目标；这事的障碍乃是不认识生命的道路，并且不以基督为我们的生活——太七 13 ~ 14，腓三 8 ~ 14，西三 4，罗八 28 ~ 29。

- 2 第二个障碍是假冒；人的属灵不是以外貌来断定，乃是以他如何对待基督来断定——太六 1 ~ 6，十五 7 ~ 8，约五 44，十二 42 ~ 43，参书七 21。
- 3 第三个障碍是悖逆；我们也许作事非常积极热心，却仍忽略活的基督，而将祂监禁在我们里面，并且不顺从祂——利十四 9，14 ~ 18，十一 1 ~ 2，46 ~ 47，罗十六 17，林前十五 33。
- 4 第四个障碍是我们天然的才干；我们身上的这些天然才干若没有破碎，就会成为基督生命的难处——二 14 ~ 15，三 12，16 ~ 17，犹 19，参利十 1 ~ 2。

【周四】

三 我们要为着神的建造而在生命里长大，就必须“脱去一切的恶毒、和一切的诡诈、并伪善、嫉妒、以及一切毁谤的话”——彼前二 1。

四 我们要为着神的建造而在生命里长大，就必须得着神纯净的话奶为滋养——2 节：

- 1 这纯净的奶是在神的话里传输出来，借我们理性心思的领会，且由我们心思机能的吸收，滋养我们里面的人——罗八 6，参申十一 18。
- 2 虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合于为神建造属灵的殿——参林前二 15。
- 3 我们要享受话奶，在话里尝到神和祂的美善，就必须借着各样的祷告接受祂的话，并默想祂的话——

obstacle to this is not knowing the pathway of life and not taking Christ as our life—Matt. 7:13-14; Phil. 3:8-14; Col. 3:4; Rom. 8:28-29.

2. The second obstacle is hypocrisy; a person's spirituality is not determined by outward appearance but by how he takes care of Christ—Matt. 6:1-6; 15:7-8; John 5:44; 12:42-43; cf. Josh. 7:21.
3. The third obstacle is rebellion; we may be very active and zealous in doing things but still imprison and disobey the living Christ within us by ignoring Him—Lev. 14:9, 14-18; 11:1-2, 46-47; Rom. 16:17; 1 Cor. 15:33.
4. The fourth obstacle is our natural capabilities; if these natural capabilities remain unbroken in us, they will become a problem to Christ's life—2:14-15; 3:12, 16-17; Jude 19; cf. Lev. 10:1-2.

§ Day 4

C. In order to grow in life for God's building, we must put away "all malice and all guile and hypocrisies and envyings and all evil speakings"—1 Pet. 2:1.

D. In order to grow in life for God's building, we must be nourished with the guileless milk of God's word—v. 2:

1. The guileless milk is conveyed in the word of God to nourish our inner man through the understanding of our rational mind and is assimilated by our mental faculties—Rom. 8:6; cf. Deut. 11:18.
2. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes the spirit, making us not soulish but spiritual, suitable for being built up as a spiritual house of God—cf. 1 Cor. 2:15.
3. In order to enjoy the milk of the word, to taste God with His goodness in the word, we must receive His word by means of all prayer and

彼前二 3，弗六 17 ~ 18，诗一一九 15，23，48，78，99，148：

- a 默想话乃是借着仔细揣摩而品尝、享受它——彼前二 2 ~ 3，诗一一九 103。
- b 祷告、对自己说话和赞美主，也可包括在默想话中；默想话乃是“反刍”，就是借着反复思想来接受神的话——利十一 3。
- 4 我们借着享用基督作话中滋养的奶，得喂养而长大，达到完全的救恩，达到变化成熟而得荣；彼前二章二节的得救，是一件变化为着神建造的事。
- 5 我们享受“奶基督”而得滋养，使我们被祂这“石头基督”所变化，并被建造为“身体基督”，作神属灵的殿，成为圣别的祭司体系——2 ~ 5 节，林前十二 12 ~ 13。

【周五】

肆 圣别的祭司体系，也就是配搭的祭司团，乃是建造起来之属灵的殿；神要得着一个属灵的殿给祂居住，以及一个祭司团，一个团体的祭司体系，来事奉祂——彼前二 5，出十九 5 ~ 6：

- 一 我们“是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民”（彼前二 9）——蒙拣选的族类，指我们是源于神的；君尊的祭司体系，指我们是事奉神的；圣别的国度，指我们是为着神一同生活的团体；买来作产业的子民，指我们对神是宝贵的。
- 二 我们团体的祭司事奉，乃是宣扬那召我们出黑暗、入祂奇妙之光者的美德（9）作福音，使我们“借着耶稣基督献上神所悦纳的属灵祭物”；

muse on His word—1 Pet. 2:3; Eph. 6:17-18; Psalms 119:15, 23, 48, 78, 99, 148:

- a. To muse on the word is to taste and enjoy it through careful considering—1 Pet. 2:2-3; Psalm 119:103.
- b. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word; to muse on the word is to "chew the cud," to receive the word of God through much reconsideration—Lev. 11:3.
- 4. By feeding on Christ as the nourishing milk in the word, we grow unto full salvation, unto maturity through transformation for glorification; salvation in 1 Peter 2:2 is a matter of transformation for God's building.
- 5. We enjoy the "milk-Christ" to nourish us so that we may be transformed with Him as the "stone-Christ" and be built up as the "Body-Christ," as God's spiritual house into a holy priesthood—vv. 2-5; 1 Cor. 12:12-13.

§ Day 5

IV. The holy priesthood, the coordinated body of priests, is the built-up spiritual house; God wants a spiritual house for His dwelling and a priestly body, a corporate priesthood, for His service—1 Pet. 2:5; Exodus 19:5-6:

- A. We are "a chosen race, a royal priesthood, a holy nation, a people acquired for a possession" (1 Pet. 2:9)—chosen race denotes our descent from God; royal priesthood, our service to God; holy nation, our being a community for God; and people acquired for a possession, our preciousness to God.
- B. Our corporate priestly service is to tell out as the gospel the virtues of the One who has called us out of darkness into His marvelous light (v. 9) so that we may "offer up spiritual sacrifices acceptable to God through Jesus

(5 下;) 这些属灵的祭物乃是:

- 1 基督作旧约预表中一切祭物的实际, 如燔祭、素祭、平安祭、赎罪祭、赎愆祭等——利一~五。
- 2 我们借福音所救来作基督肢体的罪人——罗十五 16。
- 3 我们的身体、赞美、并为神所作的事——十二 1, 来十三 15 ~ 16, 腓四 18。

【周六】

三 我们向着主的一切祭司事奉, 都必须源自于祂这位“度量的神”, 而不是源自于我们自己; 我们的一切祭司事奉, 都必须照着祂的引导和约束, 让祂的死在我们里面运行, 使祂复活的生命能借着我们分赐给别人——林后十 13, 约十二 24, 二一 15 ~ 22, 撒下七 18, 25, 27, 路一 37 ~ 38, 诗歌六五〇首。

Christ" (v. 5b); these spiritual sacrifices are:

1. Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering—Lev. 1—5.
2. The sinners saved by our gospel preaching, offered as members of Christ—Rom. 15:16.
3. Our body, our praises, and the things we do for God—12:1; Heb. 13:15-16; Phil. 4:18.

§ Day 6

C. All our priestly service to the Lord must originate from Him as "the God of measure" and not from ourselves; all our priestly service must be according to His leading and His limitation, as we allow His death to operate in us, so that His resurrection life can be imparted through us into others—2 Cor. 10:13; John 12:24; 21:15-22; 2 Sam. 7:18, 25, 27; Luke 1:37-38; Hymns, #907.

第三周■周一

晨兴喂养

彼后一3～4“神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。”

生命的事和生命的结果，就是建造。实际上这乃是全本新约的主题。生命就是三一神经过了漫长的过程，成了生命的灵。…建造就是召会，也就是基督的身体。这个建造乃是出于生命。召会是神圣生命的结果。

我们一旦接受了这个生命，这生命就开始在我们里面长大，浸透我们，变化我们，把我们建造在一起，成为神的居所。在今世，神的居所是召会；在永世，神的居所乃是新耶路撒冷。居所乃是神作我们生命的结果。祂的生命在我们里面长大的时候，我们就被变化；这个变化的目的乃是建造神的居所。长大、变化和建造是新约的重点。（李常受文集一九八〇年第二册，二六七至二六八页。）

神要我们彰显祂；…我们…不能用自己受造的生命彰显神。我们要彰显神，就必须有神的生命。这生命就是神圣的生命，永远的生命。实际上，这生命乃是具体化于基督，又实化为赐生命之灵的三一神。（申命记生命读经，一七六页。）

信息选读

神…已赐给我们奇妙、奥秘的神圣能力。神这神圣的能力经过创造、救赎和复活，成为赐生命的灵。

WEEK 3 — DAY 1

Morning Nourishment

2 Pet. 1:3-4 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue, through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

The matter of life and its issue, which is the building,...is actually the theme of the whole New Testament. Life is simply the Triune God, who, after passing through a lengthy process, became the Spirit of life...The building is the church, the Body of Christ. This building comes out of life. The church is the issue of the divine life.

Once we receive this life,...it begins to grow within us, to saturate us, to transform us, and to build us together as God's dwelling place. In this age His dwelling place is the church; in the eternal age it is the New Jerusalem. The dwelling place is the issue of God's being life to us. As His life within us grows, we are transformed; the purpose of this transformation is the building up of God's dwelling place. Growth, transformation, and building are the crucial points in the New Testament. (CWWL, 1980, vol. 2, "The Completing Ministry of Paul," p. 203)

God wants us to express Him...Our created life cannot express God. In order to express God, we must have the life of God. This life is the divine life, the eternal life. Actually, this life is the Triune God embodied in Christ, who is realized as the life-giving Spirit. (Life-study of Deuteronomy, p. 150)

Today's Reading

God has...given us the marvelous and mysterious divine power. God as the divine power passed through creation, redemption, and resurrection to become

（林前十五 45 下。）…创造中看得见的事物是借着神的神圣能力而产生。救赎也是借着神的神圣能力而成就。耶稣一人因着神圣的能力，就能替众人死，成就永远的救赎。（来九 12。）今天祂是赐生命的灵，在复活里将自己给我们作神圣的能力。我们接受主耶稣，三一神在复活里就进入我们里面作生命。这…生命就是神圣的能力。

彼后一章三节的神圣能力，是神圣生命的能力，这神圣生命的能力，已将一切关于生命和敬虔的事赐给了我们。关于生命的事是无穷无尽的，包括生命的律、（罗八 2，来八 10、）人性、智慧、欢乐、爱、喜乐、盼望、服从、良善、温柔、恩慈、恒忍与平安。神已把关于生命的一切赐给了我们。一种植物的种子，它里面生命的能力，包括那种植物的一切。在种子里生命的能力，包括植物的茎、枝、叶、花和果。在我们里面作种子之神圣生命的能力，其中有为着神圣生命长大所需要的一切东西。在神圣的能力里，有爱、忍耐、谦卑、恩慈、和恒忍这样的美德。神圣的能力、生命的能力，不但包括里面生命所需要的一切，也包括外面敬虔所需要的一切。

神所赐给我们的〔另一〕项大事，是又宝贵又极大的应许。彼后一章四节的应许，主要与我们属灵的生命有关。这些是为着里面生命和外面生命的彰显而有的应许。其中一个这样的应许是在以弗所三章二十节。…这个成就一切超过我们所求所想的应许，不是关于今生物质的事，乃是关于召会生活属灵的事。主要照着运行在我们里面，那内里作工的大能，为着召会生活，极其充盈地成就一切，超过我们所求所想的。还有一些又宝贵又极大的应许是在马太二十八章二十节，约翰六章五十七节，七章三十八至三十九节，十章二十八至二十九节，十四章十九至二十节、二十三节，十五章五节，和十六章十三至十五节。（李常受文集一九六九年第二册，六七四至六七五页。）

参读：圣经中关于生命的重要启示，第十六章。

the life-giving Spirit (1 Cor. 15:45b)...The visible things of the creation came into being through God's divine power. Redemption was also accomplished by God's divine power. The one man Jesus could die on behalf of all men to accomplish an eternal redemption (Heb. 9:12) because of the divine power. Today as the life-giving Spirit, He offers Himself to us as the divine power in resurrection. When we receive the Lord Jesus, the very Triune God enters into us as life in resurrection, [which] is the divine power.

The divine power in 2 Peter 1:3 is the power of the divine life, and this divine life power has given us all things that relate to life and godliness. The things that relate to life are inexhaustible. They include the law of life (Rom. 8:2; Heb. 8:10), humility, wisdom, rejoicing, love, joy, hope, submission, goodness, meekness, kindness, long-suffering, and peace. Everything related to life has been given to us. The life power within the seed of a certain plant includes everything related to the plant. The life power within the seed includes the stem, branches, leaves, blossoms, flowers, and fruit of the plant. Within the power of the divine life as the seed in us are all the things necessary for the growth of the divine life. In the divine power are virtues such as love, patience, humility, kindness, and long-suffering. The divine power, the power of life, includes all things needed not only for life inwardly but also for godliness outwardly.

[Another] category of great things given to us by God is the precious and exceedingly great promises. The promises in 2 Peter 1:4 are mainly related to our spiritual life. These are promises for the inner life and the outward expression of life. One such promise is in Ephesians 3:20... This promise to do above all that we ask or think is not concerning the material things of the present life but concerning the spiritual things for the church life. The Lord is going to do superabundantly above all that we ask or think for the church life, according to the inner working power that operates in us. Other precious and exceedingly great promises are in Matthew 28:20; John 6:57; 7:38-39; 10:28-29; 14:19-20, 23; 15:5; and 16:13-15. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 512-513)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 16

第三周■周二

晨兴喂养

彼前二 4～5 “你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

活石不仅有生命，也能在生命里长大。这活石就是为着神的建造的基督。（在彼前二章四至五节，）彼得将他的隐喻，由植物生命的种子（一 23～24）转换为矿物的石头。种子是为着生命的栽种；石头是为着建造。（二 5。）…为着作我们的生命，基督是种子；为着神的建造，祂是石头。我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石头。这样，祂也要把我们作成因祂石头性情而变化的活石，在祂这根基和房角石（赛二八 16）上，与别人同被建造，成为属灵的殿。（圣经恢复本，彼前二 4 注 2。）

信息选读

我们这些在基督里的信徒，借着重生和变化，成了活石，像基督一样。我们原是用泥土造的，（罗九 21，）但在重生时，得着了神圣生命的种子，这种子在我们里面长大，就把我们变化为活石。彼得在悔改信主时，主给他取了一个新名，就是彼得—石头；（约一 42；）当他得着关于基督的启示之后，主进一步启示祂也是磐石—石头。（太十六 16～18。）…基督和祂的信徒都是为着神的建造的石头。

凭着我们天然的出生，我们是泥土，不是石头。…人是用地上的尘土造的。（创二 7。）罗马九章启示，我们是土造的器皿。那么，我们如何能成为石头？我们乃是借着变化的过程而成为石头。

WEEK 3 — DAY 2

Morning Nourishment

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. [In 1 Peter 2:4-5] Peter changed his metaphor from a seed, which is of the vegetable life (1:23-24), to a stone, which is of the minerals. The seed is for life-planting; the stone is for building (2:5)...As life to us, Christ is the seed; for God's building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. Thus He will make us also living stones, transformed with His stone nature, that we may be built together with others as a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16). (1 Pet. 2:4, footnote 1)

Today's Reading

We, the believers in Christ, are living stones, like Christ, through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growing in us, transforms us into living stones. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42). When Peter received the revelation concerning Christ, the Lord revealed further that He also was the rock—a stone (Matt. 16:16-18)...Both Christ and His believers are stones for God's building.

By our natural birth we are clay, not stones...Man was made from the dust of the ground [Gen. 2:7]. Romans 9 reveals that we are vessels of clay. How, then, can we become stones? We become stones through the process of transformation.

彼得首次遇见主耶稣时，主将他的名字从西门改为彼得。约翰一章四十二节…说，“耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）”彼得的意思是“石头”。…主称彼得为石头，那就是说，他必会成为石头。无论主对我们说什么，都必成就。祂若说，“你是金子，”你就会成为金子。主知道祂将西门的名字改为彼得（即石头），他就会成为石头。

在约翰一章四十二节，主告诉彼得他是石头。后来在该撒利亚腓立比，主问：“你们说我是谁？”彼得从父得着启示，回答说，“你是基督，是活神的儿子。”对此主耶稣回答说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上…”（太十六18。）这里主指明祂是召会在其上建造的磐石，而彼得是石头。

毫无疑问，这两件事，记载在约翰一章的一件，和记载在马太十六章的另一件，深深印在彼得里面。他绝不能忘记那些事。彼得必是从这些经历，得着活石为着建造属灵的殿（就是召会）的观念。彼得写彼得前书这一段，是照着这些事给他的印象而写的。

彼前二章五节说，我们像活石，被建造成为属灵的殿。然而，我们都是泥土，我们如何能被建造？要被建造成为属灵的殿，我们需要成为石头。但我们如何能真正成为活石？我们乃是借着来到基督这活石跟前，（4，）而成为活石。…我们可用木化石作变化的例证。…水长期流过并流经木头。借着这水流，木头的本质就变成石头。一面，木头的元素被带走；另一面，石头的元素被带进来顶替木头的元素。这样，木头就成为石头。（彼得前书生命读经，一八〇至一八一页。）

参读：彼得前书生命读经，第十八篇。

When Peter first met the Lord Jesus, the Lord changed his name from Simon to Peter...John 1:42 says, "Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter)." Peter means "a stone."...When the Lord called him Peter, a stone, that meant that he would certainly become a stone. Whatever the Lord says to us will be fulfilled. If He says, "You are gold," then you will be golden. The Lord knew that when He changed Simon's name to Peter, a stone, he would become a stone.

In John 1:42 Peter was told that he was a stone. Then sometime later, in Caesarea Philippi, in answer to the Lord's question, "Who do you say that I am?" Peter, receiving the revelation from the Father, said, "You are the Christ, the Son of the living God." To this the Lord Jesus replied, "And I also say to you that you are Peter, and upon this rock I will build My church" (Matt. 16:18). Here the Lord indicated that He is the rock upon which the church is built and that Peter is a stone.

No doubt, these two incidents, the one recorded in John 1 and the other in Matthew 16, were deeply impressed into Peter's being. He could never forget those events. It must have been from these experiences that Peter obtained the concept of living stones for the building of the spiritual house, which is the church. When Peter wrote this portion of 1 Peter, he wrote it according to the impression these events made upon him.

First Peter 2:5 says that we, as living stones, are being built up as a spiritual house. However, we all are clay. How can we be built up? In order to be built up as a spiritual house, we need to become stones. But how can we actually become living stones? We become living stones by coming to Christ as the living stone (v. 4). We may use petrified wood as an illustration of transformation... Over a long period of time, water has been flowing over wood and through it. By means of this flow of water, the substance of the wood is changed into stone. On the one hand, the element of wood is carried away; on the other hand, the element of stone is brought in to replace the element of wood. In this way the wood becomes stone. (Life-study of 1 Peter, pp. 151-152)

Further Reading: Life-study of 1 Peter, msg. 18

第三周■周三

晨兴喂养

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

箴四 23 “你要切切保守你心，因为生命的果效发之于心。”

这房是活的，（彼前二 5，）所以是在长大，长成圣殿。召会这神的家真实的建造，乃是借着信徒生命的长大。（圣经恢复本，弗二 21 注 4。）

许多人得救后，所以有生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。（李常受文集一九五三年第一册，一七五页。）

信息选读

一棵光滑的石子，不仅没有棱边，也没有凸角。有人生来就是如此；在家里不碰撞哥哥，不碰撞弟弟，不碰撞父母，到办公室也不碰撞同事，不碰撞长官。无论人怎样碰他，他都是光光滑滑的。有一天，这样的人得救了，在召会里，他还是那样圆圆滑滑的基督徒。…许多弟兄姊妹就称赞说，这人真是属灵，在家从来不闹意见，在外从不惹是非，只看见他作事，从未看见他出意见，真是属灵，真是满有生命。…要知道，这是名副其实的假冒。若说这位弟兄如此是属灵的，是不是他得救前，就很“属灵”呢？没有这回事，一个人是否属灵，不在于外面的表现，乃在于他如何对待基督。…生命就是神自己，生命就是基督，生命就是圣灵。凡不是神、基督、圣灵的，就不是生命。所以，那些无论多么够得上道德标准，甚至超过道德标准的，都不一定是生命。

WEEK 3 — DAY 3

Morning Nourishment

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

Prov. 4:23 Keep your heart with all vigilance, for from it are the issues of life.

Since the building is living (1 Pet. 2:5), it is growing. It grows into a holy temple. The actual building of the church as the house of God is by the believers' growth in life. (Eph. 2:21, footnote 4)

Many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life. (CWWL, 1953, vol. 1, "Knowing Life and the Church," p. 135)

Today's Reading

A smooth stone does not have any sharp edges or protrusions. Some people are born this way; they never offend their siblings and parents at home, and they never offend their co-workers and superiors at work. Regardless of how people treat them, they are always smooth and even. When such a person is saved, he becomes a smooth Christian in the church...Many brothers and sisters praise him, saying, "This person is truly spiritual. He never argues at home or causes trouble outside. We see him doing many things, but he never gives his opinion. He is truly spiritual and full of life."...We need to realize that this is actually hypocrisy. If his behavior were truly spiritual, then it would mean that he was spiritual even before he was saved. This is not possible. A person's spirituality is not determined by outward appearance but by how he takes care of Christ...Life is God Himself, life is Christ, and life is the Holy Spirit. Anything that is not of God, Christ, or the Holy Spirit is not life. Hence, regardless of how much a person can meet—and even go beyond—the standard of morality, this is still not necessarily life.

基督在你里面运行，给你感动，给你感觉，叫你明明知道祂要你作什么，祂向你要求什么，要带领你什么，对付你什么，你却偏不顺服，一味地在那里违反你里面的感觉，不接受，也不肯出代价。你这样的反叛、顶撞，就是悖逆。

〔在〕探访福音朋友，与弟兄姊妹交通…那些行动中，我们虽然积极热心，却是把活的基督关在里面，既不理祂，也不睬祂。所以，实际上，我们是违背了那在我们里面活的基督。祂要我们这样作，我们却偏偏不这样作；我们不照着祂的意思作，明显就是背叛。

无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面，不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻，使神的生命不容易从我们里面出来。有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的。然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。

他们甚至以为〔自己的干才和本能〕是好的，是对召会有用的；他们以为，要事奉神，就需要这种干才和本能。他们不仅一点没有轻看这些干才，反而宝贝他们与生俱来的干才；这在他们身上牢不可破，以致成了基督生命的难处。

愿主怜悯我们，从这些简单的话里，能够看见在我们身上有多少难处，并且给神的生命多少的限制。要知道，在我们身上的难处不止于此。这些难处在我们身上，只有一条解决的路，就是经过十字架，让十字架来破碎。我们若要基督的生命在我们里面不受拦阻，就必须经历十字架的破碎，让这些难处受到对付，被除掉，让基督的生命能从我们里面活出来。（李常受文集一九五三年第一册，一七六至一七七、一七九至一八二页。）

参读：生命经历的实际功课，第十六章；生命的经历与长大，第二十一至二十四、二十七篇。

Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.

We may be very active and zealous in doing [such things as visiting gospel friends and fellowshiping with the brothers and sisters] but still may imprison the living Christ within us by ignoring Him. Thus, we are actually disobeying the living Christ in us. He wants us to do things in a certain way, but we refuse to follow His way. Our unwillingness to do things according to His will is clearly rebellion.

Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them.

They even think that [their capabilities and talent] are good and useful things to the church. They think that they need such [things] in order to serve God. They do not despise their natural capabilities; instead, they treasure them. If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 136-140)

Further Reading: CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 16; CWWL, 1989, vol. 3, "The Experience and Growth in Life," chs. 21—24, 27

第三周■周四

晨兴喂养

彼前二 1～2 “所以要脱去一切的恶毒、和一切的诡诈、并伪善、嫉妒、以及一切毁谤的话，像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”

照着〔彼前二章一节所提到五件罪恶之事〕的顺序，恶毒是根，是源头，毁谤的话是表现。我们里面也许有恶毒为根，至终就会有毁谤的话作这恶毒的表现。从恶毒到毁谤的话，其间的发展包括诡诈、伪善和嫉妒，这三样乃是从恶毒到毁谤的话逐步往下的发展。…根是恶毒，发展包括诡诈、伪善和嫉妒，最终的表现是毁谤的话。

〔二节的〕话奶…乃是为着魂，就是里面的人。这奶是在神的话里传输出来，借我们理性心思的领会，且由我们心思机能的吸收，滋养我们里面的人。

包含在纯净话奶中的养分，就是〔对付〕诡诈的抗生素。…在二章一至二节，彼得指明我们这些才生的婴孩，需要脱去一切的诡诈，我们也需要切慕那纯净的话奶。脱去恶毒这邪恶的根，目的是使我们切慕、渴望话奶。…你若要对神的话有饥渴，你若要对神的话有渴慕，就需要恨恶你的恶毒，并且禁戒毁谤别人的话。（彼得前书生命读经，一四九至一五二页。）

信息选读

照着彼得在彼前二章二节的话，我们靠着纯净的话奶长大，以致得救。…在生命里长大的结果就是得救。这里的得救不是起初的救恩，乃是在生命里长大

WEEK 3 — DAY 4

Morning Nourishment

1 Pet. 2:1-2 Therefore putting away all malice and all guile and hypocrisies and envyings and all evil speakings, as newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

According to the sequence of [the five sinful matters in 1 Peter 2:1], malice is the root, the source, and evil speaking is the expression. We may have malice as a root within us. Then there will eventually be evil speaking as the expression of this malice. The development from malice to evil speaking includes guile, hypocrisies, and envyings, three downward steps from malice toward evil speaking...The root is malice, the development includes guile, hypocrisy, and envy, and the final expression is evil speaking.

The milk of the word [in verse 2] is...milk for the soul, the inner being. It is conveyed in the word of God to nourish our inner man through the understanding of our rational mind, and it is assimilated by our mental faculties.

The nourishment contained in the guileless milk of the word is an antibiotic for guile...In 2:1 and 2, Peter indicates that, as newborn babes, we need to practice putting away all guile, and we also need to desire the guileless milk of the word. The purpose of putting away the evil root of malice is that we may long for, desire, the milk of the word...If you want to hunger and thirst after God's word, that is, if you want to desire the drinking of the milk in the word, you need to hate your malice and abstain from speaking evil things about others. (Life-study of 1 Peter, pp. 125-127)

Today's Reading

According to Peter's word in 1 Peter 2:2, by the guileless milk of the word we may grow unto salvation...Growth in life results in salvation. Salvation here, as the result of growth in life, is not initial salvation. God's

的结果。神完满、全备的救恩从重生（包括称义）到得荣，（罗八30，）有一段很长的期间。我们重生时，得着了起初的救恩。然后需要借着享用基督作神话语中滋养的奶，得喂养而长大，达到完全的救恩，达到成熟而得荣。这救恩就是主耶稣显现时，所要显现与我们魂的救恩。（彼前一5，9～10，13。）然而，照上下文看，这里的以致得救是直接指彼前二章五节的被建造成为属灵的殿，成为圣别的祭司体系，献上属灵的祭物，以及九节的宣扬神的美德。

在三节彼得继续说，“你们若尝过主是美善的。”主是可尝的，祂的滋味又美又善。我们尝过祂，就会切慕祂话中滋养的奶。本节的“美善”一辞，意思也是可喜悦的，恩慈的。

在四节彼得从话奶跳到活石。在奶与石头之间似乎没有桥梁或别种的衔接。首先，彼得指明主是滋养的话奶。然后他接着说到主是活石。

这含示奶成为石头。如何能这样？对我们而言，这是不可能的，对主而言却不是不可能的，因为祂是包罗万有的。基督这包罗万有的一位是奶，也是石头。我们不能述尽说竭基督的所有方面。祂是奶，祂是粮，现今我们看见祂是石头。

我们需要更多经历基督作奶和石头。早晨我们该喝基督作话奶。然后一天之中，应当有变化的过程在我们里面进行。晚上我们该来到召会的聚会中，并与圣徒们交通。这就是建造。这里我们看见，早晨基督是奶，晚上祂成为石头。一天之中，这奶在我们里面作变化的工作，产生石头。（彼得前书生命读经，一五六至一六七、一六〇、一六五至一六六页。）

参读：彼得前书生命读经，第十五至十六篇；出埃及记生命读经，第五十七篇。

full and complete salvation has a long span—from regeneration, including justification, to glorification (Rom. 8:30). At regeneration we receive initial salvation. Then we need to grow by feeding on Christ as the nourishing milk in the word of God unto full salvation, unto maturity for glorification. This will be the salvation of our soul, which will be revealed to us at the revelation of the Lord Jesus (1 Pet. 1:5, 9-10, 13). However, according to the context, unto salvation in 2:2 refers directly to being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices in verse 5, and to tell out the virtues of Him in verse 9.

In verse 3 Peter continues, “If you have tasted that the Lord is good.” The Lord can be tasted, and His taste is pleasant and good. If we have tasted Him, we will long for the nourishing milk in His word. The Greek word rendered “good” in this verse also means “pleasant, kind.”

In 1 Peter 2:4 Peter makes a leap from the milk of the word to the living stone. There does not seem to be a bridge or any other kind of connection between the milk and the stone. First, Peter indicates that the Lord is the milk of the word for nourishment. Then he goes on to speak of Him as the living stone.

This implies that the milk becomes the stone. How can this be? With us, this is impossible, but it is not impossible with the Lord, because He is all-inclusive. As the all-inclusive One, Christ is milk, and He is also the stone. We are not able to exhaust all the aspects of Christ. He is the milk, He is the bread, and now we see that He is the stone.

We need more experience of Christ as the milk and the stone. In the morning we should drink Christ as milk from the Word. Then during the day the process of transformation should take place within us. In the evening we should come to the church meetings and fellowship with the saints. This is building. Here we see that in the morning Christ is milk, and in the evening He becomes the stone. During the day the milk does a transforming work within us to produce a stone. (Life-study of 1 Peter, pp. 131-132, 134, 138-139)

Further Reading: Life-study of 1 Peter, msgs. 15—16; Life-study of Exodus, msg. 57

第三周■周五

晨兴喂养

彼前二 5 “〔你们〕也…被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

9 “…你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

在彼前二章五节…属灵的，指明神的生命生活并长大的性能；圣别的，指明神的性情分别并圣别的性能。神的殿主要的是借神的生命得维系，因此是属灵的；祭司的体系主要的是借神的性情得维系，因此是圣别的。

配搭的祭司团就是建造起来的属灵的殿。虽然彼得的两封书信不是写给召会的，他在彼前二章五节强调信徒的团体生活时，也未用到召会一辞，但他的确用“属灵的殿”和“圣别的祭司体系”这些辞，以指明召会的生活。不是个人的属灵生活，乃是团体的属灵生活，才能完成神的定旨，满足祂的心意。神要得着一个属灵的殿给祂居住，得着一个祭司团，一个祭司体系事奉祂。…这团体的事奉乃是出自属灵生命三个要紧的阶段：重生，（2 上，）靠基督的滋养长大，（2 下，）以及同被建造。（彼得前书生命读经，一八四至一八五页。）

信息选读

属灵的殿和圣别的祭司体系是同义辞。属灵的殿是作神的居所，圣别的祭司体系是为着事奉神。照着彼前二章五节，属灵的殿建造成为圣别的祭司体系，是为着特别的功用。…这里我们看见，耶稣基督

WEEK 3 — DAY 5

Morning Nourishment

1 Pet. 2:5 You yourselves also...are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 ...You are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

In 1 Peter 2:5...spiritual denotes the capacity of the divine life to live and grow; holy, the capacity of the divine nature to separate and sanctify. The house of God subsists mainly by the divine life; hence, it is spiritual. The priesthood subsists mainly by the divine nature; hence, it is holy.

The coordinated body of priests is the built-up spiritual house. Although Peter did not address his two Epistles to the church or use the term church in verse 5 in stressing the corporate life of the believers, he did use the terms spiritual house and holy priesthood to indicate the church life. It is not the spiritual life lived in an individualistic way but the spiritual life lived in a corporate way that can fulfill God's purpose and satisfy His desire. He wants a spiritual house for His dwelling, a priestly body, a priesthood, for His service...This service issues from the three vital steps in the spiritual life: being born anew (1 Pet. 1:2), growing in life by being nourished with Christ, and being built up with the believers. (Life-study of 1 Peter, pp. 154-155)

Today's Reading

Spiritual house and holy priesthood are synonymous terms. The spiritual house is for God's dwelling, and the holy priesthood is for God's service. According to 1 Peter 2:5, the building up of a spiritual house into a holy priesthood is for a particular function...Here we see that Jesus Christ is the

督是属灵祭物借以献给神的管道。…不但如此，凡献给神的必须是出于基督的东西。

信徒在新约时代，照着神经纶所献的属灵祭物乃是：基督作旧约预表中一切祭物的实际，如燔祭、素祭、平安祭、赎罪祭、赎愆祭等；（利一～五；）我们借福音所救来作基督肢体的罪人；（罗十五16；）我们的身体、赞美、并为神所作的事。（十二1，来十三15～16，腓四18。）

在彼前二章九节…族类、祭司体系、国度和子民都是集合名词，指集体的信徒。作族类，信徒已经蒙拣选；作祭司体系，祭司团，我们是君尊的；作国度，我们是圣别的；作子民，我们是神的产业，是神特别买来并据有，作祂奇珍的产业。（多二14。）蒙拣选的族类，指我们是源于神的；君尊的祭司体系，指我们是事奉神的；圣别的国度，指我们是为着神一同生活的团体；买来作产业的子民，指我们对神是宝贵的。这些都有团体之意，因此我们需要建造在一起。

我们是蒙拣选的族类，起源于神。我们也是君尊的祭司体系。君尊，指我们祭司的身分是君尊的，就如麦基洗德所预表我们的大祭司，君王基督的身分。（来七1～2，26，创十四18。）我们也是圣别的国度，和买来作产业的子民。圣别，指国度的性质。“买来作产业的子民”一辞的希腊原文，等于希伯来文的一种说法，…含示一种奇珍。…在提多书二章十四节，保罗说到“成为独特的子民”。这是一种取自旧约的说法，（申七6，十四2，二六18，）指神自己所特有的子民，作祂的奇珍，（出十九5—和合本之子民，原文意奇特的所有物，奇珍，）祂自己的产业。首先我们是蒙拣选的族类，然后是君尊的祭司体系，圣别的国度，和买来作产业的子民。作为神的奇珍，我们是祂宝贵的子民。（彼得前书生命读经，一八五至一八七页。）

参读：彼得前书生命读经，第十七至十八篇。

channel through which the spiritual sacrifices are offered to God...Furthermore, what is offered to God must be something of Christ.

The spiritual sacrifices that the believers offer in the New Testament age according to God's economy are (1) Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering (Lev. 1—5); (2) the sinners saved by our gospel preaching, offered as members of Christ (Rom. 15:16); and (3) our body, our praises, and the things that we do for God (Heb. 13:15-16; Phil. 4:18).

In 1 Peter 2:9...race, priesthood, nation, and people are all collective nouns, referring to the believers corporately. As a race, we, the believers, are chosen; as a priesthood, a body of priests, we are royal, kingly; as a nation, we are holy; as a people, we are God's possession, a possession particularly acquired and owned by God as His treasure. Chosen race denotes our lineage from God; royal priesthood, our service to God; holy nation, our being a community for God; and people acquired for a possession, our preciousness to God. These are all in a corporate sense. Hence, we need to be built together.

As a chosen race, we have our source in God. We are also a royal priesthood. Royal denotes the status of our priesthood, which is kingly, like that of Christ the King, our High Priest, typified by Melchizedek (Heb. 7:1-2, 26; Gen. 14:18). We are also a holy nation and a people acquired for a possession. Holy denotes the nature of the nation. The Greek words rendered “a people acquired for a possession” are an equivalent to a Hebrew expression [that]...implies a particular treasure...In Titus 2:14 Paul speaks of “a particular people as His unique possession.”...This is an expression borrowed from the Old Testament (Deut. 7:6; 14:2; 26:18), and it denotes a people privately possessed by God as His unique, peculiar treasure (Exo. 19:5), His own possession. First, we are a chosen race, then a royal priesthood, a holy nation, and a people acquired for a possession. As God's particular treasure, we are His people who are precious to Him. (Life-study of 1 Peter, pp. 155-156)

Further Reading: Life-study of 1 Peter, msgs. 17—18

第三周■周六

晨兴喂养

林后四 12 “这样，死是在我们身上发动，生命却在你们身上发动。”

十 13 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。”

当我们在主死的杀死之下，祂复活的生命就借着我们分赐到别人里面。分赐生命到别人里面，总是我们接受十字架杀死的结果。（圣经恢复本，林后四 12 注 1。）

我们不该以为，保罗这么属灵，必定与我们完全不同。甚至他也必须学习受主的限制。譬如，保罗想去罗马，却没有料到他是带着锁链去的。不仅如此，他告诉罗马的信徒，他想从罗马经过，往西班牙去。（罗十五 24。）保罗从未去到西班牙，而是带着锁链到了罗马。这锁链就是主的度量、主的约束。神的度量不是让保罗自由地去罗马，乃是带他去罗马作囚犯。保罗的确去了罗马，但他是在罗马的监牢里。这样的坐牢就是约束。…神是主宰一切的，任何发生在保罗身上的事，都在神的主宰之下。这意思是说，保罗所受的捆绑和监禁，都是神主宰的约束。保罗愿意服在神的度量之下。他不挣扎，也不反抗这约束。（哥林多后书生命读经，五三一页。）

信息选读

主特别喜欢约束年轻人。如果年轻人无心事奉，主会挑旺他们事奉祂。但等他们被挑旺之后，祂又会限制他们。人天然的性情不喜欢这种限制。譬如，

WEEK 3 — DAY 6

Morning Nourishment

2 Cor. 4:12 So then death operates in us, but life in you.

10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.

When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross. (2 Cor. 4:12, footnote 1)

We should not think that Paul was so spiritual that he was altogether different from us. Even he had to learn to take the Lord's restriction. For example, Paul wanted to go to Rome, but he did not expect to go there in bonds. Furthermore, he told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation. God did not measure out Rome to Paul in a free way. Instead, God led him there as a prisoner. Yes, Paul was in Rome, but he was there in prison. That imprisonment was a restriction...God is sovereign, and whatever happened to Paul was under God's sovereignty. This means that Paul's bonds and imprisonment were God's sovereign restriction. Paul was willing to be subject to God's measuring. He neither transgressed this restriction nor rebelled against it. (Life-study of 2 Corinthians, pp. 442-443)

Today's Reading

The Lord is especially interested in restricting the young people. If the young ones do not have a heart to serve the Lord, He will stir them up to serve Him. But once they have been stirred up, He will limit them. Human nature does not

在睡觉和活动上，我们也许不喜欢受限制。我们在属灵上沉睡时，神会来挑旺我们。但我们太活跃的时候，祂就约束我们。我知道有些年轻人因着神这样对待他们，而向神生气。一位年轻弟兄可能想在年轻人中间带头。如果他带头了，他可能又想在召会中作执事或长老。在这些事上，他可能巴望有快速的进展。但神的原则乃是先叫我们快起来，又使我们慢下去；先兴起我们来，又使我们降下。当我们下沉时，祂来扶持我们。但当我们上得太高，祂就把我们拉回来。…我们若肯接受神这样的上上下下，最终我们就能在祂的工作中有所用处。

许多年轻人受不了神的上上下下。几番上上下下，他们就想逃了。他们的态度是：“如果神要我上，就让我上到诸天之上，留在那里直等主耶稣回来。如果神要我下，就把我留在底下。我不喜欢上上下下，下下上上。”这种不喜欢神的上上下下，是许多年轻人个性的表现。

神不要我们一直在上，或一直在下。甚至在自然界，日夜的转换也证实这事。…神创造我们，不会使我们的一日或一夜持续多年之久。这可能是照着我们的路，却不是照着神的路。

我鼓励青年圣徒特别要研读这一段话，〔林后十7～18，〕从中学习如何在召会的事奉中行事，并如何在主的恢复里行动。青年人，你们必须知道自己的尺度、界限。这意思是说，你们必须知道神所量给你们的度量有多少，范围有多大。这样的约束和限制，对于我们的肉体是非常实际的对付。我们天然的人喜欢无拘无束。但神知道我们的难处，所以给我们一些限制和约束，好叫我们留在祂所分给我们的度量之内。（哥林多后书生命读经，五二九至五三〇、五三四页。）

参读：哥林多后书生命读经，第五十一篇；认识生命与召会，第十六篇。

like this kind of limitation. For example, both in our sleeping and in our activity, we may not like limitations. When, spiritually speaking, we are asleep, God will stir us up. But when we become too active, He will restrict us. I know some young people who have been offended because God has done this to them. A young brother may want to be a leader among the young people. If he becomes a leader, he may then want to be a deacon or an elder in the church. In these matters he may expect to make swift progress. God's way, however, is first to speed us up and then to slow us down, first to raise us up and then to lower us down. When we are down, He will lift us up. But when we get too far up, He will lower us down...If we can take God's ups and downs, we will eventually become useful in His work.

Many young people cannot tolerate God's ups and downs. After a few of these ups and downs, they want to quit. Their attitude may be, "If God wants me up, then let me go up to the heavens and stay there until the Lord Jesus comes back. But if God wants me down, let me stay down. But I don't like going up and down, down and up." This unhappiness with God's ups and downs is an expression of the disposition of many young people.

God does not want us to be always up or to be always down. Even in nature the alternating of day and night testifies of this...God did not create us so that we would have a day or night that would last for many years. This may be according to our way, but it is not according to God's way.

I encourage the young people especially to study this portion of the Word [2 Cor. 10:7-18] and learn from it how to conduct themselves in the church service and how to move in the Lord's recovery. Young people, you must know your rule, your limit. This means that you must know how much God has measured to you, how much He has apportioned to you. This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation. However, God knows our problem. Therefore, He sets up boundaries and restrictions so that we may stay within the measure that He has apportioned to us. (Life-study of 2 Corinthians, pp. 441, 444-445)

Further Reading: Life-study of 2 Corinthians, msg. 51; CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 3, 16

第三周诗歌

补125

主是生命种子

降B大调

4/4

5 | 3̣. 3̣ 3̣. 2̣ 1̣. 1̣ 7̣. 1̣ | 2̣. 1̣ 6̣. 1̣ 5̣. 5̣ | 3̣. 3̣ 3̣. 2̣

一、主 是 生 命 种 子，已 经 撒 在 我 们 心 里，祂 要 发 苗 渐

1̣. 1̣ 7̣. 1̣ | 2̣. 2̣ 2̣. 3̣ 2̣. 5̣ | 3̣. 3̣ 3̣. 2̣ 1̣. 1̣ 7̣. 1̣ |

渐 长 大，长 成 祂 的 身 量。祂 不 需 要 规 条、仪 文，只

E^b B^b E^b F₇ G^m C₇ F

2̣. 1̣ 6̣. 1̣ 5̣. 5̣ | 6̣. 6̣ 7̣. 7̣ 1̣. 1̣ 2̣. 2̣ | 3̣. 2̣

需 活 水 浇 灌；借 此，包 罗 万 有 生 命 就 要 逐

1̣. 7̣ 1̣ 5̣ | 1̣-1̣. 5̣ 1̣. 7̣ | 6̣. 6̣-6̣ | 2̣-2̣. 6̣ 2̣. 1̣ |

渐 成 长。何 等 奇 妙 的 种 子，就 是 耶 稣 我

F B^b E^b B^b F₇ B^b

7̣ - - 5̣ | 3̣-3̣. 2̣ 1̣. 7̣ | 2̣ 1̣ 7̣ 6̣ | 5̣ 1̣. 1̣ 7̣ | 1̣ - - 0 ||

主， 祂 撒 在 我 的 里 面，长 大 并 达 到 成 熟。

- 二、我们许多个别麦粒不能沾沾自喜， 所有麦粒必须一起接受捣碎磨细；
直到麦子磨成细面并作成一个饼， 所有圣徒相调为一，模成主的身体。
我们都须被磨细，直到失去自己， 所有个别麦粒都模成祂一个身体。
- 三、种子已种，麦子长成，细面是那成品， 我们乃是神的田地，在合一里长进。
所有生命的长大是为着建造召会， 让神和人得一居所不再无家可归。
生命是为着建造，神与人可安息， 在此神与祂子民大家都和睦同居。
- 四、神的建造乃在于精金、宝石和银子， 为着变化，细面需经多少压榨苦楚！
麦子不能停在细面阶段自满自足， 必须经过生命变化成为金银宝石。
细面须经历痛苦，才能变成宝石； 然后建造在一起，完全达到祂旨意。
- 五、生命变化完全成熟，结出一颗珍珠， 简单、珍贵、包罗万有，且是满有价值。
荣耀之主死而复活，经过生产之苦， 终于得着召会一新妇，叫祂心满意足。
珍珠是祂心所要，新妇是祂所悦； 这是祂心爱配偶，单一、纯净、又宝贝。
- 六、愿主保守我们灵里贫穷，清心向主； 使我们作好土，生命种子长大，丰富。
直到目标达到，同被建造，你能满足， 得着无价至宝一珍珠，就是你的新妇。
主，倒空我们的灵，使我们心纯净， 叫我们生命成熟成为你心爱新妇。

WEEK 3 — HYMN

The Lord, the seed of life, has sown

The Church — Building by the Growth in Life

1242

B^b B^b/D E^b B^b G^m C⁷ F

1. The Lord, the seed of life, has sown Himself in-to our heart To grow up in - to full-ness and be-come His count-erpart. The

5 B^b B^b/D E^b B^b/D E^b B^b/D E^b

seed requires no rules or forms, for wa - ter is its need— By this the all - in-clu - sive seed will

B^b/F F⁷ B^b B^b/D E^b G⁷/D C C⁷/E F F⁷/A B^b B^b/D C^m/E^b C^m B^b/F F⁷ B^b E^b/B^b B^b

8 Chorus

grow in us indeed! (C) The seed is simply Jesus! Oh, Je - sus lives in me! And by His growth this seed in us will reach matur-i - ty.

2. The growth of Christ, the seed, in us
Will soon produce the wheat,
The life within break forth—yet work
Divine is not complete;
For wheat alone can never be
The seed's expression true;
So all the grains must blend together
Into something new.

The seed is simply Jesus;
Now wheat is Jesus too!
The grains of wheat must blend
Together into something new.

3. The individual grains of wheat
No longer must be free,
But crushed together, ground to powder,
Every grain must be,
Until the wheat becomes the meal
From which the loaf is formed
Till all the saints will blend and to
His Body be conformed.

We all must take the grinding
until the Christ within
Can mold into His Body all the
individual grains.

4. The seed is planted, wheat is grown
And meal is the sum
Of all the growth upon God's farm,
Where Christians grow as one;
But all the growth in life is for
The building of the church,
That God and man may have a home
And both may end their search.

The farm is for the building,
for God and man a home,
Where both may dwell among
His people gathered into one.

5. God's building is produced by silver,
Precious stones, and gold—
From meal through transformation,
Pressure, heat, and pain untold.
The meal must not be satisfied
To stay as meal alone,

But must submit to transformation
Into precious stone.

The meal must pass through suffering
that precious stones be formed;
Then built into God's building, to His
purpose full conformed.

6. From fullest growth and transformation
Comes a pearl of worth;
This simple, precious, all-inclusive
Gem will then come forth.
Conceived in death and formed in life
By that all-glorious One,
The church, His Bride, the fruit of all
The work that He has done.

The pearl is what He's after,
the Bride to please His heart,
So single, pure and precious,
and His very counterpart.

7. The growth in life begins when planted
On God's farm we're found:
The growing seed becomes the wheat
From which the meal is ground.
But building work proceeds when meal
Submits to be transformed;
Then gold and silver, precious stones
For building will be formed.

The farm is for the building,
built up by precious stones,
From which the priceless pearl comes
forth to be His Bride, His own.

8. Lord, keep us poor in spirit,
Pure in heart that we may be
Good ground in which the seed of life
May grow abundantly,
Until the final stage is reached
And You are satisfied
And have Your priceless, chosen pearl,
Your joy complete, Your Bride.

Lord, keep us poor in spirit
and purified in heart,
That growing up in us You may
bring forth Your counterpart.

第三周 · 申言

申言稿：_____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]