

7012 牧養材料 (第一至六系列)

SHEPHERDING MATERIALS (Series 1—6)

著者：臺灣福音書房編輯部

■ 簡介

本套牧養材料，係為幫助聖徒傳揚福音並實行生機牧養而編成，內容取材自本書房所出版之各種書刊，主要為倪柝聲弟兄與李常受弟兄的信息。全套共六個系列，包括：高品福音、得救以後、信而順服、靈與生命、認識真理、與召會生活。每系列有十六題，皆附上重要經文及相關詩歌，方便使用者靈活運用，以達到分賜基督、供應生命之目標。



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7012 牧養材料 第一系列

SHEPHERDING MATERIALS (Series 1)

著者：臺灣福音書房編輯部

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高品福音 (7012-1)

The High Gospel



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第一題 人生的奧秘

Topic 1: Mystery of Human Life (S1-01)

羅 9 : 23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。

羅 10 : 9 你若口裏認耶穌為主，心裏信神叫祂從死人中復活，就必得救。

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

Rom. 10:9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved.

神的計畫

神有一個計畫，這個計畫與人發生極大的關係，（弗一5，）這個計畫聖經稱作神的經綸。（三9～11。）神的經綸就是神對人全盤的計畫。祂解釋人的來源、終局與生存意義。

人被造是為盛裝神

您被造不是為盛裝食物在肚腹裏，也不是為盛裝學問在頭腦裏，乃是為盛裝神在您的靈裏。（羅九23～24，弗五18。）

罪進入人裏面，叫人墮落

罪叫人的靈死亡，（二1，）叫人的心思背叛，（西一21，）叫人的身體犯罪。（羅六12。）雖然人自古想盡一切方法，要脫離犯罪，但人不能救自己。

基督被釘在十字架上， 完成救贖的工作

祂作為神的羔羊而死，除去世人的罪；（約一29；）作為銅蛇而死，毀壞古蛇一撒但；（三14；）作為一粒麥子而死，釋放神聖的生命。（十二24。）

神的分賜為使人重生

GOD'S PLAN

God has a plan. This plan has everything to do with man (Eph.1:5). In the Bible, this plan is called God's economy (Eph.3:9-11). God's economy is just God's entire plan for man. It explains the origin and destiny of man as well as the meaning of human existence.

MAN WAS CREATED TO CONTAIN GOD

You are not merely created to contain food in your stomach, or to contain knowledge in your mind, but you are created to contain God in your spirit (Rom. 9:23-24; Eph. 5:18).

SIN ENTERED INTO MAN TO CAUSE MAN TO FALL

Sin caused man's spirit to be deadened (Eph. 2:1), caused man's mind to rebel (Col. 1:21), and caused man's body to sin (Rom. 6:12). Throughout history, man has tried every possible way to escape sin, but he has found that he cannot save himself.

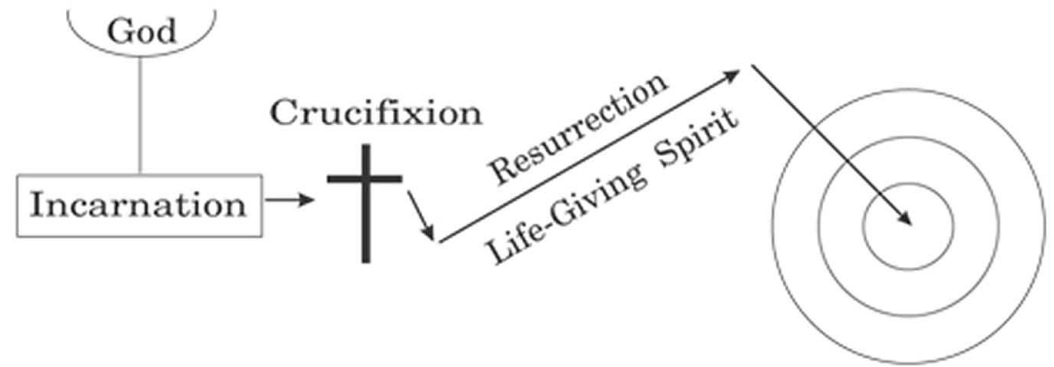
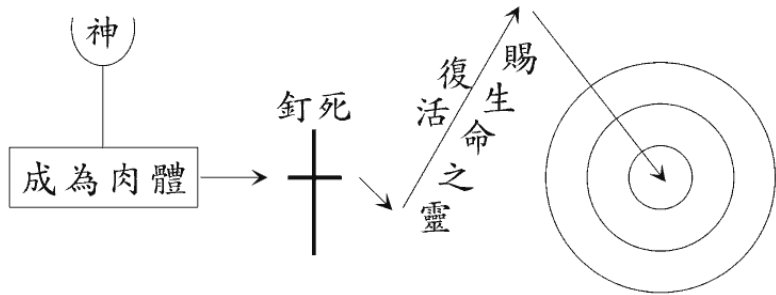
CHRIST WAS NAILED TO THE CROSS TO ACCOMPLISH THE WORK OF REDEMPTION

As the Lamb of God, He died to take away man's sin (John 1:29); as the brass serpent that had been lifted up, He died to crush the old serpent—Satan (John 3:14); as a grain of wheat, He died to release the divine life (John 12:24)

GOD'S DISPENSING FOR REGENERATING MAN

神『成了』肉體，降生為人，稱為耶穌。『話成了肉體，支搭帳幕在我們中間。』（一14。）主『成了』那靈，從死復活，成為賜生命的靈。『末後的亞當成了賜生命的靈。』（林前十五45下。）這個靈既是『賜生命的靈』，就帶著生命，把神分賜到相信祂的人裏面。

God became flesh, born as a man called Jesus. “The Word became flesh and tabernacle among us.” (John 1:14). The Lord became the Spirit called the life-giving Spirit by His resurrection from the dead. “The last Adam became a life-giving Spirit.” (1 Cor. 15:45b). Since this Spirit is the life-giving Spirit, He dispenses God with His life into His believers.



現在你該作甚麼？

WHAT MUST YOU DO NOW

一 心歸向神—悔改

悔改乃是『心思轉變』。『你們要悔改，因為諸天的國已經臨近了。』（太四17。）

1. Turn Your Heart to God—Repent

Repentance is to have a change in mind. “Repent, for the kingdom of the heavens has drawn near.” (Matt. 4:17)

二 相信—接受

相信就是接受。

『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』（約一12。）

2. Believe—Receive

Believing is just receiving.

“But as many as received Him, to them He gave authority to become children of God, to those who believe in His name.” (John 1:12)

三 承認—求告

『你若口裏認耶穌為主，心裏信神叫祂從死人中復活，就必得救。』（羅十9。）

3. Confess—Call

“...if you confess with your mouth, Lord Jesus, and believe in your heart that God has raised Him from among the dead, you shall be saved.” (Rom. 10:9)

四 受浸—見證

4. Be Baptized—Testify

受浸是在人面前作見證。所有相信的人都應該受浸，好叫他們不但在神面前得救，也能在人面前得救。藉著受浸，神把我們從撒但的國度，遷到神的國度裏。

主耶穌說，『我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。』（約三 5。）

現在請你禱告：

『主耶穌阿！我是一個罪人，我需要你。求你進到我的靈裏，除去我的罪，充滿我，叫我得有神的生命。我現在接受你作我的救主和生命。我把自己奉獻給你。奉主的名求，阿們！』

參讀：人生的奧祕。

Baptism is a testimony before men. All believers should be baptized in order to be saved not only before God, but also before men. Through baptism, God transfers us from the kingdom of Satan into the kingdom of God.

The Lord Jesus said: “Truly, truly, I say to you, unless a man is born of water and the Spirit, he cannot enter into the kingdom of God” (John 3:5).

NOW PLEASE PRAY

“Lord Jesus! I am a sinner. I need You. Come into my spirit. Take away my sin. Fill me that I may have the life of God. I receive You right now as my Savior and life. I give myself to You. I ask this in Your name, Amen!” (The Mystery of Human Life, pp. 2, 5, 7, 8, 10, 11, 14-16)

Further Reading: The Mystery of Human Life

福音—人生的意義

7 7 7 7

F 大調

4/4

F 3 · 2 1 B^b | C₇ 3 · 2 1 — | C₇ 2 · 1 7̣ 6 | 5 · 4 3 — |

一 人 是 神 造 的 容 器， 有 靈 有 魂 又 有 體。

3 · 2 1 B^b | A₇ 3 · 2 1 1 | G_m 2 4 C₇ 3 2 | 1 — — — ||

神 要 作 人 的 內 容，從 人 顯 出 祂 光 榮。

二 人 原 有 神 的 形 像， 身 分 地 位 何 高 尚；
還 須 有 神 的 生 命， 得 以 分 享 祂 性 情。

三 基 督 乃 是 神 顯 出， 爲 人 受 死，將 人 贖；
復 活 成 爲 生 命 靈， 進 入 人 靈 作 生 命。

四 人 的 生 存 無 基 督， 一 切 盡 都 感 虛 無；
失 缺 人 生 的 意 義， 無 指 無 望，無 目 的。

五 接 受 基 督 作 生 命， 人 就 靈 裏 得 重 生；
時 時 憑 祂 而 生 活， 虛 空 人 生 變 詩 歌。

六 如 此 便 能 彰 顯 神， 也 能 造 福 於 人 羣，
流 出 活 水 的 江 河， 解 除 羣 眾 的 乾 渴。

七 基 督 凱 歸 榮 耀 中， 你 的 身 體 必 得 榮，
變 得 與 祂 形 狀 同， 同 榮 共 存 永 無 終。

God made man a vessel

Gospel — The Meaning of Human Life

1404

1. God made man a ves - sel he With a spir - it, soul, bod - y.
God to man his con - tent be That through man His glo - ry see.

- | | |
|---|--|
| 2. Man does have God's image true,
Noble in his status, too.
But God's life man also needs
Divine nature to receive. | 5. But when man takes Christ as life,
He's in spirit born anew.
When he daily lives by Christ,
Vanity is turned to song. |
| 3. Christ in death as God expressed
Man redeemed, His blood was shedd'st.
In His resurrection He
Enters us our life to be. | 6. Therefore, man can God express
That the whole world he would bless.
Living water flowing out
People's thirst to satisfy. |
| 4. Man without Christ will perceive
That all things are vanity.
Human life is meaningless
Without hope or purpose. | 7. When in glory Christ returns
Glorified our body be
To His glorious body conformed
With Him for eternity. |

第二題 基督是人生的意義

Topic 2: Christ as the Meaning of Human Life (S1-02)

西 3：4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

約 5：24 我實實在在的告訴你們，那聽我話，又信差我來者的，就有永遠的生命，不至於受審判，乃是已經出死入生了。

John 5:24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

神需要我們，我們需要基督

GOD'S NEED FOR US AND OUR NEED FOR CHRIST

神需要人，而人需要基督。沒有人，神不能完成祂的定旨；沒有人，神不能作任何事。另一面，我們也必須說，『沒有基督，我不能作任何事。』沒有我們，神不能作任何事；沒有基督，我們也不能作任何事。神需要我們，我們需要基督。我們在這裏是為著神；基督在這裏是為著我們。

God needs man, and man needs Christ. Without man, God cannot fulfill His purpose. Without man, God can do nothing. On the other hand, we also have to say, "Without Christ, I can do nothing." Without us, God can do nothing, and without Christ, we can do nothing. God needs us, and we need Christ. We are here for God, and Christ is here for us.

我們若不是為著神，並且沒有基督為著我們，我們就是悲慘、可憐的。不幸的是，這正是今天世人真實的光景。世界上的人不為著神，也沒有基督為著他們。他們自己作主，信靠自己。但我們基督徒與他們不同，因為我們是為著神，並有基督為著我們。

If we were not for God and if we did not have Christ for us, we would be miserable and pitiful. Unfortunately, this is the real situation of today's world. The people in the world are not for God, and they do not have Christ for them. They just go along by themselves and by trusting themselves. But we Christians are different in that we are for God, and we have Christ for us.

以基督為我們的生命

TAKING CHRIST AS OUR LIFE

就人的一面說，我們也許不能作許多事，但我們都能呼吸、喫喝。即使小小的嬰孩也知道如何喫喝、呼吸，而不需要任何人教他們。照樣，在屬靈的範圍裏，我們也是有所不能的；但我們能吸入基督、（約二十 22、）喝基督、（四 14，七 37、）並接受基督作我們的食物。（六 35，51，57。）基督是空氣、是氣息，基督是水、是飲料，基督是糧食、是食物；因此，我們都能吸取祂。神無意要我們憑著自己彰顯祂，或憑自己為祂作甚麼。神的目的乃是要我們接受基督作生命，（西三 4，約六 57，十四 19，）而彰顯祂並為祂作事。

Humanly speaking, we may be incapable of doing many things, but all of us can breathe, drink, and eat. Even the little babes know how to do these things. There is no need for anyone to teach them. In the same manner, we are incapable in the spiritual realm, but we can breathe in Christ (John 20:22), drink Christ (4:14; 7:37), and take Christ in as our food (6:35, 51, 57). Christ is the air, the breath; Christ is the water, the drink; and Christ is the bread, the food. Therefore, we all can take Christ in. God has no intention for us to express Him by ourselves or to do anything for Him by ourselves. God's intention is that we express Him and do things for Him by taking Christ as our life (Col. 3:4; John 6:57; 14:19).

有兩大錯誤——一是世人所犯的，一是基督徒所犯的。世人的大錯誤是他們不為神作甚麼。另一面，基督徒試著要靠自己為神作事；這也是一個大錯誤。我們正確的路乃是不憑我們自己，而憑基督作我們的生命，來為神作事。主耶穌說，『離了我，你們就不能作甚麼。』（約十五5下。）然而使徒保羅說，『我在那加我能力者的裏面，凡事都能作。』（腓四13。）沒有基督，我們不能作甚麼；但有了基督，並在基督裏，我們就凡事都能作。主在約翰十四章二十節告訴門徒：『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』因此，我們並非沒有基督。我們有基督，並且我們在基督裏。

今天在人類社會中，沒有別的，只有虛空和痛苦，因為世人都在錯誤的道路上。他們與神無分無關；然而基督徒卻試著靠自己為神作事。如今在這世代的末了，主要有所恢復，而這恢復主要的是藉著年輕的一代。因此，你們青年人都該學習，如何以基督為你們的生命，而為著神。我若問你們在這裏作甚麼，你們不該說你們是在這裏讀書或作事。你們必須回答說，『我在南加州這裏是為著神！』青年人在這裏作甚麼？他們在這裏是為著神！用甚麼方式？乃是藉著以基督為他們的生命！這意思是說，他們吸基督，喝基督，並喫基督。

沒有我們，神不能作甚麼；沒有基督，我們也不能作甚麼。我們是神的器皿，需要以基督為我們的生命。我們是適合接受基督作我們生命的，這是何等奇妙！動物被造不是為著接受基督；但我們是，我們都有資格接受基督。

我們需要基督作生命

我們要作某一件事，必須有作那事的正確生命。狗會吠，因為牠有狗的生命，這生命就是會吠的生命。貓會捉老鼠，因為貓的生命裏有這性能，我們卻沒有。照樣，我們若要彰顯神，運用神的權柄，就需要有這種生命。人的生命既不適合彰顯神，也不適合運用神的權柄；但人的生命適合接受另一種生命，是能彰顯神、代表神的。一切動物的生命，如狗的生命、貓的生命、或鳥的生命，都不適合接

There are two big mistakes—one made by the worldly people and the other by the Christians. The big mistake of the worldly people is that they do nothing for God. The Christians, on the other hand, try to do something for God by themselves. This also is a big mistake. The right way for us is to do something for God not by ourselves but by taking Christ as our life. The Lord Jesus said, “Apart from Me you can do nothing” (15:5b). Yet the apostle Paul said, “I am able to do all things in Him who empowers me” (Phil. 4:13). Without Christ, we can do nothing. But with Christ and in Christ, we are able to do all things. In John 14:20 the Lord told the disciples, “In that day you will know that I am in My Father, and you in Me, and I in you.” Hence, we are not without Christ. We have Christ, and we are in Christ.

In today's human society there is nothing except vanity and misery because people are on the wrong way. They have nothing to do with God. The Christians, however, are trying to do something for God by themselves. Now, at the end of this age, the Lord is going to recover something mainly through the younger generation. Therefore, you young people all have to learn how to be for God by taking Christ as your life. If I ask you what you are doing here, you should not say that you are here studying or working. Rather, you have to say, “I am here in Southern California for God!” What are the young people doing here? They are here for God! By what way? By taking Christ as their life! This means that they are breathing Christ, drinking Christ, and eating Christ.

Without us, God can do nothing, and without Christ, we can do nothing. We are vessels for God who need to take Christ as our life. How wonderful it is that we are good for taking Christ as our life! The animals were not created for taking Christ, but we were. We all are qualified to take Christ.

OUR NEED FOR CHRIST AS LIFE

In order to do anything, we need the proper life. A dog barks because it has the dog life, which is a barking life. A cat is capable in catching mice because of the capacity in the cat life, but we do not have this capacity. Likewise, if we want to express God and exercise God's authority, we need the life to do it. The human life is good neither for expressing God nor for exercising God's authority. But the human life is good for receiving another life that is capable of expressing God and representing God. All the animal lives, such as the dog life, the cat life, or the bird life,

受另一種生命，神並沒有那樣造牠們。但神的確用一種方式創造我們，使我們能接受另一種生命。這生命乃是神自己那永遠的生命，也就是基督。

神創造我們，給我們造了人的靈，作為接受的器官，好接受神自己到我們裏面，作我們的生命。人的生命不能彰顯神，也不適合運用神的權柄；但人的生命適合一件事，就是接受那有能力的生命——永遠的生命。（約壹一2。）『人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。』（五12。）

向基督敞開我們自己 並接受祂作我們的生命

沒有基督，一切都是空的。沒有基督，一切都是虛空。人是宇宙的意義，而基督是人生的意義。雖然人是宇宙的意義，若沒有基督，人仍缺乏內容或實際。沒有基督，人不過是虛空的器皿。人這虛空的器皿，需要基督作內容。這就是為甚麼我們必須向基督敞開我們自己，接受祂作我們的生命。

你需要一直敞開自己，呼求祂的名；不要在心思裏持守任何宗教或屬靈的事物。這樣你就會看見，祂是那即時、現時、今時、時時的基督；祂是此時此刻的基督。在人拒絕、逼迫你時，祂是基督。不要在心思裏持守這麼多道理；道理不管用，只有基督管用。這位基督是那活的基督；祂不是道理的基督或教訓裏的基督，乃是那現時、真實、實際的，作為賜生命之靈的基督。（林前十五45下。）你只要簡單的呼求祂。

祂是活的靈，一直與我們同在。祂是現時、有效、便利、即時的。不論你在那裏，處於何種環境，不論你面對何人，或被人如何對待，你要忘記你自己和你的講理；只要向祂敞開呼求：『哦，主耶穌。』只要享受祂，祂是你的生命和你的內容，是你人生的意義。（傳揚高品福音的生活，二〇至二三、三七至四〇頁。）

參讀：傳揚高品福音的生活，第三至四章。

are not good for receiving another life. God did not create them in this way. But God did create us in a way that we can receive another life. This life is the eternal life of God Himself, which is Christ.

God created us with a human spirit as the receiving organ to receive God Himself into us as our very life. The human life is not capable of expressing God and not good for exercising God's authority. But the human life is good for one thing, that is, for receiving the life which is capable—the eternal life (1 John 1:2). "He who has the Son has the life; he who does not have the Son of God does not have the life" (5:12).

OPENING UP OURSELVES TO CHRIST AND RECEIVE HIM AS OUR LIFE

Without Christ everything is empty. Without Christ everything is vanity. Man is the meaning of the universe, and Christ is the meaning of human life. Although man is the meaning of the universe, without Christ man has no content or reality. Without Christ man is merely an empty vessel. Man as an empty vessel needs Christ as the content. This is why we have to open up ourselves to Christ and receive Him as our life.

You need to open up yourself all the time and call on His name. Do not keep anything religious or spiritual in your mind. Then you will see that He is the instant, present, up-to-date, moment-by-moment Christ. He is the Christ at this moment. At the moment when people reject and persecute you, He is the Christ. Do not keep so many doctrines in your mind. Doctrines do not work. Only Christ works. This Christ is the living Christ. He is not the doctrinal Christ or the Christ in teachings, but the Christ who is so present, real, and practical as the life-giving Spirit (1 Cor. 15:45b). Simply call upon Him.

He is the living Spirit who is with us all the time. He is present, prevailing, available, and instant. No matter where you are, no matter what situation you are in, whether you are dealing with someone or you are being dealt with by someone, forget about yourself and your reasonings; simply open to Him and call, "O Lord Jesus." Just enjoy Him. He is your life and your content. He is the meaning of your human life. (The Life for the Preaching of the High Gospel, pp 13, 23-25, 36-39)

Further Reading: The Life for the Preaching of the High Gospel, Chs. 3-4

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G 大調

4/4

G	B7	Em	Am	A7	D
3 · 3	3 2	1 - 6 -	4 · 3	2 1	7 - - -
一	主, 你	是我	生命,	活	在我
D7	G	D7	A7	D	
5 2 3 4	3 - 1 -	2 · 1	7 6	5 - - -	
帶	着	神	的	豐	盛,
G	C	D7	G	C	Am
5 · 5 · 6 · 7	2 - 1 -	1 1	4 4	3 - - -	
你	的	聖	別	性	情,
Em	G	C	D7	G	
1 2 3 4	5 - 5 -	6 4	3 2	1 - - -	
你	的	復	活	大	能,
		使	我	能	得
					勝。

- 二 你這生命流通, 我就蒙光照,
使我活在光中, 與你能相交;
帶來各種供應, 也有所要求,
使我得蒙潔淨, 享受你所有。
- 三 你是那靈運行, 像膏油塗抹,
將我心思、心、靈, 全都浸潤過,
使我全人變化, 成爲你形狀,
直到成熟長大, 滿有你身量。
- 四 你的生命成分, 成爲我豐富,
時常將我滋潤, 使我得復甦。
生命吞滅死亡, 軟弱變剛強;
釋放消除捆綁, 下沉變高昂。
- 五 因此我將自己, 完全獻給你,
照着你的心意, 活在交通裏;
不再立志掙扎, 不再改自己,
使你受到打岔, 毫不能爲力。
- 六 乃是完全停下 自己的努力,
讓你運行、變化, 使我脫自己;
與眾聖徒配搭, 成爲你身體,
讓你定居、安家, 彰顯你自己。

Thou art all my life, Lord

The Church — Her Building

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1. Thou art all my life, Lord, In me Thou dost live;
With Thee all God's ful - ness Thou to me dost give.
By Thy ho - ly na - ture I am sanc - ti - fied,
By Thy re - sur - rec - tion, Vic - t'ry is sup - plied.

2. Now Thy flowing life, Lord,
Doth enlighten me,
Bringing in the spirit
Fellowship with Thee;
All my need supplying,
Making Thy demand,
Leading me to cleansing
And in Thee to stand.
3. Thy anointing Spirit
Me shall permeate,
All my soul and spirit
Thou wouldst saturate;
Every part transforming
Till conformed to Thee,
Till Thy life shall bring me
To maturity.
4. Lord, Thy life abundant,
Flowing, rich and free,
Constantly refreshes
And empowers me.
Death by life is swallowed,
Weakness is made strong,
All my bonds are broken,
Gloom is turned to song.
5. I would give myself, Lord,
Fully unto Thee,
That Thy heart's desire
Be fulfilled in me.
I no more would struggle
To myself reform,
Thus in me to hinder
What Thou wouldst perform.
6. I would cease completely
From my efforts vain,
Let Thy life transform me,
Full release to gain;
Build me up with others
Till in us Thou see
Thy complete expression
Glorifying Thee.

第三題 召會生活 是真正的團體生活

Topic 3: The Church Life as the Real Communal Life (S1-03)

約 13 : 34 我賜給你們一條新誡命，乃是叫你們彼此相愛，正如我愛你們，為使你們也彼此相愛。

約 13 : 35 你們若彼此相愛，眾人因此就認出你們是我的門徒了。

John 13:34 A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

John 13:35 By this shall all men know that you are My disciples, if you have love for one another.

對團體生活的渴慕，乃是神所創造的

人都渴慕過一種團體的生活，這個渴慕來自我們天然的組成。在我們天然的組成、天然的生命裏，我們都渴慕合羣，在團體中與別人一同生活。

創世記一章二十六節神先說，『我們要…造人，』然後說，『使他們管理…。』前面的『人』是單數，但後面的『他們』（『人』的代名詞）卻是複數。神是造一個人，還是造許多人？神為甚麼用單數的『人』，然後又用複數的『他們』？祂是造一個人，還是造許多人？答案是：神在一個人裏造了許多人。或者可以說，神所造的一個人包括了許多人。這意思是說，在神的心意裏，人是團體的。神不是造一個亞當，然後造一個亞伯拉罕，再造一個大衛等等。神乃是造一個團體人——一個人包括所有的人。在神的心意裏，祂所作的乃是一件團體的事。所以我們都必須看見，對團體生活的渴慕乃是神在人性裏所造的。

召會生活是真正的團體生活

在基督裏，我們都有同一個生命，並且因著這共同的生命，我們有共同的性情和共同的渴慕。我們得救後，裏面馬上就渴慕和其他真基督徒接觸並交通，這是對團體生活的渴慕。召會生活乃是真正的團體生活。

THE GOD-CREATED DESIRE TO HAVE A COMMUNAL LIFE

People are desiring to have some kind of communal life. This desire comes out of our natural makeup. In our natural makeup, in our natural life, there is a kind of desire to have a community where we may live together with others.

In Genesis 1:26 God first said, “Let Us make man,” and then He said, “Let them have dominion.” Man is singular, but them, the pronoun for man, is plural. Did God make one man or many men? People think it is easy to understand the Bible. Yes, on the one hand, the Bible is simple. But on the other hand, it is really hard for people to understand. Why did God use the singular noun man and then the plural pronoun them? Did He make one man or many men? The answer is: God made many men in one man. Or you can say that God made one man with many men. This simply means that in God’s intention, man is corporate. God did not create an Adam, then an Abraham, then a David, etc. God created a corporate man—one man with all men. In God’s intention, what He did was a corporate thing. So we all have to realize that the desire to have a communal life was something created in the human nature by God.

THE CHURCH LIFE AS THE REAL COMMUNAL LIFE

In Christ we all have the same life, and with this common life we have a common nature and a common desire. After we are saved, immediately within us there is a desire to contact some genuine Christians for fellowship. This is the desire for a community, a communal life. The church life is the real communal life.

基督是我們共同的元素和生命，

使我們彼此相愛

我們必須知道，我們若想要過某種生活，就必須有某種生命。神造人，給人一種渴慕活在團體裏的生命，但這生命受到破壞和毒害。因此，一面我們因著有神造的天性，渴慕與別人一同生活；另一方面，因著我們人的生命受到撒但的破壞、殘害，在我們墮落的天性裏，沒有正當的生命來過團體生活。

但現在我們有了基督，基督是奇妙的。祂是那共同的因素、共同的元素，使我們能在團體生活中是一，而彼此相愛。（羅十二 10。）我不認識所有弟兄的名字，但我仍然非常愛他們，只因他們是在主裏的弟兄。在所有的弟兄中間有一個共同的元素，這個元素就是基督。基督乃是使我們能彼此相愛的元素。此外，基督在我們裏面乃是生命，這生命有能力使我們彼此相愛。（傳揚高品福音的生活，五六至五九頁。）

參讀：傳揚高品福音的生活，第六章。

CHRIST AS OUR COMMON ELEMENT, LIFE, AND PERSON

FOR US TO LOVE ONE ANOTHER

We have to know that if we want to have a certain living, we need a certain life. God created man with a life that desires to be in a community, but that life was damaged and poisoned. Thus, on the one hand, because we have the God-created nature, we have the desire to live with others; on the other hand, because our human life was damaged and spoiled by Satan, in our fallen nature we do not have the proper life for communal living.

But now we have Christ. Christ is wonderful. He is the common factor, the common element, for us to be one in the communal life with love for one another (Rom. 12:10). I do not know the names of all the brothers, but I still love them very much simply because they are brothers in the Lord. There is a common element among all the brothers, and that element is Christ. Christ is the element that causes us to love one another. Also, Christ within us is the life with the ability for us to love one another. (The Life for the Preaching of the High Gospel, pp. 53-56)

Further Reading: The Life for the Preaching of the High Gospel, Ch. 6

哦，基督有一榮耀召會

(英1226)

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降A大調

一 哦，基督有一榮耀召會，我們有分於她—何等喜樂，主使
 我們合為一！看哪，在宇宙中有一身體，我們屬於她—
 阿利路亞，主使我們合為一！阿利路亞，榮耀
 身體！我們是身體的肢體！一切完全
 為這身體！阿利路亞，主使我們合為一！

二 不是單獨孤立基督徒， 乃是團體新人—
 神需要她完全彰顯她自己； 不僅是一個地方召會，
 乃是整個身體— 阿利路亞，我們在這身體裏！
 阿利路亞，榮耀身體！ 使撒但戰抖的身體！
 在身體裏我們得勝！ 阿利路亞，我們在這身體裏！

三 神那完全聖別的性情， 顯在七金燈臺—
 身體生活不容天然的存在。 我們合一且有分神性，
 金燈臺就照耀— 阿利路亞，她正發光且照耀！
 阿利路亞，榮耀身體！ 這個身體是金燈臺！
 處處發光，精光照耀！ 阿利路亞，她正發光且照耀！

四 我們如何彰顯這合一， 聖別並且照耀？
 阿利路亞，喫主耶穌就是路！ 祂是生命樹，是嗎哪，
 又是常新的筵席— 阿利路亞，我們天天都喫主！
 我們合一藉着喫主！ 我們聖別藉着喫主！
 我們發光藉着喫主！ 阿利路亞，喫主耶穌就是路！

Oh, the church of Christ is glorious

The Church — As Christ's Body

1226

1. Oh, the church of Christ is glo - rious, and we are part of it— We're so hap - py that the Lord has made us
 one! There's a Bod - y in the u - niverse and we belong to it— Hal - le - lu - jah, for the Lord has made us
 one! (C) Hal - le - lu - jah for the Bod - y! We are mem - bers of the
 Bod - y! We are whol - ly for the Bod - y! Hal - le - lu - jah, for the Lord has made us one!

- Not the individual Christians,
 but a corporate entity—
 God must have it for His full expression now;
 Not just individual churches but the Body corporately—
 Hallelujah, we are in the Body now!
 Hallelujah for the Body!
 Satan trembles at the Body!
 We're victorious in the Body!
 Hallelujah, we are in the Body now!
- How may we express such oneness,
 be divine and shining too?
 Hallelujah, eating Jesus is the way!
 He's the tree of life, the manna,
 and the feast that's ever new—
 Hallelujah, we may eat Him every day!
 We are one by eating Jesus!
 We're divine by eating Jesus!
 How we shine by eating Jesus!
 Hallelujah, eating Jesus is the way!
- There are seven golden lampstands in the nature all divine—
 Nothing natural does the Body life allow.
 When we're one and share God's nature,
 how the lampstand then does shine—
 Hallelujah, it is brightly shining now!
 Hallelujah for the Body!
 For the lampstands of the Body!
 For the golden, shining Body!
 Hallelujah, it is brightly shining now!

註：“身體”可改唱“國度”，第一節“我們是身體的肢體”，改唱“我們是國度的子民”。

第四題 聖經

Topic 4: The Bible (S1-04)

提後 3:16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的。

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

聖經遠超世上一切的書。牠是一本獨一的書。美國前總統林肯曾說，『聖經是神賜給人類最好的禮物。救世主一切的美善，皆由此書傳給我們。』牠是世上最廣泛為人閱讀的書，已譯成盈千語言，超過世間羣籍。每遇患難、徬徨，人就紛紛轉向聖經，尋求安慰、盼望和指引。『聖經』(Bible) 一辭是字來自希臘文 **biblos**，意思是『那書』(the book)。這指明聖經是世上書中『那』獨一的書。

The Bible stands above all other books in the world. It is a unique book. The sixteenth President of the United States of America, Abraham Lincoln, once said that “the Bible is the best gift God has ever given to man. All the good from the Savior of the world is communicated to us through this book.” It is the world’s most widely read book and has been translated into over one thousand languages, more than any other book in the world. Countless people have turned to the Bible for comfort, hope, and guidance during times of trouble and uncertainty. The word Bible comes from the Greek word biblos, which means “the book.” This means that the Bible stands as the unique book among all other books in the world.

聖經是一切經典中最高的

THE BIBLE BEING THE HIGHEST AMONG ALL THE CLASSICAL WRITINGS

聖經在記錄上是最高的

The Bible Being the Highest in Its Record

第一，聖經在其記錄的真實性上，無書能望其項背。許多宗教的經典，充滿了神話傳奇。但在聖經中，人能看到無數真實之人、事、地的引述。考古學及世俗史籍的記載，證實聖經各卷中的記載是精確的。

The first fact is that the Bible stands alone among all books in its record of authenticity. Many canons of other religions are filled with myths and legends. But within the pages of the Bible we find countless references to actual events, people, and places. The science of archaeology, along with secular historical records, confirms the precision of the references in the various biblical books.

聖經說到一位全能、永遠的創造主，祂從虛無中創造出宇宙，包括天、地、及一切受造之物。創世記所記載的創造，雖然本身不是科學的記述，卻與科學證據完全吻合。

The Bible tells of an all-powerful, eternal Creator who created the universe, including the heavens, the earth, and all created things, from nothing. The Genesis account of creation, while not a scientific narrative in itself, is completely harmonious with scientific evidence.

聖經在智慧和深奧上是最高的

The Bible Being the Highest in Its Wisdom and Profoundness

第二，關於人與神、人與人之關係，以及人的思想、意念、行爲、和日常生活方面，聖經具有超絕的智慧。在舊約時代，地上大部分的文化信奉多神，就是多於一神的信仰。大部分所謂的神明被描述爲殘忍、兇猛、有時甚至是好色者。但是，聖經揭示一位獨一的神，祂是無限的，卻是有位格的，祂如父親和丈夫一般照顧人，且是愛、尊敬、正義和憐憫的具體化身。

聖經也涵括了各類的知識，如神學、人文學、天文學、地質學、科學、哲學、社會學、政治、教育、文化及末世學。

聖經在倫理和道德上是最高的

沒有其他的書像聖經一樣，包含了最高的倫理道德。牠形容合宜的愛是一種人性的美德，是恆久忍耐，又有恩慈；不嫉妒；不自誇，不張狂。（林前十三 4。）牠定義愛是無限的赦免，甚至赦免自己的仇敵。（太五 44。）在神爲人捨去祂獨生子的行動上，聖經更具體說明了何謂愛。（約三 16。）基督徒是一班在愛裏行事爲人的人，（弗五 2，）召會是一個在愛中建造起來的團體。（四 16。）

聖經在影響上是最高的

歷史上有許多名人，都因讀聖經受感而相信基督。法國皇帝拿破崙兵敗，被放逐到聖赫勒那島（St. Helena）時，承認他和其他偉大領袖皆用武力建國，惟耶穌基督以愛立國。他也承認，雖然他能號召羣衆爲其理想赴湯蹈火，但須與人當面傳輸，纔得辦到。然而，十八個世紀以來，無數的男女信徒，未曾見過祂，卻滿懷喜樂，甘心樂意爲耶穌基督犧牲寶貴性命。他們願意撇下一切來跟隨基督，爲祂殉道，因爲他們看見聖經中啓示的基督。

聖經是神的聖言

聖經與其他一切的書所以不同，乃因牠的本質是神聖的。聖經乃是神的呼出。（提後三 16。）這告訴我們，聖經不

Second, the Bible bears the super wisdom concerning man's relationship with God and his relationship with his fellow man, his thought, his intention, his behavior, and his daily living. At the time of the Old Testament, most of the cultures on earth believed in polytheism, the belief in more than one God. The majority of the so-called gods were depicted as cruel, fierce, or at times even licentious. But the Bible reveals one unique God who is infinite and personal, who cares for human beings as a Father and a Husband, and who personifies love, respect, justice, and mercy.

The Bible also covers all kinds of knowledge, such as theology, the humanities, astronomy, geology, science, philosophy, sociology, government, education, culture, and eschatology.

The Bible Being the Highest in Its Ethics and Morality

No other book contains as high a standard of ethics and morality as the Bible. It describes proper love as a human virtue, which suffers long, is kind, is not jealous, does not brag, and is not puffed up (1 Cor. 13:4). It defines love in the extending of forgiveness even to one's enemy (Matt. 5:44). It exemplifies love in God's own act of giving up His only Son for man (John 3:16). Christians are those who walk in love (Eph. 5:2), and the church is a community built up in love (Eph. 4:16).

The Bible Being the Highest in Its Influence

Throughout history many famous people have been inspired to believe in Christ through reading the Bible. The French emperor Napoleon, after being defeated and exiled to the island of St. Helena, confessed that though he and other great leaders founded their empires upon force, Jesus Christ built His kingdom with love. He also confessed that though he could rally men to die for his cause, he had to do so by speaking to them face to face, whereas for eighteen centuries countless men and women had been willing to sacrifice their lives for Jesus Christ with joy without having seen Him once. The reason that so many have been willing to give up everything to follow Christ and to be martyred for Him is that they have seen the Christ revealed in the Bible.

THE BIBLE BEING THE HOLY WORD OF GOD

The reason that the Bible is different from all other books is that its nature is divine. The Scripture is God-breathed (2 Tim. 3:16). This tells us that the Scripture

是來自人的思想或心思。相反的，牠是神藉著祂的靈，將祂的思想和祂的話，呼入聖經的作者，並從他們裏面呼出來。因此，聖經包含神的元素，帶著祂的香氣。基督徒最大的喜樂和祝福，就是能穀每天接觸神，藉著祂呼出的話品嘗祂。

聖經既然是神藉著祂的靈，從人口中呼出祂的話，就沒有一句是出於人的意志；相反的，人是被聖靈推動，從神說出話來。彼後一章二十一節：『人被聖靈推動，從神說出來的。』這句話有兩層意義：第一，人被聖靈推動；第二，人從神說出來。在希臘原文，『被聖靈推動』是指船被風帶動。聖經的作者接受神的啓示，在聖靈的力量下被推動或帶動，說出神的話來。不只如此，當他們說話時，他們是從神裏面說話。是神的靈推動人說話，並且是人從神裏面說出話來。換言之，聖經是神藉著人的口，從人裏面說出祂自己的話。

聖經的主題

神和祂的計畫

聖經所啓示的神，是一位有智慧、有目的的神。一個有智慧、有目的的人是如何滿了計畫；照樣，我們這位最有智慧的神，也有一個永遠的計畫，這與人、與世界，都發生極大的關係。

人和他的定命

聖經告訴我們人從那裏來，人如何被造，以及人往那裏去。牠也說到神對人的計畫。

基督

基督是聖經的中心。舊約是一部關於基督的豫言，而新約則是這豫言的應驗。聖經告訴我們，基督如何為人類完成救贖和拯救。

聖靈

did not come out of man's thought, man's mind, but, rather, it was God's breathing His thought and His word through His Spirit into and out of the writers. Hence, the Bible contains God's element and carries His flavor. A Christian's greatest joy and blessing is to be able to contact God and taste Him daily through the word of His breath.

Since the Scripture is God's breathing His word out from men through His Spirit, no word of the Scripture can be of man's will; rather, men were borne by the Spirit and spoke from God. The word "men spoke from God while being borne by the Holy Spirit" (2 Pet. 1:21) has a twofold meaning: first, men were borne by the Spirit; second, men spoke from God. In the original Greek, being borne by the Holy Spirit refers to being carried along like a ship by the wind. The writers of the Bible received God's inspiration, and they were under the power of the Holy Spirit, being borne and carried along by Him to speak out God's word. Furthermore, when they spoke, they spoke from within God. It was the Spirit of God carrying men along to speak, and it was also men speaking from within God. In other words, it was God speaking His own word from within men through their mouth.

THE MAIN SUBJECTS OF THE BIBLE

God with His plan

The God revealed in the Bible is a God of wisdom and purpose. Just as any person who is intelligent and purposeful is always full of plans, our God, who is most wise, has an eternal plan, which has much to do with man and the world.

Man and His Destiny

The Bible tells us where man came from, how he was made, and where he is going. It also tells of God's plan for man.

Christ

Christ is the central figure of the Bible. The Old Testament is a prophecy concerning Him, and the New Testament is the fulfillment of this prophecy. The Bible tells us how this Christ accomplished redemption and salvation for mankind.

Holy Spirit

就是神的第三身位。在人對神的經歷上，聖靈被題及甚多。

神聖的生命

就是神的生命，是人相信基督時所接受的。這神聖的生命住在相信基督之人的裏面，並且指引、改變他們的生活。

在基督裏的信徒

新約告訴我們，作一個在基督裏的信徒的意義，以及活出正當基督徒生活的路。

召會

就是神今天在地上之信徒的集合。聖經解釋召會是甚麼，以及信徒如何聚集成為召會。

神的國度

就是今世和來世，神的管治和掌權的領域。

新天新地

說出在將來的永世裏所發生的事情。

藉著讀聖經，與耶穌基督相遇

我們若尋求真理，願意知道人生命的意義，就需要讀聖經，並且呼求基督。神已給每個人一個靈，（伯三二8，）要叫人明白並接受神的事。盼望我們從新約開始，讀這本奇妙的書—聖經。也盼望我們從今天起，藉著讀聖經與耶穌基督相遇，展開一個充實豐碩的人生。（神經綸的福音—聖經，一至三、六至九、一三、一五至一六、一八至二〇頁。）

參讀：神經綸的福音—聖經；認識聖經；完全明白神的話。

Holy Spirit, who is the third person of God. He is mentioned very much in relation to man's experience of God.

Divine Life

The divine life, that is, the life of God, which a person receives when he believes in Christ. This divine life lives within those who believe in Christ and directs and transforms their living.

The Believers, who are in Christ

The New Testament tells us the meaning of being a believer in Christ and the way to live a proper Christian life.

Church

The church, which is God's community of believers on earth today. The Bible explains what the church is and how believers should meet as the church.

Kingdom of God

The kingdom of God, which is the sphere where God exercises His rule and authority in this age and in the coming ages.

New Heaven and New Earth

The new heaven and the new earth, which speaks of the things that will happen in eternity in the future.

MEETING JESUS CHRIST BY READING OF THE BIBLE

If you are a person who is seeking after the truth and would like to know the meaning of your life, you need to read the Bible, and you should call on the Christ who is presented to you in the Bible. God has given every person a spirit (Job 32:8) so that he can understand and receive the things of God. We hope that you will begin your reading of this wonderful book, the Bible, by reading the New Testament, and we also hope that you will begin a fruitful and abundant life today through meeting Jesus Christ in this book. (The Bible, pp. 1-2, 6-8, 10-17)

Further Reading: The Bible; On Knowing the Bible; The Full Knowledge of the Word of God.

降B大調

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 一 全 部 的 聖 經 都 是 神 呼 出,
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 由 神 的 聖 靈 用 字 來 撰 述;
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 再 藉 眾 神 人 將 撰 述 記 錄,
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 帶 着 神 豐 富, 給 人 來 吸 入。

- 二 這是神呼出,作人的亮光, 用神聖光線將人來照亮; 照在黑暗中,使人能看明自己的需要、並真實光景。
- 三 這是神呼出,作人的生命, 使人能得着神聖的性情; 點活死的人,且將人重生,更新人心思、變化魂生命。
- 四 這是神呼出,作人的智慧, 神聖的知識,教導人領會; 向人來啓示神永遠旨意, 領導人達到神終極目的。
- 五 這是神呼出,作人的能力, 神聖的能力,向人來供給; 軟弱者剛強,疲倦者加力, 使人有力量完成神旨意。
- 六 這是神呼出,爲給我呼吸, 好叫我享受神作我福氣; 藉着運用靈,吸入神所呼, 應付我需要,享受神豐富。

All Scripture is the very breath of God

Study of the Word — The Function of the Word

799

1. All Scrip - ture is the ve - ry breath of God,
 And by His Spir - it in - to words was breathed;
 By god - ly men the words were writ - ten down,
 With all God's ful - ness un - to man be - queathed.

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

第五題 有神

Topic 5: There Is God (S1-05)

創 1：1 起初神創造諸天與地。

羅 1：20 自從創造世界以來，神那看不見永遠的大能，和神性的特徵，是人所洞見的，乃是藉著受造之物，給人曉得的，叫人無法推諉。

聖經是一本獨特的書，牠涵蓋的頭一個主題是神。神是聖經的主要題目。聖經的頭一節說，『起初神創造諸天與地。』科學家探索我們的宇宙，已有漫長時日。他們在研究中發現，我們的宇宙是個有次有序、精心設計的系統。在考慮聖經如何說到神以前，我們可以先看宇宙為神說出了甚麼。

神藉宇宙的宣告

抬頭望望你頭上的夜空。天文學家估計，在我們的銀河系中有上千億的星球，在宇宙中有上億的銀河系。我們所看到的每一顆星，代表宇宙中的一個太陽系。我們的太陽系以太陽為中心，有九個行星，以順時鐘方向繞著太陽旋轉。其中一個行星—地球，以時速六萬七千哩之勢，在太空中奔馳，而以三百六十五天繞太陽一周。想到火車的時速是牠的千分之一，還常常誤點，這無疑是個驚人的事實。

讓我們來看看宇宙如何訴說神。聖經說，神永遠的大能和神性的特徵，由創造即可洞見。（羅一 20。）一幅圖畫如何表現畫家的特質；照樣，創造主的屬性也藉著祂的創造顯明出來。

有史以來，就常有人持反對神的觀念。他們的反對，證明有神，如同逆子與父親斷絕關係，證明他有個父親。有些人試圖拆毀家庭，證明家庭是個實際。推論法告訴我們，

Gen 1:1 In the beginning God created the heavens and the earth.

Rom. 1:20 For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse.

The Bible is the unique book in the world. The first subject covered in the Bible is God. God is the main theme of the Bible. The first verse in the Bible says, "In the beginning God created the heaven and the earth." Scientists have explored our physical universe for a long time. Through their studies they have discovered that our universe is an orderly system that is full of design. Before we consider what the Bible has to say about God, let us first consider what the universe has to say about God.

GOD DECLARED THROUGH THE UNIVERSE

Look at the sky above you at night. Astronomers estimate that there are more than one hundred billion stars in our galaxy, and that there may be billions of galaxies in the universe. Each star we see represents a solar system in the universe. Our own solar system has the sun as the center, and it has nine planets revolving around it in clocklike precision. The earth, as one of the planets, speeds through space at 67,000 miles an hour and takes 365 days to circle the sun. This fact is astounding when one considers that a train traveling at one-one thousandth of this speed will many times miss its schedule.

Let us consider what the universe tells us about God. The Bible tells us that God's "eternal power and divine characteristics" are seen through the creation (Rom. 1:20). As a painting displays the characteristics of the painter, so the Creator's attributes are manifested through His created universe.

Throughout history some people have at times opposed the idea of God. The very fact that they have opposed it means that God is there. The fact that some rebellious sons disown their fathers means that they do have a father. The fact that some people

反對任何東西，必先假設那個東西是存在的。歷史已證明，反對有神是徒勞之舉；因為不管人類的文化與政權如何改變，相信有神的思想最終必定得勝。

神藉著人得彰顯

人類的存在也說出神的存在。人的身體是個真實的奇蹟。雖然現代醫學發明了許多機器來模倣及替代人的肢體器官，但沒有一個機器能接近人類器官的精巧準確。不管人醒著或睡著，他的心臟一分鐘跳七十二下，一年四千萬下。每一天，成人的心臟把血液打進十萬哩長的血管，足可環繞地球四圈。牠每天輸送的血足裝滿一個兩千加崙的油箱。誰能設計出這樣奇妙的器官？若有人要把他全身所有的紅血球細胞堆起來，高度會超過聖母峯（Mt. Everest）五千倍！鼻子一分鐘吸氣十七次。每一天牠必須處理大約一萬四千公升的空氣。除了調節空氣的溫度以外，牠還控制濕度及過濾灰塵。一個包含這三種功能的人工機器，可能要有一百磅重。這樣一個『人工鼻』如果裝在我們臉上，會是甚麼樣子！這些只是人體奇觀的一些例子。我們若站在鏡子前，我們不得不同意聖經詩篇作者所說的：『我受造奇妙可畏；你的作為奇妙，這是我魂深知道的。』（一三九14。）

聖經中啓示的神

聖經向我們啓示神的稱謂。在舊約神的許多稱謂中，主要有三一伊羅欣（Elohim）、耶和華（Jehovah）、和阿多乃（Adonai）。伊羅欣在希伯來文是複數，意為『信實的大能者』。神是大能、信實的一位。祂在能力上是大的，在祂的話上是信實的。耶和華意思是『我是那我是』，啓示出祂是那自有永有者。祂是昔是、今是、以後永是的一位。阿多乃意為『主人』或『丈夫』。一方面，神是人的主人；另一方面，祂是人的丈夫。在新約中，祂有許多稱謂，如父、主、耶穌基督和聖靈。這些都向我們揭示神是甚麼，以及神是誰。

try to tear down the family means that the family is a reality. The law of inference tells us that opposition to anything presupposes that the thing itself exists. It has been proven in history that it is futile to oppose the idea of God, for no matter how cultures and human governments change, the belief in God always prevails in the end.

GOD EXPRESSED THROUGH MANKIND

The very existence of mankind speaks of the existence of God. The human body is a true marvel. Although modern medicine has invented many machines to imitate and to replace man's organs and limbs, no machine can come close to the dexterity and effectiveness of the human organs. The human heart pumps 72 times a minute, or 40 million times a year, while one is awake or asleep. Every day an adult heart pumps blood through 100,000 miles of blood vessels, enough to travel around the world four times. It pumps enough blood to fill a 2,000-gallon tank car every day. Who could have designed such a wonderful organ within man? If one were to pile up the red blood cells in his body, the height would exceed that of Mount Everest five thousand times! The nose inhales air seventeen times a minute. Every day it has to process about 14,000 liters of air. In addition to adjusting the temperature of the air, it also has to temper its humidity and filter its dusts. A man-made machine that will handle all these three functions might weigh one hundred pounds. What if such a "man-made nose" were to be installed on our face! These are but a few examples of the wonders of the human body. If we stand before a mirror, we cannot help but agree with what the psalmist in the Bible said: "I am awesomely and wonderfully made; Your works are wonderful, and my soul knows it well" (Psa. 139:14).

GOD REVEALED IN THE SCRIPTURE

The Bible reveals to us the titles of God. Among the many titles for God in the Old Testament, primarily only three are used—Elohim, Jehovah, and Adonai. Elohim is a plural noun in Hebrew. It implies the notion of "the faithful strong One." God is strong and faithful. He is strong in strength and faithful in word. Jehovah means "I Am That I Am," revealing that God is the self-existing and ever-existing One. He is the One who was in the past, who is in the present, and who is to come in the future. Adonai means "master" and "husband." On the one hand, God is man's Master; on the other hand, He is man's Husband. In the New Testament there are many other titles, such a Father, Lord, Jesus Christ, and Holy Spirit. All these reveal to us what and who God is.

舊約的申言者受神靈感而說話。（彼前一 10～11，彼後一 21。）是神將豫言的話放在他們的口中。『耶和華說』這幾個字在舊約中經常重複。申言者話語的智慧和他們豫言的應驗，在在證明他們的話確是出於神聖的靈感。有一個最大的豫言是論到以色列國。聖經豫言，猶太人要分散在世界各地，但到了特定的時期，以色列國將復興，耶路撒冷城將歸還猶太人。我們在這個時代看見，以色列於一九四八年復國，以及耶路撒冷於一九六七年歸還猶太人。這小國在中東的建立，是神在歷史中作工的活證明。

神對人的計畫

神的心意是要我們認識祂；神無意要隱藏自己。祂要人先認識祂是創造主，再認識祂是他們的神和他們的父。神要人敬拜祂。約翰四章二十三節告訴我們，神尋找真實的敬拜者，就是在靈和真實裏敬拜祂的人。祂無意要人敬拜祂所創造的事物。對神真正的敬拜是用我們的靈。過去，人製造偶像並加以崇拜；但在舊約及新約中，神禁止一切形式的偶像崇拜。（出二十 4～5，林前十 14，帖前一 9 下。）祂是獨一的神。其他事物，無一配得我們的敬拜。

神是靈，敬拜祂的，必須在靈裏敬拜。（約四 24。）人若要接收無線電波，他必須用接收器。要接電話，必須拿起電話聽筒。同樣，人若要敬拜並接觸神，必須用他的靈。人不能用耳朵聽顏色，也不能用眼睛看音樂。我們需要用對的器官來接受對的實體。神是靈，這就是為甚麼我們不能用物質的方式來敬拜神，而必須用我們的靈來敬拜祂。

運用我們的靈的方法，乃是藉著呼求主耶穌的名來禱告。（羅十 12～13。）我們若口開，心開，並向神禱告，我們的靈就能接觸祂。這樣，神對我們就是真實的。

All the prophets in the Old Testament spoke through the inspiration of God (1 Pet. 1:10-11; 2 Pet. 1:21). It was God who put the words of prophecy into their mouths. The phrase "Thus says the Lord" is often repeated in the Old Testament. The wisdom of the prophets' words and the fulfillment of their prophecies have proved that their words are indeed divinely inspired. One of the greatest prophecies concerns the destiny of the nation of Israel. The Bible prophesied that the Jews would be scattered throughout the world, but that at the appointed time the nation of Israel would be restored and the city of Jerusalem would be returned to the Jews. We can see this in our own time and the restoration of the nation of Israel in 1948 and the return of Jerusalem to the Jews in 1967. The establishing of that tiny nation in the Middle East is a living proof of God's work in history.

GOD'S PLAN FOR MAN

His intention is that we would know Him. God has no intention to hide Himself. He intends that man would come to know Him first as the Creator and then as his God and his Father. God intends for man to worship Him. John 4:23 tells us that God seeks for true worshippers, those who would worship Him in spirit and in truthfulness. He has no intention for man to worship the things that He has created. The true worship of God is to worship with our spirit. In the past, man has set up many idols and worshipped these things instead of God. But in both the Old Testament and the New Testament, God forbids all forms of idol worship (Exo. 20:4-5; 1 Cor. 10:14; 1 Thes. 1:9b). He is the unique God. No other object is qualified to demand our worship.

God is Spirit, and those who worship Him must worship in spirit (John 4:24). If a person wants to receive radio waves, he must use a radio receiver. If a man wants to receive a telephone call, he must pick up the telephone receiver. In the same way, if a man wants to worship God and contact Him, he must use his spirit. One cannot hear color with his ears, nor can one see music with his eyes. We need the right organ for the right substance. God is Spirit and is not anything material. This is why we must not worship Him with anything material, but must worship Him with our spirit.

The way to use our spirit is to pray by calling on the name of the Lord Jesus (Rom. 10:12-13). If we will open our mouth and our heart and will pray to God, our spirit will touch Him, and God will be real to us.

神對人終極的計畫是要人彰顯神。彰顯神的路是被神充滿。如果我們向祂禱告並接受祂，神就會進到我們裏面並充滿我們。祂不再是我們身外客觀的神，而是我們裏面主觀的神。祂要用祂自己充滿我們，並改變我們的全人。作基督徒不是僅僅相信一些教條，或學得一些教訓。作基督徒是認識神，敬拜祂，並被祂充滿以彰顯祂。（神經綸的福音—有神，一至二、五至七、一〇至一三、一六至一八頁。）

參讀：神經綸的福音—有神；正常的基督徒信仰，基督與神，第一篇；聖經中的五大奧祕，第一章。

The ultimate plan of God for man is that man would express God. The way to express God is to be filled with God. If we pray to Him and receive Him, God will come into us and will fill us. He will not be an objective God outside of us anymore, but will be a subjective God inside of us. He will fill us with Himself and will change our whole being. To be a Christian is not merely to believe in some creeds or to learn some teachings. It is to know God, to worship Him, and to express Him by being filled with Him. (There is God, pp. 1-2, 4-6, 9-11, 13-15)

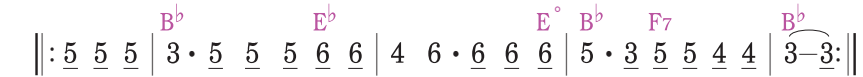
Further Reading: There is God; CWWN, Vol. 27, The Normal Christian Faith, ch. 2; Five Great Mysteries in the Bible, ch. 1.

敬拜父—祂的偉大

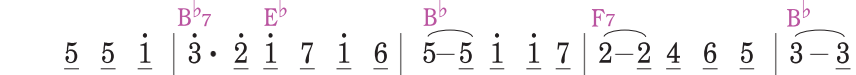
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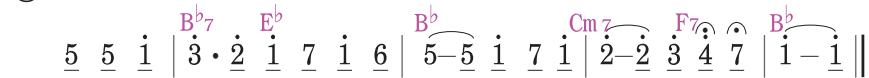
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一 當我觀賞, 你廣大的創造, 天空地面、萬有無數無邊,
形形色色, 壯麗、奇觀又微妙, 大大小小說出你的無限;



(副) 我心、我靈立即興起讚美: 你何希奇! 你何偉大!



讚美之聲永世還要宏偉; 你何希奇! 你何偉大!

二 當我嘗到奇妙救恩的深高, 想到你曾如何差遣愛子,
為我來死, 使我成為你新造, 將你生命顯得完全盡致;

三 當在會中, 享受有福的交通, 得見眾聖如何有你生命,
同被建造, 作你安居的靈宮, 你的豐滿因此就得顯明;

四 到我所望日期滿足的時候, 我得有分於新耶路撒冷,
天地更新, 舊造一無再存留, 你的所是得到完全顯明;

My Father God, when on Thy vast creation

Worship of the Father — His Greatness

1. My Fa-ther God, when on Thy vast cre - a - tion, The wonders of the heav'n and earth, I
gaze, Things great and small, beyond e-num-e - ra - tion, Which man-i - fest Thy pow'r in un-told
ways; (C) Then all my be - ing sings in praise to Thee, How mar-vel - lous! How great Thou
art! And this I'll sing through all e-terni - ty, How mar-vel-lous! How great Thou art!

F B^b E^b Cm B^b/F F⁷
B^b F⁷ B^b E^b Cm B^b/F F⁷
B^b F⁷ [Chorus] B^b E^b Dm⁷ Gm⁷ Cm⁷ F⁷
B^b F⁷ B^b B^b₇ E^b Dm⁷ Gm⁷ Cm/E^b G⁷/D Cm⁷ F⁷ B^b E^b B^b

2. As I enjoy the grace of Thy salvation
And contemplate how Thou Thy Son hast sent,
Who died that we might be Thy new creation,
Thy life expressing to the full extent;
3. When in the church, in blest participation,
I see how millions Thine own life possess,
How they are built to form Thy habitation,
Containing Thee, Thy fulness to express;
4. As I expect the coming age of fulness
And hope to share the new Jerusalem,
With all the heavens and the earth in newness
And all Thou art expressed in all of them;

第六題 基督是神

Topic 6: Christ Is God (S1-06)

來 1：8 論到子卻說，神阿，你的寶座是永永遠遠的，你國的權杖是正直的權杖。

Heb. 1:8 But of the Son, “Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.”

認識聖經和神的鑰匙，乃是耶穌基督這個人。歷史學家認為祂是一位偉大的領袖，社會改革家認為祂是人類一位偉大的教師。拿破崙將自己與亞歷山大大帝（**Alexander the Great**）、凱撒大帝（**Julius Caesar**）、查理曼大帝（**Charlemagne**）同列，卻也承認耶穌超越他們任何一位，另屬一類。早期的馬克思主義者否認祂是神，恩格斯（**Engels**）甚至否認耶穌的存在。但後期的馬克思主義者卻承認，要將耶穌從歐洲的歷史和文化中抹去，是荒謬的，也是徒勞的；他們說耶穌是『人類價值最神聖的典範』。

The key to the understanding of the Bible and of God is the person of Jesus Christ. Many historians have considered Him a great leader, and many social reformers have considered Him a great teacher of mankind. Napoleon ranked himself equal with Alexander the Great, Julius Caesar, and Charlemagne, but acknowledged that Jesus was above all of them and belonged to a different class. The early Marxists denied that He is God, and Engels even denied that Jesus ever existed. But later Marxists admitted that attempts to erase Jesus from European history and culture were fruitless and ridiculous, and that Jesus is “an example of the most sacred human values.”

基督自己的宣告

出埃及記告訴我們，神的名字叫『我是』。（三 14。）當耶穌說，『還沒有亞伯拉罕，我就是』時，猶太人拿石頭要打祂，（約八 58 ~ 59，）因為他們知道，耶穌在說祂是神。耶穌是偉大的『我是』，就是永遠長存的神。

CHRIST'S OWN DECLARATIONS

The book of Exodus tells us that the name of God is I Am (3:14). When Jesus said, “Before Abraham came into being, I am,” the Jews picked up stones to throw at Him because they knew He was saying that He was God. Jesus as the great I Am is the eternal, ever-existing God.

基督的神蹟證明祂是神

基督是神的另一個證據，是祂在地上所行的神蹟。那時，有一個學識淵博的猶太教師，名叫尼哥底母，他承認除非神與祂同在，無人能行基督所行的神蹟。（約三 2。）在祂盡職的三年半中，祂醫治患癩瘋的、（路五 12 ~ 13、）癩子、（太十一 5、）啞吧、（可七 37、）瞎子、（太九 27 ~ 30、）甚至叫死人復活。（約十一 43 ~ 44。）祂趕除污鬼，（太八 28 ~ 32，）平靜風浪。（二三 ~ 27。）祂用五餅二魚餵飽五千人，（十四 15 ~ 21，）把水變為酒，（約二 1 ~ 11，）在海上行走。（太十四 25。）祂有能力

CHRIST'S MIRACLES PROVING THAT HE IS GOD

Another proof of Christ's deity is the miracles that He performed on earth. One of the learned Jewish teachers of His time, Nicodemus, confessed that no one could perform the miracles that Christ performed unless God was with him (John 3:2). During His three and a half years of ministry He healed lepers (Luke 5:12-13), restored the lame (Matt. 11:5), the dumb (Mark 7:37), and the blind (Matt. 9:27-30), and even raised the dead (John 11:43-44). He cast out demons (Matt. 8:28-32) and quelled the storm (Matt. 8:23-27). He fed five thousand with five loaves and two fish (Matt. 14:15-21). He changed water into wine (John 2:1-11) and walked on the sea (Matt. 14:25). He had power over nature and authority over the demons. He

管理大自然，並有權柄治服污鬼。祂運用這權能以帶進神的國，甚至也將這權能賜給門徒。有些舊約的申言者也能行神蹟，但無人能行耶穌所行的神蹟。耶穌能叫死人復生，因為祂是神，掌管生命的能力。

祂宣告祂是復活，祂是生命。（約十一 25。）祂證明自己是掌管大自然和撒但的主。約翰福音說，這些神蹟顯出祂的榮耀，（二 11，）並見證祂是神的兒子。（二十 30 ~ 31。）

基督的話見證祂是神

祂的說話帶著權柄和生命。（太七 28 ~ 29，約六 63。）許多世界偉人都留給後世智慧的話，但歷史上無人像基督那樣，以祂的話影響了那麼多的人。甘地不能說他是世界的光；亞理斯多德也不能說他是道路、實際和生命。世上偉大的哲學家最多能說，他們指引人道路，卻絕不能說他們就是道路。但基督卻明言，祂就是道路、實際和生命。有一位法國哲學家曾經說過，如果福音書的記載是捏造的，那這個捏造者必定沒資格成為基督了。

基督的死證明祂是神

基督在受死前，豫先將祂的死告訴門徒。（太十六 21。）祂的死是在祂出生前幾百年，申言者所豫言關於彌賽亞之事的正確應驗。舊約詩篇二十二篇十六至十八節細述基督的死景：『犬類圍著我；惡黨環繞我；他們扎了我的手，我的腳。我的骨頭，我都能數算；他們瞪著眼看我。他們分了我的外衣，又為我的衣服拈鬮。』這是對彌賽亞之死的一段生動的描述。我們若讀福音書的記載，會發現這正是基督死的方式。基督掛在十字架上，手和腳都被刺透。馬太二十七章三十五節說，當兵丁釘了基督後，『就拈鬮分祂的衣服。』這完全應驗了舊約字面上的豫言。

exercised this power and authority to bring in the kingdom of God, and even gave this power and authority to His disciples. Some prophets in the Old Testament were able to perform miracles but no one was able to perform miracles as Jesus did. Jesus was able to raise the dead to life because He is God and He holds the power of life.

He proclaimed that He is the resurrection and the life (John 11:25). He proved Himself to be the Lord over nature and over Satan. The Gospel of John says that these miracles manifest His glory (John 2:11) and prove that He is the Son of God (John 20:30-31).

CHRIST'S WORDS TESTIFYING THAT HE IS GOD

He spoke with authority and life (Matt. 7:28-29; John 6:63). Many great world leaders have left words of wisdom to posterity, but no one in history has ever affected as many lives as Christ has with His words. Gandhi could not say that he was the light of the world, nor could Aristotle say that he was the way and the reality and the life. The greatest philosophers of the world can at most say that they point others to the way; they can never say that they are the way. But Christ said that He is the way and the reality and the life. One French philosopher once said that if the record of the Gospels were a forgery, the one who forged the records would be qualified to be Christ Himself.

CHRIST'S DEATH PROVING THAT HE IS GOD

He foretold His death to His disciples before it took place (Matt. 16:21). His death was an exact fulfillment of the prophecies concerning the Messiah foretold by the prophets hundreds of years before (Psalm 22:15-18). In the Old Testament, Psalm 22:16-18 describes the scene at Christ's death: "For dogs surround me; a congregation of evildoers encloses me; they pierce my hand and feet. I count all my bones; they look, they stare at me. They divide my garments to themselves, and for my clothing they cast lots." This is a vivid description of the way the Messiah was to die. If we read the record of the Gospels, we find that this was exactly the way Christ died. When Christ was hanging on the cross, His hands and feet were indeed pierced. The dehydration caused by the drainage of blood and water would surely have caused His tongue to stick to His jaws and His bones to stand out. Matthew 27:35 says that when the soldiers had crucified Christ, "they divided His garments among themselves, casting lots," a literal fulfillment of the words of the Old Testament prophecy.

基督死的時間和方式在幾百年前舊約的豫表中，就已有豫示。（出十二3，5～6。）當基督死時，祂說，『成了！』（約十九30。）基督的死不是基督的終結；相反的，祂的死是祂工作的頂點。基督的死引發超自然的奇事，反應祂死的超自然性質。（太二七45，51～53。）聖經說基督代替所有的罪人而死。（彼前三18。）基督救贖之死的永遠功效，確切證明祂是神。（來九12～14。）

基督的復活證明祂是神

祂待在墳墓裏不超過七十二小時。第三天，基督從墳墓裏出來了。（太二八1～6。）這是一個歷史事實，無一史家可以推翻。祂帶著身體復活，並且四十天之久，多次向門徒顯現。（林前十五4～7，徒一3。）

現代的批評家駁斥復活之說，認為這是早期門徒編造出來的神話故事。但是，許多見證人見到復活的基督，以及他們與復活基督的接觸，帶給他們深遠的改變。這強烈的證明，復活並非虛構之言。基督復活以前，門徒驚惶恐懼，灰心喪志。彼得甚至三次否認主。（路二二54～62。）然而，祂復活後，同樣一班人卻變得放膽積極。彼得在五旬節那天第一個站起來，對三千多人傳講信息。（徒二14。）虛構之言不可能產生這種生命的改變；門徒也不可能是在宗教的幻覺裏，因為他們都談吐清明，行為正當。早期的召會不是由一班自欺的瘋子組合而成，而是一羣合宜、正直、清明自守的信徒團體。耶穌基督的復活是人類歷史上最偉大的史實。

相信耶穌是神

當人呼求祂的名，相信祂，（羅十9，）基督這活的靈就進到他裏面，改變他的生命。今天，你就可以藉著相信祂來經歷祂。向祂打開你的心，祂就進到你裏面，在你裏面建立祂的國度。你就脫離黑暗的權勢，進入神愛子的國裏。（西一13。）基督要在你裏面成為新生命，（三4，）你就成為在基督裏的新人。（林後五17。）（神經綸的福音—基督是神，一至二、九至一三、一五、一八至二五、二八至三〇頁。）

The time and the way Christ died were foreshadowed hundreds of years before in the types of the Old Testament (Exo.12:3, 5-6). When Christ died He said, "It is finished!" (John 19:30). The death of Christ was not the end of Christ; rather, it was the capstone to His work. Christ's death set off supernatural events, which reflects the supernatural nature of His death (Matt. 27:45, 51-53). The Bible says that Christ died as the Substitute for all sinners (1 Pet. 3:18). The eternal efficacy of Christ's redemptive death is a proof that Christ is God (Heb.9:12, 14).

CHRIST'S RESURRECTION PROVING THAT HE IS GOD

He was in the grave for less than seventy-two hours. On the third day Christ rose from the grave (Matt. 28:1-6). This is a historical fact, which no historian can overturn. He resurrected with a body and appeared to His disciples many times for forty days (1 Cor. 15:4-7; Acts 1:3).

Many modern critics have dismissed the resurrection as a myth or a story that the early disciples fabricated. But the fact that so many witnesses saw Christ after His resurrection, and the fact that their encounter with the resurrected Christ brought about profound changes in their lives, are strong proof that the resurrection is not a fabrication. Before Christ's resurrection the disciples were fearful and disheartened; Peter even denied the Lord three times (Luke 22:54-62). After His resurrection the same group of people became bold and aggressive. Peter was the first one to stand up at Pentecost to preach to more than three thousand people (Acts 2:14). No fabrication can produce such a life-transforming change; nor could the disciples have been in any kind of religious hallucination, because all of them spoke soberly and behaved responsibly. The early church was not a community of self-deceived lunatics but a body of proper, upright, and sober-minded believers. The resurrection of Jesus Christ is the greatest historical fact in the history of mankind.

BELIEVING IN JESUS AS GOD

When a person calls on His name and believes in Him (Rom. 10:9), Christ as the living Spirit enters into such a one and changes his life. Today you can experience Him by believing in Him. If you open your heart to Him, He will come into you to set up His kingdom within you. You will be brought out of the kingdom of darkness into the kingdom of light (Col.1: 13). Christ will be your new life within (Col. 3:4), and you will be a new person in Christ (2 Cor. 5:17). (Christ is God, pp. 1, 8, 10-11, 13, 15-21, 24-25)

參讀：神經綸的福音—基督是神；正常的基督徒信仰，基督與神，第三至四篇；聖經中的五大奧祕，第三章。

Further Reading: Christ is God; CWWN, Vol. 27, The Normal Christian Faith, chs. 4-5; Five Great Mysteries in the Bible, ch. 3.

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降 A 大調

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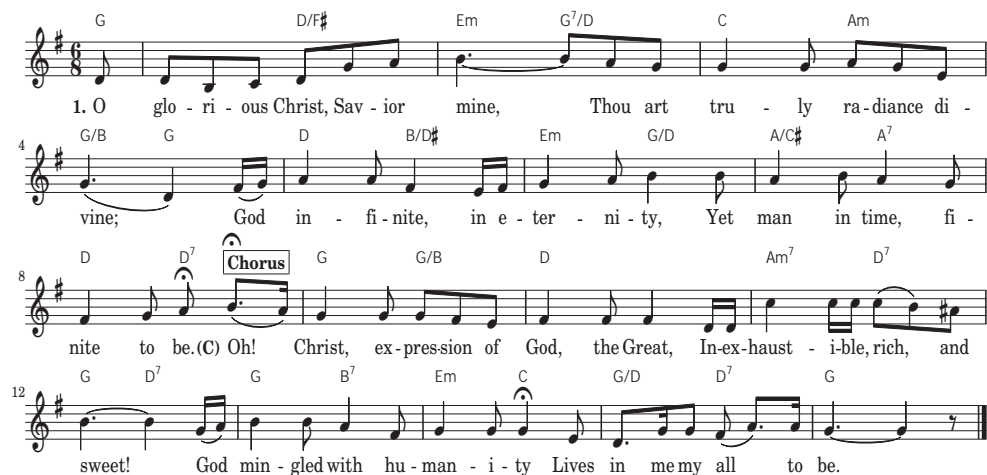
一 榮耀基督, 親愛救主, 你是神的榮耀
顯出! 原是永遠無限的神, 竟
作時間有限的人。副榮耀基督, 大
神化身, 奧妙, 豐富, 享受不盡! 聖
中之聖, 人中之人, 在我靈裏作我福分!

- 二 神的豐盛藏你裏面, 神的榮耀從你彰顯;
前在肉身成功救贖, 今成那靈與我聯屬。
三 凡父所有全由你承, 凡你所是都歸於靈;
靈進我靈作你實際, 使你成為我的經歷。
四 靈今藉你生命活話, 在我裏面將你實化;
接受這話, 接觸這靈, 你就作了我的供應。
五 靈裏敬拜, 靈裏瞻仰, 如鏡返照你的榮光,
我就變成你的形狀, 使你從我得着顯彰。
六 惟有如此纔能成聖, 必須如此纔能得勝;
捨此無法摸着生命, 捨此無路可以屬靈。
七 藉此你靈浸透全人, 到處是你, 到處是神!
我就脫離天然自我, 與眾聖徒作神居所。

O glorious Christ, Savior mine

Experience of Christ — As Life

501



1. O glo - ri - ous Christ, Sav - ior mine, Thou art tru - ly ra - diance di -
vine; God in - fi - nite, in e - ter - ni - ty, Yet man in time, fi -
nite to be. (C) Oh! Christ, ex - pres - sion of God, the Great, In - ex - haust - i - ble, rich, and
sweet! God min - gled with hu - man - i - ty Lives in me my all to be.

2. The fulness of God dwells in Thee;
Thou dost manifest God's glory;
In flesh Thou hast redemption wrought;
As Spirit, oneness with me sought.
3. All things of the Father are Thine;
All Thou art in Spirit is mine;
The Spirit makes Thee real to me,
That Thou experienced might be.
4. The Spirit of life causes Thee
By Thy Word to transfer to me.
Thy Spirit touched, Thy word received,
Thy life in me is thus conceived.
5. In spirit while gazing on Thee,
As a glass reflecting Thy glory,
Like to Thyself transformed I'll be,
That Thou might be expressed thru me.
6. In no other way could we be
Sanctified and share Thy vict'ry;
Thus only spiritual we'll be
And touch the life of glory.
7. Thy Spirit will me saturate
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan.

第七題 基督是靈

Topic 7: Christ Is Spirit (S1-07)

林前 15 : 45 末後的亞當成了賜生命的靈。

1 Cor. 15:45b The last Adam became a life-giving Spirit.

林後 3:17 主就是那靈；主的靈在那裏，那裏就有自由。

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

耶穌基督是神的兒子，人類的救主。祂大約兩千年前來到世上，在地上活出一個真實的人。祂的一生是完全的人生，彰顯最高的道德標準。過了三十三半年無罪的人生後，祂被釘在十字架上，為要除去世人的罪。（約一 29。）我們要來看，祂完成奇妙救贖的工作之後，發生了甚麼事。

Jesus Christ is the Son of God and the Savior of mankind. He came into the world almost two thousand years ago and lived on earth as a genuine man. His life was a perfect human life that exemplifies the highest standard of morality. After thirty-three and a half years of sinless human living, He was nailed to the cross to take away the sin of all mankind (John 1:29). We will see what happened after He accomplished the wonderful work of redeeming mankind.

復活的基督是靈， 活在我們的靈裏

基督進入死，但祂並沒有留在那裏。第三天，祂在靈性上並在肉身上復活了。（林前十五 3～4。）許多人目睹祂的復活，見了祂，和祂說話，與祂同行。他們為這一個歷兩千年而不動搖的歷史事實，作了有力的見證。（5～7。）蘇格拉底死了，拿破崙死了，亞歷山大帝死了，馬克斯死了，穆罕默德、佛陀、孔子都死了，但耶穌基督仍舊活著！祂的墳墓是空的。祂今天活在千萬人的靈裏。

THE RESURRECTED CHRIST AS THE SPIRIT LIVING WITHIN OUR SPIRIT

The Bible says that Christ went into death for three days, but He did not remain there. On the third day He resurrected spiritually and physically (1 Cor. 15:3-4). The abundant witnesses to His resurrection, who saw and talked and walked with Him, are a strong testimony to a historical fact that has remained unshaken for the past two thousand years (1 Cor. 15:5-7). Socrates died; Napoleon died; Alexander the Great died; Karl Marx died; and Mohammed, Buddha, and Confucius all died. But Jesus Christ is alive! His tomb is an empty tomb, and He lives within the spirits of millions of people today.

瞭解靈最好的路是舉例說明。想想你四周的空氣。空氣到處都是，便利可得。不管你在東方或西方，在房間或市場，空氣總是與你同在。聖經將靈比作空氣。事實上，『靈』的希臘原文是紐瑪（**pneuma**），可繙譯作『氣息』或『風』。在主復活的晚上，祂來到門徒中間，作了一件非常奇特的事。祂向他們吹了一口氣，說，『你們受聖靈。』（約二十 22。）祂向門徒吹的那一口聖氣，正是在復活中成爲賜生命之靈的主自己。

The best way to understand the Spirit is by way of illustration. Consider the air around you. It is everywhere and is available to everyone. Whether you are in the East or in the West, in a closed room or at the market place, the air is always with you. The Bible compares the Spirit to air. In fact, the word for Spirit in Greek is pneuma, which can also be translated “breath” or “wind.” On the evening of the Lord’s resurrection, He came to His disciples and did something rather strange to them: He breathed into them and said, “Receive the Holy Spirit” (John 20:22). The divine breath that He breathed into the disciples was just Himself in resurrection as the life-giving Spirit.

那靈使我們的生命充實，滿了意義

當基督活在地上時，祂對門徒不是盡然方便接近。祂在加利利，就不能在耶路撒冷。祂受時間、空間的限制，因而不能在任一時間與所有的人同在。

藉著那靈，我們得著愛、光、真理、生命、喜樂、能力和神一切的屬性。我們裏面若沒有那靈，我們的生命就瀰漫著黑暗、軟弱和窒息；但是那靈將三一神應用到我們身上，就叫我們的生命充實，滿了意義。

沒有一件事比呼吸更簡單。一個人可以不懂高深的理論，但只要他是人，就會呼吸。呼吸是最普遍的本能；任何一種生物都能呼吸。基督使祂自己變得如此方便，叫任何人都可以接受並經歷祂。人好比輪胎，那靈好比空氣。許多人過著一種『癆胎』的生活；他們在人生的旅途上癆氣的拖行。我們所需要的是屬天的氣—賜生命之靈的基督。有了祂，我們就能走得平順暢快，並且全人充滿屬天的氣！

藉著呼求主名 而經歷神一切的所是

當人相信主耶穌，那靈就進到他裏面，並活在他裏面。提後四章二十二節說，主耶穌基督與我們的靈同在。我們無須到天上去找神，也不必到某地朝聖接觸神。現今最神聖的地方，就在我們的靈裏。房子安裝了電之後，人所要作的，乃是打開開關。今天，靈已經『安裝』完成—基督已經完成了一切的工作，並且成了賜生命的靈，現今無所不在。當我們呼求主名，我們的靈就『打開開關』，我們就能經歷神一切的所是。

我們可以再用另一個例子，來解釋靈的奧祕。有一年夏天，我從市場上買了一個西瓜。這個西瓜很大。爲了把牠帶回家，我流了滿身大汗。我的目的是要喫西瓜，消化西瓜。爲了這個目的，首先，我必須先把西瓜切成片。爲要更容易吸收西瓜，我再把西瓜切片壓成西瓜汁。大西瓜藉

THE SPIRIT MAKING OUR LIFE MEANINGFUL AND FULL

When Christ was living on earth, He was not fully available to the disciples. When He was in Galilee, He could not be in Jerusalem. He was limited by time and space. He could not be present with all the people all the time.

Through the Spirit we have love, light, truth, joy, power, and all the attributes of God. If we do not have the Spirit in us, our lives will be full of darkness, weakness, and suffocation. But the Spirit applies the Triune God to us and makes our life meaningful and full.

There is nothing simpler than breathing. A person may not understand many deep mysteries, but as long as he is a human being, he can breathe. Breathing is the most universal ability; any living creature can breathe. Christ has made Himself so available that anyone can receive Him and experience Him. Human beings are like a rubber tire, and the Spirit is like the air. Many people live with “flat tires” in their lives; they are depressed and plod along life’s journey in a bumpy way. What we need is the heavenly air—the life-giving Spirit of Christ. When we have Him, our ride will be smooth, and we will be filled with the heavenly pneuma!

EXPERIENCING ALL THAT GOD IS BY CALLING ON THE LORD’S NAME

When a person believes in the Lord Jesus, the Spirit comes into this person and lives within him. Second Timothy 4:22 says that the Lord Jesus Christ is with our spirit. We do not need to go to heaven to find God, and we do not need to make any pilgrimage on earth to touch Him. The most holy place is now in our spirit. When electricity is installed in a house, all that a person has to do is to turn on the switch. Today, the Spirit is “installed” in this universe—Christ has accomplished all the work, and as the life-giving Spirit, He is now everywhere. Whenever we call on the Lord’s name, our spirits are “switched on,” and we can experience all that God is.

We can explain the mystery of the Spirit by yet another illustration. One day in the summer I bought a watermelon from the market. The melon was large, and I perspired a lot in bringing it home. My intention was to eat and digest that melon. In order to do this, first I had to cut the melon into slices. To make it even easier to receive the melon, I then squeezed the melon slices into melon juice. That big melon became so enjoyable

著變成西瓜汁，成了我的享受。神本來在天上；祂可比喻作這個大的、未切開的西瓜。有一天，祂成爲一個人，釘在十字架上。藉著祂的釘死，祂被『切片』了。但整個過程並未停在這裏；祂死後復活，改變形狀，成爲靈的形態。這就像將西瓜切片壓成西瓜汁。那靈如同西瓜的汁液。經過這個過程，神對我們就非常便利了。今天，我們敬拜的神不是『未切開』的神；祂是一位『經過過程』的神。換言之，祂已經經過過程，成爲賜生命的靈。現今我們不需汗流浹背來接觸祂，因祂對我們已是如此可享，如此便利。

現今我們可以白白的喝那靈

約翰福音記載，在一個最大宗教節期的末日，基督站著高聲說，人若渴了，可以到祂這裏來喝。然後基督說，『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』（七 37 ~ 38。）在這裏，那靈被比喻作『活水的江河』。基督說這話時還沒有活水，因爲祂尚未經過死和復活的過程。但祂死而復活之後，這過程就完成了。那靈的活水現今就在這裏，我們可以白白的暢飲。這活水完全解了我們裏面的乾渴。（神經綸的福音—基督是靈和生命，一至九頁。）

參讀：神經綸的福音—基督是靈和生命；正常的基督徒信仰，基督與新生命，第三篇；聖經中的五大奧祕，第三至四章。

to me through the melon juice. Originally, God was in heaven. He can be illustrated by the big, uncut melon. One day He became a man and was crucified on the cross. Through His crucifixion He was “cut into slices.” But the process did not stop there; after His death He resurrected and was transformed into the form of the Spirit. This is like squeezing the melon slices into melon juice. The Spirit is like the juice of the melon. Through this process God became accessible to us. Today, the God whom we worship is not the “uncut” God. He is a “processed” God. In other words, He has passed through a process to become the life-giving Spirit. Now we do not need to sweat and struggle to reach Him; He has become so enjoyable and accessible to us.

NOW WE CAN FREELY DRINK OF THE SPIRIT

In the Gospel of John, at the end of the greatest religious festival of that day, Christ stood up and said that if any man was thirsty, he could come to Him and drink. Then Christ said, “He who believes into Me as the Scripture said, out of his innermost being shall flow rivers of living water” (John 7:37-38). Here the Spirit is likened to “rivers of living water.” This living water was not there at the time Christ spoke these words, because He had not been processed through His death and resurrection. But after His death and resurrection, the process was completed, and today the Spirit as the living water is here. Now we can freely drink of the Spirit. This living water fully quenches our inner thirst. (Christ is Spirit and Life, pp.1-8)

Further Reading: Christ is Spirit and Life; CWWN, Vol. 27, The Normal Christian Faith, ch. 4; Five Great Mysteries in the Bible, chs. 3-4.

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G 大調 3/4

G Am D7 G C Am

5 | 3 - 3 | 3 2 6̣ | 7̣ 1 2 | 1 - 1 | 4 - 3 | 2 -

一 哦 主, 你 今 乃 是 那 靈, 將 我 點 活、

A7 D G E7 A7 D

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

賜 我 生 命; 用 你 豐 富 將 我 供 應、

G C D7 G

5 | 5 3 1 | 7̣ 6̣ 1 | 5̣ 6̣ 7̣ | 1 - ||

何 其 榮 耀、 何 其 神 聖!

- 二 哦主,你今乃是那靈, 用你大能將我釋放;
生命之律,規律、節制, 使我自由、使我剛強。
- 三 哦主,你今乃是那靈, 將我變化、使我透亮;
將我模成你的形像, 使我返照你的榮光。
- 四 哦主,你今乃是那靈, 居住、生活在我靈裏;
你靈藉着我靈行動, 二靈相調,化合為一。
- 五 求主教我如何操練、 運用我靈與你接觸;
使我活在你的靈裏, 憑你實際將你活出。

O Lord, Thou art the Spirit now

Experience of Christ — As the Spirit

1. O Lord, Thou art the Spirit now That gives us life and quickens us, With all Thy riches strengthen - ing, O how di - vine and glo - ri - ous!

2. O Lord, Thou art the Spirit now
That with Thy power liberates;
And by Thy liberation true
The law of life now regulates.
3. O Lord, Thou art the Spirit now
That transforms us and saturates,
And to Thine image true conforms
And with Thy light illuminates.
4. O Lord, Thou art the Spirit now
Who in my spirit makes His home;
He mingles with my spirit too,
And both one spirit thus become.
5. Lord, teach me how to exercise
My spirit now to contact Thee,
That in Thy Spirit I may walk
And live by Thy reality.

第八題 基督是生命

Topic 8: Christ Is Life (S1-08)

西 3 : 4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

那是靈的基督所賜給我們的生命

聖經說，『賜人生命的乃是靈。』（約六 63。）但靈賜給人的是怎樣的生靈？我們知道，生靈的形態有很多種。這個世界上，有植物的生靈和動物的生靈。植物的生靈層次較低，而動物的生靈層次較高。但比這二者更高的是人的生靈。這些生靈都很奇妙。但是，除此之外，還有第四種生靈—神聖的生靈，就是神非受造的生靈。

最高的生靈

這最高的生靈有甚麼特性？第一，神的生靈是神聖的。神聖的意思是源於神，有神的性情，而且是超越的，有別於一切別的事物。只有神是神聖的，所以祂的生靈也是神聖的。再者，神的生靈是永遠、非受造的，無始亦無終。我們眾人都有特定的生辰時日，而且我們都清楚，我們也有確定的大限之期。然而，神的生靈沒有起始，並且恆久長存。神是自有永有者，祂的生靈不衰殘、不改變。神永遠的生靈不僅存到永遠，在性質上更是絕對完美、完全，毫無短缺、瑕疵。（神經綸的福音—基督是靈和生靈，一一至一二頁。）

神永遠的生靈 是在神兒子基督裏

約壹五章十一至十二節說，『這見證就是神賜給我們永遠的生靈，這生靈也是在祂兒子裏面。人有了神的兒子，

THE LIFE THAT THE PNEUMATIC CHRIST HAS GIVEN TO US

The Bible says, "It is the Spirit who gives life" (John 6:63). But what is this life that the Spirit gives? We know that there are many forms of life. In this world there are the plant life and the animal life. The plant life is lower and the animal life is higher. Even higher than these two kinds of life is the human life. All these forms of life are wonderful; but there is a fourth kind of life—the divine life, which is God's uncreated life.

THE HIGHEST LIFE

What are the characteristics of this highest life? First, this life of God is divine. Being divine means being of God, having the nature of God, and being transcendent and distinct from all others. Only God is divine, so His life is divine. Furthermore, God's life is eternal. God's life is uncreated; it has no beginning and no end. All of us were born at a certain time and on a certain day, and all of us realize that our human life will have a definite ending in death. However, God's life has no beginning, and it will continue in perpetuity. For centuries men have tried to build machines that will prolong their lives, but none has succeeded. But God is self-existing and ever-existing. His life is unfailing and unchangeable. God's eternal life not only endures forever, but also in quality it is absolutely perfect and complete, without any shortage or defect. (Christ is Spirit and Life, pp. 9-10)

THE ETERNAL LIFE OF GOD BEING IN CHRIST, THE SON OF GOD

First John 5:11-12 says, "And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the

就有生命；沒有神的兒子，就沒有生命。』這裏告訴我們，神永遠的生命是在祂兒子裏面的，是別處沒有的。

神的兒子死而復活以後，就成功作聖靈，就不再受時間、空間的限制，叫我們隨時隨地可以接受祂。從前如何接受神的兒子就是接受神，現在就如何接受聖靈的，就是接受神的兒子。林前十五章四十五節末了說，『末後的亞當（就是基督）成了賜生命的靈。』叫一切接受基督的人，不單是罪得赦免，更得著一個新生命，也就是神所賜永遠的生命。

接受基督作生命， 像呼吸一樣簡單

有一位梅爾先生，是一位被神大用的傳道人。初時他不領會基督如何在聖靈裏作生命，也不領會怎樣接受這個生命。有一天，他上山去禱告，盼望得到神的兒子作生命。忽然之間，他明白了，只要簡單的相信就穀了。他就禱告說，『主，我用信心像吸空氣一樣把你吸進來。』他下山以後，向人作見證說，接受神兒子作生命，是一件最簡單的事，就像呼吸空氣一樣的簡單。（正常的基督徒信仰—基督與新生命，一九〇至一九一、一九四頁。）

藉著喫喝 在神聖生命上長大

當神聖的生命進到我們裏面，我們就重生了；我們有了神的生命，成爲神的兒子。就人的生命而言，我們出生後，需要喫喝纔會長大。同樣，藉著喫基督這屬靈的食物，以及喝那靈這生命的水，我們屬靈的生命纔會長大。我們這樣喫喝基督，日過一日，就在神聖的生命上成長茁壯。這樣，我們就成爲被神充滿的一班人；至終，就在我們的生活中，將神彰顯出來。這就是基督徒生活的意義。（神經綸的福音—基督是靈和生命，一九至二〇頁。）

參讀：神經綸的福音—基督是靈和生命；正常的基督徒信仰，基督與新生命，第四篇；聖經中的五大奧祕，第三章。

Son of God does not have the life.” Here we are told that this life of eternity is in the Son. It is found in no other place.

After the Son of God passed through death and resurrection and became the Holy Spirit, He is no longer limited by time and space. We can now receive Him anytime and anywhere. Hitherto, whoever received the Son of God received God. In the same way, whoever receives the Holy Spirit receives the Son. First Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” This enables all those who have received Christ to obtain a new life. Not only are their sins forgiven, but they inherit an eternal life from God as well.

RECEIVING CHRIST AS LIFE BEING AS SIMPLE AS BREATHING

Another person greatly used by the Lord was Mr. F.B. Meyer. At one time he did not realize how Christ can be life to us in the Holy Spirit, nor did he see how to receive this life. One day he was praying on a mountain, hoping that he could obtain the Son of God as life. All of a sudden it occurred to him that all he needed to do was simply believe. He prayed, “Lord, in the same way that I am breathing in this air, I am exercising my faith to take You in.” After he came down from the mountain, he testified to others, saying, to receive the Son of God as life is a very simple matter. It is as simple as breathing the air into you. (CWWN, Vol. 27, The Normal Christian Faith, ch. 12)

GROWING IN THE DIVINE LIFE THROUGH EATING AND DRINKING

When the divine life comes into us, we are regenerated; we have God’s life, and we become God’s sons. In our human life, after we are born we continue to grow by eating and drinking. In the same way, by eating Christ as the spiritual food and drinking the Spirit as the water of life, our spiritual life will grow. Day by day as we eat and drink of Christ, we will grow in the divine life. In this way we will be a people who are filled with God and will eventually express God in our living. This is the meaning of the Christian life. (Christ is Spirit and Life, P.16)

Further Reading: Christ is Spirit and Life; CWWN, Vol. 27, The Normal Christian Faith, ch. 12; Five Great Mysteries in the Bible, ch. 3

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D 大調

4/4

D 3 3 3 · 4 | 5 5 5 i | G D A7
 一 榮耀! 榮耀! 榮耀生命! 榮耀生命是基督!

D 3 3 3 · 4 | 5 5 5 i | E7 A
 聖潔、公義、良善、光明! 哦, 這生命何豐富!

F#m C# F#m C#7 F#m
 5 6 7 i | 7 · 7 7 #4 | 5 6 7 i | 7 6 5 - |

D 3 3 3 · 4 | 5 5 5 i | G D A7 D
 神性一切榮耀、豐盛, 在祂裏面全藏着;

D 3 3 3 · 4 | 5 5 5 i | G D A7 D
 祂今竟是我的生命, 在我裏面供應我。

- 二 神聖! 神聖! 神聖生命! 神聖生命是基督!
 祂已化身成爲聖靈, 到我裏面來居住。
 感動、運行、光照、教訓, 如同膏油在塗抹,
 充滿、澆灌、加力、滋潤, 在我裏面供應我。
- 三 大能! 大能! 大能生命! 大能生命是基督!
 祂已帶我與祂同釘, 使我不再作罪奴。
 祂也帶我同祂復生, 使我和祂同活着,
 經歷祂的復活大能, 在我裏面供應我。
- 四 得勝! 得勝! 得勝生命! 得勝生命是基督!
 祂在十架已經得勝, 使我不再作俘虜。
 撒但、鬼魔、世界、人情, 祂都爲我全勝過;
 今來作我得勝生命, 在我裏面供應我。
- 五 榮耀! 神聖! 大能生命! 得勝生命是基督!
 使我剛強, 使我得勝, 使我長大並成熟;
 使我變質, 使我像祂, 使我自由且超脫;
 直到那日被提變化, 在我裏面供應我。

Life so glorious, glorious, glorious

Experience of Christ — As Life

8380

1. Life so glo - rious, glo - rious, glo - rious, Christ is glo - rious life to us;
 Righ - teous, ho - ly, bright and splen - d'rous, Life so rich and boun - te - ous.
 All the glo - ry of God's na - ture, All God's ful - ness dwells in Him;
 What a won - der! Christ so glo - rious Is my life sup - ply with - in.

2. Life of God, divine and holy,
 Christ is life divine to us;
 Incarnated, now as Spirit,
 He makes home inside of us.
 Moving, working, shining, training,
 The anointing He applies;
 Filling, watering, sustaining,
 From within He sanctifies.
3. Life so mighty, mighty, mighty,
 Mighty life is Christ to me;
 With Him on the cross at Calv'ry
 I was freed from slavery.
 Then with Him, through resurrection,
 I began to live with Him;
 Now His resurrection power
 Strengthens mightily within.
4. Life of conqu'ring, life victorious,
 Overcoming life is He;
 On the cross Christ Jesus freed us
 Through His mighty victory;
 Vanquished Satan, evil powers,
 And the world, with all its ties;
 In my spirit He's transmitting
 This great overcoming life.
5. Life so glorious, holy, mighty,
 Overcoming life is He;
 Strength imparting 'till in vict'ry
 We attain maturity.
 He transforms us to His image,
 Frees us from entangling weights;
 'Till He comes and we're transfigured,
 Day by day He saturates.

第九題 基督的救贖

Topic 9: Christ's Redemption (S1-09)

來 9 : 12 不是藉著山羊和牛犢的血，乃是藉著祂自己的血，一次永遠的進入至聖所，便得到了永遠的救贖。

Heb. 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

弗 1 : 7 我們在這蒙愛者裏面，藉著祂的血，照著神恩典的豐富，得蒙救贖，就是過犯得以赦免。

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.

神救贖的辦法是藉著死

照著聖經，神的公義要求所有的罪都必須受審判。罪能被公義的審判，惟一的路是藉著死。希伯來九章二十二節說，『沒有流血，就沒有赦罪。』若要神先審判後赦免，必須有流血；亦即需要死。任何一種不用死的辦法，都不能滿足神公義的要求，而達到神的標準。

GOD'S WAY OF REDEMPTION BEING THROUGH DEATH

According to the Bible, God's righteousness requires that all sins be judged. The only way that sin can be judged righteously is by the way of death. Hebrews 9:22 says that "without shedding of blood there is no forgiveness." In order for God to judge and then to forgive our sins, there must be the shedding of blood; that is, there is the need of death. Any way of redemption that does not involve death cannot meet the righteous requirement of God, but comes short of God's standard.

基督是逾越的羊羔

神救贖工作的最佳描繪，見於基督成為神逾越的羊羔。在舊約中，以色列人淪落到埃及這捆綁奴役之地。（出一 8 ~ 14。）為著迫使埃及王釋放神的子民以色列人，神要差使者巡行那地，擊殺每一家的長子。

CHRIST AS THE PASSOVER LAMB

The best picture of this work of redemption is seen in Christ's becoming the Passover Lamb of God. In the Old Testament the children of Israel were in Egypt, a land of bondage and slavery (Exo. 1:8-14). In order to force the king of Egypt to release His people Israel, God intended to pass through the land and destroy the firstborn of every household.

祂命以色列人殺羊羔，將血塗於房屋的門框上。夜裏神的使者要巡行那地，執行對那地的審判。凡門框上沒有抹血的房屋，那家的長子就要被擊殺；但在血遮蓋下的家，就可逃過此劫。聖經說，基督是『神的羔羊，除去世人之罪的』。（約一 29。）

He ordered the children of Israel to kill a lamb and put the blood on the doorposts of their houses. In the night the messenger of God passed through the land and executed judgment on the land. In all the houses that did not have the blood on their doorposts, the firstborn was killed; but those who hid under the covering of the blood were saved and delivered. The Bible says that He is "the Lamb of God, who takes away the sin of the world" (John 1:29).

在十字架上受死， 擔當神對罪的審判

當基督釘在十字架上時，祂是被神棄絕。故此，祂在十字架上呼喊：『我的神，我的神，你為甚麼棄絕我？』（太二七 46。）祂是無罪的神子，卻為神所棄絕。祂被神審判，不是為自己的罪，乃是為了全人類的罪。（約壹二 2。）

基督的血為人說話， 並給人平安

聖經說，基督的血為我們說話，（來十二 24，）如同律師在法庭為被告辯護一樣。藉這血神得平息，（羅五 9，）因祂公義的要求已得著了滿足。當神平息，我們的良心也就平安了。

你若看見基督的救贖如何完全滿足神，你就與神有了平安。藉著基督的救贖，神已赦免人的罪。（弗一 7。）神赦免人的罪，就是忘記人的罪。（來八 12。）祂的赦免就是忘記。神無所不能，但祂卻不能記得相信基督救贖之人的罪。相信基督救贖的人在神眼中是蒙潔淨、被稱義、受煉淨、得赦免的，並且是無瑕疵、無玷污的。（神經綸的福音—基督的救贖與拯救，六、八至一二頁。）

參讀：神經綸的福音—基督的救贖與拯救；正常的基督徒信仰，基督與新生命，第一篇；聖經中的五大奧祕，第二至三章。

DYING ON THE CROSS TO BEAR GOD'S JUDGMENT ON SIN

When He was crucified on the cross, He was rejected by God. Because of this He cried out on the cross, "My God, My God, why have You forsaken Me?" (Matt. 27:46). He was the sinless Son of God, yet He was forsaken by God. He was judged by God not for His own sins but for the sins of all mankind (1 John 2:2).

CHRIST'S BLOOD SPEAKING FOR MAN AND GIVING MAN PEACE

The Bible says that the blood of Christ speaks for us (Heb. 12:24) like an attorney in a law court speaking for the defendant. Through this blood God is at peace (Rom. 5:9) because His righteous requirement is satisfied. When God is at peace, our conscience also is at peace.

If you see how the redemption of Christ has fully satisfied God, you will be at peace with God. By the redemption of Christ, God has forgiven man's sins (Eph. 1:7). When God forgives man's sins, He forgets man's sins (Heb. 8:12). His forgiving is His forgetting. God can do everything, but He cannot remember the sins of those who have believed in the redemption of Christ. Those who believe in Christ's redemption are cleansed, justified, purified, absolved, unspotted, and untainted before God. (Christ's Redemption and Salvation, pp. 5-11)

Further Reading: Christ's Redemption and Salvation; CWWN, Vol. 27, The Normal Christian Faith, ch. 10; Five Great Mysteries in the Bible, chs. 2-3.

F 大調

8 6 8 6 雙副 (英辭 116 無副歌)

6/8

5 | 5 1 1 2 | 1 7 7 4 | 4 2 5 4 | 3 · 3 5 |
 一 你的救贖何等奇妙, 我的恩主耶穌! 未
 5 1 1 2 | 1 7 7 4 | 4 2 5 7 | 1 · 1 3 | 3 2 2 4 |
 見、未聞、也未想到, 你竟為我作出! 你的身位奧
 4 3 3 5 | 5 2 3 #4 | 5 · 5 4 | 3 5 i 5 |
 祕、神聖, 遠超我所能言! 你的救贖奇
 7 6 6 6 | 5 1 3 2 | 1 · 1 0 | 5 · 5 6 3 | 5 4 4 · |
 妙、有能, 過於我所能讚! (副) 哦, 你救贖何奇妙!
 4 · 4 5 2 | 4 3 3 · | 6 · 6 7 i | 1 5 5 4 | 3 3 4 2 | 1 · 1 ||
 新造故事, 何榮耀! 永遠豐滿有功效! 配得我們稱道!

- 二 你在十架為我裂破, 流出你水和血,
 為將生命分賜與我, 並為贖我罪孽。
 你的寶血將我洗淨, 使我蒙神喜悅;
 你的生命使我重生, 叫我與你聯結。
 三 你是一粒神聖麥子, 結出許多子粒;
 我們與你同性、同質, 成為你的身體。
 你是我們生命、內容, 我們是你豐滿;
 你藉我們生活、行動, 我們把你彰顯。
 四 既是身體你可定居, 就是你的居所;
 你在我們得到倚據, 我們作你寄託。
 滿足你心、怡悅你意, 也是你的配偶;
 同你生活、與你一體, 享受你的所有。
 五 我們在此擘餅記念, 看到表記之物,
 心、靈不禁充滿感讚, 希奇你的救贖!
 你使我們作你身體, 並你居所、配偶,
 我們只有一面感激, 一面敬拜、歌謳!

How wonderful redemption is

Praise of the Lord — His Redemption

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1. How won - der - ful re - demp - tion is, My gra - cious Lord, in Thee! Not
 seen, nor heard, nor e'er conceived What Thou hast done for me! Thou
 art di - vine, mys - ter - i - ous, Be - yond my grand - est phrase! Re -
 demp - tion is so mar - vel - lous, Be - yond all pow'r to praise!

2. For us Thou on the Cross wast pierced,
 And blood and water streamed;
 That life divine be giv'n to us,
 That we may be redeemed.
 Thy precious blood has made us clean,
 That we accepted be;
 Regenerated by Thy life,
 We now are one with Thee.
3. Thou art the grain divine that died
 The many grains to bear,
 Which, blent and formed, Thy Body are.
 And all Thy nature share.
 We are the increase of Thyself,
 And Thou our content art;
 Through us Thou livest and dost move
 And manifested art.
4. Since we're Thy Body, Thou may come
 And settle down in us;
 In us Thou may obtain Thy home
 And we become Thy trust.
 Thy heart to satisfy and please,
 We are Thy counterpart,
 Now in one Body with Thyself,
 Enjoying all Thou art.
5. While in remembrance now we meet
 And here the symbols see,
 For Thy redemption great and full
 We're filled with praise to Thee.
 Since we are made Thy Body, Lord,
 Thy dwelling place and bride,
 We would give thanks and worship Thee
 And in Thy praise abide.

第十題 基督的拯救

Topic 10: Christ's Salvation (S1-10)

約 3：16 神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。

羅 5：10 因為我們作仇敵的時候，且藉著神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。

John 3:16 For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

約翰三章十六節告訴我們，神愛世人，甚至將祂的獨生子賜給他們，叫他們得永遠的生命。神在永遠裏就有一個心愛的美意，要與人合一，甚至要把人作得和祂一樣，成為祂的種類。因此，神就在創造人時，按著自己的形像，照著自己的樣式造了人，使人成為盛裝祂的器皿。這位受造的亞當有神的形像，有神的樣式；所以在創造的時候，這種神人的思想就已經在那裏了。

到了新約，神就用祂自己作生命，來把人重生。約翰一章十二節說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』人成為神的兒女，就有了神的生命和性情。凡所生的必然和生他者一樣，絕沒有牛生驢、羊生狗的事。神的心意，甚至是要把我們作得和祂一樣，使我們不僅是在裏面的形像和外面的樣式上，並且是在祂的生命和性情上，與祂完全一樣。

神愛世人，甚至要用祂的生命把人作得和祂一樣；但是人受了撒但的引誘，以致犯罪墮落，干犯了神的公義。所以，我們看見這裏有兩件東西：一是神的愛，一是神的義。按著神的愛，祂要把人作得和祂一樣；但人犯罪，干犯了神的公義。

因此神照祂生命的生機，要為人所作的一切，都必須神照祂公義的要求，在法理上將墮落的罪人救贖回來；這就叫作救贖。所以，神完整的救恩就有照法理所需要的救贖，並憑神生命的生機所能完成的拯救。

John 3:16 tells us that God so loved the people of the world that He gave His only begotten Son to them that they may have eternal life. In eternity God had a good pleasure, His heart's desire, to be one with man, even to make man the same as He to be His species. Hence, in the creation of man He created man in His image and after His likeness for man to become a vessel to contain Him. The created Adam had God's image and God's likeness. Therefore, at the time of creation, the idea concerning a God-man was already there.

In the New Testament God came to regenerate man with Himself as life. John 1:12 says, "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name." When we become children of God, we have God's life and nature. That which is begotten must be the same as its begetter. There is no such thing as a cow giving birth to a donkey or a goat giving birth to a dog. God's heart's intent is to make us the same as He is that we may be exactly like Him not only in the inward image and the outward likeness but also in His life and nature.

God so loved the people of the world that He even wanted to make man the same as He is by His life. Yet man was seduced by Satan and became fallen by committing sin; thus, man violated the righteousness of God. Therefore, we see two things here: God's love and God's righteousness. According to His love, God wants to make man the same as He is. However, man sinned and violated God's righteousness.

Therefore, all that God wants to do for man organically according to His life requires that God redeem the fallen sinners back judicially according to His righteous requirement. God's righteousness requires that God redeem the sinners. It is as if God's righteousness says to God, "O God, it is good that You love them, and

it is also good that You desire to carry out many things in them organically. But You must first redeem them to satisfy the requirements of Your righteous law.” This is redemption. By redeeming the sinners judicially, God may freely do as He pleases by His life organically according to His heart’s desire. This is redemption. Thus, God’s complete salvation comprises the redemption required judicially and the salvation accomplished through God’s life organically.

成全神法理的要求是手續， 完成神生機所要作的是目的

在神完整的救恩裏，神在法理一面所作的都是手續，在生機一面所作的纔是目的。

神法理的要求

在手續方面，神照祂法理的要求所成全的是救贖，包括赦罪、洗罪、稱義、與神和好、並在地位上的聖別。然而完整的救恩，不只這麼多。若是你只得著救贖的這五項，你所得著的就不過是片面的救恩，而不是完整的救恩。神完整救恩的頭一面是法理的，這些都是手續、資格、地位的問題，給我們這些罪人資格和地位，叫我們能進入神的恩典中，享受神在祂目的方面，憑祂生命的生機為我們所完成的拯救。（羅五 10。）

神生機的拯救

神完整救恩的另一面，乃是神憑祂生命的生機所完成的拯救，包括：（一）重生；（二）牧養；（三）在我們性情上的聖化；（四）在我們心思裏的更新；（五）在我們形像上的變化；（六）帶進神的建造；（七）模成神長子的形像；以及（八）得榮。（八 30。）法理所作的是頭一步，是救贖，有五項；生機所作的是進一步，是拯救，與救贖不同，有八項。救贖是照法理作的，拯救是憑生機作的。生機的這八項就產生神的召會，而構成基督的身體，最終完成新耶路撒冷，就是神永遠的經綸最終的目標，也就是經過過程的三一神和祂重生、聖

THE FULFILLMENT OF GOD’S JUDICIAL REQUIREMENT AS THE PROCEDURE AND THE ACCOMPLISHMENT OF WHAT GOD WANTS TO DO ORGANICALLY AS THE PURPOSE

In the complete salvation of God, what He does in the judicial aspect is the procedure, and what He does in the organic aspect is the purpose.

God’s Judicial Requirement

In the aspect of procedure, that which God has fulfilled according to His judicial requirement is redemption, including forgiveness of sins, washing away of sins, justification, reconciliation to God, and positional sanctification. However, the complete salvation of God is not just this much. The first aspect of God’s complete salvation is the judicial aspect, all of these items are a matter of procedure, qualification, and position. The judicial aspect qualifies and positions us sinners to enter into the grace of God to enjoy the salvation which God has accomplished for us according to His life organically in the aspect of purpose (Rom. 5:10).

God’s Organic Salvation

The second aspect of God’s complete salvation is the aspect of purpose, which God has carried out by His life organically, including (1) regeneration, (2) shepherding, (3) sanctification in our disposition, (4) renewing in our mind, (5) transformation in our image, issuing in (6) God’s building, (7) conformation to the image of God’s firstborn Son, and (8) glorification (Rom. 8:30). Whereas that which is accomplished judicially is the initial step as redemption with five items, that which is carried out organically is a further step as salvation, which is different from redemption and includes eight items. Redemption is accomplished judicially, whereas salvation is carried out organically. The eight items in the organic aspect issue in the church of God to constitute the Body of Christ which will consummate the New Jerusalem, which is the ultimate goal of God’s

化、變化、而得榮的選民，聯調為一所構成的一個生機體，作神在永遠裏的擴大並彰顯。

法理一面的救贖無法完成神救恩的目的，因為救贖不過是手續，並不是目的。譬如，廚房裏的廚師豫備了筵席，花許多時間在烹調上，但那個烹調不是他的目的，只不過是個手續，然後我們這些客人都被請去享受筵席，那纔是烹調的目的。照樣，在神的救恩上，我們也不能停留在手續、法理的一面，乃要往前到目的、生機的一面。

路加十五章的袍子與牛犢 說明神法理與生機的救恩

路加十五章說到一個兒子離開父家，在外面流蕩，變成浪子。有一天，浪子衣衫襤褸的回家了。他雖然還是父親的兒子，但外面的樣子是個浪子。父親遠遠的看見，就跑去抱著他親嘴。親了嘴之後，馬上就吩咐奴僕說，『快把那上好的袍子拿出來給他穿。』（22。）兒子離家流浪，就失去兒子的身分，成了浪子；現在父親再給他穿上這件袍子，他馬上又成爲兒子。這說出神救恩法理的一面。

然而，光是穿上袍子，成爲兒子，還是不敷。這時，兒子一面很歡喜，另一面必定心裏說，『父親，我現在所要的不是外面穿上一件袍子，我裏面沒有喫飽。我連要喫豆莢也沒有人給我，今天是餓著肚皮回來了，你快快給我喫的罷。』兒子也許不好意思講，但父親接著就說，『把那肥牛犢牽來宰了，讓我們喫喝快樂。』（23。）這時兒子必定高興得跳舞了。喫過肥牛犢以後，兒子就得著飽足，不再飢餓了。因此，袍子是表徵神救恩法理的一面，牛犢是表徵神救恩生機的一面。

eternal economy, that is, an organism constituted with the processed Triune God and His regenerated, sanctified, transformed, and glorified elect joined and mingled as one to be the enlargement and expression of God in eternity.

Redemption as the judicial aspect cannot carry out the purpose of God's salvation, because it is merely the procedure, not the purpose. For example, a cook spends a great amount of time cooking in the kitchen to prepare a feast. However, the cooking is not his purpose but merely a procedure. Later when the guests are invited to enjoy the feast, that is the purpose of the cooking. Likewise, in the salvation of God we should not remain in the aspect of procedure, the judicial aspect; rather, we should go on to the aspect of purpose, the organic aspect.

THE ROBE AND THE CALF IN LUKE 15 ILLUSTRATING GOD'S JUDICIAL REQUIREMENT AND GOD'S ORGANIC SALVATION

Luke 15 speaks about a son who left home to wander abroad and became a prodigal son. One day the prodigal son clothed in rags returned home. Although he was still his father's son, he appeared outwardly as a prodigal son. When he was still a long way off, his father saw him and ran to embrace and kiss him. Afterward, his father immediately ordered the slaves, saying, "Bring out quickly the best robe and put it on him." When the son left home to wander abroad, he lost his status as a son and became a prodigal son. When the father put that robe upon him, he immediately became a son again. This refers to the judicial aspect of God's salvation.

However, it is not sufficient merely to be clothed with the robe and become a son. At this time, on the one hand, the son was happy, but on the other hand, he must have said in his heart, "Father, what I need now is not to be clothed with a robe outside. I am not fed inside. I was feeding on carob pods for several years. Today I come back with an empty stomach. Please hurry and give me some food." Perhaps the son was ashamed to say it, but the father went on to say, "Bring the fattened calf; slaughter it, and let us eat and be merry." At that time the son must have been dancing with joy. After eating the fattened calf, the son was satisfied and no longer hungry. Hence, the robe signifies the judicial aspect of God's salvation, and the calf signifies the organic aspect of God's salvation.

需要基督的拯救

我們知道我們這些罪人，在神面前藉著悔改、認罪並相信主，就能得著赦免、洗淨，然後蒙神稱義，叫我們能以與祂和好，並且在地位上被聖別。但有的人就說，有這五樣就殼我們上天堂了；神永遠不再定我們的罪，祂永遠赦免我們，我們可以過平安的日子了。

所以他們對人傳福音說，平平安安靠耶穌喜樂，作一個好人，幫助人，有一天就能上天堂。但聖經說那個不殼；聖經在那五項之外，還說到重生、牧養、聖化、更新、變化、建造、模成、和得榮這八項。我們不該輕看法理一面的五項，但我們更不可輕看生機一面的八項。前五項是基礎，就像房子的地基一樣。我們要在前五項的基礎上，建造後八項，使我們對這生機的八項能有更透徹的認識和更多的經歷。（神救恩生機的一面，四至一〇、一二、一七至一八、二二頁。）

參讀：神救恩生機的一面，第一至二篇。

THE NEED FOR CHRIST'S SALVATION

We are very knowledgeable concerning all the five items on the judicial side. We know that we are sinful and that when we repent, confess our sins before God, and believe in the Lord, we receive forgiveness of sins and our sins are washed away, we are justified by God that we may be reconciled to Him, and we are sanctified positionally. We know all these things. Hence, some people may say, "These five things are sufficient for us to go to heaven. God will never condemn us again. He has forgiven us forever, so we can live in peace."

Therefore, they preach the gospel to others, saying, "Just be at peace and rejoice by trusting in Jesus. Try to be a good person and try to help others, then one day you will go to heaven." But the Bible says that this is not sufficient. In addition to the five items, the Bible covers another eight items: regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification. We should not despise the five items on the judicial side, and even more we should not despise the eight items on the organic side. The former group of five items is the base, like the foundation of a house. We need to build the latter group of eight items on the foundation of the former group of five items that we may have a more thorough knowledge and more experience concerning the eight organic items. (The Organic Aspect of God's Salvation, pp. 9, 10, 11, 21, 22, 25)

Further Reading: The Organic Aspect of God's Salvation, chs. 1-2

在基督的生命中作王

(一九九六年冬季訓練標語)

G 大調

6/8

G D Em A

5̣ · 1̣ 7̣ 1̣ | 2̣ · 2̣ 2̣ | 3̣ 3̣ 1̣ 2̣ 3̣ |

神 完 整 的 救 恩 是 本 於 祂 的

D G D

2̣ · 2̣ 5̣ | 1̣ 1̣ 1̣ 7̣ 1̣ | 2̣ · 2̣ 2̣ |

義, 並 藉 着 我 們 的 信。憑

G D G C

3̣ · 2̣ 1̣ 7̣ 1̣ 2̣ | 1̣ · 1̣ 1̣ | 4̣ · 4̣ 4̣ 4̣ 3̣ 2̣ |

兩 個 神 聖 的 遷 移: 從 亞 當 裏 遷 到

G D G

3̣ 3̣ 3̣ 2̣ 1̣ | 2̣ · 2̣ 2̣ 2̣ 3̣ 4̣ | 3̣ · 3̣ 0 1̣ |

基 督 裏; 並 從 肉 體 裏 遷 到 那 靈 裏。 在

C G D Em C D7

4̣ 4̣ 4̣ 4̣ 3̣ 2̣ | 3̣ 2̣ 1̣ · | 6̣ 7̣ 1̣ 2̣ 2̣ |

一 個 屬 靈 的 聯 結 裏: 生 命 的 靈 與

Am Am D D G6

4̣ 3̣ 4̣ 2̣ · | 2̣ 2̣ 1̣ 7̣ · 7̣ 7̣ | 7̣ 1̣ 2̣ 1̣ · |

我 們 的 靈, 聯 結 成 為 一 個 調 和 的 靈。

G C G D

1̣ 2̣ 3̣ 4̣ 4̣ | 4̣ 3̣ 2̣ 3̣ · | 3̣ 1̣ 2̣ 2̣ 2̣ |

使 我 們 藉 着 洋 溢 之 恩 並 洋 溢 之

D G C Bm Am D G G

2̣ 3̣ 4̣ 3̣ · | 3̣ 5̣ 6̣ · | 7̣ · 1̣ · | 1̣ 7̣ 1̣ · | 1̣ · 1̣ · ||

義 的 恩 賜, 在 生 命 中 作 王。

God's complete salvation

Hope of Glory — Salvation to the Uttermost

E♭ A♭/E♭ E♭ A♭ E♭/G A♭ E♭/G B♭⁷/F E♭

1. God's com-plete sal - va - tion Is based up - on His righ - teous - ness and through our

B♭ E♭ B♭/D E♭ G G⁷/B

5 faith. By the two di - vine trans - fers: Out of A - dam in - to

Cm F F⁷

9 Christ And out of the flesh in - to the Spir - it -

B♭ B♭⁷/D E♭ E♭/G A♭ E♭/G A♭ E♭/G B♭ E♭

12 it. In the one spir - i - tual u - nion of the Spir - it of Life with our spir - it

B♭/D B♭⁷ E♭ E♭⁷ A♭ B♭⁷/A♭ Gm Cm Fm⁷ B♭⁷

17 Form - ing a min - gled spir - it. For us to reign in life by the a - bun - dance of

E♭ A♭ Fm E♭/B♭ B♭⁷ E♭ E♭⁷ A♭ B♭⁷/A♭

22 grace and of the gift of righ - teous - ness. For us to reign in

Gm Cm Fm⁷ B♭⁷ E♭ A♭ Fm E♭/B♭ B♭⁷ E♭

27 life by the a - bun - dance of grace and of the gift of righ - teous - ness.

第十一題 得生命是因信

Topic 11: Life Through Faith (S1-10)

約 3 : 16 神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。

John 3:16 For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.

死把生命釋放出來

主把自己比作一粒麥子，（約十二 24，）生命包藏在子粒裏。當麥子落在地裏死了的時候，就是牠的生命釋放出來，纔能結出許多子粒來。

所以，神不單是要成功作肉身，還要在肉身裏死，好使祂的生命不再在肉身裏，而釋放在聖靈裏；從此以後，不再受時間空間的限制，能分賜給一切相信祂的人。基督在十字架上受死，不單是為著贖人的罪，更是為著將神的生命釋放出來。

救恩的最高點—重生

單單接受罪得赦免，不過是恢復了亞當未犯罪時的光景，他仍舊是一個人，他的生命是人的生命，是一個合乎水平的人。神還要把祂的獨生子賜給人，叫人得著永遠的生命，這纔是神救恩的最高點。亞當並沒有喫生命樹的果子，即使他未犯罪，他仍舊不過是個人，和神的生命無分無關。我們在基督裏所得的，就比他多得多了。我們除了有人的生命以外，還加上了一個新生命，就是神的生命，就是神的兒子，也就是永遠的生命。

神對我們人生命的處置，不是去改良牠，乃是在十字架上把牠廢除。神是將我們舊人與基督同釘在十字架上，把牠了結了。又叫我們在基督裏和祂同活，使基督作我們的新生命，成為新人，叫我們有新的起頭，過一個新的生活。這一切都是神在基督裏所成功的事實。人在這裏並不能作甚麼，人所能作的只是相信、接受就穀了。

DEATH RELEASED LIFE

The Lord compared Himself to a grain of wheat (John 12:24). There is life embodied in the seed. When the grain falls into the ground and dies, the life within is released, and much fruit is brought forth.

Hence, God did not stop at incarnation. He went through death in order that His life would be freed from the flesh and released into the Holy Spirit. He is no longer limited by time and space. His life can now be dispensed unreservedly to all who believe. The death of Christ on the cross was not merely for redemption of sin but also for the release of the divine life.

SUMMIT OF SALVATION—REGENERATION

Receiving the forgiveness of sins merely recovers us back to the state before Adam's fall. He was just a man, and his life was merely a human life at the proper level. But God intends to give His only begotten Son to us so that we may receive eternal life. This is the summit of God's salvation. Adam did not eat of the tree of life. Had he not sinned at all, he would still be merely human. He had no relationship with the life of God. But we have inherited something far more excellent in Christ. In addition to a human life, we have a new life, a life from God, which is the very Son of God Himself. This is eternal life.

God's solution to the human life is not correction, but crucifixion. God has nailed our old man with Christ onto the cross; he is terminated. Now we are alive together with Christ; Christ has become our new life. We are a new man; we have a new beginning, and we can conduct a new way of living. All these are accomplished works of God in Christ. Man can do nothing here. All he can do is believe and accept.

接受，不懷疑

約翰三章十六節，也要和一章十二節合起來讀。三章十六節是說，神將祂的獨生子賜給人；一章十二節就說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為祂的兒女。』所以怎樣得到這個生命呢？非常簡單，神賜給，人接受，就是這麼容易。接受神的賜給，不懷疑、不猶豫，越簡單越好。

司布真先生是美國的一位名佈道家，有一次對一些學生講到如何禱告。有個學生問他，禱告以後，如何能得著神的答應？他就從袋中拿出他的金錶來，放在桌子上，並且對學生們說，誰願意要這個錶，可以來拿去。

那些學生立刻就議論紛紛。有的想，這樣好的錶要送人，真的？假的？有的想，我要是去拿，他把錶向上一提，我搆不到，豈不丟臉？也有人想，我去拿，他又不給了，真沒有意思！等了一會，有一個小女孩，走到司布真跟前說，我要！司布真立刻把錶放在她手中，真的給了她，並且囑咐她說，不要掉在地上，免得跌壞了。當其他的學生，正在懊悔不迭的時候，司布真說，我說送給人就是送給人，你們為甚麼不信呢？神給我們的，比錶貴重得多了，乃是把祂的兒子賜給我們，作我們的生命。神要賜給，我們為甚麼不信呢？為甚麼不接受呢？簡單的相信、接受，就等著永遠的生命。

憑信心不憑感覺

有一位朋友對我說，『倪先生，我是很願意接受神兒子作我的生命，我也曾跪下禱告過，告訴神說，我願意接受基督作我的生命。但是有人告訴我，基督到我們裏面，都會有一種熱辣辣的感覺。怎麼我跪下來的時候，心裏是冷冰冰的，禱告完了之後，心裏仍是冷冰冰的，叫我怎麼能說，我是接受了神兒子作生命呢？』

我就對他說，『聖經從來沒有說，人接受神兒子作生命的時候，必須心裏是熱辣辣的，或者心裏是冷冰冰的。聖經只說要信；是憑信心，不是憑感覺。若只憑感覺來斷定

JUST RECEIVE WITHOUT DOUBT

John 3:16 should be read with 1:12 of the same book. John 3:16 tells us that God gave His only begotten Son to man, and 1:12 says, "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name." How do we obtain this life? It is very simple. God gave and we receive; that is all. Just receive and accept without doubt or fear what God has given. The simpler we are, the better.

Mr. C. H. Spurgeon was a famous British evangelist. Once he was talking to some of his students about prayer. One of them asked how he could know if prayers are answered. He pulled out a gold watch from his pocket and put it on the table. Then he told the students that whoever wanted it might take it.

All the students began to be very excited. Some could not quite believe that such a nice watch would be given away freely. Others thought, "If I stretch out my hands to take it and he decides to pull it back, wouldn't it be embarrassing?" Another said, "What if he suddenly changes his mind?" After a while a little girl stepped up to Mr. Spurgeon and said, "I want it." Immediately he put the watch into her little hands and instructed her to take good care of it. When all the other students began to regret their hesitation, Mr. Spurgeon said, "When I said that I was going to give this away, I meant it. Why didn't you believe? What God has given us is something far more precious than the watch; He has given us His Son to be our life. When God is so willing to give, why are we yet hesitant to receive?" Simply believe and receive, and you will obtain the eternal life.

BY FAITH NOT BY FEELING

A friend of mine told me once, "Mr. Nee, I really want to receive the Son of God into my life. I have prayed to God and told Him that I desire to have Christ in me. I was told that when Christ comes into me, I will have a burning sensation within. But when I knelt down, my heart was cold as a rock. And after I prayed, nothing seemed to have changed. How do I know if I really have received the Son of God into me as life?"

I said, "The Bible does not say that a man will feel burning or will remain cold when he receives the Son of God. All that it says is to believe. It is by faith, not by feeling. If you depend on your feeling, you are not believing God's words; you are

有沒有得著，而不是因信神的話，那就等於以神為說謊的！神說給了，就是給了，與你的感覺沒有多大關係。』

感覺是跟著信心

有一年在煙臺，就有一位弟兄對我說，我是相信神的兒子作了我的生命，可是我並不覺得榮耀，是不是我還沒有真接受？我就對他說，你的情形，我用一個比喻來說明。這好像三個人在一道很窄的牆上，一個跟一個的往前走。甲走在最前面，代表神兒子作我們生命這個事實。乙走在當中，代表我們的信心。因著神所完成的事實，所以跟著的，是我們的信心。丙走在最後面，代表人所有的榮耀感覺。這個榮耀感覺，是當人信了之後而產生的，所以行在最後。

當三人同往前行的時候，當中的乙，只能看見前面的甲，正如我們的信心，是因看見神所作的事實而有的。神已賜了祂的兒子作我們的生命，我們看見了這個事實，就產生了信心，所以乙只能看前面的甲。

我們有了信心之後，纔生出作神兒子的榮耀感覺，所以丙所看見的乃是乙，而不是甲。若是乙不看甲，而轉過頭來看丙，他就會從牆上跌落下去，因為沒有事實根據的信心，就是虛浮的信心。乙若跌落下去，丙也就跟著跌落下去，那就甚麼榮耀的感覺都沒有了。所以不是去注意甚麼榮耀的感覺，只跟定事實往前就穀了。

何況神在基督裏已經作成了一切，基督也已經死而復活，化身在聖靈裏了。祂現在就是準備著作到你身上，只要你一信就成了。若是神沒有賜下祂的兒子，就是你有榮耀的感覺，那個感覺也是靠不住的。

基督作了人的生命以後，非常明顯的，就叫人有了大的改變，遠非法律所能規範，道德所能薰陶的，也不是改良、修煉所能成功的。光是著名的大罪人，因接受了神兒子作生命，而大有改變的事實，我立刻就能舉出幾十個人來。何況上千上萬的基督徒，都能作見證說，自從接受基督作生命之後，生活就有了大的改變，不是由於刻苦、努力，乃是由於這個奇妙、有能力的基督作我們的生命。（正常的基督徒信仰，一八七至一八九、一九一至一九六頁。）

making God a liar! When God said He has given, then it is given. It has nothing to do with your feeling.”

FEELING FOLLOWING FAITH

One year I was in Chefoo. A brother told me, “I have believed in the Son of God to be my life. But I do not have a glorious sensation about it. Have I really received Him?” I told him a parable: “Three men are walking on a narrow wall. The one walking at the front represents the fact of Christ’s being our life. The one in between signifies our faith. It always follows God’s accomplished facts. The last person represents our feeling of glory. This feeling comes after a man has believed. It is the last of the three items.

When the three walk on the wall, the person in between can only look forward. Our faith comes into being when we look steadfastly at God’s accomplished work. God has already given us His Son to be our life. When we see this fact, we have faith. The second always follows the first.

After faith comes the sense of glory. All that the third man can see is the second one; whereas if the second tries to turn around to look at the third, he will immediately fall from the wall. A faith that is not fixed on facts is a shaking faith. The minute the second man falls, the third has but to follow. All feelings of glory will then be lost. Therefore, do not look back to search for the glorious sensation. Simply follow the facts.

God has accomplished everything in Christ. He died and was resurrected, and He has been transformed into the Holy Spirit. He is now ready to come into you. All you need to do is believe. If God has not done all these works, then even if you feel radiant and glowing, it means nothing at all.

After Christ comes into us to be our life, there will be a marked change in every way. This change can never be actuated by the restriction of law, the education of morality, or the imposition of improvements and discipline. I can immediately call to mind thirty or forty extremely evil sinners who have drastically changed since they accepted Christ as life. But there are hundreds and thousands of other Christians who, since their acceptance of Christ, can testify to this marvelous change, which is initiated not by discipline and mortification, but by this wonderful, powerful life of Christ that is working in us. (CWWN, Vol. 27, The Normal Christian, pp. 139 -145)

參讀：正常的基督徒信仰，基督與新生命，第四篇；加拉太書生命讀經，第十四篇。

Further Reading: CWWN, Vol. 27, The Normal Christian, ch.13; Life-study of Galatians, msg. 14.

^G 1 1̣ · ² 1̣ | ^D 7̣ 6̣ 5̣ | ^G 1 2 3 - | ^D 2 2 3
 一 救 主 爲 我 死, 何 等 的 奇 妙! 我 本 該
^{Am} 2 1 7̣ 1 | ^{D7} 2 3 4 - | ^{G7} 3 5̣ · 5̣ | ^C 4 3 2 1 |
 定 罪, 祂 使 我 逍 遙; 祂 再 三 的 說: 人 若
^C 7̣ 6̣ 4 - | ^{D7} 6 5 4 3 2 | ^G 1 - - - | 3 · 4 5 3 · 4 5 |
 是 信 靠, 已 經 出 死 入 生! (副) 真 福 音, 真 福 音,
^C 6 5 4 3 4 - | ^D 2 · 3 4 2 · 3 4 | ^{D7} 5 4 3 2 3 - |
 你 們 快 來 聽! 真 福 音, 真 福 音, 基 督 已 講 明:
^G 3 5̣ · 5̣ | ^{G7} 4 3 2 1 | ^C 7̣ 6̣ 4 - | ^{Am} 6 5 4 3 2 | ^{D7} 1 - - - ||
 人 若 肯 相 信 神 兒 子 的 名, 已 經 出 死 入 生!

- 二 一 切 的 虧 欠, 祂 替 我 還 清; 一 切 的 污 穢, 祂 替 我 洗 淨;
 祂 特 意 的 說: 人 若 信 祂 名, 已 經 出 死 入 生!
- 三 我 雖 滿 罪 惡, 我 能 信 祂 名; 我 雖 極 軟 弱, 我 能 受 祂 靈;
 朋 友, 這 真 是 何 等 的 榮 幸! 已 經 出 死 入 生!
- 四 我 雖 頂 不 堪, 我 不 肯 生 疑; 到 祂 那 裏 的, 祂 永 不 絕 棄;
 凡 是 信 祂 的, 都 當 時 常 記: 已 經 出 死 入 生!

Verily, verily

Gospel — Life

1014

1. Oh, what a Sav-ior that He died for me! From condem-nation He hath made me free;
 "He that believ-eth on the Son" saith He, "Hath ev-er-last-ing life."
Chorus
 (C) "Ver-i-ly, ver-i-ly, I say un-to you;" "Ver-i-ly, ver-i-ly," message ev-er new!
 "He that believ-eth on the Son"—'tis true!—"Hath ev-er-last-ing life!"

2. All my iniquities on Him were laid,
 All my indebtedness by Him was paid;
 All who believe on Him, the Lord hath said,
 "Hath everlasting life."
3. Though poor and needy, I can trust my Lord;
 Though weak and sinful, I believe His word;
 Oh, glad message; every child of God
 "Hath everlasting life."
4. Though all unworthy, yet I will not doubt;
 For him that cometh He will not cast out:
 "He that believeth"—oh, the good news shout!
 "Hath everlasting life."

第十二題 慈愛的父

Topic 12: The Loving Father (S1-12)

路 15：20 於是起來往他父親那裏去。相離還遠，他父親看見，就動了慈心，跑去抱著他的頸項，熱切的與他親嘴。

路 15：21 兒子說，父親，我犯罪得罪了天，並得罪了你。我不配再稱為你的兒子。

路 15：22 父親卻吩咐奴僕說，快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，

路 15：23 把那肥牛犢牽來宰了，讓我們喫喝快樂。

路 15：24 因為我這個兒子是死而復活，失而又得的。他們就快樂起來。

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

23 And bring the fattened calf; slaughter it, and let us eat and be merry,

24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

人離開且遠離神

路加十五章十一至二十四節的比方，把神和人的關係比作父子的關係，這證明人是出於神的。人是神所造的，雖然人還沒有得著神自己的生命，但現在人生存的生命，乃是出於神的。從創造這一面來說，人也可說是神的兒子。在這比方中，說到小兒子到了一個時候，分取了父親的家業，離開父親到遠方去了。這是比方人從神那裏取得了天然一切的秉賦，就遠離神了。小兒子到了遠方，就任意放蕩浪費賞財，既耗盡了一切所有的，就窮苦起來，只好去放豬。這比方人離開神，就落到罪惡裏，任意妄為，過著罪中的生活，將神給人一切的秉賦放蕩盡了。放豬乃是象徵過罪惡的生活，因為豬是污穢的東西。在這裏要形容人如何過放豬的生活，例如看電影、跳舞等都是放豬的生活，電影院、舞廳等就是豬圈。

人歸向神並想為神作工

MAN DEPARTING AND GOING FAR AWAY FROM GOD

The parable in Luke 15:11-24 likens the relationship between man and God to that of a son and his father. This indicates that man is from God. Man is made by God. Although man did not receive God's life, man's life today comes from God. Thus, from the aspect of creation, man is God's son. One day the younger of two sons took his portion of his father's substance, left his father, and went to a far country. This is a picture showing that man goes far away from God even after he has received all his natural ability from God. In a country far away from his father, this younger son wasted all his substance with riotous living. As a result he became poor and had to make a living by feeding swine. This shows that when man leaves God, he begins to live a sinful life. Wasting all that he has, he falls into sin. Feeding the swine symbolizes living the sinful life because swine are dirty. When you go to the movie theaters or when you go dancing, you are going to the swine pens.

MAN TURNING TO GOD AND WANTING TO WORK FOR GOD

小兒子在窮困中就醒悟過來，想起父家的福樂。這是比方人在罪中，過罪惡的生活，到了窮途末路時就想起神來，或想起神的福分來。窮苦很容易叫人醒悟。有人犯罪還沒犯到窮途時，是不容易醒悟的。跳舞、打牌到了窮途，纔能醒悟過來。小兒子醒悟過來，就定意回到父親那裏去。人從罪惡途中醒悟過來時，也都是頂自然的要歸向神。

小兒子要歸向父親的時候，就想到自己的罪，覺得不配再作兒子，只願意作雇工。所以他就豫備好了四句話去見父親。第一句是：『父親，我犯罪得罪了天。』第二句是：『並得罪了你。』第三句是：『我不配再稱為你的兒子。』第四句是：『把我當作一個雇工罷。』這表明每當一個罪人醒悟過來要轉向神時，都自然感覺自己得罪神，並且覺得不配白白的得神的福分。換句話說，他覺得自己不配從神白白領受甚麼。因此，他只盼望在神面前修改自己，用自己的行為換得神的寬待。這是每一個悔改罪人的錯誤觀念，因為人總想憑立功、立德換得神的寬待。

人不明白神的心

小兒子雖然有謙卑的思想，感覺不配再作兒子，只願作雇工，但是卻不認識父親的心腸。父親的心是一直在等待兒子。許多罪人雖有謙卑的心，卻不認識神的心腸。神的心意不是要悔改的罪人為祂作工，而是要他們成為祂的兒子。雇工所得的，都要付上代價，就是要有了行為纔能得到，但兒子是從父親白白得到一切。

神接納人

小兒子回來，離父親還遠的時候，父親就遠遠看見了他。這證明不是他來轉向父親，乃是父親等候接納他。他想父親是待在父家之內，需要叩門多時，父親纔差人出來開門，然後藉著通報再向父親求恩。那知道不是他來歸向父親，乃是父親出來迎接他。這就告訴我們說，不是罪人悔改歸向神，

While he was in his poverty the son woke up. He came to himself and began to remember the goodness of his father's house. This shows that a man in sin, who is living in sins, remembers God and His blessing when he comes to his end. Poverty helps man to wake up. It is hard for some to wake up until they have sinned to the uttermost. When they have reached the end of dancing or gambling, then they wake up. When the younger son came to himself and remembered his father, he decided to return to him. This shows that when a man wakes up from sin, it is natural for him to remember God and turn to Him.

When the son was about to return, he remembered his sins and felt that he was no more worthy to be his father's son. He was willing to be a servant instead, and was going to ask his father to hire him. So he prepared four sentences for meeting his father: first, "I have sinned against heaven;" second, "I have sinned...in thy sight;" third, "I am no more worthy to be called thy son;" and fourth, "Make me as one of thy hired servants." This shows that when a sinner wakes up and turns to God, it is natural for him to feel that he has sinned against God and is unworthy of God's blessing. In other words, he feels unworthy of receiving anything from God freely. Because of this, he depends upon trading his work and good behavior for God's goodness. He thus hopes to improve himself before God. This is the wrong concept of every repenting sinner, to think he should be a servant instead of a son. Because of this concept, man always tries to establish his own merit in order to exchange it for God's goodness.

MAN NOT REALIZING THE HEART OF GOD

Although the younger son had a humble heart in feeling unworthy to be a son and in wanting to be a servant, he did not realize the heart of his father. In his father's heart was the longing for his son. Many sinners may have such a humble heart, but they do not realize the heart of God. God's heart is not that repenting sinners would work for Him, but that they would be His sons. While a hired servant must earn what he gets and must work for what he receives, a son receives everything from his father freely.

GOD RECEIVING MAN

As the younger son was returning to his father, it was far from his realization that his father would be waiting to receive him. He was expecting that he would have to knock many times, and that his father would eventually send someone else to open the door. Yet even while the son was returning and was still afar off, his father saw him coming and ran out to meet him. While the son thought it was a matter of

乃是神等候接納悔改的罪人。許多人以為必須向神祈禱多時，纔能蒙神垂聽，那知道神老早就在那裏等候接納悔改的罪人。

父親一見到小兒子，就動了慈心。父親的心先動了，就跑去抱著他的頸項。跑是腿動，跑就是用時間縮短空間的距離，這完全是父的慈心所作的；抱是手動了，也是全人動了；連連與他親嘴，是人最能表情的部分都動了。這表明說，天上的神，一碰見悔改的罪人，祂的慈心就動了，在時間上縮短了空間的距離，祂整個的心都堆在一個悔改的罪人身上。許多人悔改時，也都有出乎意料之外的感覺。在他要悔改時，以為神是何等威嚴可畏，但在悔改之後，他發現神是何等可親可近。

神稱義人

當父親與小兒子親嘴時，小兒子就開口說出所豫備的話。他豫備了四句話，但剛說了三句，父親就開口打斷他的話。他說到我不配再稱為你的兒子時，父親卻吩咐僕人說，把那上好的袍子拿來給他穿。父親的心不忍得聽他說不配再稱為兒子，所以就吩咐人把那上好的袍子拿來給他穿。這個『那』字，是很重的一個字，『那』袍子是早已豫備好了的袍子。父親一說，僕人就知道了。所以父親只要說『那』上好的袍子，僕人就領會了。還戴上戒指，穿上鞋，宰了肥牛犢。這些都出乎浪子的意外。

我們也像小兒子豫備了一套說辭，神卻把豫備好了的袍子拿來給我們穿上。這個『卻』字是新約裏的大字，這一『卻』，我們就得救了。我該定罪，神『卻』來稱義；我該下火湖，但『卻』有分於聖城。穿上袍子指著基督作我們的義說的；罪人穿上基督，就與神相稱，得稱為義。

父親也給兒子穿上鞋，叫他和地有了分離。鞋把人和地分開了。人一歸向神，得稱為義，並有聖靈作印記之後，就能和地分開。喫肥牛犢，是指著基督作生命給我們享受說的。基督進到我們裏頭，我們纔能飽足快樂。

his returning to his father, even the more it was a matter of his father's waiting to receive him.

When he saw the son, the father was moved with compassion. Because his heart was moved, it caused him to run and fall on his son's neck, and to kiss him. This running shortened the time and the distance between them. Running involves the feet; falling on the son's neck involves the hands; kissing involves the mouth, which is able to express emotion. So we can see that the father's whole being was moved for his son. This signifies that when God in heaven sees a sinner repenting. He is moved with compassion, and runs to meet him. With His whole heart He embraces the repenting sinner. Before repenting, many think that God is terrible and fearful, but after repenting they discover that God is so dear and so near.

GOD JUSTIFYING MAN

After the father kissed him, the son immediately began his prepared speech. But when he had just finished his first three sentences, the father interrupted him. The son had just said, "I am no more worthy to be called thy son," but the father said to the servants, "Bring forth quickly the best robe, and put it on him." The heart of the father could not stand the son saying that he was unworthy to be called his son. So he commanded his servants to bring forth the best robe. The word **the** is an important word. The best robe was the robe that had been prepared a long time ago. When the father spoke, the servants knew which one it was. The father only had to say "the best robe," and the servants understood right away. The father also put a ring on the son's hand and shoes on his feet and killed the fatted calf. All of these were beyond the son's expectation.

Just as the son did, we prepare a speech, but God brings forth the best robe. The word BUT should be stressed. It is a big word in the New Testament. This but makes us saved. We should be condemned, but God justified us; we should be going to hell, but we go to the heavens instead. Putting on the robe signifies Christ as our righteousness. When a sinner puts on Christ, he matches God and is justified.

The father also put shoes on the son. Shoes separate man from the earth. When a man returns to God and is justified and sealed by the Holy Spirit, he is able to be separated from the earth. After putting the shoes on his feet, the father killed the fatted calf. Killing the fatted calf signifies Christ prepared for us as our life and enjoyment. Only when Christ comes into us can we be filled and happy.

神人同樂

到這時，父親與小兒子一同喫喝快樂。兒子沒有回來，父親是不快樂的；當兒子在外面流蕩痛苦時，父親在家裏也是痛苦的。罪人沒有快樂，神也沒有快樂；等到罪人快樂了，神纔快樂。小兒子是死而復活，失而又得的。一個罪人歸向神，被神接納而稱義得生，就是死而復活，失而又得的。（福音題綱，二〇二至二〇七頁。）

參讀：福音題綱，第九十一題；路加福音生命讀經，第三十四篇。

GOD AND MAN MAKING MERRY TOGETHER

It was at this time that the father and the son ate and drank and were happy together. Before the son came back, the father had no joy. While the son was away from home, wandering and suffering, the father was also suffering at home. When sinners are away from God, wandering and suffering, God is unhappy. Only when sinners are at home with God, eating and making merry, is God joyful. When a sinner returns to God, he is received and justified by Him. In other words, he is found and he is alive. (Gospel Outlines, pp. 189-193)

Further Reading: Gospel Outlines, Subject 91; Life-study of Luke, msg. 34.

降 A 大調

4/4

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

一 誰 在 流 蕩 遠 離 天 父? 爲 何 不 回 家?

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

活 在 罪 中, 終 日 痛 苦, 何 不 就 回 家?

(副) 3 3 . 1 - | 1 1 . 6̣ - | 5 3 3 1 | 2 - - 0 |

一 回 家 罷! 回 家 罷! 不 要 再 流 蕩!

二至五 要 回 家! 要 回 家! 不 願 再 流 蕩!

A^b 3 . 3 1 . 1̣ | D^b 6 1 6 A^b 5 . 0 | Fm 1 1 E^b 2 2 . | A^b 1 - - ||

慈 愛 天 父 等 你 回 家, 整 天 在 巴 望!

現 在 我 要 回 到 父 家, 永 住 父 身 旁!

二 我已流蕩, 遠離天父, 現在要回家;
走過好長罪惡道路, 主, 我要回家。

三 多年浪費寶貴歲月, 現在要回家;
今天懊悔, 流淚、悲切, 主, 我要回家。

四 流蕩、犯罪, 我已疲乏, 現在要回家;
投靠你愛, 相信你話, 主, 我要回家。

五 我魂衰殘, 我心悲傷, 現在要回家;
加我力量, 復我盼望, 主, 我要回家。

I've wandered far away from God

Gospel — Coming to the Lord

1052

1. I've wan - dered far a - way from God, Now I'm com-ing home; The
paths of sin too long I've trod, Lord, I'm com-ing home.
Chorus
(C) Com-ing home, com-ing home, Nev - er - more to roam;
O - pen wide Thine arms of love; Lord, I'm com-ing home.

2. I've wasted many precious years,

Now I'm coming home;

I now repent with bitter tears,

Lord, I'm coming home.

3. I'm tired of sin and straying, Lord,

Now I'm coming home;

I'll trust Thy love, believe Thy word;

Lord, I'm coming home.

4. My soul is sick, my heart is sore,

Now I'm coming home;

My strength renew, my hope restore:

Lord, I'm coming home.

5. My only hope, my only plea,

Now I'm coming home;

That Jesus died, and died for me;

Lord, I'm coming home.

6. I need His cleansing blood, I know,

Now I'm coming home;

O wash me whiter than the snow;

Lord, I'm coming home.

第十三題 耶穌是罪人的朋友

Topic 13: Jesus Is The Sinner's Friend (S1-13)

太 11 : 19 人子來了，也喫也喝，人又說，看哪，一個貪食好酒的人，一個稅吏和罪人的朋友。但智慧從她的行為得稱為義。

Matt. 11:19 The Son of Man came eating and drinking; and they say, Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners. Yet wisdom is justified by her works.

在福音書裏，主耶穌被陳明為罪人的朋友，因為就歷史的觀點來看，祂在人中間的行動，首先是作他們的朋友，然後纔作他們的救主。但今天你有否看見，為要成為我們的救主，祂首先仍然是作我們的朋友？在我們達到願意，或能接受祂作救主的地步之前，祂是作一位朋友臨到我們，使我們能不受攔阻的親身遇見祂，使救恩的門一直敞開，叫我們能接受祂作救主。這是一個寶貴的發現。

In the Gospels, the Lord Jesus is presented as the Friend of sinners, for historically He was found, first of all, moving among men as their Friend before He became their Savior. But do you realize that today He is still in the first place our Friend, in order that He may be our Savior? Before we have reached the point where we are willing—or indeed able—to receive Him as Savior, He comes to us as a Friend, so that personal encounter is not debarred to us and the door is held open for us to receive Him as Savior. This is a precious discovery.

自從我看見了這位救主是罪人的朋友，我就帶了許多不尋常、不容易得救的人到主面前。我記得在一個地方，一位年輕女子來向我挑戰說，她不想得救。她說，她還年輕，希望過好日子，不願放棄自己的生活方式，過嚴肅、有節制的生活，因為那樣生活就沒有歡樂了。她說，她不想離棄她的罪，對救恩更沒有絲毫的渴慕！事實上，她對於福音知道得不少，因為她是讀教會學校的，所以這是她對福音的反抗。在她向我近乎吼叫了一會兒之後，我說，『我們禱告，好麼？』她輕蔑的說，『我要禱告甚麼？』我說，『我不能代替你禱告，但我願意先禱告，然後你可以把剛纔所告訴我的都告訴主。』她有點喫驚的說，『哦，我不能這樣作！』我說，『你能，難道你不知道祂是罪人的朋友麼？』這句話摸著了她。她真的禱告了一個非常不正統的禱告；但從那個時候開始，主就在她心裏作工。過了幾天，她就得救了。

Since I saw the Savior as the Friend of sinners I have seen many unusual and difficult people brought to the Lord. I remember how in one place a young woman came and attacked me, saying that she did not want to be saved. She said that she was young and intended to have a good time, and did not want to have to leave her ways and become sedate and sober, for then there would be no joy in life. She said she had no intention of forsaking her sins and had not the least desire for salvation! It transpired that she knew quite a lot about the gospel, for she had been brought up in a mission school, and this was her reaction against it. After she had more or less raved at me for a while, I said, "Shall we pray?" "What should I pray?" she replied scornfully. I said, "I can't be responsible for your prayer, but I will pray first and then you can tell the Lord all that you have been saying to me." "Oh, I couldn't do that!" she said, somewhat taken aback. "Yes, you can," I replied. "Don't you know that He is the Friend of sinners?" This touched her. She did pray—a very unorthodox prayer—but from that hour the Lord worked in her heart, for in a couple of days' time she was saved.

領人遇見主

LEADING PEOPLE TO MEET HIM

那些僅僅靠知識得救的人往往變成大頭腦。他們似乎不太覺得需要神就能往前了。他們一切都知，甚至覺得自己有資格批評傳道人陳明事實的方式。但當他們遇到危機，失去方向，必須信靠主的時候，他們卻作不到。他們與主沒有活的接觸。然而另有些人，可能知識不多，卻從自己出來，摸到了活的神，甚至在極重的試煉中因信而得著長進。這就是為何我們首要的目的必須是領人遇見主。

乃是活的主成了我們的救主。耶穌不再是釘十字架的那一位，乃是掌權的一位；所以今天我們要得救，不是去到十字架底下，乃是來到寶座前，相信祂是主。也許我們需要更清楚看見救贖與救恩的分別。救贖是主耶穌二千年前在十字架上所完成的。我們今天的救恩乃是根據這個救贖，那是在時間裏一次永遠完成的。

救恩是個人主觀的經歷

這樣看來，救恩是個人主觀的經歷，可以說是根據主的復活，過於根據主的死。爲了在神面前客觀的遮罪，基督的死是必需的。但爲著救恩，新約強調我們要相信祂的復活，因爲復活乃是祂的死蒙悅納的證明。我們相信主耶穌基督個人已經復活，並升天進到榮耀裏，我們現在就是要努力把罪人帶到與祂直接的接觸裏。

救恩甚至不是領會或意志的問題，我們已經看過，救恩乃是遇到神的問題，就是人與救主基督有直接的接觸。所以，你會問我，甚麼是人與神接觸最基本的條件？

我要用撒種的比喻來回答你。在我看，聖經在這裏明文的告訴我們，神只要求一件事。『那落在好土裏的，就是人用誠實善良的心聽了道，便持守住，並且忍耐著結實。』（路八 15，另譯。）神對人的要求是『誠實善良的心』一因爲誠實，所以善良。不管他想不想得救，不管他明白不明白；只要他豫備好在這事上向神是誠實的，神就豫備好來遇見他。

Too often those who have been saved merely through knowledge developed big heads. They progress without seeming to feel much need of God. They know it all and they even feel qualified to criticize the preacher's presentation of facts. But when it comes to a crisis in which they lose their known bearings and have to trust the Lord over something, they cannot do so. They are not in living touch with Him. Yet there are others, who may know very little but have come out of themselves, and have touched the living God, who develop and grow in faith even through the severest trial. That is why our first object must be to lead people to meet Him.

It is the living Lord who becomes our Savior. Jesus is no longer the crucified but the reigning One, and today therefore we go for salvation not to the foot of the cross but to the throne, to believe in Him as Lord. Perhaps we need to see more clearly the difference between redemption and salvation. Redemption was secured by the Lord Jesus on the cross two thousand years ago. Our salvation rests today upon that redemption, accomplished once for all in time.

SALVATION AS A PERSONAL AND A SUBJECTIVE EXPERIENCE

It comes to this, that salvation, which is a personal and a subjective experience, may be said to rest rather upon the Lord's resurrection than upon His death. The death of Christ was necessary for atonement objectively before God. But for salvation the New Testament lays emphasis upon our faith in His resurrection, for the resurrection is the proof that His death has been accepted. We believe in the Lord Jesus Christ, personally risen and ascended to glory, and we seek to bring sinners now into immediate contact with Him.

Salvation is not even a question of understanding or of will. It is, as we have seen, a question of meeting God—of men coming into firsthand contact with Christ the Savior. So what, you ask me, is the minimum requirement in a man to make that contact possible?

For my reply I would turn you to the parable of the sower. It seems to me that here we are plainly told the one thing that God does demand. "That in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience" (Luke 8:15). What God demands of man is "an honest and good heart." It does not matter if a man wants or does not want to be saved, it does not matter if he understands or does not understand; provided that he is prepared to be honest with God about it, God is prepared to meet him.

罪人蒙恩的基本條件不是相信或悔改，而是單單有這顆向神誠實的心。神對他沒有別的要求，只要他存著這種態度到神面前來。在充滿詭詐的心裏面有這麼一點的正直，好種就能落在其中，結出果實。兩個與主同釘十字架的強盜是全然詭詐的，但其中一個裏面有一點誠實的心願。在殿裏禱告的稅吏是個彎曲的人，但在他裏面也有那一點誠實，承認他的罪，並呼求神憐憫他。

就如前面敘述的幾件事例所指明的，我們該鼓勵每一個罪人用誠實的心跪下禱告，坦然的告訴主他的情形。聖經吩咐我們基督徒必須在主耶穌的名裏禱告，（約十四 14，十五 16，十六 23～24，）我們當然領會，這不是僅僅一種話語的形式，乃是一種相信祂的行動。但對罪人來說，有些不是在耶穌之名裏所發出的禱告，神也會聽。在行傳十章四節，天使對哥尼流說，『你的禱告和你的賙濟，已經上達神面前，蒙記念了。』人從心中誠實的呼求，神就垂聽。罪人的心能摸著神。

主是近的

彼得引用約珥的話說，『凡呼求主名的，就必得救。』（徒二 21。）這怎麼可能呢？因為神已經成就了另外一個應許（彼得從同一個豫言所引用的），就是：『我要將我的靈澆灌在一切屬肉體的人身上。』（17。）因為聖靈已經澆灌在一切的人身上，所以人只要呼求就穀了。

我始終相信，當我向人傳福音的時候，聖靈就降在他身上。我不是說那靈在不信者的心裏，我是說祂就在外面。祂在作甚麼？祂在等候著，要把基督帶到他們心裏。聖靈在等待進入聽見福音者的心裏。祂就像光。只要把窗戶稍微打開，光就流瀉進來，照亮室內。只要從心中向神呼求，就在那時刻，那靈就進來，開始祂變化的工作，使人知罪自責、悔改並相信—這就是重生的神蹟。

哦，我們的神能作的是何等奇妙！祂是一位活的神，豫備好施行憐憫。即使人能比現在的情形好一點，也無濟於事；即使他們更壞，也不會妨礙神的救恩。祂所要尋找

The basic condition of a sinner's salvation is not belief or repentance, but just the honesty of heart towards God. God requires nothing of him but that he comes in that attitude. Into that spot of straightforwardness that lies in the midst of much deceitfulness, the good seed falls and brings forth fruit. Of the two thoroughly dishonest thieves crucified with the Lord, there was in the one a little bit of honest desire. The publican who prayed in the temple was a crooked man, but in him too there was that honesty to acknowledge his sinfulness and cry to God for mercy.

As several of the incidents recounted earlier have indicated, we should encourage every sinner to kneel down with an honest heart and pray, telling the Lord frankly where he stands. As Christians we are told that we must pray in the name of the Lord Jesus (John 14:14; 15:16; 16:23, 24), by which, of course, we understand not a mere formula of words but an act of faith in Him. But with sinners it is different, for there are prayers which God will hear that are not uttered in the name of Jesus. In Acts 10:4 the angel says to Cornelius: "thy prayers and thine alms are gone up for a memorial before God." If there is a sincere cry from the heart, God hears. A sinner's heart can touch God.

THE LORD NEAR AT HAND

In the words of Joel, quoted by Peter: "Whosoever shall call on the name of the Lord shall be saved." How is this possible? Because God has fulfilled the other promise (quoted by Peter from the same prophecy) that: "I will pour forth of my Spirit upon all flesh" (Acts 2:17, 21). Because the Holy Spirit has been poured out upon all mankind, a cry is enough.

I always believe that the Holy Spirit is upon a man when I preach to him. I do not mean to say that the Spirit is within the hearts of unbelievers, but that He is outside. What is He doing? He is waiting, waiting to bring Christ into their hearts. The Holy Spirit is waiting to enter the heart of the hearer of the gospel. He is like the light. Open the window-shutters even a little and it will flood in and illumine the interior. Let there be but a cry from the heart to God, and at that moment the Spirit will enter and begin His transforming work of conviction and repentance and faith—the miracle of new birth.

Oh, it is wonderful what our God can do! He is a living God, ready to act in mercy. Even if men could be a little better than they are it would not help matters, and if they were much worse it would not hinder. All He looks for is "an honest and good

的是『誠實善良的心』。永遠不要忘記聖靈就在這裏，有能力推動人的心歸向神。（這人將來如何，三三至三四、四一至四八、五二至五三頁。）

參讀：這人將來如何，第三章；對同工長老們以及愛主尋求主者愛心的話，第二章。

heart.” And never forget that the Holy Spirit is present in power to move men’s hearts to God. (What Shall This Man Do? pp. 30-31, 36-41, 45)

Further Reading: What Shall This Man Do? ch. 3; A Word of Love to the Co-Workers, Elders, Lovers, and Seekers of the Lord, ch. 2.

降 A 大調

6/8

A^b $5 \cdot \underline{5}$ $\underline{5}$ $\underline{5}$ $\underline{3}$ $\underline{5}$ | Fm $\underline{1}$ $\underline{2}$ $\underline{3}$ A^b $\underline{5}$ $\underline{1}$ | E^b $\underline{7}$ $\underline{7}$ $\underline{7}$
 一 你 若 願 意 脫 離 罪 的 苦 情, 讓 基 督 來
 $\underline{7}$ $\underline{1}$ $\underline{2}$ | A^b $\underline{1} \cdot \underline{5} \cdot$ | $\underline{5} \cdot \underline{5}$ $\underline{5}$ $\underline{5}$ $\underline{3}$ $\underline{5}$ | Fm $\underline{1}$ $\underline{2}$ $\underline{3}$
 進 入 你 心; 你 若 渴 慕 得 着 新 的 人
 A^b $\underline{5}$ $\underline{3}$ | E^b $\underline{2} \cdot \underline{2}$ $\underline{2}$ B^b7 $\underline{2}$ $\underline{1}$ $\underline{6}$ | E^b $\underline{5} \cdot \underline{0}$ $\underline{0}$ | A^b $\underline{3} \cdot \underline{1}$ D^b $\underline{6}$ |
 生, 讓 基 督 來 進 入 你 心。 (副) 現 在, 將
 A^b $\underline{5}$ $\underline{3}$ $\underline{6}$ $\underline{5} \cdot$ | $\underline{3} \cdot \underline{4}$ $\underline{3}$ | B^b7 $\underline{2}$ $\underline{6}$ $\underline{3}$ E^b $\underline{2} \cdot$ | A^b7 $\underline{3} \cdot \underline{5}$ $\underline{5}$ |
 疑 惑 拋 棄; 現 在, 將 救 主 投 倚; 現 在, 將
 D^b $\underline{4}$ $\underline{1}$ $\underline{2}$ C $\underline{3}$ B^bm $\underline{4}$ | A^b $\underline{3} \cdot \underline{2}$ $\underline{1}$ E^b7 $\underline{7}$ $\underline{1}$ $\underline{2}$ | A^b $\underline{1} \cdot \underline{1} \cdot$ ||
 心 門 開 啓; 讓 基 督 來 進 入 你 心。

- 二 若覺惡性, 自己不能治服, 讓基督來進入你心;
 若感虛空, 世界不能滿足, 讓基督來進入你心。
- 三 若要黑暗變成無上光明, 讓基督來進入你心;
 若要病痛轉為永久康寧, 讓基督來進入你心。
- 四 若要心中充滿快樂歡喜, 讓基督來進入你心;
 若要全人進入平靜安息, 讓基督來進入你心。

If you are tired of the load of your sin

Gospel — Persuasion

1038

A^b A^b/C E^b E^b7 A^b
 1. If you are tired of the load of your sin, Let Je - sus come in - to your heart;
 A^b Fm E^b/B^b B^b7 E^b E^b7
 If you de - sire a new life to be - gin, Let Je - sus come in - to your heart.
 A^b D^b/A^b A^b F^7 B^b7 E^b
Chorus
 (C) Just now, your doubtings give o'er; Just now, re - ject Him no more;
 A^b A^b7/C D^b C B^bm A^b/E^b E^b7 A^b D^b/A^b A^b
 Just now, throw o - pen the door; Let Je - sus come in - to your heart.

2. If 'tis for purity now that you sigh,
 Let Jesus come into your heart;
 Fountains for cleansing are flowing near by,
 Let Jesus come into your heart.
3. If there's a tempest your voice cannot still,
 Let Jesus come into your heart;
 If there's a void this world never can fill,
 Let Jesus come into your heart.

第十四題 悔改和認罪

Topic 14: Repentance And Confession (S1-14)

太 3 : 2 你們要悔改，因為諸天的國已經臨近了。

Matt. 3:2 And saying, Repent, for the kingdom of the heavens has drawn near.

約壹 1 : 9 我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

人的悔改

人的悔改乃是那靈『聖別』工作的結果。當那靈來光照人，尋找人，並叫人為罪、為義、為審判，自己責備自己，就叫人悔改歸向神。

MAN'S REPENTANCE

Man's repentance is the result of the Spirit's sanctifying work. When the Spirit comes to enlighten man, seek man, and convict man concerning sin, concerning righteousness, and concerning judgment, He causes man to repent and turn to God.

心思改變

悔改，原文是心思改變，生出懊悔，轉移目標。所以聖經所說的悔改，乃是心思轉變；不像人所以為的，是改過自新、棄惡向善。從人墮落以後，人的心思就背著神，向著神之外許多的人、事、物，並且受自己的心思支配，隨著心思所喜好的去行。（弗二 3。）人的心思所喜好的，不管是好、是壞，總是背著神，而向著神之外的人、事、物。因此，人的行事為人必是背著神，向著神之外的人、事、物。所以人需要悔改，需要在心思裏有一個轉變，使得人的行事為人也隨著轉變。（真理課程一級卷三，五八頁。）

THE MEANING OF REPENTANCE

The Greek word for repentance means to have a change of mind issuing in regret, to have a turn in purpose. Therefore, to repent, as taught in the Bible, is to have a change of mind. It is not to improve or reform oneself nor to forsake the evil and turn to the good, as people generally believe. Since the fall of man, man's mind has been turned against God and directed toward many persons, things, and matters other than God. Furthermore, man is controlled by his mind, doing the desires of the thoughts (Eph. 2:3). The desires of man's thoughts, whether they are good or bad, are always contrary to God and are directed toward persons, things, and matters other than God. Because of this, man also behaves himself in a way that is contrary to God and is thus directed toward persons, things, and matters other than God. Therefore, man should repent and have a change in his mind so that his conduct and behavior may also change accordingly. (Truth Lessons, Level 1, Vol. 3, pp.49-50)

我渴望看見你們每一個人都完全蒙神光照。你若一再的到祂面前，祂就要照耀你，光照你。祂會帶你進到光中，祂要暴露你到極點。這樣，你就會悔改到極點，甚至在主面前哭泣。你會告訴主說，『主阿，我是這麼污穢、有罪。我是腐爛、敗壞的。』自然而然的，你會向主徹底悔改。你可能認罪到一個地步，忘了喫喝。當你開車上班時，你

I want to see that each of you is fully enlightened by God. If you go to Him again and again, He will shine upon you. He will enlighten you. He will bring you into the light. He will expose you to the uttermost. Then you will repent to the uttermost and even weep before the Lord. You will tell the Lord, "Lord, I am so dirty and sinful. I am rotten and corrupted." Spontaneously, you will make a thorough confession to the Lord. You may confess to such an extent that you would forget to eat. While you are driving to your

可能仍然流淚向主悔改。我不知道我們有多少人經過了這個階段。（活力排的訓練與實行，一〇二頁。）

認罪的兩方面

向神認罪

對付罪，包括幾類我們該作的事。第一，就是認罪。這有兩方面：（一）是向神認罪；（二）是向人認罪。向神認罪，就是到神面前承認我們一切得罪神的事。我們所犯的罪，不管在我們看是得罪神的，或是得罪人的，都是得罪神的。向神認罪，不可攏統，不可只在原則上承認自己有罪，罪大惡極；必須詳細，必須在細則方面一件一件認真的承認。不可像帶來一個大罪包，將牠扔到神面前，就算了；必須在神面前將你罪的包袱打開，把你每一件的罪都點認出來，就像有些人所說的，要打開包袱認罪，一件一件的徹底認出。

向人認罪

我們所犯的罪，大多都是得罪人的，所以我們不只該向神認罪，也該向人認罪。我們所以向神認罪，是因為我們所犯的罪，都是得罪神的。但我們所犯的罪，不光是得罪神，也得罪人。我們得罪神，一向神認罪，固然神就赦免我們，但神不能代替我們所得罪的人赦免我們，所以我們還得向人認罪。（聖經要道卷二，四六三至四六四、四六六頁。）

悔改的結果

得著赦罪

主的福音是叫人悔改，得著赦罪。（路二四 47，三 3，徒二 38。）神要賜給人赦罪的恩，就必須先賜給人悔改的心。（五 31。）人若不悔改自己背向神的罪，而從心裏轉向神，他就不會相信主耶穌，也就不能得著神赦罪之恩。人要得著赦罪，就必須悔改，必須懊悔他的死行，（來六 1，）轉回歸向神。

得著神的生命

office, you may still be repenting to the Lord with tears. I wonder how many of us have passed through this stage. (The Training and the Practice of the Vital Groups, pp. 87-88)

THE TWO ASPECTS OF CONFESSION

Confessing Sin to God

Dealing with sin includes several things. First, we should confess our sins both to God and to man. To confess our sins to God is to come before Him and to confess everything that we have done that offends Him. Every sin that we commit offends God, whether the sin is against God or against man. When confessing sins to God in this way, we cannot be general; we cannot only confess in principle that we have sinned greatly. We must be specific and specifically confess our sins one by one. We cannot just bring a bag of sins, throw it down before God and forget it. We must open the bag of sins before God and mention each sin. As we have said before, we must open the bag and thoroughly confess each sin one by one.

Confessing Sin to Man

Most of our sins offend people, so we should not only confess our sins to God, we should also confess them to man. We confess our sins to God because every sin we commit offends God. But the sins we commit do not only offend God, they also offend man. If we offend God, He immediately forgives us when we confess our sins to Him. But God cannot forgive us in place of the people we have offended. (Crucial Truths in the Holy Scriptures, Vol. 2, ch. 24)

THE RESULT OF REPENTANCE

To Receive Forgiveness of Sins

The Lord's gospel causes man to repent and to receive forgiveness of sins (Luke 24:47; 3:3; Acts 2:38). In order to give man the grace of forgiveness, God must first give him the heart of repentance (Acts 5:31). Unless a man repents of his sin of being against God and turns to God from within his heart, he will neither believe in the Lord Jesus nor be able to obtain God's forgiving grace. If a man wants to be forgiven, he must repent. He must repent of his dead works (Heb. 6:1) and turn back to God.

To Receive Life

主的福音叫人得著赦罪的目的，是要人得著祂的生命。（西二 13。）所以人要得著主的生命，也就必須悔改。（徒十一 18。）人必須看見自己的生命是敗壞的，自己的生活，就是在神之外的生活，是邪惡的，而自己責備自己，厭惡自己，悔改轉向神，使自己的罪得蒙赦免，纔能得著神的生命。

領受所賜的聖靈以及神聖的基業

主的福音叫人得著赦罪的目的，也是要人領受所賜的聖靈，（二 38，）以及神聖的基業。（二六 18。）當人悔改轉向神，使罪得赦，就必領受所賜的聖靈，以及神聖的基業。這聖靈是經過過程的三一神，成了包羅萬有的靈，在人悔改的時候賜給他們，作為神全備福音包羅一切的福，（加三 14，）使他們能享受三一神所有的豐富。這神聖的基業就是三一神自己，同祂所有的、所完成的、以及祂為著贖民所要作的一切，具體化身在包羅萬有的基督裏面，（西二 9，）成為眾聖徒的分。（一 12。）賜給眾聖徒的聖靈乃是這神聖基業的豫嘗、憑質和保證。（弗一 14。）這基業是我們今天在神新約的經綸裏，正有分並享受作為豫嘗的；也是在來世和永世裏，要完滿的有分並享受到極點的。（彼前一 4。）（真理課程一級卷三，六〇至六一頁。）

參讀：真理課程一級卷三，第二十九課；活力排的訓練與實行，第八篇；聖經要道，第二十四題。

In the Lord's gospel the purpose for man to be forgiven of his sins is that man may receive His life (Col. 2:13). Therefore, if a man desires to receive the Lord's life, he must repent (Acts 11:18). Man must see that his life is corrupt and that his living, which is outside of God, is evil. Seeing this, he is convicted and he loathes himself. As he repents and turns toward God, he is forgiven of his sins and thus obtains the life of God.

To Receive the Gift of the Holy Spirit and the Divine Inheritance

In the Lord's gospel the purpose for men to receive forgiveness of sins is also that they may receive the gift of the Holy Spirit (Acts 2:38) and the divine inheritance (Acts 26:18). When men repent and turn toward God so that their sins are forgiven, they receive the gift of the Holy Spirit and the divine inheritance. The Holy Spirit, who is the processed Triune God becoming the all-inclusive Spirit, is given to men at the time of their repentance to be the all-inclusive blessing of God's full gospel (Gal. 3:14) that they may enjoy all the riches of the Triune God. The divine inheritance is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9) to be the portion of the saints (Col. 1:12). The Holy Spirit, who has been given to the saints, is the foretaste, the pledge, and the guarantee of this divine inheritance (Eph. 1:14), which we are sharing and enjoying today as a foretaste in God's New Testament economy, and will share and enjoy to the uttermost in the coming age and in eternity (1 Pet. 1:4).

Further Reading: Truth Lessons, Level 1, Vol. 3, ch. 29; Crucial Truths in the Holy Scriptures, Vol. 2, ch. 24; The Training and the Practice of the Vital Groups, msg. 8

降 E 大調

3/4

1 3 | 5̣ · 3̣ 2̣ 1̣ | 1 - 1 | 2̣ · 4̣ 6̣ 5̣ | 3 -

一 你 的 歡 迎 聲 音, 召 我 前 來 相 信,

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

因 你 爲 我 已 流 寶 血, 特 要 洗 我 良 心。

E^b 1̣ · 7̣ 6̣ 5̣ | 6 - - | 5̣ · 3̣ 2̣ 1̣ | 2 - - |

(副) 主, 我 來 就 你! 我 今 來 就 你!

E^b 5̣ · 6̣ 3̣ 2̣ | 1̣ 2̣ 3̣ 1̣ | 2̣ · 1̣ 3̣ 2̣ | 1 - ||

求 主 用 血 將 我 洗, 使 我 乾 淨 無 比。

- 二 我真污穢可鄙, 行善一無能力;
但你歡喜賜恩幫助, 並除一切惡迹。
- 三 你今鄭重吩咐, 要我遠離罪俗,
虛心悔改, 實心相信, 接受你作救主。
- 四 神用恩言呼召, 又用聖靈光照,
使我知道自己不堪, 知道救主可靠。
- 五 聖靈今在我靈, 證明我有生命;
神的應許已經應驗, 若我已信祂名。
- 六 奇哉! 神愛罪人! 妙哉! 神有救恩!
美哉! 耶穌流血贖罪! 我願獻上全身。

I hear Thy welcome voice

Gospel — Coming to the Lord

1051

1. I hear Thy wel - come voice, That calls me, Lord, to
Thee, For cleans - ing in Thy precious blood That flowed on Cal - var - y.

Chorus
(C) I am com - ing, Lord, Com - ing now to Thee:
Wash me, cleanse me in the blood That flowed on Cal - var - y.

2. Though coming weak and vile,
Thou dost my strength assure;
Thou dost my vileness fully cleanse,
Till spotless all, and pure.
3. 'Tis Jesus who confirms
The blessed work within,
By adding grace to welcomed grace,
Where reigned the power of sin.
4. And He the witness gives
To loyal hearts and free,
That every promise is fulfilled,
If faith but brings the plea.
5. All hail, redeeming blood!
All hail, life-giving grace!
All hail, the gift of Christ our Lord,
Our strength and righteousness.

第十五題 受浸

Topic 15: Baptism (S1-15)

太 28 : 19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。

Matt. 28: 19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

甚麼是受浸

信乃是接受奴僕救主，（約一 12，）這不僅為著罪得赦免，（徒十 43，）也為著重生，（彼前一 21， 23，）叫信的人在與三一神生機的聯結裏，（太二八 19，）能成為神的兒女（約一 12 ~ 13）和基督的肢體。（弗五 30。）受浸乃是確認這個，一面憑著埋葬，藉著奴僕救主的死，了結舊造；另一面，憑著復起，藉著奴僕救主的復活，成為神的新造。信和受浸，乃是接受神完全救恩之完整步驟的兩部分。受浸而不信，只是虛空的儀式；信而不受浸，只是裏面得救，沒有外面的確認。這二者應當並行。此外，水浸該有靈浸隨著，正如以色列人在海（水）裏，並在雲（靈）裏受浸一樣。（林前十 2，十二 13。）

受浸不是一種形式或儀文，乃是我們與基督聯合的表明。藉著受浸，我們浸入基督，以祂為我們的範圍，使我們在祂的死與復活裏，與祂聯合為一。

我們原是生在亞當，頭一個人（林前十五 45， 47）的範圍裏。現今藉著受浸，就被遷到基督，第二個人（47）的範圍裏。（一 30，加三 27。）

我們浸入基督，也就浸入祂的死。祂的死將我們從世界和撒但黑暗的權勢分別出來，並且將我們天然的生命、舊性、自己，甚至我們整個的歷史，一併了結。

受浸的重要

WHAT IS THE BAPTISM

To believe is to receive the Slave-Savior (John 1:12) not only for forgiveness of sins (Acts 10:43) but also for regeneration (1 Pet. 1:21, 23). Those who thus believe become the children of God (John 1:12-13) and the members of Christ (Eph. 5:30) in an organic union with the Triune God (Matt. 28:19). To be baptized is to affirm this by being buried to terminate the old creation through the death of the Slave-Savior and by being raised up to be the new creation of God through the Slave-Savior's resurrection. To believe and to be so baptized are two parts of one complete step for receiving the full salvation of God. To be baptized without believing is merely an empty ritual; to believe without being baptized is to be saved only inwardly without an outward affirmation of the inward salvation. These two should go together. Moreover, water baptism should be accompanied by Spirit baptism, even as the children of Israel were baptized in the sea—water, and in the cloud—the Spirit (1 Cor. 10:2; 12:13).

Baptism is not a form or a ritual; it signifies our identification with Christ. Through baptism we are immersed into Christ, taking Him as our realm, that we may be united with Him as one in His death and resurrection.

We were born in the sphere of Adam, the first man (1 Cor. 15:45, 47), but through baptism we have been transferred into the sphere of Christ (1 Cor. 1:30; Gal. 3:27), the second man (1 Cor. 15:47).

When we are baptized into Christ, we are baptized into His death. His death has separated us from the world and the satanic power of darkness and has terminated our natural life, our old nature, our self, our flesh, and even our entire history.

THE IMPORTANCE OF BAPTISM

信是信入基督，（約三 16，）浸也是浸入基督。藉著信和浸，我們已經進入基督，因而穿上了基督，與祂聯合為一。正確、真實和活的浸，就是把信徒放在三一神那神聖的名裏，（太二八 19，）放在基督活的人位裏，（27，）放在基督有功效的死裏，（羅六 3，）放在基督的身體這活的生機體裏，（林前十二 13，）使信徒不僅進入與基督生機的聯結，更進入與祂身體生機的聯結，並使他們脫離老舊的情形，進入新的情形，了結他們舊的生命，而用基督新的生命，給他們新生的起頭，叫他們憑三一神的元素，活在基督的身體這生機體裏。（新約聖經恢復本，可十六 16 註 1，羅六 3 註 1～3，加三 27 註 1。）

過紅海表徵受浸

神給祂選民的完全救恩包括逾越節、出埃及和過紅海。逾越節表徵救贖，出埃及表徵從世界出來，過紅海表徵受浸。

藉著過紅海，以色列人蒙拯救脫離埃及，並且被帶到一個自由的領域裏。這是何等的救恩—原則上，今天我們的受浸也是一樣。祂拯救我們脫離捆綁，並把我們帶進在基督裏完全的自由中。（出埃及記生命讀經，三七六、三九八頁。）

信和受浸合起來，纔完成完整的一步

在我們相信主並受浸以前，我們是罪人。但我們藉著福音的傳講蒙光照時，就領悟自己是極其有罪的。在神面前並向著人，我們有過許多過犯、罪愆和過錯，我們也有許多罪過。然後我們悔改，相信主，接受祂的赦免，並且得救了。然而我們的悔改和相信，需要外面的表示；這表示就是受浸。所以，受浸和我們的相信，我們的信，是一件事的兩面。為這緣故，新約說到信而受浸。（可十六 16。）信而受浸可以比作我們用兩腳走一步。首先我們信，我們的信可以比作踏出一腳向前走半步。然後我們受浸，我們的受浸可以比作用另一腳完成這一步。信和受浸合起來，纔完成完整的一步。（彼得前書生命讀經，二六八至二六九頁。）

To believe is to believe into Christ (John 3:16), and to be baptized is to be baptized into Christ. By both faith and baptism we have entered into Christ, having thus put on Christ and become identified with Christ. Baptism practiced in a proper, genuine, and living way puts the believers into the name of the Triune God, the divine name (Matt. 28:19); into Christ, a living person (Gal. 3:27); into the death of Christ, an effective death (Rom. 6:3); and into the Body of Christ, a living organism (1 Cor. 12:13), that the believers may enter into an organic union not only with Christ but also with His Body. Furthermore, baptism brings the believers out of their old state into a new one, terminating their old life and germinating them with the new life of Christ that they may live in the Body of Christ, an organism, by the elements of the Triune God. (New Testament Recovery Version, Mark 16:16, footnote 1; Rom. 6:3, footnote 1-3; Gal. 3:27, footnote 1.)

THE CROSSING OF THE RED SEA SIGNIFYING BAPTISM

God's complete salvation for His chosen people includes the Passover, the exodus from Egypt, and the crossing of the Red Sea. The Passover signifies redemption; the exodus signifies the going out from the world; and the crossing of the Red Sea signifies baptism.

By crossing the Red Sea, the children of Israel were saved from Egypt and also brought into a realm of freedom. What a salvation! In principle, baptism is the same for us today. It saves us from bondage and brings us into absolute freedom in Christ. (Life-study of Exodus, ch. 29)

BELIEVING AND BAPTISM MAKE ONE COMPLETE STEP

Before we believed in the Lord and were baptized, we were sinners. But when we were enlightened through the preaching of the gospel, we came to realize that we are very sinful. Both before God and toward man we have had many transgressions, trespasses, and offenses, and we had a great deal of guilt. Then we repented, believed in the Lord, received His forgiveness, and were saved. But our repentance and believing need an outward expression. This expression is baptism. Therefore, baptism and our believing, our faith, are two aspects of one thing. For this reason the New Testament speaks of believing and being baptized (Mark 16:16). Believing and being baptized can be compared to using our two feet to take a single step. First we believe, and our believing can be compared to the half-step forward of one foot. Then we are baptized. Our baptism can be compared to the completion of the step with the other foot. Together, believing and baptism make one complete step. (Life-study of 1 Peter, ch. 25)

參讀：初信造就，第一篇；出埃及記生命讀經，第二十八至二十九篇；彼得前書生命讀經，第二十五篇。

Further Reading: Messages for Building Up New Believers, ch. 1; Life-study of Exodus, chs. 28-29; Life-study of 1 Peter, ch. 25

G 大調

3/2

1 - | 3 · 3 3 - 2 - | 1 · 1 1 - 2 - | 3 5 4 - 3 - | 3 - 2 -

一 主 當 我 們 藉 着 這 水, 承 認 同 死 事 實,

4 - | 3 · 3 3 - 6 - | 5 · 5 5 - 1 - | 2 4 3 - 2 - | 1 - - - ||

求 你 在 此 憐 憫 施 惠, 啓 示 牠 的 價 值。

二 藉 着 這 水 歸 入 你 死, 與 你 一 同 埋 葬,
我 們 永 遠 離 罪 若 失, 脫 離 罪 的 捆 綁。

三 藉 着 這 水 歸 入 你 死, 與 你 一 同 埋 葬,
我 們 就 此 與 世 長 辭, 脫 離 今 世 君 王。

四 在 此 與 你 一 同 復 活, 脫 離 死 亡 權 勢;
靠 你 結 出 成 聖 美 果, 活 出 新 生 樣 式。

五 在 此 受 浸 歸 於 你 名, 不 再 屬 於 自 己;
為 你 而 活, 隨 你 而 行, 永 遠 與 你 合 一。

Lord, when by baptism we confess

Baptism — Buried and Risen

937

1. Lord, when by baptism we confess Our oneness in Thy death, Oh,
by Thy mercy and Thy grace, May Thou reveal its worth.

2. By baptism in Thy death we're one
And buried too with Thee:
Thus we're forever dead to sin
And from its bondage free.

3. By baptism in Thy death we're one
And buried too with Thee;
Thus to the world we bid farewell,
From Satan's slavery free.

4. We're resurrected with Thee too,
From death's great pow'r set free;
Now fruit of holiness we bear
In our new life with Thee.

5. We're baptized unto Thy dear name,
No more our own are we;
Thy steps we'd follow, for Thee live,
And e'er be one with Thee.

第十六題 面對逼迫

Topic 16: Facing Persecution (S1-16)

彼前 4 : 14 你們若在基督的名裏受辱罵，便是有福的，因為榮耀的靈，就是神的靈，安息在你們身上。

1 Peter. 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

若在基督的名裏受辱罵， 便是有福的

『你們若在基督的名裏受辱罵，便是有福的，因為榮耀的靈，就是神的靈，安息在你們身上。』（彼前四 14。）在基督的名裏，就是在基督的人位裏，在基督自己裏，因為名指人位。信徒既已信入基督，（約三 15，）浸入祂的名裏，（徒十九 5，）就是浸入祂自己，（加三 27，）他們就是在基督裏，（林前一 30，）並且與祂是一。（六 17。）當他們在祂的名裏受辱罵，他們就與祂同受辱罵，有分於祂的苦難，（彼前四 13，）在祂的苦難上有交通。（腓三 10。）

我們所遭受的逼迫是基督的苦難，乃因我們是在基督的名裏受的。照著彼得在彼前四章十四節的話，我們若在基督的名裏受辱罵，便是有福的。不要以為在基督的名裏受辱罵是咒詛，這是有福的。然而，人若過於高擡我們，也許就是咒詛。關於這事，我們需要改變觀念。

越受苦，越受逼迫， 就越有榮耀在我們身上

我們越受苦，越受逼迫，就越有榮耀在我們身上。這真是祝福。我能見證，我越受逼迫，人越說我的壞話，我就越得著加力。逼迫和辱罵沒有把我壓倒，反而使我高昂。所以，我們在基督的名裏受辱罵時應當歡樂，因為榮耀的靈安息在我們身上。（彼得前書生命讀經，三〇〇至三〇二頁。）

BEING BLESSED

IF REPROACHED IN THE NAME OF CHRIST

“If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.” (1 Pet. 1:14) “In the name of Christ” is actually in the person of Christ, in Christ Himself, because the name denotes the person. The believers, having believed into Christ (John 3:15), and having been baptized into His name (Acts 19:5), that is, into Himself (Gal. 3:27), are in Christ (1 Cor. 1:30) and one with Him (1 Cor. 6:17). When they are reproached in His name, they are reproached with Him, sharing His sufferings, in the fellowship of His sufferings (Phil. 3:10).

The reason the persecutions we suffer are the sufferings of Christ is that we suffer in the name of Christ. According to Peter’s word in verse 14, we are blessed if we are reproached in the name of Christ. Do not think that it is a curse to be reproached in the name of Christ. This is to be blessed. However, it may be a curse if people appreciate us too highly. Regarding this matter, we need to have a change of concept.

HAVING MORE GLORY UPON US

THE MORE WE SUFFER AND ARE PERSECUTED

The more we suffer and are persecuted, the more glory there will be upon us. This is truly a blessing. I can testify that the more I am persecuted and evil spoken of, the more I am empowered. Persecution and reproach does not hold me down. On the contrary, it lifts me up. Therefore, we should rejoice when we are reproached in the name of Christ, because the Spirit of glory is resting upon us. (Life-study of 1 Peter, msg. 28)

一旦有人轉向神， 撒但就會挑動別人來逼迫他

整個世界都臥在那惡者撒但裏面。（約壹五 9。）撒但盡其所能，不斷的反對神。每當人轉向神，撒但就不愉快，他也不會容忍。一旦有人轉向神，撒但就會挑動別人來逼迫他。保羅曾說，我們這班基督徒命定要受逼迫。（腓一 29。）因此，逼迫乃是我們在基督裏的信徒命定要得的分。

逼迫是一種受苦。然而試煉不僅僅是受苦，更是一種為著要試驗、察驗我們而臨到我們的苦難。我們可以用學校的期末考來說明。作學生的都知道，期末考實在是一種苦難、試煉，但是這種試煉實際上對學生是有幫助的。學校若沒有期末考，那麼學生在課業方面可能會掉以輕心。但是當他們知道期末考將到，就會極其殷勤、聚精會神來讀書。因此，期末考會幫助學生學習必要的課業。基於這個原因，學生的父母應當為著期末考而感謝，因為曉得這能讓他們兒女得益處。

『屬靈教育的學校』也有『期末考』和各種『考試』。這所學校的『校長』是我們的天父，祂為我們安排了各種試煉、各種考試。所有試煉都對我們有益。正如考試對學生有益，我們這些基督徒所面臨的諸般試煉，對我們也都是有益的。

期末考有三重目的：試煉、試驗並察驗學生。同樣的，我們這些信徒必須經過的種種試煉，也有試煉、試驗並察驗我們的目的。這等試煉對我們基督徒實行的完全，的確是一種幫助，因為神使用這些來成全我們。（雅各書生命讀經，八至九頁。）

反對者在眷顧的日子 榮耀神

在彼前二章十二節彼得說，我們在外邦人中，若有佳美的品行，他們至終會在眷顧的日子，為著我們榮耀神。在

SATAN INSTIGATING OTHERS TO PERSECUTE A PERSON ONCE HE TURNS TO GOD

The entire world lies in the evil one, Satan (1 John 5:19). Satan opposes God continually in every possible way. Satan is displeased whenever people turn to God, and he will not tolerate this. Once a person turns to God, Satan will instigate others to persecute that one. Paul once said that we Christians are appointed to suffer persecution (Phil. 1:29). Persecution, therefore, is the portion appointed to us as believers in Christ.

Persecution is a suffering. However, trials are not merely a suffering, for trials are a suffering that serves the purpose of trying or proving us. We may use final examinations in school as an illustration. Students know that final examinations can be a real suffering and trial. But such a trial is actually a help to the students. If there were no final examinations in school, the students would probably be careless concerning their studies. But when they know that a final examination is coming, they concentrate on their studies with much diligence. Therefore, a final examination helps a student learn the necessary material. For this reason, the parents of those who are students should be grateful for the final examinations, knowing that this helps their children to profit from their education.

There are also “finals” and other kinds of “examinations” in the “school of spiritual education.” The “principal” of this school is our heavenly Father. He has arranged different trials for us, different examinations. All these trials are good for us. Just as examinations are good for students, so the various trials we face as Christians are a profit to us.

A final examination serves the threefold purpose of trying, testing, and proving a student. Likewise, the various trials through which we must pass as believers serve the purpose of trying, testing, and proving us. These trials are surely a help in our practical Christian perfection, for God uses them to perfect us. (Life-study of James, msg. 1)

THE OPPOSERS GLORIFYING GOD IN THE DAY OF VISITATION

In verse 12 Peter is saying that if we have an excellent manner of life among the nations, they will eventually glorify God concerning us in the day of visitation. In this

本節彼得似乎告訴聖徒們：『現今反對者毀謗你們。但你們若在他們中間過佳美品行的生活，過品質美麗、樣式佳美的生活，他們就會親眼看見你們的好行為，並在眷顧的日子榮耀神。他們察看你們時，就會領悟你們是在神的眷顧之下。至終會有一種結果，就是使神得著榮耀，因為反對者會在眷顧的日子榮耀神。』

我能見證，歷年來，我見過彼得的話多次應驗。好些反對者因為看見神對聖徒們的眷顧，就懊悔他們所作的，並且悔改。聖徒們在神眷顧的日子，是在祂愛的照顧之下。即使這些聖徒被毀謗，他們仍在神恩典的眷顧之下，過奇妙、佳美的生活。所以，神一再眷顧他們。他們佳美的品行和神的眷顧，至終使反對者悔改並榮耀神。

反對者因我們生命的變化 而改變態度

有些在主恢復裏的年輕人受父母反對。幾年前，一位年輕人的父母也許強烈反對他。他們希奇他為甚麼花這麼多時間，參加召會的聚會和職事的聚會。然而，他們漸漸開始在他的品行上看見改變、變化。雖然他們無法用言語形容，但他們目睹主在他們兒子身上變化的工作。至終，他們領悟他是在神照顧之下的人，在神眷顧之下的人。

不久以前，好些聖徒在聚會中這樣見證。他們說，已往他們受父母反對，在有些事例中，甚至受父母的逼迫。但漸漸的，經過一段時間，他們父母的態度開始轉變。這些年輕人回家探訪家人時，他們的父母繼續反對他們，但同時也仔細觀察自己的孩子。逐漸的，反對較少，觀察較多。至終，父母在態度上有完全的轉變，甚至他們也進入召會生活。他們親眼看見孩子佳美的品行，就在眷顧的日子榮耀神。（彼得前書生命讀經，二〇二至二〇三頁。）

verse Peter seems to be telling the saints, “The opposers now speak evil against you. But if you live a life that is excellent among them, a life that is beautiful in quality and excellent in manner, they will observe your good works and glorify God in the day of visitation. As they look upon you, they will realize that you are under the visitation of God. Eventually, the outcome will be a glory to God, for the opposers will glorify God in the day of visitation.”

I can testify that throughout the years I have seen Peter’s word fulfilled many times. Because they saw God’s visitation of the saints, a good number of opposers regretted what they had done and repented. The saints were under God’s loving care in the day of His visitation. Even though these saints were evil spoken of, they lived a marvelous, excellent life under God’s gracious care. Therefore, God visited them again and again. Their excellent manner of life and God’s visitation eventually caused the opposers to repent and give glory to God.

THE OPPOSERS CHANGING THEIR ATTITUDE AFTER SEEING THE CHANGE IN OUR MANNER OF LIFE

Some of the young people in the Lord’s recovery have been opposed by their parents. Several years ago, the parents of a particular young person may have opposed him strongly. They wondered why he spent so much time attending the meetings of the church and of the ministry. However, gradually they began to see a change, a transformation, in his manner of life. Although they did not have the word to describe it, they were witnessing the Lord’s transforming work in their son. Eventually, they came to realize that he was a person under God’s care, a person under God’s visitation.

Not long ago, a number of saints testified to this effect in a meeting. They said that in the past they were opposed by their parents and, in some cases, even persecuted by them. But gradually, over a period of time, the attitude of their parents began to change. When the young people went home to visit the family, their parents continued to oppose them. But they also were carefully observing their children. Little by little, there was less opposition and more observation. Eventually, the parents had a complete change in attitude, and in some cases, they also came into the church life. They observed the excellent manner of life of their children, and they glorified God in the day of visitation. (Life-study of 1 Peter, msg. 19)

參讀：彼得前書生命讀經，第二十八、十九篇；雅各書生命讀經，第一篇；馬太福音生命讀經，第三十篇；加拉太書生命讀經，第三十一篇。

Further Reading: Life-study of 1 Peter, msgs. 28, 19; Life-study of James, msg. 1; Life-study of Matthew, msg. 30; Life-study of Galatians, msg. 31.

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F 大調

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F F7 B F G7 C
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一 從 伯 利 恆 我 們 動 身, 學 習 耶 穌 的 忠 貞,

F F7 B^b Gm F C7 F
5 . 5 6 5 3 1 | 1 - 6 0 | 5 . 1 3 2 1 7 | 1 - - 0 |

跟 着 祂 要 完 全 歸 神, 但 是 臉 上 滿 淚 痕;

C7 F B^b F C
2 . #1 2 3 4 2 | 3 - 5 0 | 6 . 6 5 3 4 3 | 2 - - 0 |

因 爲 馬 槽 那 樣 寒 陋, 並 非 我 們 所 愛 視;

F F7 B^b Gm F C7 F
5 . 5 6 5 3 1 | 1 - 6 0 | 5 . 1 3 2 1 7 | 1 - - 0 ||

但 是 腳 須 與 祂 同 走, 如 果 手 要 接 賞 賜。

二 經拿撒勒,這條道路,我們越走越窄小,
多年勞碌無人領悟,常受羞辱,常無聊。
但神藉此教訓我們:如此苦難,是因爲
僕人不能大於主人,所以當同祂流淚。

三 經加利利,我們見祂 被人厭棄,被人詛;
祂路豈非走錯了麼?不然那有許多苦?
不!不!這段雖然崎嶇,祂仍前進平安過;
我們若要同祂高舉,也得前進不畏禍。

四 隨後就在客西馬尼,園中孤單受磨煉,
撒但全軍都來攻逼,這樣光景真難遣!
但是我們並不失敗,因有天使來服事,
並說:“應當注目賞賚,爭戰不過此一時。”

五 十架到了!因爲所有 忠魂都當經加畧;
我們在此同祂蒙羞,不肯自憐,不退卻;

因爲不過一點時候,我們如此感苦痛;
將來見祂,一切憂愁,要消在祂笑容中。

六 隨到墳墓,親友環泣,知道已經無希望;
(親愛旅伴!世人對你,是否算爲已經亡?)
我們從此與祂同升,遠離屬地的追求,
心裏歡然失去世人 所謂生命和富有。

七 我們努力向竿而前,日近一日仍追隨;
我們已經彷彿能見 天城四射的光輝;
我們已經隱約可聞 天樂悠揚的清音;
耶穌在彼迎接我們,要慰百創的這心。

八 不過,再過幾里,朋友!腿要不酸,身不累,
不再有罪,不再有憂,主要擦乾你眼淚;
聽祂正用柔聲說道:“勿恐,勿餒,仍力前,
因爲也許明朝未到,旅程就已到終點。”

Via Bethlehem we journey

The Way of the Cross — The Way of Following the Lord

628

1. Vi - a Beth-le-hem we jour - ney, We whose hearts on God are set;
Babe - like souls of Je - sus learn - ing, While our cheeks with tears are wet;
For the man-ger and the sta - ble Are not pleasant to our eyes,
But our feet must fol-low Je - sus, If our hands would grasp the prize.

2. Via Nazareth! the pathway

Narrows still as on we go,
Years of toil none understanding,
Yet God teaches us to know

That the servant is not greater
Than the Lord, who through long years
Hid Himself from this world's glory,
Follow Him! Count not the tears.

3. Via Galilee, we see Him!

Stones are hurled, and curses hissed
By the men who gather round Him,
Has He not the pathway missed?
No! unharmed the Savior passes,
And this rough bit of the way
We must travel, since like Jesus,
Nothing can our purpose stay.

4. Via too, the awful anguish

Of the hours beneath the trees,
Where the hosts of Satan linger,
Awful hours of anguish these!
Yet we fail not, for God's angels
Minister to us, and say,
“Look, beloved, at the glory,
Conflict is but for a day!”

5. Then the Cross! for via Calvary
Every royal soul must go;
Here we draw the veil, for Jesus
Only can the pathway show;

“If we suffer with Him,” listen,
Just a little, little while,
And the memory will have faded
In the glory of His smile!

6. Then the grave, with dear ones weeping,
Knowing that all life has fled;
(Fellow-pilgrims, art thou numbered
With the men the world calls dead?)
Thence we rise, and live with Jesus,
Throned above the world's mad strife,
Gladly forfeiting forever,
All that worldlings count as life.

7. On we press! and yonder gleaming,
Nearing every day, we see
The great walls of that fair city,
God has built for such as we;
And we catch the tender music
Of the choirs that sing of One
Who once died to have us with Him
In His kingdom, on the throne.

8. Just a few more miles, beloved!
And our feet shall ache no more;
No more sin, and no more sorrow,
Hush thee, Jesus went before;
And I hear Him sweetly whispering,
“Faint not, fear not, still press on,
For it may be ere tomorrow,
The long journey will be done.”

7012 牧養材料 第二系列

SHEPHERDING MATERIALS (Series 2)

著者：臺灣福音書房編輯部

■簡介

本套牧養材料，係為幫助聖徒傳揚福音並實行生機牧養而編成，內容取材自本書房所出版之各種書刊，主要為倪柝聲弟兄與李常受弟兄的信息。全套共六個系列，包括：高品福音、得救以後、信而順服、靈與生命、認識真理、與召會生活。每系列有十六題，皆附上重要經文及相關詩歌，方便使用者靈活運用，以達到分賜基督、供應生命之目標。

得救以後 (7012-2) After Being Saved



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第二題	清理舊生活
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第四題	調和的靈
第五題	呼求主名
第六題	在靈裏被充滿
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Topic 2	Clearance of the Past
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第一題 得救的確據

Topic 1: The Assurance Of Salvation (S2-01)

羅 8 : 16 那靈自己同我們的靈見證我們是神的兒女。

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

在今日的基督徒中間，對於得救有許多不同的看法。有的人以為我們得救是現在不能知道的，也有人以為我們得救了，還會滅亡。但是聖經給我們看見，我們的得救不是臆測的，不是飄渺的，乃是能證實且有確據的，是有確實把握且知道的，並且我們的得救是穩固的，是一次得著，就永遠得著的，是永遠不會搖動，永遠不會改變的。

Among today's Christians there are many different views concerning salvation. Some people consider that it is impossible to know today that we are saved, while others think that after we are saved we may still perish. The Bible shows us, however, that our salvation is not a matter of speculation, nor is it a matter of uncertainty. Rather, it is something which can be confirmed with assurance and which we may know with full confidence. Moreover, our salvation is secure. Once we have it, we have it eternally. It can never be shaken or changed.

憑神的話

我們得救的確據，首先是根據神的話。（約壹五 13。）神用聖經，把祂藉著祂兒子，替我們所作成的救贖，告訴我們，對我們作見證；祂也用聖經，把祂藉著聖靈，在祂兒子裏所作到我們身上，作到我們裏面的救恩告訴我們，向我們證實。所以，我們憑神在聖經裏所說的話，就能知道自己是已經得救了。就如行傳十六章三十一節和羅馬十章十節，說到一信就已經得救。這些經文不只是神所給我們的啓示，也不只是祂所給我們的應許，並且是祂所給我們的約，所給我們寫出來的憑據。我們憑著祂這些約中的話，祂這些寫出來的憑據，就能知道，並且能有把握，有確據的知道，我們一信主，就得了赦罪、釋放、洗淨、聖別、稱義、和好，就有了永遠的生命，永不滅亡，是已經出死入生，已經得救了。

就著聖經在我們外面的證明說，我們不必有感覺，只要照著祂明文所言定的，就可以確實的知道自己已經蒙恩，已經得救了。這是一種在我們外面的證明，可以稱作外證。

BY THE WORD OF GOD

First, the assurance of our salvation is based on the Word of God (1 John 5:13). Through the Bible God tells us and testifies to us concerning the redemption which He has accomplished for us through His Son; through the Bible He also reveals to us and bears witness concerning the salvation that has been wrought in us through the Spirit in His Son. Therefore, by the word of God in the Scriptures we know that we are saved. The Scripture verses quoted in the foregoing section concerning our receiving salvation at the moment we believe are not only God's revelation and promise to us, but they are also His covenant and written evidence to us. By His word in the covenant and by the written evidence we can know, even with confidence and assurance, that once we believe in the Lord, we are forgiven of our sins, freed, washed, sanctified, justified, and reconciled to God, we have eternal life and shall not perish, we have passed out of death into life, and we are saved.

Since we have the Bible as an outward proof to us, we do not need our feelings; according to the plain statements, we can assuredly know that we have received grace, that we are saved. This is a proof that is outside of us, which we may call the outward proof.

憑那靈同我們的靈見證

我們得救的確據，也是根據那靈自己同我們的靈見證。（羅八 16。）我們不只有神的話在外面，證實我們已經得救了；我們還有那靈在裏面，同我們的靈見證，我們是神的兒女，神是我們的父。每一個信主的人都喜歡稱神作『阿爸，父』。我們稱神作『阿爸，父』，是很自然的。並且每逢這樣稱呼神的時候，我們裏面就感覺甜美、舒服。這是因為我們是神所生的兒女，有了神的生命，神兒子的靈已經進到我們裏面。我們稱呼生身的父，當然是自然的，是甜美的。所以我們能這樣喜歡，這樣自然稱神作『阿爸，父』，而感覺甜美、舒服，就是證明我們已經有了神的生命，是神所生的兒女。所以憑著那靈在我們裏面，同我們的靈所作的見證，我們能確知我們是神的兒女，是已經得救的人。這是一種在我們裏面的證明，可以稱作內證。

憑愛弟兄的經歷

我們得救的確據，也是根據我們有對弟兄的愛。約壹三章十四節說，『我們因為愛弟兄，就曉得是已經出死入生了。』神是愛，（四 16，）我們既得著祂的生命，就定規會有祂的愛。並且我們既是祂所生的，也定規會愛從祂所生的。（五 1。）一個得救的人，看見了主裏的弟兄，就會莫名其妙的喜歡，莫名其妙的親愛。所以對主裏弟兄的愛，也是一種證明，叫我們知道自己是已經得救了。這是我們生命經歷的證明，可以稱作愛證。信，信主的信，是叫我們得著生命，得以出死入生；愛，愛弟兄的愛，是叫我們知道自己有了生命，曉得自己是已經出死入生了。

所以，我們無論憑著聖經的明文，或是憑著靈裏的感覺，或是憑著愛的經歷，都能確實的知道自己是已經得救了。（真理課程一級卷四，一二九、一三一至一三三頁。）

BY THE SPIRIT'S WITNESSING WITH OUR SPIRIT

The assurance of our salvation is based on the Spirit's witnessing with our spirit (Rom. 8:16). We not only have the Word of God outside of us confirming the fact that we have been saved, but we also have the Spirit within us witnessing with our spirit that we are the children of God and that God is our Father. Everyone who believes in the Lord enjoys addressing God as "Abba, Father." It is a spontaneous matter for us to call God "Abba, Father." Moreover, every time we call Him "Abba, Father," we feel sweet and comfortable within. This is because we are children begotten of God, we have God's life, and the Spirit of God's Son has entered into us. Concerning our father in the flesh, it is spontaneous and sweet for us to call him "Father." Therefore, since we enjoy calling God "Abba, Father," and do it spontaneously, even with a sweet and comfortable sensation, this proves that we have God's life and are children begotten of God. Hence, by the Spirit's inner witnessing with our spirit we can know with certainty that we are God's children and that we are saved. This is a proof within us, which we may call the inward proof.

BY OUR LOVING THE BROTHERS

The assurance of salvation is based on the fact that we love the brothers. First John 3:14 says, "We know that we have passed out of death into life, because we love the brothers." Since God is love (1 John 4:16) and since we have His life, we surely have the divine love. Furthermore, since we have been begotten of God, we certainly love those who have been begotten of Him (1 John 5:1). When a saved one sees a brother in the Lord, he has an affection for him and even loves him in such a manner that is incomprehensible to himself. Therefore, our love toward the brothers in the Lord is a proof by which we know that we have been saved. This is a proof of our experience of life, which we may call the proof of love. By our believing—believing in the Lord—we have life and have passed out of death into life; by our loving—loving the brothers—we know that we have life and that we have passed out of death into life.

Therefore, by the clear words of the Bible, by the sensation in our spirit, and by the experience of love, we can know with certainty that we are saved. (Truth Lessons, level 1, vol. 4, pp. 112-115)

從救恩之泉

歡然取水

以賽亞十二章三至四節說，『所以你們必從救恩之泉歡然取水，在那日，你們要說，當稱謝耶和華，呼求祂的名！』接受主作我們的救恩，就是從救恩之泉取水。主作我們的救恩，就是作我們的水。在新約，特別在約翰四章和七章，有力的強調這點。在四章十四節，主耶穌說，『我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』在七章，這泉源成了活水的江河。（37～39。）這指明主作我們的救恩，意即祂是活水。

甚至在舊約的時候，以賽亞就向我們啓示了接受主作我們救恩的路，就是帶著歡呼和讚美來呼求祂的名。呼求祂的名就像深呼吸。我們若呼求：『哦，主耶穌！哦，主耶穌！』我們就得著復甦和復興，且變得很活。我們要享受救恩，就需要看見主自己就是我們的救恩、力量和詩歌，並且藉著呼求祂的名，我們可以從救恩之泉歡然取水。（以賽亞書生命讀經，九三至九四頁。）

參讀：真理課程一級卷四，第四十七課；以賽亞書生命讀經，第十一篇。

DRAWING WATER WITH REJOICING

FROM THE SPRINGS OF SALVATION

Chapter twelve of Isaiah verses 3 and 4a say, “Therefore you will draw water with rejoicing / From the springs of salvation, / And you will say in that day, / Praise Jehovah; call upon His name!” To receive the Lord as our salvation is to draw water from the springs of salvation. As our salvation the Lord is water to us. This is emphasized strongly in the New Testament, especially in John 4 and 7. In John 4:14 the Lord Jesus says, “The water that I shall give him shall become in him a spring of water welling up into eternal life.” In John 7 this spring becomes rivers of living water (vv. 37-39). This indicates that for the Lord to be our salvation means that He is living water.

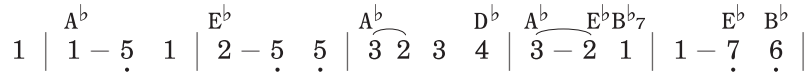
Even in the Old Testament time, Isaiah revealed to us that the way to take the Lord as our salvation is to call on His name with rejoicing and praising. Calling on His name is like deep breathing. If we call, “O Lord Jesus! Lord Jesus!” we will be refreshed and revived, and we will become very living. In order to enjoy salvation, we need to realize that the Lord Himself is our salvation, strength, and song and that by calling on His name we may draw water with rejoicing out of the springs of salvation. (Life-study of Isaiah, pp. 74-76)

Further Reading: Truth Lessons, level 1, lsn. 47; Life-study of Isaiah, msg. 11.

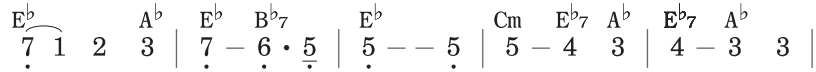
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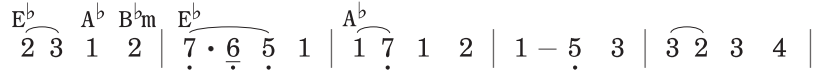
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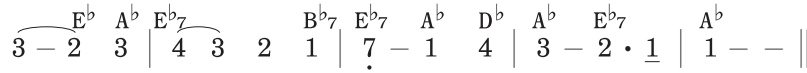
一 穩 固 的 根 基, 為 信 徒 已 建 立, 在 神 話 語



中, 其 穩 固 勝 天 地。 你 既 投 靠 主, 如 投



到 避 難 所, 神 話 就 保 證 你 永 遠 是 穩



妥。 神 話 就 保 證 你 永 遠 是 穩 妥。

- 二 主說信祂者,必永遠不滅亡; 無誰從祂手,能奪去祂的羊。
父比萬有大,主與父原為一; 凡父賜祂的,祂一個不失遺。
- 三 神所稱義者,有誰能再控告? 主所替死者,有誰能再追討?
神義既賜你,有誰能來除滅? 主愛既屬你,有誰能來隔絕?
- 四 凡是就主者,主永遠不丟棄; 凡是靠主者,主都能救到底。
祂是你生命,你又是祂肢體, 與祂合為一,何能使再分離?
- 五 當你遇試探,那惡者來迷惑, 使你心疑慮,如海中起風波,
抓住主的話,速拋出信心錨, 堅固又牢靠,必永遠不動搖。

How firm a foundation, ye saints of the Lord

Assurance and Joy of Salvation — A Firm Foundation

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1. How firm a foundation, ye saints of the Lord, Is
laid for your faith in His excellent word! What
more can He say than to you He hath said, To
you who for refuge to Jesus have fled? To
you who for refuge to Jesus have fled?

2. "Fear not, I am with thee, O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand."
3. "When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress."
4. "When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."
5. "E'en down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And then, when grey hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne."
6. "The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake!"

第二題 清理舊生活

Topic 2: Clearance Of The Past (S2-02)

帖前 1：9 因為他們自己正在傳報關於我們的事，就是我們是怎樣的進到了你們那裏，你們又是怎樣離棄了偶像轉向神，來服事又活又真的神。

路 19：8 撒該站著，對主說，主阿，看哪，我把家業的一半給窮人，我若訛詐了誰，就還他四倍。

1 Thes. 1:9 For they themselves report concerning us what kind of entrance we had toward you and how you turned to God from the idols to serve a living and true God.

Luke 19:8 And Zaccheus stood and said to the Lord, Behold, the half of my possessions, Lord, I give to the poor, and if I have taken anything from anyone by false accusation, I restore four times as much.

我們一得救，既是換了一個人，成了一個新的人，自然就應當有一個新的起頭，新的開始，過一個新的生活。所以我們已往的舊生活，必須有一個清理。

Since we had a change in our being and became a new man once we were saved, we ought to have a new start, a new beginning, to live a new life. Consequently, there must be a clearance of our old living.

棄絕偶像

神是忌邪的神，絕不許可事奉祂的人跪拜任何偶像，（出二十 5，）因為偶像的背後，都有鬼魔藏著。所以我們信主歸於神之後，就要立刻離棄、棄絕一切金、銀、銅、鐵、木、石所刻製和塑造，大小各種形狀的偶像。（帖前一 9。）在舊約中神是要祂的百姓，打碎、焚燒一切的偶像。（申七 5。）我們屬神的人也應該如此作，不該將任何偶像留下轉送別人。這是得罪神，也敗壞別人的事。

FORSAKING THE IDOLS

God is a jealous God; He will not tolerate one who serves Him to bow down and worship before any idol (Exo. 20:5). This is because there are demons hidden behind the idols. Therefore, after we believe in the Lord and turn to God, we must leave and forsake idols in every size and shape, whether they are carved or fashioned out of gold, silver, brass, iron, wood or stone. In the Old Testament, God demanded that His people smash and burn all idols (Deut. 7:5). We who belong to God should do the same, never preserving any idols in order to give them to others. This offends God and corrupts others.

除掉邪污之物

我們在信主之後，都當將一切與拜偶像並邪惡之事有關的邪污之物，如算命、占卦的書，和帶著龍像、龍印的物件，以及各種賭具等物，全都去掉。（徒十九 19～20。）帶著龍像、龍印之物所以需要去掉，因為龍是撒但魔鬼的表徵。（啓十二 9。）我們既是屬神、敬奉神的人，無論在我們身上的穿戴，或在我們家中的陳設，以及陳藏之物，都不該再有這些邪污之物的形跡。反而我們的衣著、

DISCARDING THE EVIL AND UNCLEAN THINGS

After we have believed in the Lord, we should discard all evil and unclean things which have to do with idolatry and wicked works, such as books on fortune-telling and the horoscope, objects with the images or seals of a dragon, and all types of gambling paraphernalia. Things with dragon images and seals ought to be discarded because the dragon is a symbol of the Devil, Satan (Rev. 12: 9). Since we are people who belong to God, who worship and serve God, what we wear and what we display and store in our homes must not show any traces of these evil and unclean things.

裝飾，和我們的陳設、裝潢，都應該叫人看出我們是信主、愛神的人。

賠償虧欠

撒該原來是一個敲詐人的稅吏，也是一個愛財奴。他一接受主，就有一個大的轉變，自動自發的願意把他所有的財富一半給窮人，並且願意以四倍償還他所訛詐的不義之財。（路十九8。）這不是得救的條件，也不是主臨時的要求或命令，乃是主大能救恩臨到他，所發出的超凡結果。根據他這個得救的例證，我們在信主之後，也當將所得的不義之財，盡速償還我們所虧負的人。這纔會叫我們在人面前有見證，在我們的良心裏有平安。若是我們得不義之財的事，是我們暗中作的，無人知道，甚至連受我們欺詐的人也不知道，我們就應當運用智慧，在暗中將賠償之物，轉達給我們所虧負的人，免得引起波折、牽連。若是我們所作黑暗的事，有誰知道，就該給誰知道我們償還的事。

根據這種賠償虧欠的原則，我們得救後，也該照前面所說，運用智慧，對付與人所發生不道德的關係。這樣，我們在人面前，纔配成爲一個真誠的基督徒。（生命課程，一五至一七頁。）

參讀：生命課程，第三課；清心的人，第三篇。

On the contrary, our wardrobe, our ornaments, and our home furnishings and decorations should show people that we believe in the Lord and love God.

MAKING RESTITUTION

Zaccheus was a tax collector who extorted from others and a money-lover. A great change occurred in him when he received the Lord; he volunteered to give half of his possessions to the poor and to restore four times the unrighteous money he had extorted from others. These actions were not conditions for salvation nor were they the instant requirement and commandment of the Lord, but they were the extraordinary issue of the Lord's dynamic salvation which came to Zaccheus. Based on this case of salvation, as soon as possible after we have believed in the Lord, we also ought to return any unrighteous gain to those whom we have wronged. Only then will we have a testimony before men and peace in our conscience. If we obtained the unrighteous gain in secret without others' knowledge, including those whom we have defrauded, then we should exercise wisdom to make restitution and to return what we owe in secret to avoid causing problems and implicating others. We should only make our restitution known to those who have knowledge of our dark deeds.

According to the principle of making restitution, after we are saved, we should likewise exercise wisdom to deal with any immoral relationships with others. Only then are we worthy of being acknowledged as a sincere Christian. (Life Lessons, vol.1, pp. 19-21)

Further Reading: Life Lessons, Vol. 1, lsn. 3; The Pure in Heart, ch. 3.

A 大調

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4/4

一 我 生 命 有 何 等 奇 妙 的 大 改 變,
 自 基 督 來 住 在 我 心; 神 榮 耀 的 光 輝,
 照 耀 在 我 魂 間, 自 基 督 來 住 在 我 心。
 (副) 自 基 督 來 住 在 我 心, 自 基 督 來
 住 在 我 心; 喜 樂 潮 溢 我 魂, 如 海
 濤 之 滾 滾, 自 基 督 來 住 在 我 心。

- 二 我罪惡的捆綁, 從裏外全脫落, 自基督來住在我心;
 我肉體的情慾, 也不能再迷惑, 自基督來住在我心。
 三 這世界的福樂, 既變色, 又失味, 自基督來住在我心;
 我今生的憂慮, 也不能再纏累, 自基督來住在我心。
 四 我流蕩已止息, 不再感人生空, 自基督來住在我心;
 主甜美的安息, 時滿足我情衷, 自基督來住在我心。
 五 往日事都已過, 永不再戀舊途, 自基督來住在我心;
 那有福的盼望, 吸引我奔義路, 自基督來住在我心。

What a wonderful change in my life has been wrought

Assurance and Joy of Salvation — Changed in Life

309

1. What a won - der - ful change in my life has been wrought Since Je - sus came in - to my
 heart! I have light in my soul for which long I had sought, Since Je - sus came in - to my
 heart! (C) Since Je - sus came in - to my heart! Since Je - sus came in - to my
 heart! Floods of joy o'er my soul like the sea billows roll, Since Jesus came in - to my heart!

2. I have ceased from my wand'ring and going astray,
 Since Jesus came into my heart!
 And my sins which were many are all washed away,
 Since Jesus came into my heart!
3. I'm possessed of a hope that is steadfast and sure,
 Since Jesus came into my heart!
 And no dark clouds of doubt now my pathway obscure,
 Since Jesus came into my heart!
4. There's a light in the valley of death now for me,
 Since Jesus came into my heart!
 And the gates of the City beyond I can see,
 Since Jesus came into my heart!
5. I shall go there to dwell in that City I know,
 Since Jesus came into my heart!
 And I'm happy, so happy as onward I go,
 Since Jesus came into my heart!

第三題 晨興

Topic 3: Morning Revival (S2-03)

箴 4 : 18 義人的途徑好像黎明的光，越照越明，直到日午。

Prov. 4:18 But the path of the righteous is like the light of dawn, Which shines brighter and brighter until the full day.

在早晨得復興

早晨的時間眨眼即過，一個鐘頭很快就過去了，所以主的話說，『要贖回光陰。』（弗五 16。）在一天當中最需要贖回的一段時間，就是早晨六點到七點。這一個小時中的每一秒都值錢，我們要把牠贖回來。（新路生機的實行，四一頁。）

贖回光陰，就是把握每一有利的時機。這就是行事為人像有智慧的人。我們必須贖回光陰，因為日子邪惡。在這邪惡的世代，（加一 4，）每一日都是邪惡的，滿了邪惡的事，叫我們的時間變為無效、受縮減、被奪去。所以，我們的行事為人必須有智慧，纔能贖回光陰，把握每一可用的時機。如果我們不把握每一時機，我們的光陰就會浪費了。許多邪惡的事會進來迷惑我們，打岔我們。我們也許被電話、信件、或訪客所打岔。我們正在享受主的面光時，可能會突然被一個消極的電話攻擊。因著日子邪惡，我們必須儆醒的利用每一時機。（以弗所書生命讀經，五二三頁。）

生活跟著太陽走

基督徒的復興不是在午後，更不是在日落，乃是在清晨。基督徒的人生不是日落西山，乃是旭日東昇，並且我們就是太陽。士師記五章三十一節說，『願愛你的人如日頭出現，光輝烈烈。』箴言四章十八節說，『義人的途徑好像黎明的光，越照越明，直到日午。』基督徒的生活應該跟著太陽走，太陽上升了，我們也上升了，我們是一直上升，直到日午。基督徒的生活是沒有下午的，我們無論進到人

THE CHRISTIAN REVIVAL OCCURRING IN THE MORNING

The morning hour flies by quickly. One hour is over in no time. This is why the Word of the Lord says, "Redeeming the time" (Eph. 5:16). The period of time that needs to be redeemed the most is six to seven o'clock in the morning. During this hour, every minute is precious. We have to redeem this time. (The Organic Practice of the New Way, ch. 4)

To redeem the time is to seize every available opportunity. This is to be wise in our walk. We must redeem the time because the days are evil. In this evil age (Gal. 1:4, Gk.), every day is an evil day, full of pernicious things which destroy, injure, and spoil our time. Therefore, we must walk wisely that we may redeem the time, seizing every available opportunity. If we do not seize every opportunity, our time will be wasted. Many evil things will come in to distract us and frustrate us. We may be distracted by telephone calls, letters, or visitors. We may be enjoying the presence of the Lord and suddenly be attacked through a negative telephone call. Because the days are evil, we must be on the alert to take advantage of every opportunity. (Life-study of Ephesians, msg. 51)

OUR LIFE FOLLOWING THE MOVING OF THE SUN

The Christian revival does not occur in the afternoon or at sunset. Rather it occurs in the morning. The Christian life is not a sunset. Rather it is a dawning of the sun. In fact, we ourselves are the sun. Judges 5:31 says, "Let them that love him be as the sun when he goeth forth in his might." Proverbs 4:18 says, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." A Christian's life should be one that follows the moving of the sun. When the sun rises, we should rise with it. We keep rising until the perfect day, which is noon. The Christian life does

羣中，或是進到聚會中，都該把黎明的光帶給人。因此每一個早晨，不管你多忙，都要花時間操練靈。

呼求主名， 禱讀主話

所以早晨的時間非常寶貴，我們最好儘量少花在別的地方，多把時間用在禱讀上面。爲了節省時間，我自己早晨起來穿衣的時候，就開始呼求主名，禱讀主話了。若是這時候你太太還沒有睡醒，你不要大喊大叫，你可以在裏面禱告。你穿襯衫的時候，就可以在裏面禱讀昨天的經節：『起初，神，創造，諸天與地。』在你漱洗的時候，你也可以禱讀。你可以同時作兩件事，也許剛開始的時候你不太習慣，但是作來作去就習慣了。一個早上你有半小時，甚至五十分鐘在那裏又禱告，又讀主的話。末了，把禱告和讀經調在一起，你的靈就活起來，在這一天的清晨，你全人就有一個復興。（新路生機的實行，四五頁。）

晨興的兩方面

個人的晨興

主在出埃及三十四章二至三節對摩西的囑咐，表明我們都需要有一段時間單獨接觸主，我們都需要私下與主相會。在單獨與主同在的時間裏，我們不該帶著任何的人、事、物。清晨我們到主面前去，應該單獨去見祂，甚至必須把我們的丈夫或妻子留下。有些弟兄無論往那裏去，都習慣帶著妻子同去。這種習慣很好；然而，到了在山頂上與主相會的時間，弟兄就該將妻子留在山腳下。我們這樣與主相會，必須將一切人、事、物盡都忘掉。忘掉你的財產、教育、職業、前途。不要帶著任何的人、事、物，要單獨去見主。（出埃及記生命讀經，二二四九至二二五〇頁。）

not have afternoons. Whether we are among the worldly people, or in the church meetings, we should bring the shining light to others. For this reason, it does not matter how busy we are, we have to spend some time to exercise our spirit.

CALLING ON THE NAME OF THE LORD AND PRAY-READING HIS WORD

Hence, our time in the morning is most precious. It is best for us to spend as little time as possible on other things and to spend this time instead on pray-reading. In order to save time, when I am dressing in the morning, I begin to call on the Lord and pray-read His word. If your wife is not awake yet, you should not shout and cry aloud. You can pray from within. While you are putting on your shirt, you can pray-read the verse you read yesterday: "In the beginning...God... created...the heavens...and the earth." While you are washing up, you can also pray-read. You can do two things at one time. Perhaps at the beginning you do not feel comfortable doing it. But after a while, you will feel comfortable. If you would spend half an hour or even fifty minutes there praying and reading the Lord's word, and finally mingling the praying with the reading, your spirit will be enlivened. With such a morning, your whole being will have a revival. (The Organic Practice of the New Way, ch. 4)

TWO ASPECTS OF MORNING REVIVAL

Personal Morning Revival

The Lord's charge to Moses in verse 3 indicates that we all need a time to contact the Lord alone. We all need a private time to meet with the Lord. During this time alone with the Lord, we should not bring with us anyone or anything. When we go to the Lord early in the morning, we should go to Him alone. We need to leave even our husband or wife behind. Some brothers have the practice of taking their wives with them wherever they go. This practice is good. However, when it is time to meet with the Lord on the mountaintop, a brother should leave his wife at the foot of the mountain. When we meet with the Lord in this way, we need to forget everything and everyone. Forget your possessions, your education, your occupation, your future. Go to the Lord alone without anyone or anything. (Life-study of Exodus, msg. 178)

我們在團體生活中，尤其是年輕人，許多人都沒有個人禱告的時間，他們只有團體的禱告。我承認個人禱告的時間無法頂替團體的時間。如果你自己不直接或私下去遇見主，你和主之間的關係就不切實際，無法細緻。（生命信息上冊，一八頁。）

團體的晨興

我們可以用電話和所接觸的人有十分鐘的晨興。一個人可以排在早上六點十五分，下一個人可以排在六點半，再下一個人可以排在六點四十五分。早上一小時之內，就可以接觸三個人。你可以每天早上接觸同樣的三個人，與他們一同禱讀，與他們有交通，並與他們一同簡單的享受主。在三個月之內，你可以接觸同一個人至少八十次。在這種持續的接觸三個月之後，這些人就能為著主的權益被得著。（長老訓練第十一冊，八六至八七頁。）

復興帶來變化

這種日日更新的復興，是帶著變化的。羅馬十二章二節：『藉著心思的更新而變化。』林後三章十八節也說，『我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』這給我們看見，變化是藉著觀看主而來的。我們就像鏡子，以沒有帕子遮蔽的臉觀看主；我們越觀看祂，就越返照主的榮光，漸漸變成主的形像，從一種程度的榮耀，到另一種程度的榮耀。這乃是從主靈變化成的，不僅是復興，更是變化。所以，每天早晨有新的復興，就是每天早晨有新的變化。只要我們一生的年日都在這樣的變化中，我們就能在主的生命裏長大，以致成熟。這種復興、更新、變化，乃是我們眾人今日的需要。（當前的角聲與當前的需要，五一頁。）

參讀：新路生機的實行，第四篇；以弗所書生命讀經，第五十一篇；出埃及記生命讀經，第一百七十八篇；生命信息，第二章；長老訓練第十一冊，第九章；當前的角聲與當前的需要，第四篇。

Many, especially the young people in corporate living situations, do not have a private time of prayer. They have only the corporate prayer. I admit that no private time of prayer can replace the corporate time. If you do not go to the Lord directly and privately by yourself, your dealing with the Lord will not be very practical or detailed. (Life Messages, Vol. 1, ch. 2)

Corporate Morning Revival

The telephone may be used by us to have morning revival with our contacts for ten minutes. One person can be scheduled at 6:15 a.m., the next person at 6:30, and the next person at 6:45. Within one hour, you could contact three persons in the morning. You could contact the same three persons every morning to pray-read with them, fellowship with them, and enjoy Christ with them in a very brief way. Within three months each person can be contacted at least eighty times. After three months of this kind of consistent contact, these ones can be gained for the Lord's interest. (Elders' Training, Book 11: The Eldership and the God-Ordained Way (3), ch. 9)

REVIVAL BRINGING IN TRANSFORMATION

This daily revival brings transformation with it. Romans 12:2 says, "Be transformed by the renewing of the mind." Second Corinthians 3:18 says, "We all with unveiled face, beholding and reflecting as a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit." This shows us that transformation comes from beholding the Lord. We are like mirrors beholding the Lord with an unveiled face. The more we behold Him, the more we reflect the glory of the Lord and the more we are transformed into the image of the Lord from one stage of glory to another. This transformation is from the Lord Spirit. There is not just a revival, but a transformation as well. Hence, to have a revival that is renewed daily is to have a transformation that is fresh daily. If we remain in this transformation our whole life, we will grow in the life of the Lord until we are matured. This kind of revival, renewal, and transformation is what we all need today. (A Timely Trumpeting and the Present Need, ch. 4)

Further Reading: The Organic Practice of the New Way, ch. 4; Life-Study of Ephesians, msg. 51; Life-Study of Exodus, msg. 178; Life Messages, Vol. 1, ch. 2; Elders' Training, Book 11: The Eldership and the God-Ordained Way (3), ch. 9; A Timely Trumpeting and the Present Need, ch. 4.

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降 A 大調

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5 | 5̣ 3̣ 4̣ 5̣ ị 2̣ | 3̣. 3̣ 2̣ ị | ị ị 2̣ ị 6̣ |
 一 夜 影 尚 存, 晨 光 未 現, 重 新 來 到 恩 主
 ị. 5̣ 7̣ ị | 2̣ 2̣ 7̣ 6̣ 7̣ | ị 2̣ 3̣ 3̣ |
 面 前; 祂 在 裏 面 放 明、照 耀, 我
 2̣ 3̣ 2̣ ị | 7̣ ị 2̣ 3̣. 2̣ | ị ị ị 7̣ 6̣ |
 得 看 見 祂 的 榮 顏。 向 我 發 言、 給
 7̣ 7̣ 7̣ 5̣ 5̣ | 4̣ 4̣ 4̣ 3̣ #2̣ | 3̣. 3̣ ị 2̣ |
 我 看 見: 祂 的 豐 富 是 為 今 天; 甜
 3̣ 3̣ 2̣ 7̣ | ị ị ị 6̣ | 5̣. ị ị 7̣ 2̣. 2̣ | ị. ị ||
 美、歡 樂, 將 祂 享 受, 所 有 飢 餓 全 變 飽 滿。

- 二 主靈藉話與我交談, 直到我心發出頌讚,
 生命活泉, 帶着恩力, 在我裏面湧流潺潺。
 向我發言、給我看見: 祂的豐富是為今天;
 清爽、暢快, 將祂歡飲, 所有乾渴全都消滅。
- 三 當我歡留於祂面光, 祂以溫情對付、指點;
 用祂神聖、寶貴成分, 浸透全人、供應無限。
 向我發言、給我看見: 祂的豐富是為今天;
 多方、豐滿, 將祂享受, 所有問題全都逃竄!

I come to His presence afresh

Experience of Christ — Fellowship with Him

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1. I come to His pre-sence a - fresh Ere the night has passed in - to
 morn - ing; And His face I see as it shines on me— The Lord with - in is
 dawn - ing. (C) And He speaks to me and re - veals to me All His rich - es for me to -
 day; And with sweet delight I par - take of Him, My hunger has passed a - way.

2. As Spirit He speaks thru the Word
 Till my heart in echo is singing,
 And the fount of life with His grace and pow'r
 Within my soul is springing.
 And He speaks to me and reveals to me
 All His riches for me today;
 And I drink of Him for my every need,
 My thirsting has passed away.
3. In tenderness He deals with me,
 While I stay with joy in His presence;
 And He saturates and supplies my soul
 With all His precious essence.
 And He speaks to me and reveals to me
 All His riches for me today;
 And in every way I partake of Him,
 My problems all passed away.

第四題 調和的靈

Topic 4: The Mingled Spirit (S2-04)

提後 4 : 22 願主與你的靈同在。願恩典與你同在。

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

林前 6 : 17 但與主聯合的，便是與主成爲一靈。

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

林前六章十七節說，『但與主聯合的，便是與主成爲一靈。』因著基督今天是賜生命的靈，而我們有一個內裏的部分，就是人的靈，所以這二靈就能調和成爲一靈。凡與主聯合的，便是與主成爲一靈。現今我們有一個調和的靈。因著這二靈調和爲一，所以很難講這靈是聖靈，還是人的靈。

First Corinthians 6:17 says, “But he who is joined to the Lord is one spirit.” Because Christ today is the life-giving Spirit, and we have an inner part, the human spirit, these two spirits just come together and mingle and become one spirit. He that is joined to the Lord is one spirit. Now we have a mingled spirit. It is rather hard to say whether this is the Holy Spirit or the human spirit because the two spirits are mingled as one.

故此，羅馬八章四節告訴我們，要照著靈而行。我們不只該照著聖靈，也不只該照著人的靈，乃該照著調和的靈而行。現今聖靈與人的靈調和爲一。基督這賜生命的靈與我們成爲一。現今我們要照著這奇妙、調和的靈而行。基督乃是在我們靈裏那賜生命的靈。

So Romans 8:4 tells us to walk according to spirit. What spirit is this? We should walk not only according to the Holy Spirit and not only according to the human spirit, but according to the mingled spirit. Now the Holy Spirit and the human spirit are mingled as one. Here on this earth, in this universe, there is a spot where Christ as the life-giving Spirit is one with us. Now we just walk according to this wonderful mingled spirit. Christ is the life-giving Spirit within our spirit. (Our Human Spirit, chs. 1, 5)

那靈同我們的靈見證

羅馬八章十六節說，『那靈自己同我們的靈見證我們是神的兒女。』這節經文清楚的告訴我們，有神的靈，也有我們的靈，而這二靈乃是一。那靈自己同我們的靈見證。這二靈成爲一靈，一同作工。（我們人的靈，一二、四七頁。）

THE SPIRIT WITNESSING WITH OUR SPIRIT

Romans 8:16 says, “The Spirit Himself witnesses with our spirit that we are the children of God.” This verse clearly tells us that there is the Spirit of God and there is our spirit, and these two spirits are one. The Spirit Himself witnesses with our spirit. The two spirits work together as one.

與主成爲一靈

林前六章十七節是聖經最大的經節之一：『但與主聯合的，便是與主成爲一靈。』這一節所含示的意義奇妙而深邃。真是希奇！我們這些信徒與主乃是一靈。這含示我們在祂裏面，祂也在我們裏面。這也含示我們與祂已經生機的調和、相調在一起，在生命裏成爲一了。與主成爲一靈，含示我們與祂乃是一個活的實體。

ONE SPIRIT WITH THE LORD

One of the greatest verses in the Bible, 1 Corinthians 6:17, says, “He that is joined unto the Lord is one spirit.” The implications of this verse are marvelous and far-reaching. We, the believers, are one spirit with the Lord. How tremendous! This implies that we are in Him and that He is in us. It also implies that we and He have been mingled, blended organically, to become one in life. To be one spirit with the Lord implies that we and He are a living entity.

說我們與主成爲一靈，絕不是說我們在神格上變成神了；然而，這的確確含示神性與人性的調和。詩歌第三百八十二首說，『聖中之聖，人中之人，在我靈裏作我福分！』與主成爲一靈，意思是說，我們在生機上與祂相調，並且在生命裏與祂調和。我們迫切需要對這樣的調和有更多的經歷。我們必須一直在基督裏生根，並將祂一切的所是吸收到我們裏面；然後我們與祂，祂與我們，就在生命裏生機的調在一起，成爲一靈。（歌羅西書生命讀經，五六九頁。）

憑信經歷調和的靈

我們全人最重要的部分乃是我們的靈。許多時候，我們與聖徒的交通和接觸，幫助我們看見我們仍然在我們的肉體和魂—心思、情感和意志裏。我們必須學習一直不活在我們的肉體或魂裏，而活在靈裏。當我們向人發怒時，通常是在我們的肉體裏。以後我們領悟，我們該好好待人，我們就變得彬彬有禮，說話很有思想、很有邏輯。這是在魂裏談話、生活、並行事爲人。活在肉體裏，或活在魂裏，在神面前都算不得數。

哥林多前書啓示三種人：屬肉體的人、屬魂的人、和屬靈的人。在一至三章，保羅定罪分裂，因爲分裂是在肉體裏。（一 10 ~ 11，三 3。）保羅更進一步告訴我們，我們不該在魂裏生活行動。（二 14。）我們不該是屬肉體的，也不該是屬魂的。我們應當是屬靈的，在我們的靈裏生活行動。（11 ~ 13，15。）要作一個正當的基督徒，必須認識今天主耶穌乃是那靈，（林後三 17，）住在我們的靈裏，並與我們的靈調和成爲一靈。（林前六 17。）

我們必須認識，神給我們創造了人的靈。不僅如此，神是靈，祂成了肉體，穿上了血肉之體。然後祂死了、埋葬了，並且在復活裏，祂成了賜生命的靈。當我們相信祂時，祂這位賜生命的靈就進到我們的靈裏。現今那靈與我們的靈一同作工，並且二靈成爲一，到了一個地步，難以分辨誰是誰。我們若不認識我們的靈，就不能過正當的基督徒生活。基督徒生活完全是在我們調和之靈裏的生活。

To say that we are one spirit with the Lord definitely does not mean that we are deified. However, it certainly does imply the mingling of divinity with humanity. In the words of #501 in Hymns, "God mingled with humanity lives in me my all to be." To be one spirit with the Lord means that we are blended With Him organically and mingled with Him in life. We urgently need more experience of this. We need to remain rooted in Christ and absorb all that He is into us. Then we and He, He and we, will be blended together in life organically to be one spirit. How profound! How wonderful! (Life-study of Colossians, pp 457-458)

EXPERIENCING THE MINGLED SPIRIT BY FAITH

The most crucial part of our being is our spirit. Many times our fellowship and contact with the saints help us to realize that we are still in our flesh and our soul—our mind, emotion, and will. We have to learn to always live not in our flesh or in our soul but in our spirit. When we are angry with someone, we are often in our flesh. Then when we realize that we should be nice to them, we act like gentlemen and talk very thoughtfully with much logic. This is to talk, live, and behave ourselves in the soul. Neither living in the flesh nor living in the soul count before God.

The book of 1 Corinthians reveals three kinds of persons: the fleshly man, the soulish man, and the spiritual man. In 1 Corinthians 1:3 Paul condemns division because division is in the flesh (1:10, 11; 3:3). Paul further tells us that we should not walk in the soul (2:14). We should be neither fleshly men nor soulish men. Rather, we should be spiritual. Walking in our spirit (2:11-13, 15). To be proper Christians. We must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit (2 Cor. 3:17) indwelling our spirit and mingled with our spirit as one spirit (1 Cor. 6:17).

We must simply believe that God created us with a human spirit. Moreover, God is Spirit, and He became incarnated, putting on flesh and blood. Then He died, was buried, and in His resurrection He became the life-giving Spirit. When we believed in Him He entered into our spirit as the life-giving Spirit. Now the Spirit works together with our spirit, and the two spirits have become one to such an extent that it is difficult to discern which is which. If we do not know our spirit, we cannot live a proper Christian life. The Christian life is, altogether a life in our mingled spirit.

必須操練我們的信心·

以聖經所寫的為根據

我們必須不分析、勸服我們自己，或是想要勸服別人說，我們有這二靈。我們必須操練我們的信心，以聖經所寫的為根據。保羅在婚姻的事上，發表他的意見時說，『但我想我也有神的靈了。』（林前七 40。）他可能感覺不到那靈，也無法證明他有那靈，但他想他有神的靈。我們必須不受一些教訓的影響，以為我們必須禱告並作許多事，纔能領受那靈。我們該簡單的取用主的話，並操練我們的靈，信主的話所說的。我們必須忘掉我們是否有某一種感覺——覺得我們有那靈。

我們比較容易知道·

我們甚麼時候不是在靈裏

我們必須有把握我們是在靈裏生活、行動、甚至行事為人，但我們很難說我們是否在靈裏。我們比較容易知道，我們甚麼時候不是在靈裏。我們若發脾氣，我們知道那是在肉體裏。我們若非常有邏輯、有哲學，我們知道那是在魂裏。當我們不在靈裏時，我們是知道的；但當我們在靈裏時，我們並不知道。這可以用我們身體的器官作例證。當我們的胃沒有毛病時，我們並不覺得有胃，但是當胃出了毛病時，我們就感覺到胃。不知道是莫大的祝福。我們若確定自己在靈裏知道某些事，這就可能指明我們不是在靈裏。確定的說我們是在靈裏，不是一個好的信號。

我們無法分析這事·只能相信這事

我們必須學習不信靠我們的感覺；我們最好更多相信。保羅說，『使基督藉著信，安家在你們心裏。』（弗三 17。）基督安家在我們心裏，不是憑著感覺，乃是藉著信。我們是在基督裏的信徒，我們必須信我們有人的靈，並且這靈已經得了重生。我們也有主耶穌這賜生命的靈在我們的靈裏，而這二靈乃是一。我們無法分析這事，我們只能相信這事。我們只須盡我們的本分，在我們的靈裏生活、

The Need To Exercise Our Faith

Based Upon What Is Written In The Holy Bible

We must not analyze, convince ourselves, or try to convince others that we have these two spirits. We must exercise our faith based upon what is written in the holy Bible. In expressing his opinion concerning marriage, Paul said, "But I think that I also have the Spirit of God" (1 Cor. 7:40). He may not have felt the Spirit, and he had no way to prove that he had the Spirit, but he thought he had the Spirit of God. We must not be influenced by the teaching that we must pray and do many things before we can receive the Spirit. We should simply take the Word and exercise our spirit to believe what the Word says. We must forget about whether or not we have a certain feeling that we have the Spirit.

It Being Easier To Know

When We Are Not In The Spirit

We must have the assurance that we are acting, behaving, and even having our being in our spirit, but it is hard to tell if we are in the spirit. It is easier to know when we are not in the spirit. If we lose our temper, we know that is in the flesh. If we are so logical and philosophical, we know that is in the soul. When we are not in the spirit, we know it, but when we are in the spirit, we do not know it. This may be illustrated by the organs of our body. When there is no problem with our stomach, we are not aware of it, but when our stomach has a problem, we are aware of it. Not to know is a great blessing. If we are certain that we know something in our spirit, this may indicate that we are not in the spirit. To say of a certainty that we are in the spirit is not a good sign.

We Cannot Analyze This; We Can Only Believe It

We must learn not to trust in our feelings. Rather, it is better to believe more. Paul said, "That Christ may make His home in your heart through faith" (Eph. 3:17). We know that Christ is making His home in our hearts not by feeling but through faith. It is altogether a matter of faith. As believers in Christ, we must believe that we have a human spirit and that it has been regenerated. We also have the Lord Jesus as the life-giving Spirit in our spirit, and the two spirits are one. We cannot analyze this; we can only believe it. We simply must do our duty to live, act, move, do things, and have

行動、作事、並行事為人。（一九九〇年秋全時間訓練信息合輯，七一至七五頁。）

參讀：我們人的靈，第一、五章；歌羅西書生命讀經，第五十二篇；一九九〇年秋全時間訓練信息合輯，第九篇。

our being in our spirit. (Messages to Trainees in Fall 1990, pp. 67-70)

Further Reading: Our Human Spirit, chs. 1, 5; Life-study of Colossians, msg. 52; Messages to Trainees in Fall 1990, msg. 9.

降 A 大調

4/4

5 | 3 3 3 2 3 | 4 3 2 1 | 2 2 2 2 1 | 7 - - 5 |
 一 神 之 於 人 一 切 正 常 故 事, 全 都 在 於 靈 裏; 人
 3 3 3 2 3 | 4 3 2 1 | 6 6 5 1·2 | 1 - - 0 |
 須 靈 裏 摸 着 神 靈 本 質, 對 神 纔 有 經 歷。
 4 6 1 - | 3 5 1 - | 2 2 2 2 1 | 7 - - 5 |
 (副) 靈 生 靈, 靈 拜 靈, 以 至 靈 充 滿 我; 靈
 3 3 3 2 3 | 4 3 2 1 | 6 6 5 1·2 | 1 - - ||
 且 成 話, 帶 着 豐 盛 生 命, 流 出 活 水 江 河。

- 二 神乃是靈,並且爲人造靈, 要人以靈拜靈;
 藉此人能得着祂作生命, 以祂爲人供應。
- 三 神乃是靈進入人的靈中, 叫人得着重生;
 人就能在靈裏與祂交通, 得享祂的豐盛。
- 四 神乃是靈充滿、澆灌、滋潤, 將我變化、更新;
 直到能從我靈偏及全身, 浸透我的全人。
- 五 神乃是靈與我融洽、調和, 使我改變形狀;
 祂的成分在我一再加多, 直到能得顯彰。
- 六 神的一切豐盛全在靈裏, 給我經歷、享受;
 我須靈裏時常將神呼吸, 纔得享神所有。

The proper story of God and man

Experience of God — In the Spirit

8450

1. The prop-er sto-ry of God and man is All in the Spir-it's realm; Man
 must in spir-it touch God the Spir-it To ex-pe-ri-ence Him. (C) My spirit's
 Spir-it- born, Spir-it- filled, Spir-it wor-ship-ping, Till
 Spir-it- Word, with a-bun-dant life, Flows as a riv-er from me.

2. First God the Spirit made man a spirit,
 To worship Him thereby,
 Enabling man to gain God as life,
 And God to be man's supply.
3. God came as Spirit into man's spirit,
 Regenerating him;
 In spirit man can enjoy God's riches,
 Fellowshiping with Him.
4. Now God the Spirit infills, infuses,
 Thus I'm transformed, renewed;
 Till from my spirit to my whole being,
 I am soaked through and through.
5. With God the Spirit I'm joined and mingled,
 Transformed to like Him be;
 His element's added more and more
 Till His expression is seen.
6. As all God's riches are in the Spirit
 For our experience,
 I must in spirit each moment breathe Him,
 To enjoy all He is.

第五題 呼求主名

Topic 5: Calling Upon The Name Of The Lord (S2-05)

提後 2：22 你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

羅 10：13 因為『凡呼求主名的，就必得救』。

Rom. 10:13 For “whoever calls upon the name of the Lord shall be saved.”

呼求是用聽得見的聲音 呼叫一個人的名字

呼求主名是甚麼意思？有些基督徒以為呼求主名和禱告主一樣，然而，呼求主名與僅僅禱告不同。不錯，呼求是禱告的一種方式，因為那是我們禱告中的一部分，但呼求不僅是禱告。希伯來文『呼求』的意思是『向…呼喊』（call out to），『向…呼叫』（to cry unto），就是呼喊。希臘文『呼求』的意思是『向人懇求』（to invoke a person），『呼叫人的名字』（to call a person by name）。換句話說，就是用聽得見的聲音呼叫一個人的名字。禱告有時可以不出聲，但呼求必須是聽得見的。因此，呼求主名就是用聽得見的聲音呼喊：『哦！主耶穌！』

呼求主的目的

得救

為甚麼我們需要呼求主的名？人要得救，就需要呼求主名。（羅十 13。）

從急難、患難、痛苦、愁苦中蒙拯救

另一個呼求主名的理由，是從急難、（詩十八 6，一一八 5、）患難、（五十一 15，八十六 7，八十一 7、）以及痛苦和愁苦（一一六 3～4）中蒙拯救。呼求主拯救並救拔我們。在

CALLING IS TO CALL A PERSON BY NAMING HIM AUDIBLY

What's the meaning of calling on the name of the Lord? Some Christians think that calling on the Lord is the same as praying to Him. Yes, calling is a type of prayer, for it is a part of our prayer, but calling is not merely praying. The Hebrew word for call means to “call out to,” “to cry unto,” that is, to cry out. The Greek word for call means “to invoke a person,” “to call a person by name.” In other words, it is to call a person by naming him audibly. Although prayer may be silent, calling must be audible. Hence, calling on the name of the Lord is to call Him audibly: “O Lord Jesus!”

THE PURPOSE OF CALLING ON THE NAME OF THE LORD

To Be Saved

Why do we need to call on the name of the Lord? Men need to call on the name of the Lord in order to be saved (Rom. 10:13).

To Be Rescued from Distress, Trouble, Sorrow, and Pain

Another reason for calling on the Lord is to be rescued from distress (Psa. 18:6; 118:5), from trouble (Psa. 50:15; 86:7; 81:7), and from sorrow and pain (Psa. 116:3-4). People who have argued about calling on the Lord found themselves calling on

急難和患難中，我們需要呼求主。再者，詩篇一百十六篇三至四節告訴我們，呼求主名拯救我們脫離許多消極的事物，如死亡、陰間、痛苦和愁苦。我們若要從這些難處中蒙拯救，就需要呼求主。

有分於主的憐憫

八十六篇五節說，主本為良善，樂意饒恕人，對一切呼求祂的人，有豐盛的慈愛（憐憫）。使我們有分於祂豐盛的憐憫之路乃是呼求祂。我們越呼求祂，就越享受祂的憐憫。

有分於主的救恩

一百十六篇告訴我們，藉著呼求主，我們也能有分於主的救恩：『我要舉起救恩的杯，呼求耶和華的名。』（13。）在同篇四次題到呼求主。（2，4，13，17。）這裏的呼求是為著有分於祂的救恩。從以賽亞十二章二至四節我們看見，從救恩之泉取水的方法乃是呼求主名。

接受聖靈

呼求主的另一個理由，是接受聖靈。（徒二 17，21。）要被聖靈充滿，最好、最容易的方法就是呼求主耶穌的名。聖靈已經澆灌下來，我們只要呼求主而接受祂。我們隨時都可以這樣作。我們若多次呼求主的名，就會被聖靈充滿。

飲靈水、

喫靈糧以得滿足

以賽亞五十五章一節說，『喂！你們一切乾渴的都當就近水來，沒有銀錢的也可以來；你們都來，買了喫；不用銀錢，不用價值，也來買酒和奶。』喫喝主的路是甚麼？以賽亞在同章六節告訴我們方法：『當趁耶和華可尋找的時候尋找祂，相近的時候呼求祂。』因此，要飲靈水、喫靈糧，使我們得滿足的方法，乃是尋找主，並呼求祂的名。

Him when they were subject to a certain trouble or illness. When our lives are free from trouble, we will argue about calling on the Lord. However, when trouble comes, there will be no need for anyone to tell you to call on Him. You will call spontaneously. Calling on the Lord rescues us and delivers us. We need to call on the Lord when in distress and trouble. Furthermore, Psalm 116:3-4 tells us that calling on the name of the Lord rescues us from many negative things such as pain, sorrow, death, and hell. If you want to be delivered from such things, you need to call on the Lord.

To Participate in the Lord's Mercy

Psalm 86:5 says that the Lord is good, ready to forgive, and plenteous in mercy to all them that call upon Him. The way for us to participate in the Lord's plenteous mercy is to call upon Him. The more we call upon Him, the more we enjoy His mercy.

To Partake of the Lord's Salvation

Psalm 116 also tells us that we may partake of the Lord's salvation by calling on Him. "I will take the cup of salvation, and call upon the name of the Lord" (v. 13). In this one psalm calling on the Lord is mentioned four times (vv. 2, 4, 13, 17). The calling here is for the purpose of partaking of the Lord's salvation. In Isaiah 12:2-4 we have seen earlier, the way to draw water out of the wells of salvation is to call upon the name of the Lord.

To Receive the Spirit

Another reason for calling on the Lord is to receive the Spirit (Acts 2:17, 21). The best and easiest way to be filled with the Holy Spirit is to call on the name of the Lord Jesus. The Spirit has already been poured out. We simply need to receive Him by calling on the Lord. We can do it anytime. If you call on the name of the Lord several times, you will be filled with the spirit.

To Drink the Spiritual Water

and to Eat the Spiritual Food for Satisfaction

Isaiah 55:1 says, "Ho! Every one that thirsteth, come ye to the waters, And he that hath no money; Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." What is the way to eat and drink the Lord? Isaiah gives us the way in verse 6 of the same chapter: "Seek ye the Lord while he may be found, call ye upon him while he is near." Thus, the way to drink the spiritual water and to eat the spiritual food for our satisfaction is to seek the Lord and to call upon His name.

享受主的豐富

羅馬十章十二節說，萬有的主對一切呼求祂的人是豐富的。主是豐富的，祂對一切呼求祂的人是豐富的。所以，享受主豐富的方法是呼求祂。

挑旺我們自己

藉著呼求主名，我們能挑旺自己。以賽亞六十四章七節說，『無人呼求你的名，無人奮起抓住你。』當我們感覺下沉或低落時，我們能藉呼求主耶穌的名而得著挑旺。

呼求主名的實行

現在我們需要來看，該如何呼求主。**第一，我們必須從清潔的心呼求祂。**（提後二 22。）我們的心是源頭，必須是清潔的，除主以外不尋求別的。**第二，我們必須以純潔的嘴唇呼求祂。**（番三 9。）我們需要注意我們的言語，因為閒談最玷污我們的嘴唇。我們的嘴唇若因閒談而不潔，我們就很難呼求主。除了清潔的心和純潔的嘴唇以外，**我們還需要張開的口。**（詩八一 10。）我們需要大大張口呼求主。此外，**我們還要團體的呼求主。**提後二章二十二節說，『你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。』我們需要來在一起，為的是呼求主名。詩篇八十八篇九節說，『耶和華阿，我天天呼求你。』因此，我們當每天呼求祂的名。呼求主名這事不是道理，乃是非常實際的，我們需要每天每時的實行。我們絕不能停止呼吸。我們都知道，呼吸停止會發生甚麼事。另外，一百十六篇二節說，『我一生要呼求祂。』我們當一生呼求主的名。我希望有更多主的子民，特別是新得救的，開始實行這樣的呼求。你若這樣作，就會看見這是享受主豐富最好的方法。（創世記生命讀經，四一二、四二一至四二六頁。）

參讀：創世記生命讀經，第二十五篇；主的恢復一喫，第三至四篇；新約聖經恢復本，徒二 21 註 1～2；呼求主名。

To Enjoy the Riches of the Lord

Romans 10:12 says that the Lord of all is rich to all who call upon Him. The Lord is rich and rich to all who call upon Him. The way to enjoy the riches of the Lord is to call upon Him.

To Stir Up Ourselves

By calling on the name of the Lord we can stir up ourselves. Isaiah 64:7 says, “And there is none that calleth upon thy name, that stirreth up himself to take hold of thee.” When we feel that we are down or low, we can lift and stir ourselves up by calling on the name of the Lord Jesus.

THE PRACTICE OF CALLING ON THE NAME OF THE LORD

Now we need to consider how we should call on the Lord. Firstly, we must call on Him out of a pure heart (2 Tim 2:22). Our heart, which is the source, must be pure, seeking nothing but the Lord Himself. Secondly, we must call with a pure lip (Zeph. 3:9). We need to watch our speech, for nothing contaminates our lips more than loose talk. If our lips are impure due to loose talk, it will be difficult for us to call on the Lord. Along with a pure heart and pure lips, we need to have an open mouth (Psa. 81:10). We need to open our mouth wide to call on the Lord. Furthermore, we need to call on the Lord corporately. Second Timothy 2:22 says, “Flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.” We need to come together for the purpose of calling on the name of the Lord. Psalm 88:9 says, “Lord, I have called daily upon thee.” Hence, we should call daily upon His name. This matter of calling on the name of the Lord is not a doctrine. It is very practical. We need to practice it daily and hourly. We should never stop breathing. We all know what happens when breathing ceases. Furthermore, Psalm 116:2 says, “Therefore will I call upon as long as I live.” As long as we live, we should call on the name of the Lord. I hope that many more of the Lord’s people, especially the new ones, will begin this practice of calling on the Lord. If you do it, you will see that it is the best way to enjoy the Lord’s riches. (Life-study of Genesis, pp. 341-344)

Further Reading: Life-study of Genesis, msg. 25; The Lord’s Recovery of Eating, chs. 3-4; Holy Bible Recovery Version, Acts 2:21, footnotes 1-2; Calling on the Name of the Lord.

每當我喊主耶穌

C 大調

3/4

5 | 3-3 | 2-1 | 3 5 - | 5 3 1 | 4-6 | i-6 | 5-- | 5-
 一 每 當 我 喊 主 耶 穌, 我 深 處 總 覺 發 燙;
 6 7 | i-7 | i-6 | 5 3 - | 3-3 | 6-2 | 2-3 | 2-- | 2-
 祂 生 命 冉 冉 而 升 上, 在 我 裏 面 成 長。
 5 | 3-3 | 2-1 | 3 5 - | 5 3 1 | 4-6 | i-6 | 5-- | 5-
 請 來 同 喊 主 耶 穌, 這 喜 樂 地 上 無 雙;
 6 7 | i-7 | i-6 | 5 3 - | 5-#5 | 6 7 i | i-7 | i-- | i 0 ||
 主 且 要 進 入 你 裏 面, 作 你 生 命 供 你 享。

二 請來同喊主耶穌, 祂必使你得釋放—
 不管你的心多疏遠, 或如野馬脫韁。
 只要簡單的喊主, 不管你在何地方;
 一呼喊立刻祂就來, 祂原近在你口旁。

三 呼喊我們的救主, 每次祂都必垂聽。
 何不來投靠祂胸懷, 重擔立變輕盈!
 祂是我們的山寨, 是喜樂、安息、力量;
 只要你嘗嘗便知道, 祂恩典真是無量。

四 上好乃是主自己, 等着你白白接受。
 讓我們向祂全敞開, 讓祂生命拯救!
 當祂再來的時候, 我們不驚惶失措,
 並且要面見祂榮耀, 若一直讓祂成熟。

How sweet the Name of Jesus sounds

Praise of the Lord — His Name

66

1. How sweet the Name of Je - sus sounds In a be - liev - er's ear! It
 soothes his sor - row, heals his wounds, And drives a - way his
 fear. (C) And drives a - way his fear. And drives a - way his fear. It
 soothes his sor - row, heals his wounds, And drives a - way his fear.

2. It makes the wounded spirit whole,
 And calms the troubled breast;
 'Tis manna to the hungry soul,
 And to the weary rest,
 And to the weary rest,
 'Tis manna to the hungry soul,
 And to the weary rest.

3. Dear Name! the Rock on which we build;
 Our shield and hiding-place;
 Our never-failing treasury, filled
 With boundless stores of grace,
 With boundless stores of grace,
 With boundless stores of grace,
 Our never-failing treasury, filled
 With boundless stores of grace.

4. Jesus, our Savior, Shepherd, Friend,
 Our Prophet, Priest, and King;
 Our Lord, our Life, our Way, our End,
 Accept the praise we bring,
 Accept the praise we bring,
 Accept the praise we bring,
 Our Lord, our Life, our Way, our End,
 Accept the praise we bring.

5. Weak is the effort of our heart,
 And cold our warmest thought;
 But when we see Thee as Thou art,
 We'll praise Thee as we ought,
 We'll praise Thee as we ought,
 We'll praise Thee as we ought,
 But when we see Thee as Thou art,
 We'll praise Thee as we ought.

6. Till then we would Thy love proclaim
 With every fleeting breath;
 And triumph in that blessed Name
 Which quells the pow'r of death,
 Which quells the pow'r of death,
 Which quells the pow'r of death,
 And triumph in that blessed Name
 Which quells the pow'r of death.

第六題 在靈裏被充滿

Topic 6: Being Filled With Spirit (S2-06)

徒 2 : 2 忽然從天上有響聲下來，好像一陣暴風颳過，充滿了他們所坐的整個屋子。

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

弗 5:18 不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿。

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit.

在靈裏被充滿的意義

人的靈比人的體更重要，因此以弗所五章十八節說，『不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿。』我們需要被基督充滿，成爲神一切的豐滿。（一 23，三 19。）今天基督一切的豐富，就在賜生命的靈裏；因此，在我們的靈裏被充滿，乃是被素質的靈充滿；素質的靈就是賜生命的靈，也就是約翰十四章十七節所說，作基督實化的實際之靈。

以弗所三章十七節說，基督要安家在我們心裏；這就是素質的靈在我們靈裏，把我們完全充滿；然後基督這位三一神的具體化身，就要佔有我們的心，安家在我們心裏。當我們在經歷一面，靈裏充滿了素質的靈，就是三一神的終極完成，我們的心也完全被基督這三一神的具體化身所佔有、得著、安家，結果我們就完完全全被三一神所充滿並佔有。這就是聖靈充滿的意義。

在靈裏被充滿的路

藉著徹底的禱告並認罪

我們如何能被三一神充滿？乃是藉著徹底的禱告並認罪。奉獻的禱告雖然好，但最寶貴的，還是你在百忙中，找出一段時間，個人跪到主面前去，有一個徹底認罪的禱告。開頭你可以向主說，『主阿，赦免我，雖然我所有的

THE MEANING OF BEING FILLED IN SPIRIT

Man's spirit is more important than his body. Thus, Ephesians 5:18 says, "And do not be drunk with wine, in which is dissoluteness, but be filled in spirit." We need to be filled with Christ unto all the fullness of God (1:23; 3:19). Today all the riches of Christ is in the life-giving Spirit. Hence, for us to be filled in the spirit is to be filled with the essential Spirit. The essential Spirit is the life-giving Spirit, which is spoken of in John 14:17—the Spirit of reality as the realization of Christ.

Ephesians 3:17 tells us that Christ has to make His home in our hearts. This is the essential Spirit in our spirit filling us completely. Then Christ as the embodiment of the Triune God will occupy our hearts and make His home in our hearts. When we are filled in our spirit experientially with the essential Spirit who is the consummation of the Triune God, Christ as the embodiment of the Triune God will fully occupy, possess, and make His home in our hearts. At the end we will be filled and occupied with the Triune God completely. This is the significance of the filling of the Holy Spirit.

THE WAY TO BE FILLED IN SPIRIT

Thorough Prayers and Confessions

How can we be filled with the Triune God? It is through thorough prayers and confessions. It is good to have a prayer of consecration, but the most precious thing is that you have to find a time from your busy schedule to kneel down before the Lord personally and have a thorough prayer of confession. In the beginning you may

罪你都赦免了；但得救到今天，我從來沒有這麼一次徹底的認罪，也從未這麼徹底的對付。今天我願意把我所有的罪，在你面前徹底的承認一次，把我所有的罪都承認出來。求你光照我！』

你禱告時，不要尋求感覺。你要信主的靈與你同在；你不必按著次序，只要照著你裏面所覺得的，或照著你的記憶，一件一件的向主認罪，直到你從感覺、記憶裏再無可認為止。然後你應該相信，就在這時，你靈裏已被三一神終極的完成所充滿。（作主合用的器皿，一一八至一二一頁。）

操練整天呼求主、

說主

早晨一起來，最好不想別的事，只想主耶穌！這件事說起來容易，作起來不簡單。因為我們都有許多事充滿我們的心。雖然如此，我們還得操練。早上先喊主的名再下牀，然後在這一整天，一直學習說主。沒有人在你跟前，你就喊主耶穌；有人在你跟前，你就說主耶穌。結果你所呼吸的是主耶穌，所說的也是主耶穌，你定規被三一神，就是那靈充滿。這是很平常的事，這應該是我們每一天正常的生活。（關於生命與實行的信息上卷，八八至八九頁。）

維持被聖靈充滿的祕訣

不銷滅那靈

被聖靈充滿後，我們還得作幾件事，以維持聖靈的充滿。首先，我們不可銷滅那靈。（帖前五 19。）那靈使我們的靈火熱，（羅十二 11，）並使我們的恩賜如火挑旺。（提後一 6。）所以我們不該銷滅祂。

不叫聖靈憂愁

第二，我們不可叫聖靈憂愁。（弗四 30。）叫聖靈憂愁，就是使祂不喜悅，在日常行事中不照著靈而行。（羅八 4。）

tell the Lord, "O Lord, forgive me. Although you have forgiven me all my sins, until today, I have never had a thorough confession and dealing. Today I am willing to confess all of my sins thoroughly before You. Please shine on me!"

When you pray, do not try to seek for feeling. You have to believe that the Lord's Spirit is with you. You do not need to confess according to a sequence, but according to what you feel and your memory, confess your sins to the Lord one by one until you have nothing more to confess from your feeling and memory. Then you should believe that at this time, you are filled with the ultimate consummation of the Triune God in your spirit. (Vessels Useful to the Lord, pp. 120-121)

Exercising to Call on the Lord

and Speaking the Lord All the Day Long

Therefore, when we get up in the morning, the best thing for us to do is not to think about other things, but only to think about the Lord Jesus. It is easy to talk about this, but it is not simple to practice. This is because we all have many things filling our hearts. In spite of this, we still need to practice. You need to call on the Lord in this way in the morning. Then during the whole day, you need to practice speaking the Lord. When there is no one with you, you should call on the Lord Jesus; when there are others with you, you should speak the Lord Jesus to them. Eventually, what you breathe is the Lord Jesus, and what you speak is also the Lord Jesus. Then you will definitely be filled with the Triune God who is the Spirit. This is a very normal matter. This should be our normal daily living. (Words of Training for the New Way, vol. 1, p. 90)

THE SECRETS OF MAINTAINING THE FILLING OF THE HOLY SPIRIT

Not Quenching the Spirit

After we are filled with the Holy Spirit, we still have to do a few things in order to maintain the filling of the Holy Spirit. First, we should not quench the Spirit (1 Thes. 5:19). The Spirit makes us burning in spirit (Rom. 12:11) and fans into flame the gift which is in us (2 Tim. 1:6). Hence, we should not quench the Spirit.

Not Grieving the Holy Spirit

Second, we should not grieve the Holy Spirit (Eph. 4:30). To grieve the Holy Spirit is to displease Him and not to walk according to Him in our daily living (Rom. 8:4).

我們如何能知道聖靈憂愁？這可從我們的生活得到驗證。你基督徒的生活不喜樂，就是聖靈在你裏面憂愁的記號。因為聖靈在你裏面憂愁，所以你不喜樂；如果你喜樂了，就指明聖靈在你裏面也喜樂。有的姊妹見證，她們禱告到一個地步，覺得全人舒爽、輕快，真是喜樂；這就證明聖靈在她們裏面是喜樂的。所以不要叫聖靈憂愁，就是不要叫你們自己憂愁。

順從聖靈

第三，在積極方面，你們要順從聖靈。彼得在行傳五章說，『神賜給順從之人的聖靈。』（32。）指明這位聖靈乃是叫人順從的。順從乃是我們享受聖靈的道路和條件。羅馬八章四節也說，我們要『不照著肉體，只照著靈而行』。這就是被充滿的路，也是維持自己活在聖靈之充滿裏的條件。我們不僅要研讀這些經節，更要在日常生活中實際的實行。（作主合用的器皿，一六四至一六五頁。）

參讀：作主合用的器皿，第七、十、十二篇；關於生命與實行的信息，第九、十二篇。

How do we know if the Holy Spirit grieves? This can be confirmed by our living. If you are not joyful in your Christian life, this is the sign that the Holy Spirit is grieving in you. It is because the Holy Spirit is grieving in you that you are not joyful. If you are joyful, this indicates that the Holy Spirit in you is also joyful. A sister testified that she prayed to an extent that her whole being was comfortable, light, and full of joy; this indicates that the Holy Spirit in her was joyful. Hence, not to grieve the Holy Spirit is not to grieve yourself.

Obeying the Holy Spirit

Third, on the positive side, you have to obey the Holy Spirit. In Acts 5, Peter says, "...the Holy Spirit, whom God has given to those who obey Him" (v. 32). This shows that the Holy Spirit is for us to obey. Obedience is the way and requirement for us to enjoy the Holy Spirit. Romans 8:4 also mentions, "Do not walk according to the flesh but according to the spirit." This is the way to be filled with the Holy Spirit and the requirement to maintain ourselves to be filled. We not only have to study these verses, but we also need to put them into practice in our daily living. (Vessels Useful to the Lord, pp. 164-165)

Further Reading: Vessels Useful to the Lord, chs. 7, 10, 12; Words of Training for the New Way, chs. 9, 12.

聖靈的豐滿—充滿

8 7 8 7 副 (英 267)

G 大調

6/4

G D G D G
3-3 2-1 | 5̣-6̣ 1-2 | 3-4 5-6 | 5-3 2-- |

一 何等榮耀,何等福氣,真理聖靈在我心,
G D G G D7 G
3-3 2-1 | 5̣-6̣ 1-2 | 3-4 5-3 | 2-1 1-- |

見證救主,啓示真理,光照、安慰並指引。
D G C G D
2-2 5-- | 3-3 5-- | 6-6 5-3 | 5-3 2-- |

(副) 充滿我! 充滿我! 願主聖靈充滿我;
G D G D G D7 G
3-3 2-1 | 5̣-6̣ 1-2 | 3-4 5-3 | 2-1 1-- ||

將我倒空,將我剝奪,願主聖靈充滿我。

二 願主所說在我證實, 生命聖靈將我釋,
使我脫離罪律轄制, 脫離死亡的權勢。

三 我如困鹿切慕溪水, 深願聖靈解我渴,
使我嘗到豐滿滋味, 流出活水的江河。

四 願我自己被置死地, 使我充滿主聖靈;
願我全人歸主管理, 使我變成主榮形。

Fill me with Thy gracious Spirit

Fulness of the Spirit — The Filling

267

F Bb/F F Bb/F F F/A Bb F/A Bb C7
1. Fill me with Thy gra - cious Spir - it, Fill me with long - ing spir - it now;
5 F C/E Dm F/C Bb F/A Bb C7 F
Fill me with Thy hal - lowed pre - sence, Come, dear Lord, and fill me now!
9 C/E C F F/A Bb F/A Gm C7
Chorus
(C) Fill me now! Fill me now! Fill me with Thy Spir - it now!
13 F C/G F/A Bb F/C Dm Bb C7 F
Strip me whol - ly, emp - ty through - ly, Fill me with Thy Spir - it now!

2. Thou can't fill me with Thy Spirit,
Though I cannot tell Thee how;
But I need Thee, greatly need Thee;
Come, dear Lord, and fill me now!

3. I am weakness, full of weakness;
At Thy sacred feet I bow;
By Thy blest, eternal Spirit,
Fill with strength, and fill me now!

4. Cleanse and comfort, bless and save me;
Fill my broken spirit now!
Thou art comforting and saving,
Thou art sweetly filling now.

第七題 生命的話

Topic 7: The Word Of Life (S2-07)

約 6 : 63 賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。

提後 3 : 16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的。

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

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

必須認識聖經

我們得救以後，要得著屬靈的栽培，就不能不認識聖經。兩千年來，基督徒都承認一件事，沒有一個人不認識聖經，而能好好認識主。

神給我們屬靈的產業，一面是看不見的聖靈，一面是看得見的聖經。一面是聖靈在我們裏面，一面是聖經在我們外面。一個正確的基督徒，對這兩面該是絕對平衡的。若是你裏頭滿有聖靈，也在外面認識聖經，這樣，你這個基督徒定規是活的，又是穩的；是動的，又是準的。你是活而穩妥，動而準確的基督徒。（真理課程一級卷一，三頁。）

聖經都是神的呼出

提後三章十六節說，『聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的。』這一節原文也可譯為：『凡聖經都是神呼出的，對於教訓、督責、改正、在義上的教導，也是有益的。』

要面對召會敗落中的死亡、敗壞和混亂，一章所根據的永遠生命，（1，10，）二章所強調的神聖真理，（15，18，25，）以及三章所尊重的聖經（14～17）都是必需的。永遠的生命不僅吞滅死亡，也給與生命的供應；神聖的真理，用一切神聖豐富的實際頂替敗壞的虛空；聖經不僅除

THE NEED TO KNOW THE BIBLE

After we are saved, in order to have spiritual growth, we must know the Bible. For two thousand years Christians have acknowledged one thing, that no one can know the Lord well without knowing the Bible.

The spiritual inheritance which God has given to us includes, on the one hand, the invisible Holy Spirit and, on the other hand, the visible Holy Bible. On the one hand, the Spirit is within us; on the other hand, the Scripture is outside of us. A proper Christian must be balanced in these two sides. If you are filled with the Holy Spirit within and you also know the Bible without, then, as a Christian, you are living and stable, and you are also active and accurate. You are a Christian who is living and stable as well as active and accurate. (Truth Lessons, Level 1, Vol. 1, ch. 1)

THE SCRIPTURES—ALL GOD-BREATHED

Verse 16 says, “All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for instruction in righteousness.” The Greek words rendered, “All Scripture is God-breathed and profitable,” may also be translated “Every Scripture God-breathed is also profitable.”

To confront the death, corruption, and confusion in the church’s decline, the eternal life upon which chapter one is based (vv. 1, 10), the divine truth emphasized in chapter two (vv. 15, 18, 25), and the Holy Scripture highly regarded in chapter three (vv. 14-17) are all needed. The eternal life not only swallows up death, but also renders the life supply; the divine truth replaces the vanity of corruption with the reality of all the

去混亂，也給人神聖的亮光和啓示。因此，使徒在該卷書強調這三件東西。

聖經—神的話—乃是神的呼出。神的說話就是神的呼出；因此，祂的話就是靈（約六 63）或氣。所以，聖經乃是這位是靈之神的具體化。那靈乃是聖經的素質、本質，猶如磷是火柴的基本本質。我們必須用我們的靈，劃擦聖經的靈，以點著神聖的火。

聖經（神的話）既為是靈之神的具體化，也就是基督的具體化。基督是神活的話，（啓十九 13，）聖經是神寫的話。（太四 4。）（提摩太後書生命讀經，六〇至六一頁。）

寫成的話成了活的話

主是活的話，聖經是寫成的話。寫成的話和活的話是兩種話麼？如果我們以為寫成的話與活的話不同，寫成的話對我們就是死的知識。寫成的話不能與活的話分開，而必須與活的話是一。

我們必須這樣對待聖經中的每一節。我們用眼看，用心思自然而然的明白，然後運用靈，把寫成的話轉化成活的話，就是基督自己。絕不要禱告求主幫助你作甚麼，那是錯誤的作法。你要一直以祂為祂話語的應驗。譬如你讀約翰十五章十二節，那裏說，我們要彼此相愛。你不要這樣禱告：『主，我要愛我的弟兄；但主你知道，我很軟弱，求你幫助我去愛。』這樣禱告之後，你下定決心去愛弟兄；你會被暴露，看見失敗。你不用期望別的，只要期望失敗。你即使成功一段很短的時間，但至終你會失敗。你就是成功了，那也毫無意義，毫無價值。

我們必須以享受主的方式，來對待、取用聖經的話。這樣，我們就會真實的藉著讀主的話喫主，得主餵養。寫成的話就會成為活的話，就是基督自己。基督和聖經成為一。我們必須來嘗，並且來看。我們必須幫助弟兄姊妹這樣的接觸主的話。靠主的憐憫，我們必須把聖經當作一本生命的書，就是生命樹，而不是當作知識樹。

divine riches; and the Holy Scripture not only dispels confusion, but also furnishes divine light and revelation. Hence, in this book the apostle stresses these three things.

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

As the embodiment of God the Spirit, the Scripture is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written Word (Matt. 4:4). (Life-study of 2 Timothy, pp. 50-51)

THE WRITTEN WORD BECOMING THE LIVING WORD

The Lord is the living Word, and the Bible is the written Word. Are the written Word and the living Word two kinds of words? If we consider the written Word to be something different from the living Word, the written Word will be dead knowledge to us. The written Word cannot be separated from the living Word but must be one with the living Word.

We have to deal with every verse of the Bible in this way. We read it by our eyes, understand it spontaneously by our mind, and deal with it by exercising the spirit to translate or transfer the written Word into the living Word, which is Christ Himself. Never pray in a way to ask the Lord to help you do something. That is the wrong way. Instead, always take Him as the fulfillment of His word. Suppose you read John 15:12, which says that we have to love one another. Do not pray, "Lord, I have to love my brother. But Lord, You know I am weak. Lord, help me to love." After this prayer you will make up your mind to love the brothers and you will be exposed and see the failure. You have to expect nothing but failure. You may be successful for a short time, but eventually you will fail. Even if you were successful, that would not mean anything nor would it be worth anything.

The word of the Bible must be dealt with and taken in the way of enjoying the Lord. Then we will really feed and feast on the Lord through the reading of the Word. Then the written Word will become the living Word, that is, Christ Himself. Christ and the Bible will be one. We need to taste and see. We have to help the brothers and sisters to contact the word of the Lord in this way. By the mercy of the Lord, we need to keep the Bible as a book of life, the tree of life, not as the tree of knowledge. Knowledge puffs up (1 Cor. 8:1).

許多基督徒越學習聖經，越自高自大。他們得了知識，只是為著定罪、批評別人。太多死字句的知識，結果就是驕傲。不要把這一本活的書當作死字句的書。保羅說，字句殺死人。（林後三6。）那意思是說，字句的聖經殺死人。我們不該把聖經當作字句來接受。我們必須把主的話當作生命和靈接受進來。但願我們都來嘗嘗，就知道主是美善。（生命樹，一二一、一二三至一二四頁。）

主的話是信徒屬靈生命的食物

聖經的話也是我們屬靈生命的食物。（太四4。）我們肉身的生命如何需要營養，我們屬靈的生命也同樣需要營養。屬靈生命的營養，只有聖經的話能供應。我們要在神面前作一個活潑而剛強的人，不能單靠食物，也必須靠神口裏所出的一切話，就是聖經的話。我們必須把聖經的話當作食物喫下，（耶十五16，）甚至看重聖經的話過於食物；否則，我們屬靈的生命就不能長大。我們對於領會聖經的話，必須習練得通達，使我們能領會聖經中那些難解的話，像長大成人的人能喫乾糧一樣。（來五13～14。）否則，我們屬靈的生命就不能強壯。（真理課程一級卷一，八至九頁。）

主的話是靈是生命

今天神的話在許多人身上不過是神學的知識，並不是生命；然而主說，祂的話是靈、是生命。神的話乃是摸你的靈與生命，並非摸你的頭腦，頭腦即使弄不清楚，也不是大問題。我們聽一篇道，讀一本書，裏面立刻知道是摸著靈與生命，或是摸著頭腦。若聽見的是知識，就是死的，裏面就似乎格格不入；若是靈、是生命，裏面就平安穩妥。（倪柝聲文集第二輯第二十五冊，九九頁。）

參讀：真理課程一級卷一，第一課；提摩太後書生命讀經，第六篇；生命樹，第十一章；倪柝聲文集第二輯第二十五冊，第一百四十一篇。

The more that many Christians learn the Bible, the more puffed up they become. They acquire knowledge just to condemn and to criticize others. Too much knowledge in dead letters results in pride. Do not make this living book a book of dead letters. Paul said that the letter kills (2 Cor. 3:6). That means that the Bible in the letter kills. We should not take the Bible as something in the letter. We have to take the Word as something in life and in the spirit. May we all taste and see that the Lord is good. (The Tree of Life, pp. 105-108)

THE LORD'S WORD BEING THE BELIEVERS' BREAD OF LIFE

The word of the Scriptures is also our spiritual bread of life (Matt. 4:4). Just as our physical life needs nourishment, so also our spiritual life needs nourishment. The nourishment of our spiritual life can only be supplied by the word of the Bible. In order to be living and strong before God, we cannot depend on bread alone, but on every word, that is, the word of the Bible, that proceeds out through the mouth of God. We must take the word of God as food and eat it (Jer. 15:16), even regarding the word of the Bible as more important than our food (Job 23:12b). Otherwise, our spiritual life cannot grow. We must practice to have our faculties exercised in apprehending the word of the Bible so that we may be able to understand the words that are hard to interpret; that is, like those who are mature, we can eat the solid food (Heb. 5:13-14). Otherwise, our spiritual life cannot be strong. (Truth Lessons, Level 1, Vol. 1, ch. 1)

THE LORD'S WORD BEING SPIRIT AND LIFE

God's Word is merely theological knowledge to many people; it is not life to them. But the Lord says that His word is spirit and life. The word of God touches our spirit and our life; it does not relate to our mind. It matters little if the mind does not understand. In reading a book or listening to a sermon, we can tell immediately whether we have touched spirit and life within or whether we have touched the mind. If we have heard only knowledge, the result is death, and we feel uneasy within. If we have heard spirit and life, the result is peace and assurance within. (CWWN, vol. 45, pp. 1016, 1018)

Further Reading: Truth Lessons, Level 1, Vol. 1, ch. 1; Life-study of 2 Timothy, msg. 6; The Tree of Life, ch. 11; CWWN, vol. 45, ch. 141.

6 5 6 5 (英 809)

D 大調

4/4

D A7 D Bm E7 A7
 1 · 1̣ 2 6 | 5 - 3 - | 3 · 3̣ #4 4 | 5 - - - |
 一 求 主 靜 中 發 言, 當 我 在 等 候;
 D F#7 G D A7 D
 1̣ · 1̣ 5 #5 | 6 - 6 - | 5 · 3̣ 4 2 | 1 - - - ||
 我 心 在 此 靜 聽, 望 允 我 所 求。

二 恩主, 求來發言, 在這安靜時;
讓我見你榮面, 感到你所指。

三 你所說的話語, 是靈、是生命;
天上來的活糧, 將我靈供應。

四 一切全都歸你, 不再屬自己;
甘心樂意降服, 我只屬於你。

五 請說, 僕人敬聽, 哦主, 勿靜默;
我靈向你仰望, 活話願得着。

六 用你豐富話語, 將我心充滿;
使你一切心願, 在我得成全。

七 像一灌溉花園, 充滿了香氣,
給你進來欣賞, 滿足你心意。

Speak, Lord, in the stillness

Study of the Word — Seeking for the Word

809

D A D Bm E7 A A7
 1. Speak, Lord, in the stillness, While I wait on Thee;
 5 D/F# D G Em D/A A7 D G/D D
 Hushed my heart to listen, In expectancy.

2. Speak, O blessed Master,
In this quiet hour;
Let me see Thy face, Lord,
Feel Thy touch of power.

3. For the words Thou speakest,
They are life indeed;
Living bread from heaven,
Now my spirit feed!

4. All to Thee is yielded,
I am not my own;
Blissful, glad surrender,
I am Thine alone.

5. Speak, Thy servant heareth,
Be not silent, Lord;
Waits my soul upon Thee
For the quickening word.

6. Fill me with the knowledge
Of Thy glorious will;
All Thine own good pleasure
In Thy child fulfill.

7. Like a watered garden,
Full of fragrance rare,
Lingering in Thy presence,
Let my life appear.

第八題 禱讀神的話

Topic 8: Pray-Reading God's Word (S2-08)

弗 6 : 17 還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

用聖經的話作我們對神的禱告

以弗所六章十七節清楚的指明，那靈就是神的話。那靈和話都是基督。（林後三 17，啓十九 13。）我們需要藉著各樣的禱告和祈求，接受神的話。按照以弗所六章十七至十八節，我們是藉著各樣的禱告接受神的話。這兩節指明，我們可以藉著禱讀接受話，就是用聖經的話禱告，用聖經的話作我們對神的禱告。禱讀這辭不在聖經裏；然而，禱讀的事實卻是合乎聖經的。（以弗所書生命讀經，九八四頁。）

帶著禱告並藉著禱告讀主的話， 乃是讀經最好的路

帶著禱告並藉著禱告讀主的話，亦即禱讀主的話，乃是讀經最好的路。若只是閱讀，就只要用眼睛、悟性和心思。但接受神的話進到我們的深處，需要我們的靈；而操練我們的靈最有效的路就是藉著禱告。每逢我們禱告，我們自然就操練靈。這樣，我們眼睛所讀的，心思所明白的，就會藉著禱告進到我們靈裏。聖經裏每一句話都需要我們的禱讀。（神命定實行新約經綸的路，八六頁。）

用靈禱讀神的話

USING THE WORDS OF THE BIBLE AS OUR PRAYER TO GOD

Ephesians 6:17 indicates clearly that the Spirit is the word of God. Both the Spirit and the word are Christ (2 Cor. 3:17; Rev. 19:13). We need to receive the word of God by means of all prayer and petition. According to verses 17 and 18, we are to take the word of God by means of all prayer. These verses indicate that we may take the word by pray-reading, that is, by praying with the words of Scripture and over them, using the words of the Bible as our prayer to God. The term pray-reading is not found in the Bible. However, the fact of pray-reading is according to the Scripture. (Life-study of Ephesians, p. 817)

READING THE WORD WITH PRAYER AND BY PRAYER BEING THE BEST WAY TO READ THE WORD

To read the word with prayer and by prayer, to pray-read the word, is the best way to read the word. Mere reading only needs our eyes and our understanding, our mentality. But to receive God's word into the depths of our being, our spirit is needed, and the prevailing way to exercise our spirit is by praying. Whenever we pray, we spontaneously exercise our spirit. Then what we read with our eyes and understand in our mentality will go into our spirit through our prayer. Every word in the Bible needs our pray-reading. (The God-ordained Way to Practice the New Testament Economy, p. 80)

PRAY-READING THE WORD OF GOD WITH OUR SPIRIT

我們需要用靈禱讀神的話。我們讀聖經，不僅要用眼睛看著白紙黑字，且用頭腦來領會，更要禱讀，把你眼睛所看見的，頭腦所領受的化成禱告。我們一禱告就用靈了。可能你開頭禱告時，僅僅是用心思，但禱告了三、五句以後，你的靈就興起了。這是確定的理。所以，不要忘記神話語的本質，乃是神的呼出，我們讀牠應該就是吸入。對神來說，牠是呼出；對我們來說，則是吸入。從祂出來，從我們進入，而一出一入的乃是靈氣。神的話就是靈，就是生命；頭腦碰不著靈，只有我們的靈纔能碰著靈。若沒有碰著靈，就沒有生命；惟有碰著靈，纔有生命。結果，這生命就是基督，也就是神自己。開頭禱讀時，不需要多作解釋，暫時可以不明白，只要按字面來禱讀；一禱讀，我們的靈就碰著聖經的靈，就得著了生命。（完全明白神的話，一八至一九頁。）

禱讀主話的操練

個人的禱讀

我們現在來看，到神的話跟前來適當的路是甚麼。我們必須讀以弗所六章十七節。照這一處經節，我們是用甚麼方法來支取神的話？是用各樣的禱告和祈求。這就是我們所說的禱讀！神的話必須藉各樣的禱告來取用。

在早晨或晚上，只要拿起神的話來禱讀幾節。不需要運用你的心思，擠出甚麼話語；也不需要思索你所讀到的。只要用你所讀的話來禱告。在每一頁、每一節，都可以有活的禱告。當你禱讀時，不需要閉起眼睛來，眼睛儘可看著神的話。我們必須看見，我們禱告時不是非要閉眼不可。若是能閉起心思，那是更好！你不需要組織任何辭句，或製造一個禱告。只要禱讀神的話。就照你所讀的，把聖經的話拿來禱告。結果你要看見，全本聖經就是一本禱告書！你能打開聖經的任何一頁，用任何部分的話來禱告。或許你對整卷羅馬書都很熟悉，但是你仍需要禱讀其中的一兩節。我們可以知道一切關於食物的事，然而我們每日仍需攝取一些食物。無論我們知道多少，我們仍必須喫牠。你

We need to pray-read, converting all that we see and all that we comprehend into prayer. When we pray, we use our spirit. At first, we may use our mind to pray, but after three to five sentences our spirit will rise up. This is a definite fact. Therefore, never forget that the essence of the Word of God is God's breathing out. When you read it, you should breathe it in. On God's side, it is a matter of His breathing out; on our side, it is a matter of our breathing in. The spiritual breath comes out of Him and enters into us. That which comes out of Him and enters into us is the spiritual breath. The Word of God is spirit and life. Our mind cannot touch the Spirit; only our spirit can touch the Spirit. If we do not touch the Spirit, we do not have life. Only by touching the Spirit can we have life. Ultimately, this life is Christ, and it is also God Himself. At first, we do not need to explain what we read, nor do we need to understand it; we only need to pray-read the Word literally. When we pray-read, our spirit touches the Spirit of the Bible, and thus we receive life. (The Full Knowledge of the Word of God, p. 23)

PRACTICE OF PRAY-READING THE LORD'S WORD

Personal Pray-reading

Now we have to see what the proper way to receive God's word is. We must read Ephesians 6:17 and 18.... According to these verses, what is the way for us to receive God's word? It is by means of all prayer and petition. This is what we said by pray-reading. We must receive God's word by means of all prayer.

Whether in the morning or in the evening, we have to pray-read a few verses in God's word. Do not need to exercise your mind to "squeeze" out some words or think what you have read. You simply pray what you read. You can have some living prayers on every page, every verse. You do not need to close your eyes to pray-read. When you pray, you gaze on the word of God. We must realize that when we pray, we do not necessarily close our eyes. It is even better if we can close our mind. We do not need any organized phrases or a manufactured prayer. Simply pray-read the word of God. Based on what you read, pray with the word of the Scriptures. At the end, you will see that the entire Bible is a prayer book! You can pray over any page, any portion of the Bible. Perhaps you are very familiar with the whole book of Romans. But even today, you still need to pray-read one or two verse from Romans. We may know everything about food, but we still need to eat it. No matter how much

可能作基督徒多年，但不論你基督徒作了多久，也不論你把這本聖經讀了多少遍，你必須不僅讀牠，還要禱讀牠！你必須天天喫牠、支取牠、享受牠。

與其他基督徒一同禱讀

為著更多有享受，有餵養，並且為著更適當、更充分的禱讀神的話，我們需要身體—召會。我們可以個人享受禱讀神的話，但是我們若試試看，與一班基督徒一同禱讀，我們會到第三層天上去！因為食物是為著全身體，不是僅僅為著單個的肢體。所以，禱讀最好的路是和身體別的肢體來在一起。你個人禱讀也能得益處；然而一旦你和別的弟兄姊妹在一起禱讀，你就要看見其中大不相同。

禱讀四訣—

快、短、真、新

當我們與別的弟兄姊妹來在一起禱讀，要記住四個字：快、短、真、新。第一，我們禱告要快，不要猶豫。我們一快禱，就沒有時間用頭腦思考。其次，我們禱告要短，因為長禱告需要作文章。我們必須忘掉組織一篇長禱告，只要說出一個短句，甚至一個片語。我們也需要真實，不裝假。要很真實的說出來。最後，我們禱告要新鮮，不老舊。要新鮮，最好的辦法是，不要用我們自己的話禱告，而要用聖經的話。整本聖經的每一部分，每一行都能用來禱告，這就是最新鮮的禱告！

許多人已經證實這是讀聖經的正確方法。這個方法已經叫他們的生命起了革命性的變化。這個方法剛開頭不一定很靈，但是只要實行，並且有一顆誠實的心，你就會接觸到活靈！如果你在個人方面和團體方面都試一試，你就能見證，基督的豐富藉著禱讀神的話，的確分賜給了你。你會在屬靈的生命中得到祝福和長大。你會有大的改變。藉著這樣接觸神的話，來享受基督，接受祂的餵養，你就要逐漸長大以致成熟，充滿生命，並且被這位永活者所浸透！（如何享受靈糧，九至一三頁。）

we know, we still need to eat. It is one thing to know, but it is another thing to eat and enjoy. You may have been a Christian for years, but no matter how long you have been a Christian or how many times you have read a certain book, you not only have to read it but to pray-read it. You must eat it, take it, and enjoy it.

Pray-reading with Other Christians

In order to have more enjoyment and nourishing from God's word and have an adequate amount of pray-reading, we need the Body, the church. We may enjoy pray-reading by ourselves, but if we try to pray-read with a group of Christians, we will be in the third heaven. This is because the food is for the whole Body and not merely for an individual member. Hence, the best way to pray-read the Word is to be with other members in the Body. You can also be benefited by your personal pray-reading, but once you pray-read with other brothers and sisters, you will see the difference.

The Four Keys to Pray-reading—

Fast, Short, Genuine, and New

When we pray-read with other brothers and sisters, we have to remember four words: fast, short, genuine, and new. First, our prayer has to be fast, not hesitating. Once we pray fast, we will not have the time to consider with our mind. Second, our prayer has to be short because long prayers require composing. We have to forget about organizing a long prayer, but we need to say only a short sentence or a phrase. Third, we also need to be genuine without pretense. Say it in a genuine way. Lastly, our prayer has to be fresh and not old. For us to have fresh prayers, the best way is not to use our own words, instead, pray with the words of the Bible. Every part, every line of the entire Bible can be used in our prayers; this is the freshest prayer!

Over tens of thousands of people have proved that this is the best way to read the Bible. This method has caused them to have a revolutionary change in their life. As long as you are willing to practice with a sincere heart, you will touch the living Spirit! If you try pray-reading both personally and corporately, you will be able to testify that the riches of Christ has dispensed into you through pray-reading the word of God. You will receive the blessing and growth in your spiritual life, and you will experience a great change. Through pray-reading the word of God, you enjoy Christ and receive His nourishing, and you will grow unto maturity, fill with life, and be saturated with the eternal one. (How to Enjoy the Spiritual Food, pp. 9-13 in Chinese)

參讀：以弗所書生命讀經，第九十七篇；神命定實行新約經綸的路，第八章；完全明白神的話，第二篇；如何享受靈糧，第二篇。

Further Reading: Life-study of Ephesians, msg. 97; The God-ordained Way to Practice the New Testament Economy, ch. 8; The Full Knowledge of the Word of God, ch. 2; How to Enjoy the Spiritual Food (in Chinese), ch. 2.

10 10 10 10 副 (英 811)

降 B 大調

6/4

B^b 5 3 6 5 3 i | F⁷ 7 5 2̇ 1 - - | G^m 1 i i i 7 i | E^b
 一 主阿,我心我靈 又渴又飢, 今來就你,求你
 C⁷ 2̇ 2̇ 3̇ 2̇ - - | F 3̇ 2̇ i i 7 6 | B^b 5 6 5 3 - - | E^b B^b
 給我供給; 我所需要乃是 你的自己,
 F⁷ 4 2 6 5 3 i | B^b 7 5 2̇ i - - | F⁷ 3̇ 3̇ 3̇ 2̇ 2̇ 0 | F B^b
 作我生命供應, 作我能力。 (副) 餽我飲我,主,
 G^m i i i 7-0 | D⁷ 6 6 6 5 i 0 | F 5 4 3 2-0 | B 3 3 4
 餽我飲我! 充我飢餓,主, 解我乾渴! 使我快
 E^b 5-5 5 | i i 7 6-0 | B^b 5 3 6 5 3 0 | F⁷ 4 5 4 3 - - || B^b

- 二 你是我的食物、我的活水, 你能解我飢渴, 甦我困憊。
 我今願在這裏喫你喝你, 藉着讀禱享受你的自己。
 三 你乃是話, 藏着神的豐盛; 你又是靈, 就是神作生命。
 你今是話, 作我食物可享; 你今是靈, 作我活水可嘗。
 四 爲作食物, 你已從天降下; 爲流活水, 你也受了擊打。
 食物是你作了我的供應; 活水是你爲我所流之靈。
 五 你今是話, 是靈也是生命, 在這話裏, 我能得你供應;
 你今是靈, 住在我的靈裏, 在這靈中, 我能飲你自己。
 六 我今到這話裏來享受你; 也要在這靈中來吸取你。
 願將你話喫飽, 免得飢餓; 願將你靈喝足, 免得乾渴。
 七 但願我的讀經乃是喫你; 也願我的禱告就是喝你。
 讀讀禱禱, 我就將你喫飽; 禱禱讀讀, 也就將你喝了。
 八 但願你的自己作我筵席; 你話你靈爲我解渴充飢,
 使我得在這裏喫你喝你, 豐豐滿滿享受你的自己。

My heart is hungry, my spirit doth thirst

Study of the Word — Feeding on the Word

811

1. My heart is hung-ry, my spir - it doth thirst; I come to Thee, Lord, to seek Thy sup - ply;
 All that I need is none oth - er but Thee, Thou canst my hung - er and thirst sat - is - fy.
Chorus
 (C) Feed me, Lord Je - sus, give me to drink, Fill all my hung - er, quench all my thirst;
 Flood me with joy, be the strength of my life, Fill all my hung - er, quench all my thirst.

2. Thou art the food and the water of life,
 Thou canst revive me, my spirit upbear;
 I long to eat and to drink here of Thee,
 Thyself enjoy through my reading and prayer.
3. Thou art the Word with God's fulness in Thee,
 Thou too the Spirit that God my life be;
 Thee in the Word I enjoy as my food,
 Thou as the Spirit art water to me.
4. Thou from the heavens as food camest down,
 Thou to be drink hast been smitten for me;
 Thou as the food, my exhaustless supply,
 Thou as the water, a stream unto me.
5. Thou in the Word art the Spirit and life,
 Thus by the Word I may feed upon Thee;
 Thou dost as Spirit in my spirit live,
 Thus I may drink in the spirit of Thee.
6. Now to enjoy Thee I come to Thy Word,
 On Thee to feed till my hunger is o'er.
 Now in my spirit I turn unto Thee,
 Of Thee to drink till I'm thirsty no more.
7. Feeding and drinking, Lord Jesus, of Thee,
 Feeding by reading, and drinking by prayer;
 Reading and praying, I eat and I drink,
 Praying and reading—Lord, Thou art my fare.
8. Here, O my Lord, may I feast upon Thee;
 Flood with Thy Spirit and fill by Thy Word;
 May, Lord, Thou be such a feast unto me
 As man hath never enjoyed nor e'er heard.

第九題 神的經綸

Topic 9: God's Economy (S2-09)

提前 1：4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

弗 3：9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，

弗 3：10 為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，

弗 3：11 這是照著祂在我們的主基督耶穌裏，所立的永遠定旨。

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

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

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

11 According to the eternal purpose which He made in Christ Jesus our Lord.

『經綸』的字義解釋

『經綸』一辭，在希臘文裏是兩個字合成的，前面一個字是 **oikos**，就是『房子』、『家』，指家或住處。後面一個字是 **nomos**，意即『法規』（**law**）。這二個字合起來，就是『家庭法規』（**household law**）；再進一步解釋，就是『家政』，家庭中的行政。既是家政，就有安排（**arrangement**）、計畫（**plan**）的意思在內；因為『家政』乃是一個家裏的行政，為著要執行家規，自然就帶著安排，帶著計畫。既是安排、計畫，也必然具有一個目的（**purpose**）。（神的經綸與神聖三一輸送的奧祕，一五頁。）

神的家庭管理，
神家的行政安排，
神聖的分賜

『經綸』指家庭管理，家庭行政，家政，引伸為行政（分配）的安排（**dispensation**），計畫（**plan**）或經綸（**economy**），所以也是家庭經營。（新約聖經恢復本，提前一 4 註 4。）

DEFINITION OF THE WORD ECONOMY

The Greek word for economy is composed of two words. The first word **oikos** means "house" or "home," denoting a household or a dwelling place; the second word **nomos** means "law." When these two words are combined together, it means "household law," and it may be explained further to mean "household administration." Since it is a household administration, it implies an arrangement or a plan. Since the household administration is to enforce the household rules, naturally it has an arrangement with a plan. Since it is an arrangement or a plan, there must also be a purpose. (The Economy of God and the Mystery of the Transmission of the Divine Trinity, p. 20)

GOD'S HOUSEHOLD MANAGEMENT,
THE DISPENSATION FOR ADMINISTRATION OF GOD'S HOUSE,
AND THE DIVINE DISPENSATION

It denotes a household management, a household administration, a household government, and, derivatively, a dispensation, a plan, or an economy for administration (distribution); hence, it is also a household economy. (Holy Bible Recovery Version, 1 Tim. 1:4, footnote 4)

在神聖三一裏將神自己 分賜到祂所揀選的人裏面

神怎樣在祂的三一裏將自己分賜到祂的子民裏面？這分賜有三個步驟。首先，這是出於父神。父是源頭，起源。其次，這分賜是藉著子神，祂是流道。第三，神的分賜是在靈神裏，祂是憑藉和範圍。經過出於父神、藉著子神、並在靈神裏這些步驟，神就將自己分賜到祂所揀選的人裏面。

為著產生召會作神的國， 完成於新耶路撒冷

神新約的經綸乃是要將祂自己分賜到祂所揀選的人裏面，為要產生召會。（弗三10。）這分賜產生召會，以顯明神萬般的智慧，這是照著祂在基督裏所立的永遠定旨。（9～11。）

林前四章十七和二十節表明，國度就是今天的召會生活。在十七節，保羅說到他『在基督耶穌裏怎樣行事，正如我（保羅自己）在各處各召會中所教導的』。然後在二十節他說，『神的國不在於言語，乃在於能力。』這些經文表明神的國就是各處的召會，各處的召會就是國度。國度在這裏，因為召會在這裏。

召會作神的國要有完成，這完成將是新耶路撒冷，作三一神永遠的彰顯。啓示錄二十一章二節說，『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』新耶路撒冷是歷代以來所有蒙神救贖的聖徒活的組合。她是基督的新婦，（約三29，）作基督的配偶；也是神的聖城，作神的居所。（新約總論第一冊，二〇至二一頁。）

參讀：神的經綸與神聖三一輸送的奧祕，第二篇；新約總論第一冊，第二篇。

TO DISPENSE GOD HIMSELF INTO HIS CHOSEN PEOPLE IN HIS TRINITY

In what way does God dispense Himself into His people in His Trinity? This dispensing has three steps. First, it is of God the Father. The Father is the source, the origin. Second, this dispensing is through God the Son, who is the course. Third, God's dispensing is in God the Spirit, who is the instrument and sphere. Through these steps of God the Father, through God the Son, and in God the Spirit God dispenses Himself into His chosen people.

FOR THE PRODUCING OF THE CHURCH AS THE KINGDOM OF GOD CONSUMMATING IN THE NEW JERUSALEM

God's New Testament economy to dispense Himself into His chosen people is for the producing of the church (Eph. 3:10). This dispensing brings forth the church for the manifestation of the multifarious wisdom of God according to His eternal purpose made in Christ (Eph. 3:9-11).

1 Corinthians 4:17 and 20 show that the kingdom is the church life today. In verse 17 Paul refers to his ways "which are in Christ, even as I teach everywhere in every church." Then in verse 20 he says, "The kingdom of God is not in speech, but in power." These verses show that the kingdom of God is the church everywhere, and the church everywhere is the kingdom. The kingdom is here because the church is here.

The church as the kingdom of God will have a consummation, and this consummation will be the New Jerusalem for the eternal expression of the Triune God. Revelation 21:2 says, "I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." The New Jerusalem is a living composition of all the saints redeemed by God throughout all generations. It is the bride of Christ as His counterpart (John 3:29) and the holy city of God as His habitation. (Rev. 21:3) (The Conclusion of the New Testament, pp. 17-18)

Further Reading: The Economy of God and the Mystery of the Transmission of the Divine Trinity, ch. 2; Conclusion of the New Testament, Vol. 1, msg. 2.

神永遠的經綸

(一九九九年國殤節特會標語)

降A大調

4/4

A^b E^b Fm
 3 · 2 1 2 3 | 2 7̣ 5̣ 5̣ 5̣ | 1 1 - 7̣ 6̣ |
 神 永 遠 的 經 綸, 乃 是 要 使 人 在
 Cm D^b A^b
 7̣ 7̣ 5̣ 5̣ 3̣ 3̣ | 4 - 4 6̣ | 5̣ 3̣ - 3̣ |
 生 命、性 情 上, 但 不 在 神 格 上, 與
 B^b E^b A^b
 4 4 4 6̣ | 7̣ - - - | 3 · 2 1 2 3 3 |
 祂 一 模 一 樣, 並 使 祂 自 己 與
 E^b Fm Cm
 2 7̣ 7̣ 5̣ - | 1 1 - 7̣ 6̣ | 7̣ 5̣ 3̣ 3̣ 3̣ |
 人 成 爲 一, 使 人 與 祂 成 爲 一, 因 而
 D^b A^b $B^b m$ E^b
 4 · 4 4 6̣ | 5̣ 5̣ - 3̣ 3̣ | 4 - 4 - | 5̣ 6̣ 7̣ 5̣ |
 使 祂 在 彰 顯 上 得 以 擴 大 並 擴 展,
 A^b D^b B^b E^b
 1 - 1 7̣ | 6̣ - 6̣ 6̣ | 2 - 2 1 | 7̣ - 6̣ 5̣ |
 使 祂 一 切 神 聖 的 屬 性 得 以
 A^b D^b A^b D^b E^b Fm E^b A^b
 1 5̣ 6̣ 4 | 5̣ 5̣ 6̣ 7̣ | 1 - 7̣ - | 1 - - - ||
 彰 顯 在 人 性 美 德 裏。

God's eternal economy

Ultimate Manifestation—God's Eternal Purpose

1. God's e - ter - nal e - co - no - my Is to make man the same as He is In
 life and na - ture, But not in the God - head
 And to make Him - self one with man And man one with Him
 Thus to be en - larged and ex - pand - ed in His ex - pres - sion That
 all His di - vine, that all His di - vine At - tri -
 butes may be ex - pressed in hu - man vir - - tues.

第十題 奉獻

Topic 10: Consecration (S2-10)

林前 6：19 豈不知你們的身體，就是在你們裏面之聖靈的殿麼？這聖靈是你們從神而得的，並且你們不是屬自己的，

林前 6：20 因為你們是重價買來的。這樣，就要在你們的身體上榮耀神。

林後 5：14 原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；

林後 5：15 並且祂替眾人死，是叫那些活著的人，不再向自己活，乃向那替他們死而復活者活。

1 Cor. 6:19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?

1 Cor. 6:20 For you have been bought with a price. So then glorify God in your body.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

奉獻的根據

我們將自己奉獻給主的根據，就是主用祂的血作重價買了我們，（啓五 9，）我們就成了祂所買的奴僕，不再是屬自己的，乃是屬主的。主權不在我們，乃在主。（林前六 19～20。）

奉獻的動機

我們將自己奉獻給主，是因為祂的愛困迫、激勵我們。祂的愛逼著我們不能不把自己奉獻給祂。因為祂替我們眾人死，我們眾人就都死了，免得我們自己死；並且祂死是叫我們得著祂的生命，向祂活著。這個愛激勵我們，逼著我們愛祂，將自己奉獻給祂，作我們對祂大愛的感激、還報。祂因愛而為我們受死，是我們將自己奉獻給祂的動機。（林後五 14～15。）

奉獻的意義

我們將自己奉獻給主，乃是將自己奉獻給主作活祭，不像舊約的人獻犧牲給神作死祭。我們這樣獻上自己作活祭，乃是聖別的，就是將自己分別出來，歸主使用的，也是討

THE BASIS OF CONSECRATION

The basis of our consecration to the Lord is that, since He bought us with His blood as a price (Rev. 5:9), we have become His purchased slaves. We are not our own, but the Lord's. It is the Lord, not we, who has the right over us. (1 Cor. 6:19-20).

THE MOTIVE OF CONSECRATION

We consecrate ourselves to the Lord because His love confines and constrains us. His love compels us so that we cannot help but consecrate ourselves to Him. Since He died on our behalf, we all died; therefore, there is no need for us to die. Furthermore, He died that we may have His life to live to Him. Such love constrains us and compels us to love Him and consecrate ourselves to Him. This consecration is our gratitude for and repayment of His great love. He died for us because of His love, and this love is the motive for us to consecrate ourselves to Him. (2 Cor. 5:14-15).

THE SIGNIFICANCE OF CONSECRATION

When we consecrate ourselves to the Lord, we present ourselves to Him as a living sacrifice, unlike the people in the Old Testament who offered dead sacrifices to the Lord. As a living sacrifice that has been presented, we are holy, that is, we

神喜悅，滿足神心願的。（羅十二 1。）

奉獻的目的

我們將自己奉獻給主的目的，就是向祂活著。向祂活著，高過為祂活著。為祂活著，可能我們和祂還是分為二的；向祂活著，我們和祂必須成為一，不只以祂為生命，也以祂為人位，生活行動都以祂為是，讓祂從我們活出。（林後五 15，羅十二 1，林前六 20。）

奉獻的結果

我們將自己奉獻給主，第一個結果，就是叫我們實際的作基督所買的奴僕，凡事都順服祂的主權。（林前七 22 ~ 23。）

我們將自己奉獻給主的另一結果，就是主得到我們的同意，在我們身上隨意甄陶，（弗二 10，）如同陶器在窯匠手中，被神甄陶。（參賽六四 8。）

我們將自己連同我們的肢體獻給主，還有一個結果，就是叫我們的肢體，成為義的兵器，義的奴僕，使我們得以脫離罪，不再受罪的轄制，而成為聖。（羅六 13 ~ 14，19。）

舊約獻燔祭的結果，乃是叫燔祭在人面前成為灰，在神面前成為馨香。今天我們把自己當作活的燔祭獻給主，若我們真是忠誠向主，結果也必是在人面前成為灰一般，而得以在神面前成為祂心悅的馨香。（利一 9。）

我們將自己奉獻給主的終極目的，乃是榮耀神，就是讓神從我們裏面活出來，彰顯出來，顯為祂的榮耀。（林前六 20。）（生命課程，一一八至一二三頁。）

祭壇上的火不可熄滅

所有生命的經歷，都不是一次經歷就達到極峯的，乃要一再的有追求，纔能逐漸加多，逐漸豐滿，而達到成熟的地步。

have separated ourselves unto the Lord for His use, and we are well-pleasing to God, satisfying His heart's desire. (Rom. 12:1)

THE PURPOSE OF CONSECRATION

The purpose of our consecration to the Lord is to live to Him. Living to Him is higher than living for Him. When we live for Him, we and He may still be two, but when we live to Him, we and He must become one. When we live to Him, we take Him not only as our life but also as our person. In all our living and actions, we should cooperate with Him and allow Him to live Himself through us. (2 Cor. 5:15, Rom. 12:1, 1 Cor. 6:20)

THE RESULT OF CONSECRATION

The first result of our consecration to the Lord is that practically we become slaves bought by the Lord, submitting to His authority in all things. (1 Cor. 7:22-23)

Another result of our consecration to the Lord is that the Lord has our consent to freely mold us (Eph. 2:10), just as the clay vessel is molded in the hands of the potter (cf. Isa. 64:8).

When we present ourselves and our members to the Lord, there is still another result; that is, our members become weapons of and slaves to righteousness that we may be freed from sin, no longer being lorded over by sin, unto sanctification. (Rom. 6:13-14, 19)

The result of offering a burnt sacrifice in the Old Testament was that the burnt offering became ashes before men and a sweet savor to God. If we present ourselves as a living burnt offering to the Lord, and if we are truly faithful to Him, we will be like ashes before men and a delightful savor to God. (Lev. 1:9)

The consummate purpose of our consecration to the Lord is to glorify God, that is, to allow God to be lived out from us and expressed through us as a manifestation of His glory. (1 Cor. 6:20) (Life Lessons, lsn. 18)

THE FIRE ON THE ALTAR SHALL BE KEPT BURNING

It is not possible to hit the climax of any experience of life by experiencing it just once. We need to pursue continuously, so that our experience will increase gradually and become fuller, until it reaches the stage of maturity.

我們初奉獻的經歷，在我們裏面不過像母腹中未成形的胚胎，耳、目、口、鼻，都不清楚。等到我們生命逐漸長進，這奉獻經歷的五點，也就逐漸成形在我們身上了。到那時候，我們就實在感覺說，我們是神所買的，我們的主權全數在神的手裏。我們就真被神的愛摸透了，作了祂愛的俘虜。我們也就真是一個祭，擺在祭壇上讓神享受，叫神滿足。到那時候，我們也就被神作透，而能為神作了。我們的前途，也就真成了一堆灰，只有神是我們的出路。到那時候，我們奉獻的經歷纔真是成熟了。願我們靠著主恩，在此一同往前追求。（生命的經歷，四四、四七頁。）

參讀：生命課程，第十八課；生命的經歷，第三篇。

When we first consecrate ourselves, our experience is similar to an embryo in the mother's womb—one cannot distinguish the ear, the eye, the mouth, and the nose. As we grow in life, however, these five points related to the experience of consecration gradually become formed in us. Then we really have a feeling that we have been bought by God and that all our rights are in His hand. We become a prisoner of His love because His love has pierced our hearts. We become a sacrifice indeed, laid on the altar for God's enjoyment and satisfaction. We will be those who have been thoroughly worked over by God and are then able to work for Him. Our future will truly be as a handful of ashes. All our ways of escape outside of God's will shall have been cut off; God only will be our future and our way. At that time the experience of our consecration will indeed have become matured. May we all, by the grace of the Lord, pursue and go on together. (The Experience of Life, ch. 3)

Further Reading: Life Lessons, Isn. 18; The Experience of Life, ch. 3.

7 7 7 7 副 (英 445, 不同調)

D 大調

4/4

D A D
 3 3 3·6 5·1 | 3--0 | 2 2 2·6 5·2 | 3--0 |

一 主, 你得着我一生, 使它歸你成爲聖;

D G D A7 D
 5 5 5·5 1·7 | 6--0 | 5 5 5·5 6·7 | 1--0 |

得着我日與我時, 歸你使用永無止。

G D A7 D G
 6·6 6·6 6·1 7·6 | 5--0 | 6·6 6·6

(副) 爲我荊棘冠冕你肯戴, 爲我釘死

D A7 D
 6·1 7·6 | 5--0 | 1·1 1·1 1·5 |

苦架你受害; 爲你我願獻上

G D A7 D
 6·6 6·6 5- | 3 3 5·5 4·2 | 1--0 ||

我命與我愛, 事你、愛你到萬代。

二 得着我手與我足, 勤作你工, 奔你路;
 得着我口與我舌, 傳揚你話, 頌你德。

三 得着我金與我銀, 分文不由我留存;
 得着我才與我智, 運用全照你指示。

四 得着我心與我意, 全歸於你不他依;
 得着我愛與我情, 全注於你不別傾。

五 主, 你得着我一切, 我願與你永聯結,
 愛你、念你、事奉你, 永遠失去在你裏。

Take my life, and let it be Consecration — Surrendering All to the Lord

445

1. Take my life, and let it be Con - se - cra - ted, Lord, to Thee;
 Take my mo - ments and my days, Let them flow in ceaseless praise, Let them flow in ceaseless praise.

2. Take my hands, and let them move

At the impulse of Thy love;

Take my feet and let them be

Swift and beautiful for Thee,

Swift and beautiful for Thee.

3. Take my voice, and let me sing

Always, only, for my King;

Take my lips, and let them be

Filled with messages from Thee,

Filled with messages from Thee.

4. Take my silver and my gold;

Not a mite would I withhold;

Take my intellect, and use

Every power as Thou shalt choose,

Every power as Thou shalt choose.

5. Take my will, and make it Thine;

It shall be no longer mine.

Take my heart; it is Thine own;

It shall be Thy royal throne,

It shall be Thy royal throne.

6. Take my love; my Lord, I pour

At Thy feet its treasure-store.

Take myself, and I will be

Ever, only, all for Thee,

Ever, only, all for Thee.

第十一題 基督的身體

Topic 11: The Body Of Christ (S2-11)

弗 1 : 22 將萬有服在祂的腳下，並使祂向著召會作萬有的頭；

弗 1 : 23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

23 which is His Body, the fullness of the One who fills all in all.

以弗所一章二十二和二十三節啓示召會是基督的身體：『將萬有服在祂的腳下，並使祂向著召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』召會不是組織，乃是生機的身體，由所有重生、有神生命的信徒所構成，為著頭的彰顯。基督的身體乃是頭的豐滿，豐滿就是頭的彰顯。基督這位在萬有中充滿萬有者，需要身體作祂的豐滿，這身體就是召會，作祂的彰顯。

召會是基督的身體，基督是召會的頭。（西一18。）因此，召會和基督乃是一個身體，奧祕、宇宙的大人，有同樣的生命和性情。基督是身體的生命和內容，身體是基督的生機體和彰顯。召會是基督的身體，從基督接受了一切；所以，基督的一切都藉著召會得彰顯。基督與召會二者調和並聯結為一，以基督為裏面的內容，召會為外面的彰顯。

由肢體所組成

基督的身體是由信徒所組成，這些信徒乃是身體上的肢體。羅馬十二章五節說，『我們這許多人，在基督裏是一個身體。』『在基督裏』一辭意義重大，因為這指明信徒與基督生機的聯結。作為在基督裏的信徒，我們生機的與基督是一；我們和祂有生命的聯結。因著我們已經生機的聯於基督，我們就已經生機的栽種到基督的身體上。如今我們在基督裏，乃是身體生機的各部分。

Ephesians 1:22 and 23 reveal that the church is the Body of Christ. “He subjected all things under His feet, and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.” The church is not an organization but an organic Body constituted of all the believers, who have been regenerated and have God’s life, for the expression of the Head. The Body is the fullness of the Head, and the fullness is the expression of the Head. Christ, as the One who fills all in all, needs the Body to be His fullness. This Body is His church to be His expression.

The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18). Hence, the church and Christ are one Body, the mysterious, universal great man, having the same life and nature. Christ is the life and content of the Body, and the Body is the organism and expression of Christ. As the Body, the church receives everything from Christ; everything of Christ, therefore, is expressed through the church. The two, Christ and the church, are mingled and joined as one, with Christ being the inward content and the church, the outward expression.

COMPOSED OF THE MEMBERS

The Body of Christ is composed of the believers, who are the members of the Body. Romans 12:5 says, “We, being many, are one body in Christ.” The phrase “in Christ” is very significant, for it indicates the believers’ organic union with Christ. As believers in Christ, we are organically one with Christ; we have a life union with Him. Because we have been organically united with Christ, we have been planted into Christ’s Body organically. Now, in Christ, we are organic parts of the Body.

身體的生命乃是團體的生命；我們看看自己物質的身體，就能領會這點。身體是由許多肢體所組成的團體實體，這些肢體在身體中都有其生命和功用。若是一個肢體和身體分開或分離，牠就失去了生命和功用。這指明身體上的肢體絕不能向身體獨立；基督的身體，原則也是這樣。信徒是基督身體上的肢體，沒有一個是完整的整體；反之，每位信徒都是身體的一個肢體。因此，為著生命和功用，我們需要留在身體裏。

羅馬十二章五節啓示，我們在一個身體中彼此作肢體。我們這許多人，是一個身體，一個實體。在身體中，我們以團體的方式盡功用並彰顯基督。我們是許多肢體，不是許多分開的單位。身為肢體，我們需要和別人配搭，好成爲一個活的、盡功用的身體。

在一位靈裏受浸

林前十二章十三節說，『我們不拘是猶太人或希利尼人，是爲奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』那靈是我們靈浸的範圍和元素，在這樣一位靈裏，我們眾人浸成一個生機的實體，就是基督的身體；所以不論我們的種族、國籍、社會地位如何，我們眾人都應當是這一個身體。基督是這身體的生命和構成成分，而那靈乃是基督的實際；我們眾人是在這一位靈裏受浸，成了這一個活的身體，以彰顯基督。

得以喝一位靈

保羅在十三節告訴我們，我們不僅都在一位靈裏受浸，成了一個身體，並且我們『都得以喝一位靈』。在那靈裏受浸乃是進入那靈，消失在祂裏面；喝那靈乃是把那靈接受進來，使我們全人被祂浸透。藉這兩種手續—浸和喝—我們就與那靈調和。在那靈裏受浸，是調和的起始，是一次永遠的；喝那靈，是調和的延續和成就，是持續不斷直到永遠的。因此，在一位靈裏受浸之後，我們需要喝一位靈，好被那靈浸透並溢漫。

The Body life is a corporate life. We can realize this by considering our physical body, which is a corporate entity composed of many members, all of which have their life and function in the body. If a member becomes separate or detached from the body, it loses its life and function. This indicates that no member of the body can be independent of the body or become individualistic. The principle is the same with the Body of Christ. None of the believers as members of the Body is a complete entity; rather, every believer is a member of the Body. Therefore, we need to remain in the Body for life and function.

Romans 12:5 reveals that we are members one of another in one Body. We, being many, are one Body, one entity. In the Body we can function and express Christ in a corporate way. We are many members, not many separate units. As members, we need to coordinate with each other so that we may be a living, functioning Body.

BAPTIZED IN THE ONE SPIRIT

First Corinthians 12:13 says, “In one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.” As the Spirit is the sphere and element of our spiritual baptism and in such a Spirit we were all baptized into one organic entity, the Body of Christ, so we should all, regardless of our races, nationalities, and social ranks, be this one Body. Christ is the life and constituent of this Body, and the Spirit is the reality of Christ. It is in this one Spirit that we were all baptized into this one living Body to express Christ.

GIVEN TO DRINK THE ONE SPIRIT

In 1 Corinthians 12:13 Paul tells us not only that in one Spirit we were all baptized into one Body but also that we “were all given to drink one Spirit.” To be baptized in the Spirit is to get into the Spirit and be lost in Him. To drink the Spirit is to take the Spirit in and have our being saturated with Him. By these two procedures—baptism and drinking—we are mingled with the Spirit. To be baptized in the Spirit is the initiation of the mingling and is once for all. To drink the Spirit is the continuation and accomplishment of the mingling and is perpetual, forever. Therefore, after being baptized in one Spirit, we need to drink of the one Spirit to be saturated and permeated with the Spirit.

十三節指明我們在身體裏喝一位靈。我們都已經在一位靈裏受浸，成了一個身體，得以喝一位靈。那靈是在身體裏。只要我們留在身體裏，就能以喝那靈。

在一位靈裏受浸，是一次而永遠的經歷；喝一位靈，卻是持續不斷的經歷。在身體生活裏，我們有浸也有喝。我們有受浸作為接受事實的手續，也有喝作為時時刻刻的經歷。如今我們乃是在身體裏喝。我們都已經在一位靈裏受浸，現今在一個身體裏喝一位靈。

以基督那追測不盡的豐富所構成

基督的身體是以基督那追測不盡的豐富所構成的。以弗所三章八節保羅說，『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』保羅傳揚基督那追測不盡的豐富，使作為基督身體的召會能以產生出來。這身體乃是出於基督的豐富。

以弗所書說到『基督那追測不盡的豐富』一辭，也說到『那在萬有中充滿萬有者的豐滿』。（一 23。）基督的豐富和基督的豐滿有所不同：基督的豐富是基督所是的一切項目；基督的豐滿乃是召會，身體，就是享受基督豐富的結果。在天然的人裏，我們不是基督的豐滿，不是身體；但是我們享受基督的豐富，就成了身體，作祂的豐滿。

以基督為頭

基督是召會的頭。五章二十三節保羅說，『基督是召會的頭；祂自己乃是身體的救主。』頭是權柄的事，救主是愛的事。祂是我們的頭，我們必須服從祂；祂是我們的救主，我們要愛祂。

作為召會（身體）的頭，基督是聯於身體的。在人的肉身上，頭和身體是一；同樣的，基督這頭與祂的身體召會也是相聯的，因此乃是一。在神聖的生命和神聖的靈裏，身體與頭乃是一。

元首基督所完成、所得著、並所達到的一切，不只是『為著』身體，也是『向著』身體。（一 22 ~ 23。）這就是說，

First Corinthians 12:13 indicates that we drink the one Spirit in the Body. In one Spirit we have all been baptized into one Body to drink one Spirit. The Spirit is in the Body. As long as we stay in the Body, we may drink the Spirit.

To be baptized in the one Body is to experience something once for all, but to drink one Spirit is a continuing experience. In the Body life we have both baptism and drinking. We have baptism as the procedure to receive and accept the fact, and we have the drinking as the moment-by-moment experience. Now we are in the Body to drink. In one Spirit we have all been baptized, and now we are in the Body drinking of one Spirit.

CONSTITUTED WITH THE UNSEARCHABLE RICHES OF CHRIST

The Body of Christ is constituted with the unsearchable riches of Christ. In Ephesians 3:8 Paul says, "To me, less than the least of all saints, was this grace given, to preach to the nations the unsearchable riches of Christ as the gospel." Paul preached the unsearchable riches of Christ that the church as the Body of Christ might come into existence. The Body comes out of the riches of Christ.

Along with the term "the unsearchable riches of Christ," the book of Ephesians speaks of "the fullness of the One who fills all in all" (1:23). There is an important difference between the riches of Christ and the fullness of Christ. The riches of Christ are all the items of what Christ is. The fullness of Christ is the church, the Body, the issue of the enjoyment of the riches of Christ. In our natural man we are not the fullness of Christ, the Body. But when we enjoy the riches of Christ, we become the Body as His fullness.

WITH CHRIST AS THE HEAD

Christ is the Head of the Body. In Ephesians 5:23 Paul says, "Christ is Head of the church, being Himself the Savior of the Body." The Savior is a matter of love, whereas the Head is a matter of authority. We love Christ as our Savior, but we must also be subject to Him as our Head.

As the Head of the church, the Body, Christ is joined to the Body. Just as in one's physical body the head and the body are one, so Christ, the Head, and the church, His Body, are joined and therefore are one. The Body is one with the Head in the divine life and in the divine Spirit.

All that Christ has accomplished, obtained, and attained as the Head is not only for the Body but also to the Body (Eph. 1:22-23). This means that what the Head

頭所得著的如今屬於身體，因為頭所得著的都輸供給給身體。因此，身體是由頭的輸供所產生的。凡基督所經過、所得著、並所達到的，現今都輸供到身體裏面。（新約總論，二三一至二三二、二四二至二四三、二四五至二四九、二五三頁。）

參讀：新約總論，第二一〇至二一二篇。

has gained now belongs to the Body, for it is transmitted to the Body. The Body, therefore, comes into existence from the transmission of the Head. Whatever Christ has passed through, obtained, and attained is now being transmitted into the Body. (The Conclusion of the New Testament, pp. 2245-2265)

Further Reading: The Conclusion of the New Testament, msgs. 210-212.

召會－基督的擴增

8 5 8 5 (英 819)

F 大調

3/4

F B^b C⁷ F B^b F C
 3 2 3 | 4 - 3 | 2 - 3 | 2 - 1 | 5 #4 5 | 6 - 5 | 2 - - |
 一 身 體 乃 是 人 的 豐 滿, 表 現 人 生 命;
 F C⁷ Dm B^b C⁷ F
 3 4 3 | 2 - 2 | 2 3 2 | 2 - 1 | 1 7 1 | 3 - 2 | 1 - - ||
 照 樣, 召 會 是 主 身 體, 使 祂 得 顯 明。

- 二 夏娃乃是亞當一部, 出自於亞當;
 召會也是基督擴增, 出於祂肋旁。
- 三 一粒麥子落地死了, 結出許多粒;
 許多子粒磨粉相調, 就成爲一體。
- 四 照樣基督死而復活, 也得了繁生;
 許多信徒成爲一身, 來將祂表明。
- 五 葡萄樹的許多枝子, 乃是樹開展,
 與樹合一, 住樹裏面, 結果顯豐滿。
- 六 照樣, 基督許多肢體 也是祂擴大,
 與祂成一, 活在祂裏, 使祂得發達。
- 七 繁殖、擴增、開展、普及、長大與表現、
 複本、再世、繼續、富餘、擴大與豐滿:
- 八 這是召會之於基督, 使神得榮耀;
 藉着祂所救贖的人, 永遠來顯照。
- 九 乃是基督與祂召會一 神的大奧祕;
 乃是神性與我人性, 相調成爲一。

As the body is the fulness

The Church — The Increase of Christ

819

1. As the bo - dy is the ful - ness To ex - press our life,
 So to Christ the Church, His Bo - dy, Doth ex - press His life.

2. E'en as Eve is part of Adam
 Taken out of him,
 So the Church is Christ's own increase
 With Himself within.
3. As from out the buried kernel
 Many grains are formed,
 As the grains together blended
 To a loaf are formed;
4. So the Church, of many Christians,
 Christ doth multiply,
 Him expressing as one Body,
 God to glorify.
5. As the branches of the grapevine
 Are its outward spread,
 With it one, abiding, bearing
 Clusters in its stead;
6. So the Church's many members
 Christ's enlargement are,
 One with Him in life and living,
 Spreading Him afar.
7. Fulness, increase, duplication,
 His expression full,
 Growth and spread, continuation,
 Surplus plentiful,
8. Is the Church to Christ, and thereby
 God in Christ may be
 Glorified thru His redeemed ones
 To eternity.
9. Thus the Church and Christ together,
 God's great mystery,
 Is the mingling of the Godhead
 With humanity.

第十二題 聚會生活

Topic 12: The Meeting Life (S2-12)

太 18 : 20 因為無論在那裏，有兩三個人被聚集到我的名裏，那裏就有我在他們中間。

Matt. 18:20 For where two or three are gathered together into My name, there I am in their midst.

神對信徒的命定

在希伯來十章二十五節所說我們自己的聚集，指我們基督徒的聚會。宇宙間任何一種生物，生存的方式，都是神所命定的。神這命定就是那一種生物生活的定律。生物若是履行那定律，就能生存、蒙福。神對於我們信基督的人也是如此。神對我們的命定，成為我們生存、蒙福定律的，乃是聚會。聚會之於基督徒，猶如水之於魚，空氣之於鳥。魚怎樣需要生活在水中，鳥怎樣需要生存在空氣裏，基督徒也同樣需要藉著聚會，維持屬靈的生存和生活。

屬靈生命的要求

每一種生命都有其特性，且常有多種特性。我們信徒所得的屬靈生命，就是神在我們裏面的生命，也有其多種的特性。比方恨惡罪，脫離罪，是我們這生命的一種特性；喜歡親近神，樂意事奉神，也是我們這生命的一個特性。在我們這屬靈生命的許多特性中，有一個特性，就是合羣、集會。

約翰十章三節、十六節給我們看見，我們得救了，就是主的羊。羊生命的特性，就是合羣，不喜歡離羣獨居。所以聖經說，我們不只是主的羊，更是祂的羊羣。（徒二十 28，彼前五 2。）我們要作一隻分享羊羣中福氣的羊，就必須合羣聚會。我們裏面屬靈生命的特性，要求我們如此行。

信徒聚會的緊要

GOD'S ORDINATION FOR THE BELIEVERS

The assembling of ourselves together in Hebrews 10:25 refers to our Christian meetings. God has ordained the way in which every living thing in the universe should exist. God's ordination is the very law by which a particular species lives. If the living thing obeys that law, it will survive and be blessed. God is the same toward us who have believed in Christ. God's ordination for us, which becomes our law of existence and blessing, is the meetings. As water is to the fish, and air to the birds, so are the meetings to the Christians. As the fish must live in the water and the birds must exist in the air, so the Christians must maintain their spiritual existence and living by the meetings.

A REQUIREMENT OF THE SPIRITUAL LIFE

Every kind of life has its own characteristic, and usually, many characteristics. The spiritual life we believers have received, being the life of God in us, also possesses many characteristics. For example, the hatred for sin and the separation from sin are characteristics of this life. The desire to draw near to God and the willingness to serve Him are also its characteristics. One of the many characteristics of our spiritual life is to flock together, to meet together.

John 10:3 and 16 show us that since we are saved, we are the Lord's sheep. The characteristic of the sheep's life is to flock together and to dislike isolation from the other sheep. Hence, the Bible says that we are not only the Lord's sheep, but even more, His flock (Acts 20:28; 1 Pet. 5:2). In order to be a sheep which shares in the blessing of the flock, we must meet together with the flock. The characteristic of the spiritual "sheep life" within us requires this of us.

THE IMPORTANCE OF THE BELIEVERS' MEETINGS

主在馬太十八章二十節特別應許，我們這些屬祂的人，無論在那裏，只要有兩三個被聚集到祂的名裏，就是在祂的名裏聚會，祂就在我們中間。我們在祂的名裏聚會，叫我們特別享受祂的同在。祂這同在當然帶給我們光照、恩典、供應、和各種樣的祝福。

希伯來十章二十四至二十五節給我們看見，聚會能叫我們彼此相顧，激發愛心，勉勵行善。這就是能叫我們與聖徒有屬靈的交通，從聖徒得到生命的供應。所以我們不可放棄聚會；既知道主快要來，就更當如此。我們基督徒的生命，乃是羊的生命，要求我們成羣，過聚會的生活。所以我們需要聚會，聚會對我們是緊要的！

信徒聚會的種類

擘餅聚會

擘餅是喫主的晚餐，記念為我們受死的主。（林前十一 20，23 ~ 25。）這是我們蒙主死所救贖的人，該常有的第一種聚會。（徒二十 7。）擘餅聚會不是為著別的，乃是為著記念主，以記念主為中心，叫主得著享受。無論是唱詩、禱告、讀經或靈感的話，都該是以主為中心，說到主的身位和工作、主的恩愛和美德、主在世上的生活或苦難、或是主在天上的尊貴或榮耀，好叫人想到或看見這些，以記念主自己。

禱告聚會

主在馬太十八章十八至二十節說到聚會的禱告。這種禱告，比個人禱告更有能力，能捆綁天上所要捆綁的，釋放天上所要釋放的。

運用屬靈恩賜

彼此建造的聚會

In Matthew 18:20 the Lord especially promised that wherever two or three of us who belong to Him are gathered together into His name, that is, meet in His name, He is in our midst. When we meet in His name, we enjoy His presence in a special way. His very presence undoubtedly brings us enlightenment, grace, supply, and all kinds of blessing.

What is mentioned in Hebrews 10:24-25 shows us that meetings can cause us to consider one another for inciting to love and to exhort one another for good works. This causes us to have spiritual fellowship with the saints to receive the life supply from them. Thus, we must not forsake the meetings, and so much the more as we know that the Lord will soon come back. Our Christian life is not like the life of a butterfly, which does well on its own; our life is like the sheep's life, requiring that we flock together and live a meeting life. Consequently, we need to meet, and the meetings are crucial to us.

THE DIFFERENT KINDS OF MEETINGS FOR BELIEVERS

Bread Breaking Meeting

To break bread is to eat the Lord's supper, remembering the Lord who died for us (1 Cor. 11:20, 23-25). This should be the first kind of regular meeting for us who have been redeemed by the Lord's death. The bread breaking meeting is not for anything other than remembering the Lord with the remembrance of the Lord as its center for the Lord's enjoyment. Everything in this meeting, whether hymn singing, prayer, Bible reading, or words of inspiration, should take the Lord as the center, speaking either concerning His person and work, His love and virtues, His living or suffering on the earth, or His honor or glory in heaven, that others may consider or realize these things in order to remember the Lord Himself.

Prayer Meeting

In Matthew 18:18-20 the Lord is speaking concerning the prayer of a meeting. This kind of prayer is more powerful than the prayer of an individual, being able to bind on earth what has been bound in heaven, and to loose on earth what has been loosed in heaven.

Meeting for the Exercise of Spiritual Gifts and for Mutual Building Up

林前十四章二十六節所說的聚會，是運用屬靈的恩賜，彼此建造的聚會。在這種聚會中，不是有一個專人一定作甚麼，乃是大家都運用屬靈的恩賜，或有詩歌，或有教訓，或有啓示，或作這事，或作那事，人人都可有分，目的是為著建造人，造就人。

讀經的聚會

在行傳十五章三十至三十一節，保羅和與他同行的人，到了安提阿，聚集眾信徒，將聖靈在耶路撒冷帶領使徒和長老所寫的信，念給他們聽。所以，有時我們也需要聚集在一起，來讀聖經中神的話。

聽信息的聚會

在二十章七節，當日特羅亞的信徒，是聚會聽保羅對他們講論神屬靈的事，使他們得到造就和堅固。所以，有時我們也該聚會聽主的話語執事為神所傳講的屬靈信息，使我們得著造就和堅固。（生命課程，九〇至九一、九三、九六至九八、一〇二頁。）

參讀：生命課程，第十四至十六課。

The meeting mentioned in 1 Corinthians 14:26 is for the exercise of spiritual gifts and for mutual building up. In this kind of meeting, there is not a special person doing a specific thing, but everyone is exercising the spiritual gifts; one has a psalm, one has a teaching, one has a revelation, one does this, and another does that. Each one may participate with the goal of building up and edifying others.

Meeting for Reading the Word

In Acts 15:30-31 it says that when Paul and his companions arrived in Antioch, they gathered the saints together to read to them the letter written by the apostles and the elders in Jerusalem under the leading of the Holy Spirit. Hence, we may also need to meet together occasionally to read the word of God in the Bible.

Meeting to Listen to Messages

In Acts 20:7 it says that on that day, the believers in Troas met together to listen to Paul discoursing with them concerning the spiritual things of God, that they might be edified and established. Therefore, sometimes we should also meet to listen to spiritual messages spoken for God by the Lord's minister of the word that we may be edified and established. (Life Lessons, Vol. 2, lsn. 14-16)

Further Reading: Life Lessons, Vol. 2, lsn. 14-16

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 帶 來 基 督, 將 祂 所 賜 有 餘 豐 富,
 5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 來 獻 上 作 神 食 物, 如 此 展 覽 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 (副) 前 來 展 覽 基 督, 前 來 展 覽 基 督;
 5 | 6 6 6 7 i | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||
 共 同 帶 來 祂 的 豐 富, 前 來 展 覽 基 督。

- 二 憑祂生活, 靠祂爭戰, 在祂身上經營無間;
 藉祂豐富彼此結聯, 為要展覽基督。
- 三 凡我所是、所行、所歷, 都是基督作我實際,
 好使我們每逢聚集, 都能展覽基督。
- 四 聚會為神帶來基督, 彼此享受祂的豐富,
 且得與神同享基督, 如此展覽基督。
- 五 復活基督作神馨香, 升天基督向神舉上,
 使神滿足供神欣賞, 如此展覽基督。
- 六 聚會中心、聚會實際, 所有服事、所有空氣,
 除此之外別無目的, 全為展覽基督。
- 七 所有見證、所有禱告, 所有靈中彼此相交,
 恩賜運用、一切教導, 都為展覽基督。
- 八 為使父神得榮稱許, 為使基督得到高舉,
 並使聚會應付所需, 必須展覽基督。

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

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1. When - e'er we meet with Christ en - dued, The sur - plus of His
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

2. In Christ we live, by Christ we fight,
 On Christ we labor day and night,
 And with His surplus we unite
 To thus exhibit Christ.
3. Our life and all we are and do
 Is Christ Himself, the substance true,
 That every time we meet anew
 We may exhibit Christ.
4. In meetings Christ to God we bear
 And Christ with one another share,
 And Christ with God enjoying there,
 We thus exhibit Christ.
5. The risen Christ to God we bring,
 And Christ ascended offering,
 God's satisfaction answering,
 We thus exhibit Christ.
6. The center and reality,
 The atmosphere and ministry,
 Of all our meetings is that we
 May thus exhibit Christ.
7. The testimony and the prayer,
 And all the fellowship we share,
 The exercise of gifts, what'er,
 Should just exhibit Christ.
8. The Father we would glorify,
 Exalting Christ the Son, thereby
 The meeting's purpose satisfy
 That we exhibit Christ.

第十三題 新約的職事

Topic 13: The Ministry Of The New Covenant (S2-13)

徒 1 : 7 父憑著自己的權柄所定的時候或時期，不是你們可以知道的。

弗 4 : 11 祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，

弗 4 : 12 為要成全聖徒，目的是為著職事的工作，為著建造基督的身體。

Acts 1:17 For he was numbered among us and was allotted his portion of this ministry.

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

新約的職事

在宇宙中是獨一無二的

在整個宇宙中只有兩個職事。林後三章說到舊約的職事是『屬死的職事』和『定罪的職事』。(7, 9。)舊約的職事只作兩件事：定罪人，並把人治死。但新約和基於新約的新職事，乃是那靈的職事和義的職事，也就是稱義的職事。(8 ~ 9。)

新約職事的工作，是要完成神關於召會的新約經綸，(弗三 9 ~ 10，)建造基督的身體。以弗所四章十二節說，眾聖徒都需要被成全，『目的是為著職事的工作。』這就是說，成百甚至成千的聖徒都能被成全，目的是為著職事的工作。在本節裏用『職事』這辭，毫無疑問，這是指新約惟一的職事，以完成新約中所包含神永遠的定旨。神的新約包含神的經綸。要完成這經綸，是需要極力工作的，而那個工作就是職事。在十二節，『為著建造基督的身體』這句話，是『目的是為著職事的工作』這句話的同位語。這清楚的指明，作職事的工作，就是建造基督的身體。

THE MINISTRY OF THE NEW TESTAMENT

BEING UNIQUELY ONE UNIVERSALLY

In the entire universe there have been only two ministries. In 2 Corinthians 3 the ministry of the old covenant is referred to as “the ministry of death” and “the ministry of condemnation” (vv. 7, 9). The ministry of the old covenant did only two things: it condemned people and put people to death. But the new covenant and the new ministry based on the new covenant is a ministry of the Spirit and of righteousness, that is, of justification (vv. 8, 9).

The work of the New Testament ministry is to accomplish God’s New Testament economy concerning the church (Eph. 3:9-10) in the building up of the Body of Christ. Ephesians 4:12 says that all the saints need to be perfected “unto the work of the ministry.” This means that hundreds and even thousands of saints can be perfected unto the work of the ministry. In this verse the term the ministry is used. No doubt this refers to the unique ministry of the New Testament to carry out God’s eternal purpose, which is contained in the new covenant. God’s new covenant contains God’s economy. To carry out this economy requires much work, and that work is the ministry. In Ephesians 4:12 the phrase unto the building up of the Body of Christ appears in apposition to unto the work of the ministry. This indicates clearly that to do the work of the ministry is to build up the Body of Christ.

許多執事都各自有 他們在這團體職事裏的一分

新約惟一的職事，包括眾使徒所有的工作（眾職事），而眾使徒乃是新約的眾執事。林後三章六節清楚的用『這些執事』這個複數辭，而八、九節則用單數的『職事』。然後，在四章一節保羅說，『因此，我們既照所蒙的憐憫，受了這職事，就不喪膽。』這裏保羅用複數的代名詞『我們』。他不是說他（單數）受了這職事，乃是說我們（複數）受了這職事（單數）。這裏的我們不僅包括保羅，更包括所有的新約執事。這一切都指明，眾多新約的執事，只有一個新約的職事。職事是事奉、工作，而執事是事奉的人。事奉的人有許多。在十二使徒之後，有許多的執事，包括保羅、巴拿巴、和許多其他的人，進入這職事。雖然執事有許多，但這許多執事只有一個職事。

保羅囑咐提摩太要盡他的職事。在提後四章五節，保羅說到提摩太的職事，指個別的職事。這是提摩太個人的職事，但這個人的職事乃是團體職事，『這職事』，新約惟一職事的一部分。林後四章一節的職事，是所有新約執事團體的職事。在這團體的職事裏，保羅有他的一分，彼得有他的一分，提摩太也有他的一分。所有的執事，都各自有他們在這職事裏的一分。我們把所有這些分加在一起，那就是『這職事』，也就是新約的職事。（新約的職事以及使徒的教訓和交通，四至六頁。）

分裂來自不同職事的不同教訓

我有負擔強調職事的一這點。在基督徒中間，最損害的事就是分裂和混亂。不僅如此，一切的分裂和混亂都是出自一個源頭，那個源頭就是不同的職事。

我向親愛的眾聖徒說這樣警告的話，我更是對我自己這樣說。許多時候我看見了一些新的東西，我就把牠擺在主今日職事的光中，非常謹慎的考量。我必須非常謹慎的考

ALL THE MINISTERS HAVING THEIR OWN PORTION OF THE MINISTRY

The unique ministry of the New Testament comprises all the works (ministries) of all the apostles, the ministers of the new covenant. In 2 Corinthians 3 the plural ministers is used clearly in verse 6, and the singular ministry is used in verses 8 and 9. Then, in the first verse of chapter four Paul said, "Therefore having this ministry as we have been shown mercy, we do not lose heart." Here Paul used the plural pronoun we. He did not say that he (singular) had this ministry; rather, he said that we (plural) have this ministry (singular). We here includes not only Paul but all the New Testament ministers. All this indicates that there is one new covenant ministry of many new covenant ministers.

In 2 Timothy 4:5 Paul charged Timothy to fully accomplish his ministry. In this verse Paul spoke of Timothy's ministry, referring to an individual's ministry. This was Timothy's personal ministry, but this personal ministry was a part of the corporate ministry, "this ministry," the unique ministry of the New Testament. The ministry in 2 Corinthians 4:1 is the corporate ministry of all the New Testament ministers. In this corporate ministry Paul had his portion, Peter had his portion, and Timothy had his portion. All the ministers have their own portion of the ministry. When we add all the portions together, we have "this ministry," which is the New Testament ministry. (The Ministry of the New Testament and the Teaching and Fellowship of the Apostles, ch. 1)

DIVISIONS COMING OUT OF DIFFERENT MINISTRIES

I am burdened to stress this point of the oneness of the ministry. The most damaging thing among the Christians is the divisions and the confusions. Moreover, all the divisions and confusions came out of one source, and that source is the different ministries.

When I speak such words of warning to all the dear saints, I speak them even the more to myself. Many times I have seen something new that had to be considered very carefully in the light of the Lord's up-to-date ministry. I need to consider very

量每一項，是不是出於神今天的職事。點點都必須照著神的基本經綸來衡量。怎樣衡量每一點，怎樣對每一項下斷案，全在於神的基本經綸，就是執行基督的職事，以產生召會。

倘若我們對於神的經綸，遵守這一個基本原則和基本因素，我們就會受到良好的保護。然而，我們個個都必須做醒，不僅為別人做醒，也顧到我們自己，使我們不至被仇敵利用，帶進似乎是合乎聖經的不同思想或教訓。（長老訓練第一冊，八、一三至一四頁。）

新約職事的目標— 建造基督的身體， 以終極完成於新耶路撒冷

作為神經綸目標的新耶路撒冷，乃是終極完成的神與蒙祂重生之信徒的宇宙合併。神在祂神聖的三一裏是一個合併，神聖三一的三者互相內在，並且在一起是一而行事。（約十四 10～11。）不僅如此，基督在父裏面，我們在基督裏面，基督也在我們裏面。（20。）這三個『在…裏面』的總結與總和，乃是實際的靈，就是基督自己，在我們裏面成了實際。（17。）實際的靈來了，不僅與我們同在，也在我們裏面。我們在子神裏面，子神在我們裏面，也在父裏面，這啟示出一種合併。這合併先是基督的身體，然後是新耶路撒冷。神的經綸就是要為基督得著一個身體，而這身體要終極完成新耶路撒冷，就是終極完成的神與重生信徒之擴大、宇宙的合併。（基督的人性結晶讀經，四九頁。）

參讀：新約的職事以及使徒的教訓和交通，第一章；長老訓練第一冊，第一篇；基督的人性結晶讀經，第六篇。

carefully whether or not each item is something of God's ministry today. Each point must be measured according to God's basic economy. How to measure every point, how to make a decision about every item, all depends upon God's basic economy, which is to carry out the ministry of Christ for the producing of the church.

If we keep this one basic principle and one basic factor concerning God's economy, we will be well protected. Nevertheless, each one of us needs to be on the alert not to watch over others but to take care of ourselves that we would not be used by the enemy to bring in different thoughts or different teachings that may seem to be scriptural. (Elders' Training, Book 01: The Ministry of the New Testament, ch. 1)

THE GOAL OF THE MINISTRY OF THE NEW TESTAMENT— BUILDING UP BODY FOR CHRIST WHICH CONSUMMATES THE NEW JERUSALEM

The New Jerusalem as the goal of God's economy is the universal incorporation of the consummated God with His regenerated believers. God in His Divine Trinity is an incorporation, mutually coinhering and working together as one (John 14:10-11). Furthermore, Christ is in the Father, we are in Christ, and Christ is in us (v. 20). The conclusion and totality of these three ins is the Spirit of reality, who is Christ Himself, to be the reality within us (v. 17). The Spirit of reality came not only to be with us but also to be in us. Our being in God the Son and God the Son being in us and also in the Father reveal an incorporation. This incorporation is first the Body of Christ and then the New Jerusalem. God's economy is to have a Body for Christ which consummates the New Jerusalem—the enlarged, universal incorporation of the consummated God with the regenerated believers. (Crystallization-Study of the Humanity of Christ, ch. 6)

Further Reading: The Ministry of the New Testament and the Teaching and Fellowship of the Apostles, ch. 1; Elders' Training, Book 01: The Ministry of the New Testament, ch. 1; Crystallization-Study of the Humanity of Christ, ch. 6

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F 大調

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3 4 | 5 -- 3 4 6 | 5 - 3 - 3 3 | 4 -- 3 2 1 | 3 - 2 -
 一 要在 身 體事奉、工 作，這 是 主 旨所着 重；
 3 4 | 5 -- 3 4 6 | 5 - 3 - 1 2 | 3 4 3 - 2 - | 1 - - -
 身 體 乃 是 主 所 要 者，當 與 身 體 同 行 動。
 C F B^b F G⁷ C C⁷
 5 5 | 5 -- 5 6 7 | 1̇ - 5 - 5 5 | 5 -- 5 7 6 | 5 - 4 -
 (副) 要在 身 體事奉、工 作，永 遠 不 要 再 單 獨；
 3 4 | 5 -- 5 6 7 | 1̇ - 5 - 4 6 | 5 1 3 - 2 - | 1 - - - ||
 既 是 身 體 上 的 肢 體，就 當 配 搭 事 奉 主。

- 二 重生是作主的肢體，
總是應該與眾聖徒
- 三 乃是活石同被建造，
成為聖潔祭司體系，
- 四 因此必須同被建造，
我們事奉所有根據，
- 五 我們工作，盡職事奉，
若與身體脫節、孤立，
- 六 我們若在身體事奉，
盡上肢體所有功用，
- 七 永遠持定元首基督，
從祂得到豐滿供應，
- 八 主，我重新獻上身體，
使我明白你的旨意，

- 非作單獨的個人；
互相配搭事奉神。
- 必須作神的靈宮，
和諧一致的事奉。
- 各守地位盡職事；
乃是身體的性質。
- 須從身體得供應；
必失功用與功能。
- 元首豐富必得享；
必有基督的身量。
- 藉祂一同得長進；
分給身體各部分。
- 求你變化我心思，
藉你身體而服事。

Serve and work within the Body

Service — In the Body

913

1. Serve and work with - in the Bo - dy, This the Lord doth sig - ni -
 fy; For His pur - pose is the Bo - dy, And with it we must com -
 ply. (C) Serve and work with - in the Bo - dy, Nev - er in - de - pen - dent -
 ly; As the mem - bers of the Bo - dy, Function - ing re - lat - ed - ly.

2. As the members we've been quickened
Not as individuals free;
We must always serve together,
All related mutually.
3. Living stones, we're built together
And a house for God must be,
As the holy priesthood serving,
In a blessed harmony.
4. Thus we must be built together,
In position minister;
For the basis of our service
Is the body character.
5. In our ministry and service,
From the Body, our supply;
If detached and isolated,
Out of function we will die.
6. 'Tis by serving in the Body
Riches of the Head we share;
'Tis by functioning as members
Christ's full measure we will bear.
7. To the Head fast holding ever,
That we may together grow,
From the Head supplies incoming
Thru us to the Body flow.
8. Lord, anew we give our bodies;
May we be transformed to prove
All Thy will, to know Thy Body,
And therein to serve and move.

第十四題 神命定之路

Topic 14: The God-Ordained Way (S2-14)

約 15 : 16 不是你們揀選了我，乃是我揀選了你們，並且立了你們，要你們前去，並要你們結果子，且要你們的果子常存，使你們在我的名裏，無論向父求甚麼，祂就賜給你們。

John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.

神命定之路

乃是實行新約經綸的路

主的新路是一個夢，我們都應當被帶進這個夢裏。我們都需要背負這個責任和負擔，把這個夢帶到全地。我們若靠著主的憐憫，忠信的照著神命定的路實行新約的經綸，我們就會看見這夢的實現。（神命定實行新約經綸的路，一至二頁。）

神命定之路的四個步驟

生—藉著接觸人而得著人

神新約的經綸定規我們的事奉，第一件事就是『你們要去，使萬民作我的門徒』（太二八 19。）這個『去』字的意義非常深廣，你去了，當然就要訪問人。經過長時間的研究，我們發現，最有效的方法是叩門訪人。

我們怎樣結果子，怎樣救人？乃是實行叩門訪人，傳福音救人。實在說來，還不是叩門的問題，乃是去接觸人的問題。要救人就得接觸人。主在行傳一章八節說，『聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。』傳福音是先由中心擴大到外圍，再到地極。所以，你們應當先

GOD-ORDAINED WAY BEING THE WAY

TO PRACTICE THE NEW TESTAMENT ECONOMY

The Lord's new way is a dream that we all need to be brought into. I have been dreaming this dream, and my burden is to bring you into this dream. We all have to bear the responsibility and the burden to bring this dream to the whole earth. If we are faithful by the Lord's mercy to practice the New Testament economy according to the God-ordained way, we will see the fulfillment of this dream. (The God-ordained Way to Practice the New Testament Economy, ch. 1)

THE FOUR STEPS OF THE GOD-ORDAINED WAY

Begetting—Gaining People by Contacting People

The service that God ordains for us in His New Testament economy is first to “Go therefore and disciple all the nations” (Matt. 28:19). The meaning of the word “go” is very extensive. When you go, surely you have to visit people. After our prolonged study, we have discovered that to visit people by knocking on their doors is the most effective way to carry out the going.

How do we bear fruit by bringing people to salvation? Strictly speaking, it is not a matter of knocking on doors. Rather, it is a matter of contacting people. To save people, we have to contact them. The Lord says in Acts 1:8 that “You shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the remotest part of the earth.” In preaching the gospel, we work from the center to the circumference, and then to the remotest part of the earth.

向骨肉至親傳福音，再向表親們傳。此外，鄰舍、同學、同事，都是很好的對象。甚至週末在公園裏也有很多人，你也可以攔下一個，向他傳福音。所以機會太多了，問題就在於我們作不作。

養一家聚會餵養人

當人一受浸從水裏上來以後，你們立刻要和他有一段長時間的交通。這就是和他第一次的家聚會。此後，再和他約下一次，最好在一、二天之內，因為初生的嬰兒非常需要照顧。

教一排聚會教導成全

小排聚會應該從你家中就開始了。雖然聚會時間是七點半，你七點不到就先在自己家裏禱告，在路上還是禱告讚美，到了弟兄家裏，也許有弟兄比你來得早，你們就開始聚會了，或者讚美，或者禱告，或者交通。聚會的內容總不外幾個點：一是交通，二是禱告，三是彼此相顧，四是真理教導，五是生命追求，六是彼此鼓勵教導，出去訪人傳福音。每次小排聚在一起，無論作甚麼，內容總離不開這幾件事。

建一在召會聚會中申言

申言是為主說話，並說出主，也就是把基督供應給人，這是召會聚會中最主要的事。神所要的乃是一個團體的器皿，就是召會，基督的身體。在聖經中特別有一章講到召會的建造，就是林前十四章。牠題到建造，至少有五次之多。在這一章中，不講別的，專講申言，因為申言纔能建造召會。（新路生機的實行，七至八、一八至一九、二一至二二、一〇至一一、三六頁。）

參讀：神命定實行新約經綸的路，第一章；新路生機的實行，第一至三篇；召會實際並生機的建造，第三章。

Hence, you must first preach the gospel to your close relatives. Next you should go to your cousins and in-laws. In addition, your neighbors, classmates, and colleagues are all good potential targets. There are also lots of people in the public parks on the weekends. You can stop by one of the parks and preach the gospel to someone there. The opportunity abounds everywhere. The question is whether or not we are willing to do it.

Nourishing—Nourishing People in the Home Meetings

As soon as a person rises up from baptism, you need to have a long time of fellowship with him. This is his first home meeting. After this, you should set up an appointment for the next meeting. Preferably, it should be within the next one or two days. The reason for this is that newborn babies need special care.

Teaching—Instructing and Perfecting in the Small Group Meetings

The small group meeting should begin from your own home. Although the time of the meeting may be scheduled at 7:30, you should begin praying at home before seven o'clock. While you are on the way to the meeting, you should continue to pray and praise. When you arrive at the brother's house, you may find that some brothers are there already. You should then begin the meeting by praising, praying, or fellowshiping. The content of the meeting should be of the following items only: the first is fellowship; the second is prayer; the third is mutual care; the fourth is the teaching of the truth; the fifth is the pursuit of life; and the sixth is the mutual encouragement and teaching, and the preaching of the gospel by going out to visit people. Every time the small group comes together, whatever it does, the content should be one of these six things.

Building—Prophecy in the Church Meetings

To prophesy is to speak for the Lord and to speak forth the Lord. It is to supply Christ to others. This is the main work in the church meetings. What God wants is a corporate vessel, which is the church, the Body of Christ. There is one chapter in the Bible that talks about the building up of the church. It is 1 Corinthians chapter fourteen. It mentions the word "building" at least five times. This chapter deals with nothing other than prophesying. Only prophesying builds up the church. (The Organic Practice of the New Way, chs. 1-3)

Further Reading: The God-ordained Way to Practice the New Testament Economy, ch. 1; The Organic Practice of the New Way, chs. 1-3; The Practical and Organic Building Up of the Church, ch. 3

8 7 8 7 副 (英 925)

A 大調

3/4

5̣ 1̣ | 3̣ 1̣ 6̣ 1̣ | 6̣ 5̣ 5̣ 1̣ | 7̣· 1̣ 2̣ 3̣ | 2̣ -
 一 榮 耀 福 音 向 外 推 廣, 乃 是 生 命 的 湧 流;
 5̣ 1̣ | 3̣ 1̣ 6̣ 1̣ | 6̣ 5̣ 5̣ 1̣ | 7̣· 1̣ 2̣ 3̣ | 1̣ -
 藉 着 我 們 活 的 見 證, 失 喪 罪 人 蒙 拯 救。
 3̣ 4̣ | 2̣ 2̣ 2̣ 3̣ | 1̣ 1̣ 1̣ 7̣ | 6̣ 6̣ 1̣ 6̣ | 5̣ -
 (副) 求 主 使 我 湧 流 生 命, 使 你 生 命 顯 於 我;
 3̣ 4̣ | 2̣ 2̣ 2̣ 3̣ | 1̣ 1̣ 2̣ 3̣ | 4̣ 6̣ 7̣· 1̣ | 1̣ - ||
 藉 我 作 你 活 的 器 皿, 將 人 靈 裏 來 點 活。

- 二 生命見證, 使人心服, 人纔肯來相信主;
 藉我生命湧流供應, 人纔接主進心府。
- 三 永遠要像葡萄樹枝, 住在主裏結果子;
 藉着裏面生命湧流, 將主向人來分賜。
- 四 願我生活就是傳揚, 使人在我看見祂;
 不僅用話宣傳道理, 更將生命來種下。

Outreach of the glorious gospel

Preaching of the Gospel — By the Flow of Life

925

1. Out-reach of the glo-ri-ous gos-pel Is the flow of life with -
 in; It is by our tes-ti-mo-ny That lost sin-ners we may
 win. (C) Grant us, Lord, the liv-ing out-flow, May Thy life through us be
 seen; Through us as Thy liv-ing ves-sels Quicken peo-ple from with-in.

2. It is by the life convincing
 That the people may believe;
 It is by the life imparting
 That the souls may life receive.
3. Always in the Lord abiding,
 As the branches fruit to bear;
 By the inner life out-flowing
 Christ with others we may share.
4. May our living be the preaching,
 Making Christ to others known;
 Not the word of doctrine-preaching,
 But the seed of life be sown.

第十五題 法理的救贖

Topic 15: The Judicial Redemption (S2-15)

羅 3 : 23 因為眾人都犯了罪，虧缺了神的榮耀，

Rom. 3:23 For all have sinned and fall short of the glory of God,

羅 3 : 24 但因神的恩典，藉著在基督耶穌裏的救贖，就白白的得稱義。

24 Being justified freely by His grace through the redemption which is in Christ Jesus;

羅 3 : 25 神擺出基督耶穌作平息處，是憑著祂的血，藉著人的信，為要在神以寬容越過人先時所犯的罪上，顯示祂的義。

25 whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred.

神完整的救恩

THE COMPLETE SALVATION OF GOD

神完整的救恩有法理及生機的兩面。法理的一面，是神救恩的手續，藉基督的救贖，使神的救恩完全合乎祂公義律法的要求。生機的一面，是神救恩的成全，藉基督的生命，使信徒在神的生命上變化長大而成熟。

The complete salvation of God has two aspects: the judicial aspect and the organic aspect. The judicial aspect is the procedure of God's salvation through the redemption of Christ for God's salvation to fully meet the righteous requirement of His law. The organic aspect is the fulfillment of God's salvation through the life of Christ for the believers to be transformed and to grow and mature in the life of God.

神在永遠裏有一個心愛的美意，要與人合一，甚至要把人作得和祂一樣，成為祂的種類。然而，神所造的人受了撒但的引誘，以致犯罪墮落，干犯了神的公義。照全本聖經來看，神的公義就是神作事的法則；凡神所行所為都是公義的。並且神這個公義，就是祂寶座的根基，（詩八九14，）是最嚴格的。所以我們看見這裏有兩件東西：一是神的愛，一是神的義。

In eternity God had a good pleasure, His heart's desire, to be one with man, even to make man the same as He to be His species. However, the God-created man sinned and fell by following Satan; thus, man violated God's righteousness. According to the entire holy Scriptures, God's righteousness is God's principle of doing things. Whatever God does is righteous, and His righteousness as the foundation of His throne (Psa. 89:14) is the strictest. Therefore, we see two things here: God's love and God's righteousness.

神所要為人作的一切，都必須合乎祂公義的要求。因此，神照祂生命的生機，要為人所作的一切，都必須神照祂公義的要求，在法理上將墮落的罪人救贖回來。

Whatever God wants to do for man must meet the requirement of His righteousness. All that God wants to do for man organically according to His life requires that God redeem the fallen sinners back judicially according to His righteous requirement.

神救恩法理的一面

THE JUDICIAL ASPECTS OF GOD'S SALVATION

在神完整的救恩裏，神在法理一面所作的都是手續，在生機一面所作的纔是目的。在手續方面，神照祂法理的要

In the complete salvation of God, what He does in the judicial aspect is the procedure, and what He does in the organic aspect is the purpose. In the aspect

求所成全的是救贖，包括赦罪、洗罪、稱義、與神和好、並在地位上的聖別。原來我們都是神所定罪的罪人，是與神為仇為敵的；現在我們得著了赦免，罪得了洗淨，並且得著神的稱義，也與神和好，在地位上聖別歸神。這就是得著救贖。然而完整的救恩，不只這麼多。若是你只得著救贖的這五項，你所得著的就不過是片面的救恩，而不是完整的救恩。神完整救恩的頭一面是法理的，所成就的是我們得著赦罪、洗罪、稱義、與神和好、並在地位上被聖別。這五項叫我們有資格、有地位得進入神的恩典中。

羅馬五章二節說，『我們…得進入現在所站的這恩典中。』一個罪人怎能進到神的恩典中？這必須有法理的成全，叫這個罪人罪得赦免，罪得洗淨，得神稱義，與神和好，並在地位上被聖別。這些都是手續、資格、地位的問題。法理給我們這些罪人資格和地位，叫我們能進入神的恩典中，享受神在祂目的方面憑祂生命的生機為我們所完成的拯救。（10。）在此，我們看見神完成兩種的『救』，一種是救贖的救，一種是拯救的救。救贖的救是照法理作的，拯救的救是憑生機作的。（神救恩生機的一面，三、五至六、九頁。）

參讀：神救恩生機的一面，第一篇。

of procedure, that which God has fulfilled according to His judicial requirement is redemption, including forgiveness of sins, washing away of sins, justification, reconciliation to God, and positional sanctification. We were sinners under God's condemnation and also enemies of God, but now we have been forgiven, washed from our sins, justified by God, reconciled to God, and sanctified unto God positionally. This is to be redeemed. However, the complete salvation of God is not just this much. If you have received only these five items of redemption, what you have received is but a one-sided salvation and not the complete salvation. The first aspect of God's complete salvation is the judicial aspect, and what it accomplished is for us to be forgiven of our sins, washed from our sins, justified, reconciled to God, and sanctified positionally. These five items qualify and position us to enter into the grace of God.

Romans 5:2 says, "We have obtained access...into this grace in which we stand." How can a sinner obtain access into the grace of God? There must be the fulfillment of the judicial aspect so that the sinner may receive forgiveness of sins, washing away of sins, justification by God, reconciliation to God, and positional sanctification. All of these items are a matter of procedure, qualification, and position. The judicial aspect qualifies and positions us sinners to enter into the grace of God to enjoy the salvation which God has accomplished for us according to His life organically in the aspect of purpose (Rom. 5:10). Here we see that God has accomplished a salvation with two aspects: the redeeming aspect and the saving aspect. Redemption is accomplished judicially, and saving is carried out organically. (The Organic Aspect of God's Salvation, pp. 8-14)

Further Reading: The Organic Aspect of God's Salvation, ch. 1.

附 6

經歷神—神完整的救恩

8 8 8 8

F 大調

2/2

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 |
 一 神, 你 生 命 所 施 拯 救, 全 都 照
 4 - 3 2 | 1 - 7̣ 1 | 2 - - - | 1 - 1 2 | 3 - 2 3 |
 你 公 義 要 求; 你 的 救 恩 完
 Gm F C7 Dm B^b C7 F
 4 - 3 2 | 3 - - - | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 - - - ||
 整 無 弊, 既 合 法 理, 又 富 生 機。

- | | |
|------------------------------|------------------------|
| 二 救贖是照法理完成,
法理滿足你的公義, | 拯救是由生機施行;
生機成就你的美意。 |
| 三 法理使我得你稱義,
將我重生成為神人, | 生機使我與你合一:
將我聖化全人更新。 |
| 四 將我變化模成榮形,
生命成熟長大成人, | 新陳代謝顯於生命;
同人配搭建成一身。 |
| 五 身體得贖, 進入榮耀,
與你相調, 互為居所, | 兒子名分達到至高;
聖城撒冷成我詩歌。 |

Salvation in Thy life, O God

Hope of Glory — Salvation to the Uttermost

9006

1. Sal - va - tion in Thy life, O God,
 Meets what Thy righ - teous - ness de - - mands;
 Ju - di - cial - ly, or - gan - i - cal - - ly
 Full and com - plete as Thou hast planned.

2. Redeemed by Thee judicially,
 Saved in Thy life organically;
 Thy righteousness is satisfied;
 Thy will accomplished perfectly.
3. Judicially I'm justified,
 Organically made one with Thee;
 I am reborn a God-man now
 And sanctified, renewed to be.
4. Transformed to Thine own image bright,
 Through Thy life metabolically,
 Till we mature, a full-grown man,
 Built as one Body corporately.
5. Our body glorified, redeemed,
 We'll sonship's pinnacle attain,
 Mingled, a mut'ual abode with Thee,
 Our song, the New Jerusalem.

第十六題 生機的拯救

Topic 16: The Organic Salvation (S2-16)

羅 5 : 10 因為我們作仇敵的時候，且藉著神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

神救恩生機的一面

神救恩生機的一面，乃是藉著神的生命。（羅一 17 下，徒十一 18，羅五 10 下，17 下，18 下，21 下。）法理一面是照著神的義，完成神的救贖；生機一面是藉著神的生命，完成神的拯救，包括重生、牧養、聖化、更新、變化、建造、模成並得榮。這是神救恩的目的，是藉著神的神聖生命，完成神在祂經綸中，在信徒身上所要達到的一切目的。（神救恩生機的一面，一二頁。）

重生

就是用神聖的生命產生蒙救贖的信徒，使他們從神而生，作祂的兒女，成為屬祂的種類。（約一 12～13，三 6 下。）（神聖奧祕的範圍，二五頁。）

牧養

牧養包括餵養，就像乳母用奶餵養幼兒，使幼兒得著滋養，像彼前二章二節所說的。（神救恩生機的一面，三〇頁。）

聖化

乃是用神聖別的情性，使那些在神聖生命中長大的信徒，在性情上得著聖化。（羅十五 16，六 19，22，帖前五 23。）

更新

THE ORGANIC ASPECT OF GOD'S SALVATION

The organic aspect of God's salvation is through the life of God (Rom. 1:17b; Acts 11:18; Rom. 5:10b, 17b, 18b, 21b). Whereas the judicial aspect is according to the righteousness of God to accomplish God's redemption, the organic aspect is through the life of God to carry out God's salvation, including regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification. This is the purpose of God's salvation to accomplish all that God wants to achieve in the believers in His economy through His divine life. (The Organic Aspect of God's Salvation, p. 16)

Regeneration

Regeneration is to generate the redeemed believers with the divine life that they may be born of God to be His children of His species (John 1:12-13; 3:6b). (The Divine and Mystical Realm, p. 28)

Shepherding

Shepherding includes feeding, as the nursing mother feeds the baby for the baby to grow, as mentioned in 1 Peter 2:2. (The Organic Aspect of God's Salvation, p. 32)

Sanctification

Dispositional sanctification is to sanctify the believers who are growing in the divine life in their disposition with the holy nature of God (Rom. 15:16; 6:19, 22; 1 Thes. 5:23).

Renewing

乃是藉著實際的靈和聖經的啓示，使我們在宗教、邏輯和哲學上，對宇宙、人類、神等類的事，心思有了改變。（多三 5，羅十二 2 下，弗四 23，羅八 6，腓二 5，林後四 16。）（神聖奧祕的範圍，二五至二六頁。）

變化

不是外面的改變和更正，乃是神的生命在信徒裏面新陳代謝的作用。

建造

乃是神人在神聖生命上長大，而與其他神人在神聖生命裏的聯結。（神救恩生機的一面，四七至四八頁。）

模成

乃是模成神長子完全長成的形像；神的長子是第一個神人，作為大量複製的原型。（神聖奧祕的範圍，二八頁。）

得榮

就是信徒在基督的生命上長大成熟，而讓祂的榮耀從信徒身上透露出來。（神救恩生機的一面，六五頁。）

神完整救恩的終極完成

就是新耶路撒冷

神生機的工作，從重生到得榮，乃是從神進到人裏面起，直到把人實實際際的作到神裏面。重生是神進到人裏面，得榮是人進到神裏面。這樣，人就完全與神相調聯結，而顯出神的形像；那就是榮耀。神這完整救恩的終極完成，至終就是新耶路撒冷—那經過種種過程而終極完成的三一神，與祂經過重生、變化、模成、得榮的三部分選民，神與人相聯並相調的結晶。（神救恩生機的一面，七六至七七頁。）

Renewing is to have our mind changed in our religion, logic, and philosophy concerning the universe, mankind, God, etc., by the Spirit of truth with the revelations of the Scriptures. (Titus 3:5; Rom. 12:2b; Eph. 4:23; Rom. 8:6; Phil. 2:5; 2 Cor. 4:16). (The Divine and Mystical Realm, p. 28)

Transformation

Transformation is not an outward change or correction but the metabolic function of the life of God in the believers.

Building up

Building up is the God-men's being joined and knit together with other God-men in the divine life by their growth in the divine life. (The Organic Aspect of God's Salvation, p. 47)

Conformation

Conformation is to be conformed to the full-grown image of the firstborn Son of God, who is the first God-man, as the prototype for mass reproduction. (The Divine and Mystical Realm, p. 30)

Glorification

Glorification is the spreading forth of Christ's glory from the believers by their growing to maturity in Christ's life. (The Organic Aspect of God's Salvation, p. 63)

THE ULTIMATE CONSUMMATION OF GOD'S COMPLETE SALVATION BEING THE NEW JERUSALEM

God's organic work is from regeneration to glorification, from God's entering into man to man's practically being brought into God. Regeneration is God entering into man, whereas glorification is man entering into God. Thus, man is altogether mingled and joined with God to express the image of God. That is glorification. The ultimate consummation of God's complete salvation is the New Jerusalem—the crystallization of the union and mingling of God with man, the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect. (The Organic Aspect of God's Salvation, p. 74)

參讀：神救恩生機的一面，第一至五篇；神聖奧祕的範圍，第二章。

Further Reading: The Organic Aspect of God's Salvation, chs. 1-5; The Divine and Mystical Realm, ch. 2.

經歷神生機的救恩

(一九九七年華語新春特會標語)

C大調

6/8

C 5 · 3 4 6 | 5 · 5 5 | i i i i 7 6 | 5 4 3 4 · |

神重生我們，使我們得有祂的神聖生命；

G7 4 · 2 3 5 | 4 · 4 4 | 7 7 7 7 6 5 | 6 5 4 3 · |

更新我們，使我們成為祂的神聖新造；

C 5 · 3 4 6 | 5 · 5 5 | i i i i 7 i | 2 i 7 6 · |

聖別我們，使我們得有祂的聖別性情；

F 6 · 7 i | 5 · 5 3 | 5 5 5 5 4 3 | 4 3 2 1 · |

變化我們，使我們得有祂的神聖形像；

G 2 · 2 3 | 4 · 4 2 | 3 3 3 3 3 4 | 5 5 4 3 · |

模成我們，使我們得有祂的神聖成分；

D #4 · 4 5 | 6 · 6 2 | 5 5 5 5 5 6 | 7 7 6 5 5 |

榮化我們，使我們全有祂的神聖形像。我

C i i i 6 7 i | 2 · 6 · | 7 7 7 7 6 5 | 6 · 5 · |

們憑神生機的救恩，在祂的生命中作王，

C 3 3 3 i 2 3 | 4 · 6 · | 7 7 7 5 6 7 | 2 · i · ||

成功祂永遠的經綸，達到祂神聖的目的。

O glorious Christ, Savior mine

Experience of Christ — As Life

1. O glo - ri - ous Christ, Sav - ior mine, Thou art tru - ly ra - diance di - vine; God in - fi - nite, in e - ter - ni - ty, Yet man in time, fi - nite to be. (C) Oh! Christ, ex - pression of God, the Great, In - ex - haust - i - ble, rich, and sweet! God min - gled with hu - man - i - ty Lives in memy all to be.

Chorus

- | | |
|---|--|
| <p>2. The fulness of God dwells in Thee;
Thou dost manifest God's glory;
In flesh Thou hast redemption wrought;
As Spirit, oneness with me sought.</p> <p>3. All things of the Father are Thine;
All Thou art in Spirit is mine;
The Spirit makes Thee real to me,
That Thou experienced might be.</p> <p>4. The Spirit of life causes Thee
By Thy Word to transfer to me.
Thy Spirit touched, Thy word received,
Thy life in me is thus conceived.</p> | <p>5. In spirit while gazing on Thee,
As a glass reflecting Thy glory,
Like to Thyself transformed I'll be,
That Thou might be expressed thru me.</p> <p>6. In no other way could we be
Sanctified and share Thy vict'ry;
Thus only spiritual we'll be
And touch the life of glory.</p> <p>7. Thy Spirit will me saturate
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan.</p> |
|---|--|

7012 牧養材料 第三系列

SHEPHERDING MATERIALS (Series 3)

著者：臺灣福音書房編輯部

■簡介

本套牧養材料，係為幫助聖徒傳揚福音並實行生機牧養而編成，內容取材自本書房所出版之各種書刊，主要為倪柝聲弟兄與李常受弟兄的信息。全套共六個系列，包括：高品福音、得救以後、信而順服、靈與生命、認識真理、與召會生活。每系列有十六題，皆附上重要經文及相關詩歌，方便使用者靈活運用，以達到分賜基督、供應生命之目標。

信而順服 (7012-3) Trust and Obey



第一題	告訴祂	Topic 1	Telling Him
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第八題	叫飢餓的得飽美物	Topic 8	He has Filled the Hungry with Good Things
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第一題 告訴祂

Topic 1: Telling Him (S3-01)

腓 4 : 6 應當一無罣慮，只要凡事藉著禱告、祈求，帶著感謝，將你們所要的告訴神；

腓 4 : 7 神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

7 and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

主能向每一個人表同情

聖經記載主將話語告訴人的地方很多，但是說人把話告訴主的地方並不多。其實我們的主，是人可以把話告訴祂的主。主耶穌是很容易讓人把話告訴祂的一位。任何的話語，祂都讓人告訴祂。從馬太十四章一至十三節和馬可六章三十至三十二節，也可以看出主對於我們的同情。多少的時候，我們有苦難；多少的時候，我們有喜樂；多少的時候，我們需要有一個人，可以讓我們把我們的愁苦或者喜樂告訴祂；但是，沒有人是可以告訴的。

祂顧到我們

許多人想，我們的主是大的主。但是，我們的主雖然大，祂卻不輕看小事。你或者想，你告訴主的事，必須是頂大的事，主纔肯聽。豈知我們的主，祂從不輕忽小的事。沒有一件事，在主看來是太小不肯聽的。祂都願意聽，祂願意聽你一切的事。祂肯聽自己門徒的話，也肯聽約翰門徒的話。約翰的門徒，跟隨他們的先生，已經有相當長的時間，他們和先生之間的情感可想而知。這位先生一旦被人殺死，他們怎能不傷心呢！聖經沒有記他們說希律不好，也沒有說他們整天哭泣，只說他們將約翰的屍首領去埋葬了，就去告訴耶穌。

OUR LORD CAN SYMPATHIZE WITH EVERYONE

The Bible records many instances in which the Lord spoke to men. But it does not record many instances in which men came to the Lord to tell Him something. Our Lord is a Lord in whom men can confide. Men can easily tell the Lord what they want to say. Any words can be told to Him. From Matthew 14:1-13 and Mark 6:30-32, we can see the Lord's sympathy for us. Many times we encounter sufferings. Many times we have joy. Many times we need someone to share our sorrow or joy, but we are unable to find someone.

HE CARING FOR US

Many times we think that the Lord is great. Even though our Lord is great, He does not neglect the small things. We may think that what we tell Him must also be something great, or else He will not listen. Little do we realize that our Lord never neglects the small things. There is nothing that is too small for the Lord to listen to. He is willing to listen to everything. He is willing to listen to everything concerning us. He was willing to listen to His own disciples, and He was willing to listen to John's disciples. The disciples of John had followed their teacher for a long time. One can imagine the affection there was between them and John. When their teacher was killed, how could they not be brokenhearted? The Bible does not say that they complained about Herod, nor does it say that they cried all day long. They only buried John's body and then came to tell Jesus.

祂願意聽每一件事

你知道麼，在主面前，有一次的訴說，有一次的傾心，就是與祂多一次的親密，多一次的認識。當你遭遇難處的時候，你與祂這樣親近一次，要勝過平常的交通幾百次。惟有這樣，你的生命纔能進步。你當把你的難處帶到主那裏，告訴祂。祂能安慰你，祂能扶助你。一個人如果沒有在主面前流過淚，沒有將他一切苦樂的事都帶到主面前與祂分一分，沒有將他祕密的事和主談一談，這樣的人與主就沒有親密的交通，沒有親密的來往。我們不是說你不能請人代禱，求人幫助，我們是說，惟有告訴主，你纔能與主更親。

約翰的門徒把他們的傷心一告訴主，他們甚至甚麼事都化為沒有了。無論你把甚麼事來告訴主，祂都肯聽。人不能與每一個人表同情。但是，我們的主能與每一個人表同情。我們每一件難處，祂都表同情。祂看顧每一個人的事。在祂心中，好像世上只有你這一個人的事。祂背負你一切的憂患。任你多軟弱，祂都肯與你表同情，都肯為你負擔。

祂的同在使我們重新得力

主聽門徒述說他們所作的事以後如何表示呢？祂說，『你們來同我暗暗的到曠野地方去歇一歇。』主這樣作，是使他們得安息。多少時候，我們一個人暗暗的去曠野歇一歇，常是因為心裏不痛快，心裏煩悶，只好一個人去到曠野歇在那裏。但是這樣行，往往回來的時候心情比去的時候更不好。我們的主沒有對門徒說，你們去曠野裏歇一歇。祂是說，『你們來同我暗暗的到曠野地方去歇一歇。』主的同在要使他們得著甜美的安息，也要使他們重新得力。（倪柝聲文集第一輯第十八冊，一〇二至一〇六頁。）

參讀：倪柝聲文集第一輯第十八冊，告訴祂；禱告。

HE IS WILLING TO LISTEN TO EVERYTHING

We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more. Intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him. By these contacts we advance in life. We should bring our problems to the Lord and tell Him about them. He can comfort us and help us. If a person has never shed tears before the Lord, if he has never shared his joy or sorrow with the Lord, and if he has never talked with the Lord about his private matters, he has never had any intimate fellowship with the Lord; He has never had any deep acquaintance with Him. We are not saying that you cannot ask others to pray for you or ask others to help you. We are saying that one can only be drawn closer to the Lord through telling Him everything.

Once John's disciples told the Lord of their sorrows, every problem dissolved. No matter what we tell Him, He will listen. No man can sympathize with everyone. But our Lord can sympathize with everyone. He is sympathetic to every one of our problems. He cares for the affairs of us all. In His heart, there seems to be no one else's affairs but ours. He bears all our sorrows. No matter how weak we are, He will sympathize with us and bear our sorrow for us.

HIS PRESENCE RENEWING OUR STRENGTH

What did the Lord do after He heard His disciples? He said, "Come by yourselves privately to a deserted place and rest a while" (Mark 6:31). The Lord did this in order to give them some rest. Many times we go privately to a deserted place to rest because we are unhappy and depressed. With no other recourse to take, we go to a deserted place all alone to rest. But such occasions frequently make us more distraught than before we went away. Our Lord did not merely tell the disciples to go to the deserted place to rest; He told them to go with Him. The Lord's presence gave them sweet rest and renewed their strength (CWWN, Vol.18, pp. 327-331).

Further Reading: CWWN, Vol. 18, Issue No. 34, Tell Him; Lessons on Prayer.

F 大調 7 6 8 6 8 6 7 4 6/8

5 | 1 1 1 2 3 | 5 . 3 1 | 3 3 2 1 2 | 1 . 1 |
 一 我 有 一 位 好 朋 友, 我 是 非 常 寶 貴;

5 | 1 1 1 2 3 | 5 5 3 1 | 3 3 2 1 2 | 1 . 1 |
 祂 是 愛 我 如 此 溫 柔, 祂 愛 非 常 甜 美;

3 | 5 3 3 2 | 2 6 6 1 | 1 1 1 2 3 | 2 . 2 |
 我 不 能 活 無 祂 之 處, 我 愛 祂 的 提 握;

3 | 5 3 3 2 | 2 . 6 6 | 1 . 2 . | 1 . 1 ||
 所 以 我 們 就 同 住, 我 主 與 我。

- 二 有時我幾乎臥倒, 祂知我的軟弱,
 當祂叫我向祂倚靠, 我樂受祂扶持;
 祂帶我走光明途徑, 日過光明生活;
 所以我們就同行, 我主與我。
- 三 祂知我愛祂幾多, 祂知我愛淺深;
 但祂是用何愛愛我, 我永不能說清;
 乃是一愛永遠不衰, 越過越像熱火;
 所以彼此就相愛, 我主與我。
- 四 我告祂以我痛苦, 告祂以我歡喜;
 我告祂以我所羨慕, 告祂以我刺激;
 祂告我以所當策勵, 告我以所當作;
 我們彼此吐心意, 我主與我。
- 五 祂知我心真羨慕, 能救一個靈魂,
 祂就叫我為祂外出, 去報愛的新聞;
 祂叫我說祂的奇愛, 並祂受死經過;
 我們如此常同在, 我主與我。
- 六 祂告我以祂國度, 離此並不太遠;
 祂心切望能穀儘速, 把我帶到那邊;
 無終幸福, 喜樂在望, 還有榮耀寶座,
 不久我們同作王, 我主與我。

My Lord and I

Experience of Christ — Fellowship with Him

8409

F C/E Dm F/C Bb C7
 1. I have a friend so precious, so very dear to
 4 F Bb/F F C/E Dm F/C Bb C7
 me, He loves me with a tender love, He loves me faith-ful-
 8 F F/A F7 Bb Gm F/C Dm
 ly; I could not live a-part from Him, I love to feel Him
 12 C C7/E F F/A Bb Gm F/C C7 F
 nigh; And so we dwell to-gether, My Lord and I.

2. Sometimes I'm faint and weary,
 He knows that I am weak;
 And as He bids me lean on Him,
 His help I'll gladly seek;
 He leads me in the path of light,
 Beneath a sunny sky;
 And so we dwell together,
 My Lord and I.
3. He knows how much I love Him,
 He knows I love Him well;
 But with what love He loveth me,
 My tongue can never tell;
 It is an everlasting love
 In ever rich supply;
 And so we dwell together,
 My Lord and I.
4. I tell Him all my sorrows,
 I tell Him all my joys,
 I tell Him all that pleases me,
 I tell Him what annoys;
 He tells me what I ought to do,
 He tells me what to try;
 And so we dwell together,
 My Lord and I.
5. He knows how I am longing
 Some weary soul to win,
 And so He bids me go and speak
 A loving word for Him;
 He bids me tell His wondrous love,
 And why He came to die;
 And so we dwell together,
 My Lord and I.

第二題 將憂慮卸給神

Topic 2: Casting Our Anxiety Upon God (S3-02)

彼前 5 : 7 你們要將一切的憂慮卸給神，因為祂顧念你們。

1 Pet. 5:7 Casting all your anxiety on Him because it matters to Him concerning you.

學習將憂慮卸給神

彼前五章七節說，『你們要將一切的憂慮卸給神，因為祂顧念你們。』『憂慮』原文也是擔憂或罣慮的意思。在逼迫中，信徒的苦難使他們擔憂罣慮。他們不僅需要成為謙卑的，從狂傲、高傲被帶到低微，更要將他們的一生及其憂慮卸給神，因為祂對他們不僅是大能、公義的，也是慈愛、信實的。

這節裏的『卸』字，意思是拋給神；即交託與神、讓給神。這動詞的時態，指明一勞永逸的舉動。『一切的憂慮』這辭，指明我們一生全部的憂慮，我們整個人生及其一切憂慮，都該卸給主。我們需要學習如何將憂慮的重擔拋給神。憂慮的重擔現今也許在我們自己的肩膀上，但我們該將這重擔從我們的肩膀卸給神。

雖然動詞『卸』指明一勞永逸的舉動，但因為我們軟弱，我們也許需要一再的將憂慮卸給神。有時候我們將憂慮卸給祂，但不久以後，又偷偷的拿回來。這是我的經歷。我也許將憂慮卸給主；但幾天後我也許察覺，我已經把這憂慮拿回到自己身上，所以我需要禱告：『主阿，赦免我把這憂慮從你拿回來。我要再一次將憂慮卸給你。』

憂慮像飛機環繞機場

等候降落

我們可用飛機降落在繁忙的機場為例，說明憂慮如何臨到我們。你若觀看飛機著陸，就會看見牠們通常一架接一

LEARNING TO CAST OUR ANXIETY UPON GOD

First Peter 5:7 says, “Casting all your anxiety on Him, because it matters to Him concerning you.” The Greek word for “anxiety” also means worry or care. In persecution, the believers’ sufferings cause worry and anxiety to them. They need not only to be humbled, to be brought low from their pride, their haughtiness, but also to throw their life with its care upon God; for He is not only mighty and just, but also loving and faithful concerning them.

The word casting here means throwing upon, that is, committing to, giving up to. The verb denotes a once-for-all act. The words “all your anxiety” indicate that the whole lot of our anxiety throughout our entire life, our whole life with all its anxiety, should be cast on the Lord. We need to learn how to throw the burden of our anxiety upon God. It may now be on our own shoulder, but we should cast it from our shoulder to God.

Although the verb “casting” indicates a once-for-all act, because we are weak, we may need to cast our anxieties upon God again and again. Sometimes we cast our anxieties upon Him only to secretly take them back a while later. This has been my experience. I may cast my anxiety upon the Lord. But a few days later I may realize that I have taken this anxiety back upon myself, and therefore I need to pray, “O Lord, forgive me for taking this anxiety back from You. Once again, I would cast my anxieties upon You.”

ANXIETY BEING LIKENED TO LANDING OF AIRPLANES

AT A BUSY AIRPORT

We may use the landing of airplanes at a busy airport as an illustration of the coming of anxiety upon us. If you watch the airplanes making their approach to land,

架進來，但有時候飛機成雙甚至成隊而來。憂慮也許圍繞我們，像飛機環繞機場等候降落。

人際關係密切的人，通常會比獨居的人憂慮更多。例如，未婚的弟兄可能遠比已婚、有好幾個孩子的弟兄憂慮少。已婚的弟兄對妻子和兒女的關切，使他成為憂慮的人。首先，他的妻子成為憂慮的源頭；然後，每個孩子一出生，他就多了一個憂慮的原因。孩子長大，結婚，有他們自己的兒女時，憂慮的原因也許更加多，因為那時孫子成了憂慮的源頭。

我能從經歷中見證，我的東西越多，我的憂慮就越多，憂慮的『飛機』就更多在我頭上盤旋。

我們都必須學習把一切的憂慮卸給主。我們若沒有將憂慮卸給祂，就不會有平安。四歲以下的小孩子可能毫無憂慮。但我們越年長，憂慮就越多，因為更多憂慮的飛機等著降落在我們的『機場』上。那麼，我們該怎麼辦？雖然不容易，但我們需要將憂慮卸給主。我們若發現自己將已經交給主的憂慮拿回來，我們就需要再將這憂慮卸給祂。

神對信徒，特別對受逼迫者 有愛的關切

七節說，我們可以將一切的憂慮卸給神，因為祂顧念我們。這裏的『顧念』意思是關心。管教並審判人的神對信徒，特別對受逼迫者有愛的關切，祂信實的顧念他們。他們能將憂慮卸給祂，特別是在受逼迫的時候。（彼得前書生命讀經，三六〇至三六二頁。）

參讀：彼得前書生命讀經，第三十三篇；倪柝聲文集第一輯第十八冊，應當一無罣慮。

you will see that they usually come in one after another. But sometimes they come in pairs or even in a parade. Anxiety may circle around us like an airplane circling an airport, waiting for the time to land.

Those who are involved with people will usually have more anxiety than those who live alone. For example, an unmarried brother will probably have much less anxiety than a married brother with several children. The married brother's concern for his wife and children causes him to become anxious. First his wife becomes a source of anxiety. Then as each child is born, he has another reason to be anxious. The causes of anxiety may increase as the children grow up, get married, and have children of their own, for then the grandchildren become a source of anxiety.

From experience I can testify that the more things I have, the more anxiety I have, the more the "airplanes" of anxiety circle above my head.

We all must learn to cast all our anxiety upon the Lord. If we do not cast our anxiety upon Him, we shall not have peace. Perhaps little children under the age of four do not have any anxiety. But the older we are, the more anxiety we have, because more airplanes of anxiety are waiting to land at our "airport." What, then, shall we do? Although it is not easy, we need to cast our anxiety upon the Lord. If we find that we take back the very anxiety we have given the Lord, we need to cast it upon Him again.

GOD HAS A LOVING CONCERN FOR THE BELIEVERS, ESPECIALLY THE PERSECUTED ONES

First Peter 5:7 says that the reason we may cast all our anxiety on the Lord is that "it matters to Him" concerning us. The words "it matters to Him concerning you" may also be rendered, "He cares for you." The disciplining and judging God has a loving concern for the believers, especially the persecuted ones. He cares for them faithfully. They can cast their care upon Him, especially in their persecution. (Life-study of 1 Peter, pp. 301-303)

Further Reading: Life-study of 1 Peter, msg. 33; CWWN, Vol. 18, Issue No. 30, In Nothing Be Anxious.

11 10 11 10 (英 684)

降 D 大調

4/4

D^b 5 - 3 1 | G^b D^b 6 · 5 5 - | G^b A^b_7 4 · 5 6 7 | D^b 1̇ · 5 5 0 |
 一 來 罷, 憂 傷 的 人, 隨 帶 你 煩 惱,
 D^b B^b_m G^b A^b E^b_7 A^b
 3 - 3 3 | 4 · 4 6 - | 5 - #4 4 | 5 - - 0 |
 向 着 施 恩 寶 座 虔 誠 屈 膝;
 D^b G^b D^b G^b G^b D^b
 1̇ - 7 6 | 5 · 4 3 0 | 1̇ - 2̇ 1̇ 7 6 | 5 · 4 3 0 |
 來 陳 你 心 創 痕, 來 訴 你 困 擾,
 D^b G^b D^b
 5 3̇ 3̇ 1̇ | 1̇ 6 - 4 | 3 - 2̇ · 2̇ | 1 - - - ||
 地 無 一 個 憂 傷 天 不 能 醫。

二 孤單中的喜樂, 迷途的光照,
 痛悔者的希望—祂永不變;
 保惠師正在此柔聲的說道:
 地無一個憂傷天不能遣。

三 這是生命的餅, 滋養又甘甜,
 這是生命的水, 流自寶座;
 來赴主的愛筵, 心中常思念:
 地無一個憂傷天不能脫。

Come, ye disconsolate, where'er ye languish

Comfort in Trials — By the Lord's Mercy-Seat

684

1. Come, ye dis - con - solate, wher - e'er ye lan - guish; Come to the mer - cy-seat, fer - vent-ly kneel;
 Here bring your wounded hearts, here tell your an - guish, Earth has no sorrow that heaven can-not heal.

2. Joy of the comfortless, light of the straying,
 Hope of the penitent, fadeless and pure;
 Here speaks the Comforter, tenderly saying—
 Earth has no sorrow that heaven cannot cure.

3. Here see the Bread of Life; see waters flowing
 Forth from the throne of God, pure from above;
 Come to the feast of love; come, ever knowing
 Earth has no sorrow but heaven can remove.

第三題 人的盡頭 是神的起頭

Topic 3: The End Of Man Being The Beginning Of God (S3-03)

腓 2 : 12 這樣，我親愛的，你們既是常順從的，不但我與你們同在的時候，就是我如今不在的時候，更是順從的，就當恐懼戰兢，作成你們自己的救恩，

腓 2 : 13 因為乃是神為著祂的美意，在你們裏面運行，使你們立志並行事。

Phil. 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

13 For it is God who operates in you both the willing and working for His good pleasure.

在復活的根基上，保羅能說，『就當恐懼戰兢，作成你們自己的救恩，因為乃是神為著祂的美意，在你們裏面運行，使你們立志並行事。』（腓二 12 ~ 13。）

不再憑自己遵行神的旨意

腓立比二章十二至十三節說到神在我們裏面運行。所以脫離律法並不是說，我們可以不必遵行神的旨意。自然也不是說，我們可以無法無天了。斷乎不是！相反的，脫離律法乃是說，我們不再憑著自己來遵行神的旨意。因為我們深知我們不能遵行神的旨意，我們就不再倚靠舊人來討神的喜歡。由於我們對於自己已經完全絕望，甚至連試著要討神的喜歡也不試了，我們就信靠主，在我們裏面彰顯祂復活的生命。

讓我用我在家鄉所看見的，來說明這件事。在中國有些腳伕可以挑一百二十公斤重的鹽，有些甚至能挑二百五十公斤。現在有一個人，他只能挑一百二十公斤，而這裏有一擔鹽重二百五十公斤。他很清楚他挑不動，如果他聰明的話，他會說，『我不碰牠！』但是在人性裏面，有一種嘗試的誘惑，所以他雖然挑不動，還是要去試一試。我小的時候，常常喜歡看十個或二十個這樣的人，雖然他們每個人都知道他們挑不動，卻要去試一試；但是末了，他們都只得放棄，讓能挑的人去挑。

It is that Paul, from the ground of resurrection, can say: “Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure” (Phil. 2:12, 13).

KEEPING THE WILL OF GOD NOT BY OURSELVES

Philippians 2:12-13 say that it is God which worketh in you. Deliverance from law does not mean that we are free from doing the will of God. It certainly does not mean that we are going to be lawless. Very much the reverse! What it does mean however is that we are free from doing that will as of ourselves. Being fully persuaded that we cannot do it, we cease trying to please God from the ground of the old man. Having at last reached the point of utter despair in ourselves so that we cease even to try, we put our trust in the Lord to manifest His resurrection life in us.

Let me illustrate by what I have seen in my own country. In China, most bearers can carry a load of salt weighing 120 kilos, a few even as much as 250 kilos. Now along comes a man who can carry only 120 kilos, and here is a load of 250 kilos. He knows perfectly well he cannot carry it, and if he is wise he will say: “I won’t touch it!” But the temptation to try is ingrained in human nature, so although he cannot possibly carry it, nevertheless he has a go. As a youngster I used to amuse myself watching ten or twenty of these fellows come along and try, though every one of them knew he could not possibly manage it. In the end he must give up and make way for the man who could do.

我不作了；我信靠主替我作

我們越快放棄嘗試越好，因為如果我們獨佔了那個工作，聖靈就沒有機會了。如果我們說，『我不作了；我信靠你替我作，』我們就會發現，有一個比我們更強的能力，把我們帶了過來。

一九二三年，我遇見一位著名的加拿大佈道家。那一天，我用上面所說的那些話講了一篇道。當我們走向他家之時，他說，『今日很少聽見人說羅馬七章；現在再聽一聽，實在是好。當我看見我已經脫離律法，那一天真是在地如同在天。我得救了多年之後，仍然盡自己的力量要討神的喜歡，但是我越是這樣盡力，就越失敗。我認為神是宇宙中最大的要求者，但是我卻發覺，對於祂最小的要求，我也不能履行。有一天，當我讀到羅馬七章，亮光忽然臨到我，看見主不只已經救我脫離罪，同樣也已經救我脫離律法。我驚奇得跳起來說，「主阿，你真的不再對我作任何要求了麼？那麼我就不需要再為你作甚麼了！」』

祂在寶座上是立法者，
祂在我們心裏是守法者

神的要求並沒有改變，乃是我們不再是應付要求的人。讚美神，祂在寶座上是立法者，祂在我的心裏是守法者。祂立了法，祂自己來遵守。祂發出要求，祂也來滿足要求。當我的朋友看見他無須再作甚麼，他就跳起來大聲喊叫；所有看見這事的人，也都會同樣的喊叫。只要我們還設法自己作，祂便不能作甚麼。就是因為我們試著要自己作，所以我們失敗了又失敗。神要指示我們，我們甚麼都不能作，所以在我們完全承認這一點之前，我們的失望與灰心絕不會停止。

主，我無力替你作任何事，
但是我信靠你在我裏面作每一件事

有一個弟兄曾試著要掙扎以致得勝，他對我說，『我不知道我為甚麼這麼軟弱。』我說，『你的難處在你軟弱到

“I’LL NOT DO IT; I’LL TRUST THE LORD TO DO IT FOR ME”

The sooner we too give up trying the better, for if we monopolize the task, there is left no room for the Holy Spirit. But if we say: “I’ll not do it; I’ll trust Thee to do it for me,” then we shall find that a Power stronger than ourselves is carrying us through.

In 1923 I met a famous Canadian evangelist. I had said in an address something along the above lines, and as we walked back to his home afterwards he remarked: “The note of Romans 7 is seldom sounded nowadays; it is good to hear it again. The day I was delivered from the Law was a day of heaven on earth. After being a Christian for years I was still trying my best to please God, but the more I tried the more I failed. I regarded God as the greatest Demander in the universe, but I found myself impotent to fulfill the least of His demands. Suddenly one day, as I read Romans 7, light dawned and I saw that I had not only been delivered from sin but from the Law as well. In my amazement I jumped up and said: ‘Lord, are You really making no demands on me? Then I need nothing more for You!’”

HE IS THE LAWGIVER ON THE THRONE,
AND HE IS THE LAWKEEPER IN MY HEART

God’s requirements have not altered, but we are not the ones to meet them. Praise God, He is the Lawgiver on the Throne, and He is the Law keeper in my heart. He who gave the Law, Himself keeps it. He makes the demands, but He also meets them. My friend could well jump up and shout when he found he had nothing to do, and all who make a like discovery can do the same. As long as we are trying to do anything, He can do nothing. It is because of our trying that we fail and fail. God wants to demonstrate to us that we can do nothing at all, and until that is fully recognized our despair and disillusion will never cease.

LORD, I AM UNABLE TO DO ANYTHING FOR THEE,
BUT I TRUST THEE TO DO EVERYTHING IN ME

A brother who was trying to struggle into victory remarked to me one day, “I do not know why I am so weak.” “The trouble with you,” I said, “is that you are weak

不能遵行神的旨意，但是你還沒有軟弱到把一切事物統統關在門外。所以你還不軟弱。當你衰微到絕對的軟弱，深信你甚麼也不能作，那時神就要作一切。』我們都必須被帶到一個地步，對主說，『主阿，我無力替你作任何事，但是我信靠你在我裏面作每一件事。』

有一次，我在中國與二十幾個弟兄住在一起，在我們所住的地方，沒有足數的洗澡設備，所以我們每天到河裏去洗澡。有一次，一位弟兄的腿抽筋，我看見他很快就要沉下去，所以我向一個擅長游泳的弟兄打手勢，要他趕快去救他。但是使我非常驚訝的是，那位弟兄竟然一動也不動。我急得不得了，大聲喊叫說，『你沒有看見他快要淹死了麼？』其他的弟兄也都像我一樣的激動，向他大聲呼叫。但是那位善泳的弟兄還是不動。他非常鎮定，也很注意，仍然站在他原來的地方，顯然是在拖延這不受歡迎的任務。同時那個可憐行將淹死的弟兄，他的聲音越來越微弱，他的力量越來越衰竭。我在心裏說，『這個人真可恨！他眼見一個弟兄就要淹死，竟不去救！』

然而，正當那個人真的沉下去的時候，那個善泳的弟兄很快的幾下就游到他的身邊，他們兩個都平安的上了岸。當我有機會對他表示一點我的意見時，我說，『我從來沒有見過一個基督徒，像你這樣愛惜自己的生命。試想一想，如果你少顧自己一點，多顧他一點，你豈不就救他免受這許多苦！』但是那位擅長游泳的弟兄，對於這件事比我知道得更清楚，他說，『如果我早一步去，他會死命的抓著我不放，那麼我們兩個就都沉下去了。一個將要淹死的人，在他筋疲力竭到再沒有絲毫的力量自救之前，是不能去救的。』

我們把事情放棄時， 神纔拿起

現在你明白了麼？當我們把事情放棄的時候，神纔拿起。祂一直要等到我們的力量到了盡頭，自己再不能作甚麼的時候，祂纔來作。神已經定罪屬於舊造的一切，將牠交給十字架，所以肉體是無益的。神已經宣告，我們只配死。

enough not to do the will of God, but you are not weak enough to keep out things altogether. You are still not weak enough. When you are reduced to utter weakness and are persuaded that you can do nothing whatever, then God will do everything." We all need to come to the point where we say: "Lord, I am unable to do anything for Thee, but I trust Thee to do everything in me."

I was once staying in a place in China with some twenty other brothers. There was inadequate provision for bathing in the home where we stayed, so we went for a daily plunge in the river. On one occasion a brother got cramp in his leg, and I suddenly saw he was sinking fast, so I motioned to another brother, who was an expert swimmer, to hasten to his rescue. But my astonishment he made no move. Growing desperate I cried out: "Don't you see the man is drowning?" and the other brothers, about as agitated as I was, shouted vigorously too. But our good swimmer still did not move. Calm and collected, he remained just where he was, apparently postponing the unwelcome task. Meantime the voice of the poor drowning brother grew fainter and his efforts feebler. In my heart I said: "I hate that man! Think of his letting a brother drown before his very eyes and not going to the rescue!"

But when the man was actually sinking, with a few swift strokes the swimmer was at his side, and both were soon safely ashore. Nevertheless, when I got an opportunity, I aired my views. "I have never seen any Christian who loved his life quite as much as you do," I said. "Think of the distress you would have saved that brother if you had considered yourself a little less and him and little more." But the swimmer, I soon discovered, knew his business better than I did. "Had I gone earlier," he said, "he would have clutched me so fast that both of us would have gone under. A drowning man cannot be saved until he is utterly exhausted and ceases to make the slightest effort to save himself."

WHEN WE GIVE UP THE CASE, THEN GOD WILL TAKE IT UP

Do you see the point? When we give up the case, then God will take it up. He is waiting until we are at an end of our resources and can do nothing more for ourselves. God has condemned all that is of the old creation and consigned it to the Cross. The flesh profiteth nothing! God has declared it to be fit only for death. If

如果我們真相信神的宣告，我們就該用行動來證實神的判決，那就是放棄所有為要得神喜歡，屬肉體的努力。（正常的基督徒生活，一四九至一五二頁。）

參讀：正常的基督徒生活，第九章。

we truly believe that, then we shall confirm God's verdict by abandoning all fleshly efforts to please Him. (The Normal Christian Life, ch. 9)

Further Reading: The Normal Christian Life, ch. 9.

羨慕—自由

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E 大調

4/4

E C[#]m A E B7 B E
 1 1 1 3 3 | 6 -- 6 | 5 1 4 3 | 2 -- 2 | 3 5 6 5 |

一 求主把我捆綁，我纔得着釋放；願主迫我向

F[#] B F[#] B7 E A C[#]7
 #4 3 2 5 i | 7 i 6 6 | 5 -- 5 | 5 3 2 1 | 6 -- 6 |

主繳械，我纔得勝奏捷；當我倚靠自己，我

F[#] B7 E F[#]m E A B7 E
 6 #4 3 2 | 7 -- 7 | 1 . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 --- ||

就失敗危亟；當主膀臂將我監禁，我手就更有勁。

二 我心未交主時， 真是軟弱愚癡，
 自己所願自己不行， 萬事漂流無定；
 主若未加鎖鍊， 就難自由進前，
 求主慈愛將它奴隸， 它纔會得能力。

三 我的生命未死， 終身總是喪失：
 勝少敗多，實無能力， 時為肉體歎息。
 我若沒有死過， 我就難以活着，
 求主使我脫離自己， 纔會完全得你。

四 我今認識了你， 也畧知道自己，
 所以今後真不願意 再藉天然能力。
 求主永遠的靈， 使我生命全釘，
 使我治死肉體行爲， 主興盛，我衰微。

Make me a captive, Lord

Longings — For Freedom

422

1. Make me a cap - tive, Lord. And then I shall be free; Force
 me to ren - der up my sword, And I shall con - q'ror be. I
 sink in life's a - larms When by my - self I stand, Im -
 pri - son me with - in Thine arms, And strong shall be my hand.

2. My heart is weak and poor
 Until it master find:
 It has no spring of action sure,
 It varies with the wind;
 It cannot freely move
 Till Thou hast wrought its chain;
 Enslave it with Thy matchless love,
 And deathless it shall reign.

3. My power is faint and low
 Till I have learned to serve:
 It wants the needed fire to glow,
 It wants the breeze to nerve;
 It cannot drive the world
 Until itself be driven;
 Its flag can only be unfurled
 When Thou shalt breathe from heaven.

4. My will is not my own
 Till Thou hast made it Thine;
 If it would reach the monarch's throne
 It must its crown resign;
 It only stands unbent
 Amid the clashing strife,
 When on Thy bosom it has leant,
 And found in Thee its life.

第四題 信徒為何受苦

Topic 4: Why Should Believers Suffer (S3-04)

林後 4：16 所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。

林後 4：17 因為我們這短暫輕微的苦楚，要極盡超越的為我們成就永遠重大的榮耀。

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.

17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory.

兩個創造—舊造與新造

每個得救之人的經歷，至少都能證明神是活的神；然而，只有為數較少的得救之人，領悟那住在他們裏面的神，乃是復活的神。如果我們對於活的神與復活的神之間的區別不是那樣清楚，當我們尋求往前時，在我們的經歷中會產生許多問題。

聖經說到兩個創造—舊造和新造。舊造之所以為舊，乃是因神聖性情沒有住在其中。有神就有新。在上的耶路撒冷之所以被稱為『新耶路撒冷』，是因牠滿了神。第一個創造雖然是神自己所產生的，神還要讓其進入死亡，好使其在復活裏顯出，成為帶有雙重性情的創造，就是將神與人的性情結合。

藉著受苦

被帶進新造

雖然舊造是藉著活神大能的手而得以存在，但神自己並沒有住在其中。舊造是神所創造的，展示神的大能，但並不展示祂的同在。舊造如何能被變化成為新造？乃是藉著神的進入。但祂的進入如何能得以確保？這裏就有了主要的難處。舊的性情必須被破碎，好使祂有路。弟兄姊妹，你人生的每一件事都必須經過死的嚴厲試驗，好為復活的神開路。你若僅僅認識活的神，你的認識就太客觀了一神

TWO CREATIONS—THE OLD AND THE NEW

The experience of every saved person provides at least some evidence that God is the living God, but comparatively few of the saved realize that the God who dwells within them is the God of resurrection. If the distinction between the living God and the God of resurrection is not clear to us, many problems will arise in our experience as we seek to press on.

The Bible speaks of two creations, the old and the new. The divine nature does not indwell the old creation and that is why it has become old. Where God is there is always newness. The Jerusalem above is called “New Jerusalem” because it is full of God. The first creation, though brought into being by God Himself, is by God Himself suffered to pass into death that it may emerge in resurrection as a creation of dual nature, i.e., combining the natures of God and man.

BEING BROUGHT INTO THE NEW CREATION

THROUGH SUFFERING

Though the old creation has come into being by the mighty hand of the living God, He Himself does not reside within it. It is created by Him and it displays His might, but it does not display His presence. How can the old creation be transformed into the new? By the incoming of God. But how can His incoming be secured? This is the point at which a major difficulty arises. The old nature must be shattered to make way for Him. Brothers and sisters, everything in your life must pass the supreme test of death to make a way for the God of resurrection. If you only know the living God, your knowledge will be too

仍是神，你仍是你。你需要認識復活的神；只有藉著死，祂纔能為祂自己開出一條路，進入你的生命裏面。

使神的性情得以作到人裏面

受苦的意義是甚麼？苦難所帶給舊造的毀壞，使復活的神有機會，將祂自己分賜到祂的造物裏，使他們經過死的過程，而在他們的構成裏，帶著神聖的元素從死裏出來。在宇宙中，特別是在神的兒女身上，受苦的主要目的，乃是使神的性情藉此得以作到人的性情裏。『我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』（林後四16。）藉著外面銷毀的過程，就有裏面更新的過程發生，將新的構成成分加到我們的生命裏。

使人能親自經歷復活的神

親愛的弟兄姊妹，藉著艱難與壓力，神聖的元素就作到我們這人的所是裏，我們就不再是沒有色澤的基督徒，乃是有屬天的色彩分賜到我們的生命裏，那是我們從前所缺少的。在宇宙中，苦難所帶來其他的果效都是附屬的；只有一個果效是主要的，就是要將活神所造、具有受造生命的人，帶進復活之神非受造的生命裏。乃是經過受苦，在死的經歷中，受造之物的生命纔得以與創造者的生命調和。沒有這樣厲害的經歷，我們也可以認識活的神；然而，只有經過死，我們纔能對復活的神有經歷上的認識。（譯自『復活的神』英文小冊。）

objective. God will be God; you will be you. You need to know the God of resurrection; and it is only through death that He can cleave a way for Himself into your life.

Divine Nature Being Wrought Into Man

What is the significance of suffering? This, that the devastation it brings to the old creation provides an opportunity for the God of resurrection to impart Himself to His creatures, so that they emerge from the death process with a divine element in their constitution. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man. "If indeed our outward man is decaying, yet our inward man is being renewed day by day." Through a process of outward decay an inward process is taking place that is adding a new constituent to our lives.

Causing Man to Experience the God of Resurrection Subjectively

Beloved brothers and sisters, through hardship and pressure a divine element is being wrought into the very fabric of our beings, so that we cease to be colorless Christians, but have a heavenly hue imparted to our lives that was lacking before. Whatever else suffering may effect in this universe is incidental; this is primary—to bring those whom the living God has made possessors of created life into the uncreated life of the God of resurrection. It is in the death experiences which come through suffering that the life of the creature is blended with the life of the Creator. We may know the living God without such drastic experiences, but only through death can we come to an experimental knowledge of the God of resurrection. (The God of Resurrection, p. 4, 13-17)

Further Reading: The God of Resurrection.

羨慕—與主交通

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降 E 大調

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E^b B^b Fm E^b
 5 -- 5 4 3 | 3 - 2 - 0 0 | 4 -- 4 3 2 | 3 - - - - - |
 一 如 果 我 的 道 路 引 我 去 受 苦,
 E^b Cm B^b7 E^b
 5 -- 5 6 7 | 1̇ - 5 - 0 0 | 5 4 3 - 2 - | 1 - - - - - |
 如 果 你 是 命 定 要 我 歷 艱 辛,
 B^b F7 B^b
 7 -- 7 6 5 | 5 - #4 - 0 0 | 6 -- 6 5 #4 | 5 - - - - - |
 就 願 你 我 從 茲 交 通 益 親 摯,
 E^b Cm A^b B^b7 E^b
 5 -- 5 6 7 | 1̇ - 5 - 0 0 | 1 2 3 - 2 - | 1 - - - - - ||
 時 也 刻 也 無 間, 彌 久 彌 香 甜。

二 如果地樂消滅, 求你多給天;
 雖然心可傷痛, 願靈仍讚頌;
 地的香甜聯結, 若因你分裂,
 就願你我之間, 聯結更香甜。

三 這路雖然孤單, 求你作我伴,
 用你笑容鼓舞 我來盡前途;
 主,我靠你恩力, 盼望能無己,
 作一潔淨器皿, 流出你生命。

If the path I travel

Longings — For Fellowship with Christ

377

1. If the path I travel Lead me to the cross,
 If the way Thou choos-est Lead to pain and loss,
 Let the com-pen-sa-tion Dai-ly, hour-ly, be
 Sha-dow-less com-mun-ion, Bless-ed Lord, with Thee.

2. If there's less of earth joy,
 Give, Lord, more of heaven.
 Let the spirit praise Thee,
 Though the heart be riven;
 If sweet earthly ties, Lord,
 Break at Thy decree,
 Let the tie that binds us,
 Closer, sweeter, be.

3. Lonely though the pathway,
 Cheer it with Thy smile;
 Be Thou my companion
 Through earth's little while;
 Selfless may I live, Lord,
 By Thy grace to be
 Just a cleansed channel
 For Thy life through me.

第五題 神藉環境 使信徒得益處

Topic 5: God Using Environments To Work Together For Good To Believers (S3-05)

羅 8 : 28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

神使萬有都互相効力， 叫愛神的人得益處

GOD CAUSING ALL THINGS TO WORK TOGETHER FOR GOOD TO THOSE WHO LOVE HIM

羅馬八章二十八節說，『還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。』聖靈在我們裏面歎息，為我們代求，父神就答應這代求，使萬有都互相効力，叫我們得益處。『萬有』原文意萬人、萬事、萬物，一切的一切。父神是主宰一切的，祂安排每件事。祂知道你需要幾根頭髮，（太十 30，）你該有幾個兒女。不要埋怨你的兒女，因為神給你的不會多於或少於你所需要的。祂是主宰一切的，祂知道。祂知道你需要順從的兒女或頑皮的兒女；祂知道你需要男孩或女孩。我一再說，祂知道。祂使萬人、萬事、萬物都互相効力，叫你得益處。似乎神為你犧牲每個人。對妻子而言，丈夫是犧牲品；對丈夫而言，妻子是犧牲品。對兒女而言，父母是犧牲品；對父母而言，兒女是犧牲品。誰能作這樣的工作？惟有神。我曾告訴主：『主，為甚麼你單單為我犧牲每個人？』我裏面感覺到，與我配搭的眾弟兄，甚至眾召會，都為我犧牲了。妻子受苦的時候，丈夫更受苦；兒女受苦的時候，父母更受苦。讚美主，神使萬人、萬事、萬物都互相効力，叫愛祂、蒙祂呼召的人得益處，目的是要成全祂的定旨。

We have verse 28 which says, “And we know that God causes all things to work together for good to those who love God, to those who are called according to the purpose.” The Holy Spirit groans within us, interceding for us, and God the Father answers this intercession by causing all things to work together for good. In Greek the word translated “all things” means all matters, all persons, all things, all in all. God the Father is sovereign and He arranges everything. He knows how many hairs you need (Matt. 10:30) and how many children you should have. Do not complain about your children, for God will not give you more or less than you need. He is sovereign. He knows. He knows whether you need obedient children or naughty children. He knows whether you need boys or girls. Again and again I say that He knows. He causes all things, all matters, and all persons to work together for your good. It seems that God sacrifices everyone for you. To the wife her husband is a sacrifice, and to the husband his wife is a sacrifice. To the children the parents are a sacrifice, and to the parents the children are a sacrifice. Who can do such a work? Only God. I have told the Lord, “Lord, why do You sacrifice everyone just for me?” I have the inward sensation that all the brothers with whom I coordinate and even all the churches are sacrifices for me. Nevertheless, when you suffer, I suffer more. When the wife suffers loss, the husband suffers more, and when the children suffer, the parents suffer more. Praise the Lord that God causes all things, all matters, and all persons to work together for good to those who love Him and who have been called by Him to the end that He may fulfill His purpose.

神的目的是要成全祂的定旨

神豫先定了我們的定命，但如果沒有使萬有都為我們互相効力的神聖安排，這定命絕不能完成。我們的定命是要模成神長子的形像。我們還沒有完全在神長子的形像裏，但父神正在計畫、模塑並實施，使萬有互相効力，叫我們得益處。讚美主！我們長大的時候，祂就在模塑。

我們都該受安慰。你若有好妻子，要為著你的好妻子讚美主。你若有難辦的妻子，更要為此讚美主。無論你有好妻子或難辦的妻子，好丈夫或難辦的丈夫，順從的兒女或頑皮的兒女—無論你有甚麼，你都該受安慰。你該告訴主：『主，我會犯錯，也犯了許多錯，但你永不會錯。甚至我的錯也在你手中。你若不允許我犯錯，你只要動動你的小指頭，調度環境，我就不會犯錯。一切都在你手中。』所以，我們都必須受安慰。

絕不要禱告求苦難來臨， 乃要禱告求父使苦難離開你

然而，不要屬靈到走極端，禱告父給你苦難。反而你該禱告：『父，救我脫離試誘，救我脫離各種苦難，使我離開各種攪擾。』雖然你這樣禱告，但有些艱難和患難仍會臨到你。這些事臨到的時候，不要埋怨，也不要受攪擾，乃要說，『父，為這事感謝你。父，若是可能，就把這杯從我撤去。然而，父，不要成就我的意思，只要成就你的意思。』這是正確的態度。絕不要禱告求苦難來臨，乃要禱告求父使苦難離開你。一面我們必須這樣禱告；另一面我們必須對父所賜給我們的一切喜樂，因為我們知道一切都在祂手中，臨到我們是要叫我們模成祂長子的形像。這模成是豫備叫我們得榮耀。

GOD'S GOAL BEING TO ACCOMPLISH HIS PURPOSE

God has determined our destiny beforehand, and this destiny can never be fulfilled without the divine arrangement which causes all things to work together for us. Our destiny is to be conformed to the image of the firstborn Son of God. We are not yet fully in the image of the firstborn Son of God, but God the Father is planning, molding, and performing by causing all things to work together for good. Praise the Lord! While we are growing, He is molding.

We all should be comforted. If you have a nice wife, praise the Lord for your nice wife. If you have a difficult wife, praise the Lord even more for your difficult wife. Whether you have a nice wife or a difficult wife, a nice husband or a difficult husband, obedient children or naughty children—whatever you have you should be comforted. You should tell the Lord, “Lord, I can make and I have made many mistakes, but You can never be mistaken. Even my mistakes are in Your hands. If You do not allow me to make a mistake, You just move Your little finger and change the situation and I will not make one. Everything is in Your hands.” Therefore, we all must be comforted.

NEVER PRAYING FOR SUFFERINGS TO COME, BUT PRAYING TO THE FATHER TO BE DELIVERED FROM SUFFERINGS

However, do not be so spiritual that you go to an extreme and pray the Father to give you suffering. Do not pray for sufferings. Instead you should pray, “Father, deliver me from temptation. Deliver me from all manner of sufferings. Keep me away from every kind of disturbance.” Although you pray in this way, some hardships and afflictions will visit you. When they come, do not complain and do not be troubled, but say, “Father, thank You for this. Father, if it is possible, take this cup away from me. Nevertheless, Father, not my will but Thine be done.” This is the proper attitude. Never pray that sufferings come, but pray the Father to keep sufferings away from you. However, when the sufferings come, do not be disappointed; accept them and continue to pray, “Father, if possible take this away. Keep me in Your presence, away from every trouble and distraction.” On one hand we must pray in this way; on the other hand we must be happy with all that the Father gives us, because we know that everything is in His hands and comes our way that we may be conformed to the image of His firstborn Son. This conformation is the preparation for our glorification.

患難是眷臨我們之恩典的化身

我們若說，我們寶貴恩典卻不寶貴患難，這就好像說，我們愛神卻不愛耶穌。然而，拒絕耶穌就是拒絕神。同樣，拒絕患難就是拒絕恩典。為甚麼神成為肉體？因為祂要臨到我們。神成為肉體就是祂恩典的眷臨。當然，我們都愛神這樣的眷臨。我們若愛祂的眷臨，就必須愛祂的成為肉體。恩典與患難是一樣的；患難是眷臨我們之恩典的化身。雖然，我們愛神的恩典，但我們也必須親吻患難，就是恩典的化身，恩典甜美的眷臨。

蓋恩夫人說，她親吻神賜給她的十字架。許多人不喜歡十字架，因為牠是苦難、患難。相反的，蓋恩夫人卻領悟十字架將神帶給她。蓋恩夫人說，『神給我十字架，十字架也把神帶給我。』患難是十字架，而恩典是神作我們的分，給我們享受。這恩典主要是以患難的形態眷臨我們。

老練是一種蒙稱許的品質， 是忍受並經歷患難和試驗的結果

忍耐生老練。（羅五 4。）老練是一種蒙稱許的品質或屬性，是忍受並經歷患難和試驗的結果。因此，老練是能被稱許的品質或屬性。有時候，年輕弟兄很難得著別人的稱許。他們需要忍耐，這忍耐產生容易被別人稱許的品質。患難帶進忍耐，忍耐產生蒙稱許的品質。這裏的老練，含經歷的意思；然而這裏所指的，主要不是經歷本身，乃是藉著受苦的經歷所得著的屬性或美德。你越受苦，就越有忍耐，也越產生蒙稱許的美德。蒙稱許不是我們天生就有的屬性。

TRIBULATION BEING THE INCARNATION OF GRACE VISITING US

If we say that we appreciate grace but not tribulation, it is like saying that we love God but not Jesus. However, to reject Jesus is to reject God. Likewise, to reject tribulation is to reject grace. Why was God incarnated? Because He wanted to come to us. The incarnation of God was His gracious visitation. Surely we all love such a visit from God. If we love His visit, we must love His incarnation. It is the same with grace and tribulation. Tribulation is the incarnation of grace visiting us. Although we love God's grace, we must also kiss the tribulation, which is the incarnation of grace, the sweet visitation of grace.

Madame Guyon said that she kissed the crosses given to her. Many people dislike the cross because it is a suffering, a tribulation. Madame Guyon, on the contrary, kissed each cross, waiting for more to come, because she realized that the cross brought God to her. Madame Guyon said, "God gives me the cross, and the cross brings me God." She welcomed the cross, for when she had the cross she had God. Tribulation is a cross, and grace is God as our portion for our enjoyment. This grace mainly visits us in the form of tribulation.

APPROVEDNES BEING AN APPROVED QUALITY RESULTING FROM THE ENDURANCE OF TRIBULATION AND TESTING

Endurance produces approvedness (5:4). Approvedness is an approved quality resulting from the endurance of tribulation and testing. Thus, approvedness is a quality or attribute that can be approved. At times, it is difficult for young brothers to have the approval of others. They need the endurance which produces a quality that is easily approved by others. Tribulation issues in endurance, and endurance brings forth the quality of approvedness. Some versions translate the Greek word here as "experience." This is correct, for approvedness includes experience. However, it is not primarily the experience itself, but the attribute or virtue which is acquired through the experiences of suffering. The more you suffer, the more you have endurance, and the more the virtue of approvedness will be produced. Approvedness is not an attribute we have by our natural birth.

想想未經鍛煉之金子的例子。雖然牠是真金，卻未經鍛煉，也不吸引人。牠需要鍛煉的火。金越受到火燒，就越產生蒙稱許的品質。在焚燒、試煉之後，金子就得著容易被人稱許的品質。可能許多年輕人就像未經鍛煉的金子。他們不需要磨光或上色；他們需要焚燒。

有些愛主的聖徒有一些生命和亮光，他們就因此以為適合為主作工；然而，他們缺少蒙稱許的品質。一面，他們無論往那裏去，都能有果效；另一面，他們是未經鍛煉的，缺少使人喜樂、甜美、並舒適的美德。他們有蒙稱許的反面，我們可稱為不蒙稱許。為甚麼你的情形起初很好，一段時期以後卻相當差？起初的好，是因為你所得著的恩賜和亮光；後來不能一直好，是因為你未經鍛煉，缺少蒙稱許的品質。我們若有蒙稱許的美德，就不會成為別人的難處。我們都必須禱告：『主，給我蒙稱許的品質。』（羅馬書生命讀經，二九三至二九五、一二三至一二五頁。）

參讀：羅馬書生命讀經，第二十一、九篇。

Consider the example of raw gold. Although it is genuine gold, it is raw and unattractive. It needs the purifying fire. The more the gold suffers the burning of the fire, the more an approved quality will be produced. After burning and trial, the gold acquires a quality that is easily approved by everyone. Perhaps, many of the young people are like raw gold. They do not need polishing or painting; they need burning.

Some of the saints who love the Lord have an amount of life and light. Because they have these things, they think they are suitable to work for the Lord. However, they lack approvedness. On the one hand, they can be productive wherever they go; on the other hand, they are raw and lack the virtue which makes people happy, sweet, and comfortable. They have the opposite of approvedness, what we may call disapprovedness. Why was your situation so good at the beginning, but quite poor after a period of time? It was good at the beginning because of your gift and the light you had. It did not continue well because you were so raw, lacking the quality of approvedness. If we have the virtue of approvedness, we will not be a problem to others. We all must pray, "Lord, grant me approvedness." (Life-study of Romans, pp. 105-107, 247-249)

Further Reading: Life-study of Romans, msg. 21, 9.

奉獻—跟隨主

特副 (英 461)

降 A 大調

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$\overset{A^b}{5}$ $\underline{1}$ \cdot $\underline{2}$ $\underline{3}$ $\underline{3}$ $\underline{2}$ $\underline{1}$ | $\overset{D^b}{1}$ $\underline{1}$ $\underline{7}$ $\underline{6}$ $\underline{5}$ - | $\overset{A^b}{5}$ $\underline{7}$ $\underline{7}$ $\underline{7}$
 一 我 今 願 跟 隨 耶 穌, 不 論 走 何 路: 或 是 平 坦
 $\underline{7}$ $\underline{2}$ $\underline{2}$ $\underline{7}$ | $\overset{A^b}{1}$ $\underline{4}$ $\underline{3}$ $\overset{E^b}{2}$ - | $\overset{A^b}{5}$ $\underline{5}$ $\underline{1}$ $\underline{2}$ $\underline{3}$ $\underline{3}$ $\underline{2}$ $\underline{1}$ |
 大 路, 或 是 崎 嶇 窄 途; 既 有 救 主 親 自 相 輔,
 $\overset{D^b}{1}$ $\underline{1}$ $\underline{7}$ $\underline{6}$ $\overset{A^b}{5}$ - | $\overset{D^b}{6}$ $\underline{7}$ $\underline{1}$ $\underline{2}$ $\overset{A^b}{3}$ $\underline{3}$ $\underline{5}$ $\underline{4}$ | $\overset{E^b}{3}$ $\underline{2}$ $\underline{1}$ - |
 我 就 不 躊 躇, 一 路 跟 隨 耶 穌, 直 到 進 國 度。
 $\underline{3}$ $\underline{5}$ $\underline{3}$ \cdot $\underline{2}$ $\underline{1}$ | $\overset{D^b}{1}$ \cdot $\underline{2}$ $\underline{1}$ $\underline{6}$ $\overset{A^b}{6}$ $\underline{5}$ | $\overset{E^b}{7}$ $\underline{7}$ $\underline{7}$
 (副) 跟 隨! 跟 隨! 我 願 跟 隨 耶 穌! 不 論 福,
 $\overset{A^b}{1}$ $\underline{1}$ $\underline{1}$ | $\overset{E^b}{2}$ $\underline{3}$ $\underline{4}$ $\underline{3}$ $\underline{2}$ - | $\overset{A^b}{3}$ $\underline{5}$ $\underline{3}$ \cdot $\underline{2}$ $\underline{1}$ | $\overset{D^b}{1}$ \cdot $\underline{2}$ $\underline{1}$ $\underline{6}$
 不 論 苦, 我 必 跟 隨 主! 跟 隨! 跟 隨! 我 願 跟 隨
 $\overset{A^b}{6}$ $\underline{5}$ | $\overset{D^b}{6}$ $\underline{7}$ $\underline{1}$ $\underline{2}$ $\overset{A^b}{3}$ $\underline{3}$ $\underline{5}$ $\underline{4}$ | $\overset{E^b}{3}$ $\underline{2}$ $\underline{1}$ - ||
 耶 穌! 不 論 領 我 何 處, 我 必 跟 隨 主!

二 我今願跟隨耶穌,不論在何處:

或在明媚樂土,或在死蔭幽谷;

既有救主親自照護,我就不感苦;

處處跟隨耶穌,直到末一步。

三 我今願跟隨耶穌,不論時何如:

或是陽光滿目,或是黑雲密布;

既有救主親自部署,我就無所顧;

時時跟隨耶穌,一直到天曙。

Down in the valley with my Savior I would go

Consecration — Following the Lord

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1. Down in the valley with my Savior I would go, Where the flowers are blooming and the sweet waters flow;
 Ev-erywhere He leads me I would fol-low, fol-low on, Walking in His footsteps till the crown be won.
Chorus
 (C) Fol - low! fol - low! I would fol-low Je - sus! A - nywhere, ev-erywhere, I would fol-low on!
 Fol - low! fol - low! I would fol-low Je - sus! Ev-erywhere He leads me I would fol - low on!

2. Down in the valley with my Savior I would go,

Where the storms are sweeping and the dark waters flow;

With His hand to lead me I will never, never fear,

Dangers cannot fright me if my Lord is near.

3. Down in the valley, or upon the mountain steep,

Close beside my Savior would my heart ever keep;

He will lead me safely in the path that He has trod,

Up to where they gather in the rest of God.

第六題 『和彼得』

Topic 6: AND PETER (S3-06)

太 28：7 快去告訴祂的門徒，祂已經從死人中復活，並且看哪，祂在你們以先往加利利去，在那裏你們要看見祂。看哪，我已經告訴你們了。

可 16：7 你們要去告訴祂的門徒和彼得說，祂在你們以先往加利利去，在那裏你們要看見祂，正如祂從前所告訴你們的。

Matt. 28:7 And go quickly and tell His disciples that He has been raised from the dead, and behold, He goes before you into Galilee. There you will see Him. Behold, I have told you.

Mark 16:7 But go, tell His disciples and Peter that He is going before you into Galilee. There you will see Him, even as He told you.

跌倒的彼得

福音書都記主復活顯現的事，惟獨馬可福音特別有『和彼得』這一句話。為甚麼不說，告訴祂的門徒和約翰呢？（約翰是主所愛的。）為甚麼不說，告訴祂的門徒和多馬呢？（多馬疑惑主的復活。）天使沒有特地題到那些頂好、頂有需要的門徒，乃是特地題到彼得，這是為甚麼呢？彼得有甚麼比別人不同呢？

彼得是一個怎樣的人呢？他在主復活前三天犯了一個大罪——叫主不能在父的使者面前認他的大罪。但是，主要人把祂的復活去告訴門徒和彼得。『和彼得』這句話，包含著何等深長的意思！如果弟兄姊妹有彼得那樣的經歷，就要想：

『哦，我是彼得，是已經跌倒了的。我所犯的，不是一件平常的罪，恐怕我不能再親近主了，恐怕主已經棄絕我了，我曾承認祂是基督，祂是神的兒子。我曾對祂說，「你有永遠生命的話，我們還歸從誰？」但我在眼看主就要釘十字架的時候跌倒了。我犯了一個最大的罪——不認祂。』

THE FALLEN PETER

All of the four Gospels record the story of the Lord's resurrection. But only the Gospel of Mark has the words "and Peter." Since John was the one whom the Lord loved, why does the Bible not say "and John"? Since Thomas was doubtful about the Lord's resurrection, why does it not say "and Thomas"? The angel did not mention the best disciples or the most needy disciples. He specifically mentioned Peter. Why? What made Peter different from the others?

What kind of person was Peter? Three days before the resurrection, Peter committed a great sin, a sin that would cause the Lord not to confess him before the Father's angels. Peter not only denied the Lord before men, he even denied the Lord before a maid who was despised by others at that time. But the Lord wanted the women to tell the disciples and Peter about His resurrection. The words "and Peter" have a very deep meaning! If any brother or sister had Peter's experience, they might think:

"Oh! I have fallen. The sin which I have committed is not a common sin. I am afraid that I cannot draw close to the Lord anymore. The Lord might have already forsaken me. At one time I confessed that He was the Christ, the Son of the living God. At another time I said to Him, 'Lord, to whom shall we go? You have words of eternal life.' But eventually, I fell just as the Lord was about to be crucified. I committed the great sin of denying Him."

主特別題到彼得—

這是福音

哦，一個跌倒的彼得，犯罪的彼得，不認主的彼得，主還特別的題到他，這是福音！弟兄姊妹，你知道不知道，主一次拯救了你，就要永遠拯救你麼？你雖然灰心，主卻永不灰心。犯罪的你，雖然覺得回到祂那裏有點難以爲情，但是，被你得罪的祂，並不以爲你回到祂那裏有何不可。彼得的情形和主的要求相去太遠了，他今天怎敢去見主呢？但是，他到底還是去見主了，他只因著『和彼得』這句話，他就敢去見祂了。弟兄姊妹，如果你知道『和彼得』這句話裏面的存心，還能毅遠離祂而不回頭麼？如果你知道『和彼得』這句話的深意，你就不能不親近主了。

你不能不向祂奔跑

今天你不愛祂，不親近祂，不回到祂那裏，是很容易的；但是，要祂不愛你，忘記你，棄絕你，卻是作不到。你跌倒了，祂能叫你起來。你雖然好像再也不能親近祂；但是，你若在信心裏記得『和彼得』這句話，你就能親近祂。當我們要親近主，又好像相距很遠，無力親近主時，我們要記得『和彼得』這句話。主並沒有丟棄彼得，主也沒有丟棄你。『和彼得』的意思也就是『和你』——這個像彼得那樣失敗的『你！』。但願我們看見主對我們的心是何等的心。你如果看見了主的心，你就不能不向祂奔跑了。（倪柝聲文集第一輯第十八冊，一一至一五頁。）

參讀：倪柝聲文集第一輯第十八冊，和彼得。

THE LORD SPECIFICALLY MENTIONING PETER—

THIS IS THE GOSPEL

Here was a fallen, sinful Peter, a Peter who had denied the Lord. Yet the Lord specifically mentioned him. This is the gospel! Brothers and sisters, do you know that once the Lord saves you, He saves you eternally? Although you may be discouraged, the Lord will never be discouraged. A sinful person like you may feel shame in turning back to Him, but the One you have sinned against considers that there is nothing wrong in returning to Him. His condition was far below the Lord's requirements. How could he dare to go see Him? But he went to meet the Lord anyway. He dared to go because of the words "and Peter." Brothers and sisters, if you know the Lord's intention behind the words "and Peter," will you still turn away from Him, instead of turning toward Him? If you realize the profound significance of the words "and Peter," you have to come near to the Lord.

YOU WILL RUN TOWARD THE LORD

It may be very easy for you not to love Him, draw near to Him, or return to Him; but it is impossible for Him to forget you, forsake you, or not love you. If you fall, He can make you rise up again. Although it seems that you will not be able to draw near to Him anymore, remember in faith the words "and Peter," and you will be able to draw near to Him. When you want to come close to the Lord, but feel that you are very far from Him and have no strength to come near to Him, you need to remember the words "and Peter." The Lord did not desert Peter, and neither has He forsaken you. "And Peter" means "and you"—"you" who have failed like Peter. May you see the Lord's heart for you. If you see the Lord's heart, you will run toward Him. (CWWN, Vol. 18, pp. 251-254).

Further Reading: CWWN, Vol. 18, And Peter.

7 7 7 7 雙重 (英 284)

降 E 大調

3/2

1 2 | 3 -- 3 4 4 | 3 --- 3 4 | 5 -- 5 4 3 | 2 ---

一 永 遠 的 愛 已 愛 我, 這 愛 藉 恩 我 賞 識;

1 2 | 3 -- 3 4 4 | 3 --- 5 5 | 5 -- #4 3 4 | 5 ---

聖 靈 從 上 來 吹 着, 為 要 如 此 來 指 示。

5 4 | 3 -- 3 4 3 | 6 --- 6 6 | 5 -- 5 4 3 | 2 ---

哦, 這 豐 滿 的 平 安! 哦, 這 神 聖 的 歡 樂!

|| : 3 4 | 5 -- 5 6 7 | 1 --- 7 6 | 5 -- 5 4 2 | 1 --- : ||

在 這 不 息 愛 裏 面, 我 是 屬 祂, 祂 屬 我。

- 二 頭上之天何蔚藍, 四周之地也青綠;
有一景色更鮮豔, 無主之目從未睹;
鳥鳴變為更音樂, 花美使我更快活,
自從我心能領畧: 我是屬祂, 祂屬我。
- 三 有事曾使我驚恐, 今不再擾我安息;
靠在永久膀臂中, 枕在愛的胸懷裏。
哦, 願永遠臥於此, 憂疑、自己, 全逃脫,
當祂柔聲的指示: 我是屬祂, 祂屬我。
- 四 我是永遠只屬祂, 誰能使祂與我分?
祂在我心來安家, 有福、安息滿我心。
天地可以都廢去, 亮光也可全衰落,
但主與我永同居, 我是屬祂, 祂屬我。

Loved with everlasting love

Assurance and Joy of Salvation — Loved by the Lord

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1. Loved with ev - er - last - ing love, Led by grace that love to
know; Spir - it, breath - ing from a - bove, Thou hast taught me it is
so. Oh, this full and per - fect peace! Oh, this trans - port all di -
vine! In a love which can - not cease, I am His, and He is
mine. In a love which can - not cease, I am His, and He is mine.

2. Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flow'rs with deeper beauties shine,
Since I know, as now I know,
I am His, and He is mine.
3. Things that once were wild alarms
Cannot now disturb my rest;
Closed in everlasting arms,
Pillowed on the loving breast.
Oh, to lie forever here,
Doubt and care and self resign,
While He whispers in my ear,
I am His, and He is mine.
4. His forever, only His:
Who the Lord and me shall part?
Ah, with what a rest of bliss
Christ can fill the loving heart.
Heaven and earth may fade and flee,
Firstborn light in gloom decline;
But, while God and I shall be,
I am His, and He is mine.

第七題 寶貝在瓦器裏

Topic 7: The Treasure In Earthen Vessels (S3-07)

林後 4 : 7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；

林後 4 : 8 我們四面受壓，卻不被困住；出路絕了，卻非絕無出路；

林後 4 : 9 遭逼迫，卻不被撇棄；打倒了，卻不至滅亡。

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

8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;

9 Persecuted but not abandoned; cast down but not destroyed.

林後四章七節的『這寶貝』，就是內住的基督，在我們這些瓦器裏，乃是基督徒生活神聖供應的源頭。作新約執事的使徒，靠這寶貝超越的能力，就能過釘十字架的生活，使他們所供應基督復活的生命得以顯明。因此，他們將真理顯揚出來，使福音得以照耀。（新約聖經恢復本，林後四 7 註 2。）

In 2 Corinthians 4:7 this treasure, the indwelling Christ, in us, the earthen vessel, is the divine source of the supply for the Christian life. It is by the excellent power of this treasure that the apostles as the ministers of the new covenant were capable of living a crucified life that the resurrection life of Christ, whom they ministered, might be manifested. Thus, they manifested the truth for the shining of the gospel. (The New Testament Recovery Version, 2 Cor. 4:7, footnote 2)

寶貝從瓦器裏顯明出來

許多人在他的頭腦裏，都有一個理想的基督徒。請你記得，那一個是你製造的，不是神所創造的。那一個基督徒不存在，並且神也不要那一個。在這裏我們遇見那一個瓦器，但是特別的點就是有寶貝擺在這一個瓦器裏。這寶貝遮蓋了瓦器，這寶貝從瓦器裏面顯出來；這一個叫作基督徒。你看見在這裏有一個人，他在那裏怕；但是他又在那裏剛強。他在那裏心裏作難，但是他在那裏仰望。他在那裏是四面受壓，但是他卻不被困住。他雖然遭逼迫，但是他還不以為是被撇棄、被棄絕。看他的樣子是被打倒了，但他卻不至滅亡。（林後四 7 ~ 9。）你看見他軟弱，但是他說，我軟弱的時候就有能力了。（十二 10 下。）你看見他身上帶著耶穌的治死，但是他說，耶穌的生命也顯明在我身體上。（四 10。）你看見他有惡名，他也有美名；他似乎是迷惑人的，卻是真誠的；他似乎在死，卻是活著的；

THE TREASURE MANIFESTED IN EARTHEN VESSELS

Many people have a concept of an ideal Christian. Please remember that this ideal was created by us, not by God. That kind of ideal Christian does not exist, nor does God want us to be such. Here we meet an earthen vessel, but the special characteristic of this earthen vessel is that a treasure has been put into it. The treasure transcends and overshadows the earthen vessel and manifests itself from within the vessel. This is the meaning...of being a Christian. In Paul, we see a man who was afraid yet strong. He was troubled in his heart yet had hope. He was surrounded by enemies yet was not captured. Although he met with persecution, he did not feel rejected or cast aside. He seemingly was knocked down, but he did not die (2 Cor. 4:7-9). We see his weaknesses, but when he was weak, he was powerful (12:10b). We see him bearing about in the body the putting to death of Jesus, but the life of Jesus was manifested in his body (4:10). We see him being slandered, but he had a good name. He seemingly led others astray, but he was honest....He seemingly was about to die, but he lived. He seemingly was punished, but not unto death. He

他似乎受管教，卻是不被治死；他似乎憂愁，卻是常常喜樂；他似乎貧窮，卻叫許多人富足；他似乎一無所有，卻是擁有萬有。（六 8～10。）我告訴你們，這個叫作基督徒。

神的能力在人的軟弱上顯出來

保羅為著肉身上有一根刺，曾三次求過主，盼望主把這一根刺替他挪開。但是主對他說，我的恩典是殼你用的。（十二 8～9。）為著刺的存在，主就加增恩典；為著軟弱的存在，主就加增能力。

我病倒在牀上的時候，我就求神更清楚的給我看見這事。我裏面就有這一個意思，好像在這裏有一隻船，喫水要喫十尺，要有十尺深的水，纔能駛得過去。在這裏有一塊礁石，牠從江的底凸出來五尺高。我就求神說，主若肯，求你把這塊石頭給我挪去，讓這喫十尺水的船駛得過去。但是神問我一句話：是把礁石挪掉好，或者是把水漲高五尺好？我說，水漲高五尺好。

屬靈的矛盾生活

有許多人，他們對我說，我替家裏甚麼人禱告，或者說，我為著某一個病禱告，我為著某一件事情禱告。我就問他們，事情怎樣？他們分別說，我信，我信神要立刻醫治我的病，我信神定規要救我的兒子，定規要叫我的丈夫得救。都定規得很，定規是這樣，一點疑惑都沒有。但是我告訴你們說，等一等你要看見，他們病的還是病，兒子還是不悔改，丈夫還是不悔改，難處還是存在。甚麼緣故？因為那一個信心是在天使身上的，不是在瓦器裏面。那一個信心是抽象的。我能殼說，世界上沒有這麼大的信心。

我歡喜看見當初的召會聚集替彼得禱告，救他脫離兇惡之人的手。神聽他們的禱告。彼得回來叩門，他們說，這恐怕是彼得的天使來了。（徒十二 12～15。）你們看見麼？這是信心，真實的信心。神能聽禱告的信心，但是人的軟弱還擺在裏面，你一點沒有看見人的軟弱藏起來。今天有些人的信心比馬利亞、馬可那一家人的信心還要大，非常

seemingly was sad, but he always rejoiced. He seemingly was poor, but he made many rich. He seemingly had nothing, but he had everything (6:8-10). This is a real Christian.

GOD'S POWER BEING MANIFESTED IN MAN'S WEAKNESS

Paul prayed to God three times about that thorn, but the Lord was not willing to do anything. Instead, He said, "My grace is sufficient for you." The Lord increased His grace because of the thorn. The Lord increased His power because of the weakness.

As I lay in bed, I asked the Lord to show me more clearly what this was all about. Inwardly, I had the impression of a boat in a river. The boat required ten feet of water for navigation. In the river, however, a submerged rock rose five feet from the bottom of the river. If the Lord so desired, He could remove the boulder to let the boat pass, but within there was a question: "Would it be better for Me to remove the rock or to increase the water level by five feet?" God asked me if it would be better to remove the boulder or to increase the water level by five feet. I told the Lord that it would be better to increase the water level by five feet.

THE PARADOXICAL SPIRITUAL LIFE

Many of them said that they were praying for a certain family member, a certain sickness, or a certain matter. I asked them how it was going. They each told me that they believed God would heal their illnesses or save their sons and spouses. They were all very confident, so confident that they did not have the slightest doubt. But we should wait and see. The sick ones are still ill, the sons and spouses are still unrepentant, and the difficult matters still remain. Their kind of faith belongs to the angels, not to earthen vessels. Their faith is too abstract; it is too good. No one in the world has such great faith.

I like reading about the prayer of the early church for Peter to be freed from the hands of evil men. God heard their prayer. When Peter returned to the house and knocked on the door, they said that it must be his angel (Acts 12:12-15). Do we see that this is faith, real faith? God heard the prayers, but human weakness was in it. We do not see them doing anything to hide their weaknesses. Some people today have greater faith than those in the house of Mary and Mark. They are so certain that God will send

有把握，相信神定規差遣天使，相信神定規把所有監牢的門都打開；或者說，風吹一下是彼得叩門了，雨打一下又是彼得叩門了，這樣的人太相信了；但是，還不是那麼一回事。我頂直的對你們說，那一種的基督徒只能他自己作，只能欺騙那一班能欺騙的人。我說人的疑惑的確可恨，我也承認疑惑是罪。從瓦器所出來的，沒有一樣是可悅納的；但是問題不是瓦器，問題是寶貝擺進去。不是改良瓦器，修理瓦器，乃是把寶貝擺在瓦器裏。

今天我知道有許多基督徒的生活，有許多基督徒的行為都是人作的，不是寶貝的顯現。都是人在那裏作，都是人在那裏偽裝，都是行為。一個正常基督徒的生活，我能說這樣說，當你在神面前真實有把握的時候，實實在在把握的時候，你反而在神面前覺得，也許我會錯。你在神面前真實剛強的時候，你反而同時在裏面覺得你不行。你在神面前真實勇敢的時候，你在裏面反而覺得懼怕。你在那裏真實頂快樂的時候，你同時覺得這裏面有事情。這一種的矛盾，就是證明瓦器裏面有寶貝。

人的軟弱不能限制神的能力

末了，有一件事我們要特別感謝神的，就是人任何的軟弱，都不能限制神的能力。神就是要我們達到一個地步，給我們看看人所有的一切，不過作神藏寶貝的瓦器。人所有的一切，從來沒有一樣能殼埋藏神的寶貝。所以每一次碰著灰心的時候，就不要灰心。我雖然不能作，讓積極的進來，那一個積極的一進來，就要顯得更亮、更好、更榮耀。許多時候，我們禱告，我們疑惑了，我們覺得完結了，如果信心一進來，那一個疑惑雖然還在那裏，但信心能殼叫寶貝顯得更大，能殼叫寶貝在那裏顯得更榮耀。我在這裏不是說理想，我知道我所說的話。在所有的瓦器裏，神的寶貝都能殼彰顯。這一個屬靈的矛盾，是基督徒所寶貝的地方。就是在這一個屬靈的矛盾裏，我們纔能生活。就是在這一個屬靈的矛盾裏，我們纔起首認識神。

an angel and break the lock on the prison doors. Perhaps they are like those in the examples we gave on the Lord's Day. If the wind blows, they say it is Peter knocking. If the rain strikes the house, they say Peter is knocking. These people have such great faith, but what they believe does not happen. Let me say frankly: This kind of Christian can only do things by himself and cheat a group of gullible people. Those who know God will say that there is an earthen vessel in Christianity. In Christianity the treasure is in earthen vessels. Human doubt is really an abomination, and it is sin. Nothing that comes from the earthen vessel alone can be accepted. The crucial matter is not the earthen vessel, but the fact that a treasure has been placed in it. We do not need to improve or fix the earthen vessel. The treasure has been placed into the vessel.

Many Christians have a life and walk that are all too artificial; they do not express the treasure. These ones only have human endeavor, performance, and outward behavior. A normal Christian life, however, is one in which one may doubt even in the moments of his greatest assurance. It is one in which one finds himself inwardly weak even in the moments of his greatest strength, inwardly fearful in the midst of real courage before God, and inwardly doubting in the moments of exhilarating joy. This kind of paradox proves that the treasure is in the earthen vessel.

HUMAN WEAKNESS NOT LIMITING GOD'S POWER

Finally, I would like to say that I especially thank God because no human weakness can limit God's power. God wants us to arrive at the point where we see that everything human is just an earthen vessel to contain God's treasure. Nothing human is able to bury God's treasure. We do not need to be disappointed when we meet with disappointment. Although we cannot make it, we should allow something positive to come in, and when it does, it shines better, more brightly, and more gloriously. Many times we have doubts after praying, and we think that everything is finished. When faith comes, however, it magnifies the treasure despite the lingering presence of doubt. Faith makes the treasure more glorious. I am not speaking of an ideal; I know what I am saying. God's treasure can be expressed in earthen vessels. This is a spiritual paradox; it is precious to every Christian. It is in the context of this spiritual paradox that we live and learn to know our God.

所以，當我們走這一條基督徒的路時，我能說這樣對你們說，你越過就越要尋找出來，你裏面的矛盾是何等的大。裏面那一個裂開的地方，那一個隔開的深淵，你要看見越隔越大，裏面的矛盾越過越厲害，寶貝的彰顯越過越厲害；但是你看見，瓦器還是瓦器。這是何等的好！

瓦器，無論甚麼種的瓦器，都能殼在這裏放寶貝，而這一個瓦器還是瓦器。所有軟弱的人，自以為說，我這一個瓦器裏面充滿了瓦，我是特別瓦的人，沒有盼望的人。請你們記得，一點用不著灰心，一點用不著難受。那一個屬靈的，那一個剛強的，那一個厲害的，那一個從主來的，在我們身上還要顯出那一個能力，因而這一個瓦器要照得更亮，要照得更大。如果是這樣，你看見這一個寶貝是何等的要緊。

所以弟兄姊妹們，所有的問題都在那一邊。我再說，所有的問題都在那一邊，所有的問題都是積極的。注意消極的人，是愚昧的人。主能殼在每一個人身上顯出祂的自己來。當寶貝在你身上的時候，許多人要知道。（倪柝聲文集第三輯第十冊，二二六至二二九、二三二至二三七頁。）

參讀：倪柝聲文集第三輯第十冊，寶貝與瓦器。

As we journey along this way, we will discover the immensity of the spiritual contradiction that exists within us. As time goes on, we find this cleavage, this dividing gulf, is ever widening; the contradiction within us is ever accentuated. At the same time, the treasure is expressed ever clearer. The earthen vessel remains an earthen vessel. How wonderful this picture is!

It matters little what kind of earthen vessel we have; the treasure can always go inside. The earthen vessel remains an earthen vessel, but it is now a filled vessel. All weak people think that they are too earthen; their vessels are too full of clay and they are without any hope. Please remember that we have no reason to be disappointed or troubled. Whatever is spiritual, strong, powerful, and comes from the Lord can be manifested in us and will shine brighter and be magnified through the earthen vessel. Since this is the case, we can see the importance of the treasure.

Brothers and sisters, everything depends upon the treasure. I must repeat, all situations revolve around this matter. Every outcome is positive. Those whose eyes are on the negative things are fools. The Lord can express Himself through everyone. When we have the treasure, many will know it. (The Collected Works of Watchman Nee, vol. 56, pp. 449-456)

Further Reading: The Collected Works of Watchman Nee, vol. 56, Issue No. 38.

8 8 8 8 副

G 大調

3/4

5 | ^G 1 3 5 3 | ^D 3 2 2 3 | ^C 4 4 4 2 |
 一 神 的 自 己 照 在 我 心, 我 就 得 以 脫
^D ^G ^D ^G
 1 7 1 5 | 1 3 5 3 | 3 2 2 3 |
 舊 更 新。 寶 貝 放 在 瓦 器 裏 面, 莫
^C ^{Am} ^{D7} ^G ^{G7} ^C
 4 4 4 2 | 1 7 1 5 | 5 5 5 5 | 6 6 6 6 |
 大 能 力 藉 此 彰 顯! (副) 寶 貝 放 在 瓦 器 裏 面, 莫
 大 能 力 藉 此 彰 顯! 莫 大 能 力 藉 此 彰 顯!
 面 的 人 卻 新 起 來! 裏 面 的 人 卻 新 起 來!

- 二 四面受敵,不被困住; 遭受逼迫,不被輕忽;
 心裏作難,不至失望; 被人打倒,不至死亡。
- 三 耶穌的死帶在身上, 耶穌的生就得顯彰;
 死在我身發動運行, 生在我身就得顯明。
- 四 神既叫主從死復活, 也必叫我同祂活着。
 外面的人雖然毀壞, 裏面的人卻新起來!
- 五 至暫至輕苦楚忍受, 極大無比榮耀成就;
 眼所能見並不顧念, 惟有顧念眼所不見。

Earthen vessel I was made

Experience of Christ — Containing Him

548

1. Earth - en ves - sel I was made, Christ in me the trea - sure laid;
 His con-tain - er I must be, As the con - tent He in me.

2. In His image I was made,
 Fit that Christ should all pervade;
 Thus the vessel God did form
 With the content uniform.
3. In my spirit He remains,
 With His power He sustains;
 As the Spirit one with me,
 He is my reality.
4. Moving in me day by day,
 Mingling with me all the way,
 All my steps He regulates,
 Every part He saturates.
5. Him expressing from within,
 Making Him to others seen,
 I transparent have to be
 That He may be shown thru me.
6. Transformation is my need,
 To be broken more indeed,
 That the clay may change in form,
 To the treasure to conform.

第八題 叫飢餓的 得飽美物

Topic 8: He Has Filled The Hungry With Good Things (S3-08)

路 1 : 53 叫飢餓的得飽美物，叫富足的空著回去。

Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.

路加一章五十三節說，『叫飢餓的得飽美物，叫富足的空著回去。』這給我們看見，神的恩典只是為著一種人豫備的，就是那些飢餓的人。如果一個人到一個聚會中，不過想去看一看，聽一聽，那就必定沒有甚麼東西可看，也必定沒有甚麼東西可聽。如果一個人的存心不過是要得一點聖經的知識，那就不能解決屬靈實際的難處。必須裏面是有迫切的需要，是抱著一個心願：一定要遇見神，這樣的人，神要賜福給他。我們要知道，所有屬靈的長進，都是在乎我們的飢渴。

Luke 1:53 says, “The hungry He has filled with good things, and the rich He has sent away empty.” This verse shows us that God’s grace is reserved for one type of person—a hungry one. If a person comes to the meeting only for the purpose of observing and listening, he will not see anything or hear anything. If all that a person wants is some Bible knowledge, his real spiritual problems will not be solved. Only those with a pressing inward need and those who are determined to meet God will receive His blessing. We must realize that spiritual progress is based on our hunger.

聖靈能把我們倒空

在我們的經歷中有一件很希奇的事，就是聖靈能穀把我們倒空。許多真實的基督徒都有這樣的經歷。當你纔起頭作基督徒的時候，你以為自己還好，甚麼事都覺得很不錯。可是再過一些時候，你看見你現在的生活不是基督徒所該有的，你看見你失敗了，你不能過去了；於是你覺得不滿意，你真是要神給你充滿，真是求神叫你能順服。神為你安排一種環境，是你所不能過的，是你心所厭惡的，同時你靠神的恩典，竟然勝過了。那時候你就有了見證，那時候你就可以說你得勝了，在某一件事上你得勝了，在某一個時候你被主充滿了，從那天起你可以說你配作一個得勝者了。但是希奇，再過些時候，那得勝又失去了，失敗又來了。本來你覺得得勝是很容易的，可是到了今天，好像甚麼力氣都沒有了，新的難處又來了，好像又有牆壁擋在你的前面，好像前面又沒有路，你不能過去了。那時候你

THE HOLY SPIRIT CAN EMPTY US

It is an amazing thing that in our experience the Holy Spirit can empty us. Many genuine Christians have passed through such an experience. When we first became a Christian, we considered ourselves to be rather good and capable in everything. But after some time we noticed that the life we were living was short of the Christian standard; we realized that we had failed and could not go on anymore. Consequently, we felt dissatisfied, and we prayed for God to fill us up and make us obedient. God then ordered some unbearable and distasteful circumstances to come upon us. Yet by the grace of God, we eventually overcame them. Then we had something to testify about, and we were able to say that we overcame. We were able to say that we overcame a certain particular matter and that, at a certain point in time, God filled us. We may have even thought that we would be an overcomer from that point on. But surprisingly, after some time, the victory was lost, and failure came back again. We thought that it was very easy to overcome, but it seemed as if all strength was gone, and new obstacles were before us again. There seemed to be a wall in front of us; we could not find any

又要說，當初的得勝已經失去了，你再也不能說你被神充滿了。

甚麼時候祂帶我們到了盡頭， 那時就是我們進步的起點

讓我們記得，主在我們境遇中所安排的一切，就是要在我們裏面造出一個需要的心來，就是要叫我們承認靠著已往的經歷是不能得勝的。已往的得勝還是在那裏，但是要靠著那些得勝來勝過新的難處就不行了。有許多人就是一直回頭看他從前的得勝，同時又不知道為甚麼現在一直不能得勝。弟兄姊妹，我們要知道，神不要我們喫昨天的嗎哪。有新的難處，就必須有新的需要，就是前些日子所沒有的。哦，弟兄姊妹，我們對主如果沒有新的認識，如果沒有新的看見，我們是不能過去的。所以，甚麼時候祂帶我們到了盡頭，使我們不得不喊說，『我沒有辦法了，』那時就是我們進步的起點。神很自然的在你裏面作工，給你造出一個要的心來。你看見了麼，飢渴就是從這裏起來的。

神要你實實在在的要求祂，所以祂就把試煉放在你面前，把難處放在你面前，那時候你就實在要神了。當你真需要神能力的時候，纔會真知道，離了祂，你就不能作甚麼。

一個重要的屬靈原則— 應當不斷的倒空，好被充滿

甚麼時候我們自己是空的，甚麼時候我們就要被主充滿。在王下四章所說的一段故事中，給我們看見這個屬靈的原則。這個婦人和她的兒子有甚麼東西呢？只有一瓶油。這一瓶油就是後來倒在許多空器皿中的那一瓶油，所以本來的那一點油是必需的。油在聖經裏代表聖靈。聖靈在一個人身上作工，必定是因為這個人已經有聖靈住在他裏面了。

這個寡婦的難處是甚麼呢？是器皿太少。所以以利沙吩咐她說，『你去，到外面向你眾鄰舍借空器皿，不要少借；然後進屋裏去，把自己和兒子關在門內，你要將油倒在所

way out, and there did not seem to be any way to bypass it. Consequently, we said that our previous victory was lost, and we were no longer filled with God.

WHENEVER HE BRINGS US TO OUR END, OUR PROGRESS HAS BEGUN

Let us bear in mind that everything ordered by the Lord in our circumstances is intended to create a need in us and make us realize that we cannot overcome by past experience. Past victories remain unchanged, but trying to overcome new difficulties by means of past victories never works. Many people look at their past victories and wonder why they cannot overcome now. Brothers and sisters, we have to realize that God does not want us to have yesterday's manna. With each new difficulty there comes a new need which we have never realized before. Brothers and sisters, we cannot go on without new knowledge of the Lord and a new vision of Him. Whenever He brings us to our end and whenever we find ourselves crying, "I cannot make it!" our progress has begun. Then God is able to easily create a desire for Him in us. Is it not clear to us that our hunger begins from this kind of experience?

God desires to see you seeking after Him in a genuine way. Therefore, He places trials and difficulties before you. When these things are before you, you should honestly seek after Him. When you really need His power, you will realize that you can do nothing apart from Him.

AN IMPORTANT SPIRITUAL PRINCIPLE— ALWAYS EMPTY AND ALWAYS FILL

Brothers and sisters, whenever we become empty, the Lord will fill us up. The story in 2 Kings 4 shows us an important spiritual principle. What did the woman and her sons have? They only had a pot of oil. This same pot of oil was later poured into many empty vessels. The little bit of oil that she had at the beginning was crucial. In the Bible oil represents the Holy Spirit. The Holy Spirit works only on those who already have the Spirit abiding in them.

The widow's problem was that she had too few vessels. Elisha told her, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy

有的器皿裏，倒滿了的放在一邊。』(3~4。) 婦人怎麼作呢？『於是婦人離開以利沙去了，把自己和兒子關在門內；兒子把器皿拿給她，她就倒油。器皿都滿了，她對兒子說，再給我拿器皿來。兒子說，再沒有器皿了。油就止住了。』(5~6。) 在這裏我們看見，她要去借空器皿，就是要有空的地位來為著聖靈。並且不要少借，意思是越多越好，不只要有一個空，應該有許多的空。

在這裏還有一件事也是很緊要的，就是那油該在甚麼地方倒；要在家裏，並要關上門。關門就是只把婦人、兒子和油關在裏面。這就是說，要你自己直接和聖靈去辦交涉，所有的事都是你和主中間的事。難處和得勝，都是你個人的事。

神就是在等著我們空

還有一件事，可以說是很寶貴的一點，就是：『兒子說，再沒有器皿了。油就止住了。』聖靈要充滿每一個空器皿，聖靈也要充滿那最末了的一個空器皿。如果在這裏還有空器皿，就還有油。我們要記得：油所以止住，是因為再沒有器皿了；不是油先止住，乃是空器皿先沒有了。沒有空器皿了，油也就止住了。不是油倒不出來了，乃是空器皿拿不出來了。

弟兄姊妹，神就是在等著我們空。我們要禱告，要求主把我們挖得更深，求主給我們造出更多的地位來，叫聖靈能充滿我們。因為聖靈的充滿與否，都是看我們倒空了沒有。讓我們再說，我們的倒空乃是需要一直倒空的。我們如果不能把自己倒空了，神就不能充滿我們。聖靈所等候的就是空的地位。若有更多空的地位為著祂，祂就要充滿得更多。如果還有空的地位，就必定還能得到聖靈的充滿。所以，我們不必去追求充滿，我們卻要倒空自己，因為充滿完全是聖靈負責的，空卻是我們要負責的。我們如果真能空，我們就必定能殼得到充滿；我們也許不覺得充滿，但是充滿的事實必定成功在我們身上。(倪柝聲文集第二輯第十七冊，一七一至一七二、一七四、一七六至一七七、一七九至一八二頁。)

參讀：倪柝聲文集第二輯第十七冊，第二十二篇。

sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full" (2 Kings 4:3-4). What did the woman do? "So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed" (vv. 5-6). She had to borrow empty vessels—this speaks of the need for empty room within us for the Holy Spirit. She was to borrow not a few—this means the more the better. There should not be only one empty room but many empty rooms.

Another very important thing is the place where the oil was to be poured. It was to be poured in the house and with the door shut. To shut the door means to confine the woman, her sons, and the oil within the door. This indicates that we have to deal with the Holy Spirit directly ourselves. Everything should be between us and the Lord. Difficulties and victories are all personal.

GOD BEING WAITING FOR US TO EMPTY OURSELVES

We should consider another very precious thing: "And he [the son] said unto her, There is not a vessel more. And the oil stayed." The Holy Spirit will fill every empty vessel, even the very last one. If there had been more empty vessels, there would have been more oil. We must bear in mind that the reason the oil stayed was because there were no more vessels. It was not the oil that first stayed, but the empty vessels that were first exhausted.

Brothers and sisters, God is waiting for us to empty ourselves. We need to pray and ask the Lord to dig more deeply in us and make more room in us so that the Holy Spirit can fill us. The filling of the Holy Spirit depends on our emptiness. I will repeat: our emptiness ought to be a continuous state. If we cannot empty ourselves, God cannot fill us. The Holy Spirit is waiting for empty rooms within us. The more empty rooms we give to Him, the more He will fill us. If there is empty room, it means there is more filling by the Holy Spirit to come. Therefore, we need not seek for the filling; all we have to do is to empty ourselves. The Holy Spirit alone is responsible for the filling; our responsibility is to empty ourselves. If we can empty ourselves, we will have the filling. We may not be conscious of the filling, but the fact of the filling will certainly be with us. (CWWN, Vol. 37, pp. 132-140)

Further Reading: CWWN, Vol. 37, ch. 22.

讀經—從主話得餒養

6 6 8 6 (英 812)

F 大調

3/4

F B^b F C₇ B^b C
 3 3 3 | 4 - 1 | 3 - - | 5 4 3 | 2 - 3 | 2 - - |

一 主阿，我來就你，我心飢渴要你！

Gm F Dm Gm F C₇ F
 3 4 6 | 5 - 3 | 3 - 2 | 4 - 2 | 1 7 1 | 3 - 2 | 1 - - ||

深願在此喫你喝你，享受你的自己。

- 二 得見你的面目， 乃是我心所慕！
 甚願在此與你接觸， 靈裏得着飽足。
- 三 你的榮耀面光， 我心何等欣賞！
 真願留此不再他往， 一直向你瞻仰。
- 四 在這交通裏面， 你是我的恩典！
 使我心歡，使我靈滿， 全人進入平安。
- 五 還要在此等候， 還要向你尋求！
 讀經、禱告交替不休， 直到被你浸透！

I come to Thee, dear Lord

Study of the Word — Feeding on the Word

812

1. I come to Thee, dear Lord, My heart doth thirst for Thee;
 Of Thee I'd eat, of Thee I'd drink. En - joy Thee tho - rough - ly.

2. Just to behold Thy face,
 For this my heart doth cry;
 I deeply long to drink of Thee
 My thirst to satisfy.
3. Thy glorious, radiant face
 My heart delights to see;
 Here I'd abide and ne'er depart,
 Beholding constantly.
4. In such a fellowship
 Thou, Lord, art grace to me;
 My heart and spirit gladdened, filled,
 I enter rest in Thee.
5. Lord, I would linger here,
 Still seeking after Thee,
 Continue in the Word and prayer
 Till Thou dost flow thru me.

第九題 享受基督

Topic 9: Enjoying Christ (S3-09)

約 6 : 35 耶穌對他們說，我就是生命的糧，到我這裏來的，必永遠不餓；信入我的，必永遠不渴。

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

喫喝享受主

也許有人會說，新約聖經裏並沒有用到『享受』這辭，但是聖經裏卻說到關於喫喝的事。說到喫喝，就必定是一件享受的事。主自己說，『我就是生命的糧，到我這裏來的，必永遠不餓；信入我的，必永遠不渴。』（約六 35。）又說，『人若渴了，可以到我這裏來喝。信入我的人，…從他腹中要流出活水的江河（複數）來。』（七 37 ~ 38。）使徒保羅也說，那些跟隨摩西出到曠野的以色列人，『都喫了一樣的靈食，也都喝了一樣的靈水。』（林前十 3 ~ 4。）然後在約翰所寫的啓示錄裏，主耶穌應許說，『得勝的，我必將神樂園中生命樹的果子賜給他喫。』（二 7。）又說，『得勝的，我必將那隱藏的嗎哪賜給他。』（17。）這些雖然都是說到關於喫喝的事，卻都是為著我們的享受。

關於喫的問題

創世記一開頭就說到，當神把人造好之後，祂第一件事不是給人十誡，也沒有對人說，『亞當，你當敬拜我，不可忘本；其次，我是正派的神，是公義、道德、聖潔、光明的，所以你也當照此而行，不可違背…。』這樣的觀念，乃是人類文化演變出來的產物，不是神所啓示給人的。當神把人造好時，祂所作的頭一件事，乃是把人帶到生命樹前，對他說，園中各樣樹上的果子，你都可以喫，只是這棵善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。（二 16 ~ 17。）

EATING, DRINKING, AND ENJOYING THE LORD

Some people may say that the New Testament does not use the word enjoy. But the Bible does speak of eating and drinking. Anything related to eating and drinking must be a matter of enjoyment. The Lord Himself said, "I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst" (John 6:35). He also said, "If anyone thirsts, let him come to Me and drink. He who believes into Me,...out of his innermost being shall flow rivers of living water" (7:37-38). In addition, the apostle Paul said that the Israelites who followed Moses in the wilderness, "all ate the same spiritual food, and all drank the same spiritual drink" (1 Cor. 10:3-4). Then in the book of Revelation written by John, the Lord Jesus promised, "To him who overcomes, to him I will give to eat of the tree of life" (2:7). He also said, "To him who overcomes, to him I will give of the hidden manna" (v. 17). These verses cover the matters of eating and drinking, which are certainly matters for enjoyment.

CONCERNING THE MATTER OF EATING

Genesis tells us from the outset that after God created man, the first thing He did was not to give man the Ten Commandments or to say to man, "Adam, you must worship Me and not forget your source. In addition, I am a proper God who is righteous, moral, holy, and full of light, so you must also behave accordingly and not disobey." This kind of concept is a product that evolved from human culture; it was not God's revelation to man. After God created man, the first thing He did was to bring man to the tree of life and say to him, "Of every tree of the garden you may eat freely, but of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die" (Gen. 2:16-17).

在這裏神乃是與人立了一個約，這約是關於喫的問題。換句話說，喫是關係人生存的首要問題；人若喫得對就多活一點，若是喫得錯就糟糕，就是找死。因此神造好人之後，就立刻對人說到喫。可惜夏娃因為看見善惡知識樹的果子好喫，就受引誘而喫錯了，結果人就墮落了。

人墮落後，神來拯救人，又題到喫的問題。出埃及記給我們看見，以色列人不僅藉著羊羔的血蒙神救贖，也藉著喫羊羔的肉和無酵餅得著加力出埃及。得救後，他們來到曠野，就天天喫嗎哪，直到他們進迦南。進迦南後，還是喫的問題，神要他們一年三次上耶路撒冷過節，把地裏出產上好的十分之一帶著，到神面前去喫喝、享受、歡樂。（申十四 22 ~ 23。）（住在主裏面，享受主生命，五至七頁。）

喫主是神給我們的定命

所以喫主、喝主，乃是你的命運；這是神的命定。神在創世以前就定規好了，我們的命運，我們的前途，就是喫主，天天喫主。若是有人問你說，基督徒該作甚麼？喫主！你們這班人是甚麼基督徒？喫主的基督徒！你們是甚麼召會？喫主的召會！基督徒就是一班喫主的人。（喫主，一〇頁。）

參讀：住在主裏面，享受主生命，第一篇；喫主，第一至二篇。

Here God made a covenant with man, and this covenant was about the matter of eating. In other words, eating is the most important matter related to man's existence; if man eats the right things, he will live longer, but if he eats the wrong things, he will jeopardize his health and invite death. For this reason, after God finished creating man, He immediately spoke to man about the matter of eating. However, because Eve saw that the fruit of the tree of the knowledge of good and evil was good for food, she was tempted and ate wrongfully. This resulted in the fall of man.

After man fell, God came to save him and again brought in the matter of eating. Exodus shows us that the children of Israel not only received God's redemption through the blood of the lamb, but they were also strengthened to leave Egypt by eating the flesh of the lamb and the unleavened bread. Then after they were delivered, they went into the wilderness and ate manna every day until they entered the land of Canaan. After entering Canaan, there was still the matter of eating. God wanted them to go up to Jerusalem three times a year for the feasts, bringing the best tenth of their produce from the land to eat, drink, and enjoy before God (Deut. 14:22-23) (Abiding in the Lord to enjoy His life, pp. 7-12).

EATING THE LORD BEING GOD'S ORDINATION TO US

God ordained even before the foundation of the world that our destiny, our future, would be to daily eat the Lord. What must Christians do? Eat the Lord! What kind of Christian are you? We are Christians who eat the Lord. What kind of church do you have? A church that eats the Lord. Christians are people who eat the Lord. (Eating the Lord, ch. 1)

Further Reading: Abiding in the Lord to enjoy His life. ch. 1; Eating the Lord, chs. 1-2.

A^b
 $\underline{5} \underline{5} \underline{5} \underline{6} \underline{1} \underline{1} \underline{1} \underline{2} \mid \underline{3} \underline{3} \underline{3} \underline{2} \underline{1} - \mid \underline{6} \underline{6} \underline{6} \underline{7} \underline{1} \underline{1}$
 一 喝!從寶座流出純淨 生命河的水! 喫!生命樹果子,
 $\underline{1} \underline{6} \mid \underline{1} \underline{1} \underline{1} \underline{6} \underline{5} - \mid \underline{5} \underline{5} \underline{5} \underline{6} \underline{1} \underline{1} \underline{1} \underline{2} \mid \underline{3} \underline{3} \underline{3} \underline{2}$
 豐碩 又纍纍垂垂! 看!那滿城光輝,不需 燈光或日、
 $Fm E^\circ A^b E^b A^b$
 $\underline{1} \underline{2} \mid \underline{3} \cdot \underline{1} \underline{3} \underline{2} \underline{1} \mid 1 - - - \mid \underline{5} \underline{5} \underline{6} \underline{1} \underline{1} \underline{2} \mid$
 月, 她沒有 黑夜! (副) 來罷!哦,來罷!聖
 $\underline{3} \cdot \underline{3} \underline{3} \underline{2} \underline{1} - \mid \underline{6} \underline{6} \underline{7} \underline{1} \underline{1} \underline{6} \mid \underline{1} \cdot \underline{1} \underline{1} \underline{6} \underline{5} - \mid$
 靈 與新婦說; 來罷!哦,來罷!聽見 的人也說;
 $\underline{5} \underline{5} \underline{6} \underline{1} \underline{1} \underline{2} \mid \underline{3} \cdot \underline{3} \underline{3} \underline{2} \underline{1} \underline{2} \mid \underline{3} \cdot \underline{1} \underline{3} \underline{2} \underline{1} \mid 1 - - - \parallel$
 來罷!哦,來罷!口 渴又願意的 可白白 來 喝!

二 基督乃是我們河水,在裏面湧流;
 基督乃是生命樹果,供我們享受;
 基督乃是我們的光、晨星與白晝;
 祂乃是萬有!

三 我們洗淨袍子,有權來喫生命樹,
 “哦主,阿們,阿利路亞,”我們真有福!
 我們操練我們的靈,來經歷基督—
 何等的基督!

四 現在我們有一個家,輝煌勝太陽,
 弟兄姊妹同心站住合一的立場;
 地方召會乃是新耶路撒冷豫嘗—
 何等的豫嘗!

Drink! A river pure and clear that's flowing from the throne

Experience of Christ — As Food and Drink

1151

1. Drink! A riv - er pure and clear that's flow - ing from the throne;
 Eat! The tree of life with fruits a - bun - dant, rich - ly grown;
 Look! No need of lamp nor sun nor moon to keep it bright, for Here there is no night!
Chorus
 (C) Do come, oh, do come, Says Spir - it and the Bride: Do come, oh, do come, Let him that heareth, cry.
 Do come, oh, do come, Let him who thirsts and will Take free-ly the wa-ter of life!

2. Christ, our river, Christ, our water, springing from within;
 Christ, our tree, and Christ, the fruits, to be enjoyed therein,
 Christ, our day, and Christ, our light, and Christ, our morningstar:
 Christ, our everything!
3. We are washing all our robes the tree of life to eat;
 “O Lord, Amen, Hallelujah!”—Jesus is so sweet!
 We our spirits exercise, and thus experience Christ.
 What a Christ have we!
4. Now we have a home so bright that outshines the sun,
 Where the brothers all unite and truly are one.
 Jesus gets us all together, Him we now display
 In the local church.

第十題 抵擋撒但

Topic 10: Withstanding The Devil (S3-10)

彼前 5：8 務要謹守、儆醒。你們的對頭魔鬼，如同吼叫的獅子，徧地遊行，尋找可吞喫的人；

彼前 5：9 你們要抵擋他，要在信上堅固，知道你們在世上的眾弟兄，也是遭遇同樣的苦難。

1 Pet. 5:8 Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.

9 Him withstand, being firm in your faith, knowing that the same sufferings are being accomplished among your brotherhood in the world.

彼前五章八至九節說，『務要謹守、儆醒。你們的對頭魔鬼，如同吼叫的獅子，徧地遊行，尋找可吞喫的人；你們要抵擋他，要在信上堅固。』神的話彀清楚的給我們看見，抵擋撒但的方法在乎信。

First Peter 5:8-9 says, “Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour. Him withstand, being firm in your faith.” God’s Word shows us clearly that the way to withstand Satan is by faith.

要相信主的顯現 為要消除魔鬼的作為

神的兒子已經來到地上，祂已經顯現了。祂在地上的時候，沒有一次遇見魔鬼的工作而不破壞牠的。有許多時候，撒但的工作並不是明顯的作的，乃是躲在許多天然事情的後面作的，但主耶穌也沒有一次不責備他。當祂責備彼得的說話，（太十六 22～23，）當祂責備彼得岳母的熱病，（路四 38～39，）當祂斥責暴風浪的時候，（太八 24～36，）明顯的是責備撒但。雖然鬼會躲在許多天然事情的後面，可是主耶穌總是驅逐他。祂到那裏，那裏就沒有鬼魔的力量。所以，主說，『我若靠著神的靈趕鬼，這就是神的國臨到你們了。』（十二 28。）換句話說，主耶穌所在的地方，就是撒但被趕出去的地方，也就是神的國所在的地方。主耶穌在那裏，撒但就不能在那裏，所以說，主的顯現為要消除魔鬼的作為。（約壹三 8。）

我們還應該相信一件事，就是當主在地上顯現的時候，祂不只消除魔鬼的作為，並且還給門徒權柄，叫他們在祂的名裏去趕鬼。主說，『我已經給你們權柄，可以踐

BELIEVING THAT THE LORD’S MANIFESTATION IS TO DESTROY THE WORKS OF THE DEVIL

The Son of God has come to the earth; He was manifested. When He was on earth, He destroyed the work of the devil wherever He went. Often Satan’s work was not obvious; he hid behind natural phenomena. However, the Lord rebuked him every time. It is clear that He was rebuking Satan when He rebuked Peter’s speaking (Matt. 16:22-23), when He rebuked the fever of Peter’s mother-in-law (Luke 4:39), and when He rebuked the winds and the waves. Although the devil hid behind many natural phenomena, the Lord Jesus rebuked him. Wherever the Lord went, the power of the devil was shattered. This is why He said, “But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you” (Matt. 12:28). In other words, wherever the Lord went, Satan was cast out, and the kingdom of God was manifested. Satan could not remain where the Lord was. This is why He said that He was manifested to destroy the works of the devil. (1 John 3:8)

We should also believe that in manifesting Himself on the earth, the Lord not only destroyed the works of the devil, but also gave authority to His disciples to cast out demons in His name. The Lord said, “Behold, I have given you the authority to tread

踏蛇和蠍子，並勝過仇敵一切的能力。』（路十 19。）祂升天以後，又將祂的名交給召會，叫祂的召會繼續祂在地上的工作。主在地上用權柄趕鬼，主也將這一個權柄交給召會。

我們必須分別魔鬼所有的，與我們所有的不同。魔鬼所有的是甚麼？是能力。我們所有的是甚麼？是權柄。撒但所有的就是能力；但是，主耶穌所給我們的權柄，能勝過撒但一切的能力。能力永遠趕不上權柄。神將權柄交在我們手裏，所以撒但必定失敗。

要相信主的死

廢除那掌死權的魔鬼

主在十字架上的死，不只擔當我們的罪，並且連整個舊造都包括在裏面了，我們的舊人已經與祂同釘十字架了。雖然撒但能藉著死掌權，但是他越藉著死掌權就越糟，因為他只能掌權到人死為止。我們已經死了，罪不能再咬我們了，撒但就不能再掌權了。

與主同死是一個已成的事實，是神所作的事。聖經沒有對我們說，我們與主同死是將來的事，或是盼望有一天我們可以有這一個經歷。聖經沒有說要我們追求同死，聖經乃是給我們看見我們已經死了。如果人還在那裏追求同死，那意思就是還沒有同死。可是，同死是神給我們的，像代死是神給我們的一樣。人若追求同死，就是站在肉體的地位上；人一站在肉體的地位上，撒但在人身上就有權柄。我們要記得，主耶穌的死是我們所應該相信的，我們的死也是我們所應該相信的。我們如何相信主替我們死，我們也該如何相信我們在祂裏面已經死了。這兩個都是相信，不是追求。你一追求，撒但就要攻擊你。所以你要抓住既成的事實，宣告說，『讚美主，感謝主，我已經死了。』

要相信主的復活

叫撒但蒙羞

upon serpents and scorpions and over all the power of the enemy” (Luke 10:19). He gave His name to the church so that His church might continue His work on earth after His ascension. The Lord used His authority on earth to cast out demons. He also gave this authority to the church.

We must distinguish between what the devil has and what we have. What the devil has is power. What we have is authority. All that Satan has is power. But the Lord Jesus has given us authority, which can overcome all the power of Satan. Power cannot prevail over authority. God has given us authority, and Satan will surely fail.

BELIEVING THAT THE LORD'S DEATH

HAS DESTROYED SATAN WHO HAS THE MIGHT OF DEATH

The Lord's death on the cross takes away not only our sins but also the whole old creation. Our old man has been crucified with him. Although Satan reigns through death, the more he reigns through death, the worse his lot becomes, because his reign stops at death. Since we are already dead, death can no longer sting us. He has no further reign over us.

Our crucifixion with Christ is an accomplished fact; it is God's doing. The Bible does not say that our death with the Lord is something that belongs to the future. It is not some experience that we hope to attain one day. The Bible does not tell us to pursue death. It shows us that we are already dead. A person is not dead if he is still pursuing death. However, our death with Christ is a gift from God in the same way that His death for us is a gift. If a man is still pursuing crucifixion, he is standing on fleshly ground, and Satan has full control over those who stand on fleshly ground. We must believe in the Lord's death. We must also believe in our own death. Just as we believed in the Lord's death for us, so also we should believe in our death in Him. Both are acts of faith, and neither has anything to do with human pursuits. As soon as we strive to realize these facts, we expose ourselves to Satan's attack. We have to lay hold of the accomplished facts and declare: "Praise and thank the Lord; I am already dead."

BELIEVING THAT THE LORD'S RESURRECTION

HAS PUT SATAN TO SHAME

歌羅西二章十二節說，『在受浸中與祂一同埋葬，也在受浸中，藉著那叫祂從死人中復活之神所運行的信心，與祂一同復活。』十五節說主耶穌把仇敵脫下，『神就把他們公然示眾，仗著十字架在凱旋中向他們誇勝。』二十節：『你們若是與基督同死…，』三章一節：『你們若與基督一同復活…。』這些聖經節，上文說到復活，下文也說到復活，當中是仗著十字架誇勝。所以，我們是站在復活的地位上，仗著十字架誇勝。

我們所以能抵擋撒但，就是因為我們的生命是復活的生命，與撒但無關。我們的生命，是出乎神的生命，是從死裏出來的生命。撒但的能力只到死為止，他在我們身上至多只能作到死，但是我們的生命是從死裏出來的。我們有一個生命是他所絕對不能摸的。我們是站在復活的地位上，回頭來藉著十字架誇勝。

要對付撒但，就不能站在盼望的地位上，只能站在復活的地位上，只能站在主的地位上，這是基本的原則。

要相信主的升天 遠超過撒但的能力

以弗所一章二十至二十二節：『使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，遠超過一切…，不但是今世的，連來世的也都在內，將萬有服在祂的腳下，並使祂向著召會作萬有的頭。』這就是說，主耶穌已經坐在諸天界裏，遠超過撒但一切的能力。

二章六節：『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』這是我們基督徒的地位。主耶穌是復活了，坐在諸天界裏，遠超過撒但一切的能力；我們與祂一同復活，一同坐在諸天界裏，也與祂一同遠超過撒但一切的能力。

六章十一至十三節：『要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，…並且作成了一切，還能站立得住。』二章給我們看見，我們是與主一同坐在諸

Colossians 2:12 says, “Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.” And verse 15 says that the Lord Jesus stripped off the rulers and the authorities and “made a display of them openly, triumphing over them in it.” Verse 20 says, “If you died with Christ,” and 3:1 says, “If therefore you were raised together with Christ.” These verses begin with resurrection and end with resurrection, and the verses in between speak of triumphing in the cross. We stand in the position of resurrection, and we triumph in the cross.

We can withstand Satan because our life is a life of resurrection. This life has nothing to do with Satan. Our life issues from the life of God; it is a life that comes out of death. Satan’s power only goes as far as death. Whatever it does to us is limited to this side of death. But our life has come out of death. We have a life which he cannot touch. We are standing on resurrection ground, and we look back in triumph through the cross.

We cannot deal with Satan on the ground of hope. We can only stand on the ground of resurrection, the ground of the Lord. This is a very basic principle.

BELIEVING THAT THE ASCENSION OF THE LORD IS FAR ABOVE THE POWER OF SATAN

Ephesians 1:20-22 says, “Raising Him from the dead and seating Him at His right hand in the heavenlies, far above all...not only in this age but also in that which is to come; and He subjected all things under His feet and gave Him to be Head over all things to the church.” This means that the Lord Jesus is already seated in the heavenlies and is far above all the power of Satan.

Ephesians 2:6 says, “And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.” This is our position, the position of a Christian. The Lord Jesus is resurrected; He is seated in the heavenlies far above all the power of Satan. We are raised up together with Christ and are seated together with Him in the heavenlies, far above all the power of Satan.

Ephesians 6:11 and 13 say, “Put on the whole armor of God that you may be able to stand against the stratagems of the devil....and having done all, to stand.” Chapter two shows us that we are seated together with the Lord in the heavenlies. Chapter

天界裏；六章給我們看見，我們要站立得住。二章說我們要坐，六章說我們要站。甚麼叫作坐呢？坐的意思是休息，休息的意思是主已經得勝了，我們可以安息在主的得勝上，這是靠著主的得勝。甚麼叫作站呢？意思就是說，這一個屬靈的爭戰不是進攻，乃是抵擋。抵擋的意思是防守，不是進攻。因為主耶穌已經完全得勝了，用不著我們再進攻了。十字架的得勝是完全的，沒有甚麼再需要我們去進攻的了。

所以，基督徒的爭戰，乃是為著免去失敗，不是為著爭取得勝。我們已經得勝，我們是從得勝出去爭戰，為要保守已有的得勝；我們不是從爭戰去爭取得勝。我們是從得勝打出去，得勝是已經在我們手裏的東西。以弗所書所說的爭戰，乃是得勝者的打仗，不是藉著爭戰來作得勝者。我們必須分別這一個。

學習對撒但說， 『你退去！』

我們是藉著主耶穌的工作來對付撒但的工作，我們是藉著祂的顯現，藉著祂的死，藉著祂的復活，藉著祂的升天來抵擋撒但。我們今天是站在主所成功的一切工作上。這一件事的的確確需要啓示。我們必須看見主的顯現，我們必須看見主的死，我們必須看見主的復活，我們必須看見主的升天，這一切我們都必須知道。使我們不管在甚麼情形之下，都會對撒但說，『你退去！』但願神施恩給我們，使我們都能有這樣的信心，相信主替我們成功的四件事，用堅固的信心抵擋撒但，不讓撒但在我們身上作甚麼。（倪柝聲文集第三輯第四冊，二一八至二二八頁。）

參讀：倪柝聲文集第三輯第四冊，第四十三篇；彼得前書生命讀經，第三十三篇。

six shows us that we need to stand firm. Chapter two says that we need to sit, while chapter six says that we need to stand. What does it mean to sit? To sit means to rest. It means that the Lord has overcome and that we can now rest in His victory. This is what it means to depend on the Lord's victory. What does it mean to stand? To stand means that spiritual warfare is not a matter of assault but of defense. To stand does not mean to attack; it means to defend. Because the Lord has overcome completely, we have no need to attack again. The victory of the cross is complete, and there is no further need to attack.

Christian warfare is a matter of warding off defeat; it is not a matter of fighting for victory. We have already overcome. We fight from the position of victory, and we fight to maintain our victory. We are not fighting to win a victory. We fight from victory; victory is something that is in our hands. The warfare spoken of in Ephesians is the warfare of the overcomers. We do not become overcomers through fighting. We need to distinguish between these two things.

LEARNING TO SAY TO SATAN UNDER ALL CIRCUMSTANCES, “GET AWAY FROM ME!”

We counter the work of Satan with the work of the Lord Jesus. We withstand Satan through the Lord's manifestation, death, resurrection, and ascension. We are standing today upon the accomplished work of the Lord. This matter indeed needs revelation. We need to see the manifestation of the Lord. We need to see His death, resurrection, and ascension. We need to know all these things. We must say to Satan under all circumstances, “Get away from me!” May God be gracious to us so that we may all have such a faith. May we have faith toward the four things the Lord has accomplished for us, and may we exercise strong faith to withstand Satan and reject his work upon us. (CWWN, vol. 50, pp. 736-743)

Further Reading: CWWN, Vol. 50 ch. 44; Life-study of 1 Peter, msg. 33.

8 6 8 6 雙 (英 887)

F 大調

4/4

5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 2 2 1 2 | 3 — —
 一 當 奉 耶 穌 這 名 站 住, 信 祂 得 勝 站 住;
 5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 5 5 4 3 4 | 5 — —
 不 靠 自 己 力 量 站 住, 不 靠 才 能 站 住;
 C7 F C7 F Dm C
 5 | 5 . 5 5 3 6 5 | 5 . 4 3 1 2 | 3 . 3 3 5 4 3 | 2 — —
 不 要 使 用 血 氣 兵 器, 只 用 聖 靈 寶 劍;
 F F7 Bb Gm C7 F
 5 | 1 . 1 3 . 3 | 5 3 4 5 6 6 | 5 3 4 2 1 7 | 1 — — ||
 穿 上 神 的 軍 裝 服 役, 滅 盡 仇 敵 火 箭。

- 二 看哪, 仇敵正在聚集, 故當守你地場!
 四面黑暗, 爭戰緊急, 故當靠主抵擋!
 你若退後, 怕仇敵兇, 一人牽動全軍;
 請你不要使你弟兄, 因你緣故受窘。
- 三 撒但已知其時不久, 所以其氣忿忿,
 要在爭戰尚未起首, 就使你靈鬱悶。
 誘惑、試探比前更多, 苦難比前更大,
 陰府權勢攻逼你我, 比前更爲可怕。
- 四 對此情形, 我們當有 何種態度纔可?
 我們可否因貪優游, 便讓仇敵宰割?
 或者因着苦難加倍, 更加忍耐、奮勇?
 生死關頭在此定規! 誰要得主稱榮?
- 五 因此, 你當爲主站住; 耶穌是得勝者!
 你當忍受一切痛苦, 直到那日方捨。
 耶穌不久快要再臨, 戰事不久要停;
 你今爲主受難、受驚, 那日必得權柄。

The name of Jesus is our stand

Spiritual Warfare — With God's Armor

887

1. The name of Je - sus is our stand, It is our vic - to -
 ry; Not on our - selves do we re - ly, But, might - y Lord, on
 Thee. (C) Our wea - pons are not arms of flesh, But ours the Spir - it's
 sword, And God's whole ar - mor put - ting on, We bat - tle in the Lord.

2. Behold, the foe doth meet and plot,
 Stand firm in one accord!
 Though war be fierce and darkness thick,
 Resist him in the Lord!
 If one thru fear should backward turn,
 He undermines the rest.
 Oh, do not let your brothers down,
 Nor by you be distressed.
3. The devil knows his time is short,
 He is the more enraged,
 And by his wiles would weaken us
 Before the battle's waged.
 The trials now more numerous are,
 The suffering e'en more sore,
 The force of hell opposing us
 More dreadful than before.
4. What should our posture be today
 In such a desperate hour?
 Should we our ease and pleasure seek
 And let the foe devour?
 Or with increasing conflict strong,
 Courageous to endure?
 'Tis here that life or death is won!
 Who will God's praise secure?
5. For Christ the Lord we then would stand,
 He is the Conqueror!
 For Him we would endure the pain
 Until the fight is o'er.
 The hour of triumph soon we'll see—
 The Lord will come again;
 If now we suffer for His sake,
 Then we with Him shall reign.

第十一題 事實、信心與經歷

Topic 11: Fact, Faith, And Experience (S3-11)

弗 2：8 你們得救是靠著恩典，藉著信；這並不是出於你們，乃是神的恩賜。

Eph. 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God.

在現今恩典的時代中，所有的無一不是『靠著恩典』的。靠著恩典之意，是一切的事都是神為人作的，人自己不用作工以得救；因為『作工的得工價，不是照著恩典，乃是照著所該得者算的』。（羅四 4。）

In the present age of grace, everything is “by grace” (Eph. 2:8). Everything being by grace means that everything is done by God. Man does not have to do anything to be saved because “to the one who works, his wages are not accounted according to grace, but according to what is due” (Rom. 4:4).

因為神是用恩典待人，所以就生出『事實』。

Because God deals with man according to grace, there are certain facts.

事實

FACT

『事實』的意思，就是一件事，神已經都為世人作成功了；因為事已成功，所以就是『事實』；既是『事實』，那就不用人再來成功那些已經成功的事了。神所作的工，都是完全的。

God has accomplished everything for man. Since everything has been accomplished, certain “facts” exist. And since they are existing “facts,” man does not have to accomplish what has already been accomplished. All of God’s works are complete.

然而神的恩典，是公義的恩典。所以既然有了『事實』；還要有人的同工。這同工是甚麼？不是要人在祂的『完了』再加上甚麼，不過要人承認神所作的是實在的罷了。這就是信心。

However, God’s grace is a righteous grace. This is why, with the “facts,” there is still the need for human cooperation. What kind of cooperation is this? It is not to add anything to what He has finished, but to have man acknowledge that what God has done is real. This is faith.

信心

FAITH

信心是承認神所說的、所作的是真。信心是接受事實，承認其為事實。

Faith is to acknowledge that what God has said and done is true. Faith is to accept the facts, that is, to acknowledge them as facts.

信心是支取。我用這『支取』二字，像銀行中的『支取』。有一個人給你一張支票，銀行裏有錢，是一個事實。你肯去支取那錢，就是承認銀行裏有支票上所寫的事實。支取是要用信心的。有了信心，就去支取；支取之後，就有錢可用了。用錢就是『經歷』。有錢在銀行是『事實』，支取是『信心』，用錢是『經歷』。在神的恩，

Faith is a “cashing in.” I use the words “cashing in” in the sense of one cashing a check at the bank. Suppose someone gives you a check. That the bank has the money is a fact. For you to cash the check for money is to acknowledge the fact that the bank possesses whatever amount is written on the check. It takes faith to “cash in.” With faith, one can cash in and thereby have the money to use. Now, to spend the money is the “experience.” To have the money in the bank is the “fact,” to cash the check is

就是為人所作的事，已經是個事實了；但人還須有這事實的經歷。

經歷

我們知道主耶穌基督乃是道成肉身，祂成為一切聖德的總結，所有完全的具體。祂的生活就是神的生活，因為祂自己就是神。基督在十字架上已經成功了救恩。凡真心接受主耶穌為主、為救主的，神在他相信的那一刻，就接受他一如接受主耶穌一樣。在那時，主耶穌的聖德和完全，就都臨到信徒的身上。在神的眼光看來，他在神面前的情形，一如主耶穌一樣。神看每一個基督徒都像基督一樣。基督所有的行為，所有的成功，因著基督徒與基督聯合的緣故，就都算是屬乎基督徒的了。這就是基督徒在神面前所得的『事實』。這個事實，乃是基督為基督徒作成功的。這個事實，意思就是：因為信徒是與主耶穌聯合的，所以在事實上，凡是屬乎基督的，都是屬乎祂的信徒的。這是神所豫備的事實，信徒自己毫無工夫參與其間。

主耶穌死了，就把祂所有的義行、聖德、完全、得勝、美麗等等，都歸給我們，叫我們在神的面前一如祂自己一樣；叫神接受我們一如接受祂一樣。這是祂所給我們的。當我們作基督徒那一刻起，這些已經是個事實了。在事實上，我們乃是完全像主耶穌一樣；但是，我們在經歷上不一定如此。『事實』的意思不是別的，就是神因著主耶穌所賜給我們，所替我們成功的一切恩典；這些恩典因著我們與神兒子聯合的緣故，都已歸給我們了。

我們可以有承受產業的事實，而無享受產業的經歷。事實和經歷是大不相同的。現在有許多的信徒，在事實上是最富足的，因為凡一切屬乎神的都是他的；但是，在經歷上是最貧窮的，因為他並沒有實地的使用、享受他的富足。路加十五章的長子，就是這個光景的一個好表明。在事實上，乃是：『孩子，你始終和我同在，我一切所有的都是你的；』（31；）但是，在經歷上，他則：沒有一隻山羊羔，叫他和朋友一同快樂！（29。）他可以作富家子；這是他的地位，（這是事實。）但是，他可以連一隻山羊羔都沒有享受過；這是他的情形，（這是經歷。）

“faith,” and to spend the money is “experience.” In God’s grace, what He has done for man are facts. But man must still experience these facts.

EXPERIENCE

We know that the Lord Jesus is the Word become flesh. He is the consummation of all divine virtues and the grand total of all perfections. His living is God’s living, for He is God Himself. Christ has accomplished salvation on the cross. All those who sincerely accept the Lord Jesus as Lord and Savior, at the moment they believe, God accepts them as He accepted the Lord Jesus. At that time, all the divine virtues and accomplishments of the Lord Jesus come upon the believers. In God’s view and before God, they are the same as the Lord Jesus. God sees every Christian as He sees Christ. Christians possess all of Christ’s work and accomplishments through their union with Him. This is the “fact” that the Christians have been given by God. This fact was accomplished by Christ for the Christians. This fact is that through the believers’ union with the Lord Jesus, everything that belongs to Christ now belongs to His believers also. This is a fact that has been accomplished by God alone; the believers themselves have no share whatever in His accomplishment.

The Lord Jesus has died and has given to us all His righteousnesses, divine virtues, perfections, victories, beauties, and so forth. By these we become the same as He is before God, and God accepts us in the same way that He accepts the Lord. This is what He has given to us. These things are facts from the moment we become Christians. As far as the fact goes, we are already as perfect as the Lord Jesus. But as far as experience goes, we may not be this way. The meaning of this “fact” is none other than the grace that God has given to us and accomplished for us through the Lord Jesus. This grace has been given to us through our union with the Son of God.

It is possible for us to have the fact of inheriting the inheritance without having the experience of enjoying the inheritance. There is a big difference between fact and experience. Many believers are very rich in fact because everything that is God’s is theirs. However, in experience they are the poorest because they do not practically use and enjoy their riches. The older son in Luke 15 is a good example of this condition. As far as the fact goes, he was the child who was “always with me, and all that is mine is yours” (v. 31). But as far as experience goes, he never had “a goat that I might be merry with my friends” (v. 29). He was the son of a rich man. This was his position, a fact. Yet it was possible for him not to have enjoyed even a goat. This was his condition, his experience.

舊約的事例

舊約裏還有一個事蹟，是足能表明我們現在所說的事實、信心、和經歷的關係，就是以色列人進入迦南的一段歷史。神在古昔的時候，就把迦南地應許給以色列人了，祂對亞伯拉罕說過，對以撒說過，對雅各說過，就是對出埃及數十萬民眾也親自說過。神是算給了。神應許他們，祂要為他們爭戰，叫他們勝過一切的仇敵。神把迦南的地和人交給以色列人，已經是一個事實了。但是，事實已經有了，經歷還沒有；事實上這地雖是他們的，但是經歷上他們尚無寸土。所以，他們應當『立刻上去得那地』，因為他們是『足能得勝』的。（民十三 30。）但是，他們因著沒有信心的緣故，所以，雖然神已經將地給他們了（事實），他們卻得不著（經歷）。過了一代，神對約書亞說，『凡你們腳掌所踏之地，我都照著我所應許摩西的話賜給你們了。』（書一 3。）他們應當用他們的腳掌去得著神所已經賜給他們的地。後來他們上去，他們就得著了。

操練

事實就是神的應許，神的救贖，神的工作，神的白賜。信心就是世人怎樣信神，怎樣倚賴神的工作和救贖，怎樣支取神的應許；就是變化神的事實為人的經歷，所經過的一種工作和態度。

經歷就是信徒因信神，而得著信徒所當有的生活；就是實地在信徒的生活裏，表明基督的生命來；就實驗過基督所有的成功和得勝；就在實際上使用、表明、生活出神的事實。聖經中所記載的人物的歷史，都是這一類。

作教師的人和作信徒的人，應當知道這三個道理的相連。不然在他們的生活上，和他們的教訓上，必定不清楚；對於讀經，也必覺得諸多相反，似乎是前後矛盾的。（倪柝聲文集第一輯第一冊，八〇至八三、八五至八七頁。）

參讀：倪柝聲文集第一輯第一冊，第六篇。

EXAMPLE IN THE OLD TESTAMENT

In the Old Testament we see another instance which can adequately show us the relationship between fact, faith, and experience. This is the history of the Israelites entering Canaan. In the old days, God promised the land of Canaan to the Israelites. He mentioned this to Abraham, to Isaac, to Jacob, and even to the tens of thousands of people who left Egypt. To God, the land was already given. God promised to fight for them and that they would overcome all their enemies. It was a fact that God had given the land and the peoples of Canaan to the Israelites already. Although the fact was there, they did not yet have the experience. As far as the fact was concerned, the land was theirs already, yet in experience they still did not own an inch of it. This is why they had to “go up at once and possess it,” for they were “well able to prevail” (Num. 13:30). However, due to their unbelief, despite the fact that God had given them the land, they were not able to possess it in experience. After one generation, God told Joshua, “Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses” (Josh. 1:3). They were to inherit the land that God had given them with the soles of their feet. Later when they went up, they inherited the land.

PRACTICAL EXERCISE

Facts are God’s promises, His redemption, His works, and His free gifts. Faith denotes the way man believes in God, trusts in His work and redemption, and claims His promises. It is a kind of working and attitude through which God’s facts are transformed into man’s experience.

Experience is the proper living of the believers, which they secure through believing in God. It is the expression of the life of Christ practiced in the believers’ living. Experience is the realization of all Christ’s accomplishments and victories. It is the practical application, manifestation, and living out of God’s facts. The histories of all the saints recorded in the Bible belong to this category.

Not only those who are teachers but all believers should know the interrelationship of these three: fact, faith, and experience. Otherwise, they will be confused in their living and in their teachings. Furthermore, they will find many contradictions and apparent disagreements in their reading of the Bible. (CWWN, Vol. 1, pp. 52-59)

Further Reading: CWWN, Vol. 1, ch. 4.

C 大調

特副 (英 551)

4/4

3 · 4 | 5 · 5 5 · 5 5 3̇ · 2̇ | 1̇ · 1̇ 7 · 6 5
 一 我 已 相 信 真 事 實, 我 已 接 受 主 的 死,
 3 · 4 | 5 · 5 5 · 5 5 1̇ · 1̇ | 2̇ · 2̇ 2̇ · 3̇ 2̇
 我 已 經 過 外 院 子, 阿 利 路 亞, 讚 美 主!
 3 · 4 | 5 · 5 5 · 5 5 3̇ · 2̇ | 1̇ · 1̇ 7 · 6 5
 藉 主 贖 罪 的 寶 血, 我 得 歸 神 成 聖 潔,
 3 · 4 | 5 · 5 1̇ · 2̇ 3̇ 1̇ · 1̇ | 2̇ · 2̇ 1̇ · 7 1̇
 不 再 有 分 於 罪 孽, 阿 利 路 亞, 讚 美 主!
 1̇ · 2̇ | 3̇ - 1̇ 4̇ · 4̇ | 3̇ - 1̇ 7 · 1̇ | 2̇ · 2̇ 2̇ · 2̇ 3̇
 (副) 阿 利 路 亞! 阿 利 路 亞! 裂 開 幔 子 我 已 過,
 2̇ · 2̇ | 1̇ · 1̇ 7 · 6 5 3 · 4 | 5 - 1̇ 1̇ · 2̇ |
 這 裏 榮 耀 不 敗 落! 阿 利 路 亞! 阿 利
 3̇ - 1̇ 1̇ · 1̇ | 2̇ · 2̇ 2̇ · 2̇ 1̇ · 1̇ 7 · 7 | 1̇ - - ||
 路 亞! 我 今 在 我 王 的 面 前 過 生 活!

二 外層幔子我已過, 進入頭層的聖所,
 神聖供應全得着, 阿利路亞,讚美主!
 我今與神已和諧, 經過祭壇全聖別,
 神外世界永棄絕, 阿利路亞,讚美主!
 三 內層幔子我也過, 進入二層至聖所,
 來到神的施恩座, 阿利路亞,讚美主!
 今在神前過生活, 以神作我的居所,
 不再有己的間隔, 阿利路亞,讚美主!
 四 我今是神的祭司, 經過救贖纔如此,
 身分地位何確實, 阿利路亞,讚美主!
 我今是在靈裏面, 活在神的榮耀前,
 夜以繼晝不間斷, 阿利路亞,讚美主!

I've believed the true report

Experience of Christ — Fellowship with Him

551

1. I've be-lieved the true re-port, Hal-le-lu-jah to the Lamb! I have
 passed the out-er court, O glo-ry be to God! I am
 all on Je-sus' side, On the al-tar sanc-ti-fied, To the
 world and sin I've died, Hal-le-lu-jah to the Lamb! (C) Hal-le-
 jah! Hal-le-lu-jah! I have passed the riv-en veil, Here the glo-ries nev-er fail, Hal-le-
 jah! Hal-le-lu-jah! I am liv-ing in the pre-sence of the King.

2. I'm a king and priest to God,
 Hallelujah to the Lamb!
 By the cleansing of the blood,
 O glory be to God!
 By the Spirit's pow'r and light,
 I am living day and night,
 In the holiest place so bright,
 Hallelujah to the Lamb!
 3. I have passed the outer veil,
 Hallelujah to the Lamb!
 Which did once God's light conceal,
 O glory be to God!
 But the blood has brought me in
 To God's holiness so clean,
 Where there's death to self and sin,
 Hallelujah to the Lamb!

4. I'm within the holiest pale,
 Hallelujah to the Lamb!
 I have passed the inner veil,
 O glory be to God!
 I am sanctified to God
 By the power of the blood,
 Now the Lord is my abode
 Hallelujah to the Lamb!

第十二題 信而順服

Topic 12: Faith And Obedience (S3-12)

羅 6 : 11 這樣，你們在基督耶穌裏，向罪也當算自己是死的，向神卻當算自己是活的。

羅 6 : 12 所以不要讓罪在你們必死的身體裏作王，使你們順從身體的私慾，

羅 6 : 13 也不要將你們的肢體獻給罪作不義的兵器；倒要像從死人中活過來的人，將自己獻給神，並將你們的肢體獻給神作義的兵器。

羅 6 : 14 罪必不能作主管轄你們，因你們不在律法之下，乃在恩典之下。

Rom. 6:11 So also you, reckon yourselves to be dead to sin, but living to God in Christ Jesus.

12 Do not let sin therefore reign in your mortal body so that you obey the body's lusts;

13 Neither present your members as weapons of unrighteousness to sin, but present yourselves to God as alive from the dead, and your members as weapons of righteousness to God.

14 For sin will not lord it over you, for you are not under the law but under grace.

基督徒生活的原則只有兩個，一是信心，一是順服。無論甚麼好的果子，都是從這兩個原則結出的。我們和主來往，天天需要信而順服。

There are only two principles of Christian living: one is faith; the other is obedience. All good fruit issues from these two principles. In our fellowship with the Lord, we need faith and obedience every day.

客觀的是已成的，
所以應當相信；
主觀的是現在和將來要成功的，
所以需要順服

**SINCE THE OBJECTIVE HAS BEEN ACCOMPLISHED,
WE SHOULD JUST BELIEVE.
SINCE THE SUBJECTIVE IS ACCOMPLISHED NOW
AND IN THE FUTURE, WE NEED TO OBEY**

信而順服到底怎麼講呢？一切客觀的真理，都是在基督裏的；一切在基督裏的，都已經成功了。一切主觀的真理，都是在聖靈裏的；一切在聖靈裏的，都是聖靈所將要成功的。救贖是在一千九百多年前已經成功的，救恩是在我信主的那一天纔成功的。所以救贖這件東西是客觀的，是在基督裏已經成功的。救恩這件東西是主觀的，是聖靈在我裏頭成功的。這兩件東西是不能掉頭的。

What are faith and obedience? All the objective truths are in Christ and have been accomplished. All the subjective truths are in the Holy Spirit and will be accomplished by Him. Redemption was accomplished more than nineteen hundred years ago, while salvation was accomplished on the day you believed in the Lord. Therefore, redemption is objective; it has been accomplished in Christ. Salvation is subjective; it is what the Holy Spirit accomplishes in us. The order of these two matters cannot be reversed.

凡是客觀的，都是已往的、絕對的、完全的、無以復加的。凡是主觀的，都是現在和將來所要成功的。接受客觀的，和接受主觀的，有兩個完全不同的原則。因客觀的是已成的，所以應當相信。因主觀的是現在和將來要成功的，所以需要順服。若只注意一方面，就若不是失於理想，就是失於苦修。客觀的死，需要相信；復活，需要相信；升天，需要相信。但是，單單相信還不彀。一天過一天，還需要你順服；同死的方面，需要你順服；復活的能力，需要你順服；升天的地位，需要你順服。

外面的救主，需要相信； 裏面的聖靈， 需要順服

弟兄姊妹們，我們需要外面的救主，也需要裏面的救主。需要道顯現在肉身裏，也需要道顯現在聖靈裏。需要在各各他的基督，也需要在靈裏的基督。外面的救主，需要相信；裏面的聖靈，需要順服。現在我要題起一點經歷，叫我們知道甚麼叫信而順服。

相信，不是把神的話變成實在的，乃是信神的話已經是實在的。神的恩典包含三件事，就是應許、事實、文約。應許是將要成功的，事實是已經成功的。所有客觀的真理，都是已經成功的，都是是了。你只須對神說，你的話說我已經死了，已經復活了，已經升天了；所以，我也說我已經死了，已經復活了，已經升天了。是的，就是這樣站牢，神說了，就是了。

我們必須信神的話，過於我們的環境，過於我們的感覺，過於我們的試煉，過於我們的罪惡，過於我們的情慾，過於我們污穢的思想。你能這樣，你就必定兩樣。你聽一聽不彀，必須有信心。讓我們看見，神在基督裏是成功了一切。

神向我們有甚麼要求，我們就必須順服

Everything objective is in the past; it is absolute, complete, and nothing can be added. Everything subjective is accomplished in the present and in the future. Receiving something objective and receiving something subjective requires two completely different principles. Since the objective has been accomplished, we should just believe. Since the subjective is accomplished now and in the future, we need to obey. If we pay attention only to one side, we will go astray by either becoming theoretical or ascetic. The objective death, resurrection, and ascension require our believing. However, it is not enough just to believe. Day by day we also need to obey. Crucifixion with Christ requires obedience; the power of resurrection requires obedience; and the place of ascension requires obedience.

THE SAVIOR WHO IS WITHOUT DEMANDS OUR FAITH, WHEREAS THE HOLY SPIRIT WHO IS WITHIN DEMANDS OUR OBEDIENCE

Brothers and sisters, we need an outward Savior and an inward Savior. We need the Word incarnated in the flesh and the Word manifested in the Holy Spirit. We need the Christ of Golgotha and the Christ in the Spirit. The Savior who is without demands our faith, whereas the Holy Spirit who is within demands our obedience. Now I would like to speak about some experiences in order for us to understand faith and obedience.

Believing is not changing God's word into reality. It is believing that God's word is reality. The grace of God comprises three things: the promise, the fact, and the covenant. The promise is something which will be accomplished. The fact is something which has been accomplished. All the objective truths have been accomplished and are real. We only need to say to God, "Your Word says I have died, resurrected, and ascended. Therefore I also say that I have died, resurrected, and ascended." Indeed, this is the way we can stand firm. God has spoken, and it is so.

We must believe in God's Word more than our circumstances, feelings, trials, sins, lusts, and unclean thoughts. If we can do this, we definitely will be different. It is not enough that we listen. We must have the faith. May we see that God has accomplished everything in Christ.

WHATEVER GOD DEMANDS OF US, WE MUST OBEY

但是，我們要知道，光有這樣的信，還是不穀。底下還有一件，就是順服。我們一方面應當相信，一方面還當順服。我們的己意必須打倒，必須把每肢每體獻給神。弟兄姊妹們，你有活的信以後，一天過一天，還得學習順服神。

我們必須有一次對神說，從今以後，我的時間，我的腦力，我的金錢，我的家庭，我的一切，我都奉獻給你。有的人，神對他必特別有所摸。有的人，神摸他這一點；有的人，神摸他那一點。多少時候，好像神的要求有些嚴密，有些苛刻。但是，神向我們有甚麼要求，我們就必須順服。神要證明你是聽祂。沒有以撒比祂更寶貝。不是口裏說把以撒獻上就完了，必須在實際上把以撒獻上，你纔能看見神所豫備的羊羔。必須等到你完全順服，神纔滿意。我們必須有一專一的過關。

**專順服，沒有信心，就沒有能力；
專相信，不肯順服，就都是理想**

人必須相信，人也必須順服。不只一次順服，底下還須一直順服下去；不然就是偏頗的。專順服，沒有信心，就沒有能力；專相信，不肯順服，就都是理想。專順服，沒有信心，是頂苦的事。請大家記得，聖經中生活的原則，一是相信，一是順服。（倪柝聲文集第一輯第十冊，二二一至二二三、二二七、二二九至二三〇、二三二頁。）

參讀：倪柝聲文集第一輯第十冊，信而順服。

However, we have to know that merely believing like this is not enough. The one thing that has to follow is obedience. On the one hand, we must believe. On the other hand, we must obey. Our self-will must be subdued, and we must present every member to God. Brothers and sisters, after we have a living faith, day by day we have to learn to obey God.

There must be a time when we say to God, "From now on I offer You my time, my mind, my money, my family, and my all." God touches everyone in a specific way. With some, God touches them on one point; with others, God touches them on another point. Many times God's demand appears to be harsh and severe. But whatever God demands of us, we must obey. God wants us to prove that we will obey Him. Nothing is more precious to Him than Isaac. It is not enough just to say verbally, "I offer Isaac as a sacrifice." We must present Isaac as an offering in reality. If we do this, we will see the lamb God has prepared. God is not satisfied until we have fully obeyed. We must experience specific dealings with the Lord.

**OBEDIENCE WITHOUT FAITH IS POWERLESS;
FAITH WITHOUT OBEDIENCE IS IDEALISTIC**

We must believe and also obey. Not only do we need to obey once, but we must obey continuously. Otherwise, we will come short and be unbalanced. Obedience without faith is powerless. Faith without obedience is idealistic. It is very painful to be obedient without faith. Please remember the scriptural principles for our living: believing and obeying (CWWN, Vol. 10, pp. 605-615)

Further Reading: CWWN, Vol. 10, ch. 9.

經歷基督—順從祂

6 6 9 6 6 9 副 (英 582)

F 大調

3/4

1 2 | 3 3 2 | 1-1 3 | 5 5 4 | 3-3 3 | 4 6 4 |
 一 當我 同主行 動, 在祂 話的光 中, 何等 榮耀照
 3 5 3 | 2-1 2 | 3 3 2 | 1-1 3 | 5 5 4 | 3-3 3 |
 在我全 身; 當我 肯聽命 令, 祂就 充滿我 靈, 祂充
 B^b 4 6 4 | 3 1 2 | 1-- | 5 2 5 | 3-3 3 | 6 3 5 |
 滿信而 順從的 人。(副) 信而 順從! 因為 除此以
 Gm 4-4 4 | 4 3 2 | 3 5 1 2 | 3 1 2 | 1- ||
 外, 不能 得主的 喜愛—惟 有信而 順從!

- 二 地無一點黑影、天無一片暗景 能迷漫, 當祂顯露笑容;
 沒有疑惑畏懼、沒有流淚憂慮 能存在, 若我信而順從。
- 三 沒有一個重擔、沒有一點為難, 祂是不顧, 讓我們苦痛;
 所有傷心損失、所有厭棄羞恥 都成祝福, 若信而順從。
- 四 但我不能領會祂愛何等的美, 若我不放一切於壇社;
 因祂所給詩歌、因祂所賜喜樂 乃是為肯信而順從者。
- 五 然後在祂光中, 纔有甜美交通, 我就前行, 與祂同腳蹤;
 祂要求, 我就許; 祂差遣, 我就去; 不要怕, 只要信而順從。

Trust and obey

Experience of Christ — Obeying Him

582

1. When we walk with the Lord In the light of His Word, What a glo - ry He sheds on our
 way; While we do His good will, He a - bides with us still, And with all who will trust and o - bey.
 (C) Trust and o - bey, For there's no oth - er way To be hap - py in Je - sus, But to trust and o - bey.

2. Not a shadow can rise,
 Not a cloud in the skies,
 But His smile quickly drives it away;
 Not a doubt or a fear,
 Not a sigh or a tear,
 Can abide while we trust and obey.
3. Not a burden we bear,
 Not a sorrow we share,
 But our toil He doth richly repay;
 Not a grief or a loss,
 Not a frown or a cross,
 But is blest if we trust and obey.
4. But we never can prove
 The delights of His love,
 Until all on the altar we lay;
 For the favor He shows,
 And the joy He bestows,
 Are for them who will trust and obey.
5. Then in fellowship sweet
 We will sit at His feet,
 Or we'll walk by His side in the way;
 What He says we will do;
 Where He sends, we will go,
 Never fear, only trust and obey.

第十三題 珍賞主耶穌

Topic 13: Appreciation Of The Lord Jesus (S3-13)

林後 5：14 原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；

林後 5：15 並且祂替眾人死，是叫那些活著的人，不再向自己活，乃向那替他們死而復活者活。

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

信來自對主耶穌的珍賞

保羅在加拉太二章二十節末了的話，證明這一節的信，是屬於基督，也是在基督裏面的信。他總結這一節時，說到神的兒子乃是『愛我，為我捨了自己』的那一位。保羅寫這些話的時候，滿了對主耶穌的珍賞。否則，在這樣長的經節末了，他不需要說到基督愛他，為他捨了自己。他可以結束於『在神兒子的信裏…所活的』這句話。但是他說到現今他如何活著，他的心滿了感謝和珍賞。信來自這種對主耶穌的珍賞。在基督裏面的信，和屬於基督的信，是從對基督的珍賞來的。

FAITH COMING FROM SUCH AN APPRECIATION OF CHRIST

Proof that the faith in Galatians 2:20 is both the faith of Christ and the faith in Christ is found in Paul's words at the end of the verse. He concludes the verse by referring to the Son of God as the One "Who loved me and gave Himself for me." In writing these words, Paul was filled with appreciation of the Lord Jesus. Otherwise, at the end of such a long verse there would have been no need for him to speak of Christ loving him and having given Himself for him. He could have concluded with the expression, "the faith of the Son of God." But as he was speaking of the way he now lived, his heart was filled with gratitude and appreciation. Faith comes from such an appreciation of the Lord Jesus. The faith in Christ and the faith of Christ issues from the appreciation of Christ.

信產生一種生機的聯結， 使我們與基督成爲一

在林後五章十四至十五節保羅說，『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活著的人，不再向自己活，乃向那替他們死而復活者活。』我們思想這些經節就能看見，保羅的信來自珍賞基督那困迫的愛。我們越珍賞基督那困迫的愛，我們就越有信。這信不是由我們自己的能力或活動所產生的，乃是由我們所珍賞的這位基督，在我們裏面作工所產生的。我們珍賞主耶穌的時候，會說，『主耶穌，

FAITH BRINGING AN ORGANIC UNION IN WHICH WE AND CHRIST ARE TRULY ONE

In 2 Corinthians 5:14 and 15 Paul says, "For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." As we consider these verses, we can see that Paul's faith came from an appreciation for the constraining love of Christ. The more we appreciate Christ's constraining love, the more faith we shall have. This faith is not produced by our own ability or activity. Rather, it is produced by the working in us of the very Christ whom we appreciate. In our appreciation for the Lord Jesus.

我愛你，我寶貴你。』我們對主這樣說，祂就在我們裏面運行，並成爲我們的信。這信產生一種生機的聯結，使我們在其中與基督真正成爲一。

拳匪之亂時的真實故事

我願意告訴你們一個真實的故事，印證這一點：在我們裏面運行的信，來自我們對主耶穌的珍賞。在中國拳匪之亂時，數以百計的基督徒殉道。有一天，在中國的古都北平，拳匪正在街上遊行。一位年輕的基督徒女子，坐在囚車後方，被押去行刑。行刑者圍住她，手拿著刀劍；氣氛很恐怖，充滿了拳匪的喊叫聲。然而，當她向主唱詩讚美的時候，她的臉面發光。商店都因著暴亂而關門；但有一位青年人，從一家店舖門口的縫隙中，看到這個情景。他因著這位年輕女子發光的臉、喜樂和讚美的歌聲，而深受感動，當下就決定要尋出基督徒信仰的真理。後來，他的確認識了真理，而成爲相信基督的人。最終，他放下他的事業，成了一個傳道人。有一天，他訪問我的家鄉，告訴我他如何成爲基督徒的故事。

這裏的點是說，這位年輕的女子，在這樣恐怖的環境當中，能穀滿了讚美，乃是因爲信在她裏面作工。她滿了對主耶穌的珍賞。因著她這樣愛主，主自然而然就成了她裏面的信。這信產生一種生機的聯結，她在其中聯於主。這生機的聯結，是神新約的經綸中，一個基本且重要的方面。

在我們裏面運行的信心

在加拉太二章二十節保羅說，我們如今在肉身裏所活的生命，是我們在神兒子的信裏，與祂聯結所活的。我們活神聖的生命，不是憑著眼見，也不是憑著感覺，不同於我們活肉身和魂的生命。我們活神聖的生命，就是活我們靈裏屬靈的生命，乃是藉著運用信，這信是由賜生命之靈的同在所激發的。

保羅說到信時，是說『神兒子的信』。這個『的』字是甚麼意思？這個字含示本節所題的信，乃是屬於神兒子的

we shall say. “Lord, Jesus I love You and I treasure You.” As we speak such words to the Lord, He operates within us and becomes our faith. This faith brings an organic union in which we and Christ are truly one.

A TRUE STORY DURING THE BOXER REBELLION IN CHINA

I would like to tell you a true story which confirms the point that the faith which operates in us comes from our appreciation of the Lord Jesus. During the Boxer Rebellion in China, hundreds of Christians were martyred. One day in Peking, the old capital of China, the Boxers were parading down the street. Sitting in the back of a wagon was a young Christian woman who was being led away to be executed. She was surrounded by executioners with swords in their hands. The atmosphere was terrifying, filled with the shouting of the Boxers. Nevertheless, her face was glowing as she was singing praises to the Lord. The stores were closed because of the rioting. However, a young man was observing this scene through a crack at the front of a store. Deeply impressed with the young woman’s glowing face, happiness, and songs of praise, he decided at that moment that he would find out the truth about the Christian faith. Later, he did learn the truth and became a believer in Christ. Eventually, he gave up his business and became a preacher. One day, when he was visiting my home town, he told me this story of how he had become a Christian.

The point here is that this young woman could be filled with praises in the midst of such a terrifying situation because faith was working within her. She was filled with appreciation of the Lord Jesus. Because she loved Him so much, He spontaneously became the faith within her. This faith produced an organic union in which she was joined to the Lord. This organic union is a basic and crucial aspect of God’s New Testament economy.

THE FAITH OPERATING IN US

In Galatians 2:20 Paul says that the life we now live in the flesh we live in faith, the faith of the Son of God. We live the divine life, not by sight or by feeling in the way we live the physical and soulish life. The divine life, which is the spiritual life in our spirit, is lived by the exercise of faith stimulated by the presence of the life-giving Spirit.

In speaking of faith, Paul refers to “the faith of the Son of God.” What is the meaning of the little word “of” here? This word implies that the faith mentioned in

信，就是祂自己所擁有的信；然而，我們和其他許多人解釋這一節的時候，都說，這辭真正的意思是在神兒子裏面的信。但希臘文在這裏沒有用『在…裏面』這個介係詞。我花了許多時間想要瞭解這件事。我查考許多一流的權威著作以後，確信保羅在這裏所說的不是神兒子的信，乃是在神兒子裏面的信。但我們仍需要解釋，為甚麼在這一節，以及同章十六節和三章二十二節，保羅沒有用『在…裏面』這個介係詞。我們若只查考聖經的白紙黑字，就無法對此事有正確的領會。我們還需要思想我們的經歷。

是基督向我們啓示出來，並注入我們裏面

保羅寫加拉太書是根據真理，也是根據他的經歷。根據我們基督徒的經歷，在我們裏面運行的真實活的信，不只是在基督裏面，也是屬於基督的。因此，保羅在這裏的意思，實際上就是『屬於基督的，並在基督裏面的信』。保羅的思想乃是，信是屬於基督的，也是在基督裏面的。

我們已經指出，信是我們對主之所是，以及祂為我們所作之事的珍賞。我們也指出，真實的信乃是基督自己注入我們裏面，成為我們相信祂的能力。主注入我們裏面以後，就自然而然成為我們的信。一方面，這信是屬於基督的；另一方面，這信是在基督裏面。然而，光說這信就是基督，這太簡單了。我們需要說，信乃是基督向我們啓示出來，並注入我們裏面。信不只和已經注入我們裏面的基督有關，也和正在將祂自己注入我們裏面的基督有關。當基督在我們裏面運行，祂就成為我們的信。這信是屬於祂的，也是在祂裏面。（加拉太書生命讀經，一一〇至一一三頁。）

參讀：加拉太書生命讀經，第十篇。

this verse is the Son of God's faith, the faith which He himself possesses. However, in interpreting this verse, we and many others have said that this phrase actually means faith in the Son of God. Nevertheless, the Greek does not use the preposition "in" here. I have spent a good deal of time trying to understand this matter. After consulting the writings of a number of leading authorities, I have become fully convinced that here Paul is not speaking of the Son's faith, but of faith in the Son. However, we still need to explain why in this verse, as well as in 2:16 and 3:22, Paul does not use the preposition "in." We cannot gain a proper understanding of this simply by studying the Scripture in black and white letters. We also need to consider our experience.

FAITH IS CHRIST REVEALED TO AND INFUSED INTO US

Paul wrote the book of Galatians both according to truth and according to his experience. According to our Christian experience, the genuine living faith which operates in us is not only in Christ, but also of Christ. Hence, Paul's meaning here actually is "the faith of and in Christ." Paul's thought is that the faith is both of Christ and in Christ.

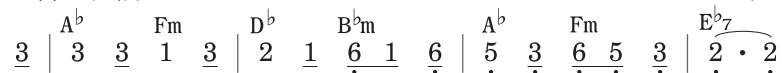
We have pointed out that faith is our appreciation of what the Lord is and of what He has done for us. We have also pointed out that genuine faith is Christ Himself infused into us to become our ability to believe in Him. After the Lord has been infused into us, He spontaneously becomes our faith. On the one hand, this faith is of Christ; on the other hand, it is in Christ. However, it is too simple merely to say that this faith is Christ. We need to say that it is Christ revealed to us and infused into us. Faith is related not only to the Christ who has been infused into us, but also to the Christ who is infusing Himself into us. As Christ operates in us, He becomes our faith. This faith is of Him and also in Him. (Life-study of Galatians, pp. 90-93)

Further Reading: Life-study of Galatians, msg. 10

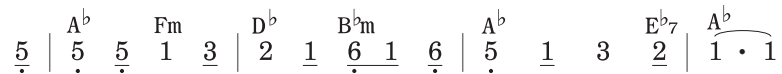
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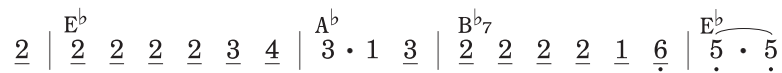
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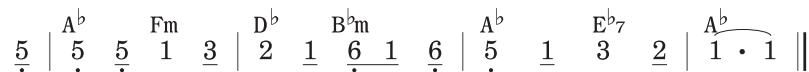
一 哦 主 耶 穌，每 想 到 你，我 心 便 覺 甘 甜；



深 願 我 能 立 刻 被 提，到 你 可 愛 身 邊！



(副) 主，你 如 一 棵 美 麗 鳳 仙，顯 在 山 野 葡 萄 園 間，



殊 姿 超 羣，秀 色 獨 豔，我 心 依 依 戀 戀。

二 世上並無一個妙音， 能把你恩盡唱；
人 間 也 無 一 顆 情 心， 能 把 你 愛 全 享。

三 但那最使我心歡喜， 尚非你愛、你恩；
乃 是 你 的 可 愛 自 己， 最 滿 我 情、我 心。

四 你比美者還要更美， 你比甜者更甜；
你 外，在 天 我 心 何 歸？ 在 地 我 心 何 戀？

Lord Jesus Christ, our heart feels sweet

Praise of the Lord — His Beauty

171

1. Lord Je - sus Christ, our heart feels sweet When - e'er we think on
Thee, And long that to Thy pre - sence dear We soon might rap - tured
be! (C) Lord, like the pret - ty hen - na - flow - er*, In vineyards blos - som - ing Thou
art; In - com - p'ra - ble Thy beau - ty is, Ad - mires and loves our heart!

2. There is no music adequate
Thy grace in full to praise,
Nor there a heart which could enjoy
Thy love in every phase.
3. Yet, what delights our heart the most
Is not Thy love, Thy grace;
But it is Thine own loving Self
That satisfies always.
4. Oh, Thou art fairer than the fair,
And sweeter than the sweet;
Beside Thee, none in heaven or earth
Our heart's desire could meet.

* An Old World plant, prized for its fragrant yellow and white flowers. (Song of Sol. 1:14, A.S.V.)

第十四題 不要愛世界

Topic 14: Not Loving The World (S3-14)

約壹 2 : 15 不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了；

約壹 2 : 16 因為凡世界上的事，就是肉體的情慾、眼目的情慾、並今生的驕傲，都不是出於父，乃是出於世界。

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him.

1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.

世界—撒但設立的系統， 以霸佔神所造的人

『世界』在原文裏的意義不只一種。在約翰一章二十九節，三章十六節，羅馬五章十二節，指墮落的人類被撒但所敗壞、霸佔，成為他邪惡世界系統的組成分子。在約壹二章十五節，與在約翰十五章十九節，十七章十四節，雅各書四章四節一樣，乃指一種秩序、一種固定的形式、一種有秩序的安排，因此是指神的對頭撒但所設立一種有秩序的系統，而不是指地。神造人在地上生活，是為著完成祂的定旨。但神的仇敵撒但為了霸佔神所造的人，就藉著人墮落的性情，在情慾、宴樂、追求，甚至對食衣住行等生活所需的放縱上，用宗教、文化、教育、工業、商業、娛樂等將人系統起來，在地上形成一個反對神的世界系統。這個屬撒但的系統整個臥在那惡者裏面。（約壹五 19。）不愛這樣的世界，乃是勝過那惡者的立場。稍微愛這樣的世界，就給那惡者立場擊敗並霸佔我們。

世界上的事

肉體的情慾

約壹二章十六節說到世界上的事，就是『肉體的情慾、眼目的情慾、並今生的驕傲，都不是出於父，乃是出於世

THE WORLD—SYSTEM FORMED BY SATAN TO USURP THE GOD-CREATED MAN

The Greek word for “world,” kosmos, has more than one meaning. In John 1:29; 3:16; and Romans 5:12 it denotes the fallen human race corrupted and usurped by Satan as components for his evil world system. Here in 1 John 2:15, as in John 15:19; 17:14; and James 4:4, it denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth. God created man to live on the earth for the fulfillment of His purpose. But His enemy Satan, in order to usurp the God-created man, has formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, and entertainment through men’s fallen nature in their lusts, pleasures, pursuits, and even in their indulgence in living necessities, such as food, clothing, housing, and transportation. The whole of such a Satanic system lies in the evil one (1 John 5:19). Not loving such a world is the ground for overcoming the evil one. Loving it just a little gives the evil one the ground to defeat us and occupy us.

THE THINGS IN THE WORLD

The Lust of the Flesh

First John 2:16 says, “All that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world.” The lust

界』。肉體的情慾，就是身體的慾望，主要的與身體有關。因為善惡知識樹的果子已經進到人類裏面，我們的身體就墮落並敗壞了。我們的始祖亞當和夏娃喫了善惡知識樹的果子；結果，邪惡的元素進到人類裏面，現今這元素就在我們物質的身體裏。我們從經歷知道，有一種邪惡、屬撒但的元素，住在我們人的性情裏面。

眼目的情慾

眼目的情慾是魂藉著眼目而有的慾望。當善惡知識樹的果子進到人的身體裏，身體就成了肉體。因為身體包圍著魂，魂就落到墮落身體的影響之下。結果，我們的魂也敗壞了。所以，魂——我們心理的人，由於墮落身體的影響，就成為滿了情慾的。

今生的驕傲

今生的驕傲就是今生虛空的驕傲、誇耀、虛榮、和物質的炫耀。（約翰壹書生命讀經，二〇七、二一〇至二一二頁。）

只有愛神纔能叫我們脫離世界

許多少年人，捨不得世界。聚會時，被人激勵時，好像要不愛世界了；但是，另一時候，好像同世界是不能斷緣的。我們必須有一個更好的在裏頭，愛世界的心纔能丟下。有一次，在一個畫展裏，許多畫要遠看方好看，其中有一張要近看方能得著其中的意思。這一張畫，是指著基督徒的一種寓意畫，畫著一個小孩子的周圍地下，都是些小孩子所喜歡的玩具。但是這個孩子好像一點都不在意，卻是兩目注視著面前的窗戶，兩手也向前伸去。遠看時，令人莫名其妙，細看時，纔知那窗戶上有一美麗的小鴿。畫上註著說，這個小孩子因要得著那美麗的小鴿，所以把所有的玩具都丟在地上了。從這張圖畫的故事看來，是因著要得那更好的，所以纔把那些次好的摔下。神從來沒有叫我們摔掉甚麼，神乃是把更好的放在我們面前，我們如果要去得的話，就自然會把許多都丟棄了。

of the flesh, the passionate desire of the body, is mainly related to the body. Because the fruit of the tree of knowledge of good and evil entered into the human race, our body became fallen and corrupted. Adam and Eve, our first parents, partook of the fruit of the tree of the knowledge of good and evil. As a result, an evil element came into the human race, and now this element is in our physical body. From experience we know that an evil, satanic element dwells in man's nature.

The Lust of the Eyes

The lust of the eyes is the passionate desire of the soul through the eyes. When the fruit of the tree of the knowledge of good and evil came into the human body, the body became flesh. Because the body encompasses the soul, the soul fell under the influence of the fallen body. As a result, our soul also has been corrupted. Therefore, the soul, our psychological being, has become lustful due to the influence of the fallen body.

The Vainglory of Life

The vainglory of life is the empty pride, boast, confidence, assurance, and display of material things of the present life. (Life-study of 1 John, msg. 20)

ONLY LOVING GOD WILL DELIVER US FROM THE WORLD

Many young ones cannot forsake the world. When they are stirred by others in a meeting, it seems that they will not love the world anymore. At a different time they seem to be totally inseparable from the world. We must possess something better within us in order to drop the heart that loves the world. Once there was an art exhibition. While most of the works could be appreciated from a distance, it was necessary to study one of the paintings from close-up in order to understand its meaning. This particular painting, involving a child who was oblivious to all the lovely toys on the floor surrounding him, aptly illustrates a Christian's experience. The child's attention was focused on the windowsill, and he had up-lifted eyes and outstretched arms. The scene was perplexing from a distance, yet after careful observation, one could see a beautiful dove on the windowsill. The caption explained that in order to have the little dove, the child dropped all the toys on the floor. The moral of the painting was that one only discards the second best for the very best. God never demands that we throw anything away. He only places what is better in front of us. In order to obtain it, we will spontaneously forsake many other things.

有一個少年信徒，同我住了兩個月之久，他說他不能丟下世界。他對一年長信徒說，世界的福，你享過了，所以你能犧牲；但是，我不能。這個少年會信神，但是他不會愛神。我們要知道，信神可以拯救你脫離罪惡，愛神纔能叫你脫離世界。弟兄姊妹們，我們要讓神的愛進入我們裏面。神的愛一進入，世界就不知溜到那裏去了。

作主耶穌熱愛的情人

以弗所六章二十四節說，『願恩典與一切在朽壞之中，愛我們主耶穌基督的人同在。』這裏說恩典與甚麼人同在呢？就是與在朽壞之中愛主的人同在。如果人問你是信主的麼？你若答應說我是愛主的，全世界的人都要覺得希奇了。

彼前一章八節說，『你們雖然沒有見過祂，卻是愛祂；如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂。』這裏是說到因信入祂，所以愛祂。這樣因信入祂而有的愛，就生出甚麼來呢？就生出喜樂來，這喜樂是滿有榮光的。

末了，弟兄姊妹們，我要告訴你們：『但願你們作主耶穌熱愛的情人！』（倪柝聲文集第一輯第十八冊，一三四至一三五、一四二頁。）

參讀：約翰壹書生命讀經，第二十篇；倪柝聲文集第一輯第十八冊，愛神；不要愛世界，第一、七章。

A young believer who lived with me for two months once told me that he could not forsake the world. He told an old believer, "You can sacrifice because you have tasted all that this world has to offer. But I cannot." This young man knew about believing in God, but not about loving God. While believing in God can save us from sin, only loving God will deliver us from the world. Brothers and sisters, we must allow God's love to enter into us. Once the love of God enters, the world simply slips away.

BEING A PASSIONATE LOVER OF THE LORD JESUS

Ephesians 6:24 says, "Grace be with all those who love our Lord Jesus Christ in incorruptibility." To whom is grace given here? God gives it to those who love the Lord in incorruptibility. If others would ask you, "Do you believe in the Lord?", the whole world would marvel if you answer, "I am one who loves the Lord."

First Peter 1:8 says, "Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory." This verse says that we love Him because we believe in Him. What is born out of this love through believing? It is joy that is unspeakable and full of glory.

Finally, brothers and sisters, I wish to repeat what that old believer said to the departing young man: "May you be a passionate lover of the Lord Jesus!" (CWWN, Vol. 18)

Further Reading: Life-study of 1 John, msg. 20; CWWN, Vol. 18, Loving God; Love Not the World, chs. 1, 7

主耶穌，你美麗奪了我心

(英1159)

降E大調

4/4

3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 | 7 · 7 7 1
 一 主耶 穌，你美 麗奪 了我 心，我 全 心 向 你 完
 2 7 | 1 - 0 3 2 | 1 · 1 1 1 2 3 | 3 2 0 2 1 |
 全 敞 開； 釋 放 我，脫 離 宗 教 的 義 務， 只 讓
 7 · 7 7 1 2 7 | 1 - 0 3 · 4 | 5 · 5 5 5 1 7 |
 我 永 遠 享 你 同 在。 當 我 在 此 注 視 你 的
 7 6 0 2 3 | 4 · 4 4 6 5 4 | 3 - 0 3 2 | 1 · 1
 榮 耀， 我 的 心 充 滿 了 你 榮 耀； 浸 透 我， 主，
 1 1 2 3 | 3 2 0 2 1 | 7 · 7 7 1 2 7 | 1 - 0 ||
 我 今 懇 切 求 禱， 以 你 靈 與 我 靈 永 相 調。

二 光照者—我的天何等明亮， 我看見人子在寶座上；
 聖別者，以神的火焰燒我， 直等我因你灼灼發亮！
 主，當我初次看見你榮耀， 自愛與誇耀同歸羞慚；
 今我心湧出愛戴與頌讚， 品嚐你名裏一切肥甘。

三 寶貝主，我將真哪噠香膏， 為你愛，欣然打破傾倒，
 我的主，我前來膏你的頭， 看哪，主，為你我獻上好。
 親愛主，我甘願為你枉費， 愛着你，我深處就滿足。
 為着你，貴重油我早豫備， 要將愛從心深處倒出。

四 良人哪，快來到香草山上， 我切慕與你早面對面。
 主，請喝我心所流出之泉， 我巴望永遠在你身邊。
 我並非單獨的來愛你，主， 乃是與眾聖作你新婦；
 快來罷，我們愛已經久等， 主耶穌，願意你得滿足。

Jesus Lord, I'm captured by Thy beauty

Experience of Christ — Loving Him

1159

1. Je - sus Lord, I'm captured by Thy beau - ty, All my heart to Thee I o - pen
 wide; Now set free from all re - ligious du - ty, On - ly let me in Thyself a -
 bide. As I'm gaz - ing here up - on Thy glo - ry, Fill my heart with ra - dian - cy di -
 vine; Sat - u - rate me, Lord, I now im - plore Thee, Mingle now Thy Spirit, Lord, with mine.

2. Shining One—how clear the sky above me!

Son of Man, I see Thee on the throne!
 Holy One, the flames of God consume me,
 Till my being glows with Thee alone.
 Lord, when first I saw Thee in Thy splendor,
 All self-love and glory sank in shame;
 Now my heart its love and praises render,
 Tasting all the sweetness of Thy name.

3. Precious Lord, my flask of alabaster

Gladly now I break in love for Thee;
 I anoint Thy head, Beloved Master;
 Lord, behold, I've saved the best for Thee.
 Dearest Lord, I waste myself upon Thee;
 Loving Thee, I'm deeply satisfied.
 Love outpoured from hidden depths within me,
 Costly oil, dear Lord, I would provide.

4. My Beloved, come on spices' mountain;

How I yearn to see Thee face to face.
 Drink, dear Lord, from my heart's flowing fountain,
 Till I rest fore'er in Thine embrace.
 Not alone, O Lord, do I adore Thee,
 But with all the saints as Thy dear Bride;
 Quickly come, our love is waiting for Thee;
 Jesus Lord, Thou wilt be satisfied.

第十五題 神保守的能力

Topic 15: God's Keeping Power (S3-15)

書 14 : 11 今天我還是強壯，像摩西打發我去的那天一樣；無論是爭戰，是出入，我的力量那時如何，現在還是如何。

書 14 : 14 所以希伯崙作了基尼洗人耶孚尼的兒子迦勒的產業，直到今日，因為他專一跟從耶和華以色列的神。

Josh. 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.

Josh. 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

我的力量那時如何，
現在還是如何

AS MY STRENGTH WAS THEN,
EVEN SO IS MY STRENGTH NOW

有一件傷心的事，就是有的基督徒能相信神拯救的能力，但是不能相信神保守的能力。他們得著了神拯救的恩典，但是好像沒有得著神保守的恩典。他們不知道給恩典的是神，保守這恩典的也是神。現在我們要來看，我們得救之後如何得蒙神的保守。

約書亞記十四章十一節：『今天我還是強壯，像摩西打發我去的那天一樣；無論是爭戰，是出入，我的力量那時如何，現在還是如何。』這裏說到迦勒的事。出入是平常的生活，爭戰是特別的生活。無論是平常的生活，或者特別的生活，迦勒都像當初與摩西講話的那一天一樣。雖然過了四十五年，但是那一天是如何，今天還是如何。

這就給我們看見神保守的能力。那時候迦勒的力量如何，到今天他的力量還是如何；那時候他是如何剛強，到今天他還是如何剛強。他到八十五歲的時候，與四十歲最強壯的時候一樣，還是那麼剛強，一點沒有減少力量。這沒有別的，就是因為神保守他。我們如果要靠自己來保守在神面前所得的恩典，我們是沒有法子保守的。不要說別的，只要說到初步的相信，

It is a distressing fact that some Christians believe in God's saving power, but they do not believe in His keeping power. They have received God's saving grace but have not yet received His keeping grace. They do not realize that He who is the Giver of grace is also the One who maintains us in His grace. Let us see from the Scriptures how we who have been saved by God can be kept by Him.

Joshua 14:11 says, "I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in." This is Caleb's word. "To go out, and to come in" refers to everyday life; "for war" refers to life under exceptional circumstances. Caleb's strength was the same as it was in the day he spoke with Moses, in coping with the ordinary demands of daily life as well as with the demands of life under conditions of special stress. Though forty years had elapsed in the interval, he was as strong as he had been in his earlier days.

Here we see God's keeping power. Caleb's strength was the same on that day as it was forty years earlier. He was as strong at this time as he was then. He was no less vigorous at eighty-five than he had been at forty. There is only one explanation for this; he had been kept by God. We are totally unable to keep ourselves in the grace of God. There is no guarantee that even five years after we have been saved we will be found in the measure of faith we had in our earlier

過了五年你還信主不信主，你不能擔保。有許多的事例能告訴我們，保守這恩典在我們身上的是神，不是我們自己。

相信神的應許 是靠得住的

迦勒蒙神的保守，有甚麼條件呢？我們來看一看。

約書亞記十四章十四節：『因為他專一跟從耶和華以色列的神。』迦勒如何專一跟從耶和華呢？我們看民數記十三至十四章。十三章三十節說，『迦勒在摩西面前使百姓安靜，說，我們立刻上去得那地罷，因為我們足能得勝。』哦，我們足能得勝！一個專一跟從主的人，就是相信神的應許是靠得住的人。一個專一跟從主的人，就是相信因為神與我們同在的緣故，我們就能戰勝的人。

弟兄姊妹們，你到底相信不相信？許多人相信是相信，但他是發抖的相信，他的膽子小得很。好像唱詩一樣，字句是對的，但是音調不對。迦勒呢，不只字句對，音調也對。他說，『我們立刻上去得那地罷。』一個專一跟從主的人，一個以主為靠得住的人，遵行神的旨意都是立刻的。

眼睛一直看自己， 就必定失敗

那與迦勒同去的另外十個人如何說呢？他們是看那地的居民亞納人身量高大，城邑也堅固寬大，看自己就如蚱蜢一樣。（民十三 28, 33。）他們的眼睛所看見的，就是他們面前的難處。有幾個人的眼睛是一直看神的應許呢？那些能戰勝的人，他們的眼睛一點不在亞納人身上。

許多失敗的經歷就是你自己豫備好了要失敗而臨到你的。你想，這一件事情沒有辦法了；因為你這樣想，所以這一件事情臨到你，你必定不能得勝。你的眼睛一直看你自已，就必定失敗。如果神救你，神就要救你的眼

Christian life. We cannot abide in the grace of God by our own effort; He alone can maintain us in His grace.

BELIEVING THAT THE PROMISES OF GOD ARE TRUSTWORTHY

What was the condition for Caleb to experience God's keeping power? Let us consider this matter for a minute.

Joshua 14:14 says, "He wholly followed the Lord God of Israel." And how did he wholly follow the Lord? We are told in Numbers 13 and 14. Numbers 13:30 says, "Caleb quieted the people before Moses, and said, Let us go up at once and possess it; for we are well able to prevail." "We are well able to prevail." A person who wholly follows the Lord is one who believes that the promises of God are trustworthy, that He is with His people, and that they are well able to overcome.

Brothers and sisters, do you believe this? Many people believe, but their faith is a vacillating faith. They are very timid. They sing their song of praise, but though the words are right, there is something wrong with the tune. In Caleb's case it was not so; he sang the right words in the right tune. He said, "Let us go up at once." A person who wholly follows the Lord and reckons Him to be trustworthy is one who does the will of God and does it at once.

OUR EYES BEING SET ON OURSELVES, WE WILL SURELY FAIL

What about the ten spies? They looked at the inhabitants of the land and saw that they were "men of great size" and their cities were "fortified and very large." They looked at themselves too, and in their own sight they were "like grasshoppers." Their eyes were fixed on the difficulties before them. Yet how many are there whose eyes are set on God's promises? Those who do not fear "the children of Anak" are "well able to prevail".

Many experiences of failure come because we anticipate them. We may think that we can deal with other problems but that there is no way that we can deal with one particular problem. In so thinking, we have paved the way for defeat as soon as the problem comes to us. As soon as our eyes are set on ourselves, we will surely fail. If

睛不看你自己，而是仰望祂的應許。如果你能看祂的應許對於你是如何的，你的膽子就大了，就立刻看見你能戰得勝了！

要喫我們的難處和試探

迦勒還有一件事是很有意思的。他對以色列全會眾說，『只是你們不可背叛耶和華，也不要怕那地的民；因為他們是我們的食物。』（民十四 9。）他告訴以色列人，為甚麼可以立刻上去，為甚麼我們能戰得勝，為甚麼我們不要怕他們，因為他們是我們的食物。食物是叫你喫下去之後，能增加力氣，能更有力量。

從迦勒的眼光看來，這些人雖然身量高大，但是我們喫得消。一切真有信心的人，總是一面重看主的應許，另一面輕看所有的難處。（但這並不是說人可以驕傲。人需要在神的面前先謙卑，然後他纔會站在主的得勝上面。）

在屬靈的事情上，都是如此。許多弟兄姊妹，在他們的生活中難處頂少，但是你能很明顯的看見，在他們的生活中軟弱卻是不少。他們在神的面前沒有力量，因為亞納人喫得太少了。另一面，你看見有的人碰著一個難處，就勝過一個難處；碰著一個試探，就勝過一個試探。他們很剛強，因為他們多喫亞納人。

撒但所給我們的每一個難處和試探，都是我們的食物。這就是神所給我們長進的辦法。沒有信心的人，一看見難處，就說不得了了。但是一個有信心的人，就要說這是我的食物。感謝讚美神，沒有一個放在我們面前的難處是不能喫的，沒有一個難處喫了之後是不能叫我們長進的。你多得一次的難處，你就多得一次的滋養。

因信蒙神能力保守的人

彼前一章五節說，『你們這因信蒙神能力保守的人。』這就給我們看見，神是保守那些相信祂的人。你如果以為

God is to save us, He must first save our eyes from looking at ourselves to looking at His promises. We are courageous only as long as we keep God's promises in view. Once we see His promises, we will see that we can overcome!

WE HAVE TO EAT OUR DIFFICULTIES AND OUR TEMPTATIONS

There is another noteworthy matter in connection with Caleb. In Numbers 14:9 he exhorted the whole congregation of the children of Israel, saying: "Do not rebel against Jehovah; and do not fear the people of the land, for they will be our bread." He told the Israelites that they could go up immediately, they could overcome, and they did not have to be afraid of them, because "they will be our bread." Bread is something to eat. Bread is something that brings increased strength, that makes one stronger after he eats it.

The inhabitants of the land were admittedly "men of great size," but in Caleb's eyes, they were food for God's people. He not only honored God's promises, he despised all the difficulties. Everyone who has genuine faith honors God and lightly esteems all difficulties. But this leaves no room for pride, for only those who humble themselves before God will be able to stand upon His victory.

This is also true in the spiritual realm. Some brothers and sisters have met few difficulties, but it is obvious that there are many weaknesses in their lives. They are weak before the Lord because they have not consumed enough Anakim. However, there are those who have met and overcome difficulty after difficulty, temptation after temptation; they are full of vigor because they have fed well on Anakim.

Every difficulty and every temptation Satan puts in our way is food for us. This is a God-appointed means of spiritual progress. The sight of any trouble strikes terror into the heart of those who do not have faith, but those who trust Him say, "Here comes my food!" Praise and thank the Lord, all our trials, without exception, are bread for us. Every trial brings in growth after we have eaten of it. As we accept one trial after another, we are more and more richly nourished.

GUARDED BY THE POWER OF GOD THROUGH FAITH

First Peter 1:5 speaks of being "guarded by the power of God through faith." God guards those who have faith in Him. We do not have to grapple with temptations

所有的試探臨到你身上，非你自己去對付不可，你就錯了。你必須相信神保守的能力，你要相信神能保守你脫離所有的罪。如果你這樣信，你就能看見一件希奇的事情發生。當你看見許多突如其來的試探臨到你的時候，不知道甚麼緣故，有一件東西（就是聖經所說的盾牌）擋在那裏，這一切火燒的箭就都回去了。盾牌是擺在你和撒但之間的。撒但火燒的箭射過來的時候，只能達到盾牌，不能達到你的身上，就仍回到撒但那裏去了。

我們如果真是交託了，猶大書二十四節的應許就要應驗在我們身上：『保守你們不失腳，並使你們…站在祂榮耀之前。』失腳就是滑了一下；失腳就是在不知不覺之間碰到東西，就顛了一顛。感謝神！祂不只保守我們不跌倒，並且保守我們連滑一滑都不會。

主要保守我們 直到祂來的日子

神保守的恩典，是在我們不知不覺之中顯出來的。弟兄姊妹們！你如果把你自己完全放在主的手裏，你就能很希奇的過去。當你受試探的時候，連知道都不知道，你的愛就發出來了；當你受試探的時候，連想都沒有想，你的忍耐就出來了。感謝神！亞當所給我們的如何是很自然的，基督所給我們的也如何是很自然的。發脾氣是亞當所給我們的；我們完全不用立志發脾氣，我們就會發脾氣。驕傲是亞當所給我們的；我們完全不用立志要驕傲，我們就會驕傲。照樣，每一個得著基督作生命的人，每一個蒙神能力保守的人，不用立志溫柔，就會溫柔，不用立志謙卑，就會謙卑。

亞當所給我們的一切，是在不知不覺中發出來的；基督所給我們的一切，也能在不知不覺之中發出來。主耶穌所給我們的，不要你自己去作出來，只要你相信祂的應許，你把自己完全交在祂的手裏就好了。主要保守你，從今天一直到祂來的日子。祂要保守你到完全無可指摘的地步。感謝神，

and try to overcome them; the keeping power of God will get us through, and we must believe in His ability to save us from giving way to sin. If we implicitly rely on Him, even when we are unexpectedly assailed by temptations, an amazing thing will happen. In a way we cannot account for, something will ward off all the fiery darts of the evil one. It is the shield of faith. It will come in between us and Satan, so that his fiery darts cannot reach us. Instead of hurting us they will beat upon the shield of faith and rebound on Satan himself.

If your life is truly in His hands, then the promise of Jude 24—“to guard you from stumbling and to set you before His glory without blemish in exultation”—will be fulfilled in you. To stumble is to slip and strike against something when we are unconscious of any obstruction in the way. Praise God, He will preserve us not only from falling but also from the slightest slippage.

WE WILL BE KEPT BY THE LORD TO THE DAY OF HIS RETURN

His preserving grace operates beyond the realm of our consciousness. Brothers and sisters, if we commit ourselves unreservedly into His care, we will marvel at the way we are kept. When temptation suddenly assails and love is required, we will find love spontaneously welling up from within. When a sudden temptation demands patience, without giving it a moment's thought, our patience will rise up to meet the need. Praise God, as the life we received from Adam spontaneously expresses itself, so also does the life we receive from Christ. We inherited our bad temper from Adam, and we can become angry without the slightest effort of will. We inherited pride from Adam, and we can become proud without any deliberate decision. In the same way, those who have received the life of Christ and committed themselves into His keeping can be meek without making up their minds to be meek, and humble without any effort to be humble.

The same spontaneity of manifestation that characterizes the life we have received from Adam also characterizes the life we have received from Christ. To work out what the Lord Jesus has given us does not require any effort on our part. If we trust in His promises and commit ourselves utterly to Him, we will be kept from this day to the day of His return, and we will be kept without blemish. Thank God,

今天我們有了一個靠得住的救恩，有了一個經得起試煉的救恩。（倪柝聲文集第二輯第十七冊，一七至二四頁。）

參讀：倪柝聲文集第二輯第十七冊，第三篇。

we have a salvation which is worthy of our trust and which will withstand every trial. (CWWN, Vol. 37, pp. 13-18)

Further Reading: CWWN, Vol. 37, ch. 4

8 6 8 6 副 (英 333)

降 E 大調

4/4

1 | 3 · 3 4 3 2 1 | 6 5 5 3 | 5 · 5 6 5 |
 一 我 真 不 知 神 的 奇 恩 爲 何 臨 到
 4 3 | 2 - - 4 | 3 · 3 4 3 2 1 | 6 5 5 3 |
 我 身; 我 也 不 知 不 堪 如 我, 救
 B^b₇ E^b A^b | 5 · 5 6 5 4 2 | 1 - - 1 1 | 1̇ 1̇ · 1̇ 7 6 |
 來 有 何 足 多。 (副) 惟 知 道 我 所 信 的
 E^b G^m B^b₇ E^b | 6 5 · 5 6 5 | 5 4 · 4 5 4 | 4 3 - 1 |
 是 誰, 並 且 也 深 信 祂 實 在 是 能 保
 A^b E^b B^b₇ E^b | 1̇ 1̇ · 1̇ 7 6 | 6 5 - 5 5 | 7 · 6 7 5 | 1̇ - - ||
 守 我 所 信 託 祂 的, 都 全 備 直 到 那 日!

- 二 我真不知救我的信 如何進入我心,
 我也不知何以一信, 便得一個新心。
- 三 我真不知聖靈如何 引人知道己過,
 並由聖經顯明耶穌, 使人接祂為主。
- 四 我真不知我的前途 到底是甘是苦;
 我也不知未見主前 還有甚麼試煉。
- 五 我真不知何時主來, 那時我是何在一
 到底我當經過死谷? 或將空中遇主?

I know not why God's wondrous grace Assurance and Joy of Salvation — Secured by Divine Provisions

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1. I know not why God's wondrous grace To me He hath made known, Nor
 why, un-wor-thy, Christ in love Re-deemed me for His
 own. (C) But "I know Whom I have be-liev-ed And am per-suad-ed that He is a-ble To
 keep that which I've com-mit-ted Un-to Him against that day."

2. I know not how this saving faith
 To me He did impart,
 Nor how believing in His word
 Wrought peace within my heart.
3. I know not how the Spirit moves,
 Convincing men of sin,
 Revealing Jesus through the Word,
 Creating faith in Him.
4. I know not what of good or ill
 May be reserved for me,
 Of weary ways or golden days,
 Before His face I see.
5. I know not when my Lord may come,
 At night or noon-day fair,
 Nor if I'll walk the vale with Him,
 Or "meet Him in the air."

第十六題 基督徒生活的盼望

Topic 16: The Hope Of The Christian Life (S3-16)

弗 1 : 18 光照你們的心眼，使你們知道祂的呼召有何等盼望；祂在聖徒中之基業的榮耀，有何等豐富。

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

人類因著墮落而沒有指望。不信的人惟一的期望就是死，死是他們的目的地。他們逐日的生活就是邁向死亡的生活，他們是在行往死亡的路上。因此，他們的前途就是死。

Because of man's fall there is no hope for the fallen human race. The only expectation unbelievers have is death. Death is their destination. Day by day, they are living with a view toward their death, and they are on the way to death. Thus, death is their future.

我們是信基督的人，我們的生活滿了盼望。我們的盼望是主回來。不僅如此，我們的盼望還包括復活與被提。復活不僅是生命的事，更是生命勝過死亡的事。生命勝過死亡，那就是復活。被提甚至比復活更超越。一個人也許復活了，卻不一定被提。

As those who believe in Christ, we have a life full of hope. Our hope is the Lord's coming back. Furthermore, our hope includes resurrection and rapture. Resurrection is not only a matter of life, but a matter of life overcoming death. When life overcomes death, that is resurrection. Rapture is something that goes even beyond resurrection. A person may be resurrected and yet not be raptured.

復活與被提

為著召會生活的聖別生活是有前途、有盼望的生活。這盼望不僅是主再來，乃是主帶著復活與被提而來。主耶穌回來，要使復活與被提發生。我們剛纔已經指出，復活與被提都是生命之外再加上的。今天生命是我們所擁有的。我們有生命，我們在生命裏，我們也享受生命。但我們等候主來，祂來會將復活與被提帶給我們。

RESURRECTION AND RAPTURE

The holy life for the church life is a life with a future, a life with hope. This hope is not merely the Lord's coming; it is the Lord's coming with resurrection and rapture. The coming back of the Lord Jesus will cause the resurrection and the rapture to occur. As we have just pointed out, resurrection and rapture are both in addition to life. Today life is our possession. We have life, we are in life, and we are enjoying life. However, we are awaiting the Lord's coming, and His coming will bring resurrection and rapture.

復活當然是為著已經死了的人。今天我們過的是為著召會的聖別生活。如果主回來的日子耽延，我們至終都要『睡覺』，也就是肉身要死去。所有已死的信徒都在等候復活。我們若活到主耶穌回來，就不需要復活，但我們還需要被提。不僅如此，已死的聖徒需要復活，也需要被提。所有的信徒，不論死了的，或活著的，都需要被提。因此，被提其實是我們在地上一生的結束。這意思是說，我們一生

Resurrection, of course, is for those who have died. Today, we are living a holy life for the church. If the Lord delays His coming back, we all shall eventually "sleep," that is, die physically. All the believers who have died are waiting for resurrection. If we live until the coming back of the Lord Jesus, we shall not need resurrection. However, we shall still need rapture. Furthermore, those who have died will need to be resurrected and raptured as well. All believers, the dead as well as the living, need rapture. Rapture, therefore, is actually the end of our life on earth. This means

的結束不是死，也不是復活，乃是被提。（帖撒羅尼迦前書生命讀經，一六五至一六七頁。）

堅守因盼望而有的膽量

不信的人，因為沒有基督，就沒有指望。（弗二 12，帖前四 13。）但我們在基督裏的信徒，是有指望的人。我們從神所接受的呼召，帶給我們盼望。（弗一 18，四 4。）我們蒙了重生，有活的盼望。（彼前一 3。）基督在我們裏面，是那榮耀的盼望，（西一 27，提前一 1，）結果我們的身體要在榮耀中得贖，改變形狀。（羅八 23～25。）這就是救恩的盼望，（帖前五 8，）有福的盼望，（多二 13，）美好的盼望，（帖後二 16，）永遠生命的盼望，（多一 2，三 7，）也是神之榮耀的盼望，（羅五 2，）福音的盼望，（西一 23，）給我們存在諸天之上的盼望。（5。）我們該一直持定這盼望，（約壹三 3，）因這盼望而誇耀。（羅五 2。）我們的神是賜盼望的神，（十五 13，）使我們藉著經書的鼓勵，（4，）可以一直因神有盼望，（彼前一 21，）並在指望中喜樂。（羅十二 12。）希伯來書囑咐我們將因盼望而有的膽量和誇耀堅守到底，（三 6，）顯出殷勤，以致對所盼望的有充分的確信，一直到底，（六 11，）並持定擺在前頭的盼望。（18。）（新約聖經恢復本，來十一 1 註 2。）

參讀：帖撒羅尼迦前書生命讀經，第十六篇；新約聖經恢復本，來十一 1 註 1～4。

that the conclusion of our life is neither death nor resurrection—it is rapture. (Life-study of First Thessalonians, pp. 139-140)

HOLDING FAST THE BOAST OF HOPE

The unbelievers, being without Christ, have no hope (Eph. 2:12; 1 Thes. 4:13). But we, the believers in Christ, are a people of hope. The calling that we receive from God brings us hope (Eph. 1:18; 4:4). We have been regenerated unto a living hope (1 Pet. 1:3). Our Christ, who is in us, is the hope of glory (Col. 1:27; 1 Tim. 1:1), which will issue in the redemption, the transfiguration, of our body in glory (Rom. 8:23-25). This is the hope of salvation (1 Thes. 5:8), a blessed hope (Titus 2:13), a good hope (2 Thes. 2:16), the hope of eternal life (Titus 1:2; 3:7); it is also the hope of the glory of God (Rom. 5:2), the hope of the gospel (Col. 1:23), the hope laid up for us in the heavens (Col. 1:5). We should keep this hope always (1 John 3:3) and boast in it (Rom. 5:2). Our God is the God of hope (Rom. 15:13), and through the encouragement of the Scriptures we can have hope (Rom. 15:4) all the time in God (1 Pet. 1:21) and can rejoice in it (Rom. 12:12). This book charges us to hold fast the boast of hope firm to the end (3:6), to show diligence unto the full assurance of our hope until the end (6:11), and to lay hold of the hope set before us (6:18). (The New Testament Recovery Version, Heb. 11:1, footnote 2)

Further Reading: Life-study of First Thessalonians, msg. 16; The New Testament Recovery Version, Heb. 11:1, footnotes 1-4.

降 B 大調

特副 (英 949)

6/8

一 榮 耀 盼 望 是 基 督， 我 的 生 命 是 祂；
 祂 已 將 我 靈 重 生， 現 將 我 魂 變 化；
 還 要 改 變 我 身 體， 用 祂 歸 服 大 能，
 使 之 和 祂 身 體 同， 有 祂 榮 形。
 (副) 祂 來， 祂 來， 祂 來 將 我 榮 耀！
 將 我 身 體 改 變 形 狀， 和 祂 身 體 相 肖。
 祂 來， 祂 來， 為 我 身 體 需 要！
 祂 是 我 們 榮 耀 盼 望 來 將 我 們 榮 耀。

二 榮耀盼望是基督，
 使我有分神豐滿，
 祂來使我能與神
 使我有分祂榮耀，

三 榮耀盼望是基督，
 將我身體來救贖，
 祂來使我的身體
 永遠吞滅了死亡，

四 榮耀盼望是基督，
 祂的生命我經歷，
 祂來要將我帶進
 完全與祂成爲一，

祂是神的奧祕；
 將神帶到我裏。
 在各方面相調，
 將祂返照。

祂是我的救贖：
 脫離死的痛苦。
 變成榮耀形狀；
 將我釋放。

祂是我的履歷：
 祂乃與我合一；
 祂的榮耀、自由，
 直到永久。

Christ is the hope of glory, my very life is He

Hope of Glory — Christ as the Glorification

949

1. Christ is the hope of glo - ry, my ve - ry life is He, He has regen - e - rat - ed and sa - tur - at - ed
 me; He comes to change my bo - dy by His subdu - ing might Like to His glorious bo - dy in glo - ry
 bright! (C) He comes, He comes, Christ comes to glorify me! My bo - dy He'll transfigure, like His own it then will
 be. He comes, He comes, re - demp - tion to ap -
 ply! As Hope of glo - ry He will come, His saints to glo - ri - fy.

- Christ is the hope of glory, He is God's mystery;
 He shares with me God's fulness and brings God into me.
 He comes to make me blended with God in every way,
 That I may share His glory with Him for aye.
- Christ is the hope of glory, redemption full is He:
 Redemption to my body, from death to set it free,
 He comes to make my body a glorious one to be
 And swallow death forever in victory.
- Christ is the hope of glory, He is my history:
 His life is my experience, for He is one with me;
 He comes to bring me into His glorious liberty,
 That one with Him completely I'll ever be.

7012 牧養材料 第四系列

SHEPHERDING MATERIALS (Series 4)

著者：臺灣福音書房編輯部

■簡介

本套牧養材料，係為幫助聖徒傳揚福音並實行生機牧養而編成，內容取材自本書房所出版之各種書刊，主要為倪柝聲弟兄與李常受弟兄的信息。全套共六個系列，包括：高品福音、得救以後、信而順服、靈與生命、認識真理、與召會生活。每系列有十六題，皆附上重要經文及相關詩歌，方便使用者靈活運用，以達到分賜基督、供應生命之目標。

靈與生命 (7012-4) The Spirit and Life



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第一題 禱告

Topic 1: Prayer (S4-01)

西 4：2 你們要堅定持續的禱告，在此做醒感恩。

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

禱告的意義

真實的禱告，就是神人二者互相的接觸。禱告不光是人來接觸神，也是神來接觸人。任何一個禱告，若沒有人碰著神和神接觸，也沒有神碰著人和人接觸，這一個禱告就不是一個構得上水準的禱告。（禱告，一一頁。）

THE MEANING OF PRAYER

A real prayer is the mutual contact between God and man. Prayer is not just man contacting God, but also God contacting man. If in prayer man does not touch or contact God, and God does not touch or contact man, that prayer is below the proper standard. (Lessons on Prayer, pp. 14-15)

堅定持續的禱告

保羅在歌羅西四章二節囑咐我們，要堅定持續的禱告。這意思是說，我們不僅該持續禱告，更該奮力的持續禱告。在我們的環境中，幾乎每件事都與禱告相對。我們要禱告，就必須反我們環境中的潮流。如果我們不禱告，我們就會隨波逐流。惟有禱告能使我們反潮流。因此，我們需要堅定持續的禱告。

PERSEVERING IN PRAYER

In Col. 4:2 Paul charges us to persevere in prayer. This means that we should not merely continue in prayer, but we should strive to continue. Almost everything in our environment is contrary to prayer. In order to pray, we must go against the tide, the current, of our environment. If we fail to pray, we shall be swept downstream. Only prayer can enable us to go against the current. Therefore, we need to persevere in prayer. (Life-study of Colossians, p. 253)

為禱告生活與主辦交涉

在你想要堅定持續的禱告以前，首先該為你的禱告生活和主辦交涉，要確定的向主禱告說，『主，在禱告的事上，我向你是認真的。我呼天喚地作見證，從現在開始，我要有禱告的生活。我不要作一個不禱告的人，我要作一個禱告的人。』我們要對祂說，『主，我在這事上很迫切。我把自己獻給你，好叫我有禱告的生活。主，保守我在禱告的靈裏。如果我忘記了，忽畧了，我知道你不會忘記。求你一再題醒我要禱告。』這樣的禱告可以當作向主所許的願。我們都必須為著我們的禱告生活向主許願。我們應當

MAKING A DEAL WITH THE LORD CONCERNING PRAYER LIFE

Before you try to persevere in prayer, you should first make a deal with the Lord concerning your prayer life. Pray to Him in a definite way and say, "Lord, I mean business with You about this matter of prayer. I call heaven and earth to witness that from this time forth I will have a life of prayer. I will not be a prayerless person. Rather, I will be a praying person." We need to say to Him, "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer." This kind of prayer may be regarded as a vow made to the Lord. We all need to make a vow to Him concerning our prayer life.

告訴主：『主，我知道如果我忘了所許的願，你不會忘記。主，從一開始我就要清清楚楚的把責任交給你。主，不要讓我過去，要題醒我禱告。』

每日劃出確定的時間禱告

我們為禱告和主辦了這樣的交涉以後，就該劃出定時禱告的時間。比方說，你可以每天早晨留下十分鐘。在這段時間裏面，最重要的事必須是禱告。我們的態度應當把禱告當作我們最重要的事，不讓別的事情打岔。如果我們沒有這種態度，我們的禱告生活就無法成功。不論我們每天必須作多少事，我們至少能在某些時段留下幾分鐘來禱告。早晨我們可以有一些禱告，然後中午、下班後、以及晚間可以再有些時間禱告。我們在一天之內劃出確定的時間，就能留下半個鐘頭來禱告了。（歌羅西書生命讀經，三一三、七二〇至七二一頁。）

參讀：禱告，第一篇；歌羅西書生命讀經，第三十、六十五篇。

We should tell the Lord, “Lord, I know that if I forget this vow, You will not forget it. From the very beginning, Lord, I want to clearly hand the responsibility over to You. Lord, don’t let me go. Remind me to pray.”

SETTING ASIDE DEFINITE TIMES EACH DAY FOR PRAYER

After we make such a deal with the Lord concerning prayer, we should set aside definite times for prayer. For instance, you may reserve ten minutes every morning. During this time, prayer must be the top priority. Our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it. If we do not have this attitude, we shall not be able to have a successful prayer life. No matter how many things we have to do each day, we can reserve at least a few minutes here and there for prayer. We may pray a little in the morning. Then again at noon, after work, and in the evening we may have other times for prayer. By setting aside definite times during the day, we may be able to have a half hour reserved for prayer. (pp. 581-582)

Further Reading: Lessons on Prayer, ch. 1; Life-study of Colossians, msgs. 30, 65.

Pray to fellowship with Jesus

Prayer — Fellowship with the Lord

784

568

禱告—與主交通

8 7 8 7 副 (英 784)

F 大調

4/4

5 · 5 6 5 3 1 | 1 - 6 0 | 5 · 1 3 1 5 3 | 2 - - 0 |

禱告與主來往交通，祂面靈裏來尋求；

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

祂前求問並且靜聽，隱密之處來等候。

2 · #1 2 3 4 2 | 3 - 5 0 | 6 · 6 5 3 4 3 | 2 - - 0 |

(副) 禱告與主來往交通，祂面靈裏來尋求；

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

祂前求問並且靜聽，隱密之處來等候。

- 二 禱告與主來往交通， 從你裏面全敞開；
敞着臉面將祂瞻仰， 單一、純潔又實在。
- 三 禱告與主來往交通， 憑信將祂來尋求；
學習來摸祂這活靈， 恭敬、仰望並等候。
- 四 禱告與主來往交通， 以靈、以真為祕訣；
總要憑靈禱告、求問， 照着裏面的感覺。
- 五 禱告與主來往交通， 誠懇靜聽祂所言；
讓祂心意印刻於你， 使你成全祂心願。
- 六 禱告與主來往交通， 沐浴在祂面光中；
讓祂榮美將你浸透， 使你返照祂面容。

1. Pray to fel-lowship with Je - sus, In the spir-it seek His face;
Ask and list-en in His pre - sence, Wait - ing in the se-cret place.

Chorus
(C) Pray to fel-lowship with Je - sus, In the spir-it seek His face;
Ask and list-en in His pre - sence, Wait - ing in the se-cret place.

2. Pray to fellowship with Jesus,
Fully opened from within,
With thy face unveiled, beholding,
Single, pure, and genuine.
3. Pray to fellowship with Jesus,
Seeking Him in confidence;
Learn to touch Him as the Spirit,
Looking up in reverence.
4. Pray to fellowship with Jesus,
Speaking nothing in pretense;
Ask according to the spirit,
Praying by the inner sense.
5. Pray to fellowship with Jesus,
List'ning earnestly to Him;
Be impressed with His intentions,
Yielding to Him from within.
6. Pray to fellowship with Jesus,
Bathing in His countenance;
Saturated with His beauty,
Radiate His excellence.

第二題 讀經

Topic 2: Reading The Bible (S4-02)

弗 1 : 17 願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂。

西 3 : 16 當用各樣的智慧，讓基督的話豐豐富富的住在你們裏面。

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom,

一個信徒需要禱告，也需要讀經。禱告如呼吸，讀經像喫飯，二者都是每一個信徒所當天天實行的。

A believer needs to pray; he also needs to read the Bible. Prayer is likened to breathing, and Bible reading, to eating. Both ought to be practiced daily by every believer.

聖經的來源

聖經的來源乃是神，是神將祂啓示的話，藉著祂的靈，呼到寫聖經的人裏面，再從他們裏面呼出來，不僅是話，也是靈。

聖經既是神藉著祂的靈，將祂的話從人裏面呼出來的，就是人被聖靈推動，從神說出神的話。（彼後一 21。）所以聖經乃是出於神，藉著舊約的一些聖徒，如眾申言者，和以色列人中的首領、君王等，以及新約的一些聖徒，如眾使徒和馬可、路加等所寫成的。

聖經的內容

聖經的內容，包藏廣博，首要的有二，就是真理與生命。真理是叫我們得到啓示，認識宇宙間一切的實際，如神的實際，人的實際，宇宙的實際，以及今世、來世、並永世一切事物的實際，特別是神所立的基督，和祂所揀選之召會的實際。生命是神作我們的生命，使我們得到重生、長大、變化、並模成那彰顯神之基督的形象，成為神的彰顯。

THE ORIGIN OF THE BIBLE

The origin of the Bible is God; it was God who breathed His words of revelation through His Spirit into and out of the writers of the Scriptures. What was breathed out was not only words but also spirit.

Since the Bible is God's breathing of His words out of men through His Spirit, it is men's speaking of the word of God from God as they were borne by the Holy Spirit (2 Pet. 1:21). Hence, the Bible is out from God, written by certain Old Testament saints such as the prophets, leaders, and kings among the Israelites, as well as by various New Testament saints, such as the apostles, Mark, and Luke.

THE CONTENT OF THE BIBLE

The content of the Bible is both extensive and inclusive; the two main aspects of this content are truth and life. Truth brings us revelation and knowledge of all the realities in the universe, such as the reality of God, the reality of man, the reality of the universe, the reality of the things of the present age, the coming age, and the eternal age, and in particular, the reality of the Christ appointed by God and the church chosen by Him. Life is God coming to be our life that we may be regenerated, grow, be transformed, and be conformed into the image of Christ, who expresses God, that we may become the expression of God.

主耶穌在約翰十七章十七節的話說明，神在聖經中的話，就是真理，就是將神自己和祂經綸的實際啓示出來，好使我們得著的。

在行傳五章二十節，天使對彼得說，要他去傳講神生命的話。這生命的話，就是使徒們所傳講聖經中的話。這話裏面有生命，所以能供人生命，這生命就是神自己。這證明聖經的內容，不僅以真理，也是以生命為首要。

如何讀經

聖經既是神的話，其性質就是屬神的、屬靈的，我們必須用全人的各部分來讀牠。

先用悟性讀

讀經要先用我們心思的悟性，讀懂用人的語文所記述的經文，明瞭牠的意義。（路二四 45。）

再用智慧讀

我們需要用智慧，領會神在聖經中所啓示屬神之事的話。（西三 16，弗一 17。）以弗所一章十七節所說的，給我們看見智慧是聯於我們靈的。這種智慧不是我們天然有的，乃是由禱告求得的。我們靈中的這種智慧，是深過並高過我們心思中的悟性。我們用心思中的悟性，讀懂聖經的字面，就要用我們靈中的這種智慧，領畧其中的真理。

後用靈接受

以弗所六章十七至十八節告訴我們，要藉著在靈裏禱告，接受神的話。這啓示我們，我們讀經接受神的話，也需要運用我們的靈；這當然是需要藉著禱告的。所以我們讀經，藉著悟性明瞭了經文的意思，也藉著智慧領畧了經文中的真理，就當運用我們的靈，藉著禱告，把經文中的真理，接受到我們全人的最深處，就是我們的靈中。這就是說，我們讀經明瞭了經文，並接受了經文中的真理之後，還應當運用我們的靈，把所明瞭、領畧的，化作禱告，使所領畧的真理，能融化在我們的靈中，成為我們生命的供應，或作我們屬靈經歷的根據。

This word of the Lord Jesus in John 17:17 indicates that God's word in the Bible is truth; it reveals the reality of God Himself and of His economy for us to obtain.

In Acts 5:20 the angel spoke to Peter, charging him to preach God's words of life. The words of life are the words of the Bible which the apostles preached. Since the words contain life, they are able to supply life, and this life is God Himself. This proves that the main content of the Bible is not only truth but also life.

HOW TO READ THE BIBLE

Since the Bible is the word of God, its nature is divine and spiritual. We must read it with every part of our being.

First, Reading It with Understanding

In reading the Bible, we must first use the understanding of our mind to comprehend its text, which was written in human language, and to know its meaning (Luke 24:45).

Then Reading It with Wisdom

We need to understand with wisdom the word regarding the divine things revealed by God in the Bible (Col. 3:16; Eph. 1:17). Ephesians 1:17 also shows us that wisdom is joined to our spirit. This wisdom is not what we have naturally but what we obtain through prayer. Such wisdom in our spirit is deeper and higher than the understanding in our mind. We understand the letter of the Bible with the understanding in our mind, and we apprehend the truth in the Bible by the wisdom in our spirit.

Finally, Receiving It with the Spirit

In Ephesians 6:17-18 we are told to receive the word of God by praying in the spirit. This reveals to us that we also need to exercise our spirit when we read and receive the word of God. This is done, undoubtedly, through prayer. Therefore, in reading the Bible, after we have understood the meaning of the text by our understanding and have apprehended the truth of the text with our wisdom, we should use our spirit by prayer to receive the truths in the Scripture into the deepest part of our being, that is, our spirit. In other words, after we understand the text and receive the truth therein, we still must exercise our spirit to turn what we have understood and realized into prayer that it may be assimilated in our spirit, becoming our life supply and the basis of our spiritual experience.

禱讀

讀經還有一個簡便、屬靈、叫我們得益最多的方法，就是禱讀，把所讀的經文當作禱告來禱讀，不僅是一面讀，一面禱，也不僅是讀讀禱禱，禱禱讀讀，乃是直接把所讀的經文，當作禱告的話以禱告。有時也可將經文，用禱告應用到我們的自身。這種禱讀，重複的次數越多，釋放的靈越高昂，所獲得的益處，必越多、越深、越豐富。

讀經的時候

讀經在任何時候都可以，並且該隨著需要隨時為之。不過，一般說來，最好是在早晨，就是在接觸任何人事之先。尤其好的，是在早晨的時候，配著禱告來讀經。時間不要太長。最適中的作法，是十分鐘禱告，十分鐘讀經。有時也可將讀經和禱告調在一起。（生命課程，二六至二七、三五至三七頁。）

參讀：生命課程，第五至六課。

Pray-reading

Another simple, spiritual, and most beneficial way to read the Bible is pray-reading. We take the Bible text as prayer and pray-read with it. Not only do we read and pray simultaneously, or pray and read, read and pray; but also we directly turn the text we are reading into the very words of prayer to pray with. At times we may apply the text to ourselves through prayer. The more we repeat this kind of pray-reading, the more uplifted and released our spirit becomes and the greater, deeper, and richer the benefit is which we receive.

THE TIME TO READ THE BIBLE

We may read the Bible at any time and should do it whenever necessary. However, generally speaking, it is best to read in the morning before we contact any persons or things, and it is especially good to match reading with prayer. Such times should not be too long. The most suitable way is to pray for ten minutes and read for ten minutes. Sometimes reading and prayer can be mingled together. (Life Lessons, Vol. 1, chs. 5-6)

Further Reading: Life Lessons, Vol. 1, chs. 5-6.

E 大調

3/4

E B7 A B E
 3 | 3 5 4 | 3 - 2 | 1 4 3 | 3 2 2 | 3 #4 5 |
 一 基 督 是 話, 祂 也 是 靈, 且 是 祂
 C#m F#7 B F#m
 1̇ - 7 | 6 7 6 | 5 - 3 | 4 2 3 | 4 - 5 |
 話 裏 面 的 靈; 祂 對 我 們 所
 A B7 E A B7 E
 6 4 5 | 6 - 7 | 1̇ 5 4 | 3 4 6 | 2 3 2 | 1 - ||
 說 的 話, 都 是 靈, 也 都 是 生 命。

- 二 神在外面賜我聖經, 也在裏面賜我聖靈;
 二者是神極大禮物, 使我享受神作供應。
 三 聖經乃藉聖靈表明, 聖靈乃是聖經實際;
 二者乃是一物兩面, 永遠不可彼此分離。
 四 聖經一經聖靈照亮, 到我靈中就是生命;
 聖經若與聖靈分開, 立變虛空, 毫無供應。
 五 當我用靈接觸聖經, 牠就變成靈作生命;
 當靈從我發表出去, 又成爲話將人供應。
 六 必須運用我們的靈, 深處接受神的聖經;
 然後當靈釋放出去, 靈、經乃一, 在我證明。
 七 主, 願你話在我裏面, 能成爲靈作我生命;
 並願你靈在你話裏, 成爲我的真實表明。

Christ is the Word and Spirit too

Study of the Word — The Word and the Spirit

815

D A7/E D A Bm G A D A/C# Bm Bm/D E E7
 1. Christ is the Word and Spirit too, And as the Spirit in the
 A B7 Em B/D# Em D/F# G D/F# G A7/G D/F# A/C# D G A A7 D
 Word; And all the words He speaks to us Are life and spirit thus conferred.

2. The Holy Word we have without,
 The Holy Spirit is within;
 The greatest gifts divine are these,
 That we may God enjoy therein.
 3. The Word the Spirit doth express,
 The Spirit its reality;
 They're but two aspects of one thing
 And should not separated be.
 4. Whene'er the Spirit lights the Word
 The Word becometh life to us;
 When Word from Spirit is divorced,
 'Tis empty mental stimulus.
 5. When we the Word in spirit touch,
 As life the Spirit it becomes;
 The Spirit, when expressed from us,
 As words of life to others comes.
 6. Our spirit we must exercise
 To take the Word most inwardly,
 And then to give the Spirit forth;
 The two as one with us should be.
 7. Lord, may Thy Word in me become
 The Spirit as my life supply,
 And may Thy Spirit in Thy Word
 My true expression be thereby.

第三題 屬靈同伴

Topic 3: Spiritual Companions (S4-03)

提後 2：22 你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。

2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

神呼召青年人 實行祂的行動

作一個在主恢復裏的青年人真好。在每個時期和時代，神都要青年人來實行祂的行動。聖經和召會歷史都給我們看見，神要使用青年人。我們可以說，神與亞當同在的時候，亞當還很年輕，因為他纔剛剛被造。亞伯，就是在生命線上之人類的第二代，獻上供物給主時，可能也很年輕。（創四 2，4。）以諾開始與神同行時很年輕；他開始與神同行時是六十五歲，但在他那個時代，一個六十五歲的人仍是年輕的。他與神同行三百年，在他三百六十五歲時，神將他取去。（五 21～24。）

聖經也告訴我們，提摩太是青年人成了使徒，（帖前一 1，參二 6，）背負主的見證。提後二章二十二節保羅說，『你要逃避青年人的私慾。』這指明提摩太當時仍是一個青年人。我很喜樂，當我還是個十幾歲的少年時，就蒙神呼召。五十多年前，所有在主正當召會生活的恢復起初階段的人，都是二十幾歲的青年人；很少人超過二十五歲，大多數是在中學裏，或在大學裏。

心裏定意不受玷污

但以理被擄時，乃是一個青年人。他和他的三個朋友是猶大的子孫，被揀選進到王宮裏受教導。在那裏他們必須決定，是否要喫祭偶像的食物。那食物不再僅僅是食物，

GOD CALLING THE YOUNG PEOPLE TO CARRY OUT HIS MOVE

It is so good to be young persons in the Lord's recovery. In every age and generation God has come to the young people for the carrying out of His move. Both the Bible and church history show us that God wants to use the young people. We may say that Adam was very young when God was with him because he had just been created. Abel, the second generation of man in the line of life, was probably also young when he offered sacrifices to the Lord (Gen. 4:2, 4). Enoch was young when he began to walk in God's presence. He was sixty-five years old when he began to walk with God, but at his time a man who was sixty-five years old was still young. He walked with God for three hundred years, and God took him at the age of three hundred sixty-five (Gen. 5:21-24).

The Bible also tells us that Timothy became an apostle (1 Thes. 1:1; cf. 2:6) as a young man to carry on the Lord's testimony. In 2 Timothy 2:22 Paul wrote, "Flee youthful lusts." This indicates that the receiver of that Epistle was still a young man. I am happy that I was called by God when I was a teenager. All those who were in the initial stage of the Lord's recovery of the proper church life over fifty years ago were young people in their twenties. Very few were over twenty-five. Most were either in high school or in college.

PURPOSING IN OUR HEART NOT TO BE DEFILED

Daniel was taken into captivity as a young man. He and his three friends, who were of the children of Judah, were selected to come into the king's palace to be taught. There they had to decide whether or not they would eat the food sacrificed

乃是與魔鬼有關的東西。喫這食物不是一件小事。但以理和他的三個朋友心裏定意不受玷污，一點也不有分於那玷污人的元素。（但一8。）

但以理和他的三個朋友不喫王的食物，乃是作神的見證，抗議拜偶像的潮流。在神眼中，並在魔鬼眼中，這乃是大事。這是屬靈的爭戰。在這樣的情形中，但以理乃是被神抓住的人。他從很年輕時，就蒙神呼召、被神奪得、並完全佔有。至終，乃是他帶進被擄的歸回。巴比倫帝國成了波斯帝國以後，在大利烏和古列統治期間，但以理仍然活著。（九1～2，一21。）當他讀到藉著耶利米所說的豫言，說到七十年被擄將要結束，他就開始為神的子民禱告。（九1～19。）他的禱告使以色列子民從被擄歸回得著應驗；這歸回是從古列王統治的第一年，他下詔時開始。（拉一1～3。）

需要同伴

青年人必須過逃避青年人的私慾和追求基督的生活；然而，當你盡力要逃避和追求時，會發現你無法憑自己這樣作。逃避青年人的私慾和追求基督的路，乃是在提後二章二十二節。這處聖經說，『你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。』你需要『同那些清心呼求主的人』，你憑自己是不彀的；關鍵乃是同那些人。作為青年人，你也許很剛強，但你的力量算不得甚麼。仇敵撒但比你更剛強，但在神主宰的供備下，你有『那些人』，你必須『同那清心呼求主的人』追求。

必須在主面前考量，
在追求主的事上，
是否有真正的同伴

青年人必須決定，揀選一些人作同伴。但以理有他的三個朋友。新約在主耶穌之下，沒有一個門徒是單獨的。他們兩個兩個的受差遣；他們都有同伴。在福音書裏，彼

to idols. That meat was no longer merely food; it had become related to the demons. To eat it was not a small thing. Daniel and his three friends purposed in their heart not to be defiled, not to have any share in that defiling element (Dan. 1:8).

For Daniel and his three friends not to eat the king's food was to protest, to be God's testimony, against the tide of idolatry. This was a great matter in the eyes of God and also in the eyes of the Devil. This was the fighting of a spiritual warfare. In such a situation, Daniel was one who was caught by God. From his very youth, he was called, captured, and fully occupied by God. Eventually, it was he who brought in the return from captivity. Daniel was still living during the reigns of Darius and Cyrus after the Babylonian Empire had become the Persian Empire (Dan. 9:1-2; 1:21). When he read the prophecy given through Jeremiah that the captivity would be accomplished for seventy years, he began to pray for God's people (Dan. 9:1-19). His prayer brought in the fulfillment of the children of Israel's return from captivity, which began from the decree of Cyrus in the first year of his reign (Ezra 1:1-3).

THE NEED FOR COMPANIONS

The young people must have a life of fleeing youthful lusts and pursuing Christ. However, when you endeavor to flee and pursue, you will find that you are not able to do so by yourself. The way to flee youthful lusts and pursue Christ is in the last part of 2 Timothy 2:22. This verse says, "But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart." You need "those who call on the Lord out of a pure heart." By yourself you are inadequate. The key is to be "with those." As a young person you may be very strong, but your strength means nothing. The enemy, Satan, is stronger than you are, but under God's sovereign provision, you have "those." You must pursue "with those who call on the Lord out of a pure heart."

THE NEED TO CONSIDER BEFORE THE LORD WHETHER YOU HAVE A REAL COMPANION IN PURSUING THE LORD

The young people must make the decision to pick up some others as companions. Daniel had his three friends. Under the Lord Jesus in the New Testament none of the disciples were individuals. They were sent two by two; they all had companions. Peter

得和安得烈、雅各和約翰，是一對一對的被題起。（太四 18, 21。）青年人至少需要一個同伴。你必須在主面前考量，在追求主的事上，你是否有一個真正的同伴。約書亞能說迦勒是他的同伴，迦勒也能說約書亞是他的同伴。然而，最好是有三個或四個同伴。因為有這些危險的時期，我們需要更多同伴。如果我們有四個同伴從各面支持我們，不管甚麼風暴來到，我們都不會跌倒。一個人若獨自站立，他可能會被仇敵擄去。最好四個或五個青年人來在一起作同伴。青年弟兄該彼此作同伴，青年姊妹也該彼此作同伴。

我們需要同伴，不僅因為我們獨自站立是軟弱的，也因為我們都是天然的。照著我們天然的個性，我們很難有同伴。我們的個人主義是我們的愛好；我們很享受我們的個人主義。我們也許不關心一位弟兄或姊妹，因為他們不像我們。我們要求別人像我們，這乃是屬鬼魔的。我們若愛主，應該能到任何青年弟兄姊妹那裏，而不在意他們像甚麼。他們也許慢或快，愚笨或聰明，像你或百分之百和你不同。我們應該忘記一切的差異；我們必須有同伴。如果青年人這樣組成同伴，撒但就要蒙羞。這是一件大事。

不要以輕率的方式得著同伴。不要因為你喜歡一位弟兄而接受他作同伴，明天又因為不喜歡他而拒絕他。如果他是一位弟兄，你就必須接受他；這將征服並破碎你。你需要被破碎。誰能破碎你？妻子是很好的『破碎者』，但我不相信妻子能完全破碎丈夫。好的『破碎者』，乃是與你成為小組的弟兄姊妹。

青年人需要逃避青年人的私慾， 與同伴來追求主

青年人必須仰望主，好得著四或五個同伴。甚至世界上的人也說，團結就是力量。我憑自己不敢作多少事，但是當我有四個同伴時，任何事我都敢作。這五個同伴應當總是在一起呼求主名。（提後二 22。）他們應當總是來在一

and Andrew and James and John are referred to in the Gospels in pairs (Matt. 4:18, 21). Young people need at least one companion. You must consider before the Lord whether you have a real companion in pursuing the Lord. Joshua could have said that Caleb was his companion, and Caleb could have said that Joshua was his companion. However, it is better to have three or four companions. Because of these perilous times, we need more companions. If we have four companions to support us from each direction, we will not fall, regardless of what storm may come. If one stands by himself, he will possibly be captured by the enemy. It is best for four or five young ones from junior high school to come together as companions. Let the young brothers be companions to one another, and let the young sisters be companions to one another.

We need companions not only because we are weak to stand by ourselves, but also because we are all so natural. According to our natural disposition, it is very hard for us to have companions. Our individualism is a pleasure to us. We enjoy our individualism so much. We may not care for a brother or a sister because they are not like us. We demand that others be like us. Wanting people to be like us is devilish. If we love the Lord, we should be able to go to any young brother or sister, not caring for what they are like. They may be slow or quick, dull or smart, like you or one hundred percent different from you. We should forget all the differences. We must have companions. If the young people would be grouped in this way, Satan will be put to shame. This is a great matter.

Do not have companions in a loose way. Do not take a brother as a companion because you like him and tomorrow reject him because you do not like him. If he is a brother, you must take him. This will subdue and break you. You need to be broken. Who will break you? Wives are good “breakers,” but I do not trust the wives to completely break the husbands. The good “breakers” are the brothers and sisters with whom you group yourself.

THE NEED FOR THE YOUNG PEOPLE TO FLEE YOUTHFUL LUSTS AND PURSUE THE LORD WITH COMPANIONS

The young people must look to the Lord to get four or five companions. Even the people in the world say that union is power. By myself I would not dare to do many things, but when I have four companions, I would dare to do anything. The five companions should always call on the name of the Lord together (2 Tim. 2:22). They

起交通、禱讀、禱告、並照顧新人。一位弟兄的新人應該也是另一位弟兄的新人。這樣五位聖徒一組，就有十五位新人在他們的照顧下；這些新人都要得救。無論在舊約和新約，聖徒的原則都是應該組成同伴來在一起。青年人需要逃避青年人的私慾，並與一些同伴來追求主。（與青年人的交通，一至三、六至七、九至一一頁。）

參讀：與青年人的交通，第一章。

should always come together to fellowship, pray-read, pray, and take care of new ones. One brother's new ones should be another brother's new ones also. In this way one group of five saints will have fifteen new ones under their care. All these new ones will be saved. The principle for the saints in both the Old and New Testaments is that they should be grouped together. The young people need to flee youthful lusts and pursue the Lord with some companions. (Fellowship with the Young People, ch. 1)

Further Reading: Fellowship with the Young People, ch. 1.

召會—交通

6 6 8 6 (英 860)

F 大調

3/4

3 | 3̣ 1̣ | 3̣ | 2̣ 7̣ | 2̣ | 1̣ - 1̣ | 1̣ 6̣ | 1̣ | 1̣ 5̣ | 1̣ | 7̣ - 2̣ |
 一 福 哉 以 愛 聯 繫, 聖 徒 心 心 相 契; 彼
 2̣ 7̣ | 2̣ | 1̣ 3̣ | 5̣ | 5̣ 2̣ | 4̣ | 3̣ 5̣ | 6̣ | 5̣ 3̣ | 4̣ | 3̣ 1̣ | 2̣ | 1̣ - ||
 此 交 通 一 情 一 意, 真 如 在 天 無 異。

- 二 在父恩座之前, 同心尋求眷憐;
 有望同盼, 有苦同難, 同憂、同樂、同安。
- 三 軟弱彼此體諒, 重擔互相擔當;
 一人心傷, 眾人淚淌, 充滿同情心腸。
- 四 每逢彼此分離, 總是難免依依,
 但身雖離, 靈仍一起, 且有再會之期。
- 五 盼望那日快顯, 再無離別辛酸;
 相愛更親, 相交更甜, 同樂直到永遠。

Blest be the tie that binds

The Church — Her Fellowship

860

1. Blest be the tie that binds Our hearts in Christ - ian
 love; The fel - low - ship our spir - it finds Is like to that a - bove.

2. Before our Father's throne,
 We pour our ardent prayers;
 Our fears, our hopes, our aims are one—
 Our comforts and our cares.
3. We share our mutual woes;
 Our mutual burdens bear;
 And often for each other flows
 The sympathizing tear.
4. When we asunder part,
 It gives us inward pain;
 But we shall still be joined in heart,
 And hope to meet again.
5. From sorrow, toil, and pain,
 And sin we shall be free;
 And perfect love and oneness reign
 Through all eternity.

第四題 操練靈

Topic 4: Exercising The Spirit (S4-04)

提後 1：6 為這緣故，我題醒你，將那藉我接手，在你裏面神的恩賜，再如火挑旺起來。

提後 1：7 因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

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

操練我們人的靈

今天我們積極的在我們靈裏所作的，都是一種操練。『操練』一辭的希臘文，是英文『體操』（gymnastics）的基礎。一個人要從事體操運動，就必須使用他所有的精力，操練他肉身的全人。我們操練我們的靈，也必須如此。我們周圍的整個環境並不幫助我們操練，反而有使我們向下的傾向。整個情況並不幫助我們繼續勞苦，反而幫助我們懶惰，幫助我們退後。這是一道走下坡的流，幫助我們往下；事實上，這道流帶著你往下去。但你若逆流而上，就必須操練，必須奮鬥。（生命的基本功課，一七三頁。）

藉著操練我們那有主同在的靈， 以至於敬虔

提前四章七節說，『要操練自己以至於敬虔。』提後一章七節告訴我們：『神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。』四章二十二節說，『願主與你的靈同在。』當我們將這些經節擺在一起，就能看見，操練自己以至於敬虔，乃在於操練我們那有主同在的靈。你若要操練自己以至於敬虔，就必須知道如何操練你的靈，因為神就在你的靈裏。這些經節是操練靈的聖經根據。（我們人的靈，八六頁。）

EXERCISING OUR HUMAN SPIRIT

Today whatever we do positively in our spirit is a kind of exercise. The word in Greek for exercise is the basis of the English word gymnastics. To participate in gymnastics, one must use all of his energy to exercise his whole physical being. We must exercise our spirit in the same way. The whole environment around us does not help us to exercise. It has an intention to keep us down. The whole situation does not help us to go on to labor. It helps us to be lazy; it helps us to be backsliding. It is a downhill current. The downhill current helps us go down. Actually, the current carries you. But if you go uphill, you have to exercise, and you have to struggle. (The Basic Lesson on Life, p.142)

EXERCISING UNTO GODLINESS BY EXERCISING OUR SPIRIT WITH WHICH THE LORD IS

First Timothy 4:7 says to “exercise yourself unto godliness.” Second Timothy 1:7 tells us, “God has not given us a spirit of cowardice, but of power and of love and of a sober mind.” Then 2 Timothy 4:22 says, “The Lord be with your spirit.” When we put all these verses together, we can see that the exercise unto godliness depends on the exercise of the spirit, where the Lord is. If you are going to exercise yourself unto godliness, you have to know how to exercise your spirit because the very God is in your spirit. These verses are the scriptural ground for the exercise of the spirit. (Our Human Spirit, p.71).

藉呼求主名操練靈

要操練我們的靈，祕訣之一就是呼求主名。可以說呼求主名就是操練靈最好的祕訣。也許你開頭禱告是在頭腦裏；但你多多操練禱告，慢慢就在靈裏了；再多操練，到一個地步，你一禱告，就在靈裏，就用靈了。禱告不僅是祈求神，更是與神接觸、交通。所以禱告最好的路，就是呼求主名。聖經甚至說，要不住的禱告。（帖前五 17。）要不住的禱告，惟一的路就是呼求主名。（聖經的四要素—基督、那靈、生命、召會，一二四頁。）

藉禱讀神的話操練靈

帶著禱告並藉著禱告讀主的話，亦即禱讀主的話，乃是讀經最好的路。若只是閱讀，就只要用眼睛、悟性和心思。但接受神的話進到我們的深處，需要我們的靈；而操練我們的靈最有效的路，就是藉著禱告。每逢我們禱告，我們自然就操練靈。這樣，我們眼睛所讀的，心思所明白的，就會藉著禱告進到我們靈裏。聖經裏每一句話都需要我們的禱讀。（神命定實行新約經綸的路，八六頁。）

藉禱告操練靈

我們必須藉著禱告開始操練我們的靈，因為原則上，禱告是在靈裏的事。（弗六 18。）你若要操練你的眼睛，就必須看。你若要操練你的腳，就必須走動。你越走動，你的腳就越得到操練。同樣的，操練你的靈最好的路，就是學習禱告。（我們人的靈，八九頁。）

參讀：生命的基本功課，第十八課；我們人的靈，第十章；聖經的四要素—基督、那靈、生命、召會，第七章；神命定實行新約經綸的路，第八章。

Exercising the Spirit by Calling on the Name of the Lord

One of the secrets of exercising our spirit is to call on the name of the Lord. We may consider calling on the name of the Lord as the best secret of exercising our spirit. Perhaps when you first start to pray, you are in your mind; but after much practice in praying, you will gradually be in spirit. After further practice, you will reach a point that whenever you pray, you pray in your spirit and with your spirit. Prayer is not just for petitioning God but even more for contacting and fellowshiping with God. Therefore, the best way to pray is to call on the name of the Lord. The Bible even tells us to pray unceasingly (1 Thes.5:17). The only way to pray unceasingly is to call on the name of the Lord. (The Four Crucial Elements—Christ, The Spirit, Life, and the Church, p. 109)

Exercising the Spirit by Pray-reading the Word of God

To read the word with prayer and by prayer, to pray-read the word, is the best way to read the word. Mere reading only needs our eyes and our understanding, our mentality. But to receive God's word into the depths of our being, our spirit is needed, and the prevailing way to exercise our spirit is by praying. Whenever we pray, we spontaneously exercise our spirit. Then what we read with our eyes and understand in our mentality will go into our spirit through our prayer. Every word in the Bible needs our pray-reading. (The God-ordained Way to Practice the New Testament Economy, p. 80)

Exercising the Spirit by Praying

We have to start to exercise our spirit by praying, because to pray, in principle, is something in the spirit (Eph. 6:18). If you are going to exercise your eyes, you have to see. If you are going to exercise your feet, you have to walk. The more you walk, the more you exercise your feet. In like manner, the best way for you to exercise your spirit is to learn to pray. (Our Human Spirit, p.72)

Further Reading: The Basic Lessons on Life, ch. 18; Our Human Spirit, ch. 10; The Four Crucial Elements—Christ, The Spirit, Life, and the Church, ch. 7; The God-ordained Way to Practice the New Testament Economy, ch. 8.

降 E 大調

6 5 6 5 雙 (英 781)

4/4

E^b B^b E^b B^b_7 Cm B^b
 3 · 4 2 7 | 1 - 5 0 | 4 · 5 3 1 | 2 - - 0 |
 一 我 願 多 方 禱 告, 隨 時 操 練 靈!
 E^b Cm Gm E^b B^b $F7$ B^b
 3 · 3 #4 4 | 5 - 3 1 | 7 · 7 1 6 | 5 - - 0 |
 已 往 禱 告 太 少, 所 以 靈 不 明;
 B^b_7 E^b B^b Fm Gm B^b
 4 · 5 3 1 | 3 - 2 - | 6 · 5 5 4 4 3 | 2 - - 0 |
 即 使 有 些 禱 告, 也 是 少 用 靈;
 E^b $G7$ Fm E^b B^b_7 E^b
 5 · 5 1 7 | 7 6 4 2 | 1 · 1 3 2 | 1 - - 0 ||
 多 為 事 物 求 討, 不 隨 靈 運 行。

- 二 今願靈裏禱告, 隨從靈歎息;
 照着靈感發表, 不照所記憶。
 不再憑着頭腦, 只是憑着靈;
 無論讚美求告, 都隨靈引領。
- 三 不但自己禱告, 我要操練靈;
 就是同人禱告, 也要如此行。
 絕不外面應付, 禱告不動靈;
 乃是裏面深處, 靈與靈響應。
- 四 不再一同事奉, 卻不同禱告,
 光用脣舌交通, 靈不動絲毫。
 不再一同禱告, 靈卻不相交;
 外面儘管喊叫, 裏面摸不着。
- 五 隨處都能禱告, 隨處操練靈;
 無論人多人少, 都能運用靈。
 不分時、地、人位, 總不受影響;
 任何一種聚會, 靈都能釋放。
- 六 靈一如此高昂, 主就能亨通。
 靈是如此剛強, 我就能有用。
 靈裏活水流通, 聖徒纔相調;
 在這流通之中, 召會得建造。

Exercise the spirit (Prayer)

Prayer — Exercising the Spirit

781

1. Ex - er - cise the spir - it, Pray in ev - ery way!
 I have prayed too lit - tle, Keen my spir - it, nay.
 E - ven when I prayed, my Spir - it sel - dom proved
 Ev - er just to fol - low As Thy Spir - it moved.

2. Now I'd pray in spirit
 As Thy Spirit groans;
 Pray by the anointing,
 Not as memory owns.
 Not the mind applying
 But with spirit pray,
 Praising or beseeching
 Spirit-led away.
3. Not just by myself my
 Spirit exercise,
 But with' others praying
 I would do likewise;
 Praying in the spirit,
 As the spirit wants,
 For 'tis in the inmost
 Spirits have response.
4. When we serve together,
 We thru prayer would move,
 Fellowship in spirit,
 Not in word to prove.
 Never pray together,
 Shouting, crying much,
 Yet the fellowship in
 Spirit never touch.
5. Exercise the spirit
 Here and everywhere,
 Few or many present,
 Caring not who's there.
 Not a place or person
 Will influence me,
 In all kinds of meetings
 I'll my spirit free.
6. Thus my spirit lifted
 Gives the Lord His way;
 Thus, my spirit strengthened,
 I'll be used each day.
 In the spirit's flowing
 Living water see;
 Thus the saints are mingled,
 Built the church will be.

第五題 唱詩

Topic 5: Hymn Singing (S4-05)

弗 5:18 不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，

Eph. 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,

弗 5:19 用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠。

19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

唱詩的對象

THE OBJECTS TO WHOM WE SING

向著神唱的

這是詩歌裏面最主要的部分，詩的目標乃是向神而去的。詩篇裏面大多數都是向著神唱的詩，有名的五十一篇，就是向神祈求的詩。所有讚美的詩、感謝的詩、禱告的詩，都是向著神唱的。

To God

Most hymns are directed toward God. The object of this poetry is God. Most of the psalms in the books of Psalms are poetry directed toward God. Psalm 51 is a famous psalm of prayer to God. All hymns of praise, thanksgiving, and prayer are sung to God.

向著人唱的

詩篇裏面還有另外一類詩，乃是向著人而去的，像三十七篇、一百三十三篇都是如此。這一類的詩，或是向人宣道，或是鼓勵人到神面前去。所有傳福音的詩，所有勸勉的詩，都是向著人唱的。

To Men

Other psalms are directed toward men. Psalms 37 and 133 are examples of such psalms. This kind of hymn either preaches to men or encourages men to go to God.... All the gospel hymns and hymns of admonition are sung to men.

向著自己唱的

在聖經中，還有第三類的詩，就是向著自己唱的詩。在詩篇中，有許多地方說，『我的魂哪！』這些都是向著自己唱的。這樣的詩，常常在末了的時候，引到神面前去，人和自己的心交通，結果總是變作和神交通。

To Oneself

There is still a third kind of hymn in the Bible—those which we sing to ourselves. Many passages in the book of Psalms include the phrase O my soul! All these hymns are directed toward oneself.

彼此互相唱的

歌羅西三章十六節和以弗所五章十九節都題到對唱的。對唱是一個弟兄唱，另外一個弟兄答唱，這個弟兄再唱，

To One Another

Both Colossians 3:16 and Ephesians 5:19 speak of the matter of mutual singing. In mutual singing, after one brother sings, another brother responds by singing.

另外一個弟兄再答唱。或是幾個弟兄唱，另外幾個弟兄答唱；幾個弟兄再唱，另外幾個弟兄再答唱。（初信造就上册，二八六至二八八頁。）

藉唱詩操練靈， 使我們被聖靈充滿

我們要操練我們的靈！當我們操練我們的靈、用靈的時候，聖靈就要充滿我們的靈。操練靈最好的路就是禱告、唱詩。（聚會來說神的話，三五頁。）

用詩歌來說基督

在以弗所五章十八至十九節保羅說，『不要醉酒，醉酒使人放蕩，乃要在靈裏被充滿，用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠。』我們必須在靈裏，被三一神這位包羅萬有、終極完成的靈所充滿。這種充滿的發生，不是藉著說平常、世俗的言語，而是藉著用詩章、頌辭、靈歌，彼此對說。我們的詩集有許多很好的詩歌，滿了真理，每一首詩歌，尤其是我們寫的詩歌，都是一篇美好的信息，滿了基督的豐富。例如詩歌第三百八十二首，描述基督怎樣是永遠無限的神，竟作時間有限的人，成為神的榮耀顯出。祂是神的顯出，為我們受死，在肉身裏完成救贖。然後祂成為賜生命的靈，與我們是一。我們必須學習用詩歌來說基督。（神聖的說話，二四頁。）

按照新約聖經，詩章、頌辭、和靈歌不僅適於歌唱，也適於對說。有時，我們因歌唱被感動；但在其他場合，充滿『紐瑪』的說話，可能比歌唱更使人受感動。如果我們是癟的，缺少『紐瑪』，我們的說話就不會使人受感動。但如果我們充滿了『紐瑪』，我們的說話就有衝擊力，能感動別人。這不是有口才，這是有衝擊力的說話。（以弗所書生命讀經，五二五頁。）

參讀：初信造就，第十五篇；聚會來說神的話，第三篇；神聖的說話，第二章；以弗所書生命讀經，第五十一篇；一九八七年全時間訓練—關於生命與實行的信息，第十一篇。

The first brother may sing again, and the other brother responds again. Or several brothers can sing and another group of brothers respond in singing. (Messages for Building Up New Believers, pp. 241-243)

EXERCISING OUR SPIRIT BY SINGING HYMNS TO BE FILLED WITH THE HOLY SPIRIT

You need to exercise your spirit. When you exercise your spirit and use your spirit, the Holy Spirit will fill your spirit. The best way to exercise the spirit is by praying and singing. (Meeting to Speak the Word of God, p. 36)

SPEAKING CHRIST WITH THE HYMNS

In Ephesians 5:18-19 Paul says, "And do not be drunk with wine, in which is dissipation, but be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord." We are to be filled with the Triune God as the all-inclusive, consummated Spirit in our spirit. This filling occurs, not by our speaking in the common, worldly language, but by speaking to one another in psalms, hymns, and spiritual songs. In our hymnal there are many good hymns full of the truth. Every hymn, especially those written by us, is a good message full of the riches of Christ. For example, Hymn 501 describes how Christ was the infinite God in eternity, who as God's radiant expression became a finite man, limited in time. As the very expression of God, He died for us to accomplish redemption in His flesh. Then He became a life-giving Spirit to be one with us. We must learn to speak Christ with the hymns. (Divine Speaking, pp. 23-24)

According to the New Testament, psalms, hymns, and spiritual songs are good not only for singing, but also for speaking. Sometimes we are inspired by singing. But on other occasions, speaking that is filled with pneuma may be more inspiring than singing. If we are flat, short of pneuma, then our speaking will afford no inspiration. But if we are full of pneuma, then our speaking will have impact and will inspire others. This is not eloquence; it is utterance with impact. (Life-study of Ephesians, pp. 434-435)

Further Reading: Messages for Building Up New Believers, Isn. 15; Meeting to Speak the Word of God, msg. 3; The Divine Speaking, ch. 2; Life-study of Ephesians, msg. 51; Words of Training for the New Way, msg. 11.

在靈裏向主歌唱

(英1141)

G 大調

4/4

G G E Am D
 5 1 | 3 3 3 3 2 3 | 2 1 - 1 5 1 | 3 1 3 5 4 3 | 2 - -

一 我們要在靈裏向主歌唱， 我們要從裏面向主唱，

G G7 C C#° D7 G
 5 4 | 3 3 2 1 2 3 | 5 4 - 4 6 6 | 5 7 1 2 3 2 | 1 - - ||

我們要阿利路亞向主唱， 我們相調為一向主唱！

二 我們曾多年在宗教裏面，
 我們曾多年在心思裏，
 我們曾多年在情感裏面，
 一直追求卻在黑暗裏。

三 今我們操練靈裏接觸主，
 今我們操練取用基督，
 今我們操練喫喝主耶穌，
 脫離掙扎奮鬪的痛苦。

四 阿利路亞！聖靈裏的生命，
 阿利路亞！裏面的新樣。
 當我們從心思中轉入靈，
 祂一切豐富我們全享。

We will sing to the Lord with our spirit

Experience of Christ — In Spirit

1141

1. We will sing to the Lord with our spir - it, We will sing to the Lord from with -
 in, We will sing hal-le-lu - jah to Je - sus; And be blent in-to one - ness with Him.

2. We have been many years in religion,
 We have been many years in our mind,
 We have been many years in emotions,
 Always seeking, but never to find.
3. Now we're learning to turn to our spirit,
 Now we're learning to take Christ as life;
 Now we're learning to feed upon Jesus
 And be freed from all struggling and strife.
4. Hallelujah for life in the Spirit,
 Hallelujah for newness within.
 When we turn from our mind to our spirit,
 We enjoy all the riches of Him.

第六題 讚美

Topic 6: Praising (S4-06)

來 13:15 我們應當藉著耶穌，常常向神獻上讚美的祭，這就是承認主名之嘴唇的果子。

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

聖徒屬靈生命的最高表示

讚美乃是神的兒女最高的工作。或者說，聖徒屬靈生命的最高表示，就是讚美神。神的寶座是神在宇宙中的最高點，而神『是用以色列的讚美為寶座的』。（詩二二 3。）神的名字，神的自己，乃是因著讚美而被高舉的。

屬靈的得勝乃是靠著讚美

當你禱告的時候，你乃是在那個遭遇裏；當你讚美的時候，你是爬到那個遭遇的上面去。許多時候禱告不成，但讚美成；這是一個基本的原則。你如果不能禱告，為甚麼不讚美呢？主把另外一個東西擺在我們手裏，叫我們能得勝，能誇勝。我們要學習維持這一個高超的靈，超越過攻擊的靈。禱告，不一定都能叫我們摸著寶座；但是讚美，無論甚麼時候，必定能叫我們摸著寶座。禱告不一定叫我們每一次都得勝；但是讚美，從起頭到末了，沒有一次是失敗的。沒有一件事能彀推動主的手像讚美一樣。你要叫主的手動，禱告還不是最快的，讚美纔是最快的。屬靈的得勝不是靠著爭戰，乃是靠著讚美。我們要學習藉著讚美去勝過撒但。不只藉著禱告勝過撒但，並且藉著讚美勝過撒但。許多人在那裏看見撒但是那麼兇，自己是那麼軟弱，就想奮鬥，就想禱告。但是，在這裏給我們看見一個特別的原則，屬靈的得勝不是靠爭戰，乃是靠讚美。

讚美的操練

THE HIGHEST EXPRESSION OF A SAINT'S SPIRITUAL LIFE

Praise is the highest work carried out by God's children. We can say that the highest expression of a saint's spiritual life is his praise to God. God's throne is the highest point in the universe, yet He sits "enthroned upon the praises of Israel" (Psa. 22:3). God's name and even God Himself are exalted through praise.

SPIRITUAL VICTORY DEPENDING ON PRAISE

When you pray, you are still in the midst of your situation. But when you praise, you soar above your situation. Many times praise works where prayer fails. This is a very basic principle. If you cannot pray, why not praise? The Lord has placed another item in your hands for your victory and for you to boast in victory. We need to learn to maintain this lofty spirit, this spirit that surpasses all attacks. Prayers may not bring us to the throne, but praise surely brings us to the throne at any time. Prayers may not enable us to overcome every time, but praise does not fail even once. Nothing moves the Lord's hand as quickly as praise. Prayer is not the fastest way to move the Lord's hand; praise is the fastest way. Spiritual victory does not depend on warfare but on praising. We need to learn to overcome Satan by our praise. We overcome Satan not only by prayer but also by praise. Many people are conscious of Satan's ferocity and their own weaknesses, and they resolve to struggle and pray. However, we find a very unique principle here: Spiritual victory does not depend on warfare but on praise.

THE PRACTICE OF PRAISE

我們不只應當在神面前有禱告，也要在神面前學習作一個讚美的人。你剛作基督徒的時候，就得看見讚美是何等要緊。你總得常常在那裏不斷的讚美神。大衛蒙神恩典，一天七次讚美神。我們如果能穀一天過一天有讚美，這是很好的學習，很好的功課，很好的屬靈操練。你當學習清早起來的時候讚美神，在遇見事情的時候讚美神，在聚會的時候讚美神，在獨自一人的時候讚美神。總要一天至少七次讚美神，不要比大衛讚美得少。你如果不學習天天讚美神，你就難得有像希伯來十三章所說的讚美的祭。（初信造就上册，二九一、二九四、二九七至三〇一頁。）

主因敵人的緣故，
從嬰孩和喫奶的口中，
建立了能力（讚美）

主因敵人的緣故，從嬰孩和喫奶的口中，建立了能力（讚美—太二一16），使仇敵和報仇的，閉口無言。（詩八2。）我們看過，嬰孩和喫奶的在人中間是最年幼、最微小、最軟弱的，這指明主在祂救贖工作裏的最高成就。在神的救恩裏，拔尖的成就乃是成全最微小、最軟弱的人讚美神。

我們讚美主的時候，
就是享受基督最高的經歷

我們享受基督的救贖到極點，就會放膽讚美主。我們灰心失望的時候，會歎息呻吟。但我們讚美主的時候，就是享受基督最高的經歷。享受基督會使我們剛強，能向主發出完整且完全的讚美。我們都必須學習如何讚美。這是神藉著基督，在祂的救贖裏所完成的最高成就。

我們在召會生活中
都需要作嬰孩和喫奶者

We should not only pray to God but also learn all the more to praise God. We need to see the significance of praise at the very beginning of our Christian walk. We must praise God unceasingly. David received grace from God to praise seven times a day. It is a good exercise, a very good lesson, and a very good spiritual practice to praise God every day. We should learn to praise God when we get up early in the morning. We should learn to praise Him when we encounter problems, when we are at a meeting, or when we are alone. We should praise God at least seven times a day. Do not let David beat us in his praise. If we have not learned to praise God every day, it is hard to have the kind of sacrifice of praise spoken of in Hebrews 13. (Messages for Building Up New Believers, vol. 1, pp. 247, 249, 251-252, 254)

**OUT OF THE MOUTHS OF BABES AND SUCKLINGS
THE LORD HAVING ESTABLISHED STRENGTH (PRAISE)
BECAUSE OF HIS ADVERSARIES**

Out of the mouths of babes and sucklings the Lord has established strength (praise—Matt. 21:16) because of His adversaries, to stop the enemy and the avenger (Psa. 8:2). We have seen that babes and sucklings are the youngest, smallest, and weakest among men, indicating the highest consummation of the Lord's work in His redemption. In God's salvation, the top consummation is to perfect the smallest and the weakest to praise God.

**WHEN WE PRAISE THE LORD, THIS IS THE HIGHEST
EXPERIENCE OF OUR ENJOYMENT OF CHRIST**

When we enjoy Christ's redemption to the uttermost, we will be bold to praise the Lord. When we are discouraged and disappointed, we may sigh and groan. But when we praise the Lord, this is the highest experience of our enjoyment of Christ. The enjoyment of Christ will make us so strong to utter a complete and a perfected praise to the Lord. We all have to learn how to praise. This is the highest consummation that God has completed in His redemption through Christ.

**WE ALL NEED TO BE THE BABES AND SUCKLINGS
IN THE CHURCH LIFE**

我們肉身的年齡也許不老，但在我們基督徒的經歷中，我們也許像疲乏困倦的老人一樣。我們在主裏若仍是年輕的，就會在往聚會的路上讚美主。已過，我們在洛杉磯艾爾登會所的時候，一位弟兄在開車去聚會的途中，一路上向主高聲讚美。警察看見他，就跟著他，叫他把車停在路邊。警察問這位弟兄發生了甚麼事。這位弟兄就說，『我在讚美耶穌！』於是警察讓他走了。這是來聚會正確的路。我們開車去聚會的時候，應當歌唱、讚美並呼喊：『阿們！阿利路亞！阿們！主耶穌！阿們！』我們許多人不會這樣作，因為我們太老了。老的意思就是軟弱。我們需要更多呼喊，更多說『阿利路亞』，更多說『阿們』，更多讚美。我們的聚會該滿了歡樂的聲音。

主因敵人的緣故，成就這樣的工作，祂這樣作是要羞辱撒但。神似乎說，『撒但，你作了那麼多，讓我給你看看我能作多少。我能作許多，比你所能作的多得多。現在看看我所有的兒女。他們都是讚美我的嬰孩和喫奶者。』這讚美封住撒但的口。仇敵的說話被我們的讚美制止了。主因（裏面）敵人的緣故，從我們口中建立能力，使讚美得以完全，使（外面）仇敵和報仇的閉口無言。

我們的讚美需要得以完全

我們基督徒也許讚美主，但我們的讚美需要得以完全。我們需要為著祂在諸天之上的榮美，和祂在地上的佳美讚美祂。然後，我們能為著祂成為肉體來眷顧我們而讚美祂。接著我們該為著祂的人性生活、祂的死、祂的復活、祂的升天、並祂的國而讚美祂。我們必須以這一切事讚美祂，然後我們的讚美就會得以完全、完整。這讚美是出自嬰孩和喫奶者口中的能力。這樣完全的讚美，乃是主成為肉體、人性生活、死、復活、升天、並再來管治這地之工作的終極完成。

我們來到主的桌子前，就停下了各種人的說話和人的作為。我們停下我們的工作，我們在桌子這裏只作一件事——讚美祂。為了讚美，我們必須停下我們的工作。因此，在主的桌子前，我們都是真正的嬰孩和喫奶者。我們在這裏

We may not be old in our physical age, but in our Christian experience we may be like tired and fatigued old folks. If we are still young in the Lord, we will praise the Lord on the way to the meetings. When we were in Elden Hall in Los Angeles, a certain brother was shouting praises to the Lord while he was driving to a meeting. A policeman saw him, followed him, and told him to pull over. The policeman asked the brother what happened to him. Then the brother said, "I was praising Jesus!" Then the policeman let him go. This is the right way to come to the meeting. When we drive to the meeting, we should sing, praise, and shout, "Amen! Hallelujah! Amen! Lord Jesus! Amen!" Many of us will not do this because we have become too old. To be old means to be weak. We need to shout more, say "Hallelujah" more, say "Amen" more, praise more. Our meeting should be full of joyful noise.

The Lord does such a consummate work because of His adversaries. He does this to insult Satan. It is as if God says, "Satan, you have done that much. Let me show you how much I can do. I can do much, much more than what you can do. Look at all My children now. They are all babes and sucklings praising Me." This praising shuts Satan's mouth. The enemy's speaking is stopped by our praising. The Lord establishes strength, perfects praise, out of our mouths because of His adversaries (within), for the stopping of the enemy and the avenger (without).

OUR PRAISE NEEDING TO BE PERFECTED

We Christians may praise the Lord, but our praise needs to be perfected. We need to praise Him for His splendor above the heavens and His excellency on earth. Then we can praise Him for His incarnation for Him to come to visit us. Then we should go on to praise Him for His human living, for His death, for His resurrection, for His ascension, and for His kingdom. We have to praise Him with all these matters. Then our praises will be perfected, completed. This praise is the strength out of the mouths of babes and sucklings. Such perfected praise is the ultimate consummation of the Lord's work of incarnation, human living, death, resurrection, ascension, and coming back to rule on this earth.

When we come to the Lord's Table, we stop every kind of human speaking and human doing. We stop our work. We are here at the table to do only one thing—to praise Him. In order to praise, we must stop our work. Thus, at the Lord's Table, we all are the real babes and sucklings. While we are here being stopped from all

停下一切的作為而讚美主時，敵人、仇敵、和報仇的就都要被擊敗；這對神的仇敵乃是羞辱。

我們需要留在擘餅的光景和靈裏。我們的基督徒生活該像擘餅一樣；我們擘餅後回家，該繼續讚美主。我們必須學習不要作得太多；另一面，我們不該懶惰。要點乃是我們該停下我們人的作為，並作單單讚美主的人。（詩篇生命讀經，七三至七五、八五至八六頁。）

參讀：初信造就，第十六篇；詩篇生命讀經，第五篇。

of our doings to praise the Lord, the adversaries, the enemy, and the avenger are all defeated. This is a shame to God's enemy.

We need to remain in the condition and spirit of the Lord's Table. Our Christian life should be like the Lord's Table. When we go home after the Lord's Table, we should continue to praise the Lord. We have to learn not to do too much. On the other hand, we should not be lazy. The point is that we should stop our human doings and be those who simply praise the Lord. (Life-study of Psalms, pp. 60-61, 69)

Further Reading: Messages for Building Up New Believers, ch. 16; Life-study of Psalms, msg. 5

開口讚美

(英1095)

G 大調

4/4

5̣ | 5̣ · 6̣ 5̣ 1 | 1 - 7̣ 7̣ | 1 1 4 3 | 2 - 0

一 當 我 們 開 口 讚 美, 主 就 得 着 榮 耀;

3 4 | 5̣ · 3̣ 2̣ 1 | 1 - 6̣ 6̣ | 5̣ 1 7̣ 3 2 | 1 - 0

當 歡 聲 響 徹 雲 霄, 天 使 拍 手 叫 好!

5̣ | 5̣ · 5̣ 5̣ 4 3 | 2 - 5̣ 5̣ | 2 · 2 2 1 2 | 3 - 0

我 們 是 活 神 見 證, 該 讓 世 人 知 道;

3 4 | 5̣ · 3̣ 2̣ 1 | 1 - 6̣ 6̣ | 5̣ 1 7̣ 3 2 | 1 - 0 ||

撒 但 全 軍 必 潰 散, 聞 聲 四 處 竄 逃。

二 我們閉口就失敗, 換來魔鬼嘲笑;
 因此爲何不開火, 直到把他趕跑?
 以“讚美爲祭”獻上, 大大歡呼釋放,
 怎能說這是丟臉? 爲神應該發狂!

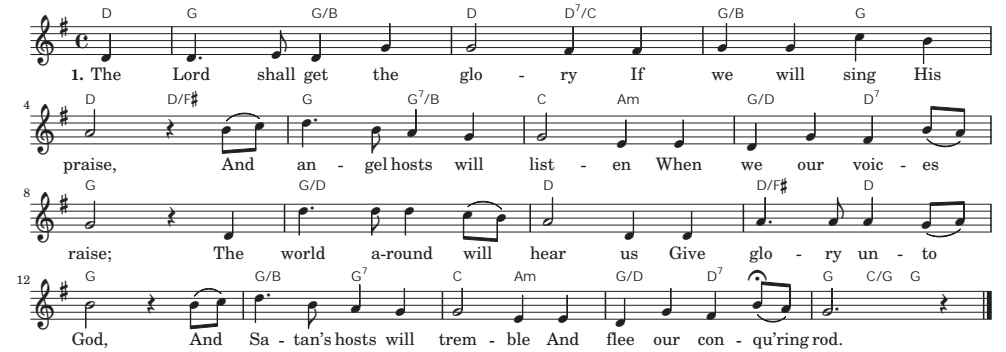
三 世界從未助我們 向主獻讚美祭,
 從未向祂歸榮耀, 從未向祂感激。
 因此我們豈需要, 得允許而讚美?
 喊出:釋放你的靈! 祂賜無限恩惠。

四 弟兄們,不要靜默! 姊妹們,大聲喊!
 將神的得勝祝福, 傳遍遠近四方。
 現在是讚美之時, 任何代價不顧!
 因祂救恩而喜樂, 因祂憐憫歡呼!

The Lord shall get the glory

Praise of the Lord — His Victory and Exaltation

1095



1. The Lord shall get the glo - ry If we will sing His
 praise, And an - gel hosts will list - en When we our voic - es
 raise; The world a - round will hear us Give glo - ry un - to
 God, And Sa - tan's hosts will trem - ble And flee our con - qu'ring rod.

2. Our mouth shut up defeats us
 And wins the Devil's smile;
 So why not open battle
 And chase him all the while.
 By "sacrifice of praises"
 And shouts of victory—
 'Twill cost us but our faces
 God's chosen fools to be!

4. O brothers, be not silent!
 O sisters, cry aloud!
 The sound shall tell God's triumph
 And blessings far abroad.
 Now is the time to praise Him,
 Yes now, at any cost!
 O joy in your salvation,
 And in His mercy boast.

3. The world has never helped us
 To shout our Savior's praise,
 Nor given Him the glory
 Nor lent one thankful phrase;
 So need we ask permission
 To praise th' ascended Lord?
 Cry out! Release your spirit!
 Much grace He does afford!

第七題 生命的感覺

Topic 7: The Sense Of Life (S4-07)

弗 4 : 19 他們感覺既然喪盡，就任憑自己放蕩，以致貪行種種的污穢。

羅 8 : 6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。

Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

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

我們信入基督，與祂有了生命的聯結，祂的生命在我們裏面，就產生一種生命的感覺，乃是我們聯於祂，與祂成爲一靈，經歷祂的人，在屬靈生活中，所必須注意而順從的。（生命課程，二四一頁。）

When we believe into Christ and are joined to Him in life, His life in us produces a sense of life, which we who are joined to Him, who are one spirit with Him, and who experience Him must pay attention to and obey in our spiritual life. (Life lessons, lsn. 32)

死的感覺

在消極一面，生命的感覺是死的感覺，一種消極的感覺。這明確的啓示在羅馬八章六節。我們必須領悟，這一節完全是說到感覺，因為牠說心思置於肉體，就是死。這不僅是事實，也是感覺的事、知覺的事。你將心思置於肉體，就有死的感覺。你覺得死就在那裏。

死的感覺是內裏軟弱、虛空、不適、不安、沉悶、枯乾、黑暗、痛苦的感覺等消極一面的知覺。（6上。）當你覺得自己裏面軟弱、虛空、不適、不安、沉悶、枯乾、黑暗、並且痛苦，這指明死就在那裏。死在這裏，就是說，你將你的心思置於肉體。將心思置於肉體，意思就是活在肉體裏。心思是我們日常生活的鑰匙。這鑰匙爲我們開門，使我們行在路上。將心思置於肉體，意思就是開肉體的門，並走屬肉體的路。因此，當你覺得死在這裏，就必須領悟，你正在肉體裏生活、行事爲人。這是生命的感覺消極的功用。

生命平安的感覺

THE FEELING OF DEATH

The sense of life on the negative side is the feeling of death, a kind of negative feeling. This is definitely revealed in Romans 8:6. We have to realize Romans 8:6 is altogether a verse of sensation because it says the mind set on the flesh is death. This is not only a fact, but it is also matter of feeling, a matter of consciousness. When you set your mind on the flesh, you have the sense of death. You feel that death is there.

The feeling of death is the inner feeling of weakness, emptiness, uneasiness, restlessness, depression, dryness, darkness, pain, etc.—on the negative side (Rom.8:6a). When you sense that you are weak, empty, uneasy, restless, depressed, dried up, darkened, and in pain within, this indicates that death is there. When death is here, this means that you have set your mind on the flesh. The mind is the key of our daily walk. The key opens the gate for us to walk on the way. To set the mind on the flesh simply means to open the gate of the flesh and to walk the fleshly way. Thus, when you sense death is here, you have to realize that you are living, walking, in the flesh. This is the negative function of the sense of life.

THE FEELING OF LIFE AND PEACE

在積極一面，生命的感覺發揮功用，給我們以下積極的知覺—剛強、飽足、平安、安息、釋放、活潑、滋潤、明亮、舒服等。（6下。）我們不是軟弱的，乃是剛強的。我們不是虛空的，乃是飽足的。我們沒有不適和不安，乃有平安和安息。我們沒有沉悶，乃有釋放和活潑。活潑是一種活的光景。我們有滋潤的感覺與枯乾相對，明亮與黑暗相對，以及舒服與痛苦相對。這一切都是我們從生命感覺的功用所得著積極的感覺。當我們有這幾種感覺，就必須領悟，這是生命的感覺在作工。

因此，六節下所含示主要的事，就是生命的感覺。將心思置於靈，就是生命平安。這完全是感覺和知覺的事。這知覺是生命的感覺。牠的功用不僅引導我們，也支配我們，管制我們，並指引我們。死的感覺和生命平安的感覺，是生命感覺之意義的兩方面。

生命的感覺 與良心的感覺有關

無論在消極一面或積極一面，生命的感覺總是與良心的感覺有關。以弗所四章十九節說，不信的人『感覺喪盡』。這裏的『感覺』主要是指人良心的感覺。一般不信的人不在意他們良心的感覺。對自己內裏感覺最不在意的人，是最有罪的人。不信者若竭力要作好人，就必顧到自己內裏的感覺。那些只受法律、警察支配的人，構不上道德的標準。甚至對不信的人而言，道德的標準也必須照著他們良心內裏的感覺。當然，對信徒而言，生命的感覺不僅僅是良心的事，乃是與照著生命（神的生命）感覺而有的良心感覺有關。

生命感覺的功用

使我們知道我們是活在天然的生命裏，
或活在神聖的生命裏

On the positive side the sense of life functions gives us a consciousness of the following positive things—strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc. (Rom. 8:6b). Instead of being weak, we are strong. Instead of being empty, we are satisfied. Instead of uneasiness and restlessness, we have peace and rest. Instead of depression, we have release and liveliness. Liveliness is a kind of condition of livingness. We have a sense of watering versus dryness, brightness versus darkness, and comfort versus pain. All these are the positive feelings we have from the function of the sense of life. When we have these kinds of feelings, we have to realize that this is the working of the sense of life.

Thus, in Romans 8:6 the main thing that is implied is the sense of life. To set the mind on the spirit is life and peace. This is altogether a matter of sensation and consciousness. This consciousness is the sense of life. It functions not only to guide us but also to govern us, to control us, and to direct us. The feeling of death and the feeling of life and peace are the two aspects of the meaning of the sense of life.

THE SENSE OF LIFE BEING RELATED TO THE CONSCIOUSNESS OF THE CONSCIENCE

On both the negative side and the positive side, the sense of life is always related to the consciousness of the conscience. Ephesians 4:19 says that the unbelievers are “past feeling.” “Feeling” here refers mainly to the consciousness of one’s conscience. The unbelievers in general do not care for the feeling of their conscience. The most careless people concerning their inner feeling are the most sinful people. The unbelievers who endeavor to be good persons surely would take care of their inner feeling. Just to be governed by the law, by the police, is not up to the moral standard. Even with the unbelievers, the moral standard must be according to the inner feeling of their conscience. Of course, the sense of life, for a believer, is not simply a matter of the conscience, but it is related to the consciousness of the conscience according to the sense of life, the life of God.

THE FUNCTION OF THE SENSE OF LIFE

Making Us Know Whether We Are Living
in the Natural Life or in the Divine Life

我們若活在天然的生命裏，感覺就是死的，完全是在消極的一面；於是我們有死的感覺，同其一切消極的點。我們若活在神聖的生命裏，感覺就是生命的，完全是在積極的一面；於是我們有生命平安的感覺，同其一切積極的點。生命的感覺使我們知道我們是活在天然的生命裏，或活在神聖的生命裏。生命的感覺引導我們，支配我們，管制我們，並指引我們。這真理在今天的基督教裏已完全失去了。今天基督教的教訓多半集中於道德和好行為，他們不在意讓這內裏生命的感覺發揮功用，使我們知道我們是活在天然的生命裏，或活在神聖的生命裏。既然我們追求基督作我們的生命，我們就必須顧到這生命的感覺。我們若沒有剛強、飽足、平安、安息、釋放、活潑、滋潤、明亮、舒服等積極的感覺，就必須知道，我們不是活在神聖的生命裏，而是活在天然的生命裏。

使我們知道我們是活在肉體裏， 或活在靈裏

生命感覺的功用，也使我們知道我們是活在肉體裏，或活在靈裏。活在天然的生命裏是一件事，活在肉體裏是另一件事。你也許認為天然的生命和肉體是一樣的，但二者仍有一些不同。肉體總是敗壞的，絕無善良的肉體；但天然的生命有時候也許是善良的。天然的生命與神聖的生命相對，肉體與靈相對。

所以，關於生命感覺的功用有兩方面：第一方面是讓你知道你是否活在神聖的生命裏，第二方面是讓你知道你是否活在你的靈裏。消極的說，生命感覺的功用使你知道你是否活在天然的生命裏，作天然的人，也讓你知道你是否活在肉體裏。在我們的經歷中，我們總是能區別這兩件事。許多時候我們覺得自己是在肉體裏生活、行事為人並行動。有時候我們不是那麼屬肉體，但我們仍然感覺到，我們是在天然的生命裏，在我們天然的人裏行事為人，而不在神聖的生命裏。

我們需要許多禱告以進入這些點。這一題不該僅僅是照著字句的知識道理，必須是來自我們所經歷的生命的東西。

If we are living in the natural life, the sense is of death and is entirely on the negative side. Then we have the feeling of death with all of its negative points. If we are living in the divine life, the sense is of life and peace with all of its positive points. The sense of life makes us know whether we are living in the natural life or in the divine life. The sense of life guides us, governs us, controls us, and directs us. This truth has been altogether lost in today's Christianity. Most of the teachings of today's Christianity are focused on morality and good behavior. They do not care for this inner sense of life functioning to make us know whether we are living in the natural life or in the divine life. Since we are seeking after Christ as our life, we must take care of this sense of life. If we do not have the positive sensations of strength, satisfaction, peace, rest, release, liveliness, watering, brightness, comfort, etc., we must realize that we are not living in the divine life; it must be that we are living in the natural life.

Making Us Know Whether We Are Living in the Flesh or in the Spirit

The function of the sense of life is also to make us know whether we are living in the natural life or in the divine life. To live in the natural life is one thing, and to live in the flesh is another thing. You may consider these are one, but still there is a little difference. The flesh is always bad. There is no good flesh. But the natural life sometimes may be good. The natural life is versus the divine life, and the flesh is versus the spirit.

Therefore, there are two aspects concerning the function of the sense of life. The first aspect is to let you know whether you are living in the divine life, and the second aspect is to let you know whether you are living in your spirit. Negatively speaking, it makes you know whether you are living in the natural life, as a natural person, and also whether you are living in the flesh. In our experience we always can differentiate these two things. Many times we have the sense that we are living, walking, and acting in the flesh. Sometimes we are not that fleshly, but still we have the sense that we are walking in our natural life, in our natural man, not in the divine life.

We need much prayer to get into these points. This lesson should not be a mere doctrine of knowledge according to the letter. It must be something of life from our

我們需要許多禱告，將自己禱告到生命的感覺裏，然後我們的申言就能實際，而非僅在教訓上。我們的申言會是一種交通，告訴人我們如何經歷了這些事，生命的感覺對我們是如何的真實且實際，我們又如何天天在裏面，在牠這種管制、引導、指引的元素之下。（生命的基本功課，一〇〇至一〇二、一〇五至一〇七頁。）

參讀：生命課程，第三十二課；生命的基本功課，第十一課。

experience. We need much prayer to pray ourselves into the sense of life. Then we can give a word not merely in teaching but practically in fellowship. Our message will be a kind of fellowship, telling people how we have experienced these things, how the sense of life is so real and practical to us, and how we are under this kind of controlling, guiding, directing element within us day by day. (Basic Lessons on Life, ch. 11)

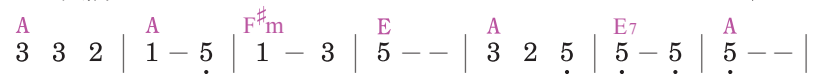
Further Reading: Life Lessons, lsn. 32; Basic Lessons on Life, lsn. 11.

裏面生命的各方面—生命的感覺

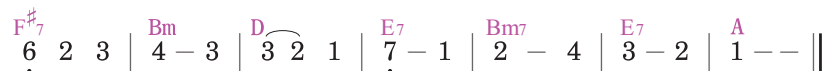
8 6 8 6 (英 738, 不同調)

A 大調

3/4



一 任何生命具有意識，都有生命感覺；



在我裏的神聖生命，感覺更為超越。

二 生命性質越是高超，生命感覺越好；
神的生命最為超特，牠的感覺最高。

三 這個神的生命感覺，就是神的感覺，
乃是在我重生靈裏，遠勝善的感覺。

四 這一裏面生命感覺，是我最深感覺，
從我裏面分辨一切，指明神之所悅。

五 藉這裏面生命感覺，對神我有認識；
不是外面掙扎所得，乃是自發啓示。

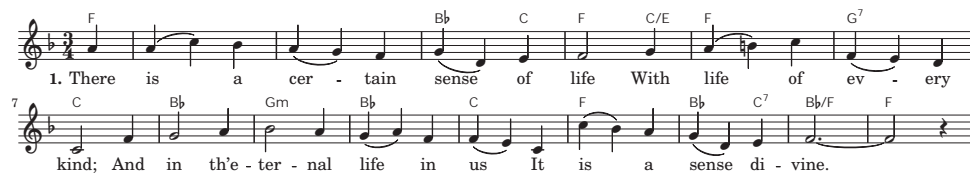
六 我們越在生命長大，生命感覺越敏；
我們越憑生命行動，生命感覺越緊。

七 生命感覺若肯操練，就能使靈剛強；
藉這裏面神的感覺，交通得以增長。

There is a certain sense of life

Various Aspects of the Inner Life — The Sense of Life

738



2. The higher any life may be,
The better is its sense;
The life divine the highest is
And has the highest sense.
3. It is the sense of life in us,
It is the sense of God;
'Tis in our spirit made alive,
And more than sense of good.
4. It is the inner sense in us,
The inmost consciousness,
Discerning matters inwardly,
God's will to thus express.
5. 'Tis by this sense that God we know,
The sense of inner life;
'Tis pow'ful and spontaneous,
And not of any strife.
6. The greater is our growth in life,
The keener is this sense;
The more we walk and act in life,
The more it is intense.
7. The sense of life when exercised
Will make our spirit bold,
And by this inner sense of God
True fellowship we hold.

第八題 生命的交通

Topic 8: The Fellowship Of Life (S4-08)

約壹 1：2 （這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們；）

約壹 1：3 我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

生命交通的源頭

生命的交通是從那裏來的？是因何而有的？是出自甚麼的？約壹一章二至三節說，『我們（使徒們）…將…那永遠的生命傳與你們（信徒們）；…使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』使徒們將『那永遠的生命』傳給我們，為要使我們有『交通』。（生命的認識，六一至六二頁。）

信徒對生命交通的責任

我們要繼續在主生命的交通裏，就必須按著膏油塗抹的教導，住在主裏面。（二 27。）膏油塗抹的教導就是聖靈在我們裏面的運行。我們要順服聖靈在我們裏面的運行，按著這運行住在主裏面，使我們能繼續不斷的活在主生命的交通裏。我們一不順服聖靈的運行，我們和主的交通就中斷了。

我們在主生命的交通裏，因著主生命的光，一看見一也就是感覺一自己的罪，就要向神承認。我們若肯這樣向神認罪，就會使我們的罪蒙神赦免，被神洗淨，而使我們更深的進入主生命的交通裏；否則，我們的罪就要留在我們身上，而使我們與主的交通中斷。（一 7～10。）

THE SOURCE OF THE FELLOWSHIP OF LIFE

Where does the fellowship of life come from? What is its cause? And from what is it derived? 1 John 1:2-3 says: "We (the Apostles)...show unto you (the believers) the eternal life...that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ." These verses show that the Apostles preached unto us "the eternal life" so that we may have "fellowship." (The Knowledge of Life, p. 55)

THE BELIEVERS' RESPONSIBILITIES

IN REGARD TO THE FELLOWSHIP OF LIFE

If we want to continue in the fellowship of the Lord's life, we must abide in the Lord according to the teaching of the anointing (2:27). The teaching of the anointing is the Holy Spirit operating in us. We must obey the Holy Spirit's operation in us and abide in the Lord according to this operation. This way we can continue to live in the fellowship of the Lord's life without a break. The moment we disobey the operation of the Holy Spirit, our fellowship with the Lord is broken.

Once we see our sins in the fellowship of the Lord's life because of the Lord's light of life, we must confess our sins to God. If we are willing to confess our sins to God, they will be forgiven and cleansed by God. We will then be brought more deeply into the fellowship of the Lord's life. If we do not confess our sins, they will stay on us and cause our fellowship with the Lord to be broken (1:7-10).

得著神的光

『神就是光，在祂裏面毫無黑暗；這是我們從祂所聽見，現在又報給你們的信息。』（5。）我們若活在主生命的交通裏，我們定規是在主生命的光中。主這生命的光，在祂生命的交通中，要在我們裏面使我們看見自己的罪。

得著血的洗淨

當我們在主生命的交通裏，蒙了主生命的光照，看見自己的罪而向神承認的時候，主的血就洗淨我們的罪。（7。）

得著主住在裏面

我們住在主裏面，就得著主住在我們裏面，（約十五4～5，）作我們的生命、能力、喜樂、平安和一切，叫我們在實際的經歷中享受祂自己，和祂生命的一切豐盛。

多結果子榮耀神

枝子住在樹裏面，和樹沒有間隔，怎樣得著樹肥汁的供應，就多結果子；我們住在主裏面，和主交通，也照樣得著主生命的供應，而多結果子。（4～5。）（聖經要道，四二六至四三〇頁。）

參讀：生命的認識，第六篇；聖經要道，第二十二題；生命課程，第三十一課。

Receiving God's Light

And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all (v. 5). If we live in the fellowship of the Lord's life, we are indeed in the Lord's light of life. The Lord's light of life within will show us our sins in the fellowship of His life.

Gaining the Cleansing of the Blood

When in the fellowship of life we are enlightened by the Lord's light of life to see our sins and confess them to God, the blood of the Lord cleanness us from our sins (v. 7).

Gaining the Lord's Abiding

When we abide in the Lord, we have the Lord's abiding in us (John 15:4-5) as our life, power, joy, peace, and all the riches of His life in our practical experience.

Bearing Much Fruit to Glorify God

As the branch abides in the vine with no barrier between itself and the vine and thus receives the supply of rich sap bears much fruit, so also we who abide in the Lord and fellowship with the Lord receive the supply of the Lord's life and bear much fruit (vv. 4-5). (Crucial Truths in the Holy Scriptures, pp. 428-430)

Further Reading: The Knowledge of Life, ch. 6; Crucial Truths in the Holy Scriptures, ch. 22; Life Lessons, lsn. 31.

裏面生命的各方面—生命的交通

6 5 6 5 (英 737)

D 大調

4/4

D A7 D Bm E7 A A7
 1 · 1̣ 2 6 | 5 - 3 - | 3 · 3̣ #4 4 | 5 - - - |

一 永 遠 生 命 帶 來 生 命 的 交 通;

D F#7 Bm G D A7 D
 1̣ · 1̣ 5 #5 | 6 - 6 - | 5 · 3̣ 4 2 | 1 - - - ||

在 靈 裏 的 交 通, 使 靈 來 推 動。

二 永 遠 生 命 賜 給 神 聖 的 交 通;
 如 此 主 靈 與 我, 靈 裏 同 行 動。

三 乃 是 靈 裏 生 命, 帶 來 這 交 通;
 在 靈 裏 的 交 通, 使 我 蒙 恩 寵。

四 藉 着 生 命 大 能, 能 正 確 交 通;
 在 靈 裏 的 交 通, 帶 我 到 光 中。

五 藉 血 外 面 洗 淨, 交 通 得 維 持;
 藉 膏 裏 面 塗 抹, 交 通 能 充 實。

六 藉 着 十 架 工 作, 交 通 得 加 深;
 藉 着 聖 靈 運 行, 交 通 得 更 新。

七 這 一 生 命 交 通, 使 我 脫 自 己;
 這 一 生 命 交 通, 帶 我 進 神 裏。

Life eternal brings us

Various Aspects of the Inner Life — The Fellowship of Life

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1. Life e - ter - nal brings us Fel - low - ship of life,
 Fel - low - ship in Spir - it, Sav - ing us from strife.

2. Life eternal gives us
 Fellowship divine;
 Thus the Lord as Spirit
 May with us combine.

3. It is life in Spirit
 Brings this fellowship;
 Fellowship in Spirit
 Doth with grace equip.

4. We, by life's enabling,
 Fellowship aright;
 Fellowship in Spirit
 Brings us into light.

5. By the outward cleansing,
 Fellowship we keep;
 Inwardly anointed,
 Fellowship we reap.

6. Fellowship is deepened
 Thru the cross of death;
 Fellowship is lifted
 By the Spirit's breath.

7. Fellowship will free us
 From our sinful self;
 Fellowship will bring us
 Into God Himself.

第九題 與主成爲一靈

Topic 9: Being One Spirit With The Lord (S4-09)

林前 6：17 與主聯合的，便是與主成爲一靈。

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

我們所以能經歷基督，以基督作一切，乃是因爲我們和祂成了一靈。這是極深的一個奧祕，卻又是一個確切的事實，是我們每一個信入基督，與祂在祂神聖的生命裏，有了聯結的人，所必須相信、承認而實踐的。（生命課程，二二五頁。）

We can experience Christ and take Christ as everything because we have become one spirit with Him. This is a deep mystery, yet it is a sure fact which each of us who has believed into Christ and is joined to Him in His divine life must believe, confess, and practice. (Life Lessons, Vol. 3, p. 43)

領悟我們有由聖靈重生之人的靈，
是很重要的

**IT BEING IMPORTANT TO REALIZE THAT WE HAVE
A HUMAN SPIRIT REGENERATED BY THE HOLY SPIRIT**

我開始在美國盡職時，就強調一個事實，我們相信基督的人，有重生之人的靈，就是由神聖的靈內住之人的靈，並且我們與主成爲一靈。許多人聽到自己有靈，感到很驚訝。當然，他們知道自己有魂和心，但他們不認識人的靈。所有的基督徒都知道聖靈，卻不都領悟自己有人的靈。所有剛進到召會生活裏的人，都要領悟自己有由聖靈重生之人的靈，這是很重要的。不但如此，在我們的日常生活中，我們必須運用靈。（哥林多前書生命讀經，一三二頁。）

When I began the ministry in this country, I emphasized the fact that we who believe in Christ have a regenerated human spirit, a human spirit indwelt by the divine Spirit, and that we are one spirit with the Lord. Many were surprised to learn that they have a spirit. Of course, they knew that they had a soul and a heart, but they did not know the human spirit. All Christians know of the Holy Spirit, but not all realize that they have a human spirit. It is important that all those who have recently come into the church life realize that they have a human spirit regenerated by the Holy Spirit. Furthermore, in our daily living we must exercise the spirit. (Life-study of First Corinthians, p. 109)

神是靈，
基督成了賜生命的靈

**GOD BEING SPIRIT,
CHRIST BECOMING THE LIFE-GIVING SPIRIT**

約翰四章二十四節說，『神是靈。』這是說到神的性質。按神聖的素質說，神，就是完整的三一神，乃是靈。三一神是父、子、靈三者。父是源頭，子是父的顯出，靈是子的實現。（太二八19。）末後的亞當，乃是成了肉體的基督，藉著死與復活，化身成了賜生命的靈，（林後十五45下，）就是那作神終極表現的生命之靈。（三6，17。）

John 4:24 says that God is Spirit. This speaks of the nature of God. As far as the divine essence is concerned, God, the complete Triune God, is Spirit. The Triune God is three—the Father, the Son, and the Spirit. The Father is the source, the Son is the expression of the Father, and the Spirit is the realization of the Son (Matt. 28:19). The last Adam is the incarnated Christ, who through death and resurrection was transfigured to become the life-giving Spirit (1 Cor. 15:45b), the Spirit of life (2 Cor. 3:6, 17) as God's ultimate expression.

人的中心乃是靈

帖前五章二十三節清楚又確切的啓示我們，我們一個完整的人，乃是靈、魂、體三部分。體是我們最外面的部分，我們藉以舉止行動，接觸物質的事物。魂是介於我們體與靈的中間部分，作我們人的個格、自我，我們藉以接觸精神的事物。靈是我們最裏面的部分，我們藉以認識神、敬拜神，接觸屬靈的事物。所以靈是我們人的中心，對於神是重要的，重過天地。（亞十二1。）

我們與主成爲一靈

我們既是與主聯合的，便是與主成爲一靈，（林前六17，）就是我們的靈和主的靈，二靈調成一靈的靈，是主的靈，也是我們的靈，是主的靈調和在我們的靈裏，也是我們的靈調和在主的靈裏。我們得救後，與主的交通，向主的禱告，與主的同活，對主的順服等等，一切屬靈的經歷，都是在這主的靈與我們的靈調和爲一的靈裏。（生命課程，二二五至二二六、二二八頁。）

在日常生活中運用我們的靈

我們在日常生活中面臨難處時，也許憑我們的魂、我們的體、或我們的靈反應。假定一位弟兄經過一天的辛勞，筋疲力竭，下班回家，發覺妻子對他滿了抱怨和不悅。這位弟兄可能以三種方式中的一種來反應：第一種方式是很普遍的，就是在魂裏反應，尤其是從心思或情感反應。第二種可能是在肉體裏，出於怒氣而反應。第三種可能是這位弟兄運用他重生的靈而反應。所有的信徒都該有一種極其重要的領悟，就是我們的靈已經蒙了重生，並且由包羅萬有、賜生命的靈所內住。和妻子有難處的弟兄該運用他的靈，讓賜生命的靈引導他，然後他會知道，要對妻子說甚麼，要怎樣行。任何看見弟兄這樣生活的人，都會領悟他與一般的丈夫不同。他不是運用他的身體在肉體裏反應，或運用他的魂反應，他乃是運用他的靈反應。我們在日常生活中，尤其在婚姻生活和家庭生活中，都需要運用我們的靈。

THE CENTER OF HUMAN BEING THE SPIRIT

1 Thes. 5:23 clearly and definitely reveals to us that our complete person is of three parts—spirit, soul, and body. The body is our outermost part, by which we act and walk, and by which we contact the material things. The soul is the part between our body and our spirit as our personality and self, by which we contact the psychological things. The spirit is our innermost part by which we know and worship God, and by which we contact the spiritual things. Thus, the spirit is the center of our being and is crucial to God, more crucial than even the heavens and the earth (Zech. 12:1).

WE BEING ONE SPIRIT WITH THE LORD

Since we are joined to the Lord, we are one spirit with the Lord (1 Cor. 6:17). This means that the spirit, which is the mingling of our spirit and the Lord's Spirit, is both the Spirit of the Lord and our spirit; it is the Lord's Spirit mingled with our spirit and our spirit mingled with the Lord's Spirit. All our spiritual experiences after we are saved, such as our fellowship with the Lord, our prayer to Him, our living with Him, and our obedience to Him, are in this spirit, the Lord's Spirit and our spirit mingled into one (Life Lessons, vol. 3, pp. 43-45).

THE NEED TO EXERCISE OUR SPIRIT IN OUR DAILY LIVING

When we face problems in our daily living, we may react with our soul, our body, or our spirit. Suppose a brother comes home from work exhausted by the day's labor. He finds his wife full of complaints and unhappy with him. The brother can respond in one of three ways. The first way, universally common, is for him to react in the soul, especially from the mind or the emotion. A second possibility is for him to react in a physical way out of anger. The third alternative is for this brother to respond by exercising his regenerated spirit. It is vital for all believers to realize that our spirit has been regenerated and is indwelt by the all-inclusive, life-giving Spirit. The brother facing difficulty with his wife should exercise his spirit and allow the life-giving Spirit to guide him. Then he will know what to say to his wife and how to behave. Anyone observing a brother living in such a way will realize that he is different from ordinary husbands. Instead of exercising his body to react physically or exercising his soul, he exercises his spirit. We all need to exercise our spirit in our daily living, especially in our married life and family life.

藉著與主成爲一靈， 經歷祂是包羅萬有的一位

因爲我們有重生的靈，我們就能經歷基督作我們的分，也能經歷這位基督的交通。我們的靈若沒有藉著那靈重生，並由那靈內住，基督就無法作我們的分，我們也無法在基督的交通裏。正如電器若要起作用，就必須有電流；照樣，我們若要經歷基督作我們的分，並享受祂的交通，也必須在靈裏。惟有電流流進電器裏，我們纔能實際有光、熱或冷氣。同樣，惟有藉著與主成爲一靈，我們纔能經歷祂是包羅萬有的一位。

林前一章二節和九節說到，基督是他們的，也是我們的，並且我們蒙召進入了這位基督的交通。這交通惟有在靈裏進行。讚美主，與祂聯合的，便是與祂成爲一靈！所以，我們有源頭、泉源、和無窮無盡的貯水池。這源頭就是基督，經過過程的三一神，包羅萬有賜生命的靈。（哥林多前書生命讀經，一三二至一三三、一三五頁。）

參讀：生命課程，第三十課；哥林多前書生命讀經，第十二篇。

EXPERIENCE HIM AS THE ALL-INCLUSIVE ONE BY BEING ONE SPIRIT WITH THE LORD

Because we have a regenerated spirit, we can experience Christ as our portion and also experience the fellowship of this Christ. If our spirit were not regenerated by the Spirit and indwelt by the Spirit, Christ could not be our portion, and we could not be in the fellowship of Christ. Just as electrical appliances must have the flow of electricity if they are to function, so we must be in the spirit if we are to experience Christ as our portion and enjoy His fellowship. Only when the electrical current flows into the appliances can we actually have light, heat, or cool air. Likewise, only by being one spirit with the Lord can we experience Him as the all-inclusive One.

First Corinthians 1:2 and 9 say that Christ is both theirs and ours, and we have been called into the fellowship of this Christ. This fellowship takes place only in the spirit. Praise the Lord that he who is joined to Him is one spirit! Therefore, we have a source, a fountain, and an inexhaustible reservoir. This source is Christ, the processed Triune God, the all-inclusive life-giving Spirit. (Life-study of 1 Corinthians, pp. 109-112)

Further Reading: Life Lessons, vol. 3, lsn. 30; Life-study of 1 Corinthians, msg. 12.

裏面生命的各方面—二靈成一靈

8 6 8 6 (英 745)

F 大調

4/4

F C C7 F B^b G7 C
 3-3 4 | 5--1 | 7-2- | 1---- | 3-4 5 | 6-2- | 2---- |

一 哦主,你今 乃是那 靈, 住在我們 靈 裏;

F Gm7 F B^b C7 F
 7-6 5 | 1̇--5 | 4-5- | 3---- | 5-4 2 | 6̇-7- | 1---- ||

二 靈現今 成爲一 靈, 你 我得成 爲一。

二 你的靈與我們的靈, 永遠同證不弛;
 我們乃是神的兒女, 且是神的後嗣。

三 你已成爲生命之靈, 來將自己賜賦;
 我們今在我們靈中, 享受你的豐富。

四 你今是那生命之靈, 引導、光照、流通;
 我們今在我們靈中, 隨你生活、行動。

五 你是那靈, 在我靈裏, 時常加強、供應;
 在我靈中, 藉着你靈, 我們敬拜、事奉。

六 你是那靈, 經過我靈, 時以歎息代禱;
 在我靈裏, 同着你靈, 我們向你禱告。

七 我願回到我們靈中, 在此接觸你靈;
 在這靈中我們得享 你的神聖供應。

八 哦主, 這是何等聯結, 二靈竟成一靈!
 你靈活在我的靈中, 我靈住於你靈!

O Lord, Thou art the Spirit now (mingling)

Various Aspects of the Inner Life — The Two Spirits as One

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1. O Lord, Thou art the Spir - it now Who in our spir - it lives;
 One spir-it have the two be - come, Which oneness to us gives.

2. Thy Spirit with our spirit, Lord,
 The witness ever bears
 That we the Father's children are
 And of God's glory heirs.

3. 'Tis in our spirit Thee we touch
 Thy riches to enjoy,
 And as the Spirit Thou dost give
 Thyself without alloy.

4. 'Tis in our spirit we may walk
 And follow Thee alway,
 While, as the Spirit, Thou dost lead
 And light impart each day.

5. In spirit, by Thy Spirit, Lord,
 We live and worship Thee;
 Thou, in our spirit, thru Thine own
 Strengtheneth constantly.

6. In spirit, with Thy Spirit, Lord,
 We offer prayer to Thee,
 While, as the Spirit, Thou in us
 Groanest unutterably.

7. We to our spirit would return
 And there would contact Thine;
 'Tis in the spirit we may share
 Our heritage divine.

8. What oneness, O my Lord, is this—
 Two spirits intertwine!
 Thy Spirit in our spirit lives,
 And ours abides in Thine!

第十題 照著靈而行

Topic 10: Walking According To The Spirit (S4-10)

加 5 : 25 我們若憑著靈活著，也就當憑著靈而行。

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

照著靈而行，乃是我們隨從那調和的靈而行。基督作生命，叫我們有生命的感覺；聖靈塗抹、運行，叫我們受到靈的教導；我們與主生命的靈調成一靈，叫我們在靈裏，照著生命之靈所運行出來，主生命的感覺而行。

Walking according to the spirit is our walk according to the mingled spirit. Christ as life causes us to have the sense of life, the anointing and moving of the Holy Spirit causes us to be taught by the Spirit, and our being mingled with the Spirit of the Lord's life into one spirit causes us to walk in our spirit according to the sense of the Lord's life, which comes from the moving of the Spirit of life.

二靈調成一靈的靈

THE SPIRIT BEING THE MINGLING OF TWO SPIRITS INTO ONE

新約聖經清楚又著重的啓示我們，我們這些由聖靈所重生，而得著神生命的靈住在我們重生之靈裏的人，乃是與主成爲一靈，就是我們重生的靈，與那重生我們生命的靈，調成一靈。（林前六 17。）使徒保羅對這調和的靈，必富有經歷，所以他告訴我們，要照著這調和的靈而行。這不僅是隨從神的靈而行，也是隨從我們得重生，有神生命之靈住在其中的靈而行。

The New Testament clearly and emphatically reveals to us that we, who are regenerated by the Holy Spirit to have God's Spirit of life indwelling our regenerated spirit, are one spirit with the Lord. This means that our regenerated spirit and the Spirit of life, who regenerated us, are mingled as one spirit (1 Cor. 6:17). The Apostle Paul was full of the experiences of this mingled spirit. Thus, he told us to walk according to this mingled spirit. This is not merely to walk according to the Spirit of God but to walk by following our regenerated spirit, which is indwelt by the Spirit of God's life.

信徒該有的生活行動

THE LIVING AND WALK WHICH THE BELIEVERS SHOULD HAVE

與我們信徒調和的三一神，所要信徒有的生活，不僅是合乎聖經的，也不僅是所謂成聖、得勝的，乃是照著我們裏面那二靈調成一靈的靈，生活行動的。（羅八 4。）這種生活，叫我們的肉體、己、魂、和天然的生命，都失去地位和作用，而叫經過種種過程的三一神，父、子、靈，在我們裏面得著完全的地位，以達到祂與我們靈、魂、體三部分的人調和的目的，就是要我們完全被祂佔有、充滿、浸透，以祂爲我們的生命、人位和一切，使我們與祂完全成爲一，作祂豐滿的彰顯。這種生活，既能滿足神律法義的要求，叫神在祂的義一面，不再受到難處，又能完成神聖經綸的目的，叫神在祂的聖別上，心滿意足，並在祂的

According to the desire of the Triune God, who mingled Himself with us, our living as believers is not only a living that is scriptural, nor merely a living that is "sanctified" and "victorious," but a living that is a walk according to the spirit in us, which spirit is the mingling of two spirits as one (Rom. 8:4). Such a living causes our flesh, our self, our soul, and our natural life to lose their position and function, and allows the processed Triune God, the Father, the Son, and the Spirit, to gain the full ground in us in order that He may reach the goal of mingling Himself with our tripartite being, the spirit, the soul, and the body, that is, that we may be fully occupied by Him and filled and saturated with Him, taking Him as our life, our person, and our everything, that we may be completely one with Him to be His full expression. This living not only satisfies the righteous requirement of God's law so

榮耀上，毫無虧缺。

只照著靈生活行動

照著靈生活行動，既如此緊要，我們就要不照著肉體，只照著靈生活行動。（4。）凡照著靈以外的事物生活行動的，實在說來，都是照著肉體生活行動。就是我們不照著靈，努力照聖經而行，表面看不是照著肉體的，實際卻是照著肉體的，因為是用自己的力量遵行聖經，如同以色列人自己的力量遵守律法一樣。只照著靈生活行動的，無論作甚麼事，都是不憑著自己的力量，乃是憑著靈。這樣，我們的生活行動，就不僅是照著神的旨意，作了神所喜悅的事，更是憑著神自己，就是那調在我們靈裏的聖靈，作神所要我們作的事。（生命課程，二五七至二六〇頁。）

必須有異象—

神在我們裏面作生命

基督徒的生活有時是晴空萬里，覺得滿有主的同在；有時卻是黑雲密佈，甚至狂風暴雨，覺得一片灰暗。我們心裏可能會問，神是真是假？重生是真是假？神的靈在裏面聖別、變化我們，是真是假？我相信你們都會有這種光景。但是無論我們經過甚麼試煉，我們都會發現有個東西在我們裏面，是不能抹煞的，我們無法否認祂的存在。無論如何，我們要看見這個異象，神是在我們裏面作生命。

有異象，就是有啓示，認識我們信徒三部分人的舊人，已經與基督同釘十字架。（羅六6。）我們尚未出生前，就已經釘死了。並且，如今三一神終極完成的靈，使我們的靈裏有生命。（八10。）換句話說，如今，三一神的靈就在我們靈裏作我們的生命，叫我們享受神作我們的一切。在我們的靈裏有一生命，成了我們初熟果子的享受。

四點重要的經歷

that, with respect to His righteousness, He is no longer hindered; it also fulfills the purpose of God's economy so that He is fully satisfied with respect to His holiness and has absolutely no shortage with respect to His glory.

LIVING AND WALKING ONLY ACCORDING TO SPIRIT

Since, living and walking according to spirit is so crucial, we must not live and walk according to flesh but according to spirit (Rom. 8:4). Actually, any living and walking that is according to things other than the spirit is a living and walking according to flesh. If we do not walk according to spirit but endeavor to walk according to the Bible, we are actually, if not apparently, walking according to flesh. This is because we are keeping the words of the Bible with our own strength, just as the Israelites kept the law with their own power. One who walks according to spirit does everything by the spirit and not by his own strength. In this way, our walk is not merely to do what pleases God according to His will but to carry out what God wants us to do by God Himself, who is the Holy Spirit mingled with our spirit. (Life Lessons, Vol. 3, pp. 73-76)

THE NEED TO HAVE THE VISION—

GOD WITHIN US AS LIFE

At times the Christian life is sunny, full of the Lord's presence, yet sometimes it is cloudy, even stormy and dark. At such times we may ask ourselves questions such as these: Is God real or not? Is regeneration real or not? Is the sanctifying and transforming work of the Spirit of God within real or not? I believe that all of us have been in this kind of situation. But no matter what trials we went through, we discovered that there is something within us that cannot be annulled. We could not deny His existence. All of us must see the vision that God is within us as life.

You must have the vision, that is, you must have the revelation. We must see that as believers, the old man of our tripartite man has been crucified with Christ. Even before we were born, we were crucified. Moreover, we must see that the Spirit of the consummated and completed Triune God has now made our spirit life. In other words, the Spirit of the Triune God is now within our spirit as our life, enabling us to enjoy God as our all. We have this life within our spirit as the enjoyment of the first-fruit.

FOUR IMPORTANT EXPERIENCES

我們看見了這異象，就需要：第一、將心思置於靈，（6下，）沒有雜念，不要想靠修行、改良或修養自己。最好的辦法，就是禱告讚美，這樣就使我們的心思有生命。第二，照著這二靈調成的一靈而行。（4。）第三，經過死與復活之三一神的靈，不僅賜生命給你的靈和心思，並賜生命給你必死的身體。（11。）因此，你的靈裏有生命，你的魂裏有生命，你必死的身體也有了生命。你的靈、魂、體三部分，就都有生命了。

最後，我們靠著那靈，將我們身體的行爲，就是全人的行爲治死。（13。）我們是治死自己而活著。關於這一點，保羅說得很奧秘、深奧並完備。他說，我們要靠著在我們裏面的那靈，治死身體的行爲。身體要看電影、發脾氣、說戲笑的話、愛人、恨人、行善、作惡，這些都要治死。你治死身體的行爲，就必定活著。基督徒的生活是藉死而活的。蓋恩夫人就寫了一本書，叫作『由死亡得生命』。治死身體行爲的方法，乃是讓自己一直停留在主的死裏。約翰十五章說，要住在、停在主裏面。你若要住在主裏面，就必須住在、留在主的死裏。

在每一件事上 儆醒謹慎

我們要經歷神作生命，首先就需要看見，三一神要作我們的生命。故此，祂將我們三部分人的舊人，與基督一同掛在十字架上了結了，使祂這三一神的靈，能進到我們的靈裏，使我們在靈裏有生命，能享受祂。我們應當將心思置於靈，叫我們靈裏三一神的靈，進到心思裏，使我們的心思有生命。我們還必須只照著靈生活行動。若是這樣，經過死與復活之三一神的靈，就要賜生命給我們必死的身體，我們全人靈、魂、體，就都是生命了。你還得靠著那靈，治死身體的行爲而活著。這樣，你就享受神作你的生命。以實行來說，你每天在每一件事上，不論是大事或是小事，都必須儆醒謹慎，惟恐有一點不照著那靈。若有一點不照

After seeing this vision, we need the following experiences. First, we need to set our mind on the spirit (Rom. 8:6b) without any mixed thoughts. Do not think about trying to improve or refine yourself by your self-cultivation. The best way to set your mind on the spirit is to pray and praise. This will make your mind life. Second, you must walk according to the mingled spirit (Rom. 8:4). Third, you must experience the Spirit of the Triune God, who passed through death and resurrection, giving life not only to your spirit and your mind, but also to your mortal body (Rom. 8:11). By these experiences, there is life in your spirit, in your soul, and even in your mortal body. The three parts of your being, the spirit, the soul, and the body, will have life.

Lastly, by the Spirit we must put to death the practices of the body (Rom. 8:13), which are the practices of the entire person. We live by putting ourselves to death. Concerning this point Paul's words are very mysterious, deep, and complete. He says that we put to death the practices of the body by the Spirit within us. The body wants to go to the movies, to lose its temper, to joke, to love, to hate, to do good, or to do evil. All these need to be put to death. If you put to death the practices of the body, you will live. The Christian life is one that lives by dying. Madame Guyon wrote a book about this entitled Life through Death. The way to put to death the practices of the body is to remain continuously in the Lord's death. John 15 says that we should abide and remain in the Lord. If you are to abide in the Lord, you must abide and remain in the Lord's death.

THE NEED TO BE WATCHFUL AND CAREFUL IN EVERYTHING

If we are to experience God as life, we must first see that the Triune God wants to be our life. For this, He terminated the old man of our tripartite man with Christ on the cross in order that He as the Spirit of the Triune God could come into our spirit, making our spirit life for us to enjoy Him. We should set our mind on the spirit so that the Spirit of the Triune God who is in our spirit may come into our mind and make our mind life. We also must live and move only according to the spirit. If we do these things, the Spirit of the Triune God, who passed through death and resurrection, will give life to our mortal body, thus making our whole being—spirit, soul, and body—life. Then, by the Spirit we have to put to death the practices of the body and live. In this way we enjoy God as our life. In practice we must be watchful and careful, fearing that in some point of our daily affairs, whether big or small, we

著靈，你就是不正當的。我盼望你們都能照著靈生活行動。
(生命的話，九至一一頁。)

參讀：生命課程，第三十四課；生命的話，第一篇。

are not according to the spirit, we are not proper. I hope that all of you will practice what has been presented in this chapter. (Words of Life, pp. 13-15)

Further Reading: Life Lessons, Vol. 3, lsn. 34; Words of Life, ch. 1.

經歷基督—隨從靈

6 5 6 5 副 (英 594)

G 大調

4/4

G D7 G C D
 3 3 2 2 | 1 - 5 - | 5 5 6 6 | 2 - - - |
 一 基 督 是 我 生 命, 也 是 我 平 安;
 D7 G Am G D7 G
 4 4 3 3 | 2 - 6 - | 1 1 2 2 | 1 - - - |
 使 我 有 分 那 靈, 與 祂 相 結 聯。
 G Am E7 Am C D7
 5 5 4 4 | 3 - 6 - | 4 4 6 6 | 1 - 7 - |
 (副) 隨 從 那 靈 而 行, 活 在 主 裏 面,
 Am D7 G Am D7 G
 4 4 2 2 | 5 - 3 - | 2 2 7 7 | 1 - - - ||
 就 得 飽 嘗 生 命, 並 得 享 平 安。

- 二 基督我已屬於, 不再受捆綁;
生命之靈的律 已將我釋放。
- 三 不再體貼肉體, 凡事體貼靈;
不再隨從己意, 只隨靈而行。
- 四 不再與神為敵, 不服神律法;
乃有超凡之義, 遠勝守律法。
- 五 那靈住在我裏, 不只能屬靈;
就是必死身體, 也必得復生。
- 六 那靈在我靈裏, 二靈成一靈,
見證我是神裔, 凡事也引領。

Christ my very peace is

Experience of Christ — By Following the Spirit

594

F Bb/F F C/G F/A Bb C
 1. Christ my ve - ry peace is And my life with - in;
 Gm D/F# Gm Gm/Bb F/C C7 F
 5 Shar - ing in the spir - it I u - nite with Him.
 F/A C7/G F D7 Gm Gm/Bb F/C C
 9 **Chorus**
 (C) Fol - low - ing the Spir - it, Liv - ing in the Lord,
 Gm C7 F/A Dm Gm/Bb C7 F Bb/F F
 13 Life He doth sup - ply me And His peace af - ford.

2. To the Lord belonging,
Bound I'll never be,
For the law of life now
Sets me wholly free.
3. Minding flesh no longer,
I'll the spirit mind;
Self-will never follow,
But the Spirit's find.
4. Christ within empow'rs me
Spiritual to be!
E'en my body quick'ning
By His pow'r in me.
5. Spirit with the spirit
Witnesseth in one,
I'm of God begotten,
Heir with Christ the Son.

第十一題 重生

Topic 11: Regeneration (S4-11)

約 3 : 6 從肉體生的，就是肉體；從那靈生的，就是靈。

約 3 : 7 我說，你們必須重生，你不要以為希奇。

彼前 1 : 23 你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉著神活而常存的話。

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

7 Do not marvel that I said to you, you must be born anew.

1 Pet 1:23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.

『從那靈生的，就是靈』

當你我悔改，信主，罪得赦免，與神和好之後，這一位愛我們的神，就是那賜生命的靈，便進到我們裏面，在我們的靈中把我們的靈重生了。約翰三章說到尼哥底母，他是猶太人的官，尊稱主耶穌是從神那裏來作以色列人教師的，所以來請教主耶穌。但主耶穌對他說，『人若不重生，就不能見神的國。』（3。）尼哥底母不明白重生的意思，他以為重生是進到母腹裏再生一次，所以對主耶穌說，『人已經老了，如何能重生？豈能再進母腹生出來麼？』（4。）但主耶穌所說的重生，乃是從水（就是死）和靈（就是生命）而生。（5。）接著主又說，『從肉體生的，就是肉體；從那靈生的，就是靈。』（6。）第一個靈是神聖的靈，指神說的。神是靈，我們從祂生，就是從靈生，結果我們就是靈，就是約翰三章六節裏的第二個靈。這就是得重生。

藉著神生命的話

彼前一章二十三節說，『你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉著神活而常存的話。』這給我們看見，重生乃是藉著神生命的話。絕大部

“THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT”

After we repented and believed in the Lord, our sins were forgiven and we were reconciled to God. Then this God who loves us and who is the life-giving Spirit comes into us to regenerate our spirit. John 3 refers to Nicodemus, a ruler of the Jews. He respectfully addressed the Lord Jesus as One who had come from God as a teacher to Israel, and he therefore came to get some advice from Him. However, the Lord Jesus said to him, “Unless one is born anew, he cannot see the kingdom of God” (v. 3). Nicodemus did not understand the meaning of regeneration. He thought that regeneration was for a man to enter a second time into his mother’s womb and be born. So he said to the Lord Jesus, “How can a man be born when he is old? He cannot enter a second time into his mother’s womb and be born, can he?” (v. 4). However, the regeneration which the Lord Jesus referred to was for one to be born of water (that is, death) and the Spirit (that is, life) (v. 5). Then the Lord went on to say, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (v. 6). The first Spirit is the divine Spirit, referring to God. God is Spirit. When we are born of Him, we are born of the Spirit and eventually, we are spirit, the second spirit referred to in John 3:6. This is to be regenerated.

THROUGH GOD’S WORD OF LIFE

First Peter 1:23 says, “Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.” This shows us that regeneration is through God’s word of life. A great majority of the regenerated ones

分的人得重生，都是藉著神的話。神的話好像一個基因，進到人裏面，在人裏面起了作用，人就因此得重生。

使信徒得著神屬靈的生命

約翰一章十二至十三節說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。』這裏告訴我們，得著重生的路，乃是要信入主耶穌，接受祂。祂是從神來的話，（1，）也是從神來的光；（9；）我們接受祂，就得著權柄作神的兒女。這個權柄不是別的，乃是神的生命。神把祂的生命給了我們，作我們的權柄，叫我們成為神的兒女。結果我們這等人就不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。重生乃是一件大事。

神完整救恩的中心

我們可以說，重生乃是神整個救恩的中心，也是神的救恩在生機方面的開始。這乃在於神自己，祂是靈，進到我們裏面，在我們靈裏，把我們點活了；換句話說，就是我們在我們的靈裏，被神的靈所生，被神的靈點活了。這就是重生。（神救恩生機的一面，二四至二五頁。）

參讀：神救恩生機的一面，第二篇；神生機救恩的祕訣—『那靈自己同我們的靈』，第一章。

were regenerated through the word of God. The word of God as a gene enters into us and operates in us. In this way we were regenerated.

FOR THE BELIEVERS TO HAVE THE SPIRITUAL LIFE OF GOD

John 1:12-13 says, "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." This portion tells us that the way to be regenerated is to receive the Lord Jesus by believing into Him. He is the Word from God (1:1), and He is also the light from God (v. 9). When we receive Him, we have the authority to become children of God. This authority is nothing other than the life of God. God gives us His life as our authority that we may become children of God. Hence, we are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. This is regeneration, which is a great matter.

THE CENTER OF GOD'S COMPLETE SALVATION

We may say that regeneration is the center of God's complete salvation and the commencement of God's salvation in its organic aspect. It is God Himself as the Spirit coming into our spirit to make us alive. In other words, we are regenerated, made alive, in our spirit by the Spirit of God. This is regeneration. (The Organic Aspect of God's Salvation, pp. 26-28)

Further Reading: The Organic Aspect of God's Salvation, ch. 2; The Secret of God's Organic Salvation: 'The Spirit Himself with Our Spirit,' ch. 1.

8 7 8 7 雙 (英 203)

降 A 大調 3/4

A^b A^b7 D^b B^bm A^b Fm B^b7 E^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-5 | 1-1 | 3·2 1 | 2-- |

一 遠在時間尚未起首,萬有尙都未開始,
 A^b A^b7 D^b B^bm A^b D^b E^b7 A^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- |

在父懷中並榮耀裏,你是神的獨生子。
 A^b E^b7 A^b D^b E^b
 5-3 | 5-3 | 4-4 | 4·3 2 | 3-3 4 | 5-5 | 6 5 3 | 2-- |

當父將你賜給我們,你的身位仍一樣,
 A^b D^b B^bm A^b D^b A^b E^b7 A^b
 3-3 | 3 2 1 | 1-1 | 2 1 6 | 5-1 | 3 5 4 | 3-2 | 1-- ||

為將父的所有豐滿,藉着聖靈來表揚。

- 二 藉着你死並你復活, 你就成為神長子;
 藉着重生分賜生命, 我們成為神眾子。
 我們是你生命繁殖, 是你許多的弟兄,
 我們是你榮耀複本, 是你神聖的擴充。
- 三 你曾是那惟一麥粒, 落到地裏而死了;
 藉着死亡,並藉復活, 顯出繁殖的榮耀。
 你使我們由你得生, 變成許多的子粒;
 眾人調和成為一餅, 作你豐滿的身體。
- 四 我們是你的複製品, 是你身體並新婦,
 是你表現、是你豐滿, 永遠讓你來居住。
 我們是你普及、繼續, 是你生命的開展,
 是你長成、是你富餘, 與你合一永無間。

In the bosom of the Father

Praise of the Lord — His Increase

F F⁷/A B^b Gm Am Dm G⁷ C⁷
 1. In the bo - som of the Fath - er, Ere the a - ges had be - gun,
 F F⁷ B^b Gm F F/A B^b F/C C⁷ F

9 Thou wast in the Fath - er's glo - ry, God's u - nique be - got - ten Son.
 F/A Dm Gm C⁷ Dm F/A B^b F/C C⁷ F

17 When to us the Fath - er gave Thee, Thou in per - son wast the same,
 F F⁷ B^b Gm F/C Dm B^b F/C C⁷ F

25 All the ful - ness of the Fath - er In the Spir - it to pro - claim.

2. By Thy death and resurrection,
 Thou wast made God's firstborn Son;
 By Thy life to us imparting,
 Was Thy duplication done.
 We, in Thee regenerated,
 Many sons to God became;
 Truly as Thy many brethren,
 We are as Thyself the same.
3. Once Thou wast the only grain, Lord,
 Falling to the earth to die,
 That thru death and resurrection
 Thou in life may multiply.
 We were brought forth in Thy nature
 And the many grains became;
 As one loaf we all are blended,
 All Thy fulness to proclaim.
4. We're Thy total reproduction,
 Thy dear Body and Thy Bride,
 Thine expression and Thy fulness,
 For Thee ever to abide.
 We are Thy continuation,
 Thy life-increase and Thy spread,
 Thy full growth and Thy rich surplus,
 One with Thee, our glorious Head.

第十二題 聖別

Topic 12: Sanctification (S4-12)

林前 6：11 你們中間有人從前也是這樣，但在主耶穌基督的名裏，並在我們神的靈裏，你們已經洗淨了自己，已經聖別了，已經稱義了。

1 Cor. 6:11 And these things were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

聖別是在地位上分別為聖， 屬於神救恩中法理的一面

聖別與聖化是不同的。在希臘文裏，聖別與聖化是同一個字；不過用在基督徒身上，是說到兩種的情形。聖別是地位上的，屬於神救恩中法理的一面；聖化是性情上的，屬於神救恩中生機的一面。

我們得救以前，完全是在世界裏。當我們得救、重生後，主就把我們完全分別為聖。這是地位上的分別為聖，將信徒從世界分別出來，成聖歸神。（林前一 2，羅一 7。）

聖化是在性情上使信徒成聖， 有分於神聖別的性情

僅僅在地位上分別出來，成聖歸神還不彀。等我們聖別以後，也與神和好了，我們在生命上有追求，我們就感覺裏面有個性情，不是我們的性情，而是神的性情；這個性情在我們裏面，就把我們天然的性情、怪癖的個性、脾氣都對付了，使神聖的性情作我們的性情。這就是在性情上使信徒成聖，有分於神聖別的性情，在祂這個屬性上與祂成爲一。（羅十五 16。）這樣的成聖，乃是用神生命的成分作原料，藉著生命之靈在信徒裏面聖化的工作。（八 2。）

POSITIONAL SANCTIFICATION BELONGING TO THE JUDICIAL ASPECT OF GOD'S SALVATION

First, we must know the difference between positional sanctification and dispositional sanctification. The former belongs to the judicial aspect of God's salvation, whereas the latter belongs to the organic aspect of God's salvation.

Before we were saved, we were altogether in the world. After we were saved and regenerated, the Lord completely separated us to make us holy. This is positional sanctification for the believers to be separated out of the world and made holy unto God (1 Cor. 1:2; Rom. 1:7).

DISPOSITIONAL SANCTIFICATION BEING FOR THE BELIEVERS TO PARTAKE OF GOD'S NATURE

However, it is not sufficient to be separated and made holy unto God positionally. After we are sanctified positionally and reconciled to God, as we begin to pursue in life, we will sense something within us which is not our disposition but God's nature. This nature within us deals thoroughly with our natural disposition, our peculiar disposition, and our temperament so that the divine nature becomes our disposition. This is to sanctify the believers dispositionally that they may partake of God's holy nature and be one with God in this attribute of His (Rom. 15:16). This kind of sanctification uses the element of God's life as the material and is carried out through the sanctifying work in the believers by the Spirit of life (Rom. 8:2).

弟兄姊妹們，我們是否以外面的規矩來規範我們？我們的生活行事，是照著聖別的性情，還是照著外面的規條？今天我們不需要這些外面的規條，我們只需要神的聖別性情，這性情能使我們成聖。譬如，關於女人的穿著，聖經只有一句話說，女人要穿著正派合宜。（提前二 9。）但怎樣纔算是正派合宜？你裏面的神聖性情會告訴你。這就是聖化；這就是基督，也就是那靈，在我們裏面所作生機的工作。

這方面的聖別含有變化的作用，（羅六 19, 22,）為要成全神揀選信徒的目的。（弗一 4。）最終，神完整救恩中在法理方面的聖別，以及在生機方面的聖化，都要終極的顯在新耶路撒冷，使其成為聖城。（啟二一 2, 10, 二二 19。）（神救恩生機的一面，三九至四二頁。）

參讀：神救恩生機的一面，第三篇；神生機救恩的祕訣—『那靈自己同我們的靈』，第二章。

Brothers and sisters, do we regulate ourselves with outward regulations? Do we live and walk according to the holy nature of God or according to outward regulations? Today we do not need these outward regulations; we need only God's holy nature, which is able to make us holy. For example, concerning women's apparel, the Bible gives us only a word saying that women should adorn themselves in proper clothing (1 Tim. 2:9). But what kind of clothing is considered proper? The divine nature within you will tell you. This is dispositional sanctification; this is the organic work which Christ as the Spirit is carrying out in us. It is not something judicial; it is something altogether organic.

This aspect of sanctification implies transformation (Rom. 6:19, 22) for the fulfillment of God's purpose in choosing the believers (Eph. 1:4). Eventually, both the positional sanctification in the judicial aspect and the dispositional sanctification in the organic aspect of God's complete salvation will ultimately be manifested in the New Jerusalem for it to become the holy city (Rev. 21:2, 10; 22:19). (The Organic Aspect of God's Salvation, pp. 41-43)

Further Reading: The Organic Aspect of God's Salvation, ch. 3; The Secret of God's Organic Salvation: 'The Spirit Himself with Our Spirit,' ch. 2.

敬拜父—祂的聖潔

8 7 8 7 (英 22)

D 大調

4/4

D G | 7 6 5 3 | 1 1 2 3 | A E7 A |

一 聖父，我們 向你下拜，獻上同聲的歌頌；

D Bm C# F#m | 7 6 5 5 | 5 1 1 3 | A7 D |

你何聖別、你何超凡，配得永遠的尊崇。

二 親愛父神，你心是愛， 你的作為是公義，
但你性情卻是聖別， 使我有分你自己。

三 你已藉着基督寶血， 使我永遠成聖潔；
你也藉着你的真理， 使我全人被分別。

四 你會藉着你的聖靈， 將我聖別歸於你；
叫我完全得以成聖， 全人、靈、魂與身體。

五 藉着你恩，我已得到 基督聖潔的生命；
因此使我得以有分 你那聖別的性情。

六 將來在那聖城之中， 完全有分你聖別，
永遠要作極峯見證： 你是如何的聖潔！

Holy Father, we adore Thee

Worship of the Father — His Holiness

1. Ho - ly Fa - ther, we a - dore Thee, Rev - 'rent song to Thee we raise;
Thou art ho - ly, Thou art loft - y, "Ho - ly is Thy Name," we praise.

2. Loving is Thy heart, dear Father,
Righteous ever are Thy ways;
But how holy is Thy nature,
Yet, to us Christ it conveys.

3. Thou hast ever sanctified us
With the blood of Christ our Lord;
Thou hast separated sinners
Thru the truth which is Thy Word.

4. Thou hast, by Thy Holy Spirit,
Made us holy unto Thee;
And our spirit, soul, and body
Wholly sanctified will be.

5. Oh! the holy life of Jesus
Thru Thy grace we now possess;
Thou wilt make us e'en partakers
Of Thy very holiness.

6. When within that holy city,
Thy full holiness we'll share,
To the uttermost forever,
"Thou art holy," we'll declare.

第十三題 更新

Topic 13: Renewing (S4-13)

羅 12 : 2 不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

多 3 : 5 祂便救了我們，並不是本於我們所成就的義行，乃是照著祂的憐憫，藉著重生的洗滌，和聖靈的更新。

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

聖化帶進更新

重生使我們得著神的生命，聖化把我們的性情變化了。信徒被聖靈聖化時，自然就得到在屬靈生命上的更新。

SANCTIFICATION BRINGING IN RENEWING

Through regeneration we have the life of God, and through sanctification our disposition is changed. When the believers are sanctified dispositionally, they are spontaneously renewed in their spiritual life.

心思的更新

羅馬十二章二節說，『不要模倣這世代，反要藉著心思的更新而變化。』我們不要模倣這世界的樣子，就是不要講究時髦，卻要藉著心思的更新而變化。聖經裏講的更新，乃是心思的更新，完全是心思的問題。心思就是我們的心理，我們的哲學，我們的宗教思想、對人事的看法等。我們需要被更新，主要的是我們的心思要更新。

RENEWING OF THE MIND

Romans 12:2a says, “Do not be fashioned according to this age, but be transformed by the renewing of the mind.” We should not be fashioned according to this age. This means that we should not be fashionable. Rather, we should be transformed by the renewing of the mind. The renewing taught by the Scriptures is the renewing of the mind; it is altogether a matter related to the mind. The mind is our mentality, our philosophy, our religious concepts, our views concerning people and things, etc. We need to be renewed mainly in our mind.

受聖經的教訓 和聖靈的光照， 而有的去舊更新

我們如何更新我們的心思，叫我們全人得著更新？得更新的路，就在於禱告和讀聖經；因為心思的更新乃是在一切對人生事物的觀念上，受聖經的教訓和聖靈的光照，而

BEING CHANGED FROM THE OLD TO THE NEW BY THE TEACHING OF THE SCRIPTURES AND THE ENLIGHTENING OF THE SPIRIT

How can our mind be renewed that our whole being may be renewed? The way of renewing lies in prayer and in reading the Scriptures, because for us to be renewed in our mind is for us to get rid of all our old concepts concerning the things of the human

有的去舊更新。你把聖經讀熟了，聖靈就光照你、指導你。你這樣天天禱告、讀經，聖靈來把你光照一下，就把你裏面的心思都去舊更新。這樣，你的眼光就不同了，你這個人也就得著了更新。

使信徒在 屬靈生命上有變化

此種心思上的更新，使信徒在屬靈生命上有變化。提多書三章五節說到重生的洗滌和聖靈的更新。重生的洗滌把我們的老舊洗掉了，接著聖靈的更新就把我們的心思更換了。我們的心思一更新，全人就變化。這就是藉著心思的更新而變化。重生的洗滌潔除我們舊人一切舊性情的東西，而聖靈的更新將新的東西，新人神聖的素質，分賜到我們裏面。藉此，我們就從已往所在的老舊光景轉入全新的光景，從舊造進入新造的情形。（神救恩生機的一面，四二至四五頁。）

參讀：神救恩生機的一面，第三篇；神生機救恩的祕訣—『那靈自己同我們的靈』，第三章。

life and be made new again by the teaching of the holy Scriptures and the enlightening of the Holy Spirit. When you read the Bible and become familiar with it, the Holy Spirit will enlighten you and guide you. When the Holy Spirit comes to enlighten you while you thus pray and read the Word day by day, the mind in you is being changed from the old to the new. Your view is different and your being is renewed.

ISSUING IN TRANSFORMATION OF THE BELIEVERS IN THEIR SPIRITUAL LIFE

Such a renewing of the mind issues in the transformation of the believers in their spiritual life. Titus 3:5 refers to the washing of regeneration and the renewing of the Holy Spirit. The washing of regeneration washes away our old life; following this, the renewing of the Holy Spirit changes our mind. When our mind is renewed, our whole being is transformed. This is to be transformed by the renewing of the mind. The washing of regeneration purges away all the things in the old nature of our old man, whereas the renewing of the Holy Spirit dispenses the new things, the divine essence of the new man, into our being. Through this we turn from the old condition in which we were into a completely new condition, from the state of the old creation into the state of the new creation. (The Organic Aspect of God's Salvation, pp. 43-46)

Further Reading: The Organic Aspect of God's Salvation, ch. 3; The Secret of God's Organic Salvation: 'The Spirit Himself with Our Spirit,' ch. 3.

Our Father, as the evergreen

Worship of the Father — His Newness

16

11

敬拜父—祂的新鮮

8 6 8 6 副 (英 16)

D 大調

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3

一 父 神,你 如 青 翠 松 樹, 永 遠 常 新 不 衰!

5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 i 7 6 | 5 . 5

你 是 永 活 長 存 的 主, 直 到 永 遠 不 敗!

5 | i i 7 6 5 | 6 . 5 5 | 6 i 5 3 | 2 . 2

(副) 哦 父, 你 是 常 新 的 神, 永 遠 不 知 陳 舊!

2 | 3 3 5 5 | i i 2 i 6 | 5 5 6 7 | i . i ||

千 萬 億 載 仍 是 鮮 新! 儘 管 年 日 悠 久。

二 父,你是神也就是“新,” 無你就是陳舊;
 有你,雖然代遠年湮, 仍是常新不朽。

三 你向我們所賜之福, 都是新而不舊;
 約是新約、路是新路, 都要永遠存留。

四 我們乃是你的新造, 新人、新心、新靈;
 日日更新,永不衰老, 滿有新樣、新生。

五 最終新天、新地、新城, 一切全都更新;
 月月都有新果供應, 永遠不再變陳。

六 父神,你是常新不舊, 我們讚美不休!
 永遠讚美、永遠歌謳: 你是常新不舊!

1. Our Fa - ther, as the ev - er - green, Thou art for - ev - er new; Thou
 art the ev - er liv - ing Lord, Thy fresh - ness as the
 dew. (C) O Fa - ther, Thou art un - chang - ing, Thou nev - er hast grown old; Thru
 count - less a - ges, ev - er fresh, Thy new - ness doth un - fold.

2. O Thou art God, and Thou art "new";
 Without Thee all is worn,
 But all with Thee is ever fresh,
 Though many years have gone.
3. Each blessing Thou hast given us
 Thy newness doth contain;
 Thy covenant, Thy ways are new,
 And ever thus remain.
4. Now we Thy new creation are—
 New spirit and new heart;
 We're daily from the old renewed,
 New life Thou dost impart.
5. The earth and heavens will be new
 And Thy new city share;
 New fruits each month will be supplied,
 For all is newness there.
6. O Father, Thou art ever new,
 And all is new in Thee;
 We sing the new eternal song,
 New praise we give to Thee.

第十四題 變化

Topic 14: Transformation (S4-14)

林後 3:17 主就是那靈；主的靈在那裏，那裏就有自由。

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

變化是生命新陳代謝的作用

TRANSFORMATION BEING

THE METABOLIC FUNCTION OF THE LIFE

變化不是外面的改變和更正，乃是神的生命在信徒裏面新陳代謝的作用。變化不是從外面來矯正，乃是裏面有新陳代謝的作用，而顯在外面。比方，一個人營養不良，面黃肌瘦，這不是擦擦粉就可以改善的，必須補充營養，身體好起來，面色自然會紅潤。

Transformation is not an outward change or correction but the metabolic function of the life of God in the believers. Transformation is not to make some corrections from without; it is the function of metabolism from within and is manifested without. Suppose a person is undernourished and appears thin and sickly. He cannot improve by merely applying some powder to his face. Rather, he needs to be supplemented with nutrition; then his physical condition will improve and his facial color will spontaneously become rosy.

信徒若肯在神聖的生命裏長大，這神聖生命的成分，就得以在他裏面增多，而起了新陳代謝的變化，使他裏面的性情變質，更使他外面的形像變形，就是變得和主的形像相同。（神救恩生機的一面，五二至五三頁。）

If the believers are willing to grow in the divine life, the element of the divine life will increase in them and bring forth a metabolic change. Thus, their inward disposition will be transformed, and their outward image will also be transformed to be the same as the image of the Lord. (The Organic Aspect of God's Salvation, pp. 52-53)

在新陳代謝的過程中，新的元素要供應到生機體裏面，頂替並排除舊的元素。所以新陳代謝包含三件事：第一，供應新的元素；第二，這新的元素頂替了舊的元素；第三，排除或挪去舊的元素，好產生新的東西。

In the process of metabolism a new element is supplied to an organism. This new element replaces the old element and causes it to be discharged. Therefore, as the process of metabolism takes place within a living organism, something new is created within it to replace the old element, which is carried away. Metabolism, therefore, includes three matters: first, the supplying of a new element; second, the replacing of the old element with this new element; and third, the discharge or the removal of the old element so that something new may be produced.

我們消化、吸收食物，與新陳代謝有關。首先，我們把食物喫進胃裏，然後食物就消化，使我們全人得著供應，新的元素就能加進來頂替舊的元素，並且新的細胞就產生了。我們乃是藉著這新陳代謝的過程而長大並得加強。藉著合式的新陳代謝，我們的疾病也會得著醫治。（哥林多後書生命讀經，二三九至二四〇頁。）

藉著信徒轉向主， 並用沒有帕子遮蔽的臉觀看主

我們要有這種的變化，首先必須藉著轉向主而去掉在舊觀念上的種種帕子，（林後三 16，）更要用沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光。（18。）這樣，我們就漸漸變化成爲與祂同樣的形像，從一層榮耀到另一層榮耀，而彰顯祂。

變化成爲與主同樣的形像

信徒這樣變化成爲與主同樣的形像，乃是從主靈，就是基督所成爲那賜生命的靈，所變化成的。這靈裏包含全備的供應，（腓一 19，）作我們新的成分。享受耶穌基督之靈全備的供應，讓這靈在我們裏面作工，就經歷變化。

假設你和一位弟兄同住，這位弟兄天天晨興、禱告、讀主的話、默想主的話，過一段時間，你必會看出他身上有變化。

我們裏面有靈，並且主就是那靈，在我們靈裏，對我們是何等親近。你可以凡事和祂談一談，商量一下。腓立比四章六節說，『應當一無罣慮，只要凡事藉著禱告、祈求，帶著感謝，將你們所要的告訴神。』因此，你有難處只要告訴祂，祂就在你裏面，面對面與你同在。父、子、靈三一神在我們裏面，不是麻煩我們，乃是作我們的保惠師、安慰者、扶持者。這樣，你就在裏面得著主的成分，你裏面就會常常起新陳代謝的作用，結果你外

The digestion and assimilation of the food we eat involves metabolism. First we take the food into our stomach. Then the food is digested metabolically to supply our being so that new elements may be added to replace the old and that new cells may be brought into being. Through this process of metabolism we grow and are strengthened. Also through proper metabolism we may be healed of certain illnesses. Constantly a healing is taking place in our physical bodies through the process of metabolism. This healing is not caused by medicine given by a physician; it is the healing that is caused by the proper functioning of the body itself. Daily by the process of metabolism we can experience healing. (Life-study of 2 Corinthians, p. 202)

By Turning to the Lord and Beholding Him with an Unveiled Face

If we desire to have this kind of transformation, we must first remove the various kinds of veils of our old concepts by turning to the Lord (2 Cor. 3:16) and by beholding Him with an unveiled face and reflecting His glory like a mirror (v. 18). In this way we are being transformed into the same image as the Lord from one level of glory to another level of glory for His expression.

By Being Transformed into the Same Image as the Lord

It is from the Lord Spirit, that is, from Christ as the life-giving Spirit, that the believers are being transformed into the same image as the Lord. This Spirit contains the bountiful supply to be our new element. We must enjoy the bountiful supply of the Spirit of Jesus Christ and allow Him to work in us, and then we will experience transformation.

Suppose you and another brother live together. Every day that brother has morning revival, prays, reads the Bible, and meditates on the Lord's word. After a period of time, you will surely notice some transformation in him.

We have a spirit in us and the Lord as the Spirit dwelling in our spirit is very near to us. You can talk with Him and confer with Him in everything. The Lord's Word says, "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God" (Phil. 4:6). Hence, if you have some problem, you just need to tell Him. He is right within you, and He is with you face to face. The Triune God—the Father, the Son, and the Spirit—is in us not to trouble us but to be our Paraclete, Comforter, Supporter. ...Thus, you receive the Lord's element into you and metabolism will work constantly in you. Consequently,

面顯出來的就是基督；這就是活基督。其實你只要操練常與主說話，你自然就會活基督。（神救恩生機的一面，五四至五六頁。）

藉著人性與神性調和

我們從亞當遷移到基督，從舊約遷移到新約，從舊教訓遷移到新教訓，並從舊約的職事遷移到新約的職事時，就有神聖的元素加到我們裏面。如今這兩種元素調和在一起，已經產生了新陳代謝的結果，就是變化。使神聖的元素一直加到我們裏面的方法，乃是藉著以沒有帕子遮蔽的臉，觀看並返照主。這就是為甚麼我們每天需要有晨興。晨興之後，我們整天還需要觀看並返照這位是賜生命之靈的主。祂是賜生命的靈，使我們得自由。當我們觀看並返照祂時，我們就接受神聖的元素，結果乃是變化。

變化成爲 得榮基督的形像

我們是漸漸變化成爲得榮基督的形像。我們的形像，就是我們所是的彰顯，成了與得榮基督同樣的形像。祂是聖別的，我們也是聖別的。祂是慈仁的，我們也是慈仁的。祂是忍耐的，我們也是忍耐的。祂是滿有尊嚴的，我們也是這樣。這就是藉著變化而在生命裏長大。

變化是從主靈來的。（林後三 18。）主靈這個複合的名稱，是指一個人位。我們的三一神今天乃是主靈。變化，就是神性與我們人性的調和，乃是從祂產生出來的。

總結的說，變化就是藉著觀看並返照主，接受神聖的元素到我們裏面，產生一種新陳代謝的過程。這個新陳代謝的過程就是變化，就是人性與神性的調和，以彰顯那位是神而人者之榮耀基督同樣的形像。（生命的經歷與長大，一四四至一四五頁。）

參讀：神救恩生機的一面，第四篇；哥林多後書生命讀經，第二十三篇；生命的經歷與長大，第十七篇；神生機救恩的祕訣—『那靈自己同我們的靈』，第三章。

what is expressed through you outwardly is Christ. This is to live Christ. Actually, you just need to practice speaking with the Lord constantly; then spontaneously you will live Christ. (The Organic Aspect of God's Salvation, pp. 52-55)

By The Mingling of Humanity with Divinity

In our transfer from Adam to Christ, from the Old Testament to the New Testament, from the old teaching to the new teaching, and from the Old Testament ministry to the New Testament ministry, the divine element was added into our being. Now the mingling together of these two elements has produced the metabolic result of transformation. The way the divine element is constantly added into us is by our beholding and reflecting the Lord with an unveiled face. This is why we need to have morning watch each day. Following morning watch, throughout the day we still need to behold and reflect the Lord who is the life-giving Spirit. As the life-giving Spirit, He gives us freedom. As we behold and reflect, we receive the divine element which results in transformation.

TRANSFORMED INTO THE IMAGE OF THE GLORIFIED CHRIST

We are being transformed into the image of the glorified Christ. Our image, which is the expression of what we are, becomes the same as the glorified Christ. He is holy and we are also holy. He is loving and we are loving. He is patient and we are also patient. He is full of dignity and so are we. This is the growth in life by transformation.

Transformation is from the Lord Spirit (2 Cor. 3:18). The compound title Lord Spirit refers to one person. Today, our Triune God is the Lord Spirit. It is from Him that transformation, the mingling of divinity with our humanity, issues forth.

In summary, transformation is to receive the divine element into our being by beholding and reflecting the Lord, which causes a metabolic process to occur. This metabolic process is transformation, the mingling of humanity with divinity, to express the same image of the glorious Christ who is the God-man. (The Experience and Growth in Life, p. 115)

Further Reading: The Organic Aspect of God's Salvation, ch. 4; Life-study of 2 Corinthians, msg. 23; The Experience and Growth in Life, msg. 17; The Secret of God's Organic Salvation: 'The Spirit Himself with Our Spirit,' ch. 3.

8 7 8 7 副 (英 750)

降 E 大調

4/4

E^b 3 3 3 2 3 4 | 5 1̇ 5 3 | B^b B^b_7 2 3 4 6 5 4 | E^b 3 - - 0 |
 一 神的心意是要我 們 模成祂兒子形 像;
 E^b 3 3 3 2 3 4 | 5 1̇ 5 3 | B^b B^b_7 2 3 4 6 5 4 | E^b 3 - -
 因此祂靈變化工 作, 必須完成我身 上。
 E^b A^b 5 5 | 6 1̇ - 7 6 | E^b 5 3 - 3 3 | Fm B^b 2 6 5 4 | E^b 3 - -
 (副) 求主 將我 魂的 各部, 全都 變成你形 像;
 E^b A^b 5 5 | 6 1̇ - 7 6 | E^b 5 1̇ - 1 2 | Cm B^b_7 3 5 4 . 2 | E^b 1 - - 0 ||
 用你 那靈 將我 浸透, 使我 全像你 模 樣。

- 二 神已用祂神聖生命, 在我靈中重生我;
但祂還須在我魂中, 作那變化的工作。
- 三 從我靈中向外開展, 祂就變化我全魂;
更新裏面每一部分, 直到全人都歸順。
- 四 藉祂那靈生命大能, 照祂形狀變化我;
一部一部, 榮上加榮, 模成祂形, 新而活。
- 五 一直變化, 全人聖別, 直到像祂, 得成熟;
一直變化, 魂全佔有, 直到賤體蒙救贖。

God's intention is to have us

Various Aspects of the Inner Life — Transformation

750

1. God's in - ten - tion is to have us All con - formed to His dear Son;
 Thus a work of trans - form - a - tion By the Spir - it must be done. Lord, trans -
 form us to Thine i - mage In e - mo - tion, mind, and will; Sa - tu -
 rate us with Thy Spir - it, All our be - ing whol - ly fill.

2. God hath us regenerated
In our spirit with His life;
But He must transform us further—
In our soul by His own life.
3. Spreading outward from our spirit
Doth the Lord transform our soul,
By the inward parts renewing,
Till within His full control.
4. By the power of His Spirit
In His pattern He transforms;
From His glory to His glory
To His image He conforms.
5. He transforms, all sanctifying,
Till like Him we are matured;
He transforms, our soul possessing,
Till His stature is secured.

第十五題 模成

Topic 15: Conformation (S4-15)

羅 8 : 29 因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

羅 8 : 30 祂所豫定的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

30 and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

模成神長子的形像

我們如何模成神長子的形像？我們要知道如何模成神長子的形像，就必須明白神的長子在地上怎樣為人生活。神的長子基督是神子又是人子，祂是神而人者，祂曾在地上過人的生活。祂所過人的生活，就是神當初創造人的時候，所要人活出的生活。人墮落之後，就不能活出神所要人活出的那種生活；所以神的獨生子來成為人子。在四福音裏，從始至終，主稱自己為人子；（太八 20，二六 64；）祂在地上乃是作一個人。祂天天在十字架的陰影之下來作人，天天拒絕自己，釘死自己。祂告訴人，祂說的話，沒有一句是祂自己說的；祂作的事，沒有一件是祂自己要作的。（約八 28，五 19，十四 10。）祂說話行事都是照著父的意思。祂這樣作，就在法理上成全神所要求的，所以祂纔有資格到十字架上為我們死。主耶穌在地上三十三年半生活為人，受神的試驗、熬煉，至終照著神法理一面公義的要求，祂有資格到十字架上去，擔當我們的罪，為我們眾人死。神把祂看作罪人，甚至把祂看作罪，（林後五 21，）而在十字架上定罪祂。祂的死完全是照著法理，完成神法理上公義的要求。這是祂這位人子所作的。祂這位人子在地上所過釘十字架的生活，成了一個模型；我們就是要模成祂的這個形狀。（腓三 10 下。）

BEING CONFORMED TO THE IMAGE OF GOD'S FIRSTBORN SON

How can we be conformed to the image of God's Firstborn? To know how to be conformed to the image of God's Firstborn, we must understand how God's Firstborn lived on earth. The firstborn Son of God is both the Son of God and the Son of Man. He is the God-man, and He lived the life of a man on earth. The life which He lived on earth was the very life which God desired man to live when He created man. After the fall, man was not able to live the life which God wanted man to live. Hence, the only begotten Son of God came to become the Son of Man. In the four Gospels, from beginning to end, the Lord called Himself the Son of Man (Matt. 8:20; 26:64); He lived as a man on earth. He lived as a man daily under the shadow of the cross, denying and crucifying Himself daily. He told people that none of the words which He spoke was spoken by Himself and none of the things which He did was done out of His own desire (John 8:28; 5:19; 14:10). He spoke words and did things according to His Father's will. By doing this He fulfilled what God required judicially. This was why He was qualified to die for us on the cross. In His human living on earth for thirty-three and a half years, the Lord Jesus was tested and tried by God. Eventually, according to God's requirement of righteousness judicially, He was qualified to go to the cross to bear our sins and die for us. God considered Him a sinner, even sin (2 Cor. 5:21), and condemned Him on the cross. His death was altogether a judicial matter for the accomplishment of God's requirement of righteousness judicially. This was what He did as the Son of Man. The crucified life which He lived on earth as the Son of Man became a mold; we should be conformed to such a mold (Phil. 3:10b).

藉基督復活的大能， 在凡事上模成祂的死

總括來說，模成乃是信徒生命變化的完成；模成也是模成神長子的形像。神的長子乃是基督作神人。模成神長子的形像，就是信徒在作神人的生命上完全長成。這是藉基督復活的大能，在凡事上都模成祂死的形狀；（10；）並且藉耶穌基督（就是神人）之靈全備的供應，活基督以顯大基督。（一 19～21 上。）這就是作神人基督的翻版，與祂這位作神長子的，畢像畢肖。（約壹三 2。）（神救恩生機的一面，七三至七六頁。）

參讀：神救恩生機的一面，第五篇；神生機救恩的祕訣—『那靈自己同我們的靈』，第五章。

BEING CONFORMED TO HIS DEATH IN ALL THINGS THROUGH THE RESURRECTION POWER OF CHRIST

In summary, conformation is the consummation of the believers' transformation in life, and it is also to be conformed to the image of the firstborn Son of God, who is Christ as the God-man. To be conformed to the image of God's firstborn Son is the believers' becoming full-grown in life as God-men. This is to be conformed to His death in all things through the resurrection power of Christ (Phil. 3:10) and to live Christ for magnifying Him through the bountiful supply of the Spirit of Jesus Christ, the God-man (Phil. 1:19-21a). This is to be the reprints of the God-man, Christ, that we may be exactly like Him, the firstborn Son of God (1 John 3:2). (The Organic Aspect of God's Salvation, pp. 68-73)

Further Reading: The Organic Aspect of God's Salvation, ch. 5; The Secret of God's Organic Salvation: 'The Spirit Himself with Our Spirit,' ch. 5.

榮耀的盼望—基督在我裏面

11 9 11 9 副 (英 948)

降 B 大調

4/4

$\overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{6}{6} \cdot \overset{5}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{1}{1} \quad \overset{6}{6} \cdot \overset{7}{7} \quad 1 - \mid \overset{F}{7} \cdot \overset{1}{1} \quad \overset{2}{2} \cdot \overset{1}{1}$
 一 歷 代 隱 藏 奧 祕, 向 我 已 顯 明, 就 是 榮 耀
 $\overset{B^b}{3} \cdot \overset{2}{2} \quad \overset{4}{4} \cdot \overset{7}{7} \mid 1 - - 0 \mid \overset{5}{5} \cdot \overset{5}{5} \quad \overset{6}{6} \cdot \overset{5}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{1}{1}$
 基 督—神 實 際。 祂 是 神 的 化 身, 也 是
 $\overset{F7}{6} \cdot \overset{7}{7} \quad 1 - \mid \overset{F7}{7} \cdot \overset{1}{1} \quad \overset{2}{2} \cdot \overset{1}{1} \quad \overset{3}{3} \cdot \overset{2}{2} \quad \overset{4}{4} \cdot \overset{7}{7} \mid 1 - - 0 \mid$
 我 生 命, 更 是 我 的 榮 耀, 我 所 期。
 $3 \quad 3 \quad \overset{F7}{5} \cdot \overset{4}{4} \quad \overset{B^b}{2} \cdot \overset{7}{7} \mid 1 \quad 1 \quad 3 - \mid \overset{B^b}{6} \quad \overset{Gm}{6} \quad \overset{D}{2} \cdot \overset{E^b}{3}$
 (副) 榮 耀! 榮 耀! 基 督 在 心 房! 榮 耀! 榮 耀!
 $\overset{F}{2} \cdot \overset{1}{1} \mid \overset{F}{7} \quad \overset{C7}{6} \quad \overset{F}{5} \quad 0 \mid \overset{B^b}{5} \cdot \overset{5}{5} \quad \overset{6}{6} \cdot \overset{5}{5} \quad 3 \quad 1 \mid \overset{E^b}{2} \cdot \overset{1}{1}$
 祂 是 我 盼 望! 現 今 在 我 裏 面, 乃 是
 $\overset{F7}{6} \cdot \overset{7}{7} \quad 1 - \mid \overset{F7}{7} \cdot \overset{1}{1} \quad \overset{2}{2} \cdot \overset{1}{1} \quad \overset{3}{3} \cdot \overset{2}{2} \quad \overset{4}{4} \cdot \overset{7}{7} \mid 1 - - 0 \parallel$
 一 奧 祕! 將 來 是 我 榮 耀, 我 所 期。

二 祂已將我重生, 在我的靈中; 現今在我魂裏變化我;
 還要改變我體, 和祂體相同, 使我完全與祂像符合。

三 今在生命、性情, 祂與我合一; 將來我要在祂榮耀裏;
 與祂完全合一, 享受祂自己, 和祂全然相像, 毫無異!

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

$\overset{A^b}{5} \cdot \overset{A^b}{5} \quad \overset{A^b}{6} \cdot \overset{A^b}{5} \quad 3 \quad 1 \mid \overset{A^b}{2} \cdot \overset{A^b}{1} \quad \overset{A^b}{6} \cdot \overset{A^b}{7} \quad 1 - \mid \overset{A^b}{7} \cdot \overset{A^b}{1} \quad \overset{A^b}{2} \cdot \overset{A^b}{1}$
 1. Mys-t'ry hid from ag-es now revealed to me, 'Tis the Christ of God's re-a-li-ty.
 $\overset{A^b}{3} \cdot \overset{A^b}{2} \quad \overset{A^b}{4} \cdot \overset{A^b}{7} \mid 1 - - 0 \mid \overset{A^b}{5} \cdot \overset{A^b}{5} \quad \overset{A^b}{6} \cdot \overset{A^b}{5} \quad 3 \quad 1 \mid \overset{A^b}{2} \cdot \overset{A^b}{1}$
 He embod-ies God, and He is life to me, And the glo-ry of my hope He'll be.
 $\overset{A^b}{6} \cdot \overset{A^b}{7} \quad 1 - \mid \overset{A^b}{7} \cdot \overset{A^b}{1} \quad \overset{A^b}{2} \cdot \overset{A^b}{1} \quad \overset{A^b}{3} \cdot \overset{A^b}{2} \quad \overset{A^b}{4} \cdot \overset{A^b}{7} \mid 1 - - 0 \mid$
 (C) Glo-ry, glo-ry, Christ is life in me! Glo-ry, glo-ry, what a hope is He!
 $3 \quad 3 \quad \overset{A^b}{5} \cdot \overset{A^b}{4} \quad \overset{A^b}{2} \cdot \overset{A^b}{7} \mid 1 \quad 1 \quad 3 - \mid \overset{A^b}{6} \quad \overset{A^b}{6} \quad \overset{A^b}{2} \cdot \overset{A^b}{3}$
 Now within my spir-it He's the mys-tery! Then the glo-ry He will be to me.

2. In my spirit He regenerated me,
 In my soul He's now transforming me.
 He will change my body like unto His own,
 Wholly making me the same as He.
3. Now in life and nature He is one with me
 Then in Him, the glory, I will be;
 I'll enjoy His presence for eternity
 With Him in complete conformity.

第十六題 得榮

Topic 16: Glorification (S4-16)

來 2 : 10 原來萬有因祂而有，藉祂而造的那位，為著要領許多的兒子進榮耀裏去，就藉著苦難成全他們救恩的創始者，這對祂本是合宜的。

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their perfect through sufferings.

我們在神完全的救恩裏，從重生開始，經過聖別、更新、變化和模成，經歷並享受了基督豐富的生命，達到終極就是得榮，就是進入神的榮耀，無限量、無止境的經歷並享受神在基督裏那無限無量的永遠生命。

In God's full salvation, we begin with regeneration and continue to experience and enjoy the rich life of Christ through renewing, sanctification, transformation, maturity, and conformation, and ultimately, unto glorification. To be glorified is to enter into God's glory, to experience and enjoy, without measure and without limit, the infinite and eternal life of God in Christ.

神的目的

彼前五章十節告訴我們，那全般恩典的神在基督耶穌裏召了我們，目的是要我們進入祂永遠的榮耀。祂所以在永世裏，照著祂的豫知，豫定了我們，又在時間裏召了我們，稱我們為義，都是為叫我們得榮耀。（羅八 29 ~ 30。）

GOD'S PURPOSE

In 1 Peter 5:10 we are told that God's purpose in calling us in Christ Jesus and in giving us all grace is that we may enjoy His eternal glory. In eternity past He predestinated us according to His foreknowledge, and in time He called us and justified us that we may be glorified (Rom. 8:29-30).

神的帶領和成全

神既豫定要我們得享祂自己永遠的榮耀，祂就從救我們那天起，帶領我們進入祂這榮耀。祂要以祂創造萬有者的身分，調度萬有，安排萬有為我們効力，（28 ~ 30，）藉以將我們帶進祂的榮耀。林後四章十七節給我們看見，我們今天為著作基督徒，跟隨主，為主作見證所受的苦楚，是短暫輕微的。這短暫輕微的苦楚，要極盡超越的為我們成就永遠重大的榮耀。（生命課程，三六三至三六四頁。）

GOD'S LEADING AND PERFECTING

Since God predestined that we should enjoy His own eternal glory, beginning from the day of our salvation, He leads us into His glory. As the Creator of all things, He orders and arranges all things, causing them to work for us (Rom. 8:28-30), that through them He may lead us into His glory. In 2 Cor. 4:17 we see that the affliction which we suffer today for being Christians, for following the Lord, and for witnessing for Him is momentary and light. Our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory. (Life Lessons, Vol. 4, ch. 12)

得榮的定義

THE DEFINITION OF GLORIFICATION

就客觀說，得榮乃是蒙救贖的信徒
被帶進神的榮耀裏，有分於神的榮耀

Objectively, Glorification Is That the Redeemed Believers Will Be
brought into the Glory of God to Participate in the Glory of God

就客觀說，得榮乃是蒙救贖的信徒被帶進神的榮耀裏，有分於神的榮耀。（來二 10，彼前五 10。）這是得榮客觀的定義。好像今天神的榮耀遠在天上，我們這些蒙救贖的人遠在地上，二者相離很遠，有相當遠的距離。有的時候，我們實在感覺我們離開神的榮耀太遠；但這樣的感覺只有一部分是準確的。

就主觀說，得榮乃是生命成熟的聖徒， 從他們裏面因生命成熟， 而顯出神的榮耀，作他們生命成熟的成分

就主觀說，得榮乃是生命成熟的信徒，從他們裏面因生命成熟，而顯出神的榮耀，作他們生命成熟的成分。（羅八 17～18，21，林後四 17。）這是得榮主觀的定義。我們可以用比喻來說明主觀的得榮。園中的花，開始長的時候，只是小小綠色的嫩枝。牠越長，就越成熟。漸漸的，花蕊就長出來了。你再澆灌牠，牠就再長。長到一個時候，牠就開花。當花盛開的時候，就是花得榮耀了。花的這個榮耀不是從外來的，乃是從裏面長出來的。所以一面說，我們有一個榮耀的盼望，基督要來榮耀我們；這是客觀的。另一面說，乃是我們變化成爲主的形像，榮上加榮，就是從榮耀到榮耀。（三 18。）這不是榮耀降到我們身上，乃是榮耀從我們裏面長出來。現在是春天各種花盛開的時候，沒有一種美麗的花，是從外面降在花莖上的，都是從花本身裏面長出來的。你若是愛主的人，你若是讓主活在你裏面，憑主活的人，當別人看見你的時候，就會在你身上看見神的榮耀。這個榮耀是主觀的，不是客觀的。

我們進到榮耀裏，這兩面都有。今天你若不憑主活著，也不活基督，你願意怎麼作，就怎麼作，反正大罪不犯，小罪不斷。你若是這樣一個基督徒，你在家裏隨便發小脾氣、瞪眼睛；你在召會裏，也沒有人能對付你。你若是這樣一個人，在你身上就沒有主的榮耀，一點看不見神的榮耀。但是你說，基督要來，你就得榮耀，你就進到榮耀裏。

Objectively, glorification is that the redeemed believers will be brought into the glory of God to participate in the glory of God (Heb. 2:10; 1 Pet. 5:10). This is the objective definition of glorification. It seems that today the glory of God is far away in the heavens, and we, the redeemed ones, are here on the earth; there is a great distance separating the two. Sometimes we feel that we are very far away from the glory of God, but this kind of feeling is only partially accurate.

Subjectively, Glorification Is That the Matured Believers Will Manifest from within Them, by Their Maturity in Life, the Glory of God as the Element of Their Maturity in Life

Subjectively, glorification is that the matured believers will manifest from within them, by their maturity in life, the glory of God as the element of their maturity in life (Rom. 8:17-18, 21; 2 Cor. 4:17). This is the subjective definition of glorification. We may use an example to illustrate subjective glorification. When a flower in the garden begins to grow, it is just a little green tender sprout. The more it grows, however, the more mature it becomes. Gradually flower buds begin to appear. If you continue to water the plant, it will grow more. After a while the plant will blossom. When the flowers are in full bloom, that is the glorification. The glory of the flowers does not come from without; rather, it grows out from within. Therefore, on the one hand, we have a hope of glory in that Christ is coming to glorify us. This is objective. On the other hand, we are being transformed into the image of the Lord, with glory upon glory, that is, from glory to glory (2 Cor. 3:18). This is not glory descending on us; rather, it is glory growing out from within us. In springtime when all kinds of flowers are blooming, none of these beautiful flowers descend on the stems from the outside. Rather, they grow out from within the plant itself. If you are a lover of the Lord, and if you let the Lord live in you and you live by the Lord, then when people observe you, they will see the glory of God upon you. This glory is subjective and not objective.

Our entering into glory consists of these two aspects of glorification. Suppose you do not live by the Lord, and you do not live Christ. You simply do whatever you like, and in whatever you do, although big sins are rare, small sins are frequent. If you are such a Christian, you can freely lose your temper or give others an angry stare at home, and no one in the church is able to deal with you. If you are such a person, there is no glory of the Lord upon you, and there is no glory of God at all to be seen in you. Yet you say that when

讓我告訴你，是的，基督來的時候，你會進到榮耀裏，但是那個榮耀只是一點點的榮耀。

所以保羅在林前十五章四十一節說，『日的榮耀是一樣，月的榮耀又是一樣，星的榮耀另是一樣，這星和那星在榮耀上也有分別。』星的榮耀，怎能與日、月的榮耀相比？我怕等到基督來的時候，保羅的榮耀是大的，你只是個小小的星，也不知在甚麼地方。你在那裏榮耀不榮耀？你在那裏乃是榮耀中的不榮耀。

今天你若愛主，從裏面活出主的榮耀來，到主來的時候，祂要把你擺在最榮耀的地步。你若仍舊老樣子，隨便瞪眼睛，隨便說閒話，隨便批評人，大罪雖然不犯，小罪卻不斷。你想等主來了，你會和保羅一樣榮耀麼？榮耀是主給的，但榮耀的程度必須是你自己建立的。還有一班人是失敗的，是不能進榮耀的。他們要到黑暗裏去，在那裏他們要哀哭切齒。（神生命的救恩，六八至七一頁。）

基督在祂的聖徒身上得榮耀，顯為希奇

今天我們信入基督的人，雖然還沒有進入神所豫定要我們得的榮耀，卻有基督在我們裏面作這榮耀的盼望。（西一 27。）我們今天享受基督作我們的生命，到祂顯現的時候，我們要與祂一同顯現在祂的榮耀裏，（三 4，）享受祂那神聖的榮耀。那榮耀是叫我們自由，脫離敗壞的受造物今天所受的奴役轄制，不只是我們所願享受的，也是一切受造物所熱切期待的。（羅八 19～21。）那榮耀，今天乃是在我們裏面的基督，一直在我們裏面增長。到祂來的時候，一面是神帶我們進入那榮耀，一面也是這基督從我們裏面透出來，作我們所進入的榮耀。這就是基督在祂的聖徒身上得榮耀，顯為希奇，（帖後一 9，）就是從信祂的人裏面顯出來，顯在他們的身上為榮耀，作他們的享受。（生命課程，三六五頁。）

參讀：生命課程，第四十八課；神生命的救恩，第四章；神生機救恩的祕訣—『那靈自己同我們的靈』，第五章。

Christ comes, you will be glorified and you will enter into glory. Let me tell you this: Yes, you will enter into glory when Christ returns, but that glory will be only a tiny bit of glory.

Therefore, in 1 Corinthians 15:41 the apostle Paul said, “There is another glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.” How can the glory of the star be compared with the glory of the sun or of the moon? I am afraid that at the Lord’s coming, Paul’s glory will be great, and you will be just a tiny star that can hardly be seen. Will you be glorious there? You will not be glorious there in glory.

Today if you love the Lord, and you live out the Lord’s glory from within you, then at the Lord’s coming, He will place you in a glory of the highest degree. But if you still behave in your old way—staring at others angrily, gossiping, criticizing at will, and though rarely committing big sins, you are frequently committing small sins—do you think you will be as glorious as the apostle Paul when the Lord comes back? Glory is given by the Lord, but the degree of glory must be established by you. There is also a class of people who are defeated and will not enter into glory. They will go into a darkness where they will be gnashing their teeth. (God’s Salvation in Life, pp. 63 - 66)

CHRIST BEING GLORIFIED AND MARVELED AT IN HIS SAINTS

Although we who believe into Christ have not yet entered into the glory which God predestined for us, we do have Christ in us as the hope of glory (Col. 1:27). Today we enjoy Christ as our life. When He is manifested, we will be manifested with Him in His glory to enjoy His divine glory (3:4). That glory will free us from the slavery which the corrupted creation is under today. It is not only a glory which we desire to enjoy, but also a glory that the whole creation is eagerly expecting (Rom. 8:19-21). Today, that glory is the Christ who is in us, growing in us continually. When Christ comes, on the one hand, it is God who will lead us into that glory, and on the other hand, it is Christ who will permeate through us as the glory into which we will enter. This is Christ being glorified and marveled at in His saints (2 Thes. 1:9), that is, Christ being manifested from within His believers and upon His believers as glory and as their enjoyment. (Life Lessons, Vol. 4, pp. 85-87)

Further Reading: Life Lessons, Isn. 48; God’s Salvation in Life, ch. 4; The Secret of God’s Organic Salvation: ‘The Spirit Himself with Our Spirit,’ ch. 5.

降 B 大調

特副 (英 949)

6/8

一 榮 耀 盼 望 是 基 督, 我 的 生 命 是 祂;
 祂 已 將 我 靈 重 生, 現 將 我 魂 變 化;
 還 要 改 變 我 身 體, 用 祂 歸 服 大 能,
 使 之 和 祂 身 體 同, 有 祂 榮 形。
 (副) 祂 來, 祂 來, 祂 來 將 我 榮 耀!
 將 我 身 體 改 變 形 狀, 和 祂 身 體 相 肖。
 祂 來, 祂 來, 為 我 身 體 需 要!
 祂 是 我 們 榮 耀 盼 望 來 將 我 們 榮 耀。

二 榮耀盼望是基督,
 使我有分神豐滿,
 祂來使我能與神
 使我有分祂榮耀,

三 榮耀盼望是基督,
 將我身體來救贖,
 祂來使我的身體
 永遠吞滅了死亡,

四 榮耀盼望是基督,
 祂的生命我經歷,
 祂來要將我帶進
 完全與祂成爲一,

祂是神的奧祕;
 將神帶到我裏。
 在各方面相調,
 將祂返照。

祂是我的救贖:
 脫離死的痛苦。
 變成榮耀形狀,
 將我釋放。

祂是我的履歷:
 祂乃與我合一;
 祂的榮耀、自由,
 直到永久。

Christ is the hope of glory, my very life is He Hope of Glory — Christ as the Glorification

949

1. Christ is the hope of glo - ry, my ve - ry life is He, He has regen - e - rat - ed and sa - tur - at - ed
 me; He comes to change my bo - dy by His subdu - ing might Like to His glorious bo - dy in glo - ry
 bright! (C) He comes, He comes, Christ comes to glorify me! My bo - dy He'll transfigure, like His own it then will
 be. He comes, He comes, re - demp - tion to ap -
 ply! As Hope of glo - ry He will come, His saints to glo - ri - fy.

- Christ is the hope of glory, He is God's mystery;
 He shares with me God's fulness and brings God into me.
 He comes to make me blended with God in every way,
 That I may share His glory with Him for aye.
- Christ is the hope of glory, redemption full is He:
 Redemption to my body, from death to set it free,
 He comes to make my body a glorious one to be
 And swallow death forever in victory.
- Christ is the hope of glory, He is my history:
 His life is my experience, for He is one with me;
 He comes to bring me into His glorious liberty,
 That one with Him completely I'll ever be.

7012 牧養材料 第五系列

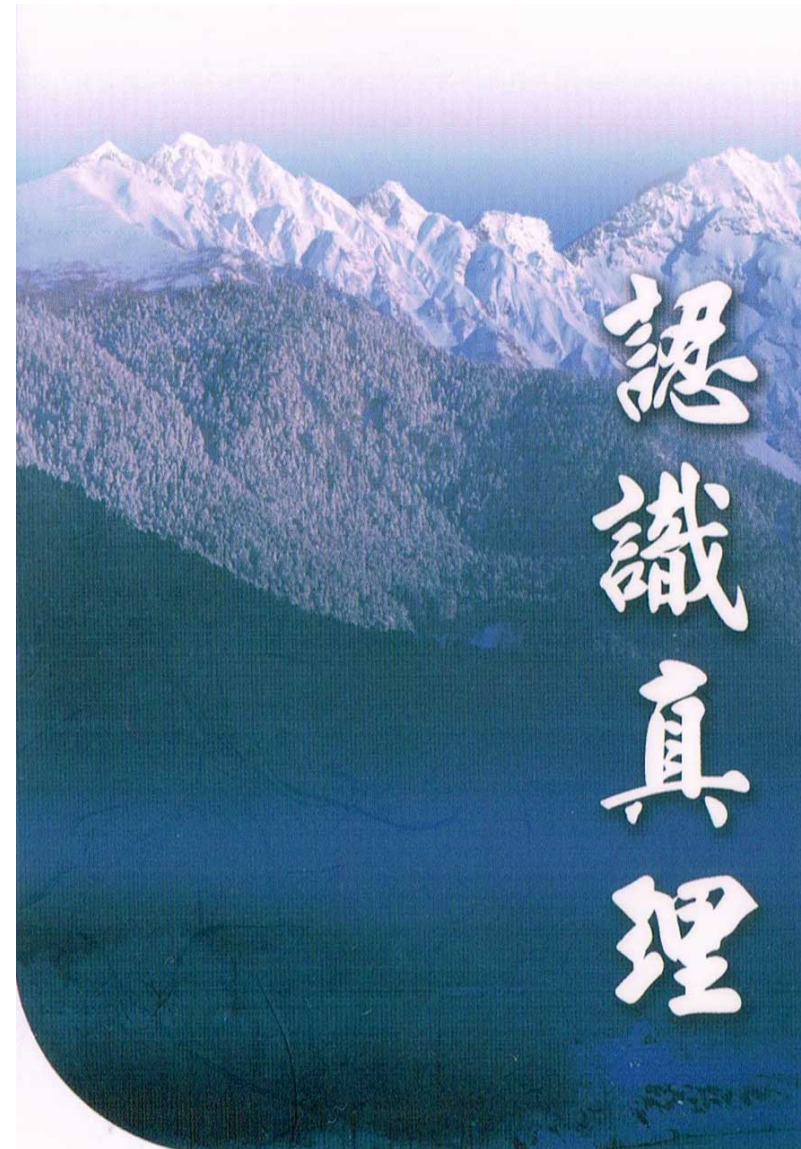
SHEPHERDING MATERIALS (Series 5)

著者：臺灣福音書房編輯部

■簡介

本套牧養材料，係為幫助聖徒傳揚福音並實行生機牧養而編成，內容取材自本書房所出版之各種書刊，主要為倪柝聲弟兄與李常受弟兄的信息。全套共六個系列，包括：高品福音、得救以後、信而順服、靈與生命、認識真理、與召會生活。每系列有十六題，皆附上重要經文及相關詩歌，方便使用者靈活運用，以達到分賜基督、供應生命之目標。

認識真理 (7012-5) Knowing the Truth



第一題 經過過程的三一神

第二題 包羅萬有的基督

第三題 終極完成的靈

第四題 人的靈

第五題 神聖永遠的生命

第六題 三一神作生命浸透三部分的人

第七題 召會

第八題 諸天之國的三方面

第九題 基督的第二次來

第十題 新耶路撒冷

第十一題 舊約各卷書主題

第十二題 新約各卷書主題

第十三題 聖經恢復本

第十四題 認識詩歌

第十五題 生命讀經

第十六題 晨興聖言

Topic 1 The Processed Triune God

Topic 2 The All-inclusive Christ

Topic 3 The Consummated Spirit

Topic 4 The Human Spirit

Topic 5 The Divine and Eternal Life

Topic 6 The Triune God as Life to Saturate the Tripartite Man

Topic 7 The Church

Topic 8 The Three Aspects of the Kingdom of the Heavens

Topic 9 The Coming again of Christ

Topic 10 The New Jerusalem

Topic 11 The Subjects of the Books of the Old Testament

Topic 12 The Subjects of the Books of the New Testament

Topic 13 The Recovery Version of the Bible

Topic 14 Knowing the Hymns

Topic 15 The Life-study

Topic 16 The Holy Word for Morning Revival

第一題 經過過程的三一神

Topic 1: The Processed Triune God (S5-01)

林前 15 : 45 末後的亞當成了賜生命的靈。

1 Cor. 15:45b ...the last Adam became a life-giving Spirit.

太 28 : 19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

神只有一位

聖經多次多方說到神只有一位。無論在舊約或新約裏，都清楚並確定的告訴我們，神只有一位。林前八章四節說，『神只有一位，再沒有別的神。』以賽亞四十五章五節說，『我是耶和華，再沒有別神；除了我以外沒有神。』還有六節、二十一至二十二節，四十六章九節，四十四章六節、八節，都有同樣的話。

GOD BEING ONLY ONE

The Scriptures in many instances and in many ways tell us that God is uniquely one. Both in the Old Testament and in the New, there are many passages which clearly and definitely tell us that God is only one. First Corinthians 8:4 says, "There is no God but one," and Isaiah 45:5 says, "I am the Lord, and there is none else, there is no God besides me." Similar words also can be found in Isaiah 45:6, 21, 22; 46:9; and 44:6, 8.

神有父、子、靈 三方面的講究

主在馬太二十八章十九節說，『將他們浸入父、子、聖靈的名裏。』主在這裏清楚的說出父、子、聖靈三者。但主在這裏說到父、子、聖靈的名，所用的『名』字，在原文是單數的。這是說，父、子、聖靈雖是三者，名卻是一個。

GOD HAVING THE ASPECT OF THREE —THE FATHER, THE SON AND THE SPIRIT

The Lord says in Matthew 28:19, "Baptizing them into the name of the Father and of the Son and of the Holy Spirit." The Lord here clearly speaks of Three—the Father, Son, and Spirit. But when He speaks here of the name of the Father, Son and Spirit, the name which is used is in the singular number in the original text. This means that though the Father, the Son, and the Spirit are three, yet the name is one.

父、子、靈 是從永遠到永遠同時共存

THE FATHER, THE SON, AND THE SPIRIT COEXISTING SIMULTANEOUSLY FROM ETERNITY TO ETERNITY

父、子、靈都是永遠的

我們從以賽亞九章六節，希伯來一章十二節，九章十四節看到，父、子、靈都是永遠的。

The Father, the Son, and the Spirit All Being Eternal

In Isaiah 9:6; Hebrews 1:12; and 9:14 we can see that the Father, the Son, and the Spirit all are eternal.

父、子、靈同時共存

約翰十四章十六至十七節：『我要求父，祂必賜給你們另一位保惠師，叫祂永遠與你們同在，就是實際的靈。』在這兩節裏，子向父禱告，使父差遣靈。故此，父、子、靈都同時共存。

父、子、靈

互相內在，不相分離

十節說，『我在父裏面，父在我裏面。』這指出父並不是在子身外同來，乃是在子裏面同來。還有八章二十九節說，『那差我來的是與我同在，祂沒有撇下我獨自一人。』路加四章一節也說，『耶穌滿有聖靈。』這些經文都證明，當子活在地上的時候，父和靈也都與祂同在，三者不相分離。

父、子、靈三者

是一

子就是父

以賽亞九章六節說，『有一嬰孩為我們而生，有一子賜給我們；…祂的名稱為…全能的神、永遠的父。』不錯，是一個嬰孩，但祂就是全能的神。子就是永遠的父。

末後的亞當（子）成了賜生命的靈

林前十五章四十五節說，『末後的亞當成了賜生命的靈。』末後的亞當，當然是在肉身裏的主耶穌，而賜生命的靈，也當然是聖靈。絕不能在聖靈之外，還另有一位賜生命的靈。所以這節聖經清楚告訴我們，主耶穌就是聖靈。

主（子）就是那靈

林後三章十七節說，『主就是那靈。』這裏所說的『主』當然是主耶穌；所說的『那靈』當然是聖靈。我們的主就是聖靈；祂是父，祂也是靈，一切都是祂。（真理課程一級卷一，一九至二八頁。）

The Father, the Son, and the Spirit Coexisting Simultaneously

John 14:16-17 says, “And I will ask the Father, and He will give you another Comforter, that He may be with you forever; even the Spirit of reality.” In these two verses the Son says that He will pray to the Father that the Father may send the Spirit. Hence, the Father, the Son, and the Spirit exist together at the same time.

THE FATHER, THE SON, AND THE SPIRIT

COINHERING AND BEING INSEPARABLE

John 14:10 says, “I am in the Father, and the Father is in Me.” This indicates that the Father does not come with the Son outwardly; rather, He comes in the Son. Furthermore, John 8:29 says, “He who sent Me is with Me; He has not left Me alone.” Luke 4:1 also says, “Jesus, full of the Holy Spirit.” These verses prove that when the Son is living on earth, both the Father and the Spirit are with Him; the Three are inseparable.

THE THREE—THE FATHER, THE SON, AND THE SPIRIT—

BEING ONE

The Son Being the Father

Isaiah 9:6 says, “Unto us a child is born, unto us a son is given...and his name shall be called...The mighty God, The everlasting Father.” Yes, He is a child, yet He is the mighty God. The Son is the eternal Father.

The Son (the Last Adam) Becoming the Life-Giving Spirit

First Corinthians 15:45 states, “The last Adam became a life-giving Spirit.” The last Adam, of course, is the incarnated Lord Jesus, and the life-giving Spirit, of course, is the Holy Spirit. There can never be another life-giving Spirit besides the Holy Spirit. Therefore, this verse also tells us clearly that the Lord Jesus is the Holy Spirit.

The Lord (the Son) Being the Spirit

Second Corinthians 3:17 says, “And the Lord is the Spirit.” The “Lord” spoken of here is the Lord Jesus, and the Spirit is the Holy Spirit. Our Lord is the Holy Spirit. He is the Father, and He is also the Spirit. He is everything! (Truth Lessons, Level 1, Vol. 1, lsn. 2)

三一神成爲 賜生命之靈的步驟

三一神採取了幾個重要步驟，經過過程成爲賜生命的靈。第一，祂成爲肉體。祂是神，進入童女腹中，留在那裏九個月。這樣，祂穿上了人性作祂的遮蔽處，作祂的居所。祂的成爲肉體當然是一個過程。第二，祂生活行動在地上，經過了三十三年半漫長爲人生活的『隧道』；這也是一個過程。第三，祂進入死並經過死，包括墳墓和陰間。第四，三天後祂從死和陰間裏走出來，進入復活。祂的死與復活也是一個過程，在祂的死與復活之後，祂向祂的門徒顯現。（約二十 19，路二四 36。）

主復活以後，與門徒同在四十天之久。（徒一 3。）在這段期間，祂與他們同在，有時看得見，有時看不見。然後，祂帶領他們到耶路撒冷，並從橄欖山升到三層天上。（12，9。）藉著升天，主耶穌完成了祂的過程；祂的升天是三一神終極完成的最後一步。父、子、靈三者都在主的升天裏，得著終極完成。

『終極完成』 指明過程已經完成

『終極完成』這辭指明一種工作或過程已經完成、結束了。這可由烹飪說明。在烹飪之前，所有的食品都是生的。經過烹飪之後，這些食品都終極完成爲筵席。在神成爲肉體之前，神是『生』的，雖有神性卻沒有人性。經過了成爲肉體、爲人生活、釘十字架、復活、升天之後，神就經過了過程而終極的完成了。現今祂不再是『生』的神；祂乃是終極完成的三一神，帶著神性、人性、爲人生活、包羅萬有的死、大能的復活、超越的升天。這一切元素或成分，現今都在經過過程並終極完成之三一神裏。

THE STEPS OF THE TRIUNE GOD IN BECOMING A LIFE-GIVING SPIRIT

The Triune God took several crucial steps in being processed to be the life-giving Spirit. First, He was incarnated. As God, He entered into the womb of a human virgin and stayed within that womb for nine months. In this way He took on humanity as His shelter, His dwelling place. His incarnation surely was a process. Second, He lived and walked on this earth, passing through the long “tunnel” of human living for thirty-three and a half years. This also was a process. Third, He entered into death and passed through death, which included the grave and Hades. Fourth, after three days, He walked out of death and Hades and entered into resurrection. His death and resurrection also were a process. After His death and in resurrection, He came to visit His disciples (John 20:19; Luke 24:36).

After the Lord’s resurrection, He stayed with the disciples for forty days (Acts 1:3), during which time He made His presence both visible and invisible to them. Then He led them to Jerusalem and then ascended to the third heavens from the Mount of Olives (Acts 1:12, 9). Through His ascension, the Lord Jesus completed His process. His ascension was the final step in the consummating of the Triune God. All Three—the Father, the Son, and the Spirit—were fully consummated in the Lord’s ascension.

CONSUMMATION INDICATING THAT A PROCESS HAS BEEN COMPLETED

The word consummation indicates that a work or a process has been completed, or finished. This may be illustrated by the cooking of food. Before the process of cooking begins, all the groceries are raw. After cooking, the groceries are consummated into a feast. Before His incarnation, God was “raw,” having the divine nature but not the human nature. Through incarnation, human living, crucifixion, resurrection, and ascension, God was processed and consummated. Now, He is no longer the “raw” God; He is the consummated and completed Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension. All these are elements, or ingredients, in the processed and consummated Triune God.

複合的靈

乃是終極完成的三一神

藉著成爲肉體、釘十字架並復活，三一神已經終極完成爲複合、包羅萬有、內住的靈。（出三十 25。）這靈就是經過過程並終極完成的三一神。在出埃及三十章，有一種複合的膏油，牠是由橄欖油與四種不同的香料複合而成的。

（22 ~ 25。）這複合的膏油乃是複合之靈的豫表；複合之靈就是三一神，複合著人性、基督包羅萬有的死、基督大能的復活、以及基督超越的升天。這複合的靈乃是終極完成的三一神。（三一神作三部分人的生命，五二至五三、五六頁。）

參讀：真理課程一級卷一，第二課；三一神作三部分人的生命，第五篇。

COMPOUND SPIRIT

BEING THE CONSUMMATED TRIUNE GOD

Through the steps of incarnation, crucifixion, and resurrection, the Triune God has been consummated to be the compound, all-inclusive, indwelling Spirit (Exo. 30:25). This Spirit is the processed and consummated Triune God. In Exodus 30, an ointment was prepared, and this ointment was called a compound ointment because it was made from oil compounded with four different spices (vv. 22-25). This compound ointment is a type of the compound Spirit, who is the Triune God compounded with humanity, the all-inclusive death of Christ, the all-powerful resurrection of Christ, and the transcending ascension of Christ. This compound Spirit is the consummated Triune God. (The Triune God to Be Life to the Tripartite Man, ch. 5)

Further Reading: Truth Lessons, Level One, Vol. 1, lsn. 2; The Triune God to Be Life to the Tripartite Man, ch. 5.

經歷神—藉三身位

11 10 11 10 副 (英 608)

C 大調

4/4

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5

一 何等奧 妙,父、子、靈 乃 是 一 神!身 位 雖 三,本 質 卻

4 4 | 3-3 5 5 5 | 3·5 5 5 6 6 | 4 6·

是 一 靈; 何 等 榮 耀,這 位 神 進 入 我 心,

6 6 6 | 5·3 5 5 4 4 | 3-3 5 5 1̇ | 3̇·2̇

在 我 裏 面,作 我 一 切 供 應。(副)三 一 之 神,作

Am F C Dm7 G7 C

1̇ 7 1̇ 6 | 5-5 1̇ 1̇ 7 | 2-2 4 6 5 | 3-3 5 5 1̇ |

了 我 的 一 切! 何 等 奇 妙! 何 等 榮 耀! 神 聖 成

E7 Am F C F G7 C F C

3̇·2̇ 1̇ 7 1̇ 6 | 5-5 1̇ 7 1̇ | 2-2 3̇ 4̇ 7 | 1̇-1̇ ||

分,我 能 取 用 不 竭! 何 等 高 超! 何 等 逍 遙!

- 二 何等豐富,父乃是一切源頭, 祂的一切全為供人享受;
何等有福,這一切竟歸我有, 不盡不竭,取用直到永久!
- 三 何等奇妙,子乃是父的顯出, 藉着肉身來與人類同處;
何等有效,在十架成功救贖, 使我罪人竟能與神聯屬!
- 四 何等美妙,靈乃是子的進入, 進入我靈,作我生命供應;
何等逍遙,我今能與靈接觸, 靈靈響應,二靈竟成一靈。
- 五 何等實際,神一切全在靈裏, 是靈在靈給我接觸、經歷;
何等希奇,我與神聯合為一, 生命、性情不再彼此各異。

What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608

1. What mys-te - ry, the Fath-er, Son, and Spir - it, In per-son three, in substance all are
one. How glo - ri - ous, this God our be-ing en - ters To be our all, thru Spir-it in the
Son! (C) The Tri-une God has now be-come our all! How won-der - ful! How glo - ri -
ous! This Gift di - vine we never can exhaust! How ex-cel-lent! How mar-vel-ous!

2. How rich the source, the Father as the fountain,
And all this wealth He wants man to enjoy!
O blessed fact, this vast exhaustless portion
Is now for us forever to employ!
3. How wonderful, the Son is God's expression
Come in the flesh to dwell with all mankind!
Redemption's work, how perfectly effective,
That sinners we with God might oneness find.
4. The Spirit is the Son's transfiguration
Come into us as life the full supply.
Amazing fact, our spirit with the Spirit
Now mingles and in oneness joins thereby!
5. How real it is that God is now the Spirit
For us to touch, experience day by day!
Astounding fact, with God we are one spirit,
And differ not in life in any way!

第二題 包羅萬有的基督

Topic 2: The All-Inclusive Christ (S5-02)

西 2 : 6 你們既然接受了基督，就是主耶穌，

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

西 2 : 7 在祂裏面已經生根，並正被建造，且照著你們所受的教導，在信心上得以堅固，洋溢著感謝，就要在祂裏面行事為人。

7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

基督是萬有的實際

照著聖經的啓示，凡我們所看見、所摸著、所享受，一切有形體的東西，物質的東西，都不是真的物體。牠們只不過是影兒，是那真實體的象徵。我們天天接觸許許多多的物件：我們喫食物、喝水、穿衣、住房、駕車。請你們要領會，也要記得，這些事物都不是真的。牠們不過是影兒、是象徵。我們每日所喫的食物並不是真食物，那只是真食物的象徵。我們所喝的水不是真水，我們眼前的光也不是真光，只是一個象徵，指明另一事物而已。

那麼，那個真事物是甚麼呢？弟兄姊妹們，我要實在的告訴你們：那個真事物不是別的，乃是基督自己。基督是我們的真食物，基督是我們的真水，基督是我們的真光，基督是我們一切的實際。甚至我們這肉身的生命也不是真生命，牠也不過是指著基督的一個象徵。基督纔是我們的真生命。你若沒有基督，你就沒有生命。你說，我是活著的，在我身體裏有生命！但是你必須知道，這一個不是真生命，牠不過是一個影兒，指著那個真生命，就是基督自己。

經歷基督的度量 是不同的

迦南美地是甚麼呢？千萬不可忘記，這地就是包羅萬有的基督。不只是基督，乃是包羅萬有的基督。假使我問你

CHRIST BEING THE REALITY OF ALL

According to the Scriptures all physical things, all the material things that we see, touch, and enjoy, are not the real things. They are but a shadow, a figure of the true. Day by day we are contacting so many material objects: we are eating food, drinking water, putting on clothes; we are living in our houses and driving in our cars. I would ask you to realize and remember well that all these things are not real. They are but shadows, figures. The food we take every day is not the real food, but a figure of the real. The water we drink is not the real water. The light before our eyes is not the real light, but a figure pointing to something else.

Then, what are the real things? Brothers and sisters, I would tell you in truth that the real things are nothing but Christ Himself. Christ is the real food to us. Christ is the real water to us. Christ is the real light to us. Christ is the reality of everything to us. Even our physical life is not a real life. It is but a figure pointing to Christ. Christ is the real life to us. If you don't have Christ, you don't have life. You will say, "I am living; I have life in my body!" But you must realize that this is not the real life. It is merely a shadow pointing to the real life which is Christ Himself.

THE MEASURE OF OUR EXPERIENCE OF CHRIST BEING DIFFERENT

What is the good land of Canaan? Never forget, this land is the all-inclusive Christ. Not just Christ, but the all-inclusive Christ. If I were to ask you if you have Christ, you

有沒有基督，你會回答說，哦，讚美主，我有祂，我有基督！但是我要問你，到底你是有怎樣的一位基督？我怕在你的經歷中，你只有一位小小的基督，一位貧窮的基督，而不是一位包羅萬有的基督。

我告訴你們一個真實的故事。我得救後不久，在讀經上受到引導，認識逾越節的羊羔是基督的豫表。當我曉得這個時，我真的讚美主。我說，主阿，我讚美你，你就是那隻羊羔，你就是那隻為著我的羊羔！但我要請你們將羊羔和地來比較一下。在一隻小小的羊羔和一大塊的地之間，你簡直無法作比較！羊羔是甚麼？你應該說那是基督。但我要告訴你們，那是一位小的基督，那不是神為著祂子民豫備的目標。神從來沒有對他們說，好了，只要你們有羊羔就穀了。不！實際上，神告訴他們，祂所以給他們羊羔，乃是為著要領他們進入那地。逾越節的羊羔乃是為著地。

你有沒有基督？是的，你有基督。但你有甚麼樣的基督？一隻羊羔呢，或是一塊地？在逾越節那一天，在埃及所有以色列的百姓都有羊羔，但我很遺憾的說，只有很少人進入那地；只有很少人獲得了那塊地。

當我得救一兩年之後，我就受到教導，知道以色列人在曠野所享受的嗎哪，也是基督的一個豫表。我當時非常喜樂。我說，主，你是我的食物；你對於我不只是羊羔，並且還是我每日的嗎哪。但是我要問你們，嗎哪是不是神的目的、神的目標呢？神把祂的百姓從埃及救出來，是為著叫他們在曠野享受嗎哪麼？不！那地纔是目的，那地纔是目標！你享受基督作地麼？我很懷疑，我敢說連你自己也懷疑。你們可以說，你們享受基督作逾越節的羊羔，也享受主作每日的嗎哪，但你們很少人真能說，你們享受包羅萬有的基督作地。

基督是地，是土壤；

我們已經生根在基督裏

神的話在歌羅西二章告訴我們說，我們是生根在基督裏。(7。)現在請你們想想看，我們若是生根在基督裏，那麼基督對於我們是甚麼呢？基督當然就是地，就是土壤。一棵

would answer, "Oh, praise the Lord, I have Him; I have Christ!" But I would ask you what kind of Christ you have. I am afraid that in your experience you have just a little Christ, a poor Christ, not an all-inclusive Christ.

Let me tell you a story, a real story. Not long after I was saved I studied the Scriptures, and I was taught that the passover lamb was the type of Christ. Oh, when I learned this, how I praised the Lord! I exclaimed, "Lord, I praise Thee, Thou art the lamb; Thou art the lamb for me!" But I would ask you to compare the lamb with the land. What kind of comparison can you make between a little lamb and a great land? What is the lamb? You must say that it is Christ. But I would tell you that it is a little Christ. That was not the goal of God for His people. God never told them, "All right, as long as you have the lamb, that is sufficient." No. God told them in effect that the reason He gave them the lamb was to bring them into the land. The passover was for the land.

Do you have Christ? Yes, you have Christ. But what kind of Christ do you have, a lamb or a land? All the people of Israel had the lamb on that Passover Day in Egypt, but very few, I'm sorry to say, got into the land. Very few took possession of that piece of land.

After I was saved for one or two years, I was taught that the manna which the children of Israel enjoyed in the wilderness was also a type of Christ. I was so joyful. I said, "Lord, Thou art my food; Thou art not only the lamb to me, but also my daily manna." But, I would ask you, is the manna the purpose, the goal of God? Did God deliver His people from Egypt to enjoy the manna in the wilderness? No! The land is the purpose; the land is the goal. Do you enjoy Christ as the land? I doubt it, and I venture to say that even you doubt it. You can say that you enjoy the lamb as your passover and the Lord as your daily manna, but very few can really say that they enjoy the all-inclusive Christ as the land.

CHRIST BEING THE EARTH; CHRIST BEING THE SOIL;

WE HAVING BEEN ROOTED IN CHRIST

The Word tells us in Colossians chapter 2 that we have been rooted in Christ (v. 7). Now I would ask you to consider: If we have been rooted in Christ, then what is Christ to us? Yes, Christ is the earth; Christ is the soil. A plant or a tree is rooted

植物或一棵樹乃是生根在土壤裏，在地裏。同樣的，我們已經生根在基督裏。我怕你從來沒有體會到，基督對於你就是土壤，就是那一塊地。你是生根在基督這一塊地裏的一棵小植物。我必須承認，在五、六年前我從未有過這個思想。我查讀聖經，花許多時間在歌羅西這卷書裏。我讀了一遍又一遍，但從未得過這個光。我從來不知道基督就是土壤，就是我的地。乃是一直到最近幾年，我的眼睛纔被開啓。

祂是我們能行走在其上的地

我深深覺得，神的兒女大部分仍然留在埃及，他們只經歷過逾越節，他們只接受主作羊羔。他們曾被羊羔所救贖，但他們尚未從世界裏被拯救出來。有一些已經從埃及出來了，從世界被拯救出來了，但他們仍然在曠野飄流。他們享受基督多了一點，他們享受祂作每日的嗎哪。他們誇口說，他們享受基督作食物，他們真是飽足。但是弟兄姊妹們，這就穀了麼？我想當我們遇見那些享受基督作他們每日嗎哪的人，我們是非常的歡喜。我們說，哦，讚美主，這裏有一些弟兄姊妹，是天天享受基督作他們的嗎哪！但是我們必須體會，這還遠趕不上神的目的。神的目的不是僅僅使我們享受一點基督，神乃是要基督成爲我們包羅萬有的一位。請看歌羅西二章六至七節：『你們既然接受了基督，就是主耶穌，…就要在祂裏面行事爲人。』祂是一個領域，一個範圍，使我們行走在其中。祂不僅是一點食物或水，乃是一個範圍，是我們能行走在其上的一塊地。我們必須在祂裏面行走，祂是我們的地，祂是我們的土地，祂是我們的國度，我們是行走在祂裏面。

基督那包羅萬有的豫表— 迦南地

地是一個完全的豫表，是基督那包羅萬有的豫表。在舊約裏有許多的豫表。逾越節的羊羔是基督的一個豫表，嗎哪是基督的一個豫表。帳幕和其中的器具，並各種的祭物，也都是基督的豫表。但是我願意指給你們看，若是沒有這塊地，就沒有基督那包羅萬有的豫表。逾越節的羊羔並不是基督那包羅萬有的豫表，嗎哪也不是，甚至帳幕和一切

in the soil, in the land. Even so, we have been rooted in Christ. I am afraid you have never realized that Christ is the very soil, the very land to you. You are a little plant rooted in this land which is Christ Himself. I must confess that five or six years ago, I never had such a thought. I read the Scriptures and spent much time in the book of Colossians. I read it over and over, but never obtained this light. I never knew that Christ is the soil, my very earth. It was not until the last few years that my eyes were opened.

HE BEING A LAND WITHIN WHICH WE CAN WALK

I deeply feel that most of the Lord's children are still remaining in Egypt. They have only experienced the passover; they have just taken the Lord as the lamb. They have been saved by the lamb, but they have not been delivered out of this world. Yes, some have come out of Egypt, some have been delivered from the world, but they are still wandering in the wilderness. They enjoy Christ a little more; they enjoy Him as their daily manna. They can boast that they enjoy Christ as their food and they are so satisfied. But, brothers and sisters, is this good enough? I think when we meet those who enjoy Christ as their daily manna, we are very happy. We say, "Oh, praise the Lord, here are some brothers and sisters who really enjoy the Lord as their manna day by day!" But we must realize that this falls far short of God's purpose. God's purpose is not just that we enjoy Christ a little, but that He should be the all-inclusive One to us. Look at this verse: "As therefore you have received the Christ, Jesus the Lord, walk in Him" (Col. 2:6). He is a sphere, a realm for us to walk in. He is not just some food or water, but a realm, a land within which we can walk. We must walk in Him. He is our land, He is our earth, He is our kingdom. Walk in Him.

THE ALL-INCLUSIVE TYPE OF CHRIST —THE LAND OF CANAAN

This land is the full type, the all-inclusive type of Christ. We know that there are many types in the Old Testament. We know that the passover lamb is a type of Christ, and we know that the manna is a type of Christ. The tabernacle with all its furniture, utensils, and various offerings is also a type of Christ. But I wish to point out to you that without this piece of land, there is no all-inclusive type of Christ. The passover lamb is not the all-inclusive type, and neither is the manna or even the tabernacle

與其有關的器物也不是。就是主所制定的各種不同祭物，牠們也只不過是描繪出基督的一些方面。只有迦南地纔是完全的豫表，纔是包羅萬有的豫表。我們都已接受了基督作我們的救贖主，那是相當的美妙。但是我們必須領會，作救贖主的基督並不是包羅萬有的一位。聖經告訴我們，基督是一切，又在一切之內。（西三 11。）基督是包羅萬有的一位，一切在祂裏面，祂也在一切裏面。在舊約裏，除了迦南地之外，沒有別的豫表能彀說出祂是如此的一位。（包羅萬有的基督，二、九至一一、一五至一六頁。）

參讀：包羅萬有的基督，第一至二章；申命記生命讀經，第五篇。

with all the things related to it. Many different kinds of offerings were ordained by the Lord, but they only depicted various aspects of Christ. Only the land of Canaan is the full type, the all-inclusive type of Christ. We have all accepted Christ as our Redeemer. That is quite wonderful! But we must realize that Christ as the Redeemer is not the all-inclusive One. We are told in the Scriptures that Christ is all and in all, that Christ is the all-inclusive One. Everything is in Him and He is in everything. There is no other type in the Old Testament but the land of Canaan which shows Him as such. (The All-Inclusive Christ, pp. 7-8, 13-15, 18-19)

Further Reading: The All-Inclusive Christ, chs. 1-2; Life-study of Deuteronomy, msg. 5.

8 7 8 7 副 (英 542)

降 A 大調

3/4

5̣ 5̣ | 6̣ · 5̣ 5̣ 1̣ | 1̣ 7̣ 7̣ 1̣ | 2̣ · 2̣ 1̣ 2̣ | 3̣ -
 一 哦,我 主的神聖 豐富,深闊 無人能測透;
 5̣ 5̣ | 6̣ · 5̣ 5̣ 1̣ | 1̣ 7̣ 2̣ 2̣ | 2̣ · 2̣ 1̣ 6̣ | 5̣ -
 神性所有一切 豐富,在祂全歸我享受。
 5̣ 5̣ | 4̣ · 2̣ 1̣ 2̣ | 3̣ 1̣ 3̣ 4̣ | 5̣ · 1̣ 7̣ 1̣ | 2̣ -
 (副) 神聖 豐富! 榮耀 豐富! 基督 豐富全為我!
 3̣ 2̣ | 1̣ · 5̣ 1̣ 7̣ | 7̣ 6̣ 2̣ 3̣ | 4̣ · 2̣ 1̣ 7̣ | 1̣ - ||
 深廣無限,人難測度,卻成實際我得着!

- 二 哦,我主的神聖豐富, 一切一切全包括:
 生命、亮光、智慧、能力、 醫治、平安和喜樂。
- 三 完全救贖、豐滿救恩、 稱義、成聖並釋放、
 復活大能、升天超越, 神所喜愛的寶藏!
- 四 哦,我主的神聖豐富, 乃是神來作一切!
 凡神所是並祂所有, 全在我靈被領畧。
- 五 哦,我主的神聖豐富, 誰能窮知其所有!
 長、闊、高、深,無法測量, 卻都作了我享受!
- 六 願我認識我主豐富, 豐滿經歷神基督;
 並與別人共同分享, 使神心滿、我意足。

O the riches of my Savior

Experience of Christ — His Riches

542

1. O the rich - es of my Sav - ior, So un - search - a - ble, im -
 mense; All the ful - ness of the God - head I may now ex - pe - ri -
 ence. (C) O the rich - es, O the rich - es, Christ my Sav - ior has for
 me! How un - search - a - ble their mea - sure, Yet my full re - a - li - ty!

2. O the riches of my Savior,
 All-embracing: life and light,
 Wisdom, power, healing, comfort,
 Treasures rich of God's delight;
3. God's redemption, full salvation,
 And His resurrection pow'r,
 Sanctifying, glorifying,
 All transcending every hour!
4. O the riches of my Savior—
 Nothing less than God as all!
 All His person and possessions,
 Now my spirit doth enthrall.
5. O the riches of my Savior!
 Who can know their breadth and length,
 Or their depth and height unmeasured,
 Yet they are my joy and strength.
6. May I know these boundless riches,
 Christ experience in full;
 And with others may I share them
 In their content bountiful.

第三題 終極完成的靈

Topic 3: The Consummated Spirit (S5-03)

約 7 : 39 耶穌這話是指著信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得著榮耀。

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

在新約裏靈的 終極完成

在新約的開始，當基督要成孕出生時，就第一次題到聖靈。（太一 18, 20。）基督的成孕和出生，完全是藉著聖靈。在這裏很著重的題到聖靈。基督就是由這靈成孕，也是藉這靈而生。

主在地上生活了三十年，然後盡職三年半。祂是由那靈而生，祂也是藉神的靈作工。然後在約翰七章，在祂三年半盡職將近末了的時候，祂呼召口渴的人到祂這裏來喝，並且祂說，從他們最深處要流出活水的江河來。（37～38。）在三十九節使徒約翰說，主在這裏是指著信徒將要受的那靈說的一不是指神的靈，也不是指聖靈，乃是指那靈；這是因為『那時還沒有那靈』。神的靈在創世記一章已經有了，聖靈在馬太一章也有了。為甚麼到主在地上的職事快結束的時候，約翰卻告訴我們說，那時『還沒有』信徒將要受的那靈？

賜生命的靈就是那靈，是在基督的復活裏， 藉著基督的復活產生的

慕安得烈在『基督的靈』一書裏寫道：『神的靈，當祂在五旬節被澆灌下來，也實在是一個新的東西。』照他所說的，這靈，就是在約翰七章三十九節裏的那靈，比神的靈、耶和華的靈、神聖別的靈、和聖靈所包含的更多。即

THE CONSUMMATION OF THE SPIRIT IN THE NEW TESTAMENT

At the beginning of the New Testament, when Christ was to be conceived and born, the Holy Spirit is mentioned for the first time (Matt. 1:18, 20). Christ's conception and Christ's birth were altogether by the Holy Spirit. Here the Holy Spirit is strongly stressed. Christ was conceived of this Spirit, and He was born through this Spirit.

The Lord lived on the earth for thirty years; then He ministered for three and a half years. He was born of the Spirit, and He worked through the Spirit of God. Then in John 7, near the end of His three-and-a-half-year ministry. He called the thirsty ones to come to Him and drink, and He said that they would have rivers of living water flowing out of their innermost being (vv. 37-38). The apostle John said that the Lord spoke here concerning the Spirit not the Spirit of God nor the Holy Spirit, but the Spirit—whom the believers were about to receive; 'for,' John wrote, 'the Spirit was not yet.' The Spirit of God was there in Genesis 1, and the Holy Spirit was there in Matthew 1. Why, near the end of the Lord's ministry on this earth, John tell us that the Spirit whom the believers were about to receive "was not yet"?

This Life-giving Spirit Being the Spirit, Produced through and in Christ's Resurrection

In The Spirit of Christ, Andrew Murray wrote that "the Spirit of God as poured out at Pentecost was indeed something new." According to Andrew Murray, this Spirit, who is the Spirit in John 7:39, is something more than the Spirit of God, the Spirit of Jehovah, the Spirit of the holiness of God, and the Holy Spirit. Even with

使說到聖靈，神的靈也還沒有完全的終極完成，也就是說，還沒有完滿的終極完成。乃是到基督得榮耀的時候，那靈纔得著終極的完成。根據路加二十四章二十六節，基督的得榮就是祂的復活。當基督進入復活的時候，就是祂得了榮耀；祂裏面神聖的性情同著神聖的生命，都釋放出來。基督的得榮就像一朵花開放了，當這朵花開放的時候，就是花得著榮耀，祂生命和性情的一切內容都釋放、彰顯出來了。耶穌基督的內容，就是神同著祂聖別的性情和聖別的生命。在祂死而復活之前，這些內容都隱藏在祂人性的外殼裏。在祂三年半的職事裏，有一次在變化山上，三個門徒看見基督在他們眼前改變形像；突然間祂的臉面發光如日頭，衣服變白如光。（太十七 2。）那是祂的得榮，但只有很短暫的時間。等到祂進入復活的時候，祂就完全得了榮耀，把神同著神的性情、生命，都從祂裏面釋放出來了。在那時以前，還沒有『那靈』。乃是直到那個時候，『那靈』纔產生。林前十五章四十五節告訴我們說，『末後的亞當（就是基督）成了賜生命的靈。』這賜生命的靈就是『那靈』，是在基督的復活裏，藉著基督的復活產生的。

藉著經過種種過程，

三一神終極完成為賜生命的靈

藉著經過成為肉體、人性生活、包羅萬有的死、釋放一切的復活這種過程，三一神，在神聖三一裏的這位神，就終極完成於一位靈，也就是賜生命的靈。這賜生命的靈乃是終極完成之三一神的總和。這是新約裏清楚的啓示。首先，神成為人。那人就是耶穌基督，祂是在肉體裏的神而人者。祂原來是神，但有一天祂穿上了人。因此，祂既有神性，也有人性，並且把肉體穿在祂身上。當祂被釘十字架時，就把這個人，也就是祂的人性，帶到十字架上去受死，了結了人性。然後祂就復活，把祂的人性帶到神性裏。藉著這復活，祂的人性就成為神聖的，（羅一 4，）祂也就生為神的長子。（徒十三 33，羅八 29。）這樣的一位，在祂的復活裏，並帶著祂的復活，成了賜生命的靈。這靈就是三一神的終極完成。（過照著神啓示之高峯的生活，一六至一八頁。）

the Holy Spirit, the Spirit of God had not been consummated wholly; that is, He had not been completed in full. The Spirit was not consummated until the glorification of Christ. According to Luke 24:26 the glorification of Christ was His resurrection. When Christ entered into resurrection, He was glorified. His divine nature with the divine life in Him was released. Christ's glorification was like the blossoming of a flower. When a flower blossoms, it is glorified; all the contents of its life and nature are released and expressed. The contents of Jesus Christ are just God with His holy nature and holy life, Before His death and resurrection these contents were concealed in the shell of Christ's humanity. Once during the three and a half years of His ministry, on the Mount of Transfiguration, three of Christ's disciples saw Him transformed, or transfigured, before their eyes. All of a sudden His face shined like the sun, and His garments became as white as light (Matt. 17:2). That was His glorification, but it lasted only a short time, When He entered into resurrection, He was wholly glorified by releasing God with God's nature and God's life from within Him, Until that time the Spirit was not yet. It was at that time that the Spirit was produced. First Corinthians 15:45 tells us that "the last Adam, that is, Christ became a life-giving Spirit." This life-giving Spirit is the Spirit, produced through and in Christ's resurrection.

By Passing through All the Processes the Triune God

Was Consummated as the Life-giving Spirit

By passing through all the processes—Incarnation, human living, the all-inclusive death, and the all-releasing resurrection—the Triune God, the God in the Divine Trinity was consummated as one Spirit, that is, the life-giving Spirit. This life-giving Spirit is the totality of the consummated Triune God, This is the clear revelation in the New Testament. First, God became a man. That man was Jesus Christ, who is the God-man in the flesh. He was God, but one day He put on man. Thus, He became both divine and human, having put the flesh upon Him. When He was crucified, He brought this man, that is. His humanity, to the cross and died there to terminate humanity. Then He resurrected to bring His humanity into divinity. Through this resurrection His humanity was made divine (Rom. 1:4), and He was born to be the firstborn Son of God (Acts 13:33; Rom. 8:29), Such a One, in His resurrection and with His resurrection, became the life-giving Spirit. The Spirit is the consummation of the Triune God. (Living a Life According to the High Peak of God's Revelation, pp. 19-22)

賜生命的靈乃是終極完成的靈

基督教今天很少人看見這個，反而有些人不完全相信林前十五章四十五節所說，『末後的亞當成了賜生命的靈。』但這是聖經的話，我們不能不信。感謝神，這幾十年來，祂把這些一點一點的清楚的啓示給我們。今天，這賜生命的靈乃是終極完成的靈。因此，在約翰七章三十九節纔說，那時還沒有那靈，因為耶穌尚未復活得著榮耀。聖靈明明在那裏，創世記一章神的靈也就在那裏，怎麼說還沒有那靈？這是因為那時只有舊造，還沒有新造，基督還沒有復活。等到基督復活了，新造開始了，那靈就有了。在祂的復活裏，原來神的靈就成了那靈；這就是林後三章十七節所說的，主就是那靈。林後三章給我們看見，那靈在信徒裏面作變化的事。我們這些人，因為有主是那靈在我們裏面，就把我們變化了。所以十八節說，我們被變化成爲與主同樣的形像，乃是從主靈變化成的。

神經綸的實施 是藉著終極完成的靈

我們必須深入的來看，這個終極完成的靈是怎麼一回事。這是我們所要交通的重點。在創世記一章題到神的靈，並不是終極完成的靈。耶和華的靈也不是，聖靈也不是。直等到基督復活了，祂纔把父、子、靈，這個總結的靈，完全啓示出來。這個靈與創世記裏神的靈不同，與舊約裏耶和華的靈不同，與馬太一章裏的聖靈也不同。這個靈乃是終極完成的靈。神的經綸完成了，現在要來實施，而實施必須是在這終極完成的靈身上一不光是總結的，更是終極完成的靈。（神經綸的總綱與神人該有的生活，一五至一八頁。）

那靈和新婦說，『來！』

The Life-giving Spirit Being the Consummated Spirit

Very few in Christianity today have seen this matter; rather, some do not fully believe in what 1 Corinthians 15:45b says: “The last Adam became a life-giving Spirit.” This, however, is a word in the Bible which we have to believe. Thank the Lord that He has clearly revealed all these points, one by one, to us all these years. Today the life-giving Spirit is the consummated Spirit. Hence, John 7:39 says that the Spirit was not yet, because Jesus had not yet been glorified in resurrection. Obviously the Holy Spirit was there, and the Spirit of God also was there in Genesis 1, so how could it be that the Spirit was not yet? This is because at that time there was only the old creation without the new creation yet, for Christ was not yet resurrected. Then, at the commencement of the new creation in the resurrection of Christ, the Spirit came into being. That which was originally the Spirit of God has become the Spirit in the resurrection of Christ. This is referred to in 2 Corinthians 3:17: “The Lord is the Spirit.” The Spirit, who is revealed to us in 2 Corinthians 3, is carrying out the work of transformation in the believers. We are being transformed because we have the Lord as the Spirit within us. This is why 2 Corinthians 3:18 says that we are being transformed into the same image as the Lord, even as from the Lord Spirit.

THE APPLICATION OF GOD'S ECONOMY BEING WITH THE CONSUMMATED SPIRIT

We need to take a deeper look at the consummated Spirit. This is the main point that I want to fellowship in this message. Genesis 1 refers to the Spirit of God, but that was not the consummated Spirit; the Spirit of Jehovah and the Holy Spirit were not the consummated Spirit either. It was after the resurrection of Christ that the consummated Spirit of the Father, the Son, and the Spirit were revealed. This Spirit is different from the Spirit of God in Genesis, the Spirit of Jehovah in the Old Testament, and the Holy Spirit in Matthew 1. This Spirit is the consummated Spirit. God's economy has been accomplished, and now it needs to be applied. The application is with the consummated Spirit—not merely the aggregate Spirit but the ultimately consummated Spirit. (A General Outline of God's Economy and the Proper Living of a God-man, pp 15-18)

THE SPIRIT AND THE BRIDE ARE SAYING, “COME!”

那靈是終極完成的靈，作那是靈之基督的實際和實化，並作經過過程及終極完成之三一神的終極完成，與羔羊（基督）的新婦成爲一。啓示錄二十二章十七節說，『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』在這一節裏，『那靈』這個名稱指明，三一神的一切都已經經過過程，並終極完成。如今祂作那靈，將三一神帶到我們裏面，與我們，就是祂的新婦，成爲一。這終極完成的靈已親自與新婦聯結；因此，在啓示錄的末了，那靈和新婦一同說，『來！』（關於主的恢復和我們當前的需要，一六一頁。）

參讀：過照著神啓示之高峯的生活，第三章；神經綸的總綱與神人該有的生活，第二篇；關於主的恢復和我們當前的需要，第六篇。

Eventually, the Spirit is the consummated Spirit to be the reality and the realization of the pneumatic Christ and the consummation of the processed and consummated Triune God to be one with the bride of the Lamb (Christ) to proclaim the coming of Christ. Revelation 22:17 says, 'And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.' In this verse the title the Spirit indicates that everything of the Triune God has been processed and consummated. Now as the Spirit He brings the Triune God into us to be one with us as the bride. This consummated Spirit has joined Himself to the bride. Hence, at the end of Revelation the Spirit and the bride speak together, saying, "Come!" (Blending Conference Messages Concerning the Lord's Recover and our Present Need, p.136)

Further Reading: Living a Life According to the High Peak of God's Revelation, ch. 3; A General Outline of God's Economy and the Proper Living of a God-man, ch. 2; Blending Conference Messages Concerning the Lord's Recovery and our Present Need, ch. 6.

祂是奇妙之靈住我裏

(英1113)

降 E 大調

4/4

3 3 | 3 3 6·5 | 4 3 4 3 2 5 5 | 7 6 5 4 5 6 | 3 — —

一 如今三一神已住在我裏面，祂是奇妙之靈在我裏。

3 3 | 3 3 6·3 | 6 6 7 7 1̇ 1̇ 6 | 7 7 5 6 6 #4 | 5 — 5

我已與主調和聯成爲一靈，祂是生命之靈在我裏。

5 6 7 | 1̇ 7 6 5 6 7 | 4 — — 5 5 | 7 6 5 4 5 6 | 3 — —

(副) 哦，祂是奇妙之靈住我裏， 祂是奇妙之靈住我裏。

5 5 | 1̇ 7 6·5 | 6 5 4 3 2 7 6 | 5 #4 5 6 6 7 | 1̇ — — ||

如今神在子裏，子就是那靈—祂是奇妙之靈住我裏。

二 “阿爸父”我今從深處呼喊你，
喊自奇妙之靈在我裏；
也就是子之靈向父神呼喊，
祂是生命之靈在我裏。

三 如今主耶穌基督住在我裏，
祂是奇妙之靈住我裏；
祂已經過變化，我可享受祂，
祂是生命之靈住我裏。

四 如今那實際之靈已經來到，
祂是奇妙之靈住我裏；
今基督的一切，明亮又實際，
藉着生命之靈住我裏。

五 我願常挑旺這深處的恩賜，
這是奇妙之靈住我裏；
喊“哦！主耶穌”，這使我靈跳躍，
因着生命之靈在我裏。

Now the Triune God has come to dwell within

Fulness of the Spirit — As the Indwelling Spirit

1113

1. Now the Tri - une God has come to dwell with-in As the won-der-ful Spir-it in
us. We are min - gled with the Lord, we're one with Him As the life-giv - ing Spir-it in
us. (C) Oh, He's the wonder-ful Spir-it in us, He's the wonder-ful Spir-it in
us! God is in the Son, the Son's the Spirit now— He's the wonderful Spirit in us!

2. “Abba Father” is the cry from deep within
From the wonderful Spirit in us.
’Tis the Spirit of the Son who cries to Him
As the life-giving Spirit in us.

3. Jesus Christ the Lord is living now in us
As the wonderful Spirit within.
He has been transfigured, we enjoy Him thus,
As the life-giving Spirit within.

4. Now the Spirit of reality is here
As the wonderful Spirit within.
Now the things of Christ are all so real and clear
By the life-giving Spirit within.

5. We will all stir up this gift that’s deep within
As the wonderful Spirit in us.
When we call “Lord Jesus” how our spirits spring
With this life-giving Spirit in us!

第四題 人的靈

Topic 4: The Human Spirit (S5-04)

亞 12:1 鋪張諸天、建立地基、造人裏面之靈的耶和華。

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

與諸天和地並列

撒迦利亞十二章一節說，主鋪張諸天，建立地基，造人裏面之靈。沒有人能否認這三項——諸天、地、和人的靈——在神的創造裏是重要的，為要完成祂的定旨。諸天被造是為著地，地被造是為著人，人被造是為著神。

撒迦利亞不是說『人』，乃是說『人…之靈』。這是因為人的靈是能接受神的器官，以享受神的生命和神的靈，並與神的靈是一。這就是為甚麼人的靈成為這樣重要且要緊的，甚至達到與諸天和地並列的地步。

生命之氣成為人的靈

箴言二十章二十七節說，『人的靈是耶和華的燈。』一般說來，靈的希伯來文是如阿克（ruach），但這裏靈的希伯來文是奈夏瑪（neshamah）。奈夏瑪與創世記二章七節的氣所用的是同字，在箴言二十章二十七節譯為靈。藉此我們能看見，神在人受造時，吹入人裏面的生命之氣，乃是人的靈。人的靈是我們裏面與神的生命、神的靈非常接近的東西。這指明人的靈受造，目的是為著接受並盛裝神的生命和神的靈。至終，林前六章十七節說，『與主聯合的，便是與主成為一靈。』我們的靈能與主成為一靈，因為牠是用生命之氣造的；這生命之氣與神的生命、神的靈非常相近。

靈的三部分

RANKED WITH THE HEAVENS AND THE EARTH

Zechariah 12:1 says that the Lord stretched forth the heavens, laid the foundation of the earth, and formed the spirit of man within him. No one can deny that these three items—the heavens, the earth, and the spirit of man—are crucial in God's creation to fulfill His purpose. The heavens were created for the earth, the earth was created for man, and man was created for God.

Zechariah does not refer to “man,” but to “the spirit of man.” This is because the spirit of man is the very organ that can take in God to enjoy God's life and God's Spirit and be one with God's Spirit. This is why man's spirit has become so crucial and important, even to the extent that it is ranked with the heavens and the earth.

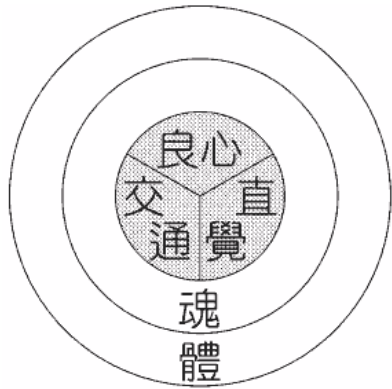
THE BREATH OF LIFE BECOMING MAN'S SPIRIT

Proverbs 20:27 says, “The spirit of man is the lamp of Jehovah” (ASV). Generally speaking, the word in Hebrew for spirit is ruach, but the Hebrew word for spirit here is neshamah. Neshamah is the same word used in Genesis 2:7 for breath. In Proverbs 20:27 it is translated spirit. By this we can see that the breath of life breathed into man by God at man's creation was the spirit of man. The spirit of man is something within us that is very close to God's life and God's Spirit. This indicates that the spirit of man was created for the purpose of receiving and containing the life of God and the Spirit of God. Eventually, 1 Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” Our spirit can become one spirit with the Lord because it was created with the breath of life, which is very close to God's life and God's Spirit.

ITS THREE PARTS

良心

我們不容易找著一節或幾節聖經，直接表明良心是靈的一部分。我們必須比較羅馬九章一節與八章十六節。九章一節說，我們的良心在聖靈裏同我們作見證；而八章十六節說，那靈自己同我們的靈見證。這兩節有力的證明，我們的良心是我們靈的一部分。在林前五章三節，保羅在他的靈裏審判了一個有罪的人。審判就是對罪加以定罪，那多半是良心的功用。詩篇五十一篇十節說到『我裏面…正直的靈』，這是一個對的靈。知道對錯與良心有關，所以這節表明良心是在靈裏。我們能用以表明良心的功用是靈的一部分的其他經文，是詩篇三十四篇十八節和申命記二章三十節。（參神的經營，六〇至六三頁。）

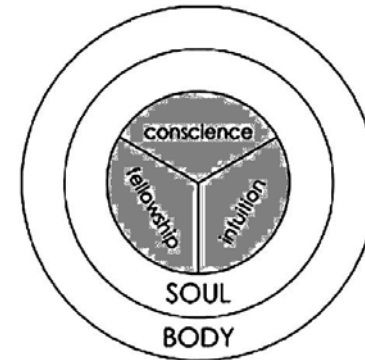


交通

我們人的靈另一部分或功用乃是交通。約翰四章二十四節說，『神是靈；敬拜祂的，必須在靈…裏敬拜。』這敬拜是一種交通，一種接觸。在羅馬一章九節保羅說，他在他的靈裏事奉神；在七章六節說，他在靈的新樣裏服事。以弗所六章十八節說，時時在靈裏禱告；禱告也是與神交通。在路加一章四十七節馬利亞說，她的靈曾以神為樂；那的確是一種交通。羅馬八章十六節和林前六章十七節表明，我們的靈與主是一靈；那個『一』也是一種交通。以上所有的經文都可以用來證明，在我們靈裏有一個稱為交通的東西。

The Conscience

It is not easy to pick up a verse or verses which directly show that the conscience is a part of the spirit. We have to compare Romans 9:1 with 8:16. Romans 9:1 says that our conscience bears witness with us in the Holy Spirit, whereas 8:16 says that the Holy Spirit witnesses with our spirit. These two verses strongly prove that our conscience is a part of our spirit. In 1 Corinthians 5:3 Paul judged a sinful one in his spirit. To judge is to condemn sin, and that is mostly the function of the conscience. Psalm 51:10 speaks of "a right spirit within me" (KJV). This is a spirit which is right. Knowing right from wrong is related to the conscience, so this verse shows that the conscience is in the spirit. Other verses we can use to show the function of the conscience as a part of the spirit are Psalm 34:18 and Deuteronomy 2:30. (cf. The Economy of God, pp. 56-59)



Fellowship

Another part or function of our human spirit is the fellowship. John 4:24 says, "God is Spirit, and those who worship Him must worship in spirit...." This worship is a kind of fellowship, a kind of contact. In Romans 1:9 Paul said that he served God in his spirit and in 7:6 that he served God in newness of spirit. Ephesians 6:18 says to pray at every time in spirit. To pray also is to fellowship with God. In Luke 1:47 Mary said that her spirit exulted, rejoiced, in God. That surely is a kind of fellowship. Romans 8:16 and 1 Corinthians 6:17 show that our spirit is one spirit with the Lord. That oneness is also a kind of fellowship. All of the above verses can be used to prove that in our spirit there is something called fellowship.

直覺

直覺也是人靈的一部分。林前二章十一節說，人的靈知道人的事。牠能知道魂所不能知道的事。十四、十五節說，屬魂的人不能領受神的事，屬靈的人卻能。在我們靈裏有一種不顧理由或環境的直接感覺，這就是直覺。直覺是對神直接的感覺，是一種直接來自神的認識。馬可二章八節，八章十二節，和約翰十一章三十三節，也表明直覺是人靈的一部分。這些經文表明，在人的靈裏，有直接分辨的感覺，以認識神和屬靈的事。這直接的感覺就是直覺。

因此，我們能看見，良心的功用是分辨對錯，交通的功用是接觸神，直覺的功用是認識神，並認識神的旨意、神的心意。

靈的功用

接觸神

約翰四章二十四節表明，人靈的功用是接觸神。

接受神

以西結三十六章二十六節說，神賜給我們新心和新靈。新心是為著愛神並尋求神，而新靈是為著接受神。

盛裝神

提後四章二十二節說，『願主與你的靈同在。』我們的靈是神在我們裏面住留之處，所以我們的靈是神的容器。

與主成爲一靈

人的靈是為著一個目的造的。神造人的這個器官，為使人能與主成爲一靈。林前六章十七節說，『與主聯合的，便是與主成爲一靈。』這也許是全本聖經中最重要的一節經文。羅馬八章十六節說，那靈自己同我們的靈見證。如今這二靈乃是一。

Intuition

The intuition is also a part of man's spirit. First Corinthians 2:11 says that the spirit of man knows the things of man. It can know what the soul cannot know. Verses 14 and 15 say that a soulish man cannot receive the things of God but that the spiritual man can. The direct sense in our spirit regardless of reason or circumstances is the intuition. The intuition is a direct sense of God and a direct knowledge from God. Mark 2:8, Mark 8:12, and John 11:33 are other verses which show that the intuition is a part of the human spirit. These verses show that in the human spirit, there is a direct sense of discernment to know God and the spiritual things. This direct sense is the intuition.

Thus, we can see that the conscience functions to discern right from wrong, the fellowship functions to contact God, and the intuition functions to know God and to know God's will, God's intention.

ITS FUNCTION

To Contact God

John 4:24 shows that the function of the human spirit is to contact God.

To Receive God

Ezekiel 36:26 says that God gives us a new heart and a new spirit. The new heart is for loving God and seeking after God, whereas the new spirit is for receiving God.

To Contain God

Second Timothy 4:22 says, "The Lord be with your spirit." Our spirit is the place where God stays within us, so our spirit is a container of God.

To Be One Spirit with the Lord

The human spirit was created for a purpose. God created this organ of man so that man could be one spirit with the Lord. First Corinthians 6:17 says, "He who is joined to the Lord is one spirit." This may be the most important verse in the whole Bible. Romans 8:16 says that the divine Spirit witnesses with our human spirit. Now these two spirits are one.

憑著靈且照著靈而行

加拉太五章十六節和二十五節，囑咐我們要憑著靈而行。羅馬八章四節說，我們需要照著靈而行。在啓示錄一章十節使徒約翰說，當主日他在靈裏。這指明我們需要有在靈裏的生活。約翰是在靈裏的人；這就是說，我們需要活在靈裏。

我們需要對人的靈有扎實的領會。關於人的靈這真理，是主恢復中許多教訓的基本元素。聖徒們若沒有被帶進對人的靈充分的認識，他們在一切屬靈事物的領會上，多少會有點不牢靠。（生命的基本功課，一五四至一六〇頁。）

參讀：生命的基本功課，第十六課；神的經營，第六章；我們人的靈，第一至二章。

WALKING BY THE SPIRIT AND ACCORDING TO THE SPIRIT

Galatians 5:16 and 25b charge us to walk by the Spirit, and Romans 8:4 says that we need to walk according to the spirit. In Revelation 1:10 the apostle John said that he was in spirit on the Lord's Day. This shows that we need to have a life in the spirit. John was a man in the spirit. This means we need to live in the spirit.

We need to have a strong understanding of the human spirit. The truth concerning the human spirit is the basic element for many teachings in the Lord's recovery. If the saints have not been brought into an adequate knowledge of the human spirit, they will be somewhat weak in the understanding of all the spiritual things. (Basic Lessons on Life, pp. 127-131)

Further Reading: Basic Lessons on Life, lsn. 16; The Economy of God, ch. 6; Our Human Spirit, chs. 1-2.

經歷神—在靈裏

8 8 8 8 (英 611)

F 大調

3/4

F Dm C7 F B^b G7 C
 3 3 3 | 3-3 | 5-4 | 3-- | 1 1 7 | 1·2 3 | 2-1 | 2-- |

一 靈是神的榮耀本質，也是神的神聖所是；

F A7 Dm B^b Gm C7 F B^b C7 F
 3 3 3 | 3-3 | 6-5 | 4-- | 2 5 4 | 3-1 | 1-7 | 1-- ||

與神接觸，享神豐富，必須藉靈，捨此無路。

二 靈也是人最深部分，全人裏面靈是最真；
 要作真人，要摸着神，必須從靈，纔能入門。

三 神是要人以靈拜靈，享受祂作一切供應；
 祂靈要進入靈裏面，使人與祂靈裏相聯。

四 靈靈相交，靈靈響應，二靈調和成爲一靈；
 人靈作了神靈居所，神靈成爲人靈生活。

五 須憑人靈接觸神靈，纔能得享神的豐盛；
 在人靈裏神靈同在，纔能向神獻上敬拜。

六 福音、造就、聚會、交通，都該將人帶進靈中；
 讀經、聽道或聽見證，都該化禱，靈中響應。

七 靈裏禱告，靈裏事奉，靈裏摸着神聖生命；
 靈裏長進，靈裏建造，靈裏顯出基督榮耀。

八 主阿，我願回到靈裏，學習摸着你的自己；
 你靈、我靈不斷交流，湧流生命直到永久！

God's glorious substance Spirit is

Experience of God — By Exercising the Spirit

611

1. God's glo-ri-ous sub - stance Spir - it is, His es-sence, ho - ly and di - vine;
 To con-tact God and Him en - joy, His Spir - it I must touch with mine.

2. The spirit is the innermost,
 The part of man most deep and real;
 If he would contact God in life,
 'Tis with the spirit he must deal.

3. The worship which the Father seeks
 Is in the spirit's strength alone;
 His Spirit into man's would come,
 That His and man's may thus be one.

4. When Spirit unto spirit calls
 The two commingle and are one;
 Man's spirit is the Spirit's home,
 The Spirit doth man's life become.

5. Man's spirit must God's Spirit touch
 If in God's fulness he would live;
 'Tis only with the spirit thus
 That he to God may worship give.

6. In ministry and fellowship
 Man to the spirit we must bring;
 All ministry should turn to prayer,
 Spirit to spirit answering.

7. In spirit we must pray and serve,
 In spirit touch the life divine,
 In spirit grow, in spirit build,
 That Christ thru us may fully shine.

8. Lord, to the spirit I would turn
 And learn to truly contact Thee;
 Thy Spirit thus will flow with mine
 And overflow eternally.

第五題 神聖永遠的生命

Topic 5: The Divine And Eternal Life (S5-05)

約壹 1：2 這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們。

羅 8：2 因為生命之靈的律，在基督耶穌裏已經釋放了我。

1 John. 1:2 And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

永遠的生命

永遠的生命不僅在時間上是永遠的，在品質上也是永遠的。這生命在其範圍上也是永遠的。所以，永遠一辭指三件事：時間、空間和品質。就時間的元素說，這生命要持續到永遠。就空間、範圍說，這生命是廣大、無限的。就品質說，永遠的生命是完美、完全、毫無瑕疵、短缺的。永遠生命的範圍或領域包含整個宇宙。永遠的生命是如此廣大，包括了整個生命的領域。凡在生命的領域裏的，都包含在這永遠的生命裏。然而，我們人的生命卻非常不同。我們的生命不僅短暫，也很有限。但永遠的生命既非短暫，也非有限；反而在時間上是永遠長存的，在空間上是無限的。不僅如此，我們的生命有許多瑕疵、短缺；但神聖的生命，永遠的生命，卻沒有瑕疵，也沒有短缺。

是不能毀壞的

永遠的生命是不能毀壞的生命。（來七 16。）這生命是一切都不能毀壞，都不能消除的。這是無窮盡的生命，是永遠、神聖、非受造的生命，也是經過死亡和陰間之試驗的復活生命。（徒二 24，啓一 18。）撒但和他的跟從者以為，藉著將基督釘十字架，已經把這生命了結了。然而，釘十字架卻成了最好的機會，讓這生命繁增、繁殖。因為這生命是不受限制的，所以牠絕不能被征服、折服或毀壞。

THE ETERNAL LIFE

The eternal life is eternal not only with respect to time, but also with respect to quality. This life is also eternal with respect to its sphere. Therefore, the word eternal denotes three things: time, space, and quality. As to the element of time, this life will last forever. As to space, to sphere, this life is vast, unlimited. As to quality, eternal life is perfect and complete, without defect or shortage. The sphere or field of eternal life encompasses the whole universe. Eternal life is so vast that it covers the entire field of life. Whatever is in the field of life is encompassed by this eternal life. Our human life, however, is very different. Our life is not only temporary, but it is also limited. But eternal life is neither temporary nor limited; rather it is everlasting with respect to time and unlimited with respect to space. Furthermore, our life has many defects and shortages. However, the divine life, the eternal life, has no defects and no shortages.

Indestructible

The eternal life is an indestructible life (Heb. 7:16). Nothing can destroy or dissolve this life. It is an endless life, being the eternal, divine, uncreated life, and the resurrection life which has passed through the test of death and Hades (Acts 2:24; Rev. 1:18). Satan and his followers thought that they had terminated this life by crucifying it. However, crucifixion gave this life the best opportunity to be multiplied, to be propagated. Because this life is unlimited, it can never be conquered, subdued, or destroyed.

作為神所揀選之人的享受

父是永遠生命的源頭，子從父並同父顯現出來，成為永遠生命的彰顯，給父所揀選的人有分並享受。我們該把永遠生命的這些方面，當作屬靈大餐中一道道的菜來享受，而不是想要分析。永遠的生命是神的生命，是神的兒子，且在永遠裏與父同在。（約翰壹書生命讀經，三九至四二頁。）

神聖的生命

分賜到人的三部分裏

羅馬八章啓示，神聖的生命要分賜到人的三部分裏。二節上說到，在基督耶穌裏生命之靈的律。六節下說，心思置於靈，乃是生命。十節說，基督若在我們裏面，身體是死的，靈卻是生命。然後十一節說，那叫耶穌從死人中復活者的靈，必藉著祂住在我們裏面的靈，賜生命給我們必死的身體。因此，二節說到神聖的生命，十節說我們的靈是生命，六節說我們的心思能成為生命，十一節說甚至我們的身體也可以得著生命。八節說到神，九節說到神的靈和基督的靈，十節說到基督。這些經文給我們看見，三一神要分賜到人的三部分裏。

生命之靈

二節說到生命之靈。『生命之靈』一辭中，生命與靈是同位語，實際上的意思是那靈就是生命。在聖經裏有好些這樣的辭。聖經說『神的靈』，意思是靈就是神；聖經說『神的生命』，意思是生命就是神；聖經說『基督的靈』，意思是靈就是基督；聖經說『神的愛』，意思是愛就是神。

這就像電流。事實上，電流本身就是電，不是與電分開的東西，乃是活動的電本身。電流通並活動時，就是電流。電流可比作生命之靈。生命之靈意思是那靈就是生命。那靈是活動的生命，活動的三一神。

As The Enjoyment for Those God Has Chosen

The Father is the source of the eternal life, from whom and with whom the Son was manifested as the expression of the eternal life for those the Father has chosen to partake of and enjoy this life. Instead of trying to analyze these aspects of eternal life, we should enjoy them as “courses” of a spiritual meal. Eternal life is the life of God, it is the Son of God, and it was with the Father in eternity. (Life-Study of 1, 2, & 3 John, Jude, ch. 4)

THE DIVINE LIFE DISPENSED INTO

THE THREE PARTS OF MAN

Romans 8 reveals the divine life dispensed into the three parts of man. Verse 2a speaks of the law of the Spirit of life in Christ Jesus. Verse 6b says that the mind set on the spirit is life. Verse 10 says that if Christ is in us, the body is dead but the spirit is life. Then verse 11 says that the Spirit of the One who raised Christ Jesus from the dead will give life to our mortal body through His Spirit who indwells us. Thus, verse 2 speaks of the divine life, verse 10 says that our spirit is life, verse 6 says our mind can be life, and verse 11 says that even our body may be given life. Verse 8 speaks of God, verse 9 of the Spirit of God and the Spirit of Christ, and verse 10 of Christ. These verses to the saints show us that the Triune God is dispensed into the three parts of man.

The Spirit of Life

Romans 8:2 speaks of the Spirit of life. “The Spirit of life” is a phrase of apposition, and actually means that the Spirit is life. In the Bible there are a number of phrases like this. When the Bible says “the Spirit of God,” that means the Spirit is God; when the Bible says “the life of God,” that means the life is God; when the Bible says “the Spirit of Christ,” that means the Spirit is Christ; and when the Bible says “the love of God,” that means love is God.

This is like the current of electricity. Actually, the current itself is electricity. It is not something separate from electricity; it is electricity itself in motion. When electricity flows and is in motion, that is the current of electricity. The current of electricity can be compared to the Spirit of life. The Spirit of life means the Spirit is life. The Spirit is life in motion, the Triune God in motion.

分賜到我們的靈裏

這樣一個神聖的生命首先分賜到我們的靈裏。羅馬八章十節說，基督既在我們裏面，我們的靈就是生命。這是因為基督自己是這生命，而這生命在我們的靈裏，所以我們的靈是生命。這是非常強的點。十節不是說，基督既在我們裏面，生命就在我們裏面；乃是說，我們的靈是生命。今天，我們重生的靈乃是生命。

分賜到我們的心思裏

六節說，心思置於靈，就是生命。不僅我們的靈是生命，甚至我們的心思也能成為生命；但這心思必須置於靈。這就是說，這心思必須被靈漫溢、浸透並注入，成為心思的靈。至終，靈成為我們心思的靈。這是以弗所四章二十三節所題起的。因為我們的心思置於靈，我們的靈就浸透我們的心思，並使我們的心思成為靈的心思。至終，我們的靈成為我們心思的靈。這靈是調和的靈，是我們的靈與基督這賜生命的靈調和。

因為我們的心思與我們的靈是一，與我們的靈聯結、聯合，被我們的靈浸透並注入，所以我們的心思也是生命。這樣的心思能盡功用，將生命服事給別人。藉著我們天然的心思，我們無法將生命服事給別人；這心思不是生命。但我們的心思與我們的靈聯合，並且被我們那是生命的靈所浸透，這時我們的心思也成為生命。

分賜到我們的身體裏

羅馬八章十一節說，那叫耶穌基督從死人中復活之神的靈，藉著住在我們裏面的靈，賜生命給我們必死的身體——我們正在死的身體。這節的『必死』一辭，不僅含示死的思想，也含示軟弱的思想。必死的身體就是軟弱的身體，正在死的身體。羅馬七章稱我們墮落的身體為『那屬這死的身體』。(24。)甚至這樣軟弱、正死、必死、屬死的身體，也能得著生命。

到目前為止，我們能看見八章二節所題神聖的生命，在十節分授或分賜到我們的靈裏，並在六節擴展到我們的心

Dispensed into Our Spirit

Such a divine life is first dispensed into our spirit. Romans 8:10 says that since Christ is in us, our spirit is life. This is because Christ Himself is this life, and this life is in our spirit. Therefore, our spirit is life. This is a very strong point. Verse 10 does not say that since Christ is in us, the life is in us. Instead, it says that our spirit is life. Today our regenerated spirit is life.

Dispensed into Our Mind

Romans 8:6 says that the mind set on the spirit is life. Not only our spirit is life; even our mind can be life. But this mind must be set upon the spirit. This means that this mind must be flooded, saturated, and infused with the spirit to become the mind of the spirit. Eventually, the spirit becomes the spirit of our mind. This is mentioned in Ephesians 4:23. Because our mind is set upon the spirit, our spirit saturates our mind and makes our mind a mind of the spirit. Eventually, our spirit becomes the spirit of our mind. This spirit is the mingled spirit. It is our spirit mingled with Christ as the life-giving Spirit.

Because our mind is one with our spirit, connected, joined, saturated, and infused with our spirit, our mind is also life. Such a mind can function to minister life to others. By our natural mind we cannot minister life to others. This mind is not life. But when our mind is joined to our spirit and is saturated with our spirit that is life, our mind at this time also becomes life.

Dispensed into Our Body

Romans 8:11 says that the Spirit of the very God who raised Christ Jesus from the dead gives life to our mortal body, our dying body, through the Spirit who indwells us. The word mortal in this verse implies not only the thought of death but also the thought of weakness. A mortal body is a weakened body, a dying body. Romans 7 calls our fallen body the body of this death (v. 24). Even such a weakened, dying, mortal body, a body of death, can be given life.

Thus far, we can see that the divine life mentioned in Romans 8:2 is imparted, or dispensed, into our spirit in verse 10 and spreads into our mind in verse 6. Then it is

思裏，然後在十一節分賜到我們必死的身體裏。因此，神聖的生命要分賜到我們這人的三部分裏。（生命的基本功課，一二〇至一二三、一二五至一二六、一二八頁。）

參讀：約翰壹書生命讀經，第四篇；生命的基本功課，第十三課。

dispensed into our mortal body in verse 11. Thus, the divine life is dispensed into all three parts of our being. (Basic Lessons on Life, ch. 13)

Further Reading: Life-study of 1, 2, & 3 John, Jude, ch. 4; Basic Lessons on Life, ch. 13.

祂的生命在流通

F 大調

2/2

一 在我靈中， 祂的生命在流通，流通不停，
 光照、運行又感動，使我潔淨， 享受神聖的供
 應，我得復興在祂生命滋潤中； 滋潤
 我， 滋潤我， 祂的生命時時滋潤
 我， 使我靈中新又活， 得着基督多又
 多，何等 甘甜，祂以生命滋潤我。

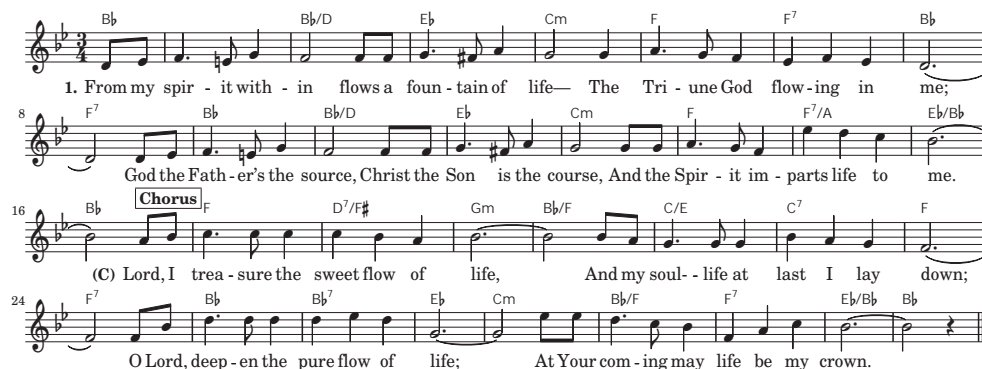
二 在我魂間，祂的生命在溢漫，
 不斷擴展，帶來生命和平安，
 進入我心，祂要浸透並充填，
 更新、變化，使我屬土成屬天；
 浸透我，浸透我，祂的生命深深浸透我，
 將我全魂更新過，自己、天然都消沒，
 何等釋放，祂以生命浸透我。

三 我心盼望祂的生命得顯彰，
 我臉瞻仰，返照基督的榮光，
 生命作王，我得模成主形像，
 有日身體改變，完全像祂樣；
 變化我，變化我，祂的生命逐部變化我，
 在我建造神居所，完成神中心工作，
 何等榮耀，祂以生命變化我。

From my spirit within flows a fountain of life

Experience of God — As Life

1191



1. From my spir - it with - in flows a foun - tain of life— The Tri - une God flow - ing in me;
 God the Fath - er's the source, Christ the Son is the course, And the Spir - it im - parts life to me.
 (C) Lord, I trea - sure the sweet flow of life, And my soul - life at last I lay down;
 O Lord, deep - en the pure flow of life; At Your com - ing may life be my crown.

2. In the fresh, tender grass Jesus makes me lie down;
 He leads me by waters of rest;
 No more struggle and strain; all self-effort is vain;
 In the flow I am perfectly blessed.

3. Jesus called me one day to the Holiest Place,
 To live in His presence divine;
 Hallelujah, I've heard an encouraging word:
 "Abide—you're a branch in the vine."

第六題 三一神作生命 浸透三部分的人

Topic 6: The Triune God As Life To Saturate The Tripartite Man (S5-06)

帖前 5 : 23 且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。

西 1 : 13 祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

三一神是非受造、永遠的生命

第一圖的圓圈表徵永遠的生命。神聖的生命是三一神，這生命是自有、永遠、非受造、和無限的生命，無始無終。

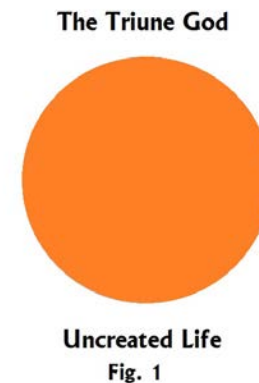


人是受造而墮落的生命

第二圖表明三一神創造了一個人。神創造人，因為神渴望藉著人彰顯祂自己。這人乃是首先的亞當，（林前十五 45 上，）就是受造、有限的生命，有始有終。這生命受造時，

THE TRIUNE GOD AS THE UNCREATED, ETERNAL LIFE

Figure 1 signifies the eternal life. The divine life is the Triune God, and this life is the self-existing, eternal, uncreated, and unlimited life, without beginning and without end.



MAN AS THE CREATED VESSEL FOR GOD

Figure 2 signifies that the Triune God created a man. God created man because God desires to express Himself through man. This man is the first Adam (1 Cor. 15:45a), who is the created, limited life with a beginning and an end. This life, as it was created,

是美好、純潔且無罪的。神所創造的人，作為盛裝神的器皿，有三部分—靈、魂、體。（帖前五 23。）靈是裏面的部分，盛裝並接觸是靈的神，而體是外面的外表，接觸物質的世界。在裏面的靈和外面的體之間，有魂作為媒介，就是人的個格。這三部分的人沒有罪。

無罪的亞當



(第二圖)

第三圖的每一部分都成了黑暗的；這是墮落的亞當。人受造是盛裝神的器皿，但在神進入人裏面以前，別的東西進來了。那就是神的仇敵撒但，人位化的罪。

墮落的亞當



(第三圖)

成為肉體、釘十字架、
並復活的神人成為我們的生命

was good, pure, and sinless. The man created by God as a vessel to contain God has three parts—a spirit, soul, and body (1 Thes. 5:23). The spirit is the inner content to contain and contact God, who is Spirit, while the body is the outward appearance to contact the physical world. Between the inward spirit and the outward body is the soul as a medium, which is the personality of man. With this tripartite man there was no sin.

The Sinless Adam

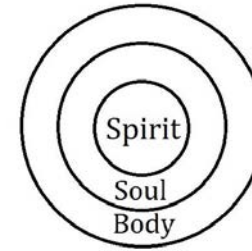


Fig. 2

Figure 3 Every part has become dark; this is the fallen Adam. Man was made as a vessel to contain God, but before God came into him, something else came in. That was Satan, the enemy of God, personified Sin.

The Fallen Adam



Fig. 3

**THE INCARNATED, CRUCIFIED,
AND RESURRECTED GOD-MAN BECOMING OUR LIFE**

首先的亞當是頭一個人，因著墮落而成爲敗壞的。第二個人是末後的亞當，就是基督。（林前十五 45 下。）基督是怎樣的人？基督是神人，是真人，卻是神成爲肉體。這神人釘在十字架上成爲擔罪者。

在基督釘十字架以後，祂復活了，而在復活裏，祂活到永永遠遠。在復活裏，祂憑著神聖的性情使祂整個屬人的性情變化形像；生命在祂裏面，這生命一點不差就是基督自己。約壹五章十一節說，『這見證就是神賜給我們永遠的生命，這生命也是在祂兒子裏面。』這兒子就是成爲肉體、釘十字架、並復活的神人，祂乃是我們的生命。（西三 4。）

藉著十字架的遷移

第四圖這裏有兩個範圍，一面是亞當的範圍，另一面是基督的範圍。在亞當的範圍裏沒有別的，只有罪與死，而在基督的範圍裏有永遠的生命。在這兩個範圍之間是十字架。人若在十字架的左邊，他就在罪與死的範圍裏；人若經過了十字架，他就在生命的範圍裏。

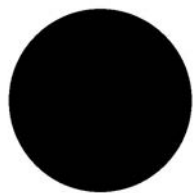
The first Adam was the first man, who became corrupted by the fall. The second man is the last Adam, who is Christ (1 Cor. 15:45b). What kind of man is Christ? Christ is a God-man, a real man, yet the incarnation of God. He was crucified on the cross, became the Sin-bearer.

After Christ's crucifixion, He was resurrected, and in resurrection He is living forever. In His resurrection He was transfigured in His entire Being with the divine nature. Life is in Him, and this life is none other than Christ Himself. First John 5:11 says, "God gave to us eternal life and this life is in His Son." This Son is the incarnated, crucified, and resurrected God-man, who is life to us. (Col. 3:4)

A TRANSFER THROUGH THE CROSS

Figure 4 Here are two spheres, the sphere of Adam on the one hand, and the sphere of Christ on the other hand. In the sphere of Adam, there is nothing but sin and death, while in the sphere of Christ there is the eternal life. Between these two spheres is the cross. If one is on the left side of the cross, he is in the sphere of sin and death; if one has passed through the cross, he is in the sphere of life.

罪與死的範圍



『脫離...』

歌羅西一章十三節上

以賽亞五十三章



(第四圖)

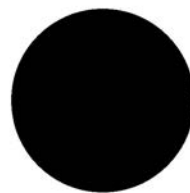
永遠生命的範圍



『遷入...』

歌羅西一章十三節下

Sphere of Sin
And Death



"Out of..."

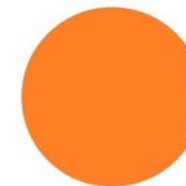
Col. 1:13A

Isa. 53



Figure 4

Sphere of Eternal
Life in Christ Jesus



"Into..."

Col. 1:13B

在我們人的靈裏得了重生

第五圖表明我們在我們人的靈裏得了重生。當我們接受主耶穌作我們救主的時候，祂作為那靈就進入我們靈裏，並將生命賜給我們。約壹五章十二節說，『人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。』讚美主，我們若有神的兒子，就有生命，因為神的兒子就是生命！然而，在重生的時候，我們只接受生命到很小的程度。我們只在我們這人有限的部分接受神聖的生命。



HAVING BEEN REGENERATED IN OUR HUMAN SPIRIT

We have now been regenerated in our human spirit (Figure 5). At the very time we received the Lord Jesus as our Savior, He came into our spirit as the Spirit and gave life to us. First John 5:12 says, "He who has the Son has the life; he who does not have the Son of God does not have the life." Praise the Lord! If we have the Son, we have the life, because the Son is life! However, at the time of regeneration, we received life only to a small degree. We received the divine life in only a limited part of our being.

Regeneration: hath
the Son hath Life!



Fig. 5

從黑暗被變化到榮耀裏

我們得重生以後，需要從黑暗被變化到榮耀裏。（第六圖。）為此，我們需要給神聖的生命通暢的路，在我們全人裏面擴展。神聖的生命越擴展，我們就越被變化，從榮耀到榮耀。（林後三 18。）



BEING TRANSFORMED FROM DARKNESS INTO GLORY

After we are regenerated, we need to be transformed from darkness into glory (Figure 6). For this, we need to give a free way for the divine life to spread throughout our entire being. The more the divine life spreads, the more we are transformed from glory to glory (2 Cor. 3:18).

Transformation:



From Glory to Glory

Fig. 6

有時候，我們藉著體驗在我們身體裏面神聖的生命，就勝過我們肉身的軟弱，如在羅馬八章十一節所說的。然後主回來時，我們的整個身體要改變形狀，從舊造變化成為新造，成為榮耀的身體，那時候我們就要像祂。（第七圖。）我們要與成為肉體、釘十字架、並復活的基督畢像畢肖。（約壹三1～2。）我們這人的每一部分—靈、魂、體—要被神聖的生命充滿、浸透、瀰漫，並與神聖的生命調和。這將是神眾子的顯明、顯示出來。（羅八19。）我們要在靈、魂、體裏全然、完全像主基督。這是何等奇妙！

『像祂...看見祂，
正如祂所是的』
約壹三2下



神的眾子顯出來
(第七圖)

願那靈給我們深刻的印象，叫我們知道我們在那裏，我們是甚麼，以及我們需要甚麼。（生命經歷的基本原則，二〇〇至二〇七頁。）

參讀：生命經歷的基本原則，第十七章；異象的高峯與基督身體的實際，第一至二篇。

Sometimes we overcome our physical weaknesses by realizing the divine life in our body, as mentioned in Romans 8:11. Then when the Lord comes back, our whole body will be transfigured, transformed from the old creation into the new creation to be a body of glory. At that time we will be like Him (Figure 7). We will be exactly the same as the incarnated, crucified, and resurrected Christ (1 John 3:1-2). Every part of our being—spirit, soul, and body—will be filled, saturated, permeated, and mingled with the divine life. This will be the manifestation, the revelation, of the sons of God (Rom. 8:19). We will be wholly, absolutely like the Lord Christ in spirit, soul, and body. This is wonderful!

**"Like Him ...See
Him Even As He is"**
1 John 3:2b



**Revelation of
the Sons of God**
Fig. 7

May the Spirit impress us so that we may know where we are, what we are, and what we need. (Basic Principles of the Experience of Life, ch. 17)

Further Reading: Basic Principles of the Experience of Life, ch. 17; The High Peak of the Vision and the Reality of the Body of Christ, msg. 1-2

8 8 8 8 8 8 重

A 大調

4/4

1 - 1 · 2 | 3 - - 5 | 4 6 7 2 | 1 - - 3 | 4 2 7 5 |
 一 何 大 神 蹟! 何 深 奧 祕! 神 竟 與
 1 - 2 1 | 7 - 6 - | 5 - - - | 5 - 7 1 | 1 - 7 5 | 1 -
 人 聯 調 爲 一! 神 成 爲 人, 人 成
 3 - | 2 - - 5 | 6 1 - 6 | 5 1 - 2 | 3 - 2 - | 1 - - - |
 爲 神, 天 使、 世 人 莫 測 經 綸;
 3 - 2 5 | 1 - 2 3 | 4 6 2 1 | 7 · 6 5 5 | 3 5 1 5 |
 出 自 神 的 心 愛 美 意, 達 到 神
 6 1 4 6 | 7 2 5 7 | 1 - - 1 | 3 - 3 - | 2 - - 2 | 4 -
 的 最 高 目 的。 出 自 神 的 心 愛
 4 - | 3 - - 3 | 6 - 6 - | 5 - 4 2 | 1 - 7 - | 1 - - - ||
 美 意, 達 到 神 的 最 高 目 的。

- 二 神成肉身, 來作神人, 爲要使我能成爲神,
 生命、性情與祂同類, 惟我無分祂的神位;
 祂的屬性變我美德, 祂的榮形在我顯活。
 祂的屬性變我美德, 祂的榮形在我顯活。
- 三 不再是我單獨活着, 乃是神我共同生活;
 並與眾聖神裏配搭, 建成三一宇宙之家,
 且成基督生機身體, 作祂顯身團體大器。
 且成基督生機身體, 作祂顯身團體大器。
- 四 最終聖城耶路撒冷, 異象、啓示集其大成。
 三一之神, 三部分人, 永世對耦是人又神;
 神性人性互爲居所, 神的榮耀在人顯赫。
 神性人性互爲居所, 神的榮耀在人顯赫。

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!
 God be - came man to make man God, Un - trace - a - ble e - con - o - my!
 From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From
 His good plea - sure, heart's de - sire, His high - est goal at - tained will be.

2. Flesh He became, the first God-man,
 His pleasure that I God may be:
 In life and nature I'm God's kind,
 Though Godhead's His exclusively.
 His attributes my virtues are;
 His glorious image shines through me.
 His attributes my virtues are;
 His glorious image shines through me.
3. No longer I alone that live,
 But God together lives with me.
 Built with the saints in the Triune God,
 His universal house we'll be,
 And His organic Body we
 For His expression corp'rately.
 And His organic Body we
 For His expression corp'rately.
4. Jerusalem, the ultimate,
 Of visions the totality;
 The Triune God, tripartite man—
 A loving pair eternally—
 As man yet God they coinhere,
 A mutual dwelling place to be;
 God's glory in humanity
 Shines forth in splendor radiantly!

第七題 召會

Topic 7: The Church (S5-07)

弗 3 : 9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，

弗 3 : 10 為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，

弗 3 : 11 這是照著祂在我們的主基督耶穌裏，所立的永遠定旨。

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

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

11 According to the eternal purpose which He made in Christ Jesus our Lord.

召出的會眾

『召會』一辭，希臘文是 **ekklesia**，由二個字所組成：**ek**，意出來，**kaleo**，意蒙召。這二個字放在一起，意思是蒙召出來的會眾，或蒙召者的會集。因此，按照這字原文的意思，召會乃是神從世界所呼召出來的會眾。古代一些城市的市長，有時會為了某個特定目的，將百姓召聚一起而成為會眾。希臘文用以指這種聚集的辭是 **ekklesia**，艾克利西亞。（參徒十九 41。）這裏我們要強調的點乃是：按照聖經的用法，艾克利西亞這個辭，是指召會乃是蒙召出來的會眾。召會乃是神為著祂的定旨，從世界呼召出來歸給祂的會眾。所以，艾克利西亞最好譯為召會，而非教會。弟兄會的教師堅持這點，而弟兄們的聚會就通稱為弟兄們的會集（**the Brethren assembly**）。我同意他們對這辭的用法。

神的家

有三處經節啓示出召會就是神的家：提前三章十五節，希伯來三章六節，和彼前四章十七節。提前三章十五節保羅說，『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』召會作為神的居所，乃是神的家，和祂的家人，祂的家庭。在舊約中，

THE CALLED OUT ASSEMBLY

The Greek word translated “church” in these verses is *ekklesia*, composed of two words: *ek*, out, and *kaleo*, called. Put together, these two words mean a called out congregation or an assembly of the called ones. Hence, according to the literal sense of the word, the church is the assembly of those called out of the world by God. In ancient times the mayor of a city would sometimes call the people together as a congregation, as an assembly, for a particular purpose. The Greek word used to denote such a gathering is *ekklesia* (cf. Acts 19:41). The point we would emphasize here is that the word *ekklesia*, according to biblical usage, refers to the church as a called out congregation. The church is a congregation called out of the world unto God for His purpose. It is much better to translate *ekklesia* not as church but as assembly. The Brethren teachers insisted on this, and the congregations among the Brethren were known as the Brethren assemblies. I agree with their use of the word assembly.

THE HOUSE OF GOD

Three verses which reveal that the church is the house of God are 1 Timothy 3:15; Hebrews 3:6; and 1 Peter 4:17. In 1 Timothy 3:15 Paul says, “If I delay, that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.” As God’s dwelling place, the church is both God’s house and His household, His family. In the Old Testament the temple and

殿和神的百姓是兩件分開的事，但是在新約的應驗裏，居所和家庭乃是一。按照神新約的經綸，神的家就是祂的家庭。另一處說到召會是神的家的經節是希伯來三章六節。這節說到『基督為兒子，治理神的家；我們…便是祂的家了』。

神的國

以弗所二章十九節說，『你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人。』『聖徒同國之民』這辭指明神的國。所有的信徒，無論是猶太人或外邦人，都是神國裏的國民。神的國是神施行祂權柄的範圍。一個人只要是信徒，他就是神國裏的國民。公民權包括了權利和義務，這兩件事總是並行的。我們享受國家的權利，也要擔負國家的義務。

基督的身體

一章二十二和二十三節啓示召會是基督的身體：『將萬有服在祂的腳下，並使祂向著召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』召會不是組織，乃是生機的身體，由所有重生、有神生命的信徒所構成，為著頭的彰顯。基督的身體乃是頭的豐滿，豐滿就是頭的彰顯。

基督的配偶

保羅在五章二十二至二十三節的勸勉中，陳明了召會是基督的配偶。這啓示召會實際上是基督的一部分，因為召會出自基督並要歸給基督，就如夏娃出自亞當並歸給亞當一樣。（創二 21～23。）召會是基督的配偶，含示愛中的滿足和安息。每位丈夫都需要滿足和安息，這二者是在愛裏纔找著的。

新人

以弗所二章十五節說，『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』四章二十四節說，『並且穿上了新人，這

God's people were two separate things, but in the fulfillment in the New Testament the dwelling place and the family are one. According to God's New Testament economy, God's house is His family. Another verse that speaks of the church as the house of God is Hebrews 3:6. This verse refers to "Christ, as a Son over His house, whose house we are."

THE KINGDOM OF GOD

Ephesians 2:19 says, "You are no longer strangers and sojourners, but you are fellow citizens of the saints and members of the household of God." The term "fellow citizens" indicates the kingdom of God. All the believers, both Jewish and Gentile, are citizens of God's kingdom, which is a sphere wherein God exercises His authority. As long as anyone is a believer, he is a citizen of the kingdom of God. This citizenship involves rights and responsibilities, two things that always go together. We enjoy the rights of the kingdom, and we bear the responsibilities of the kingdom.

THE BODY OF CHRIST

Ephesians 1:22 and 23 reveal that the church is the Body of Christ. "He subjected all things under His feet, and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all." The church is not an organization but an organic Body constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head. The Body is the fullness of the Head, and the fullness is the expression of the Head.

THE COUNTERPART OF CHRIST

In his exhortation in Ephesians 5:22-23, Paul presents the church as the counterpart of Christ. This reveals that the church is actually a part of Christ, for the church comes out of Christ and is unto Christ, just as Eve came out of Adam and was unto Adam (Gen. 2:21-23). The church as the counterpart of Christ implies satisfaction and rest in love. Every husband needs satisfaction and rest, which are found in love.

THE NEW MAN

Ephesians 2:15 says, "Having abolished in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, making peace." Ephesians 4:24 says, "And have put on the new man, which according to God

新人是照著神，在那實際的義和聖中所創造的。』此外，歌羅西三章十節說，『並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識。』

召會是蒙召之人的聚集，這是召會初步的一面。我們由此向前說到召會是神的家和神的國。這比初步的一面高，但比不上召會是基督的身體這一面。然而，新人比基督的身體還要高。因此，召會不只是信徒的聚集、屬天國民的國度、神兒女的家庭，甚至也不只是基督的身體。召會更高的一面乃是新人，以完成神永遠的定旨。

召會是基督的身體重在生命，而召會是新人重在人位。召會是基督的身體，需要基督作生命；召會是新人，需要基督作人位。沒有生命的身體就不是身體，乃是屍體。然而，身體要有甚麼行動，不是由生命決定，而是由人位決定。所以，在新人裏我們需要以基督作人位。新人作為一個團體人該過一種生活，如同耶穌在地上所過的，就是實際的生活，彰顯神並叫人認識神是實際。

金燈臺

在聖經裏有一個重要的象徵，就是燈臺。啓示錄一章十二節說，『我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺。』二十節下解釋說，『七燈臺就是七個召會。』所以，召會是由金燈臺所象徵的。

關於金燈臺的啓示可見於出埃及記、撒迦利亞書和啓示錄。在出埃及記，燈臺表徵基督是三一神的具體化身。在撒迦利亞書，燈臺表徵以色列國是神的見證。在啓示錄，燈臺表徵召會是神活的具體表現，為耶穌作見證。因此，燈臺是基督、以色列國、以及召會的象徵。此外，燈臺也象徵三一神的具體表現。就著象徵基督、以色列人、和召會而言，金燈臺描繪出三一神的具體表現。（新約總論第七冊，一九八至一九九、二一〇、二二〇、二三一、二六四至二六五、二九四至二九五、三二四頁。）

參讀：新約總論，第二〇七至二二〇篇；以弗所書生命讀經，第七十四篇。

was created in righteousness and holiness of the truth.” Furthermore, Colossians 3:10 says, “And having put on the new man, which is being renewed unto full knowledge according to the image of Him who created him.”

The church is the gathering of the called ones, this is the initial aspect of the church. From this aspect we need to go on to the aspects of the house of God and the kingdom of God. These are higher than the initial aspect but not as high as the aspect of the church as the Body of Christ. Yet the new man is still higher than the Body of Christ. Thus, the church is not just an assembly of believers, a kingdom of heavenly citizens, a household of God’s children, nor even a Body for Christ. In an even higher aspect, the church is the new man to accomplish God’s eternal purpose.

The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the new man is on the person. As the Body of Christ, the church needs Christ as its life. As the new man, the church needs Christ as its person. The body without life is not a body but a corpse. However, when the body makes a move, it is decided not by life but by the person. Hence, in the new man we need to take Christ as our person. The new man as a corporate person should live a life as Jesus lived on earth, that is, a life of truth, expressing God and causing God to be realized as reality by man.

THE GOLDEN LAMPSTANDS

One of the crucial symbols in the Bible is that of the lampstands. Revelation 1:12 says, “I turned to see the voice that spoke with me; and having turned I saw seven golden lampstands.” Revelation 1:20b explains that “the seven lampstands are seven churches.” The church, therefore, is signified by a golden lampstand.

The revelation concerning the golden lampstand is found in Exodus, Zechariah, and Revelation. In Exodus the lampstand signifies Christ as the embodiment of the Triune God. In Zechariah the lampstand signifies the nation of Israel as God’s testimony. In Revelation the lampstands signify the church as God’s living embodiment for the testimony of Jesus. Hence, the lampstand is a symbol of Christ, the nation of Israel, and the church. Furthermore, the lampstand signifies the embodiment of the Triune God. With Christ, with Israel, and with the church the golden lampstand is a portrayal of the embodiment of the Triune God. (The Conclusion of the New Testament, pp. 2215-2216, 2227,2235, 2245, 2275-2276, 2301-2302 2327-2328)

Further Reading: The Conclusion of the New Testament, msgs. 207-220; Life-study of Ephesians, ch. 74.

降 E 大調

7 6 7 6 雙 (英 824)

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -
 一 召 會 是 主 的 身 體, 也 是 神 的 居 所;
 4 | 5 1 1 7 | 7 - 6 5 | 4 5 3 1 | 2 - -
 是 眾 聖 徒 的 結 集, 也 是 神 人 調 和;
 2 | 3 4 5 6 | 6 - 5 1 | 1 . 7 6 3 | 4 - -
 創 世 以 前 神 所 選, 十 架 主 死 所 贖;
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||
 性 質、地 位 全 屬 天, 地 上 任 何 不 屬。

- 二 她是新造的新人, 基督復活所生;
 聖靈裏面受了浸, 藉道之洗成聖。
 基督是她的生命, 又是她的元首;
 她與基督同性情, 高升遠超萬有。
- 三 她的根基已立定, 乃是耶穌基督;
 能與基督同神聖, 纔是她的事物。
 凡屬她者都需要 經過十架妙死,
 在復活裏被建造, 全是金、銀、寶石。
- 四 她的元素全是一: 一神、一主、一靈、
 一身、一信並一洗, 一望, 神所命定。
 三一之神在裏面, 眾人成爲一身,
 藉信聯結, 因洗斷, 憑望等候主臨。
- 五 她的所有眾肢體, 出自各方、各民,
 全都結合成爲一, 不分任何身分;
 沒有猶太或外邦, 沒有自主、爲奴,
 沒有卑下或高尚, 只有新人“基督。”
- 六 宇宙之中獨一個, 分在各地出現;
 一地一會爲原則, 地方立場爲限。
 地方行政雖獨立, 各向元首負責,
 宇宙交通卻一體, 無何離異間隔。
- 七 她在各地的出現, 都是撒冷雛形;
 爲作基督的豐滿, 先有聖城情景:
 基督是燈, 神是光, 她是燈臺照明,
 顯出榮耀的形像, 直到撒冷完成。

The Church is Christ's own Body

The Church — Her General Definition

824

1. The Church is Christ's own Bo - dy, The Fath - er's dwell - ing -
 place, The gath - ering of the called ones, God blend - ed with man's
 race; E - lect be - fore cre - a - tion, Re - deemed by Cal - v'ry's
 death, Her cha - rac - ter and stand - ing Of heav - en, not of earth.

2. New man of new creation,
 Born through her risen Lord,
 Baptized in God the Spirit,
 Made holy by His Word;
 Christ is her life and content,
 Himself her glorious Head;
 She has ascended with Him
 O'er all her foes to tread.
3. Christ is her one foundation,
 None other man may lay;
 All that she has, as Christ, is
 Divine in every way;
 Her members through the Spirit
 Their death on Calv'ry own;
 They're built in resurrection—
 Gold, silver, precious stone.
4. One God, one Lord, one Spirit—
 Her elements all one—
 One faith, one hope, one baptism,
 One Body in the Son;
 The triune God is in her,
 One Body members own,
 By faith they are united,
 In hope of glory shown.
5. From every tribe and nation
 Do all the members come,
 Regardless of their classes
 United to be one.
 No high there is, nor lowly,
 No Jew, nor Gentile clan,
 No free, nor slave, nor master,
 But Christ, the “one new man.”
6. One Body universal,
 One in each place expressed;
 Locality of dwelling
 Her only ground possessed;
 Administration local,
 Each ans'ring to the Lord;
 Communion universal,
 Upheld in one accord.
7. Her local gatherings model
 The New Jerusalem;
 Its aspects and its details
 Must show in all of them.
 Christ is the Lamp that shineth,
 With God within, the Light;
 They are the lampstands bearing
 His glorious Image bright.

第八題 諸天之國的 三方面

Topic 8: The Three Aspects Of The Kingdom Of The Heavens (S5-08)

太 5:3 靈裏貧窮的人有福了，因為諸天的國是他們的。

Matt. 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

馬太五至七章啓示其實際

馬太五至七章啓示諸天之國的實際。主耶穌在這幾章所說的話，乃是啓示諸天之國屬靈的生活與屬天的原則。

ITS REALITY AS REVEALED IN MATTHEW 5-7

Matthew 5-7 reveals the reality of the kingdom of the heavens. The word spoken by the Lord Jesus in these chapters is the revelation of the spiritual living and heavenly principles of the kingdom of the heavens.

馬太十三章二十四至四十三節 啓示其外表

稗子的比喻（十三 24 ~ 30, 36 ~ 43）啓示國度的建立及其假冒的成分。二十四至二十五節說，『諸天的國好比人撒好種在他的田裏；及至人們睡覺的時候，他的仇敵來了，將稗子撒在麥子中間，就走了。』那撒好種的就是人子。（37。）田地就是世界，好種就是國度之子，稗子就是惡者之子。（38。）稗子和麥子一齊長在田裏，也就是假信徒和真信徒都活在世界裏。諸天的國是由國度之子，麥子，建立起來的，但惡者之子，稗子，長起來改變了情形。於是，諸天的國及其外表之間就產生了差異。國度之子構成了國度；惡者之子形成了國度的外表，就是今天所謂的基督教國。

ITS APPEARANCE AS REVEALED IN MATTHEW 13:24-43

The parable of the tares (13:24-30, 36-43) reveals the establishment of the kingdom and its false constituents. Verses 24 and 25 say, "The kingdom of the heavens was likened to a man sowing good seed in his field. But while the men slept, his enemy came and sowed tares amidst the wheat and went away." The one who sows the good seed is the Son of Man (v. 37), the field is the world, the good seed are the sons of the kingdom, and the tares are the sons of the evil one (v. 38). Both the tares and the wheat grow in the field; that is, the false believers and the true ones live in the world. The kingdom of the heavens was established with the sons of the kingdom, the wheat, but the sons of the evil one, the tares, grew up to alter the situation. Hence, a difference has arisen between the kingdom of the heavens and its outward appearance. Whereas the sons of the kingdom constitute the kingdom, the sons of the evil one have formed the outward appearance of the kingdom, which today is called Christendom.

馬太二十四章四十四節至二十五章三十節 啓示其實現

ITS MANIFESTATION AS REVEALED IN MATTHEW 24:44-25:30

主耶穌回來時，諸天之國的實現就要得著實化。這是在二十四章四十四節至二十五章三十節所啓示的。惟有今天在諸天之國實際裏的得勝者，將來纔會有分於諸天之國的實現。諸天之國的實現將是給得勝者的賞賜、獎賞。（新約總論第八冊，三〇、三三、三五頁。）

參讀：新約總論，第二四三篇；新約聖經恢復本，二八至二九頁—諸天之國與神的國分別圖。

When the Lord Jesus comes back, the manifestation of the kingdom of the heavens will be realized. This is revealed in Matthew 24:44-25:30. Only the overcomers who are in the reality of the kingdom of the heavens today will have a share in the manifestation of the kingdom of the heavens in the future. The manifestation of the kingdom of the heavens will be a reward, a prize, given to the overcomers. (The Conclusion of the New Testament, msg. 243)

Further Reading: The Conclusion of the New Testament, Msg. 243; The New Testament Recovery Version, Matthew 5—Chart—“The Difference between the Kingdom of the Heavens and the Kingdom of God”.

G 大調

(馬太十三章) 8 8 8 8 (英 945)

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5 | 3 - 3 | 3 2 6̣ | 7̣ 1 2 | 1 - 1 | 4 - 3 |

一 神 子 來 作 生 命 種 子, 將 祂 自

C A7 D A7 D G C E7

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

己 種 人 心 裏, 如 此 從 祂 長

Am A7 D G C D7 G

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

出 國 度, 完 成 神 的 永 遠 旨 意。

- 二 祂是惟一生命麥種，從祂生出許多子粒，
配作諸天國度之子，帶進神的掌權治理。
- 三 但是撒但，神的仇敵，卻將稗子撒在麥裏，
為要擾亂國度之子，造出可怕敗壞事迹。
- 四 藉着他這奸狡工作，稗子、麥子混雜一起，
國度外表變為反常，龐大驚人，醜形離奇。
- 五 諸天國度該像芥菜，青嫩、微小，可供人食，
但卻變成一棵大“樹”，不倫不類、龐大組織。
- 六 不再能作神、人食物，反成“飛鳥”棲身之所；
惡人、惡事以及惡靈，都能在此得到寄託。
- 七 牠這外表給人看見，一個屬世偉大宗教；
容納外邦邪惡事物，猶如細麵攪上麵酵。
- 八 既成這種屬世組織，外表遂即改變形狀；
藉其所容邪惡事物，裏面充滿敗壞、淫蕩。
- 九 但神尋找隱藏珍物，“珍珠”和那“藏地寶貝”；
主要將我全然變化，如同珠寶一樣寶貴。
- 十 隱自龐大基督教國，隱自國度屬世外表；
卻有國度豐滿實際，具有基督和神相貌。
- 十一 求主使我脫離“稗子”，救我脫離宗教大“樹”；
從我除去所有麵酵，使我像你純潔不俗。
- 十二 求藉生命變化我魂，使我變成寶貴材料，
帶着你的國度實際，適合於你靈宮建造。

The Son of God has come to sow The Kingdom — Its Outward Appearance

945

1. The Son of God has come to sow Him - self, the seed of life, in
man, That thru Him - self God's King - dom grow And thus ful - fill th'e - ter - nal plan.

2. He was the only grain of wheat
Whence many grains have been produced
To be the Kingdom's children meet,
Thru whom God's reign is introduced.
3. But Satan, enemy of God,
Sowed many tares among the wheat,
The Kingdom's children to confuse,
And awful damage to create.
4. 'Tis by this subtle work of his,
The mixing of the tares with wheat,
The Kingdom in appearance is
Abnormal and grotesquely great.
5. The Kingdom should as mustard be,
A little herb, yet good for food,
But it has changed into a "tree,"
A system of great magnitude.
6. Instead of being good for food,
A lodge of "birds" it has become:
'Tis now a place where evil men
And evil spirits make their home.
7. A great religion of the world
Its outward form to us reveals.
Including pagan, evil things,
As leaven mingled with the meal.
8. A system of the world as such,
It thus has changed in outward form;
By evil things which it imbibes,
Corruption inwardly doth swarm.
9. But something hidden God doth seek,
As "pearl" and "treasure in the field";
As such the Lord would us transform
That pearl and treasure be revealed.
10. 'Tis hidden from vast Christendom
And from the Kingdom's great facade,
Yet in its full reality
'Tis transformed like to Christ and God.
11. Lord, separate us from the "tares,"
And save us from the monstrous "tree";
From all the "leaven" purge us now
That we may purely be of Thee.
12. May Thou in life transform our souls
That we as precious stones may be,
Meet for Thy house to build and in
Thy Kingdom's full reality.

第九題 基督的第二次來

Topic 9: The Coming Again Of Christ (S5-09)

太 24：21 因為那時必有大災難，這樣的災難，就是從世界的起頭直到如今，都未曾發生過，將來也絕不會發生。

Matt. 24:21 For at that time there will be great tribulation, such as has not occurred from the beginning of the world until now, nor shall by any means ever occur.

神所截定的七十個七

今天我們所處的時代是恩典時代，這個時代開始於基督的第一次來，結束於基督的第二次來。當基督再來時，祂要結束這個世代，帶進國度時代。這個世代的結束、終結，至少有七年之久。所以要瞭解基督的再來，我們就必須對這世代末了的七年有清楚的領悟。這七年記載在但以理九章二十四至二十七節。

聖經清楚啓示，這末七的來到，是開始於敵基督與以色列人立七年的盟約；一七之半，敵基督要毀約，止息以色列人向神的祭祀與供獻，並逼迫敬畏神的人。（但九 27，啓十二 14～17。）他要在聖殿中立起可憎的偶像代替神，（太二四 15，）他要大行毀壞，造成荒涼，直到基督來到地上除滅他，並廢掉他。（帖後二 8，啓十九 19～20。）

關於基督第二次來的兆頭

敵基督的出現

在馬太二十四章十五節主說，『你們看見那藉著申言者但以理所說，行毀壞的可憎之物站在聖地，（讀這經的人需要會意。）』在這世代末了的三年半，就是末七的後半；敵基督的像，要當作偶像立在神的殿裏。

SEVENTY WEEKS BEING APPORTIONED OUT BY GOD

The age we are in today is the age of grace. This age began with Christ's first coming, and it will end with Christ's second coming. When Christ comes back, He will conclude this age and bring in the kingdom age. The conclusion, the consummation, of this age will be at least seven years long. Therefore, if we want to understand Christ's coming back, we must have a clear understanding concerning the last seven years of the present age. These seven years are recorded in Daniel 9:24-27.

The Bible clearly reveals that at the beginning of the last week, Antichrist will make a firm covenant with Israel for seven years; in the middle of the seven years he will break the covenant, terminate Israel's sacrifices and oblations to God, and persecute those who fear God (Dan. 9:27; Rev. 12:14-17). He will set up the idol of abomination in the temple to replace God, and he will carry out a great destruction to cause desolation (Matt. 24:15) until Christ comes to the earth to slay Antichrist and bring him to nothing (2 Thes. 2:8; Rev. 19:19-20).

THE SIGNS CONCERNING CHRIST'S SECOND COMING

The Appearing of Antichrist

In Matthew 24:15 the Lord said: "When therefore you see the abomination of desolation, spoken of through Daniel the prophet, standing in the holy place (let him who reads understand)." This will definitely be fulfilled in the last three and a half years of the present age, the time of the great tribulation, the second half of the last week. At that time Antichrist's image will be set up as an idol in the temple of God.

啓示錄十三章一節指出，那表徵敵基督的獸出自於地中海；這獸有七頭十角，十七章八至十一節說出了牠的來歷。獸的七頭是羅馬帝國的七位該撒。根據歷史的記載，羅馬帝國共有十二位該撒，但只有六位名列於啓示錄，因為這六位都是『傾倒』（10）的，也就是不得善終，不是自殺就是被殺篡位。至於敵基督就是第七位該撒，他要從地中海周圍一個外邦國家出來，得著十王的擁護，統合成一個大帝國，就是復興的羅馬帝國。

以色列的復興

在馬太二十一章十九節，主耶穌在末次進耶路撒冷的路上，由於在無花果樹上找不到果子，就咒詛牠。無花果樹是以色列國的象徵，（耶二四2，5，8，）牠由於頑梗悖逆，沒有可以滿足神的果子，就被神所棄絕。到了主後七十年，羅馬太子提多帶著大軍毀壞耶路撒冷和聖殿，正如主所豫言的：『絕沒有一塊石頭留在石頭上，不被拆毀的。』（太二四2。）從此，以色列人就散到萬國之中，不僅亡國，連地土也失去了，按人來看，真是復國無望。但聖經豫言說，這被咒詛而枯乾的無花果樹有一天要發嫩長葉。（32。）這事已經得著應驗。

聖殿的重建

說到聖殿的重建，我們需要先看末七的兩半。在末七的前三年半，敵基督要支持以色列人，准許他們自由敬拜神；後三年半，敵基督要使祭祀與供獻止息，（但九27，）代以他自己的像。馬太二十四章十五節所說，敵基督站的『聖地』是指聖殿內的聖所；（詩六八35，結七24，二一2；）『可憎之物』是指敵基督的像。換句話說，這像要留在聖殿三年半。因此聖殿必先重建，以色列人纔能向神敬拜並獻祭，敵基督也纔能立起他的像。

Revelation 13:1 points out that a beast, which signifies Antichrist, will come up out of the Mediterranean Sea. This beast has seven heads and ten horns. Revelation 17:8-11 tells us the origin of this beast. The seven heads of the beast are seven Caesars of the Roman Empire. According to historical records, the Roman Empire had a total of twelve Caesars, but only six of them were referred to in Revelation, because all these six were “fallen” (v. 10); that is, they all died unnaturally—they either committed suicide or were murdered, their throne being usurped. Antichrist, the seventh Caesar, will come from one of the Gentile nations around the Mediterranean Sea. He will have the support of ten kings, and they will unite to form a great empire, which will be the revived Roman Empire.

THE RESTORATION OF ISRAEL

In Matthew 21:19, during His last visit to Jerusalem, the Lord Jesus cursed a fig tree because He could not find any fruit on it. The fig tree is a symbol of the nation of Israel (Jer. 24:2, 5, 8). Because Israel was stubborn and rebellious and had no fruit that could satisfy God, she was rejected by God. In A.D. 70, Titus, the Roman prince, brought with him a great army to destroy Jerusalem and the temple, as prophesied by the Lord when He said, “A stone shall by no means be left upon a stone which shall not be thrown down” (Matt. 24:2). From that time, the children of Israel were scattered among the nations. Not only did their nation fall, but even their homeland was lost. Humanly speaking, there was truly no hope for the nation of Israel to be reformed. However, the Bible contains a prophecy saying that one day the cursed and dried up fig tree would become tender and put forth leaves (32). This has been fulfilled.

THE REBUILDING OF THE TEMPLE

Concerning the rebuilding of the temple, first we need to see the two halves of the last week. In the first three and a half years, Antichrist will support the children of Israel, permitting them to freely worship God; in the latter three and a half years, Antichrist will cause the sacrifice and the oblation to cease (Dan. 9:27) and replace them with an idol of himself. In Matthew 24:15, the holy place in which Antichrist's image will stand refers to the sanctuary within the temple (Psa. 68:35; Ezek. 7:24; 21:2) and the abomination refers to the image of Antichrist as an idol. In other words, the idol will remain in the temple for three and a half years. Therefore, first the temple will have to be rebuilt; then the children of Israel will be able to worship God and offer sacrifices to Him, and Antichrist will be able to set up his image.

從主後七十年提多拆毀聖殿之後，聖殿就一直沒有再重建。以色列已經收復耶路撒冷，正積極為重建聖殿作準備。凡建殿所需的材料並祭祀所用的一切器物，都已照著舊約的記載豫備妥當，只等適當的時機來到，聖殿就要重建完成。

大災難

末七的後半，就是今世未了的三年半，乃是大災難時期。這樣的災難，就是從世界的起頭直到如今，都未曾發生過，將來也絕不會發生。（太二四 21。）這時期開始於七印的第六印，超自然的災難，（啓六 12 ~ 17，）結束於七碗的第七碗，（十六 1 ~ 21，）這就是『那將要臨到普天下，試煉一切住在地上之人試煉的時候』（三 10。）這大災難要來自三方面：神、敵基督、以及撒但，臨到全地上一切居住的人。（路二一 35。）

聖徒被提

在大災難之前，得勝者要先被提，留下尚未成熟的大體信徒，在地上經過大災難。馬太二十四章四十至四十一節說，『那時，兩個人在田裏，取去一個，撇下一個。兩個女人在磨坊推磨，取去一個，撇下一個。』這指明當世人沉迷於物質的事物，對要來的審判毫無感覺之時，有些清明、儆醒的信徒要被取去。對沉迷、麻木的人，這該是基督來臨的一個兆頭。所以，我們要小心，恐怕因酗酒、沉醉並今生的思慮，累住我們的心，（路二一 34，）而無法被提，如同羅得的妻子一樣。（神命定之路最新的陳明與基督來臨的兆頭，四七、四九至五五頁。）

參讀：神命定之路最新的陳明與基督來臨的兆頭，第六篇；生命課程，第三十五至三十六課；啓示錄生命讀經，第二十九至三十篇。

Since A.D. 70, when Titus destroyed the temple, the temple has never been rebuilt. Israel has regained Jerusalem and is actively making preparations for the rebuilding of the temple. All the materials that will be needed for the rebuilding of the temple and all the utensils needed for the sacrifices have been prepared according to what is recorded in the Bible. Now they are waiting for the suitable time to come, and the rebuilding of the temple will be completed.

THE GREAT TRIBULATION

The second half of the last week, the last three and a half years of this age, is the period of the great tribulation, such as has not occurred from the beginning of the world until now, nor ever shall be (Matt. 24:21). This period will begin with the supernatural calamities in the sixth seal of the seven seals (Rev. 6:12-17) and will end at the seventh bowl of the seven bowls (Rev. 16:1-21). It will be “the hour of trial which is about to come on the whole inhabited earth, to try them who dwell on the earth” (Rev. 3:10). This great tribulation will come from three directions—from God, from Antichrist, and from Satan—upon all those dwelling on the face of all the earth (Luke 21:35).

THE RAPTURE OF THE SAINTS

Before the great tribulation, the overcomers will be raptured, leaving the majority of the believers, those who are not yet mature, on the earth to pass through the great tribulation. Matthew 24:40-41 says, “Then shall two men be in the field; one is taken, and one is left. Two women shall be grinding at the mill; one is taken, and one is left.” This indicates that while the worldly people are befuddled by material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. To the befuddled and senseless people, this should be a sign of Christ’s coming. Therefore, we should take heed to ourselves, lest at some time our hearts be weighed down with debauchery and drunkenness and the anxieties of life (Luke 21:34), and we miss the rapture and become like Lot’s wife. (The Up-to-Date Presentation of the God-Ordained Way and the Prophecies Concerning Christ’s Coming, pp. 54-59)

Further Reading: The Up-to-Date Presentation of the God-Ordained Way and the Prophecies Concerning Christ’s Coming, ch. 6; Life Lessons, lsns. 35-36; Life-study of Revelation, chs. 29-30.

8 6 8 6 雙 (英 960)

降 B 大調

6/8

5 | 3 7 2 1 6 | 5 6 5 5 | 6 7 1 1 2 3 | 2 · 2

一 我 王 必 定 快 要 再 臨, 天 空 都 滿 了 祂!

5 | 3 7 2 1 6 | 5 6 5 5 | 6 6 7 6 5 | 1 · 1

待 贖 宇 宙 快 得 復 興, 主 要 完 成 救 法!

3 | 3 3 3 #4 #5 | 6 7 1 3 | 2 1 7 6 7 6 | 5 · 5

我 已 聽 見 祂 的 腳 聲, 在 那 彩 雲 中 間;

F7 B^b E^b B^b E^b F7 B^b

5 | 3 7 2 1 6 | 5 6 5 5 | 6 6 7 6 5 | 1 · 1 ||

我 已 看 見 祂 的 榮 身, 隱 約 顯 露 在 天。

- 二 我今仰望我主“同在,”不敢懈怠一點; 羊和牧者同樣輕重, 身和頭同境遇;
我今等候我主再來, 使我得着所天。 誰也不能從你手中, 奪去你的兒女。
- 三 我眼專看我的救主, 我心已經在天, 除了這件美事以外, 我心別無所愛。 六 千人的手不能阻我, 萬人的眼也不;
我口不說別的題目, 只說與主相見。 路上荊棘, 不過助我 忠勇進前得福。
主的再臨已經緊近, 主來原是爲我; 我心!我靈!今當復興, 讓這世界過去;
主的應許永遠堅定, 從來沒有空說。 七 醫治的日!人的盼望! 我真愛你光線;
公義的主!榮耀的王! 我今伏你面前;
求你自己快登寶座! 求你臉面快顯!
求你伸手建立天國, 向萬民賜恩典!
- 四 我的救主, 你的聖言 無可惑, 無可減; 我今忠誠不顧臉面, 因你聖言自勉。
願你榮耀早日顯現, 仇敵敗, 陰府陷;
願你應許早日應驗, 接我們到那邊。
- 五 你的膀臂是逃避所, 耶穌救主我神! 所以真理本當得勝爲王! 自由本當爲后!
你像天父一樣保妥 一切靠你的人; 好使真理求你快來! 帶着天光而來!
好使仇敵遇見失敗, 眾子投入你懷。

My King will soon come back again

Hope of Glory — Longing and Praying

960

1. My King will soon come back a - gain, The sky be filled with
Him; The u - ni - verse to be re-deemed Will see His light there -
in. The Lord will soon ful - fill His plan, His foot - steps now I
hear; His glo - rious frame I faint - ly see Be - gin - ning to ap - pear.

2. I'm longing for His presence blest
And dare not slothful be
While waiting for my Lord's return,
His own dear self to see.
My only hope—that He may come
And change my faith to sight;
There is no other joy on earth
Which gives my heart delight.
3. My heart is always with Himself,
My eyes are heavenward,
My lips would utter nothing else
Than meeting with my Lord.
The coming of the Lord draws nigh,
His coming is for me;
His promise ever standeth firm
And soon fulfilled I'll see.
4. My Savior, all Thy holy words
Can never doubted be;
With them encouraged day by day,
I'm faithful unto Thee.
Oh, may Thy glory soon appear,
The foe be overthrown;
Thy promises be realized,
And we brought to Thy throne.
5. Thy saving arm a refuge is,
My Savior God, to me;
Thou as the Father keepeth them
Who put their trust in Thee.
- The sheep and shepherd are of one,
The head and body same;
None e'er can pluck from out Thy hand
The child who trusts Thy Name.
6. A thousand hands won't hinder me,
Nor will ten thousand eyes;
The thorns upon the road but help
Me onward to the prize.
Arise, my spirit and my heart,
And let the world go by;
The Lord of life will take me soon
To be with Him on high.
7. Thou healing sun! Thou hope of man!
I really love Thy ray.
Oh, righteous Lord! oh, glorious King!
I bow to Thee and pray:
Oh, may Thou soon ascend Thy throne
And quickly show Thy face;
Thy heav'nly kingdom may Thou found
And grant all men Thy grace.
8. The truth should triumph and be king,
And freedom should be queen;
But falsehood, which has rampant run,
Head of the world be seen.
We ask Thee, Truth, to quickly come
And bring Thy light from heav'n;
The foe be crushed and all Thy sons
Into Thy bosom giv'n.

第十題 新耶路撒冷

Topic 10: The New Jerusalem (S5-10)

啓 21 : 2 我又看見聖城新耶路撒冷由神那裏從天而降，
豫備好了，就如新婦妝飾整齊，等候丈夫。

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven
from God, prepared as a bride adorned for her husband.

聖經中全部神聖啓示的 終極完成

新耶路撒冷乃是聖經中全部神聖啓示的終極完成。聖經六十六卷書的結論包含在啓示錄論到新耶路撒冷的末了兩章中。新耶路撒冷乃是六十六卷書終極的結果。聖經六十六卷書中所包含許許多多的事物，將來只完成於一個項目—新耶路撒冷。聖經中一切積極的事物只有一個結果—新耶路撒冷。（神新約的經綸，三四六頁。）

不是一座物質的城

啓示錄是用表號的方式寫的。你若說末了一個表號—新耶路撒冷—是物質、真正的城，那麼這卷書的第一個表號—燈臺—又如何？一章的七星是真正的星麼？羔羊如何？你相信作神羔羊的基督，是有四條腿、一條小尾巴的真羊羔麼？猶大支派的獅子是像動物園中的真獅子麼？這樣解釋啓示錄的這些表號是不合邏輯的。新耶路撒冷是一個表號，不是真正、實際、物質的城；大巴比倫也是假召會的表號。大巴比倫和新耶路撒冷乃是啓示錄末了的兩個表號。一座城是假召會的表號，另一座城—聖城，表徵純正召會的終極總結。大巴比倫稱為大妓女，新耶路撒冷稱為羔羊的妻。既然啓示錄是一卷用表號寫的書，新耶路撒冷就不能例外；牠必定是個表號。（長老訓練第二冊，六一至六二頁。）

THE ULTIMATE CONSUMMATION OF THE ENTIRE DIVINE REVELATION IN THE HOLY SCRIPTURES

The New Jerusalem is the ultimate consummation of the entire divine revelation in the Holy Scriptures. The conclusion of the sixty-six books of the Bible is contained in its last two chapters which are on the New Jerusalem. The New Jerusalem is the ultimate “coming out” of the sixty-six books. The sixty-six books of the Bible cover many, many things which will consummate in one item—the New Jerusalem. Every positive thing in the Bible will have one outcome—the New Jerusalem. (God’s New Testament Economy, pp. 284-285)

NOT A PHYSICAL CITY

We have seen that the book of Revelation was written in the way of signs. If you say that the last sign, the New Jerusalem, is a physical, real city, then what about the lampstands as the first sign in this book? Are the seven stars in chapter one real stars? And what about the Lamb? Do you believe Christ as the Lamb of God is an actual lamb with four legs and a little tail? Is the lion of the tribe of Judah a real lion like one at the zoo? It is not logical to interpret these signs in the book of Revelation in this way. The New Jerusalem is a sign. It is not a genuine, real, physical city. The great Babylon is also a sign of the false church. The great Babylon and the New Jerusalem are two signs at the end of the book of Revelation. One city is a sign of the false church and the other city, the holy city, signifies the ultimate consummation of the pure church. The great Babylon is called the great prostitute. The New Jerusalem is called the wife of the Lamb. Since Revelation is a book written with signs, the New Jerusalem could not be an exception; it must be a sign. (Elders’ Training, Book 2: The Vision of the Lord’s Recovery, pp. 58-59)

乃是一個生機的構成

新耶路撒冷是所有舊約及新約時代得重生之聖徒的一個組合，他們憑著神建造在一起，作神永遠的建築；新耶路撒冷也是所有蒙救贖、重生、變化、並得榮之三部分人，與經過過程、終極完成之三一神的調和。在成為肉體、釘死和復活裏，三一神已經經過過程並終極完成，與人，就是祂所揀選的人成為一。歷經神各時代裏許多的世代，三部分的人已經蒙救贖、重生、變化並得榮，要與在已過的永遠裏揀選他們作祂配偶、住處、並彰顯的三一神，在將來的永遠裏成為一。

除此以外，新耶路撒冷將是經過過程、終極完成之三一神的終極顯出，使祂在永世裏，在得重生、變化、並得榮的人性裏得著彰顯。（新約總論第八冊，一六六頁。）

參讀：神新約的經綸，第二十六章；長老訓練第二冊，第五至十三章；新約總論，第二五四至二六四篇；新耶路撒冷的解釋應用於尋求的信徒，第一章。

BUT AN ORGANIC CONSTITUTION

The New Jerusalem, as a composition of all the regenerated saints of both the Old Testament and the New Testament dispensations built together with God as God's eternal building, will also be the mingling of all the redeemed, regenerated, transformed, and glorified tripartite men with the processed, consummated Triune God. In the incarnation, crucifixion, and resurrection, the Triune God has been processed and consummated to be one with men, His chosen people. And through the generations in God's dispensations, the tripartite men have been redeemed, regenerated, transformed, and glorified to be one with the Triune God, who has chosen them in eternity past to be His counterpart, dwelling place, and expression in eternity future.

In addition to all these, the New Jerusalem will be the ultimate manifestation of the processed and consummated Triune God for His expression in the regenerated, transformed, and glorified humanity in eternity. (The Conclusion of the New Testament, pp. 2694-2695).

Further Reading: God's New Testament Economy, ch. 26; Elders' Training, Book 2, chs. 5-13; The Conclusion of the New Testament, msgs. 254-264; The Application of the Interpretation of the New Jerusalem to the Seeking Believers, ch. 1.

終極的顯出—新耶路撒冷

7 6 7 6 副 (英 978)

降 E 大調

3/4

1 2 | 3 · 3 4 2 | 5 - 1 2 | 3 · 1 2 | 1 -

一 在 那 新 天 與 新 地, 有 新 耶 路 撒 冷;

1 2 | 3 · 5 7 6 | 5 - 1 2 | 3 · 1 2 | 1 -

她 有 神 聖 的 光 輝, 因 是 由 神 而 生。

5 5 | 5 · 3 6 5 | 4 - 4 4 | 4 · 2 5 4 | 3 -

(副) 看, 她 有 神 的 形 像, 也 有 分 神 的 榮 光,

5 5 | 1 · 7 6 5 | 5 4 3 2 | 1 · 1 2 | 1 - ||

且 與 主 一 同 作 王, 哦, 神 的 聖 城!

- 二 城與其中的街道,
都是透明精金,
牆和根基是寶石,
珍珠是作城門。
- 三 生命水河如水晶,
流在城內街道;
河的兩岸生命樹,
滿足所有需要。
- 四 在那光明的城中,
神是一切一切;
祂在羔羊裏作光,
城就永無黑夜。

In new heaven and new earth

Ultimate Manifestation — The New Jerusalem

978

1. In new heav - en and new earth New Jer - u - sa - lem

lies; Out of God it has its birth, With God's ra - di - ance

Chorus

thrice. (C) Lo, God's i - mage it doth bear, And God's glo - ry it doth

share! And the Lord Him-self is there In that cit - y of God.

2. All the gates are pearls assigned
In the city of gold,
And the street is gold refined
With foundations twelfefold.
3. There life's crystal river flows
With abundant supplies,
And the tree of life there grows
And all need satisfies.
4. God is there the great I AM
In that city of light;
God's the light within the Lamb,
And there never is night.

第十一題 舊約 各卷書主題

Topic 11: The Subjects Of The Books Of The Old Testament (S5-11)

詩 12 : 6 耶和華的言語，是純淨的言語，如同地上爐中煉過的銀子，精煉過七次。

詩 119 : 140 你的話極其精煉，為你的僕人所愛。

Psa. 12:6 The words of Jehovah are pure words, Silver refined in a furnace on the earth, Purified seven times.

Psa. 119:140 Your word is very pure, And Your servant loves it.

創世記：神創造，撒但敗壞，人墮落，耶和華應許拯救

出埃及記：基督是神子民的救贖、拯救和供應，也是他們敬拜並事奉神的憑藉，使他們在祂裏面與神建造在一起，而得與神相見，彼此交通，互為居所

利未記：基督是蒙神救贖的人在交通、事奉和生活上的一切

民數記：基督是神子民的生活意義、見證、中心，以及他們行程和爭戰的領導、道路與目標

申命記：基督是神子民的指導者和領導者，使他們能進入屬天的領域，並有分於祂的豐富

約書亞記：以色列人佔有並得著美地為業，以完成神的經綸

士師記：以色列離棄神，遭仇敵擊敗，漸漸腐敗

路得記：一幅完整的表號，說到外邦的罪人，藉著基督的救贖而與基督聯結，與神的選民以色列同被帶進神聖的產業

撒母耳記上、下：享受神所賜美地之路的例證

列王紀上、下：神在祂的經綸中，在行政上對付地上神聖君王職分因列王所受的破壞與毀壞，以及神公正對付的悲慘結果

Genesis: God Created, Satan Corrupted, Man Fell, and Jehovah Promised to Save.

Exodus: Christ is the Redemption, Salvation, and Supply of God's People and the Means for Them to Worship and Serve God So That in Him They May Be Built Up with God Together for Them and God to Meet, Communicate, and Dwell Mutually.

Leviticus: Christ is Everything in the Fellowship, Service, and Life of God's Redeemed.

Numbers: Christ is the Meaning of Life, the Testimony, the Center of God's People, and the Leader, the Way, and the Goal of Their Journey and Fighting.

Deuteronomy: Christ Is the Instructor and Leader of the People of God That They May Be Able to Enter into the Heavenly Territory and Participate in His Riches.

Joshua: Israel's Occupying and Possessing the Good Land for the Carrying Out of God's Economy.

Judges: Israel's Forsaking God, Suffering Defeat by Their Enemies, and Becoming Rotten.

Ruth: A Complete Prefigure of the Gentile Sinners' Being Brought, with Israel, God's Elect, into the Divine Inheritance through the Redemption of Christ in Their Union with Him.

1 & 2 Samuel: The Illustrations of the Way to Enjoy the God-given Good Land.

1 & 2 Kings: God's Governmental Dealing in God's Economy, with the Devastation and Ruin of the Divine Kingship on Earth by the Kings and the Tragic Issue of the Just Dealing of God.

歷代志上、下：神在人歷史中行動的全部紀事，從亞當經過撒母耳到以色列被擄歸回，連同神對付猶大諸王一些重要細節的陳述

以斯拉記：以色列人從被擄中歸回，重建神的殿，開始神選民中間照著神的經綸，為著神在地上見證的恢復

尼希米記：重建耶路撒冷的城牆，繼續神選民中間祂見證的恢復，以完成祂的經綸

以斯帖記：揀選以色列人作選民的這位神，在他們被擄到外邦列國中的期間，對他們成了隱藏的神，藉著在隱密中行事，祕密的照顧他們，並公開的拯救他們

約伯記：神對付祂聖民的目的

詩篇：尋求並接觸神的敬虔之人，藉著讚美、禱告、並歡騰的歌唱所表達的情緒、感覺、感想和經歷

箴言：智慧的話，教導人如何行事為人，並在為人生活中建立他們的性格

傳道書：所羅門的教訓，給人看見敗壞世界裏的人生，都是虛空，都是捕風

雅歌：一個絕佳婚姻裏愛的歷史，啓示出個別信徒與基督愛的交通中進展的經歷

以賽亞書：耶和華藉著成為肉體、釘死十架、復活、升天、並再來的基督所施的救恩

耶利米書：基督在神對付以色列與列國時，成為耶和華對神選民的義，作他們的中心和圓周

耶利米哀歌：耶利米對神的聖城和聖民之憂傷與愛的發表

以西結書：神在榮耀裏向人顯現，審判自己的百姓和列國，並恢復祂的選民，為著建造一個居所，作相互的住處，並作祂自己完全的彰顯

1 & 2 Chronicles: A Full Chronology of God's Move in Man's History from Adam through Samuel to Israel's Return from Their Captivity, with a Presentation of Some of the Important Details of God's Dealing with the Kings of Judah.

Ezra: The Return of the Children of Israel from Their Captivity and the Rebuilding of the House of God as the Initiation of God's Recovery among His Elect for His Testimony on the Earth according to His Economy.

Nehemiah: The Rebuilding of the Wall of the City of Jerusalem as a Continual Recovery among God's Elect for His Testimony for the Accomplishment of His Economy.

Esther: The Very God Who Chose Israel as His Elect Becoming a Hidden God to Them to Take Care of Them Secretly and to Save Them Openly but in Secrecy During Their Captivity Among the Gentile Nations.

Job: The Purpose of God's Dealing with His Holy One.

Psalms: The Expressions of the Sentiments, Feelings, Impressions, and Experiences of Godly Men Seeking and Contacting God through Their Praises, Prayers, and Singing with Exultation.

Proverbs: Words of Wisdom Teaching People How to Behave and How to Build Up Their Character in the Human Life.

Ecclesiastes: The Teachings of Solomon, Showing That the Human Life in the Corrupted World Is a Vanity, a Chasing after the Wind.

Song of Songs: The History of Love in an Excellent Marriage, Revealing the Progressive Experience of an Individual Believer's Loving Fellowship With Christ.

Isaiah: The Salvation of Jehovah through the Incarnated, Crucified, Resurrected, Ascended, and Coming Christ.

Jeremiah: Christ Being Made the Righteousness of Jehovah to God's Elect as Their Center and Circumference, in God's Dealings with Israel and the Nations.

Lamentations: The Expression of Jeremiah's Sorrow and Love over the Holy City and the Holy People of God.

Ezekiel: God's Appearing to Man in Glory, His Judgment upon Both His People and the Nations, and His Recovery of His Chosen People for the Building Up of a Dwelling Place as a Mutual Abode and Complete Expression for and of Himself.

但以理書：神裁定給以色列的定命，就是七十個七的內容

何西阿書：耶和華是邪淫背道之以色列的救恩，接納她回來並復興她

約珥書：人類政權對以色列四個階段的殘害以及基督對殘害者的毀壞，並祂在復興時在以色列中間的掌權

阿摩司書：耶和華對以色列並四圍列國的審判以及所產生的復興

俄巴底亞書：耶和華對以掃的對付以及雅各為著耶和華國度的勝利

約拿書：耶和華的救恩甚至臨到外邦人的城尼尼微

彌迦書：耶和華對以色列的責備，以及祂賜給以色列的復興

那鴻書：耶和華對邪惡亞述之京城尼尼微的審判

哈巴谷書：神先藉著迦勒底人對以色列施行公義的審判，然後又藉著列國對迦勒底人施行公義的審判

西番雅書：耶和華對以色列和列國的審判，以及祂對外邦和以色列的拯救

哈該書：耶和華對付被擄歸回的人，以建造祂的殿

撒迦利亞書：耶和華藉著基督的救贖，對祂受管教的選民熱切的安慰和應許；基督親受屈辱，在他們被擄中作他們受苦的同伴

瑪拉基書：耶和華對利未子孫（在以色列中間的祭司）和雅各子孫（以色列人）的對付

參讀：舊約聖經恢復本。

Daniel: The Destiny of Israel Apportioned out by God—The Contents of the Seventy Weeks.

Hosea: Jehovah as the Salvation to the Adulterous and Apostate Israel in Receiving Her Back and Restoring Her.

Joel: The Devastation of the Human Government on Israel in Four Stages and the Destruction of Christ over the Devastators and His Reign Among Israel in the Restoration.

Amos: Jehovah's Judgments on Israel and the Surrounding Nations, with the Issue of Restoration.

Obadiah: Jehovah's Dealing with Esau, and Jacob's Victory for the Kingdom of Jehovah.

Jonah: Jehovah's Salvation Reaching Even unto the Gentile City Nineveh.

Micah: Jehovah's Reproof on Israel and His Restoration of Israel.

Nahum: Jehovah's Judgment on Nineveh as the Capital of the Evil Assyria.

Habakkuk: The Righteous Judgment of God First on Israel by the Chaldeans and Then on the Chaldeans by the Nations.

Zephaniah: Jehovah's Judgment on Israel and on the Nations and His Salvation to the Gentiles and to Israel.

Haggai: Jehovah's Dealing with the Returned Captives for the Building of His House.

Zechariah: Jehovah's Hearty Consolation and Promise to His Chastised Chosen People through the Redemption of Christ, Who in His Humiliation Became Their Suffering Companion in Their Captivity.

Malachi: Jehovah's Dealing with the Sons of Levi (the Priests among Israel) and with the Sons of Jacob (the People of Israel).

Further Reading: Holy Bible Recovery Version.

8 7 8 7 雙 (英 196)

降 A 大調

4/4

A^b E^b7 A^b E^b E^b
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 · 2 2 2 | 4 · 3 3 2 |
 一 古 時 一 切 豫 表、影 像， 全 都 是 你 的 描 繪；
 A^b E^b7 A^b D^b A^b E^b7 A^b
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 2 2 4 3 2 | 1 7 1 - |
 正 如 這 些 所 表 所 徵， 你 今 於 我 何 寶 貴！
 E^b7 A^b Fm D^b E^b
 2 · 2 2 2 | 2 · 1 1 7 7 | 3 · 3 3 3 | 4 · 3 3 2 |
 當 我 注 視 這 幅 圖 畫， 欣 賞 各 方 的 優 越，
 A^b E^b7 A^b E^b7 A^b E^b7 A^b
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 2 2 4 3 2 | 1 7 1 - ||
 我 就 驚 奇 你 的 豐 美， 敬 拜 你 是 我 一 切！

二 恩主，你是我逾越節， 因你神將我逾越；
 藉你自己和你救贖， 我們得與神和諧。
 主，你也是神的羔羊， 被殺、流血、救贖我；
 應用你血作我贖價， 並靠喫你而活着。

三 你是天降生命的糧， 就是無酵生命餅；
 我們喫你，與你調和， 就得有分你功能。
 羔羊和餅都是豫表， 象徵你是我生命；
 筵席之上喫你、喝你， 我們享受你豐盛。

四 主，你也是屬天嗎哪， 我們每日的食物；
 餽養、飽足、剛強、加力， 所有需要全應付。
 主，你又是活的磐石， 爲我裂開，生命流；
 飲於你這生命活水， 不再乾渴到永久。

五 主，你更是迦南美地， 超越、豐富又佳美，
 流奶與蜜，各物豐收， 凡我需要無不備。
 憑你豐餘向神敬拜， 並且藉此相交通，
 如此愛中彼此聯結， 神的建造得成功。

Lord, the ancient types and symbols

Praise of the Lord — His All-Inclusiveness

196

A^b E^b A^b E^b/G E^b7
 1. Lord, the an - cient types and sym - bols As our all Thy - self por - trayed;
 A^b Fm B^bm A^b/E^b E^b7 A^b
 5 As was sha - dowed in those fi - gures, Real to us Thou now art made.
 E^b E^b7 A^b E^b7
 9 Con - templat - ing such a pic - ture, As we on its won - ders gaze,
 Fm C Fm B^bm A^b/E^b E^b7 A^b
 13 How we mar - vel at Thy rich - es And our song of wor - ship raise.

2. Lord, Thou art our true Passover,
 God passed over us thru Thee;
 By Thyself and Thy redemption
 We with God have harmony.
 Thou, the Lamb of God, redeemedst us
 With Thyself and with Thy blood;
 We apply Thy blood, our ransom,
 Eating Thee, our real food.

3. Lord, Thou art the Bread from heaven,
 The unleavened Bread of life;
 Eating Thee, with Thee we mingle,
 Ceasing from our sin and strife.
 Lamb and Bread are both Thy figures,
 Showing Thou art life to us;
 Feasting on Thee at Thy table,
 We enjoy Thy riches thus.

4. Lord, Thou art the Heav'nly Manna,
 As our daily food supply;
 Strengthening and energizing,
 All our need to satisfy.
 Living Rock Thou also art, Lord,
 Cleft for us with life to flow;
 Drinking of this living water,
 Thirst is quenched, Thy life we know.

5. Lord, Thou art the Land of Canaan—
 Elevated, rich and good,
 Flowing with both milk and honey
 In a glorious plenitude.
 By Thy surplus God we worship,
 In Thy fellowship we move;
 Thus in love we're joined together
 And God's building we will prove.

第十二題 新約 各卷書主題

Topic 12: The Subjects Of The Books Of The New Testament (S5-12)

彼後 1 : 20 第一要知道，經上所有的豫言，都不是人自己的見解；

彼後 1 : 21 因為豫言從來沒有發自人的意思，乃是人被聖靈推動，從神說出來的。

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;

21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

馬太福音：國度的福音—證明耶穌基督是君王救主

馬可福音：神的福音—證明耶穌基督是奴僕救主

路加福音：赦罪的福音—證明耶穌基督是人救主

Matthew: The Gospel of the Kingdom—Proving That Jesus Christ Is the King-Savior.

Mark: The Gospel of God—Proving That Jesus Christ Is the Slave-Savior.

Luke: The Gospel of the Forgiveness of Sins—Proving That Jesus Christ is the Man-Savior.

約翰福音：生命的福音—證明耶穌基督是神救主，來作生命，使神得擴增

John: The Gospel of Life—Proving That Jesus Christ Is God the Savior coming as Life to Propagate Himself.

使徒行傳：復活的基督在升天裏，憑著那靈，藉著門徒，為著產生眾召會—神的國—的繁殖

The Acts: The Propagation of the Resurrected Christ in His Ascension, by the Spirit, through the Disciples, for the Producing of the Churches—The Kingdom of God.

羅馬書：神的福音—將罪人作成神的兒子，構成基督的身體，顯為在地方上的召會

Romans: The Gospel of God—To Make Sinners Sons of God to Constitute the Body of Christ, Which Is Expressed as the Local Churches.

哥林多前書：基督與十字架，是召會一切難處的解答

1 Corinthians: Christ and His Cross as the Solution to All Problems in the Church.

哥林多後書：新約的職事與執事

2 Corinthians: The New Covenant Ministry and Its Ministers.

加拉太書：基督頂替律法，與宗教、傳統相對

Galatians: Christ Replacing the Law and Being versus Religion and Tradition.

以弗所書：召會—基督的奧祕，基督的身體，作基督的豐滿，成為神的豐滿

Ephesians: The Church—The Mystery of Christ, the Body of Christ as the Fullness of Christ, Becoming the Fullness of God.

腓立比書：經歷基督—以基督為生活、為榜樣、為目標、為能力及祕訣

歌羅西書：基督—包羅萬有、在萬有中居首位、作神的奧祕與化身，作召會的頭與成分，作聖徒的業分、生命、成分、盼望，並作一切正面事物的實體

帖撒羅尼迦前書：為著召會生活的聖別生活—事奉活神，聖別為人，並等候主來

帖撒羅尼迦後書：為著召會生活之聖別生活的鼓勵與改正

提摩太前書：神對召會的經綸

提摩太後書：對召會敗落的豫防劑

提多書：召會秩序的維持

腓利門書：在新人裏信徒身分平等的例證

希伯來書：基督超越猶太教及其一切，祂所完成的新約也比舊約更美

雅各書：基督徒實行的完全

彼得前書：神行政下的基督徒生活

彼得後書：神聖的供備與神聖的行政

約翰壹書：神聖生命的交通

約翰貳書：禁止有分於異端

約翰叁書：鼓勵在真理上的同工

猶大書：為信仰爭辯

啓示錄：照神永遠的經綸作神行政中心的基督

參讀：新約聖經恢復本。

Philippians: Experiencing Christ—Taking Christ as Our Living, Pattern, Goal, Power, and Secret.

Colossians: Christ—The All-inclusive One, Having the First Place in All Things as the Mystery and Embodiment of God, as the Head and Constituent of the Church, as the Allotted Portion, Life, Constituent, and Hope of the Saints, and as the Body of All Positive Things.

1 Thessalonians: A Holy Life for the Church Life—Serving the Living God, Conducting Ourselves in a Holy Manner, and Waiting for the Lord's Coming.

2 Thessalonians: Encouragement and Correction Concerning the Holy Life for the Church Life.

1 Timothy: God's Economy Concerning the Church.

2 Timothy: Inoculation Against the Decline of the Church.

Titus: The Maintenance of Order in the Church.

Philemon: An Illustration of the Believers' Equal Status in the New Man.

Hebrews: Christ Being Superior to Judaism and Everything Related to it, and the New Covenant Which He Consummated Being Better Than the Old Covenant.

James: Practical Christian Perfection.

1 Peter: The Christian Life under the Government of God.

2 Peter: The Divine Provision and the Divine Government.

1 John: The Fellowship of the Divine Life.

2 John: Prohibition against Participation in Heresy.

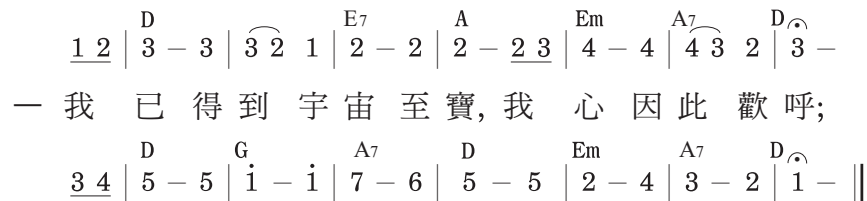
3 John: Encouragement to the Fellow Workers in the Truth.

Jude: Contending for the Faith.

Revelation: Christ as the Center of God's Administration according to God's Eternal Economy.

Further Reading: Holy Bible Recovery Version.

第一辭



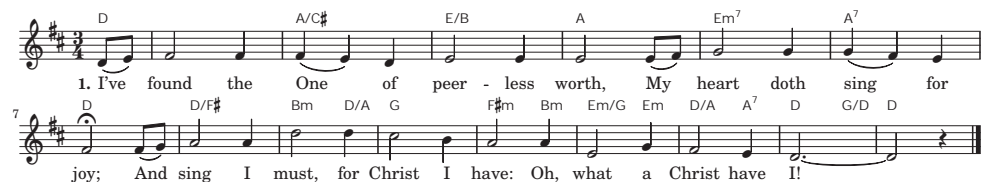
歡 呼 基 督 給 我 得 到, 何 等 一 位 基 督!

- 二 我這基督是神羔羊, 擔當我的罪愆;
又是神的公義太陽, 發出醫治光線。
- 三 我這基督是生命樹, 長在神的樂園;
祂的美果作我食物, 供應豐富、甘甜。
- 四 我這基督是生命泉, 流出活水江河;
在我裏面流到永遠, 解除一切乾渴。
- 五 是我救主、中保、大夫, 牧人、策士、元首、
我兄、我父、我神、我主, 師尊、良人、密友。
- 六 是我生命、能力、智慧: 公義、聖潔、救贖;
平安、喜樂、盼望、安慰, 榮耀、亮光、道路。
- 七 我這基督充滿萬有, 怎能述盡說竭?
祂是首先、祂是末後, 祂是一切一切!

I've found the One of peerless worth

Experience of Christ — As Everything

510



2. My Christ, He is the Lamb of God,
Who full salvation brings;
He is the Sun of Righteousness,
With healing in His wings.
3. My Christ, He is the Tree of Life
With fruit abundant, sweet;
My hunger He doth satisfy;
Of Him I daily eat.
4. My Christ, He is the smitten Rock
Whence living waters burst;
He is the fountain in my heart
Which quenches all my thirst.
5. Christ is my life, my light, my way,
My comfort and my health,
My peace, my rest, my joy, my hope,
My glory and my wealth.
6. Christ is my wisdom and my pow'r,
My boast and righteousness,
My vict'ry and redemption sure,
My truth and holiness.
7. Christ is my Savior, Shepherd, Lord,
My Advocate above,
My Counsellor, my Father, God,
My Brother, Friend, and Love.
8. Christ is my Captain and my Guard,
My Teacher and my Guide,
My Bridegroom, Master and my Head;
In me doth He reside.
9. Christ is my Prophet, Priest, and King;
My Prophet full of sight;
My Priest that stands 'twixt me and God,
My King that rules with might.
10. Christ is the Author of my faith,
And its Perfecter too,
My Mediator, Guarantee,
And faithful Witness true.
11. Christ is my everlasting home,
My all-sufficient land;
My fortress, tower, hiding-place,
And my eternal stand.
12. Christ is my sabbath and new moon,
My morning and my day,
My age and my eternity
That ne'er will pass away.
13. Christ is my trust and my desire,
In comeliness replete,
My satisfaction and delight,
Who all my need doth meet.
14. My Christ, the all-inclusive One,
My Christ what shall I call?
He is the first, He is the last,
My Christ is All in all.
15. Since such a treasure I possess,
My heart doth sing for joy;
And I must sing, and sing again;
Oh, what a Christ have I!

第十三題 聖經恢復本

Topic 13: The Recovery Version Of The Bible (S5-13)

提後 3:16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的。

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

承先啓後， 進而更有所見

繙譯聖經，歷代是逐漸進步的。慣例總是承先啓後，後者借助於先者，進而更有所見。聖經恢復本，乃以華語中最通行的國語和合本為參照，盡力保留其語體、節奏、以及人地名音譯，各面的優美；並以英語中所有權威譯本，以及華語中所有尋得的其他譯本為參考，不但為得借鑑、啓發，也為避免偏見、誤斷。凡較佳辭句，無不盡力採集，務求聖言中的啓示，能在華語中，得到差異最少，達意最準的發表。

彙集各方聖徒 對神聖啓示的認識

繙譯聖經，除基於對聖經原文之明瞭外，也在於對聖言中神聖啓示的認識。歷代聖徒對神聖啓示的認識，也是基於他們所得之亮光，逐漸前進的。聖經恢復本所根據者，乃此類認識之集大成，加上附註，可謂二千年來，各方聖徒對神聖啓示認識之結晶，希能繼往又開來。

INHERITING FROM PREVIOUS ONES AND OPENING THE WAY FOR LATER ONES, AND GOING FURTHER

Throughout the centuries, translations of the Bible have steadily improved. In general, each new translation inherits from previous ones and opens the way for later ones. While a new translation derives help from its predecessors, it should go further. The Recovery Version of the New Testament, following the precedent set by the major authoritative English versions and taking these versions as reference, not only incorporates lessons learned from an examination of others' practices but also attempts to avoid biases and inaccurate judgments. This version, frequently guided by other versions, attempts to provide the best utterance for the revelation in the divine Word, that it may be expressed in the English language with the greatest accuracy.

THE "CRYSTALLIZATION" OF THE UNDERSTANDING OF THE DIVINE REVELATION UNTO THE SAINTS EVERYWHERE

Translating the Bible depends not only on an adequate comprehension of the original language but also on a proper understanding of the divine revelation in the Holy Word. Throughout the centuries the understanding of the divine revelation possessed by the saints has always been based upon the light they received, and this understanding has progressed steadily. The consummation of this understanding forms the basis of this translation and its footnotes. Hence, this translation and the accompanying footnotes could be called the "crystallization" of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years. It is our hope that the Recovery Version will carry on the heritage that it has received and will pave the way for future generations.

鑑定聖經原文古卷，乃繙譯聖經之根據。最新發現，或為時最古之古卷，並非最為準確、可靠。任何一節或一段須考量之經文，均須根據其書及其章之上下文，並須比較其相同記載之經文，而作鑑定。聖經恢復本之古卷鑑定，即以此為原則。

聖經恢復本竭盡所能，探究原文精意，用中肯、淺順之國語表達之。凡難照原文語氣表達者，均加註解釋。

註解重在真理的啓示、 屬靈的亮光、以及生命的供應

聖經恢復本每卷書的主題、綱目，乃以史事為根據，並以靈意為發表。註解重於真理的啓示、屬靈的亮光、以及生命的供應，過於歷史、地理和人物的解釋。串珠不僅指引到相同的辭句與史事，更根據屬靈的啓示，指引到有關的事物和經言。（新約聖經恢復本簡說。）

參讀：新舊約聖經恢復本經文版簡介。

As with any New Testament translation, the determination of the original Greek text, based upon the available manuscripts, forms the basis for the text of the Recovery Version of the New Testament. The Recovery Version follows, for the most part, the Nestle-Aland Greek text as found in Novum Testamentum Graece (26th edition). However, in determining the original form of any verse, the translators of the Recovery Version gave careful consideration to the larger context of chapter and book and to similar portions of the New Testament. The most recently discovered manuscripts or the manuscripts of oldest date are not necessarily the most accurate or reliable; hence, the determination of the text for this version was based largely upon the principle stated above. Departures from the Nestle-Aland text are sometimes indicated in the footnotes. Italicized words in the verses indicate supplied words, not found in the Greek text.

The Recovery Version embodies extensive research into the meaning of the original text and attempts to express this meaning with English that is to the point, easy to understand, and readable. In those places where it is difficult to express the exact meaning of the original Greek, explanatory footnotes have been supplied.

THE FOOTNOTES STRESS THE REVELATION OF THE TRUTH, THE SPIRITUAL LIGHT, AND THE SUPPLY OF LIFE

The subject provided at the beginning of each book and the outline of each book take the historical facts as their base and express the spiritual meaning in each book. The footnotes stress the revelation of the truth, the spiritual light, and the supply of life more than history, geography, and persons. The cross references lead not only to other verses with the same expressions and facts but also to other matters related to the spiritual revelation in the divine Word. (Recovery Version of the Holy Bible, A Brief Explanation)

Further Reading: Recovery Version of the Holy Bible, A Brief Explanation

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降 A 大調

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5 5 | 6̣ · 5̣ 5̣ 1̣ | 1̣ 7̣ 7̣ 1̣ | 2̣ · 2̣ 1̣ 2̣ | 3̣ -
 一 神 的 話 語 非 僅 知 識, 更 是 生 命 賜 給 人;
 5 5 | 6̣ · 5̣ 5̣ 1̣ | 1̣ 7̣ 2̣ 2̣ | 2̣ · 2̣ 1̣ 6̣ | 5̣ -
 非 僅 傳 遞 神 的 思 想, 更 是 使 人 得 着 神;
 5 5 | 4̣ · 2̣ 1̣ 2̣ | 3̣ 1̣ 3̣ 4̣ | 5̣ · 1̣ 7̣ 1̣ | 2̣ -
 非 僅 啓 示 神 的 心 意, 更 是 帶 來 生 命 主;
 3̣ 2̣ | 1̣ · 5̣ 1̣ 7̣ | 7̣ 6̣ 2̣ 3̣ | 4̣ · 2̣ 1̣ 7̣ | 1̣ - ||
 非 僅 供 給 一 些 教 訓, 更 是 供 應 主 基 督。

- 二 我們若僅讀其字句, 神話不過是知識;
 但若用靈將其禱讀, 就是生命, 真又實。
 所有字句、各種知識, 只將死亡帶給我;
 惟有靈裏接受的話, 供給生命使我活。
- 三 只讀聖經, 而不觸主, 僅得虛空的知識;
 若在靈裏摸着基督, 就得生命的美食。
 只讀字句, 而不摸主, 僅叫心思得供應;
 若用禱讀接觸基督, 靈得豐盛的生命。
- 四 聖經所有各種知識, 都須變化成生命;
 頭腦所有各種領會, 都須靈中再成形。
 對於聖經所有明白, 都須生命的流通;
 對於字句所有認識, 都須接受到靈中。
- 五 接觸聖經為得知識, 乃效夏娃之所為;
 撒但就是藉着知識, 引誘女祖去犯罪。
 若當生命接受聖經, 就是來喫生命樹;
 因此必須將主話語, 接到靈裏作食物。

God's own Word must not be taken

Study of the Word — Knowledge and Life

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1. God's own Word must not be tak - en Just as know - ledge but as life,
 Not a - lone God's thought con - vey - ing, But Him - self to us as life;
 Not a - lone God's mind re - veal - ing, But His Christ as life with - in,
 Not a - lone the teach - ing giv - ing, But ex - pe - ri - ence of Him.

2. It is only knowledge to us
 If we in the letter read,
 But when reading in the spirit
 It is truly life indeed.
 All the knowledge in the letter
 Only brings us into death,
 But the Word in spirit taken
 Gives to us the quickening breath.
3. If we miss the Lord in Scripture,
 It is just as knowledge vain;
 But when Christ we touch within it,
 Then His life we may obtain.
 When we read, the Lord not touching,
 'Tis but mental stimulus;
 But when Christ we touch by reading,
 It becometh life in us.
4. All the knowledge of the Scriptures
 Into life must be transformed,
 All the mental understanding
 In the spirit must be formed;
 All the Scriptural understanding
 Must become the life received,
 All the knowledge of the letters
 In the spirit be conceived.
5. Just to touch the Word for knowledge
 Is to take the very way
 By which Eve was lured by Satan
 And by knowledge led astray;
 But as life to take the Scripture
 Is the tree of life to eat;
 Thus the Word we must be taking
 In the spirit as our meat.

第十四題 認識詩歌

Topic 14: Knowing The Hymns (S5-14)

弗 5：19 用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠。

西 3：16 當用各樣的智慧，讓基督的話豐豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。

Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord.

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

詩歌目錄重要的點

我們要認識詩歌，必須先知道詩歌目錄的一些重點。首先，我們必須認識頌讚三一神和經歷三一神的一些詩歌。這裏頌讚（ **blessing**）一辭，不是用以指三一神所賜給我們的好東西，而是指我們向祂所獻上的讚美、頌讚。關於頌讚三一神的一首好詩是第三首『榮耀、榮耀歸於聖父』；關於經歷三一神的一首好詩是四百四十七首『何等奧妙，父、子、靈乃是一神』。我們也需要認識敬拜父和讚美主這兩類的詩歌。

詩歌目錄的另一個重點，就是聖靈的充滿。（中文詩歌本作聖靈的豐滿。）聖經啓示聖靈的充滿有兩面—裏面的充滿，為著生命，以及外面的充溢，為著能力。希臘文 **pleroo**，浦利路，指裏面的充滿，而 **pletho**，浦利奏，指外面的充溢。

我們也需要認識關於與基督的聯合的詩歌。我們詩歌本裏這一部分的詩歌，其中有好幾首是宣道會的創始人宣信（**A. B. Simpson**）寫的。宣信所寫這許多更深、絕佳的詩歌，在今天宣道會的詩集裏都找不到，但我們將這些詩歌都收錄在我們的詩歌本裏。

CRUCIAL POINTS OF THE CONTENTS OF THE HYMNS

To know the hymns we have to know some of the crucial points of the contents of the hymns. First, we must know some of the hymns on the blessing and experience of the Triune God. The word blessing is used here not to refer to the good things the Triune God has given us but to the praise, the blessing, we offer to Him. An example of a good hymn on the blessing of the Triune God is #7—"Glory, glory, to the Father!"—and an example of a good hymn on the experience of the Triune God is #608—"What mystery, the Father, Son, and Spirit." We also need to know hymns in the categories of the praise of the Father and the praise of the Lord.

Another crucial point of the contents of the hymns is the filling of the Spirit. Some have used the term the fullness of the Spirit, The Bible reveals that there are two aspects of the filling of the Spirit—the inward filling for life and the outward filling for power. The Greek word pleroo refers to the inward filling and the Greek word pletho refers to the outward filling.

We also need to know hymns concerning the identification with Christ. I feel that identification is a better word than union. We are not just united to be together with Christ, but we are actually one with Christ. A number of hymns in this section of our hymnal were written by A. B. Simpson, the founder of the Christian and Missionary Alliance. Many of these deeper and excellent hymns written by A. B. Simpson cannot be found in today's hymnals of the Christian and Missionary Alliance churches, but we have included them in our hymnal.

經歷基督的詩歌也很重要。詩歌三百七十八首『何等生命！何等平安！』和三百八十二首『榮耀基督，親愛救主』是這一類中絕佳的詩歌。我們也需要認識關於裏面生命的各方面、召會、得救的證實與快樂、奉獻、和試煉中的安慰這些重點的詩歌。

我們也需要認識關於屬靈的爭戰、福音、聚會、榮耀的盼望、和終極的顯出這些重點的詩歌。（為著建造基督的身體講說基督，八二至八三頁。）

詩歌的二十九大類

總括詩歌目錄，共有二十九大類：頌讚三一神，敬拜父，讚美主，聖靈的豐滿，得救的證實與快樂，羨慕，奉獻，與基督的聯合，經歷基督，經歷神，十字架的誇耀，十字架的道路，復活的生命，鼓勵，試煉中的安慰，裏面生命的各方面，神醫，禱告，讀經，召會，聚會，屬靈的爭戰，事奉，傳揚福音，福音，受浸，國度，榮耀的盼望，終極的顯出。（參詩歌目錄。）

詩歌的感覺

我們若學會摸詩歌的感覺，就能認識詩歌的標準。詩歌的感覺來自詩歌的思想。當我們在聚會中選詩歌時，我們必須是照著我們根據詩歌的思想而有的感覺。詩歌的感覺也指詩歌的滋味。某些食物是否美味，取決於牠們的滋味。我們不僅要客觀的認識詩歌，更要藉著學習品嘗詩歌，而有主觀的認識。

詩歌的曲調

詩歌的曲調也是我們認識詩歌重要的一面。許多好的詩歌可能被不好的曲調扼殺了。我們整編詩歌本時，守住了這重要的點，就是每首詩歌都有合宜且拔高的曲調。我們聽了所選的曲調，來看是否符合所要配之歌辭的思想和感覺。我們為著我們的詩歌本所寫的所有新詩，都是用舊的曲調配曲的。我們沒有譜任何的新調。『何等生命！何等平安！』是用衛斯理查理一首有名的詩歌曲調『救主流血

The experience of Christ is another crucial point of the contents of the hymns. Hymn #499—“Oh, what a life! Oh, what a peace!”—and #501—“O glorious Christ, Savior mine” are excellent hymns in this category. We also need to know the hymns on the crucial points of the inner life, the church, the assurance of salvation, consecration, and comfort in trials.

We also need to know the hymns on the crucial points of spiritual warfare, the gospel, the meetings, the hope of glory, and the ultimate manifestation. (Speaking Christ for the Building of the Body of Christ, ch. 17)

TWENTY-NINE CATEGORIES IN HYMNS

The contents of the hymns have a total of 29 categories, including: Blessing of the Trinity, Worship of the Father, Praise of the Lord, Fullness of the Spirit, Assurance and Joy of Salvation, Consecration, Union with Christ, Experience of Christ, Experience of God, Glorifying in the Cross, the Way of the Cross, the Resurrection Life, Encouragement, Comfort in Trials, Divine Healing, Prayer, the Church, Meetings, Spiritual Warfare, Serving, Preaching of the Gospel, Gospel, Baptism, the Lord's Day, the Kingdom, Hope of Glory, and Ultimate Manifestation. (cf. The Contents of Hymns)

THE SENSATION OF THE HYMNS

If we learn to sense the hymns, we can know their standard. The sensation comes from the thought of the hymn. When we select a hymn for a meeting, we must do it according to our sensation based on the thought of the hymn. The sensation of a hymn also refers to its taste. Whether or not certain foods are delicious is determined by their taste. We want to know the hymns not only in an objective way but also in a subjective way by learning to taste them.

THE TUNE OF THE HYMNS

The tune of the hymns is also an important aspect of our knowing the hymns. Many good hymns can be killed by a poor melody. When we compiled our hymnal, we picked up this important point of having the proper and uplifted melody for the hymns. We listened to the melodies that we selected to see whether they fit the thought and the sensation of the hymns with which they were matched. All of the new hymns written by us for our hymnal were composed with an old melody. We did not compose any new melodies. “Oh, what a life! Oh, what a peace!” was written

所成救恩』（詩歌二三四首）寫的。詩歌三百七十八首的曲調能激起人的渴慕和感覺。我寶貝在十九世紀和二十世紀初所譜成的許多曲調。第二次世界大戰後，大部分作出的曲調比不上那些早期的聖詩曲調。例如，『永久磐石為我開，』（七三一首，）和『耶穌，我人的愛人』（七二九首）的曲調非常穩重。我們在為詩歌譜曲時，應嘗試遵循那種風格。

學習在聚會中說詩歌

總結說來，我們若要有合乎聖經之路的聚會，就必須認識詩歌。我們必須認識詩歌目錄重要的點，詩歌的感覺，和詩歌的曲調。並且我們必須記住，詩歌不只是為著唱，更是為著在聚會中講說。我們彼此對說合式的詩歌，並且向主歌唱，會使聚會更豐富、活潑、拔高、復甦並加強。

我們需要在聚會中說詩歌。這個以基督為中心的實行，是復甦人、滋養人、造就人並建造人的。主恢復的所有聖徒若在聚會中實行講說詩歌，聚會就會是活的、新鮮的、豐富的。這會給所有的聖徒一條路，與別人分享他們的享受。我們該接受講說詩歌的負擔，並竭力的實行。（為著建造基督的身體講說基督，八七至八九、九三至九五頁。）

參讀：詩歌；為著建造基督的身體講說基督，第七章；唱詩人試刊號，主恢復的詩歌小史。

to the tune of Charles Wesley's famous hymn—"And can it be that I should gain." This melody for #499 stirs up people's desire and feeling. I treasure many of the melodies composed in the last century and at the beginning of this century. After the second world war, most of the melodies that came out could not match those earlier sacred melodies. For instance, the tunes for "Rock of Ages" (#1058) and "Jesus, lover of my soul" (#1057) are very solid. We should try to follow that kind of style in our composing of the hymns.

LEARNING TO SPEAK THE HYMNS IN OUR MEETINGS

In conclusion, if we are going to have meetings according to the scriptural way, we must know the hymns. We have to know the crucial points of the contents of the hymns, the sensation of the hymns, and the tune of the hymns. And we must remember that the hymns are not only for singing, but they also are even more for speaking in the meetings. Our speaking of the proper hymns to one another and our singing of them to the Lord will enrich, enliven, uplift, refresh, and strengthen the meetings.

We need to learn to speak the hymns in our meetings. This practice with Christ as the center is refreshing, nourishing, edifying, and building up. If all the saints in the Lord's recovery practiced speaking the hymns in the meetings, the meetings would be living, refreshing, and rich. This would give all the saints a way to share their enjoyment with others. We should pick up the burden to speak the hymns and endeavor to do it in our locality. (Speaking Christ for the Building of the Body of Christ, pp. 75-86)

Further Reading: Speaking Christ for the Building of the Body of Christ, ch. 17.

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降 A 大調

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A^b E^b7 A^b
 $\underline{3}$ $\#2$ \cdot $\underline{3}$ | 4 7 3 2 | 1 5 - 5 \cdot $\underline{1}$ |
 一 我 心 中 奏 一 甜 美 音 樂, 恩 主
 E^b7 A^b E^b7 Cm E^b7
 7 6 5 4 | 3 - $\underline{3}$ $\underline{3}$ $\#2$ \cdot $\underline{3}$ | 4 7 3 2 |
 耶 穌 是 我 歌; 從 無 一 音 樂 如 此
 Fm B^b7 E^b B^b7 E^b
 $\underline{1}$ \cdot $\underline{2}$ 3 - $\underline{3}$ \cdot $\underline{3}$ | 2 2 3 $\#4$ | 5 - - 0 |
 妙 絕, 使 我 嘗 到 天 上 樂。
 A^b E^b7
 5 4 3 2 | $\underline{1}$ \cdot $\underline{2}$ $\underline{3}$ \cdot $\underline{1}$ 5 5 | $\underline{5}$ \cdot $\underline{6}$ $\underline{7}$ \cdot $\underline{6}$
 (副) 在 我 心 中 唱 一 甜 美 詩 歌, 唱 一 甜 美
 A^b Fm A^b E^b A^b
 5 5 | $\underline{5}$ \cdot $\underline{6}$ $\underline{1}$ \cdot $\underline{6}$ 5 0 | 5 4 3 2 | $\underline{1}$ \cdot $\underline{2}$
 詩 歌, 唱 天 上 樂 歌; 在 我 心 中 唱 一
 E^b7 A^b
 $\underline{3}$ \cdot $\underline{1}$ 5 5 | $\underline{5}$ \cdot $\underline{6}$ $\underline{7}$ \cdot $\underline{6}$ 5 2 | $\underline{1}$ - $\underline{1}$ ||
 甜 美 詩 歌, 唱 那 奇 妙 愛 之 歌。

- 二 奇妙愛!耶穌將我救活, 使我得着救恩樂;
 何大恩!基督替我活着, 使我歡唱恩愛歌。
 三 何光明!耶穌領我行路, 步步唱着上行詩;
 何平安!基督與我同住, 時時湧出讚美辭。
 四 何超脫!我要被提上升, 聖徒必唱凱旋歌;
 何尊榮!我要同主執政, 天使必奏同聲賀。
 五 何福氣!還要進到聖城, 永飲生命的樂河;
 何快樂!且要享主豐盛, 飽嘗生命的美果。

Within my heart a praise o'erflowing

Assurance and Joy of Salvation — Satisfied with Christ

8255

A^b B^b7 E^b7 A^b A^b/C E^b E^b7/G A^b
 1. With-in my heart a praise o'er - flow - ing 'Tis the gra - cious Lord, my song; There nev - er
 B^b7 E^b7 Fm E^b/B^b B^b7 E^b
 5 was a song so ex - cellent; Heav - en's joys to me be - long.
 E^b E^b7/G A^b A^b/C E^b E^b7/G A^b A^b/C
 9 (C) In my heart there springs a mel - o - dy, The sweet - est mel - o - dy, a song so heav - en - ly,
 E^b E^b7/G A^b A^b/C E^b E^b7/G A^b D^b/A^b A^b
 13 In my heart there springs a mel - o - dy, There springs a mel - o - dy of love.

2. O wondrous love, the Lord has saved me,
 Granting me new life and joy;
 Amazing grace! He's living now in me;
 Grace and love I now enjoy.
 3. O light of life, my Lord now leads me.
 Step by step this song I raise;
 O perfect peace, Christ now abides in me,
 Welling up in psalms of praise.
 4. O what release! I shall be raptured,
 Where the vict'ry song we'll sing;
 O what an honor, reigning with the Lord;
 Angels' celebrations ring.
 5. The Holy City, what a blessing!
 Living water flowing free,
 The tree of life with fruits abundant, sweet,
 Satisfy eternally.

第十五題 生命讀經

Topic 15: The Life-Study (S5-15)

約 5 : 39 你們查考聖經，因你們以為其中有永遠的生命，為我作見證的就是這經。

John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.

約 5 : 40 然而你們不肯到我這裏來得生命。

40 Yet you are not willing to come to Me that you may have life.

生命讀經的特點

THE FEATURES OF THE LIFE-STUDIES

點出中心，綜合各面

Pointing Out the Central Theme and All of Its Aspects

聖經是一本獨特的著作，雖不專一在特定的題目上，卻有其中心主旨，且是多面綜合的。歷代讀經的人最大的難處，就在於不容易看見其中心的光，也沒有看見其綜合的光，以致對聖經的領會，都是零零碎碎、枝枝節節，這裏一點、那裏一點，而無法有整體的領會。若要對聖經有整體的領會，就必須看見，聖經只有一個中心；而這個中心是包含了各面的，且是綜合的。

The Bible is a special work of literature. Although it does not focus on any particular topic, it has a central theme that is comprehensive, encompassing many matters. Over the ages, the greatest difficulty for Bible readers has been the difficulty of seeing the Bible's central light and the comprehensiveness of its light. Thus, their understanding of the Bible has been fragmented and peripheral. They may have understood a point here and a point there, but they have not been able to gain a complete understanding. If we want to have a complete understanding of the Bible, we must see that the Bible has only one center and that this center encompasses many matters; it is comprehensive.

在此原則下，生命讀經乃有其中中心，且有其各面的解釋與陳明，所以是綜合性的。

Under this principle the life-studies have a center. They also contain explanations and definitions of various matters, so they are comprehensive as well.

對照實際的經歷，

Checking These Types with Our Practical Experience

並應用在日常生活中

and Applying Them to Our Daily Living

以出埃及記為例，如果我們只讀其中的豫表，研究道理，卻不對照自己的經歷，就不容易領會這卷書；但如果我們將自己的經歷，與這卷書裏的豫表相對照，就很容易明白，因為這是我們基督徒正常生活的描繪。

Take the book of Exodus as an example, if we only read about the types and study the doctrines without comparing them to our own experiences, it will not be easy to understand Exodus. However, if we compare our experiences to these types, they are very easy to understand because they are descriptions of our normal Christian living.

讀生命讀經的益處

THE BENEFITS OF THE LIFE-STUDY MESSAGES

進入聖經的真理

有人批評說，我們都讀生命讀經，不讀聖經。說這樣話的人，完全是外行。生命讀經的目的，是要領人進入聖經的真理。從前人讀聖經，總是不得其門而入，無法明白；好比一棟房子，不僅沒有路，也沒有門和窗戶，可以讓人進去。生命讀經就是作闢路、造門、開窗的工作，好讓人能進到屋子裏，享受屋內的一切。

領人摸著生命

生命讀經的另一個功用，是帶人進到生命裏。生命讀經不是聖經之外的另一套哲學或經典。生命讀經不僅講解聖經，陳明真理，並且帶人實際的進到聖經的深處，摸著並享受其中的生命。（參約五 39 ~ 40。）

鼓勵人講說深奧的真理

關於神的經綸、神的分賜、素質的靈、經綸的靈等，的確都是很深奧的辭，但對於初信者，特別是青年人，可能深不了幾天，慢慢都會熟悉、明白並且領會。相信如果我們都肯轉觀念，鼓勵青年人學最高、最深的真理，將來我們中間，聖徒們彼此的談話，甚至向人傳福音，品質都會是高超而拔尖的。

使聚會豐富

最豐富的聚會，乃是以生命讀經為內容。如果每個主日，我們都能以生命讀經作為交通的內容，聚會一定非常豐富。（真理、生命、召會、福音—主恢復中的四大支柱，一至二、四至五、七至八、一二頁。）

參讀：真理、生命、召會、福音—主恢復中的四大支柱，第一篇。

Getting into the Truth of the Bible

Some criticize us, saying that we read the life-study messages and not the Bible. Those who speak this way are completely misinformed. The goal of the life-study messages is to bring people into the truths of the Bible. In the past when people read the Bible they could not find the way to enter in, so they had no way to understand it. This is like having a house with no entryway, no door, and no windows to allow people to enter in. The life-study messages do the work of paving a way, building a door, and opening a window so that people can enter the house and enjoy everything inside.

Leading People to Touch Life

Another function of the life-study messages is to bring people into life. The life-study messages are not a set of philosophical or classical writings apart from the Bible. The life-study messages do not merely expound the Bible and present the truth. They also bring people into the truth to enjoy and experience its riches. (cf. John 5:39-40).

Inspiring People to Speak the Profound Truth

Items such as God's economy, God's dispensing, the essential Spirit, and the economical Spirit are certainly very deep terms, but to the new believers, especially the young ones, they will not seem deep for very long. These new ones will gradually become familiar with the terms, and then they will clearly understand them. We must be willing to change our concepts and must encourage the young ones to learn the highest and deepest truths. I believe that if we do so, in the future when the saints speak to each other and even when they preach the gospel, their speaking will be of the very highest quality.

Enriching the Meetings

The richest meetings are those with the life-study messages as their content. If every Lord's Day we would take two life-study messages as the content of our fellowship, the meeting would be very rich. (Truth, Life, the Church, and the Gospel—The Four Great Pillars in the Lord's Recovery, ch. 1)

Further Reading: Truth, Life, the Church, and the Gospel—The Four Great Pillars in the Lord's Recovery, ch. 1.

10 10 10 10 (英 801)

降 E 大調

2/2

E^b 3 - 1 3 | 5 6 5 - | Cm 3 - 1 3 | B^b 2 - - - |
 一 哦 主, 神 的 活 話, 神 的 真 像,
 E^b 3 - 1 3 | Cm7 5 6 5 6 | F7 7 - 6 - | B^b 5 - - - |
 你 是 神 話 內 容, 神 聖 寶 藏;
 2 - 3 4 | E^b 6 5 3 - | B^b 5 - 6 6 | B^b7 7 - - - |
 在 你 我 們 看 見 神 的 豐 滿,
 E^b 1 - 5 3 | Fm 2 4 6 4 | B^b7 2 - 5 - | E^b 1 - - - ||
 你 又 藉 着 聖 經 向 我 顯 現。

- 二 從未有人見神, 在你之外, 若無聖經你難啓示出來;
 你已將神向人清楚表明, 然而對你認識是藉聖經。
- 三 你是神的化身, 具體、完全, 聖經是你描述, 真實、豐滿;
 在你我們領畧神的真像, 但藉聖經纔能將你欣賞。
- 四 你是生命之靈, 你又是話, 這話因靈豐盛, 無以復加;
 藉你內住之靈摸着這話, 你就將你豐盛向我賜下。
- 五 在你裏面我可與神交通, 藉着聖經我能享你無窮;
 每憑經中話語向你讀禱, 你的豐富就顧我的需要。
- 六 求主教我如何運用我靈, 禱讀你話, 藉以受你供應;
 你和經中話語相調爲一, 就作生命嗎哪, 每日供給。

O living Word of God, God's image true

Study of the Word — The Function of the Word

801

D G/D D Bm Em/G A⁷
 1. O liv - ing Word of God, God's i - mage true,
 D D/F# A/E E⁷ A
 5 Thou art the con - tent of God's writ - ten word;
 A⁷/C# D A/E E⁷ A
 9 God in Thee we have met, God's ful - ness found,
 D/F# D Em/G Em A A⁷ D
 13 And in the Scrip - ture we Thy - self have heard.

2. No man has e'er seen God, apart from Thee,
 Without the Scripture Thee we'd hardly see;
 Thou to the human race God hast declared,
 And thru the Scripture Thou art shown to me.
3. Perfect embodiment Thou art of God,
 A portrait full the Scripture gives of Thee;
 In Thee we comprehend God's image true,
 And thru the Scripture Thou art real to me.
4. Life-giving Spirit Thou, as well as Word,
 Now e'en the Spirit in the Word Thou art;
 When thru the Spirit giv'n, I touch the Word,
 Fulness divine to me Thou dost impart.
5. In Thee I may with God have fellowship,
 And thru the Scripture I on Thee may feed;
 Thru study of the Word with prayer to God
 Thy glorious riches fully meet my need.
6. Teach me to exercise my spirit, Lord,
 Thy Word to study, so to contact Thee,
 That Thou, the living Word, with Scripture, too,
 As one my daily manna e'er may be.

第十六題 晨興聖言

Topic 16: The Holy Word For Morning Revival (S5-16)

弗 6 : 17 還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition.

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

善用晨興聖言

當我們在早晨用晨興聖言享受主時，我們必須操練少靠頭腦，多靠靈，一句一句的讀，並且不僅讀，更是化作禱告，用靈帶著基督，把這個話讀出去，把靈推出去。靈是會碰著靈的。當我們與人晨興，用靈讀經給人聽時，這個讀就能碰著人裏頭的靈。這是有感染力的。我們都要學習用靈禱告，用靈讀，把話推出去。話進到人裏面，就變作靈，會碰著人裏面的靈，人就等著在靈裏的基督，作生命的供應。這是非常重要的。

MAKING A GOOD USE OF THE MORNING REVIVAL MATERIALS

When we enjoy the Lord with the morning revival materials in the morning, we have to exercise not to rely too much on our mind but on the spirit. Read sentence by sentence. Not only should we read, but we should also turn the Word into prayer. We have to exercise our spirit to push out the Word and the spirit with Christ. Spirit touches spirit. When we read the Scriptures with the exercise of the spirit, this will touch others' spirit. This will have the impact. We all have to learn to pray in spirit and read the Bible in spirit to push the Word out. When the Word enters into us, it will become the Spirit which touches our spirit, then we will receive the Christ who is in spirit as the life supply. This is very important.

要重(ㄨㄨ)讀、重(ㄨㄨ)讀、活讀、禱讀

Reading Repeatedly, Stressfully, Livingly, and Prayerfully

晨興聖言每日的經文部分，最好要重(ㄨㄨ)讀、重(ㄨㄨ)讀、活讀、禱讀。重(ㄨㄨ)讀就是回頭再讀，重讀(ㄨㄨ)就是讀得重一點。除了重(ㄨㄨ)讀、重(ㄨㄨ)讀，還要活讀。關於『活讀』，可以引創世記一章一節：『起初神創造諸天與地』為例來說明。我們讀著，讀著，就感謝神，感謝神創造天地，感謝神創造你，創造我。這樣讀就活了，是活用的，但並不離開主題，不離開重點。未了，還要加上一個禱讀。我們讀經要讀得活，讀得有生命，重(ㄨㄨ)讀、重(ㄨㄨ)讀、活讀、禱讀，四項缺一不可。

Concerning the Bible verses of each day in the Holy Word for Morning Revival, it is best to read repeatedly, stressfully, livingly, and prayerfully. To read repeatedly is to read again, and to read stressfully is to read with emphasis. Besides reading repeatedly and stressfully, we also have to read livingly. Concerning this, we will use the previous example of Genesis 1:1, which says, "In the beginning God created the heavens and the earth." As we read this verse again and again, we will start to thank God, thanking Him for creating the heavens and the earth, and thanking Him for creating you and me. This kind of reading is living and lively without departing from the subject or the main point. Lastly, we also have to pray-read. For us to read the Bible livingly and lively, we cannot lack one of these four things: reading repeatedly, reading stressfully, reading livingly, and reading prayerfully.

譬如，讀到一節經文覺得真好，可以先重讀，重讀之後就重讀，重讀之後活讀，活讀之後還需要禱讀。這四個讀合起來，就是一種的讀法。在禱讀裏頭有重讀，有重讀，也有活讀，四種讀調在一起，就是一個最好的讀法。

要多倚靠靈

知識是虛空，字句殺死人；惟有基督是實際，靈纔賜人生命。讀前一定要禱告、認罪，給基督的靈豐厚的充滿、浸透。讀時，要操練少依靠頭腦，多倚靠靈，拒絕知識老法，重用生命新路；將所讀的話，一句一句，用靈帶著生命推出去，好摸著人的靈，叫人得著那是靈的基督，作生命的供應。這一點可說是最重要的。

活用詩歌

晨興聖言每週都附有一首詩歌，詩歌也要學習活用，不要一直是固定的唱法。譬如一首詩有六節，不一定六節都唱，那一節適用，就唱那一節。若只有副歌適用，就只唱副歌。（結常存的果子，一八六至一八七、一八〇頁。）

參讀：結常存的果子，第十三篇；新路生機的實行，第四篇。

For example, when we enjoy a certain verse, we may first read it repeatedly, then read it stressfully, livingly, and at the end, read it prayerfully. These four “readings” added together is a kind of reading method. In our pray-reading, we read repeatedly, stressfully, and livingly. These four readings combined together is the best reading method.

Relying Much on Our Spirit

Knowledge is empty, and the letter kills; only Christ is the reality, and only the Spirit can give life. Before we read, we must pray, confess, and allow the Spirit of Christ to fill and saturate us richly. In our reading, we need to exercise not to rely too much on our mind but on our spirit, reject the old way of knowledge and focus on the new way of life, and push out what we read with life by the exercise of our spirit sentence by sentence to touch others’ spirit so that they may receive the pneumatic Christ as their life supply. This can be considered as the most crucial.

USING THE HYMNS IN A LIVING WAY

There is a hymn at the end of the portion of each week in the Holy Word for Morning Revival. We also have to learn how to use hymns in a living way, not in a set way. For example, there are six stanzas in a hymn. We may not need to sing all the six stanzas, but we may sing only one stanza which is fitting. If only the chorus is fitting, we will sing the chorus. (Bearing Remaining Fruit, Vol. 1, p. 180, pp. 186-187 in Chinese)

Further Reading: Bearing Remaining Fruit, Vol. 1, ch. 13; The Organic Practice of the New Way, ch. 4.

A 大調

11 11 11 11 雙 (英 389)

3/4

5 | 1 1 3 2 | 1 1 5 | 6 1 6 | 5 - 5 | 1 1
 一 主 耶 穌, 我 羨 慕 活 在 你 面 前, 在 早 晨,
 2 | 3 3 5 | 5 3 1 | 2 - 5 | 1 1 3 2 | 1 1
 在 晚 上, 只 有 一 世 間; 不 讓 我 心 快 樂,
 5 | 6 4 6 | 5 - 5 | 1 1 2 | 3 5 4 | 5 5 7 |
 若 我 在 愛 慕, 在 感 覺, 或 思 想 無 你 的 事
 A 1 - 7 1 | E 2 2 5 | 2 2 7 | B7 2 1 6 | E 5 - 7 1 | E 2 2 5 |
 物。 每 一 刻, 每 一 天, 不 論 何 痛 苦, 當 世 上 正
 2 2 7 | B7 1 7 1 2 3 #4 | E 5 - 6 | A 5 3 3 2 | 1 1
 沒 有 甚 麼 可 鼓 舞, 當 歎 息 正 不 禁,
 5 | D 6 4 6 | A 5 - 5 | 1 1 2 | 3 5 4 | 5 5 7 | A 1 - ||
 眼 淚 流 滴 滴, 主, 擦 乾 我 眼 淚, 平 靜 我 歎 息。

- 二 我每次如夢想人生的善美, 親愛主,我求你,必須也在內!
 不讓我離開你去尋求快樂, 不讓我憑自己去單獨選擇!
 當每夜萬籟靜,孤單自處時, 主耶穌,我求你,仍與我同止;
 當每晨未破曉,我仍蒙昧中, 求你來低聲喚,將我耳開通。
- 三 當每次我虔讀你聖潔話語, 求你用你榮耀照亮每一句;
 讓我能明看見:這寶貴救主, 和祂的大救恩,無一不我屬。
 當我正無倚靠跪到你座前, 求垂聽我禱告,賜穀用恩典;
 有時候因有錯,禱告你不聽, 別收回你同在,使我感不寧。
- 四 當每次我想到屬天的福氣, 讓我心切羨慕早日會見你;
 我今日所希望只有你再來, 我那日所快樂只有你同在。
 主,求你教訓我活在你面前, 在早晨,在晚上,只有一世間;
 不讓我心快樂,若我在愛慕, 在感覺、或思想無你的事物。

Lord Jesus, I long in Thy presence to live

Longings — For Living in the Lord's Presence

389

1. Lord Je-sus, I long in Thy pre-sence to live, From morning to eve-ning my one world Thou
 art; O let not my heart be con-tent-ed or rest When lov-ing or seek-ing what with Thee doth
 part. Each moment, each day, throughout suffring and pain, When nought in the world can give com-fort or
 cheer, When sighing and weeping en-compasses me, Lord, still all my sighing and wipe ev-ery tear.

2. Each time when I dream of the goodness of life,
 I pray Thee, dear Lord, that Thou in it may be;
 O do not allow me to choose by myself,
 Nor seek any pleasure that's other than Thee.
 Each night when alone in the stillness I lie,
 I pray Thee, Lord Jesus, that Thou wilt be near;
 Each morning ere dawn comes, while still in my sleep,
 Then whispering call me and open my ear.
3. Each time, Lord, when reading in Thy holy Word,
 I pray that Thy glory may shine on each line,
 That clearly I'll see what a Savior I have
 And how great salvation that Thou hast made mine.
 When helpless I come, Lord, to kneel at Thy throne,
 I pray Thee to hear me and grant me Thy grace;
 If thru my shortcomings Thou hear not my prayer,
 Withdraw not Thy presence, O hide not Thy face.
4. Each time when of heavenly blessings I think,
 O let my heart long to be raptured to Thee;
 My only hope here is Thy coming again,
 My only joy there, Lord, Thy presence will be.
 Lord, teach me each day in Thy presence to live,
 From morning to evening my one world Thou art;
 O let not my heart be contented or rest
 When loving or seeking what with Thee doth part.

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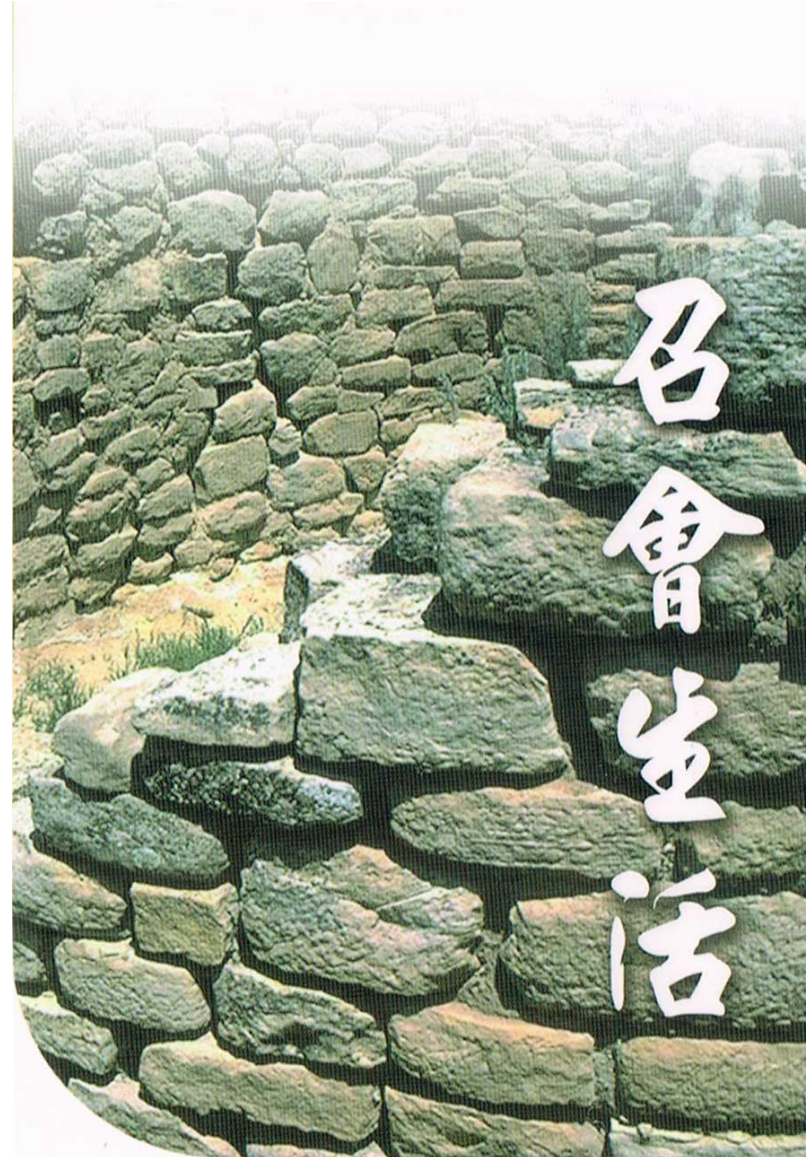
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著者：臺灣福音書房編輯部

■簡介

本套牧養材料，係為幫助聖徒傳揚福音並實行生機牧養而編成，內容取材自本書房所出版之各種書刊，主要為倪柝聲弟兄與李常受弟兄的信息。全套共六個系列，包括：高品福音、得救以後、信而順服、靈與生命、認識真理、與召會生活。每系列有十六題，皆附上重要經文及相關詩歌，方便使用者靈活運用，以達到分賜基督、供應生命之目標。

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第一題 極大的奧祕— 基督與召會

Topic 1: The Great Mystery— Christ And The Church (S6-01)

弗 5：32 這是極大的奧祕，但我是指著基督與召會說的。

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

極大的奧祕—基督與召會

保羅在歌羅西二章二節說到神的奧祕，就是基督；在以弗所三章四節說到基督的奧祕，就是召會。五章三十二節保羅說，『這是極大的奧祕，但我是指著基督與召會說的。』基督與召會乃是一靈，（林前六 17，）如同丈夫與妻子成爲一體所表徵的，這是極大的奧祕。召會是基督的配偶，出自於基督，生命和性情與基督相同，並且與基督是一，這確是一個極大的奧祕。

神的奧祕是基督

新約所啓示之神的經綸主要有兩個奧祕。第一個奧祕啓示在歌羅西書，就是基督是神的奧祕。保羅在二章二節說，『完全認識神的奧祕，就是基督。』基督乃是神的奧祕。神本身就是個奧祕。祂是真實的、活的、全能的，卻是看不見的。從來沒有人見過神，所以神是個奧祕。這位奧祕的神具體化身在基督裏；因此，基督乃是神的奧祕。基督不僅是神，更是具體化、說明、解釋、並彰顯出來的神。主耶穌說，『人看見了我，就是看見了父。』（約十四 9。）因此，基督是可見的神。神經綸的第一個奧祕是基督，就是彰顯出來的神，作神的奧祕。

基督的奧祕是召會

A GREAT MYSTERY—CHRIST AND THE CHURCH

In Colossians 2:2 Paul speaks of the mystery of God, which is Christ, and in Ephesians 3:4, of the mystery of Christ, which is the church. In Ephesians 5:32 Paul says, “This mystery is great, but I speak with regard to Christ and the church.” The fact that Christ and the church are one spirit (1 Cor. 6:17), as typified by the husband and wife being one flesh, is the great mystery. It surely is a great mystery that the church as Christ’s counterpart comes out of Christ, has the same life and nature as Christ, and is one with Christ.

THE MYSTERY GOD BEING CHRIST

In God’s economy revealed in the New Testament there are mainly two mysteries. The first mystery, revealed in the book of Colossians, is Christ as the mystery of God. In Colossians 2:2 Paul speaks of the “full knowledge of the mystery of God, Christ.” Christ is God’s mystery. In Himself God is a mystery. He is real, living, and almighty; however, He is invisible. Because no one has ever seen God, He is a mystery. This mysterious God is embodied in Christ. Hence, Christ is the mystery of God. Christ is not only God, but He is God embodied, God defined, God explained, and God expressed. Therefore, Christ is God made visible. The Lord Jesus said, “He who has seen Me has seen the Father” (John 14:9). The first mystery in God’s economy is Christ, God expressed, as the mystery of God.

THE MYSTERY OF CHRIST BEING THE CHURCH

第二個奧祕是基督的奧祕，啓示並解釋於以弗所書，特別是在第三章。基督也是個奧祕。保羅在四節用了『基督的奧祕』一辭。此外，歌羅西一章二十七節說，『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』我們這些信徒，有基督住在我們裏面；但我們所擁有的這位基督是個奧祕。雖然基督住在我們裏面，世人卻不明白祂在我們裏面；對他們而言，這乃是一個奧祕。雖然基督是奧祕的，但召會是基督的顯出。召會是基督的身體，乃是基督的彰顯。我們看見召會，就是看見基督；我們進到召會裏，就是進到基督裏；我們接觸召會，就是接觸基督。召會實在是基督的奧祕。（新約總論第七冊，二六五至二六六、一二至一三頁。）

亞當和夏娃陳明一幅 基督與召會完整的圖畫

聖經的頭一對夫婦，亞當和夏娃，陳明基督與召會一幅滿了意義且完整的圖畫。按照創世記，神不是同時，也不是用同樣的方式造男造女。首先，神用地上的塵土塑造男人的身體。然後，祂將生命之氣吹在他鼻孔裏，那人就成了活的魂。（二7。）神造了男人之後，說，『那人獨居不好，我要為他造一個幫助者作他的配偶。』（18。）鳥獸被帶到亞當面前，亞當給牠們起名。『只是亞當沒有找到一個幫助者作他的配偶。』（20。）亞當裏面渴望得著一個配偶，得著與他相配的人；然而，牲畜、飛鳥、走獸當中，沒有亞當的配偶。為要產生這樣的配偶，『耶和華神使那人沉睡。』（21。）在亞當沉睡時，耶和華取了亞當的一條肋骨，並用這條肋骨建造成一個女人。（22。）女人在生命、性情、和形狀上都和男人一樣。因此，當神把女人帶到亞當面前時，亞當驚奇的說，『這一次這是我骨中的骨，肉中的肉。』（23。）亞當知道他終於找到了他的配偶。

二章二十四節指明，男人和他的妻子乃是一體。我們不該把丈夫和妻子當作兩個分開的人，乃該當作一個完整的人，當作一個完整單位的兩半。丈夫和妻子是一個完整的

The second mystery, revealed in the book of Ephesians and explained in it, especially in chapter three, is the mystery of Christ. Christ also is a mystery. In Ephesians 3:4 Paul uses the expression “the mystery of Christ.” Furthermore, Colossians 1:27 says, “To whom God willed to make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory.” As believers, we have Christ dwelling in us. But this Christ whom we have is a mystery. Although Christ lives in us, worldly people do not realize that He is in us. To them, this is a mystery. But although Christ is mysterious, the church is the manifestation of Christ. As the Body of Christ, the church is the expression of Christ. When we see the church, we see Christ. When we come into the church, we come into Christ. When we contact the church, we contact Christ. The church is truly the mystery of Christ. (The Conclusion of the New Testament, Vol. 12, ch. 190)

ADAM AND EVE PRESENTING A COMPLETE PICTURE OF CHRIST AND THE CHURCH

The first couple in the Bible, Adam and Eve, present a significant and complete picture of Christ and the church. According to the book of Genesis, God did not create man and woman at the same time and in the same way. Firstly, God formed man’s body from the dust of the ground. Then He breathed into his nostrils the breath of life, and man became a living soul (Gen. 2:7). After God created man, He said, “It is not good that the man should be alone; I will make him a help meet for him” (Gen. 2:18). The animals and the fowl were brought to Adam, and Adam named them. But for Adam “there was not found a help meet for him” (Gen. 2:20). Within Adam there was the desire to have a counterpart, to have someone to match him. Among the cattle, the beasts, and the fowl, there was no counterpart to Adam. In order to produce such a counterpart, “the Lord God caused a deep sleep to fall upon Adam” (Gen. 2:21). While Adam slept, the Lord took one of Adam’s ribs and used it for the building of a woman (Gen. 2:22, Heb.). In life, nature, and form the woman was the same as the man. Therefore, when God brought the woman to Adam, Adam exclaimed, “This time it is bone of my bones, and flesh of my flesh” (Gen. 2:23, Heb.). Adam knew that at last he had found his counterpart.

Genesis 2:24 indicates that a man and his wife are one flesh. We should regard a husband and wife not as two separate persons, but as one complete person, as two halves of a whole unit. A husband and a wife as a complete unit are a

單位，這是一幅美妙的圖畫，說出基督與召會乃是一個實體。（以弗所書生命讀經，五三八至五三九頁。）

主向彼得啓示

基督與召會

主耶穌在馬太十六章，把祂的門徒帶到該撒利亞腓立比的境內，問他們說，『人說人子是誰？』（13。）他們回答後，主接著問說，『你們說我是誰？』（15。）西門彼得從父得著啓示，回答說，『你是基督，是活神的兒子。』（16。）

按照以弗所五章三十二節來看，有一個極大的奧祕，這個奧祕有兩個部分，就是基督與召會。在馬太十六章十六至十七節，父所啓示的基督只是這極大奧祕的頭一部分，所以主耶穌在十八節論到召會說，『我還告訴你，你是彼得，我要把我的召會建造在這磐石上。』這有力的指明，召會必須是屬於基督，並為著基督的。首先，基督被人承認，為人所知，甚至被人得著。接著主說，祂要把祂的召會建造在『這磐石』上。這磐石不僅是指基督，也是指彼得從父所領受關於基督的啓示。召會乃是建造在基督和這關於基督的啓示上。因此，這裏的『磐石』不僅指基督自己，也指對基督的領會、認識、經歷與得著。（馬可福音生命讀經，一六六頁。）

神話語的完成—

基督與召會

在新約時代，使徒們，特別是使徒保羅，在神的奧祕（基督），以及基督的奧祕（召會）這兩點上，完成了神的話，將神的經綸完滿的啓示給我們。在歌羅西二章二節，保羅說到『完全認識神的奧祕，就是基督』。在以弗所三章四節，保羅說到基督的奧祕。在歌羅西二章二節，神的奧祕是基督；在以弗所三章四節，基督的奧祕是召會。此外，保羅也得著關於神的經綸這個啓示。（林後十三14，弗三14～19。）因此，神話語的完成包括基督與召會這極大的奧祕，（五32，）就是關於基督一頭一的完滿啓示，（西一26～

marvelous picture of Christ and the church as one entity. (Life-study of Ephesians, ch. 53)

THE LORD REVEALING TO PETER

CONCERNING THE TRUTH OF CHRIST AND THE CHURCH

In Matthew 16 the Lord Jesus brought His disciples into the district of Caesarea Philippi and there asked them, "Who do men say that the Son of Man is?" (Matt. 16:13). After they responded, the Lord went on to ask, "But you, who do you say that I am?" (v. 15). Receiving a revelation from the Father, Simon Peter answered and said, "You are the Christ, the Son of the living God" (v. 16).

According to Ephesians 5:32, there is a great mystery of two parts, Christ and the church. Because the Father's revelation concerning Christ is only the first half of this great mystery, the Lord went on to speak concerning the church: "And I also say to you that you are Peter, and on this rock I will build My church" (v. 18). This indicates strongly that the church must be something of Christ and for Christ. First, Christ was recognized, known, and even possessed. Then the Lord said that on "this rock" He would build His church. This rock refers not only to Christ, but also to the revelation of Christ, which Peter received from the Father. The church is built on this revelation concerning Christ. Hence, the "rock" here is not merely Christ Himself; it is also the realization, knowledge, experience, and possession of Christ. (Life-study of Mark, ch. 16)

THE COMPLETION OF THE WORD OF GOD

—CHRIST AND THE CHURCH

In the New Testament the apostles, especially Paul, completed the word of God in the mystery of God, which is Christ, and in the mystery of Christ, which is the church, to give us a full revelation of God's economy. In Colossians 2:2 he speaks of the "full knowledge of the mystery of God, Christ." In Ephesians 3:4 Paul speaks of the mystery of Christ. The mystery of God in Colossians 2:2 is Christ, whereas the mystery of Christ in Ephesians 3:4 is the church. Paul was also given the revelation concerning the dispensation of God (2 Cor. 13:14; Eph. 3:14-19). Therefore, the completion of the word of God includes the great mystery of Christ and the church (Eph. 5:32), the full revelation concerning Christ, the Head (Col. 1:26-27; 2:19; 3:11),

27, 219, 311,) 以及關於召會—身體—的完滿啓示。(弗三3～6。)(新約總論第一冊, 一一頁。)

參讀: 新約總論, 第一、一九〇、二一三篇; 以弗所書生命讀經, 第二十九、五十三篇; 馬可福音生命讀經, 第十六篇。

and the full revelation concerning the church, the Body (Eph. 3:3-6). (The Conclusion of the New Testament, Vol. 1, ch. 1)

Further Reading: The Conclusion of the New Testament, msgs. 1, 190, 213; Life-study of Ephesians, msgs. 29, 53; Life-study of Mark, msg. 16.

耶穌聚集我們在一起

(以弗所二至三章) (英 1232)

G 大調

4/4

G G7 C G A7
 1 1 3 1 | 1̣. 2̣ 1̣. 6̣ 5̣ - | 1̣. 1̣ 1̣. 2̣ 3 2̣. 1̣ |
 一 從前我們在罪中死了，這世界全然一團
 D G G7 C G D
 2 - - - | 1 1 3 1 | 1̣. 2̣ 1̣. 6̣ 5̣ 1̣. 2̣ | 3̣. 3̣ 3̣. 1̣ 2̣.
 糟；但神使我們一起復活，一起與基督升天，
 G G7 C D
 2̣ 2̣. 7̣ | 1 - - - | 0 5 3 1 | 2̣. 1̣ 1̣. 6̣ 1 2 |
 同坐寶座。 (副) 耶穌聚集我們在一起，
 G A7 D7 G G7
 0 5 5 3 1 | 2̣. 2̣ 2̣. 3̣ 2 0 | 0 5 3 1 |
 請看看聖徒同心合意！主愛使
 C Cm G D G
 2̣. 1̣ 1̣. 6̣ 1̣. 1̣ 1̣. 2̣ | 3̣. 3̣ 3̣. 1̣ 2̣. 2̣ 2̣. 7̣ | 1 - - - ||
 得我們都一致，達到基督豐滿身量的地步。

二 因此我們能和眾聖徒， 一起明白基督的愛；
 長闊高深雖無法測度， 但神的豐滿我們一再得着。

三 神在歷代隱藏的旨意， 已成了顯明的奧祕；
 基督、召會，我們今看見， 這真叫撒但受辱，羞慚滿面！

四 我們為此來禱告父神— 剛強我們裏面的人，
 讓你安家在我們心裏， 使我們在你愛中生根立基。

五 在身體裏聯絡得合式， 各筋節都供應基督，
 各個肢體功用都擺上， 使身體得着建造，不斷增長！

六 如今我們已合而為一， 成為神所要的新人；
 在基督裏，在召會中間， 願榮耀歸神，直到永永遠遠！

Once by nature we were dead in sin

The Church — As the One New Man

1232

1. Once by na - ture we were dead in sin, In a world of ut - ter dis - cord;
 But to - geth - er God has quickened us, Raised us up to sit togeth - er with the Lord.
Chorus
 (C) Je - sus is get - ting us to - geth - er, Come and see the saints in one ac - cord.
 His love is knit - ting us to - geth - er, To the sta - ture of the full - ness of the Lord.

2. Thus with all saints we can apprehend
 All the vast dimensions of God.
 Knowing Christ's love passes all we know,
 We're together filled to fullness with our God.

3. Now we know the purpose of our God,
 Visible the mystery became:
 Christ, the church, together now we see,
 And together put the enemy to shame.
 4. For this cause we pray the Father God—
 Strengthen Thou with might our inner man;
 Make Yourself at home in all our hearts,
 Root us, ground us in Your love and for Your plan.

5. In the Body we'll be fitly framed
 As the many members Christ supply;
 Working in the measure of each part,
 All by growth in love the Body edify.
 6. Now we're one His purpose to fulfill,
 As the one new man of His plan.
 Unto Him be glory in the church,
 And in Jesus Christ forevermore—Amen!

第二題 召會的兩面

Topic 2: The Two Aspects Of The Church (S6-02)

太 16 : 18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

太 18 : 17 他若不聽他們，就告訴召會；他若連召會也不聽，就把他當作外邦人和稅吏。

Matt. 18:19 But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established.

宇宙的一面

召會在宇宙的一面是獨一的。在以弗所一章末了，保羅說召會是基督的身體，是那在萬有中充滿萬有者的豐滿。(23。)這是召會宇宙的一面，因為基督只有一個身體，這身體在宇宙中是獨一的。

THE UNIVERSAL ASPECT

In the universal aspect the church is uniquely one. At the end of Ephesians 1 Paul says that the church is the Body of Christ, the fullness of the One who fills all in all. This is the church in its universal aspect, for Christ has only one Body, which is unique in the universe.

宇宙召會

宇宙召會是活神的家，基督的身體，與基督這新郎相配的新婦，以及新人。

The Universal Church

The universal church is the house of the living God, the Body of Christ, the bride that matches Christ as the Bridegroom, and the new man.

主在馬太十六章十八節所啓示的

在馬太十六章十八節，我們看見主第一次題到召會。在這一節祂說，『我要把我的召會建造在這磐石上。』這裏所啓示的是宇宙召會，為著主在宇宙中獨一的見證。

As Revealed by the Lord in Matthew 16:18

In Matthew 16:18 we have the Lord's first mentioning of the church. In this verse He says, "On this rock I will build My church." What is revealed here is the universal church for the unique testimony of the Lord in the universe.

宇宙召會是由基督這包羅萬有的人位所形成的。祂是宇宙召會形成的因素、元素和構成。因此，召會不是無中生有，而是由一個奇妙的東西形成的。這由夏娃出於亞當所豫表。亞當是產生夏娃的因素、元素和構成。同樣，召會的產生與創造不同；創造是從無生出有，召會乃是藉著基督這奇妙的人位產生出來的。基督乃是經過過程之三一神的具體化身，又是獨一、完全的人。宇宙召會，基督的身體，乃是建造在關於活神的兒子基督這奇妙、超絕、包羅萬有之人位的啓示上。

The universal church has been formed out of the all-inclusive person of Christ. He is the factor, the element, the constituent, for the formation of the universal church. The church, therefore, was not formed out of nothing but was formed out of something wonderful. This is typified by the formation of Eve out of Adam. Adam was the factor, the element, the constituent, for the bringing forth of Eve. In like manner, in contrast to creation, which was out of nothing, the church has come into existence through the wonderful person of Christ, the embodiment of the processed Triune God and a unique, perfect man. The universal church, the Body of Christ, is built on the rock of the revelation concerning the wonderful, excellent, all-inclusive person of Christ, the Son of the living God.

地方的一面

就宇宙一面而言，召會是獨一的；但就地方一面而言，召會彰顯於許多地方。因此，一個宇宙召會成了許多地方召會。神彰顯於基督，基督彰顯於召會，而召會彰顯於地方召會。

眾地方召會

就地方一面說，召會在許多地方，彰顯為許多地方召會。一個宇宙召會彰顯在地上的許多地方，成為許多的地方召會。召會在一地的彰顯，就是在那一地的地方召會。

宇宙召會作為基督的身體，乃是藉著眾地方召會彰顯出來。眾地方召會作為基督一個身體的彰顯，在地方上乃是一。若沒有眾地方召會，就沒有宇宙召會的實行和實現；宇宙召會乃實化於眾地方召會。對召會宇宙一面的認識，必須完成於對召會地方一面的認識。我們認識並實行地方召會，乃是一大進步。

惟有在地方召會中，召會纔可能成為實際。惟有在地方召會中並藉著地方召會，我們纔能有召會的實行。如果我們沒有地方召會，就著召會而言，我們就沒有任何實際的東西。聖經至終乃是結束於七個地方召會。（啓一 10 ~ 13。）

主在馬太十八章十七節所啓示的

主在馬太十六章十八節啓示出宇宙召會，卻在十八章十七節啓示地方召會。這一節所題到的召會，必定是地方召會，因為那是一個我們可以去的地方。主說你若與弟兄有問題，就應當先到他那裏去。他若聽你，問題就解決了。他若不聽你，你就應當帶一兩個人與你同去，向他作見證，期望他能聽他們。他若仍然不聽，你就應該把問題帶到召會，這當然必定是地方召會。這裏不可能是宇宙召會，因為我們不能把問題帶到宇宙召會，只能把問題帶到地方召會。

以一城為一地方召會的界限和立場

THE LOCAL ASPECT

Universally, the church is uniquely one. Locally, however, the church is expressed in many localities. Therefore, the one universal church becomes the many local churches. God is expressed in Christ, Christ is expressed in the church, and the church is expressed in the local churches.

The Local Churches

In the local aspect the church is expressed in many localities as many local churches. The one universal church expressed in many places on earth becomes the many local churches. The expression of the church in a locality is the local church in that particular locality.

The universal church as the Body of Christ is expressed through the local churches. The local churches, as the expressions of the one Body of Christ, are locally one. Without the local churches there would be no practicality and actuality of the universal church. The universal church is realized in the local churches. Knowing the church universally must be consummated in knowing the church locally. It is a great advance for us to know and practice the local churches.

Only in the local church can the church be practical. Only in the local church and by the local church can we have the practice of the church. If we do not have the local church, we do not have anything practical as far as the church is concerned. Eventually, the Bible ends with seven local churches (Rev. 1:10-13).

As Revealed by the Lord in Matthew 18:17

The universal church was revealed by the Lord in Matthew 16:18, but the local church was revealed by Him in Matthew 18:17. The church mentioned in this verse must be a local church because it is a place where we can go. The Lord said that if you have a problem with a brother, you should go to him first. If he listens to you, the problem is solved. But if he does not listen, you should bring one or two with you to witness to him, expecting him to listen to them. If he still does not listen, then you should bring the problem to the church. This, of course, must be the local church. It cannot be the universal church, for we cannot bring a problem to the universal church, only to the local church.

Taking a City as the Boundary and Ground of Each Local Church

召會在不同的城市建立，是藉著以一城為一地方召會的界限和立場。啓示錄一章十一節非常清楚的指明這點。這節題到，有聲音對約翰說，『你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。』這節聖經的寫法非常重要，給我們看見，將這卷寄給那七個召會，等於寄給那七城。這清楚顯示，早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會，以城為每一地方召會的界限和立場。沒有一個城有一個以上的召會，這就是地方召會是以城為單位，不是以街道或區域為單位。

啓示錄一章十一節與行傳十四章二十三節、提多書一章五節相符。在這兩節裏我們看見，在各召會設立長老，就是在各城設立長老。這清楚說明，召會的範圍和界限，必須與那城所在的地方完全相同。換句話說，召會的界限和行政區域，必須與召會在其中被建立的城相當。

所有的地方召會，

乃是基督在宇宙中獨一的身體

所有的地方召會，乃是基督在宇宙中獨一的身體。（弗四4。）每一個地方召會，都是這宇宙身體的一部分，是這獨一身體在地方上的顯出。這一個宇宙召會，這一個身體，包括所有的地方召會。可能有成千上萬的地方召會，但合在一起卻構成一個宇宙召會。宇宙召會是基督獨一的身體，所有的地方召會不過是這一個身體在地方上的彰顯。（新約總論第七冊，一一一至一一二、一一五、一二三至一二五、一二八至一三一頁。）

參讀：新約總論，第一九九至二〇〇篇。

The churches are established in different cities by taking a city as the boundary and ground of each local church. Revelation 1:11 indicates this very clearly. In this verse the voice said to John, “What you see write in a book and send it to the seven churches: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.” This verse is composed in a very important way. Here we see that the sending of this book to the seven churches equals the sending of it to the seven cities. This shows clearly that the practice of the church life in the early days was that of one church for one city, one city with one church, with the city as the boundary and ground of each local church. In no city was there more than one church. This is the local church, local with respect to city, not with respect to street or area.

Revelation 1:11 corresponds to Acts 14:23 and Titus 1:5. In these two verses we see that to ordain elders in every church is to ordain elders in every city, and to ordain elders in every city is to ordain elders in every church. This makes it abundantly clear that the sphere and limit of a church must be exactly the same as that of the city in which it is located. In other words, the boundary, the jurisdiction, of the church is identical to that of the city in which it is established.

All the Local Churches

Being the One Unique Body of Christ in the Universe

All the local churches are the one unique Body of Christ in the universe (Eph. 4:4). Every local church is a part of this universal Body, a local expression of this unique Body. This one universal church, the one Body, comprises all the local churches. There may be thousands of local churches, but together they constitute one universal church. The universal church is the unique Body of Christ, and all the local churches are simply the local expressions of this one Body. (The Conclusion of the New Testament, msg. 199-200)

Further Reading: The Conclusion of the New Testament, msg. 199-200

降 E 大調

7 6 7 6 雙 (英 824)

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -
 一 召 會 是 主 的 身 體, 也 是 神 的 居 所;
 4 | 5 i i 7 | 7 - 6 5 | 4 5 3 1 | 2 - -
 是 眾 聖 徒 的 結 集, 也 是 神 人 調 和;
 2 | 3 4 5 6 | 6 - 5 i | i . 7 6 3 | 4 - -
 創 世 以 前 神 所 選, 十 架 主 死 所 贖;
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||
 性 質、地 位 全 屬 天, 地 上 任 何 不 屬。

- 二 她是新造的新人, 基督復活所生;
 聖靈裏面受了浸, 藉道之洗成聖。
 基督是她的生命, 又是她的元首;
 她與基督同性情, 高升遠超萬有。
- 三 她的根基已立定, 乃是耶穌基督;
 能與基督同神聖, 纔是她的事物。
 凡屬她者都需要, 經過十架妙死,
 在復活裏被建造, 全是金、銀、寶石。
- 四 她的元素全是一: 一神、一主、一靈、
 一身、一信並一洗, 一望, 神所命定。
 三一之神在裏面, 眾人成爲一身,
 藉信聯結, 因洗斷, 憑望等候主臨。
- 五 她的所有眾肢體, 出自各方、各民,
 全都結合成爲一, 不分任何身分;
 沒有猶太或外邦, 沒有自主、爲奴,
 沒有卑下或高尚, 只有新人“基督”。
- 六 宇宙之中獨一個, 分在各地出現;
 一地一會爲原則, 地方立場爲限。
 地方行政雖獨立, 各向元首負責,
 宇宙交通卻一體, 無何離異間隔。
- 七 她在各地的出現, 都是撒冷雛形;
 爲作基督的豐滿, 先有聖城情景;
 基督是燈, 神是光, 她是燈臺照明,
 顯出榮耀的形像, 直到撒冷完成。

The Church is Christ's own Body

The Church — Her General Definition

824

1. The Church is Christ's own Bo - dy, The Fath - er's dwell - ing -
 place, The gath - ering of the called ones, God blend - ed with man's
 race; E - lect be - fore cre - a - tion, Re - deemed by Cal - v'ry's
 death, Her cha - rac - ter and stand - ing Of heav - en, not of earth.

2. New man of new creation,
 Born through her risen Lord,
 Baptized in God the Spirit,
 Made holy by His Word;
 Christ is her life and content,
 Himself her glorious Head;
 She has ascended with Him
 O'er all her foes to tread.
3. Christ is her one foundation,
 None other man may lay;
 All that she has, as Christ, is
 Divine in every way;
 Her members through the Spirit
 Their death on Cal'ry own;
 They're built in resurrection—
 Gold, silver, precious stone.
4. One God, one Lord, one Spirit—
 Her elements all one—
 One faith, one hope, one baptism,
 One Body in the Son;
 The triune God is in her,
 One Body members own,
 By faith they are united,
 In hope of glory shown.
5. From every tribe and nation
 Do all the members come,
 Regardless of their classes
 United to be one.
 No high there is, nor lowly,
 No Jew, nor Gentile clan,
 No free, nor slave, nor master,
 But Christ, the "one new man."
6. One Body universal,
 One in each place expressed;
 Locality of dwelling
 Her only ground possessed;
 Administration local,
 Each ans'ring to the Lord;
 Communion universal,
 Upheld in one accord.
7. Her local gatherings model
 The New Jerusalem;
 Its aspects and its details
 Must show in all of them.
 Christ is the Lamp that shineth,
 With God within, the Light;
 They are the lampstands bearing
 His glorious Image bright.

第三題 主的恢復

Topic 3: The Lord's Recovery (S6-03)

約壹 1 : 1 論到那從起初原有的生命之話，就是我們所聽見過的，我們親眼所看見過的，我們所注視過，我們的手也摸過的。

約壹 2 : 24 至於你們，務要讓那從起初所聽見的住在你們裏面；那從起初所聽見的若住在你們裏面，你們也就住在子裏面，並住在父裏面。

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life.

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

『主的恢復』的意義

『恢復』一辭的意思是說，一樣東西原初有，後來失去了，現在需要回復到牠原初的光景。『恢復』這辭畧嫌簡單，但我們說到主的恢復，把牠應用到全本聖經的啓示上，就看見牠是既深奧又緊要。可以說，全本聖經的啓示乃是啓示恢復的事。（關於主的恢復，一頁。）

主的恢復乃是恢復聖經（神的聖言）所啓示的神聖真理。（提後三 16。）歷代以來，聖經所啓示的真理已經被遺失、忽畧、誤會、誤解、且被人錯誤的教導。因此，需要有主的恢復。在早期使徒時代，在教父時代，在召會大會時代，在天主教同教皇制度時代，在更正教實行時代，主一直藉著那些愛祂、並愛祂聖言的聖徒，恢復一些被遺失、誤會、誤解、並錯誤教導的真理。（關於主的恢復和我們當前的需要，七至八頁。）

主恢復的第一面— 神的啓示

THE MEANING OF THE LORD'S RECOVERY

The word recovery means that something was there originally, and then was lost. So there is the need to bring that thing back to its original state. The word recovery is somewhat simple and not too profound, but when we speak of the Lord's recovery we need to apply it to the revelation of the whole Bible. From this point of view the Lord's recovery is a profound and crucial thing. In a sense the revelation of the entire Bible is a revelation of recovery. (Concerning the Lord's Recovery, p. 7)

First, the Lord's recovery is the recovery of the divine truths as revealed in the holy Scriptures, the holy Word of God (2 Tim. 3:16). The truths as revealed in the Scriptures have been lost, missed, misunderstood, misinterpreted, and wrongly taught throughout the ages. Hence, there is the need of the Lord's recovery. In the age of the early apostles, in the age of the church fathers, in the age of the church councils, in the age of Catholicism with the papal system, and in the age of the Protestant practice, the Lord has always recovered some of the lost, misunderstood, misinterpreted, and wrongly taught truths through some of His saints who loved Him and His holy Word. (1993 Blending Conference Messages, pp. 13-14)

THE FIRST ASPECT OF THE LORD'S RECOVERY —THE REVELATION OF GOD

神的啓示就是神的說話，從舊約的摩西起，到新約的使徒約翰，歷時一千五百多年，神一直在說話；祂所說的話集合在一起，就成了今天我們手中完整的聖經。所以聖經最後一卷，啓示錄的末了就說，不可在這些話上加添甚麼，也不可刪去甚麼。（二二 18～19。）

主恢復的第二面— 神人的生活

主恢復的第二面，就是神人的生活，也就是信徒必須有的一種生活。世人所強調的是倫理道德的生活、宗教的生活，然而這些都不是神所要的。神所要的乃是神人的生活，就是神與人共同的生活。

主恢復的第三面— 召會的實行

召會作基督宇宙的身體，乃是神宇宙的家，也是神的國。（弗一 23，提前三 15～16，太十六 18～19。）基督的身體、神的家、神的國，三者就是一個；基督的身體就是神的家，神的家就是神的國。

這個基督宇宙的身體就是神的家，就是神的國，出現在各城，成爲各城的地方召會。聖經給我們看見，一城只限一會，爲保守合一，避免分裂。（申十二 5～18，徒八 1，十三 1，啓一 4，11。）各地的召會雖因地理而分散，卻不可因任何道理或事故而分開。（林前一 10～13。）（三一神終極完成之靈與信徒重生之靈聯結的果效，七八、八六、八九至九一頁。）

參讀：關於主的恢復，第一篇；關於主的恢復和我們當前的需要，第一篇；三一神終極完成之靈與信徒重生之靈聯結的果效，第六篇。

The revelation of God is the speaking of God. From Moses in the Old Testament until the apostle John in the New Testament, God spoke for more than fifteen hundred years. His speaking collectively became the completed Bible, which is in our hands today. Hence, the last book of the Bible, Revelation, says at the end that no one should add to these words or take away from these words (22:18-19).

THE SECOND ASPECT OF THE LORD'S RECOVERY —THE GOD-MAN LIFE

Now we come to the second aspect of the Lord's recovery, that is, the God-man life, which is the kind of living that the believers need to have. The worldly people emphasize moral and ethical living and religious living; yet these are not what God wants. What God wants is the God-man life, which is God and man living together.

THE THIRD ASPECT OF THE LORD'S RECOVERY —THE PRACTICE OF THE CHURCH

The church as the universal Body of Christ is the universal house of God and also the kingdom of God (Eph. 1:23; 1 Tim. 3:15-16; Matt. 16:18-19). These three—the Body of Christ, the house of God, and the kingdom of God—are just one. The Body of Christ is the house of God, and the house of God is the kingdom of God.

The universal Body of Christ is the universal house of God, the kingdom of God (Eph. 1:23; 1 Tim. 3:15-16; Matt. 16:18-19). It is expressed in every city to be the local church of every city; there is one city one church keeping the oneness and not divided (Deut. 12:5-18; Acts 8:1; 13:1; Rev. 1:4, 11). Although the unique church of God is expressed as the many local churches, she is still the unique universal Body of Christ; they should not be divided into sects or denominations (1 Cor. 10:16-17). (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 75-86)

Further Reading: Concerning the Lord's Recovery, ch. 1; 1993 Blending Conference Messages, ch. 1; The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, ch. 6.

為着召會的恢復

(英1255)

G 大調

4/4

G C G
 1 · 5̣ 1 · 5̣ 1 · 2̣ | 3 - 1 - | 4 4 1 2 | 3 - - - |
 一 我 們 乃 是 為 着 主 的 召 會 的 恢 復;
 G A7 D
 1 · 5̣ 1 · 5̣ 1 · 2̣ | 3 - 1 - | 3 2 2 3 | 2 - - - |
 乃 是 為 着 地 方 召 會 在 各 地 顯 出。
 D7 G C B
 2 · 2̣ #1̣ · 2̣ 3 · 2̣ | 1 - 5̣ - | 4 4 1 2 | 3 - - - |
 站 住 地 方 合 一 立 場, 在 主 裏 合 一;
 C G F# Em D# G D7 G
 6̣ · 7̣ 1̣ · 7̣ 1̣ · 6̣ | 5̣ - 1̣ 2̣ | 3 4 3 2 | 1 - - - |
 我 們 建 造 神 的 居 所, 完 成 神 旨 意。
 G C A7 D7 G D G
 5̣ 5̣ 5̣ 5̣ 1 - | 6̣ 6̣ 6̣ 6̣ 2 - | 7̣ 7̣ 7̣ 7̣ 6̣ 7̣ | 1̣ 2̣ 3 - |
 (副) 我 們 為 着 主, 我 們 為 着 主, 我 們 為 着 主 的 恢 復!
 G C A7 D7 G
 5̣ 5̣ 5̣ 5̣ 1 - | 6̣ 6̣ 6̣ 6̣ 2 - | 7̣ 7̣ 6̣ 7̣ | 1 - 1̣ - ||
 我 們 為 着 主, 我 們 為 着 主, 為 着 主 的 恢 復!

二 我們乃是為着主的 召會的恢復;
 見證基督,高舉基督, 帶進神國度!
 活在靈中,站住立場, 並廣傳福音;
 哦,主,阿們,阿利路亞! 主必快再臨!

三 我們乃是為着主的 召會的恢復;
 時刻操練我們的靈, 異象更清楚!
 大巴比倫已經傾倒, 撒但被摧毀;
 聖城撒冷從天而降, 榮耀何光輝!

We are for the Lord's recovery

The Church — The Lord's Recovery

1255

1. We are for the Lord's re - cov - ery Of the lo - cal church;
 We are for the Lord's re - cov - ery Of the ci - ty and the earth.
 Stand - ing on the ground of one - ness, One - ness in the Lord,
 We are build - ing up the tem - ple Of our glor - ious Lord.
Chorus
 (C) We are for the Lord's, We are for the Lord's, We are for the Lord's re - cov - er - y!
 We are for the Lord's, We are for the Lord's, We are for the Lord's re - cov - ery!

2. We are for the Lord's recovery,
 To our hearts so dear;
 When we exercise our spirit,
 Our vision is so clear.
 Babylon the Great is fallen,
 Satan is cast down,
 And the local church is builded
 On the local ground.

第四題 我們是甚麼

Topic 4: What Are We? (S6-04)

約 1 : 22 他們說，你到底是誰？叫我們好回覆差我們來的人。關於你自己，你怎麼說？

彼後 1 : 12 你們雖已知道這些事，且在現有的真理上得了堅固，我還要常常題醒你們。

John 1:22 They said then to him, Who are you, that we may give an answer to those who sent us? What do you say about yourself?

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

在現在的真理上得堅固

我們之所以在這裏，乃是因著神給了我們一個特別的呼召。彼後一章十二節題到『在現有的真理上得了堅固』，這句話也可以譯為：『在現在的真理上得了堅固。』『現在的真理』也可以說是『今天的真理』。我們需要問神說，『神阿！甚麼是現在的真理呢？』

十六世紀所恢復的真理

從第十六世紀開始，神一直恢復不同的真理。第十六世紀乃是改教的時代，這是一個大轉機。我們要把改教以後的歷史，分作四個時期來看：第一個時期是改教時期，第二個時期是改教後十六至十八世紀時期，第三個時期是十九世紀，而第四個時期則是今天二十世紀時期。

我們先來看十六世紀路德的改教。他乃是恢復『因信稱義』這個真理，這是個特別的恢復。

十六至十八世紀

真理的恢復

接著，我們來看十六至十八世紀時期。一五二四年，在德國有一班主張再受浸的信徒（重浸派，Anabaptists）

ESTABLISHED IN THE PRESENT TRUTH

The reason we are here is that God has given us a special calling. Second Peter 1:12 mentions the words “established in the present truth.” The “present truth” can also be rendered the “up-to-date truth.” We need to ask: “God, what is the present truth?”

TRUTH RECOVERED DURING THE SIXTEENTH CENTURY

From the sixteenth century on, God has been recovering different truths. The sixteenth century was the age of the Reformation. It was a time of monumental change in religion. We have to consider the history from the time of the Reformation as belonging to four periods. The first period is the period of the Reformation. The second period is the time immediately after the Reformation, from the sixteenth century to the eighteenth century. The third period is the nineteenth century, and the last period is the present twentieth century.

First, let us consider Luther’s Reformation. The best thing about him was his recovery of the truth of justification by faith. This is Luther’s particular recovery.

THE RECOVERY OF TRUTH

FROM THE SIXTEENTH TO THE EIGHTEENTH CENTURY

Following this we come to the period from the sixteenth to the eighteenth century. In 1524 the Anabaptists, a group of believers who proposed re-baptism

被興起。過了十二年，在一五三六年有喀爾文被神興起。最後在蘇格蘭，他們有了一個開始，成立了蘇格蘭的長老會。

這時在德國有施本爾（Spener）弟兄被神興起，他在一六七〇年成爲德國法蘭克福（Frankfurt）路德會的牧師，當時路德會已落在一種形式的宗教裏，他在讀經時，發覺路德會中滿了人意，是神所不許可的。故此，他開始帶領人實行林前十四章的教訓。

到了一七三二年，一個世界最早的佈道團體產生，就是所謂摩爾維亞弟兄們的團體（Moravian Brethren）。他們乃是頭一批往世界各地佈道的弟兄們。

同時，在天主教中間也有新的發現，有一班屬靈的人被興起來。蓋恩夫人（Madame Guyon），生於一六四八年，死於一七一七年；她對於如何與神的旨意聯合、如何捨己等更有認識。

十六世紀的改革，不但影響了屬靈的世界，也影響了政治社會；而十八世紀的改革，主要的影響還是屬靈的一面。在十八世紀的運動中，最值得題起的是非拉鐵非召會的見證，他們匯合了先前所有主要的恢復。在他們中間，你可以找到各種主要的真理。

十九世紀裏 真理的發現

一八二七年在愛爾蘭的都柏林，有一班弟兄們，其中有克羅寧（Cronin）、格羅夫（Groves）、達祕（Darby）等，看見召會中有許多事是死的，沒有生命，只有儀文，就開始求主指示他們，聖經所啓示的召會應是如何。經過了禱告與交通，他們感覺到應起來照著林前十四章的原則聚會，於是就開始在一位弟兄的家中擘餅。

除此之外，弟兄們對千年國度、被提的問題，以及但以理書、啓示錄等的豫言解釋，都有許多的發現。

after infant-sprinkling, were raised up in Germany. They were followers of the earlier brothers from Lhota who preached the baptism of believers. After twelve years, in 1536 John Calvin was raised up by God. Finally, in Scotland he had a fresh beginning and established the Scottish Presbyterian Church.

At this time in Germany, God raised up Philipp Jakob Spener. He became a pastor in a Lutheran Church in Frankfurt in 1670. By that time the Lutheran denomination had fallen into a kind of formal religion. By reading his Bible, Spener found out that the church at his time was full of human opinions, something forbidden by God. For this reason he began to lead others into the practice of 1 Corinthians 14.

By 1732 the earliest missionary body in the world was conceived, the so-called Moravian Brethren. They were the first group of brothers to go throughout the entire world to evangelize.

At the same time there was a new discovery within the Catholic Church. A group of spiritual people were raised up by the Lord. Madame Guyon was born in 1648 and died in 1717. She was even more knowledgeable in the matters of the union with God's will and the denial of the self.

The reforms of the sixteenth century affected the world not only spiritually but politically and socially as well. Those reforms of the eighteenth century exercised their influence mainly on the spiritual side. Of all the movements in the eighteenth century, the most noteworthy was the testimony of the "Philadelphia" church. They assimilated all of the previous major recoveries. Among them, one can find all of the major truths.

THE DISCOVERY OF GOD'S TRUTH IN THE NINETEENTH CENTURY

In 1827 a group of people were raised up in Dublin, Ireland. Among them were men like Edward Cronin and Anthony Norris Groves. They saw that many things in the church were dead, lifeless, and formal. They began to ask the Lord to show them the church according to the biblical revelation. Through prayer and fellowship, they felt that they should rise up and meet according to the principle of 1 Corinthians 14. As a result, they began to break bread at a brother's home.

In addition, the Brethren made many discoveries concerning the millennium, the question of rapture, and the prophecies in Daniel and Revelation.

此後，在英國還有慕勒（George Müller）弟兄被神興起，他在禱告的事上和對神話語的信心，都有很好的學習。

神又得著一個姊妹，就是賓路易師母（Mrs. Jessie Penn-Lewis）。賓路易師母乃是一個真正背十字架的人。因著她的經歷，就吸引了許多信徒也開始追求十字架的真理。我們看見神真理的發現，乃是越來越進步、越來越完全的；到了十九世紀末，差不多所有的真理都漸漸被恢復了。

二十世紀裏真理的進展

一九〇四年間英國威爾斯（Wales）有大復興，在這復興中，有些地方全城的人都得救了，以致再沒有可以傳福音的對象。除了福音之外，有許多五旬節的外表現象也在他們中間產生。

我們從他們學到了兩個大的真理：第一，聖靈復興的工作乃是藉著一班被壓彎、被折服的人帶進來的。第二，從那時起，在許多人當中，開始對邪靈的工作有認識。

神今天的工作

以及累積的啓示

我們知道神的真理乃是積蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我們今天所看見的，都是神累積的啓示。

從一九二六年開始，我們釋放了許多關乎救恩、關乎召會、關乎十字架的道，也為這些事作了許多的見證。到了一九二七年，我們更專一注意到十字架主觀的工作。今日我們所說的，乃是以復活為生命的原則，牠不是一個道理，而是一個屬靈的事實。以後，神又叫我們看見基督的身體是甚麼，牠的實際在那裏。我們認識到基督的生命只有一個，故此召會也只有一个。到了一九二八年二月，我們纔開始題到一些關乎神永遠旨意的事。我們乃是到了一九三四年，纔認識神一切的中心都是在基督身上。基督乃是神的中心，也是神的普及。

Afterward God raised up George Muller in England. He learned many excellent lessons concerning prayer and concerning faith in God's word.

God gained another sister, Mrs. Jessie Penn-Lewis. Mrs. Penn-Lewis was one who truly bore the cross. Through her experiences, many believers were attracted to pursue the truth concerning the cross. We can see that the discovery of God's truth is progressive; the more it advances, the more complete it becomes. By the end of the nineteenth century, almost all of the truths had been recovered.

THE ADVANCE OF TRUTH IN THE TWENTIETH CENTURY

During the great Welsh Revival of 1904, many towns saw their whole population saved to such an extent that there were no more souls to save. Many phenomena of Pentecost were manifested among them.

From them we have learned two truths: first, the revival work of the Holy Spirit is brought in through a group of people who are bent and subdued. Second, from this time on, many began to understand the work of the evil spirits.

GOD'S WORK TODAY

AND THE CUMULATIVE REVELATIONS OF GOD

We know that God's truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God.

From 1926 on, we began to release many messages concerning salvation, the church, and the cross, and we testified much concerning these things. By 1927 we concentrated our attention on the subjective work of the cross. What we speak of today is resurrection as a principle of life. It is not just a doctrine but a spiritual fact. After this, God showed us what the Body of Christ is and where the reality of this Body is. We began to realize that as there is only one life of Christ, there is only one church. By February of 1928, we began to mention something concerning God's eternal purpose.... It was not until 1934 that we realized that the centrality of everything related to God is Christ. Christ is God's centrality and God's universality.

神的得勝者，就是一班代表全體領先站在死地的人，他們與召會的關係，乃是錫安與耶路撒冷的關係。神對耶路撒冷的要求，都歸在錫安的頭上；錫安被得著，就是耶路撒冷被得著。等到錫安與耶路撒冷都被得著的時候，神的心意就滿足了。

發出呼召

我們的工作乃是呼召神的兒女，回到神中心的旨意裏，以基督為萬有的中心，以祂的死、復活、升天為一切的根基。這是歌羅西一、三章的信息。我們認識召會在新約聖經裏的地位，這地位是崇高的、屬靈的。我們為著一些西國差會所給我們帶來的幫助感謝神，然而神今日叫我們看見的，乃是將一切帶回到神中心的旨意裏。今天我們的工作，乃是回到聖經中的召會立場去。

神所有的真理，都是以召會為出發點。保羅乃是先被放在安提阿的召會中，以後纔有在安提阿召會中被打發的事發生。我們今天所傳的真理，都是以召會為出發點。這是我們的工作、我們的見證。

我們四方面的責任

今天我們有四方面的責任：對罪人，我們需要傳福音；對撒但，我們需要認識屬靈的爭戰；對召會，我們應持定今天所看見的；對基督，我們應見證祂在凡事上居首位的事實。（倪柝聲文集第一輯第十一冊，一四九至一五四、一五七至一五九、一六一至一六八頁。）

參讀：倪柝聲文集第一輯第十一冊，第三次得勝聚會的信息，第四篇。

God's overcomers are a group of people who take the lead to stand in the place of death on behalf of the whole congregation. Their relationship with the church is that of Zion's relationship with Jerusalem. All of God's requirements fall upon Zion. When Zion is gained, Jerusalem is gained. When both Zion and Jerusalem are secured, God's purpose is fulfilled.

SOUNDING OUT A CALL

Our work is to sound out the call to God's children to return to God's central purpose, to take Christ as the center of all things, and to take His death, resurrection, and ascension as the basis of everything. This is the message of Colossians 1 and 3. We know the position of the church in the New Testament. We realize that this position is lofty and spiritual. We thank God for the help rendered to us from the Western missionaries. Yet God is showing us today that we should bring everything back to God's central purpose. Our work today is to return to the biblical ground of the church.

All of God's truth has the church as the starting point. Paul was first put in the church in Antioch. Later he was sent out from the church in Antioch. All of the truths that we preach today have the church as the starting point. This is our work and this is our testimony.

FOUR RESPONSIBILITIES TODAY

We have four responsibilities today: (1) Concerning the sinners, we have to preach the gospel. (2) Concerning Satan, we have to realize there is a spiritual warfare. (3) Concerning the church, we have to hold fast what we see today. (4) Concerning Christ, we should testify of the fact of His preeminence in all things (CWWN, Vol. 11, pp. 843-859).

Further Reading: CWWN, Vol. 11, ch. 15.

D 大調

2/4

^D
 3 4 | 5 3 4 | 5 3 4 | 5 3 4 | 5 i | i 7 6 |
 一 爲着祂!爲着祂!爲着祂!爲着祂!爲着祂召
^{A7} ^{Em}
 5 6 | 7 - | 7 2 3 | 4 2 3 | 4 2 3 | 4 2 3 |
 會恢復! 讓我們!讓我們!讓我們!讓我
^{A7} ^D
 4 7 7 | 7 7 6 | 5 6 5 4 | 3 - | 3 - | i i |
 們齊心努力的爭戰在一起! 祂既
^G ^D ^{D7} ^G
 i 7 6 | 5 3 . | 3 - | i i | i 5 #5 | 6 - | 6 - |
 是有一需要, 你我何能不顧,
^{E7} ^A ^D ^G ^{A7} ^D
 2 2 | 2 i 7 | i 5 . | 5 #4 5 | 6 i | i 7 | i - | i ||
 祂既是有一呼召, 你我何能再躊躇。

二 爲着祂!爲着祂!爲着祂! 爲着祂!爲着祂榮耀見證!
 讓我們!讓我們!讓我們!
 讓我們同心合意的建造在一起!
 我們看見這需要, 我們都在這裏,
 我們一同在經營, 直到祂全心滿意。

For the Lord

**1 For the Lord, for the Lord,
 For the Lord, for the Lord,
 For His church's recovery!
 Come let us, come let us,
 Come let us, come let us,
 Let us be bold to fight in one accord.
 For He has such a need now,
 You and I have to care,
 While He has such a calling,
 How could you and I delay?**

**2 For the Lord, for the Lord,
 For the Lord, for the Lord,
 For His glorious test'mony!
 Come let us, come let us,
 Come let us, come let us,
 All in one heart build up in one accord.
 We have seen such a great need,
 We are here to take heed,
 And together we're lab'ring,
 Till He's fully satisfied.**

第五題 認識宗派

Topic 5: Knowing The Sects (S6-05)

加 5 : 19 肉體的行爲，都是明顯的，就是淫亂、污穢、邪蕩、

加 5 : 20 拜偶像、邪術、仇恨、爭競、忌恨、惱怒、私圖好爭、分立、宗派、

加 5 : 21 嫉妒、醉酒、荒宴以及類似的事；關於這些事，我現在事先告訴你們，正如我先前說過的：行這樣事的人，必不得承受神的國。

Gal. 5:19 And the works of the flesh are manifest, which are such things as fornication, uncleanness, lasciviousness,

20 Idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, factions, divisions, sects,

21 Envyings, bouts of drunkenness, carousings, and things like these, of which I tell you beforehand, even as I have said before, that those who practice such things will not inherit the kingdom of God.

基督不是分開的

哥林多前書告訴我們，當日在哥林多的召會中，有分門結黨的事。一派說，他們是屬保羅的，另一派說，他們是屬亞波羅的，又有一派說，他們是屬磯法（彼得）的，還有一派自覺比前幾派高明的說，他們是屬基督的。因此保羅嚴辭責備他們說，基督是分開的麼？（一 10 ~ 13。）當然，基督絕不是分開的，也是不能分開的；然而他們這些信而受浸，歸入基督的人，卻彼此分開。這是得罪基督，將祂的身體分開，將祂流血所贖，獨一無二的召會，分成好些不同的派別。

宗派出於人的肉體

在希臘文裏，宗派這辭與異端一辭同字（**hairesis**，英文化為 **heresy**），意即標新立異，成為與眾分開的派別—宗派。加拉太五章十九至二十一節清楚告訴我們，宗派乃是出於人的肉體。這段經文也給我們看見，在成為宗派之前，必先有私圖好爭並分立；宗派成立以後，就產生嫉妒。這是何等羞恥！

CHRIST HAS NOT BEEN DIVIDED

In those days, in the church in Corinth, there were factions. One party said that they were of Paul, and another said that they were of Apollos. Another party said that they were of Cephas (Peter), and still another party, who considered themselves superior to all the previous parties, said that they were of Christ. Therefore, they were severely rebuked by the Apostle Paul, who had led them to salvation and who had established them as the church. Paul called them to account, asking them whether Christ had been divided (1 Cor. 1:10-13). Obviously Christ has not been and cannot be divided. However, these who had believed and had been baptized into Christ were divided one from another. This offended Christ, divided His Body, and separated the unique church, which He redeemed by shedding His blood, into many different sects.

SECTS BEING OF THE FLESH

In Greek, the word for party or sect (**hairesis**) is the same as the word for heresy (**hairesis** anglicized), which means to label something new in order to be different, resulting in a distinctive party—a sect. The verses here tell us clearly that sects come from men's flesh. They also show us that there are always factions and divisions before the formation of a sect, and envyings after its establishment (Gal. 5:19-21). What a shame!

構成宗派的因素—

特別的信條，特別的交通，特別的名稱

真正基督徒所共有的信仰，乃是惟一的，包括三一神，基督的身位和工作，就是基督之所是，和基督之所作，以及聖經的神聖權威。若在這些基要信仰的真理之外，把其他的事，就如浸信會的受浸方式，長老會的治會制度，靈恩派的說方言，以及其他團體的蒙頭、洗腳等，或一般的道理，如被提的時候和次數、豫言的解釋、及對一些經文的看法等，也當作基督徒的信仰，弄成特別的信條，就會標新立異，成爲宗派。

有了特別的信條，就會將基督徒劃分成不同的團體，各自在他們不同的圈子裏，在信徒共有的交通之外，有特別的交通。這種特別的交通，也使實行這種交通的信徒，構成與一般信徒分離的宗派。

特別的信條，也產生特別的名稱，如某某會、某某堂等。這種特別的名稱，更具體的使那些以這種名稱標稱自己者，構成有名稱的宗派，而成爲公會。公會在英文是 **denomination**，意即命了名的宗派。所以這種特別的名稱，是認識基督身體的人所不該有的。

神的呼召就是要我們作基督身體的一個肢體。我們的行事爲人，若破壞、傷損基督身體的一，就與神的呼召不配。所以我們必須竭盡所能活在基督的身體裏，保守這身體的一，不有分於任何的分門別類、宗派和公會。（生命課程，八一至八七頁。）

參讀：生命課程，第十三課。

THE FACTORS CONSTITUTING SECTS—

SPECIAL CREEDS, SPECIAL FELLOWSHIPS, SPECIAL NAME

The common faith of true Christians is unique. It includes the Triune God, the person and work of Christ, that is, the being of Christ and the doings of Christ, and the divine authority of the Bible. Besides these truths of our fundamental faith, to consider other matters to be the Christian faith (such as the method of baptism of the Baptist denomination, the system of church administration of the Presbyterian denomination, the tongue-speaking of the Pentecostal denomination, the head covering and foot washing of other groups, or general doctrines such as the time and number of raptures, the interpretation of prophecies, and the understanding of certain parts of the Scriptures) and to make them special creeds is to label something new in order to be different and will result in sects.

With the existence of special creeds, Christians will be divided into different groups, having special fellowships in their different circles outside of the believers' common fellowship. Such special fellowships cause those believers who practice them to be constituted as sects separate from the believers in general.

Special creeds not only lead to special fellowships, but they also produce special names, such as the name of a certain denomination or a certain church. These special names, in a more tangible way, cause those who so label themselves to be constituted into named sects, resulting in denominations. A denomination is a named sect. Therefore, those who know the Body of Christ must never bear such special names.

God's calling is that we would be a member of the Body of Christ. If our walk damages and hurts the oneness of the Body of Christ, it is not worthy of God's calling. Therefore, we must endeavor to live in the Body of Christ to keep the oneness of the Body, not participating in any divisions, sects, or denominations. (Life Lessons, lsn. 13)

Further Reading: Life Lessons, lsn. 13.

補609

相調建造

C大調

4/4

5 6 7 | i 5 3·3 4 3 | 2 2·5 5 5 | 7·6 5·5 6 5 | 3-3·

一 相調爲一,靈裏相調爲一! 相調爲一,靈裏相調爲一!

i | i·i i i 7 i | 2 2·i 6 i | 7 7 7 7 7 5 6 7 | i --- |

從個人、關閉出來,調入靈裏,哦,靈裏相調,直到調爲一。

5 5 3 5· | i i 6 i· | 5 5 6 5 3 | 2 5·6 5·4 3 2 |

調罷,弟兄! 調罷,姊妹! 靈裏相調爲一。(榮耀,阿利路亞!)

5 5 5 4 3 5· | i i i 7 6 i· | 5 i 7 i 2 | i i· ||

追求、交通、事奉, 眾靈調爲一靈。調罷,靈裏調罷!

二 同被建造,愛中同被建造。同被建造,愛中同被建造。

要脫離驕傲、不服,同被建造。哦!彼此配搭,一同被建造。

建造,弟兄!建造,姊妹!愛中同被建造。(榮耀,阿利路亞!)

肢體彼此相顧,長幼互相順服,愛中同被建造。

Mingle in One Spirit and Build together

1 Mingle in one, mingle in spirit one,

Mingle in one, mingle in spirit one,

Out from individual seclusion

to the spirit.

O mingle, mingle, mingle in spirit one.

Mingle brothers! Mingle sisters!

Mingle in spirit one. (Glory! Hallelujah!)

Pray-reading and sharing,

every fellowship too,

Mingled in spirit one.

2 Build together, in love build together.

Build together, in love build together.

Free from pride, stubbornness and yield
to the spirit.

O, let's join and coordinate together.

Build up brothers! Build up sisters!

in love build together. (Glory! Hallelujah!)

Care for every member,

submit to each other.

摩門教

摩門教（Mormonism）全名為『耶穌基督後期聖徒教會』，是由美國人史密斯約瑟（Joseph Smith）於一八三〇年在美國東部創立的新興宗教。因著教義奇特，並實行多妻制度，而受到排擠。後來輾轉遷至猶他州鹽湖城，建立該會總部。

這個宗教有四部主要經典：『摩門經』、『教義與聖約』、『無價珍珠』、以及『聖經』。前三部著作乃是史密斯約瑟，宣稱從一位天使所得的異象。（註1。）因此，摩門教乃是一種混合式的新興宗教，與正統的基督徒信仰有極大差別。

因著摩門教不相信聖經是完整的啓示，因此他們非常強調聖經以外其他三部經書的內容。所以摩門教雖然宣稱他們也讀聖經，但其實他們並不以聖經為信仰的獨一標準，這造成他們有許多錯謬與異端，例舉數項如下：

否認聖經權威並篡改聖經

該教『信條』第八項明言：『…我們也信摩門經是神的話。』這與啓示錄裏約翰對信徒的囑咐相反：『我向一切聽見這書上豫言之話的作見證：若有人在這話上加添甚麼，神必將寫在這書上的災害加在他身上。』（二二 18。）

該教為支持摩門經及其他兩部著作的論點，便篡改了聖經，例如：該教不承認主耶穌是惟一將神表明出來的，因此史密斯約瑟在他自譯的聖經中將『從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來』（約一 18，）篡改為：『從來沒有人看見神，除非他曾為子作見證；因為除非藉著祂，沒有人能得救。』

相信三一神是三位物質的神

摩門教認為：『父也有一個有骨有肉的身體，是可觸摸的，像人的身體一樣。』（教義與聖約 130: 22。）『因此…父與子就著形狀與身量說，…分別都有骨有肉、有可觸摸

的身體。』（註2。）『三一是一是三個分開的神：父、子和聖靈。』『這三者是分開的個體，物質上與彼此分別。』（註3。）因此摩門教認為：子、祂的父、和聖靈，是三位各別的人物，祂們的合一，只是目的和願望的合一。（註4。）

由此觀之，摩門教為三神論，並且他們認為的神完全是物質化的神，這是無可置疑的異端。這與聖經所啓示的三一神完全不同。（參牧養材料第五系列，第一題。）

認為基督只是受造之物

摩門教認為基督只是一個受造之物：『救主的出生，正如我們的孩子之出生那麼自然，牠乃自然的行為結果。祂由其父所生，有分於血肉之體，正如我們由我們的父所生一樣。』（註5。）『耶穌是一個受造之物，是路西弗的靈兄弟（照字面的意義來說）。』（註6。）這也是不合聖經的異端。聖經不僅說到基督是人，有分於受造的血肉之體，（來二14上，）祂也是神，是創造者。祂有完整的神性，也有完全的人性。

靠行為得救的救恩觀

該教『信條』第三項說到，人要得救，不僅要基於基督的救贖，還要順從該教教義。這與聖經因信稱義的真理不合。約翰三章十六節說，『神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。』一章十二節也確定的說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』

亞當神觀

該教第二任會長楊百翰（Brigham Young）宣稱：『亞當就是天使長米迦勒，他也是亙古常在者。』他的結論是，亞當『事實上』就是人類的神與父，和人類惟一有關係的神。摩門教第四任會長伍佐夫（Wilford Woodruff）在一八五四年寫道：『楊百翰說，「我們的神是亞當父。他是救主耶穌基督之父。我們的神一點不差就是亞當，這位天使長米迦勒。」』（註7。）這是何等的異端！

由其經典及著作中的三一神觀、基督觀、救恩觀、亞當神觀等，可以清楚顯示，摩門教的觀點已經跳脫聖經的範圍。雖然該教名稱、著作及教材，仍使用與聖經相同或類似的辭彙來發表其教義，其活動也像基督徒的聚會或傳福音，狀似基督徒團體，其實已是明顯的異端，甚至稱之為異教亦不為過。信徒實在應當學會提防、分辨並拒絕之。

註 1 黎嘉蘭·奇妙又奇妙的事·耶穌基督後期聖徒教會臺北發行中心·頁 23。

註 2 陶美芝·信條·耶穌基督後期聖徒教會臺北發行中心·頁 38。

註 3 同註 2·頁 35。

註 4 同註 1·頁 109。

註 5 Journal of Discourses·Vol. 8·頁 115。

註 6 麥克理·摩門教義·頁 547。

註 7 歷世歷代的福音·頁 15。

耶和華見證人會

耶和華見證人會 (Jehovah's Witnesses) 是美國人羅素查爾斯 (Charles T. Russell) 於一八七〇年在美國賓州成立的團體。該會在臺灣，曾因拒服兵役而造成轟動；在美國，則因拒絕輸血，而被人稱作『最危險的教派』。該會在教義、實行上有許多不合聖經之處，茲列舉幾處關乎三一神、基督和救恩方面的錯謬：

偏差的三一神觀

該會之所以被稱為異端，主要是他們擁有奇特的三一神觀，與聖經中獨一的三一神觀迥然不同。

耶和華見證人會極力辯稱神自始至終都高於耶穌，他們舉出聖經中許多例子，如耶穌向父的禱告，以證明耶穌表示父是高於祂的，而耶穌比父低，因此祂不是與父同等永遠的神，不具有永遠的神性。(註 1。) 此外，他們認為，聖靈不是神，只是神的動力。(註 2。)

是亞流異端再現

該會著作中的『子比父低』的強烈觀點，使人無可避免的聯想：其乃第四世紀異端亞流主義（Arianism）的現代版本；該思想已在主後三二五年奈西亞大會中被定罪為異端。

不信永遠生命的救恩

此外，耶和華見證人會雖自居遵守聖經的教訓；然而，他們不信約翰三章十六節的經文：『叫一切信入祂的，不至滅亡，反得永遠的生命。』因他們認為只有成為該教教友，並遵守總會（守望臺協會）頒佈的一切教義，奉行各種善事，纔有可能得救。這與聖經所啓示的因信稱義大不相同。

信徒當正確認識基督的神性

對於我們這些接受整本聖經作為信仰和生活之獨一標準的基督徒而言，聖經中所有論到三一神的記載，我們都當全盤接受。就著三一神有三的一面，在祂救恩的經綸中，確實有父比子大的事實。然而聖經中也論到耶穌就是神，就是耶和華神，並且祂與父乃是一，我們也該照樣接受。

茲列舉關於耶穌就是神、耶和華神的經節：

一 行傳二十章二十八節：『牧養神的召會，就是祂用自己的血所買來的。』這裏說神用自己的血，然而十字架上所流的又是耶穌的血；可見耶穌就是這位獨一的神。

二 約翰二十章二十八節：『多馬回答祂說，我的主，我的神。』這裏多馬看見耶穌向他們顯現，乃回答稱耶穌為我的主，我的神。這絕不只是表驚異的驚歎語氣。因二十九節耶穌對他說，『你因看見了我纔信，那沒有看見就信的有福了。』這表明祂認同多馬稱呼祂為主、為神，因此耶穌就是神。

三 腓立比二章九至十一節：『所以神將祂升為至高，又賜給祂那超乎萬名之上的名，叫天上的、地上的和地底

下的，在耶穌的名裏，萬膝都要跪拜，萬口都要公開承認耶穌基督為主。』對這位被升為至高的耶穌，萬膝都要如同對獨一真神般的跪拜，萬口都要公開承認耶穌基督為主（Adonai）。『主』這稱呼，乃猶太人誦讀舊約，當讀到神的名稱耶和華（Jehovah）時，因敬畏而不讀出來，改讀為主（Adonai），以免妄稱耶和華的名。可見新約信徒相信，主就是耶和華神。

四 約壹五章二十節：『我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。這是真神，也是永遠的生命。』這是另一處清楚啟示子就是父的經節，祂兒子耶穌基督就是真神；在真神裏面，就是在祂兒子耶穌基督裏面。這指明神的兒子耶穌基督就是真神——耶和華。

五 羅馬九章五節：『列祖是他們的，按肉體說，基督也是出於他們的，祂是在萬有之上，永遠受頌讚的神。阿們。』這裏清楚說到基督雖是有肉體的人，但祂也是在萬有之上，永遠受頌讚的神。

以上這些經文，都是耶和華見證人不承認或常加以曲解的。聖徒若能熟記這些經文，就能辨別該會之異端說法。

拒絕異端，好蒙保守

耶和華見證人否認基督的神格，這乃是明顯的異端。因著他們否認基督的神格，就無法在救恩和生命裏得著神。使徒約翰對此曾清楚教導我們：『凡越過基督的教訓，不留於其中的，就沒有神；留於這教訓中的，這人就有父又有子。若有人到你們那裏，不是傳講這教訓，不要接他到家裏，也不要對他說，願你喜樂；因為對他說，願你喜樂的，就在他的惡行上有分。』（約貳 9～11。）我們該學習分辨並拒絕異端，好使我們蒙保守，能在救恩和生命裏有分於並享受神。

註1 上帝一向都高於耶穌麼？你應當相信三位一體麼？
Watchtower Bible and Tract Society of New York ·
Inc · 1989 · 頁 18。

註2 同註1，聖靈——上帝的動力，頁 20。

第六題 事奉主

Topic 6: Serving The Lord (S6-06)

弗 4：16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

Eph. 4: 16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

如何事奉主

HOW TO SERVE THE LORD

全人事奉

我們全人是三部分，就是靈、魂、體。全人事奉主，就是靈、魂、體都有分於對主的事奉。（羅十二 1～2，11。）第一，要將我們的身體獻給主；第二，我們魂裏重要部分的心思，要更新變化；第三，我們的靈要火熱。三者都一同有分於事奉主。

Serving with Our Whole Being

Our entire being is of three parts: spirit, soul, and body. To serve the Lord with our whole being means that the spirit, soul, and body all participate in the service to the Lord (Rom. 12:1, 2, 11). First, we must present our bodies to the Lord; second, the mind, the main part of our soul, must be renewed and transformed; third, our spirit must be burning. Thus, all three parts of our being participate in serving the Lord.

跟從主

服事主就得跟從主。（約十二 26。）主所走的路，服事主的人也要走。無論主怎樣行動，我們都需要跟從。祂在那裏，我們也必須在那裏。祂揀選了十字架，向著自己的一切而死，甘心走十字架的路。我們跟從主的人，也必須這樣；如此，纔能事奉主。

Following the Lord

In order to serve the Lord, we must follow the Lord (John 12:26). Those who serve the Lord must take the way which He took. We need to follow the Lord wherever He moves. Where He is, there we also must be. He chose the cross and was willing to take the way of the cross, dying to Himself and to everything. We who follow the Lord must do the same. Thus we will be able to serve Him.

按照神的旨意

事奉主，也要按著神的旨意，在神的旨意中事奉，像大衛所作的一樣。（徒十三 36。）

According to the Counsel of God

Our service to the Lord, like David's, must be according to the counsel of God and in God's counsel (Acts 13:36).

要有能聽的耳朵

在舊約時，一個要服事主人的奴僕，主人就要穿他的耳朵，（出二一 6，）象徵對付他的耳朵，使他能聽命、順服。

Needing to Have an Ear to Hear

In the Old Testament, a master would bore the ear of one who desired to serve (Exo. 21:6), signifying a dealing with his ears that he might be obedient and

我們今天要事奉主，也得讓主對付我們，使我們有能聽的耳朵，作聽命順服主的人。

事奉主的目的一— 建造基督的身體

我們與眾聖徒配搭事奉，乃是叫基督的身體增長，在愛中把這身體建造起來。（弗四 16。）我們作主的奴僕服事主，除了拯救罪人，成全聖徒，榮耀神（林前十 31）以外，更是要叫基督的身體，得著增長和建造。

事奉主的賞賜

父神的尊重

約翰十二章二十六節說，『若有人服事我，我父必尊重他。』事奉主竟能得到父神的尊重，這是何等的賞賜！

蒙福坐席，享主服事

主回來的時候，儆醒服事主的奴僕，要蒙福坐席，享受主的服事。（路十二 37。）這也是主對服事祂之人的一大賞賜。

同主治理，享主快樂

良善、忠信服事主的奴僕，要受主派管多事，並進入要來的諸天之國的實現中，享受主的快樂。（太二五 21，23。）這當然也是我們渴慕的一大賞賜。（生命課程，一六五至一六八頁。）

參讀：生命課程，第二十三課。

submissive. To serve the Lord today, we also need the Lord's dealing that we may have the ears to hear and be persons who are obedient and submissive to the Lord.

THE GOAL OF SERVING THE LORD —BUILDING UP THE BODY OF CHRIST

This word shows us that our coordination and service with the saints is to cause the growth of the Body of Christ and to build it up in love (Eph. 4:16). Besides saving sinners, perfecting the saints, and glorifying God (1 Cor. 10:31), our serving the Lord as His slaves is, even the more, to cause the Body of Christ to grow and be built up.

THE REWARD FOR SERVING THE LORD

Being Honored by God the Father

John 12: 26 says, "If anyone serves Me [the Lord Jesus]...the Father [God] will honor him." For our service to the Lord, we shall be honored by the Father. What a reward this is!

Being Blessed to Sit at the Feast and Enjoying the Lord's Serving

When the Lord comes back, the slaves who have been watchful to serve the Lord will be blessed to sit at the feast and will enjoy the Lord's serving (Luke 12:37). This is also a great reward from the Lord to those who serve Him.

Ruling with the Lord and Enjoying the Joy of the Lord

The good and faithful slave who serves the Lord will be set over many things and enter into the manifestation of the coming kingdom and into the joy of the Lord (Matt. 25:21, 23). Surely this is a great reward, which we should appreciate and long for. (Life Lessons, pp. 91-94).

Further Reading: Life Lessons, Isn. 23.

事奉—享受基督作一切

8 7 8 7 副 (英 911)

降 A 大調

3/4

1. 祭司生活何等有福, 得享基督作一切!
衣、食、住處, 全是基督, 並有基督為產業。

(副) 祭司生活何等有福, 得享基督作一切!
衣、食、住處, 全是基督, 並有基督為產業。

- 二 祭司供職所披所戴, 全是基督的榮美;
聖服、聖冠、面牌、胸牌, 榮耀、華美又尊貴。
- 三 祭司向神獻上基督, 作神悅納的祭物,
就得享受祂作食物, 飽嘗基督的豐富。
- 四 披戴基督, 與祂聯合, 外面有祂作彰顯;
喫喝基督, 與祂調和, 裏面有祂來充滿。
- 五 祭司所住, 神聖、榮耀, 乃是擴大的基督;
祭司在此同被建造, 就有屬靈的住處。
- 六 祭司所有也是基督— 祭司惟一的產業;
祭司生活所有事物, 全是基督的一切!

O how blessed is the priest's life

Service — Enjoying Christ as Everything

911

1. O how bless - ed is the priest's life, Christ to him is all in
all: All His cloth - ing, food, and dwell - ing, And His por - tion there - with -
al. (C) O how bless - ed is the priest's life, Christ to him is all in
all: All his cloth - ing, food, and dwell - ing, And his por - tion there - with - al.

2. All the clothing of his service
Is the beauty of the Lord;
Glorious splendor do his garments,
Breast and shoulder-piece afford.
3. When in sacrifice he offers
Christ to God as God has willed,
Then as food he doth enjoy Him
And is with His riches filled.
4. Putting on the Lord as clothing,
Christ without he doth express;
Eating, drinking, with Him mingled,
Christ within doth him possess.
5. Holy, glorious is their dwelling,
'Tis the increase of the Lord;
Here the priests built up together
Unto God a house afford.
6. All his portion, all his living,
Everything the priests possess—
All is Christ and Christ forever,
In His all-inclusiveness.

第七題 專一為福音而活

Topic 7: Living Uniquely For The Gospel (S6-07)

徒 8 : 4 那些分散的人就往各處去，傳神的話為福音。

Acts 8:4 Those therefore who were scattered went throughout the land announcing the word as the gospel.

徒 8 : 5 腓利下撒瑪利亞城去，向他們傳揚基督。

5 And Philip went down to the city of Samaria and proclaimed the Christ to them.

提前 2 : 4 祂願意萬人得救，並且完全認識真理。

1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

福音的定義

福音就是基督，祂是經過過程之三神的具體化身，作為終極完成的靈，就是三一神的終極完成臨到我們，為著我們的享受。按照真理，福音乃是整本新約。基督徒習慣說有四卷福音書，但保羅告訴我們，整卷羅馬書乃是神的福音。（一 1，15。）羅馬書說到傳揚神、神對墮落之人的定罪、以及身體生活，其中包括十六章的眾地方召會。你曾否接受這樣對福音廣泛觀點的定義？以人位來說，福音乃是一個奇妙的人位；而按照真理，福音乃是新約二十七卷書整個的神聖啟示。神新約的經綸就是福音。我們必須相信這樣的福音，傳揚這樣的福音，並且專一為這樣的福音而活。終極完成的靈，就是神自己臨到我們，至終成了在啟示錄裏的七靈；（一 4，四 5，五 6；）七靈也是福音的一部分。

專一為福音而活

我的用意是要給你們深刻的印象，今天在地上，在宇宙中，有一件事稱為福音，我們受題醒並受囑咐要為此而活。主吩咐我們，要專一為福音而活。我們在地上活著是為甚麼？我們活著是為我們的職業或工作，要賺很多錢麼？人活著是為甚麼？可憐的人類社會，有許多活動，卻沒有目標。我們有目標麼？我們的目標乃是福音，我們的福音乃是經過

THE DEFINITION OF THE GOSPEL

The gospel is Christ, who is the very embodiment of the processed Triune God, reaching us as the consummated Spirit, who is the consummation of the Triune God for our enjoyment. According to the truth, the gospel is the entire New Testament. Christians are used to saying that there are four Gospels, but Paul told us that the entire book of Romans is the gospel of God (1:1, 15). It includes the preaching of God, the condemnation of God upon fallen man, and the Body life, including the local churches in chapter sixteen. Have you ever received such a broad view of the definition of the gospel? Personally, the gospel is a wonderful person, and according to the truth, the gospel is the entire divine revelation of the twenty-seven books of the New Testament. God's New Testament economy is the gospel. We have to believe in such a gospel, preach such a gospel, and live uniquely for such a gospel. The consummated Spirit, who is God Himself reaching us, eventually has become the seven Spirits in Revelation (1:4; 4:5; 5:6). The seven Spirits are also a part of the gospel.

LIVING UNIQUELY FOR THE GOSPEL

My intention is to impress you that in the universe and today on this earth there is something called the gospel which we are reminded and commanded to live for. The Lord commanded us to live for this gospel uniquely. What are we living on this earth for? Do we live for our profession or for our job to make a lot of money? What is man living for? Poor human society has so much activity but no goal. Do we have a goal? Our goal is the gospel, and our gospel is the Triune God processed to be the

過程的三一神，成了那靈在我們裏面，作我們的拯救，作我們的生命，作我們生命的供應，並作我們包羅一切的感受。

專一為這樣的福音而活是何等美妙，何等榮耀！我專一為這福音而活，已經有五十多年了。為著這個，阿利路亞！這是值得的！當我蒙主呼召的時候，我的想法是：神要呼召我到本縣內的各鄉鎮傳福音並教導，甚至還不是到我所所在的整個省去。我一生若是那樣作，我就已經高興不已了。我從未想過我會到美國，並在世界各地，向來自世界各國的人們說話。靠著主的憐憫，我是專一的為福音而活！

帶著基督的權柄出去

在馬太福音末了，主在復活裏，作為經過過程之三一神的具體化身來告訴我們，天上地上一切的權柄，都已經賜給祂了。（二八 18。）美國總統差遣大使到許多國家，全權代表他。我們為甚麼需要這樣的權柄，就是天上地上一切的權柄？我們需要這權柄，好使萬民作主的門徒。（19。）我們大家都需要問自己，我們使多少人作了主的門徒？你相信祂了麼？你接受祂了麼？你有祂活在你裏面麼？你與祂是一靈麼？你住在祂裏面麼？祂現在住在你裏面麼？你與祂是一麼？如果你對這些問題說是，你就有天上地上的權柄出去！『去』這辭的價值和重要性是無法度量的。去，去，去！先去耶路撒冷，然後去猶太全地，然後去撒瑪利亞，直到地極。（徒一 8。）去所有國家的所有家裏，去你表兄妹的家，去你姻親的家。去到人的家，使萬民作主的門徒。

不結果子的嚴重性

多年留在不生育的情形裏，你高興麼？彼得後書指出，我們可能閒懶不結果子，不生育。（一 8。）假如主明天早晨回來，那麼照著祂在馬太二十五章的話，你必須向祂交賬說，你作了甚麼。你要告訴祂甚麼？你會告訴祂，你在當地有好的召會生活，祂賜給你的一切都還在這裏麼？你會告訴祂，祂是一個忍心的人，沒有撒種的地方要收割，沒有簸散的地方要收聚麼？主會說甚麼？主會說，『好，良善又忠信

very Spirit within us as our salvation, as our life, as our life supply, and as our all-inclusive enjoyment.

What a wonder and what a glory to live uniquely for such a gospel. I have been living uniquely for this gospel for over fifty years. Hallelujah for this! It is worth it! When I was called by the Lord, my thinking was that God had called me to go to preach and teach in all the villages of my county, not even to my entire province. If I had done that all my life, I would have been more than happy. I never thought that I would be speaking in the United States and in other parts of the world to an international audience. By the Lord's mercy I am living uniquely for the gospel!

GOING WITH THE AUTHORITY OF CHRIST

At the end of the Gospel of Matthew, the Lord came as the very embodiment of the processed Triune God in resurrection and told us that all authority had been given to Him in heaven and on earth (28:18). The President of the United States sends ambassadors to many countries representing him with full authority, but why do we need this kind of authority, all authority in heaven and on earth? We need this authority to disciple the nations. All of us have to ask ourselves how many we have disciplined. Have you believed in Him? Have you received Him? Do you have Him living in you? Are you one spirit with Him? Are you abiding in Him? Is He now abiding in you? Are you and He one? If you say yes to these questions, you have the authority in heaven and on earth to go! The worth and importance of the word "go" cannot be measured. Go, go, go! Go to Jerusalem first, then Judea, then Samaria, then to the remotest part of the earth (Acts 1:8). Go to all the homes in all the countries. Go to your cousins' homes, go to your in-laws' homes. Go to the homes to disciple the nations.

THE SERIOUSNESS OF NOT BEARING FRUIT

Are you happy to remain in a barren situation for years? Second Peter indicates that it is possible for us to be idle and unfruitful, barren (1:8). Suppose tomorrow morning the Lord comes back. Then according to His word in Matthew 25, you will have to give Him an account of what you have been doing. What will you tell Him? Will you tell Him that you have had a good church life in your locality, that whatever He has given you is still here? Will you tell Him that He is a hard man, reaping where He did not sow and gathering where He did not scatter? What would the Lord say?

的奴僕，…進來享受你主人的快樂』麼？（23。）或者祂會說，你是又惡又懶的奴僕？（26。）按照馬太二十五章，祂會把你擺在那裏？不要忘記，被扔在外面黑暗裏的，乃是接受了真實的恩賜，一他連得的人；這人不僅是得救的，也是有恩賜的。主是真的，祂真的要回來，並且祂在馬太二十五章所說的話將要應驗。這是嚴肅且鄭重的事。

主立了我們前去結果子， 並使我們的果子常存

約翰十五章十六節說，『不是你們揀選了我，乃是我揀選了你們，並且立了你們，要你們前去，並要你們結果子，且要你們的果子常存。』在這一節裏有些辭相當重要。第一個辭是『立』；不是我們揀選自己，乃是祂揀選了我們。在作基督這葡萄樹的枝子這事上，我們沒有選擇，因為祂抓住了我們。祂揀選我們，並立我們去結果子。結果子是主立的，是祂指定的。祂沒有指定我們作別的事，祂指定我們結果子。主吩咐我們前去結果子。枝子能去麼？自然界中樹上的枝子不能去。但我們不僅是活的枝子，也是能移動的枝子；我們必須去，這指明我們必須去到人那裏。（迫切並專一為福音而活，三二至三五、三八至三九、四九頁。）

保羅說，無論對甚麼人，他都是欠債的。（羅一 14。）盼望我們也都有同樣的靈，看自己是欠福音債的人。保羅也說，他不傳福音就有禍了，若甘心傳福音就有賞賜。（林前九 16～17。）願我們都起來，作主的見證人，好得福音的賞賜。（速興起傳福音，四四頁。）

參讀：迫切並專一為福音而活，第三章；速興起傳福音，第一至五篇。

Would the Lord say, “Well done, good and faithful slave...enter into the joy of your lord” (25:23)? Or would He call you an evil and slothful slave (25:26)? According to Matthew 25, where will He put you? Do not forget that the one who is put into outer darkness is the one who has received the real gift, one talent. This one is not only saved but also gifted. The Lord is real, He will really come back, and His word spoken in Matthew 25 will be fulfilled. This is a serious and solemn matter.

THE LORD APPOINTING US TO GO FORTH AND BEAR FRUIT AND THAT OUR FRUIT SHOULD REMAIN

John 15:16 says, “You did not choose Me, but I chose you, and I appointed you that you should go forth and bear fruit, and that your fruit should remain.” In this verse there are some words which are quite crucial. The first word is “appointed.” We did not choose ourselves, but He chose us. We have no choice in the matter of being a branch of Christ, the vine, because He caught us. He chose us and appointed us to bear fruit. To bear fruit is the Lord’s appointment, His assignment. He did not assign us to do anything else. He appointed us to bear fruit. The Lord charged us to go forth and bear fruit. Can a branch go? The branches of a physical tree do not go. But we are not only living branches, but also movable branches. We have to go. This indicates that we have to reach people. (Being Desperate and Living Uniquely for the Gospel, ch. 3)

Paul said that he was a debtor to all men (Rom. 1:14). I hope that we will have the same spirit to see that we are those who owe the debt of the gospel. Paul also said that it would be woe to him if he did not preach the gospel, but if he preached the gospel, he would be rewarded (1 Cor. 9:16-17). I hope that we will all rise up to be the Lord’s witnesses that we may be rewarded for the gospel. (Rising Up to Preach the Gospel, ch. 2)

Further Reading: Being Desperate and Living Uniquely for the Gospel, ch. 3; Rising Up to Preach the Gospel, chs. 1-5

我是個新約福音祭司

F 大調

4/4

0 5̣ 1̣ 2̣ | 3̣ 3̣ 4̣ 3̣ 2̣ 3̣ | 1-0 1̣ 2̣ 3̣ | 5̣ 5̣

一 我是個 新約福音祭 司， 帶罪人 歸神

5̣ 3̣ 1̣ 3̣ | 2-0 3̣ 2̣ 1̣ | 4̣ 4̣ 4̣ 2̣ 6̣ | 5̣ 3̣ 0

是我天 職， 挨家去 尋訪平安之子，

5̣ 6̣ 7̣ | 3̣ 2̣ 6̣ 7̣ | 1--2 3̣ | 4̣ 4̣ 3̣ 3̣ | 2--

神生命 湧流不 止； 傳揚福音救罪人，

3̣ 4̣ | 5̣ 5̣ 4̣ 4̣ | 3-0 3̣ 2̣ 1̣ | 4̣ 4̣ 4̣ 2̣ 6̣ |

當作祭物獻給神， 天上都因此喜樂歡

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

欣， 我神也喜悅滿 心。 (副) 何榮耀!

2 5̣ 4̣ | 3̣ 1̣ · 6̣ 2̣ 3̣ | 4̣ 3̣ 1̣ 2̣ 3̣ · | 2--5̣ |

這樣的工 作，使我天天新又活， 何

1 1 · 2 5̣ 4̣ | 3̣ 1̣ · 6̣ 2̣ 3̣ | 4̣ 6̣ 5̣ 2̣ 3̣ · | 1--

美妙! 這樣的生 活，使我常常結新 果。

二 我是個新約福音祭司， 帶領人歸神，勞苦不辭，
使人能甘心獻上自己， 作活祭滿足神心意；
宣揚基督供應人， 警戒、教導、成全人，
直等到將人在基督裏， 成熟的獻上給神。

Outreach of the glorious gospel

Preaching of the Gospel — By the Flow of Life

925

1. Out-reach of the glo-rious gos-pel Is the flow of life with -
in; It is by our tes-ti-mo-ny That lost sin-ners we may
win. (C) Grant us, Lord, the liv-ing out-flow, May Thy life through us be
seen; Through us as Thy liv-ing ves-sels Quicken peo-ple from with-in.

2. It is by the life convincing
That the people may believe;
It is by the life imparting
That the souls may life receive.
3. Always in the Lord abiding,
As the branches fruit to bear;
By the inner life out-flowing
Christ with others we may share.
4. May our living be the preaching,
Making Christ to others known;
Not the word of doctrine-preaching,
But the seed of life be sown.

第八題 實行新路的命脈— 家

Topic 8: The Life Pulse In The Practice Of The New Way—The Home (S6-08)

徒 5:42 他們每日在殿裏，並且挨家挨戶，不住的施教，傳耶穌是基督為福音。

Acts 5:42 And every day, in the temple and from house to house, they did not cease teaching and announcing the gospel of Jesus as the Christ.

在使徒的時代， 召會是建造在聖徒的家裏

就著神的聖言來看，神的召會首先乃是一個家，就是神的家；（提前三 15；）其次纔是祂的國，神的國。（羅十四 17。）沒有家的單位，人很難生存；沒有家的基礎，國也很難建立。

基督教中了撒但的詭計，以致把家完全抹煞；他們只有大聚會，沒有家聚會。在他們中間，人沒有可寄託的地方。以羅馬十六章為例，毫無疑問，在使徒時代，召會乃是建造在眾聖徒的家裏。這卷書末了，用了一章的篇幅，專題保羅問安的事。從保羅的問安，我們看見好幾個聖徒的家，都是向召會打開的。這在在都給我們看見，當日的召會生活，家的風味非常濃厚。

因這緣故，我們必須竭盡主所給我們的能力、體力、時間，來恢復這個家的風味。頭一件事必須作的，就是把聖徒的家都作成聚會的家。（新路實行的異象與具體步驟，二六七至二六八頁。）

DURING THE TIME OF THE APOSTLES, THE CHURCH WAS BUILT UP IN THE BELIEVERS' HOMES

According to God's Word, the church of God is first the house, household, or home of God (1 Tim. 3:15). After that it is the kingdom of God (Rom. 14:17). It is difficult for God's kingdom to exist without the existence of the homes. Without the home as a basis, it is difficult for individuals to exist, and it is difficult for a nation or kingdom to be established.

Christianity has fallen prey to the wiles of Satan; it has completely overlooked the homes. In Christianity only the big meetings are cared for without any thought of the home meetings. A person in Christianity finds no vessel to hold his experience together. There is no vessel to uphold the testimony and no vessel to keep and maintain the truth. Consider Romans 16. Without a doubt, during the time of the apostles, the church was built up in the believers' homes. We know that the book of Romans is a book dealing specifically with the spiritual life in Christ and the spiritual living in the church. At the end of this book, one entire chapter is devoted to Paul's greeting of the saints. From his greetings, we can see that quite a number of homes were opened to the church. This shows that the church life at the time of the apostles had a very strong home atmosphere.

This is the reason that we must endeavor with all the energy, strength, and time that the Lord has given us to recover the proper atmosphere of the homes. The first thing we must do is to make every saint's home a place for meeting. (Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way, ch. 12)

福音的出口是人，

福音的出路是家

我們這個人就是福音的出口，而福音的出路乃是家，我們的家就是福音的出路。若是你的家不給主用，你只是個人傳福音，那是有口無路。使徒行傳給我們看見，在彼得的時候，門徒們不僅『挨家挨戶』擘餅，（二 46，）並且『挨家挨戶』傳耶穌是基督為福音。（五 42。）這個『傳』在希臘原文，是福音的動詞形態，意思是把耶穌是基督當作福音來傳。挨家挨戶把耶穌是基督當作福音來傳。

需要打開家來

傳福音

路加五章說到一個很好的榜樣。利未聽見主的呼召，就撇下一切，起來跟從主，而得救了。利未一得救，立刻在自己家裏，為主耶穌大擺筵席。他所請的乃是許多稅吏和罪人。（27～29。）因他自己是個大罪人，也沒甚麼好人作朋友，就是一羣狐朋狗友，都請來與主一同坐席。主是主客，陪客的都是罪人。這是好榜樣，把家打開傳福音。一把家打開，福音就有出路。

祝福不只臨到我們，

也會臨到一代又一代

因此，我盼望你們眾人都把家打開，為主耶穌大擺筵席，專請『罪人』作客，傳福音給他們。你們把家打開，絕對不喫虧，反會蒙福。主自己說，『愛我…的，我必向他們施慈愛，直到千代。』（出二十 6。）所以為永遠計，我們都要打開家，讓主的福音有出路。這樣，祝福不只臨到我們，也會臨到一代又一代。（速興起傳福音，七六至七七、七九至八〇頁。）

THE MOUTHPIECE FOR THE GOSPEL BEING MAN AND THE OUTLET FOR THE GOSPEL BEING THE HOMES

The mouthpiece for the gospel is man. Moreover, the outlet for the gospel is the homes. We are the mouthpieces for the gospel, and our homes are the outlets for the gospel. If your home is not given for the Lord's use, and you preach the gospel only individually, then there will be a mouthpiece but no outlet. Acts shows us that at the time of Peter, the disciples not only broke bread "from house to house" (2:46) but also announced Jesus Christ as the gospel "from house to house" (5:42). In Greek, the word announce is the verb form of the word gospel, meaning that they announced the gospel of Jesus as the Christ.

THE NEED FOR OPENING THE HOMES FOR THE PREACHING OF THE GOSPEL

Luke 5 gives us an excellent example. Upon hearing the Lord's calling, Levi left all, rose up, and followed the Lord. In this way he was saved. Once he was saved, he gave a great reception for the Lord Jesus in his house. He invited many tax collectors and sinners (vv. 27-29). Because he himself was a vile sinner, he did not have good men as his friends but rather a crowd of wicked men, all of whom he invited to recline at table with the Lord. The Lord was the guest of honor, and all the other guests invited to keep Him company were sinners. This is a good example of opening the homes for the preaching of the gospel. Once we open our homes, the gospel will have an outlet.

THE BLESSING WILL COME NOT ONLY TO US BUT ALSO TO OUR SONS AND DAUGHTERS FOR GENERATION AFTER GENERATION

Therefore, I hope that all of you will open your homes to give a great reception for Jesus, simply inviting "sinners" as your guests that you may preach the gospel to them. If you open your homes, it will not be a loss but a blessing to you. The Lord Himself said that He will show lovingkindness to thousands of generations of those who love Him (Exo. 20:6). Hence, for the sake of eternity, we all should open our homes and provide an outlet for the gospel of the Lord. In this way, the blessing will come not only to us but also to our sons and daughters for generation after generation. (Rising Up to Preach the Gospel, ch. 4)

參讀：新路實行的異象與具體步驟，第十二篇；速興起傳福音，第四篇。

Further Reading: Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way, ch. 12; Rising Up to Preach the Gospel, ch. 4

8 7 8 7 副 (英 925)

A 大調

3/4

5̣ 1̣ | 3̣ 1̣ 6̣ 1̣ | 6̣ 5̣ 5̣ 1̣ | 7̣·1̣ 2̣ 3̣ | 2 -
 一 榮 耀 福 音 向 外 推 廣, 乃 是 生 命 的 湧 流;
 5̣ 1̣ | 3̣ 1̣ 6̣ 1̣ | 6̣ 5̣ 5̣ 1̣ | 7̣·1̣ 2̣ 3̣ | 1 -
 藉 着 我 們 活 的 見 證, 失 喪 罪 人 蒙 拯 救。
 3̣ 4̣ | 2̣ 2̣ 2̣ 3̣ | 1̣ 1̣ 1̣ 7̣ | 6̣ 6̣ 1̣ 6̣ | 5 -
 (副) 求 主 使 我 湧 流 生 命, 使 你 生 命 顯 於 我;
 3̣ 4̣ | 2̣ 2̣ 2̣ 3̣ | 1̣ 1̣ 2̣ 3̣ | 4̣ 6̣ 7̣·1̣ | 1 - ||
 藉 我 作 你 活 的 器 皿, 將 人 靈 裏 來 點 活。

二 生命見證,使人心服, 人纔肯來相信主;
藉我生命湧流供應, 人纔接主進心府。

三 永遠要像葡萄樹枝, 住在主裏結果子;
藉着裏面生命湧流, 將主向人來分賜。

四 願我生活就是傳揚, 使人在我看見祂;
不僅用話宣傳道理, 更將生命來種下。

Outreach of the glorious gospel

Preaching of the Gospel — By the Flow of Life

925

1. Out-reach of the glo - rious gos - pel Is the flow of life with -
 in; It is by our tes - ti - mo - ny That lost sin - ners we may
 win. (C) Grant us, Lord, the liv - ing out - flow, May Thy life through us be
 seen; Through us as Thy liv - ing ves - sels Quicken peo - ple from with - in.

2. It is by the life convincing
That the people may believe;
It is by the life imparting
That the souls may life receive.
3. Always in the Lord abiding,
As the branches fruit to bear;
By the inner life out-flowing
Christ with others we may share.
4. May our living be the preaching,
Making Christ to others known;
Not the word of doctrine-preaching,
But the seed of life be sown.

第九題 牧養主的羊

Topic 9: Shepherding The Lord's Sheep (S6-09)

約 21 : 15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

在主恢復中需要牧者

我們必須建立接觸人的習慣。在雅歌一章八節，主對跟從祂的人說，『只管出去跟隨羊羣的腳蹤，把你的山羊羔牧放在牧人帳棚的旁邊。』這一節指明我們必須快跑跟隨主。當我們在跑的時候，我們必須顧到一些比我們年幼的，他們是我們的山羊羔。我們要把他們帶到牧人的帳棚那裏，神的子民要在那裏與牧長相會。

約翰福音是一卷說到生命的福音，也說到牧養的需要。在二十章末了，約翰福音事實上已經結束了，但還有一章附言，就是二十一章。在這章裏，主要的事乃是主耶穌花時間牧養彼得；因為彼得遭到很大的失敗。

當主復興彼得的時候，祂題醒彼得祂渴望得著羣羊。在彼前五章四節，彼得稱主耶穌為『牧長』。希伯來十三章二十節說，基督是大牧人；主自己在約翰十章十一節告訴我們，祂是好牧人。因此，祂是牧長、大牧人、好牧人。彼前二章二十五節告訴我們，這位牧長乃是我們魂的牧人。我們的魂是我們內裏的所是，我們的真人位。我們的主牧養我們，主要的是藉著顧到我們裏面各部分的益處，並監督我們真人位的光景，而照其需要牧養我們。

我們不僅是成羣的羊，
也是成羣的牧人

THE NEED FOR SHEPHERDS IN THE LORD'S RECOVERY

We have to build up a habit of contacting people. In Song of Songs 1:8 the Lord said to His follower, "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." This verse indicates that we have to run after the Lord. While we are running, we have to take care of some younger ones, who are our kids. We are to bring them to the tents where the shepherds are and where the people of God meet with the Chief Shepherd.

The Gospel of John, which is a Gospel on life, also speaks of the need of shepherding. By the end of chapter twenty, the Gospel of John is actually concluded, yet there is still one more chapter as an appendix, chapter twenty-one. The main thing in this appendix is the Lord Jesus spending time to shepherd Peter. Peter suffered a big defeat.

When the Lord restored Peter, He reminded him of His desire to have a flock. In 1 Peter 5:4 Peter called the Lord Jesus "the Chief Shepherd." Hebrews 13:20 says that Christ is the great Shepherd, and the Lord Himself told us in John 10:11 that He is the good Shepherd. Thus, He is the Chief Shepherd, the great Shepherd, and the good Shepherd. First Peter 2:25 tells us that this Chief Shepherd is the Shepherd of our souls. Our soul is our inner being, our real person. Our Lord shepherds us mainly by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person.

WE ARE NOT JUST FLOCKS OF SHEEP
BUT FLOCKS OF SHEPHERDS

但是你想，主耶穌自己能牧養這麼多的羣羊麼？身為牧長，祂必定有一羣牧人在祂手下。我們不僅是成羣的羊，我們也是成羣的牧人。當主問彼得是否愛祂時，彼得回答說，『主阿，是的，你知道我愛你。』（約二一15～16。）在主這樣問彼得三次之後，彼得只能說，『主阿，你是無所不知的，你知道我愛你。』（17。）在彼得三次的回答之後，每一次主都告訴他：『你餵養我的小羊。…你牧養我的羊。…你餵養我的羊。』（15～17。）毫無疑問的，這給彼得很強的印象，是他永不能忘記的。

所以在彼得前書裏，他說到牧養的事。他告訴我們，基督是牧長，而他是這位牧長之下的許多牧人之一。他也告訴我們，主是我們魂—我們真人位—的牧人。這是主在約翰二十一章裏復興彼得時，彼得的經歷。（活力排的訓練與實行，八七至八九頁。）

有父神愛和赦免的心， 以及救主基督牧養和尋找的靈

路加十五章一節說，『眾稅吏和罪人都挨近耶穌，要聽祂。』正人君子 and 義人不與祂結交，但稅吏和罪人卻不然。因此，法利賽人又唧咕議論，並且抱怨。然後主說了三個比喻。

第一個比喻是關於牧人尋找一隻迷羊。一百隻羊當中，有一隻是失喪的，所以牧人特特來尋找那隻羊。主為甚麼到一個滿了罪人和稅吏的屋子？因為在他們當中有一隻祂的迷羊，是祂來所要尋找的。

第二個比喻是關於一個婦人點燈，打掃屋子，尋找她失落的銀幣。第三個比喻是浪子的故事。牧人是子，婦人是那靈，而浪子的比喻中有父。浪子回來時，心中盤算要向父親說甚麼。他準備說，『父親，我犯罪得罪了天，並得罪了你。我不配再稱為你的兒子，把我當作一個雇工罷。』（18～19。）當他邊走邊這麼想時，父親看到了他。二十節說，『相離還遠，他父親看見，就動了慈心，跑去抱著他的頸項，熱切的與他親嘴。』相離還遠，他父親卻看得

But do you think that the Lord Jesus by Himself can shepherd so many flocks of sheep? As the Chief Shepherd, He must have a flock of shepherds under Him. We are not just flocks of sheep but flocks of shepherds. When the Lord asked Peter if he loved Him, he responded by saying, "Yes, Lord, You know that I love You" (John 21:15-16). After the Lord asked him this the third time, Peter could only say, "Lord, You know all things; You know that I love You" (v. 17). After each of Peter's three responses, the Lord told him, "Feed My lambs....Shepherd My sheep....Feed My sheep" (vv. 15-17). No doubt, this gave Peter a strong impression that he could never forget.

This was the reason that in his first Epistle he touched the matter of shepherding. He told us that Christ was the Chief Shepherd and that he was one of the many shepherds under the Chief Shepherd. He also told us that the Lord is the Shepherd of our soul, our real person. That was his experience when the Lord restored him in John 21. (The Training and the Practice of the Vital Groups, ch. 7)

HAVING THE LOVING AND FORGIVING HEART OF FATHER GOD AND THE SHEPHERDING AND SEEKING SPIRIT OF SAVIOR CHRIST

Verse 1 says, "Now all the tax collectors and sinners were drawing near to Him to hear Him." The gentlemen and righteous men were not joined to Him, but the tax collectors and sinners were. Therefore, the Pharisees murmured and complained again. Then the Lord spoke three parables.

The first is concerning a shepherd seeking the one, unique, lost sheep. Of one hundred, this one was a lost one, so the shepherd came purposely for him. Why did the Lord go to a house full of sinners and tax collectors? It was because among them there was one lost sheep of His, whom He had come to seek.

The second parable is concerning a woman who lit a lamp and swept the house to seek her lost coin. The third parable is about the prodigal son. The shepherd is the Son, the woman is the Spirit, and in the parable of the prodigal son there is the Father. As the prodigal son was returning, he was preparing and considering what to speak to his father. He prepared himself to say, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants" (vv. 18-19). While he was walking and thinking like this, the father saw him. Verse 20 says, "But while he was still a long way off, his father saw

見他，這不是偶然的事。

從兒子離家那時起，父親必定每天出去眺望，等他回來。我們不知道他父親看了多少天，等了多少天。當父親一看見他，就跑向他。這就是父神的心。兒子正講著豫備好的說辭時，被父親打斷了。兒子打算講所豫備的說辭，父親卻吩咐奴僕拿來袍子、戒指和鞋，並豫備肥牛犢。有一個弟兄會的教師告訴我，在整本聖經裏，神只跑過一次，就是在路加十五章；在那一章裏，父親看見回來的浪子時，他等不及，就跑上前去了。這是父神的心。

愛能遮掩一切過錯

我們需要有這種愛，去告訴所有久不聚會的人，召會並不定罪任何人；反之，召會願意看見所有久不聚會的人回來。如果他們都願意回來，我會流淚向主感恩。主可以為我作見證，我不定罪任何人。我們沒有資格定罪任何人。若沒有主的憐憫，我們會和久不聚會的人一樣。因此，我們必須愛他們。

一切都在於愛，正如智慧的王所羅門所說的：『愛能遮掩一切過錯。』（箴十12。）我們愛人；我們愛反對者，我們愛那些極力背叛的人。我說的是真心話。我們愛他們，不恨他們。我是誰？我沒有資格定罪人或恨人。我是完全的麼？連申言者以賽亞看見主時，也說，『禍哉，我滅亡了！因為我是嘴唇不潔的人，又住在嘴唇不潔的民中。』（賽六5。）今天有誰是潔淨的？我們若批評人，說人的短缺，我們就是不潔淨的。（對同工長老們以及愛主尋求主者愛心的話，二六至二七、三三頁。）

參讀：活力排的訓練與實行，第七篇；對同工長老們以及愛主尋求主者愛心的話，第二章。

him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.” That the father saw the son a long way off was not an accident.

From the time the son left home, the father must have gone out to look and wait for his coming back every day. We do not know how many days he watched and waited. When the father saw him, he ran to him. This is the Father’s heart. The father interrupted the son while he was speaking his prepared word. The son wanted to speak the word he had prepared, but the father told his servants to bring the robe, the ring, and the sandals and to prepare the fattened calf. A teacher among the Brethren told me that in the whole Bible we can see God run only one time, in Luke 15, where the father sees the returning prodigal son. He ran; he could not wait. This is the Father’s heart.

LOVE COVERING ALL TRANSGRESSIONS

We need to have this kind of love and go to tell all the dormant ones that the church does not condemn anyone. Rather, the church wants to see all the dormant ones come back. If they all would come back, I would weep with tears of thanksgiving to the Lord. The Lord can testify for me that I do not condemn anyone. We have no qualification to condemn anyone. Without the Lord’s mercy, we would be the same as the dormant ones. Therefore, we must love them.

It all depends upon love, as the wise king Solomon said, “Love covers all transgressions” (Prov. 10:12). We love people. We love the opposers, and we love the top rebels. I really mean it. We love them and do not hate them. Who am I? I am not qualified to condemn or to hate. Am I perfect? Even the prophet Isaiah, when he saw the Lord, said, “Woe is me, for I am finished / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell” (Isa. 6:5). Who is clean today? If we criticize people and say something bad about them, we are not clean. (A Word of Love to the Co-Workers, Elders, Lovers, and Seekers of the Lord, ch. 2)

Further Reading: The Training and the Practice of the Vital Groups, ch. 7; A Word of Love to the Co-Workers, Elders, Lovers, and Seekers of the Lord, ch. 2

聽我唱奇妙愛

F 大調

4/4

$\underline{5} \cdot \underline{6}$ | 1 - - $\underline{3} \cdot \underline{5}$ | $\underline{3}$ - - $\underline{6} \cdot \underline{3}$ | 2 - -
 一 聽 我 唱, 奇 妙 愛: 是 耶 穌,
 $\underline{3} \cdot \underline{1}$ | 2 - - $\underline{5} \cdot \underline{6}$ | 1 - - $\underline{3} \cdot \underline{5}$ |
 從 天 來, 十 架 上, 祂 裂
 $\underline{6}$ - - $\underline{5} \cdot \underline{3}$ | $\underline{2} \cdot \underline{1}$ 2 $\underline{2}$ $\overset{3}{\underline{1}}$ $\underline{2}$ | 1 - - $\underline{3} \cdot \underline{5}$ |
 開, 將 神 聖 生 命 釋 放 出 來; 真 喜
 $\underline{5}$ - - $\underline{6} \cdot \underline{1}$ | $\underline{6}$ - - $\underline{5} \cdot \underline{3}$ | $\underline{2}$ - - $\underline{3} \cdot \underline{1}$ | 2 - - $\underline{5} \cdot \underline{6}$ |
 樂, 罪 全 赦, 進 我 靈, 解 乾 渴, 住 我
 $\underline{1}$ - - $\underline{3} \cdot \underline{5}$ | $\underline{3}$ - - $\underline{6} \cdot \underline{3}$ | $\underline{2} \cdot \underline{1}$ 2 $\underline{3} \cdot \underline{2}$ | 1 - - ||
 心, 永 聯 合, 且 從 我 湧 出 如 江 河。

二 祂離你並不遠, 就在你口裏面;
 主的名一呼喊, 祂立刻進入你的心間;
 我嘗過,我訴說, 主的愛深難測,
 凡願意,誰都可 從救恩水泉來白喝。

Hear My Sound, Wondrous Love

- 1 Hear my song, wondrous love:
 Jesus came from above,
 On the cross crucified,
 He released to us God's life divine;
 Oh what joy! We're forgiv'n!
 No more thirst—Christ came in!
 In my heart, joined for aye,
 He flows forth, a river from me.
- 2 Christ the Lord is not far,
 In your mouth, in your heart;
 Simply call Jesus' name,
 Into you He comes without delay;
 Tasting such boundless love,
 I can say, O! how deep!
 Whoso wills, all may come,
 From salvation's streams freely drink.

第十題 活力排

Topic 10: The Vital Group (S6-10)

徒 2：46 他們天天同心合意，堅定持續的在殿裏，並且挨家挨戶擘餅，存著歡躍單純的心用飯。

Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

徒 2：47 讚美神，在眾民面前有恩典。主將得救的人，天天和他們加在一起。

47 praising God and having grace with all the people. And the Lord added together day by day those who were being saved.

形成活力排

FORMING THE VITAL GROUPS

與聖徒有徹底而親密的交通

Initiating a Thorough and Intimate Fellowship with Your Contact

實行活力排不該是一種運動。要活而有力，完全是個人的事。只有你自己被主逼著，在這事上拚上一切而絕對的追求祂，你纔有可能活而有力。你得著活力之後，不該召聚許多聖徒，把這事當作一種運動來鼓動或推動。你得著活力之後，只該作一件事，就是尋求主的引領，該在這麼多的聖徒中間接觸誰。你應當絕對跟從主的引領，甚至祂的引導，去接觸人，與他們有交通，但每次不要多過兩人或三人。你必須見證你如何在得著活力的事上，被主逼著去尋求祂。你必須開始與你接觸的聖徒有徹底而親密的交通，使你和所接觸的聖徒有迫切的禱告，這樣的禱告是主所看重的。

To have the vital groups should not be taken as a kind of movement. To be vital, to be vitalized, is an extremely personal matter. It is only possible to be vitalized if you yourself are pressed by the Lord to pursue Him desperately and absolutely in this matter. After being vitalized, you should not have a gathering of many saints to promote or to push this matter as a movement. After being vitalized, the only thing you should do is to seek the Lord's leading concerning whom you should contact among so many saints. You should absolutely follow the Lord's leading, and even His guidance, to contact others and fellowship with them, not more than two or three at a time. You have to give your testimony of how you have been pressed by the Lord to seek Him in the matter of vitalization. You have to initiate a thorough and intimate fellowship with your contact, which will usher you and your contact into prayers of desperation, which will be honored by the Lord.

有徹底的認罪與奉獻

Making Thorough Confessions and Consecration

你也必須帶領你所接觸的聖徒向主徹底的認罪，並幫助他付任何代價，像你所作的一樣。這樣，自然就會產生一個在主權益的事上有活力的、活潑的、有活動的小排。當這樣一個活力排的人數增加到十人以上時，你應當把這排分成兩排，囑咐排裏的每一個人照著你一直在作的同一路線，操練作個有活力的人。

You should also lead your contact to make thorough confessions to the Lord and also help him to pay the price at any cost as you have done. By this way a small group would spontaneously come into existence which will be vital, living, and active in the Lord's interest. When the number of such a vital group increases to ten or more, you should split it into two groups and charge every member in this kind of group to practice the vitalization along the same track as you have been doing all the time.

不住的禱告

因為你已經活而有力，並且已經興起這樣的活力排，你應當為召會和帶領者禱告。當主有引導時，你應當在召會聚會中作見證，但不要定罪、鼓動或推動。不要想去改變召會聚會和事奉的方式，也不要發起任何的變動。我們需要禱告，但須避免任何要有激烈改變的想法。你有了活力之後，不要藐視任何人，特別是帶領者、年長者、和那些一向幫助別人的人。不要看不起軟弱的人、冷淡的人、和那些對屬靈的事似乎毫不關心的人。總而言之，你不應當期望看到召會完全一致並統一的照著你的觀點和實行。召會不是人為的製造品，乃是因著基督在信徒裏面的增長，而在神聖生命裏長大的生機體。（關於主的恢復和我們當前的需要，一六七至一六九頁。）

參讀：關於主的恢復和我們當前的需要，第七篇。

Praying Unceasingly

Since you have been vitalized and have raised up such vital groups, you should pray for the church and the leading ones. As the Lord leads, you should give testimonies in the church meetings, but not in the way of condemning or of promoting or pushing. Avoid the thought to change the church's way of meeting and service. Do not initiate any movement of changes. Prayer is needed, but any thought for any radical change must be avoided. After you get vitalized, do not despise anyone, especially the leading ones, the elderly ones, and the ones who are used to rendering help to others. Do not look down on the weaker ones, the indifferent ones, and the ones that seem to be without any care for spiritual things. In conclusion, you should not expect to see that the church is altogether uniform and unified according to your view and practice. The church is not artificial by man's doing, but organic in the growth of the divine life with the growth of Christ in the believers. (1993 Blending Conference Messages Concerning the Lord's Recovery and Our Present Need, pp. 142-143)

Further Reading: 1993 Blending Conference Messages Concerning the Lord's Recovery and Our Present Need, msg. 7.

飲於生命活水的泉源

(英1234)

G 大調

4/4

5 | 5̣ 1̣ 1̣ 2̣ 3̣ 3̣ 3̣ 4̣ | 3̣ 2̣ 2̣·5̣ | 5̣ 7̣ 7̣ 1̣ 2̣ 4̣
 一 我 曾 經 在 巴 比 倫 地 乾 渴 度 日; 始 終 無 何 能 使 我
 3̣ 2̣ | 3̣ - - 5̣ | 5̣ 1̣ 1̣ 2̣ 3̣ 3̣ 3̣ 4̣ | 3̣ 2̣ 2̣·5̣ |
 心 滿 足。 但 有 一 天 我 來 到 蒙 福 的 召 會, 我
 D7 G D
 5̣ 7̣ 7̣ 2̣ 5̣ 4̣ 3̣ 2̣ | 1̣ - - 0 | 5̣ 5̣ 5̣ 5̣ 5̣ 4̣ 3̣ 2̣ |
 纔 找 着 那 洋 溢 的 活 水。 (副) 我 今 飲 於 生 命 活 水
 G D7 G D
 1 - 5 - | 5̣ 2̣ 2̣·2̣ 2̣·5̣ | 5̣ 3̣ 3̣ 3̣ 3̣ - | 5̣ 5̣ 5̣ 5̣
 泉 源, 我 喜 出 望 外, 滿 足 溢 於 全 人! 我 今 飲 於
 5̣ 4̣ 3̣ 2̣ | 1̣ - 5̣ 5̣ | 5̣ 2̣ 2̣ 2̣ 2̣ 4̣ 3̣ 2̣ | 1̣ - - ||
 生 命 活 水 泉 源, 奇 妙 豐 富 的 供 應 到 永 遠。

- 二 從寶座流出的水何等的甘甜,
 經常流進、流出,在我裏面。
 如今我找着長久渴慕的泉源,
 在此生命極豐盛又新鮮。
- 三 親愛的弟兄,為何不同來聚集?
 又深又廣的泉源等着你!
 好牧人巴望領你到地方召會,
 祂要使你多年心願得遂!

I thirsted in the barren land of Babylon

The Church — As Our Home and Rest

1234

1. I thirst-ed in the bar-ren land of Ba-by-lon And noth-ing sat-is-ty-ing there I
 found; But to the blessed lo-cal church one day I came, Where springs of liv-ing wa-ter do a-bound.
 (C) Drinking at the springs of liv-ing wa-ter, Hap-py now am I, My heart they sat-is-ty-ing;
 Drinking at the springs of liv-ing wa-ter, O won-der-ful and boun-ti-ful sup-ply!

2. How sweet the living water from the hills of God,
 It's flowing in and flowing out of me;
 O now I've found the place for which I long had sought,
 Where there is life and life abundantly.
3. O brother, won't you gather in the local church?
 A fountain here is flowing deep and wide.
 The Shepherd now would bring you to the local church,
 Where thirsty spirits can be satisfied.

第十一題 排聚集

Topic 11: The Group Meeting (S6-11)

弗 5 : 19 用詩章、頌辭、靈歌，彼此對說，從心中向主歌唱、頌詠。

西 3 : 16 當用各樣的智慧，讓基督的話豐豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。

腓 2 : 1 所以在基督裏若有甚麼鼓勵，若有甚麼愛的安慰，若有甚麼靈的交通，若有甚麼慈心、憐恤。

Eph. 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

Phil. 2:1 If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,

排聚集應當構成 召會生活的百分之八十

論到排聚集，我們必須看見，天可廢，地可棄，小排聚會不可不去。事實上，召會生活百分之八十是靠排聚集。因為排聚集是神所命定之路的一部分，這清楚啓示在新約裏。召會在五旬節那天出現了。按照行傳二章四十六節，新得救的信徒立刻開始在他們家中聚會。四十六節用『挨家挨戶』一辭。按照原文，這辭的意思是，信徒以家為聚集的地方，以家為他們聚會的基本單位。因此，新約指明，我們每一個人都該在我們家中有聚會。當然，這些家聚會不該只是與我們的家人在一起，也該包括別人，這是在家中的排聚集。（關於活力排之急切需要的交通，八頁。）

排聚集的實行

講說並歌唱詩章、頌辭和靈歌

現在我們要來看聚排聚集的路。以弗所五章十八節告訴我們，要在靈裏被充滿。我們這些愛主耶穌、尋求祂定旨、

THE GROUP MEETINGS SHOULD CONSTITUTE EIGHTY PERCENT OF THE CHURCH LIFE

Regarding the group meetings, we must see that we can forget the heavens and the earth, but we must not forsake the group meetings. We said that the group meetings should constitute eighty percent of the church life, because the group meetings as a part of the God-ordained way are clearly unveiled in the New Testament. According to Acts 2:46, the newly saved believers immediately began to meet in their homes. Acts 2:46 uses the phrase from house to house. According to the Greek, this phrase means that the believers met by houses, taking the house as the basic unit for their meeting. Thus, the New Testament indicates that each one of us should have a meeting in our home. Of course, these home meetings should not be just with our own family; they should also include others. This is to have the group meetings in homes. (Fellowship Concerning the Urgent Need of the Vital Groups, ch. 2)

THE PRACTICE OF THE GROUP MEETING

Speaking and Singing Psalms, Hymns, and Spiritual Songs

Now we need to consider the way to have a group meeting. Ephesians 5:18 tells us to be filled in spirit. We believers who love the Lord Jesus, who are seeking His

對祂恢復有負擔的信徒，應當是終日在靈裏被充滿的人。我們應當被三一神充滿，祂今天對我們乃是那包羅萬有的靈。我們裏面被充滿，就必定會從我們靈裏說出話來。以弗所五章告訴我們要被充滿，對人講說、歌唱。我們不是用普通的言語來講說並歌唱。我們可以講說或歌唱詩章，就是較長的詩。我們可以講說或歌唱比詩章短的頌辭，也可以講說並歌唱更短的靈歌。

我們需要在來聚會以前，很早就講說並歌唱詩章、頌辭和靈歌。甚至在我們家裏，常常講說並歌唱是很好的。丈夫的可以說，『這是我見證，是我詩歌，讚美我救主…。』作妻子的可以響應著說，『終日歡樂！』（詩歌二六五首。）或者作妻子的說，『裂開幔子我已過，這裏榮耀不敗落！』作丈夫的接著回應：『阿利路亞！阿利路亞！我今在我王的面前過生活！』（四一六首。）我們若是在靈裏被充滿，就會有話要發表。排聚集可能是晚上七點半開始，但若有一對夫婦在六點左右喫晚餐的時候開始唱詩，排聚集就早已經開始了。這樣的聚集在這對夫婦和別的聖徒一同去聚會的路上，可以一直進行著。

另一面，當我們到了聚會的地方，如果沒有人先到，我們不該靜坐等別人來。我們應當開始說話、禱告或唱詩。至少我們每一人都有一位天使和我們在一起，我們不是單獨一人。聖經清楚的說，當彼得從監牢放出來，往馬利亞家去時，那裏有些人以為那是他的天使。（徒十二 15。）主耶穌說，甚至在國度裏的小子也有天使。（太十八 10。）我們可以藉著講說、讚美並歌唱，很自然的開始排聚集。

交通、代禱、相顧和牧養

新約聖經沒有告訴我們排聚集的細節，但在希伯來十章二十四至二十五節、提後二章二節、和以弗所四章十一至十二節這幾處經文裏，有一些小『窗』，給我們看見排聚集的實行。這會幫助我們看見，古時在排聚集裏所作的事。我們思考聖經的話，就能看見，在排聚會裏有很多的交通，彼此的代禱，互相的照顧和牧養。交通使大家知道彼此的光景和情形；這會使我們彼此代禱，然後彼此看望，互相

purpose, and who are burdened for His recovery should be persons filled in our spirit all day long. We should be filled with the Triune God, who is today the all-inclusive Spirit to us. When we are filled within, surely we will utter something out from our spirit. Ephesians 5 tells us to be filled, speaking and singing. Our speaking and singing are not in common language. We may speak or sing a psalm, which is a long piece of poetry. We may speak or sing a hymn, which is somewhat shorter than a psalm, or we may speak or sing a spiritual song, which is shorter still.

We need to speak and sing these psalms, hymns, and spiritual songs long before coming to the meeting. Even in our home, it is very good to be speaking and singing. The husband may say, "This is my story, this is my song, praising my Savior..." Then the wife may respond with, "All the day long" (see Hymns, #308). Or she may say, "I have passed the riven veil. Here the glories never fail." Then the husband responds with, "Hallelujah! Hallelujah! I am living in the presence of the King" (see Hymns, #551). If we are filled in spirit, we will have something to utter. The small group meeting may begin at 7:30 p.m., but if a couple begins to sing at dinnertime, around 6:00 p.m., the small group meeting will have already begun. Such a meeting can continue as they drive together to the meeting with the other saints.

If I go to the meeting place and no one else has arrived, I should not sit quietly and wait for others to arrive. I should begin to speak, pray, or sing. At least I have an angel with me, so I am not alone. The Bible says clearly that when Peter was released from prison and went to Mary's home, some there thought it was his angel (Acts 12:15). The Lord Jesus said that even the little ones in the kingdom have angels (Matt. 18:10). The group meeting can be started very spontaneously by speaking, praising, or singing.

Fellowship, Interceding, Mutual Care, and Shepherding

The New Testament does not give us the details of the group meetings, but in the verses (Heb. 10:24-25; 2 Tim. 2:2; Eph. 4:11-12) we have mentioned, there are some small "windows" into the practice of the group meetings. These will help us to see what happened in the ancient days in the group meetings. By considering the Word, we can see that there was much fellowship, interceding for one another, mutual care, and shepherding. The fellowship brings the awareness of one another's condition and situation. This will lead into prayer for one another. This will then cause us to go to one

照顧。藉著交通，我們可能發現一位弟兄出了車禍，於是就為他和他的家人禱告。我們也會考慮他在財物上的需要，並且有負擔顧到他健康的需要。這一切都不該形式化，而該是那靈自然的流露。我盼望從今以後，我們都能這樣生機的聚排聚集。

彼此教導

要成全聖徒，就需要在排聚集裏有教導，而在排聚集裏人人都是教師，不該有特定的教師。甚至兩週前剛得救的人，也能作一個小教師。在排聚集裏，運用靈有了一些交通、代禱、相顧和牧養之後，一位弟兄可能突然題出問題。他或許問神的分賜是甚麼。大家的眼光可能轉向聚會中最年長的人，但最好讓最近得救的人回答那位弟兄；這給他機會說話。這位初蒙恩的人或許說，『神的分賜就是祂將自己分賜到我們的靈裏。』倘若他纔得救一、兩週，每個人都會因著他的話受鼓勵。如果有六、七位說幾分鐘，比一個人說很長更好。這種教導是豐富的，是包羅一切的。這在許多方面，比只有一人講的聚會好得太多，如果每一個人說，眾聖徒就會快樂，眾人也就會有學習。這就是眾人得成全的路。

聖徒若是每年來這種聚會四、五十次，眾人就會得著很多的教導。新人會這樣的受成全。不僅如此，因為這是排聚會，有許多事會作出來。這種實行纔是交通、代禱、彼此相顧、互相牧養正確的路，也是彼此教導以成全人正確的路。

執行召會的事奉

我們若經歷這種聚會的豐富，就會拿起負擔，出去探訪人，走上神命定之路的第一步。然後，我們必須照顧我們所得的新人。這就是說，排聚集會擔起召會的事奉。最後，這會使排聚集成為召會生活的小影。（神命定之路的操練與實行，二八八至二九一頁。）

another to render a mutual care. Through the fellowship we may find out that a brother has been in an automobile accident. This leads us to pray for him and his family. Then we may consider his financial needs and be burdened to care for his health needs. All of this should not be in a formal way. It should be a spontaneous issue of the Spirit. I hope that from now on we can have all our group meetings in such an organic way.

Mutual teaching

For the perfecting of the saints, there is the need of teaching in the group meetings, and in the group meetings all are teachers. There should not be a particular teacher. Even one who was saved two weeks ago can be a little teacher. After there has been some fellowship, interceding, mutual care, and shepherding with the exercise of the spirit in the small group meetings, a brother may suddenly ask a question. He may ask what God's dispensing is. All the eyes may turn to the oldest one in the meeting, but it may be better for one who has been recently saved to answer the brother. This gives him the opportunity to speak. This newly saved one may say, "God's dispensing is for Him to distribute Himself into our spirit." Suppose such a one has been saved for only one or two months. Everyone would be encouraged by his speaking. It is much better if six or seven speak for a few minutes than if one person speaks for a longer time. This kind of teaching is rich and all-inclusive. Its many aspects are much better than a meeting where only one is speaking. If everyone speaks, all the saints will be happy, and all will learn. This is the way for all to be perfected.

If the saints will come to this kind of meeting forty-five times a year, much teaching will be gained by all. The new ones will be perfected in this way. Furthermore, because this is a group meeting, many things will be worked out. This kind of practice is the proper way to fellowship, to intercede, to give mutual care, to shepherd, and also to perfect one another by the mutual teaching.

Carrying Out the Church Service

If we are experiencing the riches of such a meeting, we may pick up a burden to take the first step of the God-ordained Way to go out to visit others. Then we must take care of the new ones whom we gain. This means the group meeting will carry on the church service. Eventually, this will make the small group meeting just a miniature of the church life. (The Exercise and Practice of the God-ordained Way, pp. 231-233)

參讀：關於活力排之急切需要的交通，第一至二篇；神命定之路的操練與實行，第二十四篇；排聚會的實行，第二篇。

Further Reading: Fellowship Concerning the Urgent Need of the Vital Groups, chs. 1-2; The Exercise and Practice of the God-ordained Way, ch. 24; The Practice of the Group Meetings, ch. 2.

哦，說不出的喜樂

(英1153)

降B大調

4/4

$\underline{5}$ $\underline{5}$ | 1 1 3 1 | 1 $\underline{6}$ $\underline{5}$ $\underline{5}$ $\underline{5}$ | $\underline{5}$ $\underline{6}$ $\underline{7}$ 1 | 2 — —
 一 我們已得到萬有基督，祂是我們的一切；
 $\underline{5}$ $\underline{5}$ | 1 1 3 1 | 1 $\underline{6}$ $\underline{5}$ $\underline{3}$ $\underline{3}$ | 2 1 $\underline{7}$ $\underline{6}$ | $\underline{5}$ — —
 呼喊祂的名，何等有福，何等神聖，何超越！
 $\underline{5}$ $\underline{5}$ | 1 1 3 2 1 $\underline{6}$ | $\underline{5}$ $\underline{3}$ $\underline{5}$ 1 |
 (副) 哦，說不出的喜樂，且滿了榮耀，
 $\underline{7}$ $\underline{5}$ $\underline{7}$ 2 | 1 $\underline{5}$ 1 3 2 | 1 1 3 2 1 $\underline{6}$ |
 滿了榮耀，滿了榮耀，說不出的喜樂，且
 $\underline{5}$ $\underline{3}$ $\underline{5}$ 1 1 $\underline{7}$ | $\underline{6}$ 2 1 $\underline{7}$ $\underline{6}$ $\underline{7}$ | 1 — — ||
 滿了榮耀，甚至一半都未能說出。

二 我們已知道那靈基督， 住在我們的靈裏；
何等便利又親近的主， 祂的甘甜無可比。

三 我們已得到生活祕訣， 讀祂話並喊祂名！
藉此喫喝主，必無所缺， 它的價值真顯明。

四 我們已尋到地方召會， 我們已經回到家！
永不再在巴比倫徘徊， 在召會裏美而佳。

五 我們已經歷聖徒同聚， 是地上最樂的事；
藉此我們的靈不憂鬱， 且使生活有價值。

We have found the Christ who's all in all

Experience of Christ — Enjoying Him

1153

1. We have found the Christ who's all in all; He is ev - ery - thing to
 us; O how blest up - on His name to call, How di - vine, how glo - ri -
 ous! (C) It is joy un - speaka - ble and full of glo - ry, Full of glo - ry, full of glo - ry; It is
 joy un - speaka - ble and full of glo - ry, And the half has nev - er yet been told!

2. We have found that Christ the Spirit is
Who within our spirit dwells;
How available, how near He is,
And His sweetness all excels.

3. We have found the way to live by Christ—
Pray His Word and call His name!
This—the eating, drinking—has sufficed
And its worth we now proclaim.

4. We have found the local church, our home;
We are home and home indeed!
Nevermore in Babylon we roam;
In the church is all we need.

5. We have found that meeting with the saints
Is the greatest joy on earth;
'Tis by this our spirit never faints
And our lives are filled with worth.

第十二題 擘餅聚會

Topic 12: The Lord's Table Meeting (S6-12)

林前 11：24 祝謝了，就擘開，說，這是我的身體，為你們捨的，你們要如此行，為的是記念我。

林前 11：25 飯後，也照樣拿起杯來，說，這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。

1 Cor. 11:24 And having given thanks, He broke it and said, This is My body, which is given for you; this do unto the remembrance of Me.

25 Similarly also the cup after they had dined, saying, This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me.

記念主— 以主為中心

擘餅聚會不是為著別的，乃是為著記念主，以記念主為中心，叫主得著享受。無論是唱詩、禱告、讀經或靈感的話，都該是以主為中心，說到主的身位和工作，主的恩愛和美德，主在世上的生活或苦難，或是主在天上的尊貴或榮耀，好叫人想到或看見這些，以記念主自己。在這樣聚會中，我們該在心裏想到主，在靈裏瞻仰主，使我們裏面對主有靈感，而在外面藉著詩歌、禱告、讀經或話語發表出來，好將整個聚會的感覺，都帶到主身上，使大家記念主。（生命課程，一〇二至一〇三頁。）

記念主的實行

藉著喫餅

在約翰六章三十五節主告訴我們，祂是生命的糧，所以喫餅乃是享受主作我們生命的供應。擘餅不含示任何享受，但喫餅當然含示享受。我們喫餅也見證我們憑主活著。主在五十七節說，『喫我的人，也要因我活著。』

REMEMBERING THE LORD —WITH THE LORD AS THE CENTER

The bread breaking meeting is not for anything other than remembering the Lord with the remembrance of the Lord as its center for the Lord's enjoyment. Everything in this meeting, whether hymn singing, prayer, Bible reading, or words of inspiration, should take the Lord as the center, speaking either concerning His person and work, His love and virtues, His living or suffering on the earth, or His honor or glory in heaven, that others may consider or realize these things in order to remember the Lord Himself. In such a meeting, we should think of the Lord in our hearts and behold the Lord in our spirit that we would be inspired concerning the Lord. Then we will express our inspiration through songs, prayers, reading of the Bible, or words, that the feeling of the entire meeting would be directed to the Lord and that all would remember the Lord. (Life Lessons, Vol. 2, ch. 16)

THE PRACTICE OF REMEMBERING THE LORD

By Eating the Bread

In John 6:35a the Lord told us that He is the bread of life, so to eat the bread is to enjoy the Lord as our life supply. Breaking the bread does not imply any enjoyment, but eating the bread surely does. We also eat the bread to testify that we live by the Lord. In John 6:57b the Lord said, "He who eats Me, he also shall live because of Me."

關於我們記念主另一個重要的點乃是，我們喫餅是為著享受基督奧祕身體裏的交通。擘餅主要含示主物質的身體在十字架上為我們裂開；而喫餅，就是把餅接受進來，主要含示基督奧祕身體裏的交通。

藉著喝杯

我們喝杯乃是複習新約的救贖。關於這一點，我們最好讀馬太二十六章二十七至二十八節：『又拿起杯來，祝謝了，遞給他們，說，你們都喝這個，因為這是我立約的血，為多人流出來，使罪得赦。』

在聖經中，餅稱為生命的糧，（約六 35，）杯稱為福杯。（林前十 16。）因此，喫餅的意思是接受生命供應，而喝杯的意思是接受祝福。我們喝同一個杯，就是共同、彼此的有分於這杯。喫餅和喝杯都是指明一和交通。

在主的桌子前，我們不是記念主的死，乃是宣告、宣揚、陳列主的死。林前十一章二十六節說，『你們每逢喫這餅，喝這杯，是宣告主的死，直等到祂來。』當我們陳列主的死時，乃是表達我們對主第二次來的渴望。

敬拜父— 以父為中心

在擘餅、喝杯之後，主要帶領我們敬拜父。這是根據馬太二十六章三十節，那裏說主和祂的門徒喫完晚餐後，祂和門徒就唱詩。主和門徒唱詩歌，是向著父唱的。在主的桌子前，主領頭讚美父、敬拜父。（事奉的基本功課，二二至二七頁。）

根據希伯來二章十二節，我們在擘餅記念主之後，就要由主率同我們敬拜父。在這一段聚會裏，我們以父為中心，向父所有的歌頌，都由主在我們裏面，帶同我們向父歌頌，正如詩歌四十九首所說的。（生命課程，一一一頁。）

The next crucial point concerning our remembrance of the Lord is our eating the bread to enjoy the fellowship in Christ's mystical Body. The breaking of the bread mainly implies the Lord's physical body broken for us on the cross. Eating the bread, which is to take in the bread, mainly implies the fellowship in the mystical Body of Christ.

By Drinking the Cup

Our drinking the cup is to review the redemption of the new covenant. For this point it would be good to read Matthew 26:27-28: "And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you, for this is My blood of the covenant, which is being poured out for many for the forgiveness of sins."

In the Bible, the bread is called the bread of life (John 6:35a) and the cup is called the cup of blessing (1 Cor. 10:16a). Thus, to eat the bread means to receive the life supply and to drink the cup means to receive the blessing. We have a joint and mutual participation in the drinking of the one cup. Both eating and drinking indicate oneness and fellowship, communion (1 Cor. 10:16a).

At the Lord's table, we do not remember the Lord's death, but we declare, proclaim, display, the Lord's death. First Corinthians 11:26 says, "For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes." First Corinthians 11:26b says that we display the Lord's death until He comes. While we display the Lord's death, we express our desire of the Lord's second coming.

WORSHIPPING THE FATHER —WITH THE FATHER AS THE CENTER

After breaking the bread and drinking the cup, the Lord will lead us to worship the Father. This is based upon Matthew 26:30, which says that after the Lord finished His supper with His disciples, He and the disciples sang a hymn. That hymn was sung by the Lord with His disciples to the Father. In the Lord's table, the Lord takes the lead to praise the Father, to worship the Father. (Basic Lessons on Service, pp. 18-39)

According to Hebrews 2:12, after we have broken the bread in remembrance of the Lord, we should be led by the Lord to worship the Father. In this section of the meeting, we take the Father as the center, and, as depicted in Hymns, #52, all our singing of praises to the Father is the Lord in us leading us to sing praises to the Father. (Life Lessons, Vol. 2, ch. 17)

參讀：生命課程，第十六至十七課；事奉的基本功課，第二至三、五課；哥林多前書生命讀經，第四十九至五十、五十四至五十六篇。

Further Reading: Life Lessons, lsns. 16-17; Basic Lessons on Service, lsns. 2-3, 5; Life-study of 1 Corinthians, msg. 49-50, 54-56

8 7 8 7 雙副 (英 221)

降 E 大調

4/4

5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 · 3 | 3 · 2 1 - |
 為 這 筵 席 我 獻 感 謝, 餅、 杯 在 此 同 陳 列;
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 2 6 7 | 1 - - - |
 藉 此 享 受 你 的 自 己, 神 聖 愛 筵 何 超 絕。
 B^b₇ E^b B^b Fm E^b
 2 · 3 4 3 2 | 3 · 6 5 3 | 2 · 3 4 3 2 | 3 · 6 5 - |
 這 餅 是 你 所 捨 身 體, 我 們 在 此 同 分 享;
 E^b A^b E^b E^b A^b B^b₇ E^b
 5 · 3 i · 7 | 6 7 6 5 3 | 1 · 2 3 5 4 | 3 · 2 1 - |
 這 杯 是 你 所 流 寶 血, 我 們 在 此 同 飲 嘗。
 E^b B^b B^b₇ E^b
 5 · #4 6 5 | 3 - 2 - | 4 · 3 4 6 | 5 - 3 - |
 (副) 看, 這 神 聖 筵 席! 其 上 何 等 表 記!
 E^b A^b E^b Fm B^b₇ E^b
 5 · #4 5 i | 7 6 5 4 | 3 · 5 4 2 | 1 - - - ||
 意 義 深 厚, 永 垂 不 朽, 人 知 何 能 及!

- 二 藉着你的救贖之死, 你將生命來分賜;
 你將自己給了我們, 要我有分你所是。
 藉着分享這餅、這杯, 我們陳列你的死;
 在此喫喝你的自己, 如此記念到永世。
 三 這餅在此也是指明 你那奧祕的身體;
 藉此與眾肢體交通, 見證身體的合一。
 這杯也是神聖福杯, 我們現在所祝福;
 藉着你血我們交通, 與你所有的聖徒。
 四 你是我們永遠的分, 在此豫嘗何有福;
 我們等候你的國度, 你的顯現我催促。
 當你顯現在你國度, 同着得勝的聖徒,
 重新享受你的自己, 作你心愛的新婦。

Lord, we thank Thee for the table

Praise of the Lord — Remembrance of Him

221

1. Lord, we thank Thee for the ta - ble, With the bread and with the wine;
 At this ta - ble we en - joy Thee As the feast of love di - vine.
 We par - take the bread, the em - blem Of Thy bo - dy giv'n for us;
 And we share the wine, the sym - bol Of Thy blood Thou shedd'st for us.
Chorus
 (C) Lo, the ho - ly ta - ble! With the sa - cred sym - bols;
 Its sig - ni - fi - cance in fi - gure Is unsearch - a - ble!

2. By the death of Thy redemption,
 That Thy life Thou may impart,
 E'en Thyself to us Thou gavest
 That we share in all Thou art.
 By the bread and wine partaking,
 We Thy death display and prove;
 Eating, drinking of Thyself, Lord,
 We remember Thee with love.
 3. By this bread which signifieth
 Thy one body mystical,
 We commune with all Thy members
 In one bond identical.

- By this holy cup of blessing,
 Cup of wine which now we bless,
 Of Thy blood we have communion
 With all those who faith possess.
 4. Thou art our eternal portion,
 Here we take a sweet foretaste;
 We are waiting for Thy kingdom,
 And Thy coming now we haste.
 At Thy coming, in Thy kingdom,
 With all saints that overcome,
 We anew will feast upon Thee
 And Thy loving Bride become.

第十三題 申言聚會

Topic 13: The Prophecy Meetings (S6-13)

林前 14：23 所以若全召會聚在一處的時候，眾人都說方言，有不通方言的，或是不信的人進來，豈不說你們癲狂了麼？

林前 14：24 但若眾人都申言，有不信的，或是不通方言的人進來，他就被眾人勸服，被眾人審明瞭。

林前 14：31 你們都能一個一個的申言，為要使眾人有學習，使眾人得勉勵。

1 Cor. 14:23 If therefore the whole church comes together in one place, and all speak in tongues, and some unlearned in tongues or unbelievers enter, will they not say that you are insane?

24 But if all prophecy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all;

1 Cor. 14:31 For you can all prophecy one by one that all may learn and all may be encouraged.

按林前十四章的方式申言

按林前十四章的方式申言，乃是在召會聚會中實行的。（23～24。）二十三節說，『所以若全召會聚在一處的時候。』這是指召會聚會，不是家聚會或排聚會。不僅如此，按林前十四章的方式申言，也是為著召會的建造。（4～5。）照我們的經歷和觀察，建造召會最好的路是申言，就是為基督說話，並說出基督，將基督供應並分賜到人裏面。一人講眾人聽是申言的一種形式，但這種實行的方式是錯的。正確的申言，該是由召會聚會中每一個與會的人實行出來的。

使有追求的人得以超越， 而建造召會

按林前十四章的方式申言，使有追求的人得以超越，而建造召會。十二節說，『你們也是如此，既渴慕靈，就要為著召會的建造，尋求得以超越。』說方言是好的，但不是超越的；然而，一個人講一短篇的申言，乃是超越的。申言是最高的恩賜，使講的人得以超越。我們必須學習說話，這不僅使我們得以超越，也使召會得以建造起來。

PROPHESYING IN THE WAY OF 1 CORINTHIANS 14

Prophecy in the way of 1 Corinthians 14 is carried out in the church meetings (vv. 23-24). Verse 23 says, "If therefore the whole church comes together in one place...." This refers to a church meeting, not a home meeting or a small group meeting. Moreover, the prophesying in the way of 1 Corinthians 14 is for the building up of the church (vv. 4-5). According to our experience and observation, the best way to build the church is to prophecy, that is, to speak for Christ and to speak forth Christ, ministering and dispensing Christ into people. For one man to speak while all the others listen is a form of prophesying, but it is carried out in a wrong way. The proper prophesying should be carried out by each attendant in the church meetings.

CAUSING A SEEKING ONE TO EXCEL FOR THE BUILDING UP OF THE CHURCH

Prophecy in the way of 1 Corinthians 14 causes a seeking one to excel to the building up of the church. Verse 12 says, "So also you, since you are zealots of spiritual gifts, seek that you may excel to the building up of the church" (lit.). It is good to speak in tongues, but it is not excelling. However, for one to give a short message as a prophecy is excelling. To prophecy is the highest gift, causing the speaker to excel. We must learn to speak not only so that we can excel, but also so that the church can be built up.

眾聖徒都能、都有義務、 都當切慕申言

三十一節說，『因為你們都能一個一個的申言。』這一節是整本聖經裏關於申言最清楚的經文之一。這一節說所有的信徒都能申言，都有申言的性能。性能是指天生的才能。狗沒有說人話的性能，牠們只有吠叫的性能；但人類有說話的性能。我們是基督身體的肢體，都能一個一個的申言。羅馬十二章六至八節題到七種恩賜，其中包括申言，並說這些恩賜是照著所賜給各肢體的恩典而有不同。但這幾節經文是說到在聚會之外的恩賜運用。我們在基督的身體裏，在聚會之外有不同的恩賜和功用。羅馬十二章的恩賜不是在聚會中運用的恩賜。在聚會中眾肢體都能申言。（林前十四 24, 31。）

在我們中間有許多聖徒可能覺得，除了他們之外，人人都能申言。然而，這是沒有例外的。我們可能不是很有口才，但我們仍然可以申言。三十一節不是說，『你們都能很有口才的申言。』在這一節裏沒有這樣的副詞。這一節只是說，『你們都能…申言。』我們如何說並沒有關係；只要說就穀了。主要我們眾人都說話。（申言的實行，五至七頁。）

參讀：申言的實行，第一篇；哥林多前書生命讀經，第六十一、六十三篇。

ALL THE SAINTS HAVE THE CAPACITY, THE OBLIGATION AND THE EARNEST DESIRE TO PROPHECY

First Corinthians 14:31 says, “For you can all prophesy one by one.” This verse is one of the clearest verses in the entire Bible. It says that all the believers have the capacity to prophesy. Capacity denotes an ability by birth. Dogs do not have the capacity to speak human language; they have the capacity only to bark. Human beings, however, have the capacity to speak. We, members of the Body of Christ, all can prophesy one by one. Romans 12:6-8 mentions seven gifts, including prophecy, and says that these gifts differ according to the grace given to each member. These verses, however, refer to the exercise of the gifts outside the meetings. In the Body of Christ, we have different gifts and functions outside the meetings. The gifts in Romans 12 are not the gifts exercised in the meetings. In the meetings all the members can prophesy (1 Cor. 14:24, 31).

Many saints among us may feel that all can prophesy except them. However, there are no exceptions. We may not be eloquent, but we can still prophesy. Verse 31 does not say, “You can all prophesy eloquently.” There is no such adverb in this verse. It simply says, “You can all prophesy.” It does not matter how we speak; it is sufficient simply to speak. The Lord wants all of us to speak. (The Practice of Prophesying, pp.11-12)

Further Reading: The Practice of Prophesying, ch. 1; Life-study of 1 Corinthians, msgs. 61, 63.

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 帶 來 基 督, 將 祂 所 賜 有 餘 豐 富,
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 來 獻 上 作 神 食 物, 如 此 展 覽 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 (副) 前 來 展 覽 基 督, 前 來 展 覽 基 督;
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||
 共 同 帶 來 祂 的 豐 富, 前 來 展 覽 基 督。

- 二 憑祂生活, 靠祂爭戰, 在祂身上經營無間;
 藉祂豐富彼此結聯, 為要展覽基督。
- 三 凡我所是、所行、所歷, 都是基督作我實際,
 好使我們每逢聚集, 都能展覽基督。
- 四 聚會為神帶來基督, 彼此享受祂的豐富,
 且得與神同享基督, 如此展覽基督。
- 五 復活基督作神馨香, 升天基督向神舉上,
 使神滿足供神欣賞, 如此展覽基督。
- 六 聚會中心、聚會實際, 所有服事、所有空氣,
 除此之外別無目的, 全為展覽基督。
- 七 所有見證、所有禱告, 所有靈中彼此相交,
 恩賜運用、一切教導, 都為展覽基督。
- 八 為使父神得榮稱許, 為使基督得到高舉,
 並使聚會應付所需, 必須展覽基督。

When'er we meet with Christ endued

Meetings — Exhibiting Christ

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1. When - e'er we meet with Christ en - dued, The sur - plus of His
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

2. In Christ we live, by Christ we fight,
 On Christ we labor day and night,
 And with His surplus we unite
 To thus exhibit Christ.
3. Our life and all we are and do
 Is Christ Himself, the substance true,
 That every time we meet anew
 We may exhibit Christ.
4. In meetings Christ to God we bear
 And Christ with one another share,
 And Christ with God enjoying there,
 We thus exhibit Christ.
5. The risen Christ to God we bring,
 And Christ ascended offering,
 God's satisfaction answering,
 We thus exhibit Christ.
6. The center and reality,
 The atmosphere and ministry,
 Of all our meetings is that we
 May thus exhibit Christ.
7. The testimony and the prayer,
 And all the fellowship we share,
 The exercise of gifts, whate'er,
 Should just exhibit Christ.
8. The Father we would glorify,
 Exalting Christ the Son, thereby
 The meeting's purpose satisfy
 That we exhibit Christ.

第十四題 奉獻財物

Topic 14: The Offering Of Material Riches (S6-14)

路 6:38 你們要給人，就必有給你們的，用十足的量器，連搖帶按，上尖下流的倒在你們懷裏；因為你們用甚麼量器量給人，也必用甚麼量器量給你們。

Luke 6:38 Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.

從人因著墮落，和神出了事，離棄了以神作人一切的地位，財物就變成墮落人類生活中一件要害的事。神的仇敵撒但魔鬼，也就趁機利用人這種墮落的光景，進來誘騙人，為著發財得利而敬拜財神一類的偶像。所以主耶穌纔對我們說，一個人『不能事奉神，又事奉瑪門』。（太六 24。）

From the time that man developed a problem with God because of the fall and left the position where he took God as everything, material riches have become a critical matter in the life of fallen man. God's enemy, Satan the Devil, exploited the fallen condition of men to come in and deceive men to worship idols. For this reason, the Lord Jesus told us that, "You cannot serve God and mammon" (Matt. 6:24b).

神的賜與

『不要寄望於無定的錢財，只要寄望於那將百物豐富的供給我們享受的神。』（提前六 17。）這話揭開撒但迷人的陰謀，給我們看見，在我們生活中一切物質的享受，表面是來自無定的錢財，實際都是來自神的賜與，都是神豐富的賜與供給我們的。所以，我們不要寄望於那迷人無定的錢財，只要寄望於那將百物豐富的賜與我們，供給我們享受的神。

GOD'S GIVING

"Nor to set their hope on the uncertainty of riches, but on God who affords us all things richly for our enjoyment" (1 Tim. 6:17). This word expresses Satan's plot to delude men, showing us that all the material things and enjoyment in our living apparently come from the uncertain riches, but they actually come from God's giving. They are supplied to us from God's rich giving. Hence, we must not set our hope on deceitful and uncertain material riches, but on the very God who gives us all things for our enjoyment.

主的吩咐

『不要為自己積蓄財寶在地上，…只要為自己積蓄財寶在天上。』（太六 19～20。）主這話，需要我們用積蓄財物的眼光來看。積蓄財物，乃是人用所得的財物，應付一切的生活需用之後，所積存起來的。主在這裏吩咐我們，不要把這顧到生活而多餘的財物，積蓄在地上，乃要把這財物積蓄在天上，就是把牠用在天上的神身上，如濟助有需要的人，與他們結交朋友，並推廣福音等等。

THE LORD'S CHARGE

"Do not lay up for yourselves treasures on the earth...but lay up for yourselves treasures in heaven" (Matt. 6:19-20). We need to look at this word of the Lord from the viewpoint of laying up material riches. To lay up material riches is to save what is left of a man's gain after the needs of his living have been met. Here, the Lord charges us not to lay up these surplus riches on the earth, but to lay them up in heaven, that is, to spend them on the heavenly Father, doing such things as helping those in need, thus making friends with them and advancing His gospel.

主的應許

THE LORD'S PROMISE

『你們要給人，就必有給你們的，用十足的量器，連搖帶按，上尖下流的倒在你們懷裏。』（路六 38。）這是主耶穌親口所應許的。我們若肯為著神，將我們的財物分賜施與有需要的人，神就必定也有所給我們的，用十足的量器，連搖帶按，上尖下流的倒在我們懷裏，是豐富充盈的，而不是倒在我們手裏，是些微有限的。這交易是何等的有利！

林後九章六節說，『少種的少收，多種的多收。』在人看奉獻財物，是把財物給出去了，那知在神看奉獻財物乃是撒種，必會有收成，少奉獻的少收，多奉獻的多收。我們應該相信主這定律中的應許。

瑪拉基三章十節：『萬軍之耶和華說，你們要將當納的十分之一，全然送入倉庫，使我家有糧，以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容。』十分之一，是在舊約神要以色列人，將他們的收穫奉獻給神的法定數量。這充盈的顯出神無量豐富之應許的話，雖是在舊約對以色列人說的，按原則說，對新約的信徒也是如此。我們若將當給神的，全然奉獻給祂，使召會有豐富的供應，神就必為我們敞開天上的窗戶，傾福與我們，甚至無處可容。這是萬軍之耶和華鄭重的應許，我們可以照祂這應許奉獻給祂，以此試試祂。

作法

馬太六章三至四節：『但你施捨的時候，不要讓左手知道右手所作的，好叫你的施捨可在隱密中，你父在隱密中察看，必要報答你。』我們奉獻財物給神，無論為著甚麼用途，都不可行在人前，故意給人看見，要得人的榮耀，從人得到賞賜，這樣，就不能得在諸天上之父的賞賜。

奉獻財物的重要與價值

“Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will give into your bosom” (Luke 6:38). This is a promise spoken from the Lord’s own mouth. If we are willing to distribute our material wealth to the needy for God’s sake, He will surely give into our bosom that which is rich and plenteous, a good measure, pressed down, shaken together, running over. He will not give into our hands that which is scanty and limited. What a profitable deal this is!

2 Corinthians 9:6 says, “He who sows sparingly, sparingly also shall reap; and he who sows with blessing, with blessings also shall reap”. In man’s eyes, the offering of material riches is to give away their riches. However, in God’s eyes, such offering is a kind of sowing which will result in reaping. He who offers little shall reap little, and he who offers much shall reap much. We ought to believe in the Lord’s promise in this law.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:10). The “tithes” are the legal amount of offering which God required from the harvest of the Israelites in the Old Testament. This word superabundantly displays the infinitely rich promise of God. Although it was spoken to the Israelites in the Old Testament, in principle it applies also to the New Testament believers. If we will fully offer to God what belongs to Him that the church may be richly supplied, God will open the windows of heaven for us and pour out a blessing to us, which there will not be enough room to contain. This is a solemn promise of the Lord of hosts. We can offer to Him according to His promise to prove Him.

THE WAY

“But you, when you give alms, let not your left hand know what your right hand is doing, so that your alms may be in secret; and your Father who sees in secret shall repay you” (Matt. 6:3-4). For whatever use we offer our material riches, we must not do it intentionally for others to see in order that we may be glorified and rewarded by men; otherwise, we will not be rewarded by the Father, who is in the heavens. (Life Lessons, Vol. 2, ch. 24)

THE IMPORTANCE AND VALUE OF THE OFFERING OF MATERIAL RICHES

我們該看見，奉獻財物的重要與價值。原來在神看為『不義的錢財』，（路十六 9，）就是那迷惑人的錢財，（太十三 22，）『無定的錢財，』（提前六 17，）且會變成『無用的』錢財，（路十六 9，）經過我們屬神的人，將牠奉獻給神，為神使用，竟會成為我們與聖徒的『交通』，（林後八 4，）我們在神面前對人的『義』，（九 9，）也成為神所悅納的『祭物』，（來十三 16，）並神所喜悅的『馨香之氣』。（腓四 18。）那迷惑人、敗壞人、禍害人的錢財，竟會變為我們在神面前所蒙這樣超越的祝福！這全在於我們在財物上的奉獻。（生命課程，一七〇至一七四、一七七、一七九至一八〇頁。）

參讀：生命課程，第二十四課。

We should see the importance and value of such offering. By being offered to God for God's use by us who are of God, what was considered by God as "mammon of unrighteousness" (Luke 16:9), that is, as deceitful riches (Matt. 13:22) and uncertain riches (1 Tim. 6:17) which will "fail" (Luke 16:9), can actually become our "fellowship" with the saints, our "righteousness" toward men before God, an acceptable "sacrifice" to God, and a well-pleasing "fragrant odor" to Him. Riches that deceive men, corrupt men, and destroy men can actually become such transcendent blessings that we have before God! This is all a result of our offering of material riches. (Life Lessons, Vol. 2, lsn. 24)

Further Reading: Life Lessons, Vol. 2, lsn. 24.

奉獻—全都獻主

8 7 8 7 副 (英 441)

D 大調

4/4

D A D G A7 D
 3 · 3 4 3 | 2 · 2 3 2 | 1 · 1 4 3 | 2 3 1 - |

一 我將一切全獻基督, 全獻恩主心甘願;

A7 D G A7 D
 3 · 3 4 3 | 2 · 2 3 2 | 1 · 1 4 3 | 2 3 1 - |

我要永遠愛主, 隨主, 天天活在主面前。

A7 D
 i · 7 6 5 | 4 - - 0 | 7 · 6 5 4 | 3 - - 0 |

(副) 一切全奉獻! 一切全奉獻!

G A7 D
 3 · 4 6 5 | i · 7 7 6 | 5 · 4 3 2 | 1 - - 0 ||

我的恩主, 向你我願一切全奉獻!

二 我將一切全獻基督, 我今俯伏主腳前;
 今世福樂永不我屬, 恩主, 收我在今天。

三 我將一切全獻基督, 恩主, 將我全得着。
 惟願聖靈從我證出: 我是屬主, 主屬我。

四 我將一切全獻基督, 主, 我願作你器皿;
 恩惠、能力充我如注, 顯明你生在我身。

五 我將一切全獻基督, 聖火已焚我心情;
 哦, 這救恩甜美豐富, 榮耀、榮耀歸主名。

All to Jesus I surrender

Consecration — Surrendering All to the Lord

441

1. All to Je - sus I sur-ren - der, All to Him I free - ly give;
 I will ev - er love and trust Him, In His pre - sence dai - ly live.
Chorus
 (C) I sur-ren - der all, I sur-ren - der all.
 All to Thee, my bless - ed Sav - ior, I sur-ren - der all.

2. All to Jesus I surrender,
 Humbly at His feet I bow,
 Worldly pleasures all forsaken;
 Take me, Jesus, take me now.

3. All to Jesus I surrender,
 Make me, Savior, wholly Thine;
 Let me feel Thy Holy Spirit,
 Truly know that Thou art mine.

4. All to Jesus I surrender,
 Lord, I give myself to Thee;
 Fill me with Thy love and power,
 Let Thy blessing fall on me.

5. All to Jesus I surrender,
 Now I feel the sacred flame.
 Oh, the joy of full salvation!
 Glory, glory to His name!

第十五題 基督身體的相調

Topic 15: The Blending Of The Body Of Christ (S6-15)

林前 10：17 因著只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

林前 12：24 至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體。

1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

相調的需要

相調的思想在聖經裏很強。在舊約裏，有為著完成神經綸之相調的豫表。然而，我們若只在字句上讀舊約，就不見這個豫表。使徒保羅很強的題到這相調的豫表。在林前十章十七節保羅說，『因著只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』保羅看召會是一個餅，這種想法不是他自己發明的，乃是取自舊約。利未記二章四節的素祭，是由細麵調油所作的餅組成的。麵的每一部分都是用油混合或調和的，那就是相調。保羅告訴我們，召會乃是由細麵所作成的餅。細麵來自麥粒，而麥粒來自那一粒麥子，就是基督。約翰十二章二十四節說，基督是一粒麥子，落在地裏死了，在復活裏長起來，產生許多子粒，就是我們，祂的信徒。我們是許多子粒，被磨成細麵，好作成召會這餅。在這裏我們能看見聖經中相調的思想。（關於相調的實行，一五頁。）

因此，鄰近的地方召會應當盡可能的集調在一起，好得著屬靈的益處，以互相建造基督的身體，就如主耶穌把亞西亞鄰近的七個召會集調在一起。（關於主的恢復和我們當前的需要，四六頁。）

基督宇宙身體的調和

THE NEED OF THE BLENDING

The thought of blending is very strong in the Bible. In the Old Testament, there is a type of the blending for the fulfillment of God's economy. However, if we read the Old Testament only in letters, we will not be able to see it. This type for the blending was strongly referred to by the apostle Paul. In 1 Corinthians 10:17 Paul said, "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread." Paul's thought of the church being one bread was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled, with the oil. That is blending. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains come from the one grain of wheat, which is Christ. John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believes. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. Here we can see the thought of blending in the Bible. (The Practical Points Concerning Blending, pp. 18-19)

Hence, the neighboring local churches should be clustered as much as possible in the blending way for the spiritual benefits in the mutual building up of the Body of Christ, as the Lord Jesus clustered the seven neighboring churches in Asia. (1993 Blending Conference Messages Concerning the Lord's Recovery and Our Present Need, msg. 2)

THE BLENDING OF THE UNIVERSAL BODY OF CHRIST

神已經將身體調和在一起。（林前十二 24。）『調和』這辭的意思也是調整、使之和諧、調節、並調在一起。神已將身體調和，將身體調整，使身體和諧，將身體調節，並將身體調在一起。『調和』的希臘文含示失去區別。一位弟兄的特性也許是快，另一位的特性也許是慢。但在身體的生活裏，慢消失了，快也除去了，所有這樣的區別都消失了。神已將所有不同種族和膚色的信徒調和。誰能使黑人和白人失去他們的區別？只有神能作這事。丈夫和妻子惟有藉著失去他們的特性，纔能在他們的婚姻生活中有和諧。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑著那靈，為著基督身體的緣故，將基督分賜給別人。無論我們作甚麼，都該憑著那靈，分賜基督。再者，無論我們作甚麼，都不該為著我們的利益，並照著我們的味道，而該為著召會。只要我們實行這幾點，就會有調和。

沒有交通就不要作甚麼

交通調節我們，調整我們，使我們和諧，把我們調在一起。我們該忘記自己是慢的或是快的，只要與別人交通。若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼。交通要求我們要作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。

在我們中間，該有基督身體所有個別肢體的調和，在某些地區內眾召會的調和，眾同工的調和，以及眾長老的調和。調和的意思是，我們總該停下來與別人交通；這樣，我們會得著許多益處。我們若將自己孤立隔離，就會失去許多屬靈的益處。要學習交通，要學習被調和。從現在起，眾召會該經常來在一起相調。我們也許不習慣，但我們開始相調幾次以後，就會嘗到那個味道。在保守基督宇宙身體的一上，這是最有幫助的。今天我們彼此相調非常方便，因為現今的世代有各種現代化的便利設施。

God has blended the Body together (1 Cor. 12:24). The word blended also means adjusted, harmonized, tempered, and mingled. God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother's distinction may be quickness, and another's may be slowness. But in the Body life the slowness disappears and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors. Who can make the blacks and the whites lose their distinctions? Only God can do this. A husband and a wife can have the harmony in their marriage life only by losing their distinctions.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. The co-workers and elders must learn to be crossed out. Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending.

NOT DO ANYTHING WITHOUT FELLOWSHIP

Fellowship tempers us; fellowship adjusts us; fellowship harmonizes us; and fellowship mingles us. We should forget about whether we are slow or quick and just fellowship with others. We should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life, in the Lord's work, we all have to learn not to do anything without fellowship.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits. If we isolate and seclude ourselves, we will lose much spiritual profit. Learn to fellowship. Learn to be blended. From now on, the churches should come together frequently to be blended. We may not be used to it but after we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ. Today it is very convenient for us to blend with one another because of this modern age with its modern conveniences.

憑著那靈分賜基督， 並為著祂身體的緣故分賜基督

我們相調在一起，就有十字架與那靈。沒有十字架與那靈，我們所有的一切就是肉體同分裂。要釘十字架，並憑著那在我們裏面的靈作一切事，並不容易。這就是我們必須學習相調的原因。相調要求我們被除去；相調要求我們憑著那靈分賜基督，並為著祂身體的緣故作每件事。

我們也許來在一起，而沒有多少相調，因為每個人都留在自己裏面。每個人都害怕得罪別人、害怕犯錯，所以保持安靜；這是照著肉體之人的樣子。我們來在一起，就該經歷十字架的了結；然後，我們該學習如何跟隨那靈，如何分賜基督，並如何為著身體的益處說話行事，那會改變整個聚會的氣氛，並且會調節聚會的氣氛。相調不在於安靜或多話，乃在於被調和。我們能和諧，因為我們已被調和。至終，區別都會消失。我們都必須付代價，實行相調。

為著建造基督宇宙的身體

調和是為著建造基督宇宙的身體，（弗一 23，）好照著神的喜悅，完成那作神經綸最終目標的新耶路撒冷。（9～10，三 8～10，啓二一 2。）（神聖奧祕的範圍，一〇〇至一〇三頁。）

參讀：關於相調的實行，第二章；關於主的恢復和我們當前的需要，第二篇；神聖奧祕的範圍，第六章。

BEING BY THE SPIRIT TO DISPENSE CHRIST FOR THE SAKE OF HIS BODY

When we blend together, we have the cross and the Spirit. Without the cross and the Spirit, all that we have is the flesh with division. It is not easy to be crucified and to do all things by the Spirit in ourselves. This is why we must learn to be blended. Blending requires us to be crossed out. Blending requires us to be by the Spirit to dispense Christ and to do everything for the sake of His Body.

We may come together without much blending because everyone stays in themselves. They are afraid to offend others and make mistakes, so they keep quiet. This is the manner of man according to the flesh. When we come together, we should experience the terminating of the cross. Then we should learn how to follow the Spirit, how to dispense Christ, and how to say and do something for the benefit of the Body. That will change the entire atmosphere of the meeting and will temper the atmosphere. Blending is not a matter of being quiet or talkative but a matter of being tempered. We can be in harmony, because we have been tempered. Eventually, the distinctions will all be gone. Blending means to lose the distinctions. We all have to pay some price to practice the blending.

FOR THE BUILDING UP OF THE UNIVERSAL BODY OF CHRIST

The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (The Divine and Mystical Realm, pp.86-89)

Further Reading: The Practical Points Concerning Blending, ch. 2; 1993 Blending Conference Messages Concerning the Lord's Recovery and Our Present Need, msg. 2; The Divine and Mystical Realm, ch. 6

聚會—盡功用

7 6 7 6 雙 (英 867)

降 E 大調

4/4

3 | E^b A^b B^b | Fm B^b7 | E^b — —
 一 既 是 基 督 的 肢 體, 就 當 彰 顯 基 督;
 4 | E^b $G7$ A^b | Fm E^b B^b | 2 — —
 各 都 學 習 盡 功 用, 顯 出 祂 的 豐 富。
 2 | E^b Gm A^b E^b | Cm C Fm | 4 — —
 不 該 作 一 旁 觀 者, 該 像 肢 體 行 動,
 2 | E^b A^b Fm B^b7 | E^b | 1 — — ||
 不 帶 死 亡 或 損 傷, 只 帶 有 益 交 通。

二 眾人乃是成一隊, 永不單獨行動,
 乃是彼此相配搭, 互相倚賴聽從;
 不照我們所揀選, 乃隨生命水流,
 永不帶進分離來, 只供聖靈所授。

三 全都集中在基督, 別無任何中心,
 共同交通於基督, 分享祂的宏恩。
 祂是元首並內容, 我們是祂豐滿;
 會中任何的活動, 都當將祂彰顯。

四 愛中一同被建造, 無人隨意批評;
 彼此成全互擔就, 都願照此而行。
 全蒙拯救脫自己, 拒絕天然生命;
 藉恩靈中受過訓, 活出身體事奉。

As members of the Body

Meetings — Functioning

867

1. As mem - bers of the Bo - dy Christ we would man - i -
 fest, Each learn - ing how to func - tion His ful - ness to ex -
 press; We would not be spec - ta - tors But each as mem - bers
 move, None bring - ing death or dam - age But each our pro - fit prove.

- As in a team we'd never
 Act independently,
 But in coordination,
 Each would dependent be;
 Not acting by our choosing
 But following the flow,
 Distraction never bringing,
 The Spirit's way we'd know.
- On Christ we here would focus,
 No other center make;
 With Christ in sweet communion
 His riches to partake.
 He is our Head and content,
 His Body we express;
 Whate'er we do while meeting
 Himself must manifest.
- Built up in love together,
 Not one would criticize;
 To perfect one another,
 We all would exercise.
 Each one from self delivered,
 The natural life forsakes;
 In grace each trained in spirit
 The Body-life partakes.

第十六題 基督身體的建造

Topic 16: The Building Up Of The Body Of Christ (S6-16)

弗 4：12 為要成全聖徒，目的是為著職事的工作，為著建造基督的身體。

弗 4：16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

基督身體的建造乃是藉著身體的長大。我們都需要長大，好使身體得著建造。我們若長大，身體就長大。身體的長大乃是為著建造。

藉著身體的眾肢體被成全， 作職事的工作

身體的長大是藉著身體的眾肢體被成全，作新約職事的工作——建造基督的身體。（弗四 12。）今天，許多聖徒經常不能在聚會中盡功用，原因乃是缺少長大。我們若天天長大，我們就必定是活的。那麼，當我們來到聚會中，就會獻上禱告，或說，『讚美主！』這指明我們是活的。然而，今天大部分的光景都不是這樣。我參加過一些禱告聚會，整個聚會都是死的。在這種情形裏的召會不可能有建造。我們都需要天天活、天天長大；這樣，全召會都會長大。這個長大就等於建造。

藉著身體的長大，眾肢體都能得著成全，作新約職事的工作。這工作不是由使徒、申言者、傳福音者、或牧人和教師作的，乃是由基督身體上普通、平凡的肢體作的。當每個肢體都得著成全作新約職事的工作，眾肢體就知道如

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

The building up of the Body of Christ is by the Body's growth. We all need to grow that the Body may be built up. If we grow, the Body grows, and the Body grows for its building up.

BY ITS MEMBERS BEING PERFECTED TO DO THE WORK OF THE NEW TESTAMENT MINISTRY

The growth of the Body is by the Body's members being perfected to do the work of the New Testament ministry—the building up of the Body of Christ (Eph. 4:12). Not only in Christianity but also among us, very often the saints cannot function in the meetings. The reason for this is that we are short of growth. If we are growing day by day, we will be living. Then when we come to the meetings, either we will offer a prayer or we will say, "Praise the Lord!" This indicates that we are living. But today's situation is for the most part not like this. I have attended prayer meetings where the saints and even the leading ones came in five, ten, or fifteen minutes after the scheduled time. As a result, the entire meeting was deadened. It is impossible for a church in this condition to be built up. We all need to be living, to be growing, day by day. Then the whole church will grow, and this growth equals the building.

Through the growth of the Body all the members are perfected to do the work of the New Testament ministry. This work is done not by the apostles, prophets, evangelists, or shepherd-teachers, but by the ordinary, common members of the Body of Christ. When each member is perfected to do the work of the New Testament ministry, all the members

何建造身體。建造乃是新約職事的工作。若眾聖徒都實行職事的工作，聚會就會活起來。

在神的生命裏長大

身體的建造是藉著身體在神生命裏的長大，（西二19，）因此是生機的。

在變化的過程中

身體的建造也是在變化的過程中進行的。（林前三12。）今天我們正漸漸長大，我們乃是在變化的過程中。自然而然的，我們就被變化。變化不是改變、調整自己，或改正自己；那只是外表的改變。變化乃是新陳代謝的，是生命裏的事。

我們用餐時，把食物接受到胃裏，立刻就有消化—新陳代謝的作用發生。胃若要新陳代謝的蠕動，牠必須被一些東西充滿。在喫的事上，我多次經歷到這新陳代謝的作用。有一次聚會說完話之後，我筋疲力盡。我喫了一點東西，二十分鐘後，就變得有活力了。新陳代謝在我裏面開始作用，又過了十分鐘，我變得更有活力；我不僅有活力，更被我裏面新陳代謝的作用所變化。這是變化的一個說明。我們需要長大，使我們能被變化。被變化之後，我們就適合於基督身體的建造。

身體把自己建造起來

以弗所四章十六節說，身體漸漸長大，以致把自己建造起來。這意思是說，身體的長大就是身體把自己建造起來。

藉著每一豐富供應的節， 得以聯絡在一起

身體是藉著每一豐富供應的節，得以聯絡在一起，而把自己建造起來。這些豐富供應的節，就是以弗所四章十一節所說有恩賜的人：使徒、申言者、傳福音者、牧人和教師。這些有恩賜的人是豐富的節，滿了基督這生命的供應。他們是把聖徒聯絡一起的因素。這是頭一種的聯絡。

will know how to build up the Body. The building up is the New Testament work. If all the saints are carrying out the work of the ministry, the meetings will become living.

IN THE LIFE OF GOD

The building up of the Body is by the Body's growth in the life of God (Col. 2:19). Therefore, it is organic.

IN THE PROCESS OF TRANSFORMATION

The building up of the Body also takes place in the process of transformation (1 Cor. 3:12). Today as we are growing, we are in the process of transformation. Spontaneously, we are being transformed. To be transformed is not to change, to adjust ourselves, or to correct ourselves. These are mere outward changes. Transformation is metabolic, something within in life.

During every meal as we take food into our stomach, digestion, a metabolic process, immediately begins to take place. For the stomach to move metabolically, it must be filled with some element. I have experienced this metabolic process in eating many times. One day after speaking in a meeting, I was physically exhausted. Twenty minutes after eating some food, I was vitalized. A metabolic process had begun to go on within me. After another ten minutes, I was even more vitalized. I was not only vitalized; I was transformed by the metabolic process within me. This is an illustration of transformation. We need to grow that we may be transformed. After being transformed, we are suitable for the building up of the Body of Christ.

BY THE BUILDING UP OF ITSELF

Ephesians 4:16 says that the Body grows unto the building up of itself. This means that the growth of the Body is the Body's building up of itself.

BY BEING JOINED TOGETHER THROUGH EVERY JOINT OF THE RICH SUPPLY

The Body builds up itself by being joined together through every joint of the rich supply (Eph. 4:16b). These joints of the rich supply are the gifted persons, as mentioned in Ephesians 4:11: the apostles, prophets, evangelists, and shepherds and teachers. These gifted persons are rich joints, full of Christ as the life supply. They are a factor to join the saints together. This is the first kind of joining together.

藉著每一部分依其度量而有的功用， 得以結合在一起

身體也是藉著每一部分依其度量而有的功用，得以結合在一起，而把自己建造起來。這是第二種的聯絡。頭一種藉著豐富供應的節的聯絡，就像把一幢建築的骨架安置起來，骨架安好之後，就需要填滿骨架的空間。第二種的聯絡，藉著每一部分的功用結合在一起，就像安好了骨架之後去填滿骨架的空間。結合乃是交織一起，直到交織物填滿所有的空間。

身體上結合、交織在一起的部分，不是有恩賜的人，乃是身體上普通的肢體。有恩賜的人聯絡在一起形成骨架，普通的肢體就依其度量盡功用而結合並交織在一起，以填滿所有的空間。這不僅僅是個道理，我實行過，看見過，也經歷過；這是可能的。你若有心，就要向主禱告說，『主，憐憫我，並賜我殼用的恩典。我要生機的活你。』然後，你要去和當地的聖徒聚在一起。聖徒中可能有幾位也和你一樣。當你們聚在一起，你們中間就會有長大。這種長大等於建造。一些有恩賜的人聯絡在一起形成骨架，其他肢體依其度量盡他們的一分功用。這樣，召會就建造起來。

在愛裏

基督的身體也是在愛裏把自己建造起來。『在愛裏』這短短的片語，在以弗所書中用了六次。（一 4，三 17，四 2，15，16，五 2。）神在愛裏，在永遠裏揀選了我們，（一 4，）並且祂也在愛裏，在永遠裏豫定我們得兒子的名分。（5。）沒有愛，神就不會揀選或豫定我們。今天我們需要在愛裏長大，需要在愛裏建造身體。我們愛主、愛召會、也愛每個肢體。不管他們多軟弱、多邪惡，我們都愛他們，因為他們是肢體。我們的態度應該是不喜歡暴露他們，反而願意在愛裏遮蓋他們。這就是長大，也就是建造。（在神與人關係裏生機的聯結，八一至八五頁。）

參讀：在神與人關係裏生機的聯結，第五章；基督身體的構成與建造，第三至第六章。

BY BEING KNIT TOGETHER THROUGH THE OPERATION IN THE MEASURE OF EACH ONE PART

The Body builds up itself also by being knit together through the operation in the measure of each one part (Eph. 4:16b). This is the second kind of joining. The first kind of joining, the joining through the joints of the rich supply, is like putting pieces together to form the frame of a building. After framing a building, there are many openings that need to be filled. The second kind of joining, the knitting together through the operation of each one part, is like filling in all the openings after a building has been framed. Knitting is to interweave until all the openings are filled up by the interwoven pieces.

The parts of the Body that are knit, or interwoven, together are not the gifted persons but the common members of the Body. The gifted persons are joined together to form the frame; the common parts function in their measure to be knit and interwoven in order to fill up all the holes. This is not merely a doctrine; I have practiced this, I saw this, and I experienced this. It is possible. If you have the heart, pray to the Lord: "Lord, have mercy upon me and grant me the adequate grace. I want to live You organically." Then go and meet together with the saints in your place. There may be a number of other saints who are the same as you are. As you meet together there will be a growth among you. This growth equals the building. Some gifted persons will be joined together to form the frame, and the rest will do their part by functioning in their measure. In this way the church is built up.

IN LOVE

The Body of Christ also builds up itself in love (Eph. 4:16c). The little phrase in love is used in the book of Ephesians six times (1:4; 3:17; 4:2, 15, 16; 5:2). God chose us in eternity in love (1:4). His predestinating us unto sonship in eternity past was also in love (v. 5). Without love God would not have chosen or predestinated us. Today we need to grow in love, and we also need to build up the Body in love. We love the Lord, we love the church, and we love every member. Regardless of how weak certain members may be, or even how evil they may be, we love them because they are members. Our attitude should be that we do not like to expose them. We desire instead to cover them in love. This is growth and this is building. (The Organic Union in God's Relationship with Man, ch. 5)

Further Reading: The Organic Union in God's Relationship with Man, ch. 5; The Constitution and the Building Up of the Body of Christ, chs. 3-6

F 大調

3/2

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 #1 2 | 3 — — —

一 救我脫離自己、天然，主阿，我願被建造，

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — —

同眾聖徒作你聖殿，爲着充滿你榮耀。

F7 B^b F Dm C

1 1 | 6 — 6 7 • 6 | 6 — 5 — 1 1 | 1 — 1 7 | 1 | 3 — 2 —

救我脫離乖僻個性，脫離驕傲與單獨；

C7 F Dm C7 F

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — — ||

使我甘願服你權柄，讓你有家可居住。

- 二 生命供應，活水流通，長進、變化又配搭；
守住等次，盡我功用，成全別人，不踐踏。
自己所經，自己所見，所是、所有並所能，
不再高估，不再稍偏，接受一切的平衡。
- 三 持定元首，聯絡供應，享受基督的豐富；
充滿神的一切豐盛，因神增加得成熟，
同嘗基督莫測大愛，賞識基督的闊長；
長大成人，不作嬰孩，滿有基督的身量。
- 四 作神居所，作你身體，主阿，我願被建造，
成爲你的團體大器，讓你來顯你榮耀。
聖城景色、新婦榮美，今在此地就彰顯，
透出你的榮耀光輝，將你照耀在人間。

Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and A - dam's na - ture, Lord, I would be built by
Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Buildd up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.
3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.
4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.
5. In God's house and in Thy Body
Buildd up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.