第五周

国度的操练
为着召会的建造

读经：太十六 16 ～ 18、21 ～ 28

纲要

周一

壹 马太十六章启示召会建造的路，也启示这建造的仇敌：

一 基督，活神的儿子，要在祂自己这磐石上，并以彼得这样经过变化的人为石头，建造召会—16 ～ 18 节。

二 阴间的门，就是撒但黑暗的权势或能力，攻击召会，要拦阻主建造召会—18 节。

三 主要建造召会，就必须经过死并进入复活—21 节：

1 召会是借着基督的死与复活产生的—约十二 24。

2 建造召会的路，乃是借着钉死和复活—参林后四 10 ～ 12，加二 20。

3 惟有借着钉死而在复活的范围里，召会才存在并得着建造—创二 21 ～ 22，参弗四 15 ～ 16。

Week Five

The Exercise of the Kingdom
for the Building Up of the Church

Scripture Reading: Matt. 16:16-18, 21-28

Outline

Day 1

I. Matthew 16 reveals the way to build up the church and also reveals the enemy of the building:

A. Christ, the Son of the living God, builds the church on Himself as the rock, with stones such as Peter, a transformed person—vv. 16-18.

B. The gates of Hades, Satan's authority or power of darkness, attack the church to frustrate the Lord from building up the church—v. 18.

C. In order to build the church, the Lord had to pass through death and enter into resurrection—v. 21:

1. The church was produced through Christ's death and resurrection—John 12:24.

2. The way to build up the church is to be crucified and resurrected—cf. 2 Cor. 4:10-12; Gal. 2:20.

3. The church exists and is built up only in the realm of resurrection through crucifixion—Gen. 2:21-22; cf. Eph. 4:15-16.

四 彼得凭好心责劝主，想要阻止主去耶路撒冷钉十字架—太十六 22：

1 拦阻主建造召会的不是彼得，乃是从阴间的一个门（就是从彼得的己这个门）出来的撒但—23 节。

2 撒但乃是从己、心思和魂生命这几个主要的门出来，攻击并破坏召会—23 ～ 26 节。

周二

贰 召会的建造，在于运用三把钥匙关上阴间的门—24 ～ 26 节：

一 我们需要学习运用否认己这把钥匙—24 节：

1 肉体乃是被罪这撒但的性情所败坏之受造的身体（罗六 12、14，七 8、11、17、20）；己是受造的魂加上属撒但的心思，也就是撒但的心思。

2 当撒但的心思、思想注射到人的魂里，人的魂就成了己，就是撒但的具体表现—创三 1 ～ 6，太十六 22 ～ 23：

a 夏娃把善恶知识树的果子吃进她身体里以前，撒但的思想、心思就已经注射到她的魂里。

b 夏娃的心思被撒但的思想所毒化之后，她的情感就被挑动；接着，她运用意志作了决定，要吃知识树上的果子。

c 到这时候，她魂的每一部分—心思、情感和意志—都被毒化了。

d 己是魂生命的具体表现，魂生命又借着心思发表出来；因此，己、魂生命和心思乃是三而一的。

D. Peter, with a good heart, rebuked the Lord and tried to prevent the Lord from going to Jerusalem to be crucified—Matt. 16:22:

1. It was not Peter but Satan who came out through one of the gates of Hades, the gate of Peter's self, to try to frustrate the Lord from building up the church—v. 23.

2. The self, the mind, and the soul-life are the main gates through which Satan comes forth to attack and damage the church—vv. 23-26.

Day 2

II. The building up of the church depends on the shutting up of the gates of Hades through the exercise of three keys—vv. 24-26:

A. We need to learn to exercise the key of denying the self—v. 24:

1. The flesh is the created body corrupted by sin, the nature of Satan (Rom. 6:12, 14; 7:8, 11, 17, 20); the self is the created soul plus the satanic mind, the mind of Satan.

2. When the mind, the thought, of Satan was injected into the human soul, the human soul became the self, the embodiment of Satan—Gen. 3:1-6; Matt. 16:22-23:

a. Before Eve took the fruit of the tree of the knowledge of good and evil into her body, the thought, the mind, of Satan was injected into her soul.

b. After Eve's mind was poisoned by Satan's thought, her emotion was aroused, and then her will was exercised to make a decision to eat of the fruit of the tree of knowledge.

c. By this time every part of the soul—the mind, the emotion, and the will—had been poisoned.

d. The self is the embodiment of the soul-life, which is expressed through the mind; thus, the self, the soul-life, and the mind are three-in-one.

e 这三者背后乃是撒但，他操纵己，为要破坏召会—23 节。

周三

3 己就是那向神宣告独立的魂：

a 主不看重我们所作的，乃看重我们倚靠祂—七 21 ～ 23，参书九 14。

b 基督身体的仇敌就是己；因着己是独立的，所以己是基督身体建造最大的难处，最大的拦阻和反对：

㈠ 我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹—出十七 11 ～ 13，徒九 25，林后十一 33。

㈡ 主和身体乃是一；因此，我们若倚靠身体，也就倚靠主，我们若向身体独立，我们向着主就自然而然是独立的。

㈢ 当我们倚靠时，己就消失，我们就没有己，而有主的同在，并且满了平安。

㈣ 只有当己的生命借着十字架完全被对付，我们才能摸着基督身体的实际而认识身体。

周四

4 以下是己的一些表显（见诗歌六二八首，第五、六节）：

a 野心、骄傲与自高—太二十 20 ～ 28，彼前五 5，罗十二 3，民十二 1 ～ 10，十六 1 ～ 3，腓二 3 ～ 4。

b 自义、自是，以及暴露、批评和定罪别人—太九 10 ～ 13，路十八 9 ～ 14，彼前四 8，约三 17，八 11，路六 37，太七 1 ～ 5。

e. Behind these three is Satan, who manipulates the self in order to damage the church—v. 23.

Day 3

3. The self is the soul declaring independence from God:

a. The Lord does not have regard for what we do; rather, He has regard for our dependence on Him—7:21-23; cf. Josh. 9:14.

b. The enemy of the Body is the self; because the self is something independent, the self is the greatest problem, the greatest frustration and opposition, to the building up of the Body:

1) We should depend not only on God but also on the Body, on the brothers and sisters—Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33.

2) The Lord and the Body are one; hence, if we are dependent on the Body, we are also dependent on the Lord, and if we are independent of the Body, we are spontaneously independent of the Lord.

3) When we are dependent, the self is gone, and instead of the self, we have the Lord's presence and are full of peace.

4) Only when the self-life has been utterly dealt with by the cross are we able to touch the reality of the Body of Christ and come to know the Body.

Day 4

4. The following are some expressions of the self (see Hymns, #866, stanzas 5 and 6):

a. With the self there are ambition, pride, and self-exaltation—Matt. 20:20-28; 1 Pet. 5:5; Rom. 12:3; Num. 12:1-10; 16:1-3; Phil. 2:3-4.

b. With the self there are self-righteousness, self-justification, and exposing, criticizing, and condemning others—Matt. 9:10-13; Luke 18:9-14; 1 Pet. 4:8; John 3:17; 8:11; Luke 6:37; Matt. 7:1-5.

c 内顾自己与轻看自己—歌二 8 ～ 9，林前十二 15 ～ 16。

d 当我们在己里，就会被召会、带领的人或圣徒得罪—太六 14 ～ 15，十八 21 ～ 35，可十一 25 ～ 26，西三 13。

e 失望与灰心—参罗八 28 ～ 29，林后四 1。

f 自爱、保留自己、自私自利以及自怜—太十三 5、20 ～ 21。

g 发怨言与起争论—出十六 1 ～ 9，腓二 14。

h 基于天然口味和偏爱的天然感情（友谊）—太十二 46 ～ 50，腓二 2 下，林前十二 25。

i 固执己见与持异议—约十一 21、23 ～ 28、39，徒十五 35 ～ 39，参林前七 25、40。

j 当我们在己里，我们就是个人主义与独立的—十六 12。

5 我们若运用否认己的钥匙来锁住己，我们就不可能被得罪；不被得罪的人有福了—参路二三 34，徒七 60：

a 假如我们会被得罪，就证明我们满了己。

b 如果我的己被锁住了，就无论你对我作什么，或者怎样对待我，我都不会被得罪—路二三 34，徒七 60。

6 我们需要学习，在各种情况中运用否认己的钥匙来锁住己：

a 不管情况是顺境或逆境，不管弟兄们是爱我们或恨我们，我们都必须锁住己—林后十二 15。

b 假如己被锁住，召会就会得着建造。

c. With the self there are introspection and self-despising—S. S. 2:8-9; 1 Cor. 12:15-16.

d. When we are in the self, we can be offended by the church, the leading ones, or the saints—Matt. 6:14-15; 18:21-35; Mark 11:25-26; Col. 3:13.

e. With the self there are disappointment and discouragement—cf. Rom. 8:28-29; 2 Cor. 4:1.

f. With the self there are self-love, self-preservation, self-seeking, and self-pity—Matt. 13:5, 20-21.

g. With the self there are murmurings and reasonings—Exo. 16:1-9; Phil. 2:14.

h. With the self there is natural affection (friendship) based on natural taste and preference—Matt. 12:46-50; Phil. 2:2b; 1 Cor. 12:25.

i. With the self there are the matters of being opinionated and dissenting—John 11:21, 23-28, 39; Acts 15:35-39; cf. 1 Cor. 7:25, 40.

j. When we are in the self, we are individualistic and independent—16:12.

5. If we exercise the key of denying the self to lock up the self, it is impossible for us to be offended; blessed are those who are not offended—cf. Luke 23:34; Acts 7:60:

a. If we can be offended, it is proof that we are full of self.

b. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me—Luke 23:34; Acts 7:60.

6. We need to learn to exercise the key of denying the self to lock up the self in every situation:

a. Whether a situation is for us or against us, whether the brothers love us or hate us, we must lock up the self—2 Cor. 12:15.

b. If the self is locked up, the church will be built up.

周五

二 我们需要学习运用背十字架这把钥匙—太十六 24：

1 背起十字架意思就是接受神的旨意；十字架就是神的旨意—二六 39，约十八 11：

a 主耶稣不是象犯人一样，被逼去钉十字架；祂乃是心甘情愿的，因为十字架是神的旨意—太二六 39。

b 主耶稣愿意钉十字架，使生命能借着祂的死释放出来，好产生并建造召会—约十二 24。

c 十字架对主来说是极痛苦的，但祂不在乎这种受苦，乃在乎完成神的定旨—来十二 2，西一 24。

2 “就当…背起他的十字架”（太十六 24）的意思是，我们不是被迫背十字架，乃是甘愿背十字架：

a 我们的丈夫、妻子和儿女是神的旨意，因此是我们的十字架。

b 独一的召会是神的旨意，在召会中每一位弟兄和姊妹也是神的旨意；因此，背十字架就是背负召会，并背负所有的圣徒，使我们有真正的—约十七 21～23，弗四 3、13，林前一 10，腓二 2。

3 我们不仅需要背起我们的十字架，也要背着我们的十字架，也就是留在十字架上，天天把我们的旧人留在十字架的了结里—路十四 27，罗六 6，加二 20，腓三 10，林前十五 31：

a 我们已经借着主的钉十字架接受了神圣的生命；现今我们要在这生命里得着建造，就需要甘愿并快乐地背起十字架。

b 我们不该顾到我们的口味、感受或感觉；相反的，我们只该顾到神的旨意，就是要有真正的一—约

Day 5

B. We need to learn to exercise the key of taking up the cross—Matt. 16:24:

1. To take up the cross simply means to take up the will of God; the cross is God's will—26:39; John 18:11:

a. The Lord Jesus was not forced to go to the cross like a criminal; He was willing to go because the cross was God's will—Matt. 26:39.

b. The Lord Jesus was willing to be crucified so that through His death, His life might be released to produce and build up the church—John 12:24.

c. The cross was a great suffering to the Lord, but He cared not for the suffering but for the fulfillment of God's purpose—Heb. 12:2; Col. 1:24.

2. Let him...take up his cross (Matt. 16:24) means that we are not forced to bear the cross but that we willingly take it up:

a. Our husband, wife, and children are God's will and are therefore our cross.

b. The one church is God's will, and every brother and sister in the church is God's will; thus, to bear the cross is to bear the church and to bear all the saints so that we would have the genuine oneness—John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.

3. We need not only to take up our cross but also to carry our cross, that is, to remain on the cross, keeping our old man under the termination of the cross day by day—Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31:

a. We have received the divine life through the Lord's crucifixion; now, in order to be built up in this life, we need to willingly and happily take up the cross.

b. We should not care for our taste, feeling, or consciousness; rather, we should care only for God's will, which is that we would have the

十七 21 ～ 23，弗四 3、13，林前一 10，腓二 2。

周六

三 我们需要学习运用丧失魂生命这把钥匙—太十六 25：

1 救魂生命，就是让魂得着享受，而取悦己；丧失魂生命，就是使魂失去享受：

a 神乃是将人创造成一个需要享受的魂（创二 7）。

b 接受神到人的灵里并借着魂彰显神，应该是人的喜乐和娱乐—参尼八 10，罗十四 17。

c 主耶稣在今世丧失魂的享受，使祂在来世可以得着祂的魂生命（约十 11，赛五三 12）；我们也必须如此行（约十二 24 ～ 26）。

d 我们若在今世救我们的魂生命，就要在来世丧失魂生命，但我们若在今世丧失魂生命，就要在来世得着魂生命—太十六 25。

e 我们需要爱主耶稣，恨恶并否认我们的魂生命，虽至于死也不爱自己的魂生命—林前十六 22，二 9，路十四 26，九 23，启十二 11。

2 我们若愿意为主、为召会并为众圣徒的缘故，丧失我们现今一切属魂的享受，别人就要得我们的喂养，并借着我们得建造；这不是受苦，乃是喜乐—来十二 2。

3 在国度实现时得着国度赏赐，得以分享王治理全地的喜乐，乃在于我们今世是救自己的魂生命或是丧失自己的魂生命—太十六 25 ～ 28，二五 21、23。

genuine oneness—John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.

Day 6

C. We need to learn to exercise the key of losing the soul-life—Matt. 16:25:

1. To save the soul-life is to please the self by allowing the soul to have its enjoyment; to lose the soul-life is to lose the enjoyment of the soul:

a. God created man as a soul (Gen. 2:7) with the need for enjoyment.

b. Receiving God into man's spirit and expressing God through the soul should be man's joy and amusement—cf. Neh. 8:10; Rom. 14:17.

c. The Lord Jesus lost the enjoyment of His soul in this age so that He might find His soul-life in the coming age (John 10:11; Isa. 53:12); we must do the same (John 12:24-26).

d. If we save our soul-life in this age, we will lose it in the coming age, but if we lose our soul-life in this age, we will find it in the coming age—Matt. 16:25.

e. We need to love the Lord Jesus and to hate and deny our soul-life, not loving our soul-life even unto death—1 Cor. 16:22; 2:9; Luke 14:26; 9:23; Rev. 12:11.

2. If we are willing to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints, others will be nourished by us and will be built up through us; this is not a suffering but a joy—Heb. 12:2.

3. The kingdom reward of sharing the King's joy in ruling over the earth in the manifestation of the kingdom depends upon whether we save our soul-life in this age or lose it—Matt. 16:25-28; 25:21, 23.

第五周 ■ 周一

晨兴喂养

太十六 21 “从那时候，耶稣才指示祂的门徒，祂必须往耶路撒冷去，受长老、祭司长和经学家许多的苦，并且被杀，第三日复活。”

24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

〔马太十六章二十四节〕的“我”意义重大，这个“我”乃是榜样、道路。再者，这个“我”乃是钉死和复活的“我”。如果我们没有钉死和复活，就不可能有召会。由于基督的钉死和复活才有召会的产生。不仅我们被玷污的己必须被否认，连主纯洁、无罪的己，也必须被否认。假如主没有否认己而上十字架，祂就不能复活，也就没有召会了。我们必须跟从祂，这意思就是我们必须象祂一样否认己，并且象祂一样让己被钉死。没有这个，召会就不能被建造。当我们觉得是在喂养别人己的生命时，我们必须说，“主，我要跟从你。我要停止和这位弟兄有这么多的接触。”假如你这么作，召会的建造就会往前（李常受文集一九七八年第一册，九一页）。

信息选读

召会如何能实际地被建造呢？在马太十六章二十一至二十六节可以找到答案。按照圣经的说法，建造召会的路乃是借着钉十字架和复活。若不是基督已经钉十字架并复活，祂就不能建造召会。由于祂的死和复活，召会得以产生。二十一节…指出建造召会的路，乃是借着死和复活。主耶稣在山上变

‹‹ WEEK 5 — DAY 1 ››

Morning Nourishment

Matt. 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

The “Me” in [Matthew 16:24] means a great deal. This “Me” is the pattern, the pathway. Furthermore, this “Me” is the crucified and resurrected “Me.” If we are not crucified and resurrected, there can be no church. The church comes into existence through the crucifixion and resurrection of Christ. Not only our self, which is defiled, but even the Lord’s pure, sinless self had to be denied. If the Lord had not denied Himself and gone to the cross, He could not have been resurrected, and there would have been no church. We must follow after Him. This means that we must deny ourselves as He did and must allow ourselves to be crucified as He did. Without this, it is impossible for the church to be built up. Whenever we sense that we are feeding the self-life of another, we must say, “Lord, I will follow You. I will stop having so much contact with this brother.” If you do this, the building of the church will proceed. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 74-75)

Today’s Reading

How can the church be built up in a practical way? The answer is found in Matthew 16:21 through 26. According to biblical terms, the way to build up the church is to be crucified and resurrected. Unless Christ had been crucified and resurrected, He could not build up the church. The church came into existence through His death and resurrection. Verse 21...indicates that the way to build up the church is through death and resurrection. On the mount the Lord Jesus was

了形像，但是这种变化形像是暂时的。借着死和复活，基督永远地变了形像。复活是一种变化形像。借着死和复活，基督进入了变化形像的范围。召会…不能存在于天然生命里或属肉体的人身上，只能存在于变化形像的范围内。只要我们在天然的范围内，或属肉体的光景里，我们就和召会无分无关。

二十二节说，“彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。”彼得好心地告诉主，神应该眷怜祂。…〔这一节〕强调的乃是己。

二十三节说，“祂却转过来，对彼得说，撒但，退我后面去吧！”然后在二十四至二十五节，主对祂的门徒说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”按照这些经节，主乃是榜样和道路。若有人要跟从主，就是要以主为榜样和道路，那人就必须否认己，背起他的十字架，并跟从主。

十八节说到门，十九节说到钥匙。要知道什么是门和钥匙，我们需要看二十一至二十六节。撒但从好些门出来。第一道门是己。这意思是说，我们的己是阴间的一道门，撒但从这门出来。甚至我们的好心，也可能让撒但从己的门出来。不论我们的心是好是坏，己是撒但出来的第一道门。除了己之外，二十一至二十六节也说到心思和魂，这两者也是撒但出来的门。因此，己、魂和心思是撒但借以出来主要的门。许多时候，撒但从你的心思出来，因为你的心思向着他一直是敞开的门（李常受文集一九七八年第一册，九五至九六、八四至八五页）。

参读：马太福音生命读经，第四十八篇。

transfigured. This transfiguration, however, was temporary. Through death and resurrection Christ was permanently transfigured. Resurrection is a form of transfiguration. Through death and resurrection Christ has entered into a realm of transfiguration. The church...cannot exist in the natural life or with fleshly people. It can exist only in a realm of transfiguration. As long as we are in a natural realm or in a fleshly condition, we are through with the church.

Verse 22 says, “Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!” With a good heart Peter was telling the Lord that God should be merciful to Him....[In this verse] the self is emphasized.

Verse 23 says, “But He turned and said to Peter, Get behind Me, Satan!” Then in verses 24 and 25 the Lord said to His disciples, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.” According to these verses, the Lord is the pattern and the pathway. If anyone desires to come after Him, that is, take Him as the pattern and the pathway, he must deny himself, take up his cross, and follow Him.

Matthew 16:18 speaks of the gates and verse 19 of the keys. In order to know what the gates and the keys are, we [again] need to consider verses 21 through 26. Satan comes out through the gates. The first gate is the self. This means that we ourselves are one of the gates of Hades through which Satan comes out. Satan may come out through the gate of self even when we have a good heart. Whether our heart is good or evil, self is the first gate through which Satan comes out. In addition to the self, verses 21 through 26 also speak of the mind and the soul, both of which are also gates through which Satan comes out. Thus, the self, the soul, and the mind are the main gates through which Satan comes forth. Many times Satan has come out through your mind because your mind has been an open gate for him. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 79, 70-71)

Further Reading: Life-study of Matthew, msg. 48

第五周 ■ 周二

晨兴喂养

太十六 23 ～ 25 “祂却转过来，对彼得说，撒但，退我后面去吧！你是绊跌我的，因为你不思念神的事，只思念人的事。于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

从整个历史来看，召会主要不是被犹太教或智慧派破坏，主要是被己破坏。路德马丁曾说过，虽然他惧怕罗马教皇，但他更惧怕在他自己心里更强的教皇，就是己。没有什么比己更破坏并拦阻召会的建造。己是魂的具体化，魂是借着心思彰显出来。因此，己、魂和心思乃是三而一的。在这三者的背后，乃是撒但，他操纵己以破坏召会生活。我们都需要为自己留意这些话（李常受文集一九七八年第一册，八六页）。

信息选读

我们需要接受主的怜悯，把所有的圣徒当作我们的弟兄姊妹，而不把任何一位当作我们的朋友。为着召会生活中主的建造，每一件天然的事都必须被拔出。不应该有天然的情感、关系或感觉。反之，我们都必须惧怕天然的情感并且避开。每当一位弟兄用天然的情感爱我，我就害怕。那就是我使用钥匙来否认己的时候。我要锁住我的己并避开那位弟兄的情感。无论什么时候，当你发现你在喂养一个弟兄的己，并且他也在喂养你的己，你就必须运用这把钥匙来关锁

‹‹ WEEK 5 — DAY 2 ››

Morning Nourishment

Matt. 16:23-25 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Throughout history the church has not been damaged mainly by Judaism or Gnosticism; it has been damaged mainly by the self. Martin Luther once said that although he was afraid of the pope, he was more afraid of the stronger pope, the self, within his own heart. Nothing damages and frustrates the building up of the church more than the self. Self is the embodiment of the soul, which is expressed through the mind. Thus the self, the soul, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church life. We all need to heed this word for ourselves. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 71)

Today’s Reading

We need to receive the mercy of the Lord to regard all the saints as our brothers and sisters but none as our friends. For the Lord’s building in the church life, everything natural must be extracted. There should be no natural affection, relationship, or feeling. Rather, we all must be fearful of natural affection and shun it. Whenever a brother loves me in a naturally affectionate way, I am frightened. That is the time for me to exercise the key to deny the self. I will lock myself and avoid that brother’s affection. Whenever you discover that you are feeding a brother’s self and that he is feeding yours, you must use the key to lock the gate of the self. If you do not lock up the self, Satan will come out through the door of

己的门。假如你不锁住己，撒但就会从己的门出来（李常受文集一九七八年第一册，八九至九〇页）。

在创世记三章一节下半〔撒但〕问女人：“神岂是真说，你们不可吃园中所有树上的果子么？”这是放在夏娃心思里的问题，这问题激起她怀疑的心思。这是我们必须强调的重点。撒但总是借着摸着人怀疑的心思而就近人。这里撒但询问关于神的事，毫无疑问，这询问唤起夏娃的心思。

撒但不是仅仅来摸着她的心思，至终撒但乃是使人的心思怀疑神的话〔4〕。那就是说，蛇毒进到女人的心思里，因为撒但的话进入她里面。话进入，意思就是说话者进入。因此，人的心思被毒害，受了污染。

撒但也激动人的情感憎恶神。这由五节证明，撒但对夏娃说，“因为神知道，你们吃的日子眼睛就开了，你们便如神知道善恶。”这话是邪恶的话，激动夏娃的情感憎恶神。夏娃可能觉得，神留下一些好东西不给她。这是仇敌的狡猾，毒害人的情感。

撒但引诱人的意志拣选知识树。在五节撒但说话以后，六节说，“于是女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了。”这是引诱人的意志，使人定意有分于善恶知识树。

这时，撒但污染了整个人的魂：心思、情感和意志。心思中毒，情感中毒，意志也中毒；因此，整个魂受了污染（李常受文集一九七九年第一册，六六七至六六九页）。

参读：国度的操练为着教会的建造，第三篇；生命的基本功课，第四课。

the self. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 73)

In Genesis 3:1b [Satan] asked the woman, “Did God really say, You shall not eat of any tree of the garden?” This was a question put into Eve’s mind, and this question stirred up her doubting mind. This is a strong point that we have to stress. Satan would always approach people by touching their doubting mind. Here Satan questioned something concerning God, and this questioning, no doubt, aroused the mind of Eve.

After Satan came to touch the female mind, he caused the human mind to doubt God’s word (v. 4)....This means that the poison of the serpent got into her mind, because the word of Satan got into her. When the word gets in, the person gets in. Thus, the human mind was poisoned, contaminated.

Satan also stirred up the human emotion to dislike God. This is proved by verse 5, where Satan said to Eve, “God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.” This word was a word of evil, stirring up Eve’s emotion to dislike God. Eve probably felt that God had kept some good thing from her. This is the subtlety of the enemy to poison the human emotion.

Satan seduced the human will to choose the tree of knowledge. After Satan’s word in verse 5, verse 6 says, “When the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make oneself wise, she took of its fruit and ate.” This is the seducing of the human will to make a decision to partake of the tree of the knowledge of good and evil.

At this point, Satan had contaminated the entire human soul: the mind, the emotion, and the will. The mind was poisoned, the emotion was poisoned, and the will was poisoned; thus, the entire soul was contaminated. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 497-498)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” ch. 3; CWWL, 1979, vol. 1, “Basic Lessons on Life,” lsn. 4

第五周 ■ 周三

晨兴喂养

林前十二 20 ～ 21 “但如今肢体是多的，身体却是一个。眼不能对手说，我不需要你；头也不能对脚说，我不需要你。”

己就是那向神独立的魂。每当魂不倚靠神，并向神独立时，魂立刻成了己。这就是说，每当我们凭自己作事而不倚靠神时，我们就在己里。不管我们的所是和所作是什么，只要我们向神独立，我们就在己里。…神乃是将人创造成一个经常倚靠神的魂。人是魂（创二 7），这样一个魂应该凡事倚靠神。

然而，魂成了己。己就是那向神宣告独立的魂。我们若看见己的异象，就会看见己是什么—己就是那向神宣告独立的魂。我们若看见这异象，就会领悟自己不能再向神独立。那时我们会说，“我必须一直倚靠神。不论我作的是什么，我必须倚靠神；不论我的所是如何，我必须倚靠神。”（李常受文集一九六五年第三册，二六五页）

信息选读

因着己是独立的，所以己是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等于向神独立。这不是道理上的事，乃是经历上的事。你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。照样，当你与弟兄姊妹隔绝时，你觉得你与神也是隔绝的。

‹‹ WEEK 5 — DAY 3 ››

Morning Nourishment

1 Cor. 12:20-21 But now the members are many, but the body one. And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.

The self is the soul being independent of God. Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self. This means that whenever we do something by ourselves without depending on God, we are in the self. No matter what we are and no matter what we do, as long as we are independent of God, we are in the self. God created man as a soul to be always dependent on Him. Man is a soul (Gen. 2:7), and as a soul he should depend on God for everything.

However, the soul has become the self. The self is simply the soul declaring independence from God. If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will realize that we can no longer be independent of God. Then we will say, “I must depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God.” (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 194-195)

Today’s Reading

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God.

我们要倚靠主，就必须倚靠身体。我们若倚靠身体，就也会倚靠主。你可能不知道为什么没有主同在的深切感觉。你之所以没有主的同在，是因为你与身体隔绝了，因为你与身体上的肢体没有正确的关系。你要竭力被建造起来，并与身体有对的关系。你若与身体是对的，并且被建造在身体里，就必定觉得主的同在。

主耶稣并不看重我们所作的；祂乃是看重我们倚靠祂。我们若看见这个，就不会注意我们所作的，而会注意我们是否倚靠主。我们需要问自己：我是向主独立，还是倚靠祂？我们若向主独立，我们就在己里。我们若倚靠主，自然就倚靠身体。

主和身体乃是一。你若倚靠主，就是倚靠身体；你倚靠身体，就是倚靠主。你若是向身体独立，不管你想作多少好事，你向着主自然而然是独立的，并且是在己里。不仅如此，因着你在己里，你还是与撒但结合的。在这“公司”里，己是经理，而撒但是总裁。

哦，我们多么需要看见有关己的异象！我们若看见这异象，就会恨恶向着主和身体的独立。这样，我们才会喜爱倚靠身体，倚靠弟兄姊妹，并倚靠主。

身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。我们有了身体，就没有己。为了使身体建造起来，己，就是独立的魂，必须受对付。己是独立的“我”。当我们独立时，我们就是在己里，身体不见了，我们也没有平安（李常受文集一九六五年第三册，二六六至二七〇页）。

参读：从天上来的异象，第三至四章。

In order to be dependent on the Lord, we must be dependent on the Body. If we are dependent on the Body, then we will also be dependent on the Lord. You may wonder why you do not have a deep sense of the Lord’s presence. You do not have the Lord’s presence, because you are isolated from the Body, because you are not properly related to the members of the Body. Endeavor to be built up and to be right with the Body. If you are right with the Body and are built up in the Body, you will surely sense the Lord’s presence.

The Lord Jesus does not have regard for what we do; rather, He has regard for our dependence on Him. If we see this, we will pay attention not to what we do but to whether or not we are dependent on the Lord. We need to ask ourselves: Am I independent of the Lord or am I dependent on Him? If we are independent of the Lord, we are in the self. If we are dependent on the Lord, we are spontaneously dependent on the Body.

The Lord and the Body are one. If you are dependent on the Lord, you are dependent on the Body. If you are dependent on the Body, you are dependent on the Lord. If you are independent of the Body, you are spontaneously independent of the Lord and are in the self, no matter how many good things you intend to do. Furthermore, because you are in the self, you are incorporated with Satan. In this corporation the self is the general manager, and Satan is the president.

Oh, how we need to see the vision of the self! If we see this vision, we will hate our independence from the Lord and the Body. Then we will love the dependence on the Body, on the brothers and sisters, and on the Lord.

The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent “I,” the independent “me.” When we are independent, we are in the self, the Body is gone, and we do not have peace. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 195-198)

Further Reading: CWWL, 1965, vol. 3, “The Heavenly Vision,” chs. 3-4

第五周 ■ 周四

晨兴喂养

路二三 34 “当下耶稣说，父啊，赦免他们，因为他们所作的，他们不晓得…。”

腓二 3 “凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强。”

被绊跌是一件非常严重的事。不要随便地说，“在召会生活中，我被绊跌了。长老和别的带头弟兄把我绊跌了。”虽然别人可能绊跌你，但头一个受害者却是你。一面来说，我定罪所有绊跌人的事；但另一面我必须说，你没有理由被绊跌。我们若不在自己里面，就不会被绊跌。倘若我运用否认己的钥匙来关锁己，我就不可能被绊跌。我们被绊跌的原因就是己太敞开、太得势。由于己的门敞开，撒但就出来，我们就被绊跌了。

不管召会是对是错，仍是召会。在召会中，虽然你会被某事或某人绊跌，但不要为自己找任何借口，否则这将阻挠召会的建造（李常受文集一九七八年第一册，八七至八八页）。

信息选读

我们可以谈论许多建造的事，但是当有些事情发生摸着了我们，己就敞开了门。因着我们向阴间是敞开的，就有一些东西从阴间—撒但—出来。我们何等需要运用否认己的钥匙来锁住己！…那些不被绊跌的人有福了。

被人绊跌是没有理由的。当主耶稣来设立祂的审判台时，祂要我们向祂交账。祂会问我们为什么在某

‹‹ WEEK 5 — DAY 4 ››

Morning Nourishment

Luke 23:34 And Jesus said, Father, forgive them, for they do not know what they are doing...

Phil. 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves.

It is a very serious matter to be offended. Do not casually say, “I have been offended in the church life. The elders and other leading ones have offended me.” Although others may offend you, you will always be the first to suffer. On the one hand, I condemn all the offenses; but on the other hand, I must say that there is no excuse for your being offended. If we were not in ourselves, we could not be offended. If I exercise the key of self-denial to lock up the self, it will be impossible for me to be offended. The reason we are offended is that the self is so open and prevailing. Through the open gate of the self, Satan comes forth, and we are offended.

Whether the church is right or wrong, it is still the church. Although you may be offended by something or someone in the church, do not make any excuses for yourself. This frustrates the building up of the church. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 72)

Today’s Reading

We may talk a great deal about the building. However, when certain things take place to touch us, the self is open. Because we are open to Hades, something from Hades—Satan—comes out. How we need to use the key of self-denial to lock the self!...Blessed are those who are not offended.

There is no excuse for being offended. When the Lord Jesus comes and sets up His judgment seat, He will tell us to settle our account with Him. He may ask us

些地方被绊跌。假如我们为自己找借口，主是不会接受的。问题不是绊跌，而是己。…假如你会被绊跌，就证明你满了己。如果我将我的己锁住，就无论你对我作什么，或者怎样对待我，我都不会被绊跌。

我很高兴在召会中有弟兄之家和姊妹之家。但根据经历，我们知道住在其中会产生两种结果：有一些人形成天然的友谊；另有些人不满意而失望。…失望证明你在己里面。…若是己被锁住，我们就会有建造。假如你使用否认己的钥匙，其他的人或许会被绊跌，但你却不会被绊跌。反之，你会被建造，因为你里面的己已经被锁住。我们都要使用这把否认己的得胜钥匙来锁住己、魂和心思。否则，召会的建造就会受阻碍（李常受文集一九七八年第一册，八八至九一页）。

一个人要没有自信是很难的。我们若没有自信，我们的意志就可能是软弱的。但是我们必须领悟，自信也是属肉体的。…我们用“自义”这个辞，意思不是公正待己。一个自义的人总认为自己是对的。我们所说的“自义”是一个人认为自己绝对不会错，永远是对的。…自是乃是肉体的另一特性。…想要使别人相信我们是对的，为自己辩护，这也是处于肉体。…自高也是肉体的另一特性。因此我们能看见，自信、自义、自是、自辩和自高，乃是肉体的各方面。我们不该忘记，这是有关事奉的课程。我们必须帮助圣徒看见，在召会的事奉中，我们必须定罪自信、自义、自是、自辩和自高。召会的事奉不该有任何出于己的东西。当我们有己的这些方面，我们就完全是属肉体的；而那灵这圣膏油，就与我们无分无关了。我们若是过于自信、自义、自是、自辩并自高，就会失去那灵（李常受文集一九七九年第二册，一六三至一六五页）。

参读：国度的操练为着教会的建造，第四篇。

why we were offended in certain places. But if we make excuses for ourselves, the Lord will not accept them. The problem is not the offense—it is the self....If you can be offended, it is a proof that you are full of self. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me.

I am glad that in the churches we have the brothers' houses and the sisters' houses. But, through experience, we have realized that there are two kinds of results from living in such a house. Some form natural friendships; others become dissatisfied and disappointed....To be disappointed is a proof that you are in the self....If the self is locked up, we shall have the building. If you exercise the key of self-denial, others may be offended, but you will not be offended. Instead, you will be built up because the self in you has been locked up. We all need to use the prevailing key of self-denial to lock the self, the soul, and the mind. Otherwise, the building up of the church will be frustrated. (CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 72-74)

It is very difficult not to have self-confidence. If we did not have self-confidence, our will might be weak. But we have to realize that self-confidence is fleshly....When we use the term self-righteousness, we do not mean self-justice. Someone who is self-righteous always considers that he is right. We use self-righteousness in the sense of someone thinking that he is never wrong but always right....Self-justification is another characteristic of the flesh....The desire to convince others that we are right, to vindicate ourselves, is also of the flesh....Self-exaltation is another characteristic of the flesh. Thus, we can see that self-confidence, self-righteousness, self-justification, self-vindication, and self-exaltation are all aspects of the flesh....We must help the saints to realize that in the church service, we have to condemn self-confidence, self-righteousness, self-justification, self-vindication, and self-exaltation. There should be nothing of the self in the church service. When we have these aspects of the self, we are absolutely fleshly, and the Spirit, the holy anointing oil, has nothing to do with us. If we are so self-confident, self-righteous, self-justifying, self-vindicating, and self-exalting, we lose the Spirit. (CWWL, 1979, vol. 2, "Basic Lessons on Service," p. 129)

Further Reading: CWWL, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," ch. 4

第五周 ■ 周五

晨兴喂养

太十六 24 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

二六 39 “…〔耶稣〕面伏于地，祷告说，我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。”

十字架是一件受苦的事。钉十字架是罗马政府用来处死犯人的方法。无疑的，对于犯人，十字架是一种受苦，因为不是他选择钉十字架；相反的，犯人是被迫钉十字架。但主耶稣的钉十字架完全不同，祂不是被迫忍受钉死的苦，而是祂自己拣选的。这是祂自己的意愿，祂不是被迫钉十字架，祂乃是心甘情愿的，因为祂的十字架是神的旨意。因此，祂的钉十字架是为着完成神的旨意。主乐意背起十字架，被钉死为着完成神的定旨。换句话说，基督不象犯人被迫去受死。相反的，祂愿意被钉死，借着死，使祂的生命得以释放出来而产生召会。

当主在十字架上时，忍受了极大的痛苦。但那痛苦不是强加于祂的，乃是祂甘愿接受的。在马太二十六章三十九节主向父祷告说，“不要照我的意思，只要照你的意思。”同时祂也祷告：“愿你的旨意成就。”（42）主是甘愿背起十字架，上十字架，而且留在十字架上，直等到神的旨意成就。这是在圣经中第一次提到十字架的意义（李常受文集一九七八年第一册，九七至九八页）。

信息选读

我们不是被迫背负十字架，我们乃是甘愿背起十字架。〔在马太十六章二十四节，〕主耶稣不是说，“就当否认己

‹‹ WEEK 5 — DAY 5 ››

Morning Nourishment

Matt. 16:24 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

26:39 ...He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

The cross is a matter of suffering. Crucifixion was the method used by the Roman government to execute criminals. No doubt, to the criminal the cross was a suffering because he did not choose to be crucified. On the contrary, he was forced to be crucified. The crucifixion of the Lord Jesus, however, was altogether different. He was not forced to suffer crucifixion; He chose it. This was His own preference. He was not compelled to go to the cross; He was willing to do so because His cross was God’s will. Hence, His crucifixion was for the fulfillment of God’s will. The Lord was willing to take up the cross and be crucified for the fulfillment of God’s purpose. In other words, Christ was not forced to die like a criminal. Rather, He was willing to be crucified so that through death His life might be released to produce the church.

When He was on the cross, the Lord suffered greatly. But that suffering was not forced upon Him. He took it willingly. In Matthew 26:39 the Lord prayed to the Father, “Not as I will, but as You will.” At that same time He also prayed, “Your will be done” (v. 42). The Lord was willing to take up the cross, to go to the cross, and to remain on the cross until God’s will had been fulfilled. This is the significance of the first mention of the cross in the Bible. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” p. 81)

Today’s Reading

We are not forced to bear the cross, but...we willingly take it up. Notice, [in Matthew 16:24] the Lord Jesus did not say, “Let him deny himself and be crucified.”

而被钉十字架。”不，祂是说，“就当…背起他的十字架。”我们不是被钉十字架，我们乃是背起十字架。然而，有些弟兄曾说，“我已多次被我亲爱的妻子钉十字架。”这样的弟兄不是背负十字架的人；他们是罪犯而被他们的妻子处决。假如你说你的孩子一直将你钉十字架，你就不是一个背负十字架的人，而是一个被处决的罪犯。今天大多数的基督徒都是被处决的罪犯，少有人是背负十字架的人。我问你们这个问题：“你是罪犯，还是背负十字架的人？”我们都必须说，“赞美主，我不是罪犯，我乃是甘愿背负十字架的人。我没有被别人钉十字架；反之，我要拿起十字架而且背负它。”

倘若一位弟兄的妻子使他受苦，既然不许可离婚，对于妻子他只有两个选择。他可以像一个在十字架上被处决的罪犯因妻子受苦，或者把妻子当作神的旨意，当作他的业分。他可以说，“神已经把她指派给我。不是我要和她结婚，乃是神要把她给我。这是神的旨意，神的命定。阿利路亚，我甘心乐意背十字架！我不是罪犯，而是快乐地背负十字架的人。”如果我们这样作，主就与我们同在，我们将享受生命的丰富。而且，我们就有一个建造成为一的刚强见证。

假如你在众召会〔的圣徒中间〕作选择，你就是让撒但出来的敞开的门。因此，你必须使用第二把钥匙—背起十字架。我们必须说，“主啊，你的旨意是在宇宙中只有一个召会，在每一个城市只有一个召会。主，你的旨意也是要我与所有的弟兄姊妹是一。只要是信徒，我就必须接纳，没有任何选择或偏爱。我喜欢或不喜欢都算不得什么。”这是我们能被建造在一起惟一的路。否则，我们的偏爱和口味会不断地变动。今天我对你的感觉可能是积极的，但明天我的感觉可能是消极的。在召会生活和婚姻生活中，不该上下波动。能使我们稳固并坚定的，乃是背负十字架（李常受文集一九七八年第一册，九九、一〇一、一〇五页）。

参读：国度的操练为着教会的建造，第五篇。

No, He said, “Let him...take up his cross.” We are not to be crucified, but we are to pick up the cross. However, certain brothers have said, “I have been crucified by my dear wife many times.” Such brothers are not cross-bearers; they are criminals executed by their wives. If you say that your children are crucifying you, you are not a cross-bearer but an executed criminal. Today most Christians are criminals being executed; very few are cross-bearers. Let me ask you this question: Are you a criminal or a cross-bearer? We all need to say, “Praise the Lord, I am not a criminal. I am one who is willing to bear the cross. I have not been crucified by others; rather, I take up the cross and bear it.”

Suppose a brother’s wife causes him to suffer. Since no divorce is permitted, he has two choices regarding her. He may either suffer with her like a criminal being executed on the cross, or he may take her as God’s will and as his lot and portion. He may say, “God has allotted her to me. It was not I who married her; it was God who gave her to me. This is God’s will, God’s ordination. Hallelujah, I am willing and happy to bear the cross! I am not a criminal but a happy cross-bearer.” If we do this, the presence of the Lord will be with us, and we shall enjoy the riches of life. Furthermore, we shall have a strong testimony of being built into one.

If you make a selection among [the saints in] the churches, you are a wide open gate for Satan to come out. Thus, you must use the second key—the taking up of the cross. We need to say, “Lord, Your will is that there be one church in the universe and one church in every city. Lord, Your will is also that I be one with all my brothers and sisters. As long as anyone is a believer, I must accept him without choice or preference. My likes or dislikes do not mean anything.” This is the unique way for us to be built together. Otherwise, our preferences and tastes will constantly fluctuate. Today I may feel positively toward you, but tomorrow I may feel negatively. Both in the church life and in married life there should be no fluctuation. What can keep us stable and steadfast is the bearing of the cross. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 81-83, 85-86)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” ch. 5

第五周 ■ 周六

晨兴喂养

太十六 25～26“因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？”

拯救魂是让魂有它的享受。所以己是魂的发表，而魂本身就是享受。丧失魂意思是丧失魂的享受。…关于丧失魂，主并没有说到受苦。…假如你对这事有些经历，你就知道丧失魂表面上是受苦，实际上却是真正的喜乐。倘若一位姊妹因饶恕她的丈夫而丧失魂，那么对她和她的家庭就是一件喜乐的事，结局就是建立起正确的家庭生活。召会建造的原则也相同。丧失我们魂的享受是喜乐，因为结果我们看见召会的建造。如果你乐意实际地丧失你的魂，别人就要被你滋养，并借着你建造起来。这不是受苦，乃是喜乐（李常受文集一九七八年第一册，一一〇、一一五页）。

信息选读

希伯来十二章二节说，“祂为那摆在前面的喜乐，就…忍受了十字架。”…〔主〕是欢欢喜喜地去。祂上十字架就是丧失祂的魂。…祂知道借着祂的死，就要结出许多子粒来（约十二 24）。

人在神之外所寻找的所有娱乐，都是为着魂的满足。当他们听音乐或享受某些运动的时候，他们很快乐。香港有许多人喜欢打麻将；对他们来说，那是最好的娱乐和享受。…凡在灵里得了重生，而仍然打麻将的人，在主来的时候，至终必要丧失他的

‹‹ WEEK 5 — DAY 6 ››

Morning Nourishment

Matt. 16:25-26 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

To save the soul is to allow the soul to have its enjoyment. Thus, the self is the expression of the soul, and the soul itself is the enjoyment. To lose the soul means to lose the enjoyment of the soul. With respect to the losing of the soul, the Lord did not speak about suffering....If you have had some experience with this matter, you will know that apparently the losing of the soul is a suffering, but actually it is a real joy. If a sister loses her soul by forgiving her husband, that will be a joy to her and to her family. It will issue in the building up of the proper family life. The same is true in principle with the building of the church. To lose our soulish enjoyment is a joy because as a result we see the building up of the church. If you are willing to lose your soul in a practical way, others will be nourished by you and built up through you. This is not a suffering; it is a joy. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 90, 94)

Today’s Reading

Hebrews 12:2 says that the Lord endured the cross because of the joy that was set before Him....He went joyfully. His going to the cross was His losing of His soul....He knew that through His death many grains would be brought forth (John 12:24).

All the amusements that people seek outside of God are for the satisfaction of the soul. When they listen to music or enjoy certain sports, they are happy. Many in Hong Kong like to play mah-jongg. To them, that is the best entertainment and enjoyment....Anyone who has been regenerated in his spirit but still plays mah-jongg will eventually lose his soul at the Lord’s coming....Such a Christian needs to

魂。…这样的基督徒需要在打麻将这件事上丧失魂。若是他现在不丧失魂，当主回来时就要丧失魂。主会对他说，“因为你是这样救你的魂，所以现在你必须丧失它。”…拯救魂就是保守魂在它的享受中。

当〔神〕在肉体里来时，祂被弃绝。今世，就是召会时代，乃是世界弃绝基督的时代。因着被弃绝，所以祂今天在这地上没有喜乐。作为祂的跟从者，我们有分于祂的定命。我们这些跟随主耶稣之人的定命，是不受这世界欢迎，反而被世界弃绝。所以这个世代不是让我们的魂得着享受的时候，而是丧失这享受的时候。主耶稣回来的时候，将是祂享受这地的时候。撒但要被捆绑，基督要恢复这地，全地都要为祂所统治。到那时，基督将享受这地，同时所有跟随祂的人也要有分于这享受。这就是马太二十五章二十一和二十三节的意思；这两节都说，“好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。”在千年国期间，这事将要发生；那时主耶稣要取回这地，且要享受这地。因着再度据有这地，主要得着享受；并要请祂的跟随者，同伙，进入祂的享受。这就是我们魂的得救。为使在来世能得着享受，今世我们需要付出丧失我们魂的代价。我们需要说，“主，为着你的缘故，我不要有这么多的享乐和娱乐。”

主使一位弟兄有负担给另一位弟兄一笔款项，但仇敌试诱他降低这数额。当这位弟兄蒙光照，看到仇敌的诡计时，他就说，“撒但，如果你再对我说这件事，我要把所有的都给出去，我很乐意在我的存款户头里一无所有。”我们失去有一大笔存款的快乐，就是丧失我们的魂（李常受文集一九七八年第一册，一一五、一二七至一二九、一三一至一三二页）。

参读：国度的操练为着教会的建造，第六至八篇。

lose his soul in the matter of playing mah-jongg. If he does not lose it now, he will lose it when the Lord comes back. The Lord will say to him, “Because you saved your soul so much, now you must lose it.”...To save the soul is to preserve the soul in its enjoyment.

When [God] came in the flesh, He was rejected. This present age, the age of the church, is the age of the world’s rejection of Christ. Because Christ has been rejected, at present He has no joy on this earth. As His followers, we share His destiny. Our destiny as followers of the Lord Jesus is not to be welcomed by this world; instead, it is to be rejected. Therefore, this age is not the time for us to have enjoyment for our soul; it is the time for us to lose this enjoyment. When the Lord Jesus comes back, that will be the time for Him to enjoy the earth. Satan will be bound, Christ will recover the earth, and the entire earth will be under His reign. At that time Christ will enjoy the earth, and all His followers will participate in this enjoyment. This is the meaning of Matthew 25:21 and 23, both of which say, “Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.” This will take place during the millennium when the Lord Jesus will reclaim the earth and enjoy it. By repossessing the earth, the Lord will have enjoyment. Then He will ask His followers, His partners, to enter into His joy. This will be the saving of our soul. In order to have the enjoyment in the coming age, we need to pay the price in this age by losing our soul. We need to say, “Lord, for Your sake I don’t want to have so much pleasure or amusement.”

The Lord burdened one brother to give a certain amount of money to another. But the enemy tempted him to lower the amount. When the brother was enlightened to see the tactics of the enemy, he said, “Satan, if you speak to me about this again, I’ll give everything away. I am happy to have nothing in my savings account.” To lose our pleasure at having a large savings account is to lose our soul. (CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” pp. 94, 104-105, 107)

Further Reading: CWWL, 1978, vol. 1, “The Exercise of the Kingdom for the Building of the Church,” chs. 6-8

第五周诗歌

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圣灵的丰满 — 借十字架

7 7 7 7 双副（英 279, 不同调, 不同律）

降 E 大调　　6/8

1 2 3 4 3 4 | 5 4 3 · | 2 2 2 1 2 | 4 3 2 · |
一 后 是膏 油 先 是血， 要 得 滋 润 先 得 洁；
1 2 3 4 3 4 | 5 4 3 · | 2 2 2 1 2 | 3 2 1 · |
若 非 经 过 各 各 他， 必 不 能 到 五 旬 节。
6 6 6·♯5 6 | i·7 6 5· | 7 7 7·6 7 | 2·i 6 5· |
我们若 未 蒙 洗净， 能力必 不 从 上倾；
1 2 3 4 3 4 | 5 4 3 · | 2 2 2 1 2 | 3 2 1 · |
我 们若 要 作 见 证， 必 须 钉 死 己 生 命。
5·5 3 5· | i·7 6 5· | 1 2 3 4 4 | 6·5· |
(副) 因 此 求 主 借 十 字 架， 治 死 我 的 魂 生 命；
i·i i 5· | 2·i 6 6· | 5·5 5 5 1 | 2·1· ‖
使 我 愿 出 重 大 代 价， 来 满 受 主 的 圣 灵。

二 先是用杖击石磐，　后来活水才溢漫；
死亡若未作过工，　圣灵必定不充满。
我们若真同主死，　愿意万有都损失，
主的能力要降临，　使用我们救亡世。

三 先是祭坛后是火，　若没丧失就没果；
若非所有先奉献，　必定不能登宝座。
我们若真肯牺牲，　舍弃万事降服神，
我们必定得能力，　因主信托顺从人。

四 先是预备瓶子空，　后是膏油盛其中；
先是山谷挖成沟，　后来活水才深泓；
先是经过约但河，　后是灵感加倍多；
先受死亡的浸洗，　后得荣耀的圣鸽。

五 当你举目望禾田，　金谷丰盈你称羡；
当念果实未生时，　就有麦种死在先。
若要生命的子粒，　须有死亡的经历；
凡人未到髑髅地，　就无圣灵的能力。

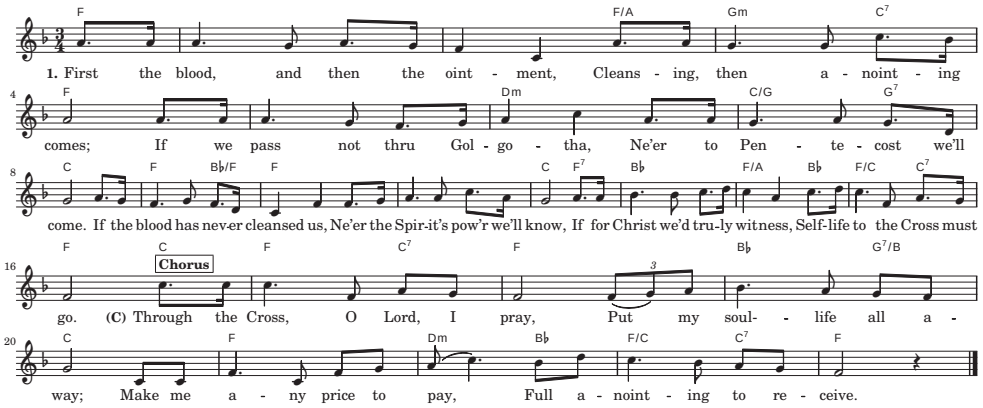
六 既是这样,求我主，　使我忠诚走窄路，
除去雄心和大志，　只愿顺服并受苦；
更大能力我不取，　更深的死我所需；
但愿加略的意义，　完全成功在我躯。

WEEK 5 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

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2. Christ, the Rock, must first be smitten,
That the living water flow;
Without death the Spirit's fulness
Ne'er could dwell in man below.
If with Christ we die completely,
Willing thus our all to lose,
He will clothe us with His power
And to win the world will use.

3. First the altar, then the fire,
If no loss, there'll be no gain;
If our all has not been offered,
To the throne we'll ne'er attain.
If to sacrifice we're willing,
All forsaking, God t'obey,
He to us will be committed
And thru us His pow'r display.

4. First we must prepare the vessels
That the Oil they may contain;
Dig the valley full of ditches
That they may be filled with Rain.
First we must go thru the Jordan
Ere anointed from above;
First in death we must be baptized,
Then experience the Dove.

5. When we see the ripened harvest
Of the golden countryside,
We may know that many seeds have
Fallen to the earth and died.
Ere the fruit of life may blossom,
We must surely suffer death;
If with Christ we've not been buried,
We'll not feel the Spirit's breath.

6. Since it must be thus, I pray, Lord,
Help me go the narrow way;
Deal with pride and make me willing
Thus to suffer, Thee t'obey.
I for greater power pray not,
Deeper death is what I need;
All the meaning of the Cross, Lord,
Work in me—for this I plead.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: