第十周

过敬虔的生活

诗歌：诗 540

读经：箴二九 18 上，二三 23，二十 27，四 23，十 12 下，十七 9

纲要

【周一】

壹 “没有异象，民就放肆”—箴二九 18 上：

一 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，即荣耀、里面的看见，也是说到我们从神所看见的属灵景象—结一 1，4～28，但七 1，9～10，13～14。

二 我们要得着异象，就需要有启示、光和视力—弗一 17～18 上。

三 属天的异象支配我们、限制我们、管制我们、指引我们、保守我们、彻底翻转我们、保守我们在真正的一里、并给我们胆量往前—箴二九 18 上。

四 当我们看见这异象时，我们全人就从里面有个转变，并且我们的思想、观念、态度都改变了。

五 属天的异象推动我们，加力给我们，托住我们，赐我们忍耐，将我们带进主今日的行动里，并使我们的生命满了意义和目的—来一 8，十二 1～

Week Ten

Living a Godly Life

Hymns: 744

Scripture Reading: Prov. 29:18a; 23:23; 20:27; 4:23; 10:12b; 17:9

Outline

§Day 1

I. “Where there is no vision, the people cast off restraint”—Prov. 29:18a:

A. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery that we see from God—Ezek. 1:1, 4-28; Dan. 7:1, 9-10, 13-14.

B. In order to have a vision, we need revelation, light, and sight—Eph. 1:17-18a.

C. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a.

D. When we see this vision, our entire inner being has an inward turn, and we are changed in thought, concept, and attitude.

E. The heavenly vision motivates us, energizes us, holds us, gives us endurance, brings us into the Lord’s up-to-date move, and causes our life to be full of meaning and purpose—Heb. 1:8; 12:1-2; Eph. 3:11; 2

2，弗三 11，提后一 9，三 10，启一 9，三 10。

六 每一个事奉主的人，都必须是有异象的人；里面的异象会将我们事奉主的方式翻转过来—徒二六 13 ～ 19，罗一 9。

七 我们在属天的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配—腓三 13 ～ 14，提前一 4。

八 圣经中管制的异象，乃是三一神将祂自己作到祂所拣选并救赎的人里面，为要以神圣的三一浸透他们全人，好产生并建造基督的身体，终极完成于新耶路撒冷—弗四 4 ～ 6，启二一 2，9 ～ 10。

【周二】

贰 “你当买真理，不可出卖”—箴二三 23 上：

一 真理是需要买的，是需要出代价的—23 节上：

1 买必须付代价。

2 我们如果要讨主的喜欢，为着真理站住，就得出代价—参启三 18。

3 我们的心如果准备好，领受对真理的爱，不惜出代价买真理，我们就有福了—帖后二 10 ～ 11，箴二三 23。

二 神圣的真理是绝对的，我们必须对真理绝对，并维持真理的绝对—约十四 6，十八 37，约叁 3 ～ 4，8：

1 对真理绝对，就是不顾情感，就是不讲关系，就是不为着个人—太十六 24 ～ 25，彼前一 22。

Tim. 1:9; 3:10; Rev. 1:9; 3:10.

F. Everyone who serves the Lord must be a person with a vision; the inner vision will revolutionize the way we serve the Lord—Acts 26:13-19; Rom. 1:9.

G. Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy—Phil. 3:13-14; 1 Tim. 1:4.

H. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the Body of Christ consummating in the New Jerusalem—Eph. 4:4-6; Rev. 21:2, 9-10.

§Day 2

II. "Buy truth, and do not sell it"—Prov. 23:23a:

A. Truth is something that we have to buy, something that has a price—v. 23a:

1. Buying requires the paying of a price.

2. If we want to please the Lord and stand for the truth, we must pay the price—cf. Rev. 3:18.

3. If our hearts are ready to receive the love of the truth and buy the truth at any price, we will be blessed—2 Thes. 2:10-11; Prov. 23:23.

B. The divine truth is absolute, and we must be absolute for the truth and uphold the absoluteness of the truth—John 14:6; 18:37; 3 John 3-4, 8:

1. To be absolute for the truth means to set aside feelings, to ignore personal relationships, and to not stand for the self—Matt. 16:24-25; 1 Pet. 1:22.

2 真理是唯一的标准，我们必须站在真理一边反对自己；唯有当我们从自己里面得蒙拯救，才有可能维持真理的绝对—约八 32，约贰 2，约叁 3 ～ 4。

3 我们应当尊重神的真理，走真理的路，一点不委屈真理—彼后二 2。

三 为着终极完成神圣的经纶，我们需要对现有的真理绝对—一 12：

1 现有的真理，就是信徒所已经接受，并现在持有的真理—12 节。

2 现有的真理包括关于神永远的经纶、（弗一 10，三 9、）神圣的三一、（林后十三 14，启一 4 ～ 5、）包罗万有之基督的身位与工作、（西二 9，16 ～ 17，三 11、）终极完成之赐生命的灵、（约七 39，林前十五 45 下，启二二 17、）神永远的生命、（约三 15 ～ 16、）召会作为基督的身体、（弗一 22 ～ 23、）和新耶路撒冷（启二一 2，10 ～ 11）的启示。

3 现有的真理包括神圣启示的高峰—这启示就是神成为人，为要使人在生命和性情上（但不在神格上）成为神，以产生并建造基督生机的身体，为着完成神的经纶，好结束这个时代，并把基督带回来，设立祂的国度—约一 12 ～ 14，约壹三 1 ～ 2，罗八 3，一 3 ～ 4，十二 4 ～ 5，启十一 15。

2. The truth is the unique standard, and we must stand on the side of the truth to oppose ourselves; upholding the absoluteness of the truth is possible only when we are delivered from ourselves—John 8:32; 2 John 2; 3 John 3-4.

3. We should honor God's truth, take the way of the truth, and not compromise the truth in any way—2 Pet. 2:2.

C. For the consummation of the divine economy, we need to be absolute for the present truth—1:12:

1. The present truth is the truth that is present with the believers, which they have already received and now possess—v. 12.

2. The present truth includes the revelation concerning the eternal economy of God (Eph. 1:10; 3:9), the Divine Trinity (2 Cor. 13:14; Rev. 1:4-5), the person and work of the all-inclusive Christ (Col. 2:9, 16-17; 3:11), the consummated life-giving Spirit (John 7:39; 1 Cor. 15:45b; Rev. 22:17), the eternal life of God (John 3:15-16), the church as the Body of Christ (Eph. 1:22-23), and the New Jerusalem (Rev. 21:2, 10-11).

3. The present truth includes the high peak of the divine revelation—the revelation that God became man so that man may become God in life and nature but not in the Godhead—to produce and build up the organic Body of Christ for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 1:3-4; 12:4-5; Rev. 11:15.

【周三】

叁 “人的灵是耶和华的灯，鉴察人的深处”—箴二十 27：

一 人的灵是神在人里面的灯—太二五 1：

1 在人重生之灵里面照耀的光，乃是神自己—约壹一 5。

§Day 3

III. “The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being”—Prov. 20:27:

A. Man's spirit is God's lamp within man—Matt. 25:1:

1. The light shining within man's regenerated spirit is God Himself—1 John 1:5.

2 就如灯盛装光并彰显光，照样，人的灵受造是要盛装神并彰显神。

3 为要让神圣的光照进人内里的各部分，神的灵作为油，必须浸润（调和）作为灯芯的人的灵，并与人的灵一同“焚烧”—罗八 16，十二 11。

4 我们若回应灵的照耀，就会照着灵而行—八 4。

二 神的灵也是灯，有祂七倍强度的照耀—启四 5：

1 我们重生的灵是有神的灵内住的灯，神的灵也是灯。

2 人的灵与神的灵都是灯，一同光照人内里的部分—箴二十 27，启四 5。

3 灵要光照我们魂的每一部分。

三 我们用我们的灵正确地祷告，就有照耀的灯—弗六 18，一 17～18，五 8～9：

1 我们祷告，我们的灵就尽功用，作照耀的灯，鉴察我们魂所有的部分—箴二十 27。

2 我们越用我们的灵祷告，就越蒙光照—林后四 6：

a 灯会照耀在我们的心思、情感和意志上。

b 我们内里的部分会彻底被主鉴察—诗一三九 23～24。

3 这样祷告以后，我们就会觉得光明、透亮、被神充满—弗五 8～9。

【周四】

肆 “你要切切保守你心，因为生命的果效发

2. Just as a lamp contains light and expresses it, man’s spirit was created to contain God and express Him.

3. In order for the divine light to shine into man’s inward parts, God’s Spirit as the oil must soak (mingle with) man’s spirit as the wick and “burn” together with man’s spirit—Rom. 8:16; 12:11.

4. If we respond to the spirit’s shining, we will walk according to the spirit—8:4.

B. The Spirit of God is also a lamp, with a sevenfold intensity to His shining—Rev. 4:5:

1. Our regenerated spirit is a lamp indwelt by the Spirit of God, who is also a lamp.

2. Man’s spirit and God’s spirit are both lamps, together enlightening the inward parts—Prov. 20:27; Rev. 4:5.

3. The spirit wants to enlighten every part of our soul.

C. When we exercise our spirit to pray properly, there is a lamp shining—Eph. 6:18; 1:17-18; 5:8-9:

1. As we pray, our spirit functions as a shining lamp, searching all the parts of our soul—Prov. 20:27.

2. The more we exercise our spirit in prayer, the more we are enlightened—2 Cor. 4:6:

a. The lamp may shine on our thoughts, emotions, and will.

b. Our inward parts will be thoroughly searched by the Lord—Psa. 139:23-24.

3. After such a time of prayer, we will feel bright and transparent, filled with God—Eph. 5:8-9.

§Day 4

IV. “Keep your heart with all vigilance, / For from it are the

之于心”—箴四 23：

一 魂是人位的本身，而心是采取行动的人位—路一 66，二 19，51，徒十一 23，弗三 17，帖前三 13：

1 我们里面的所是里有个代表我们的，就是我们的心—路六 45，约十六 22，林后三 16。

2 我们与神的关系首先是在于心，因为心是我们表达自己的器官，也是我们借以决定接受或拒绝事物的器官—徒八 37，罗十 9 ～ 10。

3 我们的灵虽是纯净的，但灵所发表出来的乃在于我们的心—帖后二 17，三 5。

二 心是我们全人的出入口—太十三 19，十五 18 ～ 19：

1 我们真实的人乃是借着我们的心而出来，因为我们这人的交通是通过我们的心—路六 45。

2 我们的灵是我们这人的源头，但我们的心是通道，是出入口，我们这人里面的交通是从这里通过—太十二 34 ～ 35。

3 要作正确的基督徒，我们需要运用我们的灵，也需要切切保守我们的心，以护卫这心—箴四 23。

【周五】

三 箴言四章二十三节里“保守”的原文，意思是“护卫”：

1 我们应当护卫我们的心，胜过护卫一切，因为生命的果效发之于心。

2 二十三节里的“果效”，含示源头、泉源和流出：

a 生命的果效是生命的流出—参约四 14。

issues of life”—Prov. 4:23:

A. The soul is the person himself, but the heart is the person in action—Luke 1:66; 2:19, 51; Acts 11:23; Eph. 3:17; 1 Thes. 3:13:

1. We have something in our inner being that represents us, and this representative is our heart—Luke 6:45; John 16:22; 2 Cor. 3:16.

2. The relationship that we have with God first depends on our heart, because the heart is the organ by which we express ourselves and by which we make decisions to receive or reject things—Acts 8:37; Rom. 10:9-10.

3. Although our spirit is pure, what is expressed from our spirit depends on our heart—2 Thes. 2:17; 3:5.

B. The heart is the entrance and exit to our whole being—Matt. 13:19; 15:18-19:

1. It is through our heart that our real being comes out because the traffic of our being is through our heart—Luke 6:45.

2. Our spirit is the source of our being, but our heart is the passage, the entrance and the exit, through which the traffic in our being passes—Matt. 12:34-35.

3. In order to be a proper Christian, we need to exercise our spirit and guard our heart by keeping it with all vigilance—Prov. 4:23.

§Day 5

C. The Hebrew word rendered “keep” in Proverbs 4:23 means “guard”:

1. We should guard our heart above all because out of it are the issues of life.

2. Issues in Proverbs 4:23 implies sources and springs as well as issues:

a. The issues of life are the flowing out of life—cf. John 4:14.

b 心与生命的源头、生命的泉源、以及生命的流出都有关联—参赛十二 3。

c 我们的所是，我们真实之人的泉源，源头，从我们的心流出—参约七 37 ～ 38。

四 我们借着照顾我们的心，并在主面前以生命的路彻底对付我们的心，而护卫我们的心；我们越对付我们的心，就越护卫我们的心—诗二六 2，一三九 23 ～ 24，箴四 23，罗八 27，启二 23，太十三 18 ～ 23，五 8。

五 我们要为着神的建造而在生命里长大，就必须爱主，留意我们的灵，切切护卫我们的心，而留在生命的途径上—彼前一 8，二 2，5，三 4，15，箴二一 2，四 18 ～ 23，申十 12，可十二 30。

【周六】

伍 “爱能遮掩一切过错”—箴十 12 下：

一 “遮掩人过的，是寻求爱；重提旧事的，离间密友”—十七 9。

二 遮盖是爱；揭露是没有爱—雅五 20。

三 遮盖带进祝福，揭露带进咒诅—创九 22 ～ 27：

1 揭露别人的人遭受咒诅。

2 遮盖别人的罪、缺点和短处的人，享受、得着并接受祝福。

四 爱是“凡事包容”，（林前十三 7 上，）意即遮盖一切，不仅遮盖好事，也遮盖坏事：

1 “作长老的必须知道，他们在牧养时，必须遮盖别

b. The heart is related to the sources of life, the springs of life, and the issues of life—cf. Isa. 12:3.

c. The fountain, the source, of what we are, of our real being, flows out from our heart—cf. John 7:37-38.

D. We guard our heart by caring for our heart and having a thorough dealing with our heart before the Lord in the way of life; the more we deal with our heart, the more we guard our heart—Psa. 26:2; 139:23-24; Prov. 4:23; Rom. 8:27; Rev. 2:23; Matt. 13:18-23; 5:8.

E. In order to grow in life for God’s building, we need to love the Lord, take heed to our spirit, and guard our heart with all vigilance to stay on the pathway of life—1 Pet. 1:8; 2:2, 5; 3:4, 15; Prov. 21:2; 4:18-23; Deut. 10:12; Mark 12:30.

§Day 6

V. “Love covers all transgressions”—Prov. 10:12b:

A. “He who covers a transgression seeks love, / But he who repeats a matter separates close friends”—17:9.

B. To cover is love; to uncover is not love—James 5:20.

C. Covering brings in blessing, but uncovering brings in a curse—Gen. 9:22-27:

1. Those who uncover others suffer the curse.

2. Those who cover others’ sins, defects, and shortcomings enjoy gain and receive blessing.

D. “Love covers all things” (1 Cor. 13:7a), not only the good things but also the bad things:

1. “The elders need to realize that in their shepherding, they have to cover

人的罪，不可计算别人的恶”—活力排，八九页：

a “凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老”—九〇页。

b “我们若揭露在我们长老职分下，在我们牧养之下的肢体，这就废除了我们的资格”—九〇页。

2 我们需要按着神牧养人，有遮掩一切过错的爱—彼前五 2，箴十 12 下。

五 “最要紧的，是彼此热切相爱，因为爱能遮盖众多的罪”—彼前四 8。

others’ sins, to not take account of others’ evils”—The Vital Groups, p. 72:

a. “Whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership”—p. 72.

b. “Our uncovering of the members under our eldership, our shepherding, annuls our qualification”—p. 72.

2. We need to shepherd others according to God, with a love that covers all transgressions—1 Pet. 5:2; Prov. 10:12b.

E. “Above all, have fervent love among yourselves, because love covers a multitude of sins”—1 Pet. 4:8.

第十周▪周一

晨兴喂养

箴二九 18“没有异象，民就放肆…。”

徒二六 19“亚基帕王啊，我故此没有违背那从天上来的异象。”

箴言二十九章十八节说，“没有异象，民就放肆。”这意思是说，如果没有异象，百姓就会放肆，如同脱缰的野马发起野性。在新约里提起异象一辞，最明显的就是保罗。行传二十六章，保罗在亚基帕王面前申辩时，就在十九节冒出一句话说，“我故此没有违背那从天上来的异象。”保罗从前在犹太教事奉神，凭借的乃是遗传，不是异象。但自从他在往大马色路上遇见主、蒙召、被选定开始，他就成了一个有异象的人。从那时起，他的事奉就受那异象支配。（李常受文集一九八六年第二册，六至七页。）

信息选读

当神圣的光照明神圣的启示，神圣的启示就成了神圣的异象。（徒二六 19。）异象乃是一个景象，借此我们可以看见一些事物。一个人的眼睛若蒙上厚厚的帕子，尽管在他眼前有美景，他也无法看见。他看不见，因为他没有异象；但是当帕子除去时，他就能看见。

许多基督徒读经时，有帕子遮蔽。这就是为何保罗说，我们应当以没有帕子遮蔽的脸观看主。（林后三 18。）保罗…说，当以色列人诵读摩西书的时候，帕子还在他们心上，他们什么也没有看见。（13～15。）然后保罗说，但他们的心几时转向主，帕子就

WEEK 10 — DAY 1

Morning Nourishment

Prov. 29:18 Where there is no vision, the people cast off restraint…

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Proverbs 29:18 says, “Where there is no vision, the people cast off restraint.” This means that without a vision, the people will become loose, like wild horses in their untamed state. The clearest instance in the New Testament where the word vision is mentioned is in the case of Paul. In Acts 26:19, while he was defending himself before King Agrippa, he uttered this word: “I was not disobedient to the heavenly vision.” When Paul was serving God in the Jewish religion, he was serving by tradition, not by vision, but from the day the Lord met him, called him, and chose him on the way to Damascus, he became a man with a vision. From that time onward, his service was governed by that vision. (CWWL, 1986, vol. 2, “Crucial Words of Leading in the Lord’s Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way,” pp. 4-5)

Today’s Reading

When the divine light shines over the divine revelation, the divine revelation becomes the divine vision (Acts 26:19). A vision is a view whereby we may see something. If a person’s eyes are covered by a thick veil, there may be some wonderful scenery in front of him, but he is not able to see it. He cannot see because he has no vision, but when the veil is taken away, he can see.

Many Christians read the Bible with a veil. This is why Paul says that we should look unto Christ with an unveiled face (2 Cor. 3:18).... Paul says that when the sons of Israel read the books of Moses, they have a veil upon them and see nothing (vv. 13-15). Paul then says that whenever their heart turns to the Lord, the veil is taken away and that wherever the Spirit is, there is

几时除去了；又说，主的灵在哪里，哪里就有自由。（16～17。）这意思是说，当我们被帕子遮蔽时，我们乃是被捆绑的；我们是被监禁的；我们是没有自由的。当帕子除去时，我们就得了释放；这自由来自神的灵。

我们必须学习每天借着来到神面前，而读圣经。我们应当承认自己的罪，使我们与神之间的光景是清爽的，好叫我们能在灵里与神有交通。然后我们该借着祷读来读祂的话。每一天我们都会得着启示；那灵也会照明这启示，这样我们就会得着异象。这里有一个进展，从话进展为启示，又从启示进展为异象。

在以弗所一章十七节，保罗求主赐给我们智慧和启示的灵。当那灵照明启示时，异象就在那里。没有光，即使帕子除去了，我们也无法得着异象。帕子必须除去；光必须来。不仅如此，我们也需要视力。我们若是眼瞎，即使帕子除去，也有光在这里，我们仍然无法看见什么。我们需要启示、光、借着光而有的异象、以及视力。这样，帕子除去了，异象在这里，并且有光和视力。我们也借着那灵的智慧，能以明白异象。

我们在我们的灵里与主是一，所以我们必须在我们的灵里同着主重温神圣的启示。这样，光就要照耀，把异象带给我们。否则，我们最多不过得着启示，而没有异象。我们在灵里同着主自己一再重温神圣的启示之后，就会有更多的光，也就会有异象给我们看见。

保罗在以弗所一章十八节祷告，愿我们的心眼得着光照，使我们能看见。我们不仅需要光，也需要视力。…我们需要启示加上光，加上视力。光来自神；视力是在我们里面。启示加上神圣的光和我们的视力，就带给我们异象。（三一神的启示与行动，九至一〇、三二页。）

参读：三一神的启示与行动，第一至二、四篇。

freedom (vv. 16-17). This means that when we are veiled, we are bound; we are imprisoned; we do not have freedom. When the veil is gone, we are released. This freedom comes from the Spirit of God.

We need to learn to come to the Bible every day by coming to God. We should confess our sins to make a clear situation so that we can have fellowship with God in the Spirit. Then we should read His Word by pray-reading. Every day we will receive revelation; the Spirit will also shine over the revelation, and we will receive a vision. There is a progression from the Word to revelation and from revelation to vision.

In Ephesians 1:17 Paul asked the Lord to grant us a spirit of wisdom and revelation. When the Spirit shines over the revelation, the vision is here. Without the light we cannot receive the vision, even if the veil is taken away. The veil should be gone, and the light should come. Furthermore, we need the sight. If we are blind, we will not be able to see anything, even if the veil is removed and the light is here. We need the revelation, the light, the vision through the light, and the sight. Then the veil is gone, the vision is here, and we have the light with the sight. We also have the understanding of the vision through the Spirit's wisdom.

We are one with the Lord in our spirit, so we must review the divine revelation in our spirit with the Lord. Then the light shines to bring us the vision. Otherwise, at most we can have only revelation but no vision. After we review the divine revelation again and again in our spirit with the Lord Himself, more light comes, and the vision is here for us to see.

Paul prayed in Ephesians 1:18 that the eyes of our heart would be enlightened that we might see. We need not only the light but also the sight…. We need the revelation plus the light plus the sight. The light comes from God; the sight is within us. The revelation plus the divine light with our sight brings us the vision. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," pp. 68-69, 85-86)

Further Reading: CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," chs. 1-2, 4

第十周▪周二

晨兴喂养

箴二三 23“你当买真理，不可出卖；要买智慧、训诲和聪明。”

约叁 3“有弟兄来见证你持守真理，就是你在真理中行事为人，我就大大欢乐。”

真理是要买的，是需要出代价的。如果你要讨主的喜欢，为着真理站住，你就得出代价。如果你看准了什么是真理，你就得顺服到底。啊！有多少基督徒，因着要讨人的喜欢，因着出不起代价，就在真理上拐弯了。…真理好比一所房子的柱子。柱子不象门窗那样，大了可以改小一点，太小也可以设法放大；柱子是不可移动的，不可以高一点，不可以低一点，更不可以歪一点。换句话说，真理是绝对不可改变的。我们对于有的真理，如果出不起代价，顺服不来，我们宁可定自己的罪，承认自己的软弱，我们断不能因为自己作不到的缘故，因为自己有利害得失的缘故，就把真理拉低一点，这在神面前是要负严重的责任的。（倪柝声文集第二辑第十七册，三二〇至三二一页。）

信息选读

每一个作主工作的人，总得维持真理的绝对。这个当然需要人得拯救，脱离自己，才能对真理绝对。有许多弟兄，有许多姊妹，对真理不够绝对，是受人事的影响，受情感的影响。对真理一不绝对，那他在工作上，就难免牺牲神的真理而为着人，难免牺牲神的真理而为着他自己，难免牺牲神的真理而为着他的情感。所以，事奉神有一个基本的要求，就是真理不能牺牲。…有多少作工的弟兄的困难是发生在他的朋

WEEK 10 — DAY 2

Morning Nourishment

Prov. 23:23 Buy the truth, and do not sell it; buy wisdom and instruction and understanding.

3 John 3 For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.

Truth is something that we have to buy; it is something that has a price. If we want to please the Lord and stand for the truth, we have to pay the price. If we are clear about the truth, we have to obey it all the way. Many Christians cannot pay the price because they want to please men; they try to dodge the truth....Truth is like a pillar in a house. A pillar is not like a window or a door, which can be enlarged or reduced at will. A pillar cannot be moved; it cannot be made higher or lower, and it cannot be tilted. In other words, truth can never be changed. If we cannot pay the price to obey any part of the truth, we can only condemn ourselves and confess our weakness; we cannot lower the standard of the truth just because we cannot make it or because it creates dire consequences for us. (CWWN, vol. 37, p. 254)

Today's Reading

Every worker of the Lord must uphold the absoluteness of the truth. This is possible only when a man is delivered from himself. Many brothers and sisters are not absolute to the truth; they are affected by people, things, and personal feelings. If a man is not absolute to the truth, he will, in the course of his work, sacrifice God's truth for man, himself, or his own desires. A basic requirement for being a servant of the Lord is to not sacrifice the truth....The problems with many workers stem from the relationship with their friends, intimate acquaintances, and family. The

友中，…发生在他所熟识的人中，有多少负责的弟兄的困难是发生在他的家庭中。他们因为家庭…朋友…亲属的缘故影响到真理。…因为真理如果是真理，那么不论是谁，不论这一个人是我自己的兄弟也好，…是我自己的亲戚也好，…是和我有亲密的关系也好，都不能影响真理。…比方说，在一个地方有一个争执，有一班人和某几个弟兄熟，…所以跟他们走，另外有一班人和另外的弟兄有交情，所以跟另外的弟兄走。他们不是坐下来计算真理的绝对，跟着真理走，而是为着情感，跟着情感走。这不是说他们绝口不提起真理，…他们并没有一点不顾到真理，他们多少还顾到一点真理，但是，他们对真理不绝对。对真理的绝对，乃是在属灵的事情上没有情感的影响，就是自己的亲兄弟、亲姊妹也不能影响真理。在属灵的事情上，人的关系一摆进来，真理就不绝对。人的关系一加在里面，那么，神的话语、神的命令就因着人的缘故被减少了，那就是对于真理不绝对。

在圣经里面，有许多神所定规的和神所命令的，需要神的仆人把它们传开。我们…如果不能传〔我们〕所不能行的道，就不能作神的仆人。…因为真理是绝对的。人不能因为个人的造就没有那么高，而在那里降低神的话；人不能因为他自己行不来而更改神的话。…你要超越过你自己，…超越过你个人的感情…〔和〕你个人的关系来说话。这对于神的仆人是一个极大的要求。你不能在你的妻子…丈夫…儿女身上，是一种作法，可是你对于别的弟兄姊妹，又是一种作法。…神的话是这样的，那就无论是谁都得这样。…我们要学习维持真理的绝对。（主工人的性格，一八三至一八五页。）

参读：箴言生命读经，第五、七篇；创世记生命读经，第三十三篇；基础训练，第二章；生命信息，第三十一章。

truth is compromised by their friends, immediate family, or relatives.... If the truth is the truth, it should not be compromised, whether by our own brothers, our relatives, or our intimate friends.... [For example], in a certain place a controversy arises. A number of the saints may be favorably disposed toward a particular group of brothers and side with them, whereas a number of others may have a preference for another group of people and line up on their side. Instead of sitting down and counting the cost of being absolute for the truth and of following the truth, they are influenced and directed by their own emotions. This does not mean that the brothers are not speaking about the truth....They have not brushed the truth completely aside; they still have some care for the truth. But they are not absolute to the truth. Being absolute to the truth means that no personal feelings or family relationships are allowed to stand in the way of the truth. In spiritual matters, the truth is compromised as soon as human relationships are taken into account. As soon as human relationships become involved, God's word and His commandments are discounted through human factors, and the truth is compromised.

The Bible contains many ordinances and commandments. These ordinances and commandments are from God, and God's servants need to preach and announce them....We cannot be a servant of God if we cannot preach beyond what we can practice. This is because the truth is absolute. The standard of the divine Word must not be lowered to the level of our personal attainment. We cannot tamper with the truth in any way in order to justify our own deficiencies....We have to transcend ourselves, our own feelings, and our own personal interest in our speaking. This is a high requirement for the servants of the Lord. We must beware of doing things one way as they affect other brothers and sisters but doing them another way as they are applied to our spouse or our children.... If God's Word says something, it is so, no matter who is involved....We have to learn to uphold the absoluteness of the truth. (CWWN, vol. 52, "The Character of the Lord's Worker," pp. 151-153)

Further Reading: Life-study of Proverbs, msgs. 5, 7; Life-study of Genesis, msg. 33; CWWL, 1978, vol. 1, "Basic Training," ch. 2; CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 31

第十周▪周三

晨兴喂养

箴二十 27 “人的灵是耶和华的灯，鉴察人的深处。”

启四 5 “…又有七盏火灯在宝座前点着，这七灯就是神的七灵。”

“人的灵是耶和华的灯，鉴察人的深处。”（箴二十 27。）神的灵也是神的灯；（启四 5；）事实上，祂的照耀有七倍的强度。这是“七盏火灯…就是神的七灵”的意义。人的灵与神的灵都是灯，一同光照人内里的部分。（李常受文集一九七九年第一册，五六七页。）

信息选读

有些人是照着肉体而活的。他们唯一的关切就是片刻的享乐。…另有人照着他们的魂而活。事情顺利时，他们就得意；但环境不顺心时，他们就下沉。他们有时对同伴和蔼可悦，但有时却吹毛求疵，甚至令人厌恨。…还有些人也是照着他们的魂而活，却为认识他们的人所尊敬。他们不象天气易变，乃是行动合理，并且事先考虑要采取什么行动。他们的行为受他们的思想管制。

这三种人几乎包括所有的人。少有人照着灵而活。过去的你就在这三类人中，直到有一天你听见福音。神的灵摸着你的良心，就是灵的部分；你的灵活动起来，引导你悔改并承认你的罪。你的灵现今是有神的灵内住的灯，神的灵也是灯。灵要光照你魂的每一部分。借着回应灵的照耀，你就会“照着灵”而行。（罗八 4。）

WEEK 10 — DAY 3

Morning Nourishment

Prov. 20:27 The spirit of man is the lamp of Jehovah, searching all the innermost parts of the inner being.

Rev. 4:5 ...And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Man’s spirit is the lamp of Jehovah, searching all the innermost parts of the inner being (Prov. 20:27). The Spirit of God is also God’s lamp (Rev. 4:5); in fact, there is a sevenfold intensity to His shining. This is the meaning of the seven lamps of fire... which are the seven Spirits of God. Man’s spirit and God’s Spirit are both lamps, together enlightening the inward parts. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” p. 424)

Today’s Reading

There are some people who live according to the flesh. Their only concern is the pleasure of the moment. Others live according to their soul. They are elated when things go well for them but depressed when their circumstances are not favorable. Sometimes they are pleasant toward their associates, but other times they are critical or even hateful. There are others who also live according to their soul but are highly regarded by those who know them. Rather than being changeable like the weather, they act rationally and think ahead as to what course of action they will take. Their behavior is controlled by their thoughts.

These three kinds of people include almost everyone. There are very few who live according to the spirit. You were in one of these three categories until one day when you heard the gospel. The Spirit of God touched your conscience, which is part of the spirit. Your spirit was activated, leading you to repent and confess your sins. Your spirit is now a lamp indwelt by the Spirit of God, who is also a lamp. The spirit wants to enlighten every part of your soul. By responding to the spirit’s shining, you will be walking “according to the spirit” (Rom. 8:4).

有时候神想要在我们里面照耀，我们却不愿向祂敞开。这就是为什么我们祷告片时以后，有时候就再也没有什么可说的。我们用我们的灵祷告，灵就尽功用，作照耀的灯，鉴察我们魂所有的部分。灵也许照耀在我们的心思上，但我们拒绝让主进到那里。…灵也许照耀在我们的情感上，尤其是姊妹们的情感，但我们关闭，有时候甚至哭泣，请求主不要摸那范围。同样的事也许发生于我们的意志，尤其是弟兄们的意志；我们若关闭我们的意志，灵就无法尽其照耀的功用。

我们用我们的灵正确地祷告，就有照耀的灯。我们若觉得这灯照耀在我们的心思上，我们就能说，“主，我向你敞开我的心思。求你照耀在我里面，暴露我的思想。”在祂的光中我们承认我们的罪。祂照耀在我们的情感上，我们就能敞开，并承认祂所显示我们的错处。然后祂会照耀在我们的意志上，我们也能向祂敞开这房间。我们将所有内室逐一敞开，灵就会照耀，我们就会承认我们的罪。…我们越祷告，就越蒙光照。我们内里的部分会彻底被主鉴察。这样祷告以后，我们就会觉得光明、透亮、被神充满。这是灯的一方面，就是我们的灵在里面的照耀。

另一方面是七灵的照耀。今天神的灵是七灯，加强地照耀在我们身上。我们许多人经历过这加强的照耀，定罪我们错误的思想或错误的动机，比普通良心的责备强得多。有些事已往不困扰我们，但现在我们不能再作了。我们若开口说笑话，七灵就照耀，我们的话就被中途打断。我们若开始批评论断某姊妹，七灵就照耀，我们的话就停止。甚至我们只偏离一点，那灵也在那里作照耀的灯。（李常受文集一九七九年第一册，五六七至五七〇页。）

参读：生命信息，第七十五章；神的启示和异象，第一篇。

Sometimes when God wants to shine in us, we will not open to Him. This is why, after we have been praying for a while, we sometimes have nothing more to say. When we use our spirit to pray, it functions as a shining lamp, searching all the parts of our soul. It may shine on our thoughts, but we refuse to have the Lord probe there….The spirit may shine on our emotions, especially the sisters', but we close up, sometimes even weeping, begging the Lord not to touch that area. The same thing may happen with our will, especially the brothers'; if we close our will, the spirit cannot fulfill its function of shining.

When we pray properly, using our spirit, there is a lamp shining. If we sense it shining on our thoughts, we can say, "Lord, I open my mind to You. Shine in me. Expose my thoughts." In His light we confess our sins. When He shines on our emotions, we can open and confess what He reveals to be wrong. Then He will shine on our will, and we can open this room also to Him. As we open all these chambers one by one, the spirit will shine, and we will confess our sins….The more we [keep praying], the more we are enlightened. Our inward parts will all be thoroughly searched by the Lord. After such a time of prayer, we will feel bright and transparent, filled with God. This is one aspect of the lamp—our spirit shining within.

The other aspect is that of the seven Spirits. The Spirit of God today is the seven lamps shining on us in an intensified way. Many of us have experienced this intensified shining, far stronger than a simple prick of the conscience, condemning a wrong thought or wrong motive. What did not bother us in the past we can no longer do. If we open our mouth to tell a joke, the seven Spirits shine, and our sentence is cut off in midair. If we begin to make some critical comments about a certain sister, the seven Spirits shine, and our words fail. Even when we are off just a little, the Spirit is there as the light shining. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 424-425)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," ch. 75; CWWL, 1986, vol. 3, "The Revelation and Vision of God," ch. 1

第十周▪周四

晨兴喂养

箴四 23“你要切切保守你心，因为生命的果效发之于心。”

太五 8“清心的人有福了，因为他们必看见神。”

我们与神的关系首先是在于心，因为心是我们表达自己的器官，也是我们借以决定接受或拒绝事物的器官。…一栋建筑物的主要入口有守卫，管理着什么该留于外，什么该入于内。同样的，我们的心是我们的守卫。心是进入我们这个人里面的入口。无论什么东西进出，都是经过我们的心。圣经里至少有一节告诉我们这事。箴言四章二十三节说，“你要切切保守你心，因为生命的果效发之于心。”“保守你心”也可以翻作“守卫你的心”；生命的果效就是生命的流出。借着这一节我们能看见，心是我们全人的入口、守卫。我们相信主耶稣，但我们是凭什么器官相信？乃是凭我们的心，（罗十 10，）因为心是我们用以作决定，就是我们用以拒绝或接受事物的器官。（李常受文集一九六四年第四册，六一五至六一六页。）

信息选读

以西结三十六章二十六节说，我们悔改的时候，神更新了我们的心。神拯救我们，使我们悔改，我们里面被祂恢复并摸着的第一部分，不是灵，乃是心；灵被摸着是在心被摸着之后。在二十六节是先提到心，然后才是灵。心是神必须对付并摸着的第一样东西。我们来到一栋建筑物，所接触的头一样东西乃是入口；我们必须想办法通过入口。同样的，

WEEK 10 — DAY 4

Morning Nourishment

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

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

The relationship that we have with God first depends on the heart, because the heart is the very organ by which we express ourselves and by which we make decisions to receive or reject things....The main entrance of a building is its guard, controlling what should remain outside and what should come in. In the same way, our heart is our guard. It is the entrance into ourselves. Whatever goes out or comes in does so through our heart. There is at least one verse in the Scriptures that tells us this. Proverbs 4:23 says, “Keep your heart with all vigilance, / For from it are the issues of life.” This can also be translated “Guard your heart.” The issues of life are the flowing out of life. By this verse we can realize that the heart is the entrance, the guard, of our whole being. We believe in the Lord Jesus, but by what organ do we believe? It is by the heart (Rom. 10:10), because the heart is the organ that we use to make a decision, to reject or receive something. (CWWL, 1964, vol. 4, “Practical Lessons on the Experience of Life,” p. 459)

Today’s Reading

Ezekiel 36:26 says that at the time of our conversion, God renewed our heart. In God’s salvation, in His way of conversion, the first part within us that He recovered and touched was not the spirit but the heart; then the spirit follows. In verse 26 there is first the heart and then the spirit. The heart is the first thing God must deal with and touch. The first thing we touch when we come to a building is the entrance; we have to find a way to get through the entrance. In the same way, God must deal with us to open an

神必须对付我们，使我们向祂自己敞开入口。入口乃是心。当神来对付我们，祂乃是先对付我们的心。

我们有生命的交通、生命的感觉、里面生命的律，并且我们里面有三一神的膏油涂抹。然而，这需要我们的合作，而我们的合作首先乃是在于我们的心。我们说了许多关于操练灵的事，这很好；但我们学习如何操练灵之前，必须学习如何对付我们的心，就是在我们的心思里得更新，有爱的情感，在良心里是正确的，并有服从的意志。

我们若对付我们的心思、情感、良心和意志，我们就会有正确的心，我们的心就会成为神有用的入口。我们会与主有好的往来，我们会让祂有立场和路，正确地对付我们。然后，我们会有三一神在我们里面作生命和膏油涂抹。这需要我们的合作。…〔你们要〕将这一切事付诸实行。你们要操练心思清明，用你们的情感爱主，有正确的良心，并且意志是柔软的。唯一能作到这样的路，乃是借着祷告。我们需要到主那里祷告说，“主，给我清明的心思，领悟的心。”雅歌一章四节里“愿你吸引我，我们就快跑跟随你”的祷告，乃是求一个有爱的心的祷告。我们也必须祷告：“主，赐给我一个爱你的心，和单单爱你的情感。”我们必须为此祷告，并为我们有正确的良心祷告。然后，当我们祷告时，我们会看见，我们的意志不仅是刚硬的，也是顽梗的；所以，我们需要为着我们的意志柔软祷告。…清心意即心思清明、情感爱慕、良心正确、意志柔软。这样的心是纯洁而正确的。这乃是正确的心。我们都需要这样对付我们的心。我们需要这样的心，并且我们必须为此祷告。（李常受文集一九六四年第四册，六一六、六二三至六二四页。）

参读：基督在信徒里面长大使神的定旨得完成，第六至九章；荣耀的异象与十字架的道路，第一至五篇。

entrance to Himself. What is the entrance? It is the heart. When God comes to deal with us, it is first to deal with our heart.

We have the fellowship of life, the sense of life, and the law of life within, and we have the anointing of the Triune God within us. However, this requires our cooperation, and our cooperation depends first on the heart. We speak much about the exercise of the spirit. This is good, but before we learn how to exercise our spirit, we must learn how to deal with our heart—to be renewed in our mind, to have a loving emotion, to be right in our conscience, and to have a soft will.

If we deal with our mind, emotion, conscience, and will, we will have a proper heart, and it will be a useful entrance for God. We will have a good dealing with the Lord, and we will allow Him to have the ground and the way to deal with us in a proper way. Then we will have the Triune God within us as life and the anointing. This requires our cooperation…. Put all this into practice. Practice to be clear in your mind, love the Lord with your emotion, have a right conscience, and be softened in your will. The only way to do this is by praying. We need to go to the Lord to pray, “Lord, give me a clear mind, an understanding heart.” The prayer in Song of Songs 1:4, “Draw me; we will run after you,” is a prayer for a loving heart. We also have to pray, “Lord, give me a loving heart toward You and emotions that love only You.” We also must pray for this, and also pray for our conscience to be right. Then when we pray, we will see that our will is not only hardened but stubborn, so we need to pray for our will to be softened. What does it mean for a person to have a pure heart? It is these four matters—the mind is clear, the emotion is loving, the conscience is right, and the will is soft. This kind of heart is a pure and right heart. It is a proper heart. We all need to deal with our heart in this way. We need such a heart, so we must pray for this. (CWWL, 1964, vol. 4, “Practical Lessons on the Experience of Life,” pp. 459-460, 464-465)

Further Reading: CWWL, 1970, vol. 1, “The Fulfillment of God’s Purpose by the Growth of Christ in Us,” chs. 6-9; CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” chs. 1-5

第十周▪周五

晨兴喂养

申十 12“以色列啊，现在耶和华你神向你所要的是什么？只要你敬畏耶和华你的神，行祂一切的道路，全心全魂爱祂并事奉祂。”

帖前三 13“好使你们的心，当我们主耶稣同祂众圣徒来临的时候，在我们的神与父面前，得以坚固，在圣别上无可指摘。”

因为心是我们的代表，所以所罗门在箴言四章二十三节说，“你要切切保守你心，因为生命的果效发之于心。”…保守的原文意思是护卫。我们应当护卫我们的心，胜过护卫一切，因为生命的果效发之于心。…心与生命的源头、生命的泉源、以及生命的流出都有关联。我们首先有源头，其次有泉源，然后有流出。

我们日常生活所有的果效都是由心发出的。…电的流通怎样依赖开关；照样，我们的日常生活也依赖我们的心向什么东西打开，向什么东西关闭。我们的心是我们这个人的生命，我们日常生活和我们全人的开关。箴言四章二十三节的“生命”，含示生机的元素—生命的元素，也含示我们日常的生活行动，事实上就是我们整个人的生活。因此，这节经文里的“生命”是包罗一切的。我们人类都有人的一生，这人生有生机的元素，也有日常的生活。这生命的开关就是心。（帖撒罗尼迦前书生命读经，二一七至二一八页。）

信息选读

WEEK 10 — DAY 5

Morning Nourishment

Deut. 10:12 And now, O Israel, what does Jehovah your God ask of you except that you fear Jehovah your God so that you would walk in all His ways and love Him and serve Jehovah your God with all your heart and with all your soul.

1 Thes. 3:13 So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

Because the heart is our representative, Solomon says in Proverbs 4:23, “Keep your heart with all vigilance; for from it are the issues of life.”...The Hebrew word rendered “keep” means guard. We should guard our heart above all because out of it are the issues of life....The heart is related to the sources of life, the springs of life, and the issues of life. First we have the source, then the spring, and then the issue.

Out of the heart come all the issues of our daily life. As human beings, we have life, and this life acts through our heart.... As the flow of electricity depends on the switch, so our daily living is dependent on what our heart switches on and off. Our heart is the switch of our human life, of our daily life, of our being. The word life in Proverbs 4:23 implies an organic element, the element of life; it also implies our daily living and activities, in fact, our entire human life. Hence, the word life in this verse is inclusive. As human beings, we have a human life, and this human life has an organic element and also a daily living. The switch of this life is the heart. (Life-study of 1 Thessalonians, p. 182)

Today’s Reading

假如一位弟兄正在读经，旁边有一只狗不停吠叫，很搅扰他。…当这位弟兄读经受到狗叫的搅扰时，他的心里有个东西催使他对狗喝斥。这样喝斥是从心的源头所发出的结果。这个例证说出心是我们全人行动的代表。我们物质身体的活动和行动依赖我们物质的心；照样，我们的日常生活依赖我们心理的心。我们如何行事为人，乃在于我们有何种的心。

要作一个活的信徒，关系到我们的灵和心。就着道理而言，我们可以说，我们运用我们的灵就活了；但是就着实行而言，运用我们的灵好象常常行不通。…运用灵没有果效的原因，乃是心没有活动。这意思是说，心出了问题。也许心思没有更新、圣别、变化，也许没有被主浸透并被祂占有，却充满属世的事物。我们可以运用我们的灵说，“赞美主！”但这样用灵也许不能叫我们活。当我们的心活跃时，运用灵才有用。

我们的心若是沉睡不醒，运用我们的灵呼求主名就没有果效。我们行动的机关—我们的心—若是沉睡的，这样的运用灵是行不通的。这就是为何我们必须彻底对付我们的心。这对付必须包括我们的心思、情感和意志。我们的心思必须是基督的心思，我们的情感必须被基督的爱浸透，我们的意志必须与祂的意志是一。我们心的光景若是这样，我们的心就是活跃的，并且是尽功用的。当我们的心一活跃，我们呼求主就会非常有果效。…我们需要祷告：“主，怜悯我。我要我的心思得着更新，我要我的情感充满你的爱，我要我的意志真实的与你的意志是一。”如果我们有这样的心，那作我们行动机关的心就会得坚固，在圣别上无可指摘，就是在成为圣别的光景里无可指摘。（帖撒罗尼迦前书生命读经，二一八、二三二至二三三页。）

参读：召会事奉的中心异象，第五篇。

Suppose as a brother is studying the Bible he is disturbed by the barking of a dog…. As he is reading the Bible and is disturbed by the dog’s barking, something within this brother’s heart motivates him to shout at the dog. This shouting is an issue that springs out from the source of the heart. This is an illustration of the heart as the acting representative of our entire being. The activities and movements of our physical body depend on our physical heart. In like manner, our daily living depends on our psychological heart. The way we act and behave depends on the kind of heart we have.

To be a living believer involves both our spirit and our heart. Doctrinally, we may say that we can become living by exercising our spirit. But in practice often it seems that the exercise of our spirit does not work….The reason the exercise of the spirit may not work is that the heart does not act. This means that there is something wrong in the heart. Perhaps the mind is not renewed, sanctified, transformed; it may not be saturated with the Lord and occupied by Him. Instead, it may be filled with worldly things. We may exercise our spirit and say, “Praise the Lord!” However, this exercise may not work to make us living. The exercise of the spirit works only when our heart is active.

If our heart is dormant or asleep, exercising our spirit to call on the name of the Lord will not be effective. This exercise cannot work if our acting agent, our heart, is dormant. This is the reason we need to deal thoroughly with our heart. This dealing must include our mind, emotion, and will. Our mind must be the mind of Christ, our emotion must be saturated with the love of Christ, and our will must be one with His will. If this is the condition of our heart, our heart will be active and functioning. Then if we call on the Lord when our heart is active, this calling will be very effective. We need to pray, “Lord, have mercy on me. I want to have my mind renewed. I want to have my emotion filled with Your love. I want to have a will that is truly one with Your will.” If we have such a heart, then the heart as our acting agent will be established blameless in holiness, blameless in the state of being made holy. (Life-study of 1 Thessalonians, pp. 182-183, 194-195)

Further Reading: CWWL, 1975-1976, vol. 2, “The Central Vision for Serving the Church,” ch. 5

第十周▪周六

晨兴喂养

箴十 12“恨能挑启争端；爱能遮掩一切过错。”

十七 9“遮掩人过的，是寻求爱；重提旧事的，离间密友。”

彼前四 8“最要紧的，是彼此热切相爱，因为爱能遮盖众多的罪。”

爱…是不轻易发怒。因着缺少爱，人很容易发怒。我们若充满了神圣的爱，无论我们多么受到斥责，我们也不会发怒。爱是不计算人的恶。我们必须承认，我们常计算别人的恶。有些妻子有一本记录，一本账簿，记下她们丈夫的失败和缺点。这个记录不一定是写下来的，却是在她们的头脑里。

作长老的必须知道，他们在牧养时，必须遮盖别人的罪，不可计算别人的恶。爱是凡事包容，〔林前十三7，〕意即遮盖一切，不仅遮盖好事，也遮盖坏事。凡揭露召会中肢体的缺点、短处和罪恶的，就没有资格作长老。我们若揭露在我们长老职分下，在我们牧养之下的肢体，这就废除了我们的资格。爱也是凡事忍耐，永不败落。林前十三章总结地说，“如今常存的，有信、望、爱这三样，其中最大的是爱。”（13。）

根据我多年的观察，大多数同工的灵都是“能力”的灵，而不是爱的灵。我们需要爱的灵，好征服今日召会的堕落。我们不该说什么或作什么去威吓人。反之，我们说话或行事，都该一直凭着已经如火挑旺起来的爱的灵。（活力排，八九至九〇、九二页。）

WEEK 10 — DAY 6

Morning Nourishment

Prov. 10:12 Hatred stirs up strife, but love covers all transgressions.

17:9 He who covers a transgression seeks love, but he who repeats a matter separates close friends.

1 Pet. 4:8 Above all, have fervent love among yourselves, because love covers a multitude of sins.

Love is not provoked. People are easily provoked because of the shortage of love. Regardless of how much we are rebuked, we will not be provoked if we are filled with the divine love. Love does not take account of evil. We have to confess that we have taken account of other people's evil. Some wives have a record, an account, of their husband's failures and defects. This record may not be written, but it is in their mind.

The elders need to realize that in their shepherding, they have to cover others' sins, to not take account of others' evils. Love covers all things [1 Cor. 13:7], not only the good things but also the bad things. Whoever uncovers the defects, shortcomings, and sins of the members of the church is disqualified from the eldership. Our uncovering of the members under our eldership, our shepherding, annuls our qualification. Love also endures all things and never falls away. First Corinthians 13 concludes by saying, “Now there abide faith, hope, love, these three; and the greatest of these is love” (v. 13).

According to my observation throughout the years, most of the co-workers have a human spirit of “power” but not of love. We need a spirit of love to conquer the degradation of today's church. We should not say or do anything to threaten people. Instead, we should always say and do things with a spirit of love, which has been fanned into flame. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” pp. 123-125)

信息选读

我们若彼此相恨，就会有无止境的争端；但是爱能遮掩，不仅遮掩一个罪，一些罪，乃是遮掩一切的罪。〔箴十12。〕雅各在他的著作末了说，“我的弟兄们，…那叫一个罪人从他错谬的路上转回的，必救他的魂脱离死亡，也必遮盖众多的罪。”（雅五19～20。）若有人达不到标准，受迷惑离开真理，我们该恨他，还是爱他？我们可能不爱那些无法过团体生活的人，而只爱在我们的弟兄姊妹之家过正确生活的特别一班人。这完全不是照着圣经中所启示主的灵。一位弟兄若是表现良好，就不太需要我们的爱，因为他已经得到充分的爱了。几乎人人都爱好人，那受迷惑离开真理的人怎么办？若是有一位弟兄受迷惑离开真理，到公会聚会，或是去看电影，我们的小排可能觉得我们不需要他，并且不接纳他，因为他不合格。这不是爱，乃是恨。爱能遮盖众多的罪。即使我们知道他去看电影，也不该告诉别人；这就是遮盖他。我们不喜欢揭露他或暴露他。揭露不是爱。恨能挑启争端；爱能遮盖众多的罪。我们宁可象挪亚的两个儿子，遮盖父亲因醉酒而有的赤身。我们不喜欢揭露别人。遮盖带进祝福，揭露带进咒诅。这不是一件小事。揭露别人的人遭咒诅，而遮盖别人的罪、缺点和短处的人，享受、得着并接受祝福。雅各书五章二十节的“遮盖众多的罪”，是雅各用旧约的说法，来指明使一个犯错的弟兄回转，就是遮盖他的罪，使他不被定罪。这里的“遮盖…罪”，等于十五节的“罪…蒙赦免”，正如诗篇三十二篇一节所说的：“得赦免其过，遮盖其罪的，这人是有福的。”（对同工长老们以及爱主寻求主者爱心的话，一八至一九页。）

参读：倪柝声文集第二辑第二十六册，第一百七十四篇；事奉主者的异象、职事与引导，第一篇。

Today's Reading

If we hate each other, we will have endless strife, but love covers not only one sin or some sins but all sins [Prov. 10:12]. James ends his writing by saying, “My brothers,… he who turns a sinner back from the error of his way will save that one's soul from death and will cover a multitude of sins” (James 5:19-20). Should we hate one who is not up to the standard, who is led astray from the truth, or should we love him? We may not love those who are not able to live in corporate living. We may love only the particular group of those who live properly in our homes. This is altogether not according to the Spirit of the Lord as revealed in the Bible. If a brother is good, he does not need our love very much, because he has already been sufficiently loved. Nearly everyone loves a good person, but what about one who is led astray from the truth? If a brother is led astray from the truth to attend the denominations or go to the movies, our small group may feel that we do not need him, and we do not accept him because he is not qualified. This is not love; this is hate. Love covers many sins. Even if we know that he goes to the movies, we should not tell others. This is to cover him. We do not like to uncover him or expose him. To uncover is not love. Hatred stirs up strife, but love covers all sins. We would rather be like the sons of Noah who covered their father's nakedness, which was due to his drunkenness. We do not like to uncover others. Covering brings in blessing, but uncovering brings in a curse. This is not a small matter. Those who uncover suffer the curse, but those who cover others' sins, defects, and shortcomings enjoy, gain, and receive blessing. Cover a multitude of sins in James 5:20 is an Old Testament expression used by James to indicate that turning an erring brother back is to cover his sins so that he is not condemned. Cover…sins here equals sins… forgiven in verse 15, as in Psalm 32:1, which says, “Blessed is he whose transgression is forgiven; / Whose sin is covered.” (CWWL, 1994-1997, vol. 5, “A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord,” pp. 15-16)

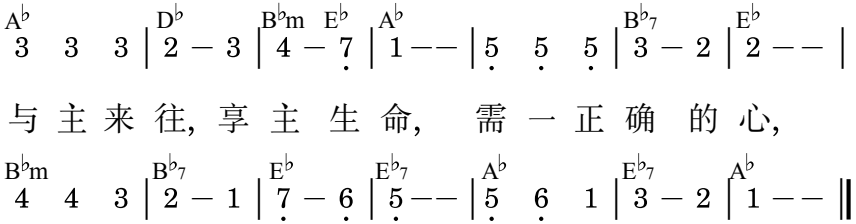
Further Reading: CWWN, vol. 46, ch. 174; CWWL, 1952, vol. 2, “The Vision, Ministry, and Leading of the Lord's Serving Ones,” ch. 1

第十周诗歌

540 里面生命的各方面 — 正确的心

8 6 8 6（英 744）

降 A 大调 3/4



二 需要一心,凡事纯洁, 心思纯正、清明,
使我明白主的心意, 常存恐惧、战兢。

三 需要一心,富有爱情, 情感满了爱火,
对主热切,爱慕追求, 不为其他所夺。

四 需要一心,诚实、顺服, 意志降服归顺,
要刚则刚,要柔则柔, 神旨惟从、惟遵。

五 需要一心,毫无责备, 良心清洁、无亏,
凡事与神和谐相安, 借血脱尽定罪。

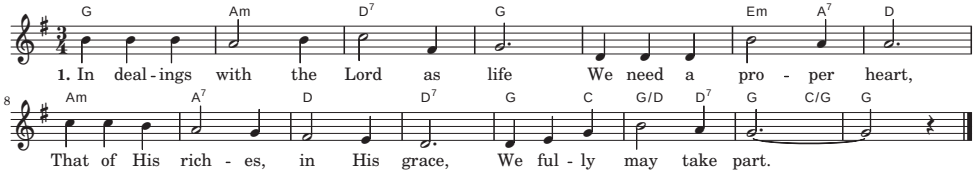
六 主,赐我们这样的心, 时刻将你思恋,
使我得享你的丰富, 成为你的丰满。

WEEK 10 — HYMN

In dealings with the Lord as life

Various Aspects of the Inner Life — The Proper Heart

744



2. We need a heart in all things pure,
With mind both sound and clear,
To understand His mind and heart
In trembling and in fear.

3. We need a fervent, loving heart,
A heart on fire with love,
With an emotion filled with zeal
For Him, all else above.

4. We need a true, obedient heart,
With a submissive will,
A will made pliable, yet strong,
God's purpose to fulfill.

5. We need a heart condemning not,
In all things right with God;
A heart which has a conscience purged
And covered with the blood.

6. Lord, grant us such a heart as this,
Forever fixed on Thee,
That of Thyself we may partake
And Thy true fulness be.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: