第二周

神的喜悦

诗歌：

读经：弗四 11 ～ 16，腓二 13，太三 13 ～ 17，十七 5，加一 15 ～ 16，罗十四 17 ～ 18

【周一】

壹 神的喜悦，祂心头的愿望，是要应付这个时代的要求，就是神在这个时代的需要：

一 神在这个时代不再需要“属灵大汉”；祂乃是要身体的见证，就是基督身体的实际，终极完成于新耶路撒冷；这就是照着主关于建造祂身体的话，成就祂的心愿—太十六 18，弗四 1 ～ 16。

二 以弗所四章十五至十六节说到身体的众肢体都长到元首里面，本于元首而尽功用；如此，“全身”（借着供应的节与每一部分的功用）便“叫身体渐渐长大，以致在爱里把自己建造起来”。

三 倪弟兄和李弟兄作为今时代的执事，乃是我们的榜样，使我们被成全，“目的是为着职事的工作，为着建造基督的身体；”我们在今世正在得成全，成为基督身体上尽功用的肢体—11 ～ 12 节，提前一 16，四 12，林前四 16 ～ 17。

四 “属灵大汉”拦阻了召会职事的产生；我们需要看见召会内在的所是；所有领一他连得银子

Week Two

God’s Good Pleasure

Hymns:

Scripture Reading: Eph. 4:11-16; Phil. 2:13; Matt. 3:13-17; 17:5; Gal. 1:15-16; Rom. 14:17-18

§Day 1

I. God's good pleasure, His heart's desire, is to meet the demand of this age, which is God's need in this age:

A. God does not need "spiritual giants" any longer in this age; what He needs is the Body testimony, which is the reality of the Body of Christ consummating in the New Jerusalem; this is to fulfill the Lord's heart's desire according to His word concerning the building up of His Body—Matt. 16:18; Eph. 4:1-16.

B. Verses 15 and 16 say that all the members of the Body grow up into the Head and function out from the Head; thus, "all the Body" (with the supplying joints and the functioning of each one part) "causes the growth of the Body unto the building up of itself in love."

C. As ministers of the present age, Brother Nee and Brother Lee are patterns to us so that we may be perfected "unto the work of the ministry, unto the building up of the Body of Christ"; we are being perfected in this present age to become functioning members of the Body of Christ—vv. 11-12; 1 Tim. 1:16; 4:12; 1 Cor. 4:16-17.

D. "Spiritual giants" are a hindrance to the producing of the church ministry; we need to see what the church is intrinsically; the church

的人都尽功用，召会作基督的身体就产生出来；银子象征属灵的恩赐，基督身体上的每一个肢体最少都有一他连得—太二五 14 ～ 30，罗十二 6，林前十二 4，12 ～ 27，彼前四 10：

1 为着主的工作，我们需要银子，属灵的恩赐，使我们得着装备成为良善的奴仆，完成神永远的经纶；我们固然必须使所有五他连得的来服事，也必须使二他连得的来服事，但我们更必须使所有一他连得的来服事。

2 五个一他连得的加起来就等于一个五他连得的；今天如果在召会里，所有一他连得的人都拿出来，在我们中间就用不着有这么多大的恩赐；只要这些一他连得的都出去，整个世界就要被征服了！（参徒十七 6 下。）

3 假若我们的工作不能产生一他连得的出来，我们的工作就是失败的；提后二章二节和以弗所四章十一至十二节是我们今天工作的路；只有教别人作，工作才能成功；今天召会的建造，乃在于一他连得的人有没有被成全、建造并兴起来；今天所需要的，乃是能“带”人在召会中尽功用服事主的人，不是能“代”人服事的人。

【周二】

五 今天神所要恢复的，乃是最难的点，就是以弗所四章十一至十六节的应验；神末了的工作就是恢复身体的见证。

六 我们需要看见身体会受错用“属灵追求”所破坏（见李弟兄为这事所作的见证，“历史与启示”下册，七七至八六页）：

as the Body of Christ is brought forth when all the one-talented ones are functioning; talents signify spiritual gifts, and each member of the Body of Christ has at least one talent—Matt. 25:14-30; Rom. 12:6; 1 Cor. 12:4, 12-27; 1 Pet. 4:10:

1. For the work of the Lord, we need the talent, the spiritual gift, that we may be equipped as good slaves to accomplish God's eternal economy; surely, we must make all the five-talented ones serve and the two-talented ones serve, but even more, we must make all the one-talented ones serve.

2. When five one-talented ones are put together, they equal one who has five talents; if all the one-talented ones in the church today would bring forth their talents, there would be no need for so many great gifts among us; just by the coming forth of the one-talented ones, the whole world will be conquered (cf. Acts 17:6b)!

3. If our work does not bring out the one-talented ones, our work is a failure; 2 Timothy 2:2 and Ephesians 4:11-12 are the way of our work today; only those who teach others to work will succeed in the work; today the building up of the church hinges on the perfecting, building up, and raising up of the one-talented ones; what is needed today is men who can lead others into their function in serving the Lord for the church, not men who will replace others in their service.

§Day 2

E. God is recovering the most difficult thing today, which is the fulfillment of Ephesians 4:11-16; God's ultimate work is the recovery of the Body testimony.

F. We need to see that the Body can be damaged by the misuse of "spiritual pursuit" (see Brother Lee's testimony about this in The History and Revelation of the Lord's Recovery, vol. 2, pp. 346-354):

1 宾路易师母（Mrs. Penn-Lewis）和史百克（T. Austin-Sparks）是二十世纪属灵造诣很深的人，他们开始时同工，后来却分开了，不能属灵在一起；这就给我们看见，“属灵”是会叫人分开的。

2 宾路易师母认识主的死主观的经历，史百克看见基督的复活和复活的生命；但因为他有他自己属灵的认识，觉得他属灵的认识比宾路易师母高，所以他离开，另外开始自己的工作；他们之间确实有一点竞争的意味。

3 史百克虽然“属灵”，对召会的认识却很肤浅；因着他不够认识召会（召会的合一与召会的立场），他第二次也是末次访问台湾时发表了异议的看法，这个异议所带给我们的亏损，远比他给我们的帮助多上十倍，甚至五十倍。

4 在那时以前，我们中间同心合意，非常和谐，但那些说自己得到史百克弟兄“帮助”的人，成了分裂的因素。

5 我们的确需要成为真正属灵的人，就是由调和的灵所管理、支配、引导、推动、管治、约束并带领的人；一个真正属灵的人照着灵生活，不但在他的灵里，也在身体里、借着身体、为着身体作每一件事并说每一句话；我们若真属灵，就会竭力“以和平的联索，竭力保守那灵的一”—弗四 3，林前二 14～15，三 1，3。

1. In the twentieth century Mrs. Penn-Lewis and T. Austin-Sparks were people with high spiritual attainment who began to work together, but they were divided and could not be spiritual together; this shows that being "spiritual" can result in division.

2. Mrs. Penn-Lewis knew the subjective experience of the Lord's death, and T. Austin-Sparks saw the resurrection of Christ and the resurrection life; but because he had his own spiritual knowledge and felt that his spiritual knowledge was higher than that of Mrs. Penn-Lewis, he left and started his own work; there was even a sense of rivalry between them.

3. Although T. Austin-Sparks was "spiritual, " he was shallow in his understanding of the church; because he did not have a sufficient understanding of the church (the oneness of the church and the ground of the church), during his second and final visit to Taiwan, he expressed dissenting views, and the loss brought about by this was ten times, even fifty times, greater than the help he rendered.

4. Before that time we had the one accord and were in harmony, but those who said that they were "helped" by Brother Austin-Sparks became factors of division.

5. We surely need to be genuine spiritual men, those who are dominated, governed, directed, moved, ruled, controlled, and led by our mingled spirit; a true spiritual man, who lives according to the spirit, will do everything and speak everything not only in his spirit but also in the Body, through the Body, and for the Body; if we are truly spiritual, we will be diligent to "keep the oneness of the Spirit in the uniting bond of peace"—Eph. 4:3; 1 Cor. 2:14-15; 3:1, 3.

【周三】

§Day 3

贰 神的喜悦，祂心头的愿望，乃是使神喜乐的：

II. God's good pleasure, God's heart's desire, is what makes God happy:

一 神喜悦创造地；祂的国要建立在地上—伯三八4，7，太六10，启五10，十一15，二一1，亚十二1。

二 神喜悦创造人；神对于祂所造的每一项都说“好”，（创一4，10，12，21，25，）但对于人的创造，祂说“甚好”，因为人有神的形像并得着神的管治权，为着神的荣耀和神的国。（26，31，赛四三7，太六10，13下。）

三 神喜悦成为肉体；（路二9～14；）耶稣是奇妙的策士、全能的神、永远的父、和平的君，来作独一的治理者，三一神的政权必担在祂的肩头上；（赛九6～7；）祂是我们的救主和我们的以马内利，神人，那与人联结、调和、合并者。（太一21，23，约十四9～11，16～20。）

四 神喜悦基督的受浸；当主受浸要开始祂公开的职事时，“诸天向祂开了，…看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的；”主耶稣站住一个典型之人的地位受浸，尽全般的义，让自己摆到死与复活里，使祂能够在复活里生活尽职—太三13～17。

五 神喜悦复活得荣的基督；基督变化形像作为复活之预像的时候，“看哪，又有声音从云彩里出来，说，这是我的爱子，我所喜悦的，你们要听祂；”（十七5；）神喜悦祂儿子的复活与得荣。（路二四26。）

六 神喜悦祂的浪子回到祂那里；路加十五章浪子的比喻，可以称为喜乐父亲的比喻；父亲“跑”向回来的儿子后，（20，）就吩咐仆人把肥牛

A. God is happy with the creation of the earth; His kingdom will be set up on the earth—Job 38:4, 7; Matt. 6:10; Rev. 5:10; 11:15; 21:1; Zech. 12:1.

B. God is happy with the creation of man; for each of the items that God had created, He said "good" (Gen. 1:4, 10, 12, 21, 25), but for the creation of man, He said "very good" because man had God's image and had been given God's dominion for the glory of God and the kingdom of God (vv. 26, 31; Isa. 43:7; Matt. 6:10, 13b).

C. God is happy with the incarnation (Luke 2:9-14); Jesus is the Wonderful Counselor, the Mighty God, the Eternal Father, and the Prince of Peace to be the unique Governor, and the government of the Triune God is upon His shoulder (Isa. 9:6-7); He is our Savior and our Emmanuel, the God-man, the One who is united, mingled, and incorporated with man (Matt. 1:21, 23; John 14:9-11, 16-20).

D. God is happy with Christ's baptism; when He was baptized to begin His public ministry, "the heavens were opened to Him.... And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight"; the Lord Jesus, taking the standing of a typical man, was baptized to fulfill all righteousness and to allow Himself to be put into death and resurrection so that He might live and minister in resurrection—Matt. 3:13-17.

E. God is happy with the resurrected and glorified Christ; when Christ was transfigured, as a foreshadowing of His resurrection, "behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!" (17:5); God took pleasure in the resurrection and glorification of His Son (Luke 24:26).

F. God is happy when His prodigal sons return to Him; the parable of the prodigal son in Luke 15 may be called the parable of a happy father; after the father "ran" to his returning son (v. 20), he told his servants

犊牵来宰了，说，“让我们吃喝快乐；”（23；）这里我们看见神的欢乐。

七 神喜悦祂儿子启示在我们里面—“神…乐意将祂儿子启示在我里面”（加一15～16）—以及我们完全被带进神儿子的名分里；（四4～6，弗一4～5；）这成就神的喜悦，使祂得着许多儿子，作祂团体的彰显；神的儿子启示在我们里面，就带我们进入地的意义，人的意义，以及成为肉体、钉十字架并复活之主的意义里。

【周四、周五】

八 神喜悦为着祂的美意，在我们里面运行，使我们立志并行事；（腓二13；）有身体生活之供应（一19）的基督徒生活是喜乐的生活；我们里面的喜乐，指明我们照着神的喜悦生活行动；腓立比书是保罗在监牢里所写的书信，（13，四22，）说到对基督的经历和享受，其结果乃是喜乐，所以也是一卷充满喜乐、欢喜的书。（一4，18，25，二2，17～18，28～29，三1，四1，4。）

九 神喜悦得着神人（属神的人），（诗九十标题，申三三1，拉三2，）就是与神合而为一，活神并活出神以得着神的人；（提后三16～17，提前六11～12，腓三8，14；）拿撒勒人耶稣是活出神之神人的标准模型；（约六57，五19，30，十30；）主说祂来不行自己的意思，也不寻求自己的荣耀；（五19，30，六38，七18；）当我们接受基督作钉死的生命，使祂显为复活的生命，我们就经历祂作内住并加力的复活大能，使我们能否认自己的意思和自己的荣耀。（腓三10，林后四5～7，罗十四7～9。）

to bring the fattened calf and slaughter it, and he said, "Let us eat and be merry" (v. 23); here we see the merriment of God.

G. God is happy when His Son is revealed in us—"It pleased God...to reveal His Son in me" (Gal. 1:15-16)—and when we are fully brought into the sonship of God (4:4-6; Eph. 1:4-5); this fulfills God's good pleasure to have many sons for His corporate expression; the Son revealed in us has brought us into the meaning of the earth, of man, and of the incarnate, crucified, and resurrected Lord.

§Day 4 & §Day 5

H. God is happy to operate in us "both the willing and the working for His good pleasure" (Phil. 2:13); the Christian life with the supply of the Body life (1:19) is a happy life; our inward joy is an indication that we are living and walking according to God's good pleasure; since the book of Philippians, written by Paul in prison (v. 13; 4:22), is concerned with the experience and enjoyment of Christ, which issue in joy, it is a book filled with joy and rejoicing (1:4, 18, 25; 2:2, 17-18, 28-29; 3:1; 4:1, 4).

I. God is happy to have a man of God (Psa. 90, title; Deut. 33:1; Ezra 3:2) who lives God and lives out God in order to gain God by being one with God (2 Tim. 3:16-17; 1 Tim. 6:11-12; Phil. 3:8, 14); Jesus of Nazareth is the standard pattern of a man of God who lived out God (John 6:57; 5:19, 30; 10:30); the Lord said that He did not come to do His own will or to seek His own glory (5:19, 30; 6:38; 7:18); when we take Christ as our crucified life for His manifestation as the resurrection life, we will experience Him as the indwelling and enabling power of resurrection to deny our will and our glory (Phil. 3:10; 2 Cor. 4:5-7; Rom. 14:7-9).

十 神喜悦我们吃基督作我们属灵的食物而因祂活着；（约六 57；）吃基督乃是吃祂的话，借着运用我们的灵来祷读主的话并默想主的话，使祂的话成为我们心中的欢喜快乐；（耶十五 16，诗一一九 15 ～ 16，书一 8 ～ 9；）因基督活着，意思是基督加力的元素成为供应的因素，使我们活基督。

十一神喜悦我们天天得以加强到里面的人里，使基督借着信，安家在我们心里；我们里面的人是我们重生的灵，有神的生命为其生命。（弗三 16 ～ 17，约三 6 下，罗八 10。）

十二神喜悦我们留在灵里，注意我们的灵；（6 下；）当主说，“你们要住在我里面，”（约十五 4，）这位奇妙的“我”就在我们的灵里；当我们因着在灵里而在祂里面，这世界的王在我们里面是毫无所有—没有立场，没有机会，没有盼望，任何事都没有可能。（十四 30，参十二 31 ～ 32。）

十三神喜悦我们作奴仆服事祂，以公义、和平、并圣灵中的喜乐，活在神国的实际里；这为神所喜悦，又为人所称许，并且保守召会的一，而有实行的身体生活—罗十四 17 ～ 18。

【周六】

十四神喜悦我们在灵里敬拜祂；神永远的经纶是以我们调和的灵为中心，并且是借着我们调和的灵而得以完成—这调和的灵就是神圣的灵和我们人的灵调和在一起成为一灵—约四 23 ～ 24，罗八 16，林前六 17，罗一 9。

J. God is happy when we eat Christ as our spiritual food in order to live because of Him (John 6:57); to eat Christ is to eat His words by exercising our spirit to both pray-read and muse upon His words so that His words become the gladness and joy of our heart (Jer. 15:16; Psa. 119:15-16; Josh. 1:8-9); to live because of Christ means that the energizing element of Christ becomes the supplying factor for us to live Christ.

K. God is happy when we are daily strengthened into our inner man so that Christ may make His home in our hearts through faith; our inner man is our regenerated spirit, which has God's life as its life (Eph. 3:16-17; John 3:6b; Rom. 8:10).

L. God is happy when we remain in our spirit and pay attention to our spirit (v. 6b); when the Lord says, "Abide in Me" (John 15:4), this wonderful "Me" is in our spirit, and when we are in Him by being in our spirit, in us the ruler of this world has nothing—no ground, no chance, no hope, and no possibility in anything (14:30; cf. 12:31-32).

M. God is happy when we serve Him as a slave by living in the reality of the kingdom of God in the way of righteousness, peace, and joy in the Holy Spirit; this is well pleasing to God and approved by men, and it preserves the oneness of the church for the practical Body life—Rom. 14:17-18.

§Day 6

N. God is happy when we worship Him in spirit; God's eternal economy is focused on and is carried out by our mingled spirit—the divine Spirit mingled together with our human spirit as one spirit—John 4:23-24; Rom. 8:16; 1 Cor. 6:17; Rom. 1:9.

十五神喜悦我们在祂的职事里与祂是一，以完成祂永远的经纶；在主的职事里，我们只在意神圣的分赐，就是三一神具体化身在基督里，实化为那灵，分赐到祂所拣选的人里面—弗一 9～11，三 2，9～10，林后三 3，6，彼前四 10。

十六我们必须是一班能使神在我们里面、同着我们、借着我们得着喜悦的人；我们必须“怀着雄心大志，…要讨主的喜悦”，（林后五 9，）就是要与基督这在十字架上牺牲自己，生产那使神和人喜乐的新酒者是一。（士九 12～13，太九 17。）

十七神喜悦我们得荣耀—“今时的苦楚，不配与将来要显于我们的荣耀相比。受造之物正在专切期望着，热切等待神的众子显示出来。…指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎”—罗八 18～19，21～23，参弗一 4～5。

O. God is happy when we are one with Him in His ministry to carry out His eternal economy; in the Lord's ministry we care only for the divine dispensing of the Triune God, embodied in Christ and realized as the Spirit, into His chosen people—Eph. 1:9-11; 3:2, 9-10; 2 Cor. 3:3, 6; 1 Pet. 4:10.

P. We must be a people in whom, with whom, and through whom God may have His good pleasure; we must be "determined…to gain the honor of being well pleasing to Him" (2 Cor. 5:9) by being one with Christ as the One who sacrificed Himself on the cross to produce new wine to cheer God and men (Judg. 9:12-13; Matt. 9:17).

Q. God will be happy with our glorification—"The sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us. For the anxious watching of the creation eagerly awaits the revelation of the sons of God…The creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body"—Rom. 8:18-19, 21-23; cf. Eph. 1:4-5.

第二周■周一

晨兴喂养

弗四 15～16“唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

今天…神不要属灵大汉，祂乃是要身体的见证。今天弟兄姊妹只能作肢体；小肢体也是肢体，大肢体也不过是肢体，没有一个肢体能够作全体。当全召会起来传福音的时候，人就只能说是召会带他得救，不能说是某博士带他得救。…今天不是同工单独事奉主的时候，乃是召会起来事奉主的时候。（倪柝声恢复职事过程中信息记录，一四四至一四五页。）

神今天正在作恢复身体见证的工作，祂所赐的恩赐，乃是要成全众圣徒都能尽职。现在不再只是有特别恩赐的工人能作工，一般弟兄姊妹也能传福音，也能医病，也能栽培人，也能救人。召会能生产、有根基、可靠、复兴、事奉等，建造起来就像新耶路撒冷那样坚固。（倪柝声文集第三辑第十六册，二五至二六页。）

信息选读

在传福音的事上，我们需要恢复召会传福音。不是登大幅广告请人来，乃是要弟兄姊妹个个去请人。…这样，整个召会就能起来服事。这样的服事乃是全体的服事；若只有少数人的服事，我们还未达到神的水平。

WEEK 2 — DAY 1

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, 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.

Today...God no longer needs spiritual giants. He needs the testimony of the Body. Today we only need to be members. A small member is a member, and a big member is also a member. No member can be the whole Body. When the whole church rises up to preach the gospel, others will say that the church saved them; they will not say that Dr. So-and-so saved them.... This is not the time for the co-workers to serve the Lord by themselves but the time for the whole church to rise up to serve Him together. (CWWL, 1932-1949, vol. 2, p. 242)

Today God is doing the work of recovering the Body testimony. The gifts that He has given are for the perfecting of the saints for the ministry. One or two specially gifted workers no longer can fulfill the task; all the brothers and sisters can preach the gospel, heal the sick, edify the saints, and save the lost. The church can beget, be established, be revived, be firm, and rise up to serve. It will be built up like the New Jerusalem and be strong. (CWWN, vol. 62, p. 271)

Today’s Reading

We have to recover the kind of preaching [of the gospel] that is done by the whole church. We do not need to invite people with big advertisements. Rather, we should ask all the brothers and sisters to invite people individually.... In this way the whole church will be able to rise up to serve. This kind of service will be the whole Body

今天，…〔神要〕引进召会的职事，召会的事奉。在中国，甚至在全世界，今天好像再没有大布道家兴起；不但没有兴起的，反而有的去世了。有些按着年岁是不该去世的，按着他们的职事也不应去世的，但是却去世了。原因恐怕是因为属灵大汉拦阻了召会职事的产生。…即使在同工中间，也常有单独的感觉；虽然没有用配搭这个名词，但总觉得需要有那个东西，需要有那个实际。（倪柝声文集第三辑第十一册，一一二、一一六页。）

今天召会所有的难处，都是在有一他连得的人身上。主给我们看见，没有一个人的恩赐多过五他连得。召会，二十年之久，也许得着一个五他连得的人，但是召会天天能够得着五个一他连得的人。任何神的儿女，就是顶不行的，还是有一他连得；把五个一他连得摆在一起的时候，就等于一个五他连得。今天如果在召会里，所有一他连得的人都拿出来，在我们中间，就用不着有这么多大的恩赐。就是这些一他连得的出去，我告诉你们，整个世界要被打倒了。

所以，你们自己要在这里看清楚：不是说你们自己能作多少工，也不是说你们自己能背负多少重担。乃是说，你们能叫所有的弟兄姊妹，所有一他连得的人都出来作事情，都出来事奉。…如果只是你一个人一天忙到晚，就算不得召会。如果你一天忙到晚，也叫全体一他连得的都在那里作，都在那里忙，是召会在那里事奉，是召会在那里传福音。是召会在那里作，是身体在那里活动，而不是几个肢体代替身体在那里活动。（教会的路，一六三至一六四页。）

参读：倪柝声恢复职事过程中信息记录，第二十六、四十五至四十六、四十九至五十篇；教会的路，第五篇。

serving together. If we have only a few serving today, we have not reached God's standard. [Today] God wants to bring in the ministry of the church and the service of the church. In China and even in the whole world, there seem to be no great evangelists being raised up. Not only are there no new ones being raised up, but the old ones are passing away. Some should not have passed away according to their age or their ministry, but they did pass away. This is probably because spiritual giants are a hindrance to producing the church ministry....Even among the co-workers now, there is always the sense of loneliness. Although the term coordination is not there, there is a cry for the reality of coordination. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 324, 327-328)

All the problems in the church today issue from the one-talented ones. The Lord has shown us that there is not one whose gift exceeds five talents. For a span of twenty years the church may have only one with five talents, but every day the church can have five persons, each with one talent. Any one of the children of God, even the one in the poorest condition, still has one talent; and when you put five of the one-talented ones together, it equals one who has five talents. If all the one-talented ones in the church today would bring forth their talents, there would be no need of so many great gifts among us. Just by the coming forth of the one-talented ones, let me tell you, the whole world will be conquered.

You must be clear, therefore, that it is not how much work you yourselves can do or how much burden you yourselves can bear, but it is how much you are able to cause all the brothers and sisters, all the one-talented ones, to come forth to work and serve.... If it is you alone who are busy from dawn to dusk, this is not the church. If you are busy from morning to evening and you cause all the one-talented ones to work and be busy, this is the church serving, this is the church preaching the gospel. It is the church that is working; it is the Body that is acting and not several members replacing the activity of the Body. (Watchman Nee, Further Talks on the Church Life, The Stream Publishers, 1974, pp. 143-144)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, 2nd ed., vol. 1, chs. 26, 45-46, 49-50

第二周■周二

晨兴喂养

弗四 12 ～ 13 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，直到我们众人都达到了信仰上…的一…。”

3 “以和平的联索，竭力保守那灵的一。”

我们相信今天神所要恢复的，乃是最难的点。…以弗所四章说，那职事的工作，目的是叫我们达到信仰上的一。（12 ～ 13。）召会乃是基督的身体，召会是在爱里把自己建造起来。对于新天新地、火湖等这些东西，我们不担心，但是我睡在床上时，常常惧怕以弗所书不能应验。…今天神的儿女当中混乱不堪，分门别类，什么时候才能合一？今天各种样的职事，复杂得很，如何能够恢复这一章呢？

然而…我们相信总有一天神的恢复要到一个地步，以弗所四章一定会实现。神今天在各处作恢复的工作，神在祂恢复的工作中，末了的恢复也许就是身体的见证。神今天的带领乃是叫我们看见当初，回到当初的光景。（倪柝声文集第三辑第十一册，二五一至二五二页。）

信息选读

二千年来，召会受了所谓属灵追求的毒害，不知有多深。或许你们听见这句话，会觉得非常扎耳。属灵追求有什么错呢？属灵追求有什么不好呢？不错，属灵追求很好，但是也很毒害人，很陷害人。二千年来，主的召会在地上，得属灵追求帮助的不是没有，但是不多；反而受属灵追求之害的，是多

WEEK 2 — DAY 2

Morning Nourishment

Eph. 4:12-13 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, until we all arrive at the oneness of the faith…

3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

God is recovering the most difficult thing today.... Ephesians 4 says that the work of the ministry is to arrive at the oneness of the faith. The church is the Body of Christ, and it builds itself up in love. We are not concerned about things like the new heaven, the new earth, and the lake of fire. But when I lie on my bed, I am always apprehensive about the fulfillment of Ephesians 4.... Among God's children today, there is much confusion, and there are all kinds of divisions. When will we be one? Today there are all kinds of ministries; the situation is very complicated. How can this chapter be recovered?

Yet…we believe that there will be a day when God's recovery will reach the fulfillment of Ephesians 4. God is doing a recovery work everywhere. The ultimate work among all these works may very well be the recovery of the Body testimony. God's leading today is to bring us back to the beginning and to recover us to the condition at the beginning. (Messages Given during the Resumption of Watchman Nee's Ministry, 1st ed., vol. 2, pp. 486-487)

Today's Reading

For two thousand years the church has been severely damaged by so-called "spiritual pursuit." It may be hard to accept this word, because nothing seems to be wrong with spiritual pursuit. Yes, spiritual pursuit is very good, but it also can damage and ensnare people. In the past two thousand years a few have been helped by spiritual pursuit. However, a great number have been hurt due to spiritual pursuit. This does not mean that spiritual pursuit in itself is wrong,

而又多。这不是说属灵追求本身是错的，也不是说我们不该有属灵追求；而是说，人错用了属灵追求。

宾路易师母〔一位属灵造诣很深的人〕在五十岁左右，得着了一个青年同工，就是史百克弟兄。…他们同工的时间并不长久，以后史百克弟兄离开了宾路易师母，自己开始聚会。…因为宾路易师母把主的桌子和受浸完全灵然化。宾路易师母觉得，受浸不需要有实在的水，只需要经历圣灵，就是真正的受浸。主的桌子也是这样。…宾路易师母那么属灵，史百克弟兄也那么属灵。这样属灵的两个人分开了，不能属灵在一起，…这就给我们看见，“属灵”是会叫人分开的。…宾路易师母认识主的死主观的经历，实在可贵可宝；史百克弟兄对基督的复活、复活的生命、以及身体的原则，那个看见也是极其宝贵。…为什么他们同工一段时间后，史百克弟兄会离开？因为史百克弟兄有他自己属灵的认识，他觉得他属灵的认识比宾路易师母高，所以他离开，自己另外开始一个工作。

史弟兄来了〔台湾〕两次，讲了一些属灵的信息，在某方面是给了我们一些帮助，但因着他不够认识召会，不够认识召会的合一，不够认识召会的立场，不够认识在召会立场上保守一，并且有异议。这个异议所带给我们的亏损，远比他给我们的帮助多上十倍，甚至五十倍。有十年之久，我们在这里吃这个苦，把我们从一九四九年以来，所有的劳苦统统打住，不知有多少好的青年被破坏了。幸亏这不是一般基督教的工作，否则早就垮了。因着这是主的恢复，老根老本在这里，生命的暗流在这里，所以又长出今天的结果。（李常受文集一九八一年第二册，四三三、四三六至四三七、四四二页。）

参读：倪柝声恢复职事过程中信息记录，第四十六至四十七、五十三、五十五、六十一篇。

nor does it mean that we should not have spiritual pursuit. Rather, it means that people have misused spiritual pursuit.

Around the age of fifty Mrs. Penn-Lewis, [a person with high spiritual attainment], gained a young co-worker named T. Austin-Sparks….They worked together for a short time, and then he left and started his own meeting… because she completely spiritualized the Lord’s table and baptism. Mrs. Penn-Lewis felt that there was no need of actual water in a baptism because as long as a person experienced the Holy Spirit, he was truly baptized. It was the same with the Lord’s table. Mrs. Penn-Lewis and T. Austin-Sparks, who were quite spiritual, were divided and could not be spiritual together. This shows that being “spiritual” can result in division. Mrs. Penn-Lewis knew the subjective experience of the Lord’s death. This was truly precious. T. Austin-Sparks saw the resurrection of Christ, the resurrection life, and the principle of the Body. This seeing was also extremely precious…. Why did T. Austin-Sparks leave after both of them had worked together for a period of time? It was because he had his own spiritual knowledge and felt that his spiritual knowledge was higher than that of Mrs. Penn-Lewis. Thus, he left and started his own work.

T. Austin-Sparks came twice and gave some spiritual messages that rendered us help in some respects. However, because he did not have a sufficient understanding of the church, the oneness of the church, the ground of the church, and the keeping of the oneness on the ground of the church, but instead expressed dissent, the loss brought about by this was ten times, even fifty times, greater than the help he rendered. For a period of ten years we were suffering because he wiped out all our labor from 1949 and damaged many excellent young people. Thankfully, this is not an ordinary Christian work. Otherwise, it would have collapsed a long time ago. Since this is the Lord’s recovery, the roots and the hidden flow of life are still here; hence, we are again seeing fruit being produced. (CWWL, 1981, vol. 2, “The History and Revelation of the Lord’s Recovery,” pp. 328, 331, 335)

Further Reading: Messages Given during the Resumption of Watchman Nee’s Ministry, 1st ed., vol. 2, chs. 46-47, 53, 55, 61

第二周■周三

晨兴喂养

太三 16 ～ 17 “耶稣受了浸，随即从水里上来，看哪，诸天向祂开了…。看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”

加一 15 ～ 16 “…那把我…分别出来…的神，…乐意将祂儿子启示在我里面…。”

神的喜悦首先彰显在创造地的事上。〔参伯三八 4，7。〕

神的国要建立在地上，不是建立在别的星球上。（太六 10，启十一 15。）永世里的宇宙称为新天新地。（启二一 1。）神永远的国不在月球上，也不在火星上。地是神的喜悦所在之处，甚至到永世的时候也是如此。（李常受文集一九七八年第二册，五七八、五八〇页。）

信息选读

当神看见人在祂其余的受造之物当中，祂向着人的爱促使祂说“甚好”。人乃是神心头所喜悦的。神喜爱地，因为地是为着神所喜悦的这个人而预备的。

天上的众军也因成为肉体而欢呼，就如他们在神立大地根基的时候所作的。主的使者报给牧羊人“大喜的好信息”。〔参路二 9 ～ 14。〕…是什么使神这样满意于“救主，就是主基督”（11）的降临呢？在成为肉体之前，地是地，人是人，而神是神。但在成为肉体的时候，神却使祂自己与人合而为一。耶稣乃是神与人的调和。…“人要称祂的名为以马内利。（以马内利翻出来，就是神与我们同在。）”

WEEK 2 — DAY 3

Morning Nourishment

Matt. 3:16-17 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him.... And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

Gal. 1:15-16 ...It pleased God, who set me apart..., to reveal His Son in me...

God’s good pleasure was expressed first in the creation of the earth [cf. Job 38:4, 7].

God’s kingdom will be set up on earth, not on any other planet (Matt. 6:10; Rev. 11:15). The eternal universe will be called the new heaven and the new earth (21:1). God’s eternal kingdom will not be on the moon or on Mars. The earth is where His pleasure lies, even unto eternity. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 418-419)

Today’s Reading

As God saw man in the midst of the rest of His creation, His love toward man prompted Him to say “very good” [Gen. 1:31]. Man is the delight of God’s heart. God loves the earth because it was prepared for this man in whom He delights.

As happened when the foundations of the earth were laid, the heavenly hosts rejoiced also at the incarnation. The angel of the Lord brought “good news of great joy” to the shepherds [Luke 2:9-14]. What made God so pleased with the advent of the “Savior..., who is Christ the Lord” (v. 11)? Before the incarnation the earth was the earth, man was man, and God was God. But at this point God made Himself one with man. Jesus is the mingling of God and man. “‘They shall call His name Emmanuel’ (which is translated, God with us)” (Matt. 1:23). When Jesus was living on this earth, He was a wonder. He was the

（太一 23。）…当耶稣活在地上的时候，祂是一个奇迹。祂乃是那位大神与祂的造物调和。

基督借着受浸，开始了祂公开的职事。…〔马太三章十七节〕的喜悦一辞，与以弗所一章五节、九节的喜悦，是同一个字根。父喜悦这一位将自己交给施浸者约翰而受浸的人，祂受浸就是象征祂接受了十字架。后来祂问西庇太的儿子：“我所喝的杯，你们能喝吗？我所受的浸，你们能受吗？”（可十 38。）祂所说的受浸就是指祂的钉十字架。…在神的眼中，基督的死是可喜悦的。神喜悦钉十字架的基督。一周又一周，我们在擘饼的时候，乃是向宇宙陈列这可喜悦的死。（林前十一 26。）

神的喜悦与我们息息相关。〔加一 15 ～ 16。〕我们得救的那日，天上有欢乐，因为那时神的儿子被启示在我们里面。神这喜悦，和其他令神喜悦的事物都有关连。若是没有地，耶稣怎能在拿撒勒生活呢？若是没有创造人，怎能有以马内利—神与我们同在呢？没有地，没有人，就不可能有神儿子的成为肉体、钉十字架和复活。借着与人调和，祂不只是神的儿子，也成为人的儿子。

当祂进到我们里面的时候，地的意义，人的意义，以及成为肉体、钉十字架并复活的意义，都成了我们的分。今天基督在哪里？祂是宇宙性的。祂是神，又是人；祂在天上，也在地上。我们与祂合而为一。我们从前是平凡的人，是微不足道的罪人。但如今我们身上有了一些美妙的事。我们很难向人解释，我们是什么，我们是谁，甚至我们在哪里。神的儿子被启示在我们里面，就带我们进入地的意义，人的意义，以及成为肉体、钉十字架并复活之主的意义里。（李常受文集一九七八年第二册，五八〇至五八三页。）

参读：生命信息，第三十三至三十八章；初信造就，第四十九篇。

great God mingled with His creature.

Christ began His public ministry by being baptized….The word delight [in Matthew 3:17] is from the same root in Greek as good pleasure in Ephesians 1:5 and 9. The Father took pleasure in this One who turned Himself over to John the Baptist to be baptized. By receiving baptism He was symbolically receiving the cross. This is apparent from His questions to the sons of Zebedee much later: “Are you able to drink the cup which I drink, or to be baptized with the baptism with which I am baptized?” (Mark 10:38). By baptism He meant His crucifixion. In the eyes of God, then, the death of Christ was pleasant. God delights in the crucified Christ. From week to week as we have the Lord’s table, we display this pleasant death to the universe (1 Cor. 11:26).

God’s good pleasure is wrapped up with us [cf. Gal. 1:15-16]. There was joy in heaven the day we were saved because the Son of God was then revealed in us. This pleasure of God relates to all the other things that made God happy. If there had been no earth, how could Jesus have lived in Nazareth? Without the creation of man, how could there be Emmanuel, God with us? Without the earth and man, there could not have been the incarnation, crucifixion, and resurrection of the Son of God. It was by His mingling with man that He became the Son of Man, instead of remaining as only the Son of God.

When He came into us, the meaning of the earth, of man, of the incarnation, of the crucifixion, and of the resurrection all became our portion. Where is Christ today? He is universal. He is both God and man. He is in the heavens and on the earth. We are one with Him. At one time we were ordinary people, insignificant sinners. But now there is something wonderful about us. It is hard for us to explain to others what we are, who we are, and even where we are! The Son revealed in us has brought us into the meaning of the earth, of man, and of the incarnated, crucified, and resurrected Lord. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 419-421)

Further Reading: CWWL, 1978, vol. 2, “Life Messages, Volume 1,” chs. 33-38; CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 49

第二周■周四

晨兴喂养

腓二 13 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

约五 30 “…我不寻求自己的意思，只寻求那差我来者的意思。”

我们的生活，基督徒生活和召会生活，都是根据神的喜悦。基督徒的生活是喜乐的生活。新约多次劝勉我们要喜乐：“你们要在主里常常喜乐，我再说，你们要喜乐。”（腓四 4。）我们应当天天喜乐，不是在自己里面，而是在主里面喜乐。我们是一班“用诗章、颂辞、灵歌，彼此对说，从心中向主歌唱、颂咏，凡事要在我们主耶稣基督的名里，时常感谢神与父”（弗五 19～20）的人。

我们这样喜乐，因为神为着祂的美意，在我们里面运行，使我们立志并行事。〔腓二 13。〕…我们喜乐，就表示神在我们里面喜乐。我们里面的喜乐，指明我们照着神的喜悦生活行动。

神已经预定了我们人作祂的儿子，（弗一 5，）这乃是按着祂的喜悦。

神最喜悦的事就是在这地上有一班活祂的人，这是祂的心愿。即使你很年轻，神也要你在家人面前活祂。…活祂的意思就是与祂合而为一。这就使你成为一个神人。这不仅是你代表祂而已，这乃是神从你里面活出来。祂要在你的说话中说话，祂盼望你所作的正是祂所在作的。你只是一个人，但你能过一种神圣的生活。（李常受文集一九七八年第二册，五八四、五八六至五八七页。）

信息选读

WEEK 2 — DAY 4

Morning Nourishment

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

John 5:30 ...I do not seek My own will but the will of Him who sent Me.

Our life, the Christian life and the church life, is according to God’s good pleasure. The Christian life is a happy life. Many times the New Testament exhorts us to be happy. “Rejoice in the Lord always; again I will say, rejoice” (Phil. 4:4). We should be rejoicing day after day, not in ourselves but in the Lord. We are a people “singing and psalming with [our] heart to the Lord, giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father” (Eph. 5:19-20).

[We are happy] because we have the very God working within us both the willing and the working for His good pleasure [Phil. 2:13]....When we are happy, we are registering God’s happiness within us. Our inward joy is an indication that we are living and walking according to His good pleasure.

God has predestinated us human beings to be His sons (Eph. 1:5). This is according to His good pleasure.

The most pleasant thing to God is to have some people on this earth who are living Him. This is His heart’s desire. Even if you are young, God wants you to live Him before your family.... Living Him means being one with Him. This is what makes you a man of God. It is not merely that you represent Him. God wants to be lived out of you. In your speaking, He would speak. He would like the work that you do to be what He is doing. You are only a human being, but you can have a divine living. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 422, 425-426)

Today’s Reading

保罗是在召会堕落的时候写〔提摩太前后书〕的。这时候要“叫属神的人得以完备，为着各样的善工，装备齐全”。（提后三17。）你想要成为神人吗？在前一节把路告诉了我们：“圣经都是神的呼出。”（16。）借着吸入神的话，你自然而然就会活神。每天早晨要花十分钟来祷读主的话。借着吸入祂的话，并且吃祂，你就要成为一个神人。

〔拿撒勒人耶稣是〕神人的标准模型。…然而祂并没有活出祂自己。祂这样说明祂与父的关系：“活的父怎样差我来，我又因父活着…。”（约六57。）祂也对犹太人说，“我实实在在地告诉你们，子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”（五19。）祂能够说，“我从自己不能作什么。”（30。）在约翰十章三十节祂继续说，“我与父原是一。”…这里有一个活出神的人。这就是父喜悦祂的原因。不论你多想为神作工，祂都不会受感动的。你只要活祂，就摸着祂的心。

既然我们里面有自己的生命，也有神圣的生命，那我们要怎样活出神圣的生命呢？从耶稣的生平里我们可以看见，必须弃绝我们自己的生命。祂说，“因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”（六38。）这一节清楚说明，主耶稣有祂自己的意思，但祂把自己的意思摆在一边。…每当我们寻求自己的意思和荣耀时，难处就发生了。意思和荣耀这两个辞，组成了我们人类生活的要素。因为我们觉得自己微不足道，所以每当我们有了一点小工作，…若有人干涉我们的作法，我们就恼怒起来。但我们若有恩典，弃绝我们的意思，拒绝我们的荣耀，在家庭里就有平安，在召会里也有平安。“主，使我甘愿弃绝自己的意思，就如你在地上所作的一样。赐给我恩典，叫我活在地上不寻求自己的荣耀。主，在我里面作恩典，使我能弃绝我的意思和我的荣耀。”（李常受文集一九七八年第二册，五八七至五八八、五九〇至五九一页。）

参读：生命的经历与长大，第三篇；马太福音生命读经，第六十五至六十六篇。

Paul wrote [the Epistles to Timothy] when the church was in a state of degradation. In such a time “the man of God may be complete, fully equipped for every good work” (2 Tim. 3:17). Would you like to be a man of God? The preceding verse tells us the way: “All Scripture is God-breathed” (v. 16). By breathing in God’s Word, spontaneously you will live God. Take ten minutes every morning to pray-read the Word. By breathing in His Word and eating of Him, you will become a man of God.

[Jesus of Nazareth is] the standard pattern of a man of God…. However, He did not live out Himself. He explained His relation to the Father in this way: “As the living Father has sent Me and I live because of the Father...” (John 6:57). He also told the Jews, “Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner” (5:19). He could say, “I can do nothing from Myself” (v. 30). In 10:30 He went on to say, “I and the Father are one.” Here was a man who lived out God. This is why the Father delighted in Him. However much you try to do for God, He will not be impressed. Simply live Him, and you will touch His heart.

Since we have within us our own life as well as the divine life, how are we to live out the divine life? We can see from the life of Jesus that there must be a setting aside of our own life. He said, “I have come down from heaven not to do My own will but the will of Him who sent Me” (6:38). This verse clearly indicates that the Lord Jesus had a will of His own but that He laid it aside. Problems arise when we seek our own will and glory. These two terms comprise the essence of our human life. Because we feel insignificant, whenever we get a little job,…we get annoyed if anyone interferes with the way we do it. But there will be peace in the family and peace in the church if we have the grace to put aside our will and our glory. “Lord, make me willing to lay aside my will, as You did when You were on this earth. Grant me the grace to live on earth not seeking my own glory. Lord, be the grace within me that I may put aside my will and my glory.” (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 426-428)

Further Reading: CWWL, 1989, vol. 3, “The Experience and Growth in Life,” ch. 3; Life-study of Matthew, msgs. 65-66

第二周■周五

晨兴喂养

腓三 10“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

约十五4“你们要住在我里面，我也住在你们里面。…”

罗八6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

无论我们自以为多愿意，实际上我们毫无办法弃绝自己的意思，弃绝自己的荣耀。只有在复活里，才能活出这样的生活来。主自己是复活，（约十一25，）唯有在祂里面我们才能有十字架下的生活。

父所喜悦的乃是我们落在地里死了，也就是说，我们有了钉十字架的生命。我们死了，里面生命的能力就必发动。死亡引进复活的大能。“主，开我的眼睛，使我看见我的意思和荣耀必须被摆在一边。然后给我看见，你是我里面复活的大能。我赞美你，我不是一块没有生命的石头，而是一粒麦子，你在我里面乃是复活的大能。主，赐给我异象，我若死了，你就活了。我在这里是在你的面前。”主会在我们里面作出愿意的心来，那不是出于我们自己的。（李常受文集一九七八年第二册，五九三至五九四页。）

信息选读

我们的魂是天然的人；我们的灵，就是由圣灵重生并有圣灵内住的灵，乃是里面的人。这第二个人位，就是里面的人，才是神喜悦的对象。事实上，这个人位就是与你调和的耶稣基督。…你魂里的人位是顶撞神的，是不讨神喜悦的，但你灵中的那一位对祂却是馨香之气。

神要我们成为一个在灵里的人。魂的功用是作器官，

WEEK 2 — DAY 5

Morning Nourishment

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

John 15:4 Abide in Me and I in you…

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

It is beyond our ability to lay aside our will and our glory, however willing we may think we are. Such a life can be lived only in resurrection. The Lord Himself is the resurrection (John 11:25). Only in Him can we have a life under the cross.

The Father’s pleasure is that we fall into the earth and die, that is, that we live a crucified life. When we die, the inner power of life will be energized. Death ushers in the resurrection power. “Lord, open my eyes to see that my will and my glory have to be put aside. Then show me that You are the resurrection power within me. I praise You that I am not a lifeless stone. I am a grain of wheat. Within me You are the resurrection power. Lord, give me the vision that if I die, You live. I am here before You.” The Lord will work in us the willingness. It does not come from ourselves. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 429-430)

Today’s Reading

Our soul is the natural man. Our spirit, regenerated and indwelt by the Holy Spirit, is the inner man. It is this second person, the inner man, that is the object of God’s good pleasure. In actuality, this person is Jesus Christ, mingled with you….The person in your soul is offensive and displeasing to God, but the One in your spirit is a sweet fragrance to Him.

God wants us to be persons in the spirit. The soul’s use is as an organ; it is

不是作我们的人位。然而，在一天的生活中，我们太多的时候从灵到魂，又从魂到灵，来来回回地旅行。…要求主帮助你来操练：“主啊，感谢你，我有一个新的人位。我不是那个旧人；我重生的灵，你所内住的灵，才是我的新人位。帮助我生活、行动，一言一行，不再在魂里，全都在灵里。我要凭着里面的人而活。”

父…的喜悦就是我们照着祂荣耀的丰富，得以加强到里面的人里。道德和伦理的美德，都无法与我们所彰显出来的神圣生命相比。这不是因为我们不爱世界，就不上百货公司，也不去属世的娱乐场所，那种态度太肤浅了。我们的所作所为，乃是借着祂的灵，用大能得以加强到里面的人里的结果。

主的恢复不是为着道理，也不是为着外面的作法。主的恢复乃是我们能够经历这样加强到里面的人里，使基督占有我们的全人，直到最终我们被神充满，成为祂完满的彰显。…只要祷告说，“主啊，感谢你，因为在我重生的灵里有基督住着。照着你荣耀的丰富，借着你大能的灵，使我得以加强到里面的人里。从我的灵里扩展出去，在我心里定居。安家在我全人的里面，叫我被神充满，成为祂完满的彰显。”

但愿父叫我们众人加强到里面的人里，使基督安家在我们心里，并且使我们同被建造，成为神在灵里的居所。这就是神的喜悦。…无论我们遇到什么—大事、小事、好事、坏事、对的事、错的事—我们都必须在灵里。…这位奇妙的“我”就在我们的灵里。要住在祂里面，〔约十五 4，〕那是我们必须在的地方；要留在那里。你若迁出来了，就要迁回去。…神看见我们留在灵里就甚喜乐。我们的灵是我们的盼望，是我们的家，是我们的国，我们不该在别的地方。（李常受文集一九七八年第二册，六一七、六一九、六二三至六二四、六二六、六一五页。）

参读：神圣的经纶，第一章；倪柝声文集第三辑第十六册，第二十三、三十篇。

not to be our person. Many, many times in the course of the day, however, we travel back and forth from spirit to soul and from soul to spirit. Ask the Lord to help you practice. “Lord, thank You that I have a new person. I am not that old man. My regenerated spirit, indwelt by You, is my new person. Help me to walk, live, act, and speak in the spirit, no longer in the soul. I want to live by the inner man.”

[The Father’s] good pleasure is that we be strengthened into the inner man according to the riches of His glory. Morality and ethical virtue cannot compare with the expression of the divine life through us. It is not a matter of staying away from department stores or from places of worldly entertainment because we do not love the world anymore. That attitude is too shallow. What we do is the outcome of our being strengthened with power through His Spirit into the inner man.

The Lord’s recovery is not for doctrines or for outward practices. It is for the experience of being strengthened into our inner man, that Christ may occupy our whole being until eventually we are filled with God unto His full expression…. Pray, “Father, thank You for my regenerated spirit where Christ dwells. Do strengthen me according to the riches of Your glory, through Your powerful Spirit, into my inner man. Spread out from my spirit and settle also in my heart. Make Your home in my whole inward being, that I may be filled with You, unto Your full expression.”

May the Father strengthen us all into the inner man, that Christ may make His home in our hearts, and that we may be built together into a dwelling place of God in spirit. This is His good pleasure. Whatever confronts us—things great or small, good or bad, right or wrong—we need to be in our spirit….This wonderful “Me” is right in our spirit. We must abide in Him [cf. John 15:4]. Stay there. If you have moved out, move back in. God is happy when He sees that we remain in our spirit. Our spirit is our hope. It is our home. It is our country. There is no place else that we should be. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 450-451, 453-455, 446-447)

Further Reading: CWWL, 1984, vol. 3, “The Divine Economy,” ch. 1; CWWN, vol. 62, chs. 23, 30

第二周■周六

晨兴喂养

约四 24“神是灵；敬拜祂的，必须在灵和真实里敬拜。”

罗一 9“我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。”

神新约经纶的中心是在于我们人的灵，这经纶的实施是借着神圣的灵和人的灵调和在一起。〔林前六 17。〕…保罗说，“在我，活着就是基督。”（腓一 21。）基督是谁？祂岂不就是神吗？“我”是谁？是大数的扫罗，他不过是一个人。人怎么能活神呢？我们不太了解，但我们可以借着吃主的话来享受祂所说的。主的话说，与主联合的，便是与主成为一灵，我们就回答说，“阿利路亚！我是一个人，但我有灵！我与主成为一灵。”（李常受文集一九七八年第二册，六二九至六三〇页。）

信息选读

约翰四章二十四节告诉我们：“神是灵；敬拜祂的，必须在灵…里敬拜。”“在…里”可视为助格介系词，因此也可翻作“用”。我们用我们的灵敬拜。这指明我们灵的作用是一个器官。我们用眼睛看，用耳朵听，用灵敬拜。我们说在灵里敬拜，意思就是在灵的范围里敬拜。我们说用灵敬拜，意思是说用灵这个部分敬拜。这样，灵不但成了新人位，成了里面的人，也成了我们用来敬拜神的新器官。

希腊字的敬拜一辞也含示事奉的思想。罗马一章九节…的事奉一辞，有些版本翻作敬拜。无论我们说敬拜，或说事奉，意义都是相同的。我们的敬拜

WEEK 2 — DAY 6

Morning Nourishment

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.

God's New Testament economy is focused on our human spirit and is carried out by the divine Spirit and the human spirit being mingled together [cf. 1 Cor. 6:17]. Paul says, "To me, to live is Christ" (Phil. 1:21). Who is Christ? Is He not God? Who is "me"? It is Saul of Tarsus, a mere man. How could a man live God? We do not understand very well, but we can enjoy what the Word says by eating it. When the Word says that we are joined to Him in one spirit, we reply, "Hallelujah! I am a man, but I have a spirit! I am one spirit with the Lord!" (CWWL, 1978, vol. 2, "Life Messages, Volume 1," p. 458)

Today's Reading

In John 4:23 and 24 we are told that God is to be worshipped in spirit. The word in may be considered as an instrumental preposition and can therefore be translated "with." We worship with our spirit. This indicates that our spirit serves as an organ. We see with our eyes, hear with our ears, and worship with our spirit. When we say we worship in spirit, we mean that we worship in the realm of the spirit. When we say we worship with our spirit, we mean that the spirit is the part of our being by which we worship. The spirit then has become not only the new person, the inner man, but also the new organ with which we worship God.

The word worship in Greek implies also the thought of service....The word serve [in Romans 1:9] is translated "worship" in some other versions. Whether we say worship or serve, the meaning is the same. Our worship is our service to

就是我们对神的事奉，我们对神的事奉也就是我们的敬拜。我们敬拜祂的时候，就是事奉祂；我们事奉祂的时候，也就是敬拜祂。

今天在神眼中最喜悦的事，就是我们留在灵里。愿我们离了灵，就不说什么。愿我们不在灵里，就不去哪里，也不作什么。“在灵里”应当终日管治我们，指引我们所有的行动。我们的说话、思想、行动、工作，若都在灵里，我们就是得胜、圣别并属灵的。我们不但自己喜乐，也使神、人一同喜乐。这样的日常生活是神所喜悦的。在灵里的基督徒生活和召会生活，是祂所喜悦的。

日子将到，我们都要得荣耀。我们要和基督一同在变化山上。当那日神要兴奋得忘形，并且要指着我们对撒但说，“撒但，看看我的儿女！我的儿女终于得荣耀了！”罗马八章的确暗示这个思想：“因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。受造之物正在专切期望着，热切等待神的众子显示出来。…指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”（18 ～ 19，21 ～ 23。）

这个恢复乃是叫神重新得着祂的喜悦。当然今天的基督教对祂并不是喜乐的根源。我们必须是一班能使神在我们中间得着喜悦的人。…如今我们是照着神的喜悦而生活、行动。当我们得荣耀的日子，那个喜悦要达到极点。（李常受文集一九七八年第二册，六二七至六二八、六三七、五八五页。）

参读：神人的生活，第八、十、十四篇；为着建造基督的身体那合乎圣经的聚会与事奉之路，第二十六章。

God; our service to Him is also our worship. When we worship Him, we serve Him; when we serve Him, we worship Him.

The most pleasant thing in the eyes of God today is that we remain in our spirit. May we not want to say anything apart from our spirit. May we not want to go anywhere or do anything without being in our spirit. All day long “in spirit” should govern us and direct all our activities. If we speak, think, move, and act in spirit, we are victorious, holy, and spiritual. We will be pleasant not only to ourselves but to God and others as well. Such a daily life is a good pleasure to God. A Christian life and a church life that are in spirit are what please Him.

The day will come when we will all be glorified. We will be with Christ on the Mount of Transfiguration. In that day God will be beside Himself with excitement and will call Satan’s attention to us: “Satan, look at My children! My children are glorified!” Surely this thought is hinted at in Romans 8: “The sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us. For the anxious watching of the creation eagerly awaits the revelation of the sons of God….The creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God. For we know that the whole creation groans together and travails in pain together until now. And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body” (vv. 18-19, 21-23).

The recovery is for God to regain His good pleasure. Surely today’s Christianity is no source of joy to Him. We must be a people among whom God may have His good pleasure. We are now living and walking according to the pleasure of God. That pleasure will reach its climax on the day that we are glorified. (CWWL, 1978, vol. 2, “Life Messages, Volume 1,” pp. 457, 463, 422-423)

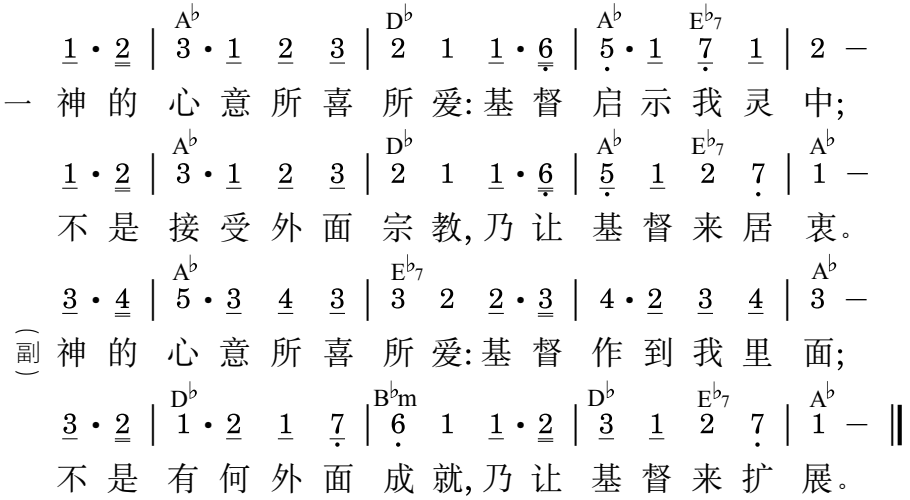
Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” chs. 8, 10, 14; CWWL, 1987, vol. 3, “The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ,” ch. 26

第二周诗歌

399 **经历基督** — 作内住者

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降 A 大调 3/4



二 神的心意所喜所爱: 基督活在我里面;
不是注意外面事工, 乃享基督作恩典。

三 神的心意所喜所爱: 基督成形我魂间;
不是跟随外面仪式, 乃让基督时加添。

四 神的心意所喜所爱: 基督安家在心头;
不仅外面对祂事奉, 更让基督全占有。

五 神的心意所喜所爱: 基督成为我盼望;
不是外面客观荣耀, 乃是基督作荣光。

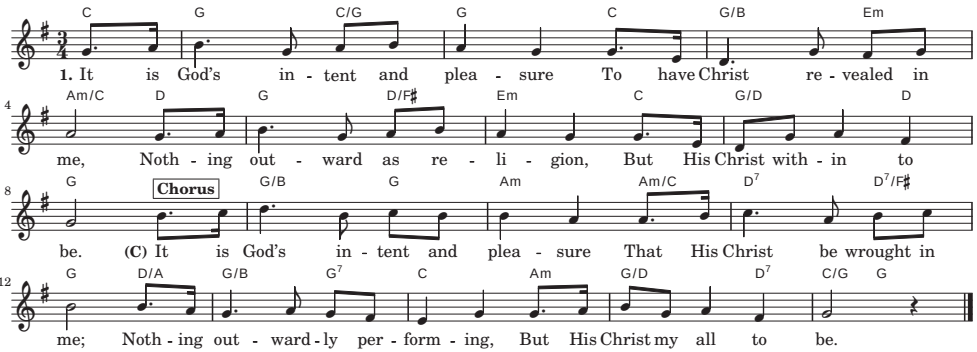
六 神的心意所喜所爱: 基督居衷作一切;
不是外面有何得着, 乃有基督作秘诀。

WEEK 2 — HYMN

It is God's intent and pleasure

Experience of Christ — As the Indwelling One

538



2. It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practice,
But Christ working inwardly.

3. It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.

4. It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.

5. It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.

6. It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: