第五周

为着召会作基督生机身体的建造，天然的才能与生命成熟之复活的才能相对

诗歌：227

读经：王上三1，十一1～8，书九14，林前一24、30，赛四五15，三七31，太六6

【周一】

壹 所罗门成了智慧的人，也成了明辨的人（代下一10，参西二2下～3）；然而，因为他娶了许多异教女子，敬拜她们的偶像，并为百姓建造敬拜偶像的地方，他就失去神所赐的智慧和明辨，以致变得非常愚昧，损毁了他的国（王上三1，十一1～8）：

一 所罗门的父亲大卫，一个合乎神心的人，同样因放纵情欲这粗鄙且丑恶的罪而失败（撒下十一）；所罗门在这属撒但的试诱下失败，更甚于他父亲；他的堕落乃在于放纵情欲，宠爱许多外邦女子（王上十一1～3）；在于离弃曾两次向他显现的神（9下）；并在于受他所宠爱外邦女子的引诱，去敬拜外邦偶像（4～8）。

二 所罗门有妃七百，嫔三百（3）；为满足她们的

Week Five

Natural Ability versus the Resurrected Ability of the Maturity of Life for the Building Up of the Church as the Organic Body of Christ

Hymns: 279

Scripture Reading: 1 Kings 3:1; 11:1-8; Josh. 9:14; 1 Cor. 1:24, 30; Isa. 45:15; 37:31; Matt. 6:6

§Day 1

I. Solomon became a man of wisdom and a man of understanding (2 Chron. 1:10; cf. Col. 2:2b-3); however, because he took many pagan women and worshipped their idols and built places for the people to worship idols, he lost his God-given wisdom and his God-given understanding; he became very foolish and brought in damage to his kingdom (1 Kings 3:1; 11:1-8):

A. Solomon's father David, a man according to God's heart, failed in this same gross and ugly sin of indulging his lust (2 Sam. 11); Solomon's failure in this satanic temptation was much greater than his father's; his fall was in his indulging his lust by loving many foreign women (1 Kings 11:1-3), in his forsaking God, who appeared to him twice (v. 9b), and in his worshipping the Gentile idols through the seducing by the foreign women whom he loved (vv. 4-8).

B. Solomon had seven hundred wives and three hundred concubines (v. 3); in

欲望，他建立了邱坛；他的妃嫔“使他的心偏离，去随从别神”（4）；“所罗门随从西顿人的女神亚斯他录，和亚扪人的可憎之物米勒公”（5）。

三 “所罗门为摩押的可憎之物基抹，和亚扪人的可憎之物摩洛，在耶路撒冷对面的山上建筑邱坛”—7节：

1 所罗门在位时，圣殿在耶路撒冷建造起来，主的荣光充满了圣殿；建造圣殿的时代是以色列历史的黄金时代—八10～11。

2 耶路撒冷这独一的地方表征一，而邱坛表征分裂；正如各样邪恶与可憎的事都与邱坛的设立有关，用新约的说法，各种恶事都与分裂有关—林前一10与注3。

3 令人惊讶的是，所罗门，就是那照着神的渴望，在神子民一的立场上建造圣殿者，竟然带头再次建筑邱坛—王上十一6～8。

四 这使他的子孙丧失百分之九十以上的国度，导致神选民中间历世历代的分裂与混乱；至终，他们失去神所赐之地，在外邦拜偶像之地成为俘虏。

五 因着所罗门的失败，以色列国现今仍在受苦；这对我们该是何等的警戒和警示！我们必须谨慎；在放纵情欲上甚至一点失败，也会破坏召会，扼杀召会生活光辉的一面。

六 因此，我们必须谨慎，甚至在最小的事上也是如此；我们应当凡事照着灵而行（罗八4，参亚四8～10）；神的子民该与祂同活，一直倚靠祂，并与祂是一—书九14，林后六1上，林前三9，太一23。

order to satisfy their desire, he built up high places; his wives “turned his heart after other gods” (v. 4); “Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable thing of the Ammonites” (v. 5).

C. “Solomon built a high place to Chemosh the detestable thing of Moab in the mountain that is before Jerusalem and to Molech the detestable thing of the children of Ammon”—v. 7:

1. During the reign of Solomon the temple was built in Jerusalem, and the glory of the Lord filled the temple; the age of the building of the temple was a golden time in the history of the children of Israel—8:10-11.

2. The unique place, Jerusalem, signifies oneness, whereas the high places signify division; just as all manner of evil and abominable things were related to the setting up of the high places, so in New Testament terms, all manner of evil is related to division—1 Cor. 1:10 and footnote 3.

3. It is remarkable that Solomon, the very one who had built the temple according to God’s desire on the ground of the oneness of God’s people, took the lead to build up the high places once again—1 Kings 11:6-8.

D. This caused his descendants to lose more than ninety percent of their kingdom and caused the people of God’s elect to suffer division and confusion among themselves throughout many generations; eventually, they lost the God-given land and became captives in the foreign lands of idol worship.

E. The nation of Israel is still suffering because of Solomon’s failure; what a warning and an alarm this should be to us! We must be careful; even a little failure in the indulgence of lust can damage the church life and kill the splendid aspects of the church life.

F. Therefore, we must be careful, even in the smallest thing; we should walk according to the spirit in everything (Rom. 8:4; cf. Zech. 4:8-10); God’s people should co-live with Him, always relying on Him and being one with Him (Josh. 9:14; 2 Cor. 6:1a; 1 Cor. 3:9; Matt. 1:23).

七 所罗门的崩逝（王上十一41～43）是在沮丧失望之中；他的荣美像草上的花凋谢（太六29，彼前一24），他荣华的一生成了“虚空的虚空”，正如他所传讲的（传一2）。

G. Solomon’s decease was in gloomy disappointment (1 Kings 11:41-43); his glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid career became “vanity of vanities,” as he had preached (Eccl. 1:2).

贰 我们需要在属灵生命的光下来看所罗门的失败：

II. We need to see Solomon’s failure under the light of the spiritual life:

一 所罗门是智慧人而不是属灵人；他是有才干的人，却不是生命的人；他借着神所给的恩赐，对神所赐美地的享受达到最高水平；然而，因着他属灵生命的成熟度量很小，放纵情欲不受约束，就从神经纶之美地的享受截断—林前二14～15，三1、3。

A. Solomon was a wise man but not a spiritual man; a man of capability, not a man of life; his enjoyment of the God-given good land reached the highest level through his God-given gift; however, because of his small measure in the maturity of the spiritual life, he was cut off from the enjoyment of the good land in God’s economy because of his unbridled indulgence of his lust—1 Cor. 2:14-15; 3:1, 3.

【周二】

§Day 2

二 所罗门蒙神所赐的智慧，使他在他的时代，在世上非常伟大；然而，所罗门的智慧完全是在物质的范围里，没有一点属灵的成分；他的智慧是那要来之真智慧的影儿，与保罗的智慧截然不同—一24、30。

B. Solomon’s God-given wisdom made him great in the world in his days; however, his wisdom was absolutely in the physical realm, without any spiritual element; his wisdom was a shadow of the real wisdom that was to come, and it was altogether different from the wisdom of Paul—1:24, 30.

三 保罗的智慧是属灵的智慧，论到基督安家在我们心里（弗三17），我们照着灵行事为人（罗八4），以及二灵—神的灵和人的灵—调和成为一灵（16，林前六17）。

C. Paul’s wisdom was a spiritual wisdom concerning Christ making His home in our hearts (Eph. 3:17), our walking and having our being according to the spirit (Rom. 8:4), and the two spirits—the divine Spirit and the human spirit—mingled together as one spirit (v. 16; 1 Cor. 6:17).

四 神经纶的奥秘主要是宣示与保罗（西二2，弗三3～5、9～10）；今天我们若要认识宇宙中最高的智慧，就必须进入保罗书信中真理的结晶；真正的智慧乃是神，祂具体化身在基督里，基督又成了我们的智慧，在我们里面，使我们与神是一，并使我们在生命和性情上成为神，只是无分于神格；我们因而成为三一神的杰作，也是祂的诗章，彰显祂无穷的智慧和神圣的

D. The mysteries of God’s economy were disclosed mainly to Paul (Col. 2:2; Eph. 3:3-5, 9-10); today, if we would know the highest wisdom in the universe, we must get into the crystallization of the truths in Paul’s Epistles; the real wisdom is God, who is embodied in Christ, who has become our wisdom to be in us, making us one with God and making us God in life and in nature but not in the Godhead; thus, we become the masterpiece of the Triune God, His poem, displaying His infinite wisdom

设计（林前一 24、30，弗二 10，三 9 ～ 11）。

【周三、周四】

叁 所罗门是有天然才能的人，却不是生命的人；他的智慧是恩赐，而不是生命的度量；他一生的成就，乃是证明他有来自神所给智慧之恩赐的才干，而不是显出神圣生命成熟的才能—来六 1，西一 28 ～ 29，腓三 12 ～ 15：

一 我们需要看见天然的才能与经过死而复活的才能之间的不同；我们需要看见，在神的事上我们天然的人和天然的才能是无能、不够资格的—徒七 22，出三 2 ～ 3、14 ～ 15，林前二 14，腓三 3 ～ 9，林后三 5 ～ 6。

二 在神的事上，我们不该信靠我们天然的人；反之，我们必须学习拒绝我们天然的人，而在一切事上操练灵，好为着基督身体生机的建造—腓三 3，罗八 4，提前四 7。

三 在主的恢复里，我们天然的人没有地位；主恢复中的众召会是基督活的身体的各部分，会自动拒绝任何天然的事—林前十二 12 ～ 13。

四 在召会的建造中，我们里面一切天然的东西必须破碎，我们才能联络一起；当我们天然的人破碎以后，我们才能被建造—诗歌六〇三首第六至七节。

五 天然的才能以自我为中心，并且使我们骄傲，结果是自夸自耀；复活的才能没有骄傲，不夸耀自己—参西一 17 下、18 下，腓三 3，林后十二 9。

六 天然的才能是自私自利的，这才能的办法、手

and divine design (1 Cor. 1:24, 30; Eph. 2:10; 3:9-11).

§Day 3 & Day 4

III. Solomon was a man full of natural ability but not a man of life, a man whose wisdom was a gift, not a measure of life; the careers he accomplished were evidences of his capacity from the God-given gift of wisdom, not manifestations of the ability of the maturity of life—Heb. 6:1; Col. 1:28-29; Phil. 3:12-15:

A. We need to see the difference between our natural ability and the ability that has passed through death and resurrection; we need to realize the impotence, the insufficiency, of our natural being and natural ability in the things of God—Acts 7:22; Exo. 3:2-3, 14-15; 1 Cor. 2:14; Phil. 3:3-9; 2 Cor. 3:5-6.

B. We should not have any trust in our natural being in the things of God; rather, we must learn to reject our natural being and exercise our spirit in everything for the organic building up of the Body of Christ—Phil. 3:3; Rom. 8:4; 1 Tim. 4:7.

C. In the Lord's recovery there is no place for our natural being; the churches in the Lord's recovery, as parts of the living Body of Christ, will spontaneously reject anything that is natural—1 Cor. 12:12-13.

D. In the building of the church, every natural thing in us must be broken before we can be joined together; we can be built only after we have been broken in our natural being—Hymns, #837, stanzas 6 and 7.

E. Natural ability is egocentric and causes us to become proud, resulting in boasting and self-glorification; resurrected ability is not proud and does not boast in itself—cf. Col. 1:17b, 18b; Phil. 3:3; 2 Cor. 12:9.

F. Natural ability is selfish, and all its schemes and devices are for the sake

腕，都是为自己着想的，不顾神的旨意；复活的才能是为着神的旨意，是经过了破碎，不为着自己，也没有己的成分—参太十六 24。

七 天然的才能叫我们信靠自己，并对自己有把握，凭自己行事，使我们倚靠自己而不倚靠神；复活的才能虽然真是能作，也真是会作，却倚靠神，不敢凭着自己作；复活的才能乃是受圣灵的约束，不敢任意妄为—参林后一 8～9，四 6～7，十二 7～9。

八 天然的才能没有神圣的成分；天然的才能寻求自己的荣耀，满足自己的愿望；天然的才能搀杂着肉体、血气的成分；因此人若不赞同，就会动怒；复活的才能没有肉体—参帖前二 4。

九 天然的才能是短暂的，经不起试验、打击或顶撞；复活的才能颂扬父，承认父的美意—太十一 20～26，约二 19，徒二 24。

十 凡凭着天然的才能事奉的，都盼望有报酬或别人的感激；凡凭复活的才能事奉的，渴望赢得基督，并且怀着雄心大志，要讨主的喜悦—腓三 8，创十五 1，来十一 5～6，林后五 9。

十一 天然的才能喜欢显扬，愿意给人知道，也是愿意作在人面前的；复活的才能喜欢在隐密中行事，与“自隐的神”是一，并且“往下扎根，向上结果”—赛四五 15，三七 31，太六 4、6、17～18。

十二 天然的才能和才干离了生命就像蛇，毒害神的子民；生命乃像鸽子，以生命供应神的子民，并且使我们成为借着祂芬芳的美德，在祂的人性里彰显全备之神丰富属性的人；生命使我们犹如荆棘中长出的百合花，又如黑夜里明亮的

of the self without any regard for the will of God; resurrected ability is for the will of God; it has been broken and is not for self and has no element of self—cf. Matt. 16:24.

G. Natural ability causes self-reliance and self-confidence, acting on its own and causing us to depend on ourselves and not on God; resurrected ability relies upon God and does not dare to act according to self, though truly able and capable; resurrected ability is controlled by the Holy Spirit and does not dare to act according to its wishes—cf. 2 Cor. 1:8-9; 4:6-7; 12:7-9.

H. Natural ability has no divine element; it seeks its own glory and satisfies its own desires; it is mingled with the elements of flesh and temper; therefore, when it is disapproved, it is provoked; resurrected ability is devoid of the flesh—cf. 1 Thes. 2:4.

I. Natural ability is temporary and is unable to withstand tests, setbacks, or opposition; resurrected ability extols the Father, acknowledging the Father's will—Matt. 11:20-26; John 2:19; Acts 2:24.

J. Those who serve according to natural ability desire rewards or appreciation from others; those who serve according to resurrected ability desire to win Christ and are determined to gain the honor of being well pleasing to Him—Phil. 3:8; Gen. 15:1; Heb. 11:5-6; 2 Cor. 5:9.

K. Natural ability likes to manifest itself, to be known by man, and to be carried out in front of man; resurrected ability likes to do things in secret to be one with the "God who hides Himself " and to "take root downward and bear fruit upward"—Isa. 45:15; 37:31; Matt. 6:4, 6, 17-18.

L. Natural ability and capability apart from life are like a snake, poisoning God's people; life is like a dove, supplying God's people with life and causing us to become a person who expresses in his humanity the bountiful God in His rich attributes through His aromatic virtues; life causes us to become like a lily growing out of brambles and like a bright

星—参出四 1 ～ 9，太三 16 ～ 17。

十三什么时候人把天然的才能带进召会，召会的实际就失去了；只有经过死而复活的，才能带进召会—林前三 16 ～ 17。

【周五】

肆 以色列和犹大的四十一个王都在最高的地位上，但他们在享受美地上不谨慎；甚至大卫也没有完全享受美地；我们该将他们的例子应用到自己身上：

一 那些恶王邪恶的根，正如以色列人邪恶的根一样，乃是他们离弃神这活水的泉源，并转向异教的偶像作他们破裂不能存水的池子；这两件恶事把他们淹没在拜偶像和放纵情欲的死水中—耶二 13。

二 今天我们乃是君王，借着领受洋溢之恩与洋溢之义的恩赐，在生命中与基督一同作王（罗五 10、17）；我们该竭力跟随保罗的榜样，他能宣告，他已经与基督同钉十字架，并且现在活着的，不再是他，乃是基督在他里面活着（加二 20）；他又说，借着领受耶稣基督之灵全备的供应，就是基督身体的供应，他活基督以显大基督（腓一 19 ～ 21 上）。

【周六】

三 基督在复活里成了赐生命的灵，作三一神的终极完成（林前十五 45 下）；这神圣、包罗万有的灵进入我们灵里，与我们重生的灵调和，使神与人，人与神，在调和的灵里成为一；这二灵现今调和在一起，成为一个实体（六 17，罗八 16）。

star shining in the dark night—cf. Exo. 4:1-9; Matt. 3:16-17.

M. Whenever people try to bring their natural ability into the church, the reality of the church is lost; only that which passes through death and resurrection can be brought into the church—1 Cor. 3:16-17.

§Day 5

IV. The forty-one kings of Israel and Judah were in the highest position, but they were not careful in their enjoyment of the good land; not even David enjoyed the good land in full; we should apply their example to ourselves:

A. The root of the evil of the evil kings, like that of the evil of the people of Israel, was their forsaking the very God as the fountain of living waters and their turning away to the pagan idols as broken cisterns that hold no water; these two evils drowned them in the death waters of idolatry and of the indulgence of lusts—Jer. 2:13.

B. Today we are kings who are reigning with Christ in life by receiving the abundance of grace and of the gift of righteousness (Rom. 5:10, 17); we should endeavor to follow the pattern of Paul, who could declare that he had been crucified with Christ and that he no longer lived but Christ lived in him (Gal. 2:20); he said that he lived Christ for His magnification by receiving the bountiful supply of the Spirit of Jesus Christ, the supply of the Body (Phil. 1:19-21a).

§Day 6

C. In resurrection Christ became the life-giving Spirit as the consummation of the Triune God (1 Cor. 15:45b); this divine, all-inclusive Spirit enters into our spirit and mingles with our regenerated spirit, causing God and man, man and God, to become one in the mingled spirit; the two spirits are now mingled together as one entity (6:17; Rom. 8:16).

四 今天，那是灵的神乃是包罗万有的灵、复合的灵、施膏的灵、启示的灵以及终极完成的灵，作经过过程之三一神的终极完成—腓一19，出三十22～25，约壹二27，林前二10，启二二17上。

五 在主今天的恢复里，我们应该完全留意调和的灵，就是那与我们的灵调和的灵，并且我们该照着这调和的灵生活行动并行事为人，使我们能真正地在生命中作王（罗八4，五10、17）；这调和的灵乃是基督身体的开始，要终极完成于新耶路撒冷（弗一17，二22，三5、16，四23，五18，六18，启二一10）。

D. Today God the Spirit is the all-inclusive Spirit, the compound Spirit, the anointing Spirit, the revealing Spirit, and the consummated Spirit as the consummation of the processed Triune God—Phil. 1:19; Exo. 30:22-25; 1 John 2:27; 1 Cor. 2:10; Rev. 22:17a.

E. In the Lord's recovery today, we should pay our full attention to the mingled spirit, the Spirit mingled with our spirit, and should live, walk, and have our being in and according to this mingled spirit so that we can truly reign in life (Rom. 8:4; 5:10, 17); this mingled spirit is the beginning of the Body of Christ and will consummate in the New Jerusalem (Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; Rev. 21:10).

第五周▪周一

晨兴喂养

腓三13“弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的。”

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

所罗门成了智慧的人，也成了明辨的人。然而，因为他娶了许多异教女子，敬拜她们的偶像，并为百姓建造敬拜偶像的地方，他就失去神所赐的智慧和明辨，以致变得非常愚昧，损毁了他的国。

这样的历史向我们指明，神对付祂的子民是非常严格，也非常仔细。…我们不该忘记，我们无论作什么，都是在撒种。我们所撒的都会有结果、结局。甚至一点疏忽也会产生结果。因此，我们必须学习敬畏神（列王纪生命读经，二四至二五页）。

信息选读

神的确是慈爱、恩慈的，祂满了恩典和赦免。然而，祂也是公义的神，祂的公义是仔细的。我们若不照着神所要我们行的去行，祂就没有机会安家在我们心里。我们的所作所为，会影响神怎样对待我们。…我们需要学习不该说错话或说闲话。我们是在神手中，甚至在神自己里面的人。…我们必须学习谨慎，甚至在小事上也是如此。

今天我们…是王，与基督一同作王。我们的存心、愿望、性格、习惯和行为，都影响我们对基督的享受。

WEEK 5 — DAY 1

Morning Nourishment

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Solomon became a man of wisdom and also a man of understanding. However, because he took many pagan women and worshipped their idols and built places for the people to worship idols, he lost his God-given wisdom and his God-given understanding. He became very foolish and brought in damage to his kingdom.

Such a history indicates to us that God’s dealing with His people is very strict and very detailed... We should not forget that whatever we do is the sowing of a seed. There will be a result, an outcome, of what we sow. Even a little negligence will produce a result. Thus, we must learn to fear God. (Life-study of 1 & 2 Kings, p. 19)

Today’s Reading

It is true that God is loving, kind, full of grace, and full of forgiveness. However, He is also the righteous God, and He is righteous in a detailed way. If we do not act in the way God wants us to act, He will have no chance to make His home in our hearts. Our doing, our behaving, affects God in His dealing with us... We need to learn the lesson not to speak a wrong word or an idle word. We are people in God’s hands, even in God Himself... We must learn to be careful, even in small things.

Today we also are kings, reigning with Christ. Our intentions, desires, character, habits, and behavior affect our enjoyment of Christ. Because we

因为我们是王，我们从对基督的享受上被切断，意思就是从对基督拔尖的享受上被切断，这会使我们失去君王的职分。因此，我们必须谨慎，甚至在最小的事上也是如此。我们应当凡事照着灵而行（罗八 4）。

所罗门的堕落乃在于放纵情欲，…宠爱许多外邦女子。…所罗门有这么多妃嫔，是极其愚昧的。…所罗门的堕落也在于离弃曾两次向他显现的神（王上十一 9）；并在于受他所宠爱外邦女子的引诱，去敬拜外邦偶像（4 ～ 8）。…所罗门堕落的结果，带进神的惩治。…神使以东人哈达兴起，攻击所罗门（14 ～ 22）；祂也使亚兰王利逊兴起，作所罗门的另一对头（23 ～ 25）；祂又使所罗门的臣仆耶罗波安兴起，反叛所罗门（26 ～ 40）。

所罗门作全以色列的王四十年后的崩逝（41 ～ 43）是在沮丧失望之中。他的荣美像草上的花凋谢（太六 29，彼前一 24），他荣华的一生成了“虚空的虚空”，正如他所传讲的（传一 2）。

所罗门借着神所给的恩赐〔智慧〕，对神所赐美地的享受达到最高水平。然而，因着他属灵生命的成熟度量矮小不足，放纵性欲不受约束，就从神经纶之美地的享受截断。…这使他和他的子孙丧失百分之九十以上的国度，导致神选民中间历世历代的分裂与混乱。他们失去神所赐之地，在外邦拜偶像之地成为俘虏。因着所罗门的失败，以色列国现今仍在受苦。这对我们该是何等的警戒和警示！我们必须谨慎；在放纵情欲上甚至一点失败，也会破坏召会，扼杀召会生活光辉的一面（列王纪生命读经，二五、五五至五七页）。

参读：列王纪生命读经，第三至四、七、十八至二十三篇；关于长老职分的基本原则，第十五至十六章。

are kings, for us to be cut off from the enjoyment of Christ means that we are cut off from the top enjoyment of Christ, and [this] will cause us to lose our kingship. Thus, we must be careful, even in the smallest thing. We should walk according to the spirit in everything (Rom. 8:4).

Solomon’s fall was in his indulgence of his lust by loving many foreign women... In having so many wives and concubines Solomon was most foolish. Solomon’s fall was also in his forsaking God, who appeared to him twice (1 Kings 11:9), and in worshipping the Gentile idols through the seducing of the foreign women he loved (vv. 4-8). As a result of Solomon’s fall, God’s chastisement came in. God raised up Hadad the Edomite to attack Solomon (vv. 14-22); He raised up Rezon, the king of Syria, to become another adversary to Solomon (vv. 23-25); and He raised up Jeroboam, a servant of Solomon, to revolt against Solomon (vv. 26-40).

Solomon’s decease after reigning over all Israel for forty years (vv. 41-43) was in a gloomy disappointment. His glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid career became “vanity of vanities,” as he had preached (Eccl. 1:2).

Solomon’s enjoyment of the God-given good land reached the highest level through his God-given gift [of wisdom]. However, due to his dwarf measurement in the maturity of the spiritual life, he was cut off from the enjoyment of the good land in God’s economy, in his unbridled indulgence of his lust in sex... This caused him and his descendants to lose more than ninety percent of their kingdom and caused the people of God’s elect to suffer division and confusions among themselves throughout quite a number of generations. They lost the God-given land and became captives in the foreign lands of idol worship. The nation of Israel is still suffering due to Solomon’s failure. What a warning and an alarm this should be to us! We must be careful. Even a little failure in the indulgence of lust can damage the church and kill the splendid aspects of the church life. (Life-study of 1 & 2 Kings, pp. 19-20, 45-47)

Further Reading: Life-study of 1 & 2 Kings, msgs. 3-4, 7, 18-23; CWWL, 1978, vol. 3, “Basic Principles concerning the Eldership,” chs. 15-16

第五周▪周二

晨兴喂养

林前一24“…基督总是神的能力，神的智慧。”

30“但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

在王上四章二十九至三十四节我们看见，所罗门蒙神所赐的智慧，使他在他的时代，在世上非常伟大。神赐给他极大的聪明和宽广的心，如同海边的沙那样不可测量（29）。因此，所罗门有宽广的心。…所罗门在他的智慧里，说过箴言三千句，写过诗歌一千零五首（王上四32）。不仅如此，他讲论草木，…又讲论走兽、飞鸟、爬物和鱼（33）。

所罗门的智慧完全是在物质的范围里，没有一点属灵的成分。他的智慧与保罗的智慧截然不同。保罗的智慧是属灵的智慧，论到基督安家在我们心里（弗三17），我们照着灵行事为人（罗八4），以及二灵—神的灵和人的灵（16）。今天，那是灵的神乃是包罗万有的灵、复合的灵、赐生命的灵、内住的灵、施膏的灵、启示的灵以及终极完成的灵，作经过过程之三一神的终极完成（列王纪生命读经，二八至二九页）。

信息选读

耶和华在梦中向所罗门显现，应许凡他所求的，必赐给他（王上三5）。

所罗门求耶和华赐他智慧和聪明的心，可以审断神的民（6～9）。智慧是在我们灵里的事，聪明是在我们心思里的事。…常常我们灵里也许有智慧，

WEEK 5 — DAY 2

Morning Nourishment

1 Cor. 1:24 ...Christ the power of God and the wisdom of God.

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

In 1 Kings 4:29-34 we see that Solomon's God-given wisdom made him great in the world in his days. God gave him very much understanding and largeness of heart, even as the sand on the seashore (v. 29). Solomon, therefore, had a large heart... In his wisdom Solomon spoke 3, 000 proverbs and wrote 1, 005 songs (1 Kings 4:32). Furthermore, he discoursed about trees... ; he discoursed also about animals, birds, creeping things, and fish (v. 33).

Solomon's wisdom was absolutely in the physical realm, without any spiritual element. His wisdom was altogether different from the wisdom of Paul. Paul's wisdom was a spiritual wisdom concerning Christ making His home in our hearts (Eph. 3:17), our walking and having our being according to the spirit (Rom. 8:4), and the two spirits—the divine Spirit and the human spirit (v. 16). Today, God the Spirit is the all-inclusive Spirit, the compound Spirit, the life-giving Spirit, the indwelling Spirit, the anointing Spirit, the revealing Spirit, and the consummated Spirit as the consummation of the processed Triune God. (Life-study of 1 & 2 Kings, p. 23)

Today's Reading

Jehovah appeared to Solomon in a dream and promised to give him whatever he would ask (1 Kings 3:5).

Solomon asked Jehovah to give him wisdom and an understanding heart to judge God's people (vv. 6-9). Wisdom is a matter in our spirit, and understanding is a matter in our mind... Quite often we may have wisdom in

心思里却缺少领悟的性能。因此，我们灵里需要神的智慧，心思里需要神的悟性。

我们不该过于欣赏所罗门的荣耀。主耶稣说到野地的百合花时，说，“我告诉你们，就是所罗门在他极盛的荣耀里，也没有披戴得像这些花中的一朵。”（太六 29）…所罗门自己至终承认，他所有并所作的，乃是虚空的虚空（传一 2）。

圣经是由两部分组成的。第一部分是旧约，包含预表、影儿和表号。这些预表、影儿和表号的实际，乃是在第二部分—新约—里。所罗门的智慧是那要来之真智慧的影儿。

在这两部分之间的过渡时期，主耶稣说，“妇人所生的，没有一个兴起来大过施浸者约翰的；然而在诸天的国里最小的比他还大。”（太十一 11）施浸者约翰，新约时代的先锋，比所罗门还大，但我们新约的信徒更大。这就是说，在神的经纶里，我们比所罗门还大。…我们生为人类，但我们已重生、变化并拔高成为另一类。我们不只是在新造里的人；我们乃是神人。

门徒无法充分领会主关于施浸者约翰的话。后来主告诉他们，实际的灵要来，将一切的事宣示与他们（约十六 12 ～ 15）。神经纶的奥秘主要是宣示与保罗（弗三 3 ～ 5）。…今天我们若要认识宇宙中最高的智慧，就必须读保罗的书信。我们必须进入圣经启示的内在意义，尤其是保罗书信中真理的结晶。真正的智慧乃是神；神具体化身在基督里，基督又成了我们的智慧，在我们里面（林前一 24、30），使我们与神是一，并使我们在生命和性情上成为神。这是何等的智慧！（列王纪生命读经，二三、三〇至三二页）。

参读：人的破碎与灵的出来，第六至八篇。

our spirit but are lacking the capacity to understand in our mind. Thus, we need God’s wisdom in our spirit and God’s understanding in our mind.

We should not overly appreciate Solomon’s glory. The Lord Jesus said of the lilies of the field, “I tell you that not even Solomon in all his glory was clothed like one of these” (Matt. 6:29)... Solomon himself eventually admitted that what he had and did was vanity of vanities (Eccl. 1:2).

The Bible is composed of two sections. The first section, the Old Testament, contains types, shadows, and figures. The reality of the types, shadows, and figures is in the second section, the New Testament. Solomon’s wisdom was a shadow of the real wisdom which was to come.

In the transition period between these two sections, the Lord Jesus said, “Among those born of women there has not arisen one greater than John the Baptist, yet he who is least in the kingdom of the heavens is greater than he” (Matt. 11:11). John the Baptist, a pioneer of the New Testament age, was greater than Solomon, but as New Testament believers we are greater still. This means that, in God’s economy, we are greater than Solomon... We were born into mankind, but we have been regenerated, transformed, and uplifted to be another kind. We are not just men in the new creation; we are God-men.

The disciples could not have fully understood the Lord’s word concerning John the Baptist. Later He told them that the Spirit of reality would come and disclose all things to them (John 16:12-15). The mysteries of God’s economy were disclosed mainly to Paul (Eph. 3:3-5)... Today, if we would know the highest wisdom in the universe, we must come to Paul’s Epistles. We must get into the intrinsic significance of the revelation of the Bible, especially the crystallization of the truths in Paul’s Epistles. The real wisdom is God, and God is embodied in Christ, who has become our wisdom to be in us (1 Cor. 1:24, 30), making us one with God and making us God in life and in nature. What a wisdom this is! (Life-study of 1 & 2 Kings, pp. 18, 24-25)

Further Reading: CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” chs. 6-8

第五周▪周三

晨兴喂养

腓三3“真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

林后一9“自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

在属灵生命的光下，我们能看见所罗门是智慧人而不是属灵人；他是有才干的人，却不是生命的人；他的智慧是恩赐，而不是生命的度量。他一生的成就，乃是证明他有来自神所给智慧之恩赐的才干，而不是显出生命成熟的才能。

在主的恢复里，我们首先应当顾到生命。然后在某种程度、某种意义上，我们需要才干。在召会中，我们的才干该是生命成熟的显出。才干离了生命就像蛇，毒害召会；生命乃像鸽子，以生命供应召会。我们不该作今日的所罗门，乃该作有正确生命度量的“鸽子”（列王纪生命读经，五六至五七页）。

信息选读

天然的能干，若没有经过破碎，反而是神的拦阻；必须经过破碎，经过死，变作复活的，神才能用。…所有在神手里有用的人，都是能干而经过破碎的人。

十字架的对付，总是会带进复活的东西来。一个人的干才，越给十字架破碎，这人就越有干才；一个人的聪明越给十字架破碎，这人就越有聪明。并且这些干才和聪明，都是复活的。

如何鉴别天然的干才和复活的干才？怎样知道什么是原有的干才，什么是经过破碎的干才？这可以分七个点来比较。

WEEK 5 — DAY 3

Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

2 Cor. 1:9 ...We ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

Under the light of the spiritual life, we can see that Solomon was a wise man but not a spiritual one; a man of capability, not one of life; a man whose wisdom was a gift, not a measure of life. The careers he accomplished were evidences of his capacity from the God-given gift of wisdom, not manifestations of the ability of the maturity of life.

In the Lord’s recovery we should first take care of life. Then to some extent and in a certain sense we need capability. In the church our capability should be the manifestation of the maturity of life. Capability apart from life is like a snake, poisoning the church; life is like a dove, supplying the church with life. Instead of being today’s Solomon, we should be “doves” with the proper measure of life. (Life-study of 1 & 2 Kings, p. 47)

Today’s Reading

Natural capability, unless broken, is a hindrance to God. It must be broken; it must pass through death and be resurrected... Those who are usable in the hand of God are those who are capable yet whose capability has been broken.

The dealing of the cross always brings in resurrection. The more one’s capabilities are dealt with by the cross, the more capable one becomes. The more one’s wisdom is dealt with by the cross, the wiser one becomes. Furthermore, this capability and wisdom are in resurrection.

How can we differentiate natural ability from resurrected ability?... There are seven points of comparison.

第一，所有天然的干才，都是自私自利的，这干才的办法、手腕，都是为自己着想的。〔第二、三点从略。〕第四，所有天然的干才都有骄傲，觉得自己行，自己能，而自夸自耀。〔第五、六点从略。〕第七，天然的干才，都不倚靠神，也不必倚靠神，都是只凭自己就行了。

复活的干才，正是相反。第一，所有被破碎过而复活的干才，都不为着自己，也没有己的成分。第二，所有复活的干才，都没有血气。第三，复活的干才，绝不弄手腕。第四，复活的干才，都没有骄傲，不夸耀自己。第五，复活的干才，都是受圣灵的约束，不敢任意妄为。第六，复活的干才，都是作在神的旨意里面。第七，复活的干才都倚靠神，虽然真是能作，也真是会作，但也真是倚靠神，不敢凭着自己作。

我们既清楚了天然和复活的区别，就该在经历上查问自己，到底我们运用干才，是为着自己，还是为着神？是要独断独行，唯我独尊，还是经得起人的非议，受得住人的反对？是用自己的手腕，还是靠神的恩典？是让神得着荣耀，还是自夸自耀？是受圣灵的约束，还是任意行动？是成全自己的意思，还是顾到神的旨意？是不择手段来达到目的，还是把一切成果都交托在神手里？是一味靠自己的干才，还是恐惧战兢地倚靠神？我们若这样严格地查问，就会发现，在我们的生活、事奉里，许多地方还是天然的，还是旧造的，所以不能产生复活的果效。因此，天然的对付，真是我们极需的一个拯救（李常受文集一九五三年第三册，五七〇、五七二至五七三页）。

参读：生命的经历，第九、十一篇；人的破碎与灵的出来，第六至八篇。

First, all natural ability is selfish, and all its schemes and devices are for the sake of self... Fourth, all natural ability contains pride and makes oneself feel capable, thereby resulting in boasting and self-glorification... Seventh, all natural ability does not rely on God and does not have to rely on God but relies wholly upon self.

Resurrected ability is exactly the opposite. First, all ability that has been broken and resurrected is not for self, neither does it contain any element of self. Second, all resurrected ability is devoid of the flesh. Third, resurrected ability does not scheme. Fourth, resurrected ability is not proud, nor does it boast in itself. Fifth, resurrected ability is controlled by the Holy Spirit and does not dare to act according to its wishes. Sixth, resurrected ability is for the will of God. Seventh, resurrected ability relies upon God and does not dare to act according to self, though truly able and capable.

Since we are clear now concerning the difference between natural and resurrected ability, we should examine ourselves in our experience. When we exercise our ability, is it for self or for God? Am I making decisions on my own and acting individually and egocentrically, or am I able to stand the criticism of others and suffer their opposition? Do I employ schemes, or do I look to the grace of God? Do I give glory to God, or do I boast and glory in myself? Am I controlled by the Holy Spirit, or am I acting as I wish? Do I fulfill my own desires, or do I care for the will of God? Do I attempt to achieve the goal by any means, or do I commit all things into the hand of God, trusting Him for the outcome? Am I depending solely on my own resources, or am I relying upon God with fear and trembling? If we examine ourselves strictly, we will discover that in our living and service, many areas are still in the natural constitution and of the old creation; therefore, we cannot bring forth fruit of resurrection. Hence, dealing with the natural constitution is the deliverance that we need most. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 416-419)

Further Reading: CWWL, 1953, vol. 3, “The Experience of Life,” chs. 9, 11; CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” chs. 6-8

第五周▪周四

晨兴喂养

太十六24“…耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

帖前二4“但神怎样验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。”

在召会的事奉中，我们必须弃绝与生俱来或学习而得的天然力量和才干。我们任何天然的力量和才干，对于在生命里的召会事奉是一无助益的。…今天我们行事为人，或为主服事，也可能凭着自己、照着我们天然的力量和才干，而不照着神的意愿。因着我们有力量和才干，我们就觉得不需要祷告，不需要等候主，不需要寻求主的旨意，或寻求主的引导。这正是发生在摩西身上的事。他为了保护他的希伯来同胞而杀了一个埃及人，乃是凭自己行事，而没有照着神的意愿（出二 11 ～ 12）。今天基督教里有一种可悲的光景，就是为主作工的人大多是凭着自己，靠着他们天然的力量和才干。他们的祷告…只是要主在他们所作的事上赐下祝福。他们很少为主的意愿祷告，因为他们信靠自己天然的力量和才干（李常受文集一九七九年第二册，一七九至一八一页）。

信息选读

我们凭天然的力量和才干作工，目标乃是寻求自己的荣耀，动机乃是满足自己的愿望。我们若看见这个异象，就会杀死我们自私和不纯净的动机。…我们该单单因着主的带领，而不是为着达到自己的目标而行事。…我们的目标必须是主的目标。

WEEK 5 — DAY 4

Morning Nourishment

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

1 Thes. 2:4 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.

In the church service we must reject our natural strength and ability, which are acquired by us either through birth or through learning. Any of our natural strength and ability is unprofitable to the church service in life. Today it is possible that we may act and do some service for the Lord on our own according to our natural strength and ability but not according to God’s will. Because we have the strength and the ability, we feel that we do not need to pray, to wait on the Lord, to seek the Lord’s will, or to look for the Lord’s leading. This was exactly what happened to Moses. When he slew an Egyptian to protect his fellow Hebrew, he did this on his own and not according to the Lord’s will (Exo. 2:11-12). The sad situation in today’s Christianity is that people work for the Lord mostly on their own by their natural strength and ability... They may pray only for the Lord to bestow His blessing upon what they do. They do not pray that much for the Lord’s will, because they trust in their natural strength and ability. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 140-141)

Today’s Reading

When we work in our natural strength and ability, the goal is to seek our own glory, and the motive is to satisfy our own desire. If we see this vision, it will kill our self-seeking and impure motive... We should do things simply because the Lord leads us to do them. We should not do them because we have something to achieve for our goal... The goal must be the Lord’s.

为着我们自己荣耀而有的愿望和目标，与我们天然的力量和才干是一。…天然的力量和才干需要受十字架的对付。…胜过我们天然的力量和才干，乃是一个重大、主观的功课，比对付罪更为主观。在某种意义上，我们天然的力量和才干等于我们的己，我们天然的构成。我们天然的力量和才干乃是己的具体表现。这就是为什么在否认己…之后，我们需要〔学习〕弃绝天然的力量和才干，以及借十字架对付天然的力量和才干。…天然的力量和才干若经过十字架的对付，就会非常有用。它们经过十字架的对付之后，就是在复活里。

彼得对他天然的力量和才干很有自信，他甚至认为自己能同主下监，同主受死（路二二33）。…〔然而，〕彼得受到试验；他三次否认主，甚至在一位使女面前否认主（约十八15～18、25～27）。…彼得彻彻底底被打倒，结果全然失败（太二六69～75）。他的确有心爱主，但是他对自己的力量，天然的力量过于自信。他对主的爱是宝贵的，但他天然的力量必须被否认并受对付。主容许彼得三次当面否认祂，让彼得彻底失败，好使他天然的力量和自信可以受到对付。…经过失败，彼得学会凭着在主里的信心，谦卑地服事弟兄们（路二二32，彼前五5～6）。彼得真的被破碎，并从天然的才干转到复活里的事物。

我们…都必须学这一个功课：弃绝天然的力量和才干。我们天然的力量和才干必须受对付并摆在十字架上，然后它们就会在复活里并充满神圣的元素。这样，凡我们在召会事奉中所作的，就都是将神圣的元素供应给人（李常受文集一九七九年第二册，一八一至一八二、一八五至一八六页）。

参读：事奉的基本功课，第十六、二十课；生命的经历与长大，第二十一至二十五篇。

Our own desire and our own goal for our glory are one with our natural strength and natural ability. The natural strength and ability need to be dealt with by the cross... To overcome our natural strength and ability is a great, subjective lesson; it is more subjective than dealing with sin. In a certain sense, our natural strength and ability equal our self, our natural constitution. Our natural strength and natural ability are the embodiment of our self. This is why after the denial of the self we need a lesson on rejecting the natural strength and ability and dealing with them by the cross. The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection.

Peter was self-confident in his natural strength and ability even to the point of thinking that he would follow the Lord both to prison and to death (Luke 22:33). Peter was tested, and he denied the Lord three times, even before a little maid (John 18:15-18, 25-27). Peter was absolutely defeated and became a complete failure (Matt. 26:69-75). He did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed Peter to fail utterly in denying the Lord to His face three times, so that his natural strength and self-confidence could be dealt with. Through his failure Peter learned to serve the brothers by faith in the Lord and with humility (Luke 22:32; 1 Pet. 5:5-6). Peter was really broken and was turned from the natural ability to something in resurrection.

We all must learn to reject the natural strength and ability. Our natural strength and ability must be dealt with and put on the cross. Then they will be in resurrection and full of the divine element, and whatever we do in the church service will be a ministry of the divine element to others. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 141-142, 144-145)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” lsns. 16, 20; CWWL, 1989, vol. 3, “The Experience and Growth in Life,” chs. 21-25

第五周▪周五

晨兴喂养

耶二13“因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

罗五17“若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

〔以色列诸王〕为人的方式，他们在日常生活、活动和事业上如何行事、生活、行动、活动，描绘出一幅完整的图画，给我们看见神的选民如何能有分于神所应许、神所赐给的美地，并享受其上一切的权利，使他们能在这被神仇敌撒但所霸占的地上，成为神的国。这预表并表征我们如何能有分于包罗万有的基督，作神所命定给我们的分，并享受神所分派给我们在基督里的一切权利，使我们这些蒙神拣选并救赎的人，能在被那恶者，神的仇敌撒但所霸占的地上，在基督里并与基督一同成为神的国（列王纪生命读经，一九六页）。

信息选读

以色列历史中共有四十一个王。头三个，就是扫罗、大卫和所罗门，统治全体以色列人。…其余的三十八个王中，只有八个，比较而言，是好的；但事实上，他们仍然都是自私自利、寻求自己的荣耀，多多少少把神在他们中间的国看作是自己的王国，没有照着神所命定的法则认识神，没有否认他们的己、他们天然的人，而绝对凭着神的灵过一种生活，完成一种事业。

WEEK 5 — DAY 5

Morning Nourishment

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

Rom. 5:17 ...By the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

The way in which [the kings of Israel] had their being, how they behaved, lived, moved, and acted in their daily living, activities, and careers, paints a full picture of how the elect of God could partake of the God-promised and God-given good land and enjoy all its rights that they could become God's kingdom on the earth usurped by His enemy Satan. This typifies and signifies how we can partake of the all-inclusive Christ as the portion ordained by God for us and enjoy all the rights in Christ assigned to us by God that we, the people chosen and redeemed by God, can become God's kingdom in Christ and with Christ on the earth usurped by the evil one, God's enemy Satan. (Life-study of 1 & 2 Kings, pp. 156-157)

Today's Reading

There were altogether forty-one kings in the history of Israel. The first three, Saul, David, and Solomon, reigned over the entire people of Israel. Of the remaining thirty-eight kings, only eight were comparatively good. Actually, however, they still were self-seeking and self-glorying, somewhat considering the kingdom of God among them something of their monarchies, not knowing God according to the way ordained by God, not denying themselves, their natural man, to live a life and carry out a career absolutely by the Spirit of God.

那些恶王邪恶的根，正如以色列人邪恶的根一样，乃是他们离弃神这活水的泉源，并转向异教的偶像作他们破裂不能存水的池子（耶二13）。这两件恶事把他们淹没在拜偶像、放纵情欲、不公正流无辜人之血的死水中。他们的邪恶得罪神到一个地步，使神不肯将祂的怒气从他们转消，而把他们先丢弃在亚述人手中，后丢弃在巴比伦人手中；这些人毁坏并焚烧圣殿、圣城，且把圣民掳到异教拜偶像之地，使圣地荒凉七十年。因此他们这些神的选民，失去对神所赐美地的享受，不再是在圣地上神国的国民，而在外邦之地作了被掳的人。

在蒙神拣选并赐福的选民中间，诸王如此可怜历史的悲惨结局，对我们这些在新约时代神的选民，该是严肃的警告。…只像大卫一样作合乎神心的人，或只像一些诚实的基督徒一样，在神眼中作半对和半好的人，并不能使我们够资格完满地有分于基督，享受在祂里面的一切权利，而使我们够得上成为召会，作基督的身体，并作神与基督的国。我们这些新约的得胜者，必须借着基督复活的大能，模成祂的死，使我们向自己、向天然的人死，而在复活里向神活着。我们这些神新约的寻求者，必须凭那包罗万有、赐生命之灵全备的供应而活基督、显大基督并与基督一同活动行事，在那灵里并照着那灵作每一件事；我们要成为神圣生命赛程中的胜利者，这种生活对我们是绝对必要的；这使我们能在召会时代完满地享受基督作神所赐的美地，并在国度时代得着荣耀的赏赐，最完满地有分于基督（列王纪生命读经，一九四、一九六至一九八页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第四至五篇。

The root of the evil of the evil kings, like that of the evil of the people of Israel, was their forsaking the very God as the fountain of living waters and their turning away to the pagan idols as broken cisterns that hold no water (Jer. 2:13). These two evils drowned them in the death waters of idolatry, of the indulgence of lusts, and of injustice in shedding the blood of the innocent. Their evils offended their God to such an extent that He would not turn His anger from them but cast them off, first into the hands of the Assyrians and then into the hands of the Babylonians, who destroyed and burned the holy temple and the holy city, carried away into captivity the holy people to a pagan land of idol worship, and desolated the holy land for seventy years. Thus, they, as God's elect, lost the enjoyment of the God-given good land and, instead of remaining the citizens of God's kingdom in the holy land, they became captives in a heathen land.

The tragic result of such a pitiful history of the kings among God's chosen and blessed elect should be a serious warning to us, God's elect in the New Testament age... Just to be one who is according to God's heart, like David, and just to be partly right and good in the eyes of God, like some honest Christians, do not qualify us to partake of Christ in full and to enjoy all the rights in Him that we may become adequately the church as the Body of Christ and as the kingdom of God and of Christ. Conformity to Christ's death by the power of His resurrection is required of us, the New Testament overcomers, that we may die to ourselves, our natural man, and live to God in resurrection. A life of living Christ, magnifying Christ, and moving and acting with Christ by the bountiful supply of the all-inclusive, life-giving Spirit, doing everything in and according to the Spirit, is indispensable for us, God's New Testament seekers, to be winners in the racecourse of the divine life that we may fully enjoy Christ as the God-given good land in the church age and be gloriously rewarded to partake of Christ, in the fullest sense, in the kingdom age. (Life-study of 1 & 2 Kings, pp. 155-158)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," chs. 4-5

第五周▪周六

晨兴喂养

腓一 19“因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

罗八 16“那灵自己同我们的灵见证我们是神的儿女。”

每一个王都该彻底领悟，他们作王治国，不该为着自己的利益与亨通，乃该为着神永远的经纶，使神能在地上得着一个国，以保守以马内利的地（赛八 8），使基督得以作王；并得着一班人，以维系基督的谱系，好将基督带到地上。为这目的，他们必须是拿细耳人，以神作他们的头，他们的权柄，并顺从祂，作祂的仆人，放弃一切世界的宴乐（酒）。但诸王在这点上都失败而够不上神所要的，包括他们中间最好的王大卫。因此，他们没有为着神的经纶完成神的定旨（列王纪生命读经，一九八页）。

信息选读

今天基督是属天的大祭司（来四 14）、诸天之上的执事（八 1 ～ 2）、新约的中保（九 15）和新遗命的执行者（16 ～ 17）。祂是这样的一位，不仅在诸天之上作工，也在我们重生的灵里作工，把天带给我们，并把我们联于天。我们跟随基督的路，就是住留在调和的灵里，在其中生活行动并行事为人。这自然而然使我们活基督，显大基督，而与基督是一（腓一 20 ～ 21）。这样生活的结果就是基督的身体—召会。

圣经的教训劝勉并激发我们在灵里生活，在灵里行事为人，并照着灵作每件事。例如，我们梳理头发的方式，与配偶和孩子说话的方式，都该照着灵。

WEEK 5 — DAY 6

Morning Nourishment

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

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

Every king should have had a thorough realization that he should be a king who did not rule a nation for his own interest and prosperity but ruled for God’s eternal economy that God could have a nation on the earth to keep the land of Immanuel (Isa. 8:8) for Christ’s reign and a people for a lineage of the genealogy to bring Christ to the earth. For this purpose they had to be a Nazarite to take God as their Head, their authority, and submit themselves to Him as His servants, and abandon all the pleasures (wines) of the world. But all the kings failed God in this, including David, the best one among them. Thus, they did not fulfill God’s purpose for His economy. (Life-study of 1 & 2 Kings, p. 158)

Today’s Reading

Christ today is the heavenly High Priest (Heb. 4:14), a Minister in the heavens (8:1-2), the Mediator of a new covenant (9:15), and the Executor of the new testament (9:16-17). As such, He is working not only in the heavens but also in our regenerated spirit, bringing heaven to us and joining us to heaven. The way for us to follow Christ is to remain, live, walk, and have our being in the mingled spirit. This spontaneously causes us to live Christ, magnify Christ, and be one with Christ (Phil. 1:20-21). The issue of such a life is the Body of Christ, the church.

The Bible’s teaching urges and inspires us to live in the spirit, to walk in the spirit, and to do everything according to the spirit. For instance, the way we style our hair and the way we speak with our spouse and children should be

我们访人传福音，不该照着我们的己，乃该照着调和的灵。不仅如此，在召会聚会中，我们的唱诗、祷告、赞美和申言，都该在灵里并照着灵。

关于这包罗万有、复合的灵，有五段圣言非常要紧。

第一，约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”神的灵在永远里就有了，并在创世记一章二节提起；但在约翰七章三十九节，这灵还没有得着终极完成，因为耶稣尚未得着荣耀。借着死而复活的过程，基督就得着荣耀（路二四26），并成了赐生命的灵。第二，林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”…第三，林后三章十七节说，“主就是那灵。”照着这章的上下文，这里的主就是钉十字架并复活的基督，祂在复活里成了那灵。我们观看祂，就被主灵（18），赐生命的灵，也就是复活的基督所变化，成为与祂同样的形像。…第四，启示录说到“七灵”（一4，三1，四5，五6）。赐生命的灵，就是那是灵的基督，三一神的终极完成，已加强成了七灵。第五，出埃及三十章二十三至二十五节说到圣膏油，是由橄榄油（表征神的灵），复合四种香料所组成的；这四种香料是没药、肉桂、菖蒲和桂皮，分别表征基督的死、基督之死的功效、基督的复活和基督复活的大能。膏油表征复合、施膏的灵（约壹二20、27）。

今天在主的恢复里，我们应该完全留意调和的灵，就是那与我们的灵调和的灵，并且我们该照着这调和的灵生活行动并行事为人（列王纪生命读经，一九四、一六〇至一六二页）。

参读：倪柝声—今时代神圣启示的先见，第十五至十七章。

according to the spirit. When we visit others for the preaching of the gospel, we should contact them not according to our self but according to the mingled spirit. Furthermore, in the church meetings our singing, praying, praising, and prophesying should all be in the spirit and according to the spirit.

Concerning this all-inclusive, compound Spirit, five portions of the holy Word are crucial.

[The first is] John 7:39... The Spirit was there in eternity and is mentioned in Genesis 1:2, but in John 7:39 this Spirit had not been consummated because Jesus had not yet been glorified. Through the processes of death and resurrection Christ was glorified (Luke 24:26) and became the life-giving Spirit. Second, 1 Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” This divine, all-inclusive Spirit enters into our spirit and mingles with our regenerated spirit, causing God and man, man and God, to become one in the mingled spirit. Third, 2 Corinthians 3:17 says, “The Lord is the Spirit.”... The Lord here is the crucified and resurrected Christ, who in His resurrection became the Spirit. As we behold Him, we are transformed into His image by the Lord Spirit (v. 18). Fourth, the book of Revelation speaks of the “seven Spirits” (1:4; 3:1; 4:5; 5:6). The life-giving Spirit, who is the pneumatic Christ, the consummation of the Triune God, is intensified to be the seven Spirits. Fifth, Exodus 30:23-25 speaks of the holy anointing oil, composed of olive oil, signifying the Spirit of God, compounded with four spices: myrrh, cinnamon, calamus, and cassia, signifying respectively the death of Christ, the effectiveness of Christ’s death, Christ’s resurrection, and the power of Christ’s resurrection. The anointing oil signifies the compound anointing Spirit (1 John 2:20, 27).

In the Lord’s recovery today, we should pay our full attention to the mingled spirit, the Spirit mingled with our spirit, and we should live, walk, and have our being according to this mingled spirit. (Life-study of 1 & 2 Kings, pp. 128-129, 127, 129)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 15-17

第五周诗歌

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圣灵的丰满 — 借十字架

7 7 7 7 双副（英 279, 不同调, 不同律）

降 E 大调　　6/8

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

二 先是用杖击石磐，　　后来活水才溢漫；
死亡若未作过工，　　圣灵必定不充满。
我们若真同主死，　　愿意万有都损失，
主的能力要降临，　　使用我们救亡世。
三 先是祭坛后是火，　　若没丧失就没果；
若非所有先奉献，　　必定不能登宝座。
我们若真肯牺牲，　　舍弃万事降服神，
我们必定得能力，　　因主信托顺从人。
四 先是预备瓶子空，　　后是膏油盛其中；
先是山谷挖成沟，　　后来活水才深泓；
先是经过约但河，　　后是灵感加倍多；
先受死亡的浸洗，　　后得荣耀的圣鸽。
五 当你举目望禾田，　　金谷丰盈你称羡；
当念果实未生时，　　就有麦种死在先。
若要生命的子粒，　　须有死亡的经历；
凡人未到髑髅地，　　就无圣灵的能力。
六 既是这样,求我主，　　使我忠诚走窄路，
除去雄心和大志，　　只愿顺服并受苦；
更大能力我不取，　　更深的死我所需；
但愿加略的意义，　　完全成功在我躯。

WEEK 5 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

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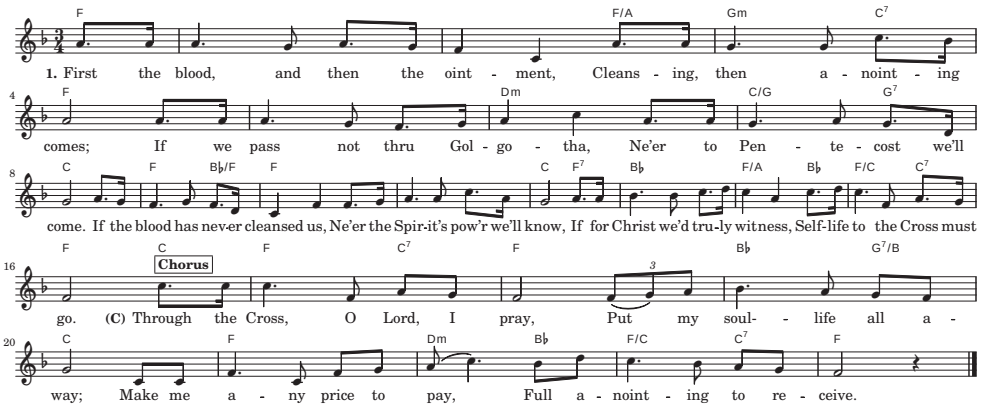
1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
come. If the blood has nev-er cleansed us, Ne'er the Spir-it's pow'r we'll know, If for Christ we'd tru-ly witness, Self-life to the Cross must
go. (C) Through the Cross, O Lord, I pray, Put my soul- - life all a -
way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

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

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

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

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

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

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: