第五周

作主忠信的管家，
有从主来的负担供应话语，
并彼此同心合意配搭，
好与主合作以完成祂的经纶

诗歌：614

读经：赛一1，二1，十三1，十五1，亚十二1，玛一1，徒一14，二46，六4，林前十四4下

赛 1:1 当乌西雅、约坦、亚哈斯、希西家作犹大王的时候，亚摩斯的儿子以赛亚所看见，关于犹大和耶路撒冷的异象：
赛 2:1 亚摩斯的儿子以赛亚所看见，关于犹大和耶路撒冷的话：
赛 13:1 亚摩斯的儿子以赛亚所得关于巴比伦的默示：
赛 15:1 关于摩押的默示：一夜之间，摩押的亚珥被毁坏剪除了。一夜之间，摩押的基珥被毁坏剪除了。
亚 12:1 耶和华论以色列之话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说，
玛 1:1 耶和华借玛拉基传给以色列之话语的默示。
徒 1:14 这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。
徒 2:46 他们天天同心合意，坚定持续地在殿里，并且挨家挨户擘饼，存着欢跃单纯的心用饭，
徒 6:4 但我们要坚定持续地祷告，并尽话语的职事。
林前 14:4下 但那申言的，乃是建造召会。

【周一】

壹 神永远的经纶，就是神的计划，乃是神的家庭经营，神的家庭行政；神的分赐、分授是完成神经纶的过程、手续；因此，神

Week Five

Cooperating with the Lord to Carry Out His Economy by Being His Faithful Stewards Who Minister the Word with a Burden from the Lord and Who Coordinate with One Another in One Accord

E. M.; Hymns: E846

Scripture Reading: Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1; Acts 1:14; 2:46; 6:4; 1 Cor. 14:4b

Isa. 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah:
Isa. 2:1 The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem:
Isa. 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw:
Isa. 15:1 The burden concerning Moab: Indeed in a night it is devastated—/ Ar of Moab is cut off. / Indeed in a night it is devastated—/ Kir of Moab is cut off.
Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,
Mal. 1:1 The burden of the word of Jehovah to Israel through Malachi.
Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.
Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,
Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.
1 Cor. 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

§ Day 1

I. God's eternal economy, which is God's plan, is His household economy, His household administration; God's dispensing, God's distributing, is the process and means whereby He

的分赐乃是为着神的经纶—提前一 3 ～ 4 与 4 节注 4：

一 基督是神经纶的中心、圆周、元素、范围、手续、目标和标的；事实上，神永远经纶的一切内容单单就是基督—太十七 5，路二四 44。

二 除非我们认识神的经纶，否则我们就无法明白圣经；圣经的中心题目乃是神的经纶，整本圣经都是关乎神的经纶—路二四 45，伯十 13，参弗三 9。

三 神的经纶就是要将祂自己分赐到我们里面，使我们这人由祂的所是构成；这唯有借着神将祂自己这神圣的生命分赐到我们里面，才能完成—16 ～ 17 节上，约十 10，十四 6 上，林前十五 45 下，罗八 2、6、10 ～ 11。

accomplishes His economy; for this reason God's dispensing is for God's economy—1 Tim. 1:3-4 and footnote 3 on verse 4:

A. Christ is the center, circumference, element, sphere, means, goal, and aim of God's economy; in fact, all the contents of God's eternal economy are simply Christ—Matt. 17:5; Luke 24:44.

B. Unless we know God's economy, we will not understand the Bible; the central subject of the Bible is the economy of God, and the entire Bible is concerned with the economy of God—Luke 24:45; Job 10:13; cf. Eph. 3:9.

C. God's economy is to dispense Himself into our being that our being may be constituted with His being; this can be accomplished only by God dispensing Himself into us as the divine life—vv. 16-17a; John 10:10; 14:6a; 1 Cor. 15:45b; Rom. 8:2, 6, 10-11.

【周二】

贰 神要完成祂的经纶，必须得着忠信的管家，分赐者，将神圣生命的供应分赐给神的儿女—路十二 42，多一 7：

一 “管家”的原文与提前一章四节和以弗所一章十节的“经纶”同字根。

二 我们都必须作神经纶良善又忠信的管家，享受基督并供应基督，好分赐基督作神诸般的恩典，以供应作神家人的圣徒—林前四 1 ～ 2，弗三 2，彼前四 10，弗二 19。

三 奇妙的神圣传输应当天天都在发生；神丰富地供应恩典的灵，我们该不断地接受并分赐恩典的灵—约一 16，来十 29 下，加三 2 ～ 5，弗三 2，四 29。

§ Day 2

II. In order to carry out His economy, God must have faithful stewards, dispensers, who dispense the divine life supply to God's children—Luke 12:42; Titus 1:7:

A. The Greek word for steward is of the same root as the word for economy in 1 Timothy 1:4 and Ephesians 1:10.

B. We must all be good and faithful stewards of God's economy, those who enjoy Christ and minister Christ to dispense Christ as the varied grace of God to supply the saints as the household of God—1 Cor. 4:1-2; Eph. 3:2; 1 Pet. 4:10; Eph. 2:19.

C. Day by day a marvelous transmission should be taking place; God is supplying the Spirit of grace bountifully, and we should be receiving and dispensing the Spirit of grace continually—John 1:16; Heb. 10:29b; Gal. 3:2-5; Eph. 3:2; 4:29.

四 基督徒的生活乃是恩典的生活，恩典的经历，好叫我们能执行恩典的管家职分，分赐恩典—三1～2，林后十二7～9。

五 我们要作恩典之灵全备供应的管道，将神恩典的话供应、分赐给圣徒，使他们生命长大并享受基督—徒六4，二十32，林后三6，腓一19～25，来十29下，约壹五16。

【周三】

叁 我们尽话语职事，必须有从主来的负担：

一 向神敞开的灵乃是从神领受负担的条件；我们必须学习在我们与主亲密的交通中，借着祷告来领受负担并释放负担—路一53，诗二七4，赛五九16，西四2：

1 祷告与工作是分不开的；没有祷告，就没有工作—耶三三2～3，赛六二6～7，徒六4。

2 神若给我们祷告的负担，就是要我们发表出来；负担只有借着发表来卸下—可七29，来五7。

3 我们在家里若无法大声祷告，就要去找一个我们可以出声，把负担发表出来的地方，像主所行的一样；我们应当出声祷告，即使是轻声祷告也可以；神要我们将负担说出来—可一35，路六12，诗四1，五1～3，七七1，一〇二1，一一六1，一四二1，歌二14。

二 申言者所得着的启示，就是申言者所得着的负担；没有负担，就没有话语的职事，也没有申言，能以建造召会—赛一1，二1，十三1，十五1，亚十二1，玛一1，徒六4，林前十四4下：

1 我们的负担是要将神的启示释放给人，神的启示只有借

D. The Christian living is the living of grace, the experience of grace, so that we may carry out our stewardship of grace, the dispensing of grace—3:1-2; 2 Cor. 12:7-9.

E. We need to be channels of the bountiful supply of the Spirit of grace, those who minister, who dispense, the word of God's grace to the saints for their growth in life and for their enjoyment of Christ—Acts 6:4; 20:32; 2 Cor. 3:6; Phil. 1:19-25; Heb. 10:29b; 1 John 5:16.

§ Day 3

III. We must minister the word with a burden from the Lord:

A. An open spirit to God is the condition for receiving burdens from God; we must learn to receive burdens and release burdens through prayer in our intimate fellowship with the Lord—Luke 1:53; Psa. 27:4; Isa. 59:16; Col. 4:2:

1. Prayer and work are inseparable; without prayer there is no work—Jer. 33:2-3; Isa. 62:6-7; Acts 6:4.

2. If God gives us a prayer burden, He wants it to be uttered; burdens are released only through utterance—Mark 7:29; Heb. 5:7.

3. If we cannot pray aloud in our homes, let us find a place where we can utter our burden as the Lord did; we should pray audibly even if it means praying in a low voice; God wants our burdens to be articulated—Mark 1:35; Luke 6:12; Psa. 4:1; 5:1-3; 77:1; 102:1; 116:1; 142:1; S. S. 2:14.

B. The revelations that the prophets received were the burdens that they received; without burden, there is no ministry of the word, no prophesying, for the building up of the church—Isa. 1:1; 2:1; 13:1; 15:1; Zech. 12:1; Mal. 1:1; Acts 6:4; 1 Cor. 14:4b:

1. Our burden is to release God's revelation to man, and God's revelation is

着神所赐给我们启示的话才能释放出来—二 11 ～ 16。

2 当我们在供应神的话语时，我们所关注的必须是我们有否得到神的说话，而不在于我们说话的题目；要得着神的说话，尽话语职事的人必须有负担—玛二 7。

3 尽话语职事的人必须将人的情形带到神面前，体会他们的情形，并且知道神要说什么话—出二八 29 ～ 30。

三 在召会的治理和话语的职事上，最大的难处就是没有从主而来的负担：

1 没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃。

2 负担是最叫人受对付的；若有负担，己就会减少，并要受对付；因为有些事我们的负担不许可我们作，有些事我们得受对付，否则没有办法释放负担。

3 我们的事奉若只是照着责任而不是带着负担，这会叫我们失去主的同在—参玛三 14，申四 25。

4 什么时候我们的事奉变作尽责任，就表明我们的事奉已经堕落了。

【周四】

肆 我们必须同心合意，彼此配搭—徒一 14，二 46：

一 看见身体最厉害的记号乃是无法单独；保罗在林前一章一节把所提尼的名字写出来，这表明他有身体的感觉，有配搭的灵。

二 因着我们没有感觉我们需要别人，别人也需要我们在身体里配搭，我们中间就少有受教的灵，

released through the words of revelation that God gives to us—2:11-16.

2. When we minister the word of God, our concern must be whether we have God's speaking, not the topic of our speaking; in order to have God's speaking, the one who ministers the word must have a burden—Mal. 2:7.

3. Those who minister the word must bear people's condition before God, sense their condition, and know what God wants to speak—Exo. 28:29-30.

C. The greatest problem in the administration of the church and in the ministry of the word is not having a burden from the Lord:

1. Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing.

2. Having a burden deals with us the most; if there is a burden, the self decreases and is dealt with, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden.

3. If we serve according to obligation instead of serving with a burden, such service will cause us to lose the Lord's presence—cf. Mal. 3:14; Deut. 4:25.

4. Whenever our service becomes a matter of fulfilling an obligation, our service has already degraded.

§ Day 4

IV. We must coordinate with one another in one accord—Acts 1:14; 2:46:

A. The greatest indication that we see the Body is that we cannot be independent; Paul's reference to Sosthenes in 1 Corinthians 1:1 shows that he had a consciousness of the Body and a spirit of coordination.

B. Because we do not have the consciousness that we need others and that others need us for our coordination in the Body, few among us have the

少有需要帮助的灵—太五 3：

1 配搭乃是说，我们没有彼此就不行。

2 觉得我们不需要彼此，也不需要交通，乃是最厉害的骄傲；这是最得罪主，也是最得罪身体的事。

3 我们若是和别人缺少配搭，就会常常非议别人所作的。

【周五】

三 神的祝福是基于我们的同心合意，在灵里彼此和谐一致，有真实的配搭和真正的一—徒一 14：

1 我们尽话语职事、交通、祷告时，绝不该批评别人；特别是当我们与别人一同祷告时，不该别人祷告一句，我们接着来一句相反的祷告。

2 在尽话语职事时批评别人，是最忌讳的一件事；这表明我们是狭窄的，至终会产生分裂。

3 我们一直要有一个态度，就是尊重别人、与别人合作、与别人配搭；我们该照着我们那一分服事别人，也尊重别人那一分，因为二者都是主所托付我们的；每一个人都应该有这样的谦卑，不高看自己这一分，过于别人那一分—腓二 3 ～ 4。

4 弟兄们要学功课，要破碎自己，迁就别人，并尊重他人所作的；唯有如此，才能使身体的感觉在我们中间一直得到保养，也才能在我们中间产生建造。

5 我们不论谁传讲信息，众人要如同一条命，彼此代祷、供应和扶持；我们这班事奉主的人，若不同心合意，彼此之间时常闹故事，仇敌、圣徒都会知道，甚至连儿童都会懂得。

6 不要给圣徒一个印象，我们比别人讲得高；反而我

spirit of a learner and the spirit of needing help—Matt. 5:3:

1. Coordination means that we cannot do anything without one another.

2. To feel that we do not need one another and that we do not need to fellowship is the greatest form of pride; it is the most offensive thing to the Lord and to the Body.

3. If we lack coordination with others, we will always criticize what they do.

§ Day 5

C. God's blessing is based on our one accord, being in harmony in spirit with one another, having real coordination, and having genuine oneness—Acts 1:14:

1. When we minister the word, fellowship, and pray, we should not criticize others; in particular, when we pray with others, we should avoid praying in a contradictory manner.

2. We must absolutely avoid criticizing others in the ministry of the word; criticizing others shows that we are narrow, and this will lead to division.

3. We always need to have an attitude of respect, cooperation, and coordination with others; we should serve others according to our portion and honor the portion of others, because both portions have been entrusted to us by the Lord; everyone should have the humility to not regard his portion more highly than another person's portion—Phil. 2:3-4.

4. The brothers need to learn the lesson of being broken, accommodating others, and respecting others' function; only in this way can we preserve the consciousness of the Body and produce the building among us.

5. We should all be of one soul to pray for, supply, and support whoever is speaking a message; if those who serve the Lord are continually disagreeing instead of being in one accord, the enemy, the saints, and even the children will know it.

6. We should not give the saints the impression that our speaking is higher

们要给圣徒一个印象，我们的说话和别人的说话是完全和谐一致的。

7 有时当弟兄在说话时，有的人就在心里批评说，“我早就知道了”；这样的灵是最拆毁神工作的。

8 因着有忠信的圣徒在观察我们，我们必须谨慎，不要作任何事或说任何话，激起他们对我们和主恢复的忧虑—林前一10，林后十二18，提前四12，多二7～8。

9 骄傲招致败坏，谦卑带来祝福—箴十六18，彼前五5。

10 事奉者之间缺少建造的一个原因，就是他们缺乏对彼此的爱：

a 无论主对我们所说的话，或祂为我们的祷告，都是要我们彼此相爱—约十三34～35，十五12、17。

b 一同事奉的人中间，该有特别的爱；这个相爱是来自我们与主的一。

c 长老们与同工们应当彼此牧养，彼此相爱，作身体生活的模型—二一15～17，彼前一22。

【周六】

四 我们需要借着操练并释放我们的灵，同心合意地祷告，而被调和在一起—太十八19，徒一14，诗歌六一四首：

1 我们应当作为团体的身体来祷告，而不是各祷告各的。

2 一面，我们祷告的方式，应当使下一个祷告的人能接续我们的祷告；另一面，我们也应当倾听别人的祷告，进入他们的祷告，并跟随他们的祷告。

3 我们向主该有满了恳求、祈求的短祷，而不是满了

than that of others; instead, the saints should have the impression that our speaking is in harmony with the speaking of others.

7. When a brother speaks, some may be critical and say in their heart, “I know this already”; this kind of spirit is destructive to God’s work.

8. Because the faithful saints are observing us, we must be careful not to do anything or say anything that stirs up their concern for us and for the Lord’s recovery—1 Cor. 1:10; 2 Cor. 12:18; 1 Tim. 4:12; Titus 2:7-8.

9. Pride invites destruction, but humility brings in blessing—Prov. 16:18; 1 Pet. 5:5.

10. A reason for the lack of building among the serving ones is that they are short of love for one another:

a. The Lord’s word to us and His prayer for us were to love one another—John 13:34-35; 15:12, 17.

b. There should be an extraordinary love among the serving ones; such love for one another comes from our oneness with the Lord.

c. The elders and co-workers should shepherd one another and love one another to be a model of the Body life—21:15-17; 1 Pet. 1:22.

§ Day 6

D. We need to be blended together by praying in one accord with the exercise and release of our spirit—Matt. 18:19; Acts 1:14; Hymns, #846:

1. We should pray as a corporate body, not individualistically.

2. On the one hand, we should pray in such a way that the next one who prays can continue our prayer; on the other hand, we also should listen to others’ prayers, enter into their prayers, and follow their prayers.

3. We should pray short prayers of petition and supplication to the Lord instead

向主解释，向主描述和指示的长祷。

4 长祷告总是杀死祷告聚会；长祷告指明你只顾自己和自己的感觉，而不顾别人，也不顾聚会中的气氛和那灵的流。

伍 在召会中彼此配搭而事奉，乃是凭着神七倍加强的灵，借着吃基督作生命树、隐藏的吗哪和筵席，胜过召会的堕落，为着神永远经纶最终的完成—启四 5，五 6，二 7、17，三 20 ～ 21，亚四 11 ～ 14：

一 在召会中彼此配搭而事奉，乃是享受基督作公义、和平并圣灵中的喜乐；“这样服事基督的，就为神所喜悦，又为人所称许”—罗十四 17 ～ 18。

二 在召会中彼此配搭而事奉，乃是按着神牧养人—彼前五 1 ～ 6。

三 在召会中彼此配搭而事奉，乃是作乐意施与的人—林后九 7，徒二十 35。

四 在召会中彼此配搭而事奉，乃是借着过申言的生活而建造召会，满溢出涌流的三一神，为着构成召会作神的丰满—约四 14 下，七 38 ～ 39，林前十四 4 下、26，弗三 19。

of long prayers that are full of explaining to the Lord and full of giving the Lord descriptions and instructions.

4. A long prayer always kills the prayer meeting; it indicates that you care only for yourself and for your feeling, not for others and not for the atmosphere and flow of the Spirit in the meeting.

V. To serve in coordination with one another in the church is to overcome the degradation of the church by the sevenfold intensified Spirit of God through eating Christ as the tree of life, the hidden manna, and the feast for the finalization of God's eternal economy—Rev. 4:5; 5:6; 2:7, 17; 3:20-21; Zech. 4:11-14:

A. To serve in coordination with one another in the church is to enjoy Christ as righteousness, peace, and joy in the Holy Spirit; "for he who serves Christ in this is well pleasing to God and approved by men"—Rom. 14:17-18.

B. To serve in coordination with one another in the church is to shepherd people according to God—1 Pet. 5:1-6.

C. To serve in coordination with one another in the church is to be a cheerful giver—2 Cor. 9:7; Acts 20:35.

D. To serve in coordination with one another in the church is to build the church by living a prophesying life to overflow with the flowing Triune God for the constituting of the church as the fullness of God—John 4:14b; 7:38-39; 1 Cor. 14:4b, 26; Eph. 3:19.

第五周▪周一

晨兴喂养

提前一3～4“…好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

弗三11“这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

神的经纶是神在基督里所立的永远定旨。…圣经中所启示的基督，乃是三一神的具体化身，以及祂所经过的一切过程，包括成为肉体、为人生活、钉十字架、复活、升天和降下。…因此，基督是神永远经纶的元素、范围、手续、目标和标的。基督在神的经纶里是一切。事实上，神永远经纶的一切内容单单就是基督。

神新约的经纶是祂的计划，要在祂的三一里将自己分赐到祂所拣选的人里面。…这分赐有三个步骤。首先，这是出于父神。父是源头，起源。其次，这分赐是借着子神，祂是流道。第三，神的分赐是在灵神里，祂是凭借和范围。经过出于父神、借着子神并在灵神里这些步骤，神就将自己分赐到祂所拣选的人里面。

这分赐产生召会，以显明神万般的智慧，这是照着祂在基督里所立的永远定旨（弗三9～11）。这就是说，借着神在祂三一里的分赐，召会得以产生，展示神诸般的智慧（新约总论第一册，一九至二一页）。

信息选读

WEEK 5 — DAY 1

Morning Nourishment

1 Tim. 1:3-4 ...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 3:11 According to the eternal purpose which He made in Christ Jesus our Lord.

God’s economy is an eternal plan made by God in Christ…The Christ revealed in the Bible is the embodiment of the Triune God and all the processes through which He has passed, including incarnation, human living, crucifixion, resurrection, ascension, and descension…Christ, therefore, is the element, sphere, means, goal, and aim of God’s eternal economy. Christ is everything in God’s economy. In fact, all the contents of the eternal economy of God are simply Christ.

God’s New Testament economy is His plan to dispense Himself into His chosen people in His trinity…This dispensing has three steps. First, it is of God the Father. The Father is the source, the origin. Second, this dispensing is through God the Son, who is the course. Third, God’s dispensing is in God the Spirit, who is the instrument and sphere. Through these steps of God the Father, through God the Son, and in God the Spirit, God dispenses Himself into His chosen people.

This dispensing brings forth the church for the manifestation of the multifarious wisdom of God according to His eternal purpose made in Christ (Eph. 3:9-11). This means that through the dispensing of God in His trinity the church is produced to exhibit God’s manifold wisdom. (The Conclusion of the New Testament, pp. 16-18)

Today's Reading

今天的光景还不是这样。许多人没有活在灵里，让神在他们里面有分赐；他们还是活在魂里，以自己为中心，凭自己作主。所以我们需要帮助弟兄姊妹，使基督的成分一天一天逐渐地、更多地加在我们里面。至终，我们这些蒙神救赎、重生、变化的圣徒，借着有分于基督的生命和性情的丰富，预备好作基督的新妇，基督的配偶，成为新耶路撒冷，作基督与召会终极的成就，在永世里作神所居住的帐幕，并圣徒所居住的圣殿，成为经过过程之三一神与祂重生、变化、而得荣的三部分圣徒，联合且相调为一，终极的丰满彰显（启二一1～二二5）。那时，万有都在基督里归一于一个元首之下，就有完全的平安与和谐。

神的经纶不是顾到我们的成就，乃是要我们这些蒙拣选、得重生的人，全人被那灵充满，以至于到处是主，到处是神，使我们脱离天然自我，与众圣徒作神居所。…这是神居所的问题，毫无个人利害的问题。

神的经纶要什么？乃是要得着团体的彰显。为此，在旧约里，神按着祂的形像，照着祂的样式造人（创一26），好将祂自己放在人里面，作人的生命，与人成为一，叫人作祂的彰显和代表。

这就是神所要得着的。神之所以得着你，拯救你，重生你，变化你，叫你属灵，叫你有追求，都是为着这个。我们得救、重生、变化、属灵、追求，不是为着我们自己，乃是为了叫我们脱离天然自我，与众圣徒同作神的居所。这才是神的经纶与分赐，而不是对错、得失的问题（李常受文集一九九〇年第三册，一一六至一一七、一二〇至一二二页）。

参读：神圣三一的神圣分赐，第一章；神的经纶与分赐，第一至二篇。

However, today we have not yet arrived at such a condition. Many people are not living in the spirit to allow God to carry out His dispensing; instead, they are still living in the soul and still have themselves as the center and the lord. For this reason we must help the brothers and sisters to allow the element of Christ to increase in them day by day. Eventually, we the redeemed, regenerated, and transformed saints will be prepared to be the bride and counterpart of Christ through partaking of the riches of Christ's life and nature, and will become the New Jerusalem as the ultimate consummation of Christ and the church. The New Jerusalem will be the tabernacle for God's dwelling and the temple for the saints' dwelling in eternity and will be the ultimate and full expression of the processed Triune God, who is joined and mingled with His regenerated, transformed, and glorified tripartite saints (Rev. 21:1—22:5). At that time all things will be headed up under Christ, and there will be full peace and harmony.

God's economy is not for our achievement but for us, the chosen and regenerated ones, to be filled by the Spirit to the extent that the Lord becomes everything in us so that we may be delivered from the old man and may be built up with all the saints to be God's habitation…This is a matter of God's habitation; it has nothing to do with our personal gain or loss.

The goal of God's economy is a corporate expression. For this reason, in the Old Testament God created man in His image and according to His likeness (Gen. 1:26) so that He might put Himself into man and be man's life, that man might become one with Him and express and represent Him.

This is what God is after. God saves us for this. He regenerates us, transforms us, makes us spiritual, and causes us to be seeking, all for this. We are not saved, regenerated, transformed, spiritual, or seeking, for ourselves. Rather, we become such in order that we may be delivered from the natural life and the self so that we can be built up with all the saints into God's habitation. This is God's economy and dispensing. It is not a matter of right or wrong, gain or loss. (CWWL, 1990, vol. 3, "The Economy and Dispensing of God," pp. 91, 94-95)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 1; CWWL, 1990, vol. 3, "The Economy and Dispensing of God," chs. 1—2

第五周▪周二

晨兴喂养

弗三 2“谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

西一 25“我照神为你们所赐我的管家职分，作了召会的执事…。”

神的分赐完全是祂经纶中的一件事：是在祂的经纶中，是在祂的计划、打算、安排之下，把这个分赐实行出来。为着实行这个分赐，祂这位三一神就选召祂所喜欢的人，能用的人，安排他们作祂的分赐者，把祂的恩典丰厚地给他们；这班人里头因着神丰厚的恩典，就有神的大能在他们里头运作。这些使徒和申言者就照着神的运作来尽他们的职事。在这种情形之下，他们的职事就称作管家的职事。他们是管家，因为他们要实行神的分赐（李常受文集一九九〇年第三册，六〇九页）。

信息选读

“经纶”这辞在希腊文的意思是家庭律法，就是指着家庭行政说的。…神…安排一班又一班使徒和申言者来作祂这个家政的管家，来分配这大家庭里的丰富，叫有分于这个家的每一分子，就是家人，个个都能分享这个大家庭家主的丰富，满足家主的心意。

保罗实在是这样一个管家，执行他的管家职分，把神丰富的恩典，就是基督那无限量的丰富分赐出去。所以保罗的管家职分就是神经纶的实行。经纶这辞在以弗所三章九节翻作经纶，但是在二节却翻作管家职分。…神的家政，就是神在宇宙家族中的

WEEK 5 — DAY 2

Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

Col. 1:25 ...I became a minister according to the stewardship of God, which was given to me for you...

God’s dispensing is fully something that is in His economy, something in His plan, something in His purpose and arrangement. In order to carry out this dispensing and for the execution of this dispensing, the Triune God selected some with whom He was pleased and whom He could use and made them His dispensers, richly bestowing upon them His grace. Through God’s rich grace there was an operation of God’s power within these people. These apostles and prophets then fulfilled their ministry according to the operation of God. Under such circumstances the ministry of these ones is called the stewardship. They are the stewards because they are there to execute God’s dispensing. (CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” p. 499)

Today's Reading

In Greek the word for economy (oikonomia) denotes a household law, a household administration...God has arranged to have many apostles and prophets to be stewards in His household management to manage the distribution of the riches of His great family so that all the members of His family, that is, those who have a part in this family, will be able to share in the riches of God’s great household and thus satisfy His desire.

The apostle Paul was indeed such a steward. He exercised his stewardship to dispense God’s rich grace, that is, the unsearchable riches of Christ, to others. Hence, Paul’s stewardship was the execution of God’s economy. In Ephesians 3:9 the word oikonomia is translated “economy,” whereas in 3:2 it is translated “stewardship.”...God’s economy, God’s

这一个行政，乃是要来分赐神在基督里那无限量的丰富。保罗蒙了特别的恩典，受了特别的托付，也从神得到了特别的运作，就把基督追测不尽的丰富，传给神所拣选的外邦人，这个就是他的管家职分。所以管家的职分就是神的经纶。…召会乃是建造在使徒和申言者的根基上，就是在他们所看见的启示，所看见的异象上。如同主耶稣在马太十六章所说的话一样，主要把祂的召会建造在这磐石上〔18〕，这磐石还不重在这磐石的本身，乃是重在所看见的那个磐石的异象。彼得回答主说，“你是基督，是活神的儿子。”（16）…使徒们所看见的异象、启示乃是召会被建造的基础。在这个基础上以基督各面的丰富，就是基督无限量的丰富来建造；基督那无限量的丰富，就是神无限量的恩典（李常受文集一九九〇年第三册，六〇九至六一一页）。

每一肢体都得了恩典〔参弗四7，罗十二6上〕。…所有的肢体都是神诸般恩典的管家〔彼前四10〕。…神的恩典不是只有一面，乃是有许多面。…新约给我们看见，用一杯凉水服事圣徒也是恩典的一面。…一位弟兄若因着某种情形非常受困扰，我去同他祷告，那又是恩典的另一方面。神的恩典是多方面的。我们可以用许多方式向圣徒说明这点。

所有圣徒作为基督身体的肢体，乃是神诸般恩典的管家。一面，我们是基督身体上的肢体；另一面，我们是神的管家。…管家总是供应人某些需要。所以我们必须帮助圣徒们看见，今天在召会生活中，每一位弟兄和姊妹，作为基督的肢体，都该是神所选定、任命、嘱咐的管家，用祂恩典的某些方面来服事人，给人供应（李常受文集一九七九年第二册，一一四至一一五页）。

参读：神的经纶与分赐，第七篇；哥林多前书生命读经，第三十四篇；腓立比书生命读经，第七篇。

universal household administration, is to distribute God’s unlimited riches in Christ. Paul says that he received a special commission, a special grace, and a special operation to transmit the unsearchable riches of Christ to the Gentiles chosen by God. This was his stewardship. Hence, the stewardship is God’s economy…The church is built on the foundation of the apostles and prophets. This means that it is built on the revelation and the vision that they saw. This is similar to what the Lord Jesus said in Matthew 16:18. He would build His church upon “this rock.” That rock is not mainly the rock itself but the revelation concerning the rock. Peter told the Lord, “You are the Christ, the Son of the living God” (v. 16)…The revelation and vision that the apostles saw is the foundation for the building up of the church. Upon this foundation are built all the riches of Christ. These are the unsearchable riches of Christ. The unsearchable riches of Christ are the unlimited grace of God. (CWWL, 1990, vol. 3, “A Deeper Study of the Divine Dispensing,” p. 500)

Every member has been given grace [cf. Eph. 4:7; Rom. 12:6a]…All the members are stewards of the varied, or manifold, grace of God [1 Pet. 4:10]… God’s grace is not only of one aspect; it has manifold aspects…The New Testament shows us that to serve the saints with a cup of cold water is…an aspect of grace…If a brother is very bothered by a certain situation, and I go to pray with him, that is still another aspect of grace. God’s grace is manifold. We can illustrate this point to the saints in many ways.

All the saints as members of the Body of Christ are stewards of the manifold grace of God. On the one hand, we are members of the Body of Christ, and on the other hand, we are stewards of God…A steward is one who always supplies others with certain needs, so we have to help the saints realize that every brother and every sister today in the church life as a member of Christ should be a steward of God assigned by God, commissioned by God, charged by God, with some aspect of His grace to minister to others for their supply. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” pp. 92-93)

Further Reading: CWWL, 1990, vol. 3, “The Economy and Dispensing of God,” ch. 7; Life-study of 1 Corinthians, msg. 34; Life-study of Philippians, msg. 7

第五周▪周三

晨兴喂养

赛十三1“亚摩斯的儿子以赛亚所得关于巴比伦的默示〔直译，负担〕。”

亚十二1“耶和华论以色列之话语的默示〔直译，负担〕。铺张诸天、建立地基、造人里面之灵的耶和华说。”

你…总得在神面前得着这个启示、光照。但是有了启示、光照，还没有话语的职事。你需要有更新的悟性，更新的心思。…思想清楚了，还不一定能作话语的执事，因为〔你〕还没有话。…如果没有话，你在讲台上讲了半天，你那个意思还没有出去。所以你在神面前总得有话。

重担是灵里的光照，悟性定住光照的思想，并加上里面的话。你那个重担，最末了的一步，就是要把里面的话释放出去。这三者连在一起，合成为申言者的重担。重担是光，加上思想，又加上里面的话。我们的重担，是要将神的启示给人，而神的启示是借我们所得着启示的话把它带出去的（倪柝声文集第三辑第七册，二二七、二三〇页）。

信息选读

在…话语的职事上，最大的难处就是没有负担，或者说不接受负担，不注意负担。…可能在讲台释放话语，却是个没有负担的话语。讲台的负担不是你讲得好，负担就卸了。…这不是你道讲得好不好的问题，也不是他们受不受感动的问题，更不在于你如何将信息讲得有条有理，乃是在于众人听了之后，会产生什么样的果效。如果他们是尚未得救的，

WEEK 5 — DAY 3

Morning Nourishment

Isa. 13:1 The burden concerning Babylon, which Isaiah the son of Amoz saw.

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.

We must receive revelation and light from God. Yet revelation and light alone do not constitute the ministry of the word. One must be renewed in his mind and understanding...Yet even if our mind is clear, we still may not be a minister of the word because we still do not have the proper words...If we do not have the appropriate words, we may speak for hours on the platform without conveying what we know. This is why we have to have words from God.

A burden is the light we receive in the spirit, the thoughts that capture the light, and finally the inner words that supplement the light and thoughts. The last step of the burden is the release of the inner word. The combination of these three things makes up the burden of the prophets. Burden is light plus thoughts plus the inner words. Our burden is to release God's revelation to man, and God's revelation is released through the words of revelation that we have received. (CWWN, vol. 53, "The Ministry of God's Word," pp. 195, 197)

Today's Reading

The greatest problem in...the ministry of the word is not having a burden or, we can say, not receiving a burden or not paying attention to a burden... Those who minister the word may...do so without a burden. The discharge of our burden when we minister the word does not depend on how well we speak...It is not a matter of how well we speak, the logistics of our presentation, or whether the saints are touched; rather, it is a matter of what will be produced in the saints. If some are not yet saved, we should receive

你就该接受负担，背负他们的灵魂，靠着主的恩典，在释放话语时，将救恩种到他们里面。…他们若是已经得救却不爱主，你就该接受一个负担，使他们爱主。他们若是爱主却不肯把自己交给主，不肯接受主的对付，你就当接受负担，使他们愿意将自己交给主，受主对付。

我们服事神的话语，不是去注意更换讲台的道，乃要注意有没有神的说话。讲台要有神的说话，就需要站讲台的人里面有负担。一篇有负担的话，可能惹动人的反感，却也可能在人里面挑动人；然而，无论如何，众人都不得不承认那是神的说话。…一篇好听却没有神说话的道，…不能摸着人，不能在人里面翻转人，也无法满足真正饥渴的人。因为那篇道可能是圣经里的话，却不是神现今…要向众人说的话。

所以，我们的讲台不能太便当、太便宜。…一个尽话语职事的人，是背负着人在神面前光景的人。…他有一个责任，知道他要给这些人什么。这些人的光景如何，神要对这些人说什么话，统统是他需要接受的负担。

没有负担，无论作什么都是死的，都没有果效；有负担才是活的，才会朝气蓬勃。这个问题不在于方法，乃在乎“人”。…你若有负担，你这个“自己”不可能加多，反而会减少，并要受对付；因为有些事你的负担不许可你作，有些事你得受对付，否则没办法释放负担。所以，负担是最叫人受对付的。

现今在召会里的情形，好像已经往负责任的趋向去了，大家没有什么负担，都像在作大公司的雇员一样。这是很危险的事；这会叫我们失去主的同在。…每一个事奉主的人，都该接受负担，都该有负担（李常受文集一九五七年第二册，三〇三至三〇四、三〇六、三一〇至三一二页）。

参读：倪柝声文集第二辑第二十二册，第三十一篇；神话语的职事，第十二章。

a burden to bear their souls by the Lord’s grace in order to sow the seed of salvation into them when we release the word…If they are saved but do not love the Lord, our burden should be for them to love the Lord. If they love the Lord but are not willing to give themselves to the Lord and receive His dealing, our burden should be for them to willingly give themselves to the Lord and be dealt with by Him.

When we minister the word of God, our concern should be whether we have God’s speaking, not the topic of our speaking. In order to have God’s speaking, the one who ministers the word must have a burden. People may have a negative reaction or be stirred up when they hear a message that is spoken with a burden, but they cannot deny that it is God’s speaking…A message that sounds nice but is void of God’s speaking cannot touch people, turn them inwardly, or satisfy those who are hungry and thirsty, because they are not the words that God wants to speak even if they are from the Bible.

Therefore, speaking should not be easy or cheap…One who ministers the word should bear people’s condition before God. He bears the responsibility of knowing their needs. He needs to sense their condition and know what God wants to speak.

Without a burden, all our activity will be dead and ineffective; with a burden, we will be living and flourishing. Such an outcome is not related to our method but to our person. If there is a burden, our self decreases and is dealt with. It will not increase, because there are things that our burden will not allow us to do, and there are areas that will require our being dealt with before we can release our burden. Hence, having a burden deals with us the most.

It seems as if the brothers in the churches serve according to obligation as employees in a company. They do not seem to have much burden. Such service is dangerous and will cause us to lose the Lord’s presence…Everyone who serves the Lord must receive a burden and have a burden. (CWWL, 1957, vol. 2, “The Administration of the Church and the Ministry of the Word,” pp. 233, 235, 238-239)

Further Reading: CWWN, vol. 42, ch. 31; CWWN, vol. 53, “The Ministry of God’s Word,” ch. 12

第五周▪周四

晨兴喂养

林前一1“凭神旨意，蒙召作基督耶稣使徒的保罗，和弟兄所提尼。”

太五3“灵里贫穷的人有福了，因为诸天的国是他们的。”

我们中间另一个难处，是一起配搭事奉的人，个个都能干，灵里却没有配搭的感觉；好像一件事没有别人，自己也能完成。所以，我们中间少有受教的灵，少有需要帮助的灵。一个真实在灵里配搭的人，会有很重的感觉，自己缺了别人不行，非得别人的帮助不可，非与别人配搭不可。我们现在的配搭，可以说是规矩上的配搭，大家照着规矩作，你作你的一分，我作我的一分；我不一定需要你，你也不一定需要我。彼此之间不吵也不闹，但灵里相互依赖的光景很少，这就是事奉的灵不对。

恐怕在青年工作，或儿童工作中的弟兄姊妹，就是这样的光景，只有规矩上的配搭；个人作自己该作的事，轮到谁作谁就作。实在说，这个不叫配搭，这个最多只是合作。配搭乃是说，我没有你不行，我感觉需要你，你也感觉需要我。不仅作青年工作的人需要这样，在召会整体事奉上，都该如此。正常的光景应当是执事与长老彼此需要，圣徒们觉得没有长老不行，没有执事也不行（李常受文集一九五七年第二册，三一四至三一五页）。

信息选读

我们缺少身体的交通，我们众人来在一起时，很少能坐下来好好有交通。比方弟兄姊妹从外埠到台北来，大家聚会时坐在一起，散会后各走各的，没有多少的交通。我们初到台湾来的头六年，并不是

WEEK 5 — DAY 4

Morning Nourishment

1 Cor. 1:1 Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother.

Matt. 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Another problem among us is that although the serving ones are capable, they do not have a feeling for coordination in their spirit when they come together to serve. It seems as if everyone is able to serve without others. Consequently, few among us have the spirit of a learner and the spirit of needing help. Those who truly coordinate in spirit should have a strong feeling that they cannot do anything without the help and coordination of others. Our present coordination is one of formality. We do our part without needing anyone else. We may not argue, but there is not much interdependence in spirit. This shows that our spirit of service is improper.

This is the situation of those who work with the young people and the children. The coordination is formal; everyone does what he should do when it is his turn. This is cooperation, not coordination. Coordination means that we cannot do anything without one another. There is a sense that we need others and that others need us. Those who work with young people should be like this; all the service of the church should also be like this. It is normal when the deacons and elders mutually need one another, and the saints feel that they cannot do anything without the elders and deacons. (CWWL, 1957, vol. 2, “The Administration of the Church and the Ministry of the Word,” p. 240)

Today's Reading

We lack the fellowship of the Body. When we come together, we seldom have thorough fellowship. For example, when saints from other cities visit,... we sit together for a meeting. After the meeting, however, we all go our separate ways without fellowshipping. This was not our situation during our

这样的光景；我们每到特会，大家来在一起，都有许多的交通。现在的光景是大家来在一起，你能我也能，你精明我也精明，你懂这个，我懂那个；…谁也不需要谁，所以都不需要交通。这是最厉害的骄傲，也是最得罪主、最得罪身体的事。

如果我们失去在身体里配搭、互相为命的原则，那么无论在治理或话语上，都不会强。那个原则一旦失去，祝福自然就没有多少。我们现在的配搭成了机械性的，轮到谁该作事，谁就来作；彼此没有一种感觉，觉得别人不作，我就没有办法，我实在需要别人。若是大家只是配在一起，拼凑在一起，分工合作，各作各的，这就不过像个社团，或是某大机构里的分工。

什么叫作看见身体？看见身体最厉害的感觉乃是没法单独，并且迫切觉得需要身体，需要弟兄姊妹。我们现今的配搭，好比一套机关式、机械式的工作，像是机关办公，又像是机械在推动，里头生命交通的味道非常缺。

因着我们缺少在灵里互相为命，互相倚靠的配搭事奉，所以常有踩到别人脚跟的情形。…自己不作就算了，一作就推翻别人所作的。…好像一件事在别人手里，你管不到；等到有一天，机会来了，轮到你作，你就完全照你的方法，把别人的方法推翻。…这…乃是愚昧人的作法。

我们若是接受破碎，生命有长进，学了美好的功课，在这些事上我们会蒙拯救。…在身体的配搭里，个个都得尽功用，都得尊重别人所作的；不仅不践踏别人的工作，反要把自己所作的，与别人所作的配起来，叫基督的身体得到供应，一点不损伤身体，并且使身体配搭的感觉越过越甜美，使身体的建造越过越结实（李常受文集一九五七年第二册，三一六至三一八、三二四页）。

参读：召会的治理与话语职事，第二至三、五篇。

first six years in Taiwan. In those years, whenever we had a conference, we came together and had much fellowship. Now we are all capable, brilliant, and knowledgeable. We do not need one another; we do not need to fellowship. This is the greatest form of pride. It is the most offensive thing to the Lord and to the Body...

If we lose the principle of coordination and dependence in the Body, we will not be strong in our administration of the church and ministry of the word. Once we lose this principle, we will not have much blessing. Our coordination should not become mechanical, and we should not work only when it is our turn. We should have the feeling that we cannot do anything without others, that we truly need one another. If we come together and assign work, with each doing only his own work, our situation is similar to the division of labor in a civic organization or a large institution.

What does it mean to see the Body? The greatest indication that we see the Body is that we cannot be independent. We feel that we need the Body, that we need the brothers and sisters. Presently, however, our coordination can be compared to work in an organization. It seems that we are moving like a machine and that we lack the sense of the fellowship of life.

Because we lack coordination in our service and do not rely and mutually depend on one another, we often step on others…We either do not work, or we do the job of others…When a certain matter is in others' hands, we are not able to do anything, but when an opportunity comes to us, we do it according to our way and discard the help of others…This is a foolish way.

If we have grown in life, been broken, and learned some lessons, we will be saved in all these matters. In the coordination of the Body, everyone needs to function and respect what others do. We should not criticize others but should join their labor so that the Body of Christ can be supplied, not damaged. In this way the feeling of coordination in the Body will be sweet, and the building up of the Body will be strong. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 241-242, 246)

Further Reading: CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," chs. 2—3, 5

第五周▪周五

晨兴喂养

腓二3～4“凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强；各人不单看重自己的长处，也看重别人的。”

在公开的讲道中，踩踏别人的脚跟，是在一起事奉最忌讳…的一件事。你讲祷告，他讲安静的默想；他讲热心，你讲在至圣所，这些只有注意点的不同，并没有异端和真理的不同。你不需要去踏别人的脚跟…。你那样作，不过表明你太狭窄，…至终会产生分裂。我们若是那样作工，我们中间不仅没有建造，反而会带来毁坏。

我们只能积极地作我们该作的那一分，学习接受别人的帮助。要永远记得，没有人能作我们的那一分。…另一面，我们也要承认，我们…不能代替别人。…你的功用就是你的功用，别人的功用就是别人的功用。我们在…尽话语职事、交通、祷告时，要绝对避免踏别人的脚背。不要人在那里祷告一句，你接着来一句相反的祷告（李常受文集一九五七年第二册，三一九至三二〇页）。

信息选读

我们与别人一同事奉时，千万要尊重别人的作法。并不是长老聚会交给家负责的事，家负责都不能随便更改。…读帖撒罗尼迦前书，或约翰福音都可以，也都不在于这些作法。况且长老们也不会逼着我们，非要读什么、说什么。…我们在事奉上，总要避免改人的作法。…改别人指定的作法，…证明我们没有学过多少属灵的功课，在作人作事的经验上都差得远。

WEEK 5 — DAY 5

Morning Nourishment

Phil. 2:3-4 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves; not regarding each his own virtues, but each the virtues of others also.

When we serve together, we must absolutely avoid criticizing others in the ministry of the word. Some may speak about prayer and others about meditating; some may speak of being zealous and others of being in the Holy of Holies. These are not heretical teachings; they are merely different in emphasis. Criticizing others shows that we are narrow, and this will lead to division. If this is the way we work, there will be no building among us; on the contrary, there will be destruction.

We should simply labor positively and learn to receive help from others. We should realize that no one can do our part…However, we also need to admit that we cannot replace others. Every person has his own function. When we minister the word, fellowship, and pray, we should not criticize others. In particular, when we pray with others, we should avoid praying in a contradictory manner. (CWWL, 1957, vol. 2, “The Administration of the Church and the Ministry of the Word,” pp. 243-244)

Today's Reading

We need to respect the ways of the ones with whom we serve. Even though the elders will not force a group to study a certain book or speak certain things, we should not casually change what they commit to us…It is all right to study either John or 1 Thessalonians; it does not matter which book is studied…In our service we should always avoid changing the ways of others. Changing the way others do things indicates that we have not learned many spiritual lessons. It also indicates that we are inexperienced in the way we conduct ourselves.

有些弟兄带领圣徒热心事奉，盼望他们多花时间在主面前，学习与主有交通，认识内住的圣灵；这些我们都不必改他们。有时，甚至还可以称赞他们爱主很好，热心也不错；但这不能是伪装的称赞，乃是为要再积极地补上另一面。我们一直要有一个态度，就是我们的灵与别人是合作的、是配搭的、是尊重别人的。在事奉中，虽然某一部分是主托付我作的，…但另一面，我也得非常尊重别人所作的。…每一个人都应该有这样的谦卑，不看自己这一部分重，甚至重到一个地步，踏到别人那一部分。…我们要顾到别人的感觉。除非人所讲的，是得罪主的异端，会使工作和召会为难；否则，我们一直要尊重别人，迁就别人，并且接受别人的帮助。

盼望主恩待我们，使我们看见这是一个生命的问题，有破碎、谦卑等讲究。一个能达到同样目的，又不强迫别人用他方法的人，乃是最谦卑的人。我们都爱主，都愿意为主活，愿意召会得造就，这些目的都是对的，但在作法上不一定要照我们的作法。你与弟兄出去传福音，这个目的是对的；然而，你可以照他的作法，他也可以照你的作法。当你不勉强别人照你的作法时，你就会看见其中有祝福。你有属灵的东西，照他的作法可以；他有属灵的东西，照你的作法也可以，二者都可以。

弟兄们要学功课，要破碎自己，迁就别人，并尊重别人所作的。我们的主是太大了，祂的工作…是多方面的。所以，我们必须忠心作主所托付我们的，也学习和别人配搭着作，并尊重别人所作的。除非别人所作的…是…异端，否则我们不愿意去侵犯、干涉，也不愿意踏着别人的脚跟。如此才能使身体的感觉，在我们中间一直得到保养，也才能在我们中间产生建造（李常受文集一九五七年第二册，三二一至三二三页）。

参读：长老训练第四册，第五章。

Some brothers lead the saints to serve fervently, hoping that they can spend more time to learn to fellowship with the Lord and to know the indwelling Spirit. We should not change their practice. We should even praise them, saying that it is good to love the Lord and be fervent. However, our praise should not be insincere. It should positively supplement their labor. We always need to have an attitude of respect, cooperation, and coordination with others. We should serve according to our portion and honor the portion of others, because both portions have been entrusted by the Lord. Everyone should have the humility to not regard his portion higher than another person's. We should take care of others' feelings. Unless they speak heresy and create problems for the work and the church, we should always respect them, be accommodating toward them, and receive help from them.

May the Lord grant us grace to see that this is a matter of life that involves being broken and being humble. Those who can reach a goal without forcing others to take their way are truly humble. As those who love the Lord, we desire to live for Him and build up the church. These goals are right, but there are many ways to reach these goals. For example, preaching the gospel with a brother is a good goal that can be done according to his way or according to our way. We receive the blessing when we do not force others to do things our way. If we have spiritual content, we can minister his way, and if he has spiritual content, he can minister our way. Both ways are acceptable.

The brothers need to learn the lesson of being broken, accommodating others, and respecting others' function. Our Lord is great, and His work has many aspects. Thus, we must be faithful to what the Lord has entrusted us with and learn to work in coordination with others, respecting what they do. Unless they speak heresy, we should not interfere, intervene, or criticize. Only in this way can we preserve the consciousness of the Body and produce the building among us. (CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," pp. 244-246)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," ch. 5

第五周▪周六

晨兴喂养

太十八19“…你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”

徒一14“这些人…都同心合意，坚定持续地祷告。”

我竭尽所能要进入你们的祷告，但是办不到。我要坦率地说，你们的祷告不是团体的祷告。你们都是各祷各的。…我们必须学习，当我们来到祷告聚会中，乃是团体的身体来祷告。在属灵的范围里祷告，必须是团体的。甚至在属世的范围里，一队有十一个球员踢足球，或者有五个球员打篮球，也不是各打各的，乃是团体的进行。这半个多小时，我在等候、观察并寻找时机，要进入你们的祷告，但我看不见你们的路线和目标。每个祷告的人都有自己的心思、自己的目标。这完全是由于我们传统的背景。我盼望我们都能领悟，今天早晨我们的祷告聚会没有路线，没有目标。我们不过是来在一起发表自己的感觉（李常受文集一九八四年第二册，二五〇至二五一页）。

信息选读

长祷告总是杀死祷告聚会。长祷告指明你只顾自己，不顾别人。你只顾自己的感觉，不顾聚会中的气氛和流。我们来在一起祷告，…都必须持守这样的态度同这样的灵：我们不是中心、流、路线、目标；主（就是那灵）才是。因此，我们该是敞开的—向主敞开，向那灵敞开。若是祂要用我开始一个祷告，也许我只祷告两秒钟。我不会祷告得很长，来发表

WEEK 5 — DAY 6

Morning Nourishment

Matt. 18:19 ...If two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

Acts 1:14 These all continued steadfastly with one accord in prayer...

I did my best to enter into your prayers, but I could not make it. I would like to say frankly that your prayers were not prayers in a corporate way. All of you prayed individualistically...We must learn to come to a prayer meeting to pray as a body, a corporate body. To pray in the spiritual realm must be something corporate. Even in the worldly realm, to play football with eleven members on your team or basketball with five members on your team is not done individualistically but in a corporate way. I was waiting, watching, and seeking a time for over half an hour that I could enter into your prayer, but I could not see what your line or what your goal was. Everyone who prayed had his own mind, his own goal. This is altogether due to our traditional background. I hope that we all can realize that this morning we had a prayer meeting without a line, without a goal. We just came together to express our own feeling. (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” p. 193)

Today's Reading

A long prayer always kills the prayer meeting. A long prayer indicates that you care only for yourself and that you do not care for others. You care only for your feeling; you do not care for the atmosphere and the flow in the meeting. When we come together to pray,...we all must hold such an attitude with such a spirit that we are not the center, the flow, the line, the goal, but the Lord, the Spirit, is. Therefore, we are open—open to the Lord and open to the Spirit. If He would use us to start a prayer, maybe we would pray for just two seconds. We would not

自己的意见、自己的感觉。也许我里面觉得，这次祷告聚会应当以主的怜悯来开头，我会祷告：“主，怜悯我们。主，感谢你。你的怜悯比你的恩典够得更远。”这就够好了。主只用我们这么多，以祂的怜悯来开始祷告聚会。

我们若是…即时跟随活的灵，就没有人会作满了道理的长祷告。…祷告聚会需要许多即时、新鲜的灵感同新鲜的点。…我们都该一个接着一个祷告，正如球赛中的球队，队员同打一个球。然而，今天早晨每个祷告的人都有自己的球。我进来的时候，不晓得该接哪个球。

我们在这里受主的训练，并且我们是领头的人。我们是所谓的同工，整个主的恢复都在我们手中；然而我们领头的人却是这样聚祷告聚会。既是这样，我们能盼望召会的祷告聚会如何？从我们的祷告来看，似乎…我们不过是一班基督徒来在一起祷告，不像是在主的恢复里。

长祷告会杀死祷告聚会。…你的祷告试验人的耐心会持续多久。…你相信在行传一章，当那一百二十人聚集在耶路撒冷时，他们是像我们这样祷告么？他们若这样祷告，我确信十天后他们会疲乏厌倦。

我们必须学习忘记我们所有的一切，所知道的一切，甚至最近所听见的一切。让我们来在一起，以敞开的灵，丝毫不受霸占地祷告；只要倒空的来到祷告聚会中。我们来到祷告聚会中，全人应当在祭坛上，这样主就能在我们里面运行，甚至暴露我们。我们来到祷告聚会中，应当存着一无所知，只知道主自己的态度（李常受文集一九八四年第二册，二五一至二五三页）。

参读：长老训练第二册，第十章。

pray a long prayer to express our opinion, our feeling. Perhaps we have the inner feeling that this meeting of prayer should begin with the Lord’s mercy. Then maybe we would pray, “Lord, have mercy upon us. Thank You, Lord. Thank You that Your mercy can reach much further than Your grace.” This is good enough. The Lord just uses us this much to open the prayer meeting with His mercy.

If we were following the living Spirit instantly, no one would pray a long prayer full of doctrinal points…The prayer meetings need a lot of instant, fresh inspiration with fresh points…We all would pray one after another just like a team in a ball game. The members of one team play with one ball. This morning, however, everyone who prayed had their own ball. When I came in, I did not know “which ball I should catch.”

We are here in the Lord’s training, and we are the leading ones. We are the so-called co-workers, and the entire recovery of the Lord is in our hands. Yet we, the leading ones, were holding a prayer meeting in such a way. Since this is the case, what could we expect of the church prayer meetings? From our prayer it seems that we…are merely a group of Christians coming together to pray but seemingly not something in the Lord’s recovery.

Long prayers kill the prayer meeting…Your prayer tests how long people’s endurance will last…Do you believe that when the one hundred twenty met together in Jerusalem in Acts 1, they prayed in our way? If they had prayed in this way, I am sure they would have been tired and bored after ten days.

We must learn to forget all the things that we have, all the things that we know, and even all the things that we have heard recently. Let us come together to pray with an open spirit with nothing occupying us; just come to the prayer meeting in an empty way. We should come to the prayer meeting with our whole being on the altar so that the Lord can operate within us and even expose us. We should come to the prayer meeting with the attitude that we do not know anything but that we only know the Lord Himself. (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” pp. 193-195)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 10

第五周诗歌

614 **教　会** — 建造

6 4 6 4 6 6 6 4（英 846）

降 E 大调　3/4

$E^{\flat}$			$B^{\flat}7$			Cm		$A^{\flat}$	$E^{\flat}$		
3	5	4	3 ·	2	2	1	1	4	3	—	—
一 灵	能	交	流，	恩	主，	灵	能	交	流！		
$E^{\flat}$			Gm			Cm		F_7	$B^{\flat}$		
3	3	♯4	5 ·	5	5	6	7	6	5	—	—
我	今	切	求，	恩	主，	灵	能	交	流！		
C_7			F_7			$B^{\flat}7$			$E^{\flat}7$		
4	3	6	$^{\flat}7$ ·	6	2	3	2	5	6 ·	5	1
甚	愿	一	反	已	往，	推	倒	铁	壁	铜	墙，
$A^{\flat}$			$E^{\flat}$		Cm	$B^{\flat}7$			$E^{\flat}$		
1	7	6	5 ·	3	6	4	6	7	1	—	—
灵	能	交	流	通	畅，	灵	能	交	流！		

二 灵能交流，恩主，　灵能交流！
我今恳求，恩主，　灵能交流！
不再自满自负，　不再作茧自缚，
灵能交流无阻，　灵能交流！

三 灵能交流，恩主，　灵能交流！
我今祈求，恩主，　灵能交流！
不再不凡自命，　不再自觉聪明，
灵能交流不停，　灵能交流！

四 灵能交流，恩主，　灵能交流！
我今寻求，恩主，　灵能交流！
不再自藏自隐，　不再独善己身，
灵能交流日深，　灵能交流！

五 灵能交流，恩主，　灵能交流！
我今要求，恩主，　灵能交流！
打倒自持架格，　走下作人宝座，
流出活水江河，　灵能交流！

六 灵能交流，恩主，　灵能交流！
允我所求，恩主，　灵能交流！
切愿能被建造，　不但与你相交，
且能与人相调，　灵能交流！

WEEK 5 — HYMN

Oh, may my spirit flow

The Church — Her Building

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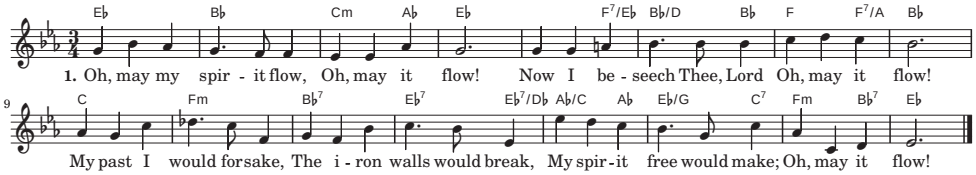

2. Oh, may my spirit flow,
Oh, may it flow!
Now I implore Thee, Lord,
Oh, may it flow!
No more self-satisfied,
No more in self-bound pride,
No more my spirit tied;
Oh, may it flow!

3. Oh, may my spirit flow,
Oh, may it flow!
For this I plead with Thee,
Oh, may it flow!
High-minded not to be,
Pride shall not prison me,
I'd flow unceasingly,
In spirit flow.

4. Oh, may my spirit flow,
Oh, may it flow!
For this I seek Thee, Lord,
Oh, may it flow!
No more to isolate,
Nor self to perfect make,
My spirit nought abate,
Deeply to flow.

5. Oh, may my spirit flow,
Oh, may it flow!
I ask Thee, gracious Lord,
Oh, may it flow!
My trust in self o'erthrow,
Down from self's throne I'll go,
That living water flow
In spirit, Lord.

6. Oh, may my spirit flow,
Oh, may it flow!
Answer my prayer, dear Lord,
Oh, may it flow!
Not just commune with Thee,
I long to builded be,
Mingle with others free
In spirit, Lord.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: