第十二周

在神行政之下的生活与祝福

JL 诗歌：9，（英 796 调用中 372）

读经：申三十 15 ～ 20，诗三六 9 上，一三三 1、3，结三四 26，弗一 3

纲要

周一

壹 以色列人要在美地上日子得以长久，就需要活在神的行政之下，行神借着摩西所吩咐他们的一切—申三十 15 ～ 20，三 23 ～ 28，四 1 ～ 24。

贰 摩西将生命与死亡陈明在以色列人面前，吩咐他们要拣选生命—三十 15、19 ～ 20：

一 在神那里有生命的源头—诗三六 9 上：

1 神要我们接受祂作我们生命并我们全人的泉源、源头—9 节上。

2 神圣的生命可视为神首要且基本的属性—弗四 18，约五 26，约壹五 11 ～ 12，罗八 2：

a 照着神的生命神圣、永远的性质，神的生命是唯一的生命；唯有神的生命才算为生命—约一 4，十 10 下，十一 25，十四 6。

b 生命就是神的内容和神的流出；神的内容乃是神的

Week Twelve

Life and Blessing under the Government of God

JL Hymns: 12, 796 (tune of 495)

Scripture Reading: Deut. 30:15-20; Psa. 36:9a; 133:1, 3; Ezek. 34:26; Eph. 1:3

Outline

Day 1

I. In order to extend their days in the good land, the children of Israel were required to live under the government of God, doing all that God had commanded them through Moses—Deut. 30:15-20; 3:23-28; 4:1-24.

II. Moses set before the children of Israel life and death and charged them to choose life—30:15, 19-20:

A. With God is the fountain of life—Psa. 36:9a:

1. God wants us to take Him as the fountain, the source, of our life and our being—v. 9a.

2. The divine life may be considered the first and the basic attribute of God—Eph. 4:18; John 5:26; 1 John 5:11-12; Rom. 8:2:

a. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life—John 1:4; 10:10b; 11:25; 14:6.

b. Life is the content of God and the flowing out of God; God's content is God's

所是，神的流出就是神自己作生命分赐给我们—弗四 18，启二二 1。

c 生命乃是三一神分赐到我们里面并活在我们里面—罗八 2、6、10 ～ 11。

周二

二 在创世记二章九节、十六至十七节，我们看见在人面前有两个选择—生命树与善恶知识树：

1 生命树表征三一神具体化身在基督里，以食物的形态作人的生命—9 节，启二 7，约一 4，十四 6 上，十 10 下，六 35、57、63。

2 善恶知识树表征撒但是死亡的源头—来二 14。

3 生命树和善恶知识树代表两种生活的原则—生命的原则（倚靠神）和是非的原则（向神独立）—创二 9、16 ～ 17，四 3 ～ 4，耶十七 5，约十五 5。

4 这两棵树作为两种生活的原则在我们里面作工。

5 约翰福音启示生命树与善恶知识树相对—约四 10 ～ 14、20 ～ 21、23 ～ 24，九 1 ～ 3，十一 20 ～ 27。

6 在我们的基督徒生活和召会生活中，我们不该按照是非，乃该按照生死，来断定事情—林后十一 3，创二 9、16 ～ 17。

周三

三 借着我们灵里基督的复活生命，我们就能胜过死亡对召会的攻击—太十六 18，徒二 24，提后一 10：

1 死亡乃是撒但工作的特点，他一切所作的至终就是

being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

c. Life is the Triune God dispensed into us and living in us—Rom. 8:2, 6, 10-11.

Day 2

B. In Genesis 2:9, 16-17 we see two choices before man—the tree of life and the tree of the knowledge of good and evil:

1. The tree of life signifies the Triune God embodied in Christ as life to man in the form of food—v. 9; Rev. 2:7; John 1:4; 14:6a; 10:10b; 6:35, 57, 63.

2. The tree of the knowledge of good and evil signifies Satan as the source of death—Heb. 2:14.

3. The tree of life and the tree of the knowledge of good and evil represent two principles of living—the principle of life (dependence on God) and the principle of right and wrong (independence from God)—Gen. 2:9, 16-17; 4:3-4; Jer. 17:5; John 15:5.

4. These two trees are working within us as two principles of living.

5. The Gospel of John reveals that the tree of life is versus the tree of the knowledge of good and evil—4:10-14, 20-21, 23-24; 9:1-3; 11:20-27.

6. In our Christian life and church life, we should discern matters not according to right and wrong but according to life and death—2 Cor. 11:3; Gen. 2:9, 16-17.

Day 3

C. By the resurrection life of Christ in our spirit, we can be victorious over the attack of death upon the church—Matt. 16:18; Acts 2:24; 2 Tim. 1:10:

1. Death is the characteristic of Satan's work; the ultimate goal of his work is to

要人充满死亡—来二 14 ～ 15。

2 马太十六章十八节给我们看见，对召会的攻击将从什么源头而来—“阴间的门”，就是死亡：

a 撒但特别的目标乃是要在召会里散布死亡；对于召会他所最惧怕的，乃是召会抗拒他死亡的权势—启二 8、10 ～ 11。

b 建造在“这磐石”上的召会，能辨识死亡与生命，并且阴间的门不能胜过召会—太十六 18。

3 我们若要胜过死亡的攻击，就需要认识基督是首先的，是末后的，又是那活着的一是那曾死过，又活了的一位，并且是拿着死亡和阴间的钥匙的一位—启一 17 ～ 18，二 8。

saturate man with death—Heb. 2:14-15.

2. Matthew 16:18 shows us from what source the attack upon the church will come—“the gates of Hades,” that is, death:

a. Satan’s special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.

b. The church that is built upon “this rock” can discern between death and life, and the gates of Hades will not prevail against the church—Matt. 16:18.

3. If we would overcome the attack of death, we need to know Christ as the First and the Last and the living One—the One who became dead and lived again and the One who has the keys of death and of Hades—Rev. 1:17-18; 2:8.

周四

Day 4

叁 摩西将祝福与咒诅陈明在以色列人面前—申三十 19：

III. Moses set before the children of Israel blessing and curse—Deut. 30:19:

一 在创世记一章二十六至二十八节，神赐福给人，使人繁衍增多，遍满地面，并制伏这地；神祝福人，因为神在地上看见一种有生命之物，有祂的形像并有祂的管治权。

A. In Genesis 1:26-28 God blessed man to be fruitful, multiply, fill the earth, and subdue it, because God saw on earth a living creature bearing His image and having His dominion.

二 神要作祂所拣选之人的福分，在地上就必须有一个国，一个领域，范围，好在祂完全、神圣的权柄之下施行祂的行政—太六 10，西一 13。

B. In order to be a blessing to His chosen people, God must have a kingdom, a realm, a sphere, on earth to exercise His administration under His full, divine authority—Matt. 6:10; Col. 1:13:

1 没有这样的国，神就没有一个领域，来成就祂的定旨。

1. Without such a kingdom, God does not have a realm in which to accomplish His purpose.

2 一旦有了一个国，这国就成为神能祝福我们的领域，范围—启十一 15。

2. Once there is a kingdom, the kingdom becomes the realm, the sphere, for God to exercise Himself to bless us—Rev. 11:15.

3 我们都喜欢得着祝福，但我们也许没有领会到，祝福需要有一个属神权柄的范围，一个神行政之下的范围。

周五

三 神“在基督里，曾用诸天界里各样属灵的福分，祝福了我们”—弗一 3：

1 神用祂的说话祝福我们；四至十四节中一切的说话乃是神的祝福。

2 “各样”指明神福分的包罗万有性。

3 “属灵的”指明神的福分和圣灵的关系：

a 神所用以祝福我们的一切福分都与圣灵有关。

b 神的灵不仅是神福分的管道，也是神福分的实际。

c 父神、子神和灵神，都与所赐给我们的福分有关—一 4～14 节，三 16～17，四 4～6。

d 神的祝福主要是将三一神分赐到我们里面—林后十三 14。

4 “诸天界”不仅指明天的所在，也指明神所用以祝福我们，属灵福分的属天性质、情形、特征和气氛：

a 这些福分是从诸天来的，有属天的性质、情形、特征和气氛。

b 在基督里的信徒，在地上享受这些既是属灵的，也是属天的福分。

5 “在基督里”指明基督是神祝福我们的效能、凭借和范围：

a 在基督里，神曾用诸天界里各样属灵的福分，祝福了我们。

3. We all want to receive blessing, but we may not realize that the blessing requires a sphere of God's authority, a sphere under God's administration.

Day 5

C. God "has blessed us with every spiritual blessing in the heavenlies in Christ"—Eph. 1:3:

1. God has blessed us with His speaking; all the speaking in verses 4 through 14 is God's blessing.

2. Every indicates the all-inclusiveness of God's blessings.

3. Spiritual indicates the relationship of God's blessings to the Holy Spirit:

a. All the blessings with which God has blessed us are related to the Holy Spirit.

b. The Spirit of God is not only the channel but also the reality of God's blessings.

c. God the Father, God the Son, and God the Spirit are all related to the blessings bestowed upon us—vv. 4-14; 3:16-17; 4:4-6.

d. God's blessing is mainly the dispensing of the Triune God into us—2 Cor. 13:14.

4. Heavenlies indicates not only the heavenly place but also the heavenly nature, state, characteristic, and atmosphere of the spiritual blessings with which God has blessed us:

a. These blessings are from the heavens, having a heavenly nature, heavenly state, heavenly characteristic, and heavenly atmosphere. b. The believers in Christ are enjoying on earth these blessings, which are spiritual as well as heavenly.

5. In Christ indicates that Christ is the virtue, the instrument, and the sphere in which God has blessed us:

a. In Christ God has blessed us with every spiritual blessing in the heavenlies.

b 我们赞美主，我们乃是在基督里，祂是我们蒙祝福的效能、凭借、范围和管道。

6 因着所有这些福分的性质都是属灵的，我们就需要运用我们的灵，在我们的灵里实化、经历并有分于这些福分—罗八 4。

周六

四 神的祝福内在的与一有关—诗一三三 1、3：

1 一节提到的和睦，乃是一幅新约真正的一的图画；这一乃是经过过程并终极完成的三一神，与在基督里的信徒相调和—约十七 21 ～ 23。

2 诗篇一百三十三篇三节的“在那里”，乃指一，其上有耶和华所命定的福，就是永远的生命。

五 主在祂借着生命的恢复里，借着祂的牧养，带我们进入对祂祝福的享受中，并使我们在赐福的雨下成为福源—结三四 23、26 ～ 27 上、29，亚十 1：

1 首先，我们自己得享主的祝福；然后，主要使我们成为别人的福源，叫别人也得着供应—结三四 26。

2 神必叫赐福的雨按时落下—亚十 1。

六 最大的祝福，不是主给我们什么，乃是主把我们作成什么，就是祂使我们能成为什么—启三 12：

1 主在启示录三章十二节的应许，乃是叫得胜者在神殿中作柱子：

a 成为神殿中的柱子，包含变化和建造—二一 22，林后三 18，弗二 21 ～ 22，四 16。

b. We praise the Lord that we are in Christ, who is the virtue, the instrument, the sphere, and the channel in which we have been blessed.

6. Since the nature of these blessings is spiritual, we need to exercise our spirit to realize, experience, and partake of them in our spirit—Rom. 8:4.

Day 6

D. God's blessing is intrinsically related to oneness—Psa. 133:1, 3:

1. The unity spoken of in verse 1 is a picture of the genuine oneness in the New Testament; this oneness is the processed and consummated Triune God mingled with the believers in Christ—John 17:21-23.

2. There in Psalm 133:3 refers to the oneness upon which the Lord commands the blessing—life forever.

E. Through His shepherding in His recovery by life, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—Ezek. 34:23, 26-27a, 29; Zech. 10:1:

1. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied—Ezek. 34:26.

2. God will cause the showers of blessing to come down in season—Zech. 10:1.

F. The greatest blessing that we receive from the Lord is not what the Lord gives us; it is what the Lord makes us, what He enables us to become—Rev. 3:12:

1. The Lord's promise in Revelation 3:12 is to make the overcomer a pillar in the temple of God:

a. Becoming a pillar in the temple of God involves transformation and building—21:22; 2 Cor. 3:18; Eph. 2:21-22; 4:16.

b 主变化我们，并把我们建造到祂的殿中，乃是极大的祝福；这关系到我们这个人，关系到我们在基督里的所是—西一 27 ～ 28。

2 我们若看见这异象，就会领悟在召会生活中，主的心意不是要在我们外面作些什么，乃是要使我们变化成另一种所是，作祂团体的彰显—启二一 10 ～ 11。

3 在召会生活里，我们不该盼望得着外面的祝福；重要的是我们要领悟，主的祝福是要把我们变化成为珍贵的材料，然后把我们建造到祂的居所里—弗二 21 ～ 22。

七 正常的基督徒生活乃是蒙福的生活，正常的基督徒工作乃是蒙福的工作—民六 23 ～ 27，太五 3 ～ 11，二四 46，约二十 29，加三 14，林后九 6，罗十五 29。

八 我们必须领悟，在我们的工作、我们的基督徒生活和我们的召会生活中，一切都在于主的祝福—弗一 3，玛三 10。

九 我们需要祷告：“主，求你给我们异象，叫我们看见什么叫作祝福，并怜悯我们，叫我们毫无拦阻的作一个蒙你祝福的人。”

b. It is a great blessing for the Lord to transform us and build us into His temple; this involves our being, what we are in Christ—Col. 1:27-28.

2. If we see this vision, we will realize that in the church life the Lord's intention is not to do something outside of us but to transform us into another kind of being for His corporate expression—Rev. 21:10-11.

3. In the church life we should not expect outward blessings; rather, it is crucial for us to realize that the Lord's blessing is to transform us into precious material and then build us into His dwelling place—Eph. 2:21-22.

G. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—Num. 6:23-27; Matt. 5:3-11; 24:46; John 20:29; Gal. 3:14; 2 Cor. 9:6; Rom. 15:29.

H. We must realize that in our work, in our Christian life, and in our church life, everything depends on the Lord's blessing—Eph. 1:3; Mal. 3:10.

I. We need to pray, "Lord, please give us a vision that we may see the meaning of Your blessing, and have mercy on us that, unhindered, we may be able to receive Your blessing."

第十二周■周一

晨兴喂养

申三十 15 ～ 16 “…我今日将生命与福乐…陈明在你面前。你若听从耶和华你神的诫命，就是我今日所吩咐你的，爱耶和华你的神，行祂的道路，谨守祂的诫命、律例和典章，使你可以存活，人数增多，耶和华你神就必在你所要进去得为业的地上，赐福与你。”

以色列人不仅享受神的谕言，并且因神殿里的肥甘得以饱足（诗三六 8）。神的殿是会幕的延续与扩大。作诗的人接着说，“因为在你那里，有生命的源头；在你的光中，我们必得见光。”（9）这一节也与殿有关联。只有在殿中，神的百姓才能享受生命的源头。再者，只有在神的殿中，他们才能在神的光中见光。这…指明…神儿女一的素质是生命与光（李常受文集一九七九年第二册，三二〇至三二一页）。

按照神的经纶，信靠神的人像树栽于水旁；这表征神乃是活水的泉源（〔耶十七 7 ～ 8，〕二 13 上）。树在河边，借着吸取水的一切丰富到它里面而生长。这是神分赐的一幅图画。我们这些树要接受神圣的分赐，就必须吸取神这水（耶利米书生命读经，一三六页）。

信息选读

生命（zoe，奏厄）是永远的。永远的意思是不死的。约壹一章二节说，“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”并且诗篇九十篇二节下半说，“从亘古到永远，你是神。”严格地说，所

WEEK 12 — DAY 1

Morning Nourishment

Deut. 30:15-16 ...I have put before you today life and good....If you obey the commandments of Jehovah your God, which I am commanding you today, to love Jehovah your God and walk in His ways and keep His commandments and His statutes and His ordinances, then you will live and multiply, and Jehovah your God will bless you in the land which you are entering to possess.

The children of Israel not only enjoyed the oracle of God; they were also saturated with the fatness of God's house (Psa. 36:8). God's house refers to the temple, which was the continuation and enlargement of the Tent of Meeting. In Psalm 36:9 the psalmist goes on to say, "With You is the fountain of life; / In Your light we see light." This verse is also related to the temple. Only in the temple could God's people enjoy the fountain of life. Furthermore, it was in the temple that they could see light in God's light. This is an...indication that the essence of the oneness of God's children is life and light. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 247)

According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters (Jer. 17:7-8; 2:13a). The tree grows beside the river by absorbing all the riches of the water into it. This is a picture of God's dispensing. In order to receive the divine dispensing, we as the trees must absorb God as the water. (Life-study of Jeremiah, p. 111)

Today's Reading

Life (zoe) is eternal. Eternal means "immortal." First John 1:2 says, "The life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us." Then Psalm 90:2b says, "Indeed from eternity to eternity, You are God." Strictly speaking, all lives that are mortal are not life. The real life is immortal and eternal, and this real life

有必死的生命，都不是生命。真正的生命是不死、永远的，这真正的生命就是神自己，因为神是从亘古到永远的。神是永远的，所以唯有神自己是真正的生命。

生命是神的内容和神的流出。神的内容乃是神的所是，所以生命是神内里的所是（弗四 18 下）。神的流出就是神自己作生命分赐给我们。在启示录二十二章一节我们看见，生命水的河从神的宝座流出来，这是神的流出。生命是神的内容，祂内里的所是；生命也是神流到我们里面，并分赐到我们这人里面。

生命就是基督（约十四 6 上，西三 4 上，约壹五 12 上）。基督是那是生命之神的具体化身。歌罗西二章九节说，神格一切的丰满，都有形有体地居住在基督里面。神作生命，具体化身在基督里，而基督就是神的彰显。约翰一章十八节说，从来没有人看见神，只有神的独生子将祂表明出来。然后希伯来一章三节表明，基督是神荣耀的光辉。这就是说，基督是那是生命之神的彰显。

最终，我们需要指出，生命就是圣灵。圣灵是基督的实际（约十四 16 ～ 17，林前十五 45 下）。子是父的具体化身，灵是子的实际。罗马八章二节上半用“生命之灵”一辞，林后三章六节下半说，那灵叫人活。因此，今天圣灵是那叫我们活的生命之灵。我们必须强调，新约里的那灵有两方面。一面，祂是能力的灵；另一面，祂是生命的灵。

生命乃是三一神分赐到我们里面，并活在我们里面。父是源头，子是流道，灵是水流。三一神在祂神圣的三一里分赐到我们里面，如今活在我们里面（李常受文集一九七九年第一册，六九五至六九七页）。

参读：申命记生命读经，第一至四篇；一的真正立场，第二章；耶利米书生命读经，第十六篇；倪柝声文集第二辑第十七册，第二篇。

is God Himself because God is from eternity to eternity. God is eternal, so only God Himself is the real life.

Life is God’s content and God’s flowing out. God’s content is God’s being, so life is God’s inner being (Eph. 4:18a). God’s flowing out is the impartation of Himself as life to us. In Revelation 22:1 we see the river of water of life flowing out from the throne of God. This is God’s flowing out. Life is God’s content, His inner being, and life is God flowing out into us and being imparted into our being.

Life is Christ (John 14:6a; Col. 3:4a; 1 John 5:12a). Christ is the embodiment of God, who is life. Colossians 2:9 says that all the fullness of the Godhead dwells in Christ bodily. God as life is embodied in Christ, and Christ is the expression of God. John 1:18 says that no one has ever seen God, but the only begotten Son has declared Him. Then Hebrews 1:3 shows that Christ is the effulgence of God’s glory. This means that Christ is the expression of God, who is life.

Finally, we need to point out that life is the Holy Spirit. The Holy Spirit is the reality of Christ (John 14:16-17; 1 Cor. 15:45b). The Son is the embodiment of the Father, and the Spirit is the reality of the Son. Romans 8:2a uses the term the Spirit of life, and 2 Corinthians 3:6b says that the Spirit gives life. Thus, the Holy Spirit today is the Spirit of life who gives life to us. We must stress that the Spirit in the New Testament has two aspects. On the one hand, He is the Spirit of power; on the other hand, He is the Spirit of life.

Life is the Triune God dispensed into us and living in us. The Father is the source, the Son is the course, and the Spirit is the flow. The Triune God is dispensed into us in His Divine Trinity and is now living within us. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 517-518)

Further Reading: Life-study of Deuteronomy, msgs. 1-4; CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” ch. 2; Life-study of Jeremiah, msg. 16; CWWN, vol. 37, ch. 2

第十二周■周二

晨兴喂养

申三十 19 ～ 20“…我将生命与死亡，祝福与咒诅，陈明在你面前，所以你要拣选生命，使你和你的后裔都得存活；且爱耶和华你的神，听从祂的话，紧联于祂，因为祂是你的生命，你的日子长久也在乎祂。这样，你就可以在耶和华向你列祖…起誓要赐给他们的地上居住。”

神…要人活着是借着粮食，象人活着是靠着神一样。“因我们生活、行动、存留都在于祂。”〔徒十七 28〕所以你就看见说，神在〔创世记二章〕用两棵树来对我们说出一点寓意的话。生命树和善恶知识树，乃是一种寓言，在这里就是给我们看见，人有两种不同的粮食：人所以能够活着，或者是借着生命，或者是借着善恶知识，或者说是借着分别是非。…两棵树摆在这里，是要给我们看见，人活在世界上，特别是基督徒活在世界上，是凭着两种不同的原则而生活：人活着，也许是凭着是非，也许是凭着生命。有的人作基督徒，他生活的原则是以是非为定准；有的人作基督徒，他生活的原则是以生命为定准（倪柝声文集第三辑第十册，一八五至一八六页）。

信息选读

〔我们需要〕来看这两种不同的生活原则：什么叫作一个人凭着是非来活着，什么叫作一个人凭着生命来活着？有许多人，在他的生活里，只有善恶知识树。有许多人，在他的生活里，有生命树。有的人在他的生活里两种都有。但是，神的话是告诉我们，吃善恶知识树的必定死，吃生命树的必定活。

WEEK 12 — DAY 2

Morning Nourishment

Deut. 30:19-20 ...I have set before you life and death, blessing and curse; therefore choose life that you and your seed may live, in loving Jehovah your God by listening to His voice and holding fast to Him; for He is your life and the length of your days, that you may dwell upon the land which Jehovah swore to your fathers...

God wanted man to depend on Him for his living in the same way that he was dependent upon food for his living. “For in Him we live and move and are” (Acts 17:28). Thus, God uses two trees to speak to us in a parable. The tree of life and the tree of the knowledge of good and evil are a kind of parable. They show us that man has two different kinds of food and can live either by life or by the knowledge of good and evil, that is, the knowledge of right and wrong.... The two trees were put there to show us that man, especially a Christian, can live on earth according to two different principles. Man can live according to the principle of right and wrong or according to the principle of life. Some Christians take the principle of right and wrong as the standard for their living, while other Christians take the principle of life as their standard for living. (Watchman Nee, Two Principles of Living (booklet), pp. 2-3)

Today’s Reading

[We need] to see these two principles for living. What does it mean when a person lives according to right and wrong? What does it mean when a person lives according to life? Many people only have the tree of the knowledge of good and evil in their lives. Other people have the tree of life in their lives. Some have both trees. The Word of God tells us, however, that he who eats of the tree of the knowledge of good and evil shall surely die, while he who eats of the tree of life shall live.

我们行事为人，我们在那里问一个问题，就是有一件事，我这样作，到底对不对？是不是？我这样作，到底是善的，或者是恶的？你在那里问善恶的问题，你问你自己：我这样作是是的呢，或者是非的呢？许多人在那里考虑：这一件事是善的呢，或者是恶的呢？…这一件事我可以作呢，或者我不可以作？这一件事到底是对的呢，或者是不对的？你已经是个基督徒，你就很仔细地考虑，然后你说，这件事很好，是善的，是是的；你就去作，你就以为：我这样作基督徒是很好了。

神的话是这样说，“只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。”（创二17）达到极点，还不过是分别善和恶；达到极点，还不过是挑选拒绝—拒绝恶的，挑选善的。…这是旧约，这是律法，这是全世界的宗教，这是人的道德、人的伦理；这不是基督徒的信仰。

基督徒的信仰是生命，…不是…问：这件事是对，或者不对，…〔乃是说，〕你作这件事，你里面的生命怎么说？神所赐给你的新生命，在你里面对于这件事怎么说？…我…里面的生命如何？那一个生命在我里面有能力，是活着的，我就能够作；那一个生命在我里面是冷的，是萎的，我就不能作。我生活的原则是凭着里面，不是凭着外面。…基督徒的生活的标准，不只说是对付恶的问题；基督徒的生活的标准，也是对付善的问题，也是对付是的问题。许多事情，虽然是是的，但是和生命不对，就是错的。…是凭着里面神的生命是升起来，或者是瘪下去来定规的。…里面对于这件事有没有喜乐？有没有属灵的快乐？有没有属灵的平安？这一件事断定我们属灵的道路（倪柝声文集第三辑第十册，一八六、一八八至一九〇、一九三页）。

参读：申命记生命读经，第九、二十四、二十七、三十篇；倪柝声文集第三辑第十册，两种生活的原则；新约总论，第二百六十五篇；神人的生活，第十四篇。

If our conduct is controlled by the principle of right and wrong, then we ask if something is right or wrong whenever we have to make a decision. Would it be good to do this, or would it be evil? When we ask whether it is good, we are, in effect, asking ourselves, “Am I right to do this or not?” Many people consider much whether something is good or evil. They consider whether they can or cannot do a certain thing. They ask, “Is this right or wrong?” As they carefully consider a certain matter, being Christians, they determine whether it is good and right to do that thing. By taking care to decide whether or not something is good and right, they consider themselves to be good Christians.

God’s Word says, “The tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die” (Gen. 2:17). At the most, this practice is only a discerning of good from evil. At best, it is merely choosing and rejecting—choosing good and rejecting evil. This is…the Old Testament, the law, worldly religions, human morality, and human ethics, but it is not Christianity.

Christianity is life,…not a matter of asking whether something is right or wrong…[but] of checking with the life inside us whenever we do something. What does the new life which God has given us tell us inwardly about this matter?…What does our inner life say? If the life is strong and active within us, we can do this; if the life is cold and retreating within us, we should not. Our principle for living is inward instead of outward. The standard of Christian living does not only deal with evil things but also with good and right things. Many matters are right according to human standards, but the divine standard pronounces them wrong because they lack the divine life….Decisions should be made according to God’s life as it rises up or recedes within us….Do we feel joyful inwardly about this matter? Do we have spiritual happiness and peace? These are the matters that decide our spiritual path. (Two Principles of Living (booklet), pp. 2-3, 6-9, 13-15)

Further Reading: Life-study of Deuteronomy, msgs. 9, 24, 27, 30; CWWN, vol. 56, “Two Principles of Living,” pp. 418-432; The Conclusion of the New Testament, msg. 265; CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 14

第十二周■周三

晨兴喂养

太十六 18“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

启一 18“又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

神的丰富是在基督里，基督的丰富又借着召会彰显出来。…召会既是神的丰富的见证，她的特点就必须是基督的特点。…基督的特点，就是当祂要叫拉撒路复活的时候，所说的那句话：“我是复活，我是生命。”（约十一 25）…召会今天在地上，既作基督的器皿，就是要彰显出这个生命与这个复活。神乃是要召会彰显出基督的生命来，所以今天在召会里必须满了生命。

主到地上来主要的目的，乃是要叫人得生命（十10），就是叫人得着神的生命。…神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿（倪柝声文集第二辑第二十四册，一七九页）。

信息选读

今天神的目的乃是在召会身上，所以撒但专门攻击召会。撒但攻击基督徒和召会，不一定是用罪和世界来引诱人失脚，因为人很容易分辨这些。…撒但真正的利器乃是用死亡来攻击召会，死亡是不易被发现的，死亡可能很隐藏地偷进召会里。这并非说，世界、罪恶，就不被撒但用以攻击召会；乃是说，撒但能用那些文雅的、道德的，而不只是污秽的、残暴的罪，来攻击基督徒。许多文雅的、道德的事情，却充满死

WEEK 12 — DAY 3

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

The riches of God are in Christ, and the riches of Christ are manifested through the church….Since the church is the testimony of the riches of God, its characteristics must be the characteristics of Christ….The characteristics of Christ are encapsulated in the words He said when He raised Lazarus from the dead, “I am the resurrection and the life” (John 11:25)….Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God’s life….God’s Christ is life, and God’s Christ is resurrection, and the church is the vessel of this life and resurrection. (CWWN, vol. 44, pp. 881-882)

Today’s Reading

Since God’s goal today is the church, Satan’s attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious…. The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians. Many refined and moral things are filled with death, and Satan can

亡，撒但能够轻易地使用这些死亡的事情攻击召会。

马太十六章十八节说，主的召会的根基乃是基督这磐石，是阴间的门所不能胜过的。阴间就是死亡。…召会只有建造在基督这磐石上，死亡才不能胜过她。…召会若建造在基督这磐石上，能够分辨什么是死亡，什么是生命，阴间的门就不能胜过她。

罗马八章十节是说到身体和灵；约翰十二章二十五节是说到魂，保守魂与丧失魂。…一切从身体、从魂出来的，结果乃是死亡，就是阴间；一切从灵出来的，结果就是生命。一个人好说话，多说话，空说话，不该说的话也说；或者一个人，天然的思路好，口才好；这些都是从肉体，从魂，从天然生命里出来的东西。这些都不是出于灵，不是出于基督，所以也没有生命，不过是死亡。基督徒不是问事情作好或作坏，乃是问事情的来源为何，是从天然生命出来的，或是从肉体、从魂里出来的，还是从灵出来的。一切在基督徒身上的，只有出于灵的，才是生命，才能叫人得生命；凡是出于别的，即使人看为好的、有益的、良善的，都是死亡，都不能叫人得生命。

召会所需要的不是好的道理，好的神学，美妙的解经；召会所需要的乃是生命，就是基督复活的生命。一切的道理、思想、神学、解经，都不能取代基督的生命。只有基督的生命，只有出于基督生命的，是阴间的门所不能胜过的。其他的一切都不过是死亡的各种形式，都经不起撒但的攻击。求神怜悯我们，叫我们自己不摸死亡，也不把死亡带给召会。求神用生命充满召会，叫撒但无处可攻击召会（倪柝声文集第二辑第二十四册，一八〇至一八一、一八三页）。

参读：倪柝声文集第二辑第二十四册，第一百一十三至一百一十四篇。

easily utilize these deadly things to attack the church.

Matthew 16:18 says that the foundation of the Lord's church is Christ the Rock, and the gates of Hades cannot prevail against this church. Hades is death….The only reason that death cannot prevail over the church is that the church is built upon Christ the Rock….If the church is built on Christ the Rock, it will distinguish between death and life, and the gates of Hades will not prevail against it.

Romans 8:10 is on the body and the spirit, while John 12 is on the soul, both the preserving and the losing of the soul….Everything that issues from the body or from the soul results in death, which is Hades, whereas everything that issues from the spirit results in life. A man may be very talkative; he may be very wordy and may love to speak vain and improper words. A man also may be clear in logic and excellent in eloquence. All these things are but the products of the flesh, the soul, and the natural life. None of them is of the spirit or of Christ. Hence, there is no life; there is only death. A Christian should not ask whether a thing is good or evil but should ask from where a thing originates. Does it originate from the natural life, the flesh, the soul, or does it originate from the spirit? Of all the things that a Christian possesses, only those that originate from the spirit are of life, and only they can give others life. Nothing else—no matter how good, profitable, or nice—gives life.

The church does not need good doctrines, good theology, or wonderful expositions. The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church. (CWWN vol. 44, pp. 882-885)

Further Reading: CWWN, vol. 44, chs. 113-114

第十二周■周四

晨兴喂养

申三十 19“…我将生命与死亡，祝福与咒诅，陈明在你面前，所以你要拣选生命，使你和你的后裔都得存活。”

创一 28“神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理…。”

神赐福给人，使人繁衍增多，遍满地面，并且制伏这地（创一 28）。…神是丰富的，神的福也是丰富的，但在人被造以先，还没有对象来完满地接受神的福。…按照创世记一章的记载，神乃是等到有生命之物被造出来的时候，才开始赐福（22）。但只有人的生命够得上水平接受神丰满的福。神创造人以后，祂在地上能看见一种有生命之物，有祂的形像并有祂的管治权，神就立刻把祂丰满的福赐给人（创世记生命读经，一三一页）。

信息选读

我们若要接受神的福，就必须合乎资格。那些资格，…就是形像和管治。在你的家里若有神的形像和神的管治，你就能确信在那里必定有神的福。…神的福总是随着祂的彰显和祂的代表。

神的福总是随同着祭司职任和君王职分。…祭司的职任是为着神的形像，君王的职分是为着神的管治权。只要我们运用祭司的职任接触神、观看神并返照荣耀的形像，我们就有君王的职分，神的福立刻就随之而来。

这福乃是结果子、扩增、繁增并遍满地面。…神按着自己的形像造人，并赐人权柄为全能者管治这

WEEK 12 — DAY 4

Morning Nourishment

Deut. 30:19 ...I have set before you life and death, blessing and curse; therefore choose life that you and your seed may live.

Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion...

God blessed man to be fruitful, multiply, fill the earth, and conquer it (Gen. 1:28)....God is rich and God is rich in blessing, but before the creation of man there was no object to receive His blessing in full....According to the record of Genesis 1, God did not begin to bless until the time when the living creatures came into being (Gen. 1:22). Yet, only the human life is up to the standard to receive God's blessing in full. After God created man, He was able to see on earth a living creature bearing His image and having His dominion. Immediately God bestowed His full blessing upon man. (Life-study of Genesis, p. 105)

Today's Reading

If we are to receive God's blessing, we need to meet the qualifications..., [which] are image and dominion. If there is the image of God with God's dominion in your home, you can be assured that the blessing of God will be there....God's blessing always follows His expression and His representation.

God's blessing is always with the priesthood and the kingship....The priesthood is for God's image; the kingship is for God's dominion. As long as we exercise the priesthood to contact God, to behold God and to reflect the image of glory, we have the kingship. God's blessing follows immediately.

The blessing is fruit-bearing, increase, multiplication, and the filling of the earth.... God...created a man in His image, giving him authority to have dominion for the

地。这人已准备好来接受神的福。神的福使这人能繁衍增多。一成十，十成百，百成千，千成万，万成百万，百万成十亿，直到全地充满了美丽的脸，来彰显神并代表神。

神赐福我们有多少，是根据我们彰显祂并代表祂有多少。我们若充分地彰显祂并代表祂，就必定在繁衍并结果子上有祂丰满的福（创世记生命读经，一三二至一三三页）。

你们必须看见，主是不留下一样美物不给我们的。工作作不起来，弟兄姊妹的情形不好，得救的人数不加增的时候，我们不要推到环境上去，也不要推到别人身上，怪这个弟兄不好，怪那个弟兄不行。恐怕是因在我们身上有拦阻祝福的东西。主如果在我们身上走得通，神的祝福应当是“无处可容”才可以。神从前对以色列人说，“你们…以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。”（玛三 10）神今天还是说这话。祝福的生活，必须是基督徒经常的生活。蒙祝福的工作，必须是我们经常的工作。若有不蒙祝福的情形发生，你要说，“主，可能是我这里有难处。”（倪柝声文集第三辑第十册，二一二页）

从路得记中拿俄米的事例，我们也看见神赐福的原则。…她这样谦卑下来，服在神的审判之下，结果就带进神的祝福。…从她身上，我们再次看见，神的心要来赐福，但是人的光景有问题，所以神的手先行审判。…谁肯在神的审判之下自审，定罪自己，就必碰到神的恩典，得着神的祝福（活神与复活的神，六二至六三页）。

参读：创世记生命读经，第九篇；活神与复活的神，第六篇；倪柝声文集第三辑第十册，仰望神的祝福。

Almighty on earth. This man was ready for God’s blessing. God’s blessing was to enable this man to be fruitful. One would become ten, ten would become one hundred, one hundred would become a thousand, a thousand would become a hundred thousand, a hundred thousand would become a million, and a million would become a billion, until the whole earth was filled with beautiful faces expressing God and representing God.

How much God is able to bless us depends on how much we express Him and represent Him. If we express Him and represent Him in an adequate way, we will surely have His full blessing in multiplication and fruit-bearing. (Life-study of Genesis, pp. 105-107)

We must see that the Lord withholds no good thing from us. If the work is not going well, if the brothers and sisters are in a poor condition, or if the number of saved ones is not increasing, we should not use the environment or certain people as an excuse. We cannot blame the brothers. I am afraid that the real reason lies with our harboring of some frustrations to the blessing. If the Lord can get through in us, the Lord’s blessing will be greater than our capacity. Once God said to the Israelites, “Prove Me, if you will, by this,…whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it” (Mal 3:10). God is still saying this today. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing. If we do not receive blessing, we should say, “Lord, perhaps I am the problem.” (Expecting the Lord’s Blessing (booklet), pp. 7-8)

The principle of God’s blessing is also seen in the case of Naomi in the book of Ruth….Since Naomi was humbled and subdued under God’s judging hand, God’s blessing was brought in….This case shows that God’s heart is to bless, but man’s questionable condition requires God’s judging hand first….Whoever is willing to judge and condemn himself under God’s judging will meet grace and receive blessing. (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 46-47)

Further Reading: Life-study of Genesis, msg. 9; CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” ch. 6; CWWN, vol. 56, “Expecting the Lord’s Blessing,” pp. 435-446

第十二周■周五

晨兴喂养

弗一3“我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

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。”

以弗所一章三节的赞美既深且奥，包含了整个新约的经纶。在此我们不仅有“神”这个称呼所指明的创造，也有成为肉体，由“我们主耶稣基督的神”这个称呼所指明。…在成为肉体里，祂是父，将生命分赐给祂的众子。…对神最高的称赞乃是说到我们的神—创造者—成了一个人，同时我们的神也是分赐生命的父。…凡基督所达到、所得着的，现在都传输给召会。

“我们主耶稣基督”这个称呼，含意丰富。“主”表征基督为主的身分，“耶稣”表征祂来作我们的救赎者和救主的人性，而“基督”表征祂是神的受膏者。这进一步指明，一章三节是拔尖的称赞，是向神最高的美言。我们都需要在创造、成为肉体、分赐生命和传输，以及救赎、救赎主、救主和完成神永远定旨的受膏者这些方面，对神说美言（以弗所书生命读经，二〇至二二页）。

信息选读

神用祂嘉美的言辞祝福我们，这样的话对我们句句都是福分。以弗所一章四至十四节就是记录这样的美言、福分。…〔三节里〕“各样”这辞指明神福分的包罗万有性；这福分包括一切，没有例外。

WEEK 12 — DAY 5

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

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.

The praise in Ephesians 1:3 is deep and profound, encompassing the entire New Testament economy. Here we have not only creation, indicated by the title God, but also incarnation, indicated by the title the God of our Lord Jesus Christ....In the incarnation He is the Father to impart His life to all His sons.... The highest praise to God says that our God the Creator became a man and that our God is also the life-imparting Father....Whatever Christ has attained and obtained is transmitted to the church.

The title Our Lord Jesus Christ is rich in meaning. Lord signifies Christ's lordship, Jesus signifies His humanity to be our Redeemer and Savior, and Christ signifies that He is God's anointed One. This is a further indication that 1:3 is the top praise, the highest well-speaking of God. We all need to speak well concerning God in this way: in the way of creation, incarnation, impartation of life, and transmission, with redemption, the Redeemer, the Savior, and the anointed One to accomplish God's eternal purpose. (Life-study of Ephesians, pp. 17-18)

Today's Reading

God has blessed us with His good, fine, and fair speakings. Every such speaking is a blessing to us. Ephesians 1:4 through 14 are an account of such speakings, such blessings. The word every [in 1:3] indicates the all-inclusiveness of God's blessings. It includes all, with no exception.

这一切福分都是属灵的。这指明神的福分和圣灵的关系。神所用以祝福我们的一切福分，既是属灵的，就与圣灵有关。神的灵不仅是神福分的管道，也是神福分的实际。在三节，父神、子神和灵神，都与所赐给我们的福分有关。…神的祝福，主要的是将三一神分赐到我们里面。

三节里的“诸天界”不仅指明天的所在，也指明神所用以祝福我们，属灵福分的属天性质、情形、特征和气氛。这些福分是从诸天来的，有属天的性质、情形、特征和气氛。在基督里的信徒，在地上享受这些属天的福分，这些福分是属灵的，也是属天的。…所赐给我们的福分，是属乎父神，在子神里，借着灵神，且在诸天界里。

末了，所有这些属灵的福分是在基督里。基督是神祝福我们的效能、凭借和范围。在基督之外、离了基督，神就与我们无分无关。但在基督里，神曾用诸天界里各样属灵的福分，祝福了我们。…我们若是在自己里，就与神的祝福无分无关。阿利路亚，我们乃是在基督里，祂是我们蒙祝福的范围、管道、凭借和效能！（以弗所书生命读经，二六至二七页）

如果这些福分只是肉身上的、物质上的，我们就只需要在身体里享受并经历就可以了。同样的，如果这些是精神上的福分，我们可以借着运用我们的魂—我们的心思、情感和意志—将其实化。然而，这些乃是属灵的福分，圣灵的福分。因着所有这些福分的性质都是属灵的，我们就需要运用我们的灵，在我们的灵里实化、享受并有分于这些福分（李常受文集一九六六年第二册，四〇五页）。

参读：以弗所书生命读经，第二篇；书信中神的灵同人的灵，第七章。

All these blessings are spiritual. This indicates the relationship of God’s blessings to the Holy Spirit. Being spiritual, all the blessings with which God has blessed us are related to the Holy Spirit. The Spirit of God is not only the channel, but also the reality, of God’s blessings. In this verse, God the Father, God the Son, and God the Spirit are all related to the blessings bestowed upon us….God’s blessing is mainly the dispensation of the Triune God into us.

Heavenlies here indicates not only the heavenly place, but also the heavenly nature, state, characteristic, and atmosphere of the spiritual blessings with which God has blessed us. They are from the heavens with a heavenly nature, heavenly state, heavenly characteristic, and heavenly atmosphere. The believers in Christ are enjoying on earth these heavenly blessings. They are heavenly as well as spiritual….The blessings bestowed upon us are of God the Father, in God the Son, through God the Spirit, and in the heavenlies.

Finally, all these spiritual blessings are in Christ. Christ is the virtue, the instrument, and the sphere in which God has blessed us. Outside of Christ, without Christ, God has nothing to do with us. But in Christ He has blessed us with every spiritual blessing in the heavenlies. If we are in ourselves, we are through with God’s blessing. Hallelujah, we are in Christ, who is the sphere, the channel, the instrument, and the virtue in which we have been blessed! (Life-study of Ephesians, pp. 21-22)

If these blessings were physical, material blessings, they would need to be enjoyed and experienced by us in our physical body. Likewise, if they were psychological blessings, we could realize them by exercising our soul—our mind, emotion, and will. However, these are spiritual blessings, the blessings of the Holy Spirit. Since the nature of all these blessings is spiritual, we need to exercise our spirit to realize, enjoy, and partake of them in our spirit. (CWWL, 1966, vol. 2, “The Divine Spirit with the Human Spirit in the Epistles,” p. 305)

Further Reading: Life-study of Ephesians, msg. 2; CWWL, 1966, vol. 2, “The Divine Spirit with the Human Spirit in the Epistles,” ch. 7

第十二周■周六

晨兴喂养

诗一三三 1～3“…弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，…好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

结三四 26“我必使他们…成为福源，我也必叫雨按时落下；那必是赐福的雨。”

诗篇一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和华所命定的福而有的赞美。当锡安被建造，神安息在那里，并居住在耶路撒冷时，…我们就有了聚集的地方，并且能在一里同居。这是何等的善，何等的美！（圣经恢复本，诗一三三 1 注 1）

神永远的生命（约三 16，弗四 18），是神命定给那些在召会生活里，在一里同住之人的福。…诗篇一百三十三篇预表召会生活，最高的生活，弟兄在一里同住的生活。这样的生活使神进来，以施膏的灵、滋润的恩典和永远的生命祝福我们（诗一三三 3 注 3）。

信息选读

〔在以西结三十四章二十六节〕主应许，不仅祂的子民要蒙受神的赐福，祂也要使他们成为福源。…首先，我们自己得享主的祝福；然后，祂要使我们成为别人的福源，叫别人也得着供应。

主应许“那必是赐福的雨”。…在地方召会的聚会中，许多时候我们感觉不仅有流，也有赐福的

WEEK 12 — DAY 6

Morning Nourishment

Psa. 133:1-3 ...How good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down...; like the dew...that came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

Ezek. 34:26 ...I will make them...a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. When Zion is built up and when God is resting there and dwelling in Jerusalem,...we have a place where we can gather and where we can dwell together in oneness. How good and how pleasant this is! (Psa. 133:1, footnote 1)

The eternal life of God (John 3:16; Eph. 4:18)...is commanded by God as a blessing to those who dwell together in oneness in the church life....Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life. (Psa. 133:3, footnote 3)

Today's Reading

[In Ezekiel 34:26] the Lord promised not only that His people would receive His blessing but also that He would make them a blessing....First, we ourselves will enjoy the Lord's blessing, and then He will cause us to become a source of blessing to others so that they may be supplied.

The Lord promises that there will be "showers of blessing."...Many times in the meetings of the local churches we sense that something is not only

雨降下。有时候，甚至聚会后回到家里，我们觉得赐福的雨仍在降下，临到我们。这是最有力的记号，表明主的祝福是在地方召会之上。祂按时并及时的赐下赐福的雨（以西结书生命读经，二二八至二二九页）。

主在〔启示录三章十二节〕的应许，不是要给我们什么，乃是要使我们成为什么。我们每次想到主的应许，总是想祂要给我们一些东西。按照我们的观念，应许乃是与祝福有关。对于我们，若没有祝福，就不能算是应许。但在三章十二节，主不是说，“我要给他…”乃是说，“我要叫他…作…”在十二节，主不是应许要给我们圣别，或是属天的福气；在这里，祂乃是应许要叫我们成为神殿中的柱子。

成为神殿中的柱子，包括了两件事—变化和建造。自从我来到美国之后，我的负担一直就是这两件事。主能给我们最大的祝福，就是变化我们，并把我们建造到祂的殿中。…什么叫作成为神殿中的柱子？…那些达到非拉铁非召会程度的人，里面就有正确的领会力。我们若是够上了这个程度，就是预备好让主来变化我们。我们若把从主领受的微小力量用在主的话上，并向主认真，那我们就是预备好被变化，并且在正确的地位上，让主使我们成为柱子。这要求我们首先经过变化，成为贵重的材料，然后再被建造成为柱子。我们这些本是泥土的人，怎能成为神殿中的柱子？唯有借着从泥土变化成为宝石，然后被建造在神的建造里，此外别无他路。…二章十七节…指明我们借着吃祂作隐藏的吗哪，就能变化成为一块白石。这真是最大的祝福。这关系到我们这个人，因为这关系到我们的所是。最大的祝福，不是主给我们什么，乃是主使我们成为什么（启示录生命读经，四三四至四三五页）。

参读：诗篇生命读经，第四十二篇；耶利米书生命读经，第二十篇；召会的治理与话语职事，第五篇。

flowing but also coming down like a shower. Sometimes even at home after the meeting, we have the sense that the showers of blessing are still coming down upon us. This is the strongest sign that the Lord's blessing is upon the local church. He sends us showers of blessing in season, so timely. (Life-study of Ezekiel, pp. 183-184)

The Lord's promise in Revelation 3:12 is not to give us something but to make us something. Whenever we think of the Lord's promises, we always think that He will give us something. According to our concept, a promise is related to a blessing. To us, without a blessing, there can be no promise. But in 3:12 the Lord did not say, "Him I will give"; He said, "Him I will make." In 3:12 the Lord does not promise to give us holiness or a heavenly blessing. No, here He promises to make us become something—a pillar in the temple of God.

Becoming a pillar in the temple of God involves two things—transformation and building. Since I came to this country, my burden has been on these two matters. The greatest blessing the Lord can render us is to transform us and to build us into His temple....[What does it mean] to be made a pillar in the temple of God?...Those who have reached the level of the church in Philadelphia have the proper understanding within them. If we are on this level, then we are ready for the Lord to transform us. If we use the little power we have received of the Lord on His word and mean business with Him, then we are ready to be transformed and are in the proper position for the Lord to make us a pillar. This requires that we firstly be transformed into precious material and secondly that we be built into a pillar. How can we, who are clay, become a pillar in God's temple? There is no way except to be transformed from clay into precious stone and then to be built into God's building....Revelation 2:17...indicates that we can be transformed into a white stone by eating Him as the hidden manna. This is truly the greatest blessing. This involves our very being, for it is related to what we are. The greatest blessing is not what the Lord gives us, but what the Lord makes us. (Life-study of Revelation, p. 370)

Further Reading: Life-study of the Psalms, msg. 42; Life-study of Jeremiah, msg. 20; CWWL, 1957, vol. 2, "The Administration of the Church and the Ministry of the Word," ch. 5

第十二周诗歌

补 333

我爱我主

（英546）

降 B 大调　　4/4

5 – 5 4 | 3 5 3 1 | 6 – 1 – | 5 – – 3 |
一 我 爱 我 主,非用天 然 之 爱; 我
5 5 4 4 | 3 – – – | 5 – 5 4 | 3 5 3 1 |
无 可 以 给 你。 主, 我爱 你;这爱 全
6 – 1 – | 5 – – 1 | 1 1 7 7 | 1 – – – |
然 属 你, 使 我活 在你 里。
4 – 1 2 | 3 – 5 – | 6 1 7 6 | 5 – – – |
我 一 无 所 有, 却欢然经 历,
6 – 7 1 | 3 5 6 2 | 1 – 7 – | 1 – – – ‖
倒 空, 消 失,浸 没在 你 爱 里。

二 我主,唯你是我一切所需,我心别无所愿;
住在你里,经历祝福江河,从你涌流无间。
饮生命活泉,享你作恩典,
作我中心、居所、祝福之源。

补 410

主，我宝贝这生命的流

（英1191）

降 B 大调　　6/8

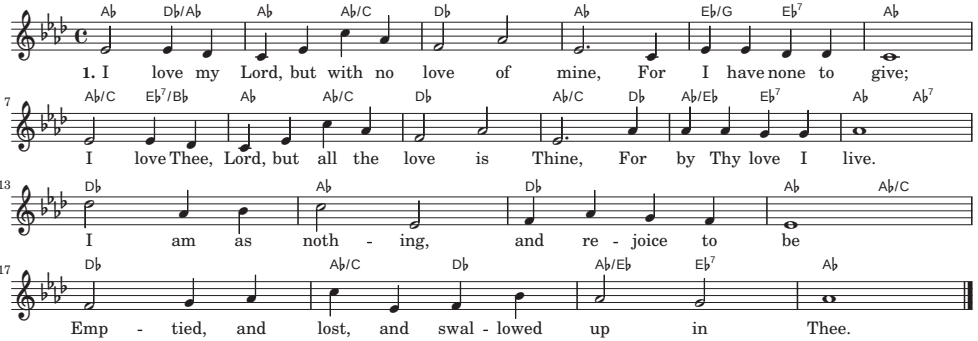
3 4 | 5 · ♯4 6 5 5 5 | 6 · ♯5 7 6 6 6 | 7 · 6 5 4 5 4 | 3 · 3 |
一 从我灵 里深处,有生 命 水涌流,是三 一 神在我里面 流。
3 4 | 5 · ♯4 6 5 5 5 | 6 · ♯5 7 6 6 6 | 7 · 6 5 4 3 2 | 1 · 1 |
父神 乃 是源头,主基 督 乃是河,灵是 流,分赐生命给 我。
7 1 | 2 · 2 2 2 1 7 | 1 · 1 1 7 | 6 · 6 6 1 7 6 | 5 · 5 |
(副) 主,我 宝贝这生命的 流, 我的 魂生命不再保 留;
5 1 | 3 · 3 3 3 4 3 | 6 · 6 4 4 | 3 · 2 1 5 7 2 | 1 · 1 ‖
哦主, 加深这生命的 流, 愿你 来时我生命成 熟。

WEEK 12 — HYMN

I love my Lord, but with no love of mine

Experience of Christ — Love for Him

546

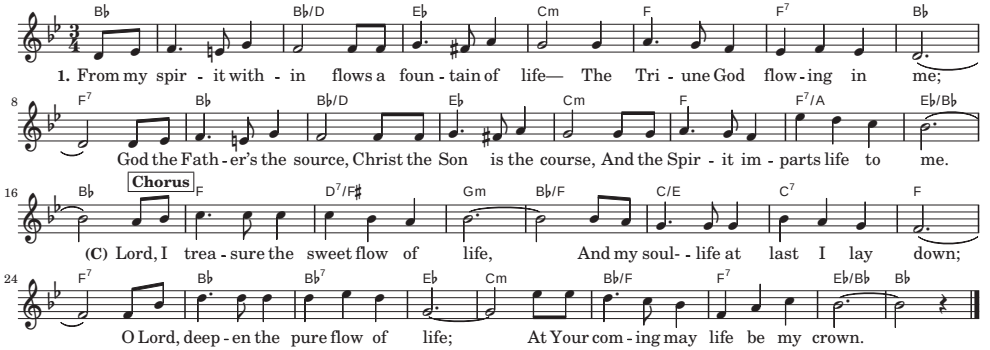


2. Thou, Lord, alone, art all Thy children need,
And there is none beside;
From Thee the streams of blessedness proceed,
In Thee the bless'd abide.
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling-place.

From my spirit within flows a fountain of life

Experience of God — As Life

1191



二 在鲜嫩草地上,在可安歇水边，跟羊群的脚踪享受主。
不用勉强挣扎,徒然自讨苦吃，在流里我就全然蒙福!

三 借着血我坦然进前到至圣所， 活在祂面前—联于源头。
阿利路亚,祂说,切不可离开我, 当住我里头—一直交流。

2. In the fresh, tender grass Jesus makes me lie down;
He leads me by waters of rest;
No more struggle and strain; all self-effort is vain;
In the flow I am perfectly blessed.

3. Jesus called me one day to the Holiest Place,
To live in His presence divine;
Hallelujah, I've heard an encouraging word:
"Abide—you're a branch in the vine."

第十二周申言

申言稿：_____

Composition for prophecy with main point and sub-points: