第六周

因素六：为着我们生命的长大并事奉上的用处，对付我们天然的个性

诗歌：

读经：太十六 22～26，加二 20，林后一 8～9，二 15，三 3～6，四 5，五 20，弗六 20

纲要

【周一、周二】

壹 为着我们生命的长大并事奉上的用处，我们必须对付天然的个性：

一 我们天然的个性是我们与生俱来的所是，而我们的性格是我们天然个性外在的表现；天然的个性是我们里面的所是，性格是我们外在的表现。

二 里面的天然个性和外面的性格，乃是我们这人的精粹、素质；已在里面，就是我们天然的个性，已显于外，就是我们的性格。

三 在我们的基督徒生活与召会生活中，最损害我们用处的，就是照我们天然的个性而活；个性是我们在神圣生命的长大上真正的敌人，也是破坏我们在主手中用处的主要因素。

四 我们必须留意我们本性中，天然个性中的“瘤”；

Week Six

The Factor of Dealing with Our Natural Disposition for Our Growth in Life and Our Usefulness in Service

Hymns:

Scripture Reading: Matt. 16:22-26; Gal. 2:20; 2 Cor. 1:8-9; 2:15; 3:3-6; 4:5; 5:20; Eph. 6:20

Outline

§Day 1 & Day 2

I. We must deal with our natural disposition for our growth in life and our usefulness in service:

A. Our natural disposition denotes what we are in our makeup by birth, and our character is the outward expression of our natural disposition; natural disposition is what we are within, and character is what we express without.

B. The inward natural disposition and the outward character are the extract, the essence, of our being; the self within is our natural disposition, and the self expressed is our character.

C. The thing that most damages our usefulness in the Christian life and church life is our living according to our natural disposition; it is the real enemy of our growth in the divine life and the major factor that spoils our usefulness in the hand of the Lord.

D. We must learn to take care of the “burl” in our makeup, our natural disposition;

我们若对付这个“瘤”，就会长得快，在生命长大上没有什么阻挠，对主也会更为有用。

五 个性含示于马太十六章二十三至二十六节的“思念”、“己”、和“魂生命”这几个辞；个性包含这一切的元素；事实上，我们可以说我们天然的个性就是我们的己。

六 对付我们天然的个性，意思就是对付我们的己、我们的魂生命、（22～26、）我们的旧人（罗六6）和“我”；（加二20；）你对主有多少用处，或对召会造成多少难处，乃在于你天然的个性有多少被治死；对付我们天然个性的路，乃是领悟并记住我们是钉了十字架的人，并且整天留在这个领悟和实际里。（20，五24～25，罗六6，八13下。）

七 我们天然的个性就是我们的己；个性在我们里面，个性就是我们；实际的说，否认己就是否认我们天然的个性；我们基督徒必须不断操练我们的灵而拒绝己，并凭另一个生命，就是生命树所表征之钉死并复活的基督而活，借此活基督—创二9，腓一21上，启二7，彼前二24，提前四7～8。

if we deal with this “burl,” we will grow quickly without any hindrances to our growth in life, and we will also become more useful to the Lord.

E. Disposition is implied in the terms used in Matthew 16:23-26—mind, himself, and soul-life; disposition includes all these elements; actually, we may say that our natural disposition is our self.

F. To deal with our natural disposition means to deal with our self, our soul-life (vv. 22-26), our old man (Rom. 6:6), and the “I” (Gal. 2:20); how useful you will be to the Lord or how much trouble you will make to the church depends upon how much your natural disposition is killed; the way to deal with our natural disposition is to realize and remember that we are crucified persons and remain under that realization and reality throughout the day (v. 20; 5:24-25; Rom. 6:6; 8:13b).

G. Our natural disposition is our self; it is in us, and it is us; practically speaking, to deny the self is simply to deny our natural disposition; as Christians, we have to live Christ by continually exercising our spirit to reject our self and live by another life, the crucified and resurrected Christ, signified by the tree of life—Gen. 2:9; Phil. 1:21a; Rev. 2:7; 1 Pet. 2:24; 1 Tim. 4:7-8.

【周三】

§Day 3

贰 我们在主的工作上不该受天然的个性限制；反之，我们必须学习过反对自己，就是反对我们个性的生活；凡是我们自己的，凡是出乎我们的，都不能带到对主的事奉中—罗一9，七6，林后三3～6，四5：

II. We should not be limited by our natural disposition in the Lord’s work; instead, we should learn to live a life of opposing ourselves, our disposition; whatever we have and whatever comes out of us cannot be brought into the Lord’s service—Rom. 1:9; 7:6; 2 Cor. 3:3-6; 4:5:

一 有的弟兄天然的个性非常自信；他们应当不断地拒绝己并倚靠复活的三一神，借此翻掉他们的自信—一8～9。

A. The natural disposition of some brothers reflects a strong self-confidence; their self-confidence must be overthrown by continually rejecting their self and by relying on the resurrecting Triune God—1:8-9.

二 人在神面前越没有蒙光照，越以为顺服神是容易的事；人越是说出便宜的话来，越是证明他还没有出过代价；话说得与神很亲近的人，恐怕离开神最远—太六1～6，16～18，路十八9～14，腓三3。

三 有的弟兄天然的个性是，若是环境不齐备、条件不够，他就不作；我们不要有一种天然的个性，一定要怎样才能作工—彼前四1，林前九23～27。

四 我们需要靠着生命与神同工，这生命能适应一切处境，忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成职事；我们必须学习事事处处经历基督的秘诀—林后六1～2，腓四5～9，11～13。

B. The less a man is enlightened by God, the more he thinks that he will have no trouble obeying God; the quicker a man makes loud claims, the more it proves that he has never paid any price; those whose words pretend intimacy with God are probably farthest away from Him—Matt. 6:1-6, 16-18; Luke 18:9-14; Phil. 3:3.

C. The natural disposition of some brothers is one of refusing to work as long as the circumstances are not perfect or the conditions are not adequate; we must reject the natural disposition that requires a particular environment before we can work—1 Pet. 4:1; 1 Cor. 9:23-27.

D. We need to work together with God by a life that is able to fit all situations, that is able to endure any kind of treatment, that is able to accept any kind of environment, that is able to work in any kind of condition, and that is able to take any kind of opportunity, for the carrying out of the ministry; we must learn the secret of experiencing Christ in everything and in every place—2 Cor. 6:1-2; Phil. 4:5-9, 11-13.

【周四】

五 天然的个性有一类是“英雄”型，这一型的人作什么事都要作得令人印象深刻，作得完全而完整；另一类的天然个性是“非英雄”型，非英雄型的人作什么事都不彻底、不完全。

六 有些负责弟兄在他们天然的个性中有很强的成分，使他们不能与别人配搭合作；这样的弟兄通常很能干，但也很容易在召会生活中引起难处；他们的个性甚至会带着支配的态度、压制的灵、批评的说话、以及注重规条且不赦免的灵。

七 其他的负责弟兄可能有一种天然的个性，希望所有人都喜欢他们，不愿意得罪任何人；这限制了他们在主工作中的功用，因为当主要借着

§Day 4

E. One type of natural disposition is that of the “hero”; this type must do everything in an impressive, perfect, and complete way; another type of natural disposition is that of the “non-hero”; the non-hero does not do anything in a thorough or complete way.

F. Some responsible brothers have a strong element in their natural disposition that hinders them from coordinating and cooperating with others; these ones usually are very capable, and they can also easily stir up trouble in the church life; their disposition can even be one with a dominating attitude, a suppressing spirit, critical speaking, and a legalistic and unforgiving spirit.

G. Other responsible brothers may have a natural disposition that wants everyone to like them and does not want to offend anyone; this limits their effectiveness in the Lord’s work, because when the Lord wants to

他们诚实坦率地向圣徒们说警戒或警告的话时，他们不会开口—参西一 27～29，帖前五 12～13，林前十 5～13，来三 7～19，十二 25：

1 不仅如此，那些有这样个性的人会对圣徒表现出天然情感的“凡火”，甚至到一个程度，使他们在照料召会、圣徒和工作时缺少正确的鉴别力与合式的监督—利二 11，十 1～2，民六 6～7，腓一 9，彼前二 25，五 2，来十三 17。

2 拿细耳人之愿的主要部分乃是使自己与来自天然感情的死亡分开；（民六 6～7；）此外，素祭里没有蜜，意思是在基督里没有天然的感情或天然的良善。（利二 11，太十二 46～50，可十 18。）

八 我们中间任何一次背叛的源头乃是与人天然的个性有关；要得地位的野心（从撒但来的）是每一个堕落之人天然个性的主要元素；异议的根源乃是己，天然的个性—赛十四 12～13，民十二 1～2，十六 1～3，撒上十五 10～12，太十八 1～4，二十 20～28，路二二 25～27，林后十 4～5。

九 王下四章八至十节说到书念的妇人接待以利沙的事，以利沙每从那里经过，妇人都请他吃饭；他没有讲过一篇道，没有行过一件神迹，但那个妇人凭着他的吃饭，就看出他是“圣别的神人”；这就是以利沙给人的印象，所以我们也要问一问自己：“我们给人的印象是什么？”—参林后二 15，五 20，弗六 20。

十 如果主拆毁了我们外面的人连同我们天然的个性，我们和人来往的时候，就不再是以我们刚硬的己去碰人；反之，我们每一次遇见人的时候，我们的灵就能出去；我们不可能突破我们

speak an honest or frank word of admonishment or warning to the saints through them, they will not do it—cf. Col. 1:27-29; 1 Thes. 5:12-13; 1 Cor. 10:5-13; Heb. 3:7-19; 12:25:

1. Furthermore, those with such a disposition can express the “strange fire” of natural affection toward the saints, even to such a degree that causes them to be lacking the proper discernment and the proper oversight in their care for the church, the saints, and the work—Lev. 2:11; 10:1-2; Num. 6:6-7; Phil. 1:9; 1 Pet. 2:25; 5:2; Heb. 13:17.

2. A major part of the Nazarite vow is to separate ourselves from the deadness that comes through natural affection (Num. 6:6-7); also, the meal offering being without honey means that in Christ there is no natural affection or natural goodness (Lev. 2:11; Matt. 12:46-50; Mark 10:18).

H. The source of any rebellion among us was the natural disposition of the persons involved; ambition for position (which comes from Satan) is the primary element of every fallen person’s natural disposition; the root of dissent is the self, the natural disposition—Isa. 14:12-13; Num. 12:1-2; 16:1-3; 1 Sam. 15:10-12; Matt. 18:1-4; 20:20-28; Luke 22:25-27; 2 Cor. 10:4-5.

I. Second Kings 4:8-10 gives the account of the Shunammite woman’s reception of Elisha by providing a meal for him whenever he passed by; he did not give one message or perform one miracle, but the woman identified him as “a holy man of God” by the way he took his meal; this was the impression that Elisha gave to others, so we have to ask ourselves, “What is the impression that we give to others?”—cf. 2 Cor. 2:15; 5:20; Eph. 6:20.

J. If the Lord breaks our outer man with our natural disposition, we will no longer present others with our strong self when we touch them; instead, our spirit will flow out whenever we touch men; it is impossible for us to break through the problems of our natural disposition, but it is possible

天然个性上的难处，但主能作到—约七 37～38，路十八 24～27，十九 2。

【周五】

叁 那灵借着复合之灵里十字架杀死的元素，借着那灵的管治，借着作为那灵之基督的光照，并借着召会生活、结果子和喂养小羊，对付我们外面的人、我们的己、我们天然的个性：

一 我们要对付天然的个性，就必须否认己并应用十字架杀死的能力；我们需要看见并在经历中实化，那在我们灵里之复合且包罗万有的灵所包含基督宝贵的死，以及基督之死的甜美和功效，这些能杀死我们天然的个性—出三十 23～25，腓一 19，罗八 13：

1 基督作为复合的灵乃是医治我们、点活我们、并杀死我们里面一切消极事物的药剂；当我们取用祂作药剂，我们就享受“耶稣的治死”，或耶稣的杀死—林后四 10～11。

2 在那灵里面有十字架杀死的元素；我们早晨拒绝己并接受神到我们里面的时候，就在一天当中感觉到，有一个杀死的过程在我们里面进行着。

二 圣灵管治的目的，就是叫我们作一个被破碎的人；神要把我们摆在完全无能为力、毫无办法的地位上，祂在我们身上才有路；我们所经过的试炼，其目的是叫我们在认识神的事上得益处，好使祂得彰显—一8～9，十二9～10，赛四十 28～31，何六 1～3：

1 外面之人的破碎就是我们天然个性的破碎；我们的天然个性使我们难以释放我们的灵；一个没有被神破碎的人，在主的工作上是不可信托的；我们原有

for the Lord to do it—John 7:37-38; Luke 18:24-27; 19:2.

§Day 5

III. The Spirit deals with our outer man, our self, our natural disposition, by the killing element of the cross in the compound Spirit, by the discipline of the Spirit, by the shining of Christ as the Spirit, and by the church life, fruit-bearing, and lamb-feeding:

A. In order to deal with our natural disposition, we must deny the self and apply the killing power of the cross; we need to see and realize in our experience that the compound, all-inclusive Spirit in our spirit includes the precious death of Christ and the sweetness and effectiveness of Christ's death, which can kill our natural disposition—Exo. 30:23-25; Phil. 1:19; Rom. 8:13:

1. Christ as the compound Spirit is our medication to heal us, enliven us, and kill all the negative things within us; when we take Him as our medication, we enjoy “the putting to death of Jesus,” or the killing of Jesus—2 Cor. 4:10-11.

2. In the Spirit there is the killing element of the cross; when we reject ourselves in the morning to receive God into us, we have the sense during the day that a killing process is going on within us.

B. The goal of the discipline of the Holy Spirit is for us to be a broken man; God has to put us in a place of total inability and total helplessness before He can have a way in us; the purpose of the trials through which we pass is so that we can receive the benefit of knowing God for Him to be expressed—1:8-9; 12:9-10; Isa. 40:28-31; Hosea 6:1-3:

1. The breaking of the outer man is the breaking of our natural disposition; our natural disposition makes it hard for us to release our spirit; a person who is not broken by God cannot be entrusted with the Lord's

的所是，包括天然的样子和口味，都是与神配不来、与神合不来的—耶四八 11。

2 我们与生俱来的所是，无论好坏，无论有没有用，都是天然的，都是拦阻圣灵将神圣的生命构成到我们这人里面；为这缘故，我们天然的力量、天然的智慧、天然的聪明、天然的个性、天然的缺点、天然的美德，加上我们的性格和习惯，都必须被拆毁，好使圣灵在我们里面形成新的个性、新的性格、新的习惯、新的美德、和新的属性。

3 为了完成这重新构成的工作，神的圣灵在我们里面运行，用神圣的生命光照、感动、引导、并浸透我们；祂也在我们的环境里作工，安排我们处境里的每一细节和人事物，好拆毁我们天然人的各方面，为要将我们模成神长子基督的形像—罗八 28 ～ 29。

4 我们环境中所有的事都是我们的神量给我们的；祂定规一切临到我们身上的事，唯一的目的，就是要打掉我们那个突出点，那个刚硬的地方，那个难对付的地方—诗三九 9，太十 29 ～ 30，路十二 6。

5 外面的人不破碎，里面的人就不能出来；瓦器需要打破，宝贝才能显出；（林后四 7；）香膏只要在玉瓶里，香气就不能出来。（约十二 3。）

6 一个没有被破碎的人，不能服从别人；唯有那些经历基督作他们服从生命的人，认识他们天然个性的背叛—腓二 5 ～ 8。

7 凡能夸口的人，都是没有被破碎的人；会责怪别人的人，都是没有被破碎的人；人若不是什么，还以为是什么，就是没有被破碎的人；常与别人相争的人，都是没有被

work; what we are originally, including our natural appearance and taste, does not match God and is not compatible with God—Jer. 48:11.

2. Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being; for this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes.

3. In order to accomplish the work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life; He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down all aspects of our natural being in order that He might conform us to the image of Christ as the firstborn Son of God—Rom. 8:28-29.

4. Everything in our environment has been measured to us by our God; He orders everything around us, the only purpose of which is to break our conspicuous, obtuse, and hard spots—Psa. 39:9; Matt. 10:29-30; Luke 12:6.

5. If the outer man is not broken, the inner man will not be released; the earthen vessel has to be broken before the treasure can be released (2 Cor. 4:7); as long as the ointment is in the alabaster box, the fragrance will not be released (John 12:3).

6. A person who is not broken cannot submit to others; only those who have experienced Christ as their life of submission know the rebelliousness of their natural disposition—Phil. 2:5-8.

7. Anyone who is boastful has not been broken, anyone who blames others has not been broken, anyone who thinks he is something when he is nothing has not been broken, and anyone who competes with

破碎的人—三 3，林前六 7，加五 25 ～ 26，六 3。

8 凡没有受过压，没有受过委屈，没有被贬低过，没有受过人难为的，在神手中是生的、野的，都没有用处；我们不要有一个错误的观念，以为自己是受神差遣、蒙神呼召、受神付托祂工作的人，所有圣徒都该佩服和尊敬我们；可能今天敬佩我们的人，明天就是耻笑我们、将我们踏在脚底下的人；这就是事奉主之人的道路—约二 23 ～ 25，徒十四 11 ～ 13，18 ～ 21，可十一 8 ～ 10，参十五 9 ～ 15。

三 从我们天然的个性得救，也是由于作为大光之基督内里的光照；这光照就是叫我们看见神所看见的—箴四 18，二十 27，诗十八 28 ～ 29，太四 16，路十一 34 ～ 36，徒九 3 ～ 5，二二 6 ～ 10，二六 13 ～ 19，弗五 13，腓二 15 ～ 16：

1 神圣之光的照耀所带来的杀死，乃是基督徒经历中最大的事；光照也就是拯救，看见也就是脱离；每一个真正看见在荣耀中的主这异象的人，都会在良心里蒙光照，看见自己的不洁—赛六 1 ～ 8。

2 主多给我们光，就把我们暴露出来，叫我们谦卑；唯有这种光照才会除掉我们的骄傲，唯有这光会叫我们肉体的活动停止，才会破碎我们外面的壳子连同我们天然的个性；我们越看见神、认识神并爱神，就越厌恶自己，就越否认自己—伯四二 5 ～ 6，太十六 24，路九 23，十四 26。

3 我们绝不要凭自己的努力、自己天然的个性学习涵养或容忍，乃要学习伏在神的光中，接受祂的破碎，让环境在我们身上拆毁、破碎我们这人。

四 我们在主的手中若没有用处，不能照顾别人，乃是由于我们天然的个性；召会生活、结果子、

others has not been broken—3:3; 1 Cor. 6:7; Gal. 5:25-26; 6:3.

8. Someone who has never been pressed, mistreated, depreciated, or wronged by others is raw, wild, and useless to God; we should not have the mistaken concept that all the saints will admire and respect us because we have been sent by God, called by God, and entrusted with His work; one who respects us today may deride and trample us under his feet tomorrow; this is the way of one who serves the Lord—John 2:23-25; Acts 14:11-13, 18-21; Mark 11:8-10; cf. 15:9-15.

C. Deliverance from our natural disposition also comes from the inner shining of Christ as a great light; this shining is seeing what God sees—Prov. 4:18; 20:27; Psa. 18:28-29; Matt. 4:16; Luke 11:34-36; Acts 9:3-5; 22:6-10; 26:13-19; Eph. 5:13; Phil. 2:15-16:

1. The greatest thing in the Christian experience is the killing that comes from the shining of the divine light; the shining is the saving, and the seeing is the deliverance; everyone who truly sees a vision of the Lord in His glory is enlightened in his conscience regarding his uncleanness—Isa. 6:1-8.

2. The Lord grants us much light to expose us and to humble us; only this kind of shining will remove our pride, and only this light will stop our fleshly activities and break our outer shell with our natural disposition; the more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.

3. We should not try to be magnanimous or forbearing by the effort of our self, our natural disposition; rather, we should learn to prostrate ourselves in God's light, receive His breaking, and allow the environment to break us and tear us down.

D. If we are not useful in the Lord's hand for taking care of people, it is due to our natural disposition; the church life, fruit-bearing, and lamb-feeding

喂养小羊这三件事治死我们天然的个性；我们要对付天然的个性，就必须爱神，借着接触神而被作为恩典的神所注入，也必须爱人，借着接触他们而将神作为恩典注入到他们里面—约二一 15～17，弗三 2，四 29，彼前四 10。

【周六】

肆 神对付雅各乃是一幅完整的图画，表明圣灵在新约信徒里面管教和变化的工作，以对付他们天然的个性，好叫基督成形在他们里面，并在他们里面完全长大而达到成熟；这乃是神赐福与我们，并使我们叫别人得福，使他们能得着神圣三一之神圣分赐的供应—罗十二 2，林后三 18，来六 1 上，创十二 1～3，结三四 26，民六 22～27：

一 雅各的一生表明一个生来天然的人必须经过破碎，才能成为“以色列”，就是神的王子；神借着我们的环境所拆毁的，不过是我们没有价值的己，我们天然的个性；然而，神所建造到我们里面的，乃是祂自己这至宝、卓越、无限量者—林前三 12。

二 神命定雅各终生要过挣扎的生活；祂主宰安排了雅各一生中的每一个环境、遭遇和人物，并使这些都互相效力，叫雅各得益处，使祂可以将雅各这抓夺者，抓脚跟的人，变化成以色列，神的王子—创二五 26，三二 24～32。

三 雅各生命成熟（变化的最后阶段）最有力的表显，乃是他祝福每一个人；他抓夺的手变成祝福的手；祝福是借着在生命里成熟而将作生命的神涌流给人—四七 7，10，四八 14～16，四九 1～28。

are three matters that kill our natural disposition; to deal with our natural disposition, we must love God by contacting God to be infused with Him as grace, and we must love people by contacting them to infuse them with God as grace—John 21:15-17; Eph. 3:2; 4:29; 1 Pet. 4:10.

§Day 6

IV. God’s dealing with Jacob is a full picture of the Holy Spirit’s discipline and His transforming work in the New Testament believers to deal with their natural disposition so that Christ may be formed in them, fully grown in them, unto maturity; this is God’s blessing us and making us a blessing to others that they may be supplied with the divine dispensing of the Divine Trinity—Rom. 12:2; 2 Cor. 3:18; Heb. 6:1a; Gen. 12:1-3; Ezek. 34:26; Num. 6:22-27:

A. Jacob’s life shows that a natural person must pass through breaking in order to become Israel, a prince of God; what God tears down through our environment is our worthless self, our natural disposition; however, what God builds into us is Himself, the peerless, supereminent, and infinite One—1 Cor. 3:12.

B. God destined Jacob to live a struggling life all his days; He sovereignly arranged every circumstance, situation, and person in Jacob’s life and caused them all to work together for Jacob’s good so that He could transform Jacob, a supplanter and a heel holder, into Israel, a prince of God—Gen. 25:26; 32:24-32.

C. The strongest manifestation of Jacob’s maturity in life (the last stage of transformation) is the fact that Jacob blessed everyone; his supplanting hands became blessing hands; blessing is the overflow of God as life to others through the maturity in life—47:7, 10; 48:14-16; 49:1-28.

第六周■周一

晨兴喂养

太十六 23 ～ 25 “祂却转过来，对彼得说，撒但，退我后面去吧！你是绊跌我的，因为你不思念神的事，只思念人的事。于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”

在我的职事中，我用了个性与性格这些辞来说到属灵的生命，因为我不得不找些用辞，来帮助圣徒明白魂生命、己、“我”和旧人。“天然的生命”和“天然的”这些辞，也用来说到对付我们己的属灵经历。己乃是我们的魂生命，而我们的魂生命乃是天然的。除了这些辞以外，保罗在罗马六章六节还提到旧人。这些辞各指明某一属灵的实际。…魂生命也叫作旧人。己、魂生命和旧人，全都是天然的，属于天然的生命。

我们乃是按着属灵的意义给〔个性和性格〕这些辞下定义。…我们里面有个性，外面有性格。个性是我们里面的所是，性格是我们外面的表现。里面的个性和外面的性格，乃是我们这人的精粹、素质。如果拿走了我们的性格和个性，我们这人就一无所有了。（生命的经历与长大，一六九至一七〇页。）

信息选读

新约里找不到性格和个性这些辞，但在一些经节中，就如马太十六章二十六节和路加九章二十五节，却含示了这些事实。马太十六章二十六节和路加九

WEEK 6 — DAY 1

Morning Nourishment

Matt. 16:23-25 ...He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.... If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

I have used the words disposition and character in my ministry concerning the spiritual life because I was forced to find terms that would help the saints to understand the soul-life, the self, the “I,” and the old man. The terms natural life and natural have also been used related to the spiritual experiences of dealing with our self. The self is our soulish life, and the soulish life is something natural. In addition to these terms Paul mentions the old man in Romans 6:6. Each of these terms denotes a certain spiritual reality.... The soul-life is also called the old man. The self, the soul-life, and the old man are all something natural, something of the natural life.

We define these terms [disposition and character] according to their spiritual significance.... Within we have our disposition, and without we have our character. Disposition is what we are within, and character is what we express without. The inward disposition and the outward character are the extract, the essence, of our being. If our character and disposition were taken away, there would be nothing left to our being. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 129-130)

Today’s Reading

The terms character and disposition cannot be found in the New Testament, but the facts are implied in verses such as Matthew 16:26 and Luke 9:25. Matthew 16:26 and Luke 9:25 are parallel portions that use self and soul-life

章二十五节这两节是平行的，将己和魂生命用作同义辞。马太十六章二十六节说，“人若赚得全世界，却赔上自己的魂生命，有什么益处？”路加九章二十五节说，“人若赚得全世界，却丧失自己，赔上自己，有什么益处？”马太十六章二十六节的魂生命，就是路加九章二十五节的自己。魂是己的生命；而个性和性格，与己和魂都非常有关。

我们可以用不同的动物为例，说明个性上的不同。就如龟与兔：龟走得慢，兔跑得快。每种动物的活动乃是与这动物性情里的某个特点有关。…龟和兔各有自己的个性，自己的组成。

你的个性是指你与生俱来之组成里的所是。…你若是慢的，你乃是天生被组成是慢的；慢就是你的个性。同样，你若是快的，快就是你的个性。一个人可能是安静的，或是爱讲话的；二者都是里面个性的事。我们的个性虽然是神所造的，却仍需要被神对付。这似乎很矛盾—神所赐的必须被神对付。然而，这非常合乎神圣的启示，也是我们的经历所印证的。

性格指我们〔里面的人〕外面的表现。…个性总是外显于我们的性格中。…性格的组成，约百分之三十是你的天性，百分之七十是你的习性。比方说，一个小孩若放在中国家庭里，他就会被摆进中国的模子里。同一个小孩被放在别种国籍的家庭里，长大了就会象那种国籍的人。

我们无法改变我们里面的性情，但我们能改变或改正我们外面的性格。…许多弟兄服兵役时受过训练。他们刚开始服兵役时不是很守时，但受过一些训练和严厉的惩治以后，他们就被调整成为守时的。…这种训练改变了他们外面的性格。（生命的经历与长大，一七〇至一七二页。）

参读：为着召会的建造正常结果子和牧养的路，第一至三、五、七至八章。

as synonyms. Matthew 16:26 says, “What shall a man be profited if he gains the whole world, but forfeits his soul-life?” Luke 9:25 says, “What is a man profited if he gains the whole world but loses or forfeits himself?” The soul-life in Matthew 16:26 is the self in Luke 9:25. The soul is the life of the self, and the matters of disposition and character are very much related to both the self and the soul.

To illustrate the differences in disposition, we may use different animals, such as a turtle and a rabbit. A turtle walks slowly, and a rabbit runs quickly. Each activity is related to a particular thing within the nature of each animal.... The turtle and the rabbit each has its own disposition, its own makeup.

Your disposition denotes what you are in your makeup by birth.... If you are slow, you were made slow by birth; being slow is your disposition. Likewise, if you are quick, quickness is your disposition. One may be silent or talkative; both are matters of inward disposition. Although our disposition is something made by God, it still needs to be dealt with by God. This seems to be contradictory—something given by God must be dealt with by God. However, this is very much according to the divine revelation, and it is also confirmed by our experience.

Character refers to our outward expression... [of] our inner being. The disposition is always explicitly expressed in our character.... Character is composed of about thirty percent nature and of about seventy percent habits. For example, if a child is placed in a Chinese home, he will be cast into a Chinese mold. The same child placed in a family of another nationality will resemble a person of that nationality when he grows up.

We cannot change our inward nature, but we can change or correct our outward character.... Many brothers have been trained in the military service. When they first entered the military service, they were not very punctual, but after some training and severe discipline, they were adjusted to be punctual.... This kind of training changed their outward character. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 130-131)

Further Reading: CWWL, 1973-1974, vol. 2, “The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church,” chs. 1-3, 5, 7-8

第六周▪周二

晨兴喂养

罗六 6“知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

加二 20“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

在我们的基督徒生活与召会生活中，最损害我们用处的，就是照我们的个性而活。…有些弟兄姊妹在他们的个性中有很强的成分，使他们不能与别人配搭合作。有些弟兄姊妹如果受安排作一些事，他们就不能包容别人在那件工作上一同来帮助，他们必须包办一切。这样的弟兄姊妹通常很能干，但也很容易在召会生活中引起难处。

主的工作是身体的工作，也是借着身体的工作；所以配搭是迫切需要的。使徒保罗很有才干，但他还需要别人帮助他，并与他配搭。…连主自己也需要与别人配搭。事实上，我们大多数人不喜欢与别人一同作工。我们若是懒惰松散的人，可能会喜欢别人为我们劳苦；但我们若是殷勤的人，一直地在劳苦，就不喜欢别人与我们一同作工，因为无论别人作什么，都会搅扰我们正在作的事。

在我们属灵生活、基督徒生活、召会生活、并主的工作中，我们必须学习作个一直反对自己的人。…反对自己就是反对我们的个性。（生命的经历与长大，一九二至一九三页。）

WEEK 6 — DAY 2

Morning Nourishment

Rom. 6:6 Knowing this, that our old man has been crucified with Him... that the body of sin might be annulled, that we should no longer serve sin as slaves.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

The thing that most damages our usefulness in the Christian life and church life is our living according to our disposition.... Some brothers and sisters have a strong element in their disposition that hinders them from coordinating and cooperating with others. If certain brothers or sisters are assigned a certain work, no one else can be included with them to help in that work; they must do it exclusively. Such brothers or sisters are usually very capable, and they can also easily stir up trouble in the church life.

The Lord's work is a work of the Body and by the Body; therefore, coordination is desperately needed. The apostle Paul was very capable, but he also needed a number of others to help him and coordinate with him.... Even the Lord Jesus Himself needed to coordinate with others. Actually, most of us do not like to work with others. If we are lazy, careless persons, we may like others to labor for us. But if we are diligent persons, laboring all the time, we may not like others to work with us, because whatever they do interferes with what we are doing.

In our spiritual life, in our Christian life, in our church life, and in the Lord's work, we must learn to be people who are always opposing ourselves.... To oppose ourselves is to oppose our disposition. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," p. 146)

信息选读

照我多年的观察，我们在神圣生命的长大上，真正的敌人乃是我们的个性。我们的个性也是破坏我们在主手中用处的因素。…我发现许多圣徒最终在神圣的生命上停止长大，不能更进一步往前，…〔是〕由于他们个性上特别、怪僻的一面。…他们放弃了世界，为主牺牲了许多事物。他们也听了许多信息，并且爱这些信息。然而，还有特别、怪僻的一面留在他们里面。他们本性的那一部分成了坚固的营垒，使他们无法在生命长大上进步。

我们怪僻的特性可以比作木块中的木纹。…一块木头的质料可能很好，但若有节瘤，就不容易锯切，而没有什么用处。凡没有任何怪僻特性的基督徒，是长得最多、最快的人。…在事奉上，最有用处的人，是那些一直拒绝并否认他们所是的人。

在我们属灵生命的开头几年，我们可能长得很快。然而，由于我们的个性，我们的成长可能慢下来，甚至停顿下来。…我们必须留意我们本性中，个性中的“瘤”。我们若对付这个“瘤”，就会长得快，并在属灵生命上步入坦途，在生命长大上没有什么阻挠，对主也会更为有用。

所有圣徒，特别是那些受训练全时间事奉主的人，若都能治死他们的个性，凡事就能顺遂。不然，每一个受了训的人都会成为召会潜在的难处。我们若受了训练，却用我们的野心和才干来实行，结果就是难处。…你对主有多少用处，或对召会造成多少难处，乃在于你的个性有多少被治死。所以，对付个性是一件紧要的事。（生命的经历与长大，一九八至一九九、二〇三、一九六页。）

参读：生命的经历与长大，第十三、二十一至二十五篇。

Today's Reading

According to my observation over many years, the real enemy of our growth in the divine life is our disposition. Our disposition is also the factor that spoils our usefulness in the hand of the Lord…. I have learned that many saints eventually stopped growing in the divine life and could make no further progress… due to a particular, peculiar aspect of their disposition. They had given up the world and had sacrificed many things for the Lord. They also listened to the messages and loved them. However, a particular, peculiar aspect remained in their being. That part of their makeup became a stronghold that held them back from making progress in the growth in life.

Our particular traits can be compared to the grain in a piece of wood…. A piece of wood may be of good quality, but if it has a knot or burl, it cannot be sawed easily; it is not useful. The Christians who do not have any peculiarity, any peculiar traits, are the ones who grow the most and the fastest…. In the service the ones who are the most useful are the ones who always reject and deny what they are.

In the first few years of our spiritual life, we may have grown quickly. However, our growth may have slowed down or even come to a standstill because of our disposition…. We must learn to take care of the “burl” in our makeup, our disposition. If we deal with the “burl,” we will grow quickly and have a free way in our spiritual life without any hindrances to our growth in life. We will also become more useful to the Lord.

If all the saints, especially those who are being trained to serve the Lord full time, kill their disposition, everything will be very good. Otherwise, each trained one becomes a potential problem to the church. If we pick up the training and practice it with our ambition and capacity, trouble will be the result…. How useful you will be to the Lord or how much trouble you will make to the church depends upon how much your disposition is killed. Therefore, dealing with the disposition is a crucial matter. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 150, 153, 148)

Further Reading: CWWL, 1989, vol. 3, “The Experience and Growth in Life,” msgs. 13, 21-25

第六周▪周三

晨兴喂养

林后三5～6“并不是我们凭自己够资格…；我们之所以够资格，乃是出于神；祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

一9“自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

什么样的人能在主面前给主用呢？…第一，他必须是个爱主、要主的人。不爱主，不要主的人根本谈不到给主用。…第二，他总得有一点遇着主，总得有一点看见了主。他总得有一个启示，看见说，神永远的旨意就是要把基督作到人里面来，并且要把基督彰显在人身上。…第三，他的自己，他这个人总归碰着了一点十字架。他看见说，凡是出乎他的，凡是他自己的，都不能带到主的事奉上来。…只有看见你自己不过是荆棘，不过是大麻风，是天然的人，是属肉体的，你才宝贝十字架的经历。这一个叫作天然的启示也可以，叫作十字架的启示也可以。有了爱主的心之后，起码你要看见两个启示，一个是关乎基督的，一个是关乎自己的，也就是关乎十字架的。

但是光有这三步还不行。光有这三步，你能作有价值的，但是你不能作够多的。…你定规是把基督作出去的，你定规是把基督事奉出去的。但是…也许你一年只能一次把基督服事出去，也许你半年只能把基督服事给一个人。（性格，五〇至五一页。）

信息选读

WEEK 6 — DAY 3

Morning Nourishment

2 Cor. 3:5-6 Not that we are sufficient of ourselves...; but our sufficiency is from God, who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

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

What kind of person is useful to the Lord?... First, he must love and desire the Lord. Do not even talk about being used by the Lord if you do not love and desire Him.... Second, he must have a vision of the Lord and an encounter with Him. He needs to have a revelation that God's eternal purpose is to work Christ into us and to express Christ through us.... Third, his self, his person, must have been dealt with by the cross. He must realize that whatever he has and whatever comes out of him cannot be brought into the Lord's service.... Only when you have seen that you are fleshly and nothing but a thornbush, a leper, and a natural man will you treasure the experience of the cross. This can be called the revelation of the natural man or the revelation of the cross. After you have a heart to love the Lord, you must have at least two revelations, one concerning Christ and the other concerning the self, which also concerns the cross.

However, these three aspects are not sufficient. With these you can do something valuable but nothing extensive. You will surely dispense Christ and minister Christ, though perhaps only once a year, or to one person in six months. (CWWL, 1953, vol. 3, "Character," p. 577)

Today's Reading

〔第四步是关乎〕性格。…我们不是把我们的性格给人，乃是用性格把基督托出去。…〔比方说，〕一位弟兄记性不强，性格善忘，请问这一个善忘的性格，能不能代表这位弟兄里面所认识的基督？不能。但是这一个性格影响他的事奉实在大。他要合于主的使用，就必须补上这一个东西。他要学习记事情，身上要带着小册子，把该作的事都记在上面。我不过举一个很小的例子就是了。

我们今天既是奉献给主的人，前途也不要了，什么都不要了，就是为着事奉主，我们就应该有相当的功用。但是很可惜，我们显出来的功用太少了，我们受个性的限制太大了。若是我们不把老旧的个性翻掉，我们在主手中的用处恐怕就到此为止。

有的弟兄个性非常自信，自信他能作什么，他这个自信就叫他看不见光。他在一个地方作工，过了一年、两年，什么也没有作出来。…但是他一直不觉得是自己不行，只觉得别人不行。…你翻掉你的自信就有用处了。…若是我们能冲破个性的界限，我们工作的果效…应该加三倍还不止。…有的人就是不能运用环境，而要环境来造他。若是环境不齐备、条件不够，他就不作。要知道，在我们这个工作里头要环境齐备是很难的。…〔乃〕在于你随机应变，…你非要就环境不可。…不要有一个个性，一定要怎样才能作工。（性格，五二至五三、六四至六五页。）

新约的执事…是靠着生命（不是任何恩赐）与神同工，这生命是全丰全足、全然成熟的，能适应一切处境，忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成他们的职事。（圣经恢复本，林后六 1 注 1。）

参读：性格，第三、五至七篇；事奉主者的存心、配搭与功用，第三至四篇。

The fourth aspect [is] the aspect of character... We do not minister our character to others, but we bear Christ to them by our character. For example, a certain brother may be absent-minded and forgetful. Can his forgetful character replace the Christ whom he knows inwardly? Not at all. But his character greatly affects his service. He must make up this lack if he wants to be suitable for the Lord's use. He must learn to remember things. He should carry a pocket notebook to record things that need to be done. This is just a small example.

Since we have consecrated ourselves to the Lord and have given up our future and everything to serve Him, we should be very useful. Unfortunately, we are extremely limited by our disposition and, as a result, too little of our function is manifested. If we do not overthrow our old disposition, I am afraid that our usefulness in the hand of the Lord will cease.

The disposition of some brothers reflects a strong self-confidence. They believe that they can do anything and are thus blinded by their self-confidence. After working in one place for a year or two, they may have accomplished nothing.... However, they always feel that this is because of others' shortage and never their own.... You will be useful only if such confidence is overthrown.... If we can break through the constraints of our disposition, the effectiveness of our work will more than triple. Some people do not know how to utilize their environment ... [but] expect their environment to suit them. They refuse to work as long as the circumstances are not perfect or the conditions are not adequate. You must realize that in our work it is almost impossible to have a perfect environment.... It all depends on how flexible we are to adapt to our circumstances and adjust to all environments.... Reject the disposition that requires a particular environment before you can work. (CWWL, 1953, vol. 3, "Character," pp. 578-579, 588-589)

The ministers of the new covenant...worked together with God by a life (not by any gift) that was all-sufficient and all-mature, able to fit all situations, that is, able to endure any kind of treatment, to accept any kind of environment, to work in any kind of condition, and to take any kind of opportunity, for the carrying out of their ministry. (2 Cor. 6:1, footnote 1)

Further Reading: CWWL, 1953, vol. 3, "Character," chs. 3, 5-7; CWWL, 1968, vol. 2, pp. 225-241, 449-454

第六周■周四

晨兴喂养

太十九 25 ～ 26“门徒听见了，就极其惊讶，说，这样谁能得救？耶稣看着他们说，在人这是不能的，在神凡事都能。”

我们的个性以不同的形式表现出来。〔天然的个性〕有一类是“英雄”型。有这一型个性的弟兄姊妹，作什么事都要作得令人印象深刻，作得完全而完整。他们若要说话，就要说得很突出，不然就不说。他们作事也很强、很快。另外一型的个性是“非英雄”型。这一型的人作什么事都不彻底、不完全。（生命的经历与长大，一八九页。）

信息选读

王下四章说到那个书念的妇人接待以利沙的事，圣经记载说，“书念…有一个大户的妇人，强留他吃饭。此后，以利沙每从那里经过，就转进去吃饭。妇人对丈夫说，我看出那常从我们这里经过的是圣别的神人。”（8 ～ 9。）以利沙…没有讲过一篇道，没有行过一件神迹，他每从那里经过，就是进去吃饭。那个女人凭着他的吃饭，就看出他是一个神人。

今天我们也要问一问自己：“我们给人的印象是什么？”…我们外面的人〔若没有〕被破碎…，我们所给人的印象，就都是我们那个外面的人。我们每一次到人面前去的时候，或者叫人心里难受，觉得你是一个爱自己、…刚硬、…骄傲的人；或者…是一个聪明、…口才非常好的人。也许你是给人一个所谓好的印象。但是，…神不满意这个，召会也不需要这个。

WEEK 6 — DAY 4

Morning Nourishment

Matt. 19:25-26 And when the disciples heard this, they were greatly astonished and said, Who then can be saved? And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible.

Our disposition is expressed in many forms. One type is that of the “hero.” Brothers or sisters who have this type of disposition must do everything in an impressive, perfect, and complete way. If they are to speak, they must do it in an outstanding way, or they will not speak. They are also very strong and quick in doing things…. Another type, the “non-hero” does not do anything in a thorough or complete way. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” p. 144)

Today’s Reading

Second Kings 4 gives us the account of the Shunammite woman’s reception of Elisha. The Bible says…”there was a wealthy woman…, who compelled him to have a meal. So whenever he passed through, he would turn aside and have a meal there. And she said to her husband, Now I know that this man who continually passes through unto us is a holy man of God” (vv. 8-9). Elisha… did not give one message or perform one miracle. Every time he passed through, he turned aside and had a meal there. The woman identified him as a man of God by the way he took his meal.

Today we have to ask ourselves, “What is the impression that we give to others?”… If the outer man is not broken, the impression that others receive from us will be nothing but the outer man. Every time we contact others, we may give them an unpleasant feeling that we are self-loving, stubborn, and proud or…clever and extremely eloquent. Perhaps we give others a so-called good impression…. God is not satisfied, and the church has no need of our so-called good impressions.

弟兄们，神是要求我们的灵能出去，召会也是需要我们的灵能出去。…我们有一个…非常要紧的需要，就是我们外面的人必须被破碎。如果外面的人没有被破碎，我们的灵就不能出去，我们就不能给人一个灵的印象。

有一个弟兄在那里…讲的题目是圣灵，但是，他所有的话语、所有的态度、以及所引的故事，都是充满了他自己。人坐在那里听，实在难受。他…讲的话语是圣灵，给人的印象是自己。…如果我们这个人没有受对付，我们在神的工作上就没有多大用处。…如果主拆毁了我们外面的人，我们和人来往的时候，就不再是以我们刚硬的己去碰人；反之，我们每一次遇见人的时候，我们的灵就能出去。（人的破碎与灵的出来，一〇七至一〇八、一一六页。）

在四福音里，彼得在主面前最难的对付是与他的个性有关。即使到了加拉太二章十一至二十一节，那时彼得的个性还没有完全受对付。…但按照整本新约的记载，彼得至终有了突破。在加拉太二章，保罗当面责备彼得，因为彼得多多少少还活在他的个性里。但在彼后三章十五至十六节，彼得对保罗有很高的推荐。彼得若是仍旧活在他的个性里，就不会对曾经责备他的人作这样强而有力的推荐。责备人会得罪人，但彼得没有被触犯。这可能指明，他的“瘤”，就是造成难处的因素，已经从他挪去。

人的手无法挪去个性的因素，但是在主的手中就有办法。在马太十九章二十五节，门徒问主：“这样谁能得救？”主回答说，“在人这是不能的，在神凡事都能。”（26。）…我们不可能突破我们个性上的难处，但主能作到。（生命的经历与长大，二〇二页。。）

参读：人的破碎与灵的出来，第六至八篇。

Brothers, God requires that our spirit be released, and the church also requires that our spirit be released. We have a… crucial need: Our outer man must be broken. If the outer man is not broken, our spirit will not be released, and the impression we give to others will not be an impression of the spirit.

A brother once was speaking on the subject of the Holy Spirit, but all his words, attitude, and stories exposed him as a man full of the self. While others were listening, they were uncomfortable…. His words were on the Holy Spirit, but the impression he gave to others was of his self…. If our person is not dealt with, we will be of little use to God’s work. If the Lord breaks our outer man, we will no longer present others with our strong self when we touch them. Instead, our spirit will flow out whenever we touch men. (CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” pp. 238-239, 244-245)

In the four Gospels Peter’s most difficult dealing before the Lord was related to his disposition. Even by the time of Galatians 2:11-21, Peter’s disposition had not yet been thoroughly dealt with…. According to the record of the whole New Testament, however, Peter eventually broke through. In Galatians 2 Paul rebuked Peter to his face because Peter still lived in his disposition to some degree, but in 2 Peter 3:15-16 Peter highly commended Paul. If Peter had been still living in his disposition, he would not have made such a strong commendation of the one who rebuked him. Rebuking offends people, but Peter was not offended. This may indicate that the “burl,” the troublemaking factor, had been removed from him.

By man’s hand there is no way to remove the factor of the disposition, but in the Lord’s hand there is a way. In Matthew 19:25 the disciples asked the Lord, “Who then can be saved?” The Lord replied, “With men this is impossible, but with God all things are possible” (v. 26)…. It is impossible for us to break through the problem of our disposition, but it is possible for the Lord to do it. (CWWL, 1989, vol. 3, “The Experience and Growth in Life,” pp. 152-153)

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

第六周■周五

晨兴喂养

林后四 7“但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”

10“身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。”

我们有基督这宝贝在可怜的瓦器里。（林后四 7。）我们也许以为自己相当好，但实际上并不好。…我们没有一个人比别人好；我们都是亚当的子孙，有同样堕落的性情。

我们需要领悟，天然的生命是神和基督的仇敌。…我们若要跟从主，第一个条件就是否认己，并一直将十字架杀死的能力应用在己身上。〔参太十六 24。〕我们需要让…十字架治死己。我们要跟从主，不需要教训，也不需要在行为上受调整。我们乃是需要被治死，需要被破碎。（李常受文集一九六八年第二册，五六七至五六八页。）

信息选读

我们的个性就是我们的己。…个性在我们里面，个性就是我们。我们的个性使我们难以释放我们的灵。…外面之人的破碎就是我们个性的破碎。…我们在年轻的时候对付个性是比较容易的。（生命的经历与长大，一八一至一八二页。）

倪弟兄看见我们天然的所是算不得什么；唯有那灵在我们这人里面所构成的才算数。我们与生俱来的所是，无论好坏，无论有没有用，都是天然的，都是拦阻圣灵将神圣的生命构成到我们这人里面。为这缘故，我们天然的力量、天然的智慧、天然的

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

We have Christ as the treasure in a poor earthen vessel (2 Cor. 4:7). We may think that we are quite good, but in reality we are not good…. None of us is better than others; we are all descendants of Adam with the same fallen nature.

We need to realize that the natural life is the enemy of God and of Christ…. If we intend to follow the Lord, the first condition is that we deny ourselves and apply the killing power of the cross to the self constantly [cf. Matt. 16:24]. We need to… [let] the cross put the self to death. In order to follow the Lord, we do not need teaching; neither do we need to be adjusted in our behavior. Rather, we need to be put to death; we need to be broken. (CWWL, 1968, vol. 2, pp. 450-451)

Today's Reading

Our disposition is our self…. It is in us, and it is us. Our disposition makes it hard for us to release our spirit…. The breaking of the outer man is the breaking of our disposition…. It is easier to deal with our disposition when we are young. (CWWL, 1989, vol. 3, "The Experience and Growth in Life," p. 138)

Watchman Nee saw that what we are by nature means nothing; only what the Spirit constitutes within our being counts. Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength, natural wisdom, natural cleverness, natural

聪明、天然的个性、天然的缺点、天然的美德、和天然的属性，加上我们的性格和习惯，都必须被拆毁，好使圣灵在我们里面形成新的个性、新的性格、新的习惯、新的美德、和新的属性。为了完成这重新构成的工作，神的圣灵在我们里面运行，用神圣的生命光照、感动、引导、并浸透我们；祂也在我们的环境里作工，安排我们处境里的每一细节和人事物，好拆毁我们天然的所是。祂也许将某个人安排在我们家里，为要拆毁我们天然的快或慢。祂也许安排某些事，废掉我们天然的聪明或迟钝。祂也许安排另一种处境，拆毁我们天然的智慧或愚拙。祂用各种人事物拆毁我们天然人的各方面，为要将我们模成基督的形像。（倪柝声—今时代神圣启示的先见，一一八至一一九页。）

许多时候，是主在那里打我们，但我们一直把人当作对象，这是完全找错了路。我们向着主要有一个态度：“因为这是你所作的，我就闭口不语。”（诗三九9。）我们要记得，对付你的不是你的弟兄，不是你的姊妹，不是你的亲戚朋友，对付你的不是什么人，对付你的乃是神。你总得看见这一个。我们要看见：这么多年，主在我身上一直管治我，要对付我这个人，可是因为我无知，我就在那里怪人，我就在那里怪命运，这是不认识神的手，这是错了。你要记得，所有的事都是神“量”给你的。你所遇见的该有多少、多长、多重，该到哪里为止，都是经祂量过的。主在那里定规一切临到你身上的事，没有别的目的，就是要打掉你那个突出点，打掉你那个刚硬的地方，打掉你那个难对付的地方。盼望主恩待我们，能看见主在我们身上工作的意义；也盼望主多给我们光，把我们的自己显露出来，叫我们爬不起来。（人的破碎与灵的出来，一一五至一一六页。）

参读：倪柝声—今时代神圣启示的先见，第十五至十七章；倪柝声文集第三辑第十一册，第二十五篇；主工人的性格，第三章。

disposition, natural shortcomings, natural virtues, and natural attributes, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes. In order to accomplish this work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life. He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down what we are naturally. He may arrange to place a certain person in our home in order to tear down our natural quickness or slowness. He may arrange certain matters to abolish our natural cleverness or dullness. He may arrange another situation to tear down our natural wisdom or folly. He uses all kinds of persons, matters, and things to tear down all aspects of our natural being in order that He may conform us to the image of Christ. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 115-116)

The Lord often chastises us, but we turn our attention to men and take the wrong track. Our attitude before the Lord should be as the psalmist said, “I did not open my mouth; for You have done this” (Psa. 39:9). We have to remember that it is not our brother, sister, friends and relatives, or any other person who is dealing with us. It is God who is dealing with us. We have to see this. We have to realize that the Lord has been disciplining us and dealing with us all these years. Because of our ignorance we have put the blame on others or even on fate. This is total ignorance of God’s hand. It is wrong. We have to remember that everything has been measured to us by our God. The amount, the length, and the intensity of what befalls us are all measured by Him. He orders everything around us, the only purpose of which is to break our conspicuous, obtuse, and hard spots. May the Lord be gracious to us and show us the meaning of His work in us. May He grant us much light to expose us and to humble us. (CWWN, vol. 54, “The Breaking of the Outer Man and the Release of the Spirit,” p. 244)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 15-17; CWWN, vol. 57, ch. 25; CWWN, vol. 52, “The Character of the Lord’s Worker,” ch. 3

第六周▪周六

晨兴喂养

创二五 26 “随后以扫的弟弟也出来了，他的手抓住以扫的脚跟，因此给他起名叫雅各。…”

四七 7 “约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。”

说到天然，创世记里的雅各…是最好的代表人物。…雅各一生的故事中，最突出的点，还是他天然的努力和办法。所有有办法的人都难免诡诈，雅各也是这样。他的诡诈不过是浮面的表现，天然的生命才是他潜在的特点。雅各在成熟以前，他所有的故事，都给我们看见他的天然。他有能力、有办法、有本事、有干才、有手腕，实在是一个天然很强的人。

许多的折磨、打击、难为，都是为着破碎他的天然。…雅各的天然受到这样彻底的破碎，他的生命在神里面就达到了丰满成熟的境地。他…不再是一个诡诈能抓（“雅各”的意思）的人，乃是神的王子（“以色列”的意思）。（生命的经历，二九七至二九九页。）

信息选读

神在我们身上的拆毁，不是苦待我们，乃是恩待我们。…神所拆毁的，不过是我们没有价值的己。然而，神所建造的，乃是将至宝、无限量的神自己赐给我们。到了圣经最末了，给我们看见新耶路撒冷，其中有生命树的果子。…新耶路撒冷乃是纯金、珍珠、宝石的构成；这些都是指着神自己说的。新耶路撒冷在性质、形状、性情、和荣耀上都是神自己。

WEEK 6 — DAY 6

Morning Nourishment

Gen. 25:26 And after that his brother came forth, and his hand was holding on to Esau’s heel, so his name was called Jacob…

47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

When speaking of the natural constitution, Jacob, in the book of Genesis, is the best representative…. The most outstanding characteristic in the entire life of Jacob is his natural endeavoring and scheming. All those who scheme are inevitably crafty. So also was Jacob. His craftiness was but the superficial expression; his natural constitution was his hidden characteristic. Before Jacob became matured, all his history revealed his natural constitution. He was able, resourceful, full of schemes, and very capable and skillful; he was truly one who was exceedingly strong in the natural constitution.

The afflictions, sufferings, and troubles that beset him were for the breaking of his natural constitution…. When Jacob’s natural constitution was thoroughly broken, his life in God attained to a mature and full stage…. He was no more a supplanter (the meaning of Jacob) but a prince of God (the meaning of Israel). (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 413-415)

Today’s Reading

God’s breaking is not a matter of being cruel to us but of being gracious to us…. What He tears down is our worthless self. However, what God builds into us is Himself, the peerless and infinite One. The end of the Bible shows the New Jerusalem with the tree of life…. The New Jerusalem is a structure built with pure gold, pearl, and precious stones, all of which refer to God Himself. The New Jerusalem is just God Himself in essence, appearance, nature, and glory.

雅各的一生表明一个生来天然的人必须经过破碎，才能成为“以色列”，就是神的王子。一个人要充满神的成分，非经过拆毁的过程不可。这是雅各在圣经里所代表的地位。…他被起名叫雅各，意思就是抓脚跟的人，是一个抓夺的人；（创二五 26；）同时，他也是个诡诈、满了章程的人。然而，雅各被神破碎再破碎，拆毁再拆毁，对付再对付，到一个地步，雅各的名字改了，神称他为“以色列”，（三二 28，）意即神的王子。…这意思是，雅各经过神的拆毁后，里面满了神的成分。（认识生命与召会，三二二、三二〇页。）

雅各一生的记载…给我们看见，神在祂拣选、预定和呼召上的定旨，是要将罪人变化为神的王子，有神的形像彰显祂，并施行神的管治权代表祂。（参创一 26。）神命定雅各终生要过挣扎的生活。不仅如此，神主宰安排了雅各一生中的每一个环境、遭遇和人物，并使这些都互相效力，叫雅各得益处，使祂可以将雅各这抓夺者，抓脚跟的人，变化成以色列，神的王子。…神对付雅各，乃是圣灵在新约信徒里面管教和变化工作的一幅完整图画。（罗八 28 ～ 29，十二 2，林后三 18。）（圣经恢复本，创二五 26 注 1。）

雅各生命成熟最有力的表显，乃是他祝福每一个人，包括法老、（创四七 7，10、）雅各的两个孙子、（四八、）以及他自己的十二个儿子。（四九 1 ～ 28。）雅各抓夺的手变成祝福的手。（四八 14 ～ 16。）生命成熟是被神这生命充满，祝福是借着在生命里成熟而涌流生命，涌流神。祝福人乃是将人带进神的同在里，并将神带进人里面作恩典、爱和交通，使他们享受三一神—父、子、灵。（十四 18 ～ 19，民六 23 ～ 27，林后十三 14。）雅各祝福法老，指明他比法老更大。（来七 7。）（创四七 7 注 1。）

参读：生命的经历，第十一至十二篇；认识生命与召会，第十九至二十篇；创世记生命读经，第六十七篇。

Jacob’s life shows that a natural person must pass through breaking in order to become Israel, that is, a prince of God. For a person to be filled with God’s element, he must pass through the process of breaking. This is what Jacob represents in the Bible…. His name Jacob means “heel holder, supplanter” (Gen. 25:26). He was a person full of schemes and plots, but he was broken, torn down, and dealt with by God again and again to the point that God changed his name and called him Israel (32:28), meaning “prince of God.”…This means that after passing through God’s breaking, Jacob was filled with the element of God. (CWWL, 1953, vol. 1, “Knowing Life and the Church,” pp. 338, 336)

The record of Jacob’s life… shows us that the purpose of God in His selecting, predestinating, and calling is to transform sinners into royal sons of God who bear God’s image to express Him and exercise God’s dominion to represent Him (cf. Gen. 1:26). God destined Jacob to live a struggling life all his days. Furthermore, God sovereignly arranged every circumstance, situation, and person in Jacob’s life and caused them all to work together for Jacob’s good, so that He could transform Jacob, a supplanter and a heel holder, into Israel, a prince of God…. God’s dealing with Jacob is a full picture of the Holy Spirit’s discipline and His transforming work in the New Testament believers (Rom. 8:28-29; 12:2; 2 Cor. 3:18). (Gen. 25:26, footnote 1)

The strongest manifestation of Jacob’s maturity in life is the fact that Jacob blessed everyone, including Pharaoh (Gen. 47:7, 10), Jacob’s two grandsons (ch. 48), and his own twelve sons (49:1-28). Jacob’s supplanting hands became blessing hands (48:14-16). Maturity in life is a matter of being filled with God as life, and blessing is the overflow of life, the overflow of God through the maturity in life. To bless others is to bring them into the presence of God and to bring God into them as grace, love, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit (14:18-19; Num. 6:23-27; 2 Cor. 13:14). That Jacob blessed Pharaoh indicates that he was greater than Pharaoh (Heb. 7:7). (Gen. 47:7, footnote 1)

Further Reading: CWWL, 1953, vol. 3, “The Experience of Life,” chs. 11-12; CWWL, 1953, vol. 1, “Knowing Life and the Church,” chs. 19-20; Life-study of Genesis, msg. 67

第六周诗歌

606

教　会 — 建造

8 7 8 7 双（英 840）

F 大调　　3/2

F　B♭　Dm　C　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 ♯1 2 | 3 — — —

一 救我 脱　离自 己、天 然，主啊，我　愿被建 造，

F　B♭　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — —

同众 圣　徒作 你 圣 殿，为着 充　满你 荣 耀。

F7　B♭　F　Dm　C
1 1 | 6 — — 6 7 • 6 | 6 — 5 — 1 1 | 1 — — 1 7 1 | 3 — 2 —

救我 脱　离乖 僻 个 性，脱离 骄　傲与单 独；

C7　F　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — — ‖

使我 甘　愿服 你 权 柄，让你 有　家可 居 住。

二 生命供应，活水流通，　长进、变化又配搭；
守住等次，尽我功用，　成全别人，不践踏。
自己所经，自己所见，　所是、所有并所能，
不再高估，不再稍偏，　接受一切的平衡。

三 持定元首，联络供应，　享受基督的丰富；
充满神的一切丰盛，　因神增加得成熟，
同尝基督莫测大爱，　赏识基督的阔长；
长大成人，不作婴孩，　满有基督的身量。

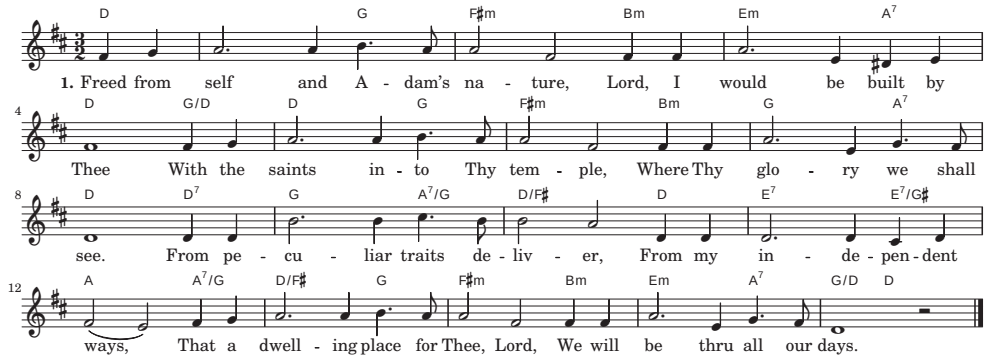
四 作神居所，作你身体，　主啊，我愿被建造，
成为你的团体大器，　让你来显你荣耀。
圣城景色、新妇荣美，　今在此地就彰显，
透出你的荣耀光辉，　将你照耀在人间。

WEEK 6 — HYMN

Freed from self and Adam's nature

The Church — Her Building

840


1. Freed from self and A - dam's na - ture, Lord, I would be built by
Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Builded up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.

3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.

4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.

5. In God's house and in Thy Body
Builded up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: