

第一周

灵里贫穷者以及清心者之福，
得在新王基督属天的掌权之下，
并得看见神
而在祂的生命里彰显祂，
且有祂的权柄来代表祂

诗歌 :539

读经：太五 3、8

太 5:3 灵里贫穷的人有福了，因为诸天的国是他们的。
太 5:8 清心的人有福了，因为他们必看见神。

【周一】

壹 “灵里贫穷的人有福了，因为诸天的国是他们的”——太五 3:

- 一 灵里贫穷不仅是指谦卑，更是指我们的灵，我们人的深处，完全倒空，不持守旧时代的老东西，却卸去旧有的，以接受诸天之国的新东西——参路六 20。
- 二 我们人的灵里必须是贫穷的、倒空的、卸去旧有的，我们才能领悟并得着诸天的国——参太十九 13~15。
- 三 灵里贫穷，意思就是我们是谦卑的，承认自己

Week One

**The Blessedness of Being Poor in Spirit
and Pure in Heart That We May Be under
Christ's Heavenly Ruling as Our New King
and That We May See God to Express Him
in His Life and Represent Him with His Authority**

Hymns: E743

Scripture Reading: Matt. 5:3, 8

Matt. 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
Matt. 5:8 Blessed are the pure in heart, for they shall see God.

§ Day 1

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

- A. To be poor in spirit is not only to be humble but also to be emptied in our spirit, in the depth of our being, not holding on to the old things of the old dispensation but unloaded to receive the new things, the things of the kingdom of the heavens—cf. Luke 6:20.
- B. We need to be poor, emptied, unloaded, in our human spirit that we may realize and possess the kingdom of the heavens—cf. Matt. 19:13-15.
- C. To be poor in spirit means that we are humble, acknowledging that we

一无所有，一无所知，一无所能，一无所是——
加六 3，约十五 5 下，赛五七 15，六六 2：

- 1 灵里贫穷的人对主的事和召会的事有乐意的灵——
诗五一 12。
- 2 灵里贫穷的人经历喜乐的灵，以及智慧和聪明的
灵，谋略和能力的灵，认识和敬畏神的灵——来一
9，罗十四 17，赛十一 2 ~ 3。

【周二】

四 所有属灵的长进，都在乎人的饥渴——路一
53，诗八一 10：

- 1 我们该害怕自满自足、自以为够，或以过去的为满
足——腓三 13。
- 2 属灵的不进步，乃是因为对自己属灵的缺乏漠不关
心；所有的失败和退后，都是因为自以为已经够好
了——参申四 25。
- 3 已往的得胜永远不是我们今天的力量——参书七
3 ~ 4：
 - a 我们对主如果没有新的认识，没有新的看见，就无法
往前——参徒二六 16，腓三 8 下、10 上。
 - b 什么时候我们不得不喊说，“我没有办法了”，那
时就是我们进步的起点；神就很容易在我们里面造
出一个对祂的渴慕来——参代下二十 12。
 - c 我们要记得，神所以叫我们遇见难处，就是要在
我们里面挖得更深，好让主更多以祂自己充满我
们——参罗八 28 ~ 29。
- 4 什么时候我们里面是空的，什么时候我们就要被主
充满；属灵的长进乃是一直空又一直满的——参王

have nothing, know nothing, can do nothing, and are nothing—Gal. 6:3;
John 15:5b; Isa. 57:15; 66:2:

1. Those who are poor in spirit have a willing spirit for the things of the
Lord and for the things of the church—Psa. 51:12.
2. Those who are poor in spirit experience the Spirit of joy and the Spirit of
wisdom and understanding, the Spirit of counsel and might, the Spirit of
the knowledge and fear of Jehovah—Heb. 1:9; Rom. 14:17; Isa. 11:2-3.

§ Day 2

D. All spiritual progress depends on man's hunger—Luke 1:53; Psa. 81:10:

1. We should be afraid of self-contentment, self-satisfaction, and satisfaction
with the things of the past—Phil. 3:13.
2. Spiritual stagnation is the result of indifference to one's own spiritual
lack; all failure and decadence are the result of self-complacency—cf.
Deut. 4:25.
3. Past victory can never be our present strength—cf. Josh. 7:3-4:
 - a. We cannot go on without new knowledge of the Lord and a new
vision of Him—cf. Acts 26:16; Phil. 3:8b, 10a.
 - b. Whenever we find ourselves crying, "I cannot make it," our progress
has begun; then God is easily able to create a desire for Him in us—cf.
2 Chron. 20:12.
 - c. We should remember that God gives difficulties to us in order to dig
more deeply in us so that He can fill us more with Himself—cf. Rom.
8:28-29.
4. Whenever we become empty, the Lord will fill us up; spiritual progress is
a matter of being continually emptied out and continually filled up—cf. 2

下四 1 ~ 6。

五 “我实在告诉你们，凡不像小孩子一样接受神国的，绝不能进去”——路十八 17:

- 1 小孩子没有被老旧的观念充满并占有，很容易接受新思想——参诗一三九 17。
- 2 人必须像小孩子一样，以不受霸占的心，将神的国当作新事物来接受。

【周三】

贰 “清心的人有福了，因为他们必看见神”——太五 8:

- 一 有一个纯洁的心，意思是我们的心的心是专一的，除了主自己以外，不寻求什么，使基督能在我们里面毫无拦阻地长大——十三 19 ~ 23。
- 二 我们若清心寻求神，我们的赏赐就是必看见神。
- 三 神向约伯显现，约伯看见神，就在个人经历上得着神并厌恶自己——伯三八 1 ~ 3，四二 1 ~ 6。
- 四 今天我们的神乃是包罗万有的灵，作为经过过程并终极完成之三一神的终极完成；我们所观看的这位神，乃是终极完成的灵；我们能在我们的灵里观看祂——林后二 10，提后四 22。
- 五 我们看见神，使我们被神构成；看见神使我们变化，看见神等于得着神，使我们在生命和性情上（但不在神格上）成为神——林后三 16、18，太五 8，启二二 4。
- 六 我们越看见神并爱神，就越否认自己并厌恶自己——伯四二 5 ~ 6，赛六 5，路十四 26。

Kings 4:1-6.

E. "Truly I say to you, Whoever does not receive the kingdom of God like a little child shall by no means enter into it"—Luke 18:17:

1. A little child, not filled with and occupied by old concepts, can easily receive a new thought—cf. Psa. 139:17.
2. People need to be like little children and, with an unoccupied heart, receive the kingdom of God as a new thing.

§ Day 3

II. "Blessed are the pure in heart, for they shall see God"—Matt. 5:8:

- A. To have a pure heart means that our heart is single, seeking nothing but the Lord Himself, so that Christ may grow in us without frustration—13:19-23.
- B. If we are pure in heart in seeking God, our reward is that we will see God.
- C. In God's appearing to him, Job saw God, gaining God in his personal experience and abhorring himself—Job 38:1-3; 42:1-6.
- D. Today our God is the all-inclusive Spirit as the consummation of the processed and consummated Triune God; the God whom we look at today is the consummated Spirit, and we can look at Him in our spirit—2 Cor. 2:10; 2 Tim. 4:22.
- E. We see God so that we may be constituted with God; seeing God transforms us, and seeing God equals gaining God so that we may become God in life and in nature but not in the Godhead—2 Cor. 3:16, 18; Matt. 5:8; Rev. 22:4.
- F. The more we see God and love God, the more we deny ourselves and abhor ourselves—Job 42:5-6; Isa. 6:5; Luke 14:26.

七 我们若是看见了主，就知道一切的事和世物不过是垃圾——腓三 7～8，参耶十五 19。

【周四】

八 属灵的长进就是在我们里头神的成分的加增，也是在我们里头那些占有神地位的东西的减少——提前四 15，西二 19。

九 只要有一样东西，或是一件事情，或是一个人，把我们这个人占有了，这些就夺去了神在我们心里的地位；任何在我们里面成为我们所爱，超过我们对主的爱，或在我们生命里顶替了神的人事物，都是偶像——箴四 23，结十四 3。

十 我们必须是纯洁的；我们的心不应该被神之外的东西占有——太十三 19～23。

十一 我们属灵的长进是根据于我们的心转向神有多少而定的——四 17，林后三 16，参王下二三 25。

十二 一个越在神话语里的人，就越纯洁——诗十二 6，一一九 140，约十七 17。

叁 我们该渴望有宽宏的心——诗一一九 32：

一 所罗门之所以能监督神的子民，是在于他有智慧和广大的心，这两件事就是一件事的两面：

1 虽然他不过是求智慧聪明，好知道怎样在神的子民中出入（王上三 5～9，代下一 10），神还赐他一颗“宽广的心，如同海边的沙那样不可测量”（王上四 29）。

2 海沙是包括海的，神“用沙为界限，使海不得越过”（耶五 22）；这给我们看见所罗门的心比海洋还大。

G. If we see the Lord, we will see that the things and objects of this world are trash—Phil. 3:7-8; cf. Jer. 15:19.

§ Day 4

H. Spiritual progress is the increase of the element of God in us and the decrease of things within us that usurp God's place—1 Tim. 4:15; Col. 2:19.

I. As long as there is one thing, one event, or one person that takes possession of us, there is something in our heart usurping the place of God; an idol is anything within us that we love more than the Lord or that replaces the Lord in our life—Prov. 4:23; Ezek. 14:3.

J. We must be pure; our heart should not be occupied by anything other than God—Matt. 13:19-23.

K. Our spiritual progress depends on the degree to which our heart is turned toward God—4:17; 2 Cor. 3:16; cf. 2 Kings 23:25.

L. The more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:140; John 17:17.

III. We should aspire to have an enlarged heart—Psa. 119:32:

A. Solomon was competent to oversee God's people because he had wisdom and a large heart, which are two aspects of one thing:

1. Although he asked only for the wisdom and knowledge to go out and come in among God's people (1 Kings 3:5-9; 2 Chron. 1:10), God gave him "largeness of heart, even as the sand that is on the seashore" (1 Kings 4:29).

2. The seashore encloses the sea, God having "set the sand as a boundary for the sea" (Jer. 5:22); this shows that Solomon's heart was larger than the sea.

二 我们必须作真正的新约执事，有宽宏的心，带着供应的生命对人亲密的关切，这是结果子的生命——林后七 2 ~ 3:

- 1 使徒有宽宏的心，能容纳所有的信徒，不论他们的光景如何；使徒也有张开的口，率直地向所有的信徒指出他们误入歧途的真实光景——六 11。
- 2 要将误入歧途、被岔开的信徒带回，使其与神和好，需要这样的敞开与宽宏。

【周五】

肆 要使我们的心和灵常新，我们需要有复活生命的新鲜供应，而日日得更新，成为与新耶路撒冷一样的新——四 16 ~ 18:

- 一 新就是神；信徒该得更新，成为与新耶路撒冷一样的新，因为他们都借着在生命的新样中生活行动（罗六 4）而成为新耶路撒冷，并借着在灵的新样里服事（七 6）而建造新耶路撒冷。
- 二 当我们在苦难中，我们需要得着更新；不然，我们所经过的苦难，就对我们毫无意义；在我们里面有一避难所——我们的灵——诗九一 1。
- 三 我们要每早晨得复兴，好日日得更新——太十三 43，路一 78 ~ 79，箴四 18，士五 31，林后四 16。

【周六】

四 我们必须在新样里来赴主的筵席（太二六 29）；我们可以学习说，“对不起，请赦免我”，好得着更新。

B. We must be genuine ministers of the new covenant, having an enlarged heart with the intimate concern of the ministering life, which is a fruitful life—2 Cor. 7:2-3:

1. With an enlarged heart the apostles were able to embrace all believers regardless of their condition, and with an opened mouth they were able to speak to all believers frankly concerning the real situation into which they had been misled—6:11.
2. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God.

§ Day 5

IV. In order to maintain the newness of our heart and our spirit, we need to be renewed day by day with the fresh supply of the resurrection life to become as new as the New Jerusalem—4:16-18:

- A. Newness is God; the believers should be renewed to be as new as the New Jerusalem since they all are becoming the New Jerusalem by walking in newness of life (Rom. 6:4) and building the New Jerusalem by serving in newness of spirit (7:6).
- B. While we are in the midst of suffering, we need to receive the renewing; otherwise, the suffering that we pass through means nothing to us; within us there is a refuge—our spirit—Psa. 91:1.
- C. In order to be renewed day by day, we need to be revived every morning—Matt. 13:43; Luke 1:78-79; Prov. 4:18; Judg. 5:31; 2 Cor. 4:16.

§ Day 6

D. We need to come to the Lord's table in newness (Matt. 26:29); we can be renewed by learning to say, "I'm sorry; forgive me."

五 我们日日得更新，是凭着四项：十字架（林后四 10～12、16～18）；圣灵——用神圣生命使我们被重修、再制并改造（多三 5）；我们调和的灵（弗四 23）；以及神的圣言（五 26）。

六 我们调和的灵需要扩展到我们的脑子里，好制伏、接管、占有我们的心思，而成为我们心思的灵；调和的灵越多渗透、浸透、占有我们的心思，我们就越多让基督的心思成为我们的心思——腓二 5，弗四 23，林前二 16，罗十二 2。

七 我们不该照着心思的虚妄生活，乃该照着心思的灵生活；这是一个团体的新人日常生活的关键，是使召会生活满有神的特征，满有基督的香气，并满有那灵的一的秘诀——弗四 3～4、17～18、23。

八 我们爱主，并且天天操练灵祷告和读经，就会改变并更新我们的的心思；这乃是在一切对人生事物的观念上，受圣经的教训和圣灵的光照，而有的去旧更新——诗一一九 105、130，提后三 15～17，申十七 18～20。

伍 主的恢复有赖于我们得更新、得洁净的心，以及我们得更新、被加强的灵；当我们的的心完全被基督据有，并且我们习惯运用灵接触主，神就会有路，这恢复就会普及：

一 这要终极完成神的心意，将信徒作成新造的新人，终极完成于新耶路撒冷；更新的结果使我们成为新造，也就是在基督里的新人——西三 10～11，林后五 17，加六 15～17，弗二 10、15。

E. We are renewed day by day through four items: the cross (2 Cor. 4:10-12, 16-18); the Holy Spirit, by which we are reconditioned, remade, and remodeled with the divine life (Titus 3:5); our mingled spirit (Eph. 4:23); and the holy Word of God (5:26).

F. Our mingled spirit needs to spread into our mind in order to subdue, take over, and occupy our mind, thus becoming the spirit of our mind; the more the mingled spirit penetrates, saturates, and possesses our mind, the more we let Christ's mind become our mind—Phil. 2:5; Eph. 4:23; 1 Cor. 2:16; Rom. 12:2.

G. We should not live according to the vanity of the mind but according to the spirit of the mind; this is the key to the daily living of the corporate one new man, the secret to having a church life filled with the character of God, the aroma of Christ, and the oneness of the Spirit—Eph. 4:3-4, 17-18, 23.

H. Our loving the Lord and our exercising our spirit in prayer and in reading the Word day by day change and renew our mind; this is to get rid of all the old concepts concerning the things of the human life and be made new again by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit—Psa. 119:105, 130; 2 Tim. 3:15-17; Deut. 17:18-20.

V. The Lord's recovery depends upon our renewed, purified heart and our renewed, strengthened spirit; when our heart is fully possessed by Christ and our spirit is habitually exercised to touch the Lord, God will have a way, and the recovery will be prevailing:

A. This consummates God's intention in making the believers the new man as the new creation to consummate in the New Jerusalem; as a result of our being renewed, we are made a new creation, which is the new man in Christ—Col. 3:10-11; 2 Cor. 5:17; Gal. 6:15-17; Eph. 2:10, 15.

二 神的目标乃是要得着这一个新人，至终这新人要完成于新耶路撒冷，就是这一个新人最终的完成。

B. God's goal is to have the one new man, which ultimately will consummate in the New Jerusalem, the final consummation of the one new man.

第一周■周一

晨兴喂养

太五 3 “灵里贫穷的人有福了，因为诸天的国是他们的。”

赛六六 2 “耶和华说，这一切都是我手所造的，所以就都有了；但我所看顾的，就是灵里贫穷痛悔、因我话战兢的人。”

马太五章三节…所说的灵是我们人的灵，不是圣灵。灵里贫穷不是说一个人有贫乏的灵；灵里贫穷乃是有上好的灵。这不仅是指有谦卑的灵，也是指我们的灵，我们人的深处，完全倒空，不持守旧时代的老东西，完全卸去旧有的，以接受诸天之国的新东西。…人的灵里原来充满了许多东西；如今我们既转向主，就必须倒空我们的灵，好使我们灵里贫穷。（李常受文集一九六五年第二册，二四一页。）

信息选读

我们的灵可能不是空的，以致主的东西不能更多地储存到我们里面。根据马太五章，我们必须先对付我们的灵。马太五章的九大福，首要的条件是灵里贫穷。我们需要向主祷告：“主啊，倒空我。倒空我的灵，除了你以外没有任何别的东西。甚至倒空我灵里对你旧有的经历。”…对基督旧有的经历，会拦阻我们对主有新的、新鲜的、今日的经历。我们的灵必须是倒空的。这是真正的谦卑。一个人可能外面谦卑，灵里却非常骄傲。真正的谦卑是在灵里的事。所以彼得告诉我们，我们需要有温柔安静的灵。真正的温柔是在灵里。一个人可能外面是安静的，里面却满了意见。

WEEK 1 — DAY 1

Morning Nourishment

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

Isa. 66:2 For all these things My hand has made, and so all these things have come into being, declares Jehovah. But to this kind of man will I look, to him who is poor and of a contrite spirit, and who trembles at My word.

The spirit referred to [in Matthew 5:3] is our human spirit, not the Holy Spirit. To be poor in spirit does not mean that one has a poor spirit. To be poor in spirit is to have the best spirit. It is not only to have a humble spirit but also to be emptied in our spirit, in the depth of our being, not holding on to the old things of the old dispensation but unloaded to receive the new things, the things of the kingdom of the heavens...Human beings are filled with many things in their spirit. Now that we have turned to the Lord, we have to evacuate our spirit to be poor in spirit. (CWWL, 1965, vol. 2, "The Tree of Life," pp. 183-184)

Today's Reading

It may be that our spirit is not empty for something more of the Lord to be deposited into us. According to Matthew 5, we have to deal with our spirit first. The first condition for the nine blessings in Matthew 5 is to be poor in spirit. We need to pray, "O Lord, empty me. Evacuate and empty my spirit of anything other than Yourself. Even empty my spirit of the old experiences of Yourself"...Our old experiences of Christ can hinder us from experiencing Christ in a new, fresh, and up-to-date way. Our spirit has to be emptied. This is the real humility. It is possible for a person to be humble outwardly yet still be so proud in his spirit. The real humility is a matter in the spirit. This is why Peter tells us that there is the need for a meek and quiet spirit. The real meekness is in the spirit. A person may be quiet outwardly but may be full of opinions inwardly.

一天过一天，我们必须学功课，借着倒空灵里许多老旧的事物，就如老旧的知识和经历，与主有对付，使我们的灵里贫穷。我们的心若不敞开，主就不可能将祂自己分赐到我们里面。我们的灵若是满的，主也无法把祂自己一些新鲜的东西分授到我们里面。…我们必须求主倒空我们的灵，洁净我们的心。这样，主在我们里面就有自由的通路，也在我们里面有充分的空间来充满我们。（李常受文集一九六五年第二册，二五二至二五三页。）

今天许多基督徒的灵…是装满的。…今天几乎各种基督徒的灵都充满了神以外的事物。

当主耶稣来传讲，“你们要悔改，因为诸天的国已经临近了，”（太四 17，）很少人能接受祂的话，因为他们的灵充满了其他的事物。主端出上好的饮料，但他们的器皿已经充满了，因此他们不渴。我们的灵充满时，甚至上好的饮料，我们的器皿也无法容纳。所以，主在山上对门徒说话时，开头就说我们必须灵里贫穷；我们的灵必须倒空一切。

我们都需要留意主所说关于灵里贫穷的话，并且说，“主，卸去我的东西，倒空我的灵。我不愿我的灵积存任何东西。主，我愿我灵里所有的容量都为你所用。”

我们若灵里贫穷，诸天的国就是我们的：现今在召会时代，我们是在诸天之国的实际里；将来在国度时代，我们要有分于诸天之国的实现。

我们若是得胜者，主回来的时候，就要把我们带进诸天之国的实现里。得着诸天的国，首先是有分于正当、正常的召会生活；其次是承受千年国…诸天之国的实现。这就是“诸天的国是他们的”这句话的意思。（马太福音生命读经，一八九至一九三页。）

参读：生命树，第十三章；马太福音生命读经，第十三至十四篇。

Day by day we have to learn the lesson to deal with the Lord to be poor in spirit by emptying our spirit of many old things such as old knowledge and old experience. If our heart is not open, the Lord has no possibility to dispense Himself into us. If our spirit is full, the Lord also has no way to impart something fresh of Himself into our being...We need to ask the Lord to empty our spirit and clear up our heart. Then the Lord will have the free way in us and the adequate room in our being to fill us. (CWWL, 1965, vol. 2, "The Tree of Life," pp. 191-192)

Today a great many Christians are...loaded in their spirit...Nearly every kind of Christian today is filled in his spirit with something other than God.

When the Lord Jesus came preaching, "Repent, for the kingdom of the heavens has drawn near" (Matt. 4:17), not many could receive His word, because their spirit was filled with other things. The best drink was being offered, but their vessel was already filled. Thus, they were not thirsty. When our spirit is filled, we have no capacity in our vessel for even the best drink. Therefore, when the Lord spoke to the disciples on the mountain, the opening word of His decree was that we must be poor in spirit, that our spirit must be emptied of everything.

We all need to heed the Lord's word about being poor in our spirit and say, "Lord, unload me. Empty my spirit. I don't want to store anything in my spirit. Lord, I want the full capacity in my spirit to be available to You."

If we are poor in spirit, the kingdom of the heavens is ours: we are in its reality now in the church age, and we will share in its manifestation in the kingdom age.

If we are overcomers, at His coming back the Lord will bring us into the manifestation of the kingdom of the heavens. To have the kingdom of the heavens is first to participate in the proper, normal church life and second to inherit the manifestation of the kingdom of the heavens in the...millennium. This is the meaning of the words for theirs is the kingdom of the heavens. (Life-study of Matthew, pp. 156-158, 160)

Further Reading: CWWL, 1965, vol. 2, "The Tree of Life," ch. 13; Life-study of Matthew, msgs. 13—14

第一周■周二

晨兴喂养

路一 53 “叫饥饿的得饱美物，叫富足的空着回去。”

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

路加一章五十三节…给我们看见，神的恩典只是为着一种人预备的，就是那些饥饿的人。如果一个人到一个聚会中，不过想去看一看，听一听，那就必定没有什么东西可看，也必定没有什么东西可听。如果一个人的存心不过是要得一点圣经的知识，那就不能解决属灵实际的难处。必须里面是有迫切的需要的，是抱着一个心愿一定要遇见神的，这样的人，神要赐福给他。我们要知道，所有属灵的长进，都是在乎我们的饥渴。…饥渴的人，就是要得着饱足的人，这样的人是有福的。（参太五 6。）（倪柝声文集第二辑第十七册，一七一至一七二页。）

信息选读

主在我们境遇中所安排的一切，就是要在我们里面造出一个需要的心来，就是要叫我们承认靠着已往的经历是不能得胜的。…我们要知道，神不要我们吃昨天的吗哪。有新的难处，就必须有新的需要，就是前些日子所没有的。…我们对主如果没有新的认识，如果没有新的看见，我们就无法往前。所以什么时候祂带我们到了尽头，使我们不得不喊说，“我没有办法了，”那时就是我们进步的起点。神很自然地在您里面作工，给您造出一个要的心来。

感谢神，我们所有的都是祂作的，连要的心也是祂给我们的。…不过在这里有一个条件，就是您必

WEEK 1 — DAY 2

Morning Nourishment

Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.

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

[Luke 1:53] shows us that God's grace is reserved for one type of person—a hungry one. If a person comes to the meeting only for the purpose of observing and listening, he will not see anything or hear anything. If all that a person wants is some Bible knowledge, his real spiritual problems will not be solved. Only those with a pressing inward need and those who are determined to meet God will receive His blessing. We must realize that spiritual progress is based on our hunger...Those who hunger and thirst will be filled; they are the ones who are blessed [cf. Matt. 5:6]. (CWWN, vol. 37, p. 132)

Today's Reading

Everything ordered by the Lord in our circumstances is intended to create a need in us and make us realize that we cannot overcome by past experience...We have to realize that God does not want us to have yesterday's manna. With each new difficulty there comes a new need that we have never realized before...We cannot go on without new knowledge of the Lord and a new vision of Him. Whenever He brings us to our end and whenever we find ourselves crying, "I cannot make it!" our progress has begun. Then God is able to easily create a desire for Him in us.

Thank God that everything we have is the result of His work; even the heart that seeks after Him comes from Him...There is a condition: we must be

须看见自己的软弱无能，又有肉体的拦阻和骄傲。如果你一直自恃，以为自己已经富足了，如果你一直记得耶利哥的得胜，那么，神就是要给你一个要的心也无法给你。如果你总是记得你已往的得胜，你就永远不会进步。…因为已往的得胜永远不是你今天的力量。我们要记得，神所以叫我们遇见难处，就是要把我们挖得更深，好让主充满我们更多。

王下四章…给我们看见一个属灵的原则。（申言者门徒的妻子）和她的儿子有什么东西呢？只有一瓶油。这一瓶油就是后来倒在许多空器皿中的那一瓶油，所以本来的那一点油是必需的。油在圣经里代表圣灵。圣灵在一个人身上作工，必定是因为这个人已经有圣灵住在他里面了。

这个寡妇的难处是什么呢？是器皿太少。所以以利沙吩咐她说，“你去，到外面向你众邻舍借空器皿，不要少借；然后进屋里去，把自己和儿子关在门内，你要将油倒在所有的器皿里，倒满了的放在一边。”（王下四3~4。）妇人怎么作呢？“于是妇人离开以利沙去了，把自己和儿子关在门内；儿子把器皿拿给她，她就倒油。器皿都满了，她对儿子说，再给我拿器皿来。儿子说，再没有器皿了。油就止住了。”（5~6。）在这里我们看见，她要去借空器皿，就是要有空的地位来为着圣灵。并且不要少借，意思是越多越好，不只要有一个空，应该有许多空。…空得越多就满得越多。这是主给我们看见的法则：属灵的长进乃是一直空又一直满的；圣灵的工作不是一次空了永远满的，乃是要一直空一直满的。所以…千万不要盼望一次空了，以后就不再空了。十字架在我们身上所作的是越过越多的，所挖的是越过越深的。（倪柝声文集第二辑第十七册，一八〇至一八一页。）

参读：倪柝声文集第二辑第十七册，第二十二至二十三篇。

conscious of our weakness and inability as well as the hindrance and pride of the flesh. If we persist in our self-reliance, presume that we are already rich, and do not forget our Jericho victory, it will be impossible for God to give us a seeking heart even if He wants to. If we cannot forget our past victory, we will never make any progress...Past victory can never be our present strength. We should remember that God gives difficulties to us in order to dig more deeply in us so that He can fill us more with Himself.

Second Kings 4 shows us an important spiritual principle. What did the woman and her sons have? They only had a pot of oil. This same pot of oil was later poured into many empty vessels. The little bit of oil that she had at the beginning was crucial. In the Bible oil represents the Holy Spirit. The Holy Spirit works only on those who already have the Spirit abiding in them.

The widow's problem was that she had too few vessels. Elisha told her, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full" (2 Kings 4:3-4). What did the woman do? "So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed" (vv. 5-6). She had to borrow empty vessels—this speaks of the need for empty room within us for the Holy Spirit. She was to borrow not a few—this means the more the better. There should not be only one empty room but many empty rooms...The more empty spaces there are, the more fullness there will be. This is a principle which the Lord has shown us: spiritual progress is a matter of being continually emptied out and continually filled up. The work of the Holy Spirit is not "once empty then forever full" but "always empty and always full." Therefore,...do not think that as long as we have been emptied once, we will not need any more emptying. The work of the cross in us is ever-increasing and ever-deepening. (CWWN, vol. 37, pp. 135-136, 138-139)

Further Reading: CWWN, vol. 37, chs. 22—23

第一周■周三

晨兴喂养

太五8“清心的人有福了，因为他们必看见神。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

我们对神必须清心，在祂以外一无所求。清心的赏赐是看见神。…神是我们的赏赐。我们对自己严格、公义，对别人怜悯，并且对神清心，就会得到这赏赐。

清心是目的专一，只有一个目标，要完成神的旨意荣耀神。（林前十 31。）这是为着诸天的国。我们的灵是接受基督的器官，（约一 12，三 6，）我们的心是基督这生命种子生长的土地。（太十三 19。）为着诸天的国，我们需要灵里贫穷、倒空，使我们能接受基督；我们也需要心里纯洁专一，使基督能在我们里面毫无拦阻地长大。我们若清心寻求神，就必看见神。…这福分是为着今天的，也是为着来世的。（马太福音生命读经，二〇八至二〇九页。）

信息选读

在（马太五章八节），看见神是国度里的一大赏赐。照着新约清楚的异象，看见神就是把神接受到我们里面。如果看见神只是客观的看见，而没有别的，那就没有什么意义。但是看见神乃是接受神，这意思就是神进到我们里面，作我们的元素，来更新我们、变化我们，因为神进来就将神圣的元素加到我们里面。这神圣的元素在我们身上，并在我们里面作工，为要更新我们，排除我们一切老旧的元素。至终，我们的全人就变成新的。这就是变化。

WEEK 1 — DAY 3

Morning Nourishment

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

We must be pure in heart, seeking nothing besides Him. The reward for being pure in heart is to see God...God is our reward. We gain this reward by being strict, righteous, with ourselves, by being merciful toward others, and by being pure in heart toward God.

To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). This is for the kingdom of the heavens. Our spirit is the organ by which we receive Christ (John 1:12; 3:6), whereas our heart is the ground where Christ as the seed of life grows (Matt. 13:19). For the kingdom of the heavens we need to be poor in spirit, empty in our spirit, that we may receive Christ. We also need to be pure, single in our heart, that Christ may grow in us without frustration. If we are pure in heart in seeking God, we will see God...This blessing is both for today and for the coming age. (Life-study of Matthew, p. 172)

Today's Reading

[In Matthew 5:8], seeing God is a great reward in the kingdom. According to the clear view in the New Testament, to see God is to receive God into us. If seeing God is merely an objective seeing of God and nothing else, that means very little. But seeing God is to receive God, and this means that God comes into us as our element to renew us, to transform us, because God's coming in adds the divine element into our being. This divine element works on us and in us to renew us, discharging all our old element. Eventually, our entire being becomes new. This is transformation.

我们首先观看神，就是看见神；然后就返照祂，而被变化。（参林后三18。）我们看见神时，就渐渐变化成为祂荣耀的形像，从一种程度的荣耀，到另一种程度的荣耀；这乃是从主灵变化成的。

今天我们观看神完全是在灵里的事。我们所观看的这位神，乃是终极完成的灵；我们能看见祂，乃是在我们的灵里。…我们早上晨兴，即使只有十五或二十分钟，也是与主同在，留在灵里的时间。在这段时间里，我们可以祷读主话，与祂谈话，用简短的话向祂祷告。这样，我们就有一个感觉，我们是在那里接受神的元素，吸收神的丰富到我们里面。这样，我们就逐日在神圣的变化之下。

我们基督徒的生活，不是仅仅有外面的改变，乃是从里面被变化，有神圣的元素加到我们里面，以顶替我们旧的元素。这完全是借着我们观看这位经过过程并终极完成的神，就是包罗万有的灵。

“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”（伯四二5～6。）这指明约伯在个人经历上（在他凭传统的虚空知识对神的认识之外）得着神，并厌恶自己。

看见神等于得着神。（太五8。）得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分。…我们看见神，使我们被神构成，但无分于祂的神格。

看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂。…按照我们的经历，我们越看见神并爱神，就越厌恶自己；我们越认识神，就越否认自己。（约伯记生命读经，一三四至一三六、一八五至一八六页。）

参读：清心的人，第一至二、八至九章；约伯记生命读经，第二十一、三十篇。

First we behold God, that is, see God; then we reflect Him and are transformed [cf. 2 Cor. 3:18]. In our seeing God we are being transformed into His glorious image, from one degree of glory to another. This is from the Lord Spirit.

Our way of looking at God today is altogether a matter in the spirit. The God whom we may look at is the consummated Spirit, and we can look at Him in our spirit...In our morning watch, even if only for fifteen or twenty minutes, we have time to be with the Lord, time to remain in the Spirit. At such a time we may pray-read His word, talk to Him, or pray to Him with short prayers. Then we will have the sense that we are receiving something of God's element, that we are absorbing the riches of God into our being. In this way we are under the divine transformation day by day.

Our Christian life is a life not of changing outwardly but of being transformed from within by having the divine element added into our inner being to replace our old element. This is altogether by our looking at the processed and consummated God, who is the all-inclusive Spirit.

“I had heard of You by the hearing of the ear, / But now my eye has seen You; / Therefore I abhor myself, and I repent / In dust and ashes” (Job 42:5-6). This indicates that Job gained God in his personal experience (in addition to knowing God in his vain knowledge by tradition) and that he abhorred himself.

Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God...We see God that we may be constituted with God, yet we do not have any share in the Godhead.

To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority. According to our experience, the more we see God and love God, the more we abhor ourselves. The more we know God, the more we deny ourselves. (Life-study of Job, pp. 116-118, 157-158)

Further Reading: CWWL, 1950-1951, vol. 2, “The Pure in Heart,” chs. 1—2, 8—9; Life-study of Job, msgs. 21, 30

第一周■周四

晨兴喂养

诗一一九 140 “你的话极其精炼，为你的仆人所爱。”

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

世界是最混杂的，但神实际的话把我们圣别，我们就变得单纯了；…一个越在神话语里的人，就越单纯；一个不在神话语而在世界里的人，是复杂而不单纯的。…然而，我们里面若有神的话，这话带着神的实际就在我们里面作圣别的工作，把我们圣别出来，我们就属于神，也就单纯了。…祂实际的话圣别我们脱离混杂的世界，使我们归到神的单纯里。（李常受文集一九九〇年第二册，八六页。）

信息选读

属灵的长进就是在我们里头神的成分的加增。…如果你在属灵的事情上有了长进的话，就是神在你里头的成分加多。…当初神造人的时候，就是要叫人作祂的器皿。…只要有一件东西，或是一件事情，或是一个人，把你这个人占有了，你在神面前就落下去了。

到底有没有什么东西在你里头占去了神的地位，只要看你爱不爱神就知道了。这样，我们就很容易找出什么叫作属灵的长进，什么是属灵长进的方法和途径。在前面我们已经从积极方面说过，属灵的长进就是神的成分的加增；现在我们再从消极方面来说，属灵的长进，就是从你这个人身上，从你这个人里头，有东西被除掉。这个就叫作属灵的长进。从你的里头

WEEK 1 — DAY 4

Morning Nourishment

Psa. 119:140 Your word is very pure, and Your servant loves it.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

The world is very mixed. But God's word of reality sanctifies us and makes us pure...The more a person is in the word of God, the purer he becomes. A man who is not in God's word but is in the world is complicated and impure... However, if we have God's word within, this word with God's reality will do a sanctifying work within us to separate us unto God, thus making us pure... The word of reality sanctifies us and delivers us from the mixed-up world, turning us back to the purity in God. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 71-72)

Today's Reading

Spiritual progress is the increase of the element of God in us...If we have made any progress in spiritual matters, then the element of God has increased in us. God's goal is for man to become His vessel. As long as we are occupied by something other than God, and as long as we do not yield the proper place to God, we are fallen.

Whether or not something is occupying God's place in you is judged by whether you love God. Therefore, it is very easy to find the meaning of spiritual progress and the ways and means to spiritual progress. We have mentioned the positive aspect of spiritual progress, which is the increase of the element of God in us. Now let us look at the negative aspect of spiritual progress. Spiritual progress on the negative side is the shedding of certain things from us, that is, from our inner being. As soon as something is shed

有一个东西掉下去，从你的身上有一个东西掉下去，这就叫作属灵的长进。在你里头那个占有神的地位的东西掉下去了，这就叫作属灵的长进。

主耶稣对门徒说，“这样，你们每个人，若不舍弃一切所有的，就不能作我的门徒。”（路十四 33。）有的人一下子舍弃了，不到两年又回过头来了。主耶稣说的舍弃，是要那住在你里头的灵带你舍弃的。十字架的工作，是要圣灵执行在我们里头的。圣灵执行十字架的工作，我们才会有所除掉。…只要我们有一点心向着神打开，圣灵就执行十字架的工作。主耶稣在十字架上已经除掉了一切。…减去多少，在乎你的心向着神有多少。我们巴不得从我们身上天天有东西掉下去，这就是天天死。（倪柝声文集第二辑第十七册，一八三至一八六、一八八至一八九页。）

（所罗门）不过是求智慧，神却不光给他智慧，还给他一颗广大的心，王上四章二十九节说，“神赐给所罗门智慧、极大的聪明、和宽广的心，如同海边的沙那样不可测量。”这个“不可测量”是中文加上去的。原文的意思是说，那个广大的心如同海沙一样。中国人是说心大如同海涵，如同海能够包涵。但是这里的心如同海沙。海沙是包括海的。圣经说，神“用沙为界限，使海不得越过”。（耶五 22。）所以所罗门的心比海洋还大。

当神给所罗门智慧的时候，神就给他这样一颗广大的心。弟兄们要知道，一切有智慧的人，他们的心都是大的。所有心窄的人，都是最愚昧的人。你若是要作一个愚昧的人，让我教你一个方法，你只要把心弄小了。同样的原则，只要你把心放大了，你就是最智慧的人。（李常受文集一九六〇年第二册，二二五至二二六页。）

参读：长老治会，第三篇。

from us, we have spiritual progress. When something that usurps God's place is shed from us, we have spiritual progress.

The Lord said to the disciples, "Everyone of you who does not forsake all his own possessions cannot be My disciple" (Luke 14:33). Some people forsake all things, only to pick them up again shortly. When the Lord Jesus spoke of forsaking all, He meant for it to be accomplished by the Spirit in us. Consequently, the work of the cross can only be executed by the Holy Spirit in us, and only then will things drop off...As long as our heart is open toward the Lord, the Spirit will execute the work of the cross in us. On the cross the Lord Jesus stripped away everything for us already. The extent of this decrease depends on the degree to which our heart is turned toward God. How we wish that something would be removed from us daily! This is dying daily. (CWWN, vol. 37, pp. 141-145)

Though [Solomon] asked only for wisdom, God gave him, in addition to wisdom, also a large heart. First Kings 4:29 says, "God gave Solomon wisdom and very much understanding and largeness of heart, even as the sand that is on the seashore." It says that largeness of heart is like the sand on the seashore. A Chinese proverb speaks of the heart being as large as the capacity of the sea, but here the heart is as large as the sand on the seashore. The seashore encloses the sea. The Scriptures say that God has "set the sand as a boundary for the sea" (Jer. 5:22). Therefore, Solomon's heart was larger than the sea.

At the time when God gave Solomon wisdom, He also gave him a large heart. We have to know that all wise ones have large hearts, and everyone with a narrow heart is a foolish person. If you want to be a foolish person, let me teach you a way: simply make your heart small. In the same principle, if you enlarge your heart, you will become the wisest person. (CWWL, 1960, vol. 2, "The Elders' Management of the Church," p. 157)

Further Reading: CWWL, 1960, vol. 2, "The Elders' Management of the Church," ch. 3

第一周■周五

晨兴喂养

林后四 16～17 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。因为我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀。”

在神的计划里，我们这些蒙祂拣选的人都必须经过苦难。在这事上没有例外，因为…祂要将我们从旧造的范围，迁入新造的范围。迁移乃是受苦的过程。你也许认为自己在婚姻上选错了配偶，但你在选择配偶时，不论运用多少智慧，至终仍是个“错误”。听到这个交通以后，有些还未结婚的人也许觉得，还是不结婚的好。但是不结婚带给我们更多苦难。我们该怎么办？我们必须因所受的苦难，心里欢乐。使徒保罗说他因所受的苦难喜乐，（西一 24，）因他知道一切苦难都是叫我们得更新的过程。（李常受文集一九八九年第二册，四三三页。）

信息选读

在帖前三章三节，保罗告诉帖撒罗尼迦人说，“免得有人被诸般患难摇动。你们自己知道，我们受患难原是派定的。”…该节第二注说，“神已经预定，派定我们受患难。因此，患难是神派给我们的分，祂已经将我们安放，安置在患难的处境里。”我们已经派定要受苦。…我在苦难中十分平静的原因，是因为我知道真实的祝福不是外在的平安与喜乐，乃是我们基督徒生活中实际的更新。

在马太十三章四十三节，得胜者被比作太阳，在他们父的国里发光。每早晨太阳都重新升起。我们

WEEK 1 — DAY 5

Morning Nourishment

2 Cor. 4:16-17 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day. For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory.

In God's design all of us who are His chosen people have to go through sufferings. There is no exception to this because...He wants us to be transferred from the realm of the old creation into the realm of the new creation. This transfer is a process of suffering. You may think that you made a mistake in your choice of a partner in marriage, but regardless of how much wisdom you exercised in choosing a spouse, eventually your choice was a "mistake." After hearing this fellowship, some who are not married may feel that it is better not to marry, but not to marry will bring us more sufferings. Then what shall we do? We have to be inwardly happy in our sufferings. The apostle Paul says that he rejoiced in his sufferings (Col. 1:24) because he realized that all sufferings are the process to make us new. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," p. 348)

Today's Reading

In 1 Thessalonians 3:3 [Paul says], "That no one would be shaken by these afflictions; for you yourselves know that we are appointed for this." Footnote 2 on this verse...says, "God has destined, appointed, that we should pass through afflictions. Hence, afflictions are God's allotted portion to us, and He has set us, located us, in a situation of afflictions." We have been appointed to sufferings...The reason I am calm in the midst of sufferings is that I realize that the real blessing is not outward peace and joy but the actual renewing in our Christian life.

In Matthew 13:43 the overcomers are likened to the sun shining forth in the kingdom of their Father. The sun rises afresh every morning. If we are to

若要成为得胜者，就是太阳，我们也必须每早晨起来得主复兴。…我们应当跟随太阳，每早晨得复兴，有新的开始。我们的途径就好像黎明的光，越照越明，直到日午。（箴四 18。）我很喜欢保罗在林后四章十六节的用辞——“日日”。…我们是日日在更新。这就是说我们必须日复一日得主复兴。我们昨晨也许有一次复兴，可是今晨我们还需要另一次复兴，明晨更需要另一次复兴。每一年，我们都需三百六十五个复兴，好叫我们日日都得更新。

神有最好的供备，帮助我们得更新。头一项供备乃是十字架，就是耶稣的治死。按林后四章，保罗常常在十字架（主的死）的杀死之下。十字架是为我们成就更新的最大帮助。

第二项供备乃是圣灵。提多书三章五节说到“圣灵的更新”。我们有圣灵在我们里面。祂主要的工作先是重生我们，然后日日更新我们。我们日日在接受那灵新的供应，使我们有新陈代谢的更新。…神赐给我们的第三项供备乃是我们调和的灵，就是我们人灵与神灵调和的灵。在我们人的灵里，有圣灵居住、工作、并且更新我们。以弗所四章二十三节说，我们需要在我们心思的灵里得以更新。我们的灵是我们得更新的所在。我们调和的灵扩展到我们的心思里，就成了我们心思的灵。在这样的灵里，我们得以更新，使我们得以变化。

许多时候，我们受了苦，就问：“我为什么受苦？是什么原因？”…当我们在苦难中，我们需要得着更新；不然，我们所经过的苦难，就对我们毫无意义。在我们里面有一避难所，这避难所就是我们的灵。我们需要从心思转到灵里。这样，我们就蒙护卫、隐藏、遮蔽，脱离任何的攻击。我们乃是在我们的灵里得更新。（李常受文集一九八九年第二册，四三七至四三九页。）

参读：日日在更新，第一至二章。

be the overcomers, the sun, we must also rise up every morning to be revived by the Lord...We should follow the sun to be revived and to have a new start every morning. Our path is like the dawning light that shines more and more until the full day [Prov. 4:18]. I like Paul's expression in 2 Corinthians 4:16—"day by day."...We are being renewed day by day. This means that day after day we have to be revived by the Lord. Yesterday morning we may have had a revival, but this morning we need another one, and tomorrow we need another one. Every year we need three hundred sixty-five revivals to be renewed day by day.

God has the best provisions to help us to receive the renewing. The first provision is the cross, the putting to death of Jesus. According to 2 Corinthians 4, Paul was always under the killing of the cross, the Lord's death. The cross is the greatest help to accomplish the renewing for us.

The second provision is the Holy Spirit. Titus 3:5 speaks of the "renewing of the Holy Spirit." We have the Holy Spirit within us. His main work is first to regenerate us and then to renew us every day. We are receiving the new supply of the Spirit daily to renew us metabolically...The third provision God gave us is our mingled spirit, our human spirit mingled with the divine Spirit. In our human spirit, the Holy Spirit dwells, works, and renews us. Ephesians 4:23 says that we need to be renewed in the spirit of our mind. Our spirit is the place where we receive the renewing. Our mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation.

Many times when we are suffering, we are questioning, "Why am I suffering? What is the reason?"...While we are in the midst of suffering, we need to receive the renewing. Otherwise, the suffering we pass through means nothing to us. Within us there is a refuge. This refuge is our spirit. We need to turn from our mind to our spirit. Then we are safeguarded, hidden, and concealed from any attacks. It is in our spirit that we will be renewed. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 350-352)

Further Reading: CWWL, 1989, vol. 2, "Being Renewed Day by Day," chs. 1—2

第一周■周六

晨兴喂养

太二六 29 “…从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”

弗四 23 “而在你们心思的灵里得以更新。”

除了十字架、圣灵、和我们的灵以外，我们还有圣言。身体的头借着话中之水的洗涤洁净召会，就是祂的身体。（弗五 26。）因为我研究圣经很久了，我能记得像马太一章、罗马八章这样的章节。我只要思想这些章节的内容，就得着洗涤。…我们都需要日日得着话中之水的洗涤。（李常受文集一九八九年第二册，四三九页。）

信息选读

没有苦难是公平的。主可以这样回答我们：“是的，苦难本身不公平，可是我呼召你受苦是公平的。我把你摆到这不公平的对待里，使你能得着更新，这完全是对的。”我们有些人也许仍在忍受某种程度的苦难。我们必须学习怎样转到我们的灵里。那是我们得着更新的避难所、藏身处。因着我们是人，照我们的想法和考量，我们所经过的是不公平的。我们也许甚至无法忍受所处的环境，但是当我们来到主的话前，不管是什么章节，主的话必定会洗涤我们。…洗涤乃是更新的同义辞。凭着十字架、圣灵、我们调和的灵、以及圣言这四项，我们就能得着更新。

每逢我们来赴主的筵席，我们需要更新。主耶稣设立这筵席的时候，说，“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新

WEEK 1 — DAY 6

Morning Nourishment

Matt. 26:29 ...I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father.

Eph. 4:23 And that you be renewed in the spirit of your mind.

In addition to the cross, the Holy Spirit, and our spirit, we have the holy Word. The Head of the Body cleanses the church, His Body, by the washing of the water in the word (Eph. 5:26). Because I have studied the Bible for such a long time, I can recall chapters such as Matthew 1 and Romans 8. When I just think about the contents of these chapters, I get washed...We all need to receive the washing of the water in the word daily. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," p. 352)

Today's Reading

No suffering is fair. The Lord could respond to us in this way: "Yes, the suffering itself is not fair, but My calling you to suffer is fair. I am fully right in placing you into this unfair treatment so that you can receive the renewing." Some of us may still be under a certain amount of suffering. We have to learn how to turn to our spirit. That is our refuge, our hiding place, to receive the renewing. Because we are human, according to our thinking and our consideration, what we are passing through is not fair. We may not even be able to take the situation we are in, but when we come to the Word, regardless of what chapter or verse, the word will wash us...Washing is a synonym of renewing. By these four items—the cross, the Holy Spirit, our mingled spirit, and the holy Word—we can receive the renewing.

Whenever we come to the Lord's table, we need renewing. When the Lord Jesus established the table, He said, "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the

的那日子。”（太二六29。）主在这里立了一个原则，祂绝不吃喝旧的筵席。祂设立的筵席是新的，祂在祂父的国里吃喝的筵席也是新的。我们必须在新样里，在新样的原则里来赴主的筵席。…我们要知道，任何消极的事物都是旧样的缘由或因素。

我们来赴主的筵席时，首先必须彻底承认一切消极的事，我们也必须对付一切消极的事。我们必须承认并对付我们与神与人之间一切消极的事物，我们对神对人的关系应当是正确并积极的。（徒二四16。）若不是这样，我们就需要彻底的认罪和彻底的对付。另一件使我们老旧的事，就是不赦免别人。要常常赦免人，（太十八21～22，35，弗四32，五2，）也要常常寻求得赦免。（太五23～24。）因为我们是人，所以人会得罪我们，我们也会得罪人。…因着神在婚姻里将二人摆在一起，并且因着他们彼此这样亲密，二人必定常常冒犯对方。这些冒犯乃是造成老旧的原因。怎样除去这个老旧？要除去老旧就需要彼此赦免。我们需要赦免别人，并且寻求赦免。倪弟兄关于健康婚姻生活的一句箴言，就是夫妻需要学习怎样说，“对不起，请赦免我。”…我们需要祷告，使本篇…交通…成为我们日常的经历，好叫我们能更多进入日日得更新的实际里。

神要我们成为新造。当主所有的儿女都经过更新的过程，成为新耶路撒冷的时候，他们就会在完全更新的情形里。圣城叫作新耶路撒冷，因为那里没有神旧造的旧元素。我们经过患难的时候，在我们里面需要日日不断地有更新，使神能完成祂的心意。（李常受文集一九八九年第二册，四三九至四四一、四五四页。）

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一篇。

kingdom of My Father” (Matt. 26:29). The Lord established a principle here. He will never take an old table. The table He set up was new, and the table He will take in the kingdom of His Father will be new. We have to come to the Lord’s table in a new way, in the principle of newness...We need to realize that anything negative is a cause and a factor of oldness.

When we come to the Lord’s table, we first have to make a thorough confession of all the negative things, and we have to deal with all the negative things. We have to confess and deal with any negative things between us and God and between us and men. Our relationship should be right and positive with God and with man (Acts 24:16). If it is not, we need a thorough confession and a thorough dealing. Another thing that makes us old is not forgiving others. Always forgive people (Matt. 18:21-22, 35; Eph. 4:32; 5:2), and always seek to be forgiven (Matt. 5:23-24). Because we are human beings, people offend us, and we offend people...Because God has placed two people together in marriage and because they are so close to each other, they will offend each other frequently. These offenses are the cause of oldness. What is the way to get rid of this oldness? The way is to forgive each other. We need to forgive others and seek to be forgiven. One of Brother Nee’s “proverbs” for a healthy marriage life was that both the husband and the wife needed to learn how to say, “I’m sorry. Forgive me.”...We need to pray that [this] fellowship...will become our experience day by day so that we can enter more into the reality of being renewed day by day.

God desires us to be the new creation. When all of the Lord’s children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God’s old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart’s desire. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 352-353, 363)

Further Reading: CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” ch. 1

第一周诗歌

539

里面生命的各方面 — 新心与新灵

8 7 8 7 (英 743)

降 A 大调

4/4

A^b 3 1 5̣ 5̣ | 5̣ 1 1 7̣ | E^b_7 1 3 6̣ 7̣ | 1 | B^b_m 4 3 3 2 |
 一 神 造 我 们 作 祂 器 皿, 乃 为 彰 显 祂 丰 盛;
 D^b 1 4 4 3 | B^b_m 2 6 6 5 | F_m 5 4 3 2 | 1 | E^b_7 1 7̣ | A^b 1 - ||
 要 我 爱 祂, 为 我 造 心; 要 我 接 受, 且 造 灵。

二 我们应该用心爱神, 也该用灵接受神;
要得神作我们生命, 非此无法能入门。

三 撒但败坏我们的心, 也弄死了我们灵;
使我不能与神接触, 反倒靠赖己生命。

四 因此, 主在祂救恩里, 更新我的心与灵;
恢复了我爱的心情, 并我接受的本能。

五 乃是借着更新的心, 我们爱神, 渴慕神;
且是借着更新的灵, 我们拜神, 接受神。

六 对神, 我们的心应当 诚实、清洁又单纯;
并且我们的灵该是 贫穷、寻求且温顺。

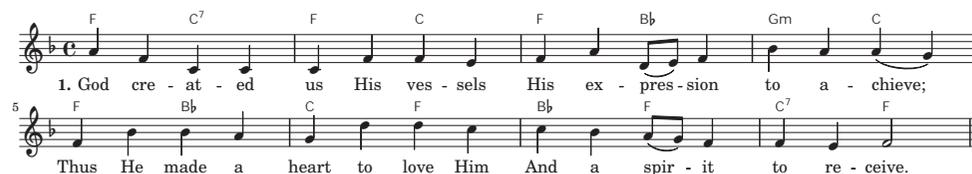
七 神啊, 保守我心爱你, 常是新鲜、无陈迹;
并使我灵刚强、活泼, 永以新样接触你。

WEEK 1 — HYMN

God created us His vessels

Various Aspects of the Inner Life — The New Heart and the New Spirit

743



1. God cre - at - ed us His ves - sels His ex - pres - sion to a - chieve;
 Thus He made a heart to love Him And a spir - it to re - ceive.

2. With our heart we have to love Him,
With our spirit Him possess
As our life, of Him partaking,
That Himself we may express.

3. Satan has our heart corrupted,
To our spirit death did give,
That the Lord we should not contact
But by self attempt to live.

4. Thus the Lord in His salvation
Heart and spirit has renewed
To recover our receiving
And our loving aptitude.

5. It is by our heart's renewal
We may God in love pursue,
And in newness of the spirit
We may contact God anew.

6. Ever true and pure and single
To the Lord our heart must be,
Poor in spirit, ever seeking
God to contact constantly.

7. Keep our heart, Lord, in love's freshness,
And our spirit strengthen more,
That in newness of the spirit
We may touch Thee o'er and o'er.

