

**SPEAKING THE WORD OF GOD**

講說神的話

**Message One**

第一篇

**The Speaking God Desiring That Man Speak for Him**

**說話的神要人為祂說話**

Scripture Reading: Heb. 1:1-3; John 1:1, 14, 18; Gen. 1:26-28

讀經：來一 1 ~ 3, 約一 1, 14, 18, 創一 26 ~ 28

**Outline**

綱目

**Day 1**

週一

**I. The Bible first reveals God, and second it reveals God's word; thus, in the Bible we first have God, and then we have God's speaking, the word that proceeds out of His mouth (Gen. 1:3; Heb. 1:1-2a; Matt. 4:4):**

壹、聖經首先啟示神，其次啟示神的話；因此，聖經裡首先有神，然後有神的說話，就是從祂口裡所出的話—創一 3，來一 1 ~ 2 上，太四 4：

A. The center of reality in the universe is God, and the expression of God is the word; all the elements of God are in His word (Gen. 1:1, 3; John 1:1).

一、宇宙之實際的中心乃是神，而神的彰顯乃是話；神一切的元素都在祂的話裡—創一 1, 3, 約一 1。

B. If God had not spoken anything, it would have been impossible for the universe to come into existence; our existence depends on God's speaking (Heb. 11:3; 2 Pet. 3:5; Psalms 33:6, 9; Gen. 1:26).

二、若是神從來沒有說過甚麼話，宇宙就都不可能存在；我們人的存在，也在於神的說話—來十一 3, 彼後三 5, 詩三三 6, 9, 創一 26。

C. Our being saved and our receiving the eternal life are altogether dependent on God's speaking (1 Pet. 1:23, 25; John 5:24).

三、我們得救，得著永遠的生命，全在於神的說話—彼前一 23, 25, 約五 24。

D. God has revealed Himself in His speaking; God is the revealed God because He has revealed Himself by speaking (Heb. 1:1-2a).

四、神已經在祂的說話中，將自己啟示出來；神是啟示出來的神，因為祂已經藉著說話，將自己啟示出來—來一 1 ~ 2 上。

E. The Word of God is God Himself, for God and the Word are one; whenever we come to the Bible as the Word of God, we should come to God (John 1:1; 5:39-40; 2 Tim. 3:16).

五、神的話就是神自己，因為神與話乃是一；每當我們來到聖經這神的話跟前，就該到神這裡來—約一 1, 五 39 ~ 40, 提後三 16。

**Day 2**

週二

**II. In the Godhead Christ is the Word (John 1:1):**

貳、在神格裡，基督乃是話—約一 1：

A. Christ as the Word defines, explains, and expresses God; hence, Christ, as the Word, is the definition, explanation, and expression of God (v. 18).

B. This Word is actually God Himself, not God hidden, concealed, and mysterious but God defined, explained, and expressed (vv. 1, 14, 18).

C. The fact that the Word is the entire God means that the Word is for the speaking of the Triune God; the Word became incarnate as a man, and that man, Jesus Christ, was God's Word, God's speaking (vv. 1, 14; 6:63).

D. When Christ, the Word of God, was on earth speaking for God and teaching people, He did not speak from Himself; His teaching was not His own but was according to what the Father had taught Him (7:16; 8:28b; 12:49-50).

### Day 3

#### III. In His New Testament economy, the speaking God speaks in the Son (Heb. 1:1-2a):

A. Today God does not speak to us in many portions or in many ways—God speaks to us in one person, the Son; God is now speaking in the Son, who is the Word of God (v. 2a; John 1:1, 14, 18).

B. The speaking Son, who is the Word of God and the speaking of God, is the Spirit (6:63; 1 Cor. 15:45b; 2 Cor. 3:17a):

1. Whenever the Son speaks, He is the speaking Spirit (Rev. 2:1, 7a).

2. God speaks in the Son, the Son as the speaking Spirit speaks to the churches, and ultimately the Spirit speaks with the church (22:17).

C. The Son upholds and bears all things by the word of His power; when He speaks, everything is in order (Heb. 1:3).

### Day 4

一、基督作為話，解釋、說明並彰顯神；因此，基督作為話，乃是神的解釋、說明和彰顯—18節。

二、這話實際上就是神自己，不是隱藏、遮蔽且奧祕的神，而是解釋、說明並彰顯出來的神—1, 14, 18節。

三、這話是整個的神，這意思乃是說，這話是為著三一神的說話；這話成為肉體來作人，這人耶穌基督乃是神的話，是神的說話—1, 14節，六63。

四、當基督這神的話在地上為神說話、教訓眾人時，祂所講的，沒有出於自己的；祂的教訓不是祂自己的，乃是照著父所教訓祂的—七16, 八28下，十二49~50。

### 週 三

參、在神新約的經綸裡，說話的神在子裡說話—來一1~2上：

一、今天神不是多分多方的向我們說話—神是在一個人位裡，就是在子裡向我們說話；神現今是在子裡說話，子就是神的話—2節上，約一1, 14, 18。

二、說話的子，就是神的話和神的說話，乃是那靈—六63，林前十五45下，林後三17上：

1. 每當子說話的時候，祂就是說話的靈—啟二1, 7上。

2. 神在子裡說話，子作為說話的靈向眾召會說話；至終，那靈同著召會說話—二二17。

三、子用祂大能的話維持、載著並推動萬有；祂一說話，一切就井然有序了—來一3。

### 週 四

D. Today the Son of God is no longer merely an individual; He is a corporate, universal man, the Body of Christ; for this reason, all the members of the Body can speak the word of God (1 Cor. 12:12; Eph. 5:30):

1. God today continues to speak in His Son, who has been enlarged to become a corporate man, the Body of Christ (1 Cor. 12:12; Eph. 2:15; John 17:20).

2. We are all members of the Body of Christ, God's Son; thus, when we speak, God is speaking in the Son (1 Cor. 12:12, 27; 2 Cor. 4:13; 5:20).

3. As the firstborn Son of God being the Word of God is God's oracle for the speaking and dispensing of God to carry out His eternal economy, so the many sons of God being members of the Word of God are God's oracle speaking and dispensing God for the spreading of God and the increase of Christ (John 1:1; Rom. 8:29; Heb. 2:10):

a. The firstborn Son is the oracle of God, and we are the many sons; this means that all the sons are God's oracle so that God may have a spread and that Christ may have an increase (Acts 8:4; John 3:30, 34).

b. Our speaking for God is for the fruit-bearing of God's multiplication and spreading (15:5).

## Day 5

### IV. The speaking God desires that man speak for Him (Gen. 1:26):

A. God created man in His image so that man would express Him by speaking for Him (v. 26; 2:19-20):

1. When God created man, the first marvelous thing was that He created a spirit within man, and the second was that man was given the ability to speak (vv. 7, 19-20).

2. God created man in His image, and the most important aspect of God's image is that God speaks (1:26-27):

a. Since God is a speaking God, when He created man in His image, He created man with the ability to speak (1 Cor. 2:13; 1 Thes. 2:2, 4).

b. God created us not only to be like Him in having love, light, holiness, and righteousness but also in being able to speak (Gen. 1:26-27).

四、今天神的兒子不再只是單個的人；祂乃是團體、宇宙的人，就是基督的身體；因這緣故，身體上所有的肢體都能說神的話—林前十二 12，弗五 30：

1. 今天神在祂的兒子裡繼續說話；祂的兒子已擴大成為團體的人—基督的身體—林前十二 12，弗二 15，約十七 20。

2. 我們眾人乃是神的兒子基督身體上的肢體；因此，我們說話時，神就在子裡說話—林前十二 12, 27, 林後四 13, 五 20。

3. 正如神的長子是神的話，乃是神的發言，為著講說並分賜神，以完成祂永遠的經綸；神的許多兒子是神的話的肢體，也是神的發言，講說並分賜神，使神得著擴展，使基督得著擴增—約一 1，羅八 29，來二 10：

a. 神的長子是神的發言，我們是許多的兒子；這意思是說，眾子都是神的發言，好叫神得著擴展，並使基督得著擴增—徒八 4，約三 30, 34。

b. 我們為神說話乃是為著結果子，使神得著繁增和擴展—十五 5。

## 週 五

肆、說話的神要人為祂說話—創一 26：

一、神按著自己的形像造人，使人藉著為祂說話而彰顯祂—26 節，二 19～20：

1. 神造人，第一件奇妙的事就是給人裡面造一個靈；第二件奇妙的事，就是人會說話—7, 19～20 節。

2. 神按著自己的形像造人，神形像最重要的方面是神說話—26～27：

a. 神是說話的神，祂按著自己的形像造人，把人造得會說話—林前二 13，帖前二 2, 4。

b. 神造我們，不僅使我們像祂一樣，有愛、光、聖、義，也把我們造得和祂一樣，也會說話—創一 26～27。

c. Man's ability to speak is a manifestation of his likeness to God (v. 26a).

3. God wants man to speak His word for His expression; God desires that we express Him mainly through our speaking for Him (2 Pet. 2:5; 1 Cor. 12:3).

## Day 6

B. God created man to represent Him by speaking for Him (Gen. 1:26, 28):

1. The most important requirement of a representative is that he must be able to speak; we can represent God because we are able to speak as God speaks (2 Cor. 5:19-20).

2. A representative should speak the words of the one he represents; as God's representatives, we represent God by speaking His words (John 7:16-18; 12:49-50; Acts 4:29, 31; 13:44, 48-49; 1 Thes. 2:13).

C. In order to speak for God, we need to have the full knowledge of the word of God, knowing the major items related to the word of God (1 Tim. 1:4; John 1:1; 6:63; Eph. 6:18; Psa. 119:105; Matt. 4:4; 13:3; 1 Pet. 1:23; Deut. 32:2; Heb. 4:12; Jer. 23:29).

c、人能說話乃是像神的一種表顯—26節上。

3、神要人藉著說神的話而彰顯祂；神要我們彰顯祂，主要是藉著為祂說話—彼後二5，林前十二3。

## 週 六

二、神造了人，是要人藉著為祂說話而代表祂—創一26，28：

1. 一個作代表的人，最主要的就是要會說話；我們可以代表神，因為我們能說話，如同神說話一樣—林後五19～20。

2. 作誰的代表，就該說誰的話；我們作神的代表，就要藉著說神的話代表神—約七16～18，十二49～50，徒四29，31，十三44，48～49，帖前二13。

三、我們要為神說話，就需要完全明白神的話，明白有關神的話的要項—提前一4，約一1，六63，弗六18，詩一一九105，太四4，十三3，彼前一23，申三二2，來四12，耶二三29。

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**Message One (Day 1)**

第一篇 (週一)

The Speaking God Desiring That Man Speak for Him

說話的神要人為祂說話

Morning Nourishment

晨興餽養

Heb. 11:3 "By faith we understand that the universe has been framed by the word of God, so that what is seen has not come into being out of things which appear."

來十一 3『我們因著信，知道宇宙是憑神的話結構起來的；這樣，所看見的並不是從顯然之物而成的。』

Matt. 4:4 "But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.""

太四 4『耶穌卻回答說，經上記著，「人活著不是單靠食物，乃是靠神口裡所出的一切話。」』

The Bible first reveals God (Gen. 1:1). The whole universe is a mystery, and the center of this mystery is God. God created the heavens and the earth. Without God nothing would exist.

聖經首先啟示神（創一 1）。整個宇宙是個奧秘，這奧秘的中心乃是神。神創造天地；若沒有神，就沒有什麼能存在。

The second thing the Bible shows us is God's speaking, God's word. Hebrews 1:1-2a says, "God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son." Thus, in the Bible we first have God, and then we have God's speaking, the word that proceeds out of His mouth. (Life-study of Proverbs, p. 39)

聖經給我們看見的第二件事是神的說話，神的話。希伯來一章一至二節上半說，「神既在古時，藉著眾申言者，多分多方向列祖說話，就在這末後的日子，在子裡向我們說話。」因此，聖經裡首先有神，然後有神的說話，就是從祂口中所出的話（箴言生命讀經，五二至五三頁）。

Today's Reading

信息選讀

All intellectuals acknowledge that human society is a mystery, that the universe is also a mystery, and that in this mystery there is a center of reality, which is God. The expression of this God is the word; all the elements of this God are in His word. Where there is God, there is the word. Where there is no God, there is no word.

凡讀書人都承認，人群是個奧秘，宇宙也是個奧秘，這奧秘裡有一個實際的中心，就是神。這位神，祂的故事就是話；神所有的故事，都在祂的話裡。沒有神就沒有話，有神就有話。

We all acknowledge that God's creation of the universe was a great act. Yet this great act was accomplished by speaking. Genesis 1:3 says, "And God said, Let there be light; and there was light." Whatever God spoke came into existence. Therefore, in the Psalms the psalmist praised God, saying, "For He spoke, and it was; / He commanded, and it stood" (33:9). If God had not spoken anything, then it would have been impossible for the universe to come into existence. Even our existence depends to a great extent on God's speaking. The Lord Jesus said, "He who hears My word and believes...has eternal life" (John 5:24). Our being saved and our receiving the eternal life are altogether

我們都承認，神創造天地，乃是一件大舉。然而這項大舉，是藉著說話產生的。在創世記一章三節：「神說，要有光，就有了光。」神說要有什麼，就有了什麼。因此，在詩篇裡，詩人頌讚神，說，「祂說有，就有；命立，就立。」（三三 9）若是神從來沒有說過什麼，萬事萬物，就都不可能存在。即使我們人的存在，也相當維繫於神的說話。主耶穌說，「那聽我話，又信…的，就有永遠的生命。」（約五 24）人得救，得著永遠的生命，全在於

dependent upon the Lord's word. (Speaking for God, pp. 31, 35)

The book of Hebrews begins with God speaking. The divine speaking is the opening point of this book. God has spoken! Praise Him! It is absolutely not a small thing that God has spoken. Without speaking God is mysterious. But He has revealed Himself in His speaking. He is no longer mysterious. Now He is the revealed God.

We need to consider this matter of God's speaking. If there were a God in the universe, what would be the first thing that He would do? Certainly, before doing anything else, He would speak. If God is living, He must certainly speak. If He is real, His speaking testifies His reality. If He is moving, He will move by speaking. If He is working, He will surely work by speaking. (Life-study of Hebrews, p. 17)

As the unique source, God is the Word. "In the beginning was the Word...and the Word was God" (John 1:1). Have you ever realized that the greatest wonder in the universe is the Word of God? Creation, redemption, regeneration, sanctification, and transformation all take place by the Word. If God had been silent—that is, if there had been no Word—there could have been no creation. Creation came about through God's speaking. When God spoke, all the items of creation came into being. How marvelous that our God is a speaking God! This speaking God is the Word. Regarding this, John 1:1 is a strategic verse, for this verse declares that the Word was God. (The Secret of Experiencing Christ, pp. 106-107)

In the Bible there is such a verse which says, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). This is a great verse showing us that the Word and God are one. The Word is God, and God is the Word. Likewise, we can say that man is the word, and the word is man. Before this we might have never thought of ourselves as being the word. Although many animals can make certain vocal sounds, they cannot speak and do not have words. Only man has words; hence, man is the word. If someone wants to know what I am thinking within, he has to know it through my words. Therefore, when we come to the Bible, we come to God, because the Bible as the Word is God Himself. (Speaking for God, p. 34)

Further Reading: Speaking for God, ch. 2; Life Messages, vol. 1, ch. 24

這話（為神說話，二七、三二至三三頁）。

希伯來書開始於神說話。神的說話是本書開頭的點。讚美神，祂說話了！神說話絕不是一件小事，神若不說話，祂就是奧秘的；但祂已經說話，把自己啟示出來，就不再是奧秘的了。現今祂是那啟示出來的神。

我們需要來看神的說話這件事。如果宇宙中有一位神，祂第一件要作的事會是什麼？祂在作一切別的事之前，必然是要說話。如果神是活的，祂當然要說話。如果祂是真實的，祂的說話就見證祂的真實。如果祂有所行動，祂會藉著說話行動。如果祂有所工作，祂也必定藉著說話作工（希伯來書生命讀經，二一頁）。

神這獨一的源頭乃是話。「太初有話，…話就是神。」（約一1）你曾否看見，宇宙中最奇妙的就是神的話？創造、救贖、重生、聖別和變化都是因話而發生的。神若一直緘默，如果沒有神的話，就不可能有創造。創造是藉著神的說話而成的；神一說話，形形色色的受造之物就產生出來了。何等奇妙，我們的神乃是說話的神！這位說話的神就是話。關於這事，約翰一章一節是關鍵的經文，因為這節經文宣告：「話就是神。」（經歷基督的秘訣，一二九頁）

聖經裡的確有這樣一節聖經，說，「太初有話，話與神同在，話就是神。」〔約一1〕這個話是太大了；話和神就是一個。話就是神，神就是話。同樣的，我們也可以說，人就是話，話就是人。在此以前，我們可能從未想到自己就是話。雖然許多動物都會啼叫，但都不會說話，都沒有話。只有人有話，因此人就是話。若有人想要知道我裡面的故事，就必須藉著我的話。所以，我們來到聖經跟前，就是來到這位神面前；聖經這個話就是祂自己（為神說話，三一頁）。

參讀：為神說話，第二篇；生命信息上冊，第二十四章。

SPEAKING THE WORD OF GOD

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Message One (Day 2)

第一篇 (週二)

The Speaking God Desiring That Man Speak for Him

說話的神要人為祂說話

Morning Nourishment

晨興餵養

John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God."

約一 1 『太初有話，話與神同在，話就是神。』

John 1:14 "...The Word became flesh and tabernacled among us..."

約一 14 『話成了肉體，支搭帳幕在我們中間...。』

John 1:18 "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him."

約一 18 『從來沒有人看見神，只有在父懷裡的獨生子，將祂表明出來。』

In the Godhead Christ is the Word. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). The Word is the definition, explanation, and expression of God; hence, the Word is God defined, explained, and expressed.

在神格裡，基督是話。「太初有話，話與神同在，話就是神。」(約一 1) 話乃是神的解釋、說明和彰顯；因此，這話就是解釋、說明並彰顯出來的神。

God is mysterious. He needs the Word to express Him. Christ, as the Word, defines, explains, and expresses Him. Therefore, Christ, as the Word, is the definition, explanation, and expression of God. This Word is actually God Himself, not God hidden, concealed, and mysterious, but God defined, explained, and expressed. (The Conclusion of the New Testament, p. 235)

神是奧秘的，祂需要話來將祂彰顯出來。基督是話，解釋、說明並彰顯神。因此，基督是話，就是神的解釋、說明並彰顯。這話實際上就是神自己，並且不是隱藏、遮蔽且奧秘的神，而是解釋、說明並彰顯出來的神 (新約總論第二冊，一四頁)。

Today's Reading

信息選讀

The Word is eternal; that is, the Word is self-existing, without beginning. This is contrary to the heretical teaching that says the Word, the Logos, was created by God. According to the revelation in John's Gospel, the Word was not created. John 1:1 says that the Word was in the beginning. This reveals that the Word is eternal. This eternal Word is a living person, Christ, the Son of the living God (Rev. 19:13). Such a Word signifies the mysterious and invisible God defined and expressed.

話是永遠的；那就是說，話是自有、無始的。這與有的異端教訓相反；這種教訓說，話，Logos，婁格斯，是神造的。按約翰福音的啟示，話不是受造的。約翰一章一節說，太初有話。這啟示話是永遠的。這永遠的話是一位活的人物，就是活神的兒子基督 (啟十九 13)。這樣的話表徵那位奧秘、不能看見的神，解釋並彰顯出來了。

This Word as the definition of the Triune God is for God's speaking. The fact that this Word is the entire God means that it is for the speaking of the Triune God. This Word became incarnate as a man, and that man was God's speaking. This means that the man Jesus Christ was God's Word, God's speaking. He

這話作為三一神的解釋，乃是為著神的說話。這話是整個的神，這意思乃是說，這話是為著三一神的說話。這話成為肉體來作人，這人就是神的說話。這就是說，這人耶穌基督是神的話，是神的說話。祂不

spoke God not only with clear words but also with what He was and what He did. He is altogether the Word of God and the speaking of God. Sometimes He spoke with words, and at other times He spoke with actions. All that He was and all that He did spoke God.

John 1:14 says not only that the Word became flesh but also that the Word tabernacled among us...in order to declare God, express God, explain God, and define God in many practical ways. The incarnate Word is the speaking, the expression, and the definition of God. As the Word, Christ is the defined God, the explained, expressed, and revealed God, the God made known to human beings.

Christ is the expression of the Father. As the Son He is the issue, the coming out, of God, and He is also the expression of the Father. Because the Son expressed the Father, the Son is the expression of the Father.

Christ's being the Word is mainly to express God the Father by declaring, defining, and revealing Him (John 1:18). The more the Son speaks, the more God the Father is expressed.

In the Old Testament God spoke in the prophets, in men moved by His Spirit (Heb. 1:1; 2 Pet. 1:21). In the New Testament He speaks in the Son, who is God Himself expressed (Heb. 1:2-3). God the Father is hidden; God the Son is expressed. No one has ever seen God, but the Son as the Word of God, as the speaking of God, has declared and expressed Him. Whereas God spoke through the prophets in the Old Testament, He did not have Himself expressed. But in the New Testament God speaks in the Son, who expresses Him. Formerly God spoke through the prophets indirectly, but now He speaks directly in the Son, that is, in the One who is the expression of the Father. (The Conclusion of the New Testament, pp. 235-236)

Christ is the Word of God (John 1:1; Rev. 19:13) and the speaking of God (Heb. 1:2a). When He was on earth speaking for God and teaching people, His teaching was not His own but was according to what the Father had taught Him (John 7:16; 8:28b). He did not speak from Himself; as the Father spoke to Him, so He spoke (12:49-50). Today He is in us still speaking for God to reveal God and speaking God into people. (Truth Lessons—Level Three, vol. 2, p. 122)

Further Reading: Life-study of Hebrews, msg. 2; Crystallization-study of the Gospel of John, msg. 2

僅用清楚的話述說神，也用祂的所是和所作述說神。祂完全是神的話，是神的說話。有時候祂用話說，有時候祂用行動說。祂的一切所是和所作，都述說神。

約翰一章十四節不僅說，話成了肉體；也說，話支搭帳幕在我們中間，…為要以許多實際的方式表明神，彰顯神，說明神，解釋神。成為肉體的話是神的說話、彰顯和解釋。作為話，基督是解釋出來的神，是說明、彰顯並啟示出來的神，是給人認識的神。

基督是父的彰顯。作為子，祂是神的流出，出來，也是父的彰顯。因為子彰顯父，子就是父的彰顯。

基督是話，主要是藉著表明、解釋並啟示父神來彰顯祂（18）。子越說話，父神就越得著彰顯。

在舊約，神是藉著眾申言者，藉著被祂的靈推動的人來說話（來一1，彼後一21）。在新約，神是在子裡面說話；子就是彰顯出來的神自己（來一2~3）。父神是隱藏的，子神是顯出的。從來沒有人見過神；惟有子，就是神的話，神的說話，將神表明並彰顯出來。神在舊約雖然藉著眾申言者說話，祂的自己並沒有得著彰顯。但在新約神是在彰顯祂的子裡面說話。從前神是藉著申言者間接說話，如今祂是在子裡面，就是在彰顯父的那位裡面，直接說話（新約總論第二冊，一四至一六頁）。

基督是神的話（約一1，啟十九13），也是神的說話（來一2上）。當祂在地上時，為神說話，教訓眾人，祂的教訓不是祂自己的，乃是照著父所教訓祂的（約七16，八28下）。祂所講的，沒有出於自己的，乃是父怎樣告訴祂，祂就照樣講（十二49~50）。今天，祂仍然在我們裡面，為神說話，把神啟示出來，把神說到人裡面（真理課程三級卷二，一四二至一四三頁）。

參讀：希伯來書生命讀經，第二篇；約翰福音結晶讀經，第二篇。



SPEAKING THE WORD OF GOD

講說神的話

Message One (Day 3)

第一篇 (週三)

The Speaking God Desiring That Man Speak for Him

說話的神要人為祂說話

Morning Nourishment

晨興餽養

Heb. 1:1-3 "God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son...who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high."

來一 1~3 『神既在古時，藉著眾申言者，多分多方向列祖說話，就在這末後的日子，在子裡向我們說話；神已立祂作承受萬有者，也曾藉著祂造了宇宙；祂是神榮耀的光輝，是神本質的印象，用祂大能的話維持、載著並推動萬有；祂成就了洗罪的事，就坐在高處至尊至大者的右邊。』

Without God, the universe is a tragedy, and without the speaking of God, we would be in misery. But, hallelujah, we have God, and we have God's speaking.

宇宙若沒有神，就是悲劇；若沒有神的說話，我們就很悲慘。但阿利路亞，我們有神，也有神的說話。

God has spoken, and today God still speaks. There are many matters in God's speaking. For instance, Hebrews 1:1-2 says, "God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe." Today God speaks to us in the Son. He does not speak to us in many portions or in many ways, or through the prophets, but in the Son. He speaks to us in one person, the Son. (The Apostles' Teaching, p. 9)

神說話了，今天神仍然說話。神的說話中有許多事項。例如，希伯來一章一至二節說，「神既在古時，藉著眾申言者，多分多方向列祖說話，就在這末後的日子，在子裡向我們說話；神已立祂作承受萬有者，也曾藉著祂造了宇宙。」神今天在子裡向我們說話。祂不是多分多方或藉著申言者向我們說話，乃是在子裡向我們說話。祂在子這一個人位裡向我們說話（使徒的教訓，四至五頁）。

Today's Reading

信息選讀

A literal rendering of the Greek would read, "God...has...spoken to us in Son." Darby had a marvelous realization. He said that since there is no article, it must mean that God speaks in the person of the Son. There is only one God (Isa. 45:5; 1 Cor. 8:4), and the name of our God is the Father, the Son, and the Spirit (Matt. 28:19). This is similar to the practice in many societies of naming one person with three names, first, middle, and last. This is quite meaningful. M. R. Vincent indicated in his writing that a name always denotes a person. Thus, God's speaking "in Son" means that God speaks in the person of the Son. (The Apostles' Teaching, p. 10)

按希臘原文，〔希伯來一章二節〕的「在子裡」一語無指定冠詞。達秘有很美妙的領會。祂說因為沒有指定冠詞，所以這話的意思必定是，神在子的人位裡說話。只有一位神（賽四五5，林前八4），我們這位神的名字乃是父、子、靈（太二八19）。這就像許多英語社會中的實行，用三個名字給一個人命名。這是很有意義的。文生（M.R.Vincent）在祂的著作中曾指出，名總是指人位。因此，神在子裡的說話，表示神在子的人位裡說話（使徒的教訓，五頁）。

Whenever the Son speaks, He is the Spirit. The speaking Son is the Spirit. The Son of God is the Word. When the Word voices, it becomes the Spirit. This is proved by the seven epistles in Revelation 2 and 3. At the beginning of each epistle, it says that the Lord is speaking, but at the end it says that we should hear what the Spirit is saying to the churches. This proves that whenever the Lord Jesus speaks, He is the speaking Spirit. Whenever the Son is speaking, it is the Spirit speaking. If you consider the seven comparisons in Revelation 2 and 3, you will see that whatever the Son speaks is the speaking of the Spirit (Rev. 2:1 cf. 7; 2:8 cf. 11; 2:12 cf. 17; 2:18 cf. 29; 3:1 cf. 6; 3:7 cf. 13; 3:14 cf. 22). We have the Son who is the Word of God. He is not only the Word of God but also the speaking of God. Whenever He speaks, He is the speaking Spirit. "The words which I have spoken to you are spirit and are life" (John 6:63).

Today the Son as the speaking Spirit is speaking with the churches. He not only speaks to the churches but also with the churches. Revelation 22:17 says, "And the Spirit and the bride say, Come!" At the beginning of the book of Revelation it is the Spirit speaking to the churches, but at the end of Revelation it is the Spirit speaking with the churches because the speaking Spirit and the church have become one. Hallelujah! This is God's speaking. (Life-study of Hebrews, p. 29)

The Greek word [for word in Hebrews 1:3] denotes the instant word. The Son upholds and bears all things not by His work but by His instant word, the word of His power. In creation all things came into being through Him as the Word (John 1:1-3). The universe has been framed by the word of God (Heb. 11:3): "He spoke, and it was; He commanded, and it stood" (Psa. 33:9). In salvation we are saved through His word (John 5:24; Rom. 10:8, 17). It is through His word that His authority with power is exercised (Matt. 8:8-9). It is by His word that His healing power is realized (John 4:50-51). Here, this book says that God speaks in the Son and the Son upholds and bears all things by His word. It is altogether a matter of speaking. When the Lord speaks, everything is in order. (Heb. 1:3, footnote 2)

Further Reading: Life-study of Hebrews, msg. 3; The Apostles' Teaching, ch. 1

每當子說話的時候，祂就是那靈；說話的子就是那靈。神的兒子原是話；這話一發聲，就成為靈。啟示錄二至三章的七封書信，可以證明這事。每一封書信的開始都說主在說話，但是到書信的末了卻說，那靈向眾召會所說的話，我們都應當聽。這證明說，當主耶穌說話的時候，祂就是說話的靈。每當子說話，就是靈說話。從二至三章那七個對比中就看出，子說話就是靈說話（二 1 比 7，二 8 比 11，二 12 比 17，二 18 比 29，三 1 比 6，三 7 比 13，三 14 比 22）。我們有子，祂是神的話。祂不僅是神的話，也是神的說話。祂說話時，就是說話的靈。主說，「我對你們所說的話，就是靈，就是生命。」（約六 63）

今天子是說話的靈，與眾召會一同說話。祂不僅向眾召會說話，也與眾召會一同說話。啟示錄二十二章十七節說，「那靈和新婦說，來！」啟示錄開頭說，那靈向眾召會說話，到末了是那靈與眾召會一同說話，因為說話的靈與召會已經成為一了。阿利路亞，這就是神的說話！（希伯來書生命讀經，三五至三六頁）

〔希伯來一章三節的「話」，〕原文指即時的話。子維持、載著並推動萬有，不是借祂的工作，乃是用祂即時的話，大能的話。在創造裡，萬有是藉著祂這話而成的（約一 1~3），宇宙是憑神的話結構起來的（來十一 3），「祂說有，就有；命立，就立。」（詩三三 9）在救恩裡，我們是藉著祂的話得救的（約五 24，羅十 8、17）。祂的權柄帶著大能得以執行，乃是藉著祂的話（太八 8~9）。祂醫治的大能得以實化，也是憑著祂的話（約四 50~51）。希伯來一章三節說，神在子裡說話，並且子用祂的話維持、載著並推動萬有。這完全是說話的事。主一說話，一切就井然有序了（聖經恢復本，來一 3 注 2）。

參讀：希伯來書生命讀經，第三篇；使徒的教訓，第一篇。

SPEAKING THE WORD OF GOD

講說神的話

Message One (Day 4)

第一篇 (週四)

The Speaking God Desiring That Man Speak for Him

說話的神要人為祂說話

Morning Nourishment

晨興餽養

John 3:34 "For He whom God has sent speaks the words of God, for He gives the Spirit not by measure."

約三 34 『神所差來的，就說神的話，因為祂賜那靈是沒有限量的。』

2 Cor. 4:13 "And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak."

林後四 13 『並且照經上所記：「我信，所以我說話；」我們既有這同樣信心的靈，也就信，所以也就說話。』

Before His crucifixion and resurrection, the Lord Jesus was restricted by the flesh. It was not possible for Him to be universal. But through death and resurrection He was enlarged from an individual to a corporate man. On the day of Pentecost Christ came down as the all-inclusive Spirit upon His disciples to make them members of His Body. This Body, a corporate man, includes the resurrected Christ as the Head and the millions of believers in Christ as the members. Now, just as my whole body speaks whenever I speak, so the Body of Christ speaks whenever Christ speaks as the Head. Today the Son of God is no longer merely an individual; He is a corporate, universal man. For this reason, all the members of the Body can speak the word of God. Even young people can go to their parents or classmates and speak to them on God's behalf. (Life-study of Colossians, p. 568)

主耶穌在釘十字架並復活以前，被肉身所限制；祂不可能無所不在。但祂藉著死與復活，從一個單獨的人擴大為一個團體的人。到了五旬節，基督成為包羅萬有的靈降在門徒身上，使他們成為祂身體上的肢體。這身體就是一個團體的人，包括復活的基督作頭，以及無數在基督裡的信徒作肢體。如今，就像我說話的時候，全身都在說話一樣，作頭的基督說話的時候，基督的身體也在說話。今天神的兒子不再只是單個的人；祂乃是團體、宇宙的人。因這緣故，身體上所有的肢體都能說神的話。甚至青年人也能到父母或同學面前去為神說話（歌羅西書生命讀經，七〇五至七〇六頁）。

Today's Reading

信息選讀

We all were saved through the hearing of God's word. When I was saved in China more than fifty years ago, God Himself did not come to speak to me directly. Rather, I heard God's word through a member of His Body. This is one example of the fact that God today continues to speak in His Son who has been enlarged to become a corporate man, the Body of Christ. How wonderful that we all are part of the enlargement of Christ, part of a universal man of which Christ is the Head and we are the members! (Life-study of Colossians, pp. 568-569)

我們都是聽了神的話而得救的。五十多年前，我在中國得救的時候，神自己沒有直接對我說話。我乃是藉著祂身體上的一個肢體，聽見神的話。這是今天神在祂的兒子裡繼續說話的一個例子，祂的兒子已擴大成為團體的人——基督的身體。何等奇妙，我們都是基督之擴大的一部分，是宇宙人的一部分；在這宇宙人裡，基督是頭，我們都是肢體！（歌羅西書生命讀經，七〇六頁）

As the firstborn Son of God being the Word of God (John 1:1) is God's oracle for the speaking and dispensing of God to carry out His eternal economy, so

正如神的長子是神的話（約一 1），乃是神的發言，為著講說並分賜神，以完成祂永遠的經綸；神的許多兒

the many sons of God being members of the Word of God are God's oracle speaking and dispensing God for the spreading of God and the increase of Christ. The firstborn Son of God is the oracle of God, and we are the many sons. This means that all the sons are God's oracle so that God may have a spread and Christ may have an increase.

The constituents of the vital groups are also the prophets of God (1 Cor. 14:1, 31). Since all the sons of God are God's oracle, they become God's prophets, the ones who speak God, speak for God, and speak forth God. A prophet is a speaking one. The Greek word for prophesy means to speak for or speak forth.

We are the members of Christ, constituting an organism for His increase through His multiplication (Rom. 12:5; John 15:5). Because we are Christ's members, we are a part of Him. We are members of Christ, not individualistically, but corporately....Christ must be multiplied so that He can have an increase. In John 3 the bride is the increase of the Bridegroom (vv. 29-30), just as Eve was the increase of Adam.

We are His brothers participating with Him in the divine sonship with the divine right to express God mainly through speaking for the dispensing of God through His oracle (Rom. 8:29; Heb. 1:2). The Lord Jesus was with the disciples for three and a half years, but He never called them His brothers until after His resurrection. When He resurrected, He told Mary, "Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God" (John 20:17). Through regeneration in resurrection, we all became His brothers (1 Pet. 1:3). His resurrection was a great delivery of Himself as the firstborn Son of God and of us as His many brothers, the many sons of God. We are His brothers, sharing in His divine sonship.

In God's oracle we become the prophets of God speaking God, speaking for God, and speaking forth God (1 Cor. 14:1, 31).

Our speaking for God is for the fruit-bearing of God's multiplication and spreading (John 15:5). A tree multiplies and spreads by bearing fruit. (The Vital Groups, pp. 28, 37-38)

Further Reading: Life-study of Colossians, msg. 64; The Vital Groups, msg. 3-4

子是神的話的肢體，也是神的發言，講說並分賜神，使神得著擴展，使基督得著擴增。神的長子是神的發言，我們是許多的兒子。這意思是說，眾子都是神的發言是說，眾子都是神的發言，好叫神得著擴展，並使基督得著擴增。

活力排的構成分子也是神的申言者（林前十四 1、31）。神的眾子既是神的發言，他們就成了神的申言者，就是講說神、為神說話並說出神的人。申言者乃是說話的人。「申言」這辭，原文的意思是「為…說話」，或「說出…」。

我們是基督的肢體，構成生機體，使祂藉著繁增而得著擴增（羅十二 5，約十五 5）。我們既是基督的肢體，我們就是祂的一部分。我們是基督的肢體，不是單獨個別的，乃是團體的。…基督必須繁增，好使祂得著擴增。在約翰三章，新婦是新郎的擴增（29~30），正如夏娃是亞當的擴增一樣。

我們是〔基督〕的弟兄，與祂一同有分於神聖的兒子名分，有神聖的權利來彰顯神，這主要的是藉著說話，好藉著神的發言而分賜神（羅八 29，來一 2）。主耶穌與門徒同在三年半，但祂復活以前從未稱他們為弟兄。當祂復活時，祂對馬利亞說，「你往我弟兄那裡去，告訴他們說，我要升到我的父，也是你們的父那裡，到我的神，也是你們的神那裡。」（約二十 17）藉著在復活裡的重生，我們都成了祂的弟兄（彼前一 3）。祂的復活是一次大的生產，祂自己生為神的長子，我們生為祂許多的弟兄，就是神的許多兒子。我們是祂的弟兄，有分於祂神聖的兒子名分。

我們在神的發言裡成為神的申言者，講說神、為神說話並說出神（林前十四 1、31）。

我們為神說話乃是為著結果子，使神得著繁增和擴展（約十五 5）。一棵樹是藉著結果子而繁增並擴展（活力排，三五、四六至四七頁）。

參讀：歌羅西書生命讀經，第六十四篇；活力排，第三至四篇。

SPEAKING THE WORD OF GOD

講說神的話

Message One (Day 5)

第一篇 (週五)

The Speaking God Desiring That Man Speak for Him

說話的神要人為祂說話

Morning Nourishment

晨興餽養

1 Cor. 2:13 "...We speak, not in words taught by human wisdom but in words taught by the Spirit, interpreting spiritual things with spiritual words."

林前二 13 『…我們…講說，不是用人智慧所教導的言語，乃是用那靈所教導的言語，用屬靈的話，解釋屬靈的事。』

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

帖前二 4 『但神怎樣驗中了我們，把福音托付我們，我們就照樣講，不是要討人喜歡，乃是要討那察驗我們心的神喜歡。』

God is a speaking God. He created the universe and continues to do all things through His speaking. Therefore, everyone who has been saved and who has His life should learn to speak for Him and to speak His word.

神是說話的神，藉著說話，祂創造天地，行作萬事。所以，每一個得救有祂生命的人，都當學習為祂說話，並說祂的話。

The greatest mystery in the universe is God...This mystery is opened and revealed to us in His Word. Hebrews 1 tells us that our God is a speaking God (vv. 1-2). The speaking of the human race came from His creation. He is a speaking God, and He is also the Word. (Speaking for God, p. 41)

宇宙間最大的奧秘就是神。這奧秘…乃是在祂的話裡向我們打開，向我們啟示出來。希伯來一章告訴我們，我們的神乃是說話的神 (1~2)。人類的說話，是從祂創造出來的。祂是說話的神，祂也是話 (為神說話，三九頁)。

Today's Reading

信息選讀

God's desire...is that man speak for Him. This matter sounds easy to understand, but it contains a biblical mystery. God shows us clearly in the Bible that His purpose in creating man was that man might speak for Him. Genesis 1:26 says, "God said, Let Us make man in Our image, according to Our likeness." This was spoken during a council of the Divine Trinity to determine how to create man. The result was that God made man in His image.

神要人為祂說話。這事聽來雖然淺顯，裡頭卻包涵了聖經的奧秘。神在聖經中給我們清楚看見，祂造人的目的，乃是要人為祂說話。在創世記一章二十六節：「神說，我們要按著我們的形像，照著我們的樣式造人。」這是三一神的聚會，彼此商量如何造人；結果就是神按著自己的形像造人。

Another special matter in God's creation of man is that since God is a speaking God, when He created man in His image, He created man with the ability to speak just like Himself. Because God is a God of love, light, holiness, and righteousness, He created man with love, light, holiness and righteousness. Because God is a speaking God, He created man to be...able to speak.

神造人還有一個特點，就是神是說話的神，祂按著自己的形像造人，把人造得和祂一樣會說話。神是愛、光、聖、義的神，祂造人，使人也有愛、光、聖、義；神是說話的神，祂造人，就把我們造得…也會說話。

Inwardly in our image we are like God, having love,

在形像上，我們像神，有愛、光、

light, holiness, and righteousness. Outwardly, God is a speaking God, and like Him, we also are able to speak. Among God's creatures, there are only two kinds that can speak. One kind consists of the angels in heaven. Angels do speak. Before the Lord Jesus was born, an angel came to reveal His name to Joseph (Matt. 1:20-21). Charles Wesley wrote a hymn: "Hark! the herald angels sing, / 'Glory to the new-born King'" (Hymns, #84). Therefore, it was an angel who spoke first, and it was an angel who announced the good news first [Luke 2:10]; thereafter, we must preach the gospel.

We have already pointed out that God created man with two outstanding features: one is that He created a spirit within man, and the other is that He created a speaking organ for man.

The purpose of God in creating man in His image was that man might express Him. In which points does man express Him? First, man expresses Him in speaking. There are some Christians today who believe that we can express God by our behavior alone and without speaking. In other words, they say that if we have a good testimony and a proper living with good behavior, we will be able to express God in the presence of men. This is not wrong, and this has its place, but we cannot avoid the matter of speaking for God. Speaking cannot be replaced; speaking is the real expression. Suppose there is a preacher who dresses himself tidily and properly and has his hair combed neatly, and when he stands on the podium, he is gentle and courteous, giving people the feeling that he really behaves well. However, if he would stand there for two hours, staring at the congregation with a smile but without saying a word, the congregation would not be satisfied, and he would not be able to express God. Therefore, when we express God, we need to have a proper living, but even more we need to speak forth clear words.

God wants us to express Him mainly through our speaking for Him. In the time of Noah when the whole earth was corrupted, God came and called Noah to be a herald of righteousness (2 Pet. 2:5), and Noah then preached the righteous words of God for one hundred and twenty years. Today we should speak for God in the same way. (Speaking for God, pp. 41-45, 54-55)

Further Reading: The Practice of the Church Life according to the God-ordained Way, ch. 4; Life-study of 1 Corinthians, msg. 57

聖、義；在外面，神是說話的神，我們像神一樣也會說話。在神許多的造物中，只有兩種會說話。一種是天上的天使，天使是會說話的。主耶穌還未降生時，天使就來向馬利亞說出祂的名字（太一21）。衛斯理查理也寫了一首詩：「聽啊，天使贊高聲，頌揚救主今誕生！」（詩歌七四首）所以，是天使先說話，天使先來報佳音〔路二10〕，而後我們才傳福音。

我們已經指出，神造人最特別的兩點：一是給人造了一個靈；一是為人造了一個說話的器官。

神創造人，是按著祂自己的形像造的，目的是要人彰顯神。在哪些方面彰顯呢？第一就是說話。今天有一班基督徒認為，人不用藉著說話，只要藉著行為就可以彰顯神。換句話說，就是有好的見證，有好的生活，有好的行為，在人面前就可以彰顯神。這是不錯的，是有其地位的；但我們不能免去為神說話。說話是不能代替的，說話才是真正的彰顯。若是一個講道人，穿得乾乾淨淨，梳理得整整齊齊，站在台上，溫文有禮，給人感覺實在有好行為；然而站了一百二十分鐘，不過是盯著會眾看，臉上也有笑容，但就是不講話，會眾是沒法滿足的，他也是無法彰顯什麼的。所以，我們彰顯神，需要有良好的生活，但更需要有清楚的話說出去。

神要人彰顯祂，主要是藉著替祂說話。在挪亞時代，全地是那樣腐敗，神來呼召挪亞，要他傳揚義（彼後二5），挪亞就傳神公義的話一百二十年之久。今天我們也都該這樣為神說話（為神說話，四〇、四二至四四、五五至五六頁）。

參讀：照著神命定之路召會生活的實行，第四篇；哥林多前書生命讀經，第五十七篇。

SPEAKING THE WORD OF GOD

講說神的話

Message One (Day 6)

第一篇 (週六)

The Speaking God Desiring That Man Speak for Him

說話的神要人為祂說話

Morning Nourishment

晨興餽養

John 12:49-50 "...I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak. And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak."

約十二 49~50 『…我所講的沒有出於自己的；惟有差我來的父，已經給了我命令，叫我說什麼，講什麼。我也知道祂的命令就是永遠的生命。所以我所講的，乃是父怎樣告訴我，我就照樣講。』

God is a speaking God, and when He created us, He wanted us also to speak...According to Genesis 1:26, God created us not only that we might have His image but even more that we might rule for Him. Therefore, He gave us the authority to have dominion over all the other creatures, that is, "over the fish of the sea and over the birds of heaven and over the cattle and over all the earth."

神是說話的神，祂造了我們，也要我們說話。…根據創世記一章二十六節，神不僅造我們有祂的形像，祂更造我們為祂掌權；因此，祂給我們權柄，管轄一切受造之物，就是「海裡的魚、空中的鳥、地上的牲畜和全地」。

Human beings are able to speak...because we are God's representatives. He created us that we might represent Him. The most important requirement of a representative is that he must be able to speak. If today someone sends a representative to us, yet this representative, being dumb, is not able to talk, then in the end no agreement can be reached since there is no possibility of having any discussion. This kind of representative is a useless representative. Today we can represent God because we can speak. (Speaking for God, pp. 44-45)

我們人…會說話，因為我們是神的代表。神造了我們是要來代表祂。一個作代表的人，最主要的就是要會說話。若是有人差了一個代表到我們這裡，這個代表卻不會說話，是個啞巴，結果我們根本談不出什麼；這樣的代表，乃是個無用的代表。今天我們可以代表神，因為我們能說話（為神說話，四三至四四頁）。

Today's Reading

信息選讀

We need to know what kinds of words God wanted man to speak when He created man with the ability to speak. Did He want man merely to speak the words of man? God created man to represent Him. A representative should speak the words of the one he represents. As God's representatives,...we must speak God's words. We have to speak for God and speak forth God; this God is the word.

我們必須知道，神造人會說話，是要人說什麼話？難道僅僅是說人的話麼？神造人是要人代表祂。作誰的代表，就該說誰的話；我們作神的代表，…應當說神的話。我們要為神說話，並說出神來；這位神就是話。

Since we all have been begotten of God, within us we ought to have the "God language"; whatever we speak, we speak God. In America there are people of different colors: white, red, yellow, brown, and black.

我們都是從神生的，我們裡面都該有個「神」的腔調；無論說什麼，都說到神。在美國有很多人種一白、紅、黃、棕、

Among these races, the different Asian peoples are difficult to distinguish outwardly. For example, the Chinese and the Koreans look very much alike....How then does one tell the difference? It is by listening to their speech. Once they begin to talk, we know then that this one is Chinese and that one is Korean....We speak the words of the one of whom we were born. Since we were born of God, naturally we speak God's words. Since God's word is God Himself, when we speak God's word, we speak God.

Although we became fallen, once we are regenerated and our spirit is made alive, we are doubly able to speak for God, even more able than Adam. Adam was only created, not regenerated. Although we were created and became fallen, we have been regenerated and saved. John 1:12-13 says, "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." Since we have been begotten of God, we can speak the word of God. If a child is born of us and is not dumb, it is impossible for him to be unable to speak human words. Therefore, we all need to be encouraged to speak the word of God after our regeneration.

How do we speak for God? To speak for God, we need to have the full knowledge of the word of God (1 Tim. 2:4). Today the main reason that Christians cannot speak for God is that they do not understand the word of God. Therefore, we need to learn to understand the word of God; then we will be able to speak for God.

For us to live a normal life today, we must be in the word of God....For the church to be strong and normal, built up, spiritual, and mature in life, we must speak the word of God. What we need today is our God, who is the word. This word is in the Holy Scriptures. We must receive the word and speak the word. Thus, the word of God as Christ, as the Spirit, as life, as light, as food, as the seed, as the rain, as the dew, as a sword, and as a hammer will be manifested as a reality upon us. The word of God can do innumerable things; everything hinges on God's word. Hence, we must do all we can to read the Word of God. (Speaking for God, pp. 47-48, 55-56, 39)

Further Reading: Speaking for God, ch. 3; The Ministry of God's Word, ch. 1

黑，其中黃、棕色的人種，從外面很難分辨。好比中國人和韓國人，…看起來都差不多。怎麼分別？就在於聽他們的講話。人一講話，就知道這位是中國人，那位是韓國人…。從誰生的，就說誰的話；我們是神生的，自然就說神的話。神的話就是神自己；我們說神的話，就是說神。

雖然我們都是墮落過的人，然而我們一旦得著重生，靈活過來了，我們就加倍地「能」為神說話，甚至比亞當還能。亞當僅僅被造，並沒有重生；我們雖受造而墮落，卻是重生得救的人。約翰福音說，「凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。」（一 12~13）我們從神生，就會說神的話。若是一個孩子從我們而生，又不是啞巴，卻不會說人的話，那是不可能的。因此，我們都要受鼓勵，得重生後，個個都說神的話。

我們當如何為神說話呢？要為神說話，我們就需要完全明白神的話（提前二 4）。今天基督徒不能為神說話，大部分原因就在於不明白神的話。所以，我們一定要學習明白神的話，才能為神說話。

我們要過正常的生活，必須在神的話裡。…召會要更剛強正常，要得建造，要屬靈，要生命成熟，都必須有神的話。今天我們所需要的，就是我們的神；而我們的神乃是話。這話就在聖經裡。我們必須得著這話，並且來說這話。如此，神的話是基督、是靈、是生命、是光、是食物、是種子、是雨水、是甘露、是利劍、是大錘，就都會在我們身上顯出實際。神的話會作許多的事；一切的問題都在於神的話。因此，我們必須盡力來讀神的話（為神說話，四六至四八、五六、三八頁）。

參讀：為神說話，第三篇；神話語的職事，第一章。



SPEAKING THE WORD OF GOD

講說神的話

Message Two

第二篇

The Beautifying and Killing Functions of the Word of God for the Church as the Glorious Bride of Christ and the Corporate Warrior of God

神的話美化與殺死的功用，使召會成為基督榮耀的新婦和神團體的戰士

Scripture Reading: Eph. 5:26-27; 6:17-18; Rev. 19:7-9, 11-16

讀經：弗五 26 ~ 27, 六 17 ~ 18, 啟十九 7 ~ 9, 11 ~ 16

Outline

綱目

Day 1

週一

**I. The beautifying function of the word of God is for the church to be prepared to be Christ's glorious bride, and the killing function of the word of God is for the church to function as God's corporate warrior in slaying His adversary (Eph. 5:26-27; 6:17-18; Rev. 19:7-9, 11-16):**

壹、神的話美化的功用，使召會豫備好，作基督榮耀的新婦；神的話殺死的功用，使召會盡功用作神團體的戰士，擊殺祂的對頭—弗五 26 ~ 27, 六 17 ~ 18, 啟十九 7 ~ 9, 11 ~ 16:

A. In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride, but in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare.

一、在以弗所五章，話是為著滋養，使新婦美麗；但在六章，話是為著殺死，使召會能作團體的戰士，從事屬靈的爭戰。

B. The beautifying function of the word of God produces the church in the image of God, and the killing function of the word of God issues in the church with the dominion of God (Gen. 1:26).

二、神的話美化的功用產生有神形像的召會；神的話殺死的功用產生有神管治權的召會—創一 26。

C. The overcomers live by every word that proceeds out through the mouth of God in order to be governed, controlled, ruled, and restricted by the Word of God in following Him to become His bride for His expression and to defeat His enemy for His dominion (Matt. 4:4; Deut. 17:18-20; Rev. 19:13-14).

三、得勝者靠神口裡所出的一切話而活，在跟隨神的事上，受神的話管制、支配、管理並限制，好成為祂的新婦，使祂得著彰顯，並擊敗祂的仇敵，使祂掌權—太四 4, 申十七 18 ~ 20, 啟十九 13 ~ 14。

D. The Lord Jesus came as the Word of God in the flesh to judicially redeem the church (John 1:14), He became the life-giving Spirit as the word of God

四、主耶穌作為神的話在肉體裡來，在法理一面救贖召會；(約一 14;) 祂作為神的話成為賜生命的靈，在生機一面拯救召會；

to organically save the church (1 Cor. 15:45b; Eph. 5:26; 6:17), and He will return as the Word of God with His overcomers to set up His kingdom on earth (Rev. 19:13-16; 17:14; Dan. 2:34-35, 44-45).

## **II. As the bride, the church must be beautiful, “not having spot or wrinkle or any such things”; the beautifying of the church is by Christ as the life-giving Spirit sanctifying the church, cleansing her by the washing (lit., laver) of the water in the word (Eph. 5:26-27):**

A. The beauty of the bride comes from the very Christ who is wrought into the church and who is then expressed through the church; our only beauty is the reflection of Christ, the shining out of Christ from within us (2 Cor. 3:16-18).

### **Day 2&3**

B. In the past, Christ as the Redeemer gave Himself up for the church (Eph. 5:25) for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church, beautifying her, by the washing (the laver) of the water in the word; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction (Eph. 5:26-27; cf. S.S. 8:13-14).

C. Unless the priests in the tabernacle washed in the laver, there was no way for the tabernacle to operate; likewise, unless we are cleansed by the laver of the water in the word from earthly defilement, there is no way for the church life to operate (Exo. 30:17-21; Eph. 5:26).

D. The Bible speaks of two kinds of defilement: the defilement that comes from sin and the defilement that comes from the earthly touch, from having contact with the things of the world (cf. John 13:12-17).

E. The washing at the laver signifies not the washing away of sin by the blood of Christ but the washing away of the defilement that comes from contacting

(林前十五 45 下，弗五 26，六 17；) 祂還要作為神的話，同著祂的得勝者回來，在地上設立祂的國。(啟十九 13 ~ 16，十七 14，但二 34 ~ 35，44 ~ 45。)

貳、召會作為新婦，必須是美麗的，『沒有斑點、皺紋、或任何這類的病；』召會的美化乃是藉著基督作為賜生命的靈聖化召會，就是藉著話中之水的洗滌（直譯，洗濯盆）潔淨召會—弗五 26 ~ 27：

一、新婦的美麗乃是來自那位作到召會裡面，然後藉著召會彰顯出來的基督；我們所有的美麗乃是基督的返照，就是基督從我們裡面照耀出來—林後三 16 ~ 18。

### **週 二 & 三**

二、在已過，基督是救贖主，為召會捨了自己，（弗五 25，）為著救贖並分賜生命；（約十九 34；）現今，祂是賜生命的靈，正藉著話中之水的洗滌（洗濯盆），聖化召會，美化她；將來，祂是新郎，要將召會獻給自己作配偶，好得著滿足。（弗五 26 ~ 27，參歌八 13 ~ 14。)

三、帳幕裡的祭司若不在洗濯盆裡洗淨，帳幕就無法運作；同樣的，我們若不藉著話中之水的洗濯盆從屬地的污穢得潔淨，召會生活就無法運作—出三十 17 ~ 21，弗五 26。

四、聖經說到兩種的污穢：從罪而來的污穢，以及從屬地接觸而來的污穢，就是因著與世界的事物有所接觸而污穢了—參約十三 12 ~ 17。

五、洗濯盆的洗滌，不是表徵藉著基督的血洗去罪，乃是表徵藉著賜生命的靈，就是說話的靈，洗去來自接觸

earthly things, by the life-giving, speaking Spirit:

1. The life-giving Spirit is the speaking Spirit, and whatever He speaks instantly and presently (Gk. rhema) is the word that washes us.
2. The way to have the washing of the water in the word is to pray-read the Word (Eph. 6:17-18).
3. If day by day there is no speaking of the Lord within us, then in our practical experience the Spirit is absent, for the Lord's speaking actually is the Spirit (John 6:63; Eph. 6:17).
4. As long as we have the Lord's present word, we have the life-giving Spirit; we know that Christ as our person is present with us by His speaking, for His speaking is the very presence of the life-giving Spirit.

## Day 4

F. The laver typifies the washing power of the life-giving Spirit issuing from the death of Christ; the locating of the laver after the altar signifies that the washing power of the laver comes out of God's judgment at the altar:

1. After passing through God's full judgment at the altar (the cross), the crucified Christ entered into resurrection and became the life-giving Spirit who washes us (1 Cor. 15:45; 6:11; Titus 3:5).
2. The dimensions of the laver are not given, signifying that the life-giving Spirit is immeasurable, unlimited (John 3:34).

G. The laver was made of bronze from the mirrors of the serving women who served at the entrance of the Tent of Meeting (Exo. 38:8):

1. Bronze signifies God's righteous judgment (cf. Num. 16:38-39; 21:9).
2. The laver of bronze was a mirror that could reflect and expose, indicating that the word of Christ has the power to expose and judge our uncleanness and show our need to be washed.

## Day 5

**III. We need to “receive the...sword of the Spirit, which Spirit is the**

屬地事物的污穢：

1. 賜生命的靈乃是說話的靈，凡祂即時並現在所說的話（希臘文，rhema, 雷瑪），都是洗滌我們的話。
2. 得著話中之水洗滌的路，乃是禱讀主話—弗六 17 ~ 18。
3. 一天過一天，如果我們裡面沒有主的說話，在我們實際的經歷中，就沒有那靈了，因為主的說話實際上就是那靈—約六 63, 弗六 17。
4. 只要我們有主現時的話，我們就有賜生命的靈；我們知道作我們人位的基督與我們同在，是藉著祂的說話，因為祂的說話就是賜生命之靈的同在。

## 週 四

六、洗濯盆豫表基督之死所產生賜生命之靈的洗滌能力；洗濯盆放置在祭壇之後，表徵洗濯盆洗滌的能力，出自神在祭壇的審判：

1. 釘十字架的基督經過神在祭壇（十字架）完全的審判而進入復活以後，就成了洗滌我們的賜生命之靈—林前十五 45, 六 11, 多三 5。
2. 洗濯盆的尺寸沒有記載，表徵賜生命的靈是無法測度、無限無量的—約三 34。

七、洗濯盆，是用會幕門前服事之婦人銅鏡的銅作的—出三八 8：

1. 銅表徵神公義的審判—參民十六 38 ~ 39, 二一 9。
2. 銅洗濯盆是一面能返照人、暴露人的鏡子，指明基督的話有能力暴露並審判我們的不潔，且顯明我們需要洗滌。

## 週 五

參、我們需要『藉著各樣的禱告和祈求，接受…那靈的

## **word of God, by means of all prayer and petition, praying at every time in spirit” (Eph. 6:17-18a):**

A. The antecedent of which is Spirit, not sword, indicating that the Spirit is the word of God; both the Spirit and the word are Christ (2 Cor. 3:17; Rev. 19:13).

B. Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the adversary.

C. The sword, the Spirit, and the word are one; when the constant word in the Bible becomes the instant word, that word is the Spirit as the sword that kills the adversary.

### **Day 6**

D. We should pray-read the Word primarily to experience the sword as the killing instrument to slay God's adversary; since the enemy has injected himself into our being, what we need is for the killing power of the word to be applied to us to deal with the elements of the adversary within us (Eph. 6:17-18).

E. Pray-reading is a practical way to kill the negative elements within us.

F. Because the self is the greatest enemy, we need to experience the killing power of God's word; the more we take in the word with its killing power, the more our pride and all the negative elements within us are put to death.

G. As we pray-read the Word, the battle is raging as the negative elements in our being are slain; eventually, the self, the worst foe of all, will be put to death.

劍，那靈就是神的話；時時在靈裡禱告』——弗六 17 ~ 18 上：

一、那靈就是神的話；那靈和話都是基督——林後三 17，啟十九 13。

二、基督作那靈與話，能供我們進攻的劍，殺敗對頭。

三、劍、那靈和話，三者乃是一；當聖經中常時的話成了即時的話，這話就是那靈，也就是劍，可以擊殺對頭。

### **週 六**

四、我們應該禱讀主的話，主要是在於經歷劍作殺死的憑藉，擊殺神的對頭；因著仇敵把他自己注射到我們的所是裡，我們所需要的，乃是話的殺死能力應用到我們身上，來對付那在我們裡面之對頭的元素——弗六 17 ~ 18。

五、禱讀是殺死我們裡面消極元素實際的路。

六、因著己是最大的仇敵，所以我們需要經歷神話語的殺死能力；我們越接受主的話連同其殺死的能力，我們的驕傲以及裡面一切消極的元素就越被治死。

七、當我們禱讀主話時，爭戰正在兇猛進行，把我們裡面消極的元素除滅；至終，最厲害的仇敵——己，要被治死。

SPEAKING THE WORD OF GOD

講說神的話

Message Two (Day 1)

第二篇 (週一)

The Beautifying and Killing Functions of the Word of God for the Church as the Glorious Bride of Christ and the Corporate Warrior of God

神的話美化與殺死的功用，使召會成為基督榮耀的新婦和神團體的戰士

Morning Nourishment

晨興餵養

Eph. 5:26-27 "That He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish."

弗五 26~27 『好聖化召會，藉著話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

Eph. 6:17-18 "And receive...the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit..."

弗六 17~18 『還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裡禱告…。』

Pray-reading is the way to kill the adversary within us. Every day and in every kind of situation, you should pray-read. Whenever you are troubled by something negative within you, take the word of God by means of prayer in spirit. As you do this, the negative element will be killed.

禱讀是殺死我們裡面對頭的路。每一天，無論在何種環境裡，你都應該禱讀。每當你被自己裡面某些消極的東西困擾時，你要藉著在靈裡的禱告接受神的話。你這麼作，消極的元素就會被殺死。

In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride. But in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare. Through the killing word, the adversary within us is slain. Sometimes we gain the victory over the enemy objectively, but we are defeated by the adversary subjectively. Although we may rejoice that the enemy outwardly is fleeing, we are still troubled by the adversary within us who remains. For this reason, we should be more concerned for the hidden adversary within us. Let us kill the adversary by pray-reading the word. (Life-study of Ephesians, pp. 821-822)

在以弗所五章，話是為著滋養，使新婦美麗。但在六章，話是為著殺死，使召會能作團體的戰士，從事屬靈的爭戰。藉著殺死的話，我們裡面的對頭被除滅。有時在客觀上我們勝過仇敵，但在主觀上我們被對頭打敗了。雖然我們因外面仇敵的逃遁而喜樂，但是我們裡面的對頭還在，仍然叫我們受困擾。為這緣故，我們應當更留意我們裡面隱藏的對頭。讓我們藉著禱讀主話來殺死對頭（以弗所書生命讀經，九九〇頁）。

Today's Reading

信息選讀

Christ is now preparing us to be His bride. The time is coming when He will present the bride to Himself. Surely at the time of her presentation to Christ, the bride will not have any wrinkles or spots. In His bride Christ will behold nothing but beauty. This beauty will be the reflection of what

基督現今在預備我們作祂的新婦。祂把新婦獻給自己的時候快到了。新婦獻給基督時，必定沒有任何斑點或皺紋。在新婦身上，基督不注視別的，只注視她的美麗。這美麗乃是基督所是的返照。…新婦的美

He is....The beauty of the bride...comes from the very Christ who is wrought into the church and who is then expressed through the church. Our beauty is not our behavior. Our only beauty is the reflection of Christ, the shining out of Christ from within us. What Christ appreciates in us is the expression of Himself in us. Nothing less than this will meet His standard or win His appreciation.

Firstly, Christ must come into us and then be assimilated by us. Then He will be able to shine out of us. This shining is the glory of the bride, the manifestation of divinity through humanity. Real beauty is the expression of the divine attributes through humanity. Nothing in the universe is as beautiful as this expression. Therefore, the beauty of the bride is Christ shining out of us. It is a matter of divinity expressed through humanity. Through our humanity there is an expression of the divine color, the divine appearance, the divine flavor, the divine nature, and the divine character. Hallelujah for such a beauty!

On the day of his wedding, a bridegroom cares much more for the beauty of his bride than for her ability. In like manner,...the Lord Jesus cares much more for our beauty than for our function. Do not pay that much attention to becoming capable, qualified, and gifted in function....Eventually the Lord will show us that what He cares for is not our ability; He cares for the beauty of Himself expressed through our humanity. Christ does not intend to present a capable church to Himself. The church that will be presented to Him will be glorious and beautiful, a church without spot, wrinkle, or any such thing. If our blemishes and imperfections are to be removed, we need to take in more and more of Christ. He should not simply energize us for our function but also beautify us that we may be His bride.

At the time of the wedding, what the church will need is beauty, not strength. Oh, the church is being beautified by partaking of Christ, by digesting Christ, and by assimilating Christ! The more we experience the indwelling Christ in this way, the more He will replace our spots and wrinkles with His element, and the more His riches with the divine attributes will become our beauty. Then we shall be prepared to be presented to Christ as His lovely bride. (Life-study of Ephesians, pp. 800-801)

Further Reading: Life-study of Ephesians, msg. 71, 95

麗...乃是來自那位作到召會裡面，然後藉著召會彰顯出來的基督。我們的美麗不是我們的行為；我們所有的美麗乃是基督的返照，就是基督從我們裡面照耀出來。基督在我們身上所珍賞的，乃是祂自己在我們身上的彰顯。沒有什麼比這個更能夠上祂的標準，或贏得祂的珍賞。

首先，基督必須進到我們裡面，並被我們吸收。然後，祂就能從我們裡面照耀出去。這個照耀乃是新婦的榮耀，是神性藉著人性的彰顯。真實的美麗，乃是神聖屬性藉著人性的彰顯。宇宙中沒有什麼像這個彰顯如此美麗的。所以，新婦的美麗乃是基督從我們照耀出來。這是神性藉著人性得著彰顯的事。藉著我們的人性，神聖的色澤、外表、味道、性情和特質，就得著彰顯。為著這樣的美麗，阿利路亞！

在婚配那日，新郎在意祂新婦的美麗，遠過於她的才幹。照樣，...主耶穌在意我們的美麗，遠過於我們的功用。不要太注意在功用上成為能幹、夠資格、有恩賜的人。...至終主要給我們看見，祂所在意的不是我們的能力；祂所在意的乃是從我們的人性所彰顯出祂自己的美麗。基督的心意，不是要把一個能幹的召會獻給祂自己；所要獻給祂的召會，乃是榮耀的、美麗的，沒有斑點和皺紋或任何這類的病。我們若要除去瑕疵和缺陷，就必須更多將基督接受進來。祂不僅為著我們的功用加強我們，祂更使我們美麗，好作祂的新婦。

在婚配的時候，召會所需要的是美麗，不是力量。哦，召會藉著有分於基督、消化基督並吸收基督而漸漸變為美麗的！我們越這樣經歷內住的基督，祂就越要以祂自己的元素頂替我們的斑點和皺紋，並且祂的豐富同祂神聖的屬性，也越要成為我們的美麗。這樣，我們就預備好獻給基督，作祂心愛的新婦（以弗所書生命讀經，九六三至九六五頁）。

參讀：以弗所書生命讀經，第七十一、九十五、九十七篇。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Two (Day 2)**

第二篇 (週二)

**The Beautifying and Killing Functions of the Word of God for the Church as the Glorious Bride of Christ and the Corporate Warrior of God**

**神的話美化與殺死的功用，使召會成為基督榮耀的新婦和神團體的戰士**

Morning Nourishment

晨興餽養

Eph. 5:25-27 "...Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish."

弗五 25~27 『…基督愛召會，為召會捨了自己，好聖化召會，藉著話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

Ephesians 5:25-27 presents Christ to us in three stages. Verse 25 says that Christ loved the church and gave Himself up for her. Here we see Christ in the stage of the flesh. Verse 26 speaks of Christ sanctifying the church, cleansing her by the washing of the water in the word. In this verse we have Christ in the stage of the life-giving Spirit. Finally, a third stage of Christ is revealed in verse 27, which speaks of Christ presenting the church to Himself in His coming back. Hence, in this stage Christ will be the Bridegroom receiving His bride. The first of these three stages was in the past, the second is in the present, and the third will be in the future. In the first stage Christ was the Redeemer; in the second, He is the life-giving Spirit; and in the third, He will be the Bridegroom. (Life-study of Ephesians, p. 463)

以弗所五章二十五至二十七節，向我們陳明在三個階段裡的基督。二十五節說，基督愛召會，為召會捨了自己。這給我們看見基督在肉體的階段。二十六節說到基督聖化召會，藉著話中之水的洗滌潔淨召會。在這節裡我們看見，基督在賜生命之靈的階段。末了，二十七節啟示基督的第三個階段，那裡說到基督回來時，要把召會獻給祂自己。因此，在這個階段，基督乃是要迎娶新婦的新郎。這三個階段，第一階段是在過去，第二階段是在現在，第三階段是在將來。在第一階段，基督是救贖主；在第二階段，基督是賜生命的靈；在第三階段，基督是新郎（以弗所書生命讀經，五五八頁）。

Today's Reading

信息選讀

It was in the flesh that the Lord gave Himself up for us. If He had not given Himself up as a man in the flesh, there would have been no way for us to gain Him....According to Hebrews 2, Christ did not take on the nature of angels, but He did take on blood and flesh. Furthermore, John 1 says that the Word which was God and was with God became flesh (v. 14). Great is the mystery of godliness—God was manifest in the flesh (1 Tim. 3:16). God cannot be manifest in angels; He can be manifest only in the flesh.

主乃是在肉體裡為我們捨了自己。祂若不是成為一個在肉體裡的人，捨了祂自己，我們就無法得著祂。…按照希伯來二章，基督沒有穿上天使的性情，反倒取了血肉之體。不僅如此，約翰一章說，那是神且與神同在的話，成了肉體（14）。大哉！敬虔的奧秘—神顯現於肉體（提前三 16）。神不能顯現於天使，祂只能顯現於肉體。

If Christ had not put on human nature, it would be impossible for us to receive Him into us. The very

基督若沒有穿上人性，我們就無法將祂接受到我們裡面。我們所接受

Christ we take as our person is the God-man. It is impossible for us to take in God directly. Only after God has become the God-man can we take Him into our being to be our life and our person.

After the Lord Jesus gave Himself for us in the flesh, He was resurrected and in resurrection became the life-giving Spirit (1 Cor. 15:45). As the life-giving Spirit, He is the speaking Spirit. Whatever He speaks is the word that washes us. The Greek word rendered word in Ephesians 5:26 is not logos, the constant word, but rhema, which denotes the instant word, the word the Lord presently speaks to us. As the life-giving Spirit, the Lord is not silent; He is constantly speaking. If you take Him as your person, you will discover how much He desires to speak within you. Idols are dumb, but the indwelling Christ is always speaking. No one who takes Christ as his life and his person can remain silent. On the contrary, he will be constrained by Christ to speak.

If there is no speaking, no rhema, then in our practical experience the Spirit is absent, for the Lord's speaking actually is the Spirit. As long as we have the Lord's present word, we have the Spirit, the life-giving Spirit. We cannot separate Christ as the life-giving Spirit from His speaking. His presence consists in His speaking....If we do not have His speaking within us, we do not have His presence. But if we turn to Him to mean business to take Christ as our life and our person, His speaking will begin again. His speaking is the living word, the living word is the Spirit, and the Spirit is our wonderful Christ Himself. How practical, subjective, intimate, and real He is as the speaking Spirit!

Through the Lord's speaking within us as the life-giving Spirit, we are becoming a glorious church, a church holy and without blemish. Today we are waiting for the Lord's coming back, knowing that when He comes, He will present us to Himself a glorious church, holy and without blemish. At that time, we shall experience Christ in the third stage as the Bridegroom coming for His bride. Until then, our need is to daily take Christ as our person and to be cleansed, purified, and sanctified through the speaking of the life-giving Spirit. In this way we shall undergo a metabolic change leading to the transformation in life which is necessary for the church life. (Life-study of Ephesians, pp. 463-466, 469)

Further Reading: Life-study of Ephesians, msgs. 54-55

作我們人位的這位基督，乃是神人。我們無法直接地接受神。只有神成為神人之後，我們才能把祂接受到我們裡面，作我們的生命和人位。

主耶穌在肉體裡為我們捨了自己之後，祂復活了，並且在復活裡成了賜生命的靈（林前十五 45）。祂作為賜生命的靈，乃是說話的靈。凡祂所說的，都是洗滌我們的話。以弗所五章二十六節裡的話，希臘原文不是 logos，婁格斯，常時的話，乃是 rhema，雷瑪，指即時的話，就是主現在對我們所說的話。作為賜生命的靈，主不是靜默的，祂不斷地說話。如果你接受祂作人位，你會發現祂何等渴望在你裡面說話。偶像是啞巴，但內住的基督總是在說話。沒有一個接受基督作祂生命和人位的人，是靜默不言的。相反的，祂會受基督的困迫而說話。

若沒有說話，沒有「雷瑪」，在我們實際的經歷中，就沒有那靈了，因為主的說話實際上就是那靈。只要我們有主現時的話，我們就有那靈，就是賜生命的靈。我們不能把作為賜生命之靈的基督與祂的說話分開。祂的同在乃是在於祂的說話。…如果我們沒有主在我們裡面說話，我們就沒有祂的同在。但我們若轉向祂，認真地接受基督作我們的生命和人位，祂就又開始說話。祂所說的乃是活的話，活的話就是那靈，那靈就是我們奇妙的基督自己。祂這位說話的靈，是何等的實際、主觀、親密且真實！

藉著作賜生命之靈的主在我們裡面說話，我們漸漸成為榮耀的召會，就是成為聖別、沒有瑕疵的召會。今天我們正等候主的回來，我們知道，當祂來時，祂要把我們獻給祂自己，作榮耀的召會，乃是聖別、沒有瑕疵的。那時，我們要經歷在第三階段裡，作新郎迎娶新婦的基督。在那時之前，我們的需要乃是天天接受基督作我們的人位，並且藉著作賜生命之靈的說話，得著潔淨、純淨和聖化。這樣，我們就經歷新陳代謝的改變，而有召會生活所需要之生命裡的變化（以弗所書生命讀經，五五九至五六二、五六五至五六六頁）。

參讀：以弗所書生命讀經，第五十四至五十五篇。



SPEAKING THE WORD OF GOD

講說神的話

Message Two (Day 3)

第二篇 (週三)

The Beautifying and Killing Functions of the Word of God for the Church as the Glorious Bride of Christ and the Corporate Warrior of God

神的話美化與殺死的功用，使召會成為基督榮耀的新婦和神團體的戰士

Morning Nourishment

晨興餽養

Exo. 30:18-21 "You shall also make a laver of bronze...for washing....And Aaron and his sons shall wash their hands and their feet with water from it; when they go into the Tent of Meeting, they shall wash with water, that they may not die; or when they come near to the altar to minister, to burn an offering by fire to Jehovah, they shall wash their hands and their feet, that they may not die..."

出三十 18~21 『你要用銅作洗濯盆和盆座，以便洗濯。要將盆放在會幕和祭壇之間，在盆裡盛水。亞倫和祂的兒子們，要用這盆裡的水洗手洗腳。他們進會幕的時候，要用水洗濯，免得死亡；或是他們就近壇前供職，給耶和華獻火祭的時候，必要洗手洗腳，免得死亡。...』

The laver is for the tabernacle's operation. In the outer court there were the altar and the laver; in the Holy Place, the table, the lampstand, and the incense altar; and in the Holy of Holies, the ark....Without the laver, nothing in the tabernacle or in the outer court could operate. For the operation of the tabernacle it was necessary for sacrifices to be offered at the altar....It was also necessary for the priests to come into the Holy Place to arrange the bread on the table and trim the lamps...[and] intercede at the incense altar. All this is involved in the operation of the tabernacle. Whenever the priests were to come to the altar to offer something to God or were to come into the tabernacle to serve, they first had to go to the laver to wash their hands. Unless the priests washed in the laver, there was no way for the tabernacle to operate....If the laver were removed from the outer court, everything else in the tabernacle and outer court would still be complete. However, there would not be any way for those things to operate. (Life-study of Exodus, pp. 1669-1670)

洗濯盆是為著帳幕的運作。在外院子裡有祭壇和洗濯盆；聖所裡有桌子、燈台、香壇；至聖所裡有約櫃。...沒有洗濯盆，帳幕或外院子裡沒有一樣東西能夠產生功用。帳幕要產生功用就需要把祭物獻在祭壇上。...祭司〔也〕要進到聖所裡，把餅排列在桌子上，並且經理燈，同時也需要...在香壇那裡代求...。這一切都包含在帳幕的運作裡面。每當祭司要就近祭壇把一些東西獻給神，或要進到帳幕裡服事的時候，首先就必須到洗濯盆那裡去洗手。祭司若不在洗濯盆裡洗淨，帳幕就無法運作。...如果把洗濯盆從外院子挪去，帳幕和外院子裡其他的東西還是完全；然而，那些東西卻無法產生功用（出埃及記生命讀經，一九七六頁）。

Today's Reading

信息選讀

The service of the priests in the outer court and in the tabernacle depended on their washing in the laver....To confess our sins to the Lord is to experience one kind of washing. However, this is the washing by the blood, not the washing by the water in the laver. In order to wash away our sin, sins, trespasses, and transgressions, we need the blood. We also need the blood to wash

祭司在外院子和帳幕裡的服事，有賴於他們在洗濯盆裡的洗濯。...向主認罪是經歷一種洗濯。然而，這是血的洗濯，不是洗濯盆裡水的洗濯。要洗淨我們的罪、罪惡、過犯、罪愆，我們就需要血。我們也需要血來洗淨我們的過錯、

us of our mistakes, failures, defects, defeats, and shortcomings....However, when the Lord Jesus washed His disciples' feet, He used water. That kind of washing did not require blood. The feet of the disciples were dirty and needed to be washed with water. The problem was not one of sin, but of dirt, of defilement.

The Bible...speaks of two kinds of defilement: the defilement that comes from sin and the defilement that comes by the earthly touch....We may be defiled...by having contact with the things of the world.

I always wash my hands before eating because I realize that on this earth there is dirt everywhere. Our hands may become dirty even by touching our clothing. In the same principle, we can easily be defiled spiritually by having contact with earthly things. Simply by living and walking on this earth, we become defiled.

When we pray to offer something to the Lord, we first need to wash our hands and even our feet in the laver. To come to the meeting to function is actually to come into the tabernacle to serve the Lord. Before we serve the Lord in the tabernacle, we need to wash. However, in the Christian life of many believers and in their service to God there does not seem to be a laver. When they come to the altar to make an offering to God, they have unclean hands. They may come into the church meetings and serve without washing their hands in the laver. This kind of service brings in death. This is the reason Exodus 30:21 says, "They shall wash their hands and their feet, that they may not die."

We should be careful not to touch God's service unless we have first washed our hands in the laver. If we try to serve God in the tabernacle with unclean hands, we shall die, spiritually speaking. How much death there is among Christians today! The more they serve, the more death they have because they serve with unclean hands. Praying and serving with unclean hands brings in death.

If we do not pray in the meetings or function, in a sense we may be somewhat living. But if we pray or function without washing in the laver, we shall bring death to ourselves and also spread death to others. Death is the result of our trying to pray or serve without washing in the laver. (Life-study of Exodus, pp. 1670-1673)

Further Reading: Life-study of Exodus, msg. 156

缺欠、短處、失敗和虧欠。...然而，主耶穌為門徒洗腳的時候，所用的是水。這樣的洗濯不需要血。門徒的腳是髒的，需要用水來洗濯。這不是罪的問題，而是骯髒、污穢的問題。

聖經說到兩種的污穢：從罪而來的污穢，以及從屬地接觸而來的污穢。...我們也許...因著與世界的事物有所接觸而污穢了。

我總是在吃東西以前洗手，因我曉得地上處處都有灰塵。我們的手甚至會因著接觸衣服而弄髒了。同樣的原則，我們因著與屬地的事物有所接觸，很容易就會在屬靈上受到玷污。只要在這地上生活行動，我們就會被玷污。

當我們禱告要把一些東西獻給主的時候，首先需要在洗濯盆裡把手洗一洗，甚至連腳也洗一洗。來到聚會中盡功用，其實就是進到帳幕裡服事主。我們在帳幕裡服事以前，必須先洗濯。然而，在許多信徒的基督徒生活和對神的事奉裡，似乎沒有洗濯盆。他們到祭壇來獻祭給神的時候，兩手是污穢的。也許他們進到召會的聚會中，沒有在洗濯盆裡洗手就服事了。這樣的服事會帶來死亡。因這緣故，出埃及三十三章二十一節說，「必要洗手洗腳，免得死亡。」

我們應當謹慎，不要摸神的事奉，除非我們先在洗濯盆裡洗手。倘若我們想要在帳幕裡以污穢的手來事奉神，從屬靈上說，我們就會死亡。今天在基督徒中間死亡何其多！他們越服事，死亡就越多，因為他們以污穢的手來服事。以污穢的手來禱告、服事，就帶來了死亡。

如果我們不在聚會中禱告或盡功用，就一面說，我們多少有幾分是活的。但如果我們沒有在洗濯盆裡洗濯就禱告，或盡功用的話，我們就會把死亡帶給自己，也會把死亡散佈給別人。我們沒有在洗濯盆裡洗濯就想要禱告或服事，結果就是死亡（出埃及記生命讀經，一九七六至一九八〇頁）。

參讀：出埃及記生命讀經，第一百五十六篇。

SPEAKING THE WORD OF GOD

講說神的話

Message Two (Day 4)

第二篇 (週四)

The Beautifying and Killing Functions of the Word of God for the Church as the Glorious Bride of Christ and the Corporate Warrior of God

神的話美化與殺死的功用，使召會成為基督榮耀的新婦和神團體的戰士

Morning Nourishment

晨興餽養

Titus 3:5 "Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit."

多三 5 『祂便救了我們，並不是本於我們所成就的義行，乃是照著祂的憐憫，藉著重生的洗滌，和聖靈的更新。』

Exo. 38:8 "And he made the laver of bronze and its base of bronze from the mirrors of the serving women who served at the entrance of the Tent of Meeting."

出三八 8 『他用銅作洗濯盆和盆座，是用會幕門前服事之婦人的銅鏡作的。』

In location the laver is after the altar, but in function the laver is before the altar. When the priests came to minister at the altar, they first had to wash at the laver. They also had to wash at the laver before going into the tabernacle to minister.

在位置上，洗濯盆是在祭壇之後，但在功用上，洗濯盆是在祭壇之前。祭司到祭壇這裡來供職的時候，首先必須在洗濯盆裡洗濯。祂們進到帳幕裡供職以前，也必須在洗濯盆裡洗濯。由此我們看見，洗濯盆的功用乃是在祭壇的功用之前。

The location of the laver indicates that it comes out of the altar. The altar was overlaid with bronze, and the laver was made of bronze. In typology bronze signifies God's judgment. The altar typifies the cross of Christ. At the altar, at the cross, God's judgment was exercised to the fullest extent. Out of the judgment of God exercised at the altar, the laver was produced. The bronze on the altar signifies judgment, but the bronze on the laver signifies the result, the issue, of God's judgment....The washing power of the laver comes out of God's judgment.

洗濯盆的位置指明它是由祭壇出來的。祭壇用銅包裹，而洗濯盆是用銅作的。在預表裡，銅是表徵神的審判。祭壇是預表基督的十字架。在祭壇那裡，在十字架那裡，神的審判施行到頂完全的地步。由於神的審判在祭壇那裡施行，洗濯盆就產生了。祭壇上的銅是表徵審判，而洗濯盆上的銅是表徵神審判的結果、結局。…洗濯盆洗濯的能力乃是出自神的審判。

Titus 3:5 speaks of the washing of regeneration and the renewing of the Holy Spirit. This verse reveals that the life-giving Spirit, the Spirit of life, is the washing power. Hence, the laver signifies the washing through the life-giving Spirit.

提多書三章五節說到重生的洗滌和聖靈的更新。這一節啟示出賜生命的靈，生命的靈，就是洗濯的能力。因此，洗濯盆是表徵藉著賜生命之靈而有的洗濯。

The laver typifies the washing power of the life-giving Spirit brought forth by the death of Christ. The altar signifies Christ's redemption, and the laver signifies the life-giving Spirit's washing....The life-giving Spirit is actually Christ Himself. After passing through God's full judgment and entering into resurrection,

洗濯盆是預表基督的死所產生賜生命之靈的洗濯能力。祭壇是表徵基督的救贖，而洗濯盆是表徵賜生命之靈的洗濯。…賜生命的靈實際上就是基督自己。釘十字架的基督經過神完全的審判並且復活以後，就成了洗濯我們

the crucified Christ became the life-giving Spirit who washes us. (Life-study of Exodus, pp. 1673-1674)

### Today's Reading

The bronze used to overlay the altar came from the censers of the two hundred fifty rebellious ones who were judged by God...(Num. 16:37-38)...Therefore, the bronze used to overlay the altar became a reminder of God's judgment on rebellion.

The bronze on the laver came from the looking glasses of the women who assembled at the door of the tent of meeting (Exo. 38:8)...This implies that the laver of bronze was a looking glass, a mirror, that could reflect and expose. Whereas the bronze on the altar was a reminder of God's judgment, the bronze on the laver was a mirror to expose God's people. It indicates that the judgment suffered by Christ on the cross has the power to expose us.

Those who came to the laver had their uncleanness exposed. In this way they would realize their need to wash....The bronze of the laver is a mirror reflecting our condition and exposing our dirt.

At the laver we have the bronze, the mirror, and the water. When we are at the laver, the bronze should remind us that whatever is sinful, earthly, and fleshly has been judged by God on the cross. But although we may confess our sins, we may not realize how much we are still worldly and fleshly. In the sight of God we have been redeemed, but we still need to be washed. Having been redeemed by the blood at the altar, we need to be washed by the water in the laver.

The more we walk in the Spirit and live in the mingled spirit, the more we shall be washed. Each washing will be a reminder not to go to certain places, contact certain persons, or be involved in situations that will defile us. Even though we may not do anything sinful, we may touch something worldly and natural and thereby be defiled. If we remain in a condition of defilement, we shall not be able to pray, serve the Lord, or function in the meetings. If we try to function without washing away the defilement in the laver, we shall experience death.

Exodus 30:19 [says], "And Aaron and his sons shall wash their hands and their feet with water from it."...This washing signifies the washing away of the defilement that comes from the earthly touch (John 13:10). (Life-study of Exodus, pp. 1674-1676)

Further Reading: Life-study of Ephesians, msgs. 56, 58

的賜生命之靈（出埃及記生命讀經，一九八一至一九八二頁）。

### 信息選讀

用來包裹祭壇的銅來自受神審判的二百五十個背叛之人的香爐。…（民十六 37~38）。…因此，用來包裹祭壇的銅就成了一種提醒，提醒人神對背叛的審判。

洗濯盆上的銅來自聚集在會幕門前之婦人的鏡子（出三八 8）。…這暗指洗濯盆是一面鏡子，能夠返照人、暴露人。祭壇上的銅是將神的審判提醒人的東西，而洗濯盆上的銅是暴露神子民的一面鏡子。這表明基督在十字架上所受的審判有暴露我們的能力。

那些就近洗濯盆的人，污穢被暴露了出來，這樣他們便曉得自己需要洗濯。…洗濯盆的銅也是一面鏡子，返照我們的光景，並暴露我們的污穢。

在洗濯盆這裡有銅，有鏡子，有水。我們到了洗濯盆這裡，銅就該提醒我們，凡是罪惡的、屬地的、屬肉體的，都已經在十字架上受了神的審判。也許我們承認自己的罪，卻不曉得自己還是多麼屬世，多麼屬肉體。在神看來，我們已經蒙了救贖，但我們還需要被洗濯。我們在祭壇那裡因著血蒙了救贖，就需要在洗濯盆裡用水洗濯。

我們越在靈裡行動，越在調和的靈裡生活，我們就越被洗濯。每一次的洗濯都會提醒我們有些地方不要去，有些人不要接觸，免得捲入會玷污我們的情況裡。即使我們沒有作什麼惡事，我們也會接觸到屬世、天然的東西，因而受到玷污。倘若我們還是一直在污穢的光景裡，我們就無法禱告，無法服事主，或在聚會中盡功用。如果我們沒有在洗濯盆裡把污穢洗淨，而想要盡功用的話，我們就會經歷死亡。

三十章十九節…說，「亞倫和祂的兒子們，要用這盆裡的水洗手洗腳。」我們已經指出，這個洗濯是表徵洗淨來自屬地接觸的污穢（約十三 10）（出埃及記生命讀經，一九八二至一九八五頁）。

參讀：以弗所書生命讀經，第五十六、五十八篇。

SPEAKING THE WORD OF GOD

講說神的話

Message Two (Day 5)

第二篇 (週五)

The Beautifying and Killing Functions of the Word of God for the Church as the Glorious Bride of Christ and the Corporate Warrior of God

神的話美化與殺死的功用，使召會成為基督榮耀的新婦和神團體的戰士

Morning Nourishment

晨興餽養

Eph. 6:17-18 "And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints."

弗六 17~18 『還要藉著各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裡禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。』

2 Cor. 3:17 "And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom."

林後三 17 『而且主就是那靈；主的靈在哪裡，哪裡就有自由。』

Rev. 19:13 "And He is clothed with a garment dipped in blood; and His name is called the Word of God."

啟十九 13 『祂穿著蘸過血的衣服，祂的名稱為神的話。』

In Ephesians 6:17 Paul...speaks of "the sword of the Spirit, which Spirit is the word of God." Among the six items of God's armor, this is the only one for attacking the enemy. With the sword we cut the enemy to pieces. However, we do not take up the sword first. Rather, we must firstly put on the girdle, the breastplate, and the shoes, and then take up the shield of faith and the helmet of salvation. Then, when we are entirely protected and have salvation as our portion, we may receive the sword of the Spirit. (Life-study of Ephesians, p. 547)

保羅在以弗所六章十七節...說到「那靈的劍，那靈就是神的話」。在神軍裝的六項中，惟有這一項是為著攻擊仇敵的。我們用劍砍碎仇敵。然而，我們不是先拿劍；我們必須先束上腰帶，穿上胸甲和鞋子，然後拿起信的盾牌和救恩的頭盔。這樣，當我們完全受到保護，並有救恩作我們的分時，我們才能接受那靈的劍（以弗所書生命讀經，六五七頁）。

Today's Reading

信息選讀

In Ephesians 6:17 the antecedent of the word which is Spirit, not sword. This indicates that the Spirit is the word of God, both of which are Christ (2 Cor. 3:17; Rev. 19:13). If I were writing this verse, I would say, "the sword of the word of God." But Paul speaks of "the sword of the Spirit, which Spirit is the word of God." Is the sword here the sword of the Spirit or the sword of the word? Most readers consider that Paul was saying that the sword is the word and that the Spirit wields the sword. I understood the verse this way for years. I thought that it was the Spirit, not I, who used the sword. In other words, according to this understanding, the sword is the word, and the One who uses the sword to slay the enemy is the Spirit. From my youth I was taught that

以弗所六章十七節清楚指明，那靈就是神的話。那靈和話都是基督（林後三 17，啟十九 13）。基督作那靈與話，能供我們進攻的劍，殺敗我們的仇敵。若是我來寫這一節，我會說，「神話語的劍。」但保羅說，「那靈的劍，那靈就是神的話。」這裡的劍是那靈的劍，還是話的劍？大多數人認為保羅說，劍就是話，而由那靈來揮動這劍。我多年來也是這樣領會這一節。我以為使用劍的是那靈，不是我。換句話說，照這樣的領會，劍就是話，而用劍擊殺仇敵的乃是那靈。我從年輕時就

the Spirit helps us to use the word of God as the sword. But this is not the meaning here. The correct meaning is that the Spirit is the sword itself, not the one who uses the sword. The word of God is also a sword. The sword is the Spirit, and the Spirit is the word. Here we have three that are one: the sword, the Spirit, and the word.

My main burden...is on this matter. The Word is the Bible. But if this Word is only printed letters, it is neither the Spirit nor the sword. The Greek for word in verse 17 is rhema, the instant word spoken at the moment by the Spirit in any situation. When the logos, the constant word in the Bible, becomes the instant rhema, this rhema will be the Spirit. This rhema, which becomes the Spirit, is the sword that cuts the enemy to pieces. For example, we may read a particular verse again and again, only to have it remain the logos, a word in letters. Such a word cannot kill anything. But one day this verse becomes the rhema to us, the present, instant, living speaking. At that time this rhema becomes the Spirit. For this reason, in John 6:63 the Lord Jesus said, "The words which I have spoken to you are spirit and are life." Here the Greek text also uses rhema. The instant, present word is the Spirit. This kind of word is the sword. Therefore, the sword, the Spirit, and the word are three that are one. Furthermore, we, not the Spirit, are the ones to use this sword to kill the enemy.

In our Christian experience, the word and the Spirit must always be one. It is an utter falsehood to say that we take the Spirit without taking the word. Without taking the word, we cannot have the Spirit. In my experience, I receive the Spirit mostly through the word. As I contact the Word in a living way, it becomes the Spirit to me. However, some take the Bible without the Spirit. This also is wrong. Those who wish to grow flowers need both the seeds and the life contained in the seeds. It is impossible to separate the life within the seeds from the seeds themselves. In order to have the life, we must take the seeds. The relationship between the Word and the Spirit is like that between the seeds and the life. We must have both. The Lord Jesus is both the Spirit and the Word. He is not the Spirit without being the Word, nor the Word without being the Spirit. (Life-study of Ephesians, pp. 547-548)

Further Reading: Life-study of Ephesians, msg. 65

受教導說，那靈幫助我們使用神的話作為劍。但這裡的意思不是這樣。正確的意思乃是，那靈就是劍本身，不是用劍者。神的話也是劍。劍是那靈，而那靈就是話。這裡我們有劍、那靈和話三者，這三者乃是一。

我主要的負擔乃是這件事。話就是聖經。但如果這話只是印出來的字句，就不是那靈，也不是劍。以弗所六章十七節的「話」，原文是 rhema，雷瑪，就是那靈在一切情況下，所說即時的話。當 logos，婁格斯，聖經中常時的話，成了即時的「雷瑪」時，這「雷瑪」就是那靈。成為那靈的「雷瑪」，就是砍碎仇敵的劍。譬如，我們也許對某一經節一讀再讀，它仍然是「婁格斯」一字句的話。這樣的話不能殺死任何東西。但有一天這經節對我們成了「雷瑪」，就是應時、即時、活的說話，那時這「雷瑪」就成了那靈。因此，主耶穌在約翰六章六十三節說，「我對你們所說的話，就是靈，就是生命。」原文在這裡也用「雷瑪」。即時、應時的話乃是那靈；這樣的話就是劍。因此，劍、那靈和話，三者乃是一。不僅如此，使用這劍擊殺仇敵的，不是那靈，乃是我們。

在我們基督徒的經歷中，話與那靈必須一直是一。我們若說接受了那靈，卻沒有接受話，這全然是虛假的。我們若沒有接受話，就不可能有那靈。在我的經歷中，我接受那靈多半是經由話來的。當我很活地接觸話時，話對我就成了那靈。然而，有些人接受聖經，卻沒有那靈。這也不對。那些想要種花的人，需要種子，也需要包含在種子裡的生命。把種子裡的生命與種子本身分開是不可能的。我們要有生命，就必須接受種子。話與那靈的關係，就像種子與生命的關係一樣。我們必須兩者都有。主耶穌是那靈也是話。祂並非僅是那靈而不是話，也並非僅是話而不是那靈（以弗所書生命讀經，六五七至六五九頁）。

參讀：以弗所書生命讀經，第六十五篇。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Two (Day 6)**

第二篇 (週六)

**The Beautifying and Killing Functions of the Word of God for the Church as the Glorious Bride of Christ and the Corporate Warrior of God**

**神的話美化與殺死的功用，使召會成為基督榮耀的新婦和神團體的戰士**

**Morning Nourishment**

晨興餽養

John 6:63 "It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life."

約六 63 『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

1 Cor. 15:45 "So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit."

林前十五 45 『經上也是這樣記著：「首先的人亞當成了活的魂」；末後的亞當成了賜生命的靈。』

Because He is both the Word and the Spirit, He created us with a mind to understand and a spirit to receive. When we come to the Bible, we should exercise both our mind and our spirit. We exercise our mind by reading and our spirit by praying. Since we need both to read and to pray, we should pray-read the Word....Through pray-reading my spirit becomes strong and ready to devour the enemy. I not only exercise my spirit, but I also exercise my mind to consider the Word....I also pray...[over whatever I consider]. The more my spirit is strengthened by pray-reading the Word, the more eager I am to use the sword of the Spirit to slay the enemy. In my speaking I have a sword with which to cut the enemy to pieces.

因為主是話，也是那靈，所以祂給我們造了心思可以領會，也造了靈可以接受。當我們就近聖經時，我們要運用我們的心思和我們的靈。我們藉著讀經運用心思，藉著禱告運用靈。因為我們需要讀經，也需要禱告，所以我們應當禱讀主的話。…藉著禱讀，我的靈變為剛強，並且預備好吞吃仇敵。我不僅運用我的靈，也運用我的心思來思想主的話。…我也為〔我所思想的話〕禱告。我的靈越藉著禱讀得加強，我就越渴望使用那靈的劍擊殺仇敵。在我的說話中，我有一把劍用來砍碎仇敵。

With the whole armor of God [in Ephesians 6] we have truth, righteousness, peace, faith, and salvation. Finally, we have the rhema, the Spirit, the sword. This is our offensive weapon to use in attacking the enemy. When we have the whole armor of God, including the sword, we are not only protected, but also prepared to wrestle against the enemy. By having truth, righteousness, peace, faith, and salvation we are equipped, qualified, strengthened, and empowered to use the sword in spiritual warfare. Then the enemy is subject to the cutting of our sword, and he is slaughtered by us. (Life-study of Ephesians, pp. 548-549)

〔在以弗所六章，〕神全副的軍裝有真理、義、和平、信與救恩。末了有雷瑪（話），就是那靈，也就是劍。這是我們用來進攻仇敵的攻擊武器。當我們有了神全副的軍裝，包括劍在內，我們就不僅蒙保護，也預備好與仇敵摔跤。藉著有真理、義、和平、信與救恩，我們就得裝備、夠資格、得加強並得加力，在屬靈的爭戰中能以揮劍。這樣仇敵就要被我們的劍砍碎，被我們擊殺了（以弗所書生命讀經，六五九至六六〇頁）。

Today's Reading

信息選讀

As we engage in spiritual warfare against the enemy, we do not use gimmicks, skills, or politics. Our only weapon is the Spirit-word, which is the sword. We do not employ cunning craftiness—we wield the sword of the Spirit. Our loins are girded with truth, and our conscience is covered by Christ as our righteousness. Then we have peace as our firm foundation. We can boast to the whole universe that we have no problems with God or man, for we are standing on the peace accomplished by Christ on the cross. Furthermore, we are protected by the shield of faith and guarded by the helmet of salvation. Therefore, when we pray-read the Word, every word becomes the rhema, the sword that cuts the enemy. In this way the victory is ours. We not only subdue the enemy and defeat him but slay him and even cut him into pieces. This is what it means to fight the spiritual warfare with the whole armor of God. The church must be such an equipped, fighting, and victorious church to slay God's enemy.

Pray-reading is a practical way to kill the negative elements within us. The more we take the word of God by means of all prayer in spirit, the more the negative things within us will be put to death. Thus, pray-reading is not only feasting; it is also a way of fighting. As we pray-read the word, the battle is raging as the negative elements in our being are slain. Eventually, the self, the worst foe of all, will be put to death. When the negative things in us are killed through pray-reading, the Lord is victorious. Because He is victorious, we are victorious also.

My concern...is not to present Ephesians 6 in a mere objective way. Instead, it is to help you experience Christ subjectively as all the aspects of the armor, especially as the sword of the Spirit. We have pointed out again and again that pray-reading is the way to kill the adversary within us. Every day and in every kind of situation, you should pray-read. Whenever you are troubled by something negative within you, take the word of God by means of prayer in spirit. As you do this, the negative element will be killed.

As we consider all these messages on the book of Ephesians, we need to thank the Lord that we are in His recovery. What a blessing it is to be in the Lord's recovery! Day by day, we enjoy inner satisfaction as we go forward under His blessing. The Lord will be victorious, He will gain all the ground within us, and He will prepare the way for His coming back. (Life-study of Ephesians, pp. 549-550, 821-822)

Further Reading: Life-study of Ephesians, msg. 97

當我們從事屬靈的爭戰抵擋仇敵時，我們不用花招、技巧或政治手腕。我們惟一的武器乃是那靈一話，就是劍。我們不用技巧；我們揮動那靈的劍。我們用真理束腰，我們的良心被基督作我們的義所遮蓋。然後，我們有和平作我們穩固的根基。我們能向全宇宙誇口：我們與神、與人都沒有問題，因為我們站在基督在十字架上所成就的和平之上。不僅如此，我們還得著信之盾牌的保護，並蒙受救恩之頭盔的防衛。因此，當我們禱讀主話時，每句話都成了「雷瑪」，就是砍碎仇敵的劍。這樣，勝利就是我們的。我們不僅征服仇敵，擊敗仇敵，並且擊殺牠，甚至把牠砍碎。這就是穿上神全副的軍裝，從事屬靈爭戰的意思。召會必須是這樣一個有裝備、能爭戰並且得勝的召會，以擊殺神的仇敵。

禱讀是殺死我們裡面消極元素實際的路。我們越在靈裡藉著各樣的禱告接受神的話，我們裡面消極的東西也就越被治死。因此，禱讀不僅是享受筵席，也是爭戰的路。當我們禱讀主話時，爭戰正在兇猛進行，把我們裡面消極的元素除滅。至終，最厲害的仇敵一己，要被治死。當我們裡面消極的元素藉著禱讀被治死時，主就得勝。因著祂是得勝的，我們就也是得勝的。

我…所關心的，不是僅僅把以弗所六章客觀地擺出來，乃是幫助你們主觀地經歷基督作軍裝的每一方面，特別是作那靈的劍。我們曾一再指出，禱讀是殺死我們裡面對頭的路。每一天，無論在何種環境裡，你都應該禱讀。每當你被自己裡面某些消極的東西困擾時，你要藉著在靈裡的禱告接受神的話。你這麼作，消極的元素就會被殺死。

我們來思想所有這些論到以弗所書的信息時，就要感謝主，我們乃是在祂的恢復裡。在主的恢復裡是何等有福！當我們在祂祝福下往前時，我們天天享受內裡的滿足。主要得勝，祂要得著我們裡面一切的地位，並且祂要為祂的回來預備道路（以弗所書生命讀經，六六〇、九八九至九九一頁）。

參讀：以弗所書生命讀經，第九十七篇。



**SPEAKING THE WORD OF GOD**

講說神的話

**Message Three**

第三篇

**Letting the Word of Christ Dwell in Us Richly**

讓基督的話豐豐富富的住在我們裡面

Scripture Reading: Col. 3:16-17; Phil. 2:15-16

讀經：西三 16 ~ 17, 腓二 15 ~ 16

**Outline**

綱目

**Day 1**

週一

**I. The word of Christ is the word spoken by Christ (Col. 3:16):**

壹、基督的話就是基督所說的話—西三 16：

A. In His New Testament economy God speaks in the Son (Heb. 1:2; John 1:1, 14, 18):

一、在神新約的經綸裡，神在子裡面說話—來一 2, 約一 1, 14, 18：

1. The Son speaks not only by Himself in the Gospels but also through His members—the apostles and prophets—in Acts, in the Epistles, and in Revelation (Matt. 17:5; Acts 4:20; 5:20; 6:7; Col. 1:25; Rev. 1:2, 9).

1. 子不僅在福音書裡親自說話，也在行傳、書信和啟示錄裡，藉著祂的肢體—使徒和申言者—說話—太十七 5, 徒四 20, 五 20, 六 7, 西一 25, 啟一 2, 9。

2. All these speakings can be considered the word of Christ; thus, the word of Christ includes the entire New Testament (Col. 3:16).

2. 這些說話都可視為基督的話；因此，基督的話包括整本新約—西三 16。

B. In Colossians the word is for revealing Christ in His preeminence, centrality, and universality (1:18; 2:9; 3:11):

二、在歌羅西書，話是為著啟示基督的居首、中心和普及—一 18, 二 9, 三 11：

1. Colossians is focused on Christ as our Head and our life, and Paul's concern in Colossians is for the revelation of Christ unto full knowledge; for this, we need the word of Christ (1:9-10, 18; 2:19; 3:4, 10).

1. 歌羅西書的中心是基督作我們的頭和生命，而保羅在歌羅西書中所關心的，乃是對基督的啟示有充足的知識；為此，我們需要基督的話—一 9 ~ 10, 18, 二 19, 三 4, 10。

2. The way for Christ to exercise His headship and to minister His riches to us is through His word; hence, the emphasis is on the word of Christ (Eph. 3:8; Col. 3:16).

2. 基督運用祂作頭的身分，並將祂的豐富供應我們的路，乃是藉著祂的話；因此，歌羅西書強調基督的話—弗三 8, 西三 16。

**Day 2**

週二

**II. The word of Christ is actually the person of Christ (v. 16; John 15:4, 7):**

貳、基督的話實際上就是基督的人位—16 節，約十五 4, 7：

A. Paul almost personifies the word of Christ; he tells us to let this word dwell in us, as if it were a living person (Col. 3:16; cf. Eph. 3:17).

一、保羅幾乎將基督的話人位化了；他告訴我們，要讓基督的話住在我們裡面，好像這話是個活的人位—西三 16, 參弗三 17。

B. First we have Christ as our life; then we have His living word personified as His person dwelling in us (Col. 3:4, 16).

C. Since the word of Christ can dwell in us, it must be a living person; therefore, to let the word of Christ dwell in us indicates that we allow a living person—Christ Himself—to dwell in us (v. 16; 1:27).

D. If we would allow Christ to make His home in our hearts, we must be filled with the word of Christ (Eph. 3:17; John 14:23):

1. For the Lord's word to abide in us means that the Lord Himself abides in us (15:4, 7).

2. If Christ is to abide in us in a practical way, His words must abide in us; we cannot have Christ in us experientially unless we have His words in us also (Col. 1:27; 3:16; Eph. 3:17; John 14:23; 15:4, 7).

### Day 3

## III. We need to let the word of Christ dwell in us richly (Col. 3:16):

A. The Greek word rendered “dwell” literally means to be in a house, to inhabit:

1. This indicates that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us (v. 16).

2. The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being.

B. The word of Christ must dwell in us richly (v. 16):

1. The riches of Christ are in His word, and when such a rich word inhabits us, it must inhabit us richly (Eph. 3:8).

2. For the word of Christ to dwell in us richly means that it inhabits us, indwells us, in a rich way (Col. 3:16):

a. This can be illustrated by eating; when we take nourishing food into us and assimilate it, it indwells us

二、首先我們有基督作我們的生命；然後我們有祂人位化的活話，如同祂的人位住在我們裡面—西三 4, 16。

三、話既能住在我們裡面，就必定是個活的人位；因此，讓基督的話住在我們裡面，指明我們讓一個活的人位—基督自己—住在我們裡面—16 節，—27。

四、我們若要讓基督安家在我们心裡，就必須被基督的話充滿—弗三 17，約十四 23：

1. 主的話住在我們裡面，意思就是主自己住在我們裡面—十五 4, 7。

2. 基督若要實際的住在我們裡面，祂的話就必須住在我們裡面；我們無法在經歷上有基督在我們裡面，除非我們也有祂的話在我們裡面—西一 27，三 16，弗三 17，約十四 23，十五 4, 7。

### 週 三

參、我們需要讓基督的話豐豐富富的住在我們裡面—西三 16：

一、在希臘原文，繙作『住』的字，意思是，在家裡，居住：

1. 這指明我們應當讓基督的話住在我們裡面，定居在我們裡面，安家在我們裡面—16 節。

2. 主的話在我們裡面必須有充分的地位，纔能在我們裡面運行，把基督的豐富供應到我們裡面的人裡。

二、基督的話必須豐豐富富的住在我們裡面—16 節：

1. 基督的豐富是在祂的話裡；這樣豐富的話住在我們裡面時，其居住必是豐豐富富的—弗三 8。

2. 基督的話豐豐富富的住在我們裡面，意思是這話居留並居住在我們裡面，是豐豐富富的—西三 16：

a. 這可用喫來說明；我們將營養的食物接受到我們裡面並吸收以後，這食物就

richly (John 6:57b).

b. In like manner, for the word of Christ to dwell in us richly means that it inhabits us in the way of nourishment and enrichment (Matt. 4:4).

C. The word of Christ should have free course within us; the word of Christ should be given the freedom to operate within us, inhabiting us and making home in us (Col. 3:16).

#### Day 4

D. Instead of our culture, opinion, concept, thought, and view, we should have the word of Christ (Matt. 7:24; 16:23-24; 24:35):

1. We might not allow the word of Christ to dwell in us nor permit it to live, move, and act in us; as a result, what prevails in our being is our culture or philosophy, not the word of Christ (John 8:37, 47).

2. It is crucial that we let the word of Christ enter into us, dwell in us, and replace our culture, concept, opinion, and philosophy (Col. 1:5; 2:8; 3:16).

E. Negatively, we must set aside our cultural standards, and positively, we need to be filled with the word of Christ; this means that we must let the word of Christ fill our mind, emotion, and will and allow our whole being to be permeated and saturated with the word of Christ (vv. 10-11, 16).

#### Day 5

**IV. Allowing the word of Christ to dwell in us richly is related to doing all things in the name of the Lord Jesus (vv. 16-17):**

A. The word of Christ is actually the embodiment of Christ with all His riches; thus, to be saturated with the word is to be infused with and permeated by the riches of Christ (Eph. 3:8, 17).

B. As the word of Christ makes home in us, the Lord

豐豐富富的住在我們裡面—約六 57 下。

b. 同樣，基督的話豐豐富富的住在我們裡面，意思就是基督的話住在我們裡面，滋養我們，使我們豐富—太四 4。

三、基督的話在我們裡面應當有自由的通路；基督的話應當有自由在我們裡面運行，在我們裡面居住並安家—西三 16。

#### 週 四

四、我們不該有文化、意見、觀念、想法和看法，乃該有基督的話—太七 24，十六 23～24，二四 35：

1. 我們可能不讓基督的話住在我們裡面，也不讓基督的話在我們裡面生活、運行並行動；結果我們裡面所充滿的，乃是自己的文化和哲學，不是基督的話—約八 37，47。

2. 我們必須讓基督的話進到我們裡面，住在我們裡面，並頂替我們的文化、觀念、意見和哲學；這是十分要緊的一西一 5，二 8，三 16。

五、在消極一面，我們必須放下我們文化的標準；在積極一面，我們需要被基督的話充滿；這意思是說，我們必須讓基督的話充滿我們的心思、情感和意志，並讓基督的話浸潤、浸透我們全人—10～11，16 節。

#### 週 五

肆、讓基督的話豐豐富富的住在我們裡面，與在主耶穌的名裡作一切的事有關—16～17 節：

一、基督的話實際上就是基督同祂一切豐富的具體化；因此，被話浸透就是被基督的豐富注入並浸潤—弗三 8，17。

二、當基督的話安家住在我們裡面，主就

makes us one with Him, and spontaneously we can do things in the name of the Lord (Col. 3:16-17):

1. If we exercise our whole being to take in the word, eventually we will be filled, occupied, and saturated with the living word.

2. Because the word is the embodiment of the Spirit and because the Spirit is the reality of Christ, we will automatically be filled with Christ and do all things in the name of the Lord Jesus (John 6:63; 14:16-18; Col. 3:17).

## Day 6

**V. If we let the word of Christ dwell in us richly, we will shine as luminaries in the world, holding forth the word of life (Phil. 2:15-16):**

A. When we are filled with the word of life, we manifest Christ and magnify Him; this is the way to live Christ, who Himself is the word of life with which we shine (1:20-21a; 2:15-16).

B. The more we allow the word of Christ to dwell in us richly, the greater will be the accumulation of the word within us; then spontaneously we will shine with the word of life that we have taken into us (Col. 3:16; Phil. 2:15-16):

1. This shining will then be our holding forth, our presenting of, the word of life to others (v. 16; Matt. 5:14-16).

2. This is the proper preaching of the gospel and proclamation of the truth (Col. 1:5-6, 23; John 1:1, 14; 8:12, 32; 18:37).

使我們與祂是一，並且我們自然而然的就能在主的名裡行事—西三 16 ~ 17：

1. 我們若運用我們的全人將話接受進來，至終我們會被活的話充滿、佔有並浸透。

2. 因著話是那靈的具體化，又因著那靈是基督的實際，我們自然就會被基督充滿，並在主耶穌的名裡作一切的事—約六 63，十四 16 ~ 18，西三 17。

## 週 六

伍、我們若讓基督的話豐豐富富的住在我們裡面，我們就會像發光之體顯在世界裡，將生命的話表明出來—腓二 15 ~ 16：

一. 當我們充滿生命的話時，我們就彰顯基督並顯大基督；這就是活基督的路—祂自己就是我們所照耀的生命之話—一 20 ~ 21 上，二 15 ~ 16。

二. 我們越讓基督的話豐豐富富的住在我們裡面，我們裡面所積存的話就越多；這樣，我們自然因著領受到我們裡面生命的話而照耀—西三 16，腓二 15 ~ 16：

1. 這樣的照耀就是將生命的話向人表明、陳明出來—16 節，太五 14 ~ 16。

2. 這就是正確的傳福音與宣揚真理—西一 5 ~ 6, 23, 約一 1, 14, 八 12, 32, 十八 37。

SPEAKING THE WORD OF GOD

講說神的話

Message Three (Day 1)

第三篇 (週一)

Letting the Word of Christ Dwell in Us Richly

讓基督的話豐豐富富的住在我們裡面

Morning Nourishment

晨興餽養

Col. 1:18 "And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things."

西一 18 『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

Col. 3:16 "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God."

西三 16 『當用各樣的智慧，讓基督的話豐豐富富地住在你們裡面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。』

We not only need to be filled in spirit by the processed Triune God; we also need to let the word of Christ dwell in us richly. In Colossians 3:16 Paul says, "Let the word of Christ dwell in you richly." The word of Christ is the word spoken by Christ. In His New Testament economy, God speaks in the Son, and the Son speaks not only in the Gospels but also through His members, the apostles and prophets, in Acts through Revelation. All these books may be considered as His word. The word of Christ includes the entire New Testament. We need to be filled with this word. (Truth Lessons—Level Three, vol. 3, p. 116)

我們信徒不僅該在靈裡被經過過程的三一神所充滿，也該讓基督的話豐豐富富地住在我們裡面。保羅在歌羅西三章十六節上半說，「讓基督的話豐豐富富地住在你們裡面。」基督的話就是基督所說的話。在神新約的經綸裡，神在子裡面說話，而子不僅在福音書裡親自說話，也在使徒行傳、書信和啟示錄裡，藉著祂的肢體—使徒和申言者—說話。這些都可視為基督的話。基督的話包括整本新約。我們需要被這話充滿（真理課程三級卷三，一四〇頁）。

Today's Reading

信息選讀

Day by day when we come before the written Word, we should feel that this living and personified word of Christ is waiting for us and longing to dwell in us richly. Whenever we come before the written Word, we should have the assurance deep within that we are contacting the Lord Himself as the living Word. Therefore, when we receive the word of Christ, that is, Christ Himself, we should give the word the full freedom to make home in us. We should pray, "Lord, I offer my whole being to You and to Your word. I give You access to every part of my inner being. Lord, make my inner being a home for Yourself and Your word."

我們天天來到寫出來的話面前，應當感覺到基督這活的、人位化的話在等著我們，並渴望豐豐富富地住在我們裡面。每當我們來到寫出來的話面前，我們裡面深處該確信，我們是接觸主自己這活的話。因此，當我們接受基督的話，也就是基督自己時，我們該給話完全的自由和權利，安家在我們裡面。我們需要禱告說，「主，我將我的全人獻給你和你的話。我讓你進入我裡面之人的每一部分。主，使我裡面的人成為你和你的話的家。」

Ephesians 5:18 charges us to be filled in spirit by the Triune God; Colossians 3:16 tells us to let the word of Christ dwell in us richly. Colossians is focused on Christ as our Head and life. The way for Christ to exercise His headship and minister His riches

以弗所五章十八節囑咐我們，要在靈裡被三一神充滿；歌羅西三章十六節囑咐我們，要讓基督的話豐豐富富地住在我們裡面。歌羅西書的中心是基督作我們的頭和生命。基督運用祂作

into us is through His word. Hence, the emphasis in Colossians is on the word of Christ. Ephesians is concerned with the church as the Body of Christ. The way for us to live a normal church life is to be filled in our spirit unto all the fullness of God. Hence, the Spirit is emphasized. In Ephesians both the Spirit and our spirit are emphasized again and again; the word is even considered to be the Spirit (6:17). However, in Colossians the Spirit is mentioned only once (1:8), and the human spirit is mentioned only once (2:5). In Ephesians the word is for washing away our natural life and fighting against the enemy (5:26; 6:17); in Colossians the word is for revealing Christ in His preeminence, centrality, and universality (1:25-27). This word, like the Spirit, is prepared to dwell in us, to occupy us, and to fill us, but we need to let the word dwell in us richly.

We enjoy the dispensing of the Divine Trinity by being filled in our spirit by the processed Triune God and letting the word of Christ dwell in us richly. Ephesians 5:18 says, "Be filled in spirit," and Colossians 3:16 says, "Let the word of Christ dwell in you richly." These two parallel portions of Scripture admonish us to be filled in our spirit by the Triune God and to let the word of Christ dwell in us richly. When we are filled in our spirit by the processed Triune God and let the word of Christ dwell in us richly, we enjoy the dispensing of the Divine Trinity. (Truth Lessons—Level Three, vol. 3, pp. 117, 114)

We need to allow the word of Christ to inhabit us. We should not be filled with Jewish tradition or Greek philosophy but with the word of Christ. We are containers of the word of Christ, not of philosophy or religion. We need to be emptied of all such things in order to be filled with the word of Christ. If we allow the peace of Christ to arbitrate in us and if we are filled with the word of Christ, we shall have the new man in a practical way. All the saints in all the churches throughout the Lord's recovery will be living Christ in the one new man....We care for Him as our life and as the constituent of the new man, not for our background, culture, opinion, and judgment. We want His peace to arbitrate in us and His word to fill us. (Life-study of Colossians, p. 300)

Further Reading: Truth Lessons—Level Three, vol. 3, lsn. 50; The Healthy Word, chs. 3, 8

頭的身份，並將祂的豐富供應給我們的路，乃是藉著祂的話；因此，歌羅西書強調基督的話。以弗所書說到召會是基督的身體。我們過正常召會生活的路，乃是在靈裡被充滿，而成為神一切的豐滿。因此，以弗所書著重靈，一再強調那靈和我們的靈。甚至話也算為那靈（六17）。在歌羅西書，那靈只提到一次（一8），人的靈也只提到一次（二5）。在以弗所書，話是為著洗滌我們天然的生命（五26），並與仇敵爭戰（六17）；而在歌羅西書，話是為著啟示基督（一25~27）的居首、中心和普及。這話像那靈一樣，預備好要住在我們裡面，佔有我們、充滿我們，然而我們必須讓話豐豐富富地住在我們裡面。

我們藉著在我們的靈裡，被經過過程的三一神所充滿，並讓基督的話豐豐富富地住在我們裡面，享受神聖三一分賜。以弗所五章十八節下半說，「要在靈裡被充滿」，歌羅西三章十六節說，「讓基督的話豐豐富富地住在你們裡面」。這兩句平行的經文，前者囑咐我們，要在我們的靈裡被三一神充滿；後者囑咐我們，要讓基督的話豐豐富富地住在我們裡面。當我們在靈裡被經過過程的三一神所充滿，並讓基督的話豐豐富富地住在裡面，我們就...享受神聖三一分賜（真理課程三級卷三，一四一至一四二、一三七至一三八頁）。

我們需要讓基督的話住在我們裡面。我們不該被猶太傳統或希臘哲學充滿，乃該被基督的話充滿。我們是盛裝主話的器皿，不該裝哲學或宗教。我們需要把這些東西完全倒空，好讓基督的話充滿我們。我們若讓基督的平安在我們裡面作仲裁，若被基督的話所充滿，我們就實際地有新人。所有在主恢復裡眾召會的眾聖徒，都要在一個新人裡活基督。...我們在意祂作我們的生命，作新人的成分，而不在意我們的背景、文化、意見和判斷。我們要祂的平安在我們裡面作仲裁，並要祂的話充滿我們（歌羅西書生命讀經，三七三至三七四頁）。

參讀：真理課程三級卷三，第五十課；健康的話，第三、八章。

SPEAKING THE WORD OF GOD

講說神的話

Message Three (Day 2)

第三篇 (週二)

Letting the Word of Christ Dwell in Us Richly

讓基督的話豐豐富富的住在我們裡面

Morning Nourishment

晨興餽養

John 15:4 "Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me."

約十五 4 『你們要住在我裡面，我也住在你們裡面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裡面，也是這樣。』

John 15:7 "If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you."

約十五 7 『你們若住在我裡面，我的話也住在你們裡面，凡你們所願意的，祈求就給你們成就。』

Colossians 3:16 says, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God." Here Paul says that the word of Christ should dwell in us, inhabit us. This implies that the word of Christ is living. In order for something to dwell in us or to inhabit us, it must be living.

歌羅西三章十六節說，「當用各樣的智慧，讓基督的話豐豐富富地住在你們裡面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。」這裡保羅說，基督的話該住在我們裡面，定居在我們裡面。這含示基督的話是活的。某樣東西要住在我們裡面，或定居在我們裡面，就必須是活的。

Paul's expression in this verse indicates that the word of Christ is very much like a living person. Paul almost personifies the word of Christ; he tells us to let this word inhabit us, as if it were a living person. The word of Christ is actually the living person of Christ. (Life-study of Philipians, p. 353)

保羅在這一節的發表，指明基督的話很像一個活的人位。保羅幾乎將基督的話人位化了；祂告訴我們，要讓基督的話住在我們裡面，好像這話是個活的人位。基督的話實際上就是基督這活的人位（腓立比書生命讀經，四二一至四二二頁）。

Today's Reading

信息選讀

First, we have Christ as our life, then we have His living Word personified as His Person dwelling in us....The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us. The Greek word rendered "dwell" literally means to be in a house, to inhabit. The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. (Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, p. 96)

首先我們有基督作我們的生命；然後我們有祂人位化的活話，如同祂的人位住在我們裡面。…基督的話包含了全部新約。我們必須被這話所充滿。這意思是說，我們該讓基督的話住在我們裡面，居住在我們裡面，安家在我們裡面。翻作「住」的希臘字，原意是留在房子裡，居住。主的話必須在我們裡面有充分的地位，才能在我們裡面運行，把基督的豐富供應到我們裡面的人裡（長老訓練第六冊，一一一至一一二頁）。

The word dwell in Colossians 3:16 indicates that the word of Christ actually is a person—Christ Himself.

歌羅西三章十六節上半的「住」，指明基督的話實際上乃是一個人位—基督自

Since the word can dwell in us, make home in us, it must be a living person. Therefore, to let the word of Christ dwell in us indicates that we allow a living person—Christ Himself—to dwell in us. (Truth Lessons—Level Three, vol. 3, p. 116)

If we would allow Christ to occupy us and make His home in us, we must be filled with the word of Christ. In John 14:23 the Lord Jesus says, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.” Here we see the connection between the Lord's word and the Father and the Son coming to us and making an abode with us. It is difficult to say whether this abode is for the Father and the Son or for us. Actually, it is a mutual abode. On the one hand, the Lord makes us His abode; on the other hand, He is an abode to us. This is proved by the Lord's word in John 15:4 concerning abiding: “Abide in Me and I in you.” This refers to the mutual abiding and to the mutual abode. No doubt, John 15 is the continuation of chapter fourteen. In chapter fourteen we have the mutual abode and in chapter fifteen, the mutual abiding. Because there is an abode both for the Lord and for us, we now can abide in Him and He can abide in us.

According to John 15:4 and 7, for the Lord's word to abide in us means that the Lord Himself abides in us. Verse 4 says, “Abide in Me and I in you.” In verse 7 the Lord goes on to say, “If you abide in Me and My words abide in you....” These verses indicate that the Lord's words are equal to the Lord Himself. If Christ is to abide in us in a practical way, His words must abide in us. We cannot have Christ in us experientially unless we have His words in us also.

We praise the Lord that we have Christ, the Spirit, and the Word! Because Christ is God, He is real; because He is the Spirit, He is living; and because He is the Word, He is very practical. None of us can deny that, as those who believe in Christ, we have the Spirit and the Word. How wonderful that the Spirit and the Word are one!

When we are filled with the word of Christ, we are automatically filled with the riches of Christ and the fullness of the Godhead. (Life-study of Philippians, pp. 363-365)

Further Reading: Life-study of Philippians, msg. 40-41; Life-study of Colossians, msg. 29

己。話既能住在我們裡面，安家是我們裡面，就必定是個活的人位。因此，讓基督的話住在我們裡面，指明我們讓一個活的人位—基督自己—住在我們裡面（真理課程三級卷三，一四一頁）。

我們若要讓基督佔有我們，並安家在我們裡面，就必須被基督的話充滿。在約翰十四章二十三節主耶穌說，「人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裡去，同他安排住處。」這裡我們看見，主的話與父和子到我們這裡來，同我們安排住處之間的關係。很難說這住處是為著父和子，還是為著我們。事實上，這是相互的住處。一面，主使我們成為他的住處；另一面，他是我們的住處。這由主在十五章四節關於住的話所證明：「你們要住在我裡面，我也住在你們裡面。」這是指互相的居住和相互的住處。毫無疑問，十五章是十四章的繼續。十四章有相互的住處，十五章有互相的居住。因為有個住處是給主居住，也給我們居住的，如今我們就能住在祂裡面，祂也能住在我們裡面。

照著十五章四節和七節，主的話住在我們裡面，意思就是主自己住在我們裡面。四節說，「你們要住在我裡面，我也住在你們裡面。」在七節主繼續說，「你們若住在我裡面，我的話也住在你們裡面...」這兩節指明，主的話等於主自己。基督若要實際地住在我們裡面，祂的話就必須住在我們裡面。我們無法在經歷上有基督在我們裡面，除非我們也有祂的話在我們裡面。

我們讚美主，我們有基督、那靈與話！因為基督是神，祂是真的；因為祂是那靈，祂是活的；因為祂是話，祂是非常實際的。沒有人能否認，我們這些相信基督的人，有靈與話。何等奇妙，靈與話乃是一！

我們被基督的話充滿，就自然被基督的豐富和神格的豐滿所充滿（腓立比書生命讀經，四三三至四三四、四三六頁）。

參讀：腓立比書生命讀經，第四十至四十一篇；歌羅西書生命讀經，第二十九篇。



SPEAKING THE WORD OF GOD

講說神的話

Message Three (Day 3)

第三篇 (週三)

Letting the Word of Christ Dwell in Us Richly

讓基督的話豐豐富富的住在我們裡面

Morning Nourishment

晨興餽養

Eph. 3:8 "To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel."

弗三 8 『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

John 6:57 "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me."

約六 57 『活的父怎樣差我來，我又因父活著，照樣，那吃我的人，也要因我活著。』

We should allow the word of Christ to dwell in us, to inhabit us, to make home in us. The Greek word rendered "dwell" in Colossians 3:16 means to be in a house, to inhabit. The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. Furthermore, the word of Christ must dwell in us richly. The riches of Christ are in His word (Eph. 3:8). Such a word must inhabit us. We should not simply receive it and confine it to a small area of our being. On the contrary, it should be given a free course to operate within us. In this way the word will inhabit and make home in us. (Truth Lessons—Level Three, vol. 3, p. 116)

我們該讓基督的話住在我們裡面，居住在我們裡面，安家住在我們裡面。歌羅西三章十六節上半「住」的原文意在家裡，居住。主的話在我們裡面必須有充分的地位，才能在我們裡面運行，把基督的豐富供應到我們裡面的人裡。不僅如此，基督的話必須豐豐富富地住在我們裡面。基督的豐富(弗三 8)是在祂的話裡。這樣豐富的話，其居住必是「豐豐富富的」。我們不該僅僅接受這話，然後把它限制在我們裡面窄小的範圍裡。基督的話該得著自由的通道，在我們裡面運行。這樣，話就要居住在我們裡面，安家在我們裡面(真理課程三級卷三，一四〇至一四一頁)。

Today's Reading

信息選讀

Colossians 3:16 says, "Let the word of Christ dwell in you richly." You have to notice that in this verse Paul says, "Let the word of Christ dwell in you." This kind of tone indicates that the word of Christ is here waiting for you to let it come into you. It seems that a person is waiting here, waiting for you to let Him in. Years ago when I read this verse, I did not agree with this kind of tone. Why does Paul say, "Let the word of Christ dwell in you"? The indication here is that today the living word of Christ is waiting for you to let it in. This word is personified as a living person. You do not say, "Let the table dwell in your room." The table cannot dwell because it is lifeless. Anything that can dwell in your home must be a living person. A lifeless thing cannot dwell. Paul says, "Let the word of Christ dwell in you," and the New Testament tells us that Christ is

歌羅西三章十六節說，「讓基督的話豐豐富富地住在你們裡面。」你必須注意保羅在這一節說，「讓基督的話…住在你們裡面。」這樣的語氣指明，基督的話正在此等候著你讓其進到你裡面。有一個人位似乎在那裡等候著你讓祂進來。多年前當我讀到這一節時，我不同意這樣的語氣。保羅為什麼說，「讓基督的話…住在你們裡面」？這裡所指明的乃是，今天基督活的話正等候著你讓其進來。這話人位化成為一個活的人位。你不會說，「讓這張桌子住在你的房間裡。」桌子不能住，因為桌子沒有生命。能住在你家裡的，必定是活的人位。無生命之物不能住。保羅說，「讓基督的

the Word....Surely this is the organic Word, the living Word, the Word which exists as a living person. This Word is waiting to get into you. You have to open up yourself and let Him in. (The Home Meetings—the Unique Way for the Increase and the Building Up of the Church, p. 63)

What does it mean to let the word of Christ dwell in us richly? Years ago I thought that this meant that we should memorize Bible verses and be able to recite them. According to my concept at the time, to let the word of Christ dwell in me richly was to memorize more and more verses. However, this is not the meaning of Paul's word in Colossians 3:16.

For the word of Christ to dwell in us richly means that it inhabits us, indwells us, in a rich way. This can be illustrated by eating. After we eat a meal, the food inhabits us in a rich way. The food contains many rich, nourishing elements. When we take this nourishing food into us and assimilate it, it indwells us richly. In like manner, for the word of Christ to dwell in us richly means that it inhabits us in the way of nourishment and enrichment. This is not a matter of memorizing verses, but a matter of having the Word containing the unsearchable riches of Christ dwell in us in such a way that it nourishes us and enriches us.

I have met some people who had memorized the whole book of Ephesians and even one who had memorized the Gospel of Matthew. But to memorize entire books of the New Testament does not mean that the word of Christ is dwelling in us richly. For example, we may take food into us, but our stomach may not digest it properly. Indigestion indicates that the food does not enter into us richly. The food may be rich in nourishment, but its entering into us is not rich if we suffer from indigestion after eating it. In such a case we do not have the ability to absorb the riches of the food. But if we have a proper metabolism and digest the food we eat, the elements of the food will enter into us richly. We need the word of Christ to dwell in us in this way. (Life-study of Philippians, p. 326)

Further Reading: Life-study of Philippians, msgs. 37-38; Words of Training for the New Way, vol. 2, ch. 22

話…住在你們裡面」；新約也告訴我們，基督乃是話。…這必定是生機的話，活活的人位而存在的話。這話正等候著進到你裡面。你必須敞開你自己，讓祂進來（家中聚會—召會擴增與建造獨特的路，七〇至七一頁）。

讓基督的話豐富地住在我們裡面，是什麼意思？許多年前，我以為這意思是我們該記住聖經節，並且能背誦。照著我當時的觀念，讓基督的話豐富地住在我裡面，就是記住多而又多的聖經節。然而，這不是保羅在歌羅西三章十六節這句話的意思。

基督的話豐富地住在我們裡面，意思是這話居留並居住在我們裡面，是豐富豐富的。這可用吃來說明。我們吃過飯後，食物就豐富地住在我們裡面。食物包含許多豐富、營養的元素。我們將這營養的食物接受到我們裡面並吸收以後，這食物就豐富地住在我們裡面。同樣，基督的話豐富地住在我們裡面，意思就是以滋養我們，使我們豐富的方式住在我們裡面。這不是要記住聖經節，乃是要讓那包含了基督追測不盡之豐富的話，以滋養我們並使我們豐富的方式住在我們裡面。

我曾遇見一些背過整卷以弗所書的人，甚至遇見一個背過馬太福音的人。但是把新約一卷一卷地背過，並不表示基督的話就豐富地住在我們裡面了。例如，我們將食物接受到我們裡面，但我們的胃也許沒有正確地消化食物。消化不良指明食物沒有豐富地進入我們裡面。食物也許營養豐富，但我們吃了以後若消化不良，食物就沒有豐富地進入我們裡面。在這樣的情形裡，我們沒有能力吸收食物的豐富。但我們若有正確的新陳代謝，並消化我們所吃的食物，食物的元素就會豐富地進入我們裡面。我們需要基督的話這樣住在我們裡面（腓立比書生命讀經，三八八至三八九頁）。

參讀：腓立比書生命讀經，第三十七至三十八篇；關於生命與實行的信息下卷，第二十二篇。

SPEAKING THE WORD OF GOD

講說神的話

Message Three (Day 4)

第三篇 (週四)

Letting the Word of Christ Dwell in Us Richly

讓基督的話豐豐富富的住在我們裡面

Morning Nourishment

晨興餽養

Col. 2:8 "Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ."

西二 8 『你們要謹慎，恐怕有人用祂的哲學，和虛空的欺騙，照著人的傳統，照著世上的蒙學，不照著基督，把你們擄去。』

Col. 3:10-11 "...Put on the new man...where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all."

三 10~11 『並且穿上了新人；…在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

In Colossians the word is for revealing Christ (1:25-27) in His preeminence, centrality, and universality. We have pointed out that in Ephesians the emphasis is on the Spirit, whereas in Colossians the emphasis is on the word. Ephesians takes care of our living, but Colossians takes care of the revelation of Christ. Paul's concern in Colossians is for the revelation of Christ unto full knowledge. For this, we need the word of Christ. (Life-study of Colossians, p. 246)

在歌羅西書，話是為著啟示基督的居首、中心和普及（一 25~27）。…我們已經指出，以弗所書強調那靈，而歌羅西書強調話。以弗所書顧到我們的生活，但歌羅西書顧到基督的啟示。保羅在歌羅西書中所關心的，乃是對基督的啟示有充足的知識。為此，我們需要基督的話（歌羅西書生命讀經，三〇三頁）。

Today's Reading

信息選讀

[Paul] emphasizes, on the one hand, the peace of Christ and, on the other hand, the word of Christ. Some of us may think that as long as our spirit is living, everything is all right. Perhaps you have not realized the need for the peace of Christ to arbitrate within you and for the word of Christ to make home in your heart. If we let the peace of Christ work in us and the word of Christ dwell in us, we shall be proper Christians. Instead of our preference, we shall have Christ's arbitration. Instead of our opinion, concept, thought, and estimation, we shall have Christ's word.

保羅…一面強調基督的平安，另一面強調基督的話。有些人也許以為，只要我們的靈是活的，就什麼問題都沒有了。你也許沒有領悟，需要讓基督的平安在你裡面作仲裁，也需要讓基督的話在你心中安家。倘若我們讓基督的平安在我們裡面作工，讓基督的話住在我們裡面，我們就是正確的基督徒了。我們不該有自己的選擇，我們要让基督作仲裁。我們不該有意見、觀念、思想和打算，我們應當有基督的話。

Certain saints love the Bible and read it daily. But in their living it is their concept, opinion, and philosophy that move within them, not the word of Christ. They may study the Bible, but they do not allow the word of Christ to dwell in them....As a result, what prevails in their being is their philosophy, not the word of Christ. Although

有些聖徒喜愛聖經，並且天天讀經。不過，在他們的生活中，在他們裡面運行的不是基督的話，而是他們的觀念、意見和哲學。他們可能研究聖經，但不讓基督的話住在他們裡面。…結果他們裡面所充滿的，乃是自己的哲學，不是基督的話。雖然他們讀聖經，

they read the Bible, God's word remains outside of them. It is crucial for us to let the word of Christ enter into us, dwell in us, and replace our concepts, opinions, and philosophies. We need to pray, "Lord Jesus, I am willing to let go of my concepts. I want Your word to have ground in me. I am willing to forget my opinion and philosophy. I want Your word to be prevailing in me. I do not want my concepts to prevail any longer."

We cannot separate the word of Christ from His arbitration. The arbitrator settles a dispute by speaking a word. We need to bring our case to the arbitrator and listen to his word. This means that we need to allow the peace of Christ to arbitrate in our hearts and the word of Christ to dwell in us. Then we shall be filled with singing and giving of thanks.

According to Colossians 3:16, when the word of Christ dwells in us richly, we shall teach and admonish one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to God. Teaching, admonishing, and singing are all related to the verb dwell. This indicates that the way to let the Lord's word dwell in us richly is by teaching, admonishing, and singing. We should teach and admonish not only in words but also in psalms, hymns, and spiritual songs.

Negatively, we must set aside our cultural standards, and positively, we need to be filled with the word of Christ. This means that we must allow the word of Christ to fill our mind, emotion, will, thought, and consideration. Every fiber of our being needs to be occupied by the word of Christ.

God's desire is that we live Christ moment by moment and leave no room for culture and philosophy. Our only practice should be the living person of Christ Himself. Second, we should lay aside our cultural standards. Our standard should not be any form of culture; it should be the indwelling peace of Christ. Third, we need to allow the word of Christ to fill our entire being. We need to let our whole being be permeated and saturated with the word of Christ. If we do these three things, we shall experience Christ spontaneously. Not only shall we have a lofty revelation of Christ, but we shall also experience Him in a practical way in our daily life. (Life-study of Colossians, pp. 246-247, 272)

Further Reading: Life-study of Colossians, msgs. 32-33, 36-37, 39, 41

神的話卻仍舊在他們之外。我們必須讓基督的話進到我們的裡面，住在我們裡面，並頂替我們的觀念、意見和哲學；這是十分要緊的。我們需要禱告說，「主耶穌，我樂意放棄我的觀念，我要你的話在我裡面有地位，我願意忘掉自己的意見和哲學，我要讓你的話充滿在我裡面，我不要再讓自己的觀念在我裡面得勢。」

我們不能把基督的話與祂作仲裁分開。仲裁者是靠說話來解決爭執的。我們需要把我們的案件帶到仲裁者那裡並聽祂的話。這意思是說，我們需要讓基督的平安在我們心裡作仲裁，並讓基督的話住在我們裡面。這樣，我們就要滿了歌唱和感恩。

按照歌羅西三章十六節，當基督的話豐富地住在我們裡面時，我們就能用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神。教導、勸戒、歌頌，照原文文法都是形容「住」。這指明讓主的話豐富地住在我們裡面的路，乃是教導、勸戒和歌頌。我們在教導並勸戒時，不但該用話，也該用詩章、頌辭和靈歌。

在消極一面，我們必須放下我們文化的標準；在積極一面，我們需要被基督的話充滿。這意思是說，我們必須讓基督的話充滿我們的心思、情感、意志、想法和思想。基督的話必須佔有我們全人的每一部分。

神的心意是要我們每時每刻活基督，而不讓文化和哲學有任何地位。我們惟一的實行該是基督自己這活的人位。其次，我們要放下我們文化的標準。我們的標準不該是任何形式的文化，而該是基督內住的平安。第三，我們要讓基督的話充滿我們全人。我們要讓基督的話浸透、充滿我們全人。我們若作這三件事，就會自然而然地經歷基督。我們就不僅會有對基督高超的啟示，也會在我們日常的生活中實際地經歷祂（歌羅西書生命讀經，三〇四至三〇五、三三六頁）。

參讀：歌羅西書生命讀經，第三十二至三十三、三十六至三十七、三十九、四十一篇。

SPEAKING THE WORD OF GOD

講說神的話

Message Three (Day 5)

第三篇 (週五)

Letting the Word of Christ Dwell in Us Richly

讓基督的話豐豐富富的住在我們裡面

Morning Nourishment

晨興餽養

John 6:63 "It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life."

約六 63 『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

Col. 3:16-17 "Let the word of Christ dwell in you richly....And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him."

西三 16~17 『當用各樣的智慧，讓基督的話豐豐富富地住在你們裡面，…凡你們所作的，無論是什麼，或說話，或行事，都要在主耶穌的名裡，藉著祂感謝父神。』

If a certain place is to become our home, we must have the freedom to make all necessary arrangements. If we want to keep a certain item, we may do so. But if we want to throw something else away, we are free to do that as well. If we do not have this kind of freedom, it is not possible for us to make that place our home. In like manner, if the word of Christ is to make its home in us, we must give it the full liberty, freedom, and right. We need to pray, "Lord, I offer my whole being to You and Your word. I give You access to every part of my inner being. Lord, make my inner being a home for Yourself and Your word." (Life-study of Colossians, p. 574)

如果一個地方成了我們的家，我們必定有自由作必要的安排。如果我們想要保存一樣東西，我們就可以保存。如果我們想要把某樣東西扔掉，我們也有自由扔掉。如果我們沒有這樣的自由，我們就不可能在那裡安家。照樣，如果基督的話要在我們裡面安家，我們就必須給基督的話完全的主權、自由和權利。我們要禱告說，「主，我把全人獻給你和你的話。我讓你進入我裡面的每一部分。主，把我內裡的所是作成你自己和你話語的家。」（歌羅西書生命讀經，七一四頁）

Today's Reading

信息選讀

We all must confess that many times the Lord's word has come to us, but we did not give it adequate room within us. Instead, we limited the word of God and restricted it. Sometimes we do receive God's word, but we do not give it the freedom to make its home in us. Let me ask you, in your experience is the word of Christ first, or are you first? I do not believe that anyone can say that first place is always given to God's word. Sometimes we may give preeminence to the word of Christ and allow it to be first. However, much more often we ourselves are first. In a secret way we keep the first place for the self. Outwardly we may act as

我們都必須承認，許多時候主的話臨到了我們，但我們裡面沒有給主的話充分的地位。我們反倒限制了神的話，約束了神的話。有時候我們的確接受了神的話，但我們沒有讓神的話自由地安家在我們裡面。我問你，在你的經歷中，是基督的話第一，還是你第一？我不信有誰能說，祂始終是讓神的話居首位。有時候我們也許讓基督的話居首位，讓基督的話為首。然而，更多的時候是我們自己為首。我們暗地裡讓己居首位。我們外面的行動好像是

if the first place is reserved for the word of God. But secretly the first place is for us.

Many of us have learned from experience how difficult it is for us to give first place to the word of God. For this, we need the Lord's grace. We need to turn to the Lord and say, "Lord, I cannot do this, but, Lord, You can. Lord, I trust in You for this." (Life-study of Colossians, pp. 574-575)

In Colossians 3:17 Paul continues, "And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him." This is the result of allowing the word of Christ to inhabit us. Doing all things in the name of the Lord Jesus is related to letting the word of Christ saturate us and permeate us. The word of Christ is actually the embodiment of Christ. Thus, when the word as the embodiment of Christ is mingled with our inner being, inwardly we are one with Christ. It is at such a time that we can spontaneously do things in the name of the Lord. Because the Lord has saturated us, permeated us, and mingled Himself with us, making us one with Him, we can do all things in His name.

To do things in the Lord's name is to do things in Him. The name denotes the person, and the Lord's person is the Spirit (2 Cor. 3:17a). Therefore, to do things in the name of the Lord is to act in the Spirit.

In the past, many of us did not exercise our whole being when we came to the Word. Often we used only our mind to study the Bible. We did not even exercise our emotion adequately to love the Word, or exercise our will strongly to receive the Word. But if we exercise our whole being to take in the Word, eventually we shall be filled, occupied, and saturated with the living Word. Because the Word is the embodiment of the Spirit and because the Spirit is the reality of Christ, we shall automatically be filled with Christ. Then whatever we do or say will be in the name of Christ. This is to live Christ. We live Christ automatically when we are saturated with the word of Christ through the Spirit. (The Conclusion of the New Testament, pp. 1689-1690)

Further Reading: Life-study of Colossians, msgs. 45, 49-50, 64

把首位留給神的話，暗地裡卻是把首位留給我們自己。

我們許多人從經歷中曉得，讓神的話居首位真不容易。為此，我們需要主的恩典。我們需要轉向主說，「主，我作不來，但是，主啊，你能。主，為此我信靠你。」（歌羅西書生命讀經，七一四至七一五頁）

在歌羅西三章十七節保羅說，「凡你們所作的，無論是什麼，或說話，或行事，都要在主耶穌的名裡，藉著祂感謝父神。」這就是讓基督的話住在我們裡面的結果。在主耶穌的名裡作一切的事，與讓基督的話浸透我們並充滿我們有關。基督的話其實就是基督的具體化。因此，作基督具體化的話與我們裡面的人調和，我們裡面就與基督是一。在這樣的時候，我們自然而然就能在主的名裡行事。因為主已經浸透我們，充滿我們，並將祂自己與我們調和，使我們與祂成為一，我們就能在祂的名裡作一切的事。

在主的名裡行事，就是在祂裡面行事。名是指人位，主的人位就是那靈（林後三 17 上）。因此，在主的名裡行事，就是在那靈裡行動。

已往，我們許多人來到主的話面前，沒有運用我們的全人。我們常常只用我們的心思研讀聖經。我們甚至沒有充分運用我們的情感愛主的話，或剛強地運用我們的意志接受主的話。但我們若運用我們的全人吸取主的話，最終我們就要被活的話充滿、佔有並浸透。因為話是靈的具體化，又因為靈是基督的實際，我們就自動地被基督充滿。然後我們無論作什麼，或說什麼，都會在基督的名裡；這就是活基督。我們藉著那靈被基督的話浸透，就自動地活基督（新約總論第六冊，一四〇至一四一頁）。

參讀：歌羅西書生命讀經，第四十五、四十九至五十、六十四篇。

SPEAKING THE WORD OF GOD

講說神的話

Message Three (Day 6)

第三篇 (週六)

Letting the Word of Christ Dwell in Us Richly

讓基督的話豐豐富富的住在我們裡面

Morning Nourishment

晨興餽養

Phil. 2:15-16 "That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain."

腓二 15~16 『使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；你們在其中好像發光之體顯在世界裡，將生命的話表明出來，叫我在基督的日子，好誇我沒有空跑，也沒有徒勞。』

If we are filled with the riches of the living Word day by day, spontaneously we shall hold forth the word of life. We shall present the word of life to others and offer it to them. This is to magnify Christ and to live Christ. Christ Himself is the living Word, the word of life. For this reason, when we are filled with the word of life, we manifest Christ and magnify Him. This is the way to live Christ. (Life-study of Philipians, p. 406)

我們若天天充滿活話的豐富，就自然而然將生命的話表明出來。我們會向人陳明並供獻生命的話。這就是顯大基督並活基督。基督自己就是活的話、生命的話。因此，當我們充滿生命的話時，我們就彰顯基督並顯大基督。這就是活基督的路（腓立比書生命讀經，四八七頁）。

Today's Reading

信息選讀

If we experience such a daily salvation, we will shine as luminaries, as lights, in the world, holding forth the word of life (Phil. 2:15-16). Our living holds forth, presents to people, the word of life. On the one hand, we are preaching and teaching the word of life; on the other hand, we are presenting the living word of life by our living Christ. When we live Christ, we shine. We shine as the lights of Christ, and that shining presents to others the word of life. (The Secret of Experiencing Christ, p. 75)

我們若經歷這種每日的救恩，就會像發光之體，像光體一樣顯在這世界裡，將生命的話表明出來（腓二 15~16）。我們的生活乃是向人表明、陳明生命的話。一面，我們傳揚並教導生命的話；另一面，我們藉著活基督陳明生命的活話。我們活基督時，我們就照耀。我們像返照基督的光體一樣照耀出來，而那個照耀就向人陳明生命的話（經歷基督的秘訣，九〇頁）。

Luminaries [Phil. 2:15]...reflect the light of the sun. The matter of shining as luminaries indicates our ability to function. Praise the Lord that we are able to shine! We are not only children of God but are also luminaries with the heavenly function of reflecting Christ as the real sun.

〔在腓立比二章十五節，〕翻作「發光之體」的希臘字，原文指返照太陽光的光體。像發光之體照耀，指明我們盡功用的能力。讚美主，我們能夠照耀！我們不僅是神的兒女，更是發光之體，有返照基督這真太陽的屬天功能。

Every kind of life has its particular function. The function of an apple tree is to bear apples, and our function as luminaries possessing the divine life and nature is to shine. As sons of God with the divine life, we have the function

每一種生命都有其特殊的功能。蘋果樹的功能是結蘋果；我們既是具有神聖生命和性情的發光之體，我們的功能就是照耀。我們既是神的兒子，有神聖的生命，我們就有照

of shining. In our daily living we should not merely behave ourselves according to a certain standard—we should shine.

As luminaries, we in ourselves do not possess any light. Our shining is simply the reflection of light which we receive from another source. Christ is the light, the real sun, and we reflect Him by holding forth the word of life. Thus, our shining is actually our reflection of Christ as the source of our light.

We shine by holding forth the word of life. According to Colossians 3:16, we should allow the word of Christ to dwell in us, to inhabit us, richly. Then we shall have the word of life with which to shine. In order to hold forth the word of life, we must first have the divine life within us. Because we are supplied with this life and energized by it, we can shine as luminaries by holding forth the word of life. The more we are nourished by feeding on the word of life, digesting and assimilating this word, the greater will be the accumulation of the word within us. Then spontaneously we shall shine with the very word of life we have taken into us. This shining will then be our holding forth, our presenting, the wonderful word of life to others. Those who have contact with us over a period of time will thus receive help from us. If we daily digest Christ as the word of life, accumulating the riches of the Word in a subjective, organic way, we shall have something living and organic to share with others. This is the proper gospel preaching and proclamation of the truth. As we have pointed out, this is the way to magnify Christ and live Him.

May we all pray-read the Word and sing the Word by exercising our spirit. May we be liberated from every kind of bondage in our dealing with the Word and the Spirit....Then our inner being will be filled with the riches of Christ. Spontaneously, unconsciously, and even unintentionally, we shall live a life that expresses Christ and holds forth the word of life. What the Lord needs in His recovery today is not a group of people who are religious, but a group of people who live Christ and who shine as luminaries by holding forth the word of life. (Life-study of Philippians, pp. 407-409)

Further Reading: Life-study of Philippians, msgs. 45-46; The Secret of Experiencing Christ, ch. 11

耀的功能。在日常生活中，我們不該僅僅遵照某種標準來行事為人，我們應當發光照耀。

我們這些發光之體本身並沒有什麼光。我們所以照耀，不過是返照我們從另一光源所接受的光。基督是光，是真太陽，我們藉著將生命的話表明出來而返照祂。因此，我們的照耀實際上就是返照那作我們光源的基督。

我們乃是藉著將生命的話表明出來而照耀。根據歌羅西三章十六節，我們應當讓基督的話豐富地住在我們裡面，安家在我们裡面。這樣，我們就有生命的話可以照耀。要將生命的話表明出來，首先我們裡面必須有神聖的生命。因著我們得著這生命的供應，並借這生命得著動力，我們就能將生命的話表明出來，以致像發光之體照耀。我們越吃生命的話，越消化、吸收這話而得著滋養，我們裡面所積存的話就越多。這樣，我們自然因著領受到我們裡面生命的話而照耀。這樣的照耀就是將奇妙的生命的話向人表明、陳明出來。別人接觸我們一段時間之後，就會因此得著我們的幫助。如果我們每天消化基督作為生命的話，主觀、生機地積存話中的豐富，我們就有活的、生機的東西可與人分享。這是正確的傳福音與宣揚真理。正如我們所指出的，這是顯大基督並活基督的路。

願我們都運用靈禱讀並歌唱主的話。當我們接觸話與靈的時候，願我們都從各種的捆綁裡得著釋放。…這樣，我們裡面的人就要被基督的豐富所充滿。我們會自然而然、不知不覺、甚至在無意之中，就過著一種彰顯基督，並將生命的話表明出來的生活。今天在主的恢復裡，主所需要的不是一班宗教徒，乃是一班活基督，並將生命的話表明出來，以致像發光之體照耀的人（腓立比書生命讀經，四八八至四九〇頁）。

參讀：腓立比書生命讀經，第四十五至四十六篇；經歷基督的秘訣，第七章。



**SPEAKING THE WORD OF GOD**

講說神的話

**Message Four**

第四篇

**Living a Prophesying Life to Speak the Word of God  
in Ten Major Categories for the Building Up of the Church**

過申言的生活，說十大類神的話，  
以建造召會

Scripture Reading: Psa. 45:1; Num. 11:29; 1 Cor. 14:3, 12, 31; 1 Pet. 4:11; 1 Cor. 12:8

讀經：詩四五 1，民十一 29，林前十四 3, 12, 31，彼前四 11，林前十二 8

**Outline**

綱目

**Day 1 & Day 2**

週一 & 週二

**I. The speaking God, the Word of God, created us in His image to be a speaking people (Gen. 1:26; John 1:1; Heb. 1:1-2a; Acts 8:4; 1 Cor. 14:31).**

壹、說話的神，神的話，按著祂的形像創造我們為說話的人——創一 26，約一 1，來一 1 ~ 2 上，徒八 4，林前十四 31。

**II. “My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer” (Psa. 45:1):**

貳、『我心裡湧出美辭，講說我論到王的作品。我的舌頭是快手的筆』——詩四五 1：

A. If we have an affectionate love for the Lord Jesus, our tongue will be the pen of a ready writer, ready to write our love and our praise.

一、我們對主耶穌若有情深的愛，我們的舌頭就會是快手的筆，迅速寫出我們的愛和我們的讚美。

B. Our heart should overflow to speak the full ministry of Christ in the stages of His incarnation, inclusion, and intensification as the content of God's eternal economy (John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6).

二、我們的心應當滿溢，講說基督在成肉體、總括並加強這三個時期裡的豐滿職事，作神永遠經綸的內容——約一 14，林前十五 45 下，啟一 4，三 1，四 5，五 6。

**III. Matthew 16:18 says, “I will build My church,” and 1 Corinthians 14:4b says, “He who prophesies builds up the church”:**

參、馬太十六章十八節說，『我要把我的召會建造在這磐石上；』林前十四章四節下半說，『那申言的，乃是建造召會』：

A. To prophesy is to speak for the Lord and to speak forth the Lord, that is, to dispense Christ into people (vv. 3, 12, 31).

一、申言是為主說話並說出主，就是將基督分賜到人裡面——3, 12, 31 節。

B. God's desire is for all of His people to be prophets (Num. 11:29; 1 Cor. 14:31).

二、神願意祂所有的子民都是申言者——民十一 29，林前十四 31。

C. Christ first builds the church by dispensing Himself into us as the regenerating word of God through those who prophesy by speaking Him forth as the good news of the gospel (1 Pet. 1:23; Rom. 10:14-17).

D. Christ continues to build the church by overflowing from within us in the church meetings to speak forth Christ into one another—to prophesy—for the increase of Christ within us so that we may grow with the growth of God for God's building (John 7:37-39; Col. 2:19).

#### **IV. We must live a proper, normal Christian life—a prophesying life—so that we may be the proper speaking ones in the church meetings (1 Pet. 4:11):**

A. We must love the Lord (John 21:15-17):

1. The more we love the Lord, the more we are qualified, equipped, and perfected to speak for Him.

2. Our love for the Lord is the factor, the element, and the very basic essence of our being powerful in speaking forth the Lord.

3. If we love the Lord, we will surely be filled with Him, and we will surely have something of Him to pour out, to release the One who has filled us within.

B. We must be revived by the Lord (Rev. 3:1-2, 15-17):

1. Once we are revived, we will have a desire to go fishing for men and to go to the homes where the fish are (Matt. 4:19).

2. To have a local church in the Lord's recovery that is living and prevailing with everyone speaking, we all need to be revived day by day (2 Cor. 4:16).

C. We must live a victorious life, an overcoming life (Rev. 2:7, 11, 17, 26; 3:5, 12, 21).

### **Day 3**

D. We must abide in the fellowship with the Lord daily and hourly (1 John 1:3, 6; 2 Cor. 13:14).

E. We must be a praying person (Col. 4:2; Rom. 10:12-13).

三、基督建造召會，乃是首先藉著那些申言的人，說出祂作福音的好信息，而將祂自己作為神重生人的話，分賜到我們裡面—彼前一 23，羅十 14 ~ 17。

四、基督繼續建造召會，乃是藉著在召會聚會裡從我們湧出，將基督說到彼此裡面，就是申言，好叫基督在我們裡面得以擴增，使我們以神的增長而長大，為著神的建造—約七 37 ~ 39，西二 19。

肆、我們必須過正確、正常的基督徒生活—申言的生活—使我們在召會聚會中作正確說話的人—彼前四 11：

一、我們必須愛主—約二 15 ~ 17：

1. 我們越愛主，就越有資格，越受裝備並得成全，而為祂說話。

2. 我們對主的愛，是我們有能力說出主的因素、元素、和非常基本的素質。

3. 我們若愛主，就必然被祂充滿，也必然有屬於祂的東西傾倒出來，而將那在我們裡面充滿我們的一位釋放出來。

二、我們必須被主復興—啟三 1 ~ 2, 15-17：

1. 我們一旦得著復興，就會渴望得人如得魚，去到魚所在的家裡—太四 19。

2. 我們要在主的恢復裡，建立活而得勝的地方召會，其中人人都說話，就都需要天天得復興—林後四 16。

三、我們必須過得勝的生活—啟二 7, 11, 17, 26, 三 5, 12, 21。

### **週 三**

四、我們必須每日每時住在與主的交通裡—約壹一 3, 6, 林後十三 14。

五、我們必須是禱告的人—西四 2, 羅十 12 ~ 13。

F. We must enjoy the Lord every day early in the morning to have a new start of each day (Psa. 119:147-148).

G. We must learn to walk by and according to our spirit mingled with the Spirit (Gal. 5:16; Rom. 8:4).

H. We must live Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21a; Gal. 2:20).

### Day 4

I. We must speak Christ to all kinds of people daily in season and out of season (Acts 5:42; 8:4; 2 Tim. 4:2).

J. We must deal with our sins thoroughly (1 John 1:5, 7, 9; Acts 24:16).

K. We must be filled with the Spirit inwardly (13:52; Eph. 5:18).

L. We must be filled with the Spirit outwardly (Acts 4:31, 8; 13:9).

### Day 5

M. We must accumulate the experiences of Christ (Phil. 3:8-10, 12-14).

N. We must keep a rich storage of the Lord's word (Col. 3:16; John 15:7; 1 John 2:14).

O. We must know some of the hymns on Christ, the Spirit, the church, life, etc., in our hymnal (1 Cor. 14:26; Eph. 5:19; Col. 3:16).

P. We must desperately endeavor to build up a habit of speaking in any meeting (1 Cor. 14:26, 4-5, 12, 31).

Q. We must always have something to speak in all the meetings as a freewill offering to God and to the audience (v. 26 and footnote 1).

### Day 6

**V. We must be those who speak ten major categories of the word of God:**

A. The word of grace (Acts 20:32).

六、我們必須每日清晨享受主，天天有新的起頭—詩一一九 147 ~ 148。

七、我們必須學習憑著並照著我們與那靈調和的靈而行—加五 16，羅八 4。

八、我們必須藉著耶穌基督之靈全備的供應而活基督，以顯大基督—腓一 19 ~ 21 上，加二 20。

### 週 四

九、無論得時不得時，我們必須每日都對各種人說基督—徒五 42，八 4，提後四 2。

十、我們必須徹底對付罪—約壹一 5, 7, 9，徒二四 16。

十一、我們必須裡面被那靈充滿—十三 52，弗五 18。

十二、我們必須外面被那靈充溢—徒四 31, 8，十三 9。

### 週 五

十三、我們必須累積對基督的經歷—腓三 8 ~ 10, 12 ~ 14。

十四、我們必須對主的話有豐富的積存—西三 16，約十五 7，約壹二 14。

十五、我們必須認識我們詩歌本裡一些關於基督、那靈、召會、生命等的詩歌—林前、十四 26，弗五 19，西三 16。

十六、我們必須拼上一切，竭力建立在每一個聚會中說話的習慣—林前十四 26, 4 ~ 5, 12, 31。

十七、我們必須在一切聚會中經常有話說，作為向神和聽眾所獻的甘心祭—26 節與註、1。

### 週 六

伍、我們必須是說十大類神的話的人：

一、恩典的話—徒二十 32。

- B. The word of truth (Eph. 1:13).
- C. The word of the gospel (Acts 8:4).
- D. The word of life (1 John 1:1; Phil. 2:16; Acts 5:20).
- E. The healthy word (1 Tim. 6:3; 2 Tim. 1:13).
- F. The edifying word (Eph. 4:29).
- G. The good word (Heb. 6:5).
- H. The word of righteousness (5:13).
- I. The word of wisdom (1 Cor. 12:8).
- J. The word of knowledge (v. 8).

- 二、真理的話—弗一 13。
- 三、福音的話—徒八 4。
- 四、生命的話—約壹一 1, 腓二 16, 徒五 20。
- 五、健康的話—提前六 3, 提後一 13。
- 六、建造的話—弗四 29。
- 七、美善的話—來六 5。
- 八、公義的話—五 13。
- 九、智慧的話—林前十二 8。
- 十、知識的話— 8 節。

## **VI. The two most important items of the manifestation of the Spirit in the believers are the word of wisdom and the word of knowledge:**

陸、那靈在信徒身上的表顯，首要的兩項，乃是智慧的言語和知識的言語：

- A. According to the context of 1 Corinthians, the word of wisdom is the word concerning Christ as the deeper things of God, predestined by God to be our portion (1:24, 30; 2:6-10).
- B. The word of knowledge is the word that imparts a general knowledge of things concerning God and the Lord (8:1-7).
- C. The word of wisdom is mainly out of our spirit through revelation, and the word of knowledge is mainly out of our understanding through teaching; the former is deeper than the latter.
- D. However, both of these, not speaking in tongues nor any other miraculous gift, are listed as the first gifts and the topmost manifestation of the Spirit because both are the most profitable ministries, or services, for the edification of the saints and the building up of the church to carry out God's operation.

- 一、照哥林多前書的全文看，智慧的言語，是關於基督是神深奧之事的話，神已豫定這位基督作我們的分——一 24, 30, 二 6 ~ 10。
- 二、知識的言語，是分授關於神和主一般知識的話——八 1 ~ 7。
- 三、智慧的言語，主要的是出於我們的靈，並藉著啟示的；知識的言語，主要的是出於我們的悟性，並藉著教導的；前者要比後者深。
- 四、不過，這二者（不是說方言，也不是其他神奇的恩賜），都被列為首要的恩賜，和那靈最高的表顯；因為這二者對於造就聖徒，建造召會，以執行神的工作，乃是最有益的職事或服事。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Four (Day 1)**

第四篇 (週一)

Living a Prophesying Life to Speak the Word of God

過申言的生活, 說十大類神的話,

in Ten Major Categories for the Building Up of the Church

以建造召會

Morning Nourishment

晨興餽養

Gen. 1:26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth..."

創一 26 『神說, 我們要按著我們的形像, 照著我們的樣式造人, 使他們管理…全地…。』

Heb. 1:1-2 "God, having spoken of old in many portions and in many ways to the fathers in the prophets, has at the last of these days spoken to us in the Son..."

來一 1~2 『神既在古時, 藉著眾申言者, 多分多方向列祖說話, 就在這末後的日子, 在子裡向我們說話…。』

God is a speaking God. He created the universe and continues to do all things through His speaking. Therefore, everyone who has been saved and who has His life should learn to speak for Him and to speak His word.

神是說話的神, 藉著說話, 祂創造天地, 行作萬事。所以, 每一個得救有祂生命的人, 都當學習為祂說話, 並說祂的話。

The greatest mystery in the universe is God....This mystery is opened and revealed to us in His Word. Hebrews 1 tells us that our God is a speaking God (vv. 1-2). The speaking of the human race came from His creation. He is a speaking God, and He is also the Word. (Speaking for God, p. 41)

宇宙間最大的奧秘就是神。這奧秘…乃是在祂的話裡向我們打開, 向我們啟示出來。希伯來一章告訴我們, 我們的神乃是說話的神 (1~2)。人類的說話, 是從祂創造出來的。祂是說話的神, 祂也是話 (為神說話, 三九頁)。

Today's Reading

信息選讀

God's desire...is that man speak for Him. This matter sounds easy to understand, but it contains a biblical mystery. God shows us clearly in the Bible that His purpose in creating man was that man might speak for Him. Genesis 1:26 says, "God said, Let Us make man in Our image, according to Our likeness." This was spoken during a council of the Divine Trinity to determine how to create man. The result was that God made man in His image.

神要人為祂說話。這事聽來雖然淺顯, 裡頭卻包涵了聖經的奧秘。神在聖經中給我們清楚看見, 祂造人的目的, 乃是要人為祂說話。在創世記一章二十六節: 「神說, 我們要按著我們的形像, 照著我們的樣式造人。」這是三一神的聚會, 彼此商量如何造人; 結果就是神按著自己的形像造人。

Since God is a speaking God, when He created man in His image, He created man with the ability to speak, just like Himself.

神是說話的神, 祂按著自己的形像造人, 把人造得和祂一樣會說話。

Why is it that we human beings are able to speak? It is because we are God's representatives. He created us that we might represent Him. The most important requirement of a representative is that he must be able to speak. If

我們人何以會說話? 因為我們是神的代表。神造了我們是要來代表祂。一個作代表的人, 最主要的就是要會說話。若是有人差了

today someone sends a representative to us, yet this representative...is not able to talk, then in the end no agreement can be reached since there is no possibility of having any discussion. This kind of representative is a useless representative. Today we can represent God because we can speak....We can speak because we are like God.

God created man with two outstanding features: one is that He created a spirit within man, and the other is that He created a speaking organ for man.

As God's representatives, we represent God; therefore, we must speak God's words. We have to speak for God and speak forth God; this God is the word.

After being regenerated in our spirit, we, the saved ones, are the children of God. As such, when we open our mouth, it ought to be God speaking; we speak whatever God speaks.

Since we were born of God, naturally we speak God's words. Since God's word is God Himself, when we speak God's word, we speak God.

The New Testament shows us that God wants us, the saved ones, to prophesy as prophets (1 Cor. 14:31). To prophesy is to speak the word of God instead of the word of demons or the word of man. The word of God is just God Himself; when we prophesy by speaking, we speak the word of God. Concerning this matter, Paul in the New Testament and Moses in the Old Testament (Num. 11:29) were in agreement. In 1 Corinthians 14:31 Paul said, "You can all prophesy one by one." Paul believed that every one of us can speak for God. The word can has two interpretations in Bible translation. The Chinese Union Version translates it into may. That everyone may prophesy means that everyone has the right, though not necessarily the ability, to prophesy. The Greek word has both meanings: all may and all can. Today as prophets, you and I, the saved ones, not only may but also can prophesy and speak for God.

It is very likely that Paul's concept came from Moses, because Paul...must have been familiar with what Moses had said in Numbers 11:29, "Oh that all Jehovah's people were prophets!"...Therefore, we see that this concept is consistent in both the Old and New Testaments—God wants His people to speak for Him. (Speaking for God, pp. 41-42, 43, 45, 47-48, 50)

Further Reading: Speaking for God, chs. 3-4

一個代表到我們這裡，這個代表卻不會說話，…結果我們根本談不出什麼；這樣的代表，乃是個無用的代表。今天我們可以代表神，因為我們能說話…；我們能說話，因為我們像神。

神造人最特別的兩點：一是給人造了一個靈；一是為人造了一個說話的器官。

我們作神的代表，代表神，當然應當說神的話。我們要為神說話，並說出神來；這位神就是話。

我們得救的人，在靈裡重生後，是神的兒女，開口應當就是神說話；神說什麼話，我們也說什麼話。

我們是神生的，自然就說神的話。神的話就是神自己；我們說神的話，就是說神。

新約給我們看見，神要我們得救的人都作申言者，申言說話（林前十四31）。申言說話就是說神的話；不說鬼話，也不說人話，乃是說神的話。神的話就是神自己，我們申言說話，就是要說神的話。在這點上，新約的保羅和舊約的摩西（民十一29），他們口徑一致。保羅在林前十四章三十一節說，「你們都能一個一個地申言。」保羅認為我們個個都能為神說話，這個「能」字，在聖經的翻譯上，有兩種說法。和合本是翻作「可以」，意思是每個人都可以申言，都有這個權利；但不一定有這個本能。希臘原文的意思是兩種都有，既「可以」又「能夠」。今天你我得救的人，不只可以作申言者說話，並且是能夠為神申言說話。

恐怕保羅的觀念是從摩西來的，因為保羅…必定熟悉民數記十一章二十九節，摩西所說的：「惟願耶和華的百姓都是申言者。」…因此我們看見，新舊約聖經裡，有個一貫的概念，就是神願意祂的子民為祂說話（為神說話，四〇、四二、四四、四六至四七、五〇頁）。

參讀：為神說話，第三至四篇。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Four (Day 2)**

第四篇 (週二)

Living a Prophesying Life to Speak the Word of God

過申言的生活, 說十大類神的話,

in Ten Major Categories for the Building Up of the Church

以建造召會

Morning Nourishment

晨興餵養

Psa. 45:1 "My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer."

詩四五 1 『我心裡湧出美辭, 講說我論到王的作品。我的舌頭是快手的筆。』

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

太十六 18 『我還告訴你, 你是彼得, 我要把我的召會建造在這磐石上, 陰間的門不能勝過她。』

1 Cor. 14:4 "...He who prophesies builds up the church."

林前十四 4 『…那申言的, 乃是建造召會。』

[Psalm 45:1-8 is] the praise of Christ the King from four directions: His fairness (v. 2), His victory (vv. 3-5), His kingdom (vv. 6-7), and His virtues (v. 8). In this praise there are two balanced pairs: Christ's fairness and His victory, and Christ's kingdom and His virtues. Christ's fairness is balanced by His victory with its requirements (cf. Matt. 5:20; 25:14-30; John 15:2, 6), and His kingdom, the issue of His victory, is balanced by the sweetness of His virtues. (Psalm 45:1, footnote 1)

詩篇四十五篇一至八節從四個方向讚美作王的基督: 祂的佳美 (2)、祂的得勝 (3~5)、祂的國 (6~7) 和祂的美德 (8)。在這讚美裡, 有平衡的兩對: 基督的佳美和祂的得勝, 基督的國和祂的美德。基督的佳美, 是由祂帶著要求的得勝來平衡 (參太五 20, 二五 14~30, 約十五 2、6); 祂的國, 就是祂得勝的結果, 是由祂美德的甜美來平衡 (聖經恢復本, 詩四五 1 注 1)。

If we have an affectionate love for the Lord Jesus, our tongue will be the pen of a ready writer, ready to write our love and our praise. (footnote 2)

我們對主耶穌若有情深的愛, 我們的舌頭就會是快手的筆, 迅速寫出我們的愛和我們的讚美 (注 2)。

Today's Reading

信息選讀

For the God-ordained way, the biblical way, the new way, we all need, first of all, to love the Lord. In John 21 the Lord asked Peter if he loved Him. Peter told the Lord, "You know that I love You." Then the Lord answered, "Feed My lambs" and "Feed My sheep" (vv. 15, 17). To speak is not only to edify or to teach but also to feed the lambs and to feed the sheep. If we are going to feed the Lord's sheep, we have to speak. Without speaking, how could we feed any Christian? For us to feed the Lord's sheep, we must love Him. We should tell the Lord, "Lord, I love You, so I like to speak You forth to others." The more that we love Him, the more we are qualified, equipped, and even perfected to speak.

為著神命定的路, 合乎聖經的路, 就是新路, 首先, 我們都必須愛主。在約翰二十一章, 主問彼得是否愛祂, 彼得告訴主說, 「你知道我愛你。」然後主回答說, 「你餵養我的小羊。」「你餵養我的羊。」(15、17) 說話不僅是造就或教導, 也是餵養小羊和餵養羊。我們若要餵養主的羊, 就必須說話。若不說話, 我們怎能餵養任何基督徒? 我們要餵養主的羊, 就必須愛主。我們應當告訴主: 「主, 我愛你。所以我喜歡向人述說你。」我們越愛祂,

If we love the Lord, we surely will be filled with Him. Whatever fills us within will come out of us. The overflow comes from the infilling. When we love the Lord, He will fill us. From that day in 1925 when I gave my life to the Lord, I loved to study the Bible and to talk to people about Jesus. Because I was filled with the Lord Jesus, I wanted to speak the Lord Jesus. If we are filled with the Lord Jesus, we surely will have something to pour out. If the sisters love the Lord, they will not be able to restrain themselves from speaking forth the Lord. When we love the Lord to the uttermost, we must speak. We must release the One who has filled us within.

As we are loving the Lord, we will be revived. According to the book of Revelation, both the church in Sardis and the church in Laodicea were backsliding churches (3:1-2, 15-17). The Lord Jesus said to Sardis, "You have a name that you are living, and you are dead." Whatever the church in Sardis had was not growing but dying. They needed to repent. They needed a revival. Laodicea had become lukewarm. Because the saints of Laodicea were neither hot nor cold but lukewarm, the Lord was about to vomit them out of His mouth. They needed to repent. They needed a revival. The churches in the Lord's recovery need a revival to be brought out of such a lukewarm and dying situation.

If we are going to set up a denomination, we do not need a revival. But to have a local church in the Lord's recovery that is living and prevailing with everyone speaking, we all need to be revived.

Then we need to live a victorious life to overcome sin, to overcome the world, to overcome ourselves, to overcome our flesh, and even to overcome our quarreling with our spouse. The wives and the husbands among us may not be so one. Many couples may not have prayed together for three years. This is the situation that really needs a revival that we may live a victorious life. In each of the seven epistles to the seven churches in Revelation 2 and 3, the closing word is that we have to overcome (2:7, 11, 17, 26; 3:5, 12, 20-21). We need an overcoming life. (Speaking Christ for the Building Up of the Body of Christ, pp. 33-35)

Further Reading: Life-study of Ephesians, msg. 84; Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), outline 1, pp. 10-11

我們就越有資格，越受裝備，甚至越受成全而說話。

我們若愛主，就必然被祂充滿。凡我們裡面所充滿的，就會從我們身上湧流出來。外面的湧流來自裡面的充滿。當我們愛主，祂就充滿我們。從一九二五年那天，我將自己的一生奉獻給主後，我就愛讀聖經，並且愛對人說到耶穌。因著我被主耶穌充滿，我就講說主耶穌。我們若被主耶穌充滿，就必然有東西傾倒出來。姊妹們若愛主，就不能抑制自己說出主來。當我們愛主到極點，就必須說話；我們必須釋放那在裡面充滿我們的一位。

當我們愛主，我們就得著復興。按啟示錄看，在撒狄的召會和在老底嘉的召會都是退後的召會（三 1~2、15~17）。主耶穌對撒狄說，「按名你是活的，其實是死的。」凡撒狄召會所有的，都沒有增長，反而是衰微將要死的。…老底嘉變得不冷不熱。因著老底嘉的聖徒不冷不熱如同溫水，主要從祂口中把他們吐出去。他們需要悔改，他們需要復興。主恢復裡的眾召會需要復興，好從這種不冷不熱和將要死的光景被帶出來。

我們若要建立公會，就不需要復興。但要在主的恢復裡，建立眾人都說話的活而得勝的地方召會，我們就都需要得復興。

然後我們需要過得勝的生活，勝過罪、勝過世界、勝過自己、勝過我們的肉體，甚至勝過我們與配偶的爭吵。我們中間作丈夫的和作妻子的可能不是那麼一，許多夫婦可能三年沒有一起禱告過。這光景真是需要復興，好使我們過得勝的生活。在啟示錄二至三章給七個召會的七封書信裡，每一封信結束的話，都是說我們必須得勝（二 7、11、17、26，三 5、12、20~21）。我們需要過得勝的生活（為著建造基督的身體講說基督，三二至三五頁）。

參讀：以弗所書生命讀經，第八十四篇。



**SPEAKING THE WORD OF GOD**

講說神的話

**Message Four (Day 3)**

第四篇 (週三)

Living a Prophesying Life to Speak the Word of God

過申言的生活, 說十大類神的話,

in Ten Major Categories for the Building Up of the Church

以建造召會

Morning Nourishment

晨興餽養

1 John 1:6 "If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth."

約壹一6『我們若說我們與神有交通, 卻在黑暗裡行, 就是說謊話, 不行真理了。』

Psa. 119:147-148 "I anticipated the dawn and cried out; I hoped in Your words. My eyes anticipated the night watches, that I might muse upon Your word."

詩一一九 147~148『我趁天未亮呼求; 我仰望了你的言語。我趁夜更未換, 將眼睜開, 為要默想你的話語。』

We also must abide in the fellowship with the Lord daily and hourly (1 John 1:6; 2 Cor. 13:14)...If I were not such a person, it would be hard for me to speak in the Lord's ministry. My speaking depends upon my continual and present fellowship with the Lord. Why can we not speak in the meetings? Maybe we have been absent from the Lord's fellowship for three days because we had a quarrel with our spouse....If we are going to speak for the Lord, we have to recover our fellowship with Him by confessing our sin and by making an apology to our spouse. We must remain, abide, in the constant and continual fellowship with the Lord. This is a strong demand.

我們...需要每日每時住在與主的交通裡(約壹一6, 林後十三14)。...我若不是這樣的人, 我就很難在主的職事中說話; 我的說話是根據於我與主隨時不斷的交通。我們為什麼不能在聚會中說話? 可能是因著我們與配偶爭吵, 我們已經三天不在主的交通裡了。...我們若要為主說話, 必須藉著認我們的罪, 並且向配偶道歉, 恢復我們與祂的交通。我們必須留在、住在與主常時不斷的交通裡; 這是一個很厲害的要求。

We must also be praying persons. We should pray unceasingly all the day long. This means that we have to call on His name. We need to call, "O Lord." Do not think that such a short calling means nothing. It means a lot. While we are working in an office, teaching a class, or doing any task, we can call, "O Lord Jesus." Such a short calling means a lot to our Christian life. By calling on the name of the Lord, we can pray unceasingly. For us to be the speaking ones in our meetings we must be praying persons. (Speaking Christ for the Building Up of the Body of Christ, pp. 35-36)

我們也必須是禱告的人, 我們應該終日不住地禱告。這意思是說, 我們必須呼求祂的名, 我們需要呼求「哦, 主」。不要以為這樣短的呼求沒什麼意義; 這意義非常重大。當我們在辦公室工作、教書、作任何事時, 我們能呼喊「哦, 主耶穌」。這樣短的呼喊對於我們基督徒的生活, 意義是很大的。藉著呼求主的名, 我們能不住地禱告。我們要在聚會中作說話的人, 就必須是禱告的人(為著建造基督的身體講說基督, 三五至三六頁)。

Today's Reading

信息選讀

We also must enjoy the Lord in the Word every day early in the morning to have a new start of each day (Psa. 119:147-148). According to God's principle in His creation, He ordained to have a new year, a new

我們...必須每日清晨在話中享受主, 有新的起頭(詩一一九 147~148)。照著神在祂創造裡的原則, 祂命定有新的一年、新的一月和新的一日。每

month or a new moon, and a new day. Within every year we can have three hundred sixty-five new starts. If we failed for three hundred sixty-four days, we still have one more opportunity to have a successful day. We may have failed today, but thank the Lord tomorrow is still here waiting for us....There is a new chance for us to have a new start and be renewed.

We also must learn to walk by and according to our spirit mingled with the Spirit (Gal. 5:16; Rom. 8:4). Praise the Lord that we have a spirit and that our spirit is mingled with the divine Spirit! What a provision! Our God has created us with a spirit and has even regenerated our spirit. Immediately after regenerating us, He stays with us as the Spirit to be one with us and even to mingle Himself with us as one spirit (1 Cor. 6:17). Now we have such a mingled spirit. After having a good start in the morning, we should continue to walk, to live, to do everything by this mingled spirit and with this mingled spirit all day long. We must learn to practice this.

We must live Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ, and this bountiful supply is right within us (Phil. 1:19-21; Gal. 2:20)....First, we have His Word in our hand. Second, we have the Holy Spirit, who is the bountiful Spirit of the Lord Jesus Christ, living in us, in our spirit, which has been regenerated and strengthened. We have such a provision, and we can live Christ by this divine provision. If we are such persons, we will surely have something to speak when we come to the meeting.

The Lord desires to recover a meeting with all the members speaking to function. But this depends upon our Christian walk. We must love the Lord, we must be revived, and we must live a victorious life. We must abide in the fellowship with the Lord daily and hourly, and we must be praying persons. We must enjoy the Lord in the Word early in the morning to have a new start of each day. We must walk and have our being by and according to the mingled spirit, and we must live Christ. If we are such persons day after day and throughout each day, we will be ready to speak in the meetings. Something of Christ will always be bubbling out of us. The Spirit will become a flow out from our innermost being to flow out all the riches of Christ by the Spirit (John 7:37-39). (Speaking Christ for the Building Up of the Body of Christ, pp. 36-39)

Further Reading: Speaking Christ for the Building Up of the Body of Christ, ch. 3

一年我們能有三百六十五個新的開始；我們若三百六十四天都失敗了，仍有一次機會過成功的一天。今天我們可能失敗了，但感謝主，明天仍然在這裡等著我們。…有一個新的機會，讓我們有新的開始，並讓我們得更新。

我們也必須學習憑著並照著我們與那靈調和的靈而行（加五 16，羅八 4）。讚美主，我們有靈，並且我們的靈與神聖的靈調和！何等的供備！我們的神給我們創造了一個靈，甚至重生了我們的靈。祂重生我們之後，就立即作那靈與我們同在，為要與我們成為一，甚至將祂自己與我們調和，成為一靈（林前六 17）。如今我們有這樣一個調和的靈。我們早晨有美好的起頭之後，就應該繼續終日憑著這調和的靈，並藉著這調和的靈生活行動並作一切事。我們必須學習實行這個。

我們必須藉著耶穌基督之靈全備的供應而活基督，為要顯大基督，而這全備的供應就在我們裡面（腓一 19~21，加二 20）。…首先，我們手中有祂的話，也就是聖經。其次，我們有聖靈，也就是主耶穌基督的全備之靈，活在我們裡面，活在我們靈裡；我們的靈已得重生，並得了加強。我們有這樣的供備，並且我們能憑這神聖的供備活基督。我們若是這樣的人，當我們來到聚會中，必然有東西可說。

主渴望恢復眾肢體都說話盡功用的聚會，但這在於我們基督徒的行事為人。我們必須愛主，必須得復興，必須過得勝的生活。我們必須每日每時住在與主的交通裡，並且必須是禱告的人。我們必須清晨在話中享受主，每日有新的起頭。我們必須憑著並照著調和的靈生活行動，並且必須活基督。我們若天天並終日是這樣的人，我們就會預備好在聚會中說話。基督要一直從我們身上湧流出來。那靈要成為一道流，從我們腹中流出；我們乃是憑著那靈，流出基督一切的豐富（約七 37~39）（為著建造基督的身體講說基督，三六至三九頁）。

參讀：為著建造基督的身體講說基督，第三章。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Four (Day 4)**

第四篇 (週四)

Living a Prophesying Life to Speak the Word of God

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Morning Nourishment

晨興餽養

2 Tim. 4:2 "Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching."

提後四 2『務要傳道；無論得時不得時，都要預備好，用全般的恆忍和教訓，叫人知罪自責，譴責人，勸勉人。』

Acts 24:16 "Because of this I also exercise myself to always have a conscience without offense toward God and men."

徒二四 16『我因此操練自己，對神對人常存無虧的良心。』

In order to enrich and enliven our meetings, we must learn how to speak the word of the Lord in the Scriptures. We must learn to speak and not just read the word. We must also learn to have a corporate speaking of the word in our meetings....Everyone in the meeting should exercise his spirit and pay much attention to speaking and listening. When one speaks, the others should listen. When we have the speaking that utters and releases the holy word, the riches of God's word will be prevailing to touch all the attendants. We must practice this.

為要使我們的聚會豐富並活起來，我們必須學習如何說主在聖經中的話。我們必須說主的話，而不只是讀主的話；我們也必須學習在我們的聚會中團體地說主的話。…聚會中的每一個人，都必須操練靈，並注意說話和聽話。當有人說話時，其他的人應當聽。當我們說話，將聖言說出並釋放出來，神話語的豐富就會很強地摸著與會的人。我們必須實行這個。

In order to be speaking ones in our meetings, we should be people with a proper character. Without a proper living, our speaking will have no backing. Our daily living, our character, what we are, is the real backing of our speaking....[We need to see a number of] points concerning the kind of persons we need to be so that we can be the proper speaking ones. (Speaking Christ for the Building Up of the Body of Christ, p. 41)

為要在我們的聚會中作說話的人，我們必須是有正確性格的人。若沒有正確的生活，我們的說話就沒有後盾。我們的日常生活，我們的性格，或我們的所是，乃是我們說話的真實後盾。…〔我們需要看見幾個點，〕論到我們需要作哪樣的人，好使我們能成為正確說話的人（為著建造基督的身體講說基督，四〇至四一頁）。

Today's Reading

信息選讀

We need to be those who speak Christ to all kinds of people daily in season and out of season (Acts 5:42; 8:4; 2 Tim. 4:2). We should speak Christ to people from every tribe, tongue, people, and nation (Rev. 5:9). In Mark 16:15 the Lord Jesus charged us to preach the gospel to all the creation. This indicates that we should pick up the burden for the preaching of the gospel to such an extent that we would speak to whatever is around us. We should speak to the mountains, the trees, the rivers, the animals, and the

無論得時不得時，我們必須每日都對各種人說基督（徒五 42，八 4，提後四 2）。我們應當對來自各支派、各方言、各民族、各邦國的人說基督（啟五 9）。在馬可十六章十五節，主耶穌吩咐我們要向一切受造之物傳揚福音。這指明我們應當拿起傳揚福音的負擔，到一個地步，叫我們會對在我們周圍的東西說話。我們應當對高山、樹木、河

entire creation. If we practice this, we will become exercised in speaking. This will strengthen us to speak with power.

We also must be ones who deal with our sins thoroughly (1 John 1:9). We must be sin-dealing people. We should not tolerate sin in any way....We pick up the germs of sins, of trespasses, throughout the day, so we have to learn to wash ourselves by confessing all of our faults, shortcomings, wrongdoings, and trespasses.

We must have such a clearance within us if we are going to speak in the meetings or even if we are going to speak the gospel to anyone. Otherwise, our speaking will not be adequate or prevailing. When we do not have a clearance within our conscience in our fellowship with the Lord, our speaking will be reluctant. We will not have the full boldness because our conscience has been polluted....Paul said, "I...exercise myself to always have a conscience without offense toward God and men" (Acts 24:16). We must keep our conscience from all kinds of offenses....A conscience without offense is a conscience of clearance. When we have such a conscience, we can speak not only to the Lord but also to the unbelieving sinners with boldness....Regardless of whom we speak to, as long as we are speaking the word of God, Christ, or the gospel, we need a cleared conscience. In order for us to learn to speak in the meetings, we must get ourselves cleared up and preserved in a clear condition. We must deal with our sins thoroughly.

Furthermore, we need to be filled with the Spirit inwardly (Acts 13:52; Eph. 5:18). We need the essential filling of the essential aspect of the Spirit. The Spirit in its essential aspect, the Spirit of essence, the Spirit of life, is for our being, our life, our living, our existence. We have to be filled essentially in our inward being with such a Spirit....To be filled with the Spirit outwardly is the economical aspect of the Spirit (Acts 4:31, 8; 13:9). It is the economical filling of the economical Spirit. We must have the Spirit of power economically for our work, for our doing, for our moving. We all need to be filled with the Spirit in His two aspects—we need to be filled inwardly so that we are full of life and filled outwardly so that we are full of power and authority. (Speaking Christ for the Building Up of the Body of Christ, pp. 41-45)

Further Reading: Speaking Christ for the Building Up of the Body of Christ, ch. 4

流、動物和整個受造之物說話。我們若實行這個，就會在說話上練達。這會加強我們，使我們說話有能力。

我們也必須徹底對付我們的罪（約壹一9）。我們必須是對付罪的人。在任何情形下，我們都不該容忍罪。...我們在一天中沾染了罪和過犯的細菌，所以我們必須學習，藉著認我們一切的過錯、短處、錯失和過犯，洗淨我們自己。

我們若要在聚會中說話，或甚至要對任何人講說福音，就必須在裡面有這樣的清理。否則，我們的講說就是不足的，並且不能征服人。我們與主交通時，在我們的良心中若沒有對付清楚，我們的說話就會很牽強。我們沒有十足的膽量，因為我們的良心受了污染。...保羅說，「我...操練自己，對神對人常存無虧的良心。」（徒二四16）我們必須保守我們的良心免於各種虧欠...無虧的良心就是對付清楚的良心。當我們有這樣的良心，我們不僅能對主說話，也能放膽對不信的罪人說話。...不論我們對誰說話，只要我們是說神的話，基督的話，或是福音的話，我們就需要有對付清楚的良心。我們要學習在聚會中說話，就必須將自己對付清楚，並保守自己在清楚的光景中。我們必須徹底地對付我們的罪。

不僅如此，我們裡面也需要被那靈充滿（十三52，弗五18）。我們需要那靈在素質一面的充滿。在素質一面的那靈，就是素質的靈，生命的靈，乃是為著我們的所是、我們的生命、我們的生活和我們的生存。我們必須在我們內裡的所是裡，在素質一面被這樣的靈所充滿。...外面被那靈充溢，乃是那靈經綸的一面（徒四31、8，十三9）。這是經綸之靈在經綸一面的充溢。我們必須在經綸一面有能力的靈，為著我們的工作、行事和行動。我們眾人都需要被那靈的兩面所充滿—我們需要裡面被充滿，使我們充滿生命；並且外面被充溢，使我們滿了能力和權柄（為著建造基督的身體講說基督，四一至四三、四五至四六頁）。

參讀：為著建造基督的身體講說基督，第四章。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Four (Day 5)**

第四篇 (週五)

Living a Prophesying Life to Speak the Word of God

過申言的生活, 說十大類神的話,

in Ten Major Categories for the Building Up of the Church

以建造召會

Morning Nourishment

晨興餽養

Col. 3:16 "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God."

西三 16 『當用各樣的智慧, 讓基督的話豐富地住在你們裡面, 用詩章、頌辭、靈歌, 彼此教導, 互相勸戒, 心被恩感歌頌神。』

1 Cor. 14:26 "What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up."

林前十四 26 『弟兄們, 這卻怎麼樣? 每逢你們聚在一起的時候, 各人或有詩歌, 或有教訓, 或有啟示, 或有方言, 或有翻出來的話, 凡事都當為建造。』

In order to be the speaking ones in our meetings, we must also accumulate the experiences of Christ. From Philippians 3:8-10 and 12-14, we can see that Paul was accumulating the experiences of Christ day after day....Before he was saved, Paul persecuted Christ. After being saved, Paul continued to persecute Christ in a positive sense. He would not let the Lord go; he pursued Christ to the uttermost. Because he sought after Christ in such a way, he accumulated the experiences of Christ continually....This is why Paul had so much to say about Christ.

我們要在聚會中作說話的人, …必須累積對基督的經歷。從腓立比三章八至十節以及十二至十四節, 我們看見保羅每天都在累積對基督的經歷。…保羅得救前逼迫基督, 得救後, 他就在正面意義上, 繼續逼迫基督。他不讓主過去; 他竭力追求基督到極點。因著他這樣追求基督, 就不斷累積對基督的經歷。…這就是為什麼保羅對於基督有這麼多可說的。

We also must keep a rich storage of the Lord's word (Col. 3:16; John 15:7; 1 John 2:14). If we would just practice to pray-read two to four verses from the Word every morning, and we do this week after week and month after month, we will gain a rich storage of the living word. The word will not just be in our memory, but it will be something stored within us....The riches of Christ are embodied in the holy Word. This is what makes the Bible different from all the other books....We have the same experience whenever we read the publications of the ministry that expound the Bible in the way of life. (Speaking Christ for the Building Up of the Body of Christ, pp. 47-48)

我們也必須對主的話有豐富的積存 (西三 16, 約十五 7, 約壹二 14)。我們只要實行每早晨禱讀二至四節聖經裡的話, 並且週週、月月這樣實行, 我們就會有主活的話豐富的積存。話不只是在我們記憶裡, 更會積存在我們裡面。…基督的豐富具體化在聖言裡。這是聖經與其他一切的書不同的地方。…每當我們讀職事那用生命的方式解釋聖經的書刊, 都會有同樣的經歷 (為著建造基督的身體講說基督, 四八至八九頁)。

Today's Reading

信息選讀

The speaking ones in our meetings must know some of the hymns on Christ, the Spirit, the church, life,

我們聚會中說話的人, 必須認識我們詩歌本裡一些關於基督、那靈、召

etc. in our hymnal (1 Cor. 14:26; Eph. 5:19; Col. 3:16). If we want to know the hymnal, we must spend some time to get into the table of contents of our hymnal. The hymns are divided into thirty major categories arranged in a proper sequence according to the truth. Each major category has a number of subcategories...We have to learn to use the hymns firstly for speaking. Singing the hymns is not as important as speaking them. We have discovered in the Word and in our experience that speaking a hymn is much more important and profitable than singing it. Hymns, #501—"O glorious Christ, Savior mine"—and hymn #539—"O Lord, Thou art the Spirit!"—are...excellent hymns that we should know and learn to speak. We must endeavor to learn a number of the crucial hymns in our hymnal.

We all have to desperately endeavor to build up a habit of speaking in any meeting (1 Cor. 14:26, 4-5, 12, 31)...This habit has to be built up universally in the Lord's recovery. We do not have such a habit due to the background of Christianity, and our function has been killed because of this background. Many Chinese people do not speak English well because they did not have the habit of speaking English when they grew up, and they still do not have this habit. I did not pick up the habit of speaking English until I began to minister the word in the United States in 1962. It was hard for me to acquire this habit, but for my grandchildren it was easy because they grew up in an English-speaking environment. If we learn to build up a habit of speaking in any meeting, our children, the new ones, will spontaneously become speaking ones. The new ones will follow the trend and the atmosphere in the meeting. They will pick up the habit of speaking easily. We must endeavor to do this because it is not just for ourselves but for the benefit of the Lord's recovery.

We should always have something to speak in all the meetings as a freewill offering to God and to the audience (1 Cor. 14:26 and footnote 1). In all our meetings we should not speak merely out of being forced or compelled to speak. Our speaking should be an offering of our free will to God for His glory and satisfaction and to the attendants for their enlightening, nourishing, and building up. (Speaking Christ for the Building Up of the Body of Christ, pp. 49-52)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), outline 8, pp. 51-54

會、生命等的詩歌（林前十四 26，弗五 19，西三 16）。我們若要認識這本詩歌，就必須花時間進入我們詩歌本的目錄。我們的詩歌是照著真理，以合式的次序排列，分為三十大類（中文詩歌本分二十九大類）。每一大類之下再分一些細項。…我們必須先學會用詩歌來說。唱詩歌不如說詩歌來得重要。我們在主的話中，並在經歷中發現，說詩歌比唱詩歌重要得多，也有益得多。詩歌三百八十二首—「榮耀基督，親愛救主」，以及詩歌四百首—「哦主，在我你是生命」，…是一些絕佳的詩歌，是我們該認識並學習說的。我們必須竭力學習我們詩歌本中一些重要的詩歌。

我們都需要拼上一切，竭力建立在每一個聚會中說話的習慣（林前十四 26、4~5、12、31）。…這習慣必須在主的恢復中普遍地建立。我們沒有這樣的習慣，乃是因著基督教的背景，我們的功用也因著這背景而被殺死。許多中國人英語說得不好，因為他們長大時沒有說英語的習慣，並且如今仍然沒有這習慣。我沒有養成說英語的習慣，直到一九六二年我開始在美國盡話語的職事。我很難學得這習慣，但我的孫兒女們卻很容易，因為他們在說英語的環境中長大。我們若學習建立在每一個聚會中說話的習慣，我們的兒女、新得的人，就自然而然成為說話的人。新得的人會跟隨聚會中說話的傾向和氣氛。他們很容易建立說話的習慣。我們必須竭力作這事，因為這不僅是為著我們自己，更是為著主恢復的益處。

我們該在一切聚會中經常有話語說出來，作為向神和聽眾所獻上的甘心祭（26 與注 1）。在我們一切的聚會中，我們不該只是勉強或被迫說話。我們的說話該是我們向神並向與會者所獻上的甘心祭，使神得著榮耀和滿足，並使與會者得著光照、滋養和建造（為著建造基督的身體講說基督，五〇至五二、五四頁）。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Four (Day 6)**

第四篇 (週六)

Living a Prophesying Life to Speak the Word of God

過申言的生活, 說十大類神的話,

in Ten Major Categories for the Building Up of the Church

以建造召會

Morning Nourishment

晨興餽養

John 1:14 "And the Word became flesh and tabernacled among us...full of grace and reality."

約一 14 『話成了肉體, 支搭帳幕在我們中間, 豐豐滿滿地有恩典, 有實際…。』

Acts 5:42 "...They did not cease teaching and announcing the gospel of Jesus as the Christ."

徒五 42 『他們…不住地施教, 傳耶穌是基督為福音。』

1 Cor. 12:8 "For to one through the Spirit a word of wisdom is given, and to another a word of knowledge, according to the same Spirit."

林前十二 8 『這人藉著那靈得了智慧的言語, 那人也照同一位靈得了知識的言語。』

There are ten major categories of the word of God....First, the word of grace and the word of truth are a pair. Second, the word of the gospel and the word of life are another pair. Third, the healthy word and the building-up word are also a pair. The good word and the word of righteousness are the fourth pair, and the word of knowledge and the word of wisdom are the final pair. Altogether these constitute ten categories of the word of God. To speak the word of God to people is to speak these ten major categories of the word. (Everyone Speaking the Word of God, pp. 32-33)

神的話…有十大類…。先是恩典, 再是真理, 這是一對; 再是福音和生命, 這是一對; 再就是健康和建造, 又是一對; 再就是善美的話和公義的話, 是第四對; 末了一對是知識的話和智慧的話, 一共十種。要學習對人說神的話, 就是說這十大類的話 (人人要說神的話, 二八頁)。

Today's Reading

信息選讀

The Lord Jesus is the Word of God [John 1:1, 14]....[Footnote 5 on verse 14 and footnote 1 on verse 17] explain clearly that grace is God coming to be enjoyed by us. The Lord Jesus is God. When He became flesh, He brought God to man, and the God whom He brought is grace. When God is enjoyed by us, He is grace. At the same time, when this God is realized by us, He is reality, which is the proper meaning of the word truth. The word truth in Greek means "reality." God is grace and God is reality. When God is enjoyed by us, He is grace, and when God is realized by us, He is reality.

主耶穌乃是神的話〔約一 1、14〕。…〔十四節第四注和十七節第一注清楚告訴我們,〕恩典就是神來了, 給我們享受。主耶穌就是神, 祂一成肉身, 就把神帶來給人, 祂所帶來的這位神就是恩典。神一給我們享受就是恩典。同時, 這位神給我們得著了, 就是實際, 實際就是真理的原意。真理這個辭, 在希臘文裡, 就是實際。神是恩典, 神也是實際, 神給我們享受了, 就是恩典; 神給我們得著了, 就是實際。

The third category is the word of the gospel. The gospel is the Lord Jesus Himself [Acts 5:42]....Romans 1:1 and 3 speak of "the gospel...concerning His Son, Jesus Christ our

第三種〔神的話〕就是福音, 福音就是主耶穌自己〔徒五 42〕。…羅馬書說, 「這福音是…論到祂的兒子, 我們的主耶穌基督。」

Lord.” Thus the gospel is the Son of God. Therefore, to speak the word of the gospel is to speak the Lord Jesus. The more we speak the Lord Jesus, the more we speak the word of the gospel....One of the major points of the gospel is life....The Word of life [in 1 John 1:1] denotes the Lord Jesus.

Now we come to the healthy word. Some words are not healthy, but all healthy words contain life, and health pertains to life....If you desire to speak healthy words, you must have life. Healthy words surely are words with life....Furthermore, we must speak words that build up people. Ephesians 4:29 says, “Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.” Grace is God Himself. Words which contain God are good words, and they will build up people.

The book of Hebrews speaks of...the good word and the word of righteousness (6:5; 5:13)....Paul advised the Hebrew believers not to remain in the good word but to go forward to the word of righteousness. He likened the good word to milk and the word of righteousness to solid food.

You can all differentiate between the word of knowledge and the word of wisdom...[1 Cor. 12:8]. The deeper and higher word is the word of wisdom; the shallower and lower word is the word of knowledge. The words written by Paul in 1 Corinthians chapter one are somewhat general; thus they are the word of knowledge....However, in chapter two Paul said, “But we do speak wisdom...God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory” (vv. 6-7). This is deep. This wisdom is the deep and mysterious things of Christ, which are also the deep and mysterious things of God (v. 10). In chapter three Paul speaks on the deep and mysterious things....These words seem shallow and easy to understand, but their meaning is very deep. These are words of wisdom. However, to speak concerning the crucifixion of Jesus...and concerning the fact that we all are sinners—these are words of knowledge. But whenever life is mentioned, that is something deep and mysterious....In 6:17 Paul said that we the believers have become one spirit with the Lord; this is very difficult to speak about, and this is not shallow or easy to understand. We need to labor properly upon words such as these. (Everyone Speaking the Word of God, pp. 33-37)

Further Reading: Everyone Speaking the Word of God, chs. 3-4

(一 2~3) 可見福音就是神的兒子。所以我們說福音的話，就是說主耶穌。你越說主耶穌，你就越說福音的話。...福音裡頭主要的一點是生命。...〔約壹一章一節裡〕生命的話是指著主耶穌。

現在說到健康的話。有的話是不健康的；健康的話都是有生命的，健康是關乎生命的。...你要說健康的話，就得有生命。健康的話一定是帶著生命的。...還要說叫人得建造的話。以弗所四章二十九節說，「敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。」恩典就是神自己。話裡頭帶著神，這就是善美的話，這就叫人得著建造。

〔希伯來書說到〕善美的話和公義的話〔六 5, 五 13〕。保羅勸希伯來信徒，不要停在善美的話那裡，要往前去，到公義的話那裡。善美的話是奶，公義的話是乾糧。

知識的話和智慧的話你們都會分別〔林前十二 8〕。...深一點的、高一點的是智慧的話；淺一點的、低一點的是知識的話。〔保羅〕在林前一章所講的，不是絕對的，是大概的，這是知識的話。...可是在二章保羅說，「我們也講智慧，...我們講的，乃是從前所隱藏，神奧秘中的智慧，就是神在萬世以前，為使我們得榮耀所預定的。」(6~7) 這就深了。這個智慧就是基督那深奧的事，也就是神那深奧的事〔10〕。從第三章起，就講深奧的事了。...聽起來，這些話很淺顯，但是含意很深，是智慧的話。講耶穌釘十字架，...我們都是罪人，這些都是知識的話。但是一提到生命，就深奧了。...〔保羅在六章十七節說，〕我們這些信的人和主成為一靈，這實在難講，並不淺顯。我們都需要在這些話上好好經營（人人要說神的話，二九至三四頁）。

參讀：人人要說神的話，第三至四篇。



**SPEAKING THE WORD OF GOD**

講說神的話

**Message Five**

第五篇

**The Word of God Growing, Multiplying, and Prevailing,  
Being Experienced in the Word of Righteousness,  
and the Need for the Speaking of God-constituted Persons**

神的話擴長、繁增且得勝；

對公義的話有經驗；

以及需要神所構成之人的說話

Scripture Reading: Acts 6:7; 12:24; 19:20; 20:32; Heb. 5:13-14; Gen. 47:7; 49:28

讀經：徒六 7，十二 24，十九 20，二十 32，來五 13～14，創四七 7，四九 28

**Outline**

綱目

**Day 1&2**

週一 & 週二

**I. When all the members of the Body of Christ speak for God, the word of God grows, multiplies, and prevails (Acts 6:7; 12:24; 19:20):**

壹、當基督身體的眾肢體都為神說話，神的話就擴長、繁增且得勝——徒六 7，十二 24，十九 20：

A. Following the death of Stephen, those who were scattered because of the persecution against the church “went throughout the land announcing the word” (8:4):

一、在司提反死後，因著召會遭逼迫而分散的那些人，『就往各處去，傳神的話為福音』——八 4：

1. What we need today is for all the saints to speak the word of God; if we all speak, the word of God will grow, multiply, and prevail (6:7; 12:24; 19:20).

1. 我們今天所需要的，乃是眾聖徒都講說神的話；若是我們眾人都這樣說話，神的話必定擴長、繁增且得勝——六 7，十二 24，十九 20。

2. Eventually, our speaking the word of God will cause the Lord Jesus, the Word of God, to come and fight for His kingdom (Rev. 19:11, 13, 16).

2. 至終，我們講說神的話，會使主耶穌，就是神的話，來為祂的國爭戰——啟十九 11，13，16。

B. Satan wants to prevent the believers from speaking for God (Acts 5:28, 40).

二、撒但想要阻止信徒為神說話——徒五 28，40。

C. The word grew in Acts 6:7 refers to the growth in life:

三、在行傳六章七節，『擴長』這辭指生命的長大：

1. The word of God is a matter of life that grows as a seed sown into man's heart (Mark 4:14).

1. 神的話是生命的事，如同種子撒在人的心裡而長大——可四 14。

2. God's word is the seed of life; because this seed is living, once it is planted, it grows, increases, and spreads (1 Pet. 1:23-25).

2. 神的話是生命的種子；這種子活的，一種下去就會生長、興旺、擴長起來——彼前一 23～25。

3. The word of God is actually the Lord Himself

3. 神的話實際上就是主自己，因

because the word is the container of the Lord; thus, for the word of God to grow actually means that the Lord grows (Mark 4:26-29; Col. 2:19; Eph. 3:17; 4:13, 15-16).

D. In Acts the word of God not only grew but also multiplied (12:24):

1. The word does not grow and multiply in itself but grows with the believers and multiplies with the churches (6:7; 9:31):

a. When the believers grow, the word within them grows (Col. 3:16).

b. When the churches multiply, the word multiplies within the churches.

2. The fact that the word of God grew and multiplied indicates that the believers and the churches were filled with the word and were one with the word; this is a strong sign of the Lord's victory over the evil one (v. 16).

E. In order for the word of God to grow, multiply, and prevail, we need to enjoy the word of God's grace; we should receive the word of grace in such a way that we become God's word, that is, God's speaking (Acts 14:3; 20:32).

F. If the word of God is to grow, multiply, and prevail, we need to pray that God would open a door for the word, that the word of God would run and be glorified, and that we all would speak the word of God with boldness (Col. 4:3; 2 Thes. 3:1; Acts 4:29, 31).

### Day 3

## II. We need to be experienced in the word of righteousness (Heb. 5:13-14):

A. The word of righteousness is solid food; to eat the word of righteousness is a strong way to receive, experience, and enjoy Christ (vv. 13-14).

B. The word of righteousness speaks of the present Christ, who is now in the heavens as our Minister and our High Priest, ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth (4:14-15; 7:26; 8:2):

為話是主的容器；所以，神的話擴長，實際上就是主擴長—可四 26 ~ 29，西二 19，弗三 17，四 13，15 ~ 16。

四、在使徒行傳裡，神的話不僅擴長，而且繁增—十二 24：

1. 話不是自己擴長並繁增，乃是隨著信徒擴長，隨著召會繁增—六 7，九 31：

a. 信徒擴長時，他們裡面的話就擴長—西三 16。

b. 召會繁增時，話就在召會裡面繁增。

2. 神的話日見擴長，越發繁增，這指明信徒與召會被話充滿，且與話是一；這是主勝過那惡者有力的標記—16 節。

五、我們要让神的話擴長、繁增且得勝，就需要享受神恩典的話；我們應當接受恩典的話，好使我們成為神的話，就是成為神的說話—徒十四 3，二十 32。

六、神的話若要擴長、繁增且得勝，我們就需要禱告，求神為話開門，叫神的話快快傳開，且得榮耀，也使我們都放膽講說神的話—西四 3，帖後三 1，徒四 29，31。

### 週 三

貳、我們需要對公義的話有經驗—來五 13 ~ 14：

一、公義的話是乾糧；喫公義的話，是接受、經歷、並享受基督有力的一條路—13 ~ 14 節。

二、公義的話說到現在的基督，現今在諸天之上作我們的執事和大祭司，供應我們屬天的生命、恩典、權柄和能力，並維持我們在地上過屬天的生活—四 14 ~ 15，七 26，八 2：

1. In order to be brought on to maturity, we need to be experienced in the word of righteousness (6:1; 5:13-14).

2. If we are exercised in the word of righteousness concerning the heavenly ministry of Christ, we will reach maturity and receive a reward; otherwise, we will suffer dispensational punishment (4:11; 6:8; 10:35; 12:25, 28-29).

## Day 4

C. The word of righteousness embodies the thought of God's justice and righteousness in His dispensational and governmental dealings with His people (5:13):

1. Righteousness is being right with persons, matters, and things according to God's righteous requirements (Matt. 5:20).

2. Righteousness is a matter of God's kingdom, for it is related to God's government, administration, and rule (6:33; Psa. 89:14; Isa. 32:1).

## Day 5

3. Righteousness is a matter of being right with God in our being (1 Cor. 15:34):

a. To be right with God in our being is to have an inner being that is transparent and crystal clear—an inner being in the mind and will of God (Col. 1:9; 3:1-2).

b. To be righteous in this way is to become the righteousness of God in Christ (2 Cor. 5:21).

D. We need to be experienced in the word of righteousness so that we may have the words we need to speak for God, even being a herald of righteousness, as Noah was (Heb. 5:11-14; 2 Pet. 2:5).

## Day 6

**III. In the church life today, there is the need for the speaking of God-constituted persons—those who have the maturity in life to prophesy with blessing, as Jacob did (Gen. 49:1-28; 2 Cor. 13:3; 1 Cor. 7:25, 40):**

1. 我們要竭力前進，達到完全、成熟，就需要對公義的話有經驗—六 1, 五 13 ~ 14。

2. 我們若在關於基督天上職事之公義的話上有操練，就會達到成熟，並得著、賞；否則，我們就會遭受時代的刑罰—四 11, 六 8, 十 35, 十二 25, 28 ~ 29。

## 週 四

三、公義的話，具體的說出神在祂的經綸並行政上，對待祂的子民所有公正公義的思想—五 13：

1. 義是照著神公義的要求，與人、事、物都是對的—太 5 20。

2. 義是神國的事，因為義與神的管理、行政和管治有關—六 33, 詩 八九 14, 賽 三二 1。

## 週 五

3. 義是在我們裡面與神是對的—林前十五 34：

a. 在我們裡面與神是對的，乃是裡面的人是透明並明亮如水晶的—裡面的人是照著神的心思和意願的—西 1, 三 1 ~ 2。

b. 有這樣的義，就是在基督裡成為神的義—林後 5 21。

四、我們需要對公義的話有經驗，使我們得著為神說話所需要的話，甚至像挪亞一樣，成為傳揚義的人—來 5 11 ~ 14, 彼後 2 5。

## 週 六

參、在今天的召會生活裡，需要有神所構成之人的說話；這樣的人乃是那些像雅各一樣，在生命裡成熟，能帶著祝福說豫言（申言）的人—創 四九 1 ~ 28, 林後 十三 3, 林前 七 25, 40：

A. The strongest sign of Jacob's maturity was his blessing others (Gen. 47:7, 10):

1. The fullness of life is blessing, which is the overflow of God as life into others (48:14-16; Heb. 7:7; John 7:38; 1 John 5:16).

2. Jacob's prophesying with blessing in Genesis 49 is a manifestation of maturity, for our speaking always reveals where we are and how mature we are; the change in Jacob's speaking reveals his growth unto maturity (1 Cor. 3:1-4; Gen. 25:31; 27:19; 47:7).

3. Eventually, Jacob became a God-constituted person; because he had been infused, saturated, and thoroughly permeated with God, his word was God's word, and his speaking was God's speaking (49:1-28).

B. If we have been constituted with God, we will be able to prophesy with blessing, overflowing God as life into others (Heb. 6:1; Eph. 4:13).

C. When a God-constituted person ministers the word of God in spirit, apparently it is he who is speaking, but actually it is Christ, the Son of God, speaking; this minister of the word is nothing, but out of his lips comes something from the One who is everything (2 Cor. 11:10; 13:3; 1 Cor. 7:17-25, 40; Eph. 3:8).

D. What the churches need today is the speaking of such God-constituted persons (2 Cor. 13:3).

一、雅各成熟之最強的記號，乃是他的祝福別人—創四七 7, 10：

1. 生命的豐滿乃是祝福，就是神作為生命滿溢到別人裡面—四八 14 ~ 16, 來七 7, 約七 38, 約壹五 16。

2. 在創世記四十九章裡雅各帶著祝福的豫言，乃是成熟的表顯，因為我們的說話總是表明我們在那裡，以及我們有多成熟；雅各說話的改變，表明他長大成熟了—林前三 1 ~ 4, 創二五 31, 二七 19, 四七 7。

3. 最終，雅各成了神所構成的人；因著他已經被神注入、充滿、並徹底浸透，他的話就是神的話，他的說話就是神的說話—四九 1 ~ 28。

二、我們若被神構成，就能帶著祝福申言，將神作為生命滿溢到別人裡面—來六 1, 弗四 13。

三、當一個被神構成的人在靈裡供應神的話時，表面是這個人在說話，事實上乃是神的兒子基督在說話；這位盡話語職事的人算不得甚麼，但從他口中出來的，乃是出自那位是一切者—林後十一 10, 十三 3, 林前七 17 ~ 25, 40, 弗三 8。

四、召會今天所需要的，乃是這樣被神構成之人的說話—林後十三 3。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Five (Day 1)**

第五篇 (週一)

The Word of God Growing, Multiplying, and Prevailing,  
Being Experienced in the Word of Righteousness,  
and the Need for the Speaking of God-constituted Persons

神的話擴長、繁增且得勝；  
對公義的話有經驗；  
以及需要神所構成之人的說話

Morning Nourishment

晨興餽養

Acts 6:7 "And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith."

徒六 7 『神的話擴長起來，在耶路撒冷門徒的數目大為繁增，也有大群的祭司順從了這信仰。』

Acts 12:24 "But the word of God grew and multiplied."

徒十二 24 『但神的話卻日見擴長，越發繁增。』

Acts 19:20 "Thus, the word of the Lord grew mightily and prevailed."

徒十九 20 『這樣，主的話便強有力地擴長，而且得勝。』

The word grew [in Acts 6:7] refers to growth in life. This indicates that the word of God is a matter of life that grows as a seed sown into man's heart (Mark 4:14). (Life-study of Acts, p. 159)

〔行傳六章七節〕「擴長」指生命的長大，這指明神的話是生命的事，如同種子撒在人的心裡而長大(可四 14) (使徒行傳生命讀經，一八〇頁)。

In Acts we are told three times that the word grew and that the word multiplied (Acts 6:7; 12:24; 19:20). A lifeless thing can never grow but the word grows. Actually, the multiplication of the disciples depends upon the growth of the word. However, many who read Acts would mostly pay their attention to the Spirit. No doubt, the Spirit is stressed in Acts. But those who received the Spirit did not go out and preach the Spirit. Rather, they preached the word. Many verses in Acts tell us that what was preached and taught by the first group of believers was the word. The scattered ones in Acts 8 went out to bring the good news of the word (vv. 1, 4). People believed in the word, received the word, and the word became so prevailing in that it grew and multiplied. In Acts 12 is a very meaningful contrast. King Herod was persecuting the church and especially Peter, but eventually Herod died (v. 23). Right after his death Acts 12:24 says, "But the word of God grew and multiplied." The persecutor died but the word grew. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, pp. 37-38)

使徒行傳三次告訴我們，話擴長，話繁增(六 7，十二 24，十九 20)。無生命的東西不能擴長，然而話能擴長。實際上，門徒的繁增在於話的擴長。許多讀使徒行傳的人，注意那靈。毫無疑問，使徒行傳強調那靈。但那些領受那靈的人，不是出去傳揚那靈，乃是傳揚話。使徒行傳裡有許多處告訴我們，頭一班信徒所傳揚、教導的乃是話。在行傳八章，那些分散的人往各處去，傳神的話為福音(1、4)。人相信話，接受話，話非常得勝，因而話擴長並繁增。在十二章，有一個意義深長的對比。希律王逼迫召會，尤其是逼迫彼得，但最終希律死了(23)。在他死後，二十四節說，「但神的話卻日見擴長，越發繁增。」逼迫者死了，話卻擴長(長老訓練第五冊，三六頁)。

Today's Reading

信息選讀

The word of God is actually the Lord Himself because the word is the container of the Lord. Therefore, for the word of God to grow actually means that the Lord grew.

Acts 12:24 says that the word of God not only grew but also multiplied. The word does not grow and multiply in itself. Rather, the word grows with the believers and multiplies with the church. When the believers grow, the word within them grows. When the churches multiply, the word multiplies within the churches. The fact that the word of God grew and multiplied indicates that in ancient times the believers and the churches were filled with the word and were one with the word. This is a strong sign of the Lord's victory in His battle against the evil one.

The growth and multiplication of the word in 12:24 was the result, the issue, of Peter's ministry....The last word concerning his ministry in Acts is that the word of God grew and multiplied. This is a glorious and victorious ending of Peter's ministry. (Life-study of Acts, pp. 294-295)

The book of Acts mentions three times that the word of God "grew" (6:7; 12:24; 19:20). The Bible reveals that God's word is the seed of life (1 Pet. 1:23-25). Because this seed is living, once it is planted it grows, increases, and spreads.

As for God's word, in Acts 6:4 Peter said, "But we will continue steadfastly in prayer and in the ministry of the word." This indicates that the word of God needs to be preached. On the one hand, if we do not properly read the word of God, we cannot preach it. On the other hand, if we do not preach the word of God, we cannot properly read it. We may illustrate this with teaching. On the one hand, a person cannot be a teacher unless he is first a student. On the other hand, those who are teachers know that regardless of how well they study from books, mere studying cannot be compared to teaching, because the need to teach forces them to read thoroughly. Therefore, in order to preach, one must read, and when one reads, he must preach. (Rising Up to Preach the Gospel, pp. 66-67)

Further Reading: Life-study of Acts, msgs. 19, 34; Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, ch. 3; Rising Up to Preach the Gospel, ch. 4; Speaking for God, ch. 3; Three Crucial Matters for the Increase and Building Up of the Church: Begetting, Nourishing, and Teaching, ch. 16

神的話實際上就是主自己，因為話是主的容器。所以，神的話擴長，實際上就是主擴長。

行傳十二章二十四節說，神的話不僅擴長，而且繁增。話不是自己擴長並繁增，乃是隨著信徒擴長，隨著召會繁增。信徒擴長時，他們裡面的話就擴長；召會繁增時，話就在召會裡面繁增。神的話日見擴長，越發繁增，這事實指明古時信徒與召會被話充滿，且與話是一。這是主在與那惡者的爭戰中得勝的有力標記。

二十四節話的擴長與繁增是彼得職事的結果。…使徒行傳中關於祂職事末了的話乃是：神的話日見擴長，越發繁增。這是彼得的職事榮耀且得勝的結束（使徒行傳生命讀經，三三四頁）。

使徒行傳三次說到神的話「擴長」（六7，十二24，十九20）。…聖經啟示，神的話就是生命的種子（彼前一23~25）。這種子是活的，一種下去就會生長、興旺、擴長起來。

至於神的話，行傳六章四節彼得說，「我們要堅定持續地禱告，並盡話語的職事。」這指明神的話需要傳講。換句話說，我們若不好好讀神的話，就無法傳講；但我們若不傳講，就不會好好讀主的話。這好比一個人，若是從來沒作過學生，就不會作教師。另一面，所有作教師的人都知道，你讀書無論讀得多好，還不如教書，因為教就使你的讀能讀得透。所以要傳講就必須讀，讀了就必須傳講（速興起傳福音，六七至六八頁）。

參讀：使徒行傳生命讀經，第十九、三十四篇；長老訓練第五冊，第三章；速興起傳福音，第四篇；為神說話，第三篇；擴建召會的三要事一生、養、教，第十六篇。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Five (Day 2)**

第五篇 (週二)

The Word of God Growing, Multiplying, and Prevailing,  
Being Experienced in the Word of Righteousness,  
and the Need for the Speaking of God-constituted Persons

神的話擴長、繁增且得勝；

對公義的話有經驗；

以及需要神所構成之人的說話

Morning Nourishment

晨興餽養

Col. 4:3 "Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ..."

西四 3 『同時也要為我們禱告，求神給我們開傳道的門，能以講說基督的奧秘…。』

2 Thes. 3:1 "Finally, brothers, pray concerning us, that the word of the Lord may run and be glorified, even as it is also with you."

帖後三 1 『末了的話，弟兄們，請你們為我們禱告，好叫主的話快快傳開，且得榮耀，正如在你們中間一樣。』

Acts 4:31 "And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness."

徒四 31 『祈求完了，聚會的地方震動，他們就都被聖靈充溢，放膽講說神的話。』

The divine word is what we really need and we should be one with the word, full of the word, saturated with the word, and constituted with the word. Then when we minister, we minister the word by the Spirit. We do not minister the Spirit by the word, but we minister the word by the Spirit. In chapter four of Acts, while the disciples and the apostles were praying, they were filled with the Spirit and began to speak the word with boldness (Acts 4:31). They did not teach or preach the Spirit; the Spirit was only the power for them to preach the word. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, p. 38)

神聖的話乃是我們真正的需要，我們應該與話是一，滿了話，被話浸透，並且被話組成。然後當我們服事的時候，就藉著靈來供應話。我們不是藉著話供應靈，乃是藉著靈供應話。在行傳四章，門徒和使徒禱告的時候，他們被那靈充溢，就放膽講說神的話 (31)。他們不是教導或傳揚那靈；那靈不過是他們傳揚話的能力 (長老訓練第五冊，三六頁)。

Today's Reading

信息選讀

[Now] we come to the point of the word of God increasing, multiplying, and prevailing. First, we need to pray for the word of God, asking God to open a door for His word....Not only do the unbelievers need a door to be opened among them; even many Christians in the denominations, especially those in the Catholic Church, need God to open a door among them, because they themselves have closed the door. Because they

〔現在〕我們來到「神的話擴長、繁增且得勝」這一個點。第一，我們要為神的話禱告，求神為祂的話開門。…不僅外邦人需要開門，連各公會裡的許多基督徒，尤其是天主教裡的人，都需要神在他們中間開門。因為他們閉關自守，缺少亮光，落在黑暗中，以為自己

lack enlightenment, they have fallen into darkness, thinking that they already know the truth but not actually understanding it. Today the Lord has opened His Word not for us only, but for all the Christians, even for the people of the whole world. We need to pray, “Lord, open the door for us.” Paul asked the believers to pray “that God may open to us a door for the word, to speak the mystery of Christ” (Col. 4:3).

Second, Paul said, “Pray concerning us, that the word of the Lord may run and be glorified” (2 Thes. 3:1). Running is a matter of the way. Once the door is opened, there is still the need to have a way. Ordinarily, people walk on the way first and then go through the door. But according to the Bible, we first must go through the door, and then we can walk on the way (Matt. 7:14). As soon as the door is opened, the way is wide open to let the word of God run and be glorified.

Acts 12:24 says, “The word of God grew and multiplied.” This growth and multiplication of the word took place in three stages in the book of Acts. The first stage was during the ministry of Peter. During this time Acts 6:7 says that “the word of God grew.” The second stage was at the time when Peter's ministry was coming to an end. Although Peter was put into prison, God released him from that prison, and as a result “the word of God grew and multiplied” (Acts 12:24). The last stage was in Paul's ministry. While Paul was in Ephesus, he prevailed greatly in the struggle for the truth. Therefore, Acts 19:20 says, “So the word of the Lord grew mightily and was strong.”

In Revelation 19 the Lord Jesus coming down out of heaven appears as a general fighting a battle. He is riding on a white horse, and His name is called “the Word of God” (Rev. 19:11, 13). The word of God that we speak today is the Lord Jesus. Eventually, as we continue to speak, our speaking will cause the Lord Jesus to come forth. When the Lord comes, He comes as a warrior, a general. On His garment and on His thigh the name “King of kings and Lord of lords” is written (Rev. 19:16). He is fighting for His kingdom. (Everyone Speaking the Word of God, pp. 57-58)

Further Reading: Everyone Speaking the Word of God, ch. 5; Life-study of Acts, msg. 55

懂得了，實在是沒有懂。今天，主把這些話替我們解開，不光是為著我們，乃是為著所有的基督徒，甚至為全世界的人。我們要禱告：「主啊！求你給我們開門。」保羅要信徒這樣禱告：「求神給我們開傳道的門，能以講說基督的奧秘。」〔西四3〕

第二，保羅說，「為我們禱告，好叫主的話快快傳開，且得榮耀。」〔帖後三1〕傳開是路的問題，門開了還得有路。平常人是先走路，後走門，但聖經裡頭總是先走門，後走路〔太七14〕。門一開了，就有一條大路，可以讓神的話快快傳開，得著榮耀。

神的話增長、繁增這一類的話，在使徒行傳裡有三個階段：第一階段，是在彼得的職事裡。六章七節：「神的話擴長起來。」第二階段，是在彼得的職事快要結束的時候。彼得雖然坐監，神卻使祂從監牢裡得了釋放。結果：「神的話…日見擴長，越發繁增。」（十二24）最後一段，是在保羅的職事裡，保羅在以弗所，在真理的爭戰上大大得勝。十九章二十節說，「主的話便強有力地擴長，而且得勝。」

到了啟示錄十九章，主耶穌重新降下來之後，祂出現時，乃是一位爭戰的將軍，騎白馬，祂的名就叫「神的話」〔11、13〕。我們今天所說一切神的話，就是主耶穌，說到末了，就把主耶穌說出來了。主來了，祂是戰士，是將軍，祂衣服上、大腿上，標著「萬王之王，萬主之主」。祂乃是為著祂的國度爭戰（人人要說神的話，五七至五八頁）。

參讀：人人要說神的話，第五篇；使徒行傳生命讀經，第五十五篇。



**SPEAKING THE WORD OF GOD**

講說神的話

**Message Five (Day 3)**

第五篇 (週三)

The Word of God Growing, Multiplying, and Prevailing,  
Being Experienced in the Word of Righteousness,  
and the Need for the Speaking of God-constituted Persons

神的話擴長、繁增且得勝；  
對公義的話有經驗；  
以及需要神所構成之人的說話

Morning Nourishment

晨興餽養

Heb. 5:13-14 "For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

來五 13~14 『凡只能享用奶的，對公義的話都是沒有經驗的，因為他是嬰孩；只有長成的人，才能吃乾糧，他們的官能因習用而受了操練，就能分辨好壞了。』

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God."

六 1 『所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟，不再立根基，就是悔改脫開死行，信靠神。』

To eat the word of righteousness as the solid food (Heb. 5:13-14) is a strong way to receive, experience, and enjoy Christ. The word of righteousness is the solid food. Hebrews is divided into five sections, and each section ends with a warning concerning the coming kingdom (2:1-4; 3:7-4:13; 5:11-6:20; 10:19-39; 12:1-29). If we do not heed the warnings, we will suffer punishment and lose the kingdom in the millennium. Many in today's Christianity not only do not understand this word but even oppose it. Some...say that if Christ can punish His redeemed ones, then His redemption is not complete. It is true that Christ's redemption is complete, but Hebrews tells us that God chastises those whom He receives (12:6). God's chastisement is not against Christ's redemption. Moreover, there is no word in the New Testament that says that God chastises His people only in this age and not in the next. In nearly every book of the New Testament we are warned concerning the possibility of being chastened by God in the coming age. We must live a life of the highest righteousness. If we do, we will enter into the kingdom of the heavens and enjoy it as a reward (Matt. 5:20). Otherwise, according to the Lord's word in the Gospels, we will be cast into outer darkness, where there will be the weeping and the gnashing of teeth, as a kind of chastisement (25:30). (The Central

吃公義的話當作乾糧 (來五 13~14)，是接受、經歷並享受基督很有力的一條路。公義的話乃是乾糧。希伯來書分為五段，每一段都以關於要來國度的警告為結束 (二 1~4, 三 7~四 13, 五 11~六 20, 十 19~39, 十二 1~29)。我們若不留意警告，就會受懲罰，失去千禧年裡的國度。在今天的基督教裡，許多人不僅不明白這話，甚至反對這話。有人...說基督若會懲罰蒙祂救贖的人，那祂的救贖就不是完全的。不錯，基督的救贖是完全的，但希伯來書告訴我們，神管教祂所收納的兒子 (十二 6)。神的管教並不抵觸基督的救贖。不僅如此，新約裡沒有一句話，說神祇在今世而不在來世懲治祂的子民。我們幾乎在新約每一卷書裡都受到警告：我們可能在來世受神懲治。我們必須過一種最高之義的生活。若是這樣，我們就必進入諸天的國，享受這國作為賞賜 (太五 20)。不然，照主在福音書裡的話，我們就會被扔在外面黑暗裡，在那裡必要哀哭切齒，這是一種管教 (二五 30) (神聖啟示的中心路

Line of the Divine Revelation, pp. 216-217)

## Today's Reading

Paul told the Hebrews that they had tasted of the heavenly gift, had become partakers of the Holy Spirit, and had tasted the good word of God and the powers of the coming age (Heb. 6:4-5). However, he also told them that he had deeper things to say to them that they were not able to understand (5:10-12). The word of righteousness...is solid food. It is difficult to take, but it is solid and it sustains long. (The Central Line of the Divine Revelation, p. 217)

The book of Hebrews conveys to us the word of righteousness. The word of righteousness tells us that this resurrected Christ has ascended to the heavens and is now serving as the Minister in the better tabernacle in the heavens. He is our great High Priest, the Mediator of the new covenant, carrying out His heavenly ministry and infusing us with the fullness of the heavenlies, with His ascension, resurrection, and life, making us heavenly persons on earth. This ministry will bring us to maturity. If we are willing to go on in this way, receiving the heavenly ministry of Christ, we will certainly reach maturity. When the Lord comes, He will give us the reward and we will enter into the kingdom. If we do not reach maturity, however, we need to realize that our God is a consuming fire and that we may be burned by His righteous judgment. This is the word of righteousness.

How do we become mature? We need to listen to the word of righteousness. The resurrection of Christ was not the end but the beginning of His heavenly ministry. He ascended to the heavens to be the better Minister to serve us in the better tabernacle in the heavens, supplying us with His heavenly life. He is the great High Priest in the heavens who intercedes for us. He is also the Mediator of the new covenant, who is executing all the bequests and blessings of the new covenant into us, causing us to grow and mature. When He comes back, we will either receive the reward and enter into the kingdom, or we will suffer punishment (not eternal perdition). This kind of word is not the good word but the word of righteousness. (Everyone Speaking the Word of God, pp. 43-44)

Further Reading: The Central Line of the Divine Revelation, msg. 18; Everyone Speaking the Word of God, ch. 4; The Advance of the Lord's Recovery Today, ch. 4; Bearing Remaining Fruit, vol. 1, chs. 5, 10

線, 二五三至二五四頁)。

## 信息選讀

保羅告訴希伯來人, 他們已經嘗過屬天的恩賜, 又有分於聖靈, 並嘗過神美善的話, 以及來世的能力(來六4~5)。但他也告訴他們, 他有更深的事要對他們說, 是他們不能明白的(五10~12)。…公義的話乃是乾糧。乾糧難吃, 卻是紮實的, 且能維持很久(神聖啟示的中心路線, 二五四至二五五頁)。

公義的話是希伯來書裡所告訴我們的。公義的話告訴我們, 這一位復活的基督已經升天, 在天上更美的帳幕裡作執事, 並作我們的大祭司, 作新約的中保, 盡屬天的職事, 把屬天、升天、復活、生命的豐盛都灌輸到我們裡面來, 叫我們在地上作一個屬天的人。這一個職事叫我們成熟。你若肯這樣向前, 接受基督屬天的職事, 你就一定達到成熟。當主來的時候, 祂要叫你得賞賜、進國度。否則你要當心, 因為烈火仍舊是公義的, 也是焚燒的。這就是公義的話。

怎樣成熟呢? 要聽公義的話。耶穌復活以後, 不是一個終結, 而是開始一個屬天的職事。祂到天上去, 在天上更美的帳幕裡, 作更美的執事來服事我們, 把祂屬天的生命供應我們。祂也是天上的大祭司, 為我們代禱。祂還是新約的中保, 把新約裡頭一切的遺產、福氣都執行到我們裡面, 叫我們能長大成熟。到祂來的時候, 我們就能得獎賞, 進入國度。否則, 我們要受懲罰(不是永遠滅亡)。這樣的話不是善美的話, 而是公義的話(人人要說神的話, 四〇至四一頁)。

參讀: 神聖啟示的中心路線, 第十八篇; 人人要說神的話, 第四篇; 主今日恢復的進展, 第四章; 結常存的果子上冊, 第五、十篇。

SPEAKING THE WORD OF GOD

講說神的話

Message Five (Day 4)

第五篇 (週四)

The Word of God Growing, Multiplying, and Prevailing,  
Being Experienced in the Word of Righteousness,  
and the Need for the Speaking of God-constituted Persons

神的話擴長、繁增且得勝；

對公義的話有經驗；

以及需要神所構成之人的說話

Morning Nourishment

晨興餽養

Heb. 5:12-13 "For when because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food. For everyone who partakes of milk is inexperienced in the word of righteousness..."

來五 12~13 『按時間說，你們該作教師；可是你們還需要有人將神諭言開端的要綱教導你們；並且成了那必須用奶，不能吃乾糧的人。凡只能享用奶的，對公義的話都是沒有經驗的…。』

The first category of the word is the word of the beginning of Christ which is the good word of God [Heb. 6:1, 5], and in 5:13 is another category—the word of righteousness....The beginning of the oracles of God [in verse 12] equals the word of the beginning of Christ. Milk in 5:13 refers to the rudiments of the beginning of the oracles of God mentioned in verse 12, whereas the word of righteousness refers to the solid food. "The good word" mentioned in 6:5 is "the word of the beginning of Christ" (6:1). But the word of righteousness is deeper than the rudiments of the beginning of the oracles of God because it embodies the deeper thought of God's justice and righteousness in His dispensational and governmental dealings with His people. This word is more difficult to discriminate than the word of grace (Acts 14:3; 20:32) and the word of life (Phil. 2:16). (Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, p. 127)

第一類的話是論到基督之開端的話，就是神美善的話〔來六 1、5〕，而五章十三節是另一類—公義的話。…〔十二節〕神諭言的開端等於論到基督之開端的話。十三節的奶是指十二節所說神諭言開端的要綱，公義的話是指乾糧。六章五節所說「美善的話」，就是「基督之開端的話」(1)。但是公義的話比神諭言開端的要綱更深，因為這話具體地說出神在祂的經綸並行政上，對待祂的子民所有公正公義的更深思想。這話比恩典的話（徒十四 3，二十 32）和生命的話（腓二 16），更難辨識（長老訓練第六冊，一四八至一四九頁）。

Today's Reading

信息選讀

When the righteous requirements of the law are fulfilled in us because we walk according to the Spirit, then we have righteousness. Righteousness...signifies the expression of God, His image. When we have righteousness, we have the expression of the God we serve and worship. Day by day, we need to walk according to the Spirit of life so that we may fulfill the righteousness of the law [Rom. 8:2, 4]. This is equal to being conformed to the image of God's Son [v. 29].

當我們照著那靈而行，使律法義的要求成就在我們身上時，我們就有了義。…義表徵神的彰顯，神的形像。我們有義，就是有我們所事奉並敬拜之神的彰顯。…我們需要天天照著生命之靈而行，使律法的義得以成就〔羅八 2、4〕。這等於模成神兒子的形像〔29〕。

Romans 14:17 says, "For the kingdom of God is not

十四章十七節說，「因為神的國

eating and drinking, but righteousness and peace and joy in the Holy Spirit.” In this verse Paul gives us another aspect of righteousness. In Romans 8 we have righteousness related to the Spirit of life and issuing in the image of the Son of God. But in Romans 14:17 righteousness is related to the kingdom of God. In this chapter the kingdom of God denotes the church life....The church life is the kingdom of God, and the kingdom of God is righteousness.

In the Old Testament righteousness is often synonymous with the kingdom. Therefore, righteousness is related to government, administration, regulation, and rule. Righteousness means that things are set up and maintained in good order. Where there is righteousness, everything is headed up in a proper way. This is the kingdom.

Righteousness first issues in the image of God. Then righteousness establishes the kingdom of God....Both the image and the kingdom are based on righteousness.

Revelation 19:7 and 8 say, “Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.” The bride here refers to redeemed and transformed tripartite mankind. This bride will wear white linen, which is the righteousnesses of the saints.

If we would have a share in this bride, who is adorned with bright, shining, pure righteousness, we need to adorn ourselves with righteousness. Day by day we need to prepare bright linen clothing to cover ourselves. This is our daily righteousness.

How can we produce such a garment of righteousness? We produce it by walking daily according to the Spirit of life and by having a life that is a life of the Spirit. If we prepare our wedding garment day by day, month by month, and year by year by living such a life in the Spirit, we shall not be found naked when the Lord comes. Instead, at His coming, we shall be wearing a bright, pure wedding garment. (Life-study of 2 Corinthians, pp. 257-260)

Further Reading: Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles, ch. 10; God's New Testament Economy, msg. 9; The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ, ch. 18; Life-study of Hebrews, msg. 29; Life-study of 2 Corinthians, msg. 29-30, 37

不在於吃喝，乃在於公義、和平、並聖靈中的喜樂。」在這節經文裡，保羅給我們看見義的另一方面。在八章，義與生命之靈有關，結果乃是神兒子的形像。但在十四章十七節，義與神的國有關。在這一章聖經裡，神的國是指召會生活。…召會生活乃是神的國，而神的國就是義。

在舊約裡，義與國度時常是同義辭。因此，義與管理、行政、規律、治理有關。義的意思是事物得以建立起來，並且維持在良好的秩序中。凡是有義的地方，一切都很合式地服在元首之下。這就是國度。

義的第一個結果就是神的形像。其次，義建立神的國。…形像與國度都是以義為基礎。

啟示錄十九章七至八節說，「我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己預備好了。又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。」這裡的新婦是指蒙救贖、經過變化之三部分的人。這新婦要穿潔白的細麻衣，就是聖徒的義。

我們若要有分於這位以明亮、照耀、純淨的義為妝飾的新婦，就必須用義妝飾自己。我們天天都需要預備明亮的細麻衣來遮蓋自己。這就是我們每日的義。

我們怎樣產生這樣一件義的衣服？我們乃是天天照著生命之靈而行，並且過一種生活是那靈的生活，借此來產生這義的衣服。我們若天天、月月、年年過這種在那靈裡的生活，來預備我們的婚筵禮服，當主來的時候，我們就不會被發現是赤身的。反之，當祂來的時候，我們會穿著明亮潔淨的婚筵禮服（哥林多後書生命讀經，三〇二至三〇六頁）。

參讀：長老訓練第六冊，第十章；神新約的經綸上冊，第九章；為著建造基督的身體那合乎聖經的聚會與事奉之路，第十八章；希伯來書生命讀經，第二十九篇；哥林多後書生命讀經，第二十九至三十、三十七篇。

**SPEAKING THE WORD OF GOD**

講說神的話

**Message Five (Day 5)**

第五篇 (週五)

The Word of God Growing, Multiplying, and Prevailing,  
Being Experienced in the Word of Righteousness,  
and the Need for the Speaking of God-constituted Persons

神的話擴長、繁增且得勝；

對公義的話有經驗；

以及需要神所構成之人的說話

Morning Nourishment

晨興餽養

2 Cor. 5:21 "Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him."

林後五 21 『神使那不知罪的，替我們成為罪，好叫我們在祂裡面成為神的義。』

2 Pet. 2:5 "And did not spare the ancient world but guarded Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly."

彼後二 5 『神也沒有寬容上古的世界，曾叫洪水臨到那不敬虔的世界，卻保守了傳揚義的挪亞一家八口。』

As a result of experiencing the Spirit living and working within us, we become righteous. Spontaneously our inner being is transparent, crystal clear, and we know the heart of God. Immediately, without effort, we know the mind of the Lord and have a clear understanding concerning His will and work. Then what we do is according to the Lord's mind and will. This is righteousness.

我們經歷那靈在我們裡面生活並工作，結果我們就成為義的。我們裡面的人自然而然是透亮的，像水晶一樣純淨，並且我們能知道神的心。我們無須努力，立即就知道主的心思，並且清楚地領會祂的意願和工作。這樣，我們所作的，乃是照著主的心思和意願。這就是義。

Many Christians have the concept that when we do something wrong, we are not right with God. This concept of righteousness is too superficial. Even when we do not do anything wrong we still may not be right with God, for our being may not be in the mind and will of the Lord. Apparently we are not wrong in any way; however, our entire being may be far short of being right with God. We may not be according to the Lord's mind, and what we are doing may not be His will. As long as we are not doing God's will, we are not right. Instead we are wasting our lives and everything the Lord has given us. (Life-study of 2 Corinthians, p. 242)

許多基督徒有一種觀念，以為我們作錯事時，我們就與神不對了。這種義的觀念太膚淺了。即使我們沒有作錯什麼事，我們與神可能仍是不對，因為我們也許不在主的心思和意願裡。表面看來，我們各方面沒有什麼不對；然而，我們全人也許與神非常不對。我們可能沒有照著主的心思，我們所作的也許不是祂的意願。只要我們不行神的意願，我們就是不對的。我們反倒把我們的生命，並主所給我們的一切，全浪費了（哥林多後書生命讀經，二八六至二八七頁）。

Today's Reading

信息選讀

Suppose a young person at school does not do anything wrong. But he does not study properly. Furthermore, when he sits in class, he is absent-minded. Even

假如有一個青年人在學校裡沒有作錯什麼事，但是他沒有好好讀書。不僅如此，他坐在那裡上課的時候心不在

though he may not do anything wrong, he is more wrong than other students. Outwardly he may not be wrong, but inwardly his whole being is wrong. In the same principle, outwardly many saints are not wrong in anything. Actually, their being is not in the will of the Lord. This understanding of being right with God is not merely according to doctrine, but even the more, it is according to experience.

If you are infused and saturated by the life-giving Spirit, your inner being will become transparent. Then you will know what is in the Lord's mind. You will also understand what the will of the Lord is. Spontaneously, you will be in His will and do His will. As a result, you become right with Him. Moreover, you will realize how you should act toward others and even how you should deal with your material possessions. Then you will become a righteous person, one who is right in small things as well as in great things, one who is right with God, with others, and with himself. This is a person who expresses God, for his righteousness is the image of God, God expressed. (Life-study of 2 Corinthians, pp. 242-243)

In His old administrative arrangement God judged the ungodly generation with the flood and delivered Noah and his family out of the corrupted generation....Noah was a herald of righteousness. To be righteous and godly or unrighteous and ungodly is crucial with respect to God's governmental judgment (2 Pet. 2:5-9). To be righteous is to be right with man before God, and to be godly is to express God before man. This was the manner of life Noah lived, which saved him from God's governmental judgment according to His righteousness.

Noah did not preach the gospel; he preached God's righteousness over against the corruption of his generation. Peter speaks of righteousness here because his emphasis is on God's government. Noah's preaching of righteousness was related to God's government. God told Noah that He would wipe out the world and that Noah should preach righteousness to his generation. God exercised His judgment upon that corrupted generation by bringing a flood upon the world of the ungodly. (The Conclusion of the New Testament, p. 149)

Further Reading: Life-study of 2 Corinthians, msgs. 27-28; The Conclusion of the New Testament, msg. 14

焉。他即使沒有作錯什麼事，但是他比其他的學生更不對。從外面看來，他也許沒有錯；但從裡面來看，他整個人都是錯的。同樣的原則，許多聖徒外面看來沒有什麼不對。事實上，他們整個人都不在主的意願裡。這樣來領會我們與神是對的，不僅是根據道理，更是根據經歷。

你若得著賜生命之靈的灌注並浸透，你裡面的人就會透亮。你會明白主的心思，你也知道什麼是主的意願。你自自然然就會在祂的意願裡，行祂的意願。結果，你與祂就是對的。不僅如此，你會知道當怎樣待人，也會知道當怎樣處理財物。這樣，你就成為一個義的人，在大小事上都是對的，與神、與人、與自己都是對的。這是一個彰顯神的人，因為祂的義就是神的形像，就是神彰顯出來（哥林多後書生命讀經，二八七頁）。

神在祂舊行政的安排裡，用洪水審判了不敬虔的世代，卻拯救挪亞和祂一家脫離敗壞的世代。…挪亞是傳揚義的。人是義的、敬虔的，或是不義的、不敬虔的，在神行政的審判裡非常重要（彼後二5~9）。義的，就是在神面前與人是對的；敬虔的，就是在人面前是彰顯神的。這是挪亞和羅得所過的生活，這使他們免去神照祂的義所施行的行政審判。

挪亞不是傳揚福音，乃是傳揚神的義，反對他那一代的敗壞。彼得在這裡說到義，因為他強調神的行政。挪亞的傳揚義，與神的行政有關。神告訴挪亞，祂要毀滅世界，挪亞該向他那一代傳揚義。神叫洪水臨到那不敬虔的世界，借此對那敗壞的世代施行了審判（新約總論第一冊，一七四至一七五頁）。

參讀：哥林多後書生命讀經，第二十七至二十八篇；新約總論，第十四篇。

SPEAKING THE WORD OF GOD

講說神的話

Message Five (Day 6)

第五篇 (週六)

The Word of God Growing, Multiplying, and Prevailing,  
Being Experienced in the Word of Righteousness,  
and the Need for the Speaking of God-constituted Persons

神的話擴長、繁增且得勝；  
對公義的話有經驗；  
以及需要神所構成之人的說話

Morning Nourishment

晨興餽養

Gen. 49:28 "All these are the twelve tribes of Israel, and this is what their father spoke to them when he blessed them; he blessed them, each one according to his blessing."

創四九 28 『這一切就是以色列的十二支派；這也是他們的父親祝福他們時，對他們所說的話。他為他們所祝的福，都是按著各人的福分。』

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

四七 7 『約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。』

John 7:38 "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water."

約七 38 『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』

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). (Genesis 47:7, footnote 1)

雅各生命成熟最有力的表顯，乃是他祝福每一個人，包括法老（創四七 7、10）、雅各的兩個孫子（四八）以及他自己的十二個兒子（四九 1~28）。雅各抓奪的手變成祝福的手（四八 14~16）。生命成熟是被神這生命充滿，祝福是藉著在生命裡成熟而湧流生命，湧流神。祝福人乃是將人帶進神的同在裡，並將神帶進人裡面作恩典、愛和交通，使他們享受三一神—父、子、靈（十四 18~19，民六 23~27，林後十三 14）。雅各祝福法老，指明他比法老更大（來七 7）（聖經恢復本，創四七 7 注 1）。

Today's Reading

信息選讀

[Jacob's maturity in life is manifested in] his prophesying with blessing (Gen. 49:1-28). Although we are familiar with what it means to prophesy, we may not be familiar with prophesying with blessing. Genesis 49 is the only chapter that reveals this matter.

〔雅各生命的成熟彰顯於〕用祝福說預言（創四九 1~28）。我們很熟悉說預言的意義，但我們也許不熟悉用祝福說預言。創世記四十九章是惟一啟示這事的一章。

The prophesying in chapter forty-nine is a manifestation of maturity, for our speaking always reveals where we are and how mature we are....A young man speaks like a young man, a middle-aged

四十九章的說預言是成熟的表顯，因為我們的說話總是表明我們在哪裡，以及我們有多成熟。…青年人說話就像青年人，中年人說話就像

person like a middle-aged person, and a grandfather like a grandfather. Hence, our speaking not only represents our age, but also the kind of person we are.

Because of his maturity, Jacob's word in chapter forty-nine was very weighty. Every word he uttered here became a prophecy....In Genesis 49 we see a person who has fully matured. This man does not speak in a shallow, light, idle manner; he speaks in a way that is full of life and maturity. This indicates that our growth in life will be manifested in our speaking.

In order to prophesy with blessing, we must fulfill four requirements. The first requirement is to know God, the desire of God's heart, and the purpose of God....The second requirement is to know people, to know the actual situation of every person involved....Jacob had a proper understanding of his sons. He knew their deeds, their situations, and their condition. Jacob was an expert in knowing people. He had a spiritual x-ray.

Although we may know God, God's heart, and God's purpose and although we may know the situation of others, we shall still not be able to bless them if we are poor....Jacob, however, was full of riches. Because he had no lack of riches, he could bless others....In addition,...we need a strong, active spirit. Jacob's word in this chapter was spoken as he was dying....Although Jacob was dying physically, he was vigorous spiritually. In his body he was dying, but in his spirit he was strong and active. Therefore, in order to prophesy with blessing, we must have the knowledge of God, the knowledge of people and their situations, the riches of God, and a strong spirit. (Life-study of Genesis, pp. 1231, 1234-1236)

The Triune God is a speaking God (Heb. 1:1-2)....He has been speaking through the prophets in different ways, and now He is still speaking through His Son. His Son, Jesus Christ, is the Word of God. When someone is ministering the word of God in the Spirit, apparently it is he who is speaking, but actually it is Christ, the Son of God, speaking. This minister of the word is nothing, but out of his lips something comes from One who is everything. God is still speaking today. (The Triune God's Revelation and His Move, pp. 3-4)

Further Reading: Life-study of Genesis, msg. 97; The Triune God's Revelation and His Move, msg. 1; The Practice of the Church Life according to the God-ordained Way, ch. 4; The Ministry of God's Word, ch. 1

中年人，祖父說話就像祖父。因此，我們的說話不僅代表我們的年齡，也代表我們是怎樣的人。

因著雅各成熟了，所以他在四十九章的話很有份量。他在這裡所說的每句話，都成了預言。…在四十九章，我們看見一個完全成熟的人。這人說話不是膚淺、輕率、懶散的，乃是滿了生命和成熟。這指明我們生命的長大表顯在我們的說話上。

要用祝福說預言，我們必須履行四個條件。第一個條件是認識神，認識神的心願，和神的定旨。…第二個條件是認識人，認識每個人的真實情況。…雅各對他的兒子們有正確的認識。他知道他們的行為，他們的情況，和他們的處境。雅各是認識人的專家。他有屬靈的X光。

雖然我們可能認識神，認識神的心和神的定旨，也可能認識別人的情況，但我們若是貧窮的，我們仍然不能祝福他們。…然而，雅各滿了豐富。因他不缺少豐富，所以他能祝福別人。…〔此外，〕我們還需要剛強活躍的靈。雅各在這章裡的話，是他在臨終的時候說的。…雖然雅各肉身將死，在屬靈上卻滿有活力。他的身體即將死去，但他在靈裡剛強活躍。所以，要用祝福說預言，我們必須認識神，認識人和人的情況，有神的豐富，並有剛強的靈（創世記生命讀經，一四六八、一四七二至一四七五頁）。

三一神是說話的神（來一 1~2）。…祂已經藉著眾申言者多方地說話，現今仍然藉著祂的兒子說話。祂的兒子耶穌基督，乃是神的話。當一個人在靈裡供應神的話時，表面上是這個人在說話，事實上乃是神的兒子基督在說話。這位盡話語職事的人算不得什麼，但從他口中說出來的，乃是出自那位是一切者。神今天仍然在說話（三一神的啟示與行動，五頁）。

參讀：創世記生命讀經，第九十七篇；三一神的啟示與行動，第一篇；照著神命定之路召會生活的實行，第四篇；神話語的職事，第一章。