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◎ 简介

提摩太前书说到召会是活神的家，又是神显现于肉体。因此神显现于肉体不只是在肉体里的基督，也是今日活神的召会。活的神要显现于我们，祂必须在基督里经过成肉体、钉死、复活、升天，成了赐生命的灵，进入我们灵里，而我们必须与祂配合，操练我们的灵以至于敬虔。

要操练我们的灵，我们要先对付包围我们灵的各部分：我们必须有服从的意志、正确的情感、清明的心思；此外也必须有清洁的心和无亏的良心，我们的灵才能有自由的管道流出并释放。

操练灵的路，在于我们借着各样的祷告，弃绝天然的心思；也需要我们吸入神的话而得喂养；并进入与主的交通，在光中蒙主的血洗净并得膏油的涂抹。当我们在灵的范围里生活、行动、说话、并作一切事，就能经历神活在我们里面，并显现于我们。

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说明

本书系李常受弟兄于一九六六年，在美国加州洛杉矶夏季训练中所释放的信息集成。

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PREFACE

This book is composed of messages given by Brother Witness Lee during the summer training in Los Angeles, California, on August 3 through 6, 1966.

第一章

为着操练我们的灵 而对付我们内里的各部分（一）

读经：提摩太前书四章七至八节，三章十六节，一章四节，提摩太后书四章二十二节，一章七节，提摩太前书一章五节，十九节，三章九节，提摩太后书一章三节。

使徒保罗著作中所论到的两件主要事项，乃是基督作召会的生命，以及召会作基督的彰显。保罗的著作有两个部分。头一部分是从罗马书到帖撒罗尼迦后书，这部分是论到关于召会之生命和性情的异象，启示出召会的所是、召会的内容、基督作召会的生命、和召会作基督的彰显。在这样清楚的定义和启示之后，第二部分——从提摩太前书到腓利门书——论到基督徒生活和召会生活的实行。要陈明一篇论到某件事的信息，最好的办法是先确定那件事的定义、异象和启示，然后说明实行的路。同样的，保罗在他著作中的原则，也是先为我们基督徒生活和召会生活下定义，然后告诉我们实行的路。

实行基督徒生活和召会生活的路，就是操练自己以至于敬虔。提前四章七至八节说，“只是要弃绝那世俗的言语，和老妇的虚构无稽之事，并要操练自己以至于敬虔。因为操练身体益处还少；唯独敬虔，凡事都有益处，有今生和来生的应许。”在这里，“操练”的希腊原文，乃是英文“体操”（gymnastics）这字的字根。保罗写这封书信，正值希腊奥林匹克运动会的时代，其中包含了体操，就是有益体格健康的身体操练。保罗在此使用这辞，是为了说明我们需要另一种“操练”；这种操练不是与物质身体有关，而是与敬虔有关。身体的操练益处还少，但第二种操练对现今和永远、对今生和来生都是有益的。因此，我们需要更加留意这一种操练。

什么是提前四章中的第二种操练？不是操练我们的心智，因为我们已经在学校教育里受过这种操练。我们从年幼的时候开始，经过小学，初中，高中，大学，甚至研究所，

CHAPTER ONE

DEALING WITH OUR INWARD PARTS FOR THE EXERCISE OF OUR SPIRIT (1)

Scripture Reading: 1 Tim. 4:7-8; 3:16; 1:4; 2 Tim. 4:22; 1:7; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3

The two main items dealt with in the writings of the apostle Paul are Christ as the life of the church and the church as the expression of Christ. The writings of Paul are in two sections. The first is from Romans through 2 Thessalonians. This section deals with the vision concerning the life and nature of the church, revealing what the church is, the content of the church, Christ as the life of the church, and the church as the expression of Christ. After this clear definition and revelation, the second section—from 1 Timothy through Philemon—deals with the practice of the Christian life and church life. The best way to present a message concerning a certain matter is first to give a definition, vision, and revelation of that matter and then to present the way to practice it. In the same way, Paul's principle in his writings is first to give a definition of the Christian life and church life and then to tell us the way to practice this.

The way to practice the Christian life and church life is to exercise ourselves unto godliness. First Timothy 4:7 and 8 say, “The profane and old-womanish myths refuse, and exercise yourself unto godliness. For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.” The Greek word for exercise here is the root of the word gymnastics. Paul wrote this Epistle during the era of the Greek Olympics, which included gymnastics, bodily exercise which is good for physical health. Here the apostle Paul used this word to say that we need another kind of “gymnastics,” one that is related not to the physical body but to godliness. Bodily exercise is profitable only for a little, but the second kind of exercise is profitable both for today and forever, for the present life and for that which is to come. Therefore, we need to pay more attention to this kind of exercise.

What is the second kind of exercise in 1 Timothy 4? It is not the exercise of our mentality, for we have already received this from our schooling. From our youth we received learning for the exercise of our mind, through elementary, junior high, senior

都在学习操练我们的心思。除了身体和心智上的操练，我们还需要什么其他的操练？使徒保罗所提及的第二种操练，必是操练我们人的灵。

敬虔就是 神显现于肉体

要认识什么是操练以至于敬虔，我们必须先来看，什么是提摩太前后书中的敬虔。敬虔的定义是在提前三章十六节；这节说到：“大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”在“敬虔的奥秘！…就是”之后有个冒号，指明接下来就是敬虔的定义。敬虔就是像神，也就是神显现于肉体。照上下文，这一节不仅是指基督自己，也是指召会。前一节说，“倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”（15。）原则上，召会既是活神的家，真理的柱石和根基，也是敬虔的奥秘，就是神显现于肉体。基督在地上时，就是神显现于肉体。同样的，今天召会是在肉体里，但神却在其中显现。

我们需要记住，敬虔含示神显现于我们这些肉体。敬虔远超过仅有神的样式。亚当受造有神的样式，因他是按着神的形像被造的。（创一26。）然而，因着亚当没有吃生命树，就无法彰显神。他无法实际的彰显神，因为他没有神活在他里面。为使神能以活的方式显现于肉体，并使神能借着彰显祂自己，就需要祂活在我们里面。报纸常会刊登总统的照片，我们可以说总统在报纸上“显出”；但他并不是以一种活的方式显出，因为照片中并没有生命。同样的，我们不是以照片的方式来彰显神。我们是神的显现，并且以活的方式彰显祂，因为祂就活在我们里面。神这样的彰显和显现，就是敬虔。

敬虔的奥秘就是神的经纶， 要将祂自己建造到我们里面

提前一章四节说，“也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无

high, college, and even graduate school. Besides bodily and mental exercise, what other kind of exercise do we need? It must be that the second kind of exercise mentioned by the apostle Paul is the exercise of our human spirit.

GODLINESS BEING THE MANIFESTATION OF GOD IN THE FLESH

In order to know what the exercise unto godliness is, we must first see what godliness is in the two Epistles to Timothy. The definition of godliness is in 1 Timothy 3:16, which says, “Confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.” After the word godliness there is a colon, indicating that what follows is the definition. Godliness is God-likeness, that is, God manifested in the flesh. According to the context, this verse refers not only to Christ Himself but also to the church. The previous verse says, “If I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth” (v. 15). In principle, the church is both the house of the living God, the pillar and base of the truth, and the mystery of godliness—the manifestation of God in the flesh. While Christ was on the earth, He was God manifested in the flesh. Likewise, the church today is in the flesh, but God is manifested in it.

We need to keep in mind that godliness implies that God is manifested in us, the flesh. Godliness is more than simply having the likeness of God. After Adam was created, he had the likeness of God because he was made in the image of God (Gen. 1:26). However, without partaking of the tree of life, Adam was not able to manifest God. He could not express God in reality because he did not have God living within him. For God to be manifested in the flesh in a living way, for Him to express Himself through us, requires that He live in us. Often the newspapers print a picture of the President. We may say that the President is expressed in the newspapers, but he is not expressed in a living way, since there is no life in a photograph. Similarly, we do not express God in the way of a photograph. We are the manifestation of God and express Him in a living way because He lives in us. This expression and manifestation of God is godliness.

THE MYSTERY OF GODLINESS BEING GOD’S ECONOMY TO BUILD HIMSELF INTO US

First Timothy 1:4 says, “Nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith.” God’s

助益。”神的经纶就是祂建造的经纶，就是为着祂建造的经纶。现今神正在将祂自己建造到我们里面。就如整本圣经所启示的，神的心意就是要将祂自己作到人里面。在预表上，帐幕的四十八块竖板就是被建造到包裹的金子里。（出二六15～23，29。）乃是在包裹的金子里，竖板才得以成为神建造的一部分。竖板与金子一同建造起来，金子也与竖板一同建造起来。金预表神的神圣性情。现今我们正在神的神圣性情中，被建造成为一。（彼后一4。）同样的，大祭司肩牌和胸牌上的宝石，也是镶嵌在金框内。（出二八9～12，15～20。）这些宝石被建造到金子里，金子与宝石同被建造；宝石与金子被建造在一起成为一。这就是构成神建造的路。

神建造的工作乃是将祂自己建造到我们里面，并与我们同建造，好使我们可以和祂里面被建造成为一。这就是神建造的经纶。经纶（economy）一辞，在希腊原文中也有分赐或行政安排的意思。这样的分赐和行政安排，乃是为着神的建造。神正在将祂自己分赐到祂的众儿女里面，使祂将自己建造到我们里面，并与我们同建造，好让祂和我们能成为一。神建造的经纶就是敬虔的奥秘。在全宇宙中，这个经纶乃是个奥秘，不仅对于不信者，对许多基督徒亦然。（弗三9。）许多基督徒说，神拯救我们，仅仅因为祂爱我们，要将我们从地狱里救出来，并带我们上天堂。少有人清楚知道敬虔的奥秘，就是神的心意乃是要将祂自己分赐到我们里面，并使祂自己与我们建造在一起而成为一。这是个真正的奥秘，不仅对天使是奥秘，对世人也是。然而，借着神话语中的启示，这奥秘已经给我们知道。（4～5。）这不再仅仅是个奥秘，乃是一个实际。

操练以至于敬虔， 就是操练我们人的灵

由前面提及的各点，我们可以清楚知道敬虔就是神显于肉体。因此，操练我们自己以至于敬虔的意思，乃是操练而使神能显于我们。操练身体不能帮助我们得着神显于我们。同样的，单单是心智上的操练，对于让神在我们里面彰显祂自己，也无助益。由此可知，提前四章七节所提到的操练，必定是操练我们人的灵。乃是借着我们操练我们的灵，神就显于我们。

economy is His building economy, the economy for His building. Today God is building Himself into us. God's intention as revealed in the entire Bible is to work Himself into man. In type, the forty-eight boards of the tabernacle were built into the overlaying gold (Exo. 26:15-23, 29). It is in the overlaying gold that the boards became part of God's building. The boards were built up with the gold, and the gold was built up with the boards. Gold typifies the divine nature of God. Today we are being built up as one in God's divine nature (2 Pet. 1:4). Similarly, the precious stones on the shoulder pieces and breastplate of the high priest were enclosed in settings of gold (Exo. 28:9-12, 15-20). The stones were built into the gold, and the gold was built with them; they and the gold were built up together as one. This is the way that God's building is constituted.

God's work of building is to build Himself into us and with us so that we may be built together as one in Him. This is God's building economy. The word economy in Greek is also the word for dispensation, or governmental arrangement. This dispensation, this arrangement, is for God's building. God is dispensing Himself into His many children so that He may build Himself into us and with us so that He and we would be one. God's building economy is the mystery of godliness. In the whole universe, this economy is a mystery, not only to the unbelievers but also to many Christians (Eph. 3:9). Many Christians say that God saved us simply because He loved us and wanted to deliver us from hell and bring us to heaven. Not many are clear concerning the mystery of godliness, that God's intention is to dispense Himself into us and build Himself together with us as one. This is a true mystery, a mystery not only to the angels but also to man. However, through the revelation in the Word of God, this mystery has been made known to us (Eph. 3:4-5). It is no longer a mystery; it is a reality.

THE EXERCISE UNTO GODLINESS BEING THE EXERCISE OF OUR HUMAN SPIRIT

By all of the preceding points, we can be clear that godliness is God manifested in the flesh. Therefore, to exercise ourselves unto godliness is to exercise so that God may be manifested in us. Bodily exercise does not help us to have God manifested in us. Likewise, mere mental exercise does not avail for God to express Himself within us. Therefore, the exercise mentioned in 1 Timothy 4:7 must be the exercise of our human spirit. It is by the exercise of our spirit that God is manifested in us.

提后四章二十二节说，“愿主与你的灵同在。愿恩典与你同在。”这一节是提摩太前书和后书的结语。因着一个人的结语，会强调他著作的重点，所以保罗在这两封书信里的要点，也必定与我们的灵有关。这节经文告诉我们，神今天就在我们的灵里。此外，本节也指明，在我们里面的这一位不仅是神自己，也是基督，是主。说到“主”是含意深远的。神并不是直接进到人里面。首先，祂成为肉体，就是那人耶稣。（约一14。）这人上了十字架并被钉死，完成了我们的救赎；然后祂被埋葬。随后祂复活了，并在祂的复活里得着荣耀。（路二四26，46。）在成肉体里，神成为耶稣，并且这位耶稣经过死、复活和升天，就被立为基督、为主。（徒二36。）不仅如此，这位基督成了赐生命的灵，（林前十五45下，）这一位灵，就是基督自己，进入我们的灵里。现今基督就在我们的灵里，正如提后四章二十二节所说，“愿主与你的灵同在。”

神并非没有经过成肉体、救赎、复活或升天，就直接进入我们里面。反之，神乃是作为基督，进到我们里面。基督是神加上人，有人的生命和性情，为着救赎而被钉死，复活并升天。如今祂就是赐生命的灵。作为这样的一位，祂来到我们里面，就是进到我们的灵里。因此，要操练以至于敬虔，就是成为神在肉体的显现，我们必须操练我们的灵。

有一个能力、爱、 并清明自守的灵

提后一章七节说，“因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”这里所提到的灵并非圣灵，乃是我们人的灵。神给了我们一个灵，包含三个项目：能力、爱、并清明自守。为什么这句经节说到了三个项目，而非两个或四个？这是因为包围我们灵的魂有三个部分——心思、情感和意志。（箴二10，诗一三九14，哀三20，歌一7上，撒下五8，诗八六4，伯六7，七15，代上二二19上。）这三部分必定与我们的灵有适切的关系。能力的灵与意志有关。我们的意志必须被灵征服，并且服从灵。能力的灵乃是一个意志被征服且服从的灵。如果我们的意志向着灵独立，它就可能顽梗又刚硬，而不会正确的刚强。有时我们会说一个人有刚强的意志力。事实上，我们可能用错了字眼。一个人的意志除非被灵征服且服从灵，否则它不会正确的刚强，

Second Timothy 4:22 says, “The Lord be with your spirit. Grace be with you.” This verse is the closing word of the two Epistles to Timothy. Since a person’s closing word stresses the main point of his writing, Paul’s central point in these Epistles must be related to our spirit. This verse tells us that God today is in our spirit. Moreover, it indicates that the One within us is not only God Himself but also Christ, the Lord. To mention the Lord implies very much. God did not come into man directly. First, He was incarnated to be the man Jesus (John 1:14). This man went to the cross and was crucified to accomplish our redemption, and then He was buried. Following this He was resurrected, and in His resurrection He was glorified (Luke 24:26, 46). In incarnation God became a man, Jesus, and through death and in resurrection and ascension He, as Jesus, was made Christ, the Lord (Acts 2:36). Moreover, this Christ became a life-giving Spirit (1 Cor. 15:45b). This Spirit who is Christ Himself came into our human spirit. Now Christ is in our spirit, as 2 Timothy 4:22 says, “The Lord be with your spirit.”

God did not come into us directly without incarnation, redemption, resurrection, or ascension. Rather, God came into us as Christ, who is God plus man, with the human life and nature, crucifixion for redemption, resurrection, and ascension. Now He is the life-giving Spirit, and as such a One He comes into us, that is, into our spirit. Therefore, in order to exercise unto godliness, to be the manifestation of God in the flesh, we must exercise our spirit.

HAVING A SPIRIT OF POWER, OF LOVE, AND OF SOBERMINDEDNESS

Second Timothy 1:7 says, “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” The spirit mentioned here is not the Holy Spirit; it is our human spirit. God has given us a spirit of three items: power, love, and sobermindedness. Why does this verse speak of three items, not two or four? It is because the soul that surrounds our spirit is of three parts—the mind, the emotion, and the will (Prov. 2:10; Psalms 139:14; Lamentations 3:20; 1 Samuel 1:17a; 2 Samuel 5:8; Psalm 86:4; Job 6:7; 7:15; 1 Chronicles 22:19a). These three parts must be related to our spirit in a proper way. The spirit of power is related to the will. Our will must be subdued by the spirit and submissive to the spirit. A spirit of power is a spirit of a subdued, submissive will. If our will is independent from the spirit, it may be stubborn and hard, but it is not strong in a proper way. Sometimes we may say that a certain person has a strong will. In actuality, we may be using the wrong word. That person’s will may be hard and stubborn, but it is not strong in a proper way unless it is subdued by and submissive to his spirit. Such

而是刚硬又顽梗。意志在灵的控制之下，就会变得满有能力。殉道者有刚强的意志，因为在他殉道的时候，他的意志全然顺服于他的灵。我们的意志被灵征服并服从灵时，我们的意志就变得刚强，我们的灵也成了能力的灵。

我们来到聚集中，灵却时常软弱，原因在于我们的意志向着主太过独立；我们的意志没有被主征服，以致没有服从祂。独立的意志使我们的灵软弱。我们的意志越服从、越顺从，我们在灵中就越刚强、越有能。每当我们向着主是悖逆的，我们的灵就软弱，甚至发死；但是当我们向着主是服从且顺服的，我们的灵就立刻兴起，且变得满有能力。能力的灵是意志被征服且服从的灵。

我们也需要有爱的灵。我们可能有个被征服且服从灵的意志，但在情感上仍是冷淡的。我们可能很容易对别人冷漠，定罪他们，并认为他们是悖逆的。这意思就是，我们是不平衡、不均衡的。我们该有一个灵，不仅有能力，也有爱。请想想我们的主耶稣。当祂在地上时，祂的意志是服从的，祂顺从父，所以祂的灵非常刚强。然而，祂的灵也充满了爱。祂有一个刚强的灵，不仅有能力，也有爱。对于那恶者撒但，祂的灵是刚强的；但对于罪人，祂的灵却满了爱和同情。这乃是正确的平衡。我们需要爱来平衡能力。爱是我们情感的事；因此我们不仅要服从，也要“有情感”。如果我们不知道如何笑或哭，我们就不可能属灵。一位弟兄若从来不笑，反而总是面色凝重，没有温暖的表情，就是不正确的。我们需要爱的灵来平衡我们能力的灵。

要作一个平衡的人并不容易。我们或许领悟到我们需要被平衡，却又变得过于情绪化，于是我们就需要再被平衡。我们不应该愚昧的爱人；爱会使我们盲目并愚昧。因此，我们也必须有清明自守的灵。我们必须爱别人，但不是愚昧的爱，而是正确的爱，就是以清明自守的心思来爱。何西阿七章八节告诉我们，以法莲是“没有翻过的”饼。只烤饼的一面而不翻面，是错误的。烘烤东西的最佳方式，就是要多次翻面。我们需要不断的“翻”我们的灵，使我们受平衡。我们的意志必须服从；我们的情感必须受操练能爱人；并且我们的心思必须谨慎、清明而适度。有时候弟兄姊妹们因着他们愚昧且天然的爱而伤了人，这是因为他们虽有爱，却缺乏清明的心思。他们用愚昧的心思而非清明的心思来爱。我们必须谨慎的爱人，这样才能使他们从我们的爱中得益处；否则，他们可能被我们的爱破坏，甚至被杀死。

a will becomes powerful under the control of the spirit. A martyr is strong in his will because at the time of his martyrdom his will is completely submissive to his spirit. When our will is subdued by and submissive to our spirit, it becomes strong, and our spirit becomes a spirit of power.

The reason that our spirit is often weak when we come to the meetings is that our will is too independent of the Lord; it has not been subdued by the Lord and made submissive to Him. An independent will causes our spirit to be weakened. The more submissive and obedient our will is, the stronger and more powerful we will be in our spirit. Whenever we are rebellious to the Lord, our spirit is weakened and even deadened, but when we are submissive and obedient to the Lord, our spirit rises up and becomes powerful. A spirit of power is a spirit of a will that is subdued and submissive.

We also need a spirit of love. We may have a will that is subdued and submissive to our spirit yet still be cold in our emotions. It may be easy for us to be cold toward others, condemning them and considering that they are rebellious. This means that we are unbalanced and out of proportion. We should have a spirit not only of power but also of love. Consider the Lord Jesus. While He was on this earth, His will was submissive and He was obedient to the Father, so His spirit was strong. However, His spirit was also full of love. He had a strong spirit, not only of power but also of love. Toward Satan, the evil one, His spirit was strong, but toward the sinful ones His spirit was full of love and sympathy. This is the proper balance. We need love to balance power. Love is a matter of our emotion, so we need to be not only submissive but also “emotional.” If we do not know how to laugh or weep, we cannot be spiritual. It is wrong for a brother never to laugh but always to have a cold face, an expression without warmth. We need a spirit of love to balance our spirit of power.

To be a balanced person is not easy. We may realize our need to be balanced but become too emotional; we will then need to be balanced again. We should not love people foolishly. Love can blind us and cause us to be foolish. Therefore, we also must have a spirit of sobermindedness. We must love others, not foolishly but properly, with a clear and sober mind. Hosea 7:8 tells us that Ephraim was a cake “not turned.” It is wrong to bake a cake on one side only without turning it over. The best way to bake something is to turn it several times. We need to “turn” our spirit continually to be balanced. Our will must be submissive, our emotion must be exercised to love others, and our mind must be sober, clear, and proper. Sometimes brothers and sisters spoil people by their foolish and natural love. This is because they have love but are short of sobermindedness. They love with a foolish mind, not with a sober mind. We must love others soberly so that they will receive a benefit from our love; otherwise, they may be damaged and even deadened by our love.

操练我们的灵而让神显于我们，需要我们有一种灵：这样的灵有服从的意志，爱的情感，和细致、谨慎、清明并适度的心思。为要操练我们的灵，我们必须调整我们里面所有的部分。要操练我们的灵以至于神能显于我们，并不是仅仅去祷告。我们也必须让我们的意志、情感和心思受调整。倘若我们的意志、情感和心思是错误的，我们就无法有正确的灵，而好好操练。

神要求我们操练以至于敬虔，就是神要显于我们。正如我们所看过的，神就是基督，在我们的灵里。因此我们必须操练我们的灵；这个灵必须是能力、爱、并清明自守的灵。我们的灵是被我们的意志、情感和心思所包围，如果这三个部分没有被调整到正确，我们就无法有正确的灵。我们不应该以为，操练我们的灵仅仅是来到主面前，或是来到聚会中祷告。我们当然需要祷告，但我们也必须调整我们内里的各部分，也就是我们魂的各部分——意志、情感和心思。我们必须核对我们的意志是服从还是顽梗、是柔软还是刚硬。同样的，若我们的情感太冷淡，也必须被调整；我们的心思也必须蒙光照、清明且清楚。

有一个无亏且清洁的良心

提前一章五节说，“这嘱咐的目的乃是爱，这爱是出于清洁的心、无亏的良心、并无伪的信心。”为了操练我们的灵，我们必须有爱和清洁的心，有无亏的良心和无伪的信心。如果我们缺少其中任何一项，我们就无法正确的操练我们的灵。这意思又是说到，若要操练我们的灵，就必须对付我们内里所是的每一部分。十九节说，“持守信心和无亏的良心；有人丢弃这些，就在信仰上犹如船破。”不持守无亏的良心，使我们像破掉的船。良心是我们灵的领头部分。（罗八16，参九1。）若我们的良心有亏，我们就无法有正确的灵；我们的灵会无法操练，反而发死。

提前三章九节说，“用清洁的良心持守信仰的奥秘。”而提后一章三节开始于：“我感谢神，就是我接续祖先，用清洁的良心所事奉的神。”为着操练我们的灵，我们不仅需要无亏的良心，我们更需要清洁的良心。我们可以用下面的例子，说明无亏的良心和清洁的良心之间的差异。若我们在神或人面前作错了事，我们会有邪恶的良心，满了亏欠与定罪。我们借着应用主血的洗净对付错误的行为后，我们的良

To exercise our spirit so that God may be manifested in us requires that we have a spirit with a submissive will, a loving emotion, and a fine, sober, clear, and proper mind. In order to exercise our spirit, we need to adjust all these inward parts. To exercise our spirit that God may be manifested in us is not simply to pray. We must also be adjusted in our will, emotion, and mind. If our will, emotion, or mind is wrong, we cannot have a good exercise of a proper spirit.

God requires that we exercise unto godliness, which is simply God manifested in us. As we have seen, God as Christ is in our spirit. Therefore, we must exercise our spirit. This spirit must be a spirit of power, of love, and of sobermindedness. Our spirit is surrounded by our will, emotion, and mind; if these three parts are not adjusted and proper, we cannot have a proper spirit. We should not think that to exercise the spirit is merely to go to the Lord or to the meetings to pray. Of course, we need to pray, but we must also be adjusted in our inward parts, the parts of our soul—the will, the emotion, and the mind. We must check as to whether our will is submissive or stubborn, soft or hard. Likewise, if our emotions are too cold, they must be adjusted, and our mind must be enlightened, sober, and clear.

HAVING A CONSCIENCE THAT IS BOTH GOOD AND PURE

First Timothy 1:5 says, “The end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith.” In order to exercise our spirit, we must have love, a pure heart, a good conscience, and unfeigned faith. If we lack any of these, we will not be able to exercise our spirit in a proper way. Once again, this means that to exercise our spirit we must deal with every part of our inner being. Verse 19 says, “Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith.” Not holding a good conscience causes us to be like a wrecked ship. The conscience is the leading part of the spirit (Rom. 8:16; cf. 9:1). If our conscience is wrong, we cannot have a proper spirit; our spirit will be not exercised but deadened.

First Timothy 3:9 says, “Holding the mystery of the faith in a pure conscience,” and 2 Timothy 1:3 begins, “I thank God, whom I serve from my forefathers in a pure conscience.” For the exercise of our spirit, we need not only a good conscience but also a pure conscience. We may illustrate the difference between a good conscience and a pure conscience in the following way. If we do something wrong before God or man, we will have an evil conscience, a conscience with offense and condemnation. After we deal with the wrongdoing by applying the cleansing of the Lord’s blood, we will have

心便得洁净，不再有亏欠，并不再有定罪。这是无亏的良心。然而，我们可能仍然不是单纯的为着神和祂的旨意。我们所寻求的或许是好事，不是罪恶的事，但也可能是神自己以外的事物。这样的搀杂，指明我们并没有清洁的心，单单寻求神自己。如果我们的不是清洁而单一的，我们的良心也不会是清洁的。我们的心所追求的，会改变我们良心的光景。假若我们的良心仅是无亏的，而是不清洁的，我们就无法适当充分的事奉神。为了事奉神，我们需要一个无亏且清洁的良心，这个良心是来自一个单单寻求神的心。

一位弟兄可能不仅为着神，也为着福音的工作，他的心就被分在两件事上。因着他在意福音的工作过于主，在这位弟兄的生活和工作中，福音就成了主的替代品。这是一件为着主的事，但却不是主自己。如果这位弟兄作了罪恶的事，他会有邪恶的良心；但因为他相信福音的工作是好的，他的良心就不定罪他。因此，他有无亏的良心，却没有清洁的良心。当我们对付我们的心，使其清洁并单一时，我们的心会使我们的良心也变得简单、单一而清洁。然后我们在神前就会有清洁的良心。当我们在意工作过于在意主时，这样清洁的良心便会定罪我们。

上述的事都是 为着操练灵的预备

操练我们的灵乃是为着敬虔，就是神显现于肉体。神就是基督，基督在我们的灵里；所以我们需要对付我们的灵。我们的灵必须是意志被征服且服从的灵、情感正确操练的灵、心思清楚、健全又清明的灵。这样的操练也要求我们有无亏、清洁、单一的心，这心只寻求主自己；同时也要求我们有爱和信。上述这些事都是为着我们操练灵而有的预备。乃是在这几年间，主才从提摩太前后书，向我们启示这些事。我们需要为着这些事有交通和祷告，研读上述所有的经节，对这些事有十分深刻的印象。这会彻底的预备我们，来操练我们的灵。

a conscience that is cleansed, without offense, and without condemnation. This is a good conscience. However, we may still not be purely for God and for His will. What we seek may be good and not sinful, but it may be something other than God Himself. This mixture indicates that we do not have a pure heart to seek only God Himself. If our heart is not pure and single, our conscience also will not be pure. The seeking of our heart changes the condition of our conscience. If our conscience is only good but not pure, we will not be able to serve God in an adequate way. In order to serve God, we need a conscience that is both good and pure, a conscience from a heart that seeks after God alone.

A brother may be not only for God but also for the work of the gospel. His heart is divided between two things. Because he cares more for the gospel work than for the Lord, the gospel is a substitute for the Lord in this brother's life and work. It is something for the Lord, but it is not the Lord Himself. If this brother does something sinful, his conscience will condemn him, but because he believes that the gospel work is good, his conscience does not condemn him. Therefore, he has a good conscience, but he does not have a pure conscience. When we deal with our heart to make it pure and single, our heart causes our conscience to also be simple, single, and pure. Then we have a pure conscience before God. This kind of pure conscience will condemn us if we care more for a work than for the Lord.

ALL THE ABOVE MATTERS BEING THE PREPARATION FOR THE EXERCISE OF OUR SPIRIT

The exercise of our spirit is for godliness, which is the manifestation of God in the flesh. God as Christ is in our spirit, so we need to deal with our spirit. Our spirit must be a spirit of a subdued and submissive will, of a properly exercised emotion, and of a clear, sound, and sober mind. This exercise also requires a good, pure, and single heart, one that seeks only the Lord Himself, and it requires love and faith. All these matters are the preparation for our exercise of the spirit. It is only in the last few years that the Lord has revealed these things to us from the two Epistles of Timothy. We need to fellowship and pray concerning these matters, study all the foregoing verses, and be thoroughly impressed with them. This will thoroughly prepare us to exercise our spirit.

第二章

为着操练我们的灵 而对付我们内里的各部分（二）

读经：提摩太前书四章七至八节，三章十六节，提摩太后书四章二十二节，一章七节，提摩太前书一章三至五节，三章九节，提摩太后书一章三节。

提前四章七至八节说，“只是要弃绝那世俗的言语，和老妇的虚构无稽之事，并要操练自己以至于敬虔。因为操练身体益处还少；唯独敬虔，凡事都有益处，有今生和来生的应许。”这些经文论到两种操练——操练身体与操练以至于敬虔。第二种操练所指的，既不是身体也不是魂，乃是指操练我们人的灵。正如我们在前一篇信息中所看见的，敬虔乃是神显现于肉体，（三 16，）就是神从我们里面彰显出来。提后四章二十二节告诉我们，神是住在我们里面的那个部分。这节说，“愿主与你的灵同在。”“主”是指神加上许多项目，包括了成肉体、为着救赎的钉死、复活和升天。这一位主是神连同这一切项目，祂已经进入我们的灵里。前述的经节显示，操练以至于敬虔就是操练我们人的灵。借着操练我们的灵，我们摸着主，好使祂有路将祂自己彰显于我们。

我们内里的各部分 与操练我们的灵有关

提摩太前后书的第一章都说到与我们灵的操练有关的内里各部分。提后一章七节说，“因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”这节圣经含示了我们魂的三部分——我们的意志、情感和心思。能力的灵是一个带着正确意志的灵；爱的灵是一个带着正确情感的灵；清明自守的灵是一个带着清楚、清明并健全心思的灵。神赐给我们的，不是软弱的灵，乃是能力、爱、并清明的灵。保罗如此说，用意不在于仅仅告诉我们一些关乎灵的事，乃是要我们运用我们的灵。

CHAPTER TWO

DEALING WITH OUR INWARD PARTS FOR THE EXERCISE OF OUR SPIRIT (2)

Scripture Reading: 1 Tim. 4:7-8; 3:16; 2 Tim. 4:22; 1:7; 1 Tim. 1:3-5; 3:9; 2 Tim. 1:3

First Timothy 4:7 and 8 say, “The profane and old-womanish myths refuse, and exercise yourself unto godliness. For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.” These verses speak of two kinds of exercise—bodily exercise and the exercise unto godliness. This second exercise refers neither to the body nor to the soul. Rather, it is the exercise of our human spirit. As we saw in the previous chapter, godliness is the manifestation of God in the flesh (3:16). It is God manifested from within us. Second Timothy 4:22 tells us in what part of our being God dwells. This verse says, “The Lord be with your spirit.” The Lord refers to God plus many items, including incarnation, crucifixion for redemption, resurrection, and ascension. This Lord, who is God with all these items, has come into our spirit. The foregoing verses show that the exercise unto godliness is the exercise of our human spirit. By the exercise of our spirit we touch the Lord so that He may have the way to manifest Himself in us.

THE INWARD PARTS OF OUR BEING RELATED TO THE EXERCISE OF OUR SPIRIT

The first chapters of both 1 and 2 Timothy speak of the inward parts of our being in relation to the exercise of our spirit. Second Timothy 1:7 says, “God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” This verse implies the three parts of our soul—our will, emotion, and mind. A spirit of power is a spirit with a proper will, a spirit of love is a spirit with a proper emotion, and a spirit of sobermindedness is a spirit with a clear, sober, and sound mind. God has given us not a weak spirit but a powerful, loving, and sober spirit. In saying this, Paul’s intention was not merely to tell us something concerning the spirit; it was that we would use our spirit.

我们的灵被我们魂的三部分所围绕并包围。因此，为要操练我们的灵，我们必须有降服并服从的意志，正确的情感，以及清楚且清明的心思。若是魂的三部分都受灵的支配，人的灵就会是能力、爱、并清明自守的灵，这灵也会得以释放。否则，我们的魂就会拦阻灵的释放。当我们魂的各部分受灵的支配，它们就能成为自由的管道，让灵流出并释放。

难处不在于我们的灵， 而在于我们的魂

为着操练灵而对付我们内里的各部分，好比净化一道水流。泉水可能是纯净的，但若是它流经硫磺与含盐的通道，水就会搀杂硫磺与盐。为要将水流净化，这些通道必须先被清洗干净。严格说来，与我们操练灵有关的难处，乃是我们的意志、情感、或心思的问题，我们的灵没有一点问题。照着整本新约，神为祂自己保留了我们的灵，不容让祂的仇敌进入。（在林后七章一节所说的“灵的玷污”并不是指我们人的灵，而是指灵界事物，如偶像，所带来的玷污。）神容许魔鬼撒但破坏人的体与魂，使人的灵在罪恶之体和堕落之魂的影响下变得死沉。然而，圣经并没有告诉我们，撒但直接接管人的灵。神画定了界线，好保守我们人的灵。因此，要对付我们的灵，首要之务乃是对付包围我们灵的内里各部分。

我们的灵对外的管道乃是我们的魂同其各部分。如果我们的心思、意志或情感是错误的，我们的灵就不可能在正确的光景里。故此，我们需要对付我们魂的各部分：我们的意志必须被征服，情感受平衡，并且我们的心思要清明。若我们的意志服从、情感平衡、心思清明，我们的灵就会是能力、爱、并清明自守的灵，而且非常容易得释放。

有清洁的心和无亏的良心

提摩太前后书主要说到一件事：我们需要操练自己以至于敬虔，也就是操练我们的灵，使神得以显于我们。这两卷书的中心思想乃是：无论我们是在召会事奉中的长老、执事、或是任何人，我们都需要操练我们的灵。如此，神在基督里作为那灵就能显于我们。

Our spirit is encompassed, surrounded, by the three parts of our soul. Therefore, in order to exercise the spirit we must have a subdued and submissive will, a proper emotion, and a clear and sober mind. If all these parts of the soul are under the control of the spirit, the spirit will be powerful, loving, and sober, and it will be released. Otherwise, our soul will hinder the spirit from being released. When the parts of our soul are under the control of the spirit, they become a free course for the spirit to come out and be released.

THE PROBLEM BEING NOT WITH OUR SPIRIT BUT WITH OUR SOUL

Dealing with our inward parts for the exercise of the spirit may be compared to purifying a flow of water. A spring of water may be pure and clean, but if it flows through sulfurous and salty passages, it will be mixed with sulfur and salt. In order to purify the flow of water, the passages must be cleared up. Strictly speaking, the problems related to the exercise of our spirit are problems with either our will, our emotion, or our mind. There is nothing wrong with our spirit. According to the entire New Testament, God has reserved our spirit for Himself and has not allowed His enemy to come into it. (“Defilement...of spirit” in 2 Corinthians 7:1 refers not to our human spirit but to defilement by things in the spiritual world, such as idols.) God allowed the devil, Satan, to damage the body and the soul, causing the spirit to be deadened under the influence of the sinful body and fallen soul. However, the Scriptures do not tell us that Satan takes over the human spirit directly. God has drawn a boundary to preserve our human spirit. Therefore, to deal with the spirit is first a matter of dealing with the inward parts that surround the spirit.

The passage to our human spirit is our soul with its several parts. If our mind, will, or emotion is wrong, our spirit cannot be in a proper condition. Therefore, we need to deal with all the parts of our soul. Our will must be subdued, our emotion balanced, and our mind made clear. If our will is submissive, our emotion balanced, and our mind clear and sober, our spirit will be powerful, loving, sober, and easily released.

HAVING A PURE HEART AND A GOOD CONSCIENCE

The two Epistles to Timothy speak mainly of one thing: our need to exercise ourselves unto godliness, which is to exercise our human spirit for the manifestation of God in us. The central thought of these two books is that whether we are elders, deacons, or anyone else in the service of the church, we need to exercise our spirit so that God in Christ as the Spirit may be manifested in us.

提前一章三至五节论到一个清洁的心和无亏的良心。这段经文说，“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。这嘱咐的目的乃是爱，这爱是出于清洁的心、无亏的良心、并无伪的信心。”不同的教训、虚构无稽之事和家谱，只会造成心思里的辩论。这意思是说，这些事仅仅使人运用心思来辩论，而不顾到神的经纶。因此，为要照着神的经纶，就是敬虔的奥秘—神显现于肉体，操练以至于敬虔，我们必须有清洁的心和无亏的良心。

我们需要有清洁的良心

良心是灵的领头部分。我们需要有无亏的良心。当我们的良心定罪我们，我们就无法正确的操练我们的灵。我们也必须有清洁的良心。（三 9，提后一 3。）我们的良心可以因着蒙洁净脱离各样有罪的、污秽的、或邪恶的事物，而得以无亏；但我们的良心却可能因着利己的动机而不清洁。一个清洁的良心，就是一个心中除神以外别无他顾的良心。正如我们在前一篇信息中指出的，一位弟兄可能非常好，在道德上并没有任何错误。然而，从另一个角度而言，他可能不是清洁的。他的良心无亏，但可能不是清洁的，因为他没有单一的为着神，反而顾到其他的事物，就如他的宣教区域、他的会众、地位、或者他自己的荣耀、名誉、和别人对他的敬重。在道德上，他的工作毫无错误；但他因着诸多的动机而不清洁。若没有清洁的良心，就是没有绝对为着神的良心，就很难事奉神。要事奉神，我们必须有清洁的良心。在提后一章三节保罗说，“我感谢神，就是我接续祖先，用清洁的良心所事奉的神。”对保罗而言，这样说的意思就是他只寻求神。我们需要这样一种清洁的良心。

清洁的心乃是心思、情感和意志 都单一为着主

提前一章五节也是说到清洁的心。心是由心思、情感、意志、以及良心所组成的。（太九 4，来四 12，约十六 22，6，徒十一 23，来十 22。）这表示我们的心思、情感、意志以及良心都必须清洁；我们所是的每一部分都必须清洁的。今天，许多基督徒喜欢根据圣经道理的教训来查

First Timothy 1:3 through 5 speaks of a pure heart and a good conscience. These verses say, “Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith. But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith.” The different teachings, myths, and genealogies produce questionings in the mind. That is, they cause people to exercise their mind to question rather than care for God’s economy. Therefore, for the exercise unto godliness according to God’s economy, which is the mystery of godliness, God manifested in the flesh, we must have a pure heart and a good conscience.

Our Need to Have a Pure Conscience

The conscience is the leading part of the spirit. We need to have a good conscience. When our conscience condemns us, we are unable to exercise our spirit properly. We must also have a pure conscience (3:9; 2 Tim. 1:3). Our conscience may be good because it is cleansed from anything sinful, dirty, or evil, but it may not be pure because of our self-seeking motive. A pure conscience is a conscience that is within a heart that cares for nothing but God. As we pointed out in the previous chapter, a brother may be very good; morally there may be nothing wrong with him. From another angle, however, he may not be pure. His conscience is good, but it is not pure because he is not for God alone but also for something else, such as the mission field, a congregation, a position, or his own glory, honor, and respect. There is nothing morally wrong with his work, but he has no purity because he has another motive. Without a pure conscience, a conscience that is absolutely for God, it is difficult to serve God. In order to serve God, we must have a pure conscience. In 2 Timothy 1:3 Paul said, “I thank God, whom I serve from my forefathers in a pure conscience.” For Paul to say this meant that he was seeking only God. We need this kind of a pure conscience.

A Pure Heart Being a Mind, Emotion, and Will That Are Singly for the Lord

First Timothy 1:5 also speaks of a pure heart. The heart is a composition of the mind, emotion, will, and conscience (Matt. 9:4; Heb. 4:12; John 16:22, 6; Acts 11:23; Heb. 10:22). This means that our mind, emotion, will, and conscience must be pure. Every part of our being needs to be pure. Many Christians today like to study the Bible according to its doctrinal teachings, but they have many differing opinions and

经，但他们对于这些教训却有许多不同的意见和观念。这指明他们的心思、情感与意志并不单纯，也就是没有清洁的心。因着他们没有清洁的心，他们也就没有清洁的良心。为要有清洁的良心，我们必须有清洁的心思、情感和意志。

一个清洁的心，是单一且单纯为着主的心。这意思就是，我们的的心思除了主以外别无所思；我们的情感除了主以外别无所爱；并且我们的意志除了主以外别无所选。我们的的心思、情感和意志不为着别的，只为着主，只寻求祂。这就是有清洁的心和清洁的良心。我们的的心思全然、完全为着神么？我们的情感单纯、全然爱主么？我们的意志全然为着神么？如果我们核对自己，就会承认我们并不清洁。在我们的心思里有许多四面八方的“交通”。照样，我们的情感爱主，但也爱许多其他的事物。同样的，我们的意志也许早上为着主，但中午就为着某件其他的事，到了晚上也许又为着另一件事。这意思就是，我们的的心思、情感和意志不清洁；也就是说，我们没有清洁的心。

为着操练我们的灵， 清洁的良心是关键

当我们内里的各部分都清洁了，我们的心就会清洁，我们的良心也会清洁。为着操练灵，清洁的良心是关键。若我们的良心有亏，若我们的良心有定罪，我们的灵就会发死。若是我们感到定罪，那么无论别人如何鼓励我们操练我们的灵，我们都没有办法操练。然而，我们可能会有无亏但不清洁的良心，这也使我们的灵无法刚强。我们在良心里也许见证我们没有纯洁、单一为着主。我们所寻求的不是恶事，却也不是主自己。这样的定罪不是粗略、粗糙的，反而是深刻、细致、柔细的；向我们指出我们不是完全并且单纯的为着主。即使这样的定罪也会减弱我们的灵。我们可以告诉人说我们是对的，但我们无法向我们的良心这样说。我们越想争论说我们是对的，在我们里面的良心就越感到搅扰。最明智的作法就是不要和我们的良心争论。

我们里面所有的部分，包括我们的良心、心、心思、情感和意志，都需要是清洁的。若我们对付这些内里的部分，我们就会在清洁的心里有清洁的良心、清洁的意志、清洁的情感、以及清洁的心思，那么我们就能够操练我们的灵。不然，

concepts concerning these teachings. This indicates that their mind, emotion, and will are not pure; that is, they do not have a pure heart. Since their heart is not pure, their conscience also is not pure. In order to have a pure conscience, we must have a pure mind, emotion, and will.

A pure heart is a heart that is single and simple for the Lord. This means that our mind considers nothing but the Lord, our emotion loves nothing but Him, and our will chooses only Him. In our mind, emotion, and will we are for nothing but the Lord and seek only Him. This is to have a pure heart and a pure conscience. Is our mind fully and wholly for God? Does our emotion simply and fully love the Lord? Is our will wholly for God? If we check with ourselves, we will admit that we are not pure. In our mind there is much “traffic” in many directions. Likewise, in our emotion we love the Lord, but we also love many other things. Similarly, our will may be for the Lord in the morning, but at noon it will be for something else, and in the evening it may be for yet another thing. This means that we are not pure in our mind, emotion, and will; that is, we do not have a pure heart.

A Pure Conscience Being Vital for the Exercise of Our Spirit

When all our inward parts are pure, our heart is pure and our conscience is also pure. A pure conscience is vital for the exercise of the spirit. If our conscience is not good, if there is condemnation in our conscience, our spirit will be deadened. If we have condemnation, then regardless of how much people encourage us to exercise our spirit, we will be unable to do it. However, we may have a good conscience but not a pure one, so once again our spirit is unable to be strong. Within our conscience there may be the testimony that we are not pure and single for the Lord. What we are seeking is not evil, but it is not the Lord Himself. This kind of condemnation is not rough and coarse but deep, fine, and tender, pointing out to us that we are not fully and purely for the Lord. Even this kind of condemnation weakens our spirit. We may tell others that we are right, but we cannot tell this to our conscience. The more we argue that we are right, the more troubling we will have in our conscience. The wise way is not to argue with our conscience.

We need to be pure in all our inward parts—in our conscience, heart, mind, emotion, and will. If we deal with these inward parts, we will have a pure conscience in a pure heart with a pure will, pure emotion, and pure mind. Then we will be able to exercise our spirit. Otherwise, it will be difficult to exercise our spirit. To exercise our

我们就很难操练我们的灵。操练我们的灵需要有所预备。我们必须在意志上有能力的灵，在情感上有爱的灵，在心思上有清明自守、健全的灵。这三个内里的部分必须在灵的支配之下，我们的心就会清洁，良心会透明如水晶。我们就容易操练我们的灵，我们的灵就有自由的路得以释放。

spirit requires a preparation. We must have a spirit of power in our will, of love in our emotion, and of soberness and soundness in our mind. These three inward parts must be under the control of the spirit. Then our heart will be pure, and our conscience will be transparent and crystal clear. It will be easy for us to exercise our spirit, and there will be a free way for our spirit to be released.

第三章

操练我们的灵来祷告 并对待神的话

读经：提摩太前书二章一至三节，八至十四节，提摩太后书二章二十二节，提摩太前书一章三至四节，四章六至七节，提摩太后书四章四节，三章十六节，提摩太前书一章十节，六章三节，提摩太后书一章十三节，四章三节，提多书一章九节，二章一节。

在各地的祷告上操练我们的灵

提摩太前后书是以一种非常特别的方式，说到为着操练我们的灵而祷告并对待神的话。提前二章一至三节说，“所以我劝你，第一要为万人祈求、祷告、代求、感谢；为君王和一切有权位的也该如此，使我们可以十分敬虔庄重的过平静安宁的生活。这在我们的救主神面前，是美好且蒙悦纳的。”一节说到各地的祷告，包括一般性的祷告，和为着特定需要专特的祷告。这些祷告不该仅是为着某一类的人，而是为着万人。二节指明，这样为着万人的祷告乃是与敬虔有关。为要操练我们的灵，我们需要各地的祷告。以弗所书六章十八节说，“时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”祷告和祈求必需在灵中进行。以这许多方式来祷告，乃是真正的操练灵，也是真实的祭司职分。

操练我们的灵祷告 需要否认心思的争论

提前二章八节继续说到：“所以，我愿男人无忿怒，无争论，举起虔圣的手，随处祷告。”有的时候，我们无法在祷告中举起我们的手，因为手没有分别为圣归于神。要有虔圣的手，就需要操练我们的灵。忿怒是在情感里，而争论是在心思里。要无忿怒、无争论的祷告，需要我们操练灵，而不是操练天然的情感和心思。然而，有时我们操

CHAPTER THREE

EXERCISING OUR SPIRIT TO PRAY AND TO DEAL WITH THE WORD OF GOD

Scripture Reading: 1 Tim. 2:1-3, 8-14; 2 Tim. 2:22; 1 Tim. 1:3-4; 4:6-7; 2 Tim. 4:3-4; 3:16; 1 Tim. 1:10; 6:3; 2 Tim. 1:13; Titus 1:9; 2:1

EXERCISING OUR SPIRIT IN EVERY KIND OF PRAYER

The two Epistles to Timothy speak in a particular way concerning praying and dealing with the word of God for the exercise of our spirit. First Timothy 2:1 through 3 says, “I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men; on behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity. This is good and acceptable in the sight of our Savior God.” Verse 1 speaks of all kinds of prayer, including general prayers and special prayers for particular needs. These prayers should be made not only for one class of people but for all men. Verse 2 indicates that this prayer for all men is related to godliness. In order to exercise our spirit, we need to pray in many ways. Ephesians 6:18 says, “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.” Prayer and petition must be made in the spirit. To pray in all these ways is the true exercise of the spirit and the real priesthood.

EXERCISING OUR SPIRIT TO PRAY REQUIRING THAT WE DENY THE REASONINGS OF THE MIND

First Timothy 2:8 continues, “I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning.” Sometimes we are unable to lift up our hands in prayer because they are not holy, separated unto God. To have holy hands requires the exercise of our spirit. Wrath is in the emotion, and reasoning is in the mind. To pray without wrath and reasoning requires that we exercise our spirit, not our natural emotion and mind. However, sometimes we

练我们的心思和情感，远过于操练我们的灵。争论、疑问和辩论，就是操练心思。如果我们否认我们天然的心思，我们的争论就不会搅扰我们。我们就不会在意问题。反之，我们会只在意随处祷告。

疑问来自那蛇撒但。（创三 1。）当蛇立起来要攻击时，我们可以说它的姿势就像一个问号。撒但这蛇挑起人心思中的疑问；蛇头一次来接触人，就是在创世记三章鼓动夏娃的心思。他向夏娃提议一些事，使她运用她的心思。为这缘故，使徒保罗不允许女人在召会中运用权柄施教。在提前二章八节，保罗只简单的说到男人应随处祷告；而在接下来的经节中，他教导女人也该祷告，但他加上了进一步的要求。十一至十四节继续说，“女人要安静学习，凡事服从。我不许女人施教，也不许她揽权辖管男人，只要安静。因为先造的是亚当，后造的是夏娃；并且不是亚当受欺骗，乃是女人受诱骗，陷在过犯里。”夏娃受诱骗，是因她不正确的使用她的心思。因着施教需要正确的使用心思，所以姊妹们最好只是祷告。姊妹们没有立场施教，因为教导需要运用心思；然而，她们有立场祷告，因为祷告乃是运用灵。

新约中有好几卷书含有关于祷告的教导，但提摩太前后书在陈明关于祷告的操练和实行的指导上，却是相当独特的。提后二章二十二节说，“你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”这一节并没有鼓励我们，要与那些仅仅为着学习道理而研读圣经的人一同追求。我们需要来在一起，不是只为着教训或研究，而是要清心呼求主。借着呼求主来祷告，就是真实操练灵。为着能以各样的祷告、祈求、代求、感谢，来为万人祷告，为着能随处举起虔圣的手祷告，为着我们能在情感里没有忿怒、在心思里没有争论的祷告，我们需要操练我们的灵。

弃绝天然的谈论， 借祷告来操练我们的灵

我们需要照着提摩太前后书里的指导来实行祷告。如果一位弟兄和我们说话是出于他心思的争论，我们就不应该

exercise our mind and emotion much more than we exercise our spirit. To reason, question, and dispute is the exercise of the mind. If we would deny our natural mind, our reasonings will not trouble us. We will not care for questions; we will care only for praying in every place.

Questionings come from Satan as the serpent (Gen. 3:1). When a serpent rises up to strike, we may say that he takes the shape of a question mark. Satan as the serpent stirs up questions in the mind. The first time the serpent came to contact human beings was when he stirred up the mind of Eve in Genesis 3. He suggested something to Eve, causing her to exercise her mentality. For this reason, the apostle Paul did not allow women to teach with authority in the church. In 1 Timothy 2:8 Paul says simply that men should pray in every place. In the following verses, however, he instructs that the women also should pray, but he adds some further requirements. Verses 11 through 14 continue, “Let a woman learn in quietness in all subjection; but I do not permit a woman to teach or to assert authority over a man, but to be in quietness. For Adam was formed first, then Eve; and Adam was not deceived; but the woman, having been quite deceived, has fallen into transgression.” Eve was deceived because she improperly exercised her mind. Because teaching requires the proper exercise of the mind, it is better for sisters simply to pray. The sisters do not have the ground to teach, because it requires the exercise of the mind; rather, they have the ground to pray, which is to exercise the spirit.

Several books of the New Testament contain teachings concerning prayer, but the Epistles to Timothy are unique to show the practice and practical instructions concerning prayer. Second Timothy 2:22 says, “Flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.” This verse does not encourage us to pursue with those who merely study the Bible for doctrinal learning. We need to come together not merely for teachings or study but to call on the Lord out of a pure heart. To pray by calling on the Lord is the real exercise of the spirit. In order to pray with every kind of prayer, intercession, petition, and thanksgiving on behalf of all men, to pray in every place lifting up holy hands, and to pray without wrath in our emotion or reasoning in our mind, we need to exercise our spirit.

DENYING NATURAL SPEAKING TO EXERCISE OUR SPIRIT BY PRAYING

We need the practice of prayer that is according to the instruction in 1 and 2 Timothy. If a brother speaks to us out of the reasonings of his mind, we should not

以回答、辩论、或建议来回应他。我们只该说，“弟兄，让我们祷告吧。”我们不该用我们天然的心思来思考他所讲的。反而，我们需要操练我们的灵，在祷告中将他的事带到主面前。我们应该只知道操练我们的灵来接触主，然后我们只应同那些清心呼求主的人，一起追求讨主喜悦的事。为要操练我们的灵尽祭司的职分，我们需要学习这样祷告。我渴望看见有一天，所有的弟兄们都不再关心讨论、辩论、争论或是仅仅研究；反之，不管是在他们家里也好，在会所也好，或是在任何地方，都只知道祷告。如果我们都操练这样祷告，在我们中间就会有真正的祭司职分，那么我们会看见主以满有能力且得胜的方式来行动。主正借着我们操练灵，来恢复祷告的祭司职分。

我们不应该运用我们天然的心思去讨论、思考、争辩、质疑或怀疑。同样的，我们也不该有忿怒的情绪。我们只该作一件事：以各样的祷告、祈求、代求和感谢来祷告；不仅为着某一类的人，乃是为着万人。我们对许多事情实在太不关心，我们为总统、为首长、或为世界局势祷告过几次呢？我们需要祷告，使我们得以敬虔的过平安的生活。然而，我不是鼓励你仅仅为某些事情祷告，我是鼓励你操练你的灵。每当我们来在一起时，我们不应谈论太多。有时候这种谈论不过是闲谈。我们应当忘记一切，只要祷告。如果我们发现我们在谈论某些人或某些家庭，我们应当立刻说，“我们不要再说了，让我们为他们祷告吧。”若是我们关心某一位弟兄或姊妹，我们应当祷告而不是谈论。我们必须学习祷告。我渴望看见有一天在这地上，召会中有许多亲爱的圣徒，不是在闲聊或仅仅谈论，而是在祷告。

今天在主的儿女中有太多天然的谈论了。有的人会问：“台湾那里的情形怎样？”或者“那位弟兄怎么了？”“他的妻子和岳母如何？”问完这一切问题之后，他可能会去将他所得到的讯息散布给别人。没有一个人可以准确重复他所听见的，或者会有所遗漏，或者会有所加添；至终，就会是散布谣言。然后，死就随之而来。这样的谈论使圣徒的灵和召会发死。我们都必须学功课，停止我们的谈论。我们的口为神所造，不是为着这样的谈论，而是为着祷告。

respond with an answer, argument, or suggestion. We should simply say, “Brother, let us pray.” We should not exercise our natural mind over what he says. Rather, we need to exercise our spirit to bring his matters in prayer to the Lord. We should know only to contact the Lord by exercising our spirit. Then we should pursue the things that are pleasing to the Lord with all those who call on Him out of a pure heart. In order to exercise our spirit to minister as priests, we need to learn to pray in this way. I long to see the day when all the brothers do not care for discussing, debating, arguing, or even merely studying. Rather, whether in their homes, in the meeting hall, or in any place, they know only to pray. If we all practice this kind of prayer, we will have the real priesthood among us. Then we will see the move of the Lord in a powerful and prevailing way. The Lord is recovering the priesthood of prayer by the exercise of the spirit.

We should not exercise our natural mind to discuss, debate, argue, question, or doubt. Likewise, we should not have a wrathful emotion. We should do only one thing: pray with every kind of prayer, petition, intercession, and thanksgiving not only for one class of people but for all men. We are too indifferent concerning many things. How many times have we prayed for the President, the governor of our state, and the world situation? We need to pray that we may have the opportunity to lead a quiet and tranquil life in all godliness. However, I am not encouraging you to pray mainly for certain things. I am encouraging you to exercise your spirit. Whenever we come together, we should not talk too much. Sometimes this kind of talk is simply gossip. We should forget about everything else and simply pray. If we find ourselves speaking of people and families, we should immediately say, “Let us not talk anymore. Let us pray for them.” If we are concerned for a certain brother or sister, we should pray rather than talk. We must learn to pray. I long to see that one day on this earth there would be the church with many dear ones who do not gossip or merely talk but simply pray.

Today there is too much natural talk among the Lord's children. Someone may ask, “How are things in Taiwan?” or “How is that brother?” or “How are his wife and mother-in-law?” After asking all these questions, he may go to spread the knowledge he has gained to others. No one is able to repeat what he hears exactly. He will either leave out something or add something, and eventually he will spread rumors. Then death will follow. This kind of talk deadens the spirit of the saints and the church. We must all learn the lesson to stop our talking. Our mouth was created by God not for talking in this way but for praying.

闲话可比作虚构无稽之事。保罗在提摩太前后书中多次使用“虚构无稽之事”这辞。提前一章三到四节说，“我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”四章六至七节说，“你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。只是要弃绝那世俗的言语，和老妇的虚构无稽之事，并要操练自己以至于敬虔。”提后四章四节说，“并且转耳离弃真理，偏向虚构无稽之事。”我们要学习拒绝闲聊、虚构无稽之事和传言，这些事情只会使我们运用我们堕落、天然的心思。

我们应当将这些话当作在爱里的交通，而不要只当作教训来接受。我盼望看见，在主恢复的召会中，不是有一班谈论的人，而是有一班祷告的人。每当我们聚在一起，我们就应当放下所有的谈论，一直专注于祷告。我们应该说，“弟兄姊妹们，让我们祷告吧。”我们应当随时在灵中，以各样的祷告、祈求、代求和感谢，来为万人祷告，并且我们应当与那些清心呼求主的人同作这事。这就是操练灵正确的路。

将话当作神的气来接受

提后三章十六节是新约各卷书中独特的一节。这节说，“圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”圣经所有的话都是神的神圣吹气。这是关乎在我们灵里的那灵。因为神的话不是仅仅为着教导，所以我们无法借着运用心思而完全明了神的话。用心思是不够的。我们必须操练我们的灵来领略这些话，因这些话都是属灵的气，就是神的气。当我们读神的话时，我们需要学习如何将其吸入，不要只是明白它而已。以为读经主要是需要了解，这是错误的观念。神的话语是我们属灵的食物和饮料。（太四4，彼前二2，耶十五16，诗一一九103，伯二三12，约六63。）我们并不需要了解我们的食物，我们只需要吃。圣经主要不是为着给我们了解，乃是为我们吸入。

Gossip may be compared to myths. Paul uses the word myths several times in 1 and 2 Timothy. First Timothy 1:3 and 4 say, “Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God’s economy, which is in faith.” Verses 6 and 7 of chapter 4 say, “If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed. But the profane and old-womanish myths refuse, and exercise yourself unto godliness.” Second Timothy 4:4 says, “They will turn away their ear from the truth and will be turned aside to myths.” We must learn to refuse gossip, myths, and tales. These things only cause us to exercise our fallen, natural mind.

We should receive this word not as a mere teaching but as loving fellowship. I long to see that in the Lord’s recovery the church would be a group not of talking people but of praying people. Whenever we meet together, we should leave all our talking and always concentrate on praying. We should say, “Brothers and sisters, let us pray.” We should pray at every time in spirit for all men with every kind of prayer, petition, intercession, and giving of thanks, and we should do this with those who call on the Lord out of a pure heart. This is the proper way to exercise our spirit.

RECEIVING THE WORD AS THE BREATH OF GOD

Second Timothy 3:16 is a unique passage among all the books of the New Testament. This verse says, “All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.” All the words of the Bible are God’s divine breathing. This is a matter of the Spirit in our spirit. Because the Word of God is not merely for teaching, we cannot fully apprehend it by exercising our mind. The mind is not sufficient. We need to exercise our spirit to apprehend the word, because the word is spiritual breath, the very breath of God. When we read the Word, we must learn how to breathe it in, not merely to understand it. It is a wrong concept that when we read the Word we mainly need to understand it. The word of God is spiritual food and drink (Matt. 4:4; 1 Pet. 2:2; Jer. 15:16; Ps. 119:103; Job 23:12; John 6:63). It is not necessary to understand food; we need only to eat it. The Bible is not mainly for our understanding. It is for us to breathe in.

操练我们的灵 以接受健康的话语和健康的教训

提前一章十节说到“敌对健康教训之事”。说到健康的事，都与生命有关。我们可以把健康的教训比作现今的“健康食品”。健康食品不是为着让我们的心思去了解，而是为着我们肉身生命的健康。同样的，圣经中健康的教训主要不是为着心思的教训，乃是为着灵的滋养。四章六节说，“你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”我们是受信仰之话的喂养，不是仅仅受教导。仅仅受话语的教导，与得着话语的喂养是有差别的。许多基督徒只得着话语的教导，而没有得着喂养。我们必须学习从神的话语得喂养。话语必须对我们成为健康的教训，而不是仅仅为着心思的“健全教义”。健康的教训是为着我们属灵的健康。

六章三节说，“若有人教导的不同，不赞同健康的话，就是我们主耶稣基督的话，以及那合乎敬虔的教训。”活而健康的话，就是有益于我们属灵健康的话，乃是我们主耶稣基督的话，以及那合乎敬虔的教训。这是在于生命，而非知识。今天基督教中有许多人说到健全的教义，这种讲论不能算是错，但也不是全然正确。我们需要的，是为着生命的健康话语，而不是仅仅为着我们心思的健全字句。

提后一章十三节说，“你从我听的那健康话语的规范，要用基督耶稣里的信和爱持守着。”四章三节说，“因为时候要到，那时人必容不下健康的教训，反而耳朵发痒，随着自己的情欲，给自己堆积起教师来。”那些耳朵发痒的人只在意听；他们不寻求那滋养属灵生命、有益属灵健康的健康话语。提多书一章九节说，“坚守那按照使徒教训可信靠的话，好能用健康的教训劝勉人，又能使那些反对的人知罪自责。”二章一节说，“至于你，要讲那合乎健康教训的话。”在给提摩太和提多的书信中，（这些是使徒保罗晚期的书信，）他强调健康的话语及健康的教训。这是因为在他那个时候，有许多人教导一些似乎很好、却不健康的事，并且这些事不能供应生命给人。这警告我们要留意我们的说话。我们所说的话必须是健康的，必须将

EXERCISING OUR SPIRIT TO RECEIVE THE HEALTHY WORDS AND HEALTHY TEACHING

First Timothy 1:10 speaks of things that are “opposed to the healthy teaching.” Something that is healthy is related to life. We can compare healthy teaching to today’s “health food.” Health food is not something for us to understand in our mind. It is for the health of our physical life. In the same way, the healthy teachings of the Bible are not firstly teachings for the mind but nourishment for the spirit. Verse 6 of chapter 4 says, “If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.” We are nourished with the words of the faith, not merely taught by them. There is a difference between being merely taught by the word and being nourished by the word. Many Christians are only taught by the word without being nourished. We must learn to be nourished by the word of God. The word must be healthy teaching to us, not merely “sound doctrine” for the mind. Healthy teachings are for our spiritual health.

Verse 3 of chapter 6 says, “If anyone teaches different things and does not consent to healthy words, those of our Lord Jesus Christ, and the teaching which is according to godliness.” The living and healthy words, the words that are good for our spiritual health, are the words of our Lord Jesus Christ and the teaching which is according to godliness. This is a matter of life, not of knowledge. Many in today’s Christianity speak of sound doctrine. It is not wrong to speak in this way but neither is it entirely right. We need the word that is healthy for life, not merely sound for our mind.

Second Timothy 1:13 says, “Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus,” and 4:3 says, “The time will come when they will not tolerate the healthy teaching; but according to their own lusts they will heap up to themselves teachers, having itching ears.” Those with itching ears care only to hear; they do not seek the healthy word, the word that nourishes the spiritual life and is good for spiritual health. Titus 1:9 says, “Holding to the faithful word, which is according to the teaching of the apostles, that he may be able both to exhort by the healthy teaching and to convict those who oppose,” and 2:1 says, “Speak the things which are fitting to the healthy teaching.” In the Epistles to Timothy and Titus, which are among the final writings of the apostle Paul, he stresses healthy words and healthy teaching. This is because at his time there were many who were teaching things that may have seemed to be good but were not healthy and did not minister life to others. This warns us to take care of our speaking. The word we speak must

生命供应给人，且满了属灵的滋养。我们所释放的信息，可能传递了知识却缺乏喂养。信息也许是好的，但并不健康。我们所需要的是健康的话语。

要有健康的教训，我们必须学习操练我们的灵。如果我们在听信息时只是运用心思，我们可能会欣赏一名优秀讲者以动人的辞句、有趣的例证所释放的信息。然而，我们若操练我们的灵，我们就能辨别出，动人的辞句和有趣的例证都只是属世的话语，没有任何生命。虽然另一位弟兄也许没有口才，发表也笨拙，我们却可能感觉到，在他的说话中有喂养人和供应人的生命。后者的说话并非仅是一种“健全的教训”，而是健康的话语。如果我们来到聚会中，想要寻求健康的教训，就必须操练我们的灵，不要只运用我们的心思。

我们可以在我们的心思里，或是在我们的灵里，来分辨、珍赏一篇信息。我们若是在灵里分辨一篇信息，就不会在意讲者有没有口才；我们只会关心这篇信息是否能供应生命与喂养人。有时人们珍赏某篇信息，不过是因为他们在心思里。他们欣赏能讲说美好、动人信息的优秀讲者。然而，那篇信息中可能没有生命。信息可能是“健全的”，但却不是健康的。相反的，虽然我们常看见一些弟兄们以不甚灵巧的方式尽职，但在他们的说话中，我们可以感受到生命、滋养、和健康的东西。

我们应该寻求圣经健康的话，不要仅仅寻求健全教义的教训。为要从圣经中领略健康的事物，我们必须操练我们的灵。每当我们读圣经，我们应当就着我们所读、所领会的来祷告，借着各样的祷告来接受神的话。（弗六17～18。）这样祷告，就是操练我们的灵以接触神的话。如果我们这样作，我们就不会仅仅接受一些为着心思的东西；我们会得到喂养我们灵的健康话语。正如在先前信息中所说的，为了操练我们的灵，我们必须先对付我们内里所有的部分——我们的心思、情感、意志、心和良心。第二，我们需要同那清心呼求主的人，以祷告、祈求、代求和感谢，无忿怒、无争论的随处为万人祷告。第三，我们需要正确对待神的话，好将其当作健康食物来接受。无论我们是在读属灵书报，听信息，或是直接来接触神的话，我们都必须学习操练我们的灵，好接受一些使我们的灵健康的事物。我们必须学习接受健康的话，就是满了滋养的话，不是只接受健全或正确的话语。我们一整天之久都需要健康的话语，正如我们的身体需要健康的食物一样。

be healthy; it must minister life to others and be full of spiritual nourishment. The messages we give may pass on knowledge without nourishment. They may be sound but not healthy. What we need is the healthy word.

In order to have healthy teachings we must learn to exercise our spirit. If we exercise our mind when we listen to a message, we may admire the message as being an eloquent word with interesting illustrations from a good speaker. However, if we exercise our spirit, we may discern that the eloquent speaking and good illustrations are a worldly speaking without any life. Although another brother may have no eloquence and his utterance is awkward, we may sense that in his speaking there is the nourishing, ministering life. This latter speaking is not merely a “sound teaching”; it is a healthy word. If we come to the meetings to seek healthy teachings, we must exercise our spirit, not merely our mind.

We may discern and appreciate a message either in the mind or in the spirit. If we discern a message in our spirit, we will not care whether or not it is eloquent. We will care only that it ministers life and nourishment. Sometimes people appreciate a certain message simply because they are in the mind. They appreciate a good speaker that gives a good, eloquent message. However, there may be no life in that message. It may be “sound” but not healthy. In contrast, though, we have often seen certain brothers ministering in a very awkward way, but in their speaking we could sense life, nourishment, and something healthy.

We should seek the healthy word of the Bible, not merely sound doctrinal teaching. In order to apprehend something healthy from the Bible, we must learn to exercise our spirit. Whenever we read the Bible, we should pray with what we read and understand, receiving God’s word by means of all prayer (Eph. 6:17-18). To pray in this way is to exercise our spirit to touch the word of God. If we do this, we will receive not simply something for our mind but the healthy word for the nourishment of our spirit. As we saw in the previous chapters, in order to exercise our spirit we first need to deal with all our inward parts—our mind, emotion, will, heart, and conscience. Second, we need to pray with petitions, prayers, intercessions, and thanksgivings to God, praying for all men and in every place without wrath or reasoning and with all those who call on the Lord out of a pure heart. Third, we need to deal with the word of God in order to take it as healthy food. Whether we read a spiritual book, listen to a message, or come to contact the Word of God directly, we must learn to exercise our spirit to receive something healthy for our spirit. We must learn to receive a healthy word, a word that is full of nourishment, not merely a sound or correct word. All day long we need the healthy word, just as our physical body needs healthy food.

今天，许多基督徒只是接受道理上的教导，而没有从话中得着健康的食物。照着医生的说法，长寿的秘诀在于走路作运动，并有正确的饮食。每一天我们都需要被主的话这健康的食物所喂养，并且操练属灵的“走路”。（提前四 6～7。）我们需要留意我们内里各部分，祷告并接受神健康、滋养的话。这乃是操练灵正确的路，这事在提摩太前后书中有清楚、明确、全备的说明。

Many Christians today are receiving only doctrinal teaching, not healthy food from the word. According to the medical doctors, the best way to have a long physical life is to exercise by walking and to eat properly. Every day we need to be nourished by the word as our healthy food and to exercise to “walk” spiritually (1 Tim. 4:6-7). We need to take care of the inward parts of our being, pray, and receive the healthy, nourishing word of God. This is the right way to exercise our spirit. This is dealt with in a clear, definite, and full way in the two Epistles to Timothy.

第四章

借血的洗净 和膏油涂抹的感觉， 操练我们的灵祷告

读经：希伯来书九章十四节，十章十九至二十二节，约翰一书一章七节，二章二十七节，帖撒罗尼迦前书五章十六至二十二节，提摩太前书二章八节，以弗所书六章十八节。

为着操练我们的灵 而应用基督之血的洗净

在交通中被暴露，
而觉得需要基督的血

为着操练我们的灵，我们需要基督之血的洗净。约壹一章七节说，“但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”操练我们的灵乃是与主有交通，并在主面前与众圣徒有交通。我们在主的同在中，就是在光中。神就是光，（5，）众召会是灯台，（启一11～12，20，）并且圣徒是世上的光。（太五14。）因此，我们时常在召会中被暴露。黑暗会遮掩，但光会暴露。当我们远离召会时，一切似乎都不错，这是因为一切都被隐藏，掩盖、遮掩在黑暗之下。但当我们回到召会里，作为灯台的召会发光照耀，我们自然而然会被暴露。

每当我们接触神、召会、或圣徒时，我们就蒙光照。我们可以在我们的经历中试验这事：我们越接触属世的人，就越落在黑暗里。相反的，当我们前去接触弟兄姊妹时，甚至还在去见他们的路上，就蒙了光照。甚至我们还没见到圣徒，我们就感觉到我们在某些事情上是错误的；然后当我们来到圣徒面前，甚至在我们未开口以先，我们就受到更多的光照。当我们直接与主交通，或是与召会、与圣徒有交通时，我们就在光中。这光暴露我们，使我们丝毫不能向它隐藏。因此，我们需要主血的洗净。

CHAPTER FOUR

EXERCISING OUR SPIRIT TO PRAY BY THE CLEANSING OF THE BLOOD AND THE SENSE OF THE ANOINTING

Scripture Reading: Heb. 9:14; 10:19-22; 1 John 1:7; 2:27; 1 Thes. 5:16-22; 1 Tim. 2:8; Eph. 6:18

APPLYING THE CLEANSING OF THE BLOOD OF CHRIST FOR THE EXERCISE OF OUR SPIRIT

Being Exposed in the Fellowship
and Sensing Our Need of the Blood of Christ

For the exercise of our spirit we need the cleansing of the blood of Christ. First John 1:7 says, “If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.” To exercise our spirit is to have fellowship with the Lord and also with the saints in the presence of the Lord. In the Lord’s presence we are in the light. God is light (v. 5), the churches are the lampstands (Rev. 1:11-12, 20), and the saints are the light of the world (Matt. 5:14). Because of this, we are often exposed in the church. Darkness veils, but light exposes. When we are away from the church, everything may seem fine because everything is hidden, covered, and veiled under darkness, but when we come back to the church, the church as the lampstand shines, and we are spontaneously exposed.

Whenever we contact God, the church, or the saints, we are enlightened. We can test this in our experience. The more we contact worldly persons, the more we may be in darkness. On the contrary, when we go to contact the brothers and sisters, we are enlightened even while we are on the way to see them. Even before we meet the saints, we already have the feeling that we are wrong concerning certain matters. Then as we come into the presence of the saints, we are under more enlightenment even before we begin to speak. When we are in fellowship either with the Lord directly or with the church or the saints, we are in the light. This light exposes us, and we are not able to hide from it. Therefore, we need the cleansing of the Lord’s blood.

我们越操练我们的灵，我们就越进入交通；这也使我们在光照之下，感到我们迫切需要主血的洗净。在约壹一章七节里，交通、光和血是彼此相关的。如果我们在交通中，我们就在光中；而在光中，我们就需要血的洗净。若我们不取用这洗净我们的血，我们的良心就会变得污秽并在定罪之下。那么我们邪恶的良心就搅扰我们，中断我们的交通，我们就无法操练我们的灵。因此，为着操练我们的灵，我们需要血的洗净。

应用基督的血得以进入至圣所—— 我们的灵

希伯来九章十四节说到：“何况基督借着永远的灵，将自己无瑕无疵的献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”借着血，我们的良心不仅得洁净脱离恶行，也脱离死行。十章十九节说，“弟兄们，我们既因耶稣的血，得以坦然进入至圣所。”二十二节接着说到：“并且在心一面，我们已经被基督的血洒过，脱开了邪恶的良心，在身体一面，也已经用清水洗净了，就当存着真诚的心，以十分确信的信，前来进入至圣所。”今日的至圣所就是我们人的灵。因着我们是罪的，在老旧的性情里，又在肉体里，除了基督的血，我们没有别的路进入我们的灵并留在灵里。

如果我们不在意神以及我们与祂之间的交通，我们可能不会觉得我们是有罪的；但是如果我们在意我们与主的交通，并且渴望进入至圣所，我们里面立即会感觉到有定罪。这是因为无论我们多属灵，我们仍在老旧的天性、己、魂和肉体里。我们若向主认真而到祂面前，就会感到我们需要血的洗净。有时我们可能没有感觉到某个特别的问题，但我们仍会有一种笼统的感觉，觉得自己是污秽的，因为我们还在老旧的天性里。因此，我们需要血来洁净我们。我们乃是凭着血并借着血，才得以进入至圣所，就是进入我们的灵。

某些基督徒诗歌说，血洁净我们的心。但照着希伯来九章十四节，说血洁净我们的良心，才是更准确的。每当我们感觉我们是有罪的、错误的，我们的良心就是污秽的，需要血来洁净。基督在十字架上流出祂的血，满足了神一切公义、圣别、荣耀的要求；然后这血被带进天的本身，

The more we exercise our spirit, the more we enter into fellowship, are under the light, and sense how much we need the blood to cleanse us. In 1 John 1:7 the fellowship, the light, and the blood are related to one another. If we are in the fellowship, we are in the light, and under the light we need the blood to cleanse us. If we do not apply the cleansing blood, our conscience will be dirty and under condemnation. Then our evil conscience will bother us and break the fellowship, and we will not be able to exercise our spirit. Therefore, for the exercise of our spirit we need the cleansing of the blood.

Applying the Blood of Christ to Enter into Our Spirit as the Holy of Holies

Hebrews 9:14 says, “How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?” By the blood our conscience is purged not only from evil works but also from dead works. Verse 19 of chapter 10 says, “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,” and verse 22 continues, “Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.” The Holy of Holies today is our human spirit. Because we are sinful, in the old nature, and in the flesh, there is no other way to enter into our spirit and remain in the spirit than through the blood of Christ.

If we are careless with God and our fellowship with Him, we may not sense that we are sinful, but if we care for our fellowship with the Lord and desire to enter into the Holy of Holies, we will immediately sense a condemnation within. This is because regardless of how spiritual we may be, we still have the old nature, the self, the soul, and the flesh. If we mean business with the Lord to come into His presence, we will sense that we need the cleansing blood. Sometimes we may not sense a particular problem, but we may still have a general sense that we are dirty because we are in the old nature. Therefore, we need the blood to cleanse us. It is through the blood and by the blood that we can enter into the Holy of Holies, that is, into our spirit.

Certain Christian hymns say that the blood cleanses our heart. It is more accurate to say that according to Hebrews 9:14 the blood purifies our conscience. Whenever we have a feeling that we are sinful or wrong, our conscience is dirty and needs the blood to purify it. Christ shed His blood on the cross to meet all the requirements of God's righteousness, holiness, and glory. Then this blood was brought into heaven

洒在神面前，使我们得着赦免和救赎。（23～24。）我们里头的良心，相当于在天上的神。当神在天上定罪时，我们里头的良心也定罪；而当神在天上赦免时，我们的良心也赦免。因此，当这血洒在神面前时，我们的良心也同时被血洒过而得洁净了。为这缘故，我们得有无亏的良心，并且在我们的良心里有平安。

如果我们不知道如何应用这血，我们就不知道如何操练我们的灵。每当我们前来操练灵以接触主的时候，取用主的血以洁净我们的良心，是非常关键的。神是公义、圣别、荣耀的，但我们却是有罪、邪恶、污秽、属世、凡俗的，并且亏缺了祂的荣耀。（罗三 23。）因此，我们需要血来跨越神与人之间的鸿沟，好使我们能够借着操练灵，来到祂面前接触祂。我们必须学习如何应用这血。借由基督的血，我们就有自由、平安、胆量和得胜。若没有应用这血，狡猾的仇敌撒但，就会不断控告我们在某些事上或与某些人的关系上是错的。当我们一应用这血，这血就使我们胜过那恶者的控告，我们立刻就有内里的平安，并且能坦然无惧的来接触主。（启十二 11。）

借着顾到膏油涂抹的感觉 来操练我们的灵

约壹一章里有血的洗净，在二章里有膏油涂抹。二章二十七节说到：“你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”膏油涂抹，就是圣灵有如膏油一般在我们里面运行并工作。（出三十 25。）在我们里面活而神圣的膏油涂抹，乃是内住之基督的灵常时的运行、工作、激励并光照。为着操练我们的灵，我们不仅必须应用基督的血，也要顾到膏油的涂抹。这意思是，我们必须随从那灵内在的运行和工作。

为了操练我们灵的缘故，我们需要学习，拒绝我们天然的心思并顾到膏油涂抹。要忘记某件事，往往比记住那件事更难。例如，若是某位弟兄冒犯了我们，我们可能会许久记得这事。如果我们这样操练心思，就会忽略内里的膏油涂抹。然而，我们需要弃绝我们天然的心思，只在意我

itself to be sprinkled before the face of God for our forgiveness and redemption (vv. 23-24). Our conscience within us corresponds to God in heaven. When God in heaven condemns, the conscience within us also condemns, and when God in heaven releases, our conscience also releases. Therefore, when the blood was sprinkled in the presence of God, our conscience was also sprinkled and released. For this reason we have a good conscience, and we have peace in our conscience.

If we do not know how to apply the blood, we will not be able to exercise our spirit. Whenever we come to exercise our spirit to contact the Lord, it is vital that we apply the blood to cleanse our conscience. God is righteous, holy, and in glory, but we are sinful, evil, dirty, worldly, common, and short of His glory (Rom. 3:23). Therefore, we need the blood to bridge the gap between us and God so that we may come into His presence by exercising our spirit to contact Him. We must learn how to apply the blood. Through the blood of Christ we have freedom, peace, boldness, and victory. Without the application of the blood, Satan, the enemy, the subtle one, constantly accuses us of being wrong in certain matters and with certain persons. When we apply the blood, it gives us the victory over the accusations of the evil one, and we immediately have the peace within and the boldness to contact the Lord (Rev. 12:11).

EXERCISING OUR SPIRIT BY CARING FOR THE FEELING OF THE ANOINTING

In 1 John 1 there is the cleansing of the blood, and in chapter 2 there is the anointing. First John 2:27 says, “As for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.” The anointing is the Holy Spirit as the oil moving and working in us (Exo. 30:25). The living, divine anointing within us is the constant moving, working, inspiring, and enlightening of the indwelling Spirit of Christ. In order to exercise our spirit, we must not only apply the blood of Christ but also take care of this anointing. This means that we must go along with the inner moving and working of the Spirit.

For the sake of the exercise of our spirit, we need to learn the lesson of rejecting our natural mind and caring for the anointing. It is often more difficult to forget something than to remember it. If a brother offends us, for example, we may remember it for a long time. If we exercise our mind in this way, we will neglect the inner anointing. Instead, we need to forsake our natural mind and care only for the moving and working of the

们灵中施膏之灵的运行和工作。我们可以用以下的方式，举例说明如何顾到膏油的涂抹。譬如，当我们想到我们要在晚上的聚集中释放话语，我们可能在下午时就感觉有负担。因此，我们可能会来到主面前，用意是要为聚会和信息祷告。然而，当我们来到主面前时，借着圣灵在我们里面运行，在我们灵的深处也许会有一种感觉、意识或是知觉，要我们为另外一件事祷告。此时我们若仍照着我们的记忆祷告，在祷告中，我们会仅仅操练心思。这是错误的。相反的，我们应当放下原先的负担，忘掉聚会和信息，跟随内里膏油的涂抹，照着在我们里面深处的事物来祷告。这是一个操练灵的祷告，我们都必须学习这样的功课。

我们必须应用主的血并顾到膏油涂抹。约翰一书是一卷论到神圣生命交通的书。它告诉我们，为了维持这交通，在消极一面，我们需要血的洗净；而在积极一面，我们需要膏油涂抹。只有这两项——洗净和涂抹——能使我们留在与主、与召会、并与众圣徒的正确交通里。我们需要一直应用主的血，并顾到膏油涂抹。

借着操练我们的灵而不住的祷告

帖前五章十六至二十二节说到：“要常常喜乐，不住的祷告，凡事谢恩；因为这是神在基督耶稣里对你们的旨意。不要销灭那灵，不要藐视申言者的话，但要凡事察验，善美的要持守，各种的恶事要远离禁作。”照着这段经文中这些项目被提到的顺序，焦点乃是在于“不住的祷告”。我们若没有不住的祷告，就很难常常喜乐。为要持续有喜乐，我们就需要不住的祷告。要能不仅在某些事上谢恩，而是凡事谢恩，也需要我们祷告。我们需要借着在每一件事上并为着每一件事，向主献上感谢而祷告。同样的，为了不销灭那灵，我们也需要祷告。许多时候，在我们里面那祷告和代求的灵激动我们去祷告，但我们却可能懒散而怠惰。如果我们不祷告，我们就会销灭那灵。借着祷告，我们就能避免销灭那灵。二十节告诉我们，不要藐视申言者的话。申言者的话在这里并不是预言。反而，申言乃是神说话并说出神。我们若不住的祷告，我们就会尊重任何一个肢体为神所说的话。同样的，要能凡事察验，持守善美的事，远离各种的恶事，也需要我们祷告。这些经节中所有的项目，都集中于我们不住的祷告。

anointing Spirit in our spirit. We may further illustrate how to care for the anointing in the following way. In the afternoon we may be burdened when we remember that we need to minister the word in the evening meeting. Therefore, we may go to the Lord with the intention of praying for the meeting and the message. However, when we go to the Lord, deep within our spirit there may be a feeling, consciousness, or sense, through the moving of the Holy Spirit within us, that we should pray for something else. If at this time we continue to pray according to our memory, we will exercise only our mind in our prayer. This is wrong. Rather, we need to drop that burden, forget about the meeting and the message, and go along with the inner anointing to pray according to what we feel deep within. This is a prayer in the exercise of the spirit. We all must learn this lesson.

We must apply the blood and care for the anointing. First John is a book concerning the fellowship of the divine life. It tells us that in order to maintain the fellowship we need the cleansing of the blood on the negative side and the anointing on the positive side. Only these two—the cleansing and the anointing—can maintain us in the proper fellowship, a fellowship not only with the Lord but also with the church and with the saints. We need always to apply the blood and to care for the anointing.

PRAYING UNCEASINGLY BY THE EXERCISE OF OUR SPIRIT

First Thessalonians 5:16-22 says, “Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit; do not despise prophecies, but prove all things. Hold fast to what is good; abstain from every kind of evil.” According to the sequence of all the items mentioned in this passage, the focus is on praying unceasingly. If we do not pray without ceasing, it is difficult to rejoice always. In order to be continually joyful, we need to pray unceasingly. To give thanks not only in certain things but in everything also requires that we pray. We need to pray by giving thanks to the Lord in everything and for everything. Likewise, in order to not quench the Spirit we need to pray. Many times the Spirit of prayer and intercession within us inspires us to pray, but we may be lazy and idle. If we do not pray, we will quench the Spirit. By praying we are able to avoid quenching the Spirit. Verse 20 tells us not to despise prophecies. Prophecies here are not predictions. Rather, to prophesy is to speak for God or speak forth God. If we pray without ceasing, we will respect the word spoken for God by any member. Similarly, to prove all things, to hold fast to what is good, and to abstain from every kind of evil also require that we pray. All the matters in these verses are focused on our unceasing prayer.

十七节告诉我们要不住的祷告，而提前二章八节则告诉我们要随处祷告。随处祷告是空间上的事，而不住祷告则是时间上的事。就空间而论，我们需要随处祷告；就时间而言，我们需要不住祷告。以弗所六章十八节说，“时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”这三处经文告诉我们要随处祷告、不住的祷告、并且在灵里祷告。如果我们不是在灵里祷告，就无法随处祷告和不住的祷告。我们若在灵里并以灵祷告，我们就能随时随处祷告。当我们正在谈话、吃饭和开车时，我们仍能祷告，因为我们的祷告是在灵里。

主动发起祷告不等待

有一种“属灵的”教导说，我们不该主动发起祷告，反倒必须等候主，直到祂感动我们祷告。说我们绝不该凭自己祷告是对的，我们必须在灵中凭着主祷告。然而，若说我们必须等待，直到主发起祷告，这是不正确的。反之，我们应当不住的祷告。我们不需要等待。主早已起了头，现在祂正等着我们与祂合作，与祂配合。不管何时何地，我们都不该等待。我们必须采取主动，将我们自己向主敞开，与祂配合来祷告。

当我们来到聚会中，我们不应该等待祷告。相反的，我们该准备好要祷告。没有任何一个篮球队员在上场后还等着要打球，所有的队员都是采取主动开始打球。这是我们在聚集中该有的方式。等待乃是过度属灵。不要等。我们应当立刻敞开我们的灵，打开我们的口，从我们里面有所发表。要操练我们的灵，路就在于学习不要等待，而敞开自己不住的祷告。我们可以采取主动，因为主早已在等我们了。诗篇常告诉我们要等候主。（诗二五5，二七14，四十1，一三〇5～6。）然而，等候主与等待祷告是两件不相同的事。没有一处经节告诉我们应当等待祷告。我们应当随处并随时祷告。

我们可以把祷告比作开车。我们开车不是握着方向盘，等着车子自己发动。相反的，车子一切都预备好了，只需我们发动它。我们祷告也是同样的原则。为了让我们开始祷告，万事已经俱备，所以我们没有理由不祷告。这需要许多操练，但因着我们不够这样操练祷告，我们来到聚会中就很难开口。操练尽祭司职分的路，就是借着操练我们的灵随时祷告。我们必须一直操练我们的灵，准备好要祷告。

Verse 17 tells us to pray unceasingly, and 1 Timothy 2:8 tells us to pray in every place. To pray in every place is a matter of space, and to pray unceasingly is a matter of time. Regarding space, we need to pray in every place, and regarding time, we need to pray unceasingly. Ephesians 6:18 says, “By means of all prayer and petition, praying at every time in spirit.” These three verses tell us to pray unceasingly, pray in every place, and pray in spirit. If we do not pray in the spirit, we will not be able to pray unceasingly and in every place. If we pray in the spirit and with the spirit, we will be able to pray wherever we are and at any time. While we are talking, eating, and driving, we will still be able to pray because our praying is in the spirit.

Not Waiting but Taking the Initiative to Pray

A certain “spiritual” teaching says that we should not take the initiative to pray, but rather that we must wait on the Lord until He inspires us to pray. It is right to say that we should never pray by ourselves; we must pray by the Lord in our spirit. However, it is not right to say that we must wait until the Lord initiates a prayer. Rather, we should pray unceasingly. There is no need to wait. The Lord has already taken the initiative, and now He is waiting for us to cooperate and coordinate with Him. Wherever we are and at any time, we should not wait. We must take the initiative to open ourselves to the Lord and coordinate with Him to pray.

When we come to the meetings, we should not wait to pray. Instead, we should be prepared to pray. None of the members of a basketball team wait to play after they are on the court. All the members take the initiative and begin to play. This is the way we should be in the meetings. To wait is to be overly spiritual. Do not wait. We should immediately open our spirit and mouth to utter something from within. The way to exercise our spirit is to learn not to wait but to open ourselves and pray unceasingly. We may take the initiative because the Lord is already waiting for us. The Psalms often tell us to wait on the Lord (25:5; 27:14; 40:1; 130:5-6). However, to wait on the Lord and to wait to pray are two different matters. There is no verse that tells us to wait to pray. We should pray in every place and at every time.

We may compare praying to driving a car. We do not drive a car by taking the steering wheel and waiting for the car to start. Rather, everything in the car is ready, so we simply need to start it. Our prayer is in the same principle. Everything is ready for us to begin to pray, so there is no excuse for not praying. This requires much practice, but because we do not adequately practice to pray in this way, it is difficult for us to open our mouth when we come into a meeting. The way to practice the priesthood is simply to pray at every time by exercising our spirit. We must always exercise our spirit and be ready to pray.

为着我们祷告的缘故，学习向他人敞开

为着我们祷告的缘故，我们必须学习时常向人敞开。我们自己祷告时，容易向主敞开，但我们要向别人敞开，就不是那么容易。我们甚至能与一小群圣徒祷告，却无法在聚会中祷告。要使我们自己向着主、向着圣徒敞开，需要操练和练习，这是非常关键的。为了操练我们的灵，我们需要不断练习，直到我们的灵够刚强，使我们在任何人面前或任何环境中都不惧怕。在上海，有一位弟兄曾经告诉我说，“当我在一个小召会，村子里都是同乡，我能自在的祷告；但当我来到上海，这里有这么多属灵的弟兄，我就再也无法祷告了。”我们中间有些人，从前在较小的地方，今天可能也会发觉，很难在许多年长、属灵的弟兄们中间祷告。这是不对的。我们需要操练和练习，好使我们无论身处何地、何时、何种境遇，与任何人在一起，总能敞开我们自己祷告。如果我们不这么作，在操练灵的事上就会非常受限制。

有时候我们的祷告聚会并不平衡；有些弟兄们觉得很容易就敞开自己祷告，但许多人却不敞开。这可以比作一支篮球队，只有其中两名队员在互相传球，而其他三人闲着无事。正确的方式乃是，所有的队员都以团队的方式打球。当我们来在一起与一百个人一同祷告，每一个人都必须开口。我们都是来祷告的，不是来静坐的，没有理由不祷告。然而，有些人害怕祷告，除非他们有把握，他们的祷告会得着许多大声的“阿们”。这是因着自尊。我们需要忘掉我们的自尊。如果我们都学会如何操练灵，我们每一个人就都能在祷告聚会中祷告。

在某些地方，我们举办正式的训练，有些圣徒因着签下同意书，要在祷告聚会中祷告，而得着了帮助。这样受规范，能有效的帮助他们敞开自己祷告。然而，我不是要鼓励你们签同意书，我是要请求你们领悟，召会需要祭司职分，而祭司的事奉主要就是借着祷告来烧香。（路一8～10。）祭司职分乃是一种祷告的职事，而祷告需要操练灵。若没有操练我们的灵祷告，我们就不可能实际的在祭司职分里。反而，我们会无法为着召会的建造尽上功用。

一场没有讲员却人人都祷告的聚会，比一场少数人讲话而众人静默的聚会更使人得造就、得满足。这是因为一个人人都祷告的聚会，需要所有与会者都操练他们的灵。当

Learning to Open to Others for the Sake of Our Prayer

For the sake of our prayer, we must learn to always be open to others. It is easy to open to the Lord when we pray by ourselves, but it is not as easy to open ourselves to others. We may even pray with a small group, but we may not be able to pray in a meeting. To open ourselves to the Lord and to others requires exercise and practice. This is vital. In order to exercise our spirit we need to practice until our spirit is strong enough that we have no fear before anyone or in any situation. A brother in Shanghai once told me, "When I was in a small church in a village of my own countrymen, I was able to pray freely. However, when I came to Shanghai where there are many spiritual brothers, I was no longer able to pray." Some of us today who once were in a smaller locality also may find it difficult to pray where there are many elderly and spiritual brothers. This is wrong. We need to practice and exercise so that regardless of the place, time, situation, or persons present we can always open ourselves to pray. If we do not do this, we will be very limited in the exercise of our spirit.

Our prayer meetings are sometimes not balanced. Some of the brothers find it easy to open themselves to pray, but many are not open. This can be compared to a basketball team in which only two members pass the ball to each other while the other three are inactive. The right way is that all the members play as a team. When we come together with one hundred people to pray, everyone must open his mouth. We all come to pray, not to sit silently. There is no excuse for not praying. However, some may be afraid to pray unless they have the assurance that there will be many loud Amens to their prayer. This is because of pride. We need to forget our pride. If we would all learn how to exercise our spirit, everyone would pray in the prayer meetings.

In certain places where we conducted a formal training, some of the saints were helped by signing an agreement that they would pray in the prayer meetings. To be regulated in this way was effective to help them to open themselves to pray. Instead of encouraging you to sign an agreement, however, I would beg you to realize that the church needs the priesthood, and the priestly service is mainly to burn the incense by praying (Luke 1:8-10). The priesthood is a praying ministry, and to pray requires the exercise of the spirit. Without the exercise of our spirit in prayer, we cannot practically be in the priesthood. Rather, we will not be able to function for the building up of the church.

A meeting in which there are no speakers yet everyone prays is more edifying and satisfying than a meeting in which a few speak and everyone else is silent. This is because a meeting in which everyone prays requires all the members to exercise their

我们都操练我们的灵，圣灵就有自由的路来流通。狡猾的撒但知道，若是我们都操练并释放我们的灵，他就会被击败，因此他策略性的试着要压抑圣徒的灵。撒但若能压抑我们的灵，我们就了了，而他就会得逞。因此，我们需要打这场仗。每当我们来到聚会中，都必须学习操练并释放我们的灵，随时准备好祷告。

我们必须仰望主，使我们得帮助，受调整并被平衡。我们必须学习应用主的血，随从内里膏油的涂抹，放胆敞开我们自己并主动发起祷告，无论身处何地、何时，身边有何人。我们也不需要太顾到某种特定的情形，或为一个目的而祷告。我们只需要简单敞开我们的灵，并且照着里面的感觉向主说话。我们里面深处所感觉到的，就是我们应当发表出来的。

一个祷告的见证

身为基督徒，我们也许喜欢来在一起，听一名好的讲者讲道，或是研读圣经。如果我们宣布，有位优秀的讲者要来到我们的聚会中，会场将是人山人海；但我们若说，下一堂聚会将是祷告时间，那么只有很少的人会来。我们必须抵挡这样的趋势。当我们来在一起的时候，我们不应当谈论太多。反之，我们应当操练我们的灵，一个接一个轮流祷告。如果我们操练这事，我们就会看见积极的结果。这是我们今日所需要的操练。

当我们的工作于一九六二年十二月在洛杉矶起头时，每周有五、六天，我和另外两位弟兄来在一起，从早上八点半祷告至中午，为时三周。我们没有谈论很多，我们的祷告也没有特定的目的。我们只是屈膝，一个接一个轮流祷告。在那三周的祷告之后，我们举行第一次冬季特会。在那个特会里，我们已经开始看见主对于我们祷告的答应。我可以见证，从那时起的这些年间，我们已经看见这个祷告得着许多答应。我们都必须学会，借着在任何情况下并在任何聚集里敞开我们自己祷告，来实行操练我们的灵。我们的灵必然会刚强、活泼，并且随时准备好向人敞开一同祷告。

spirit. When we all exercise our spirit, the Holy Spirit has a free way to flow. Satan, the subtle one, knows that if we all exercise and release our spirit, he will be defeated. Because of this he strategically tries to choke the spirit of the saints. If Satan can choke our spirit, we are all finished, and he has succeeded. Therefore, we need to fight the battle. Whenever we come to a meeting, we must exercise and release our spirit and always be ready to pray.

We must look to the Lord that we will be helped, adjusted, and balanced. We must learn to apply the blood, go along with the inner anointing, and be bold to open ourselves and take the initiative to pray, regardless of the place, time, and persons present. There is no need to take care of a particular situation or have an object for our prayer. We simply should open our spirit to say something to the Lord according to the inner sense. Whatever we sense deep within is what we should utter.

A Testimony of Prayer

As Christians we may prefer to come together to listen to a good speaker, talk, or study the Bible. If we announce that a great speaker will come to our meeting, the meeting place will be crowded, but if we say that the following meeting will be a time of prayer, only a few may come. We must fight against this trend. When we come together, we should not talk much. Rather, we should exercise our spirit to pray, each one in turn. If we practice this, we will see a positive result. This is the exercise we need today.

When our work first began in Los Angeles in December of 1962, I came together with two other brothers five or six days a week for three weeks to pray from 8:30 A.M. until noon. We did not talk much, and we did not have a particular object for our prayer. We simply knelt and prayed, each one in turn. After those three weeks of prayer, we had our first winter conference. In that conference we began to see the Lord's answers to our prayers. I can testify that in the years since that time, we have seen many answers to those prayers. We must all learn to practice the exercise of our spirit by opening ourselves to pray in any situation and in any kind of meeting. Our spirit must be strong, living, and ready to open with others to pray.

第五章

我们重生的灵为我们的人位， 我们的魂为其器官

读经：罗马书七章八节，十一节，十七节，二十节，二十三节，马太福音十六章二十一至二十六节，以弗所书二章一节，五节，歌罗西书二章十三节，哥林多前书二章十四至十五节，哥林多后书四章十六节，以弗所书三章十六节，四章二十二至二十四节，歌罗西书三章九至十节，罗马书六章六节，加拉太书五章二十四节，希伯来书二章十四节。

在圣经中，“魂”（soul）这个字可以被领会成几种意思。第一，人本身就是一个魂。创世记二章七节说，“耶和华神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。”神用地上的尘土为人塑造身体，但神吹入人身体的生命之气，成了人的灵，人里面的灵。（伯三二8，箴二十27。）结果，人就成了活的魂。林前十五章四十五节上半说到：“经上也是这样记着：‘首先的人亚当成了活的魂；’”并且申命记十章二十二节在论到雅各家的七十人时说，“你的列祖七十人〔直译，魂〕下埃及。”（参创四六27，出一5。）这些经节都告诉我们，人本身就是一个魂。此外，在圣经中，“魂”也指人属魂的部分，又指人魂的功用。

“魂”亦指人的魂生命，因为人魂的部分正是人生命的所在。在新约中，魂的希腊字是“朴宿克”（psuche），也译为魂生命，如马太十六章二十五至二十六节所说，“因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？”照样，约翰十二章二十五节也说，“爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。”因此，在圣经不同经节中，“魂”表示人的本身，人的属魂部分，魂的功用，以及魂生命。

CHAPTER FIVE

OUR REGENERATED SPIRIT AS OUR PERSON WITH OUR SOUL AS ITS ORGAN

Scripture Reading: Rom. 7:8, 11, 17, 20, 23; Matt. 16:21-26; Eph. 2:1, 5; Col. 2:13; 1 Cor. 2:14-15; 2 Cor. 4:16; Eph. 3:16; 4:22-24; Col. 3:9-10; Rom. 6:6; Gal. 5:24; Heb. 2:14

In the Bible, the word soul may be understood in several ways. First, man himself is a soul. Genesis 2:7 says, “Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.” God formed a body for man from the dust of the ground, but the breath of life that God breathed into man’s body became the spirit of man, the human spirit (Job 32:8; Prov. 20:27). As a result, man became a living soul. First Corinthians 15:45a says, “So also it is written, ‘The first man, Adam, became a living soul,’” and referring to the seventy persons in the house of Jacob, Deuteronomy 10:22 says, “Your fathers went down into Egypt as seventy souls” (cf. Gen. 46:27; Exo. 1:5). All these verses tell us that man himself is a soul. In addition, soul in the Bible refers to the soulish part of the human being and also to the soulish functions of man.

Soul also refers to the soulish life of man, because the soulish part of man is the place where his human life is. In the New Testament, the Greek word for soul is psuche, which is also translated as soul-life, as in Matthew 16:25-26, which says, “Whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?” Similarly, John 12:25 says, “He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.” Thus, in various verses of the Bible soul denotes man himself, the soulish part of man, the soulish functions, and the soulish life.

墮落之人的人位乃是魂

墮落之人的人位乃是魂，魂有外面和里面的器官。由地上的尘土所塑造的身体为其外面的器官，接触物质的世界；由属灵的生命之气而成的灵是其里面的器官，接触属灵范围里的主。我们不应该认为，天然人的人位是他的体或他的灵。体和灵只是器官，魂才是人位。因为魂是人的所是、人位，在魂里有人的己和个格。同样的，每个所是里都有一个生命。天然人的生命既不是在他的身体里，也不是在他的灵里。人的生命乃是在魂里。

身体因墮落受破坏 而成为肉体

在人墮落时，撒但作为罪，借着人吃了善恶知识树的果子而进到人的身体里。（创三1～6。）罗马七章十七节说，“其实，不是我行出来的，乃是住在我里面的罪行出来的。”照着本节，以及八节、十一节和二十节，罪住在我们里面，也在我们里面发动。而照着六章十二节和十四节，罪也在我们必死的身体里作王，并且作主辖管我们。这些经节都指明，罪是一个人位，就是撒但同其邪恶性情的具体化身。在新约中，撒但被称作“那恶者”。（太十三19，38，约十七15，约壹二13～14，五18～19。）在希腊文里，这辞可直译为“那恶”（the evil）。罪与那恶就是撒但自己。

罗马七章二十三节告诉我们这罪住在哪里：“但我看出我肢体中另有个律，和我心思的律交战，借着那在我肢体中罪的律，把我掳去。”罪住在我们身体的肢体里。这意思是，撒但经由人的身体，进到墮落的人里面。每一种欲望都是在身体里，因为欲望的源头—那恶者撒但—是在身体里，也就是在肉体里。在起初，身体是好的、纯洁的，但自从撒但进入人的身体并破坏人的身体之后，身体就变质为肉体。创世记六章三节说，“耶和华说，人既是肉体，我的灵就不永远与他相争。”撒但进入人的身体里面时，身体就被败坏、破坏了，身体就成了肉体。

THE PERSON OF FALLEN MAN BEING HIS SOUL

The person of fallen man is his soul, having an outward and inward organ. The physical body, which was made from the dust of the ground, is the outward organ to contact the physical, material world. The spirit, which came from the spiritual breath of life, is the inward organ to contact the Lord in the spiritual realm. We should not consider that the person of the natural man is either his body or his spirit. Both of these are simply organs; the soul is the person. Because the soul is the being, the person, of man, within the soul is man's self, his personality. Likewise, within every being there is a life. The life of the natural man is neither in his body nor in his spirit. The human life is in the soul.

THE BODY BEING RUINED BY THE FALL TO BECOME THE FLESH

At the time of the fall, Satan as sin came into man's body through man's eating of the fruit of the tree of the knowledge of good and evil (Gen. 3:1-6). Romans 7:17 says, "Now then it is no longer I that work it out but sin that dwells in me." According to this verse and verses 8, 11, and 20, sin dwells in us and operates in us, and according to 6:12 and 14, sin reigns in our mortal body and lords it over us. These verses indicate that sin is a person, the embodiment of Satan with his evil nature. In the New Testament Satan is called "the evil one" (Matt. 13:19, 38; John 17:15; 1 John 2:13-14; 5:18-19). In Greek this phrase is literally "the evil." Sin and the evil are Satan himself.

Romans 7:23 tells us where this sin dwells: "I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members." Sin dwells in the members of our body. This means that Satan entered into fallen man through his body. Every kind of lust is in the body because the source of lust—Satan, the evil one—is in the body, that is, in the flesh. Originally, the body was something good and pure, but since Satan came into it and damaged it, the body was changed in nature to become the flesh. Genesis 6:3 says, "Jehovah said, My Spirit will not strive with man forever, for he indeed is flesh." The body is the flesh because it was corrupted and ruined when Satan entered into it.

魂在肉体的影响之下 被破坏成为己

再者，当人（其所是，也就是魂）受到肉体的影响和支配，人的魂也受到破坏。就如身体成了肉体，魂也成了“己”。因为魂受肉体的支配并受肉体的影响，魂的人位也就变得自我中心，这就是己。撒但取得我们的身体作基地，为要入侵我们的魂。罪是在我们的身体里，而这败坏了的身体成了肉体，并且魂也被破坏，受影响，被掳而变成己。所有这些项目——撒但、罪、肉体 and 己——都是负面的。

马太十六章二十一至二十六节说明撒但在人魂里的地位。这段经文说，“从那时候，耶稣才指示祂的门徒，祂必须往耶路撒冷去，受长老、祭司和经学家许多的苦，并且被杀，第三日复活。彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。祂却转过来，对彼得说，撒但，退我后面去吧！你是绊跌我的，因为你不思念神的事，只思念人的事。于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？”

在二十三节主责备撒但，但在二十四节，主并没有告诉门徒要否认撒但；祂告诉他们要否认己。然后在二十五至二十六节，祂继续说到魂生命。撒但、己和魂生命在此是交互使用的。撒但与己调和，而属撒但的己乃是魂生命的具体化身。换句话说，魂有一个生命，魂之生命的具体化身就是那属撒但的己。因此，我们可以说，魂的生命是与撒但调和的。

灵因着堕落而发死， 但仍蒙保守未被撒但侵入

然后我们的灵如何呢？一面，堕落使我们的灵发死。以弗所二章一节、五节，以及歌罗西二章十三节都启示，我们乃是死在过犯并罪之中的。这不是说人的身体或魂死了；相反的，人的身体和魂非常活跃。但属世的人，就是不信者，他

THE SOUL BEING DAMAGED UNDER THE INFLUENCE OF THE FLESH TO BECOME THE SELF

Moreover, when man—the being, the soul—came under the influence and control of the flesh, the soul too was damaged. Just as the body became the flesh, the soul became the self. Because the soul came under the control of the flesh and was influenced by the flesh, the person of the soul became self-centered, the self. Because Satan took our body as his base in order to invade our soul, sin is in our body, the ruined body became the flesh, and the soul was damaged, influenced, and led into captivity to become the self. All these terms—Satan, sin, flesh, and self—are very negative.

Matthew 16:21 through 26 illustrates the ground that Satan has in the human soul. These verses say, “From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised. And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You! But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?”

In verse 23 the Lord rebuked Satan, but in verse 24 He did not tell the disciples to deny Satan; He told them to deny the self. Then in verses 25 and 26 He went on to speak of the soul-life. Satan, the self, and the soul-life are used here interchangeably. Satan is mingled with the self, and the satanic self is the embodiment of the soul-life. In other words, the soul has a life, and the embodiment of the soulish life is the satanic self. Therefore, we may say that the soulish life is mingled with Satan.

THE SPIRIT BEING DEADENED BECAUSE OF THE FALL BUT PRESERVED FROM SATAN'S INVASION

What then happened to the spirit? On one hand, the spirit was deadened because of the fall. Ephesians 2:1 and 5 and Colossians 2:13 tell us that we were dead in offenses and sins. This does not mean that man is dead in his body or in his soul. Rather, man is very active in the body and soul, but the worldly people, the unbelievers, are deadened

们的灵是发死、沉寂的。他们有人的灵，但这灵却是发死而没有作用的。另一面，神保守了人的灵，所以撒但永远无法进入人的灵中。虽然撒但以人的肉身作为他入侵魂的根据地，但他却无法进入并接管灵。以弗所二章告诉我们，那恶者撒但运行在悖逆之子里面，（2，）却没有指明撒但进入他们的灵中。正如我们所看见的，撒但以人的身体作为根据地，侵入人的魂，甚至使他自己与魂调在一起；但是他在人的灵里毫无地位。好像神在人的灵周围画定了一道界线，告诉撒但：“目前你得着人的身体作为你的根据地，甚至侵入人的魂，并将你自己与人的魂调和；然而，你必须停在这里。”

我们由基督所内住之重生的灵， 成为我们的新人位

人以魂为其人位，有身体作为外在器官，也有灵作为内在器官。身体为撒但（就是罪）所接管并破坏而成了肉体；魂与撒但调和而成了己；并且灵也发死。撒但、罪、肉体、己和死都是堕落之人身上真实的光景。然而，当我们相信主耶稣作我们的救主，并相信祂为着我们的死，我们就蒙赦免，称义，并与神和好。我们与神中间一切的问题都解决了。这时，主耶稣作为生命进入我们发死的灵里，我们的灵就被点活，死就被吞灭。现今在我们的灵里有另一个生命，不是“朴宿克”（psuche），属魂的生命；而是“奏厄”（zoe），神圣的生命。（罗八10。）如此，我们不仅被点活，更得了重生。我们成了一个新人，一个新的所是，不是在魂里，而是在灵里。（约三6。）

然而，现在这里有一个问题：在我们重生之前，我们只是一个在魂里的人；但现在我们有两个人——一个在魂里，另一个在灵里。头一个是属魂的人，旧人，外面的人；另一个是属灵的人，新人，里面的人。林前二章十四至十五节说，“然而属魂的人不领受神的灵的事，因他以这些事为愚拙，并且他不能明白，因为这些事是凭灵看透的。唯有属灵的人看透万事，却没有一人看透他。”在这两节中，我们看见属魂的人与属灵的人。我们必须清楚明白，属魂的人不能明白或领受神的事，但属灵的人却能看透。林后四章十六节说，“所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”在这一节里，

and dormant in their spirit. They have a human spirit, but it is deadened and out of function. On the other hand, God has preserved man's human spirit so that Satan can never come into it. Although Satan took the physical body as his base to invade the soul, he was not able to enter into the spirit and take it over. Ephesians 2 tells us that Satan, the evil one, operated in the sons of disobedience, but it does not indicate that he invaded their spirit. As we have shown, Satan took the body as his base, invaded the soul, and even mingled himself with the soul, but he has no ground in the human spirit. It is as if God drew a boundary around the human spirit and told Satan, "For the time being, you have gained man's body as your base, and you have even invaded his soul and mingled yourself with it. However, you must stop here."

OUR REGENERATED SPIRIT INDWELT BY CHRIST BECOMING OUR NEW PERSON

Man with the soul as his person has a body as an outward organ and a spirit as an inward organ. The body was taken over and ruined by Satan as sin to become the flesh, the soul was mingled with Satan to become the self, and the spirit was deadened. Satan, sin, flesh, self, and death all became the real situation and condition of fallen man. However, when we believed in the Lord Jesus as our Savior and in His death for us, we were forgiven, justified, and reconciled to God. All the problems between us and God were solved. At this point, the Lord Jesus as life came into our deadened spirit. Our spirit was made alive, and death was swallowed up. Now in our spirit we have another life, not psuche, the soulish life, but zoe, the divine life (Rom. 8:10). In this way we were not only enlivened but born again. We became a new person, a new being, not in the soul but in the spirit (John 3:6).

However, there is now a problem. Before we were born again, we were only one man in the soul, but now we have two men, one in the soul and the other in the spirit. The first is the soulish man, the old man, the outer man, and the other is the spiritual man, the new man, the inner man. First Corinthians 2:14 and 15 say, "A soulish man does not receive the things of the Spirit of God, for they are foolishness to him and he is not able to know them because they are discerned spiritually. But the spiritual man discerns all things, but he himself is discerned by no one." In these two verses we have the soulish man and the spiritual man. We must be clear that the soulish man cannot know or receive the things of God, but the spiritual man discerns them. Second Corinthians 4:16 says, "Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day." In this verse there is the outer man and the

我们看见外面的人和里面的人。外面的人乃是在魂里的人，里面的人乃是在灵里的人。以弗所三章十六节也说到里面的人：“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”

撒但、肉体、魂生命、 己和旧人都已被钉死

我们从前是属魂的人，并且我们只能凭着这人的生命而活，因为我们还没有另一个生命。然而，基督已经进入我们里面，作了我们的生命，重生了我们，并使我们成为新人。既然我们有了另一个人位和另一个生命，我们就应当凭着这属灵的人、新人、里面的人而活；不再凭旧人、属魂的人而活。罗马六章六节说，“知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”同样的，加拉太五章二十四节也说，肉体已经钉了十字架。此外，希伯来二章十四节说到：“儿女既同有血肉之体，祂也照样亲自具有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”因此，我们的旧人、魂生命、己和撒但，都已经被钉死。现在，我们唯一的难处是：虽然主已经用十字架除去这一切消极的项目，但我们可能仍宝贝它们，并凭旧人活着。我们需要凭新人、属灵的人，也就是凭我们由基督所内住的重生之灵而活。这就是为什么我们的魂作为外面的人，正被毁坏，并且我们的灵作为里面的人，正日日在更新。

魂的功用被更新， 并为我们的灵所使用

魂的生命与魂的功用是不同的。原来，我们的魂是我们的人位，而我们的灵是器官。现在有了一个极重大的改变——我们的灵成了我们的人位，我们的魂为其器官。魂的生命、性情与己，都已经被钉死，但魂的功用并没有。魂思考、爱好、定意的功用仍被保留，好得着更新。这就是为什么罗马十二章二节告诉我们，要借着心思的更新而变化。当心思被更新时，情感和意志也随着被更新。

一个器官没有活着或作决定的权利或立场，但一个人位却有各样权利和立场。今天，我们必须不凭着魂活着，而是凭着灵为我们的人位，以魂为其器官而活。我们的魂应当仅仅

inner man. The outer man is the man in the soul, and the inner man is the man in the spirit. Ephesians 3:16 also speaks of the inner man, saying, “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.”

Satan, the Flesh, the Soul-life, the Self, and the Old Man All Having Been Crucified

Formerly we were the soulish man, and we could live only by the life of this man because we did not have another life. However, Christ has come into us to be our life, regenerated us, and brought us forth as the new man. Since we have another person and another life, we must live by this spiritual man, this new man, this inner man, and no longer by the old man, the soulish man. Romans 6:6 says, “Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.” Similarly, Galatians 5:24 tells us that the flesh also has been crucified. Moreover, Hebrews 2:14 says, “Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.” Therefore, our old man, the soul-life, the self, and Satan have all been crucified. Now our only problem is that although the Lord has “crossed out” all these negative items, we may still treasure them and live by the old man. We need to live by the new man, the spiritual man, which is our regenerated spirit indwelt by Christ. This is the reason that our soul as the outer man is being consumed and our spirit as the inner man is being renewed day by day.

The Function of the Soul Being Renewed to Be Used by Our Spirit

The soulish life is different from the function of the soul. Originally, our soul was our person, and our spirit was the organ. Now there has been a great change—our spirit has become our person, and our soul is the organ. The soulish life, nature, and self have been crucified but not the function of the soul. The function of the soul in thinking, loving, and deciding remains with us in order to be renewed. This is the reason that Romans 12:2 tells us to be transformed by the renewing of the mind. When the mind is renewed, the emotion and will also follow to be renewed.

An organ does not have the right or ground to live or make a decision, but a person has every right and ground. Today we must live not by the soul but by the spirit as our person, using the soul as the organ. Our soul must simply be the organ for our spirit

作我们灵（就是我们的人位）的器官。我们不应该让我们的魂在我们里面有立场和权利。如果我们的魂决定要去某地，我们应该告诉魂：“不要向我建议任何事，你没有权利。对我而言，你只是个器官。当我想去哪里时，我会告诉你，并且你必须与我同去，作我的器官。”我们的灵作为我们的人位，有权利和立场来计划事情；我们的魂则不然。我们不当以我们的魂为我们的生命、人位或所是。反之，我们必须领悟，魂仅是一个器官，是为着那作我们人位的灵。

凭著作我们人位的灵活着

我们的魂不该再有权利或地位，因为魂不再是我们的生命、所是和人位。魂只是一个器官。因此，我们应当不凭着魂，乃凭着灵而活。我们应当不照着魂来爱，而是照着灵。从前，魂是我们的人位；但今天，我们的人位乃是那有基督内住之重生的灵。有时我们的魂要求我们去恨某一个人，但我们应该告诉它：“安静吧！你没有权利这么说。当我需要使用你这器官去恨某件事物时，我会告诉你。你只是我的器官。现今，我的所是、人位和生命乃是由基督所内住之重生的灵。”当我们活在魂中，我们就是活在己里，并牵连着撒但、罪和肉体；但当我们否认魂，对它说它在我们里面不再有权利或立场，我们就蒙拯救脱离撒但、罪、肉体 and 己。当我们学习在灵中生活、行动并作事，我们就蒙拯救，脱离许多消极的事物。

as the person. We should not give our soul the ground and right within us. If our soul decides to go somewhere, we should tell it, “Do not propose anything to me; you have no right. You are merely an organ to me. When I want to go somewhere, I will tell you, and you must come with me to be my organ.” Our spirit as our person has the right and ground to propose something but not our soul. We should not treat our soul as our life, person, or being. Rather, we must realize that the soul is simply an organ for our spirit as our person.

Living by Our Spirit as Our Person

Our soul has no more right or ground because it is no longer our life, being, and person. It is simply an organ. Therefore, we must live not by the soul but by the spirit. We should love things not according to the soul but according to the spirit. Formerly the soul was our person, but today our person is our regenerated spirit indwelt by Christ. Sometimes our soul may demand that we hate a certain person, but we should tell it, “Be silent! You have no right to say this. When I need to use you as my organ to hate something, I will tell you. You are only the organ. My being, person, and life today is my regenerated spirit indwelt by Christ.” When we live in the soul, we are living in the self and are involved with Satan, sin, and the flesh, but when we deny the soul, telling it that it has no more right or ground within us, we are delivered from Satan, sin, the flesh, and the self. When we learn to live, walk, and do things in the spirit, we are delivered from many negative matters.

第六章

在灵中生活、为人、 并作一切事

读经：罗马书八章四节，以弗所书六章十八节，启示录一章十节，四章二节，十七章三节，二十一章十节，以弗所书一章十七节，加拉太书六章一节，腓立比书二章一节，彼得前书三章四节。

罗马八章四节说，“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”不同的圣经英文译本对罗马八章里“灵”（spirit）这个字有不同翻译，有的用大写 S 来指圣灵；有的用小写 s 来指人的灵。照着新约圣经的用法，四节的“灵”是指我们为那灵所内住并与那灵调和的重生之灵。基督作为赐生命的灵，与我们人的重生之灵调和，并且这二灵调和成为一灵。（林前十五 45 下，六 17，罗八 16。）我们需要照着这灵而行。以弗所六章十八节说，“时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”此处也是指调和的灵，就是我们为神的灵所内住的重生之灵。

在启示录一章，约翰看见人子站在七个金灯台中间的异象。十节说，“当主日我在灵里。”这里也是指调和的灵。在约翰看见第二个异象，就是看见在历世代中对世界审判的异象以前，四章二节说，“我立刻就在灵里。”然后，当第三个异象开始，就是十七章里关乎大巴比伦的异象开始时，三节说，“我在灵里，天使带我到旷野去。”并且在二十一章新天新地同新耶路撒冷的异象之前，十节说，“我在灵里，天使带我到一座高大的山。”约翰在领受启示录这卷书中四个主要的异象时，他乃是在灵里。

以弗所一章十七节说，“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分的认识祂。”智慧和启示的灵乃是调和的灵。加拉太六章一节说，“弟兄们，即使有人偶然为某种过犯所胜，你们属灵的人，也当用温柔的灵挽回这样的人，可是要当心自己，免得也被试诱。”一个属灵的人，乃是凭神的灵生活并行事的人；神的灵是内住于他重生

CHAPTER SIX

LIVING, WALKING, AND DOING ALL THINGS IN THE SPIRIT

Scripture Reading: Rom. 8:4; Eph. 6:18; Rev. 1:10; 4:2; 17:3; 21:10; Eph. 1:17; Gal. 6:1; Phil. 2:1; 1 Pet. 3:4

Romans 8:4 says, “That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.” Different translations of the Bible render spirit in Romans 8 either with an uppercase S to designate the Holy Spirit or in lowercase to designate our human spirit. According to the usage in the New Testament, the word spirit in verse 4 denotes our regenerated human spirit indwelt by and mingled with the Spirit. Christ as the life-giving Spirit is mingled with our regenerated human spirit, and these two spirits are mingled as one (1 Cor. 15:45b; 6:17; Rom. 8:16). We need to walk according to this spirit. Ephesians 6:18 says, “By means of all prayer and petition, praying at every time in spirit.” This again is the mingled spirit, our regenerated spirit indwelt by the Spirit of God.

In Revelation 1 John saw the vision of the seven golden lampstands with the Son of Man standing in their midst. Verse 10 says, “I was in spirit on the Lord’s Day.” Again this refers to the mingled spirit. Prior to the second vision concerning the judgment of the world throughout the ages, 4:2 says, “Immediately I was in spirit.” Then at the beginning of the third vision concerning Babylon the Great in chapter 17, verse 3 says, “He carried me away in spirit,” and before the vision of the New Jerusalem in chapter 21, verse 10 says, “He carried me away in spirit.” In receiving each of the four major visions of the book of Revelation, John was in spirit.

Ephesians 1:17 says, “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.” A spirit of wisdom and revelation is the mingled spirit. Galatians 6:1 says, “Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness, looking to yourself lest you also be tempted.” One who is spiritual is one who lives and walks by the Spirit of God who indwells and is

的灵里，并与他重生的灵调和。如果我们要去挽回一位堕落的弟兄，我们必须在灵中作这事。腓立比二章一节说，“所以在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜恤。”我们的交通乃是在调和的灵里。末了，彼前三章四节说，“乃要重于那以温柔安静的灵为不朽坏之妆饰的心中隐藏的人，这在神面前是极有价值的。”心中隐藏的人就是我们人的灵，因为心环绕我们的灵；这心乃是由魂的各部分加上良心所组成。彼得告诉我们，姊妹们应当以隐藏的人、里面的人，就是灵，来妆饰自己。

借着在灵中作一切事而活

上述所有的经节都给我们看见，我们这些重生的人，在为人、生活、行事，并在一切事上，都必须在灵里。我们也许有错误的印象，以为操练我们的灵只是祷告。祷告是我们操练灵许多方式中的一种，但不是唯一的方式。我们可以在我们所行的每一件事上都操练我们的灵。当我们与人谈话时，需要借着操练我们的灵来谈话；当我们生某人的气，我们必须借着操练我们的灵而生气。当然，若我们操练我们的灵，也许不会生气；但如果我们生气，我们必须能说我们是在灵里生气，那么我们的怒气会是正当的。甚至我们的爱，如果不是在灵里，也不能被主称义。喜爱或憎恨都无关紧要；要紧的乃是我们是凭旧人而活，还是凭我们灵里的新人而活。

路加十四章二十五至二十六节说，“有好多群众和耶稣同行，祂转过身来对他们说，人到我这里来，若不恨自己的父亲、母亲、妻子、儿女、弟兄、姊妹，甚至自己的魂生命，就不能作我的门徒。”今天真正重要的不在于爱或恨，而是我们是在魂里还是在灵里行事，是凭旧人还是凭新人而活。凭着魂来爱是错的，但凭着灵来恨却是对的。有一次主耶稣在圣殿里发怒，用鞭子赶出兑换银钱的人，并且推翻他们的桌子。（约二 14～15。）在另一场合，祂称法利赛人为蛇类，毒蛇之种。（太十二 34，二三 33。）在林前四章二十一节，使徒保罗说，“你们愿意怎么样？是要我带着刑杖，还是要我在爱和温柔的灵里，到你们那里去？”有时候当我们不在灵里，而在魂里时，我们好像比主耶稣和使徒更温柔、更温和。

mingled with his regenerated spirit. If we go to restore a fallen brother, we must do it in spirit. Philippians 2:1 says, “If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions.” Our fellowship is in the mingled spirit. Lastly, 1 Peter 3:4 says, “The hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.” The hidden man of the heart is our human spirit because the heart, composed of all the parts of the soul plus the conscience, surrounds the spirit. Peter tells us that sisters should adorn themselves with the hidden man, the inner man, the spirit.

LIVING BY DOING ALL THINGS IN THE SPIRIT

All the preceding verses show that we, the regenerated ones, need to walk, live, and do everything in the spirit. We may have the wrong impression that to exercise our spirit is only to pray. To pray is one of the many ways to exercise our spirit, but it is not the only way. We may exercise our spirit in everything we do. When we speak with people, we need to speak by exercising our spirit. When we are angry with someone, we must be angry by exercising our spirit. Of course, if we exercise our spirit, we may not become angry, but if we are angry, we must be able to say that we are angry in the spirit. Then our anger will be justified. Even our love, if it is not in the spirit, is not justified. What matters is not whether we love or hate. What matters is whether we live by the old man or by the new person in our spirit.

Luke 14:25 and 26 say, “There were great crowds going along with Him, and He turned and said to them, If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.” What matters today is not simply to outwardly love or hate but whether we love or hate in the soul or in the spirit, whether we live by the old man or by the new man. To love by the soul is wrong, but to hate by the spirit is right. Once, the Lord Jesus became angry in the temple, driving out the moneychangers with a whip and overturning their tables (John 2:14-15). On other occasions He called the Pharisees the offspring, or brood, of vipers (Matt. 3:7; 12:34; 23:33). In 1 Corinthians 4:21 the apostle Paul says, “What do you want? Should I come to you with a rod or in love and a spirit of meekness?” Sometimes in our soul, not in our spirit, we are meeker and more gentle than the Lord Jesus and the apostle.

要操练灵，不仅是要祷告，乃是要在灵中作一切事。如果我们在作事或说话时，灵里没有印证或感觉，我们就不应当去作或是去说。基督徒生活正确的路，并非考虑事情的好或坏；乃是考虑我们是凭自己、在魂里去作，或是凭着主，就是凭那与我们的灵主观调和的赐生命之灵去作。我们必须一直操练我们的灵。甚至当我们对待家人时，也必须学习操练我们的灵。有时，那灵会禁止我们向妻子说一些话。在这样的情形中，我们必须保持安静。然而，当那灵释放我们要说些话时，我们应当跟随我们的灵。

不照宗教的教训而活， 乃是凭灵而活

凭着考虑对错而生活，乃是宗教的教训。我在中国长大，那里有许多人觉得不需要接受基督，因为孔夫子已经教导他们是非善恶了。然而，神的救恩全然与宗教不同。这不是善恶是非的事；这是凭魂里的己，还是凭灵里的基督来生活行事的问题。凭着灵而行乃是神救恩的目标；宗教已经偏离这目标，但现今主正在恢复这事。

借着来在一起祷告而操练我们的灵，只是我们日常行事中的一小部分。我们需要不断的操练我们的灵。凡我们所行所言，无论接触何人，前去何处，都必须在灵中行。我学习这个功课已经超过三十五年，然而，即使到今天我仍会失败。我们都是生在魂里，长在魂里，在魂里受教育，而且我们是一直实行活在魂里。因为这样，我们很容易就活在魂里。在我们每天醒着的十六个小时里，有多少是活在灵里、住在灵里、并留在灵里？主告诉我们要儆醒祷告。（太二六 41。）我们需要儆醒，使我们不活在魂里；我们也需要祷告，使我们能活在灵里。若我们不儆醒，我们立刻就会退缩到魂里。

今天，基督教已经偏离目标，只是一直给人教训。我们不需要纯粹道理上的教训，我们只需要核对我们是否在灵里就够了。我们不需要教导人用外在的方式去爱他的妻子，我们可以简单的问：“弟兄，你在灵里么？”当一位弟兄在灵里，他就会正确的面对他的妻子。然而，若我们不在灵里，我们与别人的接触，就不过是属魂的或属肉体的谈

To exercise the spirit is not only to pray. It is to do everything in the spirit. If we have no confirmation or feeling in our spirit when we do or say something, we should not do or say it. The proper way for Christians to live is to consider not whether something is good or bad but whether we are doing it by our self, in the soul, or by the Lord as the life-giving Spirit mingled with our spirit in a subjective way. We must always exercise our spirit. Even when we deal with our family, we must learn to exercise our spirit. Sometimes the spirit restricts us from speaking something to our wife. In such a case we should remain silent. However, when our spirit releases us to say something, we should follow our spirit.

LIVING NOT ACCORDING TO THE TEACHINGS OF RELIGION BUT BY THE SPIRIT

To live by considering what is right and what is wrong is the teaching of religion. Where I was raised in China, many considered that there was no need to receive Christ, since they were already taught right and wrong by Confucius. However, God's salvation is absolutely different from religion. It is not a matter of right or wrong, good or evil. It is a matter of living and doing things by the self in the soul or by Christ in the spirit. To live by the spirit is the mark of God's salvation; this has been missed by religion, but today the Lord is recovering this.

To exercise our spirit by coming together to pray is only a small part of our daily walk. We need to constantly exercise our spirit. Whatever we do or speak, whoever we contact, and wherever we go, we must do it in the spirit. I have been learning this lesson for more than thirty-five years, yet even today I still fail. We were all born in the soul, raised in the soul, and educated in the soul, and we have practiced to live in the soul continually. Because of this, it is very easy for us to live in the soul. Within our sixteen waking hours, how much do we live, abide, and remain in the spirit? The Lord told us to watch and pray (Matt. 26:41). We need to be watchful that we would not live in the soul and prayerful that we would live in the spirit. If we are not watchful, we will immediately fall back into the soul.

Christianity today has missed the mark, always giving teachings to people. We do not need mere doctrinal teachings. It is sufficient simply to check whether or not we are in spirit. There is no need for us to teach someone outwardly to love his wife. We may simply ask, "Brother, are you in the spirit?" When a brother is in the spirit, he will be right toward his wife. However, if we are not in the spirit, our contact with others is mere soulish or fleshly conversation, not spiritual fellowship. I often realize that

话，而不是属灵的交通。我时常觉得，即使我在作好的事情，我仍然太在魂里，没有忠信、绝对的留在我的灵里。为这缘故，当我来到主面前时，我向主认罪所花的时间多过于祷告。留在灵中对我们是一项真实的功课。最近，我在主面前考量，我的信息内容该是什么。我不盼望只给你们道理上的知识。我越与主同在，就越有深刻的感觉：我们急切的需要，乃是对于“必须活在灵中”有完满的领悟。

否认天然的魂以活在灵里

在四卷福音书中，主耶稣都告诉我们需要否认己并丧失魂生命。（太十六 24～25，可八 34～35，路九 23～24，约十二 25。）书信也屡次告诉我们，要在灵中生活、行动、作事，并不住的祷告。为了能看见神的事、有智慧、并领受启示，我们需要在灵里。（林前二 11～12，弗一 17。）

撒但利用两种手段，使人的魂不正确的发展。第一种是超自然的方式，如在佛教和印度教中。这两个属鬼魔的“教”，教导人以超自然的方式运用他们的魂，发展魂去接触超自然界中的邪灵。另一种方法是借着现代教育、科学和文化而接触天然的世界。教育、电视和报纸常被魔鬼利用，使魂不正确的发展。因这缘故，人要从魂转回灵并活在灵里，是非常困难的。有些年轻弟兄来我们这里，和我们争论该不该参加运动竞赛。真正重要的并不是运动本身，重要的是我们是在魂里或是在灵里。我们在参加运动比赛时，能确定我们在灵里么？若是我们在作事时，能借着祷告操练我们的灵，那么就可以去作。然而，常常当弟兄们在运动时，他们觉得是在魂里。这不是我们作什么问题，而是我们是在那一个人位里作事的问题——在魂里还是在灵里。今天问题并不在于我们作什么；而是凡我们所作，是凭着灵还是凭着魂而活。

操练灵不仅是祷告，
也是在灵里生活、行动、说话、
并作一切事

操练灵不仅是祷告而已。若我们在其他的事上无法操练灵，我们在祷告里也无法操练我们的灵。有时我们无法

even in doing good things I have been too much in the soul and not faithful to remain absolutely in the spirit. For this reason, when I go to the Lord, I spend more time to confess than to pray. To remain in the spirit is a real lesson for us. Recently, I have considered before the Lord what the content of my messages should be. I do not care to pass on merely doctrinal knowledge. The more I have been with the Lord, the more I have had the deep feeling that our urgent need is to be brought into the full realization that we must live in the spirit.

DENYING THE NATURAL SOUL TO LIVE IN THE SPIRIT

In all four Gospels the Lord Jesus told us that we need to deny the self and lose our soul-life (Matt. 16:24-25; Mark 8:34-35; Luke 9:23-24; John 12:25). The Epistles also frequently tell us that we need to live, walk, do things, and pray continually in the spirit. In order to see the things of God, have wisdom, and receive revelation, we need to be in the spirit (1 Cor. 2:11-12; Eph. 1:17).

Satan uses two means to improperly develop the human soul. The first way is supernatural, as in Buddhism and Hinduism. These devilish “isms” teach people to exercise their soul in a supernatural way, developing it to contact the evil spirits in the supernatural world. The other way is through contact with the natural world by means of modern education, science, and culture. Education, television, and newspapers are often used by the devil to improperly develop the soul. Because of this, it is difficult for people to turn from the soul to the spirit and to live in the spirit. Some young brothers have come to us to argue whether or not we should play sports. What matters is not sports themselves. What matters is whether we are in the soul or in the spirit. Are we certain that we are in the spirit when we are playing sports? If we can exercise our spirit by praying while we do something, it is fine to do it. However, often while the brothers are playing sports, they realize that they are in the soul. It is not a matter of what we are doing; it is a matter of in what person we do it, in the soul or in the spirit. The issue today is not what we do but simply whether we live by the spirit or by the soul in whatever we do.

EXERCISING THE SPIRIT BEING
NOT ONLY TO PRAY BUT TO LIVE, WALK, SPEAK,
AND DO EVERYTHING IN THE SPIRIT

To exercise the spirit is not only to pray. If we cannot exercise our spirit in other matters, we will not be able to exercise our spirit in prayer. The reason we sometimes

告，或没有兴趣要祷告，原因在于我们是属魂的，甚至是属肉体的。我们遗忘我们的灵，许久不用。医学专家告诉我们，如果把我们的眼睛蒙起来几个月，我们会失去视觉功能。同样的道理，许多弟兄姊妹弃他们的灵于不顾，总是用他们的心思、情感和意志，或只用他们的身体。因着他们不操练灵，他们的灵就失去功能。

一九四三年我病得非常严重，六个月之久不得下床。六个月后，我无法下床，也无法用脚站立。我双腿的功能减弱，我花了很长时间才恢复双腿走路的功用。同样的，我们可能把灵的功用置之一旁。我们也许仅仅借着操练我们的魂来说话、讨论、推论、争辩、研究、甚至引用圣经。因为这样，召会可能贫穷、软弱并混乱。这些都是因着一件事：我们忽略我们的灵。我们不应该在魂里争执、推论或谈话，我们只该操练运用灵。若我们想要争论，我们必须先操练我们的灵接触主，并在祂面前考量我们的议论。我们需要回到灵中。

操练灵不是只有祷告而已，也是在灵里生活、为人、说话并行事。这就是顾到我们里面的人，并且在一切事上一直跟从里面的人。若我们操练这一个，就很容易随时随处祷告，因为我们的灵会刚强、活泼且主动。我们需要一直操练我们的灵，不仅在祷告或读主的话时，更是在日常生活中每一件公开或私下的事上。如果在读圣经之前，我们先预备好自己操练灵，就会看见我们的读经不一样了。同样的，我们也该在一切事上先操练我们的灵。当我们想和我们的妻子或某位弟兄说话时，我们必须准备好要操练灵。即使去购物，我们也应当借着操练我们的灵来预备自己。我们若如此行，就会从许多购物中蒙拯救。我们就会以简洁的方式作许多事。我们不信靠纯粹在道理上的教训，那是无效的。相反的，我们信靠操练灵的实行。凡我们所作，都需要操练我们的灵。新约嘱咐我们一件要时时去作的事，就是在灵中生活、行动、祷告、得着智慧和启示、并作每一件事。

在灵中得着智慧和启示

以弗所一章十七节说到智慧和启示的灵。我们无法借着与人辩论而得着启示；我们越争论、争辩、或只有研究，我们就越眼瞎。我们甚至不应该相信我们的研读；我们越在天然的心思里研读，我们就越在黑暗里。若我们静

cannot pray and do not have the appetite to pray is that we are soulish, even fleshly. We have left our spirit behind and have not used it for a long time. Medical experts tell us that if we covered our eyes for a number of months, we would lose our function of sight. In the same way, many brothers and sisters set their spirit aside and always use their mind, emotion, will, or simply their physical body. Because they have no exercise of their spirit, their spirit is out of function.

In 1943 I was very sick and was confined to bed for six months. After these six months I could not get out of bed and stand on my feet. The function of my legs was weakened, and it took me a long time to recover my walking function. Similarly, we may have put aside the function of our spirit. We may talk, argue, reason, debate, discuss, and even quote the Scriptures merely by exercising the soul. Because of this, a church may be poor, weak, and in confusion. This is due simply to one thing: we have neglected our spirit. We should not argue, reason, or talk in the soul but simply exercise our spirit. If we want to argue, we must first exercise our spirit to contact the Lord and consider our argument before Him. We need to come back to the spirit.

To exercise the spirit is not only to pray but to live, walk, speak, and do everything in the spirit. It is to take care of our inner man and always go along with the inner man in all things. If we practice this, it will be easy to pray at any time and in any place, because our spirit will be strong, living, and active. Not only in prayer or in reading the Word but in all matters in our daily life and walk, private or public, we need to always exercise our spirit. If before we come to read the Bible we first prepare ourselves by exercising our spirit, we will see a difference in our reading. Likewise, in all things we should first exercise our spirit. If we want to talk with our wife or with a brother, we must be ready to exercise our spirit. Even to go shopping we need to prepare ourselves by exercising the spirit. If we do this, we will be saved from much of our shopping. We will do many things in a brief and simple way. We do not trust in mere doctrinal teachings, which do not work. Rather, we trust in the practice of exercising the spirit. In whatever we do, we need to exercise our spirit. The one thing that the New Testament charges us to do at every time is to live, walk, pray, receive wisdom and revelation, and do all things in the spirit.

RECEIVING WISDOM AND REVELATION IN SPIRIT

Ephesians 1:17 speaks of a spirit of wisdom and revelation. We cannot receive revelation by arguing with people. The more we argue, debate, or merely study, the more we are blinded. We should not trust even in our studying. The more we study in our natural mind, the more we are darkened. If we would silence our natural mind

下我们天然的心思，进入灵中，就会在灵里得着光和启示。一位弟兄对某件事也许不太清楚，但如果他进入灵里，光和启示就来了。争辩和推论一无所成，但回到灵中就带进亮光。

一个丈夫可能会认为他是对的，而他的妻子是错的；他越这样争论，就越觉得自己是对的。然而，他若愿意停下他的争论和推论，进入灵里，就会领悟到自己是错的；他会悔改，甚至流泪。黑暗和眼瞎是在心思里，但光和启示却是在灵里。某些基督徒说，他们不清楚关于召会生活的实行。他们越争论，就越留在黑暗里；但他们若进到灵里，就会得着亮光。这适用于一切的事。

有些时候，人们会受我困扰，因为当他们要来争辩某件事时，我都宁愿不加入。每当我加入争辩，事后我都会后悔。最好不要以这种争辩的方式来说话。相反的，若我们进入灵里，留在灵中一段时间，一切就都会明朗。我们会对我们的妻子、儿女、父母、兄弟姊妹、召会、甚至工作感到明朗。留在心思里，不会让事情清楚；但在灵里，会让每一件事透明如水晶。约翰说，“当主日我在灵里，…我转过身来，…就看见…”（启一10，12。）当约翰在灵里，他就看见召会、世界、诸世代、甚至永世的情形。当我们简单的进入灵里，每一件事都会明朗。请你试试看。如果主的话有任何一点对你是不透亮的，不要只是试着了解它。你反而该带着你所读的进到灵里，在灵里你就会看见光。智慧和启示乃是在灵里。要得着智慧，我们必须留在灵中。当我们不在灵里，我们会愚昧的作许多事；但我们若在灵里，就会智慧行事。当我们在灵里，一切就都是明朗的。

在聚会中祷告， 并给别人机会祷告

一面，当我们来在一起祷告的时候，我们不该等待。主已准备好了，我们应该采取主动来祷告。另一面，在聚会中，我们应该给别人机会祷告。我们可以再用篮球队的例子来说明。只有一个人打球，而其他队员无事可作，这绝不是正确的。自己祷告和给别人机会祷告，是一体的两面。常祷告的人应当把机会给别人，而那些不祷告的人必须学习不要等

and enter into the spirit, we would receive light and revelation in spirit. A brother may not be clear concerning a certain matter, but if he would enter into the spirit, light and revelation would come. Arguments and reasonings get us nowhere, but to enter into the spirit brings in the light.

A husband may feel that he is right and his wife is wrong, and the more he argues, the more he feels he is right. However, if he will stop his arguing and reasoning and enter into the spirit, he will realize that he is wrong, and he will repent, even with tears. Darkness and blindness are in the mind, but light and revelation are in the spirit. Certain Christians say that they are not clear about the practice of the church life. The more they argue, the more they remain in darkness, but if they would enter into the spirit, they would receive light. This is true of all matters.

Sometimes people are bothered by me because when they come to argue about something, I prefer not to join the argument. Whenever I did argue, I regretted it afterward. It is better not to speak in this kind of arguing way. Rather, if we will enter into the spirit and remain in the spirit for a certain time, everything will be clear. We will be clear with our wife, children, parents, the brothers, the sisters, the church, and the work. To be in the mind is to not be clear, but to be in the spirit makes everything crystal clear. John said, "I was in spirit on the Lord's Day...and when I turned, I saw" (Rev. 1:10, 12). As John was in spirit, he saw the entire situation of the church, the world, all the ages, and even eternity. When we simply enter into the spirit, everything is clear. Please try this. If any part of the Word is not clear to you, do not merely try to understand it. Instead, bring what you have read into the spirit, and there you will see the light. Wisdom and revelation are in the spirit. In order to have wisdom we must remain in the spirit. When we are outside of the spirit, we may do many things foolishly, but if we are in the spirit, we will do things with wisdom. All things are clear when we are in spirit.

PRAYING IN THE MEETINGS AND GIVING OTHERS THE OPPORTUNITY TO PRAY

On the one hand, when we come together to pray, we should not wait. The Lord is ready, so we should simply take the initiative to pray. On the other hand, we should give others the opportunity to pray in the meetings. Again, we may use the illustration of a basketball team. It is never right for one player to play while the others are idle. To pray and to give others the opportunity to pray are two sides. Those who pray much should give the opportunity to others, and those who do not pray must learn not to wait. Those

待。那些不“打球”的人，不该抱怨其他的人打太多了。如果你等待，“球”就会传给另一名球员。我们都必须学习在聚会中配搭。对于我们在聚会中操练灵祷告，这是一项帮助。

who do not “play” should not complain that others play too much. If you wait, the “ball” will go to another player. In the meetings we all must learn to coordinate. This is a help for us to exercise our spirit to pray in the meetings.