

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Scripture Reading: John 6:57; 1 Tim. 1:16; 4:12; 1
Thes. 1:5-7; Rev. 2:4-5; Eph. 6:24; Psa. 110:3; 22:3

Outline

DAY 1

I. We need to take the lead to be patterns as elders and responsible ones:

A. The Lord Jesus was a pattern of enjoying the
Father as the richest grace and the sweetest love
to live because of the Father for the Father's glory
(John 6:57; Isa. 7:14-15; John 5:19; 4:34; 17:4;
14:10, 24; 5:30; 7:18; Luke 22:27; Matt. 20:26-28).

B. The Lord Jesus charged us to learn from Him,
taking Him as our pattern in being constrained
by the Father's will and abounding in the work of
carrying out the Father's will (11:28-30; cf. Eph.
4:20-21; 1 Cor. 15:58).

DAY 2

C. Paul was a pattern to the believers of living
Christ for His magnification by the bountiful
supply of the Spirit of Jesus Christ for the Body of
Christ (1 Tim. 1:16; Phil. 1:19-21a).

D. Paul charged Timothy to be a pattern to the
believers in word, in conduct, in love, in faith, and
in purity (1 Tim. 4:12).

E. Paul said that we should be imitators of God, as
beloved children (Eph. 5:1; Matt. 5:48).

二〇一二年春季國際 長老及負責弟兄訓練

長老及
負責弟兄的帶領

第一篇

領頭作榜樣

並以起初的愛愛主

讀經：約六 57，提前一 16，四
12，帖前一 5 ~ 7，啟二 4 ~ 5，
弗六 24，詩一一〇 3，二二 3

綱 目

週 一

壹 我們作長老及負責弟兄 的，需要領頭作榜樣：

一 主耶穌是榜樣，祂享受父作最豐富的
恩典和最甘甜的愛，使祂能為著父的榮耀
而因父活著—約六 57，賽七 14 ~ 15，約
五 19，四 34，十七 4，十四 10，24，五
30，七 18，路二二 27，太二十 26 ~ 28。

二 主耶穌吩咐我們要跟祂學，以祂
為我們的榜樣，受父旨意的約束，在
將父旨意實行出來這工作上充盈滿
溢—十一 28 ~ 30，參弗四 20 ~ 21，
林前十五 58。

週 二

三 保羅是信徒的榜樣，他為著基督
的身體，藉著耶穌基督之靈全備的供
應而活基督，以顯大基督—提前一
16，腓一 19 ~ 21 上。

四 保羅囑咐提摩太，要在言語、為
人、愛、信、純潔上，都作信徒的榜
樣—提前四 12。

五 保羅說我們應當效法神，好像蒙
愛的兒女一樣—弗五 1，太五 48。

F. Paul said that we should be imitators of him, as he was of Christ (1 Cor. 11:1; 4:16; 1 Thes. 1:5-6; 2 Thes. 3:9; Phil. 3:17).

G. The Thessalonians became a pattern to other believers and became imitators of the churches of God (1 Thes. 1:7; 2:14).

H. Peter said that Christ left Himself as a model so that we may follow in His steps to become His reproduction (1 Pet. 2:21).

I. John said that “even as He is, so also are we in this world”; this refers to Christ who lived in this world a life of God as love and who is now our life so that we may live the same life of love in this world and be the same as He is (1 John 4:17; cf. 3:3, 7).

DAY 3

II. To love the Lord with the first love, the best love, is to give the Lord the preeminence, the first place, in all things, being constrained by His love to regard and take Him as everything in our life (Rev. 2:4; Col. 1:18b; 2 Cor. 5:14-15; Mark 12:30; Psa. 73:25-26; 80:17-19):

A. The beginning of love in everyone toward the Lord is a vision of His person; the leaving of the first love toward the Lord is the source of and main reason for the failure of the church throughout the ages; nothing but love can keep us in a proper relationship with the Lord (Phil. 3:8; Matt. 26:6-13; Eph. 3:16-19; 6:24; Rev. 2:4-5; cf. 3:20).

B. To love the Lord with the first love, to give Him the first place in all things, is to repent and do the first works; the first works are works that issue from the first love (2:5; 1 Thes. 1:3; 2 Cor. 4:5):

1. In Song of Songs the Lord's banner over us is love, which means that love is our motto and that everything we do is based on our love for the Lord; the seeker in Song of Songs is also “sick with love,”

六 保羅說我們應當效法他，像他效法基督一樣—林前十一 1，四 16，帖前一 5 ~ 6，帖後三 9，腓三 17。

七 帖撒羅尼迦人成了其他信徒的榜樣，並且效法神的眾召會—帖前一 7，二 14。

八 彼得說基督留下自己這榜樣，叫我們跟隨祂的腳蹤行，成為祂的複製品—彼前二 21。

九 約翰說，『祂如何，我們在這世上也如何；』這是指基督，祂曾在這世上活出神就是愛的生活，如今祂是我們的生命，使我們能在這世上活出同樣愛的生活，與祂所是的一樣—約壹四 17，參三 3，7。

週 三

貳 以起初的愛、上好的愛愛主，就是在凡事上讓主居首位，居第一位，受祂愛的困迫，在我們的生活中以祂為一切，接受祂作一切—啓二 4，西一 18 下，林後五 14 ~ 15，可十二 30，詩七三 25 ~ 26，八十 17 ~ 19：

一 每個人對主的愛的起點，都是從看見主的身位而來的；離棄對主起初的愛，是歷世代以來召會失敗的根源和主要的原因；惟有愛能保守我們與主有正確的關係—腓三 8，太二六 6 ~ 13，弗三 16 ~ 19，六 24，啓二 4 ~ 5，參三 20。

二 以起初的愛愛主，在凡事上讓祂居首位，就是悔改，行起初所行的；起初所行的，乃是因著起初的愛所發出的行為—二 5，帖前一 3，林後四 5：

1 在雅歌裏，主以愛為旗在我們以上，表明愛是我們的標語，我們所作的一切，沒有別的，就是我們對主的愛；雅歌裏的尋求者也『因愛

meaning that she is joyous in the Lord as love, to the point of exhaustion (2:4-5).

2. God's love in Christ is a banner spreading over us, displaying, exhibiting, that we who are loved by God are always more than conquerors (Rom. 8:31-39).

3. We have a love that conquers everything if we live in His love.

4. If we have left our first love toward the Lord and do not repent and do the first works, we will lose the testimony of the Lord, and the lampstand will be removed from us.

C. To love the Lord with the first love, to give Him the first place in all things, is to have a personal, affectionate, private, and spiritual relationship with the Lord (S.S. 1:1-4).

DAY 4

D. To love the Lord with the first love, to give Him the first place in all things, is to live a day-by-day life of morning revival so that we may satisfy Christ by being His young men like the dew from the womb of the dawn (Psa. 110:3), so that we may have the tongue of an instructed one to know how to sustain the weary with a word (Isa. 50:4-5), and so that we may fellowship with God, seeking God's will and pleasure for His gospel service (Mark 1:35).

E. To love the Lord with the first love, to give Him the first place in all things, is to live a day-by-day life of consecration, becoming today's Nazarites, who are fully separated unto God and saturated with God in order to bless the children of God by dispensing God in His Divine Trinity into them (Psa. 110:3; Num. 6:1-9, 22-27).

F. To love the Lord with the first love, to give Him the first place in all things, is to live a life of prayer (1 Sam. 12:23; Matt. 6:6; 14:22-23; Dan. 6:10; 2:17-18; 1 Tim. 2:1; 2 Tim. 1:3; 1 Thes. 5:17).

G. To love the Lord with the first love, to give Him

成病』，意即她在是愛的主裏快樂到沒有氣力了一二 4 ~ 5。

2 神在基督裏的愛，是在我們以上展開的旌旗，陳列、展示我們蒙神所愛的人始終是得勝有餘的一羅八 31 ~ 39。

3 我們有勝過一切的愛，只要我們住在祂的愛裏。

4 我們若離棄了對主起初的愛，並且不悔改而行起初所行的，就會失去主的見證，燈臺也要從我們挪去。

三 以起初的愛愛主，在凡事上讓祂居首位，就是與主有個人、情深、私下、屬靈的關係—歌一 1 ~ 4。

週 四

四 以起初的愛愛主，在凡事上讓祂居首位，乃是過日日晨興的生活，好叫我們成為基督的少年人，如同清晨的甘露，使祂得滿足，（詩一一〇 3，）也使我們有受教者的舌頭，知道怎樣用言語扶助疲乏的人，（賽五十四 4 ~ 5，）且使我們與神交通，為祂福音的服事，尋求祂的旨意和喜悅。（可一 35。）

五 以起初的愛愛主，在凡事上讓祂居首位，乃是天天過奉獻的生活，成為今日的拿細耳人，完全分別歸神並被神浸透，好將神在祂的神聖三一裏分賜到祂的兒女裏面，藉此祝福他們—詩一一〇 3，民六 1 ~ 9，22 ~ 27。

六 以起初的愛愛主，在凡事上讓祂居首位，乃是過禱告的生活—撒上十二 23，太六 6，十四 22 ~ 23，但六 10，二 17 ~ 18，提前二 1，提後一 3，帖前五 17。

七 以起初的愛愛主，在凡事上讓祂

the first place in all things, is to love, treasure, and muse on God's word (Psa. 119:11, 14-15, 23, 48, 72, 78, 97, 99, 111, 113, 119, 127, 140, 147-148, 159, 162-163, 165, 167).

DAY 5

H. To love the Lord with the first love, to give Him the first place in all things, is to be governed by the direct, firsthand presence of the Lord (Exo. 33:11, 14; 13:21-22; 2 Cor. 2:10).

I. To love the Lord with the first love, to give Him the first place in all things, is to love the church in the church-loving Christ (Eph. 5:25; 2 Cor. 12:15; 1 Cor. 16:24).

J. To love the Lord with the first love, to give Him the first place in all things, is to love the ministry that builds up the church (2 Cor. 8:5; 1 John 1:3; Eph. 4:11-12).

K. To love the Lord with the first love, to give Him the first place in all things, is to live and walk by the Spirit, to serve by the Spirit, and to minister the Spirit (Gal. 5:25; Phil. 3:3; 2 Cor. 3:6; Zech. 4:6; Judg. 9:9; cf. 1 Sam. 2:30b).

L. To love the Lord with the first love, to give Him the first place in all things, is to take Him as the fountain of living waters; God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment to produce the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression (Jer. 2:13; John 4:14b).

M. To love the Lord with the first love, to give Him the first place in all things, is to eat Him as the tree of life; eating Christ as the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life (Rev. 2:7).

N. To love the Lord with the first love, to give Him

居首位，乃是愛神的話，寶貴神的話，默想神的話—詩一一九11，14～15，23，48，72，78，97，99，111，113，119，127，140，147～148，159，162～163，165，167。

週 五

八 以起初的愛愛主，在凡事上讓祂居首位，乃是受主直接、頭手的同在所管治—出三三11，14，十三21～22，林後二10。

九 以起初的愛愛主，在凡事上讓祂居首位，乃是在那愛召會的基督裏愛召會—弗五25，林後十二15，林前十六24。

十 以起初的愛愛主，在凡事上讓祂居首位，乃是愛那建造召會的職事—林後八5，約壹一3，弗四11～12。

十一 以起初的愛愛主，在凡事上讓祂居首位，乃是憑著靈生活行動，憑那靈事奉並供應那靈—加五25，腓三3，林後三6，亞四6，士九9，參撒上二30下。

十二 以起初的愛愛主，在凡事上讓祂居首位，乃是接受祂作活水的泉源；神在祂經綸裏的目的，是要作活水的泉源，源頭，好將祂自己分賜到祂的選民裏面，作他們的滿足和享受，以產生召會，就是神的配偶，作神的擴增、神的擴大，成為神的豐滿，使祂得著彰顯—耶二13，約四14下。

十三 以起初的愛愛主，在凡事上讓祂居首位，乃是喫祂作生命樹；喫基督作生命樹，就是享受基督作我們生命的供應，該是召會生活中首要的事—啟二7。

十四 以起初的愛愛主，在凡事上讓

the first place in all things, is to continually come to Him to contact Him, take Him, receive Him, taste Him, and enjoy Him (Isa. 57:20, footnote 1).

DAY 6

O. To love the Lord with the first love, to give Him the first place in all things, is to take Him as our centrality—our holding center—and our universality—our everything; we need to take Him as the center, content, and circumference of our personal universe (Col. 1:17b, 18b).

P. To love the Lord with the first love, to give Him the first place in all things, is to aspire and determine to gain the honor of pleasing Him in all things (2 Cor. 5:9; Col. 1:10; Heb. 11:5-6).

Q. To love the Lord with the first love, to give Him the first place in all things, is to have a clear sky like awesome crystal with God's sapphire throne above it; this means that there is nothing between us and the Lord and that we are filled with the heavenly atmosphere, condition, and situation of His ruling presence—allowing Him to rule and reign within us (Ezek. 1:22, 26).

R. To love the Lord with the first love, to give Him the first place in all things, is to hold Him as the Head, staying intimately connected to Him and enthroning Him as the ruler and decider of everything in our life (Col. 2:19).

S. To love the Lord with the first love, to give Him the first place in all things, is to ask for the counsel of Jehovah in every detail of our Christian life and work (Josh. 9:14; Phil. 4:6-7).

T. To love the Lord with the first love, to give Him the first place in all things, is to give the flow of life, the flow of the Lord Jesus within us, the preeminence in all that we are and do; then He is the shining One, the redeeming One, the reigning One, the flowing One, and the supplying One within us (Ezek. 47:1; Rev. 22:1-2).

祂居首位，乃是不斷的來到祂面前接觸祂，取用祂，接受祂，嘗祂並享受祂—賽五七 20，第一註。

週 六

十五 以起初的愛愛主，在凡事上讓祂居首位，乃是以祂為我們的中心，我們維繫的中心，並以祂為我們的普及，我們的一切；我們需要以祂為我們個人宇宙的中心、內容和圓周一西一 17 下，18 下。

十六 以起初的愛愛主，在凡事上讓祂居首位，乃是渴望並懷著雄心大志，要在凡事上討主的喜悅—林後五 9，西一 10，來十一 5～6。

十七 以起初的愛愛主，在凡事上讓祂居首位，乃是有清明的天，像可畏的水晶，其上有神藍寶石的寶座；這意思是我們與主之間沒有阻隔，並且我們被祂管治同在的屬天氣氛、光景和情形所充滿，讓祂在我們裏面管治並作王—結一 22，26。

十八 以起初的愛愛主，在凡事上讓祂居首位，乃是持定祂作元首，並親密的聯於祂，讓祂登位作我們生活中每件事的管治者和決斷者—西二 19。

十九 以起初的愛愛主，在凡事上讓祂居首位，乃是在我們基督徒生活與工作的每個細節上求耶和華指示—書九 14，腓四 6～7。

二十 以起初的愛愛主，在凡事上讓祂居首位，乃是在我們所是並所作的一切上讓生命的流，就是主耶穌在我們裏面的流居首位；如此祂就在我們裏面作照耀者、救贖者、掌權者、湧流者與供應者—結四七 1，啟二二 1～2。

U. To love the Lord with the first love, to give Him the first place in all things, is to be dominated, governed, directed, led, and moved by our mingled spirit, caring for the rest in our spirit by being His captives and by praying, “Lord, make me Your captive. Never let me win. Defeat me all the time” (2 Cor. 2:13-14).

V. To love the Lord with the first love, to give Him the first place in all things, is to enthrone Him with our praises; praise is the highest work carried out by God’s children (Psa. 22:3; 119:164; 34:1).

二一 以起初的愛愛主，在凡事上讓祂居首位，乃是受調和的靈所管理、管治、指引、引導和推動，成為祂的俘虜並禱告：『主阿，使我作你的俘虜，絕不要讓我得勝，要一直擊敗我，』藉此顧到我們靈裏的安息—林後二13～14。

二二 以起初的愛愛主，在凡事上讓祂居首位，乃是藉著我們的讚美使祂登寶座；讚美是神的兒女最高的工作—詩二二3，一一九164，三四1。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 1)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Isa. 7:14-15 "...Behold, the virgin...will bear a son, and she will call his name Immanuel. He will eat curds and honey until he knows how to refuse evil and choose good."

Matt. 11:29-30 "Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."

In reading the four Gospels, we can see how good and perfect the outward living of the Lord was....Why was He so perfect, and why was He such a Son of Man? Isaiah 7:15 gives us the reason He had such a living. Why was He able to refuse the evil and choose the good? How did He know to reject the world and choose God's will? How did He know to reject glory from men and choose glory from God?...We should know that not only does verse 14 refer to the Lord, but that verse 15 also refers to Him. Verse 15 tells us that He ate butter [curds] and honey all his life. Because He ate butter and honey all His life, He was able to choose the good things and refuse the bad things. This is why He could obey God, seek for His glory, and win His heart.

What is the significance of butter and honey? Among all the tasteful foods, butter is the richest of them all. Moreover, nothing in the world is sweeter than honey. Butter is the richest food, while honey is the sweetest food. The Lord Jesus ate the richest and sweetest food throughout His life. This is why He could reject the evil and choose the good.

The Bible tells us what the richest thing is. It is God's grace. The Bible also tells us what the sweetest thing is. It is God's love. All the time, God placed before Christ the rich grace and gave Him to taste the sweet love. This is why He could obey God and choose His

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第一篇 (週一)

領頭作榜樣 並以起初的愛愛主

晨興餽養

賽七 14~15 『...看哪，必有童女懷孕生子，她要給他起名叫以馬內利。他必喫奶酪〔或，奶油〕與蜂蜜，直到他曉得棄惡擇善的時候。』

太十一 29~30 『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；因為我的軛是容易的，我的擔子是輕省的。』

我們讀四福音書的時候，要看見主在外面的生活，不知有多好，有多完全。...為甚麼祂是這樣完全呢？為甚麼祂是這樣的一位人子呢？以賽亞七章十五節，把祂所以能有這樣生活的原因告訴我們了。祂為甚麼知道揀選善的，棄絕惡的呢？祂為甚麼知道拒絕世界，揀選神的旨意呢？祂為甚麼知道拒絕從人來的榮耀，惟獨要神的榮耀呢？...我們要知道不只十四節是指着主說的，就是十五節，也是指着主說的。十五節是說祂一生一世，都是喫奶油與蜂蜜。因為祂一生一世，都是喫奶油與蜂蜜，所以祂能揀選好的，拒絕不好的。所以祂能順服神，求神的榮耀，得神的心。

奶油與蜂蜜，有甚麼意思呢？在所有的味中，奶油的味是最豐的。世界上沒有甚麼比蜂蜜還甜的。所以，奶油是最豐的，蜂蜜是最甜的。主耶穌一生一世，喫了那最豐的，最甜的，所以祂能拒絕惡的，揀選善的。

聖經告訴我們，甚麼是最豐的呢？神的恩典。聖經又告訴我們，甚麼是最甜的呢？神的愛。神每一次把豐盛的恩典擺在祂面前，把甘甜的愛給祂嘗了，所以祂能順服神，揀

will. This is why He could reject the evil and choose the good. (The Collected Works of Watchman Nee, vol. 17, pp. 111-112)

Today's Reading

In carrying out God's New Testament ministry, the Lord Jesus told us that He never did anything out of Himself (John 5:19), He did not do His own work (John 4:34; 17:4), He did not speak His own word (John 14:10, 24), He did everything not by His own will (John 5:30), and He did not seek His own glory (John 7:18). If you use these few points as a standard to measure all the Christian work today, you can see that nearly all the Christian works fall short according to this yardstick. Who can say that they do not do anything in the Lord's work out of themselves? Who can say that they do not do their own work or speak their own words? Also, who can say that they do not do anything by their own will and that they do not do anything to seek their own glory? If we can answer these five points positively, I believe we are also in the New Testament ministry of God. If not, we are off.

This is the section of the Lord Jesus in God's New Testament ministry, and it is this that produces the church, edifies the saints, and builds up the Body. If you are short of these five points, whatever you do will be divisive and will cause division. Therefore, we need to see that there is a big difference with a terminated person who is not doing a work out of himself, not doing his own work, not speaking his own word, and who is not doing things by his own will and not seeking his own glory. This is not only a section of God's New Testament ministry, but our pattern, a pattern of such a Person with such a life. May the Lord make our vision clear concerning these matters. (Elders' Training, Book 1: The Ministry of the New Testament, p. 49)

To take the Lord's yoke is to take the will of the Father. It is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (26:39, 42). Hence, He asks us to learn from Him. (Matt. 11:29, footnote 2)

Further Reading: The Collected Works of Watchman Nee, vol. 17, pp. 111-120; Elders' Training, Book 1: The Ministry of the New Testament, ch. 3

選神的旨意。所以祂知道拒絕惡的，揀選善的（倪柝聲文集第一輯第十七冊，一二四至一二五頁）。

信息選讀

主耶穌告訴我們，在執行神新約的職事上，祂從來不憑着自己作甚麼（約五 19），祂不作自己的工（四 34，十七 4），祂不說自己的話（十四 10、24），祂不憑着自己的意思作甚麼（五 30），祂也不求自己的榮耀（七 18）。如果你用這幾點作標準，衡量今天一切的基督徒工作，你能看見，照着這個尺碼，幾乎一切的基督徒工作都達不到標準。誰能說他們在主的工作上不憑着自己作甚麼？誰能說他們不作自己的工，不說自己的話？還有，誰能說他們不憑着自己的意思作甚麼，也不作甚麼來求自己的榮耀？倘若我們能肯定的答覆這五點，我相信我們也在神新約的職事裏。不然的話，我們就是偏離了。

這是主耶穌在神新約職事裏的那一段，這職事產生了召會，造就了聖徒，並且建造了身體。如果你缺少這五點，無論你作甚麼，都是分裂人的，都會引起分裂。因此，我們需要看見，一個了結的人是有很大的不同；他不憑着自己作工，不作自己的工，不說自己的話，不憑着自己的意思行事，也不求自己的榮耀。這不僅是神新約職事的一段，這樣的人和這樣的生活也是我們的榜樣。願主使我們對這些事情有清楚的異象（長老訓練第一冊，四九至五〇頁）。

負主的軛就是接受父的旨意。這不是受律法或宗教義務的規律或支配，也不是受任何工作的奴役，乃是受父旨意的約束。主過這樣的生活，並不在意別的，只在意祂父的旨意（約四 34，五 30，六 38）。祂將自己完全降服於父的旨意（太二六 39、42）。因此，祂要我們跟祂學（聖經恢復本，太十一 29 第三註）。

參讀：倪柝聲文集第一輯第十七冊，第一二四至一三六頁；長老訓練第一冊，第三章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 2)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Phil. 3:17 "Be imitators together of me, brothers, and observe those who thus walk even as you have us as a pattern."

2 Thes. 3:9 "Not because we do not have the right, but in order that we might give ourselves to you as a pattern that you might imitate us."

Some Christian teachers say that a believer should not give a testimony concerning himself. According to these teachers, to testify of our experience is to preach ourselves. Therefore, they advise others not to speak of how they have repented, believed in the Lord, received grace, and have been saved. These teachers insist strongly that we should preach only the Lord Jesus and teach the Bible, but should never say anything about ourselves. In 1 Thessalonians 2, however, Paul certainly speaks about himself. He gives a strong testimony of his living among the Thessalonians. He reminds them of the apostles coming and of their manner of life among them. Why did Paul emphasize this? He emphasized it because he was presenting a pattern of a proper living to the young saints. I hope that all the elders and leading ones will see from Paul's example that we must be a pattern to the saints. In every local church there must be some patterns, some models, for others to follow. (Life-study of 1 Thessalonians, pp. 109-110)

Today's Reading

In 1:6 Paul says to the Thessalonians, "You became imitators of us and of the Lord." Imitating is related to growing. In fact, in many ways to imitate is to grow. In a family children imitate their parents and older brothers and sisters. The little ones do not invent anything; instead, they imitate others. A very good illustration of this is in the use of language. A child learns the language spoken by his parents. He speaks

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長老及 負責弟兄的帶領

第一篇 (週二)

領頭作榜樣 並以起初的愛愛主

晨興餽養

腓三 17 『弟兄們，你們要一同效法我，你們怎樣以我們為榜樣，也當留意那些這樣行的人。』

帖後三 9 『這並不是因我們沒有權利，乃是要給你們作榜樣，叫你們效法我們。』

有些基督教教師說，信徒不該為自己作見證。根據這些教師的看法，作見證說到自己的經歷就是傳揚自己。因此，他們勸告別人不要說自己是如何悔改，如何信主，如何蒙恩得救。這些教師極力主張我們只應當傳講主耶穌，教導聖經，而絕不該說到我們自己的事。但保羅在帖前二章卻說到自己。他作了剛強的見證，說到他在帖撒羅尼迦人中間的生活。他題醒他們，使徒是如何來到他們那裏，以及使徒在他們中間的生活態度。保羅為甚麼強調這事？他強調這事，是要給年幼的聖徒看見正當生活的榜樣。我盼望所有的長老和帶頭的，都從保羅這個實例看見，我們必須是眾聖徒的榜樣。在每一個地方召會裏，必須有一些榜樣、一些模型，讓別人效法（帖撒羅尼迦前書生命讀經，一二七至一二八頁）。

信息選讀

保羅在帖前一章六節對帖撒羅尼迦人說，『你們…就效法我們，也效法了主。』效法與長大有關。事實上，效法在許多方面就是長大。在家庭裏，孩子效法他們的父母兄弟。小孩子沒有甚麼創作，而是效法別人。學習語言就是很好的例證；孩童學習父母所說的

the same language with the same accent. A child learns the language and the accent by imitation. This illustrates the fact that children grow by imitating their parents. Therefore, in a family to imitate actually means to grow. The children imitate their parents in many things—in gestures, in speech, and even in character. Parents are patterns, models, for their children. Whatever the parents are, the children will be also.

To give the new believers and young ones a lot of teaching is not the proper way to take care of them. The proper way to foster them is to show them a pattern. By showing them a pattern you water them, supply them, nourish them, and cherish them. This is fostering. If you find that your experience is somewhat lacking, point the new believers to different people in the Bible, for example, to ones such as Enoch, Noah, Abraham, and David in the Old Testament and Peter, John, Paul, and Timothy in the New Testament. We can present the lives of Bible characters in such a way as to foster the growth of the young ones.

If we give too much teaching to new ones and young ones, we shall damage them. Every mother knows that one of the most important matters in the raising of children is proper feeding. Caring for children is ninety percent a matter of feeding and ten percent a matter of teaching. This also should be our practice in caring for new believers in the church. We must learn to have ninety percent feeding and ten percent teaching. Feeding involves the presenting of patterns either from the Bible or from church history. By reading the biographies of saints throughout the ages, we nourish ourselves and experience a kind of fostering. The point here is that the best way to feed others and foster them is to give them a proper pattern. If there is no pattern, there can be no fostering. Only by having a pattern can we feed others.

In the book of 1 Thessalonians Paul was not preaching himself. Rather, he was feeding his spiritual children with his own living of Christ. This means that Paul's way of living was used to feed his spiritual children. This was the reason he emphasized his coming to the Thessalonians, his preaching, his way of handling the word of God, and his manner of living. (Life-study of 1 Thessalonians, pp. 109-110)

Further Reading: Life-study of 1 Thessalonians, msgs. 12-13; Speaking Christ for the Building Up of the Body of Christ, ch. 3

語言，與父母說同樣的話，有同樣的口音。孩子經由模仿，學習語言和口音，這說明一個事實，孩子是藉着模仿他們的父母而長大。因此，在一個家庭裏，模仿實際上就是長大。孩子在姿態、語言甚至性格等許多事上，效法父母。父母是孩子的榜樣、模型。父母如何，孩子也會如何。

給與初信者和年幼信徒許多教導，不是照顧他們的正確之路；撫育他們的正確之路乃是給他們榜樣看。你給他們榜樣看，就是澆灌他們、供應他們、乳養他們、顧惜他們；這是撫育。你若覺得自己的經歷有些欠缺，你可以將聖經裏不同的人指給初信者看。譬如，舊約的以諾、挪亞、亞伯拉罕和大衛，新約的彼得、約翰、保羅和提摩太等人。我們可以這樣題出聖經人物的生活，來撫育年幼的信徒長大。

我們若給初信和年幼的聖徒太多教訓，就會破壞他們。作母親的都知道，撫育孩子最重要的就是合式的餵養。照顧孩子在於九分餵養和一分教導，這也應當是我們照顧召會裏初信者的作法。我們必須學習有九分的餵養和一分的教導。餵養包括從聖經或召會歷史中題出榜樣。我們讀歷代聖徒的傳記，就餵養了自己，也經歷了撫育。這裏的重點是說，餵養人和撫育人最好的路，是給他們一個正確的榜樣。沒有榜樣，就不可能有撫育；有了榜樣，我們纔能餵養別人。

保羅在帖撒羅尼迦前書不是傳講自己，而是以他自己活基督的生活來餵養他屬靈的兒女。這意思是說，保羅用他的生活方式來餵養他屬靈的兒女。這是他強調他進到帖撒羅尼迦人那裏、他的傳揚、他對神話語的方式以及他生活態度的原因（帖撒羅尼迦前書生命讀經，一二八至一二九頁）。

參讀：帖撒羅尼迦前書生命讀經，第十二至十三篇；為着建造基督的身體講說基督，第三章。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 3)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

S.S. 1:3-4 "Your anointing oils have a pleasant fragrance; your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you....We will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you."

Eph. 3:17 "That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love."

Because of Yourself (the ointment) and Your name (the ointment poured forth), the virgins love You. They love You because of Yourself, and because of Your name. We cannot love a work, and we cannot love a power. We can only love a person, one who has a personality. We love You, and we are attracted by Yourself and Your name. Although we have not yet fully perceived Your savor, what we have perceived is enough for us to love You. The revelation of the person of the Lord invokes not only praise from men, but also love. The beginning of love in everyone toward the Lord is a vision of His person. (Watchman Nee, The Song of Songs, p. 13)

Today's Reading

After we have read the book of Ephesians, we will see the relationship between "the first love" and "the first works" [Rev. 2:4-5]: "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love" (Eph. 4:15-16)...The "first works" are not what man praises or

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長老及 負責弟兄的帶領

第一篇 (週三)

領頭作榜樣 並以起初的愛愛主

晨興餽養

歌一 3~4 『你的膏油馨香；你的名如同倒出來的香膏，所以眾童女都愛你。願你吸引我，我們就快跑跟隨你…我們必因你歡喜快樂；我們要稱讚你的愛情，勝似稱讚美酒。她們愛你是理所當然的。』

弗三 17 『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

『所以眾童女都愛你。』〔歌一 3〕因着你自己（膏油），因着你的名（倒出來的香膏），所以『眾童女都愛你』。愛你的原因，是因着你自己；愛你的原因，也是因着你的名。我們不能愛一個工作，我們也不能愛一種能力，我們只能愛一個有人格的人。我們愛你。但是，我們之所以被吸引，乃是因着你的自己和你的名。雖然在這裏的時候，我們還未盡聞你的香味；但是，我們所聞到的，已經說我們愛你了。主身位的啓示，不只是會叫人讚美，也是會叫人愛的。每一個對主的愛的起點，都是從看見主的身位而來的（歌中的歌，一四頁）。

信息選讀

我們讀過以弗所書，我們看見『起初的愛』與『起初所行的』的關係。『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』（四 15~16）…『起初所

sees. They are works in secret, like the works done by the “joints.” The works considered precious by the Lord are not those that are outwardly great or important but those that actually build up the Body of Christ “in love.” This is the truly effective work. Without the intention of love there is no work of love. Because there is the love of the Lord Jesus, all the works become works for the building up of the church, and there will be the fitting and the knitting in harmony, and no dissension of opinions will be brought in. Although the church has now left its first love and has not done its first works, we can still be joined to the Head and can grow into Him in all things, from whom we will receive the supply and the strength. All those who have received the power of love from the Head can do the “first works.”

At present, we see the desolation of the church. Both the first love and the first works are all gone. This is the time for us to bow down before God, to humble ourselves, and to confess our sins. The Lord calls us to repentance. The door of grace is still wide open. We should come quickly. Thank the Lord. He has shown us that many saints are willing to leave all organizations and are willing not only to hold fast to the first love but to revive the first works....How did the church fall to such an extent? Paul saw the danger among the Ephesians from the very beginning. Hence, he had the prayer in Ephesians 3:14-19. It is easy for a Christian to love the Lord in an instant....I am afraid that many who loved the Lord a few years ago have now gradually become cold....Paul’s prayer gives the reason for this fall: “That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love” (v. 17). Anything that does not have a foundation will not last forever. If our love is like the tree that has roots or the house on the ground, this love will be the “first love” all the time....[The root and ground is] Christ making “His home in your hearts.” This is the source for the love to be rooted and grounded. Our greatest danger is to have much spiritual knowledge without the experience of Christ living in our hearts....[The Ephesians] had received God’s love (1:5-8), but this love had not been rooted and grounded in their hearts. Hence, Paul prayed for them. (The Collected Works of Watchman Nee, vol. 4, pp. 299-300)

Further Reading: The Song of Songs, introduction, ch. 1; The Collected Works of Watchman Nee, vol. 4, pp. 289-307; Crystallization-study of Song of Songs, msgs. 1-2; Life and Building as Portrayed in the Song of Songs, chs. 2-3

行的』並非人所讚美的，也非人所常看得見的，乃是一個暗中的工作，像『每一…節』所作的一樣。神所看作寶貝的行爲，並非外面的偉大、重要，乃是實在於祂的『愛裏』，建造基督的身體；這是真有效力的行爲。沒有愛主的心意，就沒有愛主的工作。因爲有了主耶穌的愛，就所作的工都是建造召會，彼此相助，聯絡得合式，並無意見分歧的事。雖然召會已經離棄起初的愛，而不行起初所行的了；然而，我們尚能聯於元首，凡事長到祂裏面，以得着供給和能力。凡得着元首愛心的能力者，都能行『起初所行的』。

當今的時候，我們眼見神的召會荒涼紛亂，當初的爱心和工作，二者都沒有；所以，現在正是我們俯伏在神面前，自卑認罪的時候。主召我們悔改（恩門仍然大開），我們應當快來。感謝主，祂叫我們看見許多的聖徒，願意離開一切的組織，不特持定當初的爱心，並且復興當初的行爲。…召會何以竟到此地步呢？保羅在起初的時候，就見到以弗所人這個危險了；所以，他有以弗所三章十四至十九節的禱告。基督徒一時愛主是很容易的。…我恐怕幾年前熱心愛主的，許多今日已漸冷淡了。…保羅的禱辭，說出這個墮落的原因。『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

(17) 凡沒有根基的，都不能永久。我們的爱心如果像樹木、房屋之有根有基，則我們的爱心天天都是『起初』的。…〔根和基乃是〕『基督…安家在你們心裏』，這是爱心有根有基的源頭。我們最大的危險就是：雖然有了許多屬靈的知識，卻沒有基督安家在我們心裏的經歷。…以弗所的聖徒…已經得了神的愛（一5~8），但是，他們還沒有得着這愛有根有基的在他們心裏；所以，保羅替他們祈求（倪柝聲文集第一輯第四冊，一三七至一三八頁）。

參讀：歌中之歌，導言及第一段；倪柝聲文集第一輯第四冊，第一二六至一四六頁；雅歌結晶讀經，第一至二篇；雅歌中所描繪的生命與建造，第二至三章。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 4)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Rev. 2:4-5 "But I have one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works..."

1 John 4:16 "And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him."

The first thing we are charged to overcome is the leaving, the missing, the losing, of the first love (Rev. 2:4-5a)...If we love someone, we surely want to hear his voice, his work...If we do not love a person, we do not want to hear his voice, his word.

When we wake up in the morning, the first thing we should do is say, "O Lord Jesus. O Lord Jesus." It is better to add, "I love You." We should say, "O Lord Jesus, I love You. O Lord Jesus, I love You." How intimate, how sweet, and how affectionate this is! (The Overcomers, pp. 30-31)

Today's Reading

Our God, our Christ, our Lord, is not only loving but also very affectionate....God has "fallen in love" with us, His chosen and redeemed people....Quite often I would not do some things, not merely because they are not right or because I fear God but because I love Him. I would say, "Lord Jesus, I love You, so I cannot do this." I just cannot do certain things, because I love Him.

We need to overcome the loss of the first love. The church in Ephesus was a good church. It was an orderly church and a formal church (Rev. 2:2-3). Surely we would like such a church, but such an orderly church had left the first love (v. 4). The

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晨興餽養

啓二 4~5 『然而有一件事我要責備你，就是你離棄了起初的愛。所以要回想你是從那裏墜落的，並要悔改，行起初所行的。...』

約壹四 16 『神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。』

〔主〕吩咐我們要勝過的第一件事，乃是要勝過離棄、偏離、失去了起初的愛（啓二 4~5 上）。...我們若愛一個人，我們必定願意聽他的聲音，他的話語。...我們若不愛一個人，我們就不願意聽他的聲音，他的話語。

...當我們早晨醒來時，我們第一件必須作的事乃是說，『哦，主耶穌。哦，主耶穌。』最好加上說，『我愛你。』我們該說，『哦，主耶穌，我愛你。哦，主耶穌，我愛你。』這是何等親密、甜美、富有感情！（得勝者，三二至三三頁）

信息選讀

我們的神，我們的基督，我們的主，不僅是可愛的，也是非常富有感情的。...神愛上了我們這些蒙祂揀選並救贖的人。...有些事我不肯作，通常不只是因為這些事不對，或因為我怕神，乃是因為我愛祂。我會說，『主耶穌，我愛你，所以我不能作這事。』因着我愛祂，有些事我就不能作。

我們必須勝過失去起初的愛。在以弗所的召會是很好的召會。那是一個有次序而正式的召會（啓二 2~3）。我們當然喜歡這樣的召會，但這樣一個有次序的召會卻離棄了起初的愛（4）。『起

Greek word for first is the same as that translated best in Luke 15:22. Our first love toward the Lord must be the best love for Him. When the prodigal son in Luke 15 came back home, the father told the servants to bring the best robe. The best here is the first.

Many Christians think that the first love is the love with which we loved the Lord Jesus when we were saved. I would not say that this is wrong, but it is not adequate. The first love which is the best love is much more than this.

The first love is the love which is God Himself. In the Bible we are told that God is love (1 John 4:8, 16). In the whole universe, only God is love. The Lord charges the husbands to love their wives. But it is impossible for the husbands to love their wives in themselves because we are not love. There is only one Person who is love—God.

God is not only the best but also the first. In the whole universe, God is first. Genesis 1:1 says, “In the beginning God...” This is the opening of the Bible. God is the beginning. God is the first. Colossians tells us that our Christ must have the first place. He must have the preeminence (1:18b). Christ must be the first. What is it to recover the first love? To recover the first love is to consider the Lord Jesus as the first in everything. If we make Christ everything in our life, that means we have overcome the loss of the first love.

We need to consider our situation. Is Christ the first in everything with us? The first item we have to overcome is the loss of Christ as the first, as the best, as the real love. The failure of Israel was that they forsook God, the fountain of living waters, and the degradation of the church is the leaving of the first love. Actually, to leave the first love is just to leave Christ, not taking Him as the first in everything.

In all things we should give the preeminence to Christ. If we do this, our Christian life will be different, and our feeling will be different. Throughout the day, we will be happy in the Lord. When we are joyful in and with the Lord, everything is pleasant. On the other hand, when we are not joyful in the Lord and with the Lord, everything is unpleasant. The enjoyment of the Lord as grace is with those who love Him (Eph. 6:24). Thus, the first thing we have to overcome is the leaving of the first love. The leaving of the first love is the source of and main reason for the failure of the church throughout the ages. (The Overcomers, pp. 31-33)

Further Reading: The Overcomers, ch. 2; The Collected Works of Watchman Nee, vol. 16, pp. 17-19

初』這辭和路加十五章二十二節裏譯為『上好』的辭，在原文裏是同一個字。我們向着主起初的愛，必須是對祂上好的愛。十五章裏的浪子回家時，父親告訴僕人把上好的袍子拿來。這裏的『上好的』，就是起初的。

許多基督徒認為起初的愛就是當我們初得救時愛主耶穌的愛。我不說那是錯的，但那還是不設的。起初的愛乃是上好的愛，是比這更多的。

…起初的愛就是神自己。聖經告訴我們，神就是愛（約壹四 8、16）。在整個宇宙中，只有神是愛。主吩咐作丈夫的要愛自己的妻子。但作丈夫的憑自己不可能愛妻子，因為我們不是愛。只有一個人位，就是神，纔是愛。

神不僅是上好的，也是起初的。在整個宇宙裏，神是起初。創世記一章一節說，『起初神…。』這是聖經的開頭。神是起初，神是第一。歌羅西書告訴我們，我們的基督必須是第一位。祂必須居首位（一 18 下）。基督必須是第一。甚麼是恢復起初的愛？恢復起初的愛，就是在凡事上以主為第一。如果我們在生活中凡事以主為第一，那意思就是我們勝過了失去起初的愛。

我們必須來看我們的光景。在我們身上基督是否凡事居首位？我們必須勝過的第一項，乃是勝過失去基督作起初、上好、真實的愛。以色列的失敗是他們棄絕了神，就是活水的泉源，而召會的墮落是離棄了起初的愛。事實上，離棄起初的愛就是離棄基督，沒有在凡事上以祂為第一。

在一切事上，我們都必須讓基督居首位。我們若這樣作，我們基督徒的生活就會不同，我們的感覺也會不同。我們終日會在主裏快樂。當我們在主裏喜樂並同主喜樂時，凡事都令人愉快。另一面，當我們沒有在主裏喜樂，沒有同主喜樂時，凡事就都令人不愉快。只有愛主的人纔享受主作恩典（弗六 24）。因此，我們第一件要勝過的事，乃是勝過離棄起初的愛。離棄起初的愛，是歷代以來召會失敗的根源和主要的原因（得勝者，三三至三四、三六頁）。

參讀：得勝者，第二章；倪柝聲文集第一輯第十六冊，第一七至一九頁。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 5)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Rev. 2:4-5 "But I have one thing against you, that you have left your first love. Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent."

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

We need to be those who overcome the loss of the first love by giving Christ the first place, the preeminence, in everything....There are four main points in the Lord's epistle to the church in Ephesus—love, life, light, and the lampstand (Rev. 2:4-5, 7). Love, life, and light are actually God Himself. God is love (1 John 4:8, 16), God is life (John 5:26; 14:6a), and God is light (1 John 1:5). Actually, the Divine Trinity is love, life, and light. The Father is love, the Son is life, and the Spirit is light.

To have the first love is to give the preeminence, the first place, to the Lord Jesus in everything, even in all of the small things. When the brothers buy a tie, they need to give Christ the preeminence. When the sisters go shopping, they need to give Christ the first place.

With the church in Ephesus, the Lord reveals that if we are going to overcome all the situations and be a real overcomer, we have to give the Lord the preeminence in everything. Then we will be ones who enjoy the Lord as the tree of life. First, we have love, and then we have life. Then corporately we will be the lampstand shining forth the divine light. Thus, we will have the four "I's"—love, life, light, and the lampstand. This is the revelation in the first epistle, which is to the church in Ephesus. (The Overcomers, pp. 39, 41)

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第一篇 (週五)

領頭作榜樣 並以起初的愛愛主

晨興餽養

啓二 4~5 『然而有一件事我要責備你，就是你離棄了起初的愛。所以要回想你是從那裏墜落的，並要悔改，行起初所行的。不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去。』

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

我們必須是勝過離棄起初之愛的人，在凡事上給基督第一位，讓基督居首位。…在主給以弗所的書信中，有四個主要的點—愛、生命、光和燈臺（啓二 4~5、7）。事實上，愛、生命、光就是神自己。神是愛（約壹四 8、16），神是生命（約五 26，十四 6 上），神也是光（約壹一 5）。…事實上，神聖三一就是愛、生命和光。父是愛，子是生命，靈是光。

有起初的愛就是在凡事上，甚至在一切的小事上，將第一位，將首位，給主耶穌。當弟兄們買領帶的時候，他們必須將首位給基督。當姊妹們買東西的時候，她們應當把第一位給基督。

對以弗所的召會，主啓示我們，如果我們要勝過一切的情形，而作真正的得勝者，我們就必須在凡事上讓主居首位。然後我們纔是享受主作生命樹的人。首先，我們有愛，其次我們有生命。然後我們團體的纔是燈臺，發出神聖的光。因此，我們有這四樣東西—愛、生命、光和燈臺。這是在〔啓示錄中〕第一封書信，就是給在以弗所召會的書信裏的啓示（得勝者，四三、四六頁）。

Today's Reading

信息選讀

Christ is our life. This is victory! This is holiness! The victorious life, the holy life, the perfect life, are all Christ. From beginning to end, everything is Christ. Outside of Christ, we have nothing. Christ must have the first place in all things. The victorious life God has given us is not a thing, such as patience or meekness, but the living Christ. Christ never mends our wrongs. What we lack is not patience but a living Christ. God will never tear a piece of cloth from Christ to mend our hole. To be short of patience is to be short of Christ, because God wants Christ to have the first place in all things. Therefore, to put the self to death is not holiness. Holiness is Christ. Christ must have the first place in all things.

If God were to cause us to have power, it would only make us powerful persons; Christ would not have the first place in us. Christ is my power; it is Christ who holds the first place in me. We do not have power because we are not weak enough. The power of Christ "is made perfect in weakness." It is not that the Lord makes me powerful; but it is the Lord who is the power in my stead.

Victory is Christ! Patience is Christ! What we need is not patience, meekness, or love, but Christ. Christ must have the first place in all things. From within us, Christ lives out patience, meekness, and love. Man deserves only to die. There is nothing else that he deserves. After God created Adam, He had a will, and Adam had to obey this will. But when God re-created us, it was not like this. He put us in death, and God Himself lives out His will from within us. We should not only see a substitutionary Savior on Mount Golgotha; we should also see a Lord within us who lives in our stead. Christ is our wisdom. In the past He was our righteousness for our salvation. In the present He is our sanctification for us to live a holy life. In the future He will be our redemption that our body may be redeemed (1 Cor. 1:30). He holds the first place in all things!

Christ has to be lived out in our lives. Our victory is based on our yielding to Christ the first place in all things and allowing Him to be the Lord in all of our living. (The Collected Works of Watchman Nee, vol. 11, pp. 744-746)

Further Reading: The Overcomers, ch. 3; The Collected Works of Watchman Nee, vol. 11, pp. 743-753

基督就是我們的生命。這是得勝！這是聖別！得勝的生命、聖別的生命、完全的生命，都是基督！從起頭到末了，都是基督！在基督以外，我們沒有一點甚麼！基督要在萬有中居首位！神所賜給我們得勝的生命，不是一件東西，不是忍耐、溫柔，乃是活的基督。基督從來不補救我們的不是。我們所缺的，不是忍耐，乃是一位活的基督。神永遠不從基督身上，扯下一塊布，來補我們的破口。缺少忍耐，就是缺少基督。因為神要叫基督在萬有中居首位。治死自己，並非聖別。聖別乃是基督。基督當在萬有中居首位。

如果神叫我們自己有能力，不過使我們成爲一個有能力的人，卻不是基督在我們身上居首位。基督是我的能力，是基督在我身上居首位。我們沒有能力，因爲我們不彀軟弱。基督的能力，『是在人的軟弱上顯得完全』。不是主使我有能力，乃是主替我有能力！

得勝就是基督！忍耐就是基督！我們所需要的，不是忍耐、溫柔、愛心，乃是基督。基督要在萬有中居首位。基督在我們裏面活出忍耐、溫柔、愛心來。我們人，除死以外，不配別的，只配死。神造亞當，是給他一個旨意，叫他去遵行。神新造我們，不是這樣；乃是把我們擺在死地，神自己在我們裏面活出祂的旨意來。我們不只當看見在各各他山上，一位代替的救主；更當看見在我們裏面，一位替我們活着的主。祂是『我們的智慧』：已往是我們的『公義』，使我們得救；現在是我們的『聖別』，使我們過聖別的生活；將來是我們的『救贖』，使我們的身體得贖（林前一 30）。祂在萬有中居首位！

基督要在我們的生命裏活出來。我們的得勝，是根據於叫基督在萬有中居首位，讓祂在我們的生活中作一切的主（倪柝聲文集第一輯第十一冊，一〇四至一〇七頁）。

參讀：得勝者，第三章；倪柝聲文集第一輯第十一冊，第一〇三至一一五頁。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message One (Day 6)

Taking the Lead to Be Patterns and to Love the Lord with the First Love

Morning Nourishment

Eph. 2:10 "For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them."

Heb. 6:10 For God is not unrighteous, so as to forget your work and the love which you have shown toward His name in having ministered to the saints and in ministering still."

Christ should have the first place in our work....[The] "good works" [in Ephesians 2:10] are just Christ. The goal of God's work is Christ, and we should walk in this work. All believers, no matter what profession they hold, are doing the work of God and should walk in God's good works....Many work for God but do not serve God. Whether or not a work is of faithfulness depends upon the intent, motive, and purpose and if the goal is for Christ. In doing God's work, although there is suffering, there is also joy; although there is difficulty, there is also comfort. There is also the attraction to God's work. We often work because of our interest, not because of Christ. Many times men run to and fro to work for a name for themselves. They have worked, but they have not served God. (The Collected Works of Watchman Nee, vol. 11, pp. 750-751)

Today's Reading

God's work from eternity to eternity has always been with the view that His Son would have the first place in all things. Therefore, our work should also be for Christ. If God does not purify our intent and motive, we cannot receive God's blessing. We work not for sinners but for Christ. How successful our work is depends on how much Christ is in it. We should allow the Holy Spirit to discern our intention right from the beginning, to see if it belongs to the spirit or to the soul....Our work should not be for our own increase, our own group, or our own message;

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領

第一篇 (週六)

領頭作榜樣 並以起初的愛愛主

晨興餽養

弗二 10 『我們原是神的傑作，在基督耶穌裏，為着神早先豫備好，要我們行在其中的善良事工創造的。』

來六 10 『因為神並非不公義，竟忘記你們所作的工，和你們為着祂的名所顯出的愛，就是先前供應聖徒，如今還是供應。』

基督當在我們的工作裏居首位。…〔以弗所二章十節的〕『善良事工』就是基督。神工作的目的，就是基督。我們當行走在這工作裏。信徒不分居何職業，都是作神的工，都當行走在神的善良事工裏。…許多人作神的工，卻不是事奉神。所有忠心的工作，都在乎存心、動機和目的是否為着基督。作神的工，雖有痛苦，也有快樂；雖然艱難，也有安逸。作神的工，也有吸引人的地方。許多時候，我們是為興趣而作工，不是為基督。許多時候，人東跑西奔，作工得了名譽。他們作了工，卻未事奉神（倪柝聲文集第一輯第十一冊，一一二至一一三頁）。

信息選讀

神從永世到永世作工，都是要叫祂兒子在萬有中居首位。所以，我們作工，也當為着基督。神若未洗淨我們的存心和動機，我們就不能蒙神的賜福。我們作工，不是為罪人，乃是為基督。我們工作的成功有多少，是看基督在裏面有多少。當讓聖靈在我們起頭作工的時候，將我們的存心分開，看是屬於靈的，還是屬於魂的…。作工不當為自己的興旺、自己的團體、自己的信息而

rather, we should work for Christ. As long as God gains something, we should rejoice. When we see God gaining something, even if it is not through our hands, we should be happy for it. We are not saving our message but saving sinners; we are not here to gain our own heart but Christ's heart. When things go our way and we gain something, it means that the Lord gains nothing and nothing goes His way. If we would take God's gain as our satisfaction, we would not be proud or jealous. Many times we seek God's glory as well as our own glory. God saves men for Christ, not for us. Paul planted, and Apollos watered. It was not accomplished by one person, lest anyone would say, "I am of Paul," or "I am of Apollos." All the things concerning the work are for Christ, not for the worker. We are the loaves in the Lord's hand. When people eat loaves, they thank the one who gives them the loaves; they do not thank the loaves. The work from its beginning to its end is all for Christ, not for us. We should be satisfied with the work allotted to us by the Lord and with the position the Lord arranged for us. We should not be "in another man's rule" (2 Cor. 10:16). We like very much to leave our own lot to tread on another's lot. The question is not whether we can do it or know how to do it, but whether God has commanded it. Sisters should stand in the sisters' position (1 Cor. 14:34-35). Sisters should not be teachers, making judgments concerning God's word (1 Tim. 2:12). In all the work, we should let Christ have the first place.

Christ should also have the first place in our messages. We "preach...Christ Jesus as Lord" (2 Cor. 4:5). "For I did not determine to know anything among you except Jesus Christ, and this One crucified" (1 Cor. 2:2). Christ is the center of God's plan and the center of God's goal. The cross is the center of God's work. The work of the cross is to accomplish God's goal. The cross works to eliminate all that issues from the flesh in order that Christ may have the first place. Our central message should not be the dispensations, the prophecies, the types, the kingdom, baptism, forsaking denominations, speaking in tongues, keeping the Sabbath, or holiness, etc. Our central message should be Christ. The centrality of God is Christ. Therefore, we should take Him as the center. (The Collected Works of Watchman Nee, vol. 11, pp. 751-752)

Further Reading: The Collected Works of Watchman Nee, vol. 11, pp. 743-753

作工，乃當為基督而作工。只要神有所得着，我們就當快樂。看見神有所得着，雖然不是藉着我們所作的工，我們也當快樂。我們不是要救我們的道，乃是要救罪人；不是要得着我們自己的心，乃是要得着基督的心。我們順利，有所得着，主必不順利，無所得着。我們若以神有所得着為滿足，就不至於驕傲、嫉妒。我們許多的時候，求神的榮耀，也求自己的榮耀。神救人是為着基督，不是為着我們。保羅撒種，亞波羅澆灌，不是一人成功的，免得人說，我是屬保羅的，我是屬亞波羅的。工作所有的問題，都是為基督，不是為工人。我們在主的手中作餅，人家喫了餅，只謝謝給餅的人，並不謝謝餅——我們。工作從起頭到末了，都是為基督，不是為我們。我們當滿意主所分給我們的工作，和主所安排我們的地位。不當『在別人的尺度之內』（林後十 16）。我們很喜歡撇下自己的地，去踐踏別人的地。問題不是我們能作不能作，會作不會作，乃是神有沒有命令。姊妹當站在姊妹的地位（林前十四 34~35），姊妹不應當作教師——斷定神道的是非（提前二 12）。一切的工作，都當讓基督居首位。

基督也當在我們的信息裏居首位。我們『乃是傳基督耶穌為主』（林後四 5）。『只知道耶穌基督，並這位釘十字架的。』（林前二 2）基督是神計劃的中心，神目的的中心。十字架是神工作的中心。十字架的工作，是成功神的目的。十字架作工除去一切出於肉體的，好叫基督來居首位。我們中心的信息，不當是時代、豫言、豫表、國度、受浸、離宗派、說方言、守安息日、聖別...，當是基督。神的中心就是基督，所以，我們也當以祂為中心（倪柝聲文集第一輯第十一冊，一一三至一一四頁）。

參讀：倪柝聲文集第一輯第十一冊，第一〇三至一一五頁。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two

Taking the Lead to Experience Life

Scripture Reading: Gen. 2:7-9; Psa. 36:7-9; John 12:24-26; 2 Cor. 4:10-12; Rom. 8:13; Matt. 7:13-14

Outline

DAY 1

I. Christ as life is the reality of the tree of life, which is the center of the universe (Gen. 2:9; John 1:4; 10:10; 14:6; 15:1; 6:35, 63; 1 Cor. 15:45b):

A. Life is the goal of God's creation (Gen. 1:26-28, 31; 2:7-9).

B. God's organic salvation, being saved in Christ's life, is the goal of the process of God's judicial redemption (John 19:34; Rom. 5:10; Col. 3:3-4; Rev. 22:1-2).

C. Life is God Himself in Christ as the Spirit flowing out to be enjoyed by man and to please and satisfy man (Psa. 36:7-9; Rev. 22:1; Jer. 2:13).

D. God is in Christ, Christ is the Spirit, and the Spirit is life (John 14:9-10, 17-19; 6:63; Rom. 8:2).

E. Life is the Lord Himself as the bread of life for us to eat (John 6:35, 57, 63; Matt. 15:22-27).

F. Life is the light, light overcomes darkness, and light is in God's word (John 1:4-5; Psa. 36:8-9; John 6:63):

1. If we want to touch life, we need the word, the inner feeling given to us by the Spirit; such a feeling is the living word of God (v. 63; 1 Sam. 3:19-21).

二〇一二年春季國際 長老及負責弟兄訓練

長老及
負責弟兄的帶領

第二篇

領頭經歷生命

讀經：創二7~9，詩三六7~9，約十二24~26，林後四10~12，羅八13，太七13~14

綱目

週一

壹 基督作為生命乃是生命樹的實際，生命樹是宇宙的中心—創二9，約一4，十10，十四6，十五1，六35，63，林前十五45下：

一 生命乃是神創造的目標—創一26~28，31，二7~9。

二 神生機的救恩，就是在基督的生命裏得救，乃是神法理救贖過程的目標—約十九34，羅五10，西三3~4，啟二二1~2。

三 生命是神自己在基督裏作為那靈的流出，為著給人享受，使人喜悅滿足—詩三六7~9，啟二二1，耶二13。

四 神在基督裏，基督就是那靈，那靈就是生命—約四9~10，17~19，六63，羅八2。

五 生命是主自己作為給我們喫的生命之餅—約六35，57，63，太十五22~27。

六 生命就是光，光勝過黑暗，光在神的話語裏—約一4~5，詩三六8~9，約六63：

1 我們要摸著生命，必須藉著話語，藉著那靈在我們裏面所給的感覺；那個感覺就是神活的話語—63節，撒上三19~21。

2. If the Spirit in us gives us a word or a feeling to open our mouth and praise the Lord, we should receive this word and open our mouth to praise the Lord; thus, we will have light within, and this light is life, the Spirit, Christ, and God.

3. When we respond to this feeling and offer a prayer of praise to the Lord, we sense the satisfaction of life, the sweetness of Christ, the presence of God, and the moving of the Spirit.

G. All the beauty, power, brightness, and ability of the church come from the fact that Christ as life is her inward content; the church is the result of life, and life is the content of the church (Gen. 2:22; John 19:34; 12:24; 1 Cor. 10:17).

DAY 2

II. We need to see the obstacles that God's life encounters in man:

A. The first problem that God's life encounters in us is that we do not realize the darkness of our human concepts:

1. We need to see that the only thing that matters in the Christian life is how we take care of the living Christ in us (Gal. 1:16; 2:20; 4:19; Phil. 1:19-21; Eph. 4:13; 2 Cor. 3:18).

2. Being a Christian means not taking anything other than Christ as our aim; many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life.

B. The second problem that life encounters in us is hypocrisy (Matt. 6:2, 5; 7:5; 23:13-29):

1. A person's spirituality is not determined by outward appearance but by how he takes care of the indwelling Christ.

2. Our natural goodness is false spirituality and is actually a great hindrance to life; the expression of life involves the rejection of our natural disposition and preference and simply allowing Christ to operate in us and break us.

3. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy.

2 若是那靈在我們裏面，給我們一句話語、一個感覺，要我們開口讚美主，我們就應該接受那個話語，開口讚美；這樣，我們裏面就會有光，那個光就是生命，就是那靈，就是基督，就是神。

3 當我們接受那個感覺，向主有一個讚美的禱告後，我們會覺得生命的飽足、基督的甘美、神的同在、並那靈的運行。

七 召會所有的美麗、能力、光明，以及召會能作出許多的事，都是因為裏面有這位是生命的基督作內容；召會是生命的結果，生命是召會的內容一創二22，約十九34，十二24，林前十17。

週 二

貳 我們需要看見神的生命在人裏面所遇到的難處：

一 神的生命在我們裏面所遇到的第一個難處，就是我們不認識我們人的觀念乃是黑暗的：

1 我們需要看見，活的基督在我們裏面，我們怎樣對待祂，是基督徒生活中惟一值得關切的事—加一16，二20，四19，腓一19~21，弗四13，林後三18。

2 作基督徒就是不以基督以外的任何事物為對象；許多人得救後，所以有屬靈生命上的難處，都是因為他們不認識生命的道路，不以基督作生命。

二 生命在我們裏面所遇到的第二個難處，就是假冒—太六2，5，七5，二三13~29：

1 一個人是否屬靈，不在於外面的表現，乃在於他如何對待內住的基督。

2 我們天然的良善乃是假冒的屬靈，這是生命的一個大難處；生命的彰顯就是不理睬我們的天性，不管我們的愛好，讓我們裏面的基督，簡單的在我們裏面運行，破碎我們。

3 若是我們凡事都憑天性、天然去作，其結果無論是甚麼都是假冒。

DAY 3

C. The third problem that life encounters in us is rebellion:

1. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us.
2. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.
3. The sin that we commit the most frequently and most severely is not outward and visible; rather, it is the sin of disobeying the sense of Christ in us; Christ is living in us, and He is constantly giving us an inward sense of life (Rom. 8:6; 1 John 2:27; cf. Eph. 3:1; 4:1; 6:20; 2 Cor. 2:12-14).

D. The fourth problem that life encounters in us is our natural capability:

1. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly; nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities; consequently, Christ has no ground or way in them.
2. We may be capable and talented, but we do not consider these things as sin or filthiness; instead of despising our natural capabilities, we treasure them; if they remain unbroken in us, they will become a problem to Christ's life.

E. There is one solution to all these obstacles in us—we must pass through the cross and let the cross break us; if we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed (Matt. 16:24-25).

DAY 4

III. We need to see the subjective obstacles encountered by God's life in us:

A. A proper Christian is one whose mind, will, and emotion cooperate with his spirit; an abnormal Christian is one whose mind, will, and emotion

週 三

三 生命在我們裏面所遇到的第三個難處，就是悖逆：

1 基督在我們裏面運行，給我們感動，叫我們明明知道祂要我們作甚麼，祂向我們要求甚麼，要帶領我們甚麼，對付我們甚麼。

2 然而我們若不順服，一味的違反我們裏面的感覺，不接受帶領，也不肯出代價，這樣的反叛、頂撞，就是悖逆。

3 我們所犯的罪，最多、最厲害的，還不是外面看得見的罪行，乃是裏面那些違背基督所給我們感覺的罪惡；基督活在我們裏面，祂一直給我們裏面生命的感覺—羅八6，約壹二27，參弗三1，四1，六20，林後二12~14。

四 生命在我們裏面所遇到的第四個難處，就是我們天然的幹才：

1 許多弟兄姊妹都非常愛主，也為主熱心，實在是敬虔的；然而，他們身上最厲害的難處，就是他們的幹才太大，本事太高，使得基督在他們身上沒有地位，沒有出路。

2 我們可能有幹才，有本能，卻認為這不是罪惡，不是污穢；我們沒有輕看這些天然的幹才，反而寶貝這些幹才；這在我們身上若是一直牢不可破，就會成為基督生命的難處。

五 這些難處在我們身上，只有一個出路，就是經過十字架，讓十字架來破碎；我們要基督的生命在我們裏面不受限制，就必須經歷十字架的破碎，讓這些難處受到對付並被除掉—太十六24~25。

週 四

參 我們需要看見神的生命在我們身上主觀的難處：

一 一個正常的基督徒，他的心思、意志、情感，和他的靈完全配合得來；一個反常的基督徒，他的心思、意志、

cannot cooperate with, and even contradict, his spirit; thus, he lives under a veil.

B. The first subjective problem is the problem of our mind:

1. If the things we want to do originate from our thoughts, then these things will be nothing more than religious activities, even if they are successful; they are not a testimony of Christ lived out from our spirit (cf. Phil. 2:5; 1 Cor. 2:16; Eph. 4:23; Rom. 12:2).

2. Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and actions, and so this life cannot be lived out from us.

3. When our mind is set on the spirit, our outward actions are in agreement with our inner man, and there is no discrepancy between us and God; He and we are at peace, not at enmity; the result is that we feel peaceful within (8:6).

C. The second subjective problem is the problem of our will:

1. Even though our mind often understands the intention in our spirit, and we know the will of God, we are unwilling to submit and obey.

2. We may understand, know, apprehend, and deeply sense that the Lord wants us to do a certain thing, but our will refuses to submit and surrender, and we lose the Lord's presence.

3. Both a strong will and a weak will to carry out the Lord's will are hindrances to God's life; a will that has been dealt with is both strong and pliable by being subdued and resurrected by the Lord; having a will that can cooperate with God is a great matter (Phil. 2:13).

D. The third subjective problem is the problem of our emotion:

1. Our emotion needs to have God's emotion, and we need to fully enter into God's emotion (2 Thes. 3:5; Phil. 1:8).

2. We should love whatever God loves, like whatever God likes, and hate whatever God hates; our emotion and His emotion should become one emotion (Eph. 5:25; 2 Cor. 12:15; 1 Cor. 16:24; Rev. 2:6).

情感，和他的靈配不起來，甚至是相反的，所以他是隔著幔子生活的。

二 第一個主觀的難處是我們心思的難處：

1 我們所想作的事，若是出於我們的頭腦，即使作成功了，也不過是宗教的事業而已，並不是基督從我們靈裏活出來的見證—參腓二5，林前二16，弗四23，羅十二2。

2 雖然我們裏面有基督的生命，但因著我們的思想、行事，沒有與基督的生命配合，這生命就活不出來了。

3 我們的心思若置於靈，我們外面的行事就與裏面的人一致，我們與神之間也就沒有不合；我們與神有和平，不為仇；結果我們裏面就有平安的感覺—八6。

三 第二個主觀的難處是我們意志的難處：

1 許多時候，我們的心思領會靈裏的意思，也明白神的旨意，但我們的意志不肯降服，不肯服下來。

2 我們也許懂得、明白、也領會了，我們深深感覺到，主要我們作一件事，但我們的意志不肯折服，不肯降服，於是失去了主的同在。

3 在實行主旨意的事上，人的意志無論硬或軟，都是神生命的難處；一個受過對付的意志，乃是剛柔相濟的，這樣的意志為主所折服，也為主所復活；一個能與神配合的意志，是何等的重要—腓二13。

四 第三個主觀的難處是我們情感的難處：

1 我們的情感必須有神的情感，必須完全進到神的情感裏—帖後三5，腓一8。

2 神愛甚麼，我們也愛甚麼；神喜歡甚麼，我們也喜歡甚麼；神所厭惡的，我們也厭惡；我們的情感和祂的情感，應當成為一個情感—弗五25，林後十二15，林前十六24，啟二6。

E. From all this we can see that our person is truly an obstacle for the living out of God's life; this is why we need to be broken and why we daily need to be strengthened into the inner man so that Christ can make His home in our heart, the main parts of which are the mind, will, and emotion (Eph. 3:16-17).

DAY 5

IV. We need to see the pathway of life (Matt. 7:13-14):

A. A part of God's work in His salvation is to pave a clear way for His life in us; this work is accomplished through the death of the cross (Phil. 3:10).

B. There is life in a grain of wheat, but unless the grain falls into the ground and dies, the life within the grain will not be released (John 12:24-26).

C. The way of life is the way of death; when there is the death of Christ operating in us, there is a way for the life of Christ to come out of us (2 Cor. 4:10; Phil. 3:10; Gal. 2:20).

D. The cross of Christ is experienced by us through the Spirit (Gal. 5:16, 24; Rom. 8:13-14; Exo. 30:23-25; Phil. 1:19).

E. The stronger the Holy Spirit's work in us is, the stronger our experience of the cross will be; wherever the Holy Spirit works, there is a putting to death by the Spirit, and resurrection life can be manifested in and through us (2 Cor. 4:11-12).

F. The discipline of the Holy Spirit also carries out the work of the cross in us:

1. For our spiritual understanding, it is not enough only to know the Holy Spirit; we must also know the "all things" in our circumstances (Rom. 8:28); a Christian who is spiritual and lives before God needs to "read" three things every day: first, he needs to read the Bible; second, he needs to read his inward sense of the spirit; third, he needs to read his environment and circumstances, which are the persons, matters, and things around him; God arranges our environment and circumstances to

五 由此我們可以看見，神的生命從我們身上活不出來，就因我們這個人是難處；所以我們需要被破碎，需要天天得以加強到裏面的人裏，使基督安家是我們心裏；心的主要部分就是心思、意志、情感—弗三 16 ~ 17。

週 五

肆 我們需要看見生命的道路—太七 13 ~ 14 :

一 在神的救法裏，祂有一部分的工作，是要為祂的生命在我們裏面打出一條通路；這工作是藉著十字架的死所作成功的一腓三 10。

二 一粒麥子裏面有生命，麥子若不是落到地裏死了，裏面的生命就不能釋放出來—約十二 24 ~ 26。

三 生命的道路就是死路；甚麼時候基督的死在我們裏面運行，基督的生命在我們身上就有出路—林後四 10，腓三 10，加二 20。

四 我們乃是藉著那靈經歷基督的十字架—五 16，24，羅八 13 ~ 14，出三十 23 ~ 25，腓一 19。

五 聖靈在我們身上的工作，作得越厲害，我們這個人身上經歷的十字架，也就越厲害；聖靈在那裏工作，那裏就有那靈的治死，復活的生命在我們裏面並藉著我們就得以顯明—林後四 11 ~ 12。

六 聖靈的管治也在我們身上執行十字架的工作：

1 在屬靈的認識上，僅僅認識聖靈還不敷，還得認識萬事，認識遭遇；（羅八 28；）一個屬靈、活在神面前的基督徒，每天要讀三個東西；第一要讀聖經，第二要讀靈裏面的感覺，第三要讀環境、遭遇，就是讀他四圍的人、事、物；神安排我們的環境和遭遇，使萬人、萬事、萬物互

cause all persons, matters, and things to work together for good, that is, for transforming and conforming us to the image of God's firstborn Son (vv. 28-29).

2. The environment that the Lord has created for us causes us to know the Lord's grace and experience the Lord's power (2 Cor. 12:9).

DAY 6

V. We need to see a vision of how the life of God can be lived out of us:

A. We need to realize and know that the life of God is in us (Col. 3:4; Rom. 8:10).

B. We need God to open our eyes to see that our natural man, our very person, is a hindrance to the life of God.

C. We need to see that we have been crucified on the cross, and we must hate our self; the more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves (Col. 3:3; Gal. 2:20; Rom. 6:6; Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26).

VI. "There is a very heavy burden within me, a very deep feeling, that what every church today needs most is the things of life. All our work and activity must come out of life...Unless it comes out of life, our work and service will neither last nor bear much weight. If we want our work to bear abundant and lasting fruit, we must have a foundation in life. We ourselves must touch the Lord in life...Only thus can we fit into the work which God desires to do in this age...We should have only one desire—to know and experience the life of the Lord more, and to be able to share with others what we have known and experienced so that they too may obtain something...Our work should just be the releasing of

相効力，叫我們得益處，就是使我們變化並模成神長子的形像——28 ~ 29 節。

2 主為我們所製造出來的環境，叫我們認識主的恩典，經歷主的能力——林後十二 9。

週 六

伍 我們必須有異象，看見神的生命如何能從我們裏面活出來：

一 我們需要領悟並認識神的生命在我們裏面——西三 4，羅八 10。

二 我們需要神開我們的眼睛，看見我們天然的人，就是我們的人位，是神生命的攔阻。

三 我們需要看見自己這個人已經釘在十字架上，並且恨惡自己；我們越看見神、認識神並愛神，就越厭惡自己並否認己——西三 3，加二 20，羅六 6，伯四二 5 ~ 6，太十六 24，路九 23，十四 26。

陸 『我裏面有一個很重的負擔，有一個極深的感覺，就是今天各地召會最需要的，乃是生命的東西。我們一切的工作和活動，都該是出於生命的。…若不是出於生命的，我們的工作，我們的事奉，就不能持久，也不能有多少分量。要我們的工作有豐富而持久的果實，我們就必須在生命裏有根底。我們自己在生命裏摸著主，…惟有這樣，我們纔能構得上神在這時代裏所要作的工作。…我們…只該有一個願望，就是能在主的生命上多有認識，多有經歷，並且能把所認識所經歷的分給人，叫人也得著。我們作工，…只該是

the life of the Lord, the imparting and supplying of the Lord's life to others. May the Lord have mercy upon us and open our eyes to see that the central work of God in this age is that man may gain His life and grow and mature in His life. Only the work which comes out of His life can reach His eternal standard and be accepted by Him” (The Knowledge of Life, pp. 57-58).

釋放主的生命，將主的生命分給人，供應人。願主憐憫我們，開我們的眼睛，給我們看見，神在這世代裏最中心的工作，就是叫人得著祂的生命，並在祂的生命裏長大成熟。惟有出於祂這生命的工作，纔能構上祂永遠的標準，纔能蒙祂悅納。』(生命的認識，六至六一頁。)

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 1)

Taking the Lead to Experience Life

Morning Nourishment

Gen. 2:9 "...Out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil."

Psa. 36:8-9 "They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light."

The Old Testament speaks of creation, and the New Testament speaks of redemption. Both in creation and redemption God's purpose and center is life. If we look at the first two chapters of Genesis under God's light, we can clearly see that life is the goal of His creation. Although God created many things of such diversity and variety, His purpose and final goal are simply life....

In Psalm 36 God's lovingkindness, the fatness of His house, and the river of His pleasures all refer to God's riches; all the riches of God are in His life....From this psalm, we can see that the riches in God's nature can be touched by us in His life. Life is God's nature, God's substance. All the fullness of the Godhead dwells in Christ bodily (Col. 2:9). Christ is life, that is, the divine life. He came to the earth so that man could obtain God and obtain His life (John 10:10). This proves that life is God Himself. Revelation 22:1-2 shows that the river of water of life and the tree of life proceed and grow out of God. Life originates with God because life is God. Therefore, when God flows out and is enjoyed by man, it is called life. (Knowing Life and the Church, pp. 7, 18)

Today's Reading

When God is alone in heaven, He has no relationship with us and cannot be enjoyed by us. In such a condition, He can only be called God. But when He dispenses Himself into us for us to eat and enjoy, then

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第二篇 (週一)

領頭經歷生命

晨興餽養

創二 9 『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。』

詩三六 8~9 『他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。因為在你那裏，有生命的源頭；在你的光中，我們必得見光。』

舊約論到創造，新約論到救贖。不論是在創造或救贖裏，神的目的、中心都是在於生命。若是我們在神的亮光中看創世記頭兩章，就能明瞭，神的創造是以生命為目標。雖然神造了千千萬萬、各式各樣、形形色色的萬物，但神所要達到的目的，祂所指向的目標，就是生命。

詩篇三十六篇中有神的慈愛、殿裏的肥甘、樂河的水，這些都是指着神的豐富說的；神的這些豐富，都在祂的生命裏。...從這篇詩我們可以看見，神本性裏的豐富，都在祂的生命裏給我們摸着。生命就是神的本性，就是神的本質。神格一切的豐滿，都有形有體的居住在基督裏面（西二 9）。這位基督就是生命，就是神的生命。祂來到地上，是要叫人得着神，叫人得着生命（約十 10）。這也證明，生命就是神自己。啓示錄二十二章給我們看見，那道生命河和那棵生命樹，都是從神裏面流出來、長出來的（1~2）。生命是出自於神，因為生命就是神。所以，當神出來給人享受時，就叫作生命（認識生命與召會，二、一五頁）。

信息選讀

當神單獨在天上，不與我們發生關係，我們也不能享受祂時，祂稱作神。有一天，祂把自己分給我們，讓我們喫下去，給我們享受，祂就

He can be called life. Life comes out of God, and life is God. If we understand these words, we will know why the Lord said to the Jews, "I am the living bread which came down out of heaven" (John 6:51). He is the bread of life.

Since life is God Himself, how can man touch and obtain life so that this life can come into him?...God is in Christ...Where is Christ? In John 14 the Lord Jesus said that the Father is in Him, and then He said that He would leave the disciples in a little while. Although the Father is in Him, He did not want the disciples to treasure this and hold on to Him. The Lord told the disciples that they should not let their heart be troubled or be afraid, because He would leave them in a little while but would come again (vv. 18-19, 27-28). He came as the Spirit, "even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him" (v. 17). This shows that God is in Christ, and Christ is the Spirit.

Where is the Spirit? The Spirit has a very special name; He is called the Spirit of life (Rom. 8:2), which means that the Spirit gives life to people. John 6:63 says that the words that the Lord speaks are spirit and are life. The Spirit is life....In other words, life is God, God is in Christ, Christ is the Spirit, and the Spirit is life.

Where is life? Life is in those who believe into Him. This is absolutely true, but how does life enter into man? We need to see that life is the light of man [John 1:4; Psa. 36:9]...Life is in the light, and this life is the light of man. Wherever the light shines, life comes in. Wherever life comes, the Spirit is also there. Wherever the Spirit is, Christ is there. Wherever Christ is, God is there. Wherever God is, life is there. Life is in the light.

Where is the light? The light is in the word of God. The words that the Lord speaks to us are spirit and life (John 6:63). We minister God's word because we hope that God's word will enter into everyone. As soon as God's word enters into man, it becomes light. As soon as we receive light inwardly, we have life. When light is received by man, it becomes life. Moreover, life is the Spirit, the Spirit is Christ, and Christ is God. (Knowing Life and the Church, pp. 19, 22-24)

Further Reading: Knowing Life and the Church, chs. 1-2; The Organic Aspect of God's Salvation, ch. 1; The Knowledge of Life, ch. 2

叫生命。生命是出於神，生命也就是神。若是我們領會這些話，就能曉得主為甚麼對猶太人說，『我是從天上降下來的活糧。』（約六 51 上）祂是生命的糧。

這個生命既是神自己，人如何纔能摸着這生命，得着這生命，讓這生命進到人裏面呢？…神就在這位基督裏面。…基督在那裏呢？在約翰十四章中，主耶穌說父在祂裏面，接着又說，過不多久祂就要離開門徒。雖然父在祂裏面，祂卻不要門徒寶貝這個，將祂抓牢。主告訴門徒，叫他們心裏不要受攪擾，也不要膽怯，過不多久祂就要離開他們，然而，祂去了還要再來（18~19、27~28）。祂怎樣來呢？乃是在聖靈裏來。『實際的靈，乃世人不能接受的，因為不見祂，也不認識祂；你們卻認識祂。』（17）所以這給我們看見，神在基督裏，基督在聖靈裏。

那麼聖靈在那裏？聖靈有一個很特別的稱呼，叫作生命的靈（羅八 2），意思是這聖靈叫人得生命。約翰六章也說，主對我們所說的話，就是靈，就是生命（63）；聖靈就〔是〕生命…。換言之，生命就是神，神在基督裏，基督是聖靈，聖靈是生命。

生命在那裏呢？生命乃是在信祂的人裏面。這一點也不錯，但這生命是怎樣進到人裏面呢？我們要看見，這生命就是人的光〔一 4，詩三六 9〕。…生命是在亮光裏，這生命就是人的光。光照到那裏，生命就進到那裏；生命進到那裏，聖靈就到那裏；聖靈到那裏，基督就到那裏；基督到那裏，神就到那裏；神到那裏，生命就到那裏。生命乃是在光裏面。

光在那裏呢？光乃是在神的話裏面。主對我們所說的話，就是靈，就是生命（約六 63）。我們在這裏一再的傳講神的話，就是盼望神的話能進到眾人裏面。神的話一進到人裏面，立刻就變作光。當你在裏面一接受光，就有了生命；光一被人接受，就是生命；而生命就是聖靈，聖靈就是基督，基督就是神（認識生命與召會，一五至一六、二〇至二三頁）。

參讀：認識生命與召會，第一至二篇；神救恩生機的一面，第一篇；生命的認識，第二篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 2)

Taking the Lead to Experience Life

Morning Nourishment

Gal. 1:15-16 "But when it pleased God...to reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood."

Matt. 6:2 "Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets..."

23:28 "So you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness."

We need to see the obstacles that God's life encounters in us...Every part of our entire being, both inwardly and outwardly, presents some obstacles to life. Although we know that God's life has come into us to be our life and to be lived out of us, in reality, this life encounters obstacles in us. Thus, it is very difficult for life to be lived out from us.

The first problem that God's life encounters in man is the problem of ignorance. After any person is saved and becomes a Christian, he still has his thoughts and concepts [even] concerning what it means to be a proper Christian....However, all human concepts are in darkness. It does not matter whether we are wise or foolish, whether we are highly educated or uneducated, all our human concepts are in darkness, and they prevent us from knowing...Christ as life in us. (Knowing Life and the Church, pp. 27-29)

Today's Reading

Being a Christian is not a matter of zeal, nor a matter of spreading the gospel, nor a matter of forsaking the world, nor even a matter of not caring for material enjoyment. Being a Christian does not depend upon

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第二篇 (週二)

領頭經歷生命

晨興餽養

加一 15~16 『然而…神…既然樂意將祂兒子啓示在我裏面，叫我把祂當作福音傳在外邦人中，我就即刻沒有與血肉之人商量。』

太六 2 『所以你施捨的時候，不可在你前面吹號，像那假冒爲善的人在會堂裏和巷道上所行的，爲要得人的榮耀…。』

二三 28 『你們也是如此，外面向人顯出公義，裏面卻滿了偽善和不法。』

我們要來看，神的生命在我們裏面所遇到的難處。…我們整個人，從裏到外，沒有一部分不是生命的難處。雖然我們都知道，神的生命進到我們裏面，作了我們的生命，並且要從我們裏面活出來，但實際上，那在我們裏面的生命，到處遇到難處，以致這生命要從我們裏面活出來，相當困難。

神的生命在人身上，所遇到的第一類難處，可說是『不認識』的難處。每一個人得救，作了基督徒後，難得會沒有自己的想法，沒有自己的觀念。每一個人得救後，立即都會有自己的一套觀念、想法，以爲作基督徒應當怎樣作纔標準，纔是典型的。…然而，事實上，人的觀念都是在黑暗裏。我們中間無論是聰明的，或是愚拙的；是受過高等教育的，或沒有受高等教育的，我們裏面的觀念，都是在黑暗裏，叫我們不能認識…在我們裏面作生命的基督（認識生命與召會，二六、二八至二九頁）。

信息選讀

作基督徒不是熱心的問題，不是廣傳福音的問題，不是撇棄世界的問題，也不是不重物質享受的問題。作基督徒不在乎作任何事，…作基

doing anything...; [rather, it] depends upon how we take care of the Christ in us. The day we were saved, we received a living Christ, who became our life in us. From that day forward, our being a Christian has not depended on anything other than taking care of the living Christ in us. The only thing that matters is how we take care of the living Christ in us.

It is difficult to change our concepts, but we will not have a way to go on unless we put aside our own concepts and opinions. Being a Christian means not taking anything other than Christ as our aim. Many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life.

The second problem that life encounters in us is hypocrisy....Many people think that to be slow is of life and to be quick is not life....[However,] whether or not a person's actions are of life does not depend upon whether he is quick or slow; rather, it all depends upon how he takes care of Christ....A person's spirituality is not determined by outward appearance but by how he takes care of Christ.

Some people may be naturally gentle, modest, uncontentious, caring, willing to shed tears for others, sympathetic, and self-sacrificing. They have many good points and virtues. After they become Christians, they bring these natural virtues into the church. They think that these virtues are of life and that Christians should have them, but they do not realize...that these virtues are false. From the point of view of morality, people should have these virtues, but from the point of view of life, these virtues are false. Life is God Himself, life is Christ, and life is the Holy Spirit. Anything that is not of God, Christ, or the Holy Spirit is not life. Hence, regardless of how much a person can meet—and even go beyond—the standard of morality, this is still not necessarily life....Life involves only the expression of Christ Himself out of us.

The expression of life involves the rejection of our natural disposition and preference, and simply allowing Christ to operate in us and break us. Then our actions through the inner operation of Christ will be of life. If we always do things according to our disposition and natural being, the outcome will always be hypocrisy. (Knowing Life and the Church, pp. 29-30, 32-35)

Further Reading: Knowing Life and the Church, ch. 3

督徒只在乎你怎樣對待你裏面的基督。你得救時，接受了一位活的基督，祂在你裏面作了你的生命；從那一天起，你作基督徒全不在於別的，只在於你怎樣對待你裏面那位活的基督。這位活的基督在你裏面，你怎樣對待祂，纔是值得關切的。

雖然要轉這樣的觀念，並不容易，但請我們記得，除非我們將自己的觀念、看法擺在一邊，否則我們無路可走。作基督徒不是以任何事物為對象，基督徒只該以基督為對象。許多人得救後，所以有生命上的難處，都是因為他們不認識生命的道路，不以基督作生命。

其次，生命在我們裏面所遇到的難處，就是假冒。…許多人把慢當作生命，把快當作不是生命。…〔然而，〕一個人所作的是生命，或不是生命，全不在於他的動作快或慢，乃在於他對基督如何。…一個人是否屬靈，不在於外面的表現，乃在於他如何對待基督。

另有一些人，生性溫柔、謙讓，與人無爭，體貼人，肯為人落淚，同情人，願為人捨己。他們有這許多的長處、美德；等到他們作了基督徒後，這些生性的美德也帶進來了。他們以為這些就是生命，就是基督徒該有的，卻不知道…那些都是假冒的。以道德來說，那是該有的；以生命來說，那都是假冒的。到底生命是甚麼？生命就是神自己，生命就是基督，生命就是聖靈。凡不是神、基督、聖靈的，就不是生命。所以，那些無論多麼構得上道德標準，甚至超過道德標準的，都不一定是生命。只有…基督從你裏面出來，那個纔是生命。

甚麼叫作生命呢？就是不理睬你的天性，不管你的愛好，讓你裏面的基督，簡單的在你裏面運行，破碎你自己；這時，你憑着基督在你裏面的運行所作的，就是生命。若是你凡事都憑天性、天然去作，其結果無論是甚麼都是假冒（認識生命與召會，三〇、三三至三六頁）。

參讀：認識生命與召會，第三篇。

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Message Two (Day 3)

Taking the Lead to Experience Life

Morning Nourishment

Rom. 8:6 "For the mind set on the flesh is death, but the mind set on the spirit is life and peace."

Matt. 16:24-25 "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."

The third problem that life encounters in us is rebellion. Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion. In this case, we may have our freedom and choice, but we will not have the way of life.

Many times, we think that we are obeying the Lord, but actually we are rebelling against the Lord. For example, we may want to preach the gospel, but the Lord's operation in us is to pray. Since we do not like to stay at home and pray, but instead prefer to speak to gospel friends and fellowship with the brothers and sisters, we may simply act according to our desires. This is to act in rebellion. Nevertheless, we may think that we are following God by visiting people for the gospel and fellowshiping with the saints....If we visit people in this way, they will certainly not be able to sense God's presence with us, because we have disobeyed the living Christ in us. At such a time we should realize that our outward work of preaching the gospel is merely a religious activity. (Knowing Life and the Church, p. 35)

Today's Reading

The sin that we commit the most frequently and most severely is not an outward and visible sin; rather, it is the sin of disobeying the sense of Christ in us. Christ is living in us, and He is

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第二篇 (週三)

領頭經歷生命

晨興餽養

羅八 6 『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

太十六 24~25 『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得着魂生命。』

第三，生命在我們裏面所遇到的難處，就是悖逆。比方基督在你裏面運行，給你感動，給你感覺，叫你明明知道祂要你作甚麼，祂向你要求甚麼，要帶領你甚麼，對付你甚麼，你卻偏不順服，一味的在那裏違反你裏面的感覺，不接受〔帶領〕，也不肯出代價。你這樣的反叛、頂撞，就是悖逆。這樣一來，你身上只有你的自由、你的興趣，完全沒有生命的道路。

然而許多時候，我們明明背叛了祂，還自以為是順從了祂。比方，我們要去傳福音時，主多次在我們裏面運行，就是要我們禱告，但我們不喜歡關在屋子裏禱告，我們喜歡找福音朋友談一談，找弟兄姊妹交通交通，於是我們照着自己的喜歡去作了。這就是悖逆，但我們還自以為那是福音探望，是與聖徒交通。…我們若這樣去探望，必定無法叫人感覺神的同在，因為我們裏面已經違反了那位活的基督。所以，請記得，我們在外面所作的，最多不過是宗教活動裏的傳福音罷了（認識生命與召會，三七至三八頁）。

信息選讀

我們許多人天天都在犯…的罪，最多、最厲害的，還不是外面看得見的罪行，乃是裏面那些違背基督所給我們感覺的罪惡。我們裏面的這位基督是活的，祂

constantly giving us an inward sense of life. We should obey Him, but we often disobey Him. We often do not do what He wants us to do, and we often do what He does not want us to do. We often rebel against Him. Rebellion continually creates obstacles for His life in us.

The fourth problem that life encounters in us is our natural capability. Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them....When a person touches them, he only senses their capability and ability because they have never been broken in their capability and ability. When he contacts them, he can only say that they seek and pursue the Lord but that their natural capability has not been broken. This is because the Lord is unable to get through in them when He encounters their capability.

Many brothers and sisters...are capable and talented, but they do not consider these things as sin or filthiness. They even think that these are good and useful things to the church. They think that they need such capabilities and talent in order to serve God. They do not despise their natural capabilities; instead, they treasure them. If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (Knowing Life and the Church, pp. 36-37)

Further Reading: Basic Lessons on Service, lsn. 20; The Training and the Practice of the Vital Groups, msg. 13

一直並隨時給我們的，乃是祂在我們裏面生命的感覺。我們應該順從祂，然而我們卻常不順從。祂要我們作的，我們不作；祂不要我們作的，我們偏去作。我們經常是這樣的悖逆祂；這個悖逆，使祂的生命在我們裏面，常常遇到難處。

第四，我們人天然的幹才，是生命在我們裏面所遇到的第四個難處。無論是我們的天然，或是天性，或是我們的己，都是一種難處，使神的生命在我們裏面，不容易出來。然而，我們天然的幹才、本領，更是一種厲害的攔阻，使神的生命不容易從我們裏面出來。有許多弟兄姊妹，他們都非常愛主，也為主熱心，實在是敬虔的。然而，在他們身上有一個最厲害的難處，就是他們的幹才太大，本事太高，使得基督在他們身上沒有地位，沒有出路。…你在他們身上碰來碰去，你所能摸着的，就是他們的本事和幹才。你碰着他們時，你只能說，他們是要主的人，是追求主的人，但他們身上那些天然的幹才，並沒有被破碎過。主在他們身上所碰到的，所行不通的，就是這個幹才。

這樣的弟兄姊妹，…他們有幹才，有本能；他們認為這不是罪惡，不是污穢。他們甚至以為這是好的，是對召會有用的；他們以為，要事奉神，就需要這種幹才和本能。他們不僅一點沒有輕看這些幹才，反而寶貝他們與生俱來的幹才；這在他們身上牢不可破，以致成了基督生命的難處。

願主憐憫我們，從這些簡單的話裏，能設看見在我們身上，有多少難處，並且給神的生命多少的限制。要知道，在我們身上的難處不止於此。這些難處在我們身上，只有一個出路，就是經過十字架，讓十字架來破碎。我們要基督的生命在我們裏面不受限制，就必須經歷十字架的破碎，讓這些難處受到對付，被除掉，讓基督的生命能從我們裏面活出來（認識生命與召會，三八至四〇頁）。

參讀：事奉的基本功課，第二十課；活力排的訓練與實行，第十三篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 4)

Taking the Lead to Experience Life

Morning Nourishment

Phil. 2:5 "Let this mind be in you, which was also in Christ Jesus."

2 Thes. 3:5 "And the Lord direct your hearts into the love of God and into the endurance of Christ."

A proper Christian is one whose mind, emotion, and will cooperate with his spirit. An abnormal Christian is one whose mind, emotion, and will cannot cooperate and even contradict his spirit. Thus, he lives under a veil. If our mind, emotion, and will cannot adequately cooperate with our spirit, we will have problems.

If the things you want to do originate from your thoughts, then they will be nothing more than religious activities even if they are successful. They will not help people see and gain Christ, because they are merely religious activities that originate from your thoughts; they are not a testimony of Christ being lived out from your spirit.

Christ is the Spirit, and the Spirit dwells in our spirit. When the Spirit comes out of us, it is life. Nevertheless, we...often...ignore, suppress, and put Him aside....Although we have the life of Christ within, we do not cooperate with Christ's life in our thoughts and in our actions, and so this life cannot be lived out from us. This is the problem of our mind. (Knowing Life and the Church, pp. 43-45)

Today's Reading

There is also the problem of our will. Even though our mind often understands the intention in our spirit and we know the will of God, we are unwilling to submit and obey. For example, consider the brother who decides to preach the gospel according to the concept in his mind. When he prays and the

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長老及 負責弟兄的帶領

第二篇 (週四)

領頭經歷生命

晨興餽養

腓二 5 『你們裏面要思念基督耶穌裏面所思念的。』

帖後三 5 『願主修直你們心中的途徑，引導你們的心，進入神的愛以愛神，並進入基督的忍耐以忍耐。』

一個正常的基督徒，他外面的人，就是他的心思、意志、情感，和他裏面的靈完全配合得來。然而，一個反常的基督徒，正好完全相反；他的心思、意志、情感，和他裏面的靈配不起來，甚至是相反的，所以他是隔着幔子生活的。可以說，我們的心思、心志、心情，若和我們的靈相配得不多，甚至配不起來，結果就會產生難處。

你所想作的…事，若是出於你的頭腦，即使作成功了，也不過是宗教的事業而已，並不能叫人看見基督、得着基督。因為你所作的，是你頭腦所想出來的宗教事業，並不是基督從你靈裏活出來的見證。

基督是靈，並且這靈住在我們靈裏。當這靈從我們裏面出來時，那就是生命。然而，…當靈在我們裏面動時，我們〔常常〕不理不睬，並且把靈壓下去，把靈擺在一邊。…雖然我們裏面有基督的生命，但因着我們的思想、行事，沒有與基督的生命配合，這生命就活不出來了。這是我們心思的難處（認識生命與召會，四七至五〇頁）。

信息選讀

我們再來看意志的難處。許多時候，我們的心思領會靈裏的意思，也明白神的旨意，但我們的意志不肯降服，不肯服下來。比方〔一〕位弟兄，他定規要傳福音，這是他心思裏的意思。當他禱告時，主在他靈裏給他一

Lord gives him a feeling in his spirit to apologize to his wife, his mind has no difficulty in understanding this feeling, but his will is stubborn and unwilling to submit. This shows the problem of the will. Such a brother is not able to submit even to the Lord, much less to his wife. Thus, our will is another great obstacle....Thus, God's Spirit and life encounter an enemy and an obstacle.

A will that has been dealt with is both strong and pliable. Being pliable is not the same as being soft. Being pliable means that one is not insistent or stubborn. However, when a need arises, one can be strong and bold; such a one is not afraid to give up his own life. Only a person with such a will can carry out the Lord's command and act according to the Lord's leading. A person with this kind of will allows the Lord's Spirit to come out of him as life. Having a will that can cooperate with God is a great matter.

Second Thessalonians 3:5 says, "The Lord direct your hearts into the love of God." This means that our emotion needs to have God's emotion and that we need to fully enter into God's emotion. We should love whatever God loves, like whatever God likes, and hate whatever God hates. Our feelings of love, anger, sorrow, and joy should be God's feelings of love, anger, sorrow, and joy. Our likes and dislikes should be God's likes and dislikes. Everything of God is ours because His nature has been wrought into us. Our emotion and His emotion have become one emotion.

When we consider the problems related to our mind, emotion, and will together, we can see that our person is the problem; our person is truly an obstacle for the living out of God's life. If we analyze this matter, we see that some problems are related to the mind, others are related to the will, and still others are related to the emotion. Speaking as a whole, however, all of our problems are due to our person, which has never been broken by God....God's life cannot come out of us because our person is an obstacle; our person hinders God's life. In order for God's life to come out of us, we need to exercise to have our person broken and shattered. (Knowing Life and the Church, pp. 45-49)

Further Reading: Knowing Life and the Church, ch. 4

個感覺，叫他要去向妻子認罪。他的心思領會了這一個感覺，但他的意志卻相當頑強，不肯折服；這就是意志的問題。不要說是在妻子面前，即使是在主面前，他也不肯折服。所以，這給我們看見，我們的意志也是個大問題。…神的靈、神的生命又碰到一個仇敵，又受到一個限制。

一個受過對付的意志，乃是剛柔相濟的。這個柔不是軟，而是不堅持、不頑固；但是當需要來時，他乃是剛強、壯膽的，即使犧牲性命也在所不惜。乃是這樣的意志，纔能執行主的命令，纔能實行主的引導。在這樣的意志裏，主的靈就能從他裏面出來，成爲生命。所以，我們要看見，能與神配合的意志，是何等的重要。

帖後三章五節說，『願主修直你們心中的途徑，引導你們的心，進入神的愛以愛神。』這意思是，我們這人的情感，必須有神的情感，必須完全進到神的情感裏。神愛甚麼，我們也愛甚麼；神喜歡甚麼，我們也喜歡甚麼；神所厭惡的，我們也厭惡。我們的喜、怒、哀、樂，就是神的喜、怒、哀、樂；我們的愛好、厭惡，就是神的愛好、厭惡。神的這一切都是我們的，祂的性情已經被作到我們的性情裏。我們的情感，就在祂的情感裏；我們的情感和祂的情感，成了一個情感。

前面所說心思、意志、情感的難處，這些加起來，就是我們這個人成了一個難處；我們這個人真是個難處。請記得，神的生命從我們身上活不出來，就因我們這個人是難處。分析來說，有的成分是心思，有的成分是意志，有的成分是情感，但合起來說，就是我們這個人。我們這個人從來沒有被神破碎過。…神的生命不能從我們裏面出來，就因我們這個人作梗爲難，我們這個人攔阻了神的生命。神的生命若要從我們裏面出來，我們這個人就要操練被打碎、被摔碎（認識生命與召會，五〇至五三、五五至五六頁）。

參讀：認識生命與召會，第四篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 5)

Taking the Lead to Experience Life

Morning Nourishment

John 12:24 "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit."

Rom. 8:28 "And we know that all things work together for good to those who love God, to those who are called according to His purpose."

[Having seen] the obstacles that the life of God encounters in us...we need to see how God deals with these problems and how He opens a clear pathway for His life in us. This pathway is called the pathway of life. Although the life of God is in us, His life often cannot come out of us because there are strong hindrances, obstacles, and restrictions in us....A part of God's work in His salvation is to pave a clear way for His life in us. This work is accomplished through the death of the cross.

In the Bible we can see that God's salvation and life have been concealed in death....There is life in a grain of wheat, but unless the grain falls into the ground and dies, the life within the grain will not be released [John 12:24]. If, however, the grain dies, the life will be released. This shows that death is the way for life to be released. Since death is an outlet for life, life must pass through death. (Knowing Life and the Church, pp. 51, 53)

Today's Reading

Similarly, in order for the life of God to come out of the Lord Jesus, He had to pass through death. He said that without death there would be no life (John 12:24). Without death as the pathway, life cannot be released. The way of life is the way of death; wherever there is death, there is a way for life to come out. If there is no death in us, God's life will not be able to find a way

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第二篇 (週五)

領頭經歷生命

晨興餽養

約十二 24 『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

羅八 28 『還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人』。

〔我們看過〕神的生命在我們身上所遇到的難處；現在，我們要來看神怎樣解決這些難處，怎樣為着祂的生命，在我們裏面，在我們身上，開出一條通達的道路。這一條道路，就叫作生命的道路。神的生命在我們裏面，但這生命不能從我們裏面出來，因為我們所給祂的攔阻、難處、限制太多，並且是太厲害。…在神的救法裏，祂有一部分的工作，是要為祂的生命在我們裏面打出一條通路。這一部分的工作，完全是藉着十字架的死所作成功的。

我們從聖經裏可以讀出，神的救恩乃是藏在死裏面，神的生命也是藏在死裏面。…一粒麥子裏面有生命，裏面的那個生命若不是落到地裏死了，那個生命就不能釋放出來；若是死了，生命就能釋放出來〔約十二 24〕。這給我們看見，生命的出路乃是死。死是生命的出路，要生命從裏面出來，非經過死不可（認識生命與召會，五七至五八、六〇頁）。

信息選讀

同樣的，神的生命要從主耶穌裏面出來，也必須經過死。正如祂自己曾說，若不死了就不生。沒有死亡這條路，生命就沒有出路。實在說，生命的道路就是死路；那裏有死，那裏就有生命的出路。在你這人身上，若沒有死，神的生命從你裏面

to be released from us. Paul said, “Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body” (2 Cor. 4:10). The expression of the Lord’s life in us is contingent upon one thing: death. The extent to which death has worked in us is the extent to which the Lord’s life has a way to come out of us. For this reason, even Paul, who was full of experience and was mature in life, pursued to know Christ’s death; he wanted to be conformed to Christ’s death. He pursued this death because he knew that the extent to which death worked in him would be the extent to which the Lord’s life could be released from him.

God uses the tools of grace, the Bible, the Holy Spirit, the church, the saints, the light of the truth, and especially the environment. Strictly speaking, the environment and our circumstances are the discipline of the Holy Spirit. The discipline of the Holy Spirit is the greatest tool in God’s ordination. Many people treasure the Bible and pay much attention to the Holy Spirit, but they do not pay attention to the environment; they do not pay attention to the people, things, and matters they encounter. A Christian who is spiritual and lives before God needs to “read” three things every day. First, he needs to read the Bible. Second, he needs to read his inward sense. Third, he needs to read his environment and circumstances, which are the people, things, and matters around him. Many people...neglect and ignore their circumstances and environment, and they miss the benefit that can be gained from them. This is a big mistake. Our circumstances and environment are a great means arranged by God for dealing with our person and subduing us.

Romans 8 speaks specifically about the Holy Spirit; the first half of chapter 8 speaks of the Holy Spirit, and the second half speaks of the environment, circumstances, and sufferings, including God causing all things to work together for good (v. 28). For our spiritual understanding, it is not enough only to know the Holy Spirit; we must also know the “all things” in our circumstances. The purpose of all things working together is to gain man’s cooperation to conform him to the image of God’s Son and to deal with man to the extent that he is exactly the same as God’s Son....The environment that God has created [is] to cause us to know the Lord’s grace and to experience the Lord’s power. (Knowing Life and the Church, pp. 54, 79-81)

Further Reading: Knowing Life and the Church, chs. 6-7

永遠找不着出路。所以保羅說，『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』（林後四 10）主的生命要彰顯在我們身上，乃是根據於一個東西，就是死。死在你身上作工多少，主的生命從你裏面就有多少出路。爲着這緣故，即使是富有經歷、生命成熟的保羅，仍然在那裏追求，要認識這個死；他要模成這個死的模型。他追求這個死，因爲他知道，這個死在他身上有多少工作，主的生命從他裏面就出來有多少。

神恩待我們所用的工具中，有聖經、有聖靈、有召會、有聖徒、有真理的亮光、更有環境，就是我們所說的遭遇。實在說，那不是環境，也不是遭遇，乃是聖靈的管治；聖靈的管治是神所安排莫大的工具。許多人寶貝聖經、重看聖靈，卻不看重環境，不看重我們所遇見的人、事、物。一個屬靈、活在神面前的基督徒，每天要讀三個東西。第一要讀聖經，第二要讀靈裏面的感覺，第三要讀環境、遭遇，就是讀他四圍的人、事、物。許多人…忽畧、輕看，讓環境過去，這是大錯特錯。請記得，我們的遭遇和環境，是神安排的大工具，用以對付我們這個人，好使我們能折服。

羅馬八章是專講聖靈的一章；八章上半講聖靈，下半講環境、遭遇和苦難，以及神使萬有互相効力。在屬靈的認識上，僅僅認識聖靈還不彀，還得認識萬事，認識遭遇。萬有互相効力的目的，就是要得着人的配合，使人能模成神兒子的形像，把人對付到一個地步，與神的兒子畢像畢肖。…神所製造出來的環境，〔是〕叫你認識主的恩典，經歷主的能力（認識生命與召會，六一至六二、九四至九六頁）。

參讀：認識生命與召會，第六至七篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Two (Day 6)

Taking the Lead to Experience Life

Morning Nourishment

Col. 3:4 "When Christ our life is manifested, then you also will be manifested with Him in glory."

Rom. 6:6 "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."

How can the life of God live out of us? First, we need to realize that we have the life of God in us. From the day that we were saved, God's life came into us to be our life. However, this life is surrounded by our person. The life of God wants to come out of us, but our person hinders and restricts Him. Therefore, it is difficult for Him to come out of us.

Many saints become behavior-improving Christians and take the way of self-improvement because they do not know the life of God that dwells in them or the way of life....The actual living of a Christian is the living out of God. Our problem depends on the divine life opening up a way in us so that God can live out of us. This is what we need to seek and discover. (Knowing Life and the Church, pp. 56-57)

Today's Reading

Second, we need God to open our eyes to see that we are a hindrance to the life of God. We may be naturally irritable or meek, or we may be naturally quick or slow, but in any case, we are a problem to the life of God. As long as we have a heart for God, sooner or later He will show us that we are a problem to His life. In other words, if we want to let the life of God come out of us and if we want to walk the way of life and live the Christian life, we need to look to God to open our eyes and show us that our very person is a problem to the life of God.

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長老及 負責弟兄的帶領

第二篇 (週六)

領頭經歷生命

晨興餽養

西三 4 『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

羅六 6 『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

神的生命如何能從我們身上活出來呢？首先，我們每一個得救的人都必須認識，我們有神活的生命，進到我們裏面。從我們得救的那一天起，祂就進到了我們裏面，在我們裏面作生命。然而另一面，我們這個人在這生命外面，把這生命包圍了起來。換句話說，神的生命在我們裏面，是要從我們裏面出來，但我們這個人攔阻了祂，限制了祂，以致祂無法出來。

許多聖徒因着沒有認識這個生命的道路，也沒有認識神住在我們裏面的生命，就作了修行的基督徒，走了修行的路。…基督徒的實際生活，乃是神從他們裏面活出來。所以，問題在於這個神聖的生命，如何能從我們裏面打通一條道路，好從我們裏面活出來。這是我們要執着的，也是我們必須找着的（認識生命與召會，六五頁）。

信息選讀

其次，我們需要神開我們的眼睛，看見我們這個人實在是神生命的攔阻。或許你生性是個很暴躁的人，或者很溫柔，又或者很急性，或很慢性，不論如何，總歸你這個人就是神生命的難處。只要你有信心，遲早有一天，神要給你看見，你這個人就是祂生命的難處。換言之，你若要讓神的生命從你裏面出來，要走生命的道路，要過基督徒真實的生活，你就需要仰望神有一天開你的眼睛，給你看見你這人乃是神生命的難處。

Third, if God has opened our eyes, we will hate our self. When we are enlightened, we will truly hate the way we are....When we abhor and hate our self, the Holy Spirit will show us that our self, which restricts and opposes God, has been crucified on the cross (Rom. 6:6). (Knowing Life and the Church, p. 57)

There is a very heavy burden within me, a very deep feeling, that what every church today needs most is the things of life. All our work and activity must come out of life. This does not mean that we should not engage in much work and activity. It may be that our work and activity later will increase and be even more intensified than today. But unless it comes out of life, our work and service will neither last nor bear much weight. If we want our work to bear abundant and lasting fruit, we must have a foundation in life. We ourselves must touch the Lord in life and lead others to touch the Lord in life. Only thus can we fit into the work that God desires to do in this age.

All the results of our work should be measured by life. Only that which comes out of life is recognized by God. In Matthew 7, the Lord says that some preach the gospel and some cast out demons, yet they are not approved by Him (vv. 22-23). Furthermore, the apostle in Philippians 1 says that some preach the gospel out of envy (v. 15). Such works undoubtedly did not come out of life, but out of man's doings. We cannot and should not do such work. We should learn to live in the life of the Lord and allow His life to lead us to do His work. We should not aspire to some great work or to some accomplishment in work. We should have only one desire—to know and experience the life of the Lord more, and to be able to share with others what we have known and experienced so that they too may obtain something. When we work, we should not establish a work; neither should we set up an organization. Our work should just be the releasing of the life of the Lord, the imparting and supplying of the Lord's life to others. May the Lord have mercy upon us and open our eyes to see that the central work of God in this age is that man may gain His life and grow and mature in His life. Only the work which comes out of His life can reach His eternal standard and be accepted by Him. (The Knowledge of Life, pp. 57-58)

Further Reading: Knowing Life and the Church, ch. 5; The Knowledge of Life, ch. 6

〔第三，〕若是神開了你的眼睛，你就會恨惡自己。當你蒙光照時，你的確會恨自己為甚麼如此。…當你這樣厭煩自己、恨惡自己時，聖靈就會給你看見，你這個討厭的自己，可恨的自己，限制神的自己，抵擋神的自己，已經釘在十字架上了〔羅六6〕（認識生命與召會，六五至六六頁）。

我裏面有一個很重的負擔，有一個極深的感覺，就是今天各地召會最需要的，乃是生命的東西。我們一切的工作和活動，都該是出於生命的。不是說我們不該多有工作，多有活動。也許我們的工作和活動，以後要比今天更多、更厲害。但若不是出於生命的，我們的工作，我們的事奉，就不能持久，也不能有多少分量。要我們的工作有豐富而持久的果實，我們就必須在生命裏有根底。我們自己在生命裏摸着主，也帶領別人在生命裏摸着主。惟有這樣，我們纔能彀得上神在這時代裏所要作的工作。

我們所有工作的結果，都需要用生命來測量。出於生命的，在神面前纔算得數。主在馬太七章說，有的人傳道趕鬼，並不是祂所稱許的〔22~23〕。使徒在腓立比一章也說，有人傳福音是出於嫉妒的〔15〕。這些工作，無疑都不是出於生命的，乃是出於人的作為的。我們不能，也不可作這樣的工作。我們要學習活在主的生命裏，讓主的生命帶着我們作祂的工作。我們不該盼望作甚麼大的工作，有甚麼工作的成就，只該有一個願望，就是能在主的生命上多有認識，多有經歷，並且能把所認識所經歷的分給人，叫人也得着。我們作工，不該是建設一個工作，也不該是建立一個團體，只該是釋放主的生命，將主的生命分給人，供應人。願主憐憫我們，開我們的眼睛，給我們看見，神在這世代裏最中心的工作，就是叫人得着祂的生命，並在祂的生命裏長大成熟。惟有出於祂這生命的工作，纔能構上祂永遠的標準，纔能蒙祂悅納（生命的認識，六〇至六一頁）。

參讀：認識生命與召會，第五篇；生命的認識，第六篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three

Taking the Lead to Minister Life

Scripture Reading: 1 John 5:14-17; 2 Cor. 1:9; 4:10-12;
Josh. 3:17; 4:10, 17

Outline

DAY 1

I. We not only have eternal life and enjoy eternal life, but we can also minister this life to other members of the Body (1 John 5:14-17):

A. God wants us to have life, and He wants His life to flow out of us (vv. 11-13; John 3:15; 7:37-39):

1. When we received the Lord's life, we were joined to the fountain of life (Psa. 36:8-9; John 3:15; 4:14).

2. The living water is not only within us, but it also has become rivers of living water, flowing out of us into others and supplying them with life and satisfying their thirst (7:37-39):

a. God is seeking those into whom He can dispense Christ's life more and more so that they can supply others with His life (Rom. 8:2, 6, 10-11).

b. Life needs channels, and God wants us to be the channels through which His life can flow into others (1 John 1:1-2).

3. The eternal life within us can overcome death both in ourselves and in other members of the church (3:14; Matt. 16:18).

DAY 2

B. First John 5:16 refers to the ministering of life, to the imparting of life; when we have a surplus of

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長老及
負責弟兄的帶領

第三篇

領頭供應生命

讀經：約壹五 14 ~ 17, 林後一 9,
四 10 ~ 12, 書三 17, 四 10, 17

綱 目

週 一

壹 我們不只擁有並享受永遠的生命，我們還能將這生命供應給身體其他的肢體—約壹五 14 ~ 17：

一 神不僅要我們得著祂的生命，並且要從我們裏面流出祂的生命來—11 ~ 13 節，約三 15，七 37 ~ 39：

1 我們得著主的生命，我們就和生命的泉源連在一起—詩三六 8 ~ 9，約三 15，四 14。

2 活水不僅進到我們裏面，還成為活水的江河，從我們流出來，流到別人裏面，供應人生命，解人的乾渴—七 37 ~ 39：

a 神正在尋找人，好將基督的生命多多的分賜到他們裏面，使他們能將祂的生命供應別人—羅八 2, 6, 10 ~ 11。

b 生命需要運河，神要我們作運河，好藉著我們將祂的生命運到別人裏面去—約壹一 1 ~ 2。

3 在我們裏面的永遠生命能勝過我們自己身上，並召會別的肢體身上的死—三 14，太十六 18。

週 二

二 約壹五章十六節說到供應生命，就是分賜生命；當我們有生命的富餘，

life, we can minister life to others:

1. In verse 16 he shall ask and he will give refer to a believer who is abiding in the Lord and who is one with the Lord (1 Cor. 6:17), indicating that such a believer can become the means, the channel, by which God's life-giving Spirit can give life to others; this is a matter of the ministering of life in the fellowship of the divine life.

2. In order to be those who can give, impart, life to others, we must abide in the divine life and live and have our being in the divine life (1 John 1:1-7):

a. We need to experience and enjoy the eternal life within us, and we need to minister this life by being a channel through which eternal life can flow to other members of the Body (5:11-13, 16).

b. If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord's heart by being in His heart (Psa. 25:14; Gen. 18:17, 22-33; Amos 3:7).

DAY 3

II. The building up of the church requires the ministry of life (2 Cor. 4:12):

A. Throughout its history the church has been divided by gifts, but it cannot be divided by the ministry of life; if we pay our full attention to the ministry of life, we will always be kept in oneness (1 Cor. 12:4-11; 2 Cor. 3:6; 4:1).

B. The ministry of life is to minister as life the Christ whom we have experienced (1:3-4):

1. The ministry comes out by the working of the cross; it is by the way of the cross that we have the riches of Christ as life to minister to others (4:12).

2. How much life and how much reality of the riches of Christ we can minister depends upon how much revelation we have received and how much we have suffered for what has been revealed to us (Eph. 3:8).

DAY 4

III. If we would minister life, we need to know, experience, and gain

就能將生命供應給人：

1 十六節的『人…就當…祈求』，以及『將生命賜給…』，指住在主裏面，與主是一的信徒；（林前六17；）這指明這樣的信徒能成為憑藉、管道，使神賜生命的靈能將生命賜給人；這是一件在神聖生命的交通裏，供應生命的事。

2 我們要成為能將生命賜給別人、分給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏生活為人——約壹—1～7：

a 我們需要經歷並享受我們裏面永遠的生命，也需要成為管道，讓永遠的生命藉著我們流到身體其他的肢體裏面，藉此供應這生命——五 11～13, 16。

b 我們若要成為永遠的生命流出給人的管道，就必須在主裏是深的，也必須因著在主的心裏而認識主的心——詩二五 14, 創十八 17, 22～33, 摩三 7。

週 三

貳 召會的建造需要生命的職事——林後四 12：

一 整個召會歷史中，召會總是因恩賜而分裂；但召會不可能因生命的職事而分裂；如果我們充分注意生命的職事，我們就會一直蒙保守在一裏——林前十二 4～11，林後三 6，四 1。

二 生命的職事乃是供應我們所經歷的基督作生命——一 3～4：

1 職事的產生，乃是藉著十字架的作工；我們藉著十字架的路，纔有一些基督的豐富當作生命供應人——四 12。

2 我們能供應多少生命，能供應多少基督豐富的實際，是根據我們得到了多少啟示，以及我們因所得的啟示受了多少苦——弗三 8。

週 四

參 我們若要供應生命，就需要認識、經歷並得著神作復

God as the God of resurrection (Rom. 4:17; 2 Cor. 1:9; John 11:25):

A. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection (2 Cor. 1:9).

B. When the God of resurrection works in us, His life and nature are wrought into us (4:16).

C. The killing of the cross results in the manifestation of resurrection life (vv. 10-12):

1. The putting to death of Jesus destroys the natural man, the outer man, and the flesh, with the result that the inner man is given the opportunity to develop and be renewed to live out the resurrection life (v. 16).

DAY 5

2. All the work that the Lord is doing on us is to destroy our outer, natural man so that we can live out the life of Christ from within us; this is the deepest thought in the New Testament concerning the life of a Christian (John 12:24-26; Phil. 1:21a).

3. Remaining in the death of Christ and being conformed to His death is a profound principle of the Christian life (Rom. 6:4-5; Phil. 3:10):

a. When we remain in the death of Christ, we experience the power of Christ's resurrection (vv. 10-11; Rom. 8:11; 2 Cor. 1:8-10; 4:14).

b. The more we die with Christ in this way, the more His resurrection power will be manifested in us and the more we will be able to minister life to the Body of Christ (John 11:25).

4. Our natural strength and ability need to be dealt with by the cross so that they may become useful in resurrection for the ministry of life (Phil. 3:3).

D. The budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ for us to minister life to the Body (Num. 17:8).

DAY 6

IV. Like the apostles, we minister life by dying (2 Cor. 4:10-12; Josh.

活的神—羅四 17，林後一 9，約十一 25：

一 神藉著十字架作工來了結我們，把我們帶到盡頭，使我們不再信靠自己，乃信靠復活的神—林後一 9。

二 復活的神在我們裏面作工時，便將祂的生命和性情作到我們裏面—四 16。

三 十字架的殺死，結果叫復活的生命顯明—10 ~ 12 節：

1 耶穌的治死，毀壞我們天然的人、外面的人和肉體，使我們裏面的人有機會發展並更新，活出復活的生命—16 節。

週 五

2 主在我們身上所作的一切工作，就是殺死我們外面天然的人，使我們裏面基督的生命得以活出來；這是新約中，關於基督徒的人生最深奧的思想—約十二 24 ~ 26，腓一 21 上。

3 一直留在基督的死裏並模成祂的死，乃是基督徒生活中一個深奧的原則—羅六 4 ~ 5，腓三 10：

a 當我們一直留在基督的死裏，我們就經歷基督復活的大能—10 ~ 11 節，羅八 11，林後一 8 ~ 10，四 14。

b 當我們越這樣與基督同死，祂復活的大能就越在我們身上表彰出來，我們也越能將生命供應給基督的身體—約十一 25。

4 我們天然的力量和才幹需要經過十字架的對付，好在復活裏在供應生命的事上成為有用的一腓三 3。

四 發芽、開花並結果的杖表徵基督復活的生命，使我們能把生命服事給身體—民十七 8。

週 六

肆 我們乃是藉著死供應生命，與使徒們一樣—林後四 10 ~

3:17; 4:10, 17):

A. “So then death operates in us, but life in you” (2 Cor. 4:12):

1. The work of the apostles is the work of death operating in them so that life may operate in the believers; this is the real work of the new covenant ministry (3:6; 4:10-12).

2. In the Lord’s recovery we need to die in order that life may work in others:

a. When we are under the killing of the Lord’s death, His resurrection life is imparted through us into others (vv. 10-12; Phil. 3:10).

b. The impartation of life into others is always the issue of our suffering the killing of the cross (1 John 5:16; John 12:24-26).

c. The Lord does not need us to accomplish a work for Him; He needs us to die (1 Cor. 15:31; 2 Cor. 1:9).

d. If we die, life will work in others; we minister life to others by dying (4:12).

B. “The priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan” (Josh. 3:17):

1. God put the priests in the place of death so that all Israel would have a way into the land of life; the priests were the first ones to go into the water and the last ones to come up out of the water (vv. 11-17; 4:10, 17).

2. Before others can receive life, God must first put us in the place of death so that death may operate in us and life in others; this is to minister life by dying (2 Cor. 4:12).

3. Today God is seeking those who are willing to stand in the place of death in order that the church may find the way of life.

12, 書三 17, 四 10, 17 :

一 『這樣，死是在我們身上發動，生命卻在你們身上發動』—林後四 12：

1 使徒們的工作乃是死在他們身上發動，使生命在信徒身上發動；這是新約職事的真實工作—三 6, 四 10 ~ 12。

2 在主的恢復裏，我們需要死，好叫生命在別人身上發動：

a 當我們在主死的殺死之下，祂復活的生命就藉著我們分賜到別人裏面—10 ~ 12 節，腓三 10。

b 分賜生命到別人裏面，總是我們接受十字架殺死的結果—約壹五 16, 約十二 24 ~ 26。

c 主不需要我們為祂完成甚麼工作；祂需要我們死—林前十五 31, 林後一 9。

d 如果我們死了，生命就會在別人身上作工；藉著死，我們就把生命供應人—四 12。

二 『抬耶和華約櫃的祭司在約但河中的乾地上站定，以色列眾人就從乾地上過去，直到國民盡都過了約但河』—書三 17：

1 神把祭司放在死裏，好叫以色列人有一條路到生命之地；祭司是首先下水去，末後從水裏上來的一 10 ~ 17 節，四 10, 17。

2 在別人能得著生命以前，神必須先把我們擺在死裏，好叫死在我們身上發動，生命就在別人身上發動；這就是藉著死供應生命—林後四 12。

3 神今日在尋找一班願意站在死裏的人，好叫召會有一條生命的路。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 1)

Taking the Lead to Minister Life

Morning Nourishment

John 7:38 "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water."

1 John 5:16 "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him...."

In 1 John 5:14-17 there is the indication not only that we have eternal life and enjoy it, but also that we can minister this life to others. This means that we can give eternal life to others. Regarding this matter, John's thought is deep. Although the thought here is deep, the matter is very practical in our Christian life. If we enjoy eternal life and experience it, surely we shall be able to channel this life to others. We shall be able to minister eternal life to other members of the Body. (Life-study of 1 John, p. 343)

Today's Reading

The Gospel of John is a book that is particularly devoted to life. Chapter three speaks of regeneration through water. This water is for burying the old man. In chapter four the Lord says, "But the water that I will give him will become in him a fountain of water springing up into eternal life" (v. 14). This water is the gushing forth of God's life within man. When we received the Lord, His life entered into us. This is like putting a fountain within us. When we received the Lord's life, we were joined to the fountain of life. In chapter seven the living water is not only in us, but it also has become rivers of living water. It flows out of us into others and supplies others with life and satisfies their thirst. God is not satisfied with us only having His life; He wants His life to flow out of us.

Miss Barber was such a person. As soon as others touched her, they touched life. If you sat down and fellowshiped with her for a minute or two, you

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晨興餽養

約七 38 『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』

約壹五 16 『人若看見他的弟兄犯了不至於死的罪，就當為他祈求，將生命賜給他…。』

約壹五章十四至十七節指明，我們不只擁有並享受永遠的生命，我們還能將這生命供應給人，這就是說，我們能將永遠的生命賜給人。關於這事，約翰的思想很深。雖然這裏的思想很深，這事在我們基督徒的生活裏卻非常實際。我們若享受並經歷永遠的生命，必能讓這生命輸送給別人。我們能將永遠的生命供應基督身體其他的肢體（約翰一書生命讀經，四一四頁）。

信息選讀

約翰福音是特別講生命的一卷書。三章論到藉水重生，這水是為着埋葬舊人。接着，在四章裏主說，『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。』（14）這裏的水乃是神的生命在人裏面的湧流。當我們接受了主，主的生命進到我們裏頭來，就像一個泉源和我們接上了。我們得着主的生命，我們就和生命的泉源連在一起了。到了七章，這活水不僅進到我們裏面，還成為活水的江河，從我們流出來，流到別人裏面，供應人生命，解人的乾渴。神不僅要我們得着祂的生命，並且要從我們裏面流出祂的生命來。

和受恩姊妹就是這樣的人，人一碰着她，就碰着了生命。當你和她坐下來交通，一兩分鐘就覺得有生命

would feel life flowing out of her. If a person with life sits beside you, his very presence will bring life to you. Today God is seeking people into whom He can dispense Christ's life more and more so that they can supply others with His life. Life needs channels, and God wants men to be the channels through which His life can flow to others. May the Lord gain us so that we can have a life-supplying ministry and supply others with life. (The Collected Works of Watchman Nee, vol. 44, p. 851)

The word "and" at the beginning of 1 John 5:14 connects the life in 5:4-13 to the fellowship in 5:14-17. In the former section we have received eternal life, and we have the written word as the assurance of this. Now John uses what he has written in 5:4-13 as a basis to show us that this eternal life can overcome death. We have received eternal life, and this life has been testified, proved, and pledged within us. Now John intends to point out that eternal life overcomes death.

Perhaps you regarded 5:14-17 as verses concerning our prayer and God's answer to our prayer. Actually, John's intention in these verses is to show us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

In the church life we do not live alone. Because the church is the Body, we live with the fellow members of the Body. Since we are in the Body, we are members with the other fellow members. Eternal life not only takes care of our own need; it also takes care of the need of the fellow members around us. It overcomes death within us, and it overcomes death within our brothers. Especially, it overcomes death in those who are weak or who have problems.

Weakness is related to death, and problems come from death. As long as there are problems in the church life, this is an indicator that there is death among those in the church. Therefore, we need eternal life to overcome, to swallow up, this death. If you are stronger and a fellow member is weaker, then you may become the one to supply the life from within you to the weaker one in order to swallow up the death within him. (Life-study of 1 John, p. 328)

Further Reading: Life-study of 1 John, msgs. 37-38

流露出來。有生命的人坐在那裏，別人就能覺得他的供應。今天神尋找這樣的人，能將基督的生命多多的放在他裏面，藉以供應別人。生命需要運河，神要人作生命的運河，好將生命運到別人裏面去。願神得着我們，使我們有供應生命的職事，將生命供應到眾人裏面（倪柝聲文集第二輯第二十四冊，一四一至一四二頁）。

原文約壹五章十四節開頭的連接詞，把四至十三節的生命與十四至十七節的交通連接起來。在前一段話裏說到我們接受了永遠的生命，並且我們有寫出來的話作這事的確據。現在約翰用他在四至十三節所寫的話作基礎，給我們看見這永遠的生命能勝過死。我們已經接受永遠的生命，這生命已經在我們裏面得着證實、證明並保證。現在約翰要指出永遠的生命勝過死。

你也許認為十四至十七節是論到我們的禱告，以及神答應我們的禱告。實際上，約翰在這幾節的用意是要給我們看見，在我們裏面的永遠生命能勝過我們自己身上，並召會別的肢體身上的死。永遠的生命吞滅我們裏面的死，也吞滅別的肢體裏面的死。

我們在召會生活裏並不是單獨的生活。因為召會是基督的身體，所以我們乃是和身體上同作肢體的一同生活。既然我們在身體裏，我們就是肢體，和其他同作肢體的在一起。永遠的生命不僅顧到我們自己的需要，也顧到我們周圍同作肢體者的需要。永遠的生命勝過我們裏面的死，也勝過我們弟兄裏面的死，特別勝過那些軟弱或有難處之人裏面的死。

軟弱與死有關，難處也是由死而來。只要召會生活裏有難處，就指明在召會中那些人中間有死。所以，我們需要永遠的生命來勝過、吞滅這死。如果你比較剛強，另一位同作肢體的比較軟弱，那麼你就可以從裏面將生命供應給軟弱的，好吞滅他裏面的死（約翰一書生命讀經，三九七至三九八頁）。

參讀：約翰一書生命讀經，第三十七至三十九篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 2)

Taking the Lead to Minister Life

Morning Nourishment

1 John 5:14 "And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us."

Amos 3:7 "Surely the Lord Jehovah will not do anything unless He reveals His secret to His servants the prophets."

In the church life we must learn to minister life. This is what is needed. Do not try other ways. No way of helping is better than that of ministering life.

You may indeed be short of life. Then what should you do?...You yourself must turn to the Lord. "Lord, have mercy upon me. My brother is sinning; he needs the supply of life. He lacks life. But so do I, Lord. I don't have much life either. Have mercy upon us, but first have mercy upon me. I need more life. I must have more life." You may be so burdened that you will even fast and shorten your sleeping hours in order to pray for more life. I can assure you that you will be supplied....When you yourself have the supply, then you can supply others. (The Mending Ministry of John, pp. 94-95)

Today's Reading

We need to learn that when any brother or sister sins, this is a strong indication that he or she is short of life. To be of help, we must first check whether we have life. Do we have a surplus of life? Do we have more than we need? If not, we must wait on the Lord with prayer and fasting until we get the rich supply. Then we can minister from this supply to others. This is the way to go on in the church life during this time of degraded Christianity.

John stresses that this life which we need to minister to others is simply God Himself. It is the Son of God. "This is the true God, and eternal life." Our need is to have a bigger portion of the Lord Jesus. Then we shall have a surplus to

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第三篇 (週二)

領頭供應生命

晨興餽養

約壹五 14 『我們若照祂的旨意求甚麼，祂就聽我們；這是我們向着祂所存坦然無懼的心。』

摩三 7 『主耶和華若不將秘密啓示祂的僕人眾申言者，就一無所行。』

我們在召會生活中必須學習供應生命，這是我們所需要的。不要嘗試別的路，幫助人最好的路就是供應生命。

也許你真的缺少生命。那麼你該怎麼辦？...你自己必須轉向主，說，『主，憐憫我。我的弟兄犯了罪，他需要生命的供應，他缺少生命。但是，主，我也缺少生命，我也沒有多少生命。憐憫我們，但是先憐憫我，我需要更多的生命。我必須有更多的生命。』你的負擔沉重，甚至到一個地步要禁食，要縮短睡眠時間來禱告，為要得着更多的生命。我可以向你保證，你一定會得着供應。...當你自己得着供應，你就可以供應別人（約翰的修補職事，一二五頁）。

信息選讀

我們必須知道，不論甚麼弟兄或是甚麼姊妹犯了罪，就很強的指明這位弟兄或這位姊妹缺少生命。我們若要幫助人，就必須先察看我們是不是有生命。我們有生命的富餘麼？我們所有的比我們所需要的多麼？若不然，我們就必須禱告、禁食等候主，直到我們得着豐富的供應。這樣我們就能穀用這個供應來服事人。在這個墮落基督教的時代裏，這是在召會生活中往前的路。

約翰強調說，我們需要供應給別人的這個生命，就是神自己，就是神的兒子。『這是真神，也是永遠的生命。』〔約壹五 20〕我們的需要乃是得着更大一分的主耶穌，這樣我們就有

minister to others, a surplus not of knowledge or doctrine but of God. (The Mending Ministry of John, p. 95)

The subject of “will give life” [in 1 John 5:16] is still he, the subject of the first predicate “shall ask.” This indicates that the asker will give life to the one asked for. This does not mean that the asker has life of himself and can give life by himself to others. It means such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means through which God’s life-giving Spirit can give life to the one he asks for. This is a matter of life-imparting in the fellowship of the divine life. To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life-imparting.

The vital point here is that if we would pray for a brother according to what is described in verse 16, we need to be one with the Lord. We must abide in the Lord and ask in one spirit with Him. Because we are so one with the Lord, we can become the means, the channel, through which God’s life-giving Spirit can impart life to the one for whom we ask. This imparting of life takes place in the fellowship of the divine life.

The eternal life within us is real and practical. On the one hand, we can enjoy this eternal life within us. On the other hand, we can pass on this eternal life to others. We can be a channel for eternal life to flow out from us, or through us, to others. However, the experience of being a channel for eternal life to flow out to others is a deep matter. This cannot be done in a superficial way. If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord’s heart by being in His heart. If we have entered into the Lord to such a degree, spontaneously we shall know the Lord’s will concerning a brother close to us who has sinned. Because we know the Lord’s will concerning the brother’s situation, we shall know how to pray for him. (Life-study of 1 John, pp. 331, 338)

Further Reading: The Mending Ministry of John, ch. 11; Life-study of 1 John, msg. 39

富餘來供應人。這不是知識或道理的富餘，而是神的富餘（約翰的修補職事，一二五至一二六頁）。

〔約壹五章十六節的〕『將生命賜給他』，這句話的主詞還是上文的『人』，這人也是『祈求』的主詞。這指明祈求的人將生命賜給他所代求的人。這不是說，祈求的人本身有生命，能憑自己將生命賜給別人。這乃是說，這樣一個住在主裏面，與主是一，並在與主是一的靈裏（林前六17）祈求的祈求者，成了神賜生命之靈能將生命賜給他所代求之人的憑藉。這是一件在神聖生命的交通裏，分賜生命的事。我們要成爲能將生命分賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏行事、生活、爲人。雅各書五章十四至十六節的禱告是爲着醫治，這裏的禱告是爲着分賜生命。

這裏要緊的點乃是，我若要照着約壹五章十六節所描述的爲弟兄禱告，就需要與主是一。我們必須住在主裏面，與祂在一靈裏來祈求。因爲我們這樣與主是一，我們就能成爲神賜生命之靈能將生命分賜給我們所代求之人的憑藉、管道。這生命的分賜乃是在神聖生命的交通裏進行的。

我們裏面永遠的生命是真實而實際的。一面我們能享受我們裏面這永遠的生命。另一面我們能將這永遠的生命傳給人。我們能成爲管道，讓永遠的生命從我們或藉我們流到別人裏面。然而，成爲管道讓永遠的生命流出給人的經歷是很深的，不能膚淺的去作。我們若要成爲永遠的生命流出給人的管道，就必須在主裏是深的，也必須因着在主的心裏而認識主的心。我們若進到主裏面到這樣的程度，自然就會明白主對這位與我們親近、犯了罪的弟兄的旨意如何。因爲我們知道主對這位弟兄的光景旨意如何，我們就知道怎樣爲他禱告（約翰一書生命讀經，四〇一至四〇二、四〇八至四〇九頁）。

參讀：約翰的修補職事，第十一章；約翰一書生命讀經，第三十九篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 3)

Taking the Lead to Minister Life

Morning Nourishment

2 Cor. 1:4 "Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God."

4:12 "So then death operates in us, but life in you."

Throughout its history the church has always been divided by gifts. But it can never be divided by the ministry. If we focus our attention on the gifts, we will be divided within a short time. But if we forget about the gifts and pay our full attention to the ministry of life, we will always be kept in oneness....If you are a Christian worker and you are always trying to argue with others, this proves that you merely have a gift. People with the ministry of life will never argue....If we pay our attention to gifts and teachings, we will argue. But if we focus our attention on the ministry of life, we will not have anything to argue about. Gifts and teachings with doctrinal debates and arguments tear down the local church. The local church can be built up only by the ministry of life. (The Experience of Christ as Life for the Building Up of the Church, p. 128)

Today's Reading

The gifts are replaced in [2 Corinthians] by the ministry, which is constituted with, and produced and formed by, the experiences of the riches of Christ gained through sufferings, consuming pressures, and the killing work of the cross. This Epistle gives us a pattern, an example, of how the killing of the cross works, how Christ is wrought into our being, and how we become the expression of Christ. These processes constitute the ministers of Christ and produce the ministry for God's new covenant. The first Epistle deals negatively with the gifts; the second speaks positively about the ministry. The church needs the ministry much more than the gifts. The ministry is for

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長老及 負責弟兄的帶領

第三篇 (週三)

領頭供應生命

晨興餽養

林後一 4 『祂在我們一切的患難中安慰我們，叫我們能用自己從神所受的安慰，安慰那些在各樣患難中的人。』

四 12 『這樣，死是在我們身上發動，生命卻在你們身上發動。』

整個召會歷史中，召會總是因恩賜而分裂；但召會不可能因職事而分裂。如果我們專注於恩賜，不久我們就要分裂。但如果我們忘記恩賜，充分注意生命的職事，我們就會一直蒙保守在一裏。…如果你是基督徒工人，而你總是想要與人爭論，這證明你只有恩賜。有生命職事的人絕不爭辯。…如果我們注意恩賜和教訓，我們就會爭論。但如果我們注意生命的職事，我們就沒有甚麼可以爭論。恩賜、教訓、道理的辯論和爭論，拆毀地方召會。地方召會只能藉着生命的職事建造起來（經歷基督作生命為着召會的建造，一五四至一五五頁）。

信息選讀

在哥林多後書，恩賜為職事所頂替，這職事是由對基督之豐富的經歷，經過受苦、消耗的壓力以及十字架殺死的工作而構成、產生並形成的。本書描繪一個模型、榜樣，給我們看見十字架的殺死如何作工，基督如何作到我們裏面，以及我們如何成為基督的彰顯。這些構成了基督的眾執事，並產生為着神新約的職事。前書消極的對付恩賜，後書積極的說到職事。召會需要職事，遠過於恩賜。職事供應所經歷的基督；

ministering the Christ whom we have experienced, whereas the gifts are just for teaching the doctrines concerning Christ. Not the gifts but the ministry produced and formed by the experience of the sufferings, the afflictions, of Christ is the proof that the apostles are ministers of Christ. (2 Cor. 1:4, footnote 1)

The book of Acts and the Epistles of Paul show us his sufferings (Col. 1:24). We know by Paul's writings that before he passed through the sufferings, he received revelations (2 Cor. 12:1, 7). He firstly received the revelations, but this does not mean that after receiving them he immediately went out to eloquently pass on his knowledge to people. If he had done this, it would not have been the ministry. What he shared would have been merely a teaching or an exercise of his gift, but not the ministry. We know, however, that the apostle Paul was not like this. After he received the revelations of the Lord, the Lord put him into the oven, into the fire, to be burned, to suffer. In his writings we see the sequence of the revelations first and then the sufferings. Then the ministry came out of these two things.

The revelation has to be burned into us. We may use the illustration of making a certain kind of porcelain vase. An artist may paint a picture on the vase, but the vase then needs to be burned. Then the picture is burned into the vase. After the picture has been burned into the vase, it can never be erased because it is one with the vase. Our receiving the revelation may be compared to the vase receiving the picture. But after this the revelation needs to be burned into us in order to make the revelation one with us. To receive revelation is one thing; to be burned with the revelation is another thing.

The revelation is burned into us by suffering. No real minister of God can avoid suffering....How much life and how much reality of the riches of Christ we can minister depends upon two elements—how much revelation we have received plus how much we have suffered for what has been revealed to us. Suffering has to be added to revelation. Then we have a ministry. (The History of the Church and the Local Churches, p. 97)

Further Reading: The Experience of Christ as Life for the Building Up of the Church, ch. 15; The History of the Church and the Local Churches, ch. 8

恩賜只教導關於基督的道理。使徒作基督執事的證據，不是恩賜，乃是由經歷基督的苦難，患難，而產生並形成的職事（聖經恢復本，林後一 4 第一註）。

使徒行傳和保羅的書信給我們看見保羅所受的苦難（西一 24）。我們藉着保羅的著作得知，他經過苦難以前，就領受了啓示（林後十二 1、7）。首先他得着了啓示，但這並不是說，他得着啓示以後就立刻很有口才，將他知道的傳給人。即使他這樣作了，那也不是職事。他所分享的不過僅僅是教訓或恩賜的運用，而不是職事。然而，我們知道使徒保羅並不是這樣。他領受了主的啓示以後，主把他擺在爐裏，擺在火中，好經過焚燒，經過苦難。我們在他的著作中看見一個順序：先是啓示，後有苦難。職事就從這二者而出。

啓示必須燒到我們裏面。這事可以用製作瓷器花瓶爲例來說明。藝術家在花瓶上畫一幅畫，然後花瓶需要拿去燒，那幅畫就燒到花瓶上面。畫燒到花瓶上，就永遠不能抹去，因爲畫與花瓶成爲一了。我們得着啓示，好比在花瓶上畫畫；但之後啓示需要燒進我們裏面，好使啓示與我們成爲一。得着啓示是一回事，啓示燒進我們裏面是另一回事。

啓示乃是藉着苦難燒進我們裏面的。沒有一個神真正的執事能免去苦難。…我們能供應多少生命，供應多少基督豐富的實際，取決於兩個元素：我們領受了多少啓示，加上我們爲着所得的啓示經過多少苦難。啓示必須加上苦難，這樣我們纔會有職事（召會與地方召會的歷史，一一〇至一一一頁）。

參讀：經歷基督作生命爲着召會的建造，第十五章；召會與地方召會的歷史，第八章。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 4)

Taking the Lead to Minister Life

Morning Nourishment

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

4:16 "Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day."

The experience of death ushers us into the experience of resurrection. Resurrection is the very God, who resurrects the dead. The working of the cross terminates our self that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry (2 Cor. 1:4-6). (2 Cor. 1:9, footnote 3)

Today's Reading

Paul's word [in 2 Corinthians 4:7-12] shows us that we need to be terminated. We need to be brought to an end. Then we will learn not to trust in ourselves but in God. For us to say that we need to trust in God and not in ourselves is easy, but to be wrought through in this matter needs a certain amount of experience. God is working through the cross to terminate us. God is working to bring us to an end, even to bring our spirituality, our spiritual attainment, to an end. We may trust so much in our spiritual attainment, but even that has to be terminated. (An Autobiography of a Person in the Spirit, p. 12)

As we have seen, in 2 Corinthians 4, transformation becomes renewing. This renewing does not merely involve the addition of the divine element into our being. Our old nature, the outward man, is actually taken away so that the life within us, that is, the Spirit of life, may have the opportunity to develop. This development of the life within is the renewing....We may use trees as an illustration. During the winter they are dormant, but in the springtime we can see

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長老及 負責弟兄的帶領

第三篇 (週 四)

領頭供應生命

晨興餽養

林後一 9 『自己裏面也斷定是必死的，叫我們不靠自己，只信靠那叫死人復活的神。』

四 16 『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

死的經歷引我們進入復活的經歷。復活就是那叫死人復活的神。十字架的工作了結我們的己，使我們在復活裏經歷神。十字架的經歷總是帶進對復活之神的享受。這樣的經歷產生並形成職事（林後一 4~6）（聖經恢復本，林後一 9 第三註）。

信息選讀

保羅〔在林後四章七至十二節〕的話給我們看見，我們需要被了結。我們需要被帶到盡頭。然後我們就學會不靠自己，乃信靠神。我們說我們需要信靠神，不靠自己，是容易的；但要在這事上被作透，是需要一些經歷的。神藉着十字架作工來了結我們；神在作工，好把我們帶到盡頭，甚至把我們的屬靈、我們屬靈的成就，帶到盡頭。你也許非常信靠你屬靈的成就，但甚至這成就也必須被了結（一個在靈裏之人的自傳，七頁）。

在林後四章，變化成了更新。這更新不僅與神聖的元素加到我們裏面有關。我們老舊的性情，就是外面的人，也實際的被除去，使我們裏面的生命，就是生命之靈，有機會發展。我們裏面生命的這種發展，就是更新。我們再用樹木為例說明。樹木到了冬天就停止生長，但到了春天，我們

the development of the inner life. This is not only transformation; it is renewing. (Life-study of 2 Corinthians, p. 287)

The putting to death of Jesus in our environment cooperates with the indwelling Spirit to kill our natural man (our outer man), comprising our body and our soul. The indwelling Spirit works to kill us. The Spirit is the Killer, but He needs an instrument, a “knife,” to kill us. The “knife” may be our spouse, our children, or certain brothers and sisters in the church. A certain saint can become a “knife” which the Spirit uses to kill us.

We all want to have a nice environment where everything is smooth, peaceful, sweet, and nice. But instead, we are under an environment of sufferings and pressures, which works with the Spirit to kill our natural man. The putting to death, the killing, in 2 Corinthians 4 is through the environment. In speaking about the application of Christ’s death, Romans 8 refers to the indwelling Spirit, whereas 2 Corinthians 4 refers to the outward environment. The outward environment cooperates with the inward Spirit to carry out the killing of our natural man.

In 2 Corinthians 4:10 Paul goes on to say, “That the life of Jesus also may be manifested in our body.” The killing of the cross results in the manifestation of the resurrection life. This daily killing is for the release of the divine life in resurrection. Here the life of Jesus refers to the resurrection life, which the Lord Jesus lived and expressed through the working of the cross. This portion shows us that the termination of the cross eventually causes the manifestation of the resurrection life. The putting to death of Jesus destroys the natural man, the outward man, and the flesh in order that the inward man can be given the opportunity to develop and be renewed to live out the resurrection life.

The resurrection of Christ is the manifestation of the divine life. Resurrection is the life of Jesus manifested through His death. Paul wrote the fourth chapter of 2 Corinthians fully from experience. He described how the apostles lived out the crucified life and manifested the resurrection life. (The Conclusion of the New Testament, p. 4084)

Further Reading: Life-study of 2 Corinthians, msgs. 33-34

就能看見裏面生命的發展。這不僅是變化，這乃是更新（哥林多後書生命讀經，三三六頁）。

在我們環境裏耶穌的治死與內住的靈合作，殺死我們天然的人（我們外面的人），包括我們的身體和魂。內住的靈作工殺死我們。那靈是殺死者，但祂需要一把『刀』作工具來殺死我們。這把『刀』可能是我們的配偶、兒女或召會中的某些弟兄姊妹。一位聖徒可能成了那靈用來殺死我們的一把『刀』。

我們都喜歡有好環境，凡事都是順利的、平安的、甜美的、美好的。然而，我們卻落在受苦和受壓的環境之下，這環境與那靈一同作工，殺死我們天然的人。林後四章說到的治死、殺死，乃是藉着環境。論到應用基督的死，羅馬八章說到內住的靈，而林後四章說到外面的環境。外面的環境與裏面的靈合作，以殺死我們天然的人。

保羅在十節接着說，『使耶穌的生命也顯明在我們的身體上。』十字架的殺死，結果乃是復活生命的顯明。這日常的殺死，乃是為着釋放在復活裏的神聖生命。這裏耶穌的生命乃指復活的生命，就是主耶穌藉着十字架的工作，所活並所顯出的。這段話給我們看見，十字架的了結至終使復活的生命得以顯明。耶穌的治死毀壞天然的人、外面的人和肉體，使裏面的人有機會發展並更新，以活出復活的生命。

基督的復活乃是神聖生命的顯明。復活就是耶穌的生命藉着祂的死而顯明。保羅寫林後四章完全是從他的經歷來寫的。他描述使徒們怎樣活出釘十字架的生命並顯明復活的生命（新約總論第四百零二篇—中文尚未出書）。

參讀：哥林多後書生命讀經，第三十三至三十四篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 5)

Taking the Lead to Minister Life

Morning Nourishment

John 12:24-25 "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit. He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life."

In our Christian life, regardless of what kind of circumstances we are in, we must put our self to death. At home, in the church, or among brothers and sisters, we should voluntarily put our self to death so that the life of God can have an opportunity to live out from within us. For this reason, the Bible likens us saved ones to seeds of life (Matt. 13:38). If we do not die, we will not live. Only when the outward shell is broken can the inward life be manifested. Hence, all the work that the Lord is doing on us is to destroy our outward, natural man so that we can live out the life of God within us. This is the deepest thought in the New Testament concerning the life of a Christian. It is not a matter of self-endeavoring through refinement. It is not a removal of evil and a practice of good works. Rather, through death and resurrection, man dies and God lives. (Words of Life from the 1988 Full-time Training, p. 52)

Today's Reading

"All the way to Calvary" [Hymns, #481] means remaining in the death of Christ continuously and walking in such a death. This is an extremely profound principle of the Christian life. When we remain in the death of Christ and walk in it, we can enjoy the power of Christ's resurrection within us. Hence, Romans 6:5 says that if we have grown together with Him in the likeness of His death, we shall be also in the likeness of His resurrection. The likeness of His death here is the baptism mentioned in the previous verse, and the likeness of His resurrection is the newness of life. In baptism, we grew together with Him in the

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第三篇 (週五)

領頭供應生命

晨興餽養

約十二 24~25 『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。愛惜自己魂生命的，就喪失魂生命；在這世上恨惡自己魂生命的，就要保守魂生命歸入永遠的生命。』

在我們基督徒的生活中，我們不論處在任何的境遇，都必須把自己擺在死地；在家庭中，在召會裏，或在弟兄姊妹中間，都該自願的把自己擺在死地，讓神的生命得着機會，從我們裏面活出來。因此，聖經把我們得救的人比作一粒生命的種子（太十三 38），若不死，就不生；惟有外面的體殼破裂，裏面的生命纔能顯明出來。為這緣故，主今天在我们身上所作的一切工作，就是殺死我們外面天然的人，使我們裏面神的生命得以活出來。這是新約中，關於基督徒的人生最深奧的思想，不是修身養性，去惡行善，乃是藉死得生，人死神活（生命的話，五四至五五頁）。

信息選讀

『一直走十架窄路』〔詩歌三六二首副歌〕，就是一直留在基督的死裏，在基督的死裏生活行動。這是我們基督徒生活中一個十分深奧的原則。當我們一直留在基督的死裏，並在其中生活行動時，我們就能享受基督在我們裏面那復活生命的大能。所以羅馬六章五節就說，我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長。這裏死的樣式就是四節所說的浸，復活的樣式就是生命的新樣。在受浸時，我們在祂死的樣式裏與祂聯合生長；現今藉着祂

likeness of His death. Now through His death, we have grown into His resurrection, where we walk in newness of life.

Moreover, when we stay under the termination of the Lord's death, His resurrection life will be dispensed into others through us. The dispensing of life into others is always the result of our receiving the killing of the cross.

The basic principle set up by the Bible for us believers is neither self-improvement nor the rejection of evil and the practice of good, but the putting of ourselves into the death of Christ. When we love the Lord and enjoy Him, we abide in Him. As such, His first operation is to put to death all the fleshly things in us....The more we die with Christ this way, the more His resurrection power will be manifested in us. (Words of Life from the 1988 Full-time Training, pp. 56-59)

After being dealt with by the cross, [the natural strength and ability are useful because] they are in resurrection....In resurrection something divine has been wrought into our strength and ability. Even some divine element has been wrought into our eloquence. When we speak, we need to have our eloquence dealt with by the cross. The cross always works the divine element into the person it deals with, bringing God into him. If you have never been dealt with by the cross in your eloquence, that is the natural eloquence with nothing divine. But if your eloquence has been dealt with, that kind of eloquence is in resurrection and is full of the divine element. In the natural eloquence, there is no God. But the "dealt with" eloquence in resurrection is full of God. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (Basic Lessons on Service, pp. 155-156)

The almond tree is the first tree in the year to blossom, blossoming in either January or February. The first fruit which comes out of a tree is the almond. This signifies resurrection. Hence, the budding, blossoming, fruit-yielding rod signifies the resurrection life of Christ. The leadership among God's children must be Christ Himself as the resurrection life which buds, blossoms, and bears almonds to feed God's people. (Life-study of Hebrews, p. 681)

Further Reading: Words of Life from the 1988 Full-time Training, chs. 5-6

的死，我們長到祂的復活裏，就在生命的新樣中生活行動。

並且，當我們在主死的殺死之下，祂復活的生命就藉着我們分賜到別人裏面。分賜生命到別人裏面，總是我們接受十字架殺死的結果。

聖經對我們信主之人所立的基本原則不是修行，也不是去惡從善，乃是把我們擺在基督的死裏。當我們愛主，享受主，就得以住在祂裏面，這時候祂對我們的第一個功能就是治死我們一切肉體的東西。...當我們越這樣和基督同死，祂復活的大能就越在我們身上表彰出來（生命的話，五八至五九、六一至六二頁）。

天然的力量和才幹若經過十字架的對付，就會非常有用。...在復活裏，有一些神聖的東西已經作到我們的力量和才幹裏，甚至有些神聖的元素已經作到我們的口才裏。每當我們說話，我們的口才需要受十字架的對付。十字架總是將神聖的元素作到所對付的人裏面，將神帶到那人裏面。你若從未在口才上受過十字架的對付，你所有的就只是天然的口才，沒有一點神聖的成分。然而，你的口才若經過對付，那種口才就是在復活裏，並滿了神聖的元素。天然的口才裏沒有神，然而在復活裏『被對付』的口才卻滿了神。我們的力量和才幹受過對付之後，在復活裏對於我們事奉主就成爲有用的（事奉的基本功課，一七八至一七九頁）。

杏樹是一年最早開花的樹，大約在一月或二月就開花。杏子也是果樹中先熟的果子。這表徵復活。因此，發芽、開花並結果的杖〔民十七8〕，表徵基督復活的生命。神兒女中間的領導，必須是基督自己作復活的生命，發芽開花，結出熟杏，來餵養神的子民（希伯來書生命讀經，八〇八頁）。

參讀：生命的話，第五至六篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Three (Day 6)

Taking the Lead to Minister Life

Morning Nourishment

2 Cor. 4:10 "Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body."

Josh. 3:17 "And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan."

Second Corinthians 4:12 says, "So then death operates in us, but life in you." When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross. In verse 12 Paul seems to be saying, "We are dying, but you Corinthians are being made alive. Our dying infuses life into you and makes you alive. For us, it is a matter of being put to death; for you, it is a matter of the impartation of life." (Life-study of 2 Corinthians, p. 93)

Today's Reading

In [2 Corinthians 4:12] Paul does refer to his work. His work was a work of death operating in him. What is the work of the apostles? The work of the apostles is the work of death operating in them so that life may operate in the believers.

It may not sound pleasant to us to hear of death operating in the apostles. But the issue, the result, of this operation of death is wonderful—it is life in others. This is the real work of the new covenant ministry. It is not a matter of working; it is a matter of dying. In the Lord's recovery we need to die so that life may work in others. Hence, our dying is our working. The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying.

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長老及 負責弟兄的帶領

第三篇 (週六)

領頭供應生命

晨興餽養

林後四 10 『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。』

書三 17 『抬耶和華約櫃的祭司在約但河中的乾地上站定，以色列眾人就從乾地上過去，直到國民盡都過了約但河。』

林後四章十二節說，『這樣，死是在我們身上發動，生命卻在你們身上發動。』當我們在主死的殺死之下，祂復活的生命就藉着我們分賜到別人裏面。分賜生命到別人裏面，總是我們接受十字架殺死的結果。在十二節，保羅的意思是說，『我們死了，你們哥林多人卻活了。我們死了，就將生命灌注到你們裏面，叫你們活着。對我們來說是被治死，對你們來說卻是生命的分賜。』（哥林多後書生命讀經，一〇六頁）。

信息選讀

在〔林後四章十二節〕裏，保羅的確題到他的工作。他的工作乃是死在他身上發動。使徒們的工作是甚麼？使徒們的工作乃是死在他們身上發動，使生命在信徒身上發動。

死在使徒們身上發動，這句話可能不太好聽。但是死發動的結果卻是美妙的，就是生命在別人身上發動。這是新約職事的真實工作。這不是工作的問題，乃是死的問題。在主的恢復裏，我們需要死，好叫生命在別人身上發動。因此，我們死就是我們作工。主不需要你為祂完成甚麼工作。祂需要你死。如果你死了，生命就會在別人身上作工。藉着死，你就把生命供應人。因

Therefore, our work is to be put to death. (Life-study of 2 Corinthians, p. 295)

God put the priests in the place of death so that the Israelites would have a way to the land of life. The priests were the first ones to go into the water and the last ones to come up out of the water. They were the overcomers of God. Today God is seeking for a group of people who, like the priests of old, step into the water, that is, walk into death first. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life. God must first put us in the place of death before others can receive life. The overcomers of God are the pioneers of God.

The priests could not do much by themselves; they merely bore the Ark. They had to bear the Ark of the Covenant and go down into the midst of the water. We have to let Christ be the center, to put on Christ, and to go down to the water. The feet of the priests were standing on the riverbed while their shoulders were bearing the Ark. They were standing in death, while lifting up Christ.

The bottom of the river is the position of death; it is not comfortable, attractive, or restful. They were not sitting there, nor lying there, but standing there. If I live in my temper, Christ cannot live in others. If I stand at the bottom of the river, others will cross over the Jordan victoriously. Death works in me, but life works in others. If I die in submitting to God, life will work in others to make them also submit to God. The death of Christ works His life into us. Without death, there is no life.

May we be able to pray, "Lord, let me die so that others can gain life." God has said clearly that this is not an easy matter. Yet only in this way will God accomplish His eternal plan.

Before they could come out, they waited at the bottom of the river for all of God's people to cross over. We cannot come out of death before the kingdom comes. Eventually, Joshua commanded, saying, "Come up out of the Jordan" (Josh. 4:17). Our triumphant Joshua will tell us to come up out of the water. This will happen at the beginning of the kingdom. (The Collected Works of Watchman Nee, vol. 11, pp. 764-765)

Further Reading: Life-study of 2 Corinthians, msgs. 10-11; The Collected Works of Watchman Nee, vol. 11, pp. 763-766

此，我們的工作乃是被治死（哥林多後書生命讀經，三四六至三四七頁）。

神把祭司放在死裏，好叫以色列人有一條路，到生命之地。祭司是首先下水去，末後從水裏上來的。他們是神的得勝者。神今日在尋找一班像當日的祭司的人，叫他們先下水，先進入死，先受十字架的對付，站在死裏，好叫召會有一條生命的路。神先把我們擺在死裏，好叫別人得着生命。神的得勝者，就是神的開道者。

不是祭司能成功甚麼，乃是因為他們抬着約櫃。他們必須抬着約櫃，下到河底。我們必須讓基督作中心，必須披着基督，下到水裏。祭司的腳站在河底，肩抬着約櫃。站在死地，高舉的是基督。

在河底是死的地位，不是舒服的，不是好看的，不是安息的，不是坐着，不是躺着，乃是站着。我發脾氣活着，基督在別人身上就不能活着。我站在河底，別人就得以過約但河去得勝。死在我身上發動，生就在別人身上發動。我作出死來順服神，就有生在別人身上發動，叫他們也順服神。基督的死，使祂的生發生在我們身上。沒有死，就沒有生。

願我們能禱告說，『主啊，讓我死，好叫別人得生。』神明說，這並非一件容易的事。但是，惟有這樣，纔能成功神永遠的計劃。

在河底，直等到神的百姓都過了河，纔能出來。國度還沒有進來，我們不能出死。但終有約書亞吩咐說，『你們從約但河裏上來。』（書四17）我們得勝的約書亞，必要叫我們從水裏上來。這是在國度起始的時候（倪柝聲文集第一輯第十一冊，一二八至一二九頁）。

參讀：哥林多後書生命讀經，第十至十一篇；倪柝聲文集第一輯第十一冊，第一二三至一三一頁。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four

Taking the Lead to Prophecy for the Building Up of the Church as the Organic Body of Christ

Scripture Reading: Deut. 18:15; Num. 11:29b; 1 Cor.
14:1, 3-6, 12, 19, 31

Outline

DAY 1

I. “A Prophet will Jehovah your God raise up for you from your midst, from among your brothers;...you shall listen to Him” (Deut. 18:15):

A. A prophet is not mainly one who predicts the future but one who speaks for another, as Aaron spoke for Moses (Exo. 7:1-2).

B. Acts 3:22 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel, to speak forth God and to prophesy many things concerning God's economy.

C. That the Prophet was to be from among their brothers indicates that Christ as the coming Prophet would be human as well as divine (Deut. 18:15a).

D. God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 1:45; 3:34; 7:16-17; 8:18; Heb. 1:2a):

1. To speak God's word, that is, to prophesy, is to dispense God, to speak God forth into others; this is what the Lord Jesus did as the Prophet raised up by God (1 Cor. 14:1, 3-5, 24-25, 31).

二〇一二年春季國際 長老及負責弟兄訓練

長老及
負責弟兄的帶領

第四篇

領頭申言，
以建造召會

作基督生機的身體

讀經：申十八 15，民十一 29 下，
林前十四 1，3 ~ 6，12，19，31

綱 目

週 一

壹 『耶和華你的神要從你們 弟兄們中間，給你興起一位申 言者...，你們要聽從祂』—申 十八 15：

一 申言者主要不是豫言未來的人，乃是為別人說話的人，就如亞倫為摩西說話一出七 1 ~ 2。

二 行傳三章二十二節把申命記十八章十五至十九節應用於基督，（祂是神成為肉體來作人，）指明基督是神應許給祂百姓以色列人的申言者，說出神並申述許多關於神經綸的事。

三 這位申言者要從他們的弟兄們中間興起，指明基督這位要來的申言者既是神聖的，又是屬人的一申十八 15 上。

四 神要藉著基督的成為肉體，興起這位申言者講說神的話—約一 45，三 34，七 16 ~ 17，八 18，來一 2 上：

1 說神的話，就是申言，乃是分賜神，把神說到人裏面；這就是神興起為申言者的主耶穌所作的一林前十四 1，3 ~ 5，24 ~ 25，31。

2. The Lord Jesus lived a life of speaking God, a life of expressing God for His glory (John 7:16):

a. Instead of speaking His own words, He spoke God (12:49-50; 14:10).

b. When He spoke God's word, God was expressed through His speaking; God came forth from Him through His words (1:18).

II. "Oh that all Jehovah's people were prophets!" (Num. 11:29b):

A. Moses desired that all the people of Israel would be prophets, those who spoke for God.

B. This word was a great prophecy uttered by Moses; it was promoted by Paul and is fulfilled in God's New Testament economy (1 Cor. 14:24, 31).

C. Three things characterize a prophet: a history before God, an inward burden, and divinely given words that express and interpret that burden.

DAY 2

III. "He who prophesies builds up the church" (v. 4b):

A. Prophesying is for the building up of the church as the organic Body of Christ (Matt. 16:18; 1 Cor. 12:12, 27; 14:1, 3-4, 12; Eph. 4:16):

1. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity—a living composition of persons redeemed by and mingled with Himself (Exo. 25:8):

a. God's intention is to have a group of people built up as a spiritual building to express Him and to represent Him (Gen. 1:26; Eph. 2:21-22).

DAY 3

b. Whatever God is doing today—in preaching the gospel, edifying the saints, or establishing churches—is part of His building work; these activities are part of God's main work, the work of building (Matt. 16:18; Eph. 4:16).

2. Prophesying builds up the church (1 Cor. 14:1, 12):

2 主耶穌過著講說神的生活，就是為著神的榮耀彰顯神的生活——約七 16：

a 祂不說自己的話，乃是講說神——十二 49 ~ 50，十四 10。

b 祂說神的話時，神就藉著祂的說話彰顯出來；神藉著祂的話從祂裏面出來了—— 18。

貳 『惟願耶和華的百姓都是申言者』——民十一 29 下：

一 摩西願意所有以色列人都是申言者，就是為神說話的人。

二 這話是摩西所發出一個極大的豫言；這事為保羅所推動，並且在神新約的經綸裏得著應驗——林前十四 24，31。

三 申言者有三個特徵：有在神面前的歷史，有內裏的負擔，有神所給的話來發表並解釋這負擔。

週 二

參 『那申言的，乃是建造召會』——4 節下：

一 申言乃是為著建造召會作基督生機的身體——太十六 18，林前十二 12，27，十四 1，3 ~ 4，12，弗四 16：

1 聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，就是祂自己與人性的調和；祂在尋找一個活的組成，由蒙祂救贖並與祂調和的人所組成——出二五 8：

a 神的心意是要得著一班人建造成為屬靈的建造，以彰顯神並代表神——創一 26，弗二 21 ~ 22。

週 三

b 今天神無論作甚麼——傳福音、造就聖徒、或建立召會——都是祂建造工作的一部分；這些活動乃是神主要工作——建造工作——的一部分——太十六 18，弗四 16。

2 申言建造召會——林前十四 1，12：

a. Prophesying is not for the building up of a congregation, an organization, which is a façade.

b. Everyone prophesying builds up the church as the organic Body of Christ (vv. 12, 31; Matt. 16:18; Eph. 4:16).

B. We need to help the saints to arrive at the goal of the practice of the church life according to the God-ordained way—prophesying in the district meetings for the building up of the church as the organic Body of Christ (1 Cor. 14:1, 3-5, 12, 31):

DAY 4

1. All the believers have the capacity to prophesy; this capacity is in the divine life, which the believers possess and enjoy and which needs to increase within them so that this capacity may be developed (v. 31; John 3:15).

2. When the saints prophesy in the district meetings, supplying Christ to others, the riches in the Body of Christ are expressed (Eph. 3:8; 4:12, 16).

C. We should speak with the three constituting elements of prophesying:

1. A knowledge of the Word of God—the human element of learning (2 Tim. 3:16-17; Ezek. 3:1-4).

2. The instant inspiration of the Holy Spirit—the divine element of inspiration (1 Cor. 14:32, 37a).

3. A vision concerning God's interest and economy, the church as the Body of Christ, the local churches, the world, the individual saints, and ourselves—the view through the enlightening of the divine light (Eph. 1:17-18; 1 Cor. 2:11-12).

DAY 5

D. The ability to prophesy, the greatest of all gifts, is produced through the enjoyment of the all-inclusive Christ revealed in 1 Corinthians (1:2b, 9, 24, 30; 5:7-8; 10:3-4; 15:45b):

1. The enjoyment of Christ first issues in the growth in life to produce materials for the building up of the church (3:6, 9-14).

2. The enjoyment of Christ also issues in the

a 申言不是為著建造堂會，建造組織，那是門面的。

b 眾人申言就建造召會作基督生機的身體—12, 31 節，太十六 18, 弗四 16。

二 我們需要照著神命定之路，幫助聖徒達到召會生活實行的目標，就是在區聚會中申言，以建造召會作基督生機的身體—林前十四 1, 3 ~ 5, 12, 31 :

週 四

1 所有信徒都有申言的性能；這性能是在神聖的生命裏，這生命是信徒所擁有、享受的，並且需要在他們裏面增長，使這性能得以發展—31 節，約三 15。

2 聖徒在區聚會中申言，將基督供應給人，就把基督身體的豐富彰顯出來—弗三 8, 四 12, 16。

三 我們必須用三種構成申言的元素來講說：

1 對神的話有認識—屬人學習的元素—提後三 16 ~ 17, 結三 1 ~ 4。

2 有聖靈即時的感動—神聖感動的元素—林前十四 32, 37 上。

3 有異象，看見神的權益和經綸、召會是基督的身體、地方召會、世界、個別的聖徒、以及我們自己—藉著神聖之光的光照而有所看見—弗— 17 ~ 18, 林前二 11 ~ 12。

週 五

四 申言的能力乃是所有恩賜中最拔尖的，是藉著享受哥林多前書所啟示包羅萬有的基督而產生的—2 下, 9, 24, 30, 五 7 ~ 8, 十 3 ~ 4, 十五 45 下:

1 對基督之享受的頭一個結果，就是在生命裏長大，以產生建造召會的材料—三 6, 9 ~ 14。

2 對基督的享受也帶進恩賜的發

development of gifts for functioning to build up the Body of Christ, prophesying being the excelling gift (14:1, 3-4, 12).

3. The highest development of the gifts as an issue of the enjoyment of Christ is to prophesy—to speak for Christ, to speak forth Christ, and to speak Christ into others, supplying them with Christ by ministering, dispensing, Christ into them (vv. 19, 31).

E. Like the apostle Paul, we should minister Christ by prophesying with clear and plain words (vv. 6, 19, 23-24, 31):

1. Paul determined not to know anything but Christ, his preaching was not with persuasive words but in demonstration of the Spirit, and he spoke in revelation, knowledge, prophecy, and teaching (2:1-2, 4; 14:6).

2. Paul functioned in the way of ministering Christ to others by speaking in clear and plain words with the demonstration of the Spirit (2:4; 14:19).

DAY 6

3. When we come together in a meeting, we should speak something for Christ and of Christ with the strong exercise of our spirit.

4. In prophesying for the building up of the church, we need spiritual words; these words come from God's Spirit of life (Rom. 8:2; 1 Cor. 12:8):

a. The Spirit of life will give us the words, the utterance, and the boldness to prophesy (2:11-13).

b. When we depend on Him, we can prophesy for the Lord unto the building up of the Body of Christ (14:31; Eph. 4:12, 16).

5. Prophesying is the highest expression of the Christian life; in order to prophesy for the building up of the church as the organic Body of Christ, we need:

a. To love the Lord, have fellowship with Him, and be one with Him (Mark 12:30; 1 Cor. 1:9; 6:17).

b. To be saturated and constituted with the Lord's word (Col. 3:16).

c. To walk according to the Spirit, receiving instant inspiration (Rom. 8:4; Gal. 5:16, 25).

展，好盡功用以建造基督的身體；申言乃是超越的恩賜—十四 1, 3 ~ 4, 12。

3 享受基督所發展出來最高的恩賜乃是申言，就是為基督說話，說出基督，並把基督說到人裏面，藉著把基督服事、分賜到人裏面，用基督供應人—19, 31 節。

五 我們應當藉著申言，用清楚、明白的話供應基督，與使徒保羅一樣—6, 19, 23 ~ 24, 31 節：

1 保羅定了主意，不知道別的，只知道基督，他的傳講不是用動聽的言語，乃是用那靈的明證，講說啟示、知識、豫言和教訓—二 1 ~ 2, 4, 十四 6。

2 保羅盡功用將基督供應給別人的路，乃是講說清楚、明白的話並有那靈的明證—二 4, 十四 19。

週 六

3 我們在聚會中來在一起時，應當剛強的運用我們的靈，為基督說話並述說關於基督的事。

4 我們要申言建造召會，需要屬靈的話；這屬靈的話來自神生命的靈—羅八 2，林前十二 8：

a 生命的靈會賜給我們申言的話語、口才和膽量—二 11 ~ 13。

b 我們憑靠祂，就能為主申言建造基督的身體—十四 31，弗四 12, 16。

5 申言乃是我們基督徒生活最高的表現；我們要申言建造召會作基督生機的身體，就需要：

a 愛主，與主有交通，且與祂成為一—可十二 30，林前一 9，六 17。

b 泡透在主的話裏，被主的話構成—西三 16。

c 照著靈而行，得著即時的靈感—羅八 4，加五 16, 25。

d. To have a heavenly, divine view—the view of God—to know Christ and the church (Eph. 1:17; 3:5).

d 有屬天、神聖的眼光，就是神的眼光，認識基督與召會—弗—17，三5。

e. To speak with revelation, using fresh expressions and utterance (1 Cor. 2:11-13).

e 用新鮮的用辭和發表，帶著啟示說出來—林前二 11 ~ 13。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 1)

Taking the Lead to Prophecy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

Deut. 18:15 "A Prophet will Jehovah your God raise up for you from your midst, from among your brothers, like me; you shall listen to Him."

Num. 11:29 "But Moses said to him, Are you jealous for my sake? Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!"

Acts 3:22 applies Deuteronomy 18:15-19 to Christ, who is God incarnated to be a man, indicating that Christ is the Prophet promised by God to His people, the children of Israel. (Deut. 18:15, footnote 1)

The Old Testament prophet Moses prophesied that Christ would come as a Prophet raised up by God from among the Israelites. This indicates that Christ as the coming Prophet would be human as well as divine. He is God incarnated to be a man, the God-man. He is the Prophet raised up by God to speak the word of God and prophesy many things concerning God's economy. (Truth Lessons—Level 4, vol. 1, p. 35)

Today's Reading

God would raise up this Prophet through the incarnation of Christ to speak the word of God (John 3:34; 7:16-17; 8:18; Heb. 1:2a). To speak God's word, that is, to prophesy, is to dispense God, to speak God forth into others....This is what the Lord Jesus did as the Prophet raised up by God. (Deut. 18:18, footnote 1)

In His earthly ministry the Lord Jesus never spoke His own word. Whatever He spoke was the Father's speaking. On one occasion He said, "My teaching is not Mine, but His who sent Me" (John 7:16). In not speaking from Himself the Lord did not seek His own glory but the glory of the One who sent Him (v.

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第四篇 (週一)

領頭申言， 以建造召會 作基督生機的身體

晨興餽養

申十八 15 『耶和華你的神要從你們弟兄們中間，給你興起一位申言者像我，你們要聽從祂。』

民十一 29 『摩西對他說，你為我的緣故嫉妒人麼？惟願耶和華的百姓都是申言者，願耶和華把祂的靈放在他們身上！』

行傳三章二十二節把申命記十八章十五至十九節應用於基督（祂是神成為肉體來作人），指明基督是神應許給祂百姓以色列人的申言者（聖經恢復本，申十八 15 第一註）。

舊約的申言者摩西，曾豫言基督將以神所興起之申言者的身分而來。這位申言者要從以色列人中間興起，這指明基督這位要來的申言者是屬人的，也是神聖的；祂是神成為肉體，成為一個人，就是神人。祂是神所興起的申言者，講說神的話並豫言許多關於神經綸的事（真理課程四級卷一，三七頁）。

信息選讀

神要藉着基督的成為肉體，興起這位申言者講說神的話（約三 34，七 16~17，八 18，來一 2 上）。講說神的話，即申言，乃是分賜神，把神說到人裏面。…這就是神所興起的申言者主耶穌所作的（聖經恢復本，申十八 18 第一註）。

主耶穌在地上的職事裏絕不說自己的話。凡祂所說的，就是父所說的。在一個場合中祂說，『我的教訓不是我自己的，乃是那差我來者的。』（約七 16）主不從自己說話，祂不尋求自己的榮耀，乃尋求差祂來者

18). Instead of speaking His own words, He spoke God. When He spoke God's word, God was expressed through His speaking. God came forth from Him through His words. He lived a life of speaking God, a life of expressing God for His glory.

In John 12:49 and 50 the Lord Jesus says, "I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak. And I know that His commandment is eternal life. The things therefore that I speak, even as the Father has said to Me, so I speak." This clearly reveals that in His ministry the Lord spoke the Father's word. In particular, the commandment that the Father gave Him to speak was eternal life. Therefore, He came with living words, and whoever receives His words will have eternal life.

In John 14:10 the Lord Jesus goes on to say, "The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works." Once again the Lord makes it clear that He did not speak His own word but the Father's word. While the Son was speaking in this way, the Father was working. The Son's speaking was the Father's working. (The Conclusion of the New Testament, pp. 743-744)

Moses desired that all the people of Israel would be prophets, those who spoke for God (see footnote 1 on Exo. 7:1). This word was a great prophecy uttered by Moses. It was promoted by Paul in 1 Corinthians 14 and is fulfilled in God's New Testament economy by the prophesying of the believers in the church meetings (1 Cor. 14:24, 31). (Num. 11:29, footnote 1)

The second category of special gifts to the church in Ephesians 4:11 is the prophets. The prophets are those who speak for God and speak forth God by God's revelation and who sometimes speak with inspired prediction. In order to be a prophet, one must have the word of wisdom and the word of knowledge. This means that a prophet must have the proper knowledge of the Word and also receive much divine revelation. Without this knowledge and this revelation, we cannot speak for God or speak God forth. A prophet must be one who has the light, the revelation, concerning what is written in the Word. The prophets, therefore, must have the spiritual gift to speak the word of wisdom so that God may be spoken forth and by this speaking be dispensed into others. (The Conclusion of the New Testament, p. 3419)

Further Reading: The Advance of the Lord's Recovery Today, chs. 6-7

的榮耀 (18)。祂不說自己的話，乃是說神。祂說神的話時，神就藉着祂所說的從祂出來。祂過着講說神的生活，就是爲着神的榮耀彰顯神的生活。

在十二章四十九至五十節主耶穌說，『我所講的沒有出於自己的；惟有差我來的父，已經給了我命令，叫我說甚麼，講甚麼。我也知道祂的命令就是永遠的生命。所以我所講的，乃是父怎樣告訴我，我就照樣講。』這清楚啓示主在祂的職事裏說父的話。尤其父所給祂，叫祂講說的命令，就是永遠的生命。所以，祂帶着活的話來，凡接受祂話的，必得着永遠的生命。

在十四章十節主耶穌繼續說，『我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』主又指明祂不是說自己的話，乃是說父的話。子這樣說話時，父就在作事。子說話就是父作事 (新約總論第三冊，二四六至二四七頁)。

摩西願意所有以色列人都是申言者，就是爲神說話的人 (見出七 1 註 1)。這話是摩西所發出一個極大的豫言。這事爲保羅在林前十四章所推動，並且在神新約的經綸裏，藉着召會聚會中眾信徒的申言而得應驗 (24、31) (聖經恢復本，民十一 29 第一註)。

以弗所四章十一節裏賜給召會的特別恩賜中，第二類是申言者。申言者是指藉着神的啓示，爲神說話並說出神的人，有時候他們也受感說豫言。一個人要成爲申言者，必須有智慧的言語和知識的言語。這就是說，申言者必須正確認識神的話，也必須領受許多神聖的啓示。沒有這樣的認識和啓示，我們就不能爲神說話或說出神來。申言者必須對神話語中所寫的有亮光，有啓示。因此，申言者必須有屬靈的恩賜說智慧的言語，使神可以被說出來；並藉着這說話，使神得以分賜到人裏面 (新約總論第十一冊，二〇八頁)。

參讀：主今日恢復的進展，第六至七章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 2)

Taking the Lead to Prophecy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

Matt. 16:18 "...Upon this rock I will build My church, and the gates of Hades shall not prevail against it."

1 Cor. 14:3-4 "But he who prophesies speaks building up and encouragement and consolation to men. He who speaks in a tongue builds up himself, but he who prophesies builds up the church."

We are God's speaking people. Whenever we come together, our meeting must be a speaking meeting. It must be a meeting speaking God, speaking for God, speaking forth God, and speaking God into people. This is God's divine dispensing.

My burden is to speak the truth to God's children. Today many pastors learn how to be eloquent and even speak words that make people laugh. We are not burdened to speak in this way. We want the words that we speak to be words of spirit and life. As believers, we all have to prophesy. We should not think that it is that difficult to speak for the Lord. We do not need to be specially gifted persons in order to speak Christ. I hope that all of us would take the holy Word from the Bible and put it into practice. (The Advance of the Lord's Recovery Today, p. 109)

Today's Reading

Prophesying is for the building up of the church, which is the organism of the processed Triune God, in the way of life (1 Cor. 14:4-5). When Christ is spoken into us as building up, encouragement, and consolation and when we are convicted and judged to turn to Christ, Christ is gained by us as nourishment. Encouragement and consolation are a nourishment. To be convicted and judged brings us to Christ. Then we receive Christ and gain Christ. Whenever we gain Christ, the Christ gained by us becomes our support, our supply, and our nourishment, and then we grow.

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第四篇 (週二)

領頭申言， 以建造召會 作基督生機的身體

晨興餵養

太十六 18 『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

林前十四 3~4 『但那申言的，是對人講說建造、勉勵和安慰。那說方言的，是建造自己，但那申言的，乃是建造召會。』

我們是神說話的子民。每逢我們來在一起的時候，我們的聚會必須是說話的聚會，必須是講說神、為神說話、說出神來並且將神說到人裏面的聚會。這是神的神聖分賜。

我的負擔是對神的兒女講說真理。今天許多牧師學會如何講得動聽，甚至說一些令人發笑的話。我們沒有負擔這樣說話。我們所要說的話是靈與生命的話。我們信徒都必須申言。我們不該以為，為主說話是那麼困難。我們不需要成為特別有恩賜的人，好講說基督。我盼望我們都接受聖經的聖言，並且付諸實行（主今日恢復的進展，一二〇至一二一頁）。

信息選讀

申言是為着以生命的方式建造召會，就是經過過程之三一神的生機體（林前十四 4~5）。當基督作為建造、勉勵和安慰而說到我們裏面，並且當我們被勸服並審明而轉向基督時，我們就得上基督作滋養。勉勵和安慰是一種滋養。被勸服並審明，把我們帶向基督。然後我們就接受基督並得上基督。甚麼時候我們得上基督，我們所得着的基督就成了我們的扶持、供應和滋養，於是我們

Our growth is the building up of the Body of Christ. The apostle Paul's speaking is centered on Christ for the building up of His mystical Body to fulfill God's eternal economy.

Everyone prophesying for the building up of the church as the organic Body of Christ has not been seen in Christianity....We have to come back to the Scriptures....I believe that now is the time, at the end of this age, for the Lord to recover 1 Corinthians 14 among us. The Lord has been preparing us for this recovery...since 1922. I feel that now is the time and that we are the people to give the Lord a way to recover the truth seen and written by the apostle Paul in 1 Corinthians 14. (The Advance of the Lord's Recovery Today, pp. 109-110)

The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. He is seeking a living composition of living persons redeemed by and mingled with Himself. After His creation, God began and is still carrying out the work of the divine building. Even today God is doing the work of the divine building, which is to mingle Himself with man. We preach the gospel not merely to win souls or save souls from hell but to minister God Himself through the Spirit to man so that God can be mingled with man. In this way we gain the materials for the divine building. Likewise, we minister Christ to the saints so that they can be mingled and built up together with Christ. This is the basic and central thought behind what we do. (The Building of God, p. 13)

We have seen that God's intention is to have a group of people built up as a spiritual building to express God and to represent God by dealing with His enemy and recovering this lost earth.

We must be clear about these two things: God's intention in His creation is to have a corporate vessel in His image to express Himself in a corporate way, and secondly, to represent Him on this earth, having His authority. Positively, this means there is only one corporate vessel to express God. And negatively, there is only one corporate representative to deal with God's enemy, and subdue this rebellious earth. This is not to be accomplished in heaven, but on this earth. May it be so today. (The Vision of God's Building, pp. 35, 19)

Further Reading: The Practice of the Church Life according to the God-ordained Way, chs. 4-6

就長大。我們的長大就是基督身體的建造。使徒保羅的說話是以基督為中心，為要建造祂奧秘的身體，完成神永遠的經綸。

在基督教中，我們看不到人人申言以建造召會作基督生機的身體。...我們必須回到聖經。...我信在這世代的末了，現在就是時候，主要在我們中間恢復林前十四章。自一九二二年起，...主一直為着這個恢復豫備我們。我覺得現在就是時候，並且我們就是給主有路的一班人，來恢復使徒保羅在林前十四章所看見並寫出來的真理（主今日恢復的進展，一二一至一二二頁）。

聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，乃是祂自己與人性的調和。祂在尋找一個活的組成，由蒙祂救贖並與祂調和的活人所組成。神創造以後，就開始神聖建造的工作，這工作現今仍在進行。甚至今天神也在作神聖建造的工作，就是將祂自己與人調和。我們傳福音，不是僅僅要得着靈魂或拯救靈魂不下地獄，乃是要藉着那靈，將神自己服事給人，使神能以與人調和。如此我們就得着了神聖建造的材料。同樣的，我們也將基督服事給聖徒，使他們能與基督調和並建造在一起。這就是我們所作之事背後基本且中心的思想（神建造的概論，九至一〇頁）。

我們已經看見，神的心意是要得着一班人成為屬靈的建造，以彰顯神並代表神，好對付祂的仇敵，恢復失去的地。

我們必須清楚這兩件事：神在祂創造裏的心意，乃是要得着團體的器皿有祂的形像，好團體的彰顯祂自己；其次，有祂的權柄在地上，好代表祂。積極一面說，這意思是只有一個團體的器皿彰顯神。消極一面說，只有一個團體的代表對付神的仇敵，制伏背叛的地。這不是完成於天上，乃是完成於地上。願這事今天就成就（神建造的異象，三三、一六頁）。

參讀：照着神命定之路召會生活的實行，第四至六篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 3)

Taking the Lead to Prophecy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

1 Cor. 14:1 "Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy."

12 "So also you, since you are zealous of spirits, seek that you may excel for the building up of the church."

The entire Bible is a book of building. In the first two chapters of the Bible...we have the materials for the building. Genesis 2 mentions gold, bdellium (a kind of pearl), and onyx stones. In the last two chapters of the Bible,...we have a building made of these three categories of material. Between these two ends of the Bible there is the process of God's building.

For the fulfillment of His plan to have an eternal building, God first created all things. Creation was a work of preparation. God's main work is the work of building. When we read the Bible, we may pay attention to God's creation, but not to God's work for His building. God's selection, predestination, calling, redemption, and salvation are all for the building. Even regeneration is for God's building. Whatever God is doing today—in preaching the gospel, edifying the saints, or establishing churches—is part of His building work....These activities are part of God's main work, the work of building. God has a goal, and this goal is to build a universal dwelling place for Himself. (Life-study of Exodus, pp. 1275-1276)

Today's Reading

Prophesying is for the practical building up of the church (1 Cor. 14:3-5, 12, 26), the organic Body of Christ. Prophesying is not for the building up of a congregation, an organization. The way of one man speaking and the rest listening is the old way. The way of Christianity is to build a congregation, an organization, which is a façade. Everyone prophesying

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第四篇 (週三)

領頭申言， 以建造召會 作基督生機的身體

晨興餽養

林前十四 1 『你們要追求愛，更要切慕屬靈的恩賜，尤其要切慕申言。』

12 『你們也是如此，既渴慕靈，就要為着召會的建造，尋求得以超越。』

全本聖經乃是一本建造的書。聖經的頭兩章...，有建造的材料。創世記二章題到金子、珍珠和紅瑪瑙。聖經的末了兩章...，有這三種材料所構成的建造。在聖經這兩端之間，有神建造的過程。

神為着完成祂得着一個永遠建造的計劃，首先創造了萬有。創造是豫備的工作，神主要的工作乃是建造。我們讀聖經時，也許會注意到神的創造，卻沒有注意到神建造的工作。神的揀選、豫定、呼召、救贖和拯救，全是為着建造。甚至連重生也是為着神的建造。今天神無論作甚麼—傳福音、造就聖徒或建立召會—都是祂建造工作的一部分。...這些活動乃是神主要工作—建造工作—的一部分。神有一個目標，這個目標就是要為祂自己建造一個宇宙的居所（出埃及記生命讀經，一四八四至一四八五頁）。

信息選讀

申言乃是為着召會，基督生機的身體，實際的建造（林前十四 3~5、12、26）。申言不是為着建造堂會，建造組織。一人講眾人聽的路乃是舊路。基督教的路乃是建造堂會，建造組織，那是門面的。眾人申言就建造身體—基督的身體這生機體。

builds up a body—the Body of Christ, an organism. This organism can only be built up in the organic way by practicing 1 Corinthians 14:26 through the perfecting of the saints by the four gifts mentioned in Ephesians 4:11-16. (Further Light concerning the Building Up of the Body of Christ, p. 16)

The preaching of the gospel, the home meetings, and the group meetings are all conducted during the week. On the Lord's Day, we should bring the new ones to the district meetings. A church can be divided into a few districts. The best number for the district meeting is around fifty. When we gain some new ones through the gospel, we should nourish and establish them in the home meetings. We should also care for them and perfect them in the group meetings. In this way, when they come to the church meetings, every one of them will be able to prophesy.

In order for the saints to prophesy, they need to enjoy the Lord's word every day and be filled with the Lord's word. Every district can select its own portion of Scripture.

Everyone should take turns speaking. There should not be any prearranged order, but the speaking should be done in a spontaneous way. This kind of speaking in the district meeting will be very rich. We can prophesy this way week after week for fifty-two weeks in a year. The supply of the Lord's word will then be rich among us. When everyone is supplied and edified, the problems and difficulties of the saints will be solved spontaneously through the supply of the rich word, and the church will be built up. This is the way that the Lord has shown us today.

The Lord's recovery today is the recovery of the saints in the building up of the Body of Christ. For this reason, there is the need for every saint to be able to prophesy, so that the church can be built up in a genuine way. First Corinthians 14:31 says that we can all prophesy one by one. Verses 24 and 25 say that if we all prophesy, and if an unbeliever or one unlearned comes, he will be convicted by all and will be judged by all. The secrets of his heart will become manifest, and he will admit that God is really among us. Hence, for everyone to prophesy unto the building up of the Body of Christ is the proper way revealed in the Scriptures. Thank and praise the Lord! I hope that the Lord would bless all the churches...according to this new way. (The Riches and Fullness of Christ and the Advanced Recovery of the Lord Today, pp. 67-69)

Further Reading: The Practice of the Church Life according to the God-ordained Way, chs. 7-9

這個生機體只能藉着以弗所四章十一至十六節所說四種恩賜對聖徒的成全，來實行林前十四章二十六節，而生機的建造起來（關於建造基督身體更進一步的亮光，一四至一五頁）。

從傳福音、家聚會到小排聚會，這些都是在週中作；到了主日，就帶新人參加區聚會。一個召會可以分作幾個區，區聚會的人數最好是五十位左右。在區聚會前，你傳福音得了新人，並且也帶他們家聚會，餵養、堅固他們，更在小排聚會中照顧、成全他們，那麼到了召會的聚會中，他們就能申言，並且是個個申言。

聖徒要能申言，就需要天天享受主的話，被主的話充滿。各區可以選一卷聖經，每週讀一章。

〔聚會中，要〕讓大家輪流說，不是安排的，乃是自動的，這樣區聚會裏的說話一定非常豐富。一年五十二週，週週申言，主話語在我們中間的供應一定是豐富的。大家既得着供應，得着造就，這樣聖徒的難處、問題，因着這些豐富的話語自然得着解決，召會也就得了建造，這就是今天主所給我們看見的路。

今天主的恢復，是恢復聖徒能建造基督的身體，所以需要恢復聖徒人人都能申言，使召會得着真實的建造。林前十四章三十一節說，你們都能一個一個的申言。二十四至二十五節說，若眾人都申言，有不信的，或是不通方言的人進來，他就被眾人勸服，被眾人審明，他心裏的隱情顯露出來，就必承認神真在你們中間。因此，人人申言以建造基督身體的路，乃是聖經所啓示的正路。感謝讚美主！我盼望主按着這一條新路，祝福…各處的召會（基督的豐富並豐滿與主今日前進的恢復，七〇至七二頁）。

參讀：照着神命定之路召會生活的實行，第七至九篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 4)

Taking the Lead to Prophecy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

1 Cor. 14:31 "For you can all prophesy one by one that all may learn and all may be encouraged."

Eph. 4:16 "Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love."

All the believers have the capacity to prophesy and have the obligation to prophesy (1 Cor. 14:31, 24)...First Corinthians 14:31 says that we can all prophesy one by one. The word can indicates the capacity, the ability, to prophesy. Any kind of life has a certain capacity. The peach tree has its life, and in this life there is the capacity to produce peaches. In our human life, there...is the capacity to hear, to see, to smell, to speak, and to eat.

There are also capacities in the divine life that we have received. Through regeneration we received another life, the divine life, which is the eternal life. The divine life is eternal in space, in time, and in quality. It is altogether unlimited. This life is full of capacities, and the most striking...is the capacity to speak for God, to prophesy. (The Advance of the Lord's Recovery Today, pp. 115-116)

Today's Reading

Because we have the divine life, we have the capacity to speak Christ...We all need to grow with the increase of God. The increase of God within us increases our capacity so that this capacity is developed unto our ability.

Right after someone receives the Lord Jesus and is regenerated, a desire is put within him to speak something for Christ. He may not know how to speak,

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第四篇 (週 四)

領頭申言， 以建造召會 作基督生機的身體

晨興餽養

林前十四 31 『因為你們都能一個一個的申言，為要使眾人學習，使眾人得勸勵。』

弗四 16 『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

所有的信徒都有申言的性能和申言的責任（林前十四 31、24）。…三十一節說，我們都能一個一個的申言。『能』字指明申言的性能，才能。任何一種生命都有某種性能。桃樹有桃樹的生命，這生命有結出桃子的性能。在我們人的生命裏…，有聽、看、嗅、說話和喫的性能。

我們所得着的神聖生命也有各種性能。我們藉着重生得着了另一個生命，就是神聖的生命，也就是永遠的生命。神聖的生命在空間、時間和性質上都是永遠的，是完全不受限制的。這生命滿了性能，最顯着的乃是為神說話，申言的性能（主今日恢復的進展，一二八頁）。

信息選讀

因為我們有神聖的生命，所以我們有講說基督的性能。…我們都需要以神的增長而長大。神在我們裏面的增加，使我們的性能增加，以致這性能得以發展為我們的才能。

一個人接受主耶穌並得了重生以後，立刻就有一個渴慕放在他裏面，想要為基督說話。他可能不知道怎樣

but this desire is within him. As he begins to speak in the meetings of the church, his speaking function develops. As he continues to practice speaking, he is like a babe who learns to stand, to walk, and eventually to run and jump. His spiritual function is developed through his practice.

I have been attending [the church] meetings regularly since [1932]. By attending all these meetings, I have received much instruction. Through this instruction and growth in life, my capacity to prophesy has been developed. Today it is so easy for me to prophesy. As we attend the meetings regularly and practice speaking with some instruction, we will be perfected to prophesy. (The Advance of the Lord's Recovery Today, pp. 116-117)

After a person is regenerated, the most important thing is for him to eat, drink, and enjoy the pneumatic Christ as his food and water, so that he may grow in life....After the nourishing, we need the teaching. This teaching is through God's Spirit of life sanctifying and perfecting the saints until they become able to do the work of the building up of the Body of Christ (Rom. 15:16; Eph. 4:12)...When we nourish and perfect the saints by God's Spirit of life in this way, we need to arrive at an ultimate goal, which is to help the saints to prophesy for the Lord and to build up the church as the Body of Christ (1 Cor. 14:1, 3-5, 12, 31). In our meetings, everyone can open his mouth to speak. When every one of us speaks, the riches of the Body of Christ are expressed. When we prophesy for the Lord, we need the spiritual words, and these spiritual words come from God's Spirit of life (1 Cor. 12:8). This Spirit will grant us the words, the utterance, and the boldness to prophesy. When we depend on Him, we can prophesy for the Lord unto the building up of the Body of Christ. (God's Way in Life, pp. 43-44)

[There are] three constituting elements of prophesying: [First], we must possess a knowledge of the Word of God—the human element of learning. [Second], we must have the instant inspiration of the Holy Spirit—the divine element of inspiration. [Third], we must have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ, p. 33)

Further Reading: Further Light concerning the Building Up of the Body of Christ, ch. 1; God's Way in Life, ch. 4

說，但這個渴慕就在他裏面。當他開始在召會的聚會中說話時，他說話的功能就發展了。他繼續操練說話，就像嬰孩學習站立，學習走路，至終學會跑和跳。他屬靈的功能藉着操練得以發展。

從〔一九三二年〕起，我經常參加聚會。藉着參加所有的聚會，我接受了許多教導。藉着這些教導，以及在生命裏的長大，我申言的性能就得了發展。今天我很容易申言。當我們經常參加聚會，並照着一些教導操練說話的時候，我們就被成全可以申言（主今日恢復的進展，一二九頁）。

當一個人重生之後，最要緊的就是喫喝，得享那是靈的基督，作他的食物和飲料，好在生命裏長大。…有了餵養，還要加上教導，就是藉神生命的靈，聖化、成全聖徒，使他們能作建造基督身體的工作（羅十五 16，弗四 12）。…我們這樣憑神生命的靈餵養、成全聖徒，至終且要達到一個目標，就是輔導聖徒為主申言，以建造召會—基督的身體（林前十四 1、3~5、12、31）。在我們的聚會中，個個都能開口說話。你說，我說，大家說，就把基督身體的豐富彰顯了出來。我們為主申言，需要屬靈的話，這話來自神生命的靈（十二 8）。這靈會賜給我們申言的話語、口才和膽量；憑靠祂，我們就能為主申言，以建造基督的身體（神的生命之路，四〇至四一頁）。

申言有三個構成元素：神生命的活話（徒五 20），那靈即時的運行，以及藉着神聖之光的光照而有的眼光。首先，我們需要認識活的話，所以我們需要每天讀聖經。…這會使我們對主的話有認識，並使我們說話時有正確的表達和發表。…我們所需要的第二個元素是那靈即時的感動。…第三，我們需要藉着神聖之光的光照而有的眼光。…在神聖的光照之下，我們能看見我們自己、召會和聖徒的真實情況。…我們在那靈的感動之下，憑着祂的光照，用神聖的話講說我們所看見的。這就是申言（召會實際並生機的建造，四四至四五頁）。

參讀：關於建造基督身體更進一步的亮光，第一章；神的生命之路，第四篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 5)

Taking the Lead to Prophecy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

1 Cor. 2:1-2 "And I, when I came to you, brothers, came not according to excellence of speech or of wisdom, announcing to you the mystery of God. For I did not determine to know anything among you except Jesus Christ, and this One crucified."

4 "And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power."

The excelling gift produced in the growth in life through the enjoyment of Christ is prophesying (1 Cor. 14:12)...The top gift...that excels all the other gifts, developed by our enjoyment of Christ is prophesying....As proper, growing believers whose spiritual gifts are being developed, we must speak the Lord into others every day. (The Excelling Gift for the Building Up of the Church, p. 13)

Today's Reading

First Corinthians reveals the enjoyment of the all-inclusive Christ. We need to enjoy Christ every day....What we enjoy will have an issue. The enjoyment of Christ firstly issues in the growth in life to produce materials for the building up of the church (3:6, 9-14). The precious materials produced from the growth in life are signified by gold, silver, and precious stones. Our hope is that all of us will be transformed into the precious materials for God's building by enjoying Christ.

The enjoyment of Christ also issues in the development of gifts for functioning to build up the Body of Christ, prophesying being the excelling gift (1 Cor. 14:1, 12, 39a). To build up anything you need firstly the materials and secondly the skill, the functioning. Thus, the enjoyment of Christ issues not only in the growth in life but also in the development

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第四篇 (週五)

領頭申言， 以建造召會 作基督生機的身體

晨興餽養

林前二 1~2 『弟兄們，從前我到你們那裏去，並沒有照着高超的言論或智慧，對你們宣傳神的奧秘。因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』

4 『我說的話，講的道，不是用智慧動聽的言語，乃是用那靈和能力的明證。』

藉着享受基督而在生命裏長大，所產生超越的恩賜，乃是申言（林前十四 12）。…因着我們享受基督而得着發展的最高恩賜，超越一切其他恩賜者，乃是申言。…我們既是正確而長大的信徒，並且屬靈的恩賜也正在發展，我們就必須每日都將主說到人裏面（建造召會的超越恩賜，一〇頁）。

信息選讀

哥林多前書啓示對包羅萬有之基督的享受。我們需要…天天享受祂。…凡我們所享受的都會有個結果。對基督之享受的頭一個結果，就是在生命裏長大，以產生建造召會的材料（三 6、9~14）。生命長大所產生寶貴的材料，乃是由金、銀、寶石所表徵。我們盼望，我們眾人都要藉着享受基督，變化成爲神建造的寶貴材料。

對基督的享受也帶進恩賜的發展，好盡功用以建造基督的身體；而申言乃是超越的恩賜（十四 1、12、39 上）。凡是建造任何東西，你首先需要材料，其次需要技巧，就是功用。因此，享受基督的結果不僅是在生命裏長大，也是叫恩賜得

of gifts for functioning...[In chapters 12 through 14] Paul gives a clear view of the development of spiritual gifts for functioning to build up the Body of Christ. Dispensing Christ by speaking Him, prophesying, is the top development of the gifts as an issue of enjoying Him.

We must have something of the Lord to speak for the building up of the church. The top development of the gifts as an issue of the enjoyment of Christ is to prophesy, to speak for the Lord, to speak forth the Lord, to speak the Lord into people, ministering Christ, dispensing Christ, into people. When we are full of the enjoyment of Christ, we can share with others the Christ that we have enjoyed. (Further Light concerning the Building up of the Body of Christ, pp. 7-9)

[In 1 Corinthians 2:1-2 and 4] there are two main points. First, Paul determined not to know anything but Christ, and second, his preaching was not with enticing words but in demonstration of the Spirit. Christ and the demonstration of the Spirit are the two main points of these verses. Then, 14:6 says, "But now, brothers, if I come to you speaking in tongues, what will I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in teaching?" By putting all these verses together we can see the way in which Paul functioned in a meeting. He functioned in a meeting by ministering Christ to others. In his ministry he determined to know nothing but Christ, so no doubt the way he functioned was to minister Christ to people. Second, he did not speak in tongues in the meetings. Rather, he spoke the clear and plain word. Third, he spoke by prophesying in the meetings.

When we come together, it is wonderful to speak something for Christ by exercising our spirit. We say something for Christ with the demonstration of the Spirit, not in a weak, timid way, but in a strong way. We have a strong spirit, so living and so aggressive, and we have some experiences of Christ to tell others. We do have something of Christ to speak about, to declare. Therefore, when we come to the meeting, we exercise our spirit to say something for...[and] about Christ. You say something. I say something. Everybody says something. This will have a convincing impact on others. (Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ, pp. 123, 126)

Further Reading: The Excelling Gift for the Building Up of the Church, chs. 1-2

以發展，好盡功用。…在〔十二至十四〕章裏，保羅清楚的給我們看見，屬靈恩賜如何得着發展，好盡功用以建造基督的身體。藉着講說基督，申言，來分賜基督，乃是因着享受祂而產生之恩賜的最高發展。

我們必須有一些出於主的東西來講說，好建造召會。享受基督所發展出來最高的恩賜乃是申言，就是為主說話，說出主，並把主說到人裏面，把基督供應、分賜到人裏面。我們對基督滿了享受，就能與別人分享我們所享受的基督（關於建造基督身體更進一步的亮光，四至六頁）。

在〔二章一至二節和四節〕裏，有兩個主要的點：第一，保羅曾定了主意，不知道別的，只知道基督；第二，他的傳講不是用誘人的言語，乃是用那靈的明證。基督和那靈的明證，是這幾節的兩個要點。然後，十四章六節說，『弟兄們，我到你們那裏去，若只說方言，與你們有甚麼益處？除非我用啓示，或知識，或豫言，或教訓，對你們講說。』將這些經文擺在一起，我們就能看見，保羅在聚會中盡功用的路。〔第一，〕他藉着將基督供應給別人，而在聚會中盡功用。在他的職事裏，他曾定了主意，不知道別的，只知道基督，所以毫無疑問，他盡功用的路就是將基督供應給人。第二，他沒有在聚會中說方言。反而，他說清楚、明白的話。第三，他藉着申言在聚會中說話。

我們來在一起時，藉着運用我們的靈為基督說話是美妙的。我們用那靈的明證為基督說話，不是軟弱、膽怯的，乃是剛強的。我們有剛強的靈，這樣活潑，這樣進取，我們也有一些出於基督的經歷告訴別人。我們的確有出於基督的東西可講說、宣告。因此，我們來到聚會中，就運用我們的靈為基督說話並述說關於基督的事。你說一些，我也說一些。每個人都說一些。這對別人會有使人信服的衝擊力（享受基督的豐富以建造召會作基督的身體，一五〇至一五一、一五五頁）。

參讀：建造召會的超越恩賜，第一至二章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Four (Day 6)

Taking the Lead to Prophecy for the Building Up of the Church as the Organic Body of Christ

Morning Nourishment

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

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

When we stand up to speak for God, we have to learn to speak forth God. We have to practice pushing the words out from our spirit...We should not speak too hastily nor too long. In whatever we speak, we should let others touch the spirit in the words.

Although prophesying is not an easy matter, we know that what is recorded in the Bible must be fulfilled....First Corinthians 14 is the word of God. If this word is not fulfilled, the church will not be built up, and the Lord will not return. This is why Paul said that we have to pursue love and to desire earnestly the matter of prophesying. (The Organic Practice of the New Way, pp. 75-76)

Today's Reading

If we truly desire to take the biblical way, we must pay the price to live a revived and renewed life...We have to deny our self, trust the Lord, and depend on His resurrection power, His authority in ascension, His Spirit, and His word.

I hope that in the future we will see more of the prophesying...than the teaching. There is also no need to have too many testimonies. In this way, the content of the meetings will be rich. When we are speaking, there is the need to have the biblical materials. For example, in the praises of Mary the mother of Jesus in Luke 1, many words of the Old Testament were quoted throughout the whole passage. This shows that she was full of inspiration, that her view was broad and her choice of expression

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長老及 負責弟兄的帶領 第四篇 (週六)

領頭申言, 以建造召會 作基督生機的身體

晨興餽養

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

十二 8 『這人藉着那靈得了智慧的言語，那人也照同一位靈得了知識的言語。』

當我們起來代表神說話時，我們必須學習把神說出去，也操練從我們靈裏把話推出去，並且不要說得太急、或太多，總要讓人能殼碰着話中的靈。

為主申言雖不是一件容易的事，但我們知道，聖經上所寫的，一定要應驗。…林前十四章是神的話，若是不應驗，召會不能得着建造，主也不會回來。因此保羅說，要追求愛，也要切慕申言（新路生機的實行，七五頁）。

信息選讀

我們若要真走聖經的路，就必須出代價過復興更新的生活。…我們需要拒絕自己，信靠主，並靠祂復活的大能、升天的權柄、祂的靈和祂的話。

希望今後在聚會中，申言能逐漸的增多，甚至比教導還多，見證也不必太多。這樣，聚會的內容就豐富了。同時說的時候，需要有聖經的材料。譬如，路加一章耶穌的母親馬利亞的讚美，全篇引用了許多舊約的話，可以看出她滿有靈感，眼光放大，用辭新鮮，富有啓示，是申言最好的例

fresh, with much revelation. It was a good example of a proper prophesying (vv. 46-55)...The blessing of Elizabeth (vv. 42-45) and...the prophecy of Zechariah (vv. 68-79) were in the same principle. Not only were there the words of the Bible and the fresh utterance, but the broad view and the spiritual revelation. When all these elements are added together, we have the prophesying.

This kind of prophesying cannot be acquired in two or three days. There is the need to live this kind of life for a long time. Prophesying is the highest expression of the Christian life. If we live this way, spontaneously, we will be able to speak for God, to speak forth God, and to speak God into others. Week by week, if all prophesy this way, doubtless all the saints will receive the enlightening, the cleansing, the nourishing in life, the help in the truth, and the spiritual perfecting to be built up together into the Body of Christ. (The Organic Practice of the New Way, pp. 68-69, 42)

We must exercise not to use old terminology, but we must look to the Lord...that He would give us the timely utterance with the instant view, the instant seeing, the instant inspiration; this will strengthen the spiritual nature of our prophesying.

[There are] four additional vital points that must be cared for if we would be able to prophesy properly and adequately: 1) We must love the Lord, have fellowship with the Lord, live in the presence of the Lord, be joined to the Lord, and be one with the Lord. 2) We must labor to learn the truth by studying the Bible and books that expound the Bible, such as, the Life-studies, Recovery Version footnotes, Life Lessons, and Truth Lessons, that we might be saturated and constituted with the Word of God. 3) We must have a living spirit and walk according to spirit. 4) We must have a heavenly view, a broadened view, a clear view that knows Christ and knows the church, not having our own opinions and viewpoints but rather God's viewpoint concerning His interest on the earth, His Body, the church, the local churches, the individual saints, ourselves, the world situation, the sinners' condition, and God's economy; this heavenly view is gained through God's light, His Word, and the experience of Christ as life and the Spirit. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ, pp. 56-57)

Further Reading: The Organic Practice of the New Way, chs. 5-6; The Present Advance of the Lord's Recovery, ch. 4

證 (46~55)。…以利沙伯的祝福 (42~45)，和…撒迦利亞的申言 (68~79)，原則也是一樣，不僅有聖經的話語，新鮮的發表，也有放大的眼光和屬靈的啓示。有了這些成分，加在一起，就是申言了。

這樣的申言，不是三、兩天就能爲力的，需要長期的過這樣的生活。申言乃是我們基督徒生活最高的結晶品。我們的生活是這樣，自然我們就能爲神說話，把神說出去，更是把神說到人裏面。一週過一週大家都這樣申言，毫無疑問的，眾聖徒就能得着光照、潔淨、生命的餵養、真理的幫助，並屬靈的成全而同被建造，成爲基督的身體。

要能申言，有幾點是不能少的。第一，必須愛主，與主有交通，活在主面前，作一個與主聯結爲一的人。第二，必須下功夫學真理。聖經和屬靈的書報要多讀；…如恢復本聖經、真理課程、生命課程等，這些讀得越多越好。你讀的時候，要讓主的話把你滋潤、充滿、浸透，至終成爲你裏面的組成。…第三，必須靈活，並隨從靈而行，時常得着鮮活的靈感。第四，要學習有屬天的、放大的眼光，是認識基督也認識召會的，不要有自己的意見、看法，要有神的眼光。…第五，生活中要豫備申言。…真正的申言，是神在你裏面，與你聯結爲一，你藉着神的話，把你裏面的神發表出來，不是道理的，乃是靈感的；沒有自己的意見，乃有屬靈的眼光。並且說的時候，不陳腔舊調；要一面說，一面仰望主給你新的口才，和臨時的靈感。這會大大加強你申言的屬靈性質，並使你的申言滿有新鮮的啓示（新路生機的實行，六七至六八、三七至三九頁）。

參讀：新路生機的實行，第三、五至六篇；主今日恢復的進展，第五章。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five

Taking the Lead to Be a Man of Prayer

Scripture Reading: Matt. 6:9-13; 14:19, 22-23; 6:6

Outline

DAY 1

I. The example of prayer given as a pattern by the Lord increases our seeking of the kingdom of the heavens as the Father's heart's desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father's good pleasure (Matt. 6:9-13):

A. We need to pray for the Father's name to be sanctified (v. 9):

1. To be sanctified means to be separated and distinct from all that is common (cf. Eph. 1:4).

2. For His name to be sanctified, we should express Him in our living a sanctified life, a daily life that is separated from being common and is saturated with His holy nature (1 Pet. 3:15-16; Eph. 5:26; Heb. 12:10; 2 Pet. 1:4; cf. Ezek. 36:21).

B. We need to pray for the Father's heavenly kingdom to come (Matt. 6:10a):

1. Before his fall, Satan as the archangel was appointed by God to be the ruler of the world (Ezek. 28:13-14); hence, he is called the ruler of this world (John 12:31) and holds all the kingdoms of this world and their glory in his hand (Luke 4:6).

2. In order for God's kingdom to come in its manifestation, we must live in the reality of His

二〇一二年春季國際 長老及負責弟兄訓練

長老及
負責弟兄的帶領

第五篇

領頭成為禱告的人

讀經：太六 9 ~ 13, 十四 19,
22 ~ 23, 六 6

綱 目

週 一

壹 主所示範禱告的榜樣，使我們更多尋求諸天的國，就是父的心願，並且供給我們的需要，使我們得著恩典的神聖供應，以履行諸天之國一切至高且嚴格的要求，使父得著喜悅—太六 9 ~ 13：

一 我們需要禱告，使父的名被尊為聖—9 節：

1 被尊為聖的意思，就是從一切凡俗的分開並分別出來—參弗 4。

2 要使祂的名被尊為聖，我們就必須在生活中彰顯祂；我們必須過聖別的生活，就是從凡俗分別出來，並被祂的聖別性情浸透的日常生活—彼前三 15 ~ 16, 弗五 26, 來十二 10, 彼後 4, 參結三六 21。

二 我們需要禱告，使父的屬天之國來臨—太六 10 上：

1 撒但在墮落之前，原是神所派管理世界的天使長；（結二八 13 ~ 14；）因此他稱為這世界的王，（約十二 31，）世上的萬國和萬國的榮耀，都握在他手中。（路四 6。）

2 要使神國度的實現來臨，我們今天必須活在祂國度的實際裏，讓基

kingdom today, allowing Christ as the life-giving Spirit to rule within us so that we may have righteousness, peace, and joy in the Holy Spirit (Rom. 14:17).

C. We need to pray for the Father's divine will to be done on earth (Matt. 6:10b):

1. For the divine will to be done on earth is to bring the heavenly ruling, the kingdom of the heavens, to this earth (cf. 8:9a; Rom. 5:17).

2. The will of God is to have Christ as the replacement for all the offerings in the Old Testament so that we may enjoy Him as everything in living and practicing the Body life for the building up of the Body of Christ as the organism of the Triune God (Heb. 10:5-10; Rom. 12:2, 5; Eph. 1:5, 9-11).

DAY 2

D. This prayer, as a pattern, cares first for God's name, God's kingdom, and God's will, and second, for our need (Matt. 6:11):

1. These three things—the name, the kingdom, and the will—are the attributes of the one Triune God:

a. The name is of the Father, because the Father is the source; the kingdom is of the Son; and the will is of the Spirit.

b. To pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens.

2. The Lord as our King does not want His people to worry about tomorrow (v. 34); He wants them to pray only for today's needs, for their daily bread, which indicates a living that is by faith.

3. The kingdom people should not live on what they have stored; rather, they should live by faith on the Father's daily supply.

E. In this prayer as a pattern we need to take care of our failures before God and of our relationship with others, asking the Father to forgive us our debts, as we also have forgiven our debtors (v. 12).

F. This prayer, as a pattern, cares for the kingdom people's deliverance from the evil one and from evil things (v. 13a):

督這賜生命的靈在我們裏面施行管治，使我們有公義、和平、並聖靈中的喜樂—羅十四 17。

三 我們需要禱告，使父的神聖旨意行在地上—太六 10 下：

1 使神聖的旨意行在地上，乃是把屬天的管治，就是諸天的國，帶到地上—參八 9 上，羅五 17。

2 神的旨意乃是要基督作舊約中一切祭物的頂替，使我們享受祂作一切，而過身體的生活，並實行身體的生活，以建造基督的身體作三一神的生機體—來十 5~10，羅十二 2, 5，弗一 5, 9~11。

週 二

四 這示範的禱告，首先顧到神的名、神的國和神的旨意，其次纔顧到我們的需要—太六 11：

1 名、國度、旨意這三樣，乃是一位三一神的屬性：

a 名是屬於父的，因為父是源頭；國度是屬於子的；旨意是屬於靈的。

b 這樣的禱告，乃是禱告願三一神在地上得勝，如同祂在天上得勝一樣。

2 主是我們的王，祂不要祂的子民為明天憂慮；(34；) 祂要他們只為今日的需用，就是為日用的食物禱告，這『日用的食物』指明憑信而活。

3 國度子民不該靠所積蓄的生活，只該憑信，靠父每日的供應生活。

五 在這示範的禱告裏，我們需要顧到我們在神面前的失敗，以及我們與別人的關係，求父免我們的債，如同我們也免了欠我們債的人—12 節。

六 這示範的禱告顧到國度子民脫離那惡者和邪惡的事—13 節上：

1. The kingdom people should ask the Father not to bring them into temptation but to deliver them from the evil one, the devil, and from the evil that is out of him.

2. To ask the Lord not to bring us into temptation indicates our knowledge of our weakness (cf. 26:41; 1 Cor. 10:13).

G. This prayer, as a pattern, concludes with the kingdom people's recognizing and praising reverently that the kingdom, the power, and the glory belong to the Father forever (Matt. 6:13b):

1. The kingdom is of the Son, which is the realm in which God exercises His power; the power is of the Spirit, which carries out God's intention so that the Father can express His glory (cf. 12:28).

2. This indicates that the prayer the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father.

3. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father; God the Father is both the beginning and the end, the Alpha and the Omega (cf. Eph. 4:6; 1 Cor. 15:28).

DAY 3

II. In the performing of the miracle of feeding five thousand people with five loaves and two fish, the Lord trained His disciples to learn from Him (Matt. 14:19; 11:29):

A. To see the miracle of feeding five thousand with five loaves and two fish is easy, but to know the deep and great lessons of life that we have to learn from the Performer of this great miracle requires revelation (cf. v. 25).

B. Matthew 14:19 says that He took the five loaves and two fish, and when He was going to bless them, He looked up to heaven:

1. Looking up to heaven indicates that He was looking up to His source, His Father in heaven:

a. This indicates that He realized the source of the blessing

1 國度子民應當求父，不叫他們陷入試誘，救他們脫離那惡者魔鬼，和出於他的邪惡。

2 求主不叫我們陷入試誘，指明我們知道自己的軟弱—參二六 41，林前十 13。

七 這示範的禱告結束於國度子民恭敬的承認並讚美，國度、能力、榮耀，都是屬於父的，直到永遠—太六 13 下：

1 國度是子的，這國乃是神運用祂能力的範圍；能力屬於那靈，這能力完成神的目的，使父能彰顯祂的榮耀—參十二 28。

2 這指明主教導我們的禱告，乃是開始於三一神，按著父、子、靈的次序；也是結束於三一神，但是按著子、靈、父的次序。

3 因此，主在祂至高教訓裏所教導的禱告，開始於父神，也結束於父神；父神是開始，也是結束；是阿拉法，也是俄梅嘎—參弗四 6，林前十五 28。

週 三

貳 主在用五餅二魚食飽五千人所行的神蹟上，訓練門徒要跟祂學—太十四 19，十一 29：

一 看見用五餅二魚食飽五千人的神蹟是容易的，但要認識我們從行這大神蹟者的身上所必須學習，那深邃且重大的生命功課，卻需要啟示—參 25 節。

二 十四章十九節說，祂拿著五個餅兩條魚，在祝福的時候，是望著天：

1 『望著天』指明祂仰望祂的源頭，就是祂在天上的父：

a 這指明祂知道祝福的源頭不是

was not Him; the Father as the sending One, not the sent One, should be the source of blessing (cf. Rom. 11:36).

b. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender's blessing upon our doing so that we can be channels of supply by trusting in Him, not in ourselves (cf. Matt. 14:19b; Num. 6:22-27).

2. His looking up to the Father in heaven indicates that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father (John 10:30):

a. What we know and what we can do mean nothing; being one with the Lord and trusting in Him mean everything in our ministry (cf. 1 Cor. 2:3-4).

b. The blessing comes only by our being one with the Lord and trusting in Him (cf. 2 Cor. 1:8-9).

DAY 4

3. The Lord did not do anything from Himself (John 5:19; cf. Matt. 16:24):

a. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him.

b. We need to continually exercise our spirit to reject the self and live by another life, by the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21a).

4. The Lord did not seek His own will but the will of Him who sent Him (John 5:30b; 6:38; Matt. 26:39, 42):

a. The Lord rejected His idea, His intention, and His purpose.

b. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal; we should go only seeking the idea, purpose, aim, goal, and intention of our sending Lord.

DAY 5

5. The Lord did not seek His own glory but the glory of the Father who sent Him (John 7:18; 5:41; cf. 12:43):

a. To be ambitious is to seek our own glory (cf. 3 John 9).

祂；受差遣者不是祝福的源頭，父這位差遣者纔是——參羅十一 36。

b 無論我們能作多少，無論我們多麼懂得作甚麼，我們必須看見，我們需要差遣者祝福我們所作的，信靠祂而不信靠自己，藉此成為供應的管道——參太十四 19 下，民六 22 ~ 27。

2 祂仰望天上的父，指明作為那受天上的父所差遣在地上的子，祂與父是一並信靠父——約十 30：

a 我們所知道的，我們所能作的，都算不得甚麼；在我們盡職時，與主是一並信靠祂纔是最重要的一——參林前二 3 ~ 4。

b 惟有當我們與主是一，並且信靠祂，祝福纔會臨到——參林後一 8 ~ 9。

週 四

3 主不從自己作甚麼——約五 19，參太十六 24：

a 我們應當否認己，不要存心從自己作任何事，乃要存心從祂作每一件事。

b 我們需要藉著耶穌基督之靈全備的供應，不斷的操練靈拒絕己，並憑另一個生命而活——腓一 19 ~ 21 上。

4 主不尋求自己的意思，只尋求那差祂來者的意思——約五 30 下，六 38，太二六 39，42：

a 主拒絕自己的意思、目的和定旨。

b 我們每個人都該在這一件事上有警覺——當我們受差遣作一個工作時，我們不該利用那個機會尋求自己的目標；我們只該尋求那差遣我們的、主的意思、定旨、標的、目標和目的。

週 五

5 主不尋求自己的榮耀，只尋求那差祂來的父的榮耀——約七 18，五 41，參十二 43：

a 有野心就是尋求自己的榮耀——參約參 9。

b. We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our work; we must learn to hate them.

c. If we are always going to be used for the Lord in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up (Matt. 16:24).

C. After performing the miracle, the Lord went up to the mountain privately to pray (14:23; cf. Luke 6:12):

1. The Lord did not remain in the issue of the miracle with the crowds but went away from them privately to be with the Father on the mountain in prayer:

a. The word privately is very meaningful; this means that He did not let people know He was going to pray.

b. The Lord compelled the disciples to leave Him in order that He might have more time to pray privately to the Father (Matt. 14:22-23).

c. He needed to pray privately to His Father who was in the heavens, that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens.

DAY 6

2. The Lord told us, “When you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you” (6:6):

a. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately; the kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of Him, and receiving some secret answer from Him.

b. The self enjoys doing things in a public way, in the presence of man; the self loves to be glorified, and the flesh loves to be gazed upon.

c. If we pray every day without telling others or letting them know about it, this means that we are healthy and that we are growing; if we always tell others how much we pray, we will not only lose our reward but also not grow in life or be healthy (cf. 13:6).

b 我們必須看見，在我們的工作中，我們的己、企圖、野心，乃是三條大『蛀蟲』；我們必須學習恨惡牠們。

c 在主的恢復中，我們若要一直被主使用，就必須否認我們的己，棄絕我們的企圖，並放棄我們的野心—太十六 24。

三 在行了神蹟後，主就獨自上山去禱告—十四 23，參路六 12：

1 主沒有與群眾在一起留在所行神蹟的結果裏，乃是離開他們，在山上獨自在禱告中與父在一起：

a 『獨自』這辭很有意義；這意思是說，祂不讓人知道祂去禱告。

b 主催門徒離開，祂好有更多的時間獨自禱告父—太十四 22 ~ 23。

c 祂需要獨自禱告祂在諸天之上的父，好叫祂在地上為著建立諸天之國，無論作甚麼，都能與父是一，並有父與祂同在。

週 六

2 主告訴我們：『你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你』—六 6：

a 我們與別人一起禱告時，無法像我們獨自向主禱告時享受主那樣深；國度子民必須有密室禱告的經歷，在隱密中接觸他們的父，經歷對父隱密的享受，並從祂接受隱密的回答。

b 己喜歡公開在人面前行事；己喜愛得榮耀，肉體喜愛被人注視。

c 我們若天天禱告而不告訴別人，或者不讓別人知道，這表示我們是健康的，並且我們正在長大；我們若一直告訴別人我們有多少禱告，我們就不僅要失去賞賜，我們也不健康，不會在生命裏長大—參十三 6。

3. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain,” separated from the crowds, to be with the Father privately and secretly to have intimate fellowship with Him.

4. The Lord’s going up to the mountain privately to pray indicates His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle so that they would not be satisfied with the food which perishes but that they should seek for the food which abides unto eternal life (John 6:27).

5. His going up to the mountain privately to pray also indicates that He wanted to receive of the Father some instruction concerning how to take care of the five thousand people who were fed by His miracle.

6. These lessons are intrinsic, deeper, and of life; we need to learn these living lessons from the Lord so that we can enter into the God-man living.

3 我們必須學習離開群眾、家庭、朋友、和召會裏的聖徒，去到更高一層的『高山』，與眾人分開，獨自與父在一起，隱密的與祂有親密的交通。

4 主獨自上山去禱告，指明祂是求父祝福所有得享這神蹟結果的人，使他們不滿足於那必壞的食物，反而尋求那存到永遠生命的食物—約六 27。

5 祂獨自上山去禱告，也指明祂要得著父的指示，好知道如何照顧那藉著祂的神蹟而得餵養的五千人。

6 這些功課是內在的、更深的、屬於生命的；我們需要從主學這些活的功課，使我們能進入神人的生活。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 1)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

Matt. 6:9-10 "You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth."

Matthew's record is concerning the first God-man as the King-Savior in the kingdom of the heavens....[Matthew 5-7 contains] His supreme teaching on the mount concerning prayer. Many Bible scholars call this "the sermon on the mount," but I do not like the word sermon. Instead, I use the term supreme teaching. No teaching in human history is higher than this one. In His supreme teaching on the mount, the first God-man as the King-Savior in the kingdom of the heavens taught His disciples twice concerning prayer. The first time is in the middle of the supreme teaching, and the second time concludes His supreme teaching.

Many so-called churches today recite the prayer which the Lord taught us to pray in [6:5-18], but most do not understand the real significance of what they are reciting. This prayer is critical to the kingdom life, a life that lives in the kingdom of the heavens. This one prayer also is accompanied by four negative charges as warnings. (The God-man Living, pp. 96-97)

Today's Reading

The prayer is as follows: "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen" (Matt. 6:9-13). The praying ones must be children of God, born of God, so they have the authority, the right, to call God their Father. We cannot call a person our father if we are

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第五篇 (週一)

領頭成為禱告的人

晨興餽養

太六 9~10 『所以你們要這樣禱告：我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。』

馬太的記載說到第一個神人在諸天的國裏是君王救主。…〔五至七章包含〕祂在山上關於禱告的至高教訓。許多聖經學者稱此為『登山寶訓』，但我不喜歡『寶訓』這個辭，我要用『至高的教訓』一辭。在人類歷史中，沒有甚麼教訓比這個教訓更高。第一個神人這位諸天之國的君王救主，在山上祂至高的教訓裏，兩次教導祂的門徒關於禱告的事。第一次是在這至高教訓的中段，第二次是結束祂至高的教訓。

今天許多所謂的教會，背誦主在〔六章五至十八節〕教導我們禱告的禱告辭，但大多數人不明白他們所背誦的真實意義是甚麼。這個禱告對國度生活，就是在諸天之國裏所過的生活，是極其緊要的。這一個禱告也帶着四個反面的囑咐作為警告（神人的生活，一一五至一一六頁）。

信息選讀

這個禱告是這樣說：『我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。我們日用的食物，今日賜給我們；免我們的債，如同我們免了欠我們債的人；不叫我們陷入試誘，救我們脫離那惡者。因為國度、能力、榮耀，都是你的，直到永遠。阿們。』（太六 9~13）禱告的人必須是神的兒女，從神而生，所以他們有權柄，有權利稱神為他們的父。我們若不是從某人所

not born of him. We have a Father in the heavens who has begotten us. This brief but critical prayer covers a number of crucial items.

To be sanctified means to be separated and distinct from all that is common. On the fallen earth there are many false gods. The worldly people consider our God as being in common with those gods. If we pray for our Father's name to be sanctified, we should not just utter this with our words. For His name to be sanctified, we should express Him in our living. We must live a sanctified life, a daily life separated from being common. To pray such a prayer requires us to be sanctified persons, those who are separated from being common. We should be distinct, separate, from all of the people around us. In other words, we should be holy. As sanctified people, we should pray, "Our Father, Your name be sanctified."

Today the world is not God's kingdom but His enemy's kingdom. This is why the Bible says that Satan is the ruler of today's world (John 12:31). In Satan's kingdom, the world, there is no righteousness, no peace, and no joy. Romans 14:17 tells us that the reality of the kingdom life is righteousness, peace, and joy in the Holy Spirit. In Satan's kingdom today, there is no joy, because there is no peace. In the United Nations, peace is talked about all the time, but there is no peace, because there is no righteousness. Peace is the issue of righteousness. In his second Epistle, Peter tells us that the unique thing that dwells in the new heavens and new earth is righteousness (3:13). In the coming kingdom, the millennium, the primary thing will be righteousness. There is no righteousness in today's world, because this is the kingdom of Satan, the evil ruler.

Today Satan's will is being done on the earth through evil men. Hitler, Mussolini, and Stalin tried to carry out his will along with most of the rulers on this earth today. Thank the Lord that Satan's will is not fully carried out. Hitler, Mussolini, and Stalin were destroyed. Napoleon wanted his will to be done, but he did not succeed. We need to pray for the Father's divine will to be done on earth as in the heavens. This is to bring the heavenly ruling, the kingdom of the heavens, to this earth. Then the Father's will surely will be done on the earth. (The God-man Living, pp. 97-99)

Further Reading: The God-man Living, msg. 11

生，就不能稱他為父。我們有一位在諸天之上的父，祂生了我們。這個簡短而緊要的禱告，包括許多緊要的項目。

被尊為聖的意思，就是從一切凡俗的分開並分別出來。在這墮落的地上，有許多假神。世人把我們的神也看作與那些神一樣凡俗。如果我們禱告，願父的名被尊為聖，我們就不該只是用我們的話說出來而已。要使祂的名被尊為聖，我們就必須在生活中彰顯祂。我們必須過聖別的生活，就是從凡俗分別出來的日常生活。我們要這樣禱告，我們就必須是聖別的人，就是從一切凡俗分別出來的人。我們應當從我們周圍所有的人中分開、分別出來。換句話說，我們應當是聖別的。我們這些聖別的人，應當禱告說，『我們的父，願你的名被尊為聖。』

今天世界不是神的國，乃是祂仇敵的國。這就是為甚麼聖經說，撒但是今天世界的王（約十二 31）。在撒但的國裏，就是在世界裏，沒有公義、和平與喜樂。羅馬十四章十七節告訴我們，國度生活的實際乃是公義、和平並聖靈中的喜樂。今天在撒但的國裏沒有喜樂，因為其中沒有和平。聯合國一直談論和平，卻沒有和平，因為沒有公義。和平乃是公義的結果。在彼得後書裏，彼得告訴我們，惟一居住在新天新地裏的，乃是義（三 13）。在要來的國度裏，就是在千年國裏，主要的東西乃是義。在今天的世界裏沒有義，因為這世界是撒但這邪惡之王的國。

今天撒但的旨意藉着惡人行在地上。希特勒、墨索里尼、史達林和今天地上大多數的掌權者，都盡力要完成撒但的旨意。但感謝主，撒但的意願沒有完全實現。希特勒、墨索里尼和史達林，都被毀滅了。拿破崙想要遂行他的意願，但他沒有成功。我們需要禱告，願父的神聖旨意行在地上，如同行在天上。這乃是把屬天的管治，就是諸天的國，帶到地上。這樣，父的旨意就必定行在地上（神人的生活，一一六至一一八頁）。

參讀：神人的生活，第十一篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 2)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

Matt. 6:11-13 "Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen."

This prayer [in Matthew 6] is all-inclusive. The patterned prayer firstly cares for God's name, God's kingdom, and God's will; then secondly, for our need. This reveals that in this fighting prayer the Lord will still take care of our needs. According to verse 11 we are to ask "today" for our "daily bread." The King does not want His people to worry about tomorrow (v. 34); He only wants them to pray for their needs today. The term "daily bread" indicates living by faith. The kingdom people should not live on what they have stored; rather, by faith they should live on the Father's daily supply. (Life-study of Matthew, p. 267)

These three things—the name, the kingdom, and the will—are the attributes of the one Triune God. The name is of the Father, because the Father is the source; the kingdom is of the Son, and the will is of the Spirit. To pray in this way is to pray that the Triune God will be prevailing on the earth as He is prevailing in the heavens. (The God-man Living, p. 99)

Today's Reading

In His prayer, the Lord covers our daily necessity. He teaches us to pray for our bread only for one day. We are to ask our Father to give us today, not tomorrow or next month, our daily bread. He does not want His people to worry about tomorrow. He wants them to pray only for today's needs. When I was younger, we co-workers in China sometimes came to the end of our material supply, and we did not know how we would live the next day. Something always came to meet our need for that day. The Lord is faithful to take care of the supply of our daily necessity.

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第五篇 (週二) 領頭成為禱告的人

晨興餽養

太六 11~13 『我們日用的食物，今日賜給我們；免我們的債，如同我們免了欠我們債的人；不叫我們陷入試誘，救我們脫離那惡者。因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

〔馬太六章的〕禱告乃是包羅一切的。這示範的禱告，首先顧到神的名、神的國和神的旨意，其次纔顧到我們的需要。這啓示在這爭戰的禱告中，主仍會眷顧我們的需要。照着十一節，我們『今日』求我們『日用的食物』。王不要祂的子民為明天憂慮 (34)，只要他們為今日的需用禱告。『日用的食物』一辭指明憑信而活。國度子民不該靠所積蓄的生活，只該憑信，靠父每日的供應生活 (馬太福音生命讀經，二九九至三〇〇頁)。

名、國度、旨意這三樣，乃是一位三一神的屬性。名是屬於父的，因為父是源頭；國度是屬於子的；旨意是屬於靈的。這樣的禱告，乃是禱告願三一神在地上得勝，如同祂在天上得勝一樣 (神人的生活，一一八頁)。

信息選讀

主在祂的禱告中，顧到我們日常的需用。祂教導我們只要為一日的食物禱告。為着我們日用的食物，我們乃是求我們的父今日 (不是明日或下個月) 賜給我們。祂不要祂的子民為明天憂慮。祂要他們只為今日的需用禱告。當我還年輕的時候，我們這些在中國的同工有時到了物質供應的盡頭，我們不知道第二天要怎樣過活。但總是有供應來應付我們那一日的需要。在顧到我們日常需用的供應上，主是信實的。

In the Lord's prayer, we see that we need to take care of our relationship with others. As we ask the Father to forgive us our debts, we should forgive our debtors. We are in debt with God, and we also have debtors who owe us something. To maintain a peaceful relationship with others, we have to forgive them. Thus, we have to clear up any separating factors between us and God and between us and others.

Sometimes our God, who is faithful and who takes care of us, brings us into a situation of temptation to test us as the Spirit of God did the Lord Jesus (Matt. 4:1). But because we know our weakness, we should pray, "Do not bring us into temptation."...To pray for deliverance from the evil one is to deal with Satan. The Lord's prayer takes care of the Triune God, of our daily necessity, of our relationship with God and with others, and also of Satan.

The prayer to the Father concludes in this way: "For Yours is the kingdom and the power and the glory forever. Amen" (Matt. 6:13). Here is the realization and praise of God's kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God's intention so that the Father can express His glory. This indicates that the prayer which the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega.

Such a critical prayer surely increases our seeking of the kingdom of the heavens as the Father's heart's desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father's good pleasure. On the one hand, we are seeking for something according to the Father's heart's desire. On the other hand, we have the supply to fulfill something for the Father's good pleasure. (The God-man Living, pp. 99-100)

Further Reading: Life-study of Matthew, msg. 21

在主的禱告裏，我們看見我們需要顧到我們與別人的關係。當我們求父免去我們的債，我們也應當免了欠我們債的人。我們欠了神的債，我們也有欠我們債的人。爲了維持與別人和睦的關係，我們必須赦免他們。因此，我們必須清除我們與神之間，以及我們與別人之間，任何分離的因素。

這位信實且看顧我們的神，有時候會帶我們到一種試誘的情形裏來試驗我們，就如神的靈在主耶穌身上所作的一樣（太四 1）。但我們既知道自己的軟弱，就應當禱告：『不叫我們陷入試誘。』…求父救我們脫離那惡者，乃是對付撒但。主的禱告顧到三一神，顧到我們日常的需用，顧到我們與神並與別人的關係，也對付撒但。

這個向父的禱告，乃是這樣結束：『因爲國度、能力、榮耀，都是你的，直到永遠。阿們。』（六 13 下）這裏乃是認識並讚美神的國度、能力和榮耀。這也是說到三一神。國度是子的，這國乃是神運用祂能力的範圍。能力屬於那靈，這能力完成神的目的，使父能彰顯祂的榮耀。這指明主教導我們的禱告，乃是開始於三一神，按着父、子、靈的次序；也是結束於三一神，但是按着子、靈、父的次序。因此，主在祂至高教訓裏所教導的禱告，開始於父神，也結束於父神。父神是開始，也是結束；是阿拉法，也是俄梅嘎。

這樣緊要的禱告，必定能使我們更多尋求諸天的國，就是父的心願，並且供給我們的需要，使我們得着恩典的神聖供應，以履行諸天之國一切至高且嚴格的要求，使父得着喜悅。一面，我們是照着父的心願，而有所尋求。另一面，我們得着供應而履行一些事，使父喜悅（神人的生活，一一八至一二〇頁）。

參讀：馬太福音生命讀經，第二十一篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 3)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

Matt. 11:29 "Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls."

14:19 "And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed and broke the loaves and gave them to the disciples, and the disciples to the crowds."

We need revelation from the Lord to see the intrinsic significance of His word [in Matthew 14]. To see the miracle of feeding five thousand with five loaves and two fish is easy, but to know the deeper lessons which we have to learn from the Performer of this big miracle requires revelation. These lessons are intrinsic, deeper, and of life. To know the great miracle the Lord performed does not give us any life. We can only admire the Lord's outward doing. But to see all the detailed points concerning the lessons of life to learn from the Lord in His way of performing the miracle imparts life to us. We need to learn these living lessons from the Lord so that we can enter into the God-man living. (The God-man Living, p. 129)

Today's Reading

In the performing of the miracle of feeding five thousand people with five loaves and two fish, [the Lord] trained His disciples to learn from Him. In Matthew 11:29 the Lord told the disciples that they needed to learn from Him, indicating that He was their pattern.

Matthew 14:19 says that He took the five loaves and two fish and when He was going to bless them, He looked up to heaven. In other words, He blessed the food by looking up to heaven. Looking up to heaven indicates that He was looking up to His Father in heaven. This indicates that He realized the source of the blessing was not Him. He was the sent One. The sent One should not be the source of blessing. The sending One,

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長老及 負責弟兄的帶領 第五篇 (週三)

領頭成為禱告的人

晨興餽養

太十一 29 『我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息。』

十四 19 『於是吩咐羣眾坐在草地上，就拿着五個餅兩條魚，望着天祝福，擘開餅，遞給門徒，門徒便遞給羣眾。』

我們…需要從主來的啓示，好看見祂〔在馬太十四章〕話語的內在意義。看見用五餅二魚食飽五千人的神蹟是容易的，但要認識我們從行這大神蹟者的身上所必須學習的更深功課，卻需要啓示。這些功課是內在的、更深的、屬於生命的。認識主所行的大神蹟，並不能給我們甚麼生命。我們只能希奇主外面所作的。但我們若從主行神蹟的方式而跟主學，看見生命功課一切詳細的點，就有生命分賜給我們。我們需要從主學這些活的功課，使我們能進入神人的生活（神人的生活，一五三頁）。

信息選讀

〔主耶穌〕在用五餅二魚食飽五千人所行的神蹟上，訓練門徒要跟祂學。在馬太十一章二十九節，主告訴門徒要跟祂學，指明祂乃是他們的榜樣。

十四章十九節說，祂拿着五個餅兩條魚，在祝福的時候，是望着天。換句話說，祂是望着天而為食物祝福。『望着天』指明祂仰望祂在天上的父。這指明祂知道祝福的源頭不是祂。祂乃是受差遣者，受差遣者不應當是祝福的源頭。差遣者是父，祂纔是祝福

the Father, should be the source of blessing.

Here is a great lesson for us to learn. Most readers of the Bible would pay attention to the miracle of creating something from nothing performed by the Lord Jesus in Matthew 14. But we need to see the pattern which the Lord set up for us here. We need to remember that He looked up to the Father in heaven and blessed the five loaves and two fish in front of His disciples. After His blessing in this way, He told the disciples what to do. No doubt, what He did was a pattern for the disciples to learn from Him. According to this pattern, we have to realize that we are not the Sender, but the ones sent by the Sender. Regardless of how much we can do, we should realize that we still need the blessing from the source, from our Sender, that we can pass on to the benefited ones. This is a big lesson which I want to stress.

A co-worker who is invited to speak somewhere may think that since he has been speaking for the Lord for many years, he knows how to speak. All of us need to drop this kind of attitude and realize that we are not the source. No blessing is of us. Regardless of how much we can do or how much we know what to do, we must realize that we need the Sender's blessing upon our doing by trusting in Him, not in ourselves. Even when we take our meals, we should learn of the Lord to look up to the Father as the source. When we bless our food, we should bless it by looking up to the source of blessing.

His looking up to the Father in heaven indicated that as the Son on earth sent by the Father in heaven, He was one with the Father, trusting in the Father (John 10:30). This is a very important principle. Whenever I speak for the Lord, I must have the sensation that I am one with the Lord, trusting in Him. What I know and what I can do mean nothing. Being one with the Lord and trusting in Him mean everything in our ministry. We should never go to minister the word by remaining in ourselves and by trusting in what we can do. If we trust in what we can do, we are finished. The blessing comes only by our being one with the Lord and trusting in Him. (The God-man Living, pp. 123-124)

Further Reading: The God-man Living, msg. 14

的源頭。

這裏有一個很大的功課要我們學。讀聖經的人大多注意到在十四章裏，主從無變有的神蹟。但我們必須看見，主在這裏為我們所立的榜樣。我們必須記得，祂在門徒面前仰望天上的父，並祝福五餅二魚。祂這樣祝福之後，就告訴門徒該作甚麼。毫無疑問的，祂所作的乃是榜樣，要門徒跟祂學。按照這個榜樣，我們必須看見，我們不是差遣者，我們只是差遣者所差遣的人。無論我們能作多少，我們應當看見，我們仍然需要從源頭，就是從那差遣我們者而來的祝福，使我們能把祝福傳給受益處的人。這是我所要強調一個大的功課。

一個同工被邀請到一個地方講道，他可能以為自己已經為主說話多年，所以知道如何說。我們都必須放下這種態度，看見我們不是源頭。沒有一樣祝福是出於我們的。無論我們能作多少，無論我們多麼懂得作甚麼，我們必須看見，我們需要差遣者祝福我們所作的，我們信靠祂而不信靠我們自己。甚至在我們喫飯的時候，也該學主仰望那作我們源頭的父。當我們為食物祝福時，我們該藉着仰望祝福的源頭，而祝福食物。

〔主耶穌〕仰望天上的父，指明作為那受天上的父所差遣在地上的子，祂與父是一體信靠父（約十 30）。這是非常重要的原則。每當我為主說話時，我必須感覺我是信靠主，與主是一。我所知道的，我所能作的，都算不得甚麼。在我們盡職時，與主是一體信靠祂纔是最重要的。我們絕不該留在自己裏面，信靠我們所能作的，去供應話語。我們若信靠我們所能作的，我們就完了。惟有當我們與主是一，並且信靠祂，祝福纔會臨到（神人的生活，一四六至一四七頁）。

參讀：神人的生活，第十四篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 4)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

John 5:19 "...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner."

30 "I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me."

The Lord did not do anything from Himself (John 5:19). This was also a pattern to the disciples. He was the One through whom the entire universe was created, but He would not do anything from Himself....He said that anyone who follows Him must take up his cross and deny himself (Matt. 16:24). He lived a life of denying Himself.

The learned professors in the universities do many things in order to attract people's attention, displaying what they know and can do. But we are not today's professors; we are today's God-men, the duplication of Jesus. We should deny ourselves and not have the intention of doing anything from ourselves but have the intention of doing everything from Him. This is to practice the teaching of denying the self by doing things with the Lord. (The God-man Living, pp. 124-125)

Today's Reading

The Lord did not seek His own will but the will of Him who sent Him (John 5:30b). First, He denied Himself; second, He rejected His idea, His intention, and His purpose. He would only seek the will of the One who sent Him. All of us should be on the alert for this one thing—when we are sent to do some work, we should not take that chance to seek our own goal.

One day I was preparing to go from Shanghai to Hangchow. Then Brother Nee asked me, "Witness,

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長老及 負責弟兄的帶領 第五篇 (週 四)

領頭成為禱告的人

晨興餽養

約五 19 『…子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。』

30 『我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。』

主不從自己作甚麼 (約五 19)。這也是祂給門徒的榜樣。雖然整個宇宙都是藉着祂創造的，但祂不從自己作甚麼。…祂說凡跟從祂的人，都必須背起自己的十字架，並否認己 (太十六 24)。祂乃是過着否認己的生活。

在大學裏，有學問的教授作許多事，表現他們所知並所能作的，來吸引人的注意。但我們不是今天的教授；我們是今天的神人，就是耶穌的複本。我們應當否認己，不要存心從自己作任何事，乃要存心從祂作每一件事。這就是實行否認己的教訓，與主一同作事 (神人的生活，一四七至一四八頁)。

信息選讀

主不尋求自己的意思，只尋求那差祂來者的意思 (約五 30 下)。首先，祂否認自己；第二，祂拒絕自己的意思、打算和目的。祂只尋求那差祂來者的意思。我們每個人都該在這一件事上有警覺—當我們受差遣作一個工作時，我們不該利用那個機會尋求自己的目標。

有一天，我豫備要從上海到杭州去。倪弟兄問我：『常受，你去杭州的

for what purpose are you going to Hangchow?" I responded that I was going to visit the brothers there. He said that this was a wrong answer. Instead, I should say that I am going to perform the Lord's purpose....It is not easy to have a pure heart, without having our purpose, our goal, and our idea. We should just go seeking the idea, purpose, goal, and intention of the sending Lord. This requires much learning on our part.

At times certain brothers may ask me how I feel about their accepting the invitation to a certain place. My basic consideration is, "Are you going just to fulfill the Lord's purpose, the Lord's aim, the Lord's goal, the Lord's idea, the Lord's intention, that is, the Lord's will, or would you take the chance to accomplish your intention, your will?" To seek our intention is absolutely impure. We need to be purified by the cross. We should pray, "Lord, save me from going out to accomplish something according to my intention and idea." The Lord Jesus never sought His own idea, His own purpose, His own concept, or His own intention. He purely sought only the Father's will. (The God-man Living, pp. 125-126)

God's heart and will in His New Testament economy, God's good pleasure, the counsel of His will, and His purpose, is to have a Body for the enlargement and expression of Christ, the embodiment of the processed Triune God (Eph. 1:9-11, 22-23; 3:9-11). A person's body is his enlargement. The church as the Body of Christ is the enlargement of Christ, and this enlargement of Christ is Christ's expression.

God created the heavens and the earth with many items, and eventually He created mankind in order to have a Body composed of human beings who are saved, regenerated, sanctified, renewed, and transformed into the image of the processed Triune God. God wants to have such a Body for Christ, who is the very embodiment of the processed Triune God. The processed Triune God is embodied in Christ, and this Christ today needs a Body for His enlargement and His expression. We all are here as a part of this enlargement. Therefore, we are a part of Christ's expression. This is God's great will. (The Practical and Organic Building Up of the Church, pp. 8-9)

Further Reading: The Practical and Organic Building Up of the Church, ch. 1

目的是甚麼？』我回答說，我去看望那裏的弟兄們。他說這是錯誤的回答。我應當說我是去實行主的目的。…我們不容易有一個單純的心，沒有自己的目的、目標和意思。我們只該尋求那差遣我們的主的意思、目標和目的。這需要我們這一面多有學習。

有時候，一些弟兄問我對他們接受邀請去某一個地方的感覺。我基本的考慮乃是：『你去只是為着完成主的定旨、標的、目標、意思、目的，亦即主的意願，還是你要利用機會達到你的目的、意願？』尋求我們的目的，完全是不純淨的。我們必須藉着十字架得潔淨。我們該禱告說，『主阿，拯救我，使我出去不是為着我的目的和意思而成就甚麼。』主耶穌從不尋求祂自己的意思、定旨、觀念和目的。祂單純的只尋求父的意思（神人的生活，一四八至一四九頁）。

神在祂新約經綸裏的心願和旨意、祂的喜悅、祂意願所決議的和祂的定旨，是要得着一個身體，作基督（經過過程之三一神的具體化身）的擴大和彰顯（弗一 9~11、22~23，三 9~11）。人的身體是人的擴大。作基督身體的召會是基督的擴大，這基督的擴大就是基督的彰顯。

神創造了諸天和地，連同許多項目，至終祂創造了人類，為要得着一個由人構成的身體，這些人得救、重生、聖別、更新並變化成為經過過程之三一神的形像。神要為基督得着這樣一個身體；基督是經過過程之三一神的具體化身。經過過程的三一神具體化身在基督裏，今天這位基督需要一個身體，作祂的擴大和彰顯。我們眾人在這裏，乃是這擴大的一部分。所以，我們是基督的彰顯的一部分。這是神偉大的旨意（召會實際並生機的建造，二至三頁）。

參讀：召會實際並生機的建造，第一章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 5)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

John 7:18 "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him."

Matt. 14:23 "And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone."

The first God-man did not seek His own glory but the glory of the Father who sent Him (John 7:18). I was with Brother Nee for about twenty years. What bothered him the most about the co-workers was that it was hard to see one who was not ambitious. To be ambitious is to seek your own glory. In the service we render to the Lord in the church life, there is always our ambition. A brother may have the ambition to be an elder. In order to become an elder, he feels that he must first become a deacon. To him being a deacon is a step toward being uplifted to the eldership....We are all fallen descendants of Adam and sick of the same disease, the same sin....Through the years I have seen a number of co-workers among us spoiled by ambition. By the Lord's mercy, I have learned the secret of dealing with my self and my intention, and this has helped me to deal with my self-glorification. (The God-man Living, p. 126)

Today's Reading

John 7:18 [says], "He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him." The Pharisees were seeking their own glory. According to the context of this verse, the Lord indicated to them that if they were not seeking their own glory, they would know that He was sent by His Father.

We need to see that our self, our purpose, and our ambition are three big destroying "worms" in our

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長老及 負責弟兄的帶領

第五篇 (週五)

領頭成為禱告的人

晨興餽養

約七 18 『那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。』

太十四 23 『既解散了羣眾，祂就獨自上山去禱告。到了晚上，只有祂單獨在那裏。』

第一個神人不尋求自己的榮耀，只尋求那差祂來的父的榮耀（約七 18）。我與倪弟兄在一起大約二十年。對於同工，最使他受攪擾的是，很難看到一個是沒有野心的。有野心就是尋求自己的榮耀。在召會生活裏，我們對主的服事中，常常有我們的野心。一個弟兄可能有野心作長老。爲了要作長老，他覺得必須先作執事。對他來說，作執事是被提高到長老職分的一步。…我們都是墮落亞當的子孫，患了同樣的病，有同樣的罪。…多年來，我看見在我們中間許多的同工被野心所破壞。靠主的憐憫，我學了秘訣，對付我的己和我的目的；這幫助我對付我的自我榮耀（神人的生活，一四九至一五〇頁）。

信息選讀

〔約翰七章十八節說，〕『那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。』法利賽人尋求他們自己的榮耀。照這一節上下文看，主向他們指明，他們若不尋求自己的榮耀，他們就知道祂是父所差來的。

我們必須看見，在我們的工作中，我們的己、企圖、野心，乃是三條大『蛀

work. If we are going to be used for the Lord always in His recovery, our self has to be denied, our purpose has to be rejected, and our ambition must be given up. We should not have our own purpose; instead, we should have only the Lord's will. We all have to learn of these three things: no self, no purpose, and no ambition. We should only know to labor, to work for Him, by denying our self, rejecting our purpose, and giving up our ambition. Self, purpose, and ambition are like three snakes or scorpions in us. We must learn to hate them.

The Lord did not remain in the issue of the miracle with the crowds but went away from them privately to be with the Father on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle which He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know He was going to pray. Otherwise, they would have followed Him. He went away from them privately to be with the Father in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer. (The God-man Living, pp. 126-127)

The initiation of God's work is His will and the advance of His work is His power. These two things have nothing to do with us. In the same principle, the result of God's work is God's glory, not our glory.

This is why He has chosen the ones who are weak, foolish, and despised by the world for His work. First Corinthians 1:29 says, "So that no flesh may boast before God." God does not wish to see us getting the glory. He can give everything to man. He is even willing to give His Son to man. But He will not give His glory to man. We can only enter into the Lord's glory. (The Collected Works of Watchman Nee, vol. 42, p. 364)

Further Reading: The Practical Points concerning Blending, ch. 4; The Collected Works of Watchman Nee, vol. 42, ch. 45

蟲』。在主的恢復中，我們若要一直被主使用，就必須否認我們的己，棄絕我們的企圖，並放棄我們的野心。我們不該有我們自己的企圖；我們只該有主的意思。我們都必須學這三件事：沒有己，沒有企圖，沒有野心。我們只該知道為祂勞苦、作工，否認我們的己，棄絕我們的企圖，並放棄我們的野心。己、企圖、野心，在我們裏面就像三條蛇或蠍子。我們必須學習恨惡牠們。

主沒有與羣眾在一起留在所行神蹟的結果裏，乃是離開他們，在山上獨自在禱告中與父在一起。我們若到一個地方去，有了極大的成功，我們會立即離開，還是會留下來享受這個大的成功？我們必須看見並跟從主耶穌的榜樣。祂沒有留在所行大神蹟的結果裏。祂獨自上山去禱告。『獨自』這辭很有意義。這意思是說，祂不讓人知道祂去禱告；否則，他們會跟着祂。祂離開他們，獨自在禱告中與父在一起。我喜歡這三句話：『在山上』、『在禱告中』、『與父在一起』。我們應當從主在這裏的榜樣學，操練在山上在禱告中與祂在一起。祂望着天，意思是祂不信靠自己。祂上山去，意思是祂要在禱告中與父在一起（神人的生活，一五〇至一五一頁）。

神工作的起點是神的旨意，神工作的進行是神的能力，與你一點無分無關；照樣，神工作的結果——榮耀——自然而然也是神的，不是歸給你自己的。

因此在神的工作上，神說，祂揀選軟弱的、無用的、世人不要的。林前一章二十九節說，『使一切屬肉體的人，在神面前都不能誇口。』神怕你得榮耀。祂甚麼都肯給人，祂甚至把祂的兒子給人，但神不把榮耀給人。我們只能進入主的榮耀（倪柝聲文集第二輯第二十二冊，一五八頁）。

參讀：關於相調的實行，第四章；倪柝聲文集第二輯第二十二冊，第四十五篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Five (Day 6)

Taking the Lead to Be a Man of Prayer

Morning Nourishment

Matt. 14:23 "...He went up to the mountain privately to pray. And when night fell, He was there alone."

6:6 "But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you."

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should shut our door privately and pray secretly to the Father who sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a "high mountain." We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer. (The God-man Living, pp. 127-128)

Today's Reading

We need to consider why the Lord Jesus went to the mountain right after this miracle....[In John 6:27] the Lord told the ones whom He fed not to seek the food that perishes, but to seek the food that abides unto eternal life. I believe the Lord Jesus went to the mountain to pray in this way: "Father, I pray to You under Your blessing. Through Your blessing You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in

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長老及 負責弟兄的帶領 第五篇 (週六)

領頭成為禱告的人

晨興餽養

太十四 23 『…祂就獨自上山去禱告。到了晚上，只有祂單獨在那裏。』

六 6 『你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。』

與別人一起禱告是很好的，但通常我們需要獨自禱告。我們與別人一起禱告時，無法像我們獨自向主禱告時享受主那樣深。甚至主耶穌也告訴我們，我們禱告時，要私下關上門，隱密的向那在隱密中察看我們的父禱告（太六 6）。這樣，我們就會感覺到祂與我們是何等親，我們與祂是何等近。我們必須學習離開羣眾、家庭、朋友和召會裏的聖徒，去到更高一層的『高山』。我們必須上得更高，遠離較低一層屬地的事物，獨自與父在一起，隱密的與祂有親密的交通。這就是『上山禱告』的意義（神人的生活，一五一頁）。

信息選讀

我們需要來看，主耶穌為甚麼在這神蹟之後，立即到山上去。…〔在約翰六章二十七節〕主告訴那些得着祂餽養的人，不要尋求那必壞的食物，乃要尋求那存到永遠生命的食物。我信主耶穌到山上，是這樣禱告：『父啊，在你的祝福下，我向你禱告。你藉着祝福餽養了五千人；但是父啊，他們只是尋求那必壞的食物。我仰望你祝福他們，使他們尋求那存到永遠生命的食物。父啊，你知道我是你所差遣的那一位；只有我能給他們那存到永遠生命的食物，但他們不是這樣認識

this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life.” I believe that the Lord prayed to bless them further in this way.

His going up to the mountain privately to pray indicated His asking the Father to bless all those who had participated in the enjoyment of the issue of the miracle that they would not be satisfied with the food which perishes, but that they should seek for the food which abides unto eternal life and recognize that He was not only...the capable Son of Man, but [also]...the Son of God who was not only sent but also sealed by the Father. He was the One who could give them the very bread that is related to the eternal life. For this reason,...the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He told us that this bread is just His word...(v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain.

His going up to the mountain privately to pray also indicated that He wanted to receive of the Father some instruction concerning how to take care of the five thousand people fed by His miracle. (The God-man Living, pp. 128-129)

The private room [in Matthew 6:6] is a symbol. The synagogues and street corners both refer to open places, while the private room refers to a hidden place. Brothers and sisters, you can find the private room in the synagogues and on the street corners. You can find the private room on the sidewalk and in a car. The private room is the place where you fellowship with God in secret; it is the place where you pray without trying consciously to exhibit your prayer. “Enter into your private room, and shut your door.” This means to shut out the world and shut yourself in. In other words, it is to ignore all the outside voices and to pray to God quietly and alone.

He is in secret, in a place that human eyes cannot see. Yet He is truly there. He does not despise your prayer; He sees you. This shows how much He cares for your prayers....He will repay you. (The Prayer Ministry of the Church, p. 29)

Further Reading: The Prayer Ministry of the Church, ch. 2

我。他們只知道我能行神蹟，用物質的食物餵養他們。但他們卻不知道，惟有我能給他們永遠生命的食物。』我信主是這樣更進一步的禱告，求父祝福他們。

祂獨自上山去禱告，指明祂是求父祝福所有得享這神蹟結果的人，使他們不滿足於那必壞的食物，反而尋求那存到永遠生命的食物；並認識祂不僅是...很能幹的人子，...〔也〕是父所差遣並為父所印證的神子。祂是那能賜給他們有關永遠生命之糧的一位。為這緣故，...主啓示祂是從天上來的糧，也就是生命的糧。至終，祂告訴我們，這糧就是祂的話。... (63)。三章三十四節說，祂是那說神的話並無限賜給那靈的一位。要這樣認識祂，需要有啓示，因此祂獨自到山上為他們禱告。

祂獨自上山去禱告，也指明祂要得着父的指示，好知道如何照顧那藉着祂的神蹟而得餵養的五千人（神人的生活，一五二至一五三頁）。

〔馬太六章六節的〕密室是比喻。會堂和十字街口〔5〕是指顯露的地方，密室是指隱藏的地方。弟兄姊妹，你可以在會堂裏尋到密室，你也可以在十字街口尋到密室，你可以在人行道上尋到密室，你也可以在車子上尋到密室。密室，是你與神秘密交通的地方，就是你不故意彰顯你的禱告的地方。『要進你的密室，關上門』，意即把世界關在外面，只把你自己關在裏面。換句話說，你不要理外面任何的聲音，你只要安靜的，單單的禱告你的神。

祂是在隱密中，在人眼所不能覺察的地方，但是祂實在在那裏。你禱告，祂不輕看，祂是在那裏察看。這說出祂是何等的注意你的禱告。...祂還必要報答你（教會禱告的職事，二八至二九頁）。

參讀：教會禱告的職事，第二篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six

Taking the Lead to Know the Body and to Keep the Principles of the Body

Scripture Reading: Rom. 12:4-5; 1 Cor. 12:12, 23-27;
Eph. 1:22-23; 4:4, 16

Outline

DAY 1

I. The elders and responsible ones should take the lead to know the Body (Rom. 12:4-5; Eph. 1:22-23; 4:4-6, 16):

A. All the problems of the church today are due to
ignorance concerning the Body of Christ (1:17-23):

1. The biggest problem is not knowing the Body and
not caring for the Body (4:4, 16).

2. The way we behave ourselves in the church depends
upon the degree of our seeing the Body (Acts 22:10;
26:18-19).

B. We need to know the Body in life (1 John 5:11-12;
Col. 3:4; 2:19; Rom. 8:2, 6, 10-11; 12:4-5):

1. The Body of Christ is formed by Christ as life in us;
this life mingles with us to become the Body of Christ (1
John 5:11-12; Col. 3:4; 1:18; 2:19):

a. The life in us is not a member life (it is a
Body life).

b. We are all one in this life; this oneness in life is the
mystical Body of Christ (Eph. 5:30).

DAY 2

2. Knowing the Body in life is the result of our

二〇一二年春季國際 長老及負責弟兄訓練

長老及
負責弟兄的帶領

第六篇

領頭認識身體 並持守身體的原則

讀經：羅十二 4 ~ 5, 林前十二 12,
23 ~ 27, 弗一 22 ~ 23, 四 4, 16

綱 目

週 一

壹 作長老和負責弟兄的，應當
領頭認識身體—羅十二 4 ~ 5，
弗一 22 ~ 23，四 4 ~ 6，16：

一 今天召會一切的問題，都是由於
不認識基督的身體—一 17 ~ 23：

1 最大的難處就是不認識身體，不
顧到身體—四 4，16。

2 我們在召會中如何行事，乃在於
我們看見身體到甚麼程度—徒二二
10，二六 18 ~ 19。

二 我們需要在生命上認識身體—約
壹五 11 ~ 12，西三 4，二 19，羅八 2，
6，10 ~ 11，十二 4 ~ 5：

1 基督的身體是藉著基督在我們
裏面作生命形成的；這生命與我們
調和，而成為基督的身體—約壹五
11 ~ 12，西三 4，一 18，二 19：

a 我們裏面的生命，不是『肢體』
的生命，乃是『身體』的生命。

b 我們眾人在這個生命裏乃是一；
這在生命裏的一，就是基督那奧祕
的身體—弗五 30。

週 二

2 在生命上認識身體，是我們生

experience of life and spiritual growth (1 John 2:12-14):

a. In order to know the Body and touch the reality of the Body, we must progress in the experience of life and the growth of life (1 Cor. 3:1-2; 14:20).

b. Only after we have reached the fourth stage in the spiritual life can we know the mystery of the Body of Christ (Eph. 4:12-13, 15-16).

c. In order to know the Body and live in the Body, we need to deal with the flesh, the self, and the natural constitution (Gal. 2:20; 5:24; Matt. 16:24):

(1) If we still live according to the flesh and in ourselves and serve in our natural ability, the life of the Body, which is Christ Himself in us, cannot be manifested, and we cannot know the Body.

(2) Only when the flesh has been dealt with, the self has been abandoned, and the natural constitution has been broken can we touch the reality of the Body (1 Cor. 12:12; Eph. 4:4-6).

3. Knowing the Body is a dealing with individualism; all those who do not know the Body are individualists (1 Cor. 12:14-22).

4. The proofs that we know the Body are that we are unable to be individualistic, we can discern those who are not in the Body, and we recognize the authority of Christ the Head revealed in the order of the Body (v. 18).

DAY 3

5. "We have to help the brothers and sisters to know that the life within the Body, the church, is Christ. This requires some who have a special ministry to do this work...It is a special work to help the brothers and sisters to know the life in the Body" (The Elders' Management of the Church, pp. 223-224).

C. We need to know the Body in practice (vv. 20, 27; 15:58):

1. A local church is an expression of the Body of Christ in a particular locality (1:2; 10:32b; 12:12-13, 20, 27):

a. The one universal church—the Body of Christ—becomes the many local churches—the local

命經歷和屬靈長大的結果—約壹二 12 ~ 14 :

a 我們要認識身體，要摸著身體的實際，就必須在生命的經歷和生命的長大有進展—林前三 1 ~ 2，十四 20。

b 我們惟有達到屬靈生命的第四層，纔能認識基督身體的奧祕—弗四 12 ~ 13，15 ~ 16。

c 我們要認識身體，活在身體裏，就需要對付肉體、自己和天然—加二 20，五 24，太十六 24 :

(一) 我們若是還憑肉體活著，還活在自己裏面，還憑天然的能力事奉神，基督在我們裏面那身體的生命，就沒法彰顯出來，我們也就沒法認識身體。

(二) 惟有當肉體受了對付，自己受了破碎，天然生命受了擊打，我們纔能摸著身體的實際—林前十二 12，弗四 4 ~ 6。

3 認識身體對於單獨乃是一種對付；所有不認識身體的人，都是單獨的人—林前十二 14 ~ 22。

4 認識身體的驗證乃是不能單獨，能知道別人不在身體裏，並認識元首基督的權柄顯在身體上的次序裏—18 節。

週 三

5 『要帶弟兄姊妹認識，召會這個身體裏頭的生命就是基督。這需要專門職事的人，來作這一分的工作。…怎樣帶弟兄姊妹認識身體裏面的生命，這也是一種專門的工作。』(長老治會，二四四頁。)

三 我們需要在實行上認識身體—20，27 節，十五 58 :

1 地方召會乃是基督的身體在某一地方的顯出—2，十 32 下，十二 12 ~ 13，20，27 :

a 一個宇宙召會—基督的身體—成了許多地方召會—基督身體在地

expressions of the Body of Christ (Rom. 12:4-5; 16:1).

b. The unique Body of Christ is expressed as the local churches (Eph. 4:4; Rev. 1:4, 11).

c. Every local church is part of the unique, universal Body of Christ, a local expression of the Body (1 Cor. 1:2; 12:27).

2. If we know the Body in life and in practice, then in our consideration the Body will be first and the local churches will be second (Rom. 12:4-5; 16:1, 4, 16).

DAY 4

II. The elders and the leading ones should take the lead to keep the principles of the Body (12:4-5; 1 Cor. 12:12-13; Eph. 4:4-6):

A. The Body is one (Rom. 12:4-5):

1. The Body can exist and survive only in oneness (Eph. 4:3-4).

2. The oneness of the Body is the oneness of the Divine Trinity (John 17:21, 23).

3. The keeping of the oneness is the primary virtue of our Christian walk (Eph. 4:1-3).

B. The Body of Christ is Christ; thus, if we would be in the Body, we must be made Christ (1 Cor. 12:12; Col. 3:10-11):

1. The church as the Body of Christ comes out of Christ and is one with Christ (Gen. 2:22-23; Eph. 5:23-32).

2. There is only one thing in a believer that forms a part of the Body of Christ—Christ (Col. 1:18; 2:19; 3:4, 10-11, 15).

3. The Body is the corporate Christ; Christ and the church are one corporate Christ, the Body-Christ (1 Cor. 12:12).

DAY 5

C. The function of the Body is to express Christ (Eph. 1:22-23):

方上的顯出一羅十二4~5, 十六1。

b 基督獨一的身體, 彰顯為眾地方召會—弗四4, 啟一4, 11。

c 每一個地方召會都是基督獨一宇宙身體的一部分, 是這身體在一個地方上的彰顯—林前一2, 十二27。

2 我們若在生命和實行上認識身體, 在我們的考量裏, 基督的身體應當是第一, 地方召會應當是第二—羅十二4~5, 十六1, 4, 16。

週 四

貳 作長老與帶領人的, 應當領頭持守身體的原則—十二4~5, 林前十二12~13, 弗四4~6:

一 身體是一個—羅十二4~5:

1 身體只能存在並存活在一裏—弗四3~4。

2 基督身體的一乃是神聖三一的——約十七21, 23。

3 保守一是我們基督徒行事為人的基本美德—弗四1~3。

二 基督的身體就是基督; 因此, 我們若要在身體裏, 就必須成為基督—林前十二12, 西三10~11:

1 召會作為基督的身體乃是出於基督, 且與基督是一—創二22~23, 弗五23~32。

2 信徒裏面只有一樣能形成基督身體的一部分, 那就是基督—西一18, 二19, 三4, 10~11, 15。

3 身體乃是團體的基督; 基督與召會是一個團體的基督, 就是身體基督—林前十二12。

週 五

三 基督身體的功用乃是彰顯基督—弗一22~23:

1. The universally great Christ needs a Body to be His fullness, His expression (vv. 22-23).

2. The purpose of the believers being members one of another in the Body of Christ is that we would live Christ and express Him together (Rom. 12:5).

D. The work of the cross consummates with the Body and ushers us into the Body (Eph. 2:16):

1. The cross leads us to the Body and operates in the sphere of the Body.

2. The self is the enemy of the Body; only when our self has been utterly dealt with by the cross are we able to touch the life of the Body and come to know the Body (Matt. 16:24-25; Rom. 8:13; 12:4-5).

E. In the Body only Christ is the Head (Col. 1:18; 2:19; Eph. 1:22; 4:15):

1. For Christ to be the Head means that only He has the authority in the Body (Col. 1:18; 2:19).

2. Whatever we think, feel, and do must be under the authority of the Head.

DAY 6

F. The divine fellowship is the reality of living in the Body of Christ (1 Cor. 1:9; 12:13, 27):

1. The divine fellowship is the flow of the divine life among and through all the members of the Body; the Body in a practical way is in the fellowship (1 John 1:3; Rev. 22:1).

2. Fellowship tempers us, adjusts us, harmonizes us, and mingles us (1 Cor. 12:24).

G. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body (vv. 23-27):

1. Whenever we do something, we must have a proper consideration for the Body and care for how the Body would feel about what we are doing.

2. We should be concerned not for our individual profit but for the Body and the building up of the Body (Eph. 4:16; 1 Cor. 12:23-27).

1 這位宇宙般偉大的基督，需要一個身體作祂的豐滿，就是祂的彰顯—22 ~ 23 節。

2 我們信徒在基督的身體裏互相作肢體，乃是為著共同活基督而彰顯基督—羅十二 5。

四 十字架的工作終結於基督的身體，且把我們引進身體裏—弗二 16：

1 十字架把我們引到身體，十字架也是在身體的範圍裏作工。

2 己是身體的仇敵；只有當己藉著十字架完全被對付，我們纔能摸著身體的生命，而認識身體—太十六 24 ~ 25，羅八 13，十二 4 ~ 5。

五 在身體裏，只有基督是頭—西一 18，二 19，弗一 22，四 15：

1 基督作頭，意思就是惟有祂在身體上是有權柄的—西一 18，二 19。

2 我們所想、所感覺、所作的，必須在頭的權柄之下。

週 六

六 神聖的交通就是活在基督身體裏的實際—林前一 9，十二 13，27：

1 神聖的交通乃是在基督身體的眾肢體之間，並經過他們的神聖生命之流；身體實際上是在交通裏—約壹一 3，啟二二 1。

2 交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起—林前十二 24。

七 我們應當一直考慮到身體，顧到身體，尊重身體，並且作任何事都要對身體最有益處—23 ~ 27 節：

1 每當我們作一件事時，我們必須正確的考慮到身體；我們必須考慮身體對我們所作的會有怎樣的感覺。

2 我們不該關心自己的益處，乃要關心身體和身體的建造—弗四 16，林前十二 23 ~ 27。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 1)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

Eph. 1:17-18 "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, the eyes of your heart having been enlightened..."

All the problems of the church today are due to the ignorance concerning the Body of Christ. Among us this ignorance should be absent, and the full knowledge should be present. We need a spirit of wisdom and revelation with the enlightening of the eyes of our heart to see and apprehend the Body of Christ. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 94)

Today's Reading

All the problems are due to one thing—not knowing the Body. Some in the churches are self-appointed elders. They may say that the Holy Spirit appointed them, but the Bible does not say that the elders are appointed merely by the Holy Spirit. The Bible says that the apostles appointed the elders and that eventually the Spirit recognized that appointment (Acts 14:23; 20:28).

Whenever we do something, we must have a proper consideration for the Body. We need to consider how the Body would feel about what we are doing. The biggest problem, the unique problem, is not knowing the Body and not caring for the Body. If we take care of the Body and are concerned for the Body, there will be no problems.

Turmoil after turmoil has transpired because of our not knowing the Body. The only remedy that can cure us of this kind of illness is the seeing of the Body. When Brother Nee taught about the Body he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only a local church. The local

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第六篇 (週一)

領頭認識身體 並持守身體的原則

晨興餽養

弗一 17~18 『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂；光照你們的心眼…。』

今天召會一切的問題，都是由於不認識基督的身體。在我們中間不該有這樣的無知，乃該有完全的認識。我們需要有智慧和啓示的靈，我們的心眼需要被光照，使我們看見並領畧基督的身體（經過過程的神聖三一之分賜與超越基督之輸供的結果，一一二頁）。

信息選讀

一切的難處都是因着一件事—不認識身體。有些人在召會裏是自立的長老。他們可能說聖靈選立他們，但聖經不是說長老單單由聖靈所立；聖經乃是說使徒選立長老，後來那靈也承認那個選立（徒十四 23，二十 28）。

每當我們作一件事時，我們必須正確的考慮到身體。我們必須考慮身體對我們所作的會有怎樣的感覺。最大的難處，惟一的難處，就是不認識身體，不顧到身體。我們若顧到身體並關心身體，就沒有難處。

因着我們不認識身體，風波一個接一個發生。對我們這種疾病惟一的救治，就是對身體的看見。關於基督的身體，倪弟兄教導說凡我們所作的，我們必須考慮眾召會有甚麼感覺。我們要作一件事時，不可忘記我們是基督身體上的肢體，這身體不僅是一個地方召會。地方召會

church is not a "local body"; if it is, it becomes a local sect. The Body is the Body of Christ, constituted by the Triune God with all the believers on this earth, with all the local churches....How we behave ourselves depends upon the degree of our seeing of the Body. (The Problems Causing the Turmoils in the Church Life, pp. 35, 28-29)

The Body referred to here is the mystical Body of Christ, the church. This Body is formed by Christ as life in each of us, mingled with us. During the [earlier] stages of our experience of life, we are still living in our own life; therefore, we cannot know this life which mingles with us to form a Body. Only when our self life has been utterly dealt with and we have the experience of passing through the Jordan and entering into [a further] stage shall we be able to touch the reality of this life of the Body and come to know the Body.

Everyone who is saved is a member of the Body of Christ. Is the life in each one of us, then, a life pertaining to the members or to the Body? The Bible and our experience prove that though each one of us is a member of Christ, yet the life in each one of us is not a member life, but a Body life. All the members of our body are sharing one life. Each member shares in common the same life together with all the other members, that is, the life of the entire body. For example, an ear, unless it has been cut off, shares the same blood which flows through the eye, the nose, and the whole body. Similarly, in the Body of Christ, when one member is joined to the Body or having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life. It would not do for him to be separated from the other members, or vice versa, because the life both in him and in the other members is of the same Body; it can neither be distinguished nor separated. It is this life which joins us together to become the Body of Christ; or, to say it more precisely and emphatically, it is this life which mingles with us to become the Body of Christ. (The Experience of Life, pp. 317-318)

Further Reading: The Problems Causing the Turmoils in the Church Life, chs. 3-4; The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 6

不是一個『地方身體』；若是這樣，就變成地方宗派了。身體乃是基督的身體，由三一神同這地上所有的信徒，同所有地方召會所構成。…我們如何行爲舉止，乃在於我們看見身體的程度（召會生活中引起風波的難處，三四至三五、二六頁）。

我們這裏所說的身體，乃是指着基督那奧秘的身體，就是召會說的。這身體，乃是基督那在我們眾人裏面的生命，和我們調和而成的。當我們的生命經歷還在〔起初〕幾層的時候，我們還是活在自己的生命裏，對主調成這身體的生命就無法認識。乃是當我們的己生命徹底解決了，有了過約但河的經歷，而進入更高層了，我們纔能摸着這身體生命的實際，而認識這身體。

我們每一個得救的人，都是基督身體上的一個肢體。那麼，我們每一個人裏面的生命，是一個肢體的生命，還是一個身體的生命？聖經和經歷都證明，我們每個人雖是基督的一個肢體，但我們每個人裏面所有的，絕不是肢體的生命，乃是身體的生命。我們身體上所有的肢體，都是共同有身體裏面那一個生命。所有活在身體上的肢體，它裏面所有的生命，都必是其他的肢體所有的生命，也就是全個身體裏面的生命。就如身上一隻耳朵，除非被割下來，它裏面的血，必同時是眼裏的血，鼻裏的血，也同時是全身的血。照樣，在基督奧秘的身體上，任何一個肢體，如果和身體是聯貫的，是有交通的，就他的生命必是身體的生命；身體的生命，也必是他的生命。他離開眾肢體不行，眾肢體離開他也不行。因爲他和眾肢體裏面所有的生命，都是一個身體的生命，是無法分別，更是無法分開的。就是這個生命，是把我們眾人聯起來，成爲基督的身體的，說得更準確、更透徹一點，是和我們眾人調成基督的身體的（生命的經歷，三八〇至三八一頁）。

參讀：召會生活中引起風波的難處，第三至四章；經過過程的神聖三一之分賜與超越基督之輸供的結果，第六章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 2)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

1 Cor. 12:12 "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ."

19-20 "And if all were one member, where would the body be? But now the members are many, but the body one."

Knowing the Body is not a doctrine which by speaking and hearing you may understand. [It]...is the result of many past experiences. Having passed through all these experiences, we come at length to know the Body....If we wish to know the Body and touch the reality of the Body in experience, we must walk a certain distance and climb certain slopes in the spiritual life....The knowledge of the Body is the result of our experience and spiritual growth. After sufficient experience we arrive at a place where we naturally know the Body. (The Experience of Life, pp. 326-328)

Today's Reading

If we are still living according to the flesh, in ourselves, and serving the Lord in our natural ability, the life of the Body, which is Christ Himself in us, has no way of being manifested, and there is no way for us to know the Body. The more we live by the flesh, the less we feel the need for the support of the Body. If we live by our self-opinion, we find no need for the sustaining of the church. If we serve with our natural ability, we sense no need for the coordination of the members. Only when our flesh has been dealt with, the self-opinion has been broken, and the natural life has been smashed, shall the life within cause us to realize that we are simply members of the Body and that the life in us cannot be independent. Hence, this life requires us to have fellowship with all other members and be joined to them, and it also brings us into that fellowship and the experience of being joined together. It is at this time that we begin to know a little concerning the Body.

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第六篇 (週二)

領頭認識身體 並持守身體的原則

晨興餽養

林前十二 12 『就如身體是一個，卻有許多肢體，而且身『體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

19~20 『若都是一個肢體，身體在那裏？但如今肢體是多的，身體卻是一個。』

認識身體，並不是一個道理，講一講，聽一聽，就能懂了。認識身體，乃是已往許多經歷的結果，經歷到末了，就認識這個東西了。…我們若要認識身體，要在經歷中摸着身體的實際，也就要好好在屬靈的路程上走一段路，爬一段坡。…對身體的認識，乃是經歷的結果，乃是走屬靈路程的結果。經歷穀了，路程到了，自然就認識了（生命的經歷，三九三至三九五頁）。

信息選讀

我們若是還憑肉體活着，還活在自己裏面，還憑天然的能力事奉神，基督在我們裏面那身體的生命，就沒法彰顯出來，我們也就沒法認識這身體。人越憑肉體活着，就越不覺得需要這身體的扶持。人越憑己意而行，就越不覺得需要召會的托住。人越憑天然事奉，也就越不覺得需要肢體的配搭。乃是一個人肉體受了對付，己意受了破碎，天然生命受了擊打，然後他裏面的生命纔給他一個感覺，叫他覺得，他不過是身體上的一個肢體，在他裏面的生命是沒有法子獨立的，所以這生命也就要求他，帶着他，去和別的肢體交通，和別的肢體聯結。到這時候，他纔開始認識一點身體。

If we speak with regard to dealings, knowing the Body is also a kind of dealing, that is, a dealing with individualism. All those who do not know the Body are individualists. Their views, actions, living, and work are individual. All this individualism is because they still live in the flesh, the self, and the natural constitution. It resembles the parasitic vine, which winds itself about the tree and dies only when the tree of flesh, self, and the natural constitution is cut down. Only when the flesh, the self, and the natural constitution have been severely dealt with will individualism be removed. When men no longer live as individualists, they come to know the Body.

Since knowing the Body is such a practical thing, how may we ascertain whether or not one knows the Body as yet? We can prove it in at least three ways....The first proof of knowing the Body is that we cannot be individualistic....Before one knows the Body, he is an individualist and can be individualistic. His life, his actions, his work, and his service are all individualistic. Outwardly he appears to be one with the brethren, but there is no real coordination nor knitting together. Not until he grows deeper in life and knows the Body to a certain extent does he see that being a Christian is a corporate matter and that he cannot go on without fellowship in the Body, nor can he depart from the coordination of the members....All those...who can still be individualistic do not know the Body, and all those with a true knowledge of the Body definitely cannot be individualistic.

The second proof of our knowing the Body is the ability to discern whether others are in the Body....One who has come to know the Body not only lives in the Body in a very practical way, but also can clearly discern whether or not others are living in the Body.

The third proof of our knowing the Body is the recognition of authority. Whether or not one knows the Body depends upon whether or not he recognizes authority. Those who do not recognize authority do not know the Body. Knowing the Body and recognizing authority are inseparable....What is authority? Authority is simply the authority of Christ the Head, which is revealed in the order of the Body. (The Experience of Life, pp. 318, 326, 328-329, 331)

Further Reading: The Experience of Life, ch. 15; Messages to the Trainees in Fall 1990, ch. 17

如果以對付來說，認識身體也可算作一種對付，就是對付單獨。所有不認識身體的人，都是單獨的人。他們的看法是單獨的，他們的行動是單獨的，他們的生活是單獨的，他們的工作也是單獨的。人所以有這些單獨的光景，都是因着還活在肉體、自己和天然裏面。單獨這個東西，是靠着肉體、自己和天然而活的，也是繞着這些而生的，正像藤蘿是繞着樹木而生的一樣。所以只有等肉體、自己和天然這棵樹被對付倒了，單獨的藤蘿纔能死了。人只有把肉體、自己和天然，嚴格的對付過了，纔能把單獨對付掉。人不單獨了，就是認識身體了。

認識身體既是這樣實際的一件事，那麼我們憑甚麼纔能知道一個人已經認識了身體？...我們至少可以找出三點來驗證：...人認識身體的頭一個證明，就是不能單獨。...人還未認識身體之前，他是單獨的，他也能單獨。他的生活、行動、工作、事奉，都是單獨的，外表好像和弟兄們在一起，卻沒有真實的配搭和聯絡。但等到他在生命裏往前去，認識了一點身體，他就看見作基督徒不是單獨的，乃是團體的。他若要一直活在主裏面，就不能失去身體的交通，也不能離開肢體的配搭。...凡還能單獨的，就是沒有認識身體；凡真認識身體的，定規不能單獨。

人認識身體的第二個證明，就是能知道別人不在身體裏。一個人認識了身體，不只他自己是實實際際的活在身體裏，並且別人是否活在身體裏，他也能很清楚的分辨。

認識身體的第三個證明，乃是認識權柄。一個人是否認識身體，就是看他是否認識權柄。真認識身體的人，定規認識權柄；不認識權柄的人，就是沒有認識身體。認識身體，和認識權柄，乃是沒法分開的。...權柄究竟是甚麼？簡單的說，權柄就是元首基督的權柄，顯在身體上的次序裏（生命的經歷，三八一至三八二、三九三、三九五至三九七、三九九至四〇〇頁）。

參讀：生命的經歷，第十五篇；一九九〇年秋全時間訓練信息合輯，第十七篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 3)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

Rom. 12:4-5 "For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another."

1 Cor. 1:2 "To the church of God which is in Corinth..."

We have to help the brothers and sisters to know that the life within the Body, the church, is Christ. This requires some who have a special ministry to do this work. Let me say a word in passing: I hope that among us those full-time brothers who are taking more responsibilities in the work would pick up the burden and stretch forth the hand of faith to ask for this kind of gift and would do more specific works among the churches. It is a special work to help the brothers and sisters to know the life in the Body. (The Elders' Management of the Church, pp. 223-224)

Today's Reading

We also need to know the Body in practice. Locality as the church ground of a local church separates the church in existence but does not divide the church in essence. The existence of the churches is separated, but their essence is inseparable. The saints who live in Atlanta and those who live in Anaheim cannot come together always as one church. This is impossible. For the sake of existence, the local churches are separate....This is a separation for the purpose of existence, but this has nothing to do with the essence. The church in Atlanta, the church in Anaheim, and all the local churches are one Body in essence. Essentially, we are still just one Body on the entire globe. Our thought needs to be revolutionized. We should consider our local church as a part of the Body of Christ. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), p. 115)

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第六篇 (週三)

領頭認識身體 並持守身體的原則

晨興餽養

羅十二 4~5 『正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

林前一 2 『寫信給在哥林多神的召會…。』

要帶弟兄姊妹認識，召會這個身體裏頭的生命就是基督。這需要有專門職事的人，來作這一分的工作。…盼望我們中間，全時間在工作上多負責任的弟兄們，能在神面前接受負擔，也用信心的手向神求討這種恩賜，在各地召會中，多作一點專門的工作。怎樣帶弟兄姊妹認識身體裏面的生命，這也是一種專門的工作（長老治會，二四四頁）。

信息選讀

我們也必須在實行上認識身體。地方召會所在的地方，作為該召會的召會立場，在存在上將召會分開，但是在素質上使召會分裂。眾召會的存在是分開的，但她們的素質是不可分的。住在亞特蘭大的聖徒，和那些住在安那翰的聖徒，不能經常聚在一起成為一個召會。這是不可能的。為着存在的緣故，地方召會是分開的。…這是為着存在的緣故而分開，然而這和素質無關。在亞特蘭大的召會、在安那翰的召會以及眾地方召會，在素質上乃是一個身體。在素質上，我們在全地仍然只是一個身體。我們的思想需要翻轉過來。我們應當把我們的地方召會，看作基督身體的一部分（長老訓練第十一冊，一三〇頁）。

In the local aspect the church is expressed in many localities as many local churches. The one universal church expressed in many places on earth becomes the many local churches. The expression of the church in a locality is the local church in that particular locality.

The universal church as the Body of Christ is expressed through the local churches. The local churches, as the expressions of the one Body of Christ, are locally one. Without the local churches there would be no practicality and actuality of the universal church. The universal church is realized in the local churches. Knowing the church universally must be consummated in knowing the church locally. It is a great advance for us to know and practice the local churches....Eventually, the Bible ends with seven local churches (Rev. 1:10-13).

As believers, we are living today in the local churches. Actually, we cannot live directly in the universal church. It is impossible for us to live in the universal church without living in a local church. The Lord is building up the universal church, and each one of us is living practically in a local church.

The universal church as the Body of Christ needs to have its expression. If we talk about the church without having the expression of the church, our talk is entirely theoretical; it is not practical....If you do not have the local churches, you do not have the church. If you do not have the local church, you cannot have the universal church, for the universal church is composed of all the local churches. (The Conclusion of the New Testament, pp. 2149-2150)

Eventually, the book of Revelation does have a consummation. In this consummation all the seven lampstands disappear. In the first chapter we see the seven lampstands. But in the last two chapters we see only one city. Eventually, the local churches will be over. Only the Body will remain and remain forever, and this Body of Christ is the unique tabernacle as God's dwelling place on this earth, the unique bride of the Lamb (Rev. 21:2-3). We all have to see this....Therefore, we must pay much more attention to the Body of Christ than to the local churches. (The Practical Points concerning Blending, pp. 23-24)

Further Reading: Elders' Training, Book 11: The Eldership and the God-ordained Way (3), ch. 12; The Conclusion of the New Testament, msg. 200

就地方一面說，召會在許多地方，彰顯為許多地方召會。一個宇宙召會彰顯在地上的許多地方，成為許多的地方召會。召會在一地的彰顯，就是在那一地的地方召會。

宇宙召會作為基督的身體，乃是藉着眾地方召會彰顯出來。眾地方召會作為基督一個身體的彰顯，在地方上乃是一。若沒有眾地方召會，就沒有宇宙召會的實行和實現。宇宙召會乃實化於眾地方召會。對召會宇宙一面的認識，必須完成於對召會地方一面的認識。我們認識並實行地方召會，乃是一大進步。...聖經至終乃是結束於七個地方召會（啓一 10~13）。

我們這些信徒，今天乃是活在地方召會中。實際上，我們不能直接活在宇宙召會中。我們若不活在地方召會中，就不可能活在宇宙召會中。主正在建造宇宙召會，而我們每一位乃是實際的活在地方召會中。

作為基督身體的宇宙召會，需要得着彰顯。如果我們談論召會，卻沒有召會的彰顯，那我們的談論就完全是理論，而不實際。...你若沒有眾地方召會，就沒有召會。你若沒有地方召會，就不可能有宇宙召會，因為宇宙召會是由眾地方召會所組成的（新約總論第七冊，一二三至一二四頁）。

啓示錄最後的確有一個終極完成。在這終極完成裏，七個燈臺都不見了。在頭一章，我們看見七個燈臺，但到了末了兩章，我們只看見一座城。至終，地方召會都過去了，只有基督的身體要存留到永永遠遠，基督的這個身體乃是獨一的帳幕，作神在這地上的居所，並且是羔羊惟一的新婦（二一 2~3）。我們都需要看見這點。...所以我們必須注意基督的身體，過於注意地方召會（關於相調的實行，二一頁）。

參讀：長老訓練第十一冊，第十二章；新約總論，第二百零篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 4)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

Eph. 4:3-4 "Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit, even as also you were called in one hope of your calling."

We are one Body in Christ, having an organic union with Him. This union makes us one in life with Him and with all the other members of His Body. The Body is not an organization or a society but is altogether an organism produced by the union in life that we have with Christ. (Rom. 12:5, footnote 1)

To take care of the Body is to take care of the oneness. If the oneness is gone, the Body is finished. No oneness—no Body. The Body can only exist and survive in the oneness. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), p. 122)

Today's Reading

[John 17:21 reveals] the...aspect of the believers' oneness...in the Triune God through sanctification, separation from the world by the word of God. In this aspect of oneness the believers, separated from the world unto God, enjoy the Triune God as the factor of their oneness. (John 17:21, footnote 1)

Ephesians 4:1-3 shows us the apostle's exhortation of keeping the oneness of the Spirit....Paul exhorted us to keep the oneness by telling us that we have to walk worthily of our calling (Eph. 4:1). The Lord called us into the fellowship of Christ in His Body. He called us into one Body, so we have to walk according to the oneness of this Body. The highest virtue of our Christian walk is to keep the oneness....The keeping of the oneness is the primary virtue of our Christian walk. (Messages to Trainees in Fall 1990, p. 124)

Eve was made out of a rib taken from Adam's body and

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長老及 負責弟兄的帶領 第六篇 (週 四)

領頭認識身體 並持守身體的原則

晨興餽養

弗四 3~4 『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的。』

我們在基督裏是一個身體，與祂有生機的聯結，使我們在生命裏與祂是一，也與祂身體所有的肢體是一。祂的身體，不是一個組織或社團，乃是一個生機體，是我們和祂在生命裏的聯結所產生的（聖經恢復本，羅十二 5 第一註）。

顧到這身體就是顧到這個一。若是這個一沒有了，身體就了了。沒有一，就沒有身體。身體只能存在並存活在一裏（長老訓練第十一冊，一三七頁）。

信息選讀

〔約翰十七章二十一節啓示〕信徒中間一的〔其中一面〕，就是在三一神裏面，藉着聖別（藉神的話從世界裏分別出來）而有一。在這個一的這面，信徒從世界裏分別出來歸給神，享受三一神作他們這個一的要素（聖經恢復本，約十七 21 第一註）。

以弗所四章一至三節給我們看見，使徒對保守那靈的一的勸勉。…保羅告訴我們行事爲人要與我們所蒙的呼召相配（1），藉此勸勉我們保守一。主呼召我們進入基督在祂身體裏的交通。祂呼召我們進入一個身體，所以我們行事爲人必須照着這身體的一。我們基督徒行事爲人的最高美德就是保守一。…保守一是我們基督徒行事爲人的基本美德（一九九〇年秋全時間訓練信息合輯，一四一頁）。

夏娃是亞當身上出來的肋骨所造的，

was unto Adam to be Adam's counterpart and to be one flesh with Adam. This signifies that the church comes out of Christ and is unto Christ, and that the church is the counterpart of Christ and is one with Christ. Since Eve came out of Adam, she was part of Adam; she was the overflow of Adam as Adam's increase. This signifies that the church is part of Christ as Christ's increase. (Truth Lessons—Level Two, vol. 2, p. 14)

In the Bible "Christ" sometimes refers to the individual Christ, the personal Christ, and sometimes to the corporate Christ, to Christ and the church (1 Cor. 12:12). The Bible considers Christ and the church as one mysterious Christ. Christ is the Head of this mysterious Christ, and the church is the Body of this mysterious Christ. The two have been joined together to become the one mysterious Christ, a universal great man. All the saved ones in all times and in all space added together become the Body of this mysterious Christ. Individually speaking, we, the saved ones, are particular members of the Body (1 Cor. 12:27). Corporately speaking, we are the mystical Body of Christ. Every saved one is a part of the Body of Christ.

First Corinthians 12:12 says, "As the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ." Christ here is not the individual Christ but the corporate Christ, the Body-Christ. In Greek "Christ" in this verse is "the Christ," referring to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members, yet is one, so is this Christ.

As a vine includes not only the stalk but also the branches, so the corporate Christ, the Body-Christ, includes not only Christ Himself but also the members of Christ's Body, who are the members of Christ, parts of Christ. According to our natural constitution, we cannot be members of Christ's Body. Christ Himself is the element, the factor, that makes us parts of Him. Therefore, in order to be parts of Christ, as members of His Body, we must have Christ wrought into our being. (The Conclusion of the New Testament, pp. 2267-2268)

Further Reading: The Conclusion of the New Testament, msgs. 210-212

又歸與亞當，作亞當的配偶，與亞當成爲一體；表明召會是出於基督，並歸與基督，作基督的配偶，與基督成爲一。夏娃既是出於亞當，就是亞當的一部分，是亞當的滿出，作亞當的擴增；表明召會是基督的一部分，作基督的擴增（真理課程二級卷二，一三頁）。

在聖經中，『基督』有時是指個人的基督，有時是指團體的基督，指基督和召會（林前十二12）。聖經把基督和召會看作一位奧秘的基督。基督是這位奧秘基督的頭，召會是這位奧秘基督的身體。這二者聯結在一起成了一位奧秘的基督，宇宙的大人。古今中外所有得救的人，加在一起，就成爲這位奧秘基督的身體。個別來說，我們這些得救的人是身體上單個的肢體（林前十二27）。團體來說，我們就是基督奧秘的身體；每一個得救的人乃是基督身體的一部分。

十二節說，『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』這裏基督不是個人的基督，乃是團體的基督，身體基督。本節的『基督』原文是『那基督』，指團體的基督，由基督自己作頭，召會作祂的身體，同着所有信徒作肢體所組成的。所有基督的信徒，都與祂有生機的聯結，並由祂的生命和元素所構成，成爲祂的身體這個生機體，以彰顯祂。因此，祂不僅是頭，也是身體。就如我們物質的身體雖有許多肢體，仍是一個身體，基督也是這樣。

葡萄樹不僅包括莖，也包括枝子，所以團體的基督，身體基督，不僅包括基督自己，也包括基督身體上的肢體，就是基督的眾肢體，基督的各部分。按照我們天然的構成，我們不能成爲基督身體的肢體。基督自己乃是使我們成爲祂各部分的元素和因素。所以，要成爲基督的各部分，成爲祂身體的肢體，我們必須有基督作到我們全人裏面（新約總論第七冊，二五五至二五六頁）。

參讀：新約總論，第二百一十至二百一十二篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 5)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

Eph. 1:23 "[The church,] which is His Body, the fullness of the One who fills all in all."

2:16 "And might reconcile both in one Body to God through the cross, having slain the enmity by it."

Ephesians also reveals that the church is the Body, "the fullness of the One who fills all in all" (1:23). The church is the Body, the fullness, of the all-inclusive, infinite, unlimited Christ. How great the church is! It is not a mere association or religious organization. The church is the very Body of Christ. Just as we need a physical body through which to express ourselves, so the infinite and unlimited Christ needs a Body as His fullness in order that He may be expressed in the universe. Certainly this is far more important than personal salvation or spirituality. If we see that the church is the Body, the fullness, of the all-inclusive Christ, we shall never again regard it as an insignificant matter. (The Genuine Ground of Oneness, p. 8)

Today's Reading

The purpose of us believers being members one of another in the Body of Christ is that we would live Christ and express Him together (Rom. 12:5). According to the New Testament, none of us believers can live and work alone apart from the Body. Our living and work must all be in the Body of Christ. As members of the Body of Christ, we are not separate and complete individual units. Rather, we should coordinate together to become the many parts of the one whole. What the Lord wants is not individual members, but a whole Body. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 28)

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第六篇 (週五)

領頭認識身體 並持守身體的原則

晨興餽養

弗一 23 『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

二 16 『既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了。』

以弗所書也啓示召會是身體，『是那在萬有中充滿萬有者的豐滿。』
(一 23) 召會是那位包羅萬有、無窮無限之基督的身體，是祂的豐滿。召會是何等的偉大！她不是一種團體或宗教組織而已；召會就是基督的身體。我們如何需要物質的身體來彰顯我們自己，照樣，這位無窮無限的基督也需要一個身體作祂的豐滿，好把祂彰顯在宇宙中。當然，這遠比個人的得救或屬靈重要得多。如果我們看見，召會是那位包羅萬有之基督的身體，是祂的豐滿，我們就永遠不會再認爲召會是無關重要的了 (一 的真正立場，二至三頁)。

信息選讀

我們信徒這樣在基督的身體裏互相作肢體，乃是爲着共同活基督而彰顯基督 (羅十二 5)。按照新約來看，我們沒有一個信徒能脫開身體，而單獨生活，單獨工作。我們的生活和我們的工作，都需要在基督的身體裏。我們作主身體的肢體，並不是分開而完整的個別單位，乃是配搭一起，成爲整體的許多部分。主所要的不是單獨的肢體，乃是整個的身體 (主所渴望的合一與同心並祂所喜悅的身體生活與事奉，二六頁)。

The consummation of the work of the cross is the church. The work of the cross goes as far as the Body of Christ and consummates with the Body of Christ. Hence, the knowledge of the cross brings us to the knowledge of the Body of Christ. The cross brings a man to a state of weakness and inability, one in which he totally loses hope in the old creation. When he is brought to this point, he is delivered in a real way from the old creation and brought into the new creation. Everything in the old creation has been condemned and terminated by the cross. The Body of Christ is the new creation; it has nothing to do with the old creation. If we resort to human methods, tactics, and skills (which we have used in the past) to deal with the affairs of the church, the result will only be disastrous. God does not approve of anything that is from the old creation, and He will not allow anything from the old creation to remain in the new creation. Everything of the old creation must pass through the cross and remain on the cross. The church has no use for anything that comes from the old man. The church only takes that which issues from Christ.

If you are simply a believer, you can act as you please, but if you are a member of the Body, then you must allow yourself to be limited by the other members. Here we find the necessity of the cross. The cross leads to the Body, and the cross operates in the sphere of the Body. If I am quick and another is slow, I must not insist on keeping my own pace; I must allow myself to be limited by the slow member. (Watchman Nee, *The Mystery of Christ*, pp. 12-13, 27)

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent "I," the independent "me." When we are independent, we are in the self, the Body is gone, and we do not have peace. (*The Heavenly Vision*, p. 47)

Further Reading: *The Mystery of Christ*, chs. 2-6, *The Heavenly Vision*, chs. 3-4

十字架工作的終點乃是召會，十字架的工作是達到基督的身體，且停在基督身體裏。因此，認識十字架就是認識基督的身體。十字架的工作就是把人帶到軟弱的地步，帶到不能的地步，好叫人對舊造徹底的失望，這樣，人就能實際的脫離舊造，進入新造裏。在舊造裏的一切都是被定罪的，舊造的一切都要藉着十字架的工作被了結。基督的身體乃是新造，與舊造無分無關。我們對召會的事情，若仍然用人以前的辦法、手段、技能…等，所帶來的結果就是糟糕，因為神絕不稱許舊造的事物，也絕不容留舊造的事物在新造裏。舊造的一切都該經過十字架，留在十字架那裏。召會根本用不着這些舊人裏的東西；召會裏只要出於基督的一切。

如果你僅僅是一個信徒，你就能照你所要的去作，但如果你是基督身體的一個肢體，你就必須受別的肢體的限制。這裏就需要十字架。十字架引到身體，十字架也是在身體的範圍裏作工。如果我是快的，另一個人是慢的，我不能堅持我的速度，我必須受那位慢的肢體的限制（基督的奧秘，八至九、二七頁）。

看見有關己的異象，與身體很有關係。今天我們是在主的恢復裏，而主的恢復至終要來到這件極重要的事上，就是建造基督的身體。身體的仇敵就是己。身體最大的難處、最大的攔阻和反對，也是己。我們只要有了己，就沒有身體。我們有了身體，就沒有己。爲了使身體建造起來，己，就是獨立的魂，必須受對付。己是獨立的『我』。當我們獨立時，我們就是在己裏，身體不見了，我們也沒有平安（從天上來的異象，五三至五四頁）。

參讀：基督的奧秘，第二至六篇；從天上來的異象，第三至四章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Six (Day 6)

Taking the Lead to Know the Body and to Keep the Principles of the Body

Morning Nourishment

1 Cor. 1:9 "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord."

12:23 "And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness."

27 "Now you are the Body of Christ, and members individually."

[Colossians 1:15-17 unveils] Christ as the first in creation, as the One who has preeminence among all creatures. Verse 18 shows that Christ is the first in resurrection as the Head of the Body. As such, He has the first place in the church, God's new creation (2 Cor. 5:17; Gal. 6:15). (Col. 1:18, footnote 1)

Today's Reading

The divine fellowship is the reality of living in the Body of Christ. The Lord has been frustrated throughout the centuries because of the lack of fellowship. In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive....The believers seem to be like horses without bridles. Today nothing seems to control them. Actually, the divine fellowship should control the believers....We are restricted in this fellowship. By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. When we are out of fellowship, everything is finished. The thing which makes everything alive is fellowship. If we learn to fellowship, we will receive many benefits, especially in the Lord's work. (The Triune God to be Life to the Tripartite Man, pp. 147-148)

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第六篇 (週六)

領頭認識身體 並持守身體的原則

晨興餽養

林前一 9 『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

十二 23 『身上肢體我們以為比較不體面的，就給它加上更豐盈的體面；我們不俊美的肢體，就得着更豐盈的俊美。』

27 『你們就是基督的身體，並且各自作肢體。』

歌羅西一章十五至十七節揭示，基督在創造中是首生者，在一切受造之物中居首位。十八節顯示，基督在復活裏是首生者，是身體的頭，在召會，神的新造（林後五 17，加六 15）裏居首位（聖經恢復本，西一 18 第一註）。

信息選讀

神聖的交通乃是在基督身體裏生活的實際。歷世紀以來，主一直受阻撓，就是因着缺少交通。在啓示錄二十二章二十節，主耶穌說，『我必快來！』但將近二千年過去，主仍沒有回來。原因乃是信徒持個人主義，都是單獨、有意見，並且製造分裂的。…信徒好像脫韁野馬，今天似乎沒有甚麼能管制信徒；實際上，神聖的交通該管制信徒。…我們在這交通裏受限制。藉着在這交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前。我們若離開交通，一切就都完了。那使一切活着的乃是交通。我們若學習交通，就會得着許多益處，特別在主的工作上，更是如此（三一神作三部分人的生命，一七二至一七三頁）。

Oh, how we need the vision of the Body! We need to be burdened to pray, “Lord, help me to see the vision of the Body. It is not good enough just to be a Christian and a member of the church. I must be built up in the Body. In a practical way, I must be a member of the living Body. I must have fellowship with others and be related to others in the Body.” (The Heavenly Vision, p. 37)

We should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us,...adjusts us,...harmonizes us, and...mingles us....We should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life, in the Lord's work, we all have to learn not to do anything without fellowship. (The Divine and Mystical Realm, p. 87)

The recovery is for the Body, not for any individual or merely for any individual local church. If we are going to do something, we have to consider how the Body, the recovery, will react. The problems are all due to the lack of seeing the Body and of caring for the Body. We all need to come back to the truth, and to practice the truth is to take care of the Body. Sometimes the Body is strong, and sometimes the Body is weak, but it is still the Body. If we come back to the truth and take care of the proper order in the Body, the Body will immediately become stronger. All the problems are due to one thing: not seeing, not knowing, and not caring for the Body. We have to honor the Body. (The Problems Causing the Turmoils in the Church Life, p. 35)

All the gifts, as the manifestation of the Spirit distributed to the individual believers by the Spirit, are for the profit, the building up, of this Body. Paul...is very Body-conscious, Body-centered, unlike the Corinthians and so many other believers through the centuries who are very much self-centered concerning spiritual gifts. Hence, following this verse [1 Cor. 12:13] he gives the Corinthians a long discourse concerning the Body. His intention is to rescue them from their self-seeking back to a concern for the Body so that they may be no longer for their individual profit but for the building of the Body. (The Divine Dispensing of the Divine Trinity, p. 320)

Further Reading: Five Emphases in the Lord's Recovery, ch. 1; To Serve in the Human Spirit, chs. 1-3

哦，我們何等需要身體的異象！我們需要有負擔這樣禱告：『主，幫助我看見身體的異象。僅僅作一個基督徒，作召會的一分子，還不設好。我必須在身體裏被建造起來。我必須實實際際的是活的身體上的肢體。我必須在身體裏與其他的人有交通，與其他的人聯在一起。』（從天上來的異象，四二頁）。

我們該交通。一位同工要作甚麼，就該與其他同工交通。長老該與其他長老交通。交通調節我們，交通調整我們，交通使我們和諧，交通把我們調在一起。…若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼。交通要求我們要作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼（神聖奧秘的範圍，一〇一頁）。

恢復是為着身體，不是為着任何個人，或僅僅為着任何個別的地方召會。我們若要作某件事，就必須考慮身體，主的恢復，會如何反應。所有的難處都是由於缺少看見身體，缺少顧到身體。我們都需要回到真理上，而實行真理就是顧到身體。有時身體是強壯的，有時身體是軟弱的，但仍然是身體。我們若回到真理這裏，並顧到身體裏正確的次序，身體就立即變得更剛強。一切的難處都是由於一件事：沒有看見、不認識、不顧到身體。我們必須尊重身體（召會生活中引起風波的難處，三五頁）。

所有的恩賜，就是那靈所分給各個信徒的表顯，都是為着叫這身體得益處，被建造。保羅…非常有身體的感覺，以身體為中心，不像哥林多人，也不像歷代許多在屬靈恩賜上，非常以自我為中心的信徒。因此，他在林前十二章十三節之後，向他們發表了關於身體的長篇談話。他的用意是要拯救他們脫離這種為着自己的追求，而回到對身體的關心，使他們不再是為着自己的益處，乃是為着基督身體的建造（神聖三一的神聖分賜，三八七至三八八頁）。

參讀：主恢復中的五個重點，第一章；在人的靈裏事奉，第一至三章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Scripture Reading: Gal. 4:19; Eph. 3:8, 17a; Phil. 1:19-21a; Col. 1:27

Outline

DAY 1

I. We must take the lead to stand on the unique ground of the church, the genuine ground of oneness:

A. First Corinthians 1:2 speaks of the church at Corinth—this shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively; thus, the church in Corinth was built on the ground of the city of Corinth.

B. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church (Acts 8:1; 13:1; Rev. 1:11):

1. This is the local church with the city, not the street or area, as the unit.
2. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city.
3. All the believers within that boundary should constitute the one unique local church within that city.

DAY 2

4. There are four characteristics of our meeting on the genuine ground of oneness, the place that God has

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第七篇

領頭站在召會獨一的立場上，
受基督身體的限制，
在同心合意裏有身體的感覺

讀經：林前一 2， 啟一 11， 羅十二 3，
林後十 13， 弗四 16， 林前十二 12 ~ 27

綱 目

週 一

壹 我們必須領頭站在召會獨一的立場，就是一的真正立場上：

一 林前一章二節說到在哥林多的召會—這表明哥林多這個地方，是為著召會的存在、出現和實行；這樣的地方，成了眾地方召會個別的建造在其上的地方立場；因此，在哥林多的召會，是建造在哥林多城的立場上。

二 早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會；沒有一個城有一個以上的召會—徒八 1， 十三 1， 啟一 11：

1 這就是地方召會，是以城為單位，不是以街道或區域為單位。

2 地方召會行政的區域，應當包括該召會所在的整個城市，而不該大於或小於該城的界限。

3 所有在這界限內的信徒，應當構成該城內惟一的地方召會。

週 二

4 在一的真正立場，就是在神所選擇的地方上聚會，有四個特徵—參

chosen (cf. Deut. 12:5):

a. First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3-4a).

b. Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication (Matt. 18:20; 1 Cor. 1:12; 12:3b).

c. Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in the spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22; John 4:24; 1 Cor. 14:15).

d. Fourth, in our worship of God we must have a genuine application of the cross of Christ, signified by the altar (Deut. 12:5-6, 27), by rejecting the flesh, the self, and the natural life and by worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20).

II. As members of the Body of Christ standing on the genuine ground of oneness, we must take the lead to be limited by the other members, not going beyond our measure:

A. God has placed all the members of the Body, even as He willed (1 Cor. 12:18):

1. The Head sets us in our special place in the Body and points us to our special function (Rom. 12:4; 1 Cor. 12:15-17).

2. Each one of us members has our own place in the Body of Christ; it is assigned by God and should be accepted by us.

3. Since such an assignment is according to God's will, every member is necessary (vv. 19-22).

DAY 3

4. Every member has a definite place, a definite assignment, and a particular portion with which he serves the Body of Christ.

申十二 5 :

a 首先，神的子民總該是一，他們中間不該有分裂—詩一三三，約十七 11，21 ~ 23，林前一 10，弗四 3 ~ 4 上。

b 第二，神的子民該聚集到獨一的名裏，這名就是主耶穌基督的名，其實際乃是那靈；用任何別的名稱，乃是宗派的、分裂的；這是屬靈的淫亂—太十八 20，林前一 12，十二 3 下。

c 第三，在新約裏神的住處，神的居所，乃是特別設在我們的靈裏，也就是在我們調和的靈裏，在我們蒙重生、由神聖的靈所內住之人的靈裏；我們在敬拜神的聚會裏，必須操練我們的靈，並在我們的靈裏作一切事—約三 6 下，羅八 16，提後四 22，弗二 22，約四 24，林前十四 15。

d 第四，我們敬拜神時，必須真實的應用祭壇所表徵之基督的十字架，（申十二 5 ~ 6，27，）拒絕肉體、己和天然生命，並單單憑基督來敬拜神。（太十六 24，加二 20。）

貳 我們作為基督身體的肢體，站在一的真正立場上，必須領頭受其他肢體的限制，不越過我們的度量：

一 神照著自己的意思，把身體所有的肢體俱各安置在身體上—林前十二 18：

1 元首把我們安排在身體的特別地位上，也指派我們特別的功用—羅十二 4，林前十二 15 ~ 17。

2 我們每一個肢體，在基督的身體裏都有自己的一個位置，是神所量給各人的，也是我們所該接受的。

3 既然這件事是照著神的意思，就每一個肢體都是不可少的—19 ~ 22 節。

週 三

4 每一個肢體都有他一定的位置，有一定的安排，有他的那一分來服事基督的身體。

5. Each member has his own characteristics, and each has his own capability; these characteristics constitute the place, position, or ministry of each member (Rom. 12:4-8).

B. A basic requirement for the growth and development of the Body is that we recognize our measure and do not go beyond it (Eph. 4:7, 16):

1. We must be willing to be limited by our measure (Rom. 12:3, 6).

2. As soon as we go beyond our measure, we go beyond the authority of the Head and move out from under the anointing.

3. When we go beyond our measure, we interfere with the order of the Body.

4. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life (v. 3).

DAY 4

C. Like Paul we should move and act according to how much God has measured to us, staying within the limits of God's ruling, God's measuring (2 Cor. 10:13):

1. When we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit.

2. Although we expect the work to spread, we must learn how to be under God's restriction; we should not expect a spread that is without measure (vv. 13-15):

a. If we spread the work according to the Spirit, there will always be a certain limit (cf. 2:12-14).

b. Inwardly, we shall have the consciousness that the Lord intends to spread the work only to a certain extent; inwardly, we do not have the peace to spread the work beyond a certain point.

c. Outwardly, in the environment the Lord may cause certain matters to restrict the spread of the work; the environment does not allow us to go beyond a particular boundary line (cf. Rom. 15:24).

3. In the church service, we need to realize that God has measured out only so much to us, and we should

5 每一個肢體都有他的特點，都有他所能的，那就是他的位置，就是他的地位，也就是他的職事—羅十二4~8。

二 身體長大和發展的基本要求，是我們認清我們的度量，不超過這度量—弗四7，16：

1 我們要樂意受我們度量的限制—羅十二3，6。

2 只要我們越過度量，我們就越過元首的權柄，離開了膏油的塗抹。

3 當我們越過我們的度量，我們就干涉了身體的規矩。

4 不清明適度，而看自己過於所當看的，就是抹煞身體生活中正確的等次—3節。

週 四

三 我們應該像保羅一樣，留在神尺度和度量的界限之內，照著神所量給我們有多少而行動並行事—林後十13：

1 當我們說到自己的工作和經歷，或對主的享受時，我們必須是在度量之內作見證，也就是說，在一定的限度之內作見證。

2 雖然我們期望工作開展，但我們必須學習如何受神的約束；不要期望無限度的開展—13~15節：

a 我們若照著那靈而開展工作，就一直有某種限制—參二12~14。

b 我們裏面會感覺到，主擴展祂的工作只是要到某一程度；我們裏面也沒有平安，越過某種界線去開展工作。

c 主會在外面興起環境來限制工作的開展；環境也不容我們越過界限—參羅十五24。

3 在召會的事奉上，我們需要看見神只量給我們這麼多，我們不該過

not overstretch ourselves (12:3-4, 6a).

DAY 5

III. For the Lord's move in His recovery both locally and universally, we must take the lead to be Body-conscious in one accord (Acts 1:14; 2:46; 4:24; 15:25; Rom. 15:6):

A. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body (1 Cor. 12:12-27).

B. "When Brother Nee taught about the Body he said that whatever we do, we have to consider how the churches would feel about it" (The Problems Causing the Turmoils in the Church Life, pp. 28-29).

C. In the Body there can be no independence or individualism, for we are members, and members cannot live in detachment from the Body (1 Cor. 12:27; Rom. 12:5; Eph. 5:30):

1. Those who see that they are members of the Body treasure the Body and honor the other members, each of whom is indispensable (1 Cor. 12:15, 21, 23-24; Rom. 12:3; Phil. 2:29; 1 Cor. 16:18; Judg. 9:9):

a. Since we are members of the Body of Christ, we should have a feeling for the Body, taking the feeling of the Head as our own feeling (Phil. 1:8; 1 Cor. 12:25b-26).

b. We need to be like-souled in the Body life, genuinely caring for the things of Christ Jesus, the things concerning the church with all the saints (Phil. 2:2, 20-21; 1:8).

DAY 6

2. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individualistic thought and action are ruled out:

a. If we want to know the Body, we need deliverance not only from our sinful life and our natural life but also from our individualistic life.

度伸展自己—十二 3 ~ 4, 6 上。

週 五

參 爲著主在祂恢復裏，在地方一面並宇宙一面的行動，我們必須領頭在同心合意裏有身體的感覺—徒一 14，二 46，四 24，十五 25，羅十五 6：

一 我們應當一直考慮到身體，顧到身體，尊重身體，並且作任何事都要對身體最有益處—林前十二 12 ~ 27。

二 『關於基督的身體，倪弟兄教導說，凡我們所作的，我們必須考慮眾召會有甚麼感覺。』（召會生活中引起風波的難處，二六頁。）

三 在身體裏不能有獨立或個人主義，因為我們是肢體，而肢體無法脫離身體而生活—林前十二 27，羅十二 5，弗五 30：

1 人看見自己是身體的肢體，就寶愛身體，看重其他的肢體，看每一個肢體都是不可少的一林前十二 15, 21, 23 ~ 24, 羅十二 3, 腓二 29, 林前十六 18, 士九 9：

a 我們既是基督身體的肢體，就該對身體有感覺，以頭的感覺為自己的感覺—腓一 8, 林前十二 25 下 ~ 26。

b 在身體生活裏，我們需要同魂，真正關心基督耶穌的事，就是關於召會同眾聖徒的事—腓二 2, 20 ~ 21, 一 8。

週 六

2 那裏有身體的啟示，那裏就有身體的感覺；那裏有身體的感覺，那裏個人主義的想法和行動就除去了：

a 我們若要認識身體，就不但要蒙拯救脫離我們犯罪與天然的生命，更要蒙拯救脫離個人的生命。

b. Just as the Father is versus the world (1 John 2:15), the Spirit is versus the flesh (Gal. 5:17), and the Lord is versus the devil (1 John 3:8), so also the Body is versus the individual.

c. Just as we cannot be independent from the Head, we cannot be independent from the Body.

d. Individualism is hateful in the sight of God:

(1) The enemy of the Body is the self, the independent “I,” the independent “me”; if we would be built up in the Body, the self must be condemned, denied, rejected, and renounced (Matt. 16:21-26).

(2) We should be dependent not only on God but also on the Body, on the brothers and sisters (Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33).

e. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do (1 Cor. 12:17-22).

f. If we refuse the help of our fellow members, we are refusing the help of Christ; sooner or later all individualistic Christians will dry up (v. 12).

b 父如何與世界相對，（約壹二15，）那靈如何與肉體相對，（加五17，）主如何與魔鬼相對，（約壹三8，）照樣，身體也與個人相對。

c 我們如何不能向頭獨立，照樣也不能向身體獨立。

d 個人主義在神眼中是可恨的：

（一） 身體的仇敵是己，那獨立的『我』；我們若要在身體裏被建造，己就必須被定罪、否認、拒絕並撇棄—太十六21～26。

（二） 我們不僅該倚靠神，也該倚靠身體，倚靠弟兄姊妹—出十七11～13，徒九25，林後十一33。

e 我不知道的，身體裏別的肢體知道；我不能看見的，身體裏別的肢體能看見；我不能作的，身體裏別的肢體能作—林前十二17～22。

f 我們若拒絕同作肢體者的幫助，就是拒絕基督的幫助；凡是單獨的基督徒，遲早都要變得枯乾—12節。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven (Day 1)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

Acts 8:1 "...And there occurred in that day a great persecution against the church which was in Jerusalem..."

Rev. 1:11 "Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

1 Cor. 1:2 "To the church of God which is in Corinth..."

[The church in Jerusalem] was the first church established in a locality (see footnote 1 on Acts 5:11) within the jurisdiction of a city, the city of Jerusalem. It was a local church in its locality, as indicated by the Lord in Matthew 18:17. It was not the universal church, as revealed by the Lord in Matthew 16:18, but only a part of the universal church, which is the Body of Christ (Eph. 1:22-23). The record concerning this matter (the establishing of the church in its locality) is consistent throughout the New Testament (Acts 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1...). (Acts 8:1, footnote 1)

[The book of Revelation's] being sent to the seven churches equals its being sent to the seven cities. This shows clearly that the practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city. (Rev. 1:11, footnote 1)

Today's Reading

First Corinthians 1:2b speaks of the church at Corinth.

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第七篇 (週一)

領頭站在召會獨一的立場上，
受基督身體的限制，
在同心合意裏有身體的感覺

晨興餽養

徒八 1 『就在那日，在耶路撒冷的召會大遭逼迫…。』

啓一 11 『你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。』

林前一 2 『寫信給在哥林多神的召會…。』

在耶路撒冷的召會乃是頭一處在地方上建立的召會（見徒五 11 註 1），在一個城，就是耶路撒冷城的轄區之內。這是一個在地方上的地方召會，正如主在馬太十八章十七節所指明的。這不是主在十六章十八節所啓示的宇宙召會，只是宇宙召會，基督身體（弗一 22~23）的一部分。新約對這事（在地方上建立召會）的記載是前後一貫的（徒十三 1，十四 23，羅十六 1，林前一 2，林後八 1，加一 2，啓一 4、11）（聖經恢復本，徒八 1 第一註）。

將〔啓示錄這卷〕書寄給〔亞西亞〕那七個召會，等於寄給那七城〔一 11〕。這清楚顯示，早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會。沒有一個城有一個以上的召會。這就是地方召會，是以城為單位，不是以街道或區域為單位。地方召會行政的區域，應當包括該召會所在的整個城市，不該大於或小於該城的界限。所有在這界限內的信徒，應當構成該城內惟一的地方召會（啓一 11 第二註）。

信息選讀

林前一章二節說到在哥林多的召會。

This shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively (Acts 8:1; 13:1; Rev. 1:11). For its existence, expression, and practice, the church surely needs a place, and that place according to the New Testament is a locality. The church in Corinth was built in Corinth. The church in Athens is built on the ground of the city of Athens. The church in New York is built on the ground of the city of New York. Thus, the locality spontaneously becomes the church ground.

Brother Watchman Nee pointed out that God was very wise in His way of building up the church on the local ground. There are a great number of God's chosen people. Everywhere around the globe there are believers in Christ, and they should not be scattered but gathered together to be a church. If there were not the proper limitation of the ground, there would be no limitation to the setting up of churches. Today in Southern California there is a church called the Taiwan Gospel Church. These believers have used Taiwan as their ground. I was raised in China in the city of Chefoo, and in Chefoo there was the Church of England. People set up churches too easily. Today it is easier to establish a church than it is to set up a restaurant. All the denominations have divisive grounds, including the Southern Baptists, the Presbyterians, and the Lutherans.

If we believers keep the pattern set up by God in the Bible to have one church in one city, we can keep the oneness. Any believer who comes to a city has to be in the church in that city. If I go to Tokyo, I should join the church in Tokyo. If I go to London, I should go to the church in London. If I go to Dallas, I have to meet with the church in Dallas. Then spontaneously there will be no division. The Bible set up a pattern of how the believers should meet. The first gathering of the Christians was in Jerusalem, and Acts 8:1 calls that gathering the church in Jerusalem. Jerusalem was a large city, but there was only one church in that city. Although there is one church in a city, the church does not necessarily need to meet in one place. But we must keep in mind that the city in which we are should be the unique local ground of the church. (The Divine and Mystical Realm, pp. 81-82)

Further Reading: The Divine and Mystical Realm, ch. 6; The Ground of the Church (booklet)

這表明哥林多這個地方，是為着召會的存在、出現和實行；這樣的地方，成了眾地方召會個別的建造在其上的地方立場（徒八 1，十三 1，啓一 11）。為着召會的存在、出現和實行，的確需要一個地點；照着新約，那地點就是一個地方。在哥林多的召會，是建造在哥林多。在雅典的召會，是建造在雅典城的立場上。在紐約的召會，是建造在紐約市的立場上。因此，地方自然而然成了召會的立場。

倪柝聲弟兄曾指出，神在地方立場上建造召會的作法非常有智慧。神所揀選的人很多。全球到處都有在基督裏的信徒，他們不該是分散的，乃該聚集在一起成為召會。若沒有立場作正確的限制，設立召會就沒有限制了。今天在南加州，有一個會稱為臺福會。這些信徒用了臺灣作他們的立場。我在中國煙臺市長大，在煙臺有英國國教設立的會。人太容易立會了。今天設立一個會比開餐館容易。所有的公會都有分裂的立場，包括南浸信會、長老會和路德會。

我們信徒若守住神在聖經裏所立的榜樣，一城只有一會，我們就能保守一。任何信徒來到一個城市，就必須在那城市的召會裏。我若去東京，就該加入在東京的召會。我若去倫敦，就該去在倫敦的召會。我若去達拉斯，就該與在達拉斯的召會一同聚會。那自然而然就不會有分裂。聖經立了信徒該如何聚會的榜樣。基督徒頭一次的聚集是在耶路撒冷，行傳八章一節稱那聚集為在耶路撒冷的召會。耶路撒冷是個大城，但那城只有一個召會。雖然一城只有一個召會，但召會不一定要在同一個地方聚會。然而我們必須記住，我們所在的那城，該是召會獨一的地方立場（神聖奧秘的範圍，九二至九四頁）。

參讀：神聖奧秘的範圍，第六章；召會的異象與建造，第三章。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES Message Seven (Day 2)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

Deut. 12:5 "But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go."

Psa. 133:1 "Behold, how good and how pleasant it is for brothers to dwell in unity!"

The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17). They were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there....To fulfill these requirements was to have a unique center of worship, as Jerusalem would be later (2 Chron. 6:5-6; John 4:20), for the keeping of the oneness among God's people, thus avoiding the division caused by man's preferences (cf. 1 Kings 12:26-33 and footnotes). (Deut. 12:5, footnote 1)

Today's Reading

The revelation in the New Testament concerning the worship of God corresponds to the revelation in [Deuteronomy 12] in at least four ways: First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3). Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ (Matt. 18:20; 1 Cor. 1:12 and footnotes), the reality of which name is the Spirit (1 Cor. 12:3). To be designated by any other name is to be denominated, divided; this is spiritual fornication (see footnote 3 on Rev. 3:8). Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our

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在同心合意裏有身體的感覺

晨興餽養

申十二 5 『但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去。』

詩一三三 1 『看哪，弟兄和睦同居，是何等的善，何等的美！』

以色列人不可在他們所選擇的地方敬拜神，享受他們獻給神的供物（申十二 8、13、17）。他們要到神所選擇立祂名的地方，就是到祂的居所和祂的祭壇那裏敬拜神（5~6），將他們的十分取一之物、供物和祭物帶到那裏給神。…要履行這些要求，就要有獨一的敬拜中心，如後來的耶路撒冷（代下六 5~6，約四 20），以保守神百姓中間的一，避免因着人的偏好而造成分裂（參王上十二 26~33 與註）（聖經恢復本，申十二 5 第一註）。

信息選讀

新約中關於敬拜神這事的啓示，至少在四方面與申命記十二章的啓示相符：首先，神的子民總該是一，他們中間不該有分裂（詩一三三，約十七 11、21~23，林前一 10，弗四 3）。第二，神的子民該聚集到獨一的名裏，這名就是主耶穌基督的名（太十八 20，林前一 12 與註），其實際乃是那靈（十二 3）。用任何別的名稱，乃是宗派的、分裂的；這是屬靈的淫亂（見啓三 8 註 3）。第三，在新約裏神的住處，神的居所，乃是特別設在我們的靈裏，也就是在我們調和的靈裏，在

human spirit regenerated and indwelt by the divine Spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22). In our meeting for the worship of God, we must exercise our spirit and do everything in our spirit (John 4:24; 1 Cor. 14:15). Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self, and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20). Hence, the meeting of God's people for the worship of God should be in the name of the Lord Jesus Christ, in the mingled spirit as the place of God's habitation, in the place where the cross is, and with the enjoyment of Christ as the reality of the tithes, the offerings, and the sacrifices (see footnote 4 on John 4:24). This is the oneness of God's people, and this is the proper ground for the worship of God. (Deut. 12:5, footnote 1)

We supply the Body with the life that we have received from Christ the Head. Yet when we function, we have to be proper and in order....In the physical body, any dislocation or disproportionate growth of the members hinders its functioning. This is also true in the Body of Christ....You have to speak according to your measure of faith and according to the leading of the Spirit. You have to know whether there is any overstepping in your speaking, and you have to know whether your speaking is too long. Many believers crave to be outstanding Christians and...workers, but if some become overdeveloped, others will be underdeveloped. The result would not be the Body but a monstrosity; God's order in the church would be destroyed. When we truly come under the authority of the Head, He sets us in our special place in the Body and appoints us to our special function. (Watchman Nee, *The Mystery of Christ*, p. 44)

This Body of Christ is composed of all the regenerated believers....As soon as we were baptized, we were brought into an organic union with the Triune God to become living members of the Body of Christ. Furthermore, He has placed all the members in the Body even as He willed (1 Cor. 12:18). Each one of us members has our own place in the Body of Christ. It is assigned by God, and should be accepted by us. Since such an assignment is according to God's will, every member is necessary (v. 21). (*The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure*, pp. 27-28)

Further Reading: *The Mystery of Christ*, ch. 8; *The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure*, ch. 2

我們蒙重生、由神聖的靈所內住之人的靈裏（約三 6 下，羅八 16，提後四 22，弗二 22）。我們在敬拜神的聚會裏，必須操練我們的靈，並在我們的靈裏作一切事（約四 24，林前十四 15）。第四，我們敬拜神時，必須真實的應用祭壇所表徵之基督的十字架，拒絕肉體、己和天然生命，並單單憑基督來敬拜神（太十六 24，加二 20）。因此，神子民敬拜神的聚會，該在主耶穌基督的名裏，在作神居所之調和的靈裏，在十字架所在之處，並且享受基督作為十分取一之物、供物和祭物的實際（見約四 24 註 4）。這是神子民的一，這是敬拜神正確的立場（聖經恢復本，申十二 5 第一註）。

我們乃是用我們個人從元首基督所得的生命，來供應身體。但我們盡功用時，必須按着秩序，必須有規矩。…在肉身上，任何越位或越分的情形都要妨害身體的功用，在基督的身體裏也是這樣。…你需要按着信心的度量，按着聖靈的引導來發言。你說話的時候，要看有沒有越分的話，或者話是否拉得太長。許多人想要作特出的基督徒或…工人。但如果有些人過分發展，有些人太少發展，結果身體就不是身體，而成了怪物，神在召會中的次序就被破壞了。當我們真的來在頭的權柄底下，主就把我們安排在身體的特別地位上，也指派我們特別的功用（基督的奧秘，四八頁）。

這基督的身體是由所有重生的信徒所構成。…當我們一受浸，就被引進與三一神生機的聯結裏，便成了基督身體上的活肢體。並且神照着自己的意思，把所有的肢體俱各安置在身體上（林前十二 18）。我們每一個肢體，在基督的身體裏都有自己的一個位置，是神所量給各人的，也是我們所該接受的。既然這件事是照着神的意思，就每一個肢體都是不可少的（21）（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，二五頁）。

參讀：基督的奧秘，第八篇；主所渴望的合一與同心並祂所喜悅的身體生活與事奉，第二篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven (Day 3)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

1 Cor. 12:18 "But now God has placed the members, each one of them, in the body, even as He willed."

Rom. 12:3-5 "For I say...to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. For...all the members do not have the same function, so we...are one Body in Christ, and...members one of another."

First Corinthians 12:18...shows that every member has a definite place,...assignment, and...position. Every member has a particular portion with which he serves the Body of Christ...Each organ has its function, and each has its portion. The eyes serve the body by seeing. The ears serve the body by hearing. The nose serves the body by smelling. Each has its own responsibility, and none can replace another...Each member has his own characteristics, and each has his own capability. These characteristics and capabilities constitute the place, position, or ministry of each member. (Watchman Nee, The Mystery of Christ, p. 43)

Today's Reading

In the denominational organizations, leaders are selected according to background, social status, education, knowledge, intelligence, eloquence, or talent. But they may not have any revelation, faith, or experience in the Lord. They can only bring natural things to the church. They will not supply the Body; on the contrary, they will bring death to the Body. The ministry of the Body is not determined by natural things. A member functions in the Body according to what he has received from the Lord. It is according to the "measure of faith" (Rom. 12:3, 6). At the same time, it is according to God's assigned order.

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第七篇 (週三)

領頭站在召會獨一的立場上，
受基督身體的限制，
在同心合意裏有身體的感覺

晨興餽養

林前十二 18 『但如今神照着自己的意思，把肢體俱各安置在身體上了。』

羅十二 3~5 『…不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

林前十二章十八節〔表明〕…，每一個肢體都有它一定的位置…、安排〔和〕地位。每一個肢體都有它的那一分來服事基督的身體…，它們各有各的功能，各有各的那一分。眼睛用看來服事身體，耳朵用聽來服事身體，鼻子用嗅來服事身體。它們各有所司，不能彼此取代。…每一個都有它的特點，都有它所能的，那就是它的位置，就是它的地位，也就是它的職事（基督的奧秘，四七頁）。

信息選讀

今天在公會組織裏，許多時候人是選那些有好的背景、社會地位、教育程度，或者有知識、有思想、有口才、有恩賜的人來作領袖，但這些人在主面前沒有甚麼啓示，沒有甚麼信心，也沒有甚麼經歷，這樣的人只能把天然帶到召會中來。這不僅不能供應身體，還把死亡帶進身體裏。身體的職事不是由這些天然的東西來決定的。一個肢體要在身體裏盡功用，乃是按他在主面前所得着的，按着信心的度量（羅十二 3，參 6），另一面也是

Therefore, we have to seek revelation and experience from Christ so that we can have something to supply the Body, and we have to know the order of the Body, which is God's assigned pattern in the Body. We must be willing to be limited to our measure. As soon as we go beyond it, we go beyond the authority of the Head and move out from under the anointing. When we go beyond our measure, we interfere with the order of the Body. The Body of Christ is an organic life; it operates without any human arrangement. All the members must receive life from the Head and function in proper order. If our relationship with the Head is proper, we will keep our place in the Body spontaneously. (The Mystery of Christ, pp. 44-45)

Romans 12:3 says, "Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith." If you think you are bigger than Paul in the quantity of faith, you are crazy. You are not sober-minded. If you are really sober-minded, you will say, "Brother Paul was a big mountain. I am just a small stone." Some of the saints may think that they are bigger than the elders. This is not sober-minded. At least the elders are "two inches" bigger than you. They are at least a little bigger, a little older spiritually, than you. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life.

In Romans 12 Paul dealt with the practice of the Body life. In the crystallization of the Body there is one crucial point, that is, not to think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. God has not only allotted but also apportioned faith to us. He gave us the same faith in quality but not in quantity. The matter of quantity depends upon how you grow. If you grow today as the apostle Paul grew, the portion of faith you receive will be greatly enlarged. God first allotted faith to us in quality, and then He apportioned it in quantity. What kind of faith you have depends upon God's allotment. How much faith you have depends upon God's apportioning. God's apportioning depends upon your attitude. If you are not sober-minded, God would not increase His apportioning of faith to you, and He probably would even decrease it. (Crystallization-study of the Epistle to the Romans, p. 110)

Further Reading: The Mystery of Christ, ch. 8; Crystallization-study of the Epistle to the Romans, msg. 10

按着神安排的次序。所以我們一面要追求對基督有啓示、有經歷，好有內容可以供應身體；另一面也要認識身體裏的規矩，就是神在身體裏所安排的次序。我們要樂意受我們度量的限制。只要我們越過度量，我們就越過元首的權柄，離開恩膏的教訓。當我們越過我們的度量，我們就干涉了身體的規矩。基督的身體乃是活的生命，不是用人的安排能穀運動的；各肢體必須得着頭的生命，並且在正確的規矩下盡功用。我們與頭的關係正確，我們就自然而然保守我們在身體裏的地位（基督的奧秘，四九頁）。

羅馬十二章三節說，『不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。』如果你以為自己在信心的度量上比保羅更大，你就太狂妄了，你的心思不是清明適度的。如果你真是清明適度，你會說，『保羅弟兄是一座大山，我只不過是一塊小石頭。』有些聖徒可能看自己比長老更大，這就不是清明適度。長老至少比你大『兩寸』。他們至少比你大一點，在屬靈上至少比你年長一點。不清明適度，而看自己過於所當看的，就是抹煞身體生活中正確的等次。

保羅在十二章說到身體生活的實行。在『身體』這事的結晶上，有一個重要的點，就是不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。神不僅分給我們信心，也照着我們的度量分給我們信心。祂給我們的信心，在質上是同樣的，在量上卻是不同的。量的多少乃在於你如何長大。如果你今天像使徒保羅一樣長大，你所接受那一分的信心就要大大的擴充。神先是在質的一面分給我們信心，然後在量的一面分給我們不同的度量。你所得的是何種的信心，乃在於神的分給。你所得的信心有多少，乃在於神按度量的分給。神按度量的分給，乃在於你的態度。如果你不是清明適度的，神就不會在分給你的信心上，增加度量，祂甚至可能把它減少（羅馬書的結晶，一三五至一三六頁）。

參讀：基督的奧秘，第八篇；羅馬書的結晶，第十篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven (Day 4)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

2 Cor. 10:13-14 "But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you. For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ."

[In 2 Corinthians 10:13] the apostle is bold, but he is not bold without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him....Hence, his boast is also within this limit, not without measure, as that of the Judaistic teachers. The word rule in verse 13 literally means a measuring rod, as a rule used by a carpenter.

In giving a testimony of what we have learned of the Lord, we should have a limit, a measure. The word measure in verse 13 indicates being ruled by God. God has allotted us just so much for our work and experience. Furthermore, He has given us just so much to enjoy. Therefore, when we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit....In giving a testimony or a report we should never exaggerate....There is One who is ruling and measuring. This One is the God of measure, the God who rules. Therefore, we must stay within the limits of God's ruling, of God's measuring. Paul's words "reach even as far as you" indicate that his coming to the Corinthians was under God's ruling and measuring. (Life-study of 2 Corinthians, p. 447)

Today's Reading

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第七篇 (週 四)

領頭站在召會獨一的立場上，
受基督身體的限制，
在同心合意裏有身體的感覺

晨興餽養

林後十 13~14 『我們卻不要過了度量誇口，只要照度量的神所分給我們尺度的度量誇口，這度量甚至遠達你們。我們並非過度伸展自己，好像達不到你們，因為在基督的福音上，我們是最先來的，甚至遠及你們。』

[在林後十章十三節，]使徒是勇敢的，但不是沒有界限的。這表明他是在主的限制之下。他的誇口是照着度量的神，管治的神，所分給他的度量誇口。保羅向外邦世界（包括哥林多）的職事，是照着神的度量（弗三 1~2、8，加二 8）。因此，他的誇口也是在這界限之內，不是過了度量，像那些熱中猶太教者那樣。林後十章十三節的尺度一辭，直譯，量度的竿；如木匠的尺。

當我們見證我們從主所學的功課時，該受限制，有分寸。十三節的度量一辭，指明受神的管治。我們的工作和經歷都是照神所分給我們尺度的度量。不僅如此，祂給我們的享受也是有尺度的。因此，當我們說到自己的工作和經歷，或對主的享受時，我們必須是在度量之內作見證，也就是說，在一定的限度之內作見證。…我們見證或報告時，不應該誇大。…有一位管治者和度量者，就是度量的神，管治的神。所以我們必須留在神尺度和度量的限制之內。保羅在這裏所說的『甚至遠達你們』，指明他去哥林多乃是在神的管治和度量之下（哥林多後書生命讀經，五二六至五二七頁）。

信息選讀

From 2 Corinthians 10:13, 14, and 15 we see that although we expect the Lord's work to spread, we must learn how to be under God's restriction. Do not expect a spread that is without measure. That kind of spread would certainly not be within the limit of a walk according to Spirit. From experience we can testify that if we spread the work according to the Spirit, there will always be a certain limit. Inwardly we shall have the consciousness that the Lord intends to spread the work only to a certain extent. Furthermore, outwardly, in the environment, the Lord may cause matters to restrict the spread of the work. Therefore, inwardly we do not have the peace to spread the work beyond a certain point, and outwardly the environment does not allow us to go beyond a particular boundary line.

I would encourage [the young people] to keep this word within them, for one day they will experience it. We all need to learn that in serving the Lord and in working with God, there is always a limit. This is also true in the service of the church....In the church service we need to realize that God has only measured out so much to us, and we should not overstretch ourselves. We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

We know from Acts 16 that Paul became clear that God had called him to Europe. He came to Achaia with the gospel of Christ according to God's ruling. Both Macedonia and Achaia were under Paul's rule. Thus, the Judaizers should not have come into this territory to cause trouble. This was the feeling deep within Paul as he was writing these verses....He is a good example of a person fully under God's restriction.

I encourage the young people especially to study this portion of the Word and learn from it how to conduct themselves in the church service and how to move in the Lord's recovery....You must know your rule, your limit. This means that you must know how much God has measured to you, how much He has apportioned to you. This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation. [Since] God knows our problem...He sets up boundaries and restrictions so that we may stay within the measure He has apportioned to us. (Life-study of 2 Corinthians, pp. 448-449, 452-453)

Further Reading: Life-study of 2 Corinthians, msg. 51

我們從林後十章十三、十四、十五節看見，雖然我們期望主的工作開展，但我們必須學習如何受神的約束。不要期望無限度的開展。那種開展必定不是在照着那靈而行的限制之內。我們從經歷中能見證，我們若照着那靈而開展工作，就一直有某種限制。我們裏面會感覺到，主擴展祂的工作只是要到某一程度。不僅如此，主會在外面興起環境來限制工作的開展。所以，當我們越過了某種界限去開展主的工作，我們裏面就沒有平安，外面的環境也不容我們越過界限。

我鼓勵〔年輕人〕把這話留在心裏，因為有一天他們會經歷到這些情形。我們都需要學習知道，在事奉主並與神同工的事上，總是有界限的。在服事召會的事上，也是這樣。…在召會的事奉上，我們需要看見神只量給我們這麼多，我們不該過度伸展自己。我們必須知道自己的限度，自己的屬區，而不越過到別人的區域。像保羅一樣，我們該照着我們的尺度行動、行事；也就是說，只照着神量給我們的度量行動、行事。

我們從行傳十六章知道，保羅非常清楚神呼召他去歐洲。他是照着神的尺度，把基督的福音帶到亞該亞。馬其頓和亞該亞都在保羅的尺度之下。因此，熱中猶太教的人不應該進入這地界而引起糾紛。這是保羅寫林後十章十三至十五節時，深處的感覺。…他是一個完全在神約束下之人的好榜樣。

我鼓勵青年聖徒特別要研讀這一段話，從中學習如何在召會的事奉中行事，並如何在主的恢復裏行動。青年人，你們必須知道自己的尺度、界限。這意思是說，你們必須知道神所量給你們的度量有多少，範圍有多大。這樣的約束和限制，對於我們的肉體是非常實際的對付。我們天然的人喜歡無拘無束。但神知道我們的難處，所以給我們一些限制和約束，好叫我們留在祂所分給我們的度量之內（哥林多後書生命讀經，五二八至五二九、五三三至五三四頁）。

參讀：哥林多後書生命讀經，第五十一篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven (Day 5)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

Acts 1:14 "These all continued steadfastly with one accord in prayer..."

1 Cor. 12:24-25 "...But God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another."

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness. In one accord we should be Body-conscious. In oneness we should be Body-centered. In our consideration the Body should be first and the local churches should be second....What a shame it is for any local church to declare its autonomy! To teach that the local churches are absolutely autonomous is to divide the Body of Christ. All the local churches are and should be one Body universally, doctrinally, and practically. Otherwise, where is the unique church of God and the unique one new man for the fulfilling of God's economy?! (One Body and One Spirit, p. 24)

Today's Reading

We are here for the Body. Without the backing of the Body, without the backing of the recovery, we have no way to practice the local churches. If we practice the local church life and neglect the view of the Body, our local church becomes a local sect.

We all need to come back to the truth, and to practice the truth is to take care of the Body. Sometimes the Body is strong, and sometimes the Body is weak, but it is still the Body. If we come back to the truth and take care of the proper order in the Body, the Body will immediately become stronger. All the problems

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第七篇 (週五)

領頭站在召會獨一的立場上，
受基督身體的限制，
在同心合意裏有身體的感覺

晨興餽養

徒一 14 『這些人…都同心合意，堅定持續的禱告。』

林前十二 24~25 『…但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，免得身體上有了分裂，總要肢體彼此同樣相顧。』

爲着主在祂恢復裏，在地方一面並宇宙一面的行動，我們都需要在同心合意裏有身體的感覺，並在一裏以身體爲中心。在同心合意裏，我們應當有身體的感覺。在一裏，我們應當以身體爲中心。在我們的考量裏，基督的身體應當是第一，地方召會應當是第二。…任何一個地方召會宣告自己是自治的，那是何等的羞恥！地方召會完全是自治的這種教導，使基督的身體分裂。在宇宙一面，在道理上，並在實行上，眾地方召會都是一個身體，也應該是一個身體。不然，神獨一的召會在那裏？完成神經綸的獨一的新人在那裏？（一個身體和一位靈，二七至二八頁）。

信息選讀

我們在這裏是爲着身體。沒有身體作後盾，沒有主的恢復作後盾，我們就沒有路實行地方召會。我們若實行地方召會生活，卻忽畧了身體的觀點，我們的地方召會就成了地方宗派。

我們都需要回到真理上，而實行真理就是顧到身體。有時身體是強壯的，有時身體是軟弱的，但仍然是身體。我們若回到真理這裏，並顧到身體裏正確的次序，身體就立即變得更剛強。一切的難處都是由於

are due to one thing: not seeing, not knowing, and not caring for the Body. We have to honor the Body.

When Brother Nee taught about the Body he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only a local church. (The Problems Causing the Turmoils in the Church Life, pp. 35, 28-29)

Since we are the members of the Body of Christ, we should have a feeling for the Body. First, we must take the feeling of the Head as our own feeling. In Philippians 1:8 Paul said, "I long after you all in the inward parts of Christ Jesus." This means that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ's feeling as his own feeling. Christ's feeling became his feeling for the Body. We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling, but also do so in the principle of caring for the Body. Paul said in 1 Corinthians 12:25b-26 that "the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it." In order for us to have the Body life, we must care for our fellow members and must be full of feeling for the Body.

If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions. We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His Body. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 40-41)

Further Reading: One Body and One Spirit, ch. 1; The Problems Causing the Turmoils in the Church Life, chs. 2-4; The Practical Points concerning Blending, ch. 1; The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, chs. 3-4

一件事：沒有看見、不認識、不顧到身體。我們必須尊重身體。

關於基督的身體，倪弟兄教導說，凡我們所作的，我們必須考慮眾召會有甚麼感覺。我們作一件事時，不可忘記我們是基督身體上的肢體，這身體不僅是一個地方召會。地方召會不是一個『地方身體』；若是這樣，就變成地方宗派了。身體乃是基督的身體，由三一神同這地上所有的信徒，同所有地方召會所構成（召會生活中引起風波的難處，三五、二六頁）。

我們既是基督身體上的肢體，就需要對身體有感覺。首先，這感覺乃是以頭的感覺為感覺。…在腓立比一章八節保羅說，『我在基督耶穌的心腸裏，…切切地想念你們眾人。』這就是說，保羅是以基督的心腸為他自己的心腸來顧到召會。這也就是說他是以基督的感覺為自己的感覺，來對待基督的身體。基督的感覺成了他對身體的感覺。我們都該像保羅一樣，以頭的感覺為感覺；這對我們過身體的生活，是極其需要的。再者，我們不僅要以頭的感覺為感覺，還要以顧到身體為原則。保羅在林前十二章二十五節下至二十六節也說，『總要肢體彼此同樣相顧。若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。』我們要能有身體的生活，就必須這樣顧到同作肢體的，滿有對身體的感覺。

我們作肢體的，若在凡事上都能有頭的感覺，又能顧到身體，我們的心思、意念、言語、行動，就都能以身體為是。否定自己，認同身體。這樣，我們也就與身體毫無間隔，更不會脫節，我們所過的生活就完全是身體的生活，主也就能得着祂身體的彰顯了（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，四〇頁）。

參讀：一個身體和一位靈，第一章；召會生活中引起風波的難處，第二至四章；關於相調的實行，第一章；主所渴望的合一與同心並祂所喜悅的身體生活與事奉，第三至四篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Seven (Day 6)

Taking the Lead to Stand on the Unique Ground of the Church, to Be under the Limitation of the Body of Christ, and to Be Body-conscious in One Accord

Morning Nourishment

1 Cor. 12:15 "If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body."

21-22 "And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you. But much rather the members of the body which seem to be weaker are necessary."

In Christ everything that is individualistic is ruled out. If we want to know the Body life, we need deliverance not only from our sinful life and our natural life, but also from our individualistic life. All individual elements must go because nothing that is individualistic can reach God's goal....Once a man sees the Body of Christ, he is free from individualism. He will no longer live for himself but for the Body.

If we realize that a Christian is nothing more than a member, we will no longer be proud. Everything depends on our seeing. Those who see that they are members will surely treasure the Body and honor the other members.

First Corinthians 12:14 through 36 speaks of two erroneous concepts that members may have: (1) "Because I am not...I am not of the body" (v. 15). This is to despise oneself and covet the work of others. (2) "I have no need of you" (v. 21). This is to be proud of oneself, thinking that one man can be all-inclusive, and despising others. Both concepts are harmful to the Body. We should not imitate other members or be covetous of other members. In this way we will not become discouraged and give up when we find that we cannot be like others. At the same time, we should not despise other members, thinking that we are better and more useful. (Watchman Nee, The Mystery of Christ, pp. 16-18)

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第七篇 (週六)

領頭站在召會獨一的立場上，
受基督身體的限制，
在同心合意裏有身體的感覺

晨興餽養

林前十二 15 『倘若腳說，我不是手，所以不屬於身體，它不能因此就不屬於身體。』

21~22 『眼不能對手說，我不需要你；頭也不能對腳說，我不需要你。不但如此，身上肢體似乎較為軟弱的，更是不可少的。』

在基督裏，所有的個人都沒有了。如果我們要認識身體的生命，我們不但要蒙拯救脫離犯罪與天然的生命，更要蒙拯救脫離個人的生命。所有個人因素必須除掉，因為個人永不能成全神的旨意。…人看見了基督的身體，就脫去了個人主義，不再為自己，乃為身體。

我們如果認識，一個基督徒不過是一個肢體，這樣，我們就沒有驕傲了。這件事在於看見。一個看見自己是肢體的人，定規寶愛身體，看重其他的肢體。

林前十二章十四至三十六節中，說到作肢體的有兩種不該有的想法：第一，『我不是…所以不屬於身體』，這是自暴自棄的，羨慕別人的工作；第二，『我不需要你』，這是驕傲自大的人，以為一個人就能包羅萬有，而看不起別人。這兩種都是傷害身體的。我們不要做效別的肢體，羨慕別的肢體，以為自己不能像他那樣，以致自暴自棄；也不要以為自己最了不起，最行，最有用，以致輕看別的肢體（基督的奧秘，一四至一七頁）。

Today's Reading

信息選讀

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God. (The Heavenly Vision, p. 44)

What are the eyes, ears, hands, and feet? They are Christ Himself. The Head is Christ, and the Body is also Christ. Each member is a part of the life of Christ. If I refuse the help of my fellow-members, I am refusing the help of Christ. If I am not willing to acknowledge my need of them, I am not willing to acknowledge my need of Christ. Just as I cannot be independent from the Head, I cannot be independent from the Body. Individualism is hateful in the sight of God. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do. Therefore, I must allow the other members of the Body to minister to my needs. We must avail ourselves constantly of the fellowship of the Body, for it is our very life.

We have to see the reality of the supply in the Body of Christ, and we have to learn to live in the Body and to receive the supply in the Body....Everything that Christ has is in His Body. He is a foolish man who claims that he can be a Christian alone. Sooner or later, all individual Christians will dry up. As long as we live in the Body, we will receive the supply of the Body, no matter what our condition is. Every member should learn to treasure the supply of the Body and to treasure every member. We must all learn to live in the Body, that is, we must all learn to live in the supply of the Body. (The Mystery of Christ, pp. 23-24)

Further Reading: The Mystery of Christ, chs. 3-4; The Heavenly Vision, chs. 3-4; Life-study of Colossians, msg. 56

因着己是獨立的，所以己是基督身體建造最大的難處。我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹。每當我們向弟兄姊妹獨立，我們就在己裏，在獨立的魂裏。今天對我們而言，向身體獨立就等於向神獨立。這不是道理上的事，乃是經歷上的事。你若核對你的經歷，就會發現當你向弟兄姊妹獨立時，你覺得你向神也是獨立的。照樣，當你與弟兄姊妹隔絕時，你覺得你與神也是隔絕的（從天上來的異象，五〇頁）。

眼睛、耳朵、手、腳是甚麼？這些就是基督自己。頭是基督，身體也是基督。每一個肢體都是基督生命的一部分。如果我拒絕在身體裏同作肢體者的幫助，我就是拒絕基督的幫助。如果我不願意承認我需要他們，我就是不願意承認我需要基督。正像我不能向頭獨立，我也不能向身體獨立。個人主義在神眼中是可恨的。我不知道的，身體裏別的肢體知道；我不能看見的，身體裏別的肢體能看見；我不能作的，身體裏別的肢體能作。所以我必須讓身體裏別的肢體供應我的需要。我必須一直應用身體的交通，因為這身體就是我們的生命。

我們要學習看見，基督身體供應的實在，學習活在身體裏，學習在身體裏得着供應。…基督的一切都擺在祂的身體裏。凡是說他只要作一個單獨的基督徒的，乃是愚昧的人；凡是個人的基督徒遲早都要變得枯乾。然而無論我們的情形怎樣，只要我們活在身體中，就能得着身體的供應。我們每一個作肢體的，都要學習寶貝身體的供應，寶貝每一個肢體；我們都該學習活在身體裏，就是活在身體的供應裏（基督的奧秘，二二至二三頁）。

參讀：基督的奧秘，第三至四篇；從天上來的異象，第三至四章；歌羅西書生命讀經，第五十六篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight

Taking the Lead to Work with the Lord for the Body

Scripture Reading: 1 Cor. 12:27; Eph. 4:12, 16; S.S.
6:13; 7:1-13

Outline

DAY 1

I. If we would work with the Lord for the Body, we need to realize that in the Lord's recovery there is only one work—the work of the Body; what we are doing today is not our personal work but the work of the economy of God—the building up of the Body of Christ (1 Cor. 15:58; 16:10; Eph. 4:12).

II. If we would work with the Lord for the Body, we must know the central work of God (3:17a; Phil. 2:13):

A. God's central work, His unique work, is to work Himself in Christ into His chosen people, making Himself one with them for the Body of Christ (Gal. 4:19; Eph. 3:17a; 4:16).

B. The principle in God's work is to gain persons and by gaining them to have a way to go on for the carrying out of His economy (Acts 9:15; 13:1-2):

1. The right priority is not for us to work for God but for God to work Himself into us (Eph. 2:10; Phil. 2:13).

2. It is not that we work for the Lord but that He works on us; therefore, we should not be merely the Lord's workers but the Lord's work (Eph. 2:10).

二〇一二年春季國際 長老及負責弟兄訓練

長老及
負責弟兄的帶領

第八篇

領頭為著身體與主同工

讀經：林前十二 27, 弗四 12,
16, 歌六 13, 七 1~13

綱 目

週 一

壹 我們要為著身體與主同工，需要看見在主的恢復裏只有一個工作，就是身體的工作；我們今天所作的，不是我們個人的工作，乃是神經綸的工作，就是建造基督的身體—林前十五 58，十六 10，弗四 12。

貳 我們要為著身體與主同工，必須認識神中心的工作—三 17 上，腓二 13：

一 神中心的工作，獨一的工作，乃是要將祂自己在基督裏作到祂所揀選的人裏面，使祂自己與他們成為一，好為著基督的身體—加四 19，弗三 17 上，四 16。

二 神工作的原則乃是要得著人；藉著得著人，神就有路往前完成祂的經綸—徒九 15，十三 1~2：

1 第一要緊的不是我們為神作工，乃是讓神將祂自己作到我們裏面—弗二 10，腓二 13。

2 不是我們為主作工，乃是主在我們身上作工；因此，我們不該僅僅是主的工人，乃要成為主的工作品—弗二 10。

DAY 2

C. The kind of person we are determines the kind of fruit we produce; if our person is wrong, we may build up something by what we do but tear down more by what we are (Matt. 7:17-18).

III. If we would work with the Lord for the Body, we need to realize that God's work has certain essential features:

A. The initiation of God's work must be according to His will (15:13; 1 Cor. 8:6).

B. The advance of God's work is according to His power (2 Cor. 3:5; Phil. 3:10).

C. The result of God's work must be for His glory (John 7:17-18; Eph. 3:21).

D. No work should be initiated by ourselves, no work should be carried out by our own power, and no work should result in our own glory.

DAY 3

IV. If we would work with the Lord for the Body, there should be no difference between life, work, and move (Mark 1:14-45):

A. With the Lord Jesus there was no difference between life, work, and move:

1. The Lord worked everywhere and all the time because His life, His work, and His move were all the same; He lived His work, His ministry.

2. With the Lord Jesus every aspect of His life was the same; there was no distinction between life and work.

B. Just as the Lord's life was His work, so our living should be our working (Phil. 1:20-21a).

V. If we would work with the Lord for the Body, we need to work by a life that is all-sufficient and all-mature, able to fit all situations, that is, able to endure any kind of treatment, to accept any

週 二

三 甚麼樣的人，就結甚麼樣的果子；我們這個人若不對，藉著我們所作的，可以有些建造；但因著我們所是的，拆毀得更多—太七 17 ~ 18。

參 我們要為著身體與主同工，需要領悟神的工作有些基本的特點：

一 神工作的起頭必須是神的旨意—十五 13，林前八 6。

二 神工作的進行必須是神的能力—林後三 5，腓三 10。

三 神工作的結局必須是叫神得榮耀—約七 17 ~ 18，弗三 21。

四 工作的起頭不該是我們自己，工作的進行不該是我們自己的能力，工作的結局不該是叫我們得榮耀。

週 三

肆 我們要為著身體與主同工，在生活、工作與行動之間應當沒有分別—可一 14 ~ 45：

一 主耶穌的生活、工作與行動並沒有分別：

1 主隨時隨處作工，因為祂的生活、工作與行動是一樣的；主耶穌活祂的工作，活祂的職事。

2 主耶穌生活的每一面都是一樣的；生活和工作之間沒有區別。

二 主的生活怎樣就是祂的工作，我們的生活照樣也該是我們的工作—腓一 20 ~ 21 上。

伍 我們要為著身體與主同工，需要靠著生命作工，這生命是全豐全足、全然成熟的，能適應一切處境，就是能忍受任何對待，接

kind of environment, to work in any kind of condition, and to take any kind of opportunity, for the carrying out of the ministry (John 14:6a; Acts 27:22-25; 2 Cor. 6:1-13).

VI. If we would work with the Lord for the Body, we must be willing to make up what is lacking of the afflictions of Christ for His Body, the church (Col. 1:24).

DAY 4

VII. If we would work with the Lord for the Body, we need to become the Shulammitte, one who is qualified to work with the Beloved (S.S. 6:13; 7:1-13):

A. In Song of Songs 6:13 the lover, having passed through various stages of transformation, has become the Shulammitte, Solomon's duplication:

1. She is the same as Solomon in life, nature, expression, and function, as Eve was to Adam (Gen. 2:20-23).

2. This signifies that in the maturity of Christ's life the lover of Christ becomes the same as He is in life, nature, expression, and function but not in the Godhead (2 Cor. 3:18; Rom. 8:29).

B. In Song of Songs 7:1-9a the Shulammitte is qualified to be Solomon's co-worker; this indicates that eventually Christ's lovers need to share in the work of the Lord (1 Cor. 15:58; 16:10; Eph. 4:12).

C. Song of Songs 7:9b-13 reveals that the lover works with the Lord, the Beloved, for the Body:

1. To share in the work of the Lord is not to work for the Lord but to work with the Lord (1 Cor. 3:9a; 2 Cor. 6:1a).

2. To work with the Lord we need to be one with Him; actually, to work with Christ we must become Christ (1 Cor. 6:17; John 15:4-5; Phil. 1:21a).

受各樣環境，在各種情形裏作工，並把握各種機會，好完成這職事—約十四 6 上，徒二七 22 ~ 25，林後六 1 ~ 13。

陸 我們要為著身體與主同工，必須願意為基督的身體，就是為召會，補滿基督患難的缺欠—西一 24。

週 四

柒 我們要為著身體與主同工，需要成為書拉密女，穀資格與良人同工—歌六 13，七 1 ~ 13：

一 在六章十三節，佳偶經過變化的各階段，成為書拉密女，所羅門的複本：

1 她在生命、性情、彰顯和功用上，與所羅門一樣，正如夏娃之於亞當—創二 20 ~ 23。

2 這表徵愛基督的人在基督生命的成熟裏，在生命、性情、彰顯和功用上，但不在神格上，成為與基督一樣—林後三 18，羅八 29。

二 在雅歌七章一至九節上半，書拉密女穀資格成為所羅門的同工；這指明愛基督的人至終需要分擔主的工作—林前十五 58，十六 10，弗四 12。

三 雅歌七章九節下半至十三節啟示，佳偶為著主這位良人的身體與祂同工：

1 有分於主的工作，不是『為』主作工，乃是『與』主同工—林前三 9 上，林後六 1 上。

2 我們要與主同工，就需要與祂是一；事實上，我們要與基督同工，就必須成為基督—林前六 17，約十五 4 ~ 5，腓一 21 上。

3. To work with the Lord for the Body we need the maturity in life (Eph. 4:13-14):

a. To enter into God's New Testament economy requires that we grow and mature in the life of God (1 Cor. 2:6; Col. 1:28).

DAY 5

b. Maturity is a matter of having the divine life imparted into us again and again until we have the fullness of life (John 10:10b; 2 Cor. 5:4b).

4. To work with the Lord our work must be for His Body (Eph. 4:4, 16):

a. The Body is the governing law of the life and work of the children of God today (1:22-23; 1 Cor. 12:4-6, 12-13, 27).

b. The work of the Triune God in us is to produce and build up the Body of Christ (Eph. 3:16-21; 4:4-6, 12, 16).

c. Our work in the Lord's recovery is the work of the Body of Christ (1 Cor. 15:58; 16:10; Eph. 4:12).

d. All the co-workers should do the same one work universally for the one unique Body; the starting point of the work is the oneness of the Body (v. 4; 1 Cor. 16:10).

e. According to Song of Songs 7:11, Christ's lover wants to carry out with her Beloved the work that is for the entire world (fields) by sojourning from one place to another (lodging in the villages); this indicates that our work must be for the Body (Eph. 4:12).

DAY 6

f. "Whenever God's children see the oneness of the Body, they will also see the oneness of the work, and they will be delivered out of individualistic work into the work of the Body" (The Collected Works of Watchman Nee, vol. 37, p. 244).

5. In the churches (vineyards) Christ's lover renders her love to her Beloved (S.S. 7:12):

a. At the place of His work, she expresses her love to the Lord; in the midst of the Lord's work, we give Him

3 我們要為著主的身體與主同工，就需要在生命裏成熟—弗四 13 ~ 14：

a 我們要進入神新約的經綸，就需要在神的生命裏長大成熟—林前二 6，西一 28。

週 五

b 成熟乃是我們一再得著神聖生命的分賜，直到我們有了生命的豐滿—約十 10 下，林後五 4 下。

4 我們要與主同工，我們的工作必須是為著祂的身體—弗四 4，16：

a 身體乃是神兒女今日生活與工作管治的定律——22 ~ 23，林前十二 4 ~ 6，12 ~ 13，27。

b 三一神在我們裏面的工作，是要產生並建造基督的身體—弗三 16 ~ 21，四 4 ~ 6，12，16。

c 我們在主恢復裏的工作，乃是基督身體的工作—林前十五 58，十六 10，弗四 12。

d 所有同工都該為著獨一的身體，在宇宙一面作同樣一個工作；工作的出發點乃是身體的一—4 節，林前十六 10。

e 按照雅歌七章十一節，基督的佳偶願意從一地到另一地寄居（在村莊住宿），為要與她良人一同完成那為著全世界（田間）的工作；這指明我們的工作必須是為著身體—弗四 12。

週 六

f 『神的兒女甚麼時候看見身體的合一，甚麼時候就看見工作的合一；甚麼時候看見身體的合一，甚麼時候就脫離個人的工作，就看見身體的工作。』（倪柝聲文集第二輯第十七冊，三八頁。）

5 在眾召會（葡萄園）裏，基督的佳偶將她的愛情獻給她的良人—歌七 12：

a 在主工作的地方，她向著主顯出她的愛情；我們在主的工作中，

our love (Mark 12:30).

b. Here we see the relationship between the first love and the first works (Rev. 2:4-5):

(1) The first works are works that issue from and express the first love.

(2) When we are filled with the first love of the Lord, everything we do issues from and expresses our love for Him, and we will work with the Lord, the Beloved, for the Body (Eph. 3:19; 4:16).

將我們的愛給主—可十二 30。

b 這裏我們看見起初的愛與起初的工作之間的關係—啟二 4 ~ 5：

(一) 起初的工作乃是起初的愛所發出的工作，並且彰顯起初的愛。

(二) 當我們充滿對主起初的愛時，我們所作的一切，都是因著愛主而發出，也彰顯我們對主的愛，並且我們會為著主這位良人的身體與祂同工—弗三 19，四 16。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 1)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

Eph. 4:12 "For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ."

Phil. 2:13 "For it is God who operates in you both the willing and the working for His good pleasure."

What did Brother Nee accomplish, and what have I accomplished? All that we have done is left here for the Lord to show grace to His children; the work that we have done is the Lord's recovery....We must see the Body of Christ and be very clear concerning this [governing and controlling] vision. We must do the work of the Lord's recovery under this vision. The work of the Lord's recovery is the work of His economy, the work of the Body of Christ.

Do you work in your locality merely to guard your hall, merely to work on your district meeting, or merely for the locality where you are? We should not have feudal princes among us; we should have only one Head, who is Christ, the Head of the Body. What we are doing today is the work of the Body of Christ. Christianity is full of fortresses: the Catholic Church is a big fortress; the Presbyterian Church and the Baptist Church are also fortresses. Every small free group is a small fortress. We cannot see the Body of Christ among them. (The Governing and Controlling Vision in the Bible, pp. 33-34)

Today's Reading

The Body of Christ as the axis of God's economy is the organism of the Triune God. This is not a small thing. According to Ephesians 4:4-6, we can say strongly that the Triune God is in the Body of Christ today. Here it mentions one Body, one Spirit, one Lord, and one God, who is over all, through all, and in us all. According to the human understanding, the Triune God is in heaven. But according to the revelation of the Bible, we have to say conclusively and definitely

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長老及 負責弟兄的帶領 第八篇 (週一)

領頭為著身體與主同工

晨興餽養

弗四 12 『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

腓二 13 『因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。』

倪弟兄有甚麼成就？我又有甚麼成就？我們所作的，都是留下來給主自己恩待祂的兒女們；我們所作的，就是主的恢復。…我們一定要看見基督的身體，看清楚這個…管制、支配我們的異象。我們必須在這個異象之下，作主恢復的工作。主恢復的工作，就是主經綸的工作，也就是基督身體的工作。

你在當地作工，是否只看守你那個會所，只作你的區聚會，只為着你所在地的召會？我們中間應當沒有諸侯，只有一個元首，就是基督，祂是身體的頭。今天我們所作的，乃是基督身體的工作。基督教裏滿了山寨：天主教是個大山寨，長老會、浸信會也是個山寨，一個個小自由團體都是一個個小山寨。人在其中看不見基督的身體（聖經中管制並支配我們的異象，三一至三二頁）。

信息選讀

作神經綸軸心之基督的身體，乃是一神的神體；這不是一件小事。根據以弗所四章四至六節，我們可以強有力的說，三一神今天就在基督的身體裏。那裏說，一個身體，一位靈，一位主，一位超越我們，貫徹我們，也在我們裏面的神與父。按着人的領會，三一神是在天上，但根據聖經的啟示，我們要圓滿且具體的說，

that the Triune God is in the Body. The Body of Christ is where the Triune God is located today....Today, the Triune God is doing only one central work, which is the building up of the Body of Christ. Everything that God is doing in the universe is for this central work. Today, we who are in the Lord's recovery are in the center of this central work of God. (The Mysteries in God's New Testament Economy, p. 64)

I have the burden to help you to realize what is God's main work in His recovery, or in His economy....The Lord's recovery is also to recover the oneness of the Body. This means that in the recovery we must see the universal Body and do everything in the limitation, the regulation, of the one Body. We all need to learn how to practice the Lord's recovery of the one Body.

God's economy is centered on one thing....God's unique work in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them. This involves the mingling of divinity with humanity. (Life-study of 1 & 2 Samuel, p. 195)

In the church the most important thing is the person. The importance of the person far exceeds that of any work. In the world it is just the opposite; there, the work is more important than the person....Time stands between the two eternities; both creation and redemption are within the span of time. During the span of time, God does many works. God's main goal, however, is not the works, but to gain persons through the works. God does not work for the sake of working, but for the sake of gaining men through His works. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, p. 189)

Ephesians 3:17 tells us that Christ is now within us doing the work of building Himself into us to produce this mutual abode. We often say that Christ is living in us and working in us....What is Christ wanting to accomplish by His working in us? The answer is that Christ is working in us to build up God's habitation by building Himself into us....What God builds up in us is both God's habitation and our habitation. We need to realize that God will have a habitation not by our doing or working but by His building. (Life-study of 1 & 2 Samuel, p. 169)

Further Reading: The Governing and Controlling Vision in the Bible, chs. 1-2; Life-study of 1 & 2 Samuel, msg. 30

三一神就在基督的身體裏。基督的身體就是三一神的所在。…今天三一神祇作一件中心的事，就是建造基督的身體；在這件事以外，神在宇宙間所作一切的事，都是為着這一件中心的事。我們今天在主的恢復裏，就是在神這一件中心之事的中心（神新約經綸中的奧秘，六六至六七頁）。

我有負擔幫助你們看見，在神的恢復，或在祂的經綸裏，祂主要的工作是甚麼。…主的恢復…是恢復身體的一。這意思是說，在恢復裏，我們必須看見宇宙的身體，並且在一個身體的限制和規律之下作一切事。我們都需要學習如何實行主的恢復，就是一個身體。

神經綸的中心是在一件事上。…神在宇宙中歷世歷代獨一的工作，乃是在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成爲一。這與神性和人性的調和有關（撒母耳記生命讀經，二三七至二三八頁）。

在召會裏，人比甚麼都要緊。人的重要遠勝過事情。世人剛好相反，他們是事比人重要。…時間乃是在兩個永恆之間；創造與救贖都是在時間裏。在時間裏神作了許多事，但作事不是神主要的目的，神乃是要藉着事得着人。神不是為作事而作事，乃是要在作事中得着人（倪柝聲恢復職事過程中信息記錄，一八九頁）。

以弗所三章十七節告訴我們，基督現今在我們裏面，正在作一個工作，就是將祂自己建造到我們裏面，好產生〔一個〕相互的住處。我們常說，基督活在我們裏面，並且在我們裏面作工。…基督在我們裏面作工，是要成就甚麼？答案是：基督在我們裏面作工，是要藉着將祂自己建造到我們裏面，而建造神的居所。…凡神在我們裏面所建造的，要成爲神的居所，也要成爲我們的居所。我們必須看見，神要得着一個居所，但不是憑着我們所行所作的，乃是憑着祂的建造（撒母耳記生命讀經，二〇五至二〇六頁）。

參讀：聖經中管制並支配我們的異象，第一至二篇；撒母耳記生命讀經，第三十篇。

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Message Eight (Day 2)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

Matt. 7:17 "Even so every good tree produces good fruit, but the corrupt tree produces bad fruit."

Phil. 3:10 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

Eph. 3:21 "To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen."

I do not believe that there is anything that is more real than the things in the spiritual realm. A person cannot cheat God. He cannot cheat himself, and he cannot cheat the saints. In two years' time, you will see the effect of my words today. The kind of person you are determines the kind of children you produce. Those who love the world will produce Christians who love the world. Those...who seek after modern fashions, if they can bring others to salvation at all, will bring in ones who are flippant and shallow. Those who have a hot temper will surely bring in Christians with a bad temper. A good tree produces good fruit, and a corrupt tree produces evil fruit (Matt. 7:17-18). The kind of person we are determines the kind of fruit we produce. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 62-63)

Today's Reading

In the past years of my Christian life and work, I have seen a good number of able persons with miraculous gifts and power. But eventually what they were and what they did became a distraction and damage to the building up of the local church. In the long run, the local church can only be built up by persons like those whom Paul has described in [1 Timothy 3]. Through these persons, the church will gradually be built up in a solid way. I believe many of us have seen able persons who were powerful and miraculous in gifts, yet eventually were of no benefit for the building up of the church. They

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領頭為著身體與主同工

晨興餽養

太七 17 『這樣，凡是好樹都結善果，惟獨壞樹纔結惡果。』

腓三 10 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

弗三 21 『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

我想沒有一件事比屬靈的事更實在。你騙不了神，騙不了自己，也騙不了聖徒。再過兩年，你可以看見今天的話產生效力。甚麼人就生甚麼兒子，愛世界的人，救來的就是一個愛世界的基督徒；尋求摩登時髦的弟兄姊妹，若能救人，所救來的人也必定是嘻嘻哈哈的；發脾氣的人，救來的定規也是脾氣不好的基督徒。好樹結善果，壞樹結惡果（太七 17~18）；甚麼樣的人，就結甚麼樣的果（倪柝聲恢復職事過程中信息記錄，五七頁）。

信息選讀

在我過去作基督徒和為主作工的那些年間，我曾見到許多有神奇恩賜和能力的能幹人，然而最終他們所是的和他們所作的，反使地方召會的建造受到分裂和損傷。以長遠來看，地方召會只能在像〔提前三章〕所題的那些人手中建立起來。召會在這些人照顧之下，逐漸建立得穩固。我信我們中間許多人都見過有才幹的人，他們有能力，有神奇的恩賜，可是結果他們對於召會的建造沒有益處。他們是有才幹的人，

were capable persons, yet they did not have the qualifications mentioned by the apostle Paul in 1 Timothy 3. They may build up twelve inches by their spiritual capabilities, but eventually they tear down fourteen inches by what they are. They may build up something by what they do, but they tear down more by what they are. (Christ as the Reality, p. 130)

Most sins are common sins, but a worker of the Lord can commit some special sins—sins in God's work. We have to pay special attention to this matter. A sin pertaining to the work may not necessarily involve such things as pride or jealousy. When the flesh is manifested, when the self-will is exposed, and when one speaks rashly or makes suggestions rashly, one often commits the special sin that pertains to the work. Those who do not engage themselves in God's work will not commit the iniquity of the sanctuary. But those who work for the Lord are liable of committing the iniquity of the sanctuary in addition to all the other common sins. Sinning in the work means offending God in His holiness, glory, and sovereignty. In God's work, everything that is incompatible with God's will is a sin and is an iniquity of the sanctuary.

I have often said to others as well as to myself that there are three very important considerations in God's work which we should never forget. First, the initiation of God's work must be according to His will. Second, the advance of God's work must be according to His power, not our own power. Third, the result of God's work must be for His glory. If we fail in any of these three points, we have committed an iniquity against the sanctuary. No work can be initiated by ourselves, no work can be carried out by our own strength, and no work should result in our own glory.

The initiation of God's work is His will and the advance of His work is His power. These two things have nothing to do with us. In the same principle, the result of God's work is God's glory, not our glory....[If] we are only for God's will and glory, we will never think of usurping His glory. If we have the thought of usurping His glory, we will surely have a problem with the first and second point. (The Collected Works of Watchman Nee, vol. 42, pp. 359-360, 364)

Further Reading: Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, ch. 10; The Collected Works of Watchman Nee, vol. 42, ch. 45

但他們沒有保羅在提前三章所題的那種資格。他們憑着屬靈的才幹，可能建造十二吋，但結果因着他們的為人，拆毀了十四吋。藉着他們所作的，可以有些建造；但因着他們所是的，拆毀得更多（基督是實際，一五五至一五六頁）。

所有的罪都是普遍的，但工人有一些特別的罪，工人有工作上的罪。這件事我們要特別注意。工作上的罪不一定是指驕傲、嫉妒等。在屬靈的地位上，許多時候一點的肉體出來、己意出來、隨便說話、隨便出主張，這些都是工作上特別的罪。不作神的工的人，不會有干犯聖所的罪〔民十八1〕。所有作工的人，除了一般的罪以外，還要加上干犯聖所的罪。在工作上犯罪，乃是得罪神的聖別、榮耀和主權。在工作上，一切與神旨意不合的都是罪，都是干犯聖所的罪。

我常對人並對自己說，在神的工作上有三件要緊的事，絕不可忘記。第一，神工作的起頭乃是神的旨意；第二，神工作的進行乃是神的能力，不是自己的能力；第三，神工作的結局乃是神的榮耀。這三點在那一點上失敗，就是干犯聖所的罪。沒有一件工作能設由自己起頭，沒有一件工作能設用自己的力量，也沒有一件工作的結局是叫自己得榮耀。

正如神工作的起點是神的旨意，神工作的進行是神的能力，與你一點無分無關；照樣，神工作的結果—榮耀—自然而然也是神的，不是歸給你自己的。…如果你只求神的旨意，只求神的榮耀，就根本不至想要僭奪神的榮耀。你如果想要僭奪神的榮耀，這樣，你第一點、第二點也必定出問題（倪柝聲文集第二輯第二十二冊，一五二至一五三、一五八頁）。

參讀：倪柝聲恢復職事過程中信息記錄，第十篇；倪柝聲文集第二輯第二十二冊，第四十五篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 3)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

2 Cor. 6:4 "But in everything we commend ourselves as ministers of God, in much endurance, in afflictions, in necessities, in distresses."

Col. 1:24 "I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church."

After the Lord Jesus was baptized, the Spirit descended upon Him. Then the Lord went forth in His move to work, to minister. We have seen that with Him there was no difference between life and work. His life was His work, and His work was His life. We may say that the Lord Jesus lived His work; He lived a ministry. The Lord lived a life of preaching, teaching, casting out demons, healing the sick, and cleansing the lepers. With Him there was just one thing—His life, which was His work, His move, and His ministry. Whatever the Lord did, whatever He spoke, and wherever He went were all part of His life. (Life-study of Mark, pp. 485-486)

Today's Reading

Just as Christ's life was His work, so our living as Christians should be our working. This means that we need a living that matches our ministry for the Lord, a living that is the ground and support of our service for Him. (The Conclusion of the New Testament, p. 684)

Today both in the Christian world and the secular world more attention is given to what people do than to what they are. Christians mainly pay their attention to work or ministry, yet neglect the being of the person who does the work. They pay attention to the work and the ministry much more than to the worker and the minister. But according to the Bible, God pays more attention to what we are than to what we do or to what we can do. He cares for the kind of person we are and

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長老及 負責弟兄的帶領 第八篇 (週三)

領頭為著身體與主同工

晨興餽養

林後六 4、8 『反倒在各樣的事上，在多方的忍耐上、在患難上、在貧困上、在困苦上…，證薦自己是神的執事…。』

西一 24 『現在我因着為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠。』

主耶穌受浸以後，那靈降在祂身上。然後主就開始祂工作並盡職事的行動。我們看見，祂的生活和工作之間沒有差別。祂的生活就是祂的工作，祂的工作就是祂的生活。我們可以說，主耶穌是活祂的工作，祂是活一種職事。主過着一種傳講、教訓、趕鬼、醫病並潔淨癲瘋的生活。對祂來說只有一件事，就是祂的生活，這生活就是祂的工作、行動和職事。主無論作甚麼，講甚麼，到那裏去，這些都是祂生活的一部分（馬可福音生命讀經，五五四頁）。

信息選讀

基督的生活怎樣就是祂的工作，我們基督徒的生活照樣也該是我們的工作。這就是說，我們需要過一種生活，符合我們為着主的職事；需要過一種生活，作為我們事奉祂的立場和支持（新約總論第三冊，一七七頁）。

今天在基督教和世俗的世界中，多半偏重人所作的過於人所是的。基督徒多半注意工作或職事，卻忽畧作工之人的所是。他們注意工作和職事過於作工的人和執事。但照聖經來看，神注重我們所是的，過於我們所作的或我們所能作的。祂關心我們是怎樣的人，以及我們所過的是怎樣的生活。

for the kind of life we live. Therefore, in 2 Corinthians Paul first presents the New Testament ministry. Then he goes on to show that this excellent, marvelous ministry needs excellent ministers with an excellent life.

We need to be deeply impressed by the fact that God cares much more for what we are than for what we do. What we do must be measured by what we are. Furthermore, our being must match our work; that is, what we are must match what we do. Our being must match our doing....[Ministers of the new covenant] work together with God by a life...that is all-sufficient and all-matured, able to fit all situations, able to endure any kind of treatment, to accept any kind of environment, to work under any kind of condition, and to take any kind of opportunity, for the carrying out of their ministry. (Life-study of 2 Corinthians, pp. 339-340)

Although we cannot participate in Christ's suffering for redemption, if we are faithful to Him, we must share in His suffering for the producing and building up of His Body. Paul was a pattern for us in this matter. Immediately after his conversion, he began to share in this suffering of Christ, to partake of the afflictions of Christ for the sake of His Body.

When Jesus lived on earth as a man, He suffered continually. According to the history of His life, His name Jesus denotes a suffering person, a man of sorrows (Isa. 53:3). Therefore, to be a joint partaker of tribulation in Jesus is to suffer and to be persecuted as we follow Jesus the Nazarene.

We need to follow the early apostles in making up the lack of Christ's afflictions for the church. We also need to share in the fellowship of Christ's sufferings for the building up of the church. The goal of our Christian work must be the building up of the church. However, if we care only for such activities as preaching the gospel or teaching the Bible, we may be welcomed and appreciated. But if the goal of our preaching and teaching is the building up of the church, we shall be opposed by the religious ones.

As we hide in the Lord during times of suffering and affliction, we share in the fellowship of His sufferings. In this way we fill up what is lacking of the afflictions of Christ for the sake of the church. (Life-study of Colossians, pp. 98-99, 101, 104)

Further Reading: Life-study of Mark, msg. 56; Life-study of 2 Corinthians, msg. 39; Life-study of Colossians, msg. 12

因此，保羅在哥林多後書首先給我們看見新約的職事，然後又給我們看見這超越、美好的職事需要一班有超越生命的超越執事。

我們必須對這個事實有深刻的印象，就是神關心我們所是的過於我們所作的。我們所作的，必須以我們所是的來衡量。不僅如此，我們這個人必須與我們的工作相稱，也就是說，我們的所是必須與我們的所作相稱。我們這個人必須與我們所作的相稱。…〔新約的執事〕是靠着生命…與神同工，這生命是全豐全足、全然成熟的，能適應一切處境，就是能忍受任何對待，接受各樣環境，在各種情形裏作工，並把握各種機會，好完成他們的職事（哥林多後書生命讀經，三九六至三九七頁）。

雖然我們不能有分於基督救贖的苦難，但我們若向祂忠信，就必須有分於祂產生並建造祂身體的苦難。在這件事上，保羅是我們的榜樣。他悔改以後，就立即開始有分於基督的這個苦難，為着祂身體的緣故，有分於基督的患難。

當耶穌在世為人時，祂不斷的受苦。根據祂一生的歷史，祂的名字耶穌乃指祂是受苦之人，是憂患之子（賽五三3）。因此，在耶穌的患難裏一同有分，就是當我們跟隨拿撒勒人耶穌時，要受苦並受逼迫。

我們需要跟隨早期的使徒，為召會補滿基督患難的缺欠。我們也需要為着建造召會，一同交通於基督的苦難。我們基督徒工作的目標，必須是建造召會。然而，我們若只關心傳福音或教導聖經這類的活動，也許會受到歡迎和欣賞。但我們傳揚、教導的目標若是建造召會，就會受到宗教人士的反對。

在受苦、遭患難的時候，我們藏身在主裏面，就交通於祂的苦難。這樣，我們就為召會的緣故，補滿基督患難的缺欠（歌羅西書生命讀經，一一九、一二一、一二三、一二七頁）。

參讀：馬可福音生命讀經，第五十六篇；哥林多後書生命讀經，第三十九篇；歌羅西書生命讀經，第十二篇。

International Training for Elders and Responsible Ones (Spring 2012)

TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 4)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

S.S. 7:10-11 "I am my beloved's, and his desire is for me. Come, my beloved, let us go forth into the fields; let us lodge in the villages."

By the end of [Song of Songs 6] the lover, having passed through various stages of transformation, has become Solomon's duplication. She is now called Shulammitte (the feminine form of Solomon—v. 13), for she has become the same as Solomon in life, nature, and image to match him for their marriage. This couple's becoming one indicates the New Jerusalem. In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammitte) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed, consummated Triune God in human virtues. (Life-study of Song of Songs, p. 55)

Today's Reading

[By the end of chapter 6] it seems that the book [of Song of Songs] should end, yet it continues. Solomon is the lord of many vineyards, and these vineyards require much labor. Now the country girl, who has become his Shulammitte, must become his co-worker. This indicates that eventually Christ's lovers need to share in the work of the Lord. To share in the Lord's work we need to be qualified, and our qualification depends upon the spiritual equipment, that is, it depends on our being equipped with all the attributes of the divine life....In 7:1-9a we see that the lover, the Shulammitte, is equipped as a worker in the work of the Lord.

We have seen the portrait of her qualifications. Now we will see that she works together with her Beloved (S.S. 7:9b-13)....[In verse 10] she confesses that she belongs to her Beloved for His desire....[Verse 11] reveals that she wants to carry out with her Beloved the work that is for the entire world by sojourning

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長老及 負責弟兄的帶領 第八篇 (週 四)

領頭為著身體與主同工

晨興餽養

歌七 10~11 『我屬我的良人，他也戀慕我。我的良人，來吧，你我出到田間；你我可以在村莊住宿。』

到雅歌六章末了，佳偶經過變化的各階段，成為所羅門的複本。她現在稱為書拉密女（所羅門的女性寫法—13），因她在生命、性情和形像上，成了與所羅門一樣的，與他相配，好成為婚配。這對配偶成為一，指明新耶路撒冷。在新耶路撒冷裏，救贖的神（由所羅門所表徵）與所有蒙祂救贖的人（由書拉密女所表徵）成為一。新耶路撒冷是神性與人性的調和，在人性的美德裏彰顯那經過過程終極完成的三一神（雅歌生命讀經，六九頁）。

信息選讀

似乎〔到雅歌六章末了，〕這卷書該結束了，但它還繼續寫下去。所羅門是許多葡萄園的主人，這些葡萄園需要許多工作。現在那成了他的書拉密女的鄉村女子，必須成為他的同工。這指明至終愛基督的人需要分擔主的工作。我們要分擔主的工作，就需要毅資格，而我們的資格是在於屬靈的裝備，在於得著神聖生命一切屬性的裝備。…在七章一至九節上半我們看見，佳偶書拉密女得裝備作主工作中的工人。

我們已看見她資格的描繪。現在我們要來看她與她的良人同工（9下~13）。…〔在十節〕她承認自己是屬於良人，為着滿足祂的願望。…〔十一節〕啓示她願意從一地到另一地寄居，為要與她良人一同完成那為

from one place to another. This indicates that she is not sectarian. In the Lord's work it is not easy to keep our work open, to not keep our work "in our pocket." We must learn to keep the work open, so that others can come to sojourn there and we can go to sojourn elsewhere. This is to keep one work in one Body.

To share in the work of the Lord is not to work for the Lord but to work together with the Lord. This requires a matured life....Through our experience we have learned that to work together with the Lord we must be mature in life and we must teach the high truths. Song of Songs does not emphasize truth, mentioning it only once (Amana means "truth"—4:8). However, in Song of Songs we see that to work with the Lord we need the maturity in life, we need to be one with the Lord, and our work must be for His Body. Our Lord is Solomon and we must be the Shulammitte; that is, we must be one with the Lord. Actually, to work with Christ we must be Christ. Paul was a real Shulammitte because he lived Christ (Phil. 1:21).

The Shulammitte works as Solomon's counterpart, taking care of all the vineyards (S.S. 8:11). This indicates that our work should be for the Body, not just one city. We must have a work that is for the entire world. This is what Paul did by establishing local churches and then working to bring them into the full realization of the Body of Christ. (Life-study of Song of Songs, pp. 55, 58-61)

The meaning of the word mature in Greek is "at the end point." When the word is used to describe organisms, it denotes completion, full growth, and maturity. This word is used many times in the New Testament, referring to the believers' being full-grown, mature, and perfected in the life of God, which they receive at the time of regeneration. It indicates that although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life.

The wisdom in God's economy can be spoken only to the full-grown (1 Cor. 2:6). To enter into God's New Testament economy, into God's eternal plan, requires that we grow and mature in the life of God. (Life Lessons, vol. 4, p. 69)

Further Reading: Life-study of Song of Songs, msg. 8; Life Lessons, vol. 4, lsn. 46

着全世界的工作。這指明她不是分門結黨的。在主的工作中，要把我們的工作開放，不要把我們的工作放在『自己的口袋裏』，這並不容易。我們必須學習把工作開放，使別人能到這裏來寄居，我們也能往別處寄居。這是保守一個身體裏的一個工作。

分擔主的工作，不是為主作工，乃是與主同工。這需要成熟的生命。...藉着我們的經歷，我們已知道，我們要與主同工，就必須在生命裏成熟，並且必須教導高的真理。雅歌沒有着重真理，只有一次題起真理（亞瑪拿意『真理』一四八）。然而，在雅歌裏我們看見，我們要與主同工，需要在生命裏成熟，需要與主是一，並且我們的工作必須為着祂的身體。我們的主是所羅門，我們必須是書拉密女；就是說，我們必須與主是一。事實上，要與基督同工，我們就必須是基督。保羅是真正的書拉密女，因為他活基督（腓一 21）。

書拉密女是所羅門的配偶，作工顧到所有的葡萄園（歌八 11）。這指明我們的工作應當為着身體，不只為着一個城市。我們必須有一種為着全世界的工作。這就是保羅所作的，他建立眾地方召會，然後作工，使他們充分的領悟基督的身體（雅歌生命讀經，六九至七〇、七四至七七頁）。

成熟一辭，在希臘文是一個字，其本意是終點，用以說到生物一類時，指完全、長成並成熟。新約聖經多次用此字，說到信徒在重生所得神生命上的長成、成熟並完全，指明我們雖然在重生時，已經得着了神的生命，在重生後，我們還需要在這生命裏長大成熟，以至於完全。

神經綸中的智慧，只能講給長成的人（林前二 6）。要進入神新約的經綸，就是神永遠的計劃，需要我們在神的生命上長大成熟（生命課程，三四七至三四八頁）。

參讀：雅歌生命讀經，第八篇；生命課程，第四十六課。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES

Message Eight (Day 5)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

Eph. 4:4 "One Body and one Spirit, even as also you were called in one hope of your calling."

1 Cor. 16:10 "Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am."

The word transformed [in Romans 12:2 and 2 Corinthians 3:18] indicates that in our Christian life we need a metabolic change. We do not need outward correction and alteration; rather, we need an inward change in nature and in life. This metabolic change begins with regeneration....At regeneration a new life, the divine life, was put into our spirit. From the time of our regeneration, this life has been transforming our natural life. As the divine life changes our natural life, it imparts more and more of the divine life into our being. Therefore, transformation is the change of our natural life. When this change reaches the point of fullness, the time of maturity has come....The last stage of transformation is maturity. Maturity is not a matter of our being changed; it is a matter of having the divine life imparted to us again and again until we have the fullness of life. (Life-study of Genesis, p. 1192)

Today's Reading

Ephesians 4 speaks of the Body of Christ, but no discrimination is made there between the churches, the work, and the ministry. The saints of the churches, the apostles of the work, and the different ministers of the ministry are all considered in the light of, and in relation to, the Body of Christ.

The church is the life of the Body in miniature; the ministry is the functioning of the Body in service; the work is the reaching out of the Body in growth. Neither church, ministry, nor work can exist as a

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長老及 負責弟兄的帶領

第八篇 (週五)

領頭為著身體與主同工

晨興餽養

弗四 4 『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的。』

林前十六 10 『若是提摩太來到，你們要留心，叫他在你們那裏無所懼怕，因為他作主的工像我一樣。』

〔在羅馬十二章二節和林後三章十八節，〕『變化』這辭指明我們在基督徒生活裏，需要新陳代謝的改變。我們不需要外面的改正和轉變；我們需要在性質和生命上有內在的改變。這種新陳代謝的改變開始於重生。…在重生的時候，有一種新的生命，就是神的生命，放在我們靈裏。從我們重生的時候起，這生命就一直的變化我們天然的生命。當神的生命改變我們天然的生命時，就將神的生命多而又多的分賜到我們全人裏面。所以，變化乃是我們天然生命的改變。當這改變達到豐滿的程度，成熟的時候就到了。…變化的最後階段就是成熟。成熟不是我們這人被改變的問題，乃是我們一再得着神生命的分賜，直到我們有了生命的豐滿（創世記生命讀經，一四二〇頁）。

信息選讀

以弗所四章說到基督的身體，但那裏沒有對眾召會、工作和職事加以區分。眾召會的聖徒、工作的使徒以及職事的各個執事，都是在基督身體的光中，就着與基督身體的關係而考量的。

召會是身體在雛形上的生活；職事是身體在事奉上的功用；工作是身體在成長中的擴展。召會、職事或工作，都無法憑自己存在。每個都

thing by itself. Each has to derive its existence from, find its place in, and work for the good of the Body. All three are from the Body, in the Body, and for the Body. If this principle of relatedness to the Body and interrelatedness among its members is not recognized, there can be no church, no ministry, and no work. The importance of this principle cannot be over-emphasized, for without it everything is man-made, not God-created. The basic principle of the ministry is the Body. The basic principle of the work is the Body. The basic principle of the churches is the Body. The Body is the governing law of the life and work of the children of God today. (The Normal Christian Church Life, pp. 186-188)

You [must be] a person who lives in his spirit according to the Spirit of God who dwells in you for the accomplishment of God's eternal economy, that is, to produce and build up the Body of Christ which consummates the New Jerusalem as God's heart's desire and ultimate goal. (Life-study of Proverbs, p. 4)

Galatians 2:8-9 record that Paul and Barnabas had fellowship with James, Cephas, and John. They did not consider themselves to be separated from one another. They considered themselves as one in the divine fellowship....All the co-workers in all the regions should do the same one work universally for the unique Body. We should do only one work. There should not be several works in the Lord's recovery....The work should be just one. Even Paul and Peter did not carry out two works. Even though they worked in different regions, they had only one work to build up the Body of Christ.

I am concerned that in the Lord's recovery, the brothers in a certain country may consider that the work there is their work. Then some brothers in another country may consider that the work there is their work. Thus, we have many works.

I hope that we will consider our present situation before the Lord. Are we doing the same one work for the recovery? If not, we should let the Lord have the freedom to adjust us. Thank the Lord that due to the riches of the truth, the Lord's recovery is being welcomed everywhere on the earth. In the Lord's move in His recovery, there should only be one work, not different works. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), pp. 118-119)

Further Reading: Life-study of Genesis, msgs. 92-93; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 6

必須源於身體而存在，每個都在身體裏有其地位，並且每個都為身體的益處效力；三者都來自身體，在身體裏，並為着身體。聯於身體並肢體間彼此相聯的這個原則若沒有被認定，就無法有召會，無法有職事，也無法有工作。我們強調這個原則的重要，絕不會太過，因為若沒有這個原則，一切就都是人工的，不是神造的。職事的基本原則是身體，工作的基本原則是身體，召會的基本原則是身體。身體是今天神兒女生活與工作支配的律（譯自工作的再思，英文版第九章）。

你〔必須是〕一個照着神那住在你裏面的靈而活在靈中的人，以完成神永遠的經綸，就是產生並建造基督的身體，終極完成那作神心頭願望和最終目標的新耶路撒冷（箴言生命讀經，六頁）。

加拉太二章八至九節記載，保羅和巴拿巴與雅各、磯法和約翰有交通。他們並不認為彼此是分開的。他們認為他們在神聖的交通裏乃是一。...在各區域的所有同工，都該為着那獨一的身體，作同一宇宙性的工作。我們應當只作一個工，在主的恢復裏不該有好幾個工作。...工作應該只有一個。就連保羅和彼得也沒有作兩個工作。雖然他們在不同的區域作工，他們只有建造基督的身體這獨一的工作。

我很關切在主的恢復裏，某一國家的弟兄們會認為那裏的工作是他們的工作，另一國家的一些弟兄們也可能認為那個國家的工作是他們的工作，因此，我們就有了許多工作。

盼望我們在主面前考量我們目前的光景。我們是否為着主的恢復作同一個工作？若不是，我們應該讓主有自由來調整我們。感謝主，因着真理的豐富，主的恢復在全地到處都受歡迎。在主恢復的行動裏，應該只有一個工作，不該有不同的工作（長老訓練第十一冊，一三三至一三五頁）。

參讀：創世記生命讀經，第九十二至九十三篇；如何作同工與長老，並如何履行同工與長老的義務，第六篇。

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TAKING THE LEAD AS ELDERS AND RESPONSIBLE ONES Message Eight (Day 6)

Taking the Lead to Work with the Lord for the Body

Morning Nourishment

S.S. 7:12 "Let us rise up early for the vineyards; let us see if the vine has budded, if the blossom is open, if the pomegranates are in bloom; there I will give you my love."

Eph. 3:19 "And to know the knowledge-surpassing love of Christ..."

If we have Body-consciousness, we immediately will see that the Body is one. Once we see this, we will not be individualistic in our spiritual work. If we want to participate in the Lord's work, we need to deal with this one matter—individualistic works....Whenever God's children see the oneness of the Body, they will also see the oneness of the work, and they will be delivered out of individualistic work into the work of the Body. This does not mean that we no longer work by ourselves. It means that we no longer consider any work to be our own. It does not matter whether a work is done by us or not, as long as someone is doing it, we are satisfied. (The Collected Works of Watchman Nee, vol. 37, p. 244)

Today's Reading

The maiden goes down with the Lord to the vineyards to "see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom" [S.S. 7:12]. She is looking at the signs of life together with the Lord and considering together the areas that have the promise of fruit. She is liberated, and the affairs of every saint have become her interest. Even the most immature believer becomes an object of her concern as long as he has a little sign of life and a hope of fruit-bearing. The matter is not who these are begotten of and whether or not they are in our meetings, but what they can render to the Lord. This kind of fellowship with the Lord in the work is a consequence of an absolute union with the Lord in life.

二〇一二年春季國際 長老及負責弟兄訓練

長老及 負責弟兄的帶領 第八篇 (週六)

領頭為著身體與主同工

晨興餽養

歌七 12 『我們清晨起來往葡萄園去，看看葡萄發芽開花沒有，石榴放蕊沒有；我在那裏要將我的愛情給你。』

弗三 19 『並認識基督那超越知識的愛…。』

我們如果有身體的感覺，就立刻看見身體是合一的。這樣，在屬靈的工作上，也就不以個人為範圍。我們要有分於主的工作，就得對付這一件事一個人的工作。…神的兒女甚麼時候看見身體的合一，甚麼時候就看見工作的合一；甚麼時候看見身體的合一，甚麼時候就脫離個人的工作，就看見身體的工作。這不是說你這個人不工作了，乃是說你不把工作看作是屬乎你個人的。這一個工作是你作的或者不是你作的，都不成問題，只要工作有人作就設了（倪柝聲文集第二輯第十七冊，三〇八頁）。

信息選讀

她〔書拉密女〕和主下到葡萄園裏，是要看『葡萄發芽開花沒有，石榴放蕊沒有』〔歌七 12 上〕。她就是要和主一同注意到生命的現象，一同注意那裏是有果子的盼望的。現在她已經被釋放出來，所以每一個信徒的事情，都是她的興趣。就是頂幼稚的信徒，如果稍微顯出一點生命的證據，或者有了結果的盼望，她都是關心的。現在的問題，並不是這些人是誰領的，也不是他們是不是在我們聚會中的，乃是他們到底會不會以甚麼給主。這一種與主在工作上的交通，乃是在生命上與主有完全聯合之後的。

“There I will give you my love.” What does “there” mean? It means the fields, villages, and vineyards, that is, the Lord’s work. In the midst of the Lord’s work, “I give you my love.” In the midst of the Lord’s work, we give to Him our love. How wonderful this is! In the past, work was something that was a distraction. Because of much serving, the maiden would lose the fellowship at His feet. To an immature believer, work does not improve his love to the Lord. On the contrary, it puts a barrier between him and the Lord. This is a sign of an imperfect union. But by this time, her experience has reached the stage of perfection, and she is able to relate the Lord’s work to the Lord Himself and able to relate even the world to the Lord. She is able to relate the Lord’s brother to the Lord Himself. Now she can express her love to the Lord at the place of His work. She can make her work an expression of her love to Him. She has no condemnation after she works, and she is no longer afraid of losing something of the Lord through her work. (Watchman Nee, Song of Songs, pp. 111-112)

Outwardly speaking, the first works are not much different from the former works of the Ephesians, but there is a difference in the motivating power and the goal. The works are the same, but the power that motivates the works is different. The “first love” is the same work with different motives. The “first works” are works that issue from the “first love.”

The works considered precious by the Lord are not those that are outwardly great or important but those that actually build up the Body of Christ “in love.” This is the truly effective work. Without the intention of love there is no work of love. Because there is the love of the Lord Jesus, all the works become works for the building up of the church, and there will be the fitting and the knitting in harmony, and no dissension of opinions will be brought in. Although the church has now left its first love and has not done its first works, we can still be joined to the Head and can grow into Him in all things, from whom we will receive the supply and the strength. All those who have received the power of love from the Head can do the “first works.” (The Collected Works of Watchman Nee, vol. 4, pp. 298-299)

Further Reading: The Song of Songs, sec. 5; The Collected Works of Watchman Nee, vol. 37, ch. 36

『我在那裏要將我的愛情給你。』〔12下〕『在那裏』是甚麼意思呢？就是在田裏，在村莊裏，在葡萄園裏——在主的工作裏。在主的工作裏，『我…要將我的愛情給你。』就是在你的工作裏，我要向你顯出愛情來，這是何等的奇妙呢？已往的時候，工作是常叫她分心的。因為伺候的事多的緣故，就失去在主腳前愛的交通。在幼稚信徒的身上，工作不只不能發表她對主的愛情，反而叫她覺得與主生了隔膜，這都是不完全聯合的現象。但是，到了這裏，她的經歷已經進入完全的地步，就叫她能設把主和主的工作聯合起來，把世人和主聯合起來，把弟兄和主聯合起來。乃是到了這裏，她纔能在主所工作的地方，向着主顯出她的愛情。現在她纔能把她的工作，當作她向主愛情的表示。現在她纔會在工作之後，沒有甚麼自責，以為自己在甚麼工作裏失去了主的甚麼似的（歌中的歌，一三二至一三三頁）。

起初所行的，在外表看來，與以弗所人所已經行過的，沒有甚麼分別；不過裏面有不同的原動力和目的而已。行為還是如前，不過發出此行為的力量並非依舊。相同的行為，不相同的存心，就是『起初的愛』。『起初所行的』乃是因着『起初的愛』所發出的行為。

神所看作寶貝的行為，並非外面的偉大、重要，乃是實在於祂的『愛裏』，建造基督的身體；這是真有效力的行為。沒有愛主的心意，就沒有愛主的工作。因為有了主耶穌的愛，就所作的工都是建造召會，彼此相助，聯絡得合式，並無意見分歧的事。雖然召會已經離棄起初的愛，而不行起初所行的了；然而，我們尚能聯於元首，凡事長到祂裏面，以得着供給和能力。凡得着元首愛心的能力者，都能行『起初所行的』（倪柝聲文集第一輯第四冊，一三六至一三八頁）。

參讀：歌中的歌，第五段；倪柝聲文集第二輯第十七冊，第三十六篇。