

二〇一二年秋季
国际长老及负责弟兄训练

主 题
主恢复中独一无二的工作

第一周 认识神的工作—主恢复中独一无二的工作

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与地上职事里的工作

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第九周 主恢复中独一无二工作的终极完成—
新耶路撒冷

International Training for Elders
and Responsible Ones (Fall 2012)

General Subject:
The Unique Work in the Lord's Recovery

Week 1 Knowing the Work of God—the Unique Work in the Lord's Recovery

Week 2 The Pattern of the Lord Jesus—
the Work of Christ in His Human Living and Earthly Ministry

Week 3 A Work in Ascension, by the Spirit, and in the Divine Stream

Week 4 Ambassadors of Christ with the Ministry of Reconciliation
and Co-workers of God with an All-fitting Life

Week 5 The Iniquity of the Sanctuary
versus Building with Gold, Silver, and Precious Stones

Week 6 Keeping the Principle of the Sabbath in Relation to the Work of Building

Week 7 Ministering to the Lord to Enjoy Him
as the Hidden Manna, the Budding Rod, and the Law of Life

Week 8 The Work of the Ministry

Week 9 The Consummation of the Unique Work in the Lord's Recovery—
the New Jerusalem

二〇一二年秋季 国际长老及负责弟兄训练

主恢复中独一无二的工作

第一篇

认识神的工作— 主恢复中独一无二的工作

读经：太十六 18，加四 19，林後三 8，弗三 16~21，四 12、16

纲 目

周 一

壹 我们需要认识神的工作—主恢复中独一无二的工作—弗四 12:

一 在宇宙中，每个时代神的工作在原则上是完全相同的；祂在每个时代所作的工，是为著同样的目标，就是把祂自己作到人里面，使祂自己得著永远、团体的彰显—加四 19，启二一 10~11。

二 神在历代所要作的工作只有一个，而这独一无二的工作，乃是要把祂自己作到人里面，把人作成神人，就是神而人者—约一 12~13，三 15，彼後一 4。

三 在每个时代里，神工作的性质都一样；神工作的图样、分量、计画，一点也没有改变，就是要把祂自己作到我们里面—弗三 16~21。

周 二

贰 神在宇宙中历世历代独一无二的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一，并使他们与祂成为一—加一 15~16，二 20，四 19，弗三 17 上:

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message One

Knowing the Work of God— the Unique Work in the Lord's Recovery

Scripture Reading: Matt. 16:18; Gal. 4:19; 2 Cor. 3:8; Eph. 3:16-21; 4:12, 16

Outline

DAY 1

I. We need to know the work of God—the unique work in the Lord's recovery (Eph. 4:12):

A. In the universe and in every age, God's work is absolutely the same in principle; the work He does in every age is for the same goal—to work Himself into man for the eternal, corporate expression of Himself (Gal. 4:19; Rev. 21:10-11).

B. Throughout the ages there is only one work that God desires to do, and this unique work is to work Himself into man, making man a God-man, one who is God yet man (John 1:12-13; 3:15; 2 Pet. 1:4).

C. The nature of God's work is the same in every age; the design, measure, and plan of God's work have never changed—He desires to work Himself into us (Eph. 3:16-21).

DAY 2

II. 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 and making them one with Him (Gal. 1:15-16; 2:20; 4:19; Eph. 3:17a):

一 神的定旨是要将祂自己作到我们里面，使祂成为我们内在的元素：

1 这个定旨就是宇宙的中心，离了这定旨，基督徒生活就没有意义—启四 11。

2 正确的优先顺序，不是我们先为神作工，乃是先让神将祂自己作到我们里面—弗二 10，腓二 13。

周 三

二 圣经管治的异象乃是，三一神将祂自己作到祂所拣选并救赎的人里面，成为他们的生命和生命的供应，好以神圣的三一浸透他们的全人—太二八 19，林後十三 14，弗四 4~6，启一 4~5，二二 1~2 上：

1 神圣启示的核仁乃是，神造了我们并救赎我们，目的是要把祂自己作到我们里面，作我们的生命、生命的供应和一切—创一 26，二 7，罗八 10 下、6、11。

2 全本圣经都是照着这原则写的，就是三一神作到祂的赎民里面，作他们的享受、饮料以及生命和光的源头—诗三六 8~9：

a 我们需要被这原则构成，这原则必须成为我们的异象—箴二九 18 上。

b 这必须是我们里面内在的原则，管治我们所述说、所教导、所传讲的一徒二六 19。

周 四

我们工作的内在元素，是将建造和被建造的神供应到人里面，使基督的身体得著建造—太十六 18，弗三 17 上，四 4、12、16：

一 我们工作的目标该是将建造和被建造的神供应到人里面—太十六 18，弗二 22，三 17 上。

二 我们必须向主祷告，求祂教导我们这样作工，就是供应经过过程并终极完成的三一神到人里面—林後十三 14，林前三 9~10、12。

A. God's purpose is to work Himself into us, making Himself our inward elements:

1. This purpose is the center of the universe, and apart from this purpose the Christian life is meaningless (Rev. 4:11).

2. The proper priority is not for us to work for God but for God to work Himself into us (Eph. 2:10; Phil. 2:13).

DAY 3

B. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity (Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; Rev. 1:4-5; 22:1-2a):

1. The kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life, our life supply, and our everything (Gen. 1:26; 2:7; Rom. 8:10b, 6, 11).

2. The entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light (Psa. 36:8-9):

a. We need to be constituted with this principle, and it must become a vision to us (Prov. 29:18a).

b. This must be an intrinsic principle within us, governing whatever we speak, teach, and preach (Acts 26:19).

DAY 4

III. The intrinsic element of our work is that we minister the building and builded God into others for the building up of the Body of Christ (Matt. 16:18; Eph. 3:17a; 4:4, 12, 16):

A. The goal of our work should be to minister the building and builded God into others (Matt. 16:18; Eph. 2:22; 3:17a).

B. We need to pray that the Lord will teach us to work in the way of ministering the processed and consummated Triune God into others (2 Cor. 13:14; 1 Cor. 3:9-10, 12).

三 当我们竭力实行神命定之路的四个步骤—生、养、成全和建造时，我们的工作必须基于经过过程并终极完成的三一神；这位三一神正将祂自己建造到祂所救赎的人里面，并将他们建造到祂里面—徒八4，弗四12，林前十四1、3~4、12、31。

四 在我们工作的每一面—传扬福音、饯养信徒、设立召会以及成全圣徒，其内在的元素必须是将建造和被建造的神供应到人里面—太十六18，二四45，弗三17上，四12：

1 我们若看见，神渴望将祂自己作到祂所拣选的人里面，那么，我们工作的目标就会是将建造和被建造的神供应到人里面，好叫三一神能敷将祂自己建造到他们里面—三17上：

a 在主的恢复中，我们工作紧要的事乃是供应建造和被建造的神—太十六18，弗二21~22，三17上。

b 我们所敬拜并供应给人的神，乃是经过过程并终极完成的三一神，具体化身在基督里，并且实化为那灵—西二9，约七39，加三14。

c 神正将祂自己建造到祂所救赎的人里面，为要产生一个家，这家就是召会，基督的身体，那作为三一神的具体化身，并实化成为那灵之基督的扩大—约十四2、10、16~17、20、23。

d 这样的启示该成为管制我们领会神和神建造的原则—箴二九18上，徒二六19。

2 我们应当重新考量我们为主所作的工，并问：在我们带来归主的人中，有多少基督作三一神的具体化身作到他们里面—加四19，西一28。

3 我们必须实行一件事，就是供应经过过程并终极完成的三一神到人里面，使祂将祂自己建造到他们里面的人里；我们需要向主祷告，求祂教导我们这样作工—林后十三14，林前三9~10、12。

周 五

4 当我们以经过过程并终极完成的三一神建造召会时，实际上不是我们在建造，乃是神藉著我们建造，以我们为凭藉，将祂自己分赐并传输到人里面—徒九15，弗三8~9。

C. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His redeemed people and building them into Him (Acts 8:4; Eph. 4:12; 1 Cor. 14:1, 3-4, 12, 31).

D. In every aspect of our work—preaching the gospel, feeding the believers, establishing churches, and perfecting the saints—the intrinsic element must be that we minister the building and builded God into others (Matt. 16:18; 24:45; Eph. 3:17a; 4:12):

1. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and builded God into others so that the Triune God may build Himself into their being (3:17a):

a. The crucial matter in our work in the Lord's recovery is to minister the building and builded God (Matt. 16:18; Eph. 2:21-22; 3:17a).

b. The God whom we worship and minister to others is the processed and consummated Triune God embodied in Christ and realized as the Spirit (Col. 2:9; John 7:39; Gal. 3:14).

c. God is building Himself into His redeemed people in order to produce a house—the church, the Body of Christ, the enlargement of Christ, the embodiment of the Triune God realized as the Spirit (John 14:2, 10, 16-17, 20, 23).

d. Such a revelation should become a principle that governs our understanding of God and of God's building (Prov. 29:18a; Acts 26:19).

2. We should reconsider the work that we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord (Gal. 4:19; Col. 1:28).

3. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way (2 Cor. 13:14; 1 Cor. 3:9-10, 12).

DAY 5

4. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as a means to dispense and transmit Himself into others (Acts 9:15; Eph. 3:8-9).

肆 主恢复中独一无二的工作乃是那灵的职事—林後三 8:

一 新约的执事乃是屬於灵的；但他们的工作不仅是屬於灵的，根本就是那灵的职事—6、8 节，四 1。

二 我们不该说我们所作的仅仅是属灵的工；主恢复中独一无二的工作，就是那灵—三 8:

1 主对我们所说的话，就是灵（约六 63）；根据这原则，也可以说，主给我们的工作，就是灵。

2 新约的这个工作，新约的这个职事，乃是那灵的职事，而不仅是属灵的职事—林後三 8。

3 当我们成为满了那灵的人，我们说的话就是灵，我们作的工也是灵—徒二 4，弗五 18。

周 六

伍 主的恢复里只有一个工作，就是一个身体的工作—四 12:

一 主恢复中独一无二的工作，就是主经纶的工作，也就是基督身体的工作—林前十五 58，十六 10:

1 我们都必须看见身体，作身体的工作—弗一 22~23，二 16，四 4、15~16。

2 身体的异象，必须成为支配我们的异象；我们必须在这个异象之下，作主恢复的工作—箴二九 18 上。

3 我们甚麽时候看见身体的合一，甚麽时候就看见工作的合一；甚麽时候看见身体的合一，甚麽时候就脱离个人的工作，而进入身体的工作—弗四 4、12，林前十二 12~13，十五 58，十六 10。

二 所有同工都该为著基督的身体，在宇宙一面作同样一个工作—罗十二 4~5，林前十二 12~13、24~27，弗四 12、16:

1 我们今天所作的，不是自己个人的工作，乃是神历代以来的经纶，就是建造基督的身体—提前一 4，弗三 9，四 12。

IV. The unique work in the Lord's recovery is the ministry of the Spirit (2 Cor. 3:8):

A. The ministers of the new covenant are of the Spirit; however, their work is not merely of the Spirit—it is the ministry of the Spirit (vv. 6, 8; 4:1).

B. We should not say that the work we are doing is merely a spiritual work; rather, the unique work in the Lord's recovery is the Spirit (3:8):

1. The words spoken by the Lord Jesus were spirit (John 6:63); according to this principle, we can also say that the work that the Lord has given us is spirit.

2. The work, the ministry, of the new covenant is a ministry of the Spirit, not merely a spiritual ministry (2 Cor. 3:8).

3. When we become those who are filled with the Spirit, the words that we speak will be spirit, and the work that we do will also be spirit (Acts 2:4; Eph. 5:18).

DAY 6

V. In the Lord's recovery there is only one work—the work of the one Body (4:12):

A. The unique work in the Lord's recovery is the work of His economy, the work of the Body of Christ (1 Cor. 15:58; 16:10):

1. We all must see the Body and do the work of the Body (Eph. 1:22-23; 2:16; 4:4, 15-16).

2. The vision of the Body must become our governing vision, and we must do the work of the Lord's recovery under this vision (Prov. 29:18a).

3. If we see the oneness of the Body, we also see the oneness of the work, and we will be delivered out of individualistic work into the work of the Body (Eph. 4:4, 12; 1 Cor. 12:12-13; 15:58; 16:10).

B. All the co-workers should do the same one work universally for the Body of Christ (Rom. 12:4-5; 1 Cor. 12:12-13, 24-27; Eph. 4:12, 16):

1. What we are doing today is not our personal work but the economy of God throughout the generations, that is, the building up of the Body of Christ (1 Tim. 1:4; Eph. 3:9; 4:12).

2 我们所作的，不管是在我们的所在地，或是在宇宙一面为著别的国家作的，我们都要有一个领会，我们乃是在建造基督的身体—16 节。

2. Whatever we do in our locality or universally for other countries should be done with the realization that we are building up the Body of Christ (v. 16).

晨兴餽养

弗三 16~17 『愿祂照著祂荣耀的丰富，藉著祂的灵，用大能使你们得以加强到里面的人里，使基督藉著信，安家在你心里…。』

四 12 『为要成全圣徒，目的是为著职事的工作，为著建造基督的身体。』

在〔主的〕恢复中有确定的工作，就是为著建造地方召会，为著建造基督宇宙的身体。这就是工作（长老训练第十册，一六页）。

照著圣经，我们只能承认，今天藉著一个恢复，只有一个召会同一个见证。我们必须承认只有一位神、一位主、一位灵、一个召会、一个见证和一个恢复。我们也不可能有一个以上的工作。今天在地上必须是一个工作（长老训练第七册，三三页）。

信息选读

神在宇宙中，在每一个时代，都在作祂所要作的事。神所要作的事，表面上每一个时代好像都不相同；实在说，在内里的原则上是完全相同的。旧约和新约是两个绝对不同的时代，神在其中所作的事并不相同，但在这两个时代，内里的神却是同一位。…每一个时代里的神，完全是同一位；祂在每一个时代所作的事，是为著同样的目标，只不过在外表所显出的方式上，有点不同。所以，凡追求神的人，在走神道路时，不该太注重外面的方式，乃要重在明白里面神的道路和神的自己。…历世历代以来，神没有改变祂所作的工作。

Morning Nourishment

Eph. 3:16-17 "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith..."

4:12 "For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ."

In the recovery there is a definite work which is for the building up of the local churches unto the building up of the universal Body of Christ. This is the work. (Elders' Training, Book 10: The Eldership and the God-ordained Way, p. 18)

According to the Bible, we can only recognize that there is one church, with one testimony by one recovery today. We have to admit to there being one God, one Lord, one Spirit, one church, one testimony, and one recovery. Also, it is impossible for us to have more than one work. There must be one work on the earth today. (Elders' Training, Book 7: One Accord for the Lord's Move, p. 34)

Today's Reading

In this universe and in every age God works according to His intention. God's work seems to be different outwardly in every age; actually, it is absolutely the same in principle inwardly. The Old Testament age and the New Testament age are absolutely different, and God's work in the two ages is different. However, intrinsically God is the same God in both ages....In every age God is the same God, and the work He does in every age is for the same goal, although the way His works are manifested outwardly is different. Hence, as those who pursue God walk on His way, they should not pay too much attention to the outward manifestation of His work; rather, they should focus on knowing God's way and God Himself inwardly....Throughout the ages God has never changed His work.

大学生能在青年时期就蒙恩典，实在是 有福。况且，今天召会的光景，比三十年前丰富多了。三十年前，即使我们将手中所有的钱，都用来买书报，也难以从书报中找到今天的亮光。如今，我们将这些真理的亮光，都传给了你们；你们需要看清楚，神在历代所要作的工作只有一个。神在历代所作这独一的工作，乃是要把祂自己作到人里面，祂要把人作成一个人神（God-man），就是一个神而人者的神人。神人的意思是，一个人里面有神，在这人里面有神的成分。比方这里有一杯水，加了茶的成分，就变作茶水。我们原来不过是一个「人」，现在有「神」加到我们里面；并且祂不只加到我们里面，更是调在我们里面，这调和到一个地步，我们就成了一个神人，只是无分於祂的神格。

神历代所作的工，就是这样把祂自己作到人里面。…神历代所作的一件事，就是把祂自己作到人里面，这是神的目标。

关乎神要把祂自己作到我们里面这件事，是我们做梦也想不到的。…即使是得救多年，在召会中听了许多道的弟兄姊妹，他们每想到神的时候，里面仍是希望自己能在神面前改好一点。我们需要圣灵在里面开启我们的眼睛，使我们看见改良不是神所要的；今天即使你我改好了万万倍，神也不要。神所要的，乃是要把祂自己作到你我里面。神在每个时代里所作的，就是这一个。

在每一个时代里，神工作的性质都一样；神工作的图样、分量、计画，一点也没有改变，就是要把祂自己作到我们里面。至於外面的形状、显出，在各人身上都不一样。若是你我都能构得上神的要求，再过五年，在地上要发生多少事情，那只有神知道（神的桥梁与出路，一、三至四、六至七页）。

参读：神的桥梁与出路，第一篇；撒母耳记生命读经，第二十八篇。

It is a great blessing for college students to be saved while they are still young. Furthermore, the situation of the churches today is much richer than it was thirty years ago. Thirty years ago, even if we had used all our money to buy spiritual publications, it would still have been impossible to find in them the light that we have today. Now that we have passed on the light of these truths to you, you must clearly see that there is only one work God desires to do throughout the ages. The unique work that God has been doing throughout the ages is to work Himself into man. God desires to make man a God-man, one who is God yet man. A God-man is one who has God within him, one who has the element of God. This may be likened to a cup of water becoming a cup of tea-water after the addition of the element of tea. We were originally only human, but today God has been added into us. God has not only been added into us, but He is also mingled with us. This mingling reaches the point where we become God-men, but we do not share the Godhead.

God's work throughout the ages has been only to work Himself into man....The one thing that God has been doing throughout the ages is to work Himself into man. This is God's goal.

The matter of God working Himself into us is beyond what we could even dream of....Even the brothers and sisters who have been saved for many years and have heard numerous messages in the church may still desire to improve themselves before God every time they think of Him. We need the Holy Spirit within to open our eyes to see that improvement is not what God desires from us. Even if we were to become a million times better today, God would not want this. What God desires is to work Himself into us. This is what God has been doing in every age.

The nature of God's work is the same in every age; the design, measure, and plan of God's work has not changed at all—He desires to work Himself into us. The outward form, the outward manifestation, of this work is different in every person. If we would all cooperate with God, only God knows what will happen on this earth in the next five years. (The Bridge and Channel of God, pp. 7-11)

Further Reading: The Bridge and Channel of God, ch. 1; Life-study of 1 & 2 Samuel, msg. 2

第一周 周二

晨兴饅养

加四 19 『我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。』

腓二 13 『因为乃是神为著祂的美意，在你们里面运行，使你们立志并行事。』

我有负担帮助你们看见，在神的恢复，或在祂的经纶里，祂主要的工作是甚麽。…神经纶的中心是在一件事上，就是神独一无二的工作。神在宇宙中历世历代独一无二的工作，乃是在基督里将祂自己作到祂所拣选的人里面，使祂自己与他们成为一。这与神性和人性的调和有关。

为要将祂自己作到我们里面，神成了一个人，在地上过人性生活。然後祂经过死，进入复活并升天，成了终极完成、包罗万有的灵，好进到我们里面。当祂进到我们里面，就重生我们的灵。现今祂正在我们里面作工，在我们里面扩展祂自己，并将祂自己建造到我们里面（撒母耳记生命读经，二三七至二三八页）。

信息选读

神的目的乃是藉著传福音、治理召会，把祂作到你里面，叫神成为你里面的成分。神是有智慧的，祂这样作，就能一石二鸟。一面藉著你能作工，能传福音，能叫召会得以治理，另一面，藉著这个，把祂自己加到你里面。神的目的不是要改你的错，乃是要把祂自己作到你里面，让祂自己来充满你，一天过一天，一年过一年，让祂从里面熟透出来。

神在历世历代只作一件事，就是要把祂自己作到人里面去。…神为何造宇宙？为何造人类？祂为何造你？神要

WEEK 1 DAY 2

Morning Nourishment

Gal. 4:19 "My children, with whom I travail again in birth until Christ is formed in you."

Phil. 2:13 "For it is God who operates in you both the willing and the working for His good pleasure."

I have the burden to help you to realize what is God's main work in His recovery, or in His economy....God's economy is centered on one thing—God's unique work. 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.

In order to work Himself into us, God became a man and lived a human life on earth. Then He passed through death and entered into resurrection and ascension, becoming the consummated, life-giving Spirit ready to come into us. When He came into us, He regenerated our spirit. Now He is working in us to increase Himself in us and to build Himself into us. (Life-study of 1 & 2 Samuel, pp. 195-196)

Today's Reading

God's intention is to work Himself into you through your preaching of the gospel and your managing of the church. His intention is to make Himself your inward elements. God is wise. By doing this, He kills two birds with one stone. On the one hand, He can accomplish the work, spread the gospel, and take care of the church through you. At the same time, through these works, He can have Himself added into you. God has no intention to correct your mistakes. His only intention is to work Himself into you and to fill you up, so that day by day and year by year He would become ripened within you.

Throughout the ages, God has only one work, and that is to work Himself into man....Why did God create the universe? Why did He create man? Why did He create you? What is

成就甚麽事？这个乃是大问题。假如神要作一件事，你不知道，那麽你作基督徒，就作得没有意思。或者你想神的心意，乃是要你得到喜乐平安，这些不错，但这不是神的中心。神不光要给你平安、祝福、赦罪、永生等等，神中心的思想乃是要把祂自己作到人里面。神在旧造和新造里最终的目的是甚麽？乃是要把祂自己作到人里面。这是神的目的。…神为甚麽要这样作，我不知道，但是结果我知道，就是神要把祂自己作到人里面（倪柝声恢复职事过程中信息记录，一一六、一〇一至一〇二页）。

大卫想要为神建造香柏木的殿，但神是要在基督里把祂自己建造到大卫里面。神所要建造到大卫里面的，要成为神的殿，也要成为大卫的家。这一个相互的住处也在约翰十四章二十三节揭示出来：「人若爱我，…我父也必爱他，并且我们要到他那里去，同他安排住处。」这住处不仅是为著三一神，也是为著我们。凡神在我们里面所建造的，要成为神的居所，也要成为我们的居所。

我们必须看见，神要得著一个居所，但不是凭著我们所行所作的，乃是凭著祂的建造。基督建造召会（太十六 18），是藉著进到我们的灵里，又从我们的灵里扩展到我们的的心思、情感、意志里，占有我们的全魂。这召会要成为祂的居所和我们的居所。这是我们所需要的，我们的负担就是要强调这一件事。

我们不需要为神建造甚麽；反之，神需要在基督里将祂自己建造到我们里面，作我们的生命、性情和素质。至终，三一神要成为我们内在的构成。我们要被三一神所构成。那就是大卫的後裔和神的儿子—有神性又有人性，能以满足神的需要和我们的需要，使神和我们得著一个相互的住处。新耶路撒冷就是这相互住处的终极完成；我们都都要在那里（撒母耳记生命读经，二〇五至二〇六页）。

参读：撒母耳记生命读经，第二十五篇；倪柝声恢复职事过程中信息记录上册，第二十、二十二篇。

God trying to accomplish? This is an important question. If God wants to do something, and you do not know about it, your Christian life is meaningless. You may think that God's intention is for you to have joy and peace. It is true that God wants you to have joy and peace, but these things are not God's center. God is not merely giving you peace, blessings, forgiveness, eternal life, and so forth; His central thought is to work Himself into man. What is the ultimate goal of God in the old creation as well as in the new? It is to work Himself into man. This is God's goal....I cannot tell you why God wants to do this. But I do know that this is His desire; He wants to work Himself into man. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 122, 107)

David wanted to build God a house of cedar, but God wanted to build Himself in Christ into David. What God would build into David would be both God's house and David's house. This mutual abode is also unveiled in John 14:23: "If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him." This abode will be not only for the Triune God but also for 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. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing.

There is no need for us to build anything for God. Rather, God needs to build Himself in Christ into us as our life, nature, and essence. Eventually, the Triune God will become our intrinsic constitution. We will be constituted with the Triune God. That will be the seed of David and the Son of God—something divine and human satisfying God's need and our need for a mutual abode. The New Jerusalem is the consummation of this mutual abode, and we will all be there. (Life-study of 1 & 2 Samuel, p. 169)

Further Reading: Life-study of 1 & 2 Samuel, msg. 25; Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 20, 22

第一周 周三

晨兴饅养

诗三六 8~9 『他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。』

诗篇三十六篇八至九节也揭示，我们可以吃基督作神殿里的肥甘，喝那灵作神乐河的水。「他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。」按表徵说，「肥甘」意指丰盛；这辞特指祭牲（脂肪烧成）的灰（Strong, 史壮）。因此，神殿的肥甘来自祭牲、供物；这些都豫表包罗万有的基督（来十 5~10）。所以，神殿的肥甘指基督的丰富（弗三 8）。供物的脂肪灰表徵基督藉著祂的死所成就的（参圣经恢复本，利四 12 第一注与六 10 第一注）（新约总论第十册，一七八至一七九页）。

信息选读

诗篇三十六篇八至九节启示，神圣的三一在神圣的分赐里作神子民在神殿中的享受。肥甘，指子基督；神的乐河，指那灵作生命水的河（约七 37~39，启二二 1）；生命和光的源头（诗三六 9），指父作生命和光的源头（约一 4，约壹一 5，启二一 23，二二 1~2、5）。诗篇三十六篇八至九节指明，整本圣经乃是按照一个支配的异象写的，就是三一神将祂自己作到祂所拣选并救赎的人里面，作他们的生命和生命的供应，好以神圣的三一，就是以父作源头、子作肥甘并那灵作河，浸透他们全人（新约总论第十册，一七九页）。

没有多少基督徒看见，神的心意是要把祂自己作到我们里面。大多数的信徒只知道神是神，我们是神所造

WEEK 1 DAY 3

Morning Nourishment

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."

Psalm 36:8-9...unveils that we may eat Christ as the fatness of God's house and drink the Spirit as the river of God's pleasure. "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." Figuratively, fatness means abundance; specifically, the word refers to the (fatty) ashes of sacrifices (Strong). Thus, the fatness of God's house comes from the sacrifices, the offerings, all of which typify the all-inclusive Christ (Heb. 10:5-10). The fatness of God's house, therefore, refers to the riches of Christ (Eph. 3:8). The fatty ashes of the offerings are the signs of Christ's accomplishment through His death (cf. footnotes 121 in Lev. 4 and 101 in Lev. 6, Recovery Version). (The Conclusion of the New Testament, pp. 3160-3161)

Today's Reading

Psalm 36:8-9 reveals the Divine Trinity in His divine dispensing as the enjoyment of God's people in His house. The fatness refers to Christ, the Son; the river of the divine pleasures, to the Spirit as the river of water of life (John 7:37-39; Rev. 22:1); and the fountain of life and light (Psa. 36:9), to the Father as the source of life and light (John 1:4; 1 John 1:5; Rev. 21:23; 22:1-2, 5). These verses indicate that the entire Bible was written according to the controlling vision that the Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river. (The Conclusion of the New Testament, p. 3161)

Not many Christians have seen that God's intention is to work Himself into us. Most believers only realize that God is God, that we are God's creatures, that we

的，我们堕落了，神因著爱我们，差祂的儿子为我们死在十字架上，完成了救赎。真基督徒也懂得基督复活了，差遣圣灵引导我们悔改，使我们相信祂，并接受祂作我们的救主。之後，按照天然的观念，圣经被当作是伦理的书，用来教导信徒在日常生活中荣耀神。最後，基督徒被告知他们死後或是主回来以後，他们将永远与主同在。当然圣经教导这样的事，然而这些教导是肤浅的。这些不是圣经中神圣启示的核仁。神圣启示的核仁乃是，神造了我们并救赎我们，目的是为著将祂自己作到我们里面，成为我们的生命。我们这些在主恢复里的人，需要在这个启示上看见更完全的异象。我们若有这样一个完全的异象，我们对敬拜的观念就会因此受规正（出埃及记生命读经，五九四至五九五页）。

圣经的每一卷书都印证你对〔诗篇三十六篇八至九节〕的领会，因为全本圣经都是照著这原则写的，就是三一神作到祂的赎民里面，作他们的享受、他们的饮料以及生命和光的源头。应用这原则来解释新约的任何一段话，都是无穷无尽的。然後你用任何一段话所释放的信息，也都是极其丰富的。它会满了肥甘，满了乐河的涌流，并满了生命和光的源头。你的信息和你的职事会不一样。有一种内在的原则，在里面管治你所述说、所教导、所传讲的。这是我的负担。仅仅去读生命读经，找出一些要点和题目来作我们的信息，并不管用。你还没有被这样一个原则所构成，这原则对你还没有成为一个异象。也许你有眼睛研读圣经，有心思领会圣经，但你没有钥匙开启圣经。你需要钥匙（长老训练第二册，一八一至一八二页）。

参读：出埃及记生命读经，第四十四篇；长老训练第二册，第十三章。

became fallen, and that out of His love for us God sent His Son to die for us on the cross and to accomplish redemption. Genuine Christians also realize that Christ was resurrected and then sent the Holy Spirit to lead us to repentance, to cause us to believe in Him, and to receive Him as our Savior. Then, according to the natural concept, the Bible is used as a book of ethics to teach the believers to glorify God in their daily living. Finally, Christians are told that, after they die or after the Lord comes back, they will spend eternity with Him. The Bible, of course, teaches such things. However, these teachings are superficial. They are not the kernel of God's revelation in the Bible. The kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life. We in the Lord's recovery need to see a fuller vision of this revelation. If we have such a full vision, our concept of worship will be regulated by it. (Life-study of Exodus, pp. 515-516)

Every book of the Bible confirms your understanding of [Psalm 36:8-9] because the entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light. The application of this principle in interpreting any portion of the New Testament is endless. Then your message, using any portion, will be greatly enriched. It will be full of the fatness, full of the flowing of the river of pleasures, and full of the fountain of life and of light. Your message and your ministry will be different. There will be an intrinsic principle within and governing whatever you speak, teach, and preach. This is my burden. Merely to read the lines of a Life-study to pick up some points and titles for our message does not work. You have not been constituted with such a principle, and this principle has not become a vision to you. You may have the eyes to read the Bible and the mind to understand it, but you do not have the key to open it. You need the key. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 158-159)

Further Reading: Life-study of Exodus, msg. 44; Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 13

第一周 周四

晨兴餽养

太十六 18 『我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。』

弗二 22 『你们也在祂里面同被建造，成为神在灵里的居所。』

大卫是合乎神心的人，曾有一次大的失败。这指明，仅仅作合乎神心的人算不得甚麽，因为一个人可以合乎神的心，却仍是空虚的，没有神作到他的心里。在撒下七章，神似乎是说，「大卫，你是合乎我心的人，但你需要我作到你的心里。你需要我建造到你的里面，使你在生命和性情上成为我。你光是作合乎我心的人是不彀的。你必须能说，『在我，活著就是神。』」大卫若是这样的人，就不会堕落（撒母耳记生命读经，二四四页）。

信息选读

一个人可以合乎神的心，却没有神，没有神作到他里面。大卫的堕落说明一个事实，就是我们即使是合乎神心的人，若没有神作到我们里面，我们就不会比别人好到那里去。我们若没有神作到我们的心里，那麽作合乎神心的人有甚麽价值？我们若看见，神渴望将祂自己作到祂所拣选的人里面，并看见这就是我们的需要，那麽，我们工作的目标就会是供应人基督，好叫三一神能彀将祂自己建造到他们里面。

今天在主的恢复里，我们的工作乃是将神供应给人。的确，我们必须拯救罪人，餽养并成全圣徒。然而，最重要的事是要将神供应给人。我们所供应的神，不仅是建造的神，也是被建造的神。我们若不这样供应

WEEK 1 DAY 4

Morning Nourishment

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

Eph. 2:22 "In whom you also are being built together into a dwelling place of God in spirit."

David, a man according to God's heart, had a great failure. This indicates that merely to be a person according to God's heart means nothing, for one may be according to God's heart but still be empty, not having God wrought into his heart. In 2 Samuel 7 God seemed to be saying, "David, you are a man according to My heart, but you need Me to be wrought into your heart. You need Me to be built into your being to make you Me in life and in nature. It is not adequate for you to be according to My heart. You must be able to say, "To me to live is God." If David had been such a person, he would not have fallen. (Life-study of 1 & 2 Samuel, p. 200)

Today's Reading

A person may be according to the heart of God and yet be without God, not having God wrought into him. The fall of David illustrates the fact that even if we are a person according to God, if we do not have God wrought into us, we are no better than others. What is the value of being according to the heart of God if we do not have God wrought into our hearts? If we realize that God desires to work Himself into His chosen people and if we realize that this is what we all need, then the goal of our work will be to minister Christ to others so that the Triune God may build Himself into their being.

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be

神，我们的工作就是木、草、禾秸（林前三 12）。

我要请你们重新考量你们为主所作的工。你可能打开了一个区域，或是带许多人归神，但是我要问你一个问题：在你带来归神的人中，有多少基督作三一神的具体化身作到他们里面？我们若诚恳真实，就会谦卑下来，承认没有太多的三一神，作到那些我们带来归神的人里面。因此，我们必须实行一件事，就是供应经过过程的三一神到人里面，使祂将祂自己建造到他们里面的人里。在我们工作的每一面—传扬福音、饯养信徒、成全圣徒，其内在的元素必须是将建造和被建造的神供应给人。我催促你们向主祷告，求祂教导你们这样作工。

经过过程的三一神已经具体化身在基督里，并且实化为终极完成的灵。这是我们所敬拜、传扬并供应给人的神。今天祂正将祂自己建造到祂所救赎的人里面，为要以祂自己为元素，并用人蒙救赎且拔高的人性，来产生一个家。这家就是召会，基督的身体。这家是那作为三一神的具体化身，并实化成为那灵之基督的扩大、扩展。我们实行神命定之路的四个步骤—生、养、成全和建造时，我们的工作必须建立在经过过程之三一神的根基上；这位三一神正将祂自己建造到祂所拣选的人里面。

这样的启示该成为管制我们领会神和神建造的原则。当我们谈论召会的建造，或是身体的建造，我们必须看见，这建造乃是神的元素构造到人的元素里，以及人的元素构造到神的元素里。因此，这建造是神的元素与人的元素彼此的构成（撒母耳记生命读经，二四四至二四六、二五一页）。

参读：撒母耳记生命读经，第三十至三十一篇。

wood, grass, and stubble (1 Cor. 3:12).

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way.

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from their redeemed and uplifted humanity. This house is the church, the Body of Christ. This house is the enlargement, the expansion, of Christ, the embodiment of the Triune God realized as the Spirit. As we carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed Triune God, who is building Himself into His chosen people.

Such a revelation should become a principle that governs our understanding of God and of God's building. When we talk about the building up of the church or about the building up of the Body, we need to realize that this building is a constitution of the divine element into the human element and of the human element into the divine element. This building, therefore, is a constitution of the divine element and of the human element into each other. (Life-study of 1 & 2 Samuel, pp. 200-201, 205-206)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 30-31

第一周 周五

晨兴餽养

林後三 6 『祂使我们穀资格作新约的执事，这些执事不是属於字句，乃是属於灵，因为那字句杀死人，那灵却叫人活。』

8 『何况那灵的职事，岂不更带著荣光？』

在林前三章十二节保罗说，建造的材料有两类：一类是木、草、禾秸，乃是属人的、属世的；另一类是金、银、宝石，乃是宝贵的珍宝、经过变化的材料。我们若用木、草、禾秸，就是用来自我们天然背景的成就，或是天然的生活方式建造，就会损伤召会（17）。我们应当用金、银、宝石一分别表徵神、基督、那灵—建造召会。以这些材料建造召会，就是以经过过程并终极完成的三一神建造召会。当我们以经过过程并终极完成的三一神建造召会，实际上不是我们在建造，乃是神藉著我们在建造，以我们作凭藉，把祂自己分赐并传输到人里面（撒母耳记生命读经，一九六至一九七页）。

信息选读

林後三章八节还说到那灵的职事。「执事」英文是 *ministers*；「职事」是 *ministry*。执事是众执事，是多数的；职事是那职事，是独一的。执事是指人说的，职事是指人所作的工。我们这些执事，是属灵的；但我们的工作，我们的职事，不仅是属灵的，根本就是灵的职事，是那灵的职事。我们要看见这中间的区别。好比人说一样东西是属金的，那就是镀金的；但说是金子，就是整个都是金子。…我们的工作就是灵。所以在圣经里，连保罗都在以弗所六章大胆地说，那个话就是灵；并且他也倒过来说，那灵就是神的话。所有翻译圣经的人，都在以弗所六章十七节，有很大的争论。这里说到那灵的剑，一般人都领会，那灵

WEEK 1 DAY 5

Morning Nourishment

2 Cor. 3:6 "Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

8 "How shall the ministry of the Spirit not be more in glory?"

In 1 Corinthians 3:12 Paul said that there are two categories of building material—wood, grass, and stubble, which are human and worldly, and gold, silver, and precious stones, which are precious treasures and transformed materials. If we build the church with wood, grass, and stubble—with the attainments that come from our natural background or with the natural way of living—we will mar the church (v. 17). We should build the church with gold, silver, and precious stones, signifying respectively God, Christ, and the Spirit. To build the church with these materials is to build the church with the processed and consummated Triune God. When we build the church with the processed and consummated Triune God, it is not actually we who are building. Rather, God is building through us, using us as a means to dispense and transmit Himself into people. (Life-study of 1 & 2 Samuel, p. 162)

Today's Reading

Second Corinthians 3:8 speaks about the ministry of the Spirit. Ministers, plural, are the many ministers, while ministry refers to the unique ministry. Whereas ministers refer to people, the ministry refers to the work done by people. We, the ministers, are of the Spirit. Our work, however, is not merely of the Spirit; it is the ministry of the Spirit. There is a difference between being of something and being that thing. To say that something is of gold means that it has some gold in it, but to say that it is gold means that the whole object is gold....Today our work is the Spirit. The Bible first tells us that the word is spirit (John 6:63). Then in Ephesians 6:17 Paul states this the other way around, saying that the Spirit is the word of God. Bible translators have had a controversy over this verse, which speaks of the sword of the Spirit. Most people understand that the sword of the Spirit is the word of God; that

的剑就是神的话，把话领会是剑。然而按著希腊文的文法来看，不是剑是话，乃是灵是话。

不要说我们今天是作属灵的工；我们今天所作的工，就是灵。主耶稣是新约里第一个说，「我对你们所说的话，就是灵。」（约六 63）根据这原则，也可以说，主对我们所作的工，就是灵。新约的这个工作，新约的这个职事，乃是个灵的职事；不仅是属灵的职事，乃是灵的职事。并且在希腊文里，这种辞句乃是同位格的。就如神的爱和神的生命，意思是，神和爱是一个，神和生命是一个。同样的，灵的职事，意思是灵和职事就是一个。我们出去所作的，不仅是属灵的工作，乃是「是灵的工作」。我们作的工作就是灵。…我们所作的那个工就是灵。…只有灵叫人得生命；也可以说，道是无益的，只有灵叫人得生命。我们所讲的道若是灵，那就能叫人得生命。所以新约一切的启示，都是要我们变作灵；我们是一个满了灵的人，我们说的话也是灵，我们作的工也是灵。

我们今天要过一种生活，是否认己，把自己摆在一边，而在里头接受基督作生命。这个在里头接受基督作生命，才是真正的跟随耶稣。我们一得救，就听见人说，要舍弃一切跟随耶稣。我们很受感动，也很愿意跟随；但我们不知道怎麽跟随。直到有一天，我们蒙了光照，才看见真正的跟随耶稣，就是把我们自己摆在一边，里面接受那是灵的耶稣，让祂作我们的生命，在我们里头天天加多，天天长大；那就是灵在我们里面加多，灵在我们里面长大。结果我们就变得属灵了。不仅如此，我们也变作灵了；我们不仅是属灵的，我们乃是变作灵了（结常存的果子，三三三至三三六页）。

参读：撒母耳记生命读经，第二十四篇；结常存的果子，第二十四篇。

is, the word is the sword. According to the Greek grammar, however, it is the Spirit, not the sword, that is the word.

We should not merely say that the work we are doing today is a spiritual work. Rather, the work we do today is the Spirit. The Lord Jesus took the lead in the New Testament to say, "The words which I have spoken to you are spirit" (John 6:63). According to this principle, we can also say that the work which the Lord has given to us is spirit. The work, the ministry, of the new covenant is a ministry of the Spirit, not merely a spiritual ministry. In Greek, phrases such as ministry of the Spirit comprise words in apposition. Just as the love of God means that God and love are one, and the life of God means that God and life are one, the ministry of the Spirit means that the Spirit and the ministry are one. The work we go out to do is not merely a spiritual work but is also a work that is the Spirit. The Lord said, "It is the Spirit who gives life; the flesh profits nothing" [v. 63]. We may also say that doctrine profits nothing; only the Spirit gives life. If the word we speak is spirit, it will give life. Therefore, all the revelations of the New Testament require us to become spirit. When we become those who are filled with the Spirit, the words we speak will be spirit, and the work we do will also be spirit.

Today we need to live a life of denying our self, putting the self aside, and inwardly receiving Christ as life. To receive Christ as life inwardly is the genuine way to follow Jesus. When we were saved, we may have heard that we should forsake everything to follow Jesus. We may have been very touched and willing to follow, but we may not have known how to follow. Then one day we received the light to see that the genuine following of Jesus is to put aside our self, receive the pneumatic Christ inwardly, allow Him to be our life, and let Him increase and grow in us day by day. This is the increase and growth of the Spirit in us. In this way we will one day become not only spiritual but also spirit. (Bearing Remaining Fruit, vol. 2, pp. 290-292)

Further Reading: Life-study of 1 & 2 Samuel, msg. 24; Bearing Remaining Fruit, vol. 2, ch. 24

第一周 周六

晨兴餽养

弗四 4 『一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。』

16 『本於祂，全身藉著每一丰富供应的节，并藉著每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。』

神的经纶就是神成为肉体，经过人生，受死，复活，化身成灵，进到人里面作生命，把神分赐给人，叫人得变化，产生召会，就是基督的身体，也就是神的家、神的国、基督的配偶，最终的集大成，就是新耶路撒冷。这就是圣经，也就是那管制并支配我们的异象。

我们需要受这个异象的管制与支配，清楚看见我们不是作一个地方召会的工作，乃是作一个身体的工作（圣经中管制并支配我们的异象，一二至一三、七五页）。

信息选读

我们回头来看，倪弟兄有甚麽成就？我又有甚麽成就？我们所作的，都是留下来给主自己恩待祂的儿女们；我们所作的，就是主的恢复。…我们一定要看见基督的身体，看清楚这个异象。…我们必须在这个异象之下，作主恢复的工作。主恢复的工作，就是主经纶的工作，也就是基督身体的工作。

我们都必须看见身体，作身体的工作。一切的难处，无论是召会中的，或个人生活中的，都是由於不认识身体。连我们对待妻子的态度不对，也是因为我们不认识身体。认识身体，不只会改变我们的召会生活，也会改变我们对待配偶的态度（圣经中管制并支配我们的异象，三一页）。神的儿女甚麽

WEEK 1 DAY 6

Morning Nourishment

Eph. 4:4 "One Body and one Spirit, even as also you were called in one hope of your calling."

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."

The economy of God is that God became flesh, passed through human living, died, resurrected, and became the Spirit to enter into us as life and dispense God into us that we may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem. This is the Bible, and this is the vision that governs and controls us.

We need to be governed and controlled by this vision and see clearly that what we are doing is not the work of one local church but the work of the one Body. (The Governing and Controlling Vision in the Bible, pp. 17, 76)

Today's Reading

If we look back, 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 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.

We all must see the Body and do the work of the Body. All our problems, whether in the church or in our personal life, are due to our lack of seeing the Body. Even our wrong attitude toward our wife is due to our not knowing the Body. Knowing the Body changes not only our church life but also our attitude toward our spouse. (The Governing and Controlling Vision in the Bible, p. 33)

时候看见身体的合一，甚麽时候就看见工作的合一；甚麽时候看见身体的合一，甚麽时候就脱离个人的工作，就看见身体的工作。这不是说你这个人不作工了，乃是你不把工作看作是属乎你个人的。这一个工作是你作的或者不是你作的，都不成问题，只要工作有人作就彀了（倪柝声文集第二辑第十七册，三〇八页）。

在各区域的所有同工，都该为著那独一的身体，在宇宙一面作同样一个工作。我们应当只作一个工，…已过在主的恢复里有好几个工作，这仍然残留在我们中间。这里有一个危机和危险，就是这些不同的工作会造成分裂。我们要考量我们目前的光景，好让我们能除去不同的工作。工作应该只有一个。就连保罗和彼得也没有作两个工作。虽然他们在不同的区域作工，他们只有建造基督的身体这独一的工作（长老训练第十一册，一三四页）。

当我们说，一个带领，一个职事，我们的意思是：全地众召会都是为著主的恢复，我们只接受一个职事，一个带领。这一个职事，不是指一个个人的工作。在历世历代，主都有祂的行动，尤其是在特别的时代，主就有特别的行动。譬如，在挪亚时代，主的行动是要建造方舟，那是主行动的目的。为要得著方舟，主托付挪亚去执行这一个职事。我们可以说，那是挪亚的职事，但不是仅仅挪亚一人来建造方舟，而是有很多人分於这建造；他们都是分於同一个职事（结常存的果子，四一三至四一四页）。

我愿意对你们，特别是对我们中间的同工和长老们，说一点亲密交通的话。不要忘记，你所作的，不管是在你的所在地，或是在宇宙一面为著别的国家作的，你都要有一个完全的领会，你乃是在建造基督的身体（过照著圣经中神圣启示高峰之生活实行的路，六二至六三页）。

参读：圣经中管制并支配我们的异象，第二篇；长老训练第十一册，第十二章。

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)

The co-workers in all the regions should do the same one work universally for the unique Body. We should do only one work...In the past there were several works in the recovery. This is still lingering among us. There is the risk and the danger that these different works will issue in divisions. We have to consider our present situation so that we can eliminate the number of works. 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. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), pp. 118-119)

We have one leading and one ministry among us because all the churches on the earth are for the Lord's recovery. This ministry is not the personal work of any individual. In every age and generation the Lord has His move, and in a particular age He has a particular move. At the time of Noah, the goal of the Lord's move was to build the ark, and in order to obtain the ark the Lord commissioned Noah to carry out this ministry. We can say that this was Noah's ministry, but Noah did not build the ark by himself. Rather, there were others who participated in the building. They all had a part in the same ministry. (Bearing Remaining Fruit, vol. 2, p. 355)

I would like to say an intimate word in fellowship, especially to the co-workers and elders among us. Do not forget that whatever you do in your locality or universally for other countries should be done in a full realization that you are building up the Body of Christ. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 57)

Further Reading: The Governing and Controlling Vision in the Bible, ch. 2; Elders' Training, Book 11: The Eldership and the God-ordained Way (3), ch. 12

二〇一二年秋季 国际长老及负责弟兄训练

主恢复中独一无二的工作 第二篇

主耶稣的榜样— 基督在人性生活与地上职事里的工作

读经：约一 18，四 34，五 19、30，六 57，七 18，十四 9~11，十七 4

纲 目 周 一

壹 基督在人性生活里的工作，乃是所有渴望有分於主恢复中独一无二工作之人的榜样—腓二 7~8：

一 主耶稣的人性生活就是祂的工作—约六 57 上：

1 对在人性生活里的基督而言，祂的生活和工作之间并没有差别：祂的生活就是祂的工作，祂的工作就是祂的生活—可一 14~45：

a 主耶稣活祂的工作，活祂的职事。

b 对祂只有一件事—祂的生活；这就是祂的工作，祂的职事—路四 42~43。

c 主耶稣随时随处工作，因为祂的工作就是祂的生活，祂的生活就是祂的行动，祂的行动就是祂的工作。

2 基督的生活怎样就是祂的工作，我们基督徒的生活照样也该是我们的工作；我们需要过一种生活，符合我们为著主的职事；需要过一种生活，作为我们事奉祂的立场和支持—约六 57 下，加二 20，林後六 3~11。

二 基督在祂的人性生活里显为人的样子，甚至奴仆的形

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery Message Two

The Pattern of the Lord Jesus— the Work of Christ in His Human Living and Earthly Ministry

Scripture Reading: John 1:18; 4:34; 5:19, 30; 6:57; 7:18; 14:9-11; 17:4

Outline DAY 1

I. The work of Christ in His human living is a pattern for all who aspire to participate in the unique work in the Lord's recovery (Phil. 2:7-8):

A. The human living of the Lord Jesus was His work (John 6:57a):

1. With Christ in His human living, there was no difference between life and work; His life was His work, and His work was His life (Mark 1:14-45):

a. The Lord Jesus lived His work; He lived His ministry.

b. With Him there was only one thing—His life, which was His work, His ministry (Luke 4:42-43).

c. The Lord Jesus worked everywhere and all the time because His work was His life, His life was His move, and His move was His work.

2. Just as Christ's life was His work, so our living as Christians should be our working; we need a living that matches our ministry for the Lord, a living that is the ground and support of our service for Him (John 6:57b; Gal. 2:20; 2 Cor. 6:3-11).

B. In His human living Christ was found in fashion as a man, even in the form

状一腓二 7~8:

1 主在人性生活里建立人的样子，并取了奴仆的形状，祂这工作乃是祂职事的根基和背景—路四 14~19。

2 我们这些渴望事奉主的人需要有一种工作，不是凭著作为，乃是凭著生活，以建立一种工作，作我们将来事奉主的扎实立场和坚固背景—徒十六 1~3 上，提後四 5、11 下，西四 17。

周二

三 主耶稣在祂的人性生活里，完成了表明神的工作—约一 18:

1 主耶稣的人性生活将神表明出来；因此，人在祂的人性生活里所看见的，乃是神在祂身上表明出来—十四 9~11。

2 我们今天若要事奉主，就该在日常生活中有表明神的工作—腓一 20~21 上。

四 基督在人性生活里的工作包括祂彰显父；祂没有彰显自己—父在祂的人性生活里藉祂得著彰显—约十四 9，七 17~18，十七 4 上。

五 主耶稣在祂的人性生活里顾到父的事；在人性上，神子和人子基督顾到父的事，顾到神的权益—路二 43~49。

周三

貳 主耶稣在祂地上的职事里，完成了父交给祂作的工—约十七 4:

一 主耶稣在祂地上的职事里传扬福音（可一 14~15、38，路四 18 上），服事人（太二十 28 上），寻找拯救失丧者—罪人（路十九 1~10），传扬国度（太四 17，可一 15 上），撒国度的种子（太十三 3，可四 3、26~29），并教导真理（太七 28~29，约八 40、45~46）。

二 主耶稣在祂地上的职事里与父是一，祂为著自己没有工

of a slave (Phil. 2:7-8):

1. The Lord's work in His human living to build up the fashion of a man and to take the form of a slave was the foundation and background of His ministry (Luke 4:14-19).

2. As those who want to serve the Lord, we need to have a work not by doing but by living, building up a work that will be the solid ground and strong background for our coming service to the Lord (Acts 16:1-3a; 2 Tim. 4:5, 11b; Col. 4:17).

DAY 2

C. In His human living the Lord Jesus carried out the work of declaring God (John 1:18):

1. His human living declared God; thus, what others saw in the human living of the Lord Jesus was the declaration of God in Him (14:9-11).

2. If we want to serve the Lord today, in our daily living there should be a work that declares God (Phil. 1:20-21a).

D. The Lord's work in His human living included His expressing the Father; Christ did not express Himself—the Father was expressed through Him in His human living (John 14:9; 7:17-18; 17:4a).

E. In His human living the Lord Jesus cared for the things of the Father; in His humanity Christ, the Son of God and the Son of Man, cared for the things of the Father, for God's interests (Luke 2:43-49).

DAY 3

II. In His earthly ministry the Lord Jesus did the work that the Father had given Him to do (John 17:4):

A. In His earthly ministry the Lord Jesus preached the gospel (Mark 1:14-15, 38; Luke 4:18a); served people (Matt. 20:28a); sought and saved the lost, the sinners (Luke 19:1-10); preached the kingdom (Matt. 4:17; Mark 1:15a); sowed the seed of the kingdom (Matt. 13:3; Mark 4:3, 26-29); and taught the truths (Matt. 7:28-29; John 8:40, 45-46).

B. In His earthly ministry the Lord Jesus was one with the Father and had no

作，没有旨意，没有话语，没有荣耀，也没有野心—五 43，十 25，三 34 上，十四 24，七 16~18，十二 47~50:

1 基督与父是一，祂所过的生活给人看见祂与父是一；祂仰望天上的父，指明作为那受天上的父所差遣在地上的子，祂与父是一并信靠父—十 30，十七 22，太十四 19。

周 四

2 主耶稣活父—约六 57 上:

a 基督在地上不仅仅是凭父或藉父活著，乃是因父活著；祂的生活有原因，那原因就是父—57 节上。

b 今天基督该是我们日常生活的理由；我们不仅该凭祂并藉祂活著，也该因祂活著—57 节下。

3 主耶稣不从自己作甚麽，祂总是否认己—五 19，太十六 24。

三 基督在祂地上的职事里与父同工—约五 17:

1 没有父，主耶稣绝不作任何工作，祂总是与父同工；这需要绝对的否认己—太十六 24。

2 当基督与父同工，祂乃是与那和祂同在并在祂里面的父同工；子基督在地上作工的时候，父是活在祂里面，并与祂同工—约十四 9~11。

周 五

四 主耶稣在父的名里作工—十 25:

1 祂既在父的名里来，就绝不在自己的名里作甚麽；祂是在父的名里作一切—五 43。

2 主耶稣在父的名里作工，意思就是祂以父的身份作工；主与父同工如同一人—十 30。

五 主耶稣在祂的工作中不寻求自己的意思，只寻求那差祂来者的意思—五 30:

work, no will, no word, no glory, and no ambition for Himself (5:43; 10:25; 3:34a; 14:24; 7:16-18; 12:47-50):

1. Christ was one with the Father, living a life that showed that He and the Father were one; 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 (10:30; 17:22; Matt. 14:19).

DAY 4

2. The Lord Jesus lived the Father (John 6:57a):

a. Christ lived on earth not merely by the Father or through the Father but because of the Father; His living had a cause, and that cause was the Father (v. 57a).

b. Today Christ should be the cause of our daily living; we should live not only by Him and through Him but also because of Him (v. 57b).

3. The Lord Jesus did not do anything from Himself but always denied the self (5:19; Matt. 16:24).

C. In His earthly ministry Christ worked with the Father (John 5:17):

1. The Lord Jesus never did any work without the Father but always with the Father; this required the absolute denial of the self (Matt. 16:24).

2. When Christ worked with the Father, He worked with the Father who was with Him and in Him; while Christ the Son was working on earth, the Father was living in Him and working with Him (John 14:9-11).

DAY 5

D. The Lord Jesus worked in the name of the Father (10:25):

1. Having come in the Father's name, He never did anything in His own name; He did everything in the Father's name (5:43).

2. For the Lord Jesus to work in the name of the Father meant that He worked as the Father; He was working with the Father as one (10:30).

E. In His work the Lord Jesus did not seek His own will but the will of the One who had sent Him (5:30):

- 1 祂否认自己，拒绝自己的想法、打算和目的。
- 2 祂从不寻求属于自己的事物，也不为著自己寻求甚麽；祂只寻求那差祂来的父的旨意—六 38。
- 3 主的食物就是实行父的旨意，作成祂的工—四 34。
- 4 我们不该有我们自己的企图；我们只该有神的旨意—罗十二 2。

周 六

六 主耶稣在地上的职事里绝不说自己的话；祂所说的，就是父所说的—约七 16、18，十二 49~50，十四 10：

- 1 祂不说自己的话，乃是说神—— 18。
- 2 祂说神的话时，神就藉著祂所说的彰显出来；神藉著祂的话语从祂出来—七 17~18、46。
- 3 主耶稣过著说神的生活，就是为著神的荣耀彰显神的生活—18 节。

七 主耶稣可以说，「我不寻求自己的荣耀」—八 50：

- 1 祂没有给己留地步—太十六 24。
- 2 祂不寻求自己的荣耀，只寻求差祂来的父的荣耀—约七 18。

八 我们今天若要有分於主恢复中独一无二的工作，就必须否认我们的己，弃绝我们的企图，并放弃我们的野心；不仅如此，我们只该知道与主同工，让基督在我们里面生活、作工，使我们成为祂自己的复本，以成就神永远的定旨—十二 24~26，罗八 2、29，加二 20，弗一 9，三 11。

1. He denied Himself, and He rejected His idea, intention, and purpose.
2. He never sought anything of Himself or for Himself—He only sought the will of the Father, who had sent Him (6:38).
3. The Lord's food was to do the will of the Father and to finish His work (4:34).
4. We should not have our own purpose; instead, we should have only God's will (Rom. 12:2).

DAY 6

F. In His earthly ministry the Lord Jesus never spoke His own word; what He spoke was the Father's speaking (John 7:16, 18; 12:49-50; 14:10):

1. Instead of speaking His own words, He spoke God (1:18).
2. When He spoke God's word, God was expressed through His speaking; God came forth from Him through His words (7:17-18, 46).
3. The Lord Jesus lived a life of speaking God, a life of expressing God for His glory (v. 18).

G. The Lord Jesus could say, "I do not seek My glory" (8:50):

1. With Him there was no ground for the self (Matt. 16:24).
2. He did not seek His own glory but the glory of the Father who sent Him (John 7:18).

H. If we would participate in the unique work in the Lord's recovery today, our self must be denied, our purpose must be rejected, and our ambition must be given up; furthermore, we must know only to work with the Lord by allowing Christ to live in us, to work in us, and to make us the duplication of Himself for the fulfillment of God's eternal purpose (12:24-26; Rom. 8:2, 29; Gal. 2:20; Eph. 1:9; 3:11).

第二周 周一

晨兴餽养

腓二 7~8 『反而倒空自己，取了奴仆的形状，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。』

基督藉著成为肉体，成了在地上生活的人。基督成为人所需要的时间，远比祂创造宇宙所需要的时间长；祂在人性生活里工作的时间，也远比祂在成为人里工作的时间长，就是三十年与九个月之比。主耶稣在祂的人性生活里工作三十年之久。…按新约的记载，我们没有看见多少主在那些年间所作的。也许对我们而言，祂似乎只是生活，一点没有作甚麽工。然而，主耶稣的人性生活就是祂的工作。

就著在人性生活里的基督，祂的生活和祂的工作并没有甚麽差别。祂的生活就是祂的工作，祂的工作就是祂的生活。我们可以说，主耶稣活祂的工作，活祂的职事。对祂只有一件事—祂的生活，这就是祂的工作，祂的职事。无论祂作甚麽，无论祂说甚麽，无论祂去哪里，都是祂生活和工作的一部分。祂不断的生活并工作。为这缘故，我们无法说主耶稣作了多少。祂处处、时时工作，因为祂的工作就是祂的生活，祂的生活就是祂的行动，祂的行动就是祂的工作。对於主耶稣，祂生活的每一面都相同。对祂而言，生活和工作之间没有区别（新约总论第三册，一七六至一七七页）。

信息选读

基督的生活怎样就是祂的工作，我们基督徒的生活照样也该是我们的工作。这就是说，我们需要过一种生活，符合我们为著主的职事；需要过一种生活，作为

WEEK 2 DAY 1

Morning Nourishment

Phil. 2:7-8 "But emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross."

Through His incarnation Christ became a man living on earth. The time required for Christ to become a man was much longer than that required for Him to create the universe, and the time of His work in His human living was far greater than the time of His work in becoming a man....For thirty years the Lord Jesus was working in His human living....According to the record of the New Testament, we do not see much of what the Lord did during those years. It may seem to us that He only lived and that He did not do any work at all. However, the human living of the Lord Jesus was His work.

With Christ in His human living, 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 His ministry. With Him there was just one thing—His life, which was His work, His ministry. Whatever He did, whatever He spoke, and wherever He went were all a part of His life and work. He was continually living and working. For this reason, we cannot say how much the Lord Jesus worked. He worked everywhere and all the time because His work was His life, His life was His move, and His move was His work. With the Lord Jesus every aspect of His life was the same. With Him there was no distinction between life and work. (The Conclusion of the New Testament, pp. 683-684)

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. Because we need such a living, it

我们事奉祂的立场和支持。因为我们需要这样一种生活，所以渴望事奉主的人，需要经过多年，才能在祂的职事里真正对祂有用。

主耶稣在地上活在人性里时，祂是在工作以建立人的样子。主不是只在短短的期间举止像人一样。祂成为人，然後过为人的生活三十年，生活在一个贫寒、卑微的木匠家里。祂在那里生活时，建立人的样子，并显为人的样子。所以，主完成了建立人的样子这伟大的工作。这是祂在为人生活的前三十年间所作的。

保罗在腓立比二章写到基督的人性生活时，他是非常谨慎。毫无疑问，他曾考虑如何写这部分的书信给腓立比人。保罗的确选择正确的字，告诉我们基督显为人的样子，并且取了奴仆的形状。基督没有工作以建立被高举之人或高位之人的样子。反之，祂工作以建立一个作奴仆之人的样子。主耶稣建立一个身份这样卑微之人的样子，不是容易的事。这是非常细的工作，需要祂花三十年来充分成就这事。在祂完成这工以後，就出来开始尽职事。祂的职事是基於祂在自己身上建立人的样子的工作。

我们该看见基督在人性生活里建立人的样子，并取了奴仆的形状，祂这工作乃是祂职事的根基和背景。那些渴望事奉主的人需要有一种工作，不是凭著作为，乃是凭著生活。这是一种藉著人的日常生活而完成的工作。那些盼望事奉主的人，需要生活以建立一种工作，作他们将来事奉主的扎实立场和坚固背景（新约总论第三册，一七七至一七九页）。

参读：神人的生活，第三至四篇。

takes many years before one who desires to serve the Lord can be truly useful to Him in His ministry.

While the Lord Jesus was living in His humanity on earth, He was working to build up the fashion of man. The Lord did not simply behave like a man for a short period of time. He became a man and then lived a human life for thirty years, living in the poor and lowly home of a carpenter. As He lived there, He built up the fashion of man and was found in fashion as a man. The Lord, therefore, carried out the great work of building up a human fashion. This is what He was doing during the first thirty years of His human life.

When Paul wrote about Christ's human living in Philippians 2, he was very careful. He no doubt considered how to compose this part of the Epistle to the Philippians. Paul surely selected the right words, telling us that Christ was found in fashion as a man and that He took the form of a slave. Christ did not work to build up the fashion of a highly exalted man or of a man with a high rank. On the contrary, He worked to build up the fashion of a man who was a slave. It was not an easy thing that the Lord Jesus built up a fashion of a man in such a low state. This was a very fine work, and it took Him thirty years to accomplish it in full. After He finished this work, He came forth to begin His ministry. His ministry was based upon His work of building up in Himself the fashion of a man.

It is crucial for us to see that Christ's work in His human living to build up the fashion of a man and to take on the form of a slave was the foundation and background of His ministry. Those who aspire to serve the Lord need to have a work not by doing but by living. This is a work carried out by one's daily living. Those who wish to serve the Lord need to live to build up a work that will be the solid ground and strong background for their coming service to the Lord. (The Conclusion of the New Testament, pp. 684-685)

Further Reading: The God-man Living, chs. 3-4

第二周 周二

晨兴饕养

约一 18 『从来没有人看见神，只有在父怀里的独生子，将祂表明出来。』

十四 9 『耶稣对他说，腓力，我与你们同在这样长久，你还不认识我麼？人看见了我，就是看见了父…。』

基督在为人生活里之工作的另一面是表明神。「从来没有人看见神，只有在父怀里的独生子，将祂表明出来。」（约一 18）基督在祂的人性生活里表明神。按约翰一章一至十八节，基督是藉著话（1、14）、生命（4）、光（4~5）、恩典（14、16、17）和实际（14、17），将神表明出来。话是神的彰显，生命是神的分赐，光是神的照耀，恩典是神给人享受，实际是神给人领略。藉著这五件事，神在子里完全表明出来了。虽然从来没有人看见神，但在人性生活里的基督，以祂是话、生命、光、恩典和实际的方式，将神表明出来了。我们越接受话，得著神圣的生命，并让生命的光在我们里面照耀，我们越享受神作恩典，并领略祂为实际，祂就越向我们表明出来（新约总论第三册，一七九至一八〇页）。

信息选读

基督在祂的人性生活里，完成了这样表明神的工作。基督在祂生活并作木匠工作的三十年里，将神表明出来。当祂生活以建立人的样子时，祂向祂的母亲、兄弟和姊妹表明神。他们必定领悟祂有个超特、不凡的东西，有个比单单彰显人性更高的东西。他们在主耶稣的人性生活里所看见的，乃是神在祂身上表明出来。祂的人性生活将神表明出来。

WEEK 2 DAY 2

Morning Nourishment

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

14:9 "Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father..."

Another aspect of Christ's work in His human living was to declare God. "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him" (John 1:18). In His human living Christ declared God. According to John 1:1-18, Christ declared God by the Word (vv. 1, 14), life (v. 4), light (vv. 4-5), grace (vv. 14, 16, 17), and reality (vv. 14, 17). The Word is God expressed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized. God is declared in the Son through these five things. Although no one has ever seen God, Christ in His human living has declared God in the way of being the Word, life, light, grace, and reality. The more we receive the Word, have the divine life, and let the light of life shine within us, and the more we enjoy God as grace and apprehend Him as reality, the more He is declared to us. (The Conclusion of the New Testament, p. 686)

Today's Reading

In His human living Christ carried out the work of declaring God in this way. During the thirty years of His living and working as a carpenter, Christ declared God. While He was living to build up the fashion of a man, He declared God to His mother, brothers, and sisters. They must have realized that there was something excellent and extraordinary with Him, something higher than the expression only of humanity. What they saw in the human living of the Lord Jesus was the declaration of God in Him. His human living declared God.

你若要事奉主，你不该一开始就想要为主作伟大的工作，这违反神圣的原则。你该单单过一种表明神的生活，叫别人在你身上看见一种超特的东西，神圣的东西。这指明在你的日常生活中有表明神的工作。

〔主耶稣〕出来尽职事的时候，祂不需要装假或表演。祂不需要特意想要举止像一个神人，像一个有神在祂里面的人，因祂就是一个真实的人，并显为一个人的样子。祂这真正的人自然而然的将神表明出来。

基督在人性生活里的工作也包括祂彰显父（约十四 9）。按约翰福音，子基督在父的名里来（五 43），在父的名里行事（十 25），行父的旨意（六 38），说父的话（三 34 上，十四 24，七 16~17，十二 47~50），并寻求父的荣耀（七 18）。祂与父是一（十 30）。祂为著自己没有工作，没有旨意，没有话语，没有荣耀，也没有野心。基督是这样的一个人，单单彰显父。祂没有彰显自己。祂是子，然而祂彰显父。

按路加二章四十三至四十八节，孩童耶稣仍留在耶路撒冷，祂的父母并不知道。他们发觉祂不在同行的人中间，就回耶路撒冷去找祂。他们找著了祂，祂的母亲对祂说，「孩子，为甚麽向我们这样行？看哪，你父亲和我多麽伤心的在找你。」（48）主回答说，「你们为甚麽找我？岂不知我必须以我父的事为念麽？」（49）这指明孩童耶稣顾到神的事。四十九节的「我父」一辞指明耶稣的神性（约五 18）。在人性上，祂是父母的儿子；在神性上，祂是父神的儿子。这里我们看见主双重的身份，就是祂为神子和人子的身份。在人性上，神子和人子基督顾到父的事，顾到神的权益（新约总论第三册，一八〇至一八一、一八三页）。

参读：新约总论第三册，第六十四篇；约翰福音生命读经，第三、三十一篇。

If you want to serve the Lord, you should not begin by trying to do a great work for the Lord. This is contrary to the divine principle. You should simply live a life that declares God. Then others will see in you something excellent, something divine. This indicates that in your daily living there is a work that declares God.

When [the Lord Jesus] came out to minister, He did not need to pretend or to perform. There was no need for Him to deliberately try to behave like a God-man, a man with God in Him, for He was a genuine man and was found in fashion as a man. As a real man, He spontaneously declared God.

Christ's work in His human living also includes His expressing the Father (John 14:9). According to the Gospel of John, Christ the Son came in the Father's name (5:43), worked in the Father's name (10:25), did the Father's will (6:38), spoke the Father's word (3:34a; 14:24; 7:16-17; 12:47-50), and sought the Father's glory (7:18). He was one with the Father (10:30). He had no work, no will, no word, no glory, and no ambition for Himself. As such a one, Christ expressed only the Father. He did not express Himself. He was the Son, yet He expressed the Father.

According to Luke 2:43-48, the boy Jesus remained behind in Jerusalem, and His parents did not know it. When they realized that He was not with them in the caravan, they returned to Jerusalem searching for Him. When they found Him, His mother said to Him, "Child, why have You treated us like this? Behold, Your father and I, being greatly distressed, have been seeking You" (v. 48). The Lord replied, "Why is it that you were seeking Me? Did you not know that I must be in the things of My Father?" (v. 49). This indicates that the boy Jesus was caring for the interests of God. The words "My Father" in verse 49 point to the deity of Jesus (John 5:18). In His humanity He was the son of His parents; in His deity He was the Son of God the Father. Here we see the Lord's dual status, His status as the Son of God and the Son of Man. In His humanity Christ, the Son of God and the Son of Man, cared for the things of the Father, for God's interests. (The Conclusion of the New Testament, pp. 686-688)

Further Reading: The Conclusion of the New Testament, msg. 64; Life-study of John, msg. 3, 31

第二周 周三

晨兴饅养

可一 38 『祂对他们说，我们可以往别处去，到邻近的村镇，我也好在那里传道，我原是为这出来的。』

太十四 19 『…〔耶稣〕望著天祝福，擘开饼，递给门徒，门徒便递给群众。』

约十 30 『我与父原是一。』

主耶稣在地上的职事里陈明福音，佳音。路加四章十八节上半说，「主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人。」传福音，原文意宣报佳音。传福音是主耶稣为神的受膏者（弥赛亚）的第一个使命。福音要传给贫穷的人，就是在属天、属灵和神圣的事上贫穷的人（十二 21，启三 17，参太五 3）（新约总论第三册，一八四页）。

信息选读

在路加十九章十节主耶稣说，「人子来，是要寻找拯救失丧的人。」这里我们看见撒该不仅是罪人，他也是失丧的。救主特意来到耶利哥，寻找拯救这样一个失丧的人。主住在撒该家里，要拯救这失丧的罪人。

马太四章十七节说，「从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。」这里基督接续祂的开路先锋，施浸者约翰所传的（三 2）。施浸者约翰是头一位为著国度传扬悔改的，基督是第二位。很奇妙，主耶稣重复并接续施浸者约翰所传的。这表明国度的重要。若是国度的传扬不重要，主耶稣就不会重复。祂重复施浸者约翰所传的，证明国度的

WEEK 2 DAY 3

Morning Nourishment

Mark 1:38 "And He said to them, Let us go elsewhere into the nearby towns that I may preach there also, because for this purpose I came out."

Matt. 14:19 "...Looking up to heaven, He blessed and broke the loaves and gave them to the disciples, and the disciples to the crowds."

John 10:30 "I and the Father are one."

In His earthly ministry the Lord Jesus preached the gospel, the good news. Luke 4:18a says, "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor." The Greek word rendered "announce the gospel" is euaggelizo, which means to evangelize, to announce good news. To preach the gospel was the first commission of the Lord Jesus as God's anointed One, the Messiah. The good news was to be preached to the poor, that is, to the poor in heavenly, spiritual, and divine things (Luke 12:21; Rev. 3:17; cf. Matt. 5:3). (The Conclusion of the New Testament, p. 689)

Today's Reading

In Luke 19:10 the Lord Jesus says, "The Son of Man has come to seek and to save that which is lost." Here we see that Zaccheus was not only a sinner but also that he was lost. The Savior came to Jericho purposely to seek and to save such a lost one. The Lord stayed in Zaccheus's house in order to save this lost sinner.

Matthew 4:17 says, "From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near." Here Christ continued the preaching of His forerunner, John the Baptist (Matt. 3:2). John the Baptist was the first to preach repentance for the kingdom, and Christ was the second. It is marvelous that the Lord Jesus repeated and continued the preaching of John the Baptist. This shows the importance of the kingdom. If the preaching of the kingdom were not important, the Lord Jesus would not have repeated it. His repeating the preaching of John the

传扬非常重要。

马太十三章启示，基督在祂的职事里撒国度的种子。在三节祂说，「看哪，那撒种的出去撒种。」在二十四节祂说到「人撒好种在他的田里」，这人就是人子（37）。虽然主耶稣常被称为夫子，但在祂地上的职事里，实际上祂是撒种的。祂来撒种，这种子是国度的道（19），在这道里有基督作生命。种子也是国度之子，国度的子民（38）。因此，主耶稣所撒的种子就是祂自己这生命，使信徒成为国度的种子。

基督地上职事特别的一面，〔乃是〕祂教导关于某些重要之事的真理。…路加福音记载基督关于福音与救恩的教导。七章四十一至四十八节有祂关于赦罪的教导。

马太九章十五至十七节和十二章三至八节有基督关于新约经纶的教导（新约总论第三册，一九五至一九六、二〇一、二〇五、二〇八、二一六页）。〔基督〕为著自己没有工作，没有旨意，没有话语，没有荣耀，也没有野心；祂单单彰显父。三一神彰显在这人里面。

子与父是一（约十 30，十七 22）。子在地上生活的时候，给人看见祂与父是一。我们都必须过一种生活，给人看见我们与基督是一。我们必须与耶稣是一（神新约的经纶，三二、二八页）。

祂仰望天上的父，指明作为那受天上的父所差遣在地上的子，祂与父是一并信靠父（十 30）。这是非常重要的原则。每当我为主说话时，我必须感觉我是信靠主，与主是一（神人的生活，一四七页）。

参读：新约总论第三册，第六十五至六十七篇。

Baptist proves that the preaching of the kingdom is very important.

Matthew 13 reveals that in His ministry Christ sowed the seed of the kingdom. In verse 3 He says, "Behold, the sower went out to sow." In verse 24 He speaks of "a man sowing good seed in his field," and this man is the Son of Man (v. 37). Although the Lord Jesus was often called a teacher, in His earthly ministry He was actually a sower. He came to sow the seed, and this seed is the word of the kingdom with Christ in it as life (v. 19). The seed is also the sons, the people, of the kingdom (v. 38). Hence, the seed sown by the Lord Jesus was Himself as life to make the believers the seed of the kingdom.

A particular aspect of Christ's earthly ministry [was] His teaching the truths concerning certain crucial matters...The Gospel of Luke records Christ's teaching regarding the gospel and salvation. In Luke 7:41-48 we have His teaching about the forgiveness of sins.

In Matthew 9:15-17 and 12:3-8 we have Christ's teaching concerning the New Testament economy. (The Conclusion of the New Testament, pp. 698, 704, 707, 711, 718) He was one with the Father. He had no work, no will, no word, no glory, and no ambition for Himself. He only expressed the Father. The Triune God was expressed in this Man.

The Son was one with the Father (John 10:30; 17:22). The Son, when He was living on this earth, lived a life that showed people that He and the Father were one. We all must live a life that shows people we and Christ are one. We must be one with Jesus. (God's New Testament Economy, pp. 34, 31)

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. (The God-man Living, p. 124)

Further Reading: The Conclusion of the New Testament, msgs. 65-67

第二周 周四

晨兴饕养

约六 57 『活的父怎样差我来，我又因父活著，照样，那吃我的人，也要因我活著。』

五 17 『耶稣就对他们说，我父作工直到如今，我也作工。』

〔基督〕进了耶路撒冷城以後，所作的第一件事就是洁净殿〔太二一 12~13〕。任何一位属地的王进了京城，就会立刻登宝座。但主耶稣没有这样作，因为祂不是为著自己的权益，乃是为著神的权益。祂的心不是为著祂的国，乃是为著神的家。

在约翰六章五十七节主耶稣说，祂因父活著。基督活在地上不仅仅是凭父或藉父，乃是因父。祂的生活有原因，那原因就是父。因此，父不仅仅是子藉以或凭以活著的凭藉；父乃是子活在地上的原因（新约总论第三册，二四三至二四四页）。

信息选读

今天基督该是我们日常生活的原因。我们不仅该凭祂并藉祂活著，也该因祂活著。祂该是我们生活的原因。否则，我们的生活就没有意义（新约总论第三册，二四四页）。

主不从自己作甚麽（约五 19）。这也是祂给门徒的榜样。虽然整个宇宙都是藉著祂创造的，但祂不从自己作甚麽。这就是祂多次所教导的，否认我们的己。祂说凡跟从祂的人，都必须背起自己的十字架，并否认己（太十六 24）。祂乃是过著否认己的生活。

在大学里，有学问的教授作许多事，表现他们所知并所能作的，来吸引人的注意。但我们不是今天的教授；

WEEK 2 DAY 4

Morning Nourishment

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

5:17 "But Jesus answered them, My Father is working until now, and I also am working."

After [Christ] entered the city of Jerusalem, the first thing He did was to cleanse the temple [Matt. 21:12-13]. Any earthly king, upon entering the capital, would immediately have ascended to the throne. But the Lord Jesus did not do this, because He was not for His own interests but for God's interests. His heart was not for His kingdom but for God's house.

In John 6:57 the Lord Jesus said that He lived because of the Father. Christ lived on earth not merely by the Father or through the Father but because of the Father. His living had a cause, and that cause was the Father. Hence, the Father was not simply an instrument through which or by which the Son lived; rather, the Father was the cause of the Son's living on earth. (The Conclusion of the New Testament, pp. 741-742)

Today's Reading

Today Christ should be the cause of our daily living. We should live not only by Him and through Him but also because of Him. He should be the cause of our living. Otherwise, our living will be meaningless. (The Conclusion of the New Testament, p. 742)

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. This is the denying of our self, which He taught so much. 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;

我们是今天的神人，就是耶稣的复本。我们应当否认己，不要存心从自己作任何事，乃要存心从祂作每一件事。这就是实行否认己的教训，与主一同作事（神人的生活，一四七至一四八页）。

在约翰五章主耶稣作了点活软弱人的工作。宗教的犹太人逼迫祂，因为祂在安息日点活软弱的人。祂回答他们说，「我父作工直到如今，我也作工。」（17）在他们宗教的观念里，他们在安息并守他们的安息日。他们不知道，只要可怜的罪人不得救，父与子就没有安息。宗教的犹太人在守他们的安息日时安息，而父与子在作工，使罪人能得著生命并有安息。

虽然神在创造里的工作完成了（创二 1~3），但在基督地上的职事里，父与子仍在为著救赎与建造作工（约五 19~20）。这工作包括子的赐生命，就是约翰五章所显明的。在这事上父与子是一。凡父在赐生命的事上所要作的，子就照样作。

没有父，主耶稣绝不作任何工作。祂总是与父同工。这需要绝对的否认己。基督否认己，为要与父同工。

当基督与父同工，祂不是与只在天上的父同工，乃是与那和祂同在并在祂里面的父同工。这关于基督与父同工的真理违反传统的教训；这些传统的教训说当子在地上的时候，父只是在诸天之上。就经纶说，子在地上时，父是在诸天之上。然而，就素质说，子在地上作工的时候，父是活在祂里面，并与祂同工。就素质说，父与子原是一（十 30）；二者无法分开。所以，基督与父是一而与父同工（新约总论第三册，二四四至二四六页）。

参读：神人的生活，第八至九篇。

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)

In John 5 the Lord Jesus did the work of enlivening an impotent man. The religious Jews persecuted Him because He enlivened the impotent man on the Sabbath. He answered them, "My Father is working until now, and I also am working" (5:17). In their religious concept they were resting and keeping their Sabbath. They did not know that there was no rest for the Father and the Son as long as the poor sinners were not saved. While the religious Jews were resting in keeping their Sabbath, the Father and the Son were working so that sinners might receive life and have rest.

Although God's work in creation was finished (Gen. 2:1-3), in Christ's earthly ministry the Father and the Son were still working for redemption and building (John 5:19-20). This work includes the Son's life-giving, which is manifested in John 5. In this matter the Father and the Son are one. Whatever the Father wants to do in the matter of life-giving, the Son does accordingly.

The Lord Jesus never did any work without the Father. He always worked with the Father. This required the absolute denial of the self. Christ denied Himself in order to work with the Father.

When Christ worked with the Father, He worked not with the Father who was merely in heaven, but with the Father who was with Him and in Him. This truth concerning Christ's working with the Father is contrary to the traditional teaching which says that when the Son was on earth, the Father was merely in the heavens. Economically, the Son was on earth and the Father was in the heavens. Essentially, however, while the Son was working on earth, the Father was living in Him and working with Him. Essentially, the Father and the Son are one (John 10:30); They cannot be separated. Therefore, Christ worked with the Father in the way of being one with Him. (The Conclusion of the New Testament, pp. 742-743)

Further Reading: The God-man Living, chs. 8-9

第二周 周五

晨兴餽养

约五 30 『我从自己不能作甚麽；我怎麽听见，就怎麽审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。』

四 24 『神是灵；敬拜祂的，必须在灵和真实里敬拜。

子在父的名里作工（约十 25）。在父的名里作工，意思是说，作工的不是我，我作工就是父作工。这人在地上生活的时候，祂是子同著父、凭著灵，为要设立一个榜样，使人能过一种与三一神调和的生活。人类当中至少有一个，在过这样的生活上已经成功了。成千成万有神圣生命的人，应当跟随这人过一种生活，这种生活乃是神圣分赐的结果（神新约的经纶，三一页）。

信息选读

当主耶稣与父同工，祂是在父的名里作工（约十 25）。祂既在父的名里来（五 43），就绝不在自己的名里作甚麽；祂是在父的名里作一切。祂在父的名里作工，意思就是祂以父的身份作工。主耶稣与父不是分开作工。反之，主与父同工如同一人。

主耶稣多次有力的宣告，祂不是行自己的旨意，祂所行的一切都是父的旨意。有一天，祂对带著食物回来，并求祂吃的门徒说，「我的食物就是实行差我来者的旨意，作成祂的工。」（四 34）主的食物就是实行父的旨意。在约翰四章，这里是说，祂的食物特别是拯救并满足罪人。主耶稣来到撒玛利亚有个目的——寻找一个有罪的撒玛利亚妇人并满足她。祂这样作，就实行神的旨意，而实行神的旨意就是祂的食物和满足。

WEEK 2 DAY 5

Morning Nourishment

John 5:30 "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."

4:24 "God is Spirit, and those who worship Him must worship in spirit and truthfulness."

The Son worked in the name of the Father (John 10:25). To work in the name of the Father means it is not I that work but I work as the Father. When this Man lived on this earth, He was the Son with the Father by the Spirit, living to set up a pattern so that man can live a life mingled with the Triune God. At least one Man among mankind succeeded in living such a life. Thousands of men possessing the divine life should follow this Man to live a life which is the result of the divine dispensing. (God's New Testament Economy, pp. 33-34)

Today's Reading

As the Lord Jesus worked with the Father, He worked in the name of the Father (John 10:25). Having come in the Father's name (John 5:43), He never did anything in His own name; He did everything in the Father's name. For Him to work in the name of the Father means that He worked as the Father. The Lord Jesus and the Father were not working separately. On the contrary, the Lord was working with the Father as one.

A number of times the Lord Jesus declared strongly that He did not do His own will, but that everything He did was the Father's will. One day He said to His disciples, who had returned with food and were urging Him to eat: "My food is to do the will of Him who sent Me and to finish His work" (John 4:34). The Lord's food was to do the will of the Father. In John 4 this means that, in particular, His food was to save and satisfy sinners. The Lord Jesus had come to Samaria with a purpose—to find a sinful Samaritan woman and satisfy her. In doing this He did God's will, and doing God's will was His food and satisfaction.

在六章三十八节主耶稣说，祂从天上降下来，不是要行自己的意思，乃是要行那差祂来者的意思。在五章三十节祂说，祂不寻求自己的意思，只寻求那差祂来者的意思。这些经文清楚指明，主耶稣在地上的职事里，不是完成自己的意思，乃是完成父的意思（新约总论第三册，二四五、二四七页）。

主不寻求自己的意思，只寻求那差祂来者的意思（30下）。首先，祂否认自己；第二，祂拒绝自己的想法、打算和目的。祂只寻求那差祂来者的意思。我们每个人都该在这一件事上有警觉—当我们受差遣作一个工作时，我们不该利用那个机会寻求自己的目标。我们去作神的工作时，我们去是寻求我们的目的，还是神的目的？倪柝声弟兄总是很担心，当他差遣一位弟兄出去作主的工时，那位弟兄会利用机会遂行自己的目的。

我们不容易有一个单纯的心，没有自己的目的、目标和意思。我们只该寻求那差遣我们的主的意思、目标和目的。这需要我们这一面多有学习。

有时候，一些弟兄问我对他们接受邀请去某一个地方的感觉。我基本的考虑乃是：「你去只是为著完成主的定旨、标的、目标、意思、目的，亦即主的意愿，还是你要利用机会达到你的目的、意愿？」寻求我们的目的，完全是不纯净的。我们必须藉著十字架得洁净。我们该祷告说，「主啊，拯救我，使我出去不是为照著我的目的和意思而成就甚麽。」主耶稣从不寻求祂自己的意思、定旨、观念和目的。祂单纯的只寻求父的意思（神人的生活，一四八至一四九页）。

参读：神新约的经纶，第二章：神人的生活，第十四篇。

In John 6:38 the Lord Jesus says that He came down from heaven not to do His own will but the will of the Father who sent Him. In John 5:30 He says that He did not seek His own will but the will of the Father who sent Him. These verses indicate clearly that in His earthly ministry the Lord Jesus did not carry out His own will but the Father's will. (The Conclusion of the New Testament, pp. 743-744)

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. When we go to perform God's work, do we go by seeking our purpose or God's purpose? Brother Watchman Nee was always concerned that when he sent a brother out for the Lord's work, that brother would take the chance to perform his own 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)

Further Reading: The Conclusion of the New Testament, msg. 2; The God-man Living, ch. 14

第二周 周六

晨兴餽养

约七 18 『那从自己说的，是寻求自己的荣耀；惟有那寻求差祂来者之荣耀的，这人才是真的，在祂里面没有不义。』

八 50 『然而我不寻求自己的荣耀，有一位为我寻求荣耀并审判人的。』

主耶稣在地上的职事里绝不说自己的话。凡祂所说的，就是父所说的。在一个场合中祂说，「我的教训不是我自己的，乃是那差我来者的。」（约七 16）主不从自己说话，祂不寻求自己的荣耀，乃寻求差祂来者的荣耀（18）。祂不说自己的话，乃是说神。祂说神的话时，神就藉著祂所说的从祂出来。祂过著说神的生活，就是为著神的荣耀彰显神的生活（新约总论第三册，二四六页）。

信息选读

第一个神人不寻求自己的荣耀，只寻求那差祂来的父的荣耀（约七 18）。我与倪弟兄在一起大约二十年。对于同工，最使他受搅扰的是，很难看到一个是没有野心的。有野心就是寻求自己的荣耀。…靠主的怜悯，我学了秘诀，对付我的己和我的目的；这帮助我对付我的自我荣耀（神人的生活，一四九至一五〇页）。

基督没有给己留地步。祂不寻求自己的荣耀，只寻求父的荣耀（18）（神新约的经纶，三二页）。

法利赛人寻求他们自己的荣耀。照〔约翰七章十八节〕上下文看，主向他们指明，他们若不寻求自己的荣耀，他们就知道祂是父所差来的。

WEEK 2 DAY 6

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."

8:50 "But I do not seek My glory; there is One who seeks glory for Me and judges."

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. 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. (The Conclusion of the New Testament, p. 743)

Today's Reading

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...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)

With Christ there was no ground for the self. He did not seek His own glory, but the Father's (John 7:18). (God's New Testament Economy, p. 34)

The Pharisees were seeking their own glory. According to the context of [John 7:18], the Lord indicated to them that if they were not seeking their own glory, they would know that He was sent by His Father.

我们必须看见，在我们的工作中，我们的己、企图、野心，乃是三条大「蛀虫」。在主的恢复中，我们若要一直被主使用，就必须否认我们的己，弃绝我们的企图，并放弃我们的野心。我们不该有我们自己的企图；我们只该有主的意思。我们都必须学这三件事：没有己，没有企图，没有野心。我们只该知道为祂劳苦、作工，否认我们的己，弃绝我们的企图，并放弃我们的野心。己、企图、野心，在我们里面就像三条蛇或蝎子。我们必须学习恨恶它们（神人的生活，一五〇页）。

主耶稣告诉我们，在执行神新约的职事上，祂从来不凭着自己作甚麽（五 19），祂不作自己的工（四 34，十七 4），祂不说自己的话（十四 10、24），祂不凭著自己的意思作甚麽（五 30），祂也不求自己的荣耀（七 18）。如果你用这几条作标准，衡量今天一切的基督徒工作，你能看见，照著这个尺码，几乎一切的基督徒工作都达不到标准。谁能说他们在主的工作上不凭著自己作甚麽？谁能说他们不作自己的工，不说自己的话？还有，谁能说他们不凭著自己的意思作甚麽，也不作甚麽来求自己的荣耀？倘若我们能肯定的答覆这五点，我相信我们也在神新约的职事里。不然的话，我们就是偏离了。

这是主耶稣在神新约职事里的那一段，这职事产生了召会，造就了圣徒，并且建造了身体。如果你缺少这五点，无论你作甚麽，都是分裂人的，都会引起分裂。因此，我们需要看见，一个了结的人是有很大的不同：他不凭著自己作工，不作自己的工，不说自己的话，不凭著自己的意思行事，也不求自己的荣耀。这不仅是神新约职事的一段，这样的人和这样的生活也是我们的榜样。愿主使我们对这些事情有清楚的异象（长老训练第一册，四九至五〇页）。

参读：长老训练第一册，第三章；真理信息，第七章。

We need to see that our self, our purpose, and our ambition are three big destroying “worms” in our 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. (The God-man Living, pp. 126-127)

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)

Further Reading: Elders' Training, Book 1: The Ministry of the New Testament, ch. 3; Truth Messages, ch. 7

二〇一二年秋季 国际长老及负责弟兄训练

主恢复中独一无二的工作 第三篇

在升天里，凭着那灵， 在神圣水流里的工作

读经：徒一 8~11、22，二 4、33，四 33，五 31，十三 1~4

纲 目

周 一

壹 主恢复中独一无二的工作乃是在升天里的工作——徒一 9~11，二 33，弗一 22，二 6：

一 基督在祂的升天里登宝座，被立为宇宙中万有的头；祂在宝座上乃是元首、主、君王和受膏者，拥有宇宙中所有的能力与权柄——22，太二八 18：

1 因著我们在基督的升天里与祂联合，我们也与祂一同被带到诸天之上——弗二 6。

2 神将宇宙中的一切权柄都赐给祂复活升天的基督，而我们现今是在基督里，因此，我们乃是与基督一同在诸天之上，并在宝座上。

3 对基督而言，升天就是祂的登宝座；对我们而言，升天是我们在诸天界里宝座上的地位。

二 基督在祂的升天里被带到新的范围，就是诸天里；现今祂在诸天里有另一种生活同另一种职事；主在诸天里的生活与职事，乃是使徒行传的内容——二 33~34、36，五 31。

周 二

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Three

A Work in Ascension, by the Spirit, and in the Divine Stream

Scripture Reading: Acts 1:8-11, 22; 2:4, 33; 4:33; 5:31; 13:1-4

Outline

DAY 1

I. The unique work in the Lord's recovery is a work in ascension (Acts 1:9-11; 2:33; Eph. 1:22; 2:6):

A. In His ascension Christ was enthroned and made the Head over all things in the universe; He is the Head, the Lord, the King, and the anointed One on the throne, having all the power and all the authority in the universe (1:22; Matt. 28:18):

1. Because we were identified with Christ in His ascension, we also were brought into the heavens with Him (Eph. 2:6).

2. God committed all authority in the universe to His resurrected and ascended Christ, and we are in Christ; therefore, we are in the heavens and on the throne with Christ.

3. To Christ ascension is His enthronement; to us it is our position in the heavenlies on the throne.

B. In His ascension Christ was brought into a new realm, into the heavens, where He has another living with another ministry; the Lord's living and ministry in the heavens are the content of the book of Acts (2:33-34, 36; 5:31).

DAY 2

三 使徒行传的主题是说到复活基督的繁殖，这是由基督在祂升天里所完成的——9~11，二 33，四 33:

1 复活基督的繁殖是主从诸天之上的宝座所执行的——22，三 13、15，四 10。

2 升天是主地上工作的性质和范围；因此，主今日在祂恢复里的工作该有属天的性质，也该在属天的范围里——弗 1:22。

四 今天许多所谓的基督教工作，并不是在升天里，但主恢复里的工作必须是在主的升天里；我们应当能见证说，我们是在基督的升天里作工——徒 2:32~33。

五 升天的基督在祂的升天里进入我们里面；祂乃是在祂的升天里而在我们里面——西 1:27，三 1，罗 8:10、34:

1 主今天乃是在祂的升天里，而在我们灵里——提后 4:22。

2 在基督的升天里，三一神在我们里面行动，这行动成了祂的历史，也成了我们的历史，因为祂与我们调和为一，二者有了相同的历史——林前 6:17。

周 三

貳 主恢复中独一无二的工作乃是凭着那灵所执行的工作——徒 1:8，二 4，十三 2、9:

一 圣灵的工作有两面：里面为著生命的一面——素质的灵；外面为著能力和权柄的一面——经纶的灵——约 14:17，二十 22，路 24:49，徒 1:5、8:

1 每一位在基督里的信徒，都应当经历圣灵的这两面——路 24:49，约 14:17，二十 22:

a 我们里面需要喝圣灵作生命，我们外面需要穿上圣灵作能力和权柄——林前 12:13，路 24:49，徒 1:5、8。

b 我们里面需要圣灵的气吹入我们里面作生命，我们外面需要圣灵的风吹在我们身上作能力——约 20:22，徒 2:2、4。

C. The subject of Acts concerns the propagation of the resurrected Christ, which is carried out by Christ in His ascension (1:9-11; 2:33; 4:33):

1. The propagation of the resurrected Christ is carried out by the Lord from the throne in the heavens (1:22; 3:13, 15; 4:10).

2. The ascension is the nature and the sphere of the Lord's work on earth; hence, the work of the Lord today in His recovery should have a heavenly nature and should be in a heavenly sphere (Eph. 1:22).

D. Whereas much of today's so-called Christian work is not a work in ascension, the work in the Lord's recovery must be a work in the Lord's ascension; we should be able to testify that we are working in Christ's ascension (Acts 2:32-33).

E. The ascended Christ has come into us in His ascension; He is in His ascension within us (Col. 1:27; 3:1; Rom. 8:10, 34):

1. The Lord today is in our spirit in His ascension (2 Tim. 4:22).

2. In Christ's ascension the Triune God moves in us, and this move becomes His history and also our history because He and we are mingled as one and have the same history (1 Cor. 6:17).

DAY 3

II. The unique work in the Lord's recovery is a work carried out by the Spirit (Acts 1:8; 2:4; 13:2, 9):

A. There are two aspects of the work of the Holy Spirit: the inward aspect for life—the essential Spirit—and the outward aspect for power and authority—the economical Spirit (John 14:17; 20:22; Luke 24:49; Acts 1:5, 8):

1. Every believer in Christ should experience both aspects of the Spirit (Luke 24:49; John 14:17; 20:22):

a. Inwardly we need to drink of the Holy Spirit for life, and outwardly we need to be clothed with the Holy Spirit for power and authority (1 Cor. 12:13; Luke 24:49; Acts 1:5, 8).

b. Inwardly we need the breath of the Holy Spirit breathed into us for life, and outwardly we need the wind of the Holy Spirit blowing upon us for power (John 20:22; Acts 2:2, 4).

c 经历那灵作我们的生命，为著我们属灵的所是和存在，乃是素质的；经历那灵作能力，为著我们属灵的工作和功用，乃是经纶的一罗八 11，路二四 49，徒一 5、8。

d 就生命的灵说，我们需要吸入祂，像吸入空气一样；就能力的灵说，我们需要穿上祂，像穿上制服一样，这是以利亚的外衣所豫表的一约二十 22，路二四 49，王下二 9、13-15。

周 四

2 作为在基督里的信徒，我们应当经历那灵里面的充满和外面的充溢—弗五 18，徒二 4，四 8，六 3，十三 9、52：

a 里面被那灵充满，乃是经历素质的灵作生命—弗五 18，徒六 3，十三 52。

b 外面被那灵充溢，乃是经历在那灵里的浸，为著能力和权柄—一 5、8，二 4，四 8，十三 9。

二 「圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工」—2 节下：

1 基督身体上五个忠信寻求主的肢体的藉著事奉和禁食，给身体的元首一个机会，使元首，就是那灵，能将他们分别出来，完成祂伟大的使命—1-2 节上。

2 这完全是藉著基督身体上那些忠信并寻求主的肢体，在地上与诸天之上的元首配合，凭著那灵、在那灵里并同著那灵的行动—1-2 节：

a 主为著开展祂的国度所采取的这大大的一步，不是人所安排的宗教运动。

b 这工作的开始，没有组织差会，没有募集基金，没有人的任命，也没有人的计画和方法—3-4 节。

周 五

参 主恢复中独一无二的工作乃是在神圣水流里的工作—创二 8-10，启二二 1：

一 在圣经里，神圣水流这独一无二的流的概念是很要紧的一创

c. To experience the Spirit as our life for our spiritual being and existence is essential; to experience the Spirit as power for our spiritual work and function is economical (Rom. 8:11; Luke 24:49; Acts 1:5, 8).

d. Regarding the Spirit of life, we need to breathe Him in as the breath; regarding the Spirit of power, we need to put Him on as the uniform, typified by the mantle of Elijah (John 20:22; Luke 24:49; 2 Kings 2:9, 13-15).

DAY 4

2. As believers in Christ, we should experience both the inward and the outward filling of the Spirit (Eph. 5:18; Acts 2:4; 4:8; 6:3; 13:9, 52):

a. To be filled with the Spirit inwardly is to experience the essential Spirit as life (Eph. 5:18; Acts 6:3; 13:52).

b. To be filled with the Spirit outwardly is to experience the baptism in the Spirit for power and authority (1:5, 8; 2:4; 4:8; 13:9).

B. "The Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them" (v. 2b):

1. Five faithful and seeking members of the Body of Christ gave the Head of the Body an opportunity through their ministering and fasting so that He, as the Spirit, might set them apart to carry out His great commission (vv. 1-2a).

2. This was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body of Christ on the earth with the Head in the heavens (vv. 1-2):

a. This great step taken by the Lord for the spread of His kingdom was not a religious movement with a human schedule.

b. This work began without the organizing of a mission, without the raising of funds, without human ordination, and without any human plan or method (vv. 3-4).

DAY 5

III. The unique work in the Lord's recovery is a work in the divine stream (Gen. 2:8-10; Rev. 22:1):

A. In the Scriptures the concept of the divine stream, the unique flow, is crucial

二 10~14, 诗四六 4 上, 约七 37~39, 启二二 1:

1 圣经启示涌流的三一神一父是生命源, 子是生命泉, 灵是生命河—耶二 13, 诗三六 9 上, 约四 14, 七 37~39。

2 这流的源头乃是神和羔羊的宝座—启二二 1。

3 在圣经里只有一道流, 只有一道神圣的水流; 这神圣的水流历经所有世代, 乃是独一无二的一创二 10~14, 启二二 1。

周 六

二 神圣的水流, 独一的流, 乃是交通的水流—徒二 42, 约壹一 3, 林前十 16:

1 基督身体的交通就是神圣生命的水流; 凡生命水流所到之处, 就有基督身体的交通—启二二 1。

2 「有一件事能管制我们, 那就是神圣的交通。…藉著在这交通里受限制, 基督的身体就蒙保守在一里, 职事的工作就继续往前。…我们若学习交通, 就会得著许多益处, 特别在主的工作上, 更是如此。」(三一神作三部分人的生命, 一七二至一七三页)

三 神圣的水流, 独一的流, 乃是主工作的水流—林前十六 10:

1 有一道水流, 我们可称之为工作的水流, 工作的流; 水流所到之处, 就有神的工作。

2 使徒行传给我们看见神圣的水流, 独一的流; 在主的行动里只有一道水流, 我们必须保守自己在这道水流里, 在这独一的流中—创二 8~12, 启二二 1~ 2, 徒二 33, 参十五 35~41。

(Gen. 2:10-14; Psalms 46:4a; John 7:37-39; Revelation 22:1):

1. The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life (Jer. 2:13; Psalms 46:4a; John 4:14; 7:37-39).

2. The source of the flow is the throne of God and of the Lamb (Rev. 22:1).

3. In the Scriptures there is only one flow, only one divine stream; the divine stream, which has been flowing throughout the generations, is uniquely one (Gen. 2:10-14; Rev. 22:1).

DAY 6

B. The divine stream, the unique flow, is a stream of fellowship (Acts 2:42; 1 John 1:3; 1 Cor. 10:16):

1. The fellowship of the Body of Christ is the stream of the divine life; wherever the stream of life flows, there is the fellowship of the Body of Christ (Rev. 22:1).

2. “The one thing that should rule us is the divine 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...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. 145-146).

C. The divine stream, the unique flow, is the stream of the Lord's work (1 Cor. 16:10):

1. There is a stream that we may call the stream, the current, of the work; where the stream flows, there is the work of God.

2. The book of Acts shows us the divine stream, the unique flow; in the move of the Lord there is only one stream, and we need to keep ourselves in this one stream, the unique flow (Gen. 2:8-12; Rev. 22:1-2; Acts 2:33; cf. 15:35-41).

第三周 周一

晨兴饅养

徒一9 『说了这话，他们正看的时候，祂就被取上升，有一朵云彩把祂从他们的眼界中接上去了。』

弗一22 『将万有服在祂的脚下，并使祂向著召会作万有的头。』

基督在祂的升天里登宝座，被立为宇宙中万有的头（弗一22）。所以，祂在宝座上乃是元首、主、君王和受膏者。一面，祂的升天是祂的登宝座。另一面，因著我们在祂的升天里与祂联合，我们也与祂一同被带到诸天上（二6）。祂钉十字架时，我们在十字架上，在祂里面死了；祂复活时，我们与祂一同复活；祂升天时，我们也与祂一同升到诸天之上。…因著祂是在诸天之上的宝座上，所以我们也在此天上，并在宝座上。登宝座指明权柄的赋与。这就是为甚麽主耶稣告诉祂的门徒，天上地上所有的权柄，都赐给祂的原因（太二八18）（由基督与召会的观点看新约概要卷一，一〇六至一〇七页）。

信息选读

神将宇宙中的一切权柄都赐给祂复活升天的基督。现今我们是在基督里，因此，基督的登宝座乃是我们的地位。我们乃是与基督一同在诸天上的宝座上。主吩咐门徒要去，使万民作门徒，因为天上地上所有的权柄都赐给祂了。他们不是受差遣去传普通的福音，乃是传国度的福音，使人作基督的门徒。这不光是藉著祂的话和祂神圣的生命，也是藉著祂的权柄才得以完成。

藉著基督的复活，我们重生为祂的肢体，并且藉著祂的升

WEEK 3 DAY 1

Morning Nourishment

Acts 1:9 "And when He had said these things, while they were looking on, He was lifted up, and a cloud took Him away from their sight."

Eph. 1:22 "And He subjected all things under His feet and gave Him to be Head over all things to the church."

In His ascension, Christ was enthroned and made the very Head over all things in the universe (Eph. 1:22). Therefore, He is the Head, the Lord, the King, and the anointed One on the throne. On the one hand, His ascension was His enthronement. On the other hand, because we were identified with Him in His ascension, we also were brought into the heavens with Him (2:6). When He was crucified, we died in Him on the cross; when He was resurrected, we were raised up with Him; and when He ascended, we also ascended to the heavens with Him....Because He is on the throne in the heavens, we also are in the heavens and on the throne. Enthronement indicates authorization. This is why the Lord Jesus told His disciples that all authority in heaven and on earth has been committed to Him (Matt. 28:18). (A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and Acts, p. 84)

Today's Reading

God committed all authority in the universe to His resurrected and ascended Christ, and now we are in Christ. Therefore, the enthronement of Christ is our position. We are in the heavens on the throne with Christ. The Lord told His disciples to go and disciple all the nations because all authority in heaven and on earth has been given to Him. They were sent not to preach the gospel in a common way but to preach the gospel of the kingdom and make people Christ's disciples. This was carried out not only with His word and His divine life but also with His authority.

By the resurrection of Christ we have been regenerated as His members, and

天，我们登宝座，被带到诸天之上。复活是生命的事，升天是地位的事。在祂的复活里，我们将三一神接受到我们里面，作我们的生命，使我们重生。在祂的升天里，我们被带到诸天之上，在那里被摆在一个地位上且登宝座。…基督的复活是甚麽？对基督而言，复活乃是一个证明和见证，指明祂是那不能毁坏的生命。对我们而言，基督的复活乃是三一神的分赐，作我们的生命，使我们被点活，得重生，成为祂身体的肢体。基督的升天是甚麽？对基督而言，基督的升天就是祂的登宝座。对我们而言，基督的升天是我们在诸天界里宝座上的地位（由基督与召会的观点看新约概要卷一，一〇七至一〇八页）。

基督的升天不是祂活动的了结，乃是祂进一步活动—祂在诸天里的职事—的引进。路加写的第一卷书，路加福音，描述主头一次的引进，以及祂在地上的生活与职事。现在需要第二卷书，使徒行传，告诉我们主藉著升天被引进那一种的生活与职事中。…我们在使徒行传看见，主如何在祂的升天里生活并尽职。

我们要强调一个事实：按照路加福音，主在地上生活；那个生活与职事由祂的成孕引进，结束於祂的复活。主耶稣在复活以後，升上了诸天。这升天不是了结，乃是另一次引进。这引进把祂带到新的范围，就是诸天里；现今祂在诸天里有另一种生活同另一种职事。这种生活与职事不是由那位仅仅在童女腹中从圣灵成孕，并生於伯利恒的耶稣完成的，乃是由升天的基督完成的。复活、升天的基督现今活在诸天里，并且在那里尽职。主在诸天里的生活与职事，乃是使徒行传的内容（使徒行传生命读经，三至四页）。

参读：由基督与召会的观点看新约概要卷一，第七至八章。

by His ascension we also have been enthroned and brought into the heavens. Resurrection is a matter of life, while ascension is a matter of position. In His resurrection we receive the Triune God within us as our life to be regenerated. In His ascension we have been brought into the heavens to be positioned and enthroned there...What is the resurrection of Christ? To Christ the resurrection is a proof and testimony that He is the indestructible life, while to us it is the impartation of the Triune God as our life that we might be enlivened and regenerated to become the members of His Body. What is the ascension of Christ? To Christ it is His enthronement, while to us it is our position in the heavenlies on the throne. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and Acts, pp. 84-85)

Christ's ascension was not the termination of His activity; instead, it was His initiation into further activity—His ministry in the heavens. The first book written by Luke, his Gospel, describes the Lord's first initiation and His life and ministry on earth. Now there is the need of the second book, the book of Acts, to tell us into what kind of living and ministry the Lord has been initiated through His ascension....In Acts we see how the Lord lives and ministers in His ascension.

We would emphasize the fact that, according to the Gospel of Luke, the Lord lived on earth. That life and ministry were initiated by His conception and concluded by His resurrection. Then after His resurrection the Lord Jesus ascended to the heavens. This ascension was not a termination but another initiation. This initiation brought Him into a new realm, that is, into the heavens, where He now has another living with another ministry. This living and ministry are carried out not by the Jesus who was merely conceived of the Holy Spirit in the womb of a virgin and born in Bethlehem; it is carried out by the ascended Christ. The resurrected and ascended Christ is now living in the heavens and ministering there. The Lord's living and ministry in the heavens are the content of the book of Acts. (Life-study of Acts, pp. 2-3)

Further Reading: A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and Acts, chs. 7-8

第三周 周二

晨兴饕养

徒二 32~33 『这位耶稣，神已经叫祂复活了，我们都是这事的见证人。祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。』

林前六 17 『但与主联合的，便是与主成为一灵。』

在使徒行传里的繁殖，并不是耶稣的繁殖。在使徒行传里所有的，不仅是那生活在拿撒勒木匠家里者的繁殖。更正确的说，我们在行传里所看见的，乃是那复活者的繁殖，复活基督的繁殖。

复活基督的繁殖是由基督在祂升天里所完成的。主耶稣在地上生活了三十二年半，但如今祂是在升天里。主在祂的升天里非常活跃。我们绝不该以为升天的基督是被动的坐在宝座上，观看地上可怜的光景而感到失望。不，基督在祂的升天里是非常积极活跃的。祂这位升天者，现今正在作许多的事（使徒行传生命读经，一二页）。

信息选读

基督现今在升天里，这事实的意思不仅是祂在诸天之上，也是祂拥有能力和权柄。基督在祂的升天里，得著宇宙中所有的能力和所有的权柄。按照马太二十八章十八节，复活的基督对祂的门徒说，「天上地上所有的权柄，都赐给我了。」因此，主在祂的升天里，带著这样的权柄和能力，是非常活跃的。…主这位升天者，正在执行祂宇宙、永远的繁殖。

当复活的基督在执行祂的繁殖时，祂主要的工作不是争战。升天之主的工作主要的不是争战，而是将祂自己繁殖到全地。在主的恢复里，有黑、白、棕、黄、红各种不同肤色的人。我们都是基督繁殖的一部分。

WEEK 3 DAY 2

Morning Nourishment

Acts 2:32-33 "This Jesus God has raised up, of which we all are witnesses. Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear."

1 Cor. 6:17 "But he who is joined to the Lord is one spirit."

The propagation in Acts is not the propagation of Jesus. In Acts we do not have the propagation merely of the One who lived in the home of a carpenter in Nazareth. Rather, in Acts we see the propagation of the resurrected One, the propagation of the resurrected Christ.

The propagation of the resurrected Christ is carried out by Christ in His ascension. The Lord Jesus lived on earth for thirty-three and a half years, but now He is in ascension. In His ascension the Lord is very active. We should never think that the ascended Christ is sitting passively on the throne, observing the pitiful situation on earth and feeling disappointed about it. No, in His ascension Christ is active in a very positive way. As the ascended One, He is now doing many things. (Life-study of Acts, p. 10)

Today's Reading

The fact that Christ is now in ascension means not only that He is in the heavens; it also means that He has power and authority. In His ascension Christ has all the power and all the authority in the universe. According to Matthew 28:18, the resurrected Christ said to His disciples, "All authority has been given to Me in heaven and on earth." Therefore, with such authority and power in His ascension the Lord is very active....The Lord, as the ascended One, is carrying out His universal and eternal propagation.

As the ascended Christ is carrying out His propagation, His main work is not fighting. Instead of fighting, the ascended Lord's work is mainly propagating Himself throughout the earth. In the Lord's recovery we have people of different colors: black, white, brown, yellow, and red. We all are part of Christ's propagation. We have been

我们已由复活的基督在祂的升天里所产生。

我们已经强调过一个事实：使徒行传的主题是复活的基督在升天里，凭著那灵，藉著门徒，为著产生众召会—神的国—的繁殖。…我们需要看见这繁殖是主从诸天之上的宝座执行出来的。这就是说，祂繁殖的工作是在升天里。然而，今天许多所谓的基督教工作，并不是在升天里。我们盼望主恢复里的工作是在祂的升天里。升天是主地上工作的性质和范围。因此，主今日的工作该有属天的性质，也该在属天的范围里。

基督乃是在升天里繁殖祂自己。我们知道祂的升天是在祂死而复活之後。基督在祂升天里的工作，是在祂复活的性质里进行的。因此，这工作不是天然的，没有任何天然人的成分。反之，这工作是出於复活里神圣的生命，也是在基督升天的气氛和光景中进行的。今天…我们都该能说，我们是在基督的升天里作工（使徒行传生命读经，一三至一六页）。

今天神仍然在祂的升天里行动。祂是在祂的升天里生活、居住、住留、尽职、事奉、作工、行动并作事。

祂在我们里面，乃是在祂的升天里。这就是为甚麽保罗告诉我们，我们是与基督一同坐在祂的升天里，就是保罗所说的「诸天界」里〔弗二6〕。保罗所说的诸天界就是升天。在我们全人里，有一个东西相当不平凡。这不平凡的东西乃是一个人位，就是升天的基督。祂在祂的升天里进入我们里面。主今天乃是在祂的升天里，而得以在我们灵里。在这升天里，三一神在我们里面行动，这行动成了祂的历史。这行动也成了我们的历史，因为如今我们与祂，祂与我们，调和为一。我们二者有了相同的历史（神在人里的行动，一一四页）。

参读：使徒行传生命读经，第一至二篇；神在人里的行动，第八至九章。

produced by the resurrected Christ in His ascension.

We have emphasized the fact that the subject of Acts is the propagation of the resurrected Christ in His ascension, by the Spirit, through the disciples, for the producing of the churches—the kingdom of God....We need to see that this propagation is carried out by the Lord from the throne in the heavens. This means that His work of propagation is in ascension. However, much of today's so-called Christian work is not a work in ascension. We hope that the work in the Lord's recovery will be in His ascension. The ascension is the nature and the sphere of the Lord's work on earth. Therefore, the work of the Lord today should have a heavenly nature and should be in a heavenly sphere.

It is in His ascension that Christ is propagating Himself. We know that His ascension came after His death and resurrection. Christ's work in His ascension takes place in the nature of His resurrection. Therefore, this work is not natural; it does not have anything of the natural man. Rather, it is of the divine life in resurrection, and it is carried out in the atmosphere and condition of His ascension....We all should be able to say that [today] we are working in Christ's ascension. (Life-study of Acts, pp. 10-13)

Today God is still moving in His ascension. He is living, dwelling, staying, ministering, serving, working, moving, and acting in His ascension.

He is in His ascension within us. This is why Paul tells us that we are seated together with Christ in His ascension, which Paul calls “the heavenlies” [Eph. 2:6]. The very heavenlies referred to by Paul is the ascension. Within our being there is something quite extraordinary. This extraordinary thing is a person, the ascended Christ. He came into us in His ascension. The Lord today is in our spirit in His ascension. In this ascension the Triune God moves in us, and this move becomes His history. It also becomes our history because we and He, He and we, are now mingled as one. We two have the same history. (The Move of God in Man, p. 98)

Further Reading: Life-study of Acts, msgs. 1-2; The Move of God in Man, chs. 8-9

第三周 周三

晨兴餽养

约二十 22 『说了这话，就向他们吹入一口气，说，你们受圣灵。』

路二四 49 『看哪，我要将我父所应许的，降在你们身上；你们要留在城里，直到你们穿上从高处来的能力。』

圣经清楚的向我们揭示，圣灵的工作有两面：里面为著生命的一面，以及外面为著能力的一面。外面的不是目标，外面的乃是「为著」里面的。外面的一面可见於旧约，但到了新约时代，在基督复活之後，神永远定旨的目标乃是藉著里面的一面来成就（在圣灵里的浸，一页）。

信息选读

约翰在他的福音书里，用饮水和气作为圣灵的两个象徵。这是为著生命内里的一面，因为约翰的福音书，主要是关于生命。然而，路加用另两个象徵：衣服和暴风。路加的著作（他的福音书和使徒行传）不著重生命的事，乃著重福音的传扬（路二四 47，徒一 8）。在传福音时，需要权柄和能力。所以衣服代表权柄，而暴风代表能力。如果一个警察想要运用权柄，却没有穿合式的制服，就没有人尊重他的权柄；但是当他穿上合式的制服，每一个人就尊重他作为执法者所采取行动的权柄。因此，我们更必须穿上圣灵，好使我们有神的权柄和能力，来作神的工。

圣灵两面的工作都是我们所需要的。里面的一面，我们需要喝圣灵作生命；外面的一面，我们需要穿上圣灵作权柄。里面的一面，我们需要圣灵的气吹入我们里面作生命；外面的一面，

WEEK 3 DAY 3

Morning Nourishment

John 20:22 "And when He had said this, He breathed into them and said to them, Receive the Holy Spirit."

Luke 24:49 "And behold, I send forth the promise of My Father upon you; but as for you, stay in the city until you put on power from on high."

The Scriptures clearly reveal to us that there are two aspects of the work of the Holy Spirit: the inward aspect for life and the outward aspect for power. The outward is not the aim; the outward is for the inward. The outward aspect is found in the Old Testament, but it is not until the New Testament time, after the resurrection of Christ, that the aim of God's eternal purpose is accomplished through the inward aspect. (The Baptism in the Holy Spirit, p. 3)

Today's Reading

John, in his Gospel, used drinking water and breath as two symbols of the Holy Spirit. That is the inward aspect for life, for John's Gospel is mainly concerned with life. However, Luke used two other symbols: clothing and the rushing violent wind. The writings of Luke (his Gospel and Acts) do not emphasize the matter of life, but the preaching of the gospel (Luke 24:47; Acts 1:8). In preaching the gospel, authority and power are needed. So clothing represents authority, and the rushing violent wind the power. If a policeman attempts to exercise his authority without wearing the proper uniform, no one will respect his authority; but when wearing the proper uniform, everyone honors his authority to act in the capacity of a law enforcer. So also, we must be clothed with the Holy Spirit that we may have divine authority and power for God's work.

Both aspects of the work of the Holy Spirit are necessary to us. Inwardly, we need to drink of the Holy Spirit for life, and outwardly, we need to be clothed with the Holy Spirit for authority. Inwardly, we need the breath of the Holy Spirit breathed into

我们需要圣灵的风吹在我们身上作能力。里面的一面是圣灵在我们里面作生命；外面的一面是圣灵在我们身上作能力。…里面的一面是「在我们里面」（约十四 17，四 14，七 38），外面的一面则是「在我们身上」（路二四 49，徒一 8，二 3，八 16，十 44，十九 6）（在圣灵里的浸，二至三页）。

信徒在素质上接受灵神，就是接受祂为著他们的生存、所是、生命和生活。主耶稣在祂复活的晚上，回到门徒们中间，向他们吹气，叫他们在素质上接受圣灵（约二十 22），就是生命的灵（罗八 2），也就是祂自己在复活中所成的赐生命的灵（林前十五 45 下），作他们的生命和新造的素质（约壹五 12，林後五 17）。信徒因著听福音，信了钉十字架的基督，就接受了这包罗万有赐生命的灵。这灵进入他们里面，并活在他们里面，作他们神圣的生命、性情和所是的素质。

信徒联於灵神，一面是里面的，在素质上接受祂；另一面是外面的，在经纶上浸入祂。信徒在经纶上浸入祂，就是受圣灵的浸（可一 8 下，徒一 5 下，十一 16 下），得著祂作能力的灵，为著他们属灵的工作和功用。圣灵作能力的灵，在经纶方面浇灌下来，先是在五旬节，把犹太信徒浸在灵里（二 4）；後是在哥尼流家，把外邦信徒也浸在灵里（十 44~45）。如此就两步一次的，把古今中外所有信主耶稣的人，都浸在圣灵里，将他们浸成一个身体（林前十二 13）。

圣灵作能力的灵浇灌在信徒身上，降在他们身上，也就是给他们穿上（路二四 49），与他们联合。就生命的灵而论，我们需要将祂像空气一样吸进来；就能力的灵而论，我们需要将祂像制服一样穿上，当作权柄，好执行神新约的经纶（真理课程一级卷三，一三〇至一三一、一三七、一三九页）。

参读：在圣灵里的浸；神新约的经纶，第七至十章。

us for life, and outwardly, we need the wind of the Holy Spirit blowing upon us for power. The inward aspect is the Holy Spirit as life within us. The outward aspect is the Holy Spirit as power upon us...The inward aspect is "in" us (John 14:17; 4:14; 7:38), while the outward aspect is "upon" or "on" us (Luke 24:49; Acts 1:8; 2:3; 8:16; 10:44; 19:6). (The Baptism in the Holy Spirit, pp. 3-5)

To receive God the Spirit essentially is to receive Him for our existence, being, life, and living. On the night of His resurrection the Lord Jesus came back to His disciples and breathed into them that they might receive the Holy Spirit essentially (John 20:22) as the Spirit of life (Rom. 8:2), the life-giving Spirit whom He had become in resurrection, to be their life and the essence of the new creation (1 John 5:12; 2 Cor. 5:17). Having heard the gospel and having believed in the crucified Christ, the believers have received this all-inclusive, life-giving Spirit. This Spirit enters into them and lives in them to be the essence of their divine life, nature, and being.

The believers' being joined to God the Spirit is of two aspects. On the one hand, they have received Him inwardly and essentially; on the other hand, they have been baptized into Him outwardly and economically. For the believers to be baptized into Him economically is for them to be baptized in the Holy Spirit (Mark 1:8b; Acts 1:5b; 11:16b) to receive Him as the Spirit of power for their spiritual work and function. The Holy Spirit as the Spirit of power was poured out economically first on the day of Pentecost to baptize the Jewish believers in the Spirit (Acts 2:4), and then in the house of Cornelius to baptize the Gentile believers in the Spirit (Acts 10:44-45). By these two steps all the believers of the Lord Jesus, in all times and in all places, have been baptized once for all in the Spirit and into one Body (1 Cor. 12:13).

The Holy Spirit's being poured out upon the believers, His falling upon them, is to clothe them (Luke 24:49), to be joined to them. Concerning the Spirit of life, we need to breathe Him in as the breath; concerning the Spirit of power, we need to put Him on as the uniform that we may have the authority to carry out God's New Testament economy. (Truth Lessons—Level One, vol. 3, pp. 106, 111, 113)

Further Reading: The Baptism in the Holy Spirit; God's New Testament Economy, chs. 7-10

第三周 周四

晨兴饕养

徒十三 1~3 『在安提阿当地的召会中，有…巴拿巴和…西面，…路求，…马念，并扫罗。他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。於是禁食祷告，接手在他们身上，就打发他们去了。』

要得著能力就是要在圣灵里受浸（徒一 5），以成就父的应许（4）。

圣灵在我们身上与在我们里面（约十四 17）不同。圣灵在主复活那天，吹到门徒里面，是在素质一面作生命的灵。同一位圣灵在五旬节那天，降在门徒身上，是在经纶一面作能力的灵。就生命的灵说，我们需要吸入祂，像吸入空气一样；就能力的灵说，我们需要穿上祂，像穿上制服一样；这能力的灵是以利亚的外衣所豫表的（王下二 9、13~15）。前者像生命的水，需要我们喝（约七 37~39）；後者像受浸的水，需要我们浸。这是一位灵的两方面，都是为著我们的经历（林前十二 13）。生命之灵的内住是素质的，为著我们的生命与生活；能力之灵的浇灌是经纶的，为著我们的职事与工作（使徒行传生命读经，三六页）。

信息选读

行传二章四节上半说，「他们就都被圣灵充溢。」恢复本注解清楚指明，这里充溢的希腊文是 *pletho*，浦利奏（也用於四章八节、三十一节，九章十七节，十三章九节，路加一章十五节、四十一节、六十七节），指在外面充溢。按使徒行传的用法，*pleroo*，浦利路，是指在里面充满器皿，如二章二节的风在里面充满屋子；浦利奏是指充溢在人的外面，如四节的那灵在外面充溢门徒。门徒在里面和素质一面被那灵充满（浦利路—

WEEK 3 DAY 4

Morning Nourishment

Acts 13:1-3 "Now there were in Antioch, in the local church,...Barnabas and Simeon, ..Lucius,...Manaen,...and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away."

To receive power is to be baptized in the Holy Spirit (Acts 1:5) for the fulfillment of the promise of the Father (v. 4).

To have the Holy Spirit upon us is different from having the Holy Spirit in us (John 14:17). The Holy Spirit was breathed into the disciples on the day of the Lord's resurrection to be the Spirit of life to them essentially. The same Holy Spirit came upon the disciples on the day of Pentecost to be the Spirit of power economically. As for the Spirit of life, we need to breathe Him in as the breath. As for the Spirit of power, we need to put Him on as the uniform, typified by the mantle of Elijah (2 Kings 2:9, 13-15). The former as the water of life requires our drinking (John 7:37-39); the latter as the water for baptism requires our being immersed. These are the two aspects of the one Spirit for our experience (1 Cor. 12:13). The indwelling of the Spirit of life is essential for our life and living; the outpouring of the Spirit of power is economical for our ministry and work. (Life-study of Acts, p. 31)

Today's Reading

Acts 2:4a says, "And they were all filled with the Holy Spirit." Footnote 2 on this verse clearly indicates that the word filled in Greek is *pletho*. *Pletho*, which is also used in 4:8, 31, 9:17, 13:9, and Luke 1:15, 41, and 67, refers to being filled outwardly. According to its usage in Acts, the Greek word *pleroo* indicates the filling of a vessel within. This word is used in 2:2 to describe the wind's filling of the house. *Pletho* indicates the filling of persons outwardly. This word is used in verse 4 to describe how the Spirit filled the disciples outwardly. The disciples were filled inwardly and

十三 52)，是为著他们基督徒的生活；门徒在外面和经纶一面被那灵充溢（浦利奏），是为著他们基督徒的职事。在里面充满的灵，乃是素质的灵，是在门徒们里面（约十四 17，罗八 11）；在外面充溢的灵，是经纶的灵，是在门徒们身上（徒一 8，二 17）。每一位在基督里的信徒，都应当经历圣灵这两方面。甚至为人的基督，也经历过同样的事；祂在素质一面由圣灵而生（路一 35，太一 18、20），为著祂的所是并生活；又在经纶一面被圣灵所膏（三 16，路四 18），为著祂的职事和行动。素质的灵是在祂里面，经纶的灵是在祂身上（作主合用的器皿，一二五至一二六页）。

行传十三章二节的圣灵，「是灵的基督」，身体的头，吩咐从那五个人中分别巴拿巴和扫罗，去作祂召他们所作的工。这是主将祂国度的福音，开展到外邦世界所采取的一大步。这是从…安提阿开始的；没有组织差会，没有募集基金，没有人的任命，也没有人的计画和方法。这是由基督身体上五个忠信寻求主的肢体发起的，他们藉著事奉和禁食，给身体的元首一个机会，使元首，就是那灵，能将他们分别出来，完成祂伟大的使命，开展祂的国度，好藉著祂福音的传扬，在外邦世界建立祂的召会。

这主要的一步，与耶路撒冷召会毫无组织上的关系，也不在彼得和耶路撒冷其余十一位使徒的权柄和指挥之下。这纯粹是从一个外邦中心开始的，远离犹太教一切背景与实行的气氛和影响，甚至也远离耶路撒冷召会的实行和影响。这完全是藉著基督身体上那些忠信并寻求主的肢体，在地上与诸天之上的元首配合，凭著那灵、在那灵里并同著那灵的行动（使徒行传生命读经，三四七至三四八页）。

参读：使徒行传生命读经，第四、三十至三十一、三十六篇。

essentially (pleroo) with the Spirit for their Christian living (13:52); the disciples were filled outwardly and economically (pletho) with the Spirit for their Christian ministry. The essential Spirit filled the disciples inwardly by coming into them (John 14:17; Rom. 8:11); the economical Spirit filled the disciples outwardly by coming upon them (Acts 1:8; 2:17). Every believer in Christ should experience both aspects of the filling of the Holy Spirit. Even Christ as a man experienced both aspects. He was born of the Spirit essentially for His being and living (Luke 1:35; Matt. 1:18, 20), and He was anointed with the Spirit economically for His ministry and move (Matt. 3:16; Luke 4:18). The essential Spirit was within Him, and the economical Spirit was upon Him. (Vessels Useful to the Lord, pp. 129-130)

In Acts 13:2 the Holy Spirit as the pneumatic Christ, the Head of the Body, told the five to set apart Barnabas and Saul for the work to which He had called them. This was a giant step taken by the Lord for the spread of the gospel of His kingdom to the Gentile world. It was begun from Antioch,...without organizing a mission, without raising funds, without human ordination, and without any human plan and method. It was initiated by five faithful and seeking members of the Body, who afforded an opportunity, through their ministering and fasting, to the Head of the Body that He, as the Spirit, might set them apart to carry out His great commission to spread His kingdom for the establishment of His church in the Gentile world through the preaching of His gospel.

This major step had nothing to do with the church in Jerusalem organizationally, and it was not under the authority and direction of Peter and the other eleven apostles in Jerusalem. It was begun solely and purely from a Gentile center, far away from the atmosphere and influence of any Judaic background and practice, and even from the practice and influence of the church in Jerusalem. It was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body on earth with the Head in the heavens. (Life-study of Acts, pp. 306-307)

Further Reading: Life-study of Acts, msgs. 4, 30-31, 36

第三周 周五

晨兴餽养

创二 10 『有一道河从伊甸流出来滋润那园子，从那里分为四道。』

启二二 1 『天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来』。

在宇宙中有一道神圣的水流，在圣经起首时就开始了，直流过全本圣经。我们可以从圣经开头追踪这水流直到末了，在很多地方都有题到这水流。今天这水流仍在涌流；它一直在涌流，直流到永远。主说祂所赐的水要成为泉源，直涌入永远的生命。这水流要流到永远；这水流绝不能、也绝不会停止。在召会的整个历史中，一直有，现在仍有这样神圣的水流（神圣的水流，七页）。

信息选读

按照约翰四章十四节，涌流的三一神乃是「涌入永远的生命」。…这里的「入」指产生某种结果，或，成为；因此，这字是说到目的地。永远的生命乃是涌流之三一神的目的地。我们里面有一泉源，涌出成为河，直涌入目的地；这目的地就是永远的生命，作神圣生命的总和。正如我们人的生命有其总和，这总和就是一个活的人位；照样，永远的生命也有其总和，而神圣生命的总和就是新耶路撒冷。永远的生命至终会成为新耶路撒冷。所以「涌入永远的生命」就是「涌入新耶路撒冷」。

我们必须有东西涌入神圣的新耶路撒冷，才能到达那里。当神在基督里作为那灵流进我们里面，祂也带同我们涌流；祂要将我们涌入新耶路撒冷，而成为新耶

WEEK 3 DAY 5

Morning Nourishment

Gen. 2:10 "And a river went forth from Eden to water the garden;...from there it divided and became four branches."

Rev. 22:1 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."

In the universe there is a divine stream that starts in the beginning of the Scriptures and flows throughout the whole book. We can trace this stream from the beginning of the Bible right to the end. In many places there is reference to this flowing stream. It is still flowing today. It is flowing, flowing all the time, and will be flowing to eternity. The Lord said that the water that He gives would be a fountain of water springing up unto eternal life. This stream shall flow to eternity; it can never and will never cease. Throughout the whole history of the church there has ever been and still is such a divine stream. (The Divine Stream, pp. 7-8)

Today's Reading

According to John 4:14, the flowing Triune God is "into eternal life."...Into here means issuing in, or to be, to become; thus, it speaks of destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life as the totality of the divine life. Just as our human life has its totality and a living person is the totality of the human life, so also the eternal life has its totality and the totality of the divine life is the New Jerusalem. The eternal life eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem.

We must have something flowing into the divine New Jerusalem in order for us to arrive there. When God in Christ as the Spirit flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. Thus, the New

路撒冷。因此，新耶路撒冷乃是神在三个阶段之涌流的结果。这三个阶段都在我们里面；我们里面同时有源、泉、川。父是作源头的源，子基督是泉，那灵是涌流的川；这涌流的结果是永远的生命—新耶路撒冷—作涌流之三一神的目的地（新约总论第九册，一三〇至一三一页）。

我们必须来看这水流的源头。在宇宙的最高处有一个宝座，在这宝座上有羔羊坐著。…羔羊就是那被钉死、埋葬、复活并被高举的基督。基督就是羔羊。…这位基督乃是最奇妙的一位。这位基督是神性调著人性；祂是神成为肉体，死在十字架上，被埋在坟墓里，下到阴间，然後从阴间并从死里复活，又被高举到诸天之上，到神的右边。祂是神在人性里。祂是那受死以拯救我们脱离罪，又被高举到宇宙最高处的那位。

神圣生命的流从五旬节那天开始，历经所有世代，一直涌流到今天，只有一道水流。无论水流往那里去，无论往那里涌流，都没有许多水流，只有一道水流。你读使徒行传这卷书，就看见只有一道水流。这水流从耶路撒冷开始，流向安提阿，又从安提阿转向亚西亚，并在那里涌流。然後有一天主要这水流进到欧洲，到马其顿，但正在这水流里作工的使徒却不清楚这事。他後来才清楚，水流要从亚西亚往前流到欧洲，他必须随著水流往前。这是很熟悉的故事。从马其顿，水流继续流到哥林多、罗马、西班牙以及欧洲各地。历史告诉我们，水流从欧洲流向西方，到了美洲，又从西方流向东方和南方。我们读召会历史，就发现这水流从未停止过；我们也注意到这水流无论到那里，都只是一道水流（神圣的水流，一〇至一一、一三页）。

参读：新约总论，第二百七十八篇；神中心的思想，第五章。

Jerusalem is the issue of God's flowing in three stages. All three stages are in us; we have the fountain, the spring, and the river within us at the same time. The Father is the fountain as the source, Christ the Son is the spring, and the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem as the destination of the flowing Triune God. (The Conclusion of the New Testament, pp. 2864-2865)

We must consider the source of this stream. On the highest peak of the universe there is a throne, one throne, and on this throne the Lamb is sitting....The Lamb is the crucified, buried, resurrected, and exalted Christ. Christ is the Lamb....This Christ is Someone most wonderful. This Christ is the divine nature mingled with the human nature. He is God incarnated, who died on the cross, who was buried in the tomb, who went down to Hades, who was raised up from Hades and from death, and who was exalted to the heaven of heavens, to the right hand of God. He is the very God in human nature. He is the One who died to redeem us from our sins and who has been exalted to the highest place in the universe.

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is only one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one. Read the book of Acts, and you will see that there is one stream, one current. This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing there. Then one day the Lord wanted the stream to strike forth into Europe, to Macedonia, but the apostle who was working in the flowing of the stream was not clear about it. Eventually, however, he became clear that the flowing was striking forth from Asia to Europe, and he had to go along with it. It is a familiar story. From Macedonia the stream went in its path to Corinth, to Rome, to Spain, and to all parts of Europe. History tells us that from Europe it flowed to the west, to America, and from the west it flowed to the east and to the south. In reading the history of the church we find that this flowing stream has never been stopped, and we notice that everywhere that this stream flowed, it was just one. (The Divine Stream, pp. 10, 12-13)

Further Reading: The Conclusion of the New Testament, msg. 278; The Central Thought of God, ch. 5

第三周 周六

晨兴餽养

徒二 42 『他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。』

约壹一 3 『我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。』

想想看新耶路撒冷的光景。整座城只有一条街道，在街道当中有活水的流。我们默想这幅景象，就看见这水流乃是交通的水流。这水流通过全城，惟有藉著或凭著这活水的流，全城才能有交通。这启示基督身体的交通就是神圣生命的水流。凡神圣生命水流所到之处，就有基督身体的交通（神圣的水流，四页）。

信息选读

召会的交通是甚麽？乃是神圣生命的流通。当神圣生命的水流在我们里面流通时，我们中间就有身体的交通。这交通从五旬节那天开始，从耶路撒冷流到安提阿、亚西亚、欧洲，然後流到美洲，并且流遍全世界。我们所一直享受的身体的交通，是非常重大的事。我们在这身体交通的水流里，这流一直在增长，并且越流越丰富。水流越涌流，就越过越浩大，也越过越丰富（神圣的水流，四页）。

有一件事能管制我们，那就是神圣的交通。我们在这交通里受限制。藉著在这交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前。我们若离开交通，一切就都完了。那使一切活著的乃是交通。我们若学习

WEEK 3 DAY 6

Morning Nourishment

Acts 2:42 "...They continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers."

1 John 1:3 "That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ."

Consider the situation of the New Jerusalem. In the whole city there is only one street, and in the midst of that street is the stream of living water. By contemplating this scene, we realize that this stream is the stream of fellowship. It flows throughout the entire city, and the whole city can have fellowship only through or by this stream of living water. This reveals that the fellowship of the Body of Christ is the stream of divine life. Wherever the stream of the divine life flows, there is the fellowship of the Body of Christ. (The Divine Stream, p. 5)

Today's Reading

What is the fellowship of the church? It is the flowing of the divine life. As the stream of the divine life flows within us, there is the fellowship of the Body among us. This fellowship started from the day of Pentecost, and from Jerusalem it flowed to Antioch, to Asia, to Europe, and then to America and throughout the world. The fellowship of the Body that we are enjoying is such a tremendous thing. We are in this stream of the fellowship of the Body, and this flowing is ever increasing and being enriched. The more it flows, the greater and the richer it becomes. (The Divine Stream, p. 5)

The one thing which should rule us is the divine fellowship. 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

交通，就会得著许多益处，特别在主的工作上，更是如此（三一神作三部分人的生命，一七二至一七三页）。

这水流也是神工作的水流。水流所到之处，就有神的工作。这在使徒行传里是很清楚的，这卷书向我们说到神的工作。甚麽样的工作才是神的工作？乃是在活水之流里的工作。活水的流所到之处，就有神的工作；神是随著神圣生命水流的流通而工作。你若思想使徒行传整个记载，就会很清楚地看见这幅图画。在五旬节那天，这神圣生命的水流从神自己在基督里，带著从宝座来的管治能力，涌流出来。水流从耶路撒冷开始流出；从耶路撒冷流到安提阿，又从安提阿转向西；水流向亚西亚涌流，经过亚西亚又流向马其顿，流向欧洲。这是神圣生命水流之涌流的图画，随著这水流的涌流就有神的工作。神藉著涌流而工作，神藉著涌流而传扬祂的福音；神藉著涌流而带人得救。这一道水流，我们可称为工作的水流。水流所到之处，就有神的工作。

这是生命的水流，交通的水流，见证的水流，以及神工作的水流。弟兄姊妹，我们必须在这水流里。…你若这水流，你就有宝座，有羔羊，以及在羔羊里面的神。你若这水流，你就有一切。你若在这水流里，你就在神里面，就在羔羊同宝座里，就在生命里，就在交通里，就在见证里，也在神的工作里。你知道你在水流里麽？你必须知道。如果你不在水流里，你必须有一个转；你必须有一次转。我们必须在水流里！（神圣的水流，五至七页）

参读：神圣的水流；神圣的经纶，第五章。

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)

This stream is also the stream of God's work. Where the stream flows, there is the work of God. This is clear in the book of Acts, a book which speaks to us of the work of God. What is that kind of work that is the work of God? It is a work in the stream of living water. Where the stream of living water flows, there is the work of God. God works along the flowing of the stream of the divine life. If you consider the whole record of the book of Acts, you will see the picture quite clearly. On the day of Pentecost this stream of divine life flowed out of God Himself in Christ with ruling power from the throne. It began to flow from Jerusalem. From there it flowed to Antioch, and then from Antioch it turned to the west; it flowed to Asia, and through Asia it flowed to Macedonia, to Europe. Here is a picture of the flowing of the stream of divine life, and with the flowing of this stream is the work of God. By flowing God works; by flowing God preaches His gospel; by flowing God brings people to be saved. There is a stream that we could call the stream, or the current, of the work. Where it flows, there is the work of God.

It is the stream of life, the stream of fellowship, the stream of testimony, and the stream of the work of God. Brothers and sisters, we must be in this stream....If you have this stream, you have the throne, you have the Lamb, and you have God within the Lamb. If you have this stream, you have everything. If you are in this stream, then you are in God, you are in the Lamb with the throne, you are in the life, you are in the fellowship, you are in the testimony, and you are in the work of God. Are you in the stream? You need to know. If you are not in the stream, you will have to make a turn. We must be in the stream. (The Divine Stream, pp. 6-7)

Further Reading: The Divine Stream; The Divine Economy, ch. 5

二〇一二年秋季 国际长老及负责弟兄训练

主恢复中独一无二的工作 第四篇

作基督的大使尽和好的职事，
并凭适应一切的生命作神的同工

读经：林後五 4、9、14~16、18~20，六 1，七 2~3

纲 目 周 一

壹 我们需要作基督的大使，尽和好的职事：

一 基督的大使是代表基督，代表宇宙中最高权柄的人：

- 1 神已将天上地上所有的权柄，都赐给了基督——太二八 18。
- 2 神已设立基督作万王之王，万主之主——提前六 15，启十七 14。

二 基督的大使不凭他们的所是或所能而活，乃凭不死的生命，就是在他们里面的基督自己而活——林後五 4：

- 1 一切我们所能的，一切我们所是的，以及一切我们所有的，都会消逝；因这缘故，我们不该信靠我们的所是——一 8~9。
- 2 我们需要领悟基督这不死的生命在我们里面；我们该信靠这生命，凭这生命而活，并凭这生命作工——十三 3。

周 二

三 基督的大使怀着雄心大志要讨主的喜悦——五 9：

- 1 怀着雄心大志指为重大的目标发热心，尽心竭力要讨主的喜悦——西一 10，来十一 5~6。
- 2 如果我们要代表基督，作祂的大使，我们该祷告：「主啊，

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery Message Four

Ambassadors of Christ with the Ministry of Reconciliation
and Co-workers of God with an All-fitting Life

Scripture Reading: 2 Cor. 5:4, 9, 14-16, 18-20; 6:1; 7:2-3

Outline DAY 1

I. We need to be ambassadors of Christ with the ministry of reconciliation:

A. The ambassadors of Christ are ones who represent Christ, the highest authority in the universe:

1. God has given all authority in heaven and on earth to Christ (Matt. 28:18).
2. God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14).

B. The ambassadors of Christ do not live by what they are or by what they can do but by the immortal life, which is Christ Himself within them (2 Cor. 5:4):

1. Whatever we can do, whatever we are, and whatever we have are going to die; this is why we should not have any trust in what we are (1:8-9).
2. We need to realize that Christ as the immortal life is within us; we should trust in this life, live by this life, and work by this life (13:3).

DAY 2

C. The ambassadors of Christ are determined to gain the honor of being well pleasing to Him (5:9):

1. To be determined is to be zealous with a strong aim, striving earnestly to be well pleasing to the Lord (Col. 1:10; Heb. 11:5-6).
2. If we are going to represent Christ to be His ambassadors, we should pray, "Lord, I call

我呼唤天的作见证，我只有一个雄心，就是要讨你喜悦。」

四 基督的大使被基督的爱困迫而向祂活—林後五 14~15:

1 被困迫就像被浪潮冲走；基督的爱像浪潮一样强烈，将我们征服，将我们冲走。

2 基督的爱困迫我们，叫我们不向自己活，乃向祂活：

a 向自己活，就是受自己的控制、指引与管理，关心自己的目标和标的。

b 向主活就是完全服在主的控制、指引与管理之下；这意思是说，我们所作的每一件事，都是要实现主的定旨和愿望。

c 向主活的意思是在日常生活的每一方面都寻求讨主喜悦。

d 为主活的意思是我与主仍是二者；向主活指明我与主乃是一，如在婚姻生活中，妻子之於丈夫。

周 三

五 基督的大使不按著肉体，乃按著灵认人—16 节:

1 我们不该在肉体里照著外貌看事认人，乃该在灵里照著基督的度量看事认人。

2 人可能会按著职业、地位、才干和能力认人，但在召会中我们应当按著里面的人，按著灵认人。

周 四

六 基督的大使尽和好的职事:

1 和好的职事不仅将罪人带回归神，更将信徒带进神里面，使他们绝对与祂是一—18~20 节。

2 唯有当我们完全与神和好，我们才完全得救—六 1~2，罗五 10，来七 25。

3 我们能把人带到神面前的程度，总是由我们与神的关

the heavens and the earth to witness that my ambition is one—just to please You.”

D. The ambassadors of Christ are constrained by the love of Christ to live to Him (2 Cor. 5:14-15):

1. To be constrained is similar to being carried away by a tide of water; the love of Christ is as strong as a tide of water that overcomes us and carries us away.

2. The love of Christ constrains us to live to Him and not to ourselves:

a. To live to ourselves means that we are under our own control, direction, and governing and that we care for our own aims and goals.

b. To live to the Lord is to be absolutely under His control, direction, and governing; it means that everything we do is to fulfill the Lord's purpose and desire.

c. To live to the Lord means that we seek to please the Lord in every aspect of our daily life.

d. Living for the Lord means that I and the Lord are still two; living to the Lord indicates that I am one with the Lord, as the wife is one with the husband in married life.

DAY 3

E. The ambassadors of Christ do not know people according to the flesh but according to the spirit (v. 16):

1. We need to recognize things and realize persons not according to the outward appearance in the flesh but according to the measure of Christ in the spirit.

2. People may be known according to their profession, position, talents, and capabilities, but in the church we should know others according to the inner man, according to the spirit.

DAY 4

F. The ambassadors of Christ carry out the ministry of reconciliation:

1. The ministry of reconciliation is not only to bring sinners back to God but also to bring the believers into God and to make them absolutely one with Him (vv. 18-20).

2. Only when we have been fully reconciled to God are we fully saved (6:1-2; Rom. 5:10; Heb. 7:25).

3. The extent to which we can bring others to God is always measured by where we are with

系来衡量：我们越在祂里面，就越能使人与神和好而进到神里面—林後十二 2 上，五 20。

周 五

贰 我们需要凭适应一切的生命，作神的同工：

一 我们需要靠著生命（不是任何恩赐）与神同工，这生命是全丰全足、全然成熟的，能适应一切处境，忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成我们的职事—六 1 上。

二 我们如果完全得救，而有适应一切的生命，那麼，任何光景、任何环境都适合我们将生命供应给人—腓一 20，四 22，提後四 2 上，参代下一 10。

三 我们若要有适应一切的生命，就需要有宽宏的心，就是能容纳神所有子民的心—林後六 11~13，代下一 10，王上四 29：

1 因生命长大成熟而宽宏，相当於与神完全和好。

2 我们有宽宏的心，就能容纳所有的信徒，不论他们的光景如何；我们有张开的口，就能率直的向所有的信徒指出他们误入歧途的真实光景—太五 7，六 14~15，七 1~2。

周 六

四 我们需要宽宏，好有供应的生命，对人有亲密的关切—林後七 2~3，帖前二 8，腓二 19~20：

1 我们若有才能执行一项工作，但缺少亲密的关切，我们的工作就不会结果子；没有我们父神爱和赦免的心，以及我们救主基督牧养和寻找的灵，乃是我们不结果子的原因—参路十五。

2 口才、恩赐、能力，都不能像我们对人的关切那样深的摸著人—参林前十二 31 下，提後一 7，门 9~12。

3 我们能结多少果子，并不在於我们能作甚麽，乃在於我们是否有亲密的关切—林後十二 15，林前九 22，太九 12。

respect to God; the more we are in Him, the more we can reconcile others into Him (2 Cor. 12:2a; 5:20).

DAY 5

II. We need to be co-workers of God with an all-fitting life:

A. We need to work together with God by a life (not by any gift) that is all-sufficient and all-mature, 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 our ministry (6:1a).

B. If we have been fully saved and have an all-fitting life, then any situation or circumstance is right for us to minister life to others (Phil. 1:20; 4:22; 2 Tim. 4:2a; cf. 2 Chron. 1:10).

C. If we would have an all-fitting life, we need an enlarged heart, a heart to embrace all of God's people (2 Cor. 6:11-13; 2 Chron. 1:10; 1 Kings 4:29):

1. To be enlarged by growing and maturing in life is equivalent to being fully reconciled to God.

2. With an enlarged heart we are able to embrace all believers regardless of their condition, and with an opened mouth we are free to speak to all believers frankly concerning the real situation into which they have been misled (Matt. 5:7; 6:14-15; 7:1-2).

DAY 6

D. We need to be enlarged to have the intimate concern of the ministering life (2 Cor. 7:2-3; 1 Thes. 2:8; Phil. 2:19-20):

1. If we have the ability to carry on a work but lack an intimate concern, our work will be fruitless; our not having the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ is the reason for our barrenness (cf. Luke 15).

2. Eloquence, gift, and power can never touch people as much as our concern for them (cf. 1 Cor. 12:31b; 2 Tim. 1:7; Philem. 9-12).

3. How fruitful we are does not depend upon what we are able to do but on whether or not we have an intimate concern (2 Cor. 12:15; 1 Cor. 9:22; Matt. 9:12).

4 供应的生命是一种温暖别人的生命，在耶稣的人性里顾惜他们，而在基督的神性里，以基督的丰富餵养他们—弗五 29，箴二五 15。

5 保罗牧养圣徒，如同乳养的母亲和劝勉的父亲—帖前二 7~8、11~12，徒二十 19~20、27、31。

6 保罗下到软弱人的水平上，好使他能得著他们—林後十一 28~29，林前九 22，参太十二 20。

7 保罗作为一个爱召会的人，与那爱召会的基督乃是一，他乐意为著圣徒的缘故，花费他所有的（指他的财物），也乐意花费他所是的（指他这人），以建造基督的身体—弗五 25，林後十二 15，十一 28~29。

4. A ministering life is a life that warms up others by cherishing them in the humanity of Jesus to nourish them in the divinity of Christ with the riches of Christ (Eph. 5:29; Prov. 25:15).

5. Paul shepherded the saints as a nursing mother and an exhorting father (1 Thes. 2:7-8, 11-12; Acts 20:19-20, 27, 31).

6. Paul came down to the weak ones' level so that he could gain them (2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20).

7. As a lover of the church in oneness with the church-loving Christ, Paul was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints in order to build up the Body of Christ (Eph. 5:25; 2 Cor. 12:15; 11:28-29).

林後五 20 『所以我们为基督作了大使，就好像神藉我们劝你们一样；我们替基督求你们：要与神和好。』

4~5 『因为我们在这帐幕里的人，负重叹息，是因不愿脱下这个，乃愿穿上那个，好叫这必死的被生命吞灭了。那为这事培植我们的乃是神…。』

使徒保罗乃是基督的大使。大使是代表最高权柄的人。美国政府有许多大使，受差派到许多不同的国家去；这些大使代表美国政府。宇宙中最高权柄乃是神，神已将天上和地上所有的权柄，都赐给了基督（太二八 18）。神设立基督作万主之王，万主之主（提前六 15，启十七 14）。今天耶稣乃是基督，万有之主，最高的权柄。这个最高的权柄，需要一些有资格在地上代表祂的大使。主的职事不是仅仅作传道人或教师，乃是由属天权柄授权，作代表全宇宙最高权柄的人。首先，我们需要被基督俘掳；至终，我们需要成为基督在地上的代表，作大使对付属地的国家（一个在灵里之人的自传，四八至四九页）。

信息选读

我们都必须成为基督在地上的大使。我们不仅是基督的俘虏；至终，我们必须成为基督的大使，在地上为著祂一切的权益代表祂。你也许认为这事太伟大了。也许有些姊妹想，她们只是软弱的器皿，她们不知道自己怎能成为基督的大使，在地上代表最高的权柄。不管你是弟兄或姊妹，我们众人都是基督身体的肢体。最高的权柄是作头的基督，我们这些身体的肢

2 Cor. 5:20 "On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God."

4-5 "For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life. Now He who has wrought us for this very thing is God..."

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority. The United States government has many ambassadors sent out to many different countries. These ambassadors represent the government of the United States. The highest authority in this universe is God, and God has given all the authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings, and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. First, we need to be captured by Christ, and eventually we need to become a representative of Christ on this earth to deal with the earthly nations as an ambassador. (An Autobiography of a Person in the Spirit, p. 49)

Today's Reading

We all have to be ambassadors of Christ on this earth. We are not only the captives of Christ. Eventually, we have to be the ambassadors of Christ representing Him on this earth for all His interests. You may think that this is something too great, too big. Maybe some of the sisters would think that they are just the weak vessels. They may wonder how they could be the ambassadors of Christ, representing the highest authority on this earth. Regardless of whether you are a brother or a sister, all of us are members of the Body of Christ. The highest authority is Christ as the Head, and

体，必须作头的代表。你作为头的代表，乃是大使。不要以为你微小，或太软弱。作大使不在於你微小或软弱。事实上，我们必须更软弱，就是在基督里软弱（林後十三4）。

保罗作为基督的大使，知道他里面的一切，他所是的一切，他所有的一切，都是必死的（五4）。我们的智慧是必死的，我们的才能是必死的。一切我们所能作的，一切我们所是的，以及一切我们所有的，都会消逝。因这缘故，我们不该信靠我们的所是。我们必须看见，我们是必死的人，但神已经将一些永远的东西、永远不死的东西、永远常存的东西，作到我们里面。因著我们已经接受主耶稣，祂也活在我们里面，我们就拥有祂不死的神性。至终，我们一切必死的所是，就要「被生命吞灭了」（4）。必死的要被神圣的生命吞灭了。

我们若要作基督的大使，在这地上代表祂，就必须清楚知道，我们是必死的人，一切我们所能作的，一切我们所是的，以及一切我们所有的，都是必死的。我们不该信靠我们自己，也不该凭自己而活。我们必须看见，另有一位在我们里面；这个人位乃是不死的生命，神圣的生命（约十四6）。我们该信靠这生命，凭这生命而活，并凭这生命行事为人。这生命使我们彀资格，并将我们装备成为基督的大使。一个人彀资格成为基督的大使，不是靠能力、恩赐或知识，乃是靠他里面不死的生命。我们必须忘掉自己，弃绝一切我们所能作的以及一切我们所是的，而信靠这不死的生命，这生命乃是在基督里的神自己。这是装备我们成为基督大使的头一项资格（一个在灵里之人的自传，四九至五〇页）。

参读：一个在灵里之人的自传，第六章。

we as members of the Body have to be representatives of the Head. As a representative of the Head, you are an ambassador. Do not consider that you are little or that you are too weak. Being an ambassador is not a matter of whether you are little or weak. Actually, we have to be more weak, even weak in Christ (2 Cor. 13:4).

As an ambassador of Christ, Paul realized that whatever was within him, whatever he was, and whatever he had was mortal (5:4). Anything that is subject to death is mortal. Our wisdom is mortal, and our ability is mortal. Whatever we can do, whatever we are, and whatever we have is going to die. This is why we should not have any trust in what we are. We have to realize that we are mortal beings, but God has wrought into us something which is eternal, something which will never die, something which will last forever. Because we have received the Lord Jesus and He lives in us, we possess His immortal divinity. Eventually all that we are that is mortal will be “swallowed up by life” (5:4). Mortality will be swallowed up by the divine life.

If we are going to represent Christ on this earth as His ambassadors, we have to be clear that we are mortals, that whatever we can do, whatever we are, and whatever we have will die. We should not have any trust in ourselves nor should we live by ourselves. We need to realize that someone else is within us. This person is the immortal life, the divine life (John 14:6). We should trust in this life, live by this life, and behave ourselves by this life. This life qualifies us and equips us to be the ambassadors of Christ. A person is not qualified to be an ambassador of Christ by power, by gift, or by knowledge, but by the immortal life within him. We need to forget about ourselves, to give up whatever we can do and whatever we are, and put our trust in this immortal life which is God Himself in Christ. This is the first qualification equipping us to be the ambassadors of Christ. (An Autobiography of a Person in the Spirit, pp. 50-51)

Further Reading: An Autobiography of a Person in the Spirit, ch. 6

林後五 9 『所以我们也怀著雄心大志，无论是在家，或是离家，都要讨主的喜悦。』

14~15 『原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活著的人，不再向自己活，乃向那替他们死而复活者活。』

因著我看见我有基督在我里面作不死的生命，我就必须怀著雄心，一直努力讨祂喜悦（林後五 9）。如果你要成为基督的大使，在全宇宙中必定有这麼一天，你下定决心，呼唤天地作见证，你现在要绝对的为著基督，你只有一个雄心，就是讨基督喜悦。神已经将祂自己这不死的生命作到我们里面，使我们不凭自己而活，乃凭这生命而活。…我们若要在这地上作基督的大使代表祂，就该祷告说，「主啊，我呼唤天的作见证，我只有一个雄心—单单要讨你喜悦。」（一个在灵里之人的自传，五〇至五一页）

保罗在〔林後五章〕所说的第二件事，是怀著雄心，要讨主喜悦…（9）。这里怀著雄心大志的意思，是指为重大的目标发热心，尽心竭力要讨主的喜悦。我们都该怀著雄心，要讨主喜悦。我们不该有野心，要在召会生活中得著甚麽地位，但是我们应该有雄心，要讨主的喜悦（哥林多後书生命读经，三六六至三六七页）。

信息选读

保罗在林後五章十四节说，「基督的爱困迫我们。」因著基督的爱困迫保罗，所以他是一个向主活著的人（15）。装备我们成为基督大使的另一个项目，乃是基督困迫的爱。你必须是一个被基督的爱冲激的人。

2 Cor. 5:9 "Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him."

14-15 "For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised."

Since I realize that I have Christ as the immortal life within me, I have to endeavor with an ambition to please Him all the time (2 Cor. 5:9). If you are going to be an ambassador of Christ, there must be one day in this whole universe in which you make a decision, calling the heavens and the earth to be the witnesses, that you are now absolutely for Christ, that you only have one ambition—to please Christ. God has wrought Himself as the immortal life into us so that we should not live by ourselves but by this life....If we are going to represent Christ on this earth as His ambassadors, we should pray, "Lord, I call the heavens and the earth to witness that my ambition is one—just to please You." (An Autobiography of a Person in the Spirit, p. 51)

[In 2 Corinthians 5:9 Paul speaks of] the ambition to please the Lord....Here to be ambitious is to be zealous with a strong aim, to strive earnestly to be well pleasing to the Lord. We all should have the ambition to please the Lord. We should not be ambitious to have some kind of position in the church life, but we should be ambitious to be well pleasing to the Lord. (Life-study of 2 Corinthians, p. 313).

Today's Reading

In 2 Corinthians 5:14 Paul says that "the love of Christ constrains us." Because the love of Christ constrained him, Paul was a person that lived to the Lord (v. 15). Another item which equips us to be the ambassadors of Christ is the constraining love of Christ. You must be a person carried away by the love of Christ. In 2 Corinthians

保罗在十四至十五节告诉我们，基督受死的爱，像大水澎湃冲向我们，迫使我们情不自禁的向他活著。被困迫就像被浪潮冲走。基督的爱像浪潮一样强烈，将你征服，将你冲走。我们必须被基督的爱所冲没。我们需要被他的爱所困迫，以致我们别无选择（一个在灵里之人的自传，五一至五二页）。

保罗并不向自己或向他的主人基督以外的任何事活著。他一直操练作讨主喜悦的事。他与那些犹太拉比大不相同，他们是向律法活著，所作所行都是向著律法。保罗是个成熟、豫备好被提的人，他惟一的目标是要讨他主人的喜悦，就是他所等候要来的那位。保罗不是作甚麽工，以求主的喜悦，他乃是在日常生活的每一方面都向主活著，以讨主的喜悦。照样，我们今天也不该讨自己的喜悦，乃该向主活著，以讨主的喜悦。我们所作的一切，都必须是他所作的。这是林後五章这一段最紧要的事（哥林多後书生命读经，一三五页）。

婚姻的意思是姊妹与她的丈夫成了一对夫妇。婚姻生活的真实意义不是一人为著另一人，乃是彼此相向。「一人为著另一人」仍是二人。「彼此相向」的意思是这对夫妇在婚礼中成为一。…成为夫妇，不是为著彼此，乃是向著彼此；每位信徒向主都该这样。你是用代价买来为奴仆的，主是你的，你也是他的。他向著你，你也向著他。你无论作甚麽，都向著他而作。你到学校去读书，是向著他读书；你去作银行家赚钱，是向著他赚钱；你作妻子养育孩子，是向著他养育孩子，不是向著你自己。保罗说，「我们没有一个人向自己活。」（罗十四7）我们不是向自己活，乃是向他活。这就是全时间的意思，我们都该这样（长老训练第八册，一二四至一二五页）。

参读：哥林多後书生命读经，第十三至十四篇；长老训练第八册，第八章。

5:14-15 Paul tells us that the dying love of Christ is like the rushing of great waters toward us, impelling us to live to Him beyond our own control. To be constrained is similar to being carried away by a tide of water. The love of Christ is as strong as a tide of water which overcomes you and carries you away. We need to be flooded by the love of Christ. We need to be constrained by His love so that we have no choice. (An Autobiography of a Person in the Spirit, pp. 51-52)

Paul did not live to himself or to anything other than his Master, Christ. He was always exercised to do what would please the Lord. He was very different from the rabbis who lived to the law and did everything with a view to the law. As one who was mature, ripe, and ready for the rapture, Paul's only aim was to please his Master, the very One whose coming he was awaiting. Paul sought to please the Lord not by doing a work, but by living to Him in every aspect of his daily life. Likewise, we today should not seek to please ourselves, but seek to please the Lord by living to Him. All that we do must be to Him. This is the vital matter in this portion of 2 Corinthians 5. (Life-study of 2 Corinthians, p. 118)

Marriage means that the sister is one couple with her husband. The real meaning of marriage life is not one for another but to one another. "One for another" is still two. "To one another" means that this couple became one at their wedding,...a couple not for one another but to one another. Every believer should be like this to the Lord. You have been bought as slaves with a price. The Lord is yours and you are His. He is to you and you are to Him. Whatever you do, you do to Him. When you go to school to study, you study to Him. If you go to be a banker to make a lot of money, you make money to Him. As a wife who raises children, you raise up children to Him, not to yourself. Paul said, "None of us lives to himself" (Rom. 14:7). We do not live to ourselves but to Him. This is what it means to be full time. We all should be like this. (Elders' Training, Book 8: The Life-pulse of the Lord's Present Move, p. 109)

Further Reading: Life-study of 2 Corinthians, msgs. 13-14; Elders' Training, Book 8: The Life-pulse of the Lord's Present Move, ch. 8

第四周 周三

晨兴饕养

林後五 16~17 『所以我们从今以後，不按著肉体认人了；虽然按著肉体认过基督，如今却不再这样认祂了。因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。』

一个作大使的人〔另一〕方面，乃是他不按著肉体，乃照著基督，在灵里认人。我们绝不该凭外表，照著肉体考虑事情或者认人，乃该一直照著基督，在灵里考虑事情并认人。假定你听到一个有口才、有感染力、知识丰富的弟兄说话。你也许赞赏他的口才，并认为他所讲的信息很好。你这样说，也许就是按外貌、照著肉体，而不是凭基督、照著灵认人或看事情。…你必须看见，是否有出於基督、出於神的东西，作到这人里面（一个在灵里之人的自传，五二至五三页）。

信息选读

另一个弟兄分享起来也许没有口才，可是你晓得他里面基督的分量很重。因这缘故，保罗在林後五章十六节说，「所以我们从今以後，不按著肉体认人了…。」不在肉体里照著外貌看事认人，乃在灵里照著基督的度量看事认人，这是基督大使的第四个资格。

召会需要一班人能在地上实际的代表基督。你若要作这样的大使，就不该再凭著你的所是，和你的所能生活。你必须凭著不死的生命—基督自己—生活，并且你必须怀著雄心要讨基督喜悦。你也必须被基督困迫的爱淹没并冲走，而且学习如何不凭外貌，乃凭基督

WEEK 4 DAY 3

Morning Nourishment

2 Cor. 5:16-17 "So then we, from now on, know no one according to the flesh; even though we have known Christ according to the flesh, yet now we know Him so no longer. So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new."

[Another] aspect of a person who is an ambassador is that he does not know people according to the flesh but according to Christ in the spirit. We should never consider anything or try to know a person by the outward appearance according to the flesh but always according to Christ in the spirit. Suppose that you hear a brother speak who is very eloquent, inspiring, and who has a great amount of knowledge. You may admire his eloquence and think that he gives marvelous messages. If you say this, this may mean that you recognize people or acknowledge things by the outward appearance according to the flesh and not by Christ according to the spirit...You have to realize whether or not there is something of Christ, of God, wrought into this person. (An Autobiography of a Person in the Spirit, pp. 52-53)

Today's Reading

Another brother may share without any eloquence, yet you realize that with him there is a weighty measure of Christ. This is why Paul said in 2 Corinthians 5:16, "So then we, from now on, know no one according to the flesh...." To recognize things and realize persons not according to the outward appearance in the flesh but according to the measure of Christ in the spirit is the fourth qualification of an ambassador of Christ.

The church needs a group of people who can practically represent Christ on this earth. If you are going to be such an ambassador, you should not live anymore by what you are or by what you can do. You have to live by the immortal life which is Christ Himself, and you have to be so ambitious to please Him. You also have to be flooded and carried away by the constraining love of Christ and learn how to recognize things,

在灵里的度量，来看事情，分辨事情。这样，你就是基督的大使，在地上代表祂的权柄和权益（一个在灵里之人的自传，五三页）。

我们不按著肉体认人，就是不按著外面的人认他们。在正当的召会生活里，带领和服事的不能按著外面的人认人。但是在今天的基督徒当中，按著外面的人认信徒非常的普遍。譬如，他们会按著人的职业、地位、才干和能力认人。相反的，我们在召会中应当按著里面的人，按著灵认人。

〔十七节说，〕「因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。」甚麽是新造？新造是一个人得了重生有神的生命，不活在外面的人里，而活在里面的人里。一个人活在外面的人里，就是在肉体里，在旧造里。因此，他是老旧的。但是在里面的人里向主活的人，乃是在新造里。

现在我们能明白这四件重要的事彼此间的关联。讨主喜悦的雄心与渴望得著复活的身体有关；向主活与有雄心讨主喜悦有关。我们若不向主活，就不能讨祂喜悦；我们若要使主喜乐，就必须向祂活。我们若要向主活，就必须治死我们天然的人。这样，我们就能讨祂喜悦。我们若有这一种生活，就必定是新造，是在灵里、在里面的人里生活的人。因此，渴望身体改变形状，与讨主喜悦的雄心有关，讨主喜悦的雄心与向主活有关，而向主活与成为新造有关（哥林多後书生命读经，三七四至三七五页）。

参读：哥林多後书生命读经，第三十六至三十七篇。

how to discern things, not by outward appearance but by the inward measure of Christ in the spirit. Then you will be the ambassador of Christ representing His authority and interest on this earth. (An Autobiography of a Person in the Spirit, p. 53)

Not to know others according to the flesh means that we do not know them according to the outward man. In the proper church life, the leading ones and the serving ones do not know others according to the outward man. However, among Christians today it is common to know the believers according to the outward man. For example, people may be known according to their profession, position, talents, and capabilities. In the church, on the contrary, we should know others according to the inward man, according to the spirit.

[Second Corinthians 5:17] says, "So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new." What is the new creation? The new creation is a person regenerated with the life of God and living in the inward man, not in the outward man. A person living in the outward man is in the flesh, in the old creation. Therefore, he is old. But the one who lives to the Lord in the inward man is in the new creation.

Now we can see how four important matters are connected. The ambition to please the Lord is connected to the aspiration to have a resurrected body. Living to the Lord is related to being ambitious to please the Lord. If we do not live to the Lord, we cannot please Him. If we would make the Lord happy, we must live to Him. In order to live to the Lord, we must put our natural being to death. Then we shall be able to please Him. If we have such a living, we shall certainly be a new creation, a person living in the spirit, in the inward man. Therefore, the aspiration to have a transfigured body is connected to the ambition to please the Lord, the ambition to please the Lord is connected to living to the Lord, and living to the Lord is connected to being a new creation. (Life-study of 2 Corinthians, pp. 319-320)

Further Reading: Life-study of 2 Corinthians, msgs. 36-37

第四周 周四

晨兴饕养

林後五 18~20 『一切都是出於神，祂藉著基督使我們與祂自己和好，又將這和好的職事賜給我們；這就是神在基督里，叫世人与祂自己和好，不將他們的過犯算給他們，且將這和好的話語托付了我們。所以我們為基督作了大使，就好像神藉我們勸你們一樣；我們替基督求你們：要與神和好。』

和好的職事不僅把罪人帶回歸神，更是把信徒完全帶到神里面。因此，僅僅被帶回歸神還不敷，我們也必須是在祂里面。

照聖經來看，把人帶到神那里，意思就是把他們帶到神里面，使他們完全與神成為一。但是在許多基督教的教導中，與神是一這件事受到誤解。照許多基督徒所持守的觀念，與神是一可以比作妻子與丈夫是一。就著丈夫與妻子而言，有一種團體的一。但在聖經中，與神是一的意思是與祂調和。這就是在神里面，並且讓神進到我們里面。聖經中的與神是一，是一種我們進到神里面、神進到我們里面的一。因此，主耶穌說，「你們要住在我里面，我也住在你們里面。」（約十五4）祂並沒有說，「你們要與我同住，我就與你們同住。」有些基督徒竟然反對「藉著與神調和而與神是一」這個合乎聖經的奇妙觀念，這是何等可惜！（哥林多後書生命讀經，四〇〇、四〇二頁）

信息选读

哥林多的信徒中間有許多難處，這一切難處表明，這些信徒並沒有完全在神里面。他們在許多特別的事上没有在神里面。他們雖然得救，並從神而生，但他們並沒有在祂里面生活。因此，他們在日常生活的許多事上，乃是在神以外。所以，保羅有負擔把他們帶進神里面。這就是使他們與神和好。

WEEK 4 DAY 4

Morning Nourishment

2 Cor. 5:18-20 "But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation; namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation. On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God."

The ministry of reconciliation is not merely to bring sinners back to God, but, even the more, to bring believers absolutely into God. Hence, it is not sufficient simply to be brought back to God; we must also be in Him.

According to the Bible, to bring others to God means to bring them into God and to make them absolutely one with Him. However, in much Christian teaching the matter of oneness with God is wrongly understood. According to the concept held by many Christians, to be one with God can be compared to a wife being one with her husband. In the case of a husband and wife, there is a kind of corporate oneness. But in the Bible to be one with God means to be mingled with Him. It is to be in God and to allow God to come into us. Biblical oneness with God is a oneness in which we enter into God and God enters into us. Therefore, the Lord Jesus said, "Abide in Me and I in you" (John 15:4). He did not say, "Abide with Me and I with you." What a shame that some Christians oppose this wonderful biblical concept of being one with God by being mingled with Him! (Life-study of 2 Corinthians, pp. 342, 344)

Today's Reading

There were many problems among the believers at Corinth. All those problems were signs that those believers were not absolutely in God. In many particular matters they were not in God. Although they had been saved and born of God, they were not living in Him. For this reason, concerning many items in their daily living, they were outside of God. Therefore, Paul was burdened to bring them into God. This is to reconcile them to God.

使徒们不仅受托付完成和好的工作，和好的职事，他们也与神同工，把人带进神里面。他们知道，凭著自己他们无法把任何人带进神里面。他们没有这种能力，这种性能。他们需要与神同工。

为神作工和与神同工，其中有重大的分别。甚至在我们的为人生活中，与一个人同工和仅仅为那人作工也是不同的。…我们常常喜欢为主作工，但不愿意与祂一同作工。我们的态度甚至可能是要主留在天上，而让我们在地上为祂作工。我们若这样作工，便不能使别人与主和好而进到主里面。由於我们在作工的时候，自己并没有实际的在主里面，我们就不能使人与主和好而进到主里面。我们惟有藉著与主同工，才能使别人与主和好而进到祂里面。

与神同工，意即我们是在祂里面。当我们在祂里面时，我们才能把人带到祂里面。惟有在神里面的人，才能把人带到神里面。你若不在祂里面，你就必定不能把任何人带到祂里面。我们与神有多亲近，乃是我们工作果效的度量。我们若远离神，就无法带人亲近祂。我们能把人带到神面前并带到神里面的程度，总是由我们与神的关系来衡量。我们若与神是一，那麽，我们就能把人带到我们所在的地方。因此，我们若要把人带到主里面，我们自己就必须先在祂里面。我们越在祂里面，我们就越能使人主和好而进到主里面。但愿我们对这件事有深刻的印象！

保罗在林後五章说到和好，在六章说到拯救。因此，六章二节所题到的拯救，实际上是指和好。惟有当我们这些信徒，就是在基督里得救的人，完全与神和好，我们才完全得救。若不到这个程度，我们只有局部的得救，还没有完全的得救（哥林多後书生命读经，四〇三至四〇六页）。

参读：哥林多後书生命读经，第三十九篇。

Not only were the apostles commissioned with the work, the ministry, of reconciliation, but in bringing others into God they worked together with God. They knew that by themselves they could not bring anyone into God. They did not have this ability, this capacity. They needed to do this work with God.

There is an important difference between working for God and working with Him. Even in our human living, working with another person is different from simply working for that person....Often we like to work for the Lord, but we do not want to work with Him. Our attitude may even be that the Lord should stay in heaven while we work for Him on earth. If we work in this way, we shall not be able to reconcile others into the Lord. Because we are not in the Lord ourselves in a practical way in our work, we cannot reconcile anyone else into the Lord. Only by working with the Lord can we reconcile others into Him.

To work together with God means that we are in Him. When we are in Him, we can bring others into Him. Only a person who is in God can bring others into God. If you are not in Him, you certainly cannot bring anyone else into Him. Our closeness to God is the measure of the result of our work. If we are far away from God, we cannot bring others close to Him. The extent to which we can bring others to God and into God is always measured by where we are with respect to God. If we are those who are one with God, then we can bring others to the very place where we are. Therefore, if we want to bring others into the Lord, we must first be in Him ourselves. The more we are in Him, the more we can reconcile others into Him. May this matter be deeply impressed upon us!

In 2 Corinthians 5 Paul speaks of reconciliation, and in chapter 6, of salvation. Hence, the salvation mentioned in 6:2 actually refers to reconciliation. Only when we the believers, the saved ones in Christ, have been fully reconciled to God are we fully saved. Until then, we are only partially saved; we have not yet been saved in full. (Life-study of 2 Corinthians, pp. 344-347)

Further Reading: Life-study of 2 Corinthians, msg. 39

第四周 周五

晨兴饕养

林後六 1 『而且我们既与神同工，也就劝你们不可徒受祂的恩典。』

11-13 『哥林多人哪，我们的口向你们是张开的，我们的心是宽宏的；在我们里面，你们并不受限制，你们乃是限制在自己的心肠里。但你们也要宽宏，作同样的报答，我像对孩子说的。』

林後六章一节…的「而且」指明接续。在第五章末段（16~21），使徒告诉我们，他们这些新约的执事，为著主的新造，受了和好职事的托付。从六章一节至七章末了，他继续告诉我们，他们如何作工。他们是靠著生命（不是任何恩赐）与神同工，这生命是全丰全足、全然成熟的，能适应一切处境，忍受任何对待，接受各样环境，在各种情形里作工，并把握各种机会，好完成他们的职事（哥林多後书生命读经，三九七页）。

信息选读

使徒如此全然成熟、适应一切，如林後六章三至十节所描述的，向著信徒他们的口是张开的，他们的心是宽宏的。使徒有宽宏的心，能容纳所有的信徒，不论他们的光景如何；使徒也有张开的口，率直的向所有的信徒指出他们误入歧途的真实光景。要将误入歧途、被岔开的信徒带回与神和好，需要这样的敞开与宽宏。

哥林多的信徒像小孩子（13），他们的心肠向著使徒是受限制的、小气的〔12〕。小孩子的情感都是非常狭窄，很容易被纠正他们的人所得罪。

WEEK 4 DAY 5

Morning Nourishment

2 Cor. 6:1 "And working together with Him, we also entreat you not to receive the grace of God in vain."

11-13 "Our mouth is opened to you, Corinthians; our heart is enlarged. You are not constricted in us, but you are constricted in your inward parts. But for a recompense in kind, I speak as to children, you also be enlarged."

And in 2 Corinthians 6:1 indicates a continuation. In the last part of chapter 5 (vv. 16-21) the apostle told us that they, as the ministers of the new covenant, are commissioned with the ministry of reconciliation for the Lord's new creation. From this verse to the end of chapter 7, he continues by telling us how they work. They work together with God by a life (not by any gift) 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, p. 340)

Today's Reading

The apostles, so all-matured and all-fitting, as depicted in [2 Corinthians 6:3-11], are opened in their mouth and enlarged in their heart to the believers. With an enlarged heart they are able to embrace all believers regardless of their condition, and with an opened mouth they are free to speak to all believers frankly concerning the real situation into which they have been misled. This kind of openness and enlargement is needed to reconcile, to bring back, to God the misled or distracted believers.

The Corinthian believers, being childish (v. 13), were straitened, contracted, in their inward parts toward the apostles [v. 12]. Children are very narrow in their inward affection and easily offended by those who correct them.

保罗在十三节向哥林多人发出呼吁。…使徒要哥林多信徒，以同样宽宏的心报答他，在爱里接纳他。…保罗在这一节里，要求哥林多人宽宏。宽宏需要生命的长大和成熟，这是哥林多的信徒所缺的（林前三1、6，十四20）。使徒在他们身上劳苦，好补上这缺欠。照著林後五章末了接下来的经文看，因生命长大成熟而宽宏，相当於与神完全和好。使徒这样写，是要完成他使信徒〔与神〕和好的职事；他们与神和好，不过是在半路上。

六章三至十三节给我们看见完全得救的意义。在这些经节中有一个经历完全救恩之人的榜样。我们乃是藉著有适应一切的生命，证明自己已经完全得救。因此，完全救恩的榜样，就是适应一切生命的榜样。…每一位信徒都有可能成为新约的执事。一个完全得救的人，的确就是一个有了适应一切之生命的新约执事。这意思是说，你既是新约的信徒，如果还不能彀作新约的执事，你就还没有完全得救。我们如果完全得救，而有适应一切的生命，那麽，任何光景、任何环境都适合我们将生命供应给人。我们乃是藉著完全得救，而彀资格成为新约的执事。

我们若要有适应一切的生命，就需要有宽宏的心，就是能容纳神所有儿女的心。不仅使徒和长老该有这样的心，每一位在基督里的信徒都该有宽大的心。我们的心若在今世不能宽宏得合式，主就要在来世扩大我们。等我们进入新耶路撒冷的时候，必定会有宽宏的心。至少我们在那时候能说，「保罗弟兄，我如今和你一样。你有宽宏的心，我也有这样的心。」但我们希望不必等到来世才是心宽宏的，今天就宽宏是更好的（哥林多後书生命读经，四二四至四二六页）。

参读：哥林多後书生命读经，第四十一至四十二篇。

In 2 Corinthians 6:13 Paul issues an appeal to the Corinthians....The apostle wanted the Corinthian believers to return him a recompense of the same kind of enlarged heart, that they may take him in their inward affection....In this verse Paul urges the Corinthians to be enlarged. To be enlarged requires growth and maturity in life. This is what the Corinthian believers lacked (1 Cor. 3:1, 6; 14:20). The apostle was laboring upon them to make up the shortage. To be enlarged by growing and maturing in life is equivalent to being fully reconciled to God, according to the context continuing from the end of chapter 5. Writing in this way, the apostle was carrying out his ministry of reconciling the believers, who were but halfway in being reconciled to God.

Second Corinthians 6:3-13 shows us what it means to be fully saved. In these verses we have a pattern of one who has experienced full salvation. We prove that we have been fully saved by having an all-fitting life. Thus, the pattern of full salvation is the pattern of an all-fitting life....Every believer has the possibility of becoming a minister of the New Testament. Everyone who has been fully saved is surely a minister of the new covenant with an all-fitting life. This means that if, as a New Testament believer, you are not an adequate minister of the new covenant, you have not yet been fully saved. If we have been fully saved and have an all-fitting life, then any situation or circumstance is right for us to minister life to others. It is by being fully saved that we become qualified to be ministers of the New Testament.

If we would have an all-fitting life, we need an enlarged heart, a heart to embrace all of God's people. Not only the apostles and the elders should have such a heart, but every believer in Christ should have a large heart. If we cannot be properly enlarged in this age, the Lord will enlarge us in the next age. Certainly by the time we enter into the New Jerusalem we shall have an enlarged heart. At least by then we shall be able to say, "Brother Paul, I am now the same as you are. You have an enlarged heart, and I also have such a heart." However, I hope that we shall not wait until the next age to be enlarged. It is much better to be enlarged today. (Life-study of 2 Corinthians, pp. 360-362)

Further Reading: Life-study of 2 Corinthians, msgs. 41-42

第四周 周六

晨兴饔养

林後七 2~3 『你们要容纳我们，我们未曾亏负谁，未曾败坏谁，未曾占谁的便宜。我说这话，不是为定罪你们，因我先前说过，你们是在我们的心里，以至同死同活。』

我们在林後七章二至十六节所看见的，是使徒供应的生命对信徒的亲密关切。每一位爱主、愿意构得上神标准的信徒，都应当成为新约的执事。只要我们是基督里的信徒，不论我们是使徒、传福音者、长老或执事，我们都应当是新约的执事。这样的执事乃是把基督供应给人，为著建造召会，就是祂的身体（哥林多後书生命读经，四四六页）。

信息选读

主今天恢复的目标，就是恢复所有的信徒都能供应基督，使召会得以建造起来。这种领会是根据保罗在以弗所四章的话，他说使徒、申言者、传福音者、牧人和教师，都成全圣徒，目的是为著职事的工作，为著建造基督的身体。我们若要成为建造召会的人，将基督供应给人以建造召会，就需要一种供应的生命。我们要成为新约的执事，就需要这样供应的生命。我们需要活出一种为著召会把基督供应给人的生命。

我们在哥林多後书所看见供应的生命，是一个多结果子的生命。我们可能「属灵」、「圣洁」、「得胜」，却不结果子。…照圣经来看，属灵的目的是为著结果子。主在约翰福音没有告诉我们要属灵、要圣洁、要得胜。反之，祂在约翰十五章嘱咐我们要结果子，甚至要多结常存的果子。这就是活出供应的生命。

WEEK 4 DAY 6

Morning Nourishment

2 Cor. 7:2-3 "Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together."

What we have in 2 Corinthians 7:2-16 is the intimate concern of the ministering life. Every believer who loves the Lord and who wants to come up to God's standard should become a minister of the new covenant. As long as we are believers in Christ, we should be New Testament ministers, no matter whether we happen to be apostles, evangelists, elders, or deacons. Such a minister is a person who supplies Christ to others for the building up of the church, His Body. (Life-study of 2 Corinthians, p. 379)

Today's Reading

The goal of the Lord's recovery today is to recover this ministering of Christ by all the believers so that the church may be built up. This understanding is based on Paul's word in Ephesians 4, where he says that the apostles, prophets, evangelists, and shepherds and teachers perfect the saints unto the work of the ministry, unto the building up of the Body of Christ. For us all to be church builders, to minister Christ for the building up of the church, we need a ministering life. In order to be new covenant ministers we need such a ministering life. We need to live a life of ministering Christ to others for the church.

The ministering life we see in 2 Corinthians is a fruitful life. We may be "spiritual," "holy," and "victorious" and yet not be fruitful...According to the Bible, being spiritual is for the purpose of being fruitful. In the Gospel of John the Lord does not tell us to be spiritual, holy, and victorious. Rather, in John 15 He charges us to bear fruit, even to bear much fruit, abiding fruit. This is to live a ministering life.

我们可能在属灵的事上很有知识，讲道也很有能力，然而还是不结果子。事实上，这样的人不仅不结果子，没有供应生命，反而可能叫人死。一位弟兄到另一个地方去开特会，但聚会的结果也许是叫许多人被杀死。他们不是被错谬的话杀死，而是被对的话杀死。不仅如此，在牧养圣徒的时候，我们也可能叫人死。这样叫人死，这样不结果子的原因，就是缺乏亲密的关切。…照样，我们可能看望一个家庭，牧养他们，却没有一点爱的关切。我们的动机可能是为著表显我们的知识、属灵、恩赐或能力。结果却是叫人死。

有些母亲好像缺少智慧；但她们虽然不彀聪明，却能很妥善的抚养儿女，因为她们对儿女有爱的关切。这种母亲对儿女有柔细亲密的关切。相反的，有些後母也许很有知识、恩赐，也很聪明，但她们缺少对儿女所当有的关切。照顾儿女最重要的不是知识或才干，乃是亲密的关切。照顾众召会或牧养众圣徒也是一样，所需要的乃是供应的生命中所有的亲密切切。

〔林後七章〕启示，我们需要有亲密的关切。我们若有才能执行一项工作，但缺少亲密的关切，我们的工作就不会结果子。要建立美好的家庭生活和召会生活，需要亲密的关切。我们能结多少果子，并不在於我们能作甚麽，乃在於我们是否有亲密的关切。

我们都需要心宽宏，与神完全和好；然後我们才会有一个供应的生命，一种能多结果子的生命。…结果子乃是供应的生命所产生的结果（哥林多後书生命读经，四四七至四五五、四五五页）。

参读：哥林多後书生命读经，第四十四至四十五篇；对同工长老们以及爱主寻求主者爱心的话，第二至三章；活力排，第七篇；关于建造基督身体更进一步的亮光，第二章。

It is possible to become knowledgeable in spiritual matters and powerful in preaching and yet still be unfruitful. In fact, instead of being fruitful and ministering life, such a person may cause others to suffer death. A brother may even visit another locality and hold a conference, but the results of that conference may be that many are killed. They are killed not by wrong words, but by right words. Furthermore, in the shepherding of the saints, it is also possible that we may kill others. The reason for this killing, this fruitlessness, is the lack of intimate concern....Likewise, we may visit a family to shepherd them, but we may not have any loving concern. Rather, our motive may be to display our knowledge, spirituality, gift, or capability. The result is a killing.

Some mothers seem to be short of wisdom. Yet even though they are not clever, they raise their children in a very good way because they have a loving concern for them. Such mothers have a tender, intimate concern for their children. On the contrary, some stepmothers may be knowledgeable, gifted, and clever; however, they lack the necessary concern for the children. In taking care of children, what is most important is not knowledge or ability—it is an intimate concern. The same is true in taking care of churches or in shepherding the saints. What is needed is the intimate concern of a ministering life.

[Second Corinthians 7] reveals that we need an intimate concern. If we have ability to carry on a work but lack an intimate concern, our work will be fruitless. What is needed to establish a good family life and church life is intimate concern. How fruitful we are, how much fruit we bear, does not depend on what we are able to do. It depends on whether or not we have an intimate concern.

We all need to be enlarged in our hearts, reconciled fully to God. Then we shall have a life that is a ministering life, a life that can bear much fruit...Fruit-bearing is the issue of a ministering life. (Life-study of 2 Corinthians, pp. 379-383, 386)

Further Reading: Life-study of 2 Corinthians, msgs. 44-45; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, chs. 2-3; The Vital Groups, msg. 7; Further Light concerning the Building Up of the Body of Christ, ch. 2

二〇一二年秋季
国际长老及负责弟兄训练

主恢复中独一无二的工作
第五篇

干犯圣所的罪孽，
与用金、银、宝石建造相对

读经：民十八 1，林前三 6~7、9、11~12、16~17

纲 目
周 一

壹 民数记给我们看见，祭司所犯的罪，乃是干犯圣所的罪孽；今天来说，就是在神工作上的罪——十八 1，林前三 12 下：

一 罪有一般生活的罪，但为主工作的人，另外多有一种罪，就是在神工作上的罪。

二 在工作上犯罪，乃是得罪神的圣别、荣耀和主权；在神的工作上，一切与神旨意不合的都是罪，都是干犯圣所的罪孽。

三 在神的工作上有三件要紧的事，绝不可忘记；这三点在哪一点上失败，就是干犯圣所的罪孽：

1 神工作的起头乃是神的旨意；没有一件工作能彀由我们自己起头——罗十一 36。

2 神工作的进行乃是神的能力；没有一件工作能彀用我们自己的力量——徒一 8，亚四 6，腓四 13，提後二 1。

3 神工作的结局乃是神的荣耀；没有一件工作的结局是叫我们自己得荣耀——约七 18，弗三 21，林後四 5。

International Training for Elders
and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery
Message Five

The Iniquity of the Sanctuary
versus Building with Gold, Silver, and Precious Stones

Scripture Reading: Num. 18:1; 1 Cor. 3:6-7, 9, 11-12, 16-17

Outline
DAY 1

I. The book of Numbers shows us that the sins of the priests were iniquities committed against the sanctuary; using today's terminology, they are sins committed in God's work (18:1; 1 Cor. 3:12b):

A. There are sins committed in our daily life, but a worker of the Lord can commit an additional kind of sin; they are sins in God's work.

B. 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.

C. There are three very important considerations in God's work that we should never forget; if we fail in any of these three points, we have committed an iniquity against the sanctuary:

1. The initiation of God's work must be according to His will; no work can be initiated by ourselves (Rom. 11:36).

2. The advance of God's work must be according to His power; no work can be carried out by our own strength (Acts 1:8; Zech. 4:6; Phil. 4:13; 2 Tim. 2:1).

3. The result of God's work must be for His glory; no work should result in our own glory (John 7:18; Eph. 3:21; 2 Cor. 4:5).

周二

四 干犯圣所的罪孽有三种结果，或者说三种刑罚：

- 1 失去生命的能力，变为不新鲜。
- 2 属灵的死亡在身上作工，也许身体有病或者甚至於死，神不让犯此罪的人过去—参民十八 1~7，林前十一 29~30。
- 3 在基督的审判台前受审判；在审判台前，没有一件罪比干犯圣所的罪孽更重—林後五 10。

五 神工作的起头必须是神的旨意，也只有神的旨意：

- 1 你我没有一点权利来起头；神的旨意必须是神一切工作惟一的起头。
- 2 对於神一切的工作，我们都不可看为平常；我们在人面前要能保持新鲜，在於属灵的事对我们是平常的或是新鲜的。

周三

六 神工作的进行只能凭神的能力；我们永远不能凭自己的本领成就神的旨意：

- 1 只有神的能力—神的「钱」—才蒙祂悦纳。
- 2 人即使知道神的旨意了，还有一个危险，就是利用自己的能力、思想、吸引力或口才，来成功神的旨意；亚伯拉罕生以实玛利就是这样的一个事例—创十六 15~十七 1。
- 3 工作的目标必须属灵，我们用来达到神目标的方法和手续也必须是属灵的；否则就有了干犯圣所的罪孽，就是把肉体带到神的圣所里—民十八 7。

七 神工作的结局是叫神得荣耀，不是我们得荣耀：

- 1 在神的工作上，神拣选软弱的、愚拙的以及世人所藐视的；林前一章二十九节说，「使一切属肉体的人，在神面前都不能夸口。」
- 2 神不要我们得荣耀；我们只能进入主的荣耀。

DAY 2

D. There are three results or punishments for the iniquity of the sanctuary:

1. There is a loss of the power of life; a man becomes stale.
2. There is the experience of spiritual death; there may even be sicknesses or physical death; God does not allow those who sin in this way to continue (cf. Num. 18:1-7; 1 Cor. 11:29-30).
3. There will be judgment at the judgment seat of Christ; at the judgment seat no sin will be greater than the iniquity of the sanctuary (2 Cor. 5:10).

E. The initiation of God's work must be His will and His will alone:

1. We have no right to initiate anything; God's will must be the unique beginning of all His works.
2. We cannot consider any of God's work as a common thing; whether or not we are fresh to others depends on whether spiritual things are fresh to us.

DAY 3

F. The advance of God's work can only be carried out by His power; we can never fulfill God's will by our own ability:

1. Only God's power—God's “money”—will be accepted by Him.
2. Even after a man knows God's will, there is still the danger that he will try to accomplish it by his own power, ideas, charisma, or eloquence; Abraham's begetting of Ishmael is one example (Gen. 16:15—17:1).
3. The goal of a work must be spiritual, but the method and means by which we reach God's goal must also be spiritual; otherwise, we will commit the iniquity of the sanctuary by bringing the flesh into the sanctuary of God (Num. 18:7).

G. The result of God's work is for God's glory and not for our glory:

1. God has chosen the ones who are weak, foolish, and despised by the world for His work; 1 Corinthians 1:29 says, “So that no flesh may boast before God.”
2. God does not wish to see us getting the glory; we can only enter into the Lord's glory.

3 我们原来可能是贫穷软弱的，但我们只要稍微帮助几位弟兄姊妹，救几个人，就会偷神的荣耀；偷神的荣耀就是干犯圣所的罪孽。

4 有些人属灵的知识、属灵的经验增加，就可能属灵骄傲也增加；他们仍然靠自己作，寻求自己的荣耀。

5 在神眼中，没有一件事比骄傲更可恨；在神的工作上，没有一件事比骄傲更邪恶；神「厌弃」（撒上十五23）、「敌挡」（彼前五5）骄傲的人；「厌弃」等於与某方的关系完了，「敌挡」乃是对撒但所用的字眼（雅四6~7）。

6 全世界受撒但欺骗的人，都是骄傲的人；骄傲的人不认识自己；认识自己的人就不会被欺骗—加六3。

八 普通的罪必须经过祭司审判；但干犯圣所的罪孽，是直接得罪神，神是直接审判：

1 因为圣所是神的，干犯圣所就是触犯神的荣耀、神的自己。

2 「我知道这件事非同小可，我只能在宝血底下讲。求主赦免，也求弟兄们赦免。」（倪柝声文集第二辑第二十二册，一六一页）

周 四

贰 我们需要作神的同工，来「作主的工」（林前十六10），并且「竭力多作主工」（十五58），就是让基督把祂自己作到我们里面（弗三17上），好使祂能在我们里面长大（西二19）、变化我们（林後三18）并从我们里面流出（约七37~38）而把祂自己作到别人里面，以产生召会作神的耕地和建筑（林前三9）：

一 召会是神的耕地，产生金、银、宝石—9、12节。

二 首先我们在神的耕地上长大，然後这耕地上的植物成为著神建造的宝贵材料—6~7、12节。

3. We may be very poor and weak, but as soon as we render a little help to some brothers and sisters and as soon as we save a few people, we begin to steal God's glory; stealing His glory is committing the iniquity of the sanctuary.

4. When some gain more spiritual knowledge and experience, it is possible for them to increase in spiritual pride; they still work by themselves and seek their own glory.

5. There is nothing more abominable in the eyes of God and nothing more evil in His work than pride; God “rejects” (1 Sam. 15:23) and “resists” the proud (1 Pet. 5:5); the word reject means to be finished with someone, whereas resist is a word that is used against Satan (James 4:6-7).

6. In this world everyone under Satan's deception is a proud person; a proud person does not know himself; those who know themselves will not be deceived (Gal. 6:3).

H. Ordinary sins must pass through the priests' judgment, but the iniquity of the sanctuary is a direct offense against God, and God judges it directly:

1. This is because the sanctuary belongs to God, and the iniquity of the sanctuary is an infringement on God's glory and on God Himself.

2. “This is a very serious matter; I can only speak of it under the precious blood. I ask for the Lord's forgiveness, and I also ask for the brothers' forgiveness” (The Collected Works of Watchman Nee, vol. 42, p. 366).

DAY 4

II. We need to be God's fellow workers who are “working the work of the Lord” (1 Cor. 16:10) and “abounding in the work of the Lord” (15:58) by allowing Christ to work Himself into us (Eph. 3:17a) so that He may grow in us (Col. 2:19), transform us (2 Cor. 3:18), and flow out of us (John 7:37-38) to work Himself into others for the church as God's farm, God's building (1 Cor. 3:9):

A. The church is God's farm, which produces gold, silver, and precious stones (vv. 9, 12).

B. First, we have the growth on God's farm; then the plants on this farm become the precious materials for God's building (vv. 6-7, 12).

三 金、银、宝石表徵在三一神的美德和属性上，对基督的各种经历；这些宝贵的材料乃是我们享受基督而有的产品—12节，十五45下，六17。

四 为著神建造的宝贵材料与三一神有关，就是与父的性情、子的救赎和那灵变化的工作有关—彼後一4，弗一7，来九12，林後三18。

周 五

五 我们正在变成金、银、宝石，为著神的建造—林前三12：

1 在父神里，我们有祂的生命和性情作金；在子神里，我们有祂的救赎作银；在灵神里，我们有变化作为宝石。

2 要用这些材料建造，我们自己就必须被这些材料构成；我们需要被父的性情、子的救赎、灵的变化所构成。

3 我们需要在父神的性情、子神的救赎以及灵神的变化里长大；这长大使我们成为金、银、宝石，为著神的建造—12、16~17节。

4 藉著我们吃基督，连同我们属灵的消化、吸收和新陈代谢，基督就成为我们，我们也成为祂；这样，我们就成为宝贵的材料，为著神的建造—约六57，弗三17，加四19。

周 六

六 神永远的目标乃是建造—用宝贵的材料在基督这唯一的根基上所建造的圣殿—林前三11~12、16~17：

1 在神圣生命里的长大产生材料，为著神居所的建造；这居所，召会，乃是无限量之基督的扩增、扩大—弗二21~22，约三29~34。

2 首先有为著在生命里长大的耕地，然後有为著完成神永远定旨的建筑—林前三9，太十六18，弗二20~22，四16。

3 召会作神的家的真实建造，乃是藉著信徒在生命里的长大—林前三6~7、16~17，弗二20~21，彼前二2~5：

C. Gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God; these precious materials are the products of our enjoyment of Christ (v. 12; 15:45b; 6:17).

D. The precious materials for God's building are related to the Triune God—to the Father's nature, the Son's redemption, and the Spirit's transforming work (2 Pet. 1:4; Eph. 1:7; Heb. 9:12; 2 Cor. 3:18).

DAY 5

E. We are becoming gold, silver, and precious stones for God's building (1 Cor. 3:12):

1. In God the Father, we have His life and nature as the gold; in God the Son, we have His redemption as the silver; and in God the Spirit, we have transformation as the precious stones.

2. In order to build with these materials, we ourselves must be constituted with them; we need to be constituted with the Father's nature, the Son's redemption, and the Spirit's transformation.

3. We need the growth in the nature of God the Father, the redemption of God the Son, and the transformation of God the Spirit; this growth makes us gold, silver, and precious stones for God's building (vv. 12, 16-17).

4. Through our eating of Christ along with our spiritual digestion, assimilation, and metabolism, Christ becomes us, and we become Him; then we become the precious materials for God's building (John 6:57; Eph. 3:17; Gal. 4:19).

DAY 6

F. God's eternal goal is the building—the temple built with precious materials on Christ as the unique foundation (1 Cor. 3:11-12, 16-17):

1. The growth in the divine life produces materials for the building of God's habitation; this habitation, the church, is the increase, the enlargement, of the unlimited Christ (Eph. 2:21-22; John 3:29-34).

2. First, we have the farm for the growth in life; then we have the building for God's eternal purpose (1 Cor. 3:9; Matt. 16:18; Eph. 2:20-22; 4:16).

3. The actual building of the church as the house of God is by the growth in life of the believers (1 Cor. 3:6-7, 16-17; Eph. 2:20-21; 1 Pet. 2:2-5):

a 真实的建造乃是在生命里的长大；我们建造所达到的地步，乃是我们长大所达到的地步。

b 我们要有真正的建造，就需要藉著我们被消减，并藉著基督在我们里面扩增而长大—太十六 24，弗三 17。

4 我们也需要学习与变化的灵配搭，以成全圣徒，将三一神作为金、银、宝石供应给他们，使他们因三一神的属性作到他们里面成为他们的美德而得变化；这是雅歌一章十节下半至十一节所描绘的：

a 变化是在我们全人里面属天、属灵、神圣的新陈代谢的改变。

b 在召会生活中的变化，是由变化的灵完成的一林後三 18，罗十二 2。

c 基督的佳偶进入召会生活以後，就开始被那灵重造而得变化—歌一 9~16 上，二 1~2。

d 在这变化的工作里，需要一些「变化人者」的配搭，他们乃是成全人者，帮助寻求者认识神的性情并经历基督—一 11，弗四 11~12。

七 用木（人天然的性情）、草（堕落的人，属肉体的人）、禾秸（无生命）建造召会就是干犯圣所的罪孽；这是损伤作神的殿、神的建筑的召会；相反的，我们应当用金、银、宝石来建造—林前三 12、16~17。

a. True building is the growth in life; the extent to which we have been built up is the extent to which we have grown.

b. In order to have the genuine building, we need to grow by having ourselves reduced and by having Christ increased within us (Matt. 16:24; Eph. 3:17).

4. We also need to learn to coordinate with the transforming Spirit to perfect the saints by ministering the Triune God as gold, silver, and precious stones to them for their transformation by the Triune God's attributes being wrought into them to become their virtues; this is portrayed in Song of Songs 1:10b-11:

a. Transformation is a heavenly, spiritual, divine metabolic change in our being.

b. Transformation in the church life is carried out by the transforming Spirit (2 Cor. 3:18; Rom. 12:2).

c. After the lovers of Christ enter into the church life, they begin to be transformed by the remaking of the Spirit (S.S. 1:9-16a; 2:1-2).

d. In this transforming work there is the need of the coordination of some “transformers”—the perfecting ones who help the seekers to know God in His nature and to experience Christ (1:11; Eph. 4:11-12).

G. To build the church with wood (the nature of the natural man), grass (the fallen man, the man of the flesh), and stubble (lifelessness) is to commit the iniquity of the sanctuary; it is to mar the church as God's temple, God's building; instead, we should build with gold, silver, and precious stones (1 Cor. 3:12, 16-17).

第五周 周一

晨兴餽养

民十八 1『耶和华对亚伦说，你和你的儿子，并你宗族的人，要一同担当干犯圣所的罪孽；你和你的儿子，也要一同担当干犯祭司职任的罪孽。』

罗十一 36『因为万有都是本於祂、藉著祂、并归於祂；愿荣耀归与祂，直到永远。阿们。』

神的话给我们看见，人的罪有的是在世人面前犯的，有的是在神面前犯的；有的是犯一般的律法，有的乃是干犯圣所。总括来说，罪有一般生活的罪和工作上的罪。民数记给我们看见，祭司所犯的罪，乃是干犯圣所的罪孽。今天来说，就是工作上的罪。…所有的罪都是普遍的，但工人有一些特别的罪，工人有工作上的罪。这件事我们要特别注意（倪柝声文集第二辑第二十二册，一五二页）。

信息选读

工作上的罪不一定是指骄傲、嫉妒等。在属灵的地位上，许多时候一点肉体出来、己意出来、随便说话、随便出主张，这些都是工作上特别的罪。不作神的工的人，不会有干犯圣所的罪孽。所有作工的人，除了一般的罪以外，还要加上干犯圣所的罪孽。在工作上犯罪，乃是得罪神的圣别、荣耀和主权。在工作上，一切与神旨意不合的都是罪，都是干犯圣所的罪孽。

我常对人并对自己说，在神的工作上有三件要紧的事，绝不可忘记。第一，神工作的起头乃是神的旨意；第二，神工作的进行乃是神的能力，不是自己的能力；

WEEK 5 DAY 1

Morning Nourishment

Num. 18:1 "Then Jehovah said to Aaron, You and your sons and your father's household with you shall bear the iniquity of the sanctuary; and you and your sons with you shall bear the iniquity of your priesthood."

Rom. 11:36 "Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen."

God's Word shows us that some sins are committed before man, while others are committed before God. Some sins are committed against ordinary laws, while others are iniquities committed against the sanctuary. In short, there are sins committed in our daily life and sins committed in the work. The book of Numbers shows us that the sins of the priests were iniquities committed against the sanctuary. Using today's terminology, they are sins committed in God's work...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. (The Collected Works of Watchman Nee, vol. 42, p. 359)

Today's Reading

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

第三，神工作的结局乃是神的荣耀。这三点在哪一点上失败，就有了干犯圣所的罪孽。没有一件工作能彀由自己起头，没有一件工作能彀用自己的力量，也没有一件工作的结局是叫自己得荣耀。

在聚会中，姊妹们的头向著弟兄们蒙起来，这乃是代表在基督面前，每个人都蒙头。祂是主，只有祂是头，只有祂配作一切的主，只有祂配发起任何的工作。在工作上，两三位弟兄议论，就定规一件事，这是不可以的。工作是不是属灵，其结果、价值有多少，神是否悦纳，不是看你作了多少事，而是看你起头了多少事。

我想问在本地负责的工人，你在一个地方，是否只因一件事是许多人的意思，并且事情本身有道理，结果也是好的，你就去作？或者你能彀说，我知道这件事乃是神的旨意，所以我作？弟兄们，随己意发动的事都是干犯圣所的罪孽。在属灵的事上，永远没有我们出主张、下命令的馀地。神不必你作祂的头脑。在约伯记里神对约伯说，「谁用无知的言语，使我的旨意暗晦不明？…我问你，你可以指示我。」（三八2~3）每次我读到这里都发笑。人喜欢作神的参谋，但神不请参谋。保罗说，「谁曾作过祂的策士？」（罗十一34）我怕同工们对圣所的工作看得不彀严重。你们刚开始作工时也许很小心，但到了今天就变得很自由、很随便。多有一点权柄的人，就多说些话，多支配一些事。刚出来的工人也许比已经出来八年、十年的工人更小心（倪柝声文集第二辑第二十二册，一五二至一五四页）。

参读：哥林多前书生命读经，第二十七篇。

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.

In the meetings the sisters have their heads covered with respect to the brothers. This signifies that everyone is covered before Christ. He is the Lord, and only He is the Head. Only He is worthy to be the Lord of all, and only He is worthy to initiate any work. In God's work, no decision should be made through the discussion of two or three brothers. The result and worth of a work, whether or not it is spiritual and pleasing to God, depend not on the amount of work that has been done, but on how much of the work is initiated by ourselves and how much is initiated by God.

I would like to ask the local responsible brothers a question: In your locality, do you embark on a work just because this is what many people want or because it is a logical thing that produces good results? Or do you do it because you know that it is God's will? Brothers, to initiate anything rashly is to commit an iniquity against the sanctuary. In spiritual things there is no ground for your own proposals or directions. God does not need you to be His head. In the book of Job God said to Job, "Who is this who darkens counsel / By words without knowledge?.../ I will ask of you, and you shall inform Me" (38:2-3). Every time I read this, I laugh within myself. Man likes to be God's counselor. But God does not hire any counselors. Paul said, "Who has become His counselor?" (Rom. 11:34). I am afraid the co-workers have not been as serious about the work in the sanctuary as they should have been. Perhaps you were quite careful at the beginning, but today you have become quite careless and loose. Those who have a little more authority speak more and dominate more. Those who have just entered the Lord's work may be more careful than those who have been working for eight or ten years. (The Collected Works of Watchman Nee, vol. 42, pp. 359-361)

Further Reading: Life-study of 1 Corinthians, msg. 27

第五周 周二

晨兴餽养

民十八3『他们要守所吩咐你的，并看守全帐幕，只是不可挨近圣所的物件和坛，免得他们和你们都死亡。』

林前十一29『因为那吃喝的，若不分辨那身体，就是给自己吃喝审判了。』

林後五10『因为我们众人，必要在基督的审判台前显露出来…。』

我感谢神，我不必发起任何事；祂定规一切，我不必负责思想任何一件事。我们常以为这样作好，那样作好，但神有祂自己的意思。我们不必作神的谋士，我们只要遵守祂的旨意，只要断定事情是否祂的旨意。结果如何，我们不必管。神工作的起头必须是神的旨意，也只有神的旨意；你我没有一点权利来起头。神的旨意必须是神工作惟一的起头（倪柝声文集第二辑第二十二册，一五三至一五四页）。

信息选读

民数记给我们看见，有圣别的事或平常的事之分。我们不可因一件事，看来是平常的，就落到不圣别里。有许多事是圣别的，而不是平常的。你给人施浸过麽？在头一次给人施浸时，你以为严肃；但五次、十次以後，就成为平常了。在圣所中没有甚麽新事，祭司们所作的，就是常常换陈设饼、加油、烧香等，日日、月月都作同样的事。但稍微一点不小心，干犯了圣所，就会死亡。所以，作祭司的人都不敢以为他的工作是平常的事。作工的人讲道，在第一次都会以为严肃，後来讲多了，就渐渐以为平常。人常对我说，

WEEK 5 DAY 2

Morning Nourishment

Num. 18:3 "And they shall keep your charge and the charge of all the tent, but they shall not come near to the furnishings of the sanctuary and to the altar, so that they do not die, neither they nor you."

1 Cor. 11:29 "For he who eats and drinks, eats and drinks judgment to himself if he does not discern the body."

2 Cor. 5:10 "For we must all be manifested before the judgment seat of Christ..."

I thank God that I do not have to initiate anything. He arranges everything. I do not have to be responsible for coming up with anything. We often think that we should do this or that, but God has His own agenda. We do not have to be His counselor. We only need to do His will and find out if something is according to His will. We do not have to worry about the result. The initiation of God's work must be His will and His will alone. We have no right to initiate anything. God's will must be the unique beginning of all His works. (The Collected Works of Watchman Nee, vol. 42, p. 360)

Today's Reading

The book of Numbers shows us the distinction between holy things and common things. We should not fall into unholiness through touching something in a common way. Many things are holy and not common. Have you ever baptized someone? The first time you baptized someone, you were probably quite serious. But after five or ten times, it becomes common to you. There is nothing new in the sanctuary. The priests changed the showbread, dressed the lamp, and burned the incense. They did the same things day after day and year after year. But if they were just a little bit careless, they would have committed the iniquity of the sanctuary and died. Therefore, no priest could consider his work a common thing. The first time a worker has to give a message, he is very serious. But after he speaks a few more times, it becomes a

「你是永远随时都预备好的。」但我可以作一个见证，我每次都好像不相信自己曾读过新约，每次都好像从没有讲过道一样。弟兄们，对于一切神的工作，我们都不可看为平常。我们在人面前要能保持新鲜，在于属灵的事对我们是平常的或是新鲜的。

比方擘饼，你第一次去为饼杯祝谢时，你看为非常严肃，你在神面前一点不敢放松，你真像祭司，就在你不知道的时候，神的能力、神的灵在你身上。但渐渐的，你放松了，属灵的感觉没有那麽重了，你没有多少祷告敬拜的灵。你知道神没有给你能力膏油，但你以为以前如此作，今天也是如此。这样你就失去属灵的新鲜，失去生命的能力。干犯圣所的罪孽有三种结果，或者说三种刑罚：第一，失去生命的能力，变为不新鲜；第二，属灵的死亡在身上作工，也许身体有病或者甚至於死，神不让犯此罪的人过去；第三，在〔基督的〕审判台前受审判。我深知在审判台前，没有一件罪比干犯圣所的罪孽更重。

弟兄们，对于这件事，我们必须看为严肃。我们工作的起点不能自由定规，一个人只有在他自己意满足的情形下，他才能满足。照样，神只有在祂的旨意得成全时，祂才能满足。我们除了遵行神的旨意之外，别无选择，我们不能用任何别的东西代替神的旨意。全世界的祭物都不能代替神的旨意。你常觉得你的工作比神的旨意更好，神的旨意也许错了。但请你记得，神不要谋士，神只要我们遵行祂的旨意。你也许为神作了许多，但是不管你作了多少，只有神的旨意才算得数（倪柝声文集第二辑第二十二册，一五四至一五六页）。

参读：倪柝声文集第二辑第二十二册，第四十五篇。

common thing to him. Many have said to me, “You seem to be prepared all the time.” But I can testify that every time I read the New Testament, I feel as if I have never read it before, and every time I speak, I feel as if it is the first time I have ever spoken. Brothers, we cannot consider any of God's work as a common thing. Whether or not we are fresh to others depends on whether spiritual things are fresh to us.

Take the example of the breaking of bread. The first time we have to bless the bread we are solemnly aware of its significance. We are very careful before the Lord, and we are truly like the priests. Subconsciously, God's power and His Spirit come upon us. But gradually, we become more relaxed. Our spiritual feeling is not as strong as before, and we have little spirit for prayer and worship. A person may realize that God has not given him the power and the anointing at a particular time; however, he may think that since he has done it before, he can do the same thing today. In this way he loses his spiritual freshness and the power of life. There are three results or punishments for the iniquity of the sanctuary. First, there is a loss of the power of life; a man becomes stale. Second, there is the experience of spiritual death; there may even be sicknesses or physical death. God does not allow those who sin this way to continue. Third, there will be the judgment at the judgment seat. I have the deep sense that at the judgment seat no sin will be greater than the iniquity of the sanctuary.

Brothers, we have to take this matter seriously. We cannot initiate the work. A man can only be satisfied when his desires are met. In the same way, God can only be satisfied when His will is fulfilled. We have no other choice than to do God's will. We cannot replace God's will with anything else. All the sacrifices in the world cannot replace God's will. Men may think that their work is better than God's will and that His will may be wrong, but please remember that God does not need any counselors. He only wants us to do His will. We may have done a lot of things for God, but no matter how much we have done, the only thing that counts is God's will. (The Collected Works of Watchman Nee, vol. 42, pp. 361-362)

Further Reading: The Collected Works of Watchman Nee, vol. 42, ch. 45

第五周 周三

晨兴饅养

民十八7『你和你的儿子们要为一切属坛和幔内的事，一同守祭司的职任；你们要这样供职。我将祭司的职任当作礼物给你们，使你们事奉我。凡挨近的外人要被处死。』

林前一29『使一切属肉体的人，在神面前都不能夸口。』

神的工作在进行时，只能用神的能力来作出神的旨意、神的目的。要完成神的旨意，不只起头必须是出於神，手段也要出於神的旨意。我们永远不能说，用自己的本领能彀成就神的旨意。…不管你袋中有多少钱，在神的国里不能买东西，只有神的能力、神的「钱」才可用。人即使知道神的旨意了，还有一个危险，就是利用自己的能力、思想、吸引力和口才，来成功神的旨意。亚伯拉罕生以实玛利就是这样的一个事例。一切的问题都在这里，事情的起头和目的都相同，但到底用甚麽手段、能力来遵行神的旨意。这是每个作工的人必须问的（倪柝声文集第二辑第二十二册，一五六至一五七页）。

信息选读

工作的目标必须属灵，方法也必须属灵。所以我们用来达到神目标的手续，必须是属灵的。否则就有了干犯圣所的罪孽，就是把肉体带到圣所里。…神的工作要完成，不是你能力的事。不问你作了多少，只问是否神给你力量作的？

正如神工作的起点是神的旨意，神工作的进行是神的

WEEK 5 DAY 3

Morning Nourishment

Num. 18:7 "But you and your sons with you shall attend to your priesthood for everything concerning the altar and within the veil, and you shall carry out your service. I give you the priesthood as a service of gift, but the stranger who comes near shall be put to death."

1 Cor. 1:29 "So that no flesh may boast before God."

The advance of God's work can only be carried out by His power. We can only accomplish God's will and purpose by means of His power. In order to accomplish God's will, not only must the beginning be of God, the process of carrying it out must also be according to His will. We can never fulfill God's will by our own ability....It does not matter how much "money" you have in your pocket, you cannot buy anything in God's kingdom with it. Only God's power—God's "money"—will be accepted. Even after a man knows God's will, there is still the danger that he will try to accomplish it by his own power, ideas, charisma, or eloquence. Abraham's begetting of Ishmael is one example. This is where the problem lies. The starting point and final goal of a work may be according to God, but the means and power that a man uses to accomplish His will are of great significance. Every worker of the Lord must check with himself about the means that he uses to accomplish God's will. (The Collected Works of Watchman Nee, vol. 42, pp. 362-363)

Today's Reading

The goal of a work must be spiritual. But the method and means by which we reach God's goal must also be spiritual. Otherwise, we will commit the iniquity of the sanctuary by bringing the flesh into the sanctuary....The accomplishment of God's work has nothing to do with our power. The question is not how much we have done, but whether we have done something according to God's power.

The initiation of God's work is His will and the advance of His work is His power.

能力，与你一点无分无关；照样，神工作的结果——荣耀——自然而然也是神的，不是归给你自己的。…神怕你得祂的荣耀，所以不肯让你作一点。因此在神的工作上，神说，祂拣选软弱的、愚拙的、世人所藐视的。…祂甚麽都肯给人，祂甚至把祂的儿子给人，但神不把荣耀给人〔林前一 29〕。我们只能进入主的荣耀。你原来若是贫穷软弱的，只要稍微帮助几位弟兄姊妹，救几个人，你就会偷主的荣耀。偷主荣耀的就是干犯圣所的罪孽。

有人属灵的知识、属灵的经验增加，属灵的骄傲也增加。你没有看见神的旨意，没有认识神的荣耀，所以你凭自己作，求自己的荣耀。请你听圣经如何说，神「厌弃」、「敌挡」骄傲的人（撒上十五 23，彼前五 5）。圣经里很难找到比这四个字更严重的。「厌弃」等於与某方的关系完了，「敌挡」乃是对撒但所用的字眼。在工作上，在神眼中，没有一件事比骄傲更可恨的。…全世界受撒但欺骗的人，都是骄傲的人，因为骄傲的人不认识自己，而认识自己的人就不会被欺骗。

挨近圣所的罪是死罪（民十八 1~7）。干犯圣所的罪孽不需经过人的判决，乃是神直接判决。挨近圣所者立即死，不需经过祭司的审判。普通的罪必须经过祭司审判；但干犯圣所的罪孽，是直接得罪於神，神是直接审判。许多罪是间接得罪神的，但干犯圣所乃是直接得罪神。因为圣所是神的，干犯圣所就是触犯神的荣耀、神的自己。我知道这件事非同小可，我只能在宝血底下讲。求主赦免，也求弟兄们赦免（倪柝声文集第二辑第二十二册，一五七至一六一页）。

参读：哥林多前书生命读经，第二十七至二十八篇。

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....God does not want us to share His glory. Therefore, He does not allow us to do anything. This is why He has chosen the ones who are weak, foolish, and despised by the world for His work....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 [1 Cor. 1:29]. We can only enter into the Lord's glory. We may be very poor and weak, but as soon as we render a little help to some brothers and sisters and as soon as we save a few people, we begin to steal God's glory. Stealing His glory is committing the iniquity of the sanctuary.

When some have more spiritual knowledge and experience, they will also increase in spiritual pride. They have not yet seen God's will and glory. Therefore, they still work by themselves and seek their own glory. Please listen to the Bible. It says that God “rejects” (1 Sam. 15:23), and “resists” the proud (1 Pet. 5:5). It is difficult to find stronger words than these in the Bible. The word reject means to be finished with someone, whereas resist is a word that is used against Satan. There is nothing more abominable in the eyes of God and nothing more evil in His work than pride....In this world, everyone under Satan's deception is a proud person. A proud person does not know himself; those who know themselves will not be deceived.

The sin of coming near to the sanctuary results in death (Num. 18:1-7). The sin against the sanctuary does not need to go through man's judgment; God judges it directly. Those who come near to the sanctuary die immediately; there is no need for the priests to judge it. Ordinary sins must pass through the priests' judgment, but the iniquity of the sanctuary is a direct offense against God, and God judges it directly. Many sins offend God indirectly, but the iniquity of the sanctuary is a direct offense against God. This is because the sanctuary belongs to God and the iniquity of the sanctuary is an infringement on God's glory and on God Himself. This is a very serious matter; I can only speak of it under the precious blood. I ask for the Lord's forgiveness, and I also ask for the brothers' forgiveness. (The Collected Works of Watchman Nee, vol. 42, pp. 363-366)

Further Reading: Life-study of 1 Corinthians, msgs. 27-28

第五周 周四

晨兴饅养

林前十五 58『所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。』

三9『因为我们是神的同工，你们是神的耕地，神的建筑。』

召会所有的肢体都是在神耕地上的植物。他们由基督的执事，神的同工栽种了，他们由其他的执事，也是神的同工浇灌了，并且神自己叫他们得以在生命里长大。我们成为召会的肢体不是藉著加入社会组织的方式，乃是藉著被栽种。…保罗在哥林多将信徒栽种到召会，就是神的耕地里，使他们生长基督。

栽种、浇灌、叫人生长（林前三6），都与生命的事有关。这指明信徒是神的耕地（9），为要生长基督。我们是神耕地（召会）上的植物，我们需要生长。没有生长，我们就没有用。…只要我们是活的，我们就有机会生长。我盼望在主的恢复里没有人满意於活而不长。…所有在主恢复里的圣徒都必须渴望生长。我们该祷告：「主，使我生长。」我们在神的耕地上生长，目的是要产生基督。正如葡萄园的目标是要产生葡萄，神耕地的目标乃是要产生基督（哥林多前书生命读经，二三五至二三七页）。

信息选读

在林前三章十二节保罗说，「然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造。」金、银、宝石表徵在三神的美德和属性上，对基督的各种经历。使徒和属灵的信徒，都是用这些在基督这惟一的根基上建造召会。金表征父的神圣性情及其一切属性；

WEEK 5 DAY 4

Morning Nourishment

1 Cor. 15:58 "Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

3:9 "For we are God's fellow workers; you are God's cultivated land, God's building."

All the members of the church are plants on God's farm. They have been planted by the ministers of Christ, God's fellow-workers, they have been watered by other ministers, also God's fellow-workers, and they are made to grow in life by God Himself. We become members of the church not by the way of joining a social organization, but by being planted....Paul planted the believers at Corinth into the church, which is God's farm, so that they might grow Christ.

Planted, watered, and made to grow (1 Cor. 3:6) are all related to the matter of life. This indicates that the believers are God's farm to grow Christ. As plants on God's farm, the church, we need to grow. Without growth, we are useless....As long as we are alive, we have the opportunity to grow. I hope that no one in the Lord's recovery will be content to live without growing....All the saints in the Lord's recovery must be desperate to grow. We should pray, "Lord, grant me the growth."...The purpose of our growth on God's farm is to produce Christ. Just as it is the goal of a vineyard to produce grapes, it is the goal of God's farm to produce Christ. (Life-study of 1 Corinthians, pp. 197-198)

Today's Reading

In 1 Corinthians 3:12 Paul says, "But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble." Gold, silver, and precious stones signify various experiences of Christ in the virtues and attributes of the Triune God. It is with these the apostles and all spiritual believers build the church on the unique foundation of Christ. Gold may signify the divine nature of the Father with all its attributes, silver may signify

银表徵救赎的基督，及其身位与工作的一切美德和属性；宝石表徵那灵变化的工作，及其一切属性。这些宝贵的材料，都是我们在灵里藉著圣灵，有分於并享受基督而产生的。只有这些才适於神的建造。

召会既是神的耕地，有栽种、浇灌、生长，就应当生产植物；但建造召会的正确材料却是金、银、宝石，这些都是矿物。因此，这里含示变化的意思。我们不仅需要在生命里长大，也需要在生命里变化，正如林後三章十八节和罗马十二章二节所启示的。这符合主在马太十三章比喻的意思，那里有麦子、芥菜种、面（以上都是植物），也有藏在田地里的宝贝，就是金子和宝石（矿物）。

林前三章有至终产生金、银、宝石的耕地。这含示植物在神的耕地上生长时，至终成为矿物。植物在性质上当然是植物，长大时却变化成为矿物。因此，本章有生命的长大和变化。凡在神的耕地上生长的，至终要在性质上被变化。变化不是仅包含外面的改变，乃是包含里面、生机、新陈代谢的改变。在新约里，变化包含新陈代谢，在这过程中有新的元素加到我们这人里面，以顶替旧的元素。因此，变化是新陈代谢的改变。首先我们是植物，但至终我们成为矿物。对长大和变化有充分经历的人能见证，我们若正确的长大，随著就自然会有变化。长大产生变化，长大甚至就是变化。我们这些植物越长大，就越成为矿物。

我们是活的材料，正在生长、改变。我可以观察到许多圣徒，特别是已有一段时间没有见面的圣徒们，他们的生命有改变、有变化。赞美主，我们正在变化！我们正在成为金、银、宝石，为著神的建造（哥林多前书生命读经，二八〇至二八一、三三四至三三五页）。

参读：哥林多前书生命读经，第二十五、三十至三十一篇。

the redeeming Christ with all the virtues and attributes of His person and work, and precious stones may signify the transforming work of the Spirit with all its attributes. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building.

As God's farm with planting, watering, and growing, the church should produce plants. But the proper materials for the building up of the church are gold, silver, and precious stones, all of which are minerals. Hence, the thought of transformation is implied here. We need not only to grow in life but also to be transformed in life, as revealed in 2 Corinthians 3:18 and Romans 12:2. This corresponds to the thought in the Lord's parables in Matthew 13 concerning wheat, mustard seed, and meal (all of which are botanical) and the treasure hidden in the earth, gold and precious stones (minerals).

In chapter 3 we have a farm that eventually produces gold, silver, and precious stones. This implies that as the plants on God's farm grow, they eventually become minerals. The plants, of course, are botanical in nature. But as they grow, they are transformed into minerals. Thus, in this chapter, we have both growth in life and transformation. Whatever is grown on God's farm is eventually transformed in nature. Transformation does not involve mere outward change but an inward, organic, metabolic change. In the New Testament transformation involves metabolism, a process in which a new element is added into our being to replace the old element. Hence, transformation is a metabolic change. First we are plants, but eventually we become minerals. Those who have the adequate experience of growth and transformation can testify that if we grow properly, transformation follows automatically. Growth produces transformation and even becomes transformation. The more we grow as plants, the more we become minerals.

As living materials, we are growing and changing. I can observe a change, a transformation, in the lives of many saints, especially in the lives of those whom I have not seen for a period of time. Praise the Lord that we are being transformed! We are becoming gold, silver, and precious stones for God's building. (Life-study of 1 Corinthians, pp. 233-234, 278)

Further Reading: Life-study of 1 Corinthians, msgs. 25, 30-31

第五周 周五

晨兴饅养

林前三 16~17『岂不知你们是神的殿，神的灵住在你们里面麼？若有人毁坏神的那殿，神必要毁坏这人，因为神的那殿是圣的，你们就是这殿。』

用金来建造，实际上是甚麽意思？假定某位弟兄接触你，与你交通。这位弟兄很谦卑，很亲切，又有爱心。然而，你领悟他是天然的，他一切的美德也都是天然的。你对他讲道理说，「弟兄，你是天然的。你的美德和你的行为都是天然的。」这没有用。你不需要这样对他说，却需要供应他，使他领悟他的美德是天然的，是与生俱来的，其中并不包含任何属於神的元素。你要仰望主的引导，给你口才，使你知道如何正确的供应他。至终，这位弟兄会得著帮助，看见在他的美德里没有任何属於神性情的东西。他会领悟他的爱、亲切和谦卑不包含神圣的金，只不过是天然人性的木。我们能这样供应别人以前，我们自己必须有充分的经历；然後我们就能把金（神圣的性情）供应到圣徒里面（哥林多前书生命读经，二八二页）。

信息选读

银表徵基督救赎的工作。我们也需要在经历上领会这点。我们越有真正的经历，就越知道真金是甚麽，真银是甚麽。我们若寻求主，至终就会领悟，无论我们在天然的人里如何，我们都是堕落的。甚至在我们的良善和爱里也有罪恶的元素。这指明我们全然是堕落的。我们的所是和我们的所有，在性情上都是堕落的，需要神的救赎。

照著新约，神的救赎首先了结我们。…基督所了结的，

WEEK 5 DAY 5

Morning Nourishment

1 Cor. 3:16-17 "Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you."

What does it mean in a practical way to build with gold? Suppose a certain brother contacts you for fellowship. This brother is humble, kind, and loving. However, you realize that he is natural and that all his virtues are natural. It will not help to give him doctrine by saying, "Brother, you are natural. Your virtues and your behavior are all natural." Instead of speaking to him like this, you need to minister to him in such a way that he realizes that his virtues are natural, something obtained from birth, and that they do not contain anything of the element of God. Look to the Lord for His leading and for utterance that you may know how to minister to him in the proper way. Eventually, this brother will be helped to see that there is not anything of the nature of God in his good virtues. He will realize that his love, kindness, and humility do not contain the divine gold but are simply the wood of his natural humanity. Before we can minister to others in this way, we must have adequate experience ourselves. Then we shall be able to minister the gold, the divine nature, into the saints. (Life-study of 1 Corinthians, pp. 234-235)

Today's Reading

Silver signifies the redemptive work of Christ. We also need to understand this in an experiential way. The more genuine experience we have, the more we shall know what is true gold and what is true silver. If we seek the Lord, we shall eventually come to realize that, no matter what we may be like in our natural being, we are fallen. There is a sinful element even in our goodness and love. This indicates that we are altogether fallen. Whatever we are and whatever we have is fallen in nature and needs God's redemption.

According to the New Testament, God's redemption first terminates

祂也救赎，带回归神。…不但如此，基督所了结并救赎的，祂就以自己来顶替。…这就是基督救赎的工作。…我们既已被了结，并被带回归神，顶替的工作就在我们里面进行。基督这赐生命的灵已进入我们里面，并逐渐以祂自己顶替我们。为这缘故，保罗在加拉太二章二十节说，「我已经与基督同钉十字架；现在活著的，不再是我，乃是基督在我里面活著；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。」在这一节里，我们看见了结、顶替以及被带回归神这三件事。我们若对基督的救赎有充分的经历，在我们与圣徒的接触中，我们就会将救赎的实际分赐给他们。这样银就会加给他们。这就是用银建造的意思。

宝石是金和银的总和。当我们在属灵的经历中，有了神的性情和基督救赎的工作，结果就是圣灵的变化。我们若将金、银供应给圣徒，结果将是宝石，就是那灵变化的工作。换句话说，圣灵乃是藉神圣的性情同著十字架，新陈代谢的变化我们。这样我们就成为宝石。

保罗只提三类宝贵的材料—金、银、宝石，这是很有意义的，因这些符合三一神的三者。金指父神的性情，银指子救赎的工作，宝石指那灵变化的工作。这是经历三一神成为我们服事圣徒的供应，并建造召会的材料。我们若用这些宝贵的材料，不用我们天然的人或文化建造召会，我们就是谨慎怎样在基督上面建造。这样，我们建造的工程就不会毁坏神的那殿，我们也不会遭神的毁坏（哥林多前书生命读经，二八三至二八五页）。

参读：哥林多前书生命读经，第二十六、三十二篇。

us....Whatever Christ terminates, He also redeems, brings back to God....Furthermore, whatever Christ terminates and redeems He then replaces with Himself....This is Christ's redemptive work....Now that we have been terminated and brought back to God, the work of replacement is taking place within us. Christ as the life-giving Spirit has come into us and is gradually replacing us with Himself. This is the reason Paul says in Galatians 2:20, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me." In this one verse we see the three matters of termination, replacement, and being brought back to God. If we have the adequate experience of Christ's redemption, in our contact with the saints we shall impart the reality of redemption to them. In this way silver will be added to them. This is what it means to build with silver.

The precious stones are the totality of gold and silver. When in our spiritual experience we have the nature of God and the redemptive work of Christ, the result will be the transformation of the Holy Spirit. If we minister gold and silver to the saints, the issue will be precious stones, the Spirit's transforming work. In other words, the Holy Spirit transforms us metabolically by the divine nature with the cross. In this way we become precious stones.

It is significant that Paul mentions only three categories of precious materials—gold, silver, and precious stones—for these correspond to the Three of the Triune God. The gold refers to the nature of God the Father, the silver to the redemptive work of the Son, and the precious stones to the transforming work of the Spirit. This is the experience of the Triune God becoming the supply for us to minister to the saints and the materials for the building up of the church. If we build the church with these precious materials, and not with our natural man or culture, we shall be taking heed how we build on Christ. Then our building work will not destroy the temple of God, and we shall not suffer God's destruction. (Life-study of 1 Corinthians, pp. 235-237)

Further Reading: Life-study of 1 Corinthians, msgs. 26, 32

第五周 周六

晨兴餽养

林前三 11~12 『因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造。』

弗二 21 『在祂里面，全房联结一起，长成在主里的圣殿。』

我们乃是在生长基督。现今我们必须问自己，我们有没有被建造。我们许多人也许不敢说，我们已真正被建造，成为神的建筑。如果问圣徒这问题，大多数人可能回答，他们多少都有点建造。事实上，这是正确的答覆。就著属灵的建造，在生命里的建造而言，真实的建造乃是在生命里的长大。我们建造所达到的地步，就是我们长大所达到的地步（哥林多前书生命读经，三一七页）。

信息选读

在召会里被建造，就是在凭基督而扩增的意义上长大，有一定的身材。基督的扩增就是我们的身材。被建造到属灵的建筑里，首先不是指与别人联结，而是我们天然的生命减少，并且基督在我们里面扩增。我们天然的生命越减少，基督越在我们里面扩增，我们就越容易与别人配搭。…有些圣徒曾告诉我，他们无法迁离所在地，因为他们已与当地召会里一些圣徒建造在一起。照著他们的观念，因为他们已与这些人建造在一起，他们就不可能离开那地方。这不是真正的建造。反之，这是友谊或某种社交关系。你若真正建造在召会里，你就会被消减，基督就在你里面扩增。然後，无论你在哪里，你都能与圣徒是一，并与他们配搭（哥林多前书生命读经，三一七至三一八页）。

WEEK 5 DAY 6

Morning Nourishment

1 Cor. 3:11-12 "For another foundation no one is able to lay besides that which is laid, which is Jesus Christ. But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble."

Eph. 2:21 "In whom all the building, being fitted together, is growing into a holy temple in the Lord."

We are growing Christ. Now we must ask ourselves whether or not we have been built. Many of us may hesitate to say that we have been truly built up to become God's building. If the saints were asked about this, most of them may reply that they have been built to a certain extent. Actually, this is the right answer. With a spiritual building, a building in life, the true building is the growth in life. The extent to which we have been built is the extent to which we have grown. (Life-study of 1 Corinthians, p. 264)

Today's Reading

To be built up in the church is to grow in the sense of increasing with Christ to have a certain stature. The increase of Christ is our stature. To be built into the spiritual building does not first mean to be connected with others. It means to have our natural life reduced and to have Christ increased within us. The more our natural life is reduced and the more Christ increases within us, the easier it will be for us to coordinate with others....Some saints have told me that they cannot move from their locality because they have been built with certain saints in the church there. According to their concept, because they have been built together with these ones, it is not possible for them to leave that locality. This is not real building. On the contrary, it is friendship or some kind of social relationship. If you have truly been built into the church, you have been reduced, and Christ has been increased in you. Then, wherever you may be, you can be one with the saints and coordinate with them. (Life-study of 1 Corinthians, pp. 264-265)

在雅歌里寻求者的变化，可见於一章十至十一节里对她的描述：「你的两腮，因发辫的妆饰而秀美；你的颈项，因珠串而美丽。我们要为你编上金辫，镶上银钉。」已得成全的圣徒与变化的灵配搭，藉著将神的神圣性情（金辫）加到基督的佳偶里面，以成全她。然後加上银钉，将发辫编在一起。银指基督同著祂在祂的死、复活和升天里包罗万有的救赎。祂的死是救赎、了结一切并释放生命的死；祂的复活是使一切有新生起头并分赐生命的复活；祂的升天是超越一切并达到一切的升天。…祂的升天超越一切拦阻我们到神那里去的事物。我们必须接受基督在这一切方面的实际。

在这变化的工作里，需要三一神作变化人的灵，也需要一些「变化人者」的配搭。以弗所四章说到，这些变化人者乃是成全人者 [11~12]。…神已赐下一些使徒、申言者、传福音者、牧人和教师，为要成全圣徒，作职事的工作，就是建造基督的身体。…成全人者与成全人的灵配搭，把金子编到寻求者的发辫里。…这金子作到寻求者束上的头发里。这表徵她藉著那灵以神的神圣性情所作变化的工作而有对神的服从（雅歌结晶读经，三三至三四、三九至四〇页）。

我们不该用木、草、禾秸建造召会（林前三 12 下）。正如金表征神的性情，木是表徵人的性情。草表徵肉体里的人（赛四十 6~7）。禾秸表徵无生命的光景。…禾秸里没有种子，没有生命。我们必须承认，基督教里大多数的工作都是照著并出於这三样消极的东西—人的性情，人的肉体，和无生命的光景。…召会完全是金、银、宝石—父、子、灵—的组成（事奉的基本功课，一三七页）。

参读：雅歌结晶读经，第三至四篇；事奉的基本功课，第十五课。

The seeker's transformation in Song of Songs can be seen in the description of her in 1:10-11: "Your cheeks are lovely with plaits of ornaments, / Your neck with strings of jewels. / We will make you plaits of gold / With studs of silver." The perfected ones coordinate with the transforming Spirit to perfect the lover of Christ by adding God's divine nature (plaits of gold) into her. Then silver studs are added to bind the gold plaits together. Silver refers to Christ with His all-inclusive redemption in His death, His resurrection, and His ascension. His death is the redeeming, all-terminating, and life-releasing death; His resurrection is the all-germinating and life-dispensing resurrection; and His ascension is the all-transcending and all-attaining ascension....His ascension transcends everything that would frustrate us from going to God. We have to receive the reality of Christ in all these aspects.

In this transforming work there is the need of the Triune God to be the transforming Spirit, and there is the need of the coordination of some "transformers." In Ephesians 4 these transformers are referred to as perfecters [vv. 11-12]....God has given some as apostles, prophets, evangelists, and shepherds and teachers to perfect the saints to do the work of the ministry, that is, to build up the Body of Christ....The perfecters coordinate with the perfecting Spirit to put gold into the seeker's plaits....This gold is wrought into the seeker's bound hair. This signifies her submission to God through the transformation of the Spirit with the divine nature of God. (Crystallization-study of Song of Songs, pp. 35, 41-42)

We should not build the church with wood, grass, and stubble (1 Cor. 3:12b). Just as gold signifies God's nature, wood signifies the human nature. Grass signifies man in the flesh (Isa. 40:6-7). Stubble signifies lifelessness....With the stubble there is no seed, no life. We have to admit that most of the work in Christianity is according to and out of these three negative items—the human nature, the human flesh, and lifelessness....The church is altogether a composition of gold, silver, and precious stone—the Father, the Son, and the Spirit. (Basic Lessons on Service, p. 123)

Further Reading: Crystallization-study of Song of Songs, msgs. 3-4; Basic Lessons on Service, lsn. 15

二〇一二年秋季 国际长老及负责弟兄训练

主恢复中独一无二的工作

第六篇

持守安息日的原则与
建造工作的关系

读经：出三一 12~17，太十一 28~30

纲 目

周 一

壹 在论到神居所的建造这一长段的记载之後，出埃及三十一章十二至十七节重申守安息日的诫命：

一 论到安息日之插入的话，是在帐幕建造工作的嘱咐之後，这指明主吩咐这些建造者，这些巧匠，在为主作工时，要学习如何与主同得安息。

二 我们若只知道如何为主作工，而不知道如何与祂同得安息，就违背了神圣的原则：

1 神在第七日安息了，因为祂完成了祂的工，并且满足了；神的荣耀得著彰显，因为人有了祂的形像；祂的权柄也即将施行，以征服祂的仇敌撒但；只要人彰显神并对付神的仇敌，神就得著满足而能安息—创一 26、31~二 2。

周 二

2 後来第七日蒙纪念为安息日（出二十 8~11）；神的第七日乃是人的第一日。

3 神已经豫备好一切给人享受；人被造後，并不是加入神的工作，乃是进入神的安息。

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Six

**Keeping the Principle of the Sabbath
in Relation to the Work of Building**

Scripture Reading: Exo. 31:12-17; Matt. 11:28-30

Outline

DAY 1

I. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath:

A. The fact that the insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling the builders, the workers, to learn how to rest with Him as they worked for Him.

B. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:

1. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest (Gen. 1:26, 31—2:2).

DAY 2

2. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day.

3. God had prepared everything for man's enjoyment; after man was created, he did not join in God's work; he entered into God's rest.

4 人受造首先不是为了作工，乃是以神为满足，并与神一同安息（参太十一 28~30）；安息日是为人设立的，人不是为安息日创造的（可二 27）。

三 出埃及三十一章十七节说，「六日之内耶和华造天地，第七日便安息舒畅」：

1 安息日不仅是神的安息，也是神的舒畅。

2 神创造的工完毕以后，就安息了；祂看著祂手的工作，看看诸天，看看大地，看看所有的活物，特别看看人，就说，「甚好！」（创一 31）

3 神是因著人而得著舒畅；祂按著自己的形像造人有灵，使人能与祂有交通；因此，人是神的舒畅—26 节，二 7，参约四 31~34。

4 神创造人以前，好比是个单身汉（参创二 18、22）；祂要人接受祂、爱祂、被祂充满并且彰显祂，成为祂的妻子（林后十一 2，弗五 25）；在将来的永远里，祂要得著一个妻子，就是新耶路撒冷，称为羔羊的妻（启二一 9~10）。

5 人就像使神舒畅的饮料，解除祂的乾渴，并使祂满足；神结束祂的工作，开始安息时，就有人作祂的同伴。

6 对神而言，第七日是安息与舒畅的日子；然而，对作神同伴的人而言，安息与舒畅的日子是第一日；人的第一日乃是享受的日子。

四 在我们得著享受以前，神不会要求我们作工，这乃是一个神圣的原则；等到我们与祂一同有完满的享受，并对祂有完满的享受以后，就能与祂同工了：

1 我们若不知道如何与神一同有享受，如何享受神自己，以及如何被神充满，就不会知道如何与神同工，并在神圣的工作上与神是一；人乃是享受神在祂的工作上所已经成就的。

周 三

2 在五旬节那天，门徒们被那灵充满，意思是他们充满了对主的享受；因为他们被那灵充满了，别人就以为他们

4. Man was created not to work first but to be satisfied with God and rest with God (cf. Matt. 11:28-30); the Sabbath was made for man, not man for the Sabbath (Mark 2:27).

C. Exodus 31:17 says, "In six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed":

1. The Sabbath was not only a rest to God but also a refreshment to Him.

2. God rested after His work of creation was completed; He looked upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and said, "Very good!" (Gen. 1:31).

3. God was refreshed with man; God created man in His own image with a spirit so that man could have fellowship with Him; man, therefore, was God's refreshment (v. 26; 2:7; cf. John 4:31-34).

4. God was a "bachelor" before He created mankind (cf. Gen. 2:18, 22); He wanted man to receive Him, love Him, be filled with Him, and express Him to become His wife (2 Cor. 11:2; Eph. 5:25); in eternity future God will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10).

5. Man was like a refreshing drink to quench God's thirst and satisfy Him; when God ended His work and began to rest, He had man as His companion.

6. To God the seventh day was a day of rest and refreshment; however, to man, God's companion, the day of rest and refreshment was the first day; man's first day was a day of enjoyment.

D. It is a divine principle that God does not ask us to work until we have had enjoyment; after a full enjoyment with Him and of Him, we may work together with Him:

1. If we do not know how to have enjoyment with God, how to enjoy God Himself, and how to be filled with God, we shall not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.

DAY 3

2. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of the Lord; because they were filled with the Spirit, others

喝醉了酒—徒二 4 上、12~13。

3 事实上，他们是充满了对属天之酒的享受；他们被这种享受充满了以后，才开始在与神的一里与祂同工；五旬节是第八周的第一日；因此，我们由五旬节看见了第一日的原则。

4 对神而言，是作工而安息；对人而言，是安息而作工。

五 我们在作神建造召会的神圣工作（由建造帐幕的工作所豫表）时，必须带著一个记号，指明我们是神的子民，我们需要祂；然後我们就能不仅为神作工，也与神是一而与神同工；祂是我们作工的力量和劳苦的能力：

1 我们是神的子民，应当带著一个记号，说明我们需要神作享受、力量、能力和一切，使我们能为祂作工，而尊崇并荣耀祂。

周 四

2 安息日的意思是：我们为神作工以前，需要享受神并被祂充满；彼得凭著里面充满的神，就是里面充满的灵来传福音；因此，彼得有一个记号，说明他是神的同工，而他的传福音就是尊崇神、荣耀神—14 节。

3 作为神的子民，我们必须带著一个记号，就是我们与神一同安息，享受神，并且先被神充满，然後与充满我们的那一位同工；此外，我们不仅与神同工，更与神是一而作工。

4 在对神子民说话时，我们总是要带著一个记号，就是主是我们的能力、力量和一切，为著供应话语—林後十三 3，徒六 4。

六 守安息日也是一个永远的合作或永远的约，向神保证我们要先享受祂并被祂充满，好与祂是一，然後才去为祂作工、与祂同工并且在与祂的一里作工—出三一 16：

1 我们凭著自己为主作工，而没有喝主和吃主，把祂接受进来并享受祂，这乃是严肃的事—参林前十二 13，约六 57。

2 在五旬节那天，彼得说话的时候，他里面有分於耶稣，喝祂并吃祂。

thought that they were drunk with wine (Acts 2:4a, 12-13).

3. Actually, they were filled with the enjoyment of the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him; Pentecost was the first day of the eighth week; therefore, concerning the day of Pentecost, we see the principle of the first day.

4. With God it is a matter of working and resting; with man it is a matter of resting and working.

E. In doing God's divine work to build the church, typified by the work to build the tabernacle, we must bear a sign to indicate that we are God's people and that we need Him; then we will be able to work not only for God but also with God by being one with God; He will be our strength to work and our energy to labor:

1. We are God's people, and we should bear a sign that we need Him to be our enjoyment, strength, energy, and everything so that we may be able to work for Him to honor and glorify Him.

DAY 4

2. The Sabbath means that before we work for God, we need to enjoy God and be filled with Him; Peter preached the gospel by the infilling God, the infilling Spirit; therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God (v. 14).

3. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us; furthermore, we not only work with God but also work as those who are one with God.

4. In our speaking to God's people, we must always seek to bear a sign that our Lord is our strength, our energy, and our everything for ministering the word (2 Cor. 13:3; Acts 6:4).

F. Keeping the Sabbath is also an eternal agreement, or covenant, that assures God that we shall be one with Him by first enjoying Him and being filled with Him and then by working for Him, with Him, and in oneness with Him (Exo. 31:16):

1. It is a serious matter to work for the Lord by ourselves without taking Him in and enjoying Him by drinking and eating Him (cf. 1 Cor. 12:13; John 6:57).

2. As Peter was speaking on the day of Pentecost, he was inwardly partaking of Jesus, drinking and eating Him.

七 安息日也是圣别的事（出三一13）；我们享受主，然後与祂同工，为祂作工，并与祂是一而作工，自然而然我们就被圣别，从一切凡俗的事物中分别归神，并且被神浸透，让神顶替一切属肉体 and 天然的事物。

八 在召会生活中，我们也许作许多事，却没有先享受主，没有与主是一而事奉主；这样事奉的结果乃是遭受属灵的死亡，失去身体的交通（14~15）。

九 凡与神的居所有关的事，都把我们引到一件事—主的安息日及其安息与舒畅；在召会生活中，我们是在帐幕里，而帐幕将我们引到安息，引到享受神所定意并作成的！

十 帐幕及其一切器物的建造工作，应当开始於对神的享受，而期间继续有享受神而得的舒畅；这指明我们为神作工，不是凭著自己的力量，乃是藉著享受祂并与祂是一；这就是持守安息日的原则，而有基督作我们灵中内里的安息。

周 五

貳 「凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的」—太十一28~30：

一 这里的劳苦不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦；凡这样劳苦的，总是担重担的。

二 主颂扬父，承认父的道路，并宣告神圣的经纶之後（25~27），便呼召这样的人到祂这里来得安息。

三 安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得著释放，也是指完全的平安和完满的满足。

四 负主的轭就是接受父的旨意；这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨

G. The Sabbath is also a matter of sanctification (Exo. 31:13); when we enjoy the Lord and then work with Him, for Him, and by being one with Him, spontaneously we are sanctified, separated unto God from everything that is common and saturated with God to replace everything that is fleshly and natural.

H. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body (vv. 14-15).

I. Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord; in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done!

J. The building work of the tabernacle and all its furniture should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God; this will indicate that we do not work for God by our own strength, but by the enjoyment of Him and by being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit.

DAY 5

II. “Come to Me all who toil and are burdened, and I will give you rest. 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” (Matt. 11:28-30):

A. To toil here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.

B. After the Lord extolled the Father, acknowledging the Father's way and declaring the divine economy (vv. 25-27), He called this kind of people to come to Him for rest.

C. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.

D. 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

意的约束。

五 主过这样的生活，并不在意别的，只在意祂父的旨意（约四 34，五 30，六 38）；祂将自己完全降服於父的旨意（太二六 39、42）；因此，祂要我们跟祂学。

六 柔和，或温柔，意即不抵抗任何反对，而谦卑，意即不重看自己；在一切的敌对中，主是柔和的，在一切的弃绝里，祂心里是谦卑的。

周 六

七 祂将自己完全降服於父的旨意，不为自己作甚麽，也不盼望为自己得甚麽；因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。

八 负主的轭、跟主学，就叫我们的魂得安息；这是里面的安息，不是仅仅外面的事。

九 主的轭是父的旨意，祂的担子是将父旨意实行出来的工作；这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的。

十 「容易」，原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。

十一 神经纶的轭就是如此；在神经纶中的每一件事，都不是重担，乃是享受。

by any work, but to be constrained by the will of the Father.

E. 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 (Matt. 26:39, 42); hence, He asks us to learn from Him.

F. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart.

DAY 6

G. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself; hence, regardless of the situation He had rest in His heart; He was fully satisfied with the Father's will.

H. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest; it is not anything merely outward in nature.

I. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy, not bitter, and such a burden is light, not heavy.

J. The Greek word for easy means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter.

K. The yoke of God's economy is like this; everything in God's economy is not a heavy burden but an enjoyment.

第六周 周一

晨兴餽养

出三一 13『你要吩咐以色列人说，你们务要守我的安息日；因为这是我与你们之间世世代代的记号…。』

创二 2『到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。』

在论到建造神居所的长段记载之後，出埃及三十一章十二至十七节重申守安息日的诫命。我们都晓得，守安息日是十诫里的第四条。我们需要找出，在记载关于神居所的完整启示之後，为甚麽需要重申这一条特别的诫命。

三十一章未了的第十八节告诉我们，主把两块见证的版交给摩西，是神用指头写的石版。这节经文结束了很长的一段话，这段话早在二十章就开始了。主呼召摩西上山时，首先把律法交给摩西，然後把建造祂在地上居所的启示赐给他。在这段话里，我们看见帐幕及其器物的图样，以及关于祭司体系的完整启示，还有关于建造帐幕之人的记载。这一切记载之後，主重申与守安息日有关的要求（出埃及记生命读经，第一百七十二篇修订版）。

信息选读

出埃及三十一章十二至十七节论到守安息日，这六节经文插在本章的十一和十八节之间。…论到安息日之插入的话，是在帐幕建造工作的嘱咐之後，这事实指明主吩咐这些建造者，这些巧匠，要学习如何与主同得安息。他们不该作工而忘了与主同得安息。因此，主吩咐他们作祂居所建造的工作时，题醒他们，当他

WEEK 6 DAY 1

Morning Nourishment

Exo. 31:13 "Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations..."

Gen. 2:2 "And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done."

In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath. We all know that keeping the Sabbath is one of the Ten Commandments, the fourth commandment. We need to find out why this particular commandment is repeated after the record concerning the full revelation of God's dwelling place.

The last verse of chapter 31, verse 18, tells us that the Lord gave to Moses two tablets of testimony, tables of stone, written with the finger of God. This verse concludes a long section that began no later than chapter twenty. When the Lord called Moses to go up to the mountain, the Lord first gave Moses the law. Then He gave Moses the revelation concerning the building up of His dwelling place on earth. In this section we see the design of the tabernacle and its furniture and a full revelation regarding the priesthood. There is also a record concerning the builders of the tabernacle. After all this, the Lord repeats the requirement related to keeping the Sabbath. (Life-study of Exodus, p. 1821)

Today's Reading

The six verses about keeping the Sabbath, Exodus 31:12-17, are inserted between verses 11 and 18 of this chapter...The fact that this insertion concerning the Sabbath follows the charge for the building work of the tabernacle indicates that the Lord was telling these builders, these workers, to learn how to rest with Him. They should not work and forget about resting with the Lord. Therefore, in charging them to do the work of building His dwelling place, the Lord reminded them that as they

们为祂作工时，应当学习如何与祂同得安息。我们若只知道如何为主作工，而不知道如何与祂同得安息，就违背了神圣的原则。

基督徒中间一直争辩安息日的事，尤其是争辩该在第七日或第八日守安息日。「基督复临安息日会」坚持在第七日守安息日。事实上，安息日的原则不是要在哪一天守的问题。安息日的原则乃是：我们与主同工时必须学习如何与祂同得安息。

有些人也许以为安息日的意义不过是歇了工作。这不是圣经里安息日的真义。圣经强调神在第七日安息的事实。创世记二章二节说，「到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。」

按照创世记，安息日对神来说是第七日，但对人来说是第一日。神六日之内创造诸天、地以及人类生存所需的一切，为著完成神的定旨。万物都造齐以後，人才在第六日被造。这意思是，人一从神的手中造出来，他的第一日，也就是神的第七日，即将开始。因此，神的第七日就是人的第一日。这件事的意义乃是：安息日对神而言是作工之後安息，对人而言却是先安息，後作工。神先作了六天工，然後在第七日安息了。但人是在他的第一日安息，然後才开始作工（出埃及记生命读经，第一百七十二篇修订版）。

神安息了，因为祂完成了祂的工，并且满足了。神的荣耀得著彰显，因为人有了祂的形像；祂的权柄也即将施行，以征服祂的仇敌撒但。只要人彰显神并对付神的仇敌，神就得著满足而能安息（圣经恢复本，创二2第一注）。

参读：出埃及记生命读经，第一百七十二篇。

worked for Him, they should learn how to rest with Him. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle.

There has been much debate among Christians about the Sabbath, especially whether the Sabbath should be observed on the seventh day or on the eighth day. The Seventh-day Adventists insist on keeping the Sabbath on the seventh day. Actually, the principle of the Sabbath is not a matter of the day on which it is observed. The principle of the Sabbath is that working with the Lord requires that we learn how to rest with Him.

Some may think that the significance of the Sabbath is merely to cease from work. This is not the real meaning of the Sabbath in the Bible. The Bible emphasizes the fact that God rested on the seventh day. Genesis 2:2 says, "And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done."

According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day. In six days God created the heavens, the earth, and everything necessary for man to exist for the fulfillment of God's purpose. After all things were made, man was created on the sixth day. This means that as soon as man came forth from the creating hand of God, his first day, which was God's seventh day, was about to begin. Thus, what was the seventh day to God was the first day to man. The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work. God first worked for six days and then He rested on the seventh day. But man rested on his first day and then began to work. (Life-study of Exodus, pp. 1821-1822)

God rested because He had finished His work and was satisfied. God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan. As long as man expresses God and deals with God's enemy, God is satisfied and can rest. (Gen. 2:2, footnote 1)

Further Reading: Life-study of Exodus, msg. 172

第六周 周二

晨兴餽养

可二 27『祂又对他们说，安息日是为著人的，人不是为著安息日的。』

出三一 17『这是我与以色列人之间永远的记号；因为六日之内耶和华造天地，第七日便安息舒畅。』

第七日蒙记念为安息日（出二十 8~11）。神的第七日乃是人的第一日。神已经豫备好一切给人享受。人被造後，并不是加入神的工作，乃是进入神的安息。人受造不是为了作工，乃是以神为满足，并与神一同安息（参太十一 28~30）。安息日是为人类设立的，人不是为安息日创造的（可二 27）（圣经恢复本，创二 2 第一注）。

信息选读

〔出埃及三十一章十七节〕指明安息日不仅是神的安息，也是神的舒畅。…安息是一回事，但得著舒畅是更进一步的。我们要安息，并不需要甚麽特别的东西，只要坐下或躺下就彀了。但我们要得著舒畅，就需要一些吃或喝的东西。…这里的点是说，我们若要得著舒畅，就需要一些东西成为我们的舒畅。神也是这样，神需要一些东西使祂舒畅。你知道神的舒畅是甚麽？到底甚麽能使神舒畅？

也许你读过三十一章许多次，却从来没有对这事实有印象：神需要得著舒畅。…圣经启示出神创造的工完毕以後，便安息舒畅了。神安息在甚麽事上？神安息在祂的创造上。…祂能看著祂手的工作，看看诸天，看看大地，看看所有的活物，特别看看人，就说，「甚好！」〔创一 31〕然後神就能安息舒畅了。…神是因著人而得著舒畅。人就是神的舒畅。神爱人，祂按著自己的形像造人

WEEK 6 DAY 2

Morning Nourishment

Mark 2:27 "And He said to them, The Sabbath came into being for man, and not man for the Sabbath."

Exo. 31:17 "It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed."

The seventh day was commemorated as the Sabbath (Exo. 20:8-11). God's seventh day was man's first day. God had prepared everything for man's enjoyment. After man was created, he did not join in God's work; he entered into God's rest. Man was created not to work but to be satisfied with God and rest with God (cf. Matt. 11:28-30). The Sabbath was made for man, not man for the Sabbath (Mark 2:27). (Gen. 2:2, footnote 1)

Today's Reading

[Exodus 31:17] indicates that the Sabbath was not only a rest to God, but was also a refreshment to Him....To rest is one thing, but to be refreshed is something further. For us to rest we do not need anything in particular. It is sufficient either to sit down or to lie down. But to be refreshed we need something to eat or drink....The point here is that if we would be refreshed, we need something to be a refreshment to us. The same is true of God. God needs something to refresh Him. Do you know what God's refreshment is? What is it that refreshes God?

Perhaps you have read Exodus 31 a number of times without ever being impressed by the fact that God needs to be refreshed....The Bible reveals that after God's work of creation was completed, He rested and was refreshed. On what did God rest? He rested on His creation....He could look upon His handiwork, at the heavens, the earth, and all the living things, especially at man, and say, "Very good!" Then God could rest and be refreshed....God was refreshed with man. Man was God's refreshment. God loved man. He created him in His own image with a spirit so that man could have

有灵，使人能与祂有交通。因此，人是神的舒畅。

按照创世记二章十八节，神说，「那人独居不好，我要为他造一个帮助者作他的配偶。」这话有豫表上的意义，指明神独居不好。神创造人以前，好比是个单身汉。有些人会批评我们用单身汉这辞来说到我们圣别的神，但我相信神欢喜听见我们用这辞说到祂自己。也许神会说，「我的孩子，这话摸著我的心，我造人以前，的确是个单身汉。」圣经启示出，在已过的永远里，神是个「单身汉」。但在将来的永远里，祂要得著一个妻子，就是新耶路撒冷，称为羔羊的妻（启二一9~10）。因此，按照圣经里新耶路撒冷是羔羊的妻这个启示，我有胆量用单身汉这辞来说到神。

神看见祂所创造的人，便安息舒畅了。人就像使神舒畅的饮料，解除神的乾渴，并使祂满足。神结束祂的工作，开始歇息时，就有人作祂的同伴。对神而言，第七日是安息与舒畅的日子。然而，对作神同伴的人而言，安息与舒畅的日子是第一日。人的第一日乃是享受的日子。

在我们得著享受以前，神不会要求我们作工，这乃是一个神圣的原则。神首先以享受来供应我们，等到我们与祂一同有完满的享受，并对祂有完满的享受以後，就能与祂同工了。我们若不知道如何与神一同有享受，以及如何享受神自己，就不会知道如何与祂同工。我们不会知道如何在神圣的工作上与神是一。

我们的确强调与神同工，而不凭著我们自己的力量为神作工。不错，我们应当与神同工，甚至凭神作工。但照著圣经所启示的，仅仅与神同工还不彀，我们必须在神的工作上与祂是一。这需要我们享受祂。我们若不知道如何享受神并被神充满，就不会知道如何与祂同工，如何在祂的工作上与祂是一（出埃及记生命读经，第一百七十二篇修订版）。

参读：出埃及记生命读经，第一百七十二篇。

fellowship with Him. Man, therefore, was God's refreshment.

According to Genesis 2:18, God said, "It is not good for the man to be alone; I will make him a helper as his counterpart." This word has a significance in typology, and indicates that it was not good for God to be alone. Before God created man, God could be compared to a bachelor. Some may criticize us for using the word bachelor to speak of our holy God. But I believe that God is happy to hear this word used with respect to Himself. Perhaps God would say, "My child, this word touches My heart. I truly was a bachelor before I created mankind." The Bible reveals that in eternity past God was a "bachelor." But in eternity future He will have a wife, the New Jerusalem, which is called the Lamb's wife (Rev. 21:9-10). Therefore, according to the revelation of the Bible that the New Jerusalem is the wife of the Lamb, I have the boldness to use the word bachelor with respect to God.

When God saw the man created by Him, He could rest and be refreshed. Man was like a refreshing drink to quench God's thirst and satisfy Him. When God ended His work and began to rest, He had man as His companion. To God, the seventh day was a day of rest and refreshment. However, to man, God's companion, the day of rest and refreshment was the first day. Man's first day was a day of enjoyment.

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment. Then after a full enjoyment with Him and of Him, we may work together with Him. If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

We do emphasize the matter of working with God and not working for God by our own strength. Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work. (Life-study of Exodus, pp. 1823-1825)

Further Reading: Life-study of Exodus, msg. 172

第六周 周三

晨兴餽养

徒二 1 『五旬节那天到了，门徒都聚集在一处。』

4 『他们就都被圣灵充溢，并且按著那灵所赐的发表，用别种不同的语言说起话来。』

13 『还有人讥诮说，他们无非是被新酒灌满了』

使徒们的 New Testament 职事是开始於他们在五旬节那天的享受。门徒们不是工作了六天，然後在五旬节那天才享受主。真实的光景乃是主吩咐他们要等候，直到那灵降临在他们身上，以充满他们。…因为他们被那灵充满了，别人就以为他们喝醉了酒。事实上，他们是充满了对属天之酒的享受。他们被〔对主的〕享受充满了以後，才开始与神同工。这就是与神同工、与祂是一而作工的路。彼得同著使徒们站起来传福音，藉此为神作工时，乃是在神的工作上与祂是一（出埃及记生命读经，第一百七十二篇修订版）。

信息选读

五旬节那天是七日的第一日。五旬节是指七周或四十九天之後的第五十天。我们由利未记二十三章知道，五旬节那日是在初熟节五十天以後。这意思是，五旬节是第八周的第一日。因此，我们由五旬节看见了第一日的原则。

对人而言，安息日始终是第一日。按照旧约的安息日，人的安息日是他的第一日。同样的，按照新约，第八日，就是人安息的日子，也是第一日。

按照旧约的原则，人的安息日是在神的工作完成以後。

WEEK 6 DAY 3

Morning Nourishment

Acts 2:1 "And as the day of Pentecost was being fulfilled, they were all together in the same place."

4 "And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth."

13 "But others jeered and said, They are full of new wine!"

The New Testament ministry of the apostles began with the enjoyment they had on the day of Pentecost. The disciples did not work for six days and then enjoy the Lord on the day of Pentecost. The actual situation was that the Lord had told them to wait until the Spirit came upon them to fill them....Because they were filled with the Spirit, others thought that they were drunk with wine. Actually, they were filled with the enjoyment of the heavenly wine. Only after they had been filled with [the enjoyment of the Lord] did they begin to work with God. This is the way to work with God...in oneness with Him. When Peter stood up with the apostles to preach the gospel and thereby do a work for God, they all were one with God in His work. (Life-study of Exodus, p. 1825)

Today's Reading

The day of Pentecost was the first day of the week. Pentecost denotes the fiftieth day after a period of seven weeks, or forty-nine days. We know from Leviticus 23 that the day of Pentecost was fifty days after the feast of firstfruit. This means that Pentecost was the first day of the eighth week. Therefore, concerning the day of Pentecost, we see the principle of the first day.

To man, the day of rest has always been the first day. According to the Old Testament Sabbath, the day of man's rest was his first day. Likewise, according to the New Testament, the eighth day, the day of rest for man, was also the first day.

According to the principle in the Old Testament, man's day of rest is a day that

人不是在自己的工作完成後安息的，乃是在神的工作完成以後，就安息了，并且享受神完成的工作。神作工，而人享受；人享受神在祂的工作上所已经成就的。

神在第二日已经造了空气、大气，因为祂知道人没有空气，就无法生存。祂也为人豫备了水和食物。第七日是神的安息日，原因就在这里：祂工作了六天，把一切东西都豫备好，给人享受。人一从神的手中造出来，他的第一日就是神的第七日。因此，他与神同有享受，与神同生活，与神同行，最终就豫备好与神同工。神将他安置在伊甸园，使他耕种看守（创二 15）。…对神而言，是作工而安息；对人而言，是安息而作工。

神把帐幕和器物的启示赐给人，选出建造者，并且把嘱咐他们的话告诉摩西以後，接著又一次说到安息日。神似乎是在说，「不要忘了我的安息日。…你不该认为，因为你在作工建造我的居所，就能天天持续的作工。不，甚至你在作我的神圣工作，就是建造帐幕的工作时，仍必须带著一个记号，指明你是我的子民，并且你需要我。因此，你必须先享受我，然後你就能不仅仅为我作工，乃是与我同工，并且与我是一而作工。我是你作工的力量，和劳苦的能力。但你若在自己里面作工，并凭著自己作工，就是侮辱我。你必须同著我、凭著我、与我是一来作建造我居所的工作。你若这样作工，我会非常喜乐。但你若把我撇在一旁，想要凭自己为我作美好的工作，就是侮辱我，因为这是魔鬼子民的记号。你是我的子民，你应当带著一个记号，说明你需要我作你的享受、力量和能力。你需要我作你的一切，使你能为我作工。藉著这样作工，你就尊崇我，并荣耀我。这就是带著一个记号，指明你是我的子民。」（出埃及记生命读经，第一百七十二篇修订版）

参读：出埃及记生命读经，第一百七十二篇。

comes after God's work has been completed. Man does not rest after his own work is finished; he rests after the completion of God's work and enjoys it. God works, and man enjoys. Man enjoys what God has accomplished in His work.

God had already created the expanse, the atmosphere, on the second day because He knew that without air man would not be able to live. He had also prepared water and food for him. This is the reason the seventh day was a day of rest for God: He had worked for six days to make everything ready for man to enjoy. When man came forth from God's creating hand, his first day was God's seventh day. Therefore, he had enjoyment with God, he lived with God, he walked with God, and eventually he was ready to work with God. God had put him into the garden of Eden to dress it and to keep it (Gen. 2:15)...With God it is a matter of working and resting; with man, a matter of resting and working.

After God gave the revelation concerning the tabernacle and the furniture, and after God selected the builders and gave Moses a charge regarding them, He went on to speak again of the Sabbath. It seems as if God were saying, "Do not forget My Sabbath...You should not think that because you are working to build My dwelling place, you can work every day continually. No, even in doing My divine work, the work of building the tabernacle, you must still bear a sign to indicate that you are My people and you need Me. Therefore you need to enjoy Me first. Then you will be able to work not only for Me, but also with Me and by being one with Me. I will be your strength to work and your energy to labor. But if you work in yourself and by yourself, that will be an insult to Me. You must do the work of building My dwelling place with Me, by Me, and in oneness with Me. I shall be very happy if you work in this way. But if you try to do a good work for Me by yourselves, leaving Me aside, that would be an insult to Me, for that is a sign of the devil's people. You are My people, and you should bear a sign that you need Me to be your enjoyment, strength, and energy. You need Me to be your everything so that you may be able to work for Me. By working in this way you honor Me and glorify Me. This is to bear a sign indicating that you are My people." (Life-study of Exodus, pp. 1825-1827)

Further Reading: Life-study of Exodus, msg. 172

第六周 周四

晨兴餽养

徒二 14『彼得同十一位使徒站起来，高声对众人说，…这件事你们当知道，也当侧耳听我的话。』

出三一 13『…你们务要守我的安息日；因为这是我与你们之间世世代代的记号，使你们知道我是把你们分别为圣的耶和華。』

關於安息日，我們都需要學習一個基本的功課。…安息日的意思是：我們為神作工以前，需要享受神并被祂充滿。我們若享受神并被神充滿，就豫备好為祂作工。這樣的工作不是凭著自己，乃是凭著神。想想彼得在五旬節那天的光景。彼得站起来傳福音時〔徒二 14〕，不是凭著自己，乃是凭著充滿他的神。在傳福音的事上，彼得不是虛空的。他凭著充滿他的神、充滿他的靈傳福音。因此，彼得有一個記號，說明他是神的同工，而他的傳福音就是尊崇神、榮耀神（出埃及記生命讀經，第一百七十二篇修訂版）。

信息选读

世上的人都是凭著自己作工。他們身上沒有一個記號，指明他們是屬神的。…我們有一個記號，…就是我們與神一同安息，享受神，並且先被神充滿，然後與充滿我們的那一位同工。不僅如此，我們不僅是與神同工，更是與神是一而作工。…在我的說話中，我總要帶著一個記號，就是主是我的安息日。祂是我的安息、舒暢、能力、力量 and 一切，為著供應話語。

守安息日也是一個合同或一個約。我們開始守安息日，就指明我們簽了一分合同、一分契約，向神保證我們要這樣與祂是一。我們與祂是一，是藉著先享受祂，

WEEK 6 DAY 4

Morning Nourishment

Acts 2:14 "But Peter, standing with the eleven, lifted up his voice and spoke forth to them:...let this be known to you, and give ear to my words."

Exo. 31:13 "...You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you."

We all need to learn a basic lesson regarding the Sabbath....The Sabbath means that before we work for God, we need to enjoy God and be filled with Him. If we have enjoyed God and if we have been filled with God, then we are ready to work for Him. Such work will not be by ourselves; it will be by God. Consider Peter's situation on the day of Pentecost. When Peter stood up to preach the gospel, he did not preach by himself. He preached by the very God who had filled him up. In preaching the gospel, Peter was not empty. He preached the gospel by the infilling God, by the infilling Spirit. Therefore, Peter had a sign that he was God's co-worker, and his gospel preaching was an honor and glory to God. (Life-study of Exodus, p. 1827)

Today's Reading

The people of the world all work by themselves. They do not have a sign on them that indicates that they belong to God....We have a sign...that we rest with God, enjoy God, and are filled up with God first, and then we work with the very One who fills us. Furthermore, we not only work with God, but we work as those who are one with God....In my speaking I always seek to bear a sign that my Lord is my Sabbath. He is my rest, my refreshment, my energy, my strength, and my everything for ministering the Word.

Keeping the Sabbath is also an agreement or covenant. When we begin to keep the Sabbath, this indicates that we have signed an agreement, a contract, that assures God that we shall be one with Him in this way. We would be one with Him by first enjoying

然後才为祂作工、与祂同工并且与祂是一而作工。这是一个永远的约，…乃是我们与神之间永远的合同。

我们凭著自己为主作工，而不向祂祷告、不依靠祂，这乃是严肃的事。事实上，我们最大的需要还不是信靠主，乃是把祂接受进来，藉著吃祂而享受祂。在五旬节那天，彼得不仅信靠主，也被主充满，甚至畅饮祂。…彼得传扬耶稣时，他里面有分於耶稣。事实上，他是传扬他所吃的，见证他所享受的。

安息日也是圣别的事。安息日使我们圣别，标明我们，把我们标出来。我们享受主，然後与祂同工、为祂作工并与祂是一而作工，自然而然我们就圣别了。我们成为圣别，从凡俗的事物中分别出来。

在召会生活中，我们也许作许多事，却没有先享受主，没有同著主、与主是一而事奉。…任何对召会的事奉，若没有享受主、没有与主是一，都带进属灵的死亡。每当我们那样事奉时，我们就从身体的交通中将自己剪除了。

凡与神的居所有关的事，都将我们引到一件事—主的安息日及其安息与舒畅。因此，帐幕及其器物将我们引到享受神所定意并作成的。阿利路亚，在召会生活中，我们是在帐幕里，而帐幕将我们引到安息，引到享受神所定意并作成的！

帐幕及其一切器物的建造工作，应当开始於对神的享受，而期间继续有享受神而得的舒畅。这指明我们为神作工，不是凭著我们自己的力量，乃是藉著享受祂并与祂是一。这就是安息日的意义，也是论到建造神在地上的居所之後，紧接著说到安息日的原因。愿我们都看见这件事并有深刻的印象（出埃及记生命读经，第一百七十二篇修订版）。

参读：出埃及记生命读经，第一百七十二篇。

Him and then by working for Him, with Him, and in oneness with Him. This is an eternal covenant...between us and God.

It is a serious matter to work for the Lord by ourselves without praying to Him and without trusting in Him. Actually, what we need is not mainly to trust in the Lord but to take Him in and enjoy Him by eating Him. On the day of Pentecost Peter was not only trusting in the Lord; he was filled with the Lord, even drinking Him....While Peter was preaching Jesus, inwardly he was partaking of Jesus. In fact, he preached what he had been eating. He testified what he had been enjoying.

The Sabbath is also a matter of sanctification. The Sabbath day sanctifies us, designates us, marks us out. When we enjoy the Lord and then work with Him, for Him, and by being one with Him, spontaneously we are sanctified. We become holy, separated from what is common.

In the church life we may do many things without first enjoying the Lord, and without serving with the Lord and by being one with the Lord....Any service to the church that is without the enjoyment of the Lord and that is without the oneness with Him brings in spiritual death. Whenever we serve in that way, we cut ourselves off from the fellowship in the Body.

Everything related to God's dwelling place leads us to one matter—to the Sabbath with its rest and refreshment of the Lord. Therefore, the tabernacle with its furniture leads us to the enjoyment of what God has purposed and done. Hallelujah, in the church life we are in the tabernacle, and the tabernacle leads us to rest, to the enjoyment of God's purpose and of what He has done!

The building work of the tabernacle and all its furniture should begin with the enjoyment of God and continue in intervals with the refreshment by enjoying God. This will indicate that we do not work for God by our own strength but by the enjoyment of Him and by being one with Him. This is the meaning of the Sabbath, and this is the reason that a word about the Sabbath immediately follows the word concerning the building up of God's dwelling place on earth. May we all see this matter and be impressed with it. (Life-study of Exodus, pp. 1827-1831)

Further Reading: Life-study of Exodus, msg. 172

第六周 周五

晨兴餽养

太十一 28~30 『凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。』

约四 34 『耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。』

在马太十一章二十八节，…主似乎是说，「凡劳苦担重担的，可以到我这里来得安息。你们宗教徒和属世的人，凡劳苦担重担的，可以到我这里来，我必使你们得安息。」这真是恩典的话！（马太福音生命读经，四三九页）

〔这里的劳苦，〕不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦。凡这样劳苦的，总是担重担的。主颂扬父，承认父的道路，并宣告神圣的经纶之後，便呼召这样的人到祂这里来得安息。

安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得著释放，也是指完全的平安和完满的满足（圣经恢复本，太十一 28 第一、二注）。

信息选读

马太十一章二十九至三十节有得安息的路：「我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。」负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过

WEEK 6 DAY 5

Morning Nourishment

Matt. 11:28-30 "Come to Me all who toil and are burdened, and I will give you rest. 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."

John 4:34 "Jesus said to them, My food is to do the will of Him who sent Me and to finish His work."

In Matthew 11:28 the...Lord seemed to be saying, "All you who toil and are burdened, come to Me and rest. All you religious people and all you worldly people who are toiling and are burdened, come to Me and I will give you rest." What a gracious word! (Life-study of Matthew, p. 390)

[Toil] refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. After the Lord extolled the Father, acknowledging the Father's way and declaring the divine economy, He called this kind of people to come to Him for rest.

Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction. (Matt. 11:28, footnotes 1 and 2)

Today's Reading

In Matthew 11:29 and 30 we have the way to rest: "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." 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

这样的生活，并不在意别的，只在意祂父的旨意（约四 34，五 30，六 38）。祂将自己完全降服於父的旨意（太二六 39、42）。因此，祂要我们跟祂学。神的旨意就是我们的轭。因此，我们不能为所欲为；我们乃是负轭的。青年人，不要以为你们是这麼自由逍遥。在主的恢复里，我们都负了轭。负轭是何等美好！主的轭是容易的，祂的担子是轻省的。主的轭是父的旨意，祂的担子是将父旨意实行出来的工作。这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的。容易，原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。

在马太十一章二十九节，主告诉我们要跟祂学。祂心里柔和谦卑。柔和，或，温柔，意即不抵抗任何反对。谦卑，意即不重看自己。在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服於父的旨意，不为自己作甚麽，也不盼望为自己得甚麽。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。

主说，我们若负祂的轭，且跟祂学，我们魂里就必得安息。负主的轭，跟主学，就叫我们的魂得安息。这是里面的安息，不是仅仅外面的事。

我们尽职事遭受反对时，我们若抵抗，就没有平安。但我们若不抵抗，而降服於父的旨意，见证反对是出於父，我们魂里就会得著安息。施浸者约翰不认为他的下监是出於父，所以他没有安息。他若领悟他的下监是由於父的旨意，即使在监里，他也必得著安息。基督这位属天的君王，总是降服於父的旨意，接受神的旨意作祂的分，不抵抗任何事，所以祂一直有安息。我们必须跟祂学，也必须接受这样的观点。若是这样，我们魂里就会得著安息（马太福音生命读经，四四〇至四四一页）。

参读：马太福音生命读经，第三十一篇。

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. God's will is our yoke. Thus, we are not free to do as we please; rather, we are yoked. Young people, do not think that you are so free or liberated. In the Lord's recovery we all have been yoked. How good it is to be yoked! The Lord's yoke is easy and His burden is light. The Lord's yoke is the Father's will, and His burden is the work to carry out the Father's will. Such a yoke is easy, not bitter, and such a burden is light, not heavy. The Greek word rendered "easy" means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant, in contrast to hard, harsh, sharp, and bitter.

In verse 29 the Lord tells us to learn from Him. He is meek and lowly in heart. To be meek, or gentle, means not to resist any opposition, and to be lowly means not to esteem oneself highly. Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself nor expecting to gain something for Himself. Hence, regardless of the situation, He had rest in His heart. He was fully satisfied with His Father's will.

The Lord said that if we take His yoke upon us and learn from Him, we will find rest for our souls. The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an inward rest; it is not anything merely outward in nature.

If we are opposed as we minister, and we resist, we shall not have peace. But if instead of resisting we submit to the will of the Father, testifying that the opposition is of the Father, we shall have rest in our souls. John the Baptist did not regard his imprisonment as of the Father; therefore, he was not at rest. If he had realized that his imprisonment was due to the Father's will, he would have been at rest, even in prison. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. We must learn of Him and also take this view. If we do, we shall have rest in our souls. (Life-study of Matthew, pp. 390-391)

Further Reading: Life-study of Matthew, msg. 31

第六周 周六

晨兴餽养

太十一 29『我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。』

彼前二 21『你们蒙召原是为这，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。』

约六 38『因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。』

主呼召凡劳苦担重担的，到祂这里来，祂必使他们得安息（太十一 28）。热心宗教的犹太人，因著在律法之下工作，而劳苦担重担。在这地上，谁不是劳苦担重担的？这世界是一个劳苦的世界，满了重担，所以主呼召我们到祂这里来，好得安息。安息的意思是完全的平安和完全的满足。

主嘱咐门徒说，祂心里柔和谦卑，因此他们要负祂的轭，且要跟祂学，他们魂里就必得安息（29）。柔和的意思是不抵抗任何反对；谦卑意即不重看自己。主是叫我们的魂得安息；这是里面的安息，不是仅仅外面的事。困苦和艰难是在我们的魂里。保罗告诉我们要一无挂虑，只要将我们所要告诉主。这样，神的平安必在基督耶稣里，保卫我们的心怀意念（腓四 6~7）（神人的生活，一三二页）。

信息选读

主向门徒保证，祂的轭是容易的，祂的担子是轻省的（太十一 30）。「容易的」这辞原文的意思是「合用的」；因此，是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。神经纶的轭就是如此。在神经纶中的每一件事，都不是重担，乃是享受。

WEEK 6 DAY 6

Morning Nourishment

Matt. 11:29 "Take My yoke upon you and learn from Me, for I am meek and lowly in heart..."

1 Pet. 2:21 "For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps."

John 6:38 "For I have come down from heaven not to do My own will but the will of Him who sent Me."

The Lord called all who toil and are burdened to come to Him and He would give them rest (Matt. 11:28). The religious Jews were toiling and burdened by working under the law. On this earth who is not toiling or burdened? This world is a toiling world, full of burdens, so the Lord called us to come to Him for rest. Rest means perfect peace and full satisfaction.

The Lord charged the disciples to take His yoke upon them and learn from Him because He is meek and lowly in heart and they would find rest for their souls (v. 29). To be meek means not to resist opposition, and to be lowly means not to have self-esteem. The rest from the Lord is for our souls; it is an inward rest, not something merely outward in nature. The harassment and the troubles are in our soul. Paul told us to be anxious for nothing and to tell the Lord all our requests. Then the peace of God will guard our hearts and our thoughts in Christ Jesus (Phil. 4:6-7). (The God-man Living, p. 111)

Today's Reading

The Lord assured the disciples that His yoke is easy and His burden is light (Matt. 11:30). The Greek word for easy means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter. The yoke of God's economy is like this. Everything in God's economy is not a heavy burden but an enjoyment.

基督是第一个神人，我们是许多的神人。我们必须在祂绝对服从神，并完全以神为满足的事上跟祂学。基督是如此服从父和父的意愿，并以父和父的意愿为满足。

主是心里柔和的，意思是祂不抵抗任何反对者。祂也是心里谦卑的，意思是祂在人中间降卑自己。

主的信徒心里答应祂的呼召，并且身体到祂这里来（28上）。身体到祂这里来，意思是说，我们的全人必须到祂这里来。这就是为甚麽保罗在罗马十二章一节吩咐我们，要将我们的身体献上，当作活祭。我们必须实际地将我们的身体献上，来到召会的聚会中。我在一九二五年蒙主拯救後，就一直是全人到祂这里来。

信徒在他们灵里翻印祂，照祂的榜样负祂的轭—神的旨意—并为神的经纶劳苦（太十一29下，彼前二21）。主告诉我们，要跟祂学。跟祂学就是翻印祂，而不是在外面模仿祂。这样，我们就成了祂的复制和大量的产品。跟祂学的第一个要求是负祂的轭，这轭就是神的旨意。神的旨意必须成为我们的轭，我们必须把颈项摆在这轭之下。七十年前，我还是个青年人，就接受了耶稣的轭。那个轭在已过七十年保护了我。

我们也必须是为神的经纶劳苦的人。世人都在许多事上劳苦担重担，他们非常的忙碌。主在呼召这些劳苦的、担重担的、没有安息和满足的，到祂这里来，好使祂能赐给他们真正的安息和满足。安息而没有满足不是真安息。我们必须负祂的轭，照著祂的模样，跟随祂的脚踪，为著神的经纶劳苦。

最难的事就是在魂里得安息。人们因著魂里受搅扰而失眠。我们因著负主的轭并跟祂学所得著的安息，是为著我们的魂。我们在魂里分享祂满足的安息（太十一28下、29下~30）（神人的生活，一三三、一四一至一四三页）。

参读：神人的生活，第十二至十三篇。

Christ was the first God-man, and we are the many God-men. We have to learn of Him in His absolute submission to God and His uttermost satisfaction with God. Christ was so submissive to and satisfied with the Father and His will.

The Lord was meek, meaning that He did not resist His opponents. He was also lowly, meaning that He humbled Himself among men in His heart.

The Lord's believers answer His call in their heart and come to Him bodily (Matt. 11:28a). To come to Him bodily means that our entire being has to come to Him. This is why Paul charges us in Romans 12:1 to present our bodies to the Lord as a living sacrifice. We have to present our bodies in a practical way by being in the meetings of the church. Since I was saved by the Lord in 1925, I have come to Him with my entire being.

The believers copy the Lord in their spirit by taking His yoke—God's will—and toiling for God's economy according to His model (Matt. 11:29a; 1 Pet. 2:21). The Lord told us to learn from Him. To learn from Him is to copy Him, not to imitate Him outwardly. In this way we become His duplication and mass production. The first requirement in learning from Him is to take His yoke, which is God's will. God's will has to yoke us, and we have to put our neck into this yoke. Seventy years ago as a young man, I took the yoke of Jesus. That yoke has protected me for the past seventy years.

We also need to be those who toil for God's economy. All the worldly people are toiling and are burdened in many things. They are very busy. The Lord is calling those who are toiling, who are burdened, and who have no rest or satisfaction, to come to Him so that He can give them the real rest with satisfaction. The rest without satisfaction is not the real rest. We take His yoke and toil for God's economy according to His model, following Him in His footsteps.

The hardest thing is to rest in our soul. People lose sleep because their soul is bothered. The rest that we find by taking the Lord's yoke and learning from Him is for our soul. We share in our soul His rest in satisfaction (Matt. 11:28b, 29b, 30). (The God-man Living, pp. 111-112, 118-120)

Further Reading: The God-man Living, msgs. 12-13

二〇一二年秋季
国际长老及负责弟兄训练

主恢复中独一无二的工作
第七篇

事奉主，享受祂作隐藏的吗哪、
发芽的杖与生命的律

读经：结四四 10~11、15~18，徒十三 1~2，来九 3~4

纲 目
周 一

壹 「当以色列人走迷的时候，有利未人远离了我，他们走迷离开我，随从自己的偶像，他们必担当自己的罪孽。然而他们必在我的圣所当仆役，照管殿门，在殿中供职；必为百姓宰杀燔祭牲和平安祭牲，必站在百姓面前伺候他们。…以色列人走迷离开我的时候，祭司利未人，撒督的子孙，仍看守我的圣所；他们必亲近我，事奉我，并且侍立在我面前，将脂油与血献给我；这是主耶和华说的。他们必进入我的圣所，就近我的桌前事奉我，守我所吩咐的」—结四四 10~11、15~16：

一 在神的眼光之中，不只有事奉殿的事奉，还有一种更好的事奉，就是事奉主。

二 神今天只有一个目的，就是要人完全属乎「我」，就是要人在「我」面前事奉「我」；神惟一的目的，并不是许多东西，乃是「我」—15~16 节。

三 事奉了主，并不是对於殿不管了；事奉主的人也传福音，

International Training for Elders
and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery
Message Seven

**Ministering to the Lord to Enjoy Him as the Hidden Manna,
the Budding Rod, and the Law of Life**

Scripture Reading: Ezek. 44:10-11, 15-18; Acts 13:1-2; Heb. 9:3-4

Outline
DAY 1

I. “The Levites who went far from Me, when Israel went astray, who went astray from Me after their idols, shall bear their iniquity. Yet they shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them...But the Levitical priests, the sons of Zadok, who kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah, it is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge” (Ezek. 44:10-11, 15-16):

A. *In God's eyes, not only is there the ministry to the house; there is also a better ministry, the ministry to the Lord.*

B. *God has only one goal: to have men who belong absolutely to “Me”; in other words, He wants us to be before “My” presence and minister to “Me”; God's unique goal is not in so many things; rather, it is in “Me” (vv. 15-16).*

C. *To minister to the Lord does not mean that we neglect the house; those who*

拯救罪人，帮助弟兄姊妹进步，但是他们的目的只有一个，就是为著主，他们所看见的就是主自己；他们完全是因著主的缘故而宝贝人的。

四 如果我们到主的面前来只看见主，就顶自然也会服事弟兄姊妹；是不是事奉主这个问题，就在乎主在我们心里是不是最大的。

周二

五 我们事奉主所作的一切，都该是为著主的缘故，为著祂的满足、心愿、快乐、目的、喜悦和荣耀。

六 在主的工作中也有可引诱和吸引我们肉体的地方，因为这些完全是为著一己的喜好和荣耀—参林後四5。

七 没有一个人能事奉主而不就近主，不用祷告来亲近主的；属灵的能力不是讲道的能力，乃是祷告的能力；能毅祷告多少，就是表明我们里头的力量实在有多少。

八 如果我们要在至圣所里事奉主，我们就必须在祂面前多花工夫、多祷告；我们需要亲近祂，站在祂面前等候祂的旨意。

九 祷告就是侍立在神面前（结四四15），就是在神面前寻求祂的旨意，以蒙拯救脱离妄动的罪（诗十九13）。

周三

十 事奉主的人要将脂油与血献给祂—结四四15：

1 供物的脂油豫表基督身位的宝贵，血表徵基督救赎的工作。

2 在我们对神的事奉中，我们必须将这两样献给祂；血是为著神的圣别和公义，脂油是为著神的荣耀。

十一 事奉主的人要穿细麻材质的衣服，不可穿羊毛衣服或使身体出汗的衣服—17~18节：

minister to the Lord will also preach the gospel to save sinners and help the brothers and sisters to make progress, but their one goal is to be for the Lord, and their focus is the Lord Himself; they treasure men absolutely for the Lord's sake.

D. If we come to the Lord's presence, focusing only on Him, we will spontaneously be able to minister to the brothers and sisters also; the question of whether or not we are ministering to the Lord hinges on whether or not the Lord occupies the first place in our heart.

DAY 2

E. Whatever we do in the Lord's service should be for the Lord's sake; it should be for His satisfaction, His heart's desire, His happiness, His goal, His pleasure, and His glory.

F. In the Lord's work there are areas that are appealing and attractive to our flesh because they are solely for the pleasure and glory of our self (cf. 2 Cor. 4:5).

G. No one can minister to the Lord without drawing near to Him, approaching Him in prayer; spiritual power is not in the power of preaching but in the power of praying; how much we pray indicates how much inner strength we really possess.

H. If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more; we need to draw near to Him, stand before Him, and wait for His will.

I. To pray is to stand before God (Ezek. 44:15); it is to seek His will before Him in order to be saved from the sin of presumption (Psa. 19:13).

DAY 3

J. Those who ministered to the Lord had to present to Him the fat and the blood (Ezek. 44:15):

1. Whereas the fat of the offerings typifies the preciousness of the person of Christ, the blood signifies the redemptive work of Christ.

2. In our service to God we must present both to Him; the blood is for God's holiness and righteousness, and the fat is for God's glory.

K. Those who ministered to the Lord had to be clothed with linen material, not with woolen garments or with anything that caused sweat (vv. 17-18):

1 细麻衣表徵在赐生命的灵里，凭基督的生命而有的日常生活和行事；这样一种生活和行事是纯净、洁净并细致的。

2 羊毛衣服会使祭司发热出汗 (18)，这是堕落之人在神咒诅下，没有神的祝福，凭自己能力和力量劳苦的记号 (创三 19)。

3 出汗的工作就是一切凭人为努力，没有父神祝福所作的工；凡事奉主的人所作的，必须是不出汗的工作，不用人为努力和肉体劳力的工作。

4 如果我们有馥多时间在神的同在中，在神面前对付好了，在人面前就不必出汗；我们能以最少力量作最多的事。

十二 「在安提阿当地的召会中，有几位申言者和教师，就是巴拿巴和称呼尼结的西面，古利奈人路求，与分封王希律同养的马念，并扫罗。他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工」—徒十三 1~2:

1 这就是新约的工作，也是新约工作惟一的原则—圣灵的工作，只能在事奉主的时候启示的。

2 惟独在事奉主的时候，圣灵才打发人出去，所以如果不把事奉主放在先，就甚麽都倒乱了，只有圣灵有权柄能分派人去作工。

3 事奉主不是外面的一切工作都不作了；反而外面的一切工作，都该以事奉主作根据。

4 我们是因为事奉主而出去的，不是出於自己的喜好而没有事奉主作根据。

周 四

貳 「第二幔子後，还有一层帐幕，叫作至圣所，有…四面包金的约柜，柜里有盛吗哪的金罐和亚伦发过芽的杖、并两块约版」—来九 3~4:

一 隐藏的吗哪就是当我们与神之间，没有一点间隔时，我

1. Linen garments signify a daily living and walk in the life-giving Spirit by the life of Christ; such a living and walk is pure, clean, and fine.

2. Woolen garments would cause the priests to sweat (v. 18), a sign of fallen man laboring under God's curse, without God's blessing, by his own energy and strength (Gen. 3:19).

3. The work that causes sweat is the work that comes out of human effort without the blessing from God the Father; everyone ministering to the Lord must do a work that causes no sweat, a work without human effort and fleshly strength.

4. If we spend an adequate amount of time in God's presence and deal properly with Him, there is no need to sweat before man; we can accomplish the most amount of work with the least amount of strength.

L. "Now there were in Antioch, in the local church, prophets and teachers...As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them" (Acts 13:1-2):

1. This is the work of the New Testament and the unique principle for the work of the New Testament—the work of the Holy Spirit can only be revealed at the time of ministering to the Lord.

2. Only at the time of ministering to the Lord will the Holy Spirit send some forth; if we do not place ministering to the Lord as the top priority, everything will be out of order; only the Holy Spirit has the authority to commission men to work.

3. To minister to the Lord is not to forsake all the work on the outside; instead, all the work on the outside should be based on our ministry to the Lord.

4. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord.

DAY 4

II. "After the second veil, a tabernacle, which is called the Holy of Holies, having...the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant" (Heb. 9:3-4):

A. The hidden manna is the portion of Christ that we enjoy in the presence of God

们在祂面前所享受的那分基督；当我们与主之间没有一点距离，我们就能最亲密、最隐藏地享受基督；这就是享受隐藏的吗哪，就是基督隐藏的那一分一出十六 31~36：

1 要胜过别迦摩召会的情形，就要把自己从今天基督教一般的实行中分别出来，只留在神面前，直接的事奉祂，而不是事奉任何别的东西；在这里我们能享受到一些出於基督的东西，是所有远离神面的人无法尝到的一启二 17。

2 我们若要享受隐藏的吗哪，我们与神之间就必须没有距离；我们与主之间一切的间隔，都必须除去。

3 当我们事奉主并享受祂作隐藏的吗哪，就与主有直接的交通，并认识祂的心意和目的；我们在主的同在中，祂才能把祂和祂的心意，以及祂所要我们作的一切托给我们。

4 当我们事奉主，就有神的托付，因为我们在祂面前，晓得自己与神之间没有距离。

周 五

二 发芽的杖表徵基督这位复活者，该是我们的生命、生活和我们里面复活的生命，并且这生命该发芽、开花并结出熟杏—民十七 8：

1 在民数记十六章所记载以色列人的背叛之後，神吩咐十二个首领按著宗族，共取十二根杖，放在会幕内见证柜前；神说，「我拣选的那人，他的杖必发芽」—十七 5。

2 十二根杖都没有叶子、没有根，都是死枯的；若有哪一根能发芽，那一根就是神所拣选的；在此我们看见复活乃是神拣选的根据；事奉的根据，乃是在我们天然的生命之外的；因此，发芽的杖表徵我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。

3 一切事奉的原则，乃在於发芽的杖；神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的记念；这意思是说，复活乃是事奉神的永远原则—9~10 节：

when there is no distance between us and Him; when there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way; this is the enjoyment of the hidden manna, the hidden portion of Christ (Exo. 16:31-36):

1. To overcome the condition of the church in Pergamos is to separate ourselves from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else; here we enjoy something of Christ that all those who are far off from His presence cannot taste (Rev. 2:17).

2. If we want to enjoy the hidden manna, there must be no distance between us and God; all the distance between us and the Lord must be eliminated.

3. When we are ministering to the Lord and enjoying Him as the hidden manna, we have direct fellowship with Him and know His heart and His intention; it is in the presence of the Lord that we can be charged with Him, with His intention, and with all He wants us to do.

4. When we are ministering to the Lord, we will have God's commitment because we are in His presence, realizing that there is no distance between us and God.

DAY 5

B. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity (Num. 17:8):

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, "The rod of the man whom I choose shall bud" (17:5).

2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.

3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God (vv. 9-10):

a 复活的意思是，一切都是出於神，不是出於我们；复活就是只有神能，我们不能。

b 复活的意思是，一切都是神作的，不是我们作的；所有认识复活的人，都是对自己绝望的人；他们知道自己不能。

c 天然的力量还存在时，复活的能力就无法彰显；撒拉自己会生时，以撒就不能生出来—创十八 10~15，二一 1~3、6~7。

d 凡是我们能的，乃是天然的；我们不能的，才是复活的；人必须到了尽头，才确知自己一无是处—太十九 26，可十 27，路十八 27。

e 人如果从未感觉自己不行，就永远无法经历神的行；复活就是说，我们不行，一切乃是神作的一参林後一 8~9，四 7。

周 六

三 约版，就是律法的版，表徵神圣生命之律，就是神圣生命自发的大能、自动的功用、自有的能力和神圣的性能—耶三一 33，来八 10，参罗八 10、6、11，十 12~13：

1 这生命的律，神圣的性能，能彀在我们里面作一切事来完成神的经纶：

a 照著这性能，我们能彀认识神，活神，并且在生命和性情上由神构成，使我们成为祂的扩增，祂的扩大，作祂的丰满，使祂得著永远的彰显—弗一 22~23，三 19~21。

b 不仅如此，内里生命之律的性能也将我们构成基督身体上具有各种功用的众肢体—四 11、16。

2 当神圣的生命在我们里面长大时，生命的律就发挥功能，使我们成形，将我们模成神长子基督的形像—罗八 2、29：

a 生命的律不是规律我们不作错事，乃是规律出生命的形状。

b 生命的律发挥功能，主要的不是在消极方面告诉我们不该作甚麽；反之，当生命长大时，生命的律就在积极方面发挥功能，使我们成形，也就是把我们模成基督的形像。

a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.

b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.

c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come (Gen. 18:10-15; 21:1-3, 6-7).

d. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness (Matt. 19:26; Mark 10:27; Luke 18:27).

e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything (cf. 2 Cor. 1:8-9; 4:7).

DAY 6

C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life (Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13):

1. The law, this divine capacity, of life can do everything in us for the carrying out of God's economy:

a. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21).

b. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kind of functions (4:11, 16).

2. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God (Rom. 8:2, 29):

a. The law of life does not regulate us from doing wrong; it regulates the shape of life.

b. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us, to the image of Christ.

c 藉著生命之律的功能，我们都要成为神成熟的儿子，神也就要得著祂宇宙的彰显。

c. Through the function of the law of life, we all shall become the mature sons of God, and God will have His universal expression.

结四四 11『然而〔利未人〕必在我的圣所当仆役，照管殿门，在殿中供职；必为百姓宰杀燔祭牲和平安祭牲，必站在百姓面前伺候他们。』

15~16『…祭司利未人，撒督的子孙，…必亲近我，事奉我，…他们必…就近我的桌前事奉我…。』

弟兄姊妹们！让我顶直的问你们一句话，就是到底我们所事奉的是信徒们呢，或是神呢？到底在我们的工作之中我们所注意的是工作呢？是主呢？哦！在这里有大分别，事奉殿和事奉耶稣基督是大不同的。我们看见，今天有许多人，他们是在事奉，是在供职，但是只在外院，没有来到桌子面前。呀！今天许多人是在事奉殿，而不是事奉主。主今天所寻求的事奉，主今天所一直要求的事奉，就是要真正的事奉祂。祂所要的不是要我们去作祂的工。作工固然是紧要，田地的耕种是紧要，羊群的牧放也是紧要的，但主所看的不是这些，乃是事奉神和伺候神。祂要祂的仆人来事奉祂自己，伺候祂自己。哦！能殷事奉祂就是快乐的（事奉殿呢或是事奉神呢，二至三页）。

信息选读

以西结四十四章十一节和十五至十六节…大不同，有基本的分别：十一节是说到殿里的事奉〔供职〕，十五至十六节是说到事奉「我」，就是事奉耶和华。原文〔供职和事奉〕这两个字是相同的，都是事奉…。所以按神看来利未人是分作两派；虽然大家都是利未人，都是属乎神的，都是一个支派之中的，可是其中有一大半是只配在殿里事奉的；但另外一班少数的人，他们也是利未人中之，是撒

Ezek. 44:10-11 "But the Levites...shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them."

15-16 "But the Levitical priests, the sons of Zadok,...they shall come near to Me to minister to Me;...it is they who will come near to My table to minister to Me..."

Brothers and sisters, let me ask something very frankly. Are we really ministering to the believers or to Him? Is the focus of our work really on the work or on the Lord? There is a great difference. Ministering to the house is extremely different from ministering to Jesus Christ. We can see many today ministering and serving, but they are only in the outer court. They have not come near to the table. Oh, many are ministering to the house and not to the Lord. The ministering that the Lord is after—the ministering that He is continually after—is to minister to Him. His desire is not for us to do His work. Laboring is certainly important, plowing the fields is important, and feeding the cattle is also important, but the Lord does not look at these things. Rather, He is after the ministering to God and the serving of God. He wants His slaves to minister to Him and to serve Him. Oh, how happy are those who are able to minister to Him. (Watchman Nee, Ministering to the House or to God? pp. 1-2)

Today's Reading

Ezekiel 44:11 is very different from verses 15 and 16. There is a basic difference between them. Verse 11 speaks of ministering to the house. Verses 15 and 16 speak of ministering to "Me"—that is, the ministering to Jehovah. In Hebrew, the same word for ministering is used in both of these verses. According to God there were two groups of Levites. Although all were Levites belonging to God and to one tribe, the majority among them were only worthy to minister to the house. Yet there was a small minority, who were not only Levites but also the sons of Zadok, who could minister to

督的後裔，他们可以事奉「我」，就是事奉耶和華。

许多人…以为如果能拯救罪人，使召会的人数多起来，叫许多人加入召会是顶好的了。但我说这不过是事奉殿。在神看来，在这种事奉之外，还有一种事奉。在神的眼光之中，不只有事奉殿的事奉，还有一种更好的。我们不只是事奉在主面前，还有事奉主。在这里不只是在殿里事奉，也有在桌子前事奉。我们不只是在主面前事奉，乃是事奉主。这是大不同，是顶不相同，一点也不相同的。

如果你能知道这里的不同，就能看见主在今天所要得的，主在现在所一直追求的是甚麽？弟兄姊妹们，请你不要误会。事奉了主，并不是对於殿不管了。我乃是在这里不只有事奉殿，还有比这更深的，就是事奉主。今天有许多人真是只知道事奉殿，而不知道事奉主。

不错，我们传福音是好的，我们拯救罪人，帮助弟兄姊妹进步，使他们向前走也是很好的。…事奉主的人也作这些事，但是他们的目的只有一个，就是为著主，完全是因著主的缘故而宝贝人的，所以他们所看的不光是人。如果你到主的面前来只看见主，你就顶自然也会事奉弟兄。这是大分别。

事奉殿和事奉主在外表上可以没有多大分别。…但是问题就在乎你为甚麽这样作！问题就在乎主在你心里是不是最大的。…我们的存心已经解决一切的问题。所以所有的问题都在乎我们为甚麽要这样作（事奉殿呢或是事奉神呢，四至七页）。

参读：事奉殿呢或是事奉神呢。

“Me”—that is, minister to Jehovah.

Many feel that it would be wonderful if they could save sinners and ask them to join the church, thereby causing the church to grow in numbers. But I say this is merely ministering to the house. As far as God is concerned, besides this kind of ministering, there is another kind of ministering. In God's eyes, not only is there the ministry to the house; there is also a better ministry. We are not only ministering before the Lord but also to the Lord. Here there is not only the ministering in the house, but there is also the ministering before the table. We are not only ministering before the Lord; rather, we are ministering to the Lord. This is a very different matter. These two are extremely different from each other. There is no similarity between them.

If you know the difference here, you will see what the Lord is after and what He has always been seeking. Brothers and sisters, please do not be mistaken. To minister to the Lord does not mean that you neglect the house. Rather, what I am saying is that there is not only ministering to the house, but there is something deeper, which is ministering to the Lord. There are many who only know how to minister to the house and not to the Lord.

No doubt it is good to preach the gospel. It is also good to save the sinners and help the brothers and sisters make progress...Those who minister to the Lord will also do these things, but their one goal is to be for the Lord. They treasure men absolutely for the Lord's sake. Hence, their focus is not only on men. If you come to the Lord's presence, focusing only on Him, you will spontaneously be able to minister to the brothers also. This is a big difference.

Outwardly there may not be much difference between ministering to the house and ministering to the Lord...There is a basic question: What is your motivation?...The question hinges on whether or not the Lord occupies the first place in your heart...Your motive tells everything about your situation. Your situation hinges on why you do things. (Ministering to the House or to God? pp. 3-8)

Further Reading: Ministering to the House or to God?

结四四 15 『…撒督的子孙，…他们必…侍立在我面前，将脂油与血献给我；这是主耶和華说的。』

罗三 20 『因为凡属肉体的人，都不能本於行律法在神面前得称义…。』

林前一 29 『使一切属肉体的人，在神面前都不能夸口。』

比方说一个人他天性是好动的，他天性就是好多说话的，…他这样作不是为著主。因为多少时候，神如果真要他作他所不喜欢的事，他就不能作了。原因就是因为他天性近这个，所以就高兴作这个。可是他还以为是事奉主，其实是事奉殿。…在神的工作中也有可感兴趣的地方—在神的工作中也有冒险的地方—在神的工作中也有一部分能吸引血气的地方！…多少人以为在家里管孩子，作人的妻子，作了许多家庭的杂务，这是何等的无趣！如果能给她自由跑到这里讲讲属灵的事，跑到那里说说主的事，是多好呀！但这是肉体的吸引，不是属灵的，完全是因为一己的喜好（事奉殿呢或是事奉神呢，七至八页）。

信息选读

许多在神面前的工作和事奉，神说不是事奉祂。顶希奇，神告诉我们，有一班利未人在殿里顶忙的事奉著，但是神说他们是事奉殿，不是事奉神（我）。我们知道事奉殿顶像事奉主。在外表上差不多没有甚麽分别。他们在殿里乃是宰杀平安祭牲和燔祭牲，所以真是好。…在这里不只是叫罪人信主，又叫信徒奉献，真是好。这并不是假的，乃完全是真的。神知道他们的工作，他们实实在在的帮助人献上平安祭和燔祭。他们实实在在的拯救、帮助人，并且作得很辛苦。但神说，虽然这样，你们不是事奉我。

Ezek. 44:15 "...The sons of Zadok...shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah."

Rom. 3:20 "Because out of the works of the law no flesh shall be justified before Him..."

1 Cor. 1:29 "So that no flesh may boast before God."

An active person who loves to speak...is not doing this for the Lord because many times he is not able to do the things he does not like, even though the Lord really wants him to. According to his nature, he likes to preach the gospel; so he is happy to do it and feels that he is ministering to the Lord. Actually, he is ministering to the house....In the Lord's work there are areas which are interesting, adventurous, and attractive to the flesh!...A sister may think it is dull to stay home and take care of the children, to be someone's wife, and to do all the household chores! If she could be set free to speak of spiritual things here and speak of the Lord's things there, how good it would be! But this is the attraction of the flesh and is not spiritual. It is solely for the pleasure of the self. (Watchman Nee, Ministering to the House or to God? pp. 8-10)

Today's Reading

Much of the labor and ministering before God is not ministering to Him. The Bible tells us that there was a group of Levites who were busily ministering in the house, but they were only ministering to the house, not to God. Ministering to the house is very similar to ministering to the Lord. Outwardly, there is almost no difference. Those Levites were in the house preparing the peace offerings and burnt offerings. This was a wonderful work....In the Levites' work, not only were sinners brought to believe in the Lord, but believers were also brought to consecrate themselves. How wonderful this work was. This was not a false work; it was altogether genuine. God knew their work. They were truly rendering help to others in offering up the peace offerings and burnt offerings. They were truly saving and helping men; they labored very hard. Nevertheless, God said they were not ministering to Him.

事奉主是比引人归主更深，…比引信徒奉献给主更深。…许多人说帮助人的工作不作，拯救人的工作不作，就作甚麽呢？因为除了这个以外，他们再也没有工作了，因为他们所作的只是事奉殿。

神今天所追求的，并不是外面活泼的事奉；神今天所要的，并不是拯救罪人；神今天所求的，并不是得著人，帮助信徒更属灵、更进步；神今天所有的目的只有一个，就是要人完全属乎「我」，就是要人在「我」面前事奉「我」。神今天所有的目的，并不是这些东西，乃是「我」。

我心里所最怕的，就是有许多人出来传福音帮助人，有许多人出来拯救罪人，造就信徒，但没有事奉主！…你看见在神的工作之中，在天然里也有吸引我们的，你就去作了！可怜！所以我们现在要求神赐恩，给我们知道甚麽是事奉神，甚麽是事奉殿。

没有一个人能事奉主而不就近主…，不用祷告来亲近主的。属灵的能力不是讲道的能力，属灵的能力乃是祷告的能力。能敷祷告多少，就是表明你里头的力量实在有多少。没有一件属灵的事，是需要力气过於祷告的。

如果我们要事奉主，…我们在主面前的光景…〔该〕是侍立在祂面前〔结四四 15〕。…侍立…就是等候命令，等待神说出祂的旨意来。…所有在神面前的罪，只有两种。一种就是违背主的命令。…还有一种也是罪，就是主没有命令而你去了。所以，一种是悖逆的罪，一种是妄动的罪。

…如果我们要在至圣所里事奉主，我们就必须在祂面前多花工夫、多祷告，…把我们带到神面前去…使我们亲近神…。所以祷告就是侍立，就是站在神面前寻求祂的旨意（事奉殿呢或是事奉神呢，八至一〇、一三至一六页）。

参读：事奉殿呢或是事奉神呢。

Ministering to the Lord is much deeper than leading men to the Lord...[or] leading believers to consecrate themselves to the Lord...Many say, "If I did not do the work of helping and saving others, what would I do?" Apart from these things, they have nothing to do. Their work is confined to the house.

God is not after the outward, lively ministering. God is not after the salvation of sinners. God is not after gaining men or helping believers to be more spiritual or more advanced. God has only one goal: to have men belong absolutely to "Me." In other words, He wants us to be before "My" presence and minister to "Me." God's unique goal is not in so many things. Rather, it is in "Me."

What I fear most in my heart is that many will come out to preach the gospel to help men, save sinners, and perfect the believers, yet not minister to the Lord!...When we see something naturally attractive in the Lord's work, we go about doing it! What a pity this is! For this reason, we must pray to God to grace us that we may know what it is to minister to God and to the house.

No one can minister to [the Lord] without drawing near to Him...[or] without approaching Him in prayer. Spiritual power is not the power of preaching but the power of praying. How much you pray indicates how much inner strength you really possess. No spiritual matter requires more strength than prayer.

If we want to minister to the Lord,...our condition...before God [should be]...“they shall stand before Me” (Ezek. 44:15),...[which] means to wait for a command, to wait upon the Lord to speak His will. There are only two types of sin before God. One is rebellion against His command....Another type of sin...is doing something without the Lord's command. One is the sin of rebellion, and the other is the sin of presumption.

If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more...to be ushered into God's presence and to draw near to Him. Hence, to pray is to stand before God; it is to seek His will before Him. (Ministering to the House or to God? pp. 10-14, 17, 19-23)

Further Reading: Ministering to the House or to God?

结四四 18『他们头上要戴细麻布裹头巾，腰间要穿细麻布裤子；不可束上使身体出汗的衣服。』

徒十三 1-2『在安提阿当地的召会中，有几位申言者和教师…。他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。』

要侍立在神面前就必须作一件事，就是要「将脂油与血献给我」（结四四 15）。…血在这里就是为著神的圣别和公义，脂油在这里就是为著神的荣耀。脂油就是来使神有所得著，血就是来对付神的圣别和公义。你知道神是圣别的，神是公义的，所以祂绝对不能悦纳人。如果不流血，如果人不得著罪的赦免，如果神不得著罪的代价，是不能过去的。所以在这里必须有血，少了这个就不能亲近神。…血是对付罪的，但脂油乃是满足神心的。脂油就是那肥的、最美的、能满足神心的，所以是为著神的荣耀的（事奉殿呢或是事奉神呢，一六至一七页）。

信息选读

一个人如果不知道甚麽是死和复活，就不能事奉神。…当〔主耶稣在十字架上〕流出永不朽坏之血的时候，你也就流出去了。…我们的主现在是没有血的，祂乃是只有骨肉之体。所有一切属乎天然的生命都已经出去了。主的流血就是把一切魂的生命都倒了出去，祂真是倾倒祂的魂直到死地〔赛五三 12〕。

我们在这里只有两个地位：一个就是已经死了，来把一切出於旧造的放弃；另一个就是复活了，来事奉神，学习怎样侍立在祂面前，听祂的命令，等候在祂面前事奉祂。

Ezek. 44:18 "They shall have linen turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat."

Acts 13:1-2 "Now there were in Antioch, in the local church, prophets and teachers....As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them."

In order to stand before the Lord, it is necessary "to present to Me the fat and the blood" (Ezek. 44:15)...The blood is for God's holiness and righteousness, while the fat is for His glory. The fat is for God to gain something, while the blood deals with God's holiness and righteousness. We all know that God is holy and righteous and that He absolutely cannot accept anyone sinful. Without the shedding of blood or the remission of sin, without man paying a price for his sin, God will never be satisfied. Therefore, there is the need for the blood. There is no way to approach God without it....The blood deals with sin. But the fat is for God's satisfaction. The fat is the richest and best part, and it satisfies God's heart. Thus, it is for God's glory. (Watchman Nee, Ministering to the House or to God? pp. 23-24)

Today's Reading

We cannot minister to God if we do not know death and resurrection....When His incorruptible blood was poured out, we too were poured out....Now our Lord has no blood. He only has a body with bones and flesh. Everything of the natural life was poured out. When the Lord's blood was poured out, everything of the soul-life was poured out. He indeed poured out His soul unto death (Isa. 53:12).

We have only two positions here: one is that we are dead and have dropped everything of the old creation; the other is that we are resurrected and are serving God, learning to stand before Him, listening to His order, and waiting in His presence to minister to Him.

〔根据以西结四十四章十八节，〕所有在神面前事奉神的人，该穿…细麻布的织物；〔十七节〕又说不可穿羊毛的衣服。…事奉主的人…在神面前是永远不能穿羊毛衣服的。…〔十八节接著启示〕所有事奉的人永远不可出汗，一切出汗的工作都是神所不喜欢的，都是神所拒绝的。…出汗乃是受咒诅的情形〔创三 19〕，因为被神咒诅的缘故，田地不给人效力；因为没有神祝福的缘故，自己出力去作，以致使身体出汗的。所以出汗的工作是甚麽呢？就是一切肉体劳力，没有父神祝福所作的工。

属灵的工作之最大的方面，就是对付神。他第一个接触的，就是神，不是人。肉体的工作就不同，他第一个碰著的乃是人，所以如果一个工作没有人就不成功的，就不是神的工作。哦！在神面前是顶宝贝，我们对付的就是祂。所以我们在这里不是不作工，乃是要作不出汗的工，这是怎麽说的呢？如果你在神面前对付好了，在人面前就不必出汗。你能以最少的力量作最多的事。

这就是新约的工作〔徒十三 1-2〕，也就是新约所惟有工作的原则。圣灵的工作，只能在事奉主的时候启示的。惟独在事奉主的时候，圣灵才打发他们出去。所以如果不把事奉主放在先，就甚麽都倒乱了。…只有圣灵有权柄能分派人去作工，召会对於这件事是一点权柄也没有的。

我再说，事奉主不是把外面的一切工作都不作了，事奉主不是乡下的路不跑了。我所说的是这样：所有外面的工作，都该以事奉主作根据；我们是因为事奉主而出去的，不是出於自己的喜好而没有事奉主作根据的。…甚麽事的分别都没有像事奉主和事奉殿的分别大（事奉殿呢或是事奉神呢，一八、二一至二四、二六至二七页）。

参读：希伯来书生命读经，第六十篇。

Those who ministered to God before Him had to be clothed...with linen material. Ezekiel 44:17 also says that no wool should come upon them....Before God, no one could ever put on woolen garments....[Verse 18] reveals that all those who minister to the Lord should not sweat. All work that produces sweat is not pleasing to God and is rejected by Him....Sweat is a result of the curse [Gen. 3:19]. Due to God's curse, the ground ceased to yield its fruit; due to the absence of God's blessing, human effort is necessary, and this causes sweat. What is the work that causes sweat? It is the work that comes out of human effort without the blessing from God the Father.

The most important aspect of spiritual work is to deal with God. The first person we should contact is God, not man. The work of the flesh is different; the first one it contacts is man. Hence, if a work cannot be accomplished without man, it is not the work of God. How precious it is to be in God's presence. We have to deal with Him alone. We are not idle; rather, we are doing a work that causes no sweat. What does this mean? If we deal properly with God, there is no need to sweat before man. We can accomplish the most amount of work with the least amount of strength.

Such is the work of the New Testament [Acts 13:1-2]. It is also the unique principle for the work of the New Testament. The work of the Holy Spirit can only be revealed at the time of ministering to the Lord. Only at the time of ministering to the Lord will the Holy Spirit send some forth. If we do not place ministering to the Lord as the top priority, everything will be out of order. Only the Holy Spirit has the authority to commission men to work. Concerning this matter, the church has no authority at all.

I say again, to minister to the Lord is not to forsake all the work on the outside. To minister to the Lord is not to give up serving in the villages. What I say is that all the work on the outside should be based on our ministry to the Lord. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord....There is no difference greater than the difference between ministering to the Lord and ministering to the house. (Ministering to the House or to God? pp. 25, 29-31, 33, 37, 39)

Further Reading: Life-study of Hebrews, msg. 60

第七周 周四

晨兴饅养

启二 12、17『你要写信给在别迦摩的召会的使者，说，…那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将那隐藏的吗哪赐给他…。』

来九 4『有金香坛，和四面包金的约柜，柜里有盛吗哪的金罐和亚伦发过芽的杖、并两块约版。』

我们来看旧约帐幕里外的事奉。利未人在外院子事奉；祭司在外院子和圣所里事奉，在圣所里摆陈设饼、点灯、烧香。但大祭司进入至圣所时，几乎没有甚麽事可作。大祭司在至圣所里，是直接在神面前供职。在至圣所里，事奉的人享受隐藏的吗哪。隐藏的吗哪是甚麽？就是当我们与神之间，没有一点间隔时，我们在祂面前所享受的那分基督。

我们都能见证，许多时候我们知道自己不是很接近主。但我们与主之间虽然有一段距离，仍能享受出於祂的一些东西。然而，我们也觉得这种享受并不十分甜美。有的时候，我们与主比较亲近，就觉得对祂的享受比较甜美。…但有的时候，我们与主之间没有一点距离，我们就能最亲密、最隐藏的享受基督。这就是享受隐藏的吗哪，就是基督隐藏的那一分（希伯来书生命读经，七九六至七九七页）。

信息选读

今天我们所处的光景，与别迦摩召会的光景相同。基督教已经离开了神的面。不仅背道的基督教，甚至所谓基要派的基督教，也远离了神的面。基督教为神作

WEEK 7 DAY 4

Morning Nourishment

Rev. 2:12, 17 "And to the messenger of the church in Pergamos write:...He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna..."

Heb. 9:4 "Having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant."

Consider the service around the tabernacle in the Old Testament. The Levites served in the outer court, and the priests served in the outer court and in the Holy Place where they arranged the showbread, trimmed the lamp, and burned the incense. But when the high priest entered into the Holy of Holies, there was hardly any work to do. Here, in the Holy of Holies, the high priest ministered directly in the presence of God. Here, in the Holy of Holies, the ministering one enjoys the hidden manna. What is the hidden manna? It is that portion of Christ which we enjoy in the presence of God when there is no distance between us and Him.

As we all can testify, there have been many times when we realized that we were not very close to the Lord. Yet, although there was a distance between us and the Lord, we still enjoyed something of Him. Nevertheless, we had the sense that our enjoyment of the Lord was not that sweet. At other times we were somewhat closer to the Lord and sensed that our enjoyment of Him was sweeter....When there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way. This is the enjoyment of the hidden manna, the hidden portion of Christ. (Life-study of Hebrews, pp. 670-671)

Today's Reading

Today we are in the same situation as that of the church at Pergamos. Christianity has gone out from the presence of God. Not only apostate Christianity but even the so-called fundamental Christianity is far off from God's presence. Christianity

许多事，但这些事却不是神自己。因此，在神面前保留了特别一分基督，是要赐给那些胜过别迦摩召会光景的亲爱的圣徒。要胜过别迦摩召会的情形，就要把自己从今天基督教一般的实行中分别出来，只留在神面前，直接的事奉祂，而不是事奉任何别的事物。在这里我们享受隐藏的吗哪，就是基督特别的一分。在这里我们能享受到一些出於基督的东西，是所有远离神面的人无法尝到的。

你若是一个祭司，就可以在圣所里，比在外院子事奉的利未人更接近神。但你虽然是在圣所供职的祭司，你还没有进入至圣所。因此，你与神之间，仍然有一段距离。你若享受隐藏的吗哪，你与神之间就必须没有距离。你与神之间一切的间隔，都必须除去。

我们离神越远，对祂的事奉就越少。我们越靠近祂，就越事奉祂。最终，当我们进入至圣所，在神圣的荣耀前，一切事奉就都停止。在这里，我们只有主的同在，只享受隐藏的基督，就是隐藏的吗哪。我们乃是在此才与主有直接的交通，并认识祂的心意和目的。我们也是在此才能被祂和祂的心意，以及祂所要我们作的一切充满。这样，我们便成为一个认识祂的心和祂心意的人。当我们成了这样的人，祂的托付就是我们的。为甚麽我们有神的托付？因为我们是在祂面前。我们怎麽知道自己是在神面前？我们乃是从里面，并且由於晓得自己与神之间没有距离而知道的。我们知道自己是在神面前，也是藉著从里面深处觉得，我们正在享受隐藏的基督作美地出产中上好的分。这就是隐藏的吗哪。赞美主！（希伯来书生命读经，七九五至七九六、七九一、七九八至七九九页）

参读：希伯来书生命读经，第五十九篇。

does many things for God, but these things are not God Himself. Hence, there is a special portion of Christ kept in the presence of God for the dear ones who overcome the situation of the church in Pergamos. To overcome the condition of the church in Pergamos is to separate yourself from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else. Here we have the enjoyment of the hidden manna, the special portion of Christ. Here we enjoy something of Christ which all those who are far off from His presence cannot taste.

If you are a priest, you may be in the Holy Place and be closer to God than the Levites who are serving in the outer court. Nevertheless, although you may be a priest ministering in the Holy Place, you are not yet in the Holy of Holies. Thus, there is still a distance between you and God. If you want to enjoy the hidden manna, there must be no distance between you and God. All the distance between you and the Lord must be eliminated.

The farther we are from God, the less service we have toward Him. The closer we are to Him, the more service we render to Him. Eventually, when we enter into the presence of the divine glory in the Holy of Holies, all service ceases. Here we only have the presence of the Lord and enjoy the hidden Christ, the hidden manna. It is here that we have direct fellowship with the Lord and know His heart and His intention. It is here that we can be charged with Him, with His intention, and with all He wants us to do. In this way we become a person who knows His heart and His intention. When we are such a person, His commitment will be ours. Why do we have God's commitment? Because we are in His presence. How do we know that we are in the presence of God? We know it from within and by realizing that there is no distance between us and God. We also know it by the deep inner sense that we are enjoying the hidden Christ as the top portion of the produce of the good land. This is the hidden manna. Praise the Lord! (Life-study of Hebrews, pp. 670, 666, 672-673)

Further Reading: Life-study of Hebrews, msg. 59

第七周 周五

晨兴饅养

民十七 8『第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。』

太十九 26『耶稣看著他们说，在人这是不能的，在神凡事都能。』

发芽的杖表徵，基督这位复活的主，该是我们的生命、生活和我们里面复活的生命；而这生命该发芽、开花并结出熟杏。你里面的基督发芽了麼？不要照著道理说是，要照著经历回答。你的基督是否发芽、开花、结了熟杏，就是复活的果子？（希伯来书生命读经，八一九页）

神吩咐十二个首领按著支派，共取十二根杖，放在会幕内见证的版前。神说，凡神所拣选的人，他的杖必发芽〔民十七 5〕。杖是一根木头，是一根树枝，上下都砍断了，上离叶，下离根。…原来能从树上得汁液，能开花结果，现在是死了。十二根杖都没有叶子、没有根，都是死枯的。神说，若有哪一根能发芽，那一根就是神所拣选的。在这里，就说明复活乃是神拣选的根据；复活乃是权柄的根据（倪柝声文集第三辑第一册，二六八至二六九页）。

信息选读

亚伦和以色列人，同样是属乎亚当的，属乎血气的。在天然上、在天性上都是可怒之子，没有分别。十二根杖都是一样的，同样是没有叶、没有根的杖，同样是死的，是没有生命的。这给我们看见，事奉的根据，乃是在我们的天然之外的。乃是神另给我们复活的生命，我们才能有权柄。权柄不在於人如何，乃在於他身

WEEK 7 DAY 5

Morning Nourishment

Num. 17:8 "...On the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds."

Matt. 19:26 "And looking upon them, Jesus said to them, With men this is impossible, but with God all things are possible."

The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us, and that this life should bud, blossom, and bear almonds. Is the Christ within you budding, [blossoming, and bearing almonds, the fruit of resurrection]? Do not say yes doctrinally, but answer according to your experience. (Life-study of Hebrews, p. 690)

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Ark. Then He said, "And the rod of the man whom I choose shall bud" (Num. 17:5). A rod is a piece of wood. It is a branch that has been stripped of its leaves and roots....It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God's selection. It is also the basis of authority. (Watchman Nee, Authority and Submission, p. 143)

Today's Reading

Both Aaron and the Israelites were descendants of Adam and both were fleshly. By nature and according to their natural disposition, they were both sons of wrath;...all twelve rods were the same. They were all leafless and rootless rods, dead and lifeless. This shows us that the basis of service is something apart from our natural life. It is the resurrection life we receive from God that gives us authority. Authority has nothing to do with man but with the resurrection that is manifested through

上有复活。亚伦…与别人有分别，乃在於神肯挑选他，肯把复活的生命赐给他。所以权柄的根据乃是复活。

神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的记念。这个意思就是说，复活乃是事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是甚麽。任何人绝不能对自己有丝毫误会，以为自己能。如果有人一直自以为了不得，以为自己行，以为自己有用，这就是不认识复活的人。你也许认识复活的道理、复活的理由、复活的结果，但你不认识复活。所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。撒拉自己会生时，以撒就不能生。凡是你能的，乃是天然的；你不能的，才是复活的。…人必须到了尽头，对自己的一无所有才不会误会。

神…吩咐给孩子起名叫以撒（创十八 10~15—「以撒」意即笑的意思）。第一次〔撒拉〕是笑自己不行，第二次是笑居然行。人如果没有第一次的笑，就没有第二次的笑。人如果没有第一次自己感觉不行，就没有第二次的行。…复活就是说，我不行，一切乃是神作的（倪柝声文集第三辑第一册，二六九、二七五至二七七、二七四至二七五页）。

参读：倪柝声文集第三辑第一册，权柄与顺服下篇，第四篇；希伯来书生命读经，第六十一至六十二篇。

man...[Aaron's] distinction was in God's choosing and the resurrection life which God granted him. From this we see that the basis of authority is resurrection.

God returned all the eleven rods to the leaders, but kept Aaron's rod inside the ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us,...that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is. No one should be mistaken to think that he can do anything by himself. If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection. He may know the doctrine of resurrection, the reason for resurrection, or the result of resurrection, but he does not know resurrection. All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection....A man must come to the end of himself before he will be convinced of his utter uselessness.

God called the child's name Isaac (Gen. 18:10-15; 21:1-3, 6-7), which means "laughter." The first time [Sarah] laughed because of the impossibility of the promise. The second time she laughed because she discovered to her surprise that it was possible. If a man has never experienced the first laughing, he can never experience the second laughing. If a man has never realized his own inability, he can never experience God's ability....Resurrection means that you cannot make it and that God is the One who has done everything. (Authority and Submission, pp. 144, 148-150, 148)

Further Reading: Authority and Submission, ch. 15; Life-study of Hebrews, msgs. 61, 62

第七周 周六

晨兴餽养

耶三一 33 『耶和華說，…我與以色列家所立的約，乃是這樣：我要將我的律法放在他們里面，寫在他們心上；我要作他們的神，他們要作我的子民。』

來八 10 『…我要將我的律法賜在他們心思里，並且將這些律法寫在他們心上…。』

七 16 『祂成了祭司，…乃是照著不能毀壞之生命的大能。』

帳幕最深處的物件乃是見證的版，也就是律法的見證。…律法…是安置在帳幕的中心。在神的子民以色列人中間有帳幕，帳幕四圍有細麻帷子圍著。在帳幕里面有聖所，聖所里面有至聖所，至聖所里面有約櫃，而在約櫃里面就是宇宙的中心，神所在的地方。在古時，神不要求祂的子民作甚麼工，或參與某種活動；神要求他們照著律法生活行動。若是有人犯了律法，他就是干犯了神。神是按照律法作以色列人的神，以色列人也是按照律法作祂的子民。

新約聖經也題到那出自神性情的內里生命之律。新約超過一百次以上題到神聖的生命，這神聖的生命已經分賜到我們里面（希伯來書生命讀經，九〇五至九〇六頁）。

信息選讀

我們必須進前來，進入至聖所。在至聖所里，我們摸著約櫃，就是基督自己。隱藏的嗎哪、發芽的杖和生命之律，都是在基督里面。我們何等需要摸著基督自己！今天基督就在至聖所里，而至聖所表徵我們的靈已經與天相聯，因為基督自己是把地聯於天，又把天帶到地上的

WEEK 7 DAY 6

Morning Nourishment

Jer. 31:33 "But this is the covenant which I will make with the house of Israel...declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people."

Heb. 8:10 "...I will impart My laws into their mind, and on their hearts I will inscribe them..."

7:16 "Who has been appointed...according to the power of an indestructible life."

The inmost item of the tabernacle was the tablets of the law, the testimony of the law....The law was...placed in the center of [the tabernacle]. At the center of God's people, the children of Israel, was the tabernacle which was enclosed by a wall of linen curtains. Within the tabernacle was the Holy Place, within the Holy Place was the Holy of Holies, within the Holy of Holies was the Ark, and within the Ark was the heart of the universe, the place where God was. In ancient times, God did not require His people to work or to engage in certain activities; He required them to live and walk according to the law. If anyone was wrong with the law, he was wrong with God. God was the God of the children of Israel according to the law, and they were His people according to the law.

The New Testament also mentions the inner law of life which comes out of the nature of God. In the New Testament the divine life is referred to more than a hundred times. This divine life has been imparted into our being. (Life-study of Hebrews, pp.767-768)

Today's Reading

We must come forward and enter into the Holy of Holies. In the Holy of Holies we touch the Ark, Christ Himself. The hidden manna, the budding rod, and the law of life are all in Christ. How we need to touch Christ Himself! Christ today is in the Holy of Holies. The Holy of Holies signifies that our spirit has been joined to heaven, for the very Person of Christ is the ladder joining earth to heaven and bringing heaven

梯子（约一 51）。我们如果一直在灵里接触基督，就会享受祂作隐藏的吗哪和发芽的杖。这样，我们每天的生活行动就不是照著任何的教训、工作、活动或运动，乃是照著生命之律，就是三一神之性情的功能。神的性情正在我们里面运行并作工，把基督的元素加到我们里面，变化我们，并且产生神所要的众子。

已往我说过，生命之律的功用是规律我们。根据这个观念，我们若正要与妻子争吵，生命之律就会规律我们。这种说法乃是根据我们天然的概念，是不准确的。我们以苹果树为例，苹果树的生命有苹果树的性情，从这苹果树的性情就产生了苹果生命的律。难道苹果树里面的生命之律是来规正这棵树，叫树不犯错麽？当然不是！苹果树的生命之律，并不是这样发挥功能的。这律怎样发挥功能？乃是当苹果树的生命生长时，这生命的律就使这生命的形状成形。因此，当苹果树结果子时，就结出苹果的正确形状。桃树也是同样的原则。因此，生命之律不是规律我们不作错事，乃是规律出生命的形状。

若是一种生命不长大，那种生命的律就无法发挥功能；律只能在生命长大时起作用。生命之律的主要功能，不是在消极方面告诉我们不该作甚麽，乃是在积极方面，当生命长大时，使我们成形，也就是把我们模成基督的形像。这就是生命之律的功能。

生命之律不是规律我们脱离罪，因为生命之律不在罪的范围里；乃是在神圣生命的范围里，那里没有罪、世界、肉体或己。当生命长大时，生命之律就运行，主要的不是规律或改正我们，乃是要使我们成形，把我们模成神长子的形像。最终，藉著生命之律的功能，我们都要成为神成熟的众子，神也就要得著宇宙、团体的彰显（希伯来书生命读经，九〇七至九〇九、九一一页）。

参读：希伯来书生命读经，第六十四至六十五、六十九篇。

down to earth (John 1:51). If we continually touch Christ in our spirit, we shall enjoy Him as the hidden manna and as the budding rod. Then our daily life and walk will not be according to any teaching, work, activity, or movement, but according to the law of life, the function of the nature of the Triune God. God's nature is now moving and working within us, adding Christ's element into our being, transforming us, and producing the many sons whom God desires.

In the past, I said that the function of the law of life was to regulate us. According to this concept, if we are about to argue with our wife, the law of life will regulate us. This teaching, which is according to our natural concept, is not accurate. Consider an apple tree. Its apple-tree life has the apple-tree nature, and issuing from this apple-tree nature is the law of the apple life. Does the law of life in the apple tree regulate it from being wrong? Absolutely not. The law of the apple life does not function this way. How then does it function? As the life of an apple tree grows, its law shapes the form of its life. Thus, when an apple tree bears fruit, it bears fruit with the proper form, the form of apples. The same is true of a peach tree. Hence, the law of life does not regulate us from doing wrong; it regulates the shape of life.

If a certain life does not grow, the law of that life cannot function. The law only operates as the life grows. The law of life does not primarily function in the negative sense of telling us what not to do. No, rather, while life grows the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ. This is the function of the law of life.

The law of life does not regulate us from sin, because it is not in the realm of sin; it is in the realm of the divine life where there is no sin, world, flesh, or self. As life grows, its law works, not mainly to regulate or correct us, but to shape us, to conform us to the image of the firstborn Son of God. Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression. (Life-study of Hebrews, pp. 768-770, 772)

Further Reading: Life-study of Hebrews, msgs. 64, 65, 69

二〇一二年秋季 国际长老及负责弟兄训练

主恢复中独一无二的工作

第八篇

职事的工作

读经：弗四 11~32

纲 目

周 一

壹 主恢复中独一无二的工作就是「职事的工作」—弗四 12:

一 以弗所四章十二节里「为著建造基督的身体」，和「目的是为著职事的工作」是同位语；这指明职事的工作就是建造基督的身体：

1 我们的工作，不是仅仅传福音，教导真理，设立聚会；这些必需的活动都是为著建造基督的身体—可十六 15、20，弗四 12、16。

2 任何不是为著建造基督身体的活动，都是分裂的工作，都不是为著职事的工作。

3 职事的工作只有一个目标，就是建造基督的身体—16 节。

二 十一节里有恩赐的人只有一个职事，就是将基督供应人，以建造基督的身体—召会；这是新约经纶中独一无二的职事—林後四 1，提前一 12:

1 历代所有服事主，并供应基督，为要建造基督身体的人，都有不同的职事；这些职事都是那独一无二新约职事的一部分—林後四 1，提後四 5、11。

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message Eight

The Work of the Ministry

Scripture Reading: Eph. 4:11-32

Outline

DAY 1

I. The unique work in the Lord's recovery is “the work of the ministry” (Eph. 4:12):

A. In Ephesians 4:12 the phrase unto the building up of the Body of Christ is in apposition to the phrase unto the work of the ministry; this indicates that the work of the ministry is the building up of the Body of Christ:

1. Our work is not merely to preach the gospel, to teach the truth, and to set up meetings; all these necessary activities are for the building up of the Body (Mark 16:15, 20; Eph. 4:12, 16).

2. Any activity that is not for the building up of the Body of Christ is a work of division, and it is not for the work of the ministry.

3. The work of the ministry has only one goal—to build up the Body of Christ (v. 16).

B. The gifted persons in verse 11 have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church; this is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12):

1. All those who served the Lord and ministered Christ for the building up of the Body throughout the centuries had different ministries that were all a part of the unique New Testament ministry (2 Cor. 4:1; 2 Tim. 4:5, 11).

2 基督的身体是由一个职事，那独一无二的新约职事建造起来的一林後四 1，弗四 12。

3 有恩赐的人不论作甚麽工作，都必须是为著建造基督的身体—12、16 节。

周二

三 作职事的工作，建造基督的身体，不是直接由有恩赐的人完成的，乃是由得著有恩赐之人成全的圣徒完成的—11~12、16 节：

1 职事的工作是成全人者的工作，也是被成全者的工作—11~12 节。

2 有恩赐的人，照著生命树以生命的供应餵养圣徒，使他们在生命里长大，藉此在神圣的分赐中成全圣徒，目的是为著职事的工作—创二 9，林前三 2、6。

3 我们要被成全，就需要注意生命和功用；被成全、得完全、得装备、得供备的路，在於在生命里长大，并能熟练的尽功用—弗四 11~16。

周三

貳 我们作职事的工作，建造基督的身体，需要「达到…信仰上并对神儿子之完全认识上的一，达到…长成的人，达到…基督丰满之身材的度量」—13 节：

一 作为在基督里的信徒，我们都生在那灵的一，就是实际的一里；现在我们必须往前，直到我们达到实行上的一，就是在实行上达到生活中的一—约三 6，弗四 3、13。

二 十三节的「达到」，指明我们要达到实行上的一，需要经过一段过程；实际的一是起点，而实行上的一是目的地。

三 实行上的一就是信仰上的一—13 节：

2. The Body is built up by one ministry, the unique New Testament ministry (2 Cor. 4:1; Eph. 4:12).

3. Whatever the gifted persons do as a work must be for the building up of the Body (vv. 12, 16).

DAY 2

C. The work of the ministry to build up the Body of Christ is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones (vv. 11-12, 16):

1. The work of the ministry is both of the perfecting ones and the perfected ones (vv. 11-12).

2. The gifted persons perfect the saints unto the work of the ministry in the divine dispensing by nourishing them according to the tree of life with the life supply for their growth in life (Gen. 2:9; 1 Cor. 3:2, 6).

3. In order to be perfected, we need to pay attention to life and to function; the way to be perfected, completed, equipped, and furnished is to grow in life and to become skillful in function (Eph. 4:11-16).

DAY 3

II. In doing the work of the ministry to build up the Body of Christ, we need to “arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ” (v. 13):

A. As believers in Christ, we were born into the oneness of the Spirit, the oneness of reality; now we need to go on until we arrive at the oneness of practicality, the oneness of our living in practicality (John 3:6; Eph. 4:3, 13).

B. The word arrive in verse 13 indicates that a process is required for us to arrive at the oneness of practicality; the oneness of reality is the beginning, and the oneness of practicality is the destination.

C. The oneness of practicality is the oneness of the faith (v. 13):

1 「信仰」不是指我们信的行动，乃是指我们所信之事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作—提前—19，六10、12、21，犹3。

2 召会的专特乃是「信仰」；在召会生活里，我们只有一件事是专特的，就是「信仰」，包括我们对于圣经、神、基督、基督的工作、救恩和召会的信仰—20节。

四 实行上的一也是对神儿子之完全认识上的一—弗四13:

1 对神儿子的完全认识，乃是对关于神儿子之启示的领悟，是为著我们的经历—太十六16。

周 四

2 信仰上的一完全在于对神儿子的完全认识；我们惟有以基督为中心，专注在祂身上，我们才能达到信仰上的一，因为只有神儿子身上，我们的信仰才能是一—约二十31，加一15~16，二20，四4、6，林前二2。

五 我们若要达到实行上的一，就需要在爱里持守著真实，使我们得以在一切事上长到元首基督里面—弗四15。

六 信仰上并对神儿子之完全认识上的一，就是长成的人，也就是基督丰满之身材的度量—13节：

1 达到信仰上并对神儿子之完全认识上的一，就是达到长成的人，达到基督丰满之身材的度量；为此我们需要在神圣的生命里长大—13~15节。

2 长成的人就是成熟的人；这种成熟乃是实行上的一所需要的。

3 基督的丰满就是基督的身体，这身体有一个具有度量的身材—23，四13。

周 五

参 以弗所四章十七至三十二节给我们看见一幅图画，就是一种能完成建造基督身体之职事工作的生活：

一 十五节说，我们需要在一切事上长到基督里面，然后四

1. The faith does not refer to our act of believing but to the things in which we believe, such as the divine person of Christ and His redemptive work accomplished for our salvation (1 Tim. 1:19; 6:10, 12, 21; Jude 3).

2. The speciality of the church is the faith; in the church life we have only one thing that is special—the faith, which is composed of our beliefs concerning the Bible, God, Christ, the work of Christ, salvation, and the church (v. 20).

D. The oneness of practicality is also the oneness of the full knowledge of the Son of God (Eph. 4:13):

1. The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience (Matt. 16:16).

DAY 4

2. The oneness of the faith altogether depends on the full knowledge of the Son of God; only when we take Christ as the center and we focus on Him can we arrive at the oneness of the faith, for only in the Son of God can our faith be one (John 20:31; Gal. 1:15-16; 2:20; 4:4, 6; 1 Cor. 2:2).

E. If we would arrive at the oneness of practicality, we need to hold to truth in love so that we may grow up in all things into the Head, Christ (Eph. 4:15).

F. The oneness of the faith and of the full knowledge of the Son of God is both the full-grown man and the measure of the stature of the fullness of Christ (v. 13):

1. To arrive at the oneness of the faith and of the full knowledge of the Son of God is to arrive at a full-grown man and at the measure of the stature of the fullness of Christ; for this we need to grow in the divine life (vv. 13-15).

2. A full-grown man is a mature man; maturity is needed for the practical oneness.

3. The fullness of Christ is the Body of Christ, which has a stature with a measure (1:23; 4:13).

DAY 5

III. Ephesians 4:17-32 gives us a picture of a life that can carry out the work of the ministry to build up the Body of Christ:

A. Ephesians 4:15 says that we need to grow up into Christ in all things, and

章後半揭示这样在基督里面长大，过一种适合并充分为著建造基督身体之生活的细节。

二 在十七至三十二节，有三处经节启示在信徒生活中神圣三一的分赐，为著建造基督的身体：

1 十八节说到神的生命，为著在祂神圣的分赐里，用祂神圣的丰富供应祂的儿女。

2 二十一节说到照著「那在耶稣身上是实际者」学基督，为著在祂神圣的分赐里，用祂神人的生活灌输祂的信徒：

a 耶稣在生活中总是在神里面、同著神并为著神行事；神是在祂的生活中，并且祂与神是一，这就是二十一节「那在耶稣身上是实际者」的意思。

b 在耶稣的日常生活里有非常实际的东西，那实际就是神的神圣生命实化并实行出来，成为耶稣人性中的真实。

3 三十节说到圣灵的盖印，为著在神圣的分赐里，用神圣的元素浸透基督的肢体；为著建造基督的身体，我们不该叫圣灵忧愁，乃该一直叫那灵快乐。

周 六

三 为著建造基督的身体，我们需要在心思的灵里得更新；心思的灵就是我们重生的灵，调和了神内住的灵；这调和的灵扩展到我们的心思，成了我们心思的灵，我们乃是在这样的灵里得以更新，得以变化—23节，罗十二2。

四 建造基督身体的生活，也是饶恕的生活；要作职事的工作，建造基督的身体，我们需要彼此饶恕，正如神在基督里饶恕了我们一样—弗四32。

五 我们需要祷告，使我们过一种生活，就是充分并殷格作职事的工作，建造基督的身体—11~32节。

then the rest of chapter 4 unveils the details of this growth in Christ to have a life that is suitable and adequate for the building up of the Body of Christ.

B. In 4:17-32 there are three verses that reveal the dispensing of the Divine Trinity in the believers' living for the building up of the Body of Christ:

1. Verse 18 speaks of the life of God for supplying His children with His divine riches in His divine dispensing.

2. Verse 21 speaks of learning Christ as “the reality is in Jesus” for infusing His believers with His God-man living in His divine dispensing:

a. Jesus lived a life in which He did everything in God, with God, and for God; God was in His living, and He was one with God—this is what is meant by the reality is in Jesus in verse 21.

b. In the daily life of Jesus there was something very real, and that reality was God's divine life realized and practiced as the truth in Jesus' humanity.

3. Verse 30 speaks of the sealing of the Holy Spirit for saturating the members of Christ with the divine element in His divine dispensing; for the building up of the Body of Christ, we should not grieve the Holy Spirit but always make the Spirit happy.

DAY 6

C. For the building up of the Body of Christ, we need to be renewed in the spirit of our mind, that is, our regenerated spirit mingled with the indwelling Spirit of God; this mingled spirit spreads into our mind, becoming the spirit of our mind, and in this spirit we are renewed for our transformation (v. 23; Rom. 12:2).

D. A life that is for the building up of the Body of Christ is also a forgiving life; to do the work of the ministry to build up the Body of Christ, we need to forgive one another even as God in Christ has forgiven us (Eph. 4:32).

E. We need to pray that we all will live a life that is adequate and qualified for the work of the ministry, the building up of the Body of Christ (vv. 11-32).

弗四 11~12『祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为著职事的工作，为著建造基督的身体。』

我们在这里所作的就是为要成全圣徒，目的是为著职事的工作。职事的工作，不仅是传福音，也不仅是讲解圣经，成立一个聚会。职事的工作乃是建造基督的身体。按著希腊文的文法，这里两次用「为著」，这是同位语，指明职事的工作，和建造基督的身体，并不是两件事，乃是一件事的两种说法。所以为著职事的工作，就是为著建造基督的身体（至宝的基督，七一页）。

信息选读

我们的工作，不是仅仅传福音，设立一个聚会，教导人圣经。这些都是该作的，但都是为著建造基督的身体—召会。任何活动若不是为著建造基督的身体，都是分裂的工作，都不是为著职事的工作。职事的工作只有一个目标，就是建造基督的身体—召会（至宝的基督，七一页）。

在以弗所四章十二节，我们看见基督赐下恩赐的原因：「为要成全圣徒，目的是为著职事的工作，为著建造基督的身体。」本节中的「为要」，在原文是重字，富有意义。这辞指明，基督赐下使徒、申言者、传福音者、牧人和教师，目的是为著成全圣徒。圣徒被成全，「目的是为著职事的工作」。「目的是为著」在原文的意思是，「结果是」。所以，成全圣徒的结果乃是职事的工作。十一节那许多有恩赐的人，只有一

Eph. 4:11-12 "And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ."

We are here perfecting the saints unto the work of the ministry. The work of the ministry is not just the preaching of the gospel, nor is it just the teaching of the Bible or the setting up of a meeting. The work of the ministry is to build up the Body of Christ. According to the Greek grammar, using the word unto twice [in Ephesians 4:11 and 12] is in apposition and implies that the work of the ministry and the building up of the Body of Christ are not two different matters but two ways of saying the same thing. Therefore, unto the work of the ministry equals unto the building up of the Body of Christ. (Christ in His Excellency, p. 69)

Today's Reading

Our work is not merely to preach the gospel, to set up a meeting, or to teach people about the Bible. These are all things we should do, but they are all for the building up of the Body of Christ—the church. If any activity is not for the building up of the Body of Christ, it is a work of division, and it is not for the work of the ministry. The work of the ministry has only one goal, that is to build up the Body of Christ—the church. (Christ in His Excellency, p. 69)

In Ephesians 4:12 we see the reason for Christ's giving of the gifts: "For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ." The Greek word rendered "for" in this verse is weighty and significant. It indicates that Christ gave apostles, prophets, evangelists, and shepherds and teachers for the purpose of perfecting the saints. The saints are perfected "unto the work of the ministry." The Greek word translated "unto" means "resulting in." Therefore, the perfecting of the saints results in the work of ministry. The many gifted persons in verse 11 have only one ministry, that of

个职事，就是将基督供应人，以建造基督的身体，召会。这是新约经纶中唯一的职事（林後四1，提前一12）。根据文法结构，「建造基督的身体」就是「职事的工作」。以弗所四章十一节那些有恩赐的人，不论作甚麽，只要是职事的工作，就必须是为著建造基督的身体（以弗所书生命读经，三九〇至三九一页）。

基督的身体是由许多有恩赐的人同有的一个职事，成全众圣徒作同一建造的工作，而建造起来的（7~16）。十二节所提的职事，保罗曾在林後三章题到；在那里保罗还告诉我们，旧约有一个职事，乃是定罪的、属死的职事，就是律法的职事（7~9）。在旧约时代，有许多祭司、申言者和君王，但他们都有分於一个律法的职事，就是那叫人死的、定罪的职事。在新约有另一个职事，乃是恩典的职事，就是那灵的职事，并那叫人被称义得生命的义的职事（8~9，罗五17、21）。历代所有服事主，并供应基督，为要建造祂身体的人，都有不同的职事；这些职事都是那独一新约职事的一部分。基督的身体是由一个职事，那独一的新约职事建造起来的（基督的身体，四三至四四页）。

数千信徒也许在作一个有一千部分的工作，但每一部分都该为著惟一职事的惟一工作，以建造基督的身体。保罗是说到建造基督的身体，不是说到建造召会。保罗不是强调建造召会成为一个会，乃是强调建造身体作生机体。圣徒得成全，目的是为著职事的工作，为著建造基督的身体这生机体（基督身体的建造，二八页）。

参读：以弗所书生命读经，第三十七至三十八篇；基督身体的建造，第一至二章。

ministering Christ for the building up of the Body of Christ, the church. This is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12). According to the grammatical construction, "the building up of the Body of Christ" is "the work of the ministry." Whatever the gifted persons in Ephesians 4:11 do as the work of the ministry must be for the building up of the Body of Christ. (Life-study of Ephesians, pp. 323-324)

The Body is built by one ministry of many gifted persons perfecting the saints to do the same one building up work (4:7-16). The ministry mentioned in Ephesians 4:12 is referred to by Paul in 2 Corinthians 3 where he also told us that the Old Testament had one ministry, the ministry of condemnation, the ministry of death, which is the ministry of the law (vv. 7-9). In the Old Testament age, there were many priests, prophets, and kings, but they all participated in the one ministry of the law, which was the ministry of condemnation unto death. In the New Testament there is another ministry, the ministry of grace, which is the ministry of the Spirit and the ministry of righteousness unto justification of life (2 Cor. 3:8-9; Rom. 5:17, 21). All the ones who served the Lord and ministered Christ for the building up of His Body throughout the centuries had different ministries, which were all a part of the unique New Testament ministry. The Body is built up by one ministry, the unique New Testament ministry. (The Body of Christ, pp. 41-42)

Thousands of believers may be doing a work of a thousand parts, but every part should be for the unique work of the unique ministry to build up the Body of Christ. Paul referred to the building up of the Body of Christ, not to the building up of the church. Paul's stress was not on the building up of the church as a congregation but on the building up of the Body as an organism. The saints are perfected unto the work of the ministry for the building up of the Body of Christ as an organism. (The Building Up of the Body of Christ, p. 29)

Further Reading: Life-study of Ephesians, msgs. 37-38; The Building Up of the Body of Christ, ch.1

林後三 6『祂使我们殷资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。』

弗四 16『本於祂，全身藉著每一丰富供应的节，并藉著每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。』

以弗所四章十一节那些有恩赐的人，不论作甚麽，只要是职事的工作，就必须是为著建造基督的身体。然而，这建造不是直接由有恩赐的人完成的，乃是由得著有恩赐之人成全的圣徒完成的。

职事的工作是成全人者的工作，也是被成全者的工作；建造基督的身体不仅是使徒和其他有恩赐之人的工作，也是所有被成全之圣徒的工作。建造基督身体这独一无二的工作，主要的不是由有恩赐者负责，乃是由众圣徒负责。有恩赐者，包括领头的使徒，以及众信徒，甚至包括最小的肢体，两者一同作工，以建造身体（新约总论第十一册，二一〇至二一一页）。

信息选读

有恩赐的人是為著成全圣徒。有恩赐的人在神圣分赐中成全圣徒，使所有的圣徒都能作新约职事的工作，就是建造基督的身体。有恩赐的人成全圣徒，照著生命树以生命的供应饯养他们，使他们在生命里长大（创二 9，林前三 2、6）。有恩赐的人成全圣徒，使圣徒能作他们所作的，好直接建造基督的身体。使徒对圣徒的成全，是藉著访问众召会（徒十五 36、40~41，二十 20、31），写信给众召会（西四 16，林前一 2），并指

2 Cor. 3:6 "Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

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."

Whatever the gifted persons in Ephesians 4:11 do as the work of the ministry must be for the building up of the Body of Christ. However, this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones.

The work of the ministry is both of the perfecting ones and the perfected ones; the building up of the Body is the work not only of the apostles and the other gifted ones but also of all the perfected saints. The unique work of building up the Body of Christ is the responsibility not mainly of the gifted ones but of all the saints. Both the gifted ones, including the leading apostles, and all the believers, including even the smallest member, work together to build up the Body. (The Conclusion of the New Testament, pp. 3420-3421)

Today's Reading

The gifted persons are for the perfecting of the saints. The gifted persons perfect the saints in the divine dispensing in order that all the saints may be able to do the work of the New Testament ministry, that is, to build up the Body of Christ. The gifted persons perfect the saints by nourishing them according to the tree of life with the life supply for their growth in life (Gen. 2:9; 1 Cor. 3:2, 6). The gifted persons perfect the saints to do what they do for the direct building up of the Body of Christ. The apostles perfect the saints by visiting the churches (Acts 15:36, 40-41; 20:20, 31), by writing epistles to the churches (Col. 4:16; 1 Cor. 1:2), and by assigning their co-workers to

派同工停留在一地成全圣徒（提前一 3~4，三 15，多一 5）。申言者对圣徒的成全，是藉著教导圣徒将主说到人里面，在聚会中说话而设立模型，并帮助圣徒藉著晨晨复兴、日日得胜过申言的生活（徒十三 1，林前十四 31，箴四 18）。传福音者对圣徒的成全，是藉著挑旺圣徒在传福音的灵里火热，教导他们福音的真理，训练他们传福音，帮助圣徒们被经纶之灵的能力装备，并设立爱罪人和为罪人祷告的榜样（提後四 5）。牧人教师对圣徒的成全，是藉著牧养—餵养并保养幼嫩的圣徒，且教导长大的圣徒（徒十一 25~26，十三 1）。这成全的结果，乃是我们都达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量（弗四 13，参约十七 23）。

我们要被成全，就必须注意生命和功用。被成全的路在於在生命里长大，并能熟练的尽功用。以弗所四章十二节的「成全」一辞，原文的意思也表示使之完全、装备、供备。成全圣徒就是使圣徒得以完全、得著装备并得著供备。我们惟有藉著在生命中长大，才能得以完全。我们必须成熟，才能得以完全。在属灵上，只要我们还未长大，就仍不完全。母亲藉著餵养孩子来成全他们。不仅如此，父母还要藉著训练他们如何说话行事，来装备他们，供备他们。因此，孩子们藉著餵养和训练得著成全。按照神的经纶成全圣徒也是这样。圣徒需要得著餵养，使他们在神圣生命上长大，也需要受训练，使他们能有适当的技能尽功用。我们都应当祷告说，「主，使我乐意并豫备好被成全。我要从使徒、申言者、传福音者、牧人和教师得著成全。」（新约总论第十一册，二一一至二一二页）

参读：新约总论，第三百四十篇；基督身体的建造，第二章。

stay in certain places to perfect the saints (1 Tim. 1:3-4; 3:15; Titus 1:5). The prophets perfect the saints by teaching them to speak the Lord into people, by speaking in the meetings to set up a model, and by helping the saints to live a prophesying life by being revived every morning and overcoming every day (Acts 13:1; 1 Cor. 14:31; Prov. 4:18). The evangelists perfect the saints by stirring them up to be burning in the gospel-preaching spirit, by teaching them with gospel truths, by training them to preach the gospel, by helping the saints to be equipped with the power of the economical Spirit, and by setting an example of loving the sinners and praying for them (2 Tim. 4:5). The shepherd-teachers perfect the saints by shepherding—feeding and nourishing the young saints and teaching the growing saints (Acts 11:25-26; 13:1). The result of this perfecting is that we will all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ (Eph. 4:13; cf. John 17:23).

In order to be perfected, we must pay attention to life and to function. The way to be perfected is to grow in life and to become skillful in function. The Greek word rendered “perfecting” in Ephesians 4:12 also means completing, equipping, and furnishing. To perfect a saint is to complete him, to equip him, and to furnish him. Only by growing in life can we be completed. Not until we become mature will we be completed. As long as, spiritually speaking, we remain underage, we will not be complete. Mothers perfect their children by feeding them. Furthermore, parents equip their children and furnish them by training them to behave and to speak in a certain way. Thus, children are perfected by feeding and by training. The same is true with respect to perfecting the saints according to God's economy. The saints need to be fed so that they may grow in the divine life, and they need to be trained so that they may function with the proper skill. We should all pray, “Lord, make me willing and ready to be perfected. I will receive the perfecting from the apostles, the prophets, the evangelists, and the shepherds and teachers.” (The Conclusion of the New Testament, pp. 3421-3422)

Further Reading: The Conclusion of the New Testament, msg. 340; The Building Up of the Body of Christ, ch. 2

第八周 周三

晨兴饅养

弗四 3『以和平的联索，竭力保守那灵的一。』

13『直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。』

我们是生在实际的一里，然後我们需要达到在实行上的一。从实际的一达到实行上的一，是有一个过程的（弗四 12~16）。要完全达到实行上的一，我们需要被恩赐成全，目的是为著新约职事的工作，为著建造基督的身体（12）（基督身体的内在观点，一一一至一一二页）。

信息选读

以弗所四章十三节的「达到」一辞，原文也可以翻作「达成」。这指明我们要达到或达成实行上的一，需要经过一段过程。在三节那灵的一，是在实际上神圣生命的一；十三节的一，是在实行上我们生活中的一。我们在实际上已经有了神圣生命的一，我们只需要持守这一。但我们需要往前，直到我们在实行上达到生活中的一。这方面的一，包括两件事：信仰，以及对神儿子的完全认识。信仰不是指我们信的行动，乃是指我们所信之事，就如基督神圣的身位，以及祂为我们的救恩所成就救赎的工作。…对神儿子的完全认识，乃是对关于神儿子之启示的领略，是为著我们的经历。神的儿子指主的人位，作我们的生命；基督指主的使命，将生命供应到我们里面，使我们这些基督身体的肢体，能有恩赐尽功用。我们越在生命中长大，就越固守信仰，持定对基督的领略，也越抛弃一切引起分裂，次要且较低的道理观念。然後我们就要达到或达成这实行上的一；也就是说，我们要达到长成的人，达到基督丰满之身材的度量。

WEEK 8 DAY 3

Morning Nourishment

Eph. 4:3 "Being diligent to keep the oneness of the Spirit in the uniting bond of peace."

13 "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ."

We were born into the oneness in reality. Then we need to arrive at the oneness in practicality. There is a process from the oneness in reality to arrive at the oneness in practicality (Eph. 4:12-16). To fully arrive at the oneness in practicality, we need to be perfected by the gifts unto the work of the New Testament ministry for the building up of the Body of Christ (v. 12). (The Intrinsic View of the Body of Christ, p. 93)

Today's Reading

The Greek word rendered "arrive" in Ephesians 4:13 may also be rendered "attain to." This indicates that a process is required for us to attain to or arrive at the practical oneness. The oneness of the Spirit in verse 3 is the oneness of the divine life in reality, whereas the oneness in verse 13 is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We only need to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith and the full knowledge of the Son of God. The faith does not refer to the act of our believing but refers to what we believe in, such as the divine person of Christ and His redemptive work for our salvation...The full knowledge of the Son of God is the realization of the revelation concerning the Son of God for our experience. The Son of God refers to the Lord's person as life to us, whereas Christ refers to His commission to minister life to us that we, as members of His Body, may have gifts for function. The more we grow in life, the more we shall cleave to the faith and to the realization of Christ and the more we shall drop all the concepts concerning minor doctrines which cause divisions. Then we shall arrive at or attain to the practical oneness; that is to say, we shall arrive at a full-grown man, at the measure of the stature of the fullness of Christ.

在实际的一与实行的一之间有段距离；为这缘故，就有需要「达到」实行的一。那灵的一是开始，而信仰上并对神儿子之完全认识上的一乃是目的地。这指明我们必须从那灵的一进到信仰上并对神儿子之完全认识上的一。换句话说，我们必须从实际的一往前，直到我们达到实行的一（以弗所书生命读经，四四二至四四四页）。

信仰乃是召会生活的专特。新约里所用的「信」字有两种不同的意义，第一是指相信的行为（罗五1，弗二8，来十一1）。我们相信主耶稣，这是相信的行为；这是「信」字的主观意义。还有第二种意义，就是「信」字的客观意义，可以称之为「信仰」，这是指著我们所相信的事，我们所相信的对象（多一4，启十四12，提後四7）。所以当我们说召会生活的专特是信仰，意思是指我们所相信的对象；就是我们所称的基督徒信仰。我们基督徒有独一的信仰。

这信仰是独一的、专特的、特殊的。因此，在召会生活里，我们只有一件事是专特的、特殊的，就是信仰。我们基督徒的信仰，包括我们对於圣经、神、基督、基督的工作、救恩和召会的信仰（召会生活的专特、包容与实行，一至二页）。

实行上的一不仅是信仰上的一，也是对神儿子之完全认识上的一；对神儿子之完全认识乃是对无限之基督完全的领略（弗四13）。

对神儿子完全的认识，乃是对神儿子作我们经历之启示的领略。我们都需要经历这位包罗万有的基督（基督身体的内在观点，一〇九、一一一页）。

参读：以弗所书生命读经，第四十三篇；基督身体的内在观点，第六章。

Between the oneness of reality and the oneness of practicality there is a distance. For this reason, there is the need to “arrive at” the oneness of practicality. The oneness of the Spirit is the beginning, whereas the oneness of the faith and of the full knowledge of the Son of God is the destination. This indicates that we must journey from the oneness of the Spirit to the oneness of the faith and of the full knowledge of the Son of God. In other words, we must travel from the oneness of reality until we arrive at the oneness of practicality. (Life-study of Ephesians, pp. 366-367)

The speciality of the church life is the faith. In the New Testament the word faith is used with two different meanings. First, it means the action of believing (Rom. 5:1; Eph. 2:8; Heb. 11:1). We have faith in the Lord Jesus, and this is the action of believing. This is the subjective meaning of the word faith. There is also the second meaning, that is, the objective meaning of the word faith. Faith used in this way refers to the things in which we believe, the object of our faith, our belief (Titus 1:4; Rev. 14:12; 2 Tim. 4:7). So when we say the speciality of the church life is the faith, we mean the faith which is the object of our believing.

The faith is something unique, something specific, something special. Therefore, in the church life we have only one thing that is specific or special. That is the faith, our Christian faith, which is composed of the beliefs concerning the Bible, God, Christ, the work of Christ, salvation, and the church. (The Speciality, Generality, and Practicality of the Church Life, pp. 7-8)

The oneness in practicality is not only the oneness of the faith but also the oneness of the full knowledge of the Son of God—the full apprehension of the unlimited Christ (Eph. 4:13).

The full knowledge of the Son of God is the apprehension of the revelation concerning the Son of God for our experience. We all need to experience the all-inclusive Christ. (The Intrinsic View of the Body of Christ, pp. 91-92)

Further Reading: Life-study of Ephesians, msg. 43; The Intrinsic View of the Body of Christ, ch. 6

第八周 周四

晨兴餽养

林前二 2『因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。』

弗四 15『惟在爱里持守著真实，我们就得以在一切事上长到祂，就是元首基督里面。』

5『一主，一信，一浸。』

我们惟有以基督为中心，专注在祂身上，我们才能达到信仰上的一。只有在神的儿子身上，我们的信仰才能是一。当我们一离开这个中心，立刻就不一了。请我们切切记得，越把中心一神的儿子基督，抓得牢的人，越没有问题。…你我必须看见甚麽叫作中心，并且到中心去。当我们在中心时，无须与人谈论一，我们与人就是一（如何治理召会，四五、四八页）。

信息选读

要达到实行上的一，我们就需要在爱里持守著真实，得以在一切事上长到元首基督里面（弗四 15）。至终，我们就是长成的人，有基督丰满（基督的身体）之身材的度量（13）。藉著每一丰富供应基督的节，使我们联络在一起，并藉著身体上每一部分依其度量而有的功用，使我们结合在一起，我们就被建造在基督的身体里（16）。这就是保守身体的一最好、最有效的路（2~3）（基督身体的内在观点，一一二页）。

我们需要保守这一，直到我们众人都达到了信仰上并对神儿子之完全认识上的一。在一的这一端是那灵的一，在那一端是信仰上并对神儿子之完全认识上的一。我们需要保守那灵的一，并且逐步达到信仰上并对神儿子之完全认识上的一。

WEEK 8 DAY 4

Morning Nourishment

1 Cor. 2:2 "For I did not determine to know anything among you except Jesus Christ, and this One crucified."

Eph. 4:15 "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ."

5 "One Lord, one faith, one baptism."

Only when we take Christ as the center and focus on Him can we arrive at the oneness of the faith. Only in the Son of God can our faith be one. Once we deviate from this center, the oneness is gone. The more we firmly hold to the center—Christ, the Son of God—the fewer problems we will have. We must see the center and must focus on the center. When we are at the center, there is no need to talk about oneness; we are spontaneously one with others. (How to Administrate the Church, pp. 42-43, 45)

Today's Reading

To arrive at the oneness in practicality, we need to hold to truth in love to grow up in all things into the Head, Christ (Eph. 4:15). Eventually, we will be a full-grown man with the measure of the stature of the fullness of Christ, the Body of Christ (v. 13). We will be built in the Body of Christ by being joined together through every joint of the rich supply of Christ and by being knit together through the operation in the measure of each one part of the Body (v. 16). This is the best and most effective way to keep the oneness of the Body (vv. 2-3). (The Intrinsic View of the Body of Christ, p. 93)

We need to keep this oneness until we arrive at the oneness of the faith and of the full knowledge of the Son of God. At one end of the oneness is the oneness of the Spirit, and at the other end is the oneness of the faith and of the full knowledge of the Son of God. We need to keep the oneness of the Spirit as we go on to arrive at the oneness of the faith and of the full knowledge of the Son of God.

信仰上并对神儿子之完全认识上的一就是长成的人。达到这样的一就是达到长成的人。这个一也就是基督丰满之身材的度量。基督有一个丰满，基督的丰满有一个身材，这身材有一个度量，因此以弗所四章十三节说到基督丰满之身材的度量。我是人，我有一个身材，我的身材有一个度量，这身材的度量就是我的丰满。信仰上并对神儿子之完全认识上的一，就是长成的人，也就是基督丰满之身材的度量。

虽然我们尚未达到长成的人，尚未达到基督丰满之身材的度量，我们的定命却是这个。今天我们正在路上；有些人可能十分接近目的地，有些人可能还离得相当远；到达的路乃在於藉著生命的长大。我们越长大，就越接近目的地。当我们完全长成时，就达到了目的地。这意思是说，完全长大是我们的目的地。因此达到目的地的过程乃是生命的长大。

真正的一，也就是那灵的一，是首要的。为要保守那灵的一，我们需要在生命中长大。今天我们都在生命长大的过程中。…不在生命中长大就无法保守正确的一，因为那灵的一是由生命的长大来维持的（生命信息上册，七至九页）。

长成的人就是成熟的人。这种在生命里的成熟，乃是实行上的一所需要的。

基督的丰满就是基督的身体（一 23），这身体有一个具有度量的身材。达到基督的丰满这长成的身量，也是实行上的一所需要的。因此，要从实际上的一，达到实行上的一，就需要往前，直到我们达到四章十三节所说的三件事——长成的人并基督丰满之身材的度量（圣经恢复本，弗四 13 第四、五注）。

参读：如何治理召会，第三至五篇；生命信息上册，第一章。

The oneness of the faith and of the full knowledge of the Son of God is a full-grown man. Arriving at this oneness means arriving at a full-grown man. This oneness is also the measure of the stature of the fullness of Christ. Christ has a fullness, the fullness of Christ has a stature, and the stature has a measure. Thus, Ephesians 4:13 speaks of the measure of the stature of the fullness of Christ. As a man, I have a stature, and my stature has a measure. The measure of this stature is my fullness. The oneness of the faith and of the full knowledge of the Son of God is both the full-grown man and the measure of the stature of the fullness of Christ.

Although we have not yet arrived at a full-grown man, at the measure of the stature of the fullness of Christ, our destiny is such an arrival. Today we are on the way. Some of us may be very close to this destination, and others may be quite far from it. The way to arrive is by growing in life. The more we grow, the closer we come to the end. When we are fully grown, we shall arrive at our destination. This means that full growth is our destination. Thus, the process of coming to our destination is the growth in life.

The genuine oneness, the oneness of the Spirit, must come first. In order to keep the oneness of the Spirit, we must have the growth in life. Today we are all in the process of growing in life...If we do not have the growth in life, we cannot keep the proper oneness, for the oneness of the Spirit is maintained by the growth in life. (Life Messages, vol. 1, pp. 12-13)

A full-grown man is a mature man. Maturity in life is needed for the practical oneness. (Eph. 4:13, footnote 4)

The fullness of Christ is the Body of Christ (1:23), which has a stature with a measure. To arrive at the measure of the stature of the fullness of Christ is necessary for the practical oneness. Hence, from the oneness in reality we need to proceed to the oneness in practicality until we arrive at the three things mentioned in this verse—the oneness, a full-grown man, and the measure of the stature of the fullness of Christ. (Eph. 4:13, footnote 5)

Further Reading: How to Administrate the Church, chs. 3-5; Life Messages, vol. 1, ch. 1

弗四 18 『他们在悟性上既然昏暗，就因著那在他们里面的无知，因著他们心里的刚硬，与神的生命隔绝了。』

21 『如果你们真是听过祂，并在祂里面，照著那在耶稣身上是实际者，受过教导。』

30 『并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。』

以弗所四章十七至三十二节给我们看见一幅图画，就是一种能完成建造基督身体之职事工作的生活。…十五节说，我们需要在一切事上长到基督里面，然後四章後半揭示这样在基督里面长大，过一种适合并充分为著建造基督身体之生活的细节（基督的身体，四七、四五页）。

信息选读

以弗所四章十七至三十二节详细的给我们看见，在信徒生活中神圣三一的神圣分赐。这生活与不要偷窃，不可含怒到日落等事有关（28、26）。虽然我们是一班与神调和的人，但仍需这种生活上的劝戒。我们不容易过一种生活，能配合、支持、供给那为著建造基督生机身体所需的元素、因素与素质。只有美好的、令人兴奋的特会是不彀的。我们需要正确的顾到我们的生活。…在十七至三十二节，有三处非常重要的经节，给我们看见神圣三一的神圣分赐。我们从这三节看到神圣三一的神圣分赐，是我们日常生活的根基。头一处是十八节，说到与神的生命隔绝。…神的生命乃是为了在祂神圣的分赐里，用祂的丰富供应祂的儿女。…论到神圣分赐的第二处经节是二十一节，那里说到那在耶稣身上是实

Eph. 4:18 "Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart."

21 "If indeed you have heard Him and have been taught in Him as the reality is in Jesus."

30 "And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption."

Ephesians 4:17-32 gives us a picture of a life that can carry out the work of the ministry to build up the Body of Christ. Verse 15 says that we need to grow up into Christ in all things, and then the rest of chapter 4 unveils the details of this growth in Christ to have a life that is suitable and adequate for the building up of the Body of Christ. (The Body of Christ, pp. 44-45, 43)

Today's Reading

[Ephesians 4:17-32 shows] us in a very detailed way the divine dispensing of the Divine Trinity in the believers' living. This living is related to matters such as not stealing from others and not letting the sun go down on our anger (vv. 28, 26). Although we are a group of people who have been mingled and blended with God, there is still the need for this kind of exhortation concerning our living. It is not easy to have a kind of living that matches, backs, supports, and affords all the needed elements, factors, and essences for the building up of the organic Body of Christ. Merely to have wonderful and exciting conferences is not enough. There is the need to take care of our living in a proper way....In Ephesians 4:17-32 there are three significant verses that show the divine dispensing of the Divine Trinity. From these three verses we see that the divine dispensing of the Divine Trinity is the base for our daily living. The first is verse 18, which mentions being alienated from the life of God....The life of God is for the supplying of His children with His riches in His divine dispensing....The second verse

际者。那在耶稣身上是实际者，就是当耶稣在地上生活时，神的生命在耶稣身上所显出的实行。就如四福音所记载的，在耶稣的日常生活里有非常实际的东西，那非常实际的东西就是神的神圣生命实化并实行出来，成为耶稣人性中的真实。这在耶稣身上的实际，乃是为了用基督人性中敬虔的生活灌输信徒。…论到神圣分赐的第三处经节是以弗所四章三十节，那里警戒我们不要叫圣灵忧愁，我们原是在祂里面受了印记。这灵乃是盖印的灵；祂甚至就是印墨，我们都是以此受印的。这印墨的内容、元素、素质，就是神圣的生命加上耶稣实际的人性。这印绝不会干枯；它永远是湿的。它是湿的，就能以三一神浸透、渗透并泡透我们。

神的生命、那在耶稣身上是实际者以及圣灵的盖印，乃是神圣分赐的三个源头。表面上，保罗所写的相当普通；但在那些普通的字句里，他加上了神圣三一美妙的元素和因素—父的生命、子在祂人性里的生活以及灵的盖印。生命是属於父的；这生命必须在我们的日常生活中成为实际；这实际就是那在耶稣身上的实际。这实际作为父生命的实行，又成了印墨，就是圣灵（神的经纶与分赐，一一九至一二一页）。

那在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的。外邦堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是真实，实际。耶稣在生活中总是在神里面，同著神并为著神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒，既以基督作我们的生命得了重生，并在祂里面受过教导，就照著那在耶稣身上是实际者学了基督（圣经恢复本，弗四21第一注）。

参读：基督的身体，第四章；神的经纶与分赐，第十篇；以弗所书生命读经，第四十六、四十九篇。

related to the divine dispensing is verse 21, which speaks of the reality in Jesus. The reality in Jesus is just the practicality of the life of God, that is, the practicing of the life of God that took place in Jesus while He lived on earth. In the daily life of Jesus, as recorded in the four Gospels, there was something very real, and that real thing was just God's divine life realized and practiced as the truth in Jesus' humanity. This reality in Jesus is for infusing the believers with Christ's godly living in His humanity....The third verse concerning the divine dispensing is verse 30, which admonishes us not to grieve the Holy Spirit, in whom we have been sealed. This Spirit is the sealing Spirit; He is even the sealing ink with which we have all been sealed. The contents, the elements, and the essence of the sealing ink are the divine life plus Jesus' practical humanity. This sealing can never become dry; it remains wet forever. While it is wet, it saturates, permeates, and soaks us with the Triune God.

The life of God, the reality in Jesus, and the sealing of the Holy Spirit are the three sources of the divine dispensing. Seemingly, Paul was writing something quite ordinary, but within those ordinary words he put in the wonderful elements and factors of the Divine Trinity—the Father's life, the Son's living in His humanity, and the Spirit's sealing. Life is of the Father. This life must become the truth in our daily living, which truth is the reality in Jesus. This truth as the practicality of the life of the Father becomes the sealing ink, which is the Holy Spirit. (The Economy and Dispensing of God, pp. 104-105)

The reality is in Jesus refers to the actual condition of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity. But in the godly life of Jesus there is truth, reality. Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God. This is what is meant by the reality is in Jesus. We, the believers, who are regenerated with Christ as our life and are taught in Him, learn from Him as the reality is in Jesus. (Eph. 4:21, footnote 1)

Further Reading: The Body of Christ, ch. 4; The Economy and Dispensing of God, ch. 1; Life-study of Ephesians, msgs. 46, 49

第八周 周六

晨兴饕养

弗四 23 『而在你们心思的灵里得以更新。』

32 『你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。』

要建造基督的身体，我们也必须学习不叫圣灵忧愁，使祂能为著我们身体得赎的日子，不断的印我们（弗四 30）。我们该一直叫那灵快乐。我们一切行事为人该叫祂喜悦。那盖印的灵不断用三一神的素质和成分印我们。就如一张纸受了印记，就受了墨的素质，并有了印记的样式和形状。盖印的灵把三一神的素质带进我们里面，并使我们有三一神的样式（基督的身体，四七页）。

信息选读

在说到脱去了旧人以及穿上了新人的话之间，保罗插进了在我们心思的灵里得以更新的思想（弗四 23）。基於脱去旧人以及穿上新人这完成的事实，二十三节告诉我们，要在我们心思的灵里得以更新。得以更新，是为著我们变化成基督的形像（罗十二 2，林後三 18）。这里的灵是信徒重生的灵，调和了神内住的灵。这样调和的灵扩展到我们的心思，就成了我们心思的灵。我们乃是在这样的灵里得以更新，得以变化。我们天然的心思乃是这样被征服、被降服，且置於灵之下。当然这含示新陈代谢的变化过程。当这过程发生时，调和的灵就进入我们的心思，占有我们的心思，而成了我们心思的灵。

我们藉著心思的灵得以更新，好在经历上成就脱去旧

WEEK 8 DAY 6

Morning Nourishment

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

32 "And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you."

To build up the Body of Christ, we must also learn not to grieve the Holy Spirit so that He can keep sealing us for the day of the redemption of our body (v. 30). We should always make the Spirit happy. Everything in our behavior should be pleasant to Him. The sealing Spirit is continuously sealing us with the essence and element of the Triune God. When a piece of paper is sealed with a seal, the paper receives the ink essence and also the likeness and the shape of the seal. The sealing Spirit brings the essence of the Triune God into us and causes us to bear the likeness of the Triune God. (The Body of Christ, p. 44)

Today's Reading

Between the word regarding the putting off of the old man and the putting on of the new man, Paul wedges in the thought of being renewed in the spirit of our mind (Eph. 4:23). Based upon the accomplished facts of the putting off of the old man and the putting on of the new man, verse 23 tells us to be renewed in the spirit of our mind. To be renewed is for our transformation to the image of Christ (Rom. 12:2; 2 Cor. 3:18). The spirit here is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. In this way our natural mind is conquered, subdued, and put under the spirit. This, of course, implies a process of metabolic transformation. As this process takes place, the mingled spirit enters our mind, takes over our mind, and becomes the spirit of our mind.

By the spirit of the mind we are renewed to fulfill in experience what was

人以及穿上新人所完成的。脱去旧人以及穿上新人，乃是已完成的事实。现今我们必须藉著在我们心思的灵里得以更新，来经历并实化这些事实。当这些事实在经历中被实化时，我们就过著与耶稣的生活相符的生活（以弗所书生命读经，四八四至四八五页）。

建造基督身体的生活，也是饶恕的生活。我们要实行身体生活，就需要彼此饶恕，忘记彼此的亏欠，就像神在基督里忘记我们的亏欠一样（弗四 32 下，来八 12）。饶恕就是忘记。因为我们很多时候还在我们的旧人里，所以我们会犯错，得罪别人。因此我们需要凭著那在神的灵里神的生命彼此饶恕（基督的身体，四七页）。

只有享受基督作我们生命的供应和我们的喜乐，才能叫我们心存慈怜。我们若是心存慈怜，就会彼此饶恕。在我们日常的行事为人里，我们需要饶恕别人，也需要别人饶恕我们。这是必须的，因为我们很容易被人得罪，也很容易得罪别人。我们若得罪某人，我们要求他饶恕。但是我们若被人得罪，我们就需要饶恕别人，正如神在基督里饶恕了我们一样。

在这段劝勉里，使徒也摆出神作我们日常生活的模型。我们在神的灵里，并凭著神的生命，就能像神一样饶恕人。如果这是我们的日常生活，我们就不会叫神的圣灵忧愁。要过这样的生活，我们需要照著实际，并凭著神在基督里作我们的恩典而活（以弗所书生命读经，四九七至四九八页）。

在主恢复里的众召会大有盼望和潜力，可以这样建造起来。愿主带我们进入一个职事建造一个身体的实际，成千的圣徒都得著成全，过一种充分并殷格作建造基督身体之工作的生活（基督的身体，四七页）。

参读：以弗所书生命读经，第四十七至四十八篇。

accomplished in the putting off of the old man and the putting on of the new man. The putting off of the old man and the putting on of the new man are accomplished facts. Now we must experience and realize these facts by being renewed in the spirit of our mind. As these facts are realized in experience, we live a life that corresponds to the life of Jesus. (Life-study of Ephesians, p. 401)

A life that builds up the Body of Christ is also a forgiving life. To practice the Body life we need to forgive one another, forgetting one another's offending, as God in Christ forgets our offenses (Eph. 4:32b; Heb. 8:12). To forgive means to forget. Because we are still in our old man much of the time, we make mistakes and offend others. This is why we need to forgive others by the life of God in the Spirit of God. (The Body of Christ, p. 44)

Only the enjoyment of Christ as our life supply and as our joy can make our hearts tender. If we are tenderhearted, we shall forgive others. In our daily walk, we need both to forgive others and to ask others to forgive us. This is necessary because we are easily offended and we easily offend others. If we have offended someone, we need to ask for forgiveness. But if we have been offended, we need to extend forgiveness to others, even as God in Christ has forgiven us.

In his exhortation in this section, the apostle presents God as the pattern of our daily life. By the life of God, in His Spirit, we can forgive as God forgives. If this is our daily living, we shall not grieve the Holy Spirit of God. To have such a living, we need to live according to truth and by God in Christ as our grace. (Life-study of Ephesians, p. 411)

There is much, much hope, promise, and potential that all the churches in the Lord's recovery could be built up in this way. May the Lord bring us into the reality of the one Body built up by one ministry with thousands of saints perfected to live a life that is adequate and qualified to do the work of the building up of the Body of Christ. (The Body of Christ, p. 45)

Further Reading: Life-study of Ephesians, msgs. 47-48

二〇一二年秋季
国际长老及负责弟兄训练

主恢复中独一无二的工作
第九篇

主恢复中独一无二工作的终极完成
—新耶路撒冷

读经：启三 12，二一 2、9~23

纲 目
周 一

壹 主恢复中独一无二的工作是要作出新耶路撒冷，就是神经纶终极的目标—启二一 10~11：

一 召会的堕落，主要的是由於这个事实：几乎所有的基督工人都被岔开，以新耶路撒冷之外的事物为他们的目标。

二 我们应当只作一个工，就是把神所拣选的人作成新耶路撒冷里的人—三 12。

贰 新耶路撒冷乃是信徒建造的终极完成；这些信徒在生命、性情、构成和彰显上，但在神格上，都已经成为神；因此，信徒在生命、性情上成为神，以及新耶路撒冷之产生，二者有内在的关系—二一 2，三 12：

一 新耶路撒冷与神成为人，和人在生命、性情上（但在神格上）成为神，以及神人调和一起，成为一个实体有关—约一 12~14，十四 20，十五 5 上，启二一 3、10~11。

二 神在基督里已经成为人，为要使人在祂的生命和性情上成为神，使救赎的神与蒙救赎的人得以调和，构成成为一个实

International Training for Elders
and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery
Message Nine

The Consummation of the Unique Work
in the Lord's Recovery—the New Jerusalem

Scripture Reading: Rev. 3:12; 21:2, 9-23

Outline
DAY 1

I. The unique work in the Lord's recovery is to work out the New Jerusalem—the ultimate goal of God's economy (Rev. 21:10-11):

A. The degradation of the church is mainly due to the fact that nearly all Christian workers are distracted to take something other than the New Jerusalem as their goal.

B. We should do only one work, which is to make God's chosen people beings in the New Jerusalem (3:12).

II. The New Jerusalem is the ultimate consummation of the building up of the believers, who have been made God in life, in nature, in constitution, and in expression but not in the Godhead; thus, there is an intrinsic relation between the believers' becoming God in life and in nature and the producing of the New Jerusalem (21:2; 3:12):

A. The New Jerusalem involves God becoming man, and man becoming God in life and in nature but not in the Godhead, and God and man being mingled together as one entity (John 1:12-14; 14:20; 15:5a; Rev. 21:3, 10-11).

B. In Christ God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted,

体，就是新耶路撒冷—3、22节。

三 新耶路撒冷乃是蒙神拣选、救赎、重生、圣别、更新、变化、模成并荣化而得成为神的一班人所组成—约三6，来二11，罗十二2，八29~30：

1 我们成为神，就是被经过过程并终极完成的三一神构成，使我们在生命和性情上成为神，作祂团体的彰显，直到永远—启二—11。

2 信徒成为神乃是神生机救恩的一个过程，这个过程要终极完成於新耶路撒冷；这是最高的真理，最高的福音—罗五10，启三12，二—10~11。

周二

四 在圣经开头是单个的神，到末了是团体大神，新耶路撒冷，就是一个团体的神人—经过过程、终极完成之三一神，与蒙重生、变化并荣化之信徒扩大、神人二性的宇宙合并—创一1，启二—3、22，二—17上。

参 今天我们为著主所作的工及其结果，应当受新耶路撒冷的异象所管制并指引；这独一无二之城的描述所揭示的，应当是我们之所是并我们如何工作的典范—三12，二—2、9~23：

一 新耶路撒冷是在众地方召会中基督身体生机建造的终极完成；地方召会是神完成建造基督身体的手续，为著建造新耶路撒冷—林前一2，十二12~13、27，启二—2：

1 基督的身体需要众地方召会，为著其生存和功用—徒八1，十三1。

2 众地方召会是基督独一的身体在许多地方上的许多彰显—启一4、11。

3 在启示录一章我们看见众地方召会，但在末後的两章，我们只看见一座城—一11，二—2。

together to be one entity—the New Jerusalem (vv. 3, 22).

C. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified (John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30):

1. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity (Rev. 21:11).

2. The deification of the believers is a process in God's organic salvation that will consummate in the New Jerusalem; this is the highest truth and the highest gospel (Rom. 5:10; Rev. 3:12; 21:10-11).

DAY 2

D. In the beginning of the Bible there is the single God, and at the end there is a great, corporate God, the New Jerusalem, a corporate God-man—the enlarged, universal, divine-human incorporation of the processed and consummated Triune God with the regenerated, transformed, and glorified believers (Gen. 1:1; Rev. 21:3, 22; 22:17a).

III. Today our work for the Lord with its issue should be governed and directed by the vision of the New Jerusalem; what is unveiled in the description of this unique city should be the model of what we are and how we work (3:12; 21:2, 9-23):

A. The New Jerusalem is the consummation of the organic building up of the Body of Christ in the local churches; the local churches are the procedure for God to accomplish the building up of the Body of Christ for the building of the New Jerusalem (1 Cor. 1:2; 12:12-13, 27; Rev. 21:2):

1. The Body of Christ needs the local churches for its existence and function (Acts 8:1; 13:1).

2. The local churches are the many expressions in many localities of the one Body of Christ (Rev. 1:4, 11).

3. In the first chapter of Revelation we see the local churches, but in the last two chapters we see only one city (v. 11; 21:2).

4 主的渴望乃是要藉著在众地方召会中先建造基督生机的身体，而得著新耶路撒冷——弗四 16，启二一 2。

周 三

二 新耶路撒冷是宇宙的金灯台——18 节下、23 节：

1 新耶路撒冷是圣经中灯台的终极完成——出二五 31~37，王上七 49，亚四 2，启一 20，二一 18 下、23。

2 众召会作为金灯台，要终极完成於新耶路撒冷，就是所有灯台的集大成——20，二一 18 下、23：

a 在启示录里有两个大的表号——金灯台的表号，和新耶路撒冷的表号——1、12、20，二一 2、10~11。

b 启示录开始於众灯台，结束於唯一的灯台——20，二一 18 下、23。

c 灯台是众召会的表号，而新耶路撒冷是神永远居所的表号——2~3、22 节。

3 新耶路撒冷这座金山，是宇宙的金灯台，托著羔羊作灯，把是光的神照耀出去——18 节下、23 节，二二 1、5。

周 四

三 新耶路撒冷是永远的伯特利——创二八 10~22，启二一 3、22：

1 雅各的梦乃是神目标的梦，也就是伯特利的梦，神家的梦（创二八 10~22），这家就是今天的召会（提前三 15），并要终极完成於新耶路撒冷，作神和祂救赎之选民永远的居所（启二一 3、22）：

a 神有一个梦，那个梦就是要得著新耶路撒冷，一座建造的城，作为祂经纶的终极完成——2 节。

b 我们的梦就是要成为新耶路撒冷，作神经纶的终极完成——9~10 节。

2 基督作伯特利的天梯，对我们说出，神如何渴望在地上得著一个由蒙祂救赎并变化的选民所构成的家，使祂可以把天带到地，并把地联於天，使二者成为一，直到永

4. The Lord's desire is to gain the New Jerusalem through the precursor of the organic Body of Christ built up in the local churches (Eph. 4:16; Rev. 21:2).

DAY 3

B. The New Jerusalem is the universal golden lampstand (vv. 18b, 23):

1. The New Jerusalem is the ultimate consummation of the lampstands in the Scriptures (Exo. 25:31-37; 1 Kings 7:49; Zech. 4:2; Rev. 1:20; 21:18b, 23).

2. The churches as golden lampstands will be consummated in the New Jerusalem, the aggregate of all the lampstands (1:20; 21:18b, 23):

a. In the book of Revelation there are two great signs—the sign of the golden lampstands and the sign of the New Jerusalem (1:1, 12, 20; 21:2, 10-11).

b. Revelation begins with the lampstands and ends with the lampstand (1:20; 21:18b, 23).

c. The lampstands are signs of the churches, whereas the New Jerusalem is a sign of God's eternal dwelling place (vv. 2-3, 22).

3. The New Jerusalem, a mountain of gold, is the universal golden lampstand holding the Lamb as the lamp shining out God as the light (vv. 18b, 23; 22:1, 5).

DAY 4

C. The New Jerusalem is the eternal Bethel (Gen. 28:10-22; Rev. 21:3, 22):

1. Jacob's dream was a dream of God's goal, a dream of Bethel, a dream of the house of God (Gen. 28:10-22), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22):

a. God had a dream, and that dream was to have the New Jerusalem, a built-up city, as the consummation of His economy (v. 2).

b. Our dream is to become the New Jerusalem as the consummation of God's economy (vv. 9-10).

2. Christ, in His being the heavenly ladder at Bethel, speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity (John 1:51;

远一约一 51, 创二八 10~22。

3 神的建造, 神的家, 乃是神与人相互的住处; 神的家就是人, 人的家就是神—赛六六 1~2, 林前三 16, 诗九十一, 约十五 5 上, 十四 23。

4 在将来的永远里, 新耶路撒冷要立在全宇宙中, 向著诸天举起, 其上有天使的家族上去下来, 把天带到地上, 并把地联於天, 使神与人之间有了神圣的来往, 神圣的交通—林後十三 14。

周 五

四 新耶路撒冷是永远的锡安山, 也就是至圣所, 神所在的地方—启十四 1~5, 二一 1~3, 16, 来十二 22:

1 在召会时代, 已经得成全并成熟的神人乃是锡安, 就是得胜者—启十四 1:

a 召会是属天的耶路撒冷, 得胜者是锡安这高峰和显著的部分—来十二 22, 启十四 1。

b 得胜者是为著建造基督的身体, 以终极完成新耶路撒冷—罗十二 4~5, 弗四 16, 启三 12。

2 在新天新地里, 整个新耶路撒冷要成为锡安; 新耶路撒冷, 永远的锡安, 将是至圣所, 就是神所在的地方—二一 1~3, 16, 22。

周 六

五 新耶路撒冷乃是真正并终极完成的书拉密女, 就是团体的书拉密女, 包括所有蒙神拣选并救赎的人—歌六 13, 启二一 2, 9~10, 二二 17:

1 奇妙的书拉密女, 作所罗门的复本, 乃是新耶路撒冷最大并终极的表号—歌六 13, 启二一 2。

2 作为所罗门的配偶, 书拉密女在生命、性情和形像上, 与所罗门一样, 正如夏娃之於亚当—创二 20~23:

Gen. 28:10-22).

3. The building of God, the house of God, is the mutual abode of God and man; God's home is man, and man's home is God (Isa. 66:1-2; 1 Cor. 3:16; Psa. 90:1; John 15:5a; 14:23).

4. In eternity future the New Jerusalem will be standing in the whole universe as something uplifted toward the heavens upon which the angelic family will ascend and descend to bring heaven to earth and join earth to heaven for the divine traffic, the divine fellowship, between God and man (2 Cor. 13:14).

DAY 5

D. The New Jerusalem is the eternal Mount Zion, the Holy of Holies, the place where God is (Rev. 14:1-5; 21:1-3, 16; Heb. 12:22):

1. In the church age the God-men who have been perfected and matured are Zion, the overcomers (Rev. 14:1):

a. The church is the heavenly Jerusalem, and the overcomers are Zion as the high peak and the highlight (Heb. 12:22; Rev. 14:1).

b. The overcomers are for the building up of the Body of Christ to consummate the New Jerusalem (Rom. 12:4-5; Eph. 4:16; Rev. 3:12).

2. In the new heaven and new earth the entire New Jerusalem will become Zion; the New Jerusalem, the eternal Zion, will be the Holy of Holies, the place where God is (21:1-3, 16, 22).

DAY 6

E. The New Jerusalem is the real and consummate Shulammite—a corporate Shulammite, including all God's chosen and redeemed people (S.S. 6:13; Rev. 21:2, 9-10; 22:17):

1. The wonderful Shulammite, the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem (S.S. 6:13; Rev. 21:2).

2. As Solomon's counterpart, the Shulammite became the same as Solomon in life, nature, and image, as Eve was to Adam (Gen. 2:20-23):

a 这表徵基督的佳偶在生命、性情和形像上，成了与祂一样的，与祂相配，好成为婚配——林後三 18，罗八 29，启十九 7，二一 2。

b 许多爱基督的人至终要在生命和性情上，但不在神格上，成为神的复本；这是神成为人，为要使人成为神这神圣启示之高峰的应验。

肆 「经过过程并终极完成的三一神，照著祂的心爱美意，并为著祂经纶中的最高目的，正将祂自己建造到祂所拣选的人里面，并将祂所拣选的人建造到祂自己里面，使祂得著在基督里神人二性相调的构成体，作祂的生机体和基督的身体，成为祂永远的彰显，以及救赎之神与蒙救赎之人相互的住处。这奇妙珍宝结构的终极完成，将是新耶路撒冷，直到永远」——李常受弟兄墓碑文。

a. This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him for their marriage (2 Cor. 3:18; Rom. 8:29; Rev. 19:7; 21:2).

b. The many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead; this is the fulfillment of God becoming man so that man may become God, which is the high peak of the divine revelation.

IV. “The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ as a mingling of divinity with humanity to be His organism and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity” (inscription on Witness Lee's tomb).

启二一 10~11『我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的光荣；城的光辉如同极贵的宝石，好像碧玉，明如水晶。』

根据新约的整个启示，基督徒工作的唯一目标该是新耶路撒冷，就是神永远经纶终极的目标。…神的终极目标只有一个，就是新耶路撒冷。在圣经里，这是非常明确的事。

召会的堕落，主要的由於这个事实：几乎所有的基督工人被岔开，以新耶路撒冷之外的许多事物为他们的目标。因此，在召会的堕落下，我们要作一个得胜者答应主的呼召，就不仅需要胜过消极的事物，更需要胜过那些顶替新耶路撒冷为目标的积极的事物。那一种仅以救灵魂为目标的传福音，我们不要。我们传福音的目标，必须是新耶路撒冷（如何作同工与长老，并如何履行同工与长老的义务，五〇、五二页）。

信息选读

圣经神圣启示的总结乃是一个建造，就是新耶路撒冷。这建造是神性与人性的调和，由启示录二十一章所描述的新耶路撒冷所证明。三节说，新耶路撒冷是「神的帐幕」；二十二节说，「我未见城内有殿，因主神全能者和羔羊为城的殿。」新耶路撒冷作神的帐幕，是给神来居住；神和羔羊作殿，是给蒙救赎的圣徒来居住。这指明新耶路撒冷是神与人相互的居所。不仅如此，这建造也是人的组成。城门是珍珠，上面写著以色列十二支派的名字（12）；

Rev. 21:10-11 "And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal."

According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy...God has only one ultimate goal, that is, the New Jerusalem. This is a very clear and definite matter in the Bible.

The degradation of the church is mainly due to the fact that nearly all Christian workers have been distracted to take many things other than the New Jerusalem as their goal. Hence, under the degradation of the church, to be overcomers answering the Lord's call, we need to overcome not only the negative things but even more the positive things which replace the New Jerusalem as the goal. We do not want a kind of gospel preaching that is merely for soul-winning. The goal of our preaching the gospel must be the New Jerusalem. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 49, 51)

Today's Reading

The conclusion of the divine revelation in the Bible is a building, the New Jerusalem. This building is a blending and mingling of divinity with humanity. This is proved by the description of the New Jerusalem in Revelation 21. Verse 3 refers to the New Jerusalem as "the tabernacle of God," and verse 22 says, "I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple." The New Jerusalem as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in. This indicates that the New Jerusalem will be a mutual dwelling place for God and man. Furthermore, this building is a composition of human beings. The gates are pearls inscribed with the names of the twelve tribes of the sons of Israel (v. 12), and

十二根基上有羔羊十二使徒的名字(14)。这清楚指明,新耶路撒冷是三一神(祂是素质、中心和普及)与祂所救赎之人的组成。

新耶路撒冷是神性与人性调在一起,成为一个实体的组成。一切的组成成分都有相同的生命、性情和构成,因此是一个团体人。这就是神成为人,并且人在生命和性情上(但不是在神格上)成为神。这两者一神与人,人与神,藉著调在一起而建造在一起;这就是神建造的完成和总结。我们都需要看见这个异象(撒母耳记生命读经,二四二至二四三页)。

新耶路撒冷乃是蒙神拣选、救赎、重生、圣别、更新、变化、模成并荣化而得成为神的一班人所组成(约三6,来二11,罗十二2,八29~30)。我们成为神,就是被经过过程并终极完成的三一神构成,使我们在生命和性情上成为神,作祂团体的彰显,直到永远(启二一11)。新耶路撒冷的建造乃是神将祂自己构成到人里面,使人在生命、性情和构成上与神一样,使神与人成为一个团体的实体。新耶路撒冷是神自己与蒙祂救赎之人,藉著构成、联结并调和,而有的扩大(约三29上、30上,十四20,十五4上,林前六17)。因此,信徒成为神乃是一个过程,这个过程要终极完成於新耶路撒冷。在神那一面,是三一神成为肉体,来成为人;在我们这一面,是我们成为神,由经过过程并终极完成的三一神所构成,使我们在生命和性情上成为神,作祂团体的彰显,直到永远。这是最高的真理,最高的福音(启三12)(新约总论第四百二十八篇—中文尚未出书)。

参读:撒母耳记生命读经,第三十篇;如何作同工与长老,并如何履行同工与长老的义务,第三篇。

on the twelve foundations are the twelve names of the twelve apostles of the Lamb (v. 14). This indicates clearly that the New Jerusalem is a composition of the Triune God, who is the essence, center, and universality, and God's redeemed people.

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person. This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead. These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God's building. We all need to see this vision. (Life-study of 1 & 2 Samuel, pp. 198-199)

The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified (John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30). For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity (Rev. 21:11). The New Jerusalem is built by God's constituting Himself into man to make man the same as God in life, nature, and constitution so that God and man may become a corporate entity. The New Jerusalem is God Himself enlarged with His redeemed by the way of constituting, uniting, and mingling (John 3:29a, 30a; 14:20; 15:4a; 1 Cor. 6:17). Thus, the deification of the believers is a process that will consummate in the New Jerusalem. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity. This is the highest truth and the highest gospel (Rev. 3:12). (The Conclusion of the New Testament, p. 4362)

Further Reading: Life-study of 1 & 2 Samuel, msg. 30; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3

启三 12『得胜的，我要叫他在我神殿中作柱子，…我又要将我神的名，和我神城的名（这城就是由天上从我神那里降下来的新耶路撒冷），并我的新名，都写在他上面。』

二一 2『我又看见圣城新耶路撒冷由神那里从天而降，豫备好了，就如新妇妆饰整齐，等候丈夫。

圣经如何开始於神，也如何结束於神。在开头的时候，祂是简单的神，是三而一的神；在终结的时候，出现一座城，那就是团体的神。新耶路撒冷乃是神的扩大，神的开展，是神在永世里的彰显…。那些有分於新耶路撒冷的人，都是神的儿女，都是神类，就是神的种类（species）（如何作同工与长老，并如何履行同工与长老的义务，五一页）。

信息选读

满有目的的神有一个经纶；在祂的经纶里，祂要得著一个宇宙的合并。「合并」一辞指明有一些人位住在彼此里面，也就是互相内在。神在祂神圣的三一里，乃是藉著互相内在，并藉著在一起是一的行事而成为一个合并。神圣三一的三者在他们所是和所作上，乃是一个合并（约十四 10~11）。三一神在已过的永远里举行了一个会议（徒二 23），定意要祂们中间的第三者成为人，历经人性生活、死与复活的种种过程，使所有蒙神救赎和重生的信徒，得以合并到神这个合并里，成为一个扩大、神人二性的合并。经过过程并终极完成的三一神与蒙救赎和重生的信徒，在基督的复活里成了一个扩大、宇宙、神人二性的合并（约十四 20），终极完成新耶路撒冷，作神的帐幕（启二一 2~3）（新约总论第四百一十篇—中文尚未出书）。

Rev. 3:12 "He who overcomes, him I will make a pillar in the temple of My God,...and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name."

21:2 "And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband."

Just as the Bible begins with God, so it ends with God. In the beginning He is a simple God, a God who is triune; at the end a city appears, and that is the corporate God. The New Jerusalem is God's enlargement and expansion, God's expression in eternity....Those who participate in the New Jerusalem are all God's children, God's kind, God's species. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 50)

Today's Reading

The purposeful God has an economy, and in His economy He intends to have a universal incorporation. The word incorporation refers to persons indwelling one another, coinhering. God in His Divine Trinity is an incorporation by coinhering mutually and by working together as one; the three of the Trinity are an incorporation by what They are and by what They do (John 14:10-11). The Triune God in eternity past held a council (Acts 2:23) to make a decision that the second among Them had to become a man and pass through the processes of human living, death, and resurrection so that all the redeemed and regenerated believers of God would be incorporated into God's incorporation to be an enlarged, divine-human incorporation. The processed and consummated Triune God and the redeemed and regenerated believers became an enlarged, universal, divine-human incorporation in the resurrection of Christ (John 14:20), consummating the New Jerusalem as the tabernacle of God (Rev. 21:2-3). (The Conclusion of the New Testament, p. 4186)

这独一无二之城的每一部分，都彰显基督身体独一无二的一。今天我们为著主所作的工及其结果，应当受这个样式所管制并指引。这独一无二之城的异象所揭示的，应当是我们之所是并我们如何工作的典范（为著基督身体之建造十大紧要的「一」，七一页）。

我们也许以为，众地方召会是神经纶的目标。然而，众地方召会不是目标，乃是神达到祂经纶之目标所采取的手续。…许多被带到这恢复里的人，爱地方召会到极点，他们非常强调地方召会。

我宝贵众地方召会，和你们一样。但我宝贵众地方召会，是因著一个目的：众地方召会是将我带进基督身体的手续。众召会是身体，但众召会也许没有基督身体的实际。因此，我们需要在众地方召会里，使我们能被引进或带进基督身体的实际（关于相调的实行，四至六页）。

神的召会，作为基督活的身体，要存在并尽功用，就需要地方召会。没有地方召会，基督的身体就无法存在并且实际的尽功用。事实上，地方召会就是基督的身体，基督的身体就是众地方召会。

地方召会是基督一个身体在许多地方的许多彰显。地方召会是基督身体的存在，好尽基督身体的功用，乃是基督身体的许多彰显。基督的身体可以存在诸天之上，但要彰显这身体，就必须成为地方召会（主恢复的简说，三一至三二页）。

主所关切的，是要藉著在众召会中所产生，并由全部信徒所构成，基督生机的身体作为前身，而得著新耶路撒冷；这不是物质的，乃是属灵的（雅歌结晶读经，四一页）。

参读：新约总论，第二百五十八至二百五十九篇；为著基督身体之建造十大紧要的「一」，第六篇。

Every part of this unique city expresses the unique oneness of the Body of Christ. Today our work for the Lord with its issue should be governed and directed by this pattern. What is unveiled in the vision of this unique city should be the model of what we are and how we work. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, p. 64)

We may think that the local churches are the goal of God's economy. However, they are not the goal, but the procedure God takes to reach the goal of His economy... Many of those who have been brought into the recovery love the local church to the uttermost, and they stress the local church very much.

I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (The Practical Points concerning Blending, pp. 9-10)

The church of God, as the living Body of Christ, needs the local churches for its existence and function. Without the local churches, the Body of Christ has no way to exist and to carry out its function in practicality. Actually, the local churches are the Body of Christ, and the Body of Christ is all the local churches.

The local churches are the many expressions in many localities of the one Body of Christ. The local churches, being the existence of the Body of Christ for its function, are the many expressions of the Body of Christ. The Body of Christ may exist in the heavens, but to express itself, it must become the local churches. (A Brief Presentation of the Lord's Recovery, p. 30)

The Lord's concern is to gain the New Jerusalem through the precursor of the organic Body of Christ produced in the churches and composed of all the believers, not physically but spiritually. (Crystallization-study of Song of Songs, p. 43)

Further Reading: The Conclusion of the New Testament, msgs. 258-259; The Ten Great Critical "Ones" for the Building Up of the Body of Christ, msg. 6

第九周 周三

晨兴餽养

启二一 18『墙是用碧玉造的，城是纯金的，如同明净的玻璃。』

23『那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。』

新耶路撒冷是圣经中灯台的终极完成。帐幕里的灯台表徵基督自己（出二五 31~37）；圣殿里的灯台表徵扩大的基督（王上七 49）；撒迦利亚四章二节的灯台表徵以色列人；最终，启示录一章的灯台表徵众召会（12~13、20）。成为肉体的基督是一个灯台，祂在复活里得着了扩大。以色列人作为神的子民也是一个灯台，众召会作为神的选民则是众灯台。一切灯台的集合体就是新耶路撒冷。新耶路撒冷在图像上是一座金山（二一 18），就像一座台。基督是台上的灯（23），神是祂里面的光（二二 5）。启示录在一章有七个灯台—众召会，在末了两章有唯一的灯台—新耶路撒冷，它是一切灯台的终极完成（神新约的经纶，三三一—页）。

信息选读

在启示录一章，基督这位人子行走在灯台中间，这些灯台都是相同的。在积极一面，灯台是耶稣的见证，不应该有分别。耶稣不会有不同的见证；祂只有一个见证—三一神的见证。因此，作为基督具体表现和那灵复制的众召会，应该完全一样。…召会作金灯台要终极完成於新耶路撒冷。圣城新耶路撒冷乃是所有灯台的集大成。新耶路撒冷是一座金城（二一 18 下），

WEEK 9 DAY 3

Morning Nourishment

Rev. 21:18 "And the building work of its wall was jasper; and the city was pure gold, like clear glass."

23 "And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb."

The New Jerusalem is the ultimate consummation of the lampstands in the Scriptures. The lampstand in the tabernacle signifies Christ Himself (Exo. 25:31-37). The lampstand in the temple signifies the enlarged Christ (1 Kings 7:49). The lampstand in Zechariah 4:2 signifies the people of Israel. Finally, the lampstands in Revelation 1 signify the churches (vv. 12-13, 20). Christ in His incarnation was a lampstand, and He was enlarged in His resurrection. The children of Israel as God's people were also a lampstand, and the churches as God's chosen people are the lampstands. The one aggregate of all the lampstands will be the New Jerusalem. The New Jerusalem in figure is a gold mountain (Rev. 21:18) like a stand. Christ is the lamp on the stand (Rev. 21:23) and God is the light within Him (Rev. 22:5). In the first chapter of Revelation are the seven lampstands, the churches, and in the last two chapters is the one unique lampstand—the New Jerusalem, which is the consummation of all the lampstands. (God's New Testament Economy, pp. 275-276)

Today's Reading

The lampstands in Revelation 1, among whom Christ as the Son of Man is walking, are identical. In the positive sense as the testimony of Jesus, the lampstands should not be different. Jesus does not have different testimonies. He has only one testimony—the testimony of the Triune God. Thus, all the local churches as the embodiment of Christ and the reproduction of the Spirit should be exactly the same....The churches as golden lampstands will be consummated in the New Jerusalem. The New Jerusalem, the holy city, is the aggregate of all the lampstands.

有一条街道达到十二个门 (21, 二二 1), 城墙高一百四十四肘 (二一 17), 城本身高一万二千斯泰底亚 (16), 我们若思想这些事实, 就会看见城本身必定是一座山。山顶上有宝座, 城内的街道从宝座盘旋而下, 达到十二个门。在这座金山的山顶有作为中心的宝座。坐在宝座上的乃是基督这羔羊同著在祂里面的神 (二二 1)。这位羔羊乃是灯, 有神在祂里面作光 (二一 23, 二二 5)。…这座金山—新耶路撒冷—是一个金灯台。…因此, 新耶路撒冷—所有灯台的集大成, 今天灯台的总和—是一个终极完成、宇宙的金灯台, 在新天新地照耀出神的荣耀, 直到永远 (新约总论第七册, 三四一至三四二页)。

启示录是新约甚至全本圣经的总结, 其中有两大表号: 一章有金灯台的表号, 二十一和二十二章有最大的表号, 新耶路撒冷的表号。新耶路撒冷是所有灯台的集合。在启示录的开始, 有七个灯台, 就是今世在地方的灯台。在启示录末了, 有一个集体的、集合的灯台, 乃是在永远里宇宙的灯台。因此, 启示录开始於众灯台, 结束於一个灯台。众灯台是众召会的表号, 而新耶路撒冷是神的永远住处并基督的妻子, 就是祂永远配偶的表号。

正如灯台不是实在的灯台, 乃是召会的表号; 照样, 新耶路撒冷也不是一座实在的城, 乃是神的经纶终极完成的一个表号。新耶路撒冷乃是神所拣选、救赎、重生并变化之全体子民的一个大表号 (新约总论第八册, 一五八至一五九页)。

参读: 新约总论, 第二百二十、二百五十七、二百五十九篇; 神新约的经纶, 第二十六章。

If we consider the facts that the New Jerusalem is a golden city (Rev. 21:18b), that it has one street which reaches all twelve gates (Rev. 21:21; 22:2), that the wall of the city is one hundred forty-four cubits high (21:17), and that the city itself is twelve thousand stadia high (21:16), we shall realize that the city proper must be a mountain. On top of this mountain is a throne, from which the street spirals down to the bottom to reach the twelve gates. On top of this golden mountain is the throne as the center. On the throne is Christ as the Lamb with God in Him (22:1). This Lamb is the lamp with God in Him as the light (21:23; 22:5)...This golden mountain—the New Jerusalem—is a golden lampstand....Thus, the New Jerusalem, the aggregate of all the lampstands, the totality of today's lampstands, is a consummate, universal golden lampstand to shine forth God's glory in the new heaven and new earth for eternity.

In the book of Revelation, which is the conclusion of the New Testament and even of the entire Bible, there are two great signs. In chapter 1 there is the sign of the golden lampstands, and in chapters 21 and 22 there is the greatest sign, the sign of the New Jerusalem. The New Jerusalem is the aggregate of all the lampstands. At the beginning of Revelation, there are seven lampstands, the local lampstands in this age. At the end of Revelation, there is an aggregate, a composite lampstand, the universal lampstand in eternity. Therefore, Revelation begins with the lampstands and ends with the lampstand. The lampstands are signs of the churches, whereas the New Jerusalem is a sign of God's eternal dwelling place and of Christ's wife, His eternal counterpart.

Just as the lampstands are not actual lampstands but signs of the churches, so the New Jerusalem is not an actual city but a sign of the ultimate consummation of God's economy. The New Jerusalem is a great sign of the totality of all God's chosen, redeemed, regenerated, and transformed people. (The Conclusion of the New Testament, pp. 2345, 2688-2689)

Further Reading: The Conclusion of the New Testament, msgs. 220, 257, 259; God's New Testament Economy, ch. 26

第九周 周四

晨兴饕养

约十五 5『我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子…。』

十四 23『耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。』

神叫雅各上伯特利去（创三五1）。最终，新耶路撒冷将是永世的伯特利。雅各从未建造过甚麽，但他的後裔首先建造了帐幕，然後建造了圣殿。启示录说，新耶路撒冷是神的帐幕，神自己和羔羊是殿（二一22）。这是伯特利。神永远的定旨是要得著这居所，并且祂今天正在这居所上作工（创世记生命读经，一一八五页）。

信息选读

在创世记二十八章，神首次启示祂要藉著将天带到地上，将地带到天上，而把祂自己与人建造在一起，好使天和地联结。在十至二十二节伯特利的故事真是奇妙，且充满了关于神建造的神圣原则。我们需要整本圣经来解释这个简短的故事。…当雅各在伯特利作那个梦时，他是个无家可归的流浪汉，没有安息。他甚至用一块光秃、坚硬的石头为枕头。然而，我们若是仔细的读这段圣经，就会看见不只人是流浪、无家可归的人，就连神自己也是无家可归，没有安息之所。

历代以来，这个梦在地上实现过，并且仍然要实现。我们若对主认真，就要经历神与我们调和。然後当我们来在一起，我们就有伯特利，这地方有天的开启，也有基督，就是作为天梯的人子，这天梯乃是垂直的路，让人接触神，也使神眷临人，与人性调和。…我们需要有这个飘流的年轻人所作的梦；然後我们就会有安息之所，作神的居所。…一面来说，今天神有召会，但另一面说，

WEEK 9 DAY 4

Morning Nourishment

John 15:5 "I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit..."

14:23 "Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him."

God told Jacob to go up to Bethel (Gen. 35:1). Ultimately, the New Jerusalem will be the eternal Bethel. Jacob never built anything, but his descendants firstly built the tabernacle and then the temple. The book of Revelation says that the New Jerusalem is God's tabernacle and that there God Himself and the Lamb are the temple (Rev. 21:22). This is Bethel. God's eternal purpose is to have this dwelling place, and He is working on it today. (Life-study of Genesis, p. 989)

Today's Reading

In Genesis 28 God reveals for the first time that He will build Himself with man by bringing heaven to earth and earth to heaven in order to join heaven and earth together. The story of Bethel in verses 10 through 22 is wonderful and full of the divine principles concerning God's building. The entire Scriptures are needed to expound this brief story...When Jacob had his dream at Bethel, he was a homeless wanderer, having no rest. He even laid his head on a bare, hard stone as his pillow. If we read this portion carefully, however, we will realize that not only was man a wanderer, a homeless person, but even God Himself was homeless, having no resting place.

Throughout all the generations on the earth this dream has been fulfilled and will still be fulfilled. If we mean business with the Lord, we will experience the mingling of God with us. Then when we come together, we will have Bethel, which is the place with the opening of heaven, and Christ, who is the Son of Man as the heavenly ladder, the vertical way for people to contact God and for God to come to visit people to be mingled with humanity...We need to have the dream of that wandering young man. Then we will have a resting place as the dwelling of God...On the one hand, God has

祂仍是一位无家可归的神。同时有许多人还在旷野飘流，没有安息，也无家可归。他们需要一个梦。愿我们能殷忠信，看见在我们中间神的调和，使我们能提供他们这样的一个梦（神建造的概论，一三、二二三页）。

我们看过了新耶路撒冷。我们的「梦」乃是要成为新耶路撒冷，作得胜者最後的终极完成，并作神经纶的终极完成（得胜者，一二六页）。

基督作伯特利的天梯，对我们说出，神如何渴望在地上得著一个由蒙祂救赎并变化的选民所构成的家，使祂可以把天带到地，并把地联於天，使二者成为一，直到永远（约翰福音结晶读经，一三页）。

帐幕不只是神的居所，也是事奉神之人的居所。事奉神的人住在帐幕里。在诗篇里，作诗的人多次祷告说，他要住在殿里，住在神的家里。例如，诗篇二十七篇四节说，「有一件事，我曾求耶和华，我仍要寻求：就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。」藉此我们能看见，圣殿或帐幕不单是神的居所，也是爱神之人的居所。故此，这是豫表相互的居所，相互的住处（约翰福音生命读经，五六二页）。

这是永世的一幅图画。在将来的永远里，新耶路撒冷要站立在全宇宙中，向著诸天举起，其上有天使的家族上去下来，把天带到地上，并把地联於天。这是神经纶的宇宙异象。

神的经纶要终极完成於这样一个梯子，就是一座城。这座城乃是终极完成的神与重生信徒的合并，也就是神在人里、人在神里的合并（基督的人性结晶读经，五四页）。

参读：创世记生命读经，第七十七篇；新约总论，第二百六十二、二百六十四篇；神建造的概论，第二章。

a church today, but on the other hand, He is still a homeless God. At the same time many people are wandering in the wilderness, restless and homeless. They need a dream. May we be faithful to see the mingling of God among us, so that we can afford them such a dream. (The Building of God, pp. 16, 23)

We have seen the New Jerusalem. Our “dream” is to become the New Jerusalem as the final consummation of the overcomers and the consummation of God's economy. (The Overcomers, p. 106)

Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity. (Crystallization-study of the Gospel of John, p. 15)

The tabernacle was not only God's dwelling place but also the dwelling place of those who served God. Those who served God dwelt in the tabernacle. Many times in the Psalms the psalmist prayed that he would abide in the temple, in the house of God. For example, Psalm 27:4 says, “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.” By this we can see that the temple or the tabernacle was not only God's dwelling place but also the dwelling place of those who loved God. Thus, it was a type of the mutual dwelling place, the mutual abode. (Life-study of John, pp. 497-498)

This is a picture of the eternal age. In eternity future the New Jerusalem will be standing in the whole universe as something uplifted toward the heavens upon which the angelic family will ascend and descend to bring heaven to earth and join earth to heaven. This is the universal vision of God's economy.

God's economy will consummate in such a ladder, which is a city. This city is an incorporation of the consummated God with the regenerated believers, an incorporation of God in man and man in God. (Crystallization-study of the Humanity of Christ, p. 50)

Further Reading: Life-study of Genesis, msg. 77; The Conclusion of the New Testament, msgs. 262, 264; The Building of God, ch. 2

第九周 周五

晨兴餽养

来十二 22 『但你们乃是来到锡安山，来到活神的城，属天的耶路撒冷，来到千万天使整体的聚集。』

启十四 1 『我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写著祂的名，和祂父的名。』

亚伯拉罕在创世记二十二章所作的，乃是圣经中一粒重要的种子。…神吩咐亚伯拉罕的後裔以色列人，要每年三次上摩利亚山去敬拜神，在那里将他们的燔祭献给祂。…摩利亚山成了锡安山，那是美地的中心。亚伯拉罕是头一个带著燔祭在锡安山上敬拜神的人。最终，我们都要在锡安山上敬拜神。一面，在今天的召会生活中，我们这些亚伯拉罕的真後裔，是在锡安山上；另一面，我们是在往那里去的路上。亚伯拉罕在二十二章所作的，乃是种子。他的後裔以色列人，是这粒种子的发展，而我们今天在这粒种子进一步的发展。我们众人，包括亚伯拉罕在内，都要在这粒种子的收成里。也许有一天，我们要在永远的锡安山上和亚伯拉罕握手，对他说，「你曾经在古时的锡安山，我们曾经在新约的锡安山，如今我们一同在这永远的锡安山。」（创世记生命读经，九二一至九二二页）

信息选读

在旧约的豫表里，有神的圣城耶路撒冷，是普通的、一般的；但在这座城里面，有一个高峰，称为锡安（诗二 6，一二五 1）。锡安乃是耶路撒冷的最高点。今天，召会是属天的耶路撒冷（来十二 22），而得胜者就是锡安这高峰、顶点。如果所有的信徒都是普通的、一般的，召会就只是耶路撒冷，而没有高峰，没有锡安。这样的光景就不

WEEK 9 DAY 5

Morning Nourishment

Heb. 12:22 "But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering."

Rev. 14:1 "And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads."

What Abraham did in Genesis 22 is an important seed in the Bible....Abraham's descendants, the children of Israel, were commanded by God to go three times a year to Mount Moriah to worship God and there to offer to Him their burnt offerings....Mount Moriah became Mount Zion, the very center of the good land. Abraham was the first to worship God with the burnt offering on Mount Zion. Eventually, we all shall be on Mount Zion worshipping God. On the one hand, in the church life today, as true descendants of Abraham, we are on Mount Zion; on the other hand, we are on our way there. What Abraham did in chapter 22 was the seed. His descendants, the Israelites, were the development of this seed, and we today are the further development of the seed. We all, including Abraham, shall be in the harvest of the seed. Perhaps one day we shall shake hands with Abraham on the eternal Mount Zion and say to him, "You were on the ancient Mount Zion, we were on the new testament Mount Zion, and now we are all together here on the eternal Mount Zion." (Life-study of Genesis, pp. 763-764)

Today's Reading

Among the Old Testament types there is God's holy city, Jerusalem, which is common and general. Within this city there is a high peak called Zion (Psa. 2:6; 125:1). Zion is the highlight of Jerusalem. Today the church is the heavenly Jerusalem (Heb. 12:22), and the overcomers are Zion as the high peak, the highlight. If all the believers are common and general, the church will be merely Jerusalem without a high peak, without Zion. Such a situation is not beautiful. Jerusalem's beauty is with Zion. Zion

美。耶路撒冷之美，乃在於锡安；锡安乃是圣城的华美（诗四八2，五十2）。同样，得胜者就是地方召会的华美。每个地方召会中，必须有一班信徒是较早成熟的初熟果子。这些信徒就是那个召会的锡安。虽然许多地方都有召会，这是很美妙的，但我们喜欢看见众召会中的华美、顶点、高峰，就是那一班得胜者。…主要得著得胜者，起来早早成熟（在神与人关系里生机的联结，五七页）。

得胜者是为著建造基督的身体，以终极完成新耶路撒冷。…我的负担乃是，主恢复中所有的同工都要看见，我们需要作三段的工作。我们不该单单能作第一段（成肉体的段落）的工作，以产生蒙救赎的人，我们也该能作一种为著第二段（总括的段落）的工作，以产生众召会。不仅如此，我们也应当能作一种工作，建造基督的身体，以完成新耶路撒冷。这是加强时期的工作。…所以我向主祷告说，「主，我在竭力，要尽我所能的作得胜者，好建造你的身体，以完成新耶路撒冷。」（基督的三个时期—成肉体、总括与加强，一六至一八页）

我们这样作，目标是要达到锡安，得著今日的锡安，以完成神永远的经纶。否则，神无法完成祂的经纶，以终极完成於新耶路撒冷。新约末卷书发出作得胜者的呼召（启二7、11、17、26，三5、12、21），这些得胜者将是锡安（十四1）；这锡安将是新耶路撒冷所是的标准。在新天新地里，新耶路撒冷出现时，锡安将消失，因为整个新耶路撒冷要成为锡安，所有的信徒要作得胜者。在主恢复里的召会生活必须一再往前，直到我们至少有些人（若非全部）达到锡安（列王纪生命读经，六八至六九页）。

参读：创世记生命读经，第五十七篇；新约总论，第二百零五十六篇。

is the beauty of the holy city (Psa. 48:2; 50:2). Likewise, the overcomers are the beauty of a local church. In each local church there must be a group of believers who ripen earlier to be the firstfruits. These believers are Zion in that church. Although it is wonderful to have the church in many localities, we like to see the beauty, the highlight, the high peak, the body of overcomers, in all the churches....The Lord is after the overcomers to stand up, to ripen early. (The Organic Union in God's Relationship with Man, p. 53)

The overcomers are for the building up of the Body to consummate the New Jerusalem....I am burdened that all the co-workers in the Lord's recovery would realize that we need to do a work of three sections. We should not only be able to do the work of the first section, the section of incarnation, to produce redeemed people, but we should also be able to do a work that can serve the purpose of the second section, the section of inclusion, to produce churches. Furthermore, we should be able to do a work to build up the Body of Christ consummating the New Jerusalem. This is the work of the stage of intensification....Therefore, I pray to the Lord, saying, "Lord, I am endeavoring to do my best to be an overcomer for the building up of Your Body to consummate the New Jerusalem." (Incarnation, Inclusion, and Intensification, pp. 20-21)

Our goal is to reach Zion, to have Zion today, for the fulfillment of God's eternal economy. Otherwise, God will have no way to fulfill His economy to consummate in the New Jerusalem. The last book of the New Testament sounds out the call to be overcomers (Rev. 2:7, 11, 17, 26; 3:5, 12, 21), and these overcomers will be Zion (14:1). This Zion will be the standard of what the New Jerusalem will be. In the new heaven and new earth, when the New Jerusalem comes in, Zion will disappear because the entire New Jerusalem will become Zion, with all the believers as overcomers. The church life in the Lord's recovery must go on and on until at least some of us, if not all, reach Zion. (Life-study of 1 & 2 Kings, p. 57)

Further Reading: Life-study of Genesis, msg. 57; The Conclusion of the New Testament, msg. 256

第九周 周六

晨兴饅养

歌六 13『回来，回来，书拉密女啊；回来，回来，使我们得观看你。…』

启二一 9『…你来，我要将新妇，就是羔羊的妻，指给你看。』

二二 17『那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。』

要成为得胜者，我们应当以神永远经纶的目标，就是新耶路撒冷，为独一无二且终极无比的目标。我们都得记住这目标。我们的目标，不是带领人属灵，也不是带领人成圣；我们乃是带领人朝著新耶路撒冷去，完成新耶路撒冷（如何作同工与长老，并如何履行同工与长老的义务，五三页）。

信息选读

神圣的罗曼史在雅歌中诗意的描绘出来。雅歌里的寻求者经过一过程，成为…所罗门的复本，也是新耶路撒冷的表号（六 13、4）。六章十三节第一次用佳偶的名字书拉密女（所罗门的女性写法），指明到这时候，她已经成了所罗门的复本、配偶，在生命、性情和形像上，与所罗门一样，正如夏娃之於亚当（创二 20~23）。这表徵爱基督的人在生命、性情和形像上与基督一样，与祂相配（林後三 18，罗八 29），好与祂成为婚配。所罗门的佳偶经过变化的各阶段，成为所罗门的复本。新耶路撒冷将是团体的书拉密女，包括所有蒙神拣选并救赎的人。

在新耶路撒冷里，救赎的神（由所罗门所表徵）与所有蒙祂救赎的人（由书拉密女所表徵）成为一。新耶路撒冷是神性与人性的调和，在人性的美德里彰显那经过过程并终极完成的三一神。基督的妻子与基督联结成为新耶路撒冷

WEEK 9 DAY 6

Morning Nourishment

S.S. 6:13 "Return, return, O Shulammitte; return, return, that we may gaze at you...."

Rev. 21:9 "...Come here; I will show you the bride, the wife of the Lamb."

22:17 "And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely."

To be overcomers we should take the goal of God's eternal economy, the New Jerusalem, as our unique and ultimate goal. We all need to remember this goal. Our goal is not to help people to be spiritual or to be holy. Rather, we are leading people toward the New Jerusalem to consummate the New Jerusalem. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 52)

Today's Reading

The divine romance is portrayed poetically in Song of Songs. In Song of Songs the seeker passes through a process to become...the duplication of Solomon and a figure of the New Jerusalem (6:13, 4). The lover's name, Shulammitte, which is the feminine form of Solomon, is first used in Song of Songs 6:13, indicating that at this point she has become Solomon's duplication and counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23). This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage. The lover of Solomon, having passed through various stages of transformation, has become Solomon's duplication. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people.

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 and consummated Triune God in human virtues. Christ and His wife will be joined together to be the

冷，作神的彰显，…那就是真正并终极完成的书拉密女。

我们都要被模成奇妙的书拉密女；书拉密女作为所罗门的复本，乃是那作基督对偶之新耶路撒冷最大并终极完成的表号。正如所罗门王成了乡村的男子，追求一个乡村女子，为要使自己成为自己的王后，作自己的复本；神在基督里也成了人，来追求人，为要使人在生命、性情、彰显、功用上，但不在神格上成为神，好作基督的新妇（太九 15，启十九 7，参诗四五 1~3、9、13~14）。圣经启示，神成为人来追求我们，如今祂要我们追求祂，藉著我们与祂有个人、情深、私下、属灵的关系，而成为神圣的，作祂的彰显（歌一 1~8，林後二 10，出三三 11，罗八 4、6，林前二 15）。书拉密女是一个表号，说出我们成为那作神具体化身之基督的复制。因此，许多爱基督的人至终要在生命和性情上（但不在神格上）成为神的复本。这是神成为人，为要使人成为神的应验；这是神圣启示的高峰。…书拉密女原是乡村女子；如今她是所罗门的配偶，在生命、性情、彰显和功用上，已成为与所罗门一样，为要完成神的经纶。在生命、性情、彰显和功用上，我们成为与神和基督一样，但我们无分於祂们的神格。说我们在神的神格上与祂一样，是极大的亵渎，但我们若说，我们无法在生命、性情、彰显和功用上与神一样，这就是不信。圣经一再告诉我们，神要与我们成为一，并使我们与祂成为一。这是神的心意。

全能的王，全能的「所罗门」，要与乡村女子所表徵祂的子民是一。祂这样作，不是藉著强迫，乃是藉著个人、情深的追求。圣经结束於过婚姻生活的一对夫妇—新耶路撒冷（启二一）。我们都包含在这神圣的罗曼史里！我们都有分於全本圣经这奇妙的终结（新约总论第四百二十八篇—中文尚未出书）。

参读：神人，第四至第六章。

New Jerusalem for God's expression,...the real and consummate Shulammitte.

We will be conformed to be the wonderful Shulammitte, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart of Christ. Just as King Solomon became a country man to court a country girl in order to make her his queen, his duplication, God in Christ became a man to court man in order to make man God in life, nature, expression, and function but not in the Godhead, to be Christ's bride (Matt. 9:15; Rev. 19:7; cf. Ps. 45:1-3, 9, 13-14). The Bible reveals that God became a man to court us and that now He wants us to court Him by our becoming divine for His expression through our personal, affectionate, private, and spiritual relationship with Him (S.S. 1:1-8; 2 Cor. 2:10; Exo. 33:11; Rom. 8:4, 6; 1 Cor. 2:15). The Shulammitte is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation....The Shulammitte was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, nature, expression, and function for the carrying out of God's economy. We become the same as God and Christ in life, nature, expression, and function, but not in the Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but to say that we cannot be the same as God in life, nature, expression, and function is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God's intention.

The almighty King, the almighty “Solomon,” wants to be one with His people, signified by a country girl. He does this not by coercing but by the personal and affectionate way of courting. The Bible ends with a couple in a marriage life—the New Jerusalem (Rev. 21). We are involved in this divine romance, and we are participating in this wonderful conclusion of the entire Holy Scriptures. (The Conclusion of the New Testament, pp. 4372-4374)

Further Reading: The Conclusion of the New Testament, msg. 428; The God-men, chs. 4-6