

二〇一三年春季长老及负责弟兄训练

总 题

为着基督身体之生命的经历、长大与职事

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Int'l Training for Elders and Responsible Ones (Spring 2013)

General Subject

The Experience, Growth, And Ministry Of Life For The Body

Message Titles

Message 1 Living in the Fellowship of the Divine Life

Message 2 Dealing with the Natural Constitution in Order to Be in Resurrection

**Message 3 The Urgent Need of the Growth of Life
and Growing in Life by Dealing with the Heart**

Message 4 Growing in Life by Dealing with the Spirit

**Message 5 Being a Qualified Servant of God
by Having the Complete Experience of a Called One**

Message 6 The Ministry of Life

**Message 7 Growing unto Maturity to Become the New Jerusalem
as the Ultimate Consummation of the Church**

**Message 8 Living a Sacrificing Life in the Body
and Ministering Life to the Body for the Growth of the Body**

二〇一三年春季长老及负责弟兄训练

为着基督身体之生命的经历、长大与职事

第一篇

活在神圣生命的交通里

讀經：约壹—2~7、9

纲 目

周 一

壹 我们需要进入神圣生命之交通垂直与平面这两面：

一 交通就是所有已经接受并得着神圣生命之信徒里面永远生命的流；这是新耶路撒冷里生命水河的涌流所描绘的一启二二1。

二 约壹一章二至三节及六至七节启示，神圣生命的交通有垂直的一面，也有平面的一面：

1 二至三节说，“（这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；）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”：

a 交通垂直的一面是指我们与三一神的交通，交通平面的一面是指我们彼此之间的交通。

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message One

Living in the Fellowship of the Divine Life

Scripture Reading: 1 John 1:2-7, 9

Outline

Day 1

I. We need to enter into the vertical and horizontal aspects of the fellowship of the divine life:

A. *The fellowship is the flow of the eternal life within all the believers, who have received and possess the divine life; it is illustrated by the flow of the river of water of life in the New Jerusalem—Rev. 22:1.*

B. *First John 1:2-3 and 6-7 reveal that the fellowship of the divine life has both a vertical aspect and a horizontal aspect:*

1. First John 1:2-3 says, “(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); 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”:

a. The vertical aspect of fellowship refers to our fellowship with the Triune God; the horizontal aspect of fellowship refers to our fellowship with one another.

- b 使徒们起首的经历是垂直的，但是当使徒们将永远的生命传给别人时，他们就经历神圣交通平面的一面。
- 2 六节说，“我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；”这是交通垂直的一面。
- 3 七节说，“但我们若在光中行，如同神在光中，就彼此有交通；”这是交通平面的一面。

周二

三 我们需要看见神圣交通垂直的一面与平面的一面之间的关系：

- 1 如果你与主没有正确的交通，就很难与同作信徒的人有交通；同样的，你若与同作信徒的人没有正确的交通，就很难与主有交通；原因是神圣的交通乃是唯一的交通——徒二 22。
- 2 我们若不是实际地在这交通里，我们就是在那灵以外，在三一神以外，在神圣的生命以外——参林后十三 14，林前一 9，腓二 1。
- 3 我们应当尽可能地，与同作信徒的人有交通；这神圣的交通不只改正我们，也塑造我们，甚至将我们重新构成；这交通将神圣的构成成分，带进我们属灵的所是里，使我们这人里面有所改变。

周三

- b. The initial experience of the apostles was vertical, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship.
2. Verse 6 says, “If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth”; this is the vertical aspect of fellowship.
3. Verse 7 says, “But if we walk in the light as He is in the light, we have fellowship with one another”; this is the horizontal aspect of fellowship.

Day 2

C. *We need to see the relationship between the vertical and horizontal aspects of the divine fellowship:*

1. If you do not have the proper fellowship with the Lord, it is difficult to have fellowship with your fellow believers; in the same way, if you do not have the proper fellowship with your fellow believers, it is difficult to have fellowship with the Lord; the reason for this is that the divine fellowship is one fellowship—Acts 2:42.
2. When we are not in this fellowship in a practical way, we are out of the Spirit, out of the Triune God, and out of the divine life—cf. 2 Cor. 13:14; 1 Cor. 1:9; Phil. 2:1.
3. We should try to have fellowship with our fellow believers as much as possible; this divine fellowship not only corrects us; it also molds us and even reconstitutes us; this fellowship brings the divine constituent into our spiritual being, causing a change in our being.

Day 3

- 4 交通也指明为着某一共同的目的，把个人的利益放在一边，并联于别人；因此，活在神圣的交通里，就是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨—徒二 42，约壹一 3，林前一 9，三 6、12。

四 神圣的交通乃是在基督身体里生活的实际：

- 1 主还没有回来（启二二 20）的原因，乃是信徒持个人主义，都是单独、有意见，并且分裂的。
 - 2 借着在神圣的交通里受限制，基督的身体就蒙保守在一里，职事的工作就继续往前；交通使一切都活起来—弗四 11~12，参结四七 9。
- 五 生命的交通，内里生命的流，带进喜乐和生命之光内里的照耀，就是内里的管制—约壹一 4~5，约一 4，八 12，参林后五 13。

周 四

贰 我们需要凭着二灵进入神圣交通的两面：

一 我们需要凭着神圣的灵，圣灵，进入神圣交通垂直的一面—十三 14，提后四 22：

- 1 那灵本身就是交通，因为交通就是那灵的流；这就好比说，电流就是电的本身；电流就是流动的电。

4. Fellowship also indicates a putting away of private interests and a joining with others for a certain common purpose; hence, to live in the divine fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose—Acts 2:42; 1 John 1:3; 1 Cor. 1:9; 3:6, 12.

D. *The divine fellowship is the reality of living in the Body of Christ:*

1. The reason that the Lord has not yet come back (Rev. 22:20) is that the believers are individualistic, independent, opinionated, and divided.
2. By being restricted in the divine fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on; the thing that makes everything alive is fellowship—Eph. 4:11-12; cf. Ezek. 47:9.

E. *The fellowship of life, the inner flow of life, results in joy and in the inner shining, the inner ruling, of the light of life—1 John 1:4-5; John 1:4; 8:12; cf. 2 Cor. 5:13.*

Day 4

II. We need to enter into the two aspects of the divine fellowship by the two spirits:

A. *We need to enter into the vertical aspect of the divine fellowship by the divine Spirit, the Holy Spirit—13:14; 2 Tim. 4:22:*

1. The Spirit Himself is the fellowship because the fellowship is the flow, the current, of the Spirit; this is like saying that the current of electricity is just the electricity itself; the current of electricity is electricity in motion.

- 2 同样的，林后十三章十四节所说“圣灵的交通”，就是那灵在运行；基督的恩典是我们所享受的基督自己，神的爱是我们所尝到的神自己，而那灵的交通就是那灵自己在我们里面运行。

二 我们需要凭着人的灵，进入神圣交通平面的一面——腓二 1，启一 10：

- 1 我们若要彼此有真实平面的交通，就需要操练灵——提前四 7。
- 2 我们若操练灵，就绝不会以世俗的方式谈话，不会消极地说到圣徒或召会，也不会闲聊别人的错误与失败；我们操练灵，我们谈话的性质就会改变，因为我们的灵是圣别的一——林后六 6。

三 平面的交通与垂直的交通交织在一起；这种交织的交通乃是真实的交通：

- 1 我们借着操练灵而彼此有真正的交通时，就会渴望祷告并接触主；这表明在垂直与平面这两面的交通之间，关系何等密切。
- 2 我们与圣徒平面的交通，带我们进入与主垂直的交通里；然后，我们与主垂直的交通，又把我们带进与圣徒平面的交通里。

周 五

四 神圣的交通是基督徒生活的一切：

2. In the same way, the fellowship of the Holy Spirit mentioned in 2 Corinthians 13:14 is the Spirit in motion; the grace of Christ is Christ Himself enjoyed by us, the love of God is God Himself tasted by us, and the fellowship of the Spirit is the Spirit Himself moving within us.

B. We need to enter into the horizontal aspect of the divine fellowship by the human spirit—Phil. 2:1; Rev. 1:10:

1. If we are going to have real fellowship horizontally with one another, we need to exercise our spirit—1 Tim. 4:7.
2. If we exercise our spirit, we will never talk in a worldly manner, speak negatively about the saints or the churches, or gossip about others' mistakes and failures; when we exercise our spirit, the nature of our conversation will change because our spirit is holy—2 Cor. 6:6.

C. The horizontal fellowship is interwoven with the vertical fellowship; this interwoven fellowship is the real fellowship:

1. When we fellowship with one another in a genuine way by exercising our spirit, we are eager to pray and contact the Lord; this shows how close the relationship is between the vertical and horizontal aspects of fellowship.
2. Our horizontal fellowship with the saints brings us into vertical fellowship with the Lord; then our vertical fellowship with the Lord brings us into horizontal fellowship with the saints.

Day 5

D. The divine fellowship is everything in the Christian life:

- 1 正如电流就是电的本身，照样，神圣生命的交通，神圣生命的流通，就是神圣生命的本身。
- 2 我们基督徒的生活乃是神圣生命交通的生活。
- 3 使徒要与信徒有交通—这是平面的交通；然后使徒说明他们的交通乃是与三一神的交通—这是垂直的交通。
- 4 我们该与主有垂直的交通，同时彼此之间有平面的交通。
- 5 至终，在这神圣的交通中，神就与我们交织在一起；这交织就是神与人的调和。
- 6 我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来。

叁 我们的交通借着十字架得加深：

- 一 在全宇宙中，只有一个东西能除去神与我们之间的障碍，那就是十字架。
- 二 诗歌五百三十三首第六节说，“借着十架工作，交通得加深；借着圣灵运行，交通得更新；”没有那灵和十字架，我们就无法有真实的交通。
- 三 诗歌二百二十七首的第一句说，“后是膏油先是血”：
 - 1 血是十字架强有力的表号，而膏油是预表包罗万有、复合的灵。

周 六

1. Just as the current of electricity is the electricity itself, the fellowship of the divine life, the flow of the divine life, is the divine life itself.
2. Our Christian life is a life of the fellowship of the divine life.
3. The apostles wanted to have fellowship with the believers—this is horizontal fellowship; then the apostles stated that their fellowship was with the Triune God—this is vertical fellowship.
4. We should be vertically fellowshiping with the Lord and, at the same time, be horizontally fellowshiping with one another.
5. Eventually, in this divine fellowship God is interwoven with us; this interweaving is the mingling of God with man.
6. We must realize that when fellowship disappears, God also disappears; God comes as the fellowship.

III. Our fellowship is deepened through the cross:

- A. *In the whole universe there is only one thing that takes away all the obstacles between God and us—the cross.*
- B. *Verse 6 of hymn #737 in Hymns says, “Fellowship is deepened / Thru the cross of death; / Fellowship is lifted / By the Spirit’s breath”; without the Spirit and the cross, we cannot have real fellowship.*
- C. *The first line of Hymns, #279 says, “First the blood, and then the ointment”:*
 1. The blood is a strong sign of the cross, and the ointment is a type of the all-inclusive, compound Spirit.

Day 6

- 2 利未记十四章六至十节以及十四至十八节提到这两种成分；这两段圣经告诉我们，预表不洁罪人的麻风患者先是借血得着洁净，然后在血的基础上抹油，就是涂上膏油：
 - a 血和膏油是涂在麻风患者的右耳垂上、右手的大拇指上，并右脚的大拇指上；耳表征我们听神的话，手表征我们作神的事，脚表征我们走神的路。
 - b 就属灵一面来说，麻风是由错误的听、错误的工作和错误的行动所组成的；我们是患麻风的，所以需要先借基督救赎的血得洁净，然后需要在血之上涂抹膏油。
 - c 最终，我们的洁净是借着基于基督洁净之血而有那灵的神圣交通。

四 神圣的交通乃是三一神分赐到我们这些三部分的人里面，使我们与神成为一；交通的希腊原文意“一同参与”，这一同参与就产生了一：

- 1 实际上，交通就是一；当神与我们有交通，我们也与神有交通，那就使神与我们成为一。
- 2 在全宇宙中有一个大的一，这个大的一就是神圣的交通。
- 3 主的愿望是要使我们众人成为一，正如父、子、灵是一一样；在约翰十七章，主祷告说，“使他们成为一，正如我们是一一样”（22下）；召会的一乃是神圣三一那神圣之一的一部分（21上）。

2. These two elements are mentioned in Leviticus 14:6-10 and 14-18; in this portion of the Word, we are told that a leper, signifying an unclean sinner, is to be cleansed first by the blood; upon the base of the blood, then the oil, the ointment, is applied:
 - a. The blood and the ointment are applied to the lobe of the leper's right ear, to the thumb of his right hand, and to the big toe of his right foot; the ear signifies our listening to the word of God, the hand signifies our doing the things of God, and the foot signifies our taking the ways of God.
 - b. Spiritually speaking, leprosy is composed of the wrong hearing, the wrong working, and the wrong walking; because we are lepers, we need first to be cleansed by Christ's redeeming blood, and then upon the blood we need the anointing oil.
 - c. Consummately, our cleansing is by the divine fellowship of the Spirit based upon the cleansing blood of Christ.

D. *The divine fellowship is the dispensing of the Triune God into us, the tripartite men, making us and God one; the Greek word for fellowship means "joint participation," and this joint participation issues in oneness:*

1. Actually, fellowship is just oneness; when God is fellowshiping with us, and when we are fellowshiping with God, that makes God and us one.
2. In the whole universe there is a big oneness, and this big oneness is the divine fellowship.
3. The Lord desires to make us all one as the Father, the Son, and the Spirit are one; in John 17 the Lord prayed, "That they may be one, even as We are one" (v. 22b); the church's oneness is a part of the divine oneness of the Divine Trinity (v. 21a).

4 至终，召会与神圣的三一在交通中乃是一——十四 21、23。

4. Eventually, the church and the Divine Trinity are one in fellowship—14:21, 23.

五 我们必须经历十字架，才能彻底在神圣的交通里：

E. *We must experience the cross in order to be thoroughly in the divine fellowship:*

- 1 因着我们里面对另一位弟兄有障碍，我们与他的交通就不会那么彻底；因着我们里面神圣交通的障碍，我们可能回避和某些圣徒的接触。
- 2 我们的交通不是彻底的，里面仍有障碍存留，因为我们在经历中没有十字架一加二 20 上。
- 3 诗歌四百六十四首说，“不死就不生；”这意思就是：“没有十字架，就没有基督；”不仅如此，“如果没有基督，就没有那灵；如果没有那灵，就没有交通。”
- 4 主在马太十六章二十四节说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我；”主用“他的十字架”这辞，指明我们每个人都有特别一分的十字架，要除去我们这个人。
- 5 实际上，背十字架就是否认己，把己置于死地，一直应用基督的十字架在己身上。
- 6 我们要有平面的交通，就需要否认自己；否认己的意思就是对自己没有感觉；这样，我们就绝不会被得罪。
- 7 我们需要经历十字架，好加深我们对神圣交通的经历—参约壹一 9。

1. Because there is an obstacle within us toward another brother, our fellowship with him is not that thorough; we may avoid contact with certain saints because of the obstacles within us to the divine fellowship.
2. Our fellowship is not thorough, and obstacles remain within us because we do not have the cross in our experience—Gal. 2:20a.
3. Hymns, #631 says, “If no death, no life”; this means, “If no cross, no Christ”; furthermore, “If no Christ, no Spirit; and if no Spirit, no fellowship.”
4. In Matthew 16:24 the Lord said, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me”; the Lord used the words his cross, indicating that there is a particular portion of the cross for each one of us in order to cross each one of us out.
5. Actually, to bear the cross is to deny the self, to put the self to death, to apply the cross of Christ to the self all the time.
6. In order for us to have the horizontal fellowship, we need to deny ourselves; to deny ourselves means to be senseless about ourselves; then we can never be offended.
7. We need the experience of the cross to deepen our experience of the divine fellowship—cf. 1 John 1:9.

第一周·周一

晨兴喂养

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。」

6~7「我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了；但我们若在光中行，如同神在光中，就彼此有交通…。」

新约中所启示神圣生命的交通，是抽象的、奥秘的，非常难以解释。约壹一章三节里“交通”一辞，希腊原文意“一同参与，共同分享”。按照这节，神圣的交通不只是与父的交通，也是与子的交通。在林后十三章十四节，这神圣的交通称为“圣灵的交通”；在行传二章四十二节，乃是“使徒的交通”；在腓立比二章一节，是“灵的交通”。从这几处主的话，我们看见神圣的交通属于父、子、灵、使徒以及所有的信徒；这一切都包括在这交通里。这神圣的交通包括许多人，因此这是相互的交通。一个人不可能凭着自己就有这交通。交通是一个，却包括许多的人（三一神作三部分人的生命，一六七页）。

信息选读

用来说明交通最好的例子就是电。电虽奥秘，却很真实。当电流通过灯泡或日光灯管时，电就被显明。...灯泡和灯管是由电流连接的。在一个社区或城市里，借着流进每一家的电流，所有的家就联在一起。这电流就是交通的例子。交通就是所有已经接受并得着神圣生命之信徒里面永远生命的流。借着电流，所有的家被维系在一里。照样，借着永远生命的流通，就是交通，所有的

WEEK 1 — DAY 1

Morning Nourishment

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.:

6-7 "If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth; but if we walk in the light as He is in the light, we have fellowship with one another..."

The fellowship of the divine life revealed in the New Testament is abstract, mysterious, and very difficult to define. The Greek word rendered fellowship in 1 John 1:3 is koinonia, which means joint participation or common participation. According to this verse, the divine fellowship is not only with the Father but also with the Son. In 2 Corinthians 13:14 this divine fellowship is called "the fellowship of the Holy Spirit," in Acts 2:42 it is "the fellowship of the apostles," and in Philippians 2:1 it is the "fellowship of spirit." From these portions of the Word, we can see that the divine fellowship belongs to the Father, the Son, the Spirit, the apostles, and all of the believers. They are all involved in this fellowship. This divine fellowship involves many persons; hence, it is mutual. It is impossible for just one person by himself to have this fellowship. The fellowship is one, but it involves many persons. (The Triune God to Be Life to the Tripartite Man, p. 143)

Today's Reading

One of the best illustrations of fellowship is electricity. Electricity is mysterious yet very real. Electricity is manifested in light bulbs or fluorescent lamps when the current of electricity flows through them....The bulbs and lamps are connected by the current of electricity. In a community or city, all of the homes are joined together by the current of electricity which flows into each of the homes. This current of electricity is an example of fellowship. The fellowship is the flow of the eternal life within all the believers who have received and possess the divine life. By the flow of electricity, all of the homes are kept in oneness. Similarly, by the

信徒得以保守在一里。

约壹一章二至三节及六至七节启示，神圣生命的交通有垂直的一面，也有平面的一面。垂直的一面是指我们与三一神的交通，平面的一面是指我们彼此之间的交通。

二至三节说，“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；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。”这交通垂直的一面，是由第一班使徒们起首建立的。然后，使徒们将永远的生命传给罪人，好使他们能与使徒们有交通。在使徒们将永远的生命传给罪人以前，使徒们自己已经与父并与祂的儿子耶稣基督有垂直的交通了（3）。使徒们起首的经历是垂直的，但是当使徒们将永远的生命传给别人时，他们就经历神圣交通平面的一面。

六至七节也指明了神圣交通垂直与平面的两面。六节说，“我们若说我们与神有交通，却在黑暗里行，就是说谎话，不行真理了。”这是交通垂直的一面。七节说，“但我们若在光中行，如同神在光中，就彼此有交通。”这是交通平面的一面。神圣交通的两面是密切相关的，所以，很难说先有哪一面。如果你与主没有正确的关系，就很难与同作信徒的人有交通。同样，你若没有与同作信徒的人有正确的交通，就很难与主有交通（三一神作三部分人的生命，一六七至一六九页）。

参读：三一神作三部分人的生命，第十七章。

flow of the eternal life, the fellowship, all of the believers are kept in oneness.

First John 1:2-3 and 6-7 reveal that the fellowship of the divine life has both a vertical aspect and a horizontal aspect. The vertical aspect of fellowship refers to our fellowship with the Triune God. The horizontal aspect of fellowship refers to our fellowship with one another.

First John 1:2-3 says, “(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); 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.” The vertical aspect of fellowship was initially established with the first apostles. The apostles then reported to sinners the eternal life in order that they might have fellowship with the apostles. Before the apostles reported the eternal life to them, the apostles themselves already had the vertical fellowship with the Father and with His Son Jesus Christ (v. 3). The initial experience of the apostles was vertical, but when the apostles reported the eternal life to others, they experienced the horizontal aspect of the divine fellowship.

Verses 6 and 7 of 1 John 1 also indicate the vertical and horizontal aspects of the divine fellowship. Verse 6 says, “If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.” This is the vertical aspect of fellowship. Verse 7 says, “But if we walk in the light as He is in the light, we have fellowship with one another.” This is the horizontal aspect of fellowship. Both aspects of the divine fellowship are closely related; therefore, it is difficult to say which aspect comes first. If you do not have the proper fellowship with the Lord, it is difficult to have fellowship with your fellow believers. In the same way, if you do not have the proper fellowship with your fellow believers, it is difficult to have fellowship with the Lord. (The Triune God to Be Life to the Tripartite Man, pp. 143-145)

Further Reading: The Triune God to Be Life to the Tripartite Man, ch. 17

第一周·周二

晨兴喂养

林前一 9「神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。」

弗四 25「所以你们既已脱去谎言，各人就要与邻舍说实话，因为我们是互相为肢体。」

很难找到许多〔信徒〕在这交通的实际里。在地位上，我们都在这交通里，但在我们的日常生活中，很少人在交通的实际里。我们可能在名义上有“交通”这件事，但我们可能在实行上没有交通。我曾试着实行这交通，但我必须承认，我没有完全成功的整天、时刻维持这交通。我们若没有实行在这交通里，我们就是在那灵以外，在三神以外，在神圣的生命以外（三一神作三部分人的生命，一六九页）。

信息选读

我们得救以前，乃是活在罪中、死在罪中的罪人，无分于生命的交通。有一天，有人将永远的生命传给我们（约壹一 2），我们就相信主耶稣。从那时起，我们被带进神圣的交通里。关于我们对神圣交通起初的经历，有两件事很显著。第一，很难找到一个人是没有人传福音给他，而直接自己信主的。几乎每一个都是先听到人传，然后相信的。第二，在传报福音的人与接受福音得救的人之间，几乎总是有一种深厚的关系。

我们与主之间垂直的交通，受到我们与别人平面的交通所影响。我们与周遭的人若没有正确的关系，就很难在垂直的一面与主有好的关系。原因是神圣的交通乃是唯一的交通。每一天，我们都该在这一个有垂直与平面两面的神圣交通里。

WEEK 1 — DAY 2

Morning Nourishment

1 Cor. 1:9 "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord."

Eph. 4:25 "Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another."

It is hard to find many [believers] who are in the reality of fellowship. Positionally, we all are in this fellowship, but in our daily living, very few of us are in the reality of fellowship. We may have the matter of fellowship in name, but we may not have it in practicality. I have tried to practice this fellowship, but I have to admit that I have not been completely successful in maintaining this fellowship hour after hour throughout the day. When we are not in this fellowship in a practical way, we are out of the Spirit, out of the Triune God, and out of the divine life. (The Triune God to Be Life to the Tripartite Man, p. 145)

Today's Reading

Before we were saved, we were sinners living in sin and dead in sin. We were not involved in the fellowship of life. One day someone reported to us the eternal life (1 John 1:2), and we believed in the Lord Jesus. From that moment we were brought into the divine fellowship. Two things are very striking about our initial experience of the divine fellowship. First, it is difficult to find one person who believed in the Lord directly by himself without the help of someone who preached the gospel to him. Nearly everyone heard a report first and then believed. Second, there is almost always a deep relationship between the one who reported or preached the gospel and the one who received the report and got saved.

Our vertical fellowship with the Lord is affected by our horizontal fellowship with others. If we do not have a proper relationship with those around us, it is difficult to have a good fellowship with the Lord vertically. The reason for this is that the divine fellowship is one fellowship. Each day we should be in the divine fellowship, vertically and horizontally. Most of us

我们许多人可能以为，每一天我们是照着垂直的一面开始这交通，然后接着才有平面的一面。然而，许多时候这不是我们的经历。...我们若在晚上与妻子、丈夫或室友争吵，早上就很难开始与主有垂直的交通。我们必须维持垂直与平面两面的交通，才能在属灵上健康。

〔以弗所四章二十五节〕里的邻舍是指弟兄姊妹。我们必须与同作信徒的人是对的，好蒙保守在神圣的交通里。在我们的经历中，若没有先与别的信徒有平面的交通，我们常常无法与主有垂直的交通。

一个有正确的生活并且得胜的圣徒，乃是终日一直在神圣的交通中，有垂直的一面，也有平面的一面。我们必须学习更多与主有交通，也必须学习更多与圣徒有交通。我们必须为着身边的圣徒而感谢主，我们必须竭力与他们有交通。弟兄姊妹彼此之间应该有透彻的交通，甚至交通到日常生活中实际的事。

我们可能觉得，我们与周围的圣徒只该交通我们所读过的信息，或交通到其他的属灵活动。当然，我们的交通应该包括这些；然而，我们的交通也该包括许多实际的事。我发现我们中间有很大的短缺，就是缺少交通。我们的难处乃是没有交通的习惯，我们许多人不喜欢交通。我们必须领悟，当我们交通时，主就在其中。当我们离开了交通，或停止与同作信徒的人交通时，主就被关在外面。

我们应当尽可能的，试着与同作信徒的人有交通。这神圣的交通不只改正我们，也塑造我们，甚至将我们重新构成。这交通将神圣的构成成分，带进我们属灵的所是里，使我们这人里面有所改变（三一神作三部分人的生命，一六九至一七二页）。

参读：约翰的修补职事，第七章。

may think that we daily start this fellowship according to its vertical aspect, followed by its horizontal aspect. Most of the time, however, this is not our experience....If we have a quarrel with our wife, husband, or roommate in the evening, we will find it difficult to start our vertical fellowship with the Lord in the morning. We must maintain both the vertical and horizontal aspects of the fellowship in order to be healthy spiritually.

In Ephesians 4:25 the word neighbor refers to the brothers and sisters. We must be right with our fellow believers in order to be kept in the divine fellowship. In our experience we often cannot have vertical fellowship with the Lord without first having horizontal fellowship with other believers.

A saint who has a proper living and who is victorious is one who is always in the divine fellowship, vertically and horizontally, all day long. We must learn to fellowship with the Lord more, and we must also learn to fellowship with the saints more. We must thank the Lord for those around us, and we must endeavor to have fellowship with them. The brothers and sisters should have thorough fellowship with one another, even concerning practical things related to their daily living.

We may feel that we should only fellowship with those around us about the messages we have read or some other spiritual activity. Of course, our fellowship should include this. However, our fellowship should also include many practical things. I have discovered that the biggest shortage among us is fellowship. Our problem is that we do not have the habit to fellowship, and many of us do not like to fellowship. We must realize that when we fellowship, the Lord is involved. When we turn away from fellowship or stop our fellowship with our fellow believers, the Lord is kept away.

We should try to have fellowship with our fellow believers as much as possible. This divine fellowship not only corrects us; it also molds us and even reconstitutes us. This fellowship brings the divine constituent into our spiritual being, causing a change in our being. (The Triune God to Be Life to the Tripartite Man, pp. 145-147)

Further Reading: The Mending Ministry of John, ch. 7

第一周·周三

晨兴喂养

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 4~5 「我们写这些事，是要叫我们的喜乐得以满足。神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。」

交通在〔约壹一章三节〕指明为着某一共同的目的，把个人的利益放在一边，并联于别人。因此，与使徒有交通，在使徒的交通里，并在使徒的交通里与三一神有交通，乃是放下我们个人的利益，联于使徒和三一神，为着完成神的定旨。... 我们有分于使徒对三一神的享受，就是联于使徒和三一神，以完成神、使徒和所有信徒所共有三一神的神圣定旨（圣经恢复本，约壹一 3 注 3）。

信息选读

神圣的交通乃是在基督身体里生活的实际。历世纪以来，主一直受阻挠，就是因着缺少交通。在启示录二十二章二十节，主耶稣说，“我必快来！”但将近二千年过去，主仍没有回来。原因乃是信徒持个人主义，都是单独、有意见并且制造分裂的。

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。借着在这交通里受限制，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。那使一切活着的乃是交通。我们若学习交通，就会得着许多益处，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）。

WEEK 1 — DAY 3

Morning Nourishment

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

1 John 1:4-5 And these things we write that our joy may be made full. And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all."

Fellowship [in 1 John 1:3] indicates a putting away of private interests and a joining with others for a certain common purpose. Hence, to have fellowship with the apostles, to be in the fellowship of the apostles, and to have fellowship with the Triune God in the apostles' fellowship is to put aside our private interests and join with the apostles and the Triune God for the carrying out of God's purpose....Our participation in the apostles' enjoyment of the Triune God is our joining with them and with the Triune God for His divine purpose, which is common to God, the apostles, and all the believers. (1 John 1:3, footnote 3)

Today's Reading

The divine fellowship is the reality of living in the Body of Christ. The Lord has been frustrated throughout the centuries because of the lack of fellowship. In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive.

The 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 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)

生命的交通就是神圣生命的涌流。...经历基督作生命正确的路，乃是在我们里面得着这流。...我们要知道自己是否在交通中、凭基督而活，并经历基督的路，乃是核对里面是否有一道流。...我们若没有这流，或者这流衰退了，我们就必须向主呼喊，并向祂敞开。

你有生命的流，就有喜乐。...按理说，基督徒必须是喜乐的人；他们必须是每时每刻满了喜乐的人。有时我们真是如此满了喜乐，以致我们觉得若不呼喊“阿利路亚”、“赞美主”或“阿们”，我们就要炸开了。...因为我们里面真是满了神圣生命的流、涌流和满溢，我们无法静默，而必须呼喊并说话。你会发觉，你越发表你里面的涌流，生命的交通就越要在你里面涌流。

我们若顾到我们里面生命的涌流和照耀，我们就别无所求。当然，我们仍然需要祷告、读经、参加聚会，并与圣徒交通。但我们必须看见，这些正当的基督徒活动，实际上乃是涌流和照耀的结果。同时，这一切实行乃是我们凭以经历更多涌流和照耀的工具、凭借。我们所必须认识的基本的事，乃是凭基督而活、活在基督里，并以基督为我们的生命，其秘诀是一直顾到内里的涌流和内里的照耀。你若没有内里的涌流和照耀，就必须到主那里与祂办交涉，受祂对付，因为那是很强的指标，指明你里面有什么错了。倘若我们中间所有的圣徒都天天顾到这事，我们将成为何等活泼、照耀并涌流的基督徒！这样，每当我们来聚会，每个人都会带来他们里面涌流并照耀的一些东西。享受生命的交通和生命的光，必须是我们每日每时的经历（经历基督作内里的生命，一四至一六、一九至二〇页）。

参读：经历基督作内里的生命，第二章；三一神作三部分人的生命，第十六章。

The fellowship of life is simply the flow of the divine life....The proper way to experience Christ as life is to have this flow within us....The way to know whether we are in the fellowship, living by Christ, and experiencing Christ is simply to check whether there is a flow within....If we do not have the flow or if the flow is ebbing, we must cry out to the Lord and open to Him.

When you have the flow of life, you will have joy....Christians, as a rule, must be joyful persons; they must be persons who are full of joy at all times. Sometimes we are so full of joy that we feel we will burst unless we shout “Hallelujah!” “Praise the Lord!” or “Amen!”...Because we are so full of the current, flowing, and bubbling of the divine life within us, instead of being quiet, we must shout and speak. You will find that the more you express what is flowing within, the more the fellowship of life will flow within you.

If we take care of the flowing and shining of life within us, we will have need of nothing else. Of course, we will still need to pray, read the Scriptures, attend the meetings, and fellowship with the saints. But we have to realize that all these proper Christian activities are actually the result of the flowing and the shining. At the same time, all these practices are the instruments, the means, by which we experience more flowing and shining. The basic thing we must realize is that the secret of living by Christ, living in Christ, and taking Christ as our life is to always take care of the inward flowing and the inward shining. If you do not have the inward flowing and shining, you must go to the Lord to deal with Him and be dealt with by Him, for that is a strong indication that something is wrong within. If all the saints among us would take care of this matter day by day, what living, shining, and flowing Christians we would be! Then whenever we come to the meetings, everyone would come with something flowing and shining within their being. The enjoyment of the fellowship of life and the light of life must be our day-by-day and moment-by-moment experience. (Experiencing Christ as the Inner Life, pp. 18-19, 22-23)

Further Reading: Experiencing Christ as the Inner Life, ch. 2; The Triune God to Be Life to the Tripartite Man, ch. 16

林后十三 14 「愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。」

腓二 1~2 「所以在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜恤，你们就要使我的喜乐满足…」

神圣交通平面的一面是凭着人的灵。神圣交通垂直的一面是凭着神圣的灵，就是圣灵（林后十三 14，提后四 22）。...那灵不是仅仅与交通有关，联于或调和于交通里。那灵本身就是交通，因为交通就是那灵的流。这就好比说，电流就是电的本身。电流就是流动的电。当电中止，电流也中止。同样的，林后十三章十四节所说“圣灵的交通”，就是那灵在运行。基督的恩典是我们所享受的基督自己，神的爱是我们所尝到的神自己，而那灵的交通就是那灵自己在我们里面运行（三一神作三部分人的生命，一七五页）。

信息选读

我们需要凭着人的灵，进入神圣交通平面的一面（腓二 1，启一 10）。我们若要彼此有真实平面的交通，就需要操练我们的灵。我们若操练我们的灵，就绝不会以世俗的方式谈话，也不会消极地说到圣徒或召会。如果某处地方召会中，有许多圣徒常常说到其他圣徒或召会的消极话，那个地方召会就会受到严重的破坏。这种谈论在圣徒中间散布闲话和死亡。...保罗在腓立比二章一至二节说，“所以在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜恤，你们就要使我

2 Cor. 13:14 "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

Phil. 2:1-2 "If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions, make my joy full..."

The horizontal aspect of the divine fellowship is by the human spirit. The vertical aspect of the divine fellowship is by the divine Spirit, the Holy Spirit (2 Cor. 13:14; 2 Tim. 4:22)...The Spirit is not merely involved, wrapped up, or mingled with the fellowship. The Spirit Himself is the fellowship because the fellowship is the flow, the current, of the Spirit. This is like saying that the current of electricity is just the electricity itself. The current of electricity is electricity in motion. When the electricity stops, the current of electricity also stops. In the same way, the fellowship of the Holy Spirit mentioned in 2 Corinthians 13:14 is the Spirit moving. The grace of Christ is Christ Himself enjoyed by us; the love of God is God Himself tasted by us; and the fellowship of the Spirit is the Spirit Himself moving within us. (The Triune God to Be Life to the Tripartite Man, pp. 149-150)

Today's Reading

We need to enter into the horizontal aspect of the divine fellowship by the human spirit (Phil. 2:1; Rev. 1:10). If we are going to have real fellowship horizontally with one another, we need to exercise our spirit. If we exercise our spirit, we will never talk in a worldly manner or speak negatively about the saints or the churches. A local church can be severely damaged if many of the saints in that locality spend time speaking negative things about other saints and other churches. Such discussions spread gossip and death....In Philippians 2:1-2 Paul said, "If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions, make my joy full...." Paul seemed

的喜乐满足...。” 保罗的意思是说，“弟兄们，你们若与我有何灵里的交通，你们的交通会成为我的鼓励和安慰。这样，你们就会使我的喜乐满足。”

我们操练灵，我们谈话的性质就会改变，因为我们的灵是圣别的（参林后六6）。某个召会若有难处，我们可能只是想谈论一下局面如何，但我们里面的灵会催促我们祷告。我们的灵不容许我们闲聊别人的错误与失败。我们唯有借着操练我们的灵，才有平面交通的实际。

有时，我们可能假借交通圣徒的近况为名，而谈论他们，但我们的谈话实际上是闲聊。之后我们通常不能祷告，因为我们祷告的灵被我们的闲话消灭了。但我们借着操练灵而有真正的交通时，我们会渴望祷告并接触主。这表明在垂直与平面这两面的交通之间，关系何等密切。平面的交通把我们引进垂直的交通中。如果两位弟兄操练他们的灵，有真正、正确、平面的交通，他们至终会被引进非常诚恳、真挚的代求里。当他们一同祷告时，神圣交通的两方面就交织在一起了。平面的交通与垂直的交通交织在一起。这种交织的交通乃是真实的交通。

你若没有平面的交通，就无法有垂直的交通。你若花充分的时间与主有垂直的交通，就会急切想见别的圣徒，好与他们有交通。你一旦借着祷告而与圣徒有了交通，你就再次被带进与主垂直的交通里。你与圣徒们平面的交通，带你进入与主垂直的交通里。然后，你与主的交通就把你带进与圣徒们平面的交通里。因此，这两面总是交织在一起的，也就是说，两面总是互相交错进行的（三一神作三部分人的生命，一七七至一八〇页）。

参读：圣经要道卷二，第二十二题。

to be saying, “Brothers, if you have any fellowship with me in spirit, your fellowship will be my encouragement and consolation. Then you will make my joy full.”

When we exercise our spirit, the nature of our conversation will change because our spirit is holy (cf. 2 Cor. 6:6). If there are problems in a certain church, we may have a desire to merely talk about the situation, but our spirit within will urge us to pray. Our spirit will not allow us to gossip about others' mistakes and failures. The only way to have the reality of horizontal fellowship is by exercising our spirit.

Sometimes, we may talk about other saints under the pretense of having fellowship about their situation, but our conversation is actually gossip. Afterwards, we often cannot pray, because our praying spirit is quenched by our gossip. But when we fellowship in a genuine way by exercising our spirit, we are eager to pray and contact the Lord. This shows how close the relationship is between the vertical and horizontal aspects of fellowship. The horizontal fellowship ushers us into the vertical fellowship. If two brothers exercise their spirit to have genuine, proper, horizontal fellowship, they will eventually be ushered into a very honest and sincere intercession. When they pray together, the two aspects of the divine fellowship are interwoven. The horizontal fellowship is interwoven with the vertical fellowship. This interwoven fellowship is the real fellowship.

You cannot have the vertical fellowship without the horizontal fellowship. If you have a good time with the Lord in vertical fellowship, you will be eager to see the other saints in order to have fellowship with them. Once you have fellowship with the saints through prayer, you are brought into vertical fellowship with the Lord again. Your horizontal fellowship with the saints brings you into vertical fellowship with the Lord. Then your fellowship with the Lord brings you into horizontal fellowship with the saints. Thus, these two aspects are always interwoven, that is, they are always crisscrossing each other. (The Triune God to Be Life to the Tripartite Man, pp. 152-153)

Further Reading: Crucial Truths in the Holy Scriptures, vol. 2, ch. 22

第一周·周五

晨兴喂养

约壹一 2~3 「(这生命已经显现出来, 我们也看见过, 现在又作见证, 将原与父同在, 且显现与我们那永远的生命传与你们;) 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。」

徒二 42 「他们都坚定持续在使徒的教训和交通里...。」

正如电流就是电的本身, 照样, 神圣生命的交通, 神圣生命的流通, 就是神圣生命的本身。... 同样的, 我们基督徒的生活乃是神圣生命交通的生活。新约启示, 基督徒的聚会、基督徒的婚姻生活以及基督徒的工作, 就是神圣的交通。神圣的交通是基督徒生活的一切。在行传二章, 得救的人被带进并坚定持续在使徒的交通里 (42) (三一神作三部分人的生命, 一八〇页)。

信息选读

使徒们想与信徒们有交通, 这是平面的交通。然后使徒们说明他们的交通乃是与三一神的交通, 这是垂直的交通 [约壹一 2~3]。垂直的交通带我们进入平面的交通里。然后平面的交通带我们进入范围更广大的垂直交通。这范围更广大的交通就是聚会。...在聚会中所有的功用都该彰显神圣的交通。...整个聚会都该是一个交通。我们该与主有垂直的交通, 同时彼此之间有平面的交通。

至终, 在这神圣的交通中, 神就与我们交织在一起。这交织就是神与人的调和。所有的聚会都

WEEK 1 — DAY 5

Morning Nourishment

1 John 1:2-3 "...We have seen and testify and report to you the eternal life, which was with the Father and was manifested to us); 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."

Acts 2:42 "And they continued steadfastly in the teaching and the fellowship of the apostles..."

Just as the current of electricity is the electricity itself, the fellowship of the divine life, the flow of the divine life, is the divine life itself....Similarly, our Christian life is a life of the fellowship of the divine life. The New Testament reveals that the Christian meeting, the Christian married life, and the Christian work are just the divine fellowship. The divine fellowship is everything in the Christian life. Those who were saved in Acts 2 were brought into and continued steadfastly in the apostles' fellowship (v. 42). (The Triune God to Be Life to the Tripartite Man, p. 154)

Today's Reading

The apostles wanted to have fellowship with the believers; this is horizontal fellowship. Then the apostles stated that their fellowship was with the Triune God; this is vertical fellowship [1 John 1:2-3]. The vertical fellowship brings us into the horizontal fellowship. The horizontal fellowship then brings us into the vertical fellowship on a larger scale. This larger scale of fellowship is the meetings....All the functioning in the meetings should be an expression of the divine fellowship. To prophesy is an expression of this fellowship....The entire meeting should be a fellowship. We should be vertically fellowshiping with the Lord and, at the same time, be horizontally fellowshiping with one another.

Eventually, in this divine fellowship God is interwoven with us. This interweaving is the mingling of God with man. All of the meetings should

该是垂直与平面两面交织的交通。我们的婚姻生活也应该是交织的交通。夫妻不该单单彼此有交织，也该与主有交织。真实的基督徒婚姻应该是神圣的交通。我们一同配搭和工作，也该是神圣的交通。

我们必须领悟，当交通没有了，神也消失了；神乃是作为交通而来。今天我们的聚会、我们的婚姻生活、同工之间的配搭，以及众地方召会之间的交通是不正常的，因为我们缺少这交通。今天众地方召会之间不够有交通，众召会没有在交通中完全是一。

神圣的交通乃是基督徒生活的一切。使徒保罗活在这交通中。当我们活在神圣的交通中，我们的基督徒生活就变得非常活泼、活跃，并且满了冲击力。我们需要借着二灵，完全进入神圣交通两面的经历。

然而，在我们的经历中，我们与神之间总是有拦阻和障碍。神圣的交通在垂直与平面两面都有许多障碍。需要什么来对付这些障碍呢？在全宇宙中，只有一个东西能除去我们与神之间的障碍，那就是十字架。

没有十字架，我们的交通是肤浅的。十字架治死的工作加深我们的交通，那灵复活的吹气拔高我们的交通。交通释放我们，借着十字架使我们脱离有罪的己。没有十字架，我们就不会从己得释放。...没有那灵和十字架，我们就无法有真实的交通。

诗歌二百二十七首的第一句说，“后是膏油先是血。”血是十字架强有力的表号，而膏油是预表包罗万有、复合的灵。利未记十四章六至十节以及十四至十八节提到这两种成分（三一神作三部分人的生命，一八一至一八二、一八五页）。

参读：三一神作三部分人的生命，第十八章。

be an interwoven fellowship with both the vertical and horizontal aspects. Our married life should also be an interwoven fellowship. The husband and the wife should not only be interwoven with each other but also with the Lord. The real Christian marriage should be the divine fellowship. Our coordination and work together should also be the divine fellowship.

We must realize that when fellowship disappears, God also disappears. God comes as the fellowship. Today our meetings, our married life, the coordination among the co-workers, and the fellowship among the local churches are abnormal because we are short of this fellowship. Today there is not enough fellowship among the local churches, and the churches are not absolutely one in the fellowship.

The divine fellowship is everything in the Christian life. The apostle Paul lived in this fellowship. When we live in the divine fellowship, our Christian life becomes very living, active, and full of impact. We need to fully enter into the experience of the divine fellowship in its two aspects by the two spirits.

In our experience, however, there are always frustrations and obstacles between us and God. There are many obstacles to the divine fellowship in its vertical and horizontal aspects. What is needed to deal with these obstacles? In the whole universe, there is only one thing which takes away all the obstacles between us and God—the cross.

Without the cross, our fellowship is superficial. The cross of death deepens our fellowship, and the Spirit's breath as the resurrection uplifts our fellowship. Fellowship frees us from our sinful self through the cross. Without the cross, there is no release, freedom, or liberty from the self.... Without the Spirit and the cross, we cannot have real fellowship.

The first line of [Hymns], #279 says, "First the blood, and then the ointment." The blood is a strong sign of the cross, and the ointment is a type of the all-inclusive, compound Spirit. These two elements are mentioned in Leviticus 14:6-10, 14-18. (The Triune God to Be Life to the Tripartite Man, pp.154-155, 158-159)

Further Reading: The Triune God to Be Life to the Tripartite Man, ch. 18

第一周·周六

晨兴喂养

利十四 17 「将手掌里所剩的油抹些在那求洁净之人的右耳垂上，和右手的大拇指上，并右脚的大拇指上，就是抹在赎愆祭牲的血上。」

太十六 24 「于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。」

利未记十四章六至十节以及十四至十八节...告诉我们，麻风患者先是借血得着洁净。血是基础。然后在血的基础上抹油，就是涂上膏油。血和膏油是涂在患者的右耳垂上、右手的大拇指上，并右脚的大拇指上。耳表征我们的聆听，手表征我们的工作，脚表征我们的行动。我们的聆听是很大的难处。我们受搅扰，因为我们听了许多消极的事。因着这是有罪的，所以我们的耳，我们的聆听，需要血。在某种意义上，我们对许多事最好是“聋子”。我们的工作和行动也需要血的洁净。

因为我们的聆听、工作和行动错了，所以我们是患麻风的，需要先借基督救赎的血所洁净。然后我们需要在血之上涂抹膏油。涂抹的膏油连同血完成了我们的洁净。最终，我们的洁净是借着基于基督洁净之血而有那灵的神圣交通（三一神作三部分人的生命，一八五至一八六页）。

信息选读

神圣的交通乃是三一神分赐到我们这些三部分的人里面，使我们与神成为一。实际上，这一乃是交通。交通的希腊原文意“一同参与”，一同参与就产生了一。当丈夫有分于妻子，而妻子有分于丈夫时，他们就是一。实际上，交通就是

WEEK 1 — DAY 6

Morning Nourishment

Lev. 14:17 "And from the rest of the oil that is in the palm of his hand the priest shall put some on the lobe of the right ear of the one who is to be cleansed and some on the thumb of his right hand and some on the big toe of his right foot, upon the blood of the trespass offering."

Matt. 16:24 "...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me."

In Leviticus 14:6-10, 14-18...we are told that a leper is to be cleansed firstly by the blood. The blood is the base. Then upon the base of the blood, the oil, the ointment, is applied. The blood and the ointment are applied to the lobe of the leper's right ear, to the thumb of his right hand, and to the big toe of his right foot. The ear signifies our hearing, the hand signifies our working, and the foot signifies our walking. Our hearing is a big problem. We are troubled because we listen to many negative things. Because this is sinful, our ear, our hearing, needs the blood. In a sense, it is good for us to be "deaf" to many things. Our working and walking also need the cleansing of the blood.

Because we are wrong in our hearing, working, and walking, we are lepers. Because we are lepers, we need to first be cleansed by Christ's redeeming blood. Then upon the blood we need the anointing oil. The anointing oil with the blood consummates our cleansing. Consummately, our cleansing is by the divine fellowship of the Spirit based upon the cleansing blood of Christ. (The Triune God to Be Life to the Tripartite Man, p. 159)

Today's Reading

The divine fellowship is the dispensing of the Triune God into us, the tripartite men, making us and God one. Actually, this oneness is the fellowship. The Greek word for fellowship, koinonia, means joint participation, and this joint participation issues in oneness. When a husband participates in his wife and his wife participates in him, they are one.

一。当神与我们有交通，我们也与神有交通，那就使神与我们成为一。在全宇宙中有一个大的一，这个大的一就是神圣的交通。我们这些三部分的人与三一神是一。在约翰十七章，主祷告说，“使他们成为一，正如我们是一一样。”（22下）主的愿望是要使我们众人成为一，正如父、子、灵是一一样。召会的一乃是神圣三一那神圣之一的一部分。至终，召会与神圣的三一在交通中乃是一。

因着你里面对另一位弟兄有障碍，你与他的交通就不会那么彻底。因着我们里面神圣交通的障碍，我们可能回避和某些圣徒的接触。我们的交通不是彻底的，里面仍有障碍存留，因为我们在经历中没有十字架。

十字架将基督带给我们。我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着。这就是十字架。基督活在我里面作忍耐。祂活在我里面作一切属人的美德，这些美德就是人所认为的伦常道德。我们需要基督，但如果我们没有经历十字架，我们就无法经历基督。诗歌四百六十四首说，“不死就不生。”这意思就是：“没有十字架，就没有基督。”不仅如此，“如果没有基督，就没有那灵；如果没有那灵，就没有交通。”这就是需要十字架的原因。主在太十六章二十四节...用“他的十字架”这辞，指明我们每个人都有特别一分的十字架，要除去我们这个人。

十字架主要是为着对付己。主说我们若要跟从祂，就必须否认己，背起自己的十字架。实际上，背十字架就是否认己，把己置于死地，一直应用基督的十字架在己身上。如果我们有很强的己，被每一件事和每一个人得罪，我们就无法有真实的交通。为要有平面的交通，我们需要否认自己。否认己的意思就是对自己没有感觉。这样，我们就绝不会被得罪。我们需要经历十字架，好加深我们对神圣交通的经历（三一神作三部分人的生命，一八六至一八九、一九一页）。

参读：三一神作三部分人的生命，第十九章。

Actually, fellowship is just oneness. When God is fellowshiping with us, and when we are fellowshiping with God, that makes God and us one. In the whole universe, there is a big oneness, and this big oneness is the divine fellowship. We, the tripartite men, are one with the Triune God. In John 17 the Lord prayed, “That they may be one, even as We are one” (v. 22b). The Lord’s desire is to make us all one like the Father, the Son, and the Spirit are one. The church’s oneness is a part of the divine oneness of the Divine Trinity. Eventually, the church and the Divine Trinity are one in fellowship.

Because there is an obstacle within you toward another brother, your fellowship with him is not that thorough. We may avoid contact with certain saints because of the obstacles within us to the divine fellowship. Our fellowship is not thorough and obstacles remain within us because we do not have the cross in our experience.

The cross brings Christ to us. I have been crucified with Christ, and I no longer live but Christ lives in me. This is the cross. Christ lives in me as patience. He lives in me as all the human virtues, which are considered by others as ethics. We need Christ, but without the experience of the cross, we cannot experience Christ. Hymns, #631 says, “If no death, no life.” This means, “If no cross, no Christ.” Furthermore, “If no Christ, no Spirit, and if no Spirit, no fellowship.” This is why the cross is needed....[In Matthew 16:24] the Lord used the words his cross. There is a particular portion of the cross for each one of us to cross each one of us out.

The cross is mainly for dealing with ourselves. The Lord said that if we desire to follow Him, we must deny ourselves and take up our cross. Actually, to bear the cross is to deny the self, to put the self to death, to apply the cross of Christ to the self all the time. If we have a strong self and are offended by everything and by everyone, we cannot have real fellowship. In order for us to have the horizontal fellowship, we need to deny ourselves. To deny ourselves means to be senseless about ourselves. Then we can never be offended. We need the experience of the cross to deepen our experience of the divine fellowship. (The Triune God to Be Life to the Tripartite Man, pp. 159-161, 163)

Further Reading: The Triune God to Be Life to the Tripartite Man, ch. 19

533 里面生命的各方面 — 生命的交通

6 5 6 5 (英 737)

D 大调

4/4

1 · 1̣ 2 6 | 5 - 3 - | 3 · 3̣ #4 4 | 5 - - - |
 一 永 远 生 命 带 来 生 命 的 交 通;
 i · ị 5 #5 | 6 - 6 - | 5 · 3̣ 4 2 | 1 - - - ||
 在 灵 里 的 交 通, 使 灵 来 推 动。

二 永远生命赐给	神圣的交通;
如此主灵与我,	灵里同行动。
三 乃是灵里生命,	带来这交通;
在灵里的交通,	使我蒙恩宠。
四 借着生命大能,	能正确交通;
在灵里的交通,	带我到光中。
五 借血外面洗净,	交通得维持;
借膏里面涂抹,	交通能充实。
六 借着十架工作,	交通得加深;
借着圣灵运行,	交通得更新。
七 这一生命交通,	使我脱自己;
这一生命交通,	带我进神里。

WEEK 1 Hymn #737

1 Life eternal brings us Fellowship of life, Fellowship in Spirit, Saving us from strife.	5 By the outward cleansing, Fellowship we keep; Inwardly anointed, Fellowship we reap.
2 Life eternal gives us Fellowship divine; Thus the Lord as Spirit May with us combine.	6 Fellowship is deepened Thru the cross of death; Fellowship is lifted By the Spirit's breath.
3 It is life in Spirit Brings this fellowship; Fellowship in Spirit Doth with grace equip.	7 Fellowship will free us From our sinful self; Fellowship will bring us Into God Himself.
4 We, by life's enabling, Fellowship aright; Fellowship in Spirit Brings us into light.	

二〇一三年春季长老及负责弟兄训练

为着基督身体之生命的经历、长大与职事

第二篇

对付天然而在复活里

读经：林前二 14，腓三 3 ~ 11，约十二 24 ~ 26

纲 目

周 一

壹 生命的经历极重要的一面乃是对付天然—林前二 14，腓三 3~9：

一 我们需要看见，在神的事上我们天然的人是无能、不够资格的—林后三 5~6：

- 1 我们可能在别的事上够资格，但我们天然的人在神的事上却是不够资格、无能的一弗二 1、5 上，四 17~18，林前二 14，耶十七 9，罗六 6，七 24，八 7~8，太十六 24。
- 2 在神的事上，我们不该信靠我们天然的人；反之，我们必须学习拒绝我们天然的人，而在一切事上操练我们的灵—腓三 3，罗八 4。
- 3 在主的恢复里，我们天然的人没有地位；主恢复中的众召会是基督活的身体的一部分，会自动拒绝任何天然的事—林前十二 12~13。

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Two

Dealing with the Natural Constitution in Order to Be in Resurrection

Scripture Reading: 1 Cor. 2:14; Phil. 3:3-11; John 12:24-26

Outline

Day 1

I. A crucial aspect of the experience of life is dealing with the natural constitution—1 Cor. 2:14; Phil. 3:3-9:

A. We need to realize the impotence, the insufficiency, of our natural being in the things of God—2 Cor. 3:5-6:

1. We may be sufficient in other things, but in our natural being we do not have any sufficiency, competence, or power in the things of God—Eph. 2:1, 5a; 4:17-18; 1 Cor. 2:14; Jer. 17:9; Rom. 6:6; 7:24; 8:7-8; Matt. 16:24.
2. We should not have any trust in our natural being in the things of God; rather, we must learn to reject our natural being and exercise our spirit in everything—Phil. 3:3; Rom. 8:4.
3. In the Lord's recovery there is no place for our natural being; the churches in the Lord's recovery, as parts of the living Body of Christ, will spontaneously reject anything that is natural—1 Cor. 12:12-13.

- 4 在召会的建造中，我们里面一切天然的东西必须破碎，我们才能联络一起；唯有当我们天然的人破碎以后，我们才能被建造—诗歌六〇三首第六至七节。

周二

二 “天然”这辞是指我们体力和脑力的总和—帖前五 23:

- 1 天然乃是属魂的人一个很大的特点，也是我们旧人活出来的一大表现—林前二 14，罗六 6。
- 2 天然就是旧人活出来的表现，重在人的能力、干才、智慧、聪明、办法、手腕等等；说到天然，雅各是最好的代表人物—6 节，创二八 20~22。
- 3 单是天然能干的人，神还不能用；天然的能干，若没有经过破碎，反而是神的拦阻—三二 22~32。

周三

三 我们必须领会对付天然之经历的过程:

- 1 我们需要看见我们的旧人已经与基督同钉十字架—罗六 6。
- 2 我们需要看见天然旧人厉害的表现。
- 3 我们该自然地将基督的钉死接受到我们的天然上，借着圣灵的能力，将基督的十字架应用到我们的天然上：

4. In the building of the church every natural thing in us must be broken before we can be joined together; we can be built only after we have been broken in our natural being—Hymns, #837, stanzas 6 and 7.

Day 2

B. In the expression natural constitution the word constitution denotes the aggregate of our physical and mental powers—1 Thes. 5:23:

1. The natural constitution is an outstanding characteristic of the soulish man and is a prominent expression of the living out of the old man—1 Cor. 2:14; Rom. 6:6.
2. The natural constitution is the expression of the living out of the old man, which has to do with human ability, capability, wisdom, cleverness, schemes, and skills; Jacob is the best representative character of the natural constitution—v. 6; Gen. 28:20-22.
3. God cannot use one who is merely naturally capable; natural ability, unless broken, is a hindrance to God—32:22-32.

Day 3

C. We need to understand the process of the experience of dealing with the natural constitution:

1. We need to see that our old man has been crucified with Christ—Rom. 6:6.
2. We need to realize that the natural constitution is a very strong expression of the old man.
3. We should spontaneously receive the crucifixion of Christ upon our natural constitution, applying the cross of Christ through the power of the Holy Spirit upon our natural constitution:

- a 当我们接受并应用基督的钉死，我们所有天然的能力，就有了死的印记，而枯萎下来—太十六 24。
- b 这个接受，在我们身上乃是一个属灵的大关口，也许这就是我们的毗努伊勒；在这里，我们天然的能力和干才被神摸了一下—创三二 22~32。
- 4 对付天然之经历的应用，乃是在圣灵的交通里，让圣灵将基督的钉死执行到每一点所发现的天然—林后十三 14，罗八 13。

周 四

贰 天然越受对付，我们就越在复活里—腓三 3~11：

- 一 我们天然的各面都是出于人天然的生命，不是出于基督复活的生命；天然的对面就是复活—11 节。
- 二 我们对付天然就是要叫那些原有的能力和干才，智慧和聪明，都经过十字架的治死，而变作复活的，好蒙神悦纳，为神使用—约十二 24~26。
- 三 我们天然的干才必须带到复活里，好对主成为有用的—腓三 3~11：

周 五

- a. When we receive and apply Christ's crucifixion, all our natural ability will be stamped with the mark of death and gradually become withered— Matt. 16:24.
- b. This receiving is a great spiritual crisis in our life; it may become our Penuel, where our natural ability and capability are touched by God— Gen. 32:22-32.
- 4. We apply the experience of dealing with our natural constitution in the fellowship of the Holy Spirit and by letting the Holy Spirit execute the crucifixion of Christ upon every area of our natural life as it is discovered—2 Cor. 13:14; Rom. 8:13.

Day 4

II. The more our natural constitution is dealt with, the more we will be in resurrection—Phil. 3:3-11:

- A. *All the aspects of our natural constitution are derived from the natural life and do not spring from the resurrection life of Christ; the opposite of being natural is being in resurrection—v. 11.*
- B. *Our dealing with the natural constitution is so that our inherent ability, capability, and wisdom may pass through the death of the cross, become resurrected, and thereby become acceptable and useful to God— John 12:24-26.*
- C. *Our natural ability must be brought into resurrection so that it may become useful to the Lord—Phil. 3:3-11:*

Day 5

- 1 天然的干才是自私自利的，这干才的办法、手腕，都是为自己着想的；复活的干才经过了破碎，都不为着自己，也没有己的成分。
- 2 天然的干才搀杂着肉体、血气的成分；复活的干才没有肉体。
- 3 天然的干才带着诡诈，会弄手腕；复活的干才不弄手腕。
- 4 天然的干才含有骄傲，觉得自己行，自己能，而自夸自耀；复活的干才没有骄傲，不夸耀自己。
- 5 天然的干才不受圣灵的约束，作起事来，胆子非常大；复活的干才乃是受圣灵的约束，不敢任意妄为。
- 6 天然的干才不理、不顾神的旨意，完全凭着自己意而行；复活的干才是为着神的旨意。
- 7 天然的干才不倚靠神，都是只凭自己就行；复活的干才倚靠神，不敢凭着自己作。

四 神借着十字架的工作了结我们，带我们到尽头，使我们不再信靠自己，只信靠复活的神——林后—9。

五 “达到那从死人中杰出的复活” 意即我们全人已在逐渐不断地复活；这该是我们基督徒生活的目标和目的——腓三 11。

周 六

1. Natural ability is selfish, and its schemes and devices are for the sake of self; resurrected ability has been broken and is not for self and has no element of self.
2. Natural ability is mixed with the elements of flesh and temper; resurrected ability is devoid of the flesh.
3. Natural ability involves craftiness and maneuvering; resurrected ability does not scheme.
4. Natural ability contains pride and makes oneself feel capable, thereby resulting in boasting and self-glorification; resurrected ability is not proud and does not boast in itself.
5. Natural ability is not under the control of the Holy Spirit and is extremely daring in doing anything; resurrected ability is controlled by the Spirit and does not dare act according to one's wishes.
6. Natural ability has no regard for the will of God, acting entirely according to self-will; resurrected ability is for the will of God.
7. Natural ability does not rely upon God but relies wholly upon self; resurrected ability relies upon God and does not dare act according to self.

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

E. To “attain to the out-resurrection from the dead” indicates that our entire being has been gradually and continually resurrected; this should be the goal and destination of the Christian life—Phil. 3:11.

Day 6

六 当我们在基督的复活里经历祂，我们就奥秘地转到“拿弗他利支派”，成了属灵的“拿弗他利人”；每个基督徒的个人历史都该有一部分是奥秘的，在这段奥秘的历史中，我们转到了拿弗他利支派，凭复活的基督而活—代下二 14，王上七 14，创四九 21，诗二二标题。

七 我们若让天然的性能、干才和美德被带到十字架上死了，我们就会复活—罗八 13，约十二 24：

- 1 然后在复活里，我们的性能、干才和美德，会比在天然生命里强上许多倍。
- 2 这些东西仍是我们的，却经过了死与埋葬，现今在复活里：
 - a 这就是说，我们的性能、干才和美德，都进入了复活—腓三 11。
 - b 我们继续存在，但我们同我们天然的性能、干才和美德，已进入复活的范围里—约十二 25~26。

八 复活的实际是那灵，而那灵是三一神的终极完成；所以，复活是终极完成的三一神—林前十五 45 下，太二八 19，林后十三 14：

- 1 我们天然的性能、干才和美德，需要借着死与埋葬，从我们天然的生命迁到三一神里。
- 2 我们在自己里面是天然的，但我们从自己迁到那是复活的三一神里面，我们就进入复活—约十一 25，林后一 9。

F. As we experience Christ in His resurrection, we are transferred mysteriously into the tribe of “Naphtali” and become spiritual “Naphtalites”; a portion of the personal history of every Christian should be mysterious, and in this mysterious portion we are transferred into the tribe of Naphtali to live by the resurrected Christ—2 Chron. 2:14; 1 Kings 7:14; Gen. 49:21; Psa. 22, title.

G. If we allow our natural capacity, ability, and virtues to be brought to the cross and die, we will be resurrected—Rom. 8:13; John 12:24:

1. Then in resurrection our capacity, ability, and virtues will be many times greater than they were in the natural life.
2. These things are still ours, but having passed through death and burial, they are now in resurrection:
 - a. This means that our capacity, ability, and virtues have entered into resurrection—Phil. 3:11.
 - b. We continue to exist, but we with our natural capacity, ability, and virtues have entered into the realm of resurrection— John 12:25-26.

H. The reality of resurrection is the Spirit, and the Spirit is the consummation of the Triune God; therefore, resurrection is the consummated Triune God—1 Cor. 15:45b; Matt. 28:19; 2 Cor. 13:14:

1. Our natural capacity, ability, and virtues need to be transferred from our natural life into the Triune God through death and burial.
2. In ourselves we are natural, but when we are transferred out of ourselves into the Triune God, who is resurrection, we enter into resurrection— John 11:25; 2 Cor. 1:9.

九 将我们天然干才的“种子”种在地里，绝不是损失；我们撒种，虽然暂时失去种子，但至终必有在复活里的收成—约十二 24~26。

I. It is never a loss to sow the “seed” of our natural ability into the ground, for when we sow this seed, we lose it temporarily, but eventually there will be a harvest in resurrection— John 12:24-26.

第二周·周一

晨兴喂养

林前二 14 「然而属魂的人不领受神的灵的事，…并且他不能明白，因为这些事是凭灵看透的。」

林后三 5~6 「并不是我们凭自己够资格将什么估计作像是出于我们自己的；我们之所以够资格，乃是出于神；祂使我们够资格作新约的执事，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。」

对付己和对付天然，这两个经历在属灵的事上，都占极重要的地位。这不仅和生命有关系，更是和事奉有关系。己和天然的对付，乃是我们有神面前事奉的准备。我们要有合神心意的事奉，己和天然的对付，是绝不可少的（生命的经历下册，三〇八页）。

信息选读

我们要来看在神的事上，我们天然人的无能、〔不够资格，〕…我们可能在别的事上很充裕，但在神的事上却是缺乏、无能。…堕落人类的灵已经死了（弗二 1、5 上），所以在神的事上毫无用处。

今天在基督教里，大多数的事奉不是在魂里就是在肉体里。这就是为什么我们必须看见，我们天然的人在事奉的事上是无能的。我们要使圣徒们有深刻的印象：我们的肉体不能服神，也不能得神的喜悦。然后圣徒们可能会问：“怎样才是在肉体里？”我们该告诉他们：“只要你不在灵里，就是在肉体里。”

我们应该领悟：在神的事上我们不能信靠我们天然的人。腓立比三章三节保罗说，“真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠

WEEK 2 — DAY 1

Morning Nourishment

1 Cor. 2:14 "But a soulish man does not receive the things of the Spirit of God,...and he is not able to know them because they are discerned spiritually."

2 Cor. 3:5-6 "Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God, 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."

Dealing with self and dealing with the natural constitution are of extreme importance in spiritual experience. They are related not only to life but also to service. Dealing with self and dealing with the natural constitution are preparations for our service to God. If we wish to have the kind of service according to God's heart desire, dealing with self and the natural constitution is a must. (The Experience of Life, p. 253)

Today's Reading

We want to see the impotence, [the insufficiency], of our natural being in the things of God....We may be very sufficient in other things, but we do not have any sufficiency, competence, or power in the things of God....The spirit of fallen mankind has been deadened (Eph. 2:1, 5a), so it is useless in the things of God.

In today's religion of Christianity, most of the service is either in the soul or in the flesh. This is why we have to see the impotence of our natural being for our service. We need to impress the saints that our flesh cannot be subject to God and cannot please God. Then the saints may ask, "What is it to be in the flesh?" We should tell them, "As long as you are not in the spirit, you are in the flesh."

We should realize that we cannot have any trust in our natural being in the things of God. In Philippians 3:3 Paul said, "For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence

肉体的。” 不依靠肉体就是不依靠我们天然的人。

我们必须学习在一切事上，拒绝我们天然的人，并操练我们的灵。神的救恩使我们的灵成为我们里面的人（弗三16）。这含示我们的灵乃是我们的新人位，作我们的一切。事实上，我们不该活另一个人；我们只该活里面的人。我们的灵敬拜、祷告，这灵该在我们基督徒的生活和事奉中，领头作每一件事（事奉的基本功课，一四一、一四三、一四五页）。

新约没有给我们老旧所是的任何一部分留下余地。主耶稣的话和使徒保罗的著作说出在神的经纶里，我们老旧的所是没有一点该存留。我们需要领悟，神的经纶完全是一件新造的事。我们老旧的所是必须撇在一旁。...在主的恢复里，虽然我们老旧的所是没有地位，但以新造的意义而言，我们在召会中有一席之地。我们这蒙了重生，正在得圣别、被变化、被模成，并得荣耀的人有其地位，但我们需要看见，我们天然的人没有地位。

我们没有一人能说自己已经完全变化了；我们多少仍有些天然。我们需要看见，在召会生活中，任何天然的事物都没有地位，但因着我们还在变化的过程中，所以我们仍不知不觉、不经意地有点天然。主恢复中的众召会是基督活的身体的一部分，会自动拒绝任何天然的事（关于长老职分的基本原则，一四二至一四三、一四九至一五〇页）。

要叫召会得建造，就不能不提起...破碎的问题。你我若是要被建造在一起，你我大家就都得被破碎。没有破碎，就没有建造。你破碎了一点，我也破碎了一点，你我才能建造在一起。...在召会的建造里，我们天然的每一点也都得经过破碎，才能和别人联在一起。无论是我们的干才，我们的眼光，还是我们的热心，凡是天然的都是不合用的，都得经过破碎，然后才能被建造（神的建造，八二页）。

参读：事奉的基本功课，第十六、二十课。

in the flesh.” To have no trust in our flesh is to have no trust in our natural being.

We have to learn to reject our natural being and exercise our spirit in everything. God's salvation makes our spirit the inner man (Eph. 3:16). This implies that our spirit is our new person as everything to us. Actually, we should not live another man; we should live only the inner man. Our spirit worships, prays, and should take the lead to do everything in our Christian life and service. (Basic Lessons on Service, pp. 126-128)

The New Testament leaves no place for any part of our old being. The speaking of the Lord Jesus and the writings of the apostle Paul show that in God's economy nothing of our old being should remain. We need to realize that God's economy is altogether a matter of the new creation. Our old being must be put aside. Although there is no place for our old being in the Lord's recovery, in the sense of the new creation there is a place for us in the church. There is a place for us as regenerated persons who are being sanctified, transformed, conformed, and glorified, but we need to see that there is no place for our natural man.

None of us can say that we are fully transformed; we are all still somewhat natural. We need to see that in the church life there is no place for anything natural, yet because we are in the process of being transformed, we are still unconsciously and unwillingly somewhat natural. The churches in the Lord's recovery, as parts of the living Body of Christ, will spontaneously reject anything that is natural. (Basic Principles concerning the Eldership, pp. 120-121, 127)

In order for the church to be built up, we have to touch the matter of being broken. If we want to be built together, we all have to be broken. If there is no breaking, there is no building. You and I can be built together only after you and I both have been broken a little...In the building of the church, every natural thing in us must be broken before we can be joined with others. Everything natural in us, whether it is our ability, our discernment, or our zeal, is unsuitable to be used for the building. We can be built only after we have been broken in our natural being. (The Building Work of God, pp. 62-63)

Further Reading: Basic Lessons on Service, lsns. 16, 20

第二周·周二

晨兴喂养

罗六 6 「知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。」

帖前五 23 「且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。」

〔在对付天然这事上，“天然”这辞是指我们体力和脑力的总和。〕我们所说的“天然”，在圣经中并没有这个辞。就是在一般基督徒中间，也很少提起。但在我们的经历中，却实在有天然这个东西。它是属魂的人一个很大的特点，也是我们旧人活出来的一大表现。我们要追求十字架的经历，就不能忽略这方面的对付。...天然就是旧人活出来的一部分表现，而这一部分表现，乃是重在人的能力、干才、智慧、聪明、办法、手腕等等（生命的经历下册，二九六页）。

信息选读

说到天然，创世记里的雅各...是最好的代表人物。通常我们都以为雅各的记载，是显明他的诡诈。其实雅各一生的故事中，最突出的点，还是他天然的努力和办法。所有有办法的人都难免诡诈，雅各也是这样。他的诡诈不过是浮面的表现，天然的生命才是他潜在的特点。雅各在成熟以前，他所有的故事，都给我们看见他的天然。他有能力、有办法、有本事、有干才、有手腕，实在是一个天然很强的人。

直到他在毗努伊勒，神扭瘸了他的大腿，他才有了一个厉害的转机。最后到了创世记三十五章，神叫他到伯特利，就是到他逃避他哥哥的时

WEEK 2 — DAY 2

Morning Nourishment

Rom. 6:6 "Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves."

1 Thes. 5:23 "And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ."

[In our dealing with the natural constitution], constitution...means “the aggregate of man’s physical and mental powers.” In the Bible there is no such term as the natural constitution, and it is seldom mentioned among Christians; yet in our experience there is such a thing. It is an outstanding characteristic of the soulish man and a prominent expression of the living out of the old man. If we pursue the experience of the cross, we cannot neglect this aspect of dealing....The natural constitution is the expression of the living out of the old man, which has to do with human ability, capability, wisdom, cleverness, schemes, and skills. (The Experience of Life, p. 243)

Today's Reading

When speaking of the natural constitution, Jacob, in the book of Genesis, is the best representative. We generally think that the record of Jacob points out his craftiness. But, actually, the most outstanding characteristic in the entire life of Jacob is his natural endeavoring and scheming. All those who scheme are inevitably crafty. So also was Jacob. His craftiness was but the superficial expression; his natural constitution was his hidden characteristic. Before Jacob became matured, all his history revealed his natural constitution. He was able, resourceful, full of schemes, and very capable and skillful; he was truly one who was exceedingly strong in the natural constitution.

The crisis in his life occurred when God touched the socket of his hip at Penuel. Finally, in Genesis 35, God asked him to go to Bethel and there make an altar to God who had appeared to him when he fled from the face of his

候，向他显现的神那里去，筑坛献祭给神。从此雅各的手腕才停下来，他天然的人才倒下来了。

雅各的天然受到这样彻底的破碎，他的生命在神里面就达到了丰满成熟的境地。他不再是雅各，乃是以色列，不再是一个诡诈能抓（“雅各”的意思）的人，乃是神的一个君王（“以色列”的意思）。所以他能一再给法老祝福，也能在临终的时候，给他儿子们厉害的祝福。

在属灵的工作里，人和神配合，乃是最大的原则。虽然无论什么都是神作，但无论什么，又都需要人配合着神来作。绝不是我们什么都不会作，什么都不能作，什么也都不要作，而神就能使用我们的。我们常听见弟兄姊妹说，“我信神会作”，而他们自己却不配合上去，这种信心，是枉然的。神会作，不错，但还需要人会作。人如果不会作，神虽然会作，祂也不作。神总得找到会作而又能和祂配合的人。人会作到什么地步，神才能作到什么地步；人给神配合到什么地步，神的工作才能作到什么地步。所以我们要会作，要能作，要学习在各方面作厉害的人，才能配合得上神的使用。

然而，单是天然能干的人，神还不能用。天然的能干，若没有经过破碎，反而是神的拦阻；必须经过破碎，经过死，变作复活的，神才能用。天然的才干，就像生铁一样，太硬了、又太脆了，一面不适于用度，一面又容易折断。复活的才干，却像熟钢一样，是坚而柔的，有一点像中国人所说的“刚柔相济”，适于用度，又不易折断。所以一个不能干的人，神不能用，一个能干而没有经过破碎的人，神也不能用。所有在神手里有用的人，都是能干而经过破碎的人。我们查看历代被神大用的人，几乎每一个都是相当能干，相当有魄力、有眼光、有聪明，而同时又是给神破碎了的人（生命的经历下册，二九七至三〇一页）。

参读：关于长老职分的基本原则，第十五至十六章。

brother. From thence Jacob ceased all his scheming, and his natural man fell before God.

When Jacob's natural constitution was thoroughly broken, his life in God attained to a mature and full stage. He was no more Jacob but Israel. He was no more a supplanter (the meaning of Jacob) but a prince of God (the meaning of Israel). As a result, he could bless Pharaoh and command abundant blessings upon his sons before he died.

The greatest principle in spiritual service is that of man cooperating with God. Although God does all things, yet in all things God needs man to cooperate with Him. It can never be that those who do not know how to do anything and are incapable and unwilling to do anything can be used by God. We often hear brothers and sisters say, "I believe that God can do it," yet they themselves make no effort to cooperate. This kind of faith is vain. No doubt, God can do it, but it is also necessary that man be able to do it. If man cannot do it, though God can, He will not do it. God must seek those who are able and willing to cooperate with Him. God works as far as man is capable. God works according to the degree of man's cooperation. Therefore, we must be able and capable and learn to be a useful man in every aspect; then we are fit for His use.

However, God still cannot use one who is merely naturally capable. Natural capability, unless broken, is a hindrance to God. It must be broken; it must pass through death and be resurrected so that it may be used by God. Natural ability is similar to raw iron which, because it is too hard and brittle, is not suitable for use and is easily broken. Resurrected ability is like wrought steel, firm but malleable, suitable for use and not easily cracked. Therefore, God cannot use one who is incapable; neither can He use one who is capable yet has not been broken. Those who are usable in the hand of God are those who are capable yet whose capability has been broken. If we examine all those who have been used by God throughout the generations, almost all were very capable, rich in soul-power, having foresight and cleverness, while at the same time they were broken by God. (The Experience of Life, pp. 244-245, 247)

Further Reading: Basic Principles concerning the Eldership, chs. 15-16

太十六 24 「于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。」

罗八 13 「因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。」

肉体、己和天然，这三者都是旧人的表现，所以它们所受的对付，原则也都是同样的，一面是客观的事实，一面是主观的经历。客观的事实，是基督把我们的旧人钉死了；主观的经历，是靠着圣灵，把基督的钉死，执行到我们身上来。如果执行到我们的肉体上，那就是对付肉体；如果执行到我们的意见上，那就是对付己；如果执行到我们的才干、能力上，这就是对付天然（生命的经历下册，三〇五页）。

信息选读

经历对付天然的过程，和对付己也很相近。〔第一，我们要〕看见旧人已经与基督同钉死。这个属灵的看见，乃是经历对付天然的头一步。我们必须看见旧人与基督同死的事实，才能产生以下的对付。

〔然后我们要〕看见天然旧人厉害的表现。这也是一个属灵的看见。当然在这个看见里面，也就包括看见天然到底是指着什么，以及我们身上有哪些是天然的表现。

我们有了前两个看见，自然就会接受基督的钉死到天然上，也就是靠着圣灵的能力，把基督的钉死，执行到我们天然的表现上。这样一接受，

Matt. 16:24 "Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me."

Rom. 8:13 "For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live."

Flesh, self, and the natural constitution—all three—are the expressions of the old man. Therefore, the principle in dealing with them is the same: on one hand, we have the objective fact, and on the other hand, we need the subjective experience. The objective fact is that Christ has already crucified our old man, whereas the subjective experience is the applying of the death of Christ through the Holy Spirit to ourselves. If we apply it to the flesh, it is the dealing with the flesh; if we apply it to our opinion, it is the dealing with self; and if we apply it to our ability and capability, it is the dealing with the natural constitution. (The Experience of Life, pp. 250-251)

Today's Reading

The process of the experience of dealing with the natural constitution closely resembles that of dealing with self. [First, we see] that our old man has been crucified with Christ. This spiritual seeing is the first step toward our experience in dealing with the natural constitution. We must see that our old man has been crucified with Christ; then we shall experience the dealing that follows.

[Then we realize] that the natural constitution is a very strong expression of the old man. This also is a spiritual seeing. Of course, this also includes seeing what the natural constitution refers to and what its expressions are.

After we have seen the first two points, we will automatically receive the crucifixion of Christ upon our natural constitution. This also means that we apply the crucifixion of Christ through the power of the Holy Spirit to our

一执行，那些天然的能力，就有了死的印记，而枯萎下来了。这个接受，在我们身上乃是一个属灵的大关口。也许这就是我们的毗努伊勒〔参创三二22~32〕。在这里，我们天然的能力和才干，被神摸了一下，我们的大腿筋，就是全身最有力量的那个东西，就扭了，以后再要使用，就不能像从前那样随意了。这就是我们在对付天然上，过了一个关，有了一次主观的经历。

对付天然经历应用的第一点，还是在圣灵的交通里。无论是对付己，或是对付天然，我们若要有继续不断的经历，总得活在圣灵的交通里。这些经历的应用，都是靠着圣灵，执行十字架的死。若不活在圣灵的交通里，我们要靠圣灵就靠不着，要执行十字架的死也执行不来。

我们若活在圣灵的交通里，就要让圣灵把基督的死，执行到每一点所发现的天然上。换句话说，我们每一次发现自己还有手腕、办法和能力，就要立即把十字架的死应用到上面，在这些天然具体的表现上，打上十字架死的印记。这不光是一次的接受，并且是日常的应用，天天时时都将十字架摆在我们的天然上。从接受十字架的时候起，我们就学习在圣灵的交通里，让神摸我们天然的每一点表现。我们可能是一个有思路的人，是一个有才干的人，但我们是一个接受十字架的人，也是一个背十字架的人，在我们身上有一个十字架，一直作破碎的工作。若是主怜悯，过一段时间，我们身上那些天然的东西，就要逐渐有死而复活的光景了（生命的经历下册，三〇六至三〇八页）。

参读：生命的经历，第九至十篇。

natural expression. Once we receive and apply this, all our natural ability will be stamped with the mark of death and will gradually become withered. This receiving is a great spiritual crisis in our life; it may perhaps become our Penuel in experience. It is here that our natural ability and capability are touched by God, and the socket of our hip, wherein lies the strength of our body, becomes limp. Hereafter, we can no longer as before use our ability and capability as we wish. Thus, we pass a crisis in our dealing with the natural constitution; we gain an experience in a subjective way.

In order to experience dealing with the natural constitution, we must first be in the fellowship of the Holy Spirit. Whether we are dealing with self or with the natural constitution, if we desire to have a continual experience, we must live in the fellowship of the Holy Spirit. In order to apply this experience, we need to apply the death of the cross through the Holy Spirit. If we do not live in the fellowship of the Holy Spirit, we cannot live in dependence upon the Holy Spirit, nor can we apply the death of the cross.

If we live in the fellowship of the Holy Spirit, we need to let the Holy Spirit execute the crucifixion of Christ upon every area of our natural constitution that we discover. In other words, every time we discover our cleverness, wiles, and capability, we must immediately apply the death of the cross to them. In this way the stamp of the death of the cross is applied to all the practical expressions of the natural constitution. This is not merely a once-for-all acceptance; it must also be a daily application. We must apply the cross to our natural constitution daily and moment by moment. From the very beginning, when we accept the working of the cross, we must allow God to touch every expression of our natural constitution in the fellowship of the Holy Spirit. We may be rich in thinking and very capable, yet we must be one who receives the cross and bears the cross; the cross must continually do the work of breaking us; then after a certain period of time, all that is of our natural constitution will gradually be in the state of having passed through death to resurrection. (The Experience of Life, pp. 251-252)

Further Reading: The Experience of Life, chs. 9-10

第二周·周四

晨兴喂养

腓三 3「真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。」

8~9「不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督，并且给人看出我是在祂里面…。」

我们从自己迁到那是复活的神里面，...〔乃是〕非常重要的原则。我们若不应用这原则，一切未受钉十字架察验的天然性能、才干和美德，在我们中间就会像“野兽”一样。

这是许多能干的人进入这恢复，只停留一时的情形。他们至终领悟，在恢复里，没有地方使用他们天然的性能和才干。因此，他们离开这恢复，另去别处为自己形成一个工作。他们不愿接受钉十字架和埋葬，好被带进复活里。他们无法接受十字架（尼希米记生命读经，一八页）。

信息选读

我们所以把人原有的能力、才干、智慧、聪明，称作天然，是因为这些东西都是出于人天然的生命，而不是出于神复活的生命。这些都是人天然原有的，不是人在基督里经过了破碎，复活而有的。天然与复活，二者之间的分别太大了。我们对付天然，就是要叫那些原有的能力和才干，智慧和聪明，都经过十字架的治死，而变作复活的，才能蒙神悦纳，为神使用。有人乍听到要对付天然，就以为是神不要我们的本能和才干。这种观念是错误的。人的才干和本能，在对神的功用里，

WEEK 2 — DAY 4

Morning Nourishment

Phil. 3:3 "For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh."

8-9 "But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ and be found in Him..."

[Being transferred out of ourselves into God, into resurrection], is a very important principle for interpreting the types and their fulfillment. If we do not apply this principle, all the natural capacities, abilities, and virtues, unchecked by crucifixion, will be like "wild beasts" among us.

This has been the situation with many capable ones who came into the recovery and stayed for a while. They eventually realized that in the recovery there was no ground for them to employ their natural capacity and ability. Eventually, they left the recovery and formed a work for themselves. They were not willing to accept crucifixion and burial in order to be brought into resurrection. They could not take the cross. (Life-study of Nehemiah, pp. 14-15)

Today's Reading

We have defined the natural constitution as that which pertains to human ability, capability, wisdom, and cleverness, because all these are derived from our natural life and not from the resurrection life of God. They are acquired naturally; they do not spring from resurrection by passing through the breaking in Christ. The difference between the natural constitution and resurrection life is indeed great. Our dealing with the natural constitution is so that our inherent ability, capability, wisdom, and cleverness may pass through the death of the cross, become resurrected, and thereby become acceptable and useful to God. When some people hear about dealing with the natural constitution, they think that God does not want our ability and capability. This concept is wrong. In

还是绝对需要的。从圣经的启示，我们清楚看见，神在地上的工作，都是需要人来配合的。而人要来与神配合，就不能没有本能，没有干才（生命的经历下册，二九九至三〇〇页）。

天然的对立面就是复活。神从来不要天然的，神只要复活的。天然在圣经的预表里就是第一的。长子是第一的，所以神不要长子。在逾越节的时候，灭命的使者击杀长子（出十二29）。...不管是好、是坏，只要是长子，只要是天然的，都得击杀。...第一个天和第一个地是旧造，新耶路撒冷、新天新地，凡是新的都是第二个〔参启二一1~2〕。在希伯来书里称呼旧约为第一个约，新约为第二个约（九18）。凡是旧的，都是天然的，你不在灵里，就算是作好事也是天然的（为着福音开展的信息，四二至四三页）。

照着基督十字架真正的意义，〔基督〕十字架的意思不仅仅是那样事物被带到尽头，乃是天然的事物被除去，好被带到复活里。基督的十字架将一切天然的事物带到死与埋葬。但照着圣经，埋葬之后是复活。所以埋葬是复活的门槛。...照着约翰十二章二十四节，一粒麦子落在地里死了，并且被埋葬。但这不是结束。埋葬以后，有东西会在复活里出来。

我信摩西有很强的性格，他在天然的构成上甚至比尼希米更进取。摩西四十岁的时候积极进取，自愿要拯救以色列人脱离埃及王法老的手，但神进来限制他，让他失败、失望。于是摩西被“埋葬”在旷野四十年。至终，使人复活的神才进来，使摩西复活（出三2~6）（尼希米记生命读经，一五至一六页）。

参读：尼希米记生命读经，第一至二篇；为着福音开展的信息，第四篇。

order to be useful to God, we definitely need our ability and capability. From the revelation of the Bible, we clearly see that the work of God on this earth requires man's cooperation. It is impossible for man to cooperate with God without possessing any ability and capability. (The Experience of Life, p. 246)

The opposite of being natural is being in resurrection. God is never natural. God only wants resurrection. The natural being is represented in the Bible by the first one. The firstborn is the first one. Hence, God does not want the firstborn. At the Passover, the angel of destruction smote the firstborn (Exo. 12:29)...It was not a question of being good or bad. As long as it was a firstborn, it was natural and had to be smitten....The first heaven and first earth are of the old creation. The New Jerusalem, the new heaven, the new earth, and everything that is new are second [cf. Rev. 21:1]. The book of Hebrews calls the old covenant the first covenant and the second covenant the new covenant (9:18). Everything that is old is natural. If you are not in the spirit, even your good deeds are natural. (Messages in Preparation for the Spread of the Gospel, p. 43)

According to [its] real significance...the cross [of Christ] does not mean merely that something is put to an end but that the natural things are crossed out in order to be brought into resurrection. The cross of Christ brings all natural things to death and burial. But according to the Bible, burial is followed by resurrection. Burial is therefore the threshold of resurrection....According to John 12:24 a grain of wheat falls into the ground, dies, and is buried. But this is not the end. After burial, something will come forth in resurrection.

I believe that Moses had a strong character and that in his natural constitution he was even more aggressive than Nehemiah was. At the age of forty Moses aggressively volunteered to save Israel out of the hand of Pharaoh,...but God came in to limit him, allowing him to fail and be disappointed. Moses was then “buried” in the wilderness for forty years. Eventually, the resurrecting God came in to resurrect Moses (Exo. 3:2-6). (Life-study of Nehemiah, p. 13)

Further Reading: Life-study of Nehemiah, msgs. 1-2; Messages in Preparation for the Spread of the Gospel, ch. 4

第二周·周五

晨兴喂养

腓三 10~11 「使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，或者我可以达到那从死人中杰出的复活。」

天然的本能和干才，经过了对付，绝不是没有了。十字架在我们身上的破碎与治死，并不是最终的一步。没有一个真正十字架的死，不带进复活来。拿撒勒人耶稣在十字架上钉死了，但基督却复活了。雅各到了创世记三十五章以后，就对付倒了，但一个成熟的以色列却出来了。所以十字架的对付，总是会带进复活的东西来。一个人的干才，越给十字架破碎，这人就越有干才；一个人的聪明越给十字架破碎，这人就越有聪明。并且这些干才和聪明，都是复活的（生命的经历下册，三〇二至三〇三页）。

信息选读

如何鉴别天然的干才，和复活的干才？怎样知道什么是原有的干才，什么是经过破碎的干才？这可以分七个点来比较。我们先说天然的干才：

第一，所有天然的干才，都是自私自利的，这干才的办法、手腕，都是为自己着想的。第二，所有天然的干才，都有肉体、血气搀杂在里面，人若不赞同，就会动怒。第三，所有天然的干才，都带着诡诈，会弄手腕。第四，所有天然的干才都有骄傲，觉得自己行，自己能，而自夸自耀。第五，所有天然的干才，都不受圣灵的约束，作起事来，胆子非常大。第六，所有天然的干才，都是不理、不顾神的旨意，要作就作，要干就干，完全凭着己意而行。第七，天然的干才，都不倚靠神，也不必倚靠神，都是只靠自己就行了。

WEEK 2 — DAY 5

Morning Nourishment

Phil. 3:10-11 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead."

Natural ability and capability do not come to naught after having been dealt with. The brokenness and putting to death by the cross is not the final step. The real death of the cross always brings in resurrection. Jesus of Nazareth was put to death on the cross, yet Christ was resurrected. After Genesis 35, Jacob was completely dealt with and finished, yet a matured Israel came forth. Therefore, the dealing of the cross always brings in resurrection. The more one's capabilities are dealt with by the cross, the more capable one becomes. The more one's wisdom is dealt with by the cross, the wiser one becomes. Furthermore, this capability and wisdom are in resurrection. (The Experience of Life, pp. 248-249)

Today's Reading

How can we differentiate natural ability from resurrected ability? How can we tell which is an inherent ability and which is the ability that has been broken? There are seven points of comparison. We shall look first at natural ability.

First, all natural ability is selfish, and all its schemes and devices are for the sake of self. Second, all natural ability is mingled with the elements of flesh and temper; therefore, when it is disapproved, it becomes provoked. Third, all natural ability involves craftiness and maneuvering. Fourth, all natural ability contains pride and makes oneself feel capable, thereby resulting in boasting and self-glorification. Fifth, all natural ability is not under the control of the Holy Spirit and is extremely daring in doing anything. Sixth, all natural ability has no regard for the will of God; it acts entirely according to self-will. Seventh, natural ability does not rely on God and does not have to rely on God, but relies wholly upon self.

复活的干才，正是相反。第一，所有被破碎过而复活的干才，都不为着自己，也没有己的成分。第二，所有复活的干才，都没有血气。第三，复活的干才，绝不弄手腕。第四，复活的干才，都没有骄傲，不夸耀自己。第五，复活的干才，都是受圣灵的约束，不敢任意妄为。第六，复活的干才，都是作在神的旨意里面。第七，复活的干才都倚靠神，虽然真是能作，也真是会作，但也真是倚靠神，不敢凭着自己作（生命的经历下册，三〇三至三〇四页）。

十字架的工作了结我们的己，使我们在复活里经历神。十字架的经历总是带进对复活之神的享受。这样的经历产生并形成职事（林后一4~6）。这在四章七至十二节有进一步的描述。保罗的话给我们看见，我们需要被了结。我们需要被带到尽头。然后我们就学会不依靠自己，乃信靠神。我们说我们需要信靠神，不依靠自己，是容易的；但要在这事上被作透，是需要一些经历的。神借着十字架作工来了结我们；神在作工，好把我们带到尽头，甚至把我们的属灵、我们属灵的成就，带到尽头。你也许非常信靠你属灵的成就，但甚至这成就也必须被了结（一个在灵里之人的自传，七页）。

达到杰出的复活，意即我们全人已在逐渐不断地复活。神首先使我们死了的灵复活（弗二5~6），然后祂从我们的灵，继续使我们的魂（罗八6）和必死的身体（11）复活，直到我们的全人—灵、魂、体—借着并同着祂的生命，从我们的旧人完全复活过来。这是我们在生命里必经的历程，也是我们当跑的赛程，直到我们达到杰出的复活，作为奖赏。因此，杰出的复活，该是我们基督徒生活的目标和目的。我们唯有借着过钉十字架的生活，模成基督的死，才能达到这目标。在基督的死里，我们凭着复活，经过从旧造到新造的过程（圣经恢复本，腓三11注2）。

参读：生命的经历，第十一篇；一个在灵里之人的自传，第一章。

Resurrected ability is exactly the opposite. First, all ability that has been broken and resurrected is not for self, neither does it contain any element of self. Second, all resurrected ability is devoid of the flesh. Third, resurrected ability does not scheme. Fourth, resurrected ability is not proud nor does it boast in itself. Fifth, resurrected ability is controlled by the Holy Spirit and does not dare to act according to its wishes. Sixth, resurrected ability is for the will of God. Seventh, resurrected ability relies upon God and does not dare to act according to self, though truly able and capable. (The Experience of Life, p. 249)

The working of the cross terminates our self so that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry (2 Cor. 1:4-6). This experience is further described in 4:7-12. Paul's word shows us that we need to be terminated. We need to be brought to an end. Then we will learn not to trust in ourselves but in God. For us to say that we need to trust in God and not in ourselves is easy, but to be wrought through in this matter needs a certain amount of experience. God is working through the cross to terminate us. God is working to bring us to an end, even to bring our spirituality, our spiritual attainment, to an end. We may trust so much in our spiritual attainment, but even that has to be terminated. (CWWL, 1967, vol. 2, p. 139)

To arrive at the out-resurrection indicates that our entire being has been gradually and continually resurrected. God first resurrected our deadened spirit (Eph. 2:5-6); then from our spirit He proceeds to resurrect our soul (Rom. 8:6) and our mortal body (Rom. 8:11), until our entire being—spirit, soul, and body—is fully resurrected out of our old being by and with His life. This is a process in life through which we must pass and a race that we must run until we arrive at the out-resurrection as the prize. Hence, the out-resurrection should be the goal and destination of our Christian life. We can reach this goal only by being conformed to the death of Christ, by living a crucified life. In the death of Christ we are processed in resurrection from the old creation to the new. (Phil. 3:11, footnote 2)

Further Reading: The Experience of Life, ch. 11; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," pp. 135-142

第二周·周六

晨兴喂养

约十二 24~25「我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。」

圣经是深奥的，其中所启示的许多事物都是奥秘的。户兰似乎没有理由属于拿弗他利支派，但〔王上七章十三至十四节〕清楚地告诉我们，他属于这支派。我们若看见但、推罗和拿弗他利的意义，我们就要敬拜神。但人是虺蛇支派的人，咬伤在神赛程中的马（创四九 17）；推罗是贸易中心，联于撒但（结二八 12、16）。由虺蛇支派的妇人和联于撒但的男子所生的人，最后竟能成为拿弗他利支派的人，这是何等的奇妙！拿弗他利是母鹿（创四九 21），对神是有用的（创世记生命读经，一三一七页）。

信息选读

按照圣经，母鹿象征在无望的情况里信靠神的人〔哈三 17~19〕。...母鹿也表征基督经过钉十字架的苦难，已经为召会的缘故进入复活〔来二 11~12〕。...因此母鹿表征信靠神，行走在山顶上的人，并表征为着神的建造，凭着复活的基督而活的人。

在我们重生的生命中有个奥秘的元素。不错，我们是“但”母亲和“推罗”父亲所生的，但我们已经重生成另一个人。甚至我们中间的年轻人也能作见证，有些奥秘的事发生在他们身上。...你越走这条路，就越奥秘（创世记生命读经，一三一七、一三一九页）。

我们天然的性能、天然的才干、天然的美德若不

WEEK 2 — DAY 6

Morning Nourishment

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

The Bible is profound, and many things revealed in it are mysterious. Although there seems to be no reason for Hiram to be of the tribe of Naphtali, [1 Kings 7:13-14] clearly tells that he was of this tribe. If we consider the significance of Dan, Tyre, and Naphtali, we shall worship God. Dan was a people of the serpent that bit the horse in the race of God (Gen. 49:17), and Tyre, a center filled with commerce, was related to Satan (Ezek. 28:12, 16). How marvelous that a man born of a woman of the people of the serpent and of a man of the people related to Satan could eventually become one of the tribe of Naphtali. Naphtali is a hind (Gen. 49:21), which is useful to God. (Life-study of Genesis, p. 1106)

Today's Reading

According to the Bible, a hind signifies a person who trusts in God when he is in a desperate situation [Hab. 3:17-19]....The hind also signifies the very Christ who, having passed through the suffering of crucifixion, has entered into resurrection for the sake of the church [Heb. 2:11-12]....Therefore, the hind signifies a person who trusts in God, who walks upon the mountaintops, and who lives by the resurrected Christ for God's building.

There is a mysterious element in our regenerated life. Yes, we were born of a "Danite" mother and of a "Tyrian" father, but we have been regenerated to be another person. Even the young ones among us can testify that certain mysterious things have happened to them....The more you take this way, the more mysterious you will become. (Life-study of Genesis, pp. 1106-1107)

If our natural capacity, natural ability, and natural virtues are not

被除去，就会造成许多难处，并成为大错的根源。但我们若让我们天然的性能、才干和美德被带到十字架上治死，我们就必复活。然后在复活里，我们的性能、才干和美德，会比在天然生命里强上许多倍。这些东西仍是我们的，却经过了死与埋葬，现今在复活里。这就是说，我们自己，同我们的性能、才干和美德，都进入了复活。我们继续存在，但我们同我们天然的才干，已被带进复活里。

复活的实际是那灵，而那灵是终极完成的三一神。所以，复活是终极完成的三一神。我们天然的性能、才干和美德，需要借着死与埋葬，从我们天然的生命迁到终极完成的三一神里。我们在自己里面是天然的，但我们从自己迁到那是复活的神里面，我们就进入复活。

神需要受过高等教育的人。祂需要像摩西这样的人，“在埃及人的一切智慧上受了训练”（徒七22）。摩西若不是受过教育的人，神就不会使用他颁赐律法。然而，我们不该信靠我们天然的智慧或教育；信靠这样的事物是冒险的。我们需要与神是一。我们若与神是一，就会将我们天然智慧和教育置于十字架。我们越这样作，就越在复活里。

将我们天然才干的“种子”种在地里，绝不是损失。我们撒种，虽然暂时失去种子，但至终必有在复活里的收成。

在尼希米自己里面，他的进取是天然的，但在神里面，他的进取是在复活里。尼希米是进取的人；他爱神、圣地、圣殿和圣城，他接触神，与神交通，信靠神，并与神是一。结果，他成为神的代表。我们需要清楚这点，好照着那灵所赐的洞察力，领会〔旧约〕预表内里的意义（尼希米记生命读经，一七至一九页）。

参读：创世记生命读经，第八十五至八十六篇。

crossed out, they will cause a great deal of trouble and will be the source of big mistakes. But if we allow our natural capacity, ability, and virtues to be brought to the cross and die, we will be resurrected. Then in resurrection our capability, ability, and virtues will be many times greater than they were in the natural life. These things are still ours, but having passed through death and burial, they are now in resurrection. This means that we ourselves, with our capacity, ability, and virtues, have entered into resurrection. We continue to exist, but we with our natural ability have been brought into resurrection.

The reality of resurrection is the Spirit, and the Spirit is the consummated Triune God. Resurrection, therefore, is the consummated Triune God. Our natural capacity, ability, and virtue need to be transferred from our natural life into the consummated Triune God through death and burial. In ourselves we are natural, but when we are transferred out of ourselves into God, who is resurrection, we enter into resurrection.

God needs people who are highly educated. For example, he needed someone like Moses, who was “educated in all the wisdom of the Egyptians” (Acts 7:22). If Moses had not been an educated person, God would not have used him to give the law. However, we should not trust our natural wisdom or education. It is risky to put our trust in such things. We need to be one with God. If we are one with God, we will put our natural wisdom and education to the cross. The more we do this, the more we will be in resurrection.

It is never a loss to sow the “seed” of our natural ability into the ground. When we sow a seed, we lose it temporarily, but eventually there will be a harvest in resurrection.

In himself Nehemiah’s aggressiveness was natural, but in God his aggressiveness was in resurrection. Nehemiah was an aggressive person who loved God, the holy land, the holy temple, and the holy city, who contacted God and had fellowship with Him, who trusted in God, and who was one with God. As a result, he became the representative of God. We need to be clear about this in order to understand the intrinsic significance of the type according to the insight given by the Spirit. (Life-study of Nehemiah, pp. 14-15)

Further Reading: Life-study of Genesis, msgs. 85-86

WEEK 2 Hymns #837

603

教会 - 建造

8 8 8 8 (英 837)

F 大调

2/2

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 4 - 3 2 | 1 - 7 1 | 2 - - - |

一 神,我赞美你的计划,要使我们成为你家,

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 - - - ||

给你安居,由你充满,你在子里好得彰显。

二 我们虽是你所创造, 有你形像,作你代表,
不过仅是土造陋器, 里面有灵,外面是体。

三 唯有接受你作生命, 才能有你精金性情;
你与我们调和为一, 我们与你成为一体。

四 当你生命流通、滋润, 浸透我的全心、全魂,
我就变成珍珠、宝石, 与你荣形一样一式。

五 但是,恩主,我们深知, 这些并非为供赏识,
乃是全为建造、配搭, 成为你的荣耀之家。

六 主,我在此献上自己, 求你接在建造手里,
将我折服,将我联络, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都为我攻破,
不再单独,不再自善, 与众圣徒调成一团。

八 如此才能作你配偶, 享受你爱所是,所有,
共同生活,互相安居, 满足你心,得你称许。

1 We praise Thee, Lord, for Thy great plan

That we Thy dwelling-place may be;

Thou live in us, we filled with Thee,

Thou in the Son expressed might be.

2 Though in Thine image made by Thee

And given Thine authority,

Yet we are only made of clay

Without a trace of divinity.

3 When we receive Thee as our life,

Thy nature we thru grace possess;

Mingled together, we with Thee

One Body glorious will express.

4 When flows Thy life thru all our souls,

Filling, renewing every part,

We will be pearls and precious stones,

Changed to Thine image, as Thou art.

5 But, Lord, we fully realize

These are not wrought men's praise to rouse,

But as material to be built

Together for Thy glorious house.

6 Here, Lord, we give ourselves to Thee;

Receive us into Thy wise hands;

Bend, break, and build together in Thee

To be the house to meet Thy demands.

7 Break all the natural life for us,

Deal Thou with each peculiar way,

That we no more independent be

But with all saints are one for aye.

8 Then we shall be Thy Bride beloved,

Together in Thy chamber abide,

Enjoy the fulness of Thy love.

How Thou wilt then be satisfied!

二〇一三年春季长老及负责弟兄训练

为着基督身体之生命的经历、长大与职事

第三篇

急切需要生命的长大，
以及借着对付心而在生命里长大

读经：弗四 13，15 ~ 16，林前三 6，太五 8，耶十七 9，弗三 17

纲 目

周 一

壹 在主的恢复里，我们中间急切需要生命的长大；如果我们缺少生命的长大，主的恢复就没有路往前，至终我们会回到基督教的光景里，重复基督教可悲的历史—弗四 11~16，太十三 31~33，提后三 1~4。

贰 生命最重要的事就是长大—弗四 13、15~16：

一 如果没有长大，不是没有生命，就是有什么不对；我们需要在生命里长大—林前三 6，十四 20，十六 13。

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Three

**The Urgent Need of the Growth of Life
and Growing in Life by Dealing with the Heart**

Scripture Reading: Eph. 4:13, 15-16; 1 Cor. 3:6; Matt. 5:8; Jer. 17:9; Eph. 3:17

Outline

Day 1

I. Among us in the Lord's recovery, there is an urgent need of the growth of life; if we lack the growth of life, there will be no way for the recovery to go on, and eventually we will drift back into the situation of Christianity and become a repetition of the sad history of Christianity—Eph. 4:11-16; Matt. 13:31-33; 2 Tim. 3:1-4.

II. The most significant thing with life is growth—Eph. 4:13, 15-16:

A. If there is no growth, it either means that there is no life or that there is something wrong; we need to grow in life—1 Cor. 3:6; 14:20; 16:13.

二 解决地方召会里圣徒们中间的难处最好的路，就是将他们的注意力转向生命的长大——约六 57，彼前二 2~3。

三 在生命里长大是召会生活实行首要的事；因此，我们该注意生命的长大——弗四 13、15~16。

周 二

叁 我们需要认识什么是生命的长大：

一 生命的长大是神的成分在我们里面加多，直到我们被充满，成为神一切的丰满——三 19。

二 生命的长大是基督身量的增长；我们越爱慕基督，追求基督，让基督更多地在我们里面活着，而得着我们的时候，基督的身量就在我们里面逐渐增长；这就是真实的生命长大——加二 20，四 19，弗三 17，四 13。

三 生命的长大是圣灵在我们里面地位的开展；我们越随从圣灵在我们里面的运行，越顺服圣灵在我们里面作膏油涂抹而有的教导，圣灵在我们里面就得以更深广地开展祂的地位，神圣生命在我们里面也就更多的长大——罗八 11，弗五 18，约壹二 20、27。

四 生命的长大是人成分的减少，也就是人的味道减少，神的味道加多——太十六 25，约十二 25。

周 三

B. The best way to solve the problems among saints in a local church is to turn their attention to the growth of life— John 6:57; 1 Pet. 2:2-3.

C. The growth of life is the primary matter in the practice of the church life; hence, we should pay attention to the growth of life—Eph. 4:13, 15-16.

Day 2

III. We need to know what the growth of life is:

A. The growth of life is the increase of the element of God within us until we are filled unto all the fullness of God—3:19.

B. The growth of life is the increase of the measure of the stature of Christ; the more we love Christ and pursue Christ, allowing Christ to live in us and to gain us, the more the measure of the stature of Christ will increase within us; this is the real growth of life—Gal. 2:20; 4:19; Eph. 3:17; 4:13.

C. The growth of life is the expanding of the ground of the Holy Spirit within us; when we pursue the working of the Holy Spirit within us and obey the teaching of the Holy Spirit within us as the anointing, the Holy Spirit can expand His ground extensively, and thus the divine life within us will grow to a great extent—Rom. 8:11; Eph. 5:18; 1 John 2:20, 27.

D. The growth of life is the decrease of the human element, that is, the decrease of the flavor of man and the increase of the flavor of God—Matt. 16:25; John 12:25.

Day 3

五 生命的长大是天然生命的破碎，就是我们的手腕、干才、本能都破碎了；我们若要有生命的长进，我们的恩赐必须被神剥夺，我们敬虔的壳子、敬虔的外貌，都得让神破碎——林后四 16~17。

六 生命的长大是魂的各部分被征服；我们的魂越被征服，生命长大就越多；我们的魂减去的越多，生命加增的也越多——约十二 24~25。

肆 生命正确的长大，唯有来自与主直接、个人的接触——林后三 18：

一 生命的长大来自祂活的光照，以及祂即时指出我们里面的事来——约壹— 5：

1 然后我们在祂的面光中回应说，“主，我爱你；主啊，我照着你的光照来接受你；我照着您即时的、现在的照耀来接受你。”

2 这样的祷告会带进生命的长大，我们在生命长大上会迈进一大步——林前三 6，弗四 15。

二 我们都必须特特地、专一地为了着生命的长大到主面前去，与祂有直接的接触；如果我们这样作，里面有些东西就会被杀死、消除，并且会有生命的长大——诗三六 9。

周 四

伍 我们借着对付心而在生命里长大——太五 8，雅四 8，弗三 17：

E. The growth of life is the breaking of the natural life, that is, the breaking of our skills, ability, and capacity; if we desire to grow in life, our gifts must be stripped by God, and our shell of godliness and piety must be broken by God—2 Cor. 4:16-17.

F. The growth of life is the subduing of every part of the soul; the more our soul is subdued, the more life grows; and the more our soul decreases, the more life increases—John 12:24-25.

IV. The proper growth of life comes only from direct, personal contact with the Lord—2 Cor. 3:18:

A. The growth of life comes from His living enlightenment and from His instant pointing out of things within our being—1 John 1:5:

1. Then in His presence we will respond, “Lord, I love You. Lord, I take You according to Your enlightenment. I take You according to Your instant, present shining.”

2. This kind of prayer will cause the growth of life, and we will take a great step in the growth of life—1 Cor. 3:6; Eph. 4:15.

B. We all need to go to the Lord and have direct contact with Him purposely and particularly concerning the growth of life; if we do this, something within us will be killed and eliminated, and the growth of life will come—Psa. 36:9.

Day 4

V. We grow in life by dealing with the heart—Matt. 5:8; James 4:8; Eph. 3:17:

一 我们接受基督到灵里以后，就需要清心，因为我们的心的心是能让基督在其中生长并扩展的田地——林前六 17，太五 3、8：

- 1 基督已撒在我们的灵里，为要在我们的心里长大并扩展；生命的长大就是基督在我们心里扩展——弗三 17。
- 2 基督渴望安家在我们心里，并据有我们里面之人的每一部分——17 节。
- 3 许多信徒的长大受到限制，问题就在于他们的心——太六 21，十二 34~35，十三 15，十五 8，二二 37。

周 五

- 4 我们的心若有难处，或者我们的心不对，主就没有路在我们里面扩展——十五 8：
 - a 在马太十三章三至八节以及十八至二十三节撒种者的比喻里，主清楚指明种子不能在前三种心里生长，因为这几种心没有地位让种子生长并扩展。
 - b 我们若诚实面对自己，就会承认我们心里的地位有所保留，没有给主。
 - c 倘若基督这生命的种子要在我们心里长大，我们就需要有纯洁且不被霸占的心，把每一寸心土都让给基督，使祂能在我们里面扩展；祂的扩展就是生命的长大——五 8，弗三 17。

二 “心怀二意的人哪，要纯洁你们的心”——雅四 8：

A. *After we receive Christ into our spirit, we need to be pure in heart because our heart is the field where Christ can grow and spread—1 Cor. 6:17; Matt. 5:3, 8:*

1. Christ has been sown into our spirit in order to grow and spread in our heart; the growth of life is the spreading of Christ in our heart—Eph. 3:17.
2. Christ desires to make His home in our heart and to take possession of every part of our inner being—v. 17.
3. The problem that limits the growth of many believers is in their heart—Matt. 6:21; 12:34-35; 13:15; 15:8; 22:37.

Day 5

4. If we have a problem with our heart or if our heart is wrong, the Lord will have no way to spread in us—15:8:
 - a. In the parable of the sower in Matthew 13:3-8 and 18-23, the Lord made it clear that the seed was unable to grow in the first three kinds of hearts because they had no room for the seed to grow and spread.
 - b. If we are honest with ourselves, we will admit that we have withheld room in our heart from the Lord.
 - c. If Christ as the seed of life is to grow in our heart, we need to have a pure and unoccupied heart, a heart in which every inch is given to Christ so that He can spread within us; His spreading is the growth of life—5:8; Eph. 3:17.

B. *“Purify your hearts, you doubled-souled!”—James 4:8:*

- 1 纯洁我们的心就是使我们的单一，只有一个目标；我们有一个以上的目标时，我们的心就不纯洁，我们就是心怀二意—太五 8。
- 2 我们的心要成为单一并纯洁的，就需要有独特的目标，就是神自己—8 节，可十二 30。

周 六

- 3 要纯洁我们的心，我们需要恩典；我们需要接受主的恩典，不断地对付我们的心—来十三 9，林前十五 10。
- 4 我们需要看见我们心的光景，并要对付我们的心，主才会有路在我们里面扩展—太六 21，十五 8。

三 我们是照着主的照耀来对付我们的心，而祂的照耀是逐步的；我们对付祂所光照的项目时，祂就渐渐加强祂的照耀，这样，每次我们的心就更彻底地被察验并得纯洁—林后四 6，约壹一 5，启四 5。

四 “人心比万物都诡诈，无法医治，谁能识透呢？”—耶十七 9：

- 1 要对付心很难，因为我们的内心诡诈。
- 2 我们心的诡诈，部分彰显于我们的自怜和自爱；因为我们这么爱自己并同情自己，主就很难在我们里面扩展—提后三 2。
- 3 主在我们的灵里也许已经很久，但因为我们的内心复杂、掺杂、混乱并诡诈，主便没有机会从我们的灵扩展到我们的心里—四 22，耶十七 9，弗三 17。

1. To purify our heart is to make our heart single, having only one goal; when we have more than one goal, our heart is impure and we are double-souled— Matt. 5:8.
2. In order for our heart to be single and pure, we need to have a unique goal—God Himself—v. 8; Mark 12:30.

Day 6

3. To purify our heart, we need grace; we need to receive the Lord's grace to deal with our heart continually—Heb. 13:9; 1 Cor. 15:10.
4. We need to see the condition of our heart and deal with our heart so that the Lord will have the way to spread within us—Matt. 6:21; 15:8.

C. *Our dealing with our heart is according to the Lord's shining, and His shining is gradual; He progressively intensifies His shining as we deal with the items that He brings to light, so that each time our heart is more thoroughly examined and purified—2 Cor. 4:6; 1 John 1:5; Rev. 4:5.*

D. *“The heart is deceitful above all things, / And it is incurable; / Who can know it?”— Jer. 17:9:*

1. It is difficult to deal with our heart because our heart is deceitful.
2. Part of the deceitfulness of our heart is manifested in our self-pity and self-love; because we love ourselves and sympathize with ourselves so much, it is difficult for the Lord to spread within us—2 Tim. 3:2.
3. The Lord may have been in our spirit for a long time, but because our heart is complicated, mixed, confused, and deceitful, He may not have had the opportunity to spread from our spirit into our heart—4:22; Jer. 17:9; Eph. 3:17.

五 生命真实的长大不是我们长大，乃是基督在我们里面长大—西二 19：

- 1 因为这样的长大在于我们的心，我们需要对付我们的心，基督才会有路在我们里面长大—雅四 8，太五 8，弗三 17。
- 2 主这赐生命的灵已进入我们的灵里，祂现今在我们的灵里等候机会，将祂自己扩展到我们的心里—约三 6，林前六 17，弗三 17，帖前三 13。
- 3 这扩展就是祂在我们里面长大，而祂在我们里面长大，就是我们在生命里真实的长大—西二 19，弗四 15。

E. The genuine growth of life is not our growth but Christ's growth in us—Col. 2:19:

1. Because such growth depends on our heart, we need to deal with our heart so that Christ will have a way to grow within us—James 4:8; Matt. 5:8; Eph. 3:17.
2. The Lord as the life-giving Spirit has entered into our spirit, and He is presently waiting in our spirit for the opportunity to spread Himself into our heart—John 3:6; 1 Cor. 6:17; Eph. 3:17; 1 Thes. 3:13.
3. This spreading is His growth in us, and His growth in us is our genuine growth in life—Col. 2:19; Eph. 4:15.

第三周·周一

晨兴喂养

弗四 13「直到我们众人都…达到了长成的人，达到了基督丰满之身材的度量。」

15~16「…我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着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。」

感谢主，我们都有心为着祂的恢复，至少我们多多少少也都为着主在地上的行动对祂认真。然而，我有一个大问题：你们在生命里长大了多少？

此外，我们中间许多人还没有照着我们所该有的来尽功用。如果我们缺少在生命里长大，缺少合式的尽功用，主的恢复怎么能往前？最终我们会回到基督教的光景里，重复基督教可悲的历史。因此，这是一件很要紧的事！（成全训练信息，四页）。

信息选读

在召会生活的实行里，该强调的首要之事就是生命。有时候别人要我们告诉他们，他们哪个地方有什么不对；我们绝不该说什么。一个人如果死了，你告诉他在这件事或那件事上错了，有什么益处呢？就算他能领会，他也改不过来。

在主恢复的召会生活里，某处也许有个真正的地方召会。但如果没有生命的实行，召会就是死的。召会也许在各方面都是对的，却是死的。太平间里的尸体是真人，却是已经死了的人。因此，在召会生活的实行里，主要的事乃是生命。我们为着生命

WEEK 3 — DAY 1

Morning Nourishment

Eph. 4:13 "Until we all arrive...at a full-grown man, at the measure of the stature of the fullness of Christ.

15-16 ...We may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love."

Thank the Lord that we all have a heart for His recovery and that, at least to some extent, we all mean business with the Lord for His move on this earth. Yet, I have a big question: how much growth in life have you gained?

Furthermore, many among us still do not function as we should. If we are lacking the growth in life and lacking the proper functioning, how can the Lord's recovery go on? Eventually we will drift back into the situation of Christianity. Then we will be a repetition of the sad history of Christianity. So, this is a crucial matter! (Perfecting Training, p. 11)

Today's Reading

In the practice of the church life, the primary thing to be emphasized is life. Sometimes we are asked by others to tell them what is wrong in their place, but we should never do it. If a person is dead, what is the profit to tell him that he is wrong in this matter or that matter? Even if he could realize, he could not change.

In the Lord's recovery of the church life in a certain place, there may be a genuine local church. But without the practicality of life, it will be dead. It may be right in every aspect, but it is dead. The dead body in the mortuary was a real person, but it is now a dead person. Thus, the primary thing in the practicality of the church life is life. We can never be too much for the matter

的事，永远不会太过。其他的事也许会强调过度，但生命的事绝不会强调得过度。...对于生命来说，最重要的事就是长大。如果没有长大，不是没有生命，就是有什么不对。我们需要在生命里长大。

如果在地方召会里，众圣徒中间有一些难处；解决难处最好的路，就是将他们的注意力转向喂养的事，转向生命长大的事。医生知道，最好的药物就是食物。一个人如果吃得合式且充足，从食物来的养分就会应付各种疾病和软弱。如果圣徒合式地吃主耶稣，在得喂养一段时间以后，一切死亡就都会被生命吞灭了。绝不要企图运用你的手段来解决难处。在政治上也许可以那样作，但在召会里却不然。人在召会里越耍政治手腕，就越发死。他会先叫自己死，然后又叫别人死。我们要诚实、坦率、真挚，绝不玩弄政治。唯一有效的乃是生命的长大。我们要学习帮助人长大。

我们〔该〕领悟...，今天在召会生活的实行上，生命乃是我们所必须关注最好、最主要，和首要的事。...主恢复的历史显示，在已过四、五百年间，几乎所有的教训都已经恢复了，恩赐也已经恢复到了极点，甚至走到极端。但生命的事从来没有得着充分的恢复（召会生活的专特、包容与实行，五二至五四、五〇页）。

我们要对生命有进一步的认识，也必须知道什么是生命的长进。有许多弟兄姊妹，向着主的心情不能说不热切，所付出的代价也不能说不够多，但因不认识真正的生命长进是什么，就有许多错误的看法和追求，因而生命在他们里面真正的长进就十分有限。这是何等可惜的事！所以为着使我们能在生命的路上，有正确的认识，和正当的追求，...〔就需要〕专一地来看什么是生命的长进（生命的认识，二〇九页）。

参读：成全训练信息，第一篇；召会生活的专特、包容与实行，第五章。

of life. Other things can be over-emphasized, but the matter of life can never be over-emphasized....The most significant thing with life is growth. If there is no growth, it means that either there is no life, or there is something wrong. We need to grow in life.

If there are some problems among the saints in a local church, the best way to solve the problems is to turn their attention to the matter of feeding, to the matter of growth in life. Medical doctors know that the best medicine is food. If one eats properly and sufficiently, the nourishment from the food will take care of all kinds of disease and weakness. If the saints feed on the Lord Jesus properly, after a certain time all the deadness will be swallowed up by life. Do not ever try to solve a problem by your maneuvering. In politics that might be fine but not in the church. In the church, the more one plays politics the more he will be deadened. He will first deaden himself and then deaden others. Be honest. Be frank. Be sincere. And never play politics. The only thing that works is the growth in life. Learn to help people grow.

We realize that today the best thing, the primary thing, the first thing, that we have to take care of in the practicality of the church life is the matter of life. The history of the Lord's recovery shows that in the past four or five hundred years almost all the teachings have been recovered. Also, the gifts have been recovered to the uttermost and even to the extreme. However, the matter of life has never been adequately recovered. (The Speciality, Generality, and Practicality of the Church Life, pp. 47-49, 45)

If we desire to have further knowledge of life, we must also know what the growth of life is. There are many brothers and sisters whose hearts' love toward the Lord cannot be said to lack fervency, and the price they have paid also cannot be considered insufficient, yet because they do not know what the real growth of life is, they have many mistaken views and pursuits; thus, the real growth of life in them is quite limited. How unfortunate this is! Therefore, in order that we may have accurate knowledge and proper pursuit in the path of life, we shall spend a little time to see what the growth of life is. (The Knowledge of Life, p. 175)

Further Reading: Perfecting Training, ch. 1; The Speciality, Generality, and Practicality of the Church Life, ch. 5

第三周·周二

晨兴喂养

弗三 17 「使基督借着信，安家在你心里，叫你们在爱里生根立基。」

19 「并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。」

神成分的加多，就是神自己更多调到我们里面，给我们得着，而成为我们的成分。所以，真实生命的长进，乃是神的生命在我们里面的加多。生命就是神自己，生命长进了，就是神在我们里面加多了。生命长进到一个地步，加多到一个地步，神一切的丰满就要充满在我们里面，那就是以弗所三章末了的话（19）。...歌罗西三章说，基督是我们的生命（4），所以，生命的长进，就是基督在我们里面加多。我们越爱慕基督，越追求基督，基督的身量就在我们里面逐渐增长。这就是真实生命的长进（再论生命的认识，二二一页）。

信息选读

生命的长进是基督身量〔在我们里面〕的增长。生命虽然就是神自己，但神来作我们的生命，乃是基督，所以圣经才说基督是我们的生命。可说我们每一个人得重生，都是基督再一次诞生在我们里面，作了我们的生命。不过，在我们初得到的时候，这生命还是幼稚的，不成熟的，也就是说基督在我们里面的身量，还是幼小的。等到我们爱慕基督，追求基督，让基督更多地在我们里面活着，而得着我们的时候，基督的身量就在我们里面逐渐增长了。这就是生命的长进。

生命的长进是圣灵地位的开展。我们也曾说过，生命不只就是神，就是基督，并且也就是圣灵。可说生命的经历，也就是经历圣灵。所以生命的

WEEK 3 — DAY 2

Morning Nourishment

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

19 "And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God."

The increase of the element of God means that more of God Himself has been mingled with us and received by us to become our element. Therefore, the real growth of life is the increase of God's life within us. Life is God Himself. When life grows in us, God is increased in us. Life grows and increases to an extent that we may be filled unto all the fullness of God. This is the final word of Ephesians 3:19...Colossians 3:4 says that Christ is our life. Thus, growth of life is the increase of Christ within us. The more we love Christ and pursue Christ, the more the measure of the stature of Christ will increase within us. This is the real growth of life. (Further Talks on the Knowledge of Life, pp. 180-181)

Today's Reading

Growth of life is the increase of the stature of Christ [within us]. While life is God Himself, God being our life is Christ; therefore, the Bible says that Christ is our life. We can say that when we are regenerated, it is Christ being born again within us to be our life. But when we first receive it, this life is still very young and immature, which means that the stature of Christ within us is very small. When we love Christ, seek Christ, and allow Christ to live in us more and thereby gain us, the stature of Christ gradually increases within us. This is the growth of life.

Growth of life is the expanding of the ground of the Holy Spirit. We have also mentioned that life not only is God, but it is Christ, and it is also the Holy Spirit. We may say that to experience life is to experience the Holy Spirit; therefore,

长进，也就是让圣灵在我们里面有更多的地位。当我们更多地随从圣灵在我们里面的运行，更多地顺服圣灵在我们里面作膏油涂抹而有的教导，圣灵在我们里面就得以更深广地开展祂的地位，生命在我们里面也就更多地长进了。所以生命的长进，也就是圣灵的地位在我们里面有了开展。

生命的长进是人成分的减少。...一个信徒，如果他里面神的成分加多了，基督的身量增长了，圣灵的地位开展了，就是他的生命长进了。这些都是就着神那一面而说的。现在再就着我们这一面来说。第一，生命的长进，就是人成分的减少。人成分的减少，就是人里面亚当旧造成分的减少，也就是人的味道减少了，神的味道加多了。有的弟兄很热心，有的姊妹很温柔，外表看来好像是在生命上有了长进，但都是人的成分，都是人的味道，并不能叫你摸着神的成分，感觉神的味道。所以要看一个弟兄，或是一个姊妹，他的生命是否有长进，不能只看他外表的行为如何，敬虔如何，热心如何，或是只看他的知识如何，恩赐如何，能力如何，必须更看他这些东西里面，到底神的成分有没有加多？还是人的成分仍旧那样多？人的成分减少，就是神的成分加多。一个信徒，若真正在生命上有了长进，就无论他的言语，行动，生活，工作，都必叫你感觉不是凭着他自己，乃是凭着神，不是靠着他自己的聪明，乃是靠着神的恩典，因此就少有人的味道，多有神的味道，也就是人的成分减少了，神的成分加多了。所以生命的长进不只是神成分的加多，也是人成分的减少（生命的认识，二一五至二一七页）。

参读：生命的认识，第十二篇；再论生命的认识，第十八篇。

to grow in life also means to allow the Holy Spirit to gain more ground within us. When we pursue more urgently the working of the Holy Spirit within us and give diligence in obeying the teaching of the Holy Spirit within us as the anointing, the Holy Spirit can then expand His ground extensively; thus, life within us will grow to a great extent. Therefore, the growth of life means also that the ground of the Holy Spirit has expanded within us.

Growth of life is the decrease of the human element. The above three points reveal that if in a believer the element of God is increased, the stature of Christ is increased, and the ground of the Holy Spirit is expanded, his life then has grown. All these points speak from God's side. Now we shall speak from our side. Firstly, the growth of life is the decrease of the human element. The decrease of the human element is the decrease of Adam, the old creation, in man, which also means the decrease of the savor of man and the increase of the savor of God. Some brothers are very enthusiastic, while some sisters are very gentle; in outward appearance they seem to have grown in life, yet they are full of human element, human savor; they cannot cause you to touch the element of God or sense the savor of God. Therefore, if we wish to see whether a brother or sister has grown in life, we cannot simply observe how they behave outwardly, how devout and zealous they are, or how much knowledge, gift, or power they have. Rather, we must discern whether there is the increase of the element of God within these things, or, on the other hand, still an abundance of human element. The decrease of the human element is the increase of the divine element. If a believer has really grown in life, his speech, actions, living, or working must all impart the sense that they are not according to himself but according to God; not of his own intelligence but by the grace of God; therefore, they do not carry the savor of man but more the savor of God, which also means that the human element has decreased and the element of God has increased. Thus, the growth of life is not only the increase of the element of God but also the decrease of the element of man. (The Knowledge of Life, pp. 180-181)

Further Reading: The Knowledge of Life, ch. 12; Further Talks on the Knowledge of Life, ch. 18

第三周·周三

晨兴喂养

诗三六 9「因为在你那里，有生命的源头；在你的光中，我们必得见光。」

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

一个信徒天然生命的破碎，也是他生命长进的一个证明。什么叫天然生命的破碎？就是我们自己原有的能力、才干、眼光、办法，都给圣灵和十字架对付得破碎了。...一个天然生命受了破碎的人，就学习不再倚靠他天然生命的能力，凭他天然的生命而活着，而一直倚靠神生命的大能，凭神的生命而活着。这样，生命在他里面，就能有长进。因此，生命的长进，就是天然生命的破碎（生命的认识，二一八页）。

信息选读

生命的长进只在于神、基督在我们里面加多，其他方面都是减少。一个人要有生命的长进，他的恩赐必须被神剥夺，他敬虔的壳子、敬虔的外貌，都得给神打倒，让神破碎。不仅如此，他那知识的头脑，他的恩赐，他的能力，也都要给神破碎，圣灵才能有出路。所以，生命长进只在于神、基督、圣灵在我们里面加多，其他的都得减少。

再者，我们魂的各部分被征服，也就是生命的长进。我们的魂倒下去越多，生命长进就越多；减去的越多，生命加增的也越多，这是定规的。我们碰到一位圣徒时，不需衡量他什么东西加多了，乃要观察他有什么减少了；他这个人倒出去没有，破碎

WEEK 3 — DAY 3

Morning Nourishment

Psa. 36:9 "For with You is the fountain of life; in Your light we see light."

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

The breaking of a believer's natural life is also a proof of his growth in life. The breaking of the natural life means that our own power, ability, view, and method are all so dealt with by the Holy Spirit and the cross that they are broken....A man whose natural life has been broken learns no longer to rely on the power of his natural life or to live by his natural life, but he continually depends on the power of the life of God and lives by the life of God. In this way the life within him can grow. Thus, the growth of life is the breaking of the natural life. (The Knowledge of Life, p. 182)

Today's Reading

The growth of life depends on the increase of God and Christ within us—all other aspects should decrease. If we desire to grow in life, our gifts must be stripped by God, and our shell of godliness and piety must be knocked down and broken by God. Our knowledgeable mind, our gifts, and our power must be shattered by God so that the Holy Spirit will have a way to be released. The growth of life depends upon the increase of God, Christ, and the Holy Spirit within us. Everything else must decrease.

Furthermore, the growth of life subdues every part of our soul. The more our soul is subdued, the more life grows, and the more our soul decreases, the more life increases. This is a certain fact. When we meet a saint, there is no need to measure what has been increased in him; rather, we should observe what has been decreased in him and whether he has been poured out

过没有。如果有这些光景，神、基督、圣灵在他里头定规有地位，并且也必定加多；那才是真实的生命长进（再论生命的认识，二二三至二二四页）。

仅仅听取许多教训和道理并没有益处。倘若你累积了许多教训和道理，你在某种环境里，自然而然就想要应用它们，与主却没有直接的、即时的、活的接触。即使你拿出最属灵的教训，也不过使你成为一个宗教人士，不会使你成为一个在生命里长大的人。无论我们的环境或遭遇如何，我们都不该拿出教训、道理或功课，想把它们应用到我们的光景里。这是宗教，这不是在生命里正当的长大。在生命里正当的长大，唯有来自与主直接的接触，来自祂活的光照，以及祂即时指出我们里面的事来。然后我们在祂的面光中回应说，“主，我爱你！我爱你！我不把任何教训应用到我的光景里。主，我接受你；我照着你的光照来接受你；我照着您即时的、现在的照耀来接受你。”这样的祷告绝不会使你持守宗教，反而会使你立刻在生命里长大。你在生命的长大上会迈进一大步。

我们都必须到主面前去。唯有赐生命的灵借着从天而降的光照，才能对付我们里头所有的疾病。...这就是为什么我们需要这样一个成全聚会的原因。不然，我们一周又一周，只是普普通通地听了许多篇信息；我们所需要的乃是一种特殊的诊断，特殊的药方，特殊的治疗。唯有主自己能够给我们这种特殊的医治，我不能。所以我们必须特特地、专一地为了这件事到祂面前去，与祂有直接的接触。然后你会发现，你里面有些东西被治死，有些东西减少、除去了。这就是医治。此后便有生命的长大，功用也显出来了（成全训练信息，八至九、一六页）。

参读：经历基督作生命为着召会的建造，第一至二章。

and broken. If there is a decrease of himself, then God, Christ, and the Holy Spirit have surely gained ground in him and have increased in him. Only this is the real growth of life. (Further Talks on the Knowledge of Life, p. 182)

Just to pick up many teachings and doctrines does not help. If you accumulate many teachings and doctrines, you will spontaneously try to apply them when you are in a certain situation without having a direct, instant, and living contact with the Lord. Even if you pick up the most spiritual teachings, they will simply make you a religious person, not a person who is growing in life. Whatever our situations or circumstances, we should not pick up teachings, doctrines, or lessons and try to apply them to our situations. That is something religious; that is not the proper growth in life. The proper growth in life comes only from the direct contact with the Lord. It comes from His living enlightenment and from His instant pointing out of things within our being. Then in His presence, we will respond: "Lord, I love You! I love You! I do not apply any teaching to my situation. Lord, I take You. I take You according to Your enlightenment. I take You according to Your instant, present shining." This kind of prayer will never make you religious, but will cause you right away to grow in life. You will take a great step in the growth in life.

We all have to go to the Lord. Only the life-giving Spirit through the enlightenment from the heavens can deal with the diseases we have within us. This is why we need such a perfecting meeting. Otherwise, week after week we will hear so many messages just in a general way; what we need is some particular diagnosis, some particular medication, and some particular healing. Only the Lord Himself can give us this particular healing; I cannot. So we all have to go to Him to have a direct contact with Him, purposely, particularly for this one item. Then you will see that something within you will be killed; something will be diminished; it will be gone. This is the healing. Then the growth will be there and the function will come. (Perfecting Training, pp. 14-15, 21)

Further Reading: The Experience of Christ as Life for the Building Up of the Church, chs. 1-2

第三周·周四

晨兴喂养

林前六 17「但与主联合的，便是与主成为一灵。」

太五 8「清心的人有福了，因为他们必看见神。」

我们若要接受基督，使我们能经历、享受并有分于祂，就需要灵里贫穷，并运用我们的灵，因为我们的灵是神所创造，给我们接触并接受祂的器官（太五 3，亚十二 1，约四 24）。我们接受主以后，若想让祂在我们里面长大，就需要顾到我们的心。因此，马太福音充满了说到心的经文，开始于我们需要清心，继续说到一切心的难处，总结于爱主的心（五 8，六 21，十一 29，十二 34~35，十三 15、19，十五 8、17~20，十九 8，二二 37）。...我们需要看见我们心的光景，并要对付我们的心，主才会有路在我们里面扩增（李常受文集一九七〇年第一册，五五七至五五八页）。

信息选读

主在马太五章三节一说完灵的事，就继续在八节说到人的心，这节说，“清心的人有福了，因为他们必看见神。”灵里贫穷使我们迁入另一个范围，迁入诸天的国，但清心使我们看见神。我们的灵是基督作生命的种子撒播进来的确切落点，而我们的心是基督长大并扩展的场地。这就是说，我们需要把心里的地位更多让给基督，使祂能渐渐据有我们心的每一部分。

在生命里长大就是基督在我们里面扩增，而在生命里长大的路，就是给祂地位在我们心里长大。我们身为信徒，的确已将基督接受到我们灵里，但祂扩展到我们心里有多少？我们需要在主前思量，我们在思想、感觉和拣选上给祂多少地位？

WEEK 3 — DAY 4

Morning Nourishment

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

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

In order for us to receive Christ so that we may experience, enjoy, and participate in Him, we need to be poor in spirit and to exercise our spirit, because our spirit is the organ created by God for us to contact and receive Him (Matt. 5:3; Zech. 12:1; John 4:24). If after receiving the Lord we want Him to grow in us, we need to take care of our heart. Thus, the Gospel of Matthew is filled with verses that speak concerning the heart, beginning from our need to have a pure heart, continuing through all the problems with the heart, and concluding with a heart that loves the Lord (5:8; 6:21; 11:29; 12:34-35; 13:15, 19; 15:8, 17-20; 19:8; 22:37)...We need to see the condition of our heart, and we need to deal with our heart so that the Lord will have a way to increase within us. (CWWL, 1970, vol. 1, p. 415)

Today's Reading

Immediately after addressing the matter of the spirit in Matthew 5:3, the Lord proceeded to speak concerning the human heart in verse 8, which says, "Blessed are the pure in heart, for they shall see God." To be poor in spirit causes us to be transferred into another realm, into the kingdom of the heavens, but to be pure in heart causes us to see God. Our spirit is the very spot into which Christ as the seed of life has been sown, whereas our heart is the field in which Christ grows and spreads. This means that we need to give Christ more room in our heart so that He can gradually possess every part of it.

The growth in life is the increase of Christ in us, and the way to grow in life is to give Him the room to grow in our heart. It is certain that as believers we have received Christ into our spirit, but how much has He spread into our heart? We need to consider before the Lord how much ground we have given Him in our thinking, our feeling, and our choosing.

撒在马太福音里生命长大的种子，在书信里得以发展。在以弗所三章十六节保罗祷告，求父借着祂的灵，用大能使我们得以加强到里面的人里。里面的人与彼前三章四节所说心中隐藏的人相同，就是我们的灵。这灵是不朽坏的妆饰，在神面前是极有价值的。我们里面没有什么像我们的灵对神那样宝贵（亚十二1）。基督这生命的种子已撒在我们灵里，祂需要借着在我们心里扩增并开展，而在我们里面长大。

今天我们不该止于接受主这种子，或止于得加强到我们的灵里；我们该进一步让主有路，进入我们心里的每个房间，每个角落。我们在思想、感觉和拣选上，应当被基督征服，使祂能定居在我们心里。基督浸透我们里面的每一部分时，祂就以祂自己充满我们，使我们成为神一切的丰满（弗三19）。

马太福音说到心过于说到灵。这证实信徒在生命里长大的难处，主要不是在于他们的灵，乃是在于他们的心。照着五章八节，要看见神就需要清心。我们若缺少属灵的启示、亮光和视力，就指明我们不清心。我们要看见神，心就需要清，要单一。清心是目的专一，只有一个目标，要完成神的旨意荣耀神（林前十31）。

马太六章二十一节说，“你的财宝在哪里，你的心也必在哪里。”一面，我们的心在哪里，取决于我们的财宝在哪里；因此，我们需要将我们的财宝送到天上，使我们的心也能在天上（20）。另一面，我们的心在哪里，取决于我们所宝贵的是什么。我们若宝贵教育、衣着或钱财，那些东西在哪里，我们的心就必在哪里。同样，我们若宝贵基督，我们的心就必置于基督（李常受文集一九七〇年第一册，五二三至五二四、五三〇至五三一、五四九页）。

参读：李常受文集一九七〇年第一册，四九五至五二六页。

In the Epistles the seed of the growth in life sown in Matthew is developed. In Ephesians 3:16 Paul prays that the Father would grant us to be strengthened with power through His Spirit into the inner man. The inner man is the same as the hidden man of the heart referred to in 1 Peter 3:4, which is our spirit. This spirit is an incorruptible adornment and is very costly in the sight of God. Nothing in our being is as precious to God as our spirit (Zech. 12:1). Christ as the seed of life has been sown into our spirit, and He needs to grow in us by increasing and spreading in our heart.

Today we should not stop at receiving the Lord as the seed or at being strengthened into our spirit. We should go further to give the Lord access to every room and every corner in our heart. We should be subdued by Christ in our thinking, feeling, and choosing so that He can settle down in our heart. When Christ saturates every part of our inward being, He fills us with Himself unto all the fullness of God (Eph. 3:19).

The Gospel of Matthew speaks more concerning the heart than it does concerning the spirit. This confirms that the problems with the believers' growth in life is not mainly with their spirit but with their heart. According to Matthew 5:8, in order to see God, we need a pure heart. If we lack spiritual revelation, light, and sight, this indicates that our heart is impure. In order for us to see God, we need to be pure, single, in our heart. To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31).

Matthew 6:21 says, "Where your treasure is, there will your heart be also." On the one hand, where our heart is depends on where our treasure is; hence, we need to send our treasure to heaven so that our heart also can be in heaven (v. 20). On the other hand, where our heart is depends on what we treasure. If we treasure education, clothing, or money, our heart will be where those things are. Likewise, if we treasure Christ, our heart will be set on Christ. (CWWL, 1970, vol. 1, pp. 388-389, 393-394, 408-409)

Further Reading: CWWL, 1970, vol. 1, pp. 367-390

第三周·周五

晨兴喂养

太十五 8 「这百姓用嘴唇尊敬我，心却远离我。」

雅四 8 「你们要亲近神，神就必亲近你们。有罪的人哪，要洁净你们的手。心怀二意的人哪，要纯洁你们的心。」

马太十二章三十四至三十五节说，“毒蛇之种，你们既是恶的，怎能说出善来？因为心里所充满的，口里就说出来。善人从他所存的善，发出善来；恶人从他所存的恶，发出恶来。”这些经文启示，人的说话就是他心里所是的发表。那就是说，心是源头，而口是发表。要有正确的发表，我们就需要对付源头。我们的心不正确时，就很难有正确的发表，但我们一对付我们的心，我们的口就会正确（李常受文集一九七〇年第一册，五五〇页）。

信息选读

马太十五章八节说，“这百姓用嘴唇尊敬我，心却远离我。”这里，如在十二章三十四至三十五节，主指出要紧的不是我们的口，我们的嘴唇，乃是我们的内心。我们的内心是源头。因此，污秽人的事，乃是从心里发出来的（十五 17~20）。

二十二章三十七节说，“你要全心、全魂并全心思，爱主你的神。”这些经文都显示，在我们与主的关系上，我们的心是何等紧要。实在说，我们的心若有难处，或者我们的心不对，主就没有路在我们里面扩展。在十三章撒种者的比喻里，主清楚指明种子不能在前三种心里生长，因为这几颗心没有地位让种子生长并扩展。倘若基督这生

WEEK 3 — DAY 5

Morning Nourishment

Matt. 15:8 "“This people honors Me with their lips, but their heart stays far away from Me.”"

James 4:8 "Draw near to God, and He will draw near to you. Cleanse your hands, sinners, and purify your hearts, you double-souled!"

Matthew 12:34-35 says, “Offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. The good man, out of his good treasure, brings forth good things, and the evil man, out of his evil treasure, brings forth evil things.” These verses reveal that a man’s speaking is the expression of what is in his heart. That is, the heart is the source, whereas the mouth is the expression. In order to have a proper expression, we need to deal with the source. When our heart is improper, it will be difficult to have a proper expression, but when we deal with our heart, our mouth will be right. (CWWL, 1970, vol. 1, p. 409)

Today's Reading

Matthew 15:8 says, “This people honors Me with their lips, but their heart stays far away from Me.” Here, as in 12:34-35, the Lord was pointing out that what matters is not our mouth, our lips, but our heart. Our heart is the source. Thus, what defiles a person is what issues out of his heart (15:17-20).

Matthew 22:37 says, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.” All these verses show how crucial our heart is in our relationship with the Lord. In essence, if we have a problem with our heart or if our heart is wrong, the Lord will have no way to spread within us. In the parable of the sower in Matthew 13, the Lord made it clear that the seed was unable to grow in the first three kinds of hearts because they had no room for the seed to grow and spread. If Christ as the

命的种子要在我们心里生长，我们就需要有纯洁且不被霸占的心，每一寸心土都让给基督，使祂能在我们里面扩展。祂的扩展就是在生命里长大。

有些人也许问，心这么要紧，为什么已过我们一直强调灵。我们强调人的灵以及运用灵，是因为基督教错失了神定旨的目标——我们重生的灵。唯有我们清楚地看见我们的灵是源头后，我们才能开始对付心，对付途径。因为我们已过已经强调灵，现今就能毫无阻碍地说到心。虽然关于运用并释放我们的灵，我们受了帮助，但我们不该停在那里。我们需要进一步对付我们的心。不然，我们的这道水流，源头虽然好，但经过了心，就没有正确的彰显。实在说，虽然我们学会在聚会中运用我们的灵，但我们要想，基督在我们的日常生活中有多少地位。我们若诚实面对自己，就会承认我们心里的地位有所保留，没有给主。

也许有人说，我们不该忧虑心的事，因为基督的血洗净了我们。然而，我们需要看见，血只在消极一面解决我们的难处；在积极一面，我们需要在生命里长大。在生命里长大唯一的路就是对付我们的心，使我们能给主更多地位，让主长大。虽然我们的灵是纯净的，但从我们的灵彰显出什么，在于我们的心里有什么。

雅各书四章八节说，“心怀二意的人哪，要纯洁你们的心。”纯洁我们的心就是使我们的单一，只有一个目标。我们的眼睛一次只能聚焦于一件物体。同样，我们的心应当只有一个目标。我们有一个以上的目标时，我们的心就不纯洁，我们就是心怀二意。我们的心要成为单一并纯洁的，就需要有独一的目标，就是神自己（李常受文集一九七〇年第一册，五五〇至五五一、五五三至五五四页）。

参读：李常受文集一九七〇年第一册，五二七至五五六页。

seed of life is to grow in our heart, we need to have a pure and unoccupied heart, a heart in which every inch is given to Christ so that He can spread within us. His spreading is the growth in life.

Some may ask why we have stressed the spirit in the past when the heart is so crucial. We stressed the matter of the human spirit and the exercise of the spirit because Christianity has missed the mark of God's purpose—our regenerated spirit. It is only when we have a clear view of our spirit as the source that we can begin to deal with the heart, the path. Because we emphasized the spirit in the past, we are now able to speak without hindrance concerning the heart. Although we have received help concerning the exercise and release of our spirit, we should not stop there. We need to go further to deal with our heart. Otherwise, we will have a flow from a good source, but when it passes through the heart, there will be no proper expression. Practically, although we have learned to exercise our spirit in the meetings, we need to consider how much room Christ has in our daily living. If we are honest with ourselves, we will admit that we have withheld room in our heart from the Lord.

Some may say that we should not worry about the heart because the blood of Christ cleanses us. However, we need to see that the blood only takes care of our problems on the negative side; we need the growth in life on the positive side. The unique way to grow in life is to deal with our heart so that we can afford the Lord more room in it to grow. Although our spirit is pure, what is expressed from our spirit depends on what is in our heart.

James 4:8 says, "Purify your hearts, you double-souled!" To purify our heart is to make our heart single, having only one goal. Our eyes can focus on only one object at a time. Likewise, our heart should have only one goal. When we have more than one goal, our heart is impure, and we are double-souled. In order for our heart to be single and pure, we need to have a unique goal, God Himself. (CWWL, 1970, vol. 1, pp. 409-412)

Further Reading: CWWL, 1970, vol. 1, pp. 391-413

第三周·周六

晨兴喂养

耶十七 9 「人心比万物都诡诈，无法医治，谁能识透呢？」

林后四 6 「因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。」

许多人寻求神却看不见神，原因是他们有许多目标。照马太五章八节看，我们若清心，就必看见神。然而有许多为主作工的基督徒，把主当作一个目标，又把他们的事工当作另一个目标；另有些基督徒，甚至有心寻求者，把神以外的事当作目标。从某一面我们可以说，灵里刚强比心里纯洁更容易。我们的心是真正的战场。我们也许表面上以主为我们的目标，暗地里却寻求地位或工作成功；这样的寻求只会使我们异象模糊。我们需要祷告，求主怜悯我们，使我们除祂以外，别无所顾（李常受文集一九七〇年第一册，五五四页）。

信息选读

要纯洁我们的心，我们需要恩典。不但如此，我们的心越被纯洁，基督在我们里面就越有地位。纯洁我们的心不是一次永远的事，乃是我们必须天天时时关切的事。今天我们也许清心，但明天我们也许在主以外另有目标。在我们里面与主竞争的任何事物，无论多么属灵或合乎圣经，都使我们的心变得不纯洁。因此，我们需要接受主的恩典，不断地对付我们的心。我们越对付我们的心，它就越纯洁。我们不该认为，对付我们的心到某个时候，它会变得绝对纯洁。我们是照着主的照耀来对付我们的心，而祂的照耀是逐步的。我们对付祂所光照的项目时，祂就渐渐加强

WEEK 3 — DAY 6

Morning Nourishment

Jer. 17:9 "The heart is deceitful above all things, and it is incurable; who can know it?"

2 Cor. 4:6 "Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ."

The reason why many people seek God but are unable to see Him is that they have many goals. According to Matthew 5:8, if we are pure in heart, we will see God. Nevertheless, many Christian workers have the Lord as one goal and their work as another goal, and other Christians, even the seeking ones, have goals other than God. In a sense, we can say that being strong in spirit is easier than being pure in heart. Our heart is where the real battle takes place. We may take the Lord as our goal on the surface, but we may secretly seek position or a successful work. This kind of seeking will only cause our vision to be blurred. We need to pray that the Lord will have mercy on us so that we will care for nothing other than Him. (CWWL, 1970, vol. 1, p. 412)

Today's Reading

In order to purify our heart, we need grace. Furthermore, the more our heart is purified, the more room Christ will have within us. To purify our heart is not a once-and-for-all matter but a matter that we must take care of day by day and moment by moment. Today we may be pure in heart, but tomorrow we may have another goal in addition to the Lord. Anything that competes with the Lord in our being, no matter how spiritual or scriptural it may be, causes our heart to become impure. Thus, we need to receive the Lord's grace to deal with our heart continually. The more we deal with our heart, the more purified it will be. We should not consider that as we deal with our heart, at some point it will become absolutely pure. Our dealing with our heart is according to the Lord's shining, and His shining is gradual. He progressively intensifies His shining as we deal with the items that He

祂的照耀，这样，每次我们的心就更彻底地被察验并纯洁。在某种程度上，我信我们心被纯洁这件事，会继续直到我们被提，因为我们这些堕落的受造之物很复杂，对己对主常不诚实。

耶利米十七章九节说，“人心比万物都诡诈，无法医治，谁能识透呢？”要对付心很难，因为我们的心的诡诈。首先，我们的心欺骗我们，然后它欺骗别人，甚至想要欺骗主。我们心的诡诈，部分彰显于我们的自怜和自爱。因为我们这么爱自己并同情自己，主就很难在我们里面扩展。虽然主也许在我们的灵里已经很久，但因为我们的心的复杂、掺杂、混乱并诡诈，主便没有机会从我们的灵扩展到我们的心里。

我们需要主的怜悯，使我们不但能灵里刚强，也能清心。我们的心越被纯洁，主就越有地位扩展到我们的心里。祂的扩展就是在生命里的长大。真实在生命里的长大不是我们长大，乃是基督在我们里面长大。这样的长大在于我们的心。这清楚启示在马太十三章撒种者的比喻里。今天我们需要对付我们的心，基督才会有路在我们里面长大。

基督这赐生命的灵已进入我们的灵里，这乃是事实。祂现今在我们的灵里等候机会，将祂自己扩展到我们的心里。这扩展就是祂在我们里面长大，而祂在我们里面长大，就是我们在生命里真实的长大。虽然我们知道基督至终要安家在我们心里，但我们需要看见我们心的败坏光景，使我们能给主恰当的合作，并允许祂扩展进入我们心的每一通道、角落和部分（李常受文集一九七〇年第一册，五五五至五五六、五六一页）。

参读：李常受文集一九七〇年第一册，五五七至五八七页。

brings to light, so that each time our heart is more thoroughly examined and purified. To some extent, I believe that this matter of the purification of our heart will continue until we are raptured, because as fallen creatures we are complicated and are often dishonest with ourselves and with the Lord.

Jeremiah 17:9 says, “The heart is deceitful above all things, / And it is incurable; / Who can know it?” It is difficult to deal with the heart because our heart is deceitful. First, our heart deceives us, then it deceives others, and it even tries to deceive the Lord. Part of the deceitfulness of our heart is manifested in our self-pity and self-love. Because we love ourselves and sympathize with ourselves so much, it is difficult for the Lord to spread within us. Although the Lord may have been in our spirit for a long time, because our heart is complicated, mixed, confused, and deceitful, He may not have had the opportunity to spread from our spirit into our heart.

We need the Lord’s mercy so that we can be not only strong in our spirit but also pure in our heart. The more our heart is purified, the more room the Lord will have to spread into our heart. His spreading is the growth in life. The genuine growth in life is not our growth but Christ’s growth in us. Such a growth depends on our heart. This is clearly revealed in the parable of the sower in Matthew 13. Today we need to deal with our heart so that Christ will have a way to grow within us.

It is a fact that Christ as the life-giving Spirit has entered into our spirit. He is presently waiting in our spirit for the opportunity to spread Himself into our heart. This spreading is His growth in us, and His growth in us is our genuine growth in life. Although we know that Christ will eventually make His home in our heart, we need to see the corrupt condition of our heart so that we can render the Lord the proper cooperation and allow Him to spread into every avenue, corner, and part of our heart. (CWWL, 1970, vol. 1, pp. 412-413, 417-418)

Further Reading: CWWL, 1970, vol. 1, pp. 415-437

WEEK 3 Hymns #744

540 里面生命的各方面 — 正确的心

8 6 8 6 (英 744)

降 A 大调

3/4

3 3 3 | 2 - 3 | 4 - 7̣ | 1 - - | 5̣ 5̣ 5̣ | 3 - 2 | 2 - - |

一 与主来往，享主生命，需一正确的心，

4 4 3 | 2 - 1 | 7̣ - 6̣ | 5̣ - - | 5̣ 6̣ 1 | 3 - 2 | 1 - - ||

使主一切，借祂恩典，我们全都有分。

二 需要一心，凡事纯洁，心思纯正、清明，
使我明白主的心意，常存恐惧、战兢。

三 需要一心，富有爱情，情感满了爱火，
对主热切，爱慕追求，不为其他所夺。

四 需要一心，诚实、顺服，意志降服归顺，
要刚则刚，要柔则柔，神旨唯从、唯遵。

五 需要一心，毫无责备，良心清洁、无亏，
凡事与神和谐相安，借血脱尽定罪。

六 主，赐我们这样的心，时刻将你思恋，
使我得享你的丰富，成为你的丰满。

1 In dealings with the Lord as life

We need a proper heart,

That of His riches, in His grace,

We fully may take part.

2 We need a heart in all things pure,

With mind both sound and clear,

To understand His mind and heart

In trembling and in fear.

3 We need a fervent, loving heart,

A heart on fire with love,

With an emotion filled with zeal

For Him, all else above.

4 We need a true, obedient heart,

With a submissive will,

A will made pliable, yet strong,

God's purpose to fulfill.

5 We need a heart condemning not,

In all things right with God;

A heart which has a conscience purged

And covered with the blood.

6 Lord, grant us such a heart as this,

Forever fixed on Thee,

That of Thyself we may partake

And Thy true fulness be.

二〇一三年春季长老及负责弟兄训练

为着基督身体之生命的经历、长大与职事

第四篇

借着对付灵而在生命里长大

读经：诗五一 10 下，12，17 上，箴十六 18 ~ 19，
赛五七 15，六六 1 ~ 2，彼前三 4，加六 1，林前
四 21，太五 3，路九 54 ~ 56

纲 目

周 一

壹 对付灵并不是对付灵本身，乃是对付灵的经过—路九 54~56，彼前三 4：

- 一 重生的灵在我们这人的最深处，是纯洁无污的；但在灵的外围，乃是魂和体；这魂和体已经搀进了撒但邪恶的成分，变为污秽、败坏的。
- 二 所以当灵经过这魂和体，往外出来的时候，也就沾染了其中的污秽、败坏，因此显在外面的时候，就带着污秽、败坏、不纯、不正，以及各种不该有的光景。

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Four

Growing in Life by Dealing with the Spirit

Scripture Reading: Psa. 51:10b, 12, 17a; Prov. 16:18-19; Isa. 57:15; 66:1-2; 1 Pet. 3:4; Gal. 6:1; 1 Cor. 4:21; Matt. 5:3; Luke 9:54-56

Outline

Day 1

I. To deal with the spirit is not to deal with the spirit itself but to deal with the passage of the spirit—Luke 9:54-56; 1 Pet. 3:4:

- A. *The regenerated spirit, the innermost part of our being, is pure and undefiled; however, surrounding the spirit are the soul and the body, both of which have been mixed with the wicked elements of Satan and are thus filthy and corrupt.*
- B. *Therefore, when the spirit comes forth and passes through the soul and body, it becomes contaminated by this filthiness and corruption; hence, when being manifested, the spirit bears certain filthiness, corruption, impurity, impropriety, and various other undesirable conditions.*

三 灵的性质如何，就看它所附于之东西的性质是如何；我们是怎样的人，就使我们的灵生出怎样的性质来；当我们的灵出来，就代表我们这个人的味道、色彩；所以一个人的品质如何，他灵的品质也如何。

四 如果一个人魂里骄傲，他的灵出来也是骄傲的；一个人肉体里动了血气，他的灵出来也是带着血气。

五 我们常碰到急躁的灵、妒忌的灵、背叛的灵、粗野的灵、弯曲的灵、夸耀的灵、管辖的灵、傲慢的灵等等，这些都不是灵本身有问题，乃是灵所经过的魂和体，其中那些不好的成分，染到灵上面来了；所染上的是什么成分，出来的也就是什么灵；所以什么样的人，就有怎样的灵。

周 二

六 我们的动机若不纯洁，灵出来也不会纯洁；我们的存心若不干净，灵出来也不会干净；有显扬的存心，出来的就是显扬、夸耀的灵；有比赛的动机，叫人碰着的也就是比赛、竞争的灵。

七 我们每有一个行动，或者要说一句话，不只要问对不对，好不好，还要追查里面的存心清洁么？动机单纯么？目的专为着神么？

C. *We judge the characteristics of the spirit by the characteristics of the things that are attached to it; the kind of person we are produces the kind of characteristics our spirit carries; when our spirit is released, it expresses the tastes and colors of our very person; thus, the quality of a man determines the quality of his spirit.*

D. *If a person is proud in his soul, the spirit also manifests itself in pride; if a person is angry in the flesh, his spirit also reveals the anger.*

E. *We often encounter the spirit of anxiety, the spirit of jealousy, a rebellious spirit, a coarse spirit, a crooked spirit, a boastful spirit, a dominating spirit, or a rude spirit, all of which are not the problems of the spirit itself but the defiling influence of the undesirable elements of the soul and body upon the spirit as it passes through them; we can tell the kind of defilement from the kind of spirit, and the kind of spirit reveals the kind of man.*

Day 2

F. *If our motive is impure, the spirit is also impure when released; if our intention is not clean, the spirit coming forth is also not clean; with the purpose of heart for self-glory, the result is a showy and boastful spirit; a competitive motive causes others to touch a competing and striving spirit.*

G. *Whenever we are about to act or speak, not only do we need to inquire whether what we are about to do is right or wrong, good or bad, but we must also discern whether or not our inner intention is clean, our motive is pure, and our aim is wholly for God.*

八 我们必须查看，我们的行动背后有什么自私的用意么？有我们自己的倾向么？这样的对付，就是对付灵。

九 因此，我们不只要把肉体、己和天然都破碎了，让灵能出来，还要进一步的，把一切不好的存心，不该有的用意，不单纯的倾向，不正当的意志，有掺杂的情感等等，也都对付干净，然后灵才不只能出来，并且出来了，还能是正直的、清洁的、纯净的。

周 三

十 对付灵具体的路，是定罪所有的掺杂，靠圣灵的能力除掉它们，以及主动地应用十字架来钉死我们的肉体、己、天然，以及存心、用意、目的、倾向、动机等等这些灵的经过——罗八 13，加五 24。

十一 神安排我们周遭的一切环境、事情，为要对付、拆毁我们的己，叫我们灵的品质，借着圣灵的管治，能够美好、能够纯净——太十 29~31，罗八 28~29。

十二 如果每位弟兄姊妹灵的品质都是美好、纯正、清洁、有分量和高超的，那么每一个人就能彼此供应，召会就会丰富——参但五 12，六 3。

周 四

H. We need to check if there is any selfish purpose behind our action or any selfinclination; this kind of dealing is dealing with the spirit.

I. For this reason we need not only to have our flesh, self, and natural constitution broken so that the spirit can come forth, but we must go one step further and deal with all the negative purposes of the heart, undesirable intentions, impure inclinations, improper will, and mixed emotion to the end not only that the spirit can come forth but also that it may come forth in an upright, clean, and pure manner.

Day 3

J. The practical way to deal with the spirit is to condemn all the mixtures, to remove them by the power of the Holy Spirit, and to take the initiative to apply the cross and crucify the passages of the spirit, including our flesh, our self, our natural constitution, our purpose of heart, aim, intention, inclination, motive, etc.—Rom. 8:13; Gal. 5:24.

K. God arranges all circumstances and things in our environment for the purpose of dealing with the self and destroying it; in this way, by the discipline of the Holy Spirit, the quality of our spirit is enhanced and purified—Matt. 10:29-31; Rom. 8:28-29.

L. If all the brothers and sisters have an excellent, sterling, pure, weighty, and noble spirit in its quality, they will mutually supply one another, and the church will be rich—cf. Dan. 5:12; 6:3.

Day 4

貳 我们若要在基督身体的建造上有用，就需要有正确的灵：

一 在路加九章，雅各和约翰问主要不要他们吩咐火从天上降下来，烧灭那些撒玛利亚村庄里不接待主的人 (54) ；但主责备他们说，“你们的灵如何，你们并不知道。人子来不是要灭人的性命，乃是要救人的性命” (55~56) ：

- 1 门徒的灵错了，因为他们的存心是恨；主的灵是要救人的性命，不是要灭人的性命。
- 2 倪柝声弟兄曾说，一个人不只应该作对的事，也应该用对的方法，在对的灵里，作对的事。
- 3 在基督身体的建造上，我们的行为若要有建设性、能造就人并有益处，我们必须在所作的事上是对的，在所用的方法上是对的，并且灵也必须是对的；每当我们作任何事以前，该先问问自己有什么样的灵。

二 寻求的圣徒应该灵里贫穷并清心—太五 3、8，赛六六 2：

- 1 灵里贫穷，意思就是我们是谦卑的，承认自己一无所有，一无所知，一无所能，一无所是；没有基督这赐生命的灵，我们就一无所是—参加六 3。

II. To be useful in building up the Body of Christ, we need to have a proper spirit:

A. *In Luke 9 James and John asked the Lord whether they should command fire to come down from heaven and consume the village of the Samaritans who had rejected Him (v. 54); but the Lord rebuked James and John, saying, “You do not know of what kind of spirit you are. The Son of Man has not come to destroy men’s lives but to save them” (vv. 55-56):*

1. The disciples were wrong in their spirit because their motive was one of hatred; the Lord’s spirit is a spirit of saving men’s lives, not destroying them.
2. Brother Watchman Nee said that a person should not only do the right thing but also do the right thing in the right way and in the right spirit.
3. For our conduct to be constructive, edifying, and useful in building up the Body of Christ, we must be right in the thing that we do, right in our way, and right in our spirit; whenever we are about to do anything, we should ask ourselves what kind of spirit we have.

B. *A seeking saint should be poor in spirit and pure in heart—Matt. 5:3, 8; Isa. 66:2:*

1. To be poor in spirit means that we are humble, acknowledging that we have nothing, know nothing, can do nothing, and are nothing; without Christ as the life-giving Spirit, we are nothing—cf. Gal. 6:3.

- 2 灵里贫穷乃是在我们的灵里是倒空的，没有什么预先霸占我们全人的最深处；清心是关乎动机，是目的专一，只有一个目标，要完成神的旨意荣耀神——林前十 31。

周 五

三 我们必须有正直的灵——诗五一 10 下：

- 1 正直的灵就是灵不摇动、不摇摆，恒常站住，如同稳固、牢靠之物——参林前五 58。
- 2 在大卫的悔改以及为着复兴的祷告里，他求主在他里面更新这样的灵。
- 3 我们需要正直的灵，总是稳固、坚定、不摇动，且不摇摆的，使我们绝不会受试探、受试诱或受误引。

四 悔改的信徒有乐意的灵——“求你使我复得你救恩之乐，赐我乐意的灵扶持我”——诗五一 12：

- 1 作为信徒，我们对主的事和召会的事，应当常常有乐意的灵。
- 2 在关系到主权益的事上有乐意的灵，乃在于救恩之乐；我们有救恩之乐，自然而然会有乐意的灵随主往前；主所要的，主所愿的，主所要求于我们的，我们会有乐意的灵答应、顺从。
- 3 我们在神的灵里有喜乐，我们就会乐意作任何能讨主喜悦的事——罗十四 17。

五 在诗篇五十一篇十七节上半大卫说，神所要的祭，就是忧伤的灵：

2. To be poor in spirit is to be emptied in our spirit, having nothing preoccupying us in the depth of our being; to be pure in heart is a matter of motive; it is to be single in purpose, to have the single goal of accomplishing God's will for God's glory—1 Cor. 10:31.

Day 5

C. We must have a steadfast spirit—Psa. 51:10b:

1. A steadfast spirit is a spirit that is immovable, unshakable, standing constantly as something firm and steady—cf. 1 Cor. 15:58.
2. In his repentance and prayer for restoration, David prayed that the Lord would renew such a spirit within him.
3. We need a steadfast spirit, which is always firm, constant, immovable, and unshakable, so that we can never be tempted, seduced, or misled.

D. A repentant believer has a willing spirit—“Restore to me the gladness of Your salvation, / And sustain me with a willing spirit”—Psa. 51:12:

1. As a believer, we should always have a willing spirit for the things of the Lord and for the things of the church.
2. A willing spirit in the things of the Lord's interest depends upon the joy of salvation; when we have the joy of salvation, we spontaneously will have a willing spirit to go along with the Lord; what the Lord wants, what the Lord desires, what the Lord asks of us, we will have a willing spirit to answer, to obey.
3. When we have joy in God's Spirit, we will be happy to do whatever can please the Lord—Rom. 14:17.

E. In Psalm 51:17a David said that the sacrifices of God are a broken spirit:

- 1 忧伤的灵就是悔改的灵，对于任何罪恶都觉得非常忧伤；换句话说，忧伤的灵乃是真正悔改的灵。
- 2 忧伤的灵，直译，破碎的灵，破碎的意思就是不完整；这就是说，你不认为自己是那样完全或完整的；你的灵在悔改时，就是破碎的、痛悔的、忧伤的。

周 六

六 我们需要有温柔安静的灵：

- 1 彼前三章四节说，我们心中隐藏的人是温柔安静的灵；加拉太六章一节说，我们需要用温柔的灵挽回堕落的弟兄；在林前四章二十一节保罗问哥林多人，他们是要他带着刑杖或在温柔的灵里，到他们那里去。
- 2 “温柔的人有福了，因为他们必承受地土”——太五 5：
 - a 温柔的意思是不抵抗世人的反对，甘心忍受；世界的路是抗争、奋斗，并击败别人，以得着一些产业，一些基业。
 - b 无论情况如何，我们都该温柔，不与别人相争；温柔的意思是不为自己争。

七 神渴望与那有痛悔卑微之灵的人同住——赛五七 15，六六 2，参箴十六 18~19：

- 1 我们若灵里痛悔卑微，我们就灵里忧伤，并且能享受神的同在；神就与我们同在，甚至与我们同住。

1. A broken spirit is a spirit that repents, that feels very sorrowful for any sinfulness; in other words, a broken spirit is a real repenting spirit.
2. To be broken means not to be whole; it means that you do not consider yourself as being whole, perfect, and complete; when your spirit is repenting, your spirit is broken, contrite, and sorrowful.

Day 6

F. We need to have a meek and quiet spirit:

1. First Peter 3:4 says that the hidden man of our heart is a meek and quiet spirit; Galatians 6:1 says that we need to restore a fallen brother in a spirit of meekness; in 1 Corinthians 4:21 Paul asked the Corinthians if they wanted him to come to them with a rod or in a spirit of meekness.
2. “Blessed are the meek, for they shall inherit the earth”—Matt. 5:5:
 - a. To be meek means not to resist the world’s opposition but to suffer it willingly; the world’s way is to fight, to strive, and to defeat others to gain some possession, some inheritance.
 - b. Regardless of the situation, we should be meek, not fighting against others; meekness means not fighting for ourselves.

G. God desires to dwell with people who have a contrite and lowly spirit—Isa. 57:15; 66:2; cf. Prov. 16:18-19:

1. If we are contrite and lowly in our spirit, we are broken in our spirit, and we can enjoy God’s presence; God is then with us and even dwells with us.

- 2 “因为那至高至上、住在永远、名为圣者的如此说，我必住在至高至圣的所在，也与灵里痛悔卑微的人同居，要使卑微之人的灵苏醒，也使痛悔之人的心苏醒” —赛五七 15。
 - 3 “耶和华如此说，天是我的座位，地是我的脚凳；你们要在哪里为我建造殿宇？哪里是我安息的地方？耶和华说，这一切都是我手所造的，所以就都有了；但我所看顾的，就是灵里贫穷痛悔、因我话战兢的人” —一六六 1~2。
 - 4 神渴望得着的住处，乃是一班可以让祂进入的人，就是一班有痛悔卑微之灵的人：
 - a 神要在宇宙中得着一个住处，是神与人的调和，在其中神被建造到人里面，人被建造到神里面，使神与人，人与神，能成为相互的住处（约十四 2、20、23，十五 4，约壹四 13）；在新约里，这个住处，这个殿（家），乃是召会，就是神在信徒灵里的居所（弗二 22）。
 - b 这个宇宙建造，这个宇宙的殿终极的显出，就是新耶路撒冷；在这城里，神在人里面，以人作祂的居所；人也在神里面，以神作他的居所—启二一 3、22。
2. “Thus says the high and exalted One, / Who inhabits eternity, whose name is Holy: / I will dwell in the high and holy place, / And with the contrite and lowly of spirit, / To revive the spirit of the lowly / And to revive the heart of the contrite”—Isa. 57:15.
 3. “Thus says Jehovah, / Heaven is My throne, / And the earth the footstool for My feet. / Where then is the house that you will build for Me, / And where is the place of My rest? / For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word”—66:1-2.
 4. The dwelling place that God desires to have is a group of people into whom He can enter, a group of people with a contrite and lowly spirit:
 - a. God intends to have a dwelling place in the universe that is the mingling of God and man, in which God is built into man and man is built into God, so that God and man, man and God, can be a mutual abode to each other (John 14:2, 20, 23; 15:4; 1 John 4:13); in the New Testament this dwelling place, this house, is the church, which is God’s habitation in the believers’ spirit (Eph. 2:22).
 - b. The ultimate manifestation of this universal building, this universal house, is the New Jerusalem; in this city God is in man, taking man as His dwelling place, and man is in God, taking God as his habitation— Rev. 21:3, 22.

第四周·周一

晨兴喂养

路九 54~55「祂的门徒雅各、约翰看见了，就说，主啊，你要我们吩咐火从天上降下来，烧灭他们么？耶稣却转身责备他们，说，你们的灵如何，你们并不知道。」

神当初对人的安排，乃是把人的灵摆在人的魂和体之上，要人凭灵而活，一面用灵接触神，受神管理，一面用灵管制全人。但是当人堕落之后，体和魂就夺取了灵的地位，人就不凭灵活着，而凭肉体、凭魂活着了。...等到神来拯救人的时候，祂的灵进到人的灵里，就是要叫人的灵复苏、壮大起来，好使人重新凭灵而活。但人的灵既被包围在肉体、己意和天然里面，并且人又是凭这些活惯了，所以神就要人借着主十字架杀死的功效，治死这些，对付这些，破碎这些，叫这些有了裂口，然后灵才得以出来。人的灵出来了，神的灵也就被带出来，人就可以凭灵活着，凭灵使用魂，凭灵支配体，凭灵作真人，凭灵生活行动，凭灵敬拜事奉（生命的经历下册，三四三页）。

信息选读

灵本身既不污秽，为何灵出来还有不清洁、不正当的光景？这是因为灵出来的时候，还要经过我们里面许多部分。这些部分里面有污秽，灵从其中经过，就受到玷污，而将这些污秽带了出来。所以灵出来显在外面，就有那些污秽、不正当的光景。

灵在我们的深处，也是纯洁无污的。但在灵的外围，乃是魂和体。这魂和体已经搀进了撒但邪

WEEK 4 — DAY 1

Morning Nourishment

Luke 9:54-55 "And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them? But turning, He rebuked them and said, You do not know of what kind of spirit you are."

In God's original arrangement for man, He placed the spirit of man above his soul and body in order that man might live by the spirit, on one hand exercising the spirit to contact God and be ruled by Him, and on the other hand exercising the spirit to control his whole being. But after the fall, the body and the soul usurped the position of the spirit so that man no longer lived by the spirit but by the flesh and the soul...When God comes to save man, His Spirit enters into man's spirit so that it might be revived and strengthened, enabling man to live again by the spirit. Nevertheless, the spirit of man is surrounded by the flesh, self-opinion, and the natural constitution, plus the fact that man is so accustomed to live by these; therefore, God requires that man, through the killing effect of the Lord's cross, put all these to death, dealing with them and breaking them, so that there will be some crack or opening for the spirit to come forth. When man's spirit comes forth, it brings forth also the Spirit of God. Thus, man can live by the spirit, directing his soul, controlling his body, being a genuine man, living and acting, worshipping, and serving God by the spirit. (The Experience of Life, pp. 281-282)

Today's Reading

If the spirit itself is not filthy, why does it sometimes manifest itself in an unclean and improper manner? It is because the spirit must pass through many of our inward parts when it comes forth. Within the inward parts is filthiness so that when the spirit passes through them, it is defiled, and thus the filthiness is brought forth also. Therefore when the spirit is released and manifested, it exhibits certain defiled and improper conditions.

The spirit in our innermost part is pure and undefiled. However, surrounding the spirit are the soul and body, both of which have been

恶的成分，变为污秽、败坏的，所以当灵经过这魂和体，往外出来的时候，也就沾染了其中的污秽、败坏，因此显在外面的时候，就带着污秽、败坏、不纯、不正，各种不该有的光景。如果一个人魂里骄傲，他的灵出来也是骄傲的。一个人肉体里动了血气，他的灵出来也是带着血气。我们常碰到急躁的灵、妒忌的灵、弯曲的灵、傲慢的灵等等，这些都不是灵的本身有问题，乃是灵所经过的魂和体，其中那些不好的成分，染到灵上面来了。所染上的是什么成分，出来的也就是什么灵。所以什么样的人，就有怎样的灵（生命的经历下册，三四六至三四七页）。

在圣经里，人的灵本身乃是没有性质的。灵是根据我们外面的人，根据我们魂的性质而定性质的。灵本身是超越好坏、对错、是非、善恶的，灵乃是神所给信徒的新本能。灵的特点乃是它本身没有性质，它的性质是取于别的作为它的性质。...你说它没有性质，它本身的确是没有性质；你说它有性质，它的确也是有性质，它的性质乃是我们外面魂的性质。灵的性质如何，就看它所附于之东西的性质是如何。...我们是怎样的人，就使我们的灵生出怎样的性质来。许多时候，弟兄姊妹的话语、行为是对的，但灵不对，因为他这个人不对。

怎么样才能有对的灵呢？一个人的灵乃是将那人的味道、色彩带出来，作它自己的味道、色彩。当你的灵出来，就代表你这个人的味道、色彩。所以一个人的灵要对，那个人就得受对付。一个人的品质如何，他灵的品质也如何（倪柝声文集第三辑第十六册，二一九至二二〇、二三〇至二三一页）。

参读：倪柝声文集第三辑第十六册，第四十一篇。

mixed with the wicked elements of Satan and are thus filthy and corrupt. Therefore, when the spirit comes forth and passes through the soul and body, it becomes contaminated by this filthiness and corruption. Hence, when being manifested, the spirit bears certain filthiness, corruption, impurity, impropriety, and various other undesirable conditions. If a person is proud in his soul, the spirit also manifests itself in pride; if a person is angry in the flesh, his spirit also reveals the anger. We often encounter the spirit of anxiety, the spirit of jealousy, a crooked spirit, or a rude spirit, all of which are not the problem of the spirit itself, but the defiling influence of the undesirable elements of the soul and body upon the spirit as it passes through them. We can tell the kind of defilement from the kind of spirit, and the kind of spirit reveals the kind of man. (The Experience of Life, p. 284)

In the Bible man's spirit is neutral. Its characteristics take on that of the outer man, that is, the characteristics of the soul. The spirit itself transcends good and bad, right and wrong, yes and no, and good and evil. The spirit is the new capacity that God gives to the believers. It is special in the sense that it bears no characteristics of its own. It takes its characteristics from other things....In one sense it does not have any characteristics of its own, but in another sense it does have its characteristics. Its characteristics are the characteristics of our soul. We judge the characteristics of the spirit by the characteristics of the things that are attached to it...The kind of person we are produces the kind of characteristics our spirit carries. Many times the brothers and sisters are right in their words and conduct, but their spirit is wrong because their very person is wrong.

How can we have a right spirit? A man's spirit carries his own taste and color. When our spirit is released, it expresses the tastes and color of our very person. In order to be right in our spirit, we have to go through dealings. The quality of a man determines the quality of his spirit. (CWWN, vol. 62, pp. 445, 455)

Further Reading: CWWN, vol. 62, ch. 41

第四周·周二

晨兴喂养

彼前三 4「乃要重于那以温柔安静的灵为不朽坏之妆饰的心中隐藏的人，这在神面前是极有价值的。」

太十五 18~19「唯独出口的，是从心里发出来的，那才污秽人。因为从心里发出恶念、凶杀、奸淫、淫乱、偷窃、假见证和谤讟。」

灵的经过，总括地说，是魂和体，但细分起来，乃是存心、动机、目的、用意、...心情、心志和肉体等等。存心是心的问题。动机、用意等等，不是在心里，就是在魂里。而肉体乃是体的问题。这些灵的经过，都包围在灵的外面，灵要经过它们出来，就不能不受到它们的影响，带着它们的成分和光景。...我们的动机，若不纯洁，灵出来也不会纯洁。我们的存心，若不干净，灵出来也不会干净。

讲道想显扬，又想比赛的例子，就是这样。一位弟兄讲道，灵是出来了，却带着显扬、比赛的味道。那就是因为他的存心、动机里，有显扬、有比赛。他有显扬的存心，出来的就是显扬、夸耀的灵。他有比赛的动机，叫人碰着的也就是比赛、竞争的灵（生命的经历下册，三四八页）。

信息选读

灵的污秽既在于灵的经过，而灵的经过就是存心、动机、目的、用意等等，所以对付灵并不是对付灵本身，乃是对付灵的经过。...我

WEEK 4 — DAY 2

Morning Nourishment

1 Pet. 3:4 "But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God."

Matt. 15:18-19 "But the things which proceed out of the mouth come out of the heart, and those defile the man. For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies."

The passage of the spirit can be summed up as the soul and the body, but when studied minutely it can be divided into the purpose of the heart, the motive, the aim, the intention,...the mood of the heart, the will, and the flesh. The purpose of the heart has something to do with the heart, whereas the motive and intention can be either in the heart or in the soul. The flesh has to do with the physical body. Since all these passages of the spirit surround our spirit, they naturally affect the spirit, which must pass through them in order to be released, and which also brings forth their elements and conditions....If our motive is not pure, the spirit also is not pure when released; if our intention is not clean, the spirit coming forth is also not clean.

We can see this...from the illustration [of] preaching when it is used for showing off and for competition. When the brother is preaching, his spirit is released, but with the air of display and competition. This is because there are the elements of display and competition in the purpose of his heart and in his motive. With the purpose of heart for self-glory, the result is a showy and boastful spirit. His competitive motive, moreover, causes others to touch a competing and striving spirit. (The Experience of Life, pp. 285-286)

Today's Reading

Since the defilement of the spirit is due to the passage of the spirit (which includes the purpose of the heart, motive, aim, intention), then dealing with the spirit is not dealing with the spirit itself but with the passage of the

们每有一个行动，或者要说一句话，不只要问对不对，好不好，还要追查里面的存心清洁么？动机单纯么？目的专为着神么？有什么自私的用意么？有我们自己的倾向么？这样的对付，就是对付灵。

我们不只要把肉体、己和天然都破碎了，让灵能出来，还要进一步地，把一切不好的存心，不该有的用意，不单纯的倾向，不正当的意志，有掺杂的情感等等，也都对付干净，然后灵才不只能出来，并且出来了，还能是正直的、纯净的。...我们需要有两层的对付：一层是破碎的对付，为着叫灵能出来；一层是成分的对付，为着叫灵出来而能清洁。...灵的经过既包括我们全人的各部分，所以要对付灵，也就需要对付我们全人的各部分。这比以前各种对付，都深入多了，细密多了。如果说对付罪和对付世界，如同洗衣服，对付良心好像洗澡，对付肉体是刮毛，对付己是剥皮，对付天然是切肉，那么对付灵就是把血轮都拿出来检点检点，清除清除。从对付罪起，一层一层地对付，都是越对付越深，越对付越细。到了对付天然，里里外外就都对付了。所剩下的一部分，就是灵出来的时候，所带出的一些杂质。等到把灵也对付干净了，杂质都没有了，不只要灵能出来，并且出来的还是清洁、单纯、正直的灵。这样，就是把全人都对付尽了，再没有什么可对付了。所以接下去，就是圣灵充满。我们旧造的成分都对付光了，圣灵就能整个地占有我们，充满我们（生命的经历下册，三五〇至三五二页）。

参读：生命的经历，第十三篇。

spirit...Whenever we are about to act or speak, not only do we need to inquire whether what we are about to do is right or wrong, good or bad, but we must also discern whether or not our inner intention is clean, our motive pure, and our aim wholly for God. Is there any selfish purpose behind our action? Is there any self-inclination? This kind of dealing is dealing with the spirit.

We need not only to have our flesh, self, and natural constitution broken so that the spirit can come forth, but we must go one step further and deal with all the negative purposes of the heart, undesirable intentions, impure inclinations, improper will, and mixed emotion to the end not only that the spirit can come forth but that it may come forth in an upright, clean, and pure manner...We need these two steps of dealing. The first step is the dealing of breaking in order to release the spirit; the second step is dealing with all the elements in the passage of the spirit so that the spirit can come forth in a clean way....Since the passage of the spirit includes every part of our being, we need to deal with every part of our being when dealing with the spirit. This kind of dealing is deeper and more delicate...If we compare dealing with sin and dealing with the world to our washing clothes, dealing with the conscience to taking a bath, dealing with the flesh to shaving, dealing with self to the flaying, and dealing with the natural constitution to cutting, then dealing with the spirit is comparable to taking out all the blood cells in order to examine and clean each one. Beginning with dealing with sin, every step of the dealings becomes deeper and finer as we go on. When we come to dealing with the natural constitution, we are being dealt with completely within and without. The only part remaining is the mixture coming forth with the spirit. When we have the spirit dealt with and cleansed from all mixtures so that not only does the spirit come forth but it comes forth as a clean, pure, and upright spirit, then our whole being is completely and thoroughly dealt with. Therefore, following this, we obtain the filling of the Spirit. When all the elements of our old creation have been completely dealt with, then the Holy Spirit can possess and fill our whole being. (The Experience of Life, pp. 287-289)

Further Reading: The Experience of Life, ch. 13

第四周·周三

晨兴喂养

罗八 13「因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。」

加五 24「但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。」

对付灵具体的路，...第一是定罪，第二是靠圣灵的能力除掉。比方我们有弯曲的灵，第一要定这弯曲为罪，第二要靠圣灵的能力，把弯曲这个东西，从我们里面除掉。但这定罪和除掉，虽是靠圣灵的能力，却是我们主动的。我们肯，我们要，我们就能取用圣灵的能力。圣灵必须得着我们的意志和祂合作，祂才能叫我们有能力对付。这是生命对付一个最基本的原则（生命的经历下册，三五四页）。

信息选读

罗马八章十三节所说的“治死”，就是我们主动地来治死，并不是圣灵替我们来治死。...〔凭借和〕供应能力的是圣灵，主动而凭借着圣灵来治死的乃是我们。...加拉太五章二十四节说，...〔把肉体钉了十字架。〕那个“钉”也是我们主动的，不是主主动的。不错，十字架是主钉的，但那只是一个客观的根据；我们主动地钉，才是主观的应用。我们的肉体、自己、天然，以及存心、用意、目的、倾向、动机等等，这些灵的经过，都必须我们自己主动地应用十字架来钉死（生命的经历下册，三五四页）。

神安排各个环境、事情，来叫每一个人的己受

WEEK 4 — DAY 3

Morning Nourishment

Rom. 8:13 "For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live."

Gal. 5:24 "But they who are of Christ Jesus have crucified the flesh with its passions and its lusts."

The practical way to deal with the spirit is...to condemn the mixtures, and...remove them by the power of the Holy Spirit. For example, if we have a crooked spirit, we must first condemn this crookedness as sin. Second, we must purge out this crookedness from within us by the power of the Holy Spirit. Although the condemning and the removal are through the power of the Holy Spirit, yet they are of our own initiative. We must be willing to have such dealings and desire them; then we can draw from the power of the Holy Spirit. The Holy Spirit requires the cooperation of our will; when He has this, He will supply us with the power for dealing. This is the most basic principle of our dealing in life. (The Experience of Life, pp. 290-291)

Today's Reading

The putting to death mentioned in Romans 8:13 means that we take the initiative to put to death; it does not mean that the Holy Spirit does it for us....The Holy Spirit [is the means and] supplies the strength, but we must take the initiative to put to death the deeds of the body by the Holy Spirit....Crucifying [the flesh in Galatians 5:24] is also of our initiating, not of the Lord's. No doubt the crucifixion was accomplished by the Lord, but that is only an objective basis; our taking the initiative to crucify the flesh is our subjective application. We need to take the initiative to apply the cross and crucify the passages of the spirit, including our flesh, our self, our natural constitution, our purpose of heart, aim, intention, inclination, and motive. (The Experience of Life, p. 291)

God arranges all circumstances and things with the goal of dealing with

对付，叫你的灵有学习。所以我们需要更多接受圣灵的管治。

在此我们就要说到圣灵的管治。圣灵不但在我们里面作我们的生命，并且也安排我们周遭的环境，叫我们有学习。圣灵最知道怎样的环境是最适合我们的。这就是圣灵的管治。我们没有任何的遭遇不是出于神的安排的。外邦人有碰巧的遭遇，但基督徒没有碰巧的事。主耶稣告诉我们，连我们身上的每一根头发，我们的天父都编过号了。就是像雀鸟那样不值钱，买四只就送一只的，若没有父的允许，也没有一只会掉落在地；何况我们比雀鸟还贵重得多（太十29~31）。所以我们所遭遇的一切环境，甚至一根头发掉落，一只雀鸟掉下来，都有神主宰的安排，目的是为了造就我们。圣灵的管治乃是要天天对付、拆毁你的自己，叫你灵的品质能够好、能够纯净。如果你因着想要生活舒服，就逃避圣灵安排的环境，那么你难处虽然减了，但你的灵的品质就不丰富、不纯净。

灵的品质如果好了，有什么功用呢？如果在召会中，每位弟兄姊妹的灵都是清洁的、高超的，那么每一个人就能彼此得供应，召会就会很丰富。

我在一九一九年底信主，至一九二〇年初我就遇见一位姊妹，就是和受恩教士（Miss Barber），我很得她的益处，不一定是从她的话语，乃是只要与她见面，与她同在或散步，就觉得很有灵的供应。有的人必须有话语出来，你才能得他灵的供应；但和受恩教士不是这样，她只要坐在那里，你在那里就觉得滋润、有膏油。这乃是真正灵的供应，不是作什么的问题，不是说什么的问题。今天谁多有学习，就多有灵的积蓄，也就能够多有灵的供应（倪柝声文集第三辑第十六册，二三二至二三五页）。

参读：倪柝声文集第三辑第十六册，第四十二篇。

ourselves and training our spirit. For this reason, we have to give in more to the discipline of the Holy Spirit.

Here we need to speak about the discipline of the Holy Spirit. The Holy Spirit is not only in us as our life; He is ordering our circumstances for the purpose of training us. He knows the kind of environment that is best for us. This is the discipline of the Holy Spirit. Every environment that comes upon us has been measured by our God. The unbelievers have accidents and coincidences, but not a Christian. The Lord Jesus tells us that every hair on our head is numbered by the Father. A sparrow may not be worth much. If a man buys four, he gets one extra for free. But without the Father's permission, not one will fall to the ground. We are more precious than the birds (Matt. 10:29-31). Everything that is happening to us in our environment, even the falling of a hair and the grounding of a bird, is under God's sovereignty. The purpose of this sovereignty is to perfect us. The daily discipline of the Holy Spirit is for the purpose of dealing with the self and destroying it. In this way the quality of the spirit is enhanced and purified. If we seek for ease and comfort and run away from the Spirit-ordered environments, we may reduce our troubles, but the quality of our spirit will not be enriched and purified.

What is the result of having a sterling spirit? If all the brothers and sisters in the church have a pure and noble spirit, they will mutually supply one another, and the church will be rich.

I became a Christian at the end of 1919. At the beginning of 1920 I met a sister, Miss M. E. Barber, from whom I received much help. This help did not come merely from her words. Through meeting with her, staying or walking with her, my spirit was nourished. With some people one receives the supply only when they speak. With Miss Barber this was not the case. She only needed to sit in front of you, and you would receive nourishment and the anointing. This is the genuine spiritual supply. It is not a matter of doing something or saying something. Whoever learns more lessons has more spiritual deposit and can render more supply to others. (CWWN, vol. 62, pp. 456-458)

Further Reading: CWWN, vol. 62, ch. 42

第四周·周四

晨兴喂养

赛六六 2 「…我所看顾的，就是灵里贫穷痛悔、因我话战兢的人。」

太五 3 「灵里贫穷的人有福了，因为诸天的国是他们的。」

〔在路加九章，〕雅各和约翰问主要不要他们吩咐火从天上降下来，烧灭那些撒玛利亚村庄里不接待主的人（54）。但主责备他们说，“你们的灵如何，你们并不知道。”（55）这指明每当我们要作任何事以前，该先问问自己：“我们的灵如何？”

倪弟兄...说，一个人不只应该作对的事，也应该用对的方法，在对的灵里，作对的事。一个人所作的事可能是对的，但他所凭以作对事情的灵却可能不对。他必须用对的方法，在对的灵里，作对的事。已过五十八年以来，倪弟兄这句话非常帮助我。...如果我们所作的事是对的，但我们的灵错了，那么我们的行为绝不会造就圣徒，也不会建造召会。在基督身体的建造上，我们的行为若要有建设性、能造就人并有益处，我们必须在所作的事上是对的，在所用的方法上是对的，灵也必须是对的。我们常会宣称自己所作的是对的；这可能是真的，但我们的方法、我们的态度，或者我们的灵都可能得罪人。在这样的时候，我们必须问自己：“我们的灵如何？”（三一神作三部分人的生命，一四六至一四七页）

信息选读

翻译圣经的人，多半以为路加九章五十五节的灵就是心，或者有人以为这里人的灵，就是指人的态度，以为所谓的灵对，就是态度要对。其实灵与态度有很大的分别。

WEEK 4 — DAY 4

Morning Nourishment

Isa. 66:2 "...To this kind of man will I look, to him who is poor and of a contrite spirit, and who trembles at My word."

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

James and John asked the Lord whether or not they should tell fire to come down from heaven and consume the village of the Samaritans who had rejected Him (Luke 9:54). But the Lord rebuked...[them] saying, "You do not know of what kind of spirit you are" (v. 55...). This indicates that whenever we are about to do anything, we should ask ourselves, "What kind of spirit are we of?"

Brother Nee said that a person should not only do the right thing, but also do the right thing in the right way and in the right spirit. The thing one does may be right, but the spirit by which he does the right thing may be wrong. He must do the right thing in the right way and in the right spirit. That word from Brother Nee has helped me very much throughout the past fifty-eight years....If we do the right thing, but our spirit is wrong, our conduct will neither edify the saints nor build up the church. For our conduct to be constructive, edifying, and useful in building up the Body of Christ, we must be right in the thing that we do, right in our way, and right in our spirit. Often we may claim that what we are doing is right. This may be true, but our way, our attitude, or our spirit may offend people. At such a time we have to ask ourselves, "What kind of spirit are we of?" (The Triune God to Be Life to the Tripartite Man, pp. 125-126)

Today's Reading

Many Bible translators use the word heart instead of spirit in Luke 9:55. Some may think that the spirit here refers to a man's attitude. They think that to be right in spirit is actually to be right in attitude. But there is a big difference between spirit and attitude.

态度是从存心出来的。那么灵与存心如何分别呢？一个未得救的人可以有存心，但他没有灵。一个信主的人有存心，也有灵。一个得救的人，他的灵顶容易受存心的影响。...因我们的存心有不洁，所以灵出去也不洁。我的存心乃是为自己设想，为自己的前途、事业打算，所以这些就跟着我的灵出去，就叫我的灵带有这些性质。主耶稣为什么对门徒说，他们的灵错了？这是因为主耶稣的灵与门徒的灵不同。主对于世人，乃是认为没有一人的罪是叫他该死的；人子来不是要灭人的性命，乃是要救人的性命。

门徒的灵错了，因为他们的存心是恨，所以主不允许他们的祷告。主的灵不认为有一个人是该死的；所以主说，人子来乃是要救人的性命，不是灭人的性命〔56〕。这是主的存心，也是祂的灵（倪柝声文集第三辑第十六册，二二八至二三〇页）。

寻求的圣徒应该灵里贫穷并清心（太五3、8，赛六六2）。基督徒应当总是灵里贫穷的。灵里贫穷，意思就是你是谦卑的，承认自己一无所有，一无所知，一无所能，一无所是。没有基督，没有赐生命的灵，你就一无所是。灵里贫穷必须也配合着清心。灵里贫穷不只是谦卑，更是在你的灵里，在你全人最深处，是倒空的。清心是关乎动机，是目的专一，只有一个目标，要完成神的旨意荣耀神（林前十31）（三一神作三部分人的生命，一四七至一四八页）。

马太五章三节这里，灵里贫穷，意思就是没有什么预先霸占我们。...我们一直需要灵里贫穷，不让我们的灵被主自己以外的事物预先霸占、充满。我们必须倒空我们的灵，倒出一切预先霸占我们的东西，使我们在灵里贫穷（生命的基本功课，一八七页）。

参读：三一神作三部分人的生命，第十四章。

Attitude issues from motives in the heart. What then is the difference between one's spirit and his motive? Before a man is saved, he can have motives in his heart, but he does not have a spirit. A believer has motives, and he also has a spirit. It is easy for a saved person's spirit to be affected by the motives in his heart...Our spirit becomes impure when it is released because we have impure motives in our heart. If our motive is for ourselves or for our own future and business, this motive will taint our spirit, and our spirit will carry the characteristic of this motive. The Lord said to the disciples that their spirit was wrong; their spirit was different from His. The Lord does not want anyone to die from his sins. The Son of Man came not to destroy, but to save.

The disciples were wrong in their spirit because their motive was one of hatred. The Lord would not allow them to pray the way they wished. The Lord's spirit does not think that anyone deserves to die. This is the reason He said that He came to save, not to destroy [Luke 9:56]. This is the Lord's heart. This is His spirit. (CWWN, vol. 62, pp. 453-454)

A seeking saint should be poor in spirit and pure in heart (Matt. 5:3, 8; Isa. 66:2). A Christian should always be poor in spirit. To be poor in spirit means that you are humble, acknowledging that you have nothing, know nothing, can do nothing, and are nothing. Without Christ, without the life-giving Spirit, you are nothing. Being poor in spirit must also be matched with being pure in heart. To be poor in spirit is not only to be humble but also to be emptied in your spirit, in the depth of your being. To be pure in heart is a matter of motive; it is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). (The Triune God to Be Life to the Tripartite Man, p. 126)

In Matthew 5:3 to be poor in spirit means we have nothing preoccupying us...We always need to be poor in our spirit, not letting our spirit be preoccupied, filled up, with things other than the Lord Himself. We have to empty our spirit, to pour out all the preoccupying items, so that we may be poor in our spirit. (Basic Lessons on Life, p. 153)

Further Reading: The Triune God to Be Life to the Tripartite Man, ch. 14

第四周·周五

晨兴喂养

诗五一 10「神啊，求你为我造清洁的心，使我里面重新有正直的灵。」

12「求你使我复得你救恩之乐，赐我乐意的灵扶持我。」

17「神所要的祭，就是忧伤的灵；神啊，忧伤痛悔的心，你必不轻看。」

我们需要有正直的灵（诗五一 10 下）。这不是指我们的灵是对的，与错的相对。正直的灵意思是它能恒常站住。有些译本说，这是坚固、坚定，或稳固的灵。正直的灵就是灵不摇动、不摇摆，恒常站住，如同稳固、牢靠之物。

诗篇五十一篇是大卫悔改的诗篇，他为着他的灵不正直而悔改。换句话说，他的灵没有恒常正直地站住。他的灵不牢靠、不稳固，所以他会受引诱、受试诱，并且堕落。在他的悔改里，他祷告主让他有正直的灵，坚定、稳固、牢靠的灵。在他为着复兴的祷告里，他求主在他里面更新这样的灵。我们一直需要正直的灵，总是坚固、稳固、坚定、不摇动，且不摇摆的，使我们绝不会受试探、受试诱或受误引（生命的基本功课，一八三页）。

信息选读

在诗篇五十一篇，大卫...祷告神赐他乐意的灵（12 下）。大卫将乐意的灵联于救恩之乐。他求主使他仍得救恩之乐，赐他乐意的灵扶持他。...我们有救恩之乐，自然而然会有乐意的灵随主往前。主所要的，主所愿的，主所要求于我们的，

WEEK 4 — DAY 5

Morning Nourishment

Psa. 51:10 "Create in me a clean heart, O God, and renew a steadfast spirit within me."

12 "Restore to me the gladness of Your salvation, and sustain me with a willing spirit."

17 "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise."

First, we need to have a right spirit (Psa. 51:10b—KJV). This does not refer to our spirit being right versus being wrong. A right spirit is an upright spirit. This means that it can stand as something constant. Some versions say that this is a steadfast, constant, or firm spirit. An upright spirit is a spirit that is immovable, unshakable, standing constantly as something firm and steady.

Psalm 51 was the psalm of David for his repentance. He repented that his spirit was not upright. In other words, his spirit did not stand upright constantly. His spirit was not steady, not firm, so he was able to be seduced, or tempted, and he fell. In his repentance he prayed that the Lord would let him have an upright spirit, a constant, firm, steady spirit. In his prayer for restoration, he asked the Lord to renew such a spirit within him. We always need an upright spirit, which is always steadfast, firm, constant, immovable, and unshakable so that we can never be tempted, seduced, or misled. (Basic Lessons on Life, p. 150)

Today's Reading

In Psalm 51...[David] prayed that God would give him a willing spirit. David connected the willing spirit with the joy of salvation. He asked the Lord to restore unto him the joy of salvation and sustain him with a willing spirit....When we have the joy of salvation, we spontaneously will have a willing spirit to go along with the Lord. What the Lord wants, what the Lord desires, what the Lord asks

我们要有乐意的灵答应、顺从。这乐意的灵总是来自我们欢乐、喜乐的灵。我们需要救恩之乐。

毫无疑问，在大卫堕落时，他失去救恩之乐。如今他悔改，所以他求神使他仍得救恩之乐。那就是说，神要带他回到对救恩的享受。然后从这享受和这喜乐，他就能有乐意的灵。...罗马十四章十七节说，“神的国...乃在于公义、和平、并圣灵中的喜乐。”我们在神的灵里有喜乐，我们的灵就会是乐意的。我们会有乐意的灵与主交通，敬拜祂并祷告。凡能讨主喜悅的，我们就会乐意作。这就是说，我们有乐意的灵。

在诗篇五十一篇十七节上半大卫说，神所要的祭，就是忧伤的灵。换句话说，在神眼中，忧伤的灵比祭物更宝贵。在十七节下半大卫说，忧伤痛悔的心，神必不轻看。忧伤的灵就是悔改的灵，对于任何罪恶都觉得非常忧伤。换句话说，忧伤的灵是真正悔改的灵。

忧伤的灵，直译，破碎的灵，破碎的意思就是不完整。这里的意思不是破成碎块，乃是说，你不认为自己是那样完全或完整的。你若认为你是完全、完整的，你就不会悔改，或承认你的软弱和你的失败。你的灵在悔改时，就是破碎的、痛悔的、觉得忧伤的。许多人犯罪以后，不会有破碎的灵，反而会有顽梗、完整的灵。因为他们觉得自己是完全、完整的，他们就不愿悔改，他们不愿认罪。我们不该这样，我们该一直有忧伤、破碎的灵。

即使我们不觉得自己犯了罪，我们仍需要忧伤的灵。即使我们没有犯大罪，我们仍会有小错。在我们的话语、我们的态度、我们的思想、我们的感觉和我们与别人的谈话上，许多时候我们是错误的，甚至不知不觉就错了。所以我们一直需要保守一个忧伤、破碎的灵。不要认为自己是完全、完整且完美的；没有人是完全的，所以我们需要忧伤、破碎的灵，悔改并认罪（生命的基本功课，一八三至一八五页）。

参读：生命的基本功课，第十九课。

of us, we will have a willing spirit to answer, to obey. This willing spirit always comes from our rejoicing, our joyful spirit. We need the joy of salvation.

No doubt, in David's fall he lost the joy of his salvation. Now he was repenting, so he asked that God would restore unto him the joy of salvation. That means God would bring him back to the enjoyment of salvation. Then from this enjoyment and this joy, he could have a willing spirit...Romans 14:17 says, "The kingdom of God is...righteousness and peace and joy in the Holy Spirit." When we have joy in God's Spirit, our spirit will be willing. We will have a willing spirit to fellowship with the Lord, to worship Him, and to pray. Whatever can please the Lord, we will be happy to do. This means we have a willing spirit.

In Psalm 51:17a David said that the sacrifices of God are a broken spirit. In other words, in God's eyes a broken spirit is more precious than sacrifices. In the second part of verse 17 David said that God would not despise a broken and contrite heart. A broken spirit is a spirit that repents, that feels very sorrowful for any sinfulness. In other words, a broken spirit is a real repenting spirit.

To be broken means to not be whole. Here it does not mean to be broken into pieces. It means that you do not consider yourself so perfect or complete. If you consider that you are perfect and complete, you would not repent or confess your weaknesses and your failures. When your spirit is repenting, your spirit is broken, contrite, and feeling sorrowful. After sinning, many would not have a broken spirit. Instead, they would have a spirit that is stubbornly whole. Because they feel that they are perfect and complete, they would not repent. They would not confess. We should not be like this. We should have a spirit which is always broken.

Even if we do not feel that we have sinned, we still need a broken spirit. Even if we have not sinned in a great way, we still could be wrong in a small way. In our words, our attitude, our thoughts, our feelings, and our talk with others, many times we are wrong, even unconsciously. So we always need to keep a broken spirit. Do not consider yourself as being whole, complete, and perfect. No one is perfect, so we always need a broken spirit to repent and confess. (Basic Lessons on Life, pp. 150-151)

Further Reading: Basic Lessons on Life, lsn. 19

第四周·周六

晨兴喂养

赛五七 15 「…我必住在至高至圣的所在，也与灵里痛悔卑微的人同居，要使卑微之人的灵苏醒，也使痛悔之人的心苏醒。」

六六 1~2 「…天是我的座位，地是我的脚凳；你们要在哪里为我建造殿宇？哪里是我安息的地方？…我所看顾的，就是灵里贫穷痛悔、因我的话战兢的人。」

我们也需要温柔安静的灵。彼前三章四节说，我们心中隐藏的人是温柔安静的灵。加拉太六章一节说，我们需要用温柔的灵挽回堕落的弟兄。在林前四章二十一节保罗问哥林多人，他们要他带着刑杖或在温柔的灵里，到他们那里去。

新约中多次提起温柔的美德。在马太五章五节主说，“温柔的人有福了，因为他们必承受地土。”基于这节，我们可以查考新约里温柔的真正意义。世界的路是抗争、奋斗并击败别人，以得着一些产业，一些基业。但圣经说，你若承受什么，就必须温柔。温柔的意思是不抵抗世人的反对，甘心忍受。无论情况如何，我们都该温柔，不与别人相争。温柔的意思是不为自己争。我们需要温柔安静的灵。你若争什么，就无法安静；你能安静唯一的路，就是不为自己争，或为自己寻求什么（生命的基本功课，一八六至一八七页）。

信息选读

痛悔卑微的灵与忧伤的灵非常相近，以赛亚五十七章十五节和六十六章二节都指明同样的事，这二处指明甚至天也不是神乐于居住之地。神渴

WEEK 4 — DAY 6

Morning Nourishment

Isa. 57:15 ...I will dwell in the high and holy place, and with the contrite and lowly of spirit, to revive the spirit of the lowly and to revive the heart of the contrite.

66:1-2 ...Heaven is My throne, and the earth the footstool for My feet. Where then is the house that you will build for Me, and where is the place of My rest?...To this kind of man will I look, to him who is poor and of a contrite spirit, and who trembles at My word.

We also need a meek and quiet spirit. First Peter 3:4 says that the hidden man of our heart is a meek and quiet spirit. Galatians 6:1 says that we need to restore a fallen brother in a spirit of meekness. In 1 Corinthians 4:21 Paul asked the Corinthians if they wanted him to come to them with a rod or in a spirit of meekness.

The New Testament mentions the virtue of meekness a number of times. In Matthew 5:5 the Lord said, “Blessed are the meek, for they shall inherit the earth.” Based upon this verse, we can look into the real meaning of being meek in the New Testament. The world’s way is to fight, to strive, and to defeat others to gain some possession, some inheritance. But the Bible says that if you are going to inherit anything, you have to be meek. To be meek means not to resist the world’s opposition but to suffer it willingly. Regardless of the situation, we should be meek, not fighting against others. Meekness means not fighting for yourself. We need a meek and quiet spirit. If you fight for anything, you cannot be quiet. The only way that you can be quiet is not to fight for yourself or seek anything for yourself. (Basic Lessons on Life, p. 152)

Today's Reading

A contrite and humble spirit is very close to a broken spirit. Isaiah 57:15 and 66:2 both indicate the same thing. They indicate that even heaven is not a joyful place to God for His dwelling. God desires to dwell with people who

望与那有痛悔卑微之灵的人同住。这不是小事。

我们若灵里痛悔卑微，我们就灵里忧伤，并且能享受神的同在。神就与我们同在，甚至与我们同住。我们的灵若骄傲，我们若保守自己完整、完美且完全，不愿悔改并认罪，我们就会失去主的同在。在某种意义上，照着我们的经历，主的同在会离开我们。所以我们需要卑微忧伤的痛悔之灵，就是悔改的灵，承认我们的罪恶。我们若在这样的灵里，主必与我们同在，并与我们同住。五十七章十五节和六十六章二节是我们要向圣徒指出的美妙经文（生命的基本功课，一八五至一八六页）。

神不认为天或地是祂的居所，也不认为以色列人为祂所建物质的殿，是祂安息的地方。旧约里的帐幕和殿，只是神与以色列人联结的象征，神认为以色列人才是祂真正的殿（来三 6 与注）。神与以色列人联结，与他们成为一个实体，这一个实体乃是属灵的殿，神与以色列中敬虔的人都住在其中（诗二七 4，八四 10，九十 1，参彼前二 5 上）。根据以赛亚六十六章二节和五十七章十五节，神所渴望得着的住处，乃是一班可以让祂进入的人。神要在宇宙中得着一个住处，是神与人的调和，在其中神被建造到人里面，人被建造到神里面，使神与人，人与神，能成为相互的住处（约十四 2、20、23，十五 4，约壹四 13）。在新约里，这个住处，这个殿（家），乃是召会，就是神在信徒灵里的居所（弗二 22 与注 3，提前三 15 与注 1）。这个宇宙建造，这个宇宙的殿终极的显出，就是新耶路撒冷。在这城里，神在人里面，以人作祂的居所；人也在神里面，以神作他的居所（启二一 3 与注、22 与注）（圣经恢复本，赛六六 1 注 1）。

参读：生命的基本功课，第十九课。

have a contrite and humble spirit. This is not a small thing.

If we are contrite and humble in our spirit, we are broken in our spirit, and we can enjoy God's presence. God is then with us and even dwells with us. If our spirit is proud and we keep ourselves complete, perfect, and whole, being unwilling to repent and confess, we will lose the Lord's presence. In a certain sense, according to our experience, the Lord's presence would leave us. So we need a contrite spirit, which is humble and broken, a repenting spirit to confess our sinfulness. If we are in this kind of spirit, the Lord will be with us and will dwell with us. Isaiah 57:15 and 66:2 are wonderful verses to point out to the saints. (Basic Lessons on Life, pp. 151-152)

God did not consider either heaven or earth His dwelling place, nor did He consider the physical house, the temple, built for Him by the children of Israel the place of His rest. In the Old Testament both the tabernacle and the temple were only symbols of God's union with the children of Israel, whom God considered His actual house (Heb. 3:6 and footnote). God was united with the children of Israel and became one entity with them, and this one entity was a spiritual house in which both God and the godly people in Israel dwelt (Psa. 27:4; 84:10; 90:1; cf. 1 Pet. 2:5a). According to Isaiah 66:2 and 57:15, the dwelling place God desires to have is a group of people into whom He can enter. God intends to have a dwelling place in the universe that is the mingling of God and man, in which God is built into man and man is built into God, so that God and man, man and God, can be a mutual abode to each other (John 14:2, 20, 23; 15:4; 1 John 4:13). In the New Testament this dwelling place, this house, is the church, which is God's habitation in the believers' spirit (Eph. 2:22 and footnote 4; 1 Tim. 3:15 and footnote 2). The ultimate manifestation of this universal building, this universal house, is the New Jerusalem. In this city God is in man, taking man as His dwelling place, and man is in God, taking God as His habitation (Rev. 21:3, 22, and footnotes). (Isa. 66:1, footnote 1)

Further Reading: Basic Lessons on Life, lsn. 19

WEEK 4 Hymns #846

614

教会 — 建造

6 4 6 4 6 6 6 4 (英 846)

降 E 大调

3/4

3	5	4		3	·	2	2		1	1	4		3	-	-		
一	灵	能	交	流,	恩	主,	灵	能	交	流!							
3	3	#4		5	·	5	5		6	7	6		5	-	-		
	我	今	切	求,	恩	主,	灵	能	交	流!							
4	3	6		b7	·	6	2		3	2	5		6	·	5	1	
	甚	愿	一	反	己	往,	推	倒	铁	壁	铜	墙,					
i	7	6		5	·	3	6		4	6	7		1	-	-		
	灵	能	交	流	通	畅,	灵	能	交	流!							

- 二 灵能交流, 恩主, 灵能交流!
 我今恳求, 恩主, 灵能交流!
 不再自满自负, 不再作茧自缚,
 灵能交流无阻, 灵能交流!
- 三 灵能交流, 恩主, 灵能交流!
 我今祈求, 恩主, 灵能交流!
 不再不凡自命, 不再自觉聪明,
 灵能交流不停, 灵能交流!
- 四 灵能交流, 恩主, 灵能交流!
 我今寻求, 恩主, 灵能交流!
 不再自藏自隐, 不再独善己身,
 灵能交流日深, 灵能交流!
- 五 灵能交流, 恩主, 灵能交流!
 我今要求, 恩主, 灵能交流!
 打倒自持架格, 走下作人宝座,
 流出活水江河, 灵能交流!
- 六 灵能交流, 恩主, 灵能交流!
 允我所求, 恩主, 灵能交流!
 切愿能被建造, 不但与你相交,
 且能与人相调, 灵能交流!

1 Oh, may my spirit flow,
 Oh, may it flow!

Now I beseech Thee, Lord
 Oh, may it flow!

My past I would forsake,
 The iron walls would break,
 My spirit free would make;
 Oh, may it flow!

2 Oh, may my spirit flow,
 Oh, may it flow!

Now I implore Thee, Lord,
 Oh, may it flow!

No more self-satisfied,
 No more in self-bound pride,
 No more my spirit tied;
 Oh, may it flow!

3 Oh, may my spirit flow,
 Oh, may it flow!

For this I plead with Thee,
 Oh, may it flow!

High-minded not to be,
 Pride shall not prison me,
 I'd flow unceasingly,
 In spirit flow.

4 Oh, may my spirit flow,
 Oh, may it flow!

For this I seek Thee, Lord,
 Oh, may it flow!

No more to isolate,
 Nor self to perfect make,
 My spirit nought abate,
 Deeply to flow.

5 Oh, may my spirit flow,
 Oh, may it flow!

I ask Thee, gracious Lord,
 Oh, may it flow!

My trust in self o'erthrow,
 Down from self's throne I'll go,
 That living water flow
 In spirit, Lord.

6 Oh, may my spirit flow,
 Oh, may it flow!

Answer my prayer, dear Lord,
 Oh, may it flow!

Not just commune with Thee,
 I long to builded be,
 Mingle with others free
 In spirit, Lord.

二〇一三年春季长老及负责弟兄训练

为着基督身体之生命的经历、长大与职事

第五篇

有蒙召者完整的经历
而成为神合格的仆人

读经：出三 2~4, 6, 8, 14~15, 四 3~4, 6~7, 9, 14 下~16, 24~26

纲 目

周一、周二

壹 在历史上，摩西是头一个完全、合格且得着成全的神的仆人；因着他是圣经中头一个完全合格的神的仆人，他是神仆人的标准模型，并且神对他的呼召，就是祂呼召众仆人的标准——参出二 11~15, 徒七 22~30、34~36, 来十一 28。

贰 一个蒙神呼召的人必须看见烧着之荆棘的异象——徒七 22~36, 出三 2:

一 创世记三章的荆棘指明堕落的人在咒诅之下；罪带来咒诅，咒诅带来隔绝的火焰——17~18、24 节。

二 在出埃及三章，被咒诅的荆棘成了神的器皿，而火焰与荆棘成为——2~4 节：

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Five

Being a Qualified Servant of God
by Having the Complete Experience of a Called One

Scripture Reading: Exo. 3:2-4, 6, 8, 14-15; 4:3-4, 6-7, 9, 14b-16, 24-26

Outline

Day 1 & Day 2

I. Moses was the first complete, qualified, and perfected servant of God in history; because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for the calling of all His servants—cf. Exo. 2:11-15; Acts 7:22-30, 34-36; Heb. 11:28.

II. A person who is called by God must see the vision of the burning thornbush—Acts 7:22-36; Exo. 3:2:

A. The thorns in Genesis 3 indicate that fallen man is under a curse; sin brought in the curse, and the curse brought in the excluding flame of fire—vv. 17-18, 24.

B. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush—vv. 2-4:

- 1 借着救赎，咒诅除去了，并且火与荆棘成为一。
- 2 救赎的基督除去了咒诅，而那灵，就是火，已经赐给我们—加三 13~14，路十二 49，徒二 3~4。

三 这指明每一个神所呼召的人，必须认识自己不过是荆棘（在神咒诅之下的罪人—创三 17~18、24），里面有火焚烧；这火就是三一神自己在祂的圣别里，也就是复活的神—申三三 1、16，可十二 26。

四 火烧荆棘的记载对于神所呼召的人，成为不能磨灭的纪念和见证—申三三 1、16，可十二 26：

- 1 因着由羊羔为着堕落的人被杀并献给神所表征之神的救赎（创四 4），创世记三章隔绝的火焰，已成了出埃及三章眷临并内住的火焰—加三 13~14，罗十二 11，提后一 6~7。
- 2 荆棘被火烧着，却没有烧毁，这指明神不要用我们天然的生命作燃料；祂只要以祂自己作燃料来焚烧—出三 2，罗十二 11，提后一 7，西一 29。
- 3 借着火烧荆棘的表号，神使摩西有印象，他是一个器皿，一个通道，透过他，神得以显明—林后四 7，腓一 20、25。

五 召会乃是团体的荆棘，有复活的神在其中焚烧—参创二 22，弗二 6：

1. Through redemption, the curse has been taken away, and the fire has become one with the thorn.
2. The redeeming Christ has taken away the curse, and the Spirit as the fire has been given to us—Gal. 3:13-14; Luke 12:49; Acts 2:3-4.

C. This indicates that everyone who is called of God must realize that he is just a thornbush (a sinner under God's curse—Gen. 3:17-18, 24) with a fire burning within him and that this fire is the Triune God Himself in His holiness, the God of resurrection—Deut. 33:1, 16; Mark 12:26.

D. The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones—Deut. 33:1, 16; Mark 12:26:

1. Because of God's redemption, signified by the lamb slain and offered to God for fallen man (Gen. 4:4), the excluding flame of Genesis 3 has become the visiting and indwelling flame of Exodus 3—Gal. 3:13-14; Rom. 12:11; 2 Tim. 1:6-7.
2. The fact that the thornbush burned without being consumed indicates that God does not want to use our natural life as fuel; He will burn only with Himself as fuel—Exo. 3:2; Rom. 12:11; 2 Tim. 1:7; Col. 1:29.
3. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested—2 Cor. 4:7; Phil. 1:20, 25-26.

E. The church is a corporate thornbush burning with the God of resurrection—cf. Gen. 2:22; Eph. 2:6:

- 1 神终极的目标是要得着一个居所，建造祂的住处—约一 14，二 19，林前三 16，后二一 3、22。
- 2 召会就是三一神在蒙救赎的人性中焚烧；这就是神圣的经纶—路十二 49，徒二 3~4。
- 3 以色列人预表今日的召会，是团体的荆棘，他们蒙了救赎（出十三 14~16），被圣别（2），被变化，并且被建造。
- 4 不要说召会贫穷、下沉或发死；你越这样说，就越将自己摆在咒诅之下，然而，你若为着召会生活赞美主，称赞召会生活，你就越将自己摆在神的祝福之下：
 - a “祂未见雅各中有罪孽，也未见以色列中有祸患” —民二三 21。
 - b “雅各啊，你的帐棚何其佳美！以色列啊，你的帐幕何其华丽” —二四 5。
 - c “凡给你祝福的，愿他蒙福；凡咒诅你的，愿他受咒诅” —9 节下。
- 5 虽然在哥林多的召会有分裂、犯罪、混乱、恩赐的滥用以及异端的教训，使徒仍称之为神的召会，因为那使一同聚集的信徒成为神之召会的神圣、属灵素质，确实是在那里—林前一 2。
- 6 今天团体的荆棘作为神的居所，完全是一件在复活里的事：
 - a 召会乃是“基督的”、“复活的”、属天的一—参创二 22，弗一 19~23，二 6。
 - b 复活乃是神圣经纶的命脉和生命线—林前十五 12，徒十三 33，林前十五 45 下，彼前一 3。

1. God's ultimate goal is to obtain a dwelling place, to build up His habitation—John 1:14; 2:19; 1 Cor. 3:16; Rev. 21:3, 22.
2. The church is the Triune God burning within redeemed humanity; this is the divine economy—Luke 12:49; Acts 2:3-4.
3. The children of Israel, typifying today's church, were a corporate thorn bush, who were redeemed (Exo. 13:14-16), sanctified (v. 2), transformed, and built up:
4. Do not say that the church is poor, low, or dead; the more you say this, the more you put yourself under a curse, but if you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing:
 - a. "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel"—Num. 23:21.
 - b. "How fair are your tents, O Jacob, / Your tabernacles, O Israel!"—24:5.
 - c. "Blessed is everyone who blesses you, / And cursed is everyone who curses you"—v. 9b.
5. In spite of all the division, sin, confusion, abuse of gifts, and heretical teaching in the church in Corinth, the apostle still called it the church of God, because the divine and spiritual essence that makes the assembled believers the church of God was actually there—1 Cor. 1:2.
6. Being a corporate thornbush as God's dwelling place today is a matter altogether in resurrection:
 - a. The church is "Christly," "resurrectionly," and heavenly—cf. Gen. 2:22; Eph. 1:19-23; 2:6.
 - b. Resurrection is the life pulse and lifeline of the divine economy—1 Cor. 15:12; Acts 13:33; 1 Cor. 15:45b; 1 Pet. 1:3.

- c. 我们在主复活的生命里，用主复活的大能为祂劳苦，绝不会徒然，但借着向罪人传扬基督，对圣徒供应生命，并用对经过过程之三一神的经历作金、银、宝石来建造召会，其结果必要完成神永远的定旨—林前十五 58，三 12。

周 三

叁 一个蒙神呼召的人必须有“神是谁”的启示：

一 呼召摩西的那一位名字是“我是” —出三 14~15：

- 1 “我是”这名字指明神，就是基督，乃是一切正面事物的实际—约八 58，六 35，八 12，十五 1，西二 16~17。
- 2 我们必须认识呼召我们的神是，而我们不是一来十一 6。

二 呼召摩西的那一位乃是他父亲的神—出三 6：

- 1 “你父亲的神”指与神的历史。
- 2 在神眼中，呼召我们的主乃是我们属灵父亲的神—林前四 15、17，诗一〇三 17，腓二 19~22。

周 四

三 呼召摩西的那一位乃是复活的神—太二二 29~32：

- 1 我们必须认识亚伯拉罕、以撒、雅各的神，就是使人复活的三一神：

- c. Our labor for the Lord in His resurrection life with His resurrection power will never be in vain, but will result in the fulfilling of God's eternal purpose through the preaching of Christ to sinners, the ministering of life to the saints, and the building up of the church with the experiences of the processed Triune God as gold, silver, and precious stones—1 Cor. 15:58; 3:12.

Day 3

III. A person who is called by God must have a revelation of who God is:

A. The name of the One who called Moses is I Am—Exo. 3:14-15:

1. The name I Am indicates that God, Christ, is the reality of every positive thing— John 8:58; 6:35; 8:12; 15:1; Col. 2:16-17.
2. We must know that the God who calls us is and that we are not—Heb. 11:6.

B. The One who called Moses was the God of his father—Exo. 3:6:

1. The God of your father denotes history with God.
2. In the eyes of God, the Lord who calls us is the God of our spiritual father— 1 Cor. 4:15, 17; Psa. 103:7; Phil. 2:19-22.

Day 4

C. The One who called Moses was the God of resurrection—Matt. 22:29-33:

1. We must know the God of Abraham, Isaac, and Jacob, the resurrecting Triune God:

- a. 亚伯拉罕的神表征父神，祂呼召人、称义人、装备人，使人凭信而活，且活在与祂的交通里—创十二1，十五6，十七~十八，十九29，二一1~13，二二1~18。
 - b. 以撒的神表征子神，祂祝福人，使人承受祂一切的丰富，过享受祂丰盛的生活，并活在平安中—二五5，二六3~4、12~33。
 - c. 雅各的神表征灵神，祂使万有效力，叫爱祂的人得益处，并且变化人，使人在神圣的生命里成熟，能祝福所有的人，治理全地，并以子神作生命供应，满足所有的人—二七41，二八1~三五10，三七，三九~四九，罗八28~29。
2. 神所呼召的人必须在复活里，并在复活里作一切事以建造召会；召会全然是复活里的一弗一19~23，罗八11，林前十五45下、58，参民十七1~8。

周 五

肆 一个蒙神呼召的人必须认识神呼召的目的—出一三8：

- 一 神呼召的目的，消极一面是要拯救祂的选民脱离撒但和世界的霸占及暴虐；撒但和世界是由法老和埃及所预表—罗一16。
- 二 神呼召的目的，积极一面是要带祂的选民进入包罗万有的基督，实化为我们灵中那包罗万有的灵，由迦南流奶与蜜之地所预表—西二6，加三14。

- a. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him— Gen. 12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.
 - b. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with the life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.
 - c. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply—27:41; 28:1—35:10; chs. 37; 39—49; Rom. 8:28-29.
2. A called one of God must be in resurrection and do everything in resurrection for the building up of the church, which is altogether in resurrection— Eph. 1:19-23; Rom. 8:11; 1 Cor. 15:45b, 58; cf. Num. 17:1-8.

Day 5

IV. A person who is called by God must know the purpose of God's calling— Exo. 3:8:

- A. *The purpose of God's calling, negatively, is to deliver God's chosen people out of the usurpation and tyranny of Satan and the world, typified by Pharaoh and Egypt—Rom. 1:16.*
- B. *The purpose of God's calling, positively, is to bring God's chosen people into the all-inclusive Christ realized as the all-inclusive Spirit in our spirit, typified by the land of Canaan flowing with milk and honey—Col. 2:6; Gal. 3:14.*

伍 一个蒙神呼召的人必须知道如何对付撒但、肉体和世界；这是神工作的原则—约壹三 8，加五 17，约壹二 15，参林前二 11，罗七 18，加六 14：

- 一 我们在神以外所倚靠的任何事物都是蛇的藏身之处—出四 2~4，路十 19。
- 二 我们的肉体乃是由麻风—罪、腐朽、败坏和不洁—所构成—出四 6~7，罗七 17~18，24~25，赛六 5。
- 三 世界同其供应、娱乐和消遣充满了死亡的血—出四 9，约壹五 19，加六 14。

周 六

陆 一个蒙神呼召的人需要经历配合与切割：

- 一 蒙召者必须有人在身体的原则里与他配合，作为他的约束、防卫和保护—出四 14 下~16，路十 1，申三二 30，传四 9~12。
- 二 蒙召者必须愿意主观地经历天然的生命受割礼，好在主手中成为有用的，以完成祂永远的定旨，并且预备好，以执行神的托付—出四 24~26。
- 三 愿神呼召的每一方面，今天在主的恢复中，都成为我们的经历。

V. A person who is called by God must know how to deal with Satan, the flesh, and the world; this is the principle of God's work—1 John 3:8; Gal. 5:17; 1 John 2:15; cf. 1 Cor. 2:11; Rom. 7:18; Gal. 6:14:

- A. *Anything that we rely on apart from God is a hiding place for the serpent—Exo. 4:2-4; Luke 10:19.*
- B. *Our flesh is a constitution of leprosy—sin, rottenness, corruption, and uncleanness—Exo. 4:6-7; Rom. 7:17-18, 24-25; Isa. 6:5.*
- C. *The world with its supply, entertainment, and amusement is filled with the blood of death—Exo. 4:9; 1 John 5:19; Gal. 6:14.*

Day 6

VI. A person who is called by God needs the experience of matching and cutting:

- A. *A called one must have someone to match him in the principle of the Body for his restriction, safeguard, and protection—Exo. 4:14b-16; Luke 10:1; Deut. 32:30; Eccl. 4:9-12.*
- B. *A called one must be willing to have the subjective experience of the circumcision of his natural life in order to become useful in the hand of the Lord for the fulfillment of His eternal purpose and to be prepared to carry out God's commission—Exo. 4:24-26.*
- C. *May every aspect of God's calling be our experience in the Lord's recovery today.*

出三 2 「耶和华的使者从荆棘中火焰里向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。」

创三 17~18 「…地必因你的缘故受咒诅；你必终身劳苦，才能从地里得吃的。地必给你长出荆棘和蒺藜来…」

在圣经里，神呼召摩西的记载比呼召其他人的记载都长。…在历史上，摩西是头一个完全、合格且得着成全的神的仆人。神使用挪亚建造方舟，但他不是摩西那样的仆人。甚至信心之父亚伯拉罕，也不像摩西那样受成全为神的仆人。他是圣经中头一个完全合格的神的仆人，因此他是神仆人的标准模型，并且神对他的呼召，乃是祂呼召众仆人的标准。在原则上，我们都需要像摩西一样蒙召。…按照出埃及三至四章，这个呼召包括五点：烧着的荆棘、神是谁以及神之所是的启示、神呼召的目的、三个神迹、亚伦的配合以及西坡拉的切割（出埃及记生命读经，六一至六二、一二九页）。

信息选读

我们需要看见创世记三章和出埃及三章之间的关联。两章都有荆棘与火。创世记三章的荆棘指明人在咒诅之下（17~18），火焰指明人与作生命树的神隔绝（22~24）。按照三章，荆棘是来自因着罪而有的咒诅。因此，荆棘象征在咒诅之下堕落的人。咒诅宣布以后，伊甸园的东边马上安设了发火焰的剑，“把守生命树的道路”（24）。故此，罪带来咒诅，咒诅带来火焰。在三章，火的功用是使罪人与生命树隔绝，也就是

Exo. 3:2 "And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed."

Gen. 3:17-18 "...Cursed is the ground because of you; in toil will you eat of it all the days of your life. And thorns and thistles will it bring forth for you..."

The record of God's calling of Moses is longer than the record of His calling of any other person in the Bible....Moses was the first complete, qualified, and perfected servant of God in history. Noah was used by God to build the ark, but he was not the kind of servant Moses was. Not even Abraham, the father of faith, was perfected as a servant of God in the way Moses was. Because he was the first fully qualified servant of God in the Bible, Moses is the standard model of God's servant, and God's calling of him is the standard for His calling of all His servants. In principle, we all need to be called the way Moses was....According to chapters 3 and 4 of Exodus, this call covers five points: the burning thorn-bush, the revelation of who God is and of what God is, the purpose of God's calling, the three signs, and Aaron's matching and Zipporah's cutting. (Life-study of Exodus, pp. 52, 109)

Today's Reading

There is a connection between Genesis 3 and Exodus 3. In both chapters we have the thorn and the fire. The thorn in Genesis 3 indicates that man is under a curse (vv. 17-18), and the flame of fire indicates that man is excluded from God as the tree of life (vv. 22-24). According to Genesis 3, thorns came from the curse due to sin. Hence, thorns are a symbol of fallen man under the curse. Immediately after the curse was pronounced, a flaming sword was placed at the east of the garden "to guard the way to the tree of life" (v. 24). Thus, sin brought in the curse, and the curse brought in the flame of fire. The function of fire in Genesis 3 is to exclude sinners from the tree of life, that is,

与作生命源头的神隔绝。

人的光景在出埃及三章与在创世记三章的大不相同。在出埃及三章，被咒诅的荆棘成了神的器皿，而火焰与荆棘成为一。借着救赎（由羔羊为着堕落的人被杀并献给神所表征—创四4），咒诅被除去，现今火已经与荆棘成为一。

这幅图画的实际，可见于加拉太三章十三至十四节。十三节说，“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅。”这意思是说，借着基督在十字架上的死，咒诅已被除去。十四节继续说，“为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”所以，按照这些经节，咒诅已被除去，而灵，就是火，已经赐给我们。

行传二章三至四节指明，浇灌的灵由火焰的舌头所象征。那灵的浇灌像火一样；主耶稣在路加十二章四十九节曾预言这事：“我来要把火丢在地上，若是已经着起来，那是我所愿意的。”五旬节那天，借着基督除去咒诅的救赎所赐下之应许的那灵，以火焰的形状降在门徒身上。这火不再使我们与神隔绝；反之，这火乃是神眷临的火焰。

神对摩西说话以前，给他看见烧着之荆棘的异象。神“从荆棘中火焰里向摩西显现”（出三2），荆棘被火烧着，却没有烧毁。摩西看见这烧着的荆棘，就说，“我要过去看这大异象，这荆棘为何没有烧掉呢？”（3）荆棘代表摩西自己。这指明每一个神所呼召的人，必须认识自己不过是荆棘，里面有火烧着，这火就是神自己。虽然神要在我们里面并在我们身上焚烧，却不烧毁我们；也就是说，祂不用我们作燃料（出埃及记生命读经，九〇至九一、八四页）。

参读：出埃及记生命读经，第五、七篇。

from God as the source of life.

Man's situation in Exodus 3 is much different from that in Genesis 3. In Exodus 3 the cursed thorn becomes the vessel of God, and the flame of fire becomes one with the thornbush. Through redemption, signified by the lamb slain and offered to God for fallen man (Gen. 4:4), the curse has been taken away, and the fire has become one with the thorn.

The reality of this picture is seen in Galatians 3:13 and 14. Verse 13 says, "Christ has redeemed us out of the curse of the law, having become a curse on our behalf." This means that through the death of Christ on the cross the curse has been taken away. Verse 14 continues, "In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith." Therefore, according to these verses the curse has been taken away, and the Spirit, the fire, has been given to us.

Acts 2:3 and 4 indicate that the outpoured Spirit is symbolized by tongues of fire. This outpouring of the Spirit as fire was predicted by the Lord Jesus in Luke 12:49: "I have come to cast fire on the earth, and how I wish that it were already kindled!" On the day of Pentecost the promised Spirit, given through the redemption of Christ which took away the curse, came upon the disciples in the form of fire. This fire no longer excludes us from God; instead, it is the flame of God's visitation.

Before God spoke to Moses, He showed him the sign of a burning thornbush,...a bush that burned with fire without being consumed. Seeing this burning thornbush, Moses said, "I must turn aside now and see this great sight, why the thornbush does not burn up" (Exo. 3:3). The thornbush represented Moses himself. This indicates that everyone who is called of God must realize that he is just a thornbush with a fire burning within him and that this fire is God Himself. Although God desires to burn within us and upon us, He will not burn us; that is, He will not use us as fuel. (Life-study of Exodus, pp. 74-76, 69-70)

Further Reading: Life-study of Exodus, msgs. 5, 7

第五周·周二

晨兴喂养

出三 3 「摩西说，我要过去看这大异象，这荆棘为何没有烧掉呢？」

申三三 16 「得地和其中所充满的宝物，并住在荆棘中者的喜悦…。」

荆棘被火烧着却没有烧毁的事实，指明神圣别的荣耀该在我们里面焚烧，但我们不该被耗尽。若是一个神的仆人被耗尽，这意思是说，他乃是自己的能力为神作事。神不要用我们天然的生命作燃料，祂只要以祂自己作燃料来焚烧。我们只需要是荆棘，让神圣的火在其中焚烧。

我信摩西从未忘记那个烧着荆棘的异象；所记得的那个异象必定在他里面作工，不断提醒他不要用天然的力量或才干。借着烧着之荆棘的异象，神使摩西有印象，他是器皿，是通道，透过他，神得以显明。要学习我们只是荆棘为着彰显神，这个功课不是容易的。多年来我一直学一个功课，就是为神作工，但不用天然的生命作燃料，只让神在我里面焚烧（出埃及记生命读经，八五至八六页）。

信息选读

火烧荆棘的记载对于神所呼召的人，成为不能磨灭的纪念和见证，见证我们不是别的，我们只是荆棘。

但愿这荆棘的记载使我们有深刻的印象，绝不忘记。我们在自己里面一无所是，我们只是荆棘。但神仍然宝贵我们，巴望像火焰一样从我们里面彰显祂自己。我们该宝贝祂的焚烧，而绝不照着天然的

WEEK 5 — DAY 2

Morning Nourishment

Exo. 3:3 "And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up."

Deut. 33:16 "With the choicest things of the earth, and the fullness thereof, and the favor of Him who dwelt in the thornbush..."

The fact that the thornbush burned without being consumed indicates that the glory of God's holiness should burn within us, but that we should not be exhausted. If a servant of God is exhausted, it may mean that he is using his own energy to do something for God. God does not want to use our natural life as fuel. He will burn only with Himself as fuel. We are simply to be a thornbush with the divine fire burning within it.

I believe Moses never forgot the sight of that burning thorn-bush. The memory of that vision must have worked within him to constantly remind him not to use his natural strength or ability. Through the sign of the burning thornbush, God impressed Moses that he was a vessel, a channel, through which God was to be manifested. It is not easy to learn that we are simply a bush for the manifestation of God. Throughout the years I have been learning one lesson: to work for God without using the natural life as the fuel, but letting God burn within me. (Life-study of Exodus, pp. 70-71)

Today's Reading

The record of the burning thornbush is to be a continuing memorial and testimony to God's called ones. It bears witness to the fact that we can be nothing other than thornbushes.

May this record of the thornbush make such a deep impression upon us that we never forget it. In ourselves, we are nothing; we are mere thornbushes. But God still treasures us and desires to manifest Himself as a flame of fire from within us. We should treasure His burning by never putting

人信靠我们的所是。我们天然的人及其才能、力量和才干，都必须被了结并忘记。...荆棘能作什么？什么也不能作。虽然你认为自己很能干，最后你将承认你只是无用的荆棘。...感谢神，祂眷顾我们，与我们同在，并且在我们身上焚烧。虽然神圣的火焰在我们里面并在我们身上焚烧，我们却不被烧毁。

今天父神在子里，子作为那灵，如火临及我们。主耶稣曾说，祂来要把火丢在地上（路十二49）。五旬节那天，那灵以火焰舌头的形状来到。...这圣别的火焰，这神圣的焚烧，俘掳了我们，如今我们是有三一神烧着之荆棘的一部分。三一神现今正在祂所拣选并救赎的召会里面和身上焚烧。因此，召会就是三一神在蒙救赎的人性中焚烧。这就是神圣的经纶（提前一4）。

你若为着召会生活赞美主，称赞召会生活，你就越将自己摆在神的祝福之下。我在召会生活所有的年日中，从未见过一个说召会消极话的人是在神的祝福之下。相反的，所有说召会贫穷、下沉、发死的人，都在咒诅之下。凡说召会积极话的，宣告召会是可爱的，并且召会是神的家的人，都蒙了祝福。这不仅仅是道理，这乃是在许多圣徒的经历中可以得到证实的见证。

复活的神住在荆棘中，这事实指明今天团体的荆棘作为神的居所，完全是在复活里的事。那圣者能眷临我们并住在我们中间，是因为祂在复活里。祂是复活的神，而我们这些祂的子民乃是在复活里。...那位伟大的“我是”，复活的神，亚伯拉罕、以撒、雅各的神住在我们里面，我们也享受祂。我们个人是荆棘，而我们在一起乃是团体的荆棘，有复活的神在其中焚烧。这就是今日召会生活的图画（出埃及记生命读经，八六至八七、一三二、九五、一〇〇至一〇一页）。

参读：出埃及记生命读经，第六篇；事奉的基本功课，第二十课；长老训练第二册，第三章。

any trust in what we are according to the natural man. Our natural man with its energy, strength, and ability must be terminated and forgotten....What can a thornbush do? Nothing. Although you may consider yourself to be capable, you will eventually realize that you are merely a useless thornbush....Thank God that He visits us, stays with us, and burns upon us. Although the divine flame burns within us and upon us, we ourselves are not consumed.

Today God the Father in the Son and the Son as the Spirit have come down upon us as fire. The Lord Jesus once said that He came to cast fire upon the earth (Luke 12:49). On the day of Pentecost the Spirit came in the form of tongues of fire....This holy fire, this divine burning, has captured us, and now we are part of the thornbush that is burning with the Triune God. The Triune God is burning within and upon the church He has chosen and redeemed. Thus, the church is the Triune God burning within a redeemed humanity. This is the divine economy (1 Tim. 1:4).

If you praise the Lord for the church life and speak well concerning it, you will put yourself under God's blessing. During all the years I have been in the church life, I have not seen one person who spoke negatively about the church who was under God's blessing. On the contrary, all who have said that the church was poor, low, or dead have been under a curse. Those who speak positively about the church, declaring that the church is lovely and that it is God's house, receive the blessing. This is not mere doctrine; it is a testimony that can be verified by the experiences of many saints.

The fact that the God of resurrection dwelt in the thornbush indicates that being a corporate thornbush as God's dwelling place today is a matter altogether in resurrection. The holy One can visit us and dwell among us because He is in resurrection. He is the God of resurrection, and we, His people, are in resurrection....The great I Am, the God of resurrection, the God of Abraham, Isaac, and Jacob, dwells within us, and we enjoy Him. Individually we are a thornbush, and together we are a corporate thornbush burning with the God of resurrection. This is a picture of the church life today. (Life-study of Exodus, pp. 71-72, 112, 79, 83-84)

Further Reading: Life-study of Exodus, msg. 6; Basic Lessons on Service, lsn. 20; Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3

出三 14~15 「神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。神又对摩西说，你要对以色列人这样说，耶和華你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的纪念，直到万代。」

〔神呼召的〕第二方面就是神是谁以及神的所是。神是独一无二的一位。其他一切都变幻不定，但神是永存的。我们不是，唯独神永远是。...出埃及三章启示给摩西的神的名，乃是“是”这个动词。这指明在其他一切存在以先，神就是。在许多事物灭没之后，神仍然是。神昔是，今是，以后永是。

作为自有者，神是一切正面事物的实际。约翰福音启示祂是我们所需要的一切：生命、亮光、粮食、水、草场、道路（出埃及记生命读经，一三四至一三五页）。

信息选读

我们能在“我是”这辞之后加上我们所需要的一切。你疲倦么？这位“我是”就是你的安息。你饥饿么？祂是你的食物。你发死么？祂就是生命。在新约里，主用许多事物来描述祂自己：“我是真葡萄树”（约十五 1），“我就是生命的粮”（六 35），“我是...光”（八 12）。神作为“我是”，祂乃是一切——天、地、空气、水、树木、鸟、牲畜。这不是泛神论——将神和物质的宇宙视为一的宗教信仰。我没有说每件事物都是神，但我的确宣告神是一切正面事物的实际。这含示神必须是你，甚至是你这个人的实际。我

Morning Nourishment

Exo. 3:14-15 "And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you. And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation."

The second aspect [of God's calling] is the matter of who God is and of what God is. God is the unique self-existing One. Everything else comes and goes, but God remains. We are not, but God, and God alone, always is....The name of God as revealed to Moses in Exodus 3 is simply the verb to be. This indicates that before anything else came into existence, God was. After so many things have passed out of existence, God will still be. God was, God is, and God will be.

As the self-existing One, God is the reality of every positive thing. The Gospel of John reveals that He is all we need: life, light, food, drink, pasture, the way. (Life-study of Exodus, pp. 113-114)

Today's Reading

To the words I Am we can add whatever we may need. Are you tired? The I Am is your rest. Are you hungry? He is your food. Are you dying? He is life. In the New Testament the Lord uses many things to describe Himself: "I am the true vine" (John 15:1), "I am the bread of life" (John 6:35), "I am the light" (John 8:12). As I Am, God is everything—heaven, earth, air, water, trees, birds, cattle. This is not pantheism, the religious belief that identifies God with the material universe. I do not say that everything is God, but I do declare that God is the reality of every positive thing. This implies that God must be you, even the reality of your very being. We can say to Him, "Lord, You are me." If the Lord is not us, then

们能对祂说，“主，你就是我。”如果主不是我们，我们就一无所是，没有实际。这伟大的“我是”，包罗万有的一位，就是来呼召我们的那位。

耶和華的意思是“那昔是今是以后永是者”。这名称基本上由“是”这个动词所组成。除了主以外，其他一切都是虚无。祂是唯一“是”的那一位，唯一具有存在之实际的那一位。除了祂以外，“是”这个动词不该应用于任何人或任何事物。祂是唯一的自有者。宇宙中的万有都是虚无。唯有耶和華是“那昔是今是以后永是者”。祂过去是，现在是，将来还是。

希伯来十一章六节说，“到神面前来的人，必须信有神。”（有神，直译，神是）根据本节经文，神是，我们必须信祂是。神是，但我们不是。...我们若要蒙神呼召，就...必须晓得，呼召我们的神是，而我们不是。我们都需要这样认识神。

〔在出埃及三章六节〕“你父亲的神”这辞句，指与神的历史。当神来呼召你，祂对你不该是陌生人。如果祂对你陌生，你就没有资格蒙祂呼召。说神是我们父亲的神，不是指祂是我们肉身父亲的神，因我们肉身的父亲也许不是神的儿子。当我们得救时，我们得到另一个家谱，另一个属灵的谱系。故此，保罗对哥林多人说他福音生了他们（林前四 15）。保罗...有许多属灵的女儿。每一位在基督里的信徒都有一位属灵的父亲。在神眼中，呼召你的主乃是你属灵父亲的神。

摩西父亲的神就是亚伯拉罕的神、以撒的神、雅各的神。这意思是说，神是每一种人的神。我们也许是一个像亚伯拉罕一样的好人，像以撒一样平凡的人，或是像雅各一样的抓夺者。但不论我们怎样，神都是我们的神。亚伯拉罕、以撒、雅各的神，乃是包罗万有的神。无论何时神来呼召你，祂总是包罗万有的那一位（出埃及记生命读经，七一至七二、六八至七〇页）。

参读：罗马书的结晶，第七篇。

we are nothing, and we have no reality. This great I Am, the all-inclusive One, is the One who has come to call us.

Jehovah...means “He who was, who is, and who will be.” This title is composed basically of the verb to be. Apart from the Lord, all else is nothing. He is the only One who is, the only One who has reality of being. The verb to be should not be applied absolutely to anyone or anything except to Him. He is the only self-existent being. In the universe all things are nothing. Only Jehovah is “He who was, who is, and who will be.” In the past, He was; in the present, He is; and in the future, He will be.

Hebrews 11:6 says that “he who comes forward to God must believe that He is.” According to this verse, God is, and we must believe that He is. God is, but we are not. If we would be called by God, we must know...that the God who calls us is and that we are not. We all need to know God in such a way.

The phrase the God of your father [in Exo. 3:6] denotes history with God. When God comes to call you, He should not be a stranger to you. If He is a stranger as far as you are concerned, then you are not qualified to be called by Him. To say that God is the God of our father does not mean that He is the God of our father in the flesh, for our natural father may not be a child of God. When we were saved, we gained another genealogy, a spiritual lineage. For this reason Paul told the Corinthians that he begot them in the gospel (1 Cor. 4:15). Paul...had a great many spiritual children. Every believer in Christ has a spiritual father. In the eyes of God, the Lord who calls you is the God of your spiritual father.

The God of Moses' father was the God of Abraham, the God of Isaac, and the God of Jacob. This means that God is the God of every kind of person. We may be a good person like Abraham, a somewhat neutral person like Isaac, or a supplanter like Jacob. But whatever we are, God is our God. The God of Abraham, Isaac, and Jacob is the all-inclusive God. Whenever God comes to call you, He is always the all-inclusive One. (Life-study of Exodus, pp. 59-60, 57-58)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 7

出三 6「又说，我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。摩西遮住脸，因为怕看神。」

太二二 31~32「关于死人复活，神向你们所说的，你们没有念过么？祂说，“我是亚伯拉罕的神，以撒的神，雅各的神。”神并不是死人的神，乃是活人的神。」

出埃及三章里神的名的启示（6、14~16、18），实际上就是神自己的启示。借着这样的启示，摩西得以认识那呼召并差遣他完成祂使命的一位。六节里神圣的名称，指明神是立约的神（二 24），也含示祂是复活的神（太二二 31~32 与注，徒三 13）。不仅如此，神是三个人的神（参出三 15），含示祂是三一神——父、子、灵（太二八 19）（圣经恢复本，出三 6 注 1）。

〔神是全能的神，但〕我们也相信神是复活的神；也就是说，我们相信祂是亚伯拉罕、以撒、雅各的神。虽然神未救保罗出监牢，保罗却知道，在他殉道以后，神要进来使他复活。保罗在殉道之前，曾享受祂是。但后来他会享受祂作复活的神。殉道给他机会经历神是复活的神（出埃及记生命读经，一三六页）。

信息选读

我们不该仅仅按着神所行的神迹奇事来认识祂。...在约翰二章主耶稣不将自己信托给那些求神迹的人。我们需要认识神是“是”的那一位，并且是复活的神；我们必须认识祂是自有者、永有者、复活者。作为神

Exo. "3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God."

Matt. 22:31-32 "But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying, "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of the dead, but of the living."

The revelation of God's name in Exodus 3 (vv. 6, 14-16, 18) was actually the revelation of God Himself. By such a revelation Moses came to know the One who was calling and sending him to carry out His commission. The divine title in verse 6 indicates that God is the covenanting God (2:24) and also implies that He is the God of resurrection (Matt. 22:31-32 and footnote; Acts 3:13). Furthermore, that God is the God of three persons (cf. Exo. 3:15) implies that He is the Triune God—the Father, the Son, and the Spirit (Matt. 28:19). (Exo. 3:6, footnote 1)

[God is the almighty One, but] we also believe in God as the God of resurrection; that is, we believe in Him as the God of Abraham, Isaac, and Jacob. Although God did not release Paul from prison, Paul knew that, after his martyrdom, God would come in to resurrect him. Before his martyrdom, Paul enjoyed Him as the One who is. But afterward, he would enjoy Him as the God of resurrection. Martyrdom simply gave him the opportunity to experience God as the God of resurrection. (Life-study of Exodus, p. 115)

Today's Reading

We should not seek to know God merely according to His miraculous acts....In John 2 the Lord Jesus did not commit Himself to those who sought miracles. We need to know God as the One who is and as the God of resurrection; we must know Him as the self-existing One, the ever-existing One, and the resurrecting

所呼召的人，我们若渴望在祂的恢复中完成祂的托付，就不该是巴望神迹的人，我们该认识神是“是”的那一位，并且是复活的神；祂是那“我是”，并且祂是亚伯拉罕的神、以撒的神、雅各的神。我们除了看见烧着之荆棘的异象，还需要这个神的启示。不要只是照着神的所作认识祂，乃要照着神的所是认识祂。神是否为我们作事算不得什么。环境也许会有激烈的转变，但神仍然是。万事会变迁；但神是，祂永远是。在祂没有改变。不仅如此，每种死亡的景况都给祂机会，使祂在我们的经历中成为复活的神（出埃及记生命读经，一三六至一三七页）。

在〔创世记〕亚伯拉罕的阶段里，我们看见父神呼召人、称义人、装备人，使人凭信而活，并活在与祂的交通里（十二1，十五6，十七~十八，十九29，二一1~13，二二1~18）。十二章一节给我们看见父的呼召，十五章六节启示祂的称义。十七章给我们看见神如何装备亚伯拉罕，使他过凭信的生活。然后十八章启示神如何使亚伯拉罕活在与祂交通的生活里，这是神与祂的人间朋友亚伯拉罕之间交通的一章。

以撒的阶段代表子神，就是三一神的第二者，祂赐福与人，使人承受祂一切的丰富，过享受祂丰盛的生活，并在平安中过生活（二五5，二六3~4，12~33）。

在雅各同约瑟生平的阶段里，我们看见灵神在万有里作工，叫爱祂的人得益处。这是根据罗马八章二十八节，那里说，“万有都互相效力，叫爱神的人得益处。”按这一节上下文看，这里的益处不是指物质的人、事、物；乃是指我们更多得着基督作到我们里面，使我们有新陈代谢的变化，至终模成祂这神长子的形像（29），也就是将我们带进完满的儿子名分里（神在祂与人联结中的历史，一六一至一六二页）。

参读：神在祂与人联结中的历史，第十章。

One. If, as God's called ones, we desire to carry out His commission in His recovery, we should not be those who expect miracles, but we should be those who know God as the One who is and as the God of resurrection. He is the I Am, and He is the God of Abraham, the God of Isaac, and the God of Jacob. In addition to seeing the vision of the burning thornbush, we need this revelation of God. Do not simply know God according to what He does, but know Him according to what He is. Whether or not God does something for us means nothing. The environment may change drastically, but God still is. Everything may fluctuate; but God is, and He is forever. With Him, there is no change. Furthermore, every death situation affords Him an opportunity to be in our experience the God of resurrection. (Life-study of Exodus, pp. 115-116)

[In Genesis], in the section of Abraham, we see God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him (Gen. 12:1; 15:6; ch. 17; ch. 18; 19:29; 21:1-13; 22:1-18). Genesis 12:1 shows us the Father's calling and 15:6 reveals His justification. Chapter 17 shows us how God equipped Abraham to live a life by faith. Then chapter 18 reveals how God made Abraham to live a life in fellowship with Him. It is a chapter of fellowship between God and His human friend, Abraham.

The section of Isaac represents God the Son, the Second of the Triune God, who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (Gen. 25:5; 26:3-4, 12-33).

In the section of the life of Jacob with Joseph, we see God the Spirit who works in all things for the good of His lovers. This is based upon Romans 8:28, which says, "All things work together for good to those who love God." According to the context of this verse, the good here is not related to physical persons, matters, or things. It refers to our gaining more of Christ, to our having Him wrought into our being, that we may be transformed metabolically and may eventually be conformed to His image, the image of the firstborn Son of God (v. 29), that is, that we may be brought into the full sonship. (The History of God in His Union with Man, pp. 134-135)

Further Reading: The History of God in His Union with Man, ch. 10

第五周·周五

晨兴喂养

出三 8 「我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地…。」

四 9 「他们若这两个神迹都不信，也不听你的话，你就从河里取些水，倒在干地上，你从河里取的水必在干地上变作血。」

神呼召摩西的目的，消极一面是要救以色列人脱离法老和埃及的霸占和暴虐，积极一面是要领他们进入迦南流奶与蜜之地（申八 7~9），在那里他们能建立神的国（出十九 6，撒下五 12，七 12、16），并建造祂在地上的居所（13）。按预表，这表征救人脱离撒但和世界的霸占及暴虐，并领人进入迦南地所预表包罗万有的基督里（见申八 7 注 1），为着建造召会作神的国，并神在地上的居所（罗十四 17，弗二 20~22，四 12）（圣经恢复本，出三 8 注 1）。

法老是撒但的预表，而埃及是世界的预表。正如法老是埃及的王，照样，撒但是这世界的王（约十二 31）。神仍在拯救祂的选民脱离撒但霸占的手和世界的暴虐。作为神所呼召的人，我们需要清楚看见世界到底是什么。世界不是享受的源头；它乃是暴虐之地。在世界中，撒但将神的选民，就是命定来完成神定旨的人，掌握在他霸占的手下（出埃及记生命读经，一四五页）。

信息选读

我们看过烧着之荆棘的异象，并认识神是谁以及神的所是以后，还需要三个神迹。头一个神迹是

WEEK 5 — DAY 5

Morning Nourishment

Exo. 3:8 "And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey..."

4:9 "And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water...will become blood upon the dry ground."

The purpose of God's calling of Moses was, negatively, to deliver the children of Israel out of the usurpation and tyranny of Pharaoh and Egypt, and, positively, to bring them into Canaan, the land flowing with milk and honey (Deut. 8:7-9), where they could establish God's kingdom (Exo. 19:6; 2 Sam. 5:12; 7:12, 16) and build up His dwelling place on earth (2 Sam. 7:13). In typology, this signifies delivering people out of the usurpation and tyranny of Satan and the world, and bringing people into Christ, the all-inclusive One typified by the land of Canaan (see note 71 in Deut. 8), for the building up of the church as God's kingdom and God's dwelling place on earth (Rom. 14:17; Eph. 2:20-22; 4:12). (Exo. 3:8, footnote 1)

Pharaoh was a type of Satan, and Egypt was a type of the world. Just as Pharaoh was the ruler of Egypt, so Satan is the ruler of this world (John 12:31). God is still seeking to deliver His chosen people out of the usurping hand of Satan and out of the tyranny of the world. As God's called ones, we need a clear view of what the world is. The world is not a source of enjoyment; it is a place of tyranny. In the world Satan is keeping God's chosen people, those destined for the fulfillment of God's purpose, under his usurping hand. (Life-study of Exodus, pp. 121-122)

Today's Reading

After we see the vision of the burning thornbush and after we come to know who God is and what God is, we still need the three signs. The first sign

杖变蛇的神迹。在创世记三章毒害亚当和夏娃的那条狡猾的蛇，在出埃及四章中被暴露。这个神迹帮助我们认识那恶者。它指明我们在神以外所倚靠的任何事物，都是蛇所藏身之处。多年来我学知，每当我信靠某件事物时，蛇就藏身在那件事物里。我们已经指出，摩西使用多年的杖，是霸占人之蛇的藏匿之处。然而，摩西不领悟这事，直到他照着主的话把杖丢在地上，那隐藏的蛇就被暴露。

第二个神迹是手长麻风。这神迹是为着认识罪的肉体。我们不仅是长麻风的，我们就是麻风。这意思是说，我们不光有罪而已，我们就是罪。基督在十字架上受死时，不仅担当了我们的罪（彼前二 24），也替我们成为罪（林后五 21）。...每个蒙召的人必须有主观的认识，他的肉体是罪的肉体，并且住在肉体之中，并没有善。我们的肉体是由罪、腐朽和败坏所构成。

不仅如此，蒙召者还必须领悟世界满了死亡。这在第三个神迹——水变血的神迹中启示出来。对世人而言，享受是从世界的供应和娱乐而来，这由灌溉埃及地的尼罗河所表征。然而，在神所呼召的人眼中，世界不是充满活水，乃是充满死亡的血。世界给我们的，不是解渴的水，乃是毒化并杀害我们的死亡。

作为神所呼召的人，我们必须认识那恶者、肉体和世界。保罗就有这三重的认识。论到撒但，保罗说，“我们并非不晓得他的阴谋。”（林后二 11）论到肉体，他说，“我知道住在我里面，就是我肉体之中，并没有善。”（罗七 18）论到世界，他说，“就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”（加六 14）我们再一次看见，摩西在预表里所经历的，保罗实际地经历了（出埃及记生命读经，一三八至一四〇页）。

参读：出埃及记生命读经，第八、十一篇；倪柝声文集第三辑第十六册，第二十八篇。

is that of the rod becoming the serpent. The subtle serpent who poisoned Adam and Eve in Genesis 3 is exposed in Exodus 4. This sign helps us to know the devil. It indicates that anything we rely upon apart from God is a hiding place for the serpent. Through the years I have learned that whenever I trust in something, the serpent is hidden in that thing. We have pointed out that the rod which Moses had used for many years was a hiding place for the usurping serpent. However, Moses did not realize this until, at the word of the Lord, he cast the rod to the ground. Then the hidden serpent was exposed.

The second sign is that of the hand that became leprous. This sign is for knowing the flesh of sin. We are not only leprous, but we are leprosy. This means that we are sin, not just sinful. When Christ died on the cross, He not only bore our sins (1 Pet. 2:24), but He was made sin for us (2 Cor. 5:21)...Every called one must have the subjective knowledge that his flesh is a flesh of sin and that nothing good dwells in it. Our flesh is a constitution of sin, rottenness, and corruption.

Furthermore, the called one must realize that the world is filled with death. This is revealed in the third sign, the sign of the water becoming blood. To the people of the world, enjoyment comes from the supply and entertainment of the world, signified by the Nile that watered the land of Egypt. However, in the eyes of God's called one, the world is not filled with living water, but filled with the blood of death. What the world has to offer is not water to quench our thirst; it is death that poisons us and kills us.

As God's called ones, we must know the devil, the flesh, and the world. Paul had this threefold knowledge. Regarding Satan, Paul said, "We are not ignorant of his schemes" (2 Cor. 2:11). Regarding the flesh, he said, "For I know that in me, that is, in my flesh, nothing good dwells" (Rom. 7:18). And regarding the world, he said, "The world has been crucified to me and I to the world" (Gal. 6:14). Again we see that what Moses experienced in type, Paul experienced in reality. (Life-study of Exodus, pp. 117-118)

Further Reading: Life-study of Exodus, msgs. 8, 11; CWWN, vol. 62, ch. 28

第五周·周六

晨兴喂养

出四 13~14 「摩西说，主啊，你愿意差遣谁，就差遣谁吧。耶和華向摩西发怒，说，不是有你的哥哥利未人亚伦么？我知道他是能言的…。」

25 「西坡拉就拿一块火石，割下他儿子的阳皮，丢在摩西脚前，说，你真是我的血郎了。」

在这一切之后，摩西还需要男帮手和女帮手。男帮手是配合。这种帮助平衡我们、限制我们并使我们谦卑。...摩西借着他哥哥的配合，学习让别人作他所能作的。不要以为亚伦比摩西有口才。亚伦所作的，摩西也能作，但他受约束不作。在召会生活中，主常常兴起环境，迫使我们让别人作我们所能作的。这该是我们在召会中尽功用的原则。一位弟兄若能作某件事，即使你能作得更好，仍要让他作。这会使你谦卑（出埃及记生命读经，一四〇至一四一页）。

信息选读

神主宰地安排一种景况，允许亚伦作摩西所能作的。在召会生活中，我们不该包办一切。反之，我们该让别人作我们所能作的。但这意思不是说，我们应该懒惰。相反的，这意思是说，我们在配合的关系中受约束、平衡，并使我们谦卑。...这种约束是防卫和保护。...我们越和别人配搭，就越受到保护。

在出埃及四章二十四至二十六节，我们看见西坡拉被神用来使摩西成为“血郎”。...在圣经中，男人代表客观的真理，女人代表主观的经历。因此，亚伦的配合是外面且客观的，但西坡拉的切

WEEK 5 — DAY 6

Morning Nourishment

Exo. 4:13-14 "...Please, Lord, send word by sending someone else. And the anger of Jehovah was kindled against Moses, and He said, Is there not Aaron your brother the Levite? I know that he can certainly speak..."

25 "Then Zipporah took a flint and cut off her son's foreskin and cast it at Moses' feet, and she said, You are indeed a bridegroom of blood to me!"

Moses still needed the male help and the female help. The male help is that of matching. This kind of help balances us, restricts us, and humbles us. Through his brother's matching Moses learned to let others do what he was able to do. Do not think that Aaron was more eloquent than Moses. Whatever Aaron did, Moses was able to do also, but he was restricted from doing so. In the church life the Lord will often raise up an environment that forces us to allow others to do what we can do. This should be a principle of our functioning in the church. If a brother is able to do a certain thing, let him do it, even if you can do it better. This will humble you. (Life-study of Exodus, p. 118)

Today's Reading

God sovereignly arranged a situation that allowed Aaron to do what Moses was able to do. In the church life we should not do everything ourselves. Instead, we should let others do what we can do. This does not mean, however, that we should be idle. On the contrary, it means that in a matching relationship we are restricted, balanced, and humbled. This restriction is a safeguard and protection....The more we are matched with others, the more we are protected.

In Exodus 4:24-26 we see that Zipporah was used by God to cause Moses to be a "bridegroom of blood."...In the Bible the male represents objective truth, whereas the female represents subjective experience. Thus, Aaron's matching was outward and objective, but Zipporah's cutting was inward

割是里面且主观的。...我们若要在主的恢复里为主所用，就必须带着被切割的记号。这意思不是说，我们应当谈论我们所经历的切割。相反的，这意思是说，我们该默默地带着这记号。...在出埃及四章，西坡拉说摩西是“血郎”，而不是摩西自己说。

在召会生活和婚姻生活中，我们都必须是这样的“血郎”。一位弟兄若真是神所呼召的人，就需要主观地被切割。借着切割我们学习许多。有时，我的妻子以限制我吃来切割我。这种切割使我保持健康，并使我不放纵自己。因着她有益的切割，我在吃的事上就不被容许放纵肉体。因此，切割使我们不照着天然的生命而活。...只有那些甘心被切割的，对神才有用。...我们必须天天，甚至时时经历天然的生命受割礼。仅仅看见我们有罪还不够，我们天然的生命也必须受割礼，或是借着我们的家人，或是借着召会中的弟兄姊妹。...这个切割是神呼召的末了一面。只有在被切割以后，我们才能执行神的托付。

我们将出埃及三至四章神呼召的各方面，与新约中的记载相比较，就看见摩西所经历的，保罗也经历。不仅如此，今天这一切必须是我们的经历。我们需要看见烧着之荆棘的异象：三一神在祂所救赎的人里面和身上焚烧。这是圣经中神圣启示的中心点。然后我们必须认识神是谁以及神的所是。再者，我们必须认识那恶者、肉体和世界。接着，我们需要配合与切割。我们若愿意主观地经历天然的生命受割礼，就会凭复活的生命而活，我们在主手中就会成为有用的，使祂永远的定旨得以完成，并且会预备好，以执行神的托付。愿神呼召的每一方面，今天在主的恢复中，都成为我们的经历（出埃及记生命读经，一四一至一四三页）。

参读：出埃及记生命读经，第九至十篇。

and subjective. If we would be used of the Lord in His recovery, we must bear a sign of having been cut. This does not mean that we should talk about the cutting we have experienced. On the contrary, it means that we should silently bear this sign....In Exodus 4 it was Zipporah, not Moses, who said that he was a “bridegroom of blood.”

Both in the church life and in married life we need to be such a “bridegroom of blood.” If a brother is to be truly God’s called one, he needs to be cut in a subjective way. We learn a great deal through the cutting. Sometimes my wife cuts me by restricting my eating. This cutting keeps me healthy and prevents me from indulging myself. Because of her helpful cutting, I am not permitted to give in to fleshly indulgence in eating. Thus, the cutting keeps us from living according to the natural life....Only those who are willing to be cut can be useful to God....Daily and even hourly we need to experience the circumcision of the natural life. It is not sufficient merely to see that we are sinful. Our natural life must also be circumcised, either by those in our family or by the brothers and sisters in the church....This cutting is the last aspect of God’s calling. Only after we have been cut can we carry out God’s commission.

When we compare the aspects of God’s calling in Exodus 3 and 4 to the record in the New Testament, we see that whatever Moses experienced, Paul experienced also. Furthermore, all this must be our experience today. We need to see the vision of the burning thornbush: the Triune God burning within and upon His redeemed ones. This is the focal point of the divine revelation in the Scriptures. Then we need to know who God is and what God is. Furthermore, we must know the devil, the flesh, and the world. Following this, we need the matching and the cutting. If we are willing for the subjective experience of the circumcision of our natural life, then we shall live by the resurrection life, we shall become useful in the hand of the Lord for the fulfillment of His eternal purpose, and we shall be prepared to carry out God’s commission. May every aspect of God’s calling be our experience in the Lord’s recovery today. (Life-study of Exodus, pp. 118-120)

Further Reading: Life-study of Exodus, msgs. 9-10

WEEK 5 Hymns #910

655

事 奉 — 生命的流露

8 7 8 7 双 (英 910)

A 大调

3/4

5̣ | 5̣ · 3̣ 3̣ 4̣ | 3̣ · 2̣ 2̣ 1̣ | 7̣ · 6̣ 5̣ · 6̣ | 5̣ 1̣
 一 生 命 流 露 才 是 工 作, 工 作 必 须 是 生 活;
 5̣ | 5̣ · 3̣ 3̣ 2̣ 3̣ | 4̣ · 6̣ 6̣ 1̣ | 5̣ · 6̣ 1̣ · 7̣ | 7̣ 1̣
 生 活、工 作 成 为 一 体, 工 作 才 会 有 结 果。
 5̣ | 4̣ · 3̣ 2̣ 5̣ | 3̣ · 2̣ 1̣ 7̣ | 6̣ · 7̣ 1̣ · 3̣ | 3̣ 2̣
 经 验 说 出 才 是 信 息, 信 息 必 须 是 经 历;
 5̣ | 5̣ · 3̣ 3̣ 2̣ 3̣ | 4̣ · 6̣ 6̣ 1̣ | 5̣ · 6̣ 1̣ · 7̣ | 7̣ 1̣ ||
 经 历、信 息 能 够 一 致, 信 息 才 会 有 能 力。

二 工作须是生命果子, 借着那灵所结出;
 犹如葡萄树枝结实, 彰显生命的丰富。
 乃是基督借我工作, 将祂生命来表现,
 使祂生命所有丰富, 借我显在众人前。

三 不是人所推行运动, 乃是圣灵的感动;
 不是外面有所作为, 乃是里面在作工。
 不是人的一种事业, 乃是神命的活出;
 不是劳苦为着成功, 乃是表现主基督。

四 我的计划、目的、努力, 一切必须全放弃,
 使主可以借我工作, 全为完成祂心意。
 我之所是与我所有, 全都必须置死地,
 使主可以借我活着, 显祂丰富和美丽。

1 The overflow of life is work,
 The work should be our living!

What we experience e'er should be
 The message we are giving.

When living and the work are one,
 The work will be effectual;

When message and the life are one,
 The word will be successful.

2 The work must be the fruit of life,
 Born thru the Spirit's flowing;
 As branches of the Lord, the vine,
 Fruit bearing, life bestowing.

'Tis Christ Himself thru us to work,
 Himself as life expressing,
 And all the riches of His life
 To others manifesting.

3 'Tis not a movement borne of man,
 But by His power moving;

'Tis not the deeds done outwardly,
 But inward action proving.

'Tis not the work of enterprise,
 But 'tis His life confessing;

'Tis not to toil for our success,
 But 'tis Himself expressing.

4 Our plans, our aims, our energy
 We must abandon wholly,
 That He may work His plan thru us,
 His aim and object solely.

Ourselves, with all we are and have,
 To death we must surrender,
 That Christ may live Himself thru us
 With riches and with splendor.

二〇一三年春季长老及负责弟兄训练

为着基督身体之生命的经历、长大与职事

第六篇

生命的职事

读经：约壹五 14 ~ 17，林后三 6，四 1，12，耶二 13

纲 目

周 一

壹 主恢复中的众召会需要生命的职事—
约壹五 14~17，林后三 6，四 1、12：

一 职事是基于构成；我们需要以基督所是、所作、所达到并所得着的为构成—弗三 8、17：

- 1 职事乃是由包罗万有、赐生命之灵的构成所产生出来的结果；基督连同祂所是、所有，并所达到的一切，必须构成到我们的所是里面；这是得着职事唯一的路。
- 2 新约的职事不仅是生命的事，更是在生命里并出于生命的构成—林后四 12。
- 3 那灵，就是经过过程的三一神终极的表现，将神圣的生命，就是神自己，分赐到使徒和所有其他的信徒里面，使他们成为新约（生命之约）的执事；因此，他们的职事乃是凭

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Six

The Ministry of Life

Scripture Reading: 1 John 5:14-17; 2 Cor. 3:6; 4:1, 12; Jer. 2:13

Outline

Day 1

I. The churches in the Lord's recovery need the ministry of life—1 John 5:14-17; 2 Cor. 3:6; 4:1, 12:

A. Ministry is based on constitution; we need to be constituted with what Christ is, with what He has done, with what He has attained, and with what He has obtained—Eph. 3:8, 17:

1. The ministry is brought forth as a result of being constituted with the allinclusive life-giving Spirit; Christ, with all that He is, has, and has attained, must be constituted into our being; this is the only way to have a ministry.
2. The new covenant ministry is not only a matter of life; it is a constitution in life and of life—2 Cor. 4:12.
3. The Spirit, who is the ultimate expression of the processed Triune God, imparts the divine life, even God Himself, into the apostles and all the other believers, making them ministers of a new covenant, the covenant of life; hence, their ministry is

着神的赐生命之灵，用那是生命的三一神构成的一三六，林前十五45下，罗八2、11。

- 4 新约的职事乃是赐人生命之灵的职事，因为新约带进神的义，叫人得生命—五17、21。

周二

二 新约的执事经历神是复活的神，并将祂这位复活的神供应给人—林后—8~10。

三 使徒约翰的职事是生命的修补职事，圣经也结束于这个职事—太四21，约—4，十10，十一25，二十31。

贰 我们有永远的生命，而且经历并享受永远的生命，就可以将这生命供应给身体上的其他肢体—约壹—2，五14~17：

- 一 供应生命就是分赐生命；我们有生命的富余时，才能将这富余供应给人—16节。

周三

二 在约壹五章十六节里，“当为他祈求”与“将生命赐给他”这两句话的主词都是指上文的同一个人，就是那看见弟兄犯罪而为弟兄祈求的人：

- 1 这样一个住在主里面，与主是一的祈求者，成了神赐生命的灵能将生命赐给他所代求之人的凭借、管道；这就是在神圣生命的交通里供应生命—林前六17，约壹—3、7。

one constituted with the Triune God of life by His life-giving Spirit—3:6; 1 Cor. 15:45b; Rom. 8:2, 11.

4. The ministry of the new covenant is of the Spirit who gives life, because the new covenant brings in God's righteousness unto life—5:17, 21.

Day 2

B. The ministers of the new covenant experience God as the God of resurrection and minister Him to others as the God of resurrection—2 Cor. 1:8-10.

C. The ministry of the apostle John, the ministry with which the Bible concludes, was a mending ministry of life—Matt. 4:21; John 1:4; 10:10; 11:25; 20:31.

II. We who have eternal life and experience and enjoy eternal life may minister this life to other members of the Body—1 John 1:2; 5:14-17:

- A. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others—v. 16.*

Day 3

B. In 1 John 5:16 he shall ask and he will give life refer to the same person, that is, to the one who sees his brother sinning and asks concerning him:

1. Such an asker, who is abiding in the Lord and who is one with the Lord, becomes the means, the channel, by which God's life-giving Spirit can give life to the one for whom he is asking; this is the ministering of life in the fellowship of the divine life—1 Cor. 6:17; 1 John 1:3, 7.

- 2 我们要成为能将生命分赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里生活、行事、为人—约十五 4~5、7，约壹一 1~7。
- 3 我们需要经历并享受我们里面永远的生命，我们也需要借着成为管道，让永远的生命经过我们，流到身体上别的肢体，而供应这生命—五 16。

周 四

叁 我们在生命的职事里，需要与主是一，鼓励圣徒经历并享受神作活水的泉源，以祂作他们唯一的源头—耶二 13，启七 17：

一 神在祂经纶里的心意，是要作活水的泉源，源头，以满足祂的选民，作他们的享受—耶二 13，诗三六 8~9：

- 1 神要我们接受祂作活水的泉源，作我们生活唯一的源头—罗十一 36：
 - a 神不要祂所拣选并救赎的人接受祂自己以外的任何事物作源头—林前八 6，耶二 13。
 - b 我们该接受神作我们的源头，与祂是一，并接受出于祂的一切—罗十一 36。
- 2 神在祂经纶里的目的，乃是要得着一班里面有祂的生命和性情，外面有祂的形像和样式的人；这班人是一个团体的实体，就是基督的身体，他们与祂是一，并且活祂作祂团体的彰显—创一 26，弗一 10，三 9，四 16。

2. To be one who can give, impart, life to others, we must abide in the divine life and live, walk, and have our being in the divine life— John 15:4-5, 7; 1 John 1:1-7.
3. We need to experience and enjoy the eternal life within us, and we need to minister this life by being a channel through which eternal life can flow to other members of the Body—5:16.

Day 4

III. In the ministry of life we need to be one with the Lord to encourage the saints to experience and enjoy God as the fountain of living waters, taking Him as their unique source—Jer. 2:13; Rev. 7:17:

A. God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment— Jer. 2:13; Psa. 36:8-9:

1. God wants us to take Him as the fountain of living waters, the unique source of our living—Rom. 11:36:
 - a. God does not want His chosen and redeemed people to take anything other than Himself as the source—1 Cor. 8:6; Jer. 2:13.
 - b. We should take God as our source to be one with Him and to receive whatever issues from Him—Rom. 11:36.
2. God's aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly; this group of people is a corporate entity, the Body of Christ, to be one with Him and live Him for His corporate expression—Gen. 1:26; Eph. 1:10; 3:9; 4:16.

- 3 神作活水泉源的目标，是要产生召会作祂的扩增，好成为祂的丰满来彰显祂；这是神在祂经纶里的心愿，喜悦——5、9、22~23：
 - a 神需要成为祂选民的活水泉源，因为祂有一个经纶，祂的经纶是要为自己产生一个配偶，新妇——约三 29 上，四 14，后十九 7~8。
 - b 神要作活水的泉源给祂的选民喝，目的是要得着扩增并扩大——耶二 13。

周 五

- c 神的经纶是要将祂自己作活水分赐出来，以产生祂的扩增，祂的扩大，好作祂的彰显——西二 19。
 - d 我们饮于神这活水的泉源，乃是为着召会作祂的扩增；我们喝神，乃是为着产生祂的扩大，祂的丰满，作祂的彰显——约四 14，三 29 上，林前十二 12~13。
 - e 除了神这活水的泉源，没有什么能解我们的干渴，没有什么能满足我们；除了神分赐到我们里面，没有什么能使我们成为祂的扩增，作祂的彰显——后二二 1、17。
- 4 神的愿望是要作祂所拣选之人的一切，使他们凡事信靠祂并依赖祂；他们若这样作，就会接受神的分赐——耶十七 7~8。
 - 5 接受神作活水的泉源，唯一的路就是喝祂；借着喝祂，我们将流自神这活水泉源的活水接受到我们里面——约四 14，七 37，耶二 13。

3. God's goal in being the fountain of living waters is to produce the church as His increase to be His fullness for His expression; this is the heart's desire, the good pleasure, of God in His economy—1:5, 9, 22-23:
 - a. God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself— John 3:29a; 4:14; Rev. 19:7-8.
 - b. God's purpose in wanting to be the fountain of living waters for His elect to drink is that He would be increased and enlarged— Jer. 2:13.

Day 5

- c. God's economy is to dispense Himself as the living water to produce His increase, His enlargement, for His expression—Col. 2:19.
 - d. Our drinking of God as the fountain of living waters is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression— John 4:14; 3:29a; 1 Cor. 12:12-13.
 - e. Nothing apart from God as the fountain of living waters can quench our thirst and satisfy us; nothing apart from God dispensed into our being can make us His increase for His expression—Rev. 22:1, 17.
4. God's desire is to be everything to His chosen people so that they may trust in Him and rely on Him for everything; if they do this, they will receive God's dispensing— Jer. 17:7-8.
 5. The only way to take God as the fountain of living waters is to drink Him; by drinking Him, we take into us the living water that issues from God as the fountain of living waters— John 4:14; 7:37; Jer. 2:13.

二 三一神已经过过程并得着完成，为要将祂自己分赐到我们三部分人里面—约七 37~39，罗八 11：

- 1 神的经纶就是要将祂自己分赐到我们里面，使我们这人能由祂的所是构成；这唯有借着神将祂自己放在我们里面作神圣的生命，才能完成—2、6、10~11 节。
- 2 借着将祂自己分赐到我们里面作生命，神就能完成祂的经纶，使祂得着自己团体的彰显，直到永远—启二一 9~10，二二 1。

三 我们需要饮于神这活水的泉源，这样祂就能扩增，以完成祂的经纶，借着祂的配偶得着彰显—耶二 13，林前十二 13，约四 14：

- 1 当我们饮于神这活水的泉源，祂就与我们成为一，我们也与祂成为一—诗三六 8~9。
- 2 我们越饮于神，祂就越与我们成为一，我们也越与祂成为一，而在祂的生命和性情上由祂所构成，作祂团体的彰显、祂的配偶，以完成祂心头的愿望，终极完成祂永远的经纶—约三 15，彼后一 4，弗一 5、9，五 27。

B. The Triune God has been processed and consummated in order to dispense Himself into our tripartite being— John 7:37-39; Rom. 8:11:

1. God's economy is to dispense Himself into our being so that our being can be constituted with His being; this can be accomplished only by God putting Himself into us as the divine life—vv. 2, 6, 10-11.
2. By dispensing Himself into us as life, God is accomplishing His economy, that He may have a corporate expression of Himself for eternity—Rev. 21:9-10; 22:1.

C. We need to drink of God as the fountain of living waters so that He may increase for the fulfillment of His economy to have His expression through His counterpart— Jer. 2:13; 1 Cor. 12:13; John 4:14:

1. When we drink of God as the fountain of living waters, He becomes one with us, and we become one with Him—Psa. 36:8-9.
2. The more we drink of God, the more He is one with us and the more we are one with Him and constituted with Him in His life and nature to be His corporate expression, His counterpart, for the fulfillment of the desire of His heart and the consummation of His eternal economy— John 3:15; 2 Pet. 1:4; Eph. 1:5, 9; 5:27.

林后三 6 「祂使我们够资格作新约的执事，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。」

四 1 「因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。」

12 「这样，死是在我们身上发动，生命却在你们身上发动。」

论到职事，倪弟兄说，基督必须编织到我们里面。这意思是说，基督必须构成到我们里面。职事是在于构成。我们必须以基督所是、所完成、所达到并所得着的为构成。基督已经得着了宝座、荣耀以及至高的权能。基督也有所达到的，祂所达到的乃是祂所完成、所成就之事的結果（哥林多后书生命读经·四〇页）。

信息选读

新约只有一个职事。保罗和彼得都有分于这职事，所有的使徒也都有分于新约中的这职事。这唯一的职事就是新约的职事。这样的职事不是由祷告和禁食得来的；那样得来的是恩赐，不是职事。职事乃是由包罗万有、赐生命之灵的构成所产生的结果。基督连同祂所是、所有，以及所得着、所达到的一切，必须构成到神所拣选、所救赎之人的每一部分里面。这是得着职事唯一的路。

我的负担不仅是要传福音或教导人圣经。我的负担乃是要实行这新约的职事，帮助那些诚心寻求主并顾念祂心头愿望的人，能有分于这职事。这

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."

4:1 "Therefore having this ministry as we have been shown mercy, we do not lose heart."

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

In speaking concerning the ministry, Brother Nee said that Christ must be woven into our being. This means that Christ must be constituted into us. The ministry is a matter of constitution. We need to be constituted with what Christ is, with what He has done, with what He has attained, and with what He has obtained. Christ has obtained the throne, the glory, and the highest power. Christ also has certain attainments. His attainments are the result of what He has accomplished and achieved. (Life-study of 2 Corinthians, p. 35)

Today's Reading

The New Testament has just one ministry. Both Paul and Peter had a part of this ministry. All the apostles shared in the one ministry in the New Testament. This unique ministry is the ministry of the new covenant. Such a ministry is not gained by prayer and fasting. Anything received in that way would be a gift, not a ministry. The ministry is brought forth as a result of being constituted of the all-inclusive life-giving Spirit. Christ, with all that He is, has, and has obtained and attained, must be constituted into the fiber, into the very being, of God's chosen and redeemed people. This is the only way to have a ministry.

My burden is not simply to preach the gospel or teach the Bible. [It] is to carry out this New Testament ministry and to help those who sincerely seek the Lord and care for the desire of His heart to have a share in this ministry. This is the

就是保罗在哥林多后书所论到的职事，特别是在三章，他多次用到职事这辞。保罗将这职事和旧约的职事相比较，新约的职事远胜于旧约的职事。新约的职事不仅是生命的事，更是在生命里并出于生命的构成。因此，这职事需要时间来长大成熟。

使徒那为着新约的职事，不是属于死的字句，如摩西那为着旧约的职事，乃是属于赐人生命的活灵。... 保罗在三章六节告诉我们，那字句杀死人，那灵却叫人活。杀死人的字句，就是律法的字句，只向人要求，却不供应人生命（加三 21）；因着人不能满足它的要求，它就杀死人（罗七 9~11）。那灵，就是经过过程，成了赐生命之灵的三一神终极的表现，将神的生命，就是神自己，分赐到信徒和使徒里面，使他们成为新约（生命之约）的执事。因此，他们的职事乃是凭着赐生命的灵，用那是生命的三一神构成的。

保罗在这里说那灵的职事，而不说生命的职事，其原因乃是那灵就是生命的源头、元素和范围。没有那灵，就没有生命的源头，也没有生命的元素和范围。因此，在这里说生命的职事远不如说那灵的职事。保罗选择了最好的说法，不是拿死与生命作比较，而是拿死与那灵作比较。

保罗在林后三章九节继续说，“若定罪的职事有荣光，那称义的职事，就越发充盈着荣光了。”旧约的职事成了属死的职事，因为旧约带进定罪，叫人死（罗五 13、18、20~21）。死又导致定罪。因此，旧约的职事也是定罪的职事。新约的职事乃是赐人生命之灵的职事（林后三 8、6），因为新约带进神的义，叫人得生命（罗五 17、21），并且这生命又带进义。因此，新约的职事也是义的职事，就是称义的职事（哥林多后书生命读经，四一至四二、六二、六七至六八页）。

参读：哥林多后书生命读经，第五至七篇。

ministry Paul talks about in 2 Corinthians, especially in 2 Corinthians 3, where the word ministry is used a number of times. Paul compared this ministry to that of the old covenant. The ministry of the new covenant is far superior to that of the old covenant. The new covenant ministry is not only a matter of life; it is a constitution in life and of life. Therefore, this ministry takes time to grow and mature.

The apostolic ministry for the New Testament is not of dead letters like the Mosaic ministry for the Old Testament, but of the living Spirit, who gives life. In 2 Corinthians 3:6 Paul tells us that the letter kills, but the Spirit gives life. The letter which kills is the letter of the law, which only requires of man but is unable to supply man with life (Gal. 3:21). Due to man's inability to fulfill its requirements, it kills man (Rom. 7:9-11). The Spirit, who is the ultimate expression of the processed Triune God, imparts the divine life, even God Himself, into the apostles and all other believers, making them ministers of a new covenant, the covenant of life. Hence, their ministry is one constituted of the Triune God of life by His life-giving Spirit.

The reason Paul speaks of the ministry of the Spirit here and not of the ministry of life is that the Spirit is the source, the element, and the sphere of life. Without the Spirit, there is no source of life. Neither is there the element or sphere of life. Therefore, to speak here of the ministry of life would be to say much less than to speak of the ministry of the Spirit. Paul chose the best expression and instead of comparing death with life, he compared death with the Spirit.

In 2 Corinthians 3:9 Paul goes on to say, "For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory." The ministry of the old covenant became one of death because the old covenant brought in condemnation unto death (Rom. 5:13, 18, 20-21) and death unto condemnation. Hence, it was also the ministry of condemnation. The ministry of the new covenant is one of the Spirit that gives life (2 Cor. 3:8, 6) because the new covenant brings in God's righteousness unto life (Rom. 5:17, 21) and life that brings forth righteousness. Hence, it is also the ministry of righteousness. (Life-study of 2 Corinthians, pp. 36, 54, 59)

Further Reading: Life-study of 2 Corinthians, msgs. 5-7

林后一 9「自己里面也断定是必死的，叫我们不
信靠自己，只信靠那叫死人复活的神。」

约二十 31「但记这些事，要叫你们信耶稣是基督，
是神的儿子；并且叫你们信了，就可以在祂的
名里得生命。」

死的经历引我们进入复活的经历。复活就是那叫
死人复活的神。十字架的工作了结我们的己，使
我们在复活里经历神。十字架的经历总是带进对复
活之神的享受。这样的经历产生并形成职事（林后
一 4~6）。这在四章七至十二节有进一步的描述。

保罗在哥林多前书快结束时说到复活；现今在哥
林多后书开头，他把信徒再带回到复活这件事上。...
这与职事有关。职事不是我们作什么的问题，乃是
我们生活的问题。本卷书信所启示的职事和生活，都
是出于复活的生命（哥林多后书生命读经，七页）。

信息选读

约翰的职事是修补的职事。彼得蒙主呼召时，他正
在打鱼；但是约翰蒙召时，他正在补网（太四 21）。
彼得打了许多鱼，带进了许许多多的人。然而约翰却
修补了属灵的网，因为他的修补职事是一个生命的修
补职事。只有生命能修补、遮盖属灵网上的所有漏
洞。今日何等需要这个！基督徒的网上有这么
多的漏洞，什么能修补它们呢？除了生命，没有
别的。这就是我们一再对生命这件事有负担的
原因。有些人嘲笑我们说，“你们除了生命这
辞，就不知道别的么？”不错，就一面的意义
说，我们只知道生命，别的一概不知。我们不知
道别的，因为我们不需要别的。生命是我们唯一
所需。弟兄

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

John 20:31 "But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name."

The experience of death ushers us into the experience of resurrection. Resurrection is the very God who resurrects the dead. The working of the cross terminates the self that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry.

Toward the end of 1 Corinthians Paul speaks of resurrection. Now at the beginning of 2 Corinthians, Paul brings the believers back to this matter of resurrection...This is related to ministry. Ministry is not a matter of our doing; it is a matter of our living. Both the ministry and the living revealed in this Epistle are of resurrection life. (Life-study of 2 Corinthians, p. 6)

Today's Reading

John's ministry was a mending ministry. When Peter was called by the Lord, he was fishing, but when John was called, he was mending the net (Matt. 4:21). Peter did a great deal of fishing, bringing in a multitude of people. However, John mended the spiritual net, for his ministry of mending was a mending ministry of life. Only life can mend, covering all the holes in the spiritual net. How much this is needed today! There are so many holes in the Christian net. What can mend them? Nothing but life. This is the reason that we have been burdened over and over again with this matter of life. Some people laugh at us, saying, "Don't you know anything except the one word life?" Yes, in a sense, we only know life, nothing else. We do not know anything else because we do not need anything else. Life is our only

姊妹，你们需要生命。别的东西可能会扩大破洞，生命却要缝合每一个缺口。我们需要约翰的职事。约翰的职事是生命的修补职事，是圣经中最后的职事，圣经也结束于这个职事（约翰福音生命读经，一五页）。

我们有永远生命的人，能将这生命传给人。这就是说，我们能成为永远的生命所借以供应给人的管道。我们能成为管道，让永远的生命从我们里面流出，并流到别人里面（约翰一书生命读经，四〇八页）。

我们在召会生活中必须学习供应生命，这是我们所需要的。不要尝试别的路，帮助人最好的路就是供应生命。...你也许不赞成，认为你自己还缺少生命，怎么能把生命供应给别人？也许你真的缺少生命。那么你该怎么办？不要去劝戒人或责备人，甚至不要去找另一方。你自己必须转向主，说，“主，怜悯我。我的弟兄犯了罪，他需要生命的供应，他缺少生命。但是，主，我也缺少生命，我也没有多少生命。怜悯我们，但是先怜悯我，我需要更多的生命。我必须有更多的生命。”

我们必须知道，不论什么弟兄或是什么姊妹犯了罪，就很强地指明这位弟兄或这位姊妹缺少生命。我们若要帮助人，就必须先察看我们是不是有生命。我们有生命的富余么？我们所有的比我们所需要的多么？若不然，我们就必须祷告、禁食等候主，直到我们得着丰富的供应。这样我们就能够用这个供应来服事人。在这个堕落基督教的时代里，这是在召会生活中往前的路。

约翰强调说，我们需要供应给别人的这个生命，就是神自己，就是神的儿子。“这是真神，也是永远的生命。”〔约壹五 20 下〕我们的需要乃是得着更大一分的主耶稣，这样我们就有富余来供应人。这不是知识或道理的富余，而是神的富余（约翰的修补职事，一二五至一二六页）。

参读：哥林多后书生命读经，第一至二篇；约翰的修补职事，第十一章。

need. Brothers and sisters, you need life. Other things may enlarge the holes; life will close every gap. We need John's ministry. John's ministry, the last ministry in the Bible and the ministry with which the Bible concludes, was a mending ministry of life. (Life-study of John, p. 12)

We who have eternal life can pass this life on to others. This means that we can be a channel through which eternal life is supplied to others. We can be a channel for eternal life to flow out of us and into others. (Life-study of 1 John, p. 337)

In the church life we must learn to minister life. This is what is needed. Do not try other ways. No way of helping is better than that of ministering life. You may raise the objection that you yourself are short of life; how can you minister it to others? You may indeed be short of life. Then what should you do? Do not go to admonish or rebuke. Do not even go to the other party. You yourself must turn to the Lord. "Lord, have mercy upon me. My brother is sinning; he needs the supply of life. He lacks life. But so do I, Lord. I don't have much life either. Have mercy upon us, but first have mercy upon me. I need more life. I must have more life."

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

John stresses that this life which we need to minister to others is simply God Himself. It is the Son of God. "This is the true God and eternal life" [1 John 5:20]. Our need is to have a bigger portion of the Lord Jesus. Then we shall have a surplus to minister to others, a surplus not of knowledge or doctrine but of God. (The Mending Ministry of John, pp. 92-93)

Further Reading: Life-study of 2 Corinthians, msgs. 1-2; The Mending Ministry of John, ch. 11

约壹五 14~16 「我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的…」

〔约壹五章十五节的〕这个知道乃是基于我们得着神圣的生命以后，我们住在主里面，以及在祂名里向神祷告中与祂是一的事实（约十五 7、16，十六 23~24）。基于我们已借着神圣的出生得着神圣的生命这事实，我们可以住在主里面，并在祷告中与祂是一。因为我们在祷告中与主是一，所以我们在祂的名里祷告。借此我们知道祂听我们一切所求的。我们不是在自己里面，照着自己的心思求，乃是在主里面，照着神的旨意求。所以，我们知道我们所求于祂的无不得着（约翰一书生命读经，四〇〇页）。

信息选读

约翰在约壹五章十六节来到这一段话的要点：“人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。有至于死的罪，我不说当为那罪祈求。”这节的“至于死”，直译是“向着死”。约翰在这里是说，人若看见他的弟兄，就是在主里和他亲近的人，犯了不至于死的罪，就当为那人祈求。这里的“祈求”，必是指我们住在与神交通里而有的祷告。

“当...祈求”的主词，无疑地是指那看见弟兄犯了不至于死之罪的人。但“将生命赐给他”，

1 John 5:14-16 "And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him. If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death..."

[In 1 John 5:15] knowing is based upon the fact that after having received the divine life, we abide in the Lord and are one with Him in our prayer to God in His name (John 15:7, 16; 16:23-24). Based upon the fact that we have received the divine life through the divine birth, we may abide in the Lord and be one with Him in our prayer. Because we are one with the Lord in prayer, we pray in His name. By this we know that He hears us in whatever we ask. Our asking is not in ourselves according to our mind, but in the Lord according to God's will. Therefore, we know that we have the requests which we have asked from Him. (Life-study of 1 John, p. 330)

Today's Reading

In 1 John 5:16 John comes to his point in this section: "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is sin unto death; I do not say that he should make request concerning that." Literally, the Greek word rendered "unto" in this verse means toward. Here John is saying that if anyone sees his brother, someone close to him in the Lord, sinning a sin not unto death, he should ask concerning that one. The word "ask" here must refer to a prayer made when we are abiding in fellowship with God.

No doubt, "he shall ask" refers to the one who sees his brother sinning a sin not unto death. But to whom does "he will give life" refer? There is a

这里的主词是指谁？有些英文译本在这里用了大写的代名词，因而把这句的主词说成是主。实际上，二句的主词都是指同一个人，就是那看见弟兄犯罪并为弟兄祈求的人。

“将生命赐给他”这句话的主词还是上文的“人”，这人也是“祈求”的主词。这指明祈求的人将生命赐给他所代求的人。这不是说，祈求的人本身有生命，能凭自己将生命赐给别人。这乃是说，这样一个住在主里面，与主是一，并在与主是一的灵里（林前六17）祈求的祈求者，成了神赐生命之灵能将生命赐给他所代求之人的凭借。这是一件在神圣生命的交通里，分赐生命的事。我们要成为能将生命分赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人。雅各书五章十四至十六节的祷告是为着医治，约壹五章十六节的祷告是为着分赐生命。

这里要紧的点乃是，我们若要照着十六节所描述的为弟兄祷告，就需要与主是一。我们必须住在主里面，与祂在一灵里来祈求。因为我们这样与主是一，我们就能成为神赐生命之灵能将生命分赐给我们所代求之人的凭借、管道。这生命的分赐乃是在神圣生命的交通里进行的。

我们里面永远的生命是真实而实际的。...我们能成为管道，让永远的生命从我们或借我们流到别人里面。然而，成为管道让永远的生命流出给人的经历是很深的...。我们若要成为永远的生命流出给人的管道，就必须在主里是深的，也必须因着在主的心里而认识主的心。我们若进到主里面到这样的程度，自然就会明白主对这位与我们亲近、犯了罪的弟兄的旨意如何。因为我们知道主对这位弟兄的光景旨意如何，我们就知道怎样为他祷告（约翰一书生命读经，四〇〇至四〇二、四〇八至四〇九页）。

参读：约翰一书生命读经，第三十六至三十八篇。

problem with the second “he” in this verse. Some translations capitalize the second “he” and thereby make it refer to the Lord. Actually, in both cases “he” refers to the same person, that is, to the one who sees his brother sinning and who asks concerning him.

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

The vital point here is that if we would pray for a brother according to what is described in 1 John 5:16, we need to be one with the Lord. We must abide in the Lord and ask in one spirit with Him. Because we are so one with the Lord, we can become the means, the channel, through which God’s life-giving Spirit can impart life to the one for whom we ask. This imparting of life takes place in the fellowship of the divine life.

The eternal life within us is real and practical...We can be a channel for eternal life to flow out from us, or through us, to others. However, the experience of being a channel for eternal life to flow out to others is a deep matter...If we would be a channel for eternal life to flow out to others, we must be deep in the Lord, and we must know the Lord’s heart by being in His heart. If we have entered into the Lord to such a degree, spontaneously we shall know the Lord’s will concerning a brother close to us who has sinned. Because we know the Lord’s will concerning the brother’s situation, we shall know how to pray for him. (Life-study of 1 John, pp. 330-331, 338)

Further Reading: Life-study of 1 John, msgs. 36-38

第六周·周四

晨兴喂养

耶二 13「因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。」

启七 17「因为宝座中的羔羊必牧养他们，领他们到生命水的泉；神也必从他们眼中擦去一切的眼泪。」

全本圣经，包括耶利米书，都是为着神的经纶写的。...我的负担是要你们看见，主从祂的话中所指示我关于神经纶的事。你若看见这异象，你的生活将受到影响，主的恢复也会得以丰富。

〔根据耶利米二章十三节，〕在神的经纶里，祂的心意是要作活水的泉源，源头，以满足祂的选民，作他们的享受。这享受的目标，是要产生召会作神的扩增，神的扩大，好成为神的丰满来彰显祂。这是神在祂经纶里的心意，喜悦（弗一 5、9）。这思想的完满发展是在新约里，但其种子是撒在耶利米二章十三节（耶利米书生命读经，二〇至二一页）。

信息选读

神向我们所要的，主要的是在耶利米二章十三节提起，这节启示神是活水的泉源。神要我们为着我们的生活，接受祂作活水的泉源。这就是说，祂要我们接受祂作我们全人的源头、泉源。

圣经里的原则乃是：神不要祂的选民接受祂自己以外的任何事物作源头。神造人以后，将人安置在那表征神作生命生命树跟前。神这样作，指明祂要人有分于生命树，而不是有分于别的。

WEEK 6 — DAY 4

Morning Nourishment

Jer. 2:13 "For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water."

Rev. 7:17 "For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes."

The entire Bible, including the book of Jeremiah, was written for God's economy. My burden...is that you would see what the Lord has shown me from the Word concerning God's economy. If you see this vision, your life will be affected, and the Lord's recovery will be enriched.

[According to Jeremiah 2:13], God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13. (Life-study of Jeremiah, p. 17)

Today's Reading

What God wants from us is mentioned mainly in Jeremiah 2:13, which reveals that God is the fountain of living waters. God wants us to take Him as the fountain of living waters for our living. This means that He wants us to take Him as the source, the fountain, of our being.

The principle in the Bible is that God does not want His chosen people to take anything other than Himself as their source. After God created man, He placed him in front of the tree of life, which signifies God as life. By doing this God was indicating that He wanted man to partake of the tree of life,

有分于生命树，就是接受神作我们独一的源头，作我们一切的源头。

耶利米三十四至四十五章这段有十二章，给我们看见以色列在犯罪干犯耶和华上的顽梗。在这段经文里指明一件事——以色列离弃神这活水的源头、泉源。例如，想想基大利的情况。虽然他忠信地照顾神的申言者耶利米（四十 5~6），但他没有寻求主的话（13~14），因为这不是他的习惯。他没有接受神作他的源头，与祂是一，并接受出于祂的一切。他若是这样的人，他所要作的第一件事，就是接受神的话。

神有一个经纶，这经纶包含一个带着许多安排的计划。神在祂经纶里的目的，乃是要得着一班里面有祂的生命和性情，外面有祂的形像和样式的人。这班人是一个团体的实体，就是基督的身体，他们与祂是一，并且活祂作祂团体的彰显。当神不仅凭着身体，也借着身体得着彰显时，祂就带着荣耀。祂带着荣耀的时候，祂的子民也就在祂的得荣里得着荣耀。这样神与人就在荣耀里是一。

神需要对祂的选民作活水的泉源，因为祂有一个经纶，要为自己产生一个配偶，新妇。神经纶的目的是神不再独居，乃要得着一个妻子，作祂的扩增，祂的扩大，好与祂这丈夫相配。这是约翰三章三十节里“扩增”一辞的意义。在这节里，施浸者约翰提到基督说，“祂必扩增。”在前一节约翰说过：“娶新妇的，就是新郎。”三十节的扩增，就是二十九节的新妇。新郎是基督，新妇是祂的扩增，祂的扩大。正如夏娃是亚当的扩增，是用亚当的肋骨建造的，照样，神的选民是新妇，是基督这新郎的扩增（耶利米书生命读经，三一、二五八、一〇二、三二至三三页）。

参读：耶利米书生命读经，第一、三篇。

not anything else. To partake of the tree of life is to take God as our unique source, as our source of everything.

Jeremiah 34—45 is a section of twelve chapters showing us the stubbornness of Israel in sinning against Jehovah. In these chapters one thing is made clear—that Israel has forsaken God as the source, the fountain, of living waters. Consider, for example, the situation with Gedaliah. Although he was faithful in caring for Jeremiah, God’s prophet (40:5-6), he did not seek the Lord’s word (vv. 13-14), because this was not his habit. He did not take God as his source to be one with Him and to receive whatever issued from Him. If he had been such a person, the first thing he would have done would have been to receive the word of God.

God has an economy, and this economy involves a plan with many arrangements. God’s aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly. This group of people is a corporate entity, the Body of Christ, to be one with Him and live Him for His corporate expression. As God is expressed not only by the Body but also through the Body, He is glorified. When He is glorified, His people are also glorified in His glorification. In this way God and man are one in glory.

God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself. The purpose of God’s economy is that God would no longer be alone but would have a wife to be His increase, His enlargement, and thus to match Him as the Husband. This is the significance of the word increase in John 3:30. In this verse John the Baptist, speaking of Christ, says, “He must increase.” In the previous verse John had said, “He who has the bride is the bridegroom.” The increase in verse 30 is the bride in verse 29. The Bridegroom is Christ, and the bride is His increase, His enlargement. Just as Eve was the increase of Adam, being built from Adam’s rib, so God’s elect as the bride are the increase of Christ as the Bridegroom. (Life-study of Jeremiah, pp. 259, 217-218, 82, 27)

Further Reading: Life-study of Jeremiah, msgs. 1, 3

第六周·周五

晨兴喂养

耶十七 7~8「信靠耶和华，以耶和华为可信赖的，那人有福了。他必像树栽于水旁，沿河边扎根，炎热来到并不惧怕，叶子仍必青翠，在干旱之年毫无挂虑，而且结果不止。」

神的经纶是要将祂自己作活水分赐出来，以产生祂的扩增，祂的扩大，好作祂的彰显；这思想在约翰的著作中得着发展。在约翰一章一节、十四节，我们看见那是神的话成了肉体，丰丰满满地有恩典，有实际。十六节继续说，“从祂的丰满里我们都领受了，而且恩上加恩。”在四章，主耶稣对撒玛利亚妇人说到活水（10、14）。在七章三十八节祂说，“信入我的人，就如经上所说，从祂腹中要流出活水的江河来。”启示录二十一至二十二章有新耶路撒冷的异象，就是神扩增的一大表号，作祂的彰显。二十二章一至二节给我们看见，在新耶路撒冷里有生命河涌流，在这河中长着生命树，作生命的供应，支持并维持全城。在约翰著作中所看见的，的确是耶利米二章十三节所撒种子的发展（耶利米书生命读经，二一页）。

信息选读

这思想借着保罗的著作得着加强。例如，林前十二章十三节说，“我们...都已经在位灵里受浸，...且都得以喝一位灵。”在那灵里受浸，乃是进入那灵，消失在祂里面；喝那灵，乃是把那灵接受进来，使我们全人被祂浸透。在十章三至四节，保罗用旧约的预表，不仅说到喝，也说到吃。“都吃了一样的灵食，也都喝了一样的灵水；

WEEK 6 — DAY 5

Morning Nourishment

Jer. 17:7-8 "Blessed is the man who trusts in Jehovah and whose trust Jehovah is. And he will be like a tree transplanted beside water, which sends out its roots by a stream, and will not be afraid when heat comes; for its leaves remain flourishing, and it will not be anxious in the year of drought and will not cease to bear fruit."

God's economy is to dispense Himself as the living water to produce His increase, His enlargement, to be His expression. This thought is developed in the writings of John. In John 1:1 and 14 we see that the Word, which was God, became flesh, full of grace and reality. Verse 16 goes on to say, "For of His fullness we have all received, and grace upon grace." In chapter 4 of John the Lord Jesus spoke to the Samaritan woman concerning living water (vv. 10, 14). In John 7:38 He said, "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water." In Revelation 21 and 22 we have a vision of the New Jerusalem, which is a great sign of God's increase for His expression. Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city. What we have in the writings of John is surely the growth of the seed sown in Jeremiah 2:13. (Life-study of Jeremiah, p. 18)

Today's Reading

This thought is strengthened by Paul's writings. For example, 1 Corinthians 12:13 says, "In one Spirit we were all baptized into one Body...and were all given to drink one Spirit." To be baptized in the Spirit is to get into the Spirit and to be lost in Him; to drink the Spirit is to take the Spirit in and to have our being saturated with Him. In 1 Corinthians 10:3 and 4 Paul, using the Old Testament types, speaks not only of drinking but also of eating. "All ate the same spiritual food, and all drank the same spiritual drink; for they

所喝的是出于随行的灵磐石，那磐石就是基督。”灵食指吗哪（出十六 14~18），预表基督作我们每日生命的供应；灵水指流自裂开磐石的活水（十七 6），预表那流自钉死而复活之基督的灵，作我们包罗万有的水。我们饮于神这活水，乃是为着召会作祂的扩增；我们喝神，乃是为着产生祂的扩大，祂的丰满，作祂的彰显。

亚当因着离弃生命树，转向另一棵树——善恶知识树，而堕落了。以色列人因着离弃神这活水的泉源，转向神以外的源头，而堕落了。这源头由以色列为自己努力凿出的池子所表征。

神有负担，叫以色列喝祂，好成为祂的扩增，作祂的丰满，使他们彰显祂。以色列应该喝神这活水的泉源，但他们反而作了两件恶事。第一件恶事是离弃神；第二件恶事是凿出池子作另一个源头。然而，那些池子是破裂不能存水的。这指明除了神这活水的泉源，没有什么能解我们的干渴，没有什么能满足我们。除了神自己分赐到我们里面作活水以外，没有什么能使我们成为祂的扩增，作祂的彰显。

赞成耶利米的人和反对他的人，都远离神的分赐。他们被岔离神这活水的泉源（耶二 13）。打岔是魔鬼的策略，使神的百姓不能接受神圣的分赐。...神的愿望是要作祂所拣选之人的一切，使他们凡事信靠祂并依赖祂。他们若这样作，就会接受神的分赐。

接受神作活水的泉源，唯一的路就是天天饮于祂。借着喝，我们将流自神这泉源的活水接受到我们里面（耶利米书生命读经，二一至二三、一九〇至一九一、三一二页）。

参读：耶利米书生命读经，第四、六、十二、二十二篇。

drank of a spiritual rock which followed them, and the rock was Christ.” The spiritual food refers to manna (Exo. 16:14-18), typifying Christ as our daily life supply; the spiritual drink refers to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit, who flowed out of the crucified and resurrected Christ as our all-inclusive drink. Our drinking of God as the living water is for the church as His increase; our drinking is for the producing of His enlargement, His fullness, for His expression.

Adam fell by forsaking the tree of life and turning to another tree—the tree of the knowledge of good and evil. Israel fell by forsaking God as the fountain of living waters and turning to a source other than God. This source is signified by the cisterns, which Israel labored to hew out for themselves.

God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression.

Both those who were for Jeremiah and those who were against him were kept away from God's dispensing. They were distracted from Him as the fountain of living waters (Jer. 2:13). Distractions are the devil's devices to keep God's people from receiving the divine dispensing. God's intention is to be everything to His chosen people that they may trust in Him and rely on Him for everything. If they do this, they will receive God's dispensing.

The only way to take God as the fountain of living waters is to drink of Him day by day. By drinking we take into us the living water that issues from God as the fountain. (Life-study of Jeremiah, pp. 18-19, 158, 259)

Further Reading: Life-study of Jeremiah, msgs. 4, 6, 12, 22

第六周·周六

晨兴喂养

约七 37 「节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。」

林前十二 13 「因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。」

今天我们认识基督是我们的生命（西三 4）。祂是神圣的生命，永远的生命，非受造的生命，包罗万有的生命。因为我们认识神圣的生命，我们就能经历神圣的分赐——神将祂自己分赐到我们里面，使我们成为祂的扩增，祂的扩大，作祂的彰显。这是神的心意，神的目标，神的定旨，神的经纶同祂可亲的分赐。

三一神已经过过程并得着完成，为要将祂自己分赐到我们这人里面。如今，借着这分赐，我们有认识神的性能，并作祂的子民（耶利米书生命读经，二一九页）。

信息选读

我们里面生命的律是为着神的经纶。神若不将祂的生命赐给我们作内里的律，就无法完成祂的经纶。神的经纶就是要将神自己分赐到我们里面，使我们这人由祂的所是构成，以致与祂的所是成为一个构成。这唯有借着神将祂自己分赐到我们里面作神圣的生命，才能完成。

借着信入基督，我们接受了永远的生命，神圣的生命。这神圣的生命是我们基督徒生命的中心和普及。这生命一点不差就是基督自己，而基督就是神。我们里面既有神作生命，我们就能认识祂，珍赏祂，活祂，并由祂构成。不仅如此，借着将祂自己分赐到我们里面作生命，神就能完成祂的

WEEK 6 — DAY 6

Morning Nourishment

John 7:37 "Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink."

1 Cor. 12:13 "For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit."

Today we know Christ as our life (Col. 3:4). He is the divine life, the eternal life, the uncreated life, the life that is all-inclusive. Because we know the divine life, we can experience the divine dispensing—God's dispensing Himself into us that we may become His increase, His enlargement, for His expression. This is God's intention, God's goal, God's purpose, God's economy with His dear dispensing.

The Triune God has been processed and consummated in order to dispense Himself into our being. Now, through this dispensing, we have the capacity to know God and to be His people. (Life-study of Jeremiah, pp. 181-182)

Today's Reading

The law of life within us is for God's economy. Without giving us His life as the inner law, God has no way to accomplish His economy. God's economy is to dispense Himself into our being that our being may be constituted with His being to be one constitution with His being. This can be accomplished only by God putting Himself into us as the divine life.

By believing into Christ we have received eternal life, the divine life. This divine life is the centrality and universality of our Christian life. This life is nothing less than Christ Himself, and Christ is the very God. Since we have God within us as life, we can know Him, apprehend Him, live Him, and be constituted with Him. Furthermore, by dispensing Himself into us as life, God is accomplishing His economy, that He may have a corporate expression

经纶，使祂得着祂自己团体的彰显，直到永远。

在约翰四章...主耶稣向那到井旁打水的撒玛利亚妇人要水喝，又对她说，“你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。”（10）她问主从哪里能得这活水，主回答说，“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”（14）主这里的话指明，我们所喝的与我们成为一了。当我们饮于神这活水的泉源，祂就与我们成为一，我们也与祂成为一。我们越饮于神，祂就越与我们成为一，我们也越与祂成为一，而在祂的生命和性情上由祂所构成。

在神眼中最邪恶的事，就是离弃祂这源头，这活水的泉源，而转向别的源头。所有别的源头都是偶像。在耶利米二章十三节里，偶像被比喻为破裂不能存水的池子。今天人忙着为自己凿出各种的池子。事实上，这些池子都是偶像。我们思想这光景时，需要领悟，神要我们接受祂作我们生命和我们全人的泉源、源头。

在引导我们进入祂的经纶上，神是信实的，要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，完成祂的经纶。这就是神的信实。

以色列人没有饮于神这活水的泉源，反而饮于他们的偶像。...我们要看见，我们不比以色列人好。任何事物对我们都能成为偶像。但神在完成祂经纶的事上是信实的；因着祂的信实，祂就对付我们的偶像，使我们饮于祂。我们都需要饮于神这活水的泉源，将基督接受到里面，并吸收祂，这样祂就能扩增，以完成神的经纶，借着祂的配偶得着彰显（耶利米书生命读经，二一六、二一九、三一二至三一三、三五页）。

参读：耶利米书生命读经，第二十五、三十九至四十篇。

of Himself for eternity.

In John 4, to the Samaritan woman who had come to the well to draw water and whom the Lord Jesus had asked to give Him a drink, He said, “If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water” (v. 10). When she asked Him where He could get this living water, He answered, “Whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life” (v. 14). The Lord’s word here indicates that whatever we drink becomes one with us. When we drink of God as the fountain of living waters, He becomes one with us, and we become one with Him. The more we drink of God, the more He is one with us and the more we are one with Him and constituted with Him in His life and nature.

The most evil thing in the eyes of God is to forsake Him as the source, as the fountain of living waters, and to turn to some other source. All other sources are idols. In Jeremiah 2:13 the idols are likened to broken cisterns, which cannot hold water. People today are busy hewing out for themselves all kinds of cisterns. Actually, these cisterns are idols. As we consider this situation, we need to realize that God wants us to take Him as the fountain, the source, of our life and our being.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy. This is God’s faithfulness.

Instead of drinking of God as the fountain of living waters, Israel drank of their idols...We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God’s economy to have His expression through His counterpart. (Life-study of Jeremiah, pp. 179, 181, 260, 29)

Further Reading: Life-study of Jeremiah, msgs. 25, 39-40

WEEK 6 Hymns #522

258 得救的证实与快乐 — 因基督得满足

8 6 8 6 副 (英 522)

F 大调

4/2

$\widehat{5} \widehat{1} \mid 3 - 3 - 3 - \widehat{1} 3 \mid 5 - 5 - 5 - \widehat{5} 3 \mid 2 - - 2 2 - \widehat{1} 2 \mid$
 一 以 前 我 心 苦 楚 悲 伤, 永 生 之 福 无
 $3 - - - - - \widehat{5} \widehat{1} \mid 3 - 3 - 3 - \widehat{1} 3 \mid 5 - 5 - 5 - \widehat{5} 3 \mid$
 望; 唯 有 基 督 今 为 我 王, 我
 $2 - - 5 5 \#4 \widehat{3} \widehat{4} \mid 5 - - - - - 5 - \mid 5 - - 5 \widehat{5} \widehat{3} \widehat{6} \widehat{5} \mid$
 心 充 满 欢 畅。 (副) 今 主 耶 稣 满
 $5 - - 4 3 - \widehat{1} 2 \mid 3 - - 3 \widehat{3} \widehat{5} \widehat{4} 3 \mid 2 - - - - - 5 - \mid 1 - - 1$
 足 我 心, 并 无 别 人 如 祂; 历 久 爱
 $3 - - 3 \mid \widehat{5} \widehat{3} \widehat{4} \widehat{5} \widehat{6} - 6 - \mid \widehat{5} \widehat{3} \widehat{4} 2 1 - 7 - \mid 1 - - - - - \parallel$
 情、 生 命、 欢 欣, 都 由 耶 稣 赐 下。

- 二 我尝世间许多好味, 干渴仍然极深;
 普天之下万般全备, 仍不满足我心。
- 三 以前我心思慕祝福, 并不来寻基督;
 我虽忽略我的救主, 祂爱却来寻吾。
- 四 我曾试过破裂水池, 希望痛快而喝;
 哎哟, 水却完全漏失, 讥讽我的干渴。
- 五 祝福丧失, 我心悲哀, 仍未想到祂来;
 蒙昧心目, 祂为我开, 始知祂是可爱。

1 O Christ, in Thee my soul hath found, 3 I tried the broken cisterns, Lord,
 And found in Thee alone, But, ah, the waters failed!
 The peace, the joy I sought so long, E'en as I stooped to drink they fled,
 The bliss till now unknown. And mocked me as I wailed.
 Now none but Christ can satisfy, 4 The pleasures lost I sadly mourned,
 None other name for me; But never wept for Thee,
 There's love and life and lasting joy, Till grace the sightless eyes received,
 Lord Jesus, found in Thee. Thy loveliness to see.
 2 I sighed for rest and happiness,
 I yearned for them, not Thee;
 But, while I passed my Savior by,
 His love laid hold on me.

二〇一三年春季长老及负责弟兄训练

为着基督身体之生命的经历、长大与职事

第七篇

长大以致成熟，好成为新耶路撒冷，
作召会的终极完成

读经：来十一 10、16，太十六 18，启二一 2~3、9
~ 11、18~20，弗二 20~22，彼前二 4~5，
林前三 9~10、12，约十四 1~12、23

纲 目

周 一

壹 神建造召会，就是建造新耶路撒冷；我们需要长大以致成熟，好成为新耶路撒冷，作召会的终极完成—太十六 18，来六 1 上，十一 10、16，启二一 2~3、9~11、18~20，弗二 20~22，彼前二 4~5，林前三 9~10、12，约十四 1~12、23：

一 神工作的目标乃是要得着新耶路撒冷；我们的主是今日的大卫，为着神的建造预备我们成为变化过的材料；我们各种环境的难处，击打我们，对付我们这个人，为要预备我们成为活石、宝石，为着神的建造—彼前二 4~5，林前三 12 上，王上六 7，参代上六 31~32。

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Seven

Growing unto Maturity to Become the New Jerusalem
as the Ultimate Consummation of the Church

Scripture Reading: Heb. 11:10, 16; Matt. 16:18; Rev. 21:2-3, 9-11, 18-20;
Eph. 2:20-22; 1 Pet. 2:4-5; 1 Cor. 3:9-10, 12; John 14:1-12, 23

Outline

Day 1

I. When God builds up the church, He is building up the New Jerusalem; we need to grow unto maturity to become the New Jerusalem as the ultimate consummation of the church—Matt. 16:18; Heb. 6:1a; 11:10, 16; Rev. 21:2-3, 9-11, 18-20; Eph. 2:20-22; 1 Pet. 2:4-5; 1 Cor. 3:9-10, 12; John 14:1-12, 23:

A. *The goal of the work of God is to gain the New Jerusalem; our Lord is today's David preparing us as transformed material for God's building; the difficulties in all of our environments strike us to deal with us and to prepare us as living and precious stones for God's building—1 Pet. 2:4-5; 1 Cor. 3:12a; 1 Kings 6:7; cf. 1 Chron. 6:31-32.*

二 新耶路撒冷是神、人和天的调和；新耶路撒冷由神那里从天而降，含示新耶路撒冷满了天的成分，是完全属天的一启二—2~3、22，弗一3，二6，创二八17：

- 1 当我们在召会中，就是在神地上的家里，我们就能进入天的门，并且借着基督作天梯，得以看见并经历属天的事—12、17节。
- 2 伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地—12~17节，约一51。
- 3 我们的灵今天既是神居所的所在（弗二22），这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。
- 4 因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座—来四16。

三 根据新约的整个启示，基督徒工作的独一目标与终极结果该是新耶路撒冷，作为召会的终极完成，也就是神永远经纶的终极目标：

- 1 召会的堕落，主要的原因是：几乎所有的基督工人都被岔开，以新耶路撒冷之外的许多事物为他们的目标。
- 2 因此，在召会的堕落下，要作得胜者答应主的呼召，我们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

B. The New Jerusalem is the mingling of God, man, and heaven; the New Jerusalem coming down out of heaven from God implies that the New Jerusalem is filled with the element of heaven and is absolutely heavenly—Rev. 21:2-3, 22; Eph. 1:3; 2:6; Gen. 28:17:

1. While we are in the church, the house of God on earth, we can enter the gate of heaven, and through Christ as the heavenly ladder we can see and experience the things of heaven—vv. 12, 17.
2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth—vv. 12-17; John 1:51.
3. Since today our spirit is the place of God's habitation (Eph. 2:22), it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to us.
4. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace through Christ as the heavenly ladder—Heb. 4:16.

C. According to the entire revelation of the New Testament, the unique goal and ultimate issue of the Christian work should be the New Jerusalem, as the ultimate consummation of the church and as the ultimate goal of God's eternal economy:

1. The degradation of the church is mainly due to the fact that nearly all the Christian workers are distracted to take many things other than the New Jerusalem as their goal.
2. 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

极的事物；每当我们来摸神那永远的目标，就是新耶路撒冷，都要非常纯洁，不可随便——林前三 12、15~17。

- 3 得胜者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。

周 三

贰 我们可以从新耶路撒冷的光景，看见召会被建造的光景；新耶路撒冷是召会的终极完成：

一 召会被建造，就像新耶路撒冷，有神的同在一——结四八 35，启二一 3，二二 3：

- 1 神和羔羊作新耶路撒冷的殿，意思就是神和羔羊自己成了城的中心；换句话说，就是神与这城同在，这城有神的同在一二一 22。
- 2 什么时候我们和众圣徒建造在一起，就有神的同在；什么时候我们单独，就立刻失去神的同在。
- 3 我们必须抓牢这一个原则：神的同在，乃是一切问题的准则。
- 4 我们若是凡事都摸着神的同在，就会看见在这里有神作殿，在这里有神的建造；讲理由、争论、批评叫我们失去神的同在；神的同在完全在于圣徒中间的一与和谐。
- 5 神的同在是新耶路撒冷的中心；所以我们在召会中，必须得着神的同在，必须有神作殿。

the New Jerusalem as the eternal goal; whenever we touch the eternal goal of God, the New Jerusalem, we need to be very pure; we must not be careless—1 Cor. 3:12, 15-17.

3. An overcomer's goal should be uniquely and ultimately the goal of God's eternal economy, that is, the New Jerusalem.

Day 3

II. We can see the conditions of a built-up church by seeing the conditions of the New Jerusalem, the ultimate consummation of the church:

A. *A built-up church, like the New Jerusalem, has the presence of God—Ezek. 48:35; Rev. 21:3; 22:3:*

1. That God and the Lamb are the temple of the New Jerusalem means that God and the Lamb Themselves become the center of the city; in other words, God is with the city, and the city has the presence of God—21:22.
2. When we are built together with all the saints, we have God's presence, and whenever we are individualistic, we immediately lose God's presence.
3. We must hold on to this principle: God's presence is the criterion for every matter.
4. If we touch the presence of God in all things, we will see that God will be there as the temple, and the building of God will be with us; reasoning, arguing, and criticizing cause us to lose the presence of God; God's presence is altogether due to the oneness and harmony among the saints.
5. God's presence is the center of the New Jerusalem; therefore, in the church we must have the presence of God; we must have God as the temple.

二 召会被建造，就有神的掌权：

- 1 召会若被建造，里面就有神和羔羊的宝座，就有神的掌权—二二 1。
- 2 我们若要知道一个召会中的圣徒有没有建造起来，就要看他们在他们中间有没有神的宝座，有没有神的主权。

三 召会被建造，就有生命的流通和供应：

- 1 在新耶路撒冷，从宝座流出来一道生命水的河，在河两边有生命树，生产十二样果子，每月都结出果子—1~2 节。
- 2 在建造起来的召会中，有生命水能解人的干渴，使人得着滋润，也有生命树的果子，使饥饿的人得着饱足。

四 召会被建造，就有光：

- 1 在新耶路撒冷里，有神的荣耀作光，又有羔羊为灯—二一 23，二二 5，参耶二 11。
- 2 在建造起来的召会中，神在基督里借着圣徒彰显出来，就是光；当我们进到一个建造起来的召会的聚会中，也会觉得明亮—约八 12，太五 14，诗七三 16~17。

五 召会被建造，就有神人调和，并且经过死而复活：*B. A built-up church has the ruling of God:*

1. If the church is built up, it will have the throne of God and of the Lamb, the ruling of God—22:1.
2. If we want to know whether the saints in a certain church are built up, we have to see whether the throne of God, the dominion of God, is among them.

C. A built-up church has the flow and supply of life:

1. In the New Jerusalem there is a river of water of life proceeding out of the throne, and on both sides of the river there is the tree of life, producing twelve fruits and yielding its fruit each month—vv. 1-2.
2. In a built-up church there is the water of life that quenches people's thirst and causes people to be watered, and there are the fruits of the tree of life that enable the hungry people to be satisfied.

D. A built-up church has light:

1. In the New Jerusalem the God of glory is the light and the Lamb is the lamp—21:23; 22:5; cf. Jer. 2:11.
2. In a built-up church God in Christ expressed through the saints is the light; when we go to the meeting of a built-up church, we will feel enlightened—John 8:12; Matt. 5:14; Psa. 73:16-17.

E. A built-up church has the mingling of God and man and has passed through death and resurrection:

- 1 新耶路撒冷四边各有三门，三乘四是十二，含示三一神与受造的人（四这数字表征受造之物）调和—启四6。
- 2 圣城的十二个门是十二颗珍珠，表征那借着胜过死并分泌生命之复活基督而有的重生，乃是城的入口—二一21。
- 3 凡能经过珍珠门进到这座城里面的，都必须是三乘四的，就是神人调和的结果，也都必须是在基督里经过死而复活的新造—林后五17，加六15。
- 4 这告诉我们，不能把天然的东西，把沙土的东西，带到召会里；珍珠门把人一切的天然都关在门外。
- 5 什么时候我们带进一件东西是天然的，是人工的，是技巧的，是带着人的手腕和办法的，是没有经过十字架的，那就是人还没有到绝路，神还没有为人预备出路—参林后四7~8。
- 6 在召会的建造里，一切都该是经过十字架的，都该是在基督里的，都该是神人调和的；这就是新耶路撒冷城的入门，这也是召会的入门；只有合于这门的性质的，才能带到神的建造里。
- 7 只有异象才是你我的拯救；你我要学习将一切天然的思想、眼光、手腕、才干、力量，都带到十字架，接受对付；这一切经过了破碎，经过了死而复活，变成了珍珠，然后才能带到神的建造里。

1. That there are three gates on each of the four sides of the New Jerusalem, three times four being twelve, implies that the Triune God is mingled with man, the creature (the number four signifies the creatures)—Rev. 4:6.
2. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting resurrected Christ is the entrance into the city—21:21.
3. Anyone who enters into the city through the gate has to be the product of three times four—the issue of the mingling of God and man—and a new creation in Christ through death and resurrection—2 Cor. 5:17; Gal. 6:15.
4. This shows that we cannot bring anything natural, anything of the earth, into the church; the pearl gate shuts out all the naturalness of man.
5. Whenever we bring in something natural, something of human effort, something “ingenious,” something resulting from human schemes and methods, or something that has not passed through the cross, then we have not come to our end, and God cannot provide us with a way out—cf. 2 Cor. 4:7-8.
6. In the building up of the church everything must pass through the cross, must be in Christ, and must be the mingling of God and man; this is the entrance into the New Jerusalem, the entrance into the church; only that which corresponds with the nature of this entrance can be brought into the building of God.
7. Only a vision can rescue us; we have to learn to bring all our natural thoughts, discernment, schemes, abilities, and strength to the cross to be dealt with; after all these items have been broken, have passed through death and resurrection, and have become pearls, then they can be brought into the building of God.

六 召会被建造，就满有神的神圣性情：

- 1 新耶路撒冷里只有一条街道，是纯金的，表征神的神圣性情—启二一 21 下。
- 2 “在街道当中”有生命水的河，表征神圣生命在神圣性情里涌流，成为神赎民日常生活中唯一的道路—二二 1，彼后一 4，约十四 6。
- 3 我们什么时候能完全否认自己，活在神的性情中，我们的事奉就不但能叫召会得着建造，并且人到我们中间，也定规能碰着神的道路。

周 六

七 召会被建造，就有神的彰显：

- 1 启示录二十一章说城墙是碧玉的，第一层根基是碧玉，城的光辉也好像碧玉（18~19、11）；不仅如此，那位在宝座上坐着的，显出来的样子好像碧玉（四 3）；因此，城显出来的样子就是神显出来的样子。
- 2 新耶路撒冷乃是神在人里的扩大，是神在人里丰满的彰显；召会若真的得着建造，也会有神丰满的彰显。

八 召会被建造乃是由变化的灵以及在变化过程中的人所构成：

- 1 城墙是用宝石建造的（二一 19~20）；宝石不是创造出来的，乃是受造之物压在地底下，经过多年的构成才成功的；有压，有烧，还有构成，才能变化成为宝石。

F. A built-up church is full of God's divine nature:

1. There is only one street in the New Jerusalem, and it is pure gold, signifying God's divine nature—Rev. 21:21b.
2. That the river of water of life proceeds “in the middle of its street” signifies that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people—22:1; 2 Pet. 1:4; John 14:6.
3. Whenever we completely deny ourselves and live in the nature of God, our service will not only issue in the building of the church but also lead people to the way of God when they come into our midst.

Day 6

G. A built-up church has the expression of God:

1. Revelation 21 says that the wall of the city is jasper, the first foundation is jasper, and the light of the city is also like jasper stone (vv. 18-19, 11); furthermore, the One sitting on the throne has the appearance of a jasper stone (4:3); thus, the appearance of the city is the appearance of God.
2. The New Jerusalem is the enlargement and full expression of God in man; if the church has been truly built up, it will also have the full expression of God.

H. A built-up church is constituted with the transforming Spirit and with people who are in the process of being transformed:

1. The wall of the city is built with precious stones (21:19-20); precious stones are not created but are produced by the transforming of the things created, after having passed through years of constitution through much pressure; pressure, burning, and constitution are necessary for the transformation into precious stones.

- 2 在召会生活中，基督佳偶的变化，是由那作经过过程的三一神终极完成之变化的灵（林后三 18），以及佳偶的同伴，就是基督身体中有恩赐作成全圣徒之工作的肢体（弗四 11~12，歌一 10~11），所配搭完成的。

2. In the church life the transforming of Christ's lover is carried out by the transforming Spirit as the consummation of the processed Triune God (2 Cor. 3:18) with the coordination of the lover's companions, the gifted members of the Body of Christ, who do the work of perfecting the saints (Eph. 4:11-12; S. S. 1:10-11).

九 召会被建造，必定有界限，“有高大的墙”—— 启二—12：

I. A built-up church must have a boundary, “a great and high wall”— Rev. 21:12:

- 1 墙是为着分别和保护；新耶路撒冷要绝对分别归神，也要完全保护神的权益。
- 2 神越将自己建造到我们里面，并以祂自己构成我们，我们就越分别归神，也蒙保守脱离一切属那恶者的事物；若是在召会生活中，众圣徒都被建造，到底什么是属神的，什么是属人的，什么是属天的，什么是属地的，什么是新造的，什么是旧造的，就都能容易地分辨清楚。
- 3 所有信徒都需要这样高大的墙来分别并保护他们—17 节。

1. The wall is for separation and protection; the New Jerusalem will be absolutely separated unto God and will fully protect the interests of God.
2. The more God builds Himself into us and constitutes us with Himself, the more we are separated unto God and protected from everything of the evil one; if the saints have been built together in the church life, it will be easy to distinguish what belongs to God from what belongs to man, what is heavenly from what is earthly, and what is of the new creation from what is of the old creation.
3. All believers need such a great and high wall for their separation and protection—v. 17.

十 愿主怜悯我们，叫各地的召会都能显出这种 种被建造的光景！

J. May the Lord have mercy on us that the churches everywhere may manifest all these conditions of being built up!

来十一 10「因为他等候那座有根基的城，其设计者并建筑者乃是神。」

彼前二 4~5「你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。」

盼望主在这些年间，给我们这些一同事奉的人，有个很深的感觉，祂需要一个厉害的恢复，就是恢复“建造”。...我们所作的工，不仅仅是为着造就一般圣徒，乃是为要建造一个身体，建造一所属灵的房屋。...恩赐者乃是为着建造基督的身体〔弗四 11~12。〕

在马太十六章十八节，主耶稣亲自说，“我要把我的召会建造...”以弗所二章二十二节提到，犹太人和外邦人“在祂里面同被建造，成为神在灵里的居所”。彼前二章五节也说，我们“也就像活石，被建造成为属灵的殿”。保罗在林前三章指出，他是一个智慧的工头，立好了根基，我们各人要谨慎怎样在上面建造（10）。我们的建造该是金、银、宝石的建造（12）。到了十四章，他更给我们看见，不论我们切慕什么属灵的恩赐，都不重在恩赐的问题，乃重在我们切慕建造（3~5、12）。这意思是，十四章中所有的恩赐，都当为着建造召会（召会的治理与话语职事，四页）。

信息选读

希伯来十一章说到，亚伯拉罕等候那座有根基的城，其设计者并建筑者乃是神（10）。那座有根基的城，就是将来的新耶路撒冷。新耶路撒冷是神的帐幕与人同在（启二一 3），换句话说，新耶路撒冷就是神的居所。这并不是说神在这一个时代，有两种不同的建造，

Heb. 11:10 "For he eagerly waited for the city which has the foundations, whose Architect and Builder is God."

1 Pet. 2:4-5 "Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ."

May the Lord grant those of us who serve together a deep feeling that He needs a strong recovery,...a recovery of the building up....Our work is not merely for the edification of the saints in general; rather, it is to build up a Body, a spiritual house....The gifted ones are for the building up of the Body of Christ [Eph. 4:11-12].

In Matthew 16:18 the Lord said, "I will build My church." Ephesians 2:22 says that in Christ the Jews and Gentiles are "being built together into a dwelling place of God in spirit." First Peter 2:5 says that we, "as living stones, are being built up as a spiritual house." First Corinthians 3:10 says that Paul, as a wise master builder, laid a foundation and that we should take heed how we build upon it. We should build with gold, silver, and precious stones (v. 12). Chapter 14 emphasizes earnestly desiring spiritual gifts for the sake of building up (vv. 1, 3-5, 12). This means that all the gifts should be for the building up of the church. (The Administration of the Church and the Ministry of the Word, p. 9)

Today's Reading

Hebrews 11:10 says that Abraham "eagerly waited for the city which has the foundations, whose Architect and Builder is God." The city with the foundations is the coming New Jerusalem. The New Jerusalem is the tabernacle of God with men (Rev. 21:3). In other words, the New Jerusalem is God's dwelling place. This does not mean that God has two different buildings

一种是在地上建造的召会，另一种是在天上建造的圣城新耶路撒冷。并非神今天暂时住在召会里，等到新耶路撒冷来临时，就废掉召会，再从召会搬到新耶路撒冷。实际上，召会与新耶路撒冷二者乃是一个。

神今天建造召会，就是建造新耶路撒冷，这两者乃是一个工作的两面说法。今天的召会是神的殿，神的家，但将来在新耶路撒冷里，我们看不见殿（22），因为殿已经扩大成为一座城。所以，不是有一种建造殿的工作，还有另一种建造城的工作。将来的新耶路撒冷，就是今天召会最终的形状，也就是殿扩大成为一座城。

神在这一个时代里，只作这一件建造的事。...神在地上建造召会，结果乃是将召会建造到天的境界；神在时间里建造召会，却是将召会建造到永远里。将来的新耶路撒冷完全是属天的，满了属天的性质，和属天的味道。

神在这一个时代工作之中心的结果，最终的目的，就是要为祂自己建造出一个居所。在初期时，是一所房屋；在成熟时，是一座城，那座城就是神的帐幕与人同在，祂要与人同住（3）。在旧约里，神的帐幕就是神的殿；在新约里，召会一面是神的帐幕，一面又是神的殿。到了新耶路撒冷，乃是神的帐幕在人间，在其中看不见殿，因为一切都已经完全达到成熟，那座城是帐幕，也是一个扩大的殿。

保罗对于这个建造，有清楚的异象，他说，“我...好像一个智慧的工头，立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。”（林前三10）我们建造的方法，建造的材料，以及建造成什么东西，都需要好好地研究。...拯救罪人、造就圣徒，乃是为着一个中心的目标，就是要建造神的房屋。如果我们注意这个中心的工作，我们拯救罪人，传扬福音，就会更有果效；我们造就圣徒，也不会是问题（召会的治理与话语职事，五至七页）。

参读：召会的治理与话语职事，第一篇。

in this age. He does not have the church on earth as one building and the holy city, the New Jerusalem, in the heavens as another city. God is not temporarily dwelling in the church today only to discard the church and move to the New Jerusalem in the future. The church and the New Jerusalem are one.

When God builds up the church, He is building up the New Jerusalem. These are two aspects of the same work. The church is the temple of God, the house of God, but in the New Jerusalem we will not see a temple (v. 22), because the temple will be enlarged into a city. The building of the temple is not one work, and the building of the city, another work. The coming New Jerusalem is the consummation of the church. The temple is enlarged to be a city.

In this age God's only work is building....Although God is building up the church on earth, this building is in the heavenly realm. Although God is building up the church in time, this building is eternal. The New Jerusalem is heavenly; it is full of the heavenly nature and the heavenly flavor.

The ultimate goal of God's work in this age is the building of a dwelling place for Himself. In its initial stage it is a house, and in its mature stage it will be a city, which is the tabernacle of God with men. In the Old Testament the tabernacle of God is the temple of God. In the New Testament the church is the tabernacle of God and the temple of God. The New Jerusalem will be the tabernacle of God with men. There will be no temple in the New Jerusalem because everything will have reached maturity. The city is a tabernacle as well as an enlarged temple.

Since Paul had a clear vision concerning the building, he said, "As a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it" (1 Cor. 3:10). We need to be careful concerning the way we build, the materials we build with, and the outcome of our building....Saving sinners and edifying the saints are related to the central goal of building God's house. If we pay attention to this central work, our preaching the gospel to save sinners will be more effective, and our edification of the saints will not cause problems. (The Administration of the Church and the Ministry of the Word, pp. 9-11)

Further Reading: The Administration of the Church and the Ministry of the Word, ch. 1

第七周·周二

晨兴喂养

启二一 2「我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。」

创二八 17「他就惧怕，说，这地方何等可畏！这不是别的，乃是神的家，也是天的门。」

新耶路撒冷乃是神与人的调和，是神和人调在一起的东西。启示录告诉我们，新耶路撒冷由神那里从天而降，所以在新耶路撒冷里，满了天的成分，是完全属天的。另一面，新耶路撒冷又是神住在人中间；并且这个新耶路撒冷，是个团体的人。所以，新耶路撒冷是天，是神，又是人。这乃是圣经的启示。...神历世历代作工的最终结果，乃是要得着一个奥秘的东西，是天、神、人三合一调在一起的东西。

当新天新地新耶路撒冷，从天降到新地上时，这个三合一的东西就在地上了。...天、神、人三者调成了一个，就是新耶路撒冷（基督徒生命成熟的路，五一页）。

信息选读

〔伯特利〕是在地上，却是联于天，所以雅各称之为天的门。当我们在地上的召会，神的家中时，我们能进入天的门，并且借着基督这天梯，能看见并经历天上的事（圣经恢复本，创二八注2）。

希伯来四章十六节所说的宝座，毫无疑问，是指天上神的宝座（启四2）。神的宝座，对全宇宙是掌权的宝座（但七9，启五1），但对我们信徒，却成了施恩的宝座，由至圣所里的遮罪盖（施恩座）

WEEK 7 — DAY 2

Morning Nourishment

Rev. 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."

Gen. 28:17 "And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

The New Jerusalem is a mingling of God and man, something of God mingled with man. Revelation tells us that the New Jerusalem comes down out of heaven from God. This implies that the New Jerusalem is filled with the element of heaven and is absolutely heavenly. On the other hand, the New Jerusalem is God abiding among man. It is a corporate man. Therefore, the New Jerusalem is something of heaven, God, and also man. This is the revelation in the Bible....The ultimate issue of the work of God in every age is to gain something mystical, that is, something of God, man, and heaven mingled together.

When the new heaven and new earth with the New Jerusalem comes down out of heaven to the earth, this union of God, heaven, and man will be on the earth....Heaven, God, and man will be mingled into one as the New Jerusalem. (The Way for a Christian to Mature in Life, p. 51)

Today's Reading

[Bethel] was a place on earth, but it was joined to heaven; hence, Jacob called it the gate of heaven. While we are in the church, the house of God, on earth, we can enter the gate of heaven, and through Christ as the heavenly ladder we can see and experience the things of heaven. (Gen. 28:17, footnote 1)

Undoubtedly, the throne mentioned in Hebrews 4:12 is the throne of God, which is in heaven (Rev. 4:2). The throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1). But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy

所表征 (出二五 17、21) 。 ...当我们还活在地球上时，怎能来到天上神和羔羊 (基督) 的宝座前？秘诀在于希伯来四章十二节所说我们的灵。那在天上坐在宝座上的基督 (罗八 34) ，现今也在我们里面 (10) ，就是在我们的灵里 (提后四 22) ，这灵就是神居所的所在 (弗二 22) 。伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地 (创二八 12~17，约一 51) 。我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座 (圣经恢复本，来四 16 注 1) 。

根据新约的整个启示，基督徒工作的唯一目标是新耶路撒冷，就是神永远经纶终极的目标。...今天在一般的基督徒当中，几乎没有人的目标是正确的。他们在那里追求属灵、圣洁、传福音救灵魂、设立神学院教导神学、圣经，但几乎没有人答复说，他们所以作这些，目标是要终极完成新耶路撒冷。

召会的堕落，主要是由于这个事实：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事物。...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 (如何作同工与长老，并如何履行同工与长老的义务，五〇、五二至五三页) 。

参读：基督徒生命成熟的路，第四篇；如何作同工与长老，并如何履行同工与长老的义务，第三篇。

seat) within the Holy of Holies (Exo. 25:17, 21)...How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

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....Today among Christians in general, nearly no one has a proper goal. They pursue being spiritual, being holy, preaching the gospel to win souls, and establishing seminaries to teach theology and the Bible, yet hardly anyone can say that they are doing these things with the goal of consummating the New Jerusalem.

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....To be overcomers we should take the goal of God's eternal economy, the New Jerusalem, as our unique and ultimate goal. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 49, 51-52)

Further Reading: The Way for a Christian to Mature in Life, ch. 4; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3

启二一 22 「我未见城内有殿，因主神全能者和羔羊为城的殿。」

二二 3~4 「…在城里有神和羔羊的宝座；祂的奴仆都要事奉祂，也要见祂的面；祂的名字必在他们的额上。」

召会若有建造，召会定规有这四种光景。一，有神作殿，有神的同在。二，有神的宝座，有神的掌权。三，有神生命的流通和供应。四，有神的光。我们若有这些光景，就证明我们是被建造的。因为只有建造里面，才有神这一切的祝福。

第一点，召会被建造，就有神的同在。启示录二十一章二十二节说，在新耶路撒冷城里，未见有殿，神和羔羊就是城的殿。我们知道，在旧约时圣殿乃是耶路撒冷的中心。所以这里神和羔羊作殿，意思也就是说，神和羔羊自己成了城的中心。换一句话说，就是神与这座城同在，这座城里有神的同在（神的建造，一二七、一一八页）。

信息选读

在哪里有神的建造，在哪里就有神的同在。神的同在是随着祂的建造的。我们的经历岂不也告诉我们，什么时候我们和众圣徒建造在一起，我们就有神的同在，什么时候我们单独，我们就立刻失去神同在的感觉么？…三个人商讨传福音的事，〔也许有三种意见。〕…那个时间的定规完全该根据神的同在。若有神的同在，就早晨也好，晚上也好，下午也好，什么时候都好。若是没有神的同在，就无论什么时候都不合式。

Rev. 21:22 "And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple."

22:3-4 "...And the throne of God and of the Lamb will be in it, and His slaves will serve Him; and they will see His face, and His name will be on their foreheads."

If a church has been built up, that church surely will have these four conditions: first, it will have God as the temple—God's presence; second, it will have God's throne—God's ruling; third, it will have the flow and supply of God's life; and fourth, it will have God's light. If we have these conditions, this proves that we have been built up because only in the building can we have all these blessings of God.

First, a built up church has God's presence. Revelation 21:22 says that there is no temple in the New Jerusalem, for God and the Lamb are its temple. We know that during the Old Testament times the temple was the center of Jerusalem. Therefore, that God and the Lamb are the temple means that God and the Lamb themselves become the center of the city. In other words, God is with the city, and the city has the presence of God. (The Building Work of God, pp. 95-96, 88)

Today's Reading

Where there is building, there is the presence of God. God's presence follows His building. Does not our experience also tell us that whenever we are built together with all the saints, we have God's presence, and whenever we are individualistic, we immediately lose the sense of God's presence?...Three persons [may have three opinions about] when to have a gospel meeting....The time of the meeting should be decided altogether according to God's presence. If there is the presence of God, then any time is proper, regardless of whether it is in the morning, in the afternoon, or in the evening. But if there is not the presence of God, then no time is suitable.

所以我们必须抓牢这一个原则：神的同在乃是一切问题的准则。无论你怎样作，都必须留意有没有神的同在。你发表这个意见，有神的同在么？你说这个话，取这个态度，有神的同在么？你这样提议，这样主张，有神的同在么？你若是凡事都摸着神的同在，你就看见，在这里有神作殿，在这里有神的建造。若是我们彼此相争，也许我们都是为着主，所坚持的理由也都很对，但是就因着相争，这里就没有神作殿，就没有神的同在，这一座城也就给我们拆光了。

不管...所批评的对不对，所论断的对不对，先失去神同在的，总是...批评的弟兄或姊妹。他们没有神同在，没有神作殿。那就是说，在他们身上没有建造。...我们必须看见，在召会中不是讲理由的问题，乃是神同在的问题。

圣灵...不管你理由怎么对，祂只看你的态度，看你的存心，看你的光景。...在召会中，理由讲得越响亮的人，就越吃亏。你越讲理由，你就越失去神的同在。请记住，新耶路撒冷城里头的殿乃是神自己，神的同在就是这一座城的中心。所以我们在召会中，必须得着神的同在，必须有神作殿，我们才是被建造的，才有新耶路撒冷城的光景。

神的显出，完全是由于神的同在，而神的同在完全是由于众圣徒的和谐与合一。这个和谐与合一，就是建造。当弟兄姊妹们，彼此之间有摩擦、有意见、不和谐、不合一的时候，你进到他们中间去，你就感觉黑暗、不明亮。他们的道可能讲得很好，他们祷告的声音也可能很响亮，但在那里却觉得没有光。这就是因为他们中间没有神的建造（神的建造，一一八至一二一、一二七页）。

参读：神的建造，第七篇。

Therefore, we must hold on to this principle: God's presence is the criterion for every matter. Regardless of what we do, we must pay attention to whether or not we have God's presence. Do we have God's presence while we are expressing our opinions? Do we have God's presence while we are saying certain things or taking a certain attitude? Is God's presence in our suggestion or proposal? If we touch the presence of God in all things, we will see that God will be there as the temple, and the building of God will be with us. When we argue with each other, we all may be for the Lord, and our insisting may be quite justifiable. However, due to our arguing we do not have God as the temple—the presence of God. Instead, we have torn down the city.

The brothers and sisters who criticize are the first ones to lose the presence of God, regardless of whether they are right or wrong in their criticism or judgment. They do not have God's presence, and they do not have God as the temple. Among these ones there is no building...We must see that in the church reasoning does not matter. What matters is the presence of God.

The Spirit does not care about how right you are. He cares only about your attitude, your intention, and your condition....In the church,...the louder a person argues, the greater his loss is. The more we reason, the more we lose God's presence. Please remember that the temple in the New Jerusalem is God Himself. God's presence is the center of the city. Therefore, in the church we must have the presence of God; we must have God as the temple. Then we will be built up to have the condition of the New Jerusalem.

The manifestation of God is altogether due to the presence of God, and God's presence is altogether due to the oneness and harmony among the saints. This oneness and harmony are the building. If among the brothers and sisters there is friction, opinion, disharmony, and discord, then when you go into their midst, you will sense darkness instead of light. Their messages might be very good, and their prayers might be very loud, but you cannot sense any light there. This is because there is no building of God among them. (The Building Work of God, pp. 88-91, 95)

Further Reading: The Building Work of God, ch. 7

启二二 1~2 「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。在河这边与那边有生命树，生产十二样果子，每月都结出果子…。」

〔第一，召会若被建造，就有神的同在。〕第二，召会若被建造，里面就有神的宝座，就有神的掌权。你看见在新耶路撒冷城里面有神的宝座。这个宝座不光是神同在的问题，还是神掌权的问题。...因着神的宝座设立在这里，神就能在这里通行祂的权柄。...你若要知道一个召会是不是被建造的，你就要看他们在他们中间有没有神的宝座，有没有神的主权。

有的时候，你到一个地方去，碰到一些弟兄姊妹，你会感觉在他们中间，没有神的宝座，倒有人的宝座。你如果参加他们的事奉聚会，看他们每一个人说话的光景，那真是像坐在宝座上一样。...这一个话还没有说完，另一个就抢上来说了。...你在许多地方看不见...被建造的光景。反而你看见到处充满了人的手法和组织。...若是你们也靠拉拢，也靠联络，你要知道，在你们中间已经没有神的建造了。召会不能靠拉拢，也不能靠联络，召会乃是要在神里头同被建造。...所以要看一处召会有没有被建造，不是看他们在他们中间有没有联络和热情，乃是看他们在他们中间有没有神的同在，有没有神的宝座（神的建造，一二一至一二四页）。

信息选读

第三，召会被建造，就有生命的流通和供应。圣经给我们看见，从这个宝座流出来一道生命水的河，在河两边有生命树，生产十二样果子，每月都结出果子〔启二二 1~2〕。这就是说，在神

Rev. 22:1-2 "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. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month..."

[First], if the church is built up, [it will have God's presence, and second], it will have the throne of God, the ruling of God. In the New Jerusalem there is the throne of God. This throne is not only a matter of God's presence but also a matter of God's ruling....Because the throne of God is established, God can exercise His authority. If we want to know whether a certain church is being built up, we need to see whether there is God's throne and God's dominion among them.

Sometimes when you go to a certain place...you can sense that among them there is not the throne of God but the throne of man. When you attend their service meeting, you notice they speak as if they are sitting on a throne....Before one finishes speaking, another one speaks over him....In many places you cannot see any building. On the contrary, everywhere you see human skills and organization....If we also depend on these ways of facilitating communication and winning people over, then the building of God no longer will be among us. The church cannot depend on these ways; the church has to be built up in God....To determine whether or not a church has been built up, we should not look at whether they have communication and warmth among them; instead, we should see whether or not they have God's presence and God's throne among them. (The Building Work of God, pp. 91-93)

Today's Reading

Third, a builded church has the flow and supply of life. The Scriptures show us that there is a river of water of life proceeding out of the throne, and on both sides of the river there is the tree of life, producing twelve fruits, and yielding its fruits each month (Rev. 22:1-2). This indicates that in God's

的同在和掌权里，有生命的流通。在这里有生命的活水，能解决人的干渴，使人得着滋润。在这里也有生命树的果子，使饥饿的人得着饱足。凡到这里来的人，都能得着他所需要的供应。

一个真实被建造的召会，定规就有这一种光景。你在那里定规碰见神生命的流通，碰见神生命的运行。无论什么样的人，到了那里都能得到供应。

一个召会若是有建造，众圣徒彼此之间有和谐，在那里定规就有生命活水的流通，有生命粮食的供应。人到他们中间去，不一定听见好的道，却必定碰着活水，碰着粮食，感觉神的同在，感觉神的掌权。人在那里就能得着滋润、饱足和安息。

召会被建造，还有第四种光景，就是有光。在新耶路撒冷城里有光〔二一 23〕。...这个光就是神自己。在这里神是光，基督是灯。神在基督里显出祂的荣耀来，这个荣耀就是这城的光。在这一座城里头，不需要日月光照，意思就是说，在这一个建造里面，不需要天然的光。他们中间的神在基督里显出来，就是光。或者说，他们在基督里，让神彰显出来，就是光。所以你到他们中间去，你感觉在那里是明亮的。

许多时候，你进到一个被建造的召会中，也会觉得那里是明亮的，那里有亮光。也许你私下有为难的事，虽然经过祷告、读经，寻求神的意思，仍然不清楚。但是有一天，你进到他们的聚会中，你坐在他们中间，你就感觉里面亮了。有的时候...就是那个聚会的空气，就叫你里面的感觉清楚了，明亮了。这就是因为在那里有光，在那里有神的光荣显出来。这一种光景就说出那是一个被建造过的召会（神的建造，一二四至一二七页）。

参读：神的建造，第七篇。

presence and God's reigning there is the flow of life. Here there is the water of life which quenches people's thirst and causes people to be watered. Here there are also the fruits of the tree of life which enable the hungry people to be satisfied. Everyone who comes here can obtain the supply he needs.

A church which has truly been built up surely has this kind of condition. In a built up church you will touch the flow as well as the moving of God's life. Whoever goes there will receive the supply.

If a church has experienced the building and there is harmony among the saints, then surely that place will have the flow of the water of life as well as the supply of the food of life. When people go into the midst of these believers, they may not hear a good message, but surely they will touch the living water and food, and they will also sense God's presence and God's ruling. They will be watered, they will be satisfied, and they will have rest.

Fourth, a builded church has light. In the New Jerusalem there is light (Rev. 21:23)...This light is God Himself. God is the light while Christ is the lamp. God shines forth His glory in Christ, and this glory is the light of the city. That the city has no need of the sun or of the moon means that in this building there is no need of natural light. The God who is manifested in their midst in Christ is the light. Or we may say that God in Christ expressed through them is the light. Therefore, when you go into the midst of a group of people like this, you feel that it is bright there.

Very often when you are in the midst of a builded church, you also will sense that there is light and that it is bright there. You may have some private problems that you do not know how to deal with although you have prayed, read the Scriptures, and sought the will of God. But when you go to a meeting of a built up church and sit among them, you will feel enlightened. Sometimes just...by the atmosphere of their meeting, you become clear and enlightened. This is because there is light there, and the glory of God is expressed. This kind of situation tells us that that church has been built up. (The Building Work of God, pp. 93-95)

Further Reading: The Building Work of God, ch. 7

启二一 12~13「有高大的墙；有十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字；东边有三门，北边有三门，南边有三门，西边有三门。」

新耶路撒冷是有门的〔启二一 12~13〕。人要进入这一座城，有分于这一个神的建造，就必须经过门。...这一座城共有十二个门；...四方都有。这包含一个意思就是说，人要进到这座城里是非常的方便，一点不觉得为难。...你要注意，在新耶路撒冷这里，有很多的数字都是十二。并且这里的十二，乃是东西南北的四方，和每一方的三个门，两者相乘而得的。三这个数字，是指三而一的神，也是指在复活里来作人生命的神。这三而一的神，来和人发生关系，而作人的生命，乃是借着成为肉体，死而复活。...这三而一的神，是经过这三个步骤来作人的生命。三这个数字，就包括这么多的意义。而四在圣经中乃是指着受造之物〔参四 6〕。...所以三乘四的意思，就是神与人调和。神与人完全调和，就成为十二。十二乃是一个永远完全的数目，也就是神建造完全的数目。凡经过神建造的东西，都应该是神与人调和过的；如果以数字来表征，就是十二（神的建造，一三一至一三二页）。

信息选读

这一座城的门是珍珠，意思就是告诉我们，凡和这珍珠的性质不合的，都不能有分于这一座城，都不能进到这一座城里面。凡能经过珍珠的门，而进到这一座城里面的，都必须是三乘四的东西，都必须是人调在神里头的东西，都必须是在基督里

Rev. 21:12-13 "It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel: on the east three gates, and on the north three gates, and on the south three gates, and on the west three gates."

The New Jerusalem has gates (Rev. 21:12-13), and anyone who wants to enter the city and participate in the building of God has to pass through these gates....This city has a total of twelve gates. There are gates on all four sides....This implies that it is very convenient for people to enter into the city; there is no difficulty at all....Notice that in the New Jerusalem the number twelve appears frequently....In this case the number twelve is derived from multiplying four (four sides—east, north, south, and west) by three (three gates on each side). The number three denotes the Triune God, the God who came in resurrection to be man's life. The Triune God came to have a relationship with man and to be man's life through incarnation, death, and resurrection....By passing through these three steps the Triune God came to be man's life. All these things are implied in the number three. In the Scriptures the number four denotes the creatures [cf. 4:6]....Therefore, three times four implies the mingling of God with man. The complete mingling of God and man becomes twelve. Twelve is the number of eternal completion, the number of the completion of God's building. Anything built up by God should be the issue of the mingling of God with man. The number that we use to signify this is twelve. (The Building Work of God, pp. 98-99)

Today's Reading

That the gates of the city are pearls indicates that whoever does not correspond with the nature of the pearl cannot enter into the city to participate in it. Anyone who enters into the city through the gate has to be the product of three times four—the issue of the mingling of God with man, and a new creation in Christ through death and resurrection. You cannot

经过死而复生的新造。你不能把天然的东西，把沙土的东西，带到这所建筑的里面来。每一粒沙土，都必须先进到蚌的伤口起过作用。每一个属土的人，都必须在基督的十字架里头，经过死而复活。所有天然的人，所有天然的成分，都必须在十字架那里受过对付，变作新造，变作珍珠，才能入门。

天然的，人工的，技巧的，带着人的手腕和办法的，没有经过十字架的，...凡这些没有经过死的东西，都是沙土，都不是珍珠。这些永远不能带到神的建造里面来。你若将这些带来，你就破坏神的建造...。在召会这里，在神的建造这里，不能有沙，不能有土，只能有珍珠。那就是说，在召会的建造里面，都该是经过十字架的，都该是在基督里的，都该是神人调和的。...只有合于这门的性质的，才能带到神的这个建筑里面来。

新耶路撒冷城也有街道〔启二一 21 下〕。...圣经说，城是纯金的〔启二一 18〕，街道也是纯金的〔21 下〕（神的建造，一三四、一三八至一三九页）。

金象征神圣的性情。生命水的河在街道当中流着，表征神圣的生命在神圣的性情里涌流，作神赎民日常生活的唯一道路。...神圣的生命和作圣别道路之神圣的性情，总是同行的。所以神生命水的河，是顺着神圣的道路便于应用的。我们是借着行在这生命的道路中，享受这生命水的河（圣经恢复本，启二二 1 注 1）。

这一所建筑就是这一条道路。你我所作的工就是这一条路，你我所建造的召会就是这一条路。我们什么时候能完全否认自己，活在神的性情中，我们的事奉就不但能叫召会得着建造，并且人到我们中间，也定规能碰着神的道路（神的建造，一四四页）。

参读：神的建造，第八篇。

bring anything natural, anything of the earth, into this building. Every grain of sand must be changed by entering into the oyster's wound. Every earthy person must pass through death and resurrection through the cross of Christ. All natural beings and all natural elements must become a new creation—pearl—through the dealing of the cross. Only then can they enter through the gates.

Something natural, something of human effort, something “ingenious,” something resulting from human schemes and methods, or something which has not passed through the cross,...[is] sand and not pearls since [it has] not passed through death. Hence, you should never bring [something natural] into the building of God. If you do, you will damage God's building....In the church, in God's building, there cannot be sand or dust; there can only be pearls. In the building up of the church everything must pass through the cross, must be in Christ, and must be the mingling of God and man....Only that which corresponds with the nature of this entrance can be brought into the building of God.

The New Jerusalem also has a street (Rev. 21:21b)...The Bible tells us that the city is pure gold (v. 18), and that the street is pure gold (v. 21b). (The Building Work of God, pp. 100, 103-104)

Gold symbolizes the divine nature. That the river of water of life proceeds “in the middle of its street” signifies that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people....The divine life and the divine nature as the holy way always go together. Thus, God's river of water of life is available along this divine way, and we enjoy the river by walking in this way of life. (Rev. 22:1, footnote 6)

The building is the street. The work you and I are doing is this street. The church you and I are building is this street. Whenever we completely deny ourselves and live in the nature of God, our service will not only issue in the building of the church but also lead people to the way of God when they come into our midst. (The Building Work of God, p. 108)

Further Reading: The Building Work of God, ch. 8

第七周·周六

晨兴喂养

启二一 18~19「墙是用碧玉造的，城是纯金的，如同明净的玻璃。城墙的根基是用各样宝石装饰的。第一根基是碧玉…。」

11「城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。」

我们现在来看新耶路撒冷的城墙。...城墙是碧玉的〔启二一 18〕，城所发出的光辉也像碧玉〔11〕。弟兄姊妹，你看见么？这个城墙所显出来的形像，完全和神一样！在宝座上的神如何像碧玉〔四 2~3〕，这一座城也同样像碧玉。

新耶路撒冷乃是神在人里头的扩大，乃是神在人里头丰满的彰显。这一个扩大，这一个丰满的彰显，在原则上与神自己一样。神显出来是碧玉，这一座显出来的城也是碧玉。两者是一式一样，毫无二致。并且第一幅图画，结果是套在第二幅图画里面。有了启示录二十一章这一座城，就没有四章那个宝座了，因为都包括在这一座城里面了。所以这座城，就是神自己的形像（神的建造，一五二、一五四页）。

信息选读

新耶路撒冷是一座有根基的城（来十一 10），这些根基就是羔羊的十二使徒（启二一 14），每位使徒由一样宝石所表征。...当〔西门〕被带到主面前时，主将他改名为彼得，意思就是石头（约一 42）。后来，主说到召会的建造时，就以这名称呼他（太十六 18）。宝石不是创造的，乃是从受造之物变化成的。所有的使徒都是受造的泥土，但他们蒙了重生，并且变化成了为着神永远建造的宝石。每一位信徒都需要

WEEK 7 — DAY 6

Morning Nourishment

Rev. 21:18-19 "And the building work of its wall was jasper; and the city was pure gold, like clear glass. The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper..."

11 "Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal."

Let us look at the wall of the New Jerusalem....The wall of the city is jasper (Rev. 21:18) and...the light of the city is also like jasper stone (v. 11). Do we see this? The expression of the city is exactly the same as the expression of God! Just as the God who is on the throne is like jasper [4:2-3], so also the city is like jasper.

The New Jerusalem is the enlargement and full expression of God in man. In principle, this enlargement, this full manifestation, is the same as God Himself. God's appearance is like jasper, and the appearance of the city is also like jasper. The two are exactly alike without any difference. Eventually, the first picture in Revelation 4 is included in the second picture in Revelation 21. When the city in Revelation 21 comes into being, the throne in Revelation 4 is included in the city. Therefore, this city is the expression of God Himself. (The Building Work of God, pp. 115-116)

Today's Reading

The New Jerusalem is a city of foundations (Heb. 11:10). These are the twelve apostles of the Lamb (Rev. 21:14), each of whom is signified by a precious stone....When Simon was brought to the Lord, the Lord changed his name to Peter, meaning a stone (John 1:42). Later, the Lord called him by that name when He spoke concerning the building of His church (Matt. 16:18). Precious stones are not created but are produced by the transforming of things created. All the apostles were created as clay, but they were regenerated and were transformed into precious stones for God's eternal

经过这样的重生和变化，才能成为新耶路撒冷的一部分（圣经恢复本，启二一 19 注 1）。

新耶路撒冷有“高大的墙”（启二一 12 上）。墙是为着分别和保护。新耶路撒冷作为圣城，要绝对分别归神，也要完全保护神的权益（新约总论第八册，一九二页）。

这一道墙，不光像神，彰显神，并且还是一个界限。凡在这墙里面的，就是新耶路撒冷，凡在这墙外面的，就不是新耶路撒冷。换句话说，在这里面的就是神的建造，在这外面的就不是神的建造。

召会是有界限的。召会的这一个界限，乃是神的儿女经过神的组织而有的。...若是在召会中，众圣徒多被建造，这个墙就砌高了，召会与世界的界限就非常显明。到底哪一个是属神的，哪一个是属人的，哪一个是属天的，哪一个是属地的，哪一个是新造的，哪一个是旧造的，在召会这里都能分别得极其清楚。并且这些完全不是以道理来分，乃是以建造来分。...你要神在召会中间有建造，你就必须看见这里有一道界限，这一道界限乃是因着神的调和、组织而有的。若是神在我们里面有调和，神在我们里面有组织，我们身上马上就有分别的界限。

我们现在总括起来说一下。这一座新耶路撒冷的门是珍珠，街道和城的本身是纯金，墙是碧玉，根基是十二种的宝石。...因着神在你里面有压的工作，有火炼的工作，有组织的工作，你身上就有宝石的墙显出来。你我每一个人若都是这样经过神的工作，你我就能同被建造，成为神这一座建筑。...愿主怜悯我们，叫各地的召会都能显出这种种被建造的光景！（神的建造，一五八至一五九、一六四页）。

参读：神的建造，第九篇。

building. Every believer needs to be thus regenerated and transformed that he may be a part of the New Jerusalem. (Rev. 21:19, footnote 1)

The New Jerusalem has a “great and high wall” (Rev. 21:12a). The wall is for separation and protection. The New Jerusalem as the holy city will be absolutely separated unto God and will fully protect the interests of God. (The Conclusion of the New Testament, p. 2721)

The wall not only is like God and expresses God, [but] it is also a boundary. Everything inside this wall is the New Jerusalem, and everything outside this wall is not the New Jerusalem. In other words, everything inside this wall is God’s building, and everything outside this wall is not God’s building.

The church has a boundary. This boundary of the church comes as a result of the children of God being constituted....If in the church a great number of the saints have been built together, there will be a high wall, and there will be a clear boundary between the church and the world. In the church it will be easy to distinguish what belongs to God from what belongs to man, what is heavenly from what is earthly, and what is of the new creation from what is of the old creation. Moreover, these things are not distinguished by teaching but by building....If you want God to have the building in the church, you need to see that there is a boundary here, and this boundary comes out of God’s mingling and constituting. If God is mingled with us and constituted into us, immediately we will have a boundary for separation.

To summarize, the gates of the New Jerusalem are pearls, the street and the city proper are pure gold, the wall is jasper, and the foundations are twelve kinds of precious stones....Because God is doing a work of pressure, a work of purification by fire, and a work of constituting within you, the wall of precious stones will be manifested in you. If all of us have been worked on by God, then we will be built together to become the building of God....May the Lord have mercy on us so that the churches everywhere may manifest all these conditions of being built up! (The Building Work of God, pp. 119-120, 124)

Further Reading: The Building Work of God, ch. 9

WEEK 7 Hymns #972

768 终极的显出 — 神中心的思想

7 7 7 7 (英 972)

F 大调

4/4

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一 啊, 神中心的观念, 乃是与人相结联,

3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 - - - ||

祂来作人的一切, 使祂计划得成全。

二 人是被造的瓦器, 有灵、有魂也有体;
人可取神作生命, 借此与神成为一。

三 借着生命的流通, 人变宝石为神用;
适合为神造居所, 让神彰显祂光荣。

四 这是圣城神所建, 这是居所神所羨;
这是新耶路撒冷, 完满成全神心愿。

五 这是众圣的建造, 这是神、人的相调;
原是父神所筹划, 满足神、人的需要。

六 神和羔羊的宝座, 在这荣耀的居所;
从这掌权的中心, 流出圣灵生命河。

七 基督乃是生命树, 长在河的两岸处;
结出神圣生命果, 供应众圣作食物。

八 神在基督里作光, 透过全城来照亮;
死亡之夜全驱尽, 神圣之光照辉煌。

九 神在人里, 人在神, 互为居所来藏身;
人的内容乃是神, 神的表现乃是人。

1 Lo, the central thought of God

Is that He be one with man;

He to man is everything

That He might fulfill His plan.

2 Earthen vessel man was made—

Body, soul, and spirit too,

God as life that he may take

And with Him have oneness true.

3 By the flow of life divine,

Man becomes a precious stone

Fit for building God's abode,

That His glory might be known.

4 'Tis the city God hath built,

'Tis the dwelling God requires,

'Tis the new Jerusalem

Which fulfills His heart's desires.

5 'Tis the building of the saints,

'Tis the blend of God and man,

Purposed by the Father's will

Long before the world began.

6 In its center, as its pow'r,

Is the throne of Christ and God,

Whence doth flow the stream of life

As the Spirit's living flood.

7 Christ, the tree of life, is there

In the flowing of the stream,

Yielding fruit of life divine

As the food of life supreme.

8 God in Christ, the glorious light,

Thru the city brightly shines,

Scattering all the deathly night

With its light of life divine.

9 God in man and man in God

Mutual dwelling thus possess;

God the content is to man,

And the man doth God express.

二〇一三年春季长老及负责弟兄训练

为着基督身体之生命的经历、长大与职事

第八篇

在身体里过牺牲的生活，
并为着身体的长大把生命供应给身体

读经：腓二 17，罗十二 1，约壹五 16 上，林后四
12，弗四 13 ~ 16，西二 19

纲 目

周 一

壹 在身体里我们需要过牺牲的生活—罗
十二 1:

一 葡萄树表征牺牲的基督，就是将祂自己一切全都牺牲的基督；本于祂的牺牲，祂产生了新酒，使神和人欢喜—申八 8，士九 13，诗一〇四 15 上:

- 1 基督是产酒者，牺牲自己以产生酒，使神和人喜乐；作为葡萄树，基督出产喜乐给神和人—士九 13，诗一〇四 15 上。
- 2 在主的主宰下，我们可能被摆在某些处境中，需要我们牺牲自己，好使别人喜乐—罗十二 1，弗五 2:

Int'l Training for Elders and Responsible Ones (Spring 2013)

The Experience, Growth, And Ministry Of Life For The Body

Message Eight

Living a Sacrificing Life in the Body
and Ministering Life to the Body for the Growth of the Body

Scripture Reading: Phil. 2:17; Rom. 12:1; 1 John 5:16a; 2 Cor. 4:12;
Eph. 4:13-16; Col. 2:19

Outline

Day 1

I. In the Body we need to live a sacrificing life—Rom. 12:1:

A. The vine typifies the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Deut. 8:8; Judg. 9:13; Psa. 104:15a:

1. Christ is the wine-producer, sacrificing Himself to produce wine to cheer God and others; as the vine, Christ produces happiness for God and happiness for others—Judg. 9:13; Psa. 104:15a.
2. Under the Lord's sovereignty, we may be put into situations where we need to sacrifice ourselves to make others happy—Rom. 12:1; Eph. 5:2:

- a 我们若在这样的处境中接触主，我们就会经历祂作出产酒的葡萄树，使神和人喜乐的一位一腓三 1 上。
 - b 经历基督作葡萄树的结果，就是我们在祂里面、同着祂并借着祂，成了葡萄树，出产一种能使神和人喜乐之物一士九 13。
- 3 我们若接触葡萄树所表征的基督，并经历祂牺牲的生命，祂就会使我们有力过牺牲的生活，产生酒使别人和主喜乐一罗十二 1，弗五 2，林后一 24：
- a 在自己里面我们无法过牺牲的生活，因为我们的生命是天然的生命、自私的生命；我们若是接触主，经历祂牺牲的生命，祂就要加给我们力量，加强我们，使我们为神为人而牺牲一太十六 25，约一 29，二十 22，林前十五 45 下，六 17，腓四 13，罗十二 1，弗五 2。
 - b 我们越经历基督作有牺牲生命的葡萄树，就越有力量牺牲自己，使神和人喜乐；我们会使接触我们的人快乐，也会将喜乐带给神一林后一 24，五 13 上。

周二

二 借着经历基督作出产酒的葡萄树，并借着被祂这新酒充满，我们就能在祂里面并同着祂成为奠祭，使神和人喜乐一创三五 14，出二九 40~41，腓二 17，提后四 6：

- 1 奠祭不仅预表基督自己，也预表这位基督以祂自己作新酒浸透我们，直到祂与我们成为一而被浇奠，使神满足，并为着神的建造一

- a. If in the midst of such a situation we contact the Lord, we will experience Him as the wine-producing vine, as the One who gives cheer to God and to others—Phil. 3:1a.
 - b. The issue of experiencing Christ as the vine is that in Him, with Him, and through Him we become a vine that produces something to cheer God and man—Judg. 9:13.
3. If we contact the Christ typified by the vine and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make others and the Lord happy—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24:
- a. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life; if we contact the Lord and experience His sacrificing life, He will energize and strengthen us to sacrifice for God and for others—Matt. 16:25; John 1:29; 20:22; 1 Cor. 15:45b; 6:17; Phil. 4:13; Rom. 12:1; Eph. 5:2.
 - b. The more we experience Christ as the vine with His sacrificing life, the more we will be energized to sacrifice ourselves to make God and others happy; we will bring happiness to those who contact us, and we will bring cheer to God—2 Cor. 1:24; 5:13a.

Day 2

B. By experiencing Christ as the wine-producing vine and by being filled with Him as the new wine, we may become a drink offering in Him and with Him to cheer God and man—Gen. 35:14; Exo. 29:40-41; Phil. 2:17; 2 Tim. 4:6:

- 1. The drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as new wine until He and we become one to be poured out for God's satisfaction and for

太九 17，提后四 6，创三五 14。

- 2 奠祭就是我们经历与基督成为一，到一个地步，祂成为我们，并且我们在祂牺牲的生命上成为与祂一样—腓二 17，提后四 6。

周 三

贰 当我们在身体里过牺牲的生活，我们就把生命供应给身体—约壹五 16 上，罗八 2、6、10~11，弗四 16：

- 一 我们所有的一切都是在身体里，都是经过身体，也都是为着身体；因此，我们的生活该是在身体里，经过身体，也是为着身体—16 节。
- 二 身体乃是借着肢体间彼此的供应被建造起来的；神是要借着每一个肢体，将生命传输到身体里去—16 节。
- 三 一个人只能把他从基督所得的供应身体；我们职事的度量，乃是根据基督在我们里面的度量—15~16 节：
 - 1 只有作到我们里面的基督，才是对身体有用的，才能供应生命给人—三 16~17。
 - 2 我们供应给身体的是基督，身体所接受的也是基督，因为在身体里，基督是一切，又在一切之内—西三 4、10~11、15~16。

周 四

God's building—Matt. 9:17; 2 Tim. 4:6; Gen. 35:14.

2. The drink offering is our experience of being made one with Christ to such an extent that He becomes us and that we become the same as He is in His sacrificing life—Phil. 2:17; 2 Tim. 4:6. 1 John 5:16a; Rom. 8:2, 6, 10-11; Eph. 4:16:

Day 3

II. As we live a sacrificing life in the Body, we minister life to the Body—1 John 5:16a; Rom. 8:2, 6, 10-11; Eph. 4:16:

- A. *Everything we have is in the Body, through the Body, and for the Body; thus, our living should be in the Body, through the Body, and for the Body—v. 16.*
- B. *The Body is built up by the mutual supply of the members; God conveys life to the Body through every member—v. 16.*
- C. *One can supply the Body only with what he has received of Christ; the measure of our ministry is determined by the measure of Christ in us—vv. 15-16:*
 1. The only thing that is useful in the Body is the Christ who has been wrought into us, and only this can render the supply of life to others—3:16-17.
 2. What we minister to the Body is Christ, and what the Body receives is Christ, because Christ is all and in all in the Body—Col. 3:4, 10-11, 15-16.

Day 4

- 3 我们从元首基督所接受的，身体自然就接受，因为我们的就是身体的，我们无须努力把它传给身体—约一 16，弗三 2，林后十二 9，林前十五 10。

四 哪里有十字架，哪里就有生命的供应；要使用来供应生命给身体，我们平日在主面前的生活中，就必须让十字架在我们身上运行—林后四 10~12：

- 1 身体一个不变的原则就是：“死是在我们身上发动，生命却在你们身上发动”—12 节。
- 2 任何神借由十字架带我们经过的事，都自然而然带来身体上生命的扩增；我们在隐密中与主一同经过的，就足够把生命供应给身体—太六 16~18，西三 3~4。
- 3 生命的交流使身体得到供应；当死在我们身上发动，生命就流通到身体里—林后四 12。

五 我们借由内里的实际将生命供应给基督的身体；圣灵只会为真实和实际的事作见证—约十六 13，约壹五 6。

六 借着供应生命，我们就服事身体并帮助身体长大；当我们从主所接受的生命流进身体里，基督身材的度量就增加—弗四 13~14。

周 五

叁 我们需要把生命供应给身体，为着身体的长大—西二 19，弗四 15~16：

3. What we receive from Christ the Head, the Body spontaneously receives, for what is ours is the Body's, and there is no need to struggle to pass it on— John 1:16; Eph. 3:2; 2 Cor. 12:9; 1 Cor. 15:10.

D. Where there is the cross, there is the ministry of life; the way to be used to minister life to the Body is to let the cross operate in us in the normal course of our life with the Lord—2 Cor. 4:10-12:

1. It is an abiding principle of the Body that “death operates in us, but life in you”—v. 12.
2. Anything that God takes us through by way of the cross spontaneously brings an increase of life in the Body; what we go through in secret with the Lord is sufficient to minister life to the Body—Matt. 6:16-18; Col. 3:3-4.
3. The Body is ministered to by a communication of life, and life is communicated to the Body as death operates in us—2 Cor. 4:12.

E. It is by inward reality that we minister life to the Body of Christ; the Holy Spirit will witness only to what is true and real— John 16:13; 1 John 5:6.

F. Through the ministry of life, we serve the Body and contribute to the growth of the Body; when the life we receive from the Lord flows into the Body, the measure of the stature of the Body increases—Eph. 4:13-14.

Day 5

III. We need to minister life to the Body for the growth of the Body—Col. 2:19; Eph. 4:15-16:

一 神的心意是要使用基督身体上的肢体作管道，将基督的生命流通到全身体里，借着他们加增身体的分量—林后四 12，弗四 16。

二 身体的长大在于有东西从基督这位元首出来—15~16 节：

- 1 当身体借着持定元首而得着供应，身体就以神的增长而长大—西二 19。
- 2 身体是从头长出来的，因为一切的供应都是从头而来—弗四 15~16。

三 身体的长大在于我们里面神的增长，神的加添，神的增多—西二 19：

- 1 神是主观地把祂自己给了我们，而叫我们生长。
- 2 神越加到我们里面，就越使我们生长；这是神叫我们生长的路—林前三 6~7。
- 3 唯有神能叫人生长；唯有神能把祂自己给我们；没有祂，我们就无法长大—6~7 节：
 - a 神加到我们里面，就是祂使我们生长。
 - b 神使我们生长，事实上乃是把祂自己赐给我们—罗八 11。

周 六

四 身体的长大就是身体的建造—弗四 16，西二 19：

- 1 以弗所四章十一至十六节在新约里占有特别的地位，因为它显示建造基督身体的奥秘。

A. *God's intention is to use the members of the Body of Christ as channels for Christ's life to flow into the Body and to increase the measure of the Body through them—2 Cor. 4:12; Eph. 4:16.*

B. *The growth of the Body depends on what comes out of Christ as the Head—vv. 15-16:*

1. When the Body is supplied by holding the Head, the Body grows with the growth of God—Col. 2:19.
2. The Body grows out from the Head, for all the supply comes from the Head—Eph. 4:15-16.

C. *The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Col. 2:19:*

1. God gives the growth by giving Himself to us in a subjective way.
2. The more God is added into us, the more growth He gives to us; this is the way God gives the growth—1 Cor. 3:6-7.
3. Only God can give growth; only God can give us Himself, and without Him we cannot have growth—vv. 6-7:
 - a. The addition of God into us is the growth He gives.
 - b. For God to give us growth actually means that He gives us Himself—Rom. 8:11.

Day 6

D. *The growth of the Body is the building up of the Body—Eph. 4:16; Col. 2:19:*

1. Ephesians 4:11-16 occupies a special place in the New Testament because it shows the mystery concerning the building up of the Body of Christ.

- 2 基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来—16节，三17上：
- a 当基督进到圣徒里面，活在他们里面，众圣徒里面的基督就成为召会—西三10~11。
 - b 基督的身体因着基督在我们里面的长大而长大，也就得着了建造——18，二19。

2. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body by the Body itself—v. 16; 3:17a:
- a. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.
 - b. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19.

士九 13「葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒，去飘摇在众树之上呢？」

罗十二 1「所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。」

葡萄树代表什么呢？在士师记九章十三节，葡萄树说，“我岂可停止生产我那使神和人喜乐的新酒。”从一面来说，这是描写那位牺牲的基督，那位把自己一切全都牺牲的基督。但这并不是主要的点。最重要的意义乃是说，本于祂的牺牲，祂产生出一样东西来使神和人欢喜——新酒（包罗万有的基督，六〇页）。

信息选读

你有没有这样经历过基督？我相信我们大部分的人都有过一点类似的经历，但是大概我们未加以注意。有的时候神主宰的权柄，把我们摆在某一种处境中，需要我们牺牲自己好使别人喜乐，也使神喜乐。当我们在这样的处境中来接触主，就在那时我们经历祂作出产酒的葡萄树；我们经历基督作使神喜乐，并使人喜乐的一位。从这经历我们就变成了葡萄树；我们便成了一种能使人 and 神喜乐之物的出产者。我知道你们有这样的经历。基督许多不同的方面，能应付每一处境中的每一个需要。基督是太丰富了。祂不仅是小麦和大麦饼，祂也是所有的树木，而〔葡萄树〕乃是出产喜乐给神和给人的。若是所有的弟兄姊妹都对你觉得愉快，我确信你多多少少是在这一方面经历了基督，你是经历基督作一个产酒者。基督作牺牲的羊羔活在你里面，加给你力量，使你牺

Judg. 9:13 "But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?"

Rom. 12:1 "I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service."

What does the vine represent? In Judges 9:13 the vine said, "Shall I leave my new wine, which cheers God and men?" In one sense it depicts the sacrificing Christ, the Christ who has sacrificed everything of Himself. But this is not the main point. The main significance is that out of His sacrifice He produced something to cheer God and man—new wine. (The All-inclusive Christ, p. 58)

Today's Reading

Have you had such an experience of Christ? I believe most of us have had some experience of this kind, but probably we have not paid much attention to it. Sometimes under the Lord's sovereignty we are put into a certain situation in which we must sacrifice ourselves to make others happy and the Lord happy. When in this situation we come to contact the Lord, it is then that we experience Him as the wine-producing vine; we experience Christ as the One who gives cheer to God and cheer to others. Out of this experience we become the vine; we become the producer of something which cheers both man and God. I know you have had this kind of experience. There are different aspects of Christ to meet every need in every situation. Christ is so rich. He is not only the grain of wheat and the loaf of barley, but He is also all the trees, and the [vine tree] is one which produces happiness for God and happiness for others. If all the brothers and sisters are happy with you, I am sure that to a greater or lesser degree you are experiencing Christ in this aspect; you are experiencing Christ as a wine producer. Christ as the sacrificing lamb lives in you, energizing you to sacrifice yourself for others to

牲自己为着别人，好叫别人喜乐。

好几年前当我在台湾台北的时候，有相当多的弟兄姊妹来和我们住在一起，接受一些属灵的帮助。其中有一位姊妹总是发牢骚，不断发怨言。她洗澡时，嫌水不够热，她吃饭时，又嫌饭太冷。她终日就是说，“为什么这样？”“为什么那样？”她叫所有与她同住的人头痛。没有一个对她感到愉快，因为她根本没有学过如何牺牲自己。她从来没有学过如何在她的处境中应用作牺牲的基督。她自己是一个不快乐的人，她也不能叫任何人快乐，她缺少酒。她没有经历基督作产酒者，牺牲祂自己，产出酒来给人并给神。

你若是在这一方面经历基督，你自己必有多量的酒可喝，而且你要喝醉了。你就要因基督而癫狂。你能说，“我真是快乐，主，我真是快乐。我不知道自私是什么，那对我像外国话一样。一天过一天我都在喝基督的酒。”

最快乐的人乃是最不自私的人。最自私的人都是最痛苦的人。他们不断呼喊：“可怜我吧；待我好一点！”他们就像讨饭的人，一直求乞。牺牲的人乃是快乐的人。我们怎能牺牲呢？我们没有力量牺牲，因为我们的生命是天然的生命、自私的生命。只有基督的生命才是牺牲的生命。你若是接触这位基督，经历祂牺牲的生命，祂就要加给你力量，刚强你，使你为神为人而牺牲。你就要成为最快乐的一个；你要被喜乐灌醉了。这就是经历基督作葡萄树。因着这经历，对别人你就变成了一棵葡萄树，所有和你接触的人都要因你觉得快乐，你也要将喜乐带给神（包罗万有的基督，六一至六二页）。

参读：腓立比书生命读经，第五十篇；包罗万有的基督，第五章。

bring them cheer.

Several years ago when I was in Taipei, Formosa, a good number of brothers and sisters came and stayed with us to receive some spiritual help. One sister among them was always murmuring, always complaining. When she took a bath, the water was not hot enough; when she ate a meal, the food was too cold. All day long it was “Why this?” and “Why that?” She gave all those who were living with her a headache. No one was happy with her because she simply had not learned to sacrifice herself. She had never learned how to apply the sacrificing Christ to her situation. She herself was not a happy person, and she did not make anyone else happy. She was short of wine. She had no experience of Christ as the wine producer, sacrificing Himself to produce wine for others and for God.

If you experience Christ in this aspect, you yourself will have much wine to drink, and you will be drunken. Then you will be mad with Christ. You should be a person who is drunken and mad with Christ. You should be able to say, “I am so happy, Lord, I am so happy. I don't know what selfishness means; that is a foreign language to me. Day by day I am drinking the wine of Christ.”

The most happy person is the most unselfish one. The most selfish people are always the most miserable. They are always crying, “Have pity on me; treat me a little better!” They are just like beggars, begging all the time. The sacrificing one is the happy one. How can we sacrifice? We have no energy to sacrifice, for our life is a natural life, a selfish life. Only the life of Christ is a life of sacrifice. If you contact this Christ and experience His sacrificing life, He will energize you, He will strengthen you to sacrifice for God and for others. Then you will be the most happy person; you will be drunken with happiness. This is the experience of Christ as the vine tree. By this experience you will become a vine to others. All those who contact you will be happy with you, and you will bring cheer to God. (The All-inclusive Christ, pp. 58-59)

Further Reading: Life-study of Philippians, msg. 50; The All-inclusive Christ, ch. 5

创三五 14「雅各便在神与他说话的地方立了一根石柱，在柱上浇了奠祭，并且浇上油。」

腓二 17「然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。」

〔在腓立比二章十七节，〕保罗以信徒对基督的经历所构成的信心为基本的祭，好叫他能将自己作为奠祭浇奠在其上。天上的神必定会因这种光景非常喜乐。...在信徒这面有信心，在使徒这面有奠祭，这是何等美妙的景象！难怪保罗能说，他与他们众人一同喜乐！保罗乐于流血成为奠祭，浇奠在信徒信心的祭物上。他不仅喜乐，还与众圣徒一同喜乐。与别人一同喜乐，意指同他们分享喜乐。使徒在为腓立比人的信心殉道的事上，与他们分享他的喜乐。因此，这含示向他们庆贺之意。我相信三一神看见这种欢乐、喜乐的情景，也与保罗一同喜乐（腓立比书生命读经，一四〇页）。

信息选读

唯有从我们对主的经历中，才能产生奠祭。我们要成为奠祭，就必须被主充满，被主浸透。唯有如此，我们才能有属灵的构成，使我们成为奠祭。像我们这样的罪人，竟能构成为属天的酒，让神心满意足，这是何等不得了的事！

信徒经历基督并享受基督，结果他们里面就产生一个构成，保罗称之为信心。在神眼中，这信心太超绝、美好、美妙了，神将其视为献给自己

Gen. 35:14 "And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it."

Phil. 2:17 "But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all."

[In Philippians 2:17] Paul regarded the faith constituted of the believers' experience of Christ as the basic offering upon which he could pour out himself as a drink offering. God in heaven must have been very happy with this situation....On the side of the believers, there was faith; on the side of the apostle, there was the drink offering. What a marvelous scene! No wonder Paul could say that he rejoiced with them all! Paul rejoiced to have his blood shed as a drink offering upon the sacrifice of the believers' faith. He not only rejoiced, but he rejoiced together with all the saints. To rejoice together with others is to share joy with them. The apostle shared his joy with the Philippians in his martyrdom over their faith. This implies a congratulation to them. I believe that the Triune God was also rejoicing with Paul at such a happy, joyful scene. (Life-study of Philippians, p. 118)

Today's Reading

A drink offering can only be produced out of our experience with the Lord. In order to become a drink offering, we need to be filled with the Lord and saturated with Him. Only in this way can we have the spiritual constitution which makes us a drink offering. What a tremendous matter that sinners such as we can be constituted into heavenly wine for God's satisfaction!

As a result of their experience of Christ and enjoyment of Christ, the believers have a constitution which Paul terms faith. In the eyes of God, this faith is so excellent, beautiful, and marvelous that He considers it a sacrifice offered to

的祭物。保罗因着多年对主的经历，尤其是因着在监狱里那段期间的经历，他构成了属天的酒，能够使神喜悦快乐。信徒信心的祭物使神满足，而奠祭使神喜悦。因此，奠祭乃是在满足神的祭物之外，所献上使神喜悦的祭。祭物是非常使神满足的。在旧约里，献奠祭的人所献的，就预表说，不是出于牛群羊群，乃是出于他自己和自己的经历。在新约里，我们看见，保罗借着个人对基督的享受与经历，成了令神喜悦的酒，浇奠在主面前。他对基督的经历将他构成酒，使神喜乐（腓立比书生命读经，一四〇至一四一页）。

奠祭...主要是加在燔祭、平安祭和同献的素祭上（出二九 40~41，利二三 9~13、15~18，民十五 1~10，二八 1~14，二九 17~38），...〔并且〕预表基督将自己倾倒出来，叫神喜悦，使神满足（真理课程三级卷二，一三页）。

奠祭乃是在利未记一至六章所启示的基本祭物之外附加的。...基本的祭物预表基督的各方面，奠祭预表献祭的人所享受的基督。基督这属天的酒充满献祭的人，甚至使他们成为献给神的酒。使徒保罗因着这样享受基督，就成了这样的奠祭（提后四 6），使他能借着流血，浇奠在信徒的信心这献给神的祭物上（圣经恢复本，腓二 17 注 1）。

创世记三十五章十四节是圣经中头一次提到奠祭。...这里提到奠祭，联于伯特利的柱子，指明奠祭是为着神的建造。雅各在柱上浇油之前，先在其上浇奠祭，这表征奠祭的浇奠带进那灵的浇灌（徒二 33），为着圣别神的家（出四十 9）（圣经恢复本，创三五 14 注 2）。

参读：创世记生命读经，第六十九篇；腓立比书生命读经，第十四篇。

Him. Paul, after experiencing the Lord for so many years, especially during his imprisonment, became a constitution of heavenly wine that could cheer God and make Him happy. The sacrifice of the believers' faith was satisfying to God, and the drink offering was cheering to Him. Thus, the drink offering is a cheering offering presented in addition to a satisfying sacrifice. The sacrifices were very satisfying to God. In the Old Testament, the one who offered the drink offering presented something which, in type, came not from the flock or the herd, but out of himself and his experience. In the New Testament we see that through his personal enjoyment of Christ and experience of Him, Paul became cheering wine poured out before the Lord. His experience of Christ constituted him into wine to make God happy. (Life-study of Philippians, pp. 118-119)

The drink offering was...offered mainly with the burnt offering, the peace offering, and the meal offering (Exo. 29:40-41; Lev. 23:9-13, 15-18; Num. 15:1-10; 28:1-14; 29:12-38). The drink offering is a type of Christ pouring Himself out for God's pleasure and satisfaction. (Truth Lessons—Level Three, vol. 2, p. 14)

The drink offering was in addition to the basic offerings revealed in Leviticus 1—6....The basic offerings are types of various aspects of Christ. The drink offering is a type of Christ as enjoyed by the offerer. Christ as the heavenly wine fills the offerer and even causes him to become wine to God. The apostle Paul became such a drink offering (2 Tim. 4:6) by enjoying Christ in this way, so that he could be poured out as a sacrifice to God upon the believers' faith through the shedding of his blood. (Phil. 2:17, footnote 1)

Genesis 35:14 is the first mentioning of the drink offering in the Bible....Its being mentioned here in connection with the pillar at Bethel indicates that the drink offering is for God's building. The fact that Jacob poured a drink offering upon the pillar before pouring oil upon it signifies that the pouring out of the drink offering brings in the outpouring of the Spirit (Acts 2:33) for the sanctifying of God's house (Exo. 40:9). (Gen. 35:14, footnote 2)

Further Reading: Life-study of Genesis, msg. 69; Life-study of Philippians, msg. 14

弗四 15~16 「唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着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。」

今天我们所有的一切都是在身体里，都是经过身体，也都是为着身体的。一九二五年，〔一位弟兄〕被请到美国，遇到了一位姊妹，她在苦难病痛中学了许多功课，后来就能够帮助许多人。她真是有生命的职事，是供应生命的人。她这样的学习乃是在身体里，经过身体，也是为着身体的。这是神今天所寻找的人。我们一切生活的标准，乃是在身体里，经过身体，为着身体（倪柝声文集第二辑第二十四册，一三九至一四〇页）。

信息选读

在基督的身体上，肢体是会影响肢体的。一个肢体不好，会影响别的肢体也不好；有时你很好，是因为别的肢体有好的一面影响了你。每一个肢体都能影响别人。所以，我们不该靠自己活，我们要持定元首，寻求交通。神是要借着每一个肢体，将生命传输到身体里去。

基督的身体是如何被建造起来的？乃是借着肢体间彼此的供应。因此，我们除了要看见我们是一个肢体之外，我们还要看见，每个肢体都有它的职事。每一个肢体在身体上，都有它特别所能的，这就是它的职事。职事是一个名词，它的动词就是服事。肢体的职事就是肢体从基督所特别得着的，将这特别的得着供应到身体里，这就是肢体的服事。身体是基督，所以我们的职事也是基督。每一个属乎主

Eph. 4:15-16 "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love."

Everything we have is in the Body, through the Body, and for the Body. In 1925 [a brother] was invited to America. He met a sister there who had learned many lessons through her illnesses and who had subsequently rendered much help to many people. She had a ministry of life and was a person who supplied others with life. The lessons she learned were learned in the Body, through the Body, and for the Body. This is the kind of person God is looking for today. Our living should be in the Body, through the Body, and for the Body; this should be our standard. (CWWN, vol. 44, p. 848)

Today's Reading

All the members of the Body of Christ mutually affect one another. If one member suffers, all the other members spontaneously suffer. Sometimes we feel strong because strength from other members has been transmitted to us. Every member can affect the other members. This is why we should not live by ourselves but hold the Head and seek fellowship. God conveys life to the Body through every member.

The Body of Christ is built up by the mutual supply of the members. In addition to seeing that we are members, we have to see that every member has a ministry. Every member in the Body has a special function, and that function is its ministry. The verb form of the word ministry means "to serve." The ministry of a member is the special portion that a member receives from Christ. With this special portion he supplies the Body, and this is the service of the members. The Body is Christ, so our ministry is simply Christ. Everyone who belongs to the Lord has a special portion

的人都有他的那一分，每一个属乎主的人，在基督里所得的都有一个特点，这个特点就是他服事的特点。尽职事服事人，乃是根据信徒里面的基督，乃是把他在基督里所得的供应身体，而不是把自己所明白的道理拿出来服事人。我们职事的度量，乃是根据基督在我们里面的度量。基督在我们里面的度量有多少，我们职事的度量就有多少。我们的职事所根据的，有两个事实：第一，我们所得着的基督，第二，我们所得着的基督与别的肢体不同的一面。如果我们都只认识基督共同的、普通的一面，我们如何彼此供应呢？我们要用什么来建造呢？

一个基督徒需要有他个人特别的职事，不是普通的职事。一个人必须得着基督，是别的肢体所没有得着的，就是这不同的东西，使我能补上别的肢体的缺欠。谈到职事，必须对基督有特别的认识，不是普通的认识。...眼睛能看，耳朵能听，鼻子能嗅，它们各有各的功能，也就各有各的那一分。别的器官有时候也可以用一下，但却不是专门地用。...你在主面前有特别的学习、有特别的认识，你就能将别的肢体所没有的供应身体。你对于基督有特别的认识，那一个认识就是你专一的职事。专一的职事，才能服事身体，才能叫身体长进。所以，每一个肢体都需要一直追求，从主那里得着身体从来所没有得着的，然后把这个传输到身体里去。每一个肢体尽职，就是基督在身体里的增加。

我们不是把恩赐分给召会，乃是把基督分给召会；恩赐只是我们分赐基督的凭借。我们分赐给身体的是基督，身体所接受的也是基督，因为在身体里，基督是一切，又在一切之内（倪柝声文集第二辑第二十四册，一三九、一三四至一三六页）。

参读：倪柝声文集第二辑第二十四册，一三四至一四〇页；真理信息，第四章。

which he has received from Christ, and each portion has its characteristic feature. This feature becomes the special characteristic of his service. Ministerial service to others is based on the Christ one has within him. One does not serve others with the doctrine that he understands; he can only supply the Body with what he has received of Christ. The measure of our ministry is determined by the measure of Christ in us. Our ministry is based on these two factors: the Christ we have gained and the aspects of Christ that we have gained which are different from what other members have gained. If we only knew Christ in the same general way, what would there be for us to minister to one another? What would we have that would enable us to build up the Body?

A Christian needs a ministry that is particularly his, not just a general ministry. We must gain something of Christ that others have not gained. It is this particular gain that enables us to make up that which is lacking in other members. Ministry involves a special knowledge of Christ; it is not a general knowledge of Him....The eyes see, the ears hear, and the nose smells. Every organ has its special function. In other words, every organ has its special portion. Other organs may temporarily do what another member does, but they are not dedicated to that particular function....If you have acquired something special and have some special knowledge of the Lord, you can supply the Body with it. If you have a special knowledge of the Lord, this special knowledge will constitute your specific ministry. Only specific ministries can serve the Body and cause the Body to grow. This is why every member has to continually seek and gain from the Lord what the Body does not have and convey it to the Body. When every member fulfills its ministry, there will be growth in the Body of Christ.

We do not impart our gifts to the church; we impart Christ. Our gifts are merely the means by which we impart Him. What we minister to the Body is Christ, and what the Body receives is Christ, because Christ is all and in all in the Body. (CWWN, vol. 44, pp. 847, 843-845)

Further Reading: CWWN, vol. 44, pp. 843-848; Truth Messages, ch. 4

林后四 10~12「身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。这样，死是在我们身上发动，生命却在你们身上发动。」

没有十字架就没有生命，也没有生命的职事。受苦的目的乃是为着完全并丰满的职事。理论不能代替这个。职事的贫乏乃是因着拣选容易的道路；过轻松日子的人往往只有很少的供应。他们不明白人的需要。当然我不是说，我们要自惹麻烦，或要苛刻恶待自己的身体。那灵自己要为我们的经历负责，带领我们在身体、心或灵各方面经历“耶稣的死”，使我们的职事得着丰富。我们的责任只是跟随而已（倪柝声文集第二辑第二十册，一五二页）。

信息选读

或许你要问，你如何才能被神使用，来供应生命给身体。不是决心要作很多事，或是退隐什么事也不作，乃是简单地让十字架在你平常与主同行的路上运行。那些借着说话或工作来服事的人，如果有一天被禁止活动或说话，他们就发现自己没有职事了。但你职事的度量，不是决定于你活动的程度。只要让“耶稣的治死”在你里面作工，生命就必显明在别人身上。“死是在我们身上发动，生命却在你们身上发动。”这是身体不变的律，是没有例外的。所以你不需要特别劳苦，在这方面带进身体的增长，因为神借着十字架带你经过的，自然会带进扩增。

你也不需要讲很多，因为你不必将自己死的经

2 Cor. 4:10-12 "Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you."

Where there is no Cross there is no life, and no ministry of life. The object of suffering is that there may be a full and abundant ministry. Theory is no substitute for this. Poverty of ministry results from the choice of an easy road. Those who have an easy time all too often have little to give. They do not understand men's needs. Of course I don't mean we are to invite trouble, or by austerity to ill-treat our bodies. The Spirit Himself takes responsibility for our experience, leading us in paths where we encounter, in body, heart, or spirit, that measure of "the dying of Jesus" that will mean enrichment to our ministry. It is our part only to follow. (CWWN, vol. 40, p. 125)

Today's Reading

You ask me how you can be used to minister life to the Body. Not by setting out deliberately to do a lot, nor indeed by running away into retirement and doing nothing, but simply by letting the Cross operate in the normal course of your walk with the Lord. Those who only serve by words and works find they have no ministry if at any time they are reduced to inactivity or silence. But the measure of your ministry is not determined by the measure of your activity. Only let "the slaying of Jesus" work in you, and life must manifest itself in others. It cannot be otherwise, for it is an abiding principle of the Body that "death worketh in us, but life in you." So you need make no special effort to bring increase to the Body in this way, for anything God takes you through by way of the Cross will spontaneously bring increase there.

Nor need you talk a lot, for it is not necessary to testify to your death

历见证出来，为要对别人供应生命。只要你乐意死，别人就会得着生命。实际会将自己表达出来，不需要人的传达。我们并非“藐视申言者的话”（帖前五 20），但我们确信，身体里的职事不是在于传讲或见证。我们私下与主的交通，就足以供应生命给祂的肢体。我们若为主受苦，不必使别人知道受苦的故事，那个苦难自然会使别人有长进。谈论我们所受的苦，不只是多余的，有时反而使人生厌。

基督的身体得着供应，首先不是借着传讲和工作，而是凭着里面的实际。圣灵所关切的乃是真实的事，祂绝不会为虚假的事作见证。你用话语所传达的，不过是你所已经带给召会的基督；就如我们说过的，身体乃是借着生命的交通得着供应。当死在我们身上发动时，生命就很简单、自然地传输给别人。所以问题不是你所作或所说的有多少，乃是在神手中经过的有多少。

在身体合一的根基以外，没有真实的职事。你常常怀疑自己怎能尽功用，直到你看见这个事实；当你看见了，你就知道自己若领受了什么，身体立刻就得了。你所有的就是身体所有的，你无须努力去传输。你想要建造召会么？那么，就让召会在你身上得建造。你从头所领受的，祂的身体—召会，自然就得到；你没有领受什么，召会就绝不能借着你得什么。领受的问题解决了，职事的问题也就解决了；而领受的问题，是借着“耶稣的死”得解决的（倪柝声文集第二辑第二十册，一五二至一五四页）。

我们从主所得的生命流出来，就叫基督身体的身量加增了。神是借着肢体来加增身体的身量（倪柝声文集第二辑第二十四册，一三六页）。

参读：倪柝声文集第二辑第二十册，一三八至一五九页；哥林多后书生命读经，第三十至三十五篇。

experience in order for it to become vital to others. Provided you are willing for death, others will know life. Reality communicates itself; it is not dependent upon human communications. We “despise not prophesyings,” but we affirm nevertheless that ministry in the Body is not only a question of preaching or testifying. What we go through in secret with the Lord is quite sufficient to minister life to His members. If we suffer for the Lord’s sake, that suffering will bring increase to others, without our making known the story of our suffering. Talking about it is not only superfluous; in some circumstances it is an abomination.

The Body of Christ is ministered to, not first of all by preaching and working, but by inward reality. The Holy Spirit is concerned with what is real and true, and will never witness to what is not real. What you communicate by words is what you are already bringing of Christ to the Church, for as we have said, the Body is ministered to by a communication of life. And life is communicated to others, quite simply and spontaneously, as death operates in us. So the question is not, How much are you doing or saying? but, How much are you going through under the hand of God?

Ministry on any basis other than the oneness of the Body is unreal. Until you have seen that fact, you constantly wonder how you can function; but when you see it, you know that as soon as you yourself have received something, the Body has received it. What is yours is the Body’s, and there is no need to struggle to pass it on. Do you want to build up the church? Then let it be built up in you. What you receive from the Head, the Church, His Body, spontaneously receives; and what you have not received, it can never receive through you. The question of ministry is settled when the question of receiving is settled; and the question of receiving is settled by “the dying of Jesus.” (CWWN, vol. 40, pp. 125-127)

When the life we receive from the Lord flows into the Body, the measure of the stature of the Body increases. God increases the measure of the stature of the Body through the members. (CWWN, vol. 44, pp. 845)

Further Reading: CWWN, vol. 40, pp. 110-130; Life-study of 2 Corinthians, msg. 30-35

第八周·周五

晨兴喂养

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

林前三 6~7 「我栽种了，亚波罗浇灌了，唯有神叫他生长。可见栽种的算不得什么，浇灌的也算不得什么，只在那叫他生长的神。」

神的心意是要拣选特别的肢体来作特别的职事，好将他们从主所得的生命流通到全身体里去，叫他们加增身体的分量，用他们作身体生命的运河。…因此，每一个肢体都当在主面前有专一的学习和认识，好能有专一的职事，为着服事身体。没有职事，就谈不到恩赐。许多人强调恩赐，好像恩赐使我们能尽职事。但我们的职事乃是基督，而我们的恩赐只是我们尽职的凭借（倪柝声文集第二辑第二十四册，一三五至一三六页）。

信息选读

身体持定元首，就是说身体不容许自己与头分离。我们若真的持定基督为元首，就不该让任何事物使我们与祂分离。我们要留在祂里面，使我们与祂没有间隔。

身体的长大是倚靠出自元首基督的东西。我们若没有接受从基督这元首而来的供应，身体就不能长大。然而当身体借着持定元首而得着供应，身体就以神的增长而长大。身体是从头长出来的，因为一切的供应都是从头而来（新约总论第七册，二五五页）。

现在我们必须继续来看，神怎样叫人生长。神乃是借着进到里面，叫我们生长的。神越加到我们里

WEEK 8 — DAY 5

Morning Nourishment

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

1 Cor. 3:6-7 "I planted, Apollos watered, but God caused the growth. So then neither is he who plants anything nor he who waters, but God who causes the growth."

God's intention is to have special members fulfill special ministries, using them as channels for the Lord's life to flow into the Body and to increase the measure of the Body through them....Every member should learn and know something specific before the Lord so that each one can have a specific ministry. Without a ministry, it is useless to talk about gifts. Many people stress gifts, as though gifts constitute our ministry. But our ministry is Christ; our gifts are only the means by which we minister. (CWWN, vol. 44, p. 845)

Today's Reading

For the Body to hold the Head means that the Body does not allow itself to be separated from the Head. If we truly hold Christ as the Head, we shall not be separated from Him by anything. We shall remain in Him without any insulation between us and Him.

The growth of the Body depends on what comes out of Christ as the Head. If we do not receive the supply that comes from Christ as the Head, the Body cannot grow. But when the Body is supplied by holding the Head, the Body grows with the growth of God. The Body grows out from the Head, for all the supply comes from the Head. (The Conclusion of the New Testament, p. 2267)

Now we must go on to ask in what way God gives the growth. He gives the growth by getting into us. The more God is added to us, the more growth He

面，就越使我们生长。我们已经看见，在我们里面若没有神的加多，就不会有长大。基督身体的长大在于我们里面神的生长，神的加添，神的增多。所以，神是非常主观的方式把祂自己给了我们，而叫我们生长。

神既然借着这种方式叫人生长，我们就需要花时间来自取祂。有一首著名的诗歌劝我们要“花时间成为圣别”。事实上，我们的需要乃是花时间自取神。我们每天怎样花时间吃东西，我们也该照样花时间自取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多自取神的丰富。

我们已经指出，神不仅仅是一个名词，也不仅仅是敬拜的对象。祂乃是真实的、丰富的、实在的，我们需要自取祂。今天我们的神乃是经过过程、包罗万有的灵，而我们有灵可以自取祂。因此，我们必须操练我们的灵，留在神的面光中来自取祂。这是需要花时间的。虽然我们都经历过自取神的丰富，但我们的经历还不够充分。因这缘故，我们必须花更多的时间来自取祂。不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就自取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。这就是神叫人生长的路。

唯有神能叫人生长。在我的职事里，我所能作的，顶多只是栽种或浇灌。我无法叫人生长，因为我不能把神给人。唯有神才能把祂自己给你。没有祂，我们就无法长大。神自己是我们的粮食，我们必须祂的餐桌上寻求祂，我们必须花时间在那里慢慢地吃祂。然后祂就更多加到我们里面来。神这样加到我们里面，就是祂使我们生长。神使我们生长，事实上乃是把祂自己赐给我们（歌罗西书生命读经，五六七至五六八页）。

参读：歌罗西书生命读经，第四十四、四十九、五十一至五十二篇。

gives. As we have seen, without the increase of God within us, there cannot be any growth. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way.

Since God gives growth in this way, we need to take time to absorb Him. A well-known hymn exhorts us to “take time to be holy.” Actually, our need is to take time to absorb God. As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

As we have pointed out, God is not simply a term or an object of worship. He is real, rich, and substantial, and we need to absorb Him. Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate. For this reason, we must spend more time to absorb Him. Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth.

Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself. Without Him, we cannot have growth. God Himself is our food, and we need to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (Life-study of Colossians, pp. 456-457)

Further Reading: Life-study of Colossians, msgs. 44, 49, 51-52

第八周·周六

晨兴喂养

西三 10~11 「并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。」

召会是基督的身体，身体的长大就是身体的建造。简单地说，长大就是建造，召会的长大就是召会的建造。你在长大，你就是在建造。若是不长大，一直停留在旧样里，对召会而言，就是一种拆毁。在一个召会中，只要有一部分弟兄姊妹在长大，那个地方的召会一定能得着建造。因此长大实在是建造的关键，你长我长他长，当我们大家都长时，这样的长就是建造召会（基督的丰富并丰满与主今日前进的恢复，三六页）。

信息选读

以弗所四章十二至十六节在新约圣经里，占有特别的地位，因为它给我们看见建造基督身体的奥秘。若没有这几节圣经，我们就不知道怎样建造基督的身体。首先我们要说，建造基督的身体，不是建造一个会。会是一个组织，但基督的身体乃是一个生机体。生机体全是生命的故事，组织却没有生命。譬如一个台子，是木头拼制出来的，不过是一个组织，里面没有生命。...基督是头，召会是祂的身体。头既是生机体，身体自然也是生机体。所以，在召会中组织并没有地位（神的经纶与基督身体的建造，六四至六五页）。

我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们

WEEK 8 — DAY 6

Morning Nourishment

Col. 3:10-11 "And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all."

The church is the Body of Christ, and the growth of the Body is the building up of the Body. In simple terms, the growth is the building. The growth of the church is the building up of the church. While you are growing, you are being built up. If you would not grow, but would stay in the old way, this would be a tearing down for the church. In a church, as long as some of the brothers and sisters would grow, the church in that locality would be built up. Hence, growth is the key to building. When we all grow, the growth becomes the building up of the church. (The Riches and Fullness of Christ and the Advanced Recovery of the Lord Today, p. 37)

Today's Reading

Ephesians 4:12-16 occupies a special place in the New Testament because it shows us the mystery concerning the building up of the Body of Christ. Without these few verses, we would not know how to build up the Body of Christ. First, we must say that to build up the Body of Christ is not to build up a congregation. A congregation is an organization, but the Body of Christ is an organism. An organism is altogether a matter of life, whereas an organization has no life. For example, a table is framed together from pieces of wood. It is just an organization; it does not have any life within. A robot may do all kinds of things, but it is still an organization; it has no life...Christ is the Head, and the church is His Body. Since the Head is an organism, the Body must also be an organism. (The Economy of God and the Building up of the Body of Christ, p. 65)

Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him. Firstly, we grow up into the Head.

长到元首里面，然后我们就有一些本于（出于）元首为着祂的身体建造的东西。十六节指明，长大不是为着个人，乃是为着身体。凡不是为着身体的长大，都不是真的。“每一部分”这话，是指身体的每一肢体。基督身体的每一肢体，都有其借生命的长大与恩赐的发展而有的度量，可以为着身体的长大而尽功用。基督的身体借着供应的节，和尽功用的各部分，便叫自己渐渐长大。供应的节和每一有其度量的部分，都是使召会自己建造起来所需要的。基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来（以弗所书生命读经，四六六至四六七页）。

说到召会是生机的，这个生机不是指我们天然的生命，乃是指我们灵里的生命，就是基督自己。复活的基督乃是赐生命的灵。这一个灵进到我们这些接受祂的人里面。所以我们里面同有一个生命，一个灵。我们就是在这一个生命里，成为生机的，彼此相联为一。现今的问题是，我们里面有两个生命，一个是原有天然的生命，一个是主耶稣这生命，我们是凭着哪一个生命活着？我们若照着天然的生命活，我们就不是召会；我们若照着基督活，活基督，我们就是召会。召会就是基督自己在我们众人里面。基督留在祂自己里面，仅仅是基督；当祂进到圣徒里面，和圣徒一同活着，众圣徒里面的基督就成为召会了。召会的实际就是基督活在我们里面。建造基督身体的秘诀就是活出基督。若我们活出我们天然的生命，基督的身体就不得建造。所以我们必须否认、弃绝自己天然的生命，把天然的生命摆在一边。如此基督在我们里面就有地位，且能天天扩增，这就是建造基督的身体。基督的身体因着基督在我们里面的长大而长大，也就得着了建造（神的经纶与基督身体的建造，六六至六七页）。

参读：以弗所书生命读经，第四十五、七十六、八十九至九十篇。

Then we have something which is out from the Head. Verse 16 indicates that growth is not for individuals, but for the Body. Any growth that is not for the Body is not genuine. The words “each one part” refer to every member of the Body. Every member of the Body of Christ has its own measure, and this measure works for the growth of the Body. The Body causes the growth of itself through the supplying joints and working parts. Both the joints of the supply and every single part with its measure are needed for the church to build itself up. The growth of the Body is the increase of Christ in the church. This results in the Body building itself up. (Life-study of Ephesians, p. 386)

When we say that the church is organic, we do not mean that it is an organism composed of our natural life. Rather, it is an organism composed of the life in our spirit, which is Christ Himself. The resurrected Christ is the life-giving Spirit. This Spirit enters into us who have received Him. Hence, within us we have the same life and the same spirit. In this one life we become organic, being joined together as one. The problem now is that we have two lives within us. One is the original natural life; the other is the Lord Jesus as our life. Which life are we living by? If we live by our natural life, we are not the church. If we live according to Christ and live Christ, we are the church. The church is Christ Himself in all of us. When Christ is in Himself, He is just Christ. When He enters into the saints and lives with the saints, the Christ within the saints becomes the church. The reality of the church is Christ living in us. The key to the building up of the Body of Christ is to live Christ. If we live our natural life, the Body of Christ will not be built up. For this reason we must deny and reject our natural life and must put the natural life aside. In this way, Christ will have the proper place within us and will be able to increase day by day. This is the building up of the Body of Christ. The Body of Christ grows by the growth of Christ within us and is built up this way. (The Economy of God and the Building Up of the Body of Christ, pp. 66-67)

Further Reading: Life-study of Ephesians, msgs. 45, 76, 89-90

WEEK 8 Hymns #912

659

事 奉 — 供应基督

8 7 8 7 副 (英 912)

G 大调

6/4

5̣ 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 7̣ 6̣ 7̣ | 2̣ - 1̣ -
 一 事 奉 乃 是 供 应 基 督, 无 论 对 神 或 对 人;
 5̣ 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 6̣ 7̣ 2 | 1 - - -
 总 是 供 应 基 督 富 余, 以 祂 为 祭 事 奉 神。
 5̣ 5̣ | 4 - - 2 7̣ 5̣ | 3 - 1 - 3 3 | 3 - - 2 1 6̣ | 5̣ - - -
 (副) 事 奉 乃 是 供 应 基 督, 无 论 对 神 或 对 人;
 5̣ 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 6̣ 7̣ 2 | 1 - - - ||
 总 是 供 应 基 督 富 余, 以 祂 为 祭 事 奉 神。

- 二 古时选民以色列人, 献上美地的丰盛;
照样我们应当献上 从主所有的收成。
- 三 基督乃是我们美地, 在祂身上须经营;
从祂收获, 丰富有余, 与人分享祂丰盛。
- 四 持定基督, 借祂长大, 每一肢体尽功用;
接受基督, 分给基督, 对祂身体来事奉。
- 五 交通、见证、话语职事、 各种事奉及帮助,
都该是将基督摆出, 供应基督的丰富。

1 Christ to minister is service

Both to God and others too,

Christ, the surplus, e'er supplying,

Off'ring Him as service true.

Christ to minister is service

Both to God and others too,

Christ, the surplus, e'er supplying,

Off'ring Him as service true.

2 As the Israelites did offer

From the surplus of their land,

Thus some produce reaped of Jesus

Must be in our serving hand.

3 We on Christ, as land, must labor,

Harvest Him for all our fare;

Tasting Him to overflowing,

Christ with others we may share.

4 Holding Christ, as members growing,

Each his function must observe;

Christ receiving, Christ partaking,

To His Body Christ we serve.

5 Fellowship and testimony,

Ministry and worship too,

In all helps and ministrations

Christ is all our service true.

