

二〇一三年春季長老及負責弟兄訓練

總 題

為着基督身體之生命的經歷、長大與職事

篇 題

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並為着身體的長大把生命供應給身體

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**

二〇一三年春季長老及負責弟兄訓練

為着基督身體之生命的經歷、長大與職事

第一篇

活在神聖生命的交通裏

讀經：約壹一 2 ~ 7, 9

綱 目

週 一

壹 我們需要進入神聖生命之交通垂直與平面這兩面：

一 交通就是所有已經接受並得着神聖生命之信徒裏面永遠生命的流；這是新耶路撒冷裏生命水河的湧流所描繪的一啓二二 1。

二 約壹一章二至三節及六至七節啓示，神聖生命的交通有垂直的一面，也有平面的一面：

1 二至三節說，『（這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們；）我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的』：

a 交通垂直的一面是指我們與三一神的交通，交通平面的一面是指我們彼此之間的交通。

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 使徒們起首的經歷是垂直的，但是當使徒們將永遠的生命傳給別人時，他們就經歷神聖交通平面的一面。
- 2 六節說，『我們若說我們與神有交通，卻在黑暗裏行，就是說謊話，不行真理了；』這是交通垂直的一面。
- 3 七節說，『但我們若在光中行，如同神在光中，就彼此有交通；』這是交通平面的一面。

週 二

三 我們需要看見神聖交通垂直的一面與平面的一面之間的關係：

- 1 如果你與主沒有正確的交通，就很難與同作信徒的人有交通；同樣的，你若與同作信徒的人沒有正確的交通，就很難與主有交通；原因是神聖的交通乃是惟一的交通——徒二 22。
- 2 我們若不是實際的在這交通裏，我們就是在那靈以外，在三一神以外，在神聖的生命以外——參林後十三 14，林前一 9，腓二 1。
- 3 我們應當盡可能的，與同作信徒的人有交通；這神聖的交通不只改正我們，也塑造我們，甚至將我們重新構成；這交通將神聖的構成成分，帶進我們屬靈的所是裏，使我們這人裏面有所改變。

週 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 交通也指明為着某一共同的目的，把個人的利益放在一邊，並聯於別人；因此，活在神聖的交通裏，就是放下我們個人的利益，聯於使徒和三一神，為着完成神的定旨—徒二 42，約壹一 3，林前一 9，三 6，12。

四 神聖的交通乃是在基督身體裏生活的實際：

- 1 主還沒有回來（啓二二 20）的原因，乃是信徒持個人主義，都是單獨、有意見、並且分裂的。
- 2 藉着在神聖的交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前；交通使一切都活起來—弗四 11 ~ 12，參結四七 9。

五 生命的交通，內裏生命的流，帶進喜樂和生命之光內裏的照耀，就是內裏的管制—約壹一 4 ~ 5，約一 4，八 12，參林後五 13。

週 四

貳 我們需要憑着二靈進入神聖交通的兩面：

一 我們需要憑着神聖的靈，聖靈，進入神聖交通垂直的一面—十三 14，提後四 22:

- 1 那靈本身就是交通，因為交通就是那靈的流；這就好比說，電流就是電的本身；電流就是流動的電。

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 同樣的，林後十三章十四節所說『聖靈的交通』，就是那靈在運行；基督的恩典是我們所享受的基督自己，神的愛是我們所嘗到的神自己，而那靈的交通就是那靈自己在我們裏面運行。

二 我們需要憑着人的靈，進入神聖交通平面的一面—腓二 1，啓一 10:

- 1 我們若要彼此有真實平面的交通，就需要操練靈—提前四 7。
- 2 我們若操練靈，就絕不會以世俗的方式談話，不會消極的說到聖徒或召會，也不會閒聊別人的錯誤與失敗；我們操練靈，我們談話的性質就會改變，因為我們的靈是聖別的一林後六 6。

三 平面的交通與垂直的交通交織在一起；這種交織的交通乃是真實的交通：

- 1 我們藉着操練靈而彼此有真正的交通時，就會渴望禱告並接觸主；這表明在垂直與平面這兩面的交通之間，關係何等密切。
- 2 我們與聖徒平面的交通，帶我們進入與主垂直的交通裏；然後，我們與主垂直的交通，又把我們帶進與聖徒平面的交通裏。

週 五

四 神聖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 正如電流就是電的本身，照樣，神聖生命的交通，神聖生命的流通，就是神聖生命的本身。
- 2 我們基督徒的生活乃是神聖生命交通的生活。
- 3 使徒要與信徒有交通—這是平面的交通；然後使徒說明他們的交通乃是與三一神的交通—這是垂直的交通。
- 4 我們該與主有垂直的交通，同時彼此之間有平面的交通。
- 5 至終，在這神聖的交通中，神就與我們交織在一起；這交織就是神與人的調和。
- 6 我們必須領悟，當交通沒有了，神也消失了；神乃是作為交通而來。

叁 我們的交通藉着十字架得加深

- 一 在全宇宙中，只有一個東西能除去神與我們之間的障礙，那就是十字架。
- 二 詩歌五百三十三首第六節說，『藉着十架工作，交通得加深；藉着聖靈運行，交通得更新；』沒有那靈和十字架，我們就無法有真實的交通。
- 三 詩歌二百二十七首的第一句說，『後是膏油先是血』：
 - 1 血是十字架強有力的表號，而膏油是豫表包羅萬有、複合的靈。

週 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 利未記十四章六至十節以及十四至十八節題到這兩種成分；這兩段聖經告訴我們，豫表不潔罪人的痲瘋患者先是藉血得着潔淨，然後在血的基礎上抹油，就是塗上膏油：
 - a 血和膏油是塗在痲瘋患者的右耳垂上、右手的大拇指上、並右腳的大拇指上；耳表徵我們聽神的話，手表徵我們作神的事，腳表徵我們走神的路。
 - b 就屬靈一面來說，痲瘋是由錯誤的聽、錯誤的工作、和錯誤的行動所組成的；我們是患痲瘋的，所以需要先藉基督救贖的血得潔淨，然後需要在血之上塗抹膏油。
 - c 最終，我們的潔淨是藉着基於基督潔淨之血而有那靈的神聖交通。

四 神聖的交通乃是三一神分賜到我們這些三部分的人裏面，使我們與神成爲一；交通的希臘原文意『一同參與』，這一同參與就產生了一：

- 1 實際上，交通就是一；當神與我們有交通，我們也與神有交通，那就使神與我們成爲一。
- 2 在全宇宙中有一個大的一，這個大的一就是神聖的交通。
- 3 主的願望是要使我們眾人成爲一，正如父、子、靈是一一樣；在約翰十七章，主禱告說，『使他們成爲一，正如我們是一一樣；』（22下；）召會的一乃是神聖三一那神聖之一的一部分。（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 至終，召會與神聖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 我們必須經歷十字架，纔能徹底在神聖的交通裏：

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

1 因着我們裏面對另一位弟兄有障礙，我們與他的交通就不會那麼徹底；因着我們裏面神聖交通的障礙，我們可能迴避和某些聖徒的接觸。

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 我們的交通不是徹底的，裏面仍有障礙存留，因為我們在經歷中沒有十字架一加二 20 上。

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 詩歌四百六十四首說，『不死就不生；』這意思就是：『沒有十字架，就沒有基督；』不僅如此，『如果沒有基督，就沒有那靈；如果沒有那靈，就沒有交通。』

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 主在馬太十六章二十四節說，『若有人要跟從我，就當否認己，背起他的十字架，並跟從我；』主用『他的十字架』這辭，指明我們每個人都有特別一分的十字架，要除去我們這個人。

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 實際上，背十字架就是否認己，把己置於死地，一直應用基督的十字架在己身上。

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 我們要有平面的交通，就需要否認自己；否認己的意思就是對自己沒有感覺；這樣，我們就絕不會被得罪。

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 我們需要經歷十字架，好加深我們對神聖交通的經歷—參約壹一 9。

7. We need the experience of the cross to deepen our experience of the divine fellowship—cf. 1 John 1:9.

第一週・週一

晨興餽養

約壹一 3 『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

6~7 『我們若說我們與神有交通，卻在黑暗裏行，就是說謊話，不行真理了；但我們若在光中行，如同神在光中，就彼此有交通...。』

新約中所啓示神聖生命的交通，是抽象的、奧祕的，非常難以解釋。約壹一章三節裏『交通』一辭，希臘原文意『一同參與，共同分享』。按照這節，神聖的交通不只是與父的交通，也是與子的交通。在林後十三章十四節，這神聖的交通稱爲『聖靈的交通』；在行傳二章四十二節，乃是『使徒的交通』；在腓立比二章一節，是『靈的交通』。從這幾處主的話，我們看見神聖的交通屬於父、子、靈、使徒以及所有的信徒；這一切都包括在這交通裏。這神聖的交通包括許多人，因此這是相互的交通。一個人不可能憑着自己就有這交通。交通是一個，卻包括許多的人（三一神作三部分人的生命，一六七頁）。

信息選讀

用來說明交通最好的例子就是電。電雖奧祕，卻很真實。當電流通過燈泡或日光燈管時，電就被顯明。...燈泡和燈管是由電流連接的。在一個社區或城市裏，藉着流進每一家的電流，所有的家就聯在一起。這電流就是交通的例子。交通就是所有已經接受並得着神聖生命之信徒裏面永遠生命的流。藉着電流，所有的家被維繫在一裏。照樣，藉着永遠生命的流通，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

信徒得以保守在一裏。

約壹一章二至三節及六至七節啓示，神聖生命的交通有垂直的一面，也有平面的一面。垂直的一面是指我們與三一神的交通，平面的一面是指我們彼此之間的交通。

二至三節說，『這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們；我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』這交通垂直的一面，是由第一班使徒們起首建立的。然後，使徒們將永遠的生命傳給罪人，好使他們能與使徒們有交通。在使徒們將永遠的生命傳給罪人以前，使徒們自己已經與父並與祂的兒子耶穌基督有垂直的交通了（3）。使徒們起首的經歷是垂直的，但是當使徒們將永遠的生命傳給別人時，他們就經歷神聖交通平面的一面。

六至七節也指明了神聖交通垂直與平面的兩面。六節說，『我們若說我們與神有交通，卻在黑暗裏行，就是說謊話，不行真理了。』這是交通垂直的一面。七節說，『但我們若在光中行，如同神在光中，就彼此有交通。』這是交通平面的一面。神聖交通的兩面是密切相關的，所以，很難說先有那一面。如果你與主沒有正確的關係，就很難與同作信徒的人有交通。同樣，你若沒有與同作信徒的人有正確的交通，就很難與主有交通（三一神作三部分人的生命，一六七至一六九頁）。

參讀：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

第一週・週二

晨興餽養

林前一 9 『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

弗四 25 『所以你們既已脫去謊言，各人就要與鄰舍說實話，因為我們是互相為肢體。』

很難找到許多〔信徒〕在這交通的實際裏。在地位上，我們都在這交通裏，但在我們的日常生活中，很少人在交通的實際裏。我們可能在名義上有『交通』這件事，但我們可能在實行上沒有交通。我曾試着實行這交通，但我必須承認，我沒有完全成功的整天、時刻維持這交通。我們若沒有實行在這交通裏，我們就是在那靈以外，在三神以外，在神聖的生命以外（三一神作三部分人的生命，一六九頁）。

信息選讀

我們得救以前，乃是活在罪中、死在罪中的罪人，無分於生命的交通。有一天，有人將永遠的生命傳給我們（約壹一 2），我們就相信主耶穌。從那時起，我們被帶進神聖的交通裏。關於我們對神聖交通起初的經歷，有兩件事很顯着。第一，很難找到一個人是沒有人傳福音給他，而直接自己信主的。幾乎每一個都是先聽到人傳，然後相信的。第二，在傳報福音的人與接受福音得救的人之間，幾乎總是有一種深厚的關係。

我們與主之間垂直的交通，受到我們與別人平面的交通所影響。我們與周遭的人若沒有正確的關係，就很難在垂直的一面與主有好的關係。原因是神聖的交通乃是惟一的交通。每一天，我們都該在這一個有垂直與平面兩面的神聖交通裏。

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

我們許多人可能以為，每一天我們是照着垂直的一面開始這交通，然後接着才有平面的一面。然而，許多時候這不是我們的經歷。...我們若在晚上與妻子、丈夫或室友爭吵，早上就很難開始與主有垂直的交通。我們必須維持垂直與平面兩面的交通，才能在屬靈上健康。

〔以弗所四章二十五節〕裏的鄰舍是指弟兄姊妹。我們必須與同作信徒的人是對的，好蒙保守在神聖的交通裏。在我們的經歷中，若沒有先與別的信徒有平面的交通，我們常常無法與主有垂直的交通。

一個有正確的生活並且得勝的聖徒，乃是終日一直在神聖的交通中，有垂直的一面，也有平面的一面。我們必須學習更多與主有交通，也必須學習更多與聖徒有交通。我們必須為着身邊的聖徒而感謝主，我們必須竭力與他們有交通。弟兄姊妹彼此之間應該有透徹的交通，甚至交通到日常生活中實際的事。

我們可能覺得，我們與周圍的聖徒只該交通我們所讀過的信息，或交通到其他的屬靈活動。當然，我們的交通應該包括這些；然而，我們的交通也該包括許多實際的事。我發現我們中間有很大的短缺，就是缺少交通。我們的難處乃是沒有交通的習慣，我們許多人不喜歡交通。我們必須領悟，當我們交通時，主就在其中。當我們離開了交通，或停止與同作信徒的人交通時，主就被關在外面。

我們應當盡可能的，試着與同作信徒的人有交通。這神聖的交通不只改正我們，也塑造我們，甚至將我們重新構成。這交通將神聖的構成成分，帶進我們屬靈的所是裏，使我們這人裏面有所改變（三一神作三部分人的生命，一六九至一七二頁）。

參讀：約翰的修補職事，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

第一週・週三

晨興餽養

徒二 42 『他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。』

約壹一 4~5 『我們寫這些事，是要叫我們的喜樂得以滿足。神就是光，在祂裏面毫無黑暗；這是我們從祂所聽見，現在又報給你們的信息。』

交通在〔約壹一章三節〕指明為着某一共同的目的，把個人的利益放在一邊，並聯於別人。因此，與使徒有交通，在使徒的交通裏，並在使徒的交通裏與三一神有交通，乃是放下我們個人的利益，聯於使徒和三一神，為着完成神的定旨。...我們有分於使徒對三一神的享受，就是聯於使徒和三一神，以完成神、使徒和所有信徒所共有三一神的神聖定旨（聖經恢復本，約壹一 3 註 3）。

信息選讀

神聖的交通乃是在基督身體裏生活的實際。歷世紀以來，主一直受阻撓，就是因着缺少交通。在啓示錄二十二章二十節，主耶穌說，『我必快來！』但將近二千年過去，主仍沒有回來。原因乃是信徒持個人主義，都是單獨、有意見並且製造分裂的。

有一件事能管制我們，那就是神聖的交通。我們在這交通裏受限制。藉着在這交通裏受限制，基督的身體就蒙保守在一裏，職事的工作就繼續往前。我們若離開交通，一切就都完了。那使一切活着的乃是交通。我們若學習交通，就會得着許多益處，特別在主的工作上，更是如此（三一神作三部分人的生命，一七二至一七三頁）。

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)

生命的交通就是神聖生命的湧流。...經歷基督作生命正確的路，乃是在我們裏面得着這流。...我們要知道自己是否在交通中、憑基督而活，並經歷基督的路，乃是核對裏面是否有一道流。...我們若沒有這流，或者這流衰退了，我們就必須向主呼喊，並向祂敞開。

你有生命的流，就有喜樂。...按理說，基督徒必須是喜樂的人；他們必須是每時每刻滿了喜樂的人。有時我們真是如此滿了喜樂，以致我們覺得若不呼喊『阿利路亞』、『讚美主』或『阿們』，我們就要炸開了。...因為我們裏面真是滿了神聖生命的流、湧流和滿溢，我們無法靜默，而必須呼喊並說話。你會發覺，你越發表你裏面的湧流，生命的交通就越要在你裏面湧流。

我們若顧到我們裏面生命的湧流和照耀，我們就別無所需。當然，我們仍然需要禱告、讀經、參加聚會，並與聖徒交通。但我們必須看見，這些正當的基督徒活動，實際上乃是湧流和照耀的結果。同時，這一切實行乃是我們憑以經歷更多湧流和照耀的工具、憑藉。我們所必須認識的基本的事，乃是憑基督而活、活在基督裏，並以基督為我們的生命，其祕訣是一直顧到內裏的湧流和內裏的照耀。你若沒有內裏的湧流和照耀，就必須到主那裏與祂辦交涉，受祂對付，因為那是很強的指標，指明你裏面有什麼錯了。倘若我們中間所有的聖徒都天天顧到這事，我們將成為何等活潑、照耀並湧流的基督徒！這樣，每當我們來聚會，每個人都會帶來他們裏面湧流並照耀的一些東西。享受生命的交通和生命的光，必須是我們每日每時的經歷（經歷基督作內裏的生命，一四至一六、一九至二〇頁）。

參讀：經歷基督作內裏的生命，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

第一週・週四

晨興餽養

林後十三 14 『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

腓二 1~2 『所以在基督裏若有什麼鼓勵，若有什麼愛的安慰，若有什麼靈的交通，若有什麼慈心、憐恤，你們就要使我的喜樂滿足...。』

神聖交通平面的一面是憑着人的靈。神聖交通垂直的一面是憑着神聖的靈，就是聖靈（林後十三 14，提後四 22）。...那靈不是僅僅與交通有關，聯於或調和於交通裏。那靈本身就是交通，因為交通就是那靈的流。這就好比說，電流就是電的本身。電流就是流動的電。當電中止，電流也中止。同樣的，林後十三章十四節所說『聖靈的交通』，就是那靈在運行。基督的恩典是我們所享受的基督自己，神的愛是我們所嘗到的神自己，而那靈的交通就是那靈自己在我們裏面運行（三一神作三部分人的生命，一七五頁）。

信息選讀

我們需要憑着人的靈，進入神聖交通平面的一面（腓二 1，啓一 10）。我們若要彼此有真實平面的交通，就需要操練我們的靈。我們若操練我們的靈，就絕不會以世俗的方式談話，也不會消極的說到聖徒或召會。如果某處地方召會中，有許多聖徒常常說到其他聖徒或召會的消極話，那個地方召會就會受到嚴重的破壞。這種談論在聖徒中間散布閑話和死亡。...保羅在腓立比二章一至二節說，『所以在基督裏若有什麼鼓勵，若有什麼愛的安慰，若有什麼靈的交通，若有什麼慈心、憐恤，你們就要使我

WEEK 1 — DAY 4

Morning Nourishment

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

的喜樂滿足...。』保羅的意思是說，『弟兄們，你們若與我有什麼靈裏的交通，你們的交通會成爲我的鼓勵和安慰。這樣，你們就會使我的喜樂滿足。』

我們操練靈，我們談話的性質就會改變，因爲我們的靈是聖別的（參林後六6）。某個召會若有難處，我們可能只是想談論一下局面如何，但我們裏面的靈會催促我們禱告。我們的靈不容許我們閑聊別人的錯誤與失敗。我們惟有藉着操練我們的靈，才有平面交通的實際。

有時，我們可能假藉交通聖徒的近況爲名，而談論他們，但我們的談話實際上是閑聊。之後我們通常不能禱告，因爲我們禱告的靈被我們的閑話銷滅了。但我們藉着操練靈而有真正的交通時，我們會渴望禱告並接觸主。這表明在垂直與平面這兩面的交通之間，關係何等密切。平面的交通把我們引進垂直的交通中。如果兩位弟兄操練他們的靈，有真正、正確、平面的交通，他們至終會被引進非常誠懇、真摯的代求裏。當他們一同禱告時，神聖交通的兩方面就交織在一起了。平面的交通與垂直的交通交織在一起。這種交織的交通乃是真實的交通。

你若沒有平面的交通，就無法有垂直的交通。你若花充分的時間與主有垂直的交通，就會急切想見別的聖徒，好與他們有交通。你一旦藉着禱告而與聖徒有了交通，你就再次被帶進與主垂直的交通裏。你與聖徒們平面的交通，帶你進入與主垂直的交通裏。然後，你與主的交通就把你帶進與聖徒們平面的交通裏。因此，這兩面總是交織在一起的，也就是說，兩面總是互相交錯進行的（三一神作三部分人的生命，一七七至一八〇頁）。

參讀：聖經要道卷二，第二十二題。

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

第一週・週五

晨興餽養

約壹一 2~3 『(這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們；) 我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』

徒二 42 『他們都堅定持續在使徒的教訓和交通裏...。』

正如電流就是電的本身，照樣，神聖生命的交通，神聖生命的流通，就是神聖生命的本身。...同樣的，我們基督徒的生活乃是神聖生命交通的生活。新約啓示，基督徒的聚會、基督徒的婚姻生活以及基督徒的工作，就是神聖的交通。神聖的交通是基督徒生活的一切。在行傳二章，得救的人被帶進並堅定持續在使徒的交通裏(42)(三一神作三部分人的生命，一八〇頁)。

信息選讀

使徒們想與信徒們有交通，這是平面的交通。然後使徒們說明他們的交通乃是與三一神的交通，這是垂直的交通〔約壹一 2~3〕。垂直的交通帶我們進入平面的交通裏。然後平面的交通帶我們進入範圍更廣大的垂直交通。這範圍更廣大的交通就是聚會。...在聚會中所有的功用都該彰顯神聖的交通。...整個聚會都該是一個交通。我們該與主有垂直的交通，同時彼此之間有平面的交通。

至終，在這神聖的交通中，神就與我們交織在一起。這交織就是神與人的調和。所有的聚會都

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

該是垂直與平面兩面交織的交通。我們的婚姻生活也應該是交織的交通。夫妻不該單單彼此有交織，也該與主有交織。真實的基督徒婚姻應該是神聖的交通。我們一同配搭和工作，也該是神聖的交通。

我們必須領悟，當交通沒有了，神也消失了；神乃是作為交通而來。今天我們的聚會、我們的婚姻生活、同工之間的配搭，以及眾地方召會之間的交通是不正常的，因為我們缺少這交通。今天眾地方召會之間不設有交通，眾召會沒有在交通中完全是一。

神聖的交通乃是基督徒生活的一切。使徒保羅活在這交通中。當我們活在神聖的交通中，我們的基督徒生活就變得非常活潑、活躍，並且滿了衝擊力。我們需要藉着二靈，完全進入神聖交通兩面的經歷。

然而，在我們的經歷中，我們與神之間總是有攔阻和障礙。神聖的交通在垂直與平面兩面都有許多障礙。需要什麼來對付這些障礙呢？在全宇宙中，只有一個東西能除去我們與神之間的障礙，那就是十字架。

沒有十字架，我們的交通是膚淺的。十字架治死的工作加深我們的交通，那靈復活的吹氣拔高我們的交通。交通釋放我們，藉着十字架使我們脫離有罪的己。沒有十字架，我們就不會從己得釋放。...沒有那靈和十字架，我們就無法有真實的交通。

詩歌二百二十七首的第一句說，『後是膏油先是血。』血是十字架強有力的表號，而膏油是豫表包羅萬有、複合的靈。利未記十四章六至十節以及十四至十八節提到這兩種成分（三一神作三部分人的生命，一八一至一八二、一八五頁）。

參讀：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

第一週・週六

晨興餽養

利十四 17 『將手掌裏所剩的油抹些在那求潔淨之人的右耳垂上，和右手的大拇指上，並右腳的大拇指上，就是抹在贖愆祭牲的血上。』

太十六 24 『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

利未記十四章六至十節以及十四至十八節...告訴我們，痲瘋患者先是藉血得着潔淨。血是基礎。然後在血的基礎上抹油，就是塗上膏油。血和膏油是塗在患者的右耳垂上、右手的大拇指上，並右腳的大拇指上。耳表徵我們的聆聽，手表徵我們的工作，腳表徵我們的行動。我們的聆聽是很大的難處。我們受攪擾，因為我們聽了許多消極的事。因着這是有罪的，所以我們的耳，我們的聆聽，需要血。在某種意義上，我們對許多事最好是『聾子』。我們的工作和行動也需要血的潔淨。

因為我們的聆聽、工作和行動錯了，所以我們是患痲瘋的，需要先藉基督救贖的血所潔淨。然後我們需要在血之上塗抹膏油。塗抹的膏油連同血完成了我們的潔淨。最終，我們的潔淨是藉着基於基督潔淨之血而有那靈的神聖交通（三一神作三部分人的生命，一八五至一八六頁）。

信息選讀

神聖的交通乃是三一神分賜到我們這些三部分的人裏面，使我們與神成爲一。實際上，這一乃是交通。交通的希臘原文意『一同參與』，這一同參與就產生了一。當丈夫有分於妻子，而妻子有分於丈夫時，他們就是一。實際上，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。當神與我們有交通，我們也與神有交通，那就使神與我們成爲一。在全宇宙中有一個大的一，這個大的一就是神聖的交通。我們這些三部分的人與三一神是一。在約翰十七章，主禱告說，『使他們成爲一，正如我們是一一樣。』（22下）主的願望是要使我們眾人成爲一，正如父、子、靈是一一樣。召會的一乃是神聖三一那神聖之一的一部分。至終，召會與神聖的三一在交通中乃是一。

因着你裏面對另一位弟兄有障礙，你與他的交通就不會那麼徹底。因着我們裏面神聖交通的障礙，我們可能迴避和某些聖徒的接觸。我們的交通不是徹底的，裏面仍有障礙存留，因爲我們在經歷中沒有十字架。

十字架將基督帶給我們。我已經與基督同釘十字架，現在活着的不再是我，乃是基督在我裏面活着。這就是十字架。基督活在我裏面作忍耐。祂活在我裏面作一切屬人的美德，這些美德就是人所認爲的倫常道德。我們需要基督，但如果我們沒有經歷十字架，我們就無法經歷基督。詩歌四百六十四首說，『不死就不生。』這意思就是：『沒有十字架，就沒有基督。』不僅如此，『如果沒有基督，就沒有那靈；如果沒有那靈，就沒有交通。』這就是需要十字架的原因。主在馬太十六章二十四節...用『他的十字架』這辭，指明我們每個人都有特別一分的十字架，要除去我們這個人。

十字架主要是爲着對付己。主說我們若要跟從祂，就必須否認己，背起自己的十字架。實際上，背十字架就是否認己，把己置於死地，一直應用基督的十字架在己身上。如果我們有很強的己，被每一件事和每一個人得罪，我們就無法有真實的交通。爲要有平面的交通，我們需要否認自己。否認己的意思就是對自己沒有感覺。這樣，我們就絕不會被得罪。我們需要經歷十字架，好加深我們對神聖交通的經歷（三一神作三部分人的生命，一八六至一八九、一九一頁）。

參讀：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

第一週詩歌

裏面生命的各方面－生命的交通 533

6 5 6 5 (英 737)

D 大調

4/4

1 · 1 2 6 | 5 - 3 - | 3 · 3 #4 4 | 5 - - - |
 一 永 遠 生 命 帶 來 生 命 的 交 通;
 i · i 5 #5 | 6 - 6 - | 5 · 3 4 2 | 1 - - - ||
 在 靈 裏 的 交 通, 使 靈 來 推 動。

二 永遠生命賜給 神聖的交通;
 如此主靈與我, 靈裏同行動。

三 乃是靈裏生命, 帶來這交通;
 在靈裏的交通, 使我蒙恩寵。

四 藉着生命大能, 能正確交通;
 在靈裏的交通, 帶我到光中。

五 藉血外面洗淨, 交通得維持;
 藉膏裏面塗抹, 交通能充實。

六 藉着十架工作, 交通得加深;
 藉着聖靈運行, 交通得更新。

七 這一生命交通, 使我脫自己;
 這一生命交通, 帶我進神裏。

WEEK 1 Hymns #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.	

二〇一三年春季長老及負責弟兄訓練

為着基督身體之生命的經歷、長大與職事

第二篇

對付天然而在復活裏

讀經：林前二 14，腓三 3 ~ 11，約十二 24 ~ 26

綱 目

週 一

壹 生命的經歷極重要的一面乃是對付天然—林前二 14，腓三 3 ~ 9:

一 我們需要看見，在神的事上我們天然的人是無能、不設資格的—林後三 5 ~ 6:

- 1 我們可能在別的事上設資格，但我們天然的人在神的事上卻是不設資格、無能的一弗二 1，5 上，四 17 ~ 18，林前二 14，耶十七 9，羅六 6，七 24，八 7 ~ 8，太十六 24。
- 2 在神的事上，我們不該信靠我們天然的人；反之，我們必須學習拒絕我們天然的人，而在一切事上操練我們的靈—腓三 3，羅八 4。
- 3 在主的恢復裏，我們天然的人沒有地位；主恢復中的眾召會是基督活的身體的一部分，會自動拒絕任何天然的事—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 在召會的建造中，我們裏面一切天然的東西必須破碎，我們纔能聯絡一起；惟有當我們天然的人破碎以後，我們纔能被建造——詩歌六〇三首第六、七節。

週 二

二 『天然』這辭是指我們體力和腦力的總和——帖前五 23:

- 1 天然乃是屬魂的人一個很大的特點，也是我們舊人活出來的一大表現——林前二 14，羅六 6。
- 2 天然就是舊人活出來的表現，重在人的能力、幹才、智慧、聰明、辦法、手腕等等；說到天然，雅各是最好的代表人物——6 節，創二八 20 ~ 22。
- 3 單是天然能幹的人，神還不能用；天然的能幹，若沒有經過破碎，反而是神的攔阻——三二 22 ~ 32。

週 三

三 我們必須領會對付天然之經歷的過程：

- 1 我們需要看見我們的舊人已經與基督同釘十字架——羅六 6。
- 2 我們需要看見天然就是舊人厲害的表現。
- 3 我們該自然的將基督的釘死接受到我們的天然上，藉着聖靈的能力，將基督的十字架應用到我們的天然上：

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 當我們接受並應用基督的釘死，我們所有天然的能力，就有了死的印記，而枯萎下來—太十六 24。
- b 這個接受，在我們身上乃是一個屬靈的大關口，也許這就是我們的昆努伊勒；在這裏，我們天然的能力和幹才被神摸了一下—創三二 22 ~ 32。
- 4 對付天然之經歷的應用，乃是在聖靈的交通裏，讓聖靈將基督的釘死執行到每一點所發現的天然—林後十三 14，羅八 13。

週 四

貳 天然越受對付，我們就越在復活裏—腓三 3 ~ 11

- 一 我們天然的各面都是出於人天然的生命，不是出於基督復活的生命；天然的對面就是復活— 11 節。
- 二 我們對付天然就是要叫那些原有的能力和幹才，智慧和聰明，都經過十字架的治死，而變作復活的，好蒙神悅納，為神使用—約十二 24 ~ 26。
- 三 我們天然的幹才必須帶到復活裏，好對主成為有用的—腓三 3 ~ 11:

週 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 天然的幹才是自私自利的，這幹才的辦法、手腕，都是爲自己着想的；復活的幹才經過了破碎，都不爲着自己，也沒有己的成分。
- 2 天然的幹才攙雜着肉體、血氣的成分；復活的幹才沒有肉體。
- 3 天然的幹才帶着詭詐，會弄手腕；復活的幹才不弄手腕。
- 4 天然的幹才含有驕傲，覺得自己行，自己能，而自誇自耀；復活的幹才沒有驕傲，不誇耀自己。
- 5 天然的幹才不受聖靈的約束，作起事來，膽子非常大；復活的幹才乃是受聖靈的約束，不敢任意妄爲。
- 6 天然的幹才不理、不顧神的旨意，完全憑着自己意而行；復活的幹才是爲着神的旨意。
- 7 天然的幹才不倚靠神，都是只憑自己就行；復活的幹才倚靠神，不敢憑着自己作。

四 神藉着十字架的工作了結我們，帶我們到盡頭，使我們不再信靠自己，只信靠復活的神——林後一 9。

五 『達到那從死人中傑出的復活』意即我們全人已在逐漸不斷的復活；這該是我們基督徒生活的目標和目的——腓三 11。

週 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 當我們在基督的復活裏經歷祂，我們就奧祕的轉到『拿弗他利支派』，成了屬靈的『拿弗他利人』；每個基督徒的個人歷史都該有一部分是奧祕的，在這段奧祕的歷史中，我們轉到了拿弗他利支派，憑復活的基督而活—代下二 14，王上七 14，創四九 21，詩二二標題。

七 我們若讓天然的性能、幹才和美德被帶到十字架上死了，我們就會復活—羅八 13，約十二 24:

- 1 然後在復活裏，我們的性能、幹才和美德，會比在天然生命裏強上許多倍。
- 2 這些東西仍是我們的，卻經過了死與埋葬，現今在復活裏：
 - a 這就是說，我們的性能、幹才和美德，都進入了復活—腓三 11。
 - b 我們繼續存在，但我們同我們天然的性能、幹才和美德，已進入復活的範圍裏—約十二 25 ~ 26。

八 復活的實際是那靈，而那靈是三一神的終極完成；所以，復活是終極完成的三一神—林前十五 45 下，太二八 19，林後十二 14:

- 1 我們天然的性能、幹才和美德，需要藉着死與埋葬，從我們天然的生命遷到三一神裏。
- 2 我們在自己裏面是天然的，但我們從自己遷到那是復活的三一神裏面，我們就進入復活—約十一 25，林後一 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 將我們天然幹才的『種子』種在地裏，絕不是損失；我們撒種，雖然暫時失去種子，但至終必有在復活裏的收成—約十二 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.

第二週・週一

晨興餽養

林前二 14 『然而屬魂的人不領受神的靈的事，...並且他不能明白，因為這些事是憑靈看透的。』

林後三 5~6 『並不是我們憑自己設資格將什麼估計作像是出於我們自己的；我們之所以設資格，乃是出於神；祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

對付己和對付天然，這兩個經歷在屬靈的事上，都佔極重要的地位。這不僅和生命有關係，更是和事奉有關係。己和天然的對付，乃是在神面前事奉的準備。我們要有合神心意的事奉，己和天然的對付，是絕不可少的（生命的經歷下冊，三〇八頁）。

信息選讀

我們要來看在神的事上，我們天然人的無能、〔不設資格，〕...我們可能在別的事上很充裕，但在神的事上卻是缺乏、無能。...墮落人類的靈已經死了（弗二 1、5 上），所以在神的事上毫無用處。

今天在基督教裏，大多數的事奉不是在魂裏就是在肉體裏。這就是為什麼我們必須看見，我們天然的人在事奉的事上是無能的。我們要使聖徒們有深刻的印象：我們的肉體不能服神，也不能得神的喜悅。然後聖徒們可能會問：『怎樣才是在肉體裏？』我們該告訴他們：『只要你不在靈裏，就是在肉體裏。』

我們應該領悟：在神的事上我們不能信靠我們天然的人。腓立比三章三節保羅說，『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠

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

肉體的。」不信靠肉體就是不信靠我們天然的人。

我們必須學習在一切事上，拒絕我們天然的人，並操練我們的靈。神的救恩使我們的靈成爲我們裏面的人（弗三16）。這含示我們的靈乃是我們的新人位，作我們的一切。事實上，我們不該活另一個人；我們只該活裏面的人。我們的靈敬拜、禱告，這靈該在我們基督徒的生活和事奉中，領頭作每一件事（事奉的基本功課，一四一、一四三、一四五頁）。

新約沒有給我們老舊所是的任何一部分留下餘地。主耶穌的話和使徒保羅的著作說出在神的經綸裏，我們老舊的所是沒有一點該存留。我們需要領悟，神的經綸完全是一件新造的事。我們老舊的所是必須撇在一旁。...在主的恢復裏，雖然我們老舊的所是沒有地位，但以新造的意義而言，我們在召會中有一席之地。我們這蒙了重生，正在得聖別、被變化、被模成，並得榮耀的人有其地位，但我們需要看見，我們天然的人沒有地位。

我們沒有一人能說自己已經完全變化了；我們多少仍有些天然。我們需要看見，在召會生活中，任何天然的事物都沒有地位，但因着我們還在變化的過程中，所以我們仍不知不覺、不經意的有點天然。主恢復中的眾召會是基督活的身體的一部分，會自動拒絕任何天然的事（關於長老職分的基本原則，一四二至一四三、一四九至一五〇頁）。

要叫召會得建造，就不能不提...破碎的問題。你我若是要被建造在一起，你我大家就都得被破碎。沒有破碎，就沒有建造。你破碎了一點，我也破碎了一點，你我才能建造在一起。...在召會的建造裏，我們天然的每一點也都得經過破碎，才能和別人聯在一起。無論是我們的幹才，我們的眼光，還是我們的熱心，凡是天然的都是不合用的，都得經過破碎，然後才能被建造（神的建造，八二頁）。

參讀：事奉的基本功課，第十六、二十課。

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

第二週・週二

晨興餽養

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

帖前五 23 『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

〔在對付天然這事上，『天然』這辭是指我們體力和腦力的總和。〕我們所說的『天然』，在聖經中並沒有這個辭。就是在一般基督徒中間，也很少提起。但在我們的經歷中，卻實在有天然這個東西。它是屬魂的人一個很大的特點，也是我們舊人活出來的一大表現。我們要追求十字架的經歷，就不能忽畧這方面的對付。...天然就是舊人活出來的一部分表現，而這一部分表現，乃是重在人的能力、幹才、智慧、聰明、辦法、手腕等等（生命的經歷下冊，二九六頁）。

信息選讀

說到天然，創世記裏的雅各...是最好的代表人物。通常我們都以爲雅各的記載，是顯明他的詭詐。其實雅各一生的故事中，最突出的點，還是他天然的努力和辦法。所有有辦法的人都難免詭詐，雅各也是這樣。他的詭詐不過是浮面的表現，天然的生命才是他潛在的特點。雅各在成熟以前，他所有的故事，都給我們看見他的天然。他有能力、有辦法、有本事、有幹才、有手腕，實在是一個天然很強的人。

直到他在毘努伊勒，神扭癱了他的大腿，他才有了一個厲害的轉機。最後到了創世記三十五章，神叫他到伯特利，就是到他逃避他哥哥的時

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，向他顯現的神那裏去，築壇獻祭給神。從此雅各的手腕才停下來，他天然的人才倒下來了。

雅各的天然受到這樣徹底的破碎，他的生命在神裏面就達到了豐滿成熟的境地。他不再是雅各，乃是以色列，不再是一個詭詐能抓（『雅各』的意思）的人，乃是神的一個君王（『以色列』的意思）。所以他能一再給法老祝福，也能在臨終的時候，給他兒子們厲害的祝福。

在屬靈的工作裏，人和神配合，乃是最大的原則。雖然無論什麼都是神作，但無論什麼，又都需要人配合着神來作。絕不是我們什麼都不會作，什麼都不能作，什麼也都不要作，而神就能使用我們的。我們常聽見弟兄姊妹說，『我信神會作』，而他們自己卻不配合上去，這種信心，是枉然的。神會作，不錯，但還需要人會作。人如果不會作，神雖然會作，祂也不作。神總得找到會作而又能和祂配合的人。人會作到什麼地步，神才能作到什麼地步；人給神配合到什麼地步，神的工作才能作到什麼地步。所以我們要會作，要能作，要學習在各方面作厲害的人，才能配合得上神的使用。

然而，單是天然能幹的人，神還不能用。天然的能幹，若沒有經過破碎，反而是神的攔阻；必須經過破碎，經過死，變作復活的，神才能用。天然的才幹，就像生鐵一樣，太硬了、又太脆了，一面不適用於用度，一面又容易折斷。復活的才幹，卻像熟鋼一樣，是堅而柔的，有一點像中國人所說的『剛柔相濟』，適用於用度，又不易折斷。所以一個不能幹的人，神不能用，一個能幹而沒有經過破碎的人，神也不能用。所有在神手裏有用的人，都是能幹而經過破碎的人。我們查看歷代被神大用的人，幾乎每一個都是相當能幹，相當有魄力、有眼光、有聰明，而同時又是給神破碎了的人（生命的經歷下冊，二九七至三〇一頁）。

參讀：關於長老職分的基本原則，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

第二週・週三

晨興餽養

太十六 24 『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

羅八 13 『因為你們若照肉體活着，必要死；但你們若靠着那靈治死身體的行爲，必要活着。』

肉體、己和天然，這三者都是舊人的表現，所以它們所受的對付，原則也都是同樣的，一面是客觀的事實，一面是主觀的經歷。客觀的事實，是基督把我們的舊人釘死了；主觀的經歷，是靠着聖靈，把基督的釘死，執行到我們身上來。如果執行到我們的肉體上，那就是對付肉體；如果執行到我們的意見上，那就是對付己；如果執行到我們的幹才、能力上，這就是對付天然（生命的經歷下冊，三〇五頁）。

信息選讀

經歷對付天然的過程，和對付己也很相近。〔第一，我們要〕看見舊人已經與基督同釘死。這個屬靈的看見，乃是經歷對付天然的頭一步。我們必須看見舊人與基督同死的事實，才能產生以下的對付。

〔然後我們要〕看見天然是舊人厲害的表現。這也是一個屬靈的看見。當然在這個看見裏面，也就包括看見天然到底是指着什麼，以及我們身上有那些是天然的表現。

我們有了前兩個看見，自然就會接受基督的釘死到天然上，也就是靠着聖靈的能力，把基督的釘死，執行到我們天然的表現上。這樣一接受，

WEEK 2 — DAY 3

Morning Nourishment

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

一執行，那些天然的能力，就有了死的印記，而枯萎下來了。這個接受，在我們身上乃是一個屬靈的大關口。也許這就是我們的毘努伊勒〔參創三二 22~32〕。在這裏，我們天然的能力和幹才，被神摸了一下，我們的大腿筋，就是全身最有力量的那個東西，就扭了，以後再要使用，就不能像從前那樣隨意了。這就是我們在對付天然上，過了一個關，有了一次主觀的經歷。

對付天然經歷應用的第一點，還是在聖靈的交通裏。無論是對付己，或是對付天然，我們若要有繼續不斷的經歷，總得活在聖靈的交通裏。這些經歷的應用，都是靠着聖靈，執行十字架的死。若不活在聖靈的交通裏，我們要靠聖靈就靠不着，要執行十字架的死也執行不來。

我們若活在聖靈的交通裏，就要讓聖靈把基督的死，執行到每一點所發現的天然上。換句話說，我們每一次發現自己還有手腕、辦法和能力，就要立即把十字架的死應用到上面，在這些天然具體的表現上，打上十字架死的印記。這不光是一次的接受，並且是日常的應用，天天時時都將十字架擺在我們的天然上。從接受十字架的時候起，我們就學習在聖靈的交通裏，讓神摸我們天然的每一點表現。我們可能是一個有思路的人，是一個有幹才的人，但我們是一個接受十字架的人，也是一個背十字架的人，在我們身上有一個十字架，一直作破碎的工作。若是主憐憫，過一段時間，我們身上那些天然的東西，就要逐漸有死而復活的光景了（生命的經歷下冊，三〇六至三〇八頁）。

參讀：生命的經歷，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

第二週・週四

晨興餽養

腓三 3 『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不依靠肉體的。』

8~9 『不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，並且給人看出我是在祂裏面...。』

我們從自己遷到那是復活的神裏面，... [乃是] 非常重要的原則。我們若不應用這原則，一切未受釘十字架察驗的天然性能、才幹和美德，在我們中間就會像『野獸』一樣。

這是許多能幹的人進入這恢復，只停留一時的情形。他們至終領悟，在恢復裏，沒有地方使用他們天然的性能和才幹。因此，他們離開這恢復，另去別處為自己形成一個工作。他們不願接受釘十字架和埋葬，好被帶進復活裏。他們無法接受十字架（尼希米記生命讀經，一八頁）。

信息選讀

我們所以把人原有的能力、幹才、智慧、聰明，稱作天然，是因為這些東西都是出於人天然的生命，而不是出於神復活的生命。這些都是人天然原有的，不是人在基督裏經過了破碎，復活而有的。天然與復活，二者之間的分別太大了。我們對付天然，就是要叫那些原有的能力和幹才，智慧和聰明，都經過十字架的治死，而變作復活的，才能蒙神悅納，為神使用。有人乍聽到要對付天然，就以為是神不要我們的本能和幹才。這種觀念是錯誤的。人的幹才和本能，在對神的功用裏，

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

還是絕對需要的。從聖經的啟示，我們清楚看見，神在地上的工作，都是需要人來配合的。而人要來與神配合，就不能沒有本能，沒有幹才（生命的經歷下冊，二九九至三〇〇頁）。

天然的對面就是復活。神從來不要天然的，神只要復活的。天然在聖經的豫表裏就是第一的。長子是第一的，所以神不要長子。在逾越節的時候，滅命的使者擊殺長子（出十二 29）。...不管是好、是壞，只要是長子，只要是天然的，都得擊殺。...第一個天和第一個地是舊造，新耶路撒冷、新天新地，凡是新的都是第二個〔參啓二一 1~2〕。在希伯來書裏稱呼舊約為第一個約，新約為第二個約（九 18）。凡是舊的，都是天然的，你不在靈裏，就算是作好事也是天然的（為着福音開展的信息，四二至四三頁）。

照着基督十字架真正的意義，〔基督〕十字架的意思不僅僅是那樣事物被帶到盡頭，乃是天然的事物被除去，好被帶到復活裏。基督的十字架將一切天然的事物帶到死與埋葬。但照着聖經，埋葬之後是復活。所以埋葬是復活的門檻。...照着約翰十二章二十四節，一粒麥子落在地裏死了，並且被埋葬。但這不是結束。埋葬以後，有東西會在復活裏出來。

我信摩西有很強的性格，他在天然的構成上甚至比尼希米更進取。摩西四十歲的時候積極進取，自願要拯救以色列人脫離埃及王法老的手，但神進來限制他，讓他失敗、失望。於是摩西被『埋葬』在曠野四十年。至終，使人復活的神才進來，使摩西復活（出三 2~6）（尼希米記生命讀經，一五至一六頁）。

參讀：尼希米記生命讀經，第一至二篇；為着福音開展的信息，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

第二週・週五

晨興餽養

腓三 10~11 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，或者我可以達到那從死人中傑出的復活。』

天然的本能和幹才，經過了對付，絕不是沒有了。十字架在我們身上的破碎與治死，並不是最終的一步。沒有一個真正十字架的死，不帶進復活來。拿撒勒人耶穌在十字架上釘死了，但基督卻復活了。雅各到了創世記三十五章以後，就對付倒了，但一個成熟的以色列卻出來了。所以十字架的對付，總是會帶進復活的東西來。一個人的幹才，越給十字架破碎，這人就越好；一個人的聰明越給十字架破碎，這人就越好。並且這些幹才和聰明，都是復活的（生命的經歷下冊，三〇二至三〇三頁）。

信息選讀

如何鑒別天然的幹才，和復活的幹才？怎樣知道什麼是原有的幹才，什麼是經過破碎的幹才？這可以分七個點來比較。我們先說天然的幹才：

第一，所有天然的幹才，都是自私自利的，這幹才的辦法、手腕，都是為自己着想的。第二，所有天然的幹才，都有肉體、血氣攙雜在裏面，人若不贊同，就會動怒。第三，所有天然的幹才，都帶着詭詐，會弄手腕。第四，所有天然的幹才都有驕傲，覺得自己行，自己能，而自誇自耀。第五，所有天然的幹才，都不受聖靈的約束，作起事來，膽子非常大。第六，所有天然的幹才，都是不理、不顧神的旨意，要作就作，要幹就幹，完全憑着己意而行。第七，天然的幹才，都不倚靠神，也不必倚靠神，都是只憑自己就行了。

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.

復活的幹才，正是相反。第一，所有被破碎過而復活的幹才，都不為着自己，也沒有己的成分。第二，所有復活的幹才，都沒有血氣。第三，復活的幹才，絕不弄手腕。第四，復活的幹才，都沒有驕傲，不誇耀自己。第五，復活的幹才，都是受聖靈的約束，不敢任意妄為。第六，復活的幹才，都是作在神的旨意裏面。第七，復活的幹才都倚靠神，雖然真是能作，也真是會作，但也真是倚靠神，不敢憑着自己作（生命的經歷下冊，三〇三至三〇四頁）。

十字架的工作了結我們的己，使我們在復活裏經歷神。十字架的經歷總是帶進對復活之神的享受。這樣的經歷產生並形成職事（林後一4~6）。這在四章七至十二節有進一步的描述。保羅的話給我們看見，我們需要被了結。我們需要被帶到盡頭。然後我們就學會不依靠自己，乃依靠神。我們說我們需要依靠神，不依靠自己，是容易的；但要在這事上被作透，是需要一些經歷的。神藉着十字架作工來了結我們；神在作工，好把我們帶到盡頭，甚至把我們的屬靈、我們屬靈的成就，帶到盡頭。你也許非常依靠你屬靈的成就，但甚至這成就也必須被了結（一個在靈裏之人的自傳，七頁）。

達到傑出的復活，意即我們全人已在逐漸不斷的復活。神首先使我們死了的靈復活（弗二5~6），然後祂從我們的靈，繼續使我們的魂（羅八6）和必死的身體（11）復活，直到我們的全人—靈、魂、體—藉着並同着祂的生命，從我們的舊人完全復活過來。這是我們在生命裏必經的歷程，也是我們當跑的賽程，直到我們達到傑出的復活，作為獎賞。因此，傑出的復活，該是我們基督徒生活的目標和目的。我們惟有藉着過釘十字架的生活，模成基督的死，才能達到這目標。在基督的死裏，我們憑着復活，經過從舊造到新造的過程（聖經恢復本，腓三11註2）。

參讀：生命的經歷，第十一篇；一個在靈裏之人的自傳，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

第二週・週六

晨興餽養

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

聖經是深奧的，其中所啓示的許多事物都是奧祕的。戶蘭似乎沒有理由屬於拿弗他利支派，但〔王上七章十三至十四節〕清楚的告訴我們，他屬於這支派。我們若看見但、推羅和拿弗他利的意義，我們就要敬拜神。但人是虺蛇支派的人，咬傷在神賽程中的馬（創四九 17）；推羅是貿易中心，聯於撒但（結二八 12、16）。由虺蛇支派的婦人和聯於撒但的男子所生的人，最後竟能成爲拿弗他利支派的人，這是何等的奇妙！拿弗他利是母鹿（創四九 21），對神是有用的（創世記生命讀經，一三一七頁）。

信息選讀

按照聖經，母鹿象徵在無望的情況裏信靠神的人〔哈三 17~19〕。...母鹿也表徵基督經過釘十字架的苦難，已經爲召會的緣故進入復活〔來二 11~12〕。...因此母鹿表徵信靠神，行走在山頂上的人，並表徵爲着神的建造，憑着復活的基督而活的人。

在我們重生的生命中有個奧祕的元素。不錯，我們是『但』母親和『推羅』父親所生的，但我們已經重生成爲了另一個人。甚至我們中間的年輕人也能作見證，有些奧祕的事發生在他們身上。...你越走這條路，就越奧祕（創世記生命讀經，一三一七、一三一九頁）。

我們天然的性能、天然的才幹、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，就會造成許多難處，並成爲大錯的根源。但我們若讓我們天然的性能、才幹和美德被帶到十字架上治死，我們就必復活。然後在復活裏，我們的性能、才幹和美德，會比在天然生命裏強上許多倍。這些東西仍是我們的，卻經過了死與埋葬，現今在復活裏。這就是說，我們自己，同我們的性能、才幹和美德，都進入了復活。我們繼續存在，但我們同我們天然的才幹，已被帶進復活裏。

復活的實際是那靈，而那靈是終極完成的三一神。所以，復活是終極完成的三一神。我們天然的性能、才幹和美德，需要藉着死與埋葬，從我們天然的生命遷到終極完成的三一神裏。我們在自己裏面是天然的，但我們從自己遷到那是復活的神裏面，我們就進入復活。

神需要受過高等教育的人。祂需要像摩西這樣的人，『在埃及人的一切智慧上受了訓練』（徒七22）。摩西若不是受過教育的人，神就不會使用他頒賜律法。然而，我們不該信靠我們天然的智慧或教育；信靠這樣的事物是冒險的。我們需要與神是一。我們若與神是一，就會將我們天然的智慧和教育置於十字架。我們越這樣作，就越在復活裏。

將我們天然才幹的『種子』種在地裏，絕不是損失。我們撒種，雖然暫時失去種子，但至終必有在復活裏的收成。

在尼希米自己裏面，他的進取是天然的，但在神裏面，他的進取是在復活裏。尼希米是進取的人；他愛神、聖地、聖殿和聖城，他接觸神，與神交通，信靠神，並與神是一。結果，他成爲神的代表。我們需要清楚這點，好照着那靈所賜的洞察力，領會〔舊約〕豫表內裏的意義（尼希米記生命讀經，一七至一九頁）。

參讀：創世記生命讀經，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

第二週詩歌

603

召會—建造

8 8 8 8 (英 837)

F 大調

2/2

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

一 神,我讚美你的計畫,要使我們成為你家,

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

給你安居,由你充滿,你在子裏好得彰顯。

二 我們雖是你所創造, 有你形像,作你代表,
不過僅是土造陋器, 裏面有靈,外面是體。

三 惟有接受你作生命, 纔能有你精金性情;
你與我們調和為一, 我們與你成為一體。

四 當你生命流通、滋潤, 浸透我的全心、全魂,
我就變成珍珠、寶石, 與你榮形一樣一式。

五 但是,恩主,我們深知, 這些並非為供賞識,
乃是全為建造、配搭, 成為你的榮耀之家。

六 主,我在此獻上自己, 求你接在建造手裏,
將我折服,將我聯絡, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都為我攻破,
不再單獨,不再自善, 與眾聖徒調成一團。

八 如此纔能作你配偶, 享受你愛所是所有,
共同生活,互相安居, 滿足你心,得你稱許。

WEEK 2 Hymns #837

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!

二〇一三年春季長老及負責弟兄訓練

為着基督身體之生命的經歷、長大與職事

第三篇

急切需要生命的長大，
以及藉着對付心而在生命裏長大

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

綱 目

週 一

壹 在主的恢復裏，我們中間急切需要生命的長大；如果我們缺少生命的長大，主的恢復就沒有路往前，至終我們會回到基督教的光景裏，重複基督教可悲的歷史—弗四 11 ~ 16，太十三 31 ~ 33，提後三 1 ~ 4。

貳 生命最重要的事就是長大—弗四 13，15 ~ 16：

一 如果沒有長大，不是沒有生命，就是有甚麼不對；我們需要在生命裏長大—林前三 6，十四 20，十六 13。

二 解決地方召會裏聖徒們中間的難處最好的路，就是將他們的注意力轉向生命的長大—約六 57，彼前二 2 ~ 3。

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.

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.

三 在生命裏長大是召會生活實行首要的事；因此，我們該注意生命的長大—弗四 13，15 ~ 16。

週 二

叁 我們需要認識甚麼是生命的長大：

- 一 生命的長大是神的成分在我們裏面加多，直到我們被充滿，成爲神一切的豐滿—三 19。
- 二 生命的長大是基督身量的增長；我們越愛慕基督，追求基督，讓基督更多的在我們裏面活着，而得着我們的時候，基督的身量就在我們裏面逐漸增長；這就是真實的生命長大—加二 20，四 19，弗三 17，四 13。
- 三 生命的長大是聖靈在我們裏面地位的開展；我們越隨從聖靈在我們裏面的運行，越順服聖靈在我們裏面作膏油塗抹而有的教導，聖靈在我們裏面就得以更深廣的開展祂的地位，神聖生命在我們裏面也就更多的長大—羅八 11，弗五 18，約壹二 20，27。
- 四 生命的長大是人成分的減少，也就是人的味道減少，神的味道加多—太十六 25，約十二 25。

週 三

五 生命的長大是天然生命的破碎，就是我們的手腕、幹才、本能都破碎了；我們若要有生命的長進，我們的恩賜必須被神剝奪，我們敬虔的殼子、敬虔的外貌，都得讓神破碎—林後四 16 ~ 17。

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

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.*

六 生命的長大是魂的各部分被征服；我們的魂越被征服，生命長大就越多；我們的魂減去的越多，生命加增的也越多—約十二 24 ~ 25。

肆 生命正確的長大，惟有來自與主直接、個人的接觸—林後三 18：

一 生命的長大來自祂活的光照，以及祂即時指出我們裏面的事來—約壹一 5：

- 1 然後我們在祂的面光中回應說，『主，我愛你；主阿，我照着你的光照來接受你；我照着你即時的、現在的照耀來接受你。』
- 2 這樣的禱告會帶進生命的長大，我們在生命長大上會邁進一大步—林前三 6，弗四 15。

二 我們都必須特特的、專一的為着生命的長大到主面前去，與祂有直接的接觸；如果我們這樣作，裏面有些東西就會被殺死、消除，並且會有生命的長大—詩三六 9。

週 四

伍 我們藉着對付心而在生命裏長大—太五 8，雅四 8，弗三 17：

一 我們接受基督到靈裏以後，就需要清心，因為我們的心是能讓基督在其中生長並擴展的田地—林前六 17，太五 3，8：

- 1 基督已撒在我們的靈裏，為要在我們的心裏長大並擴展；生命的長大就是基督在我們心裏擴展—弗三 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:

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 基督渴望安家是我們心裏，並據有我們裏面之人的每一部分—17 節。
- 3 許多信徒的長大受到限制，問題就在於他們的心—太六 21，十二 34 ~ 35，十三 15，十五 8，二二 37。

週 五

- 4 我們的心若有難處，或者我們的心不對，主就沒有路在我們裏面擴展—十五 8:
 - a 在馬太十三章三至八節以及十八至二十三節撒種者的比喻裏，主清楚指明種子不能在前三種心裏生長，因為這幾種心沒有地位讓種子生長並擴展。
 - b 我們若誠實面對自己，就會承認我們心裏的地位有所保留，沒有給主。
 - c 倘若基督這生命的種子要在我們心裏長大，我們就需要有純潔且不被霸佔的心，把每一寸心土都讓給基督，使祂能在我們裏面擴展；祂的擴展就是生命的長大—五 8，弗三 17。

二 『心懷二意的人哪，要純潔你們的心』—雅四 8:

- 1 純潔我們的心就是使我們的心單一，只有一個目標；我們有一個以上的目標時，我們的心就不純潔，我們就是心懷二意—太五 8。
- 2 我們的心要成為單一並純潔的，就需要有獨一的目標，就是神自己—8 節，可十二 30。

週 六

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. 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 要純潔我們的心，我們需要恩典；我們需要接受主的恩典，不斷的對付我們的心—來十二 9，林前十五 10。
- 4 我們需要看見我們心的光景，並要對付我們的心，主纔會有路在我們裏面擴展—太六 21，十五 8。

三 我們是照着主的照耀來對付我們的心，而祂的照耀是逐步的；我們對付祂所光照的項目時，祂就漸漸加強祂的照耀，這樣，每次我們的心就更徹底的被察驗並得純潔—林後四 6，約壹一 5，啓四 5。

四 『人心比萬物都詭詐，無法醫治，誰能識透呢？』—耶十七 9:

- 1 要對付心很難，因為我們的心詭詐。
- 2 我們心的詭詐，部分彰顯於我們的自憐和自愛；因為我們這麼愛自己並同情自己，主就很難在我們裏面擴展—提後三 2。
- 3 主在我們的靈裏也許已經很久，但因為我們的心複雜、攙雜、混亂並詭詐，主便沒有機會從我們的靈擴展到我們的心裏—四 22，耶十七 9，弗三 17。

五 生命真實的長大不是我們長大，乃是基督在我們裏面長大—西二 19:

- 1 因為這樣的長大在於我們的心，我們需要對付我們的心，基督纔會有路在我們裏面長大—雅四 8，太五 8，弗三 17。

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.

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 主這賜生命的靈已進入我們的靈裏，祂現今在我們的靈裏等候機會，將祂自己擴展到我們的心裏—約三 6，林前六 17，弗三 17，帖前三 13。
- 3 這擴展就是祂在我們裏面長大，而祂在我們裏面長大，就是我們在生命裏真實的長大—西二 19，弗四 15。

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.

第三週・週一

晨興餽養

弗四 13 『直到我們眾人都...達到了長成的人，達到了基督豐滿之身材的度量。』

15~16 『...我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

感謝主，我們都有心為着祂的恢復，至少我們多多少少也都為着主在地上的行動對祂認真。然而，我有一個大問題：你們在生命裏長大了多少？

此外，我們中間許多人還沒有照着我們所該有的來盡功用。如果我們缺少在生命裏長大，缺少合式的盡功用，主的恢復怎麼能往前？最終我們會回到基督教的光景裏，重複基督教可悲的歷史。因此，這是一件很要緊的事！（成全訓練信息，四頁）。

信息選讀

在召會生活的實行裏，該強調的首要之事就是生命。有時候別人要我們告訴他們，他們那個地方有什麼不對；我們絕不該說什麼。一個人如果死了，你告訴他在這件事或那件事上錯了，有什麼益處呢？就算他能領會，他也改不過來。

在主恢復的召會生活裏，某處也許有個真正的地方召會。但如果沒有生命的實行，召會就是死的。召會也許在各方面都是對的，卻是死的。太平間裏的屍體是真人，卻是已經死了的人。因此，在召會生活的實行裏，主要的事乃是生命。我們為着生命

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，永遠不會太過。其他的事也許會強調過度，但生命的事絕不會強調得過度。...對於生命來說，最重要的事就是長大。如果沒有長大，不是沒有生命，就是有什麼不對。我們需要在生命裏長大。

如果在地方召會裏，眾聖徒中間有一些難處；解決難處最好的路，就是將他們的注意力轉向餵養的事，轉向生命長大的事。醫生知道，最好的藥物就是食物。一個人如果吃得合式且充足，從食物來的養分就會應付各種疾病和軟弱。如果聖徒合式的吃主耶穌，在得餵養一段時間以後，一切死亡就都會被生命吞滅了。絕不要企圖運用你的手段來解決難處。在政治上也許可以那樣作，但在召會裏卻不然。人在召會裏越耍政治手腕，就越發死。他會先叫自己死，然後又叫別人死。我們要誠實、坦率、真摯，絕不玩弄政治。惟一有效的乃是生命的長大。我們要學習幫助人長大。

我們〔該〕領悟...，今天在召會生活的實行上，生命乃是我們所必須關注最好、最主要，和首要的事。...主恢復的歷史顯示，在已過四、五百年間，幾乎所有的教訓都已經恢復了，恩賜也已經恢復到了極點，甚至走到極端。但生命的事從來沒有得着充分的恢復（召會生活的專特、包容與實行，五二至五四、五〇頁）。

我們要對生命有進一步的認識，也必須知道什麼是生命的長進。有許多弟兄姊妹，向着主的心情不能說不熱切，所付上的代價也不能說不殷多，但因不認識真正的生命長進是什麼，就有許多錯誤的看法和追求，因而生命在他們裏面真正的長進就十分有限。這是何等可惜的事！所以為着使我們能在生命的路上，有正確的認識，和正當的追求，...〔就需要〕專一的來看什麼是生命的長進（生命的認識，二〇九頁）。

參讀：成全訓練信息，第一篇；召會生活的專特、包容與實行，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

第三週・週二

晨興餽養

弗三 17 『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

19 『並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。』

神成分的加多，就是神自己更多調到我們裏面，給我們得着，而成爲我們的成分。所以，真實生命的長進，乃是神的生命在我們裏面的加多。生命就是神自己，生命長進了，就是神在我們裏面加多了。生命長進到一個地步，加多到一個地步，神一切的豐滿就要充滿在我們裏面，那就是以弗所三章末了的話（19）。...歌羅西三章說，基督是我們的生命（4），所以，生命的長進，就是基督在我們裏面加多。我們越愛慕基督，越追求基督，基督的身量就在我們裏面逐漸增長。這就是真實生命的長進（再論生命的認識，二二一頁）。

信息選讀

生命的長進是基督身量〔在我們裏面〕的增長。生命雖然就是神自己，但神來作我們的生命，乃是基督，所以聖經才說基督是我們的生命。可說我們每一個人得重生，都是基督再一次誕生在我們裏面，作了我們的生命。不過，在我們初得到的時候，這生命還是幼稚的，不成熟的，也就是說基督在我們裏面的身量，還是幼小的。等到我們愛慕基督，追求基督，讓基督更多的在我們裏面活着，而得着我們的時候，基督的身量就在我們裏面逐漸增長了。這就是生命的長進。

生命的長進是聖靈地位的開展。我們也曾說過，生命不只就是神，就是基督，並且也就是聖靈。可說生命的經歷，也就是經歷聖靈。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,

長進，也就是讓聖靈在我們裏面有更多的地位。當我們更多的隨從聖靈在我們裏面的運行，更多的順服聖靈在我們裏面作膏油塗抹而有的教導，聖靈在我們裏面就得以更深廣的開展祂的地位，生命在我們裏面也就更多的長進了。所以生命的長進，也就是聖靈的地位在我們裏面有了開展。

生命的長進是人成分的減少。...一個信徒，如果他裏面神的成分加多了，基督的身量增長了，聖靈的地位開展了，就是他的生命長進了。這些都是就着神那一面而說的。現在再就着我們這一面來說。第一，生命的長進，就是人成分的減少。人成分的減少，就是人裏面亞當舊造成分的減少，也就是人的味道減少了，神的味道加多了。有的弟兄很熱心，有的姊妹很溫柔，外表看來好像是在生命上有了長進，但都是人的成分，都是人的味道，並不能叫你摸着神的成分，感覺神的味道。所以要看一個弟兄，或是一個姊妹，他的生命是否有長進，不能只看他外表的行為如何，敬虔如何，熱心如何，或是只看他的知識如何，恩賜如何，能力如何，必須更看他這些東西裏面，到底神的成分有沒有加多？還是人的成分仍舊那樣多？人的成分減少，就是神的成分加多。一個信徒，若真正在生命上有了長進，就無論他的言語，行動，生活，工作，都必叫你感覺不是憑着他自己，乃是憑着神，不是靠着他自己的聰明，乃是靠着神的恩典，因此就少有人的味道，多有神的味道，也就是人的成分減少了，神的成分加多了。所以生命的長進不只是神成分的加多，也是人成分的減少（生命的認識，二一五至二一七頁）。

參讀：生命的認識，第十二篇；再論生命的認識，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

第三週・週三

晨興餽養

詩三六 9 『因為在你那裏，有生命的源頭；在你的光中，我們必得見光。』

林後四 16~17 『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。因為我們這短暫輕微的苦楚，要極盡超越的為我們成就永遠重大的榮耀。』

一個信徒天然生命的破碎，也是他生命長進的一個證明。什麼叫天然生命的破碎？就是我們自己原有的能力、幹才、眼光、辦法，都給聖靈和十字架對付得破碎了。...一個天然生命受了破碎的人，就學習不再倚靠他天然生命的能力，憑他天然的生命而活着，而一直倚靠神生命的大能，憑神的生命而活着。這樣，生命在他裏面，就能有長進。因此，生命的長進，就是天然生命的破碎（生命的認識，二一八頁）。

信息選讀

生命的長進只在於神、基督在我們裏面加多，其他方面都是減少。一個人要有生命的長進，他的恩賜必須被神剝奪，他敬虔的殼子、敬虔的外貌，都得給神打倒，讓神破碎。不僅如此，他那知識的頭腦，他的恩賜，他的能力，也都要給神破碎，聖靈才能有出路。所以，生命長進只在於神、基督、聖靈在我們裏面加多，其他的都得減少。

再者，我們魂的各部分被征服，也就是生命的長進。我們的魂倒下去越多，生命長進就越多；減去的越多，生命加增的也越多，這是定規的。我們碰到一位聖徒時，不需衡量他什麼東西加多了，乃要觀察他有什麼減少了；他這個人倒出去沒有，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

過沒有。如果有這些光景，神、基督、聖靈在他裏頭定規有地位，並且也必定加多；那才是真實的生命長進（再論生命的認識，二二三至二二四頁）。

僅僅聽取許多教訓和道理並沒有益處。倘若你累積了許多教訓和道理，你在某種環境裏，自然而然就想要應用它們，與主卻沒有直接的、即時的、活的接觸。即使你拿出最屬靈的教訓，也不過使你成爲一個宗教人士，不會使你成爲一個在生命裏長大的人。無論我們的環境或遭遇如何，我們都不該拿出教訓、道理或功課，想把它們應用到我們的光景裏。這是宗教，這不是在生命裏正當的長大。在生命裏正當的長大，惟有來自與主直接的接觸，來自祂活的光照，以及祂即時指出我們裏面的事來。然後我們在祂的面光中回應說，『主，我愛你！我愛你！我不把任何教訓應用到我的光景裏。主，我接受你；我照着你的光照來接受你；我照着你即時的、現在的照耀來接受你。』這樣的禱告絕不會使你持守宗教，反而會使你立刻在生命裏長大。你在生命的長大上會邁進一大步。

我們都必須到主面前去。惟有賜生命的靈藉着從天而來的光照，才能對付我們裏頭所有的疾病。...這就是爲什麼我們需要這樣一個成全聚會的原因。不然，我們一週又一週，只是普普通通的聽了許多篇信息；我們所需要的乃是一種特殊的診斷，特殊的藥方，特殊的治療。惟有主自己能設給我們這種特殊的醫治，我不能。所以我們必須特特的、專一的爲着這件事到祂面前去，與祂有直接的接觸。然後你會發現，你裏面有些東西被治死，有些東西減少、除去了。這就是醫治。此後便有生命的長大，功用也顯出來了（成全訓練信息，八至九、一六頁）。

參讀：經歷基督作生命爲着召會的建造，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

第三週・週四

晨興餽養

林前六 17 『但與主聯合的，便是與主成爲一靈。』

太五 8 『清心的人有福了，因爲他們必看見神。』

我們若要接受基督，使我們能經歷、享受並有分於祂，就需要靈裏貧窮，並運用我們的靈，因爲我們的靈是神所創造，給我們接觸並接受祂的器官（太五 3，亞十二 1，約四 24）。我們接受主以後，若想讓祂在我們裏面長大，就需要顧到我們的心。因此，馬太福音充滿了說到心的經文，開始於我們需要清心，繼續說到一切心的難處，總結於愛主的心（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）。...我們需要看見我們心的光景，並要對付我們的心，主才會有路在我們裏面擴增（李常受文集一九七〇年第一冊，五五七至五五八頁）。

信息選讀

主在馬太五章三節一說完靈的事，就繼續在八節說到人的心，這節說，『清心的人有福了，因爲他們必看見神。』靈裏貧窮使我們遷入另一個範圍，遷入諸天的國，但清心使我們看見神。我們的靈是基督作生命的種子撒播進來的確切落點，而我們的心是基督長大並擴展的場地。這就是說，我們需要把心裏的地位更多讓給基督，使祂能漸漸據有我們心的每一部分。

在生命裏長大就是基督在我們裏面擴增，而在生命裏長大的路，就是給祂地位在我們心裏長大。我們身爲信徒，的確已將基督接受到我們靈裏，但祂擴展到我們心裏有多少？我們需要在主前思量，我們在思想、感覺和揀選上給祂多少地位？

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.

撒在馬太福音裏生命長大的種子，在書信裏得以發展。在以弗所三章十六節保羅禱告，求父藉着祂的靈，用大能使我们得以加強到裏面的人裏。裏面的人與彼前三章四節所說心中隱藏的人相同，就是我們的靈。這靈是不朽壞的妝飾，在神面前是極有價值的。我們裏面沒有什麼像我們的靈對神那樣寶貴（亞十二1）。基督這生命的種子已撒在我們靈裏，祂需要藉着在我們心裏擴增並開展，而在我們裏面長大。

今天我們不該止於接受主這種子，或止於得加強到我們的靈裏；我們該進一步讓主有路，進入我們心裏的每個房間，每個角落。我們在思想、感覺和揀選上，應當被基督征服，使祂能定居在我們心裏。基督浸透我們裏面的每一部分時，祂就以祂自己充滿我們，使我們成爲神一切的豐滿（弗三19）。

馬太福音說到心過於說到靈。這證實信徒在生命裏長大的難處，主要不是在於他們的靈，乃是在於他們的心。照着五章八節，要看見神就需要清心。我們若缺少屬靈的啓示、亮光和視力，就指明我們不清心。我們要看見神，心就需要清，要單一。清心是目的專一，只有一個目標，要完成神的旨意榮耀神（林前十31）。

馬太六章二十一節說，『你的財寶在那裏，你的心也必在那裏。』一面，我們的心在那裏，取決於我們的財寶在那裏；因此，我們需要將我們的財寶送到天上，使我們的心也能在天上（20）。另一面，我們的心在那裏，取決於我們所寶貴的是什麼。我們若寶貴教育、衣着或錢財，那些東西在那裏，我們的心就必在那裏。同樣，我們若寶貴基督，我們的心就必置於基督（李常受文集一九七〇年第一冊，五二三至五二四、五三〇至五三一、五四九頁）。

參讀：李常受文集一九七〇年第一冊，四九五至五二六頁。

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

第三週・週五

晨興餽養

太十五 8 『這百姓用嘴唇尊敬我，心卻遠離我。』

雅四 8 『你們要親近神，神就必親近你們。有罪的人那，要潔淨你們的手。心懷二意的人那，要純潔你們的心。』

馬太十二章三十四至三十五節說，『毒蛇之種，你們既是惡的，怎能說出善來？因為心裏所充滿的，口裏就說出來。善人從他所存的善，發出善來；惡人從他所存的惡，發出惡來。』這些經文啓示，人的說話就是他心裏所是的發表。那就是說，心是源頭，而口是發表。要有正確的發表，我們就需要對付源頭。我們的心不正確時，就很難有正確的發表，但我們一對付我們的心，我們的口就會正確（李常受文集一九七〇年第一冊，五五〇頁）。

信息選讀

馬太十五章八節說，『這百姓用嘴唇尊敬我，心卻遠離我。』這裏，如在十二章三十四至三十五節，主指出要緊的不是我們的口，我們的嘴唇，乃是我們的心。我們的心是源頭。因此，汙穢人的事，乃是從心裏發出來的（十五 17~20）。

二十二章三十七節說，『你要全心、全魂並全心思，愛主你的神。』這些經文都顯示，在我們與主的關係上，我們的心是何等緊要。實在說，我們的心若有難處，或者我們的心不對，主就沒有路在我們裏面擴展。在十三章撒種者的比喻裏，主清楚指明種子不能在前三種心裏生長，因為這幾種心沒有地位讓種子生長並擴展。倘若基督這生

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

命的種子要在我們心裏生長，我們就需要有純潔且不被霸佔的心，每一寸心土都讓給基督，使祂能在我們裏面擴展。祂的擴展就是在生命裏長大。

有些人也許問，心這麼要緊，為什麼已過我們一直強調靈。我們強調人的靈以及運用靈，是因為基督教錯失了神定旨的目標——我們重生的靈。惟有我們清楚的看見我們的靈是源頭後，我們才能開始對付心，對付途徑。因為我們已過已經強調靈，現今就能毫無阻礙的說到心。雖然關於運用並釋放我們的靈，我們受了幫助，但我們不該停在那裏。我們需要進一步對付我們的心。不然，我們的這道水流，源頭雖然好，但經過了心，就沒有正確的彰顯。實在說，雖然我們學會在聚會中運用我們的靈，但我們要想，基督在我們的日常生活中有多少地位。我們若誠實面對自己，就會承認我們心裏的地位有所保留，沒有給主。

也許有人說，我們不該憂慮心的事，因為基督的血洗淨了我們。然而，我們需要看見，血只在消極一面解決我們的難處；在積極一面，我們需要在生命裏長大。在生命裏長大惟一的路就是對付我們的心，使我們能給主更多地位，讓主長大。雖然我們的靈是純淨的，但從我們的靈彰顯出什麼，在於我們的心裏有什麼。

雅各書四章八節說，『心懷二意的人那，要純潔你們的心。』純潔我們的心就是使我們的心單一，只有一個目標。我們的眼睛一次只能聚焦於一件物體。同樣，我們的心應當只有一個目標。我們有一個以上的目標時，我們的心就不純潔，我們就是心懷二意。我們的心要成為單一並純潔的，就需要有獨一的目標，就是神自己（李常受文集一九七〇年第一冊，五五〇至五五一、五五三至五五四頁）。

參讀：李常受文集一九七〇年第一冊，五二七至五五六頁。

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

第三週・週六

晨興餽養

耶十七 9 『人心比萬物都詭詐，無法醫治，誰能識透呢？』

林後四 6 『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的榮耀。』

許多人尋求神卻看不見神，原因是他們有許多目標。照馬太五章八節看，我們若清心，就必看見神。然而有許多為主工作的基督徒，把主當作一個目標，又把他們的事工當作另一個目標；另有些基督徒，甚至有心尋求者，把神以外的事當作目標。從某一面我們可以說，靈裏剛強比心裏純潔更容易。我們的心是真正的戰場。我們也許表面上以主為我們的目標，暗地裏卻尋求地位或工作成功；這樣的尋求只會使我們異象模糊。我們需要禱告，求主憐憫我們，使我們除祂以外，別無所顧（李常受文集一九七〇年第一冊，五五四頁）。

信息選讀

要純潔我們的心，我們需要恩典。不但如此，我們的心越被純潔，基督在我們裏面就越有地位。純潔我們的心不是一次永遠的事，乃是我們必須天天時時關切的事。今天我們也許清心，但明天我們也許在主以外另有目標。在我們裏面與主競爭的任何事物，無論多麼屬靈或合乎聖經，都使我們的心變得不純潔。因此，我們需要接受主的恩典，不斷的對付我們的心。我們越對付我們的心，它就越純潔。我們不該認為，對付我們的心到某個時候，它會變得絕對純潔。我們是照着主的照耀來對付我們的心，而祂的照耀是逐步的。我們對付祂所光照的項目時，祂就漸漸加強

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，這樣，每次我們的心就更徹底的被察驗並純潔。在某種程度上，我信我們心被純潔這件事，會繼續直到我們被提，因為我們這些墮落的受造之物很複雜，對己對主常不誠實。

耶利米十七章九節說，『人心比萬物都詭詐，無法醫治，誰能識透呢？』要對付心很難，因為我們的心詭詐。首先，我們的心欺騙我們，然後它欺騙別人，甚至想要欺騙主。我們心的詭詐，部分彰顯於我們的自憐和自愛。因為我們這麼愛自己並同情自己，主就很難在我們裏面擴展。雖然主也許在我們的靈裏已經很久，但因為我們的心複雜、攙雜、混亂並詭詐，主便沒有機會從我們的靈擴展到我們的心裏。

我們需要主的憐憫，使我們不但能靈裏剛強，也能清心。我們的心越被純潔，主就越有地位擴展到我們的心裏。祂的擴展就是在生命裏的長大。真實在生命裏的長大不是我們長大，乃是基督在我們裏面長大。這樣的長大在於我們的心。這清楚啓示在馬太十三章撒種者的比喻裏。今天我們需要對付我們的心，基督才會有路在我們裏面長大。

基督這賜生命的靈已進入我們的靈裏，這乃是事實。祂現今在我們的靈裏等候機會，將祂自己擴展到我們的心裏。這擴展就是祂在我們裏面長大，而祂在我們裏面長大，就是我們在生命裏真實的長大。雖然我們知道基督至終要安家在我们心裏，但我們需要看見我們心的敗壞光景，使我們能給主恰當的合作，並允許祂擴展進入我們的每一通道、角落和部分（李常受文集一九七〇年第一冊，五五五至五五六、五六一頁）。

參讀：李常受文集一九七〇年第一冊，五五七至五八七頁。

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

第三週詩歌

540 裏面生命的各方面－正確的心

8 6 8 6 (英 744)

降 A 大調

3/4

3 3 3 | 2 - 3 | 4 - 7̣ | 1 - - | 5̣ 5̣ 5̣ | 3 - 2 | 2 - - |
一 與主來往, 享主生命, 需一正確的心,
4 4 3 | 2 - 1 | 7̣ - 6̣ | 5̣ - - | 5̣ 6̣ 1 | 3 - 2 | 1 - - ||
使主一切, 藉祂恩典, 我們全都有分。

二 需要一心, 凡事純潔, 心思純正、清明,
使我明白主的心意, 常存恐懼、戰兢。

三 需要一心, 富有愛情, 情感滿了愛火,
對主熱切, 愛慕追求, 不為其他所奪。

四 需要一心, 誠實、順服, 意志降服歸順,
要剛則剛, 要柔則柔, 神旨惟從、惟遵。

五 需要一心, 毫無責備, 良心清潔、無虧,
凡事與神和諧相安, 藉血脫盡定罪。

六 主, 賜我們這樣的心, 時刻將你思戀,
使我得享你的豐富, 成為你的豐滿。

WEEK 3 Hymns #744

1 In dealings with the Lord as life 4 We need a true, obedient heart,
We need a proper heart, With a submissive will,
That of His riches, in His grace, A will made pliable, yet strong,
We fully may take part. God's purpose to fulfill.

2 We need a heart in all things pure, 5 We need a heart condemning not,
With mind both sound and clear, In all things right with God;
To understand His mind and heart A heart which has a conscience purged
In trembling and in fear. And covered with the blood.

3 We need a fervent, loving heart, 6 Lord, grant us such a heart as this,
A heart on fire with love, Forever fixed on Thee,
With an emotion filled with zeal That of Thyself we may partake
For Him, all else above. And Thy true fulness be.

二〇一三年春季長老及負責弟兄訓練

為着基督身體之生命的經歷、長大與職事

第四篇

藉着對付靈而在生命裏長大

讀經：詩五一 10 下，12，17 上，箴十六 18 ~ 19，
賽五七 15，六六 1 ~ 2，彼前三 4，加六 1，林前
四 21，太五 3，路九 54 ~ 56

綱 目

週 一

壹 對付靈並不是對付靈的本身，乃是對付靈的經過—路九 54 ~ 56，彼前三 4：

- 一 重生的靈在我們這人的最深處，是純潔無污的；但在靈的外圍，乃是魂和體；這魂和體已經攙進了撒但邪惡的成分，變為污穢、敗壞的。
- 二 所以當靈經過這魂和體，往外出來的時候，也就沾染了其中的污穢、敗壞，因此顯在外面的時候，就帶着污穢、敗壞、不純、不正，以及各種不該有的光景。
- 三 靈的性質如何，就看它所附於之東西的性質是如何；我們是怎樣的人，就使我們的靈生出怎樣的性質來；當我們的靈出來，就代表

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.*
- 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,*

我們這個人的味道、色彩；所以一個人的品質如何，他靈的品質也如何。

四 如果一個人魂裏驕傲，他的靈出來也是驕傲的；一個人肉體裏動了血氣，他的靈出來也是帶着血氣。

五 我們常碰到急躁的靈、妒忌的靈、背叛的靈、粗野的靈、彎曲的靈、誇耀的靈、管轄的靈、傲慢的靈等等，這些都不是靈的本身有問題，乃是靈所經過的魂和體，其中那些不好的成分，染到靈上面來了；所染上的是甚麼成分，出來的也就是甚麼靈；所以甚麼樣的人，就有甚麼樣的靈。

週 二

六 我們的動機若不純潔，靈出來也不會純潔；我們的存心若不乾淨，靈出來也不會乾淨；有顯揚的存心，出來的就是顯揚、誇耀的靈；有比賽的動機，叫人碰着的也就是比賽、競爭的靈。

七 我們每有一個行動，或者要說一句話，不只要問對不對，好不好，還要追查裏面的存心清潔麼？動機單純麼？目的專為着神麼？

八 我們必須查看，我們的行動背後有甚麼自私的用意麼？有我們自己的傾向麼？這樣的對付，就是對付靈。

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.

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.

九 因此，我們不只要把肉體、己、和天然都破碎了，讓靈能出來，還要進一步的，把一切不好的存心，不該有的用意，不單純的傾向，不正當的意志，有攙雜的情感等等，也都對付乾淨，然後靈纔不只能出來，並且出來了，還能是正直的、清潔的、純淨的。

週 三

十 對付靈具體的路，是定罪所有的攙雜，靠聖靈的能力除掉它們，以及主動的應用十字架來釘死我們的肉體、己、天然，以及存心、用意、目的、傾向、動機等等這些靈的經過—羅八 13，加五 24。

十一 神安排我們周遭的一切環境、事情，為要對付、拆毀我們的己，叫我們靈的品質，藉着聖靈的管治，能設美好、能設純淨—太十 29 ~ 31，羅八 28 ~ 29。

十二 如果每位弟兄姊妹靈的品質都是美好、純正、清潔、有分量和高超的，那麼每一個人就能彼此供應，召會就會豐富—參但五 12，六 3。

週 四

貳 我們若要在基督身體的建造上 useful，就需要有正確的靈：

一 在路加九章，雅各和約翰問主要不要他們吩咐火從天上降下來，燒滅那些撒瑪利亞村莊裏不

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

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*

接待主的人；(54)但主責備他們說，『你們的靈如何，你們並不知道。人子來不是要滅人的性命，乃是要救人的性命』(55～56)：

- 1 門徒的靈錯了，因為他們的存心是恨；主的靈是要救人的性命，不是要滅人的性命。
- 2 倪柝聲弟兄曾說，一個人不只應該作對的事，也應該用對的方法，在對的靈裏，作對的事。
- 3 在基督身體的建造上，我們的行為若要有建設性、能造就人並有益處，我們必須在所作的事上是對的，在所用的方法上是對的，並且靈也必須是對的；每當我們要作任何事以前，該先問問自己有甚麼樣的靈。

二 尋求的聖徒應該靈裏貧窮並清心—太五 3，8，賽六六 2：

- 1 靈裏貧窮，意思就是我們是謙卑的，承認自己一無所有，一無所知，一無所能，一無所是；沒有基督這賜生命的靈，我們就一無所是—參加六 3。
- 2 靈裏貧窮乃是在我們的靈裏是倒空的，沒有甚麼豫先霸佔我們全人的最深處；清心是關乎動機，是目的專一，只有一個目標，要完成神的旨意榮耀神—林前十 31。

週 五

三 我們必須有正直的靈—詩五一 10 下：

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. 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 正直的靈就是靈不搖動、不搖擺，恆常站住，如同穩固、牢靠之物—參林前十五 58。
- 2 在大衛的悔改以及為着復興的禱告裏，他求主在他裏面更新這樣的靈。
- 3 我們需要正直的靈，總是穩固、堅定、不搖動、且不搖擺的，使我們絕不會受試探、受試誘、或受誤引。

四 悔改的信徒有樂意的靈—『求你使我復得你救恩之樂，賜我樂意的靈扶持我』—詩五一 12:

- 1 作為信徒，我們對主的事和召會的事，應當常常有樂意的靈。
- 2 在關係到主權益的事上有樂意的靈，乃在於救恩之樂；我們有救恩之樂，自然而然會有樂意的靈隨主往前；主所要的，主所願的，主所要求於我們的，我們會有樂意的靈答應、順從。
- 3 我們在神的靈裏有喜樂，我們就會樂意作任何能討主喜悅的事—羅十四 17。

五 在詩篇五十一篇十七節上半大衛說，神所要的祭，就是憂傷的靈：

- 1 憂傷的靈就是悔改的靈，對於任何罪惡都覺得非常憂傷；換句話說，憂傷的靈乃是真正悔改的靈。
- 2 憂傷的靈，直譯，破碎的靈，破碎的意思就是不完整；這就是說，你不認為自己是那樣完全或完整的；你的靈在悔改時，就是破碎的、痛悔的、憂傷的。

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. 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.

六 我們需要有溫柔安靜的靈：

- 1 彼前三章四節說，我們心中隱藏的人是溫柔安靜的靈；加拉太六章一節說，我們需要用溫柔的靈挽回墮落的弟兄；在林前四章二十一節保羅問哥林多人，他們是要他帶着刑杖或在溫柔的靈裏，到他們那裏去。
- 2 『溫柔的人有福了，因為他們必承受地土』—太五 5:
 - a 溫柔的意思是不抵抗世人的反對，甘心忍受；世界的路是抗爭、奮鬥、並擊敗別人，以得着一些產業，一些基業。
 - b 無論情況如何，我們都該溫柔，不與別人相爭；溫柔的意思是不為自己爭。

七 神渴望與那有痛悔卑微之靈的人同住—賽五七 15，六六 2，參箴十六 18 ~ 19:

- 1 我們若靈裏痛悔卑微，我們就靈裏憂傷，並且能享受神的同在；神就與我們同在，甚至與我們同住。
- 2 『因為那至高至上、住在永遠、名為聖者的如此說，我必住在至高至聖的所在，也與靈裏痛悔卑微的人同居，要使卑微之人的靈甦醒，也使痛悔之人的心甦醒』—賽五七 15。
- 3 『耶和華如此說，天是我的座位，地是我的腳凳；你們要在那裏為我建造殿宇？那裏是我安息的地方？耶和華說，這一切都是我手所造的，所以就都有了；但我所看顧的，就

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. “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

是靈裏貧窮痛悔、因我話戰兢的人』一六六
1 ~ 2。

- 4 神渴望得着的住處，乃是一班可以讓祂進入的人，就是一班有痛悔卑微之靈的人：
 - a 神要在宇宙中得着一個住處，是神與人的調和，在其中神被建造到人裏面，人被建造到神裏面，使神與人，人與神，能成爲相互的住處；（約十四 2，20，23，十五 4，約壹四 13；）在新約裏，這個住處，這個殿（家），乃是召會，就是神在信徒靈裏的居所。（弗二 22。）
 - b 這個宇宙建造，這個宇宙的殿終極的顯出，就是新耶路撒冷；在這城裏，神在人裏面，以人作祂的居所；人也在神裏面，以神作他的居所—啓二一 3，22。

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.

第四週・週一

晨興餽養

路九 54~55 『祂的門徒雅各、約翰看見了，就說，主阿，你要我們吩咐火從天上降下來，燒滅他們麼？耶穌卻轉身責備他們，說，你們的靈如何，你們並不知道。』

神當初對人的安排，乃是把人的靈擺在人的魂和體之上，要人憑靈而活，一面用靈接觸神，受神管理，一面用靈管制全人。但是當人墮落之後，體和魂就奪取了靈的地位，人就不憑靈活着，而憑肉體、憑魂活着了。...等到神來拯救人的時候，祂的靈進到人的靈裏，就是要叫人的靈復甦、壯大起來，好使人重新憑靈而活。但人的靈既被包圍在肉體、己意和天然裏面，並且人又是憑這些活慣了，所以神就要人藉着主十字架殺死的功效，治死這些，對付這些，破碎這些，叫這些有了裂口，然後靈才得以出來。人的靈出來了，神的靈也就被帶出來，人就可以憑靈活着，憑靈使用魂，憑靈支配體，憑靈作真人，憑靈生活行動，憑靈敬拜事奉（生命的經歷下冊，三四三頁）。

信息選讀

靈的本身既不汙穢，為何靈出來還有不清潔、不正當的光景？這是因為靈出來的時候，還要經過我們裏面許多部分。這些部分裏面有汙穢，靈從其中經過，就受到玷汙，而將這些汙穢帶了出來。所以靈出來顯在外面，就有那些汙穢、不正當的光景。

靈在我們的深處，也是純潔無汙的。但在靈的外圍，乃是魂和體。這魂和體已經攙進了撒但邪

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

惡的成分，變為汙穢、敗壞的，所以當靈經過這魂和體，往外出來的時候，也就沾染了其中的汙穢、敗壞，因此顯在外面的時候，就帶着汙穢、敗壞、不純、不正，各種不該有的光景。如果一個人魂裏驕傲，他的靈出來也是驕傲的。一個人肉體裏動了血氣，他的靈出來也是帶着血氣。我們常碰到急躁的靈、妒忌的靈、彎曲的靈、傲慢的靈等等，這些都不是靈的本身有問題，乃是靈所經過的魂和體，其中那些不好的成分，染到靈上面來了。所染上的是什麼成分，出來的也就是什麼靈。所以什麼樣的人，就有什麼樣的靈（生命的經歷下冊，三四六至三四七頁）。

在聖經裏，人的靈本身乃是沒有性質的。靈是根據我們外面的人，根據我們魂的性質而定性質的。靈本身是超越好壞、對錯、是非、善惡的，靈乃是神所給信徒的新本能。靈的特點乃是它本身沒有性質，它的性質是取於別的作為它的性質。...你說它沒有性質，它本身的確是沒有性質；你說它有性質，它的確也是有性質，它的性質乃是我們外面魂的性質。靈的性質如何，就看它所附於之東西的性質是如何。...我們是怎樣的人，就使我們的靈生出怎樣的性質來。許多時候，弟兄姊妹的話語、行為是對的，但靈不對，因為他這個人不對。

怎麼樣才能有對的靈呢？一個人的靈乃是將那個人的味道、色彩帶出來，作它自己的味道、色彩。當你的靈出來，就代表你這個人的味道、色彩。所以一個人的靈要對，那個人就得受對付。一個人的品質如何，他靈的品質也如何（倪柝聲文集第三輯第十六冊，二一九至二二〇、二三〇至二三一頁）。

參讀：倪柝聲文集第三輯第十六冊，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

第四週・週二

晨興餽養

彼前三 4 『乃要重於那以溫柔安靜的靈為不朽壞之妝飾的心中隱藏的人，這在神面前是極有價值的。』

太十五 18~19 『惟獨出口的，是從心裏發出來的，那才汙穢人。因為從心裏發出惡念、凶殺、奸淫、淫亂、偷竊、假見證和謗讟。』

靈的經過，總括的說，是魂和體，但細分起來，乃是存心、動機、目的、用意、...心情、心志和肉體等等。存心是心的問題。動機、用意等等，不是在心裏，就是在魂裏。而肉體乃是體的問題。這些靈的經過，都包圍在靈的外面，靈要經過它們出來，就不能不受到它們的影響，帶着它們的成分和光景。...我們的動機，若不純潔，靈出來也不會純潔。我們的存心，若不乾淨，靈出來也不會乾淨。

講道想顯揚，又想比賽的例子，就是這樣。一位弟兄講道，靈是出來了，卻帶着顯揚、比賽的味道。那就是因為他的存心、動機裏，有顯揚、有比賽。他有顯揚的存心，出來的就是顯揚、誇耀的靈。他有比賽的動機，叫人碰着的也就是比賽、競爭的靈（生命的經歷下冊，三四八頁）。

信息選讀

靈的汙穢既在於靈的經過，而靈的經過就是存心、動機、目的、用意等等，所以對付靈並不是對付靈的本身，乃是對付靈的經過。...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

們每有一個行動，或者要說一句話，不只要問對不對，好不好，還要追查裏面的存心清潔麼？動機單純麼？目的專為着神麼？有什麼自私的用意麼？有我們自己的傾向麼？這樣的對付，就是對付靈。

我們不只要把肉體、己和天然都破碎了，讓靈能出來，還要進一步的，把一切不好的存心，不該有的用意，不單純的傾向，不正當的意志，有攙雜的情感等等，也都對付乾淨，然後靈才不只能出來，並且出來了，還能是正直的、純淨的。...我們需要有兩層的對付：一層是破碎的對付，為着叫靈能出來；一層是成分的對付，為着叫靈出來而能清潔。...靈的經過既包括我們全人的各部分，所以要對付靈，也就需要對付我們全人的各部分。這比以前各種對付，都深入多了，細密多了。如果說對付罪和對付世界，如同洗衣服，對付良心好像洗澡，對付肉體是刮毛，對付己是剝皮，對付天然是切肉，那麼對付靈就是把血輪都拿出來檢點檢點，清除清除。從對付罪起，一層一層的對付，都是越對付越深，越對付越細。到了對付天然，裏裏外外就都對付了。所剩下的一部分，就是靈出來的時候，所帶出的一些雜質。等到把靈也對付乾淨了，雜質都沒有了，不只要靈能出來，並且出來的還是清潔、單純、正直的靈。這樣，就是把全人都對付盡了，再沒有什麼可對付了。所以接下去，就是聖靈充滿。我們舊造的成分都對付光了，聖靈就能整個的佔有我們，充滿我們（生命的經歷下冊，三五〇至三五二頁）。

參讀：生命的經歷，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

第四週・週三

晨興餽養

羅八 13 『因為你們若照肉體活着，必要死；但你們若靠着那靈治死身體的行為，必要活着。』

加五 24 『但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。』

對付靈具體的路，...第一是定罪，第二是靠聖靈的能力除掉。比方我們有彎曲的靈，第一要定這彎曲為罪，第二要靠聖靈的能力，把彎曲這個東西，從我們裏面除掉。但這定罪和除掉，雖是靠聖靈的能力，卻是我們主動的。我們肯，我們要，我們就能取用聖靈的能力。聖靈必須得着我们的意志和祂合作，祂才能叫我們有能力對付。這是生命對付一個最基本的原則（生命的經歷下冊，三五四頁）。

信息選讀

羅馬八章十三節所說的『治死』，就是我們主動的來治死，並不是聖靈替我們來治死。...〔憑藉和〕供應能力的是聖靈，主動而憑藉着聖靈來治死的乃是我們。...加拉太五章二十四節說，...〔把肉體釘了十字架。〕那個『釘』也是我們主動的，不是主主動的。不錯，十字架是主釘的，但那只是一個客觀的根據；我們主動的釘，才是主觀的應用。我們的肉體、自己、天然，以及存心、用意、目的、傾向、動機等等，這些靈的經過，都必須我們自己主動的應用十字架來釘死（生命的經歷下冊，三五四頁）。

神安排各個環境、事情，來叫每一個人的己受

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

對付，叫你的靈有學習。所以我們需要更多接受聖靈的管治。

在此我們就要說到聖靈的管治。聖靈不但在我們裏面作我們的生命，並且也安排我們周遭的環境，叫我們有學習。聖靈最知道怎樣的環境是最適合我們的。這就是聖靈的管治。我們沒有任何的遭遇不是出於神的安排的。外邦人有碰巧的遭遇，但基督徒沒有碰巧的事。主耶穌告訴我們，連我們身上的每一根頭髮，我們的天父都編過號了。就是像雀鳥那樣不值錢，買四隻就送一隻的，若沒有父的允許，也沒有一隻會掉落在地；何況我們比雀鳥還貴重得多（太十29~31）。所以我們所遭遇的一切環境，甚至一根頭髮掉落，一隻雀鳥掉下來，都有神主宰的安排，目的是為了造就我們。聖靈的管治乃是要天天對付、拆毀你的自己，叫你靈的品質能殼好、能殼純淨。如果你因着想要生活舒服，就逃避聖靈安排的環境，那麼你難處雖然減了，但你的靈的品質就不豐富、不純淨。

靈的品質如果好了，有什麼功用呢？如果在召會中，每位弟兄姊妹的靈都是清潔的、高超的，那麼每一個人就能彼此得供應，召會就會很豐富。

我在一九一九年底信主，至一九二〇年初我就遇見一位姊妹，就是和受恩教士（Miss Barber），我很得她的益處，不一定是從她的話語，乃是只要與她見面，與她同在或散步，就覺得很有靈的供應。有的人必須有話語出來，你才能得他靈的供應；但和受恩教士不是這樣，她只要坐在那裏，你在那裏就覺得滋潤、有膏油。這乃是真正靈的供應，不是作什麼的問題，不是說什麼的問題。今天誰多有學習，就多有靈的積蓄，也就能殼多有靈的供應（倪柝聲文集第三輯第十六冊，二三二至二三五頁）。

參讀：倪柝聲文集第三輯第十六冊，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

第四週・週四

晨興餽養

賽六六 2 『...我所看顧的，就是靈裏貧窮痛悔、因我話戰兢的人。』

太五 3 『靈裏貧窮的人有福了，因為諸天的國是他們的。』

〔在路加九章，〕雅各和約翰問主要不要他們吩咐火從天上降下來，燒滅那些撒瑪利亞村莊裏不接待主的人（54）。但主責備他們說，『你們的靈如何，你們並不知道。』（55）這指明每當我們要作任何事以前，該先問問自己：『我們的靈如何？』

倪弟兄...說，一個人不只應該作對的事，也應該用對的方法，在對的靈裏，作對的事。一個人所作的事可能是對的，但他所憑以作對事情的靈卻可能不對。他必須用對的方法，在對的靈裏，作對的事。已過五十八年以來，倪弟兄這句話非常幫助我。...如果我們所作的事是對的，但我們的靈錯了，那麼我們的行為絕不會造就聖徒，也不會建造召會。在基督身體的建造上，我們的行為若要有建設性、能造就人並有益處，我們必須在所作的事上是對的，在所用的方法上是對的，靈也必須是對的。我們常會宣稱自己所作的是對的；這可能是真的，但我們的方法、我們的態度，或者我們的靈都可能得罪人。在這樣的時候，我們必須問自己：『我們的靈如何？』（三一神作三部分人的生命，一四六至一四七頁）

信息選讀

繙譯聖經的人，多半以為路加九章五十五節的靈就是心，或者有人以為這裏人的靈，就是指人的態度，以為所謂的靈對，就是態度要對。其實靈與態度有很大的分別。

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.

態度是從存心出來的。那麼靈與存心如何分別呢？一個未得救的人可以有存心，但他沒有靈。一個信主的人有存心，也有靈。一個得救的人，他的靈頂容易受存心的影響。...因我們的存心有不潔，所以靈出去也不潔。我的存心乃是為自己設想，為自己的前途、事業打算，所以這些就跟着我的靈出去，就叫我的靈帶有這些性質。主耶穌為什麼對門徒說，他們的靈錯了？這是因為主耶穌的靈與門徒的靈不同。主對於世人，乃是認為沒有一人的罪是叫他該死的；人子來不是要滅人的性命，乃是要救人的性命。

門徒的靈錯了，因為他們的存心是恨，所以主不允許他們的禱告。主的靈不認為有一個人是該死的；所以主說，人子來乃是要救人的性命，不是滅人的性命〔56〕。這是主的存心，也是祂的靈（倪柝聲文集第三輯第十六冊，二二八至二三〇頁）。

尋求的聖徒應該靈裏貧窮並清心（太五3、8，賽六六2）。基督徒應當總是靈裏貧窮的。靈裏貧窮，意思就是你是謙卑的，承認自己一無所有，一無所知，一無所能，一無所是。沒有基督，沒有賜生命的靈，你就一無所是。靈裏貧窮必須也配合着清心。靈裏貧窮不只是謙卑，更是在你的靈裏，在你全人最深處，是倒空的。清心是關乎動機，是目的專一，只有一個目標，要完成神的旨意榮耀神（林前十31）（三一神作三部分人的生命，一四七至一四八頁）。

馬太五章三節這裏，靈裏貧窮，意思就是沒有什麼豫先霸佔我們。...我們一直需要靈裏貧窮，不讓我們的靈被主自己以外的事物豫先霸佔、充滿。我們必須倒空我們的靈，倒出一切豫先霸佔我們的東西，使我們在靈裏貧窮（生命的基本功課，一八七頁）。

參讀：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

第四週・週五

晨興餽養

詩五一 10 『神阿，求你為我造清潔的心，使我裏面重新有正直的靈。』

12 『求你使我復得你救恩之樂，賜我樂意的靈扶持我。』

17 『神所要的祭，就是憂傷的靈；神阿，憂傷痛悔的心，你必不輕看。』

我們需要有正直的靈（詩五一 10 下）。這不是指我們的靈是對的，與錯的相對。正直的靈意思是它能恆常站住。有些譯本說，這是堅固、堅定，或穩固的靈。正直的靈就是靈不搖動、不搖擺，恆常站住，如同穩固、牢靠之物。

詩篇五十一篇是大衛悔改的詩篇，他為着他的靈不正直而悔改。換句話說，他的靈沒有恆常正直的站住。他的靈不牢靠、不穩固，所以他會受引誘、受試誘，並且墮落。在他的悔改裏，他禱告主讓他有正直的靈，堅定、穩固、牢靠的靈。在他為着復興的禱告裏，他求主在他裏面更新這樣的靈。我們一直需要正直的靈，總是堅固、穩固、堅定、不搖動，且不搖擺的，使我們絕不會受試探、受試誘或受誤引（生命的基本功課，一八三頁）。

信息選讀

在詩篇五十一篇，大衛...禱告神賜他樂意的靈（12 下）。大衛將樂意的靈聯於救恩之樂。他求主使他仍得救恩之樂，賜他樂意的靈扶持他。...我們有救恩之樂，自然而然會有樂意的靈隨主往前。主所要的，主所願的，主所要求於我們的，

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

我們要有樂意的靈答應、順從。這樂意的靈總是來自我們歡樂、喜樂的靈。我們需要救恩之樂。

毫無疑問，在大衛墮落時，他失去救恩之樂。如今他悔改，所以他求神使他仍得救恩之樂。那就是說，神要帶他回到對救恩的享受。然後從這享受和這喜樂，他就能有樂意的靈。...羅馬十四章十七節說，『神的國...乃在於公義、和平、並聖靈中的喜樂。』我們在神的靈裏有喜樂，我們的靈就會是樂意的。我們會有樂意的靈與主交通，敬拜祂並禱告。凡能討主喜悅的，我們就會樂意作。這就是說，我們有樂意的靈。

在詩篇五十一篇十七節上半大衛說，神所要的祭，就是憂傷的靈。換句話說，在神眼中，憂傷的靈比祭物更寶貴。在十七節下半大衛說，憂傷痛悔的心，神必不輕看。憂傷的靈就是悔改的靈，對於任何罪惡都覺得非常憂傷。換句話說，憂傷的靈是真正悔改的靈。

憂傷的靈，直譯，破碎的靈，破碎的意思就是不完整。這裏的意思不是破成碎塊，乃是說，你不認為自己是那樣完全或完整的。你若認為你是完全、完整的，你就不會悔改，或承認你的軟弱和你的失敗。你的靈在悔改時，就是破碎的、痛悔的、覺得憂傷的。許多人犯罪以後，不會有破碎的靈，反而會有頑梗、完整的靈。因為他們覺得自己是完全、完整的，他們就不願悔改，他們不願認罪。我們不該這樣，我們該一直有憂傷、破碎的靈。

即使我們不覺得自己犯了罪，我們仍需要憂傷的靈。即使我們沒有犯大罪，我們仍會有小錯。在我們的話語、我們的態度、我們的思想、我們的感覺和我們與別人的談話上，許多時候我們是錯誤的，甚至不知不覺就錯了。所以我們一直需要保守一個憂傷、破碎的靈。不要認為自己是完全、完整且完美的；沒有人是完全的，所以我們需要憂傷、破碎的靈，悔改並認罪（生命的基本功課，一八三至一八五頁）。

參讀：生命的基本功課，第十九課。

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

第四週・週六

晨興餽養

賽五七 15 『...我必住在至高至聖的所在，也與靈裏痛悔卑微的人同居，要使卑微之人的靈甦醒，也使痛悔之人的心甦醒。』

六六 1~2 『...天是我的座位，地是我的腳凳；你們要在那裏為我建造殿宇？那裏是我安息的地方？...我所看顧的，就是靈裏貧窮痛悔、因我話戰兢的人。』

我們也需要溫柔安靜的靈。彼前三章四節說，我們心中隱藏的人是溫柔安靜的靈。加拉太六章一節說，我們需要用溫柔的靈挽回墮落的弟兄。在林前四章二十一節保羅問哥林多人，他們要他帶着刑杖或在溫柔的靈裏，到他們那裏去。

新約中多次提起溫柔的美德。在馬太五章五節主說，『溫柔的人有福了，因為他們必承受地土。』基於這節，我們可以查考新約裏溫柔的真正意義。世界的路是抗爭、奮鬥並擊敗別人，以得着一些產業，一些基業。但聖經說，你若要承受什麼，就必須溫柔。溫柔的意思是不抵抗世人的反對，甘心忍受。無論情況如何，我們都該溫柔，不與別人相爭。溫柔的意思是不為自己爭。我們需要溫柔安靜的靈。你若爭什麼，就無法安靜；你能安靜惟一的路，就是不為自己爭，或為自己尋求什麼（生命的基本功課，一八六至一八七頁）。

信息選讀

痛悔卑微的靈與憂傷的靈非常相近，以賽亞五十七章十五節和六十六章二節都指明同樣的事，這二處指明甚至天也不是神樂於居住之地。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

望與那有痛悔卑微之靈的人同住。這不是小事。

我們若靈裏痛悔卑微，我們就靈裏憂傷，並且能享受神的同在。神就與我們同在，甚至與我們同住。我們的靈若驕傲，我們若保守自己完整、完美且完全，不願悔改並認罪，我們就會失去主的同在。在某種意義上，照着我們的經歷，主的同在會離開我們。所以我們需要卑微憂傷的痛悔之靈，就是悔改的靈，承認我們的罪惡。我們若在這樣的靈裏，主必與我們同在，並與我們同住。五十七章十五節和六十六章二節是我們要向聖徒指出的美妙經文（生命的基本功課，一八五至一八六頁）。

神不認為天或地是祂的居所，也不認為以色列人為祂所建物質的殿，是祂安息的地方。舊約裏的帳幕和殿，只是神與以色列人聯結的象徵，神認為以色列人才是祂真正的殿（來三 6 與註）。神與以色列人聯結，與他們成爲一個實體，這一個實體乃是屬靈的殿，神與以色列中敬虔的人都住在其中（詩二七 4，八四 10，九十 1，參彼前二 5 上）。根據以賽亞六十六章二節和五十七章十五節，神所渴望得着的住處，乃是一班可以讓祂進入的人。神要在宇宙中得着一個住處，是神與人的調和，在其中神被建造到人裏面，人被建造到神裏面，使神與人，人與神，能成爲相互的住處（約十四 2、20、23，十五 4，約壹四 13）。在新約裏，這個住處，這個殿（家），乃是召會，就是神在信徒靈裏的居所（弗二 22 與註 3，提前三 15 與註 1）。這個宇宙建造，這個宇宙的殿終極的顯出，就是新耶路撒冷。在這城裏，神在人裏面，以人作祂的居所；人也在神裏面，以神作他的居所（啓二一 3 與註、22 與註）（聖經恢復本，賽六六 1 註 1）。

參讀：生命的基本功課，第十九課。

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

3	5	4		3	·	2	2		1	1	4		3	-	-		
一	靈	能	交	流,	恩	主,	靈	能	交	流!							
3	3	#4		5	·	5	5		6	7	6		5	-	-		
我	今	切	求,	恩	主,	靈	能	交	流!								
4	3	6		b7	·	6	2		3	2	5		6	·	5	1	
甚	願	一	反	已	往,	推	倒	鐵	壁	銅	牆,						
i	7	6		5	·	3	6		4	6	7		1	-	-		
靈	能	交	流	通	暢,	靈	能	交	流!								

二	靈能交流, 恩主,	靈能交流!
	我今懇求, 恩主,	靈能交流!
	不再自滿自負,	不再作繭自縛,
	靈能交流無阻,	靈能交流!
三	靈能交流, 恩主,	靈能交流!
	我今祈求, 恩主,	靈能交流!
	不再不凡自命,	不再自覺聰明,
	靈能交流不停,	靈能交流!
四	靈能交流, 恩主,	靈能交流!
	我今尋求, 恩主,	靈能交流!
	不再自藏自隱,	不再獨善己身,
	靈能交流日深,	靈能交流!
五	靈能交流, 恩主,	靈能交流!
	我今要求, 恩主,	靈能交流!
	打倒自持架格,	走下作人寶座,
	流出活水江河,	靈能交流!
六	靈能交流, 恩主,	靈能交流!
	允我所求, 恩主,	靈能交流!
	切願能被建造,	不但與你相交,
	且能與人相調,	靈能交流!

WEEK 4 Hymns #846

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.

二〇一三年春季長老及負責弟兄訓練

為着基督身體之生命的經歷、長大與職事

第五篇

有蒙召者完整的經歷
而成爲神合格的僕人

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

綱 目

週 一、週 二

壹 在歷史上，摩西是頭一個完全、合格且得着成全的神的僕人；因着他是聖經中頭一個完全合格的神的僕人，他是神僕人的標準模型，並且神對他的呼召，就是祂呼召眾僕人的標準—參出二 11 ~ 15，徒七 22 ~ 30，34 ~ 36，來十一 28。

貳 一個蒙神呼召的人必須看見燒燬之荆棘的異象—徒七 22 ~ 36，出三 2：

一 創世記三章的荆棘指明墮落的人在咒詛之下；罪帶來咒詛，咒詛帶來隔絕的火焰—17 ~ 18，24 節。

二 在出埃及三章，被咒詛的荆棘成了神的器皿，而火焰與荆棘成爲——2 ~ 4 節：

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 藉着救贖，咒詛除去了，並且火與荊棘成爲一。
- 2 救贖的基督除去了咒詛，而那靈，就是火，已經賜給我們—加三 13 ~ 14，路十二 49，徒二 3 ~ 4。

三 這指明每一個神所呼召的人，必須認識自己不過是荊棘（在神咒詛之下的罪人—創三 17 ~ 18，24），裏面有火焚燒；這火就是三一神自己在祂的聖別裏，也就是復活的神—申三三 1，16，可十二 26。

四 火燒荊棘的記載對於神所呼召的人，成爲不能磨滅的記念和見證—申三三 1，16，可十二 26:

- 1 因着由羊羔爲着墮落的人被殺並獻給神所表徵之神的救贖，（創四 4，）創世記三章隔絕的火焰，已成了出埃及三章眷臨並內住的火焰—加三 13 ~ 14，羅十二 11，提後一 6 ~ 7。
- 2 荊棘被火燒燬，卻沒有燒燬，這指明神不要用我們天然的生命作燃料；祂只要以祂自己作燃料來焚燒—出三 2，羅十二 11，提後一 7，西一 29。
- 3 藉着火燒荊棘的表號，神使摩西有印象，他是一個器皿，一個通道，透過他，神得以顯明—林後四 7，腓一 20，25。

五 召會乃是團體的荊棘，有復活的神在其中焚燒—參創二 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 神終極的目標是要得着一個居所，建造祂的住處—約一 14，二 19，林前三 16，啓二一 3，22。
- 2 召會就是三一神在蒙救贖的人性中焚燒；這就是神聖的經綸—路十二 49，徒二
- 3 以色列人豫表今日的召會，是團體的荊棘，他們蒙了救贖，（出十三 14～16，）被聖別，（2，）被變化，並且被建造：
- 4 不要說召會貧窮、下沉或發死；你越這樣說，就越將自己擺在咒詛之下，然而，你若為着召會生活讚美主，稱讚召會生活，你就越將自己擺在神的祝福之下：
 - a 『祂未見雅各中有罪孽，也未見以色列中有禍患』—民二三 21。
 - b 『雅各阿，你的帳棚何其佳美！以色列阿，你的帳幕何其華麗』—二四 5。
 - c 『凡給你祝福的，願他蒙福；凡咒詛你的，願他受咒詛』—九 節下。
- 5 雖然在哥林多的召會有分裂、犯罪、混亂、恩賜的濫用、以及異端的教訓，使徒仍稱之為神的召會，因為那使一同聚集的信徒成為神之召會的神聖、屬靈素質，確實是在那裏—林前一 2。
- 6 今天團體的荊棘作為神的居所，完全是一件在復活裏的事：
 - a 召會乃是『基督的』、『復活的』、屬天的一參創二 22，弗一 19～23，二 6。
 - b 復活乃是神聖經綸的命脈和生命線—林前十五 12，徒十二 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 我們在主復活的生命裏，用主復活的大能為祂勞苦，絕不會徒然，但藉着向罪人傳揚基督，對聖徒供應生命，並用對經過過程之三一神的經歷作金、銀、寶石來建造召會，其結果必要完成神永遠的定旨—林前十五 58，三 12。

週 三

叁 一個蒙神呼召的人必須有『神是誰』的啓示：

一 呼召摩西的那一位名字是『我是』—出三 14 ~ 15:

- 1 『我是』這名字指明神，就是基督，乃是一切正面事物的實際—約八 58，六 35，八 12，十五 1，西二 16 ~ 17。
- 2 我們必須認識呼召我們的神是，而我們不是一來十一 6。

二 呼召摩西的那一位乃是他父親的神—出三 6:

- 1 『你父親的神』指與神的歷史。
- 2 在神眼中，呼召我們的主乃是我們屬靈父親的神—林前四 15，17，詩一〇三 17，腓二 19 ~ 22。

週 四

三 呼召摩西的那一位乃是復活的神—太二二 29 ~ 32:

- 1 我們必須認識亞伯拉罕、以撒、雅各的神，就是使人復活的三一神：

- 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 亞伯拉罕的神表徵父神，祂呼召人、稱義人、裝備人，使人憑信而活，且活在與祂的交通裏—創十二1，十五6，十七～十八，十九29，二一1～13，二二1～18。
 - b 以撒的神表徵子神，祂祝福人，使人承受祂一切的豐富，過享受祂豐盛的生活，並活在平安中—二五5，二六3～4，12～33。
 - c 雅各的神表徵靈神，祂使萬有效力，叫愛祂的人得益處，並且變化人，使人在神聖的生命裏成熟，能祝福所有的人，治理全地，並以子神作生命供應，滿足所有的人—二七41，二八1～三五10，三七，三九～四九，羅八28～29。
- 2 神所呼召的人必須在復活裏，並在復活裏作一切事以建造召會；召會全然是復活裏的一弗一19～23，羅八11，林前十五45下，58，參民十七1～8。

週 五

肆 一個蒙神呼召的人必須認識神呼召的目的—出一三8：

- 一 神呼召的目的，消極一面是要拯救祂的選民脫離撒但和世界的霸佔及暴虐；撒但和世界是由法老和埃及所豫表—羅一16。
- 二 神呼召的目的，積極一面是要帶祂的選民進入包羅萬有的基督，實化為我們靈中那包羅萬有的靈，由迦南流奶與蜜之地所豫表—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 一個蒙神呼召的人必須知道如何對付撒但、肉體和世界；這是神工作的原則—約壹三 8，加五 17，約壹二 15，參林前二 11，羅七 18，加六 14：

- 一 我們在神以外所倚靠的任何事物都是蛇的藏身之處—出四 2 ~ 4，路十 19。
- 二 我們的肉體乃是由痲瘋—罪、腐朽、敗壞和不潔—所構成—出四 6 ~ 7，羅七 17 ~ 18，24 ~ 25，賽六 5。
- 三 世界同其供應、娛樂和消遣充滿了死亡的血—出四 9，約壹五 19，加六 14。

週 六

陸 一個蒙神呼召的人需要經歷配合與切割：

- 一 蒙召者必須有人在身體的原則裏與他配合，作為他的約束、防衛和保護—出四 14 下 ~ 16，路十 1，申三二 30，傳四 9 ~ 12。
- 二 蒙召者必須願意主觀的經歷天然的生命受割禮，好在主手中成為有用的，以完成祂永遠的定旨，並且豫備好，以執行神的託付—出四 24 ~ 26。
- 三 願神呼召的每一方面，今天在主的恢復中，都成為我們的經歷。

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.*

第五週・週一

晨興餽養

出三 2 『耶和華的使者從荊棘中火焰裏向摩西顯現。摩西觀看，不料，荊棘被火燒燄，卻沒有燒毀。』

創三 17~18 『...地必因你的緣故受咒詛；你必終身勞苦，才能從地裏得吃的。地必給你長出荊棘和蒺藜來...。』

在聖經裏，神呼召摩西的記載比呼召其他人的記載都長。...在歷史上，摩西是頭一個完全、合格且得着成全的神的僕人。神使用挪亞建造方舟，但他不是摩西那樣的僕人。甚至信心之父亞伯拉罕，也不像摩西那樣受成全為神的僕人。他是聖經中頭一個完全合格的神的僕人，因此他是神僕人的標準模型，並且神對他的呼召，乃是祂呼召眾僕人的標準。在原則上，我們都需要像摩西一樣蒙召。...按照出埃及三至四章，這個呼召包括五點：燒火着的荊棘、神是誰以及神之所是的啓示、神呼召的目的、三個神蹟、亞倫的配合以及西坡拉的切割（出埃及記生命讀經，六一至六二、一二九頁）。

信息選讀

我們需要看見創世記三章和出埃及三章之間的關聯。兩章都有荊棘與火。創世記三章的荊棘指明人在咒詛之下（17~18），火焰指明人與作生命樹的神隔絕（22~24）。按照三章，荊棘是來自因着罪而有的咒詛。因此，荊棘象徵在咒詛之下墮落的人。咒詛宣布以後，伊甸園的東邊馬上安設了發火焰的劍，『把守生命樹的道路』（24）。故此，罪帶來咒詛，咒詛帶來火焰。在三章，火的功用是使罪人與生命樹隔絕，也就是

WEEK 5 — DAY 1

Morning Nourishment

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,

與作生命源頭的神隔絕。

人的光景在出埃及三章與在創世記三章的大不相同。在出埃及三章，被咒詛的荊棘成了神的器皿，而火焰與荊棘成爲一。藉着救贖（由羔羊爲着墮落的人被殺並獻給神所表徵—創四4），咒詛被除去，現今火已經與荊棘成爲一。

這幅圖畫的實際，可見於加拉太三章十三至十四節。十三節說，『基督既爲我們成了咒詛，就贖出我們脫離律法的咒詛。』這意思是說，藉着基督在十字架上的死，咒詛已被除去。十四節繼續說，『爲叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』所以，按照這些經節，咒詛已被除去，而靈，就是火，已經賜給我們。

行傳二章三至四節指明，澆灌的靈由火焰的舌頭所象徵。那靈的澆灌像火一樣；主耶穌在路加十二章四十九節曾豫言這事：『我來要把火丟在地上，若是已經火着起來，那是我所願意的。』五旬節那天，藉着基督除去咒詛的救贖所賜下之應許的那靈，以火焰的形狀降在門徒身上。這火不再使我們與神隔絕；反之，這火乃是神眷臨的火焰。

神對摩西說話以前，給他看見燒火着之荊棘的異象。神『從荊棘中火焰裏向摩西顯現』（出三2），荊棘被火燒火着，卻沒有燒毀。摩西看見這燒火着的荊棘，就說，『我要過去看這大異象，這荊棘爲何沒有燒掉呢？』（3）荊棘代表摩西自己。這指明每一個神所呼召的人，必須認識自己不過是荊棘，裏面有火燒火着，這火就是神自己。雖然神要在我們裏面並在我們身上焚燒，卻不燒毀我們；也就是說，祂不用我們作燃料（出埃及記生命讀經，九〇至九一、八四頁）。

參讀：出埃及記生命讀經，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, msg. 5, 7

第五週・週二

晨興餽養

出三 3 『摩西說，我要過去看這大異象，這荊棘為何沒有燒掉呢？』

申三三 16 『得地和其中所充滿的寶物，並住在荊棘中者的喜悅...。』

荊棘被火燒燬卻沒有燒毀的事實，指明神聖別的榮耀該在我們裏面焚燒，但我們不該被耗盡。若是一個神的僕人被耗盡，這意思是說，他乃是自己的能力為神作事。神不要用我們天然的生命作燃料，祂只要以祂自己作燃料來焚燒。我們只需要是荊棘，讓神聖的火在其中焚燒。

我信摩西從未忘記那個燒火着荊棘的異象；所記得的那個異象必定在他裏面作工，不斷提醒他不要用天然的力量或才幹。藉着燒火着之荊棘的異象，神使摩西有印象，他是器皿，是通道，透過他，神得以顯明。要學習我們只是荊棘為着彰顯神，這個功課不是容易的。多年來我一直學一個功課，就是為神作工，但不用天然的生命作燃料，只讓神在我裏面焚燒（出埃及記生命讀經，八五至八六頁）。

信息選讀

火燒荊棘的記載對於神所呼召的人，成為不能磨滅的記念和見證，見證我們不是別的，我們只是荊棘。

但願這荊棘的記載使我們有深刻的印象，絕不忘記。我們在自己裏面一無所是，我們只是荊棘。但神仍然寶貴我們，巴望像火焰一樣從我們裏面彰顯祂自己。我們該寶貝祂的焚燒，而絕不照着天然的

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

人信靠我們的所是。我們天然的人及其才能、力量和才幹，都必須被了結並忘記。...荊棘能作什麼？什麼也不能作。雖然你認為自己很能幹，最後你將承認你只是無用的荊棘。...感謝神，祂眷顧我們，與我們同在，並且在我們身上焚燒。雖然神聖的火焰在我們裏面並在我們身上焚燒，我們卻不被燒毀。

今天父神在子裏，子作為那靈，如火臨及我們。主耶穌曾說，祂來要把火丟在地上（路十二49）。五旬節那天，那靈以火焰舌頭的形狀來到。...這聖別的火焰，這神聖的焚燒，俘擄了我們，如今我們是有三一神燒燬之荊棘的一部分。三一神現今正在祂所揀選並救贖的召會裏面和身上焚燒。因此，召會就是三一神在蒙救贖的人性中焚燒。這就是神聖的經綸（提前一4）。

你若為着召會生活讚美主，稱讚召會生活，你就越將自己擺在神的祝福之下。我在召會生活所有的年日中，從未見過一個說召會消極話的人是在神的祝福之下。相反的，所有說召會貧窮、下沉、發死的人，都在咒詛之下。凡說召會積極話的，宣告召會是可愛的，並且召會是神的家的人，都蒙了祝福。這不僅僅是道理，這乃是在許多聖徒的經歷中可以得到證實的見證。

復活的神住在荊棘中，這事實指明今天團體的荊棘作為神的居所，完全是在復活裏的事。那聖者能眷臨我們並住在我們中間，是因為祂在復活裏。祂是復活的神，而我們這些祂的子民乃是在復活裏。...那位偉大的『我是』，復活的神，亞伯拉罕、以撒、雅各的神住在我們裏面，我們也享受祂。我們個人是荊棘，而我們在一起乃是團體的荊棘，有復活的神在其中焚燒。這就是今日召會生活的圖畫（出埃及記生命讀經，八六至八七、一三二、九五、一〇〇至一〇一頁）。

參讀：出埃及記生命讀經，第六篇；事奉的基本功課，第二十課；長老訓練第二冊，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

第五週・週三

晨興餽養

出三 14~15 『神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。』

〔神呼召的〕第二方面就是神是誰以及神的所是。神是獨一自有的一位。其他一切都變幻不定，但神是永存的。我們不是，惟獨神永遠是。...出埃及三章啓示給摩西的神的名，乃是『是』這個動詞。這指明在其他一切存在以先，神就是。在許多事物滅沒之後，神仍然是。神昔是，今是，以後永是。

作為自有者，神是一切正面事物的實際。約翰福音啓示祂是我們所需要的一切：生命、亮光、糧食、水、草場、道路（出埃及記生命讀經，一三四至一三五頁）。

信息選讀

我們能在『我是』這辭之後加上我們所需要的一切。你疲倦麼？這位『我是』就是你的安息。你饑餓麼？祂是你的食物。你發死麼？祂就是生命。在新約裏，主用許多事物來描述祂自己：『我是真葡萄樹』（約十五 1），『我就是生命的糧』（六 35），『我是...光』（八 12）。神作為『我是』，祂乃是一切—天、地、空氣、水、樹木、鳥、牲畜。這不是泛神論—將神和物質的宇宙視為一的宗教信仰。我沒有說每件事物都是神，但我的確宣告神是一切正面事物的實際。這含示神必須是你，甚至是你這個人的實際。我

WEEK 5 — DAY 3

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

們能對祂說，『主，你就是我。』如果主不是我們，我們就一無所是，沒有實際。這偉大的『我是』，包羅萬有的一位，就是來呼召我們的那位。

耶和華的意思是『那昔是今是以後永是者』。這名稱基本上由『是』這個動詞所組成。除了主以外，其他一切都是虛無。祂是惟一『是』的那一位，惟一具有存在之實際的那一位。除了祂以外，『是』這個動詞不該應用於任何人或任何事物。祂是惟一的自有者。宇宙中的萬有都是虛無。惟有耶和華是『那昔是今是以後永是者』。祂過去是，現在是，將來還是。

希伯來十一章六節說，『到神面前來的人，必須信有神。』（有神，直譯，神是）根據本節經文，神是，我們必須信祂是。神是，但我們不是。...我們若要蒙神呼召，就...必須曉得，呼召我們的神是，而我們不是。我們都需要這樣認識神。

〔在出埃及三章六節〕『你父親的神』這辭句，指與神的歷史。當神來呼召你，祂對你不該是陌生人。如果祂對你是陌生人，你就沒有資格蒙祂呼召。說神是我們父親的神，不是指祂是我們肉身父親的神，因我們肉身的父親也許不是神的兒子。當我們得救時，我們得到另一個家譜，另一個屬靈的譜系。故此，保羅對哥林多人說他用福音生了他們（林前四 15）。保羅...有許多屬靈的兒女。每一位在基督裏的信徒都有一位屬靈的父親。在神眼中，呼召你的主乃是你屬靈父親的神。

摩西父親的神就是亞伯拉罕的神、以撒的神、雅各的神。這意思是說，神是每一種人的神。我們也許是一個像亞伯拉罕一樣的好人，像以撒一樣平凡的人，或是像雅各一樣的抓奪者。但不論我們怎樣，神都是我們的神。亞伯拉罕、以撒、雅各的神，乃是包羅萬有的神。無論何時神來呼召你，祂總是包羅萬有的那一位（出埃及記生命讀經，七一至七二、六八至七〇頁）。

參讀：羅馬書的結晶，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

第五週・週四

晨興餽養

出三 6 『又說，我是你父親的神，是亞伯拉罕的神，以撒的神，雅各的神。摩西遮住臉，因為怕看神。』

太二二 31~32 『關於死人復活，神向你們所說的，你們沒有念過麼？祂說，『我是亞伯拉罕的神，以撒的神，雅各的神。』神並不是死人的神，乃是活人的神。』

出埃及三章裏神的名稱的啓示（6、14~16、18），實際上就是神自己的啓示。藉着這樣的啓示，摩西得以認識那呼召並差遣他完成祂使命的一位。六節裏神聖的名稱，指明神是立約的神（二 24），也含示祂是復活的神（太二二 31~32 與註，徒三 13）。不僅如此，神是三個人的神（參出三 15），含示祂是三一神——父、子、靈（太二八 19）（聖經恢復本，出三 6 註 1）。

〔神是全能的神，但〕我們也相信神是復活的神；也就是說，我們相信祂是亞伯拉罕、以撒、雅各的神。雖然神未救保羅出監牢，保羅卻知道，在他殉道以後，神要進來使他復活。保羅在殉道之前，曾享受祂是。但後來他會享受祂作復活的神。殉道給他機會經歷神是復活的神（出埃及記生命讀經，一三六頁）。

信息選讀

我們不該僅僅按着神所行的神蹟奇事來認識祂。...在約翰二章主耶穌不將自己信託給那些求神蹟的人。我們需要認識神是『是』的那一位，並且是復活的神；我們必須認識祂是自有者、永有者、復活者。作為神

WEEK 5 — DAY 4

Morning Nourishment

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，我們若渴望在祂的恢復中完成祂的託付，就不該是巴望神蹟的人，我們該認識神是『是』的那一位，並且是復活的神；祂是那『我是』，並且祂是亞伯拉罕的神、以撒的神、雅各的神。我們除了看見燒火着之荊棘的異象，還需要這個神的啓示。不要只是照着神的所作認識祂，乃要照着神的所是認識祂。神是否為我們作事算不得什麼。環境也許會有激烈的轉變，但神仍然是。萬事會遞遷；但神是，祂永遠是。在祂沒有改變。不僅如此，每種死亡的景況都給祂機會，使祂在我們的經歷中成為復活的神（出埃及記生命讀經，一三六至一三七頁）。

在〔創世記〕亞伯拉罕的階段裏，我們看見父神呼召人、稱義人、裝備人，使人憑信而活，並活在與祂的交通裏（十二 1，十五 6，十七～十八，十九 29，二一 1~13，二二 1~18）。十二章一節給我們看見父的呼召，十五章六節啓示祂的稱義。十七章給我們看見神如何裝備亞伯拉罕，使他過憑信的生活。然後十八章啓示神如何使亞伯拉罕活在與祂交通的生活裏，這是神與祂的人間朋友亞伯拉罕之間交通的一章。

以撒的階段代表子神，就是三一神的第二者，祂賜福與人，使人承受祂一切的豐富，過享受祂豐盛的生活，並在平安中過生活（二五 5，二六 3~4，12~33）。

在雅各同約瑟生平的階段裏，我們看見靈神在萬有裏作工，叫愛祂的人得益處。這是根據羅馬八章二十八節，那裏說，『萬有都互相効力，叫愛神的人得益處。』按這一節上下文看，這裏的益處不是指物質的人、事、物；乃是指我們更多得着基督作到我們裏面，使我們有新陳代謝的變化，至終模成祂這神長子的形像（29），也就是將我們帶進完滿的兒子名分裏（神在祂與人聯結中的歷史，一六一至一六二頁）。

參讀：神在祂與人聯結中的歷史，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

第五週・週五

晨興餽養

出三 8 『我下來要救他們脫離埃及人的手，領他們從那地出來，上到美好、寬闊、流奶與蜜之地...。』

四 9 『他們若這兩個神蹟都不信，也不聽你的話，你就從河裏取些水，倒在乾地上，你從河裏取的水必在乾地上變作血。』

神呼召摩西的目的，消極一面是要救以色列人脫離法老和埃及的霸佔和暴虐，積極一面是要領他們進入迦南流奶與蜜之地（申八 7~9），在那裏他們能建立神的國（出十九 6，撒下五 12，七 12、16），並建造祂在地上的居所（13）。按豫表，這表徵救人脫離撒但和世界的霸佔及暴虐，並領人進入迦南地所豫表包羅萬有的基督裏（見申八 7 註 1），為着建造召會作神的國，並神在地上的居所（羅十四 17，弗二 20~22，四 12）（聖經恢復本，出三 8 註 1）。

法老是撒但的豫表，而埃及是世界的豫表。正如法老是埃及的王，照樣，撒但是這世界的王（約十二 31）。神仍在拯救祂的選民脫離撒但霸佔的手和世界的暴虐。作為神所呼召的人，我們需要清楚看見世界到底是什麼。世界不是享受的源頭；它乃是暴虐之地。在世界中，撒但將神的選民，就是命定來完成神定旨的人，掌握在他霸佔的手下（出埃及記生命讀經，一四五頁）。

信息選讀

我們看過燒火着之荊棘的異象，並認識神是誰以及神的所是以後，還需要三個神蹟。頭一個神蹟是

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

杖變蛇的神蹟。在創世記三章毒害亞當和夏娃的那條狡猾的蛇，在出埃及四章中被暴露。這個神蹟幫助我們認識那惡者。它指明我們在神以外所倚靠的任何事物，都是蛇所藏身之處。多年來我學知，每當我信靠某件事物時，蛇就藏身在那件事物裏。我們已經指出，摩西使用多年的杖，是霸佔人之蛇的藏匿之處。然而，摩西不領悟這事，直到他照着主的話把杖丟在地上，那隱藏的蛇就被暴露。

第二個神蹟是手長痲瘋。這神蹟是為着認識罪的肉體。我們不僅是長痲瘋的，我們就是痲瘋。這意思是說，我們不光有罪而已，我們就是罪。基督在十字架上受死時，不僅擔當了我們的罪（彼前二 24），也替我們成為罪（林後五 21）。...每個蒙召的人必須有主觀的認識，他的肉體是罪的肉體，並且住在肉體之中，並沒有善。我們的肉體是由罪、腐朽和敗壞所構成。

不僅如此，蒙召者還必須領悟世界滿了死亡。這在第三個神蹟—水變血的神蹟中啓示出來。對世人而言，享受是從世界的供應和娛樂而來，這由灌溉埃及地的尼羅河所表徵。然而，在神所呼召的人眼中，世界不是充滿活水，乃是充滿死亡的血。世界所給我們的，不是解渴的水，乃是毒化並殺害我們的死亡。

作為神所呼召的人，我們必須認識那惡者、肉體和世界。保羅就有這三重的認識。論到撒但，保羅說，『我們並非不曉得他的陰謀。』（林後二 11）論到肉體，他說，『我知道住在我裏面，就是我肉體之中，並沒有善。』（羅七 18）論到世界，他說，『就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。』（加六 14）我們再一次看見，摩西在豫表裏所經歷的，保羅實際的經歷了（出埃及記生命讀經，一三八至一四〇頁）。

參讀：出埃及記生命讀經，第八、十一篇；倪柝聲文集第三輯第十六冊，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

第五週・週六

晨興餽養

出四 13~14 『摩西說，主阿，你願意差遣誰，就差遣誰吧。耶和華向摩西發怒，說，不是有你的哥哥利未人亞倫麼？我知道他是能言的...。』

25 『西坡拉就拿一塊火石，割下他兒子的陽皮，丟在摩西腳前，說，你真是我的血郎了。』

在这一切之後，摩西還需要男幫手和女幫手。男幫手是配合。這種幫助平衡我們、限制我們並使我們謙卑。...摩西藉着他哥哥的配合，學習讓別人作他所能作的。不要以為亞倫比摩西有口才。亞倫所作的，摩西也能作，但他受約束不作。在召會生活中，主常常興起環境，迫使我們讓別人作我們所能作的。這該是我們在召會中盡功用的原則。一位弟兄若能作某件事，即使你能作得更好，仍要讓他作。這會使你謙卑（出埃及記生命讀經，一四〇至一四一頁）。

信息選讀

神主宰的安排一種景況，允許亞倫作摩西所能作的。在召會生活中，我們不該包辦一切。反之，我們該讓別人作我們所能作的。但這意思不是說，我們應該懶惰。相反的，這意思是說，我們在配合的關係中受約束、平衡，並使我們謙卑。...這種約束是防衛和保護。...我們越和別人配搭，就越受到保護。

在出埃及四章二十四至二十六節，我們看見西坡拉被神用來使摩西成為『血郎』。...在聖經中，男人代表客觀的真理，女人代表主觀的經歷。因此，亞倫的配合是外面且客觀的，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

割是裏面且主觀的。...我們若要在主的恢復裏為主所用，就必須帶着被切割的記號。這意思不是說，我們應當談論我們所經歷的切割。相反的，這意思是說，我們該默默的帶着這記號。...在出埃及四章，西坡拉說摩西是『血郎』，而不是摩西自己說。

在召會生活和婚姻生活中，我們都必須是這樣的『血郎』。一位弟兄若真是神所呼召的人，就需要主觀的被切割。藉着切割我們學習許多。有時，我的妻子以限制我吃來切割我。這種切割使我保持健康，並使我不放縱自己。因着她有益的切割，我在吃的事上就不被容許放縱肉體。因此，切割使我們不照着天然的生命而活。...只有那些甘心被切割的，對神才有用。...我們必須天天，甚至時時經歷天然的生命受割禮。僅僅看見我們有罪還不設，我們天然的生命也必須受割禮，或是藉着我們的家人，或是藉着召會中的弟兄姊妹。...這個切割是神呼召的末了一面。只有在被切割以後，我們才能執行神的託付。

我們將出埃及三至四章神呼召的各方面，與新約中的記載相比較，就看見摩西所經歷的，保羅也經歷。不僅如此，今天這一切必須是我們的經歷。我們需要看見燒火着之荊棘的異象：三一神在祂所救贖的人裏面和身上焚燒。這是聖經中神聖啓示的中心點。然後我們必須認識神是誰以及神的所是。再者，我們必須認識那惡者、肉體和世界。接着，我們需要配合與切割。我們若願意主觀的經歷天然的生命受割禮，就會憑復活的生命而活，我們在主手中就會成爲有用的，使祂永遠的定旨得以完成，並且會豫備好，以執行神的託付。願神呼召的每一方面，今天在主的恢復中，都成爲我們的經歷（出埃及記生命讀經，一四一至一四三頁）。

參讀：出埃及記生命讀經，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

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A 大調

3/4

5 | 5̣ · 3̣ 3 4 | 3̣ · 2̣ 2 1 | 7̣ · 6̣ 5̣ · 6̣ | 5̣ 1
 一 生 命 流 露 纔 是 工 作, 工 作 必 須 是 生 活;
 5 | 5̣ · 3̣ 3 2 3 | 4̣ · 6̣ 6 1 | 5̣ · 6̣ 1 · 7̣ | 7̣ 1̣
 生 活、工 作 成 為 一 體, 工 作 纔 會 有 結 果。
 5 | 4̣ · 3̣ 2 5̣ | 3̣ · 2̣ 1 7̣ | 6̣ · 7̣ 1 · 3̣ | 3 2
 經 驗 說 出 纔 是 信 息, 信 息 必 須 是 經 歷;
 5 | 5̣ · 3̣ 3 2 3 | 4̣ · 6̣ 6 1 | 5̣ · 6̣ 1 · 7̣ | 7̣ 1̣ ||
 經 歷、信 息 能 彀 一 致, 信 息 纔 會 有 能 力。

二 工作須是生命果子, 藉着那靈所結出;
 猶如葡萄樹枝結實, 彰顯生命的豐富。
 乃是基督藉我工作, 將祂生命來表現,
 使祂生命所有豐富, 藉我顯在眾人前。

三 不是人所推行運動, 乃是聖靈的感動;
 不是外面有所作為, 乃是裏面在作工。
 不是人的一種事業, 乃是神命的活出;
 不是勞苦為着成功, 乃是表現主基督。

四 我的計畫、目的、努力, 一切必須全放棄,
 使主可以藉我工作, 全為完成祂心意。
 我之所是與我所有, 全都必須置死地,
 使主可以藉我活着, 顯祂豐富和美麗。

WEEK 5 Hymns #910

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.

二〇一三年春季長老及負責弟兄訓練

為着基督身體之生命的經歷、長大與職事

第六篇

生命的職事

讀經：約壹五 14 ~ 17，林後三 6，四 1，12，耶二 13

綱 目

週 一

壹 主恢復中的眾召會需要生命的職事—
約壹五 14 ~ 17，林後三 6，四 1，12：

一 職事是基於構成；我們需要以基督所是、所作、所達到並所得着的為構成—弗三 8，17：

- 1 職事乃是由包羅萬有、賜生命之靈的構成所產生出來的結果；基督連同祂所是、所有、並所達到的一切，必須構成到我們的所是裏面；這是得着職事惟一的路。
- 2 新約的職事不僅是生命的事，更是在生命裏並出於生命的構成—林後四 12。
- 3 那靈，就是經過過程的三一神終極的表現，將神聖的生命，就是神自己，分賜到使徒和所有其他的信徒裏面，使他們成為新約（生命之約）的執事；因此，他們的職事乃是憑着神的賜生命之靈，用那是生命的三一神構成的一三 6，林前十五 45 下，羅八 2，11。

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 one constituted with the Triune God of life by His life-giving Spirit—3:6; 1 Cor. 15:45b; Rom. 8:2, 11.

4 新約的職事乃是賜人生命之靈的職事，因為新約帶進神的義，叫人得生命—五 17，21。

週 二

二 新約的執事經歷神是復活的神，並將祂這位復活的神供應給人—林後— 8 ~ 10。

三 使徒約翰的職事是生命的修補職事，聖經也結束於這個職事—太四 21，約— 4，十 10，十一 25，二十 31。

貳 我們有永遠的生命，而且經歷並享受永遠的生命，就可以將這生命供應給身體上的其他肢體—約壹— 2，五 14 ~ 17：

一 供應生命就是分賜生命；我們有生命的富餘時，纔能將這富餘供應給人—16 節。

週 三

二 在約壹五章十六節裏，『當為他祈求』與『將生命賜給他』這兩句話的主詞都是指上文的同一個人，就是那看見弟兄犯罪而為弟兄祈求的人：

1 這樣一個住在主裏面，與主是一的祈求者，成了神賜生命的靈能將生命賜給他所代求之人的憑藉、管道；這就是在神聖生命的交通裏供應生命—林前六 17，約壹— 3，7。

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 我們要成爲能將生命分賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏生活、行事、爲人一約十五 4 ~ 5, 7, 約壹一 1 ~ 7。
- 3 我們需要經歷並享受我們裏面永遠的生命，我們也需要藉着成爲管道，讓永遠的生命經過我們，流到身體上別的肢體，而供應這生命—五 16。

週 四

叁 我們在生命的職事裏，需要與主是一，鼓勵聖徒經歷並享受神作活水的泉源，以祂作他們獨一的源頭—耶二 13, 啓七 17:

一 神在祂經綸裏的心意，是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受—耶二 13, 詩二六 8 ~ 9:

- 1 神要我們接受祂作活水的泉源，作我們生活獨一的源頭—羅十一 36:
 - a 神不要祂所揀選並救贖的人接受祂自己以外的任何事物作源頭—林前八 6, 耶二 13。
 - b 我們該接受神作我們的源頭，與祂是一，並接受出於祂的一切—羅十一 36。
- 2 神在祂經綸裏的目的，乃是要得着一班裏面有祂的生命和性情，外面有祂的形像和樣式的人；這班人是一個團體的實體，就是基督的身體，他們與祂是一，並且活祂作祂團體的彰顯—創一 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 神作活水泉源的目標，是要產生召會作祂的擴增，好成為祂的豐滿來彰顯祂；這是神在祂經綸裏的心願，喜悅——5，9，22～23：
 - a 神需要成為祂選民的活水泉源，因為祂有一個經綸，祂的經綸是要為自己產生一個配偶，新婦——約三29上，四14，啓十九7～8。
 - b 神要作活水的泉源給祂的選民喝，目的是要得着擴增並擴大——耶二13。

週 五

- c 神的經綸是要將祂自己作活水分賜出來，以產生祂的擴增，祂的擴大，好作祂的彰顯——西二19。
 - d 我們飲於神這活水的泉源，乃是為着召會作祂的擴增；我們喝神，乃是為着產生祂的擴大，祂的豐滿，作祂的彰顯——約四14，三29上，林前十二12～13。
 - e 除了神這活水的泉源，沒有甚麼能解我們的乾渴，沒有甚麼能滿足我們；除了神分賜到我們裏面，沒有甚麼能使我们成為祂的擴增，作祂的彰顯——啓二二1，17。
- 4 神的願望是要作祂所揀選之人的一切，使他們凡事信靠祂並依賴祂；他們若這樣作，就會接受神的分賜——耶十七7～8。
 - 5 接受神作活水的泉源，惟一的路就是喝祂；藉着喝祂，我們將流自神這活水泉源的活水接受到我們裏面——約四14，七37，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 三一神已經過過程並得着完成，為要將祂自己分賜到我們三部分人裏面——約七 37 ~ 39，羅八 11:

- 1 神的經綸就是要將祂自己分賜到我們裏面，使我們這人能由祂的所是構成；這惟有藉着神將祂自己放在我們裏面作神聖的生命，纔能完成——二，6，10 ~ 11 節。
- 2 藉着將祂自己分賜到我們裏面作生命，神就能完成祂的經綸，使祂得着自己團體的彰顯，直到永遠——啓二一 9 ~ 10，二二 1。

三 我們需要飲於神這活水的泉源，這樣祂就能擴增，以完成祂的經綸，藉着祂的配偶得着彰顯——耶二 13，林前十二 13，約四 14:

- 1 當我們飲於神這活水的泉源，祂就與我們成爲一，我們也與祂成爲一——詩三六 8 ~ 9。
- 2 我們越飲於神，祂就越與我們成爲一，我們也越與祂成爲一，而在祂的生命和性情上由祂所構成，作祂團體的彰顯、祂的配偶，以完成祂心頭的願望，終極完成祂永遠的經綸——約三 15，彼後一 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.

第六週・週一

晨興餽養

林後三 6 『祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

四 1 『因此，我們既照所蒙的憐憫，受了這職事，就不喪膽。』

12 『這樣，死是在我們身上發動，生命卻在你們身上發動。』

論到職事，倪弟兄說，基督必須編織到我們裏面。這意思是說，基督必須構成到我們裏面。職事是在於構成。我們必須以基督所是、所完成、所達到並所得着的為構成。基督已經得着了寶座、榮耀以及至高的權能。基督也有所達到的，祂所達到的乃是祂所完成、所成就之事的結果（哥林多後書生命讀經，四〇頁）。

信息選讀

新約只有一個職事。保羅和彼得都有分於這職事，所有的使徒也都有分於新約中的這職事。這獨一的職事就是新約的職事。這樣的職事不是由禱告和禁食得來的；那樣得來的是恩賜，不是職事。職事乃是由包羅萬有、賜生命之靈的構成所產生出來的結果。基督連同祂所是、所有，以及所得着、所達到的一切，必須構成到神所揀選、所救贖之人的每一部分裏面。這是得着職事惟一的路。

我的負擔不僅是要傳福音或教導人聖經。我的負擔乃是要實行這新約的職事，幫助那些誠心尋求主並願念祂心頭願望的人，能有分於這職事。這

WEEK 6 — DAY 1

Morning Nourishment

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

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

就是保羅在哥林多後書所論到的職事，特別是在三章，他多次用到職事這辭。保羅將這職事和舊約的職事相比較，新約的職事遠勝於舊約的職事。新約的職事不僅是生命的事，更是在生命裏並出於生命的構成。因此，這職事需要時間來長大成熟。

使徒那為着新約的職事，不是屬於死的字句，如摩西那為着舊約的職事，乃是屬於賜人生命的活靈。...保羅在三章六節告訴我們，那字句殺死人，那靈卻叫人活。殺死人的字句，就是律法的字句，只向人要求，卻不供應人生命（加三 21）；因着人不能滿足它的要求，它就殺死人（羅七 9~11）。那靈，就是經過過程，成了賜生命之靈的三一神終極的表現，將神的生命，就是神自己，分賜到信徒和使徒裏面，使他們成為新約（生命之約）的執事。因此，他們的職事乃是憑着賜生命的靈，用那是生命的三一神構成的。

保羅在這裏說那靈的職事，而不說生命的職事，其原因乃是那靈就是生命的源頭、元素和範圍。沒有那靈，就沒有生命的源頭，也沒有生命的元素和範圍。因此，在這裏說生命的職事遠不如說那靈的職事。保羅選擇了最好的說法，不是拿死與生命作比較，而是拿死與那靈作比較。

保羅在林後三章九節繼續說，『若定罪的職事有榮光，那稱義的職事，就越發充盈着榮光了。』舊約的職事成了屬死的職事，因為舊約帶進定罪，叫人死（羅五 13、18、20~21）。死又導致定罪。因此，舊約的職事也是定罪的職事。新約的職事乃是賜人生命之靈的職事（林後三 8、6），因為新約帶進神的義，叫人得生命（羅五 17、21），並且這生命又帶進義。因此，新約的職事也是義的職事，就是稱義的職事（哥林多後書生命讀經，四一至四二、六二、六七至六八頁）。

參讀：哥林多後書生命讀經，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

第六週・週二

晨興餽養

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

約二十 31 『但記這些事，要叫你們信耶穌是基
督，是神的兒子；並且叫你們信了，就可以在
祂的名裏得生命。』

死的經歷引我們進入復活的經歷。復活就是那叫
死人復活的神。十字架的工作了結我們的己，使我們
在復活裏經歷神。十字架的經歷總是帶進對復活
之神的享受。這樣的經歷產生並形成職事（林後一
4~6）。這在四章七至十二節有進一步的描述。

保羅在哥林多前書快結束時說到復活；現今在哥
林多後書開頭，他把信徒再帶回到復活這件事上。...
這與職事有關。職事不是我們作什麼的問題，乃是我們
生活的問題。本卷書信所啓示的職事和生活，都是
出於復活的生命（哥林多後書生命讀經，七頁）。

信息選讀

約翰的職事是修補的職事。彼得蒙主呼召時，他正
在打魚；但是約翰蒙召時，他正在補網（太四 21）。
彼得打了許多魚，帶進了許許多多的人。然而約翰卻修
補了屬靈的網，因為他的修補職事是一個生命的修補職
事。只有生命能修補、遮蓋屬靈網上的所有漏洞。今日
何等需要這個！基督徒的網上有這麼多的漏洞，什麼能
修補它們呢？除了生命，沒有別的。這就是我們一再對
生命這件事有負擔的原因。有些人嘲笑我們說，『你們
除了生命這辭，就不知道別的麼？』不錯，就一面的意
義說，我們只知道生命，別的一概不知。我們不知道別
的，因為我們不需要別的。生命是我們惟一所需。弟兄

WEEK 6 — DAY 2

Morning Nourishment

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

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，你們需要生命。別的東西可能會擴大破洞，生命卻要縫合每一個缺口。我們需要約翰的職事。約翰的職事是生命的修補職事，是聖經中最後的職事，聖經也結束於這個職事（約翰福音生命讀經，一五頁）。

我們有永遠生命的人，能將這生命傳給人。這就是說，我們能成爲永遠的生命所藉以供應給人的管道。我們能成爲管道，讓永遠的生命從我們裏面流出，並流到別人裏面（約翰一書生命讀經，四〇八頁）。

我們在召會生活中必須學習供應生命，這是我們所需要的。不要嘗試別的路，幫助人最好的路就是供應生命。...你也許不贊成，認爲你自己還缺少生命，怎麼能把生命供應給別人？也許你真的缺少生命。那麼你該怎麼辦？不要去勸戒人或責備人，甚至不要去找另一方。你自己必須轉向主，說，『主，憐憫我。我的弟兄犯了罪，他需要生命的供應，他缺少生命。但是，主，我也缺少生命，我也沒有多少生命。憐憫我們，但是先憐憫我，我需要更多的生命。我必須有更多的生命。』

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

約翰強調說，我們需要供應給別人的這個生命，就是神自己，就是神的兒子。『這是真神，也是永遠的生命。』〔約壹五 20 下〕我們的需要乃是得着更大一分的主耶穌，這樣我們就有富餘來供應人。這不是知識或道理的富餘，而是神的富餘（約翰的修補職事，一二五至一二六頁）。

參讀：哥林多後書生命讀經，第一至二篇；約翰的修補職事，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

第六週・週三

晨興餽養

約壹五 14~16 『我們若照祂的旨意求什麼，祂就聽我們；這是我們向着祂所存坦然無懼的心。我們若知道祂聽我們一切所求的，就知道我們所求於祂的無不得着。人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他，就是給那些犯了不至於死之罪的...。』

〔約壹五章十五節的〕這個知道乃是基於我們得着神聖的生命以後，我們住在主裏面，以及在祂名裏向神禱告中與祂是一的事實（約十五 7、16，十六 23~24）。基於我們已藉着神聖的出生得着神聖的生命這事實，我們可以住在主裏面，並在禱告中與祂是一。因爲我們在禱告中與主是一，所以我們是在祂的名裏禱告。藉此我們知道祂聽我們一切所求的。我們不是在自己裏面，照着自己的心思求，乃是在主裏面，照着神的旨意求。所以，我們知道我們所求於祂的無不得着（約翰一書生命讀經，四〇〇頁）。

信息選讀

約翰在約壹五章十六節來到這一段話的要點：『人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他，就是給那些犯了不至於死之罪的。有至於死的罪，我不說當爲那罪祈求。』這節的『至於死』，直譯是『向着死』。約翰在這裏是說，人若看見他的弟兄，就是在主裏和他親近的人，犯了不至於死的罪，就當爲那人祈求。這裏的『祈求』，必是指我們住在與神交通裏而有的禱告。

『當...祈求』的主詞，無疑的是指那看見弟兄犯了不至於死之罪的人。但『將生命賜給他』，

WEEK 6 — DAY 3

Morning Nourishment

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

這裏的主詞是指誰？有些英文譯本在這裏用了大寫的代名詞，因而把這句的主詞說成是主。實際上，二句的主詞都是指同一個人，就是那看見弟兄犯罪並為弟兄祈求的人。

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

這裏要緊的點乃是，我們若要照着十六節所描述的為弟兄禱告，就需要與主是一。我們必須住在主裏面，與祂在一靈裏來祈求。因為我們這樣與主是一，我們就能成為神賜生命之靈能將生命分賜給我們所代求之人的憑藉、管道。這生命的分賜乃是在神聖生命的交通裏進行的。

我們裏面永遠的生命是真實而實際的。...我們能成為管道，讓永遠的生命從我們或藉我們流到別人裏面。然而，成為管道讓永遠的生命流出給人的經歷是很深的...。我們若要成為永遠的生命流出給人的管道，就必須在主裏是深的，也必須因着在主的心裏而認識主的心。我們若進到主裏面到這樣的程度，自然就會明白主對這位與我們親近、犯了罪的弟兄的旨意如何。因為我們知道主對這位弟兄的光景旨意如何，我們就知道怎樣為他禱告（約翰一書生命讀經，四〇〇至四〇二、四〇八至四〇九頁）。

參讀：約翰一書生命讀經，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

第六週・週四

晨興餽養

耶二 13 『因為我的百姓，作了兩件惡事，就是離棄我這活水的泉源，為自己鑿出池子，是破裂不能存水的池子。』

啓七 17 『因為寶座中的羔羊必牧養他們，領他們到生命水的泉；神也必從他們眼中擦去一切的眼淚。』

全本聖經，包括耶利米書，都是為着神的經綸寫的。...我的負擔是要你們看見，主從祂的話中所指示我關於神經綸的事。你若看見這異象，你的生活會受到影響，主的恢復也會得以豐富。

〔根據耶利米二章十三節，〕在神的經綸裏，祂的心意是要作活水的泉源，源頭，以滿足祂的選民，作他們的享受。這享受的目標，是要產生召會作神的擴增，神的擴大，好成為神的豐滿來彰顯祂。這是神在祂經綸裏的心意，喜悅（弗一 5、9）。這思想的完滿發展是在新約裏，但其種子是撒在耶利米二章十三節（耶利米書生命讀經，二〇至二一頁）。

信息選讀

神向我們所要的，主要的是在耶利米二章十三節提起，這節啓示神是活水的泉源。神要我們為着我們的生活，接受祂作活水的泉源。這就是說，祂要我們接受祂作我們全人的源頭、泉源。

聖經裏的原則乃是：神不要祂的選民接受祂自己以外的任何事物作源頭。神造人以後，將人安置在那表徵神作生命生命樹跟前。神這樣作，指明祂要人有分於生命樹，而不是有分於別的。

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,

有分於生命樹，就是接受神作我們獨一的源頭，作我們一切的源頭。

耶利米三十四至四十五章這段有十二章，給我們看見以色列在犯罪干犯耶和華上的頑梗。在這段經文裏指明一件事——以色列離棄神這活水的源頭、泉源。例如，想想基大利的情況。雖然他忠信的照顧神的申言者耶利米（四十 5~6），但他沒有尋求主的話（13~14），因為這不是他的習慣。他沒有接受神作他的源頭，與祂是一，並接受出於祂的一切。他若是這樣的人，他所要作的第一件事，就是接受神的話。

神有一個經綸，這經綸包含一個帶着許多安排的計劃。神在祂經綸裏的目的，乃是要得着一班裏面有祂的生命和性情，外面有祂的形像和樣式的人。這班人是一個團體的實體，就是基督的身體，他們與祂是一，並且活祂作祂團體的彰顯。當神不僅憑着身體，也藉着身體得着彰顯時，祂就得着榮耀。祂得着榮耀的時候，祂的子民也就在祂的得榮裏得着榮耀。這樣神與人就在榮耀裏是一。

神需要對祂的選民作活水的泉源，因為祂有一個經綸，要為自己產生一個配偶，新婦。神經綸的目的是神不再獨居，乃要得着一個妻子，作祂的擴增，祂的擴大，好與祂這丈夫相配。這是約翰三章三十節裏『擴增』一辭的意義。在這節裏，施浸者約翰提到基督說，『祂必擴增。』在前一節約翰說過：『娶新婦的，就是新郎。』三十節的擴增，就是二十九節的新婦。新郎是基督，新婦是祂的擴增，祂的擴大。正如夏娃是亞當的擴增，是用亞當的肋骨建造的，照樣，神的選民是新婦，是基督這新郎的擴增（耶利米書生命讀經，三一、二五八、一〇二、三二至三三頁）。

參讀：耶利米書生命讀經，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

第六週・週五

晨興餽養

耶十七 7~8 『信靠耶和華，以耶和華為可可靠的，那人有福了。他必像樹栽於水旁，沿河邊紮根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無掛慮，而且結果不止。』

神的經綸是要將祂自己作活水分賜出來，以產生祂的擴增，祂的擴大，好作祂的彰顯；這思想在約翰的著作中得着發展。在約翰一章一節、十四節，我們看見那是神的話成了肉體，豐豐滿滿的有恩典，有實際。十六節繼續說，『從祂的豐滿裏我們都領受了，而且恩上加恩。』在四章，主耶穌對撒瑪利亞婦人說到活水（10、14）。在七章三十八節祂說，『信入我的人，就如經上所說，從他腹中要流出活水的江河來。』啓示錄二十一至二十二章有新耶路撒冷的異象，就是神擴增的一大表號，作祂的彰顯。二十二章一至二節給我們看見，在新耶路撒冷裏有生命河湧流，在這河中長着生命樹，作生命的供應，支持並維持全城。在約翰著作中所看見的，的確是耶利米二章十三節所撒種子的發展（耶利米書生命讀經，二一頁）。

信息選讀

這思想藉着保羅的著作得着加強。例如，林前十二章十三節說，『我們...都已經在一位靈裏受浸，...且都得以喝一位靈。』在那靈裏受浸，乃是進入那靈，消失在祂裏面；喝那靈，乃是把那靈接受進來，使我們全人被祂浸透。在十章三至四節，保羅用舊約的豫表，不僅說到喝，也說到吃。『都吃了一樣的靈食，也都喝了一樣的靈水；

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

所喝的是出於隨行的靈磐石，那磐石就是基督。」靈食指嗎那（出十六 14~18），豫表基督作我們每日生命的供應；靈水指流自裂開磐石的活水（十七 6），豫表那流自釘死而復活之基督的靈，作我們包羅萬有的水。我們飲於神這活水，乃是為着召會作祂的擴增；我們喝神，乃是為着產生祂的擴大，祂的豐滿，作祂的彰顯。

亞當因着離棄生命樹，轉向另一棵樹——善惡知識樹，而墮落了。以色列人因着離棄神這活水的泉源，轉向神以外的源頭，而墮落了。這源頭由以色列為自己努力鑿出的池子所表徵。

神有負擔，叫以色列喝祂，好成為祂的擴增，作祂的豐滿，使他們彰顯祂。以色列應該喝神這活水的泉源，但他們反而作了兩件惡事。第一件惡事是離棄神；第二件惡事是鑿出池子作另一個源頭。然而，那些池子是破裂不能存水的。這指明除了神這活水的泉源，沒有什麼能解我們的乾渴，沒有什麼能滿足我們。除了神自己分賜到我們裏面作活水以外，沒有什麼能使我們成為祂的擴增，作祂的彰顯。

贊成耶利米的人和反對他的人，都遠離神的分賜。他們被岔離神這活水的泉源（耶二 13）。打岔是魔鬼的策畧，使神的百姓不能接受神聖的分賜。...神的願望是要作祂所揀選之人的一切，使他們凡事信靠祂並依賴祂。他們若這樣作，就會接受神的分賜。

接受神作活水的泉源，惟一的路就是天天飲於祂。藉着喝，我們將流自神這泉源的活水接受到我們裏面（耶利米書生命讀經，二一至二三、一九〇至一九一、三一、二頁）。

參讀：耶利米書生命讀經，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

第六週・週六

晨興餽養

約七 37 『節期的末日，就是最大之日，耶穌站着高聲說，人若渴了，可以到我這裏來喝。』

林前十二 13 『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

今天我們認識基督是我們的生命（西三 4）。祂是神聖的生命，永遠的生命，非受造的生命，包羅萬有的生命。因為我們認識神聖的生命，我們就能經歷神聖的分賜——神將祂自己分賜到我們裏面，使我們成為祂的擴增，祂的擴大，作祂的彰顯。這是神的心意，神的目標，神的定旨，神的經綸同祂可親的分賜。

三一神已經過過程並得着完成，為要將祂自己分賜到我們這人裏面。如今，藉着這分賜，我們有認識神的性能，並作祂的子民（耶利米書生命讀經，二一九頁）。

信息選讀

我們裏面生命的律是為着神的經綸。神若不將祂的生命賜給我們作內裏的律，就無法完成祂的經綸。神的經綸就是要將神自己分賜到我們裏面，使我們這人由祂的所是構成，以致與祂的所是成為一個構成。這惟有藉着神將祂自己分賜到我們裏面作神聖的生命，才能完成。

藉着信入基督，我們接受了永遠的生命，神聖的生命。這神聖的生命是我們基督徒生命的中心和普及。這生命一點不差就是基督自己，而基督就是神。我們裏面既有神作生命，我們就能認識祂，珍賞祂，活祂，並由祂構成。不僅如此，藉着將祂自己分賜到我們裏面作生命，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

經綸，使祂得着祂自己團體的彰顯，直到永遠。

在約翰四章...主耶穌向那到井旁打水的撒瑪利亞婦人要水喝，又對她說，『你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。』（10）她問主從那裏能得這活水，主回答說，『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』（14）主這裏的話指明，我們所喝的與我們成爲一了。當我們飲於神這活水的泉源，祂就與我們成爲一，我們也與祂成爲一。我們越飲於神，祂就越與我們成爲一，我們也越與祂成爲一，而在祂的生命和性情上由祂所構成。

在神眼中最邪惡的事，就是離棄祂這源頭，這活水的泉源，而轉向別的源頭。所有別的源頭都是偶像。在耶利米二章十三節裏，偶像被比喻爲破裂不能存水的池子。今天人忙着爲自己鑿出各種的池子。事實上，這些池子都是偶像。我們思想這光景時，需要領悟，神要我們接受祂作我們生命和我們全人的泉源、源頭。

在引導我們進入祂的經綸上，神是信實的，要我們喝基督，吃基督，享受基督，吸取基督，並吸收基督，好叫神在我們身上得着祂的擴增，完成祂的經綸。這就是神的信實。

以色列人沒有飲於神這活水的泉源，反而飲於他們的偶像。...我們要看見，我們不比以色列人好。任何事物對我們都能成爲偶像。但神在完成祂經綸的事上是信實的；因着祂的信實，祂就對付我們的偶像，使我們飲於祂。我們都需要飲於神這活水的泉源，將基督接受到裏面，並吸收祂，這樣祂就能擴增，以完成神的經綸，藉着祂的配偶得着彰顯（耶利米書生命讀經，二一六、二一九、三一三至三一三、三五頁）。

參讀：耶利米書生命讀經，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

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F 大調

4/2

$\dot{5} \overset{\frown}{1} \mid 3 - 3 - 3 - \overset{\frown}{1} 3 \mid 5 - 5 - 5 - \overset{\frown}{5} 3 \mid 2 - - 2 \ 2 - \overset{\frown}{1} 2 \mid$
 一 以 前 我 心 苦 楚 悲 傷, 永 生 之 福 無
 $3 - - - - - \overset{\frown}{5} 1 \mid 3 - 3 - 3 - \overset{\frown}{1} 3 \mid 5 - 5 - 5 - \overset{\frown}{5} 3 \mid$
 望; 惟 有 基 督 今 為 我 王, 我
 $2 - - 5 \ \overset{\frown}{5} \#4 \ \overset{\frown}{3} 4 \mid 5 - - - - - 5 - \mid 5 - - 5 \ \overset{\frown}{5} 3 \ \overset{\frown}{6} 5 \mid$
 心 充 滿 歡 暢。 副 今 主 耶 穌 滿
 $5 - - 4 \ 3 - \overset{\frown}{1} 2 \mid 3 - - 3 \ \overset{\frown}{3} 5 \ \overset{\frown}{4} 3 \mid 2 - - - - - 5 - \mid 1 - - 1$
 足 我 心, 並 無 別 人 如 祂; 歷 久 愛
 $3 - - 3 \mid \overset{\frown}{5} 3 \ \overset{\frown}{4} 5 \ \overset{\frown}{6} - 6 - \mid \overset{\frown}{5} 3 \ \overset{\frown}{4} 2 \ 1 - 7 - \mid 1 - - - - - \parallel$
 情、 生 命、 歡 欣, 都 由 耶 穌 賜 下。

- 二 我嘗世間許多好味, 乾渴仍然極深;
 普天之下萬般全備, 仍不滿足我心。
- 三 以前我心思慕祝福, 並不來尋基督;
 我雖忽畧我的救主, 祂愛卻來尋吾。
- 四 我曾試過破裂水池, 希望痛快而喝;
 哎喲, 水卻完全漏失, 譏諷我的乾渴。
- 五 祝福喪失, 我心悲哀, 仍未想到祂來;
 蒙昧心目, 祂為我開, 始知祂是可愛。

WEEK 6 Hymns #522

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.

二〇一三年春季長老及負責弟兄訓練

為着基督身體之生命的經歷、長大與職事

第七篇

長大以致成熟，好成為新耶路撒冷，
作召會的終極完成

讀經：來十一 10、16，太十六 18，啓二一 2～3，
9～11，18～20，弗二 20～22，彼前二 4～5，
林前三 9～10，12，約十四 1～12，23

綱 目 週 一

壹 神建造召會，就是建造新耶路撒冷；
我們需要長大以致成熟，好成為新耶
路撒冷，作召會的終極完成—太十六
18，來六 1 上，十一 10，16，啓二一 2～3，
9～11，18～20，弗二 20～22，彼前二 4～
5，林前三 9～10，12，約十四 1～12，23：

一 神工作的目標乃是要得着新耶路撒冷；我們
的主是今日的大衛，為着神的建造豫備我們成為
變化過的材料；我們各種環境的難處，擊打我
們，對付我們這個人，為要豫備我們成為活
石、寶石，為着神的建造—彼前二 4～5，林
前三 12 上，王上六 7，參代上六 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、和天的調和；新耶路撒冷由神那裏從天而降，含示新耶路撒冷滿了天的成分，是完全屬天的一啓二一 2 ~ 3，22，弗一 3，二 6，創二八 17:

- 1 當我們在召會中，就是在神地上的家裏，我們就能進入天的門，並且藉着基督作天梯，得以看見並經歷屬天的事—12，17 節。
- 2 伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地—12 ~ 17 節，約一 51。
- 3 我們的靈今天既是神居所的所在，（弗二 22，）這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。
- 4 因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座—來四 16。

三 根據新約的整個啓示，基督徒工作的獨一目 標與終極結果該是新耶路撒冷，作為召會的終極完成，也就是神永遠經綸的終極目標：

- 1 召會的墮落，主要的原因是：幾乎所有的基督工人都被岔開，以新耶路撒冷之外的許多事物為他們的目標。
- 2 因此，在召會的墮落下，要作得勝者答應主的呼召，我們就不僅需要勝過消極的事物，更需要勝過那些頂替新耶路撒冷為目標的積

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

極的事物；每當我們來摸神那永遠的目標，就是新耶路撒冷，都要非常純潔，不可隨便——林前三 12，15 ~ 17。

- 3 得勝者應當以神永遠經綸的目標，就是新耶路撒冷，為獨一無二且終極無比的目標。

週 三

貳 我們可以從新耶路撒冷的光景，看見召會被建造的光景；新耶路撒冷是召會的終極完成：

一 召會被建造，就像新耶路撒冷，有神的同在一——結四八 35，啓二一 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；換句話說，就是神與這城同在，這城有神的同在一——二一 22。
- 2 甚麼時候我們和眾聖徒建造在一起，就有神的同在；甚麼時候我們單獨，就立刻失去神的同在。
- 3 我們必須抓牢這一個原則：神的同在，乃是一切問題的準則。
- 4 我們若是凡事都摸着神的同在，就會看見在這裏有神作殿，在這裏有神的建造；講理由、爭論、批評叫我們失去神的同在；神的同在完全在於聖徒中間的一與和諧。
- 5 神的同在是新耶路撒冷的中心；所以我們在召會中，必須得着神的同在，必須有神作殿。

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 召會被建造，就有神的掌權：

- 1 召會若被建造，裏面就有神和羔羊的寶座，就有神的掌權—二二 1。
- 2 我們若要知道一個召會中的聖徒有沒有建造起來，就要看在他們中間有沒有神的寶座，有沒有神的主權。

三 召會被建造，就有生命的流通和供應：

- 1 在新耶路撒冷，從寶座流出來一道生命水的河，在河兩邊有生命樹，生產十二樣果子，每月都結出果子—1 ~ 2 節。
- 2 在建造起來的召會中，有生命水能解人的乾渴，使人得着滋潤，也有生命樹的果子，使飢餓的人得着飽足。

四 召會被建造，就有光：

- 1 在新耶路撒冷裏，有神的榮耀作光，又有羔羊為燈—二一 23，二二 5，參耶二 11。
- 2 在建造起來的召會中，神在基督裏藉着聖徒彰顯出來，就是光；當我們進到一個建造起來的召會的聚會中，也會覺得明亮—約八 12，太五 14，詩七三 16 ~ 17。

五 召會被建造，就有神人調和，並且經過死而復活：*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 新耶路撒冷四邊各有三門，三乘四是十二，含示三一神與受造的人（四這數字表徵受造之物）調和一啓四 6。
- 2 聖城的十二個門是十二顆珍珠，表徵那藉着勝過死並分泌生命之復活基督而有的重生，乃是城的入口—二一 21。
- 3 凡能經過珍珠門進到這座城裏面的，都必須是三乘四的，就是神人調和的結果，也都必須是在基督裏經過死而復活的新造—林後五 17，加六 15。
- 4 這告訴我們，不能把天然的東西，把沙土的東西，帶到召會裏；珍珠門把人一切的天然都關在門外。
- 5 甚麼時候我們帶進一件東西是天然的，是人工的，是技巧的，是帶着人的手腕和辦法的，是沒有經過十字架的，那就是人還沒有到絕路，神還沒有爲人豫備出路—參林後四 7～8。
- 6 在召會的建造裏，一切都該是經過十字架的，都該是在基督裏的，都該是神人調和的；這就是新耶路撒冷城的入門，這也是召會的入門；只有合於這門的性質的，纔能帶到神的建造裏。
- 7 只有異象纔是你我的拯救；你我要學習將一切天然的思想、眼光、手腕、幹才、力量，都帶到十字架，接受對付；這一切經過了破碎，經過了死而復活，變成了珍珠，然後纔能帶到神的建造裏。

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 召會被建造，就滿有神的神聖性情：

- 1 新耶路撒冷裏只有一條街道，是純金的，表徵神的神聖性情—啓二一 21 下。
- 2 『在街道當中』有生命水的河，表徵神聖生命在神聖性情裏湧流，成爲神贖民日常生活中惟一的道路—二二 1，彼後一 4，約十四 6。
- 3 我們甚麼時候能完全否認自己，活在神的性情中，我們的事奉就不但能叫召會得着建造，並且人到我們中間，也定規能碰着神的道路。

週 六

七 召會被建造，就有神的彰顯：

- 1 啓示錄二十一章說城牆是碧玉的，第一層根基是碧玉，城的光輝也好像碧玉；(18 ~ 19, 11;) 不僅如此，那位在寶座上坐着的，顯出來的樣子好像碧玉；(四 3;) 因此，城顯出來的樣子就是神顯出來的樣子。
- 2 新耶路撒冷乃是神在人裏的擴大，是神在人裏豐滿的彰顯；召會若真的得着建造，也就會有神豐滿的彰顯。

八 召會被建造乃是由變化的靈以及在變化過程中的人所構成：

- 1 城牆是用寶石建造的；(二一 19 ~ 20;) 寶石不是創造出來的，乃是受造之物壓在地底下，經過多年的構成纔成功的；有壓，有燒，還有構成，纔能變化成爲寶石。

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 在召會生活中，基督佳偶的變化，是由那作經過過程的三一神終極完成之變化的靈，（林後三 18，）以及佳偶的同伴，就是基督身體中有恩賜作成全聖徒之工作的肢體，（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 召會被建造，必定有界限，『有高大的牆』——啓二—12:

I. A built-up church must have a boundary, "a great and high wall"—Rev. 21:12:

- 1 牆是為着分別和保護；新耶路撒冷要絕對分別歸神，也要完全保護神的權益。
- 2 神越將自己建造到我們裏面，並以祂自己構成我們，我們就越分別歸神，也蒙保守脫離一切屬那惡者的事物；若是在召會生活中，眾聖徒都被建造，到底甚麼是屬神的，甚麼是屬人的，甚麼是屬天的，甚麼是屬地的，甚麼是新造的，甚麼是舊造的，就都能容易的分辨清楚。
- 3 所有信徒都需要這樣高大的牆來分別並保護他們—17 節。

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 願主憐憫我們，叫各地的召會都能顯出這種被建造的光景！

J. May the Lord have mercy on us that the churches everywhere may manifest all these conditions of being built up!

第七週・週一

晨興餽養

來十一 10 『因為他等候那座有根基的城，其設計者並建築者乃是神。』

彼前二 4~5 『你們來到祂這為人所棄絕，卻為神所揀選所寶貴的活石跟前，也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

盼望主在這些年間，給我們這些一同事奉的人，有個很深的感覺，祂需要一個厲害的恢復，就是恢復『建造』。...我們所作的工，不僅僅是為着造就一般聖徒，乃是為要建造一個身體，建造一所屬靈的房屋。...恩賜者乃是為着建造基督的身體〔弗四 11~12。〕

在馬太十六章十八節，主耶穌親自說，『我要把我的召會建造...。』以弗所二章二十二節提到，猶太人和外邦人『在祂裏面同被建造，成為神在靈裏的居所』。彼前二章五節也說，我們『也就像活石，被建造成為屬靈的殿』。保羅在林前三章指出，他是一個智慧的工頭，立好了根基，我們各人要謹慎怎樣在上面建造（10）。我們的建造該是金、銀、寶石的建造（12）。到了十四章，他更給我們看見，不論我們切慕什麼屬靈的恩賜，都不重在恩賜的問題，乃重在我們要切慕建造（3~5、12）。這意思是，十四章中所有的恩賜，都當為着建造召會（召會的治理與話語職事，四頁）。

信息選讀

希伯來十一章說到，亞伯拉罕等候那座有根基的城，其設計者並建築者乃是神（10）。那座有根基的城，就是將來的新耶路撒冷。新耶路撒冷是神的帳幕與人同在（啓二一 3），換句話說，新耶路撒冷就是神的居所。這並不是說神在這一個時代，有兩種不同的建造，

WEEK 7 — DAY 1

Morning Nourishment

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

一種是在地上建造的召會，另一種是在天上建造的聖城新耶路撒冷。並非神今天暫時住在召會裏，等到新耶路撒冷來臨時，就廢掉召會，再從召會搬到新耶路撒冷。實際上，召會與新耶路撒冷二者乃是一個。

神今天建造召會，就是建造新耶路撒冷，這兩者乃是一個工作的兩面說法。今天的召會是神的殿，神的家，但將來在新耶路撒冷裏，我們看不見殿（22），因為殿已經擴大成爲一座城。所以，不是有一種建造殿的工作，還有另一種建造城的工作。將來的新耶路撒冷，就是今天召會最終的形狀，也就是殿擴大成爲一座城。

神在這一個時代裏，只作這一件建造的事。...神在地上建造召會，結果乃是將召會建造到天的境界；神在時間裏建造召會，卻是將召會建造到永遠裏。將來的新耶路撒冷完全是屬天的，滿了屬天的性質，和屬天的味道。

神在這一個時代工作之中心的結果，最終的目的，就是要爲祂自己建造出一個居所。在初期時，是一所房屋；在成熟時，是一座城，那座城就是神的帳幕與人同在，祂要與人同住（3）。在舊約裏，神的帳幕就是神的殿；在新約裏，召會一面是神的帳幕，一面又是神的殿。到了新耶路撒冷，乃是神的帳幕在人間，在其中看不見殿，因爲一切都已經完全達到成熟，那座城是帳幕，也是一個擴大的殿。

保羅對於這個建造，有清楚的異象，他說，『我...好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。』（林前三10）我們建造的方法，建造的材料，以及建造成什麼東西，都需要好好的研究。...拯救罪人、造就聖徒，乃是爲着一個中心的目標，就是要建造神的房屋。如果我們注意這個中心的工作，我們拯救罪人，傳揚福音，就會更有果效；我們造就聖徒，也不會是問題（召會的治理與話語職事，五至七頁）。

參讀：召會的治理與話語職事，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

第七週・週二

晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

創二八 17『他就懼怕，說，這地方何等可畏！這不是別的，乃是神的家，也是天的門。』

新耶路撒冷乃是神與人的調和，是神和人調在一起的東西。啓示錄告訴我們，新耶路撒冷由神那裏從天而降，所以在新耶路撒冷裏，滿了天的成分，是完全屬天的。另一面，新耶路撒冷又是神住在人中間；並且這個新耶路撒冷，是個團體的人。所以，新耶路撒冷是天，是神，又是人。這乃是聖經的啓示。...神歷世歷代作工的最終結果，乃是要得着一個奧祕的東西，是天、神、人三合一調在一起的東西。

當新天新地新耶路撒冷，從天降到新地上時，這個三合一的東西就在地上了。...天、神、人三者調成了一個，就是新耶路撒冷（基督徒生命成熟的路，五一頁）。

信息選讀

〔伯特利〕是在地上，卻是聯於天，所以雅各稱之為天的門。當我們在地上的召會，神的家中時，我們能進入天的門，並且藉着基督這天梯，能看見並經歷天上的事（聖經恢復本，創二八註2）。

希伯來四章十六節所說的寶座，毫無疑問，是指天上神的寶座（啓四2）。神的寶座，對全宇宙是掌權的寶座（但七9，啓五1），但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵

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 seat)

(出二五 17、21)。...當我們還活在地上時，怎能來到天上神和羔羊(基督)的寶座前？祕訣在於希伯來四章十二節所說我們的靈。那在天上坐在寶座上的基督(羅八 34)，現今也在我們裏面(10)，就是在我們的靈裏(提後四 22)，這靈就是神居所的所在(弗二 22)。伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地(創二八 12~17，約一 51)。我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座(聖經恢復本，來四 16 註 1)。

根據新約的整個啓示，基督徒工作的獨一目標該是新耶路撒冷，就是神永遠經綸終極的目標。...今天在一般的基督徒當中，幾乎沒有人的目標是正確的。他們在那裏追求屬靈、聖潔、傳福音救靈魂、設立神學院教導神學、聖經，但幾乎沒有人答覆說，他們所以作這些，目標是要終極完成新耶路撒冷。

召會的墮落，主要的是由於這個事實：幾乎所有的基督工人都被岔開，以新耶路撒冷之外的許多事物為他們的目標。因此，在召會的墮落下，我們要作一個得勝者答應主的呼召，就不僅需要勝過消極的事物，更需要勝過那些頂替新耶路撒冷為目標的積極事物。...要成為得勝者，我們應當以神永遠經綸的目標，就是新耶路撒冷，為獨一無二且終極無比的目標(如何作同工與長老，並如何履行同工與長老的義務，五〇、五二至五三頁)。

參讀：基督徒生命成熟的路，第四篇；如何作同工與長老，並如何履行同工與長老的義務，第三篇。

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

第七週・週三

晨興餽養

啓二一 22 『我未見城內有殿，因主神全能者和羔羊為城的殿。』

二二 3~4 『...在城裏有神和羔羊的寶座；祂的奴僕都要事奉祂，也要見祂的面；祂的名字必在他們的額上。』

召會若是有建造，召會定規有這四種光景。一，有神作殿，有神的同在。二，有神的寶座，有神的掌權。三，有神生命的流通和供應。四，有神的光。我們若有這些光景，就證明我們是被建造的。因為只有在建造裏面，才有神這一切的祝福。

第一點，召會被建造，就有神的同在。啓示錄二十一章二十二節說，在新耶路撒冷城裏，未見有殿，神和羔羊就是城的殿。我們知道，在舊約時聖殿乃是耶路撒冷的中心。所以這裏神和羔羊作殿，意思也就是說，神和羔羊自己成了城的中心。換一句話說，就是神與這座城同在，這座城裏有神的同在（神的建造，一二七、一一八頁）。

信息選讀

在那裏有神的建造，在那裏就有神的同在。神的同在是隨着祂的建造的。我們的經歷豈不也告訴我們，什麼時候我們和眾聖徒建造在一起，我們就有神的同在，什麼時候我們單獨，我們就立刻失去神同在的感覺麼？...三個人商討傳福音的事，〔也許有三種意見。〕...那個時間的定規完全該根據神的同在。若是有神的同在，就早晨也好，晚上也好，下午也好，什麼時候都好。若是沒有神的同在，就無論什麼時候都不合式。

WEEK 7 — DAY 3

Morning Nourishment

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.

所以我們必須抓牢這一個原則：神的同在乃是一切問題的準則。無論你怎樣作，都必須留意有沒有神的同在。你發表這個意見，有神的同在麼？你說這個話，取這個態度，有神的同在麼？你這樣提議，這樣主張，有神的同在麼？你若是凡事都摸着神的同在，你就看見，在這裏有神作殿，在這裏有神的建造。若是我們彼此相爭，也許我們都是爲着主，所堅持的理由也都很對，但是就因着相爭，這裏就沒有神作殿，就沒有神的同在，這一座城也就給我們拆光了。

不管...所批評的對不對，所論斷的對不對，先失去神同在的，總是...批評的弟兄或姊妹。他們沒有神同在，沒有神作殿。那就是說，在他們身上沒有建造。...我們必須看見，在召會中不是講理由的問題，乃是神同在的問題。

聖靈...不管你理由怎麼對，祂只看你的態度，看你的存心，看你的光景。...在召會中，理由講得越響亮的人，就越吃虧。你越講理由，你就越失去神的同在。請記得，新耶路撒冷城裏頭的殿乃是神自己，神的同在就是這一座城的中心。所以我們在召會中，必須得着神的同在，必須有神作殿，我們才是被建造的，才有新耶路撒冷城的光景。

神的顯出，完全是由於神的同在，而神的同在完全是由於眾聖徒的和諧與合一。這個和諧與合一，就是建造。當弟兄姊妹們，彼此之間有摩擦、有意見、不和諧、不合一的時候，你進到他們中間去，你就感覺黑暗、不明亮。他們的道可能講得很好，他們禱告的聲音也可能很響亮，但在那裏卻覺得沒有光。這就是因爲他們中間沒有神的建造（神的建造，一一八至一二一、一二七頁）。

參讀：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

第七週・週四

晨興餽養

啓二二 1~2 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子...。』

〔第一，召會若被建造，就有神的同在。〕第二，召會若被建造，裏面就有神的寶座，就有神的掌權。你看見在新耶路撒冷城裏面有神的寶座。這個寶座不光是神同在的問題，還是神掌權的問題。...因着神的寶座設立在這裏，神就能在這裏通行祂的權柄。...你若要知道一個召會是不是被建造的，你就要看他們中間有沒有神的寶座，有沒有神的主權。

有的時候，你到一個地方去，碰到一些弟兄姊妹，你會感覺在他們中間，沒有神的寶座，倒有人的寶座。你如果參加他們的事奉聚會，看他們每一個人說話的光景，那真是像坐在寶座上一樣。...這一個話還沒有說完，另一個就搶上來說了。...你在許多地方看不見...被建造的光景。反而你看見到處充滿了人的手法和組織。...若是你們也靠拉攏，也靠聯絡，你要知道，在你們中間已經沒有神的建造了。召會不能靠拉攏，也不能靠聯絡，召會乃是要在神裏頭同被建造。...所以要看一處召會有沒有被建造，不是看他們中間有沒有聯絡和熱情，乃是看他們中間有沒有神的同在，有沒有神的寶座（神的建造，一二一至一二四頁）。

信息選讀

第三，召會被建造，就有生命的流通和供應。聖經給我們看見，從這個寶座流出來一道生命水的河，在河兩邊有生命樹，生產十二樣果子，每月都結出果子〔啓二二 1~2〕。這就是說，在神

WEEK 7 — DAY 4

Morning Nourishment

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

的同在和掌權裏，有生命的流通。在這裏有生命的活水，能解決人的乾渴，使人得着滋潤。在這裏也有生命樹的果子，使饑餓的人得着飽足。凡到這裏來的人，都能得着他所需要的供應。

一個真實被建造的召會，定規就有這一種光景。你在那裏定規碰見神生命的流通，碰見神生命的運行。無論什麼樣的人，到了那裏都能得到供應。

一個召會若是有建造，眾聖徒彼此之間有和諧，在那裏定規就有生命活水的流通，有生命糧食的供應。人到他們中間去，不一定聽見好的道，卻必定碰着活水，碰着糧食，感覺神的同在，感覺神的掌權。人在那裏就能得着滋潤、飽足和安息。

召會被建造，還有第四種光景，就是有光。在新耶路撒冷城裏有光〔二一 23〕。...這個光就是神自己。在這裏神是光，基督是燈。神在基督裏顯出祂的榮耀來，這個榮耀就是這城的光。在這一座城裏頭，不需要日月光照，意思就是說，在這一個建造裏面，不需要天然的光。他們中間的神在基督裏顯出來，就是光。或者說，他們在基督裏，讓神彰顯出來，就是光。所以你到他們中間去，你感覺在那裏是明亮的。

許多時候，你進到一個被建造的召會中，也會覺得那裏是明亮的，那裏有亮光。也許你私下有為難的事，雖然經過禱告、讀經，尋求神的意思，仍然不清楚。但是有一天，你進到他們的聚會中，你坐在他們中間，你就感覺裏面亮了。有的時候...就是那個聚會的空氣，就叫你裏面的感覺清楚了，明亮了。這就是因為在那裏有光，在那裏有神榮耀顯出來。這一種光景就說出那是一個被建造過的召會（神的建造，一二四至一二七頁）。

參讀：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

第七週・週五

晨興餽養

啓二一 12~13 『有高大的牆；有十二個門，門上有十二位天使；門上又寫着以色列十二個支派的名字；東邊有三門，北邊有三門，南邊有三門，西邊有三門。』

新耶路撒冷是有門的〔啓二一 12~13〕。人要進入這一座城，有分於這一個神的建造，就必須經過門。...這一座城共有十二個門；...四方都有。這包含一個意思就是說，人要進到這座城裏是非常的方便，一點不覺得為難。...你要注意，在新耶路撒冷這裏，有很多的數字都是十二。並且這裏的十二，乃是東西南北的四方，和每一方的三個門，兩者相乘而得的。三這個數字，是指三而一的神，也是指在復活裏來作人生命的神。這三而一的神，來和人發生關係，而作人的生命，乃是藉着成為肉體，死而復活。...這三而一的神，是經過這三個步驟來作人的生命。三這個數字，就包括這麼多的意義。而四在聖經中乃是指着受造之物〔參四 6〕。...所以三乘四的意思，就是神與人調和。神與人完全調和，就成為十二。十二乃是一個永遠完全的數目，也就是神建造完全的數目。凡經過神建造的東西，都應該是神與人調和過的；如果以數字來表徵，就是十二（神的建造，一三一至一三二頁）。

信息選讀

這一座城的門是珍珠，意思就是告訴我們，凡和這珍珠的性質不合的，都不能有分於這一座城，都不能進到這一座城裏面。凡能經過珍珠的門，而進到這一座城裏面的，都必須是三乘四的東西，都必須是人調在神裏頭的東西，都必須是在基督裏

WEEK 7 — DAY 5

Morning Nourishment

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

經過死而復活的新造。你不能把天然的東西，把沙土的東西，帶到這所建築的裏面來。每一粒沙土，都必須先進到蚌的傷處起過作用。每一個屬土的人，都必須在基督的十字架裏頭，經過死而復活。所有天然的人，所有天然的成分，都必須在十字架那裏受過對付，變作新造，變作珍珠，才能入門。

天然的，人工的，技巧的，帶着人的手腕和辦法的，沒有經過十字架的，...凡這些沒有經過死的東西，都是沙土，都不是珍珠。這些永遠不能帶到神的建造裏面來。你若將這些帶來，你就破壞神的建造...。在召會這裏，在神的建造這裏，不能有沙，不能有土，只能有珍珠。那就是說，在召會的建造裏面，都該是經過十字架的，都該是在基督裏的，都該是神人調和的。...只有合於這門的性質的，才能帶到神的這個建築裏面來。

新耶路撒冷城也有街道〔啓二一 21 下〕。...聖經說，城是純金的〔啓二一 18〕，街道也是純金的〔21 下〕（神的建造，一三四、一三八至一三九頁）。

金象徵神聖的性情。生命水的河在街道當中流着，表徵神聖的生命在神聖的性情裏湧流，作神贖民日常生活的惟一道路。...神聖的生命和作聖別道路之神聖的性情，總是同行的。所以神生命水的河，是順着神聖的道路便於應用的。我們是藉着行在這生命的道路中，享受這生命水的河（聖經恢復本，啓二二 1 註 1）。

這一所建築就是這一條道路。你我所作的工就是這一條路，你我所建造的召會就是這一條路。我們什麼時候能完全否認自己，活在神的性情中，我們的事奉就不但能叫召會得着建造，並且人到我們中間，也定規能碰着神的道路（神的建造，一四四頁）。

參讀：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

第七週・週六

晨興餽養

啓二一 18~19 『牆是用碧玉造的，城是純金的，如同明淨的玻璃。城牆的根基是用各樣寶石裝飾的。第一根基是碧玉...。』

11 『城中有神的光輝；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

我們現在來看新耶路撒冷的城牆。...城牆是碧玉的〔啓二一 18〕，城所發出的光輝也像碧玉〔11〕。弟兄姊妹，你看見麼？這個城牆所顯出來的形像，完全和神一樣！在寶座上的神如何像碧玉〔四 2~3〕，這一座城也同樣像碧玉。

新耶路撒冷乃是神在人裏頭的擴大，乃是神在人裏頭豐滿的彰顯。這一個擴大，這一個豐滿的彰顯，在原則上與神自己一樣。神顯出來是碧玉，這一座顯出來的城也是碧玉。兩者是一式一樣，毫無二致。並且第一幅圖畫，結果是套在第二幅圖畫裏面。有了啓示錄二十一章這一座城，就沒有四章那個寶座了，因為都包括在這一座城裏面了。所以這座城，就是神自己的形像（神的建造，一五二、一五四頁）。

信息選讀

新耶路撒冷是一座有根基的城（來十一 10），這些根基就是羔羊的十二使徒（啓二一 14），每位使徒由一樣寶石所表徵。...當〔西門〕被帶到主面前時，主將他改名為彼得，意思就是石頭（約一 42）。後來，主說到召會的建造時，就以這名稱呼他（太十六 18）。寶石不是創造的，乃是從受造之物變化成的。所有的使徒都是受造的泥土，但他們蒙了重生，並且變化成了為着神永遠建造的寶石。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

經過這樣的重生和變化，才能成為新耶路撒冷的一部分（聖經恢復本，啓二一 19 註 1）。

新耶路撒冷有『高大的牆』（啓二一 12 上）。牆是為着分別和保護。新耶路撒冷作為聖城，要絕對分別歸神，也要完全保護神的權益（新約總論第八冊，一九二頁）。

這一道牆，不光像神，彰顯神，並且還是一個界限。凡在這牆裏面的，就是新耶路撒冷，凡在這牆外面的，就不是新耶路撒冷。換句話說，在這裏面的就是神的建造，在這外面的就不是神的建造。

召會是有界限的。召會的這一個界限，乃是神的兒女經過神的組織而有的。...若是在召會中，眾聖徒多被建造，這個牆就砌高了，召會與世界的界限就非常顯明。到底那一個是屬神的，那一個是屬人的，那一個是屬天的，那一個是屬地的，那一個是新造的，那一個是舊造的，在召會這裏都能分別得極其清楚。並且這些完全不是以道理來分，乃是以建造來分。...你要神在召會中間有建造，你就必須看見這裏有一道界限，這一道界限乃是因着神的調和、組織而有的。若是神在我們裏面有調和，神在我們裏面有組織，我們身上馬上就有分別的界限。

我們現在總括起來說一下。這一座新耶路撒冷的門是珍珠，街道和城的本身是純金，牆是碧玉，根基是十二種的寶石。...因着神在你裏面有壓的工作，有火煉的工作，有組織的工作，你身上就有寶石的牆顯出來。你我每一個人若都是這樣經過神的工作，你我就能同被建造，成為神這一座建築。...願主憐憫我們，叫各地的召會都能顯出這種種被建造的光景！（神的建造，一五八至一五九、一六四頁）。

參讀：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

終極的顯出一神中心的思想

768

7 7 7 7 (英 972)

F 大調

4/4

3 · 2 1 4 | 3 · 2 1 - | 2 · 1 7̣ 6 | 5 · 4 3 - |
 一 阿, 神中心的觀念, 乃是與人相結聯,
 3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 - - - ||
 祂來作人的一切, 使祂計畫得成全。

- | | | |
|---|------------------------|------------------------|
| 二 | 人是被造的瓦器,
人可取神作生命, | 有靈、有魂也有體;
藉此與神成爲一。 |
| 三 | 藉着生命的流通,
適合爲神造居所, | 人變寶石爲神用;
讓神彰顯祂光榮。 |
| 四 | 這是聖城神所建,
這是新耶路撒冷, | 這是居所神所羨;
完滿成全神心願。 |
| 五 | 這是眾聖的建造,
原是父神所籌畫, | 這是神、人的相調;
滿足神、人的需要。 |
| 六 | 神和羔羊的寶座,
從這掌權的中心, | 在這榮耀的居所;
流出聖靈生命河。 |
| 七 | 基督乃是生命樹,
結出神聖生命果, | 長在河的兩岸處;
供應眾聖作食物。 |
| 八 | 神在基督裏作光,
死亡之夜全驅盡, | 透過全城來照亮;
神聖之光照輝煌。 |
| 九 | 神在人裏, 人在神,
人的內容乃是神, | 互爲居所來藏身;
神的表現乃是人。 |

WEEK 7 Hymns #972

- | | |
|---|--|
| 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. | 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. |
| 2 Earthen vessel man was made—
Body, soul, and spirit too,
God as life that he may take
And with Him have oneness true. | 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. |
| 3 By the flow of life divine,
Man becomes a precious stone
Fit for building God's abode,
That His glory might be known. | 8 God in Christ, the glorious light,
Thru the city brightly shines,
Scattering all the deathly night
With its light of life divine. |
| 4 'Tis the city God hath built,
'Tis the dwelling God requires,
'Tis the new Jerusalem
Which fulfills His heart's desires. | 9 God in man and man in God
Mutual dwelling thus possess;
God the content is to man,
And the man doth God express. |
| 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. | |

二〇一三年春季長老及負責弟兄訓練

為着基督身體之生命的經歷、長大與職事

第八篇

在身體裏過犧牲的生活，
並為着身體的長大把生命供應給身體

讀經：腓二 17，羅十二 1，約壹五 16 上，林後四
12，弗四 13 ~ 16，西二 19

綱 目

週 一

壹 在身體裏我們需要過犧牲的生活—羅
十二 1:

一 葡萄樹表徵犧牲的基督，就是將祂自己一切
全都犧牲的基督；本於祂的犧牲，祂產生了
新酒，使神和人歡喜—申八 8，士九 13，詩
一 四 15 上：

- 1 基督是產酒者，犧牲自己以產生酒，使神和
人喜樂；作為葡萄樹，基督出產喜樂給神和
人—士九 13，詩一 四 15 上。
- 2 在主的主宰下，我們可能被擺在某些處境
中，需要我們犧牲自己，好使別人喜樂—羅
十二 1，弗五 2:
 - a 我們若在這樣的處境中接觸主，我們就會經
歷祂作出產酒的葡萄樹，使神和人喜樂的一
位—腓三 1 上。

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. 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 經歷基督作葡萄樹的結果，就是我們在祂裏面、同着祂、並藉着祂，成了葡萄樹，出產一種能使神和人喜樂之物—士九 13。
- 3 我們若接觸葡萄樹所表徵的基督，並經歷祂犧牲的生命，祂就會使我們有力過犧牲的生活，產生酒使別人和主喜樂—羅十二 1，弗五 2，林後一 24：
 - a 在自己裏面我們無法過犧牲的生活，因為我們的生命是天然的生命、自私的生命；我們若是接觸主，經歷祂犧牲的生命，祂就要加給我們力量，加強我們，使我們為神為人而犧牲—太十六 25，約一 29，二十 22，林前十五 45 下，六 17，腓四 13，羅十二 1，弗五 2。
 - b 我們越經歷基督作有犧牲生命的葡萄樹，就越有力量犧牲自己，使神和人喜樂；我們會使接觸我們的人快樂，也會將喜樂帶給神—林後一 24，五 13 上。

週 二

二 藉着經歷基督作出產酒的葡萄樹，並藉着被祂這新酒充滿，我們就能在祂裏面並同着祂成爲奠祭，使神和人喜樂—創二五 14，出二九 40 ~ 41，腓二 17，提後四 6：

- 1 奠祭不僅豫表基督自己，也豫表這位基督以祂自己作新酒浸透我們，直到祂與我們成爲一而被澆奠，使神滿足，並爲着神的建造—太九 17，提後四 6，創三五 14。
- 2 奠祭就是我們經歷與基督成爲一，到一個地步，祂成爲我們，並且我們在祂犧牲的生命

- 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 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

週 三

Day 3

貳 當我們在身體裏過犧牲的生活，我們就把生命供應給身體—約壹五 16 上，羅八 2，6，10 ~ 11，弗四 16:

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:

一 我們所有的一切都是在身體裏，都是經過身體，也都是爲着身體；因此，我們的生活該是在身體裏，經過身體，也是爲着身體—16 節。

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.

二 身體乃是藉着肢體間彼此的供應被建造起來的；神是要藉着每一個肢體，將生命傳輸到身體裏去—16 節。

B. The Body is built up by the mutual supply of the members; God conveys life to the Body through every member—v. 16.

三 一個人只能把他從基督所得的供應身體；我們職事的度量，乃是根據基督在我們裏面的度量—15 ~ 16 節：

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 只有作到我們裏面的基督，纔是對身體有用的，纔能供應生命給人—三 16 ~ 17。

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 我們供應給身體的是基督，身體所接受的也是基督，因爲在身體裏，基督是一切，又在一切之內—西三 4，10 ~ 11，15 ~ 16。

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.

週 四

Day 4

3 我們從元首基督所接受的，身體自然就接受，因爲我們的就是身體的，我們無須努力把它傳給身體—約一 16，弗三 2，林後十二 9，林前十五 10。

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.

四 那裏有十字架，那裏就有生命的供應；要被使用來供應生命給身體，我們平日在主面前的生活中，就必須讓十字架在我們身上運行—林後四 10 ~ 12:

- 1 身體一個不變的原則就是：『死是在我們身上發動，生命卻在你們身上發動』—12 節。
- 2 任何神藉由十字架帶我們經過的事，都自然而然帶來身體上生命的擴增；我們在隱密中與主一同經過的，就足彀把生命供應給身體—太六 16 ~ 18，西三 3 ~ 4。
- 3 生命的交流使身體得到供應；當死在我們身上發動，生命就流通到身體裏—林後四 12。

五 我們藉由內裏的實際將生命供應給基督的身體；聖靈只會為真實和實際的事作見證—約十六 13，約壹五 6。

六 藉着供應生命，我們就服事身體並幫助身體長大；當我們從主所接受的生命流進身體裏，基督身材的度量就增加—弗四 13 ~ 14。

週 五

叁 我們需要把生命供應給身體，為着身體的長大—西二 19，弗四 15 ~ 16:

- 一 神的心意是要使用基督身體上的肢體作管道，將基督的生命流通到全身體裏，藉着他們加增身體的分量—林後四 12，弗四 16。
- 二 身體的長大在於有東西從基督這位元首出來—15 ~ 16 節：

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:

- 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 當身體藉着持定元首而得着供應，身體就以神的增長而長大一西二 19。
- 2 身體是從頭長出來的，因為一切的供應都是從頭而來—弗四 15 ~ 16。

三 身體的長大在於我們裏面神的增長，神的加添，神的增多—西二 19:

- 1 神是主觀的把祂自己給了我們，而叫我們生長。
- 2 神越加到我們裏面，就越使我們生長；這是神叫我們生長的路—林前三 6 ~ 7。
- 3 惟有神能叫人生長；惟有神能把祂自己給我們；沒有祂，我們就無法長大一 6 ~ 7 節：
 - a 神加到我們裏面，就是祂使我們生長。
 - b 神使我們生長，事實上乃是把祂自己賜給我們—羅八 11。

週 六

四 身體的長大就是身體的建造—弗四 16，西二 19:

- 1 以弗所四章十一至十六節在新約裏佔有特別的地位，因為它顯示建造基督身體的奧秘。
- 2 基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體把自己建造起來—16 節，三 17 上：
 - a 當基督進到聖徒裏面，活在他們裏面，眾聖徒裏面的基督就成為召會—西三 10 ~ 11。
 - b 基督的身體因着基督在我們裏面的長大而長大，也就得着了建造—一 18，二 19。

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. 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.

第八週・週一

晨興餽養

士九 13 『葡萄樹對他們說，我豈可停止生產我那使神和人喜樂的新酒，去飄飄在眾樹之上呢？』

羅十二 1 『所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。』

葡萄樹代表什麼呢？在士師記九章十三節，葡萄樹說，『我豈可停止生產我那使神和人喜樂的新酒。』從一面來說，這是描寫那位犧牲的基督，那位把自己一切全都犧牲的基督。但這並不是主要的點。最重要的意義乃是說，本於祂的犧牲，祂產生出一樣東西來使神和人歡喜—新酒（包羅萬有的基督，六〇頁）。

信息選讀

你有沒有這樣經歷過基督？我相信我們大部分的人都有過一點類似的經歷，但是大概我們未加以注意。有的時候神主宰的權柄，把我們擺在某一種處境中，需要我們犧牲自己好使別人喜樂，也使神喜樂。當我們在這樣的處境中來接觸主，就在那時我們經歷祂作出產酒的葡萄樹；我們經歷基督作使神喜樂，並使人喜樂的一位。從這經歷我們就變成了葡萄樹；我們便成了一種能使人 and 神喜樂之物的出產者。我知道你們有這樣的經歷。基督許多不同的方面，能應付每一處境中的每一個需要。基督是太豐富了。祂不僅是小麥和大麥餅，祂也是所有的樹木，而〔葡萄樹〕乃是出產喜樂給神和給人的。若是所有的弟兄姊妹都對你覺得愉快，我確信你多多少少是在這一方面經歷了基督，你是經歷基督作一個產酒者。基督作犧牲的羊羔活在你裏面，加給你力量，使你犧

WEEK 8 — DAY 1

Morning Nourishment

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

性自己為着別人，好叫別人喜樂。

好幾年前當我在臺灣臺北的時候，有相當多的弟兄姊妹來和我們住在一起，接受一些屬靈的幫助。其中有一位姊妹總是發牢騷，不斷發怨言。她洗澡時，嫌水不設熱，她吃飯時，又嫌飯太冷。她終日就是說，『為什麼這樣？』『為什麼那樣？』她叫所有與她同住的人頭痛。沒有一個對她感到愉快，因為她根本沒有學過如何犧牲自己。她從來沒有學過如何在她的處境中應用作犧牲的基督。她自己是一個不快樂的人，她也不能叫任何人快樂，她缺少酒。她沒有經歷基督作產酒者，犧牲祂自己，產出酒來給人並給神。

你若是在這一方面經歷基督，你自己必有多量的酒可喝，而且你要喝醉了。你就要因基督而癡狂。你能說，『我真是快樂，主，我真是快樂。我不知道自私是什麼，那對我像外國話一樣。一天過一天我都在喝基督的酒。』

最快樂的人乃是最不自私的人。最自私的人都是最痛苦的人。他們不斷呼喊：『可憐我吧；待我好一點！』他們就像討飯的人，一直求乞。犧牲的人乃是快樂的人。我們怎能犧牲呢？我們沒有力量犧牲，因為我們的生命是天然的生命、自私的生命。只有基督的生命才是犧牲的生命。你若是接觸這位基督，經歷祂犧牲的生命，祂就要加給你力量，剛強你，使你為神為人而犧牲。你就要成為最快樂的一個人；你要被喜樂灌醉了。這就是經歷基督作葡萄樹。因着這經歷，對別人你就變成了一棵葡萄樹，所有和你接觸的人都要因你覺得快樂，你也要將喜樂帶給神（包羅萬有的基督，六一至六二頁）。

參讀：腓立比書生命讀經，第五十篇；包羅萬有的基督，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

第八週・週二

晨興餽養

創三五 14 『雅各便在神與他說話的地方立了一根石柱，在柱上澆了奠祭，並且澆上油。』

腓二 17 『然而，即使我成爲奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。』

〔在腓立比二章十七節，〕保羅以信徒對基督的經歷所構成的信心爲基本的祭，好叫他能將自己作爲奠祭澆奠在其上。天上的神必定會因這種光景非常喜樂。...在信徒這面有信心，在使徒這面有奠祭，這是何等美妙的景象！難怪保羅能說，他與他們眾人一同喜樂！保羅樂於流血成爲奠祭，澆奠在信徒信心的祭物上。他不僅喜樂，還與眾聖徒一同喜樂。與別人一同喜樂，意指同他們分享喜樂。使徒在爲腓立比人的信心殉道的事上，與他們分享他的喜樂。因此，這含示向他們慶賀之意。我相信三一神看見這種歡樂、喜樂的情景，也與保羅一同喜樂（腓立比書生命讀經，一四〇頁）。

信息選讀

惟有從我們對主的經歷中，才能產生奠祭。我們要成爲奠祭，就必須被主充滿，被主浸透。惟有如此，我們才能有屬靈的構成，使我們成爲奠祭。像我們這樣的罪人，竟能構成爲屬天的酒，讓神心滿意足，這是何等不得了的事！

信徒經歷基督並享受基督，結果他們裏面就產生一個構成，保羅稱之爲信心。在神眼中，這信心太超絕、美好、美妙了，神將其視爲獻給自己的祭物。保羅因着多年對主的經歷，尤其是因着

WEEK 8 — DAY 2

Morning Nourishment

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 Him. Paul, after experiencing the Lord for so many years, especially during his

在監獄裏那段期間的經歷，他構成了屬天的酒，能穀使神喜悅快樂。信徒信心的祭物使神滿足，而奠祭使神喜悅。因此，奠祭乃是在滿足神的祭物之外，所獻上使神喜悅的祭。祭物是非常使神滿足的。在舊約裏，獻奠祭的人所獻的，就豫表說，不是出於牛羣羊羣，乃是出於他自己和自己的經歷。在新約裏，我們看見，保羅藉着個人對基督的享受與經歷，成了令神喜悅的酒，澆奠在主面前。他對基督的經歷將他構成酒，使神喜樂（腓立比書生命讀經，一四〇至一四一頁）。

奠祭...主要是加在燔祭、平安祭和同獻的素祭上（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），...〔並且〕豫表基督將自己傾倒出來，叫神喜悅，使神滿足（真理課程三級卷二，一三頁）。

奠祭乃是在利未記一至六章所啓示的基本祭物之外附加的。...基本的祭物豫表基督的各方面，奠祭豫表獻祭的人所享受的基督。基督這屬天的酒充滿獻祭的人，甚至使他們成爲獻給神的酒。使徒保羅因着這樣享受基督，就成了這樣的奠祭（提後四 6），使他能藉着流血，澆奠在信徒的信心這獻給神的祭物上（聖經恢復本，腓二 17 註 1）。

創世記三十五章十四節是聖經中頭一次提到奠祭。...這裏提到奠祭，聯於伯特利的柱子，指明奠祭是爲着神的建造。雅各在柱上澆油之前，先在其上澆奠祭，這表徵奠祭的澆奠帶進那靈的澆灌（徒二 33），爲着聖別神的家（出四十 9）（聖經恢復本，創三五 14 註 2）。

參讀：創世記生命讀經，第六十九篇；腓立比書生命讀經，第十四篇。

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

第八週・週三

晨興餽養

弗四 15~16 『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

今天我們所有的一切都是在身體裏，都是經過身體，也都是為着身體的。一九二五年，〔一位弟兄〕被請到美國，遇到了一位姊妹，她在苦難病痛中學了許多功課，後來就能設幫助許多人。她真是有生命的職事，是供應生命的人。她這樣的學習乃是在身體裏，經過身體，也是為着身體的。這是神今天所尋找的人。我們一切生活的標準，乃是在身體裏，經過身體，為着身體(倪柝聲文集第二輯第二十四冊，一三九至一四〇頁)。

信息選讀

在基督的身體上，肢體是會影響肢體的。一個肢體不好，會影響別的肢體也不好；有時你很好，是因為別的肢體有好的一面影響了你。每一個肢體都能影響別人。所以，我們不該靠自己活，我們要持定元首，尋求交通。神是要藉着每一個肢體，將生命傳輸到身體裏去。

基督的身體是如何被建造起來的？乃是藉着肢體間彼此的供應。因此，我們除了要看見我們是一個肢體之外，我們還要看見，每個肢體都有它的職事。每一個肢體在身體上，都有它特別所能的，這就是它的職事。職事是一個名詞，它的動詞就是服事。肢體的職事就是肢體從基督所特別得着的，將這特別的得着供應到身體裏，這就是肢體的服事。身體

WEEK 8 — DAY 3

Morning Nourishment

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

是基督，所以我們的職事也是基督。每一個屬乎主的人都有他的那一分，每一個屬乎主的人，在基督裏所得的都有一個特點，這個特點就是他服事的特點。盡職事服事人，乃是根據信徒裏面的基督，乃是把他在基督裏所得的供應身體，而不是把自己所明白的道理拿出來服事人。我們職事的度量，乃是根據基督在我們裏面的度量。基督在我們裏面的度量有多少，我們職事的度量就有多少。我們的職事所根據的，有兩個事實：第一，我們所得着的基督，第二，我們所得着的基督與別的肢體不同的一面。如果我們都只認識基督共同的、普通的一面，我們如何彼此供應呢？我們要用什麼來建造呢？

一個基督徒需要有他個人特別的職事，不是普通的職事。一個人必須得着基督，是別的肢體所沒有得着的，就是這不同的東西，使我能補上別的肢體的缺欠。談到職事，必須對基督有特別的認識，不是普通的認識。...眼睛能看，耳朵能聽，鼻子能嗅，它們各有各的功能，也就各有各的那一分。別的器官有時候也可以用一下，但卻不是專門的用。...你在主面前有特別的學習、有特別的認識，你就能將別的肢體所沒有的供應身體。你對於基督有特別的認識，那一個認識就是你專一的職事。專一的職事，才能服事身體，才能叫身體長進。所以，每一個肢體都需要一直追求，從主那裏得着身體從來所沒有得着的，然後把這個傳輸到身體裏去。每一個肢體盡職，就是基督在身體裏的增加。

我們不是把恩賜分給召會，乃是把基督分給召會；恩賜只是我們分賜基督的憑藉。我們分賜給身體的是基督，身體所接受的也是基督，因為在身體裏，基督是一切，又在一切之內（倪柝聲文集第二輯第二十四冊，一三九、一三四至一三六頁）。

參讀：倪柝聲文集第二輯第二十四冊，一三四至一四〇頁；真理信息，第四章。

simply Christ. Everyone who belongs to the Lord has a special portion 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

第八週・週四

晨興餽養

林後四 10~12 『身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。因為我們這活着的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。這樣，死是在我們身上發動，生命卻在你們身上發動。』

沒有十字架就沒有生命，也沒有生命的職事。受苦的目的乃是為着完全並豐滿的職事。理論不能代替這個。職事的貧乏乃是因着揀選容易的道路；過輕鬆日子的人往往只有很少的供應。他們不明白人的需要。當然我不是說，我們要自惹麻煩，或要苛刻惡待自己的身體。那靈自己要為我們的經歷負責，帶領我們在身體、心或靈各方面經歷『耶穌的死』，使我們的職事得着豐富。我們的責任只是跟隨而已（倪柝聲文集第二輯第二十冊，一五二頁）。

信息選讀

或許你要問，你如何才能被神使用，來供應生命給身體。不是決心要作很多事，或是退隱什麼事也不作，乃是簡單的讓十字架在你平常與主同行的路上運行。那些藉着說話或工作來服事的人，如果有一天被禁止活動或說話，他們就發現自己沒有職事了。但你職事的度量，不是決定於你活動的程度。只要讓『耶穌的治死』在你裏面作工，生命就必顯明在別人身上。『死是在我們身上發動，生命卻在你們身上發動。』這是身體不變的律，是沒有例外的。所以你不需要特別勞苦，在這方面帶進身體的增長，因為神藉着十字架帶你經過的，自然會帶進擴增。

你也不需要講很多，因為你不必將自己死的經

WEEK 8 — DAY 4

Morning Nourishment

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

歷見證出來，為要對別人供應生命。只要你樂意死，別人就會得着生命。實際會將自己表達出來，不需要人的傳達。我們並非『藐視申言者的話』（帖前五 20），但我們確信，身體裏的職事不是在於傳講或見證。我們私下與主的交通，就足以供應生命給祂的肢體。我們若為主受苦，不必使別人知道受苦的故事，那個苦難自然會使別人有長進。談論我們所受的苦，不只是多餘的，有時反而使人生厭。

基督的身體得着供應，首先不是藉着傳講和工作，而是憑着裏面的實際。聖靈所關切的乃是真實的事，祂絕不會為虛假的事作見證。你用話語所傳達的，不過是你所已經帶給召會的基督；就如我們說過的，身體乃是藉着生命的交通得着供應。當死在我們身上發動時，生命就很簡單、自然的傳輸給別人。所以問題不是你所作或所說的有多少，乃是在神手中經過的有多少。

在身體合一的根基以外，沒有真實的職事。你常常懷疑自己怎能盡功用，直到你看見這個事實；當你看見了，你就知道自己若領受了什麼，身體立刻就得了。你所有的就是身體所有的，你無須努力去傳輸。你想要建造召會麼？那麼，就讓召會在你身上得建造。你從頭所領受的，祂的身體—召會，自然就得到；你沒有領受什麼，召會就絕不能藉着你得到什麼。領受的問題解決了，職事的問題也就解決了；而領受的問題，是藉着『耶穌的死』得解決的（倪柝聲文集第二輯第二十冊，一五二至一五四頁）。

我們從主所得的生命流出來，就叫基督身體的身量加增了。神是藉着肢體來加增身體的身量（倪柝聲文集第二輯第二十四冊，一三六頁）。

參讀：倪柝聲文集第二輯第二十冊，一三八至一五九頁；哥林多後書生命讀經，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

第八週・週五

晨興餽養

西二 19 『...持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

林前三 6~7 『我栽種了，亞波羅澆灌了，惟有神叫他生長。可見栽種的算不得什麼，澆灌的也算不得什麼，只在那叫他生長的神。』

神的心意是要揀選特別的肢體來作特別的職事，好將他們從主所得的生命流通到全身體裏去，叫他們加增身體的分量，用他們作身體生命的運河。...因此，每一個肢體都當在主面前有專一的學習和認識，好能有專一的職事，為着服事身體。沒有職事，就談不到恩賜。許多人強調恩賜，好像恩賜使我們能盡職事。但我們的職事乃是基督，而我們的恩賜只是我們盡職的憑藉（倪柝聲文集第二輯第二十四冊，一三五至一三六頁）。

信息選讀

身體持定元首，就是說身體不容許自己與頭分離。我們若真的持定基督為元首，就不該讓任何事物使我們與祂分離。我們要留在祂裏面，使我們與祂沒有間隔。

身體的長大是倚靠出自元首基督的東西。我們若沒有接受從基督這元首而來的供應，身體就不能長大。然而當身體藉着持定元首而得着供應，身體就以神的增長而長大。身體是從頭長出來的，因為一切的供應都是從頭而來（新約總論第七冊，二五五頁）。

現在我們必須繼續來看，神怎樣叫人生長。神乃是藉着進到我們裏面，叫我們生長的。神越加到我們裏

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，就越使我們生長。我們已經看見，在我們裏面若沒有神的加多，就不會有長大。基督身體的長大在於我們裏面神的增長，神的加添，神的增多。所以，神是以非常主觀的方式把祂自己給了我們，而叫我們生長。

神既然藉着這種方式叫人生長，我們就需要花時間來吸取祂。有一首著名的詩歌勸我們要『花時間成爲聖別』。事實上，我們的需要乃是花時間吸取神。我們每天怎樣花時間吃東西，我們也該照樣花時間吸取主，花時間吸收基督的豐富。我們與主接觸不該匆匆忙忙的。如果我們匆匆忙忙，就不能吸收多少祂的豐富。我們需要充分的時間來禱告，這使我們能更多吸取神的豐富。

我們已經指出，神不僅僅是一個名詞，也不僅僅是敬拜的對象。祂乃是真實的、豐富的、實在的，我們需要吸取祂。今天我們的神乃是經過過程、包羅萬有的靈，而我們有靈可以吸取祂。因此，我們必須操練我們的靈，留在神的面光中來吸取祂。這是需要花時間的。雖然我們都經歷過吸取神的豐富，但我們的經歷還不設充分。因這緣故，我們必須花更多的時間來吸取祂。不要浪費時間在心思、情感、意志裏，乃要更多花時間在靈裏愛慕主，讚美祂，向祂獻上感謝，並且自由的對祂說話。你這樣與祂交通，就吸取祂的豐富，祂也會更多把祂自己加到你裏面。神越加到我們裏面，就越使我們生長。這就是神叫人生長的路。

惟有神能叫人生長。在我的職事裏，我所能作的，頂多只是栽種或澆灌。我無法叫人生長，因爲我不能把神給人。惟有神才能把祂自己給你。沒有祂，我們就無法長大。神自己是我們的糧食，我們必須在祂的餐桌上尋求祂，我們必須花時間在那裏慢慢的吃祂。然後祂就更多加到我們裏面來。神這樣加到我們裏面，就是祂使我們生長。神使我們生長，事實上乃是把祂自己賜給我們（歌羅西書生命讀經，五六七至五六八頁）。

參讀：歌羅西書生命讀經，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

第八週・週六

晨興餽養

西三 10~11 『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

召會是基督的身體，身體的長大就是身體的建造。簡單的說，長大就是建造，召會的長大就是召會的建造。你在長大，你就是在建造。若是不長大，一直停留在舊樣裏，對召會而言，就是一種拆毀。在一個召會中，只要有一部分弟兄姊妹在長大，那個地方的召會一定能得着建造。因此長大實在是建造的關鍵，你長我長他長，當我們大家都長時，這樣的長就是建造召會（基督的豐富並豐滿與主今日前進的恢復，三六頁）。

信息選讀

以弗所四章十二至十六節在新約聖經裏，佔有特別的地位，因為它給我們看見建造基督身體的奧祕。若沒有這幾節聖經，我們就不知道怎樣建造基督的身體。首先我們要說，建造基督的身體，不是建造一個會。會是一個組織，但基督的身體乃是一個生機體。生機體全是生命的故事，組織卻沒有生命。譬如一個檯子，是木頭拼製出來的，不過是一個組織，裏面沒有生命。...基督是頭，召會是祂的身體。頭既是生機體，身體自然也是生機體。所以，在召會中組織並沒有地位（神的經綸與基督身體的建造，六四至六五頁）。

我們在生命裏的長大，是長到元首基督裏面；但我們在基督身體裏的功用，是從元首出來的。首先我們長

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.

到元首裏面，然後我們就有一些本於（出於）元首為着祂的身體建造的東西。十六節指明，長大不是為着個人，乃是為着身體。凡不是為着身體的長大，都不是真的。『每一部分』這話，是指身體的每一肢體。基督身體的每一肢體，都有其藉生命的長大與恩賜的發展而有的度量，可以為着身體的長大而盡功用。基督的身體藉着供應的節，和盡功用的各部分，便叫自己漸漸長大。供應的節和每一有其度量的部分，都是使召會自己建造起來所需要的。基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體把自己建造起來（以弗所書生命讀經，四六六至四六七頁）。

說到召會是生機的，這個生機不是指我們天然的生命，乃是指我們靈裏的生命，就是基督自己。復活的基督乃是賜生命的靈。這一個靈進到我們這些接受祂的人裏面。所以我們裏面同有一個生命，一個靈。我們就是在這一個生命裏，成為生機的，彼此相聯為一。現今的問題是，我們裏面有兩個生命，一個是原有天然的生命，一個是主耶穌這生命，我們是憑着那一個生命活着？我們若照着我們天然的生命活，我們就不是召會；我們若照着基督活，活基督，我們就是召會。召會就是基督自己在我們眾人裏面。基督留在祂自己裏面，僅僅是基督；當祂進到聖徒裏面，和聖徒一同活着，眾聖徒裏面的基督就成為召會了。召會的實際就是基督活在我們裏面。建造基督身體的祕訣就是活出基督。若我們活出我們天然的生命，基督的身體就不得建造。所以我們必須否認、棄絕自己天然的生命，把天然的生命擺在一邊。如此基督在我們裏面就有地位，且能天天擴增，這就是建造基督的身體。基督的身體因着基督在我們裏面的長大而長大，也就得着了建造（神的經綸與基督身體的建造，六六至六七頁）。

參讀：以弗所書生命讀經，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

5̣ 1 | 3-- 3 4 3 | 3- 1- 1 3 | 2-- 7̣ 6̣ 7̣ | 2-1-
 一 事 奉 乃 是 供 應 基 督， 無 論 對 神 或 對 人；

5̣ 1 | 3-- 3 4 3 | 3- 1- 1 3 | 2-- 6̣ 7̣ 2 | 1----
 總 是 供 應 基 督 富 餘， 以 祂 為 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 應 基 督， 無 論 對 神 或 對 人；

5̣ 1 | 3-- 3 4 3 | 3- 1- 1 3 | 2-- 6̣ 7̣ 2 | 1---- ||
 總 是 供 應 基 督 富 餘， 以 祂 為 祭 事 奉 神。

二 古時選民以色列人， 獻上美地的豐盛；
 照樣我們應當獻上 從主所有的收成。

三 基督乃是我們美地， 在祂身上須經營；
 從祂收穫，豐富有餘， 與人分享祂豐盛。

四 持定基督，藉祂長大， 每一肢體盡功用；
 接受基督，分給基督， 對祂身體來事奉。

五 交通、見證、話語職事， 各種事奉及幫助，
 都該是將基督擺出， 供應基督的豐富。

WEEK 8 Hymns #912

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.

