

二〇一六年春季国际长老及负责弟兄训练 Int'l Training for Elders and Responsible Ones (Spring 2016)

建造召会的事奉

篇题

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领悟基督完成祂经纶的路，
看见世界局势作祂行动的指标，
以及传布主恢复的真理
为着祂的回来，而事奉神
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在身体中事奉，为着建造神的家
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建造召会的事奉

第一篇

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message One

Serving God by Knowing the Age, by Realizing the Way Christ Fulfills His Economy, by Seeing the World Situation as the Indicator of His Move, and by Spreading the Truths of the Lord's Recovery for His Coming Back

Scripture Reading: Zech. 1:18-21; 3:9; 4:6-7; 5:5-11; 12:1; Acts 5:31; 17:26-27a; Matt. 24:14 (Hymns 960)

借着认识这世代，领悟基督完成祂经纶的路，
看见世界局势作祂行动的指标，
以及传布主恢复的真理为着祂的回来，而事奉神

读经：亚一18~21，三9，四6~7，五5~11，十二1，徒五31，十七26~27上，太二四14（诗歌756）

纲要

周一

Outline

Day 1

壹 我们必须是认识这世代的人；这世代特指今天基督教的世代，尤其是相较于圣经的启示，神圣的真理，以及真正、正确的神学而言：

I. We need to be those who know the age of today's Christianity in a particular way, especially in relation to the revelation of the Scriptures, the divine truths, and the genuine and proper theology:

一 今日的神学，包括奈西亚信经在内，没有一个充分强调神永远经纶行动中，以下有关神的灵五个紧要的点：

A. Not one of today's theologies, including the Nicene Creed, stresses adequately the following five critical points concerning the Spirit of God in the move of God's eternal economy:

- 1 那时“还没有”那赐生命的灵—约七39下。
- 2 末后的亚当成了赐生命的灵—林前十五45下。
- 3 那由涂抹的膏油所表征的复合之灵—出三十23~25。
- 4 在罗马八章二节、九至十一节，生命的灵、神的灵、基督的灵、基督自己以及内住的灵，都是指赐生命的复合之灵。

1. The Spirit that gives life being “not yet”—John 7:39b.
2. The last Adam becoming a life-giving Spirit—1 Cor. 15:45b.
3. The compound Spirit typified by the anointing ointment—Exo. 30:23-25.
4. The Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all referring to the compound Spirit that gives life.

周 二

二 信徒因着不完全且不合乎圣经的神学而受阻，看不见神中心的启示，并且由于他们错失、忽略并反对以上关于神的灵五个紧要的点，而达不到神完整的永远经纶。

三 今天主的恢复，就是恢复神永远经纶行动中这些有关神的灵紧要的点。

四 主的恢复与神中心的启示，乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷；这就是基督在祂成肉体、总括与加强这三个时期中丰满的职事。

五 关于主当前的恢复，我们都该跟上时代，不因着我们老旧的神学，或是我们对于恢复的老旧领会而受阻。

贰 撒迦利亚书启示，在神圣历史中完成神经纶的路，乃是借着基督这七倍加强的灵在我们灵里，而召会的建造，要借着基督这七倍加强之恩典的灵作为恩典的顶石而得以完成—四6~7、12~14，三9，十二1、10，启四5，五6：

Day 2

B. The believers are held back by imperfect and unscriptural theology from the central revelation of God and come short of the completion of God's eternal economy because they miss, neglect, or oppose the above five critical points concerning the Spirit of God.

C. The Lord's recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy.

D. The Lord's recovery and the central revelation of God are God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem; this is the full ministry of Christ in three stages—incarnation, inclusion, and intensification.

E. Regarding the Lord's present recovery, we should all be up to date and not held back by our old theology or by our old understanding of the recovery.

II. The book of Zechariah reveals that the way to fulfill God's economy in the divine history is by Christ as the sevenfold intensified Spirit in our spirit and that the building of the church will be consummated by Christ as the sevenfold intensified Spirit of grace to be the topstone of grace—4:6-7, 12-14; 3:9; 12:1, 10; Rev. 4:5; 5:6:

一 在人类历史里的神圣历史，中心点乃是基督的两次来临，为着耶稣的见证，神的建造——亚四 2～3，六 12～13，九 9，十一 7～13，十二 10，十四 3～5、9。

二 我们必须看见，巴比伦是以买卖或商业的邪恶为特征，牵涉到贪婪、诡诈和贪财；我们的基督徒生活不该贪财，我们的基督徒工作不该是赚钱的行业——五 5～11，提前三 3、8，六 5～10，徒十一 29～30，二十 33～34，提后三 2～4，来十三 5，林后二 17，十二 15，参王下五 15～27：

1 巴比伦所贩卖的货物，头一项是金，末一项是人口（直译，人的魂）；“人口”是指为了被雇用而贩卖自己，忽视了神和他们永远定命的人——启十八 12～13，参彼后二 3、15，参路十二 13～21。

2 神的主宰必使以色列人在被掳时从巴比伦人所学商业中的罪恶，归回巴比伦（示拿地）——亚五 10～11，创十一 2、9。

周 三

三 基督是神所用以打碎四角的末一个匠人；这四角就是四国及其王——巴比伦、玛代波斯、希腊和罗马帝国——也由但以理二章三十一至三十三节大人像的四部分、约珥书一章四节蝗虫的四个阶段，以及但以理七章三至八节的四个兽所表征，他们都曾伤害并毁灭神的选民——亚一 18～21：

1 四个匠人就是神所用的技巧，以毁灭这四国及其王；头三国中的每一国——巴比伦、玛代波斯和希腊——都被紧接而来的国，以技巧的方式所取代——但五，八 3～7。

A. The focal point of the divine history within human history is the two comings of Christ for the testimony of Jesus, the building of God—Zech. 4:2-3; 6:12-13; 9:9; 11:7-13; 12:10; 14:3-5, 9.

B. We must see that Babylon is characterized by the wickedness of business, or commerce, involving covetousness, deceit, and the love of money; our Christian life should be without the love of money, and our Christian work should not be a money-making trade—5:5-11; 1 Tim. 3:3, 8; 6:5-10; Acts 11:29-30; 20:33-34; 2 Tim. 3:2-4; Heb. 13:5; 2 Cor. 2:17; 12:15; cf. 2 Kings 5:15-27:

1. Of the cargo sold by Babylon, the first item is gold and the last is the souls of men; souls of men refers to men who sell themselves for employment, neglecting God and their eternal destiny—Rev. 18:12-13; cf. 2 Pet. 2:3, 15; cf. Luke 12:13-21.

2. God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar)—Zech. 5:10-11; Gen. 11:2, 9.

Day 3

C. Christ is the last Craftsman used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:

1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Dan. 5; 8:3-7.

- 2 第四个匠人将是基督那非人手所凿的石头；祂要在回来时，将复兴的罗马帝国砸得粉碎，借此砸碎那作为人类政权集大成的大人像——二 31 ~ 35、44 ~ 45。
- 3 这砸人的石头乃是团体的基督，就是基督同祂的得胜者，这些得胜者是祂结束这世代所用的时代凭借——珥 三 11，亚十四 5，启十二 1 ~ 2、5，十九 11 ~ 21。
- 4 团体的基督——基督同祂得胜的新妇——来击败敌基督并砸碎人类政权的集大成之后，要变成一座大山，充满全地，使全地成为神的国；这国要终极完成于新耶路撒冷，就是神圣历史终极完成的一步——二十 4、6，二一 10。
- 5 因此，大人像要被神永远的国，就是有神形像使神得荣耀之团体的基督，所顶替。

周 四

叁 世界局势是主在地上行动的指标——徒 五 31，十七 26 ~ 27 上：

- 一 今天不法的奥秘在列国和人类社会运行；这不法要达到高峰，集大成于不法者敌基督——帖后二 3 ~ 10：
 - 1 敌基督将是撒但的权势，撒但的化身；他将逼迫并毁坏神的子民——敬畏神的犹太人和相信基督的基督徒——但八 24，启十二 17，十三 7。
 - 2 敌基督要使神的殿和神的城毁坏、荒凉；他要将真理抛在地上——但九 27，八 12。
 - 3 敌基督将有领悟事情的敏锐洞察力，并将向至高者说顶撞的话——七 8、20、25。
 - 4 敌基督要折磨至高者的圣民——25 节。

2. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35, 44-45.
3. This crushing stone is the corporate Christ, Christ with His overcomers, who are His dispensational instrument to end this age—Joel 3:11; Zech. 14:5; Rev. 12:1-2, 5; 19:11-21.
4. After coming to defeat Antichrist and to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom; this kingdom will consummate in the New Jerusalem—the ultimate and consummate step of the divine history—20:4, 6; 21:10.
5. Thus, the great human image will be replaced with the eternal kingdom of God, the corporate Christ in the image of God for the glory of God.

Day 4

III. The world situation is the indicator of the Lord's move on earth—Acts 5:31; 17:26-27a:

- A. The mystery of lawlessness is working today among the nations and in human society; this lawlessness will culminate in the man of lawlessness, Antichrist—2 Thes. 2:3-10:
 1. Antichrist will be the power of Satan, the embodiment of Satan; he will persecute and destroy the people of God—both the God-fearing Jews and the Christ-believing Christians—Dan. 8:24; Rev. 12:17; 13:7.
 2. Antichrist will demolish and desolate the temple of God and the city of God; he will cast truth down to the ground—Dan. 9:27; 8:12.
 3. Antichrist will have sharp insight to perceive things and will speak things against the Most High—7:8, 20, 25.
 4. Antichrist will wear out the saints of the Most High—v. 25.

5 在末了的世代，撒但和敌基督要得着人的魂作他们活动的凭借—启十八 11 ~ 13，提后三 5，参亚十二 1。

周 五

二 但以理二章里大人像十个脚指头所预表的十王，将服在复兴罗马帝国的末一位该撒敌基督之下；这一切都要发生在欧洲—启十七 10 ~ 14:

- 1 在敌基督和人类政权的集大成被砸碎发生前，主的恢复必须扩展到欧洲，并在那里扎根。
- 2 美国、欧洲和远东是当今世界局势的三大影响因素；主的恢复已经在美国和远东生根，但在欧洲仍是一片空洞。
- 3 在但以理二章大人像之异象的终极应验上，欧洲比任何其他国家和种族都更关键和重要—砸碎大人像的两脚，就是砸碎整个人类的政权。

周 六

肆 主恢复之真理的传布，要预备主的回来，好带进以色列和整个创造的恢复和复兴—太二四 14，二八 19，十九 28，赛十一 9:

- 一 紧接基督升天之后，福音、战争、饥荒和死亡这四件事，便像四个骑马的骑在四匹马上，开始奔跑，一直持续到基督回来—启六 1 ~ 8:

5. Satan and Antichrist want the souls of men to be the instruments for their activities in the last age—Rev. 18:11-13; 2 Tim. 3:5; cf. Zech. 12:1.

Day 5

B. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all of this will transpire in Europe—Rev. 17:10-14:

1. Before the crushing of Antichrist and the totality of human government transpires, the Lord's recovery must spread to Europe and be rooted there.
2. The United States, Europe, and the Far East are the three influential factors of the present situation of the world; the recovery has taken root in the United States and the Far East, but there is a void in Europe.
3. Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is more vitally crucial than any other country or race—the crushing of the two feet of the great human image being the crushing of the entire human government.

Day 6

IV. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; 28:19; 19:28; Isa. 11:9:

- A. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses, and they will continue until Christ comes back—Rev. 6:1-8:

- 1 国度福音在整个居人之地的广传、奔跑和竞赛，是在人类历史里神圣历史的核仁——太二四 14。
 - 2 国度的福音，就是启示录六章一至二节里第一印的白马所表征的，要在这世代结束以前，就是大灾难以前，传遍整个居人之地，对万民作见证。
- 二 我们传的不是部分的福音，乃是全备的福音，包括从马太福音一直到启示录的每件事，就是神永远经纶的福音，即神要借着祂法理的救赎并凭着祂生机的救恩，将祂自己在基督里作为那灵，分赐到祂所拣选的人里面，使祂在众地方召会中建造祂的身体，以终极完成新耶路撒冷，作祂的新妇，祂的妻子，使祂得着永远的彰显——提前一 3～4，罗一 1，五 10，启一 10～11，二一 2～3、9～11，二二 1～2。
- 三 事实上，福音包括所有神圣的真理；整本新约就是福音；新约这福音乃是由旧约所预表；因此，我们可以说，福音乃是包括整本圣经。
- 四 神在这世代唯一的目的，是要使福音广传，好使召会作基督的身体得以建造，以终极完成新耶路撒冷——弗三 8～11。
- 五 传扬基督荣耀福音的得胜者，成了骑白马的人——启十九 11、13～14，参罗十 15。
- 六 愿主使我们有负担学习福音神圣的真理，并为着主的恢复，将这些真理传布到各处，以带进祂的复兴——赛十一 9。
1. The spreading, running, and racing of the gospel of the kingdom throughout the whole inhabited earth is the kernel of the divine history within human history—Matt. 24:14.
 2. The gospel of the kingdom, signified by the white horse of the first seal in Revelation 6:1-2, will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age, the time of the great tribulation.
- B. We are not preaching a partial gospel but the full gospel that encompasses everything from Matthew through Revelation—the gospel of God’s eternal economy to dispense Himself in Christ as the Spirit into His chosen ones through His judicial redemption and by His organic salvation for the building up of His Body in the local churches to consummate the New Jerusalem as His bride, His wife, for His eternal expression—1 Tim. 1:3-4; Rom. 1:1; 5:10; Rev. 1:10-11; 21:2-3, 9-11; 22:1-2.**
- C. Actually, the gospel includes all the divine truths; the entire New Testament is the gospel, and the New Testament as the gospel is typified by the Old Testament; thus, we may say that the gospel includes the entire Bible.**
- D. God’s unique purpose in this age is to have the gospel preached so that the church as the Body of Christ might be built up to consummate the New Jerusalem—Eph. 3:8-11.**
- E. The overcomers who preach the gospel of the glory of Christ become the riders of the white horse—Rev. 19:11, 13-14; cf. Rom. 10:15.**
- F. May the Lord burden us to learn the divine truths of the gospel and to spread them everywhere for His recovery to bring in His restoration—Isa. 11:9.**

约七 37 ~ 39 “...人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

我们使用“世代”一辞，不是一般的指世界的世代，乃是特指今天基督教的世代，尤其是相较于圣经的启示，神圣的真理，以及真正、正确的神学而言。”

今日的神学，包括奈西亚信经在内，没有一个充分强调神永远经纶行动中，以下有关神的灵五个紧要的点。

[第一，]在基督得着荣耀（复活）之前，还没有那赐生命的灵（约七 39 下）。...这里约翰不是说神的灵、耶和华的灵或是圣灵，而是简单地说“那灵”。...他的话指明一种期待，就是虽然那时还没有“那灵”，但有那灵的时候将要来到。那个时候就是耶稣得着荣耀的时候，也就是耶稣复活的时候（路二四 26）。...因此，在约翰七章三十九节的期待，乃是当主耶稣借着复活得着荣耀时，那时“还没有”的那灵，就成为现今有的那灵（神圣奥秘的范围，三、五至七页）。

信息选读

第二个紧要的点，就是林前十五章四十五节下半所启示，在复活里，末后的亚当（在肉体里的基督）成了赐生命的灵（应验约翰七章三十九节的话）。因此，林后三章十七节说，“主就是那灵，”而下一节用“主灵”作复合的神圣名称。林前十五章四十五节下半关于末后的亚当成了赐生命的灵的话，乃是约翰七章三十九节之预言很强的

John 7:37-39 ...If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

We are using the word age to refer not to the age of the world in a general way but to the age of today's Christianity in a particular way, especially in relation to the revelation of the Scriptures, the divine truths, and the genuine and proper theology.

Not one of today's theologies, including the Nicene Creed, stresses adequately the following five critical points concerning the Spirit of God in the move of God's eternal economy.

[First], the Spirit that gives life was not yet before the glorification (resurrection) of Christ (John 7:39b)...Here John speaks not of the Spirit of God, nor of the Spirit of Jehovah, nor of the Holy Spirit, but simply of the Spirit...His word indicates an expectation—the expectation that, although the Spirit was “not yet,” the time was coming when the Spirit would be there. This time was the time of Jesus' glorification, that is, the time of Jesus' resurrection (Luke 24:26)...The expectation in John 7:39 was that when the Lord Jesus was glorified through resurrection, the Spirit who was “not yet” would become the Spirit who now is. (The Divine and Mystical Realm, pp. 9, 11-12)

Today's Reading

The second critical point...is that, as revealed in 1 Corinthians 15:45b, in resurrection the last Adam (Christ in the flesh) became a life-giving Spirit (fulfilling John 7:39). Hence, 2 Corinthians 3:17 says that “the Lord is the Spirit,” and the following verse uses “the Lord Spirit” as a compound divine title. The word in 1 Corinthians 15:45b about the last Adam becoming a life-giving Spirit is a strong fulfillment of the prophecy in John 7:39 concerning the Spirit being not yet because

应验；这预言说到那时还没有那灵，因为基督尚未得着荣耀，尚未复活。在复活里，基督成了赐生命的灵。

第三，今天没有一种神学充分强调，那由出埃及三十三章二十三至二十五节涂抹的膏油（一欣橄榄油与四种香料及其功效构成的复合品）所表征的复合之灵这个紧要的点。赐生命的灵并不简单，祂乃是一个复合的灵。末后的亚当是人，而赐生命的灵是神圣的。因此，这灵必定有两种性情——人性和神性。这两种性情不仅调和，更复合在一起；这由出埃及三十三章二十三至二十五节的预表所指明。

〔第四，〕关于这位是灵的基督，我们需要看见，在罗马八章二节、九至十一节中，生命的灵、神的灵、基督的灵、基督自己以及内住的灵，都是指赐生命的复合之灵。二节有生命的灵，九至十一节有神的灵、基督的灵、基督自己以及内住的灵。这些是五位，还是一位？赐生命的灵称为生命的灵，生命的灵就是神的灵，神的灵就是基督的灵，基督的灵就是基督自己。不仅如此，这位是生命的灵、神的灵、基督的灵以及基督自己，还作为内住的灵住在我们里面，为要一直将生命分赐给我们。这就是那灵是灵的基督。

今日的神学所没有充分强调，神永远经纶的行动中，有关神的灵第五个紧要的点，就是神的七灵（七倍加强的灵，参考七倍的日光——赛三十26）（启一4，三1，四5，五6）。

为着产生召会，赐生命的灵已经够强了，但是在召会堕落的时候，这够强的灵还要再加强七倍。因此，基督不仅成了赐生命的灵，也成了七倍加强的灵。七灵是羔羊的七眼（6），指明七灵与基督是同一个人位（神圣奥秘的范围，七至九、一一至一二页）。

参读：神圣奥秘的范围，第一章。

Christ was not yet glorified, resurrected. In resurrection Christ became the life-giving Spirit.

Third, not one of today's theologies stresses adequately the critical point concerning the compound Spirit typified by the anointing ointment (a compound of one hin of olive oil with four kinds of spices and their effectiveness) in Exodus 30:23-25. The life-giving Spirit is not simple but is a Spirit that has been compounded. The last Adam was a man, and the life-giving Spirit is divine. Thus, this Spirit must be a Spirit with two natures—the human nature and the divine nature. These two natures have not only been mingled but have been compounded, as indicated by the type in Exodus 30:23-25.

[Fourth], concerning the pneumatic Christ, we need to see that the Spirit of life, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit in Romans 8:2, 9-11 all refer to the compound Spirit that gives life. In verse 2 we have the Spirit of life, and in verses 9 to 11, the Spirit of God, the Spirit of Christ, Christ Himself, and the indwelling Spirit. Are these five or are they one? The life-giving Spirit is called the Spirit of life, the Spirit of life is the Spirit of God, the Spirit of God is the Spirit of Christ, the Spirit of Christ is just Christ Himself. Furthermore, this Spirit who is of life, of God, of Christ, and Christ Himself dwells in us as the indwelling Spirit to dispense life to us all the time. This is the pneumatic Christ.

The fifth critical point which today's theologies do not stress adequately concerning the Spirit of God in the move of God's eternal economy is the seven Spirits (the sevenfold intensified Spirit, cf. the sevenfold sunlight—Isa. 30:26) of God (Rev. 1:4; 3:1; 4:5; 5:6).

For producing the church the life-giving Spirit is sufficiently strong, but under the degradation of the church this strong Spirit has been intensified sevenfold. Thus, Christ has become not only the life-giving Spirit but also the sevenfold intensified Spirit. The seven Spirits being the seven eyes of the Lamb (Rev. 5:6) indicates that the seven Spirits and Christ are one person. (The Divine and Mystical Realm, pp. 12-16)

Further Reading: The Divine and Mystical Realm, ch. 1

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。…”

启五 6 “我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

[信徒] 因着他们不完全且不合乎圣经的神学而受阻，看不见神中心的启示，并且由于他们错失、忽略并反对关于神的灵五个紧要的点，而达不到神完整的永远经纶。…今天主的恢复，就是恢复这些关于神永远经纶行动中，有关神的灵紧要的点。

用一句简单的话〔说〕，主的恢复乃是神成了肉体，肉体成了赐生命的灵，赐生命的灵成了七倍加强的灵，为要建造召会，成为基督的身体，终极完成新耶路撒冷。关于主当前的恢复，我盼望你们没有一人因着你们老旧的神学，或是你们对于恢复的老旧领会而受阻（神圣奥秘的范围，一三至一四页）。

信息选读

圣经记载两个历史：人的历史（属人的历史）和神的历史（神圣的历史）。前者如同外壳，后者如同外壳里面的核仁。小申言者书对属人历史有清楚的说明，由约珥书一章四节所提的四种蝗虫所表征；也相当详细地启示了在属人历史里的神圣历史。神圣的历史是三一神在人性里的神圣奥秘，开始于已过永远里永远的神和祂永远的经纶（弥五 2 下，提前一 4，弗一 4 ~ 5、9 ~ 11）；继续于基督的成为肉体（弥五

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us..., full of grace and reality.

Rev. 5:6 And I saw...a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

[The believers] are held back by their imperfect and unscriptural theology from the central revelation of God and come short of the completion of God's eternal economy because of their missing, negligence of, and opposition to the [foregoing] five critical points concerning the Spirit of God...The Lord's recovery today is just the recovery of these critical points concerning the Spirit of God in the move of God's eternal economy.

In one simple sentence: The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem. Regarding the Lord's present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery. (The Divine and Mystical Realm, pp. 17-18)

Today's Reading

The Bible is a record of two histories: the history of man, the human history, and the history of God, the divine history. The former is like an outward shell, and the latter, like the kernel within the shell. In the Minor Prophets the human history is clearly defined and is signified by the four kinds of locusts mentioned in Joel 1:4. The divine history within the human history is also revealed in considerable detail. The divine history, as the divine mystery of the Triune God in humanity, began in eternity past with the eternal God and His eternal economy (Micah 5:2c; 1 Tim. 1:4; Eph. 1:4-5, 9-11). It continues with Christ's incarnation (Micah 5:2a); His death,

2上)；祂的死、埋葬和复活，使神的救赎和救恩传布给地上的万民(拿一17，二10)；祂将终极完成的灵浇灌下来，以产生召会，作三一神团体的彰显(珥二28~32)；祂要第二次来临，作万国所羡慕的(该二7上)和公义的日头(玛四2上)；祂要带着作祂军队的得胜者同来，击败敌基督和他的军队(珥三1~15)；祂也要在千年国里在锡安掌权(16~21，弥四7)。至终，国度要终极完成于新天新地里的新耶路撒冷，直到永远。新耶路撒冷将是神的历史终极完成的一步(圣经恢复本，珥一4注1)。

撒迦利亚五章的异象相当于启示录十八章里大巴比伦的异象。这两个异象给我们看见，在神眼中，贸易里的罪恶是一种拜偶像和淫乱。商业是一个犯奸淫、想要赚钱的妇人。

“这坐在量器中的是个妇人。天使说，这是罪恶。”(亚五7下~8上)这启示那坐在量器中的妇人，表征贸易里的罪恶，如贪婪、欺诈、爱钱财。卖者爱钱，设法要取得买者口袋里的钱；买者也爱钱，设法要省钱，用低价买得货物。

在撒迦利亚五章七至八节，我们看见有一片圆铅(直译，铅法码)被扔在量器的口上。这表征因着神的主宰，贸易中的罪恶受到限制。在国际贸易里面隐藏着罪恶；如果贸易受到限制，特别是国际贸易受到限制，全地就会得着圣别。

“我问与我说话的天使说，她们要将量器抬到哪里去？他对我说，要在示拿地为她盖造房屋；等房屋齐备，就在那里把她安置在自己的地方。”(10~11)[十至十一节]表征神的主宰必使以色列人在被掳时从巴比伦人所学商业中的罪恶，归回巴比伦(示拿地)。让这些罪恶归回巴比伦吧。所有神的选民，都该诚实简单地过生活(撒迦利亚书生命读经，四二二至四二三页)。

参读：撒迦利亚书生命读经，第五至六篇。

burial, and resurrection for the spreading of God's redemption and salvation to all the nations on earth (Jonah 1:17; 2:10); His pouring out of the consummated Spirit to produce the church as the corporate expression of the Triune God (Joel 2:28-32); His second coming as the Desire of nations (Hag. 2:7a) and as the Sun of righteousness (Mal. 4:2a); His coming with His overcomers as His army to defeat Antichrist and his army (Joel 3:1-15); and His reigning in Zion in the thousand-year kingdom (3:16-21; Micah 4:7). Eventually, the kingdom will consummate in the New Jerusalem in the new heaven and the new earth for eternity. The New Jerusalem will be the ultimate, the consummate, step of God's history. (Joel 1:4, footnote 1)

The vision in Zechariah 5 corresponds to that of Babylon the Great in Revelation 18. These visions show us that in the sight of God the wickedness contained in commerce is a kind of idolatry and fornication. Business is an adulterous woman desirous of making money.

[Zechariah 5:7b-8a] reveals that the woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of mammon. [In commerce] the seller loves money and tries to get money out of the buyer's pocket; the buyer also loves money and tries to obtain the things he wants at a low price, thereby saving money.

In Zechariah 5:7 and 8 we see that a lead cover, a lead weight, is thrown over the opening of the ephah vessel. This signifies the restriction of the wickedness in commerce by God's sovereignty. Wickedness is hidden and concealed in international trade. If commerce, especially international trade, could be restricted, the whole earth would be holy.

“And I said to the angel who spoke with me, Where are they taking the ephah vessel? And he said to me, To build a house for her in the land of Shinar; and when it is prepared, she will be set there in her own place.”(10-11) [Verses 10 and 11 signify] that God's sovereignty will cause the wickedness in business, which the people of Israel learned of the Babylonians in their captivity, to go back to Babylon (the land of Shinar). Let this wickedness return to Babylon. All the people among God's elect should be honest and simple in their living. (Life-study of Zechariah, pp. 36, 35-37)

Further Reading: Life-study of Zechariah, msgs. 5-6

亚一 20 ~ 21 “耶和華又指四个匠人给我看。…那些角把犹大打散，…但这些匠人来威吓那些角，要打掉列国的角，就是那攻击打散犹大地之列国所举起的角。”

但二 35 “于是铁、泥、铜、银、金，都一同砸得粉碎，…打碎这像的石头，变成一座大山，充满全地。”

基督是神所使用以打碎四角的末一个匠人；这四角乃是巴比伦、玛代波斯、希腊和罗马帝国，伤害并毁灭神的选民（亚一 18 ~ 19）。基督将是那独一无二的一位，不仅要来打碎四角，也要将但以理二章大人像所表征的整个人类政权，从脚趾到头砸碎（撒迦利亚书生命读经，四八五至四八六页）。

信息选读

四角和四个匠人的异象，…是对以色列安慰并鼓励的应许之话，作为神对基督…为锡安和耶路撒冷代求的回应。四角就是四国及其王—巴比伦、玛代波斯、希腊和罗马帝国，也是但以理二章三十一至三十三节的大人像，以及七章三至八节的四个兽所表征的，他们都曾伤害并毁灭神的选民。四个匠人（亚一 20）就是神所用的技巧，以毁灭这四国及其王。头三国中的每一国—巴比伦、玛代波斯和希腊—都被紧接而来的国，以技巧的方式所取代（参但五，八 3 ~ 7）。第四个匠人将是基督那非人手所凿的石头；祂要在回来时，将复兴的罗马帝国砸得粉碎，借此砸碎那作为人类政权集大成的大人像（二 31 ~ 35）（圣经恢复本，亚一 18 注 1）。

Morning Nourishment

Zech. 1:20-21 Then Jehovah showed me four craftsmen....These are the horns that have so scattered Judah..., but these have come...to cast down the horns of the nations who have lifted up the horn against the land of Judah...

Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once....And the stone that struck the image became a great mountain and filled the whole earth.

Christ is the last Craftsman used by God to break the four horns—Babylon, Persia, Greece, and the Roman Empire—which damaged and destroyed the chosen people of God (Zech. 1:18-19). Christ will be the unique One not only to break the four horns but also to smash the entire human government from the toes to the head, as signified by the great human image in Daniel 2. (Life-study of Zechariah, p. 94)

Today's Reading

The vision of the four horns and the four craftsmen...was a comforting and encouraging word of promise to Israel as God's answer to Christ's intercession for Zion and Jerusalem....The four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image in Daniel 2:31-33 and by the four beasts in 7:3-8, that damaged and destroyed the chosen people of God. The four craftsmen (Zech. 1:20) are the skills used by God to destroy these four kingdoms with their kings. Each of the first three kingdoms—Babylon, Medo-Persia, and Greece—was taken over in a skillful way by the kingdom that followed it (cf. Dan. 5; 8:3-7). The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back (Dan. 2:31-35). (Zech. 1:18, footnote 1)

当基督这砸人的石头来临时，祂不是单独地来，乃是同着祂的得胜者（祂的新妇，祂的扩增）作为祂的军队而来（约三 29～30，启十七 14，十九 7～8、11、14）。在召会时代，就是奥秘时代，基督正在建造召会作祂的新妇（弗五 25～29）。基督降临地上以前，将有一次婚礼，祂要迎娶得胜者（启十九 7～9），就是那些多年与神的仇敌争战，且已经胜过那恶者的人（参十二 11）。婚礼之后，祂这作丈夫的要与祂新娶的新妇同来，毁灭敌基督；这敌基督同祂的军队将要直接与神争战（十七 14，十九 19）（但二 34 注 1）。

当基督作为神所凿的石头显现时，祂同祂的得胜者—团体的基督—要击打十王和敌基督（启十九 11～21），把大人像从脚趾到头砸得粉碎（但二 35）。这将是基督对那从敌基督回溯到宁录之人类政权的集大成，包罗一切的审判，因而结束地上旧造里人类政权的时代，并引进神在千年国，以及永世新天新地里掌管全地的时代（但二 34 注 2）。

但以理二章三十五节的大山表征神永远的国，要永远充满全地（44，七 13～14）。团体的基督—基督同祂得胜的新妇—来砸碎人类政权的集大成以后，要变成一座大山，充满全地，使全地成为神的国。因此，大人像要被地上神永远的国所顶替（启十一 15～17）。

石头扩增成为大山，表征基督的扩增（参约三 29～30）。召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增（可四 26～29）。因此，基督不仅是召会，也是神的国（林前十二 12，路十七 21）。基督作为石头，乃是神行动的中心；祂作为山，乃是普及。因此，基督是包罗万有者，就是那在万有中充满万有者（弗一 23）（但二 35 注 2）。

参读：撒迦利亚书生命读经，第二、九、十二至十五篇；约珥书生命读经，第四篇。

When Christ comes as the crushing stone, He will not come alone; rather, He will come with His overcomers, His bride, His increase, as His army (John 3:29-30; Rev. 17:14; 19:7-8, 11, 14). During the church age, the age of mystery, Christ is building up the church to be His bride (Eph. 5:25-29). Before He descends to earth, Christ will have a wedding, in which He will marry the overcomers (Rev. 19:7-9), those who have been fighting the battle against God's enemy for years and who have already overcome the evil one (cf. Rev. 12:11). After His wedding, He as the Husband will come with His newlywed bride to destroy Antichrist, who with his army will fight against God directly (Rev. 17:14; 19:19). (Dan. 2:34, footnote 1)

At His appearing as the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (Rev. 19:11-21), thereby crushing the great image from the toes to the head (Dan. 2:35). This will be Christ's universal judgment on the aggregate of human government from Antichrist back to Nimrod, thus ending the age of man's government on earth in the old creation and initiating the age of God's dominion over the entire earth in the millennium and in the new heaven and new earth for eternity. (Dan. 2:34, footnote 2)

The great mountain in Daniel 2:35 signifies the eternal kingdom of God, which will fill the whole earth forever (v. 44; 7:13-14). After coming to crush the aggregate of human government, the corporate Christ—Christ with His overcoming bride—will become a great mountain to fill the whole earth, making the whole earth God's kingdom. Thus the great human image will be replaced with the eternal kingdom of God on earth (Rev. 11:15-17).

The increase of the stone into a great mountain signifies the increase of Christ (cf. John 3:29-30). The church is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration (Mark 4:26-29). Hence, Christ is not only the church but also the kingdom of God (1 Cor. 12:12; Luke 17:21). As the stone, Christ is the centrality of God's move, and as the mountain, He is the universality. (Dan. 2:35, footnote 3)

Further Reading: Life-study of Zechariah, msgs. 2, 9, 12-15; Life-study of Joel, msg. 4

徒十七 26～27 “祂从一本造出万族的人，…预先定准他们的时期，和居住的疆界，要叫他们寻求神，或者可以揣摩而得，其实祂离我们各人都不远。”

帖后二 2～3 “…主的日子…以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来。”

世界局势总是主在地上行动的指标，这是一个历史的事实。…圣经乃是神经纶的历史。…祂经纶的完成与世界的局势很有关系（世界局势与主行动的方向，二至三页）。

不法，标出敌基督的特征（帖后二 3）。这不法在今世已经奥秘的发动。这就是今天在列国和人类社会中所运行之不法的奥秘（圣经恢复本，帖后二 7 注 1）。

信息选读

〔在帖后二章七节〕保罗说到…不法的奥秘。敌基督也是一个奥秘。按照保罗的观念，这个不法的奥秘已经发动。…因为神的定旨尚未成就，新妇尚未预备好，因此祂就对不法施行控制。至终，在末了三年半的时候，这个抑制要挪开，好像神说，“由这世界去吧。”那时，那不法者敌基督，要完全显露，全地就满了不法。

敌基督的能力将是撒但的能力〔但八 24〕。启示录十三章二节说，“那龙将自己的能力、座位和大权柄，都给了它。”就某种意义说，敌基督将是撒但的化身。

Morning Nourishment

Acts 17:26-27 And He made from one every nation of men..., determining beforehand their appointed seasons and the boundaries of their dwelling, that they might seek God, if perhaps they might grope for Him and find Him, even though He is not far from each one of us.

2 Thes. 2:2-3 ...The day of the Lord...will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition.

It is a historical fact that the world situation has always been the indicator of the Lord's move on earth....The Bible is a history of God's economy...The carrying out of His economy has much to do with the world situation. (The World Situation and the Direction of the Lord's Move, p. 8)

The lawlessness that will characterize Antichrist (2 Thes. 2:3) is already operating in this age mysteriously. It is the mystery of lawlessness working today among the nations and in human society. (2 Thes. 2:7, footnote 1)

Today's Reading

[In 2 Thessalonians 2:7] Paul speaks of...the mystery of lawlessness. Antichrist will also be a mystery. According to Paul's concept, this mystery of lawlessness is already operating....Because God's purpose has not been fulfilled, that is, because the bride has not yet been prepared, God exercises His control over lawlessness. Eventually, at the time of the last three and a half years, this restraint will be removed, and it will seem that God has said, "Let the world go." At that time, Antichrist, the lawless one, will be fully manifested, and the entire earth will be filled with lawlessness.

Antichrist's power will be the power of Satan [Dan. 8:24]. Revelation 13:2 says, "And the dragon gave him his power and his throne and great authority." In a sense, Antichrist will be the embodiment of Satan.

敌基督不光自大褻渎，他还与圣民争战〔但七21〕。他要逼迫敬畏神的犹太人，和相信基督的基督徒。

敌基督要带进可憎之物或偶像，也带来毁坏和毁灭，拆毁圣殿以及耶路撒冷城。这是对但以理九章二十五至二十七节的正确领会。我们若有这个领会，就会看见敌基督要怎样对付犹太人。

敌基督，就是那个小角，也要毁坏天象之君的圣所（八11）。这指明他要毁坏神的殿。这也含示圣殿要重建。若是敌基督在今天出现，还没有殿可供他拆毁。我相信不久后圣殿要重建，此后不久敌基督就会兴起，把殿再度拆毁。

八章十二节也启示说，敌基督要“将真理抛在地上”。这就是说，敌基督不要真理，他要废掉、丢弃所有的真理。今日世界局势的趋向就是这样。就着国际关系来说，并没有多少真理。在废弃真理这件事上，敌基督要作得最极端。

这个小角有眼，像人的眼（七8、20）。这里眼象征眼光。角有眼像人的眼，指明敌基督有过人的聪明才智。他必定很有学问，又有眼光。

七章二十五节指明，那小角“必…折磨至高者的圣民”。敌基督要把圣民放在自己手中，逐渐地折磨他们。至于如何折磨法，我不知道。忍受这折磨比瞬间死去更难，所以不要等候经历这些事，反要祷告使你能以逃避。我们看到有像这样的人兴起来，就更该要祷告说，“主，如果这就是他，求你在他得势以先把我取去，我不愿意落在他的手中。”（启示录生命读经，五八二、五六〇、五五一、五六四至五六五、五五八至五五九、五五〇至五五二页）

参读：启示录生命读经，第四十至四十三篇。

Not only will Antichrist be arrogant and blasphemous, but he will also make war against the saints [Dan. 7:21]. He will persecute the God-fearing Jews and the Christ-believing Christians.

Antichrist will bring in both abominations or idols, and desolation or destruction, demolishing both the temple and the city of Jerusalem. This is the proper understanding of Daniel 9:25-27. If we have this understanding, we shall see how Antichrist will deal with the Jews.

Antichrist, the little horn, will also cast down the place of the sanctuary of the Prince of the host (Dan. 8:11). This indicates that he will destroy the temple of God. It also implies that the temple will be rebuilt. If Antichrist would appear today, there would be no temple for him to tear down. I believe that the temple will be rebuilt before long. Soon after that, Antichrist will rise up and tear it down once again.

Daniel 8:12 also reveals that Antichrist will “cast truth down to the ground.” This means that with Antichrist there will be no truth. He will abolish and tear down every truth. The tendency of the world situation today is like this. As far as international relations is concerned, there is very little truth. With regard to the renouncing of all truth, Antichrist will go to the farthest extreme.

This little horn will have eyes like the eyes of man (Dan. 7:8, 20). Here the eyes signify insight. That the horn will have eyes like a man indicates that Antichrist will be intellectually brilliant. He will be a man full of knowledge and will possess great insight.

Daniel 7:25 indicates that the little horn will “wear out the saints of the Most High.” Antichrist will put the saints under his hand and gradually wear them out. How he will do this I do not know. It is more difficult to endure this wearing out than to be put to death suddenly. Do not wait to experience this yourself. Rather, pray that you might escape it. The more we see someone arising who looks like this person, the more we need to pray, “Lord, if this is the one, take me away before he comes into power. I do not want to be under his hand.” (Life-study of Revelation, pp. 496-497, 478, 472, 483, 477-478, 471, 472)

Further Reading: Life-study of Revelation, msgs. 40-43

启十七 12 ~ 14 “你所看见的那十角，就是十王，他们还没有得国；但他们要和兽同得权柄，作王一个小时。他们…将自己的能力权柄给那兽。他们要与羔羊争战，羔羊必胜过他们，因为羔羊是万主之主，万王之王。同着羔羊的，就是蒙召被选忠信的人，也必得胜。”

按照启示录十七章十二节，十王要在灾难之前，在复兴的罗马帝国里兴起来，他们要与敌基督成为一，反对神并逼迫神的子民——犹太人和信徒。这十王被比作尼布甲尼撒梦中所见的大人像的十个脚指头（但二 42），他们和他们的国都要服在敌基督之下（启十七 17）（世界局势与主行动的方向，一五页）。

信息选读

一九六〇年初，恢复被带到西方，进入英语世界。这恢复被带到美国，并且在那里生根长大。在过去二十九年，借着英语，主的恢复扩展到各大洲。今天在圣经神圣真理的事上，整个世界向着主的恢复是敞开的，因为人都渴慕神圣的真理。

主的恢复在远东和美国正在成长，但在欧洲仍在创始阶段。我们要记住，美国、欧洲和远东是当前世界局势的三大影响因素。主的恢复已在美国和远东生根，但在欧洲仍是一片空洞。因这缘故，主当前恢复的方向必须向着欧洲而去。在欧洲的恢复仍然是在创始的阶段。

Rev. 17:12-14 And the ten horns which you saw are ten kings, who have not yet received a kingdom but receive authority as kings for one hour with the beast. These...give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

According to Revelation 17:12, ten kings will be raised up before the great tribulation in the revived Roman Empire. They will be one with Antichrist in opposing God and persecuting His people—the Jews and the believers. These ten kings are likened to the ten toes of the great image seen by Nebuchadnezzar in his dream (Dan. 2:42). They will submit themselves and their kingdom to Antichrist (Rev. 17:17). (The World Situation and the Direction of the Lord's Move, p. 18)

Today's Reading

In the early 1960s, the recovery was brought to the Western world and into the English language. It has been brought to and rooted in the United States for growth....The Lord's recovery has spread to every inhabited continent. The entire world is open to the Lord's recovery today in the matter of the divine truth in the Bible because people are hungry for the divine truth.

In both the Far East and the United States, the Lord's recovery is growing, but it is still in the stage of initiation in Europe. We should remember that the United States, Europe, and the Far East are the three influential factors of the present situation of the world. The recovery has taken root in the United States and the Far East, but there is a void in Europe. For this reason, the Lord's direction of His present recovery must be toward Europe. The recovery in Europe is still in the stage of initiation.

再者，在但以理二章大人像之异象的终极应验上，欧洲也比任何其他国家和种族都更为关键和重要——砸碎大人像的两脚，就是砸碎整个人类政权（34～35）。我们已经指出这大人像在预言上预示什么。头、胸膛和膀臂、肚腹和腰股以及腿所表征的历史时期都已经应验了；但是十个脚指头还未应验。

西方文化是由希伯来宗教、希腊哲学和罗马政治所组成的。罗马政治持续在西方文化中，而圣经预言罗马帝国要复兴。但以理二章之大人像的十个脚指头所预示的十王，要服在敌基督之下；敌基督将是罗马帝国的最后一位该撒。…这一切都要发生在欧洲。…当主来砸碎人类政权时，祂要砸碎两脚连同十个脚指头。这要把整个人像，从脚到头砸碎〔34～35〕。…基督乃是那要砸碎大人像之两脚的石头，这就是砸碎整个人像，就是整个人类政权。

我们需要看见这事，作为明白主心意的基础。在人类政权被砸碎之前，主的恢复必须扩展到欧洲，并生根在那里。主恢复之真理的扩展，要预备主的回来，好带进以色列和整个创造的恢复和复兴。…在今天世界局势的三个影响因素中，远东和美国已经被主的恢复所占有并得着；欧洲却仍然需要主的恢复在那里生根并长大。希望大家将这交通带到主面前祷告。我们该对主说，“主，这些日子是这时代的终结；主，在这些日子里重新挑旺我对你的爱。”（世界局势与主行动的方向，一〇、一三至一六页）

参读：世界局势与主行动的方向，第一至三章；世界局势与神的行动，序、第七章。

Further, Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is also more vitally crucial than any other country and race—the crushing of the two feet of the great human image will be the crushing of the entire human government (vv. 34-35). We have already pointed out what this great human image prophetically typifies. The periods of history signified by the head, the breast and the arms, the belly and the thighs, and the legs have been fulfilled. But the ten toes, [the ten kings in Revelation 17:12], have not been fulfilled.

Western culture is composed of Hebrew religion, Greek philosophy, and Roman politics. Roman politics is carrying on Western culture, and the Bible prophesies that the Roman Empire will be revived. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the Roman Empire....All of this will transpire in Europe. When the Lord comes to crush human government, He will crush the feet with the ten toes. This will be the crushing of the entire image from the head to the feet [Dan. 2:34-35]....Christ is the great stone who will crush the two feet of the great image, which will be the crushing of the entire human image, the entire human government.

We need to see this as a basis to understand the Lord's mind. Before this crushing transpires, the Lord's recovery must spread to Europe and be rooted there. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation. Of the three influential factors in today's world, the Far East and the United States have been occupied and taken by the Lord's recovery. Europe still remains as a region in which the Lord's recovery needs to be rooted and grow. I hope that we would bring this fellowship to the Lord and pray. We should tell the Lord, "Lord, these days are the consummation of the age. Lord, in these days rekindle my love toward You." (The World Situation and the Direction of the Lord's Move, pp. 14, 17-19)

Further Reading: The World Situation and the Direction of the Lord's Move, chs. 1-3; The World Situation and God's Move, pref. & ch. 7

启六 1～2 “羔羊揭开七印中第一印的时候，我观看，…看哪，有一匹白马，骑在上面的拿着弓，并有冠冕赐给他，他便出去，胜了又要胜。”

太二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

头四印包括四匹马以及骑在上面的，犹如一场四马竞赛。四个骑马的都不是真人，而是人位化的事物。显然骑第二匹马（红马）的，是战争（启六 4）；骑第三匹马（黑马）的，是饥荒（5）；骑第四匹马（灰马）的，是死亡（8）。根据历史事实，骑第一匹马（白马）的，必定是福音，而非指有些人所解释的基督或敌基督。紧接基督升天之后，福音、战争、饥荒和死亡这四件事，便像四个骑马的骑在四匹马上，开始奔跑，一直持续到基督回来。从第一世纪开始，经过了这二十个世纪，福音不断地广传，同时战争也不断地在人类中间进行。战争总是造成饥荒，饥荒便带来死亡。这些都要持续到这世代的末了（启示录生命读经，二八〇至二八一页）。

信息选读

福音的传扬在四马竞赛中是领先的。我们这一代是为着什么的？我们乃是为着福音的传扬，而福音的传扬是为着完成神的经纶。召会如何能产生？只有借着福音的传扬！新耶路撒冷如何能出现？只有借着福音的传扬。

神的智慧就是要使这个时代，就是从基督升天到祂回来，成为福音传扬的时代。今天地上的一切事物，都是为着福音的传扬。无论是…印刷、飞机、广

Morning Nourishment

Rev. 6:1-2 And I saw when the Lamb opened one of the seven seals....And I saw, and behold, a white horse, and he who sits on it had a bow; and a crown was given to him, and he went forth conquering and to conquer.

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

The first four seals comprise four horses with their riders in a four-horse race. All four riders are not real persons but personified things. It is evident that the rider of the second horse, the red horse, is war (Rev. 6:4); the rider of the third horse, the black horse, is famine (v. 5); and the rider of the fourth horse, the pale horse, is death (v. 8). According to historical facts, the rider of the first horse, the white horse, must be the gospel, not, as some interpret, Christ or Antichrist. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses and will continue until Christ comes back. Beginning with the first century, the gospel has been spreading throughout all these twenty centuries. War has also been proceeding simultaneously. War always causes famine, and famine issues in death. All these will continue until the end of this age. (Life-study of Revelation, pp. 233-234)

Today's Reading

Gospel preaching takes the lead in the four-horse race. What is our generation for? It is for gospel preaching. And gospel preaching is for the carrying out of God's economy. How can the church be produced? Only through gospel preaching. How can the New Jerusalem come into being? Only through gospel preaching.

God's wisdom is to make this age, the age from the ascension of Christ to His coming back, an age of gospel preaching. Everything on earth today is for the preaching of the gospel. Factories, printing, airplanes, radio, television, and even

播、…，甚至核子武器，都是为着福音的传扬。今天是福音传扬的时代。…我们传的不是部分的福音，乃是全部的、完整的、全备的福音。你领悟全备的福音包括召会生活、国度甚至新耶路撒冷么？全备的福音包括从马太福音一直到启示录的每件事。在这些日子，我们所传的乃是全备的福音，包括今天的召会、来世的国度，以及永世的新耶路撒冷。今天无论发生什么事，连对我们的反对在内，都有助于福音的传扬。这就是头四印的异象。…我们不在后三匹马上，而是与骑第一匹马的在一起。我们有不带箭的弓，因为我们已经赢得胜利，在和平中传那和平的福音（启示录生命读经，二八七至二八八页）。

今天，为着主的恢复和复兴，需要传布解明神圣真理。我们可以借用罗马十章十四至十五节，而说，“没有传布的，人怎能听见？传布那解开并解明之神圣真理的人，他们的脚踪何等佳美！”我们若有负担去欧洲，就必须昼夜花时间研读我们所出版的真理。然后我们就会知道什么是主的恢复，我们也会有真正的负担去欧洲教导人。主在马太二十八章十九节吩咐我们要去，使万民作主的门徒。主这里的话给我们看见，我们该有负担前去，教导万民。

我们不是去那里，按传统的方式向人传讲，乃是告诉他们一切的神圣真理。借着我们的讲说，有些人会扎实地得救。我们若向他们讲说约翰三章十六节里较深的真理，〔例如讲神，讲爱，讲世人，讲神如何将祂的儿子赐给我们，讲独生子，讲什么是灭亡、什么是得永远的生命，〕他们就永不会忘记这一节。愿主使我们负担学习神圣的真理，并为着主的恢复和复兴，将这些真理传布到各处（世界局势与主行动的方向，三〇至三一页）。

参读：启示录生命读经，第十九篇；圣经中四个“七”的预言，第二篇。

nuclear weapons are for the preaching of the gospel. This is the gospel preaching age....We are not preaching a partial gospel but a whole, complete gospel, a full gospel. Do you realize that the full gospel includes the church life, the kingdom, and even the New Jerusalem? The full gospel encompasses everything from Matthew through Revelation. In these days we are preaching the full gospel, the gospel that includes the church today, the kingdom in the coming age, and the New Jerusalem in eternity. Whatever happens today, including the opposition against us, is a help to preaching the gospel. This is the vision of the first four seals...We are not with the riders on the last three horses; we are with the rider on the first horse. We have a bow without an arrow, for we are preaching the gospel of peace, a gospel in which the victory has been won, in a peaceful way. (Life-study of Revelation, pp. 239-240)

Today there is the need of the spreading of the understood divine truths for the Lord's recovery and restoration. We can borrow Romans 10:14-15 and say, "How shall people hear without one who spreads? How beautiful are the feet of those who spread the interpreted and understood divine truths!" If we have a burden to go to Europe, we must spend day and night to study the truths we have published. Then we will know what the Lord's recovery is, and we will have a real burden to go to Europe to teach people. The Lord charges us in Matthew 28:19 to go and disciple the nations. The Lord's word here shows us that we should be burdened to go and teach all the nations.

We are not going there to preach to people in the traditional way but to talk to them about all the divine truths. Through our speaking, some will be solidly saved. If we speak the deeper truths in John 3:16 [e.g., on God, love, the world, how God gave His Son, the only begotten Son, what it means to perish and what it is to have eternal life] to them, they will never forget this verse. May the Lord burden us to learn the divine truths and to spread them everywhere for His recovery and restoration. (The World Situation and the Direction of the Lord's Move, pp. 31-32)

Further Reading: Life-study of Revelation, msg. 19; The Prophecy of the Four "Sevens" in the Bible, ch. 2

第一周诗歌

WEEK 1 — HYMN

传扬福音 — 供应基督

665

降D大调

8 7 8 7 副 (英 922)

3/4

5 #4 5 | i . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .
 一 去向亡世供应基督, 非仅借话之所云。
 5 #4 5 | i i 3̇ 2̇ i | 6 . i 7 6 | 5 . 5 6 7 | i .
 更借生活分出基督, 供应可怜的人群。
 5 5 5 | 5 . i 7 6 | 5 . 5 4 3 | 4 . 6 5 2 | 3 .
 (副) 去向亡世供应基督, 使祂显于你生活;
 5 #4 5 | i i 3̇ 2̇ i | 6 . i 7 6 | 5 . 5 6 7 | i . ||
 凭祂活着, 将祂分出, 使人与你同得着。

二 去向亡世供应基督 — 你所有的宝贵主;
 将你基督分给亲人, 作其成功与财富。

三 去向亡世供应基督 — 你所享受的基督;
 将你基督分给朋友, 作其夸耀与鸿福。

四 去向亡世供应基督, 祂是你命并一切;
 将你基督分给众人, 带人来尝祂超越。

To the lost world minister Christ Preaching of the Gospel — Imparting Christ

922

1. To the lost world min - is - ter Christ, Not just by word, but by
 life, Im - part - ing Christ by liv - ing deeds To the poor souls liv - ing in
Chorus
 strife. (C) To the lost world min - is - ter Christ, By dai - ly walk mak - ing Him
 known; Im - part - ing Christ by whom you live, Share with all men what you own.

2. To the lost world minister Christ,
 The precious One you possess,
 Imparting Christ to those you love
 As all their gain and success.

3. To the lost world minister Christ,
 The very Christ you enjoy,
 Imparting Christ to all your friends
 As all their boast and their joy.

4. To the lost world minister Christ,
 Who is your life and your all,
 Imparting Christ to all you meet,
 All fallen ones, great or small.

建造召会的事奉

第二篇

带着异象，照着启示，
在身体中事奉，为着建造神的家

读经：徒九 1～6、15、20～22，二二 6～10、14～15，二六 16、18～19，加一 13～14，罗十二 4～5，弗二 21～22（诗歌 656）

纲 要

周 一

壹 我们事奉神，必须有异象并照着启示——徒九 1～6、15、20～22，二二 6～10、14～15，二六 16、18～19：

一 在主向保罗显现，以及天上来的光照在他身上之前，他那样热心事奉神，实际上是顶撞神，是受撒但鼓动的——九 1，加一 13～14：

- 1 我们可能重蹈保罗的覆辙，因为我们的事奉神，可能变作撒但利用的工具，来破坏神的行动——约十六 2。
- 2 保罗在往大马色的路上遇见大光之前，他有遗传，有宗教的知识，有热心，却没有异象或启示——加一 13～14。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Two

Serving with a Vision, according to Revelation,
and in the Body for the Building Up of the House of God

Scripture Reading: Acts 9:1-6, 15, 20-22; 22:6-10, 14-15; 26:16, 18-19; Gal. 1:13-14; Rom. 12:4-5; Eph. 2:21-22 (Hymns 913)

Outline

Day 1

I. Our service to God must be with a vision and according to revelation—Acts 9:1-6, 15, 20-22; 22:6-10, 14-15; 26:16, 18-19:

A. Before the Lord appeared to Paul and a light from heaven shined upon him, his zealous service to God was actually in opposition to God and according to Satan's instigation—9:1; Gal. 1:13-14:

1. It is possible for us to repeat Paul's mistakes, for our service to God can be used as an instrument of Satan to destroy God's move—John 16:2.
2. Before Paul encountered the great light on the road to Damascus, he had tradition, knowledge of religion, and zeal but no vision or revelation—Gal. 1:13-14.

周二

- 3 保罗问主两个问题：第一个——“主啊，你是谁？”——是要认识主；第二个——“主啊，我当作什么？”——是要得主的异象——徒二二 8、10。
- 4 在行传二十二章十节保罗开始有异象，这个异象中断他已往的事奉，开启了他新约的事奉。
- 5 保罗事奉神的道路，是来自天上的异象；他看见了这个异象，旧约的东西就停下来，新约的道路就开始了——徒二六 18～19。

二 我们对神的事奉可能是启示的事奉，也可能是天然的——加二 1～2，弗一 17，三 3、5：

- 1 启示的事奉，乃是人碰着神，蒙了神的光照，受了神的启示，从神那里得着灵里的负担，而有的事奉——徒二六 16、18～19，二二 14～15。
- 2 天然的事奉乃是人照着自己的想法、看法，或是照着遗传、规条，或是模仿别人，或是因着有一种情形需要应付，而有的事奉——林前二 14。
- 3 我们不能在里面没有主的启示，而在外面有事奉主的举动；必须是里面有启示，来支配外面的举动——加一 13～14，二 1～2。

周三

三 异象与启示乃是事奉的道路与生命——徒二六 19，弗三 3、5、9：

- 1 我们需要异象作为事奉的道路，也需要启示作为事奉的生命；事奉神的道路是从异象来的，事奉神的生命是从启示来的。
- 2 保罗外面的方法换了不够，里面的生命也要换；老的方法不能用，老的生命也要被了结——腓三 4～8。

Day 2

3. Paul asked the Lord two questions: the first—“Who are You, Lord?”—relates to knowing the Lord; the second—“What shall I do, Lord?”—relates to receiving the Lord’s vision—Acts 22:8, 10.
4. In Acts 22:10 Paul began to have a vision that cut him off from his previous service and brought him into the New Testament service.
5. Paul’s way of serving God came from a heavenly vision; when he saw this vision, the things of the Old Testament came to an end, and he began to take the New Testament way—26:18-19.

B. Our service to God may be according to revelation, or it may be natural—Gal. 2:1-2; Eph. 1:17; 3:3, 5:

1. Service according to revelation involves meeting God, being shined on by God, receiving revelation from God, and being burdened in spirit by God—Acts 26:16, 18-19; 22:14-15.
2. Natural service is according to our own ideas, views, traditions, or regulations; it may also come from imitating others, and it is often initiated simply to meet the need of a certain situation—1 Cor. 2:14.
3. We should not have outward acts of service to the Lord without inward revelation; our inward revelation must govern our outward acts—Gal. 1:13-14; 2:1-2.

Day 3

C. Vision and revelation are the way and the life of service—Acts 26:19; Eph. 3:3, 5, 9:

1. We need a vision for the way of service and a revelation for the life of service; the way to serve God comes from the vision, and the life to serve God comes from revelation.
2. It was necessary for Paul to change both his outward way and his inner life; his old way was unacceptable, and his old life had to be terminated—Phil. 3:4-8.

3 保罗传的那条路是从天上的异象来的，他传的内容是从启示来的；路是属天的，内容是活的基督自己——徒二二 14～15，二六 16、18～19。

3. The way of Paul's preaching came from the heavenly vision, and the content of his preaching came from revelation; his way was heavenly, and his content was the living Christ Himself—Acts 22:14-15; 26:16, 18-19.

贰 作为在基督里的信徒，我们是基督身体上的肢体，在身体中事奉神——罗十二 4～5，林前十二 14～27：

II. As believers in Christ, we are members of the Body of Christ, and we serve God in the Body—Rom. 12:4-5; 1 Cor. 12:14-27:

一 我们说到事奉主时，都需要清楚看见，我们需要基督的身体；我们必须领悟，没有基督的身体，我们就不能事奉；在基督的身体之外，我们也不能过属灵的生活——罗十二 4～5，腓一 19。

A. When we come to the matter of serving the Lord, we need to be clear that we need the Body; it is crucial for us to realize that we cannot serve without the Body or have spiritual life outside the Body—Rom. 12:4-5; Phil. 1:19.

二 整个基督徒的生活乃是一个身体的生活，整个基督徒的事奉就是一个身体的事奉——林前十二 12～13。

B. The entire Christian living is a living in the Body, and the entire Christian serving is a service carried out in the Body—1 Cor. 12:12-13.

周 四

Day 4

三 新约圣经直到罗马十二章，才清楚并确定的提到事奉；在这章里，事奉这事才启示给我们，并给我们看见这是一件身体的事，也是在身体里的事——4～11 节。

C. In the New Testament the service is not touched clearly and definitely until Romans 12; it is here that the matter of service is revealed, and it is presented as a matter of the Body and in the Body—vv. 4-11.

四 说到事奉要在召会中，乃是重在事奉的立场；说到事奉要在身体中，乃是重在事奉的配搭。

D. With respect to serving in the church, the emphasis is on the setting for service, but with respect to serving in the Body, the emphasis is on the coordination in service.

五 新约给我们看见，信徒乃是互相作肢体，配搭成为一个身体——罗十二 4～5，林前十二 12、14，弗五 30：

E. According to the New Testament, the believers are members one of another and are coordinated in one Body—vv. 4-5; 1 Cor. 12:12, 14; Eph. 5:30:

1 认识基督的身体，就是认识自己不过是一个肢体，没有别人不行。

1. To know the Body of Christ is to realize that we are only members and that we cannot do anything without others.

2 每一个基督徒都不是一个整体，乃是身体的一部分，是一个肢体。

3 我们事奉主的时候，该站在肢体的地位，和别人配搭着一同事奉—林前十二 18。

六 我们若看见了身体，就绝不会再制造分裂；不再单独或独立，并且乐意被调和；没有任何抱怨、怨言或批评，却有爱心、饶恕、同情、宽容和恒忍；这样的身体生活，使我们的事奉有真正的冲击力—弗一 17～23，五 23、30。

周 五

叁 我们的事奉是为着建造神的家—二 21～22，约二 14～17，十四 2，该一 2～11：

一 神要叫那些得救、受了造就的信徒，配搭、建造在一起，成为祂的居所—弗二 21～22：

1 带人得救和带信徒在生命上长大，都不过是手续，神家的建造才是神最终的目标。

2 神建造起来的家能叫神启示、彰显祂自己，能叫神得着祂该得着的荣耀，也能叫神完成祂的旨意，使祂得着安息—约十四 2。

3 神要人热心传福音，也要信徒追求属灵，好建造祂的家，就是召会，基督的身体。

周 六

二 我们需要顾到神家的建造—二 14～17，林后十一 28：

2. A Christian is not a complete entity; he is merely a member of the Body, a part.

3. When we serve the Lord, we should serve in the position of a member, in coordination with others—1 Cor. 12:18.

F. If we have seen the Body, we will no longer be divisive, we will not be individualistic or independent, and we will be willing to be blended, without any complaining, murmuring, or criticism but with love, forgiveness, sympathy, forbearance, and long-suffering; it is with such a Body life that there is a real impact in our service—Eph. 1:17-23; 5:23, 30.

Day 5

III. Our service is for the building up of the house of God—2:21-22; John 2:14-17; 14:2; Hag. 1:2-11:

A. God wants saved and edified believers to be coordinated and built together as His dwelling place—Eph. 2:21-22:

1. Leading people to be saved and leading believers to grow in life are merely procedures; God's ultimate goal is the building up of His house.

2. God's built-up house reveals and expresses God, gives Him the glory He deserves, and accomplishes His will so that He can have rest—John 14:2.

3. God wants the gospel to be preached fervently, and He also wants the believers to pursue spirituality so that His house, the church, the Body of Christ, may be built up.

Day 6

B. We need to care for the building up of God's house—2:14-17; 2 Cor. 11:28:

- 1 当主耶稣在地上时，祂工作的中心乃是要为神建造一个家，因此祂为神的家心里焦急，如同火烧——约二 17。
- 2 使徒们为着建造神的家劳苦工作——林后十一 28。
- 3 大部分信徒总是顾到自己的需要，以自己为中心，为出发点——腓二 20 ~ 21：
 - a 不论在物质上或属灵上，人总是自私的，总想要为自己得着什么，却从未想过神要什么——太六 8 ~ 13、19 ~ 34。
 - b 我们若要在现今这个时代，作合神心意的基督徒，应付神的需要，就不能一直陷在自己里面；必须从自己里面出来，顾到神的需要——该一 2 ~ 11：
 - (一) 神愿意我们脱离自己，脱离自私，来顾到神家的建造——腓二 21，该一 2 ~ 11。
 - (二) 我们不能光顾到自己，乃必须顾到神的家。
- 4 我们的眼目必须集中专注，不见别的工作，只见一个工作，就是神要建造祂的家——弗二 21 ~ 22。
- 5 我们带着异象，照着启示，在身体中事奉，为着建造召会作神的家——约十四 2，提前三 15。

1. When the Lord Jesus was on earth, the center of His work was to build a house for God; hence, He was devoured by the zeal of God's house—John 2:17.
2. The apostles labored for the building up of the house of God—2 Cor. 11:28.
3. Most believers take care of their personal needs and consider themselves to be the center and the starting point—Phil. 2:20-21:
 - a. Concerning both the material realm and the spiritual realm, human beings are selfish and always want to gain something for themselves instead of considering what God desires—Matt. 6:8-13, 19-34.
 - b. If we want to be Christians who match God's desire and meet His need in this age, we cannot be trapped in ourselves; we must come out of ourselves to care for God's need—Hag. 1:2-11:
 - (1) God desires that we come out of ourselves and be delivered from our selfishness in order to care for the building up of His house—Phil. 2:21; Hag. 1:2-11.
 - (2) Instead of focusing on ourselves, we must care for the house of God.
4. We must not focus on anything other than the work of God to build His house—Eph. 2:21-22.
5. We serve God with a vision, according to revelation, and in the Body for the building up of the church as the house of God—John 14:2; 1 Tim. 3:15.

晨兴喂养

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

加一 12 “…我不是从人领受的，也不是人教导我的，乃是借着耶稣基督的启示领受的。”

一个事奉主，为主作工的人，第一必须蒙召，第二必须有异象。…我们要花相当的工夫，来看异象这件事，或者说启示的事，这是事奉主的人必须看见的。

在新约事奉神的人当中，保罗可说是一个标准人物，他是一个标准的神的工人。他说过许多话，其中有一句叫人印象最深刻，就是“我故此没有违背那从天上来的异象”（徒二六 19）。这话给我们看见，保罗一生的事奉和工作，都是从异象来的（事奉主者的异象、职事与引导，一至二页）。

信息选读

主论到撒狄召会的情形，说，“按名你是活的，其实是死的。”（启三 1）在撒狄，所有的事情都是衰微的（2）。今天，召会的光景就是这样；按名是活的，其实是死的，而且实在是衰弱。这样的光景，乃是证明撒但在召会里。

保罗那样热心事奉神，实际上是顶撞神到了极点；这是撒但的作为。…有的地方召会日渐衰微，甚至到了日薄西山的地步。若有人在这样的情形里，还夸口他的祷告、爱主，我们一点不能信。

我们需要看见，今天我们也可能重蹈保罗的覆辙。我们在召会中受了多年训练，比一般基督徒更热心事奉；不仅我们自己这样估量，别人也是这样看我们。

我们要问，这样的事到底出乎谁，是谁作的？若说是出乎撒但，是撒但作的，宗教家马上会和你辩论说，“难

Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Gal. 1:12 ...Neither did I receive it from man, nor was I taught it, but I received it through a revelation by Jesus Christ.

A person who serves and works for the Lord must be called, and he must have a vision and revelation. Seeing a vision and receiving revelation are necessary matters for all the Lord's serving ones.

Paul is a pattern of a worker for the Lord in the New Testament, and he often spoke of his service....[Acts 26:19] shows that his service and work came from a vision. In order to serve God, one must have a vision from God. (The Vision, Ministry, and Leading of the Lord's Serving Ones, p. 7)

Today's Reading

To the church in Sardis the Lord said, "You have a name that you are living, and yet you are dead" (Rev. 3:1). Everything in Sardis was near the point of death (v. 2). This is the condition of the church today; it is living in name but weak to the point of death. Such a condition proves that Satan has influence in the church.

Paul's zealous service to God was actually in opposition to God and according to Satan's instigation. Some local churches are waning like the setting sun. Only a person without revelation could boast of his prayer and of his love for the Lord in such a situation. Such boasting is an indication that his zeal may actually be in opposition to God.

It is possible for us to repeat Paul's mistakes. We have been trained for many years in the church, and we serve more zealously than most Christians. Not only do we regard ourselves in this way, but even others have such a regard for us.

Satan was the source of Paul's zealous service. When we say this, some religionists will argue that Satan does not want man to be zealous for God. No

道撒但会要人为神发热心么？”若是一个人沉迷于戏院、舞厅、夜总会，众人都会说，这铁定是撒但作的。但若是一个人勤跑聚会，事奉神，在召会中作长老，并且比别人更热心，恐怕没有人敢说这是出乎撒但。然而，我们从圣经的事例中看见，人可能热心事奉神，却是出乎撒但。

在约翰十六章二节，主耶稣说，“人要把你们赶出会堂；并且时候将到，凡杀你们的，就以为是事奉神。”事奉神不一定是撒但鼓动出来的，杀人却一定是出于撒但。主耶稣在这里，把杀人和事奉神这两件事说成一件。撒但鼓动人杀人，还让人自以为是事奉神。换言之，撒但所作的是挂羊头卖狗肉，表面上挂着“事奉神”的招牌，实际上却是在“杀人”。

保罗那时为着热心事奉神，作了两件事，一面他攻击耶稣的名，非打倒这名不可；另一面他逼迫召会，到一个地步，无论男女，他都捆绑起来，下在监里（徒八3，二二4）。他甚至在各会堂，对信徒用刑（二六11），连信徒被杀，他也投票定罪（10）。

同样的原则，我们今天事奉神，极可能变作撒但利用的工具，来破坏神的工作。我们不是一班无所谓的基督徒，既不爱神，也不事奉神，我们都爱神，都热心事奉神。但我们必须把我们的爱神、事奉神、为着召会，带到主面前，看看我们到底是在成全神的心愿，还是在顶撞神？

保罗在遇见大光之前，他什么都有，有知识，有宗教，有遗传，有训练，有热心，就是没有启示。

在行传二十二章十一节…下半他说，“由同行的人牵着我的手，进了大马色。”同样的原则，你若觉得需要别人带你，你就有福了，这证明你有光。今天的问题不是你发不发热心，爱不爱主，作不作长老、同工，完全在乎你有没有光，有没有启示（李常受文集一九七五至一九七六年第二册，一〇至一一、四至七、一一至一三页）。

参读：我们的异象—基督与教会，第一篇；召会事奉的中心异象，第一篇。

one questions Satan's influence on a person who indulges in going to theaters and nightclubs. But if a person zealously attends meetings, serves God, and is an elder in the church, no one would dare speak of this activity as being from Satan. However, the Bible indicates that it is possible to zealously serve God under Satan's influence.

In John 16:2 the Lord Jesus said, "They will put you out of the synagogues; but an hour is coming for everyone who kills you to think that he is offering service to God." Although serving God may not be motivated by Satan, killing always comes from Satan. However, in this verse the Lord Jesus connected serving God with killing. Satan can motivate people, who believe that they are serving God, to kill. In other words, Satan can delude people into thinking that killing is a service to God.

In Paul's zealous service, he did many things contrary to the name of Jesus in order to overthrow His name, and he persecuted the church to the extent that he bound and delivered men and women to prison (Acts 8:3; 22:4). He even punished the believers in the synagogues (26:11), casting a vote against them when they were being done away with (v. 10).

In the same principle, our service to God can be used as an instrument of Satan to destroy God's move. We are not indifferent Christians who do not love or serve God; we all love and serve God zealously. However, we must bring our love for God, our service to God, and our being for the church to the Lord to see whether or not we are fulfilling His heart's desire or opposing it.

Before Paul encountered the great light on the road to Damascus, he had knowledge, religion, tradition, training, and zeal but no revelation.

In Acts 22:11 he said, "I was led by the hand by those who were with me and came into Damascus." It is a great blessing to have a sense of our need to be led by others; it proves that we have light. The only thing that matters is having revelation and light. Being zealous in our love for the Lord or being an elder or a co-worker does not matter. (CWWL, 1975-1976, vol. 2, "The Central Vision for Serving the Church," pp. 12, 8-9, 12-13)

Further Reading: Our Vision—Christ and the Church, ch. 1; The Central Vision for Serving the Church, ch. 1

徒二二 8 “我回答说，主啊，你是谁？祂对我说，我就是你所逼迫的拿撒勒人耶稣。”

10 “我说，主啊，我当作什么？主对我说，起来，进大马色去，在那里要将所派你作的一切事都告诉你。”

神呼召保罗时，头一件事就是光照他，叫他仆倒在地（徒九 3～4）。…神新约的光，一照在这个代表旧约的人身上，这人就不能站立，整个人仆倒下来。他这样一倒，组织在他里面的一切也全都倒了。旧约倒了，律法倒了，犹太教倒了，这一切在他里面都倒得彻彻底底（事奉主者的异象、职事与引导，三页）。

信息选读

当保罗仆倒并蒙召时，他发出了两个问题。他问的第一个问题是：“主啊，你是谁？”（徒九 5，二二 8）。我们知道保罗不是无神论者。他是信神的，甚至可以说他信得很深。他杀害信徒最大的原因，就是因为他信神。他为他祖宗的神大发热心，却不认识神。千万不要以为人对圣经的知识多，就一定认识神。…虽然〔保罗〕为神发热心，也认识圣经，但他不认识神。…他表面上是在事奉神，实际上是在反对神。主说，他是在踢犁棒（二六 14），如同牲畜不服主人的轭；他是那样不认识神。所以，当他被光照仆倒时，有一位从天上向他发出呼召，他竟不认识那位说话的是谁。他问说，“主啊，你是谁？”主告诉他：“我就是你所逼迫的拿撒勒人耶稣。”（二二 8）保罗以为他是逼迫基督徒，但主说他是在逼迫主，因为主就在彼得、雅各、司提反等受逼迫

Morning Nourishment

Acts 22:8 And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene, whom you persecute.

10 And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do.

When the Lord called Saul, He flashed a light around him that caused him to fall on the ground (Acts 9:3-4)...As soon as the light of God's New Testament flashed around him, he could not stand; he fell completely. His entire being and all that was constituted into his being also fell. The Old Testament fell, Judaism fell, and the law fell. Everything within him fell. (The Vision, Ministry, and Leading of the Lord's Serving Ones, p. 8)

Today's Reading

After Saul fell, he asked two questions. First, he asked, “Who are You, Lord?” (Acts 9:5; 22:8). Saul was not an atheist. He believed in God; we may even say that he believed in God very much. His belief in God was the source of his zeal for persecuting the believers. Although he was very zealous for the God of his forefathers, he did not truly know God. This shows that it is possible to have much biblical knowledge but not know God....[Saul] was zealous for God, and he knew the Scriptures, but he did not know God....Apparently, he was serving God; actually, he was opposing God. The Lord told him that he was kicking against the goads, like an ox that does not submit to its master's yoke (26:14). Saul's knowledge of God was so limited that when the light flashed around him and he fell, he did not know who was speaking to him from the heavens. He asked, “Who are You, Lord?” The Lord replied, “I am Jesus the Nazarene, whom you persecute” (22:8). Saul thought he was persecuting Christians, but the Lord said that he was persecuting Him, because the Lord was living in the Christians whom Saul was persecuting....Saul

的基督徒里面。在保罗看来，他不过是逼迫基督徒，逼迫召会而已，但在主看就是逼迫主。

保罗醒悟、明白后，立刻问第二个问题：“主啊，我当作什么？”（10上）。第一个问题是要认识主，第二个问题是要得主的异象。主说，“起来，进大马色去，在那里要将所派你作的一切事都告诉你。”（10下）从那时起，保罗开始有异象。这个异象中断他已往的事奉，开启了他新约的事奉。

保罗事奉神的道路，是来自天上的异象。他看见了那个异象，旧约的东西就停下来，新约的道路就开始了（事奉主者的异象、职事与引导，三至五页）。

人在神面前的事奉可分为两种：一种是启示的事奉，一种是天然的事奉。启示的事奉，乃是人碰着神，蒙了神的光照，受了神的启示，从神那里得着灵里的负担，而有的事奉。这种事奉不是人起头的，乃是神起头的；不是出于人的，乃是出于神的。神是这种事奉的源头；人只有遇着神，接触了神，才能有这种事奉。

天然的事奉就不同了。天然的事奉乃是人照着自己的想法，凭着自己的看法，或是照着遗传，照着规条，或是抄袭别人，模仿别人，效法别人，或是因着有一种情形需要应付，而有的事奉。这种事奉是出于人，出于自己，或是出于别人，而不是出于神。这种事奉，不必人遇着神，和神接触，得着神的启示；乃是人在神之外，就能有的一种事奉。

一个事奉主的人，在事奉主的事上最重要的一件事，就是他里面有启示。每一个事奉主的人，他在事奉上的举动，都该是从启示里出来的。他不能在里面没有主的启示，而在外面有事奉主的举动；必须是里面有启示，来支配外面的举动（启示的事奉，一、三页）。

参读：启示的事奉，第一篇；灵与灵的事奉，第八篇。

thought that he was persecuting Christians, but the Lord told him that he was persecuting the Lord Himself.

With this realization, Saul immediately asked a second question: “What shall I do, Lord?” (v. 10). The first question relates to knowing the Lord; the second relates to receiving the Lord’s vision. The Lord said, “Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do” (v. 10). From this point forward he began to have a vision. This vision cut him off from his previous service and brought him into the New Testament service.

Paul’s way of serving God came from a heavenly vision. When he saw this vision, the things of the Old Testament came to an end, and he began to take the New Testament way. (The Vision, Ministry, and Leading of the Lord’s Serving Ones, pp. 8-9)

Our service to God can be divided into service that is according to revelation or service that is natural. Service according to revelation involves meeting God, being shined upon by God, receiving revelation from God, and being burdened in spirit by God. This kind of service is not initiated by us but by God; it is not out of ourselves but out of God. We must meet God and contact God in order to have service that comes from God as the source.

Natural service is different. Natural service is according to our own ideas, views, traditions, or regulations. It also comes from copying or imitating others, and it is often initiated to simply meet the need of a certain situation. Such service comes out of ourselves or out of others but not out of God. This kind of service does not require us to meet God or contact God; it is service that we can do apart from God.

The only service that is of value is service that is done according to revelation. The most important matter in a person’s serving of the Lord is revelation. Every act of our service should come out of revelation. We should not have outward acts of service to the Lord without inward revelation from the Lord. Our inward revelation must govern our outward acts. (Serving according to Revelation, pp. 7-9)

Further Reading: Serving according to Revelation, ch. 1; The Spirit and Service in Spirit, ch. 8

晨兴喂养

徒二六 16 “你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。”

罗十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

现在我们要专特的讲这两点：一个是异象，是道路；一个是启示，是生命。保罗原先所走的路，不是犯罪的路，乃是事奉神的路；只不过是旧约、犹太教事奉神的路。等到天上的光临到他，他知道旧的路不能再走，旧的方法要丢弃，他整个事奉神的路就转了。…然而，路换了还不够，里面还得换。外面的方法换了不够，里面的生命还要换。老的路不能走，老的方法不能用，老的生命也要摆在一边（事奉主者的异象、职事与引导，六页）。

信息选读

在基督教中，很多人注意保罗在往大马色的路上看见亮光，却没有人注意保罗里面也得着了生命的光。很多人说，保罗没有违背那从天上来的异象，但他们忽略了保罗在加拉太一章所说的，神将祂儿子启示在他里面（16）。要为主作工，不光是外面的道路或作法的问题，更是里面生命的问题。…外面的路要有异象，里面的生命要有启示。路是属天的，而生命是基督。…召会虽然行走在地上，但是召会不是属地的，召会是在地上走属天的道路。召会的生命也是属天的，并且就是基督自己。召会不只有属天的路，召会还有基督的生命。

我们事奉神，必须有异象，有启示。事奉神的道路是从异象来的，事奉神的生命是从启示来的。

Morning Nourishment

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you.

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

We need a vision for the way of our service and a revelation for the life of our service. Saul's way of serving God was not sinful, but it was a way that was according to the Old Testament, Judaism, and the law. When the heavenly light flashed around him, he knew that he could no longer take his old way. His old practices had to be abandoned, and he turned completely in his way of serving God....Nevertheless, it was not enough for him to change his outward way; his inner life also needed to change. His old way was unacceptable, and his old life had to be terminated. (The Vision, Ministry, and Leading of the Lord's Serving Ones, p. 10)

Today's Reading

Many in Christianity focus on the light that flashed around Paul on his way to Damascus, but few focus on the light of life that he received. Many speak of Paul's not being disobedient to the heavenly vision, but they miss his word in Galatians 1:16 concerning God revealing His Son in him. Working for the Lord involves more than an outward way or practice; it involves the matter of an inner life as well....We need vision for our outward way and revelation for our inner life. Our way must be heavenly, whereas our life must be Christ....Although the church walks on the earth, she is not earthly; she walks a heavenly way on earth. The life of the church is also heavenly; it is Christ Himself. The church has a heavenly way and the life of Christ.

We must have vision and revelation in order to serve God. The way to serve God comes from the vision, and the life to serve God comes from revelation.

神将祂儿子启示在我们里面，使我们认识了神的儿子，这位神的儿子就是我们的生命。保罗传的就是这一个。他传的那条路是从天上的异象来的，他传的内容是从启示来的。路是属天的，是从天上来的；内容是属基督的，就是活的基督自己（事奉主者的异象、职事与引导，六至八页）。

在罗马十二章以前，根本没有提到基督徒如何事奉，如何生活；只给我们看见，基督徒原来怎样是一个罪人，怎样蒙神称义，怎样和基督一同死了，怎样活在圣灵里面。这都是个人的一面。然而，基督徒的生命，基督徒的生活，实际上都是联于身体的。当我们真往前去，活在圣灵里，我们立刻看见，我们是身体上的肢体（参弗四4）。这就是为什么到了罗马十二章，开始说到怎样在身体里事奉神，怎样过身体的生活，显出互相作肢体的功用；甚至那里所说的爱人，所提起的祷告，都是在身体里面。换句话说，连我们的爱别人，我们的祷告，都是身体上肢体的功用（召会的立场与身体的事奉，八一页）。

我们说到事奉主时，都需要清楚看见，我们需要基督的身体，也需要关于基督身体的属天异象。愿主赐给我们众人这个异象，使我们完全认识，我们需要在基督身体的实际里，甚至使我们没有身体就不能事奉。事实上，在基督的身体之外，我们不能生活，也不能在生命上有属灵一面的存在。唯有借着这个对身体的属天异象，我们才能被带进对主真正的事奉里（李常受文集一九六九年第一册，九页）。

整个基督徒的生活乃是一个身体的生活，整个基督徒的事奉就是一个身体的事奉。不仅我们的事奉是身体肢体的功用，连我们的生活都是身体肢体的功用。这就是罗马十二章到十六章所讲基督徒的生活与事奉（召会的立场与身体的事奉，八二页）。

参读：事奉主者的异象、职事与引导，第一篇；召会的立场与身体的事奉，第四篇。

God must reveal His Son in us so that we may know the Son of God who is our life. This was the content of Paul's preaching. The source of his preaching came from a heavenly vision, and the content of his preaching came from revelation. His way was heavenly, and his content was the living Christ Himself. (The Vision, Ministry, and Leading of the Lord's Serving Ones, pp. 10-12)

Prior to Romans 12 there is no mention of how Christians should serve and live. These chapters show only that Christians were formerly sinners and that they have been justified by God and crucified with Christ in order to live in the Holy Spirit. These may seem to be individual matters. However, the Christian life and living are matters entirely related to the Body. If we truly live in the Spirit, we will immediately see that we are members of the Body (Eph. 4:4). This is the reason Romans 12 begins by telling us how to serve God in the Body, live the Body life, and function as members one of another. Even the loving of others and the prayer spoken of in verses 9 through 12 are matters in the Body. (The Ground of the Church and the Service of the Body, p. 75)

When we come to the matter of serving the Lord, we all need to be very clear that we need the Body, and we need a heavenly vision concerning the Body. May the Lord grant us all such a vision that will bring us into a full realization that we need to be in the reality of the Body, even that we cannot serve without the Body, and, in fact, that we cannot live, we cannot exist spiritually in life, outside the Body. Only by such a heavenly vision of the Body can we be brought into the genuine service of the Lord. (CWWL, 1969, vol. 1, "To Serve in the Human Spirit," p. 7)

The entire Christian living is a living in the Body, and the entire Christian service is a service carried out in the Body. To function as members in the Body is not only to serve but even to live. This is the Christian living and service spoken of in Romans 12 through 16. (The Ground of the Church and the Service of the Body, p. 75)

Further Reading: The Vision, Ministry, and Leading of the Lord's Serving Ones, ch. 1; The Ground of the Church and the Service of the Body, pp. 71-76

罗十二4~5 正如我们一个身体上有好些肢体，但肢体不都一样的功用。我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

11 “殷勤不可懒惰，要灵里火热，常常服事主。”

严格来说，新约圣经直到罗马十二章，才清楚并确定地提到事奉。在这章圣经里，事奉和服事这二辞都被用到。在一节保罗劝我们将身体献上，当作圣别并讨神喜悦的活祭，这是我们合理的事奉。在七节他提到服事，在十一节他说到作奴仆服事主（直译）。直到十二章，事奉这事才非常确定地启示给我们。我们从这章圣经能领会到，基督徒必须在基督的身体里事奉主。基督徒的事奉不是个人的，乃是团体的；基督徒的事奉是属于身体、在身体里、同着身体并为着身体的（李常受文集一九六九年第一册，一〇页）。

信息选读

我们若要事奉主，我们的服事必须是在基督的身体里。我有负担，要我们众人都被带进这属天的异象里，看见我们没有一个人能在基督身体之外事奉主。我们一切的事奉都必须在身体里，因为我们这些基督徒都已经蒙了重生，成为身体上的肢体。我们每一位都是身体上的一个肢体；没有一个人可以单独成为身体，没有一个人是完整的单位、完整的人位、完整的所是。我们众人被重造、重生，成为身体上的肢体（李常受文集一九六九年第一册，一〇页）。

事奉神…要在身体里面。实在说来，在召会中，就是在身体里，因为召会就是基督的身体。不过这里有一点讲究。说到事奉要在召会中，乃是重在事奉的立

Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

Strictly speaking, in the New Testament the service is not touched clearly and definitely until Romans 12. In this chapter both the words service and serving are used. In Romans 12:1 Paul exhorts us to present our bodies a living sacrifice, holy, well pleasing to God, which is our reasonable service. In verse 7 he mentions the service, and in verse 11 he speaks of serving the Lord as a slave. It is not until Romans 12 that the matter of service is so definitely revealed to us. From this chapter we can realize that, as Christians, our service to the Lord must be in the Body. The Christian service is not something individual; it is something corporate. The Christian service is something of the Body, in the Body, with the Body, and for the Body. (To Serve in the Human Spirit, p. 7)

Today's Reading

If we are going to serve the Lord, our service must be in the Body. We are burdened that all of us may be brought into this heavenly vision, the vision that no one can serve the Lord without the Body. All of our service must be in the Body because, as Christians, we all have been regenerated to be members of the Body. Each one of us is one member of the Body. Not one of us is a complete unit, a complete person, a complete being—not one of us alone is the Body. All of us have been re-created, regenerated, to be members of the Body. (To Serve in the Human Spirit, pp. 7-8)

In order to serve God, we...need to be in the Body. In fact, to be in the church is to be in the Body because the church is the Body of Christ. However, there is a slight difference. With respect to serving in the church, the emphasis is on the setting for service, but

场；说到事奉要在身体中，乃是重在事奉的配搭。有立场就不散漫，有配搭就不单独。你若不在召会中事奉，你就是一个没有立场，散漫着活动的人；你若不在身体里事奉，你就是一个没有配搭，单独行动的人（初信课程第十九课，一〇页）。

新约给我们看见，所有得救的人，乃是互相作肢体，配搭成为一个身体。每一个基督徒都不是一个整体，不是整个身体，乃是身体的一部分，是一个肢体。所以我们事奉主的时候，也是站在肢体的地位，和别人配搭着一同事奉。在身体里，一个肢体如何不能离开别的肢体单独显出功用，我们在召会里，也同样不能单独有什么事奉。

我们必须清楚看见，我们在召会中的事奉完全是身体的事奉。我们一离开身体，就谈不上事奉（建造召会的事奉，九至一〇页）。

你若看见了身体，就绝不会再制造分裂；不再单独，并且乐意被调和；没有任何抱怨、怨言或批评，却有爱心、饶恕、怜恤、宽容和恒忍。若是这样，你就有身体的生活。这样的身体生活，使我们的事奉有真正的冲击力。虽然基督的身体也许时有软弱，但唯有从真实身体生活所产生对主的事奉，才有真正的冲击力。主耶稣在约翰十七章二十一至二十三节说，如果信徒们是一，正如三一神是一一样，正如祂和父是一一样，世人就会相信。这是一的冲击力。如果信徒们被成全成为一，借此世人就知道子是父所差来的。这个一是使世人相信的冲击力。被调和是事奉的能力；真实事奉的能力乃是来自被调和在一起（李常受文集一九六九年第一册，三六页）。

参读：初信课程，第十九课；倪柝声文集第二辑第二十四册，第九十八篇。

with respect to serving in the Body, the emphasis is on the coordination in service. If we have the setting, we will not be aimless, and if we have the coordination, we will not be individualistic. If we do not serve in the church, we are a person without a proper setting, serving aimlessly, and if we do not serve in the Body, we are a person who is without coordination, serving individualistically. (Lessons for New Believers, p. 275)

According to the New Testament, the believers are members one of another and are coordinated in one Body. A Christian is not a complete entity; he is merely a member of the Body, a part. Hence, when we serve the Lord, we should serve in the position of a member, in coordination with others. Just as a member cannot function apart from the other members in a body, so also we cannot have an individualistic service in the church.

We must be clear that our service in the church is the service of the Body. Once we are separated from the Body, there cannot be any service. (Service for the Building Up of the Church, p. 12)

If you have seen the Body, you will no longer be divisive, you will not be individualistic, and you will be willing to be blended, without any complaining, murmuring, or criticism, but with love, forgiveness, sympathy, forbearance, and long-suffering. If such is the case, you will have the Body life. It is with such a Body life that there is a real impact in our service. Although there may be times that the Body is weak, it is only out of the genuine Body life that there can come the service to the Lord with a real impact. In John 17:21-23 the Lord Jesus said that if all the believers would be one as the Triune God is one, as He and the Father are one, the world would believe. This is the impact of the oneness. If the believers are perfected into one, by this the world will know that the Son has been sent by the Father. The oneness is the impact that will cause the world to believe. Being blended together is the power of the service; the real power in the service comes out of being blended together. (CWWL, 1969, vol. 1, "To Serve in the Human Spirit," p. 26)

Further Reading: Lessons for New Believers, lsn. 19; CWWN, vol. 44, "The Mystery of Christ," pp. 794-796

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

神的儿女光有〔传福音、追求属灵〕还不够，因为神在这时代所要作的，并不只有这么多，神还要作另一类的事。可以说，神所以作前面两类的事，乃是为着后面这一类的事。最后这第三类的事，就是神要把祂的儿女，在一地一地，建造在一起，成为祂的家。凡有神儿女的地方，神都要借着他们成立一个家。每一个地方上的召会，照理都是神家的显出。神在这个时代，要我们传福音救罪人，带人属灵，都是为要建造祂的家。传福音乃是要为神的家得着建造的材料；带人追求属灵，受造就，乃是要使这些得来的材料经过一番对付，适于建造（建造神家的事奉，二至三页）。

信息选读

人要造房子，头一步就是预备材料。…材料经过对付、处理，再一块块建造在一起，结果就成了房屋。…神…在各地兴起人传福音，就是为要得着建造的材料。…神…借着圣灵以及祂的执事们，在这些材料身上作工，以成全他们，…造就他们，…好叫他们能适合于神家的建造。所以，带人得救和带人追求属灵，都不过是神的手续，神家的建造才是神最终的目的。

神这个心意若能得着成全，一个一个地方都有…召会建造起来作为祂的家；这…不只能应付神的需要，也能应付人的需要。这家能叫神启示、彰显祂自己，能叫神得着祂该得着的荣耀，也能叫神完成祂的旨意，…使祂得着安息。同时，当人起来…追求神时，这家也能应付人的需要，叫人能得着满足。人一进到这家，就能碰着神，感到神家的味道，有温

Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

It is not sufficient for God's children to preach the gospel and to be spiritual; God wants more than this. He has another category of work. The first two categories of His work are for the third and final category, which is to build up His children into His house in every locality. God wants to establish His house wherever His children are. The church in every locality is an expression of God's house. In this age God wants us to preach the gospel in order to save sinners. He also wants us to lead the new believers to be spiritual for the building up of His house. Preaching the gospel is to gain material for the building of God's house, and leading believers to pursue the Lord and to be edified deals with the material by making it suitable for the building. (The Service for Building Up the House of God, p. 8)

Today's Reading

In order to build a house, a person must first gather and then prepare materials, after which the materials can be built together into a house. God raises up believers to preach the gospel so that He may obtain materials for His building. Through the Spirit and His ministers, God then perfects and edifies the new believers so that they may be fit for His building. Therefore, both leading people to be saved and leading believers to grow in life are merely procedures. God's ultimate goal is the building up of His house.

If the church can be built up in every locality as the house of God, it will meet God's need as well as man's need. Such a house reveals and expresses God, gives Him the glory He deserves, and accomplishes His will so that He can have rest. When believers rise up to pursue God, His house can meet their need and give them satisfaction. In this house people can touch God, sense warmth, and find rest. God's house is the only place that can give man

暖，有安息。…唯独这家能叫人满足。…每个人虽然都有自己的家，但连他们自己的家都不能满足他们心灵的需要。乃是直到他们…进到神的家，他们的心灵才得着真正的满足。

神在这个时代，若是能在一个一个地方，把得救的人建造起来，成为祂的家，神的儿女就能告诉人，说，“你要遇着神么？你要认识神么？…你要得到神的平安和安息么？你要得到属灵的粮食和饱足么？你要蒙神光照，晓得神的道路么？…可以到这个家里来；这家就是神在地方上的召会。”任何一个地方的召会若是被神建造起来，人…都要感觉神在这里；这里有神的安息、神的粮食、神的喂养、神的话语、神的同在，人来到这里就能认识神。神虽是无所不在的，但人真要遇见神，找着神，还必须到这家中来。这就是神在这个时代中，最终所要作的一件事。今天神所作头一件事，是叫人热心传福音，第二件是叫人追求属灵，第三件就是要建造祂的家，也就是我们平常所说的，建造召会，建造基督的身体。

我们这些事奉神的人，多半只看见前面两件事。我们看见热心传福音的重要，也看见追求属灵的重要，却没有看见建造神家的重要。比方说，好像我们只采集材料，然后把材料整理好，修造好，就到此为止，没有下文了。我们常认为，一个人只要能热心传福音，又能追求属灵，就已经难能可贵。我们没有看见，最终那一件宝贵的事。我们没有看见，神的心意、神的目的，乃是要得着一个家。神要叫那些得救、受了造就的人，配搭、建造在一起，成为祂的居所。

…这件事不只我们看得不清楚，…历代那些解经的人，那些属灵人的著作，差不多也只讲到第二类。他们…叫人追求属灵，活在主里面。好像人只要能达到这一点，就已经是达到高峰。…历代著书或者解经的人，很少…给人看见，神…所要得着的，乃是一地一地都有祂的家的显出（建造神家的事奉，三至五页）。

参读：建造神家的事奉，第一篇；从天上来的异象，第一章。

satisfaction. Although a person may have a home, that home cannot satisfy his inner need. It is not until he enters into God's house that his inner being will be satisfied.

When God builds up the believers in every locality into His house, His children can then tell others that in order to meet God, to know God, to receive peace and rest, to obtain spiritual food and satisfaction, to be enlightened, and to know God's way, they must come to this house, which is the church of God. If a church in a locality is built up, people will sense that God is present. They will have rest, be fed, hear His speaking, and be in His presence. Furthermore, they will know God. God is omnipresent, but if we want to meet God, we must come to His house. This is what God desires to accomplish in this age. God wants the gospel to be preached fervently, and He also wants the believers to pursue spirituality so that His house, the church, the Body of Christ, may be built up.

As God's serving ones, we often see only the first two matters. We know the importance of preaching the gospel and of pursuing spirituality, but we do not know the importance of building up the house of God. This may be likened to collecting materials and preparing them without building a house. We often appreciate persons who preach the gospel and pursue spirituality, thinking that this is quite precious, but we do not see the ultimate goal. We do not see that God's desire is to have a house. This is His purpose. God wants saved and edified believers to be coordinated and built together as His dwelling place.

We are not the only persons who are unclear concerning this matter. Nearly every exposition of the Bible and most spiritual writings cover only the first two matters. Pursuing spirituality and living in the Lord are considered to be the peak of the Christian life. Seldom have believers been told that God wants to obtain an expression of His house in every locality. (The Service for Building Up the House of God, pp. 8-9)

Further Reading: The Service for Building Up the House of God, ch. 1; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 1

林后十一 28 “除了没有提起的事，还有为众召会的挂虑，天天压在我身上。”

约二 17 “祂的门徒就想起经上记着：‘我为你的家，心里焦急，如同火烧。’”

当主在地上为神作工时，祂工作的中心乃是要为神建造一个家，因此祂为神的家心里焦急，如同火烧。同样，当使徒在地上为主作工时，他们工作的中心也是要建造神的家。…使徒〔保罗〕在林后十一章二十八节的意思，不是挂着一个个的圣徒，乃是挂着众召会，为众召会挂虑。当然，挂着众召会也包括挂着众圣徒，但这与单单挂着一个个圣徒，有很大的分别（建造召会的异象、预表与实行，一二一页）。

信息选读

按我的观察，大部分神的儿女听神的道，原则上和不信的人听福音差不多，总是顾到自己的需要，以自己为中心，为出发点。所以若是讲到人痛苦需要神的安慰，人贫穷需要神的眷顾，人有苦难需要神的搭救，或者说人有愁烦需要神赐平安等，诸如此类福乐平安的道，人很容易响应，也很喜欢接受。即使道讲得高一点，告诉人如何能得胜、属灵、圣别、蒙神悦纳、生命长进等，人也都喜欢接受，并且容易响应。然而，你的道若从神的需要那一面讲起，说到神需要一个家，需要人作祂的材料，建造成为祂的安息之所，你会发现人里面不太响应，不太有兴趣，原因是人总是只顾自己的需要。不论在物质上或属灵上，人总是自私的，总想要为自己得着什么，却从未想过神要什么。

Morning Nourishment

2 Cor. 11:28 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.

John 2:17 His disciples remembered that it was written, “The zeal of Your house shall devour Me.”

When the Lord was on the earth, the center of His work was to build a house for God. Hence, He was devoured by the zeal of God’s house. Likewise, when the apostles were working for the Lord on the earth, the center of their work was to build up the house of God....In 2 Corinthians [11:28] the apostle Paul was not referring to the cares of individual saints but to the cares of all the churches. He had an anxious concern for all the churches. Although caring for the churches includes caring for the saints, there is a great difference between caring for the churches and caring for the saints individually. (The Vision, Type, and Practice of the Building Up of the Church, p. 99)

Today’s Reading

According to my observation, most of God’s children listen to His words in the same way that unbelievers listen to the gospel. Most believers take care of their personal needs and consider themselves to be the center and the starting point. They happily receive messages concerning God’s comforting, visitation, deliverance, peace, and prosperity. They also respond to messages concerning how to overcome, be spiritual, be sanctified, be well pleasing to God, or grow in life. However, not many respond to or are interested in a message concerning God’s need for a house or for men to be built up as His resting place. This is because human beings always care for their personal needs. Concerning both the material realm and the spiritual realm, human beings are selfish and always want to gain something for themselves instead of considering what God desires.

神所作的事，所传的信息，从消极一面来看，乃是人的需要；从积极一面来看，乃是神的需要。神需要人，需要从人身上有所得着。从已过的永远直到今天，神在宇宙中有一个比人的需要更大的需要。如果我们有需要，我们的需要不过是反映出神的需要。若是我们不满足，就是反映神不满足。倘若我们没有安息，就是反映神没有安息。如果我没有喜乐，那就是反映神没有喜乐。

很可惜，我们常常只顾自己的需要，不顾神的需要。我们若要在现今这个时代，作合神心意的基督徒，应付神的需要，就不能一直陷在自己里面；必须从自己里面出来，多顾到神的需要，否则永远无法被神建造。…神愿意我们脱离自己，脱离自私，来为着神的建造。凡有属灵经历的人都知道，你若肯因为神的建造而顾到别人，神就顾到你。你若是一直为自己，顾自己，从来不顾别人，你就永远无法让神建造。

你我不能光顾到自己，乃必须顾到神的家。我是一个喜欢读圣经的人，若是给我时间，不要说十年、二十年，就是一生一世，我可以什么事都不作，专专读圣经。然而，为着顾到圣徒们的需要，我无法这样作。因着有那么多弟兄姊妹需要服事，我无法把自己关在房间里读圣经。直到今天，我能见证，神所给我的亮光，远超过我自己所能读出来的。

所以，我们的眼目必须集中专注，不见别的工作，只见一个工作，就是神在宇宙中要建造祂的家。我们虽然作少年人的工作，目标并不在少年人身上，乃在于叫神的家被建造。…愿主怜悯我们，叫我们…要为神的家心里焦急，顾到众召会（约二 17，林后十一 28）（建造召会的异象、预表与实行，一二二至一二四、一二七、一三三至一三四页）。

参读：建造召会的异象、预表与实行，第九篇；荣耀的异象与十字架的道路，第一篇。

From the negative point of view, God's work and His speaking are concerning man's need, but from the positive point of view, they are concerning His need. God needs man, and He needs to gain something constituted of man. God's need is greater than man's need and has existed in the universe since eternity past. Our need simply reflects God's need. Our dissatisfaction reflects His dissatisfaction, and our need for rest and joy reflects His need for rest and joy.

It is regrettable that we often take care of only our needs, not God's need. If we want to be Christians who match God's desire and meet His need in this age, we cannot be trapped in ourselves. We must come out of ourselves to care for God's need; otherwise, we will never be built by God...God desires that we come out of ourselves and our selfishness in order to care for the building up of His house. Those who are spiritually experienced know that God will care for us if we are willing to take care of others for His building. But if we do everything for ourselves and take care only of ourselves, we will not be built up in God's house.

Instead of focusing on ourselves, we must care for the house of God. I enjoy reading the Bible, and if I had the time to do so, I could spend my whole life reading the Bible. However, I cannot do this and also take care of the needs of the saints. There are so many believers who need to be ministered to; hence, I cannot shut myself up in a room in order to read the Bible. I can testify that the light I have received from God far surpasses what I could have received in my personal study.

We must not focus on anything other than the work of God to build His house in the universe. Although we work with the young people, our goal is the building up of the house of God, not the young people...May the Lord have mercy on us so that we would be devoured by a zeal for the house of God and so that we would be concerned for all the churches (John 2:17; 2 Cor. 11:28). (The Vision, Type, and Practice of the Building Up of the Church, pp. 99-101, 103, 107)

Further Reading: The Vision, Type, and Practice of the Building Up of the Church, ch. 9; The Glorious Vision and the Way of the Cross, ch. 1

第二周诗歌

WEEK 2 — HYMN

658

事 奉 — 为教会

8 7 8 7 副 (英 914)

D 大调

3/4

5 5 | 5 . 5 6 5 | 5 3 1 2 | 3 . 5 4 3 | 2 -
 一 我们事奉须为教会, 神的美意如此定;
 5 5 | 5 . 5 6 7 | i 5 5 5 | 6 . 2 i 7 | i -
 这是工作唯一途径, 使徒都曾如此行。
 i i | i . 6 4 6 | 5 3 i i | i . 6 4 6 | 5 -
 (副) 我们事奉须为教会, 不该为着别事情;
 5 5 | i . i i i | 7 6 5 5 | 6 . 2 i 7 | i - ||
 这是神的完全旨意, 我们必须如此行。

- | | |
|---------------------------|-----------------------|
| 二 教会要作神的器皿,
神要我们所有事奉, | 是神永远的计划;
都为建造祂的家。 |
| 三 元首所赐恩赐的人,
他们都该建造教会, | 全都为着祂身体;
使主丰满得建起。 |
| 四 所有恩赐、一切功用、
以及所有不同职事, | 圣灵所显的能力,
都该只为主身体。 |
| 五 传扬福音、拯救罪人、
以及各样别的工作, | 教导、牧养并治理,
也该只为主身体。 |
| 六 职事乃是为着教会,
所有灯台都是教会, | 教会不是为职事;
任何职事都不是。 |
| 七 这能保守教会合一,
这将试验我的动机, | 拯救我们脱宗派;
予我目的以更改。 |
| 八 求主救我脱离工作,
使我只为教会劳苦, | 脱离宗派的工作;
只为教会而活着。 |

For the Church should be our service

Service — For the Church

914

1. For the Church should be our serv - ice, 'Tis the per - fect will of
 God; 'Tis the on - ly way of work - ing Which the Lord's a - pos - tles
 trod. (C) For the Church should be our serv - ice, Not our aims to sat - is -
 fy; This, the per - fect will of God is, And with it we must com - ply.

- | | |
|--|---|
| 2. For 'tis God's eternal purpose
That the Church His vessel be;
He intends that all our service
Build His Church continually. | 6. Ministry is for the Churches,
Not the Church for ministry;
All the lampstands are the Churches,
Not a form of ministry. |
| 3. All the gifted persons given
To the Body by the Head
Are to aid the Church's building,
That to fulness she be led. | 7. This will keep the Church's oneness,
Saving us from every sect;
This will ever test our motives,
And our aim will thus correct. |
| 4. All the gifts and all the functions,
All the spirit's power shown,
All the ministries are given
For the Church and that alone. | 8. Lord, deliver us from our work,
From the work of any sect;
For Thy Church alone we'd labor
And its building up effect. |
| 5. All the preaching of the Gospel,
All the teaching ministry,
Every other kind of service
For the church alone should be. | |

建造召会的事奉

第三篇

在神儿子的福音上，在我们的灵里事奉神

读经：罗一 1、9，十五 16（诗歌 435，654）

纲 要

周 一

壹 为着新约里所启示与信徒有关的一切要求，特别是在宣扬神福音的事上，我们需要借着经过过程之三神的分赐，接受基督身体的神圣供应——弗三 2，来四 16，罗五 17、21，约七 37～38，徒六 4，腓一 5～6、19～25。

贰 我们需要看见，我们在福音上事奉神就是敬拜神；在新约里，事奉神与敬拜神实际上是相同的事——太四 9～10，歌一 2，参诗二 11～12：

一 保罗说，在帖撒罗尼迦的信徒“离弃了偶像转向神，来服事又活又真的神”——帖前一 9：

1 在我们日常生活的每一面，神对我们并在我们里面必须是活的；祂管治、指引、改正并调整我们，甚至在我们的思想和动机这类小事上，也是如此；这证明祂是活的——腓一 8，二 5、13，一 20。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Three

Serving God in Our Spirit in the Gospel of His Son

Scripture Reading: Rom. 1:1, 9; 15:16 (Hymns 593, 908)

Outline

Day 1

I. For all the requirements related to the believers revealed in the New Testament, especially that of announcing the gospel of God, we need to receive the divine supply of the Body through the dispensing of the processed Triune God—Eph. 3:2; Heb. 4:16; Rom. 5:17, 21; John 7:37-38; Acts 6:4; Phil. 1:5-6, 19-25.

II. We need to see that our service to God in the gospel is our worship to God; in the New Testament, serving God is actually the same as worshipping God—Matt. 4:9-10; S. S. 1:2; cf. Psa. 2:11-12:

A. Paul says that the believers in Thessalonica “turned to God from the idols to serve a living and true God”—1 Thes. 1:9:

1. God must be living to us and in us in every aspect of our daily life; the fact that God controls, directs, corrects, and adjusts us, even in such small things as our thoughts and motives, is a proof that He is living—Phil. 1:8; 2:5, 13; 1:20.

2 我们乃是在活神的管治、指引并改正之下过生活，成为我们所传之福音的模型——帖前一 5～8，二 10，帖后三 5。

二 我们这些在基督里的信徒，必须在灵里过一种生活，见证我们所敬拜并事奉的神，在我们生活的细节中是活的；我们不作某些事或不说某些话，原因该是神活在我们里面——罗八 6、16。

周 二

叁 保罗说，他是“被分别出来归于神福音的”（一 1），并且他宣告：“我在祂儿子的福音上，在我灵里所事奉的神，可以见证我…”（九）：

一 罗马一章九节的“事奉”，原文意“在敬拜中事奉”，如在马太四章十节，提后一章三节，腓立比三章三节，路加二章三十七节者；保罗认为他的传福音，乃是对神的敬拜和事奉，不仅是一种工作。

二 我们来事奉神，或敬拜神，需要有血所洁净过的良心；我们污秽的良心需要被洁净，叫我们能以活的方式事奉神——来九 14，十 22，约壹一 7、9，徒二四 16，参提前四 7。

三 在福音上事奉神，就是在包罗万有的基督里事奉祂，因为福音就是基督自己——徒五 42，罗一 3～4，八 29。

2. We live under the control, direction, and correction of a living God to be a pattern of the glad tidings that we spread—1 Thes. 1:5-8; 2:10; 2 Thes. 3:5.

B. As believers in Christ, we must live a life in our spirit, which bears the testimony that the God whom we worship and serve is living in the details of our life; the reason we do not do or say certain things should be that God is living in us—Rom. 8:6, 16.

Day 2

III. Paul says that he was “separated unto the gospel of God” (1:1), and he declares, “God is my witness, whom I serve in my spirit in the gospel of His Son” (v. 9):

A. The Greek word for serve in Romans 1:9 means “serve in worship,” as used in Matthew 4:10, 2 Timothy 1:3, Philippians 3:3, and Luke 2:37; Paul considered his preaching of the gospel as a worship and service to God, not merely a work.

B. When we come to serve God, or worship God, we need a blood-purified conscience; our defiled conscience needs to be purified so that we may serve God in a living way—Heb. 9:14; 10:22; 1 John 1:7, 9; Acts 24:16; cf. 1 Tim. 4:7.

C. To serve God in the gospel is to serve Him in the all-inclusive Christ, because the gospel is simply Christ Himself—Acts 5:42; Rom. 1:3-4; 8:29.

四 我们要传神儿子的福音，就必须在我们重生的灵里（一9）；在罗马书里保罗强调，我们所是的一切（二29，八5~6、9），所有的一切（10、16），和向神所作的一切（一9，七6，八4、13，十二11），都必须在我们的灵里。

五 保罗事奉神，是在他重生的灵里，凭着内住的基督，就是赐生命的灵，而不在他的魂里，凭魂的能力和才能；这是他在传福音上第一要紧的事。

周 三

六 保罗被分别出来归于神的福音，这福音乃是罗马书的主题；罗马书可视为第五卷福音书——1，二16，十六25：

- 1 头四卷福音书是关于成为肉体的基督，就是在肉身里的基督，生活在祂的门徒当中；罗马书里的福音，是关于复活的基督作为那灵，生活在祂的门徒里面——八2、6、9~11、16。
- 2 我们需要第五卷福音书——罗马书，启示在我们里面主观的救主，作为基督主观的福音。
- 3 罗马书的中心信息，乃是神渴望将肉体里的罪人变化为神在灵里的儿子，好构成基督的身体，显为众地方召会——29节，十二1~5，十六。
- 4 我们都需要照着罗马书的启示，作神福音的祭司尽功用；我们需要学习福音的要素和细节，需要经历福音完全的内容，并且需要运用我们的灵，学习如何供应福音——十五16。

D. In order to preach the gospel of God's Son, we must be in our regenerated spirit (1:9); in the book of Romans Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit.

E. Paul served God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul; this is the first important item in his preaching of the gospel.

Day 3

F. The gospel of God, unto which Paul was separated, is the subject of the book of Romans; the book of Romans may be regarded as the fifth gospel—1:1; 2:16; 16:25:

1. The first four Gospels are concerning the incarnated Christ, Christ in the flesh, living among His disciples; the gospel in Romans is concerning the resurrected Christ as the Spirit living within His disciples—8:2, 6, 9-11, 16.
2. We need the fifth gospel, the book of Romans, to reveal the subjective Savior within us as the subjective gospel of Christ.
3. The central message of the book of Romans is that God desires to transform sinners in the flesh into sons of God in the spirit in order to constitute the Body of Christ expressed as the local churches—v. 29; 12:1-5; ch. 16.
4. All of us need to function as priests of the gospel of God according to the revelation of the book of Romans; we need to learn the elements and details of the gospel, we need to experience the full content of the gospel, and we need to exercise our spirit to learn how to minister the gospel—15:16.

肆 “神是灵；敬拜祂的，必须在灵和真实里敬拜”——约四 24:

- 一 用我们的灵接触是灵的神，就是喝活水，而喝活水乃是对神真实的敬拜——10～14 节。
 - 二 神爱世人，甚至将祂的独生子赐给罪人，叫他们信入祂而饮于祂这涌流的三一神，使他们成为永远生命的总和，就是新耶路撒冷——三 16，四 14 下，参耶二 13。
 - 三 按预表，敬拜神应该在神所选立为祂居所的地方（申十二 5、11、13～14、18），并带着祭物（利一～六）；神所选立为祂居所的地方，预表人的灵（弗二 22），祭物预表基督（来十 5～10）。
 - 四 神圣的实际乃是基督，祂是旧约为着敬拜神之一切祭物的实际（约十四 6，一 29，三 14），也是活水——赐生命之灵——的泉源（四 7～15），给信徒享受并畅饮，成为他们里面的实际（林前十二 13，约七 37～39）。
 - 五 借着在灵里享受基督作祭物的神圣实际，祂就成了我们的真实和真诚，为着对神真正的敬拜——四 24。
- 伍 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的”——腓三 3，参罗二 28～29:

IV. “God is Spirit, and those who worship Him must worship in spirit and truthfulness”—John 4:24:

- A. To contact God the Spirit with the spirit is to drink of the living water, and to drink of the living water is to render real worship to God—vv. 10-14.
 - B. God so loved the world that He gave His only begotten Son for sinners to believe into Him and drink of Him as the flowing Triune God in order for them to become the totality of eternal life, the New Jerusalem—3:16; 4:14b; cf. Jer. 2:13.
 - C. According to typology, God should be worshipped in the place chosen by Him for His habitation (Deut. 12:5, 11, 13-14, 18) and with the offerings (Lev. 1—6); the place chosen by God for His habitation typifies the human spirit (Eph. 2:22), and the offerings typify Christ (Heb. 10:5-10).
 - D. The divine reality is Christ as the reality of all the offerings of the Old Testament for the worship of God (John 14:6; 1:29; 3:14) and as the fountain of living water, the life-giving Spirit (4:7-15), partaken of and drunk by His believers to become the reality within them (1 Cor. 12:13; John 7:37-39).
 - E. By enjoying Christ as the divine reality of the offerings in our spirit, He becomes our genuineness and sincerity (truthfulness) for the true worship of God—4:24.
- V. “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”—Phil. 3:3; cf. Rom. 2:28-29:**

- 一 肉体是指我们天然人的一切所是和所有；任何天然的事物，无论善或恶，都是肉体——腓三4～6。
- 二 我们在基督里的信徒，不该信靠我们凭天然出生而有的任何事物，因为我们天然出生的一切，都是肉体的一部分。
- 三 即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然的资格；所以，我们被腓立比三章这段经文深刻、切身的摸着，乃是重要的。
- 四 关于我们的性情、行为和我们对于肉体的信靠，我们需要主的光来光照；我们需要蒙主光照，看见我们仍然太凭肉体而活，并且夸我们的行为和资格。
- 五 有一天，光照亮我们这点，我们就要俯伏在主面前，承认自己的性情是何等不洁；然后我们就会定罪自己凭堕落的性情所作的一切；我们会看见，在神眼中，在堕落的性情里无论作什么，都是邪恶的，都该被定罪。
- 六 从前，我们夸我们的行为和资格；但时候将到，我们要定罪肉体同肉体的资格；那时我们要单单夸基督，领悟我们在自己里面，完全没有立场夸口。

- A. The flesh refers to all that we are and have in our natural being; anything natural, whether it is good or evil, is the flesh—Phil. 3:4-6.
- B. As believers in Christ, we should not trust in anything that we have by our natural birth, for everything of our natural birth is part of the flesh.
- C. Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications; therefore, it is important that we be deeply and personally touched by these verses in Philippians 3.
- D. We need the Lord's light to shine on us concerning our nature, our deeds, and our confidence in the flesh; we need to be enlightened by the Lord to see that we still live too much by the flesh and that we boast in our deeds and qualifications.
- E. One day, when the light shines on us concerning this, we will want to prostrate ourselves before the Lord and confess how unclean our nature is; then we will condemn everything we do by our fallen nature; we will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation.
- F. Formerly, we boasted in our deeds and qualifications, but the time will come when we will condemn the flesh with its qualifications; then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.

七 我们唯有蒙了神的光照，才能真说，我们不信靠天然的资格、能力或智力；唯有如此，我们才能见证我们全然信靠主；我们这样蒙光照之后，就能真正在我们灵里，且凭着那灵事奉敬拜神。

周 五

陆 我们要在神儿子的福音上事奉神，就需要看见我们是在肉体里的人，一无价值，只配死与埋葬——这乃是跟随主的榜样，尽全般的义，而进入时代的职事——太三 13～17，二一 32：

一 耶稣受浸的基础，乃是祂认为自己照着祂的人性是一个人，特别是个以色列人，是“在肉体里”的人（参腓三 3，约一 14）；虽然祂只是在“罪之肉体的样式里”（罗八 3），是“没有罪”的（来四 15），但祂仍是在“肉体里”，这肉体并没有善，只配死与埋葬。

二 基于这个事实，在祂为神开始尽职时，祂情愿受施浸者约翰的浸，承认祂照着自己的人性，并没有任何资格作神的仆人。

三 作为一个在肉体里的人，祂需要成为死了的人，埋在死水中，以履行神照着祂公义而有的新约要求，并且祂这样作是情愿的，认为这是尽神的义。

G. Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence; only then shall we be able to testify that our confidence is wholly in the Lord; after we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit.

Day 5

VI. In order to serve God in the gospel of His Son, we need to see that we are men in the flesh, worthy of nothing but death and burial; this is to follow the Lord's pattern to fulfill all righteousness and enter into the ministry of the age—Matt. 3:13-17; 21:32:

A. The base for Jesus to be baptized is that He considered Himself, according to His humanity, a man, especially an Israelite, who was a man “in the flesh” (cf. Phil. 3:3; John 1:14); even though He was only “in the likeness of the flesh of sin” (Rom. 8:3), “without sin” (Heb. 4:15), yet He was “in the flesh,” which has nothing good but is worthy only of death and burial.

B. Based on this fact, at the beginning of His ministry for God, He was willing to be baptized by John the Baptist, recognizing that, according to His humanity, He was one who did not have any qualification to be a servant of God.

C. As a man in the flesh, He needed to be a dead man buried in the death water to fulfill God's New Testament requirement according to His righteousness, and He did it willingly, considering it the fulfilling of God's righteousness.

四 这给我们看见，我们在神福音的事奉上，不该把我们天然生命的东西，肉体的东西，带到神的职事里。

五 我们都该在我们的生活和工作上宣告：“我是一个在肉体里的人，什么也不配，只配死与埋葬；所以我愿意使我自己被了结、钉死并埋葬”——参加二 20。

周 六

柒 我们在福音上为主工作劳苦，不是凭我们天然的生命和才干，乃是凭主复活的生命和大能；复活乃是我们事奉神的永远原则——民十七 8，林前十五 10、58，十六 10：

一 赐生命的灵乃是三一神的实际，复活的实际，以及基督身体的实际——约十六 13～15，二十 22，林前十五 45 下，弗四 4。

二 复活的意思是：一切都是出于神，不是出于我们；只有神能，我们不能；一切都是神作的，不是我们作的——民十七 8。

三 所有认识复活的人，都是对自己绝望的人，他们知道自己不能；凡是死的，全是我们的，凡是活的，全是主的——林后一 8～9，参传九 4。

D. This shows that we should not bring anything of our natural life, anything of our flesh, into God's ministry in the service of His gospel.

E. We all should declare in our life and work, "I am a person in the flesh, worthy of nothing but death and burial, so I want to have myself terminated, crucified, and buried"—cf. Gal. 2:20.

Day 6

VII. Our work and labor for the Lord in the gospel are not by our natural life and natural ability but by the Lord's resurrection life and power; resurrection is the eternal principle in our service to God—Num. 17:8; 1 Cor. 15:10, 58; 16:10:

A. The life-giving Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ—John 16:13-15; 20:22; 1 Cor. 15:45b; Eph. 4:4.

B. Resurrection means that everything is of God and not of us, that God alone is able and that we are not able, and that everything is done by God and not by ourselves—Num. 17:8.

C. All those who know resurrection have given up hope in themselves; they know that they cannot make it; everything that is of death belongs to us, and everything that is of life belongs to the Lord—2 Cor. 1:8-9; cf. Eccl. 9:4.

四 我们必须承认，我们一无所是，一无所有，并且一无所能；我们必须到了尽头，才相信自己是一无用处——出二 14～15，三 14～15，路二二 32～34，彼前五 5～6。

五 复活的基督作为赐生命的灵，活在我们里面，使我们能作我们在自己里面绝不能作到的事——林前十五 10，林后一 8～9、12，四 7～18。

六 当我们不凭天然的生命，而凭我们里面神圣的生命而活，我们就在复活里，结果就是基督身体的实际，作为神福音的目标——腓三 10～11，弗一 22～23。

D. We must acknowledge that we are nothing, have nothing, and can do nothing; we must come to the end of ourselves to be convinced of our utter uselessness—Exo. 2:14-15; 3:14-15; Luke 22:32-34; 1 Pet. 5:5-6.

E. The resurrected Christ as the life-giving Spirit lives in us, enabling us to do what we could never do in ourselves—1 Cor. 15:10; 2 Cor. 1:8-9, 12; 4:7-18.

F. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the reality of the Body of Christ as the goal of the gospel of God—Phil. 3:10-11; Eph. 1:22-23.

晨兴喂养

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

帖前一 9 “因为他们自己正在传报关于我们的事，就是我们是怎样地进到了你们那里，你们又是怎样离弃了偶像转向神，来服事又活又真的神。”

信徒在…不同的方面，经历神圣三一的神圣分赐，包括事奉敬拜神，为主作工、劳苦，不爱世界，胜过撒但，打那美好的仗，奔跑赛程，借着在他们景况和环境中的万有得益处，对别人有最佳的态度，并且儆醒祷告。为着这一切事，我们实在需要神圣三一的分赐。然而，很少基督徒领悟这点。我们需要看见，要完成这些事，我们需要神神圣的供应，就是借着祂神圣的分赐临到我们的（新约总论第六册，二九四页）。

信息选读

为着新约里所启示与信徒有关的一切要求，我们需要借着经过过程之三一神的神圣分赐，接受神圣的供应。…我们若要满足新约对信徒的要求，就需要神圣的供应，就是三一神素质的供应。

我们在自己里面，无法应付任何神圣的要求。例如，我们无法达到敬拜神的要求。有些人也许以为，敬拜神是容易、自然的。事实上，神若没有将祂的元素分赐到人里面，就没有人能真正敬拜神。若没有神圣的素质分赐到我们这人里面，我们就无法使神满足、蒙祂悦纳、作祂真正喜悦的敬拜献给祂。但借着这神圣的分赐，我们就能以使神满足的方式来敬拜祂。

Morning Nourishment

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

1 Thes. 1:9 For they themselves report concerning us what kind of entrance we had toward you and how you turned to God from the idols to serve a living and true God.

The believers experience the divine dispensing of the Divine Trinity in various...aspects, including serving and worshipping God, working and laboring for the Lord, not loving the world, overcoming Satan, fighting the good fight, running the course of the race, being profited by all things in their circumstances and environments, having the best attitude toward others, and watching and praying. For all of these matters we surely need the dispensing of the Divine Trinity. However, few Christians realize this. We need to see that in order to carry out these matters, we need God's divine supply, which comes to us through His divine dispensing. (The Conclusion of the New Testament, p. 1827)

Today's Reading

For all the requirements related to the believers revealed in the New Testament we need to receive the divine supply through the divine dispensing of the processed Triune God....If we would meet what the New Testament requires of the believers, we need the divine supply, even the very essence of the Triune God.

In ourselves we cannot meet any of the divine requirements. For example, we cannot fulfill the requirement to worship God. Some may think that to worship God is easy and natural. Actually, no one can truly worship God without God's dispensing of His element into him. We cannot render to God the worship that satisfies Him, that is accepted by Him as a real pleasure to Him, apart from the dispensing of the divine essence into our being. But through this divine dispensing we can worship God in a way that satisfies Him.

在新约里，事奉神与敬拜神实际上是相同的事。你无法事奉神而不敬拜祂，也无法敬拜祂而不事奉祂。譬如，在马太四章，主耶稣受魔鬼关于敬拜的试诱。魔鬼提到世上的万国和万国的荣耀，对祂说，“你若俯伏拜我，我就把这一切都给你。”（9）主耶稣回答说，“经上记着，‘当拜主你的神，单要事奉祂。’”（10）。这里我们看见，敬拜的意思实际上就是事奉。因此，敬拜神就是事奉神。若没有事奉神，我们就无法给祂真实的敬拜。

在帖前一章九节下半保罗说，在帖撒罗尼迦的信徒“离弃了偶像转向神，来服事又活又真的神”。这里的服事，直译是作奴仆服事。“服事”一辞是包罗一切的，如在九节的用法，它包括我们在日常生活中所作的一切事。

借着我们日常的生活，我们证明神是活的。神若不是活的，我们的日常生活就会非常不同。我们现今的生活见证我们所服事的神是活的。祂活在我们里面，管治我们，指引我们，并对付我们。祂不让我们过去，反而在许多事上改正我们，调整我们。神管治、指引我们，甚至在我们的思想和动机这类小事上，也是如此，这证明祂是活的。我们乃是活在活神的管治、指引和改正之下。我们在基督里的信徒，必须过一种生活，见证我们所敬拜服事的神，在我们生活的细节中是活的。正确的基督徒生活应当见证神是活的。我们不作某些事或不谈某些话，原因该是神活在我们里面。我们所敬拜服事的神，不但在诸天之上是活的，在我们里面也是活的。我们已从偶像转向神，来服事又活又真的神。毫无疑问，当神在我们的经历中对我们是活的，祂也就是真的（新约总论第六册，二九四至二九七页）。

参读：新约总论，第一百六十八篇。

In the New Testament serving God is actually the same thing as worshipping God. You cannot serve God without worshipping Him. Neither can you worship Him without serving Him. For instance, in Matthew 4 the Lord Jesus was tempted by the devil concerning worship. Referring to the kingdoms of the world and their glory, the devil said to Him, “All these will I give You if You will fall down and worship me” (v. 9). The Lord Jesus answered, “It is written, You shall worship the Lord your God, and Him only shall you serve” (v. 10). Here we see that to worship actually means to serve. Hence, to worship God is to serve God. Without serving God we cannot render real worship to Him.

In 1 Thessalonians 1:9b Paul says that the believers at Thessalonica “turned to God from the idols to serve a living and true God.” Literally, the Greek word rendered “serve” here means to serve as a slave. As used in verse 9, the word serve is all-inclusive. It includes everything we do in our daily living.

By our daily life we prove that God is living. If God were not living, our daily life would be very different from what it is. Our present living is a testimony that the God whom we serve is living. He is living in us, and He controls us, directs us, and deals with us. He will not let us go. Rather, in many matters He corrects us and adjusts us. The fact that God controls us and directs us, even in such small things as our thoughts and motives, is a proof that He is living. We live under the control, direction, and correction of a living God. As believers in Christ we must live a life which bears the testimony that the God we worship and serve is living in the details of our life. The proper Christian life should bear a testimony that God is living. The reason we do not do or say certain things should be that God is living in us. The God whom we worship and serve is living not only in the heavens but also in us. We have turned to God from idols to serve a living and true God. No doubt, when God is living to us in our experience, He is also true. (The Conclusion of the New Testament, pp. 1827-1830)

Further Reading: The Conclusion of the New Testament, msg. 168

罗一 9 “我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。”

来九 14 “何况基督借着永远的灵，将自己无瑕无疵地献给神，祂的血岂不更洁净我们的良心，使其脱离死行，叫我们事奉活神么？”

〔在罗马一章九节和希伯来九章十四节中译为“事奉”的希腊字，〕原文意“在敬拜中事奉”，如在马太四章十节，提后一章三节，腓立比三章三节，路加二章三十七节者。保罗认为他的传福音，乃是这样对神的敬拜事奉，不仅是一种工作（圣经恢复本，罗一 9 注 2）。

我们来事奉神，或敬拜神，需要有清洁的良心，洁净过的良心，脱离死行或任何一种亏欠。…因为基督借着永远的灵，将自己献上，祂的血就有永远的功效，能够洁净我们的良心，使我们事奉并敬拜活神〔来九 14〕。

…基督的血洁净我们的良心，叫我们事奉活神。事奉活神，需要基督的血所洁净的良心。在死的宗教里敬拜，或事奉神以外死的事物，不需要我们的良心被洁净。良心是我们灵的主要部分。我们所要事奉的活神，总是借着摸我们的良心，来到我们的灵里（约四 24）。祂是公义的、圣别的，也是活的；我们污秽的良心需要被洁净，叫我们能活的方法事奉祂。在心思里以宗教的方式敬拜神，就不需要这样（新约总论第六册，二九七至二九八页）。

信息选读

希伯来九章十四节说到“死行”与“活神”。因着我们是死的（弗二 1，西二 13），因此凡我们所作的，

Morning Nourishment

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

The Greek word [for “serve” in Romans 1:9 and Hebrews 9:14] means serve in worship; it is used in Matthew 4:10; 2 Timothy 1:3; Philippians 3:3; and Luke 2:37. Paul considered his preaching of the gospel a worship and service to God, not merely a work. (Rom. 1:9, footnote 1)

When we come to serve God, or worship God, we need to have a pure conscience, a conscience purified from dead works or from any kind of offense...Because Christ offered Himself by the eternal Spirit, His blood has an eternal efficacy to purify our conscience so that we may serve and worship the living God [Heb. 9:14].

The blood of Christ purifies our conscience to serve the living God. To serve the living God requires a blood-purified conscience. To worship in dead religion or to serve any dead thing rather than God does not require our conscience to be purified. The conscience is the leading part of our spirit. The living God, whom we desire to serve, always comes to our spirit (John 4:24) by touching our conscience. He is righteous, holy, and living. Our defiled conscience needs to be purified so that we may serve Him in a living way. To worship God in our mind religiously does not require this. (The Conclusion of the New Testament, p. 1830)

Today's Reading

Hebrews 9:14 speaks of “dead works” and “the living God.” Because we were dead (Eph. 2:1; Col. 2:13), whatever we did, bad or good, was dead works in the

无论善恶，在活神眼中都是死行。…基督的血…洗净我们的罪（启一5，约壹一7），并洁净我们的良心，使我们事奉敬拜活神。

我们若要事奉并敬拜神，必须是为着福音的传扬，并且是在我们的灵里这样行。新约的事奉和敬拜，乃是在福音的传扬里完成的。这福音与神儿子以外的任何事物都无关。神儿子的福音乃指包罗万有的基督。因此，在福音上事奉神，就是在包罗万有的基督里事奉祂。在新约里，福音就是基督自己。这就是行传五章四十二节说，使徒“传耶稣是基督为福音”的原因。

在罗马一章九节上半保罗说，他在灵里事奉神。这指明要传神儿子的福音，必须是在我们的灵里。传福音在于我们的灵。每当我们传福音的时候，我们都该运用我们的灵。

保罗只有在罗马书说，他在他的灵里事奉神。…保罗在罗马书里指明，我们向神所作的，必须是在我们的灵里作；我们所是的，必须在灵里；我们所有的，也必须在灵里。在二章二十九节他说，神的真子民必须在灵里，真割礼不是在外面肉体上，乃是在灵里。然后在七章六节他说，我们应当在灵的新样里服事神。最终，在十二章十一节保罗说，我们必须灵里火热。传神的福音完全与我们的灵有关（新约总论第六册，二九八至三〇〇页）。

〔罗马一章九节的灵〕不是指神的灵，乃是指保罗重生的灵。这与心、魂、心思、情感、意志或天然的生命不同。在信徒这重生的人灵里，有基督和那灵与信徒同在（提后四22，罗八16）。在罗马书保罗强调，我们所是的一切（二29，八5~6、9），所有的一切（10、16），和向神所作的一切（一9，七6，八4、13，十二11），都必须在这灵里。保罗是在他这重生的灵里，凭其中住着的基督，就是那赐生命的灵，并不是在他的魂里，凭魂的能力和才干事奉神。这是他在传福音上的第一要点（圣经恢复本，罗一9注1）。

参读：李常受文集一九六七年第一册，召会中的事奉为着基督身体的彰显，第二章。

sight of the living God...The blood of Christ...washes us from our sins (Rev. 1:5; 1 John 1:7) and purifies our conscience so that we may serve and worship the living God.

If we would serve God and worship Him, we must do this in our spirit for the preaching of the gospel. The New Testament service and worship are carried out in the preaching of the gospel. This gospel is not concerned with anything other than God's Son. The gospel of God's Son refers to the all-inclusive Christ. Therefore, to serve God in the gospel is to serve Him in the all-inclusive Christ. In the New Testament the gospel is simply Christ Himself. This is the reason Acts 5:42 says that the apostles were "announcing the gospel of Jesus as the Christ."

In Romans 1:9a Paul said that he served God in his spirit. This indicates that in order to preach the gospel of God's Son, we must be in our spirit. Preaching the gospel depends on our spirit. Whenever we preach the gospel, we should exercise our spirit.

Only in the book of Romans does Paul say that he serves God in his spirit...Paul indicates that whatever we do toward God must be done in our spirit, that whatever we are must be in spirit, and that whatever we have must be in spirit. In 2:29 he says that the genuine people of God must be in spirit, that true circumcision is not outward in the flesh but in the spirit. Then in 7:6 he says that we should serve God in newness of spirit. Finally, in 12:11 Paul says that we must be burning in spirit. Preaching the gospel of God is absolutely a matter of our spirit. (The Conclusion of the New Testament, pp. 1830-1832)

〔“My spirit” in Romans 1:9 refers〕 not [to] the Spirit of God but [to] Paul's regenerated spirit. The spirit is different from the heart, soul, mind, emotion, will, or natural life. Christ and the Spirit are with the believers in their regenerated human spirit (2 Tim. 4:22; Rom. 8:16)...Whatever we are (2:29; 8:5-6, 9), whatever we have (8:10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in this spirit. Paul served God in his regenerated spirit by the indwelling Christ, the life-giving Spirit, not in his soul by the power and ability of the soul. This is the first important item in his preaching of the gospel. (Rom. 1:9, footnote 2)

Further Reading: CWWL, 1967, vol. 1, “The Service in the Church for the Expression of the Body,” ch. 2

罗一 1 ~ 3 “基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的；这福音是神从前借着祂的众申言者，在圣经上所应许的，论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的。”

我们是在神的福音上，在我们的灵里事奉神；这福音实际上乃是罗马书的主题。在本书第一节保罗说，他是基督的奴仆，蒙召的使徒，“被分别出来归于神福音的。”这指明保罗在罗马书里的心意，是要写关于福音的事。整卷书乃是以最完满的方式揭示福音，就是神的喜信。

保罗说到他给罗马人的书信是福音。在二章十六节他说，“就是在神借耶稣基督，照着祂的福音，审判人隐秘事的日子。”保罗也信神要照着祂的福音坚固圣徒：“神能照我的福音，就是关于耶稣基督的传扬，…坚固你们。”（十六 25）所以，罗马书可视为第五卷福音书（新约总论第六册，三〇〇页）。

信息选读

我们不仅该在我们的灵里事奉，也要在神儿子的福音上事奉。…神儿子的福音…包括救赎、生命和身体。每当我们接触人，应该觉察他有否经历了救赎。若有，我们就应该核对他是否认识基督作生命。若是，我们就该核对他是否认识身体。若这个人认识身体，并且比我们更有身体的经历，我们就该服从他，好从他得帮助。这就是在灵里并在福音上事奉主正确的路（李常受文集一九六七年第一册，五九六、六〇一页）。

Morning Nourishment

Rom. 1:1-3 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who came out of the seed of David according to the flesh.

The gospel of God in which we serve God in our spirit is actually the subject of the book of Romans. In the very first verse of this book Paul says that as a slave of Christ and a called apostle he was “separated unto the gospel of God.” This indicates that Paul’s intention in Romans is to write concerning the gospel. The entire book unfolds the gospel, the glad tidings of God, in its fullest way.

Paul refers to his Epistle to the Romans as a gospel. In 2:16 he says, “God judges the secrets of men according to my gospel through Jesus Christ.” Paul also believed that God would establish the saints according to his gospel: “Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ” (16:25). Therefore, the book of Romans may be regarded as the fifth gospel. (The Conclusion of the New Testament, p. 1832)

Today's Reading

We should serve not only in our spirit but also in the gospel of the Son of God....The gospel of the Son of God...includes redemption, life, and the Body. Whenever we contact someone, we should sense whether or not he has experienced redemption. If he has, we should check whether or not he knows Christ as life. If he does, we should check whether or not he knows the Body. If this person knows the Body and has more experience of the Body than we do, we should submit ourselves to him in order to receive help from him. This is the proper way to serve the Lord in the spirit and in the gospel. (CWWL, 1967, vol. 1, “The Service in the Church for the Expression of the Body,” pp. 453, 457)

新约的前四卷书—马太、马可、路加和约翰福音，所传的福音是关于在肉体里的基督，在祂死而复活以前，生活在祂门徒当中的时候。罗马书里的福音，是关于作为那灵的基督，不是在肉体里的基督。在罗马八章我们看见，那住在我们里面的生命之灵，就是基督自己；基督是在我们里面。四福音里的基督是在门徒当中，罗马书里的基督是在我们里面。马太、马可、路加和约翰福音里的基督，是成为肉体以后，死而复活以前的基督。作为这样的一位，祂是在我们身外的基督。罗马书里的基督，是复活以后的基督。这位基督比四福音里的基督更深奥、更主观。

我们若只有新约前四卷书里所启示关于基督的福音，我们的福音就太客观了。我们需要第五卷福音书—罗马书，启示基督主观的福音。…罗马书是基督复活之后的福音，启示祂如今在信徒里面是主观的救主。所以，这福音更深奥、更主观。

神的福音是关于神的儿子，耶稣基督我们救主的福音。…福音的中心点乃是神的儿子基督的人位。福音不是道理，不是教训，也不是宗教，乃是奇妙的人位—神的儿子耶稣基督，同祂的神性和祂的人性。

罗马书的中心信息是罪恶、属肉体的人，能成为神的儿子，并模成神儿子的形像。这样，基督就成为许多弟兄中的长子（八 29）。因此，福音的中心点不是罪得赦免，乃是产生神的许多儿子，神儿子的许多弟兄。神渴望将肉体里的罪人变化为神在灵里的儿子。我们若要在福音上事奉神，我们众人都该使这同一件事成为我们的目标。我们传福音，不仅仅是使人得救、罪得赦免或变得属灵，乃是使他们成为神的儿子（新约总论第六册，三〇〇至三〇二页）。

参读：主今日恢复的进展，第一章。

The gospel in the first four books of the New Testament—Matthew, Mark, Luke, and John—concerns Christ in the flesh as He lived among His disciples before His death and resurrection. The gospel in Romans concerns Christ as the Spirit, not Christ in the flesh. In Romans 8 we see that the Spirit of life who indwells us is simply Christ Himself. Christ is in us. The Christ in the four Gospels was among the disciples; the Christ in Romans is within us. The Christ in Matthew, Mark, Luke, and John is the Christ after incarnation and before death and resurrection. As such, He is a Christ outside of us. The Christ in Romans is the Christ after His resurrection. As such, He is the Christ within us. Hence, the gospel in Romans concerns Christ as the Spirit in us after His resurrection. This Christ is deeper and more subjective than the Christ in the four Gospels.

If we have only the gospel concerning Christ as revealed in the first four books of the New Testament, our gospel is too objective. We need the fifth gospel, the book of Romans, to reveal the subjective gospel of Christ...The book of Romans is the gospel of Christ after His resurrection, revealing that He is now the subjective Savior in His believers. Therefore, this gospel is deeper and more subjective.

The gospel of God concerns God's Son, Jesus Christ our Lord...The central point of the gospel is the very person of Christ, the Son of God. The gospel is not a doctrine nor a teaching nor a religion—it is a wonderful person, Jesus Christ, the Son of God with His divinity and His humanity.

The central message of the book of Romans is that sinful, fleshly people can be made sons of God and conformed to the image of the Son of God. In this way Christ becomes the Firstborn among many brothers (8:29). Thus, the central point of the gospel is not forgiveness of sins. It is the producing of the sons of God, [the] many brothers of the Son of God. God desires to transform sinners in the flesh into sons of God in the spirit. If we would serve God in the gospel, we all should make this same matter our goal. We preach the gospel not simply that people may be saved or be forgiven of their sins or become spiritual, but that they may become sons of God. (The Conclusion of the New Testament, pp. 1832-1833)

Further Reading: The Advance of the Lord's Recovery Today, ch. 1

约四 23 ~ 24 “时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜。”

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

[约翰四章二十四节关于敬拜的] 话是教导撒玛利亚妇人，她需要用她的灵接触是灵的神。用她的灵接触是灵的神，就是喝活水，这样才是真正敬拜神（圣经恢复本，约四 24 注 3）。

敬拜神应该在神所选立为祂居所的地方（申十二 5、11、13 ~ 14、18），并带着祭物（利一 ~ 六）。神所选立为祂居所的地方，预表人的灵，这是神今日的居所（弗二 22）。祭物预表基督，祂是神旧约的百姓用以敬拜神之一切祭物的应验与实际（新约总论第六册，三〇四页）。

真实是指神圣的实际成了人的真实、真诚（与不道德之撒玛利亚敬拜者的假冒为善相对—约四 16 ~ 18），为着对神真实的敬拜。神圣的实际乃是基督，祂是实际（十四 6），是旧约为着敬拜神之一切祭物的实际（一 29，三 14）；祂也是活水—赐生命之灵—的泉源（四 7 ~ 15），给信徒享受并畅饮，成为他们里面的实际，至终成了他们的真实和真诚，借此，他们以神所要的敬拜来敬拜祂（圣经恢复本，约四 24 注 5）。

John 4:23-24 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.

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.

This word [concerning worship in John 4:24] was given to instruct the Samaritan woman regarding her need to exercise her spirit to contact God the Spirit. To contact God the Spirit with the spirit is to drink of the living water, and to drink of the living water is to render real worship to God. (John 4:24, footnote 3)

The worship of God should be in the place chosen by God to set His habitation there (Deut. 12:5, 11, 13-14, 18) and with the offerings (Lev. 1—6). The place chosen by God for His habitation typifies the human spirit, where God's habitation is today (Eph. 2:22). The offerings typify Christ. Christ is the fulfillment and reality of all the offerings with which God's people in the Old Testament worship Him. (The Conclusion of the New Testament, p. 1835)

Truthfulness [in John 4:24] denotes the divine reality becoming man's genuineness and sincerity (which are the opposite of the hypocrisy of the immoral Samaritan worshipper—vv. 16-18) for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (1:29; 3:14) and as the fountain of the living water, the life-giving Spirit (4:7-15), partaken of and drunk by His believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the worship that He seeks. (John 4:24, footnote 5)

信徒不仅在他们灵里事奉神，也凭神的灵事奉祂〔腓三3上〕。…事奉，原文指像祭司的事奉。所有的新约信徒都是神的祭司（彼前二9，启一6）。…我们作为祭司，必须在我们的灵里，且凭神的灵，事奉并敬拜神。

在事奉敬拜神的事上，信徒不该信靠他们的肉体。保罗说，那些凭神的灵事奉的人，不信靠肉体（腓三3下）。

任何天然的事物，无论善或恶，都是肉体。…但我们在基督里的信徒，不该信靠我们凭天然出生而有的任何事物，因我们天然出生的一切，都是肉体的一部分。我们若要真实的事奉并敬拜神，我们所作的一切，就必须凭神的灵，在基督里，而不信靠肉体。

即使我们蒙了重生，我们也可能继续活在堕落的性情里，夸我们在肉体里所作的，信靠我们天然资格。…我们需要主的光光照我们的性情、我们的行为和我们对肉体的信靠。我们若蒙主光照，就会承认，虽然我们蒙了重生，成为神的儿女，有神的生命和性情，但我们仍然太活在肉体里。有一天，光照亮你这点，你就要俯伏在主面前，承认你的性情是何等不洁。然后你就会定罪你凭堕落的性情所作的一切。你会看见，在神眼中，无论在堕落的性情里作什么，都是邪恶的，都该被定罪。…时候将到，我们不再夸肉体同肉体的资格，反而定罪它。我们要单单夸基督，领悟我们在自己里面，完全没有立场夸口。

我们唯有蒙了神的光照，才能真说，我们不信靠天然资格、能力或智力。只有在那时，我们才能见证我们全然信靠主。我们这样蒙光照之后，就能真正在我们灵里，且凭着那灵事奉敬拜神（新约总论第六册，三〇三、三〇五至三〇七页）。

参读：对同工长老们以及爱主寻求主者爱心的话，第二章；事奉的基本功课，第十六课。

The believers not only serve God in their spirit but also serve Him by the Spirit of God [Phil. 3:3a]....“Serve” means to serve as priests. All New Testament believers are priests to God (1 Pet. 2:9; Rev. 1:6)....As priests, we must serve God and worship Him in our spirit and by His Spirit.

In serving and worshipping God the believers should have no confidence in their flesh. Paul says that those who serve by the Spirit of God “have no confidence in the flesh” (Phil. 3:3b).

Anything natural, whether it is good or evil, is the flesh....As believers in Christ we should not trust in anything we have by our natural birth, for everything of our natural birth is part of the flesh. In order to render genuine service and worship to God, everything we do must be by the Spirit of God, in Christ, and with no trust in the flesh.

Even though we have been regenerated, we may continue to live in our fallen nature, boast in what we do in the flesh, and have confidence in our natural qualifications....We need the Lord’s light to shine on us concerning our nature, our deeds, and our confidence in the flesh. If we are enlightened by the Lord, we shall confess that although we have been regenerated to become children of God with the divine life and nature, we still live too much in the flesh. One day, when the light shines on you concerning this, you will want to prostrate yourself before the Lord and confess how unclean your nature is. Then you will condemn everything you do by your fallen nature. You will see that in the eyes of God whatever is done in the fallen nature is evil and worthy of condemnation....The time will come when instead of boasting in the flesh with its qualifications, we shall condemn it. Then we shall boast in Christ alone, realizing that in ourselves we have absolutely no ground for boasting.

Only when we have been enlightened by God shall we be able to say truly that we have no trust in our natural qualifications, ability, or intelligence. Only then shall we be able to testify that our confidence is wholly in the Lord. After we are enlightened in this way, we shall truly serve and worship God in our spirit and by the Spirit. (The Conclusion of the New Testament, pp. 1834, 1836-1838)

Further Reading: A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2; Basic Lessons on Service, lsn. 16

太三 13～15 “当下，耶稣从加利利出来，到约但河约翰那里，要受他的浸。约翰想要拦住祂，…耶稣回答说，你暂且容许我吧，因为我们理当这样尽全般的义。于是约翰容许了祂。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在…信里…所活的…”

当人接受〔施浸者〕约翰的传道而来向他悔改时，他就立即给他们施浸，将他们放在水里，埋葬他们，指明他们是属肉体的人，并没有善（罗七 18），只配死与埋葬。有些人可能以为，他们向约翰悔改之后，应当会有好的结果。但约翰反而把他们放在水里埋葬他们，指明他们一无用处（神人的生活，五六页）。

信息选读

耶稣受浸的基础，乃是祂认为自己照着祂的人性是一个人，特别是个以色列人，是“在肉体里”的人（约一 14）。虽然祂只是“在罪之肉体的样式里”（罗八 3），是“没有罪”的（来四 15），但祂仍是“在肉体里”，这肉体并没有善，只配死与埋葬。基督是神的话来成了肉体，而“肉体”乃是一个反面的辞。当然，罗马八章三节告诉我们，基督只在罪之肉体的样式里，但祂仍然是在肉体里。这是祂在祂人性里的立足点。施浸者约翰出来，向那些在肉体里的人传悔改的道。耶稣承认祂是在肉体里；按照肉体，凡祂所有的都只配死与埋葬。祂乃是站在那个立场上，而那个立场成了祂受浸的基础。

Morning Nourishment

Matt. 3:13-15 Then Jesus came from Galilee to the Jordan to John to be baptized by him. But John tried to prevent Him...But Jesus answered and said to him, Permit it for now, for it is fitting for us in this way to fulfill all righteousness. Then he permitted Him.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith...

When the people received John [the Baptist's] preaching and came to repent to him, he right away baptized them by putting them into the water to bury them, indicating that they were men of the flesh who had nothing good (Rom. 7:18) and were worthy only of death and burial. Perhaps some people thought that there should be a good result after their repenting to John. Instead, John put them into the water to bury them, indicating that they were good for nothing. (The God-man Living, p. 46)

Today's Reading

The base for Jesus to be baptized is that He considered Himself, according to His humanity, a man, especially an Israelite, who is a man “in the flesh” (John 1:14). Even though He was only “in the likeness of the flesh of sin” (Rom. 8:3), “without sin” (Heb. 4:15), yet He was “in the flesh,” which has nothing good but is worthy only of death and burial. Christ as the Word of God became flesh and flesh is a negative term. Of course, Romans 8:3 tells us that He was only in the likeness of the flesh of sin, but He was still in the flesh. This was His standing in His humanity. John the Baptist came out to preach repentance to people in the flesh. Jesus admitted He was in the flesh. Whatever He had according to the flesh was only good for death and burial. He was standing on that ground, and that ground became His base for Him to be baptized.

基于这个事实，在祂为神开始尽职时，祂情愿受施浸者约翰的浸，承认祂照着自己的人性，并没有任何资格作神的仆人。耶稣照着祂真实的情形站住。祂真实的情形乃是，祂是一个属肉体的人。

…作为一个在肉体里的人，祂需要成为死了的人，埋在死水中，以履行神照着祂的公义而有的新约要求，并且祂这样作是情愿的，认为这是尽神的义。这样的基础必定是正确且公义的。

主耶稣在开始为祂的职事作任何事之前，祂所作的第一件事乃是到约翰这里来，受这样的浸，向全宇宙宣告说，祂一点也不靠肉体来尽神的职事。我们都必须看见这事。没有一个人该把他天然生命的东西，肉体的东西，带到神的职事里。特别是同工和长老必须看见，我们这些在肉体里的天然人，除了死与埋葬之外，一无用处。我们必须使自己在受浸的水里完全了结。这就是耶稣受浸之根据的内在意义。我也盼望所有全时间的受训者，按属灵一面说，都受这样的浸。我们都该在我们的生活和工作上宣告：“我是一个在肉体里的人，在神眼中什么也不配，只配死与埋葬；所以我愿意使自己被了结、钉死并埋葬。”（神人的生活，六〇至六一、六四页）

你是一个神人。你有神活在你里面，安家在你里面。你与祂，祂与你，调在一起成为一。你不该凭你天然的生命，你天然的人过生活。你我这个旧人，天然的人，已经在十字架上被了结，在主的死里被钉死了（加二 20 上）。我们必须把我们天然的人留在十字架上。这就是背十字架的意思。借着将你的旧人留在十字架上，你就模成基督的死（腓三 10）（关于相调的实行，二五页）。

参读：神人的生活，第四至六篇；关于相调的实行，第二至四章。

Based upon this fact, at the beginning of His ministry for God, Jesus was willing to be baptized by John the Baptist, recognizing that, according to His humanity, He was one who did not have any qualification to be a servant of God. Jesus stood according to His real situation. His real situation was that He was a man of flesh.

As a man in the flesh, He needed to be a dead man buried in the death water to fulfill God's New Testament requirement according to His righteousness, and He did it willingly, considering it the fulfilling of God's righteousness. Such a base surely is proper and righteous.

Before the Lord Jesus began to do anything for His ministry, the first thing He did was to come to John to receive such a baptism to declare to the whole universe that He did not depend at all upon the flesh for God's ministry. We all have to see this. No one should bring anything of his natural life, anything of his flesh, into God's ministry. Especially the co-workers and elders need to realize that as a natural man in the flesh, we are good for nothing except death and burial. We need to have ourselves absolutely terminated in the water of baptism. This is the intrinsic significance of the base of Jesus' baptism. I hope also that all the full-time trainees, spiritually speaking, have accepted such a baptism. We all should declare in our life and work: "I am a person in the flesh, worthy of nothing in the eyes of God but death and burial; so I want to have myself terminated, crucified, and buried." (The God-man Living, pp. 50, 53)

You are a God-man. You have God living in you, making His home in you. You and He, He and you, are mingled together as one. You should not live a life by your natural life, your natural man. You and I, the old man, the natural man, have been terminated on the cross, crucified by the Lord in His death (Gal. 2:20a). We must leave our natural man on the cross. This is what it means to bear the cross. By leaving your old man on the cross, you will be conformed to the death of Christ (Phil. 3:10). (The Practical Points concerning Blending, pp. 26-27)

Further Reading: The God-man Living, msgs. 4-6; The Practical Points concerning Blending, chs. 2-4

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

58 “所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。”

信徒事奉并敬拜神，他们也为主作工、劳苦。在林前十六章十节，保罗论提摩太说，“他作主的工像我一样。”在十五章五十八节保罗对哥林多人说，“…务要坚固，不可摇动，常常竭力多作主工…”本节的上下文是保罗对付复活的事（1～58）。

〔林前十五章十节的〕“不是我，乃是神的恩”，等于加拉太二章二十节所说的“不再是我，乃是基督”。那推动使徒并在他里面运行的恩，不是任何事物，乃是一位活的人位，复活的基督，父神的具体化身，成为包罗万有赐生命的灵，住在使徒里面，作他的一切。因着这恩，保罗能成为他这个人，并且比众使徒格外劳苦。历世纪以来，所有主活的仆人，都有这位复活的基督活在他们里面。我们能见证，祂活在我们里面，使我们能作我们在自己里面绝不能作到的事。

在林前十五章五十八节，保罗鼓励我们：“你们的劳苦，在主里面不是徒然的。”…没有复活，我们无论作什么都是徒然的。但在复活里，我们在主里面的劳苦就不是徒然的。所以，复活不但是鼓励，复活也推动我们作主的工（新约总论第六册，三〇八至三一〇页）。

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

The believers serve and worship God, and they work and labor for the Lord. In 1 Corinthians 16:10 Paul says of Timothy, “He is working the work of the Lord, even as I am.” In 15:58 Paul says to the Corinthians, “...Be steadfast, immovable, always abounding in the work of the Lord...” The context of this verse is Paul’s dealing with the matter of resurrection (15:1-58).

“Not I but the grace of God” [in 1 Corinthians 15:10] equals “no longer I...but...Christ” in Galatians 2:20. The grace that motivates the apostle and operates in him is not some matter or thing but a living person, the resurrected Christ, the embodiment of the Triune God becoming the all-inclusive life-giving Spirit, who dwells in him as his everything. By this grace Paul could be what he was and labor more abundantly than all the other apostles. Throughout the centuries, all the living servants of the Lord have had this resurrected Christ living in them. We can testify that He lives in us, enabling us to do what we could never do in ourselves.

In 1 Corinthians 15:58 Paul encourages us by saying that our “labor is not in vain in the Lord.”...Without resurrection, whatever we do is vain. But in resurrection our labor in the Lord is not vain. Therefore, resurrection is not only an encouragement; it also motivates us to the work of the Lord. (The Conclusion of the New Testament, pp. 1839-1841)

一切事奉的原则，乃在于发芽的杖。神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的纪念。这个意思就是说，复活乃是事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是什么。…如果有人一直自以为了不得，以为自己行，以为自己有用，这就是不认识复活的人。你也许认识复活的道理、复活的理由、复活的結果，但你不认识复活。所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。…凡是你能的，乃是天然的；你不能的，才是复活的。

复活…必须你自己倒下去，什么也不能地向神说，“没有什么是我能的，没有什么是我有的，没有什么是我是的；我就是这样的人。如果有什么我能给的，其实乃是你给的；如果有什么我能作的，实在乃是你作的。”当你这样倒下去的时候，一切你所有的，就是神作在你里面的。从今以后，你就不再误会；…凡是死的，全是你的，凡是活的，全是神的。…人必须到了尽头，对自己的一无所有才不会误会。撒拉生以撒时，她不会误会以为是自己的能力生的。驴驹子也不会误会说，人喊“和散那”是向它喊的（倪柝声文集第三辑第一册，二七五至二七七页）。

参读：新约总论，第一百六十九篇；倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇。

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is....If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection. He may know the doctrine of resurrection, the reason for resurrection, or the result of resurrection, but he does not know resurrection. All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation....What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection.

Resurrection requires that we fall down, prostrate before God, and confess to Him, "I can do nothing. I am nothing, and I have nothing. This is what I am. If I can give anything to others, it is because You have given it to me. If I can do anything, it is because You have done it through me." Once we prostrate before the Lord in this way, everything we have will become God's work in us. Henceforth, we will never be mistaken....Everything that has to do with death belongs to us, and everything that has to do with life belongs to the Lord....A man must come to the end of himself before he will be convinced of his utter uselessness. After Sarah gave birth to Isaac, she would never be foolish enough to think that her own strength was responsible for it. The colt would not be mistaken to think that the hosannas were directed at it. (CWWN, vol. 47, "Authority and Submission," pp. 248-250)

Further Reading: The Conclusion of the New Testament, msg. 169; CWWN, vol. 47, "Authority and Submission," ch. 15

第三周诗歌

WEEK 3 — HYMN

补 858

应当传扬高品福音

(英1292)

G 大调

6/8

1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2̣ ·
 一 高 品 福 音, 无 上 福 祉, 应 当 传 扬, 无 畏 无 愧:
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1 ·
 人 得 重 生, 成 神 儿 子, 成 全 神 旨, 至 高 至 贵;
 5 · | 5̣ 3̣ 5̣ 5̣ 3̣ 5̣ | 6̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2 ·
 不 仅 出 死, 脱 离 罪 罚, 更 得 成 为 圣 别 族 类;
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1 · ||
 如 此 喜 信, 超 凡 绝 佳, 地 上 万 人 都 当 来 归。

- 二 长兄基督, 神所立定, 万有归祂承受管理;
 我们与祂同性、同命, 同作后嗣, 荣耀无匹。
 创世以前, 蒙神拣选, 我们得享殊荣无比;
 如此基督, 如此恩典, 谁能不受吸引归依?
- 三 同蒙天召圣别弟兄, 身分崇高, 非人能及,
 且与长兄定命与共一, 如此佳音, 谁不称奇?
 荣耀基督天上执政, 我们竟得与祂是一,
 如此呼召, 超绝神圣, 谁竟愚顽, 弃而不理?

An uplifted gospel have we

Preaching of the Gospel — The High Gospel

1292

2. Our Brother's inherited all
 God made Him to rule His affairs
 Appointed—this office He fills
 And shares it with us, His joint-heirs.
 Elected before earth was formed,
 We've found that we are qualified
 To share all His glory and worth.
 How could men but for Christ decide?
3. Yes, we're holy brothers with Christ,
 No higher could any man be.
 This highest of all gospels is;
 This gospel each human must see.
 Partakers of this heavenly call,
 Could any this gospel reject?
 With Christ sitting far above all—
 This highest of all gospels yet!

建造召会的事奉

第四篇

出于神的事奉

读经：林前八 6，罗十一 36，一 9，七 6，徒十三 2，林后三 5～6，西一 29（诗歌 381）

纲 要

周 一

壹 我们应该像亚伯拉罕那样，相信神是独一的源头，是“称无为有的神”——罗四 17，十一 36，林前八 6：

一 祂是创造的神，不需要使用材料作出什么；祂只要说话，就能从无创造出有——诗三三 9。

二 认识神是父，就是认识祂是源头，是唯一的发起者，一切都是起源于祂，一切都是由祂而出——弗四 6，太十五 13，罗十一 36，林前八 6：

1 父神是宇宙中唯一合法的起源者，而圣灵是我们心中唯一合法的发起者——创一 1，徒十三 2、4。

周 二

2 神必须是所有属灵工作的起源者，祂的旨意必须管制我们所有事奉的起点——太七 21～23。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Four

The Service That Is from God

Scripture Reading: 1 Cor. 8:6; Rom. 11:36; 1:9; 7:6; Acts 13:2; 2 Cor. 3:5-6; Col. 1:29 (Hymns 841)

Outline

Day 1

I. Like Abraham, we should believe in God as the unique source, as the One who “calls the things not being as being”—Rom. 4:17; 11:36; 1 Cor. 8:6:

A. As the creating God, He needs no material to work with; He can create something out of nothing simply by speaking—Psa. 33:9.

B. To know God as the Father is to know that He is the source, the unique Initiator, and that everything originates from Him and proceeds out from Him—Eph. 4:6; Matt. 15:13; Rom. 11:36; 1 Cor. 8:6:

1. God the Father is the only legitimate Originator in the universe, and His Holy Spirit is the only legitimate Initiator in our hearts—Gen. 1:1; Acts 13:2, 4.

Day 2

2. God must be the Originator of all spiritual work, and His will must govern the beginnings of all our service—Matt. 7:21-23.

贰 召会中一切的工作和事奉，都必须是由神发起的，也必须是由神的心意——21节，腓二13，弗一9、11，三2、7~11：

一 真实的事奉都不能从我们里面出来，只能从神出来；只有神发起的，才是启示的事奉——17，三3~5。

二 凡是从人发起，是人开始的，不管是多么为神的，都只不过是宗教活动——加一13~16：

- 1 在神眼中，这种活动不能算是对神的事奉，或神的工作。
- 2 神能算作是事奉祂，是祂工作的，都必须是由神自己发起，神自己起头的——徒十三2、4。

三 在我们一切的事奉中，我们该想到神、敬畏神；我们该害怕我们为神所作的，不是神发起，乃是我们自己发起的。

周 三

四 我们要从深处学得，神只需要我们与祂配合，神不需要我们为祂作什么——林前三9，十六10，林后六1：

- 1 神要我们与祂配合，但祂不要我们发起任何事。
- 2 我们要停下我们所有的主张、定规、看法，让神说话，让祂进来，让祂发号施令。
- 3 凡是事奉神的人，都当看见一个原则，就是神的工作，需要人的配合，但不要人发起。
- 4 我们需要停下我们的一切，好明白神的旨意——弗一9，罗十二1~2。

II. All our work and service in the church must be initiated by God and must be according to His desire—v. 21; Phil. 2:13; Eph. 1:9, 11; 3:2, 7-11:

A. Genuine service comes only from God, not from us; only that which is initiated by God is service according to revelation—1:17; 3:3-5.

B. Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity—Gal. 1:13-16:

1. In God's eyes this kind of activity is not His service or His work.
2. God considers only what He has initiated and started as a service and work for Him—Acts 13:2, 4.

C. In all our service we should have a regard for God and fear God; we should be fearful that what we are doing for God is not initiated by God but by ourselves.

Day 3

D. We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him—1 Cor. 3:9; 16:10; 2 Cor. 6:1:

1. God wants us to cooperate with Him, but He does not want us to initiate anything.
2. We must stop all our opinions, decisions, and ideas and let God speak, come in, and command.
3. All those who serve God must see a principle: God's work needs man's cooperation, but it does not need man's initiation.
4. We need to stop everything of ourselves in order to know God's will—Eph. 1:9; Rom. 12:1-2.

5 要得着神启示的唯一条件，就是借着死，停下我们的说话、我们的主张、我们的眼光和我们的己——加二 20。

6 我们在事奉神的事上，要停下自己，好让神有绝对的机会说话——结一 25。

周 四

五 那些事奉主的人，需要看见他们的事奉必须是出于神——赛六 1～10，徒九 3～6、15～16，二六 18：

1 我们若看见这个，并在里面蒙了光照，我们在事奉神的事上，就不敢有任何的起头——林后一 9，三 5。

2 我们在事奉主的事上，总得有一次，到了那个时候，被主的光照到一个地步，看见事奉是出乎神，不是出乎自己——罗十一 36。

周 五

叁 在林后三章五节和六节有事奉两种不同的源头：

一 这两种源头，一个是“自己”，一个是“神”——5 节：

1 五节的“自己”与六节的“字句”是相联的，而五节的“神”也与六节的“灵”是一体的。

2 凭着字句事奉神，就是凭着自己事奉神；凭着灵事奉神，就是凭着神事奉神。

3 凭着字句的事奉，怎样就是在自己里面，出于自己的事奉；凭着灵的事奉，也怎样就是在神里面，出于神的事奉。

二 只有两种事奉，分别出于两种源头：一种是凭着字句的，是出于自己的；一种是凭着灵的，是出于神的——5～6 节：

5. The unique prerequisite for receiving God's revelation is, by dying, to stop our speaking, our opinion, our view, and our self—Gal. 2:20.

6. In the matter of serving God, we must stop ourselves in order to give God the absolute opportunity to speak—Ezek. 1:25.

Day 4

E. Those who serve the Lord need to see that their service must originate from God—Isa. 6:1-10; Acts 9:3-6, 15-16; 26:18:

1. If we see this and are enlightened inwardly, we will not dare to initiate anything related to the service of God—2 Cor. 1:9; 3:5.

2. In our service to the Lord we must have a definite experience and come to a clear point of being enlightened by the Lord to see that our service must be of God, not of ourselves—Rom. 11:36.

Day 5

III. In 2 Corinthians 3:5 and 6 there are two different sources of service:

A. These two sources are ourselves and God—v. 5:

1. “Ourselves” in verse 5 is joined with “letter” in verse 6, and “God” in verse 5 is one with “Spirit” in verse 6.

2. Serving God by the letter is actually serving God by ourselves, and serving God by the Spirit is serving God by God Himself.

3. Just as the service by the letter is the service in ourselves and from ourselves, so also the service of the Spirit is the service in God and from God.

B. There are only two kinds of services with two kinds of sources: one kind of service is by the letter and from ourselves, and the other kind is by the Spirit and from God—vv. 5-6:

1 出于我们自己的事奉，是以我们自己为源头，是我们自己凭着字句的规条或仪式，而作出来的；我们在神以外，向神独立，不用倚靠神，不用寻求神，不用和神有交通，就能作出来的。

2 出于神的事奉，要求我们倚靠神，寻求神，和神有交通，在神里面，并绝对以神为源头—约十五5，罗十一36，林前八6：

a 这种事奉乃是出于神的启示，靠着神的圣灵，也是为着神的目的—弗一17，三3~5，西一9。

b 这种事奉需要我们活在灵里，凭着灵的感觉而活，随着那灵的引导而行—罗八4。

三 出于神的事奉是必须和神有交通的，是不能和神脱节的—约壹一3，约十五5，林前一9，六17：

1 事奉神，每时每刻都需要和神有新的接触。

2 每一个出于神，能蒙神悦纳的事奉，都是和神接触，而摸着神的；都是一面接触着神，一面事奉神—罗一9，七6。

3 我们在神之外，无论凭着我们的热诚，或是凭着我们的别的东西，所有的事奉，都不是出于神的，所以都没有属灵的价值。

4 一个出于神，有属灵价值的事奉，必是我们和神联合，住在祂里面和祂有交通—林前六17，约壹二27~28：

a 一面是祂在我们里面运行，一面是我们在外面事奉祂—罗一9，七6。

b 这种事奉，乃是神从我们里面运行出来的一个举动；从外面看，是我们事奉祂，但就里面说，是祂在那里运行。

1. The service that is from ourselves takes ourselves as its source, and it is performed by us according to the ordinances and rituals of the letter; it can be carried out by us outside of God and independently of God, without any need to rely on God, seek God, or have fellowship with God.

2. The service that is from God requires us to rely on God, seek God, fellowship with God, be in God, and absolutely take God as our source—John 15:5; Rom. 11:36; 1 Cor. 8:6:

a. This kind of service is from God's revelation, relies on the Holy Spirit of God, and is for God's purpose—Eph. 1:17; 3:3-5; Col. 1:9.

b. This kind of service requires us to live in the spirit and by the sense of the spirit, walking according to the leading of the Spirit—Rom. 8:4.

C. The service that is from God requires us to have fellowship with God and not be detached from God—1 John 1:3; John 15:5; 1 Cor. 1:9; 6:17:

1. Serving God requires a moment-by-moment, fresh contact with God.

2. Every service that is from God and pleasing to Him is carried out by contacting and touching Him; we serve Him while contacting Him—Rom. 1:9; 7:6.

3. If we serve outside of God, regardless of whether it is by our zeal or anything else, our service is not from God and therefore has no spiritual value.

4. A service that is from God and has spiritual value must be one in which we are joined to God and in fellowship with Him by abiding in Him—1 Cor. 6:17; 1 John 2:27-28:

a. On the one hand, He operates within us, and on the other hand, we serve Him outwardly—Rom. 1:9; 7:6.

b. This kind of service is an activity issuing out of God's operation within us; outwardly we are serving Him, yet inwardly He is operating.

c 保罗事奉神，但那是一件神在他里面运行的事—西一 29:

(一) 保罗事奉神，因为他将自己交给、让给内住的神，将他自己的心思、情感和意志都服在神的管理之下，让神占有，让神充满—弗三 16 ~ 17。

(二) 保罗里面给神推动了，就有一个力量，使他外面非事奉不可；乃是神在他里面，调和着他，推动他事奉—西一 29。

四 我们事奉的源头，该是神，该是灵，该是神在我们里面的运行，该是神的灵在我们灵里的运行、主张并带领；从这些出来的事奉，才是出于神的事奉—罗十一 36，林前八 6，徒十三 2，林后三 5 ~ 6。

c. Paul was serving God, but his serving was a matter of God operating in him—Col. 1:29:

(1) Paul served God because he gave and yielded himself to the indwelling God, putting his mind, emotion, and will under God's control to be occupied and filled with God—Eph. 3:16-17.

(2) Because Paul was moved by God inwardly, there was a strength that compelled him to serve God outwardly; it was God in him, mingling with him and motivating him to serve—Col. 1:29.

D. The source of our service should be God, it should be the spirit, it should be God's operation in us, and it should be the operation, direction, and leading of the Spirit of God in our spirit; only the service that comes out of these things is the service that is from God—Rom. 11:36; 1 Cor. 8:6; Acts 13:2; 2 Cor. 3:5-6.

罗四 17 “亚伯拉罕在他所信那叫死人复活，又称无为有的神面前，是我们众人的父，如经上所记：‘我已经立你作多国的父。’”

十一 36 “因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

亚伯拉罕是所有蒙神呼召之人的父，是神所拣选新族类的头一位。我们原是生在堕落的亚当族类中，如今蒙了重生，进入蒙召的亚伯拉罕族类中。凡像亚伯拉罕以信为本的人，都是这新族类中的人，都是亚伯拉罕的子孙（加三 7）（圣经恢复本，罗四 17 注 4）。

亚伯拉罕在两件事上信神：(一)以撒的出生，关系到神是“称无为有”的神；(二)献上又得回以撒，关系到神是“叫死人复活”的神。亚伯拉罕乃是信这样一位神，并将祂应用在他的处境中。因为亚伯拉罕有这样的信，他就信神所说，以撒要出生这似乎不可能的话，并且他也立刻顺从神的命令，将以撒献上，信神必叫他从死人中复活（来十一 17～19）（罗四 17 注 1）。

信息选读

〔罗马四章十七节的“称无为有”〕是神创造的大能。祂是创造的神，不需要使用材料作出什么；祂只要说话，就能从无创造出有。祂“说有，就有”（诗三三 9）（圣经恢复本，罗四 17 注 3）。

什么叫作神是父？神是父的意思就是：一切都是出乎神的。主耶稣说，“我父作工直到如今，我也作工。”（约五 17）不是说，“我‘神’作工直到如今，”

Rom. 4:17 (As it is written, “I have appointed you a father of many nations”) in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

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

As the father of all those called by God, Abraham was the first of a new race chosen by God. We were born into the fallen Adamic race, but we have been reborn into the called-out Abrahamic race. Whoever is of faith, as Abraham was, is a member of this new race and a son of Abraham (Gal. 3:7). (Rom. 4:16, footnote 1)

Abraham believed God regarding two things: (1) the birth of Isaac, which is related to the God who “calls the things not being as being” [Rom. 4:17], and (2) the offering up and the gaining back of Isaac, which is related to the God who “gives life to the dead.” Abraham believed such a God and applied Him to his situation. Because Abraham had such faith, he believed God’s seemingly impossible word concerning the birth of Isaac, and he also immediately obeyed God’s commandment to offer Isaac, believing that God would raise him from the dead (Heb. 11:17-19). (Rom. 4:17, footnote 1)

Today’s Reading

[In Romans 4:17, “calls the things not being as being”] is God’s mighty power of creation. As the creating God, He needs no material to work with; He can create something out of nothing simply by speaking: “For He spoke, and it was” (Psa. 33:9). (Rom. 4:17, footnote 3)

What does it mean to know God as the Father? It means that everything is from God. The Lord Jesus said, “My Father is working until now, and I also am working” (John 5:17). He did not say, “My God is working until now,” but “My

乃是说，“我‘父’作工直到如今。”神是父，意思就是神是创造者，神是唯一的发起者。子是父差遣来的。“子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”（19）这是我们必须有的经历。我们必须蒙神的恩典，看见我们在神面前不能发起一件事，不配发起一件事。创世记一开头就说，“起初神…，”起初不是我，起初是神。神是父，一切都是出乎神（亚伯拉罕以撒雅各的神，六至七页）。

我问〔一位弟兄〕说，“…主在这些日子教导你一些什么呢？”…他回答说，“主已经让我看见，我什么都能作，然而祂曾说过：‘离了我，你们就不能作什么。’所以凡我离了祂所作的一切，全属虚无！”…我们必须作同样的评价。我并不是说，我们不能作许多的事，事实上我们能。我们能够领聚会、建会所，我们能够到地极去，设立差会，我们似乎也能够结果子；但是请记住，主说，“凡不是我天父所栽种的植物，必要连根拔出来。”（太十五13）神是宇宙中唯一合法的创作者（创一1）。你所计划并且发动的事，若是出自肉体，就无论怎样恳切的祈求神来祝福，那件事绝不能进入属灵的范围。那件事可能维持多年，并且经过多方的改进，而达到更完善的地步，然而至终它仍然无法进入属灵的范围。

事情的终结，完全根据于它的源头，如果一件事的根源乃是“属肉体的”，不论经过多少“改良”，它绝不会成为属灵的。从肉体生的永远是肉体，绝对不会变成别的。凡我们认为足能自恃的那些事物，在神看来全属无有。我们必须接受神对我们的估价，看见自己的一无所有。主说，“肉是无益的。”（约六63）唯有从上面来的才是常存的（正常的基督徒生活，二一五至二一六页）。

参读：亚伯拉罕以撒雅各的神，第六章。

Father is working until now.” For God to be the Father means that God is the Creator, the unique Initiator. The Son was sent from the Father. “The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner” (v. 19). This must be our experience. We must receive grace from God to realize that we cannot initiate anything. We are not worthy of initiating anything. Genesis 1 begins by saying, “In the beginning God…” In the beginning it was not us, but God. God is the Father, and everything originates from Him. (CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” p. 8)

I asked [a brother], “What then do you mean when you say you can do nothing apart from Him?” He answered, “The Lord has shown me that I can do anything, but that He has said, ‘Apart from me ye can do nothing.’ So it comes to this, that everything I have done and can still do apart from Him is nothing!”

We have to come to that valuation. I do not mean to say we cannot do a lot of things, for we can. We can take meetings and build churches, we can go to the ends of the earth and found missions, and we can seem to bear fruit; but remember that the Lord’s word is: “Every plant which my heavenly Father planted not, shall be rooted up” (Matt. 15:13). God is the only legitimate Originator in the universe (Gen. 1:1), and His Holy Spirit is the only legitimate initiator in our hearts. Anything that you or I plan and set on foot without Him has the taint of the flesh upon it, and it will never reach the realm of the Spirit however earnestly we seek God’s blessing on it. It may last for years, and then we may think we will adjust here and improve there and maybe bring it on a better plane, but it cannot be done.

Origin determines destination, and what was “of the flesh” originally will never be made spiritual by any amount of “improvement.” That which is born of the flesh is flesh, and it will never be otherwise. So anything for which we are sufficient in ourselves is “nothing” in God’s estimate, and we have to accept His estimate and write it down as nothing. “The flesh profiteth nothing.” It is only what comes from above that will abide. (CWWN, vol. 33, “The Normal Christian Life,” p. 161)

Further Reading: CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 6

太七 21 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”

腓二 13 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

一个事奉主的人，必须看见神救赎的工作，都是神得着人的配合而作成的。若是人能看见这一个，在人里面就会清楚领会，一切的工作都不能从人发起，不能从人开始，必须是从神那里开始。…虽然这个道理，我们或者都懂得，但实在说，却是很不容易经历。

所有在各地为主作工的弟兄姊妹，以及在各召会中负责的弟兄们，请我们每一位想想看，在我们事奉神的工作中，到底有多少是神起头的？或者多是我们自己起头的？在我们已往所作的一切事里，无论是作得好，或是作得不够好的，到底有多少是神起头，是神发起的？这实在是个大问题。召会中一切的工作和事奉，都必须从神发起的，才是神所要的（认识生命与召会，二三三页）。

信息选读

摩西去拯救以色列人，不是出于他自己，乃是出于神。不只如此，等他去拯救以色列人时，他的每一个举动，都是出于神的指示。以色列人宰羊羔、过逾越节、过红海等行动，都不是出于摩西的想像，不是出于摩西的意思，乃是出于神的指示；以色列人所过的每一站，都是神亲自的带领。…甚至当摩西到了西乃山下，建造会幕时，都是照着神在山上指示的样式造的，差一点也不可以（出四十）。这在在都给我们看见，真实的事奉都不能从我们里面出来，只能从神出来。…只有出于神的，才是启示的事奉。

Morning Nourishment

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

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

Those who serve the Lord must see that God's redemptive work is accomplished through man's cooperation. If we see this, we will have a clearer realization that all our work must be initiated by God, not by us....Although we may know this in doctrine, it is not easy to experience.

All of us who work for the Lord in various places and all the responsible brothers in the churches must consider how much of our work in serving God is initiated by God and how much is initiated by us. Regardless of how well it was done, how much of what we have done in the past has been initiated by God? This is truly a great matter. All our work and service in the church must be initiated by God and must be according to His desire. (Knowing Life and the Church, p. 191)

Today's Reading

Moses' deliverance of the children of Israel did not originate from himself but from God. Furthermore, all his actions related to the deliverance of the children of Israel were according to God's instruction. The actions of the children of Israel, such as slaughtering the lambs, keeping the Passover, and crossing the Red Sea, did not come from Moses' imagination or idea but from God's instruction. God personally led the children of Israel through every station they passed. When Moses came to the foot of Mount Sinai for the building of the tabernacle, he followed the pattern God showed him on the mountain; no deviation was permitted (Exodus 40). This shows that genuine service can come only from God, not from us....Only that which comes from God is service according to revelation.

凡是从人发起，是人起头，是人开始的，不管是多么为着神的，都只不过是宗教活动，在神眼中，都不能算是对神的事奉，神的工作。神能算作是事奉祂，是祂工作的，都必须是神自己发起，神自己起头的。…神只要人配合祂，神不要人发起任何事。凡是起始于人的，请记住，都是宗教活动。

该隐事奉神，为神发热心，献祭给神；然而他那些事奉、献祭，那些发热心，都是出于他自己，并不是出于神，所以神弃绝了他。在我们一切的事奉中，我们是否真想到神、敬畏神？我们是否害怕我们为神所作的，不是出于神，乃是出于自己？我们是否害怕我们所有敬虔的活动，在神看来都是悖逆、罪恶的？神是命定我们这样作，但我们没有接受神的这命令，反而那样作；神要我们献祭牲，我们却拿地里的出产献给神。我们曾否为这一切感到害怕？我们有没有想到，要怕我们的工作、我们的事奉不是出于神，而是出于我们自己？我们有没有为着我们的传福音、我们的热心、我们的事奉、我们的奉献害怕，像害怕我们的脾气一样？我们应当害怕这一切，像害怕犯罪，害怕跌倒一样。

若是有一天，我们蒙了光照，我们在这些事奉上就会害怕。我们会看见，这些事奉都是该隐的事奉，不是亚伯的事奉。一个事奉主的人，要害怕他作了许多事工，甚至能传道、赶鬼，却不是在于事奉神。所谓宗教活动，就是人…在没有得着神的启示，没有得着神的命令，没有得着神的引导下，就照自己的想法，大发热心，为神作这个，为神作那个。这样一来，就是宗教活动。无论他们所作的，是不是为着神，即使是为着神，只要不是出于神，不是神所启示、所命令、所呼召的，都还是宗教活动。从旧约亚当之时开始，一直到新约末了，每一个事奉神的人，他的活动都必须绝对地出于神，不是出于人（认识生命与召会，二四〇至二四一、二三四、二三七至二三八页）。

参读：正常的基督徒生活，第十二章。

Anything that is initiated or started by man, regardless of how much it is for God, is a religious activity. In God's eyes, this kind of activity is not His service or His work. God considers only what He has initiated and started as a service and work to Him. God wants man to cooperate with Him, but He does not want man to initiate anything. Anything that is initiated by man is a religious activity.

Cain served God, was zealous for God, and gave offerings to God. However, his service, his offering, and his zeal originated from himself, not from God, so God disregarded him. In all our service, do we really have a regard for God and fear God? Are we fearful that what we do for God is not of God but of ourselves? Do we fear that our pious activities may be considered rebellious and sinful in His eyes? God has ordained that we work in a certain way, but do we reject God's command and work in another way? Are we fearful of offering the fruit of the ground rather than animal sacrifices to God? Are we afraid that our work and service are not of God but of ourselves? Just as we fear our temper, do we also fear our preaching of the gospel, our zeal, our service, and our consecration? We should be as fearful of these as we are fearful of sinning and falling.

If we are enlightened, we will be fearful in our service. We may see that our service is like Cain's, not Abel's. One who serves the Lord must be fearful that his work, even the ability to preach and cast out demons, is not a service to God. A religious activity is any service and worship that does not originate from God's revelation, command, and leading. A man may know of God and be zealous in doing things for God according to his own view, but this is only a religious activity. Anything that is not revealed, commanded, or called by God is a religious activity, even if it is for God. Beginning with Adam in the Old Testament and continuing to the end of the New Testament, the activities of one who serves God must originate absolutely from God, not from man. (Knowing Life and the Church, pp. 196, 191, 194)

Further Reading: CWWN, vol. 33, "The Normal Christian Life," pp. 156-162

弗一9 “照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。”

罗十二2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

和受恩教士说过一句话，说得真好，她说，“凡不能为神的缘故不作工的，都不能为神的缘故作工。”这话实在是经历的话。大卫知道神需要圣殿，但神的话临到他说，“不要作。”他立即停下不作。不是需不需要、该不该、能不能，乃是神不要我作，所以我不作。大卫能为着神不作工，这给我们看见大卫的属灵（认识生命与召会，二四三至二四四页）。

信息选读

大卫那次的停下，在宇宙中树立了一个见证：宇宙中的事，只能出于神，不能出于人；这是第一。第二，不是在乎人为神作什么，乃是在乎神为人作什么。大卫要造一个圣殿给神；神说，祂要为大卫建立一个家，从那个家要兴起一个国来。神对大卫说了这话后，大卫竟然两次跌倒：一次杀了乌利亚，霸占了乌利亚的妻子（撒下十一2～17、26～27）；一次是数点以色列人（二四1～10）。奇妙的是，大卫杀了乌利亚，与拔示巴生了一个儿子，就是所罗门；大卫因数点百姓被神惩治后，就在神指示的一块地上献祭，那块地就是后来建造圣殿的基地（18～25，代下三1）。

请我们记得，盖造圣殿的儿子和基地，都是大卫犯罪得赦免而得着的。到这时候，所有看见的人，都要低头敬拜说，“不是人为神作了什么，乃是神为人作了什

Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Sister M. E. Barber said, “Whoever cannot stop working for the sake of God cannot work for the sake of God.” This is a good word of experience. David knew that God needed a temple, but when God’s word came to him, he immediately stopped his work. His stopping was not related to need or ability; rather, he stopped because God did not want him to work. The ability of David not to work for God shows his spirituality. (Knowing Life and the Church, p. 198)

Today’s Reading

David’s stopping established a twofold testimony in the universe. First, all the work in the universe should come from God, not from man. Second, all that matters is what God does for man, not what man does for God. David wanted to build a temple for God, but God said that He would build a house for David from which a kingdom would come forth. Even after God spoke this word to David, he fell twice. First, he murdered Uriah and usurped his wife Bath-sheba (2 Sam. 11:2-17, 26-27). Second, he numbered the children of Israel (24:1-10). It is amazing that after the murder of Uriah, Bath-sheba bore David a son, Solomon, and after David was chastised by God for numbering the people, he offered sacrifices on a piece of land, as instructed by God, which later became the site for the building of the temple (vv. 18-25; 1 Chron. 21:1; 2 Chron. 3:1).

The son and the site for the building of the temple both came out of David’s being forgiven of his sins. Those who can see this will bow their head and worship God, saying, “It is not we who can do something for You, but You who

么。”在此，我们要从深处学得，神只需要我们与祂配合，神不需要我们为祂作什么。你能为祂作什么？神不需要你的作；然而，神需要你的配合。你要停下你的主张，停下你的定规，停下你的看法，让神说话，让祂进来，让祂发号施令；你只需要与祂配合。

凡是事奉神的人，基本上，都当从上述的例证中看见一个原则，就是神的工作需要人的配合，但不要人发起。因此，没有一个是我们发起的；每一个工作都是神发起的，祂发布命令，祂呼召，祂吩咐。我们不过在此毫无条件的听祂说；只要祂吩咐，我们就顺从；只要祂要求，我们就接受。

当约伯的朋友和约伯辩论时，我们的神最有忍耐，祂在一旁让众人说，等众人都说完了，祂才进来说〔伯三八1〕。我们要得着神启示的唯一条件，就是停下来，把话停下来，把主张停下来，把眼光停下来，把一切统统停下来。然而，“停下来”三个字说得容易，实际却不容易办到。最好的方法就是死，死了就能停下来。…实在说，乃是人的话叫神的旨意暗晦不明。我们都知道，人的主张是显于人的话语；人的话代表人的主张。神是说，人的话叫神的旨意暗晦不明；所以，当约伯说话时，神就隐藏起来。后来，约伯懂得了，他知道人说话时，神不说。因此，当人有主张时，当人发起时，神就停住，就隐藏。这是我们需要看见的。

约伯说，“我厌恶自己。”（四二6）这是指厌恶自己的主张、看法和见地。当我们众人在各地事奉，带领召会，治理召会时，人的主张是我们人身上所碰到的最大的难处。人一有心事奉，一发热心，主张就跟着来了；这时，神定规会隐藏，神的旨意定规会退去。我们所发起的一切，神定规要打住。这需要我们的操练。我们在事奉的事上，要停下自己，好让神有绝对的机会说话（认识生命与召会，二四四至二四五、二四七至二四九页）。

参读：认识生命与召会，第十六篇。

does something for man.” We must learn deep within that God wants only our cooperation; He does not need us to do anything for Him. Even if we could do something for God, He does not need it; He needs only our cooperation. We must stop all our opinions, decisions, and ideas; we need to let Him speak, let Him come in, and let Him command. All we need to do is cooperate with Him.

All those who serve God must see a principle from these examples: God’s work needs man’s cooperation, but it does not require man’s initiation. No work should be initiated by us. All work should be initiated by God. He commands, He calls, and He charges. We should listen to Him unreservedly. When He charges us, we should obey; when He demands, we should accept.

When the friends of Job were arguing with him, God was very patient. He stepped aside and let everyone speak; He came in to speak only after everyone was finished. The unique prerequisite to receiving God’s revelation is to stop our speaking, our opinion, our view, and our self. While it is easy to say the word stop, it is not so easy to stop. The best way for us to stop is to die; once we die, we stop. God’s counsel is darkened by man’s words. A person’s opinion is expressed in his word, and his word represents his opinion. According to God, man’s words darken His counsel. Consequently, when Job spoke, God hid Himself. Later Job realized that God remained silent when he spoke. When we have an opinion and want to initiate something, God stops and hides Himself. This is what we need to see.

When Job said, “I abhor myself” (Job 42:6), he was referring to his opinions, views, and ideas. When we serve in various places to lead and administrate the churches, the greatest problem we encounter is opinions. Once a person has the heart to serve the Lord and becomes zealous, his opinions come out. At such a time, God will hide Himself and withdraw His will. Everything we initiate will be interrupted by God. In the matter of serving God, we must stop ourselves in order to give God the absolute opportunity to speak. This requires our exercise. (Knowing Life and the Church, pp. 198-199, 201-202)

Further Reading: Knowing Life and the Church, pp. 191-201

赛六 8 “我又听见主的声音，说，我可以差遣谁呢？谁肯为我们去呢？我说，我在这里，请差遣我。”

林后三 5 “并不是我们凭自己够资格将什么估计作像是出于我们自己的；我们之所以够资格，乃是出于神。”

一个事奉主的人，必须曾有一次，最少一次，彻底看见事奉是出于神，不是出于我们。有许多人事奉神没有看见主，自以为只要是事奉神就是好的。有这种想法、这种眼光的人，非常多。所以，你们基本的难题，在于你们到底有没有一次，曾好好蒙主光照，看见事奉神乃是出于神，不是出于自己（认识生命与召会，二五〇页）。

信息选读

若是我们都有这样的亮光，我们的问题就很容易解决。有许许多多的人，因为没有看见这个亮光，反倒在那里研究，这样事奉是神的旨意呢，还是那样事奉是神的旨意？这样的事奉有多少帮助呢？这是落在心思里。基本的问题是，有一天，我们被神的光照倒了，看见事奉神是出于神，不是出于我们。看见这一个，有这个亮光，就带我们过了一个关，使我们不敢发起任何一件事奉神的事。我们里面就蒙了光照，在事奉神的事上，不敢有任何的起头。中国人有句话说，“初生之犊不畏虎。”意即刚出生的小牛，连老虎都敢去碰。有一天，它若受到惊吓，吃了大亏，就再也不敢去碰了。事实上，我们有些人在事奉神的事上，就如这初生的牛犊。旧约里的乌撒被神击杀后，大卫才知道，事奉神的事不是他能发起的（撒下六 6~8）。

Isa. 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.

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

Those who serve the Lord must thoroughly see, at least once, that their service must originate from God. Many have not seen the Lord in their service; they think that it is good as long as they serve God. There are many who have this kind of thought and view. Hence, the basic problem is whether or not we have seen, at least once, that our service to God must originate from Him, not from ourselves. (Knowing Life and the Church, p. 203)

Today's Reading

If we all have this light, our problems will be solved easily. Many people, however, have not seen this light. Instead, they try to analyze whether their service is according to God's will and whether or not their service will render help. This is to fall into the mind. The basic matter is that we must fall down because of God's enlightenment and see that our service to God must come from God, not from us. Seeing and having this light will lead us to a breakthrough in the matter of not daring to initiate anything pertaining to the service of God. We will be enlightened inwardly to the point that we will not initiate anything in the matter of serving God. There is a saying in Chinese: "A newborn calf does not fear the tiger." This means that a young calf is not afraid of anything. It is even willing to touch a tiger. But if a calf is frightened and hurt by a tiger one day, it will not dare to touch the tiger again. Some of us are like a newborn calf in the matter of serving God. In the Old Testament David realized that he could not initiate anything in the service of God only after Uzzah was struck by God (2 Sam. 6:6-8).

我们在此不提那些零碎的细则，主要是来看基本的问题，就是弟兄姊妹在事奉主的事上，总得有一次，有一天，到了那个时候，被主的光照到一个地步，看见事奉是出乎神，不是出乎自己。如果这个基本的东西你们看见了，那么在实行上就容易多了。

我们如何分辨什么是意见呢？意见就是出于你的，是你所发起的。你所发起的，你里面自然有自己的享受，有自己的爱好；在你发起的那件事上，就有自己的味道，有自己的夸耀。所以，你的事奉是不是你发起的，是不是你的意见，从你在那个事奉上有没有自己的享受，有没有自己的爱好，有没有自己的夸耀，就可以知道。若是你发起的一件事，你在里面定规有自己的享受和爱好，并且你定规有一个味道；那个味道就是说“很好”。

另一个反面的试验，就是一个事奉，一个工作，若是出于你的，一碰到钉子，受了难为，被破碎推翻了，你里面就会难过；若是出于主的，即使碰到为难，你仍然会敬拜。

此外，若是要看一个工作是不是出于神，还有一个旁证。我们都知道，工作若不是出于神的，弟兄姊妹自然不会去作。然而，若是一个工作是出于神的，你要弟兄姊妹同工，一起往前，这很好；但若是弟兄姊妹不肯同工，不肯一起往前，你也要能说这没有不好。因为这不是别人的责任，这是你的责任。这就是个旁证。所有受主差遣的人，都该是最有耐心的人。越是作自己工作的人，已越急于成功。越是作主工作的人，越不急，因为那是主的事。这是一个旁证。要看一个人他所作的工，是出于神或是出于自己，只要看他在那件事上急不急。若是神所差遣的，是出于神的，受差遣的人必定不会着急；他和同工们，自然也不会有意见（认识生命与召会，二五〇至二五四页）。

参读：认识生命与召会，第十六篇。

We are not speaking of trivial principles but rather about a fundamental issue: In our service to the Lord, we must have a definite experience and come to a clear point of being enlightened by the Lord to see that our service must be of God, not of ourselves. If we have seen this basic matter, it will be much easier for us in practice.

How can we discern what is an opinion? An opinion is something that comes from us and is initiated by us. When something is initiated by us, we enjoy and like it. Anything initiated by us will bear our flavor and be our boast. Hence, when a service is initiated by us according to our opinion, often our enjoyment, preference, and boast are associated with it. When a certain matter is initiated by us, we enjoy and love it; moreover, we often feel that it is very good.

Negatively speaking, we often become upset when we encounter problems and difficulties in service or work that originates from us, especially when our service and work are ruined and overthrown. But when our service and work originate with the Lord, we can worship Him even when we encounter problems.

Moreover, there is other indirect evidence that shows whether a work is of God. If a certain work is not of God, the brothers and sisters often are not willing to carry it out. However, if a certain work is of God, the brothers and sisters are able to labor together. This is very good, but even if the brothers and sisters have some difficulty in laboring together, this is not necessarily a problem, because the work is not their responsibility. Those who are sent by the Lord are often quite patient. When a person is doing his own work, he will be anxious for success, but if he is doing the Lord's work, he will not be anxious, because it is the Lord's business. If we want to determine whether a person's work is of God or of himself, we only need to see if he is anxious in the work. If a person's work is according to God's sending, the sent one will not be anxious, and there will not be many opinions. (Knowing Life and the Church, pp. 203-205)

Further Reading: Knowing Life and the Church, pp. 201-207

林后三 5～6 “并不是我们凭自己够资格将什么估计作像是出于我们自己的；我们之所以够资格，乃是出于神；祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

〔林后三章五至六节〕每一节都提到两个不同的源头。第五节所提的，一个是“自己”，一个是“神”；第六节，一个是“字句”，一个是“灵”。虽然这两节圣经提出四个源头，但这不是说，我们的事奉有四种不同的源头。这四个源头，实在就是两个。头两个是在后两个的里面，是和后两个相联一体的。“自己”如何与“字句”是相联的，“神”也如何与“灵”是一体的。凭着字句事奉神，怎样就是凭着自己事奉神；凭着灵事奉神，也怎样就是凭着神事奉神。要凭着自己事奉神，怎样就必须凭着字句；要凭着神事奉神，也怎样就必须凭着灵（灵与灵的事奉，一三〇页）。

信息选读

凭着字句的事奉，怎样就是在自己里面，出于自己的事奉；凭着灵的事奉，也怎样就是在神里面，出于神的事奉。所以我们的事奉，只有两种不同的源头。一种是凭着字句的，是出于自己的；一种是凭着灵的，是出于神的。我们的事奉，不是出于第一种源头，就是出于第二种源头；不是出于自己，就是出于神；倒过来说，不是出于神，就是出于自己；此外再没有第三种源头。

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.

[Second Corinthians 3:5 and 6 each] mention two different sources. The two mentioned in verse 5 are “ourselves” and “God,” and the two in verse 6 are “letter” and “Spirit.” Although these two verses speak of four sources, it does not mean that our service has four different sources. These four sources are actually only two. The first two sources are embodied in and joined with the latter two. Just as “ourselves” is joined with “letter,” so “God” is also one with “Spirit.” Just as serving God by the letter is actually serving God by ourselves, so also serving God by the Spirit is serving God by God Himself. If we intend to serve God by ourselves, we must serve by the letter. Likewise, if we intend to serve God by God Himself, we must serve by the Spirit. (The Spirit and Service in Spirit, p. 105)

Today's Reading

Just as the service by the letter is the service in ourselves and from ourselves, so also the service by the Spirit is the service in God and from God. Therefore, there are only two kinds of services with two kinds of sources. One kind of service is by the letter and from ourselves, and the other kind is by the Spirit and from God. If our service is not from the first source, then it is from the second source, and if it is not from ourselves, then it is from God. Or conversely, if it is not from God, then it is from ourselves. Besides these, there is no third source.

我们…没有工夫把这两种源头的事奉都仔细看过，只能看这两种的一种，就是出于神的事奉。这种事奉不是出于我们自己的，不是凭着我们自己的，当然也不是为着我们自己的，乃是出于神的，乃是凭着神的，当然也是为着神的。出于我们自己的事奉，是以我们自己为源头，是我们自己凭着字句的规条或仪式而作出来的，是不用倚靠神，不用寻求神，不用和神有交通，是可以在神之外，向神独立，就能作出来的。但是出于神的事奉就不然：必须倚靠神，必须寻求神，必须和神有交通，必须在神里面，绝对以神为源头才可以。这种事奉，不是出于人的智慧，不是靠着人的能力，也不是为着人的爱好，乃是出于神的启示，乃是靠着神的圣灵，也是为着神的目的。这需要我们活在灵里，凭灵而活。只有当我们拒绝魂，拒绝属魂的心思、情感和意志，而活在灵里，凭着灵的感觉而活，随着那灵的引导而行的时候，我们才能和神有交通，才能得到神的启示，而有那出于神，以神为源头，并倚靠神，且为着神的事奉。

这一种出于神的事奉是必须和神有交通的，是不能和神脱节的。我们要有一种事奉，必须和神交通着来作，不能向神独立，不能神是神，我们是我们。每一个出于神，能蒙神悦纳的事奉，都是和神接触，而摸着神的；都是一面接触着神，一面事奉神，不能和神两立，而没有联系的。我们在神之外，无论凭着我们的热诚，或是凭着我们别的东西，所有的事奉，都不是出于神的，所以都没有属灵的价值。一个出于神，有属灵价值的事奉，必是我们和神联合，住在祂里面和祂有交通，一面是祂在我们里面运行，一面是我们在外面事奉祂。所以这种事奉，乃是神从我们里面运行出来的一个举动；从外面看，是我们事奉祂，但就里面说，是祂在那里运行（灵与灵的事奉，一三〇至一三二页）。

参读：灵与灵的事奉，第八篇；帖撒罗尼迦前书生命读经，第八篇。

We do not have time to closely examine these two sources of our service. We can only consider one of these two: the service which is from God. This kind of service is not from ourselves or by ourselves, and of course, it is also not for ourselves. Rather, it is from God and by God, and certainly it is also for God. The service which is from ourselves takes ourselves as its source, and it is performed by us according to the ordinances and rituals of the letter. It can be carried out by us outside of God and independently of God, without any need to rely on God, seek God, or fellowship with God. But the service which is from God is not like this! It requires us to rely on God, seek God, fellowship with God, be in God, and absolutely take God as our source. This kind of service is not from man's wisdom, does not rely on man's power, and is not for man's pleasure. Rather, it is from God's revelation, relies on the Holy Spirit of God, and is for God's purpose. Hence, it requires us to live in and by the spirit. We must reject the mind, emotion, and will of the soul and live in the spirit and by the sense of the spirit, walking according to the leading of the spirit. Only then can we have fellowship with God and receive His revelation to render the service which is from God, which takes God as its source, which relies on God, and which is for God.

This kind of service from God requires us to have fellowship with God and not be detached from God. In order to have this kind of service, we must be in fellowship with God; we cannot act independently of God, God and we being separated. Every service that is from God and pleasing to Him is carried out by contacting and touching Him. We serve Him while contacting Him. We cannot stand apart from Him and lose touch with Him. If we serve outside of Him, regardless of whether by our zeal or anything else, our service is not from Him and therefore has no spiritual value. A service which is from God and has spiritual value must be one in which we are joined to God and in fellowship with Him by abiding in Him. On the one hand, He operates within us, and on the other hand, we serve Him outwardly. Therefore, this kind of service is an activity issuing out of God's operation within us. Outwardly, we are serving Him, yet inwardly He is operating. (The Spirit and Service in Spirit, pp. 105-107)

Further Reading: Life-study of 1 Thessalonians, msg. 8

晨兴喂养

西一 29 “我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

林前八 6 “在我们却只有一位神，就是父，万物都本于祂，我们也归于祂；并有一位主，就是耶稣基督，万物都是借着祂有的，我们也是借着祂有的。”

任何的事奉，都该是住在我们里面的神经过我们，事奉那坐在宝座上的神。一个神所要、所悦纳的事奉，不能光是我们事奉祂，而祂在我们里面没有地位；不能光是我们在地上事奉，祂在天上接受，而祂和我们，我们和祂，没有联合，是两立的。不能我们仅仅把祂想一下，就为祂发热心，就来事奉祂，而和祂没有接触，没有调和。这样的事奉，是出于我们自己的，是凭着我們自己的，不是出于神的，不是凭着神的，里面没有神的成分（灵与灵的事奉，一三三页）。

信息选读

使徒〔保罗〕说，他在新约的事奉，不是出于他自己、凭着他自己的，乃是出于神、凭着神的。不错，是他事奉神，但更是神在他里面运行着，带着他事奉神。并不是他高兴了，想通了，打好了主意，就定规要为神作什么。不是！乃是神住在他里面，他将自己交给神，让给神，将他自己的心思、情感和意志，都服在神的管理之下，让神占有，让神充满，让神得着一切的地位，借着祂的灵在他里面运行，推动他作工，推动他事奉。他里面给神推动了，就有一个力量，使他外面非事奉不可。不是他的热心，不是他的心思、情感或意志，叫他非事奉不可。不是！乃是神在他里

Morning Nourishment

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

1 Cor. 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

Any kind of service must be a service rendered through us by the God abiding in us to the God sitting on the throne. This is the service which God wants and accepts. We cannot serve Him without Him having any ground in us. We cannot merely serve Him on earth and He merely receives it in heaven—He and we, we and He, standing apart from each other instead of being joined with one another. We cannot merely think of Him one minute and then immediately serve Him zealously without contacting Him or being mingled with Him. This kind of service is from ourselves and by ourselves, not from God or by God. Therefore, it has no element of God in it. (The Spirit and Service in Spirit, p. 107)

Today's Reading

The apostle said that his service in the new covenant was not from himself or by himself; it was from God and by God. It is true that he served God, but it was more a matter of God operating in him and bringing him along to serve God. He served God not because he was happy and convinced and therefore made up his mind to do something for God. No! He served God because he gave and yielded himself to the indwelling God, putting his mind, emotion, and will under God's control to be occupied and filled by God. In this way God was able to gain all the ground in him and to operate in him through His Spirit, motivating him to work and serve. Because he was moved by God inwardly, there was a strength that compelled him to serve outwardly. He was not compelled by his own zeal or his mind, emotion, and will. No! It was

面，调和着他，推动他非事奉不可。这个事奉不是从他出来的，乃是从神出来的，在外面看是他事奉，实在是神在他里面运行推动。

保罗没有得救的时候，是扫罗。当他作扫罗的时候，也事奉神，但是他那时的事奉，不是出于神，乃是出于他自己，是他照着所受的宗教教育，为神大发热心。他是意志坚强，热诚有为的青年，有干才，有魄力，他就凭着这些，照着犹太教的规条来事奉神。他这种事奉，里面没有神的地位，更没有神的成分，不是出于神的，乃是出于他自己的，不是凭着神的，乃是凭着他自己的。他那时是凭着他的热诚，凭着他的魄力，凭着他的干才来事奉神，并不是凭着神。

等他蒙恩之后，神住在他里面，他和神联合，他和神不再是两个，乃是两个变成一个，神的生命变作他的生命，神的性情变作他的性情，神的感觉变作他的感觉，神的眼光变作他的眼光，神的一切变作他的一切，变作他的内容。他这样让神在他里面有地位，当他和神交通的时候，神就在他里面运行，给他一个感觉，推动他去传福音，推动他来事奉神。他这样的事奉，是出乎神的，是凭着神的，是经过神，也让神经过，而出来的。这一种事奉，不光是一个工作，更不是一种事业，乃是神自己的流出，神生命的流露。

在事奉上，我们不能凭自己的热诚，不能凭自己的魄力、干才，也不能光凭所受的教导。这些不能作我们事奉的源头。我们事奉的源头，该是神，该是灵，该是神在我们里面的运行，该是神的灵在我们灵里的运行、主张并带领。从这一个出来的事奉，才是出于神而凭着神的事奉（灵与灵的事奉，一三三至一三五页）。

参读：灵与灵的事奉，第八篇。

God in him, mingling with him and motivating him to serve. This service did not come out of himself; instead, it came out of God. Apparently, it was he serving; actually, it was God operating and motivating within him.

Before Paul was saved, he was Saul. At that time he also served God, but his service then was not from God but from himself. He was exceedingly zealous for God according to the religious education he had received. He was a young man with a strong will and great passion, with talents and courage. He served God with these qualities according to the Jewish religious ordinances. In such a service there was no ground for God or the element of God. Such a service was not from God or by God but from himself and by himself. At that time he served God by his own zeal, courage, and talent instead of by God.

After he was saved, God lived in him and he was joined to God. He and God were no longer two, but the two became one. God's life became his life, God's nature became his nature, God's feeling became his feeling, and God's view became his view. God's everything became his everything, his content. When he gave God the ground in him in this way, and when he and God fellowshiped together, God operated in him, giving him a sense that motivated him to serve God by preaching the gospel. His service was from God and by God. It issued from his passing through God and allowing God to pass through him. This kind of service was not just a work or an enterprise but the flowing out of God and the overflow of God's life.

In the matter of service we cannot do it out of our enthusiasm, determination, or capability, nor can we serve merely according to what we were taught. None of these things should be the source of our service. The source of our service should be God, it should be the spirit, it should be God's operation in us, and it should be the operation, direction, and leading of the Spirit of God in our spirit. Only the service which comes out of these things is the service which is from God and by God. (The Spirit and Service in Spirit, pp. 107-108)

Further Reading: The Spirit and Service in Spirit, ch. 8

第四周诗歌

事奉 – 与主同住

8 8 8 8 重(英904)

G 大调

6/8

1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2̣ ·
 一 我 们 有 位 荣 耀 君 王, 至 高 之 天 是 祂 宝 座;
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1̣ ·
 全 地 受 祂 王 权 管 治, 万 国 由 祂 权 柄 领 率。
 5 · | 5̣ 3̣ 5̣ 5̣ 3̣ 5̣ | 6̣ · 4̣ · | 3̣ 4̣ 5̣ 5̣ 4̣ 3̣ | 2̣ ·
 祂 与 百 姓 地 上 同 住, 帮 同 担 负 试 炼、软 弱;
 1 · | 1̣ 5̣ 1̣ 3̣ 1̣ 3̣ | 5̣ · 4̣ · | 3̣ 5̣ 3̣ 2̣ 1̣ 2̣ | 1̣ · ||
 我 们 与 王 同 住 同 工, 欢 然 背 负 属 天 付 托。

二 我与耶稣我王同住 – 属祂之人是祂居所;
 我将心房向祂敞开, 让祂安家且登宝座。
 如马利亚脚前听祂, 又如约翰怀中躺卧;
 祂的同在是我喜乐, 安息祂怀,还怕什么?

三 我与我王同住同工, 有分于祂经纶奥秘:
 将祂国度带到地上, 将祂救恩传遍全地。
 世界纵以荣华诱惑, 尽是粪土不值一提;
 唯祂工作是我事业, 唯祂十架是我信息。

四 我与我王同住同工, 工作属祂,由祂定夺;
 生命充满,能力充溢, 祂早为我计划备妥。
 责任、重担变为喜乐, 祈求转为赞美、超脱;
 我与我王同住同工, 祂作我力,供应无辍。

五 我们与王同住同工, 日复一日忠勇进前;
 或许今载还未终了, 我主就已荣中显现!
 在那更高尊荣之中, 与祂联结更密、更甜 –
 我们与王同住同工, 无终喜乐,何能尽言!

WEEK 4 — HYMN

We have a most glorious King

Service — By Dwelling with the Lord

904

1. We have a most glo - ri - ous King; The heav - ens, He says, are His
 throne; All worlds are His might - y do - main, All kingdoms His scep - ter shall
 own. He dwells with His peo - ple be - low, He loves in their tri - als to
 share; We dwell with the King for His work, His bur - den we will - ing - ly bear.

2. I'm dwelling with Jesus my King;
 I've found where He dwells with His own;
 I've opened the door of my heart;
 He's made it His temple and throne.
 Like Mary I sit at His feet,
 Like John I recline on His breast;
 His presence is fulness of joy,
 His bosom is infinite rest.

3. I dwell with the King for His work,
 I've part in His glorious plan
 To bring in His kingdom to earth
 And tell His salvation to man.
 The world has its work and rewards,
 I count them but folly and loss;
 My business is only His work,
 My message is only His cross.

4. I dwell with the King for His work,
 The work, it is His and not mine;
 He plans and prepares it for me
 And fills me with power divine.
 So duty is changed to delight,
 And prayer into praise as I sing;
 I dwell with my King for His work
 And work in the strength of my King.

5. We'll dwell with the King for His work
 And work thru each day of the year.
 Perhaps ere it passes, the King
 In glory Himself shall appear.
 Oh, then in some closer embrace,
 Oh, then in some nobler employ
 We'll dwell with the King for His work
 In endless, ineffable joy!

建造召会的事奉

第五篇

事奉主者的人格

读经：利二 1～16，约六 57、63，七 37～39，
二一 15～17（诗歌补 132）

纲 要

周 一

壹 最高的道德乃是人道加上神性；这就是神的神圣属性彰显在人被造的美德里；这些高超的美德有七个主要项目：

一 我们必须有超凡的爱——林前十二 31 下，十三 1～8 上，太五 44。

二 我们必须有极广的宽恕——腓四 5～7，路二三 34 上，太十八 21～22。

三 我们必须有无上的信实——林前四 2，七 25 下，诗三七 3。

四 我们必须有尽致的卑微——彼前五 5～6，约十三 3～5，彼前三 8，腓二 3，弗四 2。

五 我们必须有绝顶的纯洁——太五 8，诗七三 25，提前一 5，提后二 22。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Five

The Humanity of One Who Serves the Lord

Scripture Reading: Lev. 2:1-16; John 6:57, 63; 7:37-39; 21:15-17 (Hymns 1174)

Outline

Day 1

I. The highest morality is one in which divinity is added to our humanity; this is the divine attributes of God expressed in the created virtues of man; there are seven major items of these excellent virtues:

A. We must have extraordinary love—1 Cor. 12:31b; 13:1-8a; Matt. 5:44.

B. We must have boundless forbearance—Phil. 4:5-7; Luke 23:34a; Matt. 18:21-22.

C. We must have unparalleled faithfulness—1 Cor. 4:2; 7:25b; Psalms 37:3.

D. We must have absolute humility—1 Pet. 5:5-6; John 13:3-5; 1 Pet. 3:8; Phil. 2:3; Eph. 4:2.

E. We must have utmost purity—Matt. 5:8; Psalms 73:25; 1 Tim. 1:5; 2 Tim. 2:22.

六 我们必须是至圣至义的——彼前一 15 ~ 16, 彼后二 5、21, 罗十四 17, 太五 20, 林前一 30。

七 我们必须是光明正大的——约八 12, 路十一 34 ~ 36, 诗三六 7 ~ 10, 一一一 1。

周二

贰 基督该是我们的人格，而给人看出是在基督里，乃是指我们的人格；我们乃是从在基督里，变化到给人看出是在基督里——林后十二 2, 腓三 9:

一 基督徒的人格不是指我们天然的美德，乃是在我们里面，并且从我们里面活出来的基督；我们必须给人看出是在基督里，并且该在我们的身体上显大基督——一 19 ~ 21 上, 林后十二 2。

二 凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的（腓四 8），这六项美德，在人看来，项项都不容易作到，但我们在那加我们能力的基督里面（13），这些美德项项都能有。

三 这样，我们就能活出敬虔和该有的人格，就是基督显在我们身上，并从我们里面活出来。

四 正当的人格一失去，我们就立刻没有地位和权利事奉主；我们要靠恩典，保守这个以基督为正当人格的生活。

F. We must have supreme holiness and righteousness—1 Pet. 1:15-16; 2 Pet. 2:5, 21; Rom. 14:17; Matt. 5:20; 1 Cor. 1:30.

G. We must have brightness and uprightness—John 8:12; Luke 11:34-36; Psa. 36:7-10; 111:1.

Day 2

II. Christ should be our humanity, and to be found in Christ refers to our humanity; we are transformed from being merely in Christ to being found in Christ—2 Cor. 12:2; Phil. 3:9:

A. The Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us; we need to be found in Christ, and we should magnify Christ in our body—1:19-21a; 2 Cor. 12:2.

B. Every one of the following six virtues—what things are true, dignified, righteous, pure, lovely, and well spoken of (Phil. 4:8)—is hard to achieve from man's point of view, but we can have all these virtues in Christ who empowers us (v. 13).

C. In this way we live out godliness and the proper humanity, which is just Christ manifested in our bodies and lived out through us.

D. Once we lose the proper humanity, we do not have the position and right to serve the Lord; by grace we have to maintain this life through holding Christ as the proper humanity.

叁 我们要爱主，我们的人格才得到保障——约二—15～17：

- 一 我们若不爱主，失去了主吸引的管制，什么事都可能作得出来——林后五 14～15，歌一 4，参提后—15，四 10、14，参弗四 17～21。
- 二 我们要仰望主，保守我们不变，保守我们直到路终；我们若爱慕主显现，就会蒙保守在基督作我们人格的境地中；等祂回来时，我们必定得着奖赏——约十四 21，提后—15～18，四 7～8。

肆 我们能从素祭看见耶稣的人性，素祭预表在神人生活里的基督；素祭也预表我们的基督徒生活和召会生活，乃是基督之神人生活的翻版——利二 1～16，诗九二 10，彼前二 21，罗八 2～3、11、13，林前十二 12，十 17：

- 一 细面是素祭的主要成分，表征基督的人性，在各方面都是柔细、完全、柔和、平衡、正确的，没有过度或不及之处；这表征基督人性生活和日常行事为人的优美和卓越——利二 1，约十八 38，十九 4、6 下，路二 40，二三 14，赛五三 3。

III. Our humanity is safeguarded through our loving the Lord—John 21:15-17:

- A. If we do not love the Lord, we lose the restraint that comes from His attraction and are liable to do anything and everything—2 Cor. 5:14-15; S. S. 1:4; cf. 2 Tim. 1:15; 4:10, 14; cf. Eph. 4:17-21.
- B. We have to look to the Lord to keep us unchanged and to preserve us all the way to the end; if we love the Lord's appearing, we will be kept in the realm of having Christ as our humanity, and when He returns, we shall surely be rewarded—John 14:21; 2 Tim. 1:15-18; 4:7-8.

IV. We can see the humanity of Jesus in the meal offering, which typifies Christ in His God-man living; the meal offering also typifies our Christian life and church life as a duplication of Christ's God-man living—Lev. 2:1-16; Psa. 92:10; 1 Pet. 2:21; Rom. 8:2-3, 11, 13; 1 Cor. 12:12; 10:17:

- A. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk—Lev. 2:1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isa. 53:3.

- 二 素祭的油表征神的灵作基督的神圣元素—利二 1, 路一 35, 三 22, 四 18, 来一 9。
- 三 素祭里的细面调油, 表征基督的人性与圣灵调和, 并且祂的属人性情与神的神圣性情调和, 使祂成为神人, 独特地兼有神性和人性, 并没有产生第三性—利二 4~5, 太一 18、20。
- 四 素祭中的乳香表征基督在祂复活里的馨香; 乳香加在细面上, 表征基督的人性含有祂复活的芬芳—利二 1~2, 参太二 11, 十一 20~30, 路十 21。
- 五 素祭所用以调和的盐, 表征基督的死或基督的十字架; 盐的功用乃是调味、杀菌和防腐—利二 13。
- 六 素祭没有酵, 表征在基督里没有罪和任何消极的事物—4~5、11 节上, 林后五 21, 来四 15, 彼前二 22, 路二三 14, 参林前五 6~8。
- 七 素祭没有蜜, 表征在基督里没有天然的感情和天然的良善—利二 11, 太十 34~39, 十二 46~50, 可十 18。

周 五

伍 我们若吃基督作素祭, 我们就要成为我们所吃的, 并且因我们所吃的活着; 借着运用我们的灵接触具体化于话里的那灵, 我们就吃进耶稣的人性生命与生活, 被耶稣所构成, 耶稣的人性生活也就成了我们的人性生活—

- B. The oil of the meal offering signifies the Spirit of God as the divine element of Christ—Lev. 2:1; Luke 1:35; 3:22; 4:18; Heb. 1:9.
- C. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and that His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced—Lev. 2:4-5; Matt. 1:18, 20.
- D. The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection—Lev. 2:1-2; cf. Matt. 2:11; 11:20-30; Luke 10:21.
- E. Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve—Lev. 2:13.
- F. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing—vv. 4-5, 11a; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8.
- G. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness—Lev. 2:11; Matt. 10:34-39; 12:46-50; Mark 10:18.

Day 5

V. **If we eat Christ as the meal offering, we will become what we eat and live by what we eat; by exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living—John**

约六 57、63，林前十 17，腓一 19～21 上，弗六 17～18，耶十五 16，加六 17。

6:57, 63; 1 Cor. 10:17; Phil. 1:19-21a; Eph. 6:17-18; Jer. 15:16; Gal. 6:17.

陆 因为耶稣尚未在复活里得着荣耀，所以还没有的那灵，乃是有耶稣之人性的灵；今天那灵已经由耶稣那得着荣耀的人性所构成——路二四 26，约七 37～39，徒十六 7：

VI. The Spirit, who was not yet because Jesus had not yet been glorified in resurrection, is the Spirit with the humanity of Jesus; the Spirit today has been constituted with the glorified humanity of Jesus—Luke 24:26; John 7:37-39; Acts 16:7:

一 那灵，就是我们所喝并从我们里面涌流出来的活水，是由耶稣的人性构成的；没有耶稣的人性，就不会有这样的灵。

A. This Spirit, who is the living water that we drink and that is flowing out from within us, is constituted with the humanity of Jesus; without the humanity of Jesus, there could never be such a Spirit.

二 没有人的素质，神的灵就无法成为生命的水流；神要成为涌流的生命江河，就必须有耶稣的人性构成在里面。

B. Without the human essence the Spirit of God could not be the flowing water of life; if God would be a flowing river of life, He must be constituted with the human nature of Jesus.

三 “现在有了那得着荣耀之耶稣的灵，…我们接受祂像祝福的江河流入我们里面，从我们流过，并从我们流出。”（慕安得烈）

C. “There is now the Spirit of the glorified Jesus...we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing” (Andrew Murray).

四 耶稣说，“人若渴了，可以到我这里来喝；”我们必须注意，这个“我”是谁；这个“我”不仅是那神圣者，更是那人耶稣；因此当我们到耶稣这里来喝祂的时候，我们是来喝这个人；我们不仅饮于祂的神性，更是饮于祂的人性：

D. We must consider who this “Me” is in Jesus’ words: “If anyone thirsts, let him come to Me and drink”; this “Me” is not just the divine person but the man Jesus; hence, when we come to Jesus to drink of Him, we come to drink of this man; we drink not only of His divinity but even the more of His humanity:

1 我们要有生命的流，就必须饮于耶稣的人性；我们不仅必须饮于神的灵，也必须饮于一位被高举者的灵，被高举之人的灵——林前十二 13。

1. To have the flow of life, we all must drink of the humanity of Jesus; we must drink not only of the Spirit of God but also of the Spirit of an exalted person, the Spirit of an exalted man—1 Cor. 12:13.

2 我们需要饮于这位复活、升天的人——耶稣；全备的供应不是仅仅出于神的灵，乃是出于耶稣基督的灵——腓一 19。

2. We need to drink of the resurrected and ascended man, Jesus; the bountiful supply is not merely of the Spirit of God but of the Spirit of Jesus Christ—Phil. 1:19.

- 3 我们基督徒的生活，必须达到耶稣人性的标准；我们不是要作天然的人，乃是要作耶稣那样的人。
- 4 我们饮于耶稣的灵，乃是为着耶稣的人性；如果我们天天饮于耶稣的灵，我们的所是都要成为生命的流，不仅满足我们自己，还能满足别人。

周 六

五 为着召会的事奉，为着我们日常的行事，并为着主的恢复，我们必须享受耶稣人性的灵——提前二 8~10，三 2~3、8、11、14~15，五 1~2，提后三 1~5、16~17，二 21~22，一 7，四 22，多二 2~6，加五 22~23，腓二 15，四 8。

六 信徒是地上的盐，在地上杀菌防腐；盐的基本元素是耶稣的人性——太五 13，参利二 13。

七 信徒是世上的光，让他们的光照在人前，以消除世界的黑暗；唯有借着接受耶稣的人性，我们才能作光——太五 14~15，弗五 8。

柒 享受耶稣人性的路主要有五项：

- 一 我们需要清心呼求主的名；当我们呼求主名的时候，我们实在是把祂的人性接受到我们里面来——提后二 22。
- 二 我们需要吸入神所呼出之圣经的每一句话；这就是祷读并默想神的话——提后三 16，弗六 17~18，诗一一九 15 与注 1。

3. Our Christian living must be up to the standard of the humanity of Jesus; we should not be naturally human but “Jesusly” human.
4. We are drinking of the Spirit of Jesus for the humanity of Jesus; if we are drinking daily of the Spirit of Jesus, whatever we are will be a flow of life that will satisfy not only ourselves but also others.

Day 6

E. We must enjoy the Spirit of the humanity of Jesus for the church service, for our daily walk, and for the Lord’s recovery—1 Tim. 2:8-10; 3:2-3, 8, 11, 14-15; 5:1-2; 2 Tim. 3:1-5, 16-17; 2:21-22; 1:7; 4:22; Titus 2:2-6; Gal. 5:22-23; Phil. 2:15; 4:8.

F. The believers are the salt of the earth, those who kill and eliminate the earth’s germs of corruption and rottenness; the basic element of the salt is the humanity of Jesus—Matt. 5:13; cf. Lev. 2:13.

G. The believers are the light of the world, those who let their light shine before men to dispel the world’s darkness; we can be the light only by taking the humanity of Jesus—Matt. 5:14-15; Eph. 5:8.

VII. The way to enjoy the humanity of Jesus is by five main items:

- A. We need to call on the name of the Lord out of a pure heart; when we call on the name of the Lord, we are really taking His humanity into us—2 Tim. 2:22.
- B. We need to breathe in every word of the God-breathed Scriptures; this is to pray-read and muse upon the word of God—3:16; Eph. 6:17-18; Psa. 119:15 and footnote 1.

- 三 我们需要实行身体的生活；我们要“同那”呼求主名的人，竭力追求基督作公义、信、爱、和平；“同那”指明身体的生活—提后二 22，罗十二 1～3。
- 四 我们需要操练灵（提前四 7）；“神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵”—提后一 7。
- 五 我们需要经历主与我们的灵同在，而有恩典与我们同在—四 22，加六 18。
- 捌 我们必须为整个主恢复的情形祷告，使众弟兄姊妹在地方召会中丰满地享受耶稣的人性。

- C. We need to practice the Body life; we pursue Christ as righteousness, faith, love, and peace “with those” who call on the name of the Lord; with those indicates the Body life—2 Tim. 2:22; Rom. 12:1-3.
- D. We need to exercise our spirit (1 Tim. 4:7); “God has not given us a spirit of cowardice, but a spirit of power and of love and of sobermindedness”—2 Tim. 1:7.
- E. We need to experience the Lord’s being with our spirit to have the presence of grace—4:22; Gal. 6:18.

VIII. We must pray for the entire situation of the Lord’s recovery so that all the brothers and sisters in the local churches may have a full enjoyment of the humanity of Jesus.

晨兴喂养

约三 6 “从肉体生的，就是肉体；从那灵生的，就是灵。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

真正基督徒的人格，不仅有神圣的格，在我们里面充实我们，更有我们自己被造时的格。人当初被造时，只有神格的形像，而没有神格的内容和实际，所以我们都接受这位创造的神进到我们里面，作我们里面的充实。祂充实我们，使我们能真正爱祂；而且不是自己活出来，乃是祂活出来，也就是由于神性，并经过人性发表出来，这就是基督徒所该有的人格。

神性作本，作内容，人性作外表，作发挥；这个可称为人格，也可称为道德、美德。它就是我们基督徒的一种人格，是每一个事奉主之人所必须具备的（荣耀的异象与十字架的道路，三二至三三页）。

信息选读

最高的道德乃是人道加上神性。这就是神的神圣属性，从人被造的美德里面彰显出来，这也就是高超的美德。这高超的美德，照着我对圣经的认识和自己的经历来看，约计有七项。

爱是这高超美德中的第一项。但这爱是超凡的，我们爱人要能爱到一个地步，爱我们的仇敌（太五 44）。

Morning Nourishment

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

True Christian humanity not only comprises the divine attributes that fill us within; it also comprises the attributes that we received at creation. At the time man was created, he had only the image of God's attributes; he did not have the content and reality of these attributes. This is why we all have to receive this God of creation into us to be our content. When He fills us, we can truly love Him. This is not to live ourselves but to live Him. It comes out of divinity and is expressed through humanity. This is the humanity a Christian should have.

The divine nature is the source and the content, and the human nature is the expression and the form. This is what we mean by humanity. We can also call it morality or virtue. It is a kind of character of a Christian and is something that every servant of the Lord should have. (The Glorious Vision and the Way of the Cross, pp. 33-34)

Today's Reading

The highest morality is one in which divinity is added to our humanity. This is the divine attributes of God expressed in the created virtues of man. It is also the most excellent virtue. According to our understanding of the Bible and our personal experience, there are seven items of these excellent virtues.

Love is the first item of these excellent virtues. This love is extraordinary. We can love to an extent that we even love our enemies (Matt. 5:44).

宽恕的恕，就是饶恕的意思。我们饶恕人，心要广大。狭窄的人不能饶恕人。…我们宽恕人要达到一个境地，能饶恕我们的仇敌，饶恕恨我们的人。在我们的经历里，爱仇敌比饶恕仇敌容易。…好比我能爱你，我却不能忘记你得罪我。…主在福音书为我们立下好榜样，虽然人在地上不住地欺凌祂，但祂在地上最后的一个表现，乃是为人类祷告说，“父啊，赦免他们，因为他们所作的，他们不晓得。”（路二三 34 上）这是极广的宽恕。

我们待人，要忠，要信，不卖主，不卖友，必须具备无上的信实。

卑微要能到尽致，所以不仅是卑，还要微。并且不是用谦卑一辞，乃是用卑微。因为卑是低下，微是变小。事奉主需要有尽致的卑微。

不仅是洁，还要纯。纯洁必须是绝顶的。

至圣，是对神；至义，是对人。对神，我们必须完全分别出来；对人，也是完全正确，没有一点差错，这是至圣至义。

第一项是爱，末了一项是光，〔就是光明正大。〕我们这里所说的光明和世人的光明不一样，这里乃是光的意思，也就是要在光里行事。一切行事都要在光中，不要在暗地里，也就是要正正当当、坦坦荡荡的。不要小小气气、鬼鬼祟祟。

这七项加起来，就是一个事奉主之人所该有的人格。总括起来，基督徒的人格就是神性里的属性，和人受造时的道德相调和而活出来的一种生活。但愿主保守我们，这一生事奉祂，不变节、不偏离，都是活出事奉主该有的人格。愿主怜悯我们（荣耀的异象与十字架的道路，三四至三七页）。

参读：荣耀的异象与十字架的道路，第三篇。

To forbear is to forgive. When we forgive, our hearts have to be boundless. A narrow person cannot forgive....We have to forbear to an extent that we can forgive our enemies and those who hate us. According to our experience, it is easier to love our enemies than to forgive them....For example, I can love you, but I may not be able to forget that you have offended me....The Lord set a good example for us in the Gospels. Although men reviled Him unceasingly while He was on earth, His last act on earth before He died was a prayer for man, "Father, forgive them, for they do not know what they are doing" (Luke 23:34a). This is boundless forbearance.

We have to deal with others with consistency and in faithfulness. We should not betray others or the Lord. There must be unparalleled faithfulness.

Our humility has to be absolute. Not only do we have to be humble. We have to be in humiliation. To be humble is to be low, but to be humiliated is to be made small. To serve the Lord we need an absolute humility.

Not only do we have to be clean. We have to be pure as well. And this purity must be to the utmost.

Toward God we have to be supremely holy, and toward man we have to be supremely righteous. Toward God we have to be fully separated, and toward man, we have to be fully proper, with no fault whatsoever. This is supreme holiness and righteousness.

The first item is love, and the last item is light. The brightness to which we refer here is different from the brightness the world talks about. Here we mean light. We have to walk in light. Everything we do must be in the light and must not be in darkness. We must be thoroughly upright and forthright, and must not be narrow-minded or suspicious in any way.

All the seven items combined give a proper humanity for a servant of the Lord. In conclusion, the Christian humanity is a life lived out through the mingling of the divine attributes and the created human morality. May the Lord preserve us to serve Him all the days of our life, without turning back or deviating. May we all live out the proper humanity of one who serves the Lord. The Lord be merciful to us all. (The Glorious Vision and the Way of the Cross, pp. 35-37)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 3

晨兴喂养

腓一 20 ~ 21 “…我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，…总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督，死了就有益处。”

三 9 “并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。”

基督徒的人格，不是基督徒自己原有的长处，乃是活在他们里面，并且从他们里面活出来的基督。照腓立比书来看，我们乃是一个在基督里的人。从我们得救那天起，我们就从亚当里迁到基督里了。…一面是基督长在我们里面〔太十三〕，我们的心就像田地一样，是为着长基督的；另一面是我们得在基督耶稣里，是出于神（林前一 30），是神把我们迁到基督里。我们今天的地位是在基督里，可是我们所要达到的，乃是给人看出我们是在基督里〔腓三 9〕，并且无论是生是死，总要让基督在我们身体上，照常显大〔一 20〕，这就是基督徒的人格（荣耀的异象与十字架的道路，四一至四二页）。

信息选读

〔倪弟兄和我〕同样看见，有些基督徒相当爱主，也成为同工、长老，可是经过相当年日之后，他们改变了，人格出了问题。在他们身上，看不见爱，看不见宽恕，也看不见信实，更看不见卑微、纯洁，反而看见了撒谎。

基督徒事奉主，一定要有事奉主者的人格。不是等到政府、法院或警察来管理我们，也还不仅仅是受

Morning Nourishment

Phil. 1:20-21 ...My earnest expectation and hope [is] that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body...For to me, to live is Christ and to die is gain.

3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith.

The Christian humanity does not refer to our natural virtues; rather, it is the Christ who lives in us and out of us. According to Philippians, we are people in Christ. From the day we were saved, we have been transferred from Adam into Christ...On the one hand, it is Christ growing in us [Matt. 13]. Our hearts are like the soil; they are for growing Christ. On the other hand, it is of God that we are in Christ Jesus (1 Cor. 1:30). It is God who has translated us from Adam into Christ. Today our position is in Christ. However, we have to attain to a condition in which we are found in Christ [Phil. 3:9]. Moreover, whether by life or death, Christ should be magnified in our body as always [1:20]. This is the Christian humanity. (The Glorious Vision and the Way of the Cross, p. 41)

Today's Reading

We [Brother Nee and I] both realized that though some Christians did love the Lord and eventually became co-workers and elders, after a period of time they changed, and their humanity became a problem. One could no longer see any love, forgiveness, or faithfulness. There was no humility and purity. On the contrary, we saw lying.

For a Christian to serve the Lord, he must have the humanity of a servant of the Lord. We do not have to wait for the government, the law court, or the policeman

良心的管制。我们的人格，乃是因为我们爱神，我们已经被栽种在祂里面，我今天愿意活在祂里面，也愿意人在我身上能看出我是一个在基督里的人，并且我所活出来的就是基督。我还要让基督在我身上照常显大，无论遭遇何种境遇，或穷、或富、或苦、或乐、或安、或危，甚至死亡，都要让祂显大，祂就成了我的人格。

然而，这么高品的人格也是会失去的，从高品变作低下，失去了作人的地位和权利。基督徒是会堕落到这种景况的，好比亚力山大，他没有人格，竟苦害一位爱主、事奉主的仆人〔提后四14〕。底马也是爱了现今的世代，离弃保罗〔10〕。

今天我们愿意留在基督里，给人看见我们是在基督里的人，不仅如此，我们也就在那加我们能力者的里面，凡事都能作（腓四13）。凡是真实的，凡是庄重的，凡是公义的，凡是纯洁的，凡是可爱的，凡是有美名的（8），这六项美德，在人看来，项项都不容易作到，但我们在那加给我们能力者的里面，项项都能作。这样，我们就能达到敬虔，活出该有的人格，就是基督显在我们身上，并从我们里面活出来。

第一，我们只有具备这样的人格，才有资格来事奉主。人格一失去，就立刻没有地位和权利事奉主。第二，我知道你们还年轻，最少我也比你们先走了六十年的路。这条路我很熟悉，你们前面的路途是遥远的，路中的艰难也是多多的。“神未曾应许：天色常蓝，人生的路途花香常漫。”（诗歌五二六首）所以你们要靠恩典，在基督里站住，保守这个以基督为人格的生活（荣耀的异象与十字架的道路，四二、四七至四九页）。

参读：荣耀的异象与十字架的道路，第四篇。

to regulate us. Neither should we merely be regulated by our conscience. Our humanity comes from our loving of our God. We have been planted in Him. Now we are willing to live in Him and are willing to be found by others to be a person in Him. Furthermore, what we live out is just Christ. We always allow Christ to be magnified in our body. No matter what kind of circumstance, whether it be poverty, riches, suffering, enjoyment, peace, danger, or even death, I magnify Him. In this way, He becomes my humanity.

However, such a high humanity can be lost. One can degenerate from a noble humanity to a base one, giving up one's position and rights as a man. It is possible for Christians to degrade to such an extent. This is like Alexander; he did not have a proper humanity. He would even do many evil things to a servant of the Lord who loved and served Him [2 Tim. 4:14]. Likewise, Demas loved the present age and forsook Paul [v. 10].

Today, we should be those who are willing to remain in Christ and be found in Him. In this way, we can do all things in Him who empowers us (Phil. 4:13). Every one of the six virtues—that which is true, dignified, righteous, pure, lovely, and well spoken of (v. 8)—is hard to achieve from man's point of view. But we can do all these in Him who empowers us. In this way, we live out godliness and the proper humanity, which is just Christ manifested in our bodies and lived out through us.

First we have to be equipped with such a humanity. Only then are we qualified to serve the Lord. Once we lose this humanity, we do not have the position and the right to serve the Lord. Second, I know that you are still young. I am at least sixty years ahead of you. I am very familiar with this way, but you have a long way yet to go. There are many difficulties along the way. “God hath not promised skies always blue, / Flower-strewn pathways all our lives through” (Hymns, #720). For this reason, by grace you have to stand firm in Christ, maintaining this life through holding Christ as the humanity. (The Glorious Vision and the Way of the Cross, pp. 42, 46-47)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 4

林后五 14 ~ 15 “原来基督的爱困迫我们，…一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

提后四 8 “从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。”

我们不要认为我们作了基督徒，人格就有保障；人格有没有保障，全看我们是否继续爱主，继续奉献。所以新路带领我们晨晨复兴，日日得胜，就能保守我们活在这种境域里；否则我们就无法活出正常、正当的人格（荣耀的异象与十字架的道路，四八页）。

信息选读

我们也要认识，在我们里面那旧造、天然的生命，会作出各种样的事。…今天，主宰的神安排地上有国家，有掌权的，好比罗马十三章所说的：“在上有权柄的，人人都当服从…凡掌权的都是神所设立的。”

(1) 当官的，都是为神掌权，维持地上的局势。今天地上若没有法院，没有政府，没有警察局，我们是没有办法安居乐业的。

除此之外，神还在人里面造了良心，良心会管治我们的行事为人。不仅这样，我们得救的人还加上神自己住在我们的良心里，良心就是我们灵的一部分。神住在我们的灵里，乃是住在我们的良心里。然而，这一部分，神不是用强权来管制我们，祂乃是用爱来吸

2 Cor. 5:14-15 For the love of Christ constrains us,...One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

We should not think that as Christians our humanity is safeguarded. Whether our humanity will be safeguarded or not depends on whether or not we continue to love the Lord and consecrate ourselves. This is why the new way is helping us to be revived every morning and to overcome every day. Such a living will keep us in the proper condition. Otherwise, it will be impossible for us to live out the normal, proper humanity. (The Glorious Vision and the Way of the Cross, pp. 46-47)

Today's Reading

We have to know that the old creation and the natural life within us can do many things....Today, God sovereignly puts nations and rulers on earth. Romans 13 says, "Let every person be subject to the authorities over him, for there is no authority except from God, and those which exist are ordained by God" (v. 1). All rulers govern for God to maintain the world situation. If there were no law courts, governments, or police stations on earth, we would not be able to live and work peacefully.

In addition, God has created a conscience within man. The conscience controls our walk and conduct. Moreover, we the saved ones have God added to our conscience. The conscience forms a part of man's spirit. Since God lives in our spirit, He lives in our conscience. However, God does not use brute force to rule over this part of us. Rather, He draws us with His love. We see this in

引我们。好比主问彼得说，“你爱我么？”彼得回答说，“主啊，是的，你知道我爱你。”主就再对他说，“你牧养我的羊。”（约二一16）这乃是用爱来吸引。一旦我们不爱主，失去了这层吸引的管制，什么事都可能作得出来。

遇见风波时，不要听那些传闻，不要受别人变卦的影响，也不要问为什么，…我们今天仰望主的怜悯，保守我们不变，保守我们直到路终。

马可四章描述主耶稣和门徒一同坐船，要渡到对岸去。忽然起了大风暴，波浪打入船内，甚至船要满了水，门徒都很害怕，可是，这时耶稣却在船尾靠着枕头睡觉（37～38）。小船的船尾是最容易波动的，波动虽然厉害，主却还能在那里睡平安觉。

求主用宝血遮盖我，我今天的心境也是这样，风浪虽有，却仍能在船尾睡着。盼望你们也是如此，要知道就连加利利海一段短短的航程，都是常有风波，常起风浪的。

保罗曾在提后一章说，所有在亚西亚的人都离弃了他（15）；四章也给我们看见，底马离弃了保罗（10），亚力山大多多的害他（14），好像不再有人与保罗同心。但感谢主，还有提摩太和他同心，所以保罗在提摩太后书里，一点颓丧都没有，反而好像在那里唱凯歌，他说，“那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了；从此以后，有公义的冠冕为我存留…不但赏赐我，也赏赐凡爱祂显现的人。”（四7～8）我们爱慕祂显现，就会保守我们在基督作我们人格的境地中；等祂回来时，我们必定得着奖赏（荣耀的异象与十字架的道路，四六至四七、四九至五〇页）。

参读：荣耀的异象与十字架的道路，第四篇。

the Lord's question to Peter, "Do you love Me?" Peter answered, "Yes, Lord, You know that I love You." The Lord said to him, "Shepherd My sheep" (John 21:16). This is His drawing us with His love. If we do not love the Lord, we lose the restraint that comes from this kind of attraction and are liable to do anything and everything.

When you see a storm, do not listen to rumors and do not be affected by those who have changed. Do not ask why...We have to look to the Lord's mercy today to keep us unchanged and to preserve us all the way to the end.

Mark 4 describes the Lord Jesus sitting in the boat with His disciples as they crossed over to the other side. Suddenly a great windstorm came, and the waves beat into the boat so that the boat was filling up. The disciples were very afraid, but Jesus was sleeping on the cushion in the stern (vv. 37, 38). The stern of a small boat is the part that is most easily swayed. Although the swaying was severe, the Lord still had a peaceful sleep.

May the Lord's blood cover me. I have the same sensation today. There may be windstorms. But I can still sleep in the stern. I hope that you also can be like this. You should know that even with such a short trip as the journey across the Sea of Galilee, there were still frequent windstorms and high waves.

Paul said in 2 Timothy 1 that all those in Asia had turned away from him (v. 15). Chapter 4 also shows us that Demas had forsaken Paul (v. 10). Moreover, Alexander did many evil things to Paul (v. 14). It seems that there was no one there who was one with Paul. But thank the Lord, there was still Timothy who was one with him. That is why in 2 Timothy Paul did not show any discouragement. Rather, he was singing the victory song. He said, "I have fought the good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing" (vv. 7-8). If we love His appearing, we will be kept in the realm of having Christ as our humanity. When He returns, we shall surely be rewarded. (The Glorious Vision and the Way of the Cross, pp. 45-48)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 4

利二 1 “若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香。”

5 “你的供物若用煎盘上作的物为素祭，就要用调油的无酵细面。”

细面是素祭的主要成分，表征基督的人性，在各方面都是柔细、完全、柔和、平衡、正确的，没有过度或不及之处。这表征基督人性生活和日常行事为人的优美和卓越。素祭的细面是由麦子经过许多过程产生的，这些过程表征基督各面的受苦，使祂成为“多受痛苦”的人（赛五三3）（圣经恢复本，利二1注2）。

信息选读

我们外表看起来很温柔美好，但实际上很粗鲁。在人类中间，唯有基督是温柔的，只有祂是细面。在祂身上没有粗鲁。祂的人性是柔细、完全、平衡的，在每一面都是对的。

素祭的油表征神的灵（路四18，来一9）。基督是人，有卓越的人性。祂也有神圣的元素，就是神的灵。神圣的元素是在神的灵里，并且就是神的灵。基督是素祭，乃是满了油的。我们甚至可以说，祂已经“给油调匀”了。祂已经与油调和了。这就是说，祂的人性已经与祂的神性调和了。…在素祭里，油是浇在细面上的。这表征神的灵浇灌在基督身上（太三16，约一32）。…乳香有甜美的香味，使人有非常愉快的感觉。在预表里，素祭中的乳香表征基督在祂复活里的馨香。

Lev. 2:1 ...When anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency. This signifies the beauty and excellence of Christ's human living and daily walk. The fine flour of the meal offering was produced out of wheat that had passed through many processes, which signify the various sufferings of Christ that made Him "a man of sorrows" (Isa. 53:3). (Lev. 2:1, footnote 2)

Today's Reading

We may appear outwardly to be gentle and nice, but actually we are rough. Among the human race Christ is the only one who is gentle; only He is the fine flour. With Him there is no roughness. His humanity is fine, perfect, balanced, and right in every way.

The oil of the meal offering signifies the Spirit of God (Luke 4:18; Heb. 1:9). Christ is a man, and as a man He has an excellent humanity. He also has the divine element, which is the Spirit of God. The divine element is in the Spirit of God and is the Spirit of God. As the meal offering, Christ is full of oil. We may even say that He has been "oiled." He has been mingled with oil. This means that His humanity has been mingled with His divinity...In the meal offering the oil is poured upon the fine flour. This signifies that the Spirit of God was poured upon Christ (Matt. 3:16; John 1:32). Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection.

基督是完整的神，又是完全的人，独特地兼有神性和人性，并没有产生第三性。这是新约所启示，且是利未记二章的预表所描绘的。这预表把调和清楚描述出来：油与细面调和，细面与油调和。这两种元素虽然调和一起，但二者的素质仍然有别，并没有产生第三种元素。这是对调和正确的领会。

素祭里没有会发酵的蜜（11），表征在基督里没有天然的感情和天然的良善。…没有什么比野心和天然的感情更破坏召会生活、主的职事和主的工作。有野心要带头乃是酵，酵就带进败坏。天然的感情是蜜，蜜带进腐败。…素祭必须没有酵也没有蜜。我们该以基督为细面，不加酵或蜜。我们要求主洁净我们，好叫我们的生活没有酵也没有蜜。

“凡献为素祭的供物都要用盐调和，在素祭上不可缺了你神立约的盐；你一切的供物都要配盐而献。”（13）这里的盐不是普通的盐，乃是神立约的盐，这约是不可朽坏、不可改变的。这盐调味、杀菌并防腐。…素祭里的盐是指基督的死，就是十字架。

召会中所以有这么多野心和天然的感情，乃是因为盐太少了。我们不够有基督的十字架，不够有对基督之死的应用。召会中若有够多的盐，就会把野心和天然的感情除去。只要十字架在这里，盐就在这里；只要盐在这里，细菌就要死去。只要十字架在这里，野心和天然的感情都要被除去。我盼望这会成为我们众人的经历。我们不该有野心，也不该有天然的感情。我们只该有主的死废除的功效。这样，我们就会有纯净的谦卑和纯净的爱。我们会纯净，会活出主耶稣在地上所过的生活，就是一种没有酵、没有蜜，却满了盐的生活（利未记生命读经，一一六至一一八、一三二至一三五页）。

参读：利未记生命读经，第十一、十三至十五篇。

Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. This is revealed in the New Testament, and it is portrayed by the type in Leviticus 2. In this type, mingling is clearly depicted: the oil is mingled with the fine flour, and the fine flour is mingled with the oil. Although these two elements are mingled, the essence of each element remains distinct, and a third element is not produced. This is the correct understanding of mingling.

In the meal offering there is no honey, which will ferment (Lev. 2:11). This signifies that there is no natural affection or natural good in Christ...Nothing damages the church life, the Lord's ministry, and the Lord's work more than ambition and natural affection. Ambition for leadership is leaven, and leaven brings in corruption. Natural affection is honey, and honey brings in rottenness....The meal offering must have neither leaven nor honey. We should take Christ as fine flour without adding leaven or honey. We need to ask the Lord to purify us so that in our living there will be no leaven and no honey.

“Every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt” (v. 13). The salt here is not common; it is the salt of the covenant of God, the covenant which is incorruptible and unchangeable. This salt seasons, kills germs, and preserves....The salt in the meal offering therefore refers to the death of Christ, to the cross.

The reason there is so much ambition and natural affection in the church is that there is too little salt. We are short of the cross of Christ, short of the application of Christ's death. If we have adequate salt in the church, ambition and natural affection will be crossed out. As long as the cross is here, salt is here; and as long as salt is here, the germs will die....Then we will have pure humility and pure love. We will be pure, and we will live a life like that of the Lord Jesus when He was on earth, a life without leaven and honey but full of salt. (Life-study of Leviticus, pp. 100-101, 113, 115-117)

Further Reading: Life-study of Leviticus, msgs. 11, 13-15

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

七 38 ~ 39 “信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

我们在自己里面无法过一种为人生活，像主耶稣所过的那样。只有祂能过这样的生活。但我们借着来到祂的话跟前，运用我们的灵祷读主话，就能随时接受主耶稣。我们这样作的时候，就接触了那灵，那灵也就将主耶稣供应我们作我们的滋养。因为我们所吃的就成了我们的所是，所以我们越吃耶稣，就越被耶稣所构成。借着吃耶稣的人性生活，祂的生活就成了我们的。自然而然的，不用凭自己努力，我们就会像耶稣一样的谦卑和圣别。这就是享受主耶稣作我们的食物，使我们过一种够资格事奉神的生活。

经过一千五百多年的时间，神为我们预备了一本书，就是圣经，并且把它放在我们手中。祂也将祂的灵给了我们。那灵在我们里面，圣经在我们外面。二者加起来就是在祂人性生活里的基督。我们运用我们的灵祷读主话的时候，就接触那灵并享受基督的人性生活。这就是素祭（利未记生命读经，一二八页）。

信息选读

恐怕我们从来没有注意到约翰七章三十七至三十九节的那灵与耶稣的人性很有关系。…这灵，就是从我们里面流出来的活水，是由耶稣的人性构成的。没有耶稣的人性，就不会有这样的一位灵。这一点在三十九节说

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

7:38-39 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water...This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

In ourselves we cannot live a human life like that of the Lord Jesus. Only He can live such a life. But we can take Jesus at any time by coming to His word and exercising our spirit to pray-read the word. When we do this, we touch the Spirit, and the Spirit supplies us with Jesus as our nourishment. Since we are what we eat, the more we eat Jesus, the more we are constituted with Jesus. By our eating of Jesus' human living, His living becomes ours. Spontaneously, without any self-effort, we will be as humble and holy as Jesus is. This is to enjoy Jesus as our food for us to live a life which is qualified to serve God.

Over a period of fifteen hundred years, God has prepared a book for us, the Bible, and has put it in our hands. He has also given His Spirit to us. The Spirit is within and the book is without. These two things added together are just Christ in His human life. When we exercise our spirit and pray-read the word, we touch the Spirit and enjoy Christ's human living. This is the meal offering. (Life-study of Leviticus, p. 110)

Today's Reading

We have probably never seen that the Spirit in John 7:37-39 is [very] much related to the humanity of Jesus. This Spirit, who is the living water flowing from within us, is constituted of the humanity of Jesus. Without the humanity of Jesus, there could never be such a Spirit. This is made clear by verse 39, which says that

得很清楚；那里说，那时还没有那灵，因为耶稣尚未得着荣耀。…圣经在此是说到一个复活的人性。…没有人的素质，神的灵就无法成为生命的水流。神要成为涌流的生命江河，就必须有耶稣的人性构成在里面。

耶稣的灵是从复活升天之耶稣发出来的。…耶稣说，“人若渴了，可以到我这里来喝。”（37）我们必须注意，这个“我”是谁。祂不仅是一位神，祂也是一个人。因此当我们到耶稣这里来喝祂的时候，我们是喝这个人。我们不仅喝祂的神性，更是喝祂的人性。茶里面有很多水，但我们不叫它水，我们叫它茶。

要有生命的流，就必须喝耶稣的人性。我们不仅喝神的灵，也必须喝一位被高举者的灵。有些人认为我们只要喝神的灵，但这并不够。如果我们只喝水，仍然缺少茶。今天我们需要喝一些“茶”。我们需要喝耶稣的人性。我们需要喝这位复活、升天的人—耶稣。祂不仅是神的灵，也是耶稣的灵。全备的供应不是出于神的灵，乃是出于耶稣基督的灵（腓一19）。

我们不是要作天然的人，乃要有耶稣那样的人性。我们不再需要这个可怜、堕落的人性。…我们基督徒的生活，必须达到耶稣人性的标准。

在耶稣的人性里，我们有生命、生命的长大以及生命的流。只有这一种涌流的生命，能使人满足。如果我们天天喝耶稣的灵，凡我们所是的，都要成为生命的流，不仅满足我们自己，还能满足别人。这样生命的流不在于说方言或恩赐的表显，也不在于能力、知识或教训；这乃是一种经常喝耶稣的生命。这种生命不是借着神奇、神圣或属天的方式彰显出来，乃是以极其人性的方式彰显出来（李常受文集一九七一年第二册，一三五至一三六、一四一至一四五页）。

参读：利未记生命读经，第十二篇；基督是实际，第十二章。

the Spirit was not yet because Jesus had not yet been glorified...The Scripture is speaking of a resurrected humanity. Without the human essence the Spirit of God could not be the flowing water of life. If God would be a flowing river of life, He must be constituted with the human nature of Jesus.

The Spirit of Jesus came forth from the very resurrected and ascended Jesus...We must consider who this “Me” is in Jesus’ words: “If anyone thirsts, let him come to Me and drink” [v. 37]. It is not just the divine person. It is a man. Hence, when we come to Jesus to drink of Him, we come to drink of this man. We drink not only of His divinity but even the more of His humanity. Tea has an abundance of water in it, but we do not call it water; we call it tea.

To have the flow of life, we all must drink of the humanity of Jesus. We must drink not only of the Spirit of God but of the Spirit of an exalted person, the Spirit of an exalted man. Our understanding is that we drink only of the Spirit of God, but this is not adequate. If we drink only water, we are still short of tea. Today we need to drink some “tea.” We need to drink of the humanity of Jesus. We need to drink of the resurrected and ascended man Jesus. He is not only the Spirit of God but also the Spirit of Jesus. The bountiful supply is not of the Spirit of God but of the Spirit of Jesus Christ (Phil. 1:19).

We do not mean that we must be naturally human, but “Jesusly” human. We do not need any more of this poor, fallen humanity...We must learn to take the humanity of Jesus to be a proper person...Our Christian living must be up to the standard of the humanity of Jesus.

It is in the humanity of Jesus that we have the life, the growth of life, and the flowing of life. It is this kind of flowing life that satisfies others. If we are drinking daily of the Spirit of Jesus, whatever we are will be a flow of life that will satisfy not only ourselves but also others. Such a flow of life is...a life that is always drinking of Jesus. This life is manifested not in a miraculous, divine, and heavenly way, but in a very human way. (Christ as the Reality, pp. 111-112, 116-118)

Further Reading: Life-study of Leviticus, msg. 12; CWWL, 1971, vol. 2, “Christ as the Reality,” ch. 12

太五 13～14 “你们是地上的盐；盐若失了味，可用什么叫它再咸？既无任何用处，只好丢在外面，任人践踏了。你们是世上的光。城立山上，是不能隐藏的。”

主耶稣在马太五章说，我们是地上的盐和世上的光。盐的功用是杀死腐败的成分，使物品可以保持不坏。今天地上腐败的东西太多了。你走到任何地方都可以看见腐败的细菌。我们何等需要盐！而盐的基本成分没有别的，只有耶稣的人性。在我们日常行事为人中，耶稣的人性就是属天的盐。我们越凭耶稣的人性而活，就越有盐的味道。这种人性有杀死各种腐败细菌的能力。我们越多取用、经历耶稣的人性，并凭此而活，我们对于这已经腐败并仍在腐败的世代，就越有盐的功用。因此你可以看出我们的责任是何等重大。仅仅喊一喊“耶稣是主”不够，乃要作盐，发挥盐的效能。我们都需要借着在日常行事为人中取用耶稣的人性，而有真实的变化（李常受文集一九七一年第二册，一七三页）。

信息选读

此外，今天的问题不只是腐败，更是黑暗。你看今天是多么黑暗！我简直不敢看报纸。整个的情形都是在黑暗中。但是，阿利路亚，召会是灯台，我们是光！然而只有接受耶稣的人性，我们才能作光。

在所有属灵的事物中，基本的结构乃是耶稣的人性。…这人性是属天的盐，是神圣的光。没有这个人性，盐就失了味。愿主怜悯我们，使祂的人性得以作到我们基督徒的行事为人和日常生活中。

Matt. 5:13-14 You are the salt of the earth. But if the salt has become tasteless, with what shall it be salted? It is no longer good for anything except to be cast out and trampled underfoot by men. You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

The Lord Jesus told us in Matthew 5 that we are the salt of the earth and the light of the world. The function of salt is to kill corrupting elements so that things may be preserved. There is much corruption on the earth today. Everywhere you go you can see the germs of corruption. How we need the salt! And the basic element of the salt is nothing but the humanity of Jesus. The humanity of Jesus in our daily walk is the heavenly salt. The more we live by the humanity of Jesus, the more salty we will be. With this humanity there is the killing power for all the corrupting germs. The more we apply, experience, and live by the humanity of Jesus, the more we will be the salt to this corrupted and corrupting generation. Hence, we see what a responsibility we have. It is not just a matter of shouting, “Jesus is Lord!” but of being the salt with the salting power. We all need the real transformation that comes from the application of the humanity of Jesus in our daily walk. (Christ as the Reality, p. 142)

Today's Reading

Furthermore, the problem today is not only a matter of corruption but also of darkness. How dark it is today! I simply do not dare to read the papers. The whole situation is under darkness. But, Hallelujah, the church is the lampstand, and we are the light! Yet we can be the light only by taking the humanity of Jesus.

In all spiritual matters the basic structure is the humanity of Jesus....This humanity is the heavenly salt and the divine light. Without this humanity the salt loses its flavor. May the Lord be merciful to us so that His humanity may be wrought into our Christian walk and daily living.

如何才能享受这样的人性呢？…〔有〕五个重点。借着这些点我们可以看见，在使徒保罗心目中，接受这个人性的路。第一是从清洁的心中呼求主的名：“你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。”（提后二 22）当我们呼求主名的时候，我们实在是把祂的人性接受到我们里面来。然后保罗提到圣经：“圣经都是神的呼出。”（三 16）圣经都是神所呼出的，要使我们成为真正、正确属神的人。我们不仅需要呼求主名，也必须吸入圣经的每一句话。这就是祷读主的话。这两点对于接受主的人性是多么重要！我们必须呼求主的名，我们必须吸入主的话。

第三点是身体的生活。保罗不是仅仅要我们自己一个人呼求主，乃是要我们同着别人呼求（二 22），这是一种团体生活。我们享受主的人性，是要和那些清心呼求主的人一同来享受。第四点，保罗告诉我们要操练灵：“因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”（一 7）第五点是有一个奇妙的人位在我们的灵里：“愿主与你的灵同在。”（四 22）

我们要操练这五点：呼求主的名，吸入主的话，过身体的生活，操练我们的灵，让主实际活在我们的灵里。这显示使徒保罗的观念。我们怎能享受耶稣的人性呢？唯有借着这五点。我们必须呼求主的名，吸入祂的话，并且我们需要在身体里，在召会生活中来作这些事。为此，在我们灵中有加强的因素。具有真实人性的主耶稣就在我们灵里。借着在团体中操练我们的灵，呼求祂并吸入祂的话，我们就能享受祂的人性（李常受文集一九七一年第二册，一七三至一七四、一八一至一八二页）。

参读：基督是实际，第十七章；如何作同工与长老，并如何履行同工与长老的义务，第三篇。

Then what is the way to enjoy such a humanity?...[There are] five main items. By these we can see the apostle Paul's concept concerning the way to take the humanity of Jesus. The first was to call on the name of the Lord out of a pure heart. "Flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart" (2 Tim. 2:22). When we call on the name of the Lord, we are really taking His humanity into us. Then Paul referred to the Scriptures: "All Scripture is God-breathed" (3:16). All Scripture is breathed out by God to make us genuine and proper men of God. We not only need to call on the Lord, but we must also breathe in every word of the Scriptures. This is simply to pray-read the Word. How important are these two items for taking the Lord's humanity! We must call on the Lord, and we must breathe in His Word.

The third item is the Body life. Paul did not say simply to call on the Lord by yourself but with "those" (2:22). This is a corporate life. We enjoy the Lord's humanity by being with those who call on the Lord out of a pure heart. Fourth, Paul tells us that we have a spirit to exercise. "God has not given us a spirit of cowardice, but of power and of love and of sobermindedness" (1:7). And fifth, we have a wonderful person in our spirit: "The Lord be with your spirit" (4:22).

We have these five matters to practice: calling on the Lord, breathing in the Scriptures, having the Body life, exercising our spirit, and realizing the Lord Jesus within our spirit. This reveals the concept of the apostle Paul. We can enjoy the humanity of Jesus simply by these five things. We have to call on the Lord, we must breathe in the Word, and we must do these things in a Body way in the church life. For this we have such a strengthening factor in our spirit. The Lord Jesus, who is the real humanity, is in our spirit. By exercising our spirit to call on Him and to breathe in the Word in a corporate way, we simply enjoy His humanity. (Christ as the Reality, pp. 143, 149-150)

Further Reading: Christ as the Reality, chs. 14-16; How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3

第五周诗歌

WEEK 5 — HYMN

464

十字架的道路 — 借死而生

8 7 8 7 副 (英 631)

D 大调

4/4

3 · 3̣ 4 3 | 2 · 2̣ 3 2 | 1 · 1̣ 4 3 | 2 3 1 - |
 一 我若认识 复活大能, 必爱十架 的模型;
 3 · 3̣ 4 3 | 2 · 2̣ 3 2 | 1 · 1̣ 4 3 | 2 3 1 - |
 唯死能使 生命长成, 若不死了, 就不生。
 1̣ · 7̣ 6 5 | 4 - - 0 | 7 · 6̣ 5 4 | 3 - - 0 |
 不死就不 生, 不死就不 生,
 3 · 4 6 5 | 1̣ · 7̣ 7 6 | 5 · 4 3 2 | 1 - - 0 ||
 唯死能使 生命长成, 不死就不 生。

二 基督要在我心成形,
 我就必须死干净,
 天天活在十架阴影,
 时时治死魂生命。

三 唯愿神借永远的灵,
 使我与主永同钉;
 死在我身发动运行,
 生在我身就显明。

If I'd know Christ's risen power

The Way of the Cross — The Way of Life

631

1. If I'd know Christ's ris - en pow - er. I must ev - er love the Cross;
 Life from death a - lone a - ris - es; There's no gain ex - cept by loss.
Chorus
 (C) If no death, no life, If no death, no life;
 Life from death a - lone a - ris - es; If no death, no life.

2. If I'd have Christ formed within me,
 I must breathe my final breath,
 Live within the Cross's shadow,
 Put my soul-life e'er to death.

3. If God thru th' Eternal Spirit
 Nail me ever with the Lord;
 Only then as death is working
 Will His life thru me be poured.

建造召会的事奉

第六篇

事奉的根据—祭坛的火

读经：来十二 29，但七 9～10，路十二 49～50，
启四 5，出三 2、4、6，利六 13（诗歌 434）

纲 要

周 一

壹 神乃是烈火—来十二 29，申四 24，九 3:

一 作为那焚烧者，神是圣别的；圣别是祂的性情，凡与祂圣别性情不符的，祂这烈火就要烧尽—来十二 29。

二 在但以理七章九至十节，主的宝座乃是火焰，其轮乃是烈火，从祂面前有火河流出；这里的火指明神是绝对公义、全然圣别的。

三 主耶稣来要把火丢在地上—路十二 49～50:

1 基督神性的荣耀得以释放出来，乃是把火丢在地上—约十二 24。

2 这火乃指属灵生命的冲力，出于主所释放的神圣生命。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Six

The Basis of Service—the Fire from the Altar

Scripture Reading: Heb. 12:29; Dan. 7:9-10; Luke 12:49-50; Rev. 4:5; Exo. 3:2, 4, 6; Lev. 6:13 (Hymns 589)

Outline

Day 1

I. God is a consuming fire—Heb. 12:29; Deut. 4:24; 9:3:

A. As the burning One, God is holy; holiness is His nature, and whatever does not correspond with His holy nature He, as the consuming fire, will consume—Heb. 12:29.

B. In Daniel 7:9-10 the Lord's throne was flames of fire, its wheels were a burning fire, and a stream of fire issued forth and came out from before Him; the fire here indicates that God is absolutely righteous and altogether holy.

C. The Lord Jesus came to cast fire on the earth—Luke 12:49-50:

1. The release of the glory of Christ's divinity was to cast fire on the earth—John 12:24.

2. This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life.

四 神的七灵是宝座前的七盏火灯；这些火灯是为着执行神的行政—启四 5。

五 在荆棘中燃烧的火焰乃是一神，就是复活的神—出三 2、4、6，太二二 31～32。

六 神的话是火，焚烧我们和我们所信靠的许多事物—耶二三 29，五 14，二十九。

周 二

七 那些有心愿事奉神的人，必须认识神是焚烧并加力的烈火；当神来到地上时，火也来到地上；当神进到人里面时，火也进到人里面，在人里面焚烧—来十二 29，路十二 49。

八 燔祭坛上焚烧的火是从天上降下来的—利九 24：

1 这火从天上降下来之后，就在坛上一直烧着—六 13。

2 神圣的火，就是焚烧的一神，使我们能事奉，甚至牺牲我们的生命—罗十二 11。

贰 人对神一切的事奉，都必须根据于燔祭坛上的火—利九 24，十六 12～13，六 13，十 1～2：

一 人在神面前所有的事奉，都必须源于燔祭坛上的火，都必须是在燔祭坛上的火烧出来的。

D. The seven Spirits of God are the seven lamps of fire burning before the throne; these lamps of fire are for the carrying out of God's administration—Rev. 4:5.

E. The fire burning out of the midst of the thornbush was the Triune God, the God of resurrection—Exo. 3:2, 4, 6; Matt. 22:31-32.

F. The word of God is a fire that burns us and many of the things in which we have confidence—Jer. 23:29; 5:14; 20:9.

Day 2

G. Those who have a desire to serve God must know that God is a consuming fire that burns and energizes; when God comes to the earth, fire comes to the earth, and when God enters into man, fire enters into man and burns in him—Heb. 12:29; Luke 12:49.

H. The fire that burned on the altar of the burnt offering came down from the heavens—Lev. 9:24:

1. After coming down from the heavens, that fire burned continually upon the altar—6:13.

2. The divine fire, the burning Triune God, enables us to serve and even to sacrifice our lives—Rom. 12:11.

II. Every service to God must be based on the fire from the altar of burnt offering—Lev. 9:24; 16:12-13; 6:13; 10:1-2:

A. The service that we render to God must originate from the fire on the altar of burnt offering, and our service must be the issue of the burning of this fire.

二 神要以色列人根据这火而事奉；烧香就是他们在神面前的事奉，而他们烧香所用的火必须取自祭坛上的火——六 13。

三 我们的事奉必须是神的火烧出来的——出三 2、4、6。

四 火是热力的来源；我们的事奉要有热力，就必须经过祭坛的火烧——利六 13：

1 这火该是我们里面的热力，推动力，冲击力；我们若有这火，我们的事奉就是出于神，不是出于我们自己——路十二 49。

周 三

2 新约事奉的热力和动力出自天上的火，这火降下来烧在那些加利利渔夫身上，作了他们里面的热力和动力——徒二 3。

3 这火是烧在那些爱神、把自己献给神、肯为神舍弃一切、肯把自己摆在神手里被破碎的人身上——利九 24。

五 祭坛的火乃是事奉真实的动力——六 13：

1 对于我们的事奉，神只作一件事，就是把祂的火烧到我们身上——路十二 49，罗十二 11。

2 我们若是诚心的把自己献给神，天上的火就会烧到我们身上；这个烧就变作推动我们的热力，结果就烧出我们的事奉来。

周 四

六 祭坛的火烧出有力的事奉：

B. God wanted the service of the children of Israel to be based on this fire; the burning of incense was their service to God, but the fire used for burning incense had to be taken from the altar—6:13.

C. Our service must come out of the burning of God's fire—Exo. 3:2, 4, 6.

D. Fire is a source of energy; in order for our service to be full of energy, our service must pass through the fire on the altar—Lev. 6:13:

1. This fire should be the energy, the driving force, the impulse, within us; if we have this fire, our service will be out of God, not out of ourselves—Luke 12:49.

Day 3

2. The energy and the motivating power for the New Testament service began with fire from heaven; the fire that descended upon the Galilean fishermen became the energy and the motivating power within them—Acts 2:3.

3. This fire burns on those who love God, who offer themselves to God, who are willing to forsake everything for God, and who are willing to place themselves in His hand in order to be broken—Lev. 9:24.

E. The fire from the altar is the genuine motivating power of service—6:13:

1. What God does concerning our service is to send His fire to burn within us—Luke 12:49; Rom. 12:11.

2. If we offer ourselves to God sincerely, fire will descend from heaven and burn us; this burning will become the energy that moves us, and the issue of this burning will be our service.

Day 4

F. The fire on the altar produces a powerful service:

1 燔祭坛就是主耶稣的十字架，而火就是那灵——加二 20，徒二 3。

2 真实事奉的根据乃是认识十字架，把自己摆在十字架上，让神得着，让神圣的火烧在我们里面，这才产生事奉——利六 13，罗十二 11。

七 经历祭坛火烧的人，就用金、银、宝石建造——林前三 12：

1 这样的工程满了神的成分，满了十字架的能力，也彰显神——一 18，腓一 20。

2 只有经过火的工程，才是金、银、宝石的；不是经过火的工程，就是木、草、禾秸的——林前三 12。

3 有一天，各人的工程要被试验；如果我们的工程是火烧出来的，就要经得起火烧的试验——13 节。

周 五

叁 我们绝不可用凡火事奉神，乃要用祭坛上的火——利十 1～2，九 24，六 13：

一 根据预表，祭坛以外任何的火都是凡火——十 1。

二 拿答与亚比户的失败在于他们没有用祭坛上的火。

三 凡火就是己的火，就是属魂生命、血气生命和天然生命所发出来的火——太十六 24～26，林前二 14：

1 凡火就是己的生命干涉神的工作。

1. The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit—Gal. 2:20; Acts 2:3.

2. The basis of genuine service is knowing the cross and placing ourselves on the cross in order to be gained by God and to allow the divine fire to burn within us; this produces service—Lev. 6:13; Rom. 12:11.

G. Those who experience the fire from the altar build with gold, silver, and precious stones—1 Cor. 3:12:

1. Such a work is full of the element of God, has the power of the cross, and expresses God—1:18; Phil. 1:20.

2. Only work that is produced through burning is of gold, silver, and precious stones; the work that is not produced through burning is of wood, grass, and stubble—1 Cor. 3:12.

3. The day will come when the work of each will be tested by fire; if our work is the issue of fire, our work will stand the test of fire—v. 13.

Day 5

III. We must not serve God with strange fire but with the fire from the altar—Lev. 10:1-2; 9:24; 6:13:

A. According to typology, strange fire is any fire other than that which burns on the altar—10:1.

B. The failure of Nadab and Abihu lay in their failure to use the fire from the altar.

C. Strange fire is fire of the self; it is fire that issues from the soulish life, the fleshly life, and the natural life—Matt. 16:24-26; 1 Cor. 2:14:

1. Strange fire means that the self-life interferes with the work of God.

2 工作虽然是神的，可是己的生命要主张这些工作应当怎样作。

3 献凡火，就是在对神的事奉上用己的方法，借着己的智慧，贯彻己的主张。

四 拿答和亚比户受审判，不是因他们没有为神作事；乃是因他们照着天然的生命行事，用天然的方法为神作事—利十 1～2。

五 神不只注意有没有火，也注意火的源头和性质；我们的火热必须来自于祭坛—六 13。

周 六

肆 我们若要事奉神，就不可销灭那灵，反要将我们灵里神的恩赐如火挑旺起来，并要灵里火热—帖前五 19，提后一 6～7，罗十二 11：

一 帖前五章十九节的“销灭”一辞含示火：

1 那灵正在我们里面焚烧。

2 那灵使我们的灵火热，并使我们的恩赐如火挑旺，所以我们不该销灭那灵—19 节。

二 在我们的灵里有火，我们需要将我们的灵挑旺起来—提后一 6～7：

1 提后一章七节的灵指我们由圣灵所重生并内住之人的灵—约三 6，罗八 16。

2 将神的恩赐如火挑旺起来与我们重生的灵有关—提后一 6～7：

a 将我们的恩赐挑旺起来，就是将我们的灵挑旺起来。

2. Although the works are God's, the self-life wants to dictate the way the works are carried out.

3. Offering up strange fire is employing the self's methods and wisdom and insisting on the self's proposals in the service of God.

D. Nadab and Abihu were judged not because they did something that was not for God but because they acted according to the natural life and did something for God in a natural way—Lev. 10:1-2.

E. God pays attention not only to whether or not there is fire but also to the source and nature of the fire; our zeal must come from the altar—6:13.

Day 6

IV. If we would serve God, we should not quench the Spirit but fan into flame the gift of God, which is in our spirit, and be burning in spirit—1 Thes. 5:19; 2 Tim. 1:6-7; Rom. 12:11:

A. The word quench in 1 Thessalonians 5:19 implies fire:

1. The Spirit is burning within us.

2. Because the Spirit causes our spirit to be burning and our gift to be flaming, we should not quench Him—v. 19.

B. There is fire in our spirit, and we need to fan our spirit into flame—2 Tim. 1:6-7:

1. The spirit in 2 Timothy 1:7 denotes our human spirit, regenerated and indwelt by the Holy Spirit—John 3:6; Rom. 8:16.

2. To fan into flame the gift of God is related to our regenerated spirit—2 Tim. 1:6-7:

a. The fanning of our gift into flame is the fanning of our spirit into flame.

b 神给我们的灵，是我们必须挑旺起来的；我们必须挑旺我们的灵，因为属灵的恩赐是在我们的灵里。

c 我们若要将我们的灵挑旺起来，就需要敞开口，敞开心，敞开灵，并呼求主名——罗十 13。

三 如果我们不销灭那灵而挑旺我们的灵，我们就会灵里火热服事主——十二 11。

b. Our God-given spirit is what we must fan into flame; we must fan our spirit, for the spiritual gift is in our spirit.

c. If we want to fan our spirit into flame, we need to open our mouth, open our heart, and open our spirit and call on the name of the Lord—Rom. 10:13.

C. If we do not quench the Spirit but fan our spirit into flame, we will be burning in spirit, serving the Lord—12:11.

晨兴喂养

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

来十二 29 “因为我们的神乃是烈火。”

神是圣别的，圣别是祂的性情。凡与祂圣别性情不符的，祂这烈火就要烧尽（希伯来书生命读经，七二五页）。

但以理七章九至十节说到神和祂宇宙的权柄。…祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出（9下~10上）。祂周围的一切都是火，意指神是绝对公义、全然圣别的。非圣别没有人能见主或接触主（来十二14）（但以理书生命读经，六九至七〇页）。

信息选读

基督神性的荣耀得以释放出来，乃是把火丢在地上。在路加十二章四十九节祂说，“我来要把火丢在地上，若是已经着起来，那是我所愿意的。”这火乃指属灵生命的冲力，出于主所释放的神圣生命。把火丢在地上，就是烧地上的人。当基督在十字架上受死的浸时，祂神性的荣耀就释放出来。从祂复活那时起，就有一把火在地上烧。这火从耶路撒冷烧起，经过犹太全地和撒玛利亚，蔓延到地极。今天这火在全地——在美国、俄国、罗马尼亚、波兰、巴西、非洲、澳洲、纽西兰——一直在焚烧（基督为父用神圣的荣耀所荣耀的结果，六页）。

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.

Heb. 12:29 For our God is also a consuming fire.

God is holy. Holiness is His nature. Whatever does not correspond with His holy nature, He, as the consuming fire, will consume. (Life-study of Hebrews, p. 606)

Daniel 7:9 and 10 speak of God and His universal dominion....His throne was flames of fire; its wheels were burning fire; and a stream of fire issued forth and came out from before Him (vv. 9b-10a). Everything around Him is fire, meaning that God is absolutely righteous and altogether holy. Without holiness no one can see the Lord or contact Him (Heb. 12:14). (Life-study of Daniel, pp. 59-60)

Today's Reading

The release of the glory of Christ's divinity was to cast fire on the earth. In Luke 12:49 He said, "I have come to cast fire on the earth, and how I wish that it were already kindled!" This fire is the impulse of the spiritual life, an impulse that comes from the Lord's released divine life. To cast fire on the earth is to burn the people of the earth. When Christ was baptized with the baptism of His death on the cross, the glory of His divinity was released. From the time of His resurrection a fire has been burning on earth. This fire started from Jerusalem, and then it spread through Judea and Samaria to the uttermost part of the earth. Today this fire is burning all over the earth—in America, in Russia, in Romania, in Poland, in Brazil, in Africa, in Australia, in New Zealand. (The Issue of Christ Being Glorified by the Father with the Divine Glory, p. 11)

启示录四至五章有七灯进一步的发展。按照四章五节，灯台的七灯就是在神宝座前点着的七盏火灯。灯台上的七灯是为着照明，但神宝座前的七灯既是为着照明，也是为着完成神行政的管理（启示录生命读经，九〇〇至九〇一页）。

荆棘在圣经里有其特别的意义。当主耶稣和撒都该人辩论复活的时候，祂说，“关于死人复活，神在摩西书中荆棘篇上怎样对他说，‘我是亚伯拉罕的神，以撒的神，雅各的神，’你们没有念过么？神不是死人的神，乃是活人的神。”（可十二26～27）虽然在出埃及三章看见的是荆棘，但是主耶稣在这里讲的是复活。每一个被神得着、被神所用的人，照着我们的旧人，我们的天然来说，都是荆棘；但现在有火在我们身上，火里有神临到我们。这就是复活。复活临到一个天然的人，也就是复活的神，复活的生命，复活的荣光，临到这个天然的人。

神的圣火临到了荆棘，这就是神自己出来了。神自己出来，临到祂所拣选的人身上。…那位到地上来的使者，耶稣基督，祂是神所差来的，祂就是神自己。祂在出埃及三章八节说，“我下来要救他们脱离埃及人的手。”这里的“下来”是要下到哪里？乃是要降到荆棘上。…那位复活的神在祂的使者里头出来，就是在基督耶稣里出来，也就是在祂儿子，在祂所差遣的那位里头出来。祂出来乃是以火的形状，临到荆棘的人身上（神的运行与膏油的涂抹，一〇五至一〇八页）。

在耶利米二十三章二十八至二十九节，耶和華將祂的話比作麥粒、火以及能打碎磐石的大錘。在積極一面，神的話像麥粒，將神作為生命分賜到我們裡面，滋養我們。在消極一面，神的話像火，焚燒我們和我們所信靠的許多事物（耶利米書生命讀經，一七九頁）。

參讀：神的運行與膏油的塗抹，第十一篇；基督為父用神聖的榮耀所榮耀的結果，第一章。

In Revelation 4 and 5 we have a further development of the seven lamps. According to 4:5, the seven lamps of the lampstand are seven lamps of fire burning before the throne of God. The seven lamps on the lampstand were for enlightening, but the seven lamps before the throne of God are both for enlightening and for the carrying out of God's administrative government. (Life-study of Revelation, p. 778)

The thornbush has a special meaning in the Bible. When the Sadducees were debating with the Lord concerning resurrection, the Lord said, "Concerning the dead, that they are raised, have you not read in the book of Moses, in the section concerning the bush, how God spoke to him, 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" (Mark 12:26-27). The Lord Jesus referred to the thornbush in Exodus 3 when speaking concerning resurrection. As those who have been gained and are being used by God, we are a thornbush according to our old, natural man. However, there is a fire in us; God has come to us in the fire. The God of resurrection, the life of resurrection, and the glory of resurrection have come to the natural man.

The holy fire of God coming to the thornbush means that God came forth to be among His chosen people...The Angel who came to the earth was Jesus Christ, the One who was sent by God and is God. Verse 8 says, "I have come down to deliver them out of the hand of the Egyptians." Where did He "come down" to? He came down to the thornbush. When the God of resurrection came forth as the Angel of Jehovah, He came forth in His Son, Christ Jesus, the One whom He sent. He came forth in the form of fire in the thornbush, man. (The Operation of God and the Anointing, pp. 82-84)

In Jeremiah 23:28-29 Jehovah compared His word to grain, to fire, and to a hammer that breaks the rock in pieces. On the positive side, the word of God, as a grain of wheat, dispenses God as life into us to nourish us. On the negative side, the word, as fire, burns us and many of the things in which we have confidence. (Life-study of Jeremiah, pp. 148-149)

Further Reading: The Operation of God and the Anointing, ch. 11; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 1

利九 24 “有火从耶和華面前出來，燒盡了壇上的燔祭和脂油；眾民一見，就都歡呼，面伏于地。”

六 13 “火要在壇上一直不斷地燒着，不可熄滅。”

你要事奉神么？請記得，我們的神是烈火（來十二 29）。祂到地上來，就是火到地上來。祂出去，就是火出去。祂進到人裏面，就是火進到人裏面。每一個得救的人都有這個感覺，神的生命一進到我們裏面，就在我們裏面燒。燒輕燒重雖然有分別，但是沒有一個不被燒的。神不是冰塊，不是冰冷的；神乃是火，是熱力，是焚燒的。當神臨到誰身上，誰身上就焚燒起來；神進到誰裏頭，誰裏頭就焚燒起來。你要親近神么？你就定規被神所燒。神是烈火，祂的眼睛像火焰（啟一 14），碰着祂的，祂都要燒（建造神家的事奉，三三頁）。

信息选读

在外院子里祭坛上焚燒的火，是從天上降下來的。這火從天上降下以後，就在祭壇上不斷地焚燒（出埃及記生命讀經，一八七七頁）。

這火是主來丟在地上的，這火也就是福音，能叫你事奉，叫你受逼迫，叫你舍命。火在個人方面完全看奉獻，奉獻在祭壇上有多少，火燒就有多大。若奉獻不夠，火就不着，所以我們的奉獻不能有所保留（主恢復中成熟的帶領上冊，二七頁）。

人對神一切的事奉，都必須根據於燔祭壇上的火。在舊約，所有到神面前事奉的人，都必須在神面前燒

Lev. 9:24 Then fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they gave a ringing shout and fell on their faces.

6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Those who have a desire to serve God must remember that our God is a consuming fire (Heb. 12:29). When God comes to the earth, fire comes to the earth. When God enters into man, fire enters into man and burns in him. The degree of burning may be different, but every believer experiences being burned. God is not cold. He is fire that energizes and burns. Those who draw near to God experience the burning. God is a consuming fire, and His eyes are like a flame of fire (Rev. 1:14). Whoever touches Him will be burned. (The Service for Building Up the House of God, p. 28)

Today's Reading

The fire that burned on the altar in the outer court came down from the heavens. After coming down from the heavens, that fire burned continually on the altar. (Life-study of Exodus, p. 1638)

Fire is from the Lord. The Lord casts this fire on earth. This fire is also the gospel. It enables us to serve, to withstand persecution, and even to sacrifice our lives. On the personal side, fire depends absolutely on our consecration. The amount of consecration we offer on the altar determines the intensity of the fire. If consecration is lacking, the fire will not come. Therefore, we cannot hold back anything in our consecration. (CWWN, vol. 61, p. 26)

Every service to God must be based on the fire from the altar of burnt offering. In the Old Testament the priests burned incense before God. The burning of

香；烧香代表人在神面前所给神的事奉，并且烧香的火必须取自燔祭坛（利十六 12 ~ 13）。

当以色列人跟着会幕在旷野行走的时候，他们在神面前的事奉，乃是开始于燔祭坛上的火烧起来时。利未记给我们看见，燔祭坛上的火是从神那里降下来的（九 24）。当那火还没有降下之时，以色列人…还不能开始事奉神。他们虽然已经蒙神拯救，出了埃及，过了红海，也在西乃山下竖起帐幕，但是…他们对神还没有事奉，而且也不能事奉；因为他们还没有事奉的根据。他们事奉的根据，乃是燔祭坛和其上的火。光有燔祭坛还不够，必须有火降在燔祭坛上才可以。

天上的火只能因着燔祭降下来。光有祭坛不够，还必须在祭坛上摆上燔祭才可以。把燔祭牲杀了，剥了，切了，洗了，然后摆在祭坛上，…天上的火才降下来。…神要他们借着这个火，到祂面前事奉。…他们到神面前烧香，就是他们在神面前的事奉，而他们烧香所用的火乃是取自祭坛上的火。这就给我们看见，人在神面前所有的事奉，都必须源于燔祭坛上的火，都必须是燔祭坛上的火烧出来的。…人不能使用这个火之外的任何热力。…以色列人在神面前的事奉，每一步，每一点，都是燔祭坛上的火烧出来的。

火在宇宙中乃是一个巨大的推动能力；…物质世界的各种动力，原则上都是来自于焚烧所产生的热力。同样的，一个人在神面前的事奉，要有一股的热力，也是要经过烧的，也是要火的。然而这火不是凡火，不是出乎人的，不是出乎地的；这火乃是圣火，是出乎神、出乎天的。人在神面前所有的事奉，都应该是神的火烧出来的。神的火就是我们里面的热力，我们里面的推动力。这绝对不是我们自己的，乃是从神来的（建造神家的事奉，一八至二一页）。

参读：出埃及记生命读经，第一百五十二篇。

incense symbolizes the service rendered to God by man. The fire used to burn the incense had to be taken from the altar of burnt offering (Lev. 16:12-13).

When the children of Israel followed the tabernacle in their journey through the wilderness, their service before God began with the burning of the fire on the altar of burnt offering. The fire on the altar of burnt offering descended from God (9:24). The children of Israel could not begin their service to God until the fire descended. Although they had been delivered by God out of Egypt, had crossed the Red Sea, and had raised up the tabernacle at the foot of Mount Sinai, they could not serve God, because they did not have a basis for their service. The basis of their service was the altar of burnt offering with fire burning upon it. It was not adequate to have the altar of burnt offering. The altar had to have the fire that descended from God.

The offering of the burnt offering was the prerequisite for fire to descend from heaven. Merely having the altar was not sufficient; the burnt offering had to be placed on the altar. After the sacrifice of the burnt offering was killed, skinned, cut, washed, and placed on the altar, fire could descend from heaven. God wanted the service of the children of Israel to be based on this fire. The burning of incense was their service to God, but the fire used for burning incense had to be taken from the altar. Hence, the service that we render to God must originate from the fire on the altar of burnt offering, and our service must be the issue of the burning of this fire.

Our service must be based on the fire from the altar of burnt offering. We cannot use any energy other than this fire. Every item of the service of the children of Israel before God issued out of the fire burning on the altar of burnt offering. Fire is a source of energy. Everything that moves in the physical world uses energy, and energy is produced through burning. In order for our service to be full of energy, our service must pass through the fire on the altar. This is not strange fire, which is of man and of the earth. Rather, this is holy fire. This fire is of God and of heaven. Our service must come out of the burning of God's fire. This fire should be the energy, the driving force, the impulse within us. Then our service will be out of God, not out of ourselves. (The Service for Building Up the House of God, pp. 19-20)

Further Reading: Life-study of Exodus, msg. 152

晨兴喂养

路十二 49 “我来要把火丢在地上，若是已经着起来，那是我所愿意的。”

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

以色列人在迦南地，在圣殿里一切的事奉，都是根据于燔祭坛上的火。他们每一次到神面前烧香事奉，都要经过燔祭坛，用其上的火烧香。这火多年、长久地燃烧，直烧到圣殿被毁坏为止（建造神家的事奉，二一页）。

信息选读

新约事奉的热力和动力不是出自人，不是出自那些加利利的渔夫，而是出自天上的火。乃是天上的火降下来烧在人身上，烧在那些加利利渔夫身上，作了他们里面的热力，作了他们的动力；因此从五旬节那天起，他们就能站起来，替神说话，传扬福音，拯救罪人，设立召会。这些工作的能力，一点都不是出于他们自己，那个能力的源头是出于天，出于从天上降下来的火。

在那个时候，在耶路撒冷众多的人口中，为什么天上的火只烧他们这一百二十人，而不烧别人？乃因为只有他们是在燔祭坛上；圣灵的火只降在燔祭坛上。那个火不是审判的火，审判的火是在将来；那个火乃是悦纳的火，是拯救的火〔路十二 49〕。…这个火…乃是烧在那些爱神、把自己献给神，肯舍弃一切的人身上。是烧在那些甘愿自己被杀、被破碎，肯把自己摆在神手里的人

Morning Nourishment

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

The service of the children of Israel in the temple was based on the fire from the altar of burnt offering. Every time they burned incense and served before God, they had to pass through the altar of burnt offering. They had to use the fire taken from the altar to burn incense. The fire was kept burning on the altar continually until the destruction of the temple (Lev. 6:13). (The Service for Building Up the House of God, p. 21)

Today's Reading

The energy and the motivating power for the New Testament service did not originate in man, that is, in the Galilean fishermen. The energy and the motivating power for the New Testament service began with fire from heaven. The fire that descended upon the Galilean fishermen became the energy and the motivating power within them. After the day of Pentecost they could speak for God, preach the gospel, save sinners, and establish churches. The disciples were not the source of the power for their work. The source of that power was heaven; the power came from the fire that descended from heaven.

At the time of Pentecost there was a great number of people in Jerusalem. However, the fire descended only on the hundred and twenty because they were on the altar of burnt offering. The fire of the Spirit descends only on the altar of burnt offering. This was not the fire of judgment, which will come in the future. This was the fire of salvation (Luke 12:49). This fire burns on those who love God, who offer themselves to God, who are willing to forsake everything for God, and who are willing to place themselves in His hands in order to be slain and broken.

身上。神的火烧在这样的人身上，他们从这个烧里，就生出一个事奉。所以，人在神面前的事奉，不论在旧约的预表，或是在新约的事实里，都是出自于祭坛的火。

神对人的事奉，只作一件事，就是把祂的火烧到人身上。我们要看见，什么叫事奉，什么叫工作。事奉和工作乃是人与神联合，神与人相调。好像是人事奉神，却不是出于人，乃是出于神，是神从人经过。光是神自己，不能事奉；光是出乎人，所有的事奉也不蒙悦纳。乃必须是神来了，经过人，借着人而事奉，这才有属灵的价值，才蒙神悦纳。因此，这里就有一个祭坛，神就呼召那些爱祂，要满足祂心意的人，把自己献在这个祭坛上。

这就是神所要的事奉。试想一块铁摆在火里烧的光景，这块铁好像是被火吞吃了，但同时火也烧到铁里面了。这时候，你把铁从火里拿出来，这块铁…是和火同样的红，因为火烧到铁里面去了。这时，你把这块铁摆在哪里，哪里就烧起来。…你说这是一块铁也可以，你说这是一团火也可以。火和铁，铁与火，二者成为一个了。这就是基督徒的事奉，这就是基督徒的工作。

真正基督徒的事奉，都不是出于人的，乃是出于神而经过人的。神的原则不是勉强人让祂经过，神不作拉夫的工作。神是把一个祭坛摆在这里，凡愿意的人，凡爱祂的人，都可以甘心前来，对付自己，破碎自己，把自己没有条件地摆在这个祭坛上，对神说，“神啊，我在这里，我只求能满足你的需要。”你若是这样诚心地献上自己，天上的火就会烧到你身上。这一个烧就变作你里面的热力，变作你里面的动力。这样的烧，就从你里头烧出一个事奉。今天在这个宇宙中，神所要作的事，就是把祂的火，这样的烧到人身上（建造神家的事奉，二二至二五页）。

参读：建造神家的事奉，第二篇。

Their service to God is the issue of the burning. Whether in the Old Testament type or in the New Testament reality, man's service to God always comes out of the fire from the altar.

The only thing that God does concerning man's service is to send His fire to burn within man. To serve God and to work for Him mean that man is joined to God and is mingled with God. It seems as though man is serving God. However, the service comes out of God; it does not originate in man. The service is God moving through man. Without the human element, there cannot be service. However, if there is only the human element, the service is not acceptable to God. In order for our service to have spiritual value and be acceptable to God, He must move through us and serve through us. This is the purpose of the altar. God is calling those who love Him and desire to satisfy His heart's desire to offer themselves on the altar.

This is the service that God desires. When iron is being purified in fire, the iron seems to be swallowed up by the fire, but at the same time, the fire seems to burn in the iron. The iron becomes red because fire is burning in the iron. Then the fire burns wherever the iron is placed. We may say that it is a rod of iron, or we may say that it is a ball of fire. The fire and the iron become one. This is an illustration of the Christian service and work.

Genuine Christian service is not of man. Rather, genuine Christian service is God moving through man. God does not force man to receive Him. God has erected an altar, and those who are willing, those who love Him, may come forward willingly to be dealt with, broken, and placed on the altar. Such a person can say, "Lord, here I am. My only desire is to satisfy Your need." If we would offer ourselves sincerely in this way, fire will descend from heaven and burn us. This burning will become the energy that moves us. The issue of this burning will be our service. God wants His fire to burn in us. (The Service for Building Up the House of God, pp. 21-23)

Further Reading: The Service for Building Up the House of God, pp. 19-24

林前三12~13“然而，若有人用金、银、宝石、木、草、禾秸，在这根基上建造，各人的工程必然显露，因为那日子要将它指明出来；它要在火中被揭露，这火要试验各人的工程是哪一种的。”

不是因为人高兴，发热心了，就推动什么事奉，发展什么工作。如果这样，就是用凡火事奉神，因为是出乎人的，不是出乎神的。凡火永远不能蒙神悦纳，乃是神所不要的。

借着燔祭坛上的火而有的事奉，才是神所要的。…有一个燔祭坛已经成功，火也已经降下。这个燔祭坛就是主耶稣的十字架，而这火就是圣灵。…这位满有神生命、能力的圣灵，已经降下；祂借着十字架这燔祭坛，一直在那里烧。…无论什么人，只要肯到十字架跟前，接触十字架，接受十字架，把十字架的死接受到他身上，肯站在死地，把自己完全给神，让神得着，燔祭坛上的火，就是圣灵，立刻要在这个人身上烧起来，烧出一个事奉。基督徒里面所有真实的事奉，都是从这里烧出来的（建造神家的事奉，二六至二七页）。

信息选读

对神真实事奉的根据，不是人的发动，不是人的提倡，不是人的会议，不是人的推动，乃是有一人认识了十字架，把自己摆在十字架上，让神得着，让神的火烧在他身上，从这里才烧出一个事奉。

这样的事奉才是圣所里的香烧在神面前，能蒙神悦纳，把人带到神面前，也把神带到人里头，叫神人相通，叫天地联结。这一个工作是出于神，经过神，能

Morning Nourishment

1 Cor. 3:12-13 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

We cannot start a service or initiate a work simply because we like it or are enthusiastic. To do so would be to serve God with strange fire, because the service would be of man, not of God. Strange fire is unacceptable to God. It is not what He wants.

The service that God desires is carried out through the fire on the altar of burnt offering. The altar of burnt offering has already been set up, and fire has also descended upon it. The altar of burnt offering is the cross of the Lord Jesus, and the fire is the Spirit. The Spirit has descended and is burning through the cross as the altar of burnt offering. Any person who is willing to touch the cross, that is, to receive the cross by applying the death of Christ, will be gained by God. Then the fire on the altar of burnt offering, that is, the Spirit, will burn in him until it produces a service. All genuine service comes out of such a burning. (The Service for Building Up the House God, pp. 24-25)

Today's Reading

Human initiation, promotion, discussion, or motivation are not the basis of genuine service to God. The basis of genuine service is knowing the cross and placing ourselves on the cross in order to be gained by God and to allow the divine fire to burn within us. This produces service.

Such service is the burning of incense in the Holy Place, is accepted by God, brings man to God, and joins God to man and heaven to earth. Such a work is of God, passes through God, and goes back to God. This work comes

回头到神那里的。这个工作是从神那里来到人这里，再把人带到神那里，摸着神，因此再把神带下来，再经过人，从人回到神那里。这样一直从神到人，从人到神的循环，就是这个火烧的故事。这个火烧只根据一个根基，就是有人把自己摆在祭坛上。

若是…弟兄姊妹…肯在祷告中，…接受十字架的死到自己身上，不顾念自己，不爱惜自己，不体贴自己，只愿满足神的心意，〔他们〕就能蒙到莫大的恩典，就有神的圣火烧在他们身上。…他们所作的工，就是神的火烧出来的，也是神从他们身上经过的。他们的工作在神面前，就是馨香的气味。

这时，他们所建造的工程就是金、银、宝石〔林前三12〕。…金是神的生命和神的性情；银是主的救赎，是十字架的原则；宝石是神的形像，属天的光景。所以到这时候，他们的工作就都满了神的成分，满了十字架的能力，也满了神的形状，满了属天的光景。

若不是这样，人凭着自己作工，这出于人的工程就是木、草、禾秸。木是指人天然的性情；草是指肉体、血气；…（彼前一24）；禾秸是从地里长出来的东西，是属地的。人的办法，社会一般的作法，都是出于地的，不是出于天的。在圣经里，…宝石…是指属天的光景，…禾秸…是指属地的光景。因此只有烧出来的工作，才是金、银、宝石的；不是烧出来的工作，就是木、草、禾秸的。

有一天，这个火还要出来，试验我们（林前三13）。如果原初我们的工作，是这个火烧出来的，那一天这个火来试验时，这个工作当然经得起火烧。金、银、宝石都是出于神，被神烧出来的；当神的火再来试验的时候，必然经受得起，作这工作的人就要得赏赐（14）（建造神家的事奉，三一至三三页）。

参读：建造神家的事奉，第二篇。

from God to man, it brings man to touch God, and it brings God to pass through man. The continual cycle of coming from God to man and from man to God is the story of the burning of the fire of the Spirit. The only basis for this burning is our being on the altar.

The saints who pray and apply the death of the cross will receive grace from God, and His holy fire will burn within them. Such saints do not care for themselves or set their mind on themselves but care only to satisfy God's desire. Their work will be the issue of God moving through man. Their work will be a sweet smelling fragrance to God.

Those who experience the altar of burnt offering build with gold, silver, and precious stones (1 Cor. 3:12). Gold refers to the divine life and nature. Silver refers to Christ's redemption and to the principle of the cross. Precious stones refer to God's image. The work of believers who experience the altar of burnt offering is full of the element of God, has the power of the cross, and expresses God.

Those who do not experience the altar of burnt offering work according to what they are. They build with wood, grass, and stubble (v. 12). Wood refers to the nature of the natural man. Grass refers to the man of the flesh (1 Pet. 1:24). Stubble refers to things grown out of the earth, earthly things. Human methods and common practices in society are of the earth, not of heaven. Precious stones denote the heavenly atmosphere; in contrast, stubble denotes the earthly situation. Only work that is produced through burning is of gold, silver, and precious stones. The work that is not produced through burning is of wood, grass, and stubble.

The day will come when the work of each will be tested by fire (1 Cor. 3:13). If our work is the issue of fire, our work will stand the test of fire. Gold, silver, and precious stones are of God and are produced through His burning. As such, the work of gold, silver, and precious stones will endure being tested by God's fire. Furthermore, those who carry out such a work will receive a reward (v. 14). (The Service for Building Up the House of God, pp. 27-28)

Further Reading: The Service for Building Up the House of God, pp. 24-30

利九 24 “有火从耶和華面前出來，燒盡了壇上的燔祭和脂油…”

六 13 “火要在壇上一直不斷地燒着，不可熄滅。”

太十六 24 ~ 25 “…若有人要跟從我，就当否認己，背起他的十字架，并跟從我。…凡為我喪失自己魂生命的，必得着魂生命。

什么是凡火？按照預表，凡火乃是任何有别于在燔祭壇上燃燒的火。…有了凡火，就是我们里面有了某种天然的动机，没有受过十字架的对付（出埃及记生命读经，一八七七页）。

献祭的条例是，每次烧香，必须用祭坛上的火来点。拿答、亚比户的失败，就是不用祭坛上的火，却用别的火来焚香，结果是死在神面前〔利十 1 ~ 2〕。

祭坛乃是十字架的预表。香是我们在神面前的事奉。我们事奉的热心，必须是从十字架的祭坛来的（倪柝声文集第二辑第十八册，一一二页）。

信息选读

不知道有多少的热心都是凡火。许多时候，人没有经过十字架的对付，没有弃绝自己的意思和聪明，都是凭着肉体的意思，以为这样作那样作就能够兴旺主的工作，就能够讨神的喜悦，这种的热心固然是热心，但并不是出乎神的。火固然是火，但并不是祭坛上的火，不过是凡火而已。凡不是从十字架舍己的祭坛上来的，都是凡火。凡火就是己的火，就是属魂生命所发出来的

Lev. 9:24 ...Fire came forth from before Jehovah and consumed the burnt offering and the fat portions on the altar...

6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Matt. 16:24-25 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me...Whoever loses his soul-life for My sake shall find it.

What is strange fire? According to typology, strange fire is any fire other than that which burns on the altar of burnt offering...To have strange fire is to have some kind of motive within us that is natural and that has not been dealt with by the cross. (Life-study of Exodus, p. 1638)

The law concerning the offering required that every time one burned the incense, the fire had to come from the altar. The failure of Nadab and Abihu lay in their failure to use the fire from the altar. They used a different fire for the incense, and the result was death before Jehovah [Lev. 10:1-2].

The altar is a type of the cross, whereas the incense is a type of our service before God. The zeal of our service must come from the altar of the cross. (CWWN, vol. 38, p. 358)

Today's Reading

The zeal of many is but strange fire! Men often do not go through the dealing of the cross; they do not reject their own will and wisdom, and they act according to their flesh. Yet they think that by so doing, they can please God and revive the Lord's work. This is zeal to be sure, but it is not zeal that comes from God. It is fire to be sure; however, it is not fire from the altar but strange fire. Anything that is not from the altar of the cross of self-denial is strange fire. Strange fire is fire of the self; it is fire that issues from the soulish life, the fleshly life, and the

火，就是血气生命，天然生命的火。这就是己的生命干涉神的事情。事情虽然是神的，可是己的生命要主张这件事情应当怎样作。凡火，就是要在神的事情里用己的方法，借着己的智慧，贯彻己的主张。凡火不只会得着神悦纳我们事奉的香，并且要使我们死在神的面前（倪柝声文集第二辑第十八册，一一二至一一三页）。

“亚伦的儿子拿答、亚比户各拿自己的香炉，盛上火，加上香，在耶和华面前献上凡火，是耶和华没有吩咐他们的。”（十1）这表征人所献给神天然的热心、天然的喜爱、天然的力量和天然的才能。…拿答和亚比户不是因他们没有为着神而受审判。他们受审判，是因他们照着天然的生命行事。他们为神作事，却是用天然的方法。他们可能爱神，却爱得很天然。

我们该为主焚烧并火热；但我们的火热该是属灵的，而非天然的。我们乃是借着走十字架的路，从天然的往前到属灵的。凡我们在天然生命里的所是，都该被十字架除去。我们天然的人已经与基督同钉十字架。现今在我们基督徒的生活和行事为人中，我们需要持守一个态度，就是我们天然的人既已被钉死，就必须被摆在一边。天然的生命既已被定罪，我们就该定罪它。我们需要领悟，我们天然的人已经在十字架上受了神的审判，因此不该再受重视或尊重（利未记生命读经，三三九至三四〇页）。

不该出头的人，一出头独立就是背叛，就是死亡。所以人若没有碰着权柄而来事奉神，就是献凡火。凡人说，他会我也会的，就是背叛。神不只注意有没有火，神乃是注意火的性质（权柄与顺服，二三页）。

参读：事奉的基本功课，第十四课；倪柝声文集第二辑第十八册，第三十八至四十八篇；权柄与顺服，第三篇。

natural life. Strange fire means that the self-life interferes with the works of God. Although the works are God's, the self-life wants to dictate the way the works are carried out. Offering up strange fire is employing the self's methods and wisdom and insisting on the self's proposals in the works of God. Strange fire will not win us God's acceptance in the incense of our service but will cause us to die before the Lord. (CWWN, vol. 38, pp. 358-359)

“Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them” (Lev. 10:1). This signifies man's natural enthusiasm, natural affection, natural strength, and natural ability offered to God. Nadab and Abihu were not judged because they did something that was not for God. They were judged because they acted according to the natural life. They did something for God, but they did it in a natural way. They might have loved God, but they loved Him in a natural way.

We should be burning for the Lord and hot; however, our hotness should not be natural but spiritual. We progress from being natural to being spiritual by taking the way of the cross. Whatever we are in the natural life should be crossed out. The natural man has already been crucified with Christ. Now in our Christian life and walk we need to hold the attitude that our natural man has been crucified and must be set aside. Since the natural life has already been condemned, we should condemn it today. We need to realize that our natural man has been judged by God on the cross, and for this reason it should not be regarded or honored. (Life-study of Leviticus, pp. 289-290)

When a person who should not take the lead begins to take the lead, there is rebellion and death. Therefore, anyone who serves God without touching authority is offering strange fire. If someone says, “Since So-and-so can do it, I can do the same,” this is rebellion. God pays attention not only to whether or not there is fire but also to the nature of the fire. (CWWN, vol. 47, “Authority and Submission,” pp. 127-128)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” ch. 14; CWWN, vol. 38, pp. 358-364; vol. 47, “Authority and Submission,” pp. 126-128

罗十二 11 “殷勤不可懒惰，要灵里火热，常常服事主。”

提后一 6 “为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑旺起来。”

帖前五 19 “不要销灭那灵。”

保罗在帖前五章十九节接着说，“不要销灭那灵。”那灵使我们的灵火热（罗十二 11），并使我们的恩赐如火挑旺（提后一 6）。所以我们不该销灭祂。

基督徒的生活是接受那灵感并挑旺的生活。我们必须终日有那灵的感动、挑旺，并在我们里面的运行、活动。因此，我们不可销灭那灵，反要挑旺里面的热火。“销灭”一辞含示火。那灵在我们里面是火热的，我们不应当销灭这火，而应当挑旺这火（帖撒罗尼迦前书生命读经，一九四页）。

信息选读

在提后一章六节保罗…说，“为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑旺起来。”保罗这样写，是要在提摩太为着主，而可能因保罗的被囚，和众召会堕落的光景，以致衰弱的职事上，鼓励并加强他。这里保罗似乎对提摩太说，“提摩太啊，我嘱咐你将那在你里面神的恩赐，再如火挑旺起来。在你里面有个东西在焚烧。然而，单单焚烧并不够—你需要将这恩赐如火挑旺起来。在你里面有个东西，就是神的恩赐。你既有无伪的信心，我提醒你你将这恩赐如火挑旺起来。”

Morning Nourishment

Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

1 Thes. 5:19 Do not quench the Spirit.

[In 1 Thessalonians 5:19 Paul says], “Do not quench the Spirit.” The Spirit makes our spirit burning (Rom. 12:11) and our gifts flaming (2 Tim. 1:6). So we should not quench Him.

The Christian life is a life inspired and stirred up by the Spirit. Throughout the day we must have the Spirit inspiring us, stirring us, and moving and acting within us. Thus, instead of quenching the Spirit, we need to fan the flame that is within us. The word “quench” implies fire. The Spirit is burning within us. We should not quench this fire, but instead we should fan it into flame. (Life-study of 1 Thessalonians, pp. 162-163)

Today's Reading

In 2 Timothy 1:6 Paul goes on to say, “For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.” This word was written to encourage and strengthen Timothy in his ministry for the Lord, that his ministry not be weakened by Paul’s imprisonment and the degraded situation of the churches. Here Paul seems to be saying to Timothy, “Timothy, I charge you to fan into flame the gift of God which is in you. Something in you is burning. However, it is not sufficient for it just to be burning—you need to fan this gift into flame. You have something in you which is a gift of God. Since you have unfeigned faith, I remind you to fan this gift into flame.”

在七节保罗继续说，“因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”这里的灵，指我们由圣灵重生并内住之人的灵（约三6，罗八16）。将神的恩赐如火挑旺起来，与我们这重生的灵有关（提摩太后书生命读经，七至八页）。

提后一章六至七节指明，我们必须将我们的灵，如火挑旺起来。…有些人可能以为，这两节不是说我们应当将我们的灵挑旺起来，而是说将我们的恩赐挑旺起来。但你若深入这节经文，你就会看见，将我们的恩赐挑旺起来，就是将我们的灵挑旺起来。保罗在六节告诉我们：“将…神的恩赐，再如火挑旺起来。”到了七节他说，“因为神赐给我们的…灵。”神所给我们的灵，是我们必须挑旺起来的。我们必须挑旺我们的灵。…属灵的恩赐是在我们的灵里。在我们那有圣灵内住的重生的灵里有火。事实上，我们可以说，我们的灵就是火。

你若要将你的灵挑旺起来，就必须敞开口，敞开心，敞开灵。你必须敞开你全人的这三层。你必须用口说，“哦，主耶稣。”但你还必须加深地用口、用心来说，“哦，主耶稣。”然后你还必须更深地用口、用心、用灵来说，“哦，主耶稣。”这是从深处敞开的灵。火就会烧起来。你如果下沉，就应当从你的深处操练你的灵，一再地呼求：“哦，主耶稣。”这样，你就会高昂起来（那灵同我们的灵，八九至九一页）。

我们必须是灵里火热的（罗十二11）。我们的身体必须献上，我们的魂必须变化，我们的灵必须借着接触主而火热。我们需要不断在灵里接触主；这样我们就会焚烧，我们就会灵里火热。…一天过一天，每时每刻，我们都必须灵里焚烧。如果我们的身体是献上的，我们的魂是变化过的，我们的灵也是火热的，那么，我们就能尽功用（李常受文集一九六五年第二册，五三六至五三七页）。

参读：灵的操练与灵的释放，第三章。

In verse 7 Paul continues, “For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.” The spirit here denotes our human spirit, regenerated and indwelt by the Holy Spirit (John 3:5-6; Rom. 8:16). Fanning into flame the gift of God is related to our regenerated spirit. (Life-study of 2 Timothy, p. 6)

Second Timothy 1:6-7 indicates that we need to fan our spirit into flame....Some might think that these verses do not say that we should fan our spirit but that we should fan our gift. But if you get into these verses, you will see that the fanning of our gift into flame is the fanning of our spirit into flame. Paul tells us in verse 6 to “fan into flame the gift of God.” Then in verse 7 he says, “For God has not given us a spirit....” Our God-given spirit is what we must fan into flame. We have to fan our spirit. The spiritual gift is in our spirit. There is fire in our regenerated spirit, which is indwelt by the Holy Spirit. Actually, we may say that our spirit is the fire.

If you want to fan your spirit into flame, you need to open up your mouth, open up your heart, and open up your spirit. You need to open these three layers of your being. You have to use your mouth to say, “O Lord Jesus.” But then you have to go deeper by using your mouth with your heart to say, “O Lord Jesus.” Then you need to go even deeper by using your mouth with your heart and with your spirit to say, “O Lord Jesus.” This is to open up your spirit from deep within. Then the fire burns. If you are down, you should call “O Lord Jesus” again and again from deep within with the exercise of your spirit. Then you will be up. (The Spirit with Our Spirit, pp. 80-82)

We have to be burning in our spirit (Rom. 12:11). Our body has to be offered, our soul has to be transformed, and our spirit has to be burning by contacting the Lord. We need to contact the Lord in the spirit continually. Then we will be on fire; we will be burning in spirit. Day by day and hour by hour we must be on fire in the spirit. If our body is offered, our soul is being transformed, and our spirit is also burning, then we will be able to function. (CWWL, 1965, vol. 2, “Functioning in Life as Gifts Given to the Body of Christ,” p. 412)

Further Reading: CWWL, 1963, vol. 4, “The Exercise of Our Spirit for the Release of the Spirit,” ch. 3

WEEK 6 — HYMN

第六周诗歌

Now the Triune God has come to dwell within
Fulness of the Spirit — As the Indwelling Spirit

1113

补 108

祂是奇妙之灵住我里

(英 1113)

降 E 大调

4/4

3 3 | 3 3 6·5 | 4 3 4 3 2 5 5 | 7 6 5 4 5 6 | 3 — —
一 如今三一神已住在我里面,祂是奇妙之灵在我里。

3 3 | 3 3 6·3 | 6 6 7 7 i i 6 | 7 7 5 6 6 #4 | 5 — 5
我已与主调和联成为一灵,祂是生命之灵在我里。

5 6 7 | i 7 6 5 6 7 | 4 — — 5 5 | 7 6 5 4 5 6 | 3 — —
(副) 哦,祂是奇妙之灵住我里, 祂是奇妙之灵住我里。

5 5 | i 7 6·5 | 6 5 4 3 2 7 6 | 5 #4 5 6 6 7 | i — — ||
如今神在子里,子就是那灵—祂是奇妙之灵住我里。

二 “阿爸父”我今从深处呼喊你,
喊自奇妙之灵在我里;
也就是子之灵向父神呼喊,
祂是生命之灵在我里。

三 如今主耶稣基督住在我里,
祂是奇妙之灵住我里;
祂已经过变化,我可享受祂,
祂是生命之灵住我里。

四 如今那实际之灵已经来到,
祂是奇妙之灵住我里;
今基督的一切,明亮又实际,
借着生命之灵住我里。

五 我愿常挑旺这深处的恩赐,
这是奇妙之灵住我里;
喊“哦!主耶稣”,这使我灵跳跃,
因着生命之灵在我里。

1. Now the Tri - une God has come to dwell with-in As the won-der-ful Spir - it in
us. We are min - gled with the Lord, we're one with Him As the life-giv - ing Spir-it in
us. (C) Oh, He's the won-der-ful Spir - it in us, He's the won-der-ful Spir - it in
us! God is in the Son, the Son's the Spirit now— He's the wonderful Spirit in us!

2. “Abba Father” is the cry from deep within
From the wonderful Spirit in us.
'Tis the Spirit of the Son who cries to Him
As the life-giving Spirit in us.

3. Jesus Christ the Lord is living now in us
As the wonderful Spirit within.
He has been transfigured, we enjoy Him thus,
As the life-giving Spirit within.

4. Now the Spirit of reality is here
As the wonderful Spirit within.
Now the things of Christ are all so real and clear
By the life-giving Spirit within.

5. We will all stir up this gift that's deep within
As the wonderful Spirit in us.
When we call “Lord Jesus” how our spirits spring
With this life-giving Spirit in us!

建造召会的事奉

第七篇

照着神的心和旨意祷告而事奉神

读经：弗六 18，结三六 37，赛六二 6～7，约壹五 14～16 上，太六 5～6、9～15，二六 39

纲要

周一、周二

壹 在宇宙中有三个意志：神的意志、撒但的意志以及人的意志；神要得着人的意志与祂合起来，与祂是一，好叫人在祷告中彰显并响应祂的旨意，为着祂的喜悦——赛十四 12～15，太六 10，七 21，二六 39，腓二 13：

一 生命树代表神和神的意志，善恶知识树代表撒但和撒但的意志，亚当代表人和人的意志；我们所以失去许多属灵的福分，就是因为我们没有在生命树的原则里，借着祷告发表神的旨意——创二 9。

二 一个真实祷告的人，他的心愿完全调到神的心愿里，他的思想与神的思想完全是一；神的愿望翻印到他里面，他是有启示的人，他的心是神心的复制——撒上二 35，三 21，十二 23。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Seven

Serving God by Prayer according to His Heart and Will

Scripture Reading: Eph. 6:18; Ezek. 36:37; Isa. 62:6-7; 1 John 5:14-16a; Matt. 6:5-6, 9-15; 26:39

Outline

Day 1&Day 2

I. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and to be one with Him so that man may express and echo His will back to Him in prayer for His good pleasure—Isa. 14:12-15; Matt. 6:10; 7:21; 26:39; Phil. 2:13:

A. The tree of life represents God with His divine will, the tree of the knowledge of good and evil represents Satan with his satanic will, and Adam represents man with his human will; we have lost many spiritual blessings because we have not expressed God's will, according to the principle of the tree of life, through our prayers—Gen. 2:9.

B. A genuine man of prayer is one whose desires are fully blended into God's desires and whose thoughts are fully one with God's thoughts; he is a man in whom God's desires are imprinted, a man of revelation whose heart is a duplication of God's heart—1 Sam. 2:35; 3:21; 12:23.

三 为着满足我们的欲望，从我们的需要出发的祷告，有时候神也会答应，但没有属灵的价值，我们在神眼前也会变得软弱，并且不讨祂的喜悦——诗一〇六 14～15，参民十一 18～35。

四 只有神发起，并响应神所发起之内容的祷告，才有属灵的价值；我们必须学习有这样的祷告——弗六 18，结三六 37，赛六二 6～7，约壹五 14～16 上。

五 当我们在祷告中来到主这里，我们要让那灵把我们的心愿与祂的心愿调和，把我们的思想带到祂的思想里，并把祂的心愿和思想翻印到我们里面；这样我们向神发出的祷告，带着祂内里的心愿，对祂会是珍贵、有分量、有价值的祷告，也会叫撒但受亏损——罗八 26～27，腓四 6，西四 2、12，可九 28～29，弗六 10～20。

六 祷告以及所有属灵工作的真实意义，在于它们包含了四个步骤：

- 1 神按着祂的旨意，起意要作一件事。
- 2 祂把祂的旨意借着那灵启示给我们，叫我们懂得祂的旨意。
- 3 我们响应祂的旨意并回头祷告给祂听。
- 4 神照着祂的旨意作成那件事。

七 神需要人操练灵以及人复活的意志，照着神的神圣意愿祷告，这意愿就是要我们彰显并享受基督，要我们实行身体生活，并要基督的身体借着我们被建造起来——来十 5～10，罗十二 1～2，弗一 4～6、9、11、22 下～23，三 16～19，四 16。

C. Prayers that originate from our needs to satisfy our own lust may be answered by God, but they have no spiritual value, and we will become weak before His eyes and displeasing to Him—Psa. 106:14-15; cf. Num. 11:18-35.

D. Only the prayers that are initiated by God and echo what He has initiated have any spiritual value; we must learn to pray this kind of prayer—Eph. 6:18; Ezek. 36:37; Isa. 62:6-7; 1 John 5:14-16a.

E. When we come to the Lord in prayer, we need to allow the Spirit to mingle our desires with His desires, lead our thoughts into His thoughts, and imprint His desires and thoughts into us; then the prayers that we utter to God with His inward desires will be precious, weighty, and valuable to Him and will cause Satan to suffer loss—Rom. 8:26-27; Phil. 4:6; Col. 4:2, 12; Mark 9:28-29; Eph. 6:10-20.

F. The real meaning of prayer and of all spiritual work is that they consist of four steps:

1. God intends to do something according to His will.
2. He reveals His will to us through the Spirit for us to know His will.
3. We return and echo His will back to Him through prayer.
4. God accomplishes His work according to His will.

G. God needs man to exercise his spirit with his resurrected will to pray according to God's divine will for Christ to be manifested and enjoyed by us, for the Body life to be practiced by us, and for the Body of Christ to be built up through us—Heb. 10:5-10; Rom. 12:1-2; Eph. 1:4-6, 9, 11, 22b-23; 3:16-19; 4:16.

八 我们必须按着神的愿望和旨意祷告，以完成祂的经纶；这样，我们就有确信，我们已经得着我们所求的——可十一 22 ~ 26。

周 三

贰 哈拿的祷告乃是回应、说出神的心愿，是人与神的行动合作，为要完成神永远的经纶——撒上一 10 ~ 20:

一 神能推动哈拿这在生命线上与祂是一的人；这条生命线是要产生基督，给神的子民享受，使神能在地上得着祂的国，就是召会作基督的身体，也就是三一神的生机体——约十 10，太十六 18 ~ 19，罗十四 17 ~ 18，弗一 22 ~ 23。

二 只要神能得着一个在生命线上与祂是一的人，祂在地上就有路；哈拿的祷告指明，神答应哈拿的祷告而行动，是要产生一个绝对为着成全神愿望的拿细耳人，得胜者——撒上一 19 ~ 二 11。

周 四

叁 以利亚是“与我们性情相同的人，他在祷告里祷告”——雅五 17（直译）：

一 有从主来的祷告赐给了以利亚，他就在这祷告里祷告；他乃是在主所赐给他的祷告里，为了成就主的旨意而祷告。

H. We have to pray according to God's desire and His will for the fulfillment of His economy; then we have the assurance that we have received what we have prayed for—Mark 11:22-26.

Day 3

II. Hannah's prayer was an echo, a speaking out, of the heart's desire of God; it was a human cooperation with the divine move for the carrying out of God's eternal economy—1 Sam. 1:10-20:

A. God could motivate Hannah as a person who was one with Him on the line of life; the line of life is a line that brings forth Christ for the enjoyment of God's people, that on earth God may have His kingdom, which is the church as the Body of Christ, the very organism of the Triune God—John 10:10; Matt. 16:18-19; Rom. 14:17-18; Eph. 1:22-23.

B. As long as God can gain a person who is one with Him on the line of life, He has a way on earth; Hannah's prayer indicates that God's move with His answer to Hannah's prayer was to produce a Nazarite, an overcomer, who was absolute for the fulfilling of God's desire—1 Sam. 1:19—2:11.

Day 4

III. Elijah, "a man of like feeling with us,...prayed in prayer"—James 5:17 (lit.):

A. A prayer from the Lord was given to Elijah, in which he prayed; he prayed in the prayer given to him by the Lord for the accomplishing of His will.

二 以利亚不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告。

B. Elijah did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose.

肆 但以理是一个祷告的人，借着神的话语，联于神的心意；只有把自己联在神话语上，祷告神经纶之祷告的人，在神的手里才有真实的用处——弗六 17～18，但九 2～3、17：

IV. Daniel was a man of prayer who was joined to God's desire through God's word; only those who join themselves to God's word to pray prayers of God's economy can be of real use to God—Eph. 6:17-18; Dan. 9:2-3, 17:

一 人与神合作，最高的表现就是祷告；这样的人是大蒙眷爱的，是珍贵的——十 11、19，九 23。

A. The highest expression of a man who cooperates with God is in prayer; such a man is a man of preciousness to God, even preciousness itself—10:11, 19; 9:23.

二 但以理倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事——二 14～23，六 10，十 1～21。

B. Daniel depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand—2:14-23; 6:10; 10:1-21.

周 五

Day 5

伍 亚伯拉罕活在与神亲密的交通中，成为神的朋友；甚至在成肉体以前，耶和华作为基督，就在人的形状里，带着人的身体，向亚伯拉罕显现，在人的水平上与他来往——创十三 18，十八 1～2、13～15、22，雅二 23，代下二十七，赛四一 8：

V. Abraham lived in intimate fellowship with God and became God's friend; even before the incarnation, Jehovah as Christ appeared to Abraham in human form, with a human body, and communed with him on a human level—Gen. 13:18; 18:1-2,13-15, 22; James 2:23; 2 Chron. 20:7; Isa. 41:8:

一 亚伯拉罕在神面前荣耀的代求，乃是两个朋友之间富有人性、亲密的谈话，是照着神心头愿望的揭示而有的亲密谈话——创十八 1～33，罗四 12，提前二 1、8，太六 6。

A. The glorious intercession that Abraham made before God was a human, intimate conversation between two friends, an intimate talk according to the unveiling of God's heart's desire—Gen. 18:1-33; Rom. 4:12; 1 Tim. 2:1, 8; Matt. 6:6.

二 亚伯拉罕享受与神甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示——创十八 9～22:

- 1 这表示神的心意是要把基督作到我们里面，要我们从我们生出基督，并要在我们的家庭生活、职业生活甚至基督徒生活和召会生活中毁除“所多玛”——加一 15～16，二 20，四 19，林前五 7～8。
- 2 在我们与神亲密的交通中，我们接受启示，看见一切的不可能对基督都成为可能——创十八 14～15，二一 2～7，路十八 27。

三 神向亚伯拉罕启示祂要毁灭所多玛的心意，因为祂在寻找代求的人——创十八 17～22，参来七 25，赛五九 16，结二二 30。

四 创世记十八章陈明代求基本原则的清楚启示:

- 1 正确的代求不是由人发起，乃是由于神的启示；因此，这样的代求说出神的愿望，并完成神的旨意——17、20～21 节，十九 27～29，诗二七 4～8，来四 16，七 25。
- 2 表面上亚伯拉罕是为所多玛代求，实际上他隐指罗得而为罗得代求（创十四 12，十八 23，十九 1、27～29），指明我们应该为流荡到世界中之神的子民代求。
- 3 代求是照着神里面的心意而有与神亲密的谈话；为此我们必须学习逗留在神面前——十八 22～33。
- 4 代求是照着神义的法则；在亚伯拉罕为罗得的代求里，他不是照着神的爱和恩典恳求神，乃是照着神义的法则向神挑战——23～25 节，罗一 17。

B. As Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom—Gen. 18:9-22:

1. This shows that God's intention is to work Christ into us, to bring Christ forth through us, and to destroy the "Sodom" in our home life, our work life, and our Christian and church life—Gal. 1:15-16; 2:20; 4:19; 1 Cor. 5:7-8.
2. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:14-15; 21:2-7; Luke 18:27.

C. God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor—Gen. 18:17-22; cf. Heb. 7:25; Isa. 59:16; Ezek. 22:30.

D. Genesis 18 presents a clear revelation of the basic principles of intercession:

1. The proper intercession is not initiated by man but by God's revelation; thus, it expresses God's desire and carries out God's will—vv. 17, 20-21; 19:27-29; Psa. 27:4-8; Heb. 4:16; 7:25.
2. Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot by implication (Gen. 14:12; 18:23; 19:1, 27-29), showing that we should intercede for God's people who have drifted into the world.
3. Intercession is an intimate conversation with God according to the inward intention of His heart; for this we must learn to linger in the presence of God—18:22-33.
4. Intercession is according to God's righteous way; in Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way—vv. 23-25; Rom. 1:17.

5 亚伯拉罕的代求不是结束于他的说话，乃是结束于神的说话，表明真正的代求是神在我们的说话里说话—创十八 33，罗八 26～27。

周 六

陆主在马太六章给门徒祷告的示范，这样的祷告表达神的旨意—9～15节：

一 祷告的原则是要在隐密中祷告，给我们在隐密中察看的父看见；我们需要在隐密中向主祷告、敬拜主、接触主并与主交通—5～6节：

1 最阻挠我们生命长大的乃是己；己喜欢公开在人面前行事，要得人的荣耀—约五 44，十二 43。

2 我们若凭着父隐藏的生命而活，我们也许会多多祷告，但别人不会知道我们祷告了多少—赛四五 15。

二 马太六章九至十三节是主对我们的教导，要我们向“我们在诸天之上的父”“这样祷告”（9）；这个祷告的示范可以分成三部分：

1 三个关于神的基本祷告，与神圣三一有关：“愿你的名被尊为圣”，主要的是与父有关；“愿你的国来临”，主要的是与子有关；“愿你的旨意行在地上”，主要的是与灵有关—9下～10节上：

a 这要在今世逐渐得着成全，且要在要来的国度时代完全得着成全；那时神的名要在全地极其尊大，世上的国要成为基督的国，神的旨意也要得着成就—诗八 1，启十一 15。

5. Abraham's intercession did not terminate with his speaking but with God's, showing that genuine intercession is God's speaking in our speaking—Gen. 18:33; Rom. 8:26-27.

Day 6

VI. The pattern of prayer that the Lord taught the disciples in Matthew 6 is the prayer that expresses God's will—vv. 9-15:

A. The principle of prayer is to pray in secret to be seen by our Father who sees in secret; we need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way—vv. 5-6:

1. The thing that frustrates us the most from growing in life is the self, and the self enjoys doing things in public display for the glory of men—John 5:44; 12:43.

2. If we live by the Father's hidden life, we may pray much, but others will not know how much we have prayed—Isa. 45:15.

B. Matthew 6:9-13 is the Lord's instruction to us to “pray in this way” to “our Father who is in the heavens” (v. 9a); this pattern of prayer can be divided into three sections:

1. The three basic prayers concerning God are related to the Divine Trinity: “Your name be sanctified” is related mainly to the Father; “Your kingdom come,” to the Son; and “Your will be done,” to the Spirit—vv. 9b-10a:

a. This is being fulfilled in this age, and it will be ultimately fulfilled in the kingdom age, when the name of God will be excellent in all the earth, the kingdom of the world will become the kingdom of Christ, and the will of God will be accomplished—Psa. 8:1; Rev. 11:15.

b 在撒但背叛以及人堕落以后，基督来了，将属天的管治带到地上，使地为着神的权益得着恢复，使神的旨意行在地上，如同行在天上（太六 10 下）；国度子民必须为这事祷告，直到这地在要来的国度时代，为着神的旨意完全得恢复。

2 三个关于我们需要的要求是保护的祷告：“我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试诱，救我们脱离那恶者”——11～13 节上：

a “日用的食物”指明凭信而活；我们该凭信，靠父每日的供应生活。

b 国度子民应当求父免他们的债，赦免他们的失败、过犯，如同他们也免了欠他们债的人，以保持和平（借基督的平安作仲裁）；我们必须清除我们与神之间，以及我们与别人之间，任何分离的因素——14～15 节，西三 15。

c 我们既知道自己的软弱，就应当求父，不叫我们陷入试诱，救我们脱离那恶者魔鬼，和出于他的邪恶（借着被那灵充满）——约十七 15，弗五 16～18，六 13。

3 这个向父的祷告，结束于三个恭敬的赞美，作为颂扬的祷告：“因为国度、能力、荣耀，都是你的，直到永远。阿们”——国度是子的，这国乃是神在其中运用祂能力的范围；能力属于那灵，这能力完成神的目的，使父能在荣耀中得着祂团体的彰显——太六 13 下：

a 所以，主示范的祷告开始于神圣的三一，也结束于神圣的三一。

b 这祷告也始于父神，并结束于父神；父神是开始，也是结束；是阿拉法，也是俄梅嘎。

b. After the rebellion of Satan and the fall of man, Christ came to bring the heavenly rule to earth so that the earth could be recovered for God's interest, so that the will of God could be done on earth as in heaven (Matt. 6:10b); the kingdom people must pray for this until the earth is fully recovered for God's will in the coming kingdom age.

2. The three requests concerning our need are protective prayers: "Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one"—vv. 11-13a:

a. Daily bread indicates a living that is by faith; we should live by faith, on the Father's daily supply.

b. The kingdom people should ask the Father to forgive their debts, their failures, their trespasses, as they forgive their debtors to maintain peace (by the arbitrating peace of Christ); we have to clear up any separating factors between us and God and between us and others—vv. 14-15; Col. 3:15.

c. Because we know our weakness, we should ask the Father not to bring us into temptation but to deliver us from the evil one, the devil, and from the evil that is out of him (by our being filled with the Spirit)—John 17:15; Eph. 5:16-18; 6:13.

3. The prayer to the Father concludes with three reverent praises as extolling prayers: "For Yours is the kingdom and the power and the glory forever. Amen"; the kingdom is of the Son, which is the realm in which God exercises His power, and the power is of the Spirit, which carries out God's intention so that the Father may have His corporate expression in glory—Matt. 6:13b:

a. Thus, the pattern of the Lord's prayer begins with the Divine Trinity and ends with the Divine Trinity.

b. It also begins with God the Father and ends with God the Father; God the Father is the beginning and the end, the Alpha and the Omega.

三 这样紧要的祷告，使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得着恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使神得着喜悦。

C. Such a critical prayer increases our seeking of the kingdom of the heavens as the Father's heart's desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for God's good pleasure.

赛十四 14 “我要升到高云之上；我要使自己与至高者一样。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

在宇宙中有三个意志：神的意志、撒但的意志、人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的（以弗所书生命读经，六三四页）。

信息选读

一个真实祷告的人，不只他这个人常进到神面前，并且他的心愿更是常进到神的心愿里，或者说他的思想是常进到神的思想里。这个是祷告极重要的原则。

有一种祷告完全是从我们的需要出发的，…有些时候，你的祷告，神垂听，但那是为着满足你自己的需要，并不能满足神的心意，那种祷告没有多大的价值。

还有一类的祷告，是从神的需要出发的，是从神而来的，是神发起的，这一类的祷告是有价值的。要有这一类祷告的人，不只他这个人要常常进到神面前，并且他的心愿要进到神的心愿里，他的思想要进到神的思想里。因着他这样常常活在神面前，神有些心愿，

Isa. 14:14 I will ascend above the heights of the clouds; I will make myself like the Most High.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 527)

Today's Reading

A genuine man of prayer is not only one who comes before God continually but also one whose desires are fully blended into God's desires. In other words, his thoughts are fully one with God's thoughts. This is a very important principle in prayer.

Some prayers originate from our needs...Sometimes God answers our prayers to satisfy our needs. Yet these prayers do not satisfy God's desire [cf. Psa. 106:15]. These prayers are of little worth.

There is another kind of prayer—one that originates from God's needs. It comes from God and is initiated by God. This kind of prayer is valuable. Those who have this kind of prayer must be in God's presence continually, and their desires and thoughts must be mingled with God's desires and thoughts. Because these ones live in God's presence continually, He shows them and touches them

有些思想就给他知道，给他摸着，这些心愿，这些思想，自然成为他在神面前的愿望而祷告出来。

神作工是有一定的规律的，是有一定的原则的。神虽然能随着自己的意思作，但祂并不是随便去作，祂必须按着祂所定的规律和原则去作。神是超乎一切规律和原则之上的，祂是神，祂可以随着自己的意思去作。但是，我们在圣经中看见一件非常希奇的事，就是虽然祂是大的，虽然祂是可以随着自己的意思作事的，但是祂竟然循着规律而行，祂竟然把自己好像也放在规律之下，受规律的支配。那么，神作工的原则是什么呢？神作工有一个主要的原则，就是要人祷告，要人在祷告上和祂合作。

从前有一个很会祷告的基督徒说，所有属灵的工作都有四个步骤：第一步是神起意，这就是神的旨意。第二步是神把这个旨意借着圣灵启示给祂的儿女，叫他们懂得神有一个旨意、打算、要求和盼望。第三步就是神的儿女把神的旨意回头祷告给神听。祷告就是响应神的旨意。如果我们的心与神的心完全是相合的，自然就会说出神所愿意作的事来。结果，第四步，神就必定去作成功那件事。

在这里，我们不是要看第一如何，也不是要看第二如何，我们所要注意的是第三——我们怎样把神的旨意回头祷告神。请注意“回头”这两个字。一切有价值的祷告都是回头的。如果我们的祷告只是为要成功我们所打算，所盼望的，这在属灵的世界中是没有多大价值的。必须是从神起头，我们响应，这才是有价值的祷告。神的工作是被这样的祷告所支配的。多少事，神愿意作，但是因为神的子民不祷告的缘故，祂宁可不作。神必须等人同意以后祂才去作，这是神作工的一个大原则，是圣经中最要紧的原则之一（倪柝声文集第二辑第十八册，二二七至二二八、一四至一五页）。

参读：以弗所书生命读经，第六十三篇；召会实际并生机的建造，第一章；李常受文集一九六四年第三册，以弗所书中的祷告，第三章；倪柝声文集第二辑第二十四册，神永远的计划，第八十六、八十八篇。

with His desires and thoughts. These desires and thoughts become the praying ones' desires, which in turn become their prayer.

God works according to certain laws and principles. Although He can act as He pleases, He does not act recklessly; He acts according to His preordained laws and principles. God is above all laws and principles; He is God, and He can act as He pleases. Yet we see a wonderful thing in the Bible. Although He is so great and can act as He pleases, He acts according to laws, and it seems as if He has voluntarily placed Himself under law and is willing to be governed by law. What are the principles of God's work? One main principle of God's work is the need for man's prayer. He wants man to cooperate with Him in prayer.

There was once a Christian who was very experienced in prayer. He said that all spiritual work consists of four steps. In the first step, God intends to do something; there is God's will. In the second step, He reveals this will to His children through the Spirit so that they know His will, His plan, His desire, and His aspiration. In the third step, God's children return His will back to Him through prayer. Prayer is the echoing of God's will. If our heart is in tune with God's heart, spontaneously we will speak forth God's will. As a result God will accomplish His work in the fourth step.

We will not look at the first and second steps now. We will pay attention to the third step, which is returning God's will back to God. Please pay attention to the word return. All worthwhile prayers are a kind of returning. If our prayer is only for the fulfillment of our plans and wishes, it will not have any value in the spiritual realm. Only the prayers that are initiated by God and that echo what He has initiated have any worth. God's work is governed by prayers. God is willing to do many things, but He will not do them when His people do not pray. He must wait for man to agree with Him before He will do them. This is a great principle of God's work, and it is also one of the most crucial principles in the Bible. (CWWN, vol. 38, pp. 453, 281-282)

Further Reading: Life-study of Ephesians, msg. 63; The Practical and Organic Building Up of the Church, ch. 1; CWWL, 1964, vol. 3, "Prayer in Ephesians," ch. 3; CWWN, vol. 44, "God's Eternal Plan," chs. 86-88

晨兴喂养

可十一 24 “所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”

太六 7 “你们祷告，不可唠唠叨叨，像外邦人一样；他们以为话说多了，就必蒙垂听。”

我们祷告出神的旨意来，把神的心意祷告出来，这就是遵行神的旨意的第一步。…我们要知道，神的旨意是要从我们祷告中说出来的。所以，一切出于己意的祷告都是无用的。所有合乎神心意的祷告，都是从神发起，借着圣灵把祂的意思告诉我们，而后由我们用祷告把那意思归还给神。所有合乎神心意的祷告，都是以神的旨意为起头，人不过是传递的，响应的。…多少事，神早就要作了，但是因为你没有向祂表示同意，所以祂还等着。…我们虽然不能勉强神作祂所不愿意作的，但是我们能要求神作祂所愿意作的。我们所以失去属灵的福气，就是因为我们没有在祷告中发表神的旨意（倪柝声文集第二辑第十八册，一九至二〇页）。

信息选读

我们必须学习这〔从神的需要出发〕的祷告。我们虽然幼稚，我们虽然软弱，但我们还得进到神面前，让神的灵把我们的心愿带到神的心愿里，把我们的思想带到神的思想里，使我们能有一点进入神的心愿和思想，能有一点摸着神的心愿和思想，这样，我们就能有一点懂得神怎样走路，我们就有一点懂得神在人身上有什么要求。…〔要〕让神的灵带我们到神的心意里。这个也需要我们花工夫去学习。当你才学习的时候，不必有那么多的话语，不必有那么多的思虑。你的心应当平静、安宁，你也可以把今天的情形带到

Morning Nourishment

Mark 11:24 For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.

Matt. 6:7 And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard.

The first step in carrying out His will is to pray out God's will and utter His will through our prayer...We have to know that God's will is uttered through our prayers. Therefore, prayers that originate from our self-will are useless prayers. Prayers that are according to God's will originate from God. He conveys His will to us through the Holy Spirit, and then we return the same thought to Him through our prayer. Prayers that are after God's heart have God's will as the starting point; man is merely the transmitting and responding organ...God is ready to do many things, but without our consent, He still has to wait....Although we cannot force God to do what He does not want to do, we can ask Him to do what He wants to do. We have lost many spiritual blessings because we have not expressed God's will through our prayers. (CWWN, vol. 38, pp. 284-285)

Today's Reading

We must learn to pray this kind of prayer, [which originates from God's need]. Although we are childish and weak, we must still come into His presence and allow His Spirit to mingle our desires with His desires and to lead our thoughts into His thoughts so that we can touch and participate in His desires and thoughts. If we do this, we will understand something of God's way and demands on man...We should allow God's Spirit to lead us into His heart. We should spend time to learn this lesson. When we first begin to pray in this way, there is no need to say or consider much. Our heart should be calm and undisturbed. We can bring the things we have encountered into God's presence and consider them, or we can forget about these things and

神的面光中来思想，你也可以忘记今天的情形，只进到神的话中默想，你也可以就那么活在神面前，在灵里去和神碰一碰，在灵里去让神摸一摸。还不是你去碰神，乃是让神在那里等你去。在那里你有所观察，在那里你有所得着，在那里你摸着神的心愿。那顶大的智慧，还是从这里来的。就这样，叫你的心愿进到神的心愿里，叫你的思想进到神的思想里，叫你从这里出发来向神祷告。

你把心愿、思想带到神那里去，在那里神的心愿和思想会翻印到你里头去，作了你的心愿，作了你的思想。这样的祷告，是最有价值的祷告，是最有分量的祷告。

如果神在那里为着人的死亡而忧愁，而难过，那个东西翻印到你里面，你就也有一个愿望，不愿意一个人死亡，你从里面叹息出来祷告。如果神在那里为着祂儿女的失败而伤心，而焦急，那个东西翻印到你里面，你就也有一个愿望，不愿意有一个神的儿女落在罪恶里面，落在黑暗里面，你从里面发出祷告、代求，你在那里认罪，你在那里求神赦免，你在那里求神洁净祂的儿女。…弟兄姊妹，你进到神面前去，神的那一个心愿翻印到你里头，会成为你的呼吸，成为你的叹息。凭着那一个心愿在我们里面发出的祷告才有价值，才有分量（倪柝声文集第二辑第十八册，二二八至二三〇页）。

主在马可十一章二十四节说，“凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”…我们必须按着神的旨意祷告，以完成祂的经纶。这样，我们就与神是一，在神眼中也是对的人。这样，我们就有确信，我们已经得着我们所求的（神人的生活，一六九至一七〇页）。

参读：倪柝声文集第二辑第十八册，第四十、五十八篇；神人的生活，第十六篇。

simply meditate on God's Word. We can remain in His presence, touching God in our spirit and allowing God to touch us in the spirit. Actually, we do not have to go to God to touch Him; we can simply wait on Him. While we wait on Him in this way, something will come to our attention, and we will gain something. Then we will touch God's desire. The greatest wisdom comes from this kind of waiting. In this way our desires are mingled with God's desires, and our thoughts are one with God's thoughts. Based on this, we can pray to God.

When we bring our desires and thoughts to God, He will imprint His desires and thoughts into us to the extent that they become our desires and thoughts. These prayers are the most precious of all prayers; they are the most weighty prayers.

If God is grieved and sorrowful over man's condition of death, the same grief and sorrow will be imprinted in us, and we will have a desire to see man delivered from death. There will be a groaning within that will be turned into prayer. If God is grieved and anxious over His children's failures and this is imprinted in us, we will also have a desire to see that none of His children fall into sin or darkness. We will utter such prayers and supplications from within; we will confess our sins and ask for His forgiveness and cleansing of His children....Brothers and sisters, when we come to God and His desires are imprinted in us, these desires will become our breath and groaning. Prayers that are precious and weighty are those that are based on inward desires. (CWWN, vol. 38, pp. 453-455)

In Mark 11:24 the Lord said, "All things that you pray and ask, believe that you have received them, and you will have them."...We have to pray according to God's will for the fulfillment of His economy. Then we are one with God and the right persons in God's eyes. Then we have the assurance that we have received what we have prayed for. (The God-man Living, pp. 144-145)

Further Reading: CWWN, vol. 38, chs. 41, 59; The God-man Living, msg. 16

撒上一 10 ~ 11 “哈拿魂里愁苦，就向耶和华祷告，痛痛哭泣；她许愿说，万军之耶和华啊，你若垂顾你婢女的苦情，纪念我，不忘记你的婢女，赐你的婢女一个男孩，我必将他终身献与耶和华，不用剃刀剃他的头。”

在堕落之以色列的混乱中，以利加拿和哈拿留在神为着祂永远定旨所命定的生命线上。这条生命线是要产生基督，给神的子民享受，使神能在地上得着祂的国，就是基督的身体，也就是三一神的生机体。

神的救恩主要是为着我们的利益，而神的定旨乃是与完成神的愿望有关。我们必须问自己，我们在这里是为着自己的利益，还是为着神的定旨？今天在这地上，每一个人都关心自己的利益。…在主的恢复里，我们是为着神的定旨，留在神为着祂永远定旨所命定的生命线上；这定旨就是要得着一个身体，就是三一神的生机体，使祂得着完满、团体的彰显（撒母耳记生命读经，一二至一三页）。

信息选读

这对夫妇与神在地上的行动合作，为着成就神的经纶。以利加拿和哈拿不是唯一行动的人；他们乃是被那位行动者，就是那独一、神圣、在幕后隐密行动的行动者所推动。在神主宰的对付之下，哈拿魂里受压，灵里有负担要在耶和华面前倾心吐意。这是神的行动。因着神在哈拿里面的运行，哈拿若不祷告要有一个儿子，就没有平安。神这位主宰者，继续感动并推动她，使她不得不祷告，即使照顾神殿里事奉的以

Morning Nourishment

1 Sam. 1:10-11 And she was bitter in soul and prayed to Jehovah and wept much. And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

In the midst of the chaos of the degraded Israel, Elkanah and Hannah remained in the line of life ordained by God for His eternal purpose. The line of life is a line to bring forth Christ for the enjoyment of God's people that on earth God may have His kingdom, which is the Body of Christ, the very organism of the Triune God.

God's salvation is mainly for our benefit, whereas God's purpose is related to the fulfilling of God's desire. We need to ask ourselves whether we are here for our profit or for God's purpose. Today on this earth everyone is concerned for his own profit....In the Lord's recovery, we are for God's purpose, remaining in the line of life ordained by God for His eternal purpose, which is to gain the Body, the organism of the Triune God, that He may have a full expression in a corporate way. (Life-study of 1 & 2 Samuel, p. 10)

Today's Reading

This couple was in cooperation with the move of God on earth for the accomplishment of God's economy. Elkanah and Hannah were not the only ones moving; they were moved by the moving One, by the unique, divine Mover, who was moving secretly behind the scene. Under God's sovereign dealing, Hannah was suppressed in her soul with a burden in her spirit to pour out before Jehovah. This was God's move. Because of God's moving in her, Hannah could not have peace until she prayed for a son. God, the sovereign One, kept moving her and motivating her so that she had to pray, even though Eli, the one taking care of the

利不明白她在作什么。哈拿在祷告中乃是与神的行动合作。

神能推动哈拿这在生命线上与神是一的人。只要神能得着这样一个人，祂在地上就有路。我盼望我们至少有一些人成为今日的哈拿，说，“主啊，为着你的定旨，你若有什么心愿要成就，我在这里。我留在生命线上，为着你经纶的成就。”你若这样祷告，我确信你会成为神所推动的人，祂要临到你并推动你。神需要许多的哈拿，就是能产生撒母耳以转移时代的人。

撒母耳特别是出身于他那寻求神的母亲及其祷告（撒上一9~18）。她的祷告乃是回应神的心愿。她的祷告是人与神行动的合作，为要完成神永远的经纶。…神要一个撒母耳，但祂需要哈拿合作，向神祷告说，“主啊，我需要一个男孩。”这个祷告是非常属人的，却是为着神的经纶，与神的行动合作。…这就是话成肉体的原则。

神的行动和祂对哈拿祷告的答应，乃是要产生一个绝对为着成全神愿望的拿细耳人。拿细耳人是完全奉献给神的人。拿细耳人不能剪头发或喝酒。在圣经里，长发表征作头的权柄。拿细耳人留长头发，表征接受神作他的头，以神为丈夫，就如女人以丈夫作她的头一样。因此，拿细耳人就是服从神，以神为头、为权柄的人。这就是为什么哈拿祷告，主若赐她一个男孩，必不用剃刀剃他的头（11）。在圣经里，喝酒表征享受属世的享乐。拿细耳人不仅服从神作权柄，对属世享乐也没有兴趣。…我们若要成为今日的拿细耳人，〔就是在生命线上的人，〕就必须接受神作头和丈夫，服从祂，并对属世的享乐没有兴趣（撒母耳记生命读经，一三至一五页）。

参读：撒母耳记生命读经，第一至二篇。

service in God's house, did not understand her. In her prayer Hannah cooperated with the move of God.

God could motivate Hannah as a person who was one with Him in the line of life. As long as He can gain such a person, He has a way on earth. I hope that at least some of us will be today's Hannahs and say, "Lord, if You have anything on Your heart to accomplish for Your purpose, I am here. I am remaining in the line of life for the carrying out of Your economy." If you do this, I have the full assurance that you will be the ones whom God will move. He will come to you and motivate you. God needs many Hannahs, persons who can bring forth some Samuels to turn the age.

The origin of Samuel was especially his God-seeking mother with her prayer (1 Sam. 1:9-18). Her prayer was an echo of the heart's desire of God. Her prayer was a human cooperation with the divine move for the carrying out of God's eternal economy...God wanted a Samuel, yet He needed Hannah's cooperation to pray to Him, saying, "Lord, I need a son." This prayer was very human, yet it was a cooperation with the divine move for God's economy...This is the principle of incarnation.

God's move with His answer to Hannah's prayer was to produce a Nazarite who was absolute for the fulfilling of His desire. A Nazarite is one who is consecrated to God absolutely. A Nazarite could never cut his hair or drink wine. In the Bible, long hair signifies the headship, the authority. A Nazarite's keeping his hair long was a sign that just as a female takes her husband as her head, he takes God as the Head, considering God his Husband. Thus, a Nazarite is one who submits himself to God, taking God as the Head, the authority. This is why Hannah prayed that if the Lord would give her a boy, no razor would come upon his head (v. 11). In the Bible, to drink wine is to enjoy the worldly pleasures. A Nazarite not only submits to God as the authority but also has no interest in the enjoyment of worldly pleasures...If we would be today's Nazarites, [those in the line of life], we must take God as our Head and Husband, submitting to Him, and have no interest in worldly pleasures. (Life-study of 1 & 2 Samuel, pp. 10-12)

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

雅五 17 “以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”

但九 3~4 “我〔但以理〕便禁食，披麻蒙灰，面向主神寻求，祷告、恳求。我向耶和华我的神祷告、认罪…”

〔在雅各书五章十七节，恳切祷告，〕直译，在祷告里祷告。这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告（圣经恢复本，雅五 17 注 1）。

信息选读

但以理…是一个经常祷告的人。他的祷告，一点不是平常的祷告。他的祷告，乃是转移时代的祷告。他每逢遇见一件重大的事，就在神面前祷告。他绝对信祷告。他所以信祷告，就是因为他信神，不相信自己。…人与神合作，最高的表现就是祷告。

当巴比伦王把但以理召来之先，曾经公开宣告说，若是今天在我权下的人，没有一个能把梦解出来，我就要把巴比伦所有的哲士、术士都灭绝了。但以理和他的三个朋友，也是在这些当人当中，也要被杀。所以我绝对相信，但以理会对他的三个朋友说，我们要为这件事祷告。他们就在那里给神一个最高的合作，给神一个最高的配合。因此，就在他们专一的祷告里头，神把梦启示给但以理。原来是巴比伦王作的梦，现在但以理也看见了。

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.

Dan. 9:3-4 So I set my face toward the Lord God to seek Him in prayer and supplications with fasting and sackcloth and ashes. And I prayed to Jehovah my God and confessed...

[In James 5:17, “earnestly prayed” literally means] prayed in prayer. This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose. He prayed in the prayer given to him by the Lord for the accomplishing of His will. (James 5:17, footnote 1)

Today's Reading

[Daniel] was a man who was always praying. His prayers were not at all common. His prayers were prayers that turned the age. Every time he encountered some crucial matter, he prayed before God. He believed absolutely in prayer. He believed in prayer because he believed in God and not in himself...The highest expression of a man who cooperates with God is in prayer.

Before the king of Babylon called for Daniel, he declared that if none of the magicians or learned ones in Babylon under him could explain the dream, he would destroy them all. Among those who were to be killed were Daniel and his three friends. I fully believe that Daniel would have told his three friends to pray with him. There they afforded God the highest cooperation; they gave God the highest coordination. In their single-hearted prayer, God revealed to Daniel the dream. It was the dream of the king of Babylon, but now Daniel saw it also. Not only did Daniel see that dream in his prayer; he understood

他不仅在祷告里看见了那个梦，并且还领会了那个梦的意思。这就说明但以理这一个人，是活在神面前的，是倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事。他这个人，是在祷告里头与神合作的。

但以理书记载但以理是能祷告的人。而撒但想要特别对付的，也是他的祷告。他的祷告，是摸着神心意的，也是能成全神计划的，所以撒但就特别对付他的祷告，破坏他的祷告。尤其是在第六章给我们看见，撒但设法借着手下的人，要陷害这一个祷告的人，最低限度也要破坏他的祷告，使他不能祷告。

你们还能记得那个故事。大利乌王下了一个命令，三十天以内不拘什么人，若在王以外，或向神或向人求什么，都要被丢在狮子坑里。撒但这个诡计，就是要用大利乌王四周围的人，来对付但以理，不让但以理祷告，末了还要陷害但以理这一个祷告的人。那么，但以理怎样应付呢？他还是照常不断地祷告，一点不因着这个而受到威胁。圣经说得很清楚，“但以理…一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。”（但六 10）任何事物都不能阻止但以理的祷告。若是但以理没有祷告，但以理就失败了。只要撒但能把但以理的祷告破坏了，阻止了，撒但就得胜了。所以但以理的祷告，就如同战场上一个必争的据点一样。

但以理的祷告，爬到了最高峰。他求神为神自己作事。他祷告说，“为主的缘故使你的脸光照你荒凉的圣所。”（九 17）我盼望在你们的圣经里，把“为主的缘故”几个字圈一圈。你看见他这个祷告，完全是为着神自己而祷告，不是为着他自己祷告。好像他在那里对神说，我今天在这里求你，并不是为着我，乃是为着你。我虽然求你来作事，但并不是为着我自己，乃是为着你。这是很特别的祷告，也是最高的祷告。许多时候，我们的祷告百分之九十九点九都是为着我们自己，很少是为着神。但只有像但以理这样一个专一为着神祷告的人，才能给神用着来转移时代（转移时代的人，二八至三四页）。

参读：转移时代的人，第二篇。

its meaning as well. This shows that Daniel was a person living before God; he depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand. He was a person who cooperated with God in prayer.

The book of Daniel records Daniel as a person who could pray. What Satan wanted to deal with particularly was Daniel's prayer. His prayer touched God's heart and was able to fulfill God's plan. Satan purposely wanted to deal with his prayer and to destroy his prayer. Chapter 6 especially shows us that Satan wanted to damage this praying person through the men under Satan. At least he tried to destroy his prayer and to render him unable to pray.

One remembers the story of King Darius who decreed that within thirty days, anyone who petitioned anything of any god or man besides the king would be cast into the den of lions. Satan's subtle strategy was to utilize the men around King Darius to deal with Daniel, to stop Daniel from praying, and eventually to ensnare Daniel, the man of prayer. How did Daniel respond to this? He still prayed as usual and was not at all threatened by it. The Bible is very clear: "Three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously" (Dan. 6:10). Nothing could stop Daniel's praying. If Daniel had not prayed, Daniel would have failed. As long as Satan could destroy and stop Daniel's prayer, Satan would win. Hence, Daniel's prayer was like a stronghold on a battlefield.

Daniel's prayer reached the highest peak. He asked God to do something for Himself. He prayed, "Cause Your face to shine upon Your sanctuary that has been desolated, for the Lord's sake" (Dan. 9:17). I hope that we would circle the words "for the Lord's sake." We can see that his prayer was totally for God and not for himself. It seems as if he was saying to God, "My supplication here today is not for myself but for You. Even though I am asking You to do something, it is not for myself but for You." This was a very special prayer; it was also the highest prayer. Our prayers are ninety-nine and nine tenths percent for ourselves. Very few of them are for God. Only a person like Daniel, who prayed to God single-heartedly, can be used by Him to turn the age. (Men Who Turn the Age, pp. 23-28)

Further Reading: Men Who Turn the Age, ch. 2

创十八 22 ~ 23 “二人转身离开那里，向所多玛走去；但亚伯拉罕仍旧站在耶和华面前。亚伯拉罕近前来，说，你真的要将义人与恶人一并剿灭么？”

33 “耶和华与亚伯拉罕说完了话就走了；亚伯拉罕也回到自己的地方去了。”

当亚伯拉罕活在与神的交通里，神就以他为祂的朋友（雅二 23，代下二十七，赛四一 8）。在创世记十八章里，亚伯拉罕和神的谈话，好像两个朋友之间的谈话。

亚伯拉罕享受与神这样甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示。…以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关。…神所关心的乃是借着我们生出基督，并消除一切罪恶的事物。祂要在我们的家庭生活、职业生活，甚至基督徒生活和召会生活中产生基督，并且毁除“所多玛”（创世记生命读经，八一三、八一五页）。

信息选读

亚伯拉罕给神送行的时候，“耶和华说，我所要作的事，岂可瞒着亚伯拉罕么？”（创十八 17）神不能将祂的心意向亚伯拉罕隐瞒，为此就将祂要审判所多玛的心意告诉亚伯拉罕。…（20 ~ 21）。神的心关切罗得，但若没有代求的人，神就不能为他作什么。…神虽然没有提到罗得的名字，但祂心里知道，亚伯拉罕懂得祂在作什么。神和亚伯拉罕彼此奥秘的交谈，谁也没有提罗得的名字。

Morning Nourishment

Gen. 18:22-23 And the men turned from there and went toward Sodom, while Abraham remained standing before Jehovah. And Abraham came near and said, Will You indeed destroy the righteous with the wicked?

33 And Jehovah went away as soon as He had finished speaking with Abraham, and Abraham returned to his place.

As Abraham lived in fellowship with God, God considered him to be his friend (James 2:23; Isa. 41:8; 2 Chron. 20:7). The conversation between Abraham and God in Genesis 18 resembles that between two friends.

As Abraham was enjoying such sweet fellowship with God, he received revelation from Him regarding the birth of Isaac and the destruction of Sodom...The birth of Isaac is related to Christ, and the destruction of Sodom is related to God's judgment upon sin...God's concern is to bring Christ forth through us and to eliminate all the sinful things. He intends to produce Christ and to destroy the "Sodom" in our home life, work life, and even in our Christian and church life. (Life-study of Genesis, pp. 671, 673)

Today's Reading

As Abraham was bringing God on His way, "Jehovah said, Shall I hide from Abraham what I am about to do?" (Gen. 18:17). God could not hide His intention from Abraham, but told him of His intention to judge Sodom [vv. 20-21]...God's heart was concerned about Lot, but He could do nothing for him without an intercessor...Although God did not mention Lot's name, He knew within His heart that Abraham understood what He was doing. God and Abraham spoke to one another in a mysterious way, neither of them mentioning Lot's name.

创世记十八章不但有代求的故事，也有代求基本原则的清楚启示。代求在圣经中是一件大事。没有代求，神的经纶就无法成就。今天基督作我们君尊神圣的大祭司，祂超特的职事就是代求的职事〔罗八 34，来七 25〕。

代求乃是照着神心头愿望的揭示而有与神亲密的谈话。这是代求的第一个基本原则。

我们如何能证明亚伯拉罕实际上是为罗得代求呢？这证明是在创世记十九章二十九节：“当神毁灭平原诸城的时候，祂纪念亚伯拉罕，正在倾覆罗得所住之诸城的时候，就打发罗得从倾覆之中出来。”这里不是说神纪念罗得，乃是说神纪念亚伯拉罕。本节清楚地给我们看见，神答应了亚伯拉罕的代求，将罗得从所多玛救出来。

亚伯拉罕怎样为流荡到所多玛神的那部分子民代求，照样，我们也必须为流荡到世界中的弟兄姊妹代求。

我们必须学习逗留在神面前。就是祂要走开，我们也必须留在祂面前，告诉祂说，“主，我不要失去你的同在，我要和你留在这里。”你在祂面前的逗留，会开启祂的心，引出祂的愿望。…代求不仅仅是祷告，乃是亲密的谈话。

我们必须照着神的义向神挑战，因为祂的义比祂的爱和恩更约束祂〔十八 23～25〕。神没有义务要爱人或施恩，但祂有责任要公义。

这里是记载亚伯拉罕的代求，但不是说亚伯拉罕说完了话，乃是说耶和华说完了话〔33〕。正确的代求总是神的说话。表面上是我们在说话，实际上是神在我们的说话里说话（创世记生命读经，八一八、八二〇、八二四、八二六至八二七、八三〇、八三三页）。

参读：创世记生命读经，第五十至五十一篇。

In Genesis 18 we not only have a story of intercession but a clear revelation of the basic principles of intercession. Intercession is a great thing in the Bible. Without it God's economy cannot be accomplished. The excellent ministry of Christ today as our kingly and divine High Priest is a ministry of intercession [Rom. 8:34; Heb. 7:25].

Intercession is an intimate talk with God according to the unveiling of His heart's desire. This is the first principle of intercession.

How can we prove that Abraham was actually interceding for Lot? The proof is in Genesis 19:29: "And when God destroyed the cities of the plain, God remembered Abraham and sent Lot out from the midst of the overthrow, when He overthrew the cities among which Lot dwelt." We are not told that God remembered Lot but that He remembered Abraham. This verse tells us clearly that God answered Abraham's intercession by rescuing Lot from Sodom.

Just as Abraham interceded for that part of God's people who had drifted into Sodom, so we must intercede for the brothers and sisters who have drifted into the world.

We must learn to linger in the presence of God. If He would begin to walk away, we must stay in His presence and tell Him, "Lord, I don't want to lose Your presence. I want to linger here with You." Your lingering in His presence will open up His heart and draw out His desire. Intercession is not merely prayer; it is an intimate conversation.

We must challenge God according to His righteousness because His righteousness binds Him more than His love and His grace do [18:23-25]. God has no obligation to be loving or to show grace, but He is held responsible to be righteous.

The record here is the record of Abraham's intercession. But it does not say that Abraham had finished his speaking; it says that the Lord had finished His speaking [v. 33]. Proper intercession is always God's speaking. Apparently we are speaking; actually God is speaking in our speaking. (Life-study of Genesis, pp. 675-677, 680-683, 685, 687)

Further Reading: Life-study of Genesis, msgs. 50-51

太六 9～13 “所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。”

在主所示范祷告的榜样里〔太六 9～13〕，头三项的祈求含示神格的三一。“愿你的名被尊为圣”，主要的是与父有关；“愿你的国来临”，主要的是与子有关；“愿你的旨意行在地上”，主要的是与灵有关。这要在今世逐渐得着成全，且要在要来的国度时代完全得着成全；那时神的名要在全地极其尊大（诗八 1），世上的国要成为基督的国（启十一 15），神的旨意也要得着成就。

在撒但背叛…（结二八 17，赛十四 13～15），…〔以及〕人堕落以后，基督来了，将属天的管治带到地上，使地为着神的权益得着恢复，使神的旨意行在地上，如同行在天上。这是新王同祂的跟从者，建立诸天之国的目的。国度子民必须为这事祷告，直到这地在要来的国度时代，为着神的旨意完全得到恢复（马太福音生命读经，二九八至二九九页）。

信息选读

〔马太六章的〕祷告乃是包罗一切的。这示范的祷告，首先顾到神的名、神的国和神的旨意，其次才顾到我们的需要〔11〕。这启示在这争战的祷告中，主仍会眷顾我们的需要。照着十一节，我们“今日”

Morning Nourishment

Matt. 6:9-13 You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

In the example of prayer patterned by the Lord [in Matthew 6:9-13], the first three petitions imply the Trinity of the Godhead. “Your name be sanctified” is mainly related to the Father, “Your kingdom come” to the Son, and “Your will be done” to the Spirit. This is being fulfilled in this age, and it will be fulfilled in the coming kingdom age, when the name of God will be excellent in all the earth (Psa. 8:1), the kingdom of the world will become the kingdom of Christ (Rev. 11:15), and the will of God will be accomplished.

Following the rebellion of Satan (Ezek. 28:17; Isa. 14:13-15) [and]...the fall of man, Christ came to bring the heavenly rule to earth so that the earth might be recovered for God’s right, that the will of God might be done on earth as in heaven. This is the purpose of the new King establishing the kingdom of the heavens with His followers. The kingdom people must pray for this until the earth is fully recovered for God’s will in the coming kingdom age. (Life-study of Matthew, pp. 266-267)

Today’s Reading

This prayer [in Matthew 6] is all-inclusive. [It] first cares for God’s name, God’s kingdom, and God’s will; then second, for our need. This reveals that in this fighting prayer the Lord will still take care of our needs. According to verse 11 we are to ask “today” for our “daily bread.” The King does not want His people to

求我们“日用的食物”。王不要祂的子民为明天忧虑 (34)，只要他们为今日的需用祷告。“日用的食物”一辞指明凭信而活。国度子民不该靠所积蓄的生活，只该凭信，靠父每日的供应生活。

〔第三，〕这示范的祷告…顾到国度子民在神面前的失败，以及他们与别人的关系〔12〕。他们应当求父免他们的债，赦免他们的失败、过犯，如同他们也免了欠他们债的人，以保持和平。十二节指明在这争战的祷告中，我们必须承认我们有亏欠、错误、过失。我们欠别人的债，因此，我们必须求父赦免我们，如同我们为父的缘故赦免别人一样。

我们向父祷告的时候，必须承认我们的软弱，…我们该说，“父啊，我完全领悟自己是软弱的，请不要叫我陷入试诱。”（马太福音生命读经，二九九至三〇一页）

这个向父的祷告，…结束〔于〕…认识并赞美神的国度、能力和荣耀〔13〕。这也是说到三一神。国度是子的，这国乃是神在其中运用祂能力的范围；能力属于那灵，这能力完成神的目的，使父能彰显祂的荣耀。这指明主教导我们的祷告，乃是开始于三一神，按着父、子、灵的次序；也是结束于三一神，但是按着子、灵、父的次序。因此，主在祂至高教训里所教导的祷告，开始于父神，也结束于父神。父神是开始，也是结束；是阿拉法，也是俄梅嘎。

这样紧要的祷告，必定能使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得着恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使父得着喜悦。一面，我们是照着父的心愿，而有所寻求。另一面，我们得着供应而履行一些事，使父喜悦（神人的生活，一一九至一二〇页）。

参读：马太福音生命读经，第二十一篇；神人的生活，第十至十一篇；教会祷告的职事，第二篇。

worry about tomorrow (v. 34); He only wants them to pray for their needs today. The term “daily bread” indicates living by faith. The kingdom people should not live on what they have stored; rather, by faith they should live on the Father’s daily supply.

Third, the patterned prayer cares for the kingdom people’s failures before God and their relationship with others [v. 12]. They should ask the Father to forgive their debts, their failures, and their trespasses, as they forgive their debtors to maintain peace. Verse 12 indicates that in this fighting prayer we must admit and confess that we have shortcomings, mistakes, and wrongdoings. We are in debt to others. Hence, we must ask the Father to forgive us as we forgive others for the Father’s sake.

As we pray to the Father, we must recognize our weakness....We should say, “Father, I fully realize that I am weak. Please do not bring me into trial.” (Life-study of Matthew, pp. 267-268)

The prayer to the Father concludes [with]...the realization and praise of God’s kingdom, power, and glory [Matt. 6:13]. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God’s intention so that the Father can express His glory. This indicates that the prayer which the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega.

Such a critical prayer surely increases our seeking of the kingdom of the heavens as the Father’s heart’s desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father’s good pleasure. On the one hand, we are seeking for something according to the Father’s heart’s desire. On the other hand, we have the supply to fulfill something for the Father’s good pleasure. (The God-man Living, p. 100)

Further Reading: Life-study of Matthew, msg. 21; The God-man Living, msgs. 10-11; CWWN, vol. 22, “The Prayer Ministry of the Church,” ch. 2

第七周诗歌

WEEK 7 — HYMN

302

羡慕 — 灵强

6 5 6 5 (英 782, 不同调, 不同律)

G 大调

4/4

5̣ 5̣ 6̣ 6̣ | 1 - 1 - | 7̣ 7̣ 1 6̣ | 5̣ - - - |
 一 主 啊, 何 等 奥 秘, 你 灵 在 我 灵!
 1 1 3 3 | 5 - 5 - | 3 3 4 2 | 1 - - - ||
 也 是 何 等 实 际, 二 灵 成 一 灵!

- | | |
|-----------------------|------------------|
| 二 我能靠灵行动,
也能凭灵事奉, | 因灵而属灵;
以灵敬拜灵。 |
| 三 灵里接触相交,
灵里读经、祷告, | 我灵就刚强;
我灵就高昂。 |
| 四 求你使我灵强,
使我灵能高昂, | 点活别人灵!
释放别人灵! |
| 五 使我每一出声,
无论有何动静, | 就能推动灵!
都能供应灵! |
| 六 但愿我灵一动,
但愿我灵一冲, | 人灵就开启!
人灵就提起! |
| 七 主啊,求你垂顾,
人人灵都丰富, | 多用灵来吹!
人人灵加倍! |

How mysterious, O Lord

Prayer — Exercising the Spirit

782

1. How mys - te - ri - ous, O Lord, That Thy Spir - it dwells in mine;
 O how mar - vel - ous it is, In - to one, two spir - its twine.

2. By the spirit I can walk,
Spiritual in spirit be;
By the spirit I can serve,
And in spirit worship Thee.
3. Thru Thy Word and by my prayer
In the spirit touching Thee,
Lifted high my spirit is,
Strengthened shall my spirit be.
4. Make my spirit strong I pray
Others' spirits to revive;
Lift my spirit high and free,
Others' spirits then may thrive.
5. Every time I speak, O Lord,
May my spirit actuate;
And whatever I may do,
Let my spirit motivate.
6. Every time my spirit acts
Others' spirits opened be,
Every time my spirit moves
Others' lifted unto Thee.
7. Lord, have mercy, from above
May Thy Spirit breathe on me;
Then my spirit will be rich,
Strengthened and refreshed by Thee.

建造召会的事奉

第八篇

供应生命的事奉

读经：约壹一 1 ~ 2, 二 25, 五 11 ~ 16 (诗歌 655)

纲 要

周 一

壹 身为在基督里的信徒和神的儿女，我们不只拥有并能经历永远的生命，还能将这生命供应给基督身体上其他的肢体——约壹五 11 ~ 16。

贰 供应生命就是分赐生命；我们有生命的富余时，才能将这富余供应给人——一 1 ~ 2, 二 25, 五 11 ~ 13、16。

叁 建造神家的事奉乃是供应生命的事奉——将神圣生命供应给人的事奉——林后四 12：

一 召会的事奉乃是供应生命，因为这事奉乃是生命的事奉——罗八 2、6、10 ~ 11：

1 如果我们只作了一些事务，或者只管理了一些事情，却没有将神的生命供应出去，我们的事奉就是失败、虚空的。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Eight

A Life-ministering Service

Scripture Reading: 1 John 1:1-2; 2:25; 5:11-16 (Hymns 910)

Outline

Day 1

I. As believers in Christ and children of God, we not only have eternal life and may experience eternal life, but we can minister this life to other members of the Body of Christ—1 John 5:11-16.

II. To minister life is to impart life; when we have a surplus of life, we can minister from this supply to others—1:1-2; 2:25; 5:11-13, 16.

III. The service for the building up of the house of God is a life-ministering service—a service of supplying others with the divine life—2 Cor. 4:12:

A. The church service is to supply life, for it is a service of life—Rom. 8:2, 6,10-11:

1. If we merely handle business affairs or manage matters but do not supply others with the life of God, our service is a failure and is vain.

2 无论我们作什么，我们都应该清楚，这是我们的凭借，为将生命供应给别人——约壹五 16，林后四 12。

周二

3 如果召会光是作事，不能供应生命，就失去了召会的性质，和社会没有什么两样。

4 我们必须事奉到一个地步，叫人得着生命的供应；我们要对这点有极深刻的感觉，在一切事上仰望主，愿意我们的事奉能作祂生命的出口——约十 10，十一 25，约壹一 2。

二 我们供应给人的生命乃是在那灵里，那灵与我们的灵调和，而神的生命就放在、住在、长在调和的灵里——林前十五 45 下，六 17，罗八 4：

1 我们要供应圣徒生命，就得让灵出去，因为神圣的生命是在我们调和的灵里——七 6，一 9。

2 灵若是不能释放出去，神圣的生命就无法出去。

三 我们需要看见生命与品德有别——七 21 ~ 23，八 2、11：

1 基督徒说到良善，但那是指好品德、好行为、好举止，不是指神的话里所说的神圣生命——约一 4。

2 为着不拦阻人接受神圣的生命，我们必须要有好行为、好品德；然而，好行为、好品德不一定是神的生命从我们身上彰显出来：

a 我们在事奉上也许无可指责、受人称赞，但所彰显的不过是品格、完全和属人的美德，这些并不是神的生命。

b 人若摸到我们，而不是摸到我们里面的基督，他们就是在摸死亡而非生命。

2. No matter what our service may be, we should be clear that our service is a means to supply life to others—1 John 5:16; 2 Cor. 4:12.

Day 2

3. If the church were only for taking care of matters, not supplying life, the church would lose its nature and would be a society.

4. We must serve in such a way that others may receive the supply of life; we need to be deeply impressed with this point and look to the Lord so that our service becomes an outlet for His life—John 10:10; 11:25; 1 John 1:2.

B. The life that we supply to others is in the Spirit, the Spirit is mingled with our spirit, and the life of God is located, abides, and grows in the mingled spirit—1 Cor. 15:45b; 6:17; Rom. 8:4:

1. If we would supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit—7:6; 1:9.

2. If our spirit cannot be released, the divine life has no way to be released.

C. We need to see the distinction between life and moral character—7:21-23; 8:2, 11:

1. Christians speak of being good, which involves moral character, good deeds, and good behavior, not of the divine life in the Word of God—John 1:4.

2. In order not to hinder others from receiving the divine life, we must do good deeds and have good moral character; however, good deeds and moral character do not necessarily mean that the life of God is expressed through us:

a. We may be irreproachable and commendable in our service yet express merely good character, perfection, and human virtues, but these are not the life of God.

b. Whenever others touch us rather than Christ in us, they touch death and not life.

肆 作为事奉神的人，我们需要深深铭记，我们必须能供应生命——约壹五 11 ~ 16:

一 出于神的事奉，是必须能供应生命给别人的——林后四 1、12:

1 神所要我们有的事奉，不重在作工，乃重在供应生命——约壹五 16:

a 圣徒的事奉，召会的事奉，其中心和焦点不是在成功一种事业或一项工作，乃是在供应生命。

b 神要我们事奉，不是重在作出工作或事业来，乃是在供应生命——二 25，五 11 ~ 13。

2 测量的唯一标准，就是召会把神的生命供应出去有多少，经过召会的服事，神生命的成分进入人里面有多少——林后四 12。

二 结果子就是供应生命，就是把葡萄树的生命供应出去——约十五 4 ~ 5。

三 要供应生命给人，就需要我们接在基督身上，住在基督里面，让祂在我们里面有地位，而充满我们，使祂的生命、性情、爱好、趋向变作我们的生命、性情、爱好、趋向；在我们的事奉中，祂的一切变作我们的一切——约壹二 27，弗三 16 ~ 17。

四 愿神怜悯我们，叫我们所有的事奉和工作，都是出于祂的，都是因着和祂有交通而有的，也都是能将祂和祂的生命流露出去，供

IV. As serving ones, we need to be deeply impressed with the necessity of being able to minister life—1 John 5:11-16:

A. The service that is from God requires us to minister life to others—2 Cor. 4:1,12:

1. The service that God wants from us does not focus on doing a work but on ministering life—1 John 5:16:

a. The center and focus of the service of the saints and of the church are not to build up an enterprise or work but to minister life.

b. God's desire is that the emphasis of our service be on ministering life instead of producing a work or enterprise—2:25; 5:11-13.

2. The only standard of measurement is how much the church has ministered God's life to others and how much element of the divine life has entered into others through the church's service—2 Cor. 4:12.

B. Bearing fruit is to minister life, that is, to release the supply of the vine's life—John 15:4-5.

C. In order to minister life to others, we need to be joined to Christ, abide in Christ, and give Him the ground in us to fill us so that His life, His nature, His likes, and His inclination become our life, our nature, our likes, and our inclination; in our service His all becomes our all—1 John 2:27; Eph. 3:16-17.

D. May God have mercy on us that all our service and work would be from Him, would come out of our fellowship with Him, and would be able to overflow with Him and His life as a supply to

应出去的—参诗三六 8 ~ 9。

五 我们永远要记得，召会的事奉乃是在于将神流露出去，将神的生命供应出去—约七 37 ~ 39。

伍 事奉该是生命的流露—十九 34，七 37 ~ 39：

一 生命就是神的内容和神的流出；神的内容是神的所是，神的流出是祂自己作生命分赐给我们—弗四 18，启二二 1。

二 生命要从灵里出来，我们外面的人就得受对付、被破碎—林后四 16，来四 12：

- 1 我们外面的人若不被破碎，就无法有神圣生命纯净的流露。
- 2 我们若要让神圣生命从我们里面流出，我们的魂就要被折服，在每一件事上让灵作主，让灵掌权；这样，主的生命就能从我们流出—弗三 16 ~ 17。

周 五

三 要有生命的流出，我们就需要在基督释放生命的死里与祂同在，就是与被击打的磐石所预表之被击打的基督联合为一—约十九 34，出十七 6：

- 1 当我们与被击打的基督联合，就是与祂这位被击打的基督是一，神圣的生命就要作为活水从我们流出来—6 节，约七 38，参腓三 10。
- 2 我们的属人生命，我们的天然生命，必须受击打，好使活水能从我们里面流出来—林后四 10 ~ 11、16。

others—cf. Psa. 36:8-9.

E. We must always remember that the service of the church is God's flowing out to supply others with the divine life—John 7:37-39.

V. To minister is to have the outflow of life—19:34; 7:37-39:

A. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

B. In order for life to be released from our spirit, our outer man must be dealt with and broken—2 Cor. 4:16; Heb. 4:12:

1. If our outer man is not broken, there cannot be a pure flow of the divine life.
2. If we want the divine life to be released from within us, we must be subdued in our soul and let our spirit dominate and rule over every matter; then the Lord's life will be able to flow out—Eph. 3:16-17.

Day 5

C. Having the outflow of life requires that we be with Christ in His life-releasing death; this is to be identified with the smitten Christ, typified by the smitten rock—John 19:34; Exo. 17:6:

1. When we identify ourselves with the smitten Christ, that is, when we are one with Him as the smitten Christ, the divine life as the living water flows out of us—v. 6; John 7:38; cf. Phil. 3:10.
2. Our human life, our natural life, must be smitten so that the living water may flow out from within us—2 Cor. 4:10-11, 16.

3 我们只要与被击打的基督是一，与祂联合，就会经历天然的生命被钉死；然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来——10～12节。

3. If we are one with the smitten Christ, identified with Him, we will experience the crucifixion of our natural life, and then just as Christ's divine life flowed out as living water through the smiting of His human life, we also will experience the flow of the water of life through the smiting of our natural life—vv. 10-12.

陆 我们要供应生命给人，就需要提防死亡对召会的攻击——太十六18，罗五17、21：

VI. If we would minister life to others, we need to be aware of the attack upon the church by death—Matt. 16:18; Rom. 5:17, 21:

一 从伊甸园起，神与撒但之间的冲突就一直在生命与死亡这件事上——创三3～4，罗五12、17、21，林前十五22。

A. From Eden onwards, God's controversy with Satan has been on the issue of life and death—Gen. 3:3-4; Rom. 5:12, 17, 21; 1 Cor. 15:22.

二 出于神的，特征是生命，出于撒但的，特征是死亡；在召会中，凡是出于神的都是生命，凡是出于撒但的都是死亡——约一4，十10，十一25，来二14。

B. What is of God is characterized by life, and what is of Satan, by death; in the church everything that issues from God is life, and everything that issues from Satan is death—John 1:4; 10:10; 11:25; Heb. 2:14.

周 六

Day 6

三 对召会的攻击将由死亡，就是由阴间的门而来——太十六18。

C. The attack upon the church will come from death, from the gates of Hades—Matt. 16:18.

四 撒但最惧怕召会的，就是召会抵挡他死亡的权势——提后一10。

D. Satan's greatest fear with regard to the church is her resistance to his power of death—2 Tim. 1:10.

五 在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死——约壹五11～13、16。

E. The eternal life within us can overcome death both in ourselves and in other members of the church—1 John 5:11-13, 16.

六 我们需要经历并享受我们里面永远的生命，也需要成为永远的生命得以流通的管道，借此将这生命供应给人——约七37～39，腓一24～25。

F. We need to experience and enjoy the eternal life within us, and we need to minister this life to others by being a channel through which eternal life can flow—John 7:37-39; Phil. 1:24-25.

七 神要召会彰显出基督的生命来，所以召会里必须满了生命，我们在召会中的事奉必须供应生命—约壹一 1～2，二 25，五 11～13、16，林后四 12。

G. God intends for the church to manifest the life of Christ; hence, the church must be full of life, and our service in the church must minister life—1 John 1:1-2; 2:25; 5:11-13, 16; 2 Cor. 4:12.

晨兴喂养

约壹五 16 “人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他…”。

林后四 12 “这样，死是在我们身上发动，生命却在你们身上发动。”

约壹五章十四至十七节指明，我们不只拥有并享受永远的生命，我们还能将这生命供应给人，这就是说，我们能将永远的生命赐给人。关于这事，约翰的思想很深。虽然这里的思想很深，这事在我们基督徒的生活里却非常实际。我们若享受并经历永远的生命，必能让这生命输送给别人。我们能将永远的生命供应基督身体其他的肢体（约翰一书生命读经，四一四页）。

信息选读

你汽车的汽油若快用完了，你可以转入加油站，在那里把油箱装满。不到一会儿工夫，你的汽油供给就充足了，你就可以继续上路。当你自己得着供应，你就可以供应别人。

我们必须知道，不论什么弟兄或是什么姊妹犯了罪，就很强地指明这位弟兄或这位姊妹缺少生命。我们若要帮助人，就必须先察看我们是不是有生命。我们有生命的富余么？我们所有的比我们所需要的多么？若不然，我们就必须祷告、禁食等候主，直到我们得着丰富的供应。这样我们就能够用这个供应来服事人。在这个堕落基督教的时代里，这是在召会生活中往前的路。

约翰强调说，我们需要供应给别人的这个生命，就是神自己，就是神的儿子。“这是真神，也是永远的生命。”〔约壹五 20。〕我们的需要乃是得着更大一分的主耶稣，这样我们就有富余来供应人。这不是知识或道理的富余，

Morning Nourishment

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

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

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

Today's Reading

If your car is almost out of gasoline, you can turn into the gas station and stay there to have the tank refilled. After a little while your gas supply will be replenished, and you can continue on your way. When you yourself have the supply, then you can supply others.

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 will have a surplus to minister to others, a surplus not of knowledge or doctrine but of God. (CWWL,

而是神的富余（约翰的修补职事，一二五至一二六页）。

我们要成为能将生命赐给别人的人，就必须住在神圣的生命里，并在神圣的生命里行事、生活、为人（圣经恢复本，约壹五 16 注 3）。

〔我们〕要专一说到事奉中一件基本的事，就是供应生命。…每个事奉主的人，都得非常清楚地认识，所有的事奉都应该是生命的供应。千万不要以为，作长老的不过是在召会中处理一些事务，管理一些事情；好像只要事情管理好，事务处理好，事奉就作好了。作执事的也不要以为，在事务上尽力服事，事奉就差不多了。要知道，召会的事奉乃是生命的供应，生命的服事。如果我们只作了一些事务，或者只管理了一些事情，却没有将神的生命供应出去，我们的事奉就是失败、虚空的。千万不要以为，尽话语职事的人才是作生命供应的人，而长老和执事所服事的，不过是处理一点事务，管理一点事情而已。这个观念是错误的，需要改正。

在召会里，无论哪一种事奉，是传福音也好，讲道也好，管理也好，看望也好；不论在人看是属灵的一面，还是事务的一面，都应该是一个凭借，来供应我们所领受的生命。传福音该是供应生命，尽话语职事该是供应生命，看望人该是供应生命，值班该是供应生命，甚至扫地、擦窗这类平常的事，也都应该是供应生命的凭借。从外表看，召会的事奉分作许多项目，但从属灵一面看，都只有一个目的，就是供应生命。

这些原则和重点，相信圣徒们都已经听过并知道；但…我还要提起，盼望大家能郑重地看待这事。…〔在召会的事奉中，〕无论你作什么，你里面都应该清楚，都应该抓牢，这是你的凭借，为将生命供应给别人。关于这点，作长老、作执事的要牢牢抓住。…有时我们宁可容让人把事情作糟了，而叫生命能出去。这比光把事情作对了，却没有把生命供应出去好得多（建造神家的事奉，四九至五〇页）。

参读：约翰一书生命读经，第三十六至三十七篇。

1980, vol. 2, "The Mending Ministry of John," p. 332)

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. (1 John 5:16, footnote 3)

We will focus on a basic matter in service, which is supplying life....Those who serve the Lord must be clear that every service should supply life. The elders should not think that their responsibility in the church is merely to handle business affairs and manage matters. The elders should not say that as long as they manage matters and handle business affairs properly, their service is adequate. The deacons should not say that their service is complete after they finish taking care of the business affairs. The church service is to supply life, for it is a service of life. If we merely handle business affairs or manage matters but do not supply others with the life of God, our service is a failure and is vain. We should never think that only those who minister the word are the ones who supply life but that the service of the elders or deacons is merely to handle business affairs and to manage matters. Such a concept is wrong and needs to be corrected.

Every service, whether preaching the gospel, giving messages, managing business affairs, or visitation, that is, whether the service is spiritual or administrative, should be a means for us to supply the life that we have received. Preaching the gospel is for the supply of life. Ministering the word is for the supply of life. Visitation is for the supply of life, and serving in the church business office is for the supply of life. Even ordinary things, such as sweeping and cleaning the windows, are a means to supply life. Apparently, there are many items in the church service, but spiritually, these many items have one purpose, which is to supply life.

Although the saints have heard the principles concerning service, I am fellowshiping concerning this again because we need to consider our service. No matter what our service may be, we should be clear that our service is a means to supply life to others. The elders and the deacons must uphold this point. Whether or not we are adequate in our service, our focus is on supplying life, not on accomplishing something. (The Service for Building Up the House of God, pp. 39-40)

Further Reading: Life-study of 1 John, msgs. 36-37

晨兴喂养

约十 10 “贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。”

十一 25 “耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

召会和社会是不同的，召会是生命的、属灵的，而社会是事业的。召会不在于事务办得好不好，乃在于借着作事把生命供应出去。如果召会光是作事，不能供应生命，就已经失去召会的性质，和社会没有什么两样。这点弟兄姊妹必须抓牢。

然而这不是说，我们可以把事情作得一塌糊涂。有时候事情作错了，很叫弟兄姊妹里面不得造就，不得供应。因此，我们在主面前还得恐惧战兢的作事，不让事情作差了。然而我们不能停在这里，还得把事情作对到一个地步，叫人得着生命的供应。盼望弟兄姊妹对这点有极深刻的感觉，在一切事上仰望神，愿意一切的事奉都能作祂生命的出口。我们愿意在神面前蒙拯救脱离错误，但这脱离错误不是重在把事情作成功，乃是重在让生命借此得以出去（建造神家的事奉，五〇至五一页）。

信息选读

我们都知道，生命乃是在圣灵里，圣灵是神生命的一个住处。罗马八章说，神的灵乃是“生命之灵”（2）。因着神的生命是在圣灵里，所以圣灵就变作生命的灵。同时我们也知道，神的生命进到我们的灵里，乃是在我们的灵里。所以，今天神的生命是在祂自己的灵里，同时也是在我们的灵里。

神的生命不在人的思想里，不在人的看法和意见里；…神的生命乃是在祂的灵里，而又住在我们的灵

Morning Nourishment

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live.

The church is different from a society. The church is of life and is spiritual, but a society is like a business. In the church the point is not whether we do a good job but whether life is supplied. If the church were only for taking care of matters, not supplying life, the church would lose its nature and would be a society. The saints must uphold this point.

I am not saying that we can be sloppy in our service. When things are done incorrectly, the saints are not edified. We must serve in fear and trembling before the Lord lest our service be haphazard. However, we cannot be content with doing a service. We must serve in such a way that others may receive the supply of life. We need to be deeply impressed with this point and look to the Lord so that our service becomes an outlet for His life. We want to be delivered from mistakes, but the focus of such deliverance is not on doing a successful job but on the flowing out of life. (The Service for Building Up the House of God, p. 40)

Today's Reading

The life that we supply to others is in the Spirit. This means that the Spirit is the dwelling place of the life of God. In Romans 8:2 the Spirit is referred to as the “Spirit of life.” Since the life of God is in the Spirit, the Spirit is the Spirit of life. In addition, as children of God, we have His life in our spirit. The life of God is in the Spirit and in our spirit.

The life of God is not in human thoughts, views, or opinions. The life of God is in the Spirit and dwells in the regenerated human spirit. The divine life is in the

里。…神的生命今天是在两层的灵里。…神的生命原来只在祂自己的灵里，现今神的生命也住在我们灵里。…因此，罗马八章所提的灵，很难断定是专指神的灵，或专指我们人的灵。因为二者的确是调和在一起。在八章，圣灵和人的灵变作了一个；二者的性质是相同的，因为都是灵。神的灵调在人的灵里，而神的生命就住在、放在、存在、长在人的灵里。所以，我们要供应生命，叫生命出去，就得让灵出去，因为生命是在灵里。灵若是不能释放出去，生命就无法出去。

我们要看见，所谓的供应生命到底是指什么。今天有些基督徒也说到供应生命，但那个生命不过是指一个人的良善、品德、好行为、好举止而已，并不是指神的话里所说那个生命。圣经说，“死是在我们身上发动，生命却在你们身上发动。”（林后四12）这意思是死在我们身上发动，生命就在别人身上发动；这个生命不是一种品德，不是一种举止，乃是指神的生命。这个分别太大了。

我们事奉神，无论在哪方面确实都该有好的品德，好的举止，好的善行。我们若是没有好的善行，好的举止，好的品德，这就成了我们给人的拦阻，叫人不能得着生命。为着不拦阻人从我们身上得着生命的供应，我们当然应该要有好行为、好品德。然而，好行为、好品德从我们身上出去，并不是指神的生命从我们身上出去。许多时候，我们在事奉上能作一个无可指责、受人称赞的人，但从我们身上出去的，不过是我们的人格、我们的完全、我们的美德和长处，那并不是神的生命。

我们要绝对地说，圣经里的好品德、好行为，不是别的，乃是神的生命在人的灵里，从人身上经过，而显出来的一种光景。借这简单的话，盼望你们都能清楚什么叫作生命，什么叫作生命的流露。这个认识对于我们的事奉有很大的关系（建造神家的事奉，五一至五三页）。

参读：建造神家的事奉，第四篇；倪柝声文集第二辑第二十四册，第一百零七篇。

two spirits, the Spirit mingled with our human spirit. Initially, the divine life was only in the Spirit, but now the divine life dwells also in our spirit. It is difficult for expositors to determine whether the spirit in Romans 8 refers specifically to the Spirit of God or to our human spirit, for the two spirits are mingled together. In chapter 8 the Spirit and the human spirit have become one spirit. Both the divine Spirit and the human spirit are similar in nature, for they are both spirit. The Spirit is mingled with our human spirit, and the life of God is located, abides, and grows in our mingled spirit. Hence, if we are to supply the saints with life, we must release our spirit, for the divine life is in our mingled spirit. If our spirit cannot be released, the divine life has no way to be released.

Let us consider what it means to supply life. Christianity speaks of being good, which involves moral character, good deeds, and good behavior. Christianity does not speak of the divine life referred to in the Word of God. The Bible says, “Death operates in us, but life in you” (2 Cor. 4:12). This means that when the death of Christ operates in us, life operates in others. This life is not moral character or behavior; rather, it is the life of God. This is a great distinction.

Those who serve God should indeed have good moral character, have good behavior, and do good deeds; otherwise, they will hinder others from receiving the divine life. In order not to hinder others from receiving the supply of life, we must do good deeds and have good moral character. However, good deeds and good moral character do not necessarily mean that the life of God is expressed through us. We may be irreproachable and commendable in our service yet express merely good character, perfection, and human virtues, but these are not the life of God.

We need to understand that the moral character and good behavior spoken of in the Bible are none other than the life of God being expressed through man. Our service depends on our knowing what is life and what is the outflow of life. (The Service for Building Up the House of God, pp. 40-42)

Further Reading: The Service for Building Up the House of God, ch. 4; CWWN, vol. 44, p. 851

约壹五 11 ~ 13 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命。我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。”

出于神的事奉，是必须和神有交通的，也是必须能供应生命的。神所要我们有的事奉，不是重在作工，作事，是重在供应生命。圣徒的事奉，召会的事奉，那个重心，那个目的，不是在成功一种事业，一项工作，乃是在把神的生命，供应出去。…召会和圣徒的事奉，如果仅仅是把事情作成功，仅仅是作出一种或大或小的事业来，这在神看，是等于零，没有什么价值。神要召会和圣徒事奉，不是重在作出工作或事业来，乃是重在将神的生命供应出去（灵与灵的事奉，一三八至一三九页）。

信息选读

为着许多初信的人，我们…用比较浅显的话来说。比方，召会在这里事奉神，并不是重在造了多少会所，办了多少事业，有了多少活动，作了多少工作，带进了多少人。这些不是召会事奉的重心和目的。用这些来测量，来断定召会的事奉，是非常错误的。召会的事奉有多重，有多高，有多少价值，在神的心目中能蒙多少悦纳，完全不是以这些作标准，不是以人数作标准，不是以物质作标准，不是以事业的大小，或工作的多少作标准，乃是以另一件事作标准，就是召会把神的生命供应出去有多少，人经过召会的带领和服事，

1 John 5:11-13 And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

The service that is from God requires us to have fellowship with God and minister life to others. The service that God wants from us does not focus on doing a work but on ministering life. The center and goal of the service of the saints and of the church are not to build up an enterprise or a work but to minister God's life....The service of the church and of the saints is nothing and worthless in God's eyes if all we have done is successfully finish our work, having built up either a big or a small enterprise. God's desire is that the emphasis of our service be on ministering God's life instead of producing a work or enterprise. (The Spirit and Service in Spirit, pp. 111-112)

Today's Reading

For the sake of the new believers, we will use words that are easily understood to explain this. For example, the church is here serving God, but the emphasis is not on how many meeting halls are built, how many enterprises are established, how many activities are carried out, how much work is done, or how many people are brought in. These are not the center and goal of the church service. To use these items to measure and judge the church service is a huge mistake. How weighty the church service is, how high it is, how much value it has, and how acceptable it is in God's eyes—all these are not measured by the aforementioned items as the standard, such as the number of people, the material things, the size of the enterprise, and the amount of work. Rather, the only standard of measurement is how much the church has ministered God's life to others and how much element of

里面神生命的成分有多少。

神测量召会的事奉和工作，只根据一点，就是召会到底给人多少属灵生命的供应，人得着召会的帮助，到底里面得着或增加多少神生命的成分。神只以这个作标准，来测量召会的事奉。

主在约翰十五章说，祂是葡萄树，我们是枝子，枝子离了葡萄树，就不能作什么。葡萄树的枝子，不是为着作材料，乃是为着结果子。结果子，就是供应生命，就是把葡萄树的生命供应出去。这就是我们对主的功用。主今天不需要人作材料，不需要人有才干，只需要人住在祂里面，被祂充满，而将祂的生命供应出去，像葡萄树的枝子，里面被葡萄树的汁浆充满，而将葡萄树的生命供应出去一样。葡萄树的枝子不懂别的事，只懂住在葡萄树上，让其中的生命，经过它供应出去，流露出去。

这就是召会的事奉。召会的事奉，不是作什么大工作，大事业，有什么大成就，乃是将基督的生命供应出去，流露出去。这需要我们接在基督身上，住在基督里面，让祂在我们里面有地位，而充满我们，使祂的生命变作我们的生命，祂的性情变作我们的性情，祂的爱好变作我们的爱好，祂的趋向变作我们的趋向，祂的一切变作我们的一切。我们这样住在祂里面，活在祂里面，和祂有交通，就能让祂从我们经过，从我们里面流露出去。我们这样流露出去的，就是祂的生命，就是那葡萄树的生命。这一个，能供应人生命，能叫人得着生命。这一个，人碰着的时候，就是碰着基督，就是碰着那葡萄树的生命。这一个，就是召会的事奉（灵与灵的事奉，一三九至一四〇、一四二页）。

参读：灵与灵的事奉，第八篇。

the divine life has entered into people through the church's help and service.

God measures the work and service of the church according to one point: how much supply of spiritual life the church has given people and how much increase of the element of God's life people have received when they were helped by the church. God uses only this standard to measure the church's service.

In John 15 the Lord said that He is the vine and we are the branches. Apart from the vine, the branches can do nothing. The branches on the vine are not there to be its material; they are there to bear fruit. Bearing fruit is to minister life, that is, to release the supply of the vine's life. This is our function with respect to the Lord. Today the Lord does not need people to be His material, nor does He need human talent. He only needs people to abide in Him, to be filled with Him, and to release the supply of His life. This is truly like the branches of the vine being filled with the sap of the vine and releasing the supply of the vine's life. The branches of the vine do not know how to do anything but abide in the vine and allow its life to be ministered and to flow out through them.

This is the service of the church, which is not a great work or large enterprise with a huge accomplishment but the ministering and flowing out of the life of Christ. It requires us to be joined to Christ, to abide in Christ, and to give Him the ground in us to fill us, so that His life, His nature, His likes, and His inclination can become our life, our nature, our likes, and our inclination. In other words, His all becomes our all. When we abide in Him, live in Him, and fellowship with Him like this, we allow Him to pass through us and flow out from us. What flows out from us is His life, the life of the vine. This will minister life to others, and it will give them life. When people touch this, they touch Christ and the life of the vine. This is the service of the church. (The Spirit and Service in Spirit, pp. 112, 114-115)

Further Reading: The Spirit and Service in Spirit, ch. 8

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

我们永远要记得，召会的事奉乃是在于将神流露出去，将神的生命供应出去。不是在于我们作了多少事，作了多少工，乃是在于我们将神流露出去有多少，将神的生命供应出去有多少。这是所有的问题！神永远不用别的东西来评判我们的工作，只用祂的生命来评判我们的工作。祂自己，祂生命的成分，在我们的工作里越多，我们的工作就越有分量，越有价值。否则，我们的工作就是虚空的，是失败的。

愿神怜悯我们，叫我们所有的事奉和工作，都是出于祂的，都是因着和祂有交通而有的，也都是能将祂和祂的生命流露出去，供应出去的（灵与灵的事奉，一四三页）。

信息选读

关于什么是生命，第一，我们应该看见，只有神的生命是生命；第二，我们应该看见，生命就是神的流出。启示录二十二章一至二节说，有一道生命水的河，从神的宝座那里流出来，随着那生命水的河，还有生命树。生命水和生命树，都是象征生命。所以那里是很清楚地给我们看见，生命就是从神那里流出来的东西，因此可以说生命就是神的流出。

所以，我们从神所得着的生命，就是神的流出。这生命流到我们里面，从我们这里说，是神的流入，从神那里说，是神的流出。等到这生命从我们流出去，

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

We must always remember that the service of the church is God's flowing out to supply others with the divine life. It is not a matter of how many things we accomplish or how many works we do. Instead, it is a matter of how much God we flow out and how much of God's life we minister to others. This is where all the issues lie. God never uses other things to judge our work. He only uses His life to judge our work. The more our work has God Himself and the element of His life, the weightier and more valuable it is. If we do not have this, then our work is empty and a failure.

May God truly have mercy on us that all our service and work would be from Him, would come out of our fellowship with Him, and would be able to overflow with Him and His life as a supply to others. (The Spirit and Service in Spirit, p. 115)

Today's Reading

Concerning what life is, we must first see that only the life of God is life. Then we must see that life is the flowing out of God. Revelation 22:1-2 speaks of a river of water of life flowing out of the throne of God, and in the river of water of life is the tree of life. Both the water of life and the tree of life signify life. Therefore, we are shown clearly here that life is that which flows out from God. Hence, we can say that life is the flowing out of God.

Thus, the life we receive from God is the flowing out of God Himself. This life flowing into us, from our side, is the flowing in of God, and from God's side, it is the flowing out of God. Then, when this life flows out of us, it is

也是神的流出（生命的认识，五至六页）。

生命是神的内容和神的流出。神的内容乃是神的所是，所以生命是神内里的所是（弗四 18 下）。神的流出就是神自己作生命分赐给我们。在启示录二十二章一节我们看见，生命水的河从神的宝座流出来，这是神的流出。生命是神的内容，祂内里的所是；生命也是神流到我们里面，并分赐到我们这人里面（生命的基本功课，六六页）。

林后四章十二节说，“死是在我们身上发动，生命却在你们身上发动。”那个死就是杀死，就是我们的被破碎。我们这个被破碎越多，神的生命从我们身上出去的就越多。

人破碎了，才能供应生命，相信这个道理大家都明白，但现在需要众人摆在实行里。生命是在圣灵中，住在我们的灵里，但人在灵之外，还有魂，还有身体；魂和身体都是灵的遮蔽。所以生命要从灵里出来，人的魂和身体都得受对付，被破碎。然而在我们这些人身上，身体的难处不是太大，最大的还是魂里的难处。魂里的东西就是人的思想、人的情感、人的意志。这三者都是非常难破碎、难对付的。魂总归是包围着灵，遮蔽着灵；灵要从人里面出来，人的魂总得破碎，总得被对付。若不然，人里面的那个生命，无法从灵里流露出来。

我们要让主的生命从我们身上出去，就得学习与主有交通，学习魂被折服，学习在每一件事上让灵作主，让灵掌权。无论是作长老的弟兄也罢，作执事的弟兄姊妹也罢，是探望的也罢，是传福音的也罢，都得学习运用灵，学习折服我们的思想，折服我们的情感，折服我们的意志，用我们的灵在一切活动上摸一切事。如此一来，主的生命就能流露出去。不是作得规矩就可以了，乃是运用灵，生命才能从我们身上出去（建造神家的事奉，五六至五七、五九页）。

参读：这人将来如何，第八章。

again the flowing out of God. (The Knowledge of Life, pp. 11-13)

Life is God's content and God's flowing out. God's content is God's being, so life is God's inner being (Eph. 4:18a). God's flowing out is the impartation of Himself as life to us. In Revelation 22:1 we see the river of water of life flowing out from the throne of God. This is God's flowing out. Life is God's content, His inner being, and life is God flowing out into us and being imparted into our being. (Basic Lessons on Life, p. 58)

The operation of death within us, spoken of in 2 Corinthians 4:12, is the killing. The operation of death is our being broken. The more we are broken, the more the life of God will flow out of us.

A brother who is broken can supply life. We may understand this doctrinally, but we still need to put it into practice. The Spirit of life abides in our spirit. However, besides our human spirit, we also have a soul and a body. Our soul and body encase our spirit. Therefore, in order for life to be released from our spirit, our soul and body must be dealt with and broken. The body does not pose much of a problem, but our soul poses a great problem. The things of the soul, which is composed of our mind, emotion, and will, are difficult to deal with. The soul surrounds and encases the spirit. Hence, our soul must be dealt with and broken in order for our spirit to be released. Otherwise, there cannot be a pure flow of the divine life.

In order for the Lord's life to be released from within us, we must learn to fellowship with the Lord, be subdued in our soul, and let our spirit dominate and rule over every matter. Whether we are elders or deacons or are involved in visitation or preaching the gospel, we must learn to use our spirit and to subdue our mind, emotion, and will so that we touch things with our spirit. Then the Lord's life will be able to flow out. Our supplying others with life does not depend on our doing things properly but on our exercising our spirit. (The Service for Building Up the House of God, pp. 44-45)

Further Reading: CWWN, vol. 40, "What Shall This Man Do?" ch. 8

出十七 6 “我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。”

约十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

我们若要涌流生命水，我们也需要与被击打的基督联合为一（出十七 6，约七 38）。被击打的磐石表征成为肉体的基督被钉十字架。…基督在十字架上被神所击打。我们需要与这位被击打者联合为一。这意思是说，我们的属人生命，我们的天然生命，必须受击打，好使活水能流出来。然而，我们不需要击打自己。我们只要与被击打的基督是一，与祂联合为一，就会经历天然的生命被钉死。然后基督的神圣生命如何借着祂属人的生命被击打而作为活水流出来，我们也要照样经历借着天然生命被击打而流出生命水来。只有当我们天然的生命被击打，神圣的生命才会从我们里面流出来（出埃及记生命读经，六〇八页）。

信息选读

当我们在基督的死里与祂联合为一时，我们天然、属人的生命就被治死。然后从我们里面所流出的都将是神的生命，就是神圣、永远的生命。这生命就是生命水。我们若与被击打的基督联合为一，从我们流出来的将是纯净的；神圣的生命没有天然生命的搀杂。

再者，这水流会把我们带进永远生命满溢的情形里。按照启示录二十二章一至二节，生命的供应是在生命水中，因为生命树长在生命河里。当生命水在我们里面涌

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

If we would flow the water of life, we also need to be identified with the smitten Christ (Exo. 17:6; John 7:38). The smitten rock signifies the incarnated Christ in His crucifixion. In a previous message we pointed out that on the cross Christ was smitten by God. We need to be identified with this smitten One. This means that our human life, our natural life, must be smitten so that the living water may flow. There is no need, however, for us to try to smite ourselves. If we simply are one with the smitten Christ, identified with Him, we shall experience the crucifixion of our natural life. Then as Christ's divine life flowed out as living water through the smiting of His human life, we also shall experience the flow of the water of life through the smiting of our natural life. Only when our natural life has been smitten will the divine life flow out from us. (Life-study of Exodus, p. 527)

Today's Reading

When we are identified with Christ in His death, our natural, human life will be put to death. Then whatever flows out of us will be the very life of God, the divine, eternal life. This life is the water of life. If we are identified with the smitten Christ, what flows out from us will be pure. There will not be the mixture of the divine life with the natural life.

Furthermore, this flow will bring us into a situation that is flooded with eternal life. According to Revelation 22:1 and 2, the supply of life is in the water of life, for the tree of life grows in the river of life. When the water of

流时，我们就得着丰富的供应。不仅如此，全召会都要得着丰富生命的供应。哦，我们何等需要这样的涌流！（出埃及记生命读经，六〇八至六〇九页）。

自伊甸园开始，神与撒但的争执，一直就是在死亡与生命这个问题上（参创三3~4，罗五12、17、21，林前十五22）。神的特性是生命，撒但的特性是死亡。这不只是圣洁的问题。世界上有许多虚假的圣洁，我们很容易受骗，但生命是无法假冒的。我里面有没有生命？我在另一个人身上有没有摸着生命？这是问题所在。因为生命比思想更深，比感觉和教训更真实。哪里有生命，哪里就有神。基督与一切其他人的分别就是：其他人是死的，祂是活着的。死亡摸不着祂。神曾借着基督毁灭死，如今也使用召会为着同一目的。今天召会是神生命的器皿，蒙召来彰显祂儿子复活的生命，并带人来认识这生命。

如果这就是召会的工作和职事，我们就很容易看见撒但在她身上攻击的性质。死乃是他的武器。请注意这点的重要。如果攻击是借着罪或世界而来，或只是直接的攻击，我们必知道如何防卫。但即使罪的问题解决了，世界对我们也没有吸引，撒但仍然有能力。如果器皿有好几个漏洞，单单堵住一个是没有用的！

罪不过是途径，死却是目标。对付罪仍没有摸到死。如果你已经到达一个地方，即使通往那里的路受到毁坏，也不会使你脱离那地方。撒但的能力不只是为了爱世界，在于罪，或在于任何对心思、身体或其他方面直接的攻击。我们可能胜过这一切事物，却仍不是得胜者，因为撒但还有借着死所掌管的权势（这人将来如何，一四四至一四五页）。

参读：罗马书生命读经，第四十八篇；倪柝声文集第二辑第二十四册，第一百零九篇。

life flows within us, we are richly supplied. Moreover, the whole church will receive the rich supply of life. Oh, how we need such a flowing! (Life-study of Exodus, pp. 527-528)

From Eden onwards, God's controversy with Satan has been on this issue of death and life (see for example Gen. 3:3, 4; Rom. 5:12, 17, 21; 1 Cor. 15:22). All of God is characterized by life, all of Satan by death. It is not only a question of holiness. There is much false holiness in the world, and we can readily be deceived by it, but life is one thing that cannot be simulated. Is there life in me? Do I touch life in another? These are the questions. For life is something deeper than thought, more real than feeling and doctrine. Where there is life there is God. The great difference between Christ and all others is that, whereas others are dead, He lives. Death could not touch Him. And God who destroyed death through Christ, now uses the Church for the same purpose. Today she is God's vessel of life, called to reveal the risen life of His Son, and to bring men to the knowledge of that life.

But if this is the Church's work and ministry, we can readily see what will be the nature of Satan's attack upon her. Death will be his weapon. Note the importance of this. If the attack came by way of sin, or the world, or by direct assault only, we should know how to guard against it. But even when the question of sin is settled, and even if the world has no attractions for us, yet Satan still has power. It is no use stopping one hole if the vessel has several others!

Sin is but the road; death is the goal. To deal with sin is still not to have touched death. If you have already arrived at a place, the destruction of the road thither does not get you away from that place. Satan's power lies not just in the love of the world, or sin, or in any kind of direct assault, whether on mind or body or anything else. We may overcome all these things and yet not be overcomers for he still has power through death. (CWWN, vol. 40, "What Shall This Man Do?" pp. 119-120)

Further Reading: Life-study of Romans, msg. 48; CWWN, vol. 44, pp. 875-878

晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更更要借着耶稣基督一人，在生命中作王了。”

赞美祂的名，神从起初就给我们看见，召会所受的攻击是从哪一方向而来。我们要知道攻击是来自“阴间的门”，就是死亡的门。这辞在新约只出现过一次，就在马太十六章十八节，这辞出现在这里，是最合式不过了。撒但最害怕的，不是召会抵挡罪恶，不爱世界，或胜过其他直接的攻击，乃是召会抵挡他死亡的权势。

所以那开始于伊甸园的生命与死亡之争，到了客西马尼和各各他就终止了。在那里死被废掉，生命与不朽坏就照耀出来。不仅撒但被毁坏了，并且对我们这些蒙救赎的罪人，因为我们在基督里已经经过了死，所以死也过去了，我们已得着祂不能朽坏的生命（这人将来如何，一四五至一四六页）。

信息选读

约翰用他在约壹五章四至十三节所写的话作基础，〔在十四至十七节〕给我们看见这永远的生命能胜过死。我们已经接受永远的生命，这生命已经在我们里面得着证实、证明并保证。现在约翰要指出永远的生命胜过死。…你也许认为十四至十七节是论到我们的祷告，以及神答应我们的祷告。实际上，约翰在这几节的用意是要给我们看见，在我们里面的永远生命能胜过我们自己身上，并召会别的肢体身上的死。永远的生命吞灭我们里面的死，也吞灭别的肢体里面的死。

Morning Nourishment

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

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Praise His Name, God has shown us right from the outset from what quarter the attack upon the Church will come. We are to expect it from “the gates of Hades”—that is, of death. This expression occurs only once in the New Testament, but there in Matthew 16:18 it is in its right place. Satan’s greatest fear with regard to the Church is of her resistance, not to sinning, or to the love of the world, or to any of his direct attacks, but to his power of death.

So the controversy between life and death that began in Eden ended in Gethsemane and at Calvary. There death was abolished, and life and immortality brought to light. Not only is Satan destroyed, but for us redeemed sinners, because we have already died a death in Christ, death too is gone, and we have become possessors of His incorruptible life. (CWWN, vol. 40, “What Shall This Man Do?” p. 120)

Today’s Reading

John uses what he has written in 1 John 5:4-13 as a basis to show us [in verses 14 through 17] that this eternal life can overcome death. We have received eternal life, and this life has been testified, proved, and pledged within us. Now John intends to point out that eternal life overcomes death. Perhaps you regarded 5:14-17 as verses concerning our prayer and God’s answer to our prayer. Actually, John’s intention in these verses is to show us that the eternal life within us can overcome death both in ourselves and in other members of the church. Eternal life swallows up death within us and death within other members.

我们在召会生活里并不是单独的生活。因为召会是基督的身体，所以我们乃是和身体上同作肢体的一同生活。既然我们在身体里，我们就是肢体，和其他同作肢体的在一起。永远的生命不仅顾到我们自己的需要，也顾到我们周围同作肢体者的需要。永远的生命胜过我们里面的死，也胜过我们弟兄里面的死，特别胜过那些软弱或有难处之人里面的死。

我们有永远生命的人，能将这生命传给人。这就是说，我们能成为永远的生命所借以供应给人的管道。我们能成为管道，让永远的生命从我们里面流出，并流到别人里面（约翰一书生命读经，三九七至三九八、四〇八页）。

神的丰富是在基督里，基督的丰富又借着召会彰显出来。这样，召会到底怎样彰显基督呢？召会既是神的丰富的见证，她的特点就必须是基督的特点。这样，什么是基督的特点呢？我们可以简单地说，基督的特点，就是当祂要叫拉撒路复活的时候，所说的那句话：“我是复活，我是生命。”（约十一 25）基督就是复活，也就是生命。召会今天在地上，既作基督的器皿，就是要彰显出这个生命与这个复活。神乃是要召会彰显出基督的生命来，所以今天在召会里必须满了生命。在召会里，一切出于神的，乃是生命；一切出于撒但的，乃是死亡。

主到地上来主要的目的，乃是要叫人得生命（十 10），就是叫人得着神的生命。全本约翰福音乃是讲生命的问题，不是讲罪，或是其他的东西。每一章几乎都是在论到生命和复活的事。神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿。我们知道，器皿是为着贮物用的，你不能拿一把水给别人，你必须要用一个器皿，把水装在里面，才能拿给别人。神乃是借着召会，就是基督的器皿，叫人得着神的生命、神的丰富（倪柝声文集第二辑第二十四册，一七九至一八〇页）。

参读：约翰一书生命读经，第三十八篇；倪柝声文集第二辑第二十四册，第一百一十四篇。

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

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, pp. 328, 337)

The riches of God are in Christ, and the riches of Christ are manifested through the church. How does the church express Christ? Since the church is the testimony of the riches of God, its characteristics must be the characteristics of Christ. Then what are the characteristics of Christ? We can put it in a simple way: The characteristics of Christ are encapsulated in the words He said when He raised Lazarus from the dead, "I am the resurrection and the life" (John 11:25). Christ is the resurrection and the life. Since the church is the vessel of Christ on earth, it should express this life and resurrection. God intends for the church to manifest the life of Christ. Hence, the church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death.

The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God's life. The Gospel of John is a book on life; it is not on sin or other things. Almost every chapter concerns life and resurrection. God's Christ is life, and God's Christ is resurrection, and the church is the vessel of this life and resurrection. We know that a vessel is used to contain things. You cannot give water to others with your hands; you have to have a vessel to contain the water before others can receive it. Through the church—the vessel of Christ—God dispenses His life and riches to men. (CWWN, vol. 44, pp. 881-882)

Further Reading: Life-study of 1 John, msg. 38; CWWN, vol. 44, pp. 881-885

第八周诗歌

WEEK 8 — HYMN

655

事 奉 — 生命的流露

8 7 8 7 双 (英 910)

A 大调

3/4

5̣ | 5̣ · 3̣ 3̣ 4̣ | 3̣ · 2̣ 2̣ 1̣ | 7̣ · 6̣ 5̣ · 6̣ | 5̣ 1̣
 一 生 命 流 露 才 是 工 作, 工 作 必 须 是 生 活;
 5̣ | 5̣ · 3̣ 3̣ 2̣ 3̣ | 4̣ · 6̣ 6̣ 1̣ | 5̣ · 6̣ 1̣ · 7̣ | 7̣ 1̣
 生 活、工 作 成 为 一 体, 工 作 才 会 有 结 果。
 5̣ | 4̣ · 3̣ 2̣ 5̣ | 3̣ · 2̣ 1̣ 7̣ | 6̣ · 7̣ 1̣ · 3̣ | 3̣ 2̣
 经 验 说 出 才 是 信 息, 信 息 必 须 是 经 历;
 5̣ | 5̣ · 3̣ 3̣ 2̣ 3̣ | 4̣ · 6̣ 6̣ 1̣ | 5̣ · 6̣ 1̣ · 7̣ | 7̣ 1̣
 经 历、信 息 能 够 一 致, 信 息 才 会 有 能 力。

- 二 工作须是生命果子, 借着那灵所结出;
 犹如葡萄树枝结实, 彰显生命的丰富。
 乃是基督借我工作, 将祂生命来表现,
 使祂生命所有丰富, 借我显在众人前。
- 三 不是人所推行运动, 乃是圣灵的感动;
 不是外面有所作为, 乃是里面在作工。
 不是人的一种事业, 乃是神命的活出;
 不是劳苦为着成功, 乃是表现主基督。
- 四 我的计划、目的、努力, 一切必须全放弃,
 使主可以借我工作, 全为完成祂心意。
 我之所是与我所有, 全都必须置死地,
 使主可以借我活着, 显祂丰富和美丽。

The overflow of life is work

Service — The Overflow of Life

910

1. The o - ver-flow of life is work, The work should be our
 liv - ing! What we ex - pe - ri - ence e'er should be The mes - sage we are
 giv - ing. When liv - ing and the work are one, The work will be ef -
 fec - tual; When mes - sage and the life are one, The word will be suc - cess - ful.

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.

